THE

REPUBLIC OF PLATO.

BOOKS I.–V.

WITH INTRODUCTION AND NOTES

BY

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To

THE REVEREND JOHN PERCIVAL M.A. LL.D.

Late President of Trinity College, Oxford

Headmaster

sometime of Clifton College;

and now of Rugby School

who first taught me

the charm of Plato

and

the value of ideals

these pages

are with grateful affection

inscribed.
νῦν δὴ δεῖ σε πυκνὴν φρένα καὶ φιλόθημον ἐγείρειν
φροντίδ' ἐπισταμένην
taίσι φίλαισιν ἀμύνειν.
koun ὡρ ἐπ' ἐντυχίαισιν
ἐρχεται γνώμης ἐπίνοια, πολίτην
δήμον ἐπαγλαίωσα
μυρίαισιν ὑφελλαίοι βίου, δή-
λοῦ σα ὑ τί περ δύναται. και-
ρός δέ. δεῖται γάρ τι σοφοῦ τινὸς ἐξευ-
ρήματος ἡ πόλις ἡμῶν.
—Aristophanes, Ecclesiazusae, 571.

ἐκεῖνος μὲν φησι, πόλι φίλη Κέκροπος, σὺ δὲ οὐκ ἐρεῖς, ὡ πόλι
φίλη Διός ;
—Marcus Aurelius, iv. 23.

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

"And that white soul, clothed with a satyr's form.
Which shone beneath the laurels day by day,
And fired with burning faith in God and Right
Doubted men's doubts away."
—Lewis Morris, Songs of Two Worlds.—The Wanderer
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PREFACE

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

Such as it is, it can claim, unless I am mistaken, to be the first commentary in English on so many as five books of the Republic. Plato, so much written about in antiquity, has found, as a whole, few editors, still fewer commentators, in modern times. The great
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editions of the Renaissance, the Aldine Princeps, the two Basle editions, and that of Stephanus, with the archetypal version of Ficino, and one or two little-known and partial commentators, in themselves or as reproduced, sufficed for the needs of Europe for two centuries; and I find, for example, that my penultimate predecessor, Dr. Routh, writing about a hundred years ago, still founds himself directly upon these, and knows hardly any other aid.

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

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

In 1829-30 came the first edition of Stallbaum, in 1830-33 that of Schneider. Finally, in 1858-9 appeared Stallbaum's revised and improved edition. This old-fashioned Latin work, dating from thirty years ago, and long since out of print, still remains the best and fullest—in some senses the only complete edition of the Republic. For its painstaking and
various miscellany I have an affection of long stand-
ing, and I have made, as will be seen, large and
constant use of it. Indeed, at one time I proposed
to myself little more than a handy English redaction
of it.

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

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

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

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

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

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

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

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

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

I will only add that I wish I had become acquainted earlier with the brilliant if bold criticism of Teichmüller's Literarische Fehden, Breslau, 1881, and 1884; that for a general account of Plato I think Chaignet's La Vie et les Écrits de Platon, Paris, 1871, deserves to be better known, for it has peculiarly
the French charm of being readable while didactic and learned without heaviness; and that lastly, I have been much interested in two little brochures by a Dutch preacher, which, unless my eye is deceived by the refraction of an imperfect knowledge of the language, contain some of the prettiest and most appreciative criticism of the prose poetry of Plato which has recently appeared—De Dichter en zijne Vaterstad by H. Was, Predikant te Kruisland, Leiden, 1881, and Plato’s Politeia by the same as Predikant te St. Oedenrode, Arnhem, 1885.

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

Having such students in view, and dealing only with the first five books of the Republic, I have moreover taken Plato rather as a man of letters than as a philosopher. The connexion of these earlier books with the philosophical ideas of the later, still more the philosophical synthesis of the Republic as a whole,
with its relation historical or logical, to the Platonic system, are questions I have avoided or perhaps postponed.

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

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

I have therefore, though not altogether approving of it, adopted bodily a text presumably consistently compiled, merely removing a few misprints and, probably, introducing a few others. It is that of Baiter’s Fourth Edition, described by him in his preface dated July 24, 1874. It is chiefly noticeable as embodying the emendations of Madvig, and is therefore a highly corrected text. As to many of Madvig’s introductions, with some of those of other illustrious scholars, adopted by Baiter, I am myself very sceptical. I believe that we should preserve more of Plato in preserving more of the text of the great Paris ms. But the few hours of an amateur which I
have spent over that famous document would not justify me in doing more than stating my own intuition, the value of which it would take long study to establish. Meanwhile the effect of Madvig's corrections is to give us language as I believe less Platonic, but certainly more regular, grammatical, and easily intelligible. For a school text this has its advantages. Ere long it is to be hoped the first living authority, Schanz, who has already indicated the lines on which a new text of the Republic should be prepared, will apply the results of his unsparing study, and great experience, and his own sure and sanative touch to Plato's masterpiece.

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

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

With such a helper I am peculiarly fortunate to have been able to associate another scholar and schoolmaster—Mr. F. Haverfield of Lancing College. Mr. Haverfield has revised for me the latter half of the Commentary. His keen eye, singular critical faculty, his encyclopædic and methodical knowledge, and especially his wonderful working acquaintance with the bibliography and apparatus of scholarship, could
not fail to be of great assistance in whatever measure employed; and I only regret in my own interest and that of my readers that the first half of the book was already stereotyped before I called in his effective aid.

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

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

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

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

Introduction, page xv., note 3. To the authorities quoted add Teichmüller, Literarische Fehden, esp. i. 14. 15. I must confess I have been much shaken though not quite convinced by his arguments. The date of the Ecclesiastusae remains a very great difficulty. Op. Chaignet, La Vie et les Écrits de Platon, p. 361, with note 2.

Ibid. line 6, for was sufficiently, read were sufficiently.
P. xix., note 1, last line, for 444 v, read 445 v.
P. xxviii., note 2, for Comic Attic, read Comic. Attic.
P. li., line 14, for light, read flight.
P. lxvii., line 18, add see also Teichmüller, Lit. Fehd. i. 33. ff.
P. lxxi., note, add see also Teichmüller, Lit. Fehd. ii. 359.
P. lxxii., note, line 2, for past Platonic, read post-Platonic.

Notes:—
P. 159, line 31, for clxxxix, read lxxxix.
Ibid. line 32, for Bekk, read Beck.
P. 176, line 24, for Pausanias, read Polydamas.
P. 182, line 20, for προσχώμενοι, read προσχρώμενοι.
P. 187, line 17, for “it is obvious” that, read “it is obvious that, etc.
Ibid. 20, for unable to act, read unable to act.”
P. 203, line 24, for illusion, read allusion.
P. 204, line 16, for metaphor, read metaphor.
P. 218, line 11, δωκάδειν, etc., add Schanz, note on Euthyphro, 15 d.
P. 221, line 35, for Morti, read Morte.
P. 227, line 5, for atomies, read anatomies.
P. 253, line 50, for mun. read num.
P. 255, line 2, for when one has...living, read ‘when...living.’
P. 297, line 15, for διέλκειν, read διέλκειν.
INTRODUCTION.

A.—Name and Aim of the Republic.

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

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

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

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

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

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

"Non ego cuncta meis complecti versibus opto."

"Non hic te carmine facto
Atque per ambages et longa exorsa tenebo."

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

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

¹ "Das Werk ist im kleinen eine Darstellung des gesamten Entwicklungsganges von Platon." Teuffel, Uebersicht der Plat. Lit. p. 20. "There is no kind of Platonic excellence which is not represented in the Republic." Mahaffy, Gk. Lit. vol. ii. p. 195. See the whole account of Plato, an admirable specimen of compendious yet duly proportioned and forcible criticism.
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Hermann\textsuperscript{1} even a little summarily on one side when he asks us to consider whether the first book does not belong to the same era as the Lysis and Charmides, while the other books were written at various intervals, and not in the present order of sequence.\textsuperscript{2}

We may be allowed to refuse to discuss with Schleiermacher whether the tenth book is or is not unnecessary and superfluous; or with Morgenstern, whether the Republic was a reply to the Ecclesiazusae\textsuperscript{3}

\textsuperscript{1} It is true that there are breaks and apparent inconsistencies in the structure of the Republic. At the same time, the general artistic unity can hardly be denied. How in Plato’s mind or manner of composition, or within what period of his life it “rounded to a perfect whole,” is what we do not know. Like the Aeneid, it may have been worked at piecemeal.

\textsuperscript{2} Hermann, Geschichte der Plat. Phil.

\textsuperscript{3} Morgenstern, Comm. I. Epimeltron I. The date of the production of the Ecclesiazusae is itself uncertain. Morgenstern puts it about the beginning of the 97th Ol., \textit{i.e.}, 391 B.C. What the Ecclesiazusae does show is that the ideas of “ladies in Parliament,” and of a community of goods, and even of a community of wives, was sufficiently notorious and popular at Athens to form the subject of a comedy, and were probably not confined to Plato or any one philosopher, but were in the air at the time. It must be admitted that the idea that the Ecclesiazusae was a critique on Plato is supported by the great names of Boeckh, Wolff, and Meineke. The fullest support of it is that attempted by Krohn, der Plat. Staat, chap. iii. He cannot be said to bring much proof. Cp. 452\textsuperscript{B} and 457\textsuperscript{B} with notes. The passage from the Ecclesiazusae, quoted on our fly-leaf, is striking but general.
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of Aristophanes, or the Ecclesiazusae a critique upon the Republic.

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

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

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

Again, the division into books is certainly not

¹ See Pattison's Milton, p. 173, for some excellent remarks on this head.
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Platonic,¹ and probably dates from the Alexandrine Age, and Aristophanes of Byzantium. If internal evidence proves anything it assuredly proves that neither the first two books,² as we have them, nor any others can be separated from each other or from the Republic generally.³

² Such ingenious discoveries are not the peculiar achievement of modern scholarship. Aulus Gellius, N.A. xiv. 3, preserves an ancient anticipation of them in the story that Plato and Xenophon being very insincere friends, or indeed covert enemies, when Plato had given to the world the first two books of the Republic, not necessarily the first two (lectis ex eo duobus fere libris, qui primi in vulgus exierant) Xenophon wrote the Cyropædeia to refute them, to which hit Plato afterwards replied by saying that Cyrus was an energetic, vigorous character who had been badly educated. Krohn, however, naturally adopts this story as probable, der Plat. Staat, p. 73. Cp. p. 384. But even Hermann has called it a stupid story, and Cobet indirectly expresses the same condemnation. Prosop. Xen. p. 28. Cp. note by the poet Gray, vol. iv. (Gosse) p. 241.
³ We cannot, for instance, admit with Krohn (die Platonische Frage, Sendschreiben an Herrn Prof. Dr. E. Zeller, Halle, 1878) that the whole present arrangement is an absurdity in itself, and that the probable order is bks. i.-iv. viii. - x., v. - vii., though we may admit that these are natural divisions if there be any of the Republic. The same critic considers the Republic Plato’s earliest important work. Tennemann on the contrary says, “Die Bücher von der Republik und den Gesetzen sind die letzten Arbeiten des Plato. Hievon haben wir ausdrückliche Zeugnisse.” Syst. Plat. Phil., vol. i. p. 116-125. On the general indivisibility cp. Schneider, Pref. xiv.
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We know for a fact that the Republic was written in connection with two other dialogues, the Timaeus and the Critias, with which it would form a Trilogy or artistic whole.

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

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

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

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

¹ Aristotle in fact says as much. Ar. Pol. ii. 6. 1264b.
² If any of the Platonic Letters are genuine, the seventh is most probably so, and critics like Morgenstern, Commentationis I., Epimetheus, have pronounced this to be certainly genuine. It can, however, hardly be separated from the rest. See Jowett, Preface to second edition, pp. xix., xx. Curiously enough, while Jowett quotes Bentley in condemnation of ancient epistles generally, Bentley himself admitted the
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it would, to some extent, confirm the presumption raised by the point just adduced. The writer of the letter says, in language which most strikingly resembles that of the Republic itself, that it was the death of Socrates which brought home to his mind the conviction that all the Greek States were hopelessly corrupt, and that there could be no chance of reform until the rulers should learn the true philosophy, until the philosopher should be king.¹

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

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

¹ Κακῶν οὖν οὗ λήξεω τὰ ἀνθρώπων γένη, πρὶν ἄν ἢ τὸ τῶν φιλοσοφῶν ὀρθῶς γίνεται καὶ ἀληθῶς γένος εἰς ἀρχῶς ἀληθῆ τὰς πολιτικὰς ἢ τῶν δυναστευόντων ἐν ταῖς πόλεσιν ἐκ τῶν μολῶν θελας δυνας φιλοσοφήσῃ, Plat. Epp. vii. 336a.b. Cp. Republic, 473d. The closeness of the resemblance may of course cut both ways and be held to argue a forgery. Jowett, Preface, iii. 6. It is noticeable that the very next paragraph of the letter 326b contains another coincidence with the language of the Republic. See note on Rep. 444d.

² The whole question of the extent and the dates of Plato's travels is hopelessly complicated.
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On the whole, then, we may be content to believe that the Republic was not published till after 382 B.C.; that is, when Plato was in middle life, although the ground idea of the philosopher-king may have come into his mind with the death of his great master some fifteen years before.¹

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

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

² Cephalus died about 444 B.C.

³ Jowett, Introd.² p. 6. We need not, with Hermann, convert Plato’s brothers, Glaucoc and Adeimantus, into his uncles of the same name. It is a question whether the
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It is for us, then, to take the Republic as we find it—the greatest of Plato's dialogues, because it is the most Platonic, because it exhibits best the peculiar merit of Plato, adequacy of style to subject, of manner to matter; because, while the matter is profoundly difficult and varied, the artistic handling, both as a whole and in detail, does not sink under this difficulty and variety, is not overlaid or embarrassed by it, but rises to it, is equal to it, and expresses and conveys it with the grace and ease of complete mastery.

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

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

Glaucou and Adeimantus of the Parmenides are the same. Gr. v. Prinsterer thinks they are, p. 211. The mention of its being the first occasion of the celebration of the Bendideia, 327a, tells us hardly anything, nor the fact that it was in the heat of summer, 350d. ‘Fictive Zeit des Gesprächs wahr- scheinlich 410 v. Chr. Boeckh. Vater, Munk, nach der Glaukons Gruppe: die Kephalosgruppe spräche eher für Z. 430.’ K. F. Hermann. ‘Lag aber Platon ferner, und könnte leichter anacronistisch gehalten werden.’ Teuffel, Uebersicht, p. 20. So, too, Gr. van Prinsterer, Prosopographia Plat. p. 112, discussing the point whether the Cephalus of the Republic is the same as that of the Parmenides, says, ‘Cum in temporum notatione Plato soleat non diligentissime versari.’ Cp. ibid. p. 212.
are we to make the best of one or of both worlds? What is right to do? What is the most perfect state of human society and life we can imagine if our dreams could come true?

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

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

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

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

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

Speaking more precisely, the exact terms of the
question and answer have been subjected from very ancient times to a good deal of discussion.

What is the name and aim of the Republic? Are we to call the book the Republic, or rather the discussion of Justice?

The great manuscript of the Republic, the Paris A, has this inscription—

\[ \times \text{ΠΛΑΤΩΝΟC} \times \]

ΠΟΛΙΤΕΙΑΙ ΗΠΕΡΙΔΙΚΑΙΟΥ

id est, Πλάτωνος πολιτεία, ἡ περὶ δικαιοῦ. Which name is the right one? Are both right?

The ancients\(^1\) themselves, from Aristotle to the Fathers, spoke of the Dialogues as Πολιτείαι, and do not mention the title περὶ δικαιοῦ.

On the other hand Socrates distinctly states in the first book, and it is virtually reasserted more than once, that the question to be answered, and the object of search is, what is the nature of justice? ὃ τὸ πρῶτον ἐσκοποῦμεν, τὸ δικαίον ὃ τί ποτ' ἐστίν. 354B.

The great German scholars then have gone into two hostile camps over the issue whether the defining of Justice or the founding of an Ideal State is the real subject of the Republic.

And in this they were anticipated, as Proclus in his commentary tells us, by the ancients.

\(^1\) Aristotle speaks of it as πολιτεία, so do Theophrastus his pupil, and Dionysius of Halicarnassus. In Latin, Cicero and Lactantius call it Respublica.
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"I seem to hear," says Proclus, "many disputing and supporting their own views."

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

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

Those who say the subject is περὶ δικαιοσύνης allege

(1) That the first inquiry in the work, and the points with which Cephalus and Polemar- chus and Thrasymachus are concerned is, what is Justice, and who is the Just Man?

(2) That the consideration of the Polity is introduced for the sake of Justice, and that we may be able to inspect it writ large.

(2) That Socrates is himself a witness, for he cries again and again that the object is the nature of Justice, and finally at the end he bids us practise Justice.

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

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

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

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

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

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

"We shall say then," he concludes, "that the title περὶ πολιτείας is quite consonant with the inquiry into the nature of justice."
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Cicero, incidentally, takes exactly the same view, for he remarks that Plato was seeking *mores optimos et optimum reipublicae statum*, implying that the two are synonymous.

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

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

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

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

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

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

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

\(^1\) Diog. Laert. iii. 37, preserves a statement of one Aristothenes, that almost all the Republic had been written in the "Contradictions" of Protagoras. But the statement is unverifiable, and, as Stallbaum shows us, as it stands, is very ambiguous. Stallbaum, Pref. xlix.
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Sparta was a living and, in Plato's time, an apparently only too successful example of a community founded and maintained on ideas, and that the Spartan system suggested much to Plato is obvious.¹

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

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

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

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

² Cp. the very curious fragment of the comic poet Ephippus. Comic 'Attic' Fragg., Kock, 257, quoted infra, p. lxv.
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an acquaintance of his, may, perhaps, also lay claim
to some measure of anticipation of, or participation
in Plato's communistic ideas. (See the fragments pre-
served by Stobaeus under his name.)

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

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

² Aristotle, Pol. ii. 8. The whole account and Aristotle's
objections should be compared with the Republic and Aris-
totle's criticisms on that.
class, the third alone to be the property of the husbandmen.

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

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

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

¹ We do not, however, know enough of Phaleas to call him a forerunner of Plato.
mained had fallen in civil war or proscription, when
his own adored master had been made the victim of
brutal spite and judicial murder, when justice seemed
to have fled the earth, Plato himself, and many with
him, must have felt that the times were out of joint,
and that Society was only to be rehabilitated by an
entire reconstitution, by heroic treatment, and divine
good fortune. ¹

Did Plato then really mean his ideal State as a
practical solution of the difficulties he saw around
him? Did he intend it should be capable of realiza-
tion? and, further, is it so in point of fact?

The answer naturally turns on a question of degree.
Up to a certain point Plato’s State is, and is spoken
of, as practicable, as indeed a Greek city, differing in
some points, but not vitally or in kind, from other
Greek cities.

It is to be a Greek city. Τι δὲ δὴ; ἔφη, ἦν σὺ πόλιν
οἰκῖες, οὐχ Ἕλληνις ἔσται; Δεὶ γ’ αὐτὴν, ἔφη. 470 Ἑ.

It is to be within the Hellenic comity; it is, what is
most significant, to recognize the spiritual supremacy
of Delphi.

Nor is there at first any difficulty about this. The

¹ Compare the famous passage already alluded to, from the
seventh of the Platonic Epistles, which, whether Platonic or
not, feels acutely and expresses aptly the situation of Plato.
Ep. 7, 325 D.F., 326 A., esp. the last, κακῶς συμπάσαι
πολιτεύονται (αἰ νῦν πόλεισ) τὰ γὰρ τῶν νόμων αὐτῶν σχεδὸν
ἀνιῶται ἐχοντα ἐστιν ἀρετὶ παρασκευῆς βασιλείας τινος μετὰ τύχης.
foundation of classes or castes, the equal education of both sexes, the military training and functions assigned to women, these, we have seen, would not offer any insuperable objection to a Greek mind. And so Plato does not think it necessary to offer much apology for their introduction, and they are received by Glaucon and Adeimantus as they would be received by open-minded contemporaries, with a playful affectation of surprise and some criticism, but not with incredulity or astonishment.

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

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

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

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

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

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

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

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

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

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

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

"Whether our state exists," says Plato, "or ever will exist in fact, is no matter. In heaven there is laid up a pattern of it, which he who desires may behold, and beholding may set his house in order. He who
lives aright will live after the manner of that city, having nothing to do with any other” (p. 592B).

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

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

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

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

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

The Republic was never realized. It never became a working model, a living city. To make it such has never been attempted except by dreamers and
somnambulists at second hand in an age of mysticism and social disintegration. ¹

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

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

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

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

¹ Porphyry, in his life of Plotinus, c. 12, says that Plotinus, being a favourite with the Emperor Gallienus and his wife, used his influence to obtain a concession of a certain city in Campania which had once been founded as a city of philosophers but was now in ruins, along with its adjoining territory. He proposed to restore it under the name of Platonopolis, and that its inhabitants should adopt the laws of Plato. The experiment, however, was apparently not made, though it would not, perhaps, have been more physically impossible than Salt Lake City or Oneida Creek.
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recorded civilization—a short time, a very short time it may be to the geologist, but long enough, we might imagine, to have changed human nature far more than it has been changed. We ourselves are living in peculiar times. The great material changes, the entire revolution which our enormously enlarged command of physical forces, as well as the expanded scope of our scientific vision and imagination has worked for us, these have reacted on our whole mental and moral attitude. Yet, even into our day, how much, how large a part of the tradition and custom of antiquity has lasted on. In art, in law, in education, in religion, how slowly do convention, prescription, and prejudice die.

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

Yet something of our youth we should always struggle to retain: we should keep the freshness, the fancy, the generous enthusiasm, which is ready to
receive and consider new ideas. Nowhere shall we find a stronger stimulus to this, a truer elixir, than in Plato.

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

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

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

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

"We have had our eyes fixed on the far horizon, expecting justice to dawn in the distant skies, and all
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the while she has lain 'tumbling about at our feet'" (432d). We have had her in our hands and on our lips, our ears have heard the sound of her, but we have missed her. What is she then? What is the answer to the question with which we started, τὸ δίκαιον ὑπὸ τί ποτὲ ἔστιν? Simply this—*That each man should mind his own business, and not meddle with that of another.* "This, or something like this, is justice—that each man should perform some one single task of those required in social life, namely, the one for which his nature is most fitted" (433a). Justice is ὀἰκειοπραγία; Injustice is πολυπραγμοσύνη.

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

That all life, in proportion to its civilization, is based on a division of labour is no new discovery. Plato does not take to himself the credit of making it, but only of giving it a new application. And herein indeed lies his real achievement and the true secret of the Republic. For, if we follow out the application, we shall find that, like that other trifling matter of which he speaks, (τὸ φαύλον τοῦτο, 522c), the little matter of distinguishing one, two, three, so this too stretches from earth to heaven,
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and embraces things human and divine. The principle of Order is as far-reaching as that of Number. It is both destructive and constructive. It gives the contradiction to not a few famous theories of morals and politics. Men are not born equal, whatever may be asserted by philosophic and political documents of high and sounding name. That is to say, they are not born equal in the sense of being born alike. They are born diverse, and they become, and ought to become, more and more so. But they are equal in that they all have their place and part in the whole. No one, if society is rightly organized, can be indifferent to another. How is it then to be rightly organized? By Justice, is Plato’s answer. That is by order; that is, it must be organized not as a dead level, but as a hierarchy; not as a mob, but as a body politic. This, and this alone, is the principle by which society will find its true equilibrium. Tried by it, tyrant and leveller are alike condemned. It alone can reconcile hero worship and the passion for freedom—the conflicting divine rights of king and people. It alone can combine and supersede oligarchy and democracy in a higher and better constitution. For the best constitution is that which is most united, and the most united is that which is most sympathetically interdependent.

"The eye cannot say unto the hand, I have no need of thee. . . . God hath tempered the body together, that, whether one member suffer, all the
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members suffer with it; or one member be honoured, all the members rejoice with it" (Ep. ad Cor. 1. xii. 21 and 24).

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

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

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

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

¹ 443c.
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Proclus.

The passage in Proclus’ commentaries of which I have given an analysis is taken from the Τομονήματα Πρόκλου εἰς τὴν Πολιτείαν appended to the famous Basle Plato, pub. 1534, p. 349 et seqq. It is very much to be wished that a complete and uniform edition of these unequal but often very valuable commentaries of Proclus on the Republic should be undertaken. The recent volume of Rudolf Schoell, Procli Commentariorum in Rempublicam Platonis Partes Ineditae, Berlin, 1886, is a promising instalment. Should time ever permit, and should not (what I would rather see) some learned and leisured scholar anticipate, I should hope myself some day to fill this gap. It is interesting to me to discover and to repeat that the Basle editor of these fragments states in his preface that he was indebted for the use of the MSS. which contained them to the “great humanity” of a predecessor of mine, John Claymond, President and Benefactor of my own college, and first President of its distinguished colony the college of Corpus Christi.
B.—The System of Education in the Republic.¹

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

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

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

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

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

Of the education in the Republic viewed rather in the light of its connexion with Plato's Philosophy, the fullest and best treatment is that in Mr. R. L. Nettleship's essay in the volume Hellenica.
mean a return to Plato. Whether, however, the actual terms in which the tribute of imitation is offered would have been agreeable to the great master, may be doubted. That an original and eccentric genius, 2000 years after his day, should call the Republic the finest treatise on education ever written, might flatter the shade even of the calm “spectator of all time and all existence.” But when the same authority went on to say that the best of educational treatises was not a work on politics, Plato would reply that this is impossible, for that the two are inseparable.

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

To Plato as to many minds, especially at the present day, the hope of the world seems to hang on education. In practical politics, says Plato, little reform is possible. Government by the majority is the rule; and the majority, that arch-sophist, corrupts us all. Fashion sways everything. How are we to change, to “educate” fashion, to create an inner law which will make men resist her dictates? Only by seizing on the child in his tender years when his soul is fresh and unsophisticated, generous, and open to impression. Then, if you can sufficiently imbue him with ideals,
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there is some chance that in the world he will resist fashion, and by resisting her create new standards. It follows that an ideal state must have its basis in an ideal education, and Plato has no sooner started his state as a civilized community, and not a mere city of two-legged swine, than he turns to consider the question of education.

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

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

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

¹ Cp. supra, p. xxi.
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that which they gave their girls, music and deport-

ment.

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

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

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

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

¹Ar. Nub. 986 and 1005 et seqq.
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ages, I mean the education of gymnastic for the body, and music for the soul?” Rep. 376E. Enlarging from this beginning, Plato develops his first and simpler system of education in the early books of the Republic.

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

¹ ἐν καλῇ βοτάνῃ (401c).

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

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

On the point of the connexion of the mens sana with the
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its paradisal air of good influences, the waft of which steals health-laden upon the tender youthful soul, and wins it imperceptibly to love and be conformed to, and to live in harmony with all the beauty of reason, (401b, etc.). For this, he says more soberly, is the real advantage of the musical education, not that it gives any knowledge or teaches any new facts, but that it touches the heart, and 'penetrates into the recesses of the soul and fills it with harmony and moulds it to grace, and gives to the young character an instinctive unreasoning love for the good and beautiful, even before the boy can reason about such things, so that later on, when reason comes, he salutes her as a friend with whom knowledge has long made him familiar.'

corpus sanum it may further be noted that Plato would appear to have given special attention to the relation of gymnastic and medicine.

It is not generally known how close is Plato's accord with, and how great therefore probably his debt to that still imperfectly appreciated genius Hippocrates. Plato's language about the relation of training to health is, as Galen in his work on the same subject says, little more than a reproduction of Hippocrates—δήλος οὖν ἐξ ἀπάντων ὁ Πλάτων ἔστιν τὴν Ἰπποκράτους ἀκριβῶς φυλάττων γνώμην ὑπὲρ τῆς γυμναστικῆς τέχνης ταύτης, ἢ τὸ τέλος ἐστίν ἡ τῶν ἀθλητῶν εἰδεία (Galen, περὶ ἰατρικῆς καὶ γυμναστικῆς, v. p. 875).

The whole subject of the relation of Plato's ideas to those of Hippocrates is treated in a modest and useful monograph, Die Platonischen Dialoge in ihrem Verhältnisse zu den Hippocratischen Schriften: Poschenrieder, Landshut, 1882.
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The principle which pervades this passage, and which is thus broadly stated, is carried by Plato into all the details of his earlier education. Character, and not knowledge, is its object everywhere. It consists, we saw, of two parts, gymnastic and music. In treating of gymnastic Plato dwells not so much on its purely physical as on its moral effects. It is recommended not merely, and indeed not so much, because it renders the body active and apt for physical exercise, or because it keeps it in health, as because it produces a type of character, brave, enduring, and hard, and is the complement to the enervating influence of music used alone or injudiciously.

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

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

In this point modern feelings and tendencies seem to be in strong contrast with the ideas of Plato. The scientific spirit invading the nursery and the schoolroom proclaims that fact is everything. Fairy tales are pretty, but there are no such things as fairies; and the history of our childhood, Alfred and the Cakes,
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Canute and the Sea Waves, William Tell, Arnold von Winkelried, the history of Ivanhoe, and the history of Shakespeare’s plays fires childish or boyish imagination and enthusiasm, but it must be swept away, for it is not true, and nothing like it ever took place. In its stead must be put a history embodying the latest lights, the newest views, the most correct spelling.¹

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

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

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

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

Some beautiful remarks on the same subject will also be found in Sir Philip Sidney’s Defense of Poesy.
lent itself naturally to the genius of the race that had created and might still create it; a mythology, in other words, which was still very largely what the Greek poets might choose to make it.

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

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

1 Cp. the well-known language of Aristotle, Poetics, 1451, b, διὸ καὶ φιλοσοφώτερον καὶ σπουδαιότερον ποίησις ἱστορίας ἐστὶν. ἡ μὲν γὰρ ποίησις μᾶλλον τὰ καθόλου, ἡ δ' ἱστορία τὰ καθ' ἐκαστῶν λέγει.
heaven and at the same time make cowards of their children."

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

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

Par. Lost, i. 550.

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

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

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

¹ Aristotle, whose sketch of a System of Education in the Politics is little more than a redaction of Plato's, says the same thing, πως τίνες τὰ ἡθη γεγενόμεθα δι' αὐτῆς, 1340. See bk. v. ch. 5, the whole passage.
science is to be considered apart from the whole of humanity.

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

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

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

We hear nothing at present of foreign languages, living or dead—the fortunate Greek had none between
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him and literature,—nothing of history, nothing of grammar, of geography, of mathematics, of natural science.

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

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

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

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

In the nature of things, it included more second-hand than first-hand thinkers, and was especially applied to those who popularized rather than to those who made new discoveries. But the "age of the Sophists" was a genuine age of new learning, and the work of the majority of the Sophists was to introduce this new learning into education. Men as different as Euripides and Isocrates, Gorgias and Protagoras, Meton and Hippocrates, Anaxagoras and Socrates himself, contributed in different ways to a common result, and, as so often happens, the paradoxes of one generation became the text-books of the next, and when the storm of resistance and indignation which the novelty of these ideas even in the best hands, as well as the crudity and shallowness of the travesty
and misuse of them by inferior and mercenary teachers, aroused in Athens, had at length subsided, when the comedy of the Clouds and the tragedy of the Apology had both been played out and both become historic, the influence of the Sophists remained in the wider curriculum of Greek education.¹

And it remained in Plato, who, though he made the style of Sophist a byword and gibbets Thrasymachus in the dialogue before us, owed an immense debt to the Sophists himself. For Plato recognizes the principle first preached by the Sophists that for public life some further training is necessary than poetry for repetition, a few tunes, and some gymnastic exercises, and, indeed, that more than this is needed even for a really liberal education which is to develop all the powers of the mind.

This further education, however, is not to be at all technical: αἱ τε γὰρ τέχναι βάναυσοι τον ἀπασαί ἐδοξαν εἶναι (p. 522). It is to be strictly scientific. Yet here again, if we come to Plato with modern notions, we shall perhaps be disappointed. Scientific education with Plato does not mean primarily chemistry and anatomy, geology and botany. Such applied or material science Socrates and Plato after him considers as of very secondary importance, and indeed as largely base, mechanical, and technical.

¹ It is especially interesting and instructive on this head to compare the two speeches of Isocrates, written at an interval of 35 years, the κατὰ Σοφίσσων, and the Περὶ Ἀντιδόσεως.
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Plato's scientific education is, as he says, at first sight a very little thing, τὸ φαὐλον τούτο, ἥν ὅ ἐγὼ, τὸ ἐν τε καὶ τὰ δύο καὶ τὰ τρία διαγιγνώσκειν (522c), in other words Mathematics and Pure Mathematics, Geometry and Pure Geometry, with perhaps some study of Harmonics.

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

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

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

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

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

In Dialectic then Plato's curriculum culminates. Beginning with stories told to children, it ends in a comprehensive survey of all being.
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It remains to say a word as to the order and connexion in time in which this curriculum is to be followed.

Plato, as his fashion is, does not set this out in a very hard and fast way. It has to be gathered generally from general remarks and incidental allusions. As a rule, he says, philosophy is now studied in early youth, perhaps carried on for a time in the intervals of money-making or house-keeping (p. 498).

"Those who study it do but make an approach to the most difficult branch of the subject, i.e., dialectic, perhaps in after-life as a very fine thing to do, being quite a work of supererogation (πάρεργον οἰόμενοι αὐτῷ δὲν πράττειν), they drop in to hear a discussion at a friend's, but by and by they don't care even to do that, their sun goes out, not, as science tells of the orb of day, to be excited again to fresh activity, but in an absolute eclipse, never to be relumed."

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

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

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

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

It is to begin with music, gymnastics, and the elements of science, calculation and geometry, that is to say, these are to be given to the child, but not forced upon him, for a free man should be a free man in the acquisition of knowledge, and early education should be a sort of amusement. Then comes the second stage of necessary gymnastics,
during which, whether they last two or three years, nothing else can be done. And, finally, there is the third of dialectic, which is to last twice as long.

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

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

For the rest Plato seems very conservative. His system seems on the whole a very simple affair. The conflict of studies, the problem of specialization, scarcely appear in his pages. He is content to remain distinctly behind modern requirements, and his curriculum is indeed singularly in accord with that which obtained in our fathers' days in our old universities and schools. The Dialectic of Oxford, the old Pure Mathematics of Cambridge, the Classical training, literary rather than as now aping the methods of the material sciences, of both, and of Winchester, and Eton, and Westminster, the athletic games and field sports of the old-fashioned English boy, with the music, and deportment of the old-fashioned English girl, with these, with pretty much all that has been weighed and found wanting by reformers of our day both within and without the educational profession, Plato seems more than content.
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Our circumstances, it is true, are not Plato's. The machinery of modern life is a thousand times more complex than that of the Greek πόλις. The battle of life may not be more severe, but certainly the numbers engaged are larger, and the weapons more precise, and barely to hold his own in the struggle a man requires a more elaborate education to-day in London than of old in Athens.

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

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

Yet in his main principles, that education should extend equally to both sexes, and should continue through life; that the body should be trained equally with the mind, yet so as to be its servant and not
its master; that of moral education the secret lies in giving to the child pure and none but pure surroundings, and a healthy atmosphere in his early years; and, of mental, in teaching him to think rather than to acquire—in all this there is much that is only now perhaps, when education has become the question of the day, beginning to be fully understood, and much that requires to be repeated to every new generation.

For every generation will find the problem of education the same, "not to make giants, but to elevate the race at once," not to breed genius, for that must come θεία τάξις, and having come, will take care of itself, and do not what it can, but what it must, nor to make a few men rich and preeminent in special professions, but to produce a society of persons healthy, happy, sane, intelligent, good citizens, and good guides of themselves and their fellows.
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C.—The Dramatis Personae of the Republic.¹

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

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

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

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

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

Dramatische Composition und Rhetorische Disposition der Platonischen Republik. Th. E. Bacher, Augsburg.
as well as to the mind. They purport to be the talk of Socrates and his friends, and in them Plato, with the magic of the artist, has arrested and preserved for us some echo of the living voice, some colours of the time and place.

As we read them we seem to step back into the very streets of Athens as once they were.\(^1\) We move along; we turn a corner or we enter some open door and see, what have we here? A little knot, or gathered circle of old and young, men and boys, grave, sage, keen, beautiful, as our fancy paints; a hum of conversation as they stand about or pass on together, in the centre always the familiar figure, with its rolling bull-like gait and the grotesque ugliness of its features, the snub-nose, and the grim yet kindly penetration of the large prominent eyes. We too step up; we mingle in the throng; it may be we link our arm in that of some frank-faced bystander of familiar name, and become hearers ourselves too of the discourse, and are carried away into the world of ideas and ideals, of imagination and speculation and philosophy.\(^2\)

\(^{1}\) Van Heusde is less incisive but equally devoted. He says—Ad cognoscendos Graecorum mores nullum exstat illustrius theatrum, quam unusquisque Platonis Dialogus. Spec. Crit. in Plat. p. xvi.

\(^{2}\) A charming reproduction of such a scene in the medium most happy for a Greek subject will be found in Mr. Harry Bates’ beautiful prize composition, “Socrates teaching in the Agora,” now enshrined in the Council Room of the Owens College at Manchester.
The illusion is the more easy and complete because the Platonic dialogues are not merely ideal or imaginary Athenian dramas. In this "School of Athens" we meet many whom we at once recognize as old historic friends. Especially is this the case with the central figure: we are quite accustomed to supplement the Socrates of Plato by the Socrates of Aristophanes and Xenophon, and to picture to ourselves the chief disputant of the Republic or Protagoras, fighting in the ranks of Potidaea or Delium, or opposing the same obstinate personality to the *cedium ardor prava jumentium* at the trial of the generals after Arginusae.

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

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

The fate of Socrates himself is a byword. But the evil days came not for Socrates alone. Well,
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indeed, for sensational effect did Plato choose the scene and the actors for the drama of the Republic. That happy home, the house of Cephalus, as we see it in the opening pages of the dialogue, with its serene and sunny atmosphere of content and affection and unobtrusive piety, where the little group of family and friends draw round the old man, pausing still crowned in the interval of his prayers and rites, was in actual history the witness of a sombre tragedy, the dark shadows of which throw up all the more by contrast the bright lights of the ideal.

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

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

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

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

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

When the Thirty came into power in 409 B.C., one of their acts of violence was to make a raid upon the resident aliens, Lysias and his brother among the number. With an audacity which seems almost incredible, they arrested and pillaged them in cold blood. Lysias was seized, but by presence of mind and good luck escaped with his bare life. Polemarchus, less fortunate, was retained. He received from the Thirty, says his brother, the regulation message—τὸ εἶθοςμένον παράγγελμα πίνειν κώνειν—to drink the hemlock, and was hurried out of the world without a hearing or a trial, and even without the common decencies of the death-bed and the grave, less fortunate in this than the more illustrious victim with whose name his own is in the Republic for ever associated.
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Such in the irony of fate was the fortune of that hospitable roof under which the Nature of Justice was discussed and decided, such Polemarchus' experience of the practical application of the sophist's doctrine of 'the interest of the stronger.'

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

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

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

Of his three sons—

*Lysias* is of course the most famous, and is well-known, but in the Republic he appears only by name, nor would it be in place to digress into a general account of his life. He appears again in the Platonic dialogues. In the Phaedrus an imaginary discourse of Lysias is the starting point of the dialogue, much of which is cast in the form of a criticism upon both
his thoughts and his style, and it is supposed that Lysias is also intended in the attack on the rhetori-
cian in the Euthydemus.¹

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

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

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

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

¹ Compare the passage in the Phaedrus, 266, where Lysias
is included in the same category with Thrasymachus.
² Xen. Symp. III. § 5, Καὶ νῦν δυναλμῆν ἂν Ἡλίαδα ἐιην καὶ
Ὀδύσσειαν ἀπὸ στόματος εἶπεῖν.
Introduction.

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

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

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

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

¹ Plato, Laches, 180 and 200.

As Niceratus has the good fortune to be mentioned in the Symposium of Xenophon, we have an exhaustive account of him by the master hand of Cobet, in his Prosopographia Xenophonita.
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the art of playing on the passions of men, and moving them by his melodrama, either to anger or tears, or of inventing or rebutting an accusation, possessed moreover of a singular and powerful personality, and exercising that very mesmeric power or fascination, ἐπιγάδων κηλεῦ (Phaedr. 267c.) to which he is himself subjected by the superior force of Socrates (Rep. 358b.).

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

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

1 Quintil. ix. 4, 87.
2 Quintil. iii. 1, § 10; Cic. de Orat. iii. 32, § 128; eiusd. Orat. xii. 39, xiii. 40, lli. 175.
3 He is called Ἐρασύμαχος ὁ σοφιστής by Neoptolemus of Paros, who gives his epitaph, a curious one, in quaint tombstone style—

Τοῦνοµα θῆτα, ῥῶ, ἀλφα, σὰν, ι, μῆ, ἀλφα, χῖ, οὐ, σὰν.
πατρὶς Χαλκηδῶν, ἡ δὲ τέχνη σοφίη. —Athenaeus x. 454r.
and their desire to "orate" rather than follow the Socratic method of question and answer.

For the rest it is no unkind delineation, and if the bubble of his braggadocio confidence is rather summarily pricked, and his self-satisfaction a little wounded in the process, he has never been a real enemy and remains a friend (498c).

Oddly enough, if Thrasymachus is made fun of by Plato, he was not unavenged. The comic poets made no fine distinction between one philosopher and another, but jibed at all equally. Aristophanes represented Socrates as the very prince of sophists, taking pay, and proving black white, and making the worse appear the better cause; and the later comedian Ephippus equally unites Plato and Thrasy machus as alike mercenary teachers of intellectual and personal follies and fofteries. The passage is so curious that we quote it in extenso—

&eta;πειτ’ ἀναστὰς εὐστοχος νεανίας
tων ἐς Ἀκαδημείας τις ὑπὸ Πλάτωνα καὶ

1 βρυσσωνοθρασυμαχειοληψικερμάτων
πληγεῖς ἀνάγκης, ληψιλογομίσθψ τέχνη
ψυχῶν τις, οἷς ἄσκεπτα δυνάμενος λέγειν,

εὐ μὲν μαχαίρα ἔστ’ ἔχων τριχώματα,
εὐ δ’ ὑποκαθιεῖς ἀτόμα πῶγωνος βάθη,
εὐ δ’ ἐν τεθίλῳ τόδα τιθεῖς ὑπὸ ξιρόν,
κνήμης ἰμάντων ἱσομέτροις ἐλίγμασίν,

1 For Bryson, see supra, p. xxii.
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ὁγκῳ τε χλανίδος εἰ τεθωρακισμένος,
σχῆμ᾽ ἄξιόχρεων ἐπικαθεὶς βακτηρία
ἀλλότριον, οὐκ οἰκεῖον, ὡς ἐμοὶ δοκεῖ
ἐλέξεν 'ἀνδρες τῆς Ἀθηναίων χθονός.'

Ephippus, Ναναγός, ap. Athen. ii. 509c.

The appropriateness of his name to his character
seems to have been already noted in antiquity, for
Herodicus punned upon it in words which may have
been known to Plato—δ θρασύμαχε, ἀεὶ θρασύμαχος

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

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

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

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

¹ Κλειτοφῶν, "a rhetorical school exercise on the basis of
Platonic and past Platonic writings." Teuffel, Uebersicht der
Plat. Lit. p. 39, etc., etc.
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Of Charmantides all that we know is his name and style, which tells us that he belonged to the deme afterwards famous as the home of Demosthenes. He is Ἡλιακίεος.

It remains to notice the real supporters of the dialogue through the nine constructive books to which the first serves as a negative introduction. Glaucón and Adeimantus¹ are doubtless the historic brothers of Plato, nor, as we said, need we satisfy an impossible consistency by making them his uncles. Their characters are drawn by Plato with an affectionate hand, and with even more than his usual lightness and grace of touch.

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

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

The details of their respective traits have been most

¹ They are called sons of Ariston, 368α, and their mother therefore would be Perictione.
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appreciatively drawn out at length by Professor Jowett in his longer introduction, nor will we attempt to repeat again more clumsily what he has done so excellently.

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

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

Such then in its scene and characters is the Republic, eminently Platonic, eminently Greek, scientific, philosophic, but also picturesque, or rather sculpturesque, the soul of philosophy, thinking and speaking and
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moving in a body of art, and wearing a form full of that 'chiselled austerity,' that 'primal symmetry' which ennobles the greatest creations of a race which did not need the famous modern motto, in that to it the True seemed always even visibly united with the Beautiful in the perfect and absolute Whole.
ΠΛΑΤΩΝΟΣ ΠΟΔΙΤΕΙΑ.

Κατέβην χθες εἰς Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀριστοτέλους τοῦ Ἀριστοτέλους τοῦ Λαόπολαχος τοῦ Κεφάλου ἠκέλαιον δραμάντα τὸν παιδα περιμεῖναι ἐκλείσται. καὶ μοῦ ἔσην ὁ παῖς λαβόμενος τοῦ ἦματος, Κελεβίν οὕτως, ἔφη, Πολέμαρχος περιμεῖναι. καὶ ἔγω μετεστράφην τε καὶ ἠρέμην ὅσον αὐτὸς ἔγω. Ὁυτὸς, ἔφη, ὅπως προσέρχεσθαι ἀλλὰ περιμένετε. Ἀλλὰ περιμενοῦμεν, ἔτι δ’ ὅσ δ’ Ἡ Γλαύκων. καὶ ἀλλιγὰ ὅστερον δ’ τοῖς Πολέμαρχοι ἤκει καὶ Ἀδείμαντος ὁ τοῦ Γλαύκωνος ἀδελφὸς καὶ Νεκήρατος ὁ Νικίλου καὶ ἀλλοχ τινές, ὃς ἀπὸ τῆς πόλιος. ὁ σὺν Πολέμαρχος ἔφη ὁ Σώκρατος, δοκεῖτε μοι πρὸς ἄστυ ἀρμήθηκα ὡς ἀπόντες. Οὐ γὰρ κάκως δοξάζεσθε, ἢν δ’ ἔγω. Ὁ βαθὺς ὁ σὺν ἁμᾶς, ἔφη, δοσοὶ ἴσιον δ’ χαίρειν; Πᾶς γὰρ σύ; Ἡ τοῖν τούτων, ἔφη, κρείττους γένεσθαι ἢ μένετ’ αὐτοὺς. Οὐκοῦν, ἢν δ’ ἔγω, ὃ τὸν λιτησῆται, τὸν ἢ πελώμενον ὡς χρή ἡμᾶς ἀφεῖναι. Ἡ καὶ δύνασθ’ ἄν, ἢ δ’ δς, πείσαι μὴ ἀκούοντας; Ὀδοιβάς, ἔφη ὁ Γλαύκων, ὃς τοῖνυν μὴ ἀκούομενον, οὕτω διανοοῦσθη. Καὶ ὁ Ἀδείμαντος, Ἀρά γε, ἢ δ’ δς, ὃς οὖσ’ ὅστε ἢς λαμπάς ἢσται πρὸς 328α ἐστέραν ἀφ’ ἵππων τῇ θεῷ; Ἀφ’ ἵππων; ἢν δ’ ἔγω. καὶνὸν γε τοῦτο. λαμπάδια ἢστεσθε διαδώσουσιν ἀλλήλοις ἁμιλλημένοι τοῖς ἰπποῖς; ἢ πάς λέγεις; Οὔτως, ἔφη ὁ Πολέμαρχος καὶ πρὸς
γε παννυχία ποιήσουσιν, ἣν ἄξιον θέασονται. Ἕγινεστηρισφήμεθα γὰρ μετὰ τὸ δείπνον καὶ τὴν παννυχία θεασόμεθα, καὶ ξυνεσώμεθα τὰ παλλοίς τῶν νέων αὐτῶθι καὶ διαλέξουμεθα. ἀλλὰ μὲν εἶπεν ἐσθαν τῷ ἀλλῳς τοιούτοις. Καὶ ὁ Γλαύκων, ἐξοικεῖ, ἀντὶ, μενετέον εἶναι. Ἐλλαὶ εὐς δοκεῖ, ἢν δ' εἶπε, αὐτῶ ἔρχεται τοιούτων.

Ἡμεν οὖν αἰκαδε εἰς τοῦ Πολεμάρχου, καὶ Δυσίαν τας αὐτῶθι κατελάβομεν καὶ Εὐσφόδημον, τοὺς τοῦ Πολεμάρχου διδασκόντας καὶ τὴν Ἑρασίμαχον τὸν Χαρίανδρον καὶ Χηραντίδην τὴν Παιανίαν καὶ Κλεινοφώντα τὸν 'Αριστοκράτους' ἢν δ' ἐνθοί καὶ ὁ πατὴρ ὁ τοῦ Πολεμάρχου Κέφαλος; καὶ μᾶλλα πρεσβυτέρης μοι ἐδοθεὶν εἶναι. διὰ χρόνου γὰρ καὶ ἑωράχθη αὐτῶν καθότοι δὲ ἐστεφαναμένοι ἐπὶ τοὺς προσφέροντας τις καὶ διαφόροι τυχόμεθα γὰρ ἔτυχοκεναι ἐν τῇ αὐλῇ ἔκαθον παρ' αὐτῶν. ἔκειντο γὰρ διαφόροι τυχές αὐτῷ κύκλῳ εὐθός οὖν με εἶδον ὁ Κέφαλος ἡπείρετο τε καὶ ἔπειν ὁ Σέκρατης, οὐ δὲ θαμῆς ἢμῖν καταβαίνων εἰς τὸν Πειραιᾶ' χρῆν μενοῦν. εἰ μὲν γὰρ ἔγερτο ἐπὶ τὸν Πειραιᾶς συνεχόμεθαι πρὸς τὸ ἄστυ, οὐδὲν ἄν εἰς ἑδές δεύοι λέναι, ἀλλ' ἡμεῖς ἀν παρὰ σοὶ ἠδομιν.

ὅ φυός ἐς τὸν χρήτηντο ἐνδύοι λέναι. ὡς εἰ τοι οὕτω ἐμοιγε δοσον αὐτήν αἰ κατὰ τὸ σώμα ἔδωλαν ἀπομαρτυόμεθα, τοσοῦτον αἰνεῖται αἰ περὶ τοὺς κρίνουσιν ἐπικεράλοι τις καὶ ἔδωλαν. μη' οὖν ἀλλος ποιεῖ, ἀλλὰ τοὐθέτε τοῖς νεανίσκοις ἐξοδικάτε δὲ δεῦρο παρ' ἡμᾶς φοβίται ὡς παρὰ φίλους τις καὶ πάντων οἰκεῖους. Καὶ μήν, ἢν δ' ἐγέρτο, ὁ Κέφαλος, χαίρω [γε] διαλεγόμενος τοῖς σφίδρα προσβεβότας. δοκεῖ γὰρ μοι χρῆμα παρ' αὐτῶν πυνθάνεσθαι, ἐστὶν τῶν ῥεῖν [προφηλησάοντον, ἢν καὶ ἡμῖν ἔστιν δεήσας περίεται, ποια τίς ἐστι, πραξεῖα καὶ χαλεπή, καὶ μάθει καὶ εὐθύμει. καὶ εἰ καὶ σοῦ ἡδέως ἀν πυθόμην ἡ τις σοι φανεσθαι τώτῳ, ἐνδεχ' ἐνεβοῦλα ἢν εἰ τῆς ἡμείας, δ' ἦσιν ἡ ἡμέρας οὐ μὴ φανεῖν εἰμί οἱ ποιμαί, πότερον χαλεπὸν τοῦ βίου, ἢ πῶς σὺ αὐτὸ ἐξαγγέλλεις.

292 Ἐγέρος σοι, ἐφη, νῦν τῶν Δίω ἐρωτεῖτε, ὁ Σέκρατης, ὅλον γε μοι φανερῶν. πολλάκις γὰρ συνερχόμεθα τοῖς εἰς ταῦτα παραπλησιάζοντες ἡμείς ἥχοντες, διασεῖζοντες τὴν παλαιὰν παραμυθίν.
οὖν πλεῖστοι ἡμῶν ὀλοφόρονται ξυνίστες, τὰς ἐν τῇ νεότητι ἡδονὰς ποθοῦντες καὶ ἄναιμωνεστόμενοι περί τε τάφροδοσία καὶ περί πόσιν καὶ εὖχας καὶ ἀλλ’ ἄττα ἢ τῶν τοιούτων ἔχεται, καὶ ἀγαπητούσων ὡς μεγάλων τινῶν ἄπειροτημένου καὶ τότε μὲν εὖ ζῶντες, νῦν δὲ οὐδὲ ζῶντες. ἦνοι δὲ καὶ τὰς τῶν οἰκείων ἐποπτεύεστες τοῦ γήρας οδύρονται, καὶ ἐπὶ τούτῳ δὴ τὸ γῆρας ὑμνοῦσι δοσιν κακῶν σφίγον αἴττιον. ἐμοὶ δὲ δοκοῦσιν, ὁ Σώκρατες, οὕτως οὐ τὸ αἴττιον αἰτίάσθαι. εἰ γὰρ ἦν τοῦτο αἴττιον, καν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεσυνηκεῖ ἆνεκά γε γῆρας καὶ οἱ ἄλλοι πάντες δοσιν ἀνταίθα ἤλθον ἥλικιας. νῦν δὲ έγὼν ἐδεί βυτετόχηκα οὐχ οὖντος έκεινον καὶ ἄλλοις, καὶ δὴ καὶ Σοφοκλῆς τοῦ τούτη παρεγενόμενη φιλοτιμίαν ὑπὸ τίνος Πάσας, ἑφε, ὁ Σοφοκλῆς, ἔχει πρὸς τάφροδοσία; ἐπὶ οὗτος τε εἰ γυναῖκι συγγίνεσθαι; καὶ Καλ δε, Ἐφήμει, ἑφε, ὁ ἀνθρωπε—ἀσμενεστάτα κέντοι αὐτὸ ἀπεφυγον, ἀστίς λυτταίτα τίνα καὶ ἄγιον δεσπότην ἄποφυγόν. ἔδυ οὖν μοι καὶ τότε ἐδοξήν ἐκένοις εἰπέν, καὶ νῦν οὐχ ἦτον. παντάπασι γάρ τοὺς γε τοιούτων ἐν τῷ γῆρα πολλῇ ἐφήνη γίγνεται καὶ θεοθερία, ἐπειδὰν αἱ ἐπιθυμίαι παύσωσιν κατατείνουσι καὶ χαλάρωσι, παντάπασι τοῦ τοῦ Σοφοκλέους γίγνεται, δεσποτῶν πάνω πολλῶν [ἐστὶ] καὶ μανομένων ἀπηλλάχθαι. δ ἄλλα καὶ τοιοῦτος περί καὶ τῶν γε πρὸς τοὺς οἰκείους μία τις αἰτία ἐστὶν, οὐ τὸ γῆρας, ὁ Σώκρατες, ἀλλ’ ὁ τρόπος τῶν ἀνθρώπων. ἀν μὲν γὰρ κόσμω καὶ εὐκαλός δει, καὶ τὸ γῆρας μετρόδως ἐστὶν ἐπίστολον’ εἰ δὲ μη, καὶ γῆρας, ὁ Σώκρατες, καὶ νεότης χατερῇ τοῦ τοιούτῳ ξυμβαίνει. 

Καὶ εἰγὸν ἀγαφάθεις αὐτοῦ εἰπόντος ταῦτα βουλόμενος ἐτὶ λέγειν αὐτῖν ἐκένθαν καὶ ἔστω Ὁ Κέφαλε, οἷι αἰμα σου τοὺς πολλοὺς, ὅταν ταῦτα λέγης, οὐκ ἀποδεχεσθαί, ἀλλ’ ἤγεσθαι σε ἐραδίως τὸ γῆρας φέραιν οὐ διὰ τὸν τρόπον ἄλλα διὰ τὸ πολλὴν οὐφαν κεκηθῆσαι· τοὺς γὰρ πλουσίους πολλὰ παρμεθαίνα φανέρν εἰμαι. Ἀληθῆ, ἑφε, λέγεις. οὐ γὰρ ἀποδεχομαι καὶ λέγομαι μὲν τι, οὐ μένοι γε δοσιν οἴονται, ἀλλὰ τὸ τοῦ Θεομοτικίου εἴ έχει, δε τῷ Σερφίῳ λοιπονεστάντες καὶ λέγοντι, ὅτι οὐ δ’ αὕτην ἀλλὰ διὰ τὴν πολὺν εὐδοκίμοι, ἀπεκρίνατο δε τοι ὁ οὖν’ ἀν αὐτῆς 330α
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Σερφίφος δὲν όνομαστός ἐγένετο οὖν ἐκεῖνος Ἀθηναῖος. καὶ τοῖς δὲ μὴ πλουσίωσι, χαλεπῶς δὲ τὸ γῆρας φέρουσιν εἰ ἐξαὶ ὁ αὐτὸς λόγος, ὅτι οὖν ἄν ὁ ἐπικεφαλής πάντι τῷ βράδυς γῆρας μετὰ πανίας ἑκάκων οὖθ’ ὁ μὴ ἐπικεφαλὴς πλουτήσας εἰκολός ποι’ ἄν ἐαυτῷ β γένοιτο.) Πότερον δὲ, ἢν δ’ ἔγα, ὁ Κέφαλε, ἀν κάκτησιν τὰ πλίν παραλαβῆς ἢ ἐπεκτῆσῃ; Ποι’ ἐπεκτισάμενη, ἀφη, ὁ Σάκρατες; μέσος τὸς γέγονα χρηματιστής τοῦ τι πάππου καὶ τοῦ πατρός. ὁ μὲν γὰρ πᾶσσα τα καὶ ὁμόνυμος ἠμι σφέδον τι δοσιν ἤγι νῦν ὄσικαν κέκτημι παραλαβὴν πολλάκισ τοιαῦτην ἐποίησεν. Διονυσιᾶς δὲ ὁ πατήρ ἐπὶ ἐλάττῳ αὐτὴν ἐποίησε τῆς νῦν ὀσυμα. ἤγι δὲ ἀγατέ, ἀν μὴ ἐλάττῳ καταλίκη τούτους, ἀλλὰ βραχές γε τις πλεῖον ἢ παραλαβον. Ὄτι τοι ἔννεκα ὄρμην, ἢν δ’ ἔγα, ὅτι μοι ἐδοξασε ὅν σφόδρα ἀγατᾶν τὰ χρήματα. τούτο δὲ ποιοῦσιν ὅσ τὸ πολλ’ οἳ ἀν μὴ αὐτοὶ κτήσειται. οἱ δὲ κτησάμενοι δικαίως ἢ οἱ ἄλλοι ἀσταλωνιν αὐτά. διότερ γὰρ οἱ ποιηταὶ τὰ αὐτῶν ποιήσεις καὶ οἱ πατέρες τοὺς παθᾶς ἀγαπῶσι, ταυτή τε δὴ καὶ οἱ χρηματισάμενοι περὶ τὰ χρήματα περιβαλθοῦσιν ὅσ ἔργον ἐαυτῶν, καὶ κατὰ τὴν χρειάν, ἢτεροι οἱ ἄλλοι. χαλεποὶ οὖν καὶ ἐγγεγενέσθαι εἰςν, σοῦδὲν ἐθελοῦντες ἐπαινεῖν ἄλλ’ ἢ τὸν πλοῦτον. Ἄληθεν, ἀφι, λέγας.

Πάνω μὲν οὖν, ἢν δ’ ἔγα. ἀλλὰ μοι ἔτι τοσόνδε εἰπέ. τι μέγεστὸς οὐκ ἀγαθὸν ἀπολειμάτου τοῦ πολλῆν οὕσι γέγονε κεκτήσας; "Ο, δ’ ἔσ, ἐσοὶ οὖν ἄν πολλοὶς πελάσαμι λέγων. εἰ γὰρ ἔσθη, ἀφη, ὁ Σάκρατες, ἢτε, ἐσοῦ ἄν γάρ ἂν τοῦ οἷσθαι τελευτήσων, εἰσέρχεται αὐτῷ δίος καὶ φοροῦσε περὶ ἄν ἔμπροσθεν οὐκ εἰσήγη. οὐ τι γὰρ λέγομενοι μόθοι περὶ τῶν ἐν”Δισόυ, ἢς τίνι

ἐνθάδε ἀδικήσαντα δὲ ἐκεὶ διδόμεναι δίκην, καταγεγράμμενοι τένες, τότε δὲ στρέφουσιν αὐτοῦ τὴν ψυχὴν, μὴ ἀληθείς ἀστις καὶ αὐτὸς ἢτοι ὅτι τῆς τοῦ γῆρας ἀπενεόεας ἢ καὶ διότερ ἢδ' ἐγγυτέρω ἄν τῶν ἑκάτεροι τι καθορηκαί αὐτά. ὑπόσχεσθα 8’ οὖν καὶ διάματος μεστὸς γίγνεται καὶ ἀναλογίζεται ἢδ' καὶ σκοτει, εἰ τινὰ τῇ θηλίκην. ὁ μὲν οὖν ἐφικτόν ἐαυτοῦ ἐν τῷ βλεπτὸ πολλὰ ἀδικήματα καὶ ἐκ τῶν ὑπόν, ἢτεροι οἱ παιδεῖς, θεμάλ ἔγγραμμος 331Α δεμαίνει καὶ ἧ μετὰ κακῆς ἐπιθεσίας τῷ β’ μὲν ἐν αὐτῷ ἄδικον
ξυναδότε ἢδεα ἔλιξα ἓι πάρεστι καὶ ἀγαθή γηροτρόφος, ὡς καὶ Πυθαρός λέγει. χαράντωτος γάρ τοι, οἱ Σάκρατες, τούτο ἔκεινος εἶπεν, διὸ ἵνα δικαίως καὶ ὁσίως τὸν βλέννα διαγάγῃ, γλυκεῖσι δὲ καὶ καλὸν ἀτάλλοισα γηροτρόφος συναρτεῖ ἐλπίς, ἀ ἡ μάλιστα θνατῶν πολύστροφον γνώμαν κυβερνᾷ. εὖ οὖν ἄνθισαν θαυμαστῶς ὡς σφόδρα. πρὸς δὲ τούτῳ ἐγγεί θηρίῳ τῆς τῶν χρηστῶν κτήσεως πλείστου ἄξιαν εἶναι, οὐ τι παντί ἄνδρι ἀλλὰ τῷ ἐπικει. τὸ γάρ μηδὲ ἄκοντά τινα ἐξαπατήσαι ἡ βιβλιστήρια, μηδὲ αὐτῷ ἢ θεῷ θυσίας τινὰς ἢ ἀνθρώπῳ χρήματα ἔπειτα ἐκέειν ἀπλέναι δεδίδοτα, μέγα μέρος εἰς τούτο ἢ τῶν χρηστῶν κτήσεως συμβάλλεται. ἢκε δὲ καὶ ἄλλες χρείας πολλάς ἀλλὰ γε ἐν ἀνθεὶ ἀνθεὶς οὐκ ἐλάχιστον ἐγγει θείην ἢν ἐν τούτῳ ἄνδρι ποὺν ἔχοντι, οἱ Σάκρατες, πλοῦτον χρησιμότατον εἶναι.

Παγκάλως, ἢν δ’ ἐγὼ, λέγεις, ἡ Κέφαλος. τοῦτο δ’ αὐτὸ, τὴν δικαιοσύνην, πάτερα τὴν ἀλλήλως αὐτὸς φήσομεν εἶναι ἀπλῶς οὕτως καὶ τὸ ἀποδιδόναι, ἢ τίς τι παρά τοῦ λάβῃ, ἢ καὶ αὐτὰ ταῦτα ἐστὶν ἐντὸς μὲν δικαίως, ἐντὸς δὲ ἄδικως ποιήτω; οἷον τοιοῦτο λέγει· πάς τὸν ποὺ κατ’ αὐτοῦ, ἢ τῆς λάβοις παρὰ φιλοῦ ἄνδρος σωφροσύνης ὁπλα, ἢ μανίας ἀπαίτως, οὐ κατὰ χρή τα τουαῖτα ἀποδιδόναι, οὐτὲ δικαιοῦντε ἢν ἢ ἢ ἡ ἀποδιδοῦς, εὕρε ἀγαθὸς πρὸς τὸν οὕτως ἐχοντα πάντα ἐμελῆς λέγειν. Ὁρθοῦς, ἐφι, λέγει. Οὐκ ἄρα οὕτως δρος ἐστὶ δικαιοσύνης, ἀληθῆς καὶ λέγειν καὶ ἢν δ’ λάβῃ τὶς ἀποδιδόναι.

Πάνω μὲν οὖν, ἐφη, οἱ Σάκρατες, ὑπολαβῶν ὁ Πολεμαρχος, ἐπερ γε τῇ χρη Ἰμανή ἐπιθεταῖος. Καὶ μέντοι, ἐφη ὁ Κέφαλος, καὶ παραδίδωμι ὁμίῳ τῶν λόγων. δι' ἄρα με ἡ στὸν λόγο ἐπιμεληθήναι. Οὐκοῦν, ἐφην ἐγώ, ὁ Πολεμαρχὸς τῶν γε στὸν κηρύσσομος; Πάνω γε, ἢ δ’ ἐς γελάσας, καὶ ἀμα ἵνα πρὸς τα ἑαυτά.

Δέγε δ’ ἐγώ, ἐπον ἐγώ, σφὸ τοῦ λόγου κηρύσσομος, τῆς φιλίας καὶ τοῦ Σιμωνίδης λέγοντα ὁρθοῦς λέγειν περὶ δικαιοσύνης; Ὁτι, ἢ δ’ ἢ δι’ τα ὁφελομένα ἐκάστερ ἀποδιδόναι δικαίων ἐστι, τούτῳ λέγον δοκεί ἡμοιγι καλῶς λέγειν. Πολλὰ μέντοι, ἢν δ’ ἐγώ,
Σιμωνίδης γε οὐ βάδισεν ἀποτελέων· σοφὸς γάρ καὶ θεός ἄνθρωπος μέντοι οὐ ποτε λέγειν, σὺ μέν, ὁ Πολεμαρχε, ἵστως γυνῶν, ἵππω ἄγνοια· ἔδηλον γάρ ὅτι οὐ τοῦτο λέγει, ἀλλ’ ἔριξεν ἕλεγομεν, τὸ πισοῦς παρακαταθεμένου τι ὀφείλειν μὴ σωφρόνως ἀπαιτοῦντι ἀποδίδων· καὶ τοῦ ὅ ὁφειλόμενον ποῦ ἐστι τοῦτο, ὁ παρακαθέτος· ἕ γάρ; Ναὶ. Ἀποδοτέον δὲ γε οὐδ’ ὀφείλομεν τότε ὃποτε τις ὑπὲρ σωφρόνοις ἀπαιτεῖ τις, Ἄληθε, ἢ δ’ έστ’ εἴη. Ἀλλ’ δὲ τί τοῦτόν, ὃς οὐκέτι λέγει Σιμωνίδης τὸ ταύτα ὁφελόμενον δίκαιον εἶναι ἀποδίδεται. Ἀλλ’ οὕτω καὶ Νη秽 Δί’ ἕφη· τοῖς γάρ φιλοις οἰκεῖτι ὁφελείν τοὺς φιλοὺς ἀγαθὸν καὶ δράν, κακὸν δὲ μὴ. Μανθάνω, ἢ δ’ ἐγώ· ὅτι οὐ τὰ ὁφελόμενα ἀποδίδοσι δὲ ἄν τρισυνον ἀποδότα παρακαταθεμένος, ἐναντιοὶ ἢ πρὸς οὐσίαν καὶ ἡ λήψις βλαβερὰ γίγνεται, φιλοὶ δὲ ὅτι δὲν τις ἀπολαμβάνων καὶ οἱ ἀποδίδουσιν οὐκ οὕτω λέγειν ὁμιλεῖ τὸν Σιμωνίδην; Πάνω μὲν οὖν. Τι δὲ τοῖς ἑχθροῖς ἀποδοτέον οὐ τί ἄν τόχῳ ὁφελόμενον; Παντεῖποι μὲν οὖν, ἔφη, ὅ γε ὁφείλειν εἰς ψυχήν. ὁφελεῖται δὲ γε, οἷον, παρὰ γε τοῦ ἑχθροῦ τῷ ἑχθρῷ ὑπὲρ καὶ προσήκει, κακὸν τι. Ἡνίξατο ἄρα, ἢ δ’ ἐγώ, ὅς οὐκείος, ὁ Σιμωνίδης ποιητικὸς τὸ δίκαιον δ’ εἴη.

Διενεκέται μὲν γὰρ, ὡς φαίνεται, ὅτι τοῦτ’ εἰς δίκαιον, τὸ προσθήκην ἐκάστρῳ ἀποδίδονται, τοῦτο δὲ ἀνώμαστον ὁφελόμενον ἀλλὰ τί οἷον; Ἔφη. Ὅ μὲν δὲ Ἀδαμ, ἢ δ’ ἐγώ, εἰ οὖν τὸν ἄρτον ἐρεῖ. Ὅ Σιμωνίδη, ἢ τίνος σοὶ τὸ ἀποδιδοῦσα ὁφειλόμενον καὶ προσήκον τέχνην λατρεύει καλεῖται; τί δὲν οἷον ἡμῖν ἄρτον ἀποκρίνεσθαι; Δῆλον δὲ ἐφ’ οὖν, ἰδίοις φάρμακα ταῖς ὁμοίως καὶ ποτά. Ἡ δὲ τίς τὸ ἀποδιδοῦσα ὁφειλόμενον καὶ προσήκον τέχνην μαγευτικά καλεῖται; Ἡ δὲ δήπορος τὰ ὁχύματα. Εἰπέν· ἢ οὖν δὲ τίς τὸ ἀποδιδοῦσα τέχνην δικαιοσύνην αὐτὸν καὶ λατρεύει; Εἰ μὲν τι, ἐφ’ οὖν, δὲ ἀκολουθεῖν, ὁ Ἐκέρατες, τοῖς ἐμπορευθέν εἰρήμασις, ἢ τοῖς ἑκεῖν οἰς καὶ ἑκατοθροῖς ὁφείλεις τέ καὶ βλάβας ἀποδιδοῦσα. Τὸ τοὺς ἑκατοθρόις ἀρα εἰ ποιεῖν καὶ τοῖς ἑκατοθροῖς κακὸς δικαιοσύνην λέγει; Δοκεῖ μοι. Ὅτι οὖν διακατάτατος κάμνεται φιλοὺς εἰ ποιεῖν καὶ ἑκατοθροῖς ε ἐκακὸς πρὸς νόσον καὶ ὕμειον; Ἰατρός. Τὰς δὲ πλέοντας
πρὸς τὸν τῆς θαλάττης κῦνων; Κυβερνήτης. Τί δέ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον δυνατάτατος φίλους ἀφελεῖν καὶ ἑξαρθοῦς βλάπτειν; Ἔν τῷ προσπολεμέαν καὶ ἐν τῷ ἑμμαχεῖν, ἔμοιγε δοκεῖ. Εἰς μὴ κάμνουσί γε μὴν, ὁ φίλος Πολιμαρχε, ἵπτρῶς ἄρχηστος. Αὐθενὴ. Καὶ μὴ πλέουσι δὴ κυβερνήτης. Ναὶ. Ἀρα καὶ τοῖς μην πολεμοῦσιν ὁ δίκαιος ἄρχηστος; Οὐ πάνυ μοι δοκεῖ τούτῳ. Ἀρχηγὸν ἂρα καὶ ἐν εἰρήνῃ δικαίοσύνη; Ἀρχηγόν. Καὶ γὰρ γεωργία· ἢ οὖ; 333α

Ναὶ. Πρὸς γε καρποῦ κτήσει. Ναὶ. Καὶ μὴν καὶ σκυτο-τομκῇ; Ναὶ. Πρὸς γε ὑποδημάτων ἄν, οἷμαι, φαίνεις κτήσιν. Πάνυ γε. Τί δέ δή; τὴν δικαιοσύνην πρὸς τῖνος χρείαν ἢ κτήσειν εἰν εἰρήνῃ φαίνεις ἄν χρήσιμον εἶναι; Πρὸς τὰ ἠμ-βελαία, ὁ Σώκρατες. Ἀμβελαία δὲ λέγεις κοινωνήμετα, ἢ τι ἀλλο; Κοινωνήμετα δήτα. Ἄρ' οὖν ὁ δίκαιος ἄγαθὸς καὶ χρήσιμος κοινωνίς εἰς πεπτῶν θέσιν, ἢ ό πεπτευτικός; Ο' πεπτευτικός. Α' ἄλλος πλθέων καὶ λίθων θέσιν ὁ δίκαιος ὑπὲρ χρησιμοτέρος τι καὶ ἀμείνων κοινωνίς τοῦ οἰκοδομοῦ; Οὔδαμος. Ἅλλ' εἰς τίνα δή κοινωνίαν ὁ δίκαιος ἀμείνων κοινωνίς τοῦ κυβαριστικοῦ, ὁστερ ὁ κυβαριστικὸς τοῦ δικαίου εἰς κρομμάτων; Εἰς ἄργυρον, ἔμοιγε δοκεῖ. Πλὴν γ' ἵνα, ὁ Πολιμαρχε, πρὸς τὸ χρὴσθαι ἄργυρον, ὅταν δὲν ἄργυρου κοινὴ προσθήκα τὰ πεπτωμένα ἄργυρον τὸτε δέ, ἄστι εἴμαι, ὁ ἀπεικός. ἢ γὰρ; Φαίνεται. Καὶ μὴν ὅταν γε πλούσιον, ὁ ναυτηγὸν ἢ ὁ κυβερνήτης. Ἐσκενεῖν. Ὅταν οὖν τί δὴν ἄργυρον ἢ χρυσόν κοινὴ χρήσθαι, ὁ δίκαιος χρησιμότερος τῶν ἄλλων; Ὅταν παρακαταθέτατε καὶ σώον εἶναι, ὁ Σώκρατες. Οὕτων λέγεις, ὅταν μὴν δὲν αὐτὸν χρήσθαι ἄλλα καθαίρει; Πάνυ γε. Ὅταν ἄρα ἄρχηστον ἢ ἄργυρον, τότε χρήσιμος ἢν αὐτῷ ἢ δικαιοσύνη; Κινδυνεῖν. Καὶ ὅταν δὴ δρέπανον δὲν φυλάτ- δε τεν, ἢ δικαιοσύνη χρήσιμος καὶ κοινὴ καὶ ἰδίᾳ: δὲν δὲν χρήσθαι, ἢ ἀμπελουργική; Φαίνεται. Φήσεις δέ καὶ ἀσπίδα καὶ λύραν ὅταν δὲν φυλάττειν καὶ μὴν χρήσθαι, χρήσιμον εἶναι τὴν δικαιοσύνην, ὅταν δὲ χρησθήσει, τὴν ὀπλικῆν καὶ τὴν μουσικὴν; Ἀνάγκη. Καὶ περὶ τάλλα δὴ πάντα ὁ δικαίο-
sόνη έκάστου ἐν μὲν χρήσει ἄρχοτος, ἐν δὲ ἄρχουσιν
ε ἐρήμισι. Κινεύεσθε. Οὐκ ἂν οὖν, ὃ φίλε, πάνω γε τι
σπουδαίον εἰς ἡ δικαιοσύνη, εἰ πρὸς τὰ ἄρχοντα χρήσιμον
οὖν τυγχάνει. τόδε δὲ σκεψάμεθα. ἂρ’ οὖχ ὁ πατάξιον δεινό-
τατος εἰς μάχῃ εἰς τιμήτωρ εἰς τυλι ἡ ἄλλη, οὖτος καὶ
φυλάξασθαι; Πάνω γε. ἂρ’ οὖν καὶ νόσον δοτις δεινὸς
φυλάξασθαι, καὶ λαθεῖν οὖτος δεινότατος ἐμπορήσας; Ἐμοιγεν
334α δοκεῖ. Ἐ’ Ἀλλὰ μὴν στρατοπέδου γε ὁ αὐτὸς φίλος ἄγαθος,
διστερ καὶ τὰ τῶν πολέμων κλέψαι καὶ βουλεύματα καὶ τὰς
ἄλλας πράξεις. Πάνω γε. Ὑστοι τις ἄρα δεινὸς φίλος, τού-
του καὶ φόρο δεινός. Ἐμοιγεν. Εἰ ἄρα οὗ δίκαιος ἀργύριον
dεινὸς φυλάττειν, καὶ κλέπτειν δεινὸς. Ὑμεῖς γονὸν ὁ λόγος, ἔφη,
sημαίνει. Κλέπτης ἄρα τὸς δίκαιος, ὡς ἱκεῖν, ἀναπέφανται.
καὶ κινεύεσθε παρ’. Ὑμῖν μεμαθήκεται αὐτὸ καὶ γάρ
Β ἐκεῖνος τὸν τοῦ Ὁδουσσεῖως πρὸς μητρὸς πάππων Δητόλυκον
ἄγαθῷ τε καὶ φησιν αὐτὸν πάντας ἀνθρώπους κεκάθατα κλε-
πτσύνηθ’ ὁ δρικ’ τε. ἱκεῖν οὖν ἡ δικαιοσύνη καὶ κατὰ σε
καὶ καθ’ Ὑμῖν καὶ κατὰ Σιμωνίδην κλεπτική τις εἶναι, ἐπ’
ἀφελέα μέντοι τῶν φιλῶν καὶ ἐπὶ βλάβη τῶν ἑχθρῶν. οὐχ
οὕτως ἤλεγε; Ὑμᾶς τὸν Δί’, ἔφη, ἄλλ’ οὐκέτι οἶδα ἐγνω δ
τε ἠλεγον. τούτο μέντοι ἐμοί γε δοκεῖ ἐτί, ἀφελέα μὲν τοὺς
C φιλοὺς ἡ δικαιοσύνη, βλάπτειν δὲ τοὺς ἑχθροὺς. Φίλους δὲ
λέγεις εἶναι πότερον τοὺς δοκοῦντας ἐκάστῳ χρήσιμον εἶναι, ἢ
τοὺς ὑπνῆσαν, κἂν μὴ δοκῶσι, καὶ ἑχθροὺς ὑπαυτοὺς; Εἰκὸς μὲν,
ἔφη, οὔτε ἂν τις ἡγήται χρήσιμοι φίλοι, οὔτε δ’ ἄν πονηροὺς
μισεῖν. ἂρ’ οὖν οὖς ἀμαρτάνοντι οἱ ἄνθρωποι περὶ τοῦτο,
ἀστι δοκεῖν αὐτοὺς τολλοὺς μὲν χρήσιμος εἶναι μὴ δυνατα,
tολλοὺς δὲ τούτους; Ἀμαρτάνοντιν. Τούτους ἄρα οἱ μὲν
ἀγαθοὶ ἑχθροὶ, οἱ δὲ κακοὶ φίλοι; Πάνω γε. Ἀλλ’ ἄριστον
dίκαιον τότε τοῦτοι τοὺς μὲν πονηροὺς ἀφελεῖν, τοὺς δ’
D ἄγαθοὺς βλάπτειν. Φαίνεται. Ἀλλὰ μὴν οὐ γε ἂγαθοὶ δίκαιοι
τε καὶ οὐκὶ ἀδικεῖν. Ἀλήθη. Κατὰ δὲ τῶν σὺν λόγων
toüs μηδὲν ἀδικοῦνται δίκαιον κακῶς ποιεῖν. Μηθαρμὸς, ἔφη,
ὁ Σώκρατες: πονηρὸς γὰρ ἱκεῖν εἶναι ὁ λόγος. Τοὺς ἄδικους
όρα, ἂν δὲ ἐγὼ, δίκαιον βλάπτειν, τοὺς δὲ δίκαιον ἀφελεῖν. 
Ὀθόνε ἑκάστου καλλίων φαίνεται. Πολλοὶ δὲ ἄρα, ὃς Πολύμαρχος, 
ξυμβῆσαται, ὥσις διημαρτήκασι τῶν ἀνθρώπων, δίκαιον εἶναι 
tοὺς μὲν φίλους βλάπτειν. τοῖς δὲ αὐτοῖς εἰσίν τοὺς δὲ ἔχον 
ἀφελεῖν ἀγαθοί γὰρ. καὶ οὕτως ἔφυγεν αὐτὸ τοῦνα 
τὸν εἰρημένην εἶπεν λέγειν. Καὶ μᾶλα, ἐφή, οὕτω 
ξυμβῆσαν. ἄλλα μεταδόμεθα: κινδυνεύομεν γὰρ οὐκ ὄρθως 
tὸν φίλον καὶ ἔχοντος βίοθαι. Πῶς θέμενοι, ὃς Πολύμαρχος; 
Τὸν δοκοῦνα χρηστὸν, τοῦτον φίλον εἶναι. 

Δὲ πῶς, ἂν δὲ ἔγα λα, 

μὲν, ὧστε 

δὲ 

πονηρὸς. 

Ναὶ. Κελεύεις δὴ ἡμᾶς προσ-
θεῖναι τῷ δικασφό στό ἐπιτρώμ 

ἐλέγομεν, λέγοντες δίκαιον εἶναι 
tὸν μὲν φίλον εἰς τοὺς, τὸν δὲ ἔχον 
κακὸς, νῦν πρὸς τοὺς ὅδε λέγειν, ὅτι ἔστι δίκαιον 
tὸν μὲν φίλον ἀγαθὸν ὅπως εἰ 
tοὺς, τὸν δὲ ἔχον κακὸν ὅπως 

βλάπτειν; 

Πάντα μὲν οὖν, ὃ 

ἐφή, οὕτως ἄν μοι δοκεῖ καλῶς λέγεσθαι. Ὅστιν ἄρα, ἂν δὲ 

ἔγα, δικαίου ἄνδρος βλάπτειν καὶ ὄντων ἄνθρωποι; 

Καὶ 

πάντα γε, ἐφή, τοὺς γε πονηροὶς τε καὶ ἔχον 

δὲ 

βλάπτειν. 


Βλαπτόμενοι δὲ ἑπτοὶ βελτίως ἢ 

χειρῶς γίγνονται; 

Χειρῶς. 

Ἀρα εἰς τὴν τῶν κυνῶν ἀρετὴν, ἢ εἰς τὴν τῶν ἱππων; 

Εἰς 

τὴν τῶν ἱππων. Ἀρ’ οὖν καὶ κύνες βλαπτόμενοι χειρῶς 

gίγνονται εἰς τὴν τῶν κυνῶν, ἄλλ’ οὖν εἰς τὴν τῶν ἱππων 

ἀρετὴν; Ἀνάγκη. Ἀνθρώποις δὲ, ὧ ἐταύρα, μὴ οὕτω φῶμεν, ο 

βλαπτόμενους εἰς τὴν ἀνθρωπεῖαν ἀρετὴν χειρῶς γίγνεσθαι; 

Πᾶν 

μὲν οὖν. Ἀλλ’ ἡ δικαιοσύνη σοῦ ἀνθρωπεῖα ἀρετή; 

Καὶ 

τοῦτον ἀνάγκη. 

Καὶ 

τοὺς βλαπτόμενους ἄρα, δὴ φίλη, τῶν 

ἀνθρώπων ἄναγκη ἀδικοτέρους γίγνεσθαι. Ἕσκεν. Ἀρ’ οὖν 

τῆς μονοκτοῦ οἱ μονοκτοὶ ἀμοῦσοι δύνανται τοιεὶν; Ἀδύνατον. 

Ἀλλ’ τῆς ἵππου οἱ ἱπποκοι ἀφίππους; Οὐκ ἔστιν. Ἀλλ’ 

tῆς δικαιοσύνης δὴ οἱ δίκαιοι ἀδίκους; ἢ καὶ ξυλήθησθαιν ἀρετῇ 

οἱ ἀγαθοὶ κακοὶς; Ἀλλ’ ἀδύνατον. Οὔ γὰρ θερμότητος, δ’.
οίμαι, ἔργον φύχειν, ἄλλα τοῦ ἐννετάυο. Ναλ. Οὐδὲ ἔπροπτος ὑγραίνει, ἄλλα τοῦ ἐννετάυο. Πάνω γε. Οὐδὲ δὴ τοῦ ἀγαθοῦ βλάπταιν, ἄλλα τοῦ ἐννετάυο. Φαίνεται. Ὁ δὲ γε δίκαιος ἀγαθὸς; Πάνω γε. Οὐκ ἀρα τοῦ δικαίου βλάπταιν ἔργον, ὡς Πολύμαρχε, οὐτε φιλον οὔτε ἄλλον οὐδένα, ἄλλα τοῦ Ε ἐννετάυο, τοῦ ἀδίκου. Παντάπασι μοι δοκεῖς ἄληθή λέγειν, ἐφή, ὡς Σώκρατες. Εἰ ἀρα τὰ ὀφαλόμενα ἐκάστῳ ἀποδίδοναι φησὶ τις δίκαιον εἶναι, τούτῳ δὲ δὴ νοεῖ αὐτῷ τοῖς μὲν ἐχθροῖς βλάβην ὀφελεσθαί παρά τοῦ δικαίου ἀνδρός, τοῖς δὲ φιλοῖς ὀφελέαν, οὐκ ἦν σοφὸς ὁ ταῦτα εἰπών. οὐ γὰρ ἄληθή ἔλεγεν οὔδαμον γὰρ δίκαιον οὐδένα ἢμιν ἐφάνη δι' ἄλλον. Συν- χαρώ, ἢ δ' ὅς. Μαχούμεθα ἀρα, ἢν δ' ἐγώ, κοινὴ ἐγώ τε καὶ σύ, ἐὰν τις αὐτῷ φη ἢ Σιμωνίδην ἢ Βλατὰ ἢ Πιττακῶν ἐπηκέναι ἢ τιν' ἄλλον τῶν σοφῶν τε καὶ μακαρίων ἀνδρῶν.

336Α Ἔγων' οὖν, ἐφή, ἐτοιμός ἐμαι κοινωνεῖν τῆς μάχης. Ἀλλ' ἀσθα, ἢν δ' ἐγώ, | οὐ μοι δοκεῖ εἶναι τὸ πήμα, τὸ φάναι δίκαιον εἶναι τοὺς μὲν φιλούς ὀφελεῖν, τοὺς δ' ἐχθροῖς βλάπτειν; Τίνος; ἐφή. Οἴμαι αὐτῷ Περίανδροι εἶναι ἢ Περ- δίκκου ἢ Ἀξίρου ἢ Ἰσμηνίου τοῦ Θηβαίου ἢ τίνος ἄλλου μεγάλου οἰκίου δύνασθαι πλούσιου ἀνδρός. Ἀληθέστατα, ἐφή, δέγας. Εἰλε, ἢν δ' ἐγώ' ἐπειδὴ δὲ οὐδὲ τούτο ἐφάνη ἢ δικαιοσύνη ἢ σοφία τοῦ ἄλλου τοῦ δίκαιου, τί δι' ἄλλο τοῦ αὐτοῦ φαίνεται εἶναι;

Β/Καὶ ὁ Θρασύμαχος πολλὰς μὲν καὶ διαλέγομένων ἡμῶν μεταξὺ ἀρμα ἀντιλαμβάνεσθαι τοῦ λόγου, ἐπειτα ὑπὸ τῶν παρακαθημένων διεκκύλετο βουλομένων διακόουσι τὸν λόγον· ὅσ δὲ διεπασπάμεθα καὶ ἐγώ ταῦτα ἐκὼν, οὐκέπ ἠσχολήν ἦν, ἀλλὰ συντρέψας ἔστων ὡσπερ θηρίον ἦκεν ἐφ' ἠμᾶς ὡς διαρ- πασόμενος. Καὶ ἐφ' τε καὶ ὁ Πολύμαρχες δεισάρτες δι- επικολήθηνεν· ὁ δ' εἰς τὸ μέσον φθεγάμενος Τίς, ἐφή, ὡς καὶ τάλαι φλυαρία ἔχει, ὡς Σώκρατες; καὶ τί εὑθυλεῖσθε πρὸς ἄλλους ὑποκατακλινόμενοι ἦμιν αὐτοῖς; ἀλλ' εἰπέρ ὡς ἄληθος βούλει εἰδέναι τὸ δίκαιον ὑ τί ἔστι, μὴ μόνον ἐρώτα μηδὲ φιλοτιμοῦ ἔλεγχον, ἐπειδὰν τίς τι ἀπακρίνηται, ἐγνωκός.
τούτο, ὅτι μὲν ἔφη τὸν ἄποκρίνεσθαι, ἄλλα καὶ αὐτὸς ἀπό-
κριναὶ καὶ ἐπὶ τὸ φής εἶναι τὸ δίκαιον· καὶ ὅπως μοι μὴ ἔ 
ἐρεῖς, ὅτι τὸ δέον ἐστὶ μηδὲ ὅτι τὸ ἀφέλιμον μηδὲ ὅτι τὸ 
λυστελοῦν μηδὲ ὅτι τὸ κερδάλεον μηδὲ ὅτι τὸ ἐξιμφέρων ἄλλα 
σαφῶς μοι καὶ ἀκριβῶς λέγει ὅ τι ἀν λέγης· ὡς ἐγώ σὺκ 
ἀποδέξομαι, ἦν θέλους τοιούτους λέγης. Καὶ ἐγὼ ἀκούσας 
ἔξεπλάγην καὶ προσβλέπων αὐτὸν ἐφοβοῦμη, καὶ μοι δοκῶ, εἰ 
μὴ πρότερος ἅρκηθεν αὐτὸν ἡ ἐκεῖνος ἵμι, ἄφωνος ἄν γενέσθαι. 
νῦν δὲ ἤνικα ὅποι τοῦ λόγου ἤρχετο ἐξαιρεῖσθαι, προσ- 
ε βλέψα αὐτὸν πρότερον, ὅστε αὐτῷ οἷος τ' ἐγενόμην ἄποκρί-
νασθαι, καὶ ἐπιον ὑποτρέμων Ἡμῶν Ἡρασύμαχε, μὴ χαλεπὸς ἡμῖν 
ἐσθί· εἰ γὰρ ἑξαμάρτανομεν ἐν τῇ τῶν λόγων σκέψει ἐγὼ τε 
καὶ δέθε, εῦ θῇς ὅτι ἀκοντε ἁμαρτάνομεν. μὴ γάρ δὴ οὖν, 
εἰ μὲν χρυσὸν ἐπητόουμεν, οὐκ ἀν ποτὲ ἡμᾶς ἐκόντας εἶναι 
ὑποκατακλίνεσθαι ἀλλὰς ἐν τῇ ξητήσει καὶ διαφθείρειν τὴν 
ἐφήσων, δικαιοσύνην δὲ ξητοῦνας, πράγμα πολλῶν 
χρυσῶν τιμωτέρον, ἐπειδ' οὕτως ἄνοητες ὑπείκεν ἀλλὰς 
καὶ οὐ σπουδάζειν δ' τι μάλιστα φανήμαι αὐτό. οὖν γε σὺ, 
ὦ φίλε· ἀλλ', οἶμαι, οὐ δυνάμεθα. ἐλεεῖσθαι οὖν ἡμᾶς πολὺ 
μάλλον εἰκός ἦστι | πον ὑμῶν τῶν δεινῶν ἡ χαλεπαὶ- 337Α 
νεσθαι.

Καὶ δ' ἀκούσας ἀνεκάγχασε τε μάλα σαρδάνιοι καὶ εἶπεν 
Ἡράκλεις, ἓφη, αὐτῇ 'κείνῃ ἡ εἰσθαίνει εἰρωνεία Σωκράτους, 
καὶ τάρτ' ἐγὼ ἴνα τε καὶ τούτους προβλέγον, ὅτι σὺ ἀποκρί-
νασθαι μὲν οὐκ θελήσῃς, εἰρωνεύοις δ' καὶ πάντα μᾶλλον 
ποιῆσαι ἡ ἀποκρινοῖ, εἴ τις τί σε φωτᾶ. Σοφὸς γὰρ εἶ, ἢν 
δ' ἐγώ, ὁ Θρασύμαχε. εὐ οὖν ἴδον δήποτε ὅτι εἶ τινα ἱροῦ ὅπωσ 
ἐστι τὰ δάδεκα, καὶ ἐρόμενος προείποιν αὐτῷ 'Οπως μοι, ἢ ἄ 
ἀνθρωπε, μὴ ἄρεις, ὅτι ἔσται τὰ δάδεκα δις ἵ ὑμῖν ὅτι 
τρεῖς τέταρτα μηθ' ὅτι ἔξακις δύο μηθ' ὅτι τετράκις τρεῖς; ὡς οὐκ 
ἀποδέξοι σου, ἰὼν τοιαύτα φλαρήση· δῆλον οἶμαι σου ἢ ἐν 
ὅτι εὔδελος ἀποκρινοῖτο τῷ οὖ ἔνθευμανομένῳ. ἀλλ' εἰ 
σοι εἶπεν Ἡμῶν Ἡρασύμαχε, πῶς λέγεις; μὴ ἁπάκρινοις ἄν προείπε 
μηδὲν; πότερον, ἢ διαμάσας, μηθ' εἰ τούτων τι τυχάναι ὑν,
αλλ’ ἔτερον εἴπω τι τού ἄλλοθος; ἡ πῶς λέγεις; τί ἂν αὐτῷ εἴπεσ πρὸς ταῦτα; Ἐπεὶ, ἐφ’ ὡς δὴ δοµοὺν τοῦτο ἐκεῖνη. Οὐδέν γε καλῶς, ἢν δ’ ἐγὼ· εἰ δ’ οὖν καὶ μὴ ἔστων δοµοὺν, φαίνεται δὲ τῷ ἐρωτηθέντι τοιοῦτον, ἢππόν τι αὐτὸν οὐκ ἀποκρίνεσθαι τὸ φαινόµενον ἀειτῷ, ἢν τι ἡµεῖς ἀπαγορεῦσωμεν ἢν τε μή; ’Ἀλλ’ τοι οὖν, ἐφ’, καὶ σὺ οὖτω ποιήσῃς; ἢν ἐγὼ ἀπείπων, τούτων τι ἀποκρίνει; Ὡκ δ’ ἄλλοι, ἐν μοι σκεψαµένω οὖτω δέξασθεν. Τί οὖν, ἐφ’, ἢν ἐγὼ δεξίω ἐτέραν ἀπόκρισιν παρὰ πάσας ταύτας περὶ δικαιοσύνης, βελτίω τούτων; τι ἄξιοι παθεῖν; Τί ἄλλα, ἢν δ’ ἐγὼ, ἢ ὅπερ προσήκει πάσχειν τῷ μὴ εἰδότι; προσήκει δὲ τοῦ μαθείν παρὰ τοῦ ἐλθότος· καὶ ἐγὼ οὖν τοῦτο ἀξίω παθεῖν. ’Ἡδος γὰρ εἰ, ἐφθ’ ἀλλὰ πρὸς τῷ μαθείν καὶ ἀπότισον ἀργύριον. Οὕκοιν ἐπειδὰν μοι γένηται, εἴπων. ’Ἀλλ’ ἔστων, ἐφη ὁ Πλαύκων’ ἀλλ’ ἐνεκα ἀργυρίου, ὁ Ἡρασύμαχε, λέγει· πάντες εἰ γὰρ ἡµεῖς Σωκράτεις εἰσοδοσΜεν. Πάνυ γε, οἶμαι, ἢ δ’ ὅσ’ ἦν Σωκράτης τὸ εἰσόθως διαπράξηται, αὐτῷ μὲν μὴ ἀποκρίνεσθαι, ἀλλ’ δ’ ἀποκρινόμενον λαµβάνῃ λόγον καὶ ἐλέγχῃ. Πῶς γὰρ ἂν, ἐφθ’ ἐγὼ, ἢ βελτίωτε, τις ἀποκρίνατο πρῶτον μὲν μὴ εἰδός μηδὲ φάσκειν εἰδέσκει, ἐπειτα, εἰ τι καὶ οὐκετα περὶ τοῦτων, ἀπερίμην αὐτῷ [ἐη], ὅπως μηδὲν ἔρει ὃν ἤγετα, ὅπο ἀνθρώπος οὐ φαίνεται; ἀλλὰ σε δὴ μάλλον εἰκὸς λέγειν· σύ γὰρ 338α άθη χρίζον ἀποκρινόµενος καὶ μὴ φθονήσῃς καὶ Πλαύκωνα τούτου διδάξαι καὶ τούτω ἄλλους.

Εἰπόντος δὲ μου ταῦτα, δ’ ὁ Πλαύκων καὶ οἱ ἄλλοι ἐδέσμεται αὐτῷ μὴ ἄλλως ποιεῖν· καὶ οἱ Ἡρασύμαχοις φαινοµένῳ μὲν ἦν ἐπιθυµήσεις εἰπεῖν, ἵν’ εὐδοκιµήσῃς, ἡγοµένους ἐξεν ἀπόκρισιν παγκάλης· προσεποιεῖτο δὲ φιλονικεῖν πρὸς τὸ ἢμε εἶναι τὸν ἀποκρινόµενον. τελευτῶν δὲ εὐνεχάρῃσθε, κάπετα Αὐκὴ δὴ, ἐφ’, ὁ Σωκράτους σοφία, αὐτὸν μὲν μὴ ἐθέλεν διδάσκειν, τοῖς δὲ τῶν ἄλλων περιστὰ μανθάνει καὶ τούτων μηδὲ χάριν ἀποδίδοναι. Ὅτι µὲν, ἢν δ’ ἐγὼ, μανθάνω παρὰ τῶν ἄλλων, ἀληθὴ ἐπιτες, ὁ Ἡρασύμαχος, δὴ δὲ οὐ μὲ φής χάριν
ἐκτίνευσιν, ψεύδει: ἐκτίνω γὰρ ὅσην δύναμι. δύναμι δὲ ἐπαινεῖν μόνον' χρῆματα γὰρ οὐκ ἔχω. ὡς δὲ προθύμως τοῦτο δρῶ, ἐὰν τίς μοι δοκῇ εἰς λέγειν, εἰ ἔσει αὐτίκα δὴ μᾶλα, ἐπαιδάν ἀποκρίνησθαι οἴμαι γὰρ σε εἰ ἔρειν. "Δικοῦν δὲ, ἢ σ' δ' ἔφη μιᾷ γὰρ ἔγω εἶναι τὸ δίκαιον οὐκ ἄλλο τι ἢ τὸ τοῦ κρείττονος ξυμφέρον. ἀλλὰ τὶ οὐκ ἐπανείπε; ἀλλ' οὐκ ἐθελήσας. Ἡμᾶς μάθω γε πρῶτον, ἔφη, τὶ λέγεις; νῦν γὰρ οὕτω οἴδα τὸ τοῦ κρείττονος φίλος ξυμφέρον δίκαιον εἶναι. καὶ τοῦτο, ἡ Ἐρασίμαχε, τὶ ποτε λέγεις; οὐ γὰρ τοῦ τὸ γε τοιόντε ἐστ' εἰ Πολυδάμας ἦμων κρείττων ὁ παγκρατιαστὴς καὶ αὐτῷ ξυμφέρα τὰ βόεια κρέα πρὸς τὸ σῶμα, τοῦτο τὸ σῶμα εἶναι καὶ ἡμῖν τὸν ἠττονες ἐκεῖνον ξυμφέρον ἀμα καὶ δίκαιον. Ἐθελὸδα γὰρ εἰ, ἔφη, Ὑποκράτεις, καὶ ταῦτα ὑπολαμβάνεις, ἢ ἀν κακουργήσωσας μάλιστα τὸν λόγον. Οἰδαμές, ὡς ἄριστα, ἂν δ' ἐγώ, ἀλλὰ σαφέστερον εἰπτ' τι λέγεις. Ἐμ' οὐκ ὅσα δὲ, ἔφη, ὅτι τῶν πόλεως αὐτὸν τὴν τυραννοῦντα, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται; Πῶς γὰρ οὖ; Οὐκοῦν τοῦτο κρατεῖ ἐν ἑαυτῇ πόλει, τὸ ἄρχων; Πάνω γε. Τίθεται δὲ γε τοὺς νόμους ἑαυτῆς ἡ ἄρχη πρὸς τὸ αὐτὴ ξυμφέρον, δημοκρατία μὲν δημοκρατικοῦς, τυραννίς δὲ τυραννικοῦς, καὶ αἱ ἄλλαι οὕτω. θέμεναι δὲ ἀπέφηναν τοῦτο δίκαιον τοῖς ἀρχομένοις εἶναι, τὸ σφιός ξυμφέρον, καὶ τὸν τοῦτον ἐκβαινοῦντα κολαξίουσιν ἢς παρανοοῦντα ταῦτα καὶ ἀδικοῦντα. τοῦτ' οὖν ἐστὶν, ἢ βέλτιστα, ἢ λέγω, ἐν ἀπάσῳ ταῖς | πόλεσιν τῶν 339Α τὸν εἶναι δίκαιον, τὸ τῆς καθεστήκης ἄρχης ξυμφέρον' αὐτῇ δὲ που κρατεῖ, ὥστε ξυμβαίνει τὸ ὅρθως λογιζομένη πανταχοῦ εἶναι τὸ αὐτὸ δίκαιον, τὸ τοῦ κρείττονος ξυμφέρον. Ὡν, ἢ δ' ἐγώ, ἔμαθον δ' λέγεις: ἢ δὲ ἄλλης ἢ μὴ, παράσομαι μαθεῖν τὸ ξυμφέρον μὲν οὖν, ἢ Ἐρασίμαχε, καὶ σὺ ἀπεκρίνω δίκαιον εἶναι: καὶ τοι ἐμοχεὶ ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρίνομη πρόσωπο; δὲ δὴ αὐτῷ τὸ τοῦ κρείττονος. Συμμερά γε θεως, ἔφη, προσθήκη. Οὔτω δέλλουν οὖδ' ἢ μεγάλη ἀλλ' ὅτι μὲν ἡ τοῦτο σκέπτεσθαν ἢ ἄλλης λέγεις, δῆλον. ἐπειδὴ γὰρ ξυμφέρον γε τὶ εἶναι καὶ ἔγω ὅμολογῳ τὸ δίκαιον, σὺ δὲ προστίθης καὶ
αὐτὸ φῆς εἶναι τὸ τοῦ κρείττονος, ἐγὼ δὲ ἀγνώ, σκεπτέον δὴ. Σκότει, ἦφη. Ταῦτ' ἔσται, ἢ δ' ἐγώ. καὶ μοι εἰπὲ οὐ καὶ πειθοῦν μέντοι τοῖς ἄρχοντι δίκαιον φῆς εἶναι; "Εγώγε Πότερον δὲ ἀναμάρτητοι εἰσὶν οἱ ἄρχοντες ἐν ταῖς τόλμεσιν εἰκάσταις ἢ οἴοι τι καὶ ἄμαρτεῖν; Πάντως ποι, ἦφη, οἴοι τι καὶ ἄμαρτεῖν. Οὐκοῦν ἑπιχειροῦντες νόμους τιθέναι τοὺς μὲν ἄρθρας τιθέεις, τοὺς δὲ τινας οὐκ ἄρθρως; Οἶμαι ἔγωγε. Τὸ δὲ ἄρθρο, ἀρα τὸ τὰ ἔμφεροντα ἐστὶ τιθεται ἐαυτοῖς, τὸ δὲ μὴ ἄρθρο ἀξομοφορά; ἢ τῶς λέγεις; Ὅπως. "Α δ' ἄν θῶνται, τὸντεν τοῖς ἀρχομένοις, καὶ τοὐτῷ ἐστὶ τὸ δίκαιον; Πῶς γὰρ οὐ; Οὐ μόνον ἀρα δίκαιον ἔστι κατὰ τὸν σὺν λόγον τὸ τοῦ κρείττονος ἐμφέροντας ἰτειν, ἀλλὰ καὶ τούκατον, τὸ μὴ ἐμφέρον. Τὶ λέγεις σὺ; ἦφη. "Α σὺ λέγεις, ἐμοιγε δοκεῖ- σκοπώμεν δὲ βδέλιουν. οὐκ ἀμολογήται τοὺς ἄρχοντας τοὺς ἀρχομένους προστάττοντας ποιεῖν ἄττα ἐντολε διαμαρτάνειν τοῦ ἰαυτοῖς βελτίστον, δ' δ' ἀν προστάττωσιν οἱ ἄρχοντες δίκαιον εἶναι τοῖς ἀρχομένοις ποιεῖν; ταῦτ' οὐχ ἀμολογηται; Οἶμαι ἔγωγε, ἦφη. Οἷου τοινῦν, ἢ δ' ἐγώ, καὶ τὸ ἀξομοφορά ποιεῖν τοῖς ἄρχοντι τε καὶ κρείττοσι δίκαιον εἶναι ἀμολο- γηται σοι, ὅταν οἱ μὲν ἄρχοντες ἄκοντες κακὰ αὐτοῖς προσ- τάττωσι, τοῖς δὲ δίκαιοι εἶναι φῆς ταῦτα ποιεῖν ἀ ἐκεῖνοι προστάξαν' ἀρα τότε, δ' σοφότατε Ἱσααξίμαχε, οὐκ ἀναγκαῖον συμβαίνειν αὐτὸ οὕτως δίκαιον εἶναι ποιεῖν τοῦνατον ἢ δ' σὺ λέγεις; τὸ γὰρ τοῦ κρείττονος ἀξομοφορά δήτῳ προσ- 340Α τάττεται τοῖς ἦττοις ποιεῖν. Ναὶ | μὰ Δ' ἦφη, οί Σώκρατες, ὁ Πολέμαρχος, σαφέστατα γε. Ἐδώ σὺ γ', ἦφη, αὐτῷ μαρ- τυρεῖς, ὁ Κλαυτοφόν ὑπολαβών. Καὶ τῇ, ἦφη, δεῖται μάρ- τυρος; αὐτὸς γὰρ Ἱσααξίμαχος ἀμολογεί τοὺς μὲν ἄρχοντας ἐντολε ἐαυτοῖς κακὰ προστάττειν, τοὺς δὲ ἀρχομένους δίκαιον εἶναι ταῦτα ποιεῖν. Τὸ γὰρ τὰ κελεύματα ποιεῖν, ὁ Πολέ- μαρχε, ὑπὸ τῶν ἄρχοντων δίκαιον εἶναι ὧτε Ἰσααξίμαχος. Καὶ ἕτο τοῦ κρείττονος, ὁ Κλαυτοφόν, ἐμφέρει δίκαιον καὶ εἶναι ὧτε. ταῦτα δὲ ἀμφότερα θέματος ἀμολογητον αὐτὸ ἐντολε τοὺς κρείττους τὰ αὐτοῖς ἀξομοφορά κελευνε τοὺς ἦττους τι
καὶ ἄρχομένους τοιῶν. ἐκ δὲ τούτων τῶν ὁμολογῶν οὐδὲν μᾶλλον τὸ τοῦ κραῖττωνος ξυμφέρον δίκαιον ἂν ἦν ἢ τὸ μή ξυμφέρον. Ἄλλως, ἐφῇ ὁ Κλειτοφῶν, τὸ τοῦ κραῖττωνος ξυμφέρον ἔλεγεν ὡς ἤγοιτο ὁ κραῖττων αὐτῷ ξυμφέρειν, τοῦτο ποιήτευον εἶναι τῷ ἂττω, καὶ τὸ δίκαιον τούτο ἐγίθετο. Ἄλλως ὄχι οὖτως, ἢ δ' ἢς ὁ Πολέμαρχος, ἔλεγετο. Οὔτεν, ἢν δ' ἤγα, ἢς Πολέμαρχος, διαφέρει, ἄλλοι εἶναι οὖτως λέγει Ἐρασύμαχος, οὖτως αὐτοῦ ἀποδεχόμεθα.

Καὶ μοι εἰπεῖ, ὁ Ἐρασύμαχος τούτο ἢν δ' ἐβούλου λέγειν τὸ δίκαιον, τὸ τοῦ κραῖττωνος ξυμφέρον δοκοῦν εἶναι τῷ κραῖττων, εάν τε ξυμφέρῃ εάν τε μὴ; οὕτω σε φῶμεν λέγειν; "Ἡκιστὰ γ', ἐφη' ἀλλὰ κραῖττων με οτει καλεῖν τὸν ἐξαμαρτάνοντα, ὃταν ἐξαμαρτάνη; Ἔγγοιγγε, εἶπον, σφυῆν σε τούτο λέγειν, ὅτε τοὺς ἀρχοντας ὁμολόγης οὐκ ἀναμαρτήτους εἶναι ὁ ἄλλα τι καὶ ἐξαμαρτάνειν. Συκοφάντης γὰρ εἰ, ἐφη, ὁ Σέκρατες, ἐν τοῖς λόγοις. ἔπει αὐτίκα ιατρὸν καλεῖς σοὶ τὸν ἐξαμαρτάνοντα περὶ τούς κάμνοντας κατ' αὐτὸ τοῦτο δ' ἐξαμαρτάνει; ἢ λογιστικὸν, δεῖ ἂν ἐν λογισμῷ ἀμαρτάνῃ, τότε ὃταν ἀμαρτάνει, κατὰ ταύτην τὴν ἀμαρτίαν; ἄλλοι, οἴμαι, λέγομεν τῷ ῥήματι οὕτως, ὅτι ὁ ιατρὸς ἐξήματε καὶ ὁ λογιστὴς ἐξήματε καὶ ὁ γραμματιστής, τὸ δ' εἰς οἴμαι, ἕκαστος τούτων, καθ' ὅσον τούτ' ἔστων δ' ἀποφαγεσθῶμεν αὐτῶν, οὐδέποτε ἀμαρτάνει; ὅστε κατὰ τὸν ἀκριβῆ λόγον, ἕπειδὴ καὶ σύ ἀκριβολογεῖς, οὐδεὶς τῶν δημουργῶν ἀμαρτάνει. ἐπιλυ- πότης γὰρ ἐπιστήμης ὁ ἀμαρτάνων ἀμαρτάνει, ἐν δ' οὐκ ἔστι δημουργοῦς; ὅστε δημουργοῦς οἱ σοφοὶ οἱ ἀρχαῖοι οὖν ἀμαρτάνει τότε ὃταν ἄρχον ἢ, ἀλλὰ πάσα γ' ἀν ἐπέω ὅτι ὁ ιατρὸς ἑματε καὶ ὁ ἄρχων ἑματε τοιοῦτον σοὶ δ' σοι καὶ ἐμ' ὑπάλληλον τού περὶ ἄποκρίνεσθαι. τὸ δὲ ἀκριβεστάτωτον ἐκεῖνο τυγχάνειν δ' ἄρχοντα, καθ' ὅσον ἐγὼ ἃ ἀρχών ἄστι, µὴ ἀμαρ- τάνειν, µὴ ἀμαρτάνοντα δὲ τὸ αὐτὸ βλαστοῦν τίθεσθαι, τούτο δὲ τὸ ἀρχομένῳ ποιήτεον δ' οὖτε, ὅπερ δ' ἀρχῆς ἔλεγον, δίκαιον λέγω τὸ τοῦ κραῖττωνος τοιῶν ξυμφέρον. Εἴπεν, ἤν δ' ἤγα, ὁ Ἐρασύμαχος δοκεῖ σοι συνοφαντέρ; Πάνω µὲν οὖν,
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ἐφι. Οἰκε γάρ με ἐξ ἐπιβουλής ἐν τοῖς λόγοις κακουργούντα σε ἐρέσθαι ὡς ἠρώμην; Ἐδ μὲν οὖν οἶδα, ἐφι. καὶ οὖδέν γ' 

Β σοι πλέον έσται' οὔτε γάρ ἂν με λάθως κακουργῶν, οὔτε μή λαθῶν βιάσασθαι τῷ λόγῳ δύναιο. Οὔδε γ' ἂν ἐπιχείρήσαμε, 

ἂν δ' εγώ, ο μακάριε. ἄλλ' ἕνα μή αὖθις ἡμῖν τοιοῦτον ἐγγίνηται, διώρισω τοτέρως λέγεις τὸν ἄρχοντα τε καὶ τὸν 

κραίττονα, τὸν ὡς ἐποιεῖ τείνῃ ή τὸν ἀκριβεία λόγῳ, δι' ὑμνή ήλεγς, οὐ τὸ ἐξιμφέρον κραίττονα διότι δίκαιον έσται τῷ 

ἵπτονι τουίν. Τὸν τῷ ἀκριβεστάτῃ, ἐφι. λόγῳ ἄρχοντα δύνα. πρὸς ταῦτα κακοῦργει καὶ συκοφάντα, εἰ τι δύνασαι. 

Ὁ οὖδέν σου παρεμαθεί. ἄλλ' ο' οὐ μή οἶδ' τ' έστθ. Οἰκε γάρ ἂν με, 

ἐποιεῖ, οὕτω μανήναι, ὅστε ξυρέων ἐπιχείρει λέοντα καὶ συκο- 

φαντείν Ἡρασύμαχον; Νῦν γον, ἐφι. ἐπιχείρησας, οὖδέν άν 

καί ταῦτα. "Αδην, ἂν δ' εγώ, τῶν τοιούτων. ἄλλ' εἰπέ μοι; 

ὁ τῷ ἀκριβεία λόγῳ λατρέα, δι' ἄρτι έλεγες, πότερον χρημα-

τισθής ἐστιν ή τῶν καμνόντων θεραπεύτης; καὶ λέγε τὸν τῷ 

ὅτι λατρεύναι. Τῶν καμνόντων, ἐφι. θεραπεύτης. Τ' εἰ 

κυβερνήτης; ὁ ορθὸς κυβερνήτης ναυτῶν ἄρχων έστιν ἢ 

D ναύτης; Ναυτῶν ἄρχων. Οὔδέν, οἴμαι, τούτο ὑπολογισθέν, 

ὅτι πλεῖ ἐν τῇ νη, οὔδ' ἐστι κλητές ναύτης' οὐ γάρ κατὰ 

τὸ πλεῖν κυβερνήτης καλεῖται ἀλλὰ κατὰ τὴν τέχνην καὶ τὴν 

τῶν ναυτῶν ἄρχην. "Ἀλλήλη, ἐφι. Οὐκόν ἐκάστῳ τούτων 

ἔστι τι ἐξιμφέρον; Πάνω γε. Οὐ καὶ τῇ τέχνῃ, ἂν δ' εγώ, ἂν 

τούτῳ πέφυκεν, ἂν τῷ τὸ ἐξιμφέρον ἐκάστῳ ξύρετε τα 

καὶ ἐκπορίζει. "Επὶ τούτῳ, ἐφι. "Αρ' οὖν καὶ ἐκάστῃ τῶν 

τεχνῶν έστι τι ἐξιμφέρον ἄλλο ή οἱ μᾶλλον τελεάν εἶναι; 

ΕΠώς τούτῳ ἔρωτες; "Ωσπερ, ἐφιν ἐγώ, ε μὲ ἔρωτος, εξαρκεί 

σώματι εἶναι σώματι ἡ προσδεῖται τινος, ἄποιμα' ἀν δὶ Παν-

τάπασι μὲν οὖν προσδεῖται. δι' ἐκ ταῦτα καὶ τῇ τέχνῃ ἐστὶν ἡ 

η λατρική νῦν εὑρήκην, ὅτι σώμα ἐστὶ τουρην καὶ οὐκ ἐξαρκεί 

αὐτῷ τοιοῦτο εἶναι. τούτῳ οὖν ὅπως ἐκπορίζῃ τὰ ἐξιμφέροντα, 

ἐπὶ τούτῳ παρεσκευάσθη τῇ τέχνῃ. ὁ ὀρθὸς σοι δοκεῖ, ἐφιν, 

342a ἂν ἔπειν οὐτῶν λέγων, ἢ οὖ; 'Ορθῶς, ἢ ἐφι. Τ' δὲ δή; αὐτῇ 

ἡ λατρικὴ ἐστὶ τουρην, ἢ ἀλλ' τὰς τέχνης ἔσθ' ἀ τι προσ-
δεῖ τινος ἄρετής, ὥσπερ ἴσβαλμοι ὑψεως καὶ ἄτα ἄκοις 
καὶ διὰ ταῦτα ἐν' αὐτοῖς δεὶ τινὸς τέχνης 
θέτει τῷ τεχνὸς σκεψομένης τι καὶ ἐκποριζοῦσθα; 
ἁρὰ καὶ ἐν αὐτῇ 
τῇ τέχνῃ ἐν τοις ποιημα, καὶ δεὶ ἐκάστη τέχνῃ ἄλλης τέχνης, 
ἤτει αὐτῇ τὸ ἕμυσφέρον σκέψεται, καὶ τῇ σκοπουμένῃ ἑτέρας 
ἀθανασία, καὶ τοῦτ' ἔτινι ἀπέραντον; ἢ αὐτῇ αὕτη τὸ 
ἑμύσφέρον σκέψεται; ἢ οὕτε αὐτῇς οὕτε ἄλλης προσδείται ἐπὶ 
τὴν αὐτῆς ποιημα τὸ ἕμυσφέρον σκοπεῖν; οὕτε γὰρ ποιημα 
οὕτε ἀμαρτία σοφεία σοφεία τέχνῃ πάρεστιν, οὕδε 
προσήκει τέχνῃ ἄλλῃ τὸ ἕμυσφέρον ζητεῖν ἢ ἔκειν τῇ 
τέχνῃ ἐστὶν, αὐτῇ δὲ ἠδολαθής καὶ ἀκραίος ἐστὶν ἐστὶν ἴσβι, ἔσοπερ ἄν ἢ 
ἐκάστη ἄκριβις ὀλὴ ἕπερ ἐστὶ; καὶ σκόπει ἔκειν 
πῷ ἄκρι 
βελ λόγῳ οὕτως ἢ ἄλλως ξείω; ὅτως, ἐφε, 
φαίνεται. Οὐκ 
ἀρα, ἵν 5 ἐγὼ, ἱαρικὴ ἱαρικῇ τὸ ἕμυσφέρον σκοπεῖ ἄλλα 
σώματι. Ναὶ, ἕφη. Οὕδε ἰαπηκὴ ἱππική ἀλλ' ἱππως. ὅδε 
ἄλλῃ τέχνῃ σοφεία ἰατρῇ, οὕδε γὰρ προσδεῖται, ἄλλῃ ἔκειν 
ὡ τῇ ἐστὶν. 
φαίνεται, ἐφε, οὕτως. 'Αλλὰ μή, ὁ Ἐθα 
σάμαχε, ἄρχουσι γε αἱ τέχναι καὶ κρατοῦσιν ἔκεινον οὕτω 
ἐσεὶ τέχνῃ. 
Συνεχάρησεν ἐνταῦθα καὶ 
μᾶλα μόνης. Οὐκ 
ἀρα ἐπιστήμη γε σοφεία τῷ κρείττονος ἕμυσφέρον σκοπεῖ οὐδ' 
ἐπιτάττε, ἄλλα τῷ ἑττονός τε καὶ ἄρχομένου ὕστε ἐαυτῆς. 
Ἀνωμολόγησε μὲν καὶ ταῦτα τελευτῶν, ἐπεχάρη δὲ περὶ 
αὐτὰ μάχεσθαι. ἐπειδή δὲ ἱμολογησεν, 'Ἀλλο τι οὖν, ἵν 5 
ἐγὼ, οὕδε λατρὸς σοφείς, καθ' ὅσον λατρός, τὸ τῷ λατρῳ 
ἑμυσφέρον σκοπεῖ οὐδ' ἐπιτάττε, ἄλλα τῷ τῷ κάμνοντι, ἵμολο 
γεγονὸς γὰρ ὁ ἀκριβὴς λατρος σωμάτων εἶναι ἄρχον ἄλλ' 
συνεπιστησθής; ὁ οὖχ ἱμολογηται; Ἀνεύηπη. 
Οὐκοῦν καὶ ὁ 
κυβερνήτης ὁ ἀκριβὴς ναυτης εἶναι ἄρχον ἄλλ' οὐ 
ναυτῆς; ἱμολόγηται. Οὐκ ἅρα ὅ γε τοιοῦτος κυβερνήτης τε καὶ 
ἄρχον τῷ τῷ κυβερνήτῃ ἕμυσφέρον σκέψεται τε καὶ προς 
τάξει, ἄλλα τῷ τῷ ναυτῇ τε καὶ ἄρχομενος. Ἀνέύηπη 
μόνης. 
Οὐκοῦν, ἵν 5 ἐγὼ, ὁ Ἐθασάμαχε, οὐδ' ἄλλος σοφείς ἐν σοφεί 
ἄρχη, καθ' ὅσον ἄρχον ἑστι, τὸ αὐτὸ ἕμυσφέρον σκοπεῖ οὐδ' 
ἐπιτάττε, ἄλλα τῷ τῷ ἄρχομένῳ καὶ φ' ἀν αὐτὸς δημοουργῆν.
καὶ πρὸς ἐκεῖνον βλέπον καὶ τὸ ἐκείνῳ ἐμφαφον καὶ πρέπον
καὶ λέγει ἃ λέγει καὶ ποιεῖ ἃ ποιεῖ ἀπαντά.

343α Ἡπειδῇ ὅτι ἐνταθα ἦμεν τοῦ λόγου καὶ πάσιν καταφανές
ἡν ὅτι ὁ τοῦ δικαίου λόγος εἰς τοῦντιν περισσότητα, ὁ
Θρασύμαχος ἀντὶ τοῦ ἀποκρίνεσθαι, Εἰπέ μοι, ἐφη, ὁ
Σώκρατες, τίθη σοι ἔστιν; Τί δι; ἢν δὲ ἐγώ. οὐκ ἀποκρί
εσθαι χρὴν μάλλον ἢ τουαῦτα ἑρωτάν; Ὡτι τοῖς σε, ἐφη,
κορίζοντα περιορᾷ καὶ οὐκ ἀπομότητα δεόμενον, δε γε αὐτῇ
β οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις. Ὡτι δὲ τὶ μάλιστα;
ἡν δὲ ἐγώ. Ὡτι οἷα τοὺς ποιμένας ἢ τοὺς βουκάλους τὸ τῶν
προβάτων ἢ τὸ τῶν βοῶν ἀγαθῶν σκοπεῖν καὶ παράλλην
ἀυτοὺς καὶ θεραπεῖν πρὸς ἄλλο τι βλέποντας ἢ τὸ τῶν
διαποτάν ἀγαθῶν καὶ τὸ αὐτῶν, καὶ δῆ καὶ τῶς ἐν τοῖς
πόλεων ἀρχοντας, οἳ ἢς ἀληθεῖς ἀρχοντιν, ἄλλους δὲ ἦνε
διανοεῖσθαι πρὸς τοὺς ἀρχομένους ἢ ὀστερ ἀν τις πρὸς πρό
βατα διατεῖθη, καὶ ἄλλο τι σκοπεῖν αὐτοὺς διὰ νυκτός καὶ

ο ἡμέρας τοῦτο ὅθεν αὐτοι ἐφελήσονται. καὶ σὺν ἄν καὶ
πόρρω ἂν περὶ τε τοῦ δικαίου καὶ δικαιοσύνης καὶ ἀδίκου τε καὶ ἀδικίας,
ὡς ἂν χνείρης, ὅτι ἡ μὲν δικαιοσύνη καὶ τὸ δίκαιον ἀλλήλων
ἀγαθῶν τῷ ῥώτη, τοῦ κράτους τε καὶ ἀρχοντος ἐμφάξα
οἰκεία δὲ τῷ πεθομένῳ τε καὶ ὑπηρετοῦντος βλάβης, ἢ δὲ
ἀδίκω τοῦντιν, καὶ ἄρχει τῶν ἢς ἀληθεῖς ἐτικίκων τε καὶ
δικαίων, ἃ δὲ ἀρχομένου ποιοῦτο τὸ ἐκεῖνον ἐμφάξα
κρατοῦντος ὅτε, καὶ εἴδαμον ἐκεῖνον ποιοῦσιν ὑπηρετοῦντες
αὐτῷ, ἔταυτός δὲ οὖδὲ ὑπωτιστεῖν. σκοπεῖσθαι δὲ, ἃ εὐθεῖστα

ὁ Σώκρατες, σὺς φησί χρη, ὅτι δίκαιοι ἄνὴρ ἀδίκου πανθαχοῦ
ἐλαττον ἢ ἐκείνου πανθαχοῦ ἢ. πρῶτον μὲν ἐν τοῖς πρὸς ἀλλήλοις ἐμφαλάσεις,
ὅτι τοῦ χαὶ εἰς τοῦτο τοῦτο κοινωνήσι υσσυνασκο ἄδικον ἐν τῇ
dιαλογισ χρις κοινωνίας πλέον ἢ ὧν ἥν ὑπεραυτόν τοῦ
δίκου ἀλλ' ἐλαττον. ἐπαρά ἐν τοῖς πρὸς τὴν πόλιν, ὅταν τὲ
τινες εἰσθανω ὑμῖν, ὃ μὲν δίκαιοι ἀπὸ τῶν ἱσχυρῶν πλέον ἔσω-

ἐφέρε, ὅ δ' ἐλαττον, ὅταν ἡ ὑμεῖς, ὃ μὲν οὐδέν, ὃ δὲ τολλά
κερδαίνει. καὶ γὰρ ὅταν ἄρχην τίνα ἄρχεν ἐκάτερος, τὸ μὲν
δικαίου ὑπάρχει καὶ ἐμ μηδεμία ἔλλη ζημία, τὰ γε οἰκεία δὲ

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άμελλαν μοχθηρότερος ἔχειν, ἐκ δὲ τοῦ δημοσίου μηδὲν ἀφθελεσθαι διὰ τὸ δίκαιον εἶναι, πρὸς δὲ τούτους ἀπέχεσθαι τοὺς τε οἰκείους καὶ τοὺς γνωρίμους, ὅταν μηδὲν ἔθελη αὐτοῖς ὑπηρετεῖν παρὰ τὸ δίκαιον· τῷ δὲ ἄδικῷ πάντα τούτων τάναντι ὑπάρχει. λέγει γὰρ ἄντερ νῦν δὴ Ἡλεγον, τὸν μεγάλα | δυνάμενον πλεονεκτεῖν. τοῦτον οὖν σκότη, ἐπερ 344α βοῦλα κρίνειν δόσιν μᾶλλον ξυμφέρει ἵδια αὐτῷ ἄδικον εἶναι ἢ τὸ δίκαιον. πάντων δὲ βάστα μαθήσει, ἐὰν ἐπὶ τὴν τελευταίαν ἀδικίαν ἐλθῃ, ἢ τὸν μὲν ἀδικήσαντα εὖδαιμονέστατον τοὺς, τοὺς δὲ ἀδικηθέντας καὶ ἀδικήσαι σοφὶ ἄν ἐθέλοντος ἀθλιωτάτους. ἄτι δὲ τοῦτο τυραννίζει, ὡς οὐ κατὰ σμικρὸν τάλλοστρια καὶ λάθη καὶ βία ἀδαιρετώς, καὶ ἰερὰ καὶ δόσι καὶ θεία καὶ δημόσια, ἀλλὰ ξυλικὴν. ὃν ὄφει ἐκάστου μέρει ὅταν τε ἀδικήσῃς μὴ λαθη, ἐκμοιωθήσεται τε καὶ οὐνείδῃ ἄγε τὰ μέγιστα· γὰρ ἵππόσωλοι καὶ ἀνδραποδισταὶ καὶ τοιχωρίχοι καὶ ἀποστερηταὶ καὶ κλέπται οἱ κατὰ μέρη ἀδικοῦντες τῶν τοιούτων κακοφηγήματας καλοῦνται. ἔστι δὲ τοὺς τοῖς τῶν πολιτῶν χρήσαι καὶ αὐτούς ἀνδραποδιστάμενοι δουλώσῃς, ἀντὶ τούτων τῶν ἀλθερῶν δολαρών εὐδαίμονες καὶ εἰς οἰκέρους κέκληται, οὐ μόνον ὑπὸ τῶν πολιτῶν ἀλλὰ καὶ ὑπὸ τῶν ἄλλων, διὸς ἃν πῦθωσιν αὐτὸν τὴν ἔλην ἀδικίαν ἠδικηκότα. οὐ γὰρ τὸ ποιεῖν τὰ ἀδικα ἀλλὰ τὰ πάσχειν φοβοῦμαι οὐνείδισθαι οἱ οἰκείοις τήν ἁμαρτίαν. οὕτως, ὁ Σέκρατης, καὶ ἵπποφόρον καὶ βευθερώτερον καὶ δοσοποιότερον ἄδικα δικαιοσύνης ἐστὶν ἰκανὸς γιγνομένη, καὶ ὅπερ ἐξ ἀρχῆς Ἡλεγον, τὸ μὲν τὸ κρέπτουν ξυμφέρον τὸ δίκαιον τυχάνην δὲν, τὸ δ' ἀδικον ἐαυτῷ λυστελουν τε καὶ ξυμφέρον.

Ταῦτα ἔπειτα ὁ Ἐρασύμαχος ἐν νῷ ἔχειν ἀπείλην, ἀσπερ τοῦ βαλανεύος ἰμῶν καταντήσας κατὰ τῶν ὅτων ἀδρόν καὶ τοῦτον τὸν λόγον. οὐ μὴν ἔσταν γε αὐτὸν οἱ παρόντες, ἀλλ' ἤναγκασαν ὑπομέναλ τε καὶ παρασχεῖν τῶν εἰρημένων λόγων. καὶ δὲ ἐγγέλει καὶ αὐτοῖς πάνυ ἔδειμην τε καὶ εἶπον ὡς διαμόνος Ἐρασύμαχε, οἶον ἐμβαλὼν λόγον ἐν νῷ ἔχεις ἀπείλην, πρὶν
διδάξαι ἰκανός ἢ μαθεῖν εἰτε οὕτως εἰτε ἄλλως ἤχα; ἢ συμκρόν οίᾳ ἐπιχαρείν πράγμα διορίζεσθαι, ἦλθ᾿ ὁ βίον ἐ διαγωγήν, ἢ ἂν διαγόμενος ἐκαστὸς ἤμων λυπουλεστάτην ἦμας ἡφίη; Ἐγὼ γὰρ οἴμαι, ἐφη ὁ Θρασύμαχος, τοῦτῳ ἄλλως ἤχειν; Ἔοικας, ἢν δ᾿ ἐγὼ, ἢτοι ἤμων γε οὐδὲν κηθείσθαι, οὔδε τι φροντίζειν εἰτε χεριόν εἰτε βαλτιον βιοσώμεθα ἀγιοικοῦντες σοὶ φίλη εἰδέναι. ἄλλ᾿, ὁ γαβδεῖ, προσθηκοῦν καὶ ἣμων ἐνδείξασθαι ὡστε κακός σοι κείσται ὁ τι ἂν ἤμας τοιούτῳ δυνατας εὐεργετήσῃς. ἐγὼ γὰρ δὴ σοι λέγω τῷ γγγμόν, ὅτι οὐ πείθομαι οὔδε οἴμαι ἄδικαν δικαιοσύνης κερδαλεωτέρον εἰναι, οὔδε ἐὰν ἐξ τις αὐτῇ καὶ μὴ διακεφαλὴν πράττειν οὐ βούλεται. ἄλλ᾿, ὁ γαβδεῖ, ἐστὶ μὲν ἄδικος, δυνάσθω δὲ ἄδικεῖν οὐ τῷ λανθάνειν οὐ τῷ διαμάχεσθαι ἡμῶν ἡμές ἐνε γε οὐπείθεις ὡς ὅτι τῇ δικαιοσύνῃς κερδαλεωτέρον. ταῦτ᾿ οὖν καὶ ἄτερος ἢς τις ἢμών πεπονθετ, οὐ μόνον ἤγαγ. πείσον οὖν, ὁ μακάρις, ἰκανός ἢμᾶς ὃτι οὐκ ὀρθῶς βουλευόμεθα δικαιοσύνης ἄδικας περὶ πλεοῦνοις ποιοῦμενοι. Καὶ τότε, ἐφη, στῇ πείσο; εἰ γὰρ οἷς νῦν δὴ ἔλεγον μή πεπασάν, τί σοι ἔτι ποιήσω; ἢ ἐς τὴν ψυχὴν φέρων ἐνδὼ τὸν λόγον: Μάλα Φίλι, ἢν δ᾿ ἐγώ, μῆ σὺ γε: ἀλλὰ πρῶτον μὲν, ἢ ἂν ἐξῆς, ἔμμενο τοσοῦτος, ἢ ἐὰν μετατέθη, φανερῶς μετατίθεσο καὶ ἢμᾶς μὴ ἔξαπτα. τῶν δὲ ὀρθῶς, ὁ Θρασύμαχος, ἐτί γὰρ τα ἐμπροσθεν ἐπισκεφθῆσαι, ὅτι τῶν ἂς ἄλλης λατρεῖν τὸ πρῶτον ὄρθως ἡμῶν ἄλλης ποιεῖται φοίνις διὸ στότον ἀκριβῶς φιλαξά, ἀλλὰ ποιμαίνει οἱ αὐτὸς τὰ πρόβατα, καθ᾿ ὅσον ποιμὴν ἐστιν, οὐ πρὸς τὸ τῶν προβάτων βαλτιοντος βλέποντα, ἀλλὰ ὄστερ διατουμόν τινα καὶ μελλοντα ἐστιάσωσθαι πρὸς τὴν εὐωχιαν, ἢ αὐτὸς τὸ ἀποδόσωσθαι, ὄστερ χρησιμοτήτην ἀλλ᾿ οὐ ποιεῖ. τῇ δὲ ποιμακτικοῦ οὐ δηπον ἄλλῳ τοῦ μέλει ἢ ἐφ᾿ ὃ τέκταται, ὅπως τοῦτο τὸ βαλτιοντος ἐκπορισθῇ ἢτεῖ τὸ γε αὐτῆς ὅστε εἶναι βελτιστη, ἰκανὸς δὴπον ἐκπεποίησται, ἐως γὰρ μηδὲν ἐνδείξει τοῦ ποιμακτικοῦ εἶναι οὕτω δὲ φημῆ, ἐγὼ γὰρ νῦν δὴ ἀναγκαίον εἶναι ἡμῖν ὠμολογεῖν πᾶσαν ἄρχη, καθ᾿ ὅσον ἄρχῃ, μηδὲν ἄλλῳ τὸ βαλτιοντος σκοπεύθηκα
έκείνη τῷ ἀρχομένῳ τε καὶ θεραπευομένῳ, ἐν τῇ πολιτικῇ καὶ ἐν ἰδιωτικῇ ἀρχῇ: σὺ δε τοὺς ἀρχοντας ἐν ταῖς πόλεσι, τοὺς ἀληθῶς ἄρχοντας, ἐκόντας οἰς ἄρχειν; Μᾶ Δι᾽ οὐκ, ἐφι, ἀλλ᾽ εὕα οὖν τῶν. Τί δε; ἂν δ᾽ ἐγὼ, ὁ Θεοσύμαχος, τάς ἄλλας ἀρχὰς οὐκ ἐννοεῖς ὅτι οὐδεὶς θέλει ἄρχειν ἐκῶν, ἀλλὰ μισθῶν αἰτοῦσιν, ὥσ πολὺ αὐτοῖς ἄφελλαν ἐσομένην ἐκ τοῦ ἄρχειν ἀλλὰ τοὺς ἀρχομένους; ὥσπερ τοσοῦτο εἰπέ. οὐχὶ ἐκάστην 346α μέντων φαμὲν ἐκάστοτε τῶν τεχνῶν τούτῳ ἔτεραν εἶναι, τῷ ἔτεραν τὴν δύναμιν ἔχειν; καὶ ὁ μακάρις, μὴ παρὰ δοξῶν ἀποκρίνον, ἓνα τι καὶ περαιώμενον. 'Ἀλλα τούτῳ, ἐφι, ἐτέρα. Ὁσκοῦν καὶ ἄφελλαν ἐκάστη ιδίαν τινὰ ἢ μὲν παρέχεται, ἀλλ᾽ οὐ κοινῆν, οἰον λατρικὴ μὲν ὑγιεῖν κυβερνητικὴ δὲ σωτηρίαν ἐν τῷ πλεῖν, καὶ αἱ ἄλλαι σύνως; Πάνυ γε. Ὁσκοῦν καὶ ἡ μισθωτικὴ μισθῶν; αὐτὴ γὰρ αὐτῆς ἡ δύναμις, ἡ τῶν λατρικὴν σὺ καὶ τὴν κυβερνητικὴν τὴν αὐτῆς καλεῖς; ἢ ἐάντερ βούλῃ ἀκριβῶς διορίζειν, ὡσπέρ ὑπέθουσιν, οὐδὲν τι μᾶλ- λον, ἢν τις κυβερνῶν ὑγιῆς γίγνεται διὰ τὸ εὐμφέρειν αὐτῷ πλεῖον ἐν τῇ βαλάττῃ, ἐνεκα τούτοι καλεῖς μᾶλλον αὐτῶν λατρικῆς; ὡς δὴτα, ἐφι. Ὅδε γ᾽, οἷμαι, τὴν μισθωτικὴν, ἢν ὑγιείν τις μισθαράνων. Ὁδὲ δὴτα. Τί δε; τὴν λατρικὴν μισθωρητικὴν, ἢν λόγον τις μισθαρῆ; Ὅδε, ἐφι. Ὁσκοῦν τὴν γε ἄφελλαν ἐκάστης τής τέχνης ιδίαν ὡμολογήσαμεν εἶναι; 'Εστιν, ἐφι. 'Ἡνία δρα ἄφελλαν κοινῆς ἄφελοῦνται πάντες οἱ δημιουργοί, δήλον ὅτι κοινῆς τινὶ τῷ αὐτῷ προσ- χρόνεοι ἀπ᾽ ἐκείνου ἄφελοῦνται. 'Εοικεν, ἐφι. Φαμὲν δε γε τὸ μισθὸν ἀρνυμένους ἄφελεσθαι τοὺς δημιουργοὺς ἀπὸ τοῦ προσχρησθῆναι τῇ μισθωτικῇ τέχνῃ γίγνεσθαι αὐτοῖς. Ἐνεύφη μῦνα. Οὔκ ἄρα ἀπὸ τῆς αὐτοῦ τέχνης ἐκάστη αὐτῇ ἡ ἄφελλα ἐστὶν, ἢ τοῦ μισθοῦ λήψις, ἀλλ᾽ εἰ δεὶ ἀκριβῶς σκοπεῖσθαι, ἢ μὲν λατρικῆς ὑγιείαν ποιεῖ, ἢ δὲ μισθωρητικῆς μισθῶν, καὶ ἢ μὲν οἰκοδομικῆς οἰκίας, ἢ δὲ μισθωρητικῆς αὐτῇ ἐτομένη μισ- θῶν, καὶ αἱ ἄλλαι πᾶσαι οὕτω τὸ αὐτὴς ἐκάστης ἐργον ἐργά- ξεται καὶ ἄφελε ἐκείνῳ ἐφ᾽ ὧν τετακται. εἰδὲ μὴ μισθὸς αὐτῇ προσγίγνεται, ἐσθ᾽ ὅ τι ἄφελεῖται ὁ δημιουργὸς ἀπὸ τῆς
τέχνης; Οὐ φαίνεται, ἕφη, ἢ Ἀρ' ὅτι οὐδ' ἀφελεῖ τότε, ὅταν ἐπρόκα ἐργάζεται; Ὀλίμως ἔγονε. Ὑποκοῦν, ὅ Ἐρασίμαχε, τούτῳ ἢ ἦν δήλον, ὅτι οὐδεμιά τέχνη οὐδὲ ἁρχή τὸ αὐτή ἀφέλιμον παρασκευάζει, ἀλλ', ὃτερ πάλαι ἐλέγομεν, τὸ τὸ ἀρχομένῳ καὶ παρασκευάζῃ καὶ ἑπιτάττῃ, τὸ ἔκεινον ἔμμερον ἢττονος ἄντος σκοπεύσα, ἀλλ' οὐ τὸ τοῦ κρείττονος. διὰ δὴ ταῦτα ἔγονε, ὃ φιλε Ἐρασίμαχε, καὶ ἁρτὶ ἔλεγον μηδένα ἐςελεν ἐκόντα ἁρχεῖ καὶ τὰ ἄλλατρα κακὰ μεταχειρίζονται ἀνορθοῦντα, ἀλλὰ μισθῶν αἰτεῖν, ὅτι ὁ μέλλων καλὸς τῇ 347Α τέχνῃ | πράξει οὐδέποτε αὐτῷ τὸ βελτίστοτον πράττει οὐδ' ἑπιτάττει κατὰ τὴν τέχνην ἐπιτάττων, ἀλλὰ τῷ ἀρχομένῳ ὅν δὴ ἕνεκα, ὡς θυσία, μισθῶν δεῖ τῇ ἀρχάρχᾳ τοῖς μελλοντος ἐπιλήσειν ἁρχαῖα, ἢ ἁρχομένῳ ἢ τμῆν, ἢ ἤχουξαν, ἢ ἢ ἢ ἤχους. Πῶς τούτο λέγει, ὅ Σόκρατες; ἐφ' ὁ Γαλάκτων. τούς μὲν γὰρ δῦν μισθοὺς γιγνάσκω τῇ δὴ ἢχουμαν ἠτίνα λέγει καὶ ὡς ὁ μισθὸς μέρει ἐρήματο, οὐ ξυνήκα. Τὸν τῶν βελτίστων ἁρὰ μισθῶν, ἐφ' ἥ, οὐ ξυνήυ, δὲν ἄρχουσιν οἵ ἐπικεκάτατοι, ὁ δ' οὐκ οἴοθα, ὅτι τὸ φιλότιμον τε καὶ φιλάργυρον εἶναι οὖν τοιούτα λέγεται τε καὶ ἔτιν; ὡς ἔγογγε, ἐφ' ἥ. Διὰ ταῦτα τούτων, ἵνα δ' ἐγώ, οὕτε χρημάτων ἔνεκα ἐθλοῦσιν ἁρχαῖαν οἱ ἀγαθοὶ οὕτε τμῆσιν οὕτε γὰρ φανερῶς πραπτόμενοι τῆς ἁρχῆς ἔνεκα μισθῶν μισθωτοί βούλονται κεκλησθαί, οὕτε λάθρα αὐτοὶ έκ τῆς ἁρχῆς λαμβάνονται κλέπται, οὔτ' αἰ τμῆσιν ἔνεκα; οὐ γὰρ εἰσὶ φιλότιμοι. δει δὴ αὐτῶς ἀνάγκης καὶ ζημιῶν, εἰ μέλλουσιν ἐςελειν ἁρχαῖαν. ὅθεν κιν−


dυνεῖν τὸ ἐκοῦν ἐπί τὸ ἁρχεῖν λέγει ἀλλὰ μὴ ἀνάγκην περιμένειν αὐχρῶν νεομελοῦν. τῆς δὲ ἢχους μεγάλης τὸ ὑπὸ πονηροτέρου ἁρχεῖν, ἢν μὴ αὐτοῦ ἢθλη ἁρχεῖν. ἢν δεισαντές μοι φαίνονται ἁρχαῖοι, οὗτοι ἀρχωσιν, οἵ ἐπικεκάτατοι, καὶ τότε ἐρχόμεθα ἐπὶ τὸ ἁρχεῖν οὐκ ὡς ἐπ' ἀγαθὸν τι λύτει οὔτ' ὡς ἐπιτηθησθοῦσεν ἐν αὐτού, ἀλλ' ὡς ἐπ' ἀναγκαῖον καὶ οὐκ ἐρχόμεθα ἐναυῶν βελτιστῶν ἐπιτρέπει οὔτε ὀμολογεῖ. ἐπεὶ κι


dυνεῖα, πόλις ἄνδρῶν ἀγαθῶν οἱ γένοις, περιμάχεσθον ἀν ἐναι τὸ μὴ ἁρχεῖν, ὡσπερ νυνὶ τὸ ἁρχεῖν, καὶ ἐνταῦθ' ἀν
καταφανῆς γενέσθαι ὅτι τῷ ἀντὶ ἀληθινὸς ἀρχῶν ὁ πέφυκε τὸ αὐτῷ ξυμφέρων σκοπεῖσθαι ἀλλὰ τὸ τῷ ἀρχομένῳ ὡστε πᾶς ἃν ὁ γεγονός τὸ ἀφελεῖσθαι μᾶλλον ἤλθοι ἢ ἄλλον ἄφελῶν πράγματα ἐχειν. τούτῳ μὲν οὖν ἐγώ γε οὐδαμῇ συγχρωμῇ ὑπανομῇ ὑπεράκοντα ἡθομάχῳ, ὡς τὸ δικαίον ἐστὶ τὸ τοῦ κρατοῦν τοὺς ξυμφέρον. ἀλλὰ τούτῳ μὲν δὴ καὶ εἰςαύθες σκεφτόμεθα. τολὺ δὲ μοι δοκεῖ μεῖξον εἶναι δὲν λέγει ἡθομάχῳ, τὸν τοῦ ἀδίκου βίον φάσκων εἶναι κρατέων ἢ τὸν τὸ δικαίον. οὐ οὖν πότερον, ἢν δὲ εὖ ὁ Πλαίκων, αἱρεῖ; καὶ ποτέρως ἀληθετώρες δοκεῖ σοι λέγεσθαι; Τὸν τὸν δικαίον ἐγώ, ἐφι, λυστελεστέρον βίον εἶναι. Ἡκούσας, ἢν δὲ εὖ, ὑπὸ ἀρτι 348α ἡθομάχῳ ἀγάθα διῆλθε τῷ τοῦ ἀδίκου; Ἡκούσα, ἐφι, ἄλλο σοὶ πείθωμαι. Βούλει οὖν αὐτὸν πείθωμεν, ἢν δινόμεθα τῇ ἐξωρίαν, ὡς οὐκ ἀληθῆ λέγα; Πῶς γὰρ οὐ βουλόμαι; ἢ δὲ δή. "Αν μὲν τούτων, ἢν δὲ εὖ, ἀντικατατελναντες λέγουμεν αὐτῷ λόγον παρὰ λόγον, ὥστε αὐτὰ ἄμαλα ἔχει τὸ δικαίον εἶναι, καὶ αὐτὸς οὖσις, καὶ ἄλλον ἡμεῖς, ἀρίθμην δεησε τάγαθα καὶ μετρέων ὑπὸ ἐκάτεροι ἐν ἐκατέρω λέγουμεν, καὶ ἡδι δικαιῶν ἀντὶ ἐν δικαίων ἔσομεν τοῖς ἀκριβούντοις διαισθήματα. Ἀν δὲ ἄσπερ ἀρτι ἀνομολογοῦμενοι πρὸς ἀλλήλους σκοπῶμεν, ἀμα αὐτοὶ τὲ δικασταὶ καὶ ἄρτορες ἐσόμεθα. Πάνω μὲν οὖν, ἐφι. Ὅπωτέρος οὖν σοι, ἢν δὲ εὖ, ἀρίστηκεν. Οὕτως, ἐφι.

"Ἰδί ἄρ, ἢν δὲ εὖ, ὁ ἡθομάχῳ, ἀπόκριναι ἢμῖν ἢ καὶ ἀρχίσῃς τὴν τελείαν ἄδικαν τελείας ὁ πάντω ἡθομάζοντος λυστελεστερείς φής εἶναι; Πάνω μὲν οὖν καὶ φημι, ὡφθη, καὶ ἢ δὲ, εἴρηκα. Φέρε δὴ τὸ τοιοῦτον περὶ αὐτῶν πῶς λέγεις, τὸ μὲν τοῦ ἄρτου ἄδικον καὶ δὲ δὲ κακίαν; Πῶς γὰρ οὖ; Ἄρκιον τὴν μὲν ἡθομάζοντος ἀρετῆν, τὴν δὲ ἄδικαν κακιάν; Ἐικός γ', ἐφη, δὲ ἔστε, ἐπειδῆ καὶ λέγω ἄδικαν μὲν ἡθομαμελεῖς, ἡθομάζοντος δὴ οὖ. Ἀλλὰ τι μὲν; Τοῦντι, ἢ δὲ δή. Ἡ δὲ τὴν ἡθομάζοντος κακιάν; Ὀξὺ, ἀλλὰ πάντων γενναλῶν εὐθεῖους. Τὴν ἄδικαν ἀρα κακοφθείσαι καλεῖς; Ὀξὺ, ἀλλ' ἐφοβοῦλαν, ἐφη. Ἡ ἐν φρόνιμοι σοι, ὁ ἡθομάχῳ, δοκοῦσιν εἶναι καὶ ἀγαθοὶ οὐκ κακιεῖς; Οὐ γε τελείως, ὡφθη, οἷον τα ἄδικαν, πόλεις
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te kal ἐθνή δυνάμειν ἀνθρώπων ὑφ' ἑαυτοῦ τους ποιεῖσθαι. Ἐν δὲ οἷα μὲ ἰσος τοὺς τὰ βαλλάντια ἀποτέμνοντα λέγειν. Δυσιτελεῖ μὲν οὖν, ἢ δ' ὅς, καὶ τὰ τοιαῦτα, ἀντίπερ λανθαν' ἐστι δὲ οὖκ ἄξια λόγου, ἀλλ' ἂν νῦν δὴ Ὑλεον. Τούτο μὲντοι, ἐφη, οὐκ ἂνοι ό τι βούλει λέγειν' ἀλλὰ τόδε ἦθαμαστα, εἰ ἐν ἀρετῇ καὶ σοφίᾳ τῆς μέρη τῆς ἀδίκων, τῆν δὲ δικαιο-εσύνην ἐν τοῖς ἑαυτοῖς. 'Αλλὰ πάντων οὖν τῆθιμ. Τοῦτο, ἢν δ' ἐγώ, ἢδ' στερεωτερον, δ' ἐταῖρε, καὶ οὐκέτι ράδιον ἔχειν δ' τί τις ἐπη. εἰ γὰρ λυσιτελεῖν μὲν τὴν ἀδίκων ἐπιθετο, κακίαν μέντοι ἢ ἀλοχόν αὐτὸ ὡμολογεῖ εἶναι ὡσπερ ἄλλου 'πολὺν, ἐξομεν ἄν τι λέγειν κατὰ τὰ νομιζόμενα λέγοντες· νῦν δὲ δήλοι ἐν θείως αὐτὸ καὶ καλὸν καὶ ἰσχυρὸν εἶναι καὶ 349α τάλλα αὐτῷ πάντα προσθῆκες· ἦ δὲ οὕς τῷ δικαίῳ προσετ-θέμεν, ἐπειδὴ γε καὶ ἐν ἀρετῇ αὐτὸ καὶ σοφίᾳ ἐπόλυμης θείαιν. 'Αλλ' ἐστιντατα, ἐφη, μαντεῖα. 'Αλλ' οὐ μέντοι, ἢν δ' ἐγώ, ἀποκρυπτόν γε τῷ λόγῳ ἐπεξεύθειν σκοτούμεν, ἢς δ' ἂν σε ὑπολαμβάνω λέγειν ἄτερ διανοεῖ. ἐμοὶ γὰρ δοκεῖς σῷ, ὡς Ὀρασίμαχε, ἀτεχνῶς νῦν οὐ σκόπησεν, ἀλλὰ τὰ δοκοῦντα περὶ τῆς ἀλήθειας λέγειν. Τι δὲ σοι, ἐφη, τούτῳ διαφέρει, Β εἰ τί μοι δοκεῖ εἶτε μη', ἀλλ' οὐ τὸν λόγον ἑλγχεις; Οὕτως, ἢν δ' ἐγώ. ἀλλὰ τὸῦ μοι περὶ ἕτε πρὸς τούτοις ἀποκρύμα-νται· ὁ δικαιος τοῦ δικαίου δοκεῖ τί σοι αν ἐθελεν πλέων ἔχειν; Ὀδηγᾶς, ἐφη· οὐ γὰρ ἂν ἂν ἄστεος, ἄστεος νῦν, καὶ εὔθες. Τι δὲ· τῆς δικαια πράξεως; Οὐδὲ τῆς δικαίας, ἐφη. Τού δὲ δικαίου πότερον ἀξιόν ἂν πλεονεκτέαν καὶ ἁγαῖο δικαίων εἶναι, ἢ οὖκ ἂν ἁγαῖο δικαίου; 'Ἡγοῦτ' ἂν, ἢ δ' ὅς, καὶ ἀξιότ, ἀλλ' οὐκ ἂν δικαιο. 'Αλλ' οὖ τούτῳ, ἢν δ' ἐγώ, ζ ἑρωτῶ, ἀλλ' εἰ τοῦ μὲν δικαίου μη' ἀξιόν πλέων ἔχειν μηδ' βούλειν τὸ δικαίος, τοῦ δὲ δικαίου; 'Αλλ' οὕτως, ἐφη, ἔχα. Τι δὲ δὴ ὁ δικαῖος; ἀμοῦ ἀξιόν τοῦ δικαίου πλεονεκτείν καὶ τῆς δικαια πράξεως; Πῶς γὰρ οὖκ; ἐφη, δ' γε πάντων πλέων ἔχειν ἀξιότ. Οὐκόν καὶ δικαίον ἀνθρώπου τε καὶ πράξεως ὁ δικαίος πλεονεκτήσει καὶ ἀμιλληστείν ὡς ἀπαντῶν πλείστουν αὕτως λάβη; "Εστι ταύτα. 'Ωδε δὴ λέγουμεν, ἐφην'
ο δίκαιος τού μὲν ὁμολογεῖ εὖ πλεονεκτεῖ, τοῦ δὲ ἀνομολογοῦ, ὁ δὲ ἄδικος τοῦ τε ὁμολογεῖ καὶ τοῦ ἀνομολογοῦ. "Αριστεί., ἐφη, ἔφη-κε. "Εστί δὲ γε, ἐφην, φρόνιμος τε καὶ ἀγαθὸς ὁ ἄδικος, ὁ δὲ δίκαιος οὐδέτερα. Καὶ τοῦτ', ἐφη, ταῦτα. ὦδηγεν, ἦν δ' ἔγα, καὶ οὐκε τῷ φρόνιμῳ καὶ τῷ ἀγαθῷ ὁ ἄδικος, ὁ δὲ δίκαιος οὐκ ἔσκειν; ἔσθε γὰρ οὐ καλεῖν, ἐφη, τοιοῦτοι δὲ καὶ οἰκεῖν τοὺς τοιούτους, ὁ δὲ μη μη οἰκεῖν; Καλῶς. τοιοῦτοι δὲ ἄρα ἐστὶν ἐκάθερος αὐτῶν οὐσπερ οἰκεῖν. "Αλλὰ τι μέλλει; ἐφη. ἐδει, ὁ Θρασύμαχος μουσικὸν δὲ τινα λέγει, ἐτέρον δὲ ἐμοίουςον; Ἐγώνη. Πότερον φρόνιμον καὶ πότερον ἄφρονα; Τὸν μὲν μουσικὸν δήτου φρόνιμον, τὸν δὲ ἐμοίουν ἄφρονα. ὦδηγεν καὶ ἄπερ φρόνιμον, ἀγαθὸν, ὁ δὲ ἄφρονα, κακὸν; Ναλ. Τί δε λατρικόν; οὐχ οὖτως; Οὗτος. Δοκεῖ δὲ οὐκ οὐκ τίς σου, δ' ἀριστεί, μουσικὸς ἄντιρ ἀρμοττύμονος λόγων ἦθελεν μουσικὸν ἄνδρας ἐν τῇ ἐπιτάσει καὶ ἁγίᾳ τῶν χρηστῶν πλεονεκτεῖν ἢ ἄξιοι πλέον ἔχειν; ὦδηγεν ἐμοίους. Τί δε; ἐμοίουςον; Ἀνάγκη, ἐφη. Τί δὲ ἄρτικός; ἐν τῇ θεωδην ἢ 350λ πόσον ἠθέλει δέ τι λατρικός πλεονεκτεῖν ἢ ἄνδρας ἢ πράγ-ματος; Οὐ δέτα. Μὴ ἄρτικου δέ; Ναλ. Περὶ πάσης δὲ ἄρα ἐπιστήμης τε καὶ ἀνεπιστήμουσίν, τίς τούτοι δοκεῖ ἐπι- στήμοις ὅστισον πλέοι δὲ ἠθέλειν αἱρεται ἢ ὅσα ἄλλα ἐπιστήμων ἢ πράξεως ἢ λέγειν, καὶ οὐ τάστα ὁμολογεῖ ἐντούτῳ ἔτι τὴν αὐτὴν πράξειν. "Αλλ' ἐσοθ, ἐφη, ἀνάγκη τούτῳ γε οὖτος ἔχειν. Τί δὲ ἄνεπιστήμων; οὐχὶ ὁμολογεῖ μὲν ἐπιστήμων πλεονεκτήσειν δὲν, ὁμολογεῖ δὲ ἀνεπιστήμων; Ἐσοθ. ὁ δὲ ἐπιστήμων σοφός; Φημι. ὁ δὲ σοφὸς ἁγα-θὸς; Φημι. ὁ ἄρα ἁγαθὸς τε καὶ σοφὸς τοῦ μὲν ὁμολογοῦ οὐκ ἠθέλησε πλεονεκτεῖν, τοῦ δὲ ἀνομολογοῦ τε καὶ ἐναντίου. Ἕσοθ, ἐφη. ὁ δὲ κακὸς τε καὶ ἁμαθὴς τοῦ τε ὁμολογοῦ καὶ τοῦ ἐναντίου. Φαίνεται. ἐσοθ, οὖδεν, δ' ἦραμ, ὁ ἄδικος ἡμῶν τοῦ ἀνομολογοῦ τε καὶ ὁμολογοῦ πλεονεκτεῖ; οὐκ ἐνεργεύσεται ἔλεγε; Ἐγώνη, ἐφη. ὁ δὲ γε δίκαιος τοῦ μὲν ὁμολογοῦ σοτερ πλεονεκτήσει, τοῦ δὲ ἀνομολογοῦ; Ναλ. Ἕσοθ, ἐφη, ἄρα, δ' ἦραμ, ὁ μὲν δίκαιος τοῦ σοφοῦ καὶ ἁμαθῆς, ὁ δὲ ἄδικος τοῦ κακοῦ.
καὶ ἀμαθεὶς. Κινδυνεύει. Ἄλλα μὴν ὁμολογοῦμεν, ἐγὼ γὰρ ἔμοι ἐκάτερος εἰς τοιοῦτον καὶ ἐκάτερον εἶναι. Ὁμολογοῦμεν γὰρ ὁ μὲν ἄρα δίκαιος ἢ μὴν ἀναπέφανται ἢν ἀγαθὸς τε καὶ σοφὸς, ἢ δὲ ἄδικος ἀμαθὴς τε καὶ κακὸς.

D 'Ὁ δὲ Ἰωάννης ὁμολόγησε τὴν πάντα ταύτα, οὐχ ὡς ἐγὼ νῦν ὑμῖν ῥῆθος λέγω, ἀλλ' ἰδίκος καὶ μόνιμος, μετὰ ἱδρύτων θαμμαστῶν δυσκολοῦντο, ἐπικαλεῖτο τότε καὶ ἔδωκεν ἡμῖν πρότερον δὲ οὕτω, Ἰωάννης ὁμολόγησεν ἑφυρεῖται. Ἐπειδή δὲ σὺν διωμολογησάμεθα τὴν δικαιοσύνην ἁρετήν εἶναι καὶ σοφίαν, τὴν δὲ ἄδικιαν κακάκιαν τε καὶ ἀμαθὴς, Ἐπειδή, ἢ δὲ ἦγω, τούτῳ μὲν ἥμιν οὕτω κεῖσθαι, ἔφαμεν δὲ δὴ καὶ ἱσχυρόν εἶναι τὴν ἐ ἄδικιαν. ἢ τι περὶ αὐτῶν λέγειν χρήσις, καὶ ἔγω δὲ σὺν δεικνύομαι περὶ αὐτῶν λέγειν. εἰ σὺν λέγομαι, εἰ σὺν δεικνύομαι περὶ αὐτῶν λέγειν, καὶ κακάκιαν καὶ ἀμαθὴς καὶ ἀναπέφανται. Μὴν εἰς τὴν αὐταύτην ἡμᾶς καὶ τὸν οὐκ ἕνεκεν, ἢ δὲ σὺν δεικνύομαι περὶ αὐτῶν λέγειν. καὶ τῷ τῇ ὑπὲρ πούλει, ὅτι πρῶτο, ἢν μὴν καὶ ἄνδρα ἢν ἰδίκα τὴν δικαιοσύνην πρὸς ἄδικιαν ἐλέγχῃ γὰρ τὸν, ὅτι καὶ δυσκολαῖος ἐκαθότας καὶ ἰσχυρότερον εἰς ἄδικια δικαιοσύνης νῦν οὐκ ἔγω μὲν ἐπειδὴ σὺν δεικνύομαι, ἢ δὲ σὺν δεικνύομαι, ἢ δὲ σὺν δεικνύομαι περὶ αὐτῶν λέγειν. καὶ τῷ τῇ ὑπὲρ πούλει, ὅτι πρῶτο, ἢν μὴν καὶ ἄνδρα ἢν ἰδίκα τὴν δικαιοσύνην πρὸς ἄδικιαν ἐλέγχῃ γὰρ τὸν, ὅτι καὶ δυσκολαῖος ἐκαθότας καὶ ἰσχυρότερον εἰς ἄδικια δικαιοσύνης νῦν οὐκ ἔγω μὲν ἐπειδὴ σὺν δεικνύομαι, ἢ δὲ σὺν δεικνύομαι περὶ αὐτῶν λέγειν. καὶ τῷ τῇ ὑπὲρ πούλει, ὅτι πρῶτο, ἢν μὴν καὶ ἄνδρα ἢν ἰδίκα τὴν δικαιοσύνην πρὸς ἄδικιαν ἐλέγχῃ γὰρ τὸν, ὅτι καὶ δυσκολαῖος ἐκαθότας καὶ ἰσχυρότερον εἰς ἄδικια δικαιοσύνης νῦν οὐκ ἔγω μὲν ἐπειδὴ σὺν δεικνύομαι, ἢ δὲ σὺν δεικνύομαι περὶ αὐτῶν λέγειν. καὶ τῷ τῇ ὑπὲρ πούλει, ὅτι πρῶτο, ἢν μὴν καὶ ἄνδρα ἢν ἰδίκα τὴν δικαιοσύνην πρὸς ἄδικιαν ἐλέγχῃ γὰρ τὸν, ὅτι καὶ δυσκολαῖος ἐκαθότας καὶ ἰσχυρότερον εἰς ἄδικια δικαιοσύνης νῦν οὐκ ἔγω μὲν ἐπειδὴ σὺν δεικνύομαι, ἢ δὲ σὺν δεικνύομαι περὶ αὐτῶν λέγειν. καὶ τῷ τῇ ὑπὲρ πούλει, ὅτι πρῶτο, ἢν μὴν καὶ ἄνδρα ἢν ἰδίκα τὴν δικαιοσύνην πρὸς ἄδικιαν ἐλέγχῃ γὰρ τὸν, ὅτι καὶ δυσκολαῖος ἐκαθότας καὶ ἰσχυρότερον εἰς ἄδικια δικαιοσύνης νῦν οὐκ ἔγω μὲν ἐπειδὴ σὺν δεικνύομαι, ἢ δὲ σὺν δεικνύομαι περὶ αὐτῶν λέγειν.
πόλεως ἀνευ δικαιοσύνης τὴν δύναμιν ταύτην ἔξει, ἢ ἀνάγκη 
αὐτῆς μετὰ δικαιοσύνης; Ἐλ μὲν, ἐφη, ὡς ὀπὸ ἄρτι Ἑλεγες, οὔ
ἔχει, ἢ δικαιοσύνη σοφία, μετὰ δικαιοσύνης. ἐλ δὲ, ὡς ἤγε 
Ἑλεγες, μετὰ ἄδικας. Πάνω δέγαμαι, ἢν δ' ἐγώ, ὁ Ἐρασύ-
μαχε, ὅτι οὐκ ἐπινεφεῖς μόνον καὶ ἀνανεῖς, ἀλλὰ καὶ ἀπο-
κρίνει πάνω καλῶς. Σοι γάρ, ἐφη, χαρίζωμαι. Ἐδ' γε σὺ 
ποιῶν ἀλλὰ δὴ καὶ τὸδε μοι χάρισαι καὶ λέγε. δοκεῖς ἂν ἢ 
πόλην ἢ στρατόπεδον ἢ ληστὰς ἢ κλέπτας ἢ ἄλλο τι θένοις, 
ὅσα κοινῆ ἐπὶ τι ἐρχεται ἄδικως, πράξαι δ' ἂν τι δύνασθαι, ἐλ 
ἄδικοτεν ἄλληλους; Οὔ δετα, ἢ δ'  δέ. Τί δὲ εὶ μή ἄδικοι 
οὐ μάλλον; Πάνω γε. Στάσεις γάρ πουν, ὁ Ἐρασύμαχε, ἢ 
γε ἄδικα καὶ μάση καὶ μάχας ἐν ἄλληλοις παρέχει, ή δὲ 
δικαιοσύνη δημοσίως καὶ φιλίως ἢ γάρ; Ἔστω, ἢ δ'  δέ, ἢ 
ἐνα σοι μὴ διαφέρωμαι. Ἀλλ' εἰ γε σὺ ποιῶν, ἢ ἄριστε. 
τὸδε δὲ μοι λέγε ἀρα εἰ τούτο ἔργον ἄδικας, μίκρος ἄναυ 
ὅπου ἂν ἐνή, οὐ καὶ ἐν ἀληθέροις τα καὶ δουλον ἐγγιγνομένη 
μισεῖς ποιήσει ἄλληλοις καὶ στασιάζω καὶ ἄδικατον εἰνα 
κοινῇ μετ' ἄλληλων πράττειν; Πάνω γε. Τί δέ, ἂν ἂν δυντὶ 
ἐγγίνηται; ὃς διοικοῦαι καὶ μισήσουσι καὶ ἐχθρὸι ἐπιτί 
ἄλληλοις τα καὶ τοῖς δικαίως; Ἔστοτε, ἐφή. Ἕνα δὲ δή, 
ὅ τανμάσαι, ἐν ἐνί ἐγγίνηται ἄδικα, μίκρον μὴ ἀπολέσ 
τὴν αὐτῆς δύναμιν, ἢ σοίδεν ἢττον ἔξει; Μὴδὲν ἢττον ἢ 
ἐχτωμ, ἐφή. Οὔκοιν τοιαύτῃ τειν φαίνεται ἔχουσα τὴν 
δυνάμιν, οἷν, ἦ δὲ ἐγγίνηται, εἶτε πόλει τιν  ἐτε γένε 
ἐτε στρατοπέδο ἐτε ἄλλῃ ὅποιον, πρῶτον μὲν ἄδικατον ἃ 
ἀτό τοιεν πράττεν 552Α 
μεθ' αὐτοῦ διὰ τὸ στασιάζον καὶ διαφέρον μαϊ, ἢ δ' ἐχθρὸν 
εἶναι ἐαυτῷ τα καὶ τῷ ἄνωτέρ παντὶ καὶ τῷ δικαίῳ; σοῦ 
οὐτώς; Πάνω γε. Καί ἂν ἐνὶ δὴ, οἷμαι, ἐνοῦσα ταύτα πάντα 
ποιήσει, ἀπερ πέφυκεν ἐργάζεσθαι; πρῶτον μὲν ἄδικατον 
ἀτόν πράττεν ποιήσει στασιάζοντα καὶ σοῦ ὁμοούντα 
ἀτόν ἐαυτῷ, ἐπειτα ἐχθρὸν καὶ ἐαυτῷ καὶ τοῖς δικαίως ἢ 
γάρ; Να. Δίκαιοι δὲ γ' εἰλικρίν, ἢ φίλε, καὶ οἱ θεοί; Ἔστω-
βασιν, ἐφή. Καί θεοῖς ἄρα ἐχθρὸς ἵσται ὁ ἄδικος, ὁ Ἐρασύ-
μάχε, ὁ δ' δικαίος φιλος. Ἐνωχού τοῦ λόγου, ἐφη, θαρρῶν.
ού γάρ ἔγγυς σοι ἐναντίωσομαι, ἵνα μὴ τοίσδε ἀπέχθωμαι. Ὡθεὶ δὲ, ἣν δ’ ἐγώ, καὶ τὰ λοιπά μοι τῆς ἐστιάσεως ἀποπλη-
ροστοι ἀποκρινόμενος ὥστε καὶ νῦν. ὅτι μὲν γὰρ καὶ
σοφότεροι καὶ ἀμέλεις καὶ δυνατότεροι πράττειν οἱ Δίκαιοι
φαίνονται, οἱ δὲ ἄδικοι οὐδὲν πράττειν μετ’ ἀλλήλων οἶοι τε,
ἀλλὰ δὴ καὶ οὐς φαμεν ἡμῶν ἑποτε τί μετ’ ἀλλήλων
κοινῇ πράξει ἄδικος ἄντας, τούτῳ οὐ παντάπασιν ἀλήθεις
λέγομεν’ οὐ γάρ ἄν ἀπείχοντο ἀλλήλων κομμῷ δυντες ἄδικοι,
ἀλλὰ δὴλον ὃτι ἐνήν τις αὐτοῖς δικαιοσύνη, ἢ αὑτοὶ οὕτω
μητοὶ καὶ ἀλλήλους γε καὶ ἐφ’ οὐς ἦσασιν ἀμα ἄδικεν, δ’ ἂν
ἐπραξαν ἢ ἑπραξαν, ἀρμηναν δ’ ἐπὶ τὰ δίκα ἄδικα ἡμιώχ-
δ θηροὶ ὄντες, ἐπει οὐ γε παμπόντηροι καὶ τελέως ἄδικοι τελέως
ἰσι’ καὶ πράττειν ἄδικατοι ταύτα μὲν οὖν ὃτι οὕτως ἔχα
μανθάνω, ἅλλ’ οὖχ ὃς σὺ τὸ πρῶτον ἔθεσο. εἰ δὲ καὶ
ἄμενον ἔσων οἱ Δίκαιοι τῶν ἄδικων καὶ ἐδάμαμόντεροι
ἐσιν, ὅπερ τὸ δεύτερον προθέσαμε σκέφτομαι, σκέπτεο.
φαίνονται μὲν οὖν καὶ νῦν, ὃς ἐμοὶ δοκεῖ, ἦ δὲν εἰρήκαμεν.
ὅμως δ’ ἐτι βάτισον σκέπτεον. οὐ γὰρ περὶ τοῦ ἐπτυχόμενος
ὁ λόγος, ἀλλὰ περὶ τοῦ ἄντων τρόπου χρή ἥν. Ἑκότει δὴ,
ἑφ. Ἑκότει, ἦν δ’ ἕγα. καὶ μοι λέγε. δοκεὶ τί τι σοι εἶναι
ἐ ἔτους ἔργον; Ἐμοίγε. Ἀρ’ οὖν τούτῳ αὐτὸς καὶ ἔτους
καὶ ἄλλου ὄτους ἔργον, δ’ ἂν ἢ μόνῳ ἔκαστῳ ποιήματι ἢ
ἀριστα; Οὐ μανθάνω, ἐφ. Ἀλλ’ ὅτι οὖθ’ ὅτι ἀν ἄλλῳ
τοῖς ἢ ὀφθαλμοῖς; Ὅτι δὴν. Τί δέ; ἀκούσας ἄλλῃ ἢ
ὁςίν; Οὔδαμως. Οὐκοῦν δικαίως ἀν ταύτα τούτων φαίμεν
353A ἔργα εἶναι; Πάνυ γε. Τί δέ; μαχαίρᾳ ἀν ἀμφότεροι κλῆμα
ἀπότειμοι καὶ σμάλη καὶ ἄλλους πολλοὺς; Πῶς γὰρ οὖ;
Ἀλλ’ οὐδεν γ’ ἄν, οἴμαι, στῶν καλῶς, ὥς δραπάνῳ τῷ ἐπὶ
τούτῳ ἐργασθέντι. Ἐληφθή. Ἀρ’ οὖν οὕτοι τούτων ἔργων
θῆσομεν; Θῆσομεν μὲν οὖν. Νῦν δὴ, οἴμαι, ἄμενον ἂν
μᾶς δ’ ἄρτι ἱρώτων πυνθανόμενοι, εἰ οὔ τούτῳ ἐκάστῳ ῥή
ἔργων, δ’ ἂν οὐ μόνον τι ἢ κάλλιστα τῶν ἄλλων ἀπεργάζομαι.
Β’ Ἀλλ’ ἐφ’, μανθάνω τε καὶ μοι δοκεῖ τούτῳ ἐκάστῳ πράγ-
ματος ἔργων εἶναι. Εἰπεν, ἦν δ’ ἕγα. οὐκοῦν καὶ ἄρεθ’ δοκεῖ
γοι εἶναι ἐκάστῃ, φανερὸν καὶ ἔργον τι προστέτακται; ἦμεν δὲ ἐπὶ τὰ αὐτὰ πάλιν ὀφθαλμῶν, φαμέν, ἐστιν ἔργον; Ἐστιν. Ἀρ' οὖν καὶ ἄρετὴ ὀφθαλμῶν ἐστιν; Καὶ ἄρετή. Τί δέ; ἄτων ἢ τὸ ἔργον; Ναὶ. Ὅκουν καὶ ἄρετή; Καὶ ἄρετή. Τί δέ πάντων πέρι τῶν ἄλλων; οὐχ οὔτω; Οὔτω. Ἐχε ὅτι ἄρ' ἄν ποτε διματα τὸ αὐτὸν ἔργον καλῶς ἀπεργά- σατο μὴ ἔχουσα τὴν αὐτῶν οἰκειόν ἄρετήν, ἀλλ' ἀντὶ τῆς ἄρετής κακίαν; Καὶ πῶς ἂν; ἔφη τυφλότητα γάρ ἢ τῶν οὖν λέγεις ἀντὶ τῆς ὅψεως. Ἡτις, ἢν δ' ἔγα, αὐτῶν ἢ ἄρετή' συ γὰρ πω τοῦτο ἔρωτα, ἀλλ' εἰ τῇ οἰκείᾳ μὲν ἄρετῇ τὸ αὐτῶν ἔργον εὐ ἐγράφεται τὰ ἐγραμμόν, κακικά δὲ κακῶς. Ἀληθὲς, ἔφη, τούτῳ γε λέγεις. Ὅκουν καὶ ἄτα στερόμενα τῆς αὐτῶν ἄρετῆς κακῶς τὸ αὐτὸν ἔργον ἀπεργάσεται; Πάντω γε. Τὸ ἤθε- μεν οὖν καὶ τἀλλα πάντα εἰς τὸν αὐτὸν λόγον; Ἐκαίη δ' ὁ δοκεῖ. Ἡθ' δ' ημετερά ταῦτα τοῦτο σκέψαι. ψυχής ἑστὶ τὸ ἔργον, δ' ἀλλ' τῶν δυνών οὖν ἀν ἐν πράξει, οἷον τὸ τουτέστι τὸ ἐπιμελεῖται καὶ ἄρχειν καὶ διοικεῖται καὶ τὰ τοιάτα πάντα, ἦσθ' δ' ὧν ἡ ψυχή δικαίος δν αὐτὰ ἀποδοξεῖν καὶ φαίνειν ηδία έκείνης εἶναι; Ὅδεν τί άλλ' ἢ τὴν ψυ- χήν φήσῃν ἔργον εἶναι; Μάλιστα γ', ἔφη. οὐκόν καὶ ἄρετής φαμέν τίνα ψυχής εἶναι; Φαμέν. Ἀρ' ὁδεύτε, ὁ Θρασύμαχε, ψυχή τα αὐτῆς ἔργα εὐ ἀπεργάσεται στερομένῃ ἐ- τῆς οἰκείας ἄρετής, ἢ ἀδύνατον; Ἀδύνατον. Ἀνάγκη αρα κακῆ ψυχῆ κακῶς ἄρχειν καὶ ἐπιμελεῖται, τῇ δ' ἄγαθῇ πάντα ταῦτα εὐ πράττειν. Ἀνάγκη. Ὅκουν ἄρετήν γε συνεχήςσαμεν ψυχής εἶναι δυκαίοσύνην, κακίαν δὲ ἄδικαν; Συνεχήςσαμεν γάρ. Ἡ μὲν ἄρα δικαία ψυχή καὶ ὁ δικαίος ἀνήρ εὐ βιώσεται, κακῶς δὲ ὁ ἄδικος. Φαίνεται, ἔφη, κατὰ τὸν σὸν λόγον. Ἅλλα μὴν ὃς ὡς ἐβ' ἐν μακάριοις τι καὶ 354δ ἐδαλμόν, ὁ δ' μὴ τάνατον. Πῶς γὰρ οὖ; Ὁ μὲν δικαίος ὧρ ἐδαλμόν, ὁ δ' ἄδικος ἄλλος. Ἐστωσαν, ἔφη. Ἅλλα μὴν ἀλλὸν ἡς εἶναι οὔ λυστέλει, ἐδαλμόνα δ' ὁ. Πῶς γὰρ οὖ; Οὐδέποτ' ὧρ, ὁ μακάριος Θρασύμαχε, λυστελέστερον ἄδικα δικαίοσύνης. Ταῦτα δὲ σοι, ἔφη, ὁ Σώκρατες,
εἰστίασθαι ἐν τοῖς Βενδίδεως. 'Ὅτε σοῦ γε, ἢν δ' ἐγώ, ὡς Θρασύμαχε, ἐπειδὴ μοι πρᾶξεν ἐγένετο καὶ χαλεπαῖνον ἔπαισεν. οὐ μέντοι καλὸς γε εἰστίμαι, δι' ἐμαυτόν, ἀλλ' οὐ διὰ σέ. ἕκαστος δὲ αὐτὸς τοῦ ἀλ. παραφερμένου ἀπογεύονται ἀρπάζοντες, πρὸς τοῦ προτέρου μετρίως ἀπολαῦσαι, καὶ ἐγώ μοι δοκῶ οὕτω, πρὸς τὸ πρῶτον ἑυκοπούμεν εὑρεῖν, τὸ δίκαιον δὲ τὶ ποτ' ἐστίν, ἀφέμανος ἐκείνου ὑρμῆσαι ἐπὶ τὸ σκέψασθαι περὶ αὐτοῦ, εἶτε κακία ἐστὶ καὶ ἀμαθία, εἰτε σοφία καὶ ἀρετή, καὶ ἐμπιστεύομεν αὐτὸν στερνὸν λόγον, ὅτι λυστελλόμενος ἡ ἀδικία τῆς δικαιοσύνης, οὐκ ἀπερχόμην τὸ μὴ σοῦ ἐπὶ τοῦτο ἀλλὰ ἀπ' ἐκείνον, ὡστε μοι νυν γέγονεν ἐκ τοῦ διαλόγου μηδὲν εἰδέναι. ὅπως γὰρ τὸ δίκαιον μὴ οἴδα δ' ἐστι, σχολὴ ἔστωμαι εἰτε ἀρετή τις οὕτω τυγχάνει εἰτε καὶ οὐ, καὶ πότερον δ' ἡχων αὐτὸ σοῦ εὐθαλίμων ἐστὶν ἢ εὐθαλίμων.
Β.

'Εγώ μὲν οὖν ταῦτα εἰπὼν ἤμην λόγου ἀπηλλάχθαι· τὸ δ’ 357Α ἦν ἄρα, ὥς οὐκε, προοίμιον. ὁ γὰρ Πλατόκων ἂν τε ἀνδραδ-τατος ἄν τυγχάνα τρός ἀπαντα, καὶ δὴ καὶ τότε τοῦ Ἰασυ-μάχου τὴν ἀπόφθευσιν οὐκ ἀπεδέχατο, ἀλλ’ ἐφη ὦ Σάκρατε, πότερον ἡμᾶς βούλει δοκεῖν πεπεικέναι ἡ ὡς ἄληθῶς πεῖται Β ὅτι παντὶ τρόπῳ ἀμενόν ἣτοι δίκαιον εἶναι ἡ ἄδικον; ὃς ἀληθῶς, εἰπὼν, ἔγωγ’ ἀν ἄλογην, εἰ ἐπ’ ἐμοί ἐπ’ ἐν. Οὐ τοιν’ ἐφη, ποιεῖς δ βούλει... λέγε γὰρ μοι’ ἄρα σοι δοκεῖ τοιόνδε τι εἶναι ἀγαθόν, δ’ ἀδικεῖ, δ’ ἄφθονον οὐ τῶν ἀποβαίνων ἐφιμένοι, ἀλλ’ αὐτὸ αὐτοῦ ἐνεκα ἀσπαζόμενοι; οἷον τὸ χαῖραν καὶ αἱ ήσοναὶ δοῦσαι ἀδικεῖς καὶ μηδὲν εἰς τὸν ἑπετα χρόνον διὰ ταύτας γίγνεται ἄλλο ἢ χαῖραν ἐχοῦσα. Ἐμοίγε, ο δὲ γ’ ἔγω, δοκεῖ τι εἶναι τοιοῦτον. Τι δέ; δ’ αὐτὸ τε αὐτοῦ χαῖριν ἀγαπῶμεν καὶ τῶν ἀπ’ αὐτοῦ γιγνομένων; οἷον οὐ τὸ φρονεῖν καὶ τὸ ὄραν καὶ τὸ ὑμαίνειν’ τὸ γὰρ τοιαῦτα που δ’ ἀμφότερα ἀσπαζόμεθα. Ναι, εἰπὼν. Τρίτον δὲ ὅρας τι, ἐφη, εἶδος ἀγαθοῦ, ἐν φ’ το γιγνόμενον καὶ τὸ κάμινον ἰατρεύεσθαι καὶ λάτρευσις τε καὶ ὁ ἄλλος χρηματισμός; ταῦτα γὰρ ἐπίτονα φαινεῖν ἄν, ἀφελεῖν δὲ ἡμᾶς, καὶ αὐτὰ μὲν ἑαυτῶν ἐνεκα οὐκ ἄν δεξαμεθα ἤχειν, τῶν δὲ μισθῶν τι χαῖριν καὶ τῶν ἄλλων δοα γίγνεται ἀπ’ αὐτῶν. Ἡς τε γὰρ οὖν, ἐφη, καὶ τοῦτο τρίτον. ἀλλὰ τί δη; Ἐν τοιῷ ἐφη, τοῦτον τὴν δικαιοσύνην τιθης; Ἐγὼ μὲν οἶμαι, ἡ δ’ ἔγω, ἑν τῷ καλλίστῳ δ’ καὶ διὰ τὰ γιγνόμενα ἀπ’ 358Α αὐτοῦ ἀγαπητῶν τῷ μελλοντι μακαρίω ἔσεσθαι. Οὐ τοιν’
δοκεῖ, ἐφί, τοῖς πολλοῖς, ἀλλὰ τοῦ ἐπιτόνου αἴδους, δὲ μισθῶν δὲ ἔνεικα καὶ ἐσθόκιμής εἰς δὲ δόξαν ἐπιτηθευτέων, αὐτῷ δὲ δι' αὐτῷ φευγτέον ὡς ἐν χαλεπών. Οἴδα, ἂν δ' ἐγὼ, ὅτι δοκεῖ ἐστι, καὶ ταλά ὑπὸ Ἐρασμάχου ὃς τοιοῦτον ἅν ψέγηται [, ἀδικία δ' ἔπαινεται]. ἀλλ' ἐγὼ τε, ὃς ὠκε, ὑσσμαθής. ἐν θεί, ἐφί, ἀκουσών καὶ ἐμοῦ, ἐὰν σοι ταῦτα δοκή. Ἐρασμάχος γάρ μοι φανεται προμαχέτον τοῦ δέοντος ὑπὸ σοῦ ἄνεπος ὅψεις κηληθήναι, ἐμοὶ δὲ οὔπω κατὰ νοῦν ἢ ἀποδεῖξις γέγονεν περὶ ἐκάτερον ἐπὶ θυμοῦ γὰρ ἀκούσαι τι' ἔστιν ἐκάτερον καὶ τίνα ἔχει δύναμιν αὐτό καθ' αὐτὸ ἐν ἔν τῇ ψυχῇ τους δὲ μισθούς καὶ τὰ γιγνόμενα ἃπ' αὐτῶν ἐξαιτίας χαίρειν;) οὕτωσι ὑπὸ σοῦ ποιήσω, ἐὰν καὶ σοι δοκή ἐπαινειώσωμαι τὸν Ἐρασμάχου λόγον, καὶ πρῶτον μὲν ἑρω δικαιοσύνην οἴον εἶναι φασὶ καὶ θεῖν γεγονέναι. δεύτερον δὲ ὅτι πάντες αὐτὸ ὃς ἐπιτηθευτεῖς ἀκοντεῖς ἐπιτηθευτεῖσσον ὡς ἀναγκαῖον ἀλλ' οὐχ ὡς ἀγαθον. τρίτον δὲ ὅτι ἐκότως αὐτί δρόσι: πολύ γὰρ ἀμένως ὧρα ὁ τοῦ ἄδικου ἢ τοῦ δικαιοῦ βίου, ὡς λέγουσιν. ἔπει ηἷοι, ὡς Σάκρατες, σοὶ τε δοκεῖς οὕτως. ἀπορὰ μέντοι διατεθυλημένοι τὰ ἄτα, ἀκούων Ἐρασμάχου καὶ μυρίων ἄλλων, τὸν δὲ υπὲρ τῆς δικαιοσύνης λόγον, ὃς ἀμενον ἀδικείς, οὐδὲνος τω` ἀλήθεια ὡς βούλομαι. βούλομαι δὲ αὐτῷ καθ' αὐτὸ ἐγκωμιζόμενον ἄκουσαι. μάλιστα δ' οἴμαι ἀν σοῦ πυθόομαι. διὸ κατατέλεια ἑρῶ τὸν ἄδικον βλον ἑποίησαν, εἰπὼν δὲ ἐνεδεῖμαν σοὶ ὁ τρότον σὺ βουλουμαι καὶ σοῦ ἀκοῖν ἀδίκησιν μὲν ψέγοντος, δικαιοσύνην δὲ ἐπαινεῖον ὑπὸ ὑρα, εἰ σοι βουλουμένω ἣ λέγω. Πάντων μάλιστα, ἂν δ' ἐγὼ· περὶ γὰρ τίνος ἢ οὗ μᾶλλον πολλάκις τοις νοῦν ἐχων χάριν λέγω καὶ ἀκούων; Κάλλιστα, ἐφι, λέγεις· καὶ δ' πρῶτον ἐφην ἑρείν, περὶ τούτον ἄκουσαν, σοί τε καὶ θεῖν γέγονε δικαιοσύνην.

Περικέναι γὰρ δῆ φασι τὸ μὲν ἄδικων ἀγαθῶν, τὸ δὲ ἄδικωθαι κακῶν, πλέον δὲ κακῷ υπερβάλλειν τὸ ἄδικωθαι ἢ ἀγαθῷ τὸ ἄδικων, ὡς' ἐπαινεῖ άλλήλους ἄδικωθαι τε καὶ ἄδικωθαι καὶ ἀμφοτέρων γεύομαι, τοίς μὲν δυναμένοις τὸ


μὴν ἐκφεύγειν | ὅτε δὲ αἱρεῖν δοκεῖν λυστελεῖν ἔννοισθαι ἅλλη— 359Α λοις μὴν ἀδικεῖν μὴν ἀδικεῖσθοι· καὶ ἔντεθεν ἐκ ἀρξασθαι νόμων τίθεσθαι καὶ ἐννήκας αὐτῶν, καὶ ὄνομάσαι τὸ ὑπὸ τοῦ νόμου ἐπάγγελμα νόμον τε καὶ δίκαιον· καὶ εἶναι δὲ ταῦτας γένεσιν τε καὶ οὕσαν δικαιοσύνη, μεταξύ οὗτον οὐκ ἔχειν τοὺς μὲν ἁρίστους ὑποτελόν, ἐὰν ἀδικόν τι διδὸ δύκην, τοῦ δὲ κακόστος, ἐὰν ἀδικοῦμενος τιμωρεῖσθαι ἀδίκατον ἐὰν τὸ δὲ δίκαιον ἐν μέσῳ δὲ τούτων ἄφησθαι ἀραγᾶσθαι σοὶ ὡς ἀγαθόν, ἀλλὰ ὡς ἀφροτήριον τοῦ ἀδικεῖν τιμωρεῖσθαι· ἐπεὶ τὸν ἐν δυναμένον αὐτῷ ποιεῖν καὶ ὁ ἄλλῃς ἄνδρα οὐδὲ ὁ ὁ ποτὲ ἔντεκασθαι τῷ μὴ ἀδικεῖν μήτε ἀδικεῖσθαι· μαίνεσθαι γὰρ ἂν. ἢ μὲν οὖν δὴ φύσις δικαιοσύνης, ὡς Σωκράτες, αὐτή τε καὶ τοιαύτη, καὶ μὴ ἄν τέφυκα τοιαύτη, ὡς ὁ λόγος.

'Ος δὲ καὶ οἱ ἐπιτηδεύοντες ἀδυναμία τοῦ ἀδικεῖν ἀκούτες αὐτὸ ἐπιτηδεύοντες, μάλιστ' ἄν καθολικῶς, ιδοὺν δὲ τούτων οἷς ὑποτελόντων οὐκ ἔθεσαν· τῷ τινὶ δὲ δικαίῳ καὶ τῷ ἀδικῷ, εἰτ' ἐπακολουθήσας τὸν θεῶν ποιεῖ ἢ ἐπιθυμία ἐκάστου ἄξω. ὑπὸ αὐτοφάρφι οὐκ ἁμαρτοῦν ἂν τὸν δίκαιον τῷ ἄδικῳ εἰς ταύταν ἱνώτα διὰ τὴν πλησίαν, ἄν παῦσαι φύσις διώκει τέφυκεν ὡς ἀγαθόν, νόμῳ δὲ βλέπει ἀνάγεται ἔτη τὴν τοῦ ἰσού τιμήν. ἢ δὲ ἂν ἡ ἐξουσία τήν λέγων τούτων μάλιστα, εἰ αὐτοῖς γένοιτο οἷον ποτέ φασι δύναμιν τῷ Τίγυου τοῦ Λυκοῦ προοίμος γενέσθαι. εἰναι δὲ μὴν γὰρ αὐτῶν ποιήσαντας παρὰ τῷ τότε ἄνδρας ἄρχοντες, δημοκρᾶτες τούτοις γενομένοι καὶ σημαίνοντες τὴν γην καὶ γενέσθαι χάραις κατὰ τὸν τόπον ἐνεμένα. ἰδόντα δὲ καὶ βαθμᾶσαντας καταβῇκαί καὶ οἷς ἄλλα τε δὴ μυθολογοῦντες θαμασίατα καὶ ἐπικαὶ χαλκοὺς κατά τὸν χαλκοῦς χρυσόν, καθ' ἐν κακοποίησαν οἷον ἐνότα νεκροῖς, ὡς φαίνεσθαι, μεῖῳ ἢ κατ' ἀνθρωπίνοις. τούτων δὲ ἅλλο μὴν οὐκέν, περὶ δὲ τῷ χείρι ἐχθροῦς δικτύλιον, ἐν περιλήμπον ἐκβήναι. συλλόγον δὲ γενομένος τοῖς ποιμέσιν ἐλεόθοτος, ἐν' ἐξαιρέσις κατὰ μὴν τῷ βασιλεύει τᾳ περὶ τὰ ποιμένα, ἀφικέσθαι καὶ ἐκεῖνον ἐχοντα τὸν δικτύλιον. καθήμενον οὖν μετὰ τῶν ἅλλων τυχεῖν τὴν
σφαεδόνην τοῦ δακτυλίου περιφαγόντα πρὸς ἑαυτὸν ἐλεῖ τὸ ἔσω τῆς χειρός. τούτου δὲ γενομένου ἀφανῇ αὐτὸν γενέσθαι 360α τοῖς παρακαθήμενοι, καὶ διαλέγεσθαι ὥς περί οἶχομένου καὶ τὸν θαμάζειν τε καὶ πάλιν ἐπιψηλαφώντα τὸν δακτυλίον στρέφει ἐξω τῇ σφεδόνῃ, καὶ στρέφοντας φανερῶν γενέσθαι. καὶ τούτο ἐννοήσατα ἀποπεράσθαι τοῦ δακτυλίου εἰ ταύτην ἕχοι τὴν δύναμιν, καὶ αὐτῷ οὕτω εὑρίσκειν, στρέφοντι μὲν ἐνῷ τῇ σφεδόνῃ ἀδῆλῳ γίγνεσθαι, ἐξω δὲ δήλῳ. αἰσθη-μένου δὲ εἰρής διαπραξάσθαι τῶν ἀγγέλων γενέσθαι τῶν παρὰ

Β τῶν βασιλέων. ἀλήτων δὲ καὶ τῆς γυναικῆς αὐτοῦ μοιχεύοντα, μετ' ἐκείνης ἐπιθέμενον τῷ βασιλεῖ ἀποκτεῖναι καὶ τὴν ἀρχήν κατασχεῖν. εἰ οὖν δύο τοιοῦτο δακτύλιον γενολόθην, καὶ τὸν μὲν ὁ δίκαιος περιβεῖτο, τὸν δὲ ὁ ἄδικος, οὕτως ἂν γένοιτο, ὡς δόξαι, οὕτως ἀδιαμάντινος, δὲ αἱ μένειν ἐν τῇ δικαιοσύνῃ καὶ τολμήσαιν ἀπέχεσθαι τῶν ἀλλοτρίων καὶ μὴ ἀπευθεῖαν,

C ἐξεισαγάγει καὶ εἰ τῆς ἀγορᾶς ἄθοδος ὁ τοῦ βούλου λαμβάνειν, καὶ εἰσεῖναι εἰς τὰς οἰκίας συγγίγνεσθαι ὧν οὐκ ἔσω τοῦ ἀποκτείνετα. καὶ τάλλα πράττειν ἐν τοῖς ἄνθρωποις ἑσύχασιν δύναμιν. οὕτως δὲ ἢρμώ όδείν ἂν διάφορον τοῦ ἐπερυφαίον ἀλλ’ ἐπὶ ταύτην θόρυβον αὔρητος. καὶ τοῦτο τεκμήριον ἄν φαίης τις οὕτως εἰς ἄδικος ἀλλ’ ἀναγκαζόμενος, ὡς ὀκίν ἄγαθον ἢδὲ ὁ δύναμις, ἐπεὶ ὑπερ’ αὐτῆς ἒκαστος οὐχ ἔστειλ οὐκ ἄλλοις ἀδικεῖν.

D ἄδικείς. λιστελεῖν γὰρ δὴ οὐκ εἰσεῖναι τὸν άνήρ πολὺ μᾶλλον ἤδεια τὴν ἄδικαν τῆς δικαιοσύνης, ἀλλὰ ἀλλόμενος, ὡς φήσαι ό περί τοῦ τοιοῦτο τάξιν ἄλογον λέγων. ἐπεὶ εἰ τοιαύτης ἐξουσίας ἐπιλαθόμενος μηδὲν τοις ἡθοῖς ἀδικεῖται μηδὲ ἀφαιτων ἀλλοτρίων, ἀδικώτατος καὶ ἀνθρώπως, ἐπιμενεῖ αὐτὸν ἄλλην ἀνθρώπως διὰ τὸν τοῦ ἀδικεῖται φόβου. ταύτα μὲν ὅν εἶ ὅπως φέρει.

E τὴν δὲ κρίσιν αὐτήν τοῦ βίου πέρι ὅν λέγομεν, ἔλεγχος σύμμετρος τὸν τε δικαίωταν καὶ τὸν αδικώτατον, οἶοι τ’ ἐστερέω μετ’ ἄρθρος, εἰ δὲ μή, οὐ. τάς ὅποι δὴ ἡ διάστασις; ἢδ’
of Plato.
ε ἔπιμενε. λεγέτον οὖν· καὶ δὴ κὰν ἀγροικότερος λέγεται, μὴ ἐμὲ οὐλον λέγειν, ὁ Σῶκρατες, ἀλλὰ τοὺς ἐπαινοῦντας πρὸ δικαιοσύνης ἀδικεῖαν. ἐρῶ δὲ τάδε, ὅτι οὗτοι διακείμενοι οἱ δίκαιοι μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τόφθαλμός, τελευτῶν πάντα κακὰ παθῶν ἀνασχινδυναμηθήσεται καὶ γνώσεται δι' ὅτι οὐκ ἔναι δίκαιοι ἀλλὰ δοκεῖν δὲ εἶδεν. τὸ δὲ του Ἀλεξάνδρου πολὺ ἢν ἄρα ὅρθοτοι τινὲς λέγειν κατὰ τὸ δίκιον. τῷ ὅτι γὰρ φήσουσι τὸν ἀδικὸν, ἀτε ἐπιτεθέντα πράγμα ὅμοιος ἐξίμηκεν καὶ οὐ πρὸς δόξαν ἔναι, οὐ δοκεῖν ἀδίκων ἀλλ’ εἶναι ἔθελεν, βαθέαν ἀλοκα διὰ φρενὸς καρποῦμεν, ἐξ ὅς τὰ κεδυνά βλαστάνει βουλεύματα, ἐν πρᾶγμα μὲν ἀρχεῖν ἐν τῇ πόλει δοκοῦντι δίκαιον ἐναι, ἔσται γαμεῖν ὁπόθεν δὴ βούλεται, ἐκδιδόναι εἰς οἷς δὴν βούλεται, εὐμβάλλειν, κοινωνεῖν οἷς δὴν ἔθελη, καὶ παρὰ ταῦτα πάντα ἀφελεῖν κερδαίνοντα τῷ μὴ δυσχεραινέν τὸ αὐτικὴν εἰς ἀγώνας τοῦν ἑνότι καὶ ἕνα καὶ ἑνόσα περὶ νὸν εἰς καὶ πλευκτείν τῶν ἑθῶν, πλεονεκτοῦντα δὴ πλούτειν καὶ τοὺς τε φιλοὺς εὐποιεῖν καὶ τοὺς ἑθροὺς βλαπτείν, καὶ θεοὶ θυσίας καὶ ἀναθήματα ἰκανῶς καὶ μεγαλουπρεπῶς θύειν τε καὶ εὐανδρεῖν, καὶ θεραπεύειν τοῦ δίκαιον πολὺ ἄμενον τοὺς θεοὺς καὶ τῶν ἀνθρώπων οὓς δὴν βούλεται, ὅτε καὶ θεοφιλεῖ- στερὸν αὐτὸν εἶναι μᾶλλον προσήκειν ἐκ τῶν εἰκότων ἢ τῶν δίκαιον. οὔτω φασί, ὁ Σῶκρατες, παρὰ θεῶν καὶ παρ’ ἀνθρώπων τῷ ἀδίκῳ παρεσκευάζει τῶν βλούν ἄμενον ἢ τῷ δικαλῷ.

D. Ταῦτ’ εἰπόντος τοῦ Γλαύκωνος ἐγὼ μὲν ἐν νῷ εἶχόν τι λέγειν πρὸς ταῦτα, ὁ δὲ ἀδελφὸς αὐτοῦ Ἀδελμάντος, οὐ τε ποὺ οἶε, [ἑφη,] ὁ Σῶκρατες, ἰκανῶς εἰρήσθη τερί τοῦ ὅλου; Ἀλλὰ τί μὴ; εἶπον. Αὐτό, ἢ δ’ ὡς, οὐκ εἴρηται δ’ μάλιστα ἢδε ἤρθηναι. Οὐκὼν, ἢ δ’ ἐγὼ, τὸ λεγόμενον, ἀδελφὸς ἄνδρι παρείθ, οὕτος καὶ σὺ, εἰ τι δεδε ἐπέμενε, ἑπάμενε. καὶ τοῖς ἐμὲ γε ἰκανᾷ καὶ τὰ ὑπὸ τοῦτον ἤθελται καταφαλαισαι καὶ ἐαὐτοῦν ποιησαὶ βοηθεῖν δικαιοσύνη. Καὶ δ’ ὡς, Οὐδὲν, ἑφη.
λέγεσι, ἄλλ' ἐπὶ καὶ τάδε ἄκουε. Σεὶ γὰρ διελθεῖν ἡμᾶς καὶ τοὺς ἐναντίους λόγους δὲν ὄδε ἐλευθέρως, οἱ δικαιοσύνην μὲν ἐπαινοῦσιν, ἀδικοίαν δὲ γέγονοσιν. ἐν' ἑσαφέστερον δὲ μοι δοκεῖ βούλεσθαι Γλαύκων. λέγοντι δὲ τοὺς καὶ παρακελεύονται πατέρες τε νεώτεροι τε καὶ πάντες οἱ τινὲς κηδώμενοι, ὅσον χρή δικαίον ἐστι, 363α οὐκ οὐδὲν δικαιοσύνην ἐπαινοῦντες ἀλλὰ τὰς ἀπ' αὐτῆς εὐδοκιμῆσις, ἵνα δοκοῦντι δικαίως εἶναι γλεγονται ἀπὸ τῆς δόξης ἀρχαῖ τε καὶ γάμοι καὶ δισπέρ Γλαύκων διήλθην ἄρτι ἀπὸ τοῦ εὐδοκιμεν δυνα [τῷ δικαίῳ]. ἐπὶ πλέον δὲ οὕτως τὰ τῶν δοξῶν λέγουσιν τὰς γὰρ παρὰ θεῶν εὐδοκιμήσεις ἐμβάλλοντες ἀφοῦνα ἔχουσι λόγον ἄγαδα, τοῖς ὅσοις ὁ φασὶ θεοὶ διδόναι, ὥστε ὁ γενναῖος Ἀτελός τε καὶ Ἐμπρὸς φασιν, ὃ μὲν τὰς δρότης τοῖς δικαίοις τοὺς θεοὺς ποιεῖν ἄκρας μὲν τε φέρειν βαλάνους, μέσας δὲ μελάνους· εἰσοδοκοὶ δ' ὀλὲς, φησίν, μαλλοίς καταβεβηκασίν, καὶ ἄλλα δὴ πολλὰ ἄγαδα τούτων ἔχομενα. παραπλησία δὲ καὶ ὁ ἔτερος· ὅπερ τε γὰρ φησιν

ἡ βασιλῆς ἀδύναμος ὡστε θεοῦδις εὐδικιας ἀνέχχοι, φέρροι δὲ γαίᾳ μελανα τυροὺς καὶ κριθάς, βρῶσι δὲ δένδρα καρπόκ, τάκη δ' ἐμπεδα μῆλα, θάλασσα δὲ παρέχει ἱχθος.
Μουσαίοις δὲ τούτων νεανικώτερα τἀγαθὰ καὶ ὁ υἱὸς αὐτοῦ παρὰ θεῶν διδόσαι τοῖς δικαίοις. εἰς "Αἰδοῦ γὰρ ἐγαγόντες τῷ λόγῳ καὶ κατακλύνατες καὶ συμπότον τῶν ὅσιων κατασκεύασαντες ἐστεφανώμενους ποιοῦντα τὸν ἄπαντα χρόνον ἢ διάγει λεύκωντας, ἡγησάροιν κάλλιστον ἀφετηρία μισθὸν μὲν ἀλώνιον· ρι δ' ἐτι τούτων μακροτέρους ἀποτείγοντο μισθοὺς παρὰ θεῶν· παῖδας γὰρ παιδῶν φασὶ καὶ γένος κατόπισθεν λειπεσαί τοῦ ὄσιον καὶ εὐόρκουν. ταύτα δὴ καὶ ἄλλα τοιαύτα ἐγκωμίασαν δικαιοσύνην, τοὺς δὲ ἄνοιγον αὐτὸ καὶ ἄδικους εἰς περὶ τινα κατορμούσαν ἐν "Αἰδοῦ καὶ κοσκίνησι θῶρ ἀναγκάζοντι φέρειν· ἔτι τε ἔσται εἰς κακὰς δόξας ἄγοντες, ἐπὶ Γλαύκων περὶ τῶν δικαίων δοξολογοῦν δὲ ἄδικων διήλθε τιμωρήματα, ταύτα περὶ τῶν ἄδικων λέγοντιν, ἄλλα
δε όκ ἔχουσιν· ὁ μὲν οὖν ἔταινος καὶ ὁ ψύχος οὗτος ἑκατέρων.

Πρὸς δὲ τούτοις σκέψασθαι, ὃ Σῶκρατες, ἄλλο αὖ εἰδος λόγων περὶ δικαιοσύνης τε καὶ αδικίας ἴδια τε λεγόμενον καὶ ὑπὸ 364α ποιητῶν. | πάντες γὰρ ἐξ ἅνδε στόματος ὑμνοῦσιν, ὡς καλὸν μὲν ἢ σοφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μὲνοι καὶ ἀπλάνον ἀκολογία δὲ καὶ αδικία ἤδιν μὲν καὶ εὐπεπελεῖ κτῆσασθαι, δόξα δὲ μόνον καὶ νόμως αὐξηρόν. λυστελέστερα δὲ τῶν δικαίων πᾶ ἄδικα ὡς ἔτι τὸ πλῆθος λέγουσι, καὶ πονηροὶ πλουσίους καὶ ἄλλας δυνάμεις ἔχοντας εἰδαμονζέειν καὶ τιμῶν εὐχερῶς ἔθελουσι δημοσία τε καὶ ἰδία, τούτω δὲ ἀπίστως ἐκαλοντός τούτων καὶ ὑποφέρον ὁ ἀνθρώπων· οὐκ ὅτι ἄθως καὶ ἀδικίας ἔναι τάς ἑτέρις. τούτων δὲ πάντων οἱ πετεῖα τὸ λόγοι καὶ ἀρετῆς θαυμασώταιτο λέγονται, ὡς ἀμα καὶ θεῖος τὸ πολλὸς μὲν ἄγαθος διαρρηκτὸς τε καὶ βλέπων κακὸν εὖμιαν, τοῖς δὲ ἐναντίοις ἐναντία μιᾶς. ἀγόρι οἱ καὶ μάντειας ἐπὶ πλουσίων θύρας λόγος πεἰθοῦσιν ὡς ἐκτὸς παρὰ σφια δύναμις ἐκθέον ποριζομένην θυσίας τε καὶ ἑπαρδοίς, εἰτε τι αἰκητικά τού γεγονον αὐτοῦ ἢ προγόνων, ἀκείσθαι μεθ’ ἱδρούν τοις καὶ ἐστιν, ἐὰν τὰ ἐκχρόν πημῆναι ἐβάλῃ, μετὰ σμαρταν δαπανῶν ὅμοιος δικαίως δίκαιος βλάψιεν, ἐπαγωγαῖς εἰς καὶ καταδέωμοι τοὺς θεούς, ὡς ψαμ, πεῖθονε σφιαν ὑπηρετοῖν. τούτως δὲ πάσιν τοῖς λόγοις μάρτυρω ζητητά ἐπάγοντα, οἱ μὲν κακίας περὶ εἰσπέτας ἔβοντες, ὡς τὴν μὲν κακοτητα καὶ λαβοῦν ἄκειον ἑλάνθαι ἡμῖν ὁ ἐκεῖος· λείν μὲν ὁδός, μάλα δὲ ἐγγύτηρα· τῆς δ’ ἀρετῆς ἑσφάζον τοῖς προπάροβοιν ἔθηναν καὶ τινα ὁδὸν μακράν τοις καὶ ἀνάντη. οἱ δὲ τῆς τῶν θεῶν ὁπ’ ἀνθρώπων περαγωγῆς τῶν ὁμορον μαρτύρονται, ὡς καὶ ἑκείνος ἐπεί

λιστολ δὲ τοις θεοις αὐτοῖς, καὶ τοῖς μὲν θυσίασι καὶ εὐχολαίσ ἀγανακίσιν

λοιμῆς τε κνίση τε παρατροπῶς’ ἀνθρώποι λισσόμενοι ὦτε κἐν τε ὑπερβῆς καὶ ἑμάρτης.
βιβλίων δὲ ὁμοιόν παρέχονται Μουσαλοῦ καὶ Ὀρφέως, Σελήνης τε καὶ Μουσών ἔγγονων, ὡς φασὶ, καθ᾽ ὧς θυτολοθίον, πειθόντες οὐ μόνον ιδιότης ἄλλα καὶ πόλεα, ὡς ἄρα λόγως τε καὶ καθαρμοὶ ἀδικημάτων διὰ θυσίαν καὶ παιδίας [ἔόθεν] εἰσὶ μὲν ἐπὶ ζώσιν, εἰσὶ δὲ καὶ τελευτήσασιν, ὡς ὅ τελεσα 365Α καλοῦσιν, αἱ τῶν ἐκεί κακῶν ἀπολύουσιν ἡμᾶς, μὴ θύσατας. δὲ δεινὰ περιμένα.

Ταῦτα πάντα, ἡφι, δέ φιλε Σέκρατες, τοιαῦτα καὶ τοσαῦτα λεγόμενα ἀρετῆς πέρι καὶ κακίας, ὡς ἀνθρωποὶ καὶ θεοὶ περὶ αὐτὰ ἤχουσι τιμής, τί σοιμεθα ἀκονομόως νέων θυγατέρων, δοσι οἰκείως καὶ ἱκανοὶ ἐκ τὰ πάντα τὰ λεγόμενα ὅσπερ ἐπιτυμήμενοι συλλογισμασθαὶ εἰ αὐτῶν, ποιός τις ἦν ὁ καὶ τῇ B πορευθεὶς τῶν βίων ὡς ἁρισταί διόθεν; λόγοι γὰρ ἐκ τῶν ἐκότων πρὸς αὐτῶν κατὰ Πινδαρον ἐκέινο τὸ Πώτερον δικαιοδοσίας ὡς ἔχουσι τῇ ἀκονομίᾳ ἀπαύγασις ἀναβαθμεῖ τὴν ἐκ τῶν περιφράξεως διαβαθμίας; τὸ μὲν γὰρ λεγόμενα δικαίῳ μὲν δυνητι, αὖ καὶ δοκεῖ, δείκνυσι οὐδὲν φασιν εἶναι, πόνους δὲ καὶ ἔθημα φανερᾶς. ἀδίκω δὲ δέξαν δυκαίοντϊς παρασκευασμένος θεσπέσιος βίος λέγεται. σοφοῦν, ἔπαιδε τὸ C δοκεῖν, ὡς δηλούσι μοι οἱ σοφοὶ, καὶ τὰν ἄλλοθεν βιῶσαι καὶ κύριον εὐδαιμονίας, ἐπὶ τοῦτο δὴ τρεπτέον ἔλεος· πρόθυμοι μὲν καὶ σκῆμα κύκλῳ περὶ ἐμαυτῶν σκηνογραφίας ἀρετῆς περιγραπτόν, τὴν δὲ τοῦ σοφωτάτου Ἀρχιλόχου ἀλεπτικὰ ὑλικῶν ἔξοποιθεν κερδαλέαν καὶ ποικιλὴν. ἀλλὰ γὰρ, φησὶ τις, σοὶ ἰδίων αἱ λαυβάνειν κακῶν δυня. οὐδὲ γὰρ ἄλλο ἄλλον εὐποτες φήσομεν, τῶν μεγάλων· ἀλλά διόμε, δὲ μᾶλλον εὐδαιμονήσειν, ταὐτὴ λιτὸν, ὡς τὰ ἐχθν τῶν λόγων φέρα. ἐπὶ γὰρ τὸ λαυβάνειν εὐνυμοσιασε τε καὶ ἐτευμελος συνάρμολος, εἰσὶ τε παθοῦσι διδάσκαλοι σοφίας δημηγορικὴν τε καὶ δικαικὴν διδασσόμεθα, εἰ ἄν τὰ μὲν πεποίημεν, τὰ δὲ βιασύμβολα, ὡς πλεονεκτῶντες δίκην μὴ διδόναι. ἀλλὰ δὴ θεοὶ οὗτε λαυβάνειν οὗτε βιάσασθαι δυνατόν. σοφοῦν, εἰ μὲν μὴ εἰσὶν ἢ μηδὲν αὐτοῖς τῶν ἀνθρωπῶν μέλος, καὶ ἡμὲν ἀμαλκητών τοῦ λαυβάνου· εἰ δὲ εἰσὶ τε καὶ ἐπιμε-
Ε λούντα, ούκ ἄλλοθεν τοι αὐτοὺς ἱσμεν ἢ ἄκηκαμεν ἢ ἐκ τῶν λόγων καὶ τῶν γενεαλογησάντων ποιητών· οἱ δὲ αὐτοὶ οὗτοι λέγουσιν ὡς εἰσὶν οἱ λευταίς τε καὶ εἰσχωλαίς ἁγανήσας καὶ ἀναθήσας παράγεσθαι ἀναπεατομένοι· οίς ἡ ἀμφότερα ἢ ὀὔσητα πειστέον. εἰ δ' οὖν πειστέον, ἀδικητέον καὶ θυτέον ἀπὸ τῶν ἀδίκημάτων. 

366A δικαιοὶ μὲν γὰρ ὄντες ἄξιμοι ὡς θεῶν ἐσόμεθα, τὰ δ' ἐξ ἀδικίας κέρδη ἀπωσόμεθα· ἀδικοὶ δὲ κερδανοῦμεν τε καὶ λισσόμενοι ὑπερβαίνοντες καὶ ἀμαρτάνοντες, πείθοντες αὐτοὺς ἄξιμοι ἀπαλλάξομεν. ἀλλὰ γὰρ ἐν "Αἰσθήμα τῶν δώσομεν ἃν ἂν ἐνθάδε ἄδικησωμεν, ἢ αὐτοὶ ἢ παιδε ψαλόμεν. ἀλλ', ὃ φιλε, φήσαι λογιζόμενοι, αἱ τελεταὶ αὐτὸ μέγα δύναται καὶ οἱ λύσιν θεοὶ, ὡς αἱ μέγισται πάλαι ἐν λέγουσι καὶ οἱ θεῶν παιδε, ποιηταῖ καὶ προφητηῖ τῶν θεῶν γενόμενοι, [ο]ι ταῦτα ὁσῶν ἔχειν μνημοῦσιν.

Κατὰ τίνα σοὶ ὑπὸ λόγον δικαιοσύνην ἂν πρὸ μεγίστης ἄδικαις αἰρομέθ' ἃν; ἦν ἐάν μὲν εὐσχημοσύνης κιβδηλοῦν κτησόμεθα, καὶ παρὰ θεοὺς καὶ παρ' ἀνθρώπους πράξομεν κατὰ νοῦν ἑντεῦξε καὶ τελευτῶμεν, ὡς ὁ τῶν πολλῶν τε καὶ ἄκρων λεγόμενοι λόγος. ἐκ δη πάντων τῶν εἰρημένων τίς μηχανή, ὁ Σώκρατες, δικαιοσύνην τιμᾷ ἐθέλαιν ὃ τις δύναμις ἑνάρχησε ψυχῆς ἢ χρημάτων ἢ σώματος ἢ γένους, ἀλλὰ μὴ γελάν ἐπαινομένης ἀκούοντα; ὡς δε τοι εἰ τίς ἔχα πεσθεὶ μὲν ἀποφήγαι ἐι ἑρθίκαμεν, ἵκαναι δὲ ἐγκεκρὶ ἐπὶ ἀριστήν δικαιοσύνην, πολλῆν ποι συγγενῶν ἔχει καὶ οὐκ ὁργίζεται τοῖς ἀδίκους, ἀλλ' οἴδαι ὅτι πλὴν εἰ τίς θεαὶ φύσει δυσχεράνων τὸ ἀδικεῖν ἢ ἐπιστήμην λαβῶν ἀπέχεται αὐτοῖς, τῶν ἑ γε ἄλλων οὐδές ἐκών δικαιοῖ, ἀλλ' ὑπὸ ἀνανδρίας ἢ γήρωις ἢ τινος ἀλλής ἀσθενείας ψέψει τὸ ἀδικεῖν, ἀδυνατῶν αὐτῷ δρᾶν. ὥς δὲ, δῆλον· ὃ γὰρ πρῶτος τῶν τοιούτων εἰς δύναμιν ἐθέλων πρῶτος ἀδικεῖ, καθ' ὅσον ἂν οἶδο τ' ἂ.

Καὶ τοιῶν ἀπόταντων οὕτως ἄλλο αὐτῶν ἢ ἔκειν, ἄθετον ἢ πεπνύρθησιν ὃ λόγος οὗτος ἀρκητῷ καὶ τριθὲς καὶ ἔμοι πρὸς σε, ὁ Σώκρατες, εἰπεῖν, ὅτι Ἄρης δαμαστεῖ, τῶν λόγων ἡμῶν, ὅσοι ἐπαινεῖ ται φατε δικαιοσύνης ἐσίναι, ἀπὸ τῶν ἐς ἀρχῇς ἡρώων ἀρξά-
μενοι, δεινον λόγοι λεγεμένοι, μέχρι τῶν τῶν ἀνθρώπων οὖθες πάσποτε ἐφέσεν αδικίαν οὖθ' ἐπήνεσε δικαιοσύνην ἄλλης ἢ δέξας τε καὶ τιμᾶς καὶ δωρεάς τὰς ἀπ' αὐτῶν γιγαντόμενας· αὐτῷ δ' ἐκάτερον τῇ αὐτοῦ δυνάμει ἐν τῇ τοῦ ἔχοντος ψυχῇ ἔννοι καὶ λανθάνον θεόν τε καὶ ἀνθρώπους οὖθες πάσποτε οὖτ' ἐν ποιήσει οὖτ' ἐν ιδίοις λόγοις ἐπέξηλθαν ἰκανῶς τῷ λόγῳ, ώς τὸ μὲν μέγιστον κακῶν δότα ὦχει ψυχῇ ἐν αὐτῇ δικαιοσύνην δὲ μέγιστον ἁγαθῶν. εἷς γὰρ οὕτως ἀλέγετο εἷς ἀρχής 367α ὑπὸ πάντων ὑμᾶς καὶ ἐκ νέων ἡμᾶς ἐπέθετε, οὐκ ἂν ἄλληλοις ἐμφανίσμοι μὴ ἀδυκεῖν, ἀλλ' αὐτῶς αὐτοῦ ἦν ἐκαστὸς φύλαξ, διεδέχεται μὴ ἄδικων τῷ μέγιστῳ κακῷ ἔννοικος ἢ. τάδε, ἡ Σάκρατε, ίσως δὲ καὶ ἐπὶ τούτων πλεῖον θεασώμαχος τε καὶ ἄλλος ποιεῖ τις ὑπὲρ δικαιοσύνης τε καὶ ἀδικίας λέγοις ἂν, μεταστρέφοντες αὐτοῖν τὴν δύναμιν φορτικῶς, ὃς γ' ἐμόι δοκεῖ. ἀλλ' ἐγώ, οὐδὲν γάρ σε δείκεις ἀποκρύπτεσθαι, στὸν θεό όμοιόμαν ἠκούσας τἀναντία, ὃς δύναμαι μάλλον κατατείχα σέ λέγω. μὴ οὖν ἡμῖν μόνον ἐνδεχὴτ' τῷ λόγῳ δι' ἀδικασύνην ἀδικίας κρίσεως ἄλλα τὴν ποιούσα ἐκαστὰ τῶν ἔχοντα αὐτή δι' αὐτὴν ἢ μὲν κακῶν, ἢ δὲ ἁγαθῶν ἅπατ' τὰς δὲ δόξας ἀπαίρει, ἰσωρὰς Γαλακτοῦ διεκελεύσατο. εἷς γὰρ μὴ ἀφαιρήσεις ἐκατέρωθεν τὰς ἀληθείς, τὰς δὲ ψευδεῖς προσθήσεις, οὐ τὸ δικαιον φήσομεν ἐπανεῖν σὲ ἄλλα τὸ δοκεῖν, οὐδὲ τὸ ἄδικον εἶναι ψεύδην ἄλλα τὸ δοκεῖν, καὶ παρακελεύσας ἄδικον ὑπηκοαν λανθάναν, καὶ ὀμολογεῖν θεασωμάχα, δι' τὸ μὲν δικαιον ἀλλότριον ἁγαθῶν, ἐμφαίρον τοῦ κρίσεως, τὸ δὲ ἄδικον αὐτῷ μὲν ἐμφαίρον καὶ λυπητέλουν, τὸ δὲ ἤττον ἐμφάρον. ἐπιθυμήσθη δὲν ὀμολογήσεις τῶν μεγίστων ἁγαθῶν εἴη δικαιοσύνην, δι' αὐτῶν τε ἀποβαμμένων ἀπ' αὐτῶν ἐνεκα ἀθικα κεκτήσας, τολύ δὲ μᾶλλον αὐτὰ αὐτῶν, οἷον ὅραν, ἄκουειν, φρονεῖν, καὶ ἐμπνευγὸς δὲ, καὶ δι' ἀλλὰ ἁγαθὰ γόνιμα τῇ αὐτῶν φύσῃ ἀλλ' οὐ δέχῃ εἰςτι, τοῦτ' οὖν αὐτὸ ἐπανεῖν δικαιοσύνης, δι' αὐτὴ δὲ αὐτὴν τὸν ἔχοντα ὄντινοι καὶ ἀδικία βλάπτειν, μουσεῖς δὲ καὶ δόξας πάρει ἄλλους ἐπανεῖν· ὁς ἐγώ τῶν μὲν ἄλλων ἀνασχομὴν ἂν οὕτως ἐπαινούντων δικαιοσύνην καὶ
ψηφοντων ἀδικίαν, δόξας τε περὶ αυτῶν καὶ μισθοὺς ἐγκωμιάζοντων καὶ λοιποῦ καὶ ἄλλων, σοῦ δὲ οὐκ ἂν, εἰ μὴ σὺ καλέσεις, διὸ πάντα τὸν βίον ὅσον ἄλλο σκοπὸν διελήλυθας ἡ τούτου. μὴ οὖν ἥμιν ἐνδεξῇ μόνον τῷ λόγῳ ὅτι δικαιοσύνη ἀδικίας κρείττων, ἀλλὰ τί πιούσα ἑκάστα τὸν ἤχοντα αὐτὴ ἢ τι ἀστὴρ, ἐὰν τε λαμβάνῃ ἢν τε μὴ θεοῦ τε καὶ ἀνθρώπων, ἢ μὲν ἀγαθὸν, ἢ δὲ κακὸν ἑστιν.

Καὶ ἔγω ἄκοσμας ἂλ μὲν δῆ τὴν φύσιν τοῦ τε Γλαύκουνος καὶ τοῦ Ἀθημάντου ἡγαμην, ἀτὰρ οὖν καὶ τὸτε πάντως ἔχω 368α ἐσθήν | καὶ εἰπον. Οὐ κακός εἰς ὑμᾶς, ὃ παῖδες ἔκανον τοῦ ἀνδρός, τὴν ἀρχήν τῶν ἀληθῶν ἠποιήσαν ὁ Γλαύκουνος ἑραστής, ἐδοκιμήσαντας περὶ τὴν Μεγαρός μάχην, εἰπον' παῖδες Ἀρίστωνος, κλεινοῦ θείον γένος ἀνδρός.

τοῦτό μοι, ὃ φιλοι, εὖ δοκεῖ ἔχων· πάνω γὰρ θείον πέπονθα, εἰ μὴ πέπεσθε ἀδικίαν δικαιοσύνης ἀμανων εἶναι, οὐτω λυμάμενοι εἰσεῖ ὑπὲρ αὐτοῦ. δοκεῖτε δὴ μοι ὡς ἄληθες οὐ πεποθαίνει. τεκμηρομάι δὲ ἐκ τοῦ άλλου τοῦ ὑμετέρου τρόπου, ἐτελ κατὰ τοὺς τούς λόγους ἑπιστῶν τιν ὑμῖν· δοιφ δὲ μᾶλλον πιστεύω, τοσούτω μᾶλλον ἄπορα δὲ τὴ χρήσομαι· οὔτε γὰρ ὅπου ἰδοὺ τοις ἔχωσιν. δοκῶ γὰρ μοι ἄδυνατος εἶναι· σημεῖον δὲ μοι, ὅτι ἡ πρὸς θρασύμαχον λέγον φῇμι οὕτως ἀποφαίνω, ὅσ ἀμανων δικαιοσύνη ἀδικίας, οὐκ ἀπεδείξασθε μου· σουτ' αὖ δὲν μὴ ἰδοὺς ἔχω. δεδοικα γὰρ μὴ οὐδ' ὅπων οὐ παραγενόμενον δικαιοσύνη κακηγοροῦμένη ἀπαγορεύειν καὶ μὴ βοθεῖν ἐντὸς ἐμπέποντα καὶ δυνάμενον φθέγγοντα. κράτιστον οὖν οὕτως, ὅτως δύναμι, ἐπικουρεῖν αὐτῆγ. ὁ οὖν ἐ σὺν Γλαύκουν καὶ οἱ άλλοι ἐδείκτης παντί τρόπῳ βοηθήσατε καὶ μὴ ἀνείνα τὸν λόγον, ἀλλὰ διερευνήσατε τι τὸ ἔστιν ἑκάστον καὶ περὶ τῆς ἀφήλας αὐτῶν τάλιθς ποτέρω ἔχει. εἰτέν οὖν ὅπερ ἦμι ἦδαξεν, ὅτι τὸ ζήτημα, ὃ ἐπιχειροῦμεν οὐ φαίλον ἅ ἂν ἄξω βλέποντος, ὃς ἦμι φαινεται. ἐπειδὴ οὖν ημῖν οὐ δεινό, δοκεῖ μοι, ἢν δ' ἔγω, τουσίτην ποιήσωσθαι ζήτησιν αὐτοῦ, ὁλαντερ δὲν εἰ προστάτας τις γράμματα συμμετά τόφρω—
θεν ἀναγνώσει μὴ πάνω ὧδε βλέπουσιν, ἐπειτὰ τὰς ἑνονήσους, ὧτι τὰ αὐτὰ γράμματα ἔστι που καὶ ἄλλοθι μέζῳ τε καὶ ἐν μελζονι, ἐρμαῖον ἂν ἐφάνη, οὐμαι, ἑκένα πρῶτον ἀναγνώτας οὕτως ἐπισκόπην τὰ ἄλητα, εἶ τὰ αὐτὰ ὧτα τυγχάνει. Πάνω μὲν οὖν, ἔφη ὁ 'Ἀδελματος' ἀλλὰ τὸ τιοὐτὸν, ὁ Σέκκρατες, ἐν τῇ περὶ τὸ δίκαιον ἅττησει καθορίζει; Ἡγώ εἴτε, ἔφη, ἔρι τικίαςύνης, φαμέν, ἔστι μὲν ἀνθρώπος ἐνός, ἔστι δὲ που καὶ ὅλης πόλεως; Πάνω γε, ἔφη δὲ. Οὐκοῦν μελζον τόλις ἐνός ἀνθρώπου; Μελζον, ἔφη. Ἡσυχος τοῖνοι πλεῖον μὲν δικαιοσύνη ἐν τῷ μελζον ἐνείκη καὶ πέμιν καταμαθέντων. ἐι οὖν βούλευθε, πρῶτον ἐν ταῖς πόλεσιν ἰσημέρωμεν τοῖν τῷ ἅλλοιν ἐστιν· ἐπετα οὕτως ἐπισκεψάμεθα καὶ ἐν ἐν ἐκάστῃ, τῇ του μελζονος ὁμοίτητα ἐν τῇ τοῦ ἅλλονος ἴδια ἐπισκο- πούτης. Ἀλλὰ μοι δοκεῖ, ἔφη, καλὸς λέγειν. Ἡρ' οὖν, ἤν 8' ἐγώ, εἰ γιγνομένη πόλι παρακραμέθη λόγως, καὶ τὴν δικαιοσύνην αὐτῆς ἰδομένως ἄν γιγνομένη καὶ τὴν ἀδικίαν; Τάχ' ἄν, ἤ 8' δὲ. Οὐκοῦν γενομένου αὐτοῦ ὅτις εὐπεπτόστερον ἰδεῖν 8 ἰσημέρωμεν; Πολὺ γε. Δοκεῖ οὖν χρήσαι ἐπιχειρήσας περαινείν; οὐμα μὲν γὰρ οὐκ ἔλγων ἄργον αὐτὸ ἐναι' Β' σκοτείτε οὖν. Ἐσκεπται, ἔφη ὁ 'Ἀδελματος' ἀλλὰ μὴ ἄλλης πόλεας.

Πληνεύει τοῖνοι, ἤν 8' ἐγώ, πόλις, ὃς ἐγέμαι, ἐπειδὴ τυχχάναι ἡμῶν ἐκατός σὺν αὐτάρκης, ἀλλὰ πολλῶν ἐνθές' ἡ τῶν' οὔτε ἀρχὴν ἀληθοῦ πόλιν οἴκειν; Οἶδαμεν, ἤ 8' δὲ. Οὕτω δὲ ἄρα παραλαμβάνων ἄλλος ἄλλον ἐν' ἄλλου, τὸν 8' ἐπ' ἄλλου χρείας, πολλῶν δημοῦς, πολλοὺς ἐς μᾶλν οἰκητῶν ἀγελαντις κοινονοῦσ τε καὶ βοηθοῦσ, ταύτῃ τῇ ἰγνοκίᾳ ἐδέμεθα πόλιν ὅνομα. ἢ γὰρ; Πάνω μὲν οὖν. Μεταβιβάζω δὴ ἄλλος ἄλλης, εἰ τις μεταβιβάζων, ἢ μεταλαμβάνει, οἴκεμος αὐτῶ ἀμείνων ἐναι. Πάνω γε. Ἡθ' δὴ, ἤν 8' ἐγώ, τῷ λόγῳ ἢ ἀρχὴς ποιήσων πόλιν' ποιήσας δὲ αὐτὴν, ὃς ὄφειν, ἢ ἡμετέρα χρεία. Πῶς 8' οὖ; Ἀλλὰ μὲν πρῶτο γε καὶ δι' ἐμποτιτά τῶν χρείαν ἢ τῆς τροφῆς παρασκευή τοῦ ἐναι τε καὶ 8'ν ἑνεκα. Παντάπασι γε. Δευτέρα δὴ οἰκήσεως, τρίτη
δὲ ἔσθητος καὶ τῶν τουτῶν. Ἐστὶ ταύτα. Φάρε δὴ, ἣν δ’ ἐγὼ, πῶς ἡ πόλις ἀρκεῖσθαι ἐπὶ τοσαῦτην παρασκευὴν; ἄλλο τι γεωργὸς μὲν εἰς, ὁ δὲ οἰκοδόμος, ἄλλος δὲ τις ὑφάντης; ἢ καὶ σκυτοτόμοι αὐτοῦς προσθήκομεν ἢ τὴν ὀλλον τῶν περὶ τὸ σῶμα θεραπευτὴν; Πάνυ γε. Ἐξῆ δ’ ἂν ἢ γε ἀναγκαιοτάτη επὶ τοὺς Τεττάρων ἢ πέντε ἄνδρων. Φαίνεται. Τι δὴ σοι; ἐνα ἔκαστον τούτων δεῖ τὸ αὐτοῦ ἔργον ἀπασι κοινῶν κατατίθεναι, οἷον τὸν γεωργὸν ἕνα διπλα παρασκευᾶσαι συμία τετταρίαν τετραπλάσιον χρόνον τε καὶ τῶν ἀναλλάκης ἐπὶ σῖτῳ παρασκευῇ καὶ ἀλλοίς κοινωνεῖν; ἢ ἀμελήσαντα.

370δ ἀντὶ μόνον τέταρτον μέρος ποιεῖν τούτῳ τῷ ὑπὸ τοῦ ὑπὸ τοῦ ὑπὸ τοῦ σιτίου ἐν τετράτην μέρει τοῦ χρόνου, τὸ δὲ τρία, τὸ μὲν ἐπὶ τῇ τῆς σικλας παρασκευὴν διατρίβειν, τὸ δὲ ἱματίῳ, τὸ δὲ ὑποθημάτων, καὶ μὴ ἀλλοι κοινωνοῦντα πράγματα ἔχειν, ἀλλ’ αὐτὸν δ’ αὐτὸν τὰ αὐτοῦ πράττειν; Καὶ ὁ Ἀδείμαντος ἐφη Ἡλλ’ ἵσως, ὁ Σώκρατες, οἷον ρέον ἢ ἱέλιον. Οὔδεν, ἢν δ’ ἐγὼ, μᾶ Δία ἄτοπον. ἐνοῦ γὰρ καὶ αὐτὸς εἰπόντος σοῦ, ὅτι πρῶτον μὲν φύεται ἐκαστὸς οὐ πάνυ ὅμοιος ἕκαστο, ἀλλὰ ἐπιβάλετο τὴν φύσιν, ἀλλος ἐπὶ ἄλλου ἔργου πρᾶξιν. ἢ οὐ δοκεῖ σοι; Ἔμοιγα. Τι δ’; πότερον κάλλιον πράττοι δὲν τις εἰς δὲν πολλὰς τέχνας ἐργαζόμενος, ἢ ὅταν μιᾶν εἰς; Ὅταν, ἢ δ’ ὅσι, εἰς μιᾶν. Ἡ Ἡλλ’ μὴν, οἰμαί, καὶ τόδε δῆλον, ὅτι, εὰν τὸν τοὺς παρῆ ἐργού καίρων, διάλλυται. Δῆλον γὰρ. Οὐ γὰρ, οἰμαί, θέλει τὸ πράττομεν τοῦ τῇ τοῦ πράττομος σχολὴν περιμένειν, ἀλλ’ ἀνάγκη τὸν πράττοντα τῷ πράττοντα κρίνειν εὐποροῦν τῇ ἐπικολουθεῖν μὴ ἐν παρέργῳ μέρει. Ἐαναγκή. Ἐκ δὴ τοῦτων πλεῖον τὴν ἐκαστα γίγνεται καὶ κάλλιον καὶ ρέον, δηλα, εἰς ἐν κατὰ φύσιν καὶ εἰν καίρῳ, σχολὴν τῶν ἀλλῶν ἀγών, πράττῃ. Παντάπασι μὲν οὖν. Πλεῖον δὴ, δ’ Ἡ Ἡλλ’ ἀνάγκη, δεῖ πολιτῶν ἢ τεττάρων ἐπὶ τὰς παρασκευὰς ἄνελγομεν. ὁ γὰρ γεωργός, ὁς ἔκοικεν, οὐκ αὐτὸς ποιήσεται ἐαυτῷ τὸ ἀρµοτρόν, εἰ μέλλει καὶν εἶναι, οὐδὲ ἑσυνήν, οὐδὲ τὰλλα ὄργανα ἐςα περὶ γεωργίαν. οὐδ’ αὐτὸς οἰκοδόμος τολλών δεῖ καὶ τούτῳ δεῖ. ἡσαυτῶς δ’ ὁ ὑφάντης τε καὶ ὁ σκυτοτόμος.
'Αληθής. Τέκτονες δή καὶ χαλκῆς καὶ τουστοι τινες πολλοὶ δημιουργοί, κοινωνοὶ ἦσσον τοῦ τολικοῦ γιγνόμενο, συχνῶν αὐτῶ τοὺς τυχεῖτον. Πάνω μὲν οὖν. 'Αλλ' οὖκ ἂν πω πάνω γε μέγα τι ἔθη, εἰ αὐτοὶ βουκάλους τε καὶ ποιμένας τοὺς τε ἄλλους νομάδες προσθέμεν, ένα ο' τε γεωργοὶ ἐπὶ τὸ ἄροιν ζέχοντο, οἱ τε οἰκοδόμοι πρὸς τὰς ἁγιὰς μετὰ-τῶν γεωρ- γῶν χρησίαν ὑποψίαγοι, ὑφάνται δὲ καὶ σκυτοῦμοι δήμασι τε καὶ ἄρτοις. Οὔθε γε, ἡ δ' δ' σημαρά πώς ἂν ἔθη ἄχουσα πάντα ταῦτα. 'Αλλὰ μην, ἢν δ' ἔγο, κατοκήσαι γε αὐτὴν τὴν πόλιν εἰς τουστοῖς τόπουν, οἱ ἐπαναγωγῆς μη δεστείη, σχεδὸν τι ἀδύνατον. 'Αδύνατον γάρ. Προσθέσσει ἄρα ἐπὶ καὶ ἄλλων, οἱ ές ἄλλης πόλεως αὕτη κομίζουσιν ἄν δεσται. Δέσται. Καὶ μὴν κενὸς ἂν ἢ τ' ὁ διάκονος, μηδὲν ἄγον ἂν ἐκεῖνο δέονται παρ' ἄν κομίζονται ἄν ἂν αὕτως | χρεία, 371Α κενὸς ἀπεστιν. ἡ γάρ; Δοκεῖ μοι. Δεῖ δὴ τὰ οἴκοι μη μόνον ἑαυτοῖς ποιεῖν ἴκανα, ἀλλὰ καὶ οἰα καὶ δηα ἑκέννει ἄν ἄν δεόνται. Δεί γάρ. Πλανῶν δὴ γεωργῶν τε καὶ τῶν ἄλλων δημιουργῶν δεὶ ἡμῖν τῇ πόλε. Πλανῶν γάρ. Καὶ δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε εἰσαγόνων καὶ ἐξαγόνων ἐκαστα. οὕτω δέ εἰσιν ἑμποροι; ἡ γάρ; Ναλ. Καὶ ἑμπόρων δῆ δηπόμεθα. Πάνω γε. Καὶ ἐὰν μὲν γε κατὰ γέλας ταῦτα ἡ ἑμπορία γίγνεται, συχνῶν καὶ ἄλλων προσθέσθι-βοσται τῶν ἐπιστημῶν τῆς περὶ τὴν γέλασαν ἐργασίας. Συχνῶν μέντοι. Τι δὴ δῇ; ἐν αὐτῇ τῇ πόλει τῶς ἄλλης μεταδόσουσιν ἄν ἄν ἐκαστοι ἐργάζονται; ἵνα δὴ ἑκεῖ καὶ κοινωνίαν ποιησόμενοι πολὺν ψίθαμεν. Δῆλον δὴ, ἡ δ' δ', ὅτι παλοῦτες καὶ ἄνοιμοι. 'Αγορὰ δὴ ἡ ἡμῖν καὶ νόμιμα ἐξώβολον τῆς ἀλλαγῆς ἑνήκα γενήσεται ἐκ τούτου. Πάνοι μὲν οὖν. "Αν οὖν κομίζας ὁ γεωργός εἰς τὴν ἀγοράν τι ἄν τοῖς ἡ ἄλλος τῶν δημιουργῶν μη εἰς τόν αὐτὸν χρόνον ἦς τοις δειμένοις τὰ παρ' αὐτοῦ ἀλλάξασθαί, ἀργήσε τῆς αὐτοῦ δημιουργίας καθήμενοι ἐν ἀγορᾷ; Οὖδαμος, ἡ δ' δ', ἀλλὰ εἰς τὸ τοῦτο ὑδατες αὐτοὶ ἔτι τὴν διακονιάν τάσσοντι. Τάστη, ἐν μὲν ταῖς ὀρθῶς οἰκουμέναις πόλεσι σχεδὸν τι οἱ
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Δ' ἀσθενέστατοι τὰ σώματα καὶ ἀχρεοί τι ἄλλο ἔργον πράττειν. αὐτόν γὰρ δὲ μένοντας αὐτοῦς περὶ τὴν ἁγορὰν τὰ μὲν ἀντὶ ἀργυρίου ἀλλάξασθαι τοὺς τι δειμνοὺς ἀποδοθεῖν, τοὺς δὲ ἀντὶ αὖ ἀργυρίου διαλλάτταν δοῦν τι δέονται πράσσειν. Ἀπὴ ἄρα, ἢν δ' ἐγώ, ἣ χρείᾳ κατέλην ἡμῖν γένειν ἀμπότε τῇ πόλει. ἢ οὔ κατέλην καλοῦμι τοὺς πρὸς ἀνὴρ τε καὶ πράοιν διακονουτέναι ἵδρυμένους ἐν ἁγορᾷ, τοὺς δὲ πλάνην ἐπὶ τὰς πόλεις ἐμπορεύοι; Πάνω μὲν οὖν. Ἡπὶ δ' τινες, ὅσ' ἐγὼμ, εἰσὶ καὶ ἄλλοι διάκονοι, οὐκ ἄν τὰ μὲν τῆς διανοίας ἐμ' πάνυ ἀξιοκοινωνητοί δομ. τὴν δὲ τοῦ σώματος ἴσχυν ἰκανὴν ἢπὶ τοῖς τόνους ἔχουσιν 'οι δὲ πωλοῦντες τὴν τῆς ἴσχυος χρείαν, τὴν τιμὴν ταύτην μισθῶν καλοῦντες, κέκλημεν, ὅσ' ἐγὼμ, μισθωτοί· ἢ γάρ; Πάνω μὲν οὖν. Πλήρωμα δὴ πόλεως εἶναι, ὡς ἔοικε, καὶ μισθωτοὶ. Δοκεῖ μοι. Ἄρ' οὖν, ὅ 'Ἀδείμαντε, ἢδὴ ἡμῖν ἔβεβη τῇ πόλει, δοσ' εἶναι τελέα; Ἰσος. Ποῦ οὖν ἂν ποτε ἐν αὐτῇ εἶθ' ἢ τε δικαιοσύνη καὶ ἡ ἀδικία; καὶ τίνι ἄμα ἐγκεκατομένη ἡν ἐσκέμμεθα; Ἔγω μὲν, 372δ ἤφη, 'οικ ἐννοῶ, ὅ Σέκρατες, εἰ μὴ που ἂν αὐτῶν τούτων χρεὶς τυλί τῇ πρὸς ἄλλην τους. Ἀλλ' Ἰσος, ἢν δ' ἐγώ, καλῶς λέγει· καὶ σκεπτόν γε καὶ οὐκ ἀποκινητόν.

Πρῶτον οὖν σκέφτομαι, τίνα τρόπον διακίνησιν οἱ οὕτω παρεσκευαζόμενοι. ἀλλ' τι ἡ συνὸν της ποιοῦντες καὶ οἷον καὶ ἰμάτια καὶ ὑπόθημα, καὶ οἰκοδομήσαντες οἰκίας, θερίζουμεν τὰ πολλὰ γυμνοὶ τα καὶ ἀνυποθητοὶ ἐγράφομεν, τού ἀν 

β' χαμάν ἡμιφύσκειν τοι ὑποδεδεμένοι ίκανῶς; θρήσκομεν δὲ ἐκ μὲν τῶν κριθῶν ἀλήθεια σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἀλέμα, τὰ μὲν πέφαντες, τὰ δὲ μάξαντες, μάζας γενναίας καὶ ἀρτοὺς ἐπὶ καλάμον τινα παραβάλλομεν ἡς κύλλει καθάρα, κατακλίζομεν ἐπὶ στιβάδων ἐστρωμένων μίλλαι τε καὶ μυρφανόις, εἰσχύομεν αὐτῶς τα καὶ τὰ παιδία, ἐπιτίθομεν τοῖς οἴκου, ἐστεφανοῦμεν καὶ ἐμνοῦμεν τοὺς θεοὺς, ἡμένοις ἔνοιτος ἀλλήλους, οὐκ ὅτι τὴν ὅσιν ποιοῦμεν τοὺς παιδας, εἰλαβούμενοι τελέον ἢ τόλμων; Καὶ ὁ Γλαυκὸν ὑπολαβὼν, Ἄνει ὤψην, ἤφη, ὡς ἐοικας, τούς τοὺς ἄνδρας ἐστιμόμενος.
Ἀλήθη, ἢν δ' ἐγὼ, λέγεις. ἔπελθόμην δι' ἐκαὶ ὕψωσιν· ἀλασ τε δηλον δι' ὑπακούει· καὶ τophysκoμαι καὶ παραθέσκομαι παραθέσκoμαι τον παρατέθηκεν αὐτοῖς τῶν τε σύκων καὶ ἑρῴδεινων καὶ κανάμων, καὶ μόρτα καὶ φηγοῦσι σπορισσώσι πρὸς τὸ πῦρ, μετὰς ὑποκαίνοντες· καὶ οὗτω διὰγάντες τον βίον ἐν ἐρήμῃ· μετὰ ἔγειρας, ὡς εἰκός, γηραίοι τελευτώντες ἄλλον τοιούτων βίων τοῖς ἠκούονες παραδόλοντας. Καὶ δ' ἢν, Εἶ δ' ἐν τοῖς τοῖς, ὁ Σέκκρατης, ἐγὼ, κατεκεύατε, τι ἂν αὐτὰς ἄλλο ἡ ταύτα ἕχοντες; Ἀλλα πῶς χρῆ ἢν δ' ἐγώ, ὁ Γλαύκων; Ἀπερ νομίζετε, ἐγώ· ἐπὶ τέ κλινῶν κατακεχότα, οἷμαι, τούς μιλλούσας μὴ ταλαίπωρεύοντας, καὶ ἄπε τραπέζων δειπνῶν, καὶ ἐδώ εἶπον άπερ καὶ ὁ νῦν ἠκούνες, καὶ τραγήματα. Εἶν τε δ' ἐγὼ· μανθάνει; σε τοῖς, ὡς εἰκός, σκοτούμεν μονόν ὅτις γίγνεται ἀλλὰ καὶ τρυφώσαν τοῖς. ἤσεσθε οὖν ὁδής κακῶς ἔχει; σκοπούσας γάρ καὶ τοιαύτην τάχις ἂν κατάθηκασ τῆς τε δικαιοσύνην καὶ ἄδικαν ὅτι ποτὲ ταῖς τόλησαν ἐμφθότα. η μὲν ὥν ἀληθεῖν τοίς δοκεῖ μοι εἶναι ἄν διεληλύθημεν, ὅσπερ υπήργεσ τοι· εἰ δ' αὖ βούλεσθε καὶ φλεγμαίνοντας τόλην ἐνθράφισμεν, οὖν ἀποκολύτειν. ταύτα γάρ δὴ τισιν, ὡς δοκεῖ, οὔτε ἡ ἀρχή, οὔτε ἀρχή ἡ διδαξάς, ἀλλὰ κλίνα τε τοισ-373α ἐστοντα καὶ τράπεζα καὶ τῶλα σκέψη, καὶ ἄδικα δὴ καὶ μῦρα καὶ θραμμάτα καὶ ἕταρα καὶ πέμματα, ἰκαστα τούτων παντοδαπά, καὶ δὴ καὶ δ' τοπότων ἐλέγομεν οὐκέτι τα ἀναγκαία θετόν, οἰκία τε καὶ ἓματα καὶ ὑποδήματα, ἀλλὰ την τε ἑγραφιαν κινητῶν καὶ την τούκαλαν, καὶ χρυσόν καὶ διάφανα καὶ πάντα το τοιαύτα κινητῶν. ή γάρ; Ναι, ἐγώ. Οὕτων μεθονὰς τε αὔ τιν τὸν πολν ἔτειν η ἀκινήτης γάρ ἡ ἀνέλειψεν ὁκεύτες ἐκείνη· ἀλλ' ήδη δύκου ἐμπληγνεθα καὶ πληθειε, καὶ ρίζα τοῦ ἀναγκαίου ἐνδακτα μεν ἐν ταῖς τόλησιν, οἶον α' τε θηρευταλ· πάντες, ο' τε μιμηταί, πολλοί μὲν ο' περὶ τα σχῆματα τα καὶ χρώματα, πολλοί δ' ο' περὶ μουσικήν, ποιηταί τε καὶ τουτων ὑπηρέταρ, ραψόδοι, ὑποκριτά, χορευταί, ἐργαλάβοι, σκευών τε παντοδαπάν δημιουργοί, ταύ τε ἄλλων ὁ
καὶ τῶν περὶ τὸν γυναικεῖον κόσμον. καὶ δὴ καὶ διακόμων ἀποκόμων δεισόμεθα: ἢ, οὐ δοκεῖ δεῖσαν παιδαγωγῶν, ὑπὲραν, τραφῶν, κομματριῶν, κουφῶν, καὶ αὐτῶν ὑποποίων τε καὶ μαχητῶν; ἦν δὲ καὶ ᾠδοκτῶν προσδεσθόμεθα. τοῦτο γὰρ ἡμῖν ἐφ᾽ τῇ προτέρᾳ πόλει οὐκ ἦν· οἰοί γὰρ οὖν· ἐν δὲ ταύτῃ καὶ τούτῳ προσδέσατε. δεῖσαι δὲ καὶ τῶν ἄλλων βοσκοῦντας ματῶν παμπόλλων, εἰ τε αὐτὰ ἔδεσαν· ἢ γὰρ; Πῶς γὰρ οὖ; Οὐκ οὖν καὶ ἰηρῶν ἐν χρείαις ἔσομεθα πολὺ μᾶλλον οὖν διαιτήσομεν· ἢ ὡς τὸ πρῶτον; Πολὺ γε.

Καὶ ἡ χώρα ποὺ ἦν ίκανὴ τρέφσιν τοὺς τότε σμικρὰ δὴ ἐξ ἰκανῆς ἔσται. ἢ πῶς λέγωμεν; Οὕτως, ἐφ᾽. Οὐκοῦν τῆς τῶν πληθών χώρας ἡμῖν ἀποθητήσεως, εἰ μᾶλλον ἰκανὴ ἔχειν νόμιμεν τε καὶ δρόμου, καὶ ἑκάστους αὐτὸς τῆς ἱμητέρας, ἐκαὶ ἑκατοντάς ἀφόθως αὐτοῦ ἐπὶ χρημάτων κτῆσιν ἀπέφευγεν, ὑπερβαίνει τῶν τῶν ἀναγκαίων δροὺς; Πολλὴν ἀνάγκην, ἐφ᾽, ὡς Σόκρατες. Πολεμήσωμεν τὸ μετὰ τοῦτο, ὁ Πλάτων; ἢ πῶς ἔσται; Οὕτως, ἐφ᾽. Καὶ ἡ μεθανό γε τὴν λέγωμεν, ἢν δ᾽ ἡγώ, μήτ᾽ εἰ τί κακὸν μήτ᾽ αὐξαθήνει τὸ τέλος ἐργάζεται, ἀλλὰ τοσοῦτον μόνον, δι᾽ ἐν τῶ νῦν αὐτὸς γένεσιν εὐρήκαμεν, εἰ δὲν μάλιστα ταῖς πόλεσι καὶ ἑδραὶ καὶ δημοσίᾳ κακὰ γίγνεται, ὡς γίγνεται. Πάνω μὲν οὖν. Ἐπὶ δὴ, ὁ φίλε, μεῖζον τῆς 374Α τολμεῖς δεὶ οὕτω σμικρῷ, ἄλλ᾽ ἔλευσιν στρατοπέδεσθ᾽, | δ᾽ ἔλευθον ὑπὲρ τῆς οὐσίας ἀπάστης καὶ ύπερ δὲν νῦν δὴ ἄλγομεν διαμαχεῖται τοῖς ἐπιστῶν. Τί δέ; ἢ δ᾽ ἐπὶ αὐτός οὐχ ἰκανός; Ὅπερ, εἰ σοὶ γε, ἢν, δ᾽ ἡγώ, καὶ ἡμῖν ἀπαντεῖ ὀμολογήσαμεν καλῶς, ἤνωτε ἐπιλαμβάνομεν τὴν πόλιν ὀμολογοῦμεν δὲ ποὺ, εἰ μέμη- σαι, ἐδύνατον ἐνα πολλὰς καλῶς ἐργάζεσθαι τέχνας. Ἀλήθεια
β λέγεις, ἐφ᾽. Τί οὖν; ἢν δ᾽ ἡγώ· ἢ περὶ τῶν τόλμων ἄγων σοὶ τεχνικὴ δοκεῖ εἶναι; Καὶ μάλα, ἐφ᾽. "Ἡ οὖν τι σκυτεχῆς δεὶ μᾶλλον κῆδοσθαι ἢ πολεμικῆς; Οὔθαμος. "Αλλ᾽ ἐρα τῶν μὲν σκυτοτόμων διεκαλύμμενοι μήτε γεωργὸν ἐπιχαρεῖν εἶναι ἀρα μήτε ὀφάντην μήτε οἰκοδόμοι, ἕνα δὴ ἡμῖν τό τῆς σκυτεχῆς ἔργον καλὸς γίγνοιτο, καὶ τῶν ἄλλων ἐν ἑκάστῳ ἁπάτως ἐν ἀπεδιδομεν, πρὸς δ᾽ ἐσφύκει ἑκάστου καὶ ἐφ᾽ ὅ ἡμέλε τῶν
αλλων σχολην αγων δια βλου αυτο έργαζομενος ου παρεις 
tois kairois kalwos anergiasethaí: tò de de περι τον πύλημον c 
πότερον ου περι πλειστου έστιν ευ άπειρασθέντα; η ουτω 
φέβιον, δωσε και γεωργον τις αμα πολεμικος εσται και οκτο-
tomon και αλλη τέχνην ήμινουν έργαζομενος, πεττευτικος δε 
η κυβευτικος ικανως σου δι εις γένοι μη αυτο τουτο εκ 
paidis επιτηδεων, αλλα παρέγγι χρώμενος; και ασπιδά 
μεν λαβων η τι αλλο των πολεμικων οπλων τε και οργανων 
αυθημερων οπλιτικης η τινος αλλης μάχης των κατα πύλημ 
ικανος εσται αγωνιστης, των δε αλλων οργανων ουδεν οδε 
δημουργον ουδε άλλην λιθων ποιησει ουδε εσται χρήσιμον 
tο μητε την επιστήμην έκαστου λαβοντι μητε την μελη 
ικανην παρασχομεν; Πολλου γαρ αν, η δες, τα οργανα 
ης ξυα. Όποιον, ην δε γαγα, δειρ μεγιστων των φυλακων 
εργων, τοσοτω σχολης τε των αλλων πλειοτης αν ει και αυ 
τεχνης τε και επιμελειας μεγιστης δεημενον. Οιμαι γηγα 
ν δε; 'Αρι ουν ου και φυσιας ποτε δει εις αυτο το ειπτη 
δευμα; Πως δ' ου; 'Ημετερον δη έργων αν εικη, ες γουκ 
επερ οτοι; τ' έρμηνεν, εκλεξασθαι τινες τε και ποται φοτε 
επιληθειει εις τολως φυλακην. 'Ημετερον μεντοι. Μα Δια, 
ην δε γαγα, ουκ αρα φαυλον πραγμα θριμεθα' δειον 
αυτωιαπειτων, ουκ γ' αν δυναμις παρεκη. | Ου γαρ ουν, 375A 
εφη. Οτι ουν τι, ην δε γαγα, διαφερειν φωτινον γεγα 
σκυλακος εις φυλακην νεκους εγενους; Τω ποτοι λέγει 
Ολον δειν τε που δει αυτων εκατερον ειναι προς αληθω 
και θαφον προς, το αλονομενον διωκαθεν, και ισχυρο 
ν, ελαι δη ιδια διαιμαχεται. Δει γαρ ουν, εφη, πανω 
tουτων. Και μην ανδρεον γε, επερ εσ μαχεται. Πως δ' 
ου; 'Ανδρος δε ειναι αρα ιδιενθει ο μη θυμοειδης ετ 
ιππος ειτε κως η αλλο εποιον ζων; η ουκ έννοηκας, ος 
αμαχιν τε και αικητου θυμος, ου παροντοι ψυχη πασα προ 
παντα άφοβο τε έστη και αιτητος; 'Εννοηκα. Τω μεν 
τοιον του σώματος ολον δει των φυλακα ειναι, δήλα. Να 
Καλ μην και τα της ψυχης, διε θυμοειδη. Καλ τουτο.
Πάς οὖν, ἢν δ' ἐγώ, ὑπὸ Γαλάκτου, οὐκ ἄρχοι ἀλλήλους ἔσονται, καὶ τούς ἄλλους πολλάτεις, ὅτε τούτοι τὰς φύσεις; Μᾶ Δίλα, ἢ δ' ὅσα, ὑπὸ μέθισσας. Ἄλλα μέντοι δὲν γε γιὰ πρὸς μὲν τοὺς οἰκείους πράους αὐτοὺς εἶναι, πρὸς δὲ τοὺς τρελμοὺς χαλεποὺς. εἰ δὲ μή, οὐ περιμενοῦσιν ἄλλους σφάς διολόσας, ἐλλ' αὐτοὶ φθόγγον ταῖς δράσαστας. 'Αληθή, ἐφη. Ἡ δ' οὖν, ἢν δ' ἔγα, ποιήσαμεν; τόδε ἁμα πράον καὶ μεγαλόθυμον ἣς εὐρήσῃμεν; ἐναντία γάρ ποι ὁ θυμοειδεὶς πραιεὶς φύσει. Φαίνεται. Ἄλλα μέντοι τούτων ὄποτέροι ἄν στέρησαι, φίλαξ δ' ἀγάθος οὐ μὴ γένηται. τάτα δὲ ἀδύνατοι ήοικε, καὶ οὐτὲ δὴ ἐφυμαίνει ἀγαθὸν φύλακα ἄθυναν γεγέναι. Κινηθέσθωσι, ἐφη. Καλ ἐγὼ ἀπορήσαις τε καὶ ἐπισκεψάμενος τὰ ἡμπροσθεν, Δικαίως γε, ἢν δ' ἔγα, ὁ φίλος; ἀποροῦμεν ἢ γὰρ προθεθήκαμεν εἰκόνος ἀπελεύθημεν. Πώς λέγεις; Οὐκ ἐνυόσαμεν, ὅτι εἰσὶν ἄρα φύσεις, οἷς ἡμεῖς οὐκ ἐφήμησιν, ἔχουσιν τάναντα ταύτα; Ποῦ δ' ἔφη; 'Ηδοι δὲν ἂν τις καὶ ἂν ἄλλους ἔχεις, οὐ δὲ μέντ' ἂν ἤκιστα ἐν φ' ἡμείς παρεβάλλομεν τῷ φύλακα. οὐσθα γάρ ποι τῶν γεγενῶν κυών, ὅτι τοῦτο, φύσα εἰς αὐτὸν τὸ ἱδος, πρὸς μὲν τοὺς συνήθεις τε καὶ γνώριμους ὡς οἷον τὰ πραστά- τους εἶναι, πρὸς δὲ τοὺς ἄγνωτας τοιαύτας. Οἴοι μέντοι. Τοῦτο μὲν ἃρε, ἢ τ' ἔγα, δυνατόν, καὶ οὗ παρὰ φύσις ξεχωμένος τοιοῦτον εἶναι τὸν φύλακα. Οὐκ ἔσοικεν. 'Αρ' οὖν σοι δοκεῖς ἐφ' ὃ τοῦτο προδίδοις ς' φιλακικῶς ἐσώμενος, πρὸς τῷ θυμοειδείς ἐτὶ προσγενέσθαι φιλόσοφος τὴν φύσιν; Πώς

376A δ' ἔφη; ἐφη: οὔ γὰρ ἐννοοῖ. Καὶ τοῦτο, ἢ τ' ἔγα, ἐν τοῖς κυών κατόψεις, οὐ καὶ ἄξιον βαθμᾶν τοῦ θηρίου. Τὸ τοιοῦν; 'Ον μὲν ἂν ἄδει ἀγνώτα, χαλεπαίνει, οὐδὲν κακὸν προκεχεῖνθης ἢ τ' ἂν γνώριμον, αὐστάξεται, κἂν μὴν πάτοτε ὅτι αὐτὸν ἄγαθον πεπόθη. ἢ οὕτω τοῦτο θαύμασσε; ὢν πάνω, ἐφη, μέχρι τοῦτου ὁ προσέχων τὸν νοῦν) ἄτι δὲ τοῦ δρᾶ ταύτα, ὅτι δήλον. Ἄλλα μὴν κομψὸν γε φαίνεται τὸ πάθος αὐτοῦ τῆς φύσεως καὶ ὃς ἂληθῶς φιλόσοφος. Πῇ δὲ; 'Ηδ, ἢ τ' ἔγα, ὅτι οὖσαν ἄλλων φύλει καὶ ἔχον διακρίνα ὡς τὴν μὲν καταμαθεῖν, τὴν δὲ ἀγνοήσατα, καὶ τοὺς οὐκ ἂν φιλομαθές.
εἰς συνέσει τε καὶ ἄγνοια φιλοσοφεῖν τὸ τε οἰκεῖον καὶ τὸ ἀλλότριον; Ὅδεματο, ἡ δὲ, ὅπως οὖ. 'Ἀλλὰ μέντοι, εἰπον ἐγώ, τὸ γε φιλοσοφῆς καὶ φιλοσόφου ταῦτάν; Ταῦτάν γάρ, ἕφη. Ὅποιοιν ταρακοῦντες τιθήμεν καὶ ἐν ἀνθρώπῳ, εἰ μᾶλλον πρὸς τούτους οἰκεῖους καὶ γνωρίμους πρῶτος τις ἔστεθαι, φύσεις ὁ φιλόσοφος καὶ φιλοσοφή αὐτὸν δεῖν εἶναι; Τιθήμεν, ἕφη. Φιλόσοφος δὲ καὶ θυμωναθὴς καὶ ταχὺς καὶ ἀληθῶς ἡμῶν τῆς φύσεως ἐστι τὸ μᾶλλον καλὸς καίγαθας ἔστεθαι φύλαξ πόλεως; Παντάπαιν μὲν οὖν, ἕφη. Οὕτως μὲν δὴ ἄν, οὕτως ὑπάρχοι. τρέφονται δὲ δὴ ἡμῶν οὗτοι καὶ παιδευθήσονται τίνα τρόπον; καὶ ἀρά τι προορίζοντι εἰς τις αὐτὸς σκοπεύειν πρὸς τὸ κατείπειν οὕτω ἕνεκα πάντα σκοπούμεν, δικαιοσύνην τε καὶ ἀδικίαν τίνα τρόπον ἐν πόλει γίγνεται; ἦν μή ἔσορει οἰκανῶν λόγον ἢ συχνῶς διεξάγετον. Καὶ ὁ τοῦ Γλαύκωνος ἀδελφὸς Πάνυ μὲν οὖν, ἕφη, ἔγνυσι προσδοκᾶ προορίζοντι εἶναι εἰς τούτο ταύτην τὴν σκέψιν. Μᾶ Δία, ἢν δὴ ἐγώ, ὅ φολε Ἀδείμαντε, οὐκ ἄρα ἅφας, οὐδ᾽ ἐπὶ μακροτέρα τυγχάνει οὕτα. Οὐ γὰρ οὖν. 'Ἡ μέν, ἀστερέ ἐν μυθῷ μυθολογούντες τε καὶ σχολήν ἔγοντες λόγῳ παιδεύεσθε τοὺς ἁνδρας. 'Ἀλλὰ ἐν χρή.
πλάτηται καὶ ἐνδυται τόπος, ὅποι ἐν τε, βούληται ἐνστημήνασαι ἐκάστῳ. Κομβηθὴ μὲν οὖν. Ἀρ' οὖν μήδες οὔτω παρήσομεν τοὺς ἐπιτυχόντας ὑπὸ τῶν ἐπιτυχόντων μύθους πλασθέντας ἀκόων τοὺς παθάδας καὶ λαμβάνειν ἐν ταῖς ψυχαῖς ὡς (ἐπὶ τὸ πολὺ) ἐναντίας δέξας ἐκεῖνας, ὅσι, ἐπειδὰν τελεωθώσιν, ἔχειν οὐσομέθα δεῖν αὐτοὺς; Ὅδ' ὁπωσοῦν ἐπαρήσομεν. Πρῶτον δὴ ἦμιν, ὡς ἔσωκεν ἐπιστατητής τοῖς μυθοποιοῖς, καὶ δὲν μὲν ἐκλοῦν ποιήσωσιν, ἐγκρίτευν, δὲν δ' ἂν μὴ, ἀποκριτέον. τοὺς δ' ἐγκριθέντας πάσομεν τὰς τροφοῦς τε καὶ μητέρας λέγειν τοὺς παις, καὶ πλάτην τὰς ψυχὰς αὐτῶν τοὺς μύθους πολὺ μᾶλλον ἢ τὰ σφάματα ταῖς χερσίν; ἀκρ' δὲ νῦν λέγουσι τοὺς πολλοὺς ἐκβλήτους. Ποιοὺς δὴ; ἐφη. Ἐν τοῖς μεθοις, ἣν δ' ἐγώ, μύθους ὑφόμεθα καὶ τοὺς ἐλαττούς. δὲ γὰρ δὴ τὸν αὐτὸν τόπον εἶναι καὶ ταῦταν δ' ἰσαρθαί τοὺς τε μεθοῖς καὶ τοὺς ἐλαττούς. ἢ οὐκ οἶκε; Ἔγωγ', ἐφη'; ἀλλ' οὖκ ἐννοῶ οὔτε τοὺς μεθοὺς τίνας λέγεις. Οδ' Ἡσίοδος τε, εἶπον, καὶ ὁ Ομήρος ἦμιν ἔλεγεν καὶ οἱ ἄλλοι ποιηταί. οὗτοι γὰρ τους μύθους τοὺς ἀνθρώπους ψευδὰς συντιθέντες ἔλεγον τε καὶ λέγουσιν. Ποιοὺς δὴ; ἤ δ' ἢ, καὶ τί αὐτῶν μεμφόμενοι λέγεις; Ὅτερον, ἢν δ' ἐγώ, χρῆ καὶ πρῶτον καὶ μάλιστα μέμφεσθαι, ἀλλὰ τε καὶ ἄν τις τῇ μη καλὸς ψεύδηται. Τῇ τούτῳ; Ὅταν ἐκάλεσι τις κακὸς τοῦ λόγου περὶ θεῶν τε καὶ ἡρώων οἷοι εἶπον, ὁππερ, γραφεῖς μηδὲν οὐκότα γράφοντος οἷος ἄν δυνα οὐκ οὑλοθρή γράψατε. Καὶ γὰρ, ἐφη, ὅρθως ἔχει τα γε τοιαῦτα μέμφεσθαι. ἀλλὰ τῶν δὲ λέγομεν καὶ τοῦ; Πρῶτον μὲν, ἢν δ' ἐγώ, τὸ μέγεντον καὶ περὶ τῶν μεγάλων ψευδός δ' εἶπον οὐ καλὸς ἐφεύσατο, ὡσ Οὐρανὸς τε εἰργάσατο ἐφησι δρασάσαι αὐτὸν Ἡσίοδος, ε' 378Α τέ τε Ἀθρόνως ὡς ἐπιμερήσεως-αὐτῶν. τά δὲ δὴ τοῦ Κρόνου ἔργα καὶ πάθη ὑπὸ τοῦ νεός, οὔτε δ' ἂν εἴ ἴπτῃ, φημι δὲν ῥᾴδιως οὔτω λέγεσθαι πρὸς ἀφρονάς τε καὶ νέους, ἀλλὰ μάλιστα μὲν συγάσασθα, εἰ δὲ ἀνάγκη τοι ἴπτῃ, δι' ἀποφήτων ἀκούειν ἡμεῖς ὡς ὀλιγήσωσιν, δυσαμένους οὐ χαῖρον ἀλλὰ τι μέγα καὶ ἄπορον θύμα, δεπος δ' τι ὀλιγήσωσιν συμβαθεί
άκούσαι. Καὶ γὰρ, ἢ δὲ ὡς, οὕτω γε οἱ λόγοι χαλαστοί. Καὶ οὐ λέκτειν γ', ἐφην, ὁ Ἀδείμαντε, ἐν τῇ ἡμετέρᾳ πόλει. οὐδὲ λεκτέων νέρ ἄκουοι, ὡς ἀδικών τὰ ἑσχατα ἐδὲν ἐν θαναμαστὸν ποιοὶ, οὐδ' ἀδικοῦτα πατέρα κολάζων παντὶ τρόπῳ, ἀλλὰ δρῆθη ἐν ὑπὲρ θεῶν οἱ πρῶτοι τε καὶ μέγιστοι. Οὐ μᾶ τὸν Δία, ἢ δ' ὡς, οὐδὲ αὐτὸς μοι δοκεῖ ἐπιτήδεια εἶναι λέγειν. οὐδὲ γε, ἢν δ' ἐγώ, τὸ παράπαν ὡς θεοὶ θεοῖς πολεμοῦσι τε καὶ ἐπιβουλεύσοι καὶ μάχονται—οὐδὲ γὰρ ἁληθῆ—, εἴ γε δεῖ ἡμῖν τοὺς μᾶλλοντας τὴν πολίν φιλάξειν ἀδελφοῖς νομίζει τὸ βραδύς ἀλλήλοις ἀπεχθάνεσθαι πολλοῦ δει γναθομαχίας τε μυθολογητῶν αὐτῶν καὶ ποικιλτῶν, καὶ άλλας ἔχρασι πολλὰς καὶ παντοδαπὰς θεῶν τε καὶ ἡρώων πρὸς συγγενέσι τε καὶ οἰκείους αὐτῶν ἀλλ' εἴ πως μέλλομεν πείσειν, ὡς οὐδεὶς πόποτε πολλης ἔτερος ἐτέρῳ ἀπήχθετο οὗτ' ἐστι τούτω ὑστον, τοιαύτα [λεκτεία] μᾶλλον πρὸς τὰ δ' παιδα εὐθὺς καὶ γέρους καὶ γυναῖκι, καὶ πρεσβυτέρους γυνομένους καὶ τοὺς ποιητὰς ἡγούμενι τῶν ἀναγκαστῶν λογοποιεῖν. Ἦρας δὲ δεισμοῦς ὑπὸ νιός καὶ Ἡφαίστου μῆλισι ὑπὸ πατρός, μελλόντος τῇ μητρὶ τυπωμένη ἀμύνειν, καὶ θεομαχίας δοσὶ "Ομήρου πεποληκήν οὐ παραδεκτέον εἰς τὴν πολιν, οὐ" εἰ ὑπολοίας πεποληκήνασι οὔτε ἄνευ ὑπολοίων. ὁ γάρ νέος οὗχ οἷός τε κρίνειν δ' τι τε ὑπόνοια καὶ δ' μη, ἀλλ' ὧν τηλικοῦτος ἄν λάβῃ ἐν ταῖς δόξαις δυσεκνιπτὰ τε καὶ ἀμετάστατα φιλεί γέγνεσθαι. ἄν δὲ θύσα ἑνεκα περὶ Ε. παντὸς ποιητῶν ὁ πρῶτα ἄκούοντον δ' τι κάλλιστα μεμβολογημένα πρὸς ἀρετὴν ἄκουειν. "Εχει γάρ, ἐφη, λόγον. ἀλλ' εἴ τις αὗ καὶ ταύτα φροτήν ἡμᾶς, ταύτα ἀττα ἑστι καὶ τίνες οἱ μόθους, τίνας ἄν φαίμεις; Καὶ ἐγὼ εἴπομ ὁ Ἕδειμαντε, οὐκ ἔσμαι ποιηταὶ ἐγὼ τε καὶ οὗ ἐν τῷ παρόντι, όλλ' οἰκουσαι 379δ πόλεως. οἰκουσαί δὲ τοὺς μὲν τύπους προσήκει εἶδέναι εἰν ὀις δὲ μυθολογεῖν τοὺς ποιητὰς, παρ' οἷς ἐδών ποιοῦν οὐκ ἐπιτρεπτέον, οὗ μὴν αὐτοῖς γε ποιητῶν μύθους. Ὅρθως, ἐφη· ἀλλ' αὐτὸ ἐδώ τοῦτο, οἱ τύποι περὶ θεολογίας τίνες ἐν εἷν; Τοιοῦτο τοῦ τίνες, ἣν δ' ἐγὼ· οἷος τυγχάνει ὁ θεὸς ἐν, ἀει
δή του ἀποδοτέον, εάν τε τις αὐτὸν ἐν ἑπίση ποιῇ [εάν τε ἐν
β' μέλεσιν] εάν τε ἐν τραγῳδίᾳ. Δόε γὰρ. Όὐκον ἀγαθὸς δ' γε
θεὸς τῷ ὄντι τε καὶ λεκέδεων οὐτως; Τί μή; 'Αλλὰ μή
οὔν γε τῶν ἁγαθῶν βλαβερῶν ἡ γὰρ; Οὔ μοι δοκεῖ. 'Αρ' οὖν δ' μὴ βλαβερῶν βλάπτει; Οὐδαμῶς. 'Ο δ' μὴ βλάπτει
κακὸν τι ποιεῖ; Οὔδε τούτο. 'Ο δ' γε μηδὲν κακὸν ποιεῖ
οὔ'; ἀν τινος εἶ κακοῦ αἰτίων; Πῶς γὰρ; Τί δ' ἀφέλμον
τὸ ἁγαθὸν; Ναὶ. Αἰτίων ἄρα ἐυπραγίας; Ναὶ. Οὔκ ἄρα
πάντων γε αἰτίων τὸ ἁγαθὸν, ἀλλὰ τῶν μὲν εὖ ἐχόντων αἰτίων,
καὶ τῶν δὲ κακῶν αἰτίων. Παντελῶς γ', ἐφη. Οὔθ' ἄρα, ἂν
δ' ἐγώ, ὧν θεός, ἐπειδή ἁγαθὸς, πάντων ἂν εἰς αἰτίων, ὡς οἱ
πολλοὶ λέγουσιν, ἀλλὰ ὅλων μὲν τοῖς ἀνδρώτοις αἰτίων,
πολλῶν δὲ αἰτίων; πολὺ γὰρ ἐλάττω τάγαθα τῶν κακῶν
ἐκαί. καὶ τῶν μὲν ἁγαθῶν οὖν ἄλλου αἰτιατέον, τῶν δὲ
κακῶν ἄλλ' ἀττα δὲ ξητεύν τὰ αἰτία, ἀλλ' οὖν τὸν θεόν.
'Αληθε-
στατα, ἐφη, δοκεῖς μοι λέγειν. Οὔκ ἄρα, ἂν δ' ἐγώ, ἀποδεκτέον
οτε ὁμήρου οὖν' ἄλλου ποιητοῦ ταύτην τὴν ἀμαρτίαν περ
τοὺς θεοὺς ἀνοίητος ἀμαρτάνοντος καὶ λέγοντος, ὡς δοκοῦν
πλούσιον
κατακελαται εν Διὸς οὖδ'η
κηρῶν ἐμπλαισι, δ' μὲν ἔσταλν, αὐτάρ δ' δειλῶν;
καὶ φ' μὲν ἄν μίξεσ ὁ Ζεὺς δ' ἀμφοτέρων,
ἄλλως μὲν τε κακῷ δ' εὐκερταί, ἄλλως δ' ἔσταλφ.'
φ' δ' ἀν μή, ἀλλ' ἀκρατα τα ἐτερα, τῶν δὲ
κακῆ βούβρωσεις ἐπὶ χθόνα διαν ἐλαύνει.
ἔ οὖθ' ὡς ταμίας ἤμων Ζεὺς
ἀγαθῶν τε κακῶν τε τέτυκται.
Τὴν δὲ τῶν ὥρκων καὶ σπονδᾶν σύγχυσιν, ἢν ὁ Πάνδαρος
συνέχειν, εάν τις φή δ' 'Ἀθηνᾶς τε καὶ Διὸς γεγονέναι, οὐκ
380 ηπαινεσμένα. οὖθ' θεῶν ἥριν τε καὶ κρίσιν σιδ. Ἐθιμότος τε
cαὶ Διὸς. οὖθ' αὖ, ὡς Αἰσχύλος λέγει, ἑατέν ἀκούειν τοὺς
νέους, ὡς
θεὸς μὲν αἰτίαν φύει βροτοῖς,
ὑπάρκυνται δῶρα παμπήδην θελη.
αλλ' ἄλων τις ποιή ἐν οἷς ταύτα τὰ λαμβανεῖς, τὰ τῆς Ἡράκλεις πάθη ἡ τὰ Πελοπίδων ἡ τὰ Τρῳδή ἡ τί ἄλλο τῶν τοιούτων, ὡς ὅπερ θεῷ ἐγγα ιατένα αὐτὰ λέγειν, δὴ ἐν θεῷ, ἐξεπετέραν αὐτοῖς σχέδον ἐννυ ἡμᾶς λόγον ἴπτομαι, καὶ λακτέν, ὡς ο μὴν θεὸς ὅκεια τι καὶ ἄγαθα ἐφαράγετο, οἱ δὲ ἡ ἀνάξιον κολασώμενον ὡς δὲ άλιοι μὲν οἱ δίκην διδόντες, ἵνα δὲ δὴ ὁ δρῶν ταύτα θεὸς, οὐκ ἦσαν λέγειν τὸν ποιητήν. ἀλλ', εἰ μὲν δὴ θεόθησαν κολασώμενοι λέγοιοι, ὡς ἄλιοι οἱ κακοὶ, διδόντες δὲ δίκην ἁφελοῦντο ἐπὶ τοῦ θεοῦ, ἦσαν· κακοὶ δὲ αἰτέον φάναι θεὸν τινὶ γίγνεσθαι ἄγαθον ὄντα, διαβαίκετέν τι πρόπηρ μὴν αὐτὰ λέγοιν ταύτα ἐν τῇ αὐτοῦ πόλει, εἰ μὲν ἤλεγχουσθαι, ἐμὲ τινὰ ἀκούειν, μὴν νέουτερον μήτε προσβύτερον, μήτε ἐν μέτρῳ μήτε ἄνευ μέτρου  τὰ μυθολογοῦντα, ἰός οὖτε ὅπαιναν, εἰ λέγοιτο, ἰούτε ἐξίφορα ἡμῖν οὔτε σύμφωνα αὐτὰ αὐτοῖς. Σύμμηττος σοι εἶμι, ἐθή, τούτου τοῦ νόμου, καὶ μοι ἀρέσκει. Οὗτος μὲν τοίς, ἢν δὲ ἔγα, εἰς ἐν ἐκ τῶν περί θεοὺς νόμων τε καὶ τόπων, ἢ δὲ δεσάμενα τοῦ λέγοντας λέγειν καὶ τόσο ποιοῦντας ποιιτε, μὴ πάντων αἰτέον τὸν θεὸν ἀλλὰ τῶν ἄγαθῶν. Καὶ μάλ', ἐθή, ἀπόχρη.

Τί δὲ δὴ οἱ δευτέροι δοῖ; ἄρα γύπτα τὸν θεόν οὐκ εἶναι ὁ καὶ οἷον ἐς ἐπιβουλὴς φαντάζονται ἄλογοι ἐν ἄλλαις ἴδεαι, τοῦτο μὲν αὐτοῖς γενόμενον καὶ ἀλλάττοντα τῷ αὐτοῦ ἔδος ἐγς πολλὰς μορφὰς, τοῦτο δὲ ἡμᾶς ἀπατῶντα καὶ τοιοῦτα περὶ αὐτοῦ τοιαῦτα δοκεῖν, ἢ ἀπλοῦν τε εἶναι καὶ πάντων ἱκίστα τῆς ἑαυτοῦ ἴδεας ἐκβαιναν; Οὗκ ἔχω, ἐφθή, νῦν γε ὡσαυτε εἰταν. Τί δὲ τάδε, οὐκ ἀνάγκη, ἕπερ τι ἔξοχον τῆς ἑαυτοῦ ἴδεας, ἢ αὐτῷ ὡφ. ἑαυτοῦ μεθιστασθαι ἢ υπ' ἄλλον; ἁνάγκη. Οὕκοιν ὅτι μὲν ἄλλο τὰ ἄριστα ἔχοντα ἱκίστα ἄλλοσφαι τε καὶ κανέλα; οἰον σώμα ὑπὸ οὔτων τε καὶ προτέλ καὶ πόνων, καὶ παῖ πουτον ὑπὸ εἰλήφοντες τε καὶ ἀνήμον τῶν τοιούτων παθημάτων, οὔτε τί ἕγνωστεν καὶ ὅθηροτατον ἱκίστα | ἔλειντεν; Πῶς δὲ σέ; Ψυχήν δὲ 381α οὗ τὴν ἀνδρειστάτην καὶ φρονιμωτάτην ἱκίστα' δὲν τι ἔξυπν
πάθος τιράξειέ τε και ἄλλοιώσειεν; Ναί. Καὶ μὴν ποι καὶ
tὰ γε ξύνθετα πάντα σκεύη τε και οἰκοδομήματα [καὶ ἀμφισ-
ματα] κατὰ τὸν αὐτὸν λόγον τὰ ἐὰν ἐφαρμομένα καὶ ἐὰν ἔχουνται
ὑπὸ χρόνου τε και τῶν ἄλλων παθημάτων ἢκιστα ἄλλουσται.

ε' Ἑστὶ δὴ ταῦτα. Πάν δὴ τὸ καλὸς ἔχων ἢ φύσει ἢ τέχνῃ
ἢ ἀμφοτέρους ἐνακριβὴς μεταβολὴν ὑπὸ ἄλλου ἐνδέχεται.  
'Εοικεν. Ἀλλὰ μὴν ὁ θεὸς γε καὶ τὰ τοῦ θεοῦ πάντῃ ἄριστα
ἔχει. Πῶς δ' οὖ; Ταὐτῇ μὲν δὴ ἢκιστα ἀν πολλὰς μορφὰς
ἔχοι ὁ θεὸς; Ἡ κιστά δήτα.

Ἀλλ' άρα αὐτὸς αὐτὸν μεταβάλλοι ἂν καὶ ἄλλοις; Δῆλον,
ἐφῃ, δὴν, εἴπερ ἄλλοιούταται. Ποτέρον οὖν ἐπὶ τὸ βελτίον τε
καὶ κάλλιον μεταβάλλει ἐαυτὸν ἢ ἐπὶ τὸ χεῖρον καὶ τὸ
ἀσχολον ἐαυτοῦ; Ἀνάγκη, ἐφῃ, ἐπὶ τὸ χεῖρον, εἴπερ
ὦ ἄλλοιούτατι· οὐ γὰρ ποι ὑπὸ δεδαὶ γε φύσομεν τὸν θεὸν κάλλους
ἢ ἀρετῆς εἶναι. Ὄρθοτατα, ὁν δ' ἔγω, λέγεις καὶ σθὼς
ἔχοντος δοκεῖ ἄν τίς σοι. ὃ Ἀδελμάντε, ἐκὼν αὐτὸν χεῖρο
ποιεῖν ὁποῖον ἢ θεῶν ἢ ἀνθρώπων; Ἀδέλμαντον, ἐφη. Ἀδέ-
λμαντον ἀρα, ἐφην, καὶ θεώ ἢθελεν αὐτὸν ἄλλοιζων, ἀλλ' ὡς
κοικε, κάλλιστος καὶ ἄριστος ὁν εἰς τὸ δυνατὸν ἐκαστὸς αὐτῶν
μένα ἀεὶ ἀπλῶς ἐν τῇ αὐτῷ μορφῇ. Ἀπασα, ἐφη, ἀνάγκη
ἄρῃον δοκεῖ. Μηδὲς ἀρα, ἦν δ' ἔγω, ὃ ἄριστε, λέγετω ἡμῖν
τῶν ποιητῶν, ὡς

θεῷ ἐξενοουσίν εἰκότες ἄλλοβατοι,
pαιντοῖο τελέητες, ἀποτραφῆναι πόλης;
μηδὴ Πρωτέως καὶ Ἐθνίδος καταπευδέτεθα μηδεῖς, μηδ' ἐν
τραγῳδίαις μηδ' ἐν τοῖς ἄλλοις ποιήσαντες ἐσαγετῶ Ἡραν
καὶ ὅλοουμενήν ὃσ ἥρειαν ἀγεῖρουσαν

Ἰνάχοιν Ἀργεῖον ποταμοῦ παῖον βιοῦλοις,
x καὶ ἄλλα τοιάοτα πολλὰ μὴ ἡμῖν ψευδεσθωσεν. μηδ' αὗ ὅπω
τοῦτων ἀναπειθόμεναι αἰ μητέρας τὰ παιδία ἐκδηματαινται,
λέγοναι τοὺς μόθους κακῶς, ὃς ἀρα θεὶς τιμῆς περιηροχνται
νῦκτωρ πολλοῖς ἐξονις καὶ παντοδαποῖς ὑθαλλόμενοι, ἵνα μὴ
ἀμα μὲν εἰς θεοῦ βλασφημῶσιν, ἀμα δὲ τοὺς παῖδας ἀπερ-
γάζονται διελοτέρους. Μὴ γὰρ, ἐφη. Ἀλλ' ἀρα, ἦν δ' ἔγω,
αὐτῶν μὲν ὁ θεὸς ἦν ὁ μὴ μεταβάλλειν, ἡμῶν δὲ ποιοῦσιν ὁρίζειν ἑταὶ πεντάδαποις φαίνεσθαι, ἔξαπατώντες καὶ γοητεύοντες; Ὅσος, ἔφη. Τῇ δὲ; ἦν δ' ἐγώ· ψεῦδεσθαι | θεός 382α ἐδοξοῦν δὲν ἡ λύσθε ἢ ἔγραψεν φάντασμα προτείνον; Ὅπως εἶδα, ἢ δ' ἔδει. Ὅπως εἶδα, ἢ δ' ἔδει, ὅτι τὸ γε ὡς ἄλλης ψεῦδος, εἰ ἐν τούτῳ εἶπεν, πάντες θεοὶ τε καὶ ἄνθρωποι μισοῦσιν; Ὡς, ἔφη, λέγει; Ὅπως, ἢ δ' ἔδει, ὅτι τῷ κυριωτάτῳ σου ἱερῷς, ἡ κυρία ἐστὶν περὶ ταῦτα ψεύδεσθαι καὶ περὶ τὰ κυριώτατα οὐδεὶς ἐκὼν ἂνθελε, ἀλλὰ πάντων μάλιστα φοβεῖται ἵνα αὐτὸ κατηχήσει. Ὅπως ἐν νῦν ποιεῖ, ἢ δ' ἔδει, μανθάνω. Οὔτε γὰρ τι με, ἔφην, σεμνὸν λέγων· ἔγω δὲ λέγω ὅτι τῇ ψυχῇ περὶ τὰ δυτικὰ ψεῦδεσθαι τε καὶ ἠφείσθαι καὶ ἀμαθὴ εἶναι καὶ ἐνταῦθα ἔχειν τε καὶ κατηχήσει τὸ ψεῦδος πάντων ἡ κυρία ἐνδείκνυται καὶ μισοῦσιν ἡ κυρία ψεῦδος αὐτῶν ἐν τῷ τοιούτῳ. Οἶκε, δικαίως, ἔφη. Ἄλλα μὴν ὧστε ὁ ὀρθότατος γ' ἄν, δ' νῦν δὴ ἔλεγον, τούτο ὡς ἄλλης ψεῦδος καλοῦσα, ἢ ἐν τῇ ψυχῇ ἄγνωστον ἢ τοῦ ἐπεφεύρχον· ἔτει τὸ γε ἐν τοῖς λόγοις μίμημα τοῦ τοῦ ἐν τῇ ψυχῇ ἕστιν παθήματος καὶ ὑποτεθεὶς γεγονός ἐθελον, οὐ πάντων ἄκρατων ψεῦδος. ἢ οὐχ οὕτω; Πάντως μὲν οὖν. Τὸ δὲ τῷ δυτὶ ψεῦδος οὐ χων ὡς τοῦ θεοῦ ἄλλα καὶ ὅτι ἄνθρωποι μισεῖται. Διὸς σε, τῶν αὐτῶν ὃ ὁ θεὸς ἦν ὁ μὴ μεταβάλλειν, ἔκεν τὸ παλαιόν ἀφομοιοῦντες τῇ ἄλλῃ θεῷ τῷ ἄλλῃ θεῷ τῷ μαλλιστά, οὐτως χρήσιμον ποιήσερος· Καὶ μᾶλλα, ἤ δ' ἔδει, οὕτως ἔχει. Κατὰ τὴν δὲ οὖν τούτων τῷ θεῷ τῷ ψεῦδος χρήσιμου; ποτέρον δὲ τῇ μὴ εἰςταν τὸ παλαιόν ἀφομοιοῦν ἄνθρωποι, Γελοῖον μέντ' ἐν ἔφη, ἔφη. Ποιηθέν τεν ἄρα ψευδῆς ἐν τῷ θεῷ οὐκ ἔως. Οὐ μοι δοκεῖ. Ἄλλα διδώμε τοὺς ἔχθρους ψευδοτος; Παλαιοῦ γε δεῖ. Ἄλλα δ' οἰκεῖσθαι ἄνθρωποι ἢ μανθάνειν· Ἄλλα οὖν οὐδεὶς, ἔφη, τῶν ἀνοίκτων καὶ μανθόμενων θεοφιλῆς. Οὐκ ἄρα
The Republic of Plato.  [BOOK II]

ἐστιν οὖ ἑνεκά αὖ θεὸς ψεόδοιτο. Οὐκ ἔστιν. Πάντη ἀρα ἄψευδε τὸ δαμόνιν τε καὶ τὸ θεῖον. Παντάπασι μὲν οὖν, ἢφη. Κομβή ἀρα ὁ θεὸς ἀπλοῦν καὶ ἀληθῆς ἐν τε ἔργῳ καὶ ἐν λόγῳ, καὶ οὔτε αὐτὸς μεθέσταται οὔτε ἄλλους ἔπανα, [οὔτε κατὰ φαντασίας] οὔτε κατὰ λόγους οὔτε κατὰ σημείων ἐς ἀπαμάς, οὐθ' ἦπαρ οὐθ' ἕπαρ. Ὁ οὖσι, ἢφη, ἔμοιγε καὶ αὐτῷ φανεται σοῦ λέγοντος. Συγχωρεῖς ἀρα, ἢφην, τούτου δεύτερου τόπον εἶναι, ἐν φ' δει περὶ θεῶν καὶ λέγαν καὶ ποιεῖν, ὡς μὴτε αὐτοὺς γόντας ὄντας τῷ μεταβάλλων ἑαυτοὺς μήτε ἧμας ψεύδοντο παράγειν ἐν λόγῳ ἢ ἐν ἔργῳ; Συγχωρέω. Πολλὰ ἀρα ὁμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα, τὴν τοῦ ἕυπνοντος πομπῆν ὑπὸ Διὸς τῷ Ἀγαμέμνονι. οὖδ' Ἀλσχίλοι, ὃν θανάτοι τὴν Ἀπόλλων ὑπὸ τοὺς αὐτῆς γάμους ἔδοντα ἐνδαπεσθαὶ τὸς ἐς εὐταυδὶς

νόσων τ' ἀπέρους καὶ μακραίωνς βίους, ἐξιμπαντά τ' εἰσανθείς ἢμᾶς τόχος παιῶν ἐπευφήμησεν, εὐθυμών ἔμε. καίῳ τὸ Φοῖβον θεῖον ἄψευδες στόμα ἡλπίζων εἶναι, μαντική βρύουν τέχνη, ὁ δ', αὐτὸς ἴμνων, αὐτὸς ἐν θολῇ παρών, αὐτὸς τάδ' εἰπὼν, αὐτὸς ἐστιν ὁ θανάτον τὸν παιδὸ τὸν ἐμῶν.

Ὁ οὖσι τοιαύτα λέγῃ περὶ θεῶν, χαλεπανομῶν τε καὶ χρόνων οὖ διόμενον, οὔδε τοὺς διδασκάλους ἐλάμπον ἐπὶ παιδείᾳ χρήσθαι τῶν νέων, εἰ μέλλουσιν ἴμνων οἱ φύλακες θεοσθεβίς τε καὶ θεοὶ γλυκέοι, καθ' ὅσον ἄνθρωπος ἐπὶ πλείστων ὑμῶν τε. Παντάπασιν, ἢφη, ἔγωγε τοὺς τύπους τοὺς τυπών συγχωρέω, καὶ ὡς νόμοις ἄν χρύμην.
Τὰ μὲν δὴ περὶ θεοῦ, ὃν δὲ ἐγὼ, τοιαύτα ἀττα, ὅσι εἶκοεν, 386 ἄκουστέοιν τε καὶ οὐκ ἄκουστέοιν εἰθὸς ἐκ παιδῶν τοῖς θεοῖς τε τιμήσουσι καὶ γονέας τὴν τε ἀλλήλων φιλιαν μὴ περὶ σμικροῦ ποιησομένους. Καὶ οἴμαι γ', ἐφη, ὅρθως ἦμιν φανερωθαί. Τι δὲ δή; εἰ μέλλουσιν εἶναι ἄνδρείοι, ἀρα οὐ ταῦτα τε λεκτέον καὶ οὐκ αὐτοῦς πολίσσαι ἢκιστα τὸν θάνατον δεδίναι; ἢ ἢγεὶ βινά τοῦ δ' ἂν γενέσθαι ἄνδρείον ἥχοντα ἐν αὐτῷ τούτῳ τὸ δείμα; Μᾶ Δία, ὃ δ' ἦν, οὐκ ἤγογε. Τι δή; τὰν "Αἴδον ἡγούμενον εἶναι τε καὶ δεινῶ εἶναι οὐ εἰν τινὰ θανάτον ἢ δὴ ἔστεθαι καὶ ἕν τοῖς μάχαις αἱρήσεσθαι πρὸ ἡττης τε καὶ δουλείας θάνατον; Οὐδεμίας. Δεῖ δή, ὅσι εἶκοεν, ἡμᾶς ἐπιστατεῖν καὶ περὶ τοῦτον τῶν μέθων τοῖς ἑπιχειροῦσι λέγειν, καὶ δεῖσθαι μή λοιδορεῖν ἀπλῶς οὕτως τὰ ἐν "Αἴδον ἀλλὰ μᾶλλον ἔπαινεν, ὡς οὕτε ἄληπθη λέγοντας ὁμί τοῖς μέλλουσι μαχιμοὺς ἔστεθαί. Δεῖ μνεῖν τε, ἐφη. "Εξαλάφομαι οὖ δρι, ὃν δ' ἐγὼ, ἀπὸ τοῦτο τοῦ ἔπους ἄρξαμενοι πάντα τὰ τοιαύτα,

βουλοῦμην κ' ἐπάρουρος εἰς ἡπτευόμεν ἄλλος ἄνδρι παρ' ἀκλήρης, [ὥ μή βλεποθα πολὺς εἶη] κ' ἑτερ' ἐκείνῃ καταφθαμένους ἀνάστασιν.

καὶ τὸ

οἰκία δὲ θυητοῦσι καὶ ἀδιανάστου φανεῖν σμερδαλεί, εὑράστα, τα τε στυγίσου θεοί περ' καὶ

ἄ πότοι, ὡ ρά τε τοις καὶ ἐν 'Αἴδον δόμοιοψ φυχῇ καὶ εἰδωλον, ἀταρ φρένως οὕτο εἰν πάμπαν'
οὐ̣ς̣ πεπνύσθαι, τα̣ι̣ δὲ σκιαλ ἄδουσον ἡ̣μ̣ς̣.

ψυχή δὲ ἐκ μεθέων πταμένη Ἄιδοσόδε βεβήκαι, ἐν τότῳ γοῦσα, λυποῦσ᾽ ἀνδροτήτα καὶ ἠβην᾽.

ψυχή δὲ κατὰ χθονὸς, ἥτε καπνὸς, φύκετο τετριγυῖα.

ὡς ὥς δὲ ὑπεντρίδες μυχῷ ἄντρου θεσπεσίοι τρίζοναι ποτένται, ἐπεί κε τις ἀποτέουσιν ὁρμαθοῦ ἐκ πέτρης, ἀνά τ᾽ ἀλλήλησιν ἔχονται, ὡς αἱ τετριγυίαι ἀμ᾽ ἰέσαν.

Βεταύτα καὶ τὰ τοιαῦτα πάντα παρακατφώμεθα ὁμηρόν τε καὶ τοὺς ἀλλους ποιήσας μὴ χαλεπαίνεις ἃν διαγράφωμεν, ὀνχ ὡς οὐ ποιητικὰ καὶ ἢδεα τοῖς πολλοῖς ἄκοινεν, ἀλλ᾽ δει τοποτικώτερα, τοσοῦτοι ἤτοιν ἀκοουστὲς παιοὶ καὶ ἀνδράσιν, οὐ δεὶ ὑλοτέρους εἶναι, δουλείαν θεαντός μᾶλλον πεφοβημένους. Παντάπασι μὲν οὖν. Ὑμοῖοι εἰτ καὶ τὰ περὶ ταὐτὰ ὀνόματα πάντα τὰ δενά τε καὶ φοβερὰ ἀποβλητέα. Κωκυτοῦς τε καὶ Στύας καὶ ἐνέρους καὶ ἄλβαντας, καὶ ἂλλα ὅσα τοῦτο τοῦ τύπον ὄνομαξόμενα φρίττειν δὴ ποιεὶ ὡς οἶνον τὰ πάντας τοὺς ἄκοιντας. καὶ ἦσιν εὑ ἔχει πρὸς ἄλλο τι, ἢμεῖς δὲ ὑπὲρ τῶν φυλάκων φοβούμεθα, μῆ ἐκ τῆς τοιαῦτης φρίκης θερμότεροι καὶ μαλακότεροι τοῦ δέοντος γῆνωται ἢμῖν. Καὶ ὀρθῶς γ᾽, ἑφη, φοβούμεθα. Ἀφαιρεῖτα ἀρα; ἱάλ. Τὸν δὲ ἐναντίον τύπου τῶν λεκτέων καὶ θαυμάσσων; Ἀδῆλα δὴ. Καὶ τοὺς ὀδυρμοὺς ἄρα ἐξαιρήσομεν καὶ τοὺς οἴκτους τοὺς τῶν ἑλλογμένων ἄνδρῶν; Ἀνάγκη, ἑφη, εἴπερ καὶ τὰ πρότερα. Σκότει δὴ, ἥν δὲ ἔγει, εἰ ὀρθῶς ἐξαιρήσομεν ἢ οὗ. φαμὲν δὲ δή, ὅτι ὁ ἐπιεικὴς ἀνήρ τῷ ἐπιεικεῖ, οὕτω καὶ ἔταρχός ἦτο, τὸ τεθνάται οὐ δεινὸν ἡγήσεται. Φαμὲν γὰρ. Οὐκ ἄρα ὑπὲρ γ᾽ ἐκεῖνου ὡς δεινὸν τι πεπονθότος ὀδύροιτ' ἀν. Οὐ δῆτα. Ἀλλὰ μὴν καὶ τόδε
λέγουμεν, ὡς ὁ τοιοῦτος μᾶλλον αὐτὸς αὑτῷ αὐτάρκης πρὸς
τὸ εὐ ᾧν καὶ διαφερόντος τῶν ἄλλων ἥκιστα ἐπέρου προσ-
δείται. Ἀληθῆ, ἔφη. "Ἡκιστά ἃρ’ αὐτῷ δεινὸν στερηθήναι ἐ
νόος ὧ ἀδέλφου ᾧ χρημάτων ᾧ ἄλλου τῶν τοιούτων."
"Ἡκιστα μέντοι. "Ἡκιστ’ ἃρα καὶ ὁδέρεσθαι, φέρειν δὲ ὧς
πραότατα, ὅταν τις αὐτῶν τοιαύτη ξυμφορὰ καταλάβῃ. Πολὺ
γε. Ὤρθως ἃρ’ ἄν ἕξαρποιεῖν τοὺς θρήνους τῶν ὄνομαπτῶν
ἀνδρῶν, γνωριζεὶ δὲ ἀποδεικτεῖν, καὶ οὐδὲ ταύταις σπουδαίαις,
καὶ ὅσοι κακὸι τῶν ἄνδρῶν, ἦν ἡμῖν δυσχεραίνωσιν ὅμοια 388a
tούτοις τοιοί ὅπῃ δὴ φαμεν ἐπὶ φυλακῇ τῆς χύρας τρέφειν.
"Ὅρθως, ἔφη. Πάλιν ἐδὴ Ὅμηρο το ὅσεμβα καὶ τῶν ἄλλων
τοιοῦτων μὴ τοιείν Ἀχιλλέα θαῦς παῖβα ἄλλοτ’ ἐπὶ
πλευρᾶς κατακείμενον, ἄλλοτε δ’ αὖτε ὑπτίοιν, ἄλλοτε
δὲ πρηνή, τοτε δ’ ὅρθων ἀναστάντα πλαίξεντ’ ἄλοντ’
ἐπὶ θεῖν’ ἀλὸς ἀτρυγέτοιο, μηδὲ ἀμφοτέρῳς χερσὶν
ἐλόντα κόνιν αἰθαλόεσθαν χειμάμενον κάθε κεφαλῆς, θ
μηδὲ ἄλλα κλαίοντα τε καὶ ὁδύρομεν ὃσα καὶ οὐκ ἴκεῖοι
ἐπούσαν μηδὲ Πραμόν ἐγγὺς θεῶν γεγονότα λιτανεύοντα
tε καὶ
κυλινδόμενον κατὰ κόπρον,
ἔξομακλήθην ὄνομάζον’ ἄνδρα ἐκαστὸν.
πολὺ δ’ ἄποι τοιοῦτον μᾶλλον δεησόμεθα μήτ’ θεός γε τοιεῖν
ὀδύρομενοι καὶ λέγοντας
μὸν ἐγὼ δειλή, μὸν δυσαριστοτόκεαν.
η 8’ οὖν θεὸς, μήτ’ τοῖν γε μέγιστον τῶν θεῶν τομῆσαι ἀ
στρως ἄνομοίσι μιμήσασθαι, ἄντε
Ἀ τότοι, φάναι, ἢ φύλον ἄνδρα διωκόμενον περὶ ὁστὸν
ὀφθαλμοῖσιν ὀρώμαι, ἐμὸν 8’ ἀλοφορεταὶ ἡτορ’
καὶ
αἰ αἰ ἐγὼν, δὴ μοι Σαρπηδόνα φιλτατον ἄνδρῶν
μοὶ’ ὕπ’ Πατρόκλου Μενοιτάδαο δαμίναι.
ἢ γάρ, ὃ φίλε Ἀδελμαντ, τὰ τοιαῦτα ἡμῖν οἱ νεόι σπουδὴ ἐ
ἀκούοιεν καὶ μὴ καταγελάζειν ὃς ἀνάξιος λεγομένων, σχολὴ ἀν
ἀυτὸν γε τις ἄνδρωπον ὅτα ἀνάξιον ἡγήσατο τοιούτων καὶ
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...καὶ ἐπὶ τοῦτον ἡ λέγειν ἢ ποιεῖν. ἀλλ' οὖν ἂν σωματικῶς ἔπεισεν καὶ ὅρθως ἐπὶ τοῦτον ἔπεισεν· Ἡλπίσατα, ἡφι, λέγεις, ΄Δε δὲ γε οὖ, ὃς ἀρτι ἢμιν ὁ λόγος ἔστημαι· ὃ ἰσετέον, ἦσιν ἄν τις ἡμᾶς ἀλλὰ καλλίων πειθή. Οὐ γὰρ οὖν δέ. Ἁλλὰ μὲν οὖδὲ φιλογεύσατο γε δεῖ εἶναι. σχέδων γάρ ἦν τὸν ἐφὶ ἰσχυρὸ γελώτω, ἰσχυρὸν καὶ μεταβαλέν ἵπτε τὸ τοιοῦτον. Δοκεὶ μοι, ἡφι. Οὗτε ἄρα ἄνθρωπος ἀξίους λόγου κρατοῦμένου ὑπὸ γέλωτος ἄν τις ποιή
dὲ ἀποδεκτέον, πολὺ δὲ ἦττον, ἕαν τοὺς. Πολὺ μέντοι, ἢ δ' ἄρα. Οὐκοῦν Ὡμήρου οὖδὲ τὰ τοιαῦτα ἀποδέχομαι περὶ θεῶν,

ἀσβεστος δ' ἀρ ἐνῷρτο γέλως μακάρεσσι θεοῖς,
ὅς ἦδον Ἡφαιστον διὰ δόματα ποιηνόντα·

οὖκ ἄποδεκτέον κατὰ τὸν οὖν λόγον. Εἰ σὺ, ἡφι, βούλει

Εἰμίν τιθέναι· οὐ γὰρ οὖν δὴ ἀποδεκτέων.

Ἀλλὰ μὲν καὶ ἂλθεῖν γε περὶ πολλοῦ ποιητέον. Εἰ γὰρ

ὁρθῶς ἐλέγομεν ἄρτι, καὶ τῷ δυτὶ θεοῖς μὲν ἄχρηστον

ψεῦδος, ἀνθρώποις δὲ χρήσιμον ὡς ἐν φαρμάκου εἴδα, δὴλον,

ὅτι τὸ γε τοιοῦτον λατρεῖς δοτέον, ἰδιώταις δὲ οὐχ ἀπτέον.

Ἀδολ ϝ, ἡφι. Τοῖς ἄρχουσι δὴ τῆς πόλεως, εἴπερ τισῶν

ἀλλοις, προσχεῖ πςεῦδεσθαι ἢ πολεμίων ἢ πολιτῶν ἐνεκα ἐπ'

ἀφελά τῆς πόλεως· τοῖς δὲ ἀλλοις πάσιν οὖχ ἀπτέον τοῦ

τοιούτου, ἀλλὰ πρὸς γε δή τοὺς τοιούτους ἄρχοντας ἰδιώτῃ

ψεύταις ταύτην καὶ μείζον ἀμάρτημα φήσωμεν ἢ κάμνοντι

πρὸς λατρέην ἢ ἅσκοντι πρὸς ποιητήριον περὶ τῶν τοῦ

ἀυτοῦ σώματος παθημάτων μὴ τάληθη λέγειν, ἢ πρὸς

κυβερνήτην περὶ τῆς νεώς τε καὶ τῶν ναιτῶν μὴ τὰ ἄντα

λέγοντι, ὅπως ἢ αὐτός ἢ τις τῶν ἐμμακωτῶν πράξεως ἔχει.

Ἀλπίσατα, ἡφι. "Ἀν ἀρ ἄλλον τινα λαμβάνῃ πειθόμενον

ὅτι τῇ πόλει

τῶν οὖ δημοσεργολ ἔστι,

μάντιν ἢ ησθῆρα κακῶν ἢ τέκτων δούρων,

κολάσει ὃς ἐπιτήδειμα ελθόμενα πόλεως ὀστερ νεώς ἀνα-
τρεπτικῶν τε καὶ ὀλέθριον. ἦν γε, ἢ δὲ, ἐπὶ γε λόγῳ ἕργα τελήται.

Τι δέ; σωφροσύνης ἀρα οὐ δεήσει· ἡμῖν τοῖς νεανίσκαις; Πῶς δ’ οὗ; Σωφροσύνης δέ ἦν πλήθει οὗ τὰ τοιάδε μέγιστα, ἀρχόντων μὲν ὑπηκόους εἶναι, αὐτοὺς δὲ ἄρχοντας τῶν περὶ πότους καὶ ἀφροδίσια καὶ περὶ ἑδοδῶν ἡδονῶν; Ἔμοιγε εἰ δοκεῖ. Τά δ’ τοιάδε φήσομεν, οἴμαι, καλῶς λύγεσθαι, οία καὶ Ὄμήρου Διεμβάθης λέγει, τέτα, σιωπή ἤσο, ἧμι δ’ ἐπιπεθεικ μόθοι, καὶ τὰ τούτων ἐχόμενα, τά

[Ἰσαν μένειν πνεύμονες Ἀχαϊοὶ,]

σιγῇ δεδιότες σημάντορας, καὶ δο’ ἄλλα τουαῦτα. Καλῶς. Τι δέ; τὰ τοιάδε

οἰνοβαρές, κυνὸς ὁμματ’ ἤχων, κραδῆ σε ἐλάφων ἢ καὶ τὰ τούτων ἀρα καλῶς, καὶ δο’ ἄλλα τέ τιν λόγῳ ἢ ἐν ποιήσει εἰρήκη νεανίσκατα ἱδιωτῶν εἰς ἄρχοντας; Οὐ καλῶς. Οὐ γὰρ, οἴμαι, εἰς γε σωφροσύνην νόησις ἐπιθέσει ἀκούειν· εἰ δέ τινα ἄλλην ἡδονήν παρέχεται, θαυμαστον οὐδέν. ἢ πῶς σοὶ φαίνεται; Οὔτως, ἤφη. Τι δέ; τοιεὶν ἄνθρωπον σοφώτατον λέγοντα, ὡς δοκεῖ αὐτῷ κάλλιστον εἶναι πάντων, ὅταν παραπλείαι σοι τράπεζαι

σίτου καὶ κρεών, μέθυ δ’ ἐκ κρητήρους ἀφύτονοι οἰνοχόδοι φορέσθη καὶ ἐγχείη δεκάσσων,

δοκεῖ σοι ἐπιτῆδειον εἶναι πρὸς ἐγκράτειαν ἵπποι ἀκούειν νέρο; ἢ τὸ

λαμψὶ δ’ οἰκτιστόν θαινέων καὶ πότισμον ἐπιστεύειν;

ἡ Δία, καθευδόντων τῶν ἄλλων θεῶν τε καὶ ἄνθρωπόν, ὡς μόνος ἐγνοφέρος ἢ ἐμπιέλετο τούτων πάντων ῥήμασις ἐπιλαμβάνομεν διὰ τὴν τῶν ἀφροδίσιων ἐπιθυμιῶν, καὶ τὰν ἐκπλαγέντα ἱδονά τὴν Ἡραν, ὡς τοῖς μῆς εἰς τὸ δωμάτιο τῶν θεῶν ἠλθαν, ἅλ λ’ αὐτοῦ βουλόμενον χαμαὶ ἐγγείωσαν, καὶ λέγοντα ὡς σύμπερ ἕπει ἐπιθυμία σχέτη, ὡς οὐδ’ ὅτε τὸ πρῶτον ἐφοίτησεν πρὸς ἀλλήλους φίλους λήμμονε τοκῆς; οὐδὲ “Ἀρείας τε καὶ Ἀφροδίτης ὑπὸ Ἰῃφαῖστου
διομόν δε' ἔτερα τοιαῦτα. Οὐ μὰ τὸν Δλά, ἢ δ' ὅς, οὐ μοι διαφανεῖται ἐπιτίθειν. 'Αλλ' εἰ ποῦ τινες, ἥν δ' ἐγώ, καρτερίαν πρὸς ἁπάντα καὶ λέγονται καὶ πράττονται ὅπως ἄλλοις ἄνδρών, θεατῶν τε καὶ ἀκουστῶν, οἷον καὶ τὸ στήθος δὲ πλήξας κραδίην ἴναπαγε μύθῳ·


tέτλαθι δή, κραδίη καὶ κύντερων ἄλλῳ ποτ' ἐτῆσι.

Παντάπασι μὲν οὖν, ἔφη. Οὐ μὲν δὴ διαφόροις γε ἑαυτῶν εἶναι τοὺς ἄνδρας οὐδὲ φιλοχρήματος. Οἴδαμες. Οἴδ' ε ἔχοντες αὐτοὶ ὅτι

δώρα θεοὺς πείθει, δώρ' αἰδολοὺς βασιλῆς·

οὕδε τὸν τοῦ 'Αχιλλέως παιδαγωγὸν Φοίνικα ἐπαινετέον, ὡς μετρίους ἔλεγε συμβουλεύον αὐτῷ δώρα μὲν λαβόντα ἐπαμώμενον
tοῖς 'Αχαιοῖς, ἀνευ δὲ δόρων μὴ ἀπαλάττεσθαι ἢς μήνυοι.

οὔδ' αὐτὸν τὸν 'Αχιλλέα ἄξιόσωμον οὐδ' ὁμαλογήσομεν οὕτω

φιλοχρήματος εἶναι, ὡστε παρὰ τοῦ 'Αγαμέμνονος δώρα

301 λαβέιν, καὶ τιμὴν αὐτοῦ ὑποτείνωμεν, ἡ ἄλλως δὲ μὴ ἔθελεν. Οἶκουν δικαίον γε, ἔφη, ἐπαινεῖν τὸ τοιαῦτα.

'Οχιῶ δὲ γε, ἥν δ' ἐγώ, δι' ὁμηρὸν λέγειν ὅτι οὐδ' θεοῖν
tαὐτὰ γε κατὰ 'Αχιλλέας φᾶται καὶ ἄλλων λεγόντων πείθε

ςθαι· καὶ αὖ ὡς πρὸς τὸν 'Απόλλων ἐπεν

ἐβλαψάς μ' ἐκάργη, θεὺς ἀλοτρώτατε πάντων·

ἡ ο' ἄν τισαίμην, ε' μοι δήναμες γε παρέιη·

καὶ ὡς πρὸς τὸν ποταμὸν, θεὺν ὅτα, ἀπεφεύ σεις καὶ

μάχεσθαι ἐτοιού ἦν· καὶ αὕ τὰς τοῦ ἑτέρου ποταμοῦ Σπερ

κείσι λεῖφας τρίας Πατρόκλου ἢρωι, ἐφη, κόμην ὁπά

σαιμί. φέρεσθαι, νεκρῷ δντι, καὶ ὁς ἔδρασε τούτο, οὐ

πευτεῖον τὰς τε αὕ το Ἐκτορος ἠλέες περὶ τὸ σήμα τοῦ

Πατρόκλου καὶ τὰς τῶν ζωγρηθέντων σφαγὰς ἐς τὴν τυράν

ξέμπαντα ταῦτα οὖ φήσομεν ἀληθῆ εἰρήσωμεν, οὖδ' ἀσώμεν

πείθονται τοῖς ἡμετέροις ὅτε Ἀχιλλέως, θεᾶς ἐν παιζι καὶ

Πηλώς, σωφρονεσσάτου τε καὶ τρίτου ἀπὸ Διὸς, καὶ ὑπὸ

τῆς σοφωτάτης Χείρον τεθραμμένος, τοσαύτης ἦν παραχής

πλέως, ὡστ' ἔχαι ἐν αὐτῷ νοσῆματε διὸ ἑαυτῶν ἄλλημα,

ἀνελευθερίαν μετὰ φιλοχρήματα καὶ αὕ του περισσαίον θεοὺς

The Republic [book]
τε καὶ ἄνθρωπον. Ὅρθως, ἢπη, λέγεις. Μὴ τοιχίαν, ἢν δ’ ἑγὼ, μὴ δὲ τὰδε πειθῶμεθα μηδ’ ἐώςεν λέγειν, ὅσ’ Ἡθοεῖς Ποσειδάνιος οἶσιν Περίθους τε Δίως ἁρµήσουσι οὕτως ἐπὶ δεινὰς ἀρταγάς, μηδὲ τιν’ ἄλλον θεοῦ παιδὰ τε καὶ ἠρω τολµήσαι δὲν δεικά καὶ ἄστετε σφῦρασθαι, οἳ νῦν καταψίετονται αὐτῶν’ ἀλλὰ προσαναγκάζομεν τοὺς ποιητὰς ἢ μὴ τούτων αὐτὰ ἐργα φάναι ἢ τοῦτος μὴ εἶναι θεῶν παιδας, ἀµφότερα δὲ μὴ λέγειν, μηδὲ ἢµιν ἐπιχειρῆσαι πεῖθεν τοὺς νέους, ὅσ’ οἱ θεοὶ κακὰ γεννᾶτο, καὶ ἱσώς ἄνθρωπων οὕτως βελτίως’ ὅπερ γὰρ ἐν τοῖς πρόσθεν ὄλγομεν, οὕτ’ ὅσια ταῦτα οὐτε ἀλληθ’ ἐπεξεξαµεν γὰρ ποῦ ὅτι ἐκ θεῶν κακὰ γίγνεσθαι ἄδικανον. Πᾶς γὰρ οὗ; Καὶ μὴν τοῖς γε ἀκούσων βλαβέρα’ τἀυτὸ ἔγγραφόν ἔξει κακῷ ὀντι, τεισθὲς ὥσ’ ἀρα τοιαῦτα πράττοντι τε καὶ ἐπραπτὸν καὶ
οἱ θεῶν ἄρχοντοι,
οἱ Ζηνὸς ἔγγος, ἢν κατ’ Ἰδαίον πάγον
Δίως πατρῴου βουμός ἐστ’ ἐν αἰθρί, καὶ οὗ πά σφιν ἕξτησιν αἰµα δαµῶν, ἢν ἔνεκα παυστέον τοὺς τοιοῦτους μύθους, μὴ ἡµῖν πολ-ληθ’ εἰσχέρειαν ἂν τυττοῦσι τοῖς νέοις πονηρίας. Κοµηθ’ μὲν 392α οὖν, ἢπη.
Τί οὖν, ἢν δ’ ἑγὼ, ἢµῖν] ἢτι λυπήν εἰδος λόγων πέρι ὁµοµένως οἶους τε λεκτέον καὶ μὴ; περὶ γὰρ θεῶν ὡς δὲ λέγεται εἰρθαι, καὶ περὶ δαµῶν τε καὶ ἡρώων καὶ τῶν ἐν “Δίου”. Πάνω μὲν οὖν. Οὐκοῦν καὶ περὶ ἄνθρωπων τὸ Β λυπήν ἢν ἄν; Δήλα δὴ. Ἀδύνατον δὴ, ὁ φίλε, ἡµῖν τοῦτο γε ἐν τῷ παρόντι τάξαι. Πῶς; Ὑπ’ οὗ οἰµα ἡµῖν ἔρεν ὡς ἀρα καὶ ποιητὰ καὶ λογοτεῖον κακῶς λέγουσι περὶ ἄνθρωπων τὰ μέγιστα, δὴ εἰσ’ ἄδικοι μὲν, εἰςαλμονές δὲ τολλοὶ, δίκαιοι δὲ ἀθλίοι; καὶ ὅσ’ λυστελεῖ τὸ ἄδικον, ἐὰν λαθανῆ, ὅ δὲ δικασοῦν ἀλλότριον μὲν ἄγαθον, οἰκεῖα δὲ ἦµαρται καὶ τὰ μὲν τοιαῦτα ἀπερεῖ λέγειν, τὰ δ’ ἄνατε τούτω προστάξαν ξένων τε καὶ μυθολογεῖν’ ὅ σικ οὖν; Ἐδὲ μὲν οὖν, ἢπη, οἶδα. Οὐκοῦν ἐὰν ὁµολογῆσῃ ὅρθως με λέγειν, c
φήσω σε ὠμολογήκαναι δια τάλαι ζητοῦμεν; Ὡρθῶς, ἡφη, ἔπελαβε. Οὐκών περὶ ἀνθρώπων ὑπὸ τοιούτους δεῖ λόγους λέγεσθαι, τότε διομολογησόμεθα, ὅταν εἴρωμεν οἴον ἐστὶ δικαιοσύνη καὶ ὁς φύσει λυστελῶν τῷ ἔχοντι, ἐὰν τῇ δοκῇ διὰ τῇ µή τοιοῦτος ἐναι; Ἁληθεύστατα, ἡφη.

Τὰ μὲν δὴ λόγον πέρι ἐχετὼς τὔσος, τῷ δὲ λέξεως, ὡς ἐγὼ συναι, μετὰ τοῦτο σκεπτόμεν, καὶ ἡµῖν εἰ τῇ λεκτίον καὶ ὁς λεκτίον παντελῶς ἑσκέψεται. Καὶ ὁ Ἀδείμαντος, Τούτο, ὁ δὲ τῷ, οὐ µαθάνω ὅ τι λέγεις. Ἀλλὰ µέντοι, ἢι δὲ εἰ, διὰ γε. ἦσσον οὖν τῆς µᾶλλον εἴσιν. ἃρ’ οὐ πάντα, δυσὸν µυθολόγων ὧν ποιήτων λέγεται, διήγησις οὔσα τυχάναι ἢ γεγονότων ἢ ὄντων ἢ µελλόντων; Τῇ γὰρ, ἡφη, ἀλλ’ ἄρ’ οὖν οὐχὶ ήτοι ἀπλὴ διήγησις ἢ διὰ µιµῆσος γεγοµένη ἢ δι’ ἀµφοτέρων περισσοῦν; Καὶ τούτῳ, οὐ δ’ ὑς, εἴ τι δεοµαι σαφέστερον µαθεῖν. Τελοίως, ἢι δ’ ἐγὼ, εἰκα διδάσκαλος Ε ἐστι καὶ ἀσαφῆς. ἄστερον οὖν οἱ Δαύνατοι λέγεν, οὐκατὰ ὅλων ἀλλ’ ἀπολαβὼν µέρος τι περάσοµαι σοι ἐν τούτῳ δηλώσαι δ βουλοµαί, καὶ μαί ἐπε’ ἐπιστασαί τῆς Ἰλιάδος τὰ πρῶτα, ἐν οἷς ὁ ποιητὴς φησι τὸν µὲν Χρύσην δέσθαι τοῦ Ἀγαµέμνονος ἀπολύσαι τὴν θυγατέρα, τὸν δὲ χαλεπαῖν-393Α εἰν, τὸν δὲ, ἐπεὶ δὴ οὐκ ἐγκυχαῖνε, κατεύχοσθαι τῶν Ἀχαιῶν πρὸς τὸν θεόν; Ἐγὼ γε. Οἶσθ’ οὖν ὅτι µέχρι µὲν τοῦτων τῶν ἑπόν

καὶ ἀλογετὸ πάντας Ἀχαιῶν,

Ἀτρείδα δὲ µάλιστα διὰ, κοσµήτορε λαῶν

λέγει τε αὐτὸς ὁ ποιητὴς καὶ οὐδὲ ἐπιχειρεῖ ηµῶν τῇ διὰ-β νοιαν ἀλλοτε τρέπειν, ὡς ἄλλος τις ο λέγων ἢ αὐτός τὸ δὲ µετὰ ταῦτα ὄστερον αὐτὸς ὅν ο Χρύσης λέγει καὶ παραιτεῖ ἡµᾶς ὅ τι µάλιστα ποιήσαι µή ὁµηρον δοκεῖν εἶναι τὸν λέγοντα ἀλλὰ τὸν ιερόν, πρεσβύτην ὄντα. καὶ τὴν ἄλλην δὴ πάσαν σχεδὸν τι οὕτω πεποίηται διήγησις πέρι τέ τῶν ἐν Ἰλιᾷ καὶ περὶ τῶν ἐν Ἰλάκη καὶ ἐκ "Οδυσσεα" παθηµάτων. Πάνω µὲν οὖν, ἡφη. Οὐκοῦν διήγησις µὲν ἐςτι καὶ διὰ τὸς ἁρευς ἐκάστοτε λέγη καὶ διὰ τὸν µεταξὺ τῶν ῥήσεων; Πῶς
γὰρ οὖ ᾧ Ἀλλὶ ὅταν γὰ τια λέγῃ ρήσειν ὡς τις ἄλλος ὁ ν, κ ἄρ' οὗ τότε ὁμοίων αὐτόν φήσωμεν  ὂς τι μᾶλλον τὴν αὐτοῦ λέξειν ἕκαστη, ὅν ἂν προείπῃ ὡς ἔρουντα; Φήσωμεν τι γὰρ; Ὅμοιον τὸ γε ὁμοίων ἄλλων ἄλλῃ ἢ κατὰ φωνὴν ἢ κατὰ σχῆμα μιμεῖσθαι ἐστὶν ἐκεῖνον ὁ ὃν τοις ὁμοίως; Ἐπὶ μὴν ᾧ Ἐπὶ ἂν τῷ τοιούτῳ, ὡς ξεκινήσῃ, οὐκ ὅτι καὶ ὃς ἄλλοι ποιητὰ διὰ μιμήσεως τὴν διήγησιν ποιοῦνται. Πάντως μὲν οὖν. Ὁ δὲ γε μηδεμοῦ ἄλλων ἀποκρύπτετο ὁ ποιητὴς, πάσα ἂν αὐτῷ ἀνευ μιμήσεως ὡς ποιητὴς τε καὶ διήγησις γεγονύφη ἐπὶ. Ἐνα δὲ μη ἐπες, ὃτι οὐκ αὐτοὶ μαθήματι, ὅπως ἂν τοῦτο γένοστο, ὁ ἐγὼ φράσω. ὁ γὰρ Ὁμήρος εἰπὼν ὃτι ἔθεν ὁ Χρύσης τῆς τῆς θυγατρὸς λύρας φέρων καὶ ἱερὸς τῶν Ἀχαιῶν, μάλιστά δὲ τῶν βασιλέως, μετὰ τούτῳ μὴ ἢς Χρύσης γενόμενος ἑλεγεν, ἄλλ' ἐτί ὃς Ὁμήρος, ὁλοθ' ὃτι οὐκ ἀν μιμήσει ἂν ἄλλ' ἀπλῇ διήγησις. εἴξε δ' ἂν ὅτι ποι—φράσω δὲ ἄνευ μέτρου οὐ γὰρ εἰμὶ ποιητικός— ἔθεον ὁ ἑρεύς εἴχετο ἐκείνους μὲν τοὺς θεῶς δοῦναι ἑλοτας τῆς Ἀθηναίων αὐτοὺς ἐσωθησάται, τῆς ὁ δὲ θυγατρᾶς οἱ λύσαι δεξαμένοις ἀποτελείται καὶ τὸν θεὸν ἀδερφοῦντας. ταῦτα δὲ εἰπόταυς αὐτοῦ οἱ μὲν ἄλλοι ἐλέβηντα καὶ συνήγοναν, ὁ δὲ Ἀγαμέμνων ἡγώνευ καὶ ἐνελ- λόμενος νῦν τε ἀπερεὶ καὶ ἀκόλουθος μὴ ἔθεον, μὴ αὐτῷ τοῖς σκέπτοντο καὶ τοῖς θεοῖς στέμματα οὐκ ἐπαρκέσοι, πρὶν δὲ λυθῆναι αὐτοῦ τὴν ἑνωθῆναι, ἐν Ἀργείᾳ ἑφ' ἀπεξέχους καὶ τοῖς μητέρις ἑναὶ σοι σοι ἔλθε. ὅ δὲ πριγγῷ ἀκούσεις ἔδεισι τε καὶ ἄρεις συγγιγές, 394A ἀποξειροῦμ' δὲ ἐκ τοῦ στρατοπέδου πολλὰ τοῖς Ἀπόλλωνι εἴχετο, ὅποις τῷ ἐπανδρεῖοι τοῦ θεοῦ ἀνακαλὼς καὶ ἐπομνημή- σκοι καὶ ἄπανταν, εἴ τι πάσοτε ή ἐν ναῷ οἰκοδομήσειν ή ἐν θεῶν θυσίαις κεχαίρεται δορήσαντον, ἐν δὴ χάριν κατεύχετο τίσαι τοῖς Ἀχαιοῖς τὰ διάκρις τοῖς ἐκείνου βίλαςαν. ὁτεύον, ἤν δ' ἔγον, ἐκ άτάρσει, ἄνευ μιμήσεως ἀπλῇ διήγησις γίνεται. Μανθάνω, ἴππη. Μάθημα τοῖνυν, ἦν δ' ἔγον, ὅτι ταύτης αὐτῷ ἐναντίων γίνεται, ὅταν τῶν τοῦ ποιητοῦ τὸ μεταξύ τῶν φήσεων ἐξαρόν τὰ ἀμφαῖα καταλείπε.  Καλ
τούτο, ἐφη, μανθάνω, ὅτι ἔστι τὸ περὶ τὸς τραγῳδίας τοιοῦτον. Ὁρθότατα, ἐφη, ἐστιάσας, καὶ οἷμαι σοι ἡδὴ δηλοῦν ἡ ἐμπροσθεν ὑμῖν οἷος τῷ, ὅτι τῆς ποιήσεως τε καὶ μυθο-ικής ἡ μὲν διὰ μυθησέως ὅλη ἄστιν, ἄσπερ οὐ λέγεις, τραγῳδία τε καὶ κωμῳδία, ἡ δὲ δι᾽ ἀπαγγέλλας ἀρτοῦ τοῦ ποιητοῦ — εὐριός δ’ ἀν αὐτὴν μάλιστα ποὺ ἐν διδυμάνθει —, ἢ δ’ αὖ δι᾽ ἀμφοτέρων ἐν τῇ τῶν ἔτων ποιήσει, πολλαχοῦ δὲ καὶ ἄλλοθι, εἴ μου μανθάνεις. Ἀλλὰ ἐνενήμη, ἐφη, δ’ τότε ἐβούλου λέγειν. Καὶ τὸ πρὸ τοῦτο δὴ ἀναμνήσθητι, ὅτι ἐφαμέν ἀ μὲν λεκτόν ἢδε ἐκρηθήσατι, ὡς δὲ λεκτέον ἦτο ἡ σκέψεως εἶναι. Ἀλλὰ μέμνημαι. Τούτῳ τοῖνυν αὐτῷ ἦν δ’ ἔστιν, ὅτι χρεία διομολογήσασθαι πότερον ἔσομεν τοὺς ποιητὰς μυθῳδούς ἢμῖν τὰς διηγήσεις ποιεῖσθαι ἢ τὰ μὲν μυθῳδούς, τὰ δὲ μή, καὶ ὅποια ἐκατέρα, ἢ οὐδὲ μυθῳδοῦσαν. Μαντεύομαι, ἐφη, σκοπεῖσθαι σε, ἐπὶ παραδεξόμεθα τραγῳδίαν τε καὶ κωμῳδίαν εἰς τὴν τούν, εἴτε καὶ οὕτως "Ἰσως, ἢν δ’ ἔγω’ ἐσως δὲ καὶ πλεῖον ἄτοι τούτων’ οὐ γὰρ δὴ ἐγωγέ πε οἴδα, ἀλλ’ ὅπη ἄν ὁ λόγος ἀτοπερ πνεύμα φέρη, τοῦτη ε ἰδέαν. Καὶ καλῶς γ’, ἐφη, λέγεις. Τόδε τοῖνυν, δ’ Ἀδείμαντε, ἄφρε, πότερον μυθητικός ἢμῖν δεῖ εἶναι τοὺς φύλακας ή οὕτως καὶ τοῦτο τοῖς ἐμπροσθεν ἔπεται, ὅτι εἰς ἐκαστός δὲν μὴν ἐν ἐπιτηδείῳ καλῶς ἐπιτηδείοι, πολλὰ δ’ οὕτως, ἀλλ’ εἴ τούτο ἐπιχαιρότερο, πολλῶν ἐφαπτόμενος πάντων ἀποτυγχάνοι ἃν ἄστι εϊναι ποὺ ἐκλόγωμος; Τῇ δ’ οὐ μέλλει οὖκ οὖνοι καὶ περὶ μυθησέως ὁ αὐτὸς λόγος, ὅτι τολλά ὁ αὐτὸς μιμεῖσθαι εἰ ἂσπερ εἰς οὐ δυνατός; Οὐ γὰρ οὖν. Σχολὴ ἀρα ἐπιτηδεύσει 395Α γέ τι ἀμα τῶν ἄξιων λόγου ἐπιτηδεμάτων καὶ τολλά μιμηστεῖ καὶ ἐστί μυθητικός, ἐπεὶ ποὺ οὐδὲ τὰ δοκοῦντα ἐγὼς ἀλλήλων εἶναι δίο μυθητικά δύνανται οἱ αὐτοὶ ἄμα εἰ μιμεῖσθαι, οἴον κωμῳδίαν καὶ τραγῳδίαν ποιοῦντες. ἢ οὔ μυθητικείες ἄρτι τούτω ἐκάλεσι; "Ἐγωγε’ καὶ ἀληθῆ γε λέγεις, ὅτι οὐ δύνανται οἱ αὐτοὶ. Οὐδὲ μὴν ραψφολοὶ γε καὶ ὑποκριτεῖ ἀμα. Ἀληθῆ. Ἀλλ’ οὐδὲ τοῦ ὑποκριταὶ κωμῳδοῖς τε ἐμὸς τραγῳδοῖς οἱ αὐτοὶ πάντα δὲ ταῦτα μμήματα’ ἢ οὕτως.
Μμήματα. Καλ ἐτὶ γε τούτων, ὦ Ἀδείμαντε, φαίνεται μοι ἕλσε συμπότερα κατακεκεραμάτως· ἢ τοῦ ἀνθρώπου φύσει, ὡστε ἀδύνατον εἶναι πολλὰ καλὸς μμήματος· ἢ αὐτὰ ἐκεῖνα πράττειν δὲν ἔδε καὶ τὰ μμήματα ἓστιν ἀφομοιόματα. Ἀληθείστατα, ἢ δὲ δὲ. Εἰ δὲ τὸν πρῶτον λόγον διασφάσομεν, τότε φύλακας ἡμῖν τῶν ἄλλων πασῶν δημιουργῶν ἀφεμένους· οὐ δεῖ εἶναι δημιουργῶς διευθύνας τῆς πόλεως πάναν ἀκριβές· καὶ μηδὲν ἄλλο ἐπιτρέπειν  δὲ τῷ μη ἑλὲς τούτῳ φέρει, οὐδὲν δὴ δεόν ἀν αὐτοὺς ἄλλο πράττειν οὐδὲ μμήματος. ἐὰν δὲ μμῆμανται, μμήμισθοι τὰ τούτοις προσήκοντα εὐθὺς ἐκ παιδών, ἀνδρείως, σάφρονας, ὄσιους, διευθύνομεν, καὶ τὰ τοιαῦτα πάντα, τὰ δὲ ανελευθέρα μητὲ ποιεῖν μήτε δεινὸν εἶναι μμῆςθαι, μηδὲ ἄλλο μηδὲν τῶν ἀλοχρῶν, ἤν μὴ ἐκ τῆς μμῆσεως τοῦ εἶναι ἀπολαύσωσι. ἢ οὐκ ἵσθησαι  ὅτι αἱ μμῆσις ἂν ἐκ νέων πόρφω διατελέσωσιν, εἰς ἐκεῖ τοι φύσιν καθίσταται καὶ κατὰ σῶμα καὶ φωνᾶς καὶ κατὰ τὴν διάνοιαν·· ἐκ μᾶλλον, ἢ δὲ. Οὐ δὲ ἐπιτρέψωμεν, ἢν δὲ ἐγὼ, ἢν φαμὲν κήδεσθαι καὶ δεῦν αὐτοὺς ἄνδρας ἁγαθοὺς γενίσθαι, γυναῖκα μμῆσθαι ἄνδρας οὔτας, ἢ γέν ν ἤ προσβυτέρα, ἢ ἄνδρι λοιδορφυμένην ἢ πρὸς θεὸς ἐρύθευσαν τε καὶ μεγαλοχυμένην, οἰομένην εὐδαίμονα εἶναι, ἢ ἐν ἐμφοραῖς τε καὶ πένθει καὶ φρῦνοι ἔχομεν· κάμνουσαν δὲ ἢ ἔρασαν ἢ καὶ ἄνθρωποι, πολλοὶ καὶ δείκομεν·. Παντάπασι μὲν οὖν, ἢ δὲ·. Οὐδὲ γε δοῦλας τε καὶ δούλους πράττοντας ὅσα δοῦλων. Οὐδὲ τούτῳ. Οὐδὲ γε ἄνδρας κακοὺς, ὅς ἐστι, δειλοὺς τε καὶ τὰ ἐναντία πράττοντας δὲν τῶν δὴ ἐκτομών, κακηγοροῦτάς τε καὶ κομφοδύντας ἀλλήλους καὶ αἰσχρολογοῦντας, μεθύνοντας ἢ καὶ νήφοντας, ἢ καὶ ἄλλα ὡσα ὦ τοιοῦτοι καὶ ἐν λόγοις 396δ καὶ ἐν ἔργοις ἀμαρτάνοντιν ἐς αὐτοὺς τε καὶ ἐς ἄλλους· οἷοι δὲ ὦδὲ μαυσομένους θυσίεων ἀφομοιοῦν αὐτούς ἐν λόγοις οὐδὲ ἐν ἔργοις· γνωστοῖς μὲν γὰρ καὶ μαυσομένους καὶ πονηροὺς ἄνδρας τε καὶ γυναίκας, ποιητέον· δὲ οὐδὲν τούτων οὐδὲ μμητέον· Ἀληθείστατα, ἐφι·. Τι δὲ; ἢν δὲ ἐγὼ· χαλκεύοντας ἢ τι ἄλλο δημιουργοῦντας, ἢ διάλειτον τριήμερος ἢ κελεύοντας
toûtos, ἢ τὰ ἄλλα τῶν περὶ ταῦτα μμητέον; Καὶ πῶς, ἔφη, 
οὐς γε οὖθεν προσέχειν τὸν νοῦν τούτων οὐδεὶς ἔχεται; Τῇ 
δὲ; ἦτοιν χρηματίζοντας καὶ ταύρους μυκωμένους καὶ ποτα-
μοῖς ψοφίζεται καὶ δᾶλατταν κτυποῦσαν καὶ βροντάς καὶ 
πάντα αὐτὶ τοιαῦτα ἢ μιμήσονται; Ἀλλ᾿ ἀπερχόμεθα αὐτοὶς, 
ἔφη, μὴ μὴν μαλακόθαι μήν μανομένοις ἀφομοιοῦμεθα. Εἰ δὲ,
ὅτι δὲ ἐγὼ, μανθάνω ἀ πάν τὸν δέχεσθαι τὲ καὶ 
διηγήσας ἐν ὑδὶ διηγήσομαι τῷ δυντὶ καλὸς κἀγαθὸς, ὅπως τὴ 
δὲν αὐτῶν λέγει, καὶ ἑτέρων αὐτῶν ἀνόμοιον τούτῳ εἶδος, ὅ
κ αὐτὸν ἔδει καὶ ἐν δὲ διηγήσομαι ἐναντίως ἐκεῖνος φόβῳ τὲ 
καὶ 
τραφεῖς. Ποια δὴ, ἔφη, ταῦτα; Ὅ μὲν μοι δοκεῖ, ὅτι δὲ ἐγὼ, 
μέτρῳ ἄνερ, ἔπειν ἄνεφῳ ἐν τῇ διηγήσει ἐπὶ λέγει τινὰ ἢ 
τράβει ἄνδρας ἄγαθοι, ἐθέλησαν ὅσα αὐτός ἐν ἱερὸς ἀπαγ-
γόλεως καὶ οὐκ ἀληθεύεσθαι ἐπὶ τῇ τοιαύτῃ μιμήσει, μάλιστα 
μὲν μιμούμενος τὸν ἀγαθὸν ἀσφαλῶς τὲ καὶ ἑφόρως πρατ-

d tounta, ἔλατω δὲ καὶ ἱππότου ἢ ὅποι νόσων ἢ ὅποι ἐρώτων 
ἔσφαλμένον ἢ καὶ ὅποι μέθη ἢ τίνος ἀλλὰς ἔμφορας; ὅταν 
δὲ γίγνεται κατὰ τινὰ ἱππότου ἀνάξιον, οὐκ ἐθέλησαν σπουδῇ ἢ 
ἀπεκάλεσαν ἐαυτὸν τῷ χείρον, ἐν μὴ ἀρα κατὰ βραχὰ, ὅταν τι 
χρηστὸν ποιῆ, ἀλλ᾿ ἀληθεύεσθαι, ἀμα μὲν ἀγοραστὸς ἢ 
τοῦ μειωθῶν τόσο τοιούτως, ἄμα δὲ καὶ δυσχεραινών αὐτὸν 
ἐκμάθην τε καὶ ἐναντίαν εἰς τοὺς τῶν κακῶντος τούτων, 
ἀτύμη βείς τῇ διανοίᾳ, δὲ την παθίας χάριν. Εἰκὸς, ἔφη.
Οὐκοῦν διηγήσαται χρήσεται οἷα ὡς ἑλέγον πρῶτον διήθεο-
μεν περὶ τὰ τοῦ Ὀμήρου ἔπη, καὶ ἔστω αὐτῷ ἡ λέξη μετέ-
χουσα μὲν ἀμφότερως, μιμήσεως τε καὶ τῆς ἀλλῆς διηγήσεως, 
ομίκρον δὲ τὴ μέρος ἐν πολλῷ λόγῳ τῆς μιμήσεως; ὃ οὔθεν 
λέγω; 
Καὶ μάλα, ἔφη, οἴον γε ἄναγκη τοῦτον εἶναι τὸ 
397α τοιούτου ρήτορος. Οὐκοῦν, ὅτι δὲ ἐγὼ, ὅ μη | τοιοῦτος αὐτὸς, 
δοὺ δὲν φαινόστερος ἢ, πάντα τοῦ μάλλον μιμήσεται ἢ 
διηγη-
σεται καὶ οὐδὲν ἑαυτοῦ ἀνάξιον ὁίησεται εἶναι, ὅστε πάντα 
ἐπιχειρήσει μιμεῖσθαι στοιχεῖ, τοῖς καὶ ἐναντίον πολλῶν, καὶ ἄ 
ν ὃν ἔλεγον, βροντάς τε καὶ ψόφους ἀνέμων τε καὶ 
χαλαζῶν καὶ ἄξων καὶ τροχλῶν καὶ σαλπίγγων καὶ αὐτῶν
καὶ συρῆγον καὶ πάντων ὅργανων φωνάς, καὶ ἔτι κυνῶν καὶ προβάτων καὶ ὄρνων φθόγγους· καὶ ἦταν δὴ ἡ τοῦτον λέξις ἀπασά διὰ μιμήσεως φωναῖς τε καὶ σχήμασιν, ἡ σμικρῶν τι διηγήσεως ἔχουσα; Ἀνάγκη, ἔφη, καὶ τοῦτο. Ταῦτα τοίνυν, ἦν δὲ ἐγώ, ἔλεγον τὰ δύο ἑδή τῆς λέξεως. Καὶ γὰρ ἔστιν, ἔφη. Οὐκοῦν αὐτοῖς τὸ μὲν σμικρὰς τὰς μεταβολὰς ἔχει, καὶ εἶν τις ἀποδιδὼ πρέπουσαν ἀρμονίαν καὶ ρυθμὸν τῇ λέξει, ἀλλὰ πρὸς τὴν αὐτὴν γίγνεται λέγει τῷ ὀρθῶς λέγοντι καὶ ἐν μιᾷ ἀρμονίᾳ—σμικρὰ γὰρ αἱ μεταβολὲς—καὶ δὴ ἐν ρυθμῷ ὀσατότερον παραπλησίω τινί; Κομιδή μὲν οὖν, ἔφη, οὕτως εἶχε. Τι δὲ τὸ τοῦ ἑτέρου ἔδος; οὐ τῶν ἐναντίων δεῖται, πασῶν μὲν ἀρμονίαν, πάντων δὲ ρυθμὸν, εἰ μὲλλει αὐξήσεως λέγεσθαι, διὰ τὸ παντοδαπῆς μορφῆς τῶν μεταβολῶν ἔχειν; Καὶ σφόδρα γε οὕτως ἔχει. Ἄρ’ οὖν πάντως οἱ ποιηταὶ καὶ οἱ τὰ λέγοντες ἢ τῷ ἑτέρῳ τούτων ἐπιτυγχάνουσι τύπῳ τῆς λέξεως ἢ τῷ ἑτέρῳ ἢ ἔστιν ἀμφιτέρων τινι ἐνγκεραίνωτες; Ἀνάγκη, ἔφη. Τί οὖν ποιήσομεν; ἦν δὲ ἐγὼ πότερον εἰς τὴν πόλιν πάντας τούτους παραδεξόμεθα ἢ τῶν ἀκράτων τὸν ἑτερον ἢ τὸν κεκραμένον; Ἐκάν ἢ ἐμὸ, ἔφη, νυκτό, τὸν τούτο ἐπιμάκοις μιμήσαν ἀκρατον. Ἀλλὰ μὴν, ὁ Ἀδεμαντῆς, ἢδος γε καὶ ὁ κεκραμένος, πολὺ δὲ ἡδίωτος ταῖς τε καὶ παιδαγωγοῖς ἐν ἐναντίος φοβ. οὐ αἴρει καὶ τῷ πλείστῳ ὄχλῳ. Ἡδίωτος γὰρ. Ἀλλ’ ἰσος, ἦν δὲ ἐγὼ, οὐκ ἂν αὐτὸν ἀρμότειν φαίνει τῇ ἐμετέρῳ πολιτεία, ἢτι σοὶ ἄκρυον ἄνηρ παρ’ ἡμῖν οὐδὲ παλλαπλούσα, ἐπειδὴ ἕκαστος ἐν πρᾶττε. Οὐ γὰρ οὖν ἀρμότε. Οὐκοῦν διὰ ταῦτα ἐν μονῇ τῇ τοιαύτῃ πόλει τῶν τις σκιτσοτόμων σκυταλὸμοι εὐρήσομεν καὶ οὐ κυβερνήτην πρὸς τὴ σκιτσοτόμω, καὶ τὸν γεωργόν γεωργὴν καὶ οὐ δικαστὴν πρὸς τῇ γεωργίᾳ, καὶ τὸν πολεμικὸν πολεμικὸν καὶ οὐ χρηματιστῆν πρὸς τῇ πολεμικῇ, καὶ πάντας οὕτω; Ἀληθῆ, ἔφη. Ἀνέβη δὴ, ὡς ἐοικε, δυνάμενον ὡς σοφὸς παντοδαπὸν 398α γίγνεσθαι καὶ μιμεῖσθαι πάντα χρήματα, εἰ ἦμαι ἀφίκοιτο εἰς τὴν πόλιν αὐτὸς τε καὶ. τὰ ποιήματα βουλόμενος ἐπιθεώρησε, προσκυνοῦμεν δὲν αὐτὸν ὡς λεπόν καὶ θαυμαστῶν καὶ ἡδίν,
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εἴπομεν δ' ἂν ὅτι οὔκ ἦστι τοιοῦτος ἄνὴρ ἐν τῇ πόλει παρ' ἄμυναι ὅλως ἐγκεκρίθη, ἀποπέμπομεν τις ἐλεύθερος. Εἰ δὲ τοὺς άνδρας πολέμουν οὐκ ἔχων ἑαυτόν, καὶ τὰς κεφαλὰς καταχάραστος καὶ ἔργα στέφανος, εὔτεικός ἄν τῷ αὐτοψηφοτέρῳ καὶ ἀνδρευτῷ ποιητῇ χρώμαθα ἐκ καὶ μυθολόγῳ ἀφέλοις ἐνεκα, δὲ ἴμην τὴν τοῦ ἐπικοινοῦ λέξιν μιμοῖτο καὶ τὰ λεγόμενα λέγοι ἐν ἔκθεσιν τοὺς τύπους, οἷς κατ’ ἀρχάς ἐνθυμηθησάμεθα, ὅτε τοὺς στρατιώτας ἐπεχαιροῦσιν παιδεύειν. Καὶ μάλι, ἐφι, οὗτος ἄν ποιοίμην, εἰ ἐφ' ἴμην ἐκη. Νῦν δὲ, ἐποτέν ἐγὼ, ἀ φύλε, κινδυνεύει ἱμᾶς τὴν μουσικὴν τὸ περὶ λόγους τε καὶ μίσθους παντέλεϊ διαπετέραν-θαί ἃ τε γὰρ λεκτόν καὶ ὡς λεκτόν ἔρησαι. Καὶ τοῦτο μοι δοκεῖ, ἐφι.

C Οὐκοῦν μετὰ τούτο, ἢν δ' ἐγὼ, τὸ περὶ φήμης τρόπου καὶ μελῶν λοιπῶν; Δήλα δὴ. 'Αρ' οὖν οὐ πᾶς ἴμην ἂν εἴροι ἢ ἴμην λεκτόν περὶ αὐτῶν οἷα διδει ἐστι, εἴπερ μέλαμοι τοῖς προερημέοις συμφωνήσωσιν; Καὶ ὁ Πλαίκων ἐπιγελάσας, Ἐγὼ τολμῶ, ἐφι, ὁ Σάκρατες, κινδυνεύω ἢκτος τῶν πάντων ἔναι ὑπὸ ποιήσων ἐκεῖνοι ἰκανός γε ἐκὼ ἐν τῷ παραντὶ ξυμβαλέσθησαι τοῖς.

D ἄττα δὲ ἴμας λέγειν, ὑποστεύειν μέντοι. Πάντως δὴ οὖν, ἢν δ' ἐγὼ, πρότων μὲν τὸν ἰκανόν ἔχας λέγειν, ὅτι τὸ μέλος ἐκ τριῶν ἠκτέλεσεν, λόγον τε καὶ ἄρμονίας καὶ ῥυθμοῦ. Ναί, ἐφι, τούτῳ γε. Οὐκοῦν δὲν γε αὐτότως λόγου ἐστιν, οὐκ ἔχειν δημοτοὶ διαφέρει τοῦ μὴ ἐκδομένου λόγου πρὸς τὸ ἐν τοῖς αὐτῶς δεῖν τύπους λέγεσθαι οἷς ἀρτί προείπομεν καὶ ἀστευτός; 'Αληθής, ἐφι. Καὶ μήν τὴν γε ἄρμονίας καὶ ῥυθμῶν ἀκολουθεῖν διὲ τῷ λόγῳ. Πῶς δ' οὖ; 'Αλλὰ μέντοι πρήμους τε καὶ ῥυθμῶν ἔχομεν εἰναὶ λόγους οὐδέν προσεθείσατα. Οὐ γὰρ οὖν. Τίνες οὖν θρηνόθεις ἄρμονίας; λέγει μοι σὺ γὰρ τουτούρως.

Ε Μισολυδιστή, ἐφι, καὶ συντοναλυδιστὴ καὶ τοιαύτα τινες. Οὐκοῦν αὐταὶ, ἢν δ' ἐγὼ, ἀφαρητεῖα ἁχρηστοὶ γὰρ καὶ γυναιξί ἢς ἐπικακεῖς εἶναι, μὴ διὶ ἀνδράσιν. Πάνω γε. 'Αλλὰ μὴν μέθη γε φύλαξιν ἀπετείνασιν καὶ μαλχία καὶ ἀργία. Πῶς γὰρ οὖ; Τίνες οὖν μαλακαὶ τε καὶ συμπτωτικαὶ τῶν ἄρμονίων; 'Ιαστῆ, ἢ δ' ὅτι, καὶ λυστή, αἰτίνης χαλαραὶ
καλοῦνται. Ἡ τεύτως οὖν, ὁ φῦλος, ἐπὶ πολεμικῶν ἄνδρῶν ἔσθ' 399ι διὰ χρήσεως; Ὄποιος μὲν ἐφ' ἄλλα κυνηγεῖται σοι δειριστῆ λει- τοσιαὶ καὶ φρυγιστῇ. Ὅποιος οὖν, ὃς εἰς, τὰς ἀρμονίας, ἄλλα γὰρ κατάλειπε ἕκειν τὴν ἀρμονίαν, ἤ ἐν τὴν πολεμικὴν πράξιν ὄντος ἄνδραίκην καὶ ἐν πάσῃ βιμῶν ἐργασίᾳ προσόντως ἄν ἐν ἑκείνατε φθόγγον τε καὶ προσφθέγγος, καὶ ἁπτομάχοντες ἐς τραίματα ἢ ἐς τανάτους ἐντός ἢ ἐς τίνα ἄλλην ἐμφανῶς προσόντος, ἐν πάσι τούτως παρατηταγμένοι καὶ καρτεροῦντες ἐν ἀμυνομένῳ τὴν τύχην καὶ ἄλλην αὐτῷ ἐν εἰρηνικῇ τε καὶ καὶ μὴ βιαῖς ἂν ἐν ἑκείνην πράξει δυτός, ἢ τινὰ τε πελώντος τε καὶ συνεμόνου, ἢ εὐχῇ ὑπεργίῇ καὶ νοθετήσεις ἀνδροτον, ἢ τούναντιν ἄλλω δομένης ἢ διδάσκοντοι ἢ μεταπετέθησαν ἑαυ- ῳντιν ἑχοντα, καὶ ἐς τούτων πράξαντα κατὰ νόον, καὶ μὴ ὑπερφανῶς ἑχοντα, ἄλλα σωφρόνως τε καὶ τὰ μετρίως ἐν πάσι τούτως πράττοντά τε καὶ τὰ ἀποβλάννοντα ἀγαπῶν. Οἱ τεύτως δίοτι ἀρμονίας βίαιον, ἱκούσιον, ἀντιχώνων, εὐτυ- χούντων, σωφρόνων, ἄνδρεων ἄντινης φθόγγους μιμήσανται κάλλιστα, ταύτας λέιτα. Ἀλλ' ἢ δ' ὅς, οὐκ ἄλλας αἰτεῖς λέστειν ἢ ἐς νῦν δὴ ἢ ἔγω θεόν. Οὐκ ἄρα, ἢν δ' ἐγώ, πολυ- χοριάζει γε οὔθε παναρμονίου ἡμῖν δεσσέται ἐν ταῖς φθάνταις τε καὶ μέλεσιν. Οὗ μοι, ἢφη, φαίνεται. Τριγώνων ἄρα καὶ πηκτίδων καὶ πάντων ὁργάνων δεστα, πολυχορίδα καὶ πολυ- ἄρμονία, δημοφαοῦς σοὶ θρέψων. Οὐ φανόμεθα. Τι δ' εἰ δι' αὐθομονος ἢ αὐθομονος παραδέξεται εἰς τὴν πόλιν; ἢ σοὶ τούτῳ πολυχοριάζοντα, καὶ αὐτὰ τὰ παναρμονία αὐστον τυχάναι πίστα μίμησιν; Δήλα δὴ, δ' δς. Δέμα δὴ σοι, ἢν δ' ἐγώ, καὶ κυράρα λειτύρας, καὶ κατὰ πόλιν χρῆσιμα καὶ αὐταρκ' ἄρους τὰς νομεθέν τόση προς ταῖς εἰς ὑπεροχὴν. Ὡς γονὶς, ἢφη, ὁ λόγος ἡμῖν σημαίνειν. Οὔδεν γε, ἢν δ' ἐγώ, καὶ γόνων ποιούμεν, ὁ φῦλος, καὶ κράνους τὸν 'Απόλλωνα καὶ τὰ τού 'Απόλλωνος ὄργανα πρὸς Μαρσύου τε καὶ τῶν ἐκεινοῦ ὅργανων. Μᾶ Δία, δ' δς, ὁ μοι φανόμεθα. Καὶ γάρ τὸν κύνα, εἰς τὸν, λειτήσας γε διακα- δόρων τὰς πάλιν ἢν δρότι τριγώνως ἐφαμέν πόλιν. Σωφρονοῦντες γε ἦμεν, ἢ δ' δς. 'Ιδι δὴ, ἢφη, καὶ τὰ λοιπὰ καθαλρωμεν.
έπόμενον γὰρ δὴ ταῖς ἁρμονίαις ἂν ἦμιν ἔτη τὸ περὶ ρυθμοῦ, μὴ ποικίλωσιν αὐτοῦς διάκενας μηδὲ παντοδαπᾶς βάσεως, ἀλλὰ βιοῦ ρυθμοῦ ἧδεν κοσμίου τε καὶ ἀνδρείου τίνες εἰσὶν. 

400Δ ὅσι Πεστά τὸν πόθα τῷ τοιοῦτον λόγῳ ἀναγκάζεται ἢπιστείναι καὶ τὸ μέλος, ἀλλὰ μὴ λόγον πολὺ τε καὶ μείλει. οὕτως δ' ἂν ἦπιν οὕτοι οἱ ρυθμοὶ, σὺν ἔργῳ, ὡσπερ τάς ἁρμονίας, φράσατε. Ἀλλὰ μᾶ Δί, ἐφη, οὐκ ἦκο λέγειν. ὅτι μὲν γὰρ τῷ ἀττίῳ ἑπὶ ἡ ἐν ἀλλ' ἀλλὰς πλησίωτα, ὡσπερ ἐν τοῖς φθόγγοις τέταρτα, ὅθεν αἱ πάσαι ἁρμονίαι, τεθεμένας ἂν ἐποιμὶ ποια δὲ ποιεῖ βιὸν μιμήματα, λέγειν οὐκ ἠκο. Ἀλλὰ ταύτα μὲν, ἢν δ' ἦγα, καὶ μετὰ Δάμωνος 

β Βουλευτόμεθα, τίνες τέ τε ἀνελευθεριᾶς καὶ ὅθρους ἥ μανίας καὶ ἄλλης γοῦν τερτοῦμεν βάσεως, καὶ τίνας τοὺς ἐναντίους λεπτόν ρυθμοῦ. οἶμαι δὲ μὲ ἄκηκοει οὐ σαφῶς ἐνόπλιον τε τινα ὀνυμάζοντας αὐτοῦ δύνατον καὶ δάκτυλον καὶ ἥρφον γε, οὐδ' ἤμα διακοσμήσεως καὶ ἰσχύον ἂν καὶ κἀκεν τυθέντως, εἰς βραχύ τε καὶ μακρὸν ἄλγος ἐφεξαν, καὶ, ὡς ἦγα οἶμαι, λαμβάνω καὶ τῶν ἅλλον τραχαῖον ὀνόμαζε, μὴ γὰρ καὶ βραχυτήτας προσῆπτε. καὶ τούτων τούτων οἶμαι τὰς 

ε ἁγαγίας τοῦ ποδὸς αὐτῶν οὐχ ἢττον ἔργειν τε καὶ ἑπανεν ἢ τοὺς ρυθμοὺς αὐτούς, ήτοι ἐξαμφότερον τι. οὐ γὰρ ἦκο λέγειν. ἀλλὰ ταύτα μὲν, ὡσπερ εἶπον, εἰς Δάμωνα ἀναβεβλησόντω διελέσθαι γάρ οὐκ ομορφον λόγου. ἢ σὲ οἶει; Μᾶ Δί, οὐκ ἔγγει. Ἀλλὰ τὸδε γε, ὅτι τὸ τῆς ἐσοχμιστοῦην τε καὶ ἀσχημοσύνης τῷ εὐρύθμῳ τε καὶ ἀρρύθμω ἀκολουθεῖ,

δ δύνασαι διελέσθαι; Πῶς δ' οὖ; Ἀλλὰ μὴν τὸ εὐρύθμὸν γε καὶ τὸ ἀρρυθμὸν τῷ μὲν τῇ καὶ ἥ λέξει ἔπεται ὑμοίωμενον, τοῦ δὲ τῇ ἐναντίᾳ, καὶ τὸ εὐφροσύνων καὶ ἀνάρρυθμων ἀφαίτως, εἰπέρ ρυθμός γε καὶ ἁρμονία λόγῳ, ὡσπερ ἐκτι ἐλέγετο, ἀλλὰ μὴ λόγος τούτως. Ἀλλὰ μὴν, ἢ δ' ἐστι, ταύτα γε λόγῳ ἀκολουθητέον. Τὶ δ' ὁ τρόπος τῆς λέξεως, ἢν, δ' ἦγα, καὶ ὁ λόγος; οὐ τῇ τῆς ψυχῆς ἡδον ἔπεται; Πῶς γὰρ οὖ; Τῇ δὲ λέξει τὰ ἄλλα; Ναὶ· Εὐλογία ἄρα καὶ 

ε εὐφροσύνη καὶ ἐσοχμιστική καὶ εὐφροσύνη εὐθείᾳ ἀκολουθεῖ,
οὐχ ἦν ἄνοιαν ὁδον ὑποκειμένου καλούμενον ὡς εὐθειαν, ἀλλὰ τὴν ὡς ἁλθήσα εἰ τε καὶ καλὸς τὸ ἱθος κατεσκευασμένην διάνοιαν. Παντάπασι μὲν οὖν, ἐφη. Ἄρ' οὖν οὐ πανταχοῦ ταῦτα διωκτεῖ τοὺς νεόν, εἰ μέλλοις τὸ αὐτῶν πράττειν; Διωκτεῖ μὲν οὖν. Ἔστι δὲ γε τοὺς πλήρης μὲν γραφήν ᾧ αὐτῶν καὶ πάσα ἡ τοιαύτη δημιουργία, πλήρης 401α δὲ ωφαντικὴ καὶ ποικίλα καὶ οἰκοδομία καὶ πάσα αὖ ἡ τῶν ἄλλων σκευῶν ἐργασία, ἢ δὲ ἡ τῶν σωμάτων φύσις καὶ ἡ τῶν ἄλλων φυτῶν ἐν πάσι γὰρ τούτοις ἐνεστὶν ἐσχημαζόμενη ἢ ἀσχημοσῦνη. καὶ ἡ μὲν ἀσχημοσῦνη καὶ ἀρρυθμία καὶ ἀναμοστία κακολογίας καὶ κακοθείας ἀδελφά, τὰ δὲ ἐναντίον τοῦ ἐναντίου, σώφρονοι τε καὶ ἀγαθοὶ ἡθος, ἀδελφά τε καὶ μμῆματα. Παντελῶς μὲν οὖν, ἐφη.

"Αρ' οὖν τοῖς ποιηταῖς ἦμιν μόνον ἐπιστατητέον καὶ τροπογραφιστεόν τὴν τοῦ ἄγαθοῦ εἰκόνα ἢθους ἐπιτυμίων τοῖς ποιητικοῖς ἢ μὴ παρ' ἦμιν ποιητῶν, ἢ καὶ τοῖς ἄλλοις δημιουργοῖς ἐπιστατητέον καὶ διακωλυτέον τὸ κακόθεος τοῦτο καὶ ἀκόλουθον καὶ ἀνελεύθερον καὶ ἀσχημονὸς μήτε ἐν εἰκόσι ἴχθυν μήτε ἐν οἰκοδομήμασι μήτε ἐν ἄλλω μηδενὶ δημιουργοῦμενον ἐφιταῖς, ἢ δὲ μὴ _motor τοῦ ἀνθρώπου καὶ ἀσχημονὸς, ἢ καὶ καθ' ἐκεῖ καθώς τρεφόμενοι ἦμιν οἱ φύλακες ὄσπερ εἰς κακῆς ὑπατίας, τολλὰ ἐκάστης ἡμέρας κατὰ ς ομοίων ἀπὸ πολλῶν διέπομενοι τα καὶ νεμόμενοι, ἵνα μὴ ἐν κακόσι εἰκόνες τρεφόμενοι ἦμιν οἱ οἰκονόμοι καὶ τοὺς δημιουργοὺς τοὺς εἰσφύως δυναμένους ἵχνην τὴν τοῦ καλοῦτα καὶ εὐσχημόνους φύσιν ἤ ποτὲ ὑπό τούτων ἐκ τῶν μὲν ἐργῶν ἡ πρὸς ἄκορην τι προσβάλῃ, ὄσπερ αἵρα φέρουσα ἀπὸ χρηστῶν τῶν ὑγίαν, καὶ εὕθες ἐκ παλίμιων λανθάνει εἰς ὁμοιότατα δε τα καὶ φιλαν καὶ εὐμφόνιν τὸ καλῶ λόγῳ ἄγωσα; Πολὺ γὰρ ἐν, ἐφη, κάλλιστα ποιτών τραφεῖν. Ἀρ' οὖν, ἢ δ' ἐγώ, ἡ Γλαύκων, τοῦτον ἑνεκεν κυριωτάτη ἐν μουσική τροφή, ὅτι μάλιστα κατάδυται εἰς τὸ ἐντὸς τῆς ψυχῆς δε τοῦ ῾μθῶς
καὶ ἀρμονία, καὶ ἀφρομεθότατα ἀπτεται αὐτῆς φέροντα τήν εὐσχημοσύνην, καὶ ποιεὶ εὐσχήμωνα, ἵνα τις ὁρθῶς τραφῇ, ἐκ δὲ μῆ, τούθαντον; καὶ ὅτι αὐτῶν παραλαμπαδίων καὶ μῆ καλὸς δημιουργικόν ἢ μῆ καλὸς φύσεως ὁξύτατ' ἐν αἰσθάνοντο ὁ ἤκει τραφεῖς ὡς ἤδει, καὶ ὁρθῶς δὴ χαλέον καὶ δυσχεραῖνα ταῦτα μὲν καλὰ ἐγαίνοι καὶ καταδεχόμενος εἰς τήν ψυχήν τρέφοιτ' ἀν ἄπ' αὐτῶν καὶ γλυκόντα καλὸς τί 402a κάγαθος, ὑπὸ τὰ ἄθαντα ψέγοι τ' ἀν ὁρθῶς καὶ μιστὸ ἐπὶ νέος ὅν, πρὸς λόγον δυνατὸν εἶναι λαβεῖν, ἔλθοντο ἢν τοῦ λόγου ἀστάξοντ' ἀν αὐτῶν γνωρίζον δ' οἷκεῖοττα μάλιστα ὁ σωτὴ τραφεῖς; Ἔμοι γοῦν δοκεῖ, ἐφ' ὁ τῶν τοιοῦτων ἕνεκα ἐν μουσικῇ εἶναι ἡ τροφή. Ὡσπερ ἄρα, ἂν δ' ἐγὼ, γραμμάτων πέρι τότε ἱκανῶς ἔχομεν, ὅτε τὰ στροφεῖα μὴ λαμβάνοι ἡμᾶς ὅλα γίνεται ἐν ἀπασίν οἷς ἔστι περιφερόμενα, καὶ οὔτ' ἐν σμικρῷ οὔτ' ἐν μεγάλῳ ἦττιμάξομεν αὐτὰ, ὅσ οὐ δεῖοι αἰσθάνεται· ὃ ἐκαί, ἀλλὰ πανταχοῦ προθυμομέμεθα διαγγελλόμεθα, ὡς οὗ πρότερον ἐσόμενοι γραμματικοὶ πρὶν οὕτως ἔχομεν. Ἀληθῆ· Ὁδ'οκοῦν καὶ ἐκόνας γραμμάτων, εἰ ποὺ ἡ ἐν ὅδεσιν ἡ ἐν κατόπτρῳ ἐφαινόντο, οὗ πρότερον γνωσόμεθα, πρὸς λόγον αὐτῶν γνώμην, ἀλλ' ἐστί τῆς αὐτῆς τέχνης τε καὶ μελέτης· Παντάπασι μὲν οὖν. Ἀρ' οὖν, δ' λέγω, πρὸς τεθαν, οὕτως ὁδὴ μουσική πρότερον ἐσόμεθα, οὕτως αὐτοὶ οὕτε ο}/#{θος ὕπαινος πανταχοῦ περιφερόμενα γνωρίζομεν καὶ ἐνότα ἐν οἷς ἐνεστὶν αἰσθανόμεθα καὶ αὐτὰ καὶ εἰκόνας αὐτῶν, καὶ μήτε ἐν σμικρῶς μήτε ἐν μεγάλῳ ἄτιμαξομεν, ἀλλ' τῆς αὐτῆς ῥήματος τέχνης ὃ εἶναι καὶ μελέτης· Ὀλλὴ ἀνάγκη, ἐκή. Οὐκοῦν, ἂν δ' ἐγὼ, ἄτο θα ἐξυπάρξῃ ἐν τῇ ψυχῇ καλὰ ἡθ' ἐνότα καὶ ἐν τῷ ἤδει ὁμολογοῦνται ἔκεινοι καὶ ἐξυπάρξουσα, τοῦ αὐτοῦ μετέχουντα τότε, τούτ' ἀν ἐκαὶ καλλιστον ἡμάς τῷ δυναμένῳ θεᾶναι; Πολὺ γε. Καὶ μήν τὸ γε καλλιστον ἐφαυμάζοτον. Πῶς δ' οὖ; Τών δὴ ὁ τῆ μάλιστα τοιούτων
ἀρθρότων δ' γε μουσικὸς ἔρημος ἐν' εἶ δὲ ἀξίμιθων εἶπ' οὐκ ἦν ἔρημος. Οὐκ ἦν, εἰ γε τι, ἔφη, κατὰ τὴν ψυχὴν ἔλεητο εἰ μέντοι τι κατὰ τὸ σῶμα, ὑπομένειν ἄν ὡστε θελεῖν ἀποτάξεσθαι. Μανθάνω, ἣν δ' ἐγώ, ὅτι ἔστι σοι ἢ γέγονε εἰ παιδικὰ τουιάτα, καὶ συγχωρέω. ἄλλα τότε μοι εἰπέ· σωφροσύνῃ καὶ ἢδονή ὑπερβαλλούσῃ ἐστι τις κοινωνία; Καὶ πῶς, έφη, ἢ γε ἐκφρώνα ποιεὶς ὁδὸν ἢ λύρη; Ἀλλὰ τῇ ἄλλῃ ἀρετῇ; Ὁ Θεός. Τι δέ; ὅβρεα τε καὶ ἀκαλασία; Πάντων 403α μάλιστα. Μετὰ δέ τινα καὶ ἰδιοτέραν ἔχεις εἰπέν ἢδονήν τῆς περὶ τὰ ἀφροδίσια; Οὐκ ἦχος, ή δ' ὅς, οὐδὲ γε μακροκεραν. 'Ο δὲ ὀρθός ἔρως πέψικε κοσμίου τε καὶ καλόν σωφρόνως τε καὶ μουσικός ἔραν; Καὶ μάλα, ή δ' ὅς. Οὐδὲν ἄρα προσοιτέσθαι μακρον οὐδὲ εὐγγενῆ ἀκαλασίας τῷ ὀρθῷ ἔρωτι; Οṕ προσοιτείν. Οὐ προσοιτείν ἄρα β' αὐτῇ ή ἡδονή, οὕτως κοινωνιάν αὐτῆς ἡμῶς τε καὶ παιδικοῖς ὀρθῶς ἔρωτι τε καὶ ἐρωμένοις; Οὐκ μέντοι, μᾶ Δί', ἐφη, ὁ Σῶκρατες, προσοιτείν. Οὔτω δέ, ὡς ἔσσε, νομοθετήσαι εν τῇ οἰκείομην πόλει φιλεῖν μὲν καὶ εὐνεῖν καὶ ἀπετεθαι ὥσπερ υἱός παιδικῶν ἡμῶς, τῶν καλῶν χάριν, ἓν πείθε· τά δ' ἄλλα οὕτως ὁμιλεῖν πρὸς δι τῶν στὴρ-δάζων, διότι μηδέποτε δόξα μακρότερα τούτων εὐγενείσθαι· εἰ δὲ μή, ψόγον ἀμοιβαίας καὶ ἀπειροκαλλίας ὑφεξοῦντα. Οὔτως, εἰ ἐφη· Ἀρ' σιόν, ἢν δ' ἐγώ, καὶ οὗτοι φαίνεται τελειός ἢμῖν ἠχεῖν τῇ περὶ μουσικῆς λόγος; οἱ γοῦν δ' τελευτῶν, τετελεύτηκε· δ' εἰ ποὺ τελευτῶν τὰ μουσικὰ εἰς τὸ ταύτα καθοῦ ἐρωτᾶται· ἐμφύσει, εἴ δ' ὅς.

Μετὰ δ' εἶ μουσικὴν γυμναστικὴ θεραπεύοντες, ὁι νεανίαι. Τι μὴν; Δι' μὲν δ' καὶ ταύτῃ ἀκριβῶς τρέφονται εἰ παῖδων διὰ βίου, ἔπει δ' ποις, ὡς ἐγώμαι, δέδει σκόπει δ' καὶ σύ. Δ' ἡμὶ μὲν γὰρ οὔ φαίνεται, δ' ἄν χρηστῶν ἢ σῶμα, τοῦτο τῇ αὐτῇ ἀρετῇ ψυχῇ ἄγαθῃ ποιεῖν, ἀλλὰ τοῦτον ψυχὴν ἄγαθήν ποιεῖν, τῇ αὐτῇ ἀρετῇ σῶμα παρέχειν ἢτο πᾶς βληστον' σοι δ' τότε φαίνεται; Καὶ ἡμὶ, ἐφη, οὕτως. Οὖκ' οὖν εἶ τὴν διάνοιαν ἱκανῶς θεραπεύοντες παραδοίην αὐτῇ τα περὶ τὸ
ε σώμα ἀκριβολογεῖτο, ἡμεῖς δὲ δοσον τοὺς τύπους ὑφηγητοῖ-
μεθα, ἵνα μὴ μακρολογώμεν, ὀρθῶς ἀν ποιοῖμεν; Πάντως μὴ
οὖν. Μέθος μὲν δὴ ἐπομον ἃτι ἀφεκτὸν αὖτος’ παντὶ γὰρ
του μᾶλλον ἐχερεῖ ἢ φύλακι μεθυπηρετέ μὴ εἰδέναι ὅπου ἂν
ἐστίν. Γελοίον γὰρ, ἢ δ’ ὅσο, τῶν γε φύλακα φύλακος δεῖσθαι.
Τί δὲ οὖν σῖτον πέρι; ἀθληταὶ μὲν γὰρ οἱ ἄνδρες τοῦ μεγίστου
ἀγώνος. ἢ σοῦ; Να. 'Ἀρ’ οὖν ἡ τῶν ἁπεκτῶν ἔξις
προσήκοντες | ἂν ἂν τοῦτος; 'Ἰσω. 'Ἀλλ’, ἢ δ’ ἔγω,
ὑπνάοις αὕτη γέ τις καὶ σφαλαρά πρὸς ὑγιαν. ἢ σοῦ ὀρθῆς
ὅτι καθέσθουσι τε τὸν βλου καὶ, ἕλαν σκινά ἐκβάσῃ τῆς
tεταγμένης διαίτης, μεγάλα καὶ σφόδρα νοσοῦσιν οὖν οἱ
ἀσκηταί; ὁ. Κομψότερα δὴ τίνος, ἢ δ’ ἔγω, ἁσκήσεως
dὲ τοὺς πολεμικοὺς ἀθληταίς, οὖς γέ τοτε κάκοις ἀνάγκην
τε ἀνάγκη εἶναι καὶ δ’ τις μάλιστα δέξι ὅραν καὶ ἀκούειν καὶ
πολλὰς μεταβολὰς ἐν ταῖς στρατευμαῖς μεταβάλλοντας ὀδάτων
τε καὶ τῶν ἄλλων σίτων καὶ εἴλησεως καὶ χαμένων μὴ
ἀκροσφαλεῖς εἶναι πρὸς ὑγιαν. Φαίνεται μοι. ’Ἀρ’ οὖν ἡ
βελτίστη γυμναστικὴ ἀδελφή τις ἂν ἂν τῆς μοσχής, ἢ
ὁλογον πρῶτον διήμην; Πῶς λέγεις; ’Ἀπὴ λίγον που
κατὰ καθαρῆς γυμναστικῆ, καὶ μάλιστα ἡ τῶν περὶ τῶν
πόλεμων. Πὴ δὴ; Καὶ παρ’ Ὑμήρου, ἢν δ’ ἔγω, τὰ γε τοιαῦτα μᾶθα
ἀν τις. οἶθα γὰρ ὅτι ἐπὶ στρατεύειν ταῖς τῶν ἡρώων
ἐστὶν διότι εἴδοσιν αὐτοὺς ἄστις, καὶ ταῦτα ἐπὶ ἑλάττω
ἐν Ἐλληνοτόπως ὑπάς, οὗτε ἐφοίτω κράσοις ἀλλὰ μόνον
ὁποῖος, οὔ δ’ ἂν μάλιστ’ ἂν ἂν στρατιώτασι εὔπορα’ πανταχοῦ
γὰρ, ὥς ὁποῖος ἄλλοι, αὐτῷ τῷ τῷ ποιεῖν χρῆσθαι εὐποροῦσαν
ἢ ἀγεία ἐξαριστοφρέναν. Καὶ μέλα. Οὔθ’ μὴν ἠμιμάτων, ἄ
δεξιμα, Ὑμηρος πάλιν ἐμιθήκα, ἢ τοῦτο μὲν καὶ οἱ ἄλλοι
δ’ ἀσκηταὶ ἱσταν, δι’ ὅτι μᾶλλον σώματε εὖ ἔσαν ἀφεκτῶν
τῶν τοιοῦτων ἀπάντων; Καὶ ὀρθῶς γε, ἐφ᾽ ἱστασθε τε καὶ
ἀπέχονται. Συμακοσίαν δὲ, ὁ φίλο, τράπαξεν καὶ Σικελίτης
τοιχίλαν ὑψοῦ, ὅσι οὐκα, οὐκ αἰνεῖς, ἐπερ τοι ταῦτα δοκεῖ,
ὁρῶς ἔχειν. Οὐ μοι δοκεῖ. Ψέγες ἄρα καὶ Κορινθίαν κόρην
φιλὴν εἶναι ἀνδράσι μᾶλλον εὖ σώματος ἔσαν. Πανταπασ
μὲν οὖν. Οὐκοῦν καὶ Ἀττικῶν πεμάτων τὰς δοκοῦσας εἶναι εὐπαθείας; Ἄναγκη. Ὑλὴ γὰρ, οἷμαι, τὴν τοιαύτην σίτην καὶ διαιταν ἡ μελοποίη τε καὶ ἰδίᾳ τῇ ἐν τῷ παναρμονίῳ καὶ ἐν πᾶσιν ὑμοῖς πεποιημένη ἀπεικάζοντες ὀρθῶς ἀν ἀπεικάζοιμεν. Πῶς γὰρ οὖ; Οὐκοῦν ἐκεί μὲν ἀκολούθαν ἡ ποικιλία ἐνέκτειν, ἐνταῦθα δὲ νόσου, ἡ δὲ ἀπλότης κατὰ μὲν μουσικὴν ἐν ψυχαῖς σωφροσύνην, κατὰ δὲ γυμναστικὴν ἐν σώμασιν υγείαν; Ἀληθείατα, ἐφη. Ἀκολούθας δὲ νόσων πληθυσμῶν ἐν πόλει ἄρ’ οὐ δικαστήρια τε καὶ λατρεία 405A τολλά ἀνοίγεται, καὶ δικανικῇ τε καὶ λατρικῇ σεμνύονται, οὕτως καὶ ἐλεόθεοι τολλοὶ καὶ σφόδρα περὶ αὐτὰ στου- δάξουν; Τὸ γὰρ οὐ μέλλει; Τὸς δὲ κακῆς τε καὶ αἰσχρᾶς παιδείας ἐν πόλει ἄρα μή τι μείζον ἔχεις λαβεῖς τεκμήριον ἢ τὸ δεσσαμεν υπερεύνων τεθράβας; ή οὖν αἰσχρῶν δοκεῖ καὶ ἀπαιδευθας B μέγα τεκμήριον τὸ ἑπακτῷ παρ’ ἄλλων, ὡς δευτεροῦ τε καὶ κριτῶν, τὸ δικαίον αἰσχρῶς κριθοῦσι [καὶ] ἀπορία οἰκείων; Πάντων μὲν οὖν, ἐφη, αἰσχιστῶν. Ὁ δοκεῖ σοι, ἣν δ’ ἐγώ, τούτου αἰσχροῦ εἶναι τούτο, διὰ τίς μὴ μόνον τὸ πολύ τοῦ βίου ἐν δικαστηρίῳ φεύγων τε καὶ διώκων κατατρίβηται, ἀλλὰ καὶ ὡς ἀπεροκλαίει ὅτι αὐτῷ δὴ τοῦτο πιστὴ καὶ λατρείαςω, ὡς δεινὸς δὲν περὶ τὸ δικεῖν καὶ ἰκανὸς πάσας μὲν στροφῶς στρέφεσθαι, πάσας δὲ διεξόδους διεξάλλων ἂν αποστραφῆναι λυγιζόμενος, ἀστικὴ μὴ παρασχέν δίκην, καὶ τούτα σημαίνει τοὺς καὶ οὐδὲν ἰδίως ἐνεκα, ἀγνοῶν δὴν καὶ καλλίον καὶ δεικνοῦν τὸ παρασκευάζειν τὸν βίον αὐτῷ μηδὲν δεικατε νυσταζοντος δικαστοῦ; Οὐκ, ἀλλὰ τοῦτ’, ἐφη, ἢκεῖνον ἐπὶ αἰσχρόν. Τὸ δὲ λατρικῆς, ἣν δ’ ἐγώ, δεισδεῖ καὶ τί μὴ τραυμάτων ἐνεκα ἢ τινων ἐπετειλχον νοσημάτων ἐπιτειλχον, ἢ δὲ ἀργάν τοὺς καὶ διαιταν ὅταν διήλθομεν, ρευμάτων δὲ τοῖς τε καὶ τεμνόμενον διόπερ λίμαν ἐμπληκτόν τούτος οὗ κατάρρους νοσήμασιν ὑπεροφάνειαν τίθεσθαι ἀναγκαίον τοὺς κατέφευρ ’Ἀσκληπιάδας, οὐκ αἰσχρῶν δοκεῖ; Καὶ μάλ’, ἐφη,
δε ἄλλης καὶνὰ ταῦτα καὶ ἄτομα νοσημάτων ἐνόμαι. Ὁλα, ἢν δ' ἐγὼ, ὡς οἴμαι, οὐκ ἦν ἐπ' Ἀσκληπιοῦ. τεκμαῖες ὅτι, ὅτι αὐτοῦ οἱ νεῖς ἐν Τροα Εὐφυτῆλε τετρωμένη ἐν οἴνον Πράμνιους ἄλφιτα πολλὰ ἐπεισόδηντα καὶ τυρών 406A ἐπευσόντα, ἐδ' ἰδέες φλεγματόθεε εἶναι, οὐκ ἔμεμψαντο τῇ δόσῃ πιάν, οὐδὲ Πατρόκλε τῷ ιωμένῳ ἑπτήμησαν. Καὶ μὲν δὲ, ἄφη, ἀτομῶν γε τὸ πώμα οὕτως ἔχοντε. Οὕτω, ἐδ' ἰδέας, εἶπον, ὅτι τῇ παιδιωγυμνῇ τῶν νοσημάτων ταύτῃ τῇ τῆς ἐλατρίας πρὸ τοῦ Ἀσκληπιάδαι οὐκ ἔχοντο, ὡς φασίν, πρὶν Ἡρόδικον γενόσθαι. Ἡρόδικος δὲ παιδαρβῆς ἀν καὶ β νοσάθης γενόμενως, μῆς γυμναστικήν ἐλατρίαν ἀπεκτάσας πρῶτον μὲν καὶ μάλιστα ἐκατον, ἐπειτ' ἄλλους δοτερον πολλοὺς. Πῇ δὲ; ἕφη. Μακρὸν, ἢν δ' ἐγὼ, τὸν βάτανον αὐτῷ ποιήσας. παρακαλουθὼν γὰρ τῇ νοσήματι θανασίμῳ ὃντι οὐτὶ λάσασθαι, οἴμαι, οἶός τ' ἦν ἕαυτόν, ἐν ἀσχολίᾳ τὸ πάντων λατρευόμενον διὰ βίου ξῆ άποκνοίμενον, εἴ τι τῆς ἑλθυίας διαίτης ἐκβαίνη, δυσθανάτων δὲ ὑπὸ σοφίας εἰς γῆρας ἰδίκετο. Καλὸν δὴ τὸ γέρας, ἕφη, τῆς τέχνης ἤλεγκατο.

Ὁ οἰκὸς, ἢν δ' ἐγὼ, τὸν μὴ εἰδότα ὅτι Ἀσκληπίδος οὐκ ἠγνοῖ οὐδὲ ἀπαρπά τοῦτον τοῦ ἐθνος τῆς ἐλατρείας τοῖς ἰσχυνοι σὺ κατέδειξας αὐτῷ, ἀλλ' εἴδος ὅτι πᾶσι τοῖς ἐννομομένοις ἤργον τῇ ἐκάστῳ ἐν τῇ πόλει προστάτατο, δ' ἐναγκαῖον ἐφαίξοτο, καὶ ὅθ' δὲν σχολὴ διὰ βίου κάμνες λατρευόμενον. δ' ἦμαι γελοῶς ἐπί μὲν τῶν ἐθνουργῶν αἰσθανόμεθα, ἔπει δὲ τῶν πλουσίων τε καὶ εὐδαιμόνων δοκοῦσίν τε οὐκ οἴον αἰσθανόμεθα. Πῶς; ἕφη. Τέκτων μὲν, ἢν δ' ἐγὼ, κάμνες ἀξιοὶ παρὰ τοῦ λατρεύμενον πιὸν ἐξείλετο τὸ νόσημα ἢ κάτω καθαρθεὶς ἢ καύςετε ὅ τοις ἠχθαίνοισιν ἀπηλλαχθαῖς· εἶν δὲ τὶς αὐτὸ πυραμὸς διαταγὴ προστάτη, πυλίθει τὸ περὶ τῆς κεφαλῆς περιπέθες καὶ τὰ τούτοις ἐπώμανα, ταχεῖα ἐπίθη καὶ οὐ σχολῇ κάμνες οὐδὲ λυπητελείς οὕτως ἢν, νοσήματι τὸν νοῦν προσέχοντα, τῆς δὲ προκειμένης ἐργασίας ἀμελεύνων· ἐκαὶ μετὰ ταῦτα χαίρειν εἴπον τῷ τοιούτῳ λατρείᾳ, ἐπὶ τὴν εἰσθήσειν διαταγὴ ἐμβάς, ὡμής γενόμενοι ἵπτη τὰ ἔκαστον πράτ-
των· δὲν δὲ μὴ ἢκανὴν ἤ τὸ σῶμα ὑπενεγκεῖν, τελευτήσας πραγμάτων ἀπηλλάγη. Καὶ τῷ τοιούτῳ μὲν γ', ἐφι, δοκεῖ πρέπειν οὕτω λατρικῇ χρῆσθαι. Ἀρα, ἂν δ' ἐγώ, ὡς ἂν τι αὐτῷ ἔργων, | δ' εἴ μὴ πράττων, οὐκ ἔλυσιτέλει ζήν; Δήλον, 407α ἐφι. 'Ο δὲ δὴ πλοῦσιος, ὡς φαμεν, οὐδὲν ἔχει τοιούτῳ ἔργων προκείμενον, οὐδὲ ἀναγκαζόμενω ἀπέχεσθαι ἀβίωτων. Οὔκων δὴ λέγεται γε. Φωκυλίδου γάρ, ἂν δ' ἐγώ, οὐκ ἄκουες πᾶς φησί δὲν, διαν τῷ ἢδη βίος ἢ, ἀρετὴν ἄσκειν. Ὁμια δὲ γε, ἐφι, καὶ πρότερον. Μηδέν, εἴπον, περὶ τούτου αὐτῷ μαχόμεθα, ἀλλ' ἡμᾶς αὐτοὺς διδάξωμεν, πότερον μελετητέον τούτο τῷ πλούσιῳ καὶ ἀβίωτῳ τῷ μὴ μελετώντι, ἣν νοστροφία τακτονικὴ μὲν καὶ ταῖς ἀλλαίς τέχναις ἐμπόδιον τῇ προσέξει τοῦ νοῦ, τὸ δὲ Φωκυλίδου παρακλείειμα οὐδέν ἐμποδίζει. Ναὶ μὲν τὸν Δία, ἢ δ' ἂς, σχεδὸν γε τι πάντων μάλιστα ἢ γε περαιτέρω γυμναστικῆς ἢ περιττή αὕτη ἐπιμέλεια τοῦ σώματος· καὶ γὰρ πρὸς οἰκονομίας καὶ πρὸς σπάσεις καὶ πρὸς ἔρϑαις ἐν πόλει ἀρχαίς δύσκολος. Τὸ δὲ δὴ μέγιστον, ὡς καὶ πρὸς μαθήσεις ἀστινασοῦν καὶ ἐνοχής τοι καὶ μελέτας πρὸς ἀνυψίν χαλεπῆ, κεφαλῆς τινὰς δὲι διατάσεις καὶ ὑπονομουσα καὶ αἰτιωμένη ἐκ φιλοσοφίας ἐγχύνεσθαι, ὥστε, διὰ ταύτῃ ἀρετὴ ἀσκεῖται καὶ δοκιμᾶται, πάντω ἐμπόδιον κάμενι γὰρ οὖσθαν τοιοῦτοι δὲι καὶ ἄδιδοντα μὴ ποτὲ λήγειν περὶ τοῦ σώματος. Εἰκός γε, ἐφι. Οὐκόν ταῦτα γιγνώσκοντα φῶμεν καὶ Ἀσκληπίδων τοὺς μὲν φύσει τε καὶ διαίτῃ ἅγιαν ἔχοντας τὰ σώματα, νόσησα δέ τι ἄποκριμένον ἔχοντας ἐν αὐτοῖς, τούτοις μὲν καὶ ταύτῃ τῇ ἔξι καταδείκου λατρικῆν, φαρμάκοι τε καὶ τομαῖς τὰ νοσήματα ἐκβαλλόντα καὶ τὰν ἐλεφθαίρα προστάτευες, ἵνα μὴ τὰ πολιτικὰ βλάπτοι, τὰ δ' εἴσω διὰ παντὸς γενοσκότα σώματα οὐκ ἐπιχειρεῖν διαίταις κατὰ σμικρὸν ἀπαντλοῦντα καὶ ἐπιχείροντα μακρὸν καὶ κακὸν βλέφαροι ποιεῖν, καὶ ἐγκόνα αὐτῶν, ὡς τὸ εἰκός, ἕτερα τοιαύτα φυτεύειν, ἀλλὰ τὸν μὴ δυνάμενον ἐν τῇ καθεστηκυφῇ περιόδῳ ὧν μὴ οἴσεθαι δὲν θεραπεύειν, ωσ τὸ αὐτὸ ὀστε
πόλει λυσιτεία; Πολιτικών, ἑφη, λέγει Ἀσκληπιόν. Δήλον, ἢ δ' ἐγώ' καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιούτου 408α ἢ, οὐχ ὀρφᾶς ὡς καὶ ἐν Τρολα ἄγαθοι πρὸς τὸν πόλεμον ἐφάνησαν, καὶ τῷ λατρήτῃ, ὡς ἐγώ λέγω, ἔχραντο; ἢ οὐ μένησαι ὅτι καὶ τῷ Μενέλαι ἐκ τοῦ τραύματος οὗ ὁ Πάνδαρος ἤβαλεν

αὔτ' ἐκμυθήσατ' ἐπὶ τ' ἤπατ πάρμακ' ἤπασσον,
δ' τι δ' ἔχρην μετὰ τοῦτο ἢ πιεῖν ἢ φαγεῖν οὐδὲν μᾶλλον ἢ
tῷ Εὐρυπήλῳ προστατατόν, ὡς ἰκανὸς ἄντων τῶν φαρμάκων
λάσασθαι ἄνδρας πρὸ τῶν τραυμάτων ὑγιεινοῦ τι καὶ

β' κοσμίους ἐν διαλή, κἂν εἰ τόχον εἰ τῷ παραχρῆμα κυκέων
πιότες, νοσοῦξι δὲ φύσει τι καὶ ἀκόλουθον οὐσία αὐτοῖς
οὕτῳ τοῖς ἀλλοις φύσει λυσιτείαν ξῆν, οὔτ' ἐπὶ τούτῳ τῷ
tέχνῃ δειν εἴναι, οὐδὲ θεραπευτῖν αὐτοῖς, οὔθ' εἶ Μίθου
πλούσιότεροι εἶναι. Πάνυ χομψείως, ἑφη, λέγεις Ἀσκληπίου
παῖδας. Πρέπει, ἢν δ' ἐγώ. καὶ τοῖς ἀπαθείνεις γε ἢμιν οἱ
tραγψιοῦτοι τι καὶ Πάνδαρος Ἀπόλλωνος μὲν φασιν

c' Ἀσκληπίου εἶναι, ὅπ' δὲ χρυσοῦ πεσθῆναι πλούσιον ἄνδρα
θανάσμου ήθη ὧντα λάσασθαι, δὲν δὴ καὶ κεραυνωθῆναι
αὐτών. ἡμεῖς δὲ κατὰ τὰ προερεμένα οὐ παθόμεθα αὐτοῖς
ἀμφότερα, ἀλλ' εἰ μὲν θεοῦ ἢν, οὐκ ἢν, φήσομεν, αἰσχρο-
κερδῆς. εἰ δὲ αἰσχροκερδῆς, οὐκ ἢν θεοῦ. 'Ορθότατα, ἢ δ'
δε, ταῦτα γε. ἀλλὰ περὶ τούθε τὰ λέγεις, ἢ δ' Σέκρατες; ἄρ'
οὐκ ἄγαθοι δὲν ἐν τῷ πόλει κεκτήσατ' λατρεύναι ἐκεῖνοι
tὸν μέλιστα τοιοῦτοι δοῦτο πλείστους μὲν ἑγιασόμεθα, πλείστους

d' δὲ νοσάδεις μετεχείριστο, καὶ δικασταὶ αὐτ' ὀστεύς οἱ
παντοδαπᾶς φύσειν ἀμηληκότες. Καὶ μάλα, εἰπον, ἄγαθος
λέγω. ἀλλ' ἂν θαῦμα οὕτω οὐδεὶς τοιοῦτος εἰπεῖν; Ἓν ἐπὶς, ἑφη.
'Αλλὰ περάσομαι, ἢν δ' ἐγώ' οὐ μέντοι οὐχ ἄνωθεν πράγμα
tῷ αὐτῷ λόγῳ ήρου. Πῶς; ἑφη. 'Ιατροὶ μὲν, εἰπον, διεν-
τατοί ἄν γένοιτο, εἰ ἐκ ταῖων ἀρβάμενοι πρὸς τῷ μανθάνειν

ἐ τὴν τέχνην ὡς πλείστους τι καὶ πονηροτάτους σώματι ὑμιλή-
σειαν καὶ αὐτοὶ πίστις νόσους κάμοις καὶ εἴων μὴ πάλιν
ὑγιεινοὶ φύσει. οὐ γὰρ, οὕτω, σώματα σῶμα θεραπεύοντον—
οὐ γὰρ ἧν αὐτὰ ἐνεχώρησεν κακὰ εἶναι τοτε καὶ γινόσθαι—, ἀλλὰ ψυχῇ σώμα, ή οὐκ ἐγχώρησε κακὴν γενομένην τε καὶ οὕτων εϊ τε θεραπεύναι. Ὁρθός, ἤφη. Δικαστὴς δὲ γε, ὁ φιλεῖ, ψυχῇ ψυχῆς ἀρχή, ή οὐκ ἐγχώρησε ἐκ νέας ἐν πονηρᾶς 409α ψυχαίς τεθράφθαι τε καὶ ἀμφικτῆται καὶ πάντα ἀμφικτῆται αὐτὴν ἡδικηκίαν διεξελευθέρωθαι, ὥστε ἡξίων ἀφ’ αὐτῆς τεκμαίρεσθαι τά τῶν ἄλλων ἀμφικτῆτα οίον κατὰ σῶμα νάσους· ἀλλὰ ἄτερον αὐτὴν καὶ ἀκάραιον δει κακῶν ἢθων νέων οὕτως γεγονεῖν, εἰ μέλλει καλῇ κἀγαθῇ οὕσα κρίνειν ἤγοι τὰ δίκαια. διὸ δὴ καὶ εὕρεθες νέοι ὅπτει οἱ ἐπιτεκίκες φαίνονται καὶ εὐφαίρετοι ὑπὸ τῶν ἀδικών, ὅτε οὐκ ἠχοῦντες καὶ οὕτως παραδείγματα ὁμοιοπάθεια τοῖς πονηροῖς. Καὶ μὲν δὴ, ἤφη, ἐσφόδρα γε αὐτὸ πάσχοντιν. Τοῦτοροι, ἤν δ’ ἦν, οὐ νέον ἀλλὰ γέρωτα δεῖ τὸν ἁγάθον δικαστὴν εἶναι, φημιαθῇ γεγονότα τῆς ἀδικίας οἵον ἦστιν· οὐκ οἰκεῖαν ἐν τῇ αὐτῶς ψυχῇ ἔνοεσαν ἡσθημένοιν, ἀλλ’ ἀλλοτρίαν ἐν ἀλλοτρίαις μεμελημένοιν ἐν τολῷ χρόνῳ διασώκεσθαι οἴον τέφυκε κακῶν, ἐπιστήμην, οὐκ ἐπιτεκία οἰκεία κεχρημένον· Γενναίοτατος γάρ, ἤφη, τοικεν εἶναι ο τοιούθες δικαστής. Καὶ ἁγάθος γε, ἢν δ’ ἦν, δ’ σὺ ἡράται· ὅ γὰρ έχουν ψυχὴν ἁγάθην ἁγάθος. ὦ δὲ δεινὸς ἐκαίνος καὶ καχύποπτος, οὔ πολλὰ αὐτὸς ἡδικηκής καὶ παιδοργὸς τε καὶ σοφὸς οἵον εἶναι, ὅταν μὴν ὁμολογοὶ ὅμιλοι δεινὸς φαίνεται ἐξευλαβούμενοις, πρὸς τά ἐν αὐτῷ παραδείγμαta ἄποικοτόν· ὅταν δὲ ἁγαθοὶ καὶ πρεσβύτεροι ἡδῆ πλησιάσαν, ἀβέλτεροι αὐτοὶ φαίνεται ἀπιστῶν παρὰ δ’ καιρὸν καὶ ἄγνοιν ὑγίεις ἤθους, ἀτε οὐκ ἠχοῦν παραδείγμα του τοιούτου. πλεονάκης δὲ πονηρὸς ἡ χρηστὸς ἐντυγχανόν σοφότερος ἡ ἀμβλοτερός δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλους. Παράτασι μὲν οὖν, ἤφη, ἀληθή. Οὐ τοῦτον, ἢ δ’ ἦν, τοιούτον χρῆ τὸν δικαστὴν Ἰητείν τῶν ἁγάθων τε καὶ σοφῶν, ἀλλὰ τῶν πρότερον. πονηρὰ μὲν γὰρ ἄρετὴν τε καὶ αὐτὸν ἐσώτερον’ ἢν γνώσθη, ἄρετέ δὲ φύσεως παίδευμα χρόνου ἅμα αὐτῆς τε καὶ πονηρᾶς ἐπιστήμην λήψεται. σοφὸς οὖν οὕτω, ὅ μεν δοκεῖ, ἀλλ’ οὗ εἴκος γίγνεται. Καὶ ἠμιος, ἤφη,
ευνοούν. Οὐκοῦν καὶ ίατρικὴν, οὐκαν ἐπομενοῖ, μετὰ τῆς τοιαύτης δικαιωτικῆς κατὰ πόλιν νομοθετήσεις, αἱ τῶν πολιτῶν 410α σοι τοὺς μὲν εὐφνεῖς τὰ σῶματα καὶ τὰς ψυχὰς θεραπεύοντο, τοὺς δὲ μὴ, δοσοὶ μὲν κατὰ σῶμα τοιούτοι, ἀποθνῄσκον ἐάνσουσι, τοὺς δὲ κατὰ τὴν ψυχὴν κακοφνεῖς καὶ ἀνάκτους αὐτοὶ ἀποκτενοῦσιν; Τὸ γοῦν ἄριστον, ἐφη, αὐτοῖς τε τοῖς πάσχοντες καὶ τῇ πόλει οὖν πέφανται. Οἱ δὲ δὴ νέοι, ἢν δὲ ἐγὼ, δήλον ὅτι εἰλαβήσονται σοι δικαστικῆς εἰς χρείαν ἴναι, τῇ ἀπλῇ ἐκείνῃ μουσικῇ χρόμενοι ἄν δὴ ἐφαμεν σωφρο-νήσι ἐντόκαν. Τι μὴν; ἐφη. 'Αρ' οὖν οὐ κατὰ ταῦτα ἔχω ταῦτα ὁ μουσικὸς γυμναστικῆς διάκονος, εἶπεν ἢλιθη, αἱρήσθη, ὡστε μηδὲν ίατρικής δεῖθαι; δὲ τὴ μὴ ἀνάγκη; Ἐμοι γε δοκεῖ. Αὕτα μὴν τὰ γυμνάσια καὶ τοὺς πόλους πρὸς τὸ θυμοειδὲς τῆς φύσεως βλέπων κατέχον ἑγερές ποιήσα ἑλλεῖν οὐκ ἔχων, οὐκ ὅσπερ οἱ ἄλλοι ἀθληταὶ βάςθης ἑνεκα οὕτως καὶ πόλους μεταχειρεῖται. Ὄρθοτα, ἢ δὴ δε. 'Αρ' οὖν, ἢν δὲ ἐγὼ, δὲ Γλαύκον, καὶ οἱ καθιστάντες μουσικῆς καὶ γυμναστικῆς παιδεύειν οὐχ οὐ ἑνεκα τινες οἴκουν καθητάσαν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοντο, τῇ δὲ τὴν ψυχήν; Ἄλλα τί σῆμα; ἐφη. Κινδυνεύουσιν, ἢν δὲ ἐγὼ, ἀμφότερα τῆς ψυχῆς ἑνεκα τὸ μέγιστον καθιστάναι. Πῶς δὴ; Οὐκ ἐνοείς, ἐποικός, ὡς διατίθενται αὐτήν τὴν διάνοιαν οἷς ἄν γυμναστικῆς μὲν διὰ βλέπον ὁμιλήσοντι, μουσικῆς δὲ μὴ ἐφαμεναί; δε δὲ δὲν τοὺς τρίτον διατεθόταν; Τίνος δὲ, ἢν δὲ, πέρα λέγας; Ἀγριώτητος τε καὶ σκληρώτητος, καὶ αὐ τοῖς τε καὶ ἕμερώτητος, ἢν δὲ ἐγὼ. Ἐγὼν, ἐφη, ὅτι οἱ μὲν γυμναστικῆς ἀκράτει χρησάμενοι ἄγριότεροι τοῦ δέοντος ἀποβαίνουσιν, οἱ δὲ μουσικῇ μαλακώτεροι αὐτοὶ γίγνονται ἡ ὡς κάλλιον αὐτοῖς. Καὶ μην, ἢν δὲ ἐγὼ, τὸ γε ἄριστον τὸ θυμοειδὲς ἄν τῆς φύσεως παρέχοιτο, καὶ ὅρθως μὲν τράπει ἄνθρωπον ἐπ᾽ ἑι, μάλλον δὲ ἐπιταθέν τοῦ δέοντος σκληρῶν τε καὶ χαλεπῶν γίγνοντ' ἄν, ὡς τὸ εἰκός. Δοκεῖ οὖν, ἐφη. Τι έδε; τό ἡμερον οὐκ οὐκ ἡ γυμναστική ἢ ὁμολόγος, καὶ μάλλον μὲν ἄνευντος αὐτοῦ μαλακώτερον εἴ ὑποῦ δέοντος, καὶ οὕτως δὲ
τραφέντος ἠμερὸν τε καὶ κόσμον; Ὁστὶ ταῦτα. Δεὰν δὲ γε
φαμεν τοὺς φύλακας ἀμφότερα ἦχαν τοῦτο τῷ φύσει. Δε
γάρ. Οἷκοιν ἡμώσθαι δει αὕτας πρὸς ἀλλήλας; Ἡ γὰρ δὲ
οὐδὲν ἔλημεν ταῖς γλυκείαις τε καὶ μαλακᾶς καὶ θρηνώδεις
ἀρμονίασιν, καὶ μινυρήοις τε καὶ γεγανωμένοις ὡστὶ
tῆς φύσεως διατελῇ τὸν βίον ἄλον, οὕτως τὸ μὲν πρῶτον, εἰ
tι θυμοειδές εἶχεν, ὀστερ σύνθετον ἐμάλαξε καὶ χρῆσιμον ἐξ
ἀχρήστου καὶ ἐν σκληρῷ ἐποίησαν. Οὔταν δὲ τετέχον μι
ἀνύ ἀλλὰ κηλῆ, τὸ μετὰ τοῦτο ἤξε τῆκε καὶ λείβα, ἦσ
dὲν ἐκτῇσεν τὸν θυμὸν καὶ ἐκτῇσεν ὀστέρ νεῦρα ἐκ τῆς
ψυχῆς καὶ τοιὴσσιν μαλακῶν αἰχμῆσιν. Πᾶν μὲν οὖν, ἕφη.
Καὶ ἴδων μὲν γε, ἦν δὲ γεῦ, ἐξ ἀρχῆς φίσκε θυμὸν ἀλήθη,
tαχὺ τοῦτο διεπράζετο· ἰδὼν δὲ θυμοειδῆ, ἀρσενὴ
tοιῆσας τὸν θυμὸν ὀξύρροιτον ἀπεργάσατο, ἀπὸ σμαραγ
tαχὺ ἐρεθιζόμενον τε καὶ κατασβεμένον. οὐ
ἀκρόχολοι οὖν καὶ ὅργαλοι αὐτὶ θυμοειδώς γεγένηται, δυσ
cολλάς ἐμπλεφ. Κομιδὴ μὲν οὖν. Τι δὲ; ἄν αὐ
tηνευστική
πολλὰ πονῆ καὶ εὐσχῆται εἰς μάλα, μουσικὴς δὲ καὶ ψιλο
φίας μὴ ἀπτήται, οὗ πρῶτον μὲν εἰ ἐσχῆς τὸ σώμα
φρονή
ματος το ὁθυμοῦ ἐμπλατᾶται καὶ ἀνθρειστέρος γίνεται
αὐτὸς αὐτοῦ. Καὶ μάλα γε. Τι δὲ; ἐπεδήν ἄλλο μη
dὴν πρᾶττῃ μηδὲ κοινωνίᾳ Μούσης μηδὲ
, οὐκ ἤτα
καὶ ἕνη
ἀυτοῦ φιλομαθῆς ἐν τῇ ψυχῇ, ἀτε ὅτε μαθήματοσ γενόμενον
οἶκεν οὔτε ζητήματοσ, οὔτε λόγου μετάχαιμον οὔτε τῆς ἄλλης
μουσικῆς, ἀσθενές τε καὶ κοφῶν καὶ τυφλῶν γίνεται, ἀτε
οὐκ ἐγερόμενον ὀδὴν τρεφόμενον οὔδὲ διακαθισμένον τῶν
αισθήσεων αὐτοῦ; Οὕτως, ἕφη. Μισόλογος δὴ, οἰμαι, ὁ
tοιοῦτος γίνεται καὶ ἀμουσίς, καὶ πεθώμεν ὑπὲρ ἄλλων
οἰδήν ἄρ χρῆται, βδὴ καὶ ἀγριότητι ὀστερ θηρίου πρὸς
πάντα [διαπράττεται], καὶ ἐν ἀμαθίᾳ καὶ σκαλότητι μετὰ τοῦ
ἀφρυδίας τε καὶ ἀχαιρετικῆς ζῆ. Παντάσωσιν, ἦ δὲ,
οὕτως ἔχει. Ἐπὶ δὴ δὴ ὅντε τοῦτο, ἃς οἱκεῖ, δύο τέχναι θεοῦ ἔγον ἀν τινα φαίνη δεδωκέναι τοις ἀνθρώποις, μουσικὴν τε καὶ γυμναστικὴν ἐπὶ τὸ θυμοειδὲς καὶ τὸ φιλοσοφον, οὐκ ἐπὶ ψυχῆν καὶ σώμα, ἐλ μὴ ἐλ πάρεγγον, ἀλλ' ἐπὶ ἐκάνει, ὡς ἀν ἅλληλον ἐναρμοσθῇ· ἐπιταναμένοι καὶ ἀνιμένοι μέχρι τοῦ προσήκοντος. Καλ γὰρ θοικεῖν, ἐφή. Τὸν κάλλιστ' ἄρα μουσικὴ γυμναστικὴν καὶ μετρώτατα τῇ ψυχῇ προσφέροντα, τοῦτον ὅρθοτα ἀν φαίμεν εἰναι τελές μουσικότατον καὶ εὐφροσύνατον, πολὺ μᾶλλον ἢ τὸν τὰς χορδὰς ἀλλήλως ἑνιστάτατα. Εἰκότως γ', ἐφη, ὁ Σώκρατε. Οὔκ οὖν καὶ ἐν τῇ πόλει ἡμῖν, ὁ Γλαύκων, δεῦρα τοῦ τοιοῦτον τινὸς ἀεὶ ἑπιστάτων, εἰ μᾶλλον ἢ τοιοῦτα σώζεσθαι; Δεῦρα μέντοι ἐς οἷον τέ γε μάλιστα.

Οἱ μὲν δὴ τούτοι τῆς παιδείας τε καὶ τροφῆς οὔτω ἔν ἑλεν. χορείας γὰρ τί ἂν τις διεξόλ τῶν τοιούτων καὶ θήρας τε καὶ κυνηγεῖα καὶ γυμνικοῖς ἀγώνας καὶ ἱππικοίς; σχεδὸν γὰρ τὸ δῆλα δὴ ὅτη τούτως ἐποίμενα δεῖ αὐτὰ εἶναι, καὶ οὐκέτι χαλεπὰ εὑρεῖν. "Ἰσως, ἡ δ' ὅς, οὐ χαλεπά. Εἰπὲν, ἢν δ' ἑγὼ τὸ δῆ μετὰ τούτο τέ ἂν ἡμῖν διαμέτρεσθαι εἶπ; ἃρ' οὖν αὐτῶν τούτων οὕτως ἀρξοῦσι τε καὶ ἀρξοῦναι; Τί μὴν;

ΟΤΙ μὲν προσβυτέρους τοὺς ἀρχοντας δει εἶναι, νεωτέρους δε τούς ἀρχομένους, βήλον; Δήλον. Καὶ οτι γε τους ἀριστοὺς αὐτῶν; Καὶ τούτο. Οἱ δὲ γεωργῶν ἄριστοι ἂρ' οὐ γεωργικάστατοι γίγνονται; Ναὶ. Νῦν δ', ἐπειδὴ φυλάκων αὐτῶν ἀριστοὺς δεῖ εἶναι, ἂρ' οὐ φυλακικωτάτος πόλεως; Ναὶ. Οὐκοῦν φρονίμους τε εἰς τούτο δεῖ ὑπάρχειν καὶ δυνατοὺς καὶ ἐπὶ κηδεμόνας τῆς πόλεως; Ἐστι ταῦτα. Ἐνδοτι δὲ γ' ἂν τις μάλιστα τούτο τὸν τυχάνοις φιλῶν. Ἀνάγκη.

οτι μὲν τούτο γ' ἂν μάλιστα φιλοί, δὲ γεμφέρειν ἤγορο τὰ αὐτὰ καὶ ἑαυτῷ καὶ [ὅταν μάλιστα] ἐκείνου μὲν εὶ πραττοντος οὗντο εὐμβαίνειν καὶ ἑαυτῷ εἰ πράττειν, μὴ δε, τοῦντον. Οὗτος, ἐφη. Ἐκελετέον ἂρ' ἐκ τῶν ἄλλων φυλάκων τοιούτως ἄνθρακας, οὐ δὲ σκοποῦσιν ἡμῖν μάλιστα φαινόνται παρὰ πάντα τὸν βίον, δὲ μὲν ἂν τῇ πόλει ἡγεσώμεθα γεμφέρειν,
πάση προθυμίᾳ ποιεῖν, δ' δ' ἄν μή, μηδεὶς τρόπῳ πράξαι ἄν θέλειν. Ἑπτήσειος γάρ, ἐφη. Δοκεῖ δὴ μοι τηρητέον αὐτοῦς εἶναι ἐν ἄπασις ταῖς ἥλικίαις, εἰ φιλακικοὶ ἄστι τοῦτο τῷ δόγματος καὶ μήτε γοητευόμενοι μήτε βιαζόμενοι ἐκβάλλουσι εὐπλανθάνομεν δὲ διὰ τὴν τοῦ ποιεῖν δεῖν ἡ τῇ πόλει βέλτιστα. Τίνα, ἐφη, λέγει τὴν ἐκβολὴν; 'Εγώ σοι, ἐφη, ἐφώ. φαίνεται μοι δόξα ἐξίναι ἐκ διανοίας ἢ ἐκουσίας ἢ ἀκουσίας, ἐκουσίας μὲν ἢ ἥσυχης τοῦ μεταμανθάνοντος, ἄκουσίας δὲ πάσα ἡ ἀληθής. Τὸ μὲν τῆς ἀκουσίας, ἐφη, μανθάνω, τὸ δὲ τῆς ἀκουσίας δέομαι μαθεῖν. Τί δαί; οὐ καὶ σὺ ἦγες, ἐφην ἐγώ, τῶν μὲν ἀγαθῶν ἀκουσίας στέφεσθαι τοῖς ἀνθρώποις, τῶν δὲ κακῶν ἀκουσίας; ἢ οὐ τὸ μὲν ἐφεύσαι τῆς ἀληθείας κακὸν, τὸ δὲ ἀληθεύειν ἀγαθὸν; ἢ οὐ τὸ τὰ ἄντα δοξαζέων ἀληθεύειν δοκεῖ σοι εἶναι; 'Ἀλλ', ἢ δ' ὅσ', ὀρθῶς λέγεις, καὶ μοι δοκοῦσιν ἀκοντεῖς ἀληθῶς δόξης στεροῦκεσθαι. Ὥσοιν κλαπέντες ἢ γοητευόμενες ἢ βιασθέντες τούτῳ πάσχουσιν; Ὄδε νῦν, ἐφη, μανθάνω. Τραγικῶς, ἢν β δ' ἐγώ, κυνικούς λέγειν. κλαπέντας μὲν γάρ τοὺς μεταπειθόμενας λέγω καὶ τοὺς ἐπιλαμβανόμενους, οἱ τῶν μὲν χρόνον, τῶν δὲ λόγον ἐξαιροῦμενος λανθάνει, νῦν γάρ του μανθάνεις; Ναι. Τοὺς τούν μισθάντας λέγω οὗς ἄν ὃδινη τις ἡ ἀληθινὴν μεταδόξασαι ποιήσῃ. Καὶ τοῦτ', ἐφη, ἔμαθον, καὶ ὀρθῶς λέγεις. Τούς μὴν γοητευόμενας, ὡς ἤγομα, καὶ σὺ φαίης εἶναι οὐ δὲν μεταδοξάσων ἢ υφ' ἡδονῆς κηρυθέντως οὐκ ὑπὸ φόβον τι δεισάντες. Ἐσοκε γάρ, ἢ δ' ὅσ', γοητευόμενον πάντα διὰ ἀπατῶ. 'Ο τούν ἄρτη ἔλεγον, Ἰησοῦ γε τίνες ἄριστοι φιλάκιες τοῦ παρ' αὐτοῖς δόγματος, τούτῳ ὃς ποιητέον δ' ἄν τῇ πόλει ἀι δοκᾶς βέλτιστον εἶναι αὐτοῖς ποιεῖν τηρητέον δὴ εὖδος ἐκ παιδείας προδεόμενος ἐργὰ ἐν οἷς ἄν τις τὸ τοιούτον μάλιστα ἐπιλαμβάνοι καὶ ἐκατέρτῃ, καὶ τὸν μὲν μνήμονα καὶ δυνατήτητον ἔγκριτον, τὸν δὲ μὴ ἀποκριτῶν ἢ γάρ; Ναι. Καὶ τόνοις γε αὐτὶ καὶ ἀληθῶς καὶ ἀγάπας αὐτοῖς θετόν, ἐν οἷς ταῦτα ταύτα τηρητέον. Ὅρθως, ἐφη. Οὐκοῦν, ἢν δ' ἐγώ, καὶ τρίτου
κάποιοι τούτοις γοητείας ἀμφότερος, καὶ θεατέοιν, ἀποκρινομένοι τοὺς πόλους ἐπὶ τοὺς ψόφους τε καὶ θορύβους ἁγοντες σπονθοῦν ἐλ θοφεροὶ, οὕτω νέος ὡντας ἐς δειματ’ ἀπτεθανιστὸν ἐν κομιστέον καὶ ἐς ἥδονας αἰτηματικον, βασανίζοντας πολύ μᾶλλον ἢ χρυσὸν ἐν πυρί, εἰ δυσγοητίτους καὶ ἐσοχῆς ἐν πάσι φαίνεται, φύλάξ αὐτόν ἄν ἀγάθης καὶ μουσικῆς ἡ ἡμίθεια, εἰρθυμὸν τε καὶ εὐάρμοστον ἅπαν ἐν πάσι τοῦτοις παρέχειν, οἷος δὴ ἄν ἄν καὶ ἄνωτερον καὶ πόλεις χρησιμοτάτος ἐκη, καὶ τῶν ἁλῶν τε πιστωτούς καὶ νησικοὺς καὶ ἐν ἀνδραῖς βασανισμένους καὶ ἀκριβῶς ἐξκλαίνειν 414Α | καταστάσεώς ἄρχοντα τῆς πόλεως καὶ φύλακα, καὶ τιμᾶς δοτέον καὶ ξύντι καὶ τελευτησάμεν, τάφων τε καὶ τῶν ἄλλων μνημείων μέγιστα γέρα λαγχάνοντας τῶν δὲ μὴ τοιούτων ἀποκριτέον. τοιάντ’ τις, ἢν δ’ ἦγο, δοκεῖ μοι, δὲ Γλαύκων, ἡ ἐκλογὴ ἦναι καὶ κατάστασις τῶν ἄρχοντων τε καὶ φυλάκων, ός ἐν τόπῳ, μὴ δ’ ἀκυρωθεῖσα, εἰρθασαί. Β Καὶ ἐμοί, ἢ δ’ ἔσ, ὡσποῦ τ’ φαίνεται. Ἄρ’ σοι ὡς ἄλλης ἀρθότατον καλεῖν τούτους μὲν φύλακας παντελῶς τῶν τε ἔχουσιν πολέμιων τῶν τε ἅρτως φιλῶν, ὅπου οἱ μὲν μὴ βουλήσουνται, οἱ δὲ μὴ δυνήσουνται κακουργεῖν, τοὺς δὲ νέους, οὓς δὴ νῦν φύλακας ἐκαλοῦμεν, ἐπικούρους τε καὶ βοηθοὺς τοῖς τῶν ἄρχοντων δόγμασιν; Ἐμοίγε δοκεῖ, ἐφ’.

Τὸς ἂν οὖν ἦμῖν, ἢν δ’ ἦγε, μιχαλὴν γένοιτο τῶν ψυχῶν τῶν ἐν δεοντὶ γιγαντάν, δὴ νῦν ἄγεοντα, γενναῖον τι ἐν ψυχομένων πείται μάλιστα μὲν καὶ αὐτοῖς τοῖς ἄρχοντας, εἰ δὲ μὴ, τὴν ἄλλην τάλιν; Ποτόν τ’ ἐφ’; Μὴδ’ καίνων, ἢν δ’ ἦγε, ἄλλα Φοινικῶν τ’ πρότερον μὲν ἤδη πολλαχοῦ γεγονός, ὃς φασιν οἱ ποιηταὶ καὶ ποιηταῖς, ἐφ’ ἦμῖν δὲ φιλό τις γεγονός οὐθ’ οἷνα οἱ γενόμενον ἂν, πείται δὲ συνήνθε πεῖθος. Ὅς εἰκος, ἐφ’, ὅκουντ’ λέγαν. Αἶξος δὲ σοι, ἢν δ’ ἦγε, καὶ μᾶλ’ εἰκότως ὁκειν, ἐπέδεικτ’ ἐπομ. Δέγ’, ἐφ’, καὶ μὴ φοβοῦ. Δέγ’ δ’ καίτοι οὐκ οἶδα ὅποις ἔτη 

τόλμη η τοῖς λόγοις χρώμενοι ἄρ’ καὶ ἐπιχαράσσων πρέπον μὲν αὐτοῖς τοῖς ἄρχοντας πείθειν καὶ τοὺς στρατιῶτας,
ἐπετα δὲ καὶ τὴν ἄλλην πόλιν, ὡς ἄρ' ἃ ἡμεῖς αὐτοὺς ἑτέρομοι τε καὶ ἀπαιδεύομεν, ὄσπερ ὀνειράτα ἐδόκουν ταῦτα πάντα πάσχειν τε καὶ γίγνεσθαι περὶ αὐτοὺς, ἦσαν ὃς τότε τῇ ἀληθείᾳ ὅτῳ γῇς ἔντος πλαττόμενοι καὶ τρεφόμενοι καὶ αὐτοὶ καὶ τὰ ὅπλα αὐτῶν καὶ ἡ ἄλλη σκέυη δημιουργοῦ-ε μὲν, ἐπειδὴ δὲ παντελῶς ἐξεργασμένοι ἦσαν, [καὶ] ἢ γῇ αὐτοὺς μήτηρ οὕτα ἀνήκε, καὶ νῦν δὲ γὰρ περὶ μητρὸς καὶ τροφοῦ τῆς χώρας ἐν ἡ εἰσὶ βουλεύονταται τε καὶ ἀμώειν αὐτοὺς, ἐὰν τις ἐπ' αὐτὴν ἦγε, καὶ ὑπὲρ τῶν ἄλλων πολιτῶν ὡς ἀδελφῶν ὑμῶν καὶ γηγενῶν διανοεῖσθαι. Οὐκ ἐτέσο, ἐφη, πάλαι Ἰσχύνου τῷ φεύγοις λέγειν. Πάνω, ἢν δ' ἔγω, | εἰκότως· ἀλλ' ἡμεῖς ἄκουσιν καὶ τὸ λοιπὸν τοῦ μῦθου. ἔστε μὲν γὰρ δὴ πάντες ὁ ἐν τῇ πόλις ἀδελφοί, ὡς φήσομεν πρὸς αὐτοὺς μυθολογούντες, ἀλλ' ὁ θεὸς πλάττων, δοσὶ μὲν ὑμῖν ἐκαλεῖ ἄρχειν, χρυσὸν ἐν τῇ γενέσει ἐξυνέμειν αὐτοῖς, διὸ τιμῶτατοι ἐσον· δοσὶ δ' ἐπικουρίᾳ, ἀργυρῷ· σύνθετον δὲ καὶ χαλκὸν τοὺς τε γεωργοὺς καὶ τοὺς ἄλλοις δημιουργοῖς. ἄτε σον ἐξυγγενεῖς δότες πάντες τὸ μὲν πολὺ ὑμῶν ἂν ὑμῖν αὐτοῖς γεννητέ, εἰστι δ' ὅτε ἐκ χρυσοῦ γεννηθεὶς ἄργυροι καὶ θ' ἀργυροῦ χρυσοῦν ἐγγονον καὶ τάλλα πάντα οὕτως ἢ ἄλλῃς. τοῖς οὖν ἄρχουσι καὶ πρῶτον καὶ μάλιστα παραγ- γέλλα ὁ θεὸς, ὅπως μποροῦσιν οὕτω φύλακες ἁγαθοὶ ἐσονται μη' οὕτω σφόδρα φυλάξουσι μηδὲν ὃς τοὺς ἐγκόνους, δ' τι αὐτοῖς τοῦτων ἐν ταῖς ψυχαῖς παραμέμμενται, καὶ εάν τε σφέτεροι ἐγγονοις ἐπάχαλκος ὁ ὑπονόηρος γένηται, μηδείν τρόπες κατελέσθωσιν, ἀλλ' τὴν τῇ φύσει προσηκούσαν τιμῆν ἀποδόντες ὅσον εἰς δημιουργοὺς ἢ εἰς γεωργοὺς, καὶ ἄν θ' ἐκ τούτων τοῦς ὑπόχρεος ἢ ὑπάργυρος φυγῇ τιμῆσατε ἀνάξιου τούτων μὲν εἰς φυλακὴν, τοὺς δὲ εἰς ἐπικουρίαν, ὡς χρυσόμοι οὕτος τότε τὴν τοῦν διαφθαρήναι, ὅταν αὐτὴν ὁ σύνθετος ἢ ὁ χαλκὸς φιλάξῃ. τούτων ὅπως οὖν τὸν μῦθον ὅπως ἂν πειθοῦσιν, ἔχεις τινὰ μηχανήν; Ὀδηγῶς, ἐφη, ὅπως γ' ἄ ν αὐτοὶ οὕτως ὅπως μέντι ἄν οἱ τούτων υἱεῖς καὶ οἱ ἔπαιτα οἱ τ' ἄλλοι ἀνθρώποι οἱ ὅστερον. Ἀλλ' καὶ τούτο, ἂν δ'
δέ, ει διν ήχοι προς τό μάλλον αὐτοῦς τής πόλεως τε καὶ ἄλληλον κύρευε; σχεδόν γάρ τι μανθάνω δέ λέγεις. καὶ τούτῳ μὲν δὴ ἐξε δητῆ ἄν αὐτῷ ἡ φήμη ἄγαγη· ἤμεῖς δὲ τούτου τοῦ γηγενεῖς ὁπλίσαντες προάγομεν ἤγουμένων τῶν ἀρχόντων. ἐλθότες δὲ θεασάσθων τῆς πόλεως ἔποιεν καλ-ελισταν στρατοπεδεύσασθαι, ὑπὲρ τούτοις δὲ ἐνδον μάλιστ' ἄν κατέχοιες, εἰ τις μὴ ἐθέλην τοῖς νόμοις πείθεσθαι, τοὺς τε ἔξωθεν ἀπαμόνησθαι, ὑπὸ τοὺς στρατόμοις ὠστερ λύκου ἧπει τοιμυνή τις λόγοι· στρατοπεδεύσασθαι δὲ, θύσαςτε οἷς χρῆ, εὐνάς ποησάσθων. ἡ πῶς; Οὕτως, ἔφη. Οὔκοιν τοιαύτας, οἷς χειμώνος τε στέγαι καὶ θέρους ἰκανώς ἐκεῖναι; Πῶς γὰρ οὖν; οἰκήσεις γάρ, ἔφη δοκεῖς ἦν λέγειν. Ναὶ, ἢ δ' ἐγώ, 416A στρατωτικάς γε, ἀλλ' οὖν κρηματιστικάς. Πῶς, ἔφη, αὖ τοῦτο λέγεις διαφέρειν ἐκεῖνον; Ἔγώ σοι, ἢ δ' ἐγώ, περάσομαι εἰπέων. δεινότατον γάρ πάντων καὶ αἰχμαλωτοῖς τοιούτων γε καὶ οὕτω τρέφειν κόνιας ἑπικύρω ἡμών ποιμνίων, ἄουτο ἕποτε ἀνακολουθήσαι ἢ λιμοῦ ἢ τίνος ἄλλου κακοῦ ἔθους αὐτοῦς τὸς κόσμος ἑπιχειρήσει τοῖς προβάτοις [κακο-ουργεῖται] καὶ ἀντὶ κυνών λύκως ὑμωθίεται. Δεινόν, ἢ δ' ὅσον; ἢ δ' οὖν; Οὔκοιν φιλακτέον παντὶ πρόπθε μὴ τοιούτων ἡμῶν οἱ ἐπίκουροι ποιήσωσι πρὸς τοὺς πολίτας, ἐπειδή αὐτῶν κρέατος ἔστων, ἀντὶ ἐμμαχών εὐμενῶν δεσποτάς ἀγρίως ἀφομοιωθῶσιν· Φιλακτέος, ἔφη. Οὔκοιν τὴν μεγάλην τῆς εὐλαβείας παρεσκευασμένον αὖ εἰν, εἰ τῷ ὡτί καλῶς πεπα-δεσμών εἰσίν; Ἀλλὰ μὴν εἰσὶ γ', ἔφη. Καὶ ἐγών εἰπὼν. Τοῦτο μὲν οὖν ἄξιον διαχυρίζεσθαι, ὁ φίλε Γλαύκων; δὲ μέντοι ἄρτι ἐλέγομεν, ἄξιόν, ὅτι δὲ αὐτοῖς τῆς ὀρθῆς τυχεῖν παιδείας, ἢτις ποτὲ ἔστων, εἰ μέλλοντι τὸ μέγιστον ἔχειν πρὸς τὸ ἤμοροι εἶναι αὐτοῖς τε καὶ τοῖς φιλακτομένοις ὑπ' αὐτῶν. Καὶ ὁρθάς γε, ἢ δ' ὅσο. Ἐπὶ τοῦν τῇ παιδείᾳ ταύτης φαίη ἄν τις νοῦν ἔχον δὲν καὶ τὰς οἰκήσεις καὶ τὴν ἅλλην οὕσιν τοιαύτην αὐτοῖς παρεσκευάσθαι, ἢτις μὴ τούς φιλάκας ὅς ἀριστότους εἶναι παύσοι αὐτοῖς, κακοουργεῖν τε μὴ ἐπαροί περὶ τούς ἅλλους πολίτας. Καὶ ἀληθῶς γε
φήσει. Ὄρα δὴ, εἰπὼν ἔγω, εἰ τοιῶθεν τινα τρόπον δεῖ ἀυτοῖς ζῆν τε καὶ οἰκεῖν, εἰ μᾶλλος τοιούτοι ἐσσωθαί· τρώγον μὲν οὖσιν κακτημένον μηδέμαν μηδένα ιδίαν, ἂν μὴ πᾶσα ἀνάγκη ἔπεται οἰκήσει καὶ ταμίαιον μηδέν ἐναι μηδέν τοιούτον, εἰς δὲ οὗ πᾶς ὁ βουλόμενος ἐστείλει· ὥσπερ ἐπιτήδεια, δοσὼν δέονται ἄνδρες ἀθληταὶ πολέμου σώφρονες τε καὶ ἄνδρείς, ταξιμένους παρὰ τῶν ἄλλων πολιτῶν δέχετε· Εὐθείᾳ μισθόν τής φυλακῆς τοσοῦτον, δοσὼν μήτε περιεῖναι αὐτοῖς εἰς τὸν ἐναυτόν μήτε ἐνδείν· φοιτῶντας δὲ εἰς ἔξωστία, ἀστερὸς ἐσσωτερευόμενος, κοντὴ τῆς χρυσοῦ δεῖ καὶ ἀργύρου εἰπέν τὰς αὐτοῖς ὅτι θείον παρὰ θείων οἶτε ἐν τῇ ψυχῇ ἔχουσι καὶ οὕτω προσθέονται τῷ ἀνθρωπεῖ, οὕτω δόντα τὴν ἐκείνην κτήσιν τῇ τοῦ θετοῦ χρυσοῦ κτῆσις ἐξωμγυνοῦντας μιαίνειν, διότι πολλά καὶ ἀνόστια περὶ τὸ τῶν ἄλλων 417α νόμισμα γέγονε, τὸ παρ᾽ ἐκείνοις δὲ ἀκρότατον· ἄλλα μόνοις αὐτοῖς τῶν ἐν τῇ πόλει μεταχειρίζονται καὶ ἀπεσχοῦν χρυσῷ καὶ ἀργύρῳ οὔθεμι, οὕτω δέ τὸν αὐτοῦ βροτόν οὐδὲ περιάψασθαι οὐδὲ πίναιν ἡ ἀργύρου οὗ χρυσοῦ. καὶ οὕτω μὲν σάφος τοῦ ἄν καὶ σάφος τῆς πόλεις ὑπότε δὲ αὐτὸς γῆς τε ἢδεν καὶ οἰκίας καὶ νομισμάτα κτήσονται, οἰκονόμῳ μὲν καὶ γεωργοῦ ἀντὶ φυλάκων ἔσσονται, διεστοὶ δὲ ἐχθροὶ ἀντὶ ἐξιμικάχων τῶν ἄλλων πολιτῶν γενήσονται, Β μισοῦντες δὲ δὴ καὶ μισοῦμενοι καὶ ἐπιβουλεύομενοι καὶ ἐπιβουλεύομενοι διάδοσιν πάντα τὸν βίον, πολὺ πλείω καὶ μᾶλλον διδότες τοὺς ἑνδὸν ἢ τοὺς ἐξουθέν πολεμίους, θέουντες ἢδη τοῦτο ἐγγύτατα ἀλέθρου αὐτοὶ τε καὶ ἡ ἄλλη πόλις. τούτων οὖν πάντων ἔνεκα, ἢ δὲ ἐγώ, φώμην οὕτω δεῖ κατεσκεύασθαι τοὺς φύλακας οἰκήσεως τε πέρι καὶ τῶν ἄλλων, καὶ ταῦτα νομοθετήσωμεν, ἡ μῆ; Πάνα γε, ἢ δέ θεῷ Ἡ Γλαύκων.
Καὶ ὁ Ἀθημάντος ὑπολαβὼν ὑπὸ σαφές, ὡς Ἐσκρατεῖ, ἀπολογήσας, τέλει ἔν τις ἐν φήν μή πάνυ τι εὐδαίμονας ποιεῖν τούτοις τούς ἄνδρας, καὶ ταύτα δι’ ἐαντούς, δι’ εἰς πέρι μὲν ἡ πόλις τῇ ἄλλητι, οἱ δέ μηδὲν ἀπολαύσωσιν ἁγαθών τῆς πόλεως, οὐ καὶ οἱ άυροῖς τις κατημένοι καὶ οἰκίας οἰκοδομοῦμενοι καλῶς καὶ μεγάλως, καὶ ταύταις πρέπουσαι κατασκευήν κτώμενοι καὶ θυσίας θεοῖς οἰκίας θύοντες, καὶ ἕνωσοντες, καὶ δὴ καὶ ἡ νῦν δὴ τῷ Ἑλευσί, ἐχωνὸν τι καὶ ἄργυρον κατημένοι καὶ πάντα ὑπάρχοντα ποιεῖται τό ἐμελλοντι μακάριας εἶναι; ἀλλ’ ἀπευθείας, φαίνε ὡς ὡσεὶ ἐπίκουροι μισθωτοὶ ἐν τῇ πόλει φαίνονται καὶ καθήσαθαι ὅποιον ἢ προῦροντες. Ναὶ, ἐὰν δ’ ἐγὼ, καὶ ταῦτα ὑπὸ ἐπιστοὺς καὶ ὅποιον πρὸς τῶν συνόλων λαμβάνοντες ὡσπερ οἱ ἄλλοι, ἐκεῖ οὐδὲν ἀποδημήσωσιν βούλωσιν οἶκας, έξοτε αὐτοὺς, οὐδ’ ἐναληφθείς, οὐδ’ ἀνάληκτοι, ἐκεῖ οὐ λιóstατοι, οὐδ’ ἀναλείποντας, οὐκ οἱ ἐν τῇ πόλεις δικοῦσιν εἶναι ἀναλείποντοι. ταῦτα καὶ ἄλλα τοιαῦτα συχνὰ τῆς κατηγορίας ἀπολείπεται. Ἀλλ’, ἐὰν δ’ ὡς, ἐν ἄλλω καὶ ταύτα κατηγορημένα. Τῇ οὖν δὲ ἀπολογησόμεθα, φήσε; Ναὶ. Τὸν αὐτὸν οἴμοι, ἐὰν δ’ ἐγὼ, πορευόμεθα εὑρήσωμεν, ὥς ἐγώμε, ἐν λεκτίᾳ. ἐφεύρεις γὰρ ὅτι βασιλεῦσιν μὲν ἐν οὐδὲν εἶπ, ἐν καὶ οὕτως οὐτοὺς εὐδαιμονίζομεν εἰσιν, οὐ μὴν πρὸς τούτῳ βλέποντες τὴν πόλιν οἰκίζομεν, ὡς ἐν τῇ ἡμᾶς ἐνος ἔσται διαφερόντως εὐδαιμονία, ἀλλ’ ὡς ὡς ὑπὸ τῆς μάλιστα ἐλθεῖν δικαίωσόν μη καὶ αὐτὸν τῇ κάκωσιν οἰκουμενὸν ἄδικαν, κατ’
δόντες δε κρίναι ἂν δ' ἀληλοῦμεν. νῦν μὲν οὖν, ὡς σ' οἴδομεν, τήν εὐδαίμονα πλάτοςμεν οὐκ ἀπολαβόντες ὀλύνους ἐν αὐτῇ τοιούτῳ τινάς τεθέντες, ἀλλ' ὅλην' αὐτίκα δὲ τήν ἄναντιν σκεφτόμεθα. ἄστερον οὖν ἂν ἐὰν ἡ ἡμᾶς ἀνδριάντας γράφοντας προσελθὼν τις ἔγειρε λέγων ὑπὲρ οὗ τοῖς καλλίστοις τοῦ ξέφω τά κάλλιστα φάρμακα προστίθεμεν—οἱ γὰρ ὀφθαλμοὶ καλλίστον ἐν οἷς ὀστρεῖρ ἐναληθμένοι ἦν ἄλλα μέλαν—, μέτριοι ἂν ἔδοκομέν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες Ω Δ' θυμάσιοι, μη ὅλου δεν ἡμᾶς οὖν καλοὺς ὀφθαλμοὺς γράφειν, ἂστε μηδὲ ὀφθαλμοὺς φαινεσθαι, μηδ' αὐτᾶ τάλλα μέρη, ἀλλ' ἄθρα ἐν τῷ προσήκοντα ἐκάστους ἀποδεδότες τὸ διὸν καλῶν ποιοῦμεν. καὶ δὴ καὶ νῦν μὴ ἀνάγκαζε ἡμᾶς τοιαύτην εὐδαίμονιν τὸν φίλαξι προσάπτειν, ἢ ἐκεῖνοι πᾶσιν μᾶλλον ἀπεργᾶσέται ή φίλακας. ἐπιστάμεθα γὰρ καὶ τούς γεωργοὺς Ε' ἐκοστίας ἀμφιστάντες καὶ χρυσῶν περιδέντες πρὸς ἡδονήν ἐργάζεσθαι καλεῖν τὴν γῆν, καὶ τοὺς κεραμεῖς κατακλύναντες ἐποδέξαμεν πρὸς τὸ πῦρ διαπινόντας τα καὶ εὐχουμένους, τὸν τριχὸν παραθέμενος, δοσὸν ἂν ἐπιθυμῶσι κεραμεῖσι, καὶ τοὺς ἄλλους πάντας τουσίτων τρόπω μακρίαν ποιεῖν, ίνα δὴ ὡς ἡ πόλις εὐδαίμονη. ἀλλ' ἡμᾶς μὴ οὕτω νοσθέτει· ὡς, ἂν σοι πειθόμεθα, οὐτε ὁ γεωργὸς γεωργὸς ἔσται οὕτε ὁ κεραμεὺς θεέται ὁ σκέφτεσθαι τῶν μὲν ἄλλων ἐλάττων λόγος· νευροφόραφοι γὰρ φαύλοι γενόμανοι καὶ διαφθαρέντες καὶ προσποιησάμενοι εἶναι μὴ δυντες τῶλα οἶδες ἔχουν σχῆμα, ἢ δὲ πόλις γίγνεται. ἀλλ' τῶν μὲν ἄλλων ἐλάττων λόγος· νευροφόραφοι γὰρ φαύλοι γενόμανοι καὶ διαφθαρέντες καὶ προσποιησάμενοι εἶναι μὴ δυντες τῶλα οἶδες ἔχουν σχῆμα, ἢ δὲ πόλις γίγνεται. ἀλλ' τῶν μὲν ἄλλων ἐλάττων λόγος· νευροφόραφοι γὰρ φαύλοι γενόμανοι καὶ διαφθαρέντες καὶ προσποιησάμενοι εἶναι μὴ δυντες τῶλα οἶδες ἔχουν σχῆμα, ἢ δὲ πόλις γίγνεται.
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...καὶ τούτοις καὶ τούτης φέλλακας ἔκαινο ἀναγκαστόν ποιεῖν καὶ παστίν, ὅπως δὲ τις ἔριστοι δημιουργοὶ τοῦ ἑαυτῶν ἔργου ἔσονται, καὶ τοῦς ἄλλους ἀπαντᾶς ἀσαίνοις, καὶ οὐτω ἐξουσίας τῆς τύλως αὐξανομένης καὶ καλῶς οἰκειομένης ἔτιῶν ὅπως ἐκάστους τοὺς ἔθνους ἡ φύσις ἀποδίδωσι τοῖς μεταλαμβάνεις εὐδαιμονίας. Ἐλλ', ἢ δ' ὅς, καλῶς μοι δοκεῖς λέγειν. Ἀρ' οὖν, ἢ δ' ἐγώ, καὶ τὸ τούτον ἀδελφόν δάξω σοι δικρῖνος λέγειν; Τί μάλιστα; Τοὺς ἄλλους αὐτοὺς δημιουργοὺς σκόπει εἰ τάδε διαφθείρα, ἀλλη καὶ κακοῖς γίγνεσθαι. Τὰ τοῖα δὴ ταῦτα; Πλοῦτος, ἢν δ' ἔγω, καὶ πενία. Πῶς δὴ; Ὅλες πλουτίσεις χυτρεῖς δοκεῖ σοι ἢν θελήσην ἐπιμαλεσθῆναι τῆς τέχνης; Ὀδηγῶς, ἐφα. Ἀργὸς δὲ καὶ ἀμέλης γενήσεται μᾶλλον αὐτοῦ αὐτῷ; Πολὺ γε. Οὐκάκων χυτρεῖς γίγνεται; Καὶ τούτο, ἐφη, πολὺ. Καὶ μὴν καὶ ὅργανα γε μὴ ἔχων παρέχεσθαι υπὸ πενίας ἢ τὸ ἄλλο τῶν εἰς τὴν ἐτέχνην τὰ τοῦ ἔργα πονηρότερα ἐργάσεται καὶ τοὺς νεκρές ἢ ἄλλους οὓς ἂν διδάσκῃ χεῖρους δημιουργοὺς διδάσκεται. Πῶς δ' οὖ; Ὡς' ἀμφοτέρως δὴ, πενίας τε καὶ πλούτους, χεῖρον μὲν τὰ τῶν τεχνῶν ἔργα, χεῖρος δὲ αὐτοῦ. Φαινεῖται. Ἐγερὰ δὴ, ὡς δουκεῖ, τοῖς φύλαξιν σφηκαμέναι, δ' παντὶ τρόπῳ φυλακτέον ὅπως μὴν τοῦτος λήσετε ἐν τῆς πόλει παραβύνετε. Ποιὰ 422α ταῦτα; Πλοῦτός τε, ἢν δ' ἐγώ, καὶ πενία, ὅσ τούτων τροφῆν καὶ ἀργιάς καὶ νεοτερισμοῦ ποιοῦντος, τοῦ δὲ ἀνελευθεριαν καὶ κακοεργίαν πρὸς τοῦ νεοτερισμοῦ. Πάνυ μὲν οὖν, ἐφη, τόδε μέντοι, δ' Σωκράτης, σκόπει, πῶς ἡμῖν ἢ πόλεις οἷα τ' ἐσται πολέμων, ἐπειδὰν χρήματα μὴ κεκτημένη ἢ, ἄλλως τε κἀν πρὸς μεγάλην τα τοῦ πλουσίαν ἀναγκασθῇ πολεμέων. Δῆλον, ἢν δ' ἐγώ, ὅτι πρὸς μὲν μιᾶν χαλεπότερον, πρὸς δὲ ὁ δὲν τοιαύτας βάζειν. Πῶς εἰπεῖς; ἢ δ' ὅς. Πρῶτον μὲν ποι, αἰτοῦ, ἢ δ' ἔρχεσθαι, ἀρα οὐ πλουσίους ἀνθράκας μαχοῦμαι αὐτοῖς ἐντες πολέμου ἀθληταί; Ναὶ τούτο γε, ἐφη. Τί οὖν, ἢν δ' ἐγώ, δ' Ἀδελμαντε; εἰς πύκνης ὅτι οἶλον τα κάλλιστα ἐπὶ τοῦτο παρευσκευαμένος δυνῶς μὴ πύκναιν, πλουσίου δὲ καὶ πλούσιον, οὐκ ἂν δοκεῖ σοι ἐπὶ μᾶχεσθαι; Οὔκ ἂν δειος,
εφε, ἀμα γε. Οδ' εἰ δεξή, ἣν δ' ἐγώ, ὑποφεύγοντι τὸν πρώτον ἀλ προσφέρομεν ἀναστρέφοντα κρούειν, καὶ τούτῳ ποιοὶ πολλάκις ἐν ἥλιῳ τε καὶ πνεύμα; ἀρα γε οὐ καὶ πλέουσις χερῶσαι τὸν τοιοῦτον τὸ τοιοῦτος; 'Αμέλει, ἕφθη, οὖν ἂν γένοτο θαυμαστὸν. Ἀλλ' οὖν οἱ τικτικῆς πλέον μετέχειν τοὺς πλούσιους ἐπιστήμῃ τε καὶ ἐμπερίᾳ ή πολεμικῇς; 'Εγὼγ', ἕφη. 'Ραδιές ἃρα ἢμῖν οἱ ἂλληται ἐκ τῶν εἰκότων διπλασίους τε καὶ τριπλασίους αὐτῶν μαχοῦνται. Συγχωρήσομαι σοι, ἕφη δοκεῖς γὰρ μοι ὀρθῶς λέγειν. Τι δ', ἂν δ' προσβείνεις πέμψαντες εἰς τὴν ἑτέραν πόλιν τάληθε ἐκπωσιν, ὅτι Ἡμεῖς μὲν οὖν χρυσῷ οὐδ' ἀργυρῷ χράμεθα, οὐδ' ἢμῖν θέμα, ἡμῖν δ' εὐμαθήσαντες οὖν μεθ' ἢμῶν ἔχετε τα τῶν ἑτέρων; οὐ τινὰς ἀκούσαντας θαυτὰ αἰρήσετε τοὺς πολεμεῖν στρατεύεις τε καὶ ἱσχυοῖς μᾶλλον ή μετά κυνῶν προβάτως πλοῦσι τε καὶ ἀπαλοῖς; Οὐ μοι δοκεῖ. ἂλλ' ἔαν εἰς μιᾶν, ἕφη, καὶ πόλιν εὐπαθρουσίᾳ τα τῶν ἄλλων χρήματα, δρα μή κυνικῶν φέρῃ τῇ μή πλουτοφησί. Εὐδαίμων εἰ, ἢν δ' ἐγὼ, ὅτι οἷον ἡμίν εἶναι ἄλλην τινὰ προσεπείν πόλιν ή τὴν τοιαύτην οἶναι ἢμεῖς κατεσκευάζομεν. Ἀλλὰ τι μὲν; ἕφη. Μεθύοντες, ἢν δ' ἐγὼ, χρῆ προσαγορεύειν τὰς ἄλλας εἰκάστη γὰρ αὐτῶν πόλεις εἰσὶν πάμπολλαι, ἄλλ' οὐ πόλεις, τὰ τῶν παιζόντων. δύο μὲν, καὶ ὅτι οὖν ή, πολεμία ἄλληθα, ἢ μὲν πεντήκοντα, ἢ δὲ πλούσιοι: τούτων δ' ἐν ἐκάτερα πάνω πολλαί, αἰς ἔαν 4234 μὲν ὁμι προσφέρῃ, παντὸς ἀράκης, ἡμῖν δ' ὂς πολλάς, εἰσὶν τὰ τῶν ἑτέρων τοῖς ἑτέρως χρήματα τε καὶ δύναμις ή καὶ αὐτούς, εὐμμάχοις μὲν ἀλλ' πολλοῖς χρήσει, πολεμίους δ' ὀλίγους. καὶ ἔας ἂν ἣν τὸν χρήσεις, οὔτως ἑστατω, ὅτι τῷ εὐδοκιμέον λέγει, ἅλλ' ὅτι ἂλθος μεγίστη, καὶ ἂν μόνον ή χιλίον τῶν προπαλεμονῶν οὖτοι γὰρ μεγάλῃ πόλιν μιᾶν οὖν ἐπίδεικνυοι ἐν ἐν ἐπιστήμῃς, δοκούσας δέ πολλάς καὶ πολλαπλασίας τῆς πτηκαύσης. ἄλλως οὖν; Οὐ μαί τῶν Δ' ἕφη.

Οὐκοῦν, ἢν δ' ἐγὼ, ὅπως ἂν εἰ ἢ καλλιστοὶ ὅροι τοῖς
καὶ ήλθή ὁ θόνη δύνην χαίρειν ἀφοφασισμένους τὴν ἄλλην χαίρειν ἄν. Τίς, ἔφη, ὅρος; Οἶμαι μέν, ἢν δ’ ἐγὼ, τόνδε μέχρι οὗ ἢν ἢ δύνη αὐτὸν ἔκαμ, πέρα δὲ μὴ. Καὶ καλῶς γ’, ἔφη. Οὐκοῦν καὶ τούτο αὖ ἄλλο πρὸς ταῖς φύλαξι προστάξουμεν, φιλάττειν παντὶ τρόπῳ ὅπως μήτε σμικρά ή τόλμη ἐσται μήτε μεγάλη δοκοῦσα, ἀλλὰ τις ἱκανὴ καὶ μᾶ. Καὶ φαιλὸν γ’, ἔφη, ὅσος αὐτοὶς προστάξουμεν. Καὶ τούτῳ γε, ἢν δ’ ἐγὼ, ἢ τεσσαράς τοῖς πρὸς τῷ πρόσθεν ἐπεμνήσθημεν λέγοντες ὡς δείκτη, ἢν τῆς ψυχῆς τῆς φαύλου εἴκοσι γένηται, εἰς τοὺς ἄλλους αὐτῶν ἀποτύπωσιν, διὰ τοῦτον ἄλλον σπουδαῖον, εἰς τοὺς φύλακας. Τούτο δ’ ἐβούλετο δηλοῦν, δι’ ἂν καὶ τοὺς ἄλλους πολίτας, πρὸς τε πένθει, πρὸς τοῦτο ἔν τοῖς ἐκαστὸν ἔργον δει κομίζειν, ὅπως ἄν ἐν τῷ αὐτοῦ ἐπιτηδεύου ἐκαστὸς μή τολμῆται, ἀλλὰ εἰ γίνεται, καὶ αὐτῷ δὴ ἐξεμπαινεῖ, μὴ τολμῶσιν μὴ φύται, ἀλλὰ μὴ τολμῆτε. "Εστι γὰρ, ἔφη, τοῦτο ἐκέννεσεν σμικρότερον. Οὕτως, ἢν δ’ ἐγὼ, ἢ ἄγαθε Ἀδελμάντα, ὡς διδάσκειν τὸν τοῖς εἰς τὰ ὅταν τολμᾶ καὶ μεγάλα αὐτοῖς προστάτησον ἄλλα πάνταν φαύλα, ἢν τὸ λεγόμενον ἐν μέγα φυλάττωσι, μᾶλλον δ’ ἀντὶ μεγάλου ἵκανόν. Τῇ τούτῳ; ἔφη. Τὴν παιδείαν, ἢν δ’ ἐγὼ, καὶ τροφῆν. ἢν γὰρ ἐπὶ παιδεύουσιν μέτριοι ἄνδρες γίνονται, πάντα ταῦτα ῥαδίως διάφυγον, καὶ ἀλλὰ γε διὰ τῆς ἁμείς παραλείπομεν, τὴν τε τῶν γυναικῶν κτῆσιν καὶ γάμων 424Α καὶ παιδοποιίας, ὅτι | δι’ τούτα κατὰ τὴν παροιμίαν πάντα δὲ τὰ μάλιστα κοίνὰ τὰ φίλων ποιεῖσθαι. 'Ορθότατα γὰρ, ἔφη, γίγνοντ’ ἄν. Καὶ μὴν, εἰπον, πολιτείᾳ ἐν περ ἄταξι ὅρμησιν εἰ, ἐνεχθεῖται ὅσπερ κύκλος αὐξανόμενος. τροφῆ γὰρ καὶ παιδείας χρηστῆς σωζόμενη φύσεως ἀγαθὰς ἐμποιεῖ, καὶ ἀν δύο φύσεως χρηστῶν τοιούτης παιδείας ἀντιλαμβάνομαι ἐπὶ βελτίων τῶν προτέρων φύνηται, εἰς τὴν τάλλα καὶ εἰς τὸ γινόμεν, ὅσπερ καὶ ὑπὸ τὸν ἄλλον εἶσοι. Εἰκὸς γ’, ἔφη. Ὄμεν τοίνυν διὰ βραχέως ἐπετέλευν τοῦτο ἀνθετεύον τοίς ἐπιμελητῆς τῆς πόλεως, ὅπως ἢν αὐτοῦς μὴ λάβῃ διαφθαρεῖν ἄλλα παρὰ πάντα αὐτὸ
φιλάττωσι, τό μή νευτερίζων περι γυμναστικήν τε καὶ μουςικήν παρὰ τὴν τάξιν, ἀλλ' ὡς οἶνον τε μάλιστα φιλάττων, φοβουμένους ὅταν τις λέγῃ ὡς

τὴν ἀδικὴν μᾶλλον ἐπιφρονέουσαν ἀνθρώποι,

ἔστις αἰείδοντεσσε νεωτάτη ἀμφιπληκταί, μὴ τολλάκις τὸν ποιητὴν τις σῆται λέγειν οὐκ ἄσματα νέα ἀλλὰ τρόπον φόβος νέον, καὶ τοῦτο ἐπιτην. δει δ' οὗτ' ἐπαινεῖ τὸ τοιοῦτον οὕτε ὑπολαμβάνει. ἐδῶς γὰρ καὶ ἄνυσικὴς μεταβάλλειν εὐλαβητέον ὡς ἐν δεικτῇ κινδυνεύοντα γὰρ κινοῦσαι μουσικῆς τρόποι ἀλλ' πολιτικῶν νόμων τῶν μεγίστων, ὡς φησόι τε Δαμών καὶ ἐγὼ πεθομεί. Καὶ ἐμὲ τοῖνυν, ἔφη ὁ Ἀδελμάντος, θεὶ τῶν πεπασμένων. Τὸ δ' ὁ

φιλακτήριον, ἢν δ' ἐγώ, ὡς ὅικεν, ἑνταῦθα ποίον ὕπειρον ὑπερβαίνει πρὸς τα ἤθη τε καὶ τὰ ἐπιτηθεῖματε· ἐκ δ' οὗτον εἰς τὰ πρὸς ἀλλὴλους ἐμπολλακαί μείζων ἐκβαίνει, ἐκ δ' δέ τῶν ἐμπολλακῶν ἐρχεται ἐπὶ τῶν νόμων καὶ πολιτείας οὖν πολλῇ, ἐ

ἀκρατεῖε, ἀσέλγειᾳ, ἔως ἃν τελευτᾶτα πάντα ἴδια καὶ
dημοσίᾳ ἀνατρέψῃ. Εἰπεν, ἢν δ' ἐγὼ· οὕτω τοῖν ἔχει; ἄκος
dοι, ἔφη. Οὐκόσι δ' ἐξ ἀρχῆς ἐλέγομον, τοῖς ἡμετέροις παισὶν ἐννομοτέρου εὐθὺς παιδιᾶς μεθεκτέον, ὅς παρανόμου γιγαντίες αὐτῆς καὶ παῖδων τοιοῦτων ἐννομοί τε καὶ στουδαλοῖς ἐξ

αὐτῶν ἀνδρας αἰξάνασθαι ἄθυνατον δν; Πῶς δ' οὔχ; ἔφη. 425Α

"Οταν δή ἄρα καλὸς ἀρξάμενοι παιδεῖ παιδεῖ εὐνομίαν διὰ

ἡς μουσικῆς εἰσέδεοντο, πάλιν τοιοῦτον ἡ ἐκεῖνος εἰς

πάντα ξυνέστει τε καὶ αἰξεί, ἑπανορθοῦσα εἰ τε καὶ πρότερον

τῆς πόλεως ἐκείνο. Ἀληθεῖ μέντοι, ἔφη. Καὶ τὰ σμικρὰ

ἄρα, εἶπον, δοκοῦντα εἶνα νόμοιμα ἐξευρίσκοντον οὕτω, ὧς

πρότερον ἀπαλλυσαν πάντα. Ποία; Τὰ τοιαῦτα σγαῖς τε

τῶν νεωτέρων παρὰ προσβυτέροις, ὡς πρέπει, καὶ κατακλύσεις

καὶ ὑπαναπάστασες καὶ γονέων θεραπεῖς, καὶ ουράς γε καὶ
άμπεχόνας καὶ ὑποδέσεις καὶ δλον τὸν τοῦ σώματος σχημα-
τισμὸν καὶ τάλλα δοσα τοιαύτα. ἢ οὐκ οἶε; Ἔγινε. Νο-
μοθέτευν δ' αὐτὰ οἴμαι εἴσης; οὔτε γάρ ποιν γίνεται οὔτ' ἀν
μείναιν λόγῳ τε καὶ γράμματα νομοθετήκεντα. Πῶς γάρ;
Κυθνενέα γοῦν, ἢ δ' ἐγώ, δ' Ἀδείμαντε, ἐκ τῆς παιδείας
c δοτοι καὶ τις δρμήσῃ, τοιαύτα καὶ τά ἐπόμενα ἀναι. ἢ οὐκ
ἀδί τὸ δρομον δν δρομον παρακαλεῖ; Τί μην; Καὶ τελευτῶν
ή, οἴμαι, φαίμεν ἀδὶ εἰς ἐν τε τέλεον καὶ νεανικὸν ἀποβαίνειν
αὐτὸ ἢ ἀγαθὸν ἢ καὶ τοιαύταν. Τί γάρ οὐκ; ἢ δ' ἢ
'Εγώ μὲν τοίς, εἰπον, διὰ ταῦτα οὐκ ἂν ἦν τοιαύτα ἐπιχαρήσαμι
νομοθετεῖν. Εἰκότως γ', ἐφη. Τί δὲ, δ' πρὸς
θεών, ἐφην, [τάδε] τὰ ἀγοραία ἐμβολαίων τε πέρι κατ' ἄγορὰν
ἐκαστός δ' πρὸς ἄλλης ἐμβαλλόντων, εἰ δὲ βούλει, καὶ
D χαροτεχνικῶν περὶ ἐμβολαίων καὶ λοιδοριμῶν καὶ αἰκίας καὶ
δικῶν λήξεως καὶ δικαστῶν καταστάσεως, καὶ εἰ που τελῶν
τινος ἢ πράξεις ἢ θέσεις ἀναγκαῖοι εἰσαν ἢ κατ' ἄγορας ἢ
λίμνας, ἢ καὶ τὸ πάμπταν ἀγορανομικὰ ἄτα ἢ ἀνυφομοικὰ
ἡ ἐλλεμνικὰ ἢ δοσα ἄλλα τοιαύτα, τοῦτον τολμήσαμεν τι
νομοθετεῖν; 'Διὰ' οὐκ ἰξίων, ἐφη, ἀνδρας καλοὶς κάγαθοὶς
E ἐπιτάτταν τά πολλά γάρ αὐτῶν, ὥσα δὲ οὐμοθετήσασθαι,
βαθὸς ποι εὐρίστους. Ναλ, δ' φοιλε, εἰπον, ἐὰν γε
θεῶς αὐτοῖς διδὸν ἀντιπροσώπων τῶν νόμων ἃν ἐμπροσθὰν διήθησαν.
Εἰ δὲ μὴ γε, ἢ δ' δὲ, πολλά τοιαύτα τιθέμενοι ἂν καὶ ἐπανορ-
θοῦμεν τῶν βίων διατελόσασθον, οἴμουν. ἐπιλήφθην τοῦ
βελτίωτον. Δέγας, ἐφην ἐγώ, βιῶσεται τοὺς τοιόυτους ἄσπερ
τοὺς κάμνοντάς τε καὶ οὐκ ἰδίοντάς ὑπὸ ἀκολασίας ἐκβήνω.
428Δ πανηγίς διαίτης. Πάνιν μὲν οὖν. Καὶ μην ἀποι γε χαριτ-
τως διατελοῦσιν. ιατρεύμενοι γάρ οἴδην περαινοῦσιν, τλήν γε
ποικιλότερα καὶ μᾶξω ποιοῦσι τὰ νοσήματα, καὶ ἄλι
ξοντες, εὰν τις φάρμακον ἐμβολεύσῃ, ὑπὸ τοῦτον ἐστὼλη
γινέται. Πάνιν γάρ, ἐφη, τῶν οὕτω καμνῶν τὰ τοιαύτα πάθη.
Τί δὲ; ἢ δ' ἐγὼ τὸδε αὐτῶν οὐ χαρίζων, τὸ πάντων ἐχθριστὸν
ηγεῖσαν τὸν τάληῃ λέγοντα, ὧτι πρὶν ἀν μεθοῦν καὶ ἐμπ-
B πλάμενος καὶ ἀφροδισιάζων καὶ ἀργῶν παύσηται, οὔτε φάρ-
μακά οὖτε καύσεις οὔτε τομαὶ οὖθ᾿ ἂδ ἐπραβαί ἄυτὸν οὖθ᾿ περὶπταὶ οὔθ᾿ ἄλλο τῶν τοιούτων οὖθ᾿ ὁνήσει; Οὐ πάνω χαρίζειν, ἡφι τὸ γὰρ τῷ εὖ λέγοντι χαλεπαίνων οὐκ ἔχει χάριν. Οὐκ ἐπανέπτης ἐλ. ἡφιν ἐγὼ, ὡς ξυκαῖς, τῶν τοιούτων ἄνδρῶν. Οὐ μέντοι μὰ Δία. Οὐθ᾿ ἄν ἡ πόλις ἄρα, ὅπερ ἄρτι ἰδέομεν, ἐλ. τοιοῦτον τοιῇ, οὐκ ἐπανέπτη. ἦ οὐ φαίνονταί σοι ταῦταν ἐργάζεσθαι τούτους τῶν πόλεων δεῖ τι κακὸς πολιτεύομαι προαγορέουσι τοῖς πολλαῖς τὴν μὲν κατάστασιν τῆς πόλεως δεῖ κη κινεῖν, ὡς ἀποθανομένους ὅσ ἂν τούτο δρᾷς ὅσ δ᾿ ἂν σφάζω οὖθ᾿ πολιτευομένους ἥδιον θεραπεύῃ καὶ χαρίζῃ ὑποτρέχων καὶ προγιγνώσκων τὰς σφετέρας βούλησις καὶ ταῦτας δεινὸς ἢ ἀποπληροῦν, οὕτως ἄρα ἀρά ἀγαθὸς τὸ ἔσται ἄνηρ καὶ σοφὸς τὰ μεγάλα καὶ τιμή- σεται ὑπὸ σφάων; Ταῦταν μὲν οὖν, ἡφι, ἔμοιγε δοκοῦσι δρᾶν, καὶ οὖθ᾿ ὑποστοιοῦ ἐπανῶ. Τι δ᾿ αὖ, τοὺς θελοντας θερα- πεύους τὰς τοιαύτας πόλεις καὶ προβομομένους οὐκ ἄγασι τῆς ἄνδρειας τε καὶ εὐχερείας; Ἡγηγο, ἡφι, πλὴν γι’ ὅσοι ἐξεκτάτηται ὡς αὐτῶν καὶ οἶον τῇ ἀληθείᾳ πολιτικῷ εἶναι, δι’ ἐπαινοῦνται ὑπὸ τῶν πολλῶν. Πῶς λέγεις; οὐ συγγνώσκεις, ὃς ἂν ἐγὼ, τοῖς ἄνδρασι; ὃς οἷον εἴδε τ’ εἶναι ἄνδρι μὴ ἐπισταμένοι μετρεῖν, ἐνέργειν τοιούτων πολλῶν λεγόντων ὅτι τετράπτηχος ἦστιν, αὐτὸν ταῦτα μὴ ἦγεύσθαι περὶ αὐτῶν; Ε ὅσικ δ᾿ ἡφι, ταῦτα γε. Μὴ τοινῦ πολέμανε’ καὶ γὰρ ποῦ εἰσὶ πάντων χαριστατοί οἱ τοιοῦτοι, νομοθετοῦντες τι τὸ νῦν διήλθομεν καὶ ἐπαινορεύοντες αἰτι οἴομεν τι πέμπασ εὕρη- σειν περὶ τὰ ἐν τοῖς ἐξιμβολοῖς κακογρήματα καὶ περὶ ἀν’ ὑπὸ ἢ ἡ ἐγὼ ἔλεγον, ἀγνοοῦντες ὅτι τῷ ἄντ’ ὅπερ Ἡδραν τέμνουσιν. Καὶ μὴν, ἢ ἡφι, οὐκ ἀλλὸ τι γε ποιοῦσιν. Ἡγηγο 427Α μὲν τοινῦ, ἢ ἂν ἐγὼ, τὸ τοιοῦτον εἶδος νόμων περὶ καὶ πολι- τείας οὖν ἐν κακῶς οὖν ἐν εὐ πολιτευμένῃ πόλει θαμὴν ἂν δεῖν τὸν ἀληθινὸν νομοθέτην πραγματεύοσθαι, ἐν τῇ μὲν ὅτι ἀνωφελῆ καὶ πλεῖον οὖθ᾿, ἢ δὲ τῇ δη τὰ μὲν αὐτῶν κἀν ὀστρούν εὕροι, τὰ δὲ ὅτι αὐτόματα ἐπεισὶν ἢ τῶν ἐμπροσθεν ἐπιθετευμάτων.
Τί οὖν, ἐφη, ἕτε ἄν ἡμῖν λοιπὸν τῆς νομοθεσίας ἐκή; Καὶ ἐγὼ εἶπον ὅτι Ἡμῖν μὲν οὐδὲν, τῷ μὲντοι Ἀπόλλων τῷ ἐν Δελφοῖς τὰ τε μέγιστα καὶ κάλλιστα καὶ πρῶτα τῶν νομοθετημάτων. Τὰ ποιεῖ; ἢ δὲ Ἰερών τε Ιδρύσεως καὶ θυσίαι καὶ ἀλλαὶ θεῶν τε καὶ θαμάνων καὶ ἡρώων θεατεύει, τελευταίοι τὰ τισάντων τις θηκαί καὶ διὰ τοὺς ἅκη διὰ ὑπηρετοῦντας ἄλοιπες αὐτοὺς ἔχαν. τὰ γὰρ δὴ τοιαῦτα οὔτ' ἐπιστάμεθα ἢμεῖς οἰκίζοντές τε πόλιν οὐδεὶς ἄλλως παισμέθα, ἦν νῦν ἔχωμεν, οὐδὲ ἄργησμέθα ἐξηγητῇ ἄλλῃ ἢ τῷ πατρὶῳ οὕτως γὰρ δήποτε ὁ θεὸς περὶ τὰ τοιαῦτα πάσιν ἀνθρώποις πάρτιον ἐξηγητῇ ἐν μέσῳ τῆς γῆς ἐπὶ τού ὀμφαλοῦ καθήμενος ἐξηγεῖται. Καὶ καλῶς γ', ἐφη, λέγας· καὶ ποιητών οὖσαν

Δ 'Ωκιμενή μὲν τοῖνοι, ἢν δ' ἐγώ, ἤδη ἂν σοι ἐκή, ὅ ταῦτα Ἀρίστωνος, ἢ πόλις τὸ δὲ δὴ μετὰ τούτου σκύπτει ἐν αὐτῇ φῶς ποθὲν πορεύσαμες ἢκανόν αὐτός τε καὶ τὸν ἄδελφον παρακάλει καὶ Πολέμαρχον καὶ τοὺς ἄλλους, ἦν πως ἔδωκαν τού ποτ' ἢν δ' ἡ δικαιοσύνη καὶ ποτ' ἡ ἄδικαια, καὶ τὰ ἄλληλους διαφέρετον, καὶ πότερον δὲ κεκτηθεῖται τὸν μέλλοντα εὐδαιμόνα εἶναι, ἦν τε λανθάνῃ ἦν τε μὴ πάντας θεοὺς καὶ ταύτας αἴτει. Οὐδὲν λέγεις, ἐφη ὁ Γλαύκων· σοὶ γὰρ ὑπεύχον ἔπηκεν, ὡς αὐξ ἐπικαὶ σοὶ ἄν μὴ σοι βοηθῶν δικαιοσύνη εἰς δύομιν παντὶ τρόπῳ. Ἀληθῆ, ἐφην ἐγώ, ἐπομενόσκεις, καὶ ποιητών μὲν γε οὕτω, χρή δὲ καὶ ἡμᾶς ξυλαμβάνειν. Ἀλλ', ἐφη, ποιήσωμεν οὕτω. Ἐλπίζω τοῖνοι, ἢν δ' ἐγώ, εὑρήσων αὐτὸ ἄδει. οἴμαι οὖν τὴν πόλιν, ἐπερ ὅρις γε φύσει, τελεῖσις ἀγάθην εἶναι. Ἀνάγκη, ἐφη. Δῆλον δὲ ὅτι σοφῇ τ' εἴστι καὶ ἄνδρεια καὶ σώφρον καὶ δικαια. Δῆλον. Ὅκουν δ' τι ἂν αὐτῶν εὑρέσωμεν ἐν αὐτῇ.

428a τὸ ὑπόλοιπον ἦσται τὸ οὐχ εὑρήσομεν; Τί μὴν; Ἔστων τοῖνοι ἄλλως τιγῶν τετάρτων, εἴ ἐν τι ἔχτομεν αὐτῶν ἐν ὑποψεῖ, ὡστε πρῶτον ἐκεῖνο ἐγνώμεν, ικανῶς δὲ ἄχει ἕμι, εἴ δὲ τὸ τρίτα πρῶτον ἐγνώρισαμεν, αὐτῷ ἂν τούτῳ ἐγνώμενο τὸ ἔκπτομεν' δῆλον γὰρ ὅτι οἷκ ἄλλο ἐτι ἢν τὸ ὑπολοιπόν. Ἐρμος, ἐφη, λέγεις. Ὅκουν καὶ περι
τούτων, ἐπειδὴ τέταρτα δυντα τυχάνα, ὧσαύτως ζητητέον; Δήλα δή.

Καὶ μὲν δὴ πρῶτον γε μοι δοκεῖ ἐν αὐτῷ κατάδηλον εἶναι ἢ σοφία καὶ τί ἄτοπον περί αὐτῆς φαίνεται. Τί; ἢ δ’ ὅσα. Β. Ὁ Ἴον τῷ ὑποτί δοκεῖ μοι ἢ πόλις εἶναι ἢ διήλθομαι εὐβουλος γὰρ, οὕτως; Ναλ. Καὶ μὴν τούτῳ γε αὐτῷ, ἢ εὐβουλία, δήλον ὅτι ἐπιστήμη τις ἔστιν οὐ γάρ ποι ἡμεῖς ἀμαθία ἢ ἄλλ’ ἐπιστήμη εἰ βουλεύονται. Δήλον. Πολλαὶ δὲ γε καὶ παντοδαπαὶ ἐπιστήμαι ἐν τῇ πόλις εἶσον. Εἰς γάρ οὖ; Ἄρ’ οὖν διὰ τὴν τῶν τεκτόνων ἐπιστήμην σοφή καὶ εὐβουλος ἢ πόλις προσφητεία; Οὐδαμῶς, ἔφη, διὰ γε ταύτην, ἀλλὰ τεκτόνικη. Οὐκ ἄρα διὰ τὴν ὑπὲρ τῶν ἕμπινων σκειών ἐπιστήμην βουλευομένην, ὅσ ἐν ἦκοι βέλτιστα, σοφῆ κλητέα πόλεως. Οὐ μέντοι. Τί δὲ; τὴν ὑπὲρ τῶν ἐκ τοῦ χαλκοῦ ἢ τινα ἄλλην τῶν τοιούτων; Οὔθ’ ἂντινον, ἔφη. Οὔθ’ τὴν ὑπὲρ τοῦ καρποῦ τῆς γενέσεως ἐκ τῆς γῆς, ἀλλὰ γεωργική. Δοκεῖ μοι. Τί δέ; ἢν δ’ ἐγὼ: ἑστι τὰς ἐπιστήμην ἐν τῇ ἄρτι ἐφ’ ἡμῶν οἰκονομίαν παρὰ τοῖς τῶν πολιτῶν, ἢ οὐχ ὑπὲρ τῶν ἐν τῇ πόλει τινὸς βουλεύεται, ἀλλ’ ὑπὲρ αὐτῆς ἄλης, δέντια τρόπον αὐτὴ τε πρὸς αὐτὴν καὶ πρὸς τός ἄλλας πόλεως ἄριστον; ἄν ὁμιλοῖ; Ἐστι μέντοι. Τίς, ἔφην ἐγὼ, καὶ ἐν τίσιν; Αὐτὴ, ἢ δ’ ὅσ, ἢ φυλακική, καὶ ἐν τούτως τοῖς ἄρχουσιν οὐς νῦν δὴ τελέως φύλακας ἀνομάζομαι. Διὰ ταύτην οὖν τὴν ἐπιστήμην τί τὴν πόλιν προσαγορεύεις; Σοφίον, ἔφη, καὶ τῷ ὑποτί σοφῆν. Πότερον [οὖν], ἢ δ’ ἐγὼ, ἐν τῇ πόλει οἷς ἡμῖν χαλκέας πλείους ἐνεσεθαί ἢ τοὺς ἐλθοντοὺς φύλακας τούτους; Πολὺ, ἔφη, καὶ χαλκέας. Οὐκοῦν, ἔφην, καὶ τῶν ἄλλων, δοσι ἐπιστήμαι ἔχοντες ὁμοίωσαί τινες εἰναι, πάντων τούτων οὕτω διδακτον ὡς ἄλγιστοι; Πολὺ γε. Τῷ συμποτατίῳ ἄρα ἔθει καὶ μέρει ἔστι καὶ τῇ ἐν τούτῳ ἐπιστήμῃ, τῷ προστάτῳ καὶ ἄρχοντι, δὴ σοφῆν ἀν εἴη κατὰ φύσιν οἰκονομίας πόλεως καὶ τούτο, ὡς οἰκείες, φύσει ἄλγιστον γίγνεται | γένος, ὃ προσήκει 429α ταύτης τῆς ἐπιστήμης μεταλαγχάνειν ἢ μόνην δεῖ τῶν
διελθον ἐπιστημῶν σοφίαν καλείσθαί. Ἐλπιδοφορεῖτα, ἔφη, λέγει. Τούτο μὲν δὴ ἐν τῶν τεττάρων οὐκ οἶδα ὅτινα τρόπον εἰρήκαμεν, αὐτὸ τε καὶ ὅπου τῆς τολῶς ἱδρυται. Ἐμοίγ' οὖν δοκεῖ, ἔφη, ἀποχράντως εὐφήθοι.

'Αλλὰ μὴν ἀνδρεῖα γε αὐτῆ τε καὶ ἐν ὧν κεῖται τῆς τολῶς,

θ' ὑ τοιαύτη κλητέα ἡ τολίς, οὐ πάνω χαλεπόν ἰδεῖν. Πάντες δὲ;

Τῆς δὲ, ἢν δ' ἔγε, εἰς ἄλλο τι ἀποβλέψας ἢ διαλῆγ

β ἢ ἀνδρείαν πόλιν εἴποι ἄλλ' ἢ εἰς τούτο τὸ μέρος, δ' προ-

πολεμεῖ τε καὶ στρατεύεται ὑπὲρ αὐτῆς; Οὐδ' ἂν εἰς, ἔφη,

εἰς ἄλλο τι. Οὐ γάρ, οἷμαι, εἶπον, οὐ γε ἄλλοι ἐν αὐτῇ

ἢ διαλῆγ ἢ ἀνδρείων δύντε κύριοι ἢ εἰν ἢ τολαν αὖτην

εἴναι ἢ τολαν. Οὐ γάρ. Καὶ ἀνδρεία ἄρα τῶς μέρας μέρα

τυλί ἄντης ἔστι, διὰ τὸ ἐν ἐκείνῳ ἔχαν δύναμιν τοιαῦτης,

ἢ διὰ παντὸς σάθει τὴν περὶ τῶν δεινῶν δόξαν, ταύτα τε

αὐτὰ εἴναι καὶ τοιαῦτα, ἃ τε καὶ οἷα ὅ νομοθέτης παρήγ-

γελὼν ἐν τῇ παιδείᾳ, ἢ οὐ τούτο ἀνδρείαν καλεῖς; Οὐ

πάνω, ἔφη, ἐμαθον δ' εἴπετε, ἄλλ' αὕτης εἴπετε. Σωτηρίαν

ἔγωγ', εἶπον, λέγω τινά εἴναι τὴν ἀνδρείαν. Πολαν δὲ

σωτηρίαν; Τῆς τῆς δόξης τῆς ὑπὸ νόμου διὰ τῆς παιδείας

gεγονοῦσα περὶ τῶν δεινῶν ἢ τέ ἔστι καὶ οἷα. Διὰ παντὸς

δ' ἔλεγον [αὐτὴν σωτηρίαν] τὸ ἐν τε λύπαις ὅταν διασώζεται

αὐτήν καὶ ἐν ἰδοναῖς καὶ ἐν ἐπιθυμίαις καὶ ἐν φόβοις καὶ

μὴ ἐκβάλλειν. ὃ δ' ἐμοὶ δοκεῖ δομοὺν εἴναι ἐθέλω ἀπεκαθάρι,

ἐι βοῦλαι. 'Αλλὰ βούλομαι. Οὐκοίνον οἶσθα, ἢν δ' ἔγε

ὅτι οἱ βαφεῖς, ἐπειδὰν βουληθώσω βάψει ἑαυτὰ δὸν' εἴναι

ἄλλους, πρώτον μὲν ἐκλέγονται ἐκ τοσοῦτον χρωμάτων

μιὰν φύσιν τῆς τῶν λευκῶν, ἐπειτὰ προπαρασκευάζουσιν οὐκ

ἄλλην παρασκευὴν θεραπεύσαντες, ὅπως δέξεται ὧ τι μάλιστα

tὸ ἄνθος, καὶ οὕτω δὴ βάπτουσι, καὶ δ' μὲν ἂν τούτῳ τῷ

τρόπῳ βαφῇ, δευτεροῦσιν γίγνεται τὸ βαφῆν, καὶ ἡ πλοῦσις

οὗτ' ἂνευ ρυμμάτων οὔτε μετὰ ρυμμάτων δύναται αὕτων τὸ

ἄνθος ἀφαιρεῖσθαι. ὃ δ' ἂν μὴ, οἴσθα οἷα δὴ γίγνεται, ἐὰν

τε τῆς ἀλλὰ χρώματα βάπτη ἕαν τε καὶ ταύτα μὴ προθερα-

πεύσωσι. Οἶσθα, ἔφη, ὅτι ἐκπλυτα καὶ γελοῖα. Τοιοῦτον
τοίνυν, ἢν δ' ἐγώ, ὑπόλαβε κατὰ δύναμιν ἑργάζεσθαι καὶ ἡμᾶς, ὅτε ἐξελεγόμεθα τοὺς στρατιώτας καὶ ἐπαιδεύομεν | μουσικῇ 430A καὶ γυμναστικῇ μηδὲν οἷόν ἄλλο μηχανᾶσθαι ἢ ὅπως ἢμῖν δ' τι κάλλιστα τοὺς νόμους πεισθέντες δέχομαι ὅσπερ βαφήν, ἵνα δευσοποιῆσαι αὐτῶν ἢ δόξα γίγνοιτο καὶ περὶ διδακτινών καὶ περὶ τῶν ἄλλων διὰ τὸ τὴν τε φύσιν καὶ τὴν τροφὴν ἐπιτηδείαν ἱσχυκέναι, καὶ μὴ αὐτῶν ἐκπλύναι τὴν βαφήν τὴν ρύμωτα μακρὰ, δεινὰ δοντα ἑκλύζειν, ἢ τῇ ἡδονῇ, παντὸς χαλεπτραύλου δεινοτέρα οὖσα τοῦτο δρᾶν καὶ κονίας, λύτη B τε καὶ φόβος καὶ ἐπιθυμία [παντὸς ἂλλου ρύμωματος]. τὴν δ' τοιαύτην δύναμιν καὶ σωτηρίαν διὰ παντὸς δόξης ὀρθής τε καὶ νομίμου διεσώρ οὔτ' ἀλλ' ἀνδρείαν ἔγνως καλῶ καὶ τίθεμαι, εἰ μή τι σὺ ἂλλο λέγεις. Ἀλλ' οὔτεν, ἢ δ' δὲ, λέγω δοκεῖς γὰρ μοι τὴν ὀρθὴν δόξαν περὶ τῶν αὐτῶν τοιῶν ἄνευ παιδεσίας γεγονυκέν, τὴν τε θηριώδη καὶ ἀνδρεποδόθη, οὔτε πάνω νόμῳ ἡγεσθαι, ἂλλο τε τι τῇ ἀνδρείας καλῶν. Ἀλλ' ἡδονᾶτα, ἢν δ' ἐγώ, λέγεις. Ἀποδέχομαι τοίνυν καὶ τούτω ἀνδρείαν εἰμαι. Καὶ γὰρ ἀποδέχομαι, ἢν δ' ἐγώ, ἐπιτυχής γάρ, καὶ ὀρθῶς ἀποδέχεται ἂν ὅπερ αὐτῷ, οὐ καὶ βούλης, ἐπὶ κάλλιον δίκαιον. νῦν γὰρ οὗ τοῦτο ἥττομεν ἄλλα δικαίους· πρὸς οὖν τὴν ἔκεινυ ἂνθρωπον, ὡς ἐγώμαι, ἰκανῶς ἔχω. Ἀλλ' καλῶς, ἦφη, λέγεις.

Δύο μέν, ἢν δ' ἐγώ, ἐκ λοιπὰ δ' δεὶς κατιδεῖν ἐν τῇ τάλαι, δ' ἢ τε σωφροσύνη καὶ οὗ δ' ἕνεκα πάντα Ἰησοῦν, δικαιοσύνην. Πάντα μὲν οὖν. Πάντα δ' ἐν τῇ δικαιοσύνην εὑρέμεν, ιδα μηκέτι πραγματεύμαθα περὶ σωφροσύνης; Ἐγὼ μὲν τοίνυν, ἢφη, οὔτε οὐδ' οὔτε ἦν βουλόμην αὐτῷ πρότερον φανήναι, εἰπ' ἢ μηκέτι ἐπισκαφόμεθα σωφροσύνην· ἄλλες έπιμενες βούλεις χαρίζομαι, σκότει πρότερον τοῦτο ἔκεινυ. Ἀλλ' μέντοι, ἢν δ' ἐγώ, βουλομαι γε, εἰ μὴ ἄδικον. Σκοτεί δ' ἢφη, εἰκετέον, εἴπον· καὶ ἢς γε ἐντεῦθεν ἰδεῖν, εὐμφοινὰ τινὶ καὶ ἄρμονὶ προσέοικε μᾶλλον ἢ τὰ πρότερον. Πάς; Κόσμος ποτ' τις, ἢν δ' ἐγώ, ἡ σωφροσύνη ἐστι καὶ ἡδονῶν τινῶν καὶ ἐπιθυμημῶν ἐγκράτεια, ὡς φασί, κρείστω δ' αὐτῷ.
φαύνοντα οὖκ οἷς δύνα τρόπον, καὶ ἄλλα ἀττα τοιαύτα ὀσπερ ἵνα αὐτής λέγηται. ἦ γάρ; Πάντων μάλιστα, ἕφη. Ὅψιν οὖν τὸ μὲν κρείττων αὐτοῦ γελοῖν; ὅ γάρ ἐαυτοῦ κρείττων καὶ ἄττων δῆπον ἄν αὐτοῦ ἐγι καὶ ἂ ἄττων 431Α κρείττων; ὁ αὐτὸς γὰρ ἐν ἀπασὶ τούτως προσαγορεύεται. Τῇ δ' οὖ; 'Αλλ', ἦν δ' ἐγώ, φαύνεται μου βούλευσαν λέγειν οὔτος ὁ λόγος, ὡς τι ἐν αὐτῷ τῷ ἀνθρώπῳ ἐκ τῆς ψυχῆς τὸ μὲν βέλτιον ἐνὶ, τὸ δὲ χείρον, καὶ ὅταν μὲν τὸ βέλτιον φύει τῷ χείρονος ἐνγκρατεῖς ὁ τούτῳ λέγειν τὸ κρείττων αὐτοῦ — ἐπαινεῖ γοῦν —, ὡς τε ὑπὸ τροφῆς κακῆς ἢ τινος ὀμμᾶς κρατηθῇ ὑπὸ πλῆθους τοῦ χείρονος συμκρότηρον τὸ βέλτιον ὑπὲρ τοῦτο δὲ ὡς ἐν οὐδείς ψῆμα τῶς καὶ καλεῖν ἄττων ἀυτοῦ καὶ ἀκόλαστον τῶν οὕτω διακελεύειν. Καὶ γὰρ θεουκέν, ἕφη. 'Απόβλητε τοῖνυν, ἦν δ' ἐγώ, πρὸς τὴν νέαν ἡμῶν τόλμην, καὶ εὐρήσεις ἐν αὐτῇ τὸ ἔτερον τούτων ἐνοῦ κρείττων γὰρ αὐτήν αὐτῆς διαλόγῳ φήμας προσαγορεύεσθαι, ἔπερ οὔ τὸ ἄμεινον τοῦ χείρονος ἄρχει σώφρον κλητέον καὶ κρείττων αὐτοῦ. 'Αλλ' ἀποβλέπω, ἕφη, καὶ ἀληθῆ κλέας. Καὶ μὴν καὶ τὰς γε πολλὰς καὶ πάντοτας ἐπιθυμίας καὶ ἡδωνας τε καὶ λύπας ἐν παισὶ μάλιστα ἄν τις εἶροι καὶ γυναῖκι καὶ οἰκέταις καὶ τῶν ἐλευθέρων λεγομένων ἐν τοῖς πολλοῖς τε καὶ φαιλοῖς. Πάνυ μὲν οὖν. Τὰς δὲ γε ἀπλᾶς τε καὶ μετρίας, αἱ δὲ μετὰ νοῦ τε καὶ δόξας ὀρθῆς λογισμῷ ἄγονται, ἐν ὅλοις τε [ἐπιφέρει] καὶ τοῖς βέλτιστοι μὲν φύται, βέλτιστα δὲ παλαιοῦσιν. 'Αληθῆ, ἕφη. Οὐκών καὶ ταῦτα ὀρᾶς ἐνδέχεται σοι ἐν τῇ πόλει καὶ κρατουμένας αὐτοῦ τὰς ἐπιθυμίας τὰς ἐν τοῖς πολλοῖς τε καὶ φαιλοῖς ὑπὸ τῶν ἐπιθυμίων καὶ τῆς φρονήσεως τῆς ἐν τοῖς ἐλάττωσι τε καὶ ἐπιεικετέροις; 'Εγὼν', ἕφη. Εἰ δέ τινα τάλιν προσαγορεύεσθαι κρείττων ἡδονῶν τε καὶ ἐπιθυμίων καὶ αὐτὴν αὐτῆς, καὶ ταύτην προσφητεύον. Παντάπασι μὲν οὖν, ἕφη. 'Αρ' οὖν οὐ καὶ σώφρονα κατὰ πάντα ταύτα; Καὶ μάλα, ἕφη. Καὶ μὴν ἐπερ αὐτῷ ἐν ἄλλη πόλει ἢ αὐτή ἐδεξι ἐνερτο τοῖς τε ἀρχούσι καὶ ἀρχομένοις περὶ τοῦ συστήμας
δέι ἄρχειν, καὶ ἐν ταύτῃ ἄν εἰς τούτο ἵναν· ή οὐ δοκεῖ; 

Καὶ μᾶλα, ἥψη, σφόδρα. Ἐν ποτέροις οὖν φήσεις τῶν πολιτῶν τὸ σωφρονέν ἐναίσκει, ὅταν οὖν ὑσσών ἔχωσιν; ἐν τοῖς ἄρχουσιν ἢ ἐν τοῖς ἄρχομένοις; Ἐν ἀμφοτέρους οὖν, ἥψη. Ὁρᾷς οὖν, ἢ δὲ ἴγω, ὅτι ἐπικακὼς ἐμαντευόμεθα ἄρτι ἄρμονία τινὶ ἕως σωφροσύνη ἀμοίωσαι; Τί δή; Ὅτι οὖν ἄσπερ ἢ ἄνδρεια καὶ ἡ σοφία ἐν μέρει τινὶ ἕκατέρα ἐνοῦσα ἢ μὲν | σοφήν, ἢ δὲ ἄνδρεια τὴν πόλιν παρεῖχετο, οὖν 432α οὔτω ποιεῖς αὕτη, ἀλλὰ δὴ ἄλλης άτεχνῆς τεταίη διὰ ταύτων παρεχομένη ἐξυνδοντας τοὺς τε ἀσθενεστάτους ταύταν καὶ τοὺς ἵσχυροτάτους καὶ τοὺς μέσους, εἰ μὲν βούλει, φρονήσει, εἰ δὲ βούλει, ἵσχυσί, εἰ δὲ, καὶ πλῆθει ἢ χρήμασιν ἢ ἀλλή ἀργότητι τῶν τοιούτων· ἄστε ὁρθότατ' ἄν φαίμεν ταύτῃ τὴν ὀμόνοιαν σωφροσύνην εἶναι, χειρονός τε καὶ ἀμείνονος κατὰ φύσιν ἐμφανίζον, ὅποτερον δεῖ ἄρχειν καὶ ἐν πόλει καὶ ἐν τῇ ἐκάστῃ. Πάνω μοι, ἥψη, ἐξυνδοκεῖ.

Ἐλεν, ὡς εἰς ἀγάπη· τὰ μὲν τρία ἤμιν ἐν τῇ πόλει κατέταται, ὅσ γε οὖναν δοθαί· τὸ δὲ δὴ λοιπὸν εἴδος, δι' δὴ ἄν ἄρτι ἄρσις μετέχοι πόλις, τῇ ποτ' ἄν εἰς; δῆλον γὰρ, ὅτι τοιὸς ἐστὶν ἡ δικαιοσύνη. Δῆλον. Οὐκοῦν, ὥς Γλαύκων, νῦν δὴ ἡμᾶς δὲ ἄσπερ κυνηγήτας τινὰς θάμνων κύκλῳ περιοικοῦσι προσέχοντας τὸν νοῦν μὴ τῇ διαφόρῳ ἡ δικαιοσύνη καὶ ἀφανιθεῖσα ἀθλησός γένεται· φανερὸν γὰρ δὴ ὅτι ταύτῃ τῆς ἐστιν· δρα οὖν καὶ προθυμοῦ κατιδεῖν, εἰ πως πρότερος εὸς ἔχει καὶ ἐμοὶ φράσης. Εἰ γὰρ ἀφελον, ἥψη. ἀλλὰ μᾶλλον, εἰ γὰρ ἄφωνον γραμμὴ καὶ τὰ διεικνύμενα δυναμένα καθοράν, πάντα μοι μετρῶς χρήσαι· Ἐπον, ὥς εἰς ἠγάπη, εὐδάμονας μετ' ἐμοῦ. Ποιήσε ταύτα, ἀλλὰ μόνον, ἢ δὲ δὴ, ἤγου. Καὶ μὴν, εἰπόν ἠγάπη, δύσβατός γε τίς τὸ τόπος φαίνεται καὶ ἐπίσκοπος· ἢστι γοῦν σκοτεινός καὶ δυσθερεύς· ὅτες. ἀλλὰ γὰρ ὅμως ἰτέον. ἰτέον γὰρ, ἥψη. Ὅτι γὰρ κατιδεῖν Ἰοῦ λού, εἰπον, ὥς Γλαύκων· κυνηγόμεν τι ἐκαῖν ἑκόνος, καὶ μοι δοκεῖ οὐ πάνυ τι ἐκθεσσεῖσθαι ἡμᾶς. Ἐδ ἀγγέλλεις, ἢ δ' δὴ. Ἡ μῆν, ὥς εἰς ἠγάπη, βλασκικὸν γε ἡμῶν
τὸ πάθος. Τὸ ποιον; Πάλαι, δ' μακάρι, φανεται πρὸ ποιον ἡμᾶς ἐξ ἀρχῆς κυλινδεσθαι, καὶ οὐκ ἔσερομὲν ἢ
ἐ αὐτῷ, ἀλλ' ἡμὲν καταγελαστητατον. Ἀσπερ οἱ ἐν ταῖς χερεῖς
έχοντες ἤθοντον ἑτοιμα δὲ ἦχουσι καὶ ἡμᾶς εἰς αὐτὸ μὲν
οὐκ ἀπεβλέπομεν, πόρρω δὲ τοι ἀπεσκεποῦμεν, ᾧ δὲ καὶ
ἐλάνθανον ἵνας ἡμᾶς. Πῶς, ἐφη, λέγεις; Οὕτως, ἐπον, ἢς
δοκοῦμεν μοι καὶ λέγοντες αὐτὸ καὶ ἀκούοντες πάλαι
οὐ μανθάναν ἡμῶν αὐτῶν, ὅτι ἑλέγομεν τρόπον τινα αὐτό.
Μακρὸν, ἐφη, τὸ προοίμιον τὸ ἐπιθυμοῦντι ἀκοῦσαι. Ἀλλ',
433α ἦν δ' ἐγώ, ἄκουε, καὶ τί ἄρα λέγεις. δ' ἔδρα ἐξ ἀρχῆς
θέμεθα δεῖν ποιεῖν ἄλλα παντὸς, ὅτε τὴν πόλιν κατφίλεμεν, τοῦτο
ἐστιν, ἢς ἐμοὶ δοκεῖ, ὅτι τούτῳ τι εἴδος ἢ δικαιοσύνη.
θέμεθα δὲ δήσει καὶ πολλάκις ἑλέγομεν, ἐκ μένος,
ὅτι ἐνα ἰκαστόν ἐν δειπνήσεως τῶν περὶ τῆς πόλις,
εἰς δ' αὐτοῦ ἢ φύσις ἐπιθυμοῦσατ' περιφέρεια ἐκή.
Ἐξέγομεν γάρ. Καὶ μὴν οἳ γε τὸ τὰ αὐτοῦ πράττενι καὶ
μὴ πολυπραγμονιῶν δικαιοσύνη ἔστι, καὶ τοῦτο ἄλλων τε
πολλῶν ἀκριβῶς καὶ αὐτοῦ πολλάκις εἰρήκαμεν. Εἰρή-
βα καμεν γάρ. Τοῦτο τοῖς, ἢν δ' ἐγώ, δ' φης, κινήνεις
τρόπον τινὰ γινώμενον ἢ δικαιοσύνῃ εἶναι, τὸ τὰ αὐτοῦ
πράττειν. οἷστα δὲν τεκμαίρομαι; Οὐκ, ἀλλὰ λέγ', ἐφη.
Δοκεῖ μοι, ἢν δ' ἐγώ, τὸ ὑπολοίπον ἐν τῇ τοῖς ἐν ἐκκλη-
μέθα, σωφροσύνη καὶ ἀνδρείας καὶ φρονήσεως, τούτο εἶναι,
δ' πᾶσιν ἐκεῖνοι τὴν δύναμιν παρέχουν, ὡστε ἐγνώσθησι,
καὶ ἐγκενούμενοι γε σωτηρίαν παρέχουσι, ἐξωτερικὸν ἐν ἐνή.
καὶ τοὺς
}

δημουργεῖ καὶ ἄρχοντι καὶ ἄρχομένῳ, ὅτι τὸ αὐτοῦ ἕκαστος εἰς ἄν ψάρττε καὶ οὐκ ἐπολυπραγμόνει. Δύσκριτον, ἐφη, τῶς δ' οὖ; Ἐνάμμιλλον ἄρα, ἡς ἠκούει, πρὸς ἄρετήν πόλεως τῇ τε σοφίᾳ αὐτῆς καὶ τῇ σωφροσύνῃ καὶ τῇ ἀνθρείᾳ ἢ τοῦ ἕκαστον ἐν αὐτῇ τὰ αὐτοῦ πράττεν κόμας. Καὶ μᾶλα, ἐφη. Οἴκοις δικαιοσύνην τὸ γε τοῦτοι ἐνάμμιλλον διὰ εἰς ἄρετήν πόλεως θέλει; Παντάπασι μὲν οὖν. Σκέπτεται δὴ καὶ τῇ, εἰ οὖ ὁδεχθεῖ ἄρα τοῖς ἄρχομεν ἐν τῇ τόλη τὰς δίκαια προστάξεις δικαίεις; Τῇ μη; Ἡ ἄλλοις οὕτωσιν μᾶλλον ἐφιέμου δικάσοσιν ἢ τοῦτο, ὅπως ἀν ἔκαστοι μητ' ἔχουσι τάλλοτρα μήτε τῶν αὐτῶν στέρωνται; Οὔ, ἄλλα τοῦτοι. Ὡς δικαίως δύτοις; Ναι. Καὶ ταύτη ἄρα τῇ ἢ τοῦ οἰκείου τε καὶ ἄρουτι ἔξις τε καὶ πράξεις δικαιοσύνη διὰ ὁμολογείτο. Ἐστι ταύτα. Ἡδὲ δὴ ἡν σοι, ὅπερ ἐμοί, 434Δ ἐνυδακῇ, τέκτων σκυτοτόμον ἐπιχειρῶν ἔργα. ἐργάζεσθαι ἢ σκυτοτόμος τέκτονος, ἢ τὰ ὅργανα μεταλαμβάνοντες τάλλολα ἢ τιμᾶς, ἢ καὶ ὁ αὐτὸς ἐπιχειρῶν ἀμφότερα πράττει, πάντα ταύτα μεταλαμπόμενα, ἀρά σοι ὅπως τὰ δοκεῖ μέγα βλάψῃ πόλιν; Οὐ πάνυ, ἐφη. Ἡ ἄλλ' ὅταν γε, οἶμαι, δημουργός ἦν ἢ τοὺς ἄλλους χρηματιστὴς φύσει, ἢ πεπεταμένος ἢ πλούτῳ ἢ τῇ θείᾳ ἢ ἀρχῇ τοιούτῳ εἰς τὸ τοῦ πολεμικοῦ ἔδοχος ἐπιχειρήματι, ἢ τῶν πολεμικῶν τίς εἰς τὸ τοῦ βουλευτικοῦ καὶ φύλακας ἀνάξεϊς ἢν, καὶ τὰ ἄλλων οὐδὲ ὅργανα μεταλαμβάνωσι καὶ τὰς τιμᾶς, ἢ ὅταν ὁ αὐτὸς πάντα ταύτα ἄμε ἐπιχειρῆς πράττει, τότε οἶμαι καὶ σοι δοκεῖν ταύτην τὴν τοῦτον μεταβολὴν καὶ τολυπραγμοσύνην δειθρόν εἶναι τῇ πόλει. Παντάπασι μὲν οὖν. Ἡ τρίῳ ἄρα ὁδεγεῖν γενέων πολυπραγμοσύνην καὶ μεταβολὴ εἰς ἀλλήλα μεγίστη τε βλάβῃ τῇ πόλει καὶ ὅρθοται ἀν προσαγορεύσωσι μάλιστα κακουργεῖ. Κομιδῇ μὲν οὖν. Κακουργίαν δὲ τὴν μεγίστην τῆς ἄνωτος πόλεως οὐκ ἄδικον φήμης εἶναι; Πῶς δ' οὖ; Τούτῳ μὲν ἄρα ἄδικα; πάλιν δὲ δὲ λέγωμεν χρηματιστικὸν, ἐπικουρικόν, φυλακικόν γένους οἰκιστραγία, ἐκάστου τούτων τὸ αὐτὸν πράττοντος ἐν πόλει, τούναντιν ἐκείνου δικαιοσύνη τ'
δ ἂν εἴῃ καὶ τὴν πόλιν δικαίαν παρέχῃ. Οὐκ ἄλλη ἐμοιγε δοκεῖ, ἢ δ’ δε, ἔχειν ἢ ταὐτή. Μηδὲν, ἂν δ’ ἔγα, τω τάνυ παγώς αὐτὸ λέγωμεν, ἄλλ’ ἐὰν μὲν ἡμῖν καὶ εἰς ἑνα ἕκαστον τῶν ἀνθρώπων ἢν τὸ εἶδος τούτῳ ὀμολογήται καί ἐκά δικαιοσύνη εἶναι, ἔναγκρωπομέθα ἡδ’ τ’ γὰρ καὶ ἐρῶμεν; εἰ δὲ μή, τότε ἄλλο τι σκέψομεν. νῦν δ’ ἐκτελέσωμεν τὴν σκέψιν ἢν φήσημεν, εἰ ἐν μεῖον τινὶ τῶν ἐχόντων δικαίοταττον πρῶτον ἐκείνῳ ἐπιχειρήσαμεν θεάσονται, ὃσον ἂν ἐν ἐνὶ ἐνθρώπῳ κατιδεύν οἴνον ἔστι. καὶ ἐθεξε δὴ ἡμῖν τούτο εἶναι πόλις, καὶ οὕτω φιλομεν ὡς ἑννάμεθα ἀρίστην, εἰ εἰδότες ὅτι ἐν γε τῇ ἁγιᾷ ἂν εἴη. δ’ οὐν ἡμῖν ἐκεὶ ἐφανεν, ἐπαναφέρουμεν εἰς τὸν ἔνα. καὶ μὲν ὀμολογηται, καλώς ἔξει. ἐὰν δὲ τί ἄλλο ἐν τῇ ἐνὶ ἐμφαίνηται, πόλιν ἐπανάστησε ὑπ’ τὴν καὶ τὰς ἐν παρ’ ἄλληλα σκοποῦντες καὶ τριβοῦντες, ἄστερ’ ἐκ τυρείων, ἐκλάμψις ποιήσαμεν τὴν δικαιοσύνην, καὶ φανερὰν γυνώμενην βεβαιωσαμεθ’ ἂν αὐτὴν παρ’ ἡμῖν αὐτοίς. Ἀλλ’, ἔφη, καθ’ ὅδον τε λέγεις καὶ ποιεῖς χρή ὅτι εἰσ.”

“Ἀρ’ οὖν, ἢν δ’ ἐγά, δ’ ὅτι ταῦταν ἂν τις προσέκοψεν μεθ’ ὅν τε καὶ Ὁλαστέα, ἄνωμοιον τυγχάναι δν ταὐτή ἢ ταῦταν προσ.Β’ ἀγορεύεται, ἢ δροιον; “Ὅμοιον, ἔφη. Καὶ δικαίος ἄρα ἄν μη δικαίας πόλεως κατ’ αὐτὸ τῷ τῆς δικαιοσύνης εἶδος ὀδέδωκεν, ἄλλ’ ὁμοῖοι ἐστίν. “Ὅμοιοι, ἔφη. Ἀλλ’ μήν τοῦτο τάλας γε ἐθεξεν εἶναι δικαίας, ὅτε ἔν ἐν αὐτῇ τριττά γένεφ φύσεως ἐνόπτα τό αὐτῶν ἐκαστῶν ἐπατείς: σύρφων δ’ αὐτ’ καὶ σοφὴ διὰ τῶν αὐτῶν τούτων γενῶν ἄλ’ ἄττα πάθη τε καὶ ἔξεσ.” Ἀλλήλη, ἔφη. Καὶ τόν ἐνα ἄρα, δ’ φίλε, οὕτως ἀξίασομεν, c τά αὑτά ταῦτα ἐδή ἐν τῇ αὐτοῦ ψυχῆ ἔχοντα, διὰ τά αὐτά πάθη ἐκεῖνοι τῶν αὐτῶν ὀνομάτων ὀρθῶς ἀξιόθεαι τῇ πόλει. Πάσα ἀνάγκη, ἔφη. Εἰς ψαλίον γε αὐτ’, ἢν δ’ ἐγά, δ’ ἑαυ- μάστι, σκέμμα ἐμπετόκαμεν περὶ ψυχῆς, εἴτε ἔξει τά τρία ἐδή ταῦτα ἐν αὐτῇ εἴτε μή. Οὐ πάντα μοι δοκοῦμεν, ἔφη, εἰς φαίλον ἱσος γὰρ, δ’ Σάκρατε, τό λέγομεν ἄληθεν, ὅτι θ’ χαλεπά τά καλά. Φαίνεται, ἢν δ’ ἐγά. καὶ εἰ γ’ ἵσθι, δ
Γλαύκων, ὡς ἡ ἡμῆ χάνει, ἄκριβῶς μὲν τούτο ἐκ τοιούτων μεθόδων, οἷς νῦν ἐν τοῖς λόγοις χρώμεθα, ὥσπερ ὑπάρχοντες. ἄλλη γὰρ μακροτέρα καὶ πλείων ὅδε ἢ ἐπὶ τούτῳ ἄγουσα. ῾Ισος μέντοι τῶν γε προαιρήσεων τε καὶ προεκπερ-μένων ἀξίως. Οὐκοῦν ἀγαπητοῖς; ἕφη ὑμοὶ μὲν γὰρ ἐν γε τῷ παρόντοι ἰκανῶς ἄν ἔχοι. Ἀλλὰ μέντοι, εἴπον, ἔμοι γε καὶ πάνυ ἔξαρκεσθαι. Μή τοῖνοι ἀποκάμψη, ἕφη, ἀλλὰ σκόπει. Ἀρ’ οὖν ἦμι, ἢν δ’ ἐγώ, πολλὴ ἀνάγκη ὀμολογεῖν, διὶ γε τὰ ἐ- αὐτὰ ἐν ἑκάστῳ ἑστὶν ἡμῶν εἴδη τε καὶ ἦθη ἀπερ ἐν τῇ πόλει; σοὶ γὰρ ποὺ ἀλλοθεῖ ἐκεῖσε ἀφίκται. γελοῖον γὰρ ἄν εἴη, ἐν τῇ οἰκείᾳ τῇ θυμοειδέσι μὴ ἐκ τῶν ἰδιωτῶν ἐν ταῖς πόλεις ἐγγεγονέναι, οἴ δὲ καὶ ἧσουσι ταύτῃ τῇ αἰτίᾳ, οἴον οἱ κατὰ τὴν Θρήκην τε καὶ Σκυθικὴν καὶ σχέδον τι κατὰ τὸν ἀνώ τόπον, ἢ τὸ φιλολαθὲς, δ’ ἔπει τὸν παρ’ ἦμιν μάλιστ’ ἄν τις αἰτίασαμοι τόπον, ἢ ὁ τὸ φιλολάθητον, δ’ ἔγει τὸς τε Φαύνιος εἶναι καὶ τοὺς κατὰ Δαγυστον φαίνεις ἀν οὐχ ἦκαστα. Καὶ μάλα, ἕφη. Τοῦτο μὲν δὲ οὕτως ἔχει, ἢν δ’ ἐγώ, καὶ οὐδὲν χαλεπῶς γνώναι. Οὐ δήτα. Τόδε δὲ ἦθη χαλεπῶς, εἰ τῷ αὐτῷ τούτῳ ἐκαστα πράττομεν ἢ τρισίν οὕτως ἄλλῃ ἄλλῃ μανθάνομεν μὲν ἑπερ, θυμούμεθα δὲ ἄλλως τὸν ἦμιν, ἐνθυμοῦμεν δ’ αὖ τρίτῳ τινὶ τῶν περὶ τὴν τροφὴν τε καὶ γέννησιν ἡδονῶν καὶ δότα τούτων ἀδελφά, ἢ ἄλλῃ τῇ ψυχῇ καθ’ ἐκαστὸν αὐτῶν πράττομεν, χρηστώς ἡμῶν, τἀντ’ ἐσται τὰ χαλεπά διαφθοραῖα ἀξίως λόγου. Καὶ ἐμοὶ δοκεῖ, ἕφη. Ὡς δὲ τοῖνοι ἐπιχαρῶμεν αὐτὰ ὀριζομένοι, εἴτε τὰ αὐτὰ ἀλλήλους εἴτε ἐτερά ἐστιν. Πῶς; Αἶδον διὶ ταῦτ’ ἄλλως τοῦτον ποιεῖν οὐκ ἔχοις κατὰ ταύταν γε καὶ πρὸς ταύταν οὐκ ἔθελες ἄμα, ἢτ’ εἶν του οὐ ὑπόκουμεν ἐν αὐτῶς ταῦτα γυνόμενα, εἰσόμεθα διὶ οὐ ταῦτα ἦν ἀλλὰ πλείω. Εἰπεν. Σκόπει δὲ δ’ ἕκαστα. Δέγη, ἕφη. Ἐστάναι, εἴπον, καὶ ὁ κινεῖσθαι τὸ αὐτὸ ἄμα κατὰ τὸ αὐτὸ ἄμα δυνάςθαι; Οὐ- δαμῶς. Ἑτε τοίνυν ἄκριβεστερον ὀμολογησόμεθα, μὴ τῇ προϊόντες ἀμφισβητήσωμεν. εἰ γὰρ τὶς λέγοι ἄπροκεπτως. κινοῦνται δὲ τὰς χεῖρας τε καὶ τὴν κεφαλήν, ὅτι
ο αὐτὸς ἢστηκε τε καὶ κινεῖται ἄμα, οὐκ ἂν, οἷμαι, ἄξιοῖς εἰς οὔτω λέγαν δεῖν, ἀλλ᾽ ἐπὶ τὸ μὲν τὸ αὐτὸν ἢστηκε, τὸ δὲ κινεῖται. οὐχ οὖτω; Οὐτω. Οὐκοῦν καὶ εἰ ἐπὶ μᾶλλον χαριτούσιον ὁ ταύτα λέγων, κομψευόμενος ὃς οὐκ θείον γε στράβιλοι ὤλοι ἢσταῖοι τε ἄμα καὶ κινοῦνται, ἐπὶ τῷ αὐτῷ πήξαντες τὸ κέντρον περιφέρεονται, ή καὶ ἄλλο τι κύκλος περιθεὶ ἐν τῇ αὐτῇ ἢδρᾳ τούτῳ δρᾷ οὐκ ἂν ἀποδεχοῦμεθα, ὡς οὔ κατὰ ταῦτα ἕαυτῶν τὰ τοιαῦτα τὸ εἰς μνάστευν τε καὶ φερομένων,

ε ἄλλη φαίμεν ἂν ἢχειν αὐτὰ εἰθὸ τε καὶ περιφέρεσ ἐν αὐτοῖς, καὶ κατὰ μὲν τὸ εἰθὸ ἢστάναι, οὔδαμῇ γὰρ ἀποκλίνειν, κατὰ δὲ τὸ περιφέρεις κύκλῳ κινεῖται᾽ ὅταν δὲ τὴν εὔθεωριαν ἢ εἰς δεξίῳ ἢ εἰς ἀριστερὰν ἢ εἰς τὸ πρόσθεν ἢ εἰς τὸ πρόσθεν ἐγκλινῇ ἄμα περιφέρομεν, τότε οὔδεμι ἐτέρῳ ἢστανται. Καὶ ὁρθώς γε, ἐφη. Οὐδὲν ἄρα ἡμᾶς τῶν τοιούτων λεγόμενον ἐκπλήξει, οὔδὲ μᾶλλον τι πείσα δὲ ποτὲ τι ἂν τὸ αὐτὸ δυνὶ

437α ᾧμα κατὰ τὸ αὐτὸ πρὸς τὸ αὐτὸ τάναντα ή πάθοι ἢ καὶ ποιήσαι. Οὐκοῦν ἐμὴ γε, ἐφη. Ἀλλ᾽ ἐμεσε, ἢν ὁ ἡγοῦν μὴ ἀναγκαζόμεθα πάσας τὰς τοιαύτας ἀμφισβητήσεις ἐπεξείροντες καὶ βεβαιούμενοι ὃς οὐκ ἀληθείς οὔσας μηκένων, ὑποθέμενοι ὅς τούτοις οὕτως ἐχοντος εἰς τὸ πρόσθεν προλεγόμεναι, ὑμολογήσαντες, ἔκειν ποτὲ ἀλήθινος φανῆ ταύτα ἢ ταύτη, πάντα ἡμῖν τα ἀπὸ τούτοις ἐξιμβαίνοντα λειμενά ἑστηκαί. Ἀλλὰ

Β· χρή, ἐφη, ταῦτα ποιεῖν. Ἄρι οὖν, ἢν ὁ ἦγος, τὸ ἐπιπέδεις τῷ ἀνανεύον ταὐτὴ ἐφίκεσας τινος λαβεῖν τῷ ἀπανεύον τοὺς προσάγοντας τῷ ἀποδεικνύοντας, πάντα τὰ τοιαῦτα τῶν ἐναντίων ἃν ἀλλήλους θεὶς ἐκτο τοιμάτων ἐκτο παρηγόμενοι; οὐδὲν γὰρ ταύτη διόσκε Αλλ᾽ ἢ ὁ ἦγος ἐναντίων. Τί οὖν; ἢν ὁ ἦγος διψαὶ διέψα τινὴν καὶ πενην καὶ διᾶ τῆς ἐπικεφαλίας, καὶ αὐτὸ τὸ ἐθέλαν καὶ τὸ βούλεσθαι, οὐ δὲ ταῦτα ταῦτα εἰς ἑκεῖνα ποιῶν ἒνθης τὰ ἐκ τὸ νῦν δὴ χειθῆνα; οἶνον ἀλλὰ τὴν τοῦ ἐπιθυμοῦντος ψυχήν οὐχ ἢ θεὶς ἐφίκεσας φήσῃς ἐκείνου οὐκ ἂν ἐπιθυμήσῃ, ἢ προσάγεσθαι τοῦτο ὡς αὐτῆς καὶ βούλεσθαι οἱ γενέσθαι, καὶ ἂν, καὶ ἔτοι θέλα τί οἱ πορισθήναι, ἐπιπέδεις τοῦτο πρὸς αὐτῆς ὀστερ ὑμνὸς ἐρωτάντως, ἐπορευομένην αὐτῶν τῆς
γένεται; Ἡ Ἐσύγα. Τι δέ; τὸ ἀξιωλάν καὶ μὴ ἔθλαν μηδ’ ἐπιθυμῆναν οὐκ εἰς τὸ ἀπωθέν καὶ ἀπελαύναν ἀπʼ αὐτῆς καὶ εἰς ἀπαντὰ τάναντι- τὰ ἐκάνοις θῆρομεν; Πάς γὰρ οὕ; ὁ Ἱειότων δὴ οὕτως ἠχόντων ἐπιθυμῶν τι φῆσομεν εἰναι ἐδοκεῖ καὶ ἀναργυρτάτας αὐτῶν τοῦτων ἢ τι διέλαν καλούμενα καὶ ἢν πέναν; Φῆσομεν, ἢ 8’ δς. Οὐκοῦν τὴν μὲν ποταῖ, τὴν 8’ ἔδωσις; Ναό. Ἀρ’ οὖν, καὶ δοὺν δίψα ἄτοτι, πλέονος ἄν τινος ὃς λέγομεν ἐπιθυμῖα ἄν τῇ ψυχῇ ἄτι; οἷν δίψα ἄτοτι δίψα ἄρα γε θερμοῦ ποταῖ ἢ ψυχρῶν, ἢ πολλοῦ ἢ ἄλγου, ἢ καὶ ἀν λόγῳ ποιοῦ τινὸς πόματος; ἢ ἢν μὲν τὶς θερμότης τῷ δίψα προσφόρι, τὴν τοῦ θερμοῦ ἐπιθυμίαν προσ-παρέχοι ἄν, ἢν δὲ ψυχρότης, τὴν τοῦ ψυχροῦ; ἢν δὲ διὰ τὸ πλέονος παρουσίαν πολλῆ ἢ δίψα ἡ τῆς τοῦ ποταῖ παρέξε- ται, ἢν δὲ ἄλγη, τὴν τοῦ ἄλγου; αὕτω δὲ τὸ διψήν οὐ μὴ ποτὲ ἄλλου γένεται ἐπιθυμία ἢ οὕτως πέφυκεν, αὕτου πόματος, καὶ αὕτο τὸ παῦν ἄβραματος; Οὕτως, ἐφ’ ἂν, αὕτη γε ἡ ἐπιθυμία ἐκάστη αὐτοῦ μόνον ἐκάστου σὺ πέφυκε, τοῦ δὲ τούτου ἢ τούτου τοῦ προσγεγομένα. Μήτε τίς, ἢν 8’ ἐγὼ, 438α ἀσκέτους ἦμας ὑπετα θορυβήση, ὡς οὐδεὶς ποταῖ ἐπιθυμεῖ ἀλλὰ χρηστοῦ ποταῖ, καὶ οὐ σύντο ἀλλὰ χρηστοῦ οὕτως. πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμηθένων εἶ οὖν ἢ δίψα ἐπιθυμία ἄτι, χρηστοῦ ἄν ἢ ἢ ποιοῦ πόματος ἢ τοῦ ἄλλου ὅτῳ ἄτι ἐπιθυμία, καὶ αὐτὶ ἄλλα οὕτως. Ἰσος γὰρ ἄν, ἐφ’ ἂν, δοκεῖ τι λέγων ὁ ταῦτα λέγων. Ἀλλὰ μάντοι, ἢν 8’ ἐγὼ, δοσα γ’ β ἄτι τοιαῦτα οᾶ εἶναι τοῦ, τα μὲν ποιὰ ἄτι τοιοῦ τινὸς ἄτιν, ἢ έμι δοκεῖ, τα 8’ αὐτὰ ἐκαστὰ αὐτοῦ ἐκάστου μοῦν. οὐκ ἐμαθω, ἐφ’ ἂν, ὅτι τὸ μαζὶν τοιοῦτον ἄτιν οἷν τινὸς εἶναι μαζὶ; Πᾶν γε. Οὐκοῦν τοῦ διάτονος; Ναό. Τὸ δὲ γε πολὺ μαζὶν πολὺ διάτονος. ἢ γὰρ; Ναό. Ἀρ’ οὖν καὶ τὸ ποτὲ μαζὶν ποτὲ διάτονος, καὶ τὸ ἐσόμενον μαζὶν ἐσομένου διάτονος; Ἀλλὰ τῷ μήν; ἢ 8’ δς. Καὶ τὰ πλεῖον δὴ πρὸς τὰ διάτονα καὶ τὰ διπλάσια πρὸς τὰ ἡμῖν καὶ πάντα τὰ τοιαῦτα, καὶ αὕτῳ βαρύτερα πρὸς κονφότερα καὶ βάτω πρὸς τὰ βραδύτερα, καὶ έτι γε τὰ θερμά
πρὸς τὰ ψυχρὰ καὶ πάντα τὰ τούτοις ἡμοιὰ ἂρ᾽ οὖν ὁμος ἦχα; Πάνω μὲν οὖν. Τι δὲ τὰ περὶ τὰς ἐπιστήμας; οὖν ὁ ἄλλος τρόπος; ἐπιστήμη μὲν ἀλήθειας αὐτοῦ ἐπιστήμη ἦτιν ἢ ὅτου δὴ δὲ ἄλλωσθαι τὴν ἐπιστήμην, ἐπιστήμη δὲ τις 

D καὶ ποιὰ τις ποιοῦ τινὸς καὶ τινός. λέγω δὲ τὸ τούτοις: οὖν ἐπειδή οἵκεια ἐργασίας ἐπιστήμη ἐγένετο, διήνεγη τῶν ἄλλων ἐπιστημῶν, ὡστε οἰκοδομικὴ κληθεῖσα; Τι μὴν; "Αρ' οὖν τῷ ποιᾳ τις εἶναι, οὐτε ἑνὶ οὐδεμιᾷ τῶν ἄλλων; Ναι. Ὁ οἷον ἐπειδή ποιοῦ τινὸς, καὶ αὕτη ποιὰ τις ἐγένετο; καὶ αὐτὴ ἄλλαν οὔτω τέχνης τε καὶ ἐπιστήμης; "Ἐστὶν οὖν. Τοῦτο τούτων, ἢ λέγω, φαθεὶ μὲ τὸτε βούλεσθαι λέγειν, οἱ ἄρα νῦν ἔμαθοι, ὡστε ὅσα ἦσαν οἷα εἶναι τοῦ, αὕτη μὲν μόνα αὐτῶν μόνων ἐστὶ, τῶν δὲ ποιῶν τινῶν ποιὰ ἄττα. καὶ οὖ τὸ λέγω, ὡς, ὅλων ἣ, τοιαύτα καὶ ἦσαν, ὡς ἄρα καὶ τῶν ὑμειῶν καὶ νοσών ἡ ἐπιστήμη ὑμειῶν καὶ νοσώδης καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν καθι καὶ ἀγαθῆ ἀλλ' ἐπειδὴ οὕτως αὐτοῦ ὑποτρ ἐπιστήμη ἦτιν ἐγένετο ἐπιστήμη, ἀλλὰ ποιοῦ τινὸς, τοῦτο δ' ἢ ὑμειῶν καὶ νοσώδης, ποιὰ δὴ της ξυνιδη καὶ αὐτὴ γενόθαι, καὶ τοῦτο αὐτὴν ἐποίησε μηκέτι ἐπιστήμην ἀπὸ λῶς καλέσθαι, ἀλλὰ τοῦ ποιοῦ τινὸς προσγενομένου λατρευν. "Ἐμαθὼν, ἔφη, καὶ μοι δοκεῖ οὕτως ἔχειν. Τὸ δὲ δὴ δίψος, 439Α ἢ δ' ἔγα, οὖ | τούτων θέσεις τῶν ὅλων τινὸς εἶναι τοῦτο ἐπερ ἄτταν; ἐστὶ δὲ δή τοῦ δίψου; "Ἐγγε, ἢ δ' δ' δ' πόματος γε. οἷον ποιοῦ μὲν τινὸς πόματος ποιῶν τι καὶ δίψου, δίψου δ' οὖν αὐτὸ οὕτω πολλοῦ οὕτε ὁλοῦ, οὕτε ἀγαθῷ οὕτε κακῶι, οὕτως ἢ λόγῳ ποιοῦ τινὸς, ἀλλ' αὐτοῦ πόματος μόνον αὐτὸ δίψου τέφυκεν; Παπατασίον μὲν οὖν. Τοῦ διψῶντος ἄρα ἡ ψυχή, καθ' ὅσον διψῇ, οὐκ ἄλλο τι βούλεται ἢ πιέων, Β καὶ τοῦτον φρέγεται καὶ ἐπὶ τοῦτο ὑμῖν. Δίψον δὲ. οἷον εἰ ποτὲ τι αὐτὴν ἀνθέλλακα διψῶσαν, ἔτερον ἢν τι ἐν αὐτῇ εἴη αὐτοῦ τοῦ διψῶντος καὶ ἄγοντος ὡσπερ θηριῶν ἐπὶ τὸ πιέων; οὐ γὰρ ἂν, φαμείν, τὸ γε αὐτὸ τῷ αὐτῷ ἄνωτον περὶ τὸ αὐτὸ ἄμα τάναντα πράττειν. Οὐ γὰρ οὖν. "Ωσπερ γε, οἷοι, τοῦ τοξότου οὖ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἀμα αἱ
χείρις τὸ τόξον ἀπωθοῦντας τε καὶ προσθίκοντας, ἄλλ' ὅτι
ἀλλή μὲν ἢ ἀπωθοῦσα χείρ, ἑτέρα δὲ ἡ προσαγομένη. Παν-
τάποτε μὲν οὖν, ἐφη. Πότερον δὴ φῶμεν τινας ἔστων ὅτι ὁ
dιψώντας οὐκ ἔθελεν πιεῖν; Καὶ μᾶλα γ', ἐφη, πολλοὺς καὶ
tολλάκια. Τά οὖν, ἐφην ἐγώ, φαίη τις ἀν τοῦτον πέρι; οὐκ
ἐνείμαι μὲν ἐν τῇ ψυχῇ αὐτῶν τὸ κελεύων, ἐνείμαι δὲ τὸ
κελεύον πιεῖν, ἀλλὸ δὲν καὶ κρατοῦν τὸν κελεύοντος; 'Εμοῦς,
ἐφη, δοκεῖ. Ἀρ' οὖν οὔ τὸ μὲν κελεύον τὰ τοιαῦτα ἐγγίζεται,
ὅταν ἐγγίζεται, ἐκ λογισμοῦ, τὰ δὲ ἄγοντα καὶ Ἑλκοῦντα ἔτι
d' ἐπανθημάτων τε καὶ νοημάτων παραγίγνεται; Παλεῖται. Οὐ
dὴ ἄλογος, ἢν δ' ἐγώ, ἀξιόσωμεν αὐτὰ διήτα τε καὶ ἕτερα
ἀλλήλων εἶναι, τὸ μὲν δ' ἐγιζεῖται λογιστικῶν προσαγορεύοντες
ἡς ψυχῆς, τὸ δὲ δ' ἐπὶ τε καὶ πενή καὶ διυφή καὶ περὶ τὰς
ἄλλας ἑπιθυμίας ἐπτήται ἀλόγιστον τε καὶ ἑπιθυμητικῶν,
πληρόσωον τινών καὶ ἠδονῶν ἑπαίρον. Οὐκ, ἄλλ' εἰκότως,
ἐφη, ἠγομεθ' ἃν οὔτως. Ταύτα μὲν τοίνυν, ἦν δ' ἐγώ, δῶ 
海尔 ἐρεβοῦ εἴδη ἐν ψυχῇ ἐνότα. τὸ δὲ τοῦ θυμοῦ καὶ
d' θυμούμεθα πότερον τρέτων, ἢ τούτων ποτέρῳ δὲν εἰς ὅμορφες;
'Ἰσως, ἐφη, τῷ ἐπίφρα, τῷ ἑπιθυμητικῷ. 'Ἀλλ', ἢν δ' ἐγώ,
pοτὲ ἀκούσας ἐτὶ πιστεύω τούτῳ, ὡς ἄρα Δεόντιος ὁ
'Ἀγλαῖωνος ἀνίων ἐκ Παραδείσου ὑπὸ τὸ βόρειον τεῖχος ἐκτός,
αἰσθόμενοι νεκροὺς παρὰ τῷ δημῷ κειμένους, ἡμὰ μὲν ἴδειν
ἐπιθυμοῦμεν, ἀμα μὲν ἴδειν ἑπιθυμούμεν, ἀμα δὲ αὐ
dυσχεραίνου καὶ ἄποτρέποι ἑαυτῶν, καὶ
tέως μάχοτας τε καὶ | παρακαλύπτοιτο, κρατοῦμενος δ' οὖν 440λ
ὑπὸ τῆς ἑπιθυμίας, διελκύσας τοὺς ὁδήλαμον, προσθραμώ
πρὸς τοὺς νεκροὺς, 'Ἰδοὺ ὡμών, ἐφη, ὁ κακοδαμώνες, ἐμπλήθη 
tοῦ καλοῦ θεάματος. Ἡκοῦσα, ἐφη, καὶ αὐτὸς. Ὁδὸς
μέντοι, ἐφην, ὁ λόγος σημαίνει τὴν ὄργην πολεμιῶν ἐνθα
tεῖ ἑπιθυμίας ὡς ἀλλ' ἀλλ'. Σημαίνει γὰρ, ἐφη. Ὁδὸν καὶ
Ἄλλοι, ἐφην, πολλαχοῦ αἰσθανόμεθα, ὅταν
βιάζωτας τινα παρὰ τῶν λογισμῶν ἑπιθυμίας, λοιποῦντά 
v τε αὐτὸν καὶ θυμοῦμεν τῷ βιαζόμενο ἐν αὐτῷ, καὶ ὅπερ
δυσοι στασιαζόμενον ἔμμαχοι τῷ λόγῳ γιγνόμενον τὸν θυμὸν
τοῦ τουπτου; ταῖς δ' ἑπιθυμίαις αὐτῶν κοινωνίζοντα, 

H
αἱροῦντος λόγου μὴ δεῖν, ἀντιπράττεν σιμαὶ σε σοὶ ἀν
φάναι γενομένου ποτὲ ἐν σαυτῷ τοῦ τοιούτου αἰσθάνεται,
οἷς δ' οὖν ἐν ἀλλ. ὃς μᾶ τὸν Δία, ἔφη. Τί δέ; ἢν
ο δ' ἔγιν. ὅταν τις οἴηται ἄδικαν, όυχ δοσιν ἅν γενναῖοτέρος
ἡ, τοσοῦτο ἤττον δύναται ὀργίζεσθαι καὶ παινόν καὶ μιγών
καὶ ἀλλο ὅτι νοῦ τῶν τοιούτων πᾶσχον ὑπ' ἱκανὸν δὲν ἂν
οἴηται δικαίος ταῦτα δρᾶν, καὶ, ὃν λέγω, οὐκ ἔθεια πρὸς
τοῦτον αὐτοῦ ἑγερέσθαι ὁ θυμός. Ἦλθε, ἔφη. Τί δέ; ὅταν
ἀδικεῖσθαί τις ἵππηται, οὐκ ἐν τούτῳ ζεῖ τε καὶ χαλεπαίνα
καὶ ἐμμαχεῖ τῷ δοκοῦντι δικαίῳ καὶ δ' αὐτῶ παινήν καὶ δ'αὐτῷ
μιγών καὶ πάντα τὰ τοιαύτα πάσχειν ὑπομένων, κἂν

legates, οὐ λέγει τῶν γενναίων, τρίντα ἂν ἢ διαπράξεται ἢ
teleustήνῃ ἢ ὀπίστερ κόνω ὑπὸ νομέως ὑπὸ τοῦ λόγου τοῦ παρ'
αὐτῷ ἀνακληθεῖ πραύνθῃ. Πάνω μὲν οὖν, ἔφη, ἠοικε τούτῳ
ἡ λέγει· καὶ τί γ' ἐν τῇ ἡμετέρᾳ πόλει τούτου ὀπίσθος
ὀπίστερ κόνας ἔθεμεν ὑποκόου πάντων ἀρχόντων ὀπίστερ ποιμένων
πόλεως. Καλός γάρ, ἢν δ' ἔγιν, νοεῖς δ' βούλομαι λέγων.

Ε ἄλλ' ἢ πρὸς τούτῳ καὶ τόδε ἐνθυμεῖ; Τὸ ποίον; Ὅτι
τοιναντίον ἢ ἀρτίως ἡμῖν φαίνεται περὶ τοῦ θυμομοδοῦς
tοῦτο μὲν γάρ ἐπιθυμητικὸν τι αὐτὸ φῶτομα εἰναι, νῦν δὲ πολλοὶ
dein φαμέν, ἀλλὰ πολὺ μᾶλλον αὐτὸ ἐν τῇ τῆς ψυχῆς στάσει
τιθέεται τῇ ὅπλᾳ πρὸς τοῦ λογιστικοῦ. Παντάπασιν, ἔφη.
''Ἀρ' οὖν ἑτερον δὲν καὶ τοιοῦτον, ἢ λογιστικοῦ τε εἶδος, ὡστε
μὴ τρία ἄλλα δῦν εἴη εἰναι ἐν ψυχῇ, λογιστικὸν καὶ ἐπιθυ-
μητικόν; ὡς καθάπερ ἐν τῇ τόλμῃ εξαιτίας αὐτὴν τρία ὄντα

441Α γένη, ἡ χρηματιστικῶν, ἐπικουρικῶν, βουλευτικῶν, οὖν καὶ
ἐν ψυχῇ τρίτον τοῦτο ἐστι τῷ θυμομοδεῖ, ἐπικουροῦν δὲν τῷ
λογιστικῷ φύσει, ἐὰν μὴ ὑπὸ κακῆς τροφῆς διαφθαρῆ; Ἄναγκη, ἔφη, τρίτον. Ναὶ, ἢν δ' ἦγα, ἃν γε τοῦ λογιστικοῦ
ἄλλο τῇ φανῇ, ὀπίστερ τοῦ ἐπιθυμητικοῦ ἑφαντ ἑτερον δὲν.
''Αλλ' οὐ χαλεπῶν, ἔφη, φανήναι. καὶ γὰρ ἐν τοῖς παιδίοις
tοῦτο γ' ἄν τις λέοι, ὅτι θυμοῦ μὲν εἰδῆς γενόμενα μεστὰ
ἐστὶ, λογισμοῦ δ' ἐνοὶ μὲν ἐμοιγε δοκοῦσιν οὐδέποτε μεταλαμ-
βάνειν, οἳ δ' πολλοὶ ἅπε ποτὲ. Ναῖ μᾶ Δί', ἢν δ' ἦγα, καλῶς
γε αἶτες. ἦτι δὲ ἐν τοῖς θηρίοις ἄν τις ἱδοί  ὦ λέγεις, ὅτι
οὗτος ἵκει. πρὸς δὲ τούτοις καὶ δ ἄνω που ἐκεῖ ἔστησεν, τὸ
tοῦ Ὁμήρου μαρτυρήσει, τὸ
οτέθησε δὲ πλήξας κραδήν ἥν ὑπήπατε μύθος
ἐνταῦθα γὰρ δὴ σαφῶς ὡς ἐτερον ἔτρηψ ἐπιπλήττον τε
ποίηκεν Ὁμήρου τὸ ἀναλογισάμενον περὶ τοῦ βελτιονός τε καὶ
κεῖρον καὶ ἀλογίστως θυμομένῳ. Κομιδῇ, ἐφ᾽, ὀρθῶς
λέγεις.

Ταῦτα μὲν ἄρα, ἦν δ' ἐγὼ, μόνις διανανεύκαμος, καὶ ἴππω
ἐπικάως ὁμαλογεῖται τὰ αὐτὰ μὲν ἐν πόλει, τὰ αὐτὰ δ' ἐν
ἐνδυ ἐκάστου τῷ ψυχῆς γένη ἔνειναι καὶ ἕσα τῶν ἀριθμῶν.
'Εστι ταῦτα. Οὐκοῦν ἐκεῖνο γε ἡδὴ ἀναγκαίον, ὡς πόλις ἦν
σοφὴ καὶ ὁ, οὕτω καὶ τὸν ἰδιώτην καὶ τούτῳ οὐσίᾳ εἶναι;
Τι μή; Καὶ δὴ ἀνδρεῖος ἰδιώτης καὶ ὥς, τούτῳ καὶ πόλιν ὁ
ἀνδρείαν καὶ οὕτως, καὶ ταλλὰ πάντα τρός ἀρετὴν ἄσωσίσιν
ἀμφότερα ἴχειν. 'Ἀνάγκη. Καὶ δίκαιον δὴ, ὃ Γλαύκων,
οἴμαι, φήσομεν ἄνδρα εἰναι τῷ αὐτῷ τρόπῳ ὑπὲρ καὶ πόλις
ὅτι δικαία. Καὶ τούτῳ πᾶσα ἀνάγκη. 'Ἀλλ' οὖ τῇ μὴν
τούτῳ ἐπικαλυμμένα, ὅτι ἐκεῖνη γε τῷ τὸ ἱεροῖν ἑκατόν ἐν
ἀυτῷ πράττειν τριῶν ὑπὸν νεοῖν δικαία ἦν. Ὡς μοι
δοκοῦμεν, ἐφ᾽, ἐπιλέβησαι. Μνημονευτέον ἄρα ἴμιν, ὅτι
καὶ ἴππων ἑκατόν, δουλὶ αὐτοῖ γιατὶ ἰδιώτων τῶν ἐν αὐτῷ
πράττῃ, οὕτως δικαίος τε ἐσται καὶ τὰ αὐτὸν πράττων. Καὶ ε
μέλα, ἡ δ' ἐς, μνημονευτεῖ. Οὐκοῦν τῷ μὲν λογιστικῷ
ἀρχαν προσῆκε, σοφί ὑπὲρ ἐξοντες τῆς ψυχῆς προμηθεῖαι, τῷ δὲ θυμοιδεῖ ὑπηκοό εῖναι καὶ
ἐξυμμάχῳ τούτου; Πάντα γε. 'Αρ' οὖν σοι, ὀστρεί λέγομεν,
μονικῆς καὶ γυμναστικῆς κράσις ἐξόμφωνα αὐτὰ ποιήσει,
τὸ μὲν ἐπιτείνισα καὶ τρέφουσα λόγοις  τε καλοῖς καὶ 442a
μαθήμασι, τὸ δὲ ἀνείσχα παραμυθουμενή, ἡμεροῦσα ἀρμονία
τε καὶ ῥυθμός; Κομιδῇ γε, ἢ δ' ἔς. Καὶ τούτῳ δὴ οὕτω
τραφέντε καὶ ὃς ἀληθῶς τα αὐτῶν μαθόντε καὶ παίδευσε
προσταθήσεσθον τοῦ ἐπιθυμητικοῦ, δ' δὴ πλείστον τῆς ψυχῆς
ἐν ἑκάστῳ ἔστι καὶ χρημάτων φύτει ἀπλημπτότατον; δ
τηρήσετον μή τῷ σύμπλασθαι τῶν περὶ τὸ σῶμα καλομέμενον ἱδρών τολῆ καὶ ἵσχυρῶν γενόμενον οὐκ αὖ τὰ αὐτὸν πράττῃ, ἐν οἷς προσήκον αὐτῷ γίνεται, καὶ ξύμπαντα τὸν βίον πάντων ἀνατρέψῃ. Πάνυ μὲν οὖν, ἐφη. 'Αρ' οὖν, ἢν δ' ἐγὼ, καὶ τοῖς ἐξεθέν τολμοῦσι τούτῳ ἐν κάλλιστα φυλαττοῦσιν ἄπαντης τῆς ψυχῆς τε καὶ τοῦ σώματος, τὸ μὲν βουλευόμενον, τὸ δὲ προτελοῦν, ἐπόμενον δὲ τῷ ἄρχοντι καὶ τῇ ἄνδρει ἐκτελοῦν τὰ βουλευθέντα; Ἐστι τάτα. Καὶ ἄνδρειον δὴ, οἷοι, τοῦτο τῷ μέρει καλοῦμεν ἔνα ἐκαστὸν, ὅταν αὐτοῦ τὸ θυμοειδὲς διασώζῃ διὰ τε λυπῶν καὶ ἱδρῶν τὸ ὑπὸ τοῦ λόγου παραγγέλθην δεινὸν τε καὶ μή. 'Ορθὸς γ', ἐφη. Σοφὸν δὲ γε ἐκεῖνο τῷ συμκρῆ μέρει, τῷ δ' ἢρχε ϑ ἐν αὐτῷ καὶ ταῦτα παραγγέλλειν, ἔχων αὖ κάκευς ἐπιστήμην ἐν αὐτῷ τῇ τοῦ ξυμφόρους ἐκάστη τε καὶ διὰ τῷ κοινῷ σφών αὐτῶν τριῶν ὑπὸς. Πάνυ μὲν οὖν. Τί δὲ; σάφρονα οὐ τῇ φύλλα καὶ δ ἔμφανα τῇ αὐτῶν τούτων, ὅταν τὸ τέ τοῦκαται δωραμένῳ τὸ λογιστικὸν ὀμοδεξίον δεῖν ἄρχειν καὶ μὴ στασιάζοντι αὐτῷ; Σφαρσοῦν γαί, ἢ δ' ἄσθ, οὐκ ἀλλ' ἐστὶν ἢ τοῦτο, πόλις τε καὶ ἰδιωτῶς. 'Αλλὰ μὲν δὴ δικαίου γε, κ' τολλάκις λέγομεν, τοῦτο καὶ οὐτές ἐσται. Παλατή ἀνάγκη. Τί οὖν; ἐπον ἐγὼ μὴ τῇ ἡμῖν ἀπαμβλύνεται ἀλλο τῇ δικαιοσύνῃ δοκεῖν εἶναι ἢ δεῖν ἐν τῇ πόλι ἱφάνη; Οὐκ ἔρωγε, ὕπη, δοκεῖ. 'Ωδὲ γὰρ, ἢν δ' ἐγὼ, παντάπασιν ἐν διεθνείσθη δι' ἡμῶν ἢ ἀποκαταθήκην χρυσοῦ ἢ ἀργυρίου δεξάμενον ὁ τοιοῦτος 443Δ ἀποστερήσῃ, τίν' ἂν οὐλο οἰδηθῆται τοῦτο αὐτῶν | δράσαι μᾶλλον οὐκ ἢ οὔτε τοιούτοι; Ὅλοι δ' ἂν, ὕπη. Οἰκονὴ καὶ ἱεροπολὴ καὶ κληται καὶ προδοτηνὶ, ἢ ἡδονή ἤταξεν ἢ δημοσίᾳ πόλεως, ἢκτος ἂν οὔτε ἢ; Ἐκτὸς. Καὶ μὴν οὐδ' ὀπωσδέν ἀπιστῶ ἢ κατὰ δρκος ἢ κατὰ τάς ἄλλας.
ὁμολογεῖν. Πώς γὰρ ἂν; Μοιχεύεις μήν καὶ γονέων ἁμέλεως καὶ θεῶν ἀθεραπευούσας παντὶ ἄλλῳ μᾶλλον ἢ τῷ τουτῷ ὑποσχόμενοι. Παντὶ μέντοι, ἐφι. Οὐκοῦν τούτων πάντων αἵτων, ὅτι αὐτοῖς τῶν ἐν αὐτῷ ἐκαστῷ τὰ αὐτοῦ πράττει ἄρχησε τὰ πέρι καὶ τοῦ ἀρχέσθαι; Τοῦτο μὲν οὖν, καὶ οὐδὲν ἄλλο. "Επεὶ τι σοῦ ἔτερον ἤτερος δικαιοσύνης εἶναι ἢ ταύτην τὴν δύναμιν ἢ τοὺς τοὐτούς ἄνδρας τε παρῆκατοι καὶ πόλεις; Μᾶ Δία, ἢ δ' ὑς, σοὶ ἔγνω. Τίλεον ἄρα ἢμῖν τὸ ἐνύπνιον ἀποτελεσταί, δ ἐφαμέν ὑποτεύσαι, ὡς εἴθις ἀρχέομεν τῆς πόλεως οἰκίζεις κατὰ θεόν τινα ἐς ἄρχην τε καὶ τόπων τινα τῆς δικαιοσύνης κυνικοῦς ἰμβεβηκέναι. c Παντάπασα μὲν οὖν. Τὸ δὲ γε ἢν ἄρα, δ' Ἡλαύκους, δ' δ' καὶ ἀφελεί, εἴθωλον τι τῆς δικαιοσύνης, τὸ τὸν μὲν σκυτοτομικὸν φύσει ὁρθῶς ἦχεν σκυτοτομεῖν καὶ ἀλλ' μηδὲν πράττειν, τὸν δὲ τεκτονικὸν τεκταίνεσθαι, καὶ τᾶλα δὴ οὕτως. Φαίνεται. ἔτι δὲ γε ἀληθές, τοιοῦτο μὲν τὶ ἢν, ἡς οὐκείη, ἡ δικαιοσύνη, ἀλλ' οὔ περὶ τὴν ἔξω πράξιν τῶν αὐτοῦ, ἀλλὰ περὶ τὴν ἐνείς ὡς ἀληθῶς περὶ ἑαυτὸν καὶ τὰ ἑαυτὸ, μὴ ἄσαντα d ταλλότρια πράττειν ἐκαστὸν ἐν αὐτῷ μηδὲ πολυπραγμονεῖν πρὸς ἄλληλα τὰ ἐν τῇ ψυχῇ γένη, ἀλλὰ τῷ διντι τὰ οἰκεῖα εἰ δέθανεν καὶ ἀξίζαντα αὐτὸν αὐτοῦ καὶ κοσμήσαντα καὶ φιλον γενόμενον ἑαυτῷ καὶ εὐναρμόσαντα τρία δύνα, διότερ δρος τρεῖς ἀρμονίας ἀτεχνός, νέατης τε καὶ ὑπάτης καὶ μέσης, καὶ εἰ ἄλλα ἄλλα ὑπεξέρχεντα ὅτα, πάντα ταῦτα ξυνεῖναι καὶ παντάπασιν ἐνα γενόμενον ἐκ πολλῶν, σώφρονα καὶ ἄκυροσμένοι, οὕτω δὴ πράττειν ἤδη, ἐὰν ταύτης ἢ περὶ χρημάτων κτῆσιν ἢ περὶ σώματος εἰ θεραπεύειν ἢ καὶ πολιτικὸν τι περὶ τὰ τῆς ἐξμβολαία, ἐν τῶσον τοῦτοι ἤγομένοι καὶ ὄνομάζοντα δικαίως μὲν καὶ καλῆν πράξιν ἢ ἄν ταύτην τὴν ἔξω σάρξι τε καὶ εὐπορεγάζεται, σοφίαν δὲ τὴν ἐπισταυροῦσαν ταύτη τῇ πράξῃ ἐπιστήμην, οὐδείκ νοῦ πράξιν ἢ ἄν ἄλλα ταύτην λήγη, ἀμαθῶς δὲ τὴν ταύτη ἂν ἐπισταυροῦσαν δύον. Παντάπασιν, 444α ἢ δ' ὑς, δ' Σώκρατες, ἄληθῆ λέγεις. Εἰπεν, ἢν δ' ἐγὼ τὸν
μὲν δίκαιον καὶ ἄλλα καὶ πόλιν καὶ δικαιοσύνην, δ' τυχόντα ἐν αὐτοῖς δὲν, εἰ φαίμεν ἐσφηκάναι, οὐκ ἂν πᾶν τι, οἷμαι, δόξαμαι ψεύδεσθαι. Μᾶ Δία οὖ μέντοι, ἡφη. Φώμεν ἄρα; Φώμεν.

"Εστι δὲ, ἣν δ' ἐγὼ· μετὰ γὰρ τοῦτο σκεπτόμεν, οἷμαι, ἄδικαν. Δῆλον. Οὐκούν στάσιν τινὰ αἰ τριῶν δοτῶν β' τούτων δεὶ αὐτὴν ἐναι καὶ πολυπραγμοσύνην καὶ ἀλλοτριοπραγμοσύνην καὶ ἐπανάστασιν μέρους τυίδο τῷ ἐλεύθερῳ ἀνθρώπῳ, ἣν τρόπον ἄντι τοῦτον ἄντινος φύσιν οὖν πρέπειν αὐτῷ δουλείαν τῷ τοῦ ἀρχικοῦ γένους δοτί; τοῦτ' ἀπτὰ, οἷμαι, φήσωμεν καὶ τὴν τούτων ταραχήν καὶ πλάνην ἐναι τὴν τοῖς ἄδικαν καὶ ἀκολουθεῖν καὶ διαλαύν καὶ ἀμαθεῖν καὶ ἀκολουθεῖν τάσιν κακῶν. Ταῦτα μὲν οὖν ταῦτα, ἡφη. Οὐκούν, ἣν δ' ἐγὼ, καὶ τὸ ἄδικα πράττειν καὶ τὸ ἄδικαν καὶ αἰ τὸ δίκαια ποιεῖν, ταῦτα πάντα τυχόμενον δοτὰ κατὰ διακήρυξιν, ἐπερ καὶ ἡ ἄδικα τε καὶ δικαιοσύνη; Πώς δὴ; "Οτι, ἣν δ' ἐγὼ, τυχόμενον σοφῶν διαφέροντα τῶν ὑμιᾶσιν τε καὶ νοοῦσων, ὡς ἐκεῖνα ἐν σώματι, ταῦτα ἐν ψυχῇ. Πῇ; ἡφη. Τὰ μὲν ποι ὑμεῖαν ὑγείαν ἔμποιεῖ, τὰ δὲ νοσάδη νόσον. Ναὶ. Οὐκούν καὶ τὸ μὲν δίκαια πράττειν δικαιοσύνην ἐμποιεῖ, τὸ δ' ἄδικα ἄδικαν; δ' Ἀνάγκη. "Εστι δὲ τὸ μὲν ὑγείαν ποιεῖν τὰ ἐν τῷ σώματι κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατεσθαι ὑπ' ἀλλήλων, τὸ δὲ νόσον παρὰ φύσιν ἀρχεῖν τε καὶ ἀρχεσθαι ἀλλο ὑπ' ἀλλου. "Εστι γάρ. Οὐκούν αὐ, ἡφη, τὸ δικαιοσύνην ἐμποιεῖν τὰ ἐν τῇ ψυχῇ κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατεσθαι ὑπ' ἀλλήλων, τὸ δὲ ἄδικαν παρὰ φύσιν ἀρχεῖν τε καὶ ἀρχεσθαι ἀλλο ὑπ' ἀλλου; Κομιδῇ, ἡφη.

Ε 'Ἀρετή μὲν ἄρα, ὥς ἔοικεν, ὑγεία τε τίς ἂν εἴη καὶ κάλλος καὶ εὐεξίᾳ ψυχῇ, κακία δὲ νόσος τε καὶ αἰσχρος καὶ ἀσθενείᾳ. "Εστιν οὖν. "Ἀρ' οὖν οὖ καὶ τὰ μὲν καλὰ ἐπιτιθέμενα ἐς ἄρετῆς κτήσειν φέρει, τὰ δ' αἰσχρὰ ἐς κακᾶς; 'Ανάγκη.

Τὸ δὲ λοιπὸν ἡφη, ὥς ἔοικεν, ἡμῖν ἐστὶ σκέψισθαι, τότεν ἐπὶ ἄταξετελεῖ δίκαια τέ κρατεῖν καὶ καλὰ ἐπιτιθεῖσθαι καὶ
εἶναι δίκαιον, ἐάν τε λανθάνῃ ἕάν τε μὴ τουστὸς ὡς, ἢ ἀδίκειν τε καὶ ἄδικον εἶναι, ἐάντερ μὴ διδῷ δίκην μηδὲ βελτίων γίγνηται κολαζόμενος. 'Αλλ', ἐφη, ὁ Σώκρατες, γελοῦν ἤμοιγε φαίνεται τὸ σκέμμα γίγνεσθαι ἥξη, εἰ τὸν μὲν σώματος τῆς φύσεως διαφθειρομένης δοκεῖ οὐ βιωτὸν εἶναι οὐδὲ μετὰ πάντων συνίων τε καὶ ποτῶν καὶ παντὸς πλούτου καὶ πάσης ἀρχῆς, τῆς δὲ αὐτοῦ τούτου ὃ ἐμὲν φύσεως ταραττομένης καὶ διαφθειρομένης βιωτὸν ἄρα ἐσται, ἐάντερ τις τοῦ ἡ δὲ βουλήθη ἀλλο πλὴν τούτο ὑπόθεν κακιάς μὲν καὶ ἄδικιάς ἐκ ἀπάλλαγσης, δικαιοσύνην δὲ καὶ ἄρετῆν κτῆται, ἐπειδὴ περὶ ἐφάνη γε ἄντα ἑκάτερα οἷα ἡμεῖς διεληλύθαμεν. Γελοῦν γὰρ, ἢν δ' ἐγὼ· ἀλλ' ἐμὸς ἐπείτερ ἐνταῦθα ἐπελήλυθαμεν, ὅσον οὖν τὰ σαφῆστατα κατιδέων ὅτι ταῦτα οὕτως ἔχει, οὐ χρὴ ἀποκάμενοι. Ἡκιστα, τῇ τῶν Δια, ἐφη, πάντων ἀποκμητέον. Δέμψο κῦν, ἢν δ' ἐγὼ, ἵππα καὶ ἔρη διὰ καὶ ἔκδη ἔχει ἢ κακία, οὐς ἔμοι δοκεῖ, ὅ γε ἡ καὶ ἕξα θέα. Ἔπομα, ἐφη· μόνον λέγε. Καὶ μὴν, ἢν δ' ἐγὼ, ὅσπερ ἀπὸ σκοπιαῖς μοι φαίνεται, ἐπειδὴ ἐνταῦθα ἀναβεβήκαμεν τοῦ λόγου, ἐν μὲν εἶναι εἶδος τῆς ἀρετῆς, ἀπερα δὲ τῆς κακίας, πέτταρα δ' ἐν αὐτοῖς ἄτα δὲν καὶ ἄξιον ἐπιμνησθῆναι. Πάς λέγεις; ἐφη. Ὁσοὶ, ἢν δ' ἐγὼ, πολυτείαν τρόποι εἰσὶν εἶδη ἔχοντες, τοσοῦτοι κινδυνεύσοντο καὶ ψυχῆς τρόποι εἶναι. Πώςοι δή; Πέντε μὲν, ἢν δ' ἐγὼ, ὁ πολυτείαν, πεντε δὲ ψυχῆς. Δέγε, ἐφη, τῶν. Δέγε, εἶπον, ὅτι εἰς μὲν οὕτως ἐν ἡμεῖς διεληλύθαμεν πολυτείας ἐκ δ' τρόπος, ἐπονομασθεὶς δ' ἂν καὶ δικῆ· ἐγγενομένου μὲν γὰρ ἀνδρὸς ἐνὸς ἐν τοῖς ἁρχοντος διαφέροντος βασιλεία ἢ κληθεῖν, πλείονον δὲ ἀριστοκρατία. Ἀληθῆ, ἐφη. Τοῦτο μὲν τοῖνυν, ἢν δ' ἐγὼ, ἢ εἶδος λέγω· οὕτω γὰρ ἢν πλείονος οὕτε εἰς ἐγγενὸς κινήσειν ἢ τῶν ἄξιων λόγῳ νόμων τῆς πόλεως, εἰ τροφῇ τε καὶ παιδεία χρησάμενος ἢ διήλθομεν. Οὐ γὰρ εἰκός, ἐφη.
Ε.

449A Ἀγαθὴν μὲν τοίνυν τὴν τοιαύτην πάλιν τε καὶ πολιτείαν καὶ ὅρθὴν καλῶ, καὶ ἀνδρα τὸν τοιούτου, κακάς δὲ τὰς ἄλλας καὶ ἡμαρτημένας, εἴπερ αὕτη ὅρθη, περὶ τὰς πόλεις διοικήσεις καὶ περὶ ὅδιοτῶν ψυχῶν τρόπου κατασκευῆς, ἐν τέταρτοι ποιημάς εἴδευν οὕσας. Ποιας δὴ ταύτας; ἐφη.

Καὶ ἐγὼ μὲν ἦν τὰς ἑφεξῆς ἑρῶν, οὐ μεὶς ἐφαίνοντο ἐκασταί ἐξ ἄλληλων μεταβαίνειν· ὅ δὲ Πολέμαρχος—συμμέτοιχος—συμμέτοιχος γὰρ ἀπωτέρω τοῦ Ἀδείμαντου καθῆστο—ἐκείνας τὴν χεῖρα καὶ λαβόμενος τοῦ ἱματίου ἀνωθὲν αὐτοῦ παρὰ τὸν ὄμον, ἐκεῖνον τὸ προσηγάγετο καὶ προτείνας ἐκατόν ἔλεγεν ἀντα προσκεκυφῆς, ὅπως ἀλλομ σῶδεν κατηκούσαμεν, τὸδε ὅσε. Ἀφήσαμεν οὖν, ἐφη, ἢ τί δράσομεν; Ἡκιστά γε, ἐφη ὁ Ἀδείμαντος μέγα ἡδὴ λέγων. Καὶ ἐγώ, Τί μάλιστα, ἐφην, ὡμεῖς οὐκ ἀφίσε; Σε, ἢ δ' δς. Ἡττ ἐγὼ εἶπον, τί μάλιστα; Ἀποφράσωμεν ἡμῖν δοκεῖς, ἐφη, καὶ εἴδος ὅλον οὐ τὸ ἑλάχιστον ἐκκείπτων τοῦ λόγου, ἵνα μὴ διένθητο, καὶ λήσων οἰθήναι εἰτῶν αὐτὸ ψυχῆς, ὡς ἄρα περὶ γυναικῶν τὴν καὶ παίδων παντὶ ἤθλον, δι' ὅτι κοινὰ τὰ φίλων ἦσσον. Οὐκοῦν ὅρθως, ἐφη, ὁ Ἀδείμαντε; Ναί, ἢ δ' δς. ἀλλὰ τὸ ὅρθως τοῦτο, ὥσπερ τάλλα, λόγου δεῖται, τὸσ ὁ τρόπος τῆς κοινωνίας· πολλοὶ γὰρ ἄν γέγοντο, μὴ ὁποῖοι δντινα σὺ λέγεις· ὅσ' ἡμεῖς πάλαι περιμένομεν οἴδομενοι σὲ πατοῦμεθ' οὐ λέγεις κοινωνίας τὸ παῖδων· ποιεῖς ἐμεθ' ἔργον. ἐκάκα δὲ καὶ γενόμενος τὸς ἔρθεσον, καὶ ὅλην ταύτην ἢν λέγεις κοινωνίας γυναικῶν τὴν καὶ παίδων· μέγα γὰρ τι οἶδεθα 120
φέρειν καὶ δλον εἰς πολιτεῖαν ὅρθως ὡς μὴ ὅρθως γιγνόμενον. 

νῦν οὖν ἐπεδῆ ἄλλης ἐπιλαμβάνει πολιτείαν πρὶν ταῦτα ἰκανῶς διελθάναι, δέδοκται ήμῖν τοῦτο, δ' οὖ ἢκουσας, τὸ 

οὖ | μὴ μεθεύει, πρὶν ἀν ταῦτα πάντα δοστε τάλα διέλθησ. 450 

Καὶ ἡμὶ τοῖνυν, ὁ Γλαύκων ἡφη, κοινώνῃ τῆς ψήφου ταύτης 

τίθητα. Ἀμέλεα, ἡφη ὁ Θρασύμαχος, πάσι ταῦτα δεδοµένα 

ἡμῖν νόµιζη, ὁ Σάκρατες. Οὖν, ἂν δ' ἐγώ, ελγράσασθε 

ἐπιλαβόµενοι μου! δοσὸν λόγον τάλων, δοστε εἴ ἄρχης, 

κινεῖτε περὶ τῆς πολιτείας! ἢν ὁς ἢδη διελθηθεῖ ἔγγον 

ἐχαµεῖν, ἀγαπῶν εἷς τις ἄστι ταῦτα ἀποδεξάµενος ὡς τότε ἔφρησῃ. 

ἡ νῦν ὡµές παρακαλοῦντες οὐκ ἐστε δοσόν ἐσοῦν δὲ 

λόγων ἑπεγείρετε δν ὡρῶν ἐγγω παρῆκα τότε, μὴ παράσχοι 

πολύν ὄχλων. Τι δέ; ἢ δ' ἢς ὁ Θρασύμαχος. χρυσοχωρό-

σοντας οὐα τοῦτον νῦν ἐνθάδε ἀφίχθαι, ἀλλ' οὐ 

λόγων ἀκοουσόνους; Ναι, εἰπον, μετρων γε. Μέτρων δέ γ', ἡφη, 

ὁ Σάκρατες, ὁ Γλαύκων, τοιούτων λόγων ἀκούειν δολοὶ ὁ 

βίος νοιν ἔχουσιν. ἀλλὰ τὸ μὲν ἡµέτερον εἰς' οὐ δὲ περὶ 

δν ἵρωτόμεν μηδενές ἀποκάμης ὧ σοι δοκεί διεξιῶν, τὸς 

κοινωνία τοῖς φύλαξιν ἡμῖν παῖδων τε πέρι καὶ γυναικῶν 

ἐσται καὶ τροφῆς νέων ἐπὶ ὄντων τῆς ἐν τῷ μεταξὺ χρόνω 

γυνοµήνης γενέσεως τε καὶ παιδείας, ἢ ἡ ἐπιπνοντάτη δοκεῖ 

εἰναι. παρὼ δὲ εἰπεῖν τίνα τρόπον δὲ γιγνεσθαι αὐτήν. 

Οὐ δέδοιν, ἢ εὖδαιμον, ἢ δ' ἐγώ, διελθέαν τολλάς γάρ 

ἀπιστίας ἔχα ἐπὶ μάλλον τῶν ἐμπροσθήν δν διῆλθομεν. καὶ 

γάρ ὁς δυνατὰ λέγεται, ἀπιστοῦτ' ἂν, καὶ εἰ δ' τι μέλιστα 

γένουτα, ὡς ἄριστ' ἀν εἴ ταῦτα, καὶ ταύτη ἀπιστήσεται. 

διὸ δὲ καὶ δικὸς τις αὐτῶν ἀπεσθαί, μὴ εὐχὴ δοκῇ εἶναι 

ὁ λόγος, δ' φιλε ἑταῖρε. Μηδὲν, ἢ δ' ἢς, δικαι' οὐτέ γάρ 

ἀγνόµονες οὔτε ἀπιστοὶ οὔτε δύσοι οἱ ἀκοουσόμενοι. 

Καὶ ἐγὼ εἰπείν 'Ομι ἄριστε, ἢ του βουλόµενος με παραβαλλόν 

λέγεις; Ἐγώγ', ἡφη. Πᾶν τοῖνυν, ἢ δ' ἐγώ, τοῦνατιν 

ποιεῖ. πιστεύοντος μὲν γάρ ἐμοι ἐμοὶ εἴδαν ά λέγω, καὶ 

ἐξελ ἢ παραμυθα ἐν γάρ φρονίμοις τε καὶ φίλοις περὶ 

τῶν μεγίστων τε καὶ φιλῶν τάληθε εἰδότα λέγειν ἀσφαλῶς.
καὶ θαφωλέον, ἀπιστοῦντα δὲ καὶ ζητοῦντα ἀμα τούς λόγους ποιεῖσθαι, δὴ ἡ ἐγὼ ὑπάρχει, φοβερόν τε καὶ σφαλερόν, οὐ τι

γέλωτα | ὁφλεῖν — παιδικῶν γὰρ τούτο γε —, ἀλλὰ μὴ

σφαλεῖς τῆς ἀληθείας οὐ μόνον αὐτὸς ἀλλὰ καὶ τοὺς φίλους

ξυνεπιπασάμενοι κείσομαι περὶ ἡ ἤκωστα δὲ σφάλλουσθαί

προσκυνώ δὲ Ἀδράστειαν, ὡ Γλαύκων, χάριν οὐ μελλὼ

λέγειν· ἐπιλέξα γὰρ οὖν θαττόν ἄμαρτημα ἄκουσος τυπῶς

φονεὰ γενέσθαι ἢ ἀπατεάνα καλῶν τε καὶ ἀγαθῶν καὶ

[Σικαλών] νομίμων πέρι, τοῦτο οὖν τὸ κυνικόνεμα κυνικόνεμων

Β ἐν ἤχοισι κρείττον ἢ φιλος, ὅστε e με παραμεθε. Καὶ

ὁ Γλαύκων γελάσας 'Ἀλλ', ὁ Σάκρατες, ἔφη, ἐὰν τι πάθωμεν

πλημμέλεις ὑπὸ τοῦ λόγου, ἀφειμέν σε ὑπερ φόνου καὶ

καθαρόν εἶναι καὶ μὴ ἀπατεών  ἡμῶν. ἀλλὰ θαφώλον λέγε.

'Αλλὰ μέντοι, ἔπον, καθαρός γε καὶ ἐκεί ὁ αφεθάνε, ὡς ὁ

νόμος λέγει· εἰκός δὲ γε, ἀπερ ἐκεί, κανές. Δέχεται τοῦ

νυν, ἔφη, τούτου γ' ἐνεκα. Δέγειν δὲ, ἔφην ἔγω, χρη

ἀνάπαυν αὐτάν νυν, ἀ τοῦ τοιὸς ἢ ἐφεξῆς λέγειν; τόχα

C δὲ οὗτος ἄν ὅρθος ἔχω, μετὰ ἀνδρεῖον δράμα παντελῶς

διαπερατὸν τὸ γυναικεῖον αὐτὸ περαινεῖν, ἀλλος τε καὶ ἐπεδῆ

οὐ οὕτω προκαλεῖ.

'Ανθρώποι γὰρ φύσι καὶ παιδικεῖσθαι ὡς ἡμεῖς διήθομεν,

κατ' ἡμᾶς δέξαν οὐκ ἐστ' ἄλλη ὤρθῃ παιδῶν τε καὶ γυναικῶν

κτήσις τε καὶ χρεὰ κατ' ἐκείνην τὴν ὁμοίαν λούσιν, ἦν ὁτι

τὸ πρῶτον ἄμρησαμεν· ἄπειροι ἄμμοις δὲ ποὺ οὐ ἄγνις

D φυλακας τοὺς ἀνδρας καθίσται τὸ λόγῳ. Να. 'Ακολου-

θῶμεν τούς καὶ τὴν γένεσιν καὶ τροφὴν παραπλησιών

ἀποδιδόντες, καὶ σκοπῶμε κι ἦμιν πρέπει ἢ ὁ. Ἡδὲ: ἔφη. Ἡ

Ωδε, τὰς ἁθλεῖσιν τῶν ψυλλάκων κυνῶν πότερα εἰμφυ-

λάττειν οἷομέθα δεῖν ἀπερ ἄν οἱ ἀφένες ψυλλάττωσι καὶ

ξυνθηρεύειν καὶ τάλλα κοινή πράττειν, ἡ τὰς μὲν οἰκουρέαν

ἐνδὸν ὡς ἀδιανότατος διὰ τῶν τῶν σκυλάκων τόκον τε καὶ

τροφὴν, τοὺς δὲ ποιεῖ τε καὶ πάσαν ἐπιμέλειαν ἐχεῖν περὶ

καὶ τοῦμιν; Κοινή, ἔφη, πάντα· πλὴν ὡς ἀνθενεστέραις

χρώμεθα, τοῖς δὲ ὡς ἱπποτέρους. Οἷον τ' οὖν, ἔφην ἔγω,
ἐπὶ τὰ αὕτα χρησθάλη τυί ζῷφ, ἄν μὴ τὴν αὕτην τροφήν
τε καὶ παιδείαν ἀποδιδός; Ὑπεκακούον τε ἐκ ταῖσ
γυναιξῖν ἐπὶ ταύτα χρησίμεθα καὶ τοῖς ἀνδράσι, ταύτα καὶ
dιδάκτους αὐτᾶς. | Ναὶ. Μουσική μὲν ἐκεῖνοι τε καὶ γυμνα—452α
στική ἐδίψη. Ναὶ. Καὶ ταῖσ γυναιξῖν ἄρα τούτω τοῦ τέχνα
καὶ ταῦτα πέρι τὸν πόλεμον ἀποδότεν καὶ χρησίμεθα κατὰ
tαύτα. Εἰκος ἐξ ἄν λέγεις, ἔφη. Ἡσαυς δὴ ἔλπον, παρά τὸ
ἐδω γελοῖα ἐν φαίνοντο πολλά περὶ τῶν νῦν λεγόμενα, εἰ
πράξεται ἡ λέγεται. Καὶ μᾶλα, ἔφη. Τί, ἢν δὲ ἑγεῖ, γελούσ-
tατον αὐτῶν ὀραρί; ὥ δὲ δὴ ἐπὶ γυμναὶς τὰς γυναῖκας
ἐν ταῖσ παλαιστραῖς γυμναζόμενα μετὰ τῶν ἀνδρῶν, οὐ
μονὸν τὰς νέας, ἀλλὰ καὶ ἦδη τὰς πρεσβυτέρας, ὡσπερ τοὺς
γέροντας ἐν τοῖς γυμνασίοις, ὥσπερ οὐκοῦ καὶ µὴ ἡδεῖς τὴν
ὁλὴν ὅμως φιλογυμναστὴσιν; Ὁ ἦν τὸν Δία, ἔφη· γελοῖον
γὰρ ἂν, ὥσ τε παρεστῶτι, φανεῖν. Οὐκοῦν, ἢν δ’ ἑγεῖ,
ἐπείπερ ἀρμήσαμεν λέγειν, οὐ φοβητέον τὰ τῶν χαριτῶν
σκάμματα, ὅσα καὶ οὐκ ἐπόειν εἰς τὴν τοιαύτην μετα-
βολὴν γενομένην καὶ περὶ τὰ γυμνασία καὶ περὶ μουσικῆς
καὶ οὐκ ἠλάχιστα περὶ τὴν τῶν διπλῶν σχέσιν καὶ Ἧππων
ἀχέως. "Ὀρθώς, ἔφη, λέγεις. "Ἀλλ’ ἐπείπερ λέγαν ἡρά-
μεθα, πορευόμεν πρὸς τὸ τραχύ τοῦ νόμου, δηθειοῦσί τε τούτων
μὴ τὰ αὕτων πράττεν ἄλλα σπουδάζειν, καὶ ἐπομνήσασθαι
ὅτι οὐ πολὺς χρόνος ἐξ οὗ τοῦς "Εὐλησιν ἐδόκει αὐτοῖς
ἐκεῖναι καὶ γελοῖα ἄπερ νῦν τοῖς πολλοῖς τῶν βαρβάρων,
γυμνοὺς ἄνδρας ὁρᾶσθαι, καὶ ὅτι ἄρχοντο τῶν γυμνασίων δὲ
πρώτοι μὲν Κρῆτες, ἐπειτὰ Δακεδαμίνοι, ἔχον τοῖς τοῖς
ἀστέοις πάντα ταῦτα κομμαθεῖν. ἢ οὐκ οἶε; "Ἐγὼν γὰρ
Ἀλλ’ ἐπείπερ, οὐκ, χρομένοις ἄμαινον τὸ ἀποδύσαθαι τοῦ συγκα-
λυτέων πάντα τὰ τοιαύτα ἐφανῆ, καὶ τὸ ἐν τοῖς ὀφθαλμοῖς
δὴ γελοῖον ἐξερήσατο ὅτι τοῦ ἐν τοῖς λόγοις μηνυθέντος θρόσου,
καὶ τοῦτο ἐνδειξάθετο, ὅτι μάταιος δὲ γελοῖον ἄλλο ὑπὲρ
τῶν ἀνδρῶν ὡς γελοῖον ἢ τὴν τοῦ ἄφρονός τε καὶ κακοῦ, καὶ
κακοῦ αὖ σπουδάζει ἄλλον τινά σκοποῦν στηράμενος ἢ
τὸν τοῦ ἀγαθοῦ. Παντάπασι μὲν οὖν, ἐφη, ἂν ἂν οὖν τῶν πρῶτον μὲν τούτῳ περὶ αὐτῶν ἀνομολογητέον, ἐλ δυνατὰ ἢ οὐ, καὶ δοτέον ἀμφισβητήσιν εἴτε τις φιλοταῦσμον εἴτε σπουδαστικός θέλει ἀμφισβητήσαι, πότερον δυνατὴ φῶς ἢ ἀνθρωπίνη ἢ θήλεια τῇ τοῦ ἀφάνον γένους κοινωνησαί εἴς ἄπαντα τὰ ἔργα ἢ ὄσω εἴη ἢ ἢ ἢ ἢ τὰ μὲν ολὰ τε, εἰς δὲ τὰ οὐ, καὶ τοῦτο δὴ τὸ περὶ τῶν πόλεμων ποτέρων ἐστίν; ἂν όροὶ οὕτως ἀν κάλλιστα τις ἀρχόμανος, ὡς τὸ εἰκὸς, καὶ κάλλιστα τελευτήσαι; Πολὺ γε, ἐφη. Βούλησιν οὖν, ἢν δ' ἐγὼ, ἡμεῖς πρὸς ἡμᾶς αὕτοὺς ὑπὲρ τῶν ἄλλων ἀμφισβητήσωμεν, ἐνικημένη τῶν τοῦ ἐποίου λόγου πολιορκητικὰ; Β Οὐδὲν, ἐφη, καλώς. Δέγωμεν δὴ ὑπὲρ αὐτῶν ὅτι Ὁ Σάκρατες τε καὶ Γλαύκων, οὔδεν δὲν ὅμως ἄλλους ἀμφισβητεῖν· αὐτὸ γὰρ ἐν ἀρχῇ τῆς κατοικίας, ἢν φεύγει τόλμων, ἀμολογεῖται δὲν κατὰ φύσιν ἐκαστὸν ἕν αὐτῷ τοῦτο πράττειν. Ἡμολογήσαμεν, οἷμαι· πῶς γὰρ οὖ; "Ἑστιν οὖν ὅπως οὐ πάμπολον διαφέρει γυνὴ ἀνόρδις τὴν φύσιν; Πῶς δ' οὖ [διαφέρει]; Οὐκόνοι ἄλλο καὶ ἔργον ἐκατέρθο προσήκει προστάταιν τὸ κατὰ τὴν αὐτοῦ φύσιν; Τί μὴν; Πῶς οὖν οὐχ ἀμαρτάνεις γὰρ καὶ τάναντι ὅμως αὕτοις λέγεις φάσκοντες αὐτοῖς ἀνδρὰς καὶ τὰς γυναίκας δεῖν τὰ αὐτὰ πράττειν πλείστον κεχωρισμένην φύσιν ἔχοιτας; Εἰς τι, ὃ δ' θαυμάσει, πρὸς ταύτ' ἀπολογεῖσαι; 'Ὡς μὲν ἐξαίρεσις, ἐφη, οὐ πάντως ἁπέδω τὰλα σοῦ δείχνοι τε καὶ δείξαι καὶ τὸν ἐπὶ ἡμῶν λόγον, δοτις ποτ' ἐστίν, ἐρμηνεύεις. Ταῦτ' ἔστιν, ἤν δ' ἐγώ, ὃ Γλαύκων, καὶ ἄλλα πολλὰ τοιαῦτα, ἐγώ τείναι προορῶν ὁ ἐφοβοῦμαι τε καὶ ἄκουν ἄποτε οὗμοι τοῦ νόμου τοῦ περὶ τὴν τῶν γυναικῶν καὶ πατέων κτῆσιν καὶ τροφήν. Οὐ μὰ τὸν Δία, ἐφη, οὐ γὰρ εἰκὸλῳ ἑοκεν. Οὐ γὰρ, εἴπων. ἄλλα δὲ δεῖ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ }
ἡν δ' ἐγώ, ἐὰν τῇ εὑρωμεν τῆν ἔξοδον. ὁμολογοῦμεν γὰρ δὴ ἄλλην φύσιν ἄλλο δεῖν ἐπιτηδεύειν, γυναικὸς δὲ καὶ ἄνδρὸς ἄλλην εἶναι τὰς δὲ ἄλλας φύσεις τὰ αὐτὰ φαμαι νῦν δεῖν ἐπιτηδεύεισαι ταύτα ἡμῶν κατηγορῆτε; Ὁμοδὴ γε Ἡ γενναλα, ἢν δ' ἐγώ, ὁ Πλαίκον, ἢ δύναμις τῆς ἀνυλογίης 454α τέχνης. Τι δή; Ὅτι, εἶπον, δοκοῦσι μοι ἐς αὐτὴν καὶ ἄκοντες πολλοὶ ἔπιπτεν καὶ οἴεσθαι οὐκ ἔριζαν ἄλλα διαλέγεσθαι, διὰ τὸ μὴ δύνασθαι κατ' εἴθη διαιροῦμενι τὸ λεγόμενον ἐπισκοπεῖν, ἄλλα κατ' αὐτὸ τὸ ὄνομα διώκειν τοῦ λεγόντος τῇ ἐναντίωσιν, ἔριδε, ὁ διαλέκτῳ πρὸς ἄλληλον χρώμενον. ἸΕτὶ γὰρ δὴ, ἔφη, περὶ πολλοὺς τούτο τὸ πάθος ἄλλα μὲν καὶ πρὸς ἡμᾶς τούτο τεῖνε ἐν τῷ παρόντι; Παντάπασι μὲν οὖν, ἢν δ' ἐγώ' κινδυνεύομεν γοῦν ἁκοντες ἐν ἀνυλογίᾳ ἀπεσταλι. Ποῦς; Τὸ τῇ ἄλλῃ φύσιν ὅτι οὐ τῶν αὐτῶν δὲν ἐπιτηδευμάτων τυχόντων πάνυ ἄνθρωπος τε καὶ ἀριστικός κατὰ τὸ ὄνομα διώκειν, ἐπισκέφάμεθα δὲ σῷδ' ὑποῦ τὶ εἴδος τὸ τῆς ἐπίφανες τε καὶ τῆς αὐτῆς φύσεως καὶ πρὸς τῇ τεῖνον ὁμολογεῖτο τότε, ὅτε τῇ ἐπιτηδεύματα ἄλλη φύσιν ἄλλα, τῇ δὲ αὐτῇ τὰ αὐτὰ ἀπεδόμενοι. Οὐ γὰρ οὖν, ἔφη, ἐπισκέφαμεθα. Τοιγάρντοι, εἶπον, ἔστων ἡμῖν, ὡς ἑοίκεν, καὶ αὐτοῖς τῇ αὐτῇ φύσις φαλακρῶν καὶ κομητῶν καὶ οὐκ ἦν ἐναντία, καὶ ἐπαινεῖν ὁμολογεῖσαι μὲν ἐναντία εἶναι, εἰδὲν φαλακρὸν σκυτοσκόπον, μὴ δὲν κομήτας, ἢν δ' αὐτὴ κομῆτα, μὴ τοὺς ἑπάρουν. Τῆς ἐναντίας μὲντε τὸν ἐπή, ἔφη. 'Αρα κατ' ἄλλο τι, εἶπον ἔγα, γελοῖον, ἢ δις τότε οὐ πάντως τῆν αὐτὴν καὶ τὴν ἐπάνω φύσιν ἐπιφέρει, ἀλλ' ἐκάνον τὸ εἴδος τῆς ἀλλοιωθοῦσας τε καὶ ὁμολογεῖσαι μόνον ἐφυλάττομεν τὸ πρὸς αὐτὰ τὸ τεῖνον τῇ ἐπιτηδεύματα; οἱν ιατρικὸν μὲν καὶ ιατρικὴν τὴν ψυχὴν ὅτα τῆν αὐτὴν φύσιν ἔχαι ἐλέγομεν. ἢ οὐκ οἰκε; 'Εγώγε. Ἰατρικὸν δὲ καὶ τακτούκικον ἄλλῃ; Πάντως τοι. Οὔκ οὖν, ἢν δ' ἐγὼ, καὶ τὸ τῶν ἄνδρῶν καὶ τὸ τῶν γυναικῶν γένος, εἰδὲ μὲν πρὸς τέχνην τυρίδι καὶ ἐπωτήρει μικρὸν φαινόμεν εκατέρφω δεῖν ἀποδεῖναι. εἰ δὲ αὐτῇ τούτῳ φαινόμεν ἐκατέρφω, τῷ τὰ μὲν θῆλυ τίκτειν, τῷ
Ε δέ ἄρθεν ὁχέων, οὐδὲν τί τοι φήσομεν μᾶλλον ἀποδεξήθαι ὡς πρὸς θ' ἡμέως λέγομεν διαφέρει γνυὴ ἄνδρός, ἀλλ' ἔτι οἰκογένεα δεῦ τὰ ἄυτα ἐπιτηθεῦν τοὺς τε φύλακας ἡμῖν καὶ τὰς γυναῖκας αὐτῶν. Καὶ ὅρθος, ἕφη. Οὗτοι μετὰ τοῦτον 455α καλεόμεν τὸν τὰ ἑαυτή λέγοντα τοῦτο ἄυτα | διδάσκαν ἡμῖν, πρὸς τινα τέχνην ἢ τι ἐπιτηθεῦμα τῶν περὶ πόλεως κατασκευήν οὐχ ἢ αὐτή ἄλλα ἐπέρα φύσις γυναῖκος τε καὶ ἄνδρός; Δίκαιον γοῦν. Τάχα τοίνυν ἄν, ὅπερ σὺ ἄλλον πρότερον ἔλεγες, ἐπιτιθεῖσαν οὐχ ἢ αὐτή ἄλλα ἐπέρα φύσις δε οὐδὲν χαλεπόν. Ἐπιτιθεῖσαν γὰρ ἄν. Βούλει σὺν δεήμενα τοῦ τοιαῦτα ἀντιλή- 455β γοντος ἀκολουθήσαι ἡμῖν, εἴποι πῶς ἡμεῖς ἐκάπην ἐνδεξαμεθα διο οὐδὲν έστιν ἐπιτηθεῦμα διον γυναῖκα πρὸς διδακμον πόλεως; Πάνω γε. Ἐπωθοῖ δε, φήσομεν πρὸς αὐτὸν, ἀποκρίσαιν ἄρα οἴετος ἔλεγες τὸν μὲν εὐσφή πρὸς τι εἶναι, τὸν δε ἀφυνε, ἐν φ' ὁ μὲν βραχιόνας τι μανθάνοι, ὁ δὲ χαλεπής; καὶ ὁ μὲν ἀπὸ βραχιόνας μαθήσεως ἐπὶ πολὺ εὐρέτακεν ε' ηθ οὐ εμαιδην, ὃ δὲ πολλής μαθήσεως τιχων καὶ μελητικὴ μηθ' ἐμαιδε σουχοτο; καὶ τῷ μὲν τὰ τοῦ σώματος ἰκανώς ὑπηρετοῦ τῇ 455ε διανοίᾳ, τῷ δὲ ἐναντίον; ἄρ', ἄλλ', ἄλλα ἐστίν, ἢ γαρ, οἷς τὸν εὐσφή πρὸς ἐκαστα καὶ τὸν μη ὀρθοῦ; Οὕθεις, ἢ δ' ἄν, ἄλλα φήσει. Οὐθαδ' οἷς ὡς πρὸς ἀνθρώπως μελετάμενον, ἐν φ' οὐ πάντα ταῦτα τοῖς ἀνδρῶν γένος διαφερόντως ἔχει ή τοῖς γυναικῶν; ή μακρολογῷμεν τῇ τε ὑφαντικῇ λέγοντες δ καὶ τῇ τῶν σωτάρων τε καὶ ἐφημάτων θεραπεύων, οἷς οὖ σδ' ἄρ' δε δοκεῖ τὸ γυναικεῖον γένος εἶναι, οὐ καὶ καταγελαστάτατον ἐστὶ πάντων ἢττάμενον; Ἦληθ' ἐφη, λέγεις, ὅτι πολὺ κρατεῖται ἐν ἀπασίαν ὡς ἐποίη εἰπέν τό γένος τοῦ γένους. γυναίκες μέντοι πολλαὶ πολλὰν ἀνδρῶν βεβίους εἰς πολλά. τό δὲ ὄλον ἔχει ὡς σοῦ λέγεις. Οὐδὲν ἔρα ὡς, δ' ἐφη, ἐπιτηθεῦμα τῶν πολίν διοικοῦντων γυναῖκος διότι γνυή, οὐδ' ἀνδρός διότι ἄνθρρ', ἀλλ' ὁμοίως διεσπαρμέναι αἱ φύσες ἐν ἀμφοῖν τοῖς ξοιν, καὶ πάντων μὲν μετέχει γνυὴ ἐπιτηθεῡ- ξε μάτων κατὰ φύσιν, πάντων δὲ ἄνθρρ', ἔτι πάσιν δὲ ἀσθενέστερον
γυνή ἀνδρός. Πάνυ γε. Ἡ οὖν ἀνδράσι πάντα προστάζομεν, γυναικὶ δὲ οἴδεν; Καὶ πῶς; Ἄλλοι τοι γάρ, οἴμαι, ὅσον φόροιμεν, καὶ γυνὴ ἱπτρυκὴ, ἢ δ' οὖ, καὶ μουσική, ἢ δ' ἀμοιφυς φύσει. Τί μὴν; Γυμναστικὴ δ' ἄρα οὐ, οἴδε Πολεμικῆ, ἢ δὲ ἀπόλεμος καὶ οὗ πελεγμαναστικῆ; Οἶμαι 456Α ἔγωγε. Τί δὲ; φιλοσόφος τε καὶ μυστόσοφος; καὶ θυμοιδής, ἢ δ' ἄθυμος; Ἑστὶ καὶ ταῦτα. Ἑστὶν ἄρα καὶ φυλακὴ γυνή, ἢ δ' οὖ. ἢ οὗ τοιαύτην καὶ τῶν ἄνδρῶν τῶν φυλακικῶν φύσιν ἐξελεξάμεθα. Τοιαύτην μὲν οὖν. Καὶ γυναικὸς ἄρα καὶ ἀνδρός ἢ αὐτῆς φύσις εἰς φυλακὴν τούσω, πλὴν δοσιν ἀσθένεστερα ἢ ἱσυχροτέρα ἐστίν. Φαίνεται. Καὶ γυναικεῖς β' ἄρα αἱ τοιαύται τοῖς τοιούτοις ἀνδράσι τά ἐκλέκται ἐξουσιαζόμενοι τε καὶ ἔμφυλλαττένες, ἐπείπερ εἰς ἱκαναὶ καὶ ἔγγυνεις αὐτοῖς τὴν φύσιν. Πάνυ γε. Τὰ δὲ ἐπιτηδεύματα οὐ τὰ αὐτὰ ἀποδοτεί ταῖς αὐταῖς φύσεσιν; Τὰ αὐτά. Ἅκομεν ἄρα εἰς τὰ πρότερα περιφρὸμενοι, καὶ ὑμολογοῦμεν μή παρὰ φύσιν εἰναι ταῖς τῶν φυλακῶν γυναικὶ μοισικῇ τε καὶ γυμναστικῇ ἀποδίδοιναι. Παντᾶπασι μὲν οὖν. Οὐκ ἄρα οὐκ ἄνωνα γε οὐδὲ εἰχαῖς δομαὶ ἐνομοθετοῦμεν, ἐπείπερ κατὰ φύσιν ἐπὶθεμέν τοὺν νόμον· ἀλλὰ τὰ τῶν παρὰ ταῦτα γνώριμα παρὰ φύσιν μᾶλλον· ὡς Ιουκε, γίνεται. Ἐσοκεν. Οὐκοῦν ἢ ἐπίσκεψις ἦμῖν ἢν ἢ δινατὰ τε καὶ βελτίστα Λέγομεν; Ἡν γάρ. Καὶ ὅτι μὲν δὴ δινατά, διωμολογηταί; Ναι. Ὡς ὅτι δὴ βελτίστα, τὸ μετὰ τούτο δὲ διωμολογηθῆναι; Δῆλον. Οὐκοῦν πρὸς γε τὸ φυλακικὴν γυναίκα γενέσθαι, οὐκ ἀλλὰ μὲν ἦμῖν ἄνδρας ποιήσει παιδεία, ἀλλὰ δὲ γυναίκας, ἄλλως τε καὶ τὴν αὐτὴν φύσιν παραλαβοῦσα; Οὐκ ἄλλη. Πῶς οὖν ἡ ἐκεῖς δέξης τοῦ τοιοῦτο πέρι; Τίνος δή; Τοῦ ὑπολαμβάνειν παρὰ σεαντῷ τῶν μὲν ἁμείνων ἄνδρα, τῶν δὲ χείρω· ἢ πάντας ὁμολογόμεν; Οὐδεμᾶς. Ἐν οὖν τῇ πόλει ἡν ψεύδομεν, πότερον οἴει ἦμῖν ἁμείνως ἄνδρας ἐξαργάθειν τοὺς φύλακας, τυχόντας ἢ διηλθόμεν παιδείας, ἢ τοὺς σκυτοτόμους, τῇ σκυτικῇ παιδευόμενας; Γελοτον, ἕφη, ἔφαντε. Μανθάνω, Ε' ἕφη· τί δάλ; τῶν ἄλλων πολιτῶν οὖς οὕτω ἁριστοὶ; Πολύ
γε. Τι δεί; αἱ γυναίκες τῶν γυναικῶν οὐχ ἄρτι ἔσονται βελτιστοὶ; Καὶ τοῦτο, ἢφη, πολύ. Ἔστι δὲ τὸ πόλεμικὸν ἢ γυναίκας τε καὶ ἄνδρας ὡς ἀριστοὺς ἐγγίγνεσθαι; Οὐκ ἢσσιν. Τοῦτο δὲ μουσικὴ τε καὶ γυμναστικὴ παραγινήμαναι, ὡς ἢμεῖς διήλθομεν, ἀπεργάσονται; Πῶς δ᾽ οὖ; Οἱ μόνον ἄρα διανυόμεν ἄλλα καὶ ἀριστόν πόλει νόμιμον ἐπιθέμεν. Οὔτως. Ἀποδυόντω δὴ ταῖς τῶν φυλακῶν γυναιξίν, ἐπείπερ ἄρετὴν ἀντὶ ἱματίων ἀμφιέσθονται, καὶ κοινωνικῶν πολέμου τε καὶ τῆς ἄλλης φυλακῆς τῆς περὶ τὴν πόλιν, καὶ οὔκ ἄλλα πρακτέον τούτων δ᾽ αὐτῶν τὰ ἐλαφρότερα ταῖς γυναιξίν ἢ τοῖς ἄνδρασι δοτέον διὰ τὴν τοῦ γένους ἀσθένειαν. ὁ δὲ γελῶν ἀνήρ ἐπὶ γυμναῖς γυναιξίν, τοῦ βελτίστου ἔννοια γυμνασμέναις, ἀτέλη τοῦ γελοίου σοφίας δρέπανων καρπῶν, οὐδὲν οἶδαν, ὡς χοῦν, ἢφη ὡς γελᾶν οὖθ᾽ ὡς πράττε: κάλλιστα γὰρ ἐκ τούτοι καὶ λέγεται καὶ λαλεῖται, ὅτι τὸ μὲν ἄφελμον καλὸν, τὸ δὲ βλαβερὸν αἰσχρόν. Παντάπασι μὲν οὖν.

Τοῦτο μὲν τούτων ἐν διστάσει κύρια φόμεν διαφεύγειν τοῖς γυναικείοις πέρι νόμοι λεγότες, διότι μὴ παντάπασι κατα-κλυσθῆναι τιθέντα ὡς δεῖ κοινῇ πάντα ἐπιτηδεύων τοὺς τῶν φυλακῶν ἡμῖν καὶ τῶν φυλακίδων, ἀλλὰ τὴν λόγον αὐτῶ ὅμολογεσθαι ὡς δυνατά τε καὶ ἄφελμα λέγει; Καὶ μᾶλα, ἢφη, οὐ σμικρὸν κύρια διαφεύγας. Φήσας γε, ἢν δ᾽ ἐγώ, οὐ μέγα αὐτὸ ἐστὶ, δοκὶ τὸ μετὰ τοῦτο ἐδίδα. Δένε δή, ἢδε, ἢφη. Τοῦτο, ἢν δ᾽ ἐγώ, ἐπεται νόμοι καὶ τοῖς ἐμπρόσθεν τοὺς ἄλλους, ὡς ἐγὼ, ἢδε. Τίς; Τὰς γυναίκας ταῦτας τῶν ἄνδρῶν τούτων πάντων πάσας ἐστιν κοιναῖς, ἢδε δὲ μηδέν μηδεμάν συνοικεῖν καὶ τοὺς παῖδας αὐτούς κοινοῖς, καὶ μὴ γονέα ἐκγονον εἶδαί τὸν αὐτὸ μήτης παῖδα γονεά. Πολὺ, ἢφη, τούτῳ ἐκείνου μείζον πρὸς ἀπιστίαν καὶ τοῦ δυνατοῦ πέρι καὶ τοῦ ἄφελμου. Οὐκ οἶμαι, ἢν δ᾽ ἐγώ, περὶ γε τοῦ ἄφελμοον ἀμφισβητεῖσθαι ἀν, ὡς οὐ μέγιστον ἁγαθὸν κοινὰς μὲν τὰς γυναίκας ἐστίν, κοινοῖς δὲ τοὺς παῖδας, εἰπερ οἶνον τε᾽ ἀλλ᾽ οἶμαι περὶ τοῦ εἰ δυνατὸν ἢ μὴ πλείστην ἄν
διμυσβήτησεν γενόσθαι. Περὶ διμυστερών, ἢ δ' ὁς, εἴ μαλ' ἐν διμυσβητηθεῖ ἔνδει, ἢ δ' ἐγώ, λόγων ἐξόστασιν' ἐγὼ δ' ἔμην ἐκ γε τοῦ ἑπέρου ἀποδράσευμαι, εἴ γε δόξην ἀφηλίμων εἶναι, λοιπὸν δὲ δὴ μοι ἴσσωμαι περὶ τοῦ δυνατοῦ καὶ μὴ. 'Ἀλλ' οὖκ ἔλαβες, ἢ δ' ὁς, ἀποδιδράσκων, ἀλλ' διμυστερῶν περὶ διδού λόγον. Ἐφεκτέον, ἢν δ' ἐγώ, δηκην. τοσοῦτοι μίμοι χάριςαί μοι. ἔσον μὲ ἴσταται, ἀπερ οἱ 458Α ἄργον τὴν διάνοιαν έλάσταις ἔστασθαι ὑφ' ἐαυτῶν, ὅταν μονοὶ πορεύσωμαι. καὶ γὰρ οἱ τοιοῦτοι ποὺ, πρὶν ἔξευρεν τίνα τρόπον ἔσται τι δὲ ἐπιθυμοῦσιν, τοῦτο παρέντες, ἕνα μὴ κάμνωσι βουλεύομενοι περὶ τοῦ δυνατοῦ καὶ μὴ, θέντες ὡς ὁπάρχων εἶναι δ' ἴσολονται, ἢ ἔδε τὰ λοιπὰ διατάγασσοι καὶ χαίρουσι διεξόντες σὲ δαράζουσι γενομένου, ἄργον καὶ ἀλλως ψυχήν ἢ τὸ ἀργοτέραν ποιοῦντες. ἢ ἔδε ὅν καὶ αὐτὸς μαλαθ. 501Β κέρδοι, καὶ ἐκεῖνα μὲν ἐπιθυμόν ἀναβαλέσαν καὶ δότερον ἐ-ισκεφᾶσθαι, ἢ δυνατὰ, νῦν δὲ ὡς δυνατῶν δυτικιν θεὶς σκέψομαι, ἃν μοι παρῇ, τὼς διατάζουσιν αὐτὰ οἱ ἄρχοντες γρηγόρων, καὶ δὲ πάντων ἐμφυρὸτατ' τῶν πρᾶξαι τῇ πόλει καὶ τοῖς φίλαξι. ταύτα περάσομαι σοι πρώτη συν- ὅρασκοσέρθαν, ἀπερ οἰ δ' ἐκεῖνα, ἀπερ παρῆς. Ἐνδει παρήνμι, ἢφι, καὶ σκόπην.

Οἴμαι τοίνυν, ἢν δ' ἐγώ, ἀπερ ἔσονται οἱ ἄρχοντες ἐξοι τούτου τοῦ ὄνοματος, οἴ τε τούτως ἐπίκουροι κατὰ ταὐτὰ, σ τοὺς μὲν ὑλητέρους ποιῶν τὰ ἐπιταττόμενα, τοὺς δὲ ἐπιτάξετε, τὸ μὲν αὐτῶς πεθομένους τοῖς νόμις, τὰ δὲ καὶ μυμομένους ὄσα ἴν εκεῖνος ἐπιστρέψωμεν. Εἰκοσ', ἢφι. Συ μὲν τοῖνυν, ἢν δ' ἐγώ, ὁ νομοθέτης αὐτοίς, ἀπερ τοὺς ἄνθρακες ἔξελες, οὗτο καὶ τὰς γυναικάς ἐκέλευς παραδώσεις καθ' ὅσον οἰον τοὺς ὑμοφυές: οἱ δὲ, ἄτε οἰκίας τε καὶ ἑξοστία κούμη ἐχοντες, ἢδο δὲ οὐδένδε οὐδὲν τοιοῦτο κεκτημένου, ὁμοί δὴ ἔσονται, ὁμοί δὲ ἀναμιμηγένου καὶ ἐν γυμνασίοις καὶ ἐν τῇ ἀλλη προφητείᾳ ἀνάγκης, οἴμαι, τῆς ἐμφύτου ἔσονται πρὸς τὴν ἀλλήλων μίζων. ὃ οὔκ ἀναγκαία σοί δοκῶ λέγων; Οὐ γεωμετρικαὶ γε, ἢ δ' ὃς, ἀλλ' ἐρωτικαὶ ἀνάγκαις, αἱ
κινδυνεύουσιν ἐκείνων δριμύτεραι εἶναι πρὸς τὸ πείθαι τε καὶ Ἀκευν τὸν πολίν λέων. Καὶ μᾶλα, εἶπον, ἀλλὰ μετὰ ἐ ὑ ταῦτα, ὁ Πλαύκων, ἀπάτωτος μὲν μὴν μὴν νυκτεῦαι ἄλλῃς ή ἀλλο ὑπὸ τοῖς ποιεῖν οὔτε ὅσον ἐν εὐδαμόμονα πόλει οὔτ' ἔστησεν οὐκ ἄρχωντες. Οὔ γὰρ δικαίως, ἐφη. Δήλον δὲ ὁ ὅ γὰρ ποὺς τὸ μετὰ τοῦτο ποίησομεν ἱεροὺς ἐς δύναμιν δ' ταῖς μάλιστα' ἐπεὶ δ' ἐν ἱεροὶ οἱ ἄφελμαται. Πανταπαύοιμεν μὲν οὖν. | Πῶς οὖν δὴ ἄφελμαται ἐσταιναι, τὸδε μοι λέγει, ὁ Πλαύκων· ὡς γὰρ σοι ἐν τῇ οἰκίᾳ καὶ κύνας θηρευτικοὺς καὶ τῶν γεναλῶν ὀρνίθων μάλα συχνοῦσι· ἀρ' οὖν, ὁ πρὸς Διός, προσφέρον εἰς τοῖς τοῦτον γάμους τε καὶ παιδοτοιῶν; Τὸ ποίον, ἐφη. Πρῶτον μὲν αὐτῶν τοῦτων, κατὰ τῶν ὀρνίθων γεναλῶν, ἀρ' οὐκ εἰσὶν τινες καὶ γίγνονται ἄριστοι; Ἐστὶν. Πότερον εἰς ἀπάντων ὁμοίως γενναῖς, ἐς προθυμεῖν δ' ταῖς μάλιστα εκ τῶν ἁριστῶν; Ἐκ τῶν ἁριστῶν. Τί δ' ἐκ τῶν νεωτάτων ἤ ἐκ τῶν νεωτάτων ἤ ἐκ ἀκμαίοτατων δ' ταῖς μάλιστα; 'Εν ἀκμαίοτατων. Καὶ ἂν μὴ οὕτω γεννᾶται, πολὺ σοι ἤγει μείρων ἡσυχασία τοῦ τε τῶν ὀρνίθων καὶ τοῦ τῶν κυνῶν γένους; 'Εγων', ἐφη. Τί δ' ἐπιτευμεν οἷει, ἢν δ' ἐγὼ, καὶ τῶν ἄλλων ἱμάτια; ἢ ἄλλη τῇ ἑεκ' Ἐκτοποι μὲν' ἂν, ἢ δ' ἂν, εἶδο. Βαβασ, ἢν δ' ἐγὼ, ὃς φίλη έπάθησε, ὡς ὁ καὶ σφόδρα ἡμύν δὲν ἀκρων εἶναι τῶν ἀρχαίων, ἀπέραντος γένος οὕτως ἑκεῖ. 'Ἀλλά μὲν δὴ ἑκέντο, ἐφη· ἀλλὰ τῇ δ' ἡ; 'Οτι ἀνάγκη διατεῖ, ἢν δ' ἐγὼ, φαρμάκου πολλοῖς ἁρμάζοι; λατρεύς δ' τούτῳ καὶ μὴ δεσμέων μὲν σώματι φαρμάκοι, ἀλλὰ διαίτη ἐθελοῦν ὑπακούειν, καὶ φαυλότερος ἤμαι ἡγοῦμαι. ὅταν δ' δὴ καὶ φαρμάκευς δὲν, ἐστερεῖν τούτῳ λατρεύεις. 'Αληθῆ· ἀλλὰ πρὸς τὶ λέγεις; Πρὸς τὸτε, ἢν δ' ἐγώ· συνοχώ τῇ ψεύδει καὶ τῇ ἀπάτῃ κινδυνεύει ἡμῖν δεινοῖς χρήσθαι καὶ τοῖς ἀρχαῖοι κινδυνεύει· οὐκ εἴδες τούτου πόλεως πάντα τὰ τοιαῦτα κρῆσιμα εἶναι. Καὶ ὀρθῶς γε, ἐφη. 'Εν τοῖς γάμων τοινυν καὶ παιδοτοιῶν ξοικε τὸ ὀρθὸν τοῦτο γίγνεσθαι οὐκ ἐλάχιστον. Πῶς δ'
Δε μὴν, εἶπον, ἐκ τῶν ὁμολογημένων τοὺς ἀριστούς ταῖς ἄρισταις συγγνώμησαι ὅσες πλειστάκις, τοὺς δὲ φαυλοτάτους ταῖς φαυλοτάταις τούναντίον, καὶ τῶν μὲν τὰ ἐγκόνα τρέφειν, τῶν δὲ μη, εἰ μέλλει τὸ πολύνιον δ ἡ ἄκροτατον εἶναι, καὶ ταῦτα πάντα γιγνόμενα λανθάνειν πλὴν αὐτοῦ τοὺς ἀρχοντὰς, εἰ ἂν ἡ ἀγθή τῶν φυλάκων ὃ τοὺς μᾶλλος ἀστασίαστος ἔσται. Ὁρθότατα, ἐφη. Οὐκοῦν δὴ ἐστὶ τινες νομοθετεῖται ἔσονται, ἐν αἷς ξυνάξομεν τάς τε νόμφας καὶ τοὺς νυμφήν, καὶ τοῖς κυνικῶς, ὡς καὶ μὴν νομιμοὶ τοῖς ἡμετέροις ποιηταῖς πρέποντες | τοῖς γυνικοῖς γάμοις τοῖς δὲ πλῆθος 460α τῶν γάμων ἄπε τοῖς ἀρχοντοι ποιήσομεν, ἐν 'όσι μᾶλλον διασεῖσοι τοὺς αὐτούς ἀριθμοὺς τῶν ἀνδρών, πρὸς πολέμιους ταῦτα καὶ πάντα τὰ τουατα ἀποκεφαλώντες, καὶ μὴν μεγάλη ἡμῶν ἡ πόλις κατὰ τὸ δυνατὸν μήτε σμικρὰ γίγνεται. Ὁρθῶς, ἐφη. Κληροὶ δὴ τινες, οἴμαι, ποιητοὶ κυνικοὶ, ὡστε τὸν φαύλον ἐκεῖνον αἰτιάσθαι ἐφ' ἐκάστης συνέρχεσθαι τόχην, ἀλλὰ μή τοὺς ἀρχοντας. Καὶ μᾶλα, ἐφη. Καὶ τοῖς ἁγαθοῖς γέ ποι μκτῶν νέων ἐν πολέμῳ ἡ ἀλλοθεὶ B τοῦ γῆρα δοτέον καὶ ἁθλα ἄλλα τα καὶ ἀθονοιτέρα η ἐξουσία τῆς τῶν γυναίκων ἡγηκομίσθησε, ἵνα καὶ ἀμα μετὰ προφάσεως ὡς πλεῖστοι τῶν παιδῶν ἐκ τῶν τοιούτων σπειρομένων. Ὁρθῶς. Οὐκοῦν καὶ τὰ ἄδει γυνικόν θέκον παραλαμβάνονται αἰ ἐπὶ τοῦτων ἐφησκοῦσαν ἀρχαι εἰς ἄνδρον εἰς γυναικῶν εἰς ἀμφότερα —, καὶ τὸν μὴν γὰρ τοῦ καὶ ἀρχαι γυναιξὶ τα καὶ ἄνδρας. Ναὶ. Τὰ μὲν δὲ τῶν ἁγαθῶν, δοκῶ, λαβοῦσαν εἰς τὸν σηκὼν οἴκοσαν παρά τινας τροφοῦς, χωρίς οἰκούσας ἐν τινὶ μέρι τῆς πόλεως τα ἡ ἡ τῶν χερόνων, καὶ ἐὰν ταῖς ἐπίριον ἀναπτροφεῖ γίγνεται, ἐν ἀποφθέγμα τα καὶ ἢδερ κατασκευών χρῆ πρέπει. Εἰπερ μέλλει, ἐφη, καθαρῶς τὸ γένος τῶν φυλάκων ἐσεῖται. Οὐκοῦν καὶ τροφῆς ὁδοί ἐπιμελήσομαι, τὰς τῆς μητέρας ἐπὶ τῶν σηκῶν ἄροντες, ὅταν ὁπαράγησι, πᾶσαν μηχανής μηχανῶ- τα μνημείο ὅπως μημβρα τὸ αὐτής αἰσθήσεται, καὶ ἢς γάλα ἰχούσας ἐκποριχοῦτε, ἢν μὴ αὐτὰ ἱκανὰ δο, καὶ αὐτῶν
τούτων ἐπιμελήσονται, ὡς μέτριον χρόνον θηλάσονται, ἀγριεύεται δὲ καὶ τὸν ἄλλον πόνον τίθειας τε καὶ τροφος παραδώσουσι; Πολλῆς ἤρετάς, ἐφη, λέγεις τῆς παιδο-
πολας ταῖς τῶν φυλάκων γυναιξίν. Πρέπει γάρ, ἢν δ', ἐφη.
τὸ δ' ἐφεξῆς διελήμμεν ἐν προθύμεθα, ἐφαμὲν γάρ δὴ ἐξ
ἐ ἀκμαζόντων δεῖν τὰ ἔγγονα γλύγεσθαι. 'Αληθής. 'Αρ' όσον
σοι ἕναδεκα μέτριον χρόνον ἀκμῇ τὰ ἐκοστὶ ἐγυναικὶ,
ἀνδρὶ δὲ τὰ τριάκοντα; Τὰ τοῖς αὐτῶν; ἐφη. Γυναῖκι
μὲν, ἢν δ', ἐφη, ἀρξαμένῃ ἀπὸ εἰκοστυίδος μέχρι τετταρακον-
tατέσως τίκτων τῇ πόλει· ἀνδρὶ δὲ, ἐπειδὴ τὴν ἀρντάτιν
δρόμον ἀκμῆν παρῆ, τὸ ἀπὸ τούτου γεννᾶν τῇ πόλει μέχρι
461Δ πεντακαιπεντεκοκτάτους. 'Αμφοτέροιν γὰρ, ἐφη, αὐτῇ ἀκμῆ
σωματός τε καὶ φρονήσεως. Οὐκόθεν εἶτ' ὑπὲρ προσβήτηρος
τοῦτων ἕν τὸ πρότερον τῶν εἰς τὸ κοίτην γεννήσων ἔψηται,
οὔτε διότι, ὡς ἔτοι μικρον φίλου μον ἀμάρτημα, ὡς παῖ
τότο δ' ἐπειδή τῇ πόλει, δὲ, ἢν λάθη, γεννήσεται σὺχ ὑπὸ τοῦσ ὑστὸ
οὖθ' ὑπὸ εὐχῶν φύς, ἢ ἐφ' ἕκαστος τοῖς γάμοις εὐχόνται
cal ἱερὰ καὶ ἱεραὶ καὶ εὑρίσκει ἡ πόλις ἐξ ἀγαθῶν
6 ἡμῖν καὶ ἐξ ἀθέλον ἀθέλωντι καὶ τοὺς ἐγκύονοις
γλύγεσθαι, ἀλλ' ὑπὸ σκότου μετὰ δεινῆς ἀκρατείας γεγονός.
'Ορθῶς, ἐφη. 'Ο αὐτός δὲ γ', ἐστὼν, νόμος, ἐὰν τοῖς τῶν
tὸν γεννάντων μὴ ἐξυπερβάντος ἀρχοντος ἀπεται τῶν τὴν
ήλικα νυναικῶν' νόθον γάρ καὶ ἀνέγγυν καὶ ἀνέφον φή-
σομεν αὐτὸν παῖδα τῇ πόλις καθιστάναι. 'Ορθότατα, ἐφη.
"Ὅταν δὲ δὴ, οἴμαι, αἱ τα γυναίκες καὶ οἱ ἄνδρες τοῦ γε
νάν ἐκβιβαῖντι τὴν ἕλικαν, ἀφήσομεν τὸν ἐλευθέρον αὐτοὺς συν-
ο γλύγεσθαι φ' ὑπὸ ἔθλωσιν, πλην ὑπατρί καὶ μητρὶ καὶ παῖ
τῶν ὑπατέρων παιων καὶ ταῖς ἄνω μητρῶς, καὶ γυναίκας αὖ
πλην νότε καὶ πατρί καὶ τοῖς τούτων εἰς τὸ κάτω καὶ ἐπὶ τὸ
ἀντα, καὶ ταύτα γ' ἐφ' ἐνώπιον διακέλευσαμεν προθυμεῖται,
μάλιστα μὲν μηδὲ εἰς φῶς ἐκφέραν κῆμα μηδὲ γ' ἐν, ἐὰν
γένηται, ἢν δὲ τι βιάσται, οὕτω τιθέναι, ὡς οὐκ ὀφθης
τρωφῆς τῷ τοιούτῳ. Καλ ταύτα μὲν γ', ἐφη, μετρῶς λέγεται.
δ' πατέρας δὲ καὶ ὑπατέρας καὶ ἄ νον δὴ ἔλεγες πῶς δια-
γνώσται ἄλληλων; Οὖθεν, ἢν δ' ἐγώ, ἄλλ' ἂφ' ἢ ἂν ἡμέρας τις αὐτῶν υμφάσος γένηται, μετ' ἐκείνην δεκάτη μην καὶ ἐβδόμῳ δή ἢ ἂν γένηται, ἴκγωνα, ταῦτα πάντα προσερέθ τα μὲν ἄρρενα νεῖσι, τὰ δὲ θήλεα θυγατέρας, καὶ ἐκεῖνα ἐκείνου πατέρα, καὶ οὕτω δή τα τούτων ἴκγωνα παιδόν πατόν, καὶ ἐκεῖνα αὖ ἐκείνους πάττους τε καὶ τηῆς, τὰ δ' ἐν ἐκείνῳ τῷ χρόνῳ γεγονότα, ἐν δ' αἱ μητέρες καὶ οἱ πατέρες αὐτῶν ἴκγέννην, ἀδελφὰς τε καὶ ἀδελφοὺς, ἢστε, ὅ νῦν ἢ ἔλεγομαν, ἄλληλη μη ἄπτεσθαι. ἀδελφοὺς δὲ καὶ ἀδελφὰς δ' δεῖ πολὺς νόμος συνοικεῖν, ἐὰν δ' ἰδίος τάτης ἵμπτεττῃ καὶ ἡ Πυθία προσαναρῆ. Ὁρθώτατα, ἢ δ' ὁ.

Ἡ μὲν δὴ κοινωνία, ἡ Πλατών, αὐτή τε καὶ τουάτη γυναικῶν τε καὶ παιδῶν τοῖς φύλαξι σοι τῆς πόλεως· ὅσι δέ ἐκομένη τῇ ἀλλήλη πολιτείᾳ καὶ μακρῷ βελτίωτῃ, δεδή το μέτα τούτο βεβαιώσασθαι παρὰ τοῦ λόγου, ὡς ποιεῖν ὅτι ὥστεν; ὅτι, ἢ δ' ὁ. Ὅρη σόνν ὑπὲρ 462α ἀρχῆς τῆς ὁμολογίας, ἢρέσατ' ἡμᾶς αὐτοὺς, τί ποτε τὸ μέγατον ἄγαθον ἔχομεν εἰπεῖν εἰς πόλεως κατασκευήν, ὡς δὲ στοχαζόμενον τὸν νομοθέτην τιθέναι τοὺς νόμους, καὶ τοῖς μέγατον κακόν, εἶτα ἐπισκέψασθαι, ἢρα ὅ νῦν δή διηλθομένος εἰς μὲν τοῦ ἄγαθου ἔχοις ἢμῖν ἀρμόττη, τῷ δὲ τοῦ κακοῦ ἀναρμοστέ; Πάντων μάλιστα, ἐφ' ἢ. Ἐχομένον τίνι μεῖζον κακόν πόλει ἢ ἐκείνο, ὅ ἂν αὐτήν διασπερ καὶ ποιήτως ἀντὶ μιᾶς; ἢ μεῖζον ἁγαθοῦ τοῦ δ' ς ἄν ἐνυδῇ τε καὶ ποιήτι μᾶς; Ὡς ἔχομεν. Ὡς οὖν ἢ μὲν ἡδονή τε καὶ λύπης κοινωνία εὑνθεί, ὅταν δ' τοῖς μάλιστα πάντες οἱ πολίτης τῶν αὐτῶν γιγνομένως τε καὶ ἀπολλυμένως παραπλησίως χαίρομεν καὶ λυπώμεθα; Παντάπασι μὲν οὖν, ἐφ' ἢ. Ὡς δὲ γε τῶν τοιούτων ἱδίωσις διαλύει, ὅταν οἱ μὲν περιωλείς, οἱ δὲ περιχαρεῖς γίγνονται ἤπι τοῖς αὐτοῖς παθήμασι τῆς πόλεως τε καὶ τῶν ἐν τῇ πόλι; Τῇ δ' οὖ; Ὅρης σον ἐκ τοῦτο τὸ τοιοῦτο γίγνεται, ὅταν μή ἄμα φθεγγοῦμαι ἐν τῇ πόλει τὰ τοιάδε ρήματα, τὸ το ἐμὸν καὶ τὸ οὐκ ἐμὸν; καὶ περὶ τοῦ ἀλλοτρίου κατὰ ταύτα; Κομβή μὲν οὖν. Ἡ ἐν
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ητυρι δη πόλει πλησίονς ἔπει τὸ αὐτὸ κατὰ ταὐτὰ τοῦτο λέγουσι τὸ ἢμῶν καὶ τὸ οὐκ ἢμῶν, αὕτη ἀριστά διοικεῖται; Πολύ γε. Καὶ ἦτε δὴ ἐγγύτατα ἐνδὸς ἀνθρώπου ἦξε, οἷον ὅταν που ἡμῶν δάκτυλός του πληγῇ, πᾶσα ἢ κοινωνία ἢ

κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένης εἰς μιᾶν σύνταξιν τὴν τοῦ ἄρχοντος εἰς αὐτῇ ἔστετο τε καὶ πᾶσα ἡμια μερός ποιήσαντος ἢ, καὶ ὅτι δὲ λέγομεν ὅτι ὁ ἄνθρωπος τὸν δάκτυλον ἁλγεῖ· καὶ περὶ ἄλλου ὅτους τῶν τοῦ ἀνθρώπου ὁ αὐτὸς λόγος, περὶ τε λύπης ποιοῦντος μέρους καὶ περὶ ἢδονῆς πάθηντος. Ὁ αὐτὸς γὰρ, ἐφ᾽ αὐτῷ καὶ τοῦτο ἐφ᾽ ἑαυτῆς, τοῦ τοιούτου ἐγγύτατα ἢ ἀριστά πολιτευομένη πόλις ὅπως ὁ Ἐλκ. Ἐνδος δὴ, οἷον, πάθοις τῶν πολιτῶν ὅτι καὶ ἢ ἐκαθὼς ἢ ἡκαίνη ἢ τοιαύτη ἠλλας μάλιστα τοῖς ψευτικῶς δεῖ οἷον τὸ πάσχον, καὶ ἢ ξινηθήσαται ἀπάσα ἢ ξυλωθήσαται.

'Ανάγκη, ἐφ᾽, τὴν γε εὐθύμον. Ὁρα δὲ πιθὴ, ἢ δὲ ἐγώ, ἐπανεῖναι ἡμῖν ἐπὶ τὴν ἠμετέραν πόλιν, καὶ τὰ τοῦ λόγου ὀμολογήματα σκοπεῖν ἐν αὐτῇ, εἰ αὐτῇ μάλιστ' ἔχει ἐκεῖ καὶ ἅλλη τε μᾶλλον. Ὁδοιον χρῆ, ἐφ᾽. Τι οὖν; ὁτι μὲν

463Α | τοῦ καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες τε καὶ δῆμος, ἔτσι δὲ καὶ ἐν αὐτῇ; Ἑστιν. Πολλάς μὲν δὴ πάντως εἰς ἄλλης προσφεύνων; Πῶς δ᾽ οὖ; Ἑν ἀλλὰ πρὸς τὸν πολίτας τί δ᾽ ἐν ταῖς ἄλλαις δήμοις τοὺς ἄρχοντας προσαγορεῖν; Ἑν μὲν ταῖς πολλαῖς διεσποράς, ἐν δὲ ταῖς δημοκρατουμέναις αὐτὸ τοῦνομα τοῦτο, ἄρχοντας. Τί δ᾽ ἐν τῇ ἡμετέρα δήμος; πρὸς τῷ πολίτας τί τοὺς ἄρχοντας φησὶν εἶναι; Σωτήρας β τε καὶ ἐπικούρους, ἐφ᾽. Τί δ᾽ οὕτως τὸν δήμον; Μεσοδώτας τε καὶ τροφέως. Οἳ δ᾽ ἐν ταῖς ἄλλαις ἄρχοντες τοὺς δήμους; Δούλους, ἐφ᾽. Τί δ᾽ οἱ ἄρχοντες ἄλλης; Ἐναρχόντας, ἐφ᾽. Τί δ᾽ οἱ ἡμετέρους; Ἐμφάλακας. Ἐχει οὖν εἰπὲν τῶν ἄρχων τῶν ἐν ταῖς ἄλλαις πόλεσιν, ἐν τῷ τινα ἔχει προσαπεῖν τῶν ἐναρχώντων τῶν μέν ὡς οἰκεῖον, τῶν δ᾽ ἀλλότριον; Καὶ πολλοὺς γε. Οὐκοῦν τὸν μὲν οἰκεῖον ὡς ἑαυτοῦ νομίζει τε καὶ λέγει, τὸν δ᾽ ἀλλότριον ὡς οὐχ ἑαυτόν; ο Ὅμως. Τί δὲ οἱ παρὰ σοι φίλακες; ἐσθ᾽ ὅστις αὐτῶν ἔχωι
διν τῶν ἴμφιπλάκων νομίσαι τινά ἢ προσειπένω ὡς ἀλλότριον; Οὔθεμέν, ἐφ' ἐπεὶ παντὶ γάρ, ὃ ἐν ἐντυγχάνῃ τις, ἢ ὃς ἀδελφός ἢ ὃς ἰδιότης ἢ ὃς πατρὶ ἢ ὃς μητρὶ ἢ ἢ ὃς ἰδιότης ἢ τούτων ἐκγόνως ή προγόνως νομίσαι ἐντυγχάνειν. Κάλλιστα, ἣν δ' ἐγώ, λέγεις. ἀλλ' ἐτι καὶ τόδε ἐπεὶ πότερον αὐτοῖς τὰ ὄνοματα μόνον οἰκεῖα νομοθετήσεις, ἢ καὶ τὰς πράξεις πάσας κατὰ τὰ ὄνοματα πράττειν, περὶ τοὺς πατέρας, δοσά νόμους περὶ πατέρας ἀδελφοὶ τοὺς πέρι καὶ κηδεμονίας καὶ τοῦ ἐπίκουρον δεῖν εἶναι τῶν γονέων, ἢ μήτε πρὸς θεοῦ μήτε πρὸς ἀνθρώπων αὐτῷ ἀμαγών ἐσονταὶ, ὡς οὕτε διὰ σατίρες ἰδιαὶ πράττοντος ἢ, εἴ ἄλλα πράττει ἢ ταῦτα; αὐταὶ σοι ἢ ἄλλαι φήμαι ἢ ἀπάντησων τῶν πολιτῶν ἄνθρωποι εἰς ὑμᾶς περὶ τὰ τῶν παιδῶν ὅτα καὶ περὶ πατέρων, οὕτως ἀν αὐτοῖς τις ἀποφήγησεν καὶ περὶ τῶν ἄλλων ἄνθρωπών; ἄλλα, ἐφ' ἐγὼ ἔρθον γὰρ ἄν εἴη, ἐφ' ἔρχομεν οἰκεῖα ὀνόματα διὰ τῶν στομάτων μόνον πλήγγοντο. Πιστῶν ἄρα πόλεων μάλιστα ἐν αὐτῇ ἐξαιρωμένην ἐνός τινος ἢ εἴ ἢ κακός πράττοντος, δ' νῦν δὴ ἐλέγομεν τὸ ρήματος τὸ ἡμῖν τὸ ἔτι τῇ ἐμοῦ κακός. 'Αληθευτάτατα, ἢ δ' ὅτι. Οὐκὼν μετὰ τοῦτον 461α τοῦ δόγματος τα καὶ κρίματος ἐφαμεν ἐμνακολουθεῖν τὰς τε ἱδονὰς καὶ τὰς λύπας κοινῆς; Καὶ ὅρθος γε ἐφαμεν. Οὐκὼν μάλιστα τοῦ αὐτοῦ κοινωνίας ἡμᾶς οἱ πολίται, δ' δὴ ἐμὸν ὀνομάζοντες τοῦτο πολίτες αὐτοὺς δὴ λύπης τε καὶ ἱδονῆς μάλιστα κοινωνίαν ἐξουσίαν; Πολὺ γε. 'Αριστεύσω σὺν τούτων αὐτίκα πρὸς τῇ ἀλλη καταστάσει της ἡμῶν καὶ τῶν παιδῶν κοινωνίας τοῖς χάραξιν; Πολὺ μὲν οὖν μάλιστα, ἐφθ. 'Αλλὰ μὴν μέγιστον γένοιτο αὐτὸ ἡμολογήσωμεν καὶ ἀγαθόν, ἀπεκάλυπτες εἰς οἰκουμένην πολίν σῶματι πρὸς μέρος αὐτοῦ λύπης τε περὶ καὶ ἱδονῆς ἡμῶν ἐκ τούτου. Καὶ ὅρθος γε, ἐφθ. ἡμολογήσωμεν. Τοῦ μεγίστου ἄρα ἀγαθοῦ τῇ πόλις αὐτίκα ἡμῶν καὶ τῆς ἡμῶν κοινωνίας ἐπικούρες ἡμῶν ταῖς παιδίων καὶ τῶν ἡμῶν. Καὶ καὶ, ἐφθ. Καὶ μὲν δὴ καὶ τοὺς πρόσθεν γε ἡμολογοῦμεν ἐφαμεν γάρ που ὅτι σῖς τούτος ἡμῶν τοῖς δεῖν εἶναι οἴκεια διὰ τετήμα, ἀλλά παρὰ τῶν ἄλλων ο.
τροφῆν λαμβάνοντας, μισθὸν τῆς φυλακῆς, κοινῆ πάντας ἀναλλόκων, εἰ μὴν οὐν ὄντως φύλακες εἶναι. 'Ορθῶς, ἔφη. 'Αρ' οὖν οὖν, ὅπερ λέγω, τὰ τε πρόσθεν εἰρημένα καὶ τὰ τῶν λεγόμενα ἐτι μᾶλλον ἀπεργάζεται αὐτοῖς ἄλλην διατριβής φύλακας, καὶ τοιῇ μὴ διαστᾶν τὴν πόλιν τὸ ἔμοι ὑπομάζοντας μή τὸ αὐτὸ ἄλλον ἄλλο, τὸν μὲν εἰς τὴν ἑαυτοῦ οἰκίαν ἐκεῖνα, δὲ ποὺ ἐις τὴν ἑαυτοῦ ἑτέραν οὐθαν, καὶ γυναικὶ τα καὶ παιδαὶ ἄτεροι.

ἡδονᾶς τὲ καὶ ἀληθῶς ἐμφαιοῦντας ἄδικαν ὄντως ἄδικα, ἀλλ' ἐν δόγματι τοῦ οἰκεῖου πέρι ἐπὶ τὸ αὐτὸ ἐπινοῦντας πάντας ἐς τὸ δυνατὸν ὁμοσποδίναι λύπης τὲ καὶ ἡδονῆς ἐνα; Ὁμοιὸν μὲν οὖν, ἔφη. Τί δέ; δίκαι τὲ καὶ ἐγκλήματα πρὸς ἁλλόλους οὐκ ὁλίγησεται ἐξ αὐτῶν, ὡς ἔτος ἐκεῖνων, δι' ὅτι τὸ μηδὲν ἄλλων ἐκῆκον πλὴν τὸ σῶμα, τὰ δ' ἄλλα κοινὰ; οὐδὲ δὲ ὑπάρχει οὐκ ἁπάταις ἁμαρτοντες ἐνα; διὰ γὰρ ἀρχηγῶν ἢ παιδῶν καὶ ξυγγενῶν καθὼς ἀνθρωπος στασίζουσαν; Πολλῆς ἀλλὰς, ἐφ' ἀποκαλέσαι. Καὶ μὴν οὐδὲ βιαλὼν γε οὐδ' αἰκίαι δίκαιο, δίκαιως δὲν ἐν αὐτοῖς. ἤλει μὴ γὰρ ἥλικας ἀμύνεσθαι καλὸν καὶ δίκαιον ποὺ λόγομεν, ἀνάγκησι σωμάτων ἐπιμελεῖσθαι. 465Α τίθεντες. 'Ορθῶς, ἔφη. Καὶ γὰρ τὸν 'οδὸν | έχει, ἢν δ' ἐγώ, οὕτως δ' ἐνομος. εἶ ποὺ τίς τῷ θυμοίτο, ἐν τῷ τοιοῦτῳ πληρῶν τῶν θυμῶν ἤτοτε ἐπὶ μείζον ἄν τοι στάσεις. Πάνω μὲν οὖν. Πρεσβυτέρῳ μὴν νεοτέρων πάνω ἄρχει τε καὶ κολάζει. Ἀδήλον. Καὶ μὴν δὴ γε νεοτέρως πρεσβύτερου, Δήλον. Καὶ μὴν δὴ γε νεοτέρως προσβήτερου, Δήλον. Καὶ μὴν δὴ γε νεοτέρως προσβήτερου, μὴ δρούσεις προστάτασιν, οὔτε ἄλλο μιᾶσθαι ἐπιχειρησει ποτε οὔτε τῶν, ὡς τὸ εἰκός. οὐμεί δ' οὐδὲ τῇ ἁλλῶς ἀντιμαί. ἴκανο γὰρ τῷ φύλακε κολύνοντε, δέος τε καὶ αἰδός, αἰδός μὲν ὁ γονῶν μὴ ἀπετελεῖ εἴργοσθα, δέος δὲ τοῦ τῷ πάσχοντι τοὺς ἁλλοὺς βοηθεῖν, τοὺς μὲν ὁς νεάς, τοὺς δὲ ὁς αἰδελφοὺς, τοὺς δὲ ὁς πατέρας. Ἐξαίβαςεν γὰρ οὕτως, ἔφη. Πανταχῆ δὲ ἐκ τῶν νόμων εἰρήνην πρὸς ἁλλήλους οἱ ἄνδρεσ ἔξουσιν; Πολλὴ γε. Τούτων μήν ἐν ἑαυτοῖς μὴ στασίζετων οὐδὲν διενόμων μὴ ποτὲ ἡ ἁλλη πολίς πρὸς τούτους ἢ πρὸς ἁλλήλους διχοστατήσῃ. Οὐ γὰρ οὖν.
Τά γε μήν σμικρύτατα τῶν καλῶν δὲ ἀπρίτειαν ὁκτὼ καὶ ὁ λέγειν, ἂν ἀπηλλαγμένοι ἄν ἔλευ, κολάκεια τε πλουσίων [πέντες] ἀπορίας τε καὶ ἀληθοῦν ὅσιος ἐν παιδοτροφίᾳ καὶ χρηματομορίᾳ διὰ τροφῆς οἰκετῶν ἀναγκαῖαν ἵσχυσιν, τὰ μὲν διαναξόμενοι, τὰ δὲ ἄναριφόμενοι, τὰ δὲ πάντως πορισόμενοι θέμενοι παρὰ γυναίκας τε καὶ οἰκέτας, ταμιέων παραδόντες, δοτα τε, ὃ φίλα, περὶ αὐτὰ καὶ οία πάσχουσιν, δηλά τε δὴ καὶ ἄγνην καὶ οὐκ ἄξια λέγειν. ἄδιδα γὰρ, ἐφη, καὶ τυφλῶν. Ὡς Πάντων τε τῇ τούτῳ ἀπήλλαξονται, ξησοῦν τε τοῦ μακαρίου βίου ἐν οίς ἀληθεύονται ἐπιστήμης μακαρίστερον. Πή; Διὰ σμικρόν που μέρος εὐδαιμονίας ἦκενοι ἄν τούτοις ὑπάρχει. ἢ τε γὰρ τῶν πλῆθη καλλίων, ἢ τι‘ ἐκ τοῦ δημοσίου τροφῆς τελεστέρα. νῦν τινες τά γὰρ νικᾶσιν ἐξουσίας τῆς πόλεως σωτηρίαν, τροφή τε καὶ τοῖς ἄλλοις πάσιν ὄσων βίος δεῖται αὐτοῖς τε καὶ σαφῆς ἄναδονται καὶ γέρα δέχονται παρὰ τῆς εἰς αὐτῶν πόλεως ὑπότης τε καὶ τελεστήκως ταφῆς ἄξιας μετέχουσιν. Καὶ μάλα, ἐφη, καλά. Μέμνησαι οὖν, ἡν δ’ ἢν, ὅτι ἐν τοῖς πρώτοις ὄσι σιδέρω ὅσιος ἦμι ἐπιπληθέν ὅτι τοὺς φύλακας οἱκ. εὐδαιμόνες | ποιοίμεν, οἰς ἔδων πάντα 468a ἔχαν τὰ τῶν πολιτῶν οὐδὲν ἤχουσιν; ἢμιὲς δὲ τοῦ εἴπομεν ὅτι τούτῳ μὲν, εἰ που παραπτώτω, ἑσάθες σκεπούμεθα, τῶν δὲ τοὺς μὲν φύλακας φύλακας ποιοίμεν, τῆν δὲ πόλιν ἄσον οἷοι τ’ εἶμεν εὐδαιμονεστάτην, ἀλλ’ οὐκ ἔδω ἐν οἷος ἀποβλέπωστε εἰς αὐτῇ τούτῳ εὐδαιμόν πλάττομεν; Μέμνησαι, ἐφη. Τί οὖν; τὸν ἦμιν ὃ τῶν ἐπικούρων βίος, ἐκεῖν τοῦ γε τῶν ἀληθεύοντων πολύ τε καλλίων καὶ ἄμελενοι φαινεῖται, μὴ πῆι β κατὰ τῶν σκυτοτόμων φαινεῖται βίος ἢ τῶν ἄλλων δημοσίων ἢ τῶν γεωργῶν; Ὑδ’ αὕτη, ἐφη. Ἀλλὰ μέντοι, ὃ γε καὶ ἐκεῖ ἔλεγον, δικαιοί καὶ ἑνταθὰ εἰπήν, ὅτι, εἰ οὕτω ὃ φίλας ἐπιχειρήσῃ εὐδαιμόνες γίνεσθαι, ἦστε μὴ δὲ φίλας εἶναι, μὴ’ ἀρκέσα αὐτῷ βίος οὕτω μέτριος καὶ βίβαιος καὶ ὃς ἦμεις φαμέν ἄριστος, ἀλλ’ ἀνόητος τε καὶ μαρακάδης δοξά ἐπιστευούσα εὐδαιμονίας πέρι ὀρμήσα αὐτόν διὰ δύναμις ἐπὶ τὸ ἀπαντά τὰ ἐν τῇ πόλει οἰκεύονθαι, γνώσται τὸν
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c Ἑσιάδον, ὃς τῇ ὑπ᾽ ἐκείνου σφόδρα λέγειν πλέον εἶναι τῶς ἥμισυ παντὸς. Ἐμοὶ μέν, ἡφί, ξυμβοῦλη χρόμενος μενεῖ ἐκ τοῦτο τῷ βίῳ. Συγχωρεῖς ἄρα, ἣν 8' ἐγώ, τὴν τῶν γυναικῶν κοινωνίαν τοῖς ἄνδράσι, ἢ διαλείψαμεν, παιδεύεις τε πέρι καὶ παλιῶν καὶ φιλακήσας τῶν ἄλλων πολιτῶν, κατὰ τε τόλμων μενούσας εἰς πόλεμον τε λούσας καὶ ξυμφολάττεις διόν καὶ ξυνθηρεύεις ὧσπερ κόνας, καὶ πάντα πάντη κατὰ τὸ δυνατὸν ὁ κοινωνεῖν, καὶ ταῦτα πραττοῦσα τὰ τε βλαστᾶτα πράξεων καὶ οὐ παρὰ φύσιν τὴν τοῦθεν πρὸς τὸ ἄφρον ᾧ τετείκατον πρὸς ἀλλήλῳ κοινωνεῖν; Συγχωρέω, ἡφι.

Οἶκον, ἤν 8' ἐγὼ, ἐκαύον λοιπῶν διαλέγεται, εἶ ἄρα καὶ ἐν ἄνδροις ὑπατών, ὡσπερ εἰ ἄλλοις ἱερὸις, ταύτην τὴν κοινωνίαν ἐγγενεῖσαι, καὶ ἐπὶ δυνατόν; Ἕφησα, ἡφι, ἅπαν ὃς ἐμελλόν ὑπολήψεσθαι. Περὶ μὲν γὰρ τῶν ὧν τοῦ πολίμημα ἐστὶν, ἡφι, ἔθηλον δὲν τρόπον πολεμήσουσιν. Πῶς; ἤ 8' δεῖ.

"Ὅτε κοινῇ στρατεύονται, καὶ πρὸς γε ἄξονα τῶν παλιῶν εἰς τὸν πόλεμον δοῦναι ἄρολο, ἤν ὁπερ οἱ τῶν ἄλλων δημοοιρίων θεώτα ταῦτα, καὶ τελευτᾶν δεῖσθαι δημοοιρίας." 467α πρὸς δέ τῇ θεᾶ διακονεῖν καὶ ἓπαμοκίναν πάντα τὰ περὶ τῶν πόλεμων, καὶ θεραπεύειν πατέρας τε καὶ μητέρας. ἢ σῶκ βοθεῖσαι τὰ περὶ τὰς τέχνας, οἷον τοὺς τῶν κεραμῶν παιδευόμενον, ὡς τολίν χρόνων διακονοῦντες θεωροῦν πρὶν ἄπτεσθαι τῶν κεραμών; Καὶ μᾶλα. Ἡ οὐχ ἐκεῖνοι ἐπιμελοὺσαν παιδεύομεν ἢ τοῖς φίλαξι τοὺς αὐτῶν ἐμπερίᾳ τε καὶ θεὶ τῶν προσκόπων; Καταγγείλαντος μὲν" ἄνετον, ἡφι, ἐκα. ἄλλα μὲν καὶ μαχηταῖς γε τῶν ἱερῶν διαφέροντες παρόντος ἄν ἐν τέκνης. Ἐςτιν οὖν. κίνδυνος δὲ, εἰ Σώκρατες, οὐ άκροὺς σφαλέουσιν, οἷα δὲ ἐν πολέμῳ φιλεῖ, πρὸς ἄντων παιδεύω ἀπολέσατος ποιήσαι καὶ τὴν ἄλλην πόλιν ἀδύνατον ἀναλαβεῖν. Ἀλήθη, ἦν 8' ἐγὼ, λέγει. ἄλλα σὲ πρῶτον μὲν ἴση παρασκευαστὼν τὸ μὴ ποτε κινδυνεύσαι; Ὁδεμάθε. Τῇ δὲ; εἰ τοῦ κινδυνεύτων, οὐκ ἦν ὁ βελτίωσθαι ἔσονται καταρθοῦντες; Δήλου δὲ. ἄλλα σμικρὸν οἷα διαφέρειν καὶ οὐκ ἄξονα κινδύνου θεώρειν οὐκ τὰ περὶ τῶν πόλεμον παιδευόμενον.
τούς ἄνδρας πολεμικοὺς ἐσομένους; Οὔκ, ἀλλὰ διαφέρει πρὸς δὲ λέγεις. Τοῦτο μὲν ἂρα ὑπαρκτέον, θεωροῦσι πολέμου τοὺς παῖδες ποιεῖν, προσημαθασθαί δὲ αὐτοῖς ἀσφάλειαν, καὶ καλῶς ἔξει· ἦ γάρ; Ναὶ. Οὐκοῦν, ἂν δὲ ἐγώ, πρῶτον μὲν οὐ παῖδες, διὰ ἄνθρωποι, οὐκ ἀμαθεῖς ἔσονται ἄλλα γνωμονικοὶ τῶν στρατευόντων διὰ τε καὶ μὴ ἐπικείντυνοι; Εἰκὸς, ἔφη. Εἰς μὲν ἂρα τὰς ἄξονας, εἰς δὲ τὰς εὐλαβῆς δοσταί. Ὁρθῶς. Καὶ ἀρχοντάς γέ ποιον, ἂν δὲ ἐγώ, οὐ τοὺς φαιλοτάτους αὐτοῖς ἐπιστήσωσιν ἄλλα τοὺς ἐμπεράς τε καὶ ἡλικίᾳ ἱκανοὺς ἕγερον τε καὶ παιδαγωγοὺς ἐναί. Πρέπει γάρ. Ἀλλὰ γάρ, φήσομεν, καὶ παρὰ δόξαν τολλα τολλοῖς δὴ ἕγερσον. Καὶ μάλα. Πρὸς τοῖνυν τὰ τοιοῦτα, ὁ φιλε, πτεροῦν χρῆ παιδία δύνη εὐθές, ἵν' ἂν τι δή, πετόμοις ἀποφεύγωσιν. Πῶς λέγεις; ἔφη. Ἐπὶ τούς ἰππούς, ἂν δὲ ἐγὼ, ἀναβιασάτων ὅς νεοτάτους, καὶ δεδαμόμενος ἢπτεύων ἔφη ἰππών ἀκτέον ἐπὶ τὴν θλίαν, μὴ θυμωδών μηδὲ μαχητικῶν ἄλλ' ὅ τι ποικιλοκράτει καὶ εὐημεροτάτων. οὕτω γάρ καλλιστά τε θέσονται τὸ αὐτῶν ἔργον, καὶ ασφαλεῖστα, ἄν τι δή, σωθῆσονται μετὰ πρεσβυτέρων ἤγερμόνων ἐπόμενοι. Ὁρθῶς, ἔφη, μοι δοκεῖς ἡ λέγειν.

Τι δὲ δή, ἔπον, τὰ περὶ τῶν πόλεμων; πῶς ἐκτέον σοι τοὺς στρατιώτας πρὸς αὐτοὺς τε καὶ τοὺς πολεμίους; άρα ὅρθως μοι καταφαίνεται ὡς οὔ; Δέγ', ἔφη, ποτὲ ἄν. Αὐτῶν μὲν, ἔπον, τὸν λυπόντα τάξιν ὃ ὁπλα ἀποβαλόντα ὧ τι τῶν τοιούτων ποιήσαντα διὰ κάπην ἄρα οὐ δημιουργόν τε δὲ καθιστάναι ἢ γεωργόν; Πάνω μὲν οὖν. Τὸν δὲ ἑκάστας τις τούς πολεμίους ἀλόντα ὧ δὲ οὔ διερεῖ καὶ διόνεται τὸν ἄγρα δὲ τι ἄν βούλειναι; Κομιθῇ γε. Τὸν δὲ δὲ ἀριστευόντα τε καὶ εὐδοκιμούσαντα οὔ πρῶτον μὲν ἄπτῃ στρατευόμενοι μερακλοντες μετὰ πολλῶν ἄν μέρα ὑπὸ ἕκαστον δοκεῖ σοι χρῆναι στεφανωθῆναι; οὔ οὖ; 'Ερωγέ. Τι δὲ; δεισιδικής; Καὶ τούτῳ. Ἄλλα τές', σοφα, ἂν δὲ ἐγώ, οὐκέτι σοι δοκεῖς. Τὸ ποιον; ἰππόσαλτα τε καὶ φυληθῆναι ὑπὸ ἕκαστον. Πάντων, ἔφη, μάλιστα. καὶ
Προστήθηκε γε τῷ νόμῳ, ἐστὶν ἐπὶ ταύτης ὅσι τῆς στρατείας, μηδὲν ἐξεῖναι ἀπαρνηθήναι δὲν ἄν βούληται φιλέων, ἵνα καὶ ἔν τις τοῦ τόϊ ἄρεν ἢ ἄρρενος ἢ θηλείας, προθυμότερος ἢ πρὸς τὸ τάριστετα φέρειν. Καλῶς, ἵνα δ' εἴη. Διὸ μὲν γὰρ ἄγαθῷ ὁπίσω γάμοι τε ἐπομοῦ πλείους ἢ τοὺς ἄλλους καὶ αἱρέσεις τῶν τοιούτων πολλάκις παρὰ τοὺς ἄλλους ἐστονταί, ἵνα δ' τε πλεῖστοι ἐκ τούτου πόλεμον γίνονται, ἔργηται δὲ ἡδή. Έπομον γὰρ, ἐφη. Ἀλλὰ μήν καὶ καθ' Ὄμηρον τοῖς τοιούτοις δίκαιον τιμᾶν τῶν νόμων δοὺς ἄγαθοι καὶ γὰρ Ὅμηρος τὸν εὐδοκιμήσατα ἐν τῷ πολέμῳ νότοισιν Δανυτῆ ἠθῇ διενεκὲσθαι γεραίρεσθαι, ὅσ ταῦτῃ οἱκελαν οὐσιν τιμῆσιν τῷ ἡμῶν τε καὶ ἄνδρες, ἐξ ὑμᾶς ἀμα τῷ τιμᾶσθαι καὶ τὴν οἰκὴν αὐτῆς. Ὀρθότατα, ἐφη. Πεισόμεθα δ' ἡδή, ἵνα δ' εἴη, ταῦτα γε Ὅμηρφ. καὶ γὰρ ἠμέλε οἷς τε θεοῖς καὶ τοῖς τοιούτοις πάσι τοὺς ἄγαθοι, καθ' ὅσιν ἀν ἄγαθοι φαινομολογοῦνται, καὶ ὁμοιοὶ καὶ οἷς νῦν δὲ ἐλέγομεν τιμῆσομεν, πρὸς δὲ τούτοις ἑδραίος καὶ κράσιν ἑδὲ πλείοις δεσπασσίν, ἵνα ἀμα τῷ τιμᾶν ἄσκομεν τοὺς ἄγαθοι ἄνδρας τε καὶ γυναῖκας. Κάλλιστα, ἐφη, λέγεισθαι. Εἶτε τῶν δὲ δὴ ἀποθανόντων ἐπὶ στρατείας ὅσ ἐν εὐδοκιμήσῃς τελευτήσῃ ἄρ' οὐ πρῶτον μὲν φήσιμον τὸν χρυσὸν γένους εἶναι; Πάντων γε μάλιστα. Ἀλλ' οὐ πεισόμεθα Ἡσιόδου, ἐπεὶ διὰ τοῦ τοιοῦτον γένους τελευτήσωσιν, ἢ δ' ἡ ἦν

489A | οἰ μὲν δαίμονες ἁγνοὶ ἐπιθύμουν τελθοῦσιν, ἦσθολοι, ἀλέξικαοι, φύλακες μερόπων ἄνθρωπων; Πεισόμεθα μὲν οὖν. Διαπυβόμενοι δ' ἡ ἑρωτευόμενοι δρα τοῦ θεοῦ, πὸς χρὴ τοὺς δαίμονις τε καὶ θεός τις ἔχειν καὶ τίνι διαφόρος, οὕτω καὶ ταύτης θήκης ἢ ἄν ἔχειν; Τί δ' οὐ μέλλομεν; Β Καὶ τῶν λοιπῶν δὲ χρόνων ὃς δαίμων, οὐς δαρεπεύσομεν τε καὶ προσκυνήσομεν αὐτῶν τὰς θήκας; ταῦτα θὰ ταῦτα νομίζωμεν ὅταν τὰς ἱκανὰς ὅς τίνι ἄλλω τρόπῳ τελευτήσῃς τῶν δοσιν αὐτὴν διαφέρουσιν ἐν τῷ βίῳ ἄγαθοι κριθήσονται; Δικαιον γοῦν, ἐφη.

Τί δ' ἤ; πρὸς τοὺς τοπολούς τῶς ποιήσομαι ήμιν οἱ
στρατώται; Τὸ τοῦτο δὲ; Πρῶτον μὲν ἀνδραποδισμοῦ πέρι, δοκεῖ δικαίως Ἑλληνας Ἐλληνίδας τόλεις ἀνδραπο-
δίζοντα, ὡς μὴ ἐλληνὸ ἐπιτρέπειν κατὰ τὸ δυνατὸν καὶ τοῦτο ἔθησαν, τοῦ Ἑλληνικοῦ γένους φείδεσθαι, εἰπάθεομένους τὴν 0
τόθ τῶν βαρβάρων δουλείαν; "Οὐχ οἱ παντὶ, ἐφ' ἂν, διαφέρει τὸ φείδεσθαι. Μηδὲ Ἑλληνα ἃρα δοῦλον ἐκτίθεται μήτε
ἀυτοῖς, τοῖς τε ἄλλοις Ἑλληνες οὐκ άμβουλοις; Πάνω
μὲν οὖν, ἐφ' ἂν μᾶλλον γ' ἀν οὖν οὗτος πρὸς τοὺς βαρβάρους τρέποντο, ἕαυτῶν δ' ἀπέχοντο. Τι δὲ; σκυλεύον, ἢν δ' ἐγὼ, τοὺς τελευτῶνται πλὴν ὁπλῶν, ἐπειδὴ νυκτῶσαν, ἢ
calóss ἔχα; οὐ δ' ἐφ' αὐτοῖς ἔχει μη̏ πρὸς
τὸν μαχόμενον λέον, ὡς τὶ τῶν δεόντων δρόμον δὲν περὶ
τὸν τεθνῶτα κυντάξον, τολλά δὲ ὅτι στρατόπεδα διὰ τὴν
τουαῦτην ἀρπαγὴν ἀπάλητο; Καλ μάλα. 'Ανελεύθερον δὲ
οὐ δοκεῖ καὶ φιλοχρήματον νεκρὸν συλλά, καὶ γυναικές τε
καὶ σμικράς διανοίας τὸ πολέμιον νομίζειν τὸ σώμα τοῦ
τεθνῶτος ἀποπταμένου τοῦ ἰχθύος, ληλουτότος δὲ ὁ ἐπο-
λέμει; οὐ δὲ τὸ διάφορον δράν τοὺς τοῦτο ποιοῦντας τῶν
ε
κυνών, αἱ τοῖς λίθοις οἰς ἀν βληθώσι χαλεπαλύουσι τοῦ
βαλόντος οὐχ ἁπτόμεναι; οὐδὲ σμικρῶν, ἐφ'. Ἐμβον ἀρα
τὰς νεκροσύλλας καὶ τὰς τῶν ἀναιρέσεων διακαλύπτες;
Ἐμβον μέντοι, ἐφ', νη Δία. Οὐδὲ μὴν σοὶ πρὸς τὰ ἱερὰ
tὰ ὅπλα ὁπομεν ὃς ἀναθρόποντες, ἄλλως τε καὶ τὰ τῶν
'Ἑλλήνων, ἔταν ὃ τις ἀληθῆς τῆς πρὸς τοὺς ᾿Ἄλλους ῾Ἑλληνας 470α
εὔνοιας' μᾶλλον δὲ καὶ φιλοχρήματα μὴ τὶ μᾶζα ἢ πρὸς
ἱερὰ τὸ τουαῦτα ἀπὸ τῶν οἰκείων φέρειν, ἵππο τὶ τῆ δὲ θεὸς ἀλλὰ λέγῃ. Ὄρθοτατα, ἐφ'. Τι δὲ; γῆς τε τῇ
tῆς Ὁμήρου καὶ οἰκείων ἐμπρήσεως ποιῦν τί σοι δράσοντον
οἱ στρατώται πρὸς τοὺς πολεμίους; Σοῦ, ἐφ', δόξαν ἀπο-
φαινομένου ἡδίως ἢ ἀκούσαμι. 'Εμοὶ μὲν τοῖνε, ἵππο τὶ
ἔγα, δοκεῖ τοῦτον μηδέπερ ποιῆν, ἀλλὰ τῶν ἐπίτευκριν χρῆμα
ἀμφαιρομένος καὶ ἐν ἶνεκα, βούλαν σοι λέγω; Πάνυ γε β
Φαίνεται μοι, ἡσυχα καὶ ὀνομάζεται δύο ταῦτα ὀνόματα, πολεμός τε καὶ στάσις, οὗτος καὶ εἶναι δύο, ἢπι ἐκλογῶν
τινον διαφοράν. λέγω δὲ τὰ δύο τὸ μὲν οἰκεῖον καὶ εὐγγενὲς, τὸ δὲ ἄλλοτρον καὶ ὀθνεῖον. έπει δὲ μὲν τῇ τοῦ οἰκείου ἐχθρῷ στάσει κέκληται, ἐπὶ δὲ τῇ τοῦ ἄλλοτρου πόλεμος. Καὶ οὐδὲν γε, ἐφεστὶ ἀπὸ τρόπου λέγας. ὁ ὅρα δὲ καὶ ὅ τε πρὸς τρόπον λέγων. φημὶ γὰρ τὸ μὲν Ἐλληνικὸν γένος ἀυτὸ ἀυτὸ οἰκεῖον εἶναι καὶ εὐγγενὲς, τῷ δὲ βαρβαρῷ ὀθνεῖον τι καὶ ἄλλοτρον. Καλῶς γε, ἐφε. Ἐλληνας μὲν ἄρα βαρβάρους καὶ βαρβάρους Ἐλληνες πολεμεῖν μαχομένους τε φήσομεν καὶ πολεμίους φώτει εἶναι, καὶ πολέμου τὴν ἐχθραν ταύτην κλητέον. Ἐλληνας δὲ Ἐλληνων, ὅταν τι τοιοῦτο δρᾶσι, φύσι τινὶ φιλοὺς εἶναι, νοσεῖν δι᾽ ἐπὶ τοιούτῳ τῷ Ἐλλάδας καὶ στασιάζειν, καὶ στάσιν τὴν τουτοῦτην ἐχθραν κλητέον. Ἐγὼ μὲν, ἐφεστὶ, εὐγγενῶς οὐτως νομίζειν. Σκότει δὴ, ἐπειδὴ ἐπὶ τῇ τῶν ὁμολογομενῆς στάσει, ὅτοι ὁ ὅ τε τοιοῦτο γένηται καὶ διαστῇ τόλμη, ἢν ἐκείνου ἐκείνων τέμνωσιν ἀγροῖς καὶ οἰκίαις ἐμπιπτότως, ἢς ἀληθημόδης τὰ δοκεῖ ἡ στάσις εἶναι καὶ συνετέριοί αὐτῶν φιλοτιθέντες· οὐ γὰρ ἐς ποτὲ ἐπόλμων τὴν τροφὴν τε καὶ μητέρα κεῖτον ἀλλά μέτριον εἶναι τοὺς καρποὺς ἀφαιρεῖται τοῖς κρατοῦσι τῶν κρατουμένων, καὶ διανοικῶσιν ὅς διαλαλαγησομένων καὶ οὐκ ἀλλὰ πολεμησόντων. Πολὺ γὰρ, ἐφεστὶ, ἡμερωτέρων ἀπῃ ἡ διάνοια ἐκεῖνης. Τι δὲ δὴ; ἐφεστὶ ποτέ οἰκίαις, ὅις Ἐλληνες ἦσται; Δεῖ γὰρ αὐτὴν, ἐφετε. Οὐκοῦν καὶ ἀγαθοὶ τε καὶ ἡμεροὶ ἔστονται; Σφόδρα γε. Ἀλλ᾽ οὐ φιλελληνες; οὐδὲ οἰκεῖαν τὴν Ἐλλάδα ἡγήσονται, οὐδὲ κοινωνήσωσιν ἄντω καὶ ἄλλοι ἑσῆνται; Καὶ σφόδρα γε. Οὐκοῦν τὴν πρὸς τοὺς Ἐλληνας διαφοράν; ὁς οἰκεῖον, στάσιν ἡγήσονται καὶ οὐδὲ νομιμάσωσιν πόλεμον; Οὐ γὰρ. Καὶ ὁ διαλαλαγησόμων ἀρα διοικοῦνται; Πάνυ μὲν οὖν. Εὕμερος δὴ σωφρονιστεῖν, οὐκ ἐπὶ δουλείᾳ κολαζόμενες οὐδὲ ἐπὶ ἀλλοθρεῖς, σωφρονιστεῖν δυνεῖ, οὐ πολέμου. Οὕτως, ἐφεστὶ. Οὐδὲ ἄρα τὴν Ἐλλάδα Ἐλληνες ὅτες κεραυνὸν, οὐδὲ οἰκεῖες ἐμπρήσωσιν, οὐδὲ ὀμολογήσωσιν ἐν ἐκάστῃ πόλει πάντας ἔχροις αὐτοῖς εἶναι, ἐκαὶ ἄνδρας καὶ γυναῖκας καὶ παιδεῖς, ἀλλ᾽ ὀλίγους ἄλλ᾽ ἔχρεσιν
τοὺς αἰτίους τῆς διαφορᾶς. καὶ διὰ ταῦτα πάντα οὖσα τὴν
γῆν ἐξελήσσομεν κεῖραι αὐτῶν, ὡς φιλων τῶν πολλῶν, οὕτω
οἰκλας ἀνατρέπειν, ἀλλὰ μέχρι τούτου ποιήσονται τὴν
diaφοράν, μέχρι οὗ ἄν αἱ αἰτίοι ἀνακατεύθυναν ἐπὶ τῶν
ἀναστῶν ἀλγοῦτων δοῦναι δίκην. Ἔγε οὖν, ἤφη, ὀμολογῶ
οὕτω δέν πρὸς τοὺς ἀναστῶν τοὺς ἡμετέρους πολίτας προσ-
φέρομαι· πρὸς δὲ τοὺς βαρβάρους, ὡς νῦν οἱ "Ἑλληνες πρὸς
ἀλλήλους. Τεθήκεν δὴ καὶ τοῦτον τὸν νόμον τοῖς φιλάξει, ο
μήτε γην τέμνειν μήτε οἰκλας ἐμπνεύσαι; ἔθεμεν, ἤφη, καὶ
ἔχων γε καλῶς ταύτα τε καὶ τὰ πρόσθεν.
Ἀλλὰ γὰρ μοι δοκεῖ, ο Ἑσάκρατε, ἡν τὸς σοὶ ἡ τοιαύτα
ἐπιστρέψῃ λέγειν, οὐδὲποτε μηνοθέσσαι δ ἐν τῷ πρόσθεν
παρουσάμενοι πάντα ταῦτα ἐρήμας, τὸ ὡς δυνατή αὕτη ἡ
πολιτεία γενόσαι καὶ τίνα τρόπον ποτε δυνατή· ἐπεὶ ὅτι γε,
εἰ γένοιτο, πάντ' ἂν εἰς ἀγάθα πόλει ἢ γένοιτο, καὶ δὲ σὺ
παραλείπεις ἐγὼ λέγω, ὅτι καὶ τοῖς πολεμίους ἄριστόν
ἄν μάχοιτο τῷ ἱείτα ἀπολείπειν ἀλλήλους, γιγανσοκέντρες τὲ
καὶ ἀνακαλούντες ταῦτα τὰ ὑψόμετα ἁντούς, ἀδελφοὺς,
πατέρας, νικότ' εἰ δὲ καὶ τὸ θῆλυ συστρατεύοιτο, εἰπέν καὶ ἐν
τῇ αὐτῇ τάξει εἰτε καὶ ὀπίσθεν ἐπιπεπερατόμουν, φόβων τι
ἐνακ τοῖς ἑκβοίς καὶ ἐν ποτε τὰς ἀνάγκης βοηθεῖσις γένοιτο,
οἷδ' ὅτι ταῦτα πάντῃ ἄμαχοι ἄν εἴη· καὶ οἶκοι γε ἡ παρα-
λείπεται ἄγαθα, δοσάν καὶ ἐκ αὐτοῖς, ὥσπερ ἀλλ' ὡς ἐμοῦ
ὁμολογοῦντος πάντα ταῦτα ἄτικα εἰς ἄν καὶ ἄλλα γε μυρία, εἰ
γένοιτο ἢ πολιτεία αὑτή, μηκέτε πλεῖον περὶ αὐτῆς λέγει, ἄλλα
τοῦτο αὐτὸ ἢ βαρόμεθα ἥμας αὐτοὺς πείθειν, ὡς δυνατῶν
καὶ ἢ δυνατῶν, τὰ δ' ἄλλα χάριν θέμεν. ἦν δὲ Ἑσάκρατης, ἑπτάκμην ἡ
τὶ τῶν λόγων μου, καὶ οὐ συγγνώσκεις στραγγευμένα. Τοὺς γὰρ οὐκ οἴσθα
ὅτι μόνες μοι τῶ δύο κύριατε ἐκφυγότα οὐν τὸ μέγειστον καὶ
χαλεπώτατον τῆς τρικύμλως ἐνάγει, δ' ἐπειδὴ εἴης τε καὶ
ἀκούσης, πάνυ συγγνώσῃς ἄρει, ὧτι εἰκότως ἄρα ἀκούν τε
καὶ ἐδοκεῖν οὕτω παράδοξον λέγειν λόγον τε καὶ ἐπιχείρειν
dιασκοπεῖν. ὁσοὶ δὲν, ἤφη, τοιαύτα πλεῖον λέγει, ἦτον β
οδηγήσατε ἐφ' ἑκένων πρὸς τὸ μὴ ἀπεν τῇ δυνατῇ γέγονσθαι ἀκτὴ ὑπολείπεται. ἀλλὰ λέγει καὶ μὴ διάπρεψε.

Οὐκακόστος, ὡς δ' ἐγὼ, πρῶτον μὲν τὸ δεῖ χρῆ ἀναμενῆταιν, ὅτι ἡμᾶς ἠγερόντες δικαιοσύνην ὅλον ἑστὶ καὶ ἀδικεῖν δειμὼν ἢκομν. Χρῆ' ἀλλὰ τὸ τούτῳ γ'; ἐφ'. Οὖθεν ἀλλ' ἡν ἐφομνὲν ὅλον ἑστὶ δικαιοσύνην, ἢρα καὶ ἄνδρα τῶν δικαίων ἀνεσάμενοι μηδὲν δὲν ἀκτῆς ἱερής διαφέραν, ἀλλὰ πανταχ' ἂν τουτόν έννια ὅλον δικαιοσύνην ἑστὶν; ἢ ἀγαπήσαμεν, ἡν δ' ἐγὼ, ἠγητόμεν αὐτῷ τῇ δικαιοσύνην ὅλον ἑστὶ, καὶ ἄνδρα τὸν τελείως δικαίων, εἰ γένοιτο, ὅλος ἢν ἐν γενόμας, καὶ ἀδικεῖαν ἢ καὶ τὸν ἀδικώτατον, ἢν δἐ ἐκείνος ἀποβλέπεσθε, οὐκ ἢ γινόμεθα εἰσαἰμονίας τῇ πέρι καὶ τοῦ ἐναντίον,

δ' ἀναγκαζόμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν, δεν ἡ ἐκεῖνος δ' τι ὁμοιότατος ἢ, τῆς ἐκείνος ὑλικές ὁμοιότατην ἔχον, ἀλλ' ὑπὸ τούτου ἔνεκα, ἐν ἂν ἀποδέειν ὅν ἔνσωτα ταύτα γίνονται. Τοῦτο μὲν, ἐφ', ἀληθὲς λέγας. Οὐ δὲν ὅν ὅτι τί ἂν τοῦ ἔγραφον ἐναι δὲν ἂν γράψασ παράδειγμα ὅλον δὲν ἐν ἐκα κἂτος ἄνθρωπος καὶ πάντα ἐν τῷ γράμμα ἑκανάς ἀποδεῖ, μὴ ἔχῃ ἀποδέειας ὅν καὶ δυνατῶν γενέσθαι τούτου ἄνδρα; 

Μα Δ' οὐκ ἔγνω', ἐφ'. Τί οὖν; οὐ καὶ ἡμᾶς, φαμέν, παρά-

αγάμα ἐποιούμεν λόγῳ ἄγαθῆς τόλμεως; Πάνυ γα 

'νττόν τοῦ οὖν οὐκ ἡμᾶς εὐ λέγειν τοῦτου ἔνεκα, ἢν μὴ ἐχομεν ἀποδέεια ὅν δυνατῶν ὅτι πάλιν ὁμορρώμεν ὅν ἐλέγετο; Οὐ 

δήτα, ἐφ'. Τὸ μὲν τοῖν αὐτῆς, ἢν δ' ἐγὼ, ὅτι, εἰ δὲ 

δὴ καὶ τοῦτο προθυμήθηκε δει ση χάριν, ἀποδεεῖς τῇ 

μάλιστα καὶ κατὰ τὶ δυνατότατ' ἢν ἐν, πάλιν μοι πρὸς τὴν 

τοιαύτην ἀποδέειν τὰ αὐτὰ διομολογησθαι. Τὰ ποια; "Αρ' 

473Α οἶνον τῇ τι | πρακπάντες ὅς λέγεται, ἢ φύτων ἔχει πράξειν λέξεω 

ἡττον ἀληθείας ἐφαπτοσθαί, καὶ εἰ μὴ τῷ δοκεῖ; ἄλλα εὐ 

πτότερον ὁμολογεῖς οὗτος ὅν οὐ; 'Ομολογά, ἐφ'. Τοῦτο μὲ 

δὴ μὴ ἀνάγκαζε με, οὐ τῷ λόγῳ διήλθομεν, τοιαύτα παντα-

πασί καὶ τῷ ἤργῳ δὲν γιγνόμενα ἀποφαίνειν; ἀλλ', ἢν οὐλ
τε γενόμεθα εἴρηθήν ὡς ἂν ἐγγύτατα τῶν εἰρημένων πόλις οἰκήσειν, φάναι ἡμᾶς ἔσηρηκέναι ὡς δυνατά ταύτα γίνεσθαι εἰς ἑπιτάτες. ἢ οὐκ ἄγαπήσεις τούτων τυγχάνων; ἐγὼ μὲν γὰρ ἂν ἀγαπήθην. Καὶ γὰρ ἢγά, ἐφη. Τὸ δὲ δὴ μετὰ τοῦτο, ἢ ὡς ὑπικε, παράμεθα ζητεῖν τε καὶ ἀποδεικνύναι, τί ποτὲ νῦν κακῶς ἐν ταῖς πόλεσι πράττεται δι’ δὲ οἱχ οὗτοι οἰκούνται, καὶ τίνος ἂν σμικροτάτος μεταβαλόντος ἔθιοι εἰς τούτον τὸν τρόπον τῆς πολιτείας πόλις, μάλιστα μὲν ἐνός, εἰ δὲ μὴ, δυοῦν, εἰ δὲ μὴ, δὲ τὲ ὑπὸ τὸν αἰμβιόν καὶ σμικροτάτος τὴν δύναμιν. Παντάπασι μὲν ὁσι, ἐφη. Ἐνδὲ μὲν τούτων, ὃ ἂν δ’ ἐγώ, μεταβαλόντας δοκοῦμεν ἡμῖν δεξαμεν ὅτι μεταπέσου ὁσι, ὃς μέντοι σμικρὸς γε οὔτε ῥεδύνει δυνατόν δὲ. Τίνος; ἐφη. Ἐπ’ αὐτῷ δὴ, ἢ δ’ ἐγώ, αἰμι δὲ μεγίστη προσακάζομεν κύματι. ἐρήσηται δ’ ὁσι, εἰ καὶ μὴλε γέλατε τε ἅτεχνοι ὡσπέρ κύμα ἐγελὼν καὶ ἀδόξα κατακλύσαν. οὐκέτα δὲ μᾶλλο λέγειν. Δέγει, ἐφη. Ἐδὼ μὴ, ἢ δ’ ἐγώ, ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν ἢ οἱ βασιλεῖς ἃ τῶν νῦν λεγόμενοι καὶ δυνάσται φιλοσόφησον γνησίως τε καὶ ἑκάστος, καὶ τούτῳ εἰς ταύτων ἐξαιρέσθη, δύναμις τε πολιτικὴ καὶ φιλοσοφία, τῶν δὲ νῦν πορευομένων χωρὶς ἐφ’ ἐκάτερον αἱ πολλαὶ φύσεις εἰς ἀνάγκης ἀποκλεισθῶσιν, οὐκ ἐστὶ κακῶν παῦλα, ὁ φίλε Γλαῦκε, ταῖς πόλεσιν, δοκῶ δ’ οὔτε τῷ ἀνθρωπίνῳ γένειν, οὔτε αὐτῇ ἢ πολιτείᾳ μὴ ποτὲ πρότερον τε φυῆ τε εἰς τὸ δυνατόν καὶ φῶς ἤλιου ἄξον, ἢ ποτὲ λόγῳ διεληθέαμεν. ἀλλὰ τοῦτο ἔστιν, δ’ ἐμοὶ πάλαι δικοῦ ἐντιθησίν λέγειν, ὅρατι ὡς πολὺ παρὰ δόξαν ἐρήσεῖται: χαλεπὸν γὰρ ἔστων δι’ ὅτι οὐκ ἂν ἄλλη τις εὐδαιμονίησεν οὔτε ἐνώτε οὔτε ἐμοῖς ἡμείς. Καὶ δὲ, ἢ  ὩΣ Σάκρατε, ἐφη, τοιοῦτον ἐκβιβλίκημας ῥήμα τε καὶ λόγον, ἐν ἐγὼν ἐνῷ ἐπὶ σε πάνω πολλοῖς τε καὶ ὁφιόλους νῦν οἴκων, οἷον βρεφήνα τὰ ἱμάτια, | γυμνὸν ταῖς ἐκάστῳ παρέτρυχοι διπλοὶ, δηλε, διασχίζουμεν ὡς θανάστια ἐρασόμενον οἷος ἐγὼ ἡμῖν ἁλατὸς τῆς λόγῳ καὶ ἐκφέξας, τῷ ὅσι τοῦσ τωσίν ἠσίας δεῖκνυ. Οὗτοι σὺ μοι, ἢ δ’ ἢγά, τούτων αἰτίως; Καλῶς γ’, ἐφη, ἢγά ποιὼν. ἀλλὰ Κ
τοί σε οὔ προδόσω, ἂλλ' ἁμνὲ σὴ δύναμαι. δύναμαι δὲ εὔνοια τε καὶ τῷ παρακελεύσατε, καὶ ἵσως ἄν ἄλλον τοῦ ἕμμελεστέρον σοι ἀποκρινομήν. ἂλλ' ὡς ἔχων τωσθὸν βοηθὸν περὶ τοὺς ἀπιστοῦσιν ἐνδεξασθαι ὅτι ἔχει ἄς σὺ λέγεις. Παρατέλω, ὅτι δ' ἐγὼ, ἑπείδη καὶ σὺ οὔτως μεγάλῃ γεμισθαί εἰρήκα. ἀναγκαῖον όπως μοι δοκεῖ, ὅ μελλομένην τῇ ἐκφεύξεσθαι όσο λέγεις, διορίσασθαι πρὸς αὐτοῖς τοὺς φιλοσόφους τίνας λέγοντες τολμᾶνοι φάναι δὲν ἄρχον, ἦν διαθήλας γενομένων δύνηται τις ἄμεινεσθαι, ἐνδεικτήμενος δὴ τοῖς μὲν προσήκῃ φύσι άπτεσθαι τις φιλοσόφος ἴγκεμονεσθαι

τί' ἐν πάλα, τοὺς δ' ἄλλους μήτε άπτεσθαι ἀκολουθεῖν τε τῷ ἴγκεμω. "Ὡριν ἄν εἴη, ἕφη, ὑρίζεσθαι. Ἡθί δὴ, ἀκολουθησόμενοι μοι τίδε, εἰς αὐτὸ ἀμή γέ τῇ ἴκανος ἐξηγησόμεθα. "Ἀγε, ἕφη. Ἀναμμήνηςκαί σοι ὅτι, ἄν δή ἐγὼ, δείχνει, ἢ μένησαι δὴ ἄν καὶ φίλοι πεῦν τι, δει φαντάζει αὐτοῖς, εἰς ὀρθῶς λέγηται, σοὶ τὸ μὲν φιλοῦντα ἔκεινον, σοὶ μὴ, ἀλλ' τὰν στέργοντα; Ἀναμμήνησκαί, ἕφη, ὅτι δοκεῖ, δεῖ τούς γάρ πάντας γι' ἴγκεμο ἀλλ' ἰσον, ἐπερεπτεί, ὅ Γλαύκων, λέγειν ἕλεγας' ἀνδρὶ δ' ὑψωτικὸν εἴρον τοῖς ἀμμημένοις δή πάντας οἴς ἐν ὀρα τὸν φιλοπαιδα καὶ ὑψωτικὸν ἀμή γέ τῇ δάκνουσι τε καὶ κνουσθείς, ὑπονύμης ἐξίος εἴναι ἐπιμελεῖας τε καὶ τὸν ἀστάζεσθαι. ὦν οὖτως ποιεῖτε πρὸς τοὺς καλούς; δὲ μὲν, διὶ σιμῶς, ἐπίχαρες κληθές ἐπανεθῆκαται ύπ' ὀρα, τοῦ δὲ τὸ γρυπὸν βασιλικὸν φατε εἴναι, τὸν δὴ διὰ μέσον τούτων ε ἐμμετράτατα ἔχειν, μέλανας δὲ ἄνδρους ἱδεῖν, λευκάκες δὲ θεῶν παίδας εἴναι: μελιχλόρους δὲ καὶ τούνομα οἷα παύεις ἀλλού πολύμα εἴναι ἢ ὑφοτοῦ ὑποκορίζουμεν τε καὶ εὐχερεῖς φύροντος την ἀχρότητα, ἐὰν ἐπὶ ὀρα ᾧ; καὶ ἐν λόγῳ πάσας 475α προφάσεις προφασίζεσθε τε καὶ τάσας φανὰς ἀφίστε, ἀςτε υφοπά τούς ἀνθιστῶν ἐν ὀρα. Εἰ δὲ μοῦ, ἕφη, ἐπὶ ὑμῶν λέγει περὶ τῶν ὑψωτικῶν ὅτι οὕτω ποιοῦσι, συγγρημα τοῦ λόγου χάριν. Τῇ δ; ἄν δ' ἐγὼ τοὺς φιλούντος σοῦ τὰ αὐτὰ ταῦτα ποιοῦντα ὄρας; πάντα οὖν ἐπὶ πέτος προφάσεως ἀσπαζόμενος; Καὶ μάλα. Καὶ μὴν φιλοτήμου
γε, ὃς ἐγὼμαι, καθορᾷ δὴ, ἂν μὴ στρατηγήσῃ δύνανται, τριτυπαρχοῦσι, καὶ μὴ ὅπως μαξόνων και σεμιντέρων τιμᾶσθαι, ὑπὸ σκιροτέρων καὶ φαιλοτέρων τιμῶμεν ἀγαπῶσιν, ὅποι ἄλλος τιμῆς ἐπιθυμητὰ δεντε. Καμιῆ μὲν οὖν. Τοῦτο δὴ φάθι ἢ μὴ; ἢ ἄρα ἄν ἄν τινας ἐπιθυμητικῶν λέγωμεν, παντὸς τοῦ αὕτου τούτου φήσομεν ἐπιθυμεῖν, ἢ τοῦ μὲν, τούτου δὲ οὖ; Παντός, ἔφη. Οὔκοιν καὶ τῶν φιλόσοφον σοφίας φήσομεν ἐπιθυμητῆν εἶναι, οὐ τῆς μὲν, τῆς δ' οὖ, ἀλλὰ πάσης; Ἀληθῆ. Τὸν ἄρα περὶ τὰ μαθήματα δυσχεραίνοντα, ἀλλος οὗ τε καὶ νέον ὄντα καὶ μὴν πόλεως πόλεως ἐχοντα τι τε χρηστόν καὶ μὴ, οὐ φήσομεν φιλομαθὴν οὐδὲ φιλόσοφον εἶναι, ἀπὸ τὸν περὶ τὰ σωτά δυσχερὴν οὐτε πεινὴν φαμὶ οὐτ' ἐπιθυμεῖν ποῦ, οὐδὲ φήσοντος ἀλλὰ κακόστοιτο εἶναι. Καὶ ὅρθως γε φήσομεν. Τὸν δὲ εὐχέρος ἔθελον παντὸς μαθήματος γεισθαι καὶ ἀσμένος ἑπὶ τὸ μανθάνειν λόγον καὶ ἀπλήστως ἐχοντα, τούτον δ' ἐν δικῇ φήσομεν φιλόσοφον' ἢ γάρ; Καὶ ὁ Γλαύκος ἔφη. Πολλοὶ δ' ἄρα καὶ ἄτοποι ἔστοιν τοιούτοι. οἷ τε γὰρ φιλοθεάμονεσ πάντες ἔσογε δοκοῦσι τὸ καταμανθάνειν χαίροντες τοιοῦτοι εἶναι, οἷ τε φιλήκουσιν ἀτοπώτατοι τινὲς εἶναι ὅσ' γ' ἐν φιλοσόφοις τιθέναι, οἷ πρὸς μὲν λόγους καὶ τοιαῦτῇ διαιρίβην ἐκόντες οὐκ ἂν ἐθέλοις ἐθεῖν, ἀπὸ τοῦτοι οὖν ἀπομειθηκότες τὰ ἄτα ἑπαυξοῦσα πάντων χρῶν περιθοὺς τοῖς Διονυσίους οὕτω καὶ κατά πόλεις οὕτω τῶν κατὰ κόμα ἀπολειπόμενοι, τούτους οὖν πάντας καὶ ἄλλους τοιούτων τινῶν μαθητικοὺς καὶ τοὺς τῶν τεχνομάθων ἐφιλοσόφους φήσομεν; Οὐδημᾶς, εἶπον, ἀλλ' ὀμολογούμεν μὴν φιλοσόφοις.

Τοῦτο δὲ ἀληθεύοντες, ἐφ' ἐναντίας λέγεις; Τοὺς τῆς ἀληθείας, ἢν δ' ἐγώ, φιλοθεάμονες. Καὶ τοῦτο μὲν γ', ἐφ' ὀρθῶς ἀλλ' πώς αὕτω λέγεις; Οὐδημᾶς, ἢν δ' ἐγώ, ῥαδίως πρὸς ἄλλον σε δὲ οὕτω ὀμολογήσομεν μοι τὸ τοιοῦτο. Τὸ ποίων; Ἐπειδή ἐστιν ἐναντίον καλὸν ἀλοχρῆ, δύο αὕτω | εἶναι. Πῶς δ' οὖ; 476α Οὔκοιν ἐπειδῆ δύο, καὶ ἐν ἑκάτερον; Καὶ τοῦτο. Καὶ περὶ δικαίου καὶ ἄδικου καὶ ἀγαϑοῦ καὶ κακοῦ καὶ πάντων τῶν
εἰδὼν περὶ ὧν αὐτὸς λόγος, αὐτὸ μὲν ἐν ἑκατόν εἶναι, τῇ δὲ τῶν πράξεων καὶ σωμάτων καὶ ἀλλήλων κοινωνία πανταχοῦ φανταζόμενα παλλὰ φαίνοσθαι ἑκατόν. Ἡρωθεῖς, ἐφη, λέγεις. Ταύτῃ τοῖς, ὡς δ' ἐγώ, διαμένω, χαρὶς μὲν οὖς νῦν δὲ οἶκες φιλοθεάμονας τε καὶ φιλοτέχνους καὶ πρακτικοὺς, Β καὶ χριστὶ αὖ περὶ ᾧν ὁ λόγος, οὗς μόνον ἄν τις ὁρθῶς προσείπτοι φιλοσόφους. Πῶς, ἐφη, λέγεις; Οἱ μὲν ποὺ, ἡ δ' ἐγώ, φιλήκου καὶ φιλοθεάμονες τάς τε καλὰς σωμάτων ἄσπάζονται καὶ χρόνος καὶ σχῆμα καὶ πάντα τὰ τῶν τοιούτων ἰδημουργούμενα, αὐτὸς δὲ τοῦ καλοῦ ἀδύνατοι αὐτῶν ἢ διάνοια τὴν φύσιν ἰδέων τε καὶ ἀσπάσασθαι. "Εχά γὰρ ὁνὶ δὲ, ἐφη, οὕτως. Οὶ δὲ δὴ ἐπὶ αὐτὸ τὸ καλὸν δυνατὸν λέναι τε καὶ ὀράν καθ' αὐτὸ ἄρα οὐ ὁπότιον ἂν ὁ οἶκες; Καὶ μάλα. ὁ οὖν καλὸν μὲν πράγματα νομίζον, αὐτὸ δὲ κάλλος μήτε νομίζεις μήτε, ἄν τις ἤγγικε ἔτι τὴν γνώσιν αὐτοῦ, δυνάμενος ἐπεσθαί, ὅπως ἢ ὅπως δοκεῖ σοι ξῆν; σκόπει δὲ τὸ ὑπεράστειν ἄρα σοὶ τὸ ἔστιν, ἐὰν τε ἐν ὅπως τὰς τὰς ἐγκαθορίσεως τὸ ὁμοῦ τὸ μῆ ὁμοῦν ἄλλ' αὐτὸ ἢγγικέται εἶναι φ' ἐκεῖν; Ἐγὼ γοῦν ἂν, ἡ δ' ὅσῃ, φαίνων ὑπεράστειν τῶν τοιούτων. Τὰ δ' ὁ τάναντα τούτων ἡγούμενος τέ τι αὐτὸ καλὸν καὶ δυνάμενος καθορᾶν καὶ αὐτὸ καὶ τὰ δ' ἐκεῖνον μετέχοντα, καὶ οὕτω τὰ μετέχοντα αὐτὸ οὕτω αὐτὸ τὰ μετέχοντα ἡγούμενος, ὅπως ἢ ἄν περὶ αὐτοῦ δοκεῖ σοι ξῆν; Καὶ μάλα, ἐφη, ὃπως. Οὕκουν τοῦτο μὲν τὴν διάνοιαν ὅς γιγνώσκοντος γνώμην ἂν ὁρθῶς φαίμεν εἶναι, τοῦ δὲ δοξαίν ὃς δοξάζοντος; Πάνω μὲν οὖν. Τι οὖν, ἂν ἦμιν χαλεπαλὴν οὖσας, ἂν φαίμεν δοξάζειν ἄλλ' οὗ γιγνώσκας, καὶ ἀμφισβητήτι ὃς οὐκ ἀληθῆ λέγομεν, ἔχομεν τι παραμυθεῖσθαι αὐτὸν καὶ πείθειν ἥρμα, ἐπικρυπτόμενοι δι' ὅνημα ἢ πείθειν; Δεῖ γ' τοι δὲ, ἐφη. 'Ἡδ' ἐφη, σκέψατε τί ἐροῦμεν πρὸς αὐτὸν. ἢ βούλει οὐδὲ πνευματικά παρ' αὐτοῦ, λέγοντες ὅσ' τι οὐδὲν οὐδές αὐτῷ φθόνος, ἄλλ' ἄσμενοι ἂν ἔθους ἐνδότα τι. ἄλλ' ἦμιν εἴτ' τὸ τὸ δέ' ο γιγνώσκων γιγνώσκει τί ἢ οὐδέν; σοὶ οὖν μοι ὀπερ ἐκεῖνον ἀποκρίνει. Ἀποκρινομένοι,
έφη, δι' γιγνώσκα τί. Πότερον δὲ ὡς ὁ πάνθησις γέρα | ἶν μὴ δεῖ γέ τί γνωσθεὶς; 'Ικανός οὖν τοῦτο εἶχομεν, 477α κἂν εἰ πλεοναξίᾳ σκοπόσιμον, δι' τὸ μὲν παντελῶς ἐν παντελῶς γνωστόν, μὴ δὲ μηδαμῇ πάντη ἄγνωστον; 'Ικανότητα. Εἰπ' εἰ δὲ δὴ τι οὕτως ἔχει ὡς εἶναι τι καὶ μὴ εἶναι, οὔ μεταξὺ ἄν κέριον τοῦ ἀλλοικρίσεως διότι καὶ τοῦ ἀδ μηδαμῇ δυντὸς; Μεταξὺ. Οὕτως ὕπει ἐπὶ μὲν τῷ ὄντι γνώσις ἢν, ἄγνωσια δ' ἐξ ἀνάγκης ἐπὶ μὴ δεῖν, ἐπὶ τῷ μεταξὺ τούτῳ β μεταξὺ τι καὶ ζητήτων ἄγνωσις καὶ ἐπιστήμης, εἰ τί τυγχάνειν τοιοῦτον; Πάνω μὲν οὖν. 'Αρ' οὖν λέγομεν τι δοξάν εἶναι; Πῶς γάρ οὗ; Πότερον ἄλλην δύναμιν ἐπιστήμης ἢ τὴν αὐτήν; 'Αλλην. 'Επ' ἄλλω ἄρα τέσσαρεν δοξά καὶ ἢπ' ἄλλη ἐπιστήμη, κατὰ τὴν ἄλλην δύναμιν ἱκανόρα τὴν αὐτής. Οὕτω. Οὐκοῦν ἐπιστήμη μὲν ἐπὶ τῷ δεῖ πέφυκε γνώσις ὡς ἔστι τὸ δεῖ; μᾶλλον δὲ δηδὲ μοι δοκεῖ πρῶτερον ἀναγκαίον εἶναι διελθεῖσθαι. Πῶς; Φήσομεν δυνάμεις ειναι γένος τὶ τῶν δυντῶν, αἷς δὲ καὶ ἡμεῖς δυνάμεθα καὶ ἄλλο τόν δ' τί περ ἄν ὄνηται, οἷον λέγω δυναμιν καὶ ἀκοὴ τῶν δυνάμεων εἶναι, εἰ ἄρα μανθάνεις δ' βούλουμαι λέγειν τὸ εἶδος. 'Αλλὰ μανθάνω, ἔφη. "Ἀκούσον δὴ δ' μοι φαίνεται περὶ αὐτῶν. Δυνάμεως γὰρ ἔγοι ὡς τινὰ χρόνον ὅπως οὕτω σχῆμα οὕτω τὶ τῶν τοιοῦτων οἷον καὶ ἄλλων πολλῶν, πρὸς δ' ἀποβλήτων ἑνῶ διορίζομαι παρ' ἐμαυτῷ τὰ μὲν ἄλλα εἶναι, τὰ δὲ ἄλλα. Δυνάμεως δ' εἰς ἑκείνο μόνον ἀπολείπεται, καὶ τάστη ἐκατόντος αὐτῶν δύναμιν ἑκάστα, καὶ τὴν μὲν ἐπὶ τῷ αὐτῷ τεταγμένην καὶ τὸ αὐτὸ ἀπεργαζόμενην τὴν αὐτήν καὶ τὴν δὲ ἔπει ἐτέρῳ καὶ ητερου ἀπεργαζόμενην ἄλλην. Τι δὲ σὺ; πῶς ποιεῖς; Οὕτως, ἔφη. Δεύτερο δὴ πάλιν, ἢν δ' ἔγα, δ' ἀριστε. Ἐπιστήμη τότερον δύναμιν πινα φης εἶναι αὐτήν, ἢ εἰς τὶ γένος τίθη; Εἰς τοῦτο, ἔφη, πασῶν για δυνάμεων ἀφρόμενο- στάτην. Τι δὲ, δοξάν εἰς δύναμιν ἢ εἰς ἄλλο ἑδος οὕτως; Ἐ οἴδαμεν, ἔφη. δ' γὰρ δοξάζειν δυνάμεθα, οὐκ ἄλλο τι ἢ δέξα εὐτίν. 'Αλλὰ μὲν δὴ ἄλλον για πρῶτερον ὑμωλόγεις μὴ
τὸ αὐτὸ εἶναι ἐπιστῆμην τε καὶ δόξαν. Πῶς γὰρ ἂν, ἡφη, τὸ γε ἀναμάρτητον τῷ μὴ ἀναμαρτήτῳ ταύτῳ ποτὲ τις νοεῖν ἔχων τιθεὶς; Καλῶς, ἵνα δ' ἐγὼ, καὶ δῆλον, ὅτι ἔτερον ἄλλος ἐπιστήμης δόξα | ὤμολονταί ἢμῖν. ἔτερον. Ἐφ' ἐτέρῳ δὲ ἐτερὸν τι δυναμένη ἐκατέρω αὐτῶν πέφυκεν. Ἀνάγκη. Ἐπιστήμη μὲν γε ποι ἔτι τῷ δυτὶ, τὸ δὲ γνώσισι ἡμῖν ἔχων; Ναὶ. Δόξα δὲ, φαμέν, δοξάζειν; Ναὶ. Ἡ ταὐτὴν δὲν ἐπιστήμη γιγανόσκει; καὶ ἐσται γνωστὸν τε καὶ δοξαστὸν τὸ αὐτὸ; ἡ δὲν ἄδυνατον, ἐφ' ἐκ τῶν ὤμολο-γήμενων, ἀπὸ έ δ' ἀλλ' δύναμεν πέφυκεν, δυνάμες δὲ ἀμφότερα ἔστων, δοξά τε καὶ ἐπιστήμη, ἄλλη δὲ ἐκα-βήτερα, ὡς φαμέν, ἐκ τούτων δὲν οὐκ ἔχουμεν γνωστόν καὶ δοξαστὸν ταύτῳ εἶναι. Οὐκόν εἰ τὸ δὲ γνωστόν, ἀλλα τὸν ἄδυνατον ἢ τὸ δὲν εἶπ' ἂν. Ἀλλα. Ἐπ' οὖν τὸ μὴ νοεῖ δοξάζει; ἡ δὲν ἄδυνατον καὶ δοξαστόν τὸ μὴ δὲν; ἔφη δὲ. οὐκ ὃ δοξάζειν ἐτι τῇ φάρα τῇ δοξαστήν; ἢ ὃς τοὺς αὐτὸς δοξάζειν τοὺς μὲν, δοξάζειν δὲ μηδέν; ἡ δὲν ἄδυνατον. Ἀλλ' ἂν γε τῇ δοξάζειν δοξάζειν; Ναὶ. Ἀλλα μὴ μὴ δὲν γε οὐχ ἂν τι, ἀλλὰ μὴν δοξάζειν. Ἐπ' ἂν οὐκ ἄδυνατον ὑποθέσοιτον πάντ' ἕκαστον. Πάντες γε. Μὴ δὲν μὴν ἄγνωσιν εἰς ἀνάγκης ἀπέδοσον, δυτὶ δὲ γνώσιν. Ὕρθες, ἐφ' Ὢ. Οὐκ ἄρα καὶ οὐκ ἂν δοξάζειν. Οὐ γάρ. Ότι ἄρα ἄγνωστας δόξας ἂν εἶπ'. Οὐκ οὖσαν. Ἐπ' οὖν έκ τῶν τούτων ἔστων υπερβαίνουσα ἡ γνώσις σαφήνεια ἡ ἄγνωσις ἀσαφήνεια; Οὐδέτερα. Ἀλλ' ἄρα, ἢν δ' ἐγώ, γνώσις μὲν οὐχι φαίνεται δόξα σκοτωδεστέρων, ἄγνωσις δὲ φαντάσματον; Καὶ τολύ γε, τ' ἐφ' Ὕρθες. Ἐπτὸς δ' ἄμφοτερον κεῖται; Ναὶ. Μεταξύ ἄρα καὶ ἂν εἶπ' τούτων δόξας. Κομιδὴν μὲν οὖν. Οὐκόν ἔστω δὲν τοις πρόσθεν, εἰ τι φανει ὁ δέν ἄμα δὲ τοῦ καὶ μὴ δὲν, τὸ τοιοῦτον μεταξὺ κεῖσαν τοῦ εἰκονίδου ἄνατον τοῦ καὶ τοῦ πάντως μὴ δυνατός, καὶ οὔτε ἐπιστήμην οὔτε ἄγνωσιν ἂν αὐτῷ ἐκεῖσται, ἄλλα τὸ μεταξὺ αὐτὸς ἄγνωσιν ἄγνωσιν καὶ ἐπιστήμης; Ὅρθες. Νῦν δὲ γε πέφανται μεταξὺ τοῦτων δ' ἄρα καλοῦμεν δόξαν. ΕΠέφανται. Ἐκείνω δ' ἔστω τούτῳ ἂν ἔμην εὐρέως, ὡς οὖσα τὸ ἄμφωτέρων μετέχον, τοῦ εἰναί τοῦ καὶ μὴ εἶναι, καὶ
οὐδέτερον ἐλλικρινῶς ὤρθος ἄν προσαγορεωμένον, ἵνα, ἂν φαγῇ, δοξάστων αὐτὸ εἶναι ἐν δίκῃ προσαγορεώμενον, τοῖς μὲν ἄκροις τὰ ἄκρα, τοῖς δὲ μεταξὺ τὰ μεταξὺ ἀποδιοῦντες. ἢ σοὶ χεὶς εἶναι; Ὁδότου. Τοῦτων δὲ ὑποκαμένων λέγετο μοι, φήσω, καὶ ἀποκρινέσθω ὁ χρηστός, ὅπου αὐτὸ μὲν καλὸν καὶ 479Α ἰδέαν τινὲς αὐτῶν κάλλους μηδεμίαν ἦγεται ἂν μὲν κατὰ ταῦτα ὡς τούτως ἔχουσαν, πολλὰ δὲ [τὰ] καλὰ νομίζει, ἢκαίνος ὁ φιλοθεάμον καὶ οὐδαμὴ ἀνεχόμενος, ἢ τὶς ἐν τῷ καλῶν φῇ εἶναι καὶ δικαῖον, καὶ τὰλλα οὕτω. τούτων γὰρ δὴ, ὁ ἀριστε, φήσωμεν, τῶν πολλῶν καλῶν μὲν τὶ ἐστὶν, δὲ οὐκ αἰσχρὰν φανέρῃ; καὶ τῶν δικαίων, δὲ οὐκ ἄδικων; καὶ τῶν ὀσίων, δὲ οὐκ ἀνόσιων; Οὔκ, ἀλλ' ἀνάγκη, ἢφη, καὶ καλὰ Β πως αὐτὰ καὶ αἰσχρὰ φανερὰ, καὶ διὰ ἄλλα ἱστοῖς. Τὸ δὲ; τὰ πολλὰ διπλάσιά ἦττον τὸ ἡμέρα ἢ διπλάσια φανερὰ; Οὕτων. Καὶ μεγάλα δὴ καὶ σμικρά καὶ κοῦφα καὶ βαρέα μὴ τὸ μάλλον ἀν ὁφθομεν, ταῦτα προστρήθησεται ἢ τάναντα; Οὔκ, ἀλλ' ἀδέ, ἢφη, ἵκαστον ἀμφότερον ἔσται. Πότερον οὖν ἠτὰ μάλλον ἢ οὐκ ἠτὰν ἐκαστὸν τῶν πολλῶν τούτω, δ' ἀν τοῖς φῇ αὐτὸ εἶναι; Τοῖς ἐν ταῖς ἑστιάσεσιν, ἢφη, ἐπαμφοτερεζοῦσιν ξοίκε; καὶ τῷ τῶν παλαιῶν αἰνίματι τῷ περὶ τοῦ ο ἐνάθνου τῆς βολῆς περὶ τῆς νυκτίδος, ὁ καὶ ἢφι ὁ οὖν αὐτὸν αὐτὴν αἰνίτητον βαλεῖν· καὶ γὰρ ταῦτα ἐπαμφοτερεῖσαι, καὶ οὐθ' εἶναι οὔτε μὴ εἶναι οὐδὲν αὐτὸν δυνατὸν παγιᾶ νοήσαι, οὔτε ἀμφότερα οὔτε οὐδέτερον. 'Εχεις οὖν αὐτοῖς, ἂν δ' ἔγα, ὅ τι χρῆσα, ἢ ὁποὶ θέσεις καλῶς θεὼν τὴς μεταξὺ οὕστα τα καὶ τοῦ μὴ εἶναι; οὔτε γὰρ τοῦ σκοτω- δεστερα μὴ δυτὸν πρὸς τὸ μάλλον μὴ εἶναι φανερεί, οὔτε δ' ἠμφότερα δυτὸς πρὸς τὸ μάλλον εἶναι. 'Αληθέστατα, ἢφη. Εὐρήκαμεν ἄρα, ὅσοι ξοίκε, οτι τὰ τῶν πολλῶν πολλὰ νόμιμα καλὸν τε περὶ καὶ τῶν ἄλλων μεταξὺ που κυλινδάται τού τε μὴ δυτος καὶ τοῦ δυτος ελλικρινῶς. Εὐρήκαμεν. Προσωμολογή- σαμεν δὴ γε, ὅ τι τοιούτων φανείη, δοξάστων αὐτὸ ἀλλ' οὐ γνωστόν δεῖν λέγεσθαι, τῇ μεταξὺ δυνάμει τὸ μεταξὺ πλανητῶν ἀλεξόχομεν. 'Ωμολογήκαμεν. Τοὺς ἄρα πολλὰ καλὰ θεω-
μένους, αυτὸ δὲ τὸ καλὸν μὴ ὑπὲρται μηθ' ἄλλῳ ἔτι αὐτῷ ἄγωντι δυναμένους ἔπωσθαι, καὶ πολλὰ δίκαια, αὐτὸ δὲ τὸ δίκαιον μὴ, καὶ πάντα οὕτω, δοξάζων φήσομεν ἀπαντά, γιγνώσκειν δὲ ἄν δοξάζουσιν οὐδέν. Ἐνάγκη, ἔφη. Τί δὲ ἂδ τοὺς αὐτὰ ἐκαστὰ θεωρέουσα καὶ ἄδικα κατὰ ταῦτα ἄστατως ὑπάρχει; ἄρ' οὗ γιγνώσκειν ἄλλα οὐ δοξάζων; Ἐνάγκη καὶ ταῦτα. Οὔκ οὖν καὶ ἀπαντήσει τε καὶ φιλέαν τούτους μὲν 480α ταῦτα φήσομεν ἐφ' οἷς γνώσει ἄστιν, ἔκαστος δὲ ἔφη οἷς δόξα; ἢ οὗ μημονεύομεν, ὅτι φωνάζει τε καὶ χρῶς καλάς καὶ τὰ τοιαῦτα ἐφαμεν τούτους φιλεῖν τε καὶ θεάσθαι, αὐτὸ δὲ τὸ καλὸν οὐδ' ἀνέχεσθαι ὅτε τί ὄν; Μεμνήμεθα. Μὴ οὖν τι πλημμελήσωμεν φιλοδόξους καλούντες αὐτοὺς μᾶλλον ἢ φιλοσόφους; καὶ ἄρα ἡμῖν σφόδρα χαλεπάνοιξιν, ἀν οὕτω λέγωμεν; Οὐκ, ἄν γ' ἔμοι πείθωμαι, ἔφη τῷ γὰρ ἄληθει χαλεπάνειν οὐ θέμις. Τοὺς αὐτὸ δὲ ἐκαστὸν τὸ δὲ ἀστατομένους φιλοσόφους ἄλλ' οὐ φιλοδόξους κλητένων; Παντάπασι μὲν οὖν.
NOTES.

BOOK I.

327a. Κατέβην χθες εἰς Παραϊα.

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

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


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

Like many other such stories about the great personages of antiquity, it may or may not be true, but it is certainly “well found,” and may fairly be used, as Dionysius himself
employs it, to point the criticism that Plato's superexcellent style was not attained without conscious trouble, but that he was a most laborious and fastidious composer.

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

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

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

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

The actual date of this Bendideia is perhaps not very important. Proclus, who professes to fix it, introduces a sad confusion, for in his commentaries on the Timaeus, after giving a clear account of the three days, Els Τιμαίων Α. 3κ,
which, indeed, anyone cannot fail to extract from the *Timaeus* and *Republic*, and saying distinctly, "they therefore meet to listen and talk (i.e., for the *Timaeus* dialogue) on this day, the third from the meeting in the Peiraeus," he goes on in ch. 98 to say that all are agreed that the Bendideia took place on the 19th Thargelion, therefore the *Timaeus* ὑπόκειτο ἐν τῇ εἰκότητι, τοῦ αὐτοῦ μνήμονι, the next day, not the next day but one, an obvious and gross error.

Later on, 274a, he makes confusion worse confounded by saying, that the Panathenaea in any case followed upon the Bendideia the commentators tell us, and Aristoteles the Rhodian testifies, that the Bendideia in the Peiraeus were performed on the 20th Thargelion, and that the feast of Athene followed, which would put the *Timaeus*, not on the 20th or 21st, but on the 22nd. And, as if this was not bad enough, he introduces the question whether the Panathenaea, on the day of which the *Timaeus* is supposed to be held, are the greater Panathenaea or the lesser.

The Scholiast here, agreeing with Proclus' "commentators," gives the 19th Thargelion as the day. And this day, if we want any, we may be content to accept. ἡ δὲ (τὰ Παναθήναια) τῶν Βενδίδεων καλομένους ἐστεο, τούτων δὲ Θρᾴκες ἐκοιμώνων, ἐπεὶ καὶ Βένδις παρ' αὐτῶς ἡ "Αρτέμις καλεῖται, καὶ αὕτη τιμωμένη κοινῇ παρ' ἄμφως. ταύτα δὲ εἶτεὶ τὸ θαργηλίων ἐννάγη ἐπὶ δέκα.

μετὰ Γλαύκωνος τοῦ Ἄριστωνος. See note on the *Dramatis Personae*.

τῇ Θη. What goddess? There can be no reasonable doubt that Βένδις (or Βενδίς), that is to say Artemis under her Thracian name, is meant, although various interpreters have understood the words to refer to Athene. "Perperam scholiastes allique Pallada intelligunt"—Stallb. But the Scholiast is saved by the ambiguity of his language, which speaks of the feast as the Panathenaea, but afterwards goes on to speak of the Βενδίδεια separately. That the feast was the Βενδίδεια is shown by the passage at the end of this book (p. 354)—ταύτα δὲ σοι ἐστιάσω ἐν τοῖς Βενδίδεως. Βένδις we know from several sources to have been a Thracian name for Artemis. 1. The Scholiast quoted above. 2. Hesychius, Βένδις ἡ Ἄρτεμις. 3. Lucian, *Iup. Tragoed.* 8 mentions the name Βένδις as that of a barbarian goddess. 4. *Timaeus*, Ruhnken, p. 62. In an inscription, *Corp. Inscr.* 2034, we get the name
of a victor Beôdiôpos. So C. I. 496, Beôdiôpa, corresponding to the better known 'Arteumôpa. There seems to have been a temple of Bendis, as well as one of Artemis, at Munychium, Xen. Hell. ii. 4. 11.

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

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

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

β. προσευχάμενοι ήταν θεωρήσαντες. "Duas causas ponit suae in Piraeum professionis, pietatem et religionem, et studium spectandi, utraque philosopho convenit."—Muretus.

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


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

ΣΤ. φέρε τίς γάρ ἄνδρος οὐκὶ τῆς κρεμάθρας ἀνήρ; ΜΑΘ. αὐτός; Σ. τίς αὐτός; ΜΑΘ. Σωκράτης.

It is the Ipse of the well-known Ipse dixit, aŭtōs ἐφα, the
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watchword of the Pythagoreans. For full account see L. & S.

οὗτος. 'Yonder he is coming up behind.'

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

ο. Πολέμαρχος καὶ Ἀθηναντος, κ.τ.λ. See Introd. on Dramatis Personae.

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

δοὺς ἵμαν. 'You see "our strength" do you.'

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

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

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

"Inque brevi spatio mutantur saecla animantum,
Et quasi cursores vita¹ lampada tradunt."—Locr. ii. 78.
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λαμπάδια. The diminutive, ‘Little torches.’

ταννυχίδα ποιήσοντες. ‘Will hold a watch night.’ ταννυχίς, Lat. pervigilium, vigilía. They were generally held in honour of the mystic Chthonian deities, Demeter, Dionysus, etc., to which Artemis Bendis belonged (En.).

μη ἄλλος ποιεῖ. ‘Don’t say us nay, don’t refuse’—a regular expression. Cp. infra, 338α, μη οὖν ἄλλος ποιεῖ, and again 369α.

b. Αντίλα. This is of course the orator Lysias. See Introd. on Dramatis Personae.

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

Χαρμαντίδην. Charmantides and Clitophon are umbrae of Thrasymachus, his “tail.” Clitophon cuts in (ὑπολαμβάνει) once, p. 340.

Κέφαλος. See Introd. on Dramatis Personae.

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

ἐσφάλη. This form of the first person of the pluperfect is given by the first hand of Par. A. Both forms in ἦ and εὑ are found in the mss. of Plato, but the latter is almost certainly a late introduction of the copyists, for the better the ms. is acknowledged to be, the more frequently do the forms in ἦ occur in its pages. “The forms known to late Greek were those which now rule in our texts, and it is to the pestilent habit which late transcribers had of altering texts to suit their own age, that this wholesale corruption of our manuscripts is to be ascribed.”—Rutherford, New Phrynichus, p. 229. See the whole excellent and lively account of the matter there, especially pp. 234, 5. Eustathius speaks distinctly of the first person (1946, 22): Παραδίδωσι γὰρ Ἡρακλείδης διὰ Αττικοῦ τοῦς τοιούτους υπερσυντελεσθείς (pluperfects) εν τω ἦτα μόνῳ περατοῦσιν, βῶν λέγοντες καὶ ἐνεργηκαί, καὶ ἐπετοικηκαί καὶ οὕτω φηλε Παρατίνος ἔχει τάς γραφάς παρά Μάτων. So Photius also, Ruth. N. P. 235.

ἐντεψαυμένος. This was usual in sacrificing (“quod et ex antiquis marmoribus videre est.”—Muretus). Engelmann
quotes Athen. xv. 674ε: ὥς εἰδανθέστερον γὰρ καὶ κεχαρισμένον μᾶλλον τοῖς θεοῖς παραγγέλλει.

προσκεφάλαιον, as its derivation obviously shows, meant originally a cushion or pillow for the head, e.g., Ar. Plut. 542, ἀντὶ δὲ προσκεφάλαιον ἱλιον εἰμεγέθη πρὸς τῇ κεφαλῇ, but came later to mean any cushion or pillow, so for sitting on, especially a boat cushion. Cratin. Ἱρ. 18, quoted Pollux. x. 40. Here it means a cushion placed upon the bare δίφρος for Cephalus to sit upon.

Δίφρος. A general word for a seat or chair. 1. The seat or standing board of a chariot. 2. A seat, couch.

αὐλή. A square open space surrounded with pillars in the middle of the Greek house. In the centre of it stood the altar of Ζεὺς ἵππεος, where Cephalus had been sacrificing. All round were the chambers, the entrance to which was through the colonnade. A large Greek house had two such peri-styles, in the front the ἀνδρωνίτης, in the back the γυναικώνιτης. Engelm. It corresponded then to the impluvium of the Roman house. See Vitruv. vi. 10.

ταῦτά αὐτῶν, after ἐκαθεσάμεθα, in which motion to is implied. We sat down, so as to be by him.

κόκφρ. There seems to have been a special part of the house where seats were arranged in a semicircle. Cic. Lael. i. § 2, "memini eum in hemicyclo sedentem in eum sermonem incidisse." But at the same time the position is a natural one anywhere.

"O bliss when all in circle drawn
About him, heart and ear were fed,
To hear him, as he lay and read
The Tuscan poets on the lawn."

In Memoriam, clxxxix.


οὐ δὲ θαμβάσῃ. See Nitsch. ad Odys. vol. ii. p. 18. Par. A has othin, which Stallb. keeps, interpreting, ne ventitas quidem ad nos, hoc est, raro sane domum nostram frequentas; and Engelm., Du kommst auch gar nicht oft zu uns. And this seems the sense required, "You don't come at all often," "It's very seldom you come." It would be very well given by otho, the word used in the Homeric formula, appearing in Hephaestus' address to Thetis, and in Calypso's speech to
Hermes, which Plato may have had in his mind, παρὸς γε μὲν ὁ ὑπὸ τὰ θαμῆς, Ἡ. κ. ν. 385, 6, Od. v. 88. Ast. therefore proposed to read ὁ ὑπὸ τὰ. On θαμῆς κατασβάλων, v. Goodwin, M. T. § 112. 2.

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

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

E. ἐκ γῆρας ὁδὸς, a phrase found repeatedly in Homer and the early epic poetry. Ἡ. κ. ν. 60, ξυν. 487, Od. ν. 246, cf. also Herod. iii. 14, 12, Hymn. in Aphrod. 106, Hesiod, Op. 329. The Scholiast explains on Ἡ. κ. ν. 60, ἐκ γηρῶν ἐξῆκε, at the portal of exit, hence, on the threshold in act to leave, and so it must be understood.

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

329a. τὴν παλαιαν παρομιλαν, scil. ἡλικια τέρπειν, Ar. Rhet. i. 11, a form of the more general “birds of a feather flock together,” or “like to like,” an old and universal maxim, found, e.g., in Homer, Od. xvii. 218, ὡς αλλ’ τὸν ὅμοιον ἄγει θεός
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329. — Cicero reproduces this passage, De Senectute, iii. 1, “Principium libri de senectute et primo Platonis politeion prope ad verbum conversum esse, nemo paulum modo humanior nescit.” — Muret. Var. Lect. vii. 15. Cicero translated a good deal from Plato, especially the Timaeus, the Protagoras, and several portions of the Republic and Phaedrus. Jowett praises the rendering of the Timaeus (note at end of Jowett’s Introd. to Timaeus, vol. iii. p. 597) as being “very faithful and a remarkable monument of Cicero’s skill in managing the difficult and untractable Greek.” The Greek here is not difficult or untractable, but Cicero’s skill in style is equally displayed. Those who care for style will consult the passages for themselves.

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

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

ἵμνοισι. ‘They are ever harping upon.’

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

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

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

παύσωνται κατατείνουσαι καὶ χαλάσωσι. ‘Cease to strain, and slacken.’ Intransitively. So Stallb. and L. & S. Muretus
and Ast. would make χαλάσωσι transitive, 'cease to strain us' and set us loose.' The word is used in both ways, though the trans. more common. For intrns. cp. Eur. Iom. 637, εἰκεν χαλῶντα τοῖς κακοίσιν; Soph. O. C. 203, ὃς τὰ λάμματα ὅτε νῦν χαλῶς; and abosl., χαλάσει ὁ παγετός, Hipp. Aer. 285.

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

D. τῶν πρὸς τοὺς συλλογούς. 'The difficulties with relatives.'

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

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

Ε. τοῖς γὰρ πλουσίοις πολλὰ παραμόθια. Muretus ingeniously points out that this may very well have been a verse, τοῖς πλουσίοις πολλ' ἐστί τὰ παραμόθια, but no such verse, nor anything like it, is found.

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

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

and x. 170.

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

Cf. Tac. A. iv. 21. This same story about Themistocles is told by Herod. viii. 125, and by Plut. Themist. 18, and Moralia p. 185. Herod. tells it of an inhabitant not of Seriphus but of an islet, Belbina, in the Saronic Gulf, a still more inmis-esimal and insignificant birthplace.
330b. Ποτ' ἐπεκτησάμην. What have I added? or, more fully to bring out the irony, ‘Added? Why, what is it I have added?’ Compare use of ὁ ποῖος, τὸ ποῖον.

 Δυσανίας. Groen van Prinsterer very ingeniously suggests the leaving out one syllable of this name, making it Δυσιας. In this way the grandfather’s name would be repeated in the grandson, Δυσιας, the orator. As is well-known, for the "πάντος to be ὑμῖνος," was common in Greece, e.g.,

Niceratus Lysis Xanthippus Nicomachus.
Nicias Democritus Pericles Aristoteles.
Niceratus Lysis Xanthippus Nicomachus.

But Δυσανίας is the ms. reading.

c. διψάμην ὅτι ὁ άλλοι...καὶ κατὰ τὴν χρειαν. With this reading we must understand the words, not in the ordinary loose sense of “twice as much,” but strictly in a double, that is, in a second way beyond the others. Plato goes on to explain they love their money as parents love their children and poets their poems. “They are keen about it, I say, in this way (ταῦτα δὴ σπουδάζουσιν), as about a product of their own, and also, secondly, in view of its use (κατὰ τὴν χρειαν), the way in which others love it (ὑπέρ όι άλλοι).”

Led away by the interpretation of διψάμην natural at first sight, viz., twice as much, the inferior ms. have inserted an οὖ, οὖ κατὰ τὴν χρειαν. ‘They love it twice as much, for just as poets love their poems, etc., in this (double) way they love it, and not merely for its use as ordinary people do.” And this reading and rendering has been adopted by many scholars from Ficinus and Cornarius, to Bekker, Davies and Vaughan. But the reading without οὖ is just one of those readings at first sight more difficult, to which Griesbach’s canon applies. ‘Praefatur alius lectio cui subest sensus apparenter falsus qui vero re petitus examinata verus esse deprehenditur.’

The general idea about love of offspring, physical or mental, is, of course, very trite. Perhaps the most striking expressions of it are those which all commentators quote from Aristotle’s Eīl. Nic. iv. 1, ἐλευθερώτεροι δὲ εἶναι δοκοῦσιν οἱ μὴ κτησάμενοι ἀλλὰ παραλαβότες τὴν οὐσίαν, ἄπειροι τε γὰρ τῆς ἐνδείας, καὶ πάντες ἀγαπῶσι μᾶλλον τὰ αὐτῶν ἐργα ὡσπερ οἱ γονεῖς καὶ ποιητα. Ibid, ix. 7, 3, ὑπεραγαπῶσι γὰρ οὖσι (οἱ ποιητα) τὰ οὐκεία τοίματα ὀστραγγυτες ὡσπερ τέκνα; also ix. 7. 7.
D. τελευτήσειν. 'That he is going to die.' Engelm. thinks τελευτήσειν must mean "that he will die," and therefore that something like & βραχεί, or μετ' ὀλγών has dropped out before it. But surely this is unnecessary.

περὶ ὅν, i.e., περὶ τούτων περὶ ὅν.

κ. ἀνθελε, ἵκε. 'Here and there,' regular Greek expression for "this world and the next." Cp. Aristophanes' line about Sophocles quoted supra, 329d.

ὑποψίας δ' ὀν ὑπ. "Anyhow he certainly becomes full of suspicion and fear." There is no need either to omit δ' or correct into the almost synonymous, γ' ὀν or γ' ὑπ. The fact is δ' ὀν and γ' ὑπ, γ' ὂν should be considered together. V. Paley, Gk. Particles, pp. 55, 57.

μετὰ καλὸς ἐπίθες. The converse phrase occurs in the beautiful passage about "The good man in a wicked world," p. 496κ. τὸν τε ἄνθελε βίων βίωσεν καὶ τὸν ἀπολαγήν αὐτῶν μετὰ καλὰ ἐπίθες λέει τε καὶ εἴρην ἀπολαγήεσαν, κ.τ.λ., the whole of which forms a pretty pendant to this.

331α. δικαίως (καὶ ὅσως). The word on which the whole of the Republic turns, δικαίωσεν, is thus here introduced apparently quite casually. The first definition is given and rejected in an equally incidental way a little below, p. 331b, οὐκ ἄρα ὁμος ὅσος ἔστι δικαίωσεν ἀληθῆ τε λέει καὶ ἄν λαβῇ τις ἀποδίων. See Introduction, Name and Aim of Republic.

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

συναρπαί, ἄπαξ λεγόμενα from συνθρος, σὺν δειρω = accompanies.

κ. τὸ γάρ μὴ δικοῦσα. 'For that a man should neither unwittingly deceive or cheat any, nor again should owe either to God some sacrifice or to man money, and so thereupon (ἐπεὶ) depart to the other world in fear,—to (the
realization of) this end, the possession of wealth contributes in a very large measure.'

&alld; γε & ανθ’ ενός. ‘Putting or weighing one thing against another, ‘more loosely, “but one thing with another.”’ Stallb. transposes γε—&alld; ’εν γε, following Stobaeus, and perhaps rightly, as the collocation &alld; γε does not appear to be found.

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

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

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

e. Συμβολήν. This is of course the Solomon of Greek proverbial philosophy, the well-known Simonides of Ceos, one of
the chief of Gnomic poets, the same who supplies Plato with a text in the Protagoras, 359, etc.

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

332a. ἄπαρτοι with ὑπόκει, of indef. frequency (despite τὸν), "then whenever he may demand it." Madvig corrects ἄπαρτει, but Zürich edition, for a wonder, does not adopt. We might ask why not ἄπαρτολη, but so supra, ei μανθέ ἄπαρτοι. On the general question, see Rutherford's N. P. pp. 442, 443, etc. Madvig's corr. avoids both difficulties.

b. ἔνθετο. 'Spoke in riddles as poets use.' Spoke in a parable, J. αὐτοτομαί, αὐτογμα, apparently from αὐτος, a tale, a story, so especially a dark tale or saying. αὐτοσεσθαι ἐκεια, Hdt. v. 56, to speak riddling verses. Cp. "the words of the wise and their dark sayings," Prov. i. 6.

c. τὸ προσήκον ἑκάστῳ ἄποδιδότας. The τὸ with ἄποδιδότας. Ast. restored (?) from Cod. Reg. τὸ τὸ προσήκον! it is hardly necessary to say such a collocation is avoided by good writers.

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

E. ἐν τῷ προστολεμέων καὶ ἐν τῷ ἐξυμμαχεῖν. 'In offensive warfare, and in fighting with allies.' ἐν τῷ προστολεμεῖν καὶ ἐξυμμαχεῖν, a natural variant, has found favour with some
scholars, Stephanus and Ast. It is obviously wrong, for defensive warfare is quite out of place. But the repetition of the article is necessary with προστολεμεύων, for the two verbs must be kept distinct.

333a. Πεττέων. Πεττεία included a variety of games, like our draughts, chess, fox and geese, the foreign Mühle, Gobang, etc., the main principles being the same, but the complexity different. In some form, probably simple, it was a very old game. It appears in the Odyssey, i. 107, ο θεού τευταν ροσσών προστολεμεύων δραμάν θυμόν τετερων, κ.τ.λ., and on the Egyptian monuments. In the classical days of Greece there were at least two forms. 1. The πεττέγραμμα πεσοῦ, in which each side had five lines with a piece on each, between being a centre line called λεπά (γραμμῆ), and corresponding in importance to our back line. So κινεύ των ἐφ' ἑτερον meant to be reduced to extremities, to take a desperate move; cp. Theocr. vi. 18, καὶ τῶν ἀνδραμάτων κινεῖ λίθον, with Fritzche’s note. The locus classicus is Pollux, Op. 91. 97, q.v. 2. The game of cities or πόλεων. The board was called πλυθίων, either side of it being the πόλεις of either player. The pieces which were called κῖνες, or dogs, were of two different colours (scil. white and black), and the art of the game was for two pieces of one colour to take one piece of the other, Pollux l.l. At Rome similar games were the ludus latrunculorum, the game of robbers, and duodecim scriptorum, of the twelve lines. See Bekker’s Gallus, excursus ii. sc. x. p. 502. Muretus quotes a passage of Cicero, in which he translates πεττεία into duodecim scriptorum. Cicero, Hortens. (ap. Non Marcell.), “Itaque tibi concedo, quod in duodecim scriptis solemus, ut calculus reducas, si te alicuius dati paenitet,” being a translation of Plato, Hipparch., Ἀλλὰ μὴν καὶ ὄσπερ πεττεύων, ἐθέλω σοὶ ἔν τοῖς ἐργοῖς ἀναπέσαι ὅ τι βούλει τῶν ἐφημένων, ἵνα μὴ οἵς ἐξαναράσατε. Perhaps no one now is likely to make the mistake of Marsilius Ficinus, and confuse πεττοῖ with ἀστράγαλαι, dice or dibs. κούβωνήματα might seem to imply that πεττεία admitted of more than one player on a side, cp. four-handed chess. But κούβωνήμα has a wider meaning than partnership, and means any communication, mutual transaction between man and man, and that seems to be the meaning implied lower down, 333c.

c. ἦδαι παρακαταλεύθαι καὶ σᾶν ἵναι, scil. ἐξ ἄργυρων.
The Republic of Plato. [BOOK I.

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

ἐκ χρήσιμον ἐν τοιχάναι, by a natural Platonic construction ad sensum χρήσιμον ἐν is substituted for χρήσιμον ὀσα. Bailer unnecessarily writes χρήσιμον μόνον ἐν.

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

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

v. Ἀɵρὶςλυκος, the very wolf, the type of crafty greed and overreaching. So Homer, Ὅδ. xix. 394, makes him the grandfather, on the mother's side, of the crafty Odysseus,
and the darling of the god of thieves, Hermes. Cp. Apollodor. i. 8. 16, and Ovid, Metam. xi. 313—

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

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

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

Μητρὸς ἐς πατέρ' ἐσθλῶν ὑ ἀνθρώπους ἐκεκαστο
κλεπτοσύνῃ τὴ δρεκε τε θεός ὑ ὁ αὐτὸς δίωκεν.

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

ἀφελείν μὲν τοῖς φίλοις ἡ δικαλοσύνη. The sequence is not absolutely grammatical, we must repeat δικεῖ with ἀφελείν. Not so, he said, but I don't know now what I said. This, however, I still think—I think that justice aids its friends and injures its foes.

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

E. τὸν θεὸν γὰρ αὐτοῖς ἐστὶν. "For they have bad friends," Stallb. and several others after him render, For in their eyes (Ipsorum judicio) they are bad, but this is beside the mark.

335a. προσθεῖαι τῷ δικαλῷ ὡς τῷ πρῶτον ἔλεγομεν. 'You would have us make an addition to justice as we proposed.' So Madvig with Faesi and Ast. But the ms. reading is τῷ δικαλῷ ἦν ὡς, which must be rendered, with a question, Would you have us make an addition, or shall we say as we said before? understanding λέγεων after κελεύεις. This seems well enough and obviates the necessity of departing from the mss.
The Republic of Plato. [BOOK I.

"And if this means to him."

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

οὐκ ἄρα πάντα νοημονες οὐδὲ δίκαιοι ἦσαν Φαίηνων ἡγγήρως.

They are not after all as I thought they were; and Ar. Ar. 280, Οὐ σο μόνος ἄρ' ἢσθ' ἑτοψ.

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

Πυθακός of Mitylene, another of the seven sages, b. 652, d. 569 B.C. He was distinguished in many ways as a soldier, statesman, philosopher, and poet. After assisting in overthrowing the tyrants of Mitylene, he became ἀκροβατής, the chosen man of the people, but in this office was himself represented as a tyrant, and is specially famous as being the butt of perhaps the oldest political ballad in existence, an ἑπιμάλεως ὁδή, of which the famous fragment is still preserved, "Ἄλει μάλα, ἀλεί καὶ γὰρ Πυθακὸς ἀλεί, μεγάλας Μυτιλήνας βασιλεύων." Bergk, Anthol. 538. 43.

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

"Or any other sage and saint."
Ar. Eq. 1151. μακάρios more often has the simple sense of happy, like μάκαρ 2, but also occasionally of well to do, or dead. μακάρις, on the other hand, usually of the happy dead, like μάκαρ 3, Aesch. Pers. 633, and in late writers a regular expression for lately dead; the French feu. ὁ μακαρίς σου τάφρος, Luc. α. Meretr. vi. 1, your late father. Theocr. ii. 70, καὶ μ’ ἀ Θεοχάριδα Θράσσω τροφός ἀ μακαρίς (though Fritzsche M. καρίς). With μάκαρ etc., compare Latin beatus.


336a. Περάνδρου. Periander, the well-known tyrant of early Greek story. The typical despot of the age of despot. He succeeded Cypselus at Corinth about 625 B.C. He also usually finds a place among the seven sages, and is said by Diog. Laert. to have written a long didactic or gnomic poem, consisting of what were called ἰπιβήκαι.

Ἐλέγχος. Needs no comment.

Περσάκκου. There are three kings of Macedonia of this name, but the most famous, to whom doubtless allusion is here made, is the second, the father of Archelaus. He died about 413 B.C.; the date of the commencement of his reign is unknown.

Ἰσμηνίου. Ismenias the Theban, a notorious Theban traitor of the age just after the Peloponnesian war. Xenophon, Hell. iii. 5. 1, tells us that he took a bribe of fifty talents from Tithraustes, successor of Tissaphernes, to excite sedition against the Lacedaemonians (perhaps a pardonable crime). This was in Ol. 96. 1, or 396 B.C. At Coronea he was a general on the Boeotian side. He was finally put to death Ol. 99. 3, or 382 B.C., by the Lacedaemonians at the era of their occupation of the Cadmea, v. Xen. Hell. v. 2. 36. Plato then mentions him as a rich, powerful, but unprincipled leader of the recent past, putting him with the despots of history, as we might say, Borgia, or Frederick, or the Czar Nicolas, or Napoleon III. He must have been dead some short time at any rate before he could be so mentioned,
so that these words could hardly have been written before 382 B.C. See Introduction. It should be noted that Boeckh, who puts the imaginary date of the Republic about 410 B.C., has to pronounce the mention of Ismenias an anachronism.

b. ἀντιλαμβάνεται τοῦ λόγου. ‘To grab the argument, in stead of, or against us.’

συντρέψας ἑαυτὸν διότερ τὴν. Crouching for a spring, gathering himself up, “se colligens,” Vergil, A. xii. 491, like the lion in Hom. II. xx. 168, ἔδη τε χανῦν. διότερ τὰ θηρα συντρέψαντα ἑαυτὰ μάχεται—Demetrius de Eloc. § 8 (Schn.).

ἡκεν, from ἦκε. Imperfect. ‘He made at us.’

δεισαντες διεπτοσήμανεν, were scared and startled, were all in a fright and a flutter. δεισ. a poetical word, found in Od. xviii. 340, and Eur. Bacch. 304.

dε τὸ μέσον φθεγξάμενος. ‘Roaring at the company generally.’ “Schrie mitten in uns hinein und rief.”—Eng. So Herm., “omnes simul increpans.”

c. εὐθηξίωσθε. ‘Play the fool.’

ὑποκατακαλύμμον, “knocking under,” J., lit. succumbing to, originally of a wrestler allowing himself to be beaten, Plut. ii. 58f.

ὑμῖν αὐτοῖς, as we should say, “on purpose.”

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

d. ὅπως μοι μὴ ἤρεις. ‘Mind you don’t say.’ For this well-known elliptic use of ὅπως, see Goodwin, M. T. § 45. 7a, or any good grammar.

ἐπλούς τοιούτους. ‘Such twaddle, such babblings.’ The word would appear etymologically to mean talk, gossip, from ὑδέω, connected with ὑμελ. The expression γραῦν ἑθλος, old wives’ fables, Theaet. 176b, is well-known.

ἐι μὴ πρότερος ἐωράκη αὐτὸν ἢ ἐκανος ἔμε. The allusion amusingly introduced here, is to the popular superstition that a man meeting a wolf, and not seeing the wolf before he
himself is seen by it, is struck dumb, Geopen. xv. 1. p. 1380, Nicl. It is found of course in Verg. Ecl. ix. 53—

"Vox quoque Moerim

Iam fugit ipsa, lupi Moerim videre priores;"

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

οὐ φθογχθ; λύκων εἶδες, ἐτραίξε τις.

Explained by Pliny, N. H. viii. 34. Engelmann thinks the idea has survived in the modern superstition of the evil eye. The allusion in Ter. Adelph. 537 is not the same, "Lupus in fabula" = wolf will eat you. For form ἔωράκη, given by best mss., see supra, 323c.

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

337a. ἀνεκάγχασε μᾶλα σαρδάνοιν. ‘He laughed aloud, a bitter or mocking (sardonic) laugh.’ ἀνεκαγχάζων, to laugh out aloud. Cp. Euthyd. 300b, μέγα πάνιν ἀνακαγχάσας. καγχάζων, Lat. cachinnari, to laugh aloud, especially scornfully or mockingly. Cp. καγχαλώ. The true Attic form is καγχάζων, and as Par. A (e collatione mea) gives ἀνεκάγχασε, it is difficult to see why the sticklers for exact mss. spelling who write ἔωράκη etc., do not edit ἀνεκάγχασε here. See Dind. on Soph. Aj. 199, and cp. καχάσμος, Rav. ms., Ar. Nub. 1073.
The Republic of Plato. [Book I.]

σαρδάνιον. The expression is first found in Hom. Od. xx. 302. μελίσσα ἐκ θυμῷ σαρδάνιον μᾶλα τοῖν. He smiled in his heart ever so bitterly. Evidently a proverbial expression, though whence derived is doubtful. The notion of bitterness seems to have been attached to it, and a "canting" derivation from σάρδως was natural. Hence later writers speak of ἁρδώνιος γέλως, and suppose a bitter plant of Sardinia σαρδάνιον. Virgil, more suo, unites the two in his

"Sardoniis amanor herbis," Ecl. vii. 41.

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

τι μάταια γελᾶς καὶ σιμὰ σεσηρᾶς

μυχιζέσιςι, τάχα τοι σαρδάνιον γελᾶσεις.

Cp. Anthol. Plan. 86,

γελάσαν μετε τὰ ὅ εὐκήλῳ πεφυλάξῃ

σίνεσθαι, μὴ καὶ σαρδάνιον γελᾶσης.

Polybius xvii. 7, ἰππομειδάς σαρδάνιον. Cicero Ad Fam. vii. 25, has "Ridere gélōta σαρδάνιον." Lucian Jup. Tr. 16, τῶν σαρδώνιων ἐπημωμενῶν. Asin. 24, σαρδώνιον γελάντες. If we are to attempt to derive the word, the connection with σαρώ σέπηρα, is most probable. Cf. σαρκάζω, σαρκεσμός. Phot. and Suid. say there is also σαρδάζειν = μετὰ πικρίας γελᾶν. Muretus collects a number of testimonies equally futile and worthless, except to prove the solidaritē, that is to say, the inveterate mechanical plagiarism of ancient commentators. The scholia on this passage are long, full, amusing, and mostly worthless. They preserve some extraordinarily irrelevant nonsensical tales about the Sardinians burying their fathers alive. Each man takes a stick and beats his own father and drives him into the pit prepared for him, till the old men welcome death with a "sardonic smile" as the lesser of two evils. [The general interpretation, however, of the Scholiast is, roughly speaking, perhaps correct, παρομία ἐπὶ τῶν ἔτει ἀλήθεια τῶν σφῶν αὐτῶν γελώντων, but does not quite fit the earlier uses.—E.]

337. οὐκ ἔθησασθο, εἰρωνεύομαι. For the optative vide Goodwin, M. T., § 74. 1.
Notes.

b. ἀποκρινόμενον, future optat. after secondary tense, representing future indicative of direct discourse. Goodwin M. T., l.l. ἀποκρινόμενον therefore wrong.

c. Εἶπεν, ἐφ᾽. ὡς δὴ δύοιον τούτῳ ἐκαίνῳ. ‘Bah, said he, how like the cases are.’ Ironical use of ὡς δὴ. Cp. Gorg. 468ε, ὡς δὴ σῷ, ὡς Σώκρατες, οὐκ ἂν δέξαιο εἴείναι σοι τοιεύο δοκεῖ σοι ἐν τῇ πόλει μᾶλλον ἢ μὴ. ‘How unwilling you would be, Socrates, to accept (if it were offered you) the power of doing just what you liked in the city.’ Cp. use of οὐδεὶς ὅτε δὴ.

ἀποκρινεῖ for vulgate ἀποκρινή, the better form restored from the better mss. It is more likely that the mss. varied, and became corrupted later in points like this, than that Plato used both forms. Therefore we should, probably, always adopt this form. Cp. note on ἐωρᾶσθαι, supra.

d. τί δὲ οἶκος παθεῖν; The judicial formula was τί δέξεσθαι εἰμι παθεῖν ἢ ἀποτίσαι, the one referring to bodily penalty, the other to payment of a fine, Apol. Socr. 36β, (N.B., the ἀποτίσαι in ἀποτίσων infra). So here, What sentence do you think you deserve? What ought to be your sentence?

Οδοκοῦν ἐπαθῶν μοι γένηται. ‘I will when I have any.’ Mavrig explains this as being literally, shall it not be when? ἐπειδὴ, exactly the Scotch Whenever—as soon as.

εἰσολομοι. ‘We’ll contribute,’ cp. εἰσφορά. We have here of course a side hit at that well-known sin of the professional sophist, that he took pay for teaching. Cp. vi. 493α. Aristoph. in Clouds brings the accusation against Socrates himself—Nub. 98, ἄργυρον ἢ τις δεῦτε. For some shrewd, if unconventional remarks on Socrates’ Quixotry in this matter, see Essays and Phantasies, James Thomson, p. 224.

ε. ἀπειρημένον αὐτῷ [ἐγν]. εἰγ requires an εἴ before, which may possibly be extracted from μὴ εἴδος. ‘In the first place, he not knowing (=if he did not know); and, secondly, if it were forbidden him.’ But it may have been introduced by some one who did not understand ἀπειρημένον alone. As a matter of fact, ἀπειρημένον alone, accusative absolute, is simple enough. ‘It having been forbidden him.’ Stallb. says εἴγ ought plainly to be cut out, “Delendum esse plane persuasum habemus.” He does not, however, cut out but retains it.
338a. μὴ ἄλλος τοια. See supra, 328a, note.

προσευκείτο φιλονεκάν πρὸς τὸ ἐμὲ ἄνω, etc. ‘He pretended to be keen for me to be the answerer, the one to answer.’

c. τὸ τοῦ κραττόνος ἐμφέρον. This definition of justice is also found in the Laws, iv. p. 714c, and was perhaps a well-known one.

Πολυδάμας. A famous Thessalian athlete, victor at Olympia, Ol. 93. 1. = 408 B.C. The name according to Stallb. is Thessalian in form, but this is the form in which it occurs in Homer’s II. xxii. 100, Πολυδάμας μαὶ πρῶτος ἐλεγχεὶν ἀναθῆκε. Σφ. Πολυνιων, Eryx. 394a. The best note on Πολυδάμας is the Greek one of the Scholiast, οὗτος ὁ Πολυδάμας ἀπὸ Σκοτούσης ἤν πόλεως Θεσσαλίας, διασημότατος παγκρατιστῆς, ὑπερμιχόθη, δὲ ἐν Πέρσαις παρ’ Ἡρώ γεγομένων τῷ βασιλεὶ λέοντως ἔνεικε καὶ ὑπαμένειν γυμνὸς κατηγωγόσ. He is mentioned by Plutarch, Suidas, Photius, and other compilers, while Pausanias tells us, vii. 27. 6, that in his day a statue was still to be seen at Olympia with the inscription ὅ τροφε Πολυδάμας ἀνκάτων Σκοτόσης. This statue, according to Lucian, Concil. Deor. 12, was considered to have the miraculous power of curing fevers. What is more interesting to us is that it is possibly still in existence. It appears quite possible that a bronze statue of an athlete discovered at Rome on Feb. 8, 1885, is the Pausanias of Lysippus.

παγκρατιστῆς, a practiser of the παγκράτιων, that is, the complete contest or combination of boxing and wrestling. ὁ παγκράτιων ἀγωνίζομαι: έτη δὲ τούτο ἄγων τις εξ ἀνελοῦν τάλης καὶ ἄνελοι πυγμῆσι συγκειμένως.—Schol.

d. Βεδεύρος γαρ εἰ, ἄ Χέκρως. ‘That’s a dirty trick, Socrates.’ Βεδεύρος, a dirty beast, a brute (der. from βδέω), a very strong coarse word, suitable to the lips of Thrasymachus, as here depicted.

κακογρῆσαι. ‘Damage, play the mischief with.’

339a. προσετί δὲ δὴ αὐτόθι τὸ τοῦ κραττόνος. However there is, of course, the addition there of the words ‘of the stronger,’ αὐτόθι in your reply.

σμικρὰ γε τῶν. ‘A very small addition doubtless.’ Said ironically.

b. ἐμφέρον γε πι ἄνω. Cobet thinks it necessary to correct to ἐμφέρον ἐν γε πι.

d. καὶ ὁ λέγει, ἢμοιγε δοκᾷ. Seil. λέγει.
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340a. Τὸ γὰρ τὰ κελευόμενα. These are the words of Clitophon.

c. τοῦτο ἢν ὅ ἐμοίλου λέγαν, etc. The construction here is not the most direct possible, but sufficiently Platonic, nor need we adopt Bonitz' transposition. (See Zeitsch. f. d. Ost. Gym. 1865, Heft. 9. S. 647f.)

d. λέγομεν τῷ φήματι οὕτως. 'We're by way of saying; we say in common parlance.'

341a. Ἐν, ἢν ἢ ἔγω, ὁ Θ. Ἐν, particle specially used in passing on to the next point. German Gut, our Good. A good illustration of meaning of Ἐν will be found infra, p. 350f.

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

οὐδὲν γί σοι πλέον έσται. 'You shan't get anything by it.' Regular use of πλέον.

b. οὕτω μὴ λαθῶν βιάσμαθα τῷ λόγῳ δέναι. 'You shall neither do me a damage secretly (at unawares), λαθῶν, nor will you be able with open violence to coerce me by your argument.' So D. and V., 'to overpower me by open argument,' and Eng., 'noch dürfetst du offen durch die Rede mich überwältigen können.' Scholars as early as Ficinus and Stephanus have impatiently corrected μὴ into μὴν, or excised it altogether. 'Sed putide.'

τὸν ὡς ἔτοι εἴεῖν ἢ τὸν ἐκριβεῖ λόγῳ. 'The ruler roughly speaking, or in the strict sense of the word.' ΄ος ἔτοι εἴεῖν, 1. So to speak = as they say. 2. So to speak = approximately.

οὐδέν οὐν παρέμεναι. 'I ask no mercy or quarter.' παρέμεναι, active, to let go, to forgive, concede; middle, to let go, to get forgiven. Cp. Eur. Med. 892, παρέμενεν καὶ φαίνειν κακὸς θέλειν.
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_φρονεῖν_, 'We ask forgiveness'; but the construction is rare, and the genitive here is apparently unparalleled.

c. _οὗ μὴ οἶδας τ' ης_. For general construction of _οὗ μὴ_, see any good grammar. It may be noticed that the construction with the present tense is very rare.

_ξυρεῖν λέοντα_. A natural proverb, so Lat. _Radere_ or _tardere leonem_, our "beard the lion in his den." Curiously enough it does not occur often in Greek lit., the parallels quoted being from Lucian, _Cynic_ 14, and Aristid. _Or. Plat._ ii. 143, where the writer has this passage in his mind, _δρα μὴ λέοντα ξυρεῖν ἐπιχειρῶμεν οὐ Θρασύμαχον συκοφάντειν ἐπιχειρήσεις_, ἀλλὰ κυμαδεῖν Περικλέα. It is often quoted by the late _Paroemiographi_. The Schol. explains _Παρωμία ἐπὶ τῶν καθ' εαυτῶν τὴν ἀδιάνυτα παινεῖν ἐπιχειρήσεων λέγομένη._

_οὖδὲν ἂν καὶ ταύτα_. 'Though you were no good at that too.' _καὶ ταύτα_ is commonly used in the sense of "and that too," "moreover," to heighten what has been said, e.g., _infra_ 420λ, _μαῖ ὃ ἐγώ, καὶ ταύτα γ' ἐπιστίτο_. This order, however, in which _καὶ ταύτα_ comes quite at the end is almost unparalleled.

342a. _Τι δὲ δὴ; αὐτὴ ἡ λατρικὴ ἐστι ποιημά, ἡ ἄλλη τῆς τέχνης ἐσθ' ὡς τι προσδειτα πιὸς δρατής_. 'How then? Is medicine itself defective, or (with) any other art is there any respect in which it is wanting in a certain additional virtue?' So St., D. and V., and E. Steph., however, thought fit to punctuate and read thus, _ἡ ἄλλη τῆς τέχνης; καὶ ἐσθ' διπτ προσδειτα_, and Jowett, for a wonder, seems to follow him. But is the art of medicine or any other art, faulty or deficient in any quality, in the same way that the eye may be deficient in sight, etc.

_ἔτη αὐτοῖς_. 'Bei ihnen,' 'with them,' 'as far as they are concerned.' For the use of _ἔτη_ here, cp. _infra_ v. 447β, _ἔτω ὅντι_ covering the field of being.

b. _ἔτοι τὴν αὐτῆς ποιημάν τὸ ἐμφέρων σκοπέων_. 'As against its own vice, that is, to consider its interest'—the last words being epexegetic.

_αὐτὴ δὲ ἀδιαφάσει καὶ ἀκραίως, κ.τ.λ._ 'But it is itself pure and undefiled as a true art, so long, that is to say, as it is in each case in all exactness and entirety true to its real nature, lit., is exactly and wholly what it is.'
343a. ἐς τοῦναντίον περιαστήκε. ‘Had come right round to the very opposite, had been completely reversed.’ περιαστάσας, to come round, to turn out, especially for the worse. ἐς τούτο περιέστη ἢ τόχη, Thuc. iv. 12. See L. and S.

τῇ δὲ, ἦν δὲ γὰρ. Stallb. gives (τὴν) δαλ, the more familiar and colloquial Attic form, ‘why ever?’

ὅτι τοι. τοι from το, originally demonstrative, restricts and excludes by individualizing—σὲ τοι σὲ κρῖνω, Soph. El. 1445. Hence specially frequent in gnomes, maxims, reflections, = sure enough—κάρτα τοι φιλακτιστῶν γυνῆ, Aj. 577.

κορυζόντα. ‘Drivelling.’ ‘She permits you to drive.’ Scilicet, κόρυς, μῦδα, βλέννα, λέμφος, stuporis indicium habebatur... et quis non meminit Horatiani illius de Lucil., Suid. 1. 4. 8, Εμunctae naris, durus componere versus?—Stallb.

ἐς γε αὐτῇ. ‘Because you cannot distinguish for her shepherd and sheep.’ αὐτῇ, ethic dat., but D. and V. go too far in rendering, ‘In consequence of her neglect.’

b. ὅτι δὴ πέ μάλιστα. ‘Why particularly, said I?’

c. ὅτι ἐν τῷ πόρῳ ἐν περὶ. ‘So far out are you with regard to.’ Herwerden doubts this construction with πόρῳ. It is not paralleled, but seems as possible in Greek as in English.

δὴ ἡ μὲν δικαιοσύνη, etc. ‘That justice and what is just are, in reality, our neighbour’s advantage; but our own, that is to say, the subordinate and servant’s hurt.’

d. ἐν τοῖς πρὸς ἀλλήλους ἐξεισαλασίας. ‘In contracts with one another, where the just man enters into partnership with the unjust.’

εἰσφορά. The εἰσφορά was not an ordinary regular tax, but, like our income tax in its first intention, a special contribution levied for an emergency, particularly of the emergency of war. See Boeckh, Ec. Ath. 1. 653.

ἀπὸ τῶν ἱσων. ‘On an equal amount of property.’

λήψεως. When there is anything to receive. According to Engel, not merely special contributions, such as στοιχειατε, θεωρικῶν, ἡλιαστικῶν, δικαστικῶν, ἐκκλησιαστικῶν, but also every kind of disbursement from the public treasury.
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E. μοιχθηροτέρως. This form may be called irregular, but is not uncommon. Stallb. gives a number of examples, ἐπιθετέρως, ἀγροτέρως, μαθηκωτέρως, ἀγροικοτέρως, μειζόνως, etc.

344b. τοὺς ἀδικήσαι οὐκ ἔνθελοντας. 'Those who would not be willing to commit an injury if they could.'

κατὶ δὲ τούτῳ τυραννίς. Unlike the regular Latin idiom, which makes the pronoun agree with the noun in apposition. Est haec tyrannis. But both constructions are found in both languages. Soph. Αj. 114, ἐτειθη τέρμα ἴδε σοι τὸ δρᾶν.

ἰερὰ καὶ δικαία. δικαία, sanctioned by the divine law, hence (1) holy, sacred: τὰ δικαία καὶ δικαία, things of divine and human ordinance; (2) permitted or sanctioned, hence opp. to ιερὰ, profane. ιερὰ καὶ δικαία, as here, things sacred and profane. See L. and S. The Schol. explains, δικαία τὰ βέβηλα, εἰς δὲ δικαίαν εἰσώναι...δικαία χρήματα τὰ μὴ ιερά.

b. οἱ κατὰ μέρη ἀδικούντες. Those who commit these several offences, these offences severally, or singly, opposed to ξυληθῶν συρρα, and τὴν δὴν ἀδικίαν ἐνθυβά. Κατὰ μέρος, originally part by part, i.e., by turns, e.g., ἡ κατὰ μέρος ἡ κατὰ γένος, by turn or by hereditary right, Ar. Pol. iii. 15. 2. So here, singillatim, severally, one by one, by one, first one and then the other, as the Schol. explains, τὸ ἐξῆς οὕτως. κατὰ μέρος is, of course, also sometimes used as opposed to τὸ καθόλου, Ar. Rhet. i. 2. 15. τὸ κατὰ μέρος, a particular proposition, but D. and V. are hardly right in rendering, "Partial offenders in this class of crimes."

ἐπαδὸν δὴ τὸ σουλάσῃτα, κεκλητήτω. A Platonic consecution, ad sensum. As usual, a correction has been proposed to make everything duly regular and grammatical: εἴδαῖμοι ταί καὶ μακαρίων κέκλητα, but this is too gross to have found favour.

ἰκανὸς γιγνομένη. 'Sufficiently developed.'

d. ἄθροον καὶ τολύν. 'The continuous and copious drench of his argument,'literally, his argument in a continuous and copious drench; the adjectives being, of course, predicative. ἄθροος, originally, in a crowd or heap, altogether, continuous, incessant, unbroken. κατηρτεῖν ἄθροι, he fell all of a heap. ἄθροι πίνειν, to drink at a draught.

οὖν ἐμπαλὼν λόγον. 'What a shaft of argument is this you have shot into us.' There can be little doubt that Plato
means this metaphor here. It is one he affects. Cp. Theaeet. 165D, ἐλομένων ἐν πελταστικὸς ἀνὴρ μπαθηροῖς ἐν λόγωις ἐρήμων ...ἐμβαλὼν ἐν ἐς τὸ ἄκοντας ...ἀλεξεὺν ἐν ἐπέχων καὶ οὐκ ἄνεις. Protag. 342B, δωσερ δὲν ἄκοντις. Symp. 189B, βάλων γε φάναι ὁ Ἀρατοφανής οἰεὶ ἐκφέβηςθαι; Jowett, however, appears to take it in the derived sense of "inspiring," for he renders, "Thrasymachus, I said to him, excellent man, how suggestive are your words!" This would be somewhat like the Homeric ἐμβαλεῖν ἱμερον, μένος, but Homer has too ἐμβαλεῖν νεῖκον, and of course ἐμβαλεῖν νησί κέρανον, etc. "Acrier vel acute dicta eleganter cum telis comparantur."—Stallb.

e. ἐγὼ γὰρ, etc. For do I think, said Thrasymachus, that the matter is not so? You would appear to think so, or else not to care at all for us, nor to take any heed whether we shall live the better or the worse for being ignorant of what you say you know. This gives the most natural and strongest sense to ἢτοι, making it balance an understood alternative, ἢ οἷοςθαὶ τούτῳ ἄλλως ἐχειν.

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

345A. οὗτοι κακῶς σοι κελεται. You will find it no bad investment. Dictio proverbialis, "a good turn is money well laid out." Cp. Thuc. i. 129, κελεταὶ σοι ἐν εὐρετεία ἐν τῷ ἡμετέρῳ οἶκῳ εἰσαῖε ἀνάγραπτος.—Stallb.

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

c. φυλάξαι ἀκριβῶς. 'Adhere rigidly to.'

μιλλοντα ἵστικεσθαι. 'Intending to have a feast.'

tο ἀπόδοσθαι δισθερ χρ. 'To the selling of them like a money maker.'

d. οὗ δῆμου. 'Whereas) I take it, the true shepherd's art cares only, etc.'

οὕτω δὲ φιλων. δέ is the reading of the oldest and best mss. δή, which is, of course, much easier, is also found, and is adopted by Ast., Stallb., Engel. With δέ, for
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this reason then I thought it necessary just now for us to agree.

κ. Μὰ Δὲ οὖκ, scil. οἶμαι. 'I don't think it, I tell you, but I'm certain.' Cp. supra 341.

ἐὰν εὖχι αἰτροῦν ἑσαλλαν ἵσμαν. 'Considering that it is not they themselves but the ruled who will be benefited by the rule.' Accusative absolute. Cp. Soph. O. T. 101; ὡς τὸν αἷμα χειμάτων τὸν, and Eur. Phoen. 1460. The construction is more frequently with the future as here. Cp. Madvig G. S. 183, R. 1.

346a. ἐτεί τοσὶνε εἰτέ. 'For tell us thus much.' For this idiomatic use of ἐτεί, cp. Soph. O. T. 390, ἐτεί φερ' εἰπε τοῦ σὺ μάνυς εἶ αἰσθῆς;

παρὰ δὲξαν. 'Contrary to your (real) opinion. Gegen deine Auseich, Eng. Cp. 350ε infra. παρὰ δὲξαν usually means, of course, contrary to opinion generally, or expectation.

β. διὰ τὸ ξυμφέραν. The best mss. give διὰ τὸ ξυμφέρων, and so Stallb. scil. εἴην. The meaning is, of course, the same.

γ. κοινῇ τινι τῷ αὐτῷ προσχόμενοι. 'From their common use in addition of some one and the same thing.'

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

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

347a. δὲν δὲν ἐκέκα, μενοῦν δὲν. Mss. δὲν, some editors οὐ.
dὲν, as though Plato had written not ὡς ἔκακε, but simply ἔκακε. A slight Platonic looseness of writing. 'And for this reason, as it seems, they who are to be willing to take office must have some recompense provided.' This attraction, as Stallb. calls it, is not confined to Plato. Cp. Aesch. Pers. 189, Hdt. iv. 5, etc.

tοῖς μέλλουσιν ἠθέλουσιν ἀρχαῖ. One of the correct constructions of μέλλω, for, according to Phrynichus, the Attic writers used only the present or future infinitive with μέλλω, never the aorist. Rutherford, New Phryn. p. 420, et seqq.
shows, that in comedy, this rule is found to be fairly exactly followed, the aorist being found only in about 4 per cent. of the passages.

ἐν μισθω τὸ ἀνέρ. 'In the category of payments.'

Β. τὸ φιλότητον τὲ καὶ φιλάργυρον διναὶ ὅνεδος. Both here and lower down, when he says that good men will not seek office, and that it is dishonourable to accept power willingly without being compelled, Plato's language must probably not be too strictly pressed. The sense of public spirit, the feeling that "the government must be carried on," and that it was an honour to serve, varied at different times; but we must not condemn Plato, who is here dramatically supporting a thesis, as being insensible to public spirit. If we do we introduce a grave inconsistency into the latter part of the Republic.

αὐτὸς ἐκ τῆς ἀρχῆς. Ipsi ad suum arbitrium, Ast., i.e., helping themselves to it; there is no need to correct to αὐτῶν.


ἐρχονται ἐπὶ τὸ ἐρχαν. 'Come to office.'

Ε. πότερον αἴρει καὶ πότερος ἀληθετέρως. After Ast.'s restoration. The ms. gives ποτέρως αἴρει καὶ πότερον ὡς. Stallb. keeps this in his text, though approving of Ast.'s reading in note. There can hardly be any doubt that this is an instance of a valid correction, the words having been transposed through accident or ignorance.

348α. ἀν δυνάμεθα τῇ ἡγεῖσθαι. 'If we can find a method.'

ἀντικαταστάνεται. Literally, stretching by pulling against one another. 'If we contend and speak argument against argument.'

ὅ. εἰκός γ', ἔφη. 'It so likely, isn't it?' Ironically.

d. γενναλαγ εἴθεαιν. Jowett's "sublime simplicity" very well renders the spirit of this phrase. Both words have a wide associated connotation. It may be in place to review them here. γενναίος, of course, from γεν, γεγομαι. Latin gen, gigno, etc. In simplest sense, suitable to our birth. Η. v. 253, ὡς γὰρ μα γενναίον δινάκαθοιτε μᾶχεσθαι. Hence 1. Highborn, Latin
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generous. 2. = generous, in the derived sense, generous. 3. Excellent, e.g., γενναῖα σῖκα, or ἐνθρ. 372b, μᾶζας γενναλας, noble puddings. A very good parallel to its use here may be found in the γενναίον ἐν τῷ γενναίοις of 415b. εὐθείας. εὐθείας. 1. Good hearted, simple, in the sense of open, guileless. 2. Simple in the sense of silly, e.g., the well-known. κακοφήθης διὸ τοῦτο παντελῶς εὐθές φήμης, Dem. 228. 26. Cp. ἐνθρ., iii. p. 400d, οὐχ ἦν ἄνων ὀφειν ὑποκρισίμους καλοῦμεν ὡς εὐθείαν. The whole phrase then= noble or generous simplicity, i.e., stupidity, folly, egregious good nature.—D. and V. It is one of those epigrammatic perversions in which the sophists expressed their philosophy of life. It was one of the sins at the door of teachers like Thrasymachus that they fell in with and encouraged that cynical tendency which grew with the political downfall and disintegration of Greece— the tendency noted by Thucydides earlier, and Xenophon later, as characteristic of this age. Cp. Thuc. iii. 82, 3 (Corcyrean sedition), καὶ τὴν εὐθυμίαν ἀδίκως τῶν ὀνομάτων ἐσ τὸ ἔργα ἀντήλλαξαν τῇ δικαιώσει, the whole chapter being a development of this text. Cp. ἐνθρ., 83, τὸ εὐθές οὐ τὸ γενναῖον μετέχει, καταγελασθέν ἡμαίναθη; and also the wonderfully drawn character of Meno the Thessalian, Xenophon, Ἀνα. π. vi. 22, ἕστο τὸ ἀπλοῦν καὶ ἀληθὲς τὸ αὐτὸ τῷ ἠλιθίῳ εἶναι.

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

b. ἀστέως, properly ‘witty,’ from ἀστυ, like urbanus (urbs); so, pleasant, agreeable. He would not be the charming piece of simplicity he is. As the Schol. remarks, here it obviously means ridiculous, though, by right, it signifies intelligent, pleasant, and charming. νῦν αὐτῷ τοῦ γελούντης ὁ ἀστέως κεῖται, σημαίνει δὲ καὶ τὸν εὐσύνετον καὶ εὐπρόσωπον καὶ χαριτω. πλεονεκτεῖν, to overget, to overreach. As D. and V. remark there is obviously a play upon words. πλεονεκτεῖν meaning, 1. to exceed, overpass the bounds of right; 2. to overreach,
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i.e., cheat. Roughly speaking, for a quibble the argument is clear enough, and need not be called "unintelligible."—D. and V. According to Schneider, "Totum hunc locum bene explicat Proclus comm. in Alcib. vol. iii. p. 508, ed. Cousin." He who consults Proclus, however, will probably be rather disappointed. All he says is, "The στοιχεῖον, principle (?) of the just man is τοῦ μὲν ὁμολογεῖν πλεονεκτεῖν μὴ βούλεσθαι, τοῦ δὲ ἀνομολογήσειν. Now the just man does not wish to get more than the just, but only than the unjust. Therefore the just man is ἐπιστήμων, and is just διὰ φρόνησιν ἀλλ' οὖ δ' εὐθείων."

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

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

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

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

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

ε. δημηγορεῖν. You'd say I was haranguing, Ich spielte den Volksredner. δημηγορεῖν, to speak as a δημήγορος, i.e., popular orator, so, to speak ad capitandum, talk claptrap. A good instance of the word in derived and applied sense, Theaet. 162d, ὡ γενναίοι παῖδες τε καὶ γέροντες, δημηγορεῖτε συγκαθέσεσθεν θεοῦς τε ἐς τό μέσον ἄγοντες.

ἐν ἐπὶ καὶ κατανεύσομαι καὶ ἀνανεύσομαι. 'I'll say yes, yes (i.e., go on), and will nod and shake my head.' For elev
see supra, 34la. κατανευόμους καὶ δρανεύομους, literally, I'll throw my head down, in token of assent (our nodding, so also ἐπινεῖον, e.g. 351c), and up, in token of dissent. For the Greeks expressed dissent, not as we do by shaking the head from side to side, but by throwing it back. So too the Romans, e.g., renuo opposed to annuo. This is said to be still the method in south Europe. Darwin has some most interesting remarks on the subject in his Expression of the Emotions, p. 273, where the negative movements are explained as a survival of throwing back, or shaking the head to reject unpleasant food.

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

μαθήσω. 'I (begin to) see.'

κ. οὐ γε σὺ ποιῶν. 'And you're quite right (in doing so).'

A regular phrase for answering, 'and quite right too.' The verb must be found in the context; here scil. οὐ γε σὺ ποιῶν ἐχαρίσω. So infra, where the construction is more ad sensum, you're quite right to admit it and avoid disagreement. Cp. Ar. Pax. 285, and ὃθως γε λέγων σὺ, Gorg. 451c.—Stallb.

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

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

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

352b. ἑωκεῖ καὶ τοῦ λόγου, θαρρῶν. 'Feast on your argument, and don't be afraid.'

διὶ μῶν γὰρ καὶ σοφῶτεροι. For the explanation of this διὶ go on down to ταῖτα...μαθήσω. For that the just are evidently wiser and better, and more capable, that this is so, I understand.
The construction here is somewhat *ad sensum*. ‘But indeed when we speak of men as ever-
yet having acted vigorously in concert, in this we are not speaking quite accurately.’

C. ἀλλὰ ἐπηλον, etc. ‘But it is clear that they possessed a cer-
tain justice which made them not do injustice to one another at any rate, as well as to objects of their attack—a justice, in virtue of which they accomplished what they accomplished, they went, moreover, to do their unjust deeds only half villanized by injustice, since men utterly debased, and absolutely unjust, are absolutely incapable of accomplishing anything.’ The general sense is quite clear, the only difficulty lies in ἀδικὰ ἡμιραχητοι οὕτε, of which the above seems to be the best rendering. So E, “Sie machten sich aber an das Ungerechtigkeits durch die Ungerechtigkeit halbschlecht geworden.” Ἀδικὰ might possibly go with ἀρμοσαν εἰπ τὰ ἀδικά. D. and V. have a curious rendering, and “it is obvious” that their injustice partly disabled them, even in the pursuit of their unjust ends, since those who are complete villains and thoroughly unjust are also thoroughly unable to act, which surely introduces a curious non sequitur, i.e., that their injustice made them partly good—not as Plato says, “that their remnants of justice made them only partly bad.”

μήτοι καὶ ἀλλήλους γε. The force of μήτοι γε seems to be,
‘certainly not one another at any rate,’ ‘at least not one an-
other,’ so render—‘which made them injure at least not one
another along with the objects of their attack.’ An excellent
and much clearer instance of its force will be found *infra,
388c*, μήτοι θεοὺς γε ποιεῖν...εἰ δ’ οὖν θεοὺς, μήτοι τόν γε μεγαστον
τῶν θεῶν.

Ε. ἀκόσωσε. The ἄν is carried over from ἄν ἱδοι, *supra.*
Cp. 382ε.

353α. μάχαιρα. A carving knife, a dirk or large knife
worn by the Homeric heroes, in addition to and side by
side with the εἴφος. μάχαιρα, ἣ' ὁ πάρ εἴφεος μέγα κούλεον
αἰεν ἄρρητο. Later on, a short sword. In Xen. a bent sabre,
opposed to the straight εἴφος. L. and S. must be wrong
here in explaining, a knife for pruning trees—the whole
point being that μάχαιρα, like the σμήνη, is not meant for the
special use of the δρέπανον, though it would be possible so to
misapply it.
σμλη. 'A chisel.' σμλη seems to be a somewhat general word, but in its special sense = (1) a chisel, a scooping and not a cutting instrument. This is shown by Ar. Θεσμ. 779, δη πυκάκων ξεστῶν δέλτων δέξασθε σμλης ὄλκωσ, the furrows or grooves of the chisel. So it means (2) a grinding tool, a sculptor's chisel, Anth. P. T. 429. Later on a surgeon's knife, Poll. iv. 181; a shoemaker's, Plat. Alc. i. 129c; a penknife, Anth. P. T. 67; and in Gorg. v. 35. 1, even a vinedresser's knife. The σμλη and the τομεὸς are also shoemakers' tools. According to the Scholiast the σμλη being a cutting instrument with a straight bottom, ὄργανον τιμητικῶν λασκεδον τὴν βάσιν ἔχων, whereas the τομεὸς has the bottom rounded and ☉, so both words are used, Plat. Alc. i. 129c, ὡσπερ κυντοτόμος τέμνει τοὺς τομεῖς καὶ σμλη καὶ ἄλλως ὀργάνως. It may then here = a shoemaker's knife, but more probably has the general sense of a chisel. But obviously it does not mean a vinedresser's knife here, for some inappropriate and not appropriate instrument is implied: so that L. and S. are again wrong and repeat their mistake with regard to μαχαίρα.

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

B. ομεῖν δὲ ἔτι τὰ αὖτα πάλιν. 'Let us go back to the same point again.' τεναι ἔτι, to address oneself to, to approach, a frequent expression in Plato's dialogues.

D. ὁ ἄλλο τῶν δυτῶν οὔτ' ἄν ὑπὶ πράξαις. 'The soul has a function which you could accomplish with no other single thing on earth.'

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


ὑπὸ σοῦ. 'Thanks to you.'
Notes. 189

οὗ μάτων. ‘However, I’ve not had such a very good feast, but that’s my fault and not yours.’

β. οί ξίνου. ‘Greedy guests, greedy diners.’

τού δὲ παραφερομένου. Each dish as it comes round, δεῖ, from time to time. Every passing dish. ‘Παραφέρεσται et
παρατθεσται, dicuntur de cibus et mensis ut Latine apponere,
neque opus est ut cum Casaubono ad Ath. T. iii. 363, in περι-
ϕερομένου corrigamus.’—Stallb.

πρὶν δὲ τὸ πρῶτον, etc. τὸ δίκαιον δὲ τι ποιήσω ἐπειδή. We
have here stated in so many words the starting point of the
Republic. See Introduction, and cp. supra, 331a.

ο. οἵτινες μή οἶδα. For when, i.e., since, I don’t know. ὅπως,
here in a causal sense. V. Madv. G. S. 127, R. 1 and Appendix
§ 313.

σχολὴ ἐστομαί. ‘I shall be slow to learn.’ ‘It will be a
long time before I know.’ σχολὴ, slowly, literally, at leisure.

The history of the word σχολὴ is interesting. Derived from
σχε, ἔχω, σχήσω, originally it was a holding, a cessation. So rest,
leisure, then learned leisure; so learned discussion, a lecture,
then a school. σχολὴ (1) leisurely, so, late; (2) hardly at all,
scarcely. See L. and S., sub voc.
BOOK II.

357α. τὸ δ’ ἦν ἄρα. 'It was, as it turned out, merely the prelude.' This combination occurs frequently in Plato, e.g., infra, iv. 443c, Tim. 51c, Symp. 198d, etc., and is also found in Sophocles’ Trach. v. 1172. κάθοκον πράξειν καλώς τὸ δ’ ἦν ἄρ αὐτὸν ἄλλο τόθραθανέον ἐμέ. It well illustrates the force of both ἄρα and the imperfect in such idioms as οὐκ ἦν σοφὸς, book i. p. 335ε.

Πλαύκων ἀνδρεύσατος. See character of Glaucon.

τὴν ἀπόφθεγμαν. The retirement, retreat, defaulting, best explained in the words of Pollux—Πλάτων δὲ ἀπόφθεγμα τὴν ἀπαγορευσάντας καὶ τὸ ἀπαγορεύων ὄνομα τὸ ἀποκαμείν. ἀπειρίων, ἀπαγορευόντως, ἀπείρωσάντως are all used in the sense of "crying off," "desisting from fatigue," "failing."

β. δοκεῖν πεπειράκειαι ἢ ὡς ἀληθῶς πεῖσαι.. ‘To appear to have persuaded, or, in real truth, to persuade.' Ast., however, makes ἦ than, finding a comparative force in βοσθεί, do you prefer.

ἄρα σοι δοκεῖ τοιόντι τι ἄναι ἄγαθον. The division of the kinds of good here was compared as early as Muretus, q.v., with the well-known passage in the Ethics of Aristotle, Eth. Nic. i. 7. 4.

ἀμβακεῖς καὶ μηδὲν. So Par. A and most of the mss. The reading involves a slight want of grammatical consecution, but the meaning is plain. Such as are harmless, and nothing follows on them, instead of καὶ δὶ’ δοσις μηδὲν. Stallb., καὶ μηδὲν γλίστρα, even if, although, but the meaning is inappropriate.

κ. τί γέ; ‘And next, is there not a second which we like?’ εἰσπονᾶ. ‘Irksome.’

358α. ἦδει λά τι εἰσπονᾶ. These words are wanting in Par. A and in several mss., and Hermann condemns them as the manifest interpolation of a sciolist, but Stallb. keeps them, accounting for their omission by saying "Error ex homoeoteleuto ortus, verba ipsa ab interpolationis suspicione libera."
νῷ τις, ὃς λοιμός, δυσμάθης. 'I'm a poor scholar, it would seem.'

b. δειτερ ὁμις κυληθήσαι. The power of music to charm or fascinate snakes, which may be witnessed any day in India, was well known to the ancients. Cp. "They are like the deaf adder that stoppeth her ear; which will not listen to the voice of charmers, charming never so wisely"—Psalm lviii. 4, 5; Virgil's "Frigidus in pratis cantando rupitur anguis."—Ecl. viii. 71; Tibullus i. 8, 20, "Cantus et iratae detinet anguis iter." We may question whether Glacon had ever seen a snake so charmed. Those who like a fine old fruity comment on a curious passage will be rewarded if they will consult Muretus' remarks on this place. He quotes a list of classical authorities and then remarks, "Haec omnia con temni possent, sed obstare videtur quod scriptum est," Psalm lvi., which he gives from the Vulgate. Even the authority of Scripture does not quite convince him. "Nihilominus tamen credo talium carminum nullam esse vim. Nam omne agens naturale agit per contactum. Praeter naturam autem solus Deus facit, qui facit mirabilia solus," etc. Perhaps the phenomenon of the willfully deaf adder which he goes on to describe as burying one ear in the dust, and stopping the other with her tail, will hardly be supported by modern science; but the influence of music, not on snakes only, but on other reptiles, is well known.

ἐκανανεάσομαι. 'I will revive again,' a ἄταξ λέγ.

C. οὐχ ὡς ἄγαθον. Scil. ὡς, but there is no need to insert the participle, Goodwin, M. T., § 109, note 6.

(πολὺ ἀμέλον) ἄρα. 'As they would have it.'

D. κατατεύχας ἔρω. 'I will speak with emphasis, or stress.'


πεφυκὼν γὰρ ἡ, κ.τ.λ. N.B. emphasis. 'For naturally they say.' For the matter of the whole of this passage, compare Gorgias, 483, Protag. 337. One great mark of the Sophists, in which they really differed from Socrates, was their moral and intellectual "opportunism." They preached all things "provisional."

359b. οῖς ἄν ἄν. Regular phrase, cp. 353d.

C. ἔς ταῦτα λόγον 'Has the same aims as.'

νόμος ἦς βίων παράγοντα. 'But law draws it forcibly aside to the honouring of equality.'
The Republic of Plato. [BOOK II.

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

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

"The story of Cambuscan bold,
Of Camball and of Algarsife,
And who had Canace to wife,
That owned the virtuous ring and glass
And of the wondrous horse of brass
On which the Tartar king did ride."
Cicero has re-told this story of Gyges in a pretty close translation, *de Off.* iii. 9.

τούτον δὲ ἄλλο μὲν σφῶν. So the best ms., Par. A, without the verb ἔχεω, which is necessary to the sense, and is naturally supplied in the inferior more corrected mss. Ven. II., Par. D, K., etc. Dispensing with this ἔχεω, we must make the construction one *ad sensum*, repeating in our mind ἴδειν ἔχοντα. Madvig ingeniously emends, reading πλούτουν for τούτον.

περιλόμανον. ‘Drawing off.’

σφάλλον. The part of the ring which broadens out like the cup of a sling, technically termed the “collet.” Cicero’s *pala anuli*.

360B. ὡς σφάλλων. The optative appears to be by attraction. ὡς ἂν μελετεῖν. So adamantite that he would remain firm, optative expressing result. Goodwin, *M. T.*, § 65, 1. 5.

ἀδαμάντινος. A beautiful expression of which Plato seems fond. *Cp. 619A.* ἀδαμάντινος δὴ δεῖ ταῦτα τὴν δόξαν ἔχοντα εἰς Ἀιδοῦ ὑπάρχει, or *Gorg.* 509A.

τολμήσας ἄπτεξασθαι. ‘Steel himself to abstain from.’ The idiomatic use of τολμᾶω and τλᾶω is so well-known as not to need illustration. *Cp. 503B,* τοῦτο τετολμήσας εἰλεῖν, and 391D in a slightly different sense. A fine instance is *Ep.* *ad Rom.* v. 7.

κ. ὡς οὐκ ἀγαθοῦ ἵδας ὑπόσ. ‘A good to the individual.’

ἐ. περὶ δὲν. The just and the unjust man.

μηδὲν ἀφαίρέμεν. ‘Let us bate nothing.’

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

361A. τοῦτ μὲν Ἐπαφρεί. ‘To these he puts his hand.’

b. παρασκεύην φῶλων καὶ ὀστείας. Such as that of Alcibiades indicated by Nicias, Thuc. vi. 13.


οδ γὰρ δοκεῖν δραστος, ἄλλ’ εἶναι θελει
βαθεῖαν ἀλόκα διὰ φρένα καρποφομένος
ἐξ ἂν τὰ κενα βλαστάνει βουλεύματα.

*N.B.—* Some writers, contrary to the mss., to Plutarch, and
The Republic of Plato.

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

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

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

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

—Geraint and Enid.

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

λέγων εικὰ πολλὰ καὶ μᾶτρὴ ρεῖν,

τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ.

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

δδ ἀτεγκτος κατελεύητος φανεί.

Scholiast, τέγγεσθαι] εἰκεῖν, ἔνδιδόναι ὡς νῦν· καὶ βρεχεσθαι.

d. Βασαλ. Whe-ew!

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

ἐκκαθαρᾶς. 'You rub up, scour, or clean thoroughly.' "Wie tüchtig putzest du." That this, the natural meaning, is here the right one, might hardy seem to require indication. But the supersubtlety of commentators has read into the word a far less direct meaning. "Expolire et ita exprimere ut sincera et perfecta aliquid rei natura emergat," Ast. and so Stallb. And to support this unnecessary subtlety they travel to Libanius, p. 173, Synes. Dion. p. 560, or Albinus' Isagog. in Platon. § 9, p. 130.
Notes.

π. ἄγροικοτέρως. V. supra, book i., p. 343ε with note.

ἐκκαυθήσεται τῷ φθαλμῷ. So the best ms., Par. A. The inferior ms., however, prefer a somewhat milder operation, and knock out rather than burn out the eyes. ἐκκαυθήσεται τῷ φθαλμῷ, and in this humanity they are naturally followed by the church fathers. Clem. Al., Strom. iv.; Eusebius, Ἁρτα. Ev. xii. 10; Theodoret, Therap. viii. p. 602. Cicero, as usual, is also on the side of mercy, de Rep. iii. 17, "Proque hac opinione bonus ille vir vexetur, rapiatur, manus ei denique afferantur, effodiantur oculi." Ast. is of sterner stuff. He will spare the righteous neither excruciating circumstance. His eyes are to be burnt (first?) and knocked out (after?) —reading ἐκκαυθήσεται καὶ ἐκκαυθήσεται τῷ φθαλμῷ. But it is unlikely that Plato would have written both, even if we allow them as alternative. And the reading ἐκκαυθήσεται, although the actual process to the credit of the Greeks is less frequently mentioned in their writings, is here established by the passage, if genuine, infra, p. 613ε, εἶτα στρεβλώσονται καὶ ἐκκαυθήσονται, and Gorgias, p. 473ε, λῃσθεὶς στρεβλώται καὶ ἐκτέμνονται καὶ τοῦ φθαλμοῦ ἐκπαίνει. Moreover, as we all know, "Proclivi lectioni praestat ardua." So to quote Stallb. "Quocirca equidem arbitror ἐκκαυθήσεται in locum veteris lectionis ab iis esse inventum qui oculorum exusionem non ferrent, quoniam frequentissime oculorum effossorum mentionem fieri mementissent." τῷ φθαλμῷ is, of course, accusative, as in the well-known passage, Dem. de Cor. 246; τῶν φθαλμῶν ἐκκεκομμένων; τὴν κλεῖν κατασχοῦτα, τὴν χείρα, τὸ σκέλος πεπρωμένον.

362a. ἀνασχηματιζόμενος. Schol., αὐτῷ τῷ ἄνασκολοπισθηθησαί, shall be impaled. Some, however, interpret rather, shall be crucified. Again the mss. and the Fathers, Clement of Alexandria, etc., are at variance as to the exact spelling and interpretation, (V. Stallb. ad loc.,) and scholars have disputed between crucifixion and impalement. See a long note in Engelmann's edition.

πολὺ ἤν ἀρα. 'Was as it turned out, was after all.' Compare first note on this book.

Σιδ. φρένος. Either instrumental or local.

β. δοκοῦντι δικαίῳ. The construction here is not quite obvious on the surface. The dative is a dat. commodi after βλαστάνει. A little lower down Plato, more suo, changes to an accusative, κερδάνουτα.


The Republic of Plato.

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

to μὴ δευτεράνω τὸ ἄδικως. 'Because he makes no difficulty about, is not squeamish about, doing an injustice.'

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

ἄδελφος ἄνδρι παρείη seems like a quotation from some poet. The words do not actually occur in Homer, but the sentiment is contained or implied in more than one passage, e.g., II. xxi. 308, φλε κασιγνητε, σθένος ἄνερος ἀμφίτεροι περ' οἰχόμεν, quoted by Muretus, and Od. xvi. 97.

*Η τι κασιγνητοις ἐπιμέμφεα, οὐσι περ' ἄντρα μαραμένουσι πέπωνε, καὶ εἰ μέγα νείκος ὄρθηται, quoted by the Scholiast. The Scholiast, then, may further be right in saying παρήκτη δ' ὅσε παρὰ τὸ Ὀμηρικῶς. A very similar proverb is quoted by Dem. de Fals. Leg. 415, p. 38, τὸ συγγνώμην ἄδελφου βοθεῖτ, where Shilleto remarks that in Plato here he would almost certainly read ἄδελφος, and, indeed, there can be little doubt that would be right.

cαταταλαίδαι. 'To lay me in the dust,' a metaphor from wrestling. Our colloquial 'to floor me,' 'bowl me over.' Wells quotes aptly ix. 583B, and Ar. Nub. 1047, ἐπισείες, εἰθὸς γὰρ σὲ μέσων ἐχω λαβὼν ἀφυτον.

363a. αὐτὸ δικαίωσόννη. Justice in its essence, a favourite and useful Platonic combination. Cp. αὐτὸ ὁμονήμη, Parm. 130B; ἐπισείες αὐτὸ, Theaet. p. 146ξ. As Stallb. indicates, it is as silly to write the two as two entirely separate words αὐτὸ, δικαίωσόννη, as it is to combine them mechanically into one, like αὐτὸνἀνθρωπος, etc. He however reads αὐτή in the Parm. l.l.

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

ἀρτὸ τού εὐδοκειμένη δύνα [τῷ δικαίῳ]. So Par. A. Muretus introduced τῷ δικαίῳ from the inferior mss., and has been followed by Hermann and Stallb. Madvig would omit the words altogether. Strictly speaking, of course, we want τῷ δικαίῳ, or nothing at all. But Plato does not always speak strictly, and may have written, "And all the results of a good name
which Glaucon just now dilated on as the (seeming) just man’s reward,” i.e., in ordinary parlance, though he may really not be, but only seem, just.

και πλον, etc. ‘But these folk lay even more stress on reputation (or on appearance, J.).’

tοις ὀσιοις καὶ φασι θεος σιδόνια. The unusualness of position of the relative after the dative is obvious. But the reason is equally obvious, the extreme emphasis thrown on οσιοι, which are, they say, the peculiar gifts of heaven to the holy. And such a metathesis when needed seems no more impossible in Greek than the more frequent one with the genitive, των τόλεων δσω. Engelmann seems right then in withdrawing even the great authority of Cobet, when he condemns and corrects this to the tame and ordinary καὶ τοις οσιοι.

“Was doch Herr Cobet Alles zu wissen meint, wie schnell stellt er eine Regel auf von welcher kein Schriftsteller des Alterthums etwas gewusst hat!” See Engelmann for Cobet’s “canon” and the rest of this amusing German explosion.

ὁ γεννατος Ἡσιῳς τε καὶ Ὀμηρος. Honest, fine old Hesiod and Homer.

Β. ἄκρας μὴν τε φέρειν, etc. Hesiod, Works and Days, v. 230. Plato quotes more correctly than we should expect. He has only altered the number, ἄκρας, etc.

ὁ ἄρρος. Homer, Od. xix. 109.

δοτε τε. Of course part of the quotation.

θεουδής. There are, as is well-known, two interpretations resting on two etymologies. 1. God-like, θεουδής = θεο ειδης. 2. God-fearing, θεουδής for θεος δεεος, with metathesis of digamma. So Buttm., Nitzsch, Passow. Hesych. interprets it by θεουεθής.

C. ἀνέχριτο. Maintains. The subjunctives are those of the Homeric simile. See Monro, Hom. Gram. § 283 (a.)

τίκη δ’ ἐμπεδα μῆλα. Here again there are doubts. 1. ἐμπεδα is variously understood. (1.) as an adverb = ἐμπεθον. The use is not supported by parallels, but seems natural enough. (2.) as an adjective, (a.) in agreement, (b.) separate from μῆλα. 2. μῆλα is variously taken as (1.) sheep, (2.) fruit, and is variously constructed as (1.) nominative, (2.) accusative to τίκη; in this case, a nominative being sought
and found in (i.) γαία, (ii.) δένδρα. The combinations and permutations of these factors yield a variety of renderings.

1. Butcher and Lang, ad Hom. Od. i. i., "The sheep bring forth and fail not," and so J. here, "His sheep never fail to bear." 2. Merry ad Hom., "His sheep bear strong young." And so D. and V. here, "Strong are the young of his flocks." 3. L. and S., "(The trees) bear continual fruit." 4. Aeusis, "The earth bears strong sheep." No. (1.) seems most natural if we venture so to take ἵππεδα like ἵππεδον. If this startles us, the next most natural surely is No. (2.).

_lexiαs._ Controversy. The idea sometimes insisted on, that fish in the Homeric times was regarded as a pis-alter in the way of diet. Cp. note on ἰχθύσιν ἔστησα, 404c.

_Mouvaios_, as his name, and that of the personages connected with him in legend imply, is only an eponymous hero. Mouvaios (from Μοῦσα = Μοῦσα, root μεν, μοι, MAN) is represented as the son of Eumolpus (μουλπή, μελπω) or of Antiphemus. No one will now, with Aldus and the elder Scaliger, ascribe to the morning of Greek song that poem of its latest sunset, "The loves of Hero and Leander," the work of some late grammarian of genius. See Symond's Greek Poets, ii. 358. Cp. Ὀρφής, the Greek form of the Indian Ribhu.

_νεανικάταρα._ "Splendidiora, magnificientiora." Stallb. Grander, J.  _νεανικός._ 1. Simply youthful. 2. Fresh, vigorous, stalwart, flourishing. 3. High-spirited, gay, generous, dashing, insouciant, glorious. 4. Then, in a bad sense, overbearing, headstrong, swashing, swaggering. Cp. Dem. de Oror. 329, ἐν τίσιν οὖν στ νεανίας καὶ τηκικα λαμπρός; and Ar. Pol. iv. 11, 11, δημοκρατία ἡ νεανικώτητι. νεανικότατα goes through corresponding grades and shades of meaning. V. L. and S. Here the meaning seems to be glorious or extravagant, render "gorgeous."

eis "Αἴσιον, etc. "Plena sunt his beatorum gaudiiis veterum poetarum carmina." Vide Hom. Od. xi. 601; Pind. Nem. i. 100; Ol. ii. 105; Horat. Od. iii. 3, 33; iv. 8, 27 seq.; Virg. Aen. vi. 637; Georg. i. 36,—Stallb., who also quotes from Plutarch's Lucullus, p. 199. 7, a pretty application of the μέθη ἀλόνιος to Lucullus. We might add that the notion of a heaven of eating and drinking and sensual enjoyment is a very old and very universal one, to be traced first;
perhaps, in the animistic practice of burying food with the dead, still practised at Père la Chaise in the heart of Paris (see Tylor’s Anthropology, ch. xiv. p. 351), and developing into these “more gorgeous notions” of the Greeks and Romans, into the Valhalla of Norse and the sensuous paradise of Mahommedan superstition, and leaving traces even in the more metaphorical language of mediaeval hymns: “Verily for the pious is a place of joy, gardens and vineyards, and fair girls, their mates, and a cup brimming over.”—Koran ch. lxxviii. Cp. lv. and lvi. Preller, Greek Mythol. i. p. 645, edition 2.

μακροτέρονς ἀποτείνουσι. Literally, “stretch out to an even greater length,” i.e., extend even farther. “Dehnen die Belohnungen noch weiter aus als diese,” Eng. Stalib. here raises a somewhat subtle difficulty as to the exact shade of meaning—“Jam μέθη illa sive computatio satis longa est, vocatur enim αἰώνος.” And what, he asks, can be longer than eternity? He thinks it necessary, therefore, to explain and render, “longius sermone extendunt, et copiosius celebriant.” It has been suggested to me that the true reading may be ἀποτείνωσι.

μοσχίς παρὰ θεῶν. God-given rewards. The construction with article would be, of course, more common, but as here without, is not uncommon. Cp. 378D, δεσμολ υπὸ νικόλ, and for more parallels see Stalib. Here it is helped out by the verb ἀποτείνωσι.

ταῦτα γὰρ ταῦταν. Plato no doubt has in his mind the original passage in Hesiod, Works and Days, 280, etc., ἄνδρος δ’ εὐόρκου γενεῖ μετόπισθαν ἀμείνων, and the well-known story told in Herod. vi. 86, about Glauclus, son of Epicydes, and the oracle given to him from Delphi, ending with the line just quoted. The Scholiast has already noted this. Cp. Psalm xxxvii. especially v, 22 et seqq.

καὶ κατακράτω ὥσπερ. Special allusion to Tantalus and to the Danaids, Gorg, 493B. For πηλῶν cp. Phaedo p. 69c; Cicero ap. Lact. iii. 19, 6, “sceleribus contaminatos in coeno iacere docuerant”; Ar. Ran. 146, etc.

364. Εὐς ἐνοκ οὐκοῦσαν. Uno ore.

φίλξερ. “Glibly,” “prompte ac parate, facile ac libenter.” —St.
b. ἀγώρας, especially mendicant soothsayers who go round ἀγισοντες "collecting." The best commentary on such is to be found in the fragment of Ennius' Telamo. Cp. also Soph. O. T. 388, Aesch. Ag. 1195 and 1273.

c. ἄτε...ἀν τε. Platonic laxity of consecration.

βλάψειν. Par. A has βλάψις, which might very well be kept, following on ἐθέλη. 'He shall (they say).’ Βλάψειν, which, though found in at least one ms., has only the value of a correction, is preferred by the editors. Muretus conjectures βλάψαι. If we are to correct to the infinite βλάψειν, the future is regular after δίωνται, and so here after παρὰ φίλοι δίων με ἐστί. See Stallb.

ἐπαγωγέας. Spells, literally ‘inducing spells.’

καταδέσωμεν. Constricting spells, deexitiones magicae. In Laws, p. 933a, we find the form καταδέσεις. Both mean the binding or laying of a hated enemy under a spell or charm, such as that laid by Vivien upon Merlin. The formulæ of such charms were written on tablets. Specimens of such tablets are still extant. See Marquardt, Rom. Alt. iv. 135.

κακίας περὶ εὑρετέας ξοντες. ‘Singing of the facilities of vice.’ The mss. here give διὸντες, which is interpreted in two ways, (1.) keeping the construction as above. Teaching or telling of the facilities of vice, ‘ tradentes sive docentes,” Ast. (2.) Taking περὶ with κακίας, with reference or regard to vice, attributing to it facilities, “ indicio suo tribuentibus,” δεδώθην λέγοντες, Stallb. But neither of these seems very satisfactory, and as the correction involves a most infinitesimal change, ΑΙΔΟΝΤΕΣ, ΑΙΔΟΝΤΕΣ, a change of one stroke, this is probably a case where we should emend. The emendation was first suggested by Muretus. At the same time it must be noted that the use of ξον in such a sense is rare.


D. παραγωγῆς, diversion. The construction is a rare one, L. and S. give parallels only from Appian. Make H. the witness of, adduce the testimony of H., literally, put into the witness box.

μαρτύροντες. Here again a slight Platonic anacoluthon. After ξοντες, strictly speaking, a participle would follow.
...The verses come from Hom. II. ix. 497. Par. A has, in first hand, λιστοὶ δὲ στρεπτοὶ τε; in second, λιστοὶ δὲ στρεπτοὶ δὲ τε. Both adjectives can hardly be right. Which then is to go? λιστοὶ may be a gloss; on the other hand, στρεπτοὶ may have been introduced from a reference to the text of Homer. Anyhow we must notice that we cannot settle the text of Plato by referring to Homer, or of Homer by appealing to Plato. For an examination of Plato's quotations *seriatim* shows that Plato hardly ever quotes quite exactly. Small variations are not the exception, but the rule. Crucial instances of Plato's manner of quotation will be found in book iii. 389x, where two passages coming from two separate books are combined into one quotation; or again, p. 405x, where, in telling the story of the doctoring of Eurypylus, Plato confuses it with that of Machaon by Hecamede, although Plato himself quotes it again, and quite correctly, in the *Iom.* p. 538x. The same laxity of quotation is to be found in Thucydides, in Hippocrates, in Xenophon, in the Attic orators, in Aristotle, perhaps we may say in ancient authors generally. A notable instance are the quotations from the Old in the New Testament. The ancients probably quoted from memory, to "verify one's references" being mechanically very difficult, or practically impossible. There were, of course, in Plato's time a variety of editions of Homer current in the Greek world, notably the private and public editions—at κατὰ δινῆα, κατὰ πόλεως. Like the prayer-books and uses of Sarum and York, there was the Homer of Marseilles, and the Homer of Chios, the Homer of Sinope, the Homer of Argos, and there were better and worse editions—at καθεστηρα, εἰκαστηρα, κοιναλ, δημοδεῖς. Still this probably had not much to do with the variations of quotations which are too chronic and too inconsistent to be explained by reference to these editions. Thus Aristotle possessed a famous Homer, ἡ ἐκ νάρβηκος, though his many interests and mass of knowledge apparently prevented him from quoting correctly. The quotations of Plato then may perhaps be compared to ordinary *memoriter* quotations from Shakespeare or the Bible, where everyone knows how difficult it is to quote absolutely correctly. In the latter case, we have a still further parallel supplied by the difference between the Bible and Prayer Book Psalms. The new version will complicate matters still further. On the question of Plato and Homer, see La Roche, *Hom. Text Critik.*, p. 32.
He remarks that Plato tends to Atticize Homer in quoting him, a natural tendency.

παυδίας ἑδονῶν. So mss. If we keep both, we may make either genitive qualifying. (1.) The pleasures of play or of holydaying, oblectamenta ludorum, i.e., of the games instituted on solemn, high, and holy days.—Ast. So Engel. Ergötzt- lichkeiten des Spieles, referring the games to the mysteries. (2.) The pastime, i.e., the enjoyment of pleasure. The difficulty and awkwardness of the expression leads Madvig to excise ἑδονῶν, and Lennep to insert a καλ.

πότερον δικα, etc. Bergk, Pind. Frag. 197, gives a somewhat fuller form

πότερον δικα τείχος ὑψιον.
ἡ σκολαίς ἀπάταις ἀναβαίνει.
ἐπιχόνιον γένος ἀνδρῶν
δίκα μοι νῦσ ἄτρεκειαν εἰπείν.

Θεσπέσιος. Unspeakable. ‘Of pleasures untold.’

τοῦ δοκεῖν, ὡς ... οἱ σοφοί. The σοφοί here is Simonides of Ceos. Frag. 76, Bergk, τὸ δοκεῖν καὶ τὰν ἀληθείαν βιάται. The words are preserved as those of Simonides by the Scholiast on Eur. Or. v. 236, but in a form worth quoting and noticing, as showing the corruption of texts. The Scholiast gives τὸ δοκεῖν καὶ τὰ μάλα θεία βιάται, an instance of Prava verborum separatio. See Madvig, Adv. Crit., Introduction.
Plato’s words here, of course, supply the emendation—
ΤΑΜΑΛΑΘΕΙΑΒ to ΤΑΝΑΛΑΘΕΙΑΝΒ.

πρόθυρα μὲν καὶ σχῆμα, κ.τ.λ. πρόθυρα, plural, by way of porticoes, vestibules, i.e., as a frontage to the world.
"σχῆμα, idem quod alibi προσχῆμα," Stallb. The word which means shape, form (literally, haviour, habit—ἐχθυ, σχ), is used naturally enough in the sense of mere outward shape, form; so show, appearance, pretence. Thus Thuc. 8. 89, ἢν δὲ τούτῳ μὲν σχῆμα πολιτικῶν τοῦ λόγου αὐτῶν, κατ’ ἔδιας δὲ... and Plat. Εριν. 969c, οὐ σχῆμας ἀλλ’ ἀληθεία. As an example from late Greek we may quote the famous and striking παράγει γὰρ τὸ σχῆμα κόσμου τούτου, "For the fashion of this world passeth away."—St. Paul’s Ep. ad Cor. i. 7, 31.

σκιαγραφία. A picture, here a general word. The exact meaning of σκιαγράφος, σκιαγραφεῖν, σκιαγραφία, seems to have been, literally, to draw with shadow, so, to draw so as to produce perspective and illusion, not merely to draw in the flat, but afterwards it came to be simply to draw, to sketch or adumbrate roughly. Render then—for frontage and outward show, I must paint all around myself (in a circle) a picture of virtue.

τὴν δὲ τρό σφωνατοῦ Ἀρχ. ἀλώπεκαι. The fox of that prince of sages Archilochus. There is evidently an illusion to some well-known passage in Archilochus’ works, which would at once occur to a Platonic hearer. We, however, cannot say definitely what it was. Archilochus appears to have frequently introduced the fox in his satiric writings, and there are two fragments extant which preserve such introductions. 1. The story of the fox and the eagle, Bergk, 86. 2. That of the fox and the ape, Bergk, 89. In this latter the κερδαλέγ ἀλώπηξ occurs, and this may have been the story alluded to, but the fable is not completed, and we have nothing which would explain the meaning of ἔλεκτρον ἔξωθεν. We may, however, perhaps say what it does not mean. (1.) The use of the phrase κερδαλέγ ἀλώπηξ by Archilochus seems to show, what indeed we should expect, that the fox itself is meant, and that, therefore, Ruhnken, Ast., and Stallb., are all wrong in saying that the fox’s skin is meant, "Nam ἀλώπηξ δίστουρ pelle vulpina, ut λεων pro pelle leonina," and that the meaning is not "we must trail behind us a fox’s
skin, gainful and tricky.” (2.) On the other hand we must equally beware of Schleiermacher, who, forcibly continuing the metaphor from πρόθυρα, renders, “But Archilochus the all wise’s fox I must drag behind,” i.e., must drag round, and let in at the back door, zur Hinterthüre hereinlassen! What Plato says is, The fox, to use Archilochus’ phrase, must come trailing behind, meaning probably not that a physical fox is to be dragged behind, but that the foxy element, the fox in ourselves is to be kept in concealment, in the background, in the rear. Such a use is natural enough in any language, whether ἀλῷηξ here or Persius Sat. v. 117, “astutam vapid o servas sub pectore vulpem,” or Tennyson’s

“Move upwards working out the brute,
And let the ape and tiger die.”

D. ταύτι τίτον, ὡς τὰ ἥχη τῶν λόγων φέρε. Following the track of the arguments. For the venatory metaphor, cp. iv. 432c.

Ξωμοσθασ, έταιρες συνάξομεν. The best comment on these secret societies and clubs is to be found in the famous chapter of Thucydides, book iii. ch. 82, τομᾶ γὰρ ἄλγυστος ἀνδρία φιλέταιρος ἐνομίσθη, and ἤστα, προβολεύσας δὲ ὅπως μὴ δὲν αὐτῶν δεχει τῆς τε έταιρας δίαλυτη καὶ τοῦς ἐναντίους ἐκπεπληγμένος.

εἱ µὴ µὴ δεῖν ἢ μὴ δὲν αὐτοῖς τῶν ἀνθρωπίνων µᾶλ. These two alternative positions were adopted by many of the sophists and philosophers. The second is forcibly expressed by Ennius in the Telamo—

“Ego deum genus esse semper dixi et dicam caelitum,
sed eos non curare opinor, quid agat humanum genus:
nam si curant bene bonis sit, male malis, quod nunc abest,”—

Ennius taking it doubtless from the Epicureans, one of whose chief tenets was the “security” of the gods. Cp. Horace, Sat. i. 5. 100,

“Credat Judaeus Apella,
Non ego: namque deos didici securum agere sevum.”

Lucretius, vi. 58,

“Nam bene qui didicere deos securum agere sevum.”

καὶ ἡµῖν ἀµελητῶν τοῦ λανθάνων. This is Baiter’s correction. Fer. A gives καὶ ἡµῖν µελητῶν, which might stand, if
we read ὁδεῖν with a note of interrogation. One ms., Par. D, has ὤν μελητέον, and several τί καὶ ἡμῶν μελητέον. These have the value of corrections, and Stallb. adopts the latter.

ἐκ τῶν λόγων. From talk, "ex multorum sermonibus."—Fic. But from traditions, D. & V. and J.

κ. ἐφικτελαὶ ἀγανήσι. Cp. supra, 364d.

ἀπὸ τῶν ἀδικημάτων. 'Out of their ill-gotten gains.' Possibly however, simply, after, upon their injustice.

366a. καὶ λυσόμενοι, etc. "Extrema verba, quae habent notabilem participiorum concursum, si jungenda sunt; καὶ λυσόμενοι, πειθόντες αὑτοὺς ἄξιοι ἀπαλλάξομεν, ὑπερβαλλόντες καὶ ἀμαρτόντες."—Stallb.

οἱ τελεταῖ. Initiations (at the mysteries).

μέγα δύναντα. The words μέγα δύναντα, curiously enough, are omitted in the best ms., Par. A, which thus leaves the substantives without any verb. The consensus of the next best ΘΞΠ, however, seems to show that this is only an accident, proving the fallibility of Par. A. It would be barely possible to render "But (there are) the initiations and absolving gods," and pronounce μέγα δύναντα a correction or gloss. As Stallb. points out, we need not, because Par. A fails us, join with Hermann in a wild burst of emendatory invention. "Nodum in scirpo quaesivit Hermannus, qui ... totum locum suo Marte ita refinxit, ἄλλ' ὠφελήσομαι ἄγιο-μένους αἱ τελεταῖ καὶ οἱ λύσιοι θεοί."

οἱ λύσιοι θεοί. Releasing or absolving deities. Intercessors in heaven. Gods to whom offerings were made for the sake of expiating sin, especially those connected with the mysteries. Δύοιος, an epithet of Bacchus, Pind. Fr. 248, Bergk, etc. 'Atoning deities,' Jowett.

οἱ μέροσταὶ πόλεις. By their practice, by holding national festivals and services of expiation, e.g., the Athenians and Epimenides, Grote, part i. ch. i.; part ii. ch. x., sub fin.

β. πράξομεν κατὰ νοῦν. We shall fare to our mind, to our liking.

ἀκοντ. V. supra, 360ε with note, and infra, 405α, 459β, 499c.

c. τίς μηχανή ἔθαν τιμᾶν. The construction is somewhat ad sensum. 'What is to make? what means is there (to get)?
οὕτω ἢν μηχανῇ, is used in a somewhat similar way with ἄτιον ὥ, μη ὑο, τὲ μη, by Herodotus. A closer parallel, Plat. Phaed. 72D, τίς μηχανῇ μη ὑοῖ εἴα; ὡς δὲ τοι ἢ τις. ‘Since, indeed, though a man is able to prove what we have been saying false, yet still he makes much allowance for, and is not angry with, the unjust, but knows that unless, etc.’ ὡς = nam, δὲ, nimimum. τοι, confirmandì vel asseverandi vi positum, Stallb.


D. βίονζ, scil. ἔκαστος, supplied out of ὠδής. Here again a construction ad sensum. No one is willingly just but (every one) blames.

Ε. ἐν ἱδίοις λόγοις. ‘In prose; in the language of private life.’ The usage of the adjective, though natural enough, does not seem to be found elsewhere. The adverb ἱδία we have already had, 363ε, ἱδία τε καὶ ὑστερῶν.

367α. μεταστρέφοντες φορτικάς. ‘Grossly perverting.’

B. κατατελεῖας. ‘Cum contentione,’ ‘with emphasis.’ Cp. suprà, 358D.

τὰς ἄληθεσ. Scil. ἄλεας. ‘The true reputations.’

C. τῶν τε ἀποβαινόντων...πολὺ δὲ μᾶλλον. ‘Saepenumero de post τε infertur, ubi alterum orationis membrum plus ponderis habet atque gravitatis.’—Stallb. Cp. iii. 394ε, ἐν τε τῷ τῶν ἐπὶ τῶν ποιήσει, πολλαχοῦ δὲ καὶ ἄλοιπο.

D. γόνιμα. ‘Genuine,’ so J. ‘Real and natural and not merely conventional goods.’ L. and S. seem however to make γόνιμα govern ἀγαθά, all else that is productive of good things? See sub voc.

8 αὕτη δὲ αὕτην τὸν ἁθηναί δύνασο. ‘But praise this in justice, namely how it of its own intrinsic nature benefits the possessor of it, whereas injustice harms him.’ 8 cognate acc. καὶ δάκτια βλάπτει, condensed construction.

368α. ἐκείνου τοῦ ἀνδρός. ‘Sons of that best of men, Ἁριστων,’ with a play on the name. Stallb. with super-subtlety insists that the words mean rather “children of the philosopher,” v. ad loc., and cp. Phileb. p. 36D. Evidently, however, Socrates plays on both Ἁριστων and θεῖων.
Notes.

τὴν Μεγαροτ μάχην. This can hardly have been the famous battle mentioned by Thuc. i. 105, which took place B.C. 457, for Plato himself was not born till 429, and Glaucot and Adeimantus are his younger brothers. But on the ground of this chronological difficulty to start the theory that they were really not Plato's brothers but his uncles, or again to change εὐδοκιμήσαντας into εὐδοκιμήσαντος, and make it refer to Ἀριστων, thereby robbing the lines of their occasion and point, is surely to indulge a most futile ingenuity. Athens was at feud with Megara till the end of the Peloponnesian War, B.C. 404. Cp. Introduction, date of Republic.

παθεὶς Ἀριστων. Schleiermacher conjectures, what is of course mere conjecture, but is very probable, that the ἐραστῆς who wrote these lines was Socrates' own notorious pupil, the handsome Critias, who is known to have written elegiac verse.

θέν οὐκ ἄρχεται. 'For verily this is a divine trait of yours.' Cp. ὅπων πάρχει, Xen. Mem. i. 2. 30.

κρίθωμαι of A is also grammatically better than κρίσσομαι of the inferior mss. See Stallb. ad Gorg. p. 521c.

ἀγαγορεύειν. 'To cry off, to faint and fail.' Cf. supra, p. 357a, τὴν ἀπόρρησιν, with note, and infra, viii. p. 568d, ἀπαγορεύει αὐτῶν ἡ τιμή διστηρ ὑπὸ ἀθμιατος ἀδυνατοῦσα πορείαςαι.

ὁ λαντπέρ αὐτῇ. "Ad ὁ λαντπέρ αὐτὶ ἑιντ. ἐποιησάμεθα quod omittitur eadem ratione qua in formula διστηρ ἡ αὐτῇ."—Stallb.

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ἐπιματων. 'A great piece of luck.' Hermes the god of finding. See the lexicons.

ἐρωτάω καταμαθαῖν. 'Easier to apprehend.' This use of the active infinitive, exactly like both the English and the German idiom, is the regular one in Greek. Goodwin, M. T. § 93. 2. A good instance is λόγος δυνατὸς καταμαθῆσαι, a speech possible to understand.

369λ. γιγνομένη...γιγνομένου. The change of tenses has a very nice effect. 'If we were to observe a state in process of being born.' Then when it had been born, 'had come into being, etc.' The beautiful nicety of the Greek participles in this use is most graphically illustrated in that most affecting of passages the death of Socrates. 'Ως δὲ ἐσθομεῖν πλυντά τε καὶ πετωκότα.—Phaedo, 117c.
The Republic of Plato. [BOOK II.


Γίγνεται τοῦν. With the account of the genesis of the state here commentators naturally compare Aristotle's account, no doubt suggested in part by it. Ar. Pol. i. 1. 2, etc., and iv. 4. We have of course to distinguish between what may be called the Logical or Philosophical reason of the genesis of society and the Historical reason. For the latter we must go to the actual history of primitive man, and to such authors as Tylor and Lubbock, Bagehot and Maine.

c. παραλαμβάνων ἄλλος ἄλλον, ἀνάρραντες, ἡκαμία. In this very Platonic sentence we have a good instance of the so-called Nominativus pendens, showing what it really is, viz., an easily intelligible anacoluthon. If other instances are wanted see Aesch. P. V. 200, and Soph. Ant. 250, Eur. Bacch. 1131. 2.

d. ἄλλο τι γεωργὸς μὴν ἐσ. 'Is it not true that one will be a husbandman, etc.?’ ἄλλο τι is constantly thus used per ellipsis, instead of ἄλλο τι ἢ, the fuller construction. CP. 337c, ἄλλο τι οὖν, καὶ σοῦ οὖν ποιήσεις; Riddell, Digest. § 22.

ἡ ἀναγκαιὸτάτη πόλις. 'The barest possible city. The minimum that will still be a city.' For this very expressive use of ἀναγκαῖος, cp. Thuc. i. 90, τὸ ἀναγκαιῶτατον ὄψος, the minimum sufficient height; and Dem. 269, 14, αὐτὰ τὰν ἀναγκαιῶτατα ἐλεύθερα, to give the barest statement of facts (that will suffice). We have here stated in so many words the great principle of the Division of Labour, so graphically insisted on by Adam Smith as the beginning of political economy. As will appear Plato makes it the basis also of moral economy.

370c. μὴ ἐν παράγοιν μέρει. 'Not by way of a secondary matter.' CP. p. 347a, ἐν μιὸν μέρει.

σχολῆν (τῶν ἄλλων). See note at end of Book I.

σχολή. Schol. σκαφίον (i.e., σκαφείων, a shovel?) τινές οὐ δέ ἔστων ἐκ τοῦ ἐκείνου μέρους διελλοιδῆ, an axe with one side like a spade, i.e., a mattock.

d. συχνῶν. 'Crowded.' See note on 376D, ἑιστρ.

νομίζων, νομεῖν, the general word, 'herdsman,' including βοσκόλος heatherd, τομήν shepherd, etc.

ε. πρὸς τὰς ἀγωγάς. 'For purposes of draught.'
Notes.

371a. κενὸς ἐπεστ. As Ast. points out "to return empty-handed" is a sort of proverbial phrase. He compares II. ii. 298, ἀλλὰ καὶ ἐμππῶ | Διαχρόν τοι δηρήν τε μένειν κενεύον τε νέεσθαι. Cp. II. iv. 181, Od. x. 42, Herod. i. 73. A good instance is Soph. Tr. 495, κενὸν γὰρ οὐ δικαιά ὄε || χωρεῖν προσελθόνθ' ὀδε σὺν τολμή στῆλυ.

δἰα ἔκεινος δὲν ἄν διώνυται. ὁν masc.: but they must make them such and in such quantity as may suit those of whom they stand in need, i.e., from whom they want anything. The expression however is very awkward, even if we recognize what Stallb. calls its "admirabilis breviloquientia." It would be much simpler to suppose that δἰα conceals τὸα, and so to write either οἶα καὶ τὸα, or possibly οἶα καὶ δἰα τὸα and take ἔκεινος and ὁν as neuter.

b. νόμσμα ἕμβολον τῆς ἀλλαγῆς. 'A currency to use as a token, for the sake of exchange.' The nature of money, valuable as a token, apart from the intrinsic value of the metal, another of the disputed discoveries of political economy, is perfectly understood by Plato as by Aristotle, see Ethics, ν. 52c. Νόμσμα (νομίζω) etymologically of course means just this, 'a currency.'

c. ἄργησεί τῆς αὐτοῦ δημομυγλᾶς. 'He'll be idle, he'll lose time from his own work.'

ἄρειον, etc. The well-known attitude of Greek society, essentially aristocratic toward trade. Plato however was capable of rising above the prejudice which he here perhaps only playfully endorses. Cp. Laws, 918.

d. ἀλλάζοντα, mid., to get or take in exchange. διαλλάζοντα, to give in exchange.

κάγιλος, ἐμπορος. The distinction here is between sedentary shop or stall-keepers and travelling traders, as also in Sophist. 223D, ἢ μὲν κατὰ πόλιν ἀλλαγὴ...κατηλεκτὴ προσαγορεύεται, τὸ δὲ ἐξ ἀλλᾶ ποὺ ἀλλᾶν πόλιν διαλλαττόμενον ὄνη καὶ πράσει ἐμπορικῇ. Sometimes the distinction is rather between the retail trader, κάγιλος, and the wholesale, ἐμπορος, Prot. 313D, or the manufacturer, αὐτοτελης, Political, 260c.

372a. γυμνὸς. 'With coats off.'
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B. μάξας γενναλώς, well translated by J., ‘noble puddings.’
On γενναλώς, see note on γενναλῶν εὐθείαν, 348D, supra.

παραβαλλόμενοι. παραβάλλεσθαι is specially used of flinging food to animals. Cp. ἔχορτασε ἑσφρα, D.

ἐπὶ κάλαμου. ‘On cane or reed (i.e., matting).’

ἐπιτίνομεν. ‘Drinking after it, to wash it down.’ τοῦ οἴνου, some wine (partitive). So L. & S., comparing ἐπινυτρὶς κολύς, a grace cup. It is true ἐπιτίνευν is often used of one person only and in this sense, e.g., Hom. Od. ix. 297, κρε’ ἐδῶν καὶ ἐκ’ ἀφηγον γάλα πίνων, and the famous passage in the Ethics, Ar. Eth. Nic. vii. 2. 10, ὅταν τὸ θεῖον πνεύμα τί δεῖ ἐπιτίνευν; but it has been suggested to me by my friend Mr. Moor that in such passages as this the force of ἐπι may rather be, in succession, i.e., drinking round. Cp. the well-known ἐπιφαξασθείς δειπνεον, Od. xviii. 413, etc., and ἐπισταδὼ, Od. xiii. 54, xviii. 425, etc., also ἔπαιμεθα. It may be noted that Pollux states that ἐπινυτρὶς and metanυτρὶς are synonymous, Poll. vi. 51.

c. ἐλαβοῦμεν πεναὶ ἢ πόλεμον. ‘Begetting children enough to keep up the state, but not too many so as to over-populate it’ (with a true Malthusianism).

δφοι. A relish.

τραγήματα. A dessert. The Scholiast says, τραγήματα παρὰ Ἀδαμσοὶ τὰ παρ’ ἰδιόν τραγήματα. Apparently the fact is that τραγήματα is the older word. See L. and S., sub voc.

ὑβεβίωσαν καὶ κύμασιν. “This was a common dessert among the Greeks, both eaten raw or parched in the fire.” Cp. Theocr. Idyll. 17. 65 [Gray]. The locus classicus is Athenaeus, ii. 54, etc.

στοδοῦν. ‘They will roast,’ in the στοδός, or ashes.

d. ἔχορτασε (used advisedly). ‘How would you have foddered the swine otherwise than this?’

e. φλεγμάλουσαν τόλιν. A fevered city.

373A. καὶ θυμάματα καὶ ἐταραὶ καὶ πέμματα. Such is Plato’s language if the mss. are to be trusted. The collocation is perhaps bizarre, but is probably intentionally so. Nitzsch was the first to find it so unusual as to be impossible and to require correction. “En hetaeræs inter suffimenta et bellaria positas. Quam rationem esse intolerabilem verissime perspexit G. W. Nitzschius”—Stallb. But even Stallb. thinks that Nitzsch’s remedy is worse than the disease. It is to read ἄθηρα. But, as Eng. points out, this is far too special a
word, and moreover a special word specially unsuitable here. ἀθάρη or ἀδάρα is "wheaten porridge," in the words of Pollux vi. 62, ἔτρος ἐκ πυροῦ. Engelm. quotes a number of passages to the same effect. As such it would not be any very highly spiced or dainty dish, nor does it appear as such. On the contrary the doctor Dioscorides recommends it as παιδίως ἄμμίδιον, suitable for children. In Ar. Plut. 673 it appears as the food of a little old woman, γραδίου, and the Scholiast there remarks, "Old women who have lost their teeth for the most part feed on ἄθαρα, and therefore it is that they dedicated an offering of ἄθαρα to Aesculapius." The other suggestions are equally unhappy. Madvig suggests ἑσχαρίται, bread baked on the hearth, "panes delicati," quite out of keeping here. Richter ἑραία. Stallbaum himself in his eagerness to correct flings grammar to the winds, "suspicor potius legendum esse, καὶ θυμῷματα καὶ ἐτερα πέμματα," καὶ ἐτερα being as he says the same καὶ ἄλλα. In support of this astounding statement he can only quote a passage from Hesiod. Theog. 367, τῶσον ὀ αἰδῇ ἐτεροὶ ποταμοὶ κανακηδε ἰέντες, no help at all, and a passage from Demosth. 644. 17, where we find τρίτων, ὀ ἐτεροὶ δικαστήριον πρὸς τοῦτοι. So supported he does not hesitate to explain the καὶ before πέμματα as an insertion due to mistake. But the fact is, the passage, as both the Zurich edition and Engelm. have the sense to see, requires no correction. The order of the whole is purposely confused, even omitting ἑταῖραι we pass from δψα to θυμῳματα and back to πέμματα. Curiously enough Nitzsch suggests and Stallb. adopts, equally unnecessarily, another emendation to get rid of the same word ἑταῖραι in another passage in this work, p. 573D, καὶ κῶμοι καὶ ὀδελεια καὶ ἑταῖραι. For a general parallel see Ar. Ach. 1091.

καὶ τὴν ποικίλαν. We are here met by another textual difficulty. These three words are not found in Par. A, nor in some of the other better mas., and Hermann pronounced them to be "the interpolation of a half-learned grammarian, who did not know that ἄγραφα could be used of garments," i.e., ornamentation of garments. Cp. Wüstemann ad Theocr. xv. 81. Those who keep the word mostly understand it as "embroidery," as J. and Eng., but Stallb. is very subtle, and thinks he strengthens the case for ποικίλαν by taking it "latissimo sensu," and rendering it "omnisque artis varietas."
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b. ἀ οὔκ ὤν = τούτων ἄ. Platonian construction ad sensum carried on into θηρευτά. Stallb. compares a variety of passages, but there is no need to seek parallels.

θηρευτά. The same sort of unwillingness or incapacity to follow Plato in his purposely haphazard and miscellaneous enumeration, which condemned ἑταῖρα above, has led the great Platonist Ast. here into the extreme of supersubtle absurdity. He thinks θηρευτά, hunters, is not to be taken literally, but as meaning all this, "Eos omnes qui non ipsum verum et pulchrum sectentur, sed horum simulacris quibusdam multitudinis sensibus blandiantur eiusque gratiam ac laudem acupentur." Stallbaum says ponderously of this rigmarole, "Quem vocis usum vellem vir egregios similium exemplorum comparatione demonstrasset." Plato's meaning is as plain as a pikestaff, "and hunters of all kinds," "hunters all and sundry"; as Eng. well puts it, "alle Jäger sammt und sonsers ohne Ausnahme."

ἀγολάβοι. 'Contractors,' a general word, as Suidas shows, ἀγολάβος, ὁ ὑπὲρ τινων ἔργων μισθὸν λαμβάνων καὶ ἔχων τοὺς σωφρονίσμους; but like "undertakers" one which came to be usually employed in a special sense, viz., "theatrical contractors," Suid., τοὺς περὶ τὴν σκηνὴν ἀγολάβοι. See Stallb. on Αριστ. p. 26δ. Cp. Engelm.

c. κομμωτριῶν. 'Lady's maids.' The Scholiast has an amusing note. He says κῆμυ (gum) is the name for the exudation of trees, a kind of tear (δάκρων) which oozes out moist, which the κομμωτριῶν use for ladies' hair to prevent it spreading abroad, and to make it keep in the shape they wish. And so they get their name from this κῆμυ, and their art is called κομμωτική.

ἐσφαίρα, fut., shall eat, is to eat. "No fact is better established than that ἔσφαιρα, not ἔσφαιρα, was the Attic future of ἐσφαίρω," Rutherford, New Phryn. p. 92.

374a. τοῖς ἐπιούσιοι. 'The invader.'

b. ἀλλ' ἀφα. 'But, I take it.'

c. πεττευτικός, see note on πεττελα, 333a.

κυβευτικός. 'A dicer.' But it is implied here that the element of skill in the game was large.

d. τόλλος γάρ ἄν. 'If it were so, then the tools would have been invaluable.'
Notes.

375a. τὸ ποτὸν Ἀγας; πῶς, expressing surprise, v. L. & S. sub voc. Like the German war für. Cp. τοι ἔπεκτησάμην, 330B. Sometimes expresses contempt also. Riddell, Digest. § 319B.

διωκήσαν. On these forms, see Elmsley, Eur. Med. 86.

ἄνθρωπος αὐτὸν θέλησαι. Will he (readily) be. The expression is more than a mere future, and ἔθελησε is more than a mere auxiliary. Still we see here how a future is formed, possibly even how the future with θα of modern Greek (e.g., θα ἕπαγω σημέρον, I shall go to-day) was formed, if this θα really represents θέλεων. There are however, of course, rival explanations of this θα. See Vincent and Dickson, Handbook to Modern Greek, § 68, with note, and Geldart, Modern Greek Language. On meaning of θέλω, see infra, note on iv. p. 436b and 437b.

c. σφῆς διαλέγοι. 'To destroy their own people.'

376a. κομψὸν γε τὸ πάθος. 'This is a charming or pretty trait in his nature.' The Scholiast has a good note here—κομψὸν νῦν τὸ σπουδαῖον καὶ ἀγαθόν, σημαίνει δὲ καὶ τὸ πανούργον καὶ ἀπατητικόν καὶ πιθανόν καὶ τεχνικόν καὶ οὕτως καὶ περίλαθον.

b. δή. 'The appearance of friend or foe,' D. and V., so Erscheinung, Eng. The face, J. Like "visus" or "sight," the word δής has a natural ambiguity. Stallb. quotes a lexical fragment, δής καὶ ἡ πρόσοψις, καὶ ἡ ὑποτικὴ δύναμις καὶ δῆς τὸ θεαθὲν. For the use here cp. Thuc. 7. 44.

c. φιλόσοφος...τοῦτο. 'Will prove to be.' Goodwin, M. T. § 25, note 3.

d. ἡ συχνὸς διαξιῶμεν. 'That we mayn't pass over an important discussion or enter upon a tedious one.' We have here a natural, but not the most common usage of συχνὸς. The range of the word is interesting. συχνὸς, if not corrupted from συνεχής, at least derived from σῶ (L. & S.), its simplest meaning is (1) long, συχνὸς χρόνος, a long time, Hdt. viii. 52, and often, μάλα συχνὸς λόγος, Theaet. 185ε, then (2) tedious,
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συχνῇ πραγμάτεια, Dem. 1242. 2, and here, (3α) many, and (3β), like Latin frequent, populous, e.g., 371 supra, (4) great and so difficult. But see L. & S. s. v. The settlement of the meaning is important, as Stalb. asserts it to mean "materia disputandi densa, spissa, non distincta ideoque confuseda temere atque mixta," and the mss. are perplexed, some giving ἣ ἔωμεν συχνόν λόγον ἢ ικανόν διεξίλημεν. There is certainly a difficulty about the word here. Herwarden proposes ἦ ΟΤΧ ἰκαΝΟΝ, but the repetition is frigid.

μυθολογοῦντες. ’Story-telling. Let us pass a leisure hour in story-telling.’

ἐς. μουσικής ὅ’, εἴπον, τίθεις λόγους, ἢ σο; ’And as part of music do you put literature or not?’ εἴπον here is the reading (found in some mss. and Euseb.), one letter alone changed, of Aṣt. for εἴπον of the best mss. Schneider defends εἴπον, rendering, "And as part of music when you said (music) do you put," etc. But on the whole it seems more likely that one half vowel has been slipped by the copyists than that Plato wrote in this way. The point is a very minute one, but interesting as an example.

377A. ἄρχῃ παντὸς ἔργου μέγιστον. Well begun is half done. C’est le premier pas qui coûte. The proverb is a natural one, and no doubt of universal and immemorial prevalence. The stock Greek form is ἄρχῃ ἦμου παντός.

c. ἐπιστατήτην. Obviously better than ἐπιστατόν. We must supervise, have a censorship of.

δν μὲν δν καλὸν ποιήσωμεν. A very nice instance of Platonic construction ad sensum. The word μόθον has to be got out of μυθοσκόλος, but it supplies itself naturally in the train of thought.

ἐγκρίτεν. ’We must accept (in our canon), or pass in.’ ἐγκρίνε, a regular expression for to admit after and by test. e.g., ἐγκρίνειν εἰς τὴν γεροντικά, to enrol in the senate. Hence ἐπὶ ἐγκεκριμένοι were the classic authors, those admitted to the Alexandrine canon, stamped, so to speak, with the imprimitur.

ἀποκρίτεν. ’We must reject or expurgate.’

ἐς. εἰκάζῃ κακὸς. ’Makes a bad representation of.’

μυθέν ὑποκότα. μυθέν, carrying on the supposition, “which should not be at all like.”
οὐ καλῶς ἐξεστώτω. ‘It’s not a pretty fiction.’ It’s a lie and an ugly lie.

Οὐρανός. The story, barbarous enough, will be found in Hesiod, Theog. 154, 178. Cp. Euthyphro, p. 5ε. Various rationalizations and reconciliations of this and similar prehistoric mythical horrors have been attempted by comparative philologists. For the most recent criticisms see the sparkling essay in Lang’s Culture and Myth, p. 45. On the form of the genitive, υἱός, not υἱοῦ, see Rutherford, N.P., p. 142.

378α. τῇ ἀπορρήτῃ ὡς ὀλιγστούς. ‘That as few as possible should hear it, and those only under a vow of secrecy, and after sacrificing not a (common) pig but some great and impossible sacrifice, that so as few as possible might come to hear it.’

χοίρον. A pig was commonly sacrificed before initiation at the Eleusinian mysteries. Cp. Ar. Pax. 374,

ἐσ χοιρίδιον μοι νυν δάνεισον τρεῖς δραχμάς,
δει γὰρ μενηθήναι με πρὸν τεβηκέναι,

and the well-known passage, Aesch. 747.

δόγως συνιθή. ‘In order that so it might happen.’ The peculiar usage of the secondary tenses of the indicative with the final particles τω, ὡς, or δόγως, belongs to cases where the attaining of the result would have conceivably depended on the fulfilment of some conditions in the past, in point of fact never fulfilled, and now incapable of fulfilment. The most often quoted instances are perhaps the two which occur together in Soph. O. T. 1387, et seq.,

οὐκ ἄν ἐσχήμων
τὸ μᾶσοκλῆσαι τούμαν ἄθλιον δέμας,
ἵν’ ἡ τυφλὸς τε καὶ κλών μηδέν.

And 1371,

τι μ’ οὐ λαβὼν
ἐκτείνας εἰθὸς ὡς ἔθεια μάτηορ, κ.τ.λ.

In both cases the opportunity of realization is gone by. See Goodwin, M. T. p. 72, § 44, 3, who says the construction is peculiar to Attic. Madvig explains the case with τω as really equivalent to “in which case (I) had,” which explanation however rather ignores the negative μη, not οὐ.
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"ότι οἱ λόγοι χαλεποί. 'These are hard stories.' The "hardness" of the old mythology was one of the first discoveries of Greek philosophy, and Plato's difficulties are anticipated by Heraclitus and still more by Xenophanes. V. Ritter and Preller, sub Xenoph. Cp. note on ἐπίνοια, 378D.

c. πολλοῦ δὲ...ποικιλτέον. 'Much less must they tell stories about, or depict in embroidery.' Alluding to the famous embroidered Peplos of the Panathenaic festival. Stallb. well compares Euthyphro, p. 68. The construction is very extraordinary: πολλοῦ δὲ is usually followed by an infinitive. Stallb. would understand ἐστὶν after ποικιλτέον. Herwerden would correct into πολλοῦ δὲ ἔσω, which he says = οὐδαιμόνια.

d. τοιάτα [λεκτά]. The λεκτά, which is bracketed by the Zürich edd., is not found in Par. A, or in some of the other better mss. It may have been, as Stallb. supposes, omitted by a slip, but it may equally well be the insertion of the inferior mss., as it is not absolutely necessary. Madvig supposes the verbal to lurk in μᾶλλον, perhaps φατέον or ἠπτέον. A more serious question is the construction and understanding of the next words. With the punctuation of our text, which is that of Madvig, we must understand—

(1) Such stories rather must (be told) to our children from the very first, by old men and old women, and when they grow older the poets too must be compelled to frame fables for them close to these. (2) This avoids the difficulty of supposing the change of construction which is involved in the other rendering, to our children from the first, and the same when they grow up (J.). Cp. also 380c. Stallb., it is true, ingeniously defends this rendering by noticing that we find equally λέγεω τινὶ τι and λέγεω πρὸς τινὰ τι, and quoting a good parallel from Symp. 203A. But the very ingenuity of the defence is an argument against it when it is unnecessary. (3) A third course is that adopted by Eng., "by old men and old women, and especially people in advanced age." But this is really tautology, and the translator only endeavours to avoid tautology by introducing an "especially," "und überhaupt Leute," etc., which is not in the Greek.

"Ἡρας καὶ δεσμοὶ των νικῶν. In Ριάδ. xv. 18, the story is told of a binding of Hera, not by her son, but by Zeus her
husband, and Zeus further describes how he hurled to earth any god he caught trying to unloose her.

While in II. i. 588, Hephaestus, using exactly similar words, describes how he himself was hurled by Zeus (ῥίψεις ὑπὸ πατρός) to earth when endeavouring to aid Hera—

ἡδ' γάρ με καὶ ἄλλοις ἀλεξέμεναι μεμάωτα

ῥίψε, τόδε τεταγῶν, ὑπὸ βηλοῦ βεσσεῖον, etc.

On the strength of these passages, Muretus wished to correct ιδέος into Δίως, and make the allusion one and the same. There was, however, another story or version which told how it was that Hera had hurled Hephaestus headlong at his birth, and he in revenge had sent her a magic throne or ‘Siege Perilous,’ which, like the bed he made for Ares and Aphrodite, held her fast when she sat on it, and there she remained till Dionysus made Hephaestus drunk and in his drunkenness he unfastened the trap. This story is told in Pausanias i. 20. 3, but more than that, in Suidas, sub voc. "Ἡρα, this passage is quoted, and the correction of Muretus which had even at that time been long before anticipated, is corrected on the authority of Clemens—

"Ἡρα δεσμός ὑπὸ ιδέος, Πλάτων, Πολιτείας β. ὥτω γραπτέον, παρὰ Πινδάρῳ γαρ ὑπὸ Ἡφαίστου δεσμεύεται ἐν τῷ ὑπ᾽ αὐτοῦ κατασκευασθέντι πρόσωπῳ, δ᾽ οἷς ἀγροῦστες γράφουσιν ὑπὸ Δίως, καὶ φασὶ δεσμήν αὐτήν ἐπιβουλεύσασαν Ἡρακλεῖ. Κλημῆς. Ἡ ἱστορία καὶ παρὰ Ἑσιχάρῳ ἐν κωμωστάι ἢ Ἡφαίστῳ. The allusion in μίψεις ὑπὸ πατρός really is to Hom. II. i. 588, as is shown by the words τυπομένη ἀμύνεων. Plato is not careful to be accurate in these matters. See note on 364D. Still where he is accurate we need not correct his text to make him more so.

On the difference in meaning between δεσμὸς and δεσμοῖς, see Cobet, Mnem. vii. 74. δεσμὸς "sunt vincula quibus quis constringitur, sed δεσμοῖς est in carcerem conjecit et captivitas in vinculis," etc. 

On ἐν ὑπονολαίς. ‘Either by way of allegory.’ Commentators naturally quote Plutarch, de aud. poet., p. 192, τοῖς ταῖς μὲν ὑπονολάις, ἀληγορίαις δὲ μὴν λεγομέναι. “Memorabilis est hic locus, quippe qui docet fabularum interpretationem allegori-
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cam iam illa aetate viguisse."—Stallb. According to Diog. Laert. ii. 11, Anaxagoras, the rationalizing physicist, who said the sun was an incandescent lump of matter, was the first to explain Homer by allegory. Homer, the Greek Bible, and, not only Homer, but the whole mythology of Greece, was thus given a non-natural sense by interpreters in every age, down to the most famous of them all, Porphyry, who finds in the cave of Phorcys, an image of the world. Those who, like Plato, saw this to be nonsense, were driven to reject Homer and mythology. And here again Plato had been anticipated. As he says himself, 'the quarrel between the philosophers and the poets is an ancient feud.' παλαῖ τις διαφορὰ φιλοσοφία τῇ καὶ ποιητικῇ, 607β. The attitude is found equally in the early philosophers of Eastern and Western Greece, in Heraclitus, who said Homer and Hesiod ought to be thrashed off the course, and in Xenophanes the Eleatic, the first to accuse man of making God in his own image.

Πάντα θεώς ἄνεθηκαν "Ομηρὸς θ' Ἡλιόδος τε, δοσα παρ' ἄνθρωποις ὄνειδεα καὶ γόγος ἑστι, καὶ πλεῖον ἐφθεγαμένο τε θεῶ Διόμοσι ξέγα, κλέπτειν μοιχείαν τε καὶ ἄλληλους ἀπατεῖν.

δισεκυπτά ὑπο το καὶ ἀμετάστατα. 'Indelible and irremovable.'

379α. οὔ μὴν αὐτὸς γε. 'They must not themselves, however, make myths,' i.e., the ὀκιστάλ must not.

[καῖν τί ἐν μασειν]. 'Or if in lyric poetry.' The words are wanting in Ψαρ. A and in some other good mss. Plato's condemnation, as Stallb. sees, and as is obvious, would apply to lyric poetry as well as to epic and tragic. But that does not prove that he would mention what if not mentioned is equally included. The words are found in Eusebius. They may or may not be Platonic.

c. ἄλλων αἰτίων, πολλῶν δέ ἀναλτίων. Compare the proclamation made to the souls when choosing lives in the vision of Er., book x. p. 617κ, ἀλλὰ ἐλομένου, θεῶν ἀναλτίων. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust
and enticed."—Ep. St. James, i. 13. What the origin of evil is, or in what ways its existence may be reconciled with the governance of a beneficent Providence, Plato does not in this place consider.

D. Σωλῷ πιθοὺ. ‘Twin caskets.’

κατακελαταί ἐν Δίδσ οὐδε, etc. The passage quoted is, of course, the well-known one in II. xxiv. 527. If we compare, however, the language of our Homer—

Δοιοὶ γὰρ τα πιθοὺ κατακελαταί ἐν Δίδσ οὐδει
dōrōn oía didōswi, kakōn, ἔτερος δὲ εἰών.
φ̄ μὲν κ’ ἀμαίλας δοῖ γε Ἴδωις τετπικέραυνοι,
ἀλλότε μὲν τα κακῷ δ’ γε κύρεια, ἀλλ’οτε δ’ ἐσθλοῖ.
φοι τ’ ἐν κ’ ἤμοι λυγρῶν δοῖ, λοβηταῖ δ’ θήκην
καὶ ἐ κακὴ βοβδρωστις ἐπὶ καθών διαὶν ἐλαινει,
φοι τ’ οὗτε θεοί τεττινέοις οὗτε βροτοῖς—

we see that, though he has not introduced any difference of sentiment, Plato’s memory has taken some liberties with the words. His second line is quite remodelled. Curiously enough, in the first half of the line he introduces stock epic words, κηρὼν ἐμπλειοὶ—ἐμπλειοὶ οὑ ἐμπλειοὶ being found in the Odyssey, though not in the Iliad. In the latter half he substitutes more ordinary language. The third line he turns into prose with very slight change, and finally he ends by introducing a line of his own unknown to Homer; but, as Plutarch saw, not unlike Homer, Plut. de Exil., p. 600c. With regard to verse 2, La Roche thinks Plato found this reading in his Homer (L. R. Hom. Text. Kritik. 36), while other scholars point to κηρ, a lot, as used in an unhomeric sense. With regard to the last line of all, Schneider ingeni-ously conjectures that this verse belongs to the ἄλλος ποιητῆς, oὕτε ὀμηροῦ ὀὕτε ἄλλοι ποιητοῦ. Cp. Lobeck, Agyaoph. i. p. 439. But the fact is, as we saw, Plato’s quotations are not to be trusted as evidence for the ἵππησινā verba of his author, the more so that Plato, consciously as well as unconsciously, could invent Homeric quotations with ease. See note on καὶ ‘Λιοχελον, p. 361b, and on λιστοῖ, etc., p. 364d.

βοβδρωστις. ‘Wolvish hunger.’ Cp. the famous βουλμα of Xenophon’s Anabasis, iv. 5, 7. For the prefix βο-, like horse, horse-radish, -chestnut, -play, -laugh. Cp. βοῦνας, βόνιας, etc. See suggestive article by H. Nettleship, Journ. Phil. vol. v. no. 9, p. 18.
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E. στηρήσατο. 'Confusionem,' the disturbing or breaking up of the sworn truce by Pandarus, at the advice of Pallas. See II. iv. 70.

380a. Τέχνη χριν τε καὶ κρίσιν διὰ Θημων ρε καὶ Διός. Most commentators are content, with Stahlb., to see a general reference to the beginning of II. xx., called in the old nomenclature θεομαχία, where Zeus orders Θέμων to summon the other gods, Ζεὺς δὲ Θεομαχία κέλευε τούθα ἀγορηθαίς καλέσαι, and then bids them range themselves respectively on the Greek and Trojan side. Schleiermacher and Schneider, however, find or create difficulties. (1.) κρίσις ought to mean 'decision,' but it is used for the strife which decides the quarrel, Pind. O. vii. 80; κρίσις ἀμφ' ἀδικοῖς, N. x. 23; ἀδικοὶ κρίνω. (2.) Θέμων really does nothing except act as herald. They therefore think that Plato had another myth and another poet before his mind. This is possible. It is also possible he did not mean any allusion more strict than would be satisfied by II. xx. 1–30. N.B., Θεομαχία is not the Homeric genitive. It is found in Pindar.

Αὐχώλος...τὰ τῆς Νυσίς. As Wytenbach first noted, it is pretty obvious that the lines are from Aeschylus' lost play, the 'Niobe.' The lines are quoted but anonymously by Plut. Mor. p. 17, 6, 1065c (de aud. Poet. c. 2) and Stobaeus ii. 7. Plato quotes a passage from the same play, infra, book iii, 391z. With the sentiment compare the famous "Quem deus vult perdere prius dementat."

των ἐν οἷς, etc. 'Is representing the story of the poem, which contains these iambics, "The sorrows of Niobe."

η τὰ Πολυδέων, etc.

"Presenting Thebes or Pelops' line,
Or the tale of Troy divine."

b. ἄνωντο κολαζόμενοι. 'That they were benefited by being punished, were punished for their good.'

Δαιμονιζόντων. This is the ordinary spelling. Stahlb., however, δαιμαγητέον, with Euseb., Theod., Ast., etc. The fact is, as Schneider points out, the mss. vary.

d. ἦς ἐπιβολής. 'With intent to deceive.'

ε. σος σώμα, etc. 'To take the instance of a body.'
381a. τὰ ξύνθερα σκεύη. Manufactured (literally, compounded) utensils.

[καὶ ἀμφίσπασματα]. Not in Par. A. Perhaps an addition. For the general argument here, cp. Phaedo 78b, c, and infra, 611b.

c. ὁστὶς ἡχοντος. 'This being so.'

d. θεὸς ξεινοσυν ιοκότες ἀλλοδαποτος, etc. The words are from Od. xvii. 485-6.

Πρωτέων καὶ Θέρσδος. The transformations which have made the name of Proteus a byword are well known, as they appear in the Odyssey iv. 417, in Virgil, Georg. iv. 405, etc., and in Ovid, Metam. viii. 730. There was also a satyric drama of Aeschylus called Proteus. That Thetis was a female Proteus is not so well known. To avoid wedding Peleus she went through a variety of transformations. The loc. class. is Pind. Nem. iii. 35, καὶ παντίναν Θέτιν κατέμαρψεν ἐγκοντη, with the scholia there. Cp. Pind. Nem. iv. 60, and Apollod. iii. 13; Ov. Met. xi. 221, Soph. Fr. 548, Δωκομένη ἡ Θέτις ὑπὸ τοῦ Πηλέως μετέβαλλε τὰς μορφὰς ὅτε μὲν εἰς τῦρ ήτε δὲ εἰς θηρία. The Scholiast quotes from Sophocles, The Lovers of Achilles,

τὸ γάρ με μόχθος οὖκ ἐπεστρατευτο,*

λέων δράκων τε, τῦρ, ὤδωρ.

The story is frequently found represented on vases, Prell., Gr. M. ii. 399.

'Hran ἱλλομενήν. 'Hera in disguise like a priestess collecting alms.' The verses which follow have, after some discussion, been traced to the Xantrias of Aeschylus. See fragment 159 Dind., who gives two lines, slightly different in his different editions—

Νύμφαις κρηναίαις κυδραῖσι βεαίσι αἴγερω
'Ἰάκχου Ἀργείον ποταμοῦ παῖσι βιοδόροις.

Some editors, e.g., Meineke and Hartung, endeavour to piece together a longer fragment. See Dind. ad loc.

βιοδόροις. 'As being the children of a river.'


382a. ἐκάστῳ κεκτηθαι. 'In such a part of his nature.' Sc., ἐν τῷ κυριωτάτῳ. With Plato's conception of the Lie in the

* So Nauck for ἰσεστάτων.
Soul, Jowett compares the scriptural language about the sin against the Holy Ghost, St. Luke xii. 10. A more simple parallel may be found in St. Matt. vi. 22, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." Cp. also St. John ix. 41.

c. τῶν καλομένων φλῶν ὤταν. The construction is very loose. It is best to understand the genitive as partitive—'Against our enemies and those of our so-called friends, whenever that is, any....'

d. τοιηθής ἀρα ψεύδης ἐν θαρσοί ὄφει ἐν. 'There is no place in God for the fiction of the poet.' Literally, lying poet there is none in God. "Luditur autem simul ambiguitate vocabuli τοιηθής, quod de deo ut verum omnium auctore ponitur de Rep. x. 597D, et Tim. p. 29c."—Stallb.

'Αλλὰ...ψεύδοτο. 'But would he lie through fear of his enemies? Far from it.' The ἄφι σ required by strict grammar is carried on in the mind from the previous question, ἀφομωθήν ἐν ψεύδοτο. Cp. 352z, ἀκοῦσας ἀλλὰ ἐὰς ὡς; (Cobet cuts out ψεύδοτο here, though he leaves the other place intact.)

e. οὖθ' ὶπαρ οὐρ' ὅναρ. The two words, with their pleasing proverbial assonance, constantly recur together. Neither in waking nor in sleeping vision. "Ὑπαρ suggests ὅναρ, but may have gained its peculiar force by antithesis and differentiation. See note on v., p. 476c, ὅναρ ἦ ὶπαρ. It is worth noting that the reading of Α here, οὖθ' ὶπαρ rather than οὐρ' ὅναρ, gives a more pointed antithesis, 'Nor even in dreams,' though it may be doubted whether this is wanted.

333a. ὡς μήτε αὐτοῦς γοῦτας δύνας...μήτε παράγειν. The construction here is Platonically loose and shifting, in respect of (1.) The accusative absolute; (2.) The change from the participle to the infinitive παράγειν. We must speak of and represent them, holding that (literally, as they being) neither are they magicians in that they transform themselves, nor do they lead us astray.


οὔθε Ἀλοχελού. 'Nor (this) of Aeschylus; nor in Aeschylus.'
The passage which follows is of course a quotation from Aesch., though from what play we do not know. The lines are re-quoted by Plut., Athenagoras, Eusebius, etc. V. Stallb. Hartung ascribes them to the lost play "the Nereides," Schneider to the ὁπλων κράσις, a plausible guess, the quotation, though at first somewhat modified by being in oratio obliqua, really begins at ἐνδατεύθαι τὰς ἐς ἐνπαιδίας. Aesch. perhaps wrote ó δ' ἐνδατεύτο τὰς ἐμὰς ἐνπαιδίας.

b. ἐνδατεύθαι. A curious and difficult word only found in some three or four places, each of which is perhaps ambiguous, and no two of which agree. Like the simple δατεύθαι, to divide, share, hence especially share a meal, devour, it probably meant originally to divide. (1.) In Aesch. Sept. 578, δίς τ' ἐν τελευτῇ τούθομ ἐνδατούμενος | καλεί, the name in question being Polynices, πολύ νείκος, the notion of dividing seems necessary. (2.) Eur. H. F. 218, λόγοι οὐειδοτήρας ἐνδατομένος. Here, meting out or scattering, seems more suitable. Cp. Latin spargere voices. (3.) Soph. Tr. 791, τὸ διστάρεσσον λέκτρον ἐνδατούμενος. Here the most usually assigned meaning is reviling, cutting up, like διασπεσ, or Plautus’ differre verbis. It seems however probable that an etymological play on the name Δην-άειρα, spouse-destroying, is hinted at in διστά-ρεσσον. If so this is the same as in 1, and may give us the clue to the original usage and sense of the word, which was to divide and play upon a name by division, to play upon its parts. Cp. Ben-oni, Ben-jamin. (4.) Soph. O. T. 205, βλέψε θέλων ἅν αδάματ’ ἐνδατεύθαι, where the Scholiast gives as an equivalent καταμελίζοντα, and many editors following render passively, "I would fain see showered," but Hermann actively, "I would fain celebrate." (5.) This extraordinary word naturally recommended itself to the Alexandrines, but their use, which in any case could not be trusted, does not help us. Lycophron, ὅ σκοτενς, of course embraces so rare a bit of diction. He uses ἐνδατεύθαι in sense of "to devour," like δατεύθαι. Nicander, Theriaca, 509, has it passive in the same sense. We have then no certain meaning which is applicable here, for to have recourse here to No. 4 is to explain obscūrum per obscūrius. We may however provisionally adopt the meaning ingeniously expressed in the Latin phrase, per partes celebrare, whatever that means. "To sing of part by part," Purves. Jowett is bold and says, "was celebrating in song." Eng., "Geschildert ihren Kinderversegen
The Republic of Plato. [BOOK II.

durch und durch.” The story of Apollo being present at The
tis’ wedding breakfast, and giving the bride’s health in a
song, is referred to in ii. xxiv. 62-63,—

πάντες δ’ ἀντιάσανε θεοὶ γάμου, ἐν δὲ σὺ τοῖς,
δαίμον ἔχων φόρμαγγα, κακῶν ἔταρ’, αἰὲν ἄπιστη.

εὐπραγνα τ’ ἐκαν. (1) And at the close, when he had said
all. So most edd., but Stallb. (2) takes εὐπραγνα with θεοφιλεῖς.
And saying that my lot was altogether dear to heaven.

παίων ἐπισφήμησον. ‘He raised a glad song of triumph.’
If we adopt the first of the above translations, we must take
παίων’ as cognate accus. In a song of triumph he spake well
of my lot as blessed. We have here a good instance of the
value of scholia in preserving readings. The scholion on
this passage is παίωνα, ἀλαλαγμὸν ἐπ’ εὐπραγία, ὡς νῦν, ἢ ἕνεκ,
showing that the Scholiast read παίων’ the accusative. The
reading of some mss. and edd. is παίων, i.e., nom., “the god
of healing.” The best ms., Par. A, is stated by B. and O.
to have παίων, but if I can trust my own eyes it really has
παίων’ ἐπ’, and is as usual right. Αesch. himself may have
very likely written παίων’.

ἐλπίζων εἶναί. ‘Deemed it was.’ For this use of ἐλπίζων
see note on 451A infra.

αὐτὸς ὑμῶν, αὐτὸς, etc. Cp. Aesch. Eum. 798, αὐτὸς ὁ
χρήσας αὐτὸς ἤπι ὁ μαρτυρῶν, and Xen. Anab. iii. 2. 4, αὐτὸς,
ὅμος ἡμῖν, αὐτὸς δεξίας δοὺς, αὐτὸς ἐξαπατήσας.

c. χορὸν οὗ δώσωμεν. “We shan’t give him a chorus,” we
should say, “We shan’t license his piece.” To give a chorus,
which was probably done by the Archon (v. Donaldson, Τ. K.
Theatre, bk. iii. ch. 1, p. 215), was to approve a piece, for, as
the Scholiast well says here, παρὰ τοὺς Αὐραμάους χορὸν ἐτύγχανον
ἰκανοί ὁ πάντες ἀλλ’ οἱ εὐδοκιμοῦντες καλὸν δοκιμασθέντες ἔξοι.
For the expression cp. Ar. Ran. 94, ἀ φροῦδα θάλατον ἣν μῶνον
χορὸν λάβῃ.

ἐπὶ παιδεία. Implying that contemporary pieces were so
used. On the real ethical value of fiction see an admirable
Oxford prize essay, Chancellor’s Essay, 1862, An Estimate of
the Value and Influence of Works of Fiction in Modern Times,
by T. H. Green (afterwards White’s Professor of Moral
Philosophy in the University of Oxford).
BOOK III.

386A. Τὰ μὲν ἄλλα περὶ θεῶν. The division between this book and the third is obviously purely arbitrary.

καὶ οἵα αἰτία τοῦτοι. ‘And such language as may make them fear death as little as possible.’

Б. ὡς οὖν ἐλημονείν λέγοντας. The construction here again is, more Platonico, one ad sensum, the accusative being not strictly grammatical after ἐπιστατεῖν. The sense is obvious, ‘For what they now say—the language they now hold is neither true nor helpful to men who are to be brave warriors.’

C. ἐξαλείψομεν. ‘We shall blot out, then, said I, beginning from this verse, all such speeches as the following.’ The lines which follow are of course the fine and famous words of Achilles in the Νέανια, Οδ. xi. 488. Par. A omits the last half of the second line. All we can say is, it seems more natural that Plato should have quoted the line entire.

D. σκιά Σθ. Ι. xx. 64. The passage describes the fear of Pluto lest Poseidon should shatter earth and reveal his own subterranean realm.

Θεός περ. ‘Which eke the gods hate (gods though they be).’ This περ seems to be connected with the root παρ. Gk. περ = very in Homer, is a locative form of it. The meaning of “however much,” and so “though,” “although” would appear to have grown up from the use with the participle, λιθαλαμονόν περ ὀδοῖ, desiring very much as he did (still). So Θεός περ, scil. ἐόντες.

ἕ πότερ, Ι. xxiii. 103.

οἷς περικάλα τιλ ἦν οὐκ ἀλκόνοι. Οδ. x. 495. Steph. reads τολ. The difference is of no importance, but it is worth noting as bearing on the question of Platonic quotation, that in the Μένος, 100A, where these words again are quoted, the mss. are in favour of αὐτὶ. Cp. note on p. 364A. The comparative method has thrown the same light on early prehistoric representations of death and the underworld which it has thrown on the religious and moral notions of those “ages
before morality." In the striking language of a most brilliant and striking writer, Mr. F. W. H. Myers, *Classical Essays*, p. 18—"The descent of Odysseus to the underworld to consult the soul of the Theban Teiresias, shows in a way which it would be hard to parallel elsewhere the possible coexistence in the same mind of the creed and practices of the lowest races with a majesty, a pathos, a power, which human genius has never yet overpassed. *The eleventh Odyssey is steeped in the animism of barbarous peoples.*" This is in a large part the explanation of the permanent paradox of Homer, and those moral difficulties which Plato here finds in his teaching, if it is to be taken as teaching. See the remarks which follow in Mr. Myers' *Essay*, and for the other side Tylor's *Primitive Culture*, ii. 346 ; i. 408, etc.; also Lang, *Culture and Myth*, quoted above, p. 377E.

ψυχή 8' ἐκ. *Il.* xvi. 856.

ἀνδρότητα (καὶ ἤβην). So Homeric mss. Most editors since Wolf prefer ἄδρότητα, and indeed ἄνδρότητα, which ought to mean manliness, courage, *virtus*, has no appropriateness. La Roche however reads ἄνδρότητα with the mss. in *Il.* xvi. 857 ; xxii. 363, and xxiv. 6, v. *sub loc.* It should be noticed that ἄνδρότητα is an almost unparalleled license of prosody. Monro, *Hom. Gr.* § 371.

387A. ψυχή δὲ κατὰ χθόνος. *Il.* xxiii. 100.

ὡς 5' ὅτι νυκτερίδες. *Od.* xxiv. 6.


c. Κωκυνοῦς τί καὶ Στύγας, etc. For this rhetorical use of plural see Longinus, xxiii. 3. Cp. also Riddell, *Digest.*, § 320. The force of the names is best given in Milton's *Par. Lost*, ii. 577 et seqq.—

"Abhorred Styx, the flood of deadly hate,
Sad Acheron of sorrow dark and deep,
Cocytus named of lamentation loud,
Heard on the rueful stream, fierce Phlegeton,
Whose waves of torrent fire inflame with rage."

evēpos, infernals. According to Curtius' *Grundzüge* rather interni than inferni, being connected with *ἐν*, *ἐνε*; but the
two are the same, for from the same come ἐνερβεῖ, ἐνερτερόσ, etc. The Scholiast gives a somewhat different derivation, more in the old matter-of-fact style, ἐνέρως τοῖς νεκροῖς, ἀπὸ τοῦ ἐν τῇ ἔρξ (δ ἐστι γῆ) κείσαα.

ἀλβαντας. ‘Sapless shades, atomies,’ literally dry, moistureless beings, wanting the blood and sap and juice of life, ἄ, λίβας. This was an old derivation, and is given by the Scholiast here, by Hesych., Plut., etc. See Engelmann’s long and interesting note. The opposite to this would be διερός, juicy, quick, living, and curiously enough the two are brought into conjunction in a fragment of Sophocles (Dind. 751) οὐκ ἄλος ἀλς ἀλβαντα πεσεῖν αὐτὸν (Ἀκιλλης) διερῷ (Hartung) πολὶ χρώμενον. But the old authorities are divided as to whether it may not be a place, or even a river (sctl. a dry river, like the Manzanares) in Hades, e.g., Suidas’ ἀλβας ὁ νεκρὸς ἡ ποταμὸς ἐν ᾲδον. Vinegar, τὸ διοῦς, S. goes on to say, is also called ἀλβας παρὰ τὸ μη λείβεσθαι τοῖς θεοῖς, and the Scholiast entertains both possibilities in our passage, ἀλβαντας δε τόπους ἐν Ἀρδου, ἃ καὶ αὐτῶς τοὺς νεκρῶς νοητέον, διὰ τὴν τῆς λυβάδος ἀμεθέλαν. For more, see Engelmann.

καὶ ὅσος εἴη ἢκεῖ πρὸς ἄλλο τι. ‘And perhaps they are well enough for something else.’

θερμότεροι. θερμός, which of course originally means “hot,” in the derived emotional sense usually means “over hot,” i.e., rash, headlong, calidus, servidus, something certainly more akin to courage than to fear. Thus we find θερμός καὶ ἀνήρειος, Antiph. 119, 38; Aesch. Sept. 603, ναυταῖοι θερμοῖς καὶ πανοργία τω. It is sometimes used (like θερμότεραι) apparently of passion, Ar. Thest. 735, ὁ θερμόταται γυναῖκες. There is one passage in which the meaning may be something like excited, furried, but hardly cowardly. γελά δε δαλμων ἐπ’ ἀνήρι θερμῷ, Eum., 560—At man in his heat god laughs. Possibly, then, here we might give it the meaning of “more feverish,” or “nervous.” I find E.’s note and Prantl’s translation agree with this suggestion, which occurred independently to myself. D. and V., ingeniously, “less cool.” “In grösserer Fieberhitze.”—Prantl. Stallb. boldly pronounces that the metaphor is from melting, and from melting iron. Hermann says from wax. Comparing 411b, εἰ τι θυμηδέες εἴην ὡσερ σιδήρῳ ἐμπλαξεν, This may very well be so, but is only an a priori guess. For 411b is
no parallel for the use of ἰθρύβος, nor so far as I can find is any
discoverable. Steph. moves to introduce the important word
not before the word ἰθρύβεροι so to speak, he reads ἰθρυβεροι.
But ἰθρύμοις is a ἅπαξ λεγ., and in the material sense of "not
hot." Ast. more boldly ἰθυμέρεται. Render 'May have after
the cold fit a hot fit.'

Εἰς ἡκούτ' ἀρα καὶ ἰδύρεσθαι. 'And that least of all does
he bewail, but he bears it most meekly.' The construction is
a loose Platonic one, the infinitive being a return to the con-
struction after λέγομεν five lines above.

388α. ἢν ἢμῖν διστήραλώσουν ποιέν, etc. 'That they whom
we said we were rearing...may grudge to do things like to
these.' The indifference to the loss and death of friends, or
indeed as to death at all, is an anticipation of the Stoic
attitude. We may of course raise the question how far Plato
would really mean it. It is of the nature of dialogue to
make ex parte exaggerations, in other words to dramatize an
attitude by putting it strongly. The position that death is
to be welcomed as a release from life, was of course as well-
known to the tragedians as to the philosophers. To quote
no more, cp. Soph. O. C. 1225—

Μὴ φύναι τὸν ἀπαντα νι-
κὰ λόγου, τὸ δ' ἐπει φανῇ
βῆμαι κεϊδαν ὕδεν περ ἢκεί
πολὺ δεύτερον ὦ τάχιστα.'

and Eurip. Cersph. Frag. (454 Dind.) quoted in translation
by Cic. Tusc. Disp. i. 47. 115—

ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιομένους
τὸν φύτα βραχνεὰν εἰς δο' ἐρχεται κακα,
τὸν δ' αὖ θάνυτα καὶ πόνων πεικαμένων
χαίρων τα εὐφημοῦντα ἐκπέμπειν δόμων.

For the current Greek sentiment compare the beautiful passage
in Pericles' Funeral Oration, Thuc. ii. 44, admirably transla-
ted by Jowett, with the Greek sepulchral monuments of
the time; on these see Newton, Essays on Art and Archaeology,
iv. p. 197 et seqq., Overbeck, Gesch. der Gr. Plastik. i. 370,
also some excellent remarks by Mahaffy, Rambles and Studies
in Greece, p. 71 et seqq. Such a monument as that of Hegeso
at Athens is the truest testimony to the best Attic envisage-
ment of death.
Notes.

同盟' ἐπὶ πλευράς, etc. The passage in Homer referred to here is II. xxiv. 10. The words of Homer are—

ἀλλοτ' ἐπὶ πλευρᾶς κατακελμενος, ἀλλοτε δ' αὖτε ὑπτιος, ἀλλοτε δὲ πρηνῆς, τότε δ' ὀρθὸς ἀναστὰς δινέεσκ' ἄλων παρὰ θυ' ἄλος' οὐδὲ μν ἡως φαινομένη λήθεσκεν.

Plato of course throws the whole into the accusative case after ποιεῖν. But further he introduces the stock expression ἀλως ἀπρυγέτοκο after θυ'. This he may have done consciously to fill up the verse, or by a trick of unconscious cerebration. La Roche indeed thinks the words the insertion of a copyist. A more important difference is the substitution of the unusual πλωτίοντ' for δινέεσκ', which would have been naturally represented by δινεύοντ'. This also may conceivably be an unconscious substitution of the memory, but the character of the word looks more like a deliberate alteration, as Schneider, and Jowett, Introd. p. 422, pronounce it to be. La Roche thinks that Plato found it in his text, which differed from ours, that of the Alexandrine tradition. All we can say is, we do not know what Plato's text of Homer was; we do know that in quoting Homer he more often quotes with slight differences than exactly what is our text, but we cannot erect a Platonic Homer upon these differences, for we know that sometimes they are differences of error and sometimes differences of modification for a purpose, which is probably the case here. Cp. note on 388ε ἐνθ᾽.

πλωτίοντ' ἄλωντ'. "Sailing in a frenzy"—J.; 'in full sail, and raging along,' is doubtless right, though condemned by Stallb. and Schleiermacher, and corrected by Ast. and Heyne. The latter's πρωτίοντ', 'getting up early,' is indescribably frigid, and the word πρωτίσεως is not found before Gregory of Nazianzen.

μηδὲ ἀμφιτέρησι. II. xviii. 23.

β. κυνσδέμενον. II. xxii. 414.

δοιον ἐγὼ. II. xviii. 54. The words of Thetis.

εὶ δ' οὖν θεός, scil. ἀνάγκη ποιεῖν. 'If they must depict gods.'

ε. οἱ πόσι. II. xxii. 168. Here our Homer gives περὶ τείχων, Plato περὶ ἄστυ.

αἱ αἱ ἐγών. II. xvi. 433. Our Homer has ὥ μοι ἐγὼν.
The Republic of Plato. [BOOK III.]

D. σχολὴ δὲ ἐν ἑαυτῷ. "He would be slow to think himself, being a mortal, unworthy of such conduct, or to rebuke himself." For σχολὴ see last note on Book i.

E. δὲ δὲ γε οὐχ. "But this must never be, as our argument but now told us, our argument which we must follow until,' etc.

διὰν τις ἐφὴ ἱσχυρῷ γλῶσ. "Whenever anyone gives way to violent laughter, such an indulgence tends to an equally (καὶ) violent reaction." For μεταβολὴν, cp. infra, viii. 563ς, εἰς τοῦτον μεταβολὴν.

ἐφὴ. The ordinary reading is ἐφὴ, Par. A ἐφω, whence Hermann ἐφὴ. For intras. use of ἐφημι, see Riddell, Digest of Idioms, § 104.

389α. πολὺ δὲ ἤττον. 'Nay rather much less.' δὲ of stronger adversative. See Stallb.

ἀφεστός δ' ἄρ' ἄνωτερο γῆς. Hom. H. i. 599.

B. τοὺς ἀρχονταὶ προσκήνια ἀπεκδεξαί. Stallbaum accuses Plato of sanctioning lying, though, he admits, with every excuse. If he does sanction it he does so in a most qualified way, ἢ πολεμίων ἢ πολιτῶν ἐνεκά ἑκ' ὀφελία τῆς πόλεως. There is still one law for private and another for public and international morality, and it is only some states and some parties in those states who have any scruples about high diplomatic lying. As regards the lie in literature, there are probably few left of the good old-fashioned folk, who thought fiction bad because it was false, and whose canon for estimating a novel was, "Is it founded on fact?" Cp. the advice of Dareius, son of Hystaspes, and his defence of lying, Herod. iii. 72.

D. τῶν οί δημοσιοί ἔστι. Od. xvii. 383.

ἀν γε ἐπὶ γε λόγῳ ἔργα τελήτω. "Yes, if performance follow on profession."—D. V.

ὡς πλήθε. 'In a general way.'

ἀρχονταὶ μὲν ὀρκίσκουσ, etc. 'That people should be obedient to their rulers, and should also themselves be the rulers of their own pleasures in drinking,' etc.

E. τέττα, σωτὴρ ἵππο. H. iv. 412. τέττα said to mean father, Skt. tata, Celtic tadh, Engl. 'dad.' It is only found in this one passage of Homer.
Notes.

τὰ τοῦτων ἔχομενα. ‘What goes with this.’ These words should perhaps be understood very generally. Engelmann, however, ingeniously suggests that τὰ τοῦτων ἔχ. means ‘the rest of the passage,” II. iv. 412, which is not quoted here. He would then insert a καί and correct τὰ to τό, “and this (passage) too.”

ἔσαν μένειν πυλοντες Ἀχαίοι, συγγείδιότες σημάντορας.
The first of these lines is from the third Iliad, iii. 8, where the full line is οἱ δ’ ἄρ’ ἔσαν συγγείδιότες σημάντορας. The second from the fourth Iliad, verses 429-431—

οἱ δ’ ἄλλοι ἄρ’ ἔσαν—οὐδὲ κε φαίης
tόσον λαὸν ἐπεσθαί ἔχοντι ἐν στῆθεσιν αὐθῆν—
συγγείδιότες σημάντορας.

If the mss. are to be trusted then, Plato has here combined two tags from two different books in one quotation. Of course it is an easy and obvious remark to say that one of the two lines is an interpolation, for that Plato cannot have been guilty of such a mongrel quotation. And this is what Hermann says, “Vix arbitror Platonem aut duos Homerì locos Iliad. iii. 8, et iv. 431, inter se ita conflassem ut alter ab altero pendere videretur, aut in priore voc. συγγεὶς cuius summum momentum erat temere omisisse; id ipsum tamen ne restituerem ea re impediebar, quod τὰ τοῦτων ἔχομενα omnino versum respuebant, qui apud poetam non post sed ante praecedens exemplum iv. 412 legitur.” But we have seen how extremely loosely Plato quotes, how a lively invention waits upon and colours his memory, and we may ask which is more likely, that Plato did quote thus loosely, or that one of the creepingly correct race of interpolators introduced de suo words from an entirely different place in Homer? The fact of the omission of συγγεῖς in the first line makes it all the more likely that Plato indistinctly remembering συγγεῖς in connection with the passage, fitted on the second unconsciously. I am glad to find that Engelmann’s editor agrees with this view of Plato’s slip of memory. Cp. notes on 364δ and 405ε.

ὦνομαρίς, etc. II. i. 225. Spoken by Achilles to Agamemnon. Of course Homer, to use the name conventionally, does not intend us to approve altogether this sort of language. Except under peculiar circumstances the Homeric manners by no means license such language to a king or ruler.

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b. παραπληκά δει τράπεζαι. Od. ix. 8. Here again a slight difference. Our Homer has παρά δέ πλήθωσιν.

λυμός δ' οικτρον. Od. xii. 342.

ἡ Δία, etc. Referring to Hom. Il. ii. 1 et seqq., and xiv. 286 et seqq. The accusative Δία after ἄκοιτων.

c. δεμάτιον, i.e., ἄλαμος.

Ἀρεώς καί Ἀφροδίτης δεσμόν. Od. viii. 266.

d. στήθος δέ πλήγμα. Od. xx. 17. Virgil’s imitation is better known—“O passi graviora, dabit deus his quoque finem.”

e. δώρα θεοῦ πείθει, δώρα τιθέοντος βασιλῆς. This line according to Suidas was ascribed to Hesiod. Suid. i. 1448, quoting the verse (but with καλ for the second δῶρα), adds οἱ μὲν Ἡσίοδοι οἶδατε τῶν στίχων. Macar. iii. 43, δώρα καὶ θεοῦ πείθει: Ἡσίοδον εἶναι φασί. The proverb is alluded to Eur. Med. 964, πείθειν δώρα καὶ θεοῦ λόγος. Cp. Ov. de A. A. iii. 653,

“Munera crede mihi capiunt hominesque deosque,
Placatur donis Juppiter ipse datis.”

It may be remarked that Ovid’s treatment is the instance par excellence of the wrong way to treat mythology, of the way Plato condemns.

Φολίνκα Ἀχιλλέως παιδαγωγόν. Il. ix. 515.

ἀς μετρίως θλεγε. ‘That he gave sound advice.’

δώρα λαβεῖν. Il. xix. 278.

τιμὴν αἰ λαβόντα. Il. xxiv. 228, etc.

391α. Ἐλεάσεις μ’ ἐκάργε. Il. xxii. 15. The next line in Plato’s quotation, ἢ σ’ ἀν πισαλμην, follows after four lines’ interval in Homer (πισαλμην, ‘would make you pay’).

b. πρὸς πυταμόν, i.e., Scamander. Il. xxi. 136.

ἰέρας τρίχας. Il. xxiii. 151.

Ἑκτόρος Μέξεις. Il. xxii. 395.

ζωγραφιῶν σφαγάς. Il. xxiii. 175.

Notes.

Being son of Aeacus and grandson of Zeus. Cp. Il. xxi. 189, Πηλευσ Αλακίδης ὁ δ' ἄρ' Αλακός ἐκ Διὸς ἦσ'.

υῦ τῷ σοφωτάτῳ Χειρών. 'Under, in subjection to, the allwise Cheiron.' Cp. 558D, υῦ τῷ τῷ πατρὶ τεθραμμένος. 'Brought up under his father's tutelage,' for this is what Stallb. says is the force of the dative.

Θησεύς...Παιρθών...Σανδός ἀρταγώς. The story was that Theseus and Peirithous attempted a second Rape of Proserpine, endeavouring to tear her away from Pluto, and bring her back to the upper world. The allusion in Virgil is well-known, Aen. vi. 393 et seq.,

"Nec vero Alciden me sum laetatus euntem accepsisse lacu, nec Thesea Pirithoumque,

Hi dominam Ditis thalamo deducere adorti."
Cp. infra, 618,

"Sedet aeternumque sedebit
Infelix Theseus."

The story is told by Apollodorus ii. 5, Propert. ii. 1, 37, Ovid. Met. 12. 224. But this was not Theseus' first adventure of the sort, for he had already forcibly abducted Helen, Isocr. Enc. Hel. xviii. p. 213. These stories would, of course, form part of any Theseis, of which there were several.

Ἄρμηνον. So Par. A. The inferior mas. naturally have the plural, which Stallb. adopts, saying "singularem si scriptor posuit numerum, uterque horum per se seorsum intelligendum est."

d. τούτων αὐτὰ ἔφαγα. We should expect ταύτα. See Matth. Gr. § 469, 8.

ε. οἱ θεῶν ἄρχοντος, οἱ Ζηνὸς ἔγγος. The passage is quoted by Strabo xii. 370, as from the Niobe of Aeschylus, the play quoted supra, book ii. 380A. Editors differ as to the exact text of the quotation here, οἱ (Ζηνὸς ἔγγος) is Bekker's insertion.

πατρήνων. On the distinction between πάτρως and πατρῶς, v. L. and S. sub voc. πατρῶς.

καὶ οὗ τῶν. Stallb. prints καὶ separate, as not part of the quotation, but introducing the line οὗ τῶν, etc. Bekker wrote καὶ τῶν.
The Republic of Plato. [BOOK III.]

εὐχέρειαν. 'A proneness (to vice; πονηρίας) here in a bad sense, but, like εὐφρατεία, the word is a vox medii by nature. For the good sense, skill, dexterity, see 426d. It is also used absolutely in a bad sense = recklessness, levity, e.g., Aesch. Eum. 495.

392d. ἤγοι...ἡ. ἤγοι by rights emphasizes the more likely alternative, either as is more likely...or. So here, either (as most often) by simple narrative, or perhaps through imitation or both together. Hence ἤγοι...ἡ is the natural order, and indeed ἤ...ἡ is sometimes condemned. But it is found, e.g., infra, 400c. Cp. 344e. For the three kinds of poetry, cp. Ar. Poet. iii. § 2.

ἐ. ἐν τούτῳ. 'With that as an instance,' 'in that case.'

393a. Ἀλεπτό τόν τόν Ἄχαιος. Π. i. 15. Our texts give ἀλέπτο).

δ. ἰφάσω διὰ δυν. μέτρων οὐ γάρ εἰμι ποιητικός. Most critics would probably allow that although Plato may speak without metre, he is one of the greatest poets that ever wrote in prose.

ε. μὴ οὐκ ἐπαρκέσοι. This passage enjoys the distinction of being quoted, as Professor Goodwin notices, M. T. § 26, Note 1 (o), as an unique instance of the future optative following μὴ in a pure final clause. "If the reading ἐπαρκέσοι is retained," he says, "it can be explained only by assuming that Plato had in his mind as the direct discourse μὴ οὖκ ἐπαρκέσοι. We must remember that Plato is here paraphrasing Homer, Π. i. 25-28, and by no means literally." The Homeric line is, ἡ μᾶ νῦ τοι οὐ χραίσμην σκῆπτρον καλ. στέμμα θεῶ, for fear lest. But after all is this so pure a final clause? Does it not partly come under the head given by Goodwin just above? "The future optative is seldom found with μὴ or διώκω μὴ after secondary tenses of verbs of fearing, as here the future indicative is not common after primary tenses. E.g., Αιλλα καὶ τοῦθε θεῶς ἄν ἔδεισα παρακλησείειν, μὴ οὐκ ὄρθως αὐτῷ ποιήσω, Euthyphro, 15D." So here, 'for fear lest.'

σκῆπτρον. The staff carried by priests as well as kings in Homer.

στύλιματα. The chaplets or fillets of wool bound about the staff of the suppliant. Cp. Homer's description of Chryses, Π. i. 14,
Notes. 235

Στέμματ' ἔχων ἐν χερῶν ἐκηβόλου 'Ἀτολλωνος | χρυσέω ἀνὰ σκήπτρος. Ὁρ. also Soph. Ο. Τ. 3 with Jebb's notes.

394A. τὰς ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν. 'Calling on the god by his titles.' ἐπωνυμία, a surname, a name given after a place, person, or thing, Hdt. i. 173. The word here is best explained by the passage in Homer referred to, Η. i. 37—

κλυθί μεν, ἀργυρότοις', ὡς Χρόνῳ ἀμφιβείκας
Κόλαν τε ζαθένην, Τενέδοιο τε ἰφὶ ἀνάσσεις,
Σμινθεῖο.

Where some of the ἐπωνυμίαι are given, others implied.

ἐν ναῷν οἰκοδομήσεσιν, etc. Η. i. 39—

ἐλ ποτὲ τοι χαριέντ' ἐπὶ νηὺν ἑρέψα,
ἡ εἰ δὴ ποτὲ τοι κατὰ πλανὰ μηρὶ ἑκρα,
ταύρων ἦ' αἰγῶν, τόδε μοι κρήνην ἐκλυσώ.
τίσιν Δαναοὶ ἐμά δάκρυα σοίδι βέλεσσιν.

τίσι. The passage just quoted shows that τίσι has its proper active sense. 'That the Achaeans should pay.'

τὰ δὲ δάκρυα. The pronominal adjective δὲ, as Elmsley remarks, is not often used by the tragedians; Elmsley, Eur. Med. 925, and Matthiae says it is never used in prose. In this place M. rightly puts it down to the fact that Plato is imitating Homer. Stallb. considers that in old Attic the form never quite died out, appearing as it does in formulas and laws. The fact is, it is a piece of archaic language, suitable here to the semi-Homeric style of the passage. How subtly yet easily the chameleon-like Attic dialect took such occasional archaic colouring has been ably and amply shown by Mr. Rutherford; see his New Phrynichus, especially the Introductory Essays.

b. τὰ ὅμοιατα. 'The dialogue.'

c. ἡ δὲ δὲ ἀπαγγελέας αὐτοῦ τοῦ ποιητοῦ. 'Another kind, the vehicle of which is the recital of the poet in his own person, this you will find best exemplified in dithyrambic poetry.'

τολλαχοὶ δὲ καὶ ἀλλοθ. 'Still more in many another place.' For δὲ after τε cp. ii. 367c, with note.

αὶ μου μαθάνας. 'If you take me.' εἰ μοι, Par. A, v. Stallb.="If I make you understand me."
D. ἡ αὐτῇ μμετοθαὶ, scil. ἐὰςομεν, 'or whether they're not to imitate at all.'

ἐγὼ ἀν ὁ λόγος ἄνωρ πνεῦμα φέρῃ, ταῦτα ἰτέον. It is of course part of Plato's artfully concealed art to represent himself in the person of Socrates, following and not leading the argument, which blows like a wind wherever it listeth. Cp. Introduction, and also note on 374b, ὅσον γ' ἀν διώκεις.

ε. δὲν' ἐναὶ τοῦ ὅλονιον. 'As far as being noted, I mean, goes (noted for skill in it):' 395a. κωμῳδίαν καὶ τραγῳδίαν. The possibility of one poet excelling at once in comedy and tragedy is of course the question in the famous closing scene of the Symposium, p. 223d. There the answer is that the combination is possible. The countrymen of Shakespeare will not be in much doubt as to the possibility.

ῥαφθοῦ καὶ ὑποκριταί. This passage may show us what a very definite differentiated profession that of the rhapsode was.

οἷδε ὑποκριταί κωμῳδεῖς καὶ τραγῳδεῖς οἱ ἀποστόλος. It is interesting to note that Greek practice decided against the attempts which it is probably the ambition of all modern actors to make successfully, to excel equally in tragedy and comedy. It may be doubted whether any one has excelled equally in both. We may remember Reynolds' famous "Garrick between Tragedy and Comedy." Cp. also the modest criticism of one who has himself made the experiment and certainly with no small success, Henry Irving, Preface to the Paradox of Acting, pp. xii. xiii. Jowett takes these words quite differently, "But neither are actors the same as comic and tragic poets." - ἔρημος ἑκάτων

B. οἷς σμικρότερα κατακεκαματηθαί. 'To have been subdivided even more minutely.' "Coined into yet smaller pieces"—J. κέρμα from κέλπον anything cut up, but especially small coin, small change. Hermann takes ἦ αὐτὰ ἐκείνα as after the comparative, and so Engel.

C. τοῦ αὖν ἀπολαύσωσιν. 'That they may not from the imitation come to partake of the reality.'

D. κατὰ σῶμα καὶ φωνᾶς. Stallb thinks σῶμα too wide and general a word to be parallel to and go with φωνᾶς. He
proposes σχήμα. "Vide an scribendum sit καὶ κατὰ σχήμα καὶ φωνᾶς." This is unnecessary.

ἀν φαμέν κηδεσθαι καὶ δεῖν αὕτους ἄνδρας ἄγαθοὺς γενέσθαι. A loose Platonic construction for καὶ οὐς φαμέν δεῖν, like the incomplete τολλοῦ καὶ δεήσομεν, infra, an affectation of colloquialism.

γυναῖκα ... κάμνουσαν ἢ ἐρωσαν ἢ ἀδινουσαν. Cp. Aristophanes' ridicule of Euripides, especially in the Thesmophoriazusae. Cp. Mommsen on Plautus, Rom. Hist., bk. iii. ch. xiv. We may perhaps say that Plato is here exactly in so many words condemning by anticipation the practice of the Graeculus esuriens gibbetted by Juvenal, Sat. iii. 76—

"Grammaticus rhetor geometres pictor aliquet
Augur schoenobates medicus magus omnia novit
Graeculus esuriens," etc.

And again vv. 93 et seqq., and "Natio comoeda est," v. 100.

ε. τολλοῦ καὶ δεήσομεν. Scil., ἐντρέπειν μμεώθαι.

θολάς...θολοὺς. Here again Plato coincides with Aristoph. (Cp. Ar. Ran. opening lines), and especially with Aristophanes' strictures on Euripides. Plato as little considers the slave a man and brother as Aristotle.

396a. μανωμάνας. Like the Ajax of Sophocles, or the Hercules Furens or Orestes of Euripides.

σκαλαντας τριήμες. 'Rowing triremes.'

κελευνας. 'Acting as κελευταί or boatswains, and chanting the strain to which the rowers keep time. τοῦτος, for them.'

D. ἔλαττῳ δὲ καὶ ἠμμον. 'In fewer cases, and to a less extent.' V. Shilleto, ad Dem. de Fals. Leg. § 200. He compares τολύ πλεῖον καὶ μᾶλλον, 417b infra.

ζαν δὲ γίγνεται κατὰ τινα ἑαυτοῦ ἄνδρον. 'But when he meets with a character unworthy of himself.'

δυσχεραίνων αὐτὸν ἐκμάττειν, etc. 'Grudging to mould and adapt himself to the types of the baser, despising them as he does in his mind, except it may be for the sake of amusement (or by way of a jest).'

E. καὶ τῆς ἀλλης δυνάσθε. 'Both of imitation and of unimitative narration, but there will be but a small proportion of imitation in a long discourse.'
397a. πάντα τε μάλλον μιμήσεται ἢ διηγήσεται. 'He will imitate rather than describe everything.' This statement is quite consistent with the end of the paragraph. 'And the style of such an one will consist altogether of imitation by voice or gesture, or will have a very small element of narration.' But the words as they stand are not the words of the mss., but of Madvig. Par. A has διηγήσεται alone, and so all the mss. except Monac., which gives μιμήσεται alone. This is followed by Hermann. It is quite possible that μιμήσεται ἢ may have dropped out. The question is: Can anything be made of διηγήσεται alone? Hardly without inconsistency. Thus Jowett's rendering, which keeps to it, surely ends in an intolerable incongruity: "Another sort of character will narrate everything; . . . . his entire art will consist in voice and gesture, and there will be very little narration." διηγήσεται then alone can hardly stand. Madvig thinks μιμήσεται cannot either, on account of μάλλον. "Ferri nequit διηγήσεται, sed violenter mutatur in id quod requiritur μιμήσεται, nec ratio ullae apparat additi μάλλον." But we may say that μάλλον is justified by an ἢ διηγήσεται subauditum. 'He will rather adopt imitation (than narration).' Further, the whole passage is against διηγήσεται here. Plato has just said, the first man will have a style partaking of both, but in one proportion, much narration little imitation; he goes on to say the other is just the opposite, much imitation little narration. The ancients did not write self-contradictory nonsense, but neither did they always express their sense in the most full, logical, and grammatical manner. We may perhaps then read μιμήσεται, but Madvig's correction, which would account for the variants, seems better.

Sic μιμήσως φωναῖς. 'Imitatio per voces et gestus,' Stallb.

β. ἄλγου πρὸς τὴν αὐτὴν. 'It results to the man who speaks correctly to speak in almost the same style and in one harmony.'

398a. αὐτῶς τε καὶ τὰ ποιήματα. 'He and his poems.' Cr. 414d, καὶ αὐτὸλ καὶ τὰ δὴλα αὐτῶν.

βουλόμενος ἐπίδειξασθαι. 'Wishing to make a show.'

προσκυνοῦμεν δὲν αὐτῶν ὡς ἱερῶν, etc. 'We should fall down before him, do obeisance to him, as holy, and wonderful, and
delightful.’ Cp. Hdt. iii. 86, προσεκόνον [τὸν Δαρείον ὡς βασιλέα]. V. L. and S.

οὔδε θέμις ἐγγενέσθαι. ‘No, nor is it even right for him to be born among us.’ οὔδε is Bekker’s correction, Par. A having othe.

μύρον κατὰ τῆς κεφαλῆς καταχέαντες. ‘After pouring myrrh over his head and crowning him with a crown of wool.’ ἐγχεῖν is legitimately used with the dative, = “pour in,” καταχέω, like most κατα-verbs, with genitive, = “pour over.” σφῶν μᾶλα πολλάκις ὑγρὸν ἔλαιον χαλτάνω || κατέχευε. I. xxiii. 281. Ruth. N.P. p. 67. There are two curious misconceptions of old standing about this passage. (1.) That this anointing is a mark of contempt. (2.) That the poet thus summarily dismissed is Homer. That the anointing is really a mark of respect is stated by the Schol., μύρον καταχέαν τῶν ἐν τοῖς ἀγωνίασι λεοφίς ἀγαλμάτων θέμις ἑω, ἐριῳ τε στέφειν αὐτὰ, καὶ τούτο κατὰ τινα λειτουρκίων νῦμον, ὡς ὁ μέγας Πρόκλος φησίν, and confirmed by the evidence of such passages as Cicero, act ii. in Verr. iv. 35, 77, describing how the Segestan women when the statue of Diana was being carried out of their city, “un-xisse unguentis, complesse coronis et floribus, ture odoribusque incensio usque ad agri fines prosecutas esse.” The mistake, however, is an old one, having authority as early and respectable as that of Dionysius of Halicarnassus, Ep. de Plat. t. vi. p. 756, διὰ τῆς πρὸς Ὠμηρον ὕλοτουπιάς, ὡς ἐκ τῆς κατασκευα-ζομένης ὑπ’ αὐτοῦ πολιτείας ἐκβάλλει, στέφανος καὶ μύρον χρίσα. Stallb. adds a number of names of interpreters who have understood it in this way—Josephus, Minucius Felix, Maximus Tyrius, Theodoret, Aristides, and Dio Chrysostomus. The last two add a curious touch. They say that Plato here treats Homer as the women used to treat swallows. Aristid. Orat. Plat iii. t. ii. p. 326, Ὠμηρον μύρον χρίσας ἐκπέμπει, χελίδων τιμήν καταβείς. Dio Chrys. T. ii. p. 276, καὶ κελεύει μᾶλα εἰρωνικῶς στέφανον αὐτῶν ἑρίῳ καὶ μύρῳ καταχέανται ἀφετείναι παρ’ ἄλλους. τούτο δὲ αἱ γυναῖκες ἐπὶ τῶν χελίδων ποιοῦσι.

αὐτοὶ δὲ ἦν χρόμεθα. The ἦν dropped with ἀποτέμωμεν is repeated here. In this passage we have “ἦν used with two coordinate optatives, understood with a third, and repeated again with a fourth to avoid confusion with a dependent optative”—Goodwin, M. T. § 42. 4.

b. ἀφελλας ἑνεκα. “For our soul’s health”—J.; “for the
sake of our real good."—D. and V. The expression seems a little odd, though not unlike οι δε άπηνας ήκαλάρισαν, p. 380b. Is it possible we ought to change one letter and read ἄφελειας or ἄφελειάς? One ms., Ven. C, gives this reading. The word ἄφελεια is a very rare one, but ἄφελης is fairly common.

δε μμείται. "Qui nobis imitaretur." The optative follows after the optative of ἄαρ χρήμεθα. See Goodwin, M. T. § 65. i. 3 (b), who thinks it here expresses a purpose. It might be merely attracted, and = δε μμείται, but the opt. seems wanted by the sense.

C. φίδης καὶ μεθών. 'Melody and songs.'

κινδυνεύει δικτός τῶν πάντων εἶναι. "I fancy I'm not included in the term 'everyone.'"

D. λόγου τε καὶ ἁρμονίας καὶ μυθοῦ. 'The words, the tune, and the time.

ἁρμονίαν καὶ μυθοῦν. These two are distinguished in a passage quoted by Stallb. from the Laws, ii. p. 665a, τῇ δὲ τῇ κινήσεως ἡταίρης μυθοῦ δόσα: τῇ δ' αὖ τῇ φωνῆς τοῦ τε ἐξές ἁμα καὶ βαρέως συγκεραυνυμένων ἁρμονία δόσα προσαγορεύοντο.

ἁρμονία, then, which is naturally a general word, was used by the ancients to express rather the harmony or pleasing effect of a succession of simple notes, the modern *melody*, than the simultaneous combined sounding of two or more notes or chords, the modern *harmony*. But ἁρμονία has also another meaning, namely that of a "mode" or key, the Latin *modus*, the later technical Greek term being τῶν (lit. pitch). Of these there were perhaps originally only three, the Dorian, Phrygian, and Lydian. Then four more were distinguished, making seven, Mixolydian, Lydian, Phrygian, Dorian, Hypolydian, Hypophrygian, Hypodorian. There are said to have been in all eleven. On these modes, and their educational value, see esp. Aristotle, Politics, viii. 5, to the end of the book. The whole is avowedly a commentary in extenso on the vague and apparently tentative hints given here by Plato, and is a good instance of Aristotle’s logical consecutive treatment. The whole subject of Greek music is an extremely dry and difficult one. The best popular introduction to it, especially in its connection with education, is the last chapter of Mahaffy's Rambles and Studies in Greece, p. 438 et seqq. Cp. the same writer’s Greek Education, ch. vi.
E. ἔθνικοι, συντονικάς, Ἰασώ, etc. These ad-
verbial forms were the technical terms employed by musicians.
συντονικάς, called also Ἱπερύδος (τῶν). The Mixolydian
“mode” is said by Aristoxenus, as quoted by Plutarch de
Mus. 1136π, to be passionate, παθητική, and suited to tragedy,
and invented by Sappho, from whom tragedy borrowed it. On
this mode see Mr. H. T. Wharton’s Sappho, Introd., p. 41, and
on whole subject, Iwan Müller, Handbuch der Klass. Alt. ii. 614.

Ἰασώ. Heraclides Ponticus, quoted by Athenæus, 624c,
says that we ought not to speak of the Phrygian or Lydian
harmonies, but ought to follow the great division of the
Greek race into Dorians, Aeolians, and Ionians, and call the
modes by these names. The Ionic character, he says,
differed at different times, and so too did the character of the
music. Thus he quotes Pratinas as speaking of τὰν ἄνευμένας
Ἰασώ μοῦσαν, and goes on to say ὅτα τῶν τῶν ἰθανών ἡθος ἑρυθρώ-
τερα καὶ πολύ παράλλαττον ὅτα τῆς ἀρμονίας ἡθος, but at one time
the Ionians were hard, austere, proud.

Ἀνασί. In the same passage Heraclides Ponticus goes on
to say that the Lydian and Phrygian modes must be con-
sidered to have been brought into Greece, from the barbarians,
by the Phrygians and Lydians who came into Peloponnesus
with Pelops. The Lydian mode was always considered soft
and voluptuous. It is the highest in pitch of the three old
modes. Its character is indicated in the well-known lines of
Milton, L’Allegro, 135—

“And ever against eating cares
Lap me in soft Lydian airs
Married to immortal verse;
Such as the melting soul may pierce
In notes with many a winding bout
Of linked sweetness long drawn out,” etc.

Cp. Macfarren’s Lectures on Harmony², pp. 15. 16. But
Aristotle in his critique on Plato here seems to imply that
the softness and high pitch of the Lydian mode really makes
it good for children, being suited to their age and voice, Ar.
Polt. viii. 7, sub fin.

χαλαρά. ‘Slack, relaxed,’ equivalent to the ἄνευκένας of
Aristotle, l. l.

399a. Δωρικ. The Dorian mode, or mood, the lowest of
the three old modes, had also a famous and well-defined charac-
ter, to which many celebrated passages testify. Ar. Pol. viii.
7. 8, Περὶ δὲ τῆς Δωριστῆς πάντες ὑμολογοῦσιν ὡς στασιμωτάτης
οὖσα καὶ μάλιστ' ἕθος ἐχοῦσα ἄνδρειον ... φανερὸν δὲ τὰ Δώρια
μὲλὴ πρέπει πανδεὺσθαι μᾶλλον τοὺς νεωτέρους. Plato, Laches,
188d, in a passage which should be read in extenso, calls
the Dorian the only truly Greek mode, ἀνεχνυστὰς Δωριστῆς, ἀλλ' ὁκ
λαστὶ, οἶκοι δὲ οὐδὲ φρυγιζεῖ οὐδὲ λυεῖτι, ἀλλ' ἐγερμαυν Ἐλληνικὴ
ἐστὶν ἀμφιλ. Milton, himself a musician, shows again his
knowledge of Greek music in a famous passage, Par. Lost,
i. 550—

"Anon they move
In perfect phalanx to the Dorian mood
Of flutes and soft recorders; such as raised
To highth of noblest temper heroes old
Arming to battle, and instead of rage
Deliberate valour breath'd firm and unmoved
With dread of death to flight or foul retreat," etc.

Φρυγιζεῖ. The middle mood, between the bass Dorian and
treble Lydian. Aristotle, Pol. viii. 7, tells a significant story
that a certain Philoxenos endeavoured to make a dithyramb
in the Dorian mode, but could not manage it, ἀλλ' ὕπε τῆς
φύσεως αὐτῆς ἐξήλειν εἰς τὴν φρυγίαν τῇ προτείκουσαν ἀμφιλ. τόλμην.
The Scholiast quotes Proclus as saying that the
Dorian harmony is suitable for education as being καταστη-
ματική, tranquil, sedate; the Phrygian for sacrifices and
orgies as being ἐκτατική, excited.

ἀποτυχόντος. 'Failing of success.'

Β. ἐπέχουσα. There is a change of construction. The
accusative takes the place of the genitive. There is further
a question as to the reading. Par. A and the best mss. all
have ἐπέχουσα, which the Zürich edd. follow. We do not
find the phrase ἐπέχουσα ἐαυτῶν. The question is as to ἐπέχουσα
used absolutely in the sense of ἐπέχουσα νοῦν. It is certainly
found absolutely in the sense of "to be intent upon," and if
we are to follow the best mss. it seems best to take ἐπέχουσα
absolute here, and ἐαυτῶν with μετατελείωσα. Cp. 411α,
ἐπέχουσα with note. Ven. Σ, however, has ὑπέχουσα, which
Stallb. adopts, the phrase ὑπέχουσα ἐαυτῶν being found in Xen.
Cyrr. vii. 5. 44. It may be noted that the difficulty as
between ὑπέχουσα and ἐπέχουσα is not confined to this passage,
but is fairly common. Cp. Dem. de Fals. Leg. § 57 (51) with
Shilleto's note. Callimach., Hymn. in Del. 51.
kal ἐκ τούτων τρέχοντα κατὰ νότον. Attention should be
called to Jowett's translation of the whole of this fine passage.
It is an admirable instance of the way in which he rises where
Plato rises, and keeps the spirit and the grand style of his
original. Beside the splendid passage in Paradise Lost already
referred to, we may quote the famous description in Thucydides,
v. 70, of the advance of the Spartans (to the Dorian
mood) as a fine historical commentary on this language of
Plato, καὶ μετὰ ταύτα ἡ ξύλικα ἡ ἐπὶ χωροῦντες, Δακεδαιμόνοι δὲ βραδεῖς καὶ ὑπὸ
αὐλητῶν πολλῶν νόμων ἐγκαθεστῶτων, οὐ τοῦθεν χάριν, ἀλλ' ἵνα
ὀμαλῶς μετὰ ρυθμὸν βαίνοντες προέλθουν καὶ μὴ διασπασθῇ
ἀυτοῖς ἡ τάξις, δὲπερ φιλεῖ τὰ μεγάλα στρατόπεδα ἐν ταῖς προσώποις
ποιεῖν. But N.B. the Lacedaemonians did not exclude the
flute. Cp. also a very interesting description in Xen. Anab.
vi. 1. 5–13.

c. τριγάνων καὶ πηκτίδων, κ.τ.λ. 'Triangular harps and
dulcimers.' Our triangle is of course quite a different instru-
ment. The τριγάνων here meant is a triangular instrument
with strings naturally of unequal length. For its use as a
voluptuous instrument cp. Eupolis' Frag. of Baptae, 1, δὲ
καλῶς μὲν τυμπάνιζες καὶ διαφάλλει τριγάνων, κ.τ.λ. Cp. Plato,
Com. Lacones, i. 13, κάλλην τρίγανων εἶδον ἔχουσαν, εἶτ' ἔθεν
πρὸς αὐτὸ μέλος Ἰωνίκος τι. The πηκτίς was a kind of harp
mostly used by the Lydians. The associations of the word
are best conveyed by the English dulcimer.

"It was an Abyssinian maid,
Upon a dulcimer she played
Singing of Mount Abora."

Cp. Ar. Pol. viii. 7, Ὄμολος δὲ καὶ πολλὰ τῶν ὀργάνων τῶν ἄρχαιων
οἴων πηκτίδες καὶ βάρβητοι καὶ τὰ πρὸς ἡδονὴν συντείνοντα τοῖς
ἀκούοντι τῶν χρυμένων, ἐπτάγωνα καὶ τρίγανα καὶ σαμβύκα καὶ
πάντα τὰ δεόμενα χειρουργικῆς ἐπιστῆμας. Sappho is said
to have been the first of Greek poets to make use of the πηκτίς.
The locus classicus is Athenaeus xiv. 634 et seqq.

D. πολυχορδότατον, "has most notes of all." This word
has been condemned on quite insufficient grounds. It was sup-
posed that the epithet "many-stringed" could not be applied
to the flute. But the word is found in the secondary and
derived sense of many-toned, e.g., Eur. Med. 196, πολυχορδοῖς
φίλαι. Its correctness here is undoubted, for the passage is
quoted by Pollux. On. iv. 67, Πλάτων δὲ καὶ πολύχορδον ἔρηκε
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τὸν αὐλῶν. It is used too exactly in the same way by Simonides, Fr. 46, ὁ καλλιβδας πολύχροδος αὐλὸς. Cp. Ar. Av. 682.

σφριγ. A Pandean pipe.

καὶ Μαρσύας. The famous story of the contest of Marsyas and Apollo need not be repeated. It will be found in Apollodorus, Bibl. i. 4 § 2. Cp. Herod. vii. 26, Xen. Anab. i. 2. 8, as to the locale of the legend. But we may call attention to an exquisite modern rendering of this old story, the gem of gems in Mr. Lewis Morris' Epic of Hades, p. 81 et seqq.


σῳφρωνοῦντές γε ἡμεῖς. Cp. note on εὖ γε σῷ τοῦν, 351c.

βάσας would appear to be a somewhat general word, somewhat like our "beat" or "movement." Hesych. gives as equivalents, ὁ ρυθμός (from which of course it is slightly distinguished here), τορεία, ὀδός. As its etymology implies βάσις originally belongs to dance music. Cp. Ar. Thesm. 968, πρῶτον εὐκύκλου χορειάς εὐφυά στήσαι βάσιν. The fact is Plato probably intentionally uses his terms in a shifting general untechnical way here, thus the μέλος here is said to be made to follow the λόγος, whereas above, 398δ, the μέλος is the whole thing, including λόγος, ἀρμονία, καὶ ρυθμός. Here ἀρμονία is expressed by μέλος, what we may call in equally general language the "tune"; ρυθμός, by ρόδα, the time. "Time and tune must be adapted to words, not words to time and tune." Cp. Laws, ii. p. 669, a remarkable passage, where it should be noted that Plato disapproves of music without words, condemning by anticipation half of modern music. On all these words see Cope, Introd. to Arist. Rhet. p. 379 et seqq.

400α. τρίττ' ἄρτ repealed, these are the three ratios indicated below, viz., (α) 1:1, that of the spondee, — —, or dactyl, — —; (β) 2:1, that of the Iambic, — —, or Trochee, — —; (γ) 3:2, that of the Paean, — — — — —. These correspond respectively to unison, the octave, the fifth.

τάτταρα, i.e., the notes of the tetrachord.

Διμώνων. We do not know much about Damon, but what we do know is worth recording. He was a well-known and influential teacher of music at Athens. The pupil of Lamprus
the teacher of Sophocles, Damon himself taught Pericles, ostensibly music, but in reality politics quite as much. And indeed so great was his influence supposed to be that, like Pericles' other friend and teacher, Anaxagoras, he ultimately had to leave Athens. Cp. Plut. *Aristides* i., also Plut. *Alcibiades* i. 118c. According to Diog. Laert. quoting Alexander in *successionibus*, Socrates was a pupil of Damon until this banishment. He is made to call Damon ἐταῖος, Plut. *Laches*, 197d, and to speak of him as a source of wisdom and a friend of the sophist Prodicus. And in the same dialogue the general Nicias is made to say that Socrates had introduced to him as a teacher for his own son διδάσκαλον μουσικῆς, Δάμων, ἀνδρὸν χαριστατον οὐ μόνον τὴν μουσικὴν ἀλλὰ καὶ τὰλλα, ὅποσα βοῦλει, ἄξιον συνιδιατρίβειν τηλικοῦτος νεανίσκους, *Lach.* 180b. Cp. also the notice of him *infra*, bk. iv. 424c.

B. ὁμια δὲ μὲ ἄνδρον τόν σαφοῦς, ἐτς. It should be noted that Plato dramatically hints that he does not intend to be very clear or precise, which may account for the well-known obscurity of the passage which follows, over which he has thrown an artistic air of confusion. The best key to the passage is that supplied by a comparison of Aristotle, *Rhetoric* i. viii. 4, which is so important that we quote it *in extenso*. Τῶν δὲ ῥυμῶν, ὁ μὲν ἤρφος, σεμνὸς καὶ οὐ λεκτικός, καὶ ἁμοιώματα δεόμενος ὁ δὲ λαμβός, αὐτὴ ἐστὶν ἡ λέξις ἡ τῶν στολῶν. διὸ μᾶλλον πάντων τῶν μετρών λαμβανένο τὸ λέγοντες. θεῖ δὲ σεμνότητα γενέσθαι καὶ ἐκοτήσαι. ὁ δὲ τροχαῖος, κορδακικῶτερος δηλοῦ τὰ τετράμετρα. ἐστὶ γὰρ τροχεῖον ῥυμός, τὰ τετράμετρα. Λείπεται δὲ παιάν, ὡς ἑξάρων μὲν ἀπὸ Θρασυμάχου ἀξέμενον οὕτω εἰδον δὲ λέγειν, τίς ἢν. Ἡστι δὲ τρίτος ὁ παιὰν, καὶ εὐμενεῖς τῶν ἐιρμένων τριὰ γάρ πρὸς δίοι ἔστιν. Ἐκείνως δὲ οὖ μὲν, ἐν πρὸς ἐν. ἀδιόν τὸ ἐν, ἀδιον ἐν. Ἡστι δὲ τῶν λόγων τούτων ὁ ἡμιλίος. οὔτως δὲ ἐστὶν ὁ παιάν. It will be noticed that Aristotle mentions four names of Rhythms—(1.) ἤρφος, (2.) λαμβός, (3.) τροχαῖος, (4.) δὲ παιὰ also called ἡμιλίος. He further gives the several ratios as we indicated above. Heroic 1:1, Iambic or Trochaic 2:1, Paean or Hemihemistichos 3:2. Plato also indicates (1.) Three ἐθη, i.e., these three ratios, and then goes on to give five names, viz. (1.) ἐνθηλῖον, (2.) ἰδετυλίον, (3.) ἤρφος, (4.) λαμβόν, (5.) τροχαῖον, but if we note that 2 and 3 are really one (i.e., the heroic hexameter with dactylics or spondees), and that the ἐνθηλῖον is another name for the παιὰ, we see that we have exactly the same division.
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ἐνόπλιον. Cp. Xen. An. vi. 1, 11, i. supra i., ἦςαν ἐν ὑμῖν πρὸς τὸν ἐνόπλιον ὑμίν ἀλοιφεῖν καὶ ἐπαίδευσιν καὶ ὑρχήσασιν ὑπερ ἐν τῶι πρὸς τὸις θεοῖς προσώποις. It was a name commonly used, as is shown by Aristoph. Nub. 650,

ἐπαίδευσιν ἡμῶν ἔστι τῶν ὑμίν
καὶ ἐνόπλιον, χύτροις αὖ καὶ πάντες ἀνταλλαγμένοι.

ξύνθειρον. What the compound martial or paean rhythm is, we do not exactly know. The Scholiast here says, δὲ ἐνόπλιος σύνθετος ἔστω ἐξ ἱμαῖρον ἐπὶ δακτύλου καὶ τῆς παραμβίδος ('It consists of an iambic...a dactyl, and the pyrrhic'), and the Scholiast on Aristoph. Nub. 651, gives much the same formation, δὲ ἐνόπλιος καὶ προσοδιακός λεγόμενος ἵπτο τινος συνεχείας ἐκ στορεύσεως καὶ πυρραχίου καὶ τροχαίου καὶ ιμᾶσι, of a spondee, a pyrrhic, a trochee, and an iambic, and goes on to say it coincides with an anaepastic tripod, or with two bases—the Ionic and choriambic. Now, if we take the ἐνόπλιον according to this description, and resolve it to terms of one short syllable, we shall find this to be the case, twelve short syllables being the equivalent alike of the enoplos, the anaepastic tripod, and these two bases, thus—

A.  —  —  —  —  —  —  —  —  —  —  —  —  —  —
B.  —  —  —  —  —  —  —  —  —  —  —  —  —  —
C.  —  —  —  —  —  —  —  —  —  —  —  —  —  —

The Scholiast on Plato here then probably ought to coincide with that on Aristophanes. Further, τῆς παραμβίδος here must mean the same as τοῦ παράμβου, the pyrrhic foot.

ἀπολογία καὶ κάτω τιθέντος. 'Making it equal up and down.' What is made equal, and how? The explanations given are:
1. 'Showing that the rise and fall of the verse balance one another by resolving them into short and long syllables'—D. V.
2. 'Arranging so that the rise and fall of the feet were equal (as in dactylic and anaepastic rhythms)'—J., prob. rightly.

εἰς βραχύ καὶ μακρόν γιγάμανον...μήκη δὲ καὶ βραχύτητας προσάειται. And he attached to them lengths and shortnesses. Does this mean, he literally added on anything or merely assigned the qualities or marks of length and shortness? The sense of βραχύτητα, Ar. Poet. xx. 4, would seem to be that of

* The ἐνόπλιον was called also προσοδιακός.
shortness, syllabic shortness, so that probably we should render loosely, 'he called them long or short.'

ε. εὐλογία ἀρα καὶ εὐφροσύνη καὶ εὐχρηστία καὶ εὐρυθυμία εὑρεθήκει ἀκολουθεῖ. These delicately graded compounds to which we have the antithesis below, ἀρχηγοσύνη καὶ ἀρρυθμία καὶ ἀναρμοστία κακολογίας καὶ κακοηθείας ἀδελφά, afford an excellent instance of the resource and flexibility of Greek, as well as of the fondness of Plato for alliterative and assonant epanadiplosis.

εὐθεῖας. See note on i. 348D.

τὴν ἄνω σὲ σὰ ν ὑποκορίζομενοι καλοῦμεν ὡς εὐθεῖαν. 'Which, being really folly, we call by a mild name simplicity.'

'The simplicity which is a euphemism for folly.' Ὅν ὑποκορίζομενοι see note on v. 474ε.

αἱ μελλοντὶ τὸ αὐτῶν πράττειν. 'If they are to do their work in life.' τὸ αὐτῶν πράττειν is, in Plato's eyes, the whole duty of the citizen; and this moral division of labour is the principle upon which his ideal state is based.

401b. τὴν τοῦ ἀγαθοῦ ἑκόνα ὧνου ἐμποιεῖν. 'To impress upon their poems the image of the noble character.' The slight alteration in the usual order seems to give a subtle additional emphasis.

ἡ μὴ παρ' ἡμῖν ποιεῖν. 'Or not be poets of ours.'

ἐν κακῇ βοσάνῃ, etc. The whole of this exquisite passage, the central passage of Plato's educational system, is in his most characteristic style. We may notice the repetition of τολλά ἀπὸ τολλών, the assonance of δρεπτίμενοι τε καὶ νεμόμενοι, the repetition of ἀπὸ—ἀπὸ παντὸς ὄποθεν...ἀπὸ τῶν καλῶν, of πρὸς—πρὸς δυνὴν ἢ πρὸς ἀκοήν...προσβάλη, as some of the more tangible and separable devices of style. The order and construction of the whole passage is most noteworthy, and may be compared with that of such striking passages as 399α and 391αβ.

δ. φέροντα τὴν εὐχρηστίαν. 'They bringing grace,' i.e., δὲ τε ῥυθμὸς καὶ ἀρμονία.

ε. καὶ ὀρθῶς δὴ καλῶν καὶ δυσχεραίνων τὰ μὲν καλὰ ἔτηνοι. And accepting or rejecting, as he ought, will praise what is good, and receive it into his soul and feed upon it. The Zürich edd. here adopt a correction of Vermehren, the
order of the words in Par. A being ὁδής ἡ διώγκησις τὰ μὲν καλὰ ἑπανωτὲς καὶ χαίρων καὶ κατὰ δεχόμενος. Stalb. omits καὶ before χαίρων.

402a. λόγον ... λαβεῖν. "To know the reason why."—J. The converse of λόγον διδόναι, or παρασχεῖν. Cp. i. 344d.

d. κάλλιστον θέαμα. With this beautiful sentiment (sententia plane divina, Stb.) cp. Timaeus, 87d. It is one of the central sayings of Plato's philosophy. Stalb. adds a number of other references.

403b. προσοτιστέον...ἀπτῇ ἡ ἐπονή. For this use of the verbal, neither in agreement with nor governing the noun, cp. v. 460b.

c. Greek Gymnastics.—See Introduction, B. Plato's Education, with reference to Mahaffy, etc.

e. δοκεῖ τοῦς τόπους. 'We shall only (lit., just so much as) sketch the general types.'

ἄθληταὶ μὲν γὰρ οἱ ἄθληται τοῦ μεγίστου ἄγνως. 'For these people are to be athletes in the most important of contests, i.e., the defence of their country.' The ordinary athletic training of Greece had no special reference to military exercise; indeed, it is often stated to be opposed to, and to unfit the athletes for, what Plato calls here the "first of competitions." While then Aristophanes tells us that it was in the playing fields of the Academy that Marathon was won, Euripides, in the famous fragment of the Autolycus (281 Dind.), represents the athlete as worse than useless for his country's defence. The whole fragment should be read as a comment on the present passage. How far Euripides is giving a genuine and not merely a dramatic opinion may be doubtful. He had himself received the athletic training when young, and perhaps been disgusted by it. Eur. Vit. Anonym. But much the same condemnation is pronounced seriously by Aristotle, Pol. viii. 4. 1. 2. Engelm. compares Plutarch, Philopoemen, c. 3, a passage much to the point—στρατηγῶν... τὰς ἄθλησις ἐξεβάλει, ὡς τὰ χρησμώτατα τῶν σωμάτων εἰς τοὺς ἀναγκαίους ἀγώνες ἀχρηστὰ ποιοῦσαν. On the whole subject, see Krause, Gymnastik, 654.

ἡ τῶν τῶν ἀθητῶν ἔσις. 'The habit of our present professional athletes.'
404a. σφαλαρά πρὸς ἰγκαν. The expression as well as the idea is from Hippocrates’ ἐν τοῖς γυμναστικοῖς αἱ ἐπ’ ἀκρόν εὐέξιοι σφαλαρά.

κομψότερα...ἀσκήσεως. ‘A finer regimen.’ Athenaeus, 10. 413, quotes a number of instances of this gross voracity of athletes. Eur. Ant. quoted supra implies same charge.

b. ἀκροσφαλῆς...πρὸς ἰγκαν. ‘In a precarious state as regards health.’ ἀκροσφαλῆς, lit. in a state of unstable equilibrium, on the point of falling. Philop. ap. Plutarch, cap. 3, l.l., uses exactly the same expression, perhaps borrowed from here. ἀκροφαληστὸν τὴν ἐξι...ἀκροσφαλῆ πρὸς μεταβολῆν.

c. ἰκθύων ἑπτά. The remark is as old as Plutarch (De Is. et Oiôr. vii. 353D) that the Homeric heroes, so far from considering fish a delicacy, never ate it when they could help. ὅ δ’ ἐμφανῆς καὶ πρόχειρος (ἀλόγος) οὐκ ἀναγκαῖον οὐδ’ ἀπερελγον ὅφων ἀποφαίνων τὸν ἰκθύν, ὁμιρωμένη, μήτε Φαίακας τοὺς ἀβροβιοὺς μήτε τοὺς Ἰδανικοὺς ἀνθρώπους νησίωτας ἱχθύον χρονομένου ποιοῦντι μήτε τοὺς Ὀδυσσέως ἐταίρους ἐν πλω τοιοῦτοι καὶ ἐν θαλάσση, πρὶν εἰς ἐσχάτην ἐλθέω ἀπορίαν. Quoted by Engel., who adds that in similar cases such as Il. v. 487, xvi. 406, fish appears to have been an article of food, but among the poor. We might, however, point to such a passage as that quoted, θάλασσα δὲ παρέχει ἰχθῦς, 363C.

ἐν Ἑλλησπόντῳ. ‘Eum Homerus vocat ἰκθύωντα, Il. ix. 360. Stallb.” But Stallb. does not add, as he might, that ἰκθύωντα in Homer seems to mean ‘monster-teeming,’ rather than ‘abounding in fish to eat,’ thus confirming the view of fish indicated above. Cobet, Var. Inot. p. 528, would excise, as otiose, and because ἐν πρὸ ἑπὶ visum movet.” But the words explain ἐπὶ ταλάσση, and Ἑλλησπόντῳ is here used of the country.” Cp. Thuc. 2. 9.

d. Συρακοσίας τράπεζαν, Σικελικὴν ποικιλάν ὄψιν. The Sicilians and among them the Syracusans especially were notorious for their good living. Athen. xii. p. 527, διαβόητοι δ’ εἰς περὶ τρυφήν Σικελιῶται τε καὶ Συρακοσίους, ὡς καὶ Ἀρακοφάνης φηοῦν ἐν Δαισαλείναις, ἀλλ’ οὐ γὰρ ἐμαθε ταύτ’ ἐμοῦ πέμποντος, ἀλλὰ μάλλον “πίενε, ἐξευρ’ ἄδειν κακῶς Συρακοσίαν τράπεζαν” Συμφάνατα τ’ εὐοχίας καὶ Χίον ἐκ Δακαίων. And the phrase Συρακοσία τράπεζα, Σικελική τράπεζα became proverbial, and is used in Patristic writings as a synonym for luxury. In the famous seventh epistle, 326b, Plato says, or is made to say, that his actual experience of the Italian
and Sicilian table did not please him. The passage in Horace is well known, **Od. iii. 1. 1,**

"Non Siculae dapes
Dulcem elaborabunt saporem,
Non avium citharaeque cantus
Somnum reducent."

Cp. *Gorgias*, p. 518B.

Κορινθίαν κόρην. Memorat ῥας ἐταῖρας ρας Κορινθίας, Stallb. For these Corinth was only too well known, whence the proverb, οὗ παντὸς ἄνδρος ἐσ Κορινθων έσθ' ὁ πλοῦς. Cp. Becker, *Charicles.* Some of the mss. omit the word κόρην, and some edd. wish to follow them. Stallb., who is quite right, is pleased to be witty on the subject. "Ceterum κόρη ne exsulare jubeamus, ipsa verborum elegantia prohibet. Verecundius enim ac suavius dictum, quam si κόρη abesset. Innocentem puellam eicere ex Platonis republica voluerunt triumviri praestantissimi, Buttmannus, Morgensternius et nuperrime Astius."

'Ἀττικῶν πεμμάτων εὔπαθεις. The Attic pastry was celebrated for its excellence, which it is said to have owed to the excellence of the well-known Attic honey. Cp. Athen. iii. p. 101E,

διὰ πλακοῦντα
ἀινεί 'Ἀθηναίων γεγενημένων. ei δὲ μη ἂν που
ἀυτῶν ἔχει ἑτέρωθε, μελι γεγενημένον ἀπελθῶν
'Ἀττικῶν, ὥς τοῦτ' ἐστιν δ' ποιεὶ κεῖνον ἱβραθή.

Hence the Athenian bakers were famous, e.g., Thearion in the *Gorgias*, 518B.

ε. ἐκεῖ μὴν. 'In the region of music.'

405A. λατρεία. 'Doctor's shops.' The *latroëi* of Greece, like all but a few consulting physicians in England not so many years ago, were chemists as well as doctors, and made up and dispensed their own prescriptions. See Engelm. An *latroëion* was at once a bathing establishment, an apothecary's shop, and a surgery.

Σικανικὴ τε καὶ λατρική. 'Law and medicine.' Cobet *Mnemos, N. S. ii.* p. 280, would read δικαστική. "Non enim causidicorum artes, sed iudicem et iudicandi artem dicit in honore haberi."

ἄρα μή. 'Can you possibly?' Cp. μῶν μή, 351E.
ἀκρων. Vide note on bk. ii. p. 360e.

ἐν ἀλεθῷ σχήματι. 'Those who profess to have been brought up in a liberal behaviour.'

β. καὶ ἀπορίᾳ σκέψεως. 'And that too from their want of a home supply.' On καὶ here, which causes difficulty to some edd., see Shilleto on Dem. de Fals. Leg. § 101.

φεύγων καὶ διώκων. 'Defending and prosecuting.' διώκων, exactly the Scotch "pursuing," which is of course simply the form through French of "prosecuting."

κ. ἀποστραφήναι λυγιζόμενος. 'To wriggle off by twisting and twining,' literally like a willow withy, λύγος, v. infra. Par. A alone here preserves λυγιζόμενος. The inferior mss. all have, with the change of one letter, λυγιζόμενος, by calculating. The reading of Par. A, however infinitely preferable on internal grounds, is fortunately doubly confirmed by (1) the scholia ad loc., λυγιζόμενος, στρεφόμενος, καμπτόμενος, ἀπὸ τῶν λύγων, λύγος δὲ ἐστὶ φυτὸν ιμαντάδες; (2) Suidas (T. ii. p. 465) and Photius (p. 200). The reading λυγιζόμενος, which in itself might pass muster, affords an excellent instance of the way in which mss. get corrupted by the substitution of an easier for a more unusual word, while we have indirect testimony to the value of scholia and grammarians in settling a reading. Cp. note on παιώνα, p. 383b. For the phrases στρεφός, λυγίζεσθαι, cp. Ar. Ran. 775,

οἱ δ’ ἀκρωμένοι
τῶν ἀντιλογίων καὶ λυγισμῶν καὶ στροφῶν
ὑπερῆμανθαν, κάνομεν σοφώτατον.

νοστάξοντος δικαστοῦ. 'A nodding (i.e., drowsy, unobservant) judge.' Eng. quotes a passage in Ar. Vesp., 816, where Bdelycleon offers his father a cock to act as an alarum, and wake him up on the dicast’s bench during a tedious speech.

ἳπα γ’ ἵνα καθεύδῃς ἀπολογομένου τινός,
ἀδών ἄνωθεν ἔξεγελη σ’ οὔτωι.

ἐπετειλὼν νοσημάτων. 'Annual' or rather 'seasonable diseases,' diseases belonging to the time of the year.

δ. βευμάτων καὶ πνευμάτων. 'Flowings and blowings.' The assonance is intentional, being a piece of Plato’s ornate style (here used ironically), of which the whole passage from ἥ δέκει σου down is an excellent example. N.B.—Platonic
repetition and redundance in τάσας μὲν στροφάς στρέφεσθαι τάσας δὲ διεξοδοὺς διεξελθὼν ἀποστραφὴναι λνγιζόμενος.

τοὺς κομψοὺς Ἀσκελείπιδος. ‘The ingenious sons of Asclepius.’ κομψός is hard to render exactly, conveying as it does the sense of both subtle and witty. “The sons of A. with their nice wit.”

κ. οἱ νεκτ Τρολῇ Εὔρυπόλῃ, etc. The sons of Asclepius are Podalirius and Machaon. They are mentioned first in the catalogue of ships, II. ii. 732, as skilled in physic. In the eleventh Iliad Machaon himself is first wounded in the shoulder by an arrow shot by Paris, v. 507, and Eurypylus a little later on is struck in like manner in the thigh, v. 553. Machaon immediately on being hit is conveyed by Nestor to his own tent, where the old hero makes him as comfortable as possible, v. 618 seqq., and Hecamede his handmaid produces refreshments of a miscellaneous and, as Plato would say, inflammatory kind. While Machaon is enjoying this sedative, Patroclus who has been sent by Achilles comes in to know who it is that is hurt. Nestor detains him through a speech of 150 lines, but at last he is able to get away, and on his return journey meets Eurypylus limping home with the barb in his thigh, 809. At his request, Machaon being hors de combat and Podalirius fighting, Patroclus himself turns doctor, and not being an Asclepiad does not venture on an internal application of warm stimulant, but cuts out the barb, washes the wound with warm water, and then puts into it a bitter root, which acts as an anodyne, v. 844. Plato has thus confused two stories; the administering of the Pramnian wine by Hecamede, τῇ δούσῃ πείν, to Machaon, and the doctoring of Eurypylus by Patroclus. Nor can the confusion be removed or explained away. Ast. himself turns Asclepiad and excises the words οὐδὲ Πατρόκλῳ ἐπετίμησεν. But Plato has repeated the name Eurypylus below, p. 408a. There can be no doubt then that Plato, as he often misquotes the language of Homer, has here misquoted the story, and the fact must be a warning to those who would correct such quotations as that in 389ε. Curiously enough in another dialogue Plato tells the story as it is in Homer, Ion. p. 538b.

οἶνος Πράμνας. This wine is mentioned once in Iliad xi. 639, l.c., and once in the Odyssey x. 235, both times in the same connection as being used to make a posset along with meal and honey (a sort of Athol brose?). It was a red wine, very
bitter and astringent, which gave it its medicinal value. It came from the slopes of Mount Pramne in the Aegean island of Icaros or Icaria, the modern Nikaria. The locus classicus for the subject is Athenaeus i. 30c.

406A. τῇ δούσῃ πιαίν, i.e., Hecamede. The order of words presents a Platonic perplexity. If we mentally transpose ὁβ ἐμέψαντο τῇ δούσῃ πιαίν, and put them before Ἐυρυπέλφ, all is clear. "Did not blame the maid who gave to drink to Eury- pylus a lot of meal sprinkled and cheese grated upon Pramnian wine."

τῇ παιδαγωγικῇ τῶν νοσημάτων. ‘This tutelage of infant diseases.’ ‘This system which may be said to educate disease.’—J.

Ἡρόδικος. There were two physicians of this name, who, even in antiquity, were confused (V. Galen. Comment. ad Hippocr.)—Herodicus, brother of Gorgias, and like him from Leontini and Herodicus the Selymbrian. As the Scholastic states, the latter is here meant. Ἡρόδικος τὸν Σηλυμπριανὸν φήσω λατρήν. οὗτος ὃν παρ’ ὁ Κώσοι φοιτήσας Ἰπποκράτης κάτω έαυτοῦ βαλεῖν διὰ 
éπι τῇ λατρείᾳ τῶν πάντως ἀπέλεισεν. He is also mentioned in Plato’s Protag. 316D, as a sophist οὐδενός ἢττων, and is doubtless the Herodicus of the Phaedrus, p. 227D, where see scholia. Hippocrates, Epidem. vi. 3, says that he used to torture to death patients suffering from fever by a regimen of violent exercise and Turkish baths, producing sweating: but Hippocrates, it must be remembered, was a rival artist. For the rest the statement may be held to bear out what Plato says here, that Herodicus was notable for having combined gymnastic with physic. The statement is repeated by Plutarch, de ser. mun. vind. ix. 554, who states that the malady with which Herodicus himself struggled was φθος ἀνήκεστον τάθος.

ἐκ μαυσωλείων. ‘Fretted or wore away.’ διέφθειρεν ὡς ὅν, σημαίνει δὲ καὶ ἐκοφε, καὶ ἐλόπησεν, Schol. Timaeus, Lex. Plat. explains it as κατ’ ὀλγον ἀποτύπου καὶ ὅπερ της διαβελεπι. Ruhnken has a long comment showing that it means to tease, fret, away.

ταρακολουθῶν...τῶν σοσμάτων. Literally ‘keeping even pace with, “dogging” the disease.’ “Quom labantem valetudinem sustentare conaretur”—Stallb. But this can hardly be right. Purves, ‘humouring or accommodating himself to.’ But surely
the exact meaning is ‘following hard upon the heels of the disease’ (and at each new step it takes giving some new remedy). So Engel, “Während er der Krankheit in ihrem Verlauf folgte.” Cp. Demosth. 519, 12, where D. says of Meidias, παρηκολοθήσας παρ’ δλην τὴν λειτουργίαν ἐπηρεάζων ἐμοὶ συνεχώ. He dogged my steps, etc.

δυσθανατῶν. ‘Dying hard.’ Cp. Hdt. ix. 72. This seems the natural meaning. So Eng., “langsam daher sterben.” Stallb. is again wrong, “dum malam obit mortem.” δυσθάν-աτոς, as a medical term, has the same force.—Galén.

γῆρας...γῆρας. ‘Age, wage.’ There may be an intentional paronomasia here, though the similarity of words may also be purely accidental.

D. μικρῶν διαταγ. This is the reading of all the best mss. and is kept by Schneider and the Zurich edd. If we can understand and render ‘a nice regimen,’ i.e., a regimen entering into every little detail, we may keep it. But this interpretation wants support, and the occurrence of the well-known phrase κατὰ σμικρῶν down below, 407D, is hardly sufficient. The reading μικρῶν is only too obvious a correction. It is made by one ms. and adopted by Herm., Engel., D. and V., etc. As Stallb. says, ‘Quid μικρῶν διαταγ signifiares possit, id quidem me ignorare libere confiteor.’

πλίθα. Caps, literally, of felt. Invalids or weakly persons used to wear a small cap of wool or felt. Cp. Dem. de Fals. Leg., § 285, ἃν πλίθων λαβόν ἐτι τὴν κεφαλὴν περισσότερ ἐκ έμοι λάδορρ, and compare also story of Solon’s pretended madness, Plut. Solon, cap. 8, πλίθων περιθέμενοι.

ταχῦ ἀπε. ‘He’ll say in a minute.’ The aorist is gnomic.

407A. Φιλικόλαθον...ονκ ἄκούεις. ‘You don’t listen to Phocylides, when he tells us how one ought.’ So the majority of interpreters. Purves, however, following Schneider, ‘Did you never hear of Phocylides’ saying?’ which is neat but doubtful. Phocylides, the most gnomic of the Gnomic poets, the poets of Proverbal Philosophy, was of Milesian origin, and born, according to Suidas, b.c. 560. The ‘gnome’ alluded to here was

Δίκησαί μικὴν, ἀρετὴν δ’ ὅταν ᾧ βίος ἄσκειν.
‘Ensue a livelihood, and whensoe thou hast a living, practise virtue.’ Others read ὅταν ᾧ βίος ἄφη, then whensoe thou hast.
But there is not the emphasis upon ἡδη in any case, which Plato perhaps for his own purposes requires, when one has first got a living. Horace’s Ep. i. 1, 53, “O cives, cives, quae rerum pecunia primum est, Virtus post nummos.” This sentiment, however, that “the poor in a loom are bad,” and “tisn’t them as has munny that breaks into houses and steals,” was quite well known to the Greeks. E.g., Alcaeus, Frag. 50, Bergk,

οι γὰρ δὴντο· Ἀριστοδάμων φαίοι οὐκ ἄπαλµανον ἐν Σπάρτα λόγον εἶπον. χρήματι ἄνηρ, πενίχρος δ’ οὐδείς πέλετ’ έλος οὐδὲ τίµος.

The phrase, money makes the man, χρήματα χρήματι ἄνηρ, was universally proverbial, cp. Pind. Isth. ii. 11, but it may seem odd that it should have emanated from the city of Lycurgus.

μελετήσεσας τούτο. Scil., τὸ ἄρετρον ἀσκεῖν.

β. ἦν νοσοτροφία τεκτονική... ἐμπόδιον τῇ προσέξει τοῦ νοθ. ‘Or whether valetudinarianism is a hindrance to carpentry and the other arts, to the giving of the mind to them that is to say.’ Both datives after ἐμπόδιον; but the first also after τῇ προσέξει.

τὸ δὲ Φωκιλίδου παρακλησμα οὐδὲν ἐμπόδιον. ‘But it does not hinder the (following of) the maxim of Phocylides at all; i.e., hinder the pursuit of virtue.’ For, as Plato says, the maxim of Phocylides is roughly, “ensue virtue,” without quibbling whether we are to get a living first or not.

ἡ γε περατῆρ’ γυμναστικής ἡ περιττή... επιμέλεα. This excessive attention to the body, which goes beyond mere gymnastic (does do so, i.e., does hinder in this way) almost more than anything else.

ἐδραιοῦ... ἄρξας. The meaning more appropriate here is ‘fixed, stable,’ so L. and S. in which sense it is found in Tim. 64b. “Continuous,” Purves. But the other, and more natural meaning of the word, “sedentary,” cp. Xen. Lac. i. 3, οἱ πόλλοι τῶν τὰς τέχνας ἐχόντων ἔδραιοι εἰσιν, is possibly the right one here too. ἔδραιος, properly sitting; i.e., quiet, opposed to the unsettled and moveable character of service in the field and in war, E.

c. ὁ δὲ δὴ μέγιστον. This arrangement of the dialogue, giving the words from here down to σώματος to Socrates, is
undoubtedly the best and most natural, though some editors run on straight, beginning Socrates' speech at σχέδον γε τι, or at καὶ γὰρ; or else giving the whole speech to Glaucon, and cutting out ἐλξὸς γε, which this arrangement makes superfluous.

κεφαλῆς ... διασάεις. "Racking" headaches. Galen and Stephanus, and most editors after them prefer, (though the choice may not appear great) διασάεις to διασάεσσα, "splitting" headaches, which all the mss. give. It is a question between following all the mss., or preferring the regular technical word. Schneider, with the mss., prefers to split rather than rack; but the textual difference is so infinitesimal that we should probably decide, on internal evidence, in favour of the word in itself more likely, διασάεις.

ἐν τῇ ταύτῃ ἀρετῇ ἀσκεῖται καὶ δοκιμάζεται. 'Wherever virtue is practised in this way, everywhere it is a hindrance.' So the best mss. Stallb., with inferior mss., ἐν τῇ αὐτῇ ἀρετῇ ἀσκεῖται καὶ δοκιμάζεται. Wherever this, i.e., νοσοροφία, valetudinarism is, it is always a hindrance to virtue being practised and esteemed.

νόσημα...ἀποκεκρυμένον. 'Some definite disease,' "morbum secretum vel separatum qui singularem aliquam corporis partem non totum corpus afficiat." See Stallb. The old interpretation is still the one which obtains, though this use of ἀποκεκρυμένον is scarcely sufficiently established. "Some local malady."—Purves. So Engel, "aber an einem örtlichen Uebel leidenden." "Bestimmte."—Schneid. "Specific."—D. & V. The difficulty of the expression has led to the obvious correction ἀποκεκρυμμένον, concealed, hidden; made as early as some of the inferior mss., and adopted by some scholars. However, a concealed malady is by no means what Plato is speaking of here; but such maladies as can be expelled or excised, by drugs or by the knife, as opposed to a general subtle lurking disease which pervades the whole constitution (τὰ ἐλξὸς διὰ ταυτὸς νέοσημία σώματα). A very ingenious suggestion has been made to me by my friend, Mr. T. Case, that νόσημα ἀποκεκρυμένον may mean a secreted disease, a disease formed by secretion. Both the verb and the substantive, ἀπόκρυσις, have this technical medical sense.

d. καταστίζα. 'Revealed.' (The special word used of in-
ventors of arts, cp. Ar. Ran., 1032. 'Orpheus μὲν γὰρ τελετὰς ἡμῶν κατέδειξεν.—Stallb.)

ἀπαντλοῦντα καὶ ἐπιχέοντα. 'By evacuation and infusion.'

Ε. ἐν τῇ καθεστηκυλίᾳ περιόδῳ ἦν. (1.) We are naturally inclined to render, 'To live in the established round'; and so L. & V., 'to live in his regular round of duties'; and Teuffel, "In seinem angewiesenen Kreise zu leben." The word περιόδος is used by Plato more than once in the sense of a cycle, or round of events, a cyclical order, and might easily be applied to the "trivial round." (2.) Engelmann, following Prantl, and quoting the expressions, καθεστηκυλίᾳ τροπῆ and φορά, Politicus, 270d, 271d, would understand in a larger sense, 'the established order of things, the world as it is now constituted,' which is possible, though not so natural. Stallbaum's Latin is prudently vague, "Constitutum a natura vitae cursum conficere," while Schneider renders, "To live in the appointed time," whatever that may mean; and Müller, "To complete the usual length of life," which is surely quite wrong.

οὗτε αὐτῷ οὔτε πόλει λυσιτέλη. Par. A has αὐτῷ; i.e., to the patient. If we keep this, we must understand λυσιτέλη as plural. Considering that such cures do not profit either the patient or the city. But it is, perhaps, more natural to take λυσιτέλη as singular, agreeing with τὸν μὴ δυνάμενον, and to read αὐτῷ. Considering such a man to be no use, either to himself or to the city.

Δῆλον, ἦν δὲ ἐγώ καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιοῦτος ἦν, ὅφει ὁρᾷς. The reading of our text is that of the best ms. Putting the stop thus at ἐγώ, and taking the words grammatically, we must render, "This is clear, said I. And because he was such a man, do you not see how his sons, too, at Troy were good at fighting?" But it is possible we have a piece of extreme Platonic laxity, and that we ought to understand the passage κατὰ σίνεσιν. The drift is clear, and we can easily so understand the passage,—although we can hardly call it a 'constructio κατὰ σίνεσιν,' for there is an entire want of construction. "It is clear (from looking at) his children, too, that he was such; for don't you see how at Troy, too, they were seen to be good at fighting." If we think this want of construction too harsh, even for Plato, the most ingenious correction, with the least change, is that of Madvig, adopted

R.
by Eng. ἰτο τοὐτοῖ. ἡ οὐχ ὅρας, 'it is clear that his sons, too, were of like metal.' The inferior codices eke out the passage by putting in δεκανόεων κα, a very clumsy interpolation. "Would show plainly." A very slight change would be to read, 'Εδήλου... ἡ οὐχ ὅρας κ.τ.λ.

οι πατέσε. The well-known Machaon and Podalirius.

408α. αἱ' ἐκμυθήσαντ' ἐπὶ τ' ἠπει φάρμακ' ἐπασσον. From Hom. ll. iv. 218. Plato has as usual slightly changed in quoting.

Εὐφυτόν. V. supra, 405e.

π. κυκεῶν. κυκεῶν, the regular name. The usual ingredients were cheese, meal, wine, especially Prameian, and sometimes honey. Compare ll. xi. 624, with Od. x. 234 and 290.


ἐπὶ τούτων. 'For such people.'

Μιδότω. The name of Midas, as that of Gyges and later of Croesus, was specially associated with the fabulous wealth of the "gorgeous East." As a matter of fact Midas was a common name among the Phrygian kings, and is to be found on Phrygian inscriptions. See Sayce on Herod. i. 14. For the riches of Midas cp. Tyrtaeus, xii. 5,

οδόν τί Θεώνοι φυνή χαριστερός εἶναι, πλουτοθῇ δὲ Μιδῶ καὶ Κινύρων μαλλίνιν,

quoted by Stallb. and others, and alluded to again by Plato, Laws, ii. 660ε.

κομψός is an epithet much affected by Plato, and, as the old grammarians remarked, in a somewhat special sense. Derived from κομέω, (1) its original meaning seems to be "spruce," well-dressed, Lat. complus; then (2) "elegant," gentlemanly, especially of a "fine" gentleman, e.g., Ar. Vesp. 1317, ἐπὶ τῷ κομψῷ καὶ κομψὸς εἶναι προστατεί; q.v.; then (3) naturally, superfine, supersubtle, e.g., Eur. Frag. 17,

μὴ μοι τά κομψά τοικία ἐγενολο ἄλλ' ὅν πάλιν δεῖ, μεγάλα βουλεύοντες εὖ.

(4) It is then used of things, fine or dainty, τὸ θῆλυ τοῦς πόδας ἐχει κομψότερος, Arist. Physiog. v. 5. As Aristotle saw it is exactly the word to describe Plato's delicacy of style, e.g., the famous critique, Ar. Pol. ii. 6, τὸ μὲν οὖν περιττὸν
έχουσι πάντες οι τοῦ Σωκράτους λόγοι, καὶ τὸ κομψὸν, καὶ τὸ καυστόμον καὶ τὸ ἕματην. Several idiomatic usages may be found in these books, e.g., 376α and 460α. Cp. also έπιγραφοι., 405δ, with note.

τραγῳδοποιοί. So Par. A. Some mss. and edd. prefer τραγῳδοποιοί. Such a reference in the tragedians as Plato has in his mind is Aesch. Αγ. 1022, where see the Scholiast, as also the Scholiast on Eur. Αλκ. 1.

Πυθαδρος, e.g., Pyth. iii. 54, ἐστατεύ καὶ κείον ἀγάνορ μαθεὶς χρυσὸς ἐν χερσὶ̄ φάνες ἄνδρ', ἐκ Θανάτου κομίσαι ἢ ηδή ἀλωκτά, with the Scholia.

c. θανάσιμον ἢ δικα. ‘Being now at the point of death.’ θανάσιμος means (1) deadly, i.e., lethal, cp. 406β; (2) subject to death; (3) dead. The second meaning suits best here obviously. Cp. Soph. Φιλ. ν. 819, ὅ γαία; δέξι θανάσιμον μ' ὅπως ἔχω.

κατὰ τὰ προειρήμανα, i.e., supra, ii. 377δ and 391δ.

ε. ἡ σὸν ἔχωρει κακὴν γενομένη. ‘For which it is not possible that it becoming base should, etc.’ N.B. change of case.

409α. ἀκέραιον. ‘Untainted,’ “integram” (ἀ, κερανυμμ).

εὔθες. ‘Simple.’ See note above on 348δ.


410α. αἰρήσαν. ‘Will win this, namely, the dispensing with medicine except in cases of necessity.’

c. καθίστασαν, ἵνα...θεραπεύοιτο. Reading thus the sequence of tenses is of course quite correct. Par. A, however, has καθίστασιν, after which we should naturally expect the subjunctive θεραπεύοντα. Ast. corrected into θεραπεύοντα in his second edition, but returned to the optative in the third. Schneider and Stallb. find an ingenious defence for the optative as following after the past idea in the mind. “They established long ago and now keep in force,” and this might stand. Cp. Goodwin, Μ. Τ. § 44. 2. 2b. Madvig’s “Et reet et θεραπεύοντα flagitant καθίστασαν” is then probably too strong.

d. μαλακότεροι ἢ ὅσ κάλλιον αὐταῖς. The second com-
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parative here has set commentators to work to connect it with the first. But as Madvig, *Gk. Syn. *93b, shows, the neuter of some common adjectives is used in the comparative to denote a reference to the opposite, βέλτιον, 'it is better,' *i.e., 'it is best.' So here, 'than as would be best for them, or good for them.'

κ. μάλλον ἀνεσέντος αὐτοῦ. 'And if it be indulged over much.'

tοῦ φύσεως. This is the reading of the first hand of the best ms., Par. A. The second hand gives φύση (the margin σε), some inferior mss. have φύσει. The true Attic form would appear to be in η. See Rutherford, N. P. 142, "A line of Aristoph. has preserved the original form, καὶ πρὸς γε τούσοις ἥκετον πρέβη δύο, Ar. Frag. 495, and stone records tell the same story." Meyer, Gr. § 381, says that ει for εε is the true dual. Cp. also Wecklein, *Oor. Ep. *14, and Meisterhans.

411a. οὐκοῦν ἦταν μὲν τις, etc. This charming passage, the beauty of which is admirably reproduced by Prof. Jowett, is a very characteristic example of Platonic style, and may be compared with such passages as 399β c or 401β c. N.B. especially the repetitions of words, καταινεῖν, καταχεῖν, διὰ τῶν ὀνων, διὰ χώνης, τήκει, ἐκτήξῃ, ἐκτέμη.

καταινεῖν καὶ καταχεῖν. 'To play and pour over his soul.' Cp. 561c, τότε μὲν μεθύων καὶ κατανόομενος.

χώνης. 'As through a funnel,' χοῦν (χέω), the Latin *infundibulum*, excellent specimens of which have been found at Pompeii. For the metaphor cp. Ar. *Theem.* 16, δίκνη δὲ χοῦν ἄτα διετηρήματο.

μυνρίζων. 'Warbling.' "Suida judicem ductum est a μυνδω, minuo, unde est minuta, s. exili voce cantillare, ut h. 1."—Stallb.

γεγανωμένος. 'Delighted.' "Verbum γανόω descendit a γάνος splendor et laetitia, ideoque significat laetitia perfusum quasi nitere, hilaritatem vultu habituque proder."

Stallb.

ήταν δ' ἐπέχουν μὴ ἄνυχ ἀλλὰ κηλῇ, etc. The general drift here is quite obvious, but when we look closely into the words, we find difficulties which curiously enough seem to have escaped commentators and translators hitherto. Reading ἐπέχον the nominative to ἄνυ, and κηλῇ must be oistros, but what is the object? The use of ἐπέχουν, absolutely, in the
sense of ἐπέχειν (τὸν νοῦν), is not common, but is sufficiently supported. Ar. Lys. 490, ὁ ταῖς ἀρχαῖς ἐπέχοντες. Cp. note on 399b. The Herodotean use in the sense of ‘to intend’ which commentators both here and above, 399b, adduce is not really parallel. Schneider would supply τὸν νοῦν or τὰ ἄτα with both ἐπέχειν and κηλή, and this is perhaps the best course. “But when the man does not cease to give his mind (or ears) to music, but charms them.” But surely this is very harsh. If we correct κηλή τὸ μετὰ τοῦτο into κηλήται μετὰ τοῦτο, or supposing the syllable ται to have been lost into κηλήται το, we get rid of the difficulty. In some ways a better plan would be to read ἐπέχοντα, making μουσικὴ the nominative, which gives at once a more usual sense to ἀνή, and makes the transitives, for such they must be, τὴνει καὶ λείβει more natural. ‘But when music does not release one who lends himself to her, but fascinates him, the next thing is that she melts and wastes him away, until she melts away, as it were, and cuts away the sinews out of his soul, and makes (of him) a soft warrior.’ ἐπέχοντα would then be exactly parallel to the ἐπέχοντα of 399b. Reading ἐπέχοντα we must further adopt the slight correction of Winckelmann, ποιήσασα for ποιήσας, ἐνμα. Morgenstern reads ἐπιχέων, in which he is followed by Herwerden.

μαλθακὸν αἰχμητήν. From Πίαδ xvii. 588.

ἐὰν...φύσει ἀθυμὸν λάβη. Here again an easier sense is found by making μουσική the nominative. “If she have found from the first one who is by nature spiritless.” Otherwise we must understand ψυχήν, “And if he have received from the first a soul naturally spiritless.”

c. ἀκράχολοι. ‘So then they become quick to anger, and passionate instead of spirited, being full of ill-temper.’ The consensus of the mss. here is in favour of ἀκράχολοι, but the true Attic form of the word would appear to be ἀκράχολος. This is shown by the evidence of the poetical passage in which the word occurs, e.g., Ar. Eq. 41, ἄγροικος ὑγνή, καυμοτρώξ, ἀκράχολος, and the Ionic form ἀκρηχόλια of Hippocrates, 1212b. Further, in the Laws 731d, 791d, the mss. are in favour of the form in α.

ἀν αὖ γυμναστικῆ. ‘If a man, on the other hand, in the way of gymnastic work hard, and live very generously, he is
filled with high thoughts and spirit, and becomes twice the man he was.'

"autōs autō. For this well-known idiom cp. 421D.

E. διατράττεται. If we keep this we must render with Stallb., "But he carries out his end sin every concern with violence and savagery like a wild beast." This seems natural enough, and διατράττεσθαι is certainly found used absolutely, in the sense of "to manage," Hdt. ix. 41. διατράττεσθαι παρεύθεσται τάδε. There seems no need then, with Herm. and Madvig, to excise διατράττεται. Engel suggests that πρὸς might go. So it might; but equally it may stand, and it is there in the mss. Some mss. give διατράττεται, which Madvig rather approves.

δι μή ει πάρεργην. 'Except perhaps incidentally.'

412A. τού τοιούτου τινὸς δὲν ἐπιστάτου. 'Will always need just some such an overseer as this.' For τοῦ τινὸς, Stallb. compares Soph. O. C. 288, δηλα ὅ κύριος παρὴ τις (be he who he may), where see Hermann's note. The well-known boast of the great ἐπιστάτης Pericles was, that the Athens of his day had realized this happy tempering of the hard and soft elements, φιλοκαλοῦμεν μετ' εὐτελείας καὶ φιλοσοφοῦμεν ἀνεν μαλακίας, Thuc. ii. 40.

δι μᾶλλα...σώζεσθαι. 'If the state is to be preserved,' Goodwin, M. T., § 25, 2.

D. καὶ [δηλα μάλιστα]. The regular well-known rule is that δηλα is never found with the optative, except in oratio obliqua, where in oratio recta the subjunctive with δηλα would have stood. Even of these examples in good authors are very rare. Madv. G. S., 132, 3 Rem., calls it a rare anomaly. Here the construction is helped out by attraction to ὑ ἑγοῖτο supra. V. Goodwin, M. T., § 61, 4; and § 64, 1, on assimilation. Herm. however excises, suggesting that the phrase may be owing to a slip of the copyist, whose eye was caught by γ' ἄν φιλον above. Stobaeus quoting the passage reads δηλα μάλιστα, which it would simplify matters to adopt.

E. ἐπιλαθανομένοι. (Cobet would excise this word.)

413A. τὸ τὰ δυνα δοξάζειν ἀληθεύειν. 'Does not it appear to you that to have an opinion based on reality is to be in the truth?"
τραγικῶς...κυνδυνεύω λέγαν. ‘I fear I’m speaking with poetical obscurity.’ Cp. infra, viii. p. 545ε; and supra, ἵππαρο...παρασκευαῖς, l. 332β.

c. τούτο ὡς ποιητέον. ‘Of the opinion, namely, that they must do that,’ etc.

προθεμένους ἔργα. ‘(We must keep a watch upon them, and) set before them tasks in which, etc.’

ἐγκρίτεο...ἀποκρίτεο. See note on 377c.

Ε. βασανίζοντας. ‘And we must test them.’ βάσαρος, the touchstone, on which gold is rubbed to test it. The word looks like one of foreign and eastern origin. A word, pa-shanas, is found in Sanskrit, meaning a stone; but it is uncertain whether this again is not as foreign to Sanskrit as βάσαρος to Greek. Benfey compares the well-known Hebrew Bashan, the land of Basalt. See Vaníček, Fremdwörter im Griechischen und Lateinischen, Sub voc. The Latin name significantly is Lapis Lydias, Pliny, xxxiii. 126. Wharton, Etyma Graeca, puts βάσαρος down as a Lydian word.

414a. τάφον...τῶν ἄλλων μνημείων. A good historical instance of this is to be found in the well-known instance of the honours paid to Brasidas at Amphipolis, Thuc. v. 11; cp. Ar. Eth. Nic. 1134, b. 24, showing how these honours were kept up in later days.

λαγχάνοντα. ‘And that he should receive the highest rewards in the way of burial, and of other tributes to his memory.’ The return from the dative strictly grammatical after δότεον to the accusative is quite Platonic.

β. τίς ὁ μηχανὸς...πεῖσαι. ‘What plan, then, could we find for those necessary falsehoods of which we spoke just now, to tell some single noble one, and persuade first and foremost our rulers; or, if not our rulers, then the rest of the state? Again we have a Platonic change of case, ἥμων σευδομένων...πεῖσαι.

γενναίον τί ὑν σευδομένου. ‘Telling some one single noble falsehood.’ As Stallb. points out, there is a play on the double meaning of γενναίος, noble, generous; and excellent, splendid, appropriate. See note on Book i. 348δ, γενναίος εὐθέως. “Nimírnum locum habet hic quoque facetus amphiболiae lusus, quo veteres mire delectantur.” Jowett’s “just
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one royal lie” gives the spirit very well. We are naturally reminded of the famous “splendid mendax.”

καινόν. ‘It must be nothing new’ (μη marking an implied imperative).

Φοινικίκων τι. The Scholiast has a good note here. Τὸ ψεῦδος Φοινικίκων φησιν ἀπὸ τῶν κατὰ τὸν δράκοντα καὶ τοῦ Σπαρτοῦ καὶ Κάδμου ψευδώς λεγομένων. οὕτως γὰρ, Ἀγάμων τοῦ Ποσειδώνου καὶ Διβύης ἢν, ἢ η Φοινικη χώρα. Such a national legend, or lie, is exactly what Plato means. Stallbaum thinks he also chooses the Phoenician legend, because the expression ψεῦδος Φοινικίκων was proverbial. But though Punica fides was among the Romans, it is a question whether this was so among the Greeks. In the Laws, 663E, Plato calls it τὸ τοῦ Σιδώνων μυθολόγημα.—G.

δις φαιν. Every Greek State had similar ‘lies’ about its origin and ethnology. Notably the Athenians had one about their being αὐτόχθονες—more specially alluded to by Plato a few lines lower down.

τέσσαρ σῶς συνήθες παθοῦς. ‘But requiring a great deal of commendation to commend.’ On συνήθος, see note on Book ii.

δις ξοικας...δικονυτι λέγειν. ‘How reluctant you seem to be to tell it.’

καὶ [καὶ] ἡ γα...μήτηρ. They are in very fact what the Athenians boasted themselves to be, Autocrones. The καὶ is found in the mss., but cannot stand.

μητρὸς καὶ τροφοῦ. This collocation forms a regular phrase, cp. Soph. O. T. 1092, πατριώταν ὁντινοῦ καὶ τροφοῦ καὶ ματέρ’ αὐτῶν, and Plat. Legg. 918ε, ἐν μητρὸς ἐν καὶ τροφοῦ ἐκμαντι τιμῷ τὰ τοιαῦτα πάντα. Cp. inf. 471d.

415c. χρησμὸν δυντὸς...διαφαρήματι. The oracular sorist after χρησμὸν is worth noticing. Goodwin, M.T., § 23, 1. 2.

καὶ τοῦτο μὲν δὴ ἦν διη διν, etc. ‘This point will be settled by the direction, be it what it may, in which the general voice may waft it.’ We should expect διη, but διή suits better with ἀγάρη.

φήμη is a word for which there is no exact equivalent in English. It is, as Mr. Purves well puts it, the vox populi, which is the vox dei, the voice which is in the air, which is not the deliberate utterance of any one individual, but com-
mends itself to all; so that it may sometimes be a special inspired application of a casual utterance. See L. & S., sub voc.; and for the best account in their connection of this and the kindred δοσα, φήμη, κληδών, ὀμφή, see Myers’ Essays, Classical, p. 13, or Hellenica, p. 433, on Greek Oracles. An oracle (oraculum) may, of course, be found in a φήμη, but the special sense of oracle is out of place here, so that Ficinus’ Quo oraculum perducet is wrong.

416a. [κακουργεῖν] is not wanted. Also this appears to be the only place where it is found with the dative; whereas ἐπιχειρήσαν, with dative in sense of to attack, is quite common.

b. τὴν μεγίστην τῆς εἰλάβειας. ‘The greatest precaution.’

“Dictum pro τὴν μεγίστην εἰλάβειαν, ut ἡ ὀρθοτάτη τῆς σκέψεως ὁ πολύς τοῦ χρόνου, Crat. 391b; Symp. 209a, etc.”—Stallb.

c. παύοι...μὴ ἐπαρεῖ. The Par. A has παύοι, ἐπάρει: some mss. παύει, ἐπάροι, ἐπαλεί, etc. There can be hardly any doubt that with Stallb. we should read as here, the optatives following after the optative, ἀν φαίη. Cp. 398b. Otherwise the fut. indic. would be the regular prose construction. Goodwin, M. T., § 65, i. R. 1(a).

d. ἀθλητικὸν πολέμου. Cp. 403ε.

e. ταφάμενον. ‘By arrangement between themselves and the other citizens.’ The accusative follows on δεὶ τὴν supra. ταφάμενον is of course middle, and not to be taken in a passive sense as Ast. unnecessarily supposes. Stallb. quotes several good instances of this use of the middle.—Hdt. iii. 97; Thuc. i. 99, 3, χρήματα ἑτάξαντο ἀντὶ τῶν νεῶν...ἀνδλωμα φέρειν.

οὔτε δόμα. For plur. Purves quotes Thuc. iv. 1, 3; but the use is not uncommon, cp. Iliad, xvi. 128, etc. It is found in Latin too, perhaps in imitation of Greek—Verg. Aen. i. 669, Nota titi.


b. θύμος...ἀγγύταται ὀλύθρου. ‘Running onto the very verge of ruin.’ Exactly like our idiom, running risk, running into danger. So θέων κινδύνων, Plut. Fab. 26.
BOOK IV.

419. Καὶ δ’ Ἀδελμαντός ὑπολαβάν. These opening words of this book again may be noticed, as showing, if any proof were needed, that the division into books is purely artificial and arbitrary. Yet scholars have based arguments on the division. Cp. Introduction, p. xi. note 1.

τί οὖν ἀπολογήσεις. 'What defence will you make?'

μὴ πάντα τι εὐδαιμονας. 'Not so very, not particularly, happy.'

καλ ταῦτα δι’ ἐαυτοὺς. 'And that too through their own fault.'

ἐπίκουροι μισθωτοί. 'Hiring mercenaries.' Badham, one of those scholars who made a reputation by trenchant handling, condemns μισθωτοί as a gloss. See Badh. ad Phaedr. p. x.

420a. καθῆθεν. 'Sit idly,' 'sit stock still.'

καλ ταῦτα γε ἐπιστίτου. 'Yes, and are paid in kind at that.' ἐπιστίτου, οἱ τροφῆς χάριν ἐργαζόμενοι—Scholiast.

ἐσάρισα διδόναι. Here the best mss. all agree, and the sceptical scholars raise no objection. Some inferior mss., however, change into ἔτρων. The question, otherwise not worth noticing, is of interest as bearing on the vexed passage ii. 373a.

b. Ἡθος. Cp. supra, i. p. 351c.

c. ἀνδριάντας. 'When we were painting statues.' "Pictae imagines"—Stallb. after Schaefer. The extent to which the painting of statues was common in Greece is a moot point. But that they were painted not seldom is pretty certain. On this question see some excellent remarks by Mr. C. Waldstein, Essays on the Art of Pheidias, Introduction.

e. ξυστίδας. Fine robes, robes of state, gala dresses. The ξυστίς was a long trailing garment of fine stuff, as the Scholiast says, ξυστίς ἐστι λεπτὸν δφασμα περιβάλλον, ἡ χιτών ποδήρης
γυνακεῖος. It was worn by men on state occasions, like the robes of our judges and bishops, e.g., Ar. Nub. 70, ὅταν σὺ μέγας ὄν δρµ' ἐπαύνησ πρὸς πόλιν ὃσπερ Μεγακλής ἔστι ξεν. A good instance of its use is Theocr. ii. 73,

ἐγὼ δὲ οἱ ἁ μεγάλωτος

ἰμάρτειν βύσσων καλὸν λύρασα χιτῶνα
kάµφοσελαμένα τὰν ἔστιδα τὰν Κλεαριστας.

It is the Latin Palla, the "sceptred pall" of tragedy, as Milton calls it.

χυςῶν περιβάλλει. 'Crowning with gold.'

πρὸς ἡθοὴν ἐγγίσκεθαι καλλίσιεν τὴν γῆν. 'Bid them till the land at their own sweet will, i.e., as much or as little as they please.'

ἐπιδέξια. The common reading was ἐπὶ δεξιά in two words. This would of course mean toward the right, and must be taken with διαπίνοντας, drinking round from left to right. Par. A gives ἐπιδέξια. The question however is not as to the form but as to the meaning. ἐπιδέξια may equally mean rightwards. Cp. Odyssey, xxi. 141, δρυνοθ' ἔξεις ἐπιδέξια, and Eupolis Frag. Incert. πίνειν τὴν ἐπιδέξια, which favours that interpretation here. But ἐπιδέξια may be adverbial, equal to ἐπιδέξιος, and so Casaubon interprets it, and is followed by Stallb., who says, "Significat scite et eleganter." So Engelm., "Die Töpfer ganz hübsch am Feuer lagern lassen." So also D. and V., "Stretch our potters at their ease on couches before the fire." Jowett appears to adopt the first, "Passing round the glittering bowl."

421α. οὐσ' ἄλλος οὗτος οὗτος ἔχων σχήμα. ἔχων σκι. ἐσται.

'Nor will any one else of those who make up a city keep his proper character.'

Ὁ ἡμῶν οὐν ἡμῶς μᾶς. Stallb. is justified in calling this "Locus ad explicandum difficilimum," especially as he keeps the reading of Par. A, ἐστιάτορας εὐδαίμονας. The difficulty is very much lessened by reading, as in our text, with Madvig's emendation, ἐστιάτορας εὐδαίμον ἄλλο. The passage then runs, If then we on our part make guardians in very truth as little injurious as possible to the state, whereas our opponent makes only a set of husbandmen, banqueters as it were at a festival, not citizens of a city, then he would call something else than a city happy. The grounds on which Madvig bases this emendation are these—(1) εὐδαιμονας is redundant; (2) ἄλλο
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ἀν τι ἢ πόλιν λέγω is meaningless; (3) σκεπτέων οὖν, the apodosis begins awkwardly from οὖν, without any show of an anacolouthon. The error which gave εὐδαιμόνια for εὔδαιμον is a very natural one, an instance of accommodatio ad proximum, the word being wrongly made to agree with ἐστιάρος. The prior question, however, ought to be, Can we make anything of the mss. reading εὐδαιμόνια? The main difficulty is as to the apodosis after εἶ...παύομεν. (1) Hermann begins the apodosis at σκεπτέων, understanding apparently thus—If then we make...but our opponents were to speak of...something else than a city, (if that be so) then we must consider. But this seems hardly Greek: εἶ ἢ λέγω, ‘if he were to speak,’ is surely impossible. (2) Stallbaum’s own rendering is in English as follows—‘If, therefore, while we are anxious to make our guardians in very truth the best friends of the state (expressed per μελών), he who takes the opposite side wishes these same guardians to be a kind of husbandmen, intent on business and gain, and finally enjoying themselves in conviviality, in a festive gathering, so to speak, and not in a state, then he will certainly be speaking of something else than a state.’ To get rid of the awkwardness about the apodosis, other means have been proposed. Orelli would read εἶν οὖν, thus getting rid of εἰ. Ast boldly omits εἰ μὲν, and reads ἥμεις μὲν οὖν.

ἐ. οἷς ἀν διδάσκῃ χέριοι δημιουργὸς διδάξεται. ‘His sons and any others he may teach, will become inferior workmen under his teaching,’ διδάξεται. The middle is usually explained as signifying to “get taught by another,” not to be the teacher oneself, as Ammonius put it, διδάξε μὲν ὁ καθηγητής, διδάσκατο δὲ ὁ πατὴρ συνθηκας. Cobet, Varv. Lectt. p. 310, asserts that there are only two places in Attic where this rule is violated, and that both ought to be emended: this passage, where he would read διδάξει, and Aristoph. Νυμ. ν. 783, ἱδίεις ἄπερρ' οὖκ ἄν διδαξαίμην σ' ἢι, where he adopts Elmsley’s correction, οὖκ ἄν διδάξαμ' ἄν σ' ἢι. The use of the middle as active is frequent in Lucian—indeed, as Cobet unsparingly puts it, “Nihil horum Lucianus moratur, sed suō arbitratu διδάσκω et διδάσκομαι temere confundit, ut magister saepe διδάσκεσθαι dicatur.” But Riddell, Digest, § 87, denies the distinction altogether.

422β. τὸν πρότερον δὲλ προσφερόμενον ἀναστρέφοντα κρόταν. ‘If he were allowed to run away, and then with a sudden turn
pummel the first to come up every time.’ N.B. the Platonic change of case, from ὑποθεύγωντι to ἀναστρέφωντα. For intransitive use of ἀναστρέφειν cp. Riddell, Digest, § 104.

Ε. πόλεις, ἀλλ' οἱ πόλεις, τὸ τῶν παιζόντων. The Scholiast, whom all the commentators naturally quote, says, πόλεις παίζειν εἴδος ἔστι πεπτυμένης παινίας, μετήκται δὲ καὶ εἰς παρουμένον. That the expression πόλεις παίζειν, to play cities, meant to play some game like chess, is certain. Beside the Scholiast, cp. Suidas, sub voc. πόλεις, and Julius Pollux, ix. 98. Schneider quotes Eustath. ad Odys., i. p. 291, 13. But the application here is not very obvious, “Cities, not a city, as they say in the game,” and it is possible that the old interpreters were misled by the word παιζόντων and the well-known game, and that a merely general expression is intended, “Cities, not a city, as they say in jest,” “Ut more loquar incantantium.”—Ficinus (Engelm.) Cp. note on i. 333. For τὸ τῶν παιζόντων as a regular phrase, cp. 574c.

Σῶς πόλεις ἀλλ' ἄλλας. The title of Disraeli’s well-known story, Sybil, or the Two Nations, and still more the story itself, afford an excellent commentary on this text.

καὶ ὡς ὅτι ὅν ἦν. ‘Small as it may be.’ ‘Be it what it may be.’

423A. χιλιῶν τῶν προπολεμοῦντων. A city with a thousand citizens, capable of serving in the field, would belong to the smaller, but not the smallest type of Greek cities. Our information as to the actual population of the various cities and districts of Greece is very imperfect. Dr. Julius Beloch, whose recent work, Die Bevölkerung der Griechisch-Römischen Welt, Leipzig, 1886, is now the best authority, considers that our estimates can only be approximate, and notes that the different calculations for the free population of Greece vary within a limit of 25 per cent, and those for the slave population by as much as 50 per cent. Making this allowance, we may say that it is pretty certain that at Athens the number of citizens, i.e., roughly speaking, males above twenty years of age, was in round numbers, all through her best days, never less than 20,000. Dr. Beloch estimates the total population of Attica at the time of the Peloponnesian War thus: citizens, 35,000; metoeci, 10,000; total free population, adding to these women and children, 135,000. Slave population, 100,000; grand total, about a quarter of
a million. Athens, however, is said expressly to have been the most populous city in Greece—Xen. Hell., ii. 3, § 24; Thuc. i. 80; ii. 64. With regard to Sparta, Herodotus states that in his time the number of Spartan citizens was about 8,000—Hdt. vii. 234. From this total it declined, as is notorious, in a most extraordinary manner, till in the days of Aristotle, Pol. ii. 6, § 11, 1270A, it barely amounted to the Platonic ideal of 1,000, and eighty years later sunk as low as 700!—Plut. Agis, 5. Corinth, one of the most populous of Greek towns, is estimated by Dr. Beloch to have had 12,000 citizens. Plataea apparently had about the Platonic number, 1,000. A good rough calculation of comparative size is afforded by the list of contingents against Mardonius—Herodotus, ix. 28.

μέχρι τά ἐν θέλη αὐξανόμεν ἐναι μία. Plato makes possibility of unity the determining limit of size. He does not very definitely, however, state in what unity consists. With this limitation it is interesting to compare Aristotle’s more detailed remarks on the same point, Pol. iv. (vii.) 4, p. 1326; cp. also Pol. ii. 4, 1267.

Β. καλλιστος δρος... ὡς ἥν τὰ μέγεθος τῆς πόλις πουεισθαι. ‘The best limit as to how large in size we ought to make our city.’ The construction perhaps is not at first sight natural. But it is equivalent to καλλιστόν ἠν ἐρίζομεν ὡς, which would present no difficulty.

Ε. μᾶλλον δ’ ἄντι μεγαλοῦ ἰκανόν. ‘Or rather not so much a great point as a sufficient one.’

424b. κατὰ τὴν παροιμίαν...κοινὰ τὰ φιλῶν. The sentiment, common and natural enough at any time, was ascribed to Pythagoras, with whose name were connected certain coenobitic, semi-monastic systems. Cp. Introduction, on Plato’s debt to previous systems, pp. xxi.-ii., and infra, 600B. The maxim appears in so many words in Eur. Orest. 735, κοινὰ γάρ τὰ τῶν φιλῶν.

ἵρχεται ὁσπερ κύκλος αὐξανομένη. ‘Goes on, like a circle, growing larger and larger.’ This is the natural interpretation of ὁσπερ κύκλος, and is the rendering of Engelmann and Fähse and virtually of Stallbaum. Jowett ingeniously renders, ‘Like a wheel with accumulating force,’ but κύκλος is rare in Plato in the sense of a wheel, and it is doubtful if αὐξανομένη could bear Jowett’s meaning. D. and V. are not happy, ‘It
exhibits a kind of circular progress in its growth.’ Ficinus is
neat as well as correct, *Bene prograditur tanquam circulus
semper augescens*. The metaphor may be from a circle formed
by a stone thrown into water.

τροφή γὰρ καὶ παλαιόνις χρήστη. The very opposite to
the progress so famously described by Horace—

“\*Aetas parentum peior avis tulit
Nos nequiores, mox daturos
Progeniem vitosiorem.\*”

β. τὸ μὴ νεωτερίζειν περὶ γυμναστικῆν τε καὶ μοσυκῆν. This
principle was one of which the ancients thoroughly believed the
importance. Cp. Aristoxenus *ap. Athen. xiv. p. 632*, a touch-
Cic. *Legg. ii. 15*, 38, “*Assentior enim Platonii, nihil tam
c facile in animos teneros atque molles inflere, quam varios
canendi sonos; quorum dici vix potest quanta sit vis in
utramque partem.*” In modern times it has been more felt
than expressed, though taking *μοσυκῆ* in its widest sense it
finds expression in the famous saying attributed to Fletcher
of Saltoun, “*Let me make the songs of a country, and I
don’t care who makes its laws.*” As to its real truth and
practical importance, see the excellent and sensible language of
Mr. Mahaffy, *Greek Education*, chap. vi.; and also *Rambles and
Studies in Greece*, chap. xv. With regard to gymnastic, Plato himself is not so precise.
Yet who is there in
England, at any rate, who doubts the enormous and real
importance of gymnastic, in the sense not only of parallel
bars and trapezes, but of games and field sports, toward the

*φυλάττειν*. According to Stallb., loosely constructed after
ἀνδεκτέων, as though we had had ἀντὲχεῖν δεῖ, but it seems
more natural to make it parallel to τὸ μὴ νεωτερίζειν, despite the
repetition of the word *φυλάττειν*.

*τὴν γὰρ δοξὴν*, etc. The actual words of our Homer, *Od.*
i. 352, are—

*τὴν γὰρ δοξὴν μᾶλλον ἐπικλελον' ἀνθρωποι,
ητὶς ἀκούντεσσι νεωτάτη ἀμφιεληται.*

Plato then again is quoting *more suo*, he omits one word,
and alters two. See *Nitzsch ad loc.*
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c. μὴ τολλάκις. ‘Lest perchance.’ Cp. Thuc. ii. 13, and other places. τολλάκις is similarly used after ei, ἕως, ... ἄν.

οὔτε ὑπολαμβανεῖν. ‘Nor ought we so to understand the words of the poet.’

c. ἄδος καὶ νόν μεταβάλλειν. ‘To adopt in exchange a new kind.’ This use of μεταβάλλειν with an adjective implying change is quite common. Cp. Phaedr. 241a, μεταβαλὼν ἄλλων ἀρχόντα, and ἢσφα, 535d, ὁ τάναιτι τούτων μεταβεβληκός.

d. βάδως ταύτη λανθάνει. ταύτη, Madvig’s correction for αὐτὴ of Par. A, etc.

παιδιᾶς μέρε. ‘By way of pastime or amusement,’ ‘under the head of pastime.’ Cp. supra, i. 347, ὡς ἐν μισθῶν μέρει, and 348, ἐν ἀρετῆς μέρει.

ξυμβολαία πρὸς ἀλλήλους. ‘Covenants, contracts, agreements between man and man.’ Cp. supra, i. 333a.

425a. ἤ ἐκάνουσ. Those others, i.e. (the badly educated).

β. συγάς τῶν νεωτέρων. There were three special ways in which the young were taught to show respect to the old, in keeping silence, in giving way to them in the street, and in rising up from their seat at their approach. Every one is familiar with similar rules in modern days, with their exaggerated observance beginning, as commemorated by Mrs. Markham, in feudal times, and lasting down to the last generation; as well as with their equally exaggerated neglect to-day to be seen only too commonly in English, and also American youth. They were specially observed at Sparta, the ideal city of conservative discipline. Stallb. cites Xen. Mem. ii. 3, 16; Hiero. vii, 2; de Rep. Lac. ix. 5; xv. 6, etc.

κατακλίσεις. Lit., ‘sittings down, or reclinings.’ If so, the method or manner of so doing must here be implied, whether in the observance of precedence in sitting down, as Engel., ‘die Rangordnung im Sitzen”; or, more generally, as Schneider, who thinks the young are to assist the old to a seat. Stallb. gives ‘Loci cessionis honoris gratia.’ D. and V.’s, “Stooping to them,” seems without warrant. Aristotle uses the same phrase, Eth. ix. 2, 1164, ταυτὶ δὲ τῶν πρεσβυτέρων τιμῆν τὴν καὶ θ' ἑλκίαν ἀποδότην ὑπαναστάσει καὶ κατακλίσεις. The use of the plural substantives is a frequent affectation of Platonic style, cp. infra, 443a, Μοιχείαι καὶ γονέων ἀμέλειαι and supra, 387c, with note.
λόγῳ τε καὶ γράμματι. 'In so many words and syllables;' 'in precise verbal legislation.' The general principle is illustrated by the well-known maxim, *De minimis non curat lex.*

c. νεανικόν. 'Grand.' Cp. *supra*, ii. 363c, with note.

d. δικαίων λήξεως. A prosecutor at Athens began his suit thus: he cited the defendant before the magistrates (usually the Archons) and entered his accusation. If it was in due form the magistrate accepted it, and *lots were then cast* for the order of precedence between it and other suits. The magistrate then held a preliminary examination (*ἀνάκρισις*), and either dismissed it or referred it to the *δικασταί*. Hence λαγχάνειν δικήν τιν, lit.=to cast lots for precedence in legal proceedings, i.e., to accuse; λήξεις δικών, similarly 'accusation.' See Meier's *Attischer Process*, new ed. (Calvary), pp. 193-5 and p. 791 f. with notes.

καταστάσεως. 'The constitution or "impanelling" of *δικασταί*. This was done by the magistrate after the *ἀνάκρισις*.

tελῶν...πράξεως ἢ θέσεως. A Platonic ὄστερον πρότερον. Taxes not being usually exacted before they are imposed. 'The exactation or imposition of taxes.'

426λ. καὶ ἀλλ' ἀπειρώτες. Not as Ast., 'although always hoping;’ but, 'and that always hoping,' 'or ever hoping withal.' Like καὶ ταῦτα, *supra*, 341c and 420α, where see notes.

tοῦτον...πρὶν ἀν μεθύων, κ.τ.λ. 'Is not this a charming trait in *them*...that until a man ceases to drink, etc.' The change of number here is a marked instance of Plato's lax or "colloquial" construction.

b. ἑπιθελ. 'Incantations.' Cp. *supra*, 364c.

περίπτων. An amulet; lit., something worn round (the neck, or arm, etc.). Stallb. quotes the instance of Pericles' amulet, from Plutarch, *Pericles* c. 38, νοσῶν Περικλῆς ἐπισκοπούμενος τιν τῶν φίλων δείξει τιν ἐπίπτων ὑπὸ γυναικῶν τῷ τραχήλῳ περιηρημένον. Cp. note on *περιπάσκαι*, 417α.

c. ὡς ἄποθανομένους δὲ ἀν τούτο δρά. 'For that they'll be put to death whoever does this.' For the pendent accus., cp. *supra*, i. 345ב, ὡς οὐχὶ ἄποθανον ὥφελλαν ἐσομένην ἐκ τοῦ ἀρχεῖον.

ὑποτρέχων. 'Fawning upon.' J. and D. and V. The
word is not infrequent in this sense. Stahlb. quotes Laws xi. 923b,—

εὰν τις ὑμᾶς θωπειας ὑποδραμὼν...πείθη.

Aesch. adv. Ctesiph. § 50, οὗτος τὸν Ἀλεξανδρὸν ὑποτρέχει καὶ πλησίαζει αὐτῷ. Cp. also Eur. Or. 670. Stahlb. explains as meaning only "se insinuare, sich einschleichen." The use seems to arise out of the more simple meaning, "to steal secretly upon." Vide L. and S. In this passage generally, commentators see a special hit by Plato at the Athenians of his day.

ε. "Υδραν. The story of the Lernaeon Hydra, like the Angean stable and others of Hercules' labours, has become so much a common place of literature as to need no note. Hor. Od. iv. 4, 61—

"Non hydra secto corpore firmior,
Vinci dolentem crevit in Herculem."

Plutarch, speaking of the attempted reforms of Agis and Cleomenes, quotes this very passage. Plut. Comp. Ag. et Cleom. cum Gracchi. p. 844 b.

427A. το τοιούτου εἴδος. 'Such a species, such a kind (i.e., of legislation).'

β. 'Ἀπόλλωνι τῷ ἐν Δέλφοις. Nothing could emphasize more forcibly the fact that Plato's ideal state is at first spoken of as a possible state and presumably a Greek state, and one of the comity of Greek states, than this incidental acknowledgment of its relation to Delphi. Cp. Introduction, p. xxv.

θήκαι. 'The tombs of the dead.' θήκη, a place to put something in, a repository; e.g., χρυσοῦ θήκη, a money box. Hdt. iii. 130. So the actual sepulchre or tomb, as in Hdt. i. 67, rather than, as some interpret, the act or mode of burying. D. and V., the mode of burning (sic)=burying (?) wrongly. Engel, "die Grabstätten," burying-places, loosely. For the plurals without the article, cp. note on σαγήναι, 425 b.

πάτρος ἔξηγητής. The national interpreter or exponent. Apollo was specially worshipped by the Athenians under the title πατρώος. This must not, however, be confounded with πάτρως. Cp. Soph. Phil. 933. ἔξηγητής has, of course, a peculiarly strong significance of a professional exponent in matters spiritual. Cp. Hdt. i. 78. Cp. Euthyphro, 4 D., Laws, 759 c, ἐκ Δελφῶν δὲ χρή νόμους περὶ τὰ θεῖα πάντα κομισμένους καὶ καταστήσαντας ἐπὶ αὐτοῖς ἔξηγητὰς τούτοις χρήσθαι.

ἐν μέσῳ...ἐπὶ τοῦ ὄμφαλοῦ καθήμενος. Engelmann’s note is good, “Delphi was considered by the Greeks as the central point of the inhabited world, and the dome-shaped stone of white marble in the shrine there indicated the spot, and was called specially ὄμφαλος.” For ὄμφαλος, cp. Soph. *O. T.* 480 and 899, with Jebb’s Notes; Aesch. *Eum.* 40; Livy, xxxviii. 48. 4, in the secondary sense, “Delphos umbilicum orbis terrarum.”

D. φικιρμήν μὲν τοῖς. N.B. the emphasis given by position. The foundation of your city is now completed.

αὐτὸς τι καὶ τῶν ἄδελφόν παρακάλε. Again a Platonic colloquial construction, or rather change of construction.

428c. βουλευομένη. Heindorf’s correction for the βουλευομένη of Par. A. The correction is a very slight one. The mistake in the ms. is a natural and easy one; and the accusative agreeing with ἐπιστῆμην seems required, when we go on a few lines and find ἡ οὖχ ὑπὲρ τῶν ἐν τῇ πόλει τινὸς βουλευεται. So that ὑπὲρ here is in favour of the accusative βουλευομένην. Translate then with J., “Then a city is not to be called wise because possessed of knowledge which counsels for the best about wooden implements.” Schneider, however, defends the ms. reading, and is followed by Hermann, and recently by Engelm.

ὡς ἄν ξυστ. *Scil.* τὰ σκεῦη, ‘how they may be.’ On the constr. see Goodwin, *M.T.*, § 45, note 1, p. 76.

D. ὄμλοι. So Par. A and most of the good ms. Stallb. and many editors with one ms. read ὄμλοι. The form in αι is found again and again in good ms. of Plato. See Schneider *ad loc.* On the fact that the genuine Attic form was that in αἰ, see Rutherford, *N.P.* cccxxv., esp. p. 446; Cobet, *N.L.* p. 382.

Ε. ὲνομάζονταὶ πινεὶς εἶναι. ‘Are called by particular names.’ Lit., are named to be so and so.

συμμετέχοις δρα ἔθνα. ‘In virtue of this smallest class, and part of itself, etc.’

429a: ἦν μόνην τῶν ἄλλων ἐπιστημόν. A common idiom.
αὕτη (τε). 'In its nature;' 'in its essence.'

eis ἄλλο τι...ἄλλ' ἥ. 'Looking at anything else except.'

β. κύριοι...ἡ τοιαύθ...ἅναι ἢ τοιαύθ. 'Have power to make it such or such'; lit., over its being such or such. This construction of κύριοι is an extension of its ordinary usage, and seems without parallel.

ἡ διὰ πάντως σωφρ. 'Which will keep quite secure throughout (everywhere and always) the opinion about what things are terrible.'

c. σωτηρίαν...λέγω...την ἄνδραν. 'Courage, then, I call a kind of conservation.'

διὰ πάντως ὧν ἔσεσθαι [αὕτην σωτηρίαν] τὸ ἐν τε... 'And by “throughout” I meant that a man should keep it, both in sorrow and in pleasure, and in desire, and in panic, and not cast it out.' Our edd. here follow Hermann, in obelizing αὕτην σωτηρίαν, and correcting τῷ of Par. A, etc., into τὸ, on the ground that αὕτην σωτηρίαν has been added by some who did not understand that the phrase διὰ πάντως itself could be the object. This seems probable; but the ms. reading is good enough for Stallb. and Engel., who renders “I called it, however, a conservation throughout, because a man keeps it in sorrow and pleasure,” etc.

ἄλουργα. 'Purple.' The colour indicated is described by Plato himself in the Timaeus, 68c, as that produced by mixing red (ἐρυθρός) with black (μέλαν) and white (λευκόν). Etymologically, of course, the word means sea-wrought; so sea purple, cp. ἀλυσίφυρος. Both ἀλουργός and ἀλουργής are found in good authors, e.g., ἐμβαίνουσθ' ἀλουργέσιν, Aesch. Ag. 946. On the colour cp. Arist. Color, 5.

τὸ ἄνθος. 'The bloom, brilliancy, or gloss of the purple dye; "die Farbenpracht."—E. 'The purple hue in full perfection.'

ἄνθος naturally, like flos, is used for the perfection, acme of anything. It seems to be used specially of brightness or splendour of colour, e.g., Theognis, 450 et seqq., where it is said of gold,

τοῦ χρώτος καθύπερθε μέλας οὐχ ἀπεταί ὦς.
οὔτ' εὔρως, αἰτεί δ' ἄνθος ἔχει καθαρόν.

It seems to have come to be used specially of purple.

d. δεσποτικών. Fast or fixed, i.e., dyed with a fast colour, from δεσπόω (drench). The form of the word points rather to
the meaning, 'fast dyeing.' And if we may trust the Scholiast it had also this sense. δευτοσφον: ἐμον, δυσακόπλιτον, ὡς νῦν εἰμινεὶ δὲ καὶ τὸν βαφέα. A very interesting collection of passages illustrative of this word and its uses will be found in Ruhnken's Timaeus, p. 75 sub voc.

ῥυμμάτων. ῥύμμα, a generic name for any detergent, soap, lye, etc. Scholiast, ῥυμμάτων, τρυμμάτων, σμηγμάτων, τὸ δὲ σμήγμα ἐστὶ σποδός. A few lines below the Scholiast gives the following note—κονία, σμήγμα, σποδός. Ῥύμμα, τρύμμα, σμήγμα, derived from ῥύμτο, τρύμω, σμῆχω, are then all generic names for any detergent. In κονία, σποδός, νιτρόν, χαλαστραῖον, we have names of special substances used for detergent purposes. The two great alkalis, the basis of soaps, are of course potash and soda. The ancients were acquainted with substances containing both these, although soaps in our sense of the word were unknown to them. Potash, ΝΚΟ, as its name implies, was originally made by treating the ashes of wood with water (lixiviatory). Hence σποδός, κονία, really wood ashes, are used in sense of lye, or potash. νιτρόν (Hdt. and Attic λίτρον), the ancient nitre, was probably neither our nitre, i.e., saltpetre, potassic nitre, KNO₃, nor our sodic nitre or Chili saltpetre, NaNO₃, but Carbonate of Soda. This νιτρόν is the nitre of the Bible, Prov. xxv. 20, Jer. ii. 22 (the Hebrew nether). On the whole subject see a very clear and interesting passage combining ancient and modern science, Roscoe and Schorlemmer, Inorganic Chemistry, sub voc. Soda proper is the protoxide of sodium, Na₂O; soda in the commercial and ordinary sense, the carbonate of soda, Na₂CO₃(10H₂O). This was formerly prepared by the lixiviation of the ashes of sea-weed, but is now of course made from common salt, NaCl. It is also found in a native state in some lakes and goes by the name of Natron.

ἐκπλυτα καὶ γελοία. Stallb. suspects γελοία, but surely it is quite natural, as J. very well renders, "They have a washed out and ridiculous appearance."

430a. χαλαστραῖον, scil. ῥύμμα or νιτρόν, was native nitre or probably rather Natron, from the lake of Chalastra or Chalestra in Macedonia. Χαλάστρα πόλις καὶ λίμνη, ἦθα τὸ χαλαστραῖον νιτρόν γλυκομενον διὰ ἐναστηρίδος πήγειμαι, ὁμοίως δὲ καὶ λύειμαι, Schol. Cp. Plin. N. H. xxxi. 107, "Optimum (nitrum) copiosumque in Clitis Macedoniarum, quod vocant
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Chalestricum, candidum purumque, proximum sali." The spelling of the mss. varies between χαλέστρα, χαλάστρα, χαλαστραίον, and χαλαστραίον.


d. πραγματευόμεθα. 'Bother, trouble ourselves.'

e. καὶ ὃς γε ἀντεθεὶς ἦταν. 'Viewed at least from this side, from our present point of view.'

δός φασὶν κρείττω δὴ αὐτοῦ φαίνοντα. Our editors here follow Madvig's correction. The reading of Par. A is κρεῖττω δὴ αὐτοῦ (αὐτοῦ Α') φαίνονται. A hand equally or almost equally old in the margin gives (γρ. λέγοντες). 1. Taking Madvig's emendation and our text we must render, 'Temperance is then, as I take it, a sort of order and control of certain pleasures and lusts, as they say, in so far as these display a man master of himself in some way or other, and a variety of other things of the same sort are similarly spoken of as indications of it (i.e., a variety of other expressions are used, like master of himself, etc., indicating that this is its nature).'

The neuter participle φαίνοντα refers to both κόμους and ἔγκρατεια "quae dicuntur hominem κρεῖττω εαυτῶι ostendere."

—Madvig. The infinitesimal correction of Madvig, involving the dropping of only one letter, has the merit of making the passage barely intelligible, though even as altered the expression is very awkward. The general sense is plain. 'That temperance is an ordering and controlling of the lusts, and that many popular expressions such as κρεῖττω εαυτῶι, master of oneself, testify to this truth.' But in the expression we have a plusquam-Platonic laxity of connection. 2. Other editors are obliged to have recourse to greater changes. Stallb., on the ground that φαίνοντα is marked as spurious in Par. A itself, and λέγοντες given in the margin, and in the text in other mss., boldly brackets φαίνονται, and introduces λέγοντες and renders, 'as people say when they talk of a man as in some way or other master of himself.' There still remains a Platonic "saltus" of construction in the rest of the sentence, but the sentence on the whole is much simpler as Stallb. gives it. The choice seems to lie between these two.

Rettig, Hermann, Schneider have each their own emendations, but all take great liberty with the mss. text; nor
need their proposals, thus rendered highly improbable, be here considered. Cornarius’ ἀνορθωται is an emendation now forgotten but clever:

431 r. τούτο δ. ‘This on the other hand.’

ἀπερ οὗ τὸ ἀμανον, etc. ‘If indeed that thing of which the better part rules the worse, is to be called temperate and master of itself’ (Stallb. introduces an unnecessary awkwardness by rendering οὗ where).

c. ἐν ταυτὶ μέλλατα. Par. A has πᾶς, but the correction παῦλ has been adopted by all editors, and by J. and D. and V., and it seems settled by a comparison of 433b. This may show then, if proof were needed, that Par. A is not immaculate.

ἐπιτείξε. Given in two forms ἐπιτείξει, ἐπιτείξῃ, by Par. A. It is condemned by the Zurich editors as a “supplementum minime necessarium et structurae verborum infestum.” It is certainly simpler to find the government of the accusatives in μέλλατ᾽ ἐν τὶς ἔφραι, if the simpler construction were always the more Platonic. ἐπιτυγχάνειν, as Schneider points out, is found with the accusative, Xen. Hell. iv. 5, 19, but it should be noted that it is a neuter plural τᾶλα; so also Eubul., fragment 14, ἄττα.

432 a. διὰ πασῶν. ‘But extends throughout the whole absolutely, in diapason, producing a unison between the weakest, etc.’ The full phrase is said to be ἡ διὰ πασῶν χρόνων αὐμφωνία, i.e., the octave. The question is whether διὰ πασῶν is to be taken with τῆταται or with παρεχομένη. D. and V. follow the former course. ‘Spreads throughout the whole in literal diapason’; but the latter seems correct, and so Stallb. and Engel., etc. The use of διὰ in διὰ πασῶν is not the same as in διὰ δημ. τῆταται, but is that by which it expresses an interval. Compare the other musical terms, ἡ διὰ τεσσάρων, the fourth, ἡ διὰ πεντε or διὰ δέκα, the fifth, and for the ordinary usage, διὰ δέκα ἐπάλξεων at every tenth battalion, at intervals of ten battalions, Thuc. iii. 21, or the phrase διὰ χρόνων supra, 328c, with note. With the somewhat general use of διὰ πασῶν here, it may not be inapt to compare Dryden’s splendid application of the phrase,

“Through all the compass of the notes it ran,
The diapason closing full in Man.”

B. δὲ γε οὕτως ἀδίκητα. ‘According to present judgment at least.’ Cp. ὦς οὕτως γ' ἀκοῦσα, ‘At first hearing,’ Euthyphro, 3b.
κυπηγέτας. ‘Suavissima allegoria a venatione sumpta.’
κύκλος περίταται. For this process cp. Virgil’s ‘Saltus indagine cingunt.’—Aen. iv. 121.
ὅτι ταύτης τῇ ἐστι. ‘That it’s somewhere about here.’
εἶ γὰρ ἄφελον, ἢψ. N.B.—The tense, ‘I wish I might.’
Glaucus gives up hope of doing it.
D. λοῦ λοῦ, Halloo!—J.
ἐκφεύξεσθαι. We ought perhaps to write ἐκφεύξεσθαι. See Veitch, φεύγω, sub fin., and Rutherford, New Phryn. p. 94.
βλακνὸν. ‘Fatuous.’ βλακνός, like βλάξ, originally a physical as much as a mental epithet, stolid, stupid, e.g., βλάξ ἡπτως, a sluggish horse, a slug, as we say, opposite to θυμοειδῆς.—Xen. Eβ. ix. 12. Cp. also Timaeus ad voc. with Ruhnken’s comment.
κυλινδεῖσθαι πρὸ ποδῶν, ‘lying, lit. tumbling, kicking about at our feet.’ The words κυλινδέω, καλινδέω are constantly used in a metaphorical sense, something like Latin versari, voluntari, εν δικαστηριοις κυλινδεῖσθαι.—Plat. Theaet. 172c. εν αμαβλικὰ.—Plat. Phaedo. 82β. εν πτοιοὶ καὶ γυναῖκες.—Plut. ii. 184τ. εν τῇ στοιχείᾳ ἐκαλινδεσσον.—Hdt. iii. 52. εν θίασοις και μεθύσοις αὐτρώποις κ.—Dem. 403, 19.
Ε. ἀδερφὲς εἰ ἐν ταῖς χερσὶν ἠχονες. Plato did not know the familiar instance of spectacles.
ἀκούοντες...οὐ μανθάνειν ἡμᾶν αὐτὰν. ‘We seem to me to have talked about it and heard it for ever so long and not understood ourselves.’ Cp. 394c, ει μοι μανθάνεις. The genitive here may be helped out by ἀκούοντες.
433a. εἰ γὰρ ἐξ ἄρχης ἐθέμεθα. Bk. ii. p. 370. The principle there stated as the economic basis of society, the division of labour, now becomes recognized as the definition of justice, the moral basis, the principle on which the ideal state is to be organized. τὸ τὰ αὐτοῦ πράττειν καὶ μη πολυπραγμονεῖν δικαιοσύνη, that each man should do his own duty and not be a busybody. In other words justice is ὀκευστραγία. Cp. Introduction A, p. xxxi.
B. τρόπον τινά γιγνόμενον. 'This, then, when it takes place in a certain way, is what justice is like to be, namely, doing one's own business.' "Cum fit quodammodo."—Fic.

κανέν ο έινη. 'So long as it (justice) remains in it (the state).'

Ε. ούκ ουκ ειδοστήν το γε ταυτίς ενάμιλλον. 'Would you then consider justice to be that which competes with these as regards the excellence of the state? Yes, certainly.'

434A. πάντα παύτα μεταλλάττόμενα. 'If all these were interchanged, do you think they would greatly hurt the state? Certainly not.'

D. μηδέν...παιδεί. 'Don't let us as yet say it quite positively, but if we find that this conception (of justice), when applied to each individual man (as well as to the state), is admitted in that field to be justice, then will be time for us to agree.'

ναι έκει, i.e., έν ένι έκεισθη.

ἡν ψήφημεν, κ.τ.λ. 'The investigation as to which we thought, that if we were first to endeavour to contemplate justice in one of the larger bodies which contain it, it would be easier for us clearly to discern its character in a single individual.'

435A. δεσπερ ἐκ πυρείων. 'As though out of fire sticks.' This pretty metaphor seems to be original. πυρεία or πυρήα (Ionic), naturally in plural, as two or more pieces of wood were used together for this purpose. Of the very ancient, and, indeed, prehistoric method of producing fire by the friction of two pieces of wood, there are two varieties, (1) the drilling one piece of wood by another, (2) the rubbing one piece backwards and forwards so as to make a groove in the other. These very ancient methods are still practised by some savages, while amid civilized people they survived as pieces of ritual and ceremony long after they ceased to be necessities. Thus the Brahmans still use the fire-drill for religious purposes; it was used by the Vestal Virgins of Rome, and for the need-fires of Sweden and our own country. See a most interesting passage in Tylor, Anthropology, ch. xi. p. 260. The actual practical use of πυρεία in Greece is naturally relegated to heroic times, e.g., Hom. Hymn to Hermes, 111. Soph. Ph. 36. Theocr. xxii. 33. ( Dioscuri) πυρεία τε χειρον ενίων.—Ap. Rhod. i. 1184. Cp. Latin Igniaria. Pliny xvi. 207.
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tauτή ἡ ταύτην προσαγορεύεται. "Etenus quatenus ταύτην dicatur."—Stallb.

c. ἐς φαίλον...σκέμμα ἐμπεπτέκαμεν. ‘Tis a very ordinary (easy) inquiry we’ve stumbled upon.’ φαίλος, Sansk. sphul. Gk. σφαλ, whence σφάλλω, φαλ, φαίλος, φλαύρος, φηλ, φηλός, φηλητής; Latin, fall, fallere, falsus, etc. φαίλος, originally slight, light, easy, then poor, paltry, trivial. φαίλος ἔχειν, to be poorly, Hipp. Aph. 1245. V. L. and S. sub. voc. Cp. supra, 423c, where Timaeus explains as ἄπλον, ῥέδιον, εὐτελές.

D. χαλεπά τὰ καλά. This proverb, a natural and doubtless old one, is often quoted by Plato. Cp. infra, vi. 497d, Cratylus, 384a, and Hipp. Mag. 304b, where the Scholiast ascribes it to the invention of Solon.

μακροτέρα καὶ πλεον ὅδος, i.e., the path of dialectic, as Plato calls it. The difficulty here postponed is attacked again, infra, p. 504.

Ε. οὗ γὰρ τοῦ ἀλλοθέν ἕσσε ἄφικταί. ‘For they did not come into the state from any other source than from our own breasts.’

κατὰ τὸν ἄνω τόπον. ἄνω, literally up, upwards; ἡ ἄνω ὅδος, Rep. 621c, the upward road, in a geographical sense, generally means inland, i.e., up from the sea. Thus Hdt. iv. 18. ἄτο δὲ ταύτης ἄνω οἰκεῖν Ἐκείναι; and so again, τὰ ἄνω Ἀσία, opposed to τὰ κάτω, upper and lower Asia, ib. i. 95. Cp. the familiar instance of the Ἀραβαῖος, or march up. In Greece, to go inland would usually be to go up, and indeed such is generally the case everywhere. ὅ ἄνω τότος then would naturally mean, the upper or upland or inland countries. But (2) the word is also used in another sense, that of northward, northern, ἄνω πρὸς βορέαν, Hdt. i. 72; perhaps also δόσον Δέσιος ἄνω...ἐέργει, Il. xxiv. 544. And so all commentators explain it here. How the north came to be identified with the upper side it is difficult to say. For the general statement about the characteristics of different countries, cp. Ar. Pol. viii. 7, 1327, τὰ μὲν γάρ ἐν τοῖς ψυχροῖς τόποις έθνη καί τὰ περὶ Ευρώτην θυμοῦ μὲν ἐστὶ πλήρη, διανοιας δὲ ἐνδεξετερα καὶ τέχνης, etc., etc. It is of course a commonplace to speak of the “hardy north,” etc.

τὸ φιλομαθές. For this as an Athenian trait cp. the famous speech of Pericles, Thuc. ii. 40. 44.
Notes.


b. τροφήν τε καὶ γέννησιν. A ὀστερον πρότερον. Such an inversion is part of Plato’s style. Cp. Riddell, Digest, § 306f., and supra, 425d.

καθ’ ἐκαστὸν αὐτῶν πράττομεν. ‘Or whether with our whole soul we discharge each one of these functions whenever we are started.’

δῆλον δτὶ ταῦταν. ‘It is evident that one and the same thing will not willingly at one time do things contrary, or suffer things contrary, in the same part of itself and relatively to the same object.’

ἄθλησα. Cp. supra, p. 370b. If we press the meaning of ἄθλησα, it signifies ‘to will,’ ‘to wish positively,’ stronger than βουλομαι, ‘to be ready to.’ Cp. infra, 437b.

εἰσόμεθα δτὶ οὐ ταῦταν ἤν. For the imperfect ἤν see note on 335f.

D. εἰ ἐπὶ μᾶλλον χαριντίκουτο...κομψεούμενος. ‘Were to carry his pleasantry still farther, and refine and say.’

κατὰ ταῦτα ἐστίν τὰ τοιαῦτα. ‘In the same parts of themselves as aforesaid.’

E. ἀποκλίνει is mostly intransitive in Attic use, and so here. ‘For they do not lean away to any side.’

ἀποκλίνειν, on the other hand, is usually transitive, and so here. ‘But when anything, while in the act of revolving, inclines its axis, etc.’

437a. πᾶθοι ἢ καὶ ποιήσεις. Here again Par. A breaks down. With all the mss. of any value it gives πᾶθοι ἢ καὶ εἰς ἢ καὶ ποιήσεις, a reading which no one defends.

λαλήμα ἢστα. The combination with the auxiliary making an ‘analytical’ inflexion is noticeable. It is especially common in the case of the perfect.

b. τὸ ἄθλην καὶ τὸ βούλεσθαι. ‘Willing and desiring.’ Cp. supra, 436b, and Buttman, Lexil., sub voc.

c. ἐπινειά τοῦτο πρὸς αὐτὴν. ‘Assents inwardly,’ So D. and V., taking τοῦτο as cognate acc.: but the better rendering seems to be, ‘Grants this to itself,’ ‘dieses bei sich genehmige,’ Engelm.
This passage, down to βρῶματος, is quoted by Athenaeus, iii. p. 127, to show that the ancients used cold water in their potations—ἐπίθυμια ἐν τῇ ψυχῇ ἔσθι; κ.τ.λ. It is interesting to notice that the mss. of Athenaeus agree with the mss. of Plato in one or two readings which scholars have yet had the boldness to pronounce corrupt. At the same time they give a text which cannot be very strongly relied on as a check to Plato, for it has to be corrected in four places from the text of Plato as we have it. Cobet, Nov. Lect. 249, remarks on the badness of the texts used by Dionysius of Halicarnassus.

ἐν λόγῳ. The correction of Cornarius. The mss., both of Plato and Athenaeus, give ἐν ἄλγῳ. The corruption is a natural one, easily fallen into, and ἐν ἄλγῳ could hardly stand. Further, ἐν λόγῳ is confirmed by 439α, where the phrase recurs.

τὴν τοῦ θερμοῦ ἐπίθυμαν... τὴν τοῦ ψυχροῦ. We have here a much more serious question of reading. Our text follows the corrections of Hermann, who makes the adjectives coincide with the nouns; the epithets of the object with the epithets of the desire, thus: “Or if heat be added to the thirst, will it give an additional desire of hot drink, but if cold (be added, then) a desire of cold drink?” The mss. however, both of Plato and Athenaeus, l.l., give the epithets in a different order, making them inverse to the nouns; thus, ἐὰν μὲν τις θερμὸς τῷ δίνει προσόπη, τὴν τοῦ ψυχροῦ... ἐὰν δὲ ψυχρότης, τὴν τοῦ θερμοῦ, ‘If heat be added to the thirst, then desire of cold drink... but if cold (be added, then) desire of hot drink.’ This seems true to nature, and for a long time the reading passed muster, but Hermann contends that, though specious, ‘quotiam qui caele frigidam, qui friget calidam potionem desiderare solet,’ it is “contra philosophi sententiam, qui attributa a notionum consortio derivat, ut mox τολλοῦ sitim a πλήθι.” Hermann’s emendation then has found favour. Stallbaum calls it “palmary,” though he forgets to adopt it, and it is adopted by the Zürich edition and by Engelmann. But it may be questioned whether it is not supersubtle. The general proposition is obvious. A simple or absolute desire has a simple or absolute object, a qualified desire a qualified object. Add something to one side of the equation and you must add an equivalent to the other. The question
is whether the natural illustration does not satisfy the equation, so to speak, as well as the more mechanically exact formula of Hermann; (The feeling of) thirst = the desire for drink. (The feeling of) thirst + (the feeling of) heat = the desire for cold drink. It must be borne in mind that the old reading is confirmed by Athenaeus' text, which is not likely to have deliberately transposed the epithets unless corrected at a late period from a similarly corruptly transposed Platonic text; and further, we have Plato's language below, 438ε, where he says of a similar illustration, "I don't mean to say that the science of health is healthy, or the science of evil, evil, and of good, good; but as soon as science became related to a particular object...science came to be qualified in a certain manner, so that it was no longer called simply science, but by the addition of a qualifying epithet medical science." This seems to show distinctly that he wanted only a natural illustration.

κ. τὰ προσγιγνόμενα. 'The accessories.'

438β. ὅσα γ' ἐστὶ τοῖς οἷς ἐναι τοῦ, etc. An excellent instance of the simple and concrete way in which Greek expresses relations expressed in English by technical philosophic terms, e.g., D. and V., "Recollect however that in the case of all essentially correlative terms, when the first member of the relation is qualified, the second is also qualified; when the first is abstract, the second is also abstract."

439α. τὸ δὲ δὴ δίψα, etc. Taking our text, we must render with Madvig, 'But for thirst, said I, will you not put it in the class of those things which are what they are in relation to something? Now is thirst in relation to anything? I think so, said he, (I think it is in relation) to drink.' This is fairly simple; it rests on two corrections: (1) the introduction of ὁλων before τῦν; (2) the alteration of δῆπον of Λ into δῆ τοῦ. (1) is justified by Madvig on the ground that there is no construction without ὁλων. Even with it there is not too much. Stallb. finds an interpretation thus: Reading with mss. θῆρες τῶν τῦν ἐναι, etc., he takes ἐναι with θῆρες τῶν τῦν as meaning relativa things, 'quae ad aliquid referuntur,' τοῦτο δ ἐπερ ἐστιν, 'ipsam per se,' 'Will you not lay it down that thirst is in its essence of the number of things relative to something else?' Then going on and keeping δῆπον, 'Est enim (absolute) sitis, relatione autem accedente, sitis potus,' 'For it is
absolutely, in its essence, thirst, but relatively thirst for
drink.' J. somewhat slurs over the constructional difficulty of
the first part, but ingeniously makes a sort of aposiopesis of
the second—"Thirst being obviously—Yes, thirst is
relative to drink." D. and V.'s "Assuming that there is
such a thing as thirst" seems very otiose. Engelm. follows
our text and renders as above.

B. τοῦ τοξότου...ἐτι αὐτοῦ. The αὐτοῦ is really redund-
ant. 'Of the Bowman it is not right to say that the hands
(of him).'</p>

ἀπωθούνται καὶ προσέλκουνται...ἡ ἀπωθούσα χεῖρ...ἡ προσ-
αγομένη. The meaning is obvious, but the change of voice,
ἀπωθούνται ἀπωθόουσα, is curious and hard to explain. The
middle seems almost necessary in προσέλκουνται...προσαγωμένη,
of drawing towards oneself, and this use of the middle voice
is well established. But it is not easy to see why in the one
instance, ἡ ἀπωθόουσα, Plato passes into the active. Is it that
the active would be more natural than the reflexive in the
case of ἀπωθέω ('to push away a thing'), which therefore,
when detached, appears in the active, but that, when con-
joined with προσέλκουνται, which equally naturally falls into
the middle (draw a thing towards oneself), ἀπωθούνται becomes,
so to speak, relatiual to the secondary object, and falls into
the middle too? The subtle sensibility of Plato to such
minute changes is very noticeable.

D. περὶ τὰς ἄλλας ἐπιθυμίας ἐπιτύπται. 'Is set in a flutter
about, is excited about, the other lusts.' Stalib. compares
Phaedo, 68c. οὐκοῖν καὶ ἡ σωφροσύνη...τὸ περὶ τὰς ἐπιθυμίας
μὴ ἐπιτύπτοι, ἀλλ’ ὀλγυγώρως ἐχεῖν καὶ κοσμέως.

πληρώσεων. 'Satisfactions.'—J.

Ε. ἐτι πιστεύω τούτῳ. 'Having once heard, I still believe
this.' ἐτι is Madvig's correction for τι of Par. A. This would
seem better, 'I believe this from something I once heard.'

ἀνίων. 'Coming (up) to town' (from the harbour). Cp. τὰ
ἀνα, supra, 435E.

ἐπιθυμοῖ, etc. The optatives really follow after the secondary
term ἀκούσας, I heard that...(and I believe it).

ὑπὸ τὸ βόρειον τείχος. 'Under the north wall.' Cp. ὑπὸ
τείχιον ἀκούσας, 496D. There were at first two walls, one
north to Peiræus and the other south to Phalerum. Then a
middle wall, parallel to the northern one, was added, called ῥο θα διὰ μέσου or τὸ νότιον τείχος, and the Phaleeric wall was abandoned. The two Peiræus walls were finally destroyed 262 B.C. What is meant here is the outer north wall and the outside of that.

ταρά τῷ δημιύρ. 'With the executioner,' i.e., 'in his custody.' The executioner's abode was outside the town in the deme Ceiriadae, near the Peiræus.

τέως μάχοντο, κ.τ.λ. 'For a while he fought against it and covered his eyes.'

440λ. κρατούμενος δ' οὖν. 'Finally being overmastered.'
On the optatives present here representing imperfect, see Goodwin, M.T., § 70, note 1 (b).

δικλώσας τοὺς ὀφθαλμοὺς. 'Opening his eyes wide'; so στόμα ὀπλείων, 'to mouth,' Diog. L. vii. 20.

β. ἄσπερ δυοῦν στασιαζόντων. 'As though there were two factions.' "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—St. Paul, Ep. ad Rom. vii. 23.

αὐρούντος λόγου μὴ δείν, ἀντιπράττειν οὐμαλ σε. It is usual now to adopt this punctuation, and to render, 'But that it should make common cause with the lust, when reason decides it ought not, and fight against reason, (this), I fancy, you would deny that you had ever witnessed occurring in yourself, or indeed I take it in any one else.' So Stahlb. and Engelmann. A variation of this is to put the comma after ἀντιπράττειν, and render, 'When reason says it is not right to act against reason.' So D. & V. and J., and so Ficinus rendered it. But the difficulty here is that the sweeping statement so made is apparently contradicted by Plato himself, who says in 441a that the spirited element is the ally of the reasonable, except it be corrupted by evil training, and later on seems to speak more than once of the θυμὸς doing this very thing—namely, making common cause with the lust and fighting against reason. In 550 the θυμὸς itself takes a middle course; in 588 and 590 the spirited element τὸ θυμωείδες is made subject to the anarchical monster; in other words, the θυμὸς to the ἐπιθυμία. The Scholiast seems to suggest quite a different interpretation. He writes as follows:—ὁ δὲ νοῦς οὗτος. ταῖς δὲ ἐπιθυμίαις σε κουνωνήσαντα ταῖς εὐλογίστους, καὶ γυνώσκοντα σε
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touto ek tis peiras, oux upolambanw se eitein ou kai ou themai en taia
toiauta aghadiais hedonais ton thumon antiprattonta taiai episthemiain.
Eterpe epi taiai tou Leontiou allogos hedonais antiprattet. This
note is not of the clearest, and is obviously elliptical. It
seems to mean, 'I understand you (to say that you have seen
it, the thumos) joining with the desires which are approved by
reason, and that you know this by experience; but I do not
understand that you said, that I have perceived the thumos,
in the case of these good pleasures acting against the desires, as
in dealing with the unreasonable pleasures of Leontius it
acted against them.' The point then is, there are the three
factors logos, thumos, episthemia. When logos and episthemia are at
variance, thumos the third factor takes sides with logos, as in
the case of Leontius; but where the pleasures are good, and
where reason says it ought not to oppose the desires, then it
never does oppose them. In other words, thumos never opposes
the desires of its own motion; but only at the bidding of
logos. At this bidding it often does oppose them; indeed,
not only often, but always, unless perverted by evil bringing
up. If we are to explain our text in this sense, we must
understand kouwnhsanta to mean, not 'making common cause
with,' but 'having dealings with,' 'in dealing with,' cp.
343p and kouwnhmat, 333a, with note ad loc.; and we must
render, 'But that dealing with desires it should, when reason
says it ought not, oppose them, this I imagine,' etc. This
would appear to be the true explanation. The tense kouwnh-
santa is noticeable in any case.

aipoton logos mou deix. Scilicet antiprattew. O logos aierei,
'Reason decides or dictates,' is a phrase pretty common in
Herodotus and Plato; e.g., infra, 604c, etn O logos aierei
bultus av echein. Some inferior mss. give mnoid, which the
older editions followed.

c. kal de ait to peini kal de ait rogyon...kai nikaia, ou
lione. 'And for its sake (i.e., for the sake of what appears to
him just) enduring hunger, and for its sake cold, and all such
sufferings, even if he be conquered, he does not cease from
noble conduct, until that he either accomplish his end, or
perish in the attempt, or be called in and quieted down by
his indwelling reason, as a dog by a shepherd.' This is
simple enough; but the text is not that of the mss., but of
Madvig's emendation. Par. A gives kal dia to peini kal dia
to rogyon...upomehon kai nika kal ou lionei. This most editors
before Madvig keep; e.g., Stalb., who renders, "atque per
famem per frigus, per alia id genus, dum fortiter perseverat,
vincit, neque prius a generoso opere desistit," etc. The
difficulty is as to the interpretation of δια. Stalb. boldly says,
"Ceterum διά patet hic non significare propter, sed accipien-
dum esse sic, ut modo indicavimus"; but he adduces no
reason, nor can I find anything to justify such an interpreta-
tion of διά with accusative. Eng., who writes ῥυγῶν, renders
in same way, "Siegt durch Hungern und Frieren," etc.
Jowett's rendering is safer, though somewhat loose, "And
because he suffers hunger," etc., "he is only the more deter-
minded to conquer."

e. ἀλλ' ἐπὶ τὸν ὑπὸ. ἦ, Ast.'s correction. Par. A. has εἰ.

τίθεσαι τὰ δὲ πλα τὰς τοῦ λογιστικοῦ. 'That in the civil
strife in the soul it much more readily ranges itself under
the banner of the rational element.' The expression τίθεσαι τὰ
δὲ πλα is used generally for taking up a position, drawing up
in order of battle. Then simply serving or fighting, e.g., Legg.
753b, ὅποιον ἐν δὲ πλα ἐπικά ἡ κεφαλὴ τιθῶνται, 'who serve on
horseback or on foot.' It is usually used metaphorically as
here. See Shilleto’s note on Thucyd. ii. 2. Liddell and
Scott distinguish three meanings, but with doubtful accuracy.
Cp. also Arnold, ad Thuc. i. 1.

441b. ἀνω τοῦ ἐκα. 'Above somewhere back there,' i.e.,
300d.

στῆθος δὲ πλήθας. Hom. Od. xx. 18, quoted above.

c. διανενύκαμεν. 'We have swum through' (and reached
dry land). The metaphor is often thus used by Plato, cp. v.
453 and 472. Stalb. compares Parm. 137a. πῶς χρῆ τηλικώνδε
δυνα διανεύσαι τοιοῦτω τε καὶ τοιοῦτον πλήθος λόγων. Phaedrus,

e. τὸ μὲν ἐπτείνουσα καὶ τρέφουσα. 'Heightening and
fostering the one (i.e., the rational element), but lowering the
other with soothing words and taming it by harmony and
rhythm.'

442a. προστατήσετον. This is Bekker's emendation for
προστατήσετον of Par. A, now adopted by all editors. 'Will
rule the lustful element.' προστάτησετον must be transitive,
which would not suit here.
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B. δὲν ὅτε προσήκουν αὐτῷ γένε. ‘Will endeavour to rule those it ought not on account of its race, i.e., naturally, to rule.’ Some mss. give, and Bekker and Stallb. adopt, γενν., ‘the classes it ought not (to rule).

ἀνδρεὶν τοῦτο τῷ μέρε. ‘Courageous in respect of that part.’

D. μὴ πη ἤμιν ἀπαμβλύνεται ἄλλο τι δικαιοσύνη δοκεῖν; ‘Does Justice become at all dimmed in our eyes (in the case of the individual), and so seem to be something else than what it appeared to be in the state? Surely not.’ μὴ, like num, expecting a negative answer.

ἀδε γὰρ...ἀν, etc. ‘For we might in this way thoroughly confirm ourselves if there is still any lingering doubt in our minds, by the comparison of commonplace instances.’


ἀποστηρῆσαι. ‘Would repudiate,’ D. and V., but wrongly. The word is used in its strict sense. ‘Would keep back from,’ ‘would defraud another of.’

443. ὡς εἰδὼς ἀρχῶμενοι, etc. ‘That when we started to found our state, led by some divine guidance, we must have reached a certain principle and type of justice.’ This seems the most natural rendering, and is that of D. and V. Stallb., however, understands ὡς as ‘since,’ ‘for,’ “‘Nam statim ut inceipimus,” ‘For immediately we began.’ ἀρχῶμενοι τῆς τίλεως οἰκίζειν. Lit., ‘Beginning our state, to found it, that is to say.’ οἰκίζειν, epexegetic, a common construction in Plato.

c. τὸ δὲ γε ἦν ἄρα. ‘Now this was really a sort of shadow of justice, and herein indeed lies its utility; the principle, namely, that the shoemaker by nature,’ etc. For τὸ δὲ γε ἦν ἄρα, cp. first note on book ii. The principle is in so many words “Ne sutor supra crepidam.” Cp. Introd. p. xxxiv.

δι᾽ δὲ καὶ ἄφελε. Madvig condemns as otiose, but frankly confesses, “Sed nihil probabile extendere possum.”

tὸ δὲ γε ἄληθες, etc. ‘But the truth really was that justice was some principle of this sort, but such a principle applied not to the external performance of a man’s duty, but applied to the inward performance, having to do truly with the man himself and his duties, (the principle being) that he should not allow that each several part of himself should do
its neighbour's work, or that the classes in the soul should intermeddle like busybodies with one another, but that he should really and truly set his house in order, and be lord of himself, and be his best friend, and bring into harmony these principles,' etc. N.B.—We have here Plato's real definition of justice. Cp. Introduction, Name and Aim, p. xxxii. οὗτος δή πράττει carries on the sentence and construction after ἐκσκέπτερα. 'Justice was something of this sort, that a man should, not allowing, etc....thus in fine come to act,' etc.

D. διστερ δρούσ τρεῖς ἄρμονις. 'Like the three terms of a harmony.'

νέατης, νέατη (scil. χορέη). Lit., the last or latest string, i.e., the lowest, but in point of pitch our highest. The old form νεάτη seems to be only found here and in a fragment of Cratinus in this sense. It was afterwards contracted to νήτη, so παρανεάτη παρανήτη, the string last but one.

ὑπάτη. Lit., 'the highest,' but in pitch our lowest.

μεσή. The middle (note or string). According to the Scholastic, Plato is here speaking of the system of two complete octaves, τὸ δὲ διὰ πασῶν σύμμετρα. The basis of ancient music was the system of the tetrachord, i.e., four notes, the extremes being at an interval of a fourth. The octave, διὰ πασῶν, was considered as being made up of two tetrachords, the double octave then of four tetrachords. But it seems more likely that Plato is really speaking of a system of three tetrachords, or eleven notes, which is supposed to have been in use in the time of Pericles. These tetrachords would be called respectively τετράχορδον ὑπάτων, τ. μέσων, and τ. διεξευγμένων, the lowest note would be ὑπάτη υπάτων, the highest of the second tetrachord μεσή, the highest of the third νήτη διεξευγμένων. See Dict. Antiqq., article on Music, p. 775.

ε. αἱ ἄλλα ἄπτα μεταφέ. The names of the other eight notes of the hendecachordal system will be found in the article just quoted.

4444. δικαίωσιν, ὃ τυγχάνει ἐν αὐτοῖς ἵν. 'And justice, what it is found to be and is, in them.' Contrast the words here with those which conclude book i. ὃ τὸ πρῶτον ἑσκοποῦμεν εὑρέω τὸ δίκαιον ὃ τ' ηταῖν. The point is here declared to have been reached, which there was declared not to have been reached. ὃ τυγχάνει δὲ, 'that which it is,' not the same as the
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simpler ἡ ἕγχανε, but, as Stallb. says, equivalent to τοῦθ' ἐν ἕγχανε.

B. ἔποιαμάπας τοὺς τινὸς τω διδ. 'The uprising of a part against the whole.' The verbal substantive is made to govern the case of the verb. Cp. τὰ παρ' ἡμᾶς δύνα τοὺς θεοὺς. Euthyphro, 15a; and also ἔνδρα, 471d.

δουλεύων τῷ τοῦ ἀρχικοῦ γένους ὑπερά; Par. A has δουλεύων τοῦ δ' αὖ δουλεύουν, with several of the other mss. Madvig suggests that the true reading is δουλεύων, τῷ δ' αὖ μὴ δουλεύουν, ἀρχικοῦ γένους ὑπερά, explaining "cum tale sit, ut id servire deceat, illud contra alterum non servire." But Stallb. is very likely right in pointing out that the whole passage is one of great laxity of construction, that ἀλλὰ τοιοῦτον ὑπερά is an anacoluthon after ὁ δ' ἄρσοκον, that ὁδ' προεστίς is equivalent to ὁ στε πρεπεῖν αὐτῷ, and that τῷ τοῦ ἀρχικοῦ γένους ὑπερά, is "ei parti ani. quae est generis imperatorii, h. e. τῷ λογιστικῷ." He goes on, "Inde igitur natae sunt turbæ scribarum in Parisinis alissque libris conspicuac, quibus maiores etiam excitarunt nuperi critici, scilicet istis scribarum erroribus aliquid reconditius subesse suspicati."

ξυλλήβδην πᾶσαν κακίαν. 'In short, all wickedness.' There is an obvious allusion to the well-known gnome of Theognis—

"ἐν δὲ δικαιοσύνη συλλήβδην πᾶσ' ἁρετή 'στων,
πᾶς δὲ ἐὰν ἄγαθος, Κύριε δίκαιος ἐώς"

—Theognis 148, Bergk,

so often quoted by Greek moralists, and notably by Aristotle in the golden passage on justice, Eith. Nic. v. 1. 15. (1129b).

c. ταύτα μὲν οὖν ταύτα. 'Yes, indeed, all these are even as you say.' Before Bekker the vulgate reading was ταύτα μὲν οὖν ταύτα. 'Yes, that's exactly so.'

N.B.—The whole of these words mark a central and dividing passage in the argument and construction of the Republic. It may be worth while to give the gist in a brief paraphrase: "We have now arrived at the definition of Justice and Injustice. Justice is Order in the Body, whether the Human Body or the Body Politic. It is the due subordination of parts. It is the due Division of Labour. Injustice is Disorder, and the
Confusion of Labour. Slightly changing our language, Virtue (which in every form is embraced in Justice, ἐν δὲ δικαιοσύνης συλλήψεως πᾶσι ἀρετὴ ὁσιτάτων) is Health, and Beauty, and Good Condition or Habit of the Soul. Vice is Disease, and Ugliness, and Weakness of the Soul. Then remains the question, Does Justice profit a man? Does it pay? Is it the best policy? Yet is it not ridiculous to ask this question, for, "what shall it profit a man if he gain the whole world and lose his own soul?" It is ridiculous to ask if Health pays, if Beauty pays, if Justice pays. Yet though it is obvious that it is really ridiculous, still, as we have now travelled to a point from which we can overlook and descry the whole truth, it would be faintheartedness to stop here. Let us rather climb the brow of the hill, and, from our ‘specular mount,’ look down and consider the one form of virtue, the many forms of vice, and, among that many, four in chief. For there would appear to be of the Body Politic, as of the Soul, one perfect form and four in chief that are imperfect. The one perfect and best form is the rule of the best, be it the one best or the many best, be it called Monarchy or Aristocracy. Thus again, by a graceful, artistic transition, does Plato pass to another main section of his discourse, and once more the question, What is justice? is identified with the depiction in a more detailed manner, in a deeper, as well as in a wider, spirit, of the Ideal State." Cp. Introduction, Name and Aim of the Republic, pp. xxxi. to end.

444d. τὸ δὲ νόσου, scil. ἐμποιεῖν. ‘But to produce disease is,’ etc.

445b. ἐνταῦθα δὲν οἷον τε. Stallb. takes the whole phrase, δὲν οἷον τε σαφέστατα κατιδεῖν, as exegetical after ἐνταῦθα. ‘We have reached there, namely to see, as clearly as possible,’ δὲν οἷον τε σαφέστατα, ‘We have reached the point of seeing as clearly as possible,’ and so Engelm. D. and V. however take δὲν οἷον τε, etc., with οὐ χρῆ ἀποκάμψετε. ‘Since we have arrived at this point, we must not lose heart till we have
ascertained in the clearest possible manner.' Stephanus proposed to read θεν οίων τε. Αστ. οίων οίων τε. The point to notice is that οίων οίων τε forms one phrase.

ἀποκυμητέον. Par. A gives ἀποκυμητέον. Bekker corrected into ἀποκυμητέον, in order that it might harmonize with ἀποκάμων above. Such an obvious emendation is one to tempt and delight an ingenious schoolboy, nor could Plato, with his predilection for verbal play, have been blind to the beauties of ἀποκυμητέον, had the word been known to the Greek language before Bekker's time. The despised ἀποκυμητέον is well established, e.g., 372A. So is ἀκυμητέον, but neither ἀποκυμητέον nor κυμητέον are found. ἀποκυμητέον is further better suited to the sense. See Schneider, 'ad loc. Yet Stallb. calls the emendation "egregius." Schanz writes ἀποκυμητέον, Legg. i. 638E.

c. ἀπὸ σκοπᾶς. σκόπια is essentially a poetic term found again and again in Homer, also in Theognis, Simonides, Sophocles, Euripides, and in a beautiful chorus in the Clouds of Aristophanes, but curiously rare in prose. We have therefore possibly here too a quotation from some poet. σκόπια is just the Latin specula. Cp. Milton's well-known

"Look once more ere we leave this specular mount."
—Par. Reg. iv. 236.

ἔθη ἔχοντες. 'Having distinctions,' 'having distinct forms.'

1. ἐγγενομένου ἀνδρὸς ἐν ὑπὸ ἀρχοντι διαφέροντος ἐπιθέλετα ἐν κληρείᾳ. The first hint in so many words of the famous doctrine of the Philosopher-King, to be developed in the next and later books. Cp. infra, v. 473D, and see also Introduction, Name and Aim, xii. and xiii., with note.

κ. τῶν ἑλῶν λόγου νόμων. 'Would disturb (any or aught of) the important laws of the state.' The genitive here is partitive. Stallb. compares Gorgias, 514A, δημοσίᾳ πράξεσι τῶν πολιτικῶν πραγμάτων.

τροφη καὶ παιδεία χρησάμενος ἡ διήθομεν. The Intellectual education of the Ideal state is still to be considered, but the Moral education of Music and Gymnastic, which is its basis, has been fully discussed, nor is it added to in the later part of the Republic. See Introduction, Education in the Republic, esp. pp. xlvii and i.
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449. ἄνδρα τὸν τοιοῦτον, scil. ἀγαθὸν καὶ ὀρθὸν καλῶ.

τερι ἰδιωτῶν ψυχῆς τρόπου κατασκευήν. ψυχής may possibly, as Ast. suggests, have arisen from a gloss.

B. ἰα ἔρων. 'Was going (on to be about) to speak of.' Shows origin of analytic tenses, our 'was going to say.'

τοῦ ἱματίου. 'Taking hold of him by his cloak from above.'

Cp. 327b.

προσηγάγετο, etc. The delicate graphic minuteness of prepositions, προς, προ, προς, is noticeable.

c. τί μάλιστα; ἢτι ἐγώ, τί μάλιστα; 'What especially? Again I said, Yes, but what especially?' τί might be either 'what' or 'why,' but here the same question is repeated if we keep ἢτι. ἢτι is reading of Par. A and all mss. except Ven. Σ. Stallb. follows Hermann in introducing the formula, ἢτι τί.

Cp. 343a, ὅτι δὴ τί μάλιστα, ἢν δ' ἐγώ, lit. our vulgar 'because why then specially, said I.'

ἀποφθαρμεν. 'To be shirking,' lit., shirking off or out of. ῥάθυμος, lit., 'easy tempered,' so 'slack.'

οἰδηθήναι, scil. δοκεῖσ.

φαύλως. 'In an offhand, trivial, way, superficially.'

τίς ὁ τρόπος, after λέγον δεῖται. 'Requires explanation as to what is the manner.'

δὲν ταύτην ἢν λέγεις. The accusative after the verbal notion in μετοποθήσεσθαι, 'you would explain.'

D. μέγα...καὶ δλον. 'We think it of great (importance), nay indeed of every importance, or all importance.' Cp. ἑιπτα. 469c, δλο καὶ παντι, contrast Ἀρολ. 23a, δλιγον καὶ εὐδεστὸς αξια.

450a. ἀγαπῶν αἱ τες λέοι. 'Satisfied for my part that, quite agreeable that the thing should be left alone.'

παρακαλοῦντες. 'Calling up.'

ἐγμός. 'A swarm.' Two forms are found in mss., ἐσμός and ἐσμός. The latter seems more correct, being supported by the
The Republic of Plato. [BOOK V.

derived form ἄφεσμος, a swarming off; and both the derivations suggested, whether that from root ἓ of ἔγωμαι (cp. Aesch. Supp. 223, ἔμοι ὡς πελείδων ἔχουσθε, also ibid. 31), or that from ἒμι, something sent out, a gush, a jet, favour the rough breathing. The word is sometimes metaphorically used—e.g., Eur. Bacch. 710, γάλακτος ἔσμοις; Aesch. Supp. 684, νοῦσων ἔσμος—but properly in the sense of a “swarm” of bees, wasps, or hornets. Cp. Ar. Nest. 1107, ξύλλεγόντες γὰρ καθ’ ἔσμοις. ὡσπερε τάνυσημα. Cp. use of οὐχίνος, e.g. ἐπιτα, 574D, πολὺ δὲ ἥδη ξυνείλεμένον ἐν αὐτῷ ἢ τὸ τῶν ἥδων σειμός.

B. χρυσοχῶσοντας οἷς τούδε τῶν ἔνθαδε ἀφίγεθαι, ἀλλ’ οὐ λόγων ἀκουσομένως; “Do you think our friends came here to hear a discussion, or on a fool’s errand?”

χρυσοχῶσοντας. The plain meaning of the word χρυσοχωσίω is of course ‘to be a χρυσοχώς,’ to follow the trade of a goldsmith, but it is said to have a derived and proverbial meaning, viz., to do or suffer anything rather than the matter in hand, to go wool-gathering, to embark on a wild-goose chase, so here, “came to idle away their time,” “and not to argue in real earnest.” The traditional explanation is found in the lexicon of Harpocratus, sub. voc. χρυσοχωσίω. He quotes from the orator Deinarchus. Δεινάρχης ἐν τῷ κατὰ Πυθέα, τάδε παρ’ Ἀλεξάνδρων ἀποφημίζεται παρ’ τοῦτο δήλον διὰ χρυσοχωσίω ἐμάθανεν, ἀλλ’ οὐ τὸ προκειμένον αὐτὸ πράττειν ἢ πάχασαι, and then expressively states that Plato uses this proverb in this passage ἐν τείμητῳ πολιτείᾳ. He explains the origin of the proverb by the following quaint story:—Ἐφεσὲ τις φήμη πάτε εἰς τὸ πλῆθος τῶν Ἀθηναίων, ἵνα ἐν Ὀμηρῷ φανεῖ χρυσοῦ ψήψαμα πολὺ καὶ φυλάττατο ὑπὸ τῶν μαχίμων μυρίων, οἱ δὲ ἀναλαβώντες ὄπλα ἔξθεον ἐπὶ αὐτοὺς, ἀπαχτοῦ ὑποτεινόντες καὶ μάτην κεκοσταθμισάτες, ἔκκακτον ἀλλήλους λεγόντες οὐ δὲ φῶν χρυσοχωσίως, ὅτε δῆλοι, οὐ δὲ φῶν ψήψαμα πολὺ συλλέξας καὶ χρυσοχωσίαν πλουτώσας. There may be an allusion to the golden honey of the bees of Hymettus, and we are reminded of course of the gold-guarding ants of Herodotus. Harpocratus finally quotes the comic poet Eubulus as using the joke in the Glaucus, frag. 20 (Kock):—

ἡμεῖς ποτ’ ἄνδρας Κεκροπίδας ἐπεισάμεν
λαβόντας εἰς Ὀμηρῷ ἐξελθεῖν ὄπλα
καὶ σιτὶ ἐπὶ μύρυκας ἡμερῶν τριῶν
ὡς χρυσοτέκτου ψήψαμα πεφυτότος.
However the proverbial or cant usage arose, it is evident it was in vogue then about Plato’s time, so that some general rendering, ‘to come on a fool’s errand’ (Gray), ‘to find an Eldorado,’ ‘to embark in a bubble speculation,’ represents the meaning better than a literal one. Jowett’s “to find the philosopher’s stone” is perhaps the best of all. Schneider quotes the passage given above, on Xenophon de Vectigalibus, 4.15, and thinks there may be an allusion to some unsuccessful workings of the silver mines at Laureium.

c. τροφής νεών, etc., a hyperbaton, ‘And the nurture of our children while still young, that nurture which belongs to the period between their birth and their education.’

τολλᾶς γὰρ ἀπιστίας ἔχει. ‘It contains many reasons for doubt, lit., many doubtings.’


ἀγνώμονε. ‘Stupid,’ D. and V.; ‘Unverständig,’ Engelm. ‘Hard upon you,’ J. The fact is the word naturally varies between the meanings of ‘wanting judgment’ and ‘wanting feeling,’ but usually inclines to the latter.


e. φοβερόν τι καλ. σφαλερόν, κ.τ.λ. The construction here is somewhat “ad sensum.” ‘(This) is a formidable and slippery business, the fear being not of my being laughed at, for it would be childish to fear that, but lest I stumble and miss the truth; and not only (stumble) myself, but be found to have dragged my friends down too in my fall, and that in a matter wherein one ought least of all to stumble.’

φοβερόν (id est, φοβοῦμαι) μὴ καίσομαι. The future with verbs of fearing is a regular, though rare construction. The future seems to represent the vividness to the mind of the result as a possibility = ‘I fear lest then I shall be on the ground.’ Cp. Goodwin, M. and T., § 46, note 1, p. 32.

451a. προσκυνάω δὲ Ἀδράσταν. ‘I deprecate Nemesis.’ Lit., ‘I do homage to Nemesis, praying that she may not visit me.’
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The word is used sometimes alone as here, sometimes as adjective with Νέμεσις = 'The Inevitable,' 'Necessity.' Cp. Aesch. Pr. 936, οἱ προσκυνοῦντες τὴν 'Αδραστείας σοφός. The Scholast here says, 'Αδραστείας καλούσιν; διτερούσιν ὡς τις αὐτήν ἀποδώσειν, ἢ διὰ άδραστείας τις οἷόν ἐστιν, ὡς δεὶ δρώσα τά καθ' ἐαυτήν, ἢ ως πολυδράστεια (πολλά γὰρ δραῖ) τοῦ ἀλφα πλήθος δηλούσος ὡς ἐστὶν ἁξίων ἡλίου. The true derivation would seem to be either as from διδράσκω or from δράω; cp. ἄπροκτος ἄνη, Homer, of Scylla, Od. xii. 223. Cp. 'Αδραστος, who was said to have erected an altar to her. She was held to be especially the power that avenged murder and homicide, hence the allusion here.

χέρνον οὖ μελλω λέγων, 'For the sake of, i.e., in respect of what I'm going to say.'

ἀπίθω γὰρ οὖν. 'For I expect (or I opine) it's a less crime unwillingly to become the murderer of anyone.' ἐπισι and ἐπίζεων are, of course, used indifferently of a mental attitude towards the future of expectation or opinion, as well as of actual hope. Plato himself notes this of ἐπίζω: Plato, Legg. 644D, πρὸς δὲ τούτων ἄμφων αὐτὸς μελλόντων οἷν κοινὸν μὲν δυνόμα ἐπίζω. It should be noted that this meaning naturally accompanies a construction of ἐπίζεων with a present indicative as here, or in the quotation 383b, or again 573c. When the sense is that of 'hoping,' the proper construction is the infinitive future, or inf. aorist with ἄν. For a full discussion see Rutherford's Babrius, note on ix. 2. Spero is used in the same double way, or even more strongly, of expecting evil; and so is our own 'hope.' L. and S. quote Chaucer, 'I hope he wot be ded' (i.e., I expect).

καλ [δικαλων] νομίμων πέρι. The Vulgate reading was καλ νομίμων; but the καλ is wanting in Par. A, and the rest of the good ms. That being so, various methods have been adopted—(1) Keeping ms. reading, to take νομίμων as substantive, and make the three adjj. parallel "about good and excellent and just institutions"; (2) This seems well enough, but Stallbaum, thinking institutions premature here, separates the three adjj. from νομίμων, and joins them to δοκεῖάνα—thus, 'Than if one should deceive about what things are beautiful, good, and just, where the question is about institutions. He justifies this genitive by the use of κλείτης, ψεύτης, etc., with genitive; (3) A simple way of cutting the knot is, with
Schneider, to pronounce δικαίων a gloss, and excise it; or it is as easy, with Engelmann, to do the same by νομίμως. Two passages, however, below, 479D and 484D, seem to show that all the words should be kept. Cp. also Cobet, Var. Lect. 357.

ἀστε εὗ μὲ παραμυθεῖ. So Par. A. A negative is wanted in the sense, and must either be found by taking the words ironically. "So that it's pretty comfort you give me, my friend"; or else must be deliberately inserted, as it is by the inferior mss. and Stallbaum, ὠνε εὗ μὲ. Herm. ingeniously, but too ingeniously, corrects εὗ into ω, 'So that your consolation is none at all.'

β. καθαρος γε καὶ ἐκεῖ ὃ ἀφεθέναι. ἐκεῖ, ἐνθάδε, 'In that case in this,' J. ἐκεῖ, 'Ubi caedes commissa est,' Stallb. So Engel., 'Rein ist auch dort der Freigesprochene, wenn dort, dann auch hier.' D. and V., however, 'in the next world and in this'; a pretty meaning, possible in itself, but somewhat abruptly introduced, and inappropriate here, for the law, νόμος, has nothing to say to the next world.

c. τούτου γὰρ ἔνεκα. 'As far as that goes.'

ὁρμήν. 'Start.'

452b. μυσσί καὶ μὴ ἥδεις τὴν ὃν. 'Wrinkled and not attractive in appearance.' On ὃν see note on 376b.

ἐν τῷ παρεστώτη. 'In the present state of things.'

ta tān xarimtovn xkammata and insta, d, tois tōte asteloi panta tāsta xwmedein. The wits of Plato's day were mainly the comic poets, and an obvious instance of such turning into comedy as he indicates is afforded by the Ecclesiazeusae of Aristophanes. Such passages however do not prove that the Republic was first published and that then Aristophanes wrote the Ecclesiazeusae expressly against it. Indeed the latter seems to show that the comic poets were already in the field. See Introduction, Name and Aim of the Republic, p. ix. The feud between philosophy and the comic poets had certainly to some extent an historic basis, as we see in the Apology, where the Clouds of Aristophanes is definitely credited with a fatal misrepresentation of Socrates. Cp. Politicus, p. 266.

c. πορευείν πρὸς τό τραχὸ τοῦ νόμου. 'We must go on to the rougher ground of our law.'

ἀμθατεῖ τε τούτων μὴ τὰ αὐτῶν πράτταν. 'We must ask
these witty people to give up the practice of their lives; not
to do what is natural to them, but to be serious.’ τὰ αὐτῶν
πράττειν is of course Plato’s definition of ‘to do justice,’ but
the use of the phrase here is probably merely a coincidence.

δι’ οὖ τολάς χρόνος, κ.τ.λ. All commentators, of course,
quote Hdt. i. 10, παρὰ γὰρ τοὺς Λυδίους σχεδὸν δὲ καὶ παρὰ
tους ἄλλους βαρβάρους καὶ ἄλλα ὁφθαλμὶν γυμνὸν ἐς ἀναίρεσιν
μεγάλην φέρει, and on the next passage about the Cretans and
Lacedaemonians, Thucyd. i. 6, ἐγυμνώθησαν τε πρῶτοι καὶ ἐς τὸ
φανερὸν ἀποδύνεται λίπα μετὰ τοῦ γυμνάσθαι ἄθλευσαν. Cp.
Plat. Theaet., 162b.

D. ἄλλον ἑκάστης ἡμέρας, κ.τ.λ. ‘When by actual practice
(use of gymnastics) they found ... and when the ludicrous
effect to the eye vanished before that reason told them
was best, then this too showed them that he is a fool who,
etc.’

ἐνδεικτὶ. For the middle, see L. and S. sub voc. ἐνδεικτικῷ.

δι’ ἅπαν τοὺς γελοίους ἄλλο τι ἡγέται, etc. A great deal of
discussion has been raised as to the best readings and ex-
planations of this passage. Cobet, like a modern “slashing
Bentley with his desperate hook,” leaves very little intact;
he excises from δι’ γελοίους τι τὸ κακῶν καὶ, and again ὃς γελοῖον.
Hermann, on the contrary, lets the first words stand, but
cuts out from δι’ γελοιωτοσεῖν τοῖς κακῶν καὶ. But it seems
quite possible to find a meaning without all this butchery.
‘This, too, showed that he is an idle fellow, who thinks any-
thing ridiculous but what is bad, and (the same is) the man
that tries to raise a laugh, fixing his eyes on any other
appearance as an appearance of what is ridiculous, than the
appearance of what is silly and bad.’

καὶ καλοῦ ὁδ οὐκ οποιαδήποτε ἄλλον τινὰ σκοπὸν στηρίζειν.
‘And he who again is in earnest, setting up for himself any
other standard of the beautiful than that of the good.’ Here
again there is a question of reading. Our text is that of the
Zürich edition. Par. A gives πρὸς ἄλλον τινὰ σκοπὸν στηρι-
ζεῖν. The omission of the πρὸς was first proposed by that
beautiful Platonic scholar, the late Master of Trinity, W. H.
Thompson, (Professor Cantabrigiensis, editor Phaedri et
Gorgias clarissimus, as the Zürich preface calls him), in some
remarks in the Journal of Classical and Sacred Philology,
Notes.

iv. p. 147, 148. For the phrase ἁρκοῦν ἀρθρασθαι, Dr. Thompson quotes Critias ap. Athen. xv. 666b, ὅν ἁρκοῦν εἰς λατάγων τίς καθιστάμεθα, and Plat. Legg. xii. 961ε, ἁρκοῦν δέοσθαι. In any case he says πρὸς cannot stand. Madvig omits it also. In the rare case in which an English emendation is approved by both Madvig and Baiter, we might find pleasure in following; and if Plato were never redundant, much more if he were never ungrammatical, we should agree with such great authorities. But such redundancy is quite common in Plato, and we cannot doubt that Stallbaum is right in maintaining the reading of Par. A, and interpreting, 'By any other standard (of the beautiful), having set it up for himself, than that of the good.' It may be noted that Stallbaum (ed. 1866), however, omits καλοὶ, which is wanting in some mss.; but supported by Stobaeus, who quotes this passage.

φιλοπαλαμον. A number of the inferior mss. give the form φιλοπαλάμων, but the best, Paris A, upholds its credit by preserving the truer Attic spelling with σ. The question of the spelling is an old one. Vide Schanz, Praef. ad Euthyd. vii. § 5, and Rutherford, N. P., p. 313.

453a. ἔρημον. 'Undefended.' ἔρημος is specially used in this sense, as for instance in the famous

ὡς οὐδὲν ἔστιν οὕτε πύργος οὕτε ναῦς

ἔρημος ἀνδρῶν μη ξυνοικοῦσιν ἐστώ.

—Soph. O. T. 57.

The legal application to an undefended case, or one which goes by default, is well known.

v. αὐτῆν δε ἣμας ἄλλοις ἀμφισβητῶς. 'You don't want any one else to raise a doubt for you.'

κατοικίσεως, ἣν οἰκίζετε πόλιν. The inverse attraction of τόλμως into the case of the relative is noticeable. See Hadley, Gr. Gr., 1003.

b. οὐ μὰ τῶν Δἰα, ἔφη, οὐ γὰρ εὐκλῆρ ξωκεῖν. Stallbaum finds or makes a difficulty here, on the ground that the words could only be suitable if Glancon were to deny what Socrates thought ought to be denied. He would therefore omit γὰρ and apparently take οὐ μὰ οὐκ together. So, too, Groen van Prinsterer transposes and writes τροφῆν οὐ γὰρ εὐκλῆρ ξωκεῖν. Οὐ μὰ τῶν Δἰα ἔφη. But the ordinary loose rendering, 'Why,
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no, certainly it's not easy' (Ficinus' 'Profecto non leve istud apparat') seems sufficient.

κολυμβηθεί. 'A plunge, i.e., a swimming bath,' κολυμβάω meaning to dive rather than swim.

Σέλεφινα. ὦ τὸν Ἀριώνα δηλονύτη, τὸν Μηθυμναῖον, κ.τ.λ., Schol. ad loc. There is an obvious allusion, as the Scholiast points out, to the well-known story of Arion, Hdt. i. 24, but other stories of the kind were common, the dolphin being a sort of merman of Greek fairy tale. Cp. Pliny, H. N. ix. 8, § 7. Aelian, H. N. 2. 6, 6. 15, 12. 45.

ἀπορον. 'Some other impossible means of preservation.' Cp. 378A, ἀπορον θώμα.

τὰς δὲ ἄλλας φύσεις τὰ ἄντρα κ.τ.λ. 'But now we say that the different natures ought now to perform the same functions.' Ἀλλος here preserves its independent meaning though joined with the article. τὰς ἄλλας would usually mean 'The rest of the natures.'

454A. ἀντιλογίς. 'Disputation'; lit., 'contradiction.' With this passage compare Sophist. 225b, c.

κατ᾽ εἶδη διαροώμενι. 'Dividing according to species.' Cp. Sophist. 253d, where the function of dialectic is said to be τὸ κατὰ γένη διαρείσθαι καὶ μὴ ταῦταν εἴδος ἔτερον ἡγήσασθαι μὴ τῇ ἔτερῃ δο ταῦταν.

ἄλλα κατ᾽ αὐτῷ τὸ δύομα, κ.τ.λ. 'But rush after opposition,' pursue their opposition, looking merely at the words' (and not what different εἶδοι they may cover).

b. τὸ τὴν ἄλλην φύσιν ὡς οὐ τῶν ἄντων, etc. 'That different natures ought not to engage in the same pursuits.' ἄλλην is Baiter's conjecture. A and the next best mss. have ἄντην, some inferior mss. μὴ τὴν ἄντην, which of course gives same sense as ἄλλην. If, with Ficinus, we could allow ourselves to render διώκομεν, insequimur, 'we attack,' we could keep the reading of A.

τὸ εἴδος κ.τ.λ. 'What is the species of the different and the identical nature, and with what meaning we then defined it.'

πάντως. Emphatic. 'It was not in an universal sense.'

d. λατρικόν μὲν καὶ λατρικόν τὴν ψυχήν δύναι. 'A physician, and a man who is in his soul like a physician.' So Baiter and Engelmann. Par. A has λατρικὸν μὲν καὶ λατρικήν τὴν
ψυχὴν δυτα. Baiter pronounces λατρικὴν to be the result of an error accommodationis, the copyist making it agree with ψυχήν. Hermann however adds a s, and reads λατρικὴν τὴν ψυχὴν δυτα, 'both a man and a woman who are physician-like in soul,' and so Jowett, and this seems to give most point. The inferior mss. show λατρικὴν τὴν ψυχὴν ἄκοντα; illustrating the rule that the readings of inferior mss. have the value, or want of value, of corrections. Finally, Stallbaum finds an antithesis by reading λατρον μὲν καὶ λατρικὸν τὴν ψυχὴν δυτα, in which he is following Ficinus' 'medicum et hominem habentem animum medicinae studiis aptum.' D. and V. render, 'Two men who were mentally qualified for the medical profession.'

455b. έν πως ἐνδεξάμεθα. See Goodwin, M.T. § 71, note l.

έν φ' ὁ μὲν. 'In so far as the one' = εἰ ἐν των ὁ μὲν—Stallb.

μηδ' ἀ ἑματε σάξουτο. 'Did not even keep what he learnt.'


c. ποπάνων. πλακούντων πλατέων καὶ λεπτῶν καὶ περιπερών, ἐψημα δὲ ἕστω δ ἐνοι ἑραίων καλοῦντων, οἱ δὲ γλυκοῦ—Schol. ad loc. The word ποπανῶν is derived of course from πέπτω, ἐψημα from ἐψω. It seems to be rare.

d. οὔ καὶ καταγελαστότατον, κ.τ.λ. 'In which field, if beaten, it is most ridiculed.'

γυναικει μέντοι πολλαὶ πολλῶν ἀνδρῶν βελτίως εἷς πολλά τὸ δὲ δλον ἔχει ὡς συ γέγει. Plato in these words sums up the practical answer to the question as to the equality of the sexes. Cp. ἐνθα, 456a.

e. γυμναστικὴ 8' ἀφα σο, σοδὲ πολιμμυν, κ.τ.λ. 'And is not one athletic, ay, and warlike, but another unwarlike and not fond of athletics?' The readings of this passage vary greatly.

456a. πλην δε. 'Except in so far as.'

c. εὐχαῖς διοίμα. 'Visionary' (merely). Cp. note on 450d.

ἀλλη...ποιήσει, scil. φυλακικῶς.

παραλαμβάνω. 'When it takes in hand,' i.e., when the παίδεα does so; παραλαμβάνω is the regular word in this connection.

d. τὰς σοὶ ἔχεις διδέις τῷ τοιοῦτον πέρι; 'How are you in opinion as regards such a point as this?'
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τοῦ ὑπολαμβάναν, κ.τ.λ. ‘I mean as regards the conceiving in your own mind one man to be better and another worse.’

457A. ἔπειτα ἄρετὴν ἀντὶ λατινῶν ἀμφικοπούσαν. Cp. Tennyson’s Godiva, “Then she rode forth, clothed on with chastity.” Ast. compares the contrasting passage, Hdt. i. 8, ἄμα δὲ κιθών ἐκδυομένῳ συνεκδεται καὶ τὴν αἰῶν γυνῆ. We are reminded by the collocation of Horace’s famous mea virtute me involvo, Carm. iii. 29. 54, though the application is of course different.

ταῖς γυναιξὶν ἡ τοῖς ἀνδράσιν. ‘To the women rather than to the men.’ The ἡ is after the comparative ἐλαφρότερα (Stallb.).

ὅ δὲ γελῶν ἀνήρ. As Stallb. points out, this passage shows that this subject had been ridiculed before it was introduced by Plato, and is so far evidence against the theory that it was Plato’s Republic that furnished the theme for the ridicule of Aristophanes’ Ecclesiazusae. Cp. Introd., Name and Aim, p. ix., and 452B, supra; and on whole sentiment cp. Eur. Andr. 590, et seqq.

β. ἄτελη τοῦ γελοίου σοφίας δρέπων καρπῶν, etc. The words without the τοῦ γελοίου are, according to Stobæus’ Florileg. lxxx. 4, from Pindar, who is speaking of the men of science, οἱ φυσιολογοῦντες. The meaning of Pindar’s words is clear, “Plucking an unripe fruit of wisdom.” Cp. Plat. Theaet. 173. 4. The words τοῦ γελοίου, however, complicate the passage here. They may have crept into the text from a gloss, as Engelmann’s editor thinks. On the other hand, the great authorities, Cobet and Badham, would excise σοφίας, supposing that Plato substitutes τοῦ γελοίου for the σοφίας of Pindar, which is very plausible, “Plucking an unripe fruit from his laughter.” But the text may perhaps stand in toto. “Plucking from his ridicule an unripe fruit of wisdom,” i.e., overhasty to laugh, as Pindar’s physiologists are overhasty to be wise. So Davies and Vaughan say, “His ridicule is but unripe fruit plucked from the tree of wisdom.”

λέξεις. ‘Is said and will remain said,’ the fut. perf. denoting the permanence of the results of the action in future time. See Goodwin, M. T. § 29. n. 2.

διαφέρειν. ‘That we are escaping.’

τιθέντας. ‘When we lay down.’ Accusative of attraction.

ὁμολογοειθαν. Infinitive after φῶμεν, Stallb.
Notes.

λέγε ἡ, τῶ. See Goodwin, M. T., § 85, note 1.

ε. λέγεις λόγων ξύστασιν. 'Narras sermonum conspirationem,' Stallb. 'You speak of a combination of discussions,' i.e., 'What you say implies a combination,' etc.

ὑπερτέον δίκην. 'I must submit to the penalty.'

ἐσαύν με ἐορτάσαι. 'Allow me to keep a holiday or feast day.' ἐορτάζειν from ἐορθή, a festival holiday or holyday; a jour de fête. Jowett renders somewhat loosely, "Let me feast my mind." The poet Gray says of this passage, with what is doubtless autobiographical melancholy, "It is so just a description of the usual contemplations of indolent persons, especially if they have some imagination, that I cannot but transcribe it."

458α. οἱ ὀργοὶ τήν διάνοιαν. 'People of a do-nothing disposition are wont to be feasted by themselves' (i.e., to feast on their own thoughts when walking alone). Cp. Theoc. 15. 26, δέργος αὐτήν ἐορτά.

ὁντες ὡς ὑπάρχον εἶναι. 'Supposing or assuming their wish already realized.' The εἶναι is wanting in some ms., but it is found in Par. A and (as Schneider points out) adds additional force, the literal meaning being, "Assuming that it is realized, that that should exist which they desire."

β. ἡ συνατά. So all the ms. and most of the editors, but Stallb.² reads εἰ.

καὶ ὅτι πάντων ἐμφόρωσαν ἄν εἶναι. 'And will show (that) it would be best.' The verb by a sort of zeugma from σκέψομαι.

δ. οὗ γεωμετρικαῖς γε, ἀλλ' ἔρωτικαῖς ἀνάγκαις. 'By necessity, not the necessity of geometry, but the necessity of love.' This striking phrase may possibly be borrowed, as Schneider suggests, from some poet, but Plutarch quotes it as Plato's. Plutarch, Lycurg. 48c.

459α. γενναλῶς ὀρνιθῶν. 'Well-bred fowl.' Here, no doubt, fighting cocks are meant, perhaps also quails, which were used for the same purpose of sport. See Becker's Charicles. Glaucon is supposed to be a young man acquainted with sport. He is the "juvenis qui gaudet equis canibusque et aprici gramine campi." Gr. van Pr.

β. τί ήπτων οἶνα; 'But what do you think (in the case) of horses.' For construction see Madvig, Syntax, § 53 R.
βασιλ. Cp. 361d.

ὁς ἄρα σφόδρα ἢμιν δεὶ ἄκρων εἶναι τῶν ἀρχόντων. 'How emphatically must we have our rulers consummate ones.' Mattheiæ explains this as a confusion of two constructions, i.e., δεὶ ἄκρων ἀρχόντων and δεὶ ἄκρους τοὺς ἀρχόντας εἶναι.

c. ἔθλονων. Stephanus' correction for the ἔθλονων of Par. A, which may have arisen accommodationis errore ad φαρμάκων, as the Zürich editors say. Schneider, Stallb., Hermann, all keep ἔθλονων.

ἡγούμεθα. Par. A has ἡγούμεθα εἶναι, which again Schn., Stallb., Herm. keep.

d. ἐν φαρμάκου εἴθει. 'Remedii loco,' 'Used as physic.' Cp. supra, 389b.

καὶ ὁρθὸς γε. 'Most legitimately so.' 'And this legitimate use (το ὁρθὸν τούτο) would seem to come in specially in the case of marriages and births.'

460a. το δὲ πλῆθος, κ.τ.λ. 'The number of the weddings. we shall make to be under the control of the rulers.'

κλήροι κομψοί. 'Ingenious lots.' 'Schlaue Loose,' Eng. Cp. notes on 408b and 405d.

ἐφ' ἐκάστης συνέργειος. 'At each coming together.' For ἐνi used with genitive, of occasions, see L. & S., and cp. Theaet. 159c.

b. γέρα δοτέον καὶ ἄλλα ἄλλα τε καὶ ἡ ἔξοστα (scil. δοτέον). For the construction of the nominative with the neuter verbal, cp. 403b, προσωπεῖον αὐτὴν ἡ ἔδωνη.

c. σηκὸς. The word is no doubt used advisedly. 'The fold,' especially for rearing young animals. See L. and S. Cp. ποιμνόν, ἀγέλη, supra.

ἀνάπηπτον. 'Deformed,' 'crippled.'

ἐν ἀπορρήτῳ τε καὶ ἅδηλῳ κατακρύψωσιν ὡς πρέπει. The question has naturally been raised as to what Plato really means with regard to the so-called "exposure" of sickly or deformed children. According to Plutarch, Lycurgus actually enjoined it as a regular part of his social constitution, Plut. Lyc. xvi. The whole passage, indeed the whole life of Lycurgus, is a comment on Plato's doctrines as here given. Cp. Introd., Name and Aim, p. xxii. Cp. also Ar. Pol. vii. 16.
Notes.

D. ὅ προεδρεύεται. ‘What we set before us.’ The reading restored from Stobaeus, Par. A, has προεδροῦεν, which Stallb. and others keep. ‘The next object of our interest.’ D. and V., but Madvig, ‘neque de studio neque de providendo agitur, sed de absolvendo quod supra proposuerant, itaque subicitur εφαμεν γὰρ δῆ,’ k.t.l.

E. τὴν ἕξυστὰτην δρόμον ἀκμὴν παρῇ. ‘When he has passed the sharpest burst in the race of life.’ Stallb. and Engelmann think the words borrowed from some poet; but Plato is poet enough to serve his own turn. Schneider has a long but good note here. The question of the ages suitable for husband and wife is a very old one. Perhaps the earliest Greek precept is the famous passage of Hesiod, Works and Days, 693, who fixes about thirty for the husband and apparently about twenty for the wife. Aristotle deals with the point in the Politics, vii. 16, fixing thirty-seven for the husband and eighteen for the wife. Cp. also Plato, Laws, iv. 721a, b. and vi. 785b. With these comments we may compare Tacitus’ famous “Sera juvenum Venus eoque inexhausta pubertas,” Germ. 20. Ancient civilization did not apparently suffer as much from late and deferred marriage as modern does.

461b. ἄφθοσεν. Par. A and all mss. except one have φθοσεν. The true reading is preserved by Eusebius.

tαῖς ἀνὴρ μητρός. ‘The mother’s female relations in an ascending line.’

καὶ ταύτα γ’ ἤδη πάντα, scil. ἄφθοσεν. ‘And all this indeed we shall allow them, after enjoining them to take care.’

C. έἰ δὲ τι βιάσθηται, k.t.l. ‘But if something compel them (if they cannot help it), (so) to arrange on the understanding that there is no rearing for such a child.’ The object τοῦ θέαν may be τὸ κόμμα or τὰ πράγματα subauditum.

D. τηθᾶς. ‘Grandmothers.’ The word seems to have been confused by copyists with τιθῆ (a nurse), and used in the sense of a nurse. So here, inferior mss. read τιθῆ, though τηθᾶς is obviously required to balance πάπποι. See Lobeck, Phryn. 133-4.

Ε. προσαναρῇ. ‘Also prescribe it.’

(βεβαιώσασθαι) παρὰ τοῦ λόγου. As we say, ‘out of’ or ‘from the argument,’ i.e., by the argument. ‘Von der Untersuchung bestätigen lassen.’—Eng. Stallb. compares Gorg.
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489a, ἵνα βεβαιῶσομαι ἃ ἦν παρὰ σοῦ. Riddell, Digest. 126, explains it as a pregnant construction.

462a. οὖχ ἐφεί ἄρχη. 'Is not this the beginning?'

ἐίτα ἐπισκέψασθαι. 'Then the next thing is to inquire whether.'

b. Ἰδίως. 'Isolation in the matter of these feelings.' 'Individualism,' opposed to κοινωνία.

c. πᾶσα ἡ κοινωνία ἡ κατὰ τὸ σώμα πρὸς τὴν ψυχήν τεταμένην, κ.τ.λ. 'The whole fellowship which extends through the body up to the soul, and forms one constitution, that of (i.e. that under) the governing principle.' πρὸς τὴν ψυχήν, lit., towards the soul; "Nach der Seele hin," E., so 'looking to the soul,' 'centring in the soul.' On the whole passage cp. Introd., Name and Aim, p. xxxiii.

d. ἄρχοντος εἰν αὐτῷ, scil. εἰν τῇ ψυχῇ.

ἡκθεῖτο, ἑυλόγησε. Gnomic aorists.

καὶ τοῦτο ὁ ἄρχων. 'And to return to your question.'

ἡ...πόλις οἰκεῖ. 'The best ordered state is arranged in a very similar way.' For oikeiν in this sense, a regular idiom, see L. & S., s.vb voc., ii. 2.

τὰ τοῦ λόγου ὁμολογήματα. 'The points agreed on in the discussion.'

463a. ἵνα μὲν πω...ἄρχοται. For the construction Stallb. compares 363a, q.v., ἵνα γίγνεται ἄρξαι. The fact is the construction is common enough, and is only one more instance of Plato's indifference to strict grammatical sequence.

d. ἱσεθαί. Here too the construction is somewhat Platonic. νομοθετήσεις is first constructed with the accus., then with infinit. πράττειν, then ἱσεθαί follows as though φήσεις or some such word had been interposed, 'or else (that) it will be worse.' The change of number, αὐτοῖς, αὐτῷ, is also noticeable.

ὑμνησοῦσιν, here intransitive, "Ad aures puerorum circumpersonabant."—Ficinus. 'Will resound in the ears,' etc.

e. διὰ τῶν στομάτων. 'Ore tantum.' 'If they should only utter family names with their lips.'

464b. καὶ μὲν δὴ καὶ τοῖς πρόσθεν γε ὁμολογήμεν. 'Moreover in this we are quite consistent with what was said above.'
D. γυναῖκα τε καὶ παιδὰς ἰέρους. Either after ἀλκοντας, i.e., acquiring, as Ast. and D. V., or more probably after δαμάζωντας, as Stallb. and Engelm.

ἵδον ὄντων ἴδια. ‘And creating, these, i.e. the wives and children, being their own joys and sorrows of their own.’

ἀναί, after ποιεῖ.

βασών, αἰκεᾶς, δικαί. Technical terms. ‘Actions for forcible seizure and assault.’

ε. ἀνάγκη σωμάτων ἐπιμελεῖα τιθέντες. ‘Putting force upon,’ ‘coercing,’ i.e., forcibly regulating their care of their bodies—forcing them to take care of themselves. Par. A has ἐπιμελεῖα, other mss. ἐπιμελείαι, which Stallb. and the majority of editors adopt, = imponentes iiis necessitatem corporum curandorum, “Making the protection of the person a matter of necessity”—J.

καὶ μὴν ὅτι γε νεκτέρος. After δήλον. ‘And further it is clear that,’ etc.

465 β. δέος σπ τοῦ τῷ πάσχοντι, κ. Ἔι. ‘And for fear, the fear that all the rest will come to the aid of him who is hurt.’ τοῦ, Madvig’s slight correction, makes the passage much simpler. Par. A has τό. Those who, like Stallb., keep this, explain it as accus. after notion of fearing in δέος. ‘He fears that,’ etc. It might possibly be explained as being in apposition.

C. κολακείας τε πλουσίων πένητες. Ast. was the first to point out the extreme awkwardness of the word πένητες here, “Vocem πένητες orationis cohaerentiam turbare ideoque videri insiticiam censuit.” He has been followed by all the reforming editors. D. & V. and J. however keep it, rendering loosely, “The flatteries paid by the poor to the rich,” πένητες supplying the subject to κ. πλ. The full construction in Plato’s mind would seem to be κολακείας τε πλουσίων (ὡν) πένητες (ἀπηλλαγμένοι ἄν εἶν). “The smallest however of the evils I am ashamed to mention on account of their mean character, of which they would be quit, the poor, that is to say, (would be quit) of the flatteries to the rich, and the povertys and the pangs,” etc.

τὰ μὲν δειναξάμανα, etc. ‘Now borrowing, now repudiating, now acquiring in any and every way, and entrusting (their acquisitions) to women and slaves.’
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D. ἀπελλάξεται. So Cobet from ἀπαλλάξεται of Par. A, for he says, "Non liberabuntur his molestiis quas nunquam senserunt sed vacabunt; but Engelm. ridicules this.

οἱ ὀλυμπιονικαὶ. These words are a passing and indirect indication of the extreme honour and substantial rewards accorded to the Greek athletes. It is often said, with a sneer at modern practices, that the only prize given at Olympia was a wreath of wild olive. This is true, but the winner's countrymen took care to supplement the distinction by granting immunity from taxation, the best seats at festivals, sometimes also, as at Athens, a lump sum. An instance of their position may be found in the history of Dorius of Rhodes, whose life was spared by the Athenians on account of his athletic eminence (Pausanius, vi. 7). A still more striking example is the strange and affecting story of the beautiful Philippus, Ὀλυμπιονικῆς καὶ καλλιστος Ἐλλήνων τῶν κατ' ἐμνημύ, and the divine honours paid to his tomb, Hdt. v. 47. Plato may have thought of such cases when he wrote ταφῆς ἐξα, infra, ε. Op. also story of Diagoras, Plut. Pelopidas, sub. fin.

ἐκεῖνοι, ἵπτρ. οἱ ὀλυμπιονικαὶ.

Ε. ἀναδύόνται. 'Are crowned with.'

ἵνατε τε. The position of these words is curious. It serves no doubt to emphasize the contrast to τελευτήσαντες.

466a. οἱς ἔξω = οἱ αὐτοῖς ἔξω. 'Who when they might.' For case of ὁις see Madvig, Gk. Synt., § 195e.

σκεψομέθα, ποιοῦμεν. These are Madvig's corrections for σκεψομέθα, ποιοῦμεν. They are demanded, he says, by grammar. But, as we have seen, Plato does not always, indeed very often does not, comply with the demands of grammar, and it may be doubted whether grammar here does make any such demand. See Goodwin, M. and T., 74, note 1.

β. μὴ τῇ κατὰ τὸν τῶν σκυτοτόμων, κ.τ.λ. 'Does it seem at all on a level with the life of cobblers or any other artisans, or with the life of husbandmen?'

μαρακωδῆς. 'Puerile.'

σιδ. δύναμιν. 'By force.' Madvig suggests διαδύνα.

c. πλέον εἶναι τῶς ἡμῶν παντός. The expression occurs in Hes. Works and Days, v. 40, and is in full, νήπιοι οὐδ’ ἵππου διὸ πλέον ἡμῶν παντός.
Notes.

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ξυμφωλάττειν δεῖν. ‘So that they ought to guard along with them.’ The infinitives are epechegetical.

D. ἔφησι, ἔφη, ἐπάν, etc. ‘You have anticipated me in speaking as I was about to take you up.’

E. πρὸς δὲ τῇ θέα διακονεῖν καὶ ὑπηρετεῖν. This is another admirable instance of Plato’s superiority to strict grammar. After ἵνα θεωρηταί we should expect ἵνα διακονῶσι. The infinitive can be explained as following by a sort of attracted construction on δεχόμεθα, δεχόμεθα δὲ διακονεῖν, or else perhaps as following after δέγνοι, δέγνοι διακονεῖν, a very loose construction. The sense is quite clear.

467A. θεραπεύων πατέρας, etc. ‘To wait upon father and mother.’

B. ἀναλαβεῖν. Absol., ‘To pick up again,’ ‘to recover.’ We find sometimes ἀναλαβεῖν ἐκνόμ, pick oneself up, recover oneself.

C. τοὺς ἄνδρας πολεμικὸς ἱσομένος. Lit., ‘Those who are to be the fighters.’ Germ., ‘die kriegetische Männer werden sollen.’ Stallb.’s rendering adopted by Engelmann.

ὅσα ἄνθρωποι. An instance of the quantitative accusative. See Riddell, Digest of Idioms, § 5.

D. ἀλλὰ γὰρ, φήσομεν. ‘And yet we must admit.’ This is a good simple instance of the elliptical force of this phrase. See Madvig, Gk. Synt., § 279. The sense of ἀλλὰ is completed by the sentence below, πρὸς τοὺς κ.τ.λ.

E. δεδιδαχομένων ἵππεων. Par. A here has διδαχομένως, which has been condemned on the ground that the tense (‘when they shall be going to be taught’) is impossible, even if the middle could be made equivalent to the passive future. The fut. participle is commonly used to express a purpose, and that as a rule with a verb of motion, like Latin supine in um. See Paley, Journ. Phil. viii. 15. p. 79. Herm., Bekker, Stallb., therefore correct one letter, keeping the middle voice, διδαχομένως. This may then be taken with “ἀκτένον, quod idem est atque ἀγεῖν δὲ.” Cp. Goodwin, M. T., § 114. 2. ‘We must, having had them taught to ride, bring them on horseback to the spectacle.’ Stallb., however, would make it equivalent to διδαχθέντας, “ea quidem sensus discrimine ut διδαχθέντες sint ab aliis edocti, διδαχόμενοι autem suo ipsorum studio edocti.” The only parallel, however, he
adduces is Soph. Ant. 354, καὶ φθέγμα καὶ ἀνεμίζειν φρόνημα καὶ ἀστυνόμους | ὅμως ἐδιδάσκατο, q.v. with Jebb's note. The ingenious correction adopted in the text, Schneider's, is very slight, and gets rid of one difficulty by introducing the passive voice, "When they shall have been taught." On διδάσκω and διδάσκομαι cp. note on 421ε.

468a. εἰς τοὺς πολέμους ἄλογον. A condensed expression which carries its own explanation on its face. 'Being taken prisoner' (having fallen) into the hands of the enemy. Stallb. quotes Xen. Hell. i. 1. 23, γράμματα πεμφθέντα ἐάλωσαν εἰς Ἀθήνας.

διδόναι τοῖς θελοντὶς χρήσθαι τῇ ἄρρη. Several commentators seem to have missed the construction here. The infinitive is really epxexetical. 'To give him as a free gift to any who wanted him, to use their booty as they will.'

c. τὰρσιστεία φέρειν. 'To bear off the palm.' Both φέρειν and φέρεσθαι are specially used in this sense.

παρὰ τοὺς ἄλλους. 'Beyond all the others,' or simply 'In comparison with all the others.'

tοῖς τοιούτοις. 'With somewhat the following honours.'

d. καὶ γὰρ Ὅμηρος. II. vii. 321.

νῦστοισιν ὧν Ἀλαντα διηνεκέσσι γέραιρεν ἥρως Ἀτελίδης εὐρυκρείων Ἀγαμέμνον.

e. Ἐδραίη, κ.τ.λ. 'Seats of honour.' II. viii. 162.

Τυδείδη, περὶ μὲν σε πτοὺν Δαναοῖ ταχύπωλον ἔδρα τε κράσιν τε ἱδὲ πλεοῖς δεπάσσει.

The second line occurs again in Π. xii. 311. N.B. Plato so quotes as to destroy the scansion of the line.

tοῦ χρυσοῦ γένους. The reference here is proximately to what was said in Book iii. 414, 415, about the splendid Phoenician lie, especially 415α, δοὺ μὲν ὑμῖν ἴκανον ἀρχεῖν, χρυσόν εν τῇ γενέσει συνέλμεζεν αὐτοῖς διὸ τιμώτατοι εἰσιν. The passage quoted below, oi μὲν δαίμονες ἄγοι, is from Hesiod, Works and Days, v. 121. Hesiod gives—

tοι μὲν δαίμονες εἰσὶ Δίδς μεγάλον διὰ βουλὰς ἑσθοί, ἐπιχθόνιοι, φιλάκες θυντῶν ἀνθρώπων.
In the *Cratylus*, p. 397ε, Plato himself quotes the passage, with some verbal difference—

αὐτὰρ ἐπειδὴ τοῦτο γένος κατὰ μοῖρ’ ἐκάλυψεν
οἱ μὲν δαίμονες ἀγνοὶ ἐπιχθύνοι καλέονται,
ἐσθλοὶ, ἀλεξικακοὶ, φύλακες θυητῶν ἀνθρώπων.

We have thus once again an instance of Plato’s manner of quotation, careful of the spirit, but careless of the letter. See notes on 364d, 379d, etc.

469α. τιθέναι. ‘To bury.’ Cp. note on θηκαί, 427β.

b. Ἐλληνας Ἐλληνίδας πόλεις ἀνδραποδίζεσθαι, etc. A noble historical comment on this passage is to be found in the sentiment and practice of that model of ancient chivalry Callicratidas, Xen. *Hell*. i. 6. 14, οὐκ ἔφη ἐναυοῦ γε ἄρχοντος οὐδὲν ἂν Ἐλληνων εἰς τὸ ἐκεῖνον δυνατῶν ἀνδραπόδισθαι. Even he however sold the Athenian guards. *Ibid.* *infra.*

c. ἃλῳ καὶ παντὶ διαφέρει, ‘Differs wholly and in every respect,’ ‘absolutely and entirely.’ A proverbial expression. The Scholia enter into an elaborate logical explanation.

πρὸς τὸν μαχόμενον λεγει. ‘To go to the front’ (lit., to meet the enemy).

d. κυπτάζωσι. ‘Grub about,’ κυπτάζειν, a strong word; lit., to keep stooping, and so poking and peering. Cp. Ar. *Nub.* 509, τι κυπτάζεις ἐχων περι τὴν θύραν;

e. τῶν κυνῶν. Aristotle quotes this in the *Rhetoric* as a happy instance of a prose use of an image or εἰκῶν. Ar. *Rhet.* iii. 4 (1406 b. 32).

τὰς τῶν ἀναρέσεων διακωλύσεις. ‘The prevention of the taking up of their dead by the enemy.’ *Eaēōn here, ‘We must let alone’ (not ‘we must permit’).

ὡς ἀναθηματικαί. ‘To dedicate them.’

470α. φοβησόμεθα. So Par. A. The inferior mss. give φοβησθήσομεθα. But these forms are not good, and are to be eschewed. See Rutherford, *New Phryn*. p. 189. The better the ms the less they appear. Cp. note on ἐώρακη, 328c.

γῆς τε τεμεσῶς. (‘With regard to) the ravaging of land.’ For the genitive cp. note on τι δὲ ἡπτῶν οἰκ, 459b, with the reference to Madvig, *Gk. Synt.* 53, Rem.
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b. ὣν ἐπέτευκαν καρπὸν. ‘The crop for that year.’

dιαφοραῖα. ‘Disagreements,’ ‘discords,’ lit. ‘differences. This use is common in Plato. A good instance is the famous παλαίδ τις διαφορά φιλοσοφᾷ τε καὶ πολιτικῇ, ἑνθέ, 607Β.

ἀπὸ τρόπου. ‘Out of the way,’ ‘inappropriate.’ Cp. ἀπὸ σκοτοῦ, ‘beside the mark,’ Theet. 179c. Note the accent ἀπὸ. A1 has ἀπό, and the form ἀπὸ seems now to have been given up by the best editors.

c. πρὸς τρόπον. ‘To the point,’ lit. ‘in the way,’ so also πρὸς λόγον, Gorg. 459c. Cp. πρὸς δίκης, Soph. O. T. 1014, with Jebb’s note.

τολμεῖν μαχομένους τε. ‘We shall say they are at war when they fight, and are natural enemies.’

βαρβάρους. With the attitude toward barbarians here, we may compare and contrast St. Paul’s famous words, “Where is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all, and in all.”—Ep. to Colossians iii. 11. Both Aristotle and Plato failed to recognize the slave or the barbarian as a “man and brother.” Cp. Ar. Pol. i. 6 (1255). Cp. Prof. Butcher, Inaugural Address (Edinburgh, 1882), pp. 8 and 9.

d. στάσις. ‘Civil war,’ as opposed to πόλεμος, ‘international war,’ στάσις being used of intestine warfare, or faction fight between parties within the same state.

ἄλυτρωσθείς. ‘Sinful,’ ‘abominable,’ a very strong word. Cp. use and connotation of ἄλυτρωσις.

τροφὸν καὶ μητέρα. For this phrase, cp. 414ε, with note. Isocrates in the Panegyric uses the phrase of Athens much as it is used here—Paneg. 25=45c, μόνοι γὰρ ἡμῶν τῶν Ἑλλήνων τὴν αὐτὴν τροφὸν καὶ πατρίδα καὶ μητέρα καλέσαι προσέχει.

e. διανοεῖσθαι ὡς διαλλαγησομένων. Cp. supra, 327c. last note, and Cratylus, 439c.

Ἐξηνίς ἐστιν. The best comment on this will be found in the admirable language of Prof. Jowett’s general introduction, ed. 2, p. 3, “Or a more general division into two parts may be adopted; the first books, i.-iv., containing the description of a state framed generally in accordance with the Hellenic notions of religion and morality, while in the second books,
v.-x., the Hellenic state is transformed into an ideal kingdom of philosophy, of which all other governments are the per-
versions. These two points of view are really opposed, and
the opposition is only veiled by the genius of Plato. The
Republic, like the Phaedrus, is an imperfect whole. The higher
light of philosophy breaks through the regularity of the Hellenic
temple, which at last fades away into the heavens." Cp. also
our own introduction, pp. xxv.-xxvii.

471a. σωφρονισταλ. 'Censors,' 'moderators.' Correctores
non hostes, Stal. Hesych. gives νομετηρ as an equivalent
of σωφρονισταλ. Perhaps the best illustration of its general
meaning is to be found in the famous passage, Thucyd.
viii. 48, where the Samian allies uphold the democracy of
Athens as their refuge and the only check on their oppressors,
their own aristocracy, τὸν δὲ δήμον σφών τε καταφυγήν εἶναι καὶ
ἐκείνων σωφρονισταλ. Technically it signified the ten annual
officers who undertook the moral surveillance of the Athenian
έφηβοι, the young men during their period of public probation.
The σωφρονισταλ then were the 'proctors' of the Athenian
19. For the best account see A. Dumont, Essai sur l'Éphèbe
Antique, p. 200, and Boeckh's Staatshaushaltung der Athener, 3te

c. θάμεν both takes up τιθάμεν δὴ and governs ἔχειν.
'Let us lay down (enact) such a law, and let us lay down
(pronounce) that both this and our former enactments are
right,' τιθάμεν passing through two slightly different shades of
meaning, both of which are quite well established. See L.
and S., sub voc.

ἐτελ ὅτι γε etc. οἰδα ὅτι...ἀμαχοὶ ἃν εἶναι. According to
Stalb., the construction, as so often in Plato, is to be under-
stood rather than mechanically complete; ὅτι, etc., depend-
ing on the notion of agreement or concession implied in
the parenthetic ἐγώ λέγω ... οἴδα ὅτι ... ὅρω and, so to speak,
assumed as having been given in the ὀμολογοῦντος of
next sentence. Taking it thus, the sense is. 'Since
that, were it possible, all things would be for the best
in the state where it was possible, and—I am saying what
you pass by—that they would fight most excellently...
and, as I well know, would be absolutely invincible.... all
this consider me to admit and don't dwell upon these points.'
D. and V. however render the first ὅτι 'In proof that,' and
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take καὶ with αὐτὰ λέγεις, "I can adduce facts which you omit, as that, etc."

472a. στραγγευομένω. All the mss. give στρατευομένω, 'going a soldiering,' and this seems to follow naturally upon the paragraph before, which is 'full of fighting.' 'You won't allow me to strut in arms a bit,' 'to shoulder my crutch and show how fields were won.' Interpreting thus, there is no need of Stallbaum's saying that "στρατευομένω, militiam facienti, lepide ac venuste dictum est pro vulgari; de re militari disputanti eamque illustranti," and comparing the scarcely parallel οἱ βιωτείς, the Flowists, i.e., "those who talk about flowing." Stallbaum seems however right in saying that καταδρομὴν ἐποιήσω ἐπὶ τῶν λόγων μου obviously suits στρατευομένω, "Down you charge upon my argument and won't let me take up arms for a moment." The στραγγευομένω of our text is a pretty but perhaps not unobvious emendation. It was the conjecture of Orelli, who was led to it by Ficinus' rendering, Neque mihi ignoscis militiae laboribus iam defesso; but, according to Schneider, had been long before anticipated by some ancient corrector of the Codex Vind. F. ΣΤΡΑΓΓ for ΣΤΡΑΤ involves of course no great change, and it is therefore natural that as a matter of fact στραγγευόμαι should often by illiterate抄ists have been confused with and replaced by στρατευομένω, vid. Kuster ad Suid., s.v. ἡ δὲ χειλώνη. Cp. also Aristoph. Αχ. 126, with notes. Anyhow, the correction has found wide acceptance, Orelli being followed not only as was natural by the later Zürich editors, but by Hermann, Schneider, by Engelmann's editor, by Davies and Vaughan, and even by Prof. Jowett, most conservative of all, and were στρατευομένω externally less universally supported by the manuscripts or internally less probable, much more less explicable, there could be no doubt as to admitting it.

τρικυμία. For this "pleasing image" compare Aesch. Prom. 1015—

οἶδος σε χειμών καὶ κακῶν τρικυμία ἐπειδ' ἄφικτος.

With us not the third, but the third third, i.e. the ninth wave is popularly considered the largest.
Notes.

"And then the two
Dropt to the cave, and watched the great sea fall,
Wave after wave, each mightier than the last,
Till last, a ninth one gathering half the deep,
And full of voices, slowly rose and plunged
Roaring, and all the wave was in a flame."

Tennyson, Coming of Arthur.

The Romans spoke of the decimus or decumanus fluctus in the same way, counting in the first before the nine—"Vastius insurgenis decimae ruit impetus undae," Ov. Met. xi. 530; so Ov. Trist. i. 2. 50, with ingenious periphrasis—

"Qui venit hic fluctus, fluctus supereminet omnes,
Posterior nono est undecimoque prior."

Cp. also Lucan, Phars. v. 672, etc. Decimanus, indeed, seems to have had the derived (?) meaning of large—"Decumana ova dicuntur et decumani fluctus, quia sunt magna," Paul. ex Fest. p. 71. 5. Cp. Lucilius, ap. Cic. Fin. 2. 8. 24—"Aci-pensere cum decumano." So also decies, decem. Plato uses τρικυμία in exactly the same way in the Euthydemus, 293A.

N.B. The whole of this section as to the practicability of Plato's Ideal State requires careful attention. Especially, as Fähse says, should we note Plato's own position, that the value of an Ideal as such is largely independent of the possibility of its entire literal realization in practice. Vid. 472E and 473A. See also our Introduction, p. xxv. et seqq.

c. αἱ γένοντα, ὅλος ἐν ἄλ. 'If he were to come into being of what sort he would be.' So our text after Madvig, but Par. A has καὶ ὅλος. Stallb. and others keep this and render, 'Whether he would come into being, and of what sort he would be when he did,' but this seems very strained grammar.

d. τὴν ἐκείνης. Par. A has ἐκείνης, a rarer but quite legitimate construction which Schneider rightly keeps.

e. οἰκήσαι. 'To be constituted.' Cp. supra, 462D with note.

πάλιν μοι πρὸς τὴν τοιαύτην ἀπόδειξιν, κ.τ.λ. 'Then grant, if you please, the same concession with a view to this demonstration.'

τότῳ μὴ ἀνάγκαζέ με. ‘Do not force (on) me this duty.’

Madvig comments on this double accusative, Gk. Synt. § 25, R. 2.

φάναι ἡμᾶς ξευρηκόναι. The infinitive here is equivalent to the imperative, a regular use, but much rarer than is generally imagined. Goodwin, M. and T., § 101.

b. μεταβαλόντως. Intransitive. ‘Changing.’

c. προσεκάζομεν. The reading of Par. A is προσεκάζομεν, which might stand.

dιρρηται δ' οὖν. The phrase affords a good instance of the use of δ' οὖν. Cp. note on 330κ, ἔποφιας δ' οὖν.

μελλει γελωτί, etc. The subject is αὐτό. Expressions like γελάω, γελαμα, cachinnas, ridere, whether in sense of dimpling to the eye, or laughing to the ear, are constantly found applied to waves. Here the metaphor is a little extended, ‘But said it shall be, even though literally like a loud spluttering wave, it is like to wash us down in a tide of laughter and shame.’ It is noticeable that γελάω, γελω apparently referred originally to sight rather than sound, ‘smiling’ rather than ‘cachinnation’; but ἐγκελάω would seem to be rather of sound. There is a very curious and striking metaphorical use in Euripides, Troad. 1176, ἐνθεν ἐγκελά || ὀστεών βαγέντων φόνος.

ἐν μη ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἢ οἱ βασιλῆς τε νῖν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι ... οὐκ ἐκεῖ κακῶν παῖς. ‘Until the philosophers shall be kings or those who are now called kings and potentates shall be philosophers... there can be no stay of ills.’ This is of course one of the most central passages in the Republic, and became one of the most famous. Ruhnken ad Rutil. Lup. I. vi., has been at the pains to collect a large number of authors from Cicero to Themistius and Boethius, who reproduce it in various striking ways. The same sentiment is found in the well-known seventh of the doubtful Epistles of Plato, p. 336a-b. See our Introduction, Name and Aim, p. xii., and also supra. 445d with note. It was reserved for the most exalted disciple of Plato, Marcus Aurelius, in the fulness of time to put it to historical test. That he does so makes a part of his singular fascination.
**Notes.**

Δυνάσται. The acute perception of Bernays has noted here that Plato in introducing this word into the second clause of the sentence intends to include not merely legitimate kings, βασιλεῖς, but also de facto rulers, whom however he will not call either 'kings' or 'tyrants.' The term δυνάστας is a *vox media*, the German 'Herrscher.' So again Plato uses ἀρχων, *infra*, 5020; Bernays' *Phocion*, Berlin, 1881, pp. 34 and 113.


συκ εστι κακῶν παύλα. On the tense, equivalent to a future for the purposes of the apodosis, see Goodwin, *M.T.*, § 50. The phrase κακῶν παύλα is a natural one, but has a poetical ring. It is found in Soph. *Trag. 1255.* Cp. Soph. *Phil.* 1329 and O. *Col.* 88. That κακῶν is neuter, not masculine, is shown by the passage 5010, *infra.*

οὐδε αὐτῇ ἡ πολίτεια μὴ ποτὲ. 'No, nor will this state ever grow into a possibility and see the light of day.'

νῦν οὕτως. 'Just as they are'; *i.e.,* without more ad: 'straight off.' A frequent Platonic use. Cp. *Phaedrus*, 272. *Theaet.* 147c. So too we find οὕτως ἔξαφνης, and οὕτως εἰκῆ, with which we may compare Horace's *Sic temere, Od.* ii. 11. 14.

διψαντες τὰ Ιμάτα. It was the custom of the Greeks, when they prepared themselves for sudden action, to throw off the pallium. Cp. *Ach.* 626, etc. [Gray].

474A. γυμνοῖς. 'In their shirt sleeves,' in the χιτῶν only; as nudus in Virgil's well-known 'Nudus ara, sere nudus,' *Georg.* i. 299.

διατεταμένους. 'At full speed,' 'with might and main.' Cp. vii. 501c, ovs διατεταμένους ἐφ᾽ ἡμᾶς ἐφησθα ἔναι.

τεθαλάσσενος. 'Being jeered at.' The word seems to be a very strong one.

C. ἀμίη γέ ηῆ. ἀμίη an adverbalized case form, from a presumptive ἀμω, which has only survived in the similar forms, ἀμοῦ, ἀμοί, ἀμῶσ, always found in Attic in the combinations ἀμοῦ γέ πον, ἀμῶσ γέ πως, etc., and in the Homeric ἀμῶθεν. The word = our *some,* and according to Curtius is etymologically identical. Gothic *sumn, sumon.*

D. δάκνουσι τε καλ κινοῦσι. 'Sting and stir.'

γρυπών. ‘The hook,’ i.e., an aquiline nose. γρυπώτης, used of a beak, Plut. ii. 994r. Cp. γρύψ, ‘a Griffin,’ also επίγρυνς, γρυπάτες.

λευκός. λευκό is used in a good sense = ‘white,’ i.e., ‘fair,’ being a sign of youth: also in a bad — ‘pale,’ i.e., blanched: hence weakly, effeminate.

μελιχλόρος. ‘Honey-pale.’ A ‘hypocorism’ for ωχρός. Here the Paris A with its μελαγχλόρος, in first hand, is obviously wrong; nor can there be much doubt that μελιχλόρος, found in the margin of Par. A, is what Plato wrote. Theocritus’ imitation quoted below gives μελιχλόρος. On the other hand Plutarch, who twice quotes the passage, de Aud. p. 44r, and de Adul. et Amic. Discr., p. 56d, in both places gives μελιχρόνιος, and the same word is found in Lucretius, iv. 1153, vide infra. Stephanus accordingly introduced μελιχρόνιος here. But it is not so much of a ‘hypocorism.’ Cp. Tennyson—

“O sweet pale Margaret!
O rare pale Margaret!”

ὑποκοριζομένους. ‘Calling by pet names.’ ὑποκοριζομέναι, properly ‘to play the child,’ ‘to use childish, baby, diminutive talk.’ Hence (1) to use endearing titles, pet names, especially diminutives, as in the often quoted instance, νηπτάρων δη και φαττίον ὑπεκορίζετο, Ar. Plut. 1011; (2) to gloss over, to disguise under a mild name, e.g., Plat. Rep. supra, 400k, ἦν δόξαν οὕσαν ὑποκοριζομένου καλοῦμεν ὡς εὐθείαν; (3) Reversely, to call by a diminutive, slighting name, to belittle, though this sense is not sufficiently distinguishable from the previous. See L. and S. The practical use of diminutives in Latin excellently illustrates the meanings of ὑποκοριζομέναι; the first meaning or application being specially exemplified by the often noticed use of Catullus, turgiduli ocelli, lacerimulae, etc. The whole of this passage of the Republic has, as was natural, been often quoted or imitated. The most striking echo is to be found in the very quaint macaronic passage in Lucretius, on the blindness of love, bk. iv. 1153 (Munro) et seqq.
"Nigra melichrus est, immunda et fetida acosmos. Caesar Palladium, nervosa et lignea dorcas. Parvula pumilio, chariton mia, tota merum sal, Magna atque immanis cataplexis plenaque honoris," etc.

Cp. Theocr. vi. 18—

\[\text{ἡ γὰρ ἔρωτι}
\text{πολλὰκις, ὁ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται,}\]

and x. 26—

\[\text{Σύραν καλέων τοὺς πάντες,}
\text{ισχυρὰν ἀλόκαιστον, ἔγω δὲ μόνοις μελήχλωρον.}\]

Ovid, Ars. Am. ii. 657—

"Nominibus mollire licet mala, fusca vocetur
Nigrior Illyrica cui pice sanguis erit."

Molière, le Misanthrope, ii. 5, has translated Lucretius. See Munro, ad loc. Cp. also Horace, Sat. i. 3. 38.

475A. ἢν ἐνοῦ λέγαν. 'To speak from my own example.'
'To base your statement on my case.' Cp. 597B, βούλει οὖν ἐν αὐτῶν τούτων ἀνεμέαμεν τὸν μετήθην τούτων.

τριτυαρχοῦσι. 'They become rulers of τριτυνα or τριτῦνες.'
According to the Scholium here, these were the three divisions of the tribes—'Ἀθηναίοι δέκα μὲν ἤσαν φυλαί, διήρητο δ’ ἐκάστη τούτων εἰς τρία, τὰς τριτυνας, εἰς θεν, εἰς φαραγιάς. οἱ οὖν ἐκάστης τριτύνου ἄρχοντες τριτυαρχοί τε καλοῦνται καὶ τριτυαρχοῦσι. Julius Pollux states in his Onomasticon viii. 109, that there were originally four tribes, then ten, then finally twelve. Cp. Boeckh, Staatshaushaltung. When there were four tribes they were divided into three parts each, and each part was called a τριτύνος. Engelmann thinks that here there is reference to some military connection of the word. "They become divisional leaders."

B. φάθι ἢ μή. 'Answer yes or no.'

D. ἢς γ' ἐν φιλοσόφοισ τιθέναι. 'As far as setting them down among philosophers goes.' Madvig, Gk. Synt. § 151.

τοιαύτην διατριβήν. 'Such like occupations.'

τοῖς Διονυσίοις. The Scholiast quotes the three well-known festivals, τὰ κατ’ Αγροῦς, τὰ Δήμαα, τὰ ἐν Ἀστεί.

476A. καὶ ἀλλήλων κοινωνία. The general meaning of the passage is obvious. Take the eἰδός, general notion or Justice, τὸ δίκαιον; Injustice, τὸ ἄδικον; Goodness, τὸ ἀγαθὸν;
Badness, τὸ κακόν. Each of these is in itself one, and one only, and so with all ἔδοξα. But these ἔδοξα, single in themselves in the abstract, are in the concrete as they appear up and down the world united with various actions and bodies, and with one another, and so they each appear many. Literally, but appearing as they do everywhere in union or participation with actions, bodies, and one another, each seems many. The question is as to how these pure abstract ἔδοξα can be said or supposed to unite with one another. Stallbaum considers this question answered by a reference to the Sophist, p. 250a, but the passage is hardly sufficient. Mr. Bywater's very ingenious ἀλλ' ἄλλων κοινώνια, with its very slight textual change, absolves the passage from making the statement, and keeps the union simply between abstract and concrete, one abstract idea combining with one concrete thing, another with another. See Journal of Philology, v. p. 123.

εἰναὶ καὶ ὑπάρχοντα νομίζων. 'He then who is a believer in beautiful things.'

διὰρ καὶ ὑπάρχει. These two words occur mostly together, and in much the same connexion as that in which we have them here used, that is to say, adverbially and undelined. The contrast is between dreaming and reality. Cp. Od. 19. 547, νοι βιαρ ἀλλ' ὑπάρ ἐσθλόν, and 20. 90. ὑπάρ looks as if it was connected with ὑπόνοι. Vaniček gives Skt. vāpas = species, a (real) appearance.

Δ. ὡς γιγαντικοῦσας γνώμην. 'Knowledge, because he knows.' Γνώμη is here slightly strained in meaning to suit its etymology and make it correlative to γιγαντικοῦς. It does not usually signify 'knowledge,' but rather 'opinion based on knowledge,' 'judgment.'

477α. εἰλικρινής. 'Purely,' 'absolutely.' εἰλικρινής, or perhaps εἰλικρινής (so here Herm. and Schneid. εἰλικρινώτα), if derived from εἰλή, the sun's warmth, and κρύω, though this derivation is scarcely well founded. Cp. Lightfoot on St. Paul's Ep. to Philipp. i. 10.

ἐπὶ τῷ δήτῃ. 'Correlative to existence,' D. and V. 'Corresponding to being,' J. 'Bei dem Seienden,' E., i.e., 'in the field or range of.' The shades of meaning of ἐπὶ with dative are very numerous, from the simple 'upon,' 'over,' or 'at,' to 'on the condition of.' Here, as we might say, 'over,' or 'in the range, region, sphere of.'
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V. catâ τὴν ἄλλην δύναμιν. ἄλλην, Hermann’s corr. for αὐτὴν of Par. A. Some edd. prefer to omit αὐτὴν. Perhaps it might stand and mean, ‘According to the same (abiding) faculty, that each has, namely, its own.’ With τὴν ἄλλην compare supra, 453E.


478A. ἐφ’ ἐτέρῳ ἄρα ἐτερόν τι δυναμένη, etc. ‘Each of them then having a different capacity is fitted by nature for a different field.’

δόξα δέ, φαμέν, δοξάζειν. ‘And opinion, is it not opining? Yes. Do you mean opining the same thing which science knows?’

δυνάμεις δὲ ἀμφότερα ἐστον. ‘Let both be considered faculties.’

b. καὶ δοξάζω. ‘Even to have an opinion about.’


d. οἶον ἀμα δύν τε καὶ μὴ δύν. Equivalent to τοιοῦτον οἶον. Madvig, G. S., § 166 c.

479B. τοῖς ἐν ταῖς ἐστιάσεωι ἐπαμφοτερῆσθαιν. ‘The ambiguities,’ ‘the equivocues’ (i.e., the words of double meaning proposed) at banquets. Ἐπαμφοτερῆσθαι means naturally ‘to be ambiguous,’ ‘to be both the one and the other.’ It is thus used of persons or things, of amphibioum or ambiguous animals, like the seal or the bat. Aristotle, P. A. 4. 13. 28 (697 b. 1). So Plato, Phaedr. 349c, uses it of an undecided lover, and Thucydides (8. 85) of Tissaphernes as a politician playing fast and loose. Finally it is used as here of ambiguous or riddling phrases, e.g., λοξά καὶ ἐπαμφοτερῆσθαι πρὸς ἐκάτερον τῆς ἐρωτήσεως ἀποκρινόμενοι, Lucian, Deor. Dial. xvi. 244. παλὼν ἐπαμφοτερησθῶς λέξεις θηκεν, Scholiast ad Aristoph. Plut. 635. The word equivoque, an expression used by Coleridge, was suggested to me as a rendering by my friend Mr. Case. Stalbl. introduces an unnecessary difficulty by quoting Timaeus, Gloss, p. 107, ἐπαμφοτερῆσθαι εἰς ἀμφιβολὰν ἀγανεὶρ τῶν λόγων, and then adding ‘Hic videtur esse intransitivum.’ The fact is the intransitive is the natural and