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THE REPUBLIC OF PLATO
First Edition 1888.
Reprinted 1892, 1897, 1901.
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 ὃδε δεῖ σε πυκνὴν φρένα καὶ φιλόδήμον ἐγείρειν
φροντίδ' ἐπισταμένην
ταῖσι φίλαισιν ἀμύνειν.
κοινὴ γὰρ ἐπ᾽ ἐνυχθαίσιν
ἐρχεται γνώμης ἐπίνοια, πολὺτην
δήμον ἐπαγαλαίοσα
μυρίασιν ὠφελίαισι βιοῦ, δῆ-
λοῦσ᾽ ὁ τί περ δύναται. καὶ-
ρός δὲ. δεῖται γὰρ τι σοφὸν τινὸς ἔξευ-
ρήματος ἢ πόλις ἡμῶν.

—Aristophanes, Ecclesiazusae, 571.

ἐκεῖνος μὲν φησὶ, πόλις φίλη Κέκρατος, σὺ δὲ οὐκ ἔρεις, ὡ πόλις
φίλη Διὸς;

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

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

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

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

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

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

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

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

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

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

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

If Plato has had few editors, he has found many translators. The well-known renderings of the Republic by Davies and Vaughan and by Jowett are of real help, the first more to the understanding of the letter of Plato, the second to the appreciation of his spirit and soul. Beside these, I have been aided by Engelmann's version, and by the older German rendering with notes of Fährse, 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 Baüer'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 Baüer, 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 encyclopaedic and methodical knowledge, and especially his wonderful working acquaintance with the bibliography and apparatus of scholarship, could
not fail to be of great assistance in whatever measure employed; and I only regret in my own interest and that of my readers that the first half of the book was already stereotyped before I called in his effective aid.

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

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

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

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

A.—Name and Aim of the Republic.

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

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

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

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

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

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

“Non ego cuncta meis complecti versibus opto.”
“Non hic te carmine ficto
Atque per ambages et longa exorsa tenebo.”

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

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

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

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.

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.

Hermann, Geschichte der Plat. Phil.

Morgenstern, Comm. I. Epimetron I. The date of the production of the Ecclesiazusae is itself uncertain. Morgenstern puts it about the beginning of the 97th Ol., 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, were 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. 452b and 457b 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, 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, as we have them, nor any others can be separated from each other or from the Republic generally.


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 Cyropaedeia 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. 23. Cp. note by the poet Gray, vol. iv. (Gosse) p. 241.

3 We cannot, for instance, admit with Krohn (die Platonishe 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. Hiervon 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., Epimetron, have pronounced this to be certainly genuine. It can, however, hardly be separated from the rest. See Jowett, Preface to second edition, pp. xix., xx. Curiously enough, while Jowett quotes Bentley in condemnation of ancient epistles generally, Bentley himself admitted the
it would, to some extent, confirm the presumption raised by the point just adduced. The writer of the letter says, in language which most strikingly resembles that of the Republic itself, that it was the death of Socrates which brought home to his mind the conviction that all the Greek States were hopelessly corrupt, and that there could be no chance of reform until the rulers should learn the true philosophy, until the philosopher should be king.¹

The death of Socrates took place in B.C. 399, and for the next few years Plato was apparently 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, Tus. Disp. v. 35, puts it in quite a different category from such late forgeries as the letters of Phalaris.

¹ ὡς ὃν ὃν ἀγερῶν ἄνθρωπον γένη, πρὶν ἄν ἢ τὸ τῶν ϕιλοσοφῶν ὀρθῶς γε καὶ ἀληθῶς γένος εἰς ἀρχὰς ἐλθῇ τάς πολιτικάς ἢ τῶν δυναστευόντων ἐν ταῖς πόλεσιν ἐκ τινος μολαρας θείας δυντὸς 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 326β contains another coincidence with the language of the Republic. See note on Rep. 445d.

² The whole question of the extent and the dates of Plato’s travels is hopelessly complicated.
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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, Glaucon and Adeimantus, are spoken of as being quite young, \(\nu\sigma\nu\tau\alpha\iota\) or \(\nu\sigma\nu\iota\sigma\kappa\omicron\), we have perhaps no indications.\(^2\) But, indeed, as Jowett well remarks, it is not necessary to discuss the question, for Plato aimed only at such general probability as may guard a writer of fiction against glaring inaccuracy or inconsistency artistically jarring, and cared as little whether the persons of his drama could have met in the flesh, as whether they did actually so meet.\(^3\)

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

\(^2\) Cephalus died about 444 B.C.

\(^3\) Jowett, Introd.\(^2\) p. 6. We need not, with Hermann, convert Plato’s brothers, Glaucon and Adeimantus, into his uncles of the same name. It is a question whether the
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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 Glauccon and Adeimantus of the Parmenides are the same. Gr. v. Prinsterer thinks they are, p. 211. The mention of its being the first occasion of the celebration of the Bendideia, 327A, tells us hardly anything, nor the fact that it was in the heat of summer, 350d. 'Fictive Zeit des Gesprächs wahrscheinlich 410 v. Chr. Boeckh. Vater, Munk, nach der Glaukons Gruppe: die Kephalosgruppe spräche eher für Z. 430.' K. F. Hermann. 'Lag aber Platon ferner, und könnte leichter iacronistisch 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.
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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—

\[ \times \text{ΠΛΑΤΩΝΟΣ} \times \]

\[ \text{ΠΟΛΙΤΕΙΑΙ} \quad \text{ΗΠΕΙΡΙΔΙΚΑΙΟΥ} \]

id est, Πλάτωνος πολιτεία, ἡ περὶ δικαίου. 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 δικαίου.

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? ὅ τὸ πρῶτον ἐσκοποῦμεν, τὸ δικαίον ὅ τί ποτ' ἐστὶν. 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.
"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.

¹See 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 περιστάτικων, from the circumstances, like the Symposium; (3) πραγματικά, from the matter, as this Dialogue the Republic is.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 realization? 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. 

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
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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yet something of our youth we should always struggle to retain: we should keep the freshness, the fancy, the generous enthusiasm, which is ready to
receive and consider new ideas. Nowhere shall we find a stronger stimulus to this, a truer elixir, than in Plato. We should each of us build an ideal city of our own, and frame some outline of a perfect society.

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

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

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

"We have had our eyes fixed on the far horizon, expecting justice to dawn in the distant skies, and all
the while she has lain ‘tumbling about at our feet’ (432D). We have had her in our hands and on our lips, our ears have heard the sound of her, but we have missed her. What is she then? What is the answer to the question with which we started, τὸ δίκαιον ὅ τι ποτ’ ἦστιν? 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 εἰκειοπραγία; Injustice is πολυπραγμοσύνη.

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

That all life, in proportion to its civilization, is based on a division of labour is no new discovery. Plato does not take to himself the credit of making it, but only of giving it a new application. And herein indeed lies his real achievement and the true secret of the Republic. For, if we follow out the application, we shall find that, like that other trifling matter of which he speaks, (τὸ φαῦλον τοῦτο, 522C), the little matter of distinguishing one, two, three, so this too stretches from earth to heaven,
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
members suffer with it; or one member be honoured, all the members rejoice with it” (Ep. ad Cor. 1. xii. 21 and 24).

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

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

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

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

¹ 443c.
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Proclus.

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

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

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

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

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

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

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

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

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

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

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

1 ἐν κακῷ 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 Tübingen."

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

On the point of the connexion of the mens sana with the
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—δῆλος οὖν ἐξ ἀπάντων ὁ Πλάτων ἔστιν τῇ Ἰπποκράτους ἀκριβῶς φιλάττων γυνώμην ὑπὲρ τῆς γυμναστικῆς τέχνης ταύτης, ὅτι τὸ τέλος ἐστὶν ἡ τῶν ἀθλητῶν εὔεξία (Galen, peri ἱματικῆς 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 school-room proclaims that fact is everything. Fairy tales are pretty, but there are no such things as fairies; and the history of our childhood, Alfred and the Cakes,
Canute and the Sea Waves, William Tell, Arnold von Winkelried, the history of Ivanhoe, and the history of Shakespeare's plays fires childish or boyish imagination and enthusiasm, but it must be swept away, for it is not true, and nothing like it ever took place. In its stead must be put a history embodying the latest lights, the newest views, the most correct spelling.¹

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

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

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

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

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

Plato could therefore treat history, and still more religion, from its historical side in a very different way from what is now possible. If history is "a lie men have agreed to believe," the Greeks had not so far agreed to believe one lie about the past, or else the circumstances of the lie were not so many and so plausible that they could not equally well agree to believe another. And so fiction is not so much put on a par with fact by Plato as preferred before it. What may be called poetic truth, 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, διδ καὶ φιλοσοφότερον καὶ σπουδαίτερον ποίησις ἱστορίας ἐστὶν. ἡ μὲν γὰρ ποίησις μᾶλλον τὰ καθόλου, ἡ δ' ἱστορία τὰ καθ' ἐκαστὸν 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, music like that of which the poet sings, that raised

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

Par. Lost, i. 550.

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

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

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

1 Aristotle, whose sketch of a System of Education in the Politics is little more than a redaction of Plato's, says the same thing, ποιεῖν τὰ ἡθη γιγνόμενα δ', ἀυτῆς, 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,\(^1\)—nothing of history, nothing of grammar, of geography, of mathematics, of natural science.

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

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

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

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

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

This further education, however, is not to be at all technical: αἱ τε γὰρ τέχναι βάναυσοι ποι ἄπασαι ἐξοξαν εἴναι (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.

¹It is especially interesting and instructive on this head to compare the two speeches of Isocrates, written at an interval of 35 years, the κατὰ Σοφιστῶν, and the περὶ Ἀντιδόσεως.
Plato's scientific education is, as he says, at first sight a very little thing, \( \tau \delta \text{φαύλων τοῦτο, ἢν ὅ ἥγο, τὸ ἐν τῇ καὶ τὰ δύο καὶ τὰ τρία διαγιγνώσκεν} \) (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 οἰόμενον αὐτὸ 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
live happily here, and, this life over, to have similar happiness in another.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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. Wyttenbach, Ep. ad Heusdium, opusc II. p. 21. The reader (quotus quisque fuerit !) who will take the trouble to read Wyttenbach'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. 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 scowling bull-like gaze 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.¹

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

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

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

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

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

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

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

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

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

When the Thirty came into power in 409 B.C., one of their acts of violence was to make a raid upon the resident aliens, Lysias and his brother among the number. With an audacity which seems almost incredible, they arrested and pillaged them in cold blood. Lysias was seized, but by presence of mind and good luck escaped with his bare life. Polemarchus, less fortunate, was retained. He received from the Thirty, says his brother, the regulation message—τὸ εἴθωμένον παράγγελμα πίνειν κόνειον—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
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his thoughts and his style, and it is supposed that Lysias is also intended in the attack on the rhetorician in the Euthydemus.¹

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

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

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

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

¹ Compare the passage in the Phaedrus, 266, where Lysias is included in the same category with Thrasy machus.
² Xen. Symp. iii. § 5, Καὶ νῦν δυναίμην ἀν Ἰλαδὴ δλην καὶ Ὀδύσσειαν ἀντὶ στόματος εἰπεῖν.
the oral and memorial tradition of the Homeric poems. His father, whose private integrity and piety were well-known, seems to have taken great pains with his education. He made him the pupil of the celebrated musician, Damon, and endeavoured more than once to induce Socrates himself to take him under his tuition.¹

His own character was good and amiable, ἐπιεικῆς καὶ 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.
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 more-
over of a singular and powerful personality, and exer-
cising that very mesmeric power or fascination, \( \epsilon \tau \alpha \delta \omega \nu \kappa \gamma \lambda \epsilon \iota \nu \) (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\(^1\) to the great rhetorical move-
ment which dominated the thought and literature of
Greece at this time. His name is thus associated with
those of Gorgias,\(^2\) and Prodicus, and Protagoras, and
Cicero tells us he was ever over-artificial in the
structure of his periods.

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

1 Quintil. ix. 4, 87.

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

3 He is called \( \Theta \rho \alpha \sigma \iota \mu \alpha \chi \alpha \sigma \) \( \delta \) \( \sigma \) \( \sigma \phi \iota \sigma \tau \theta \) \( \xi \) by Neoptolemus of
Paros, who gives his epitaph, a curious one, in quaint tomb-
stone style—

\[ \text{Touvoma thita, } δ ω, \text{ d} \ell \text{fa, } σ \alpha υ, \upsilon, \mu \upsilon, \text{ d} \ell \text{fa, } \chi \iota, \text{ ou, } σ \alpha \upsilon. \]

\[ \text{patris Xalkh} \dot{\omega} \text{on, } \delta \upsilon \text{ de } \tau \acute{e} \chi \nu \sigma \phi \iota \eta. \text{—Athenaeus x. 454f.} \]
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 fopperies. The passage is so curious that we quote it in extenso—

έπειτ' ἀναστὰς εὐστοχος νεανίας
tῶν ἐξ Ἀκαδημείας τις ὑπὸ Πλάτωνα καὶ
1 βρυσωνοθρασυμαχειοληψικερμάτων
πληγεῖς ἀνάγκη, ληψιλογομοσθω τέχνη
συνόν τις, οίκ ἀσκέπτα δυνάμενος λέγειν,
εὑ μὲν μαχαίρα. έυστ' ἔχον τριχώματα,
εὑ δ' ὑποκαθεῖς ἄτομα πώγωνος βάθη,
εὑ δ' ἐν πεδίλῳ πόδα τιθεῖς ὑπὸ ἕυρόν,
κνήμης ἴματων ἴσομέτροις ἐλύγμασιν,

1 For Bryson, see supra, p. xxii.
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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—\\(\delta \Theta ρασύμαχε, \delta ει \Theta ρασύμαχος\\)—Ar. Rhet. ii. 23. 19.

He has, as we said, two followers and pupils, Clitophon, the son of Aristonymus, and Charmantides. Their devotion to him is specially indicated by Plato when he allows Clitophon to break the dramatic rule, 'ne quarta loqui persona laboret,' and cut into the dialogue, p. 340.

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

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

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

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

Glaucus 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, Glaucus the more practical; Adeimantus more grave, Glaucus more gay. They may be compared to Sir Walter Scott's pair of sisters, Minna and Brenda, whose contrasted affinity is so charming in his novel the Pirate; or we might say of them, in the language of another famous portrayer of character, that one excels in sense, the other in sensibility.

The details of their respective traits have been most

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

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

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

Of Socrates, in his historic, or even in his generally Platonic character, this is not the place to speak. It is enough to say that he appears at first in his stock rôle of the plain man who is no scholar, and has not the learning of the sophists, but is more than a master for the best of them at intellectual chess playing, and by his fatal questions reduces Thrasy-machus to impotence, to perspiring, and even to blushing, and at last to silence. After the first book, however, he gives up both the negative attitude and the 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
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 ΠΟΛΙΤΕΙΑ.

Κατέβην χθές εἰς Περαιά μετὰ Γλαύκωνος τοῦ Ἀριστωνος προσευξόμενος τε τῇ θεῷ καὶ ἅμα τὴν ἐορτὴν Βουλόμενος θεάσασθαι τών τρότον ποιήσωσιν, ἀτε νῦν πρῶτον ἄγοντες. καλὴ μὲν οὖν μοι καὶ ἡ τῶν ἐπιχειρίων πομὴ έδοξέν εἶναι, οὔ μέντοι ἤτοιν ἐφαίνετο πρέπειν ἣν οἱ Θρᾴκες ἐπέμπουν. προσευξάμενοι δὲ καὶ θεωρήσαντες ἀπῆμεν πρὸς τὸ ἀστυν. κατιδών οὖν πόρρωθεν ἡμᾶς οἴκαδε ἀρμήμενοι Πολέμαρχος ὁ Κεφάλου ἐκέλευσε δραμόντα τὸν παίδα περιμέναλ ἐ κελεύσας, καὶ μοῦ ὤπισθεν ὁ παῖς λαβόμενος τοῦ ἱματίου, Κελεβί ὑμᾶς, ἐφη, Πολέμαρχος περιμέναι. καὶ ἐγώ μετεστράφην τε καὶ ἠρόμην ὅπου αὐτὸς εἰη. Οὕτως, ἐφη, ὤπισθεν προσέρχεσαι ἀλλὰ περιμένετε. Ἀλλὰ περιμενοῦμεν, ἢ δ' ὅς ὁ Γλαύκων. καὶ ὀλίγῳ ὄστερον ὃ τε Πολέμαρχος ἦκε καὶ Ἀδείμαντος ὁ τοῦ Γλαύκωνος ἀδελφός καὶ Νικήρατος ὁ Νικίου καὶ ἄλλοι τινὲς, ὁς ἀπὸ τῆς πομῆς. ὁ οὖν Πολέμαρχος ἐφή ὩΣ Σώκρατες, δοκεῖτε μοι πρὸς ἀστυν ὄρμησαι ὡς ἀπιόντες. Οὐ γὰρ κάκως δοξάζεις, ἢν δ' ἐγώ. Ὅρας οὖν ἡμᾶς, ἐφη, δοσα ἑσμὲν; Πῶς γὰρ οὗ; Ἴη τοινυν τούτων, ἐφη, κρείττους γένεσθε ἢ μένετ' αὐτού. Οὕκοιν, ἢν δ' ἐγώ, ἐτι ἐν λείτεται, τὸ ἡν πεἰσωμεν ὑμᾶς ὡς χρῆ ἡμᾶς ἀφείναι. Ἡ καὶ δύνασθ' ἁν, ἢ δ' ὅς, πεῖσαι μὴ ἀκούοντας; Οὐδαμῶς, ἐφη ὁ Γλαύκων, Ἡ ὅς τοίνυν μὴ ἀκουσμένων, οὕτω διανοεῖσθε. Καὶ ὁ Ἀδείμαντος, ἂρα γε, ἢ δ' ὅς, οὐδ' ὅπετ ὅτι λαμπὰς ἐσται πρὸς Πολέμαρχος ἐσπέραν ἀφ' ἵππων τῇ θεῷ; ἂφ' ἵππων; ἢν δ' ἐγώ' καὶνὸν γε τοῦτο. λαμπάδια ἐχοντες διαδόησανν ἀλλήλους ἀμμολάμενοι τοῖς ἱπποῖς; ἢ πάσες λέγεις; Οὕτως, ἐφη ὁ Πολέμαρχος· καὶ πρὸς
γε παννυχίδα ποιήσουσιν, ἥν ἄξιον θεάσασθαι. ἐξαναστησόμεθα γὰρ μετὰ τὸ δείπνον καὶ τὴν παννυχίδα θεασόμεθα, καὶ ξυνεσόμεθα τε πολλοὶ τῶν νέων αὐτοῦ καὶ διαλεξόμεθα. ἂλλα μένετε β καὶ μὴ ἄλλως ποιεῖτε. Καὶ ὁ Γλαύκων, Ἔουεν, ἐφη, μενετέον εἶναι. 'Αλλ' εἰ δοκεῖ, ἥν δ' ἐγώ, οὕτω χρή ποιεῖν.

Ἡμεν οὖν οἰκαδε εἰς τοῦ Πολεμάρχου, καὶ Δυσίαν τε αὐτοῦ κατελάβομεν καὶ Εὐθύδημον, τοὺς τοῦ Πολεμάρχου ἀδελφοὺς, καὶ δὴ καὶ Ὀρασύμαχον τὸν Χαλκηδόνιον καὶ Χαρμαντίδην τὸν Παιανία καὶ Κλειτοφώντα τὸν Ἀριστοτόμου, ἥν δ' οὖν καὶ ὁ πατὴρ ὁ τοῦ Πολεμάρχου Κέφαλος καὶ μᾶλα πρεσβύτης μοι ἐδοξέε με, διὰ χρόνον γὰρ καὶ ἑωράκη αὐτὸν καθῆστο δὲ ἐστεφανώμενός εἰπὶ τίνος προσκεφαλαυτὸ τε καὶ δίφρου τεθυκὼς γὰρ ἔτυγχανεν ἐν τῇ αὐλῇ ἐκαθεξόμεθα οὖν παρ' αὐτὸν εἴειντο γὰρ δίφροι τινὲς αὐτοῦ κύκλῳ ἐυθὺς οὖν με ἰδὼν ὁ Κέφαλος ἡσπάζετο τε καὶ εἴπεν 'ॐ Σώκρατες, οὐ δὲ θαμίζεις ἡμῖν καταβαλὼν εἰς τὸν Πειραιᾶ' χρήν μέντοι. εἰ μὲν γὰρ ἔγον ἔτι ἐν δυνάμει ἦ τοῦ ῥαδίως πορεύεσθαι πρὸς τὸ δόστι, οὐδὲν ἂν σε ἐδει δεύρο λέναι, ἀλλ' ἡμεῖς ἂν παρὰ σε ἣμεν.

Д νῦν δὲ σε χρή πυκνότερον δεύρο λέναι: ὡς εὐ ἔσθι ότι ἔμοιγε δόσων αἰ ἄλλαι αἰ κατὰ τὸ σῶμα ἡδονάλ ἀπομαραίνονται, τοσοῦτον αὐξονται αἰ περὶ τοὺς λόγους ἐπιθυμιάτε καὶ ἡδοναλ. μὴ οὖν ἄλλως ποιεῖ, ἄλλα τούτω τε τοῖς νεανίσις ξύνωσι καὶ δεύρο παρ' ἡμᾶς φοίτα ὡς παρὰ φίλους τε καὶ πάνω οἰκείους. Καὶ μὴν, ἥν δ' ἐγώ, ὁ Κέφαλε, χαίρω [γε] διαλεγόμενος τοῖς σφόδρα πρεσβύταις. δοκεὶ γὰρ μοι χρήναι παρ' αὐτῶν πυνθάνεσθαι, ὡσπερ τινὰ ὅδον προεληλυθότων, ἥν καὶ ἡμᾶς ἰσως δεήσε πορεύεσθαι, ποιὰ τις ἐστὶ, τραχεία καὶ χαλεπῆ, ἢ βαθὺ καὶ εὔπορος. καὶ εἰ καὶ σοῦ ἤδεως ἃν πυθομένη δ' τι σοι φαίνεται τούτο, ἐπειδὴ ἐνταῦθα ἢδη εἰ τῆς ἡλικίας, δ' δ' ἐπὶ γ' ἦ ρα ρας τοῦ δ' φασιν εἶναι οἱ ποιηταὶ, πότερον χαλεπὸν τοῦ βλου, ἢ πῶς σὺ αὐτὸ ἔξαγγέλλεις.

329Α' 'Εγώ σοι, ἐφη, νὴ τὸν Δία ἔρω, ὃ Σώκρατες, | οὐν γε μοι φαίνεται. πολλάκις γὰρ συνερχόμεθα τίνες εἰς αὐτὸ παραπλησίαν ἡλικίαν ἔχοντες, διασώζοντες τὴν παλαιὰν παροιμίαν. οἱ
ον πλείστων ἦμῶν ὀλοφυρότατον ἔσνιόντες, ταῖς ἔν τῇ νεότητι ἡδονάς ποθούντες καὶ ἀναμμηνησκόμενοι περὶ τῇ τάφροδισίᾳ καὶ περὶ πότους καὶ εὐωχίας καὶ ἄλλη ἄττα ἃ τῶν τουτοῦν ἔχεται, καὶ ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστηρήμενοι καὶ τότε μὲν εὐ ἔσσις, νῦν δὲ οὐδὲ ἔσσις. ἔσσοι δὲ καὶ τὰς τῶν οἰκείων Β. προπηλακίσεις τοῦ γῆρως ὑδύρονται, καὶ ἐπὶ τούτῳ δὴ τὸ γῆρας ὑμνοῦσι δῶν κακῶν σφίζει αὐτῶν. ἔμοι δὲ δοκοῦσιν, ὡς Σώκρατες, οὕτοι οὐ τὸ αὐτὸν αἰτιάσας. εἴ γὰρ οὖν τούτῃ αἰτίαν, κἀν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη ἐνεκά γε γήρας καὶ οἱ ἄλλοι πάντες ὅσι τὴν ἔταθα ἡλικίας. νῦν δ’ ἔγγυες ἡδῆ ἐνετύχηκα οὐχ οὐσίς ἔχονσι καὶ ἄλλοις, καὶ δὴ καὶ Σοφοκλεῖς ποτὲ τῷ ποιητῇ παρεγενέσθη ἔρωτωμένῳ ὅποι τινος Πᾶς, ἐφ’ ὁ Σοφόκλεις, ἔχει πρὸς τάφροδισίᾳ; ἕτοι οἷς τε εἰ γυναικὶ συγγυνεσθαι; ὁ Καλὸς, Εὐβήμει, ἐφή, ὡ ἄνθρωπος ἀσμενέστατα μὲντοι αὐτὸ ἀπέφυνον, ἀστερ λυττῶντα τινα καὶ ἄριστον δεσπότην ἀποφυγών. ἔδε οὖν μοι καὶ τότε ἔδοξεν ἐκεῖνος εἴπειν, καὶ νῦν οὐκ ἦτον. παντάπασι γὰρ τῶν γε τουτοῦτον ἐν ἑυ γήρας πολλῇ ἐφήμῃ γίνεται καὶ ἔλευθερία, ἑπεδαν αἱ ἐπιθυμίαι παύσωνται κατα- τείνουσαι καὶ χαλάσωσι, παντάπασι τοῦ τοῦ Σοφοκλέους γίνεται, δεσποτῶν πάνω πολλών [ἐστι] καὶ μαλακεμένων ἀπηλλάχθαι. ὁ ἄλλα καὶ τούτων πέρι καὶ τῶν γε πρός τοὺς οἰκείους μία τις αἰτία ἔστιν, οὐ τὸ γῆρας, ὁ Σώκρατες, ἄλλ’ ὁ τρόπος τῶν ἄνθρώπων. ἄν μὲν γὰρ κόσμοι καὶ εύκολοι ὠσὶ, καὶ τὸ γῆρας μετρὼς ἔστιν ἐπίπονον· εἴ δὲ μῆ, καὶ γῆρας, ὁ Σώκρατες, καὶ νεότης χαλέπι ἓτο τοιοῦτο ἐμβαινει. 

Καὶ ἔγω ἀγαθεῖς αὐτοῦ ἐπόντος ταῦτα βουλόμενοι ἐπὶ λέγειν αὐτόν ἐκίνουν καὶ εἶπον Ὁ Κέφαλε, οἴμαι σου τοῖς πολλοῖς, ὅταν ταῦτα λέγης, οὐκ ἀποδέχεσθαι, ἄλλ’ ἤγεισθαι σε βραδίς τὸ γῆρας φέρειν οὔ διὰ τὸν τρόπον ἄλλα διὰ τὸ πολλὴν οὐσιαν κεκτῆσαι· τοῖς γὰρ πλοῦσοις πολλὰ παραμήθαι φασίν εἶναι. Ἀληθῆ, ἐφή, λέγεις. οὐ γὰρ ἀποδέχονται καὶ λέγουσι μὲν τι, οὐ μέντοι γε δῶσον οἶονται, ἀλλὰ τὸ τοῦ Θεομιστικός εἶ ἐξε, διὸ τὸ Σεριφίων λοιδορυμένῳ καὶ λέγοντι, οτι οὐ δι’ αὐτὸν ἀλλὰ διὰ τὴν πόλιν εὐδοκίμοι, ἀπεκρίνατο ὅτι οὔτ’ ἂν αὐτὸς 330α
Σερφίφος ὃν ὄνομαστός ἐγένετο οὔτ' ἐκεῖνος Ἀθηναῖος. καὶ τοῖς δὴ μὴ πλουσίοις, χαλεπῶς δὲ τὸ γήρας φέροντι εὖ ἔχει ὁ αὗτος λόγος, ὅτι οὔτ' ἂν ὁ ἐπιεικὴς πάνυ τι βαδίσως γῆρας μετα πενίας ἐνέγκιοι οὔθ' ὁ μὴ ἐπιεικὴς πλουτήσας εὐκολός ποτ' ἂν ἐαυτῷ β γένοιτο. Πότερον δὲ, ἣν δ' ἐγώ, ὡς Κέφαλε, ἂν κέκτησαί τὰ πλέω παρέλαβες ἢ ἐπεκτῆσαι; Ποὺ ἐπεκτεινόμεν, ἐφ', ὡς Σῶκρατες; μέσος τις γέγονα χρηματιστής τοῦ τα πάππου καὶ του πατρὸς. ὁ μὲν γὰρ πάππους τε καὶ ὁμόνυμος ἐμοὶ σχεδὸν τι ὅσην ἐγὼ νῦν οὕσιν κέκτησαι παραλαβὼν πολλάκις τοσαῦτην ἐποίησε, Ἀναφανίας δὲ ὁ πατὴρ ἐτὶ ἐλάττων αὐτήν ἐποίησε τῆς νῦν ὦσῆς· ἐγὼ δὲ ἀγαπᾷ, ἐὰν μὴ ἐλάττων καταλέπω τούτουιν, ἀλλὰ βραχεῖ γε τινὶ πλεῖω ἢ παρέλαβον. Οὐ τοι ἔνεκα ἵρόμην, ἥν δ' ἐγώ, ὅτι c μοι ἔδοξας οὐ σφόδρα ἀγαπᾶν τὰ χρήματα. τοῦτο δὲ ποιοῦσιν ὅς τὸ πόλο οὐκ ἂν μὴ αὐτὸι κτῆσωνται. οἱ δὲ κτησάμενοι διπλῆ ἢ οἱ ἄλλοι ἀσπάζονται αὐτά. ὁσπερ γὰρ οἱ ποιηταὶ τα αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσι, ταύτην δὲ καὶ οἱ χρηματισάμενοι περὶ τὰ χρήματα στοιχάζουσιν ὃς ἔργων ἐαυτῶν, καὶ κατὰ τὴν χρείαν, ἥπερ οἱ ἄλλοι. χαλεπός οὖν καὶ εὐγγενεῖσθαι οἰσιν, οὐδὲν ἐθέλοντες ἐπαινεῖν ἀλλ' ὅ τὸν πλοῦτον. 'Ἀληθῆς, ἐφ', λέγεις.
ευνεδοτὴ ἥδεια ἐπίς ἀεὶ πάρεστι καὶ ἀγαθὴ γηροτρόφος, ὡς καὶ Πίνδαρος λέγει. χαριντικὸς γὰρ τοὺς ὁ Σάκρατες, τούτο ἐκεῖνος εἶπεν, ὅτι δὲ ἀν δικαίως καὶ ὅσιος τὸν βίον διαγάγῃ, γιλυκείᾳ· οἱ καρδιῶν ἀτάλλοισα γηροτρόφος συναρπεῖ ἐπίς, ἀ μάλιστα θυσαίων πολέμιστος γνώμαν κυβερνά. ἐν οὖν λέγει διαμαστῶς ὡς σφόδρα. πρὸς δὴ τούτ' ἐγωνε τίθην τὴν τῶν χρημάτων κτήσεων πλείστου ἀξίων εἶναι, οὔ τι παντὶ ἀνδρὶ ἀλλὰ τῷ ἑπεικεῖ. τὸ γὰρ μηδὲ ἀκούτα τινὰ ἤπατήσαι ἢ ἐσφασθοῖ, μηδ' αὐτῷ θεὺς θυσίας τινὰς ἢ ἀνθρώπῳ χρήματα ἐπείτα ἐκείστη ἀπίστευ τιθετό, μέγα μέρος εἰς τοῦτο ἢ τῶν χρημάτων κτήσεως συμβάλλεται· ἢ εἰ πεῖ καὶ ἀλλὰς χρήσας πολλάς ἀλλὰ γε ἐν ἅνθ' ἐνός οὐκ ἔλαχιστον ἐγώνι θείην ἄν εἰς τοῦτο ἀνδρὶ τοῦν ἔχοντι, ὁ Σάκρατες, πλούτῳ χρησιμώτατον εἶναι.

Παγκάλως, ἢν δ' ἐγώ, λέγεις, ὁ Κέφαλε τοῦτο δ' αὐτὸ, κ. τὴν δικαιοσύνην, πότερα τὴν ἀλήθειαν αὐτὸ φήσομεν εἶναι ἀπλῶς ἀληθῶς καὶ τὸ ἀποδιδόναι, ἂν τίς τι παρὰ τοῦ λάβῃ, ἢ καὶ αὐτὰ ταῦτα ἐστὶν ἐνλεῖτε μὲν δικαίως, ἐνλεῖτε δὲ ἀδίκως ποιεῖν; οἶνον τού οὐνδε λέγω· τὰς ἂν που ἐκπει, ἢ τις λάβοι παρὰ φλοῦ ἀνδρὸς σαφρονοῦντος ὅτα, εἴ μανεῖς ἀπαιτο, ὅτι όστε χρή τὰ τοιαῦτα ἀποδιδόναι, οὔτε δικαίως ἂν εἰπῇ ὁ ἀποδιδός, οὐδ' αὐτός τῶν ωτῶς ἔχον ταύτα ἔθελων τάλησθη λέγειν. Ὄρθως, ἐφη, λέγεις. Οὐκ ἄρα όστός ὄρος ἐστὶ δικαιοσύνης, ἀληθῆ τε λέγειν καὶ ἂν ὁ λάβης τις ἀποδιδόηλ.

Πάνω μὲν οὖν, ἐφη, ὁ Σάκρατες, ὑπολαβὼν ὁ Πολέμαρχος, εἰπερ γε τι χρῆ Σιμωνίδη πείθεσθαι. Καὶ μέντοι, ἐφη ο Κέφαλος, καὶ παραδίδωμι ὑμῖν τὸν λόγον. δει γὰρ με ἢδη τῶν ιερῶν ἐπιμεληθῆναι. Οἶκοιν, ἐφῆνι ἐγώ, ὁ Πολέμαρχος τῶν γε σὺν κληρονομός; Πάνω γε, ἢ δ' ἔσε γελάσας, καὶ ἀμα ἂν πρὸς τὰ ιέρα.

Δέγε δή, εἶπον ἐγώ, σὺ ὁ τοῦ λόγου κληρονόμος, τι φής ε τὸν Σιμωνίδην λέγοντα ὀρθῶς λέγειν περὶ δικαιοσύνης; "Ὅτι, ἢ δ' ὅσα, τὸ τᾶ ὀφειλόμενα ἐκάστῳ ἀποδιδόναι δικαιόν ἔστι τοῦτο λέγων δοκεῖ ἐμοιγε καλῶς λέγειν. Ἀλλὰ μέντοι, ἢν δ' ἐγώ,
The Republic

Σιμωνίδης γε οὗ ῥάδιον ἀποστείνειν σοφὸς γάρ καὶ θεός ἀνήρ· τούτο μέντοι ὃ τί ποτε λέγει, οὔ μὲν, ὁ Πολέμαρχε, ὥσπερ γιγνώσκεις, ἐγὼ δὲ ἀγνώρει δήλον γάρ ὅτι οὐ τούτο λέγει, ὅπερ ἀρτί ἑλέγομεν, τό τινος παρακαταθεμένου τι ὀπτοῦ ἡμὶ σωφρόνος ἀπαιτοῦντι ἀποδιδόναι· κατοί γε ὁ ὀφειλόμενον ποῦ ἔστι τούτο, δ' παρακατέθετο· ἡ γάρ; Ναὶ. Ἀποδοτέον δὲ γε ὑπὸ ὀπωσδήποτε τότε ὅποτε τις ἡμὶ σωφρόνως ἀπαιτοῖ; Ἀληθῆ, ἡ δ' ὅσ. Ἀλλο δὴ τί τί τὸ τοιοῦτον, ὡς ἔοικε, λέγει Σιμωνίδης τὸ τα ὀφειλόμενα δικαίον εἶναι ἀποδίδοναί. Ἀλλο μέντοι νὴ Δ', ἐφη. τοῖς γὰρ φίλοις οἴεται ὀφειλεῖν τοὺς φίλους ἀγαθὸν μὲν τι δρᾶν, κακὸν δὲ μηδέν. Μαθάνω, ἢν δ' ἐγὼ· ὅτι οὐ τὰ ὀφειλόμενα ἀποδίδωσιν δὲ ἃν τῷ χρυσῷ ἀπόδω παρακαταθεμένω, ἀντίτις γὰρ ἀπόδοσις καὶ τῇ λέψει βλαβερὰ γίγνεται, φίλοι δὲ ὡς δὲ τὶ ἀπολαμβάνων καὶ τὸ ἀποδίδοις· οὐχ οὕτω λέγειν φῆς τὸν Σιμωνίδην; Πάνω μὲν οὖν. Τί δὲ; τοῖς ἔχροις ἀποδοτέον δ' τι ἃν τὴν ὁμολογίαν; Παντάπασι μὲν οὖν, ἐφη, ὅ γε ὀφειλεῖται αὐτοῖς. ὀφελεῖται δὲ γε, οἶμαι, παρὰ γε τοῦ ἔχροι τῷ ἔχθρῳ ὅτε καὶ προσήκει, κακὸν τι. Ἡνίβατο ἄρα, ἢν δ' ἐγὼ, ὡς ἔοικεν, ὁ Σιμωνίδης ποιητικῶς τὸ δίκαιον δ' ἐν. διενοέοτο μὲν γὰρ, ὡς φαίνεται, ὅτι τοῦτ' εἴῃ δίκαιον, τὸ προστήκον ἐκάστῳ ἀποδιδόνα, τούτῳ δὲ ἀνόμασεν ὀφειλόμενον· ἄλλα τί οἶε; Ἐφη. ᾱ Ω πρὸς Διός, ἢν δ' ἐγὼ, εἶ οὖν τις αὐτὸν ἤρετο ᾱ Ω Σιμωνίδη, ἢ τίσιν οὖν τὶ ἀποδιδοῦσα ὀφειλόμενον καὶ προστήκον τέχνῃ λατρικὴ καλεῖται; τί δὲν οἶει ἡμὶν αὐτὸν ἀποκρίνασθαι; Δὴλον ὅτι, ἐφη, ἢ σώματι φάρμακα τε καὶ συτιὰ καὶ ποτά. Ἡ δὲ τίς τί ἀποδιδοῦσα ὀφειλόμενον καὶ προστήκον τέχνῃ μαγειρικὴ καλεῖται; Ἡ τοῖς δέξιοι τὰ ἡδύσματα. Εἰεν' ἢ οὖν δὴ τίς τι ἀποδιδοῦσα τέχνῃ δικαιοσύνη ἅν καλοῦτο; Εἰ μὲν τι, ἐφη, δὲι ἀκολουθεῖν, ᾫ Σώκρατες, τοῖς ἐμπροσθεῖν εἰρημένοις, ἢ τοῖς φίλοις τε καὶ ἔχθροις, ὤφελεῖας τε καὶ βλάβας ἀποδιδοῦσα. Το τοῖς φίλοις ἄρα εὐ ποιεῖν καὶ τοὺς ἔχθροὺς κακῶς δικαιοσύνην λέγει; Δοκεῖ μοι. Τίς οὖν δυνατώτατος κάμοντας φίλους εὐ ποιεῖν καὶ ἔχθρούς κακῶς πρὸς νόσον καὶ ύγίειαν; Ἰατρός. Τίς δὲ πλέοντι
I.

πρὸς τὸν τὴς θαλάττης κινδυνον; Κυβερνήτης. Τι δὲ ὁ δίκαιος; ἐν τὶνι πράξει καὶ πρὸς τὶ ἔργον δυνατότατος φίλους ὠφελεῖν καὶ ἐχθροὺς βλάπτειν; Ἐν τῷ προσπολεμεῖν καὶ ἐν τῷ ξυμμαχεῖν, ἔμου ἄρκει. Εἴεις μὴ κάμνουσι γε μὴν, ὁ φίλε Πολέμαρχε, ἰατρὸς ἄχρηστος. Ἀλήθη. Καὶ μὴ πλέονυμι δὴ κυβερνήτης. Ν añ. Ἀρα καὶ τοῖς μὴ πολεμοῦσιν ὁ δίκαιος ἄχρηστος; Οὐ πάνυ μοι δοκεῖ τούτο. Χρήσιμον ἄρα καὶ ἐν εἰρήνῃ δικαιοσύνῃ; Χρήσιμον. Καὶ γὰρ γεωργία ἡ οὐ; 333α

Ν añ. Πρὸς γε καρποῦ κτήσιν. Ν añ. Καὶ μὴν καὶ σκυτοτομική; Ν añ. Πρὸς γε ὑποδημάτων ἂν, οἶμαι, φαίης κτῆσιν. Πάνυ γε. Τι δὲ δὴ; τὴν δικαιοσύνην πρὸς τίνος χρεῖαν ἢ κτῆσιν ἐν εἰρήνῃ φαίης ἂν χρήσιμον εἶναι; Πρὸς τὰ ἐμμβολαία, ὁ Σῶκρατες. Ἐμμβολαία δὲ λέγεις κοινωνήματα, ἢ τι ἄλλο; Κοινωνήματα δήτα. Ἀρ' οὖν ὁ δίκαιος ἀγαθὸς καὶ χρήσιμος κοινών ἐς πεπτῶν θέσιν, ἢ ὁ πεπτευτικός; Ὁ πεπτευτικός. Ἀλλ' εἰς πλῦνων καὶ λίθων θέσιν ὁ δίκαιος ὁ χρησιμώτερος τε καὶ ἀμείων κοινωνὸς τοῦ οἰκοδομικοῦ; Οὐδαμός. Ἀλλ' εἰς τίνα δὴ κοινωνῶν ὁ δίκαιος ἀμείων κοινωνὸς τοῦ κιθαριστικοῦ, ὡςτερ ὁ κιθαριστικὸς τοῦ δικαίου εἰς κρουμάτων; Εἰς ἀργυρίου, ἔμουγε δοκεῖ. Πλὴν γ' ἵσως, ὁ Πολέμαρχε, πρὸς τὸ χρῆσθαι ἄργυρίῳ, ὅταν δὲ ἄργυρίου κοινῆ πρίσαθαι ἢ ἀποδοθῆναι ἢππον· τότε δὲ, ἡς ἡγαί οἶμαι, ὁ ἰππικὸς. ἢ γὰρ; Φαίνεται. Καὶ μὴν ὅταν γε πλοῦον, ὁ συναιπηγός ἢ ὁ κυβερνήτης. Ἔοικεν. Ὁταν οὖν τὶ δὲ ἄργυρῳ ἡ χρυσῷ κοινῆ χρῆσθαι, ὁ δίκαιος χρησιμώτερος τῶν ἄλλων; Ὁταν παρακαθαθῆναι καὶ σῶν εἰναι, ὁ Σῶκρατες. Ὁνικοῦν λέγεις, ὅταν μὴ δὲν δὲ ἄργυρῳ χρῆσθαι ἀλλὰ κείσθαι; Πᾶν γε. Ὁταν ἄρα ἄχρηστον ἢ ἄργυρον, τότε χρήσιμον ἢπτ' αὐτῷ ἢ δικαιοσύνην; Κινδυνεύει. Καὶ ὅταν δὲ ἔτρεπαν δὲν φυλάττειν, ἢ δικαιοσύνῃ χρήσιμοι καὶ κοινῆ καὶ ἰδίᾳ, ὅταν δὲ χρῆσθαι, ἡ ἀμπελουργική; Φαίνεται. Φήσεις δὲ καὶ ἀσπίδα καὶ λύρων ὅταν δὲν φυλάττειν καὶ μὴ δὲν χρῆσθαι, χρήσιμον εἶναι τὴν δικαιοσύνην, ὅταν δὲ χρῆσθαι, τὴν ὀπλιτικὴν καὶ τὴν μουσικὴν; Ἀνάγκη. Καὶ περὶ τὰλλα δὴ πάντα ἡ δικαιο-
σύνη ἐκάστου ἐν μὲν χρῆσει ἄχρηστος, ἐν δὲ ἄχρηστια χρῆσιμος; Κινδυνεύει. Οὐκ ἄν οὖν, ὃς φιλε, πάνυ γε τι σπουδαίοις εἰς ἡ δικαιοσύνην, εἰ πρὸς τὰ ἄχρηστα χρῆσιμον δν τυχχάνει. τόδε δὲ σκεφώμεθα. ἄρ’ οὖν ὃ πατάξαι δεινότατος ἐν μάχῃ εἶτε πυκτικῇ εἶτε τινι καὶ ἄλλῃ, οὕτως καὶ φυλάξασθαι; Πάνυ γε. Ἀρ’ οὖν καὶ νόσον ὅστις δεινός φυλάξασθαι, καὶ λαθεῖν οὕτως δεινότατος ἐμποίησας; Ἔμοιγε δοκεῖ. Ἀλλὰ μὴν στρατοπέδου | γε ὁ αὐτὸς φίλαξ ἁγαθός, ὁσπερ καὶ τὰ τῶν πολεμίων κλέψαι καὶ βουλεύματα καὶ τὰς ἄλλας πράξεις. Πάνυ γε. Ὑστο οίς ἄρα δεινὸς φίλαξ, τοῦτο καὶ φῶρ δεινὸς. Ἐοικεν. Εἰ ἄρα ὁ δίκαιος ἀργύριον δεινὸς φυλάττειν, καὶ κλέπτειν δεινός. Ὡς γοῦν ὁ λόγος, ἐφη, σημαίνει. Κλέπτης ἄρα τις ὁ δίκαιος, ὥς οὐκεν, ἀναπέφανται καὶ κινδυνεύεις παρ’ Ὄμηρον μεμηθηκέναι αὐτῷ καὶ γὰρ ἑκείνου τὸν τοῦ 'Οθυσσέως πρὸς μητρός πάπτον Αὐτόλυκον ἄγαπᾶ τε καὶ φησιν αὐτὸν πάντας ἀνθρώπους κεκάσθαι κλεπτοσύνη 8 ὥρκῳ τε. ἐοικεν οὖν ἡ δικαιοσύνη καὶ κατὰ σὲ καὶ καθ’ Ὅμηρον καὶ κατὰ Σιμωνίδην κλεπτικὴ τις εἶναι, ἐπ’ ὀφελέᾳ μέντοι τῶν φιλῶν καὶ ἐπὶ βλάβῃ τῶν ἐχθρῶν, οὐχ οὕτως ἔλεγε; Οὐ μά τὸν Δί’, ἐφη, ἄλλ’ οὐκέτι οἴδα ἐγών τι ἔλεγον. τοῦτο μέντοι ἐμοίγε δοκεῖ ἐτί, ὀφελείν μὲν τοὺς φίλους ἡ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθροὺς. Φίλους δὲ λέγεις εἶναι πότερον τοὺς δοκοῦντας ἑκάστῳ χρῆστον εἶναι, ἢ τοὺς ὄντας, καὶ μὴ δοκᾶσαι, καὶ ἐχθροὺς ὑσαύτως; Εἰδός μὲν, ἐφη, οὕς ἄν τις ἠγήται χρῆστος φιλεῖν, οὐς δ’ ἄν πονηροὺς μισεῖν. Ἀρ’ οὖν ὀφθ ἀμαρτάνουσιν οἱ ἀνθρωποὶ περὶ τοῦτο, ὥστε δοκεῖν αὐτοὺς πολλοὺς μὲν χρῆστος εἶναι μὴ ὄντας, πολλοὺς δὲ τούναντιν; Ἀμαρτάνουσιν. Τοῦτοις ἄρα οἱ μὲν ἁγαθὸι ἐχθροὶ, οἱ δὲ κακοὶ φίλοι; Πάνυ γε. Ἀλλ’ ὃς ἄν πολλοὶ δίκαιοι τότε τοῦτοι τοὺς μὲν πονηροὺς ὀφελεῖν, τοὺς δ’ ἁγαθοὺς βλάπτειν. Φαίνεται. Ἀλλὰ μὴν οἱ γε ἁγαθοὶ δίκαιοι τε καὶ οἱ ὁμοὶ μὴ ἄδικείν. Ἀληθῆν. Κατὰ δὴ τὸν σὺν λόγον τοὺς μηδὲν ἀδικοῦντας δίκαιον κακῶς ποιεῖν. Μηδαμῶς, ἐφη, ὃ Σῶκρατες τοὺς πονηρὸς γὰρ ἐοικεν εἶναι ὁ λόγος. Τοὺς ἁδίκους
οι δ' ἐγώ, δικαίους βλάπτειν, τοὺς δὲ Εἰκαλοὺς ὥφελεῖν. Οὕτως ἐκείνου καλλίων φαίνεται. Πολλοῖς ἄρα, ὃς Πολέμαρχε, ἐμμητῆται, δοῦν διημαρτήκασι τῶν ἀνθρώπων, δικαίου εἶναι τοὺς μὲν φίλους βλάπτειν: πονηρὸι γὰρ αὐτοῖς εἰσίν: τοὺς δ' ἔχθρους ὥφελεῖν ἀγαθὸν γὰρ. καὶ οὕτως ἐφούμεν αὐτὸ τοῦναντίον ἡ τὸν Σιμωνίδην ἑφαμεν λέγειν. Καὶ μᾶλα, ἔφη, οὕτως ἐνπηδένει. ἀλλὰ μεταθάμεθα: κινδυνεύομεν γὰρ οὐκ ὀρθῶς τὸν φίλον καὶ ἔχθρον θέσθαι. Πῶς θέμενοι, ὃς Πολέμαρχε; Τὸν δοκοῦντα χρηστόν, τοῦτον φίλον εἶναι. Νῦν δὲ πῶς, ἂν δ' ἐγώ, μεταθάμεθα; Τὸν δοκοῦντα τε, ἢ δ' ὅς, καὶ τὸν ὄντα χρηστόν φίλον τὸν δὲ δοκοῦντα | μὲν, δὲντα δὲ μή, 335Α δοκεῖν ἀλλὰ μὴ εἶναι φίλον. καὶ περὶ τοῦ ἔχθρου δὲ ἡ αὐτῇ θέσις. Φίλος μὲν δὴ, ὡς ἔσκε, τοῦτῳ τῷ λόγῳ ὁ ἀγαθὸς ἔσται, ἔχθρος δὲ ὁ πονηρός. Ναι. Κελεύεις δὴ ἡ ἡμᾶς προσθέναι τῷ δικαίῳ ὡς τὸ πρῶτον ἐλέγομεν, λέγοντες δικαίου εἶναι τὸν μὲν φίλον εὐ ποιεῖν, τὸν δὲ ἔχθρὸν κακῶς, νῦν πρὸς τούτῳ ὧδε λέγειν, ὅτι ἐστὶ δικαίον τὸν μὲν φίλον ἀγαθὸν δέντα εὐ ποιεῖν, τὸν δ' ἔχθρὸν κακὸν δέντα βλάπτειν; Πάνω μὲν οὖν, Β ἔφη, οὕτως ἂν μοι δοκεῖ καλῶς λέγεσθαι. Ἡστιν ἄρα, ἂν δ' ἐγώ, δικαίου ἀνδρὸς βλάπτειν καὶ ὄντινον ἀνθρώπων; Καὶ πάνω γε, ἔφη, τοὺς γε πονηροὺς τε καὶ ἔχθρους δεῖ βλάπτειν. Βλαπτόμενοι δ' ἦπτοι βελτίως ἢ χείρους γίγνονται; Χείρους. Ἄρα εἰς τὴν τῶν κυνῶν ἀρετὴν, ἢ εἰς τὴν τῶν ἔπτων; Εἰς τὴν τῶν ἔπτων. Ἄρ' οὖν καὶ κύνες βλαπτόμενοι χείρους γίγνονται εἰς τὴν τῶν κυνῶν, ἀλλ' οὐκ εἰς τὴν τῶν ἔπτων ἀρετὴν; Ἀνάγκη. Ἀνθρώπους δὲ, ὦ ἑταῖρε, μὴ οὕτω φάμεν, c βλαπτόμενους εἰς τὴν ἀνθρωπεῖαν ἀρετὴν χείρους γίγνεσθαι; Πάνω μὲν οὖν. Ἀλλ' ἡ δικαιοσύνη οὐκ ἀνθρωπεῖα ἀρετή; Καὶ τοῦτ' ἀνάγκη. Καὶ τοὺς βλαπτόμενους ἄρα, ὃ φίλε, τῶν ἀνθρώπων ἀνάγκη ἀδικωτέρως γίγνεσθαι. Ἔσοικεν. Ἄρ' οὖν τῇ μουσικῇ οἱ μουσικοὶ ἀμοῦσος δύνανται ποιεῖν; Ἀδύνατον. Ἀλλὰ τῇ ἔπτικῇ οἱ ἔπτικοι ἀφίππους; Οὐκ ἔστιν. Ἀλλὰ τῇ δικαιοσύνη δὴ οἱ δικαίοι ἅδικοι; ἢ καὶ ἐξουσιβοῦν ἀρετῇ οἱ ἀγαθοὶ κακοὶ; Ἀλλὰ ἄδυνατον. Οὐ γὰρ θερμοτήτος, Π
οἴμαι, ἔργον ψύχειν, ἀλλά τοῦ ἐναντίου. Ναὶ. Οὐδὲ ἐξηρότητος υγραίνει, ἀλλὰ τοῦ ἐναντίου. Πάνυ γε. Οὐδὲ δὴ τοῦ ἀγαθοῦ βλάπτειν, ἀλλὰ τοῦ ἐναντίου. Φαίνεται. Ὡ δὲ γε δίκαιος ἀγαθός; Πάνυ γε. Οὐκ ἄρα τοῦ δίκαιου βλάπτειν ἔργον, ὡς Πολέμαρχε, οὔτε φιλον οὔτε ἄλλον οὐδένα, ἀλλὰ τοῦ ἐναντίου, τοῦ ἀδίκου. Παντάπασι μοι δοκεῖς ἀληθῆ λέγειν, ἕφη, ὃ Σώκρατες. Εἶ ἄρα τὰ ὀφειλόμενα ἐκάστῳ ἀποδιδόναι φησί τις δίκαιον εἶναι, τούτῳ δὲ δὴ νοεῖ αὐτῷ τοῖς μὲν ἔχθροις βλάβην ὀφελεσθαι παρὰ τοῦ δίκαιου ἄνδρος, τοῖς δὲ φίλους ὀφελίαν, οὐκ ἂν σοφὸς ὁ ταῦτα εἶπὼν. οὗ γὰρ ἀληθῇ ἔλεγεν οὐδαμοῦ γὰρ δίκαιον οὐδένα ἰμὲν ἐφάνη ὑμῖν βλάπτειν. Συγχωρῶ, ἢ δι' ὅς. Μαχούμεθα ἄρα, ἢν δ' ἐγὼ, κοινῇ ἐγώ τε καὶ σύ, εάν τις αὐτῷ φηῇ ἡ Σιμωνίδην ἢ Βίαντα ἢ Πιππακὸν ἐληκέναι ἢ τιν' ἄλλον τῶν σοφῶν τε καὶ μακαρίων ἄνδρῶν.

336α 'Εγὼν οὖν, ἔφη, ἐτοιμὸς εἰμι κοινωνεῖν τῆς μάχης. 'Αλλ' οἴσθα, ἢ δ' ἐγώ, | οὐ μοι δοκεῖ εἶναι τὸ ρήμα, τὸ φάναι δίκαιον εἶναι τοὺς μὲν φίλους ὀφελείν, τοὺς δ' ἔχθροις βλάπτειν; Θίνος; ἔφη. Οἴμαι αὐτῷ Περιάνδρον εἶναι ἢ Περδίκκου ἢ Ξέρξου ἢ Ἰσμηνίου του Θηβαίου ἢ τινὸς ἄλλου μέγα οἰκείου δύνασθαι πλουσίου ἄνδρος. 'Αληθέστατα, ἔφη, λέγεισ. Εἶπεν, ἢν δ' ἐγώ' ἐπειδή δὲ οὐδὲ τούτῳ ἐφάνη ἡ δικαιοσύνη ὅν οὐδὲ τὸ δίκαιον, τί ἄν ἄλλο τις αὐτῷ φαίη εἶναι;
ι.]

I. of Plato.

τούτο, διὶ ρᾷον ἐρωτῶν ἡ ἀποκρίνεσθαι, ἀλλὰ καὶ αὐτὸς ἀπό-
κριναι καὶ εἰπὲ τι φῆς εἶναι τὸ δίκαιον καὶ ὅπως μοι μὴ δ
ἐρεῖς, διὶ τὸ δέον ἐστὶ μηδὲ διὶ τὸ ἀφελιμὸν μηδὲ διὶ τὸ
λυστελοῦν μηδὲ διὶ τὸ κερδαλέον μηδὲ διὶ τὸ ἐμφύετον ἀλλὰ
σαφῶς μοι καὶ ἀκριβῶς λέγε ὅ τι ἄν λέγησι· ὡς ἐγὼ οὖκ
ἀποδεξομαι, ἐὰν ὑθλοὺς τοιούτους λέγης: Καὶ ἐγὼ ἀκούσας
ἐξεπλάγην καὶ προσβλέπων αὐτὸν ἐφοβοῦμην, καὶ μοι δοκᾶ, εἰ
μὴ πρότερος ἐφράκη αὐτῶν ἡ ἐκεῖνος ἐμέ, ἀφώνοι δὲν γενέσται.

νῦν δὲ ἡνίκα ὑπὸ τοῦ λόγου ἤρχετο ἐξαγριαίνεσθαι, προσ-
εβλεψα αὐτὸν πρότερος, ὥστε αὐτῷ οἶός τ' ἐγενόμην ἀποκρι-
νασθαι, καὶ εἶπον ὑποτρέπων Ὡ Ὁρασύμαχε, μὴ χαλεπῶς ἡμῖν
ἰσθι· εἰ γὰρ ἀκομπατάνομεν ἐν τῇ τῶν λόγων σκέψει ἐγὼ τε
καὶ ὅτε, εὐ ὅθεν ὅτι ἄκοντες ἀμαρτάνομεν. μὴ γὰρ δὴ οἶον, εἰ
μὲν χρυσόν ἔχητομεν, οὐκ ἂν ποτε ἡμᾶς ἐκόντας εἶναι ὑποκατακλίνεσθαι ἀλλήλους ἐν τῇ ξητήσει καὶ διαφθέρειν τὴν
ἐὑρεσιν αὐτοῦ, δικαιοσύνην δὲ ξητούντας, πράγμα πολλῶν
χρυσῶν τιμώτερον, ἐπεθ' οὕτως ἄνοητος ὑπείκειν ἀλλήλους
καὶ οὐ σπουδᾶξεν ὃ τι μάλιστα φανήσαι αὐτό. οἶον γε σὺ,
ὅ φιλε· ἀλλ', οἶμαι, οὐ δυνάμεθα. διεἰσθαι οὖν ἡμᾶς πολὺ
μάλλον εἰκὸς ἐστὶ· που ὑπὸ ὑμῶν τῶν δεινῶν ἡ χαλεπαί-337α
νεσθαι.

Καὶ ὦ ἀκούσας ἀνεκάγχασε τε μᾶλα σαράννοι καὶ εἶπεν
Ὡ Ἡρακλείς, ἐφῆ, αὐτῇ 'κείνη ἡ εἰαθυνία εἰρωνεία Σωκράτους,
καὶ ταῦτ' ἐγώ ἦδη τε καὶ τοῦτος προβλεγόν, ὅτι σὺ ἀποκρι-
νασθαι μὲν οὐκ ἔθελήσοις, εἰρωνεύσοι θὴ καὶ πάντα μᾶλλον
ποιήσεις ἡ ἀποκρινοί, εἰ τὰς τὰ σε ἔρωτα. Σοφὸς γὰρ εἰ, ἦν
δ' ἐγώ, ὡ Ὁρασύμαχε. εὑ οὖν ἢδησα δτι εἰ τινα ἔρου ὀπόσα
ἔστι τὰ δώδεκα, καὶ ἐρώμενοι προείστε αὐτῷ "Ὅτως μοι, ὡ β
ἀνθρωπε, μὴ ἔρεις, ὅτι ἔστι τὰ δώδεκα δις ἐξ μηδὲ ὅτι τρις
τέταρα, μηδὲ ὅτι ἐξάκις δύο μηδὲ ὅτι τετράκις τριά· ὡς οὐκ
ἀποδέξομαι σου, ἐὰν τοιαύτα φλαρήσῃ· δῆλον οἶμαι σοι ἢν
ὅτι οὐδὲς ἀποκρινότο τὸ οὕτω πτυχανομεν. ἀλλ' εἰ σοι
ἀπεν Ὡ Ὁρασύμαχε, πῶς λέγεις; μὴ ἀποκρίνωμαι ἃν προείπες
μηδὲν; πότερον, ὡ θαυμάστε, μηδ' εἰ τούτων τι τυχχάνει ὃν,
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38A  "Επόντος δὲ μου ταῦτα, δ' τε Γλαύκων καὶ οἱ ἄλλοι ἐδέσθοντο αὐτοῦ μη ἄλλως ποιεῖν. καὶ ὁ Θρασύμαχος φανερὸς μὴν ἦν ἐπιθυμῶν εἶπεῖν, ἐν γὰρ εὐδοκιμήσειν, ἤγον ἔσχεν ἀπόκρισιν παγκάλνην προσποιεῖτο δὲ φιλονικεῖν πρὸς τὸ ἐκεῖνον τὸν ἀποκρινόμενον. τελευτῶν δὲ ξυνεχόρθηνε, καταστράφη ὁ Θυμίας δ', ἐφ' ἢ Σωκράτους σοφίαν, αὐτὸν μὲν μη ἐθέλει διδάσκειν, παρὰ δὲ τῶν ἄλλων περιόντων μανθάνειν καὶ τούτων μηδὲ χάριν ἀποδίδοναι. Ὅτι μὲν, ἢ δ' ἐγὼ, μανθάνω παρὰ τῶν ἄλλων, ἀληθὴ εἶπες, ὁ Θρασύμαχε, ὅτι δ' οὐ μὲ φής χάριν
ἐκτόσις, ἔτειδει: ἐκτών γὰρ ὅσην δύναμαι. δύναμαι δὲ ἐπαινεὶν μόνον χρήματα γὰρ οὐκ ἔχω. ὡς δὲ προθύμως τούτῳ δρῶ, ἐὰν τὸς μοι δοκῇ εὐ λέγειν, εὖ εἶτει αὐτίκα δὴ μάλα, ἔπειδην ἀποκρίνῃ οἴμαι γὰρ σε εὖ ἐρεῖν. "Ἀκοὺς δή, ἢ 0 δ' ὅς. φημὶ γὰρ ἐγώ εἶναι τὸ δίκαιον οὐκ ἄλλο τι ἢ τὸ τοῦ κρείττονος ἐμφέρων. ἀλλὰ τι ὑπάρχει; ἀλλ' οἶκ θελήσῃς. 'Εάν μάθῃς γε πρῶτον, ἐφην, τὶ λέγεις: νῦν γὰρ οὔτωσιν οἴδα. τὸ τοῦ κρείττονος φῆς ἐμφέρων δίκαιον εἶναι καὶ τούτῳ, ὁ Ῥασύμαχε, τι ποτε λέγεις; οὐ γὰρ ποι τὸ γε τοιούτῳ φῆς; εἰ Πολυδάμας ἡμῶν κρείττων ὁ παγκρατιαστὴς καὶ αὐτῷ ἐμφέρει τὰ βόεα κρέα πρὸς τὸ σῶμα, τούτῳ τὸ σιτίον εἶναι καὶ ἡμῖν τοῖς ἕττοσίν ἐκεῖνον ἐμφέρον ἀμα καὶ δίκαιον. Βθελὺροι γὰρ εἰ, ἐφη, ὁ Σώκρατες, καὶ ταύτῃ ὑπολαμβάνεις, ἢ ἂν κακουργήσῃς μάλιστα τὸν λόγον. Οἰδαμῶς, ὁ ἁριστε, ἢν δ' ἐγώ, ἀλλὰ σαφέστερον εἰπεὶ τὶ λέγεις. Εἴτ' οὐκ οἴσθα, ἐφη, ὃτι τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἁριστοκρατοῦνται; Πῶς γὰρ οὖ; Οὐκοῦν τούτῳ κρατεῖ ἐν ἐκάστῃ πόλει, τὸ ἀρχὸν; Πάνυ γε. Φθεται δὲ γε τοὺς νόμους ἐκάστῃ ἢ ἁρχῇ πρὸς τὸ αὐτῇ ἐμφέρον, δημοκρατία μὲν δημοκρατικοῖς, τυραννίς δὲ τυραννικοῖς, καὶ αἱ ἄλλαι οὖτω. θέμεναι δὲ ἀπέφηναν τούτῳ δίκαιον τοῖς ἀρχομένοις εἶναι, τὸ σφόσι ἐμφέρον, καὶ τὸν τούτῳ ἐκβαίνοντα καλόζωον ὥς παρανομοῦντά τε καὶ ἀδικοῦντα. τούτ' οὖν ἐστὶν, ὃ βελτιστε, δ' λέγω, ἐν ἀπάσαις ταῖς | πόλεσι ταύ- 339A τὸν εἶναι δίκαιον, τὸ τῆς καθεστικῆς ἀρχῆς ἐμφέρον· αὕτη δὲ τὸν κρατεῖ, ὡστε ἐμβαίνει τῷ ὀρθῶς λογιζομένῳ πανταχοῦ εἶναι τὸ αὐτῷ δίκαιον, τὸ τοῦ κρείττονος ἐμφέρον. Νῦν, ἢν δ' ἐγώ, ἔμαθον δ' λέγεις· εἰ δὲ ἀληθὲς ἢ μῆ, πειράσομαι μαθεῖν τὸ ἐμφέρον μὲν οὖν, ὁ Ῥασύμαχε, καὶ σὺ ἀπεκρίνω δίκαιον εἶναι· καλτοί ἐμόι γε ἀπηγόρευες ὅτως μὴ τούτῳ ἀποκρυνομην' πρόσετε δὲ δὴ αὐτόθι τὸ τοῦ κρείττονος. Σμικρὰ γε ἅγω, ἐφη, προσθήκη. Οὕτω δὴλον οὖθ' εἰ μεγάλη' ἀλλ' δτι μὲν ἢ τούτῳ σκεπτέον εἰ ἀληθῆ λέγεις, δὴλον. ἐπειδὴ γὰρ ἐμφέρον γε τι εἶναι καὶ ἐγὼ όμολογώ τὸ δίκαιον, σὺ δὲ προστήθης καὶ
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αὐτὸ φῆς εἶναι τὸ τοῦ κρείττονος, ἐγὼ δὲ ἄγνω, σκεπτέον δὴ. Σκόπει, ἐφη. Ταῦτ' ἐσται, ἢν δ' ἐγώ. καὶ μοι ἐπεδ' οὐ καὶ πειθεσθαι μέντοι τοὺς ἀρχουσι δίκαιον φῆς εἶναι; "Εγώγε. Πότερον δὲ ἀναμάρτητοι εἰσὶν οἱ ἀρχοντες ἐν ταῖς πόλεσιν ἐκάσταις ἢ οἱ οἱ καὶ ἀμαρτεῖν; Πάντως τού, ἐφη, οἰοὶ τι καὶ ἀμαρτεῖν. Ὁδόκουν ἐπιχειροῦντες νόμους τιθέναι τοὺς μὲν ὀρθῶς τιθέασι, τοὺς δὲ τινας οὐκ ὀρθῶς; Οἶμαι ἐγώγε. Τὸ δὲ ὀρθῶς ἀρα τὸ τὰ ἕμιφέροντα ἐστὶ τιθεσθαι ἑαυτοῖς, τὸ δὲ μὴ ὀρθῶς ἀξύμφορα; ἢ πῶς λέγεις; Οὐτώς. "Α δ' ἂν θῶνται, 

ποιήτεον τοῖς ἀρχομένοις, καὶ τοῦτό ἐστι τὸ δίκαιον; Πῶς γὰρ οὗ; Οὗ μόνον ἀρα δίκαιον ἐστὶ κατὰ τὸν σὸν λόγον τὸ τοῦ κρείττονος ἕμιφέρον ποιεῖν, ἀλλὰ καὶ τοῦντιν, τὸ μὴ ἕμιφέρον. Τί λέγεις σὺ; Ἐφη. "Α σὺ λέγεις, ἐμοι γε δοκῶ σκοτώμεν δὲ βελτίων. οὐχ ὠμολόγηται τοὺς ἀρχοντας τοῖς ἀρχομένοις προστάττοντας ποιεῖν ἄττα ἐνλοτε διαμαρτάνειν τοῦ ἑαυτοῖς βελτίστον, ἢ δ' ἂν προστάτωσιν οἱ ἀρχοντες δίκαιον εἰναι τοῖς ἀρχομένοις ποιεῖν; ταὐτ' οὐχ ὠμολόγηται; 

Ὁ ὦμαι ἐγώγε, ἐφη. Οἶον τοίνυν, ἢν δ' ἐγώ, καὶ τὸ ἀξύμφορα ποιεῖν τοῖς ἀρχουσι τη καὶ κρείττοσι δίκαιον εἰναι ὠμολογησαι σοι, δην οἱ μὲν ἀρχοντες ἀκοντες κακὰ αὐτοῖς προστάτωσι, τοῖς δὲ δίκαιον εἰναι φῆς ταύτα ποιεῖν ἢ ἐκεῖνοι προσέταξαν ἀρα τότε, ὁ σοφώτατος Ὀρασύμαχε, οἰκ ἀναγκαιον συμβαίνειν αὐτὸ οὕτως δίκαιον εἰναι ποιεῖν τοῦντιν ἢ δ' ὧν λέγεις; τὸ γὰρ τοῦ κρείττονος ἀξύμφορον δήπου προσ-

τάττει τοῖς ἡπτου ποιεῖν. Ναλ' μὰ Δλ', ἐφη, ὑ Σώκρατες, ὡ Πολέμαρχος, σαφέστατα χε. Ἐαν σο γ', ἐφη, αὐτῷ μαρ

tυρῆς, ὥ Kleitofoν ὑπολαβών. Καὶ τῆ, ἐφη, δεῖται μάρ

tυρος; αὐτὸς γὰρ Ὀρασύμαχος ὀμολογεῖ τοὺς μὲν ἀρχοντας ἐνλοτε ἑαυτοῖς κακὰ προστάτε, τοῖς δὲ ἀρχομένοις δίκαιον εἰναι ταῦτα ποιεῖν. Ἱ γὰρ τὰ κελεύομενα ποιεῖν, ὡ Πολέ

μαρχε, ὑπὸ τῶν ἀρχοντῶν δίκαιον εἰναι θεῖο Θρασύμαχος. Καὶ γὰρ τὸ τοῦ κρείττονος, ὡ Kleitofoν, ἕμιφέρον δίκαιον

β εἶναι θέτο. ταῦτα δὲ ἀμφότερα θέμενος ὠμολόγητεν αὐ ἐνλοτε
tοὺς κρείττους τὰ αὐτοῖς ἀξύμφορα κελεύειν τοὺς ἡπτους τε
καὶ ἄρχομένους ποιεῖν. ἐκ δὲ τούτων τῶν ὁμολογιῶν οὖδὲν αὐτῶν μᾶλλον τὸ τοῦ κρείττονος ἐξμιμήρων δίκαιον ἢ τὸ μὴ ἐξμιμήρων. Ἄλλ’, ἔφη ὁ Κλαύτοφων, τὸ τοῦ κρείττονος ἐξμι-
μήρων ἔλεγεν δὴ ὅγοιτο δὲ κρείττων αὐτῶ ἐξμιμήρων, τούτῳ ποιη-
tέον εἶναι τῷ ἣττον, καὶ τὸ δίκαιον τούτῳ ἔτιθετο. Ἄλλ’ οὖν οὖ-
τως, ἢ δὲ τὸ Πολέμαρχος, ἔλεγε. Οὖδὲν, ἢν δ’ ἐγὼ, ὡς ὁ Πολέμαρχος, διαφέρει, ἄλλ’ ἢ νῦν οὖτω λέγει Θρασύμαχος, οὖτως οὕτω ἄποδεξάμεθα.

Καὶ μοι εὔπε, ὁ Θρασύμαχε, τούτῳ ἢν δ’ ἤζωολον λέγειν 
tὸ δίκαιον, τὸ τοῦ κρείττονος ἐξμιμήρων δοκοῦν εἶναι τῷ κρεί-
tον, ἢν τε ἐξμιμήρη ἢν τε μῆ; οὖτως δὲ φάμεν λέγειν;

"Ἡκιστά γ’, ἔφη’ ἄλλα κρείττω μὲ οἷα καλεῖν τὸν ἐξαμαρτά-
tοντα, ἢταν ἐξαμαρτάνη; Ἔγνεε, εἰσον, ἢμην σε τούτο λέγειν, ὅτι 
τοὺς ἄρχοντας ὁμολογεῖς οὐκ ἀναμαρτήτους εἶναι ἄλλα τι καὶ ἐξαμαρτάνειν. Συνοφάντης γὰρ εἰ, ἔφη, ὁ Ἡ-
δοκρατέως, ἐν τοῖς λόγοις. ἐπὶ αὐτίκα λατρῶν καλεῖς σὺ τὸν 
ἐξαμαρτάνοντα περὶ τοὺς κάμνοντας καὶ αὐτό τοῦτο δὲ 
ἐξαμαρτάνει; ὁ λογιστικόν, δὴ ἢν ἐν λογισμῷ ἀμαρτάνῃ, τότε 
ὅταν ἀμαρτάνη, κατὰ ταύτην τὴν ἀμαρτίαν; ἅλλ’, οἰμαί, 
λέγομεν τῷ ῥήματι οὖτως, ὅτι ὁ λατρὸς ἐξήμαρτε καὶ ὁ 
λογιστικός ἐξήμαρτε καὶ ὁ γραμματιστὴς τὸ δ’, οἰμαί, ἔκαστος 
tούτων, καθ’ ὅσον τοῦτ’ ἐστιν ὁ προσαγορεύομεν αὐτόν, 
οὐδέποτε ἀμαρτάνει. ὡστε κατὰ τὸν ἀκριβῆ λόγον, ἐπειδή καὶ ἐ 
οὐ ἀκριβολογεῖ, οὐδεὶς τῶν δημιουργῶν ἀμαρτάνει. ἐπιλ-
ποίησις γὰρ ἐπιστήμης ὁ ἀμαρτάνων ἀμαρτάνει, ἢ ν’ οὐκ ἔστι 
δημιουργός. ὡστε δημιουργός ἢ σοφὸς ἢ ἄρχων οὐδεὶς ἀμα-
ράνει τότε ὅταν ἄρχων ἢ, ἅλλα πᾶς γ’ ἢν εἴποι ὅτι ὁ λατρὸς 
ἐμαρτε καὶ ὁ ἄρχων ἔμαρτε. τοιοῦτον οὖν δῆ σου καὶ ἐμέ 
ὑπόλαβε νῦν δῆ ἄποκρίνεσθαι. τὸ δ’ ἀκριβέστατον ἐκεῖνο 
τυγχάνει ὅν, τὸν ἄρχοντα, καθ’ ὅσον ἢ ἄρχων ἔστι, μὴ ἀμαρ-
τάνειν, μὴ ἀμαρτάνοντα δὲ τὸ αὐτὸ βέλτιστον τίθεσθαι, τούτῳ 
δὲ τῷ ἄρχομένῳ ποιητέον ἢστε, ὅπερ ἢ ἄρχησ ἔλεγον, 
δίκαιον λέγω τὸ τοῦ κρείττονος ποιεῖν ἐξμιμήρων. Ἐπεὶ, ἢν δ’ 
ἐγὼ, ὁ Θρασύμαχε, δοκῶ σοι συνοφαντεῖν; Πάνυ μὲν οὖν,
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έφη. Οἶει γὰρ μεξ ἐπιβουλὴς ἐν τοῖς λόγοις κακουργοῦντά σε ἐρέσθαι ὡς ήρόμην; Εὐ μὲν οὖν οἶδα, ἐφή, καὶ οὐδέν γέ β σοι πλέον ἔσται· οὔτε γὰρ ἂν με λάθοις κακουργῶν, οὔτε μὴ λαθῶν βιάσασθαι τῷ λόγῳ δύναιο. Οὔδε γ' ἂν ἐπιχειρήσαιμι, ὡς δ' ἐγώ, ὡς μακάριε. ἀλλ' ἵνα μὴ αὖθις ἢμῖν τοιοῦτον ἐγγένηται, διόρισαι ποτέρως λέγεις τὸν ἀρχοντά τε καὶ τὸν κρατήσανα, τὸν ὅς ἐπος εἶπειν ἢ τὸν ἀκριβεῖ λόγῳ, ὁν νῦν ἢ ἔλεγες, οὐ τὸ ἐξμιμέρον κρατήσανον ὄντος δίκαιον ἔσται τῷ ἢμοντι ποιεῖν. Τὸν τοῦ ἀκριβεστάτῳ, ἐφή, λόγῳ ἀρχοντά ὄντα. πρὸς ταύτα κακοῦργει καὶ συκοφάντει, εἶ τι δύνασαι·

οὐδέν σοι παρέλαμβάναι. ἀλλ' οὐ λαθώς τὲ ἦς. Ὅμως γὰρ ἂν με, εἴπον, οὕτως μανῆναι, ὡστε ἄγεις ἐπιχειρεῖν λέοντα καὶ συκοφάντειν Ὀρασύμαχον; Νῦν γοῦν, ἐφή, ἐπιχειρήσας, οὐδέν ἂν καὶ ταύτα. Ἄδην, ἢν δ' ἐγώ, τῶν τοιούτων. ἀλλ' εἰπὲ μοι· ὁ τῶν ἀκριβεῖ λόγῳ ἱατρός, ὁν ἄρτι ἔλεγες, πότερον χρηματιστῆς ἔστιν ἢ τῶν καμνόντων θεραπευτῆς; καὶ λέγε τὸν τὸ ὄντα ἱατρόν ὄντα. Τῶν καμνόντων, ἐφή, θεραπευτῆς. Τί δ' εἰς κυβερνήτησιν; οὗ ὀρθῶς κυβερνήτης ναυτῶν ἄρχων ἔστιν ἢ ναύτης; Ναυτῶν ἄρχων. Οὐδέν, οἷμαι, τοῦτο ὑπολογιστέοιν, ὅτι πλεῖ ἐν τῇ νηλ', οὐδ' ἔστι κλητέος ναυτῆς' οὐ γὰρ κατὰ τὸ πλεῖν κυβερνήτης καλεῖται ἀλλὰ κατὰ τὴν τέχνην καὶ τὴν τῶν ναυτῶν ἀρχὴν. Ἀλήθη, ἐφή. Οὐκοῦν ἐκάστῳ τοιούτῳ ἔστι τὸ ἐξμιμέρον: Πάντα γε. Οὐ καὶ ἡ τέχνη, ἢν δ' ἐγώ, ἐπὶ τούτῳ πέφυκεν, ἐπὶ τῷ τὸ ἐξμιμέρον ἐκάστῳ ἐπτείνει τε καὶ ἐκπορίζειν; ὡς τό τυτώ, ἐφή. Ἀρ' οὖν καὶ ἐκάστῃ τῶν τεχνῶν ἐστὶ τοιούτῳ ἀλλ' ὃ τι μάλιστα τελέαν εἶναι; Ἡ Πώς τούτῳ ἐρωτάτας; ὡς περ' ἐφήνην ἐγώ, εἶ με ἔροιο, εἶ ἔξαρκει σῶματι εἶναι σῶματι ἡ προσεδειται τίνος, εἴπομ' ἄν ὅτι Παντάπασι μὲν οὖν προσδεῖται. διὰ ταύτα καὶ ἡ τέχνη ἔστιν ἡ ἑαυτηκῆ νῦν εὑρημένη, ὅτι σῶμα ἐστὶ πονηρόν καὶ οὐκ ἔξαρκει αὐτῷ τοιούτῳ εἶναι. τούτῳ οὖν ὅποις ἐκπορίζει τα ἐξμιμέροντα, ἐπὶ τούτῳ παρεσκευάσθη ἡ τέχνη. ἡ ὀρθῶς σοι δικᾶ, ἐφήνη, ἡ αὐτη ἡ ἑαυτηκῆ ἐστὶ πονηρά, ἡ ἀλη τῆς τέχνης ἔστ' ὃ τι προσ-
δείται τινός ἀρετῆς, ὥσπερ ὀφθαλμοὶ ὑψως καὶ ὅτα ἄκοψ ἐκαθαρίας τινώς τέχνης τῆς τὸ ἐξυμφέρον ἐς ταῦτα σκεφομένης τις καὶ ἐκποριζοῦσης; ἄρα καὶ ἐν αὐτῇ τῇ τέχνῃ ἐν τις πονηρία, καὶ δει ἐκάστη τέχνη ἄλλης τέχνης, ὡς αὐτῇ τὸ ἐξυμφέρον σκέψεται, καὶ τῇ σκοπουμένῃ ἔτερας αὖτη τοιαύτης, καὶ τούτ' ἔστιν ἀπρακτον; ἡ αὐτῇ αὐτῇ τὸ ἐξυμφέρον σκέψεται; ὡς τε αὐτῇς οὐτέ ἄλλης προσδείται ἐτὶ τὴν αὐτής ποιημάν τὸ ἐξυμφέρον σκοπεῖν' οὕτε γὰρ πονηρία οὕτε ἀμαρτία οὐδεμιὰ οὐδεμιὰ τέχνη πάρεστιν, οὐδὲ προσήκε τέχνῃ ἄλλῳ τὸ ἐξυμφέρον ἤτειν ή ἐκείνῳ οὐ τέχνη ἐστίν, αὐτῇ δὲ ἀβλαβής καὶ ἀκέραιος ἐστιν ὀρθή οὕτα, ἐστὶν ἐν ἡ ἐκάστη ἀκριβὴς διή ἤτειν ἔστι; καὶ σκέψει ἐκείνῳ ἄλλῳ ἀκριβεὶ λόγῳ οὕτως ἢ ἄλλως ἔχει; οὕτως, ἐφ' ἐντελείᾳ. Οὐκ ἁρ, ἢ δ' ἐγὼ, ἤτακτι ἤτακτι τὸ ἐξυμφέρον σκοπεῖ ἄλλα γι' ἐκείνῳ σῴματι. Ναι, ἐφ' ἐντελείᾳ. Οὐδὲ ἰππική ἰππική ἄλλ' ἐπικώς. οὐδὲ ἄλλῃ τέχνῃ οὐδεμιᾷ ἑνήτευ, οὐδὲ γὰρ προσδείται, ἄλλ' ἐκείνῳ οὐ τέχνῃ ἐστίν. Φαίνεται, ἐφ' ἐντελείᾳ. Ἀλλὰ μὴν, Ὡ Θρασύμαχε, ἀρχουσι γε αἱ τέχναι καὶ κρατοῦσιν ἐκείνου οὐσίρ εἰσὶ τέχναι. Συνεχώρησιν ἐνταῦθα καὶ μάλα μόνις. Οὐκ ἁρὰ ἐπιστήμη γε οὐδεμιᾷ τῷ τοῦ κραττονος ἐξυμφέρον σκοπεῖ οὐδ' ἐπιτάττει, ἄλλα τὸ τοῦ ἰττονός τε καὶ ἄρχομένου ὑπὸ ἑαυτῆς. Ξυνωμόλογησε μὲν καὶ ταῦτα τελευτῶν, ἐπεχείρε δὲ περὶ τ' αὐτὰ μάχεσθαι. ἐπειδὴ δὲ ὠμολόγησεν, Ἀλλο τι οὖν, ἢν δ' ἔγω, οὐδὲ ἰατρὸς οὐδεὶς, καθ' ὅσον ἰατρός, τὸ τῷ ἰατρῷ ἐξυμφέρον σκοπεῖ οὐδ' ἐπιτάττει, ἄλλα τὸ τῷ κάμνοντι; ὠμολόγησαι γὰρ ὁ ἀκριβὴς ἰατρὸς σωμάτων εἶναι ἄρχων ἄλλ' οὐ χρηματιστῆς' ή οὖν ὠμολογηται; Ξυνέφη. Οὐκοῦν καὶ ὁ κυβερνήτης ὁ ἀκριβῆς ναυτῶν εἶναι ἄρχον ἄλλ' οὐ ναυτῆς; Ὀμολόγησαι. Οὐκ ἁρὰ δ' γε τοιοῦτος κυβερνήτης τε καὶ ἄρχων τὸ τῷ κυβερνήτῃ ἐξυμφέρον σκέψεται τε καὶ προστασίας, ἄλλα τὸ τῷ ναυτῇ τε καὶ ἄρχομένως. Ξυνέφησε μέγις. Οὐκοῦν, ἢν δ' ἔγω, Ὡ Θρασύμαχε, οὐδ' ἄλλος οὐδεὶς ἐν οὐδεμιᾷ ἄρχῃ, καθ' ὅσον ἄρχων ἔστι, τὸ αὐτῷ ἐξυμφέρον σκοπεῖ οὐδ' ἐπιτάττει, ἄλλα τὸ τῷ ἄρχομένως καὶ ὡς ἐν αὐτῶς δημιουργῷ.
καὶ πρὸς ἐκείνον βλέπων καὶ τὸ ἐκείνῳ ἐξυμφέρον καὶ πρέπον καὶ λέγει ἂ λέγει καὶ ποιεῖ ἂ ποιεῖ ἀπαντα.

343Α Ἐπειδὴ σὺν ἐνταῦθα ἦμεν τοῦ λόγου καὶ πᾶσι καταφανεῖς ἢν ὅτι ὅ τοῦ δικαίου λόγος εἰς τοῦνταν περιεστήκηκε, ὁ Ὑθασάμαχος ἀντὶ τοῦ ἀποκρίνεσθαι, Ἐσπέ μοι, ἐφη, ὡς Σώκρατες, τίθη σοι ἐστίν; Τί δὲ; ἦν δ' ἐγὼ. οὐκ ἀποκρίνεσθαι χρὴν μάλλον ἢ τοιαῦτα ἔρωταν; "Ὅτι τοι ἐσεῖ, ἐφη, κορυφώντα περιορά καὶ οὐκ ἀπομύττει δεόμενον, ὡς γε αὐτῇ θ' οὖδε πρόβατα οὖδὲ ποιμένα γιγνώσκεις. "Ὅτι δὴ τί μάλιστα; ἦν δ' ἐγὼ. "Ὅτι οἷα τοὺς ποιμένας ἢ τοὺς βουκόλους τὸ τῶν προβάτων ἢ τὸ τῶν βοῶν ἀγαθῶν σκοτεῖν καὶ παχύσων αὐτοὺς καὶ θεραπεύειν πρὸς ἄλλο τι βλέποντας ἢ τὸ τῶν δεσποτῶν ἀγαθῶν καὶ τὸ ἀυτῶν, καὶ δὴ καὶ τοὺς ἐν ταῖς πόλεσιν ἀρχόντας, οὗ ἂν άληθῶς ἀρχόντως, ἅλλος πως ἢγει διανοεῖσθαι πρὸς τοὺς ἀρχόμενους ἢ ἄστερ ἃν τις πρὸς πρὸβατα διατεθεῖ, καὶ ἄλλο τι σκοτεῖν αὐτοὺς διὰ νυκτὸς καὶ ἡμέρας ἢ τούτο θέν αὐτοῖς ἀφελήσονται, καὶ οὕτω πόρρω εἴ περὶ τοῦ δικαίου καὶ δικαιοσύνης καὶ ἀδίκου τε καὶ ἀδικίας, ἄστε ἀγνοεῖς, ὅτι ἢ μὲν δικαιοσύνη καὶ τὸ δίκαιον ἀλλότριον ἀγαθῶν τῷ ὑπντί, τοῦ κρείττονός τε καὶ ἀρχόντως ἐξυμφέρον, οἰκεία δὲ τοῦ πεθομένου τε καὶ ὑπηρετοῦντος βλάβῃ, ἢ δὲ ἀδίκα τοῦντιν, καὶ ἀρχα τῶν ἂν ἀληθῶς εὐθύδικῶν τε καὶ δικαίων, οἵ δ' ἀρχόμενοι ποιοῦσι τὸ ἐκείνῳ ἐξυμφέρον κρείττονοι ὅτος, καὶ εὐδαίμονα ἐκείνον ποιοῦσιν ὑπηρετοῦντες αὐτῶ, ἐαυτοῦς δὲ οὖδ' ὀπτωστοῦν. σκοπεῖσθαι δὲ, ὡς εὐθυδήτατη

Σώκρατες, οὕτωσιν χρῆ, ὅτι δίκαιος ἀνήρ ἀδίκου πανταχοῦ ἔλαττον ἔχει. πρῶτον μὲν ἐν τοῖς πρὸς ἄλληλους εὐμβολοῖς, ὅπου ἄν ὁ τοιοῦτος τὸ τοιοῦτο κοινωνῆς, οὐδαμοῦ ἄν εἴροι ἐν τῇ διαλύει τῆς κοινωνίας πλέον ἔχοντα τὸν δίκαιον τοῦ ἀδίκου ἄλλ' ἔλαττον ἐπείτα ἐν τοῖς πρὸς τὴν πόλιν, ὅταν τε τινες εἰσφορὰι ὁσιν, ὃ μὲν δίκαιος ἀπὸ τῶν ἑσών πλέον εἰσφοραὶ, ὃ δ' ἔλαττον, ὅταν τε λήψεις, ὃ μὲν οὐδέν, ὃ δ' πολλὰ κερδαίνει. καὶ γὰρ ὅταν ἄρχῃν τινα ἄρχῃ ἐκάτερος, τὸ μὲν δικαίῳ ὑπάρχει καὶ εἰ μηδεμία ἄλλῃ ζημίᾳ, τὰ γε οἰκεία δι'
of Plato.

19

...
διδάξαι ἰκανός ἢ μαθεῖν εἴτε οὕτως εἴτε ἄλλως ἔχει; ἢ σμικρὸν οἷς ἐπιχειρεῖν πράγμα διορίζεσθαι, ἀλλ' οὐ βλού
Ε διαγωγήν, ἢ ἀν διαγόμενος έκαστος ἡμῶν λυσιτελεστάτην ζωήν ζωῆς; 'Εγὼ γὰρ οἶμαι, ἐφ' ὁ Θρασύμαχος, τοῦτο ἄλλως ἔχειν; 'Εὐκας, ἢρ δ' ἐγώ, ἢτοι ἡμῶν γε οὐδὲν κήδεσθαι, οὐδὲ τι φροντίζειν εἴτε χερὸν εἴτε βέλτιον βιωσόμεθα ἀγνοοῦντες δ' οὐ φής εἰδέναι. ἀλλ', ὁ ἑγαθε, προθυμοῦ καὶ ἡμῖν ἐνδεξάμεθαι οὕτως κακώς | σοι κελεσται δ' τι ἂν ἡμᾶς τοσοῦσε δύνας εὐφρενίσθησι. ἐγὼ γὰρ δὴ σοι λέγω τὸ γ' ἐμόν, ὁτι οὐ πειθομαι οὐδ' οἶμαι ἄδικλαν δικαιοσύνης κερδαλεώτερον εἰναι, οὔτ' οὖν ἐάν ἢ τις αὐτὴν καὶ μή διακωλύῃ πράττειν ἡ βούλευται. ἀλλ', ὁ ἑγαθε, ἐστω μὲν ἄδικος, δυνάσθω δὲ ἄδικεν ἢ τῷ λανθάνει ἢ τῷ διαμάχεσθαι ἄμως ἐμέ γε οὐ πείθεις ὡς ἔστι τῆς δικαιοσύνης κερδαλεώτερον. ταῦτ' οὖν καὶ ἠτερος ὅσως τις ἡμῶν πέπονθεν, οὐ μόνος ἐγώ. πείσον οὖν, ἅ μακάριε, ἰκανὸς ἡμᾶς ὅτι οὐκ ὅρθως βουλεύομεθα δικαιοσύνην ἄδικλας περὶ πλεόνος ποιομένου. Καὶ πῶς, ἐφ', σε πείσω; εἴ γὰρ οἷς νῦν δὴ ἐλεγον μὴ πέπεισαι, τί σοι εὕτη ποιήσω; ἢ εἰς τὴν ψυχὴν φέρων ἐνθώ τὸν λόγον; Μα Δι', ἢν δ' ἐγώ, μὴ σὺ γε' ἀλλὰ πρῶτον μὲν, ἃν εἴπης, ἐμμενε τούτοις, ἢ ἐὰν μετατιθῇ, φανερῶς μετατίθεσο καὶ ἡμᾶς μὴ ἔξαπατα. νῦν
B οὗ ὁρᾶς, ὁ Θρασύμαχε, εἴτε γὰρ τὰ ἐμπροσθὲν ἐπισκεφώμεθα, ὁτι τὸν ὡς ἀληθῶς λατρῶν τὸ πρῶτον ὀρίζομεν τὸν ὃς ἀληθῶς ποιμένα οὐκέτι ὧν δειν ὡστερὸν ἀκριβῶς φυλάζαι, ἀλλὰ ποιμαίνεις οἷς αὐτὸν τὰ πρόβατα, καθ' ὡσον ποιμήν ἐστίν, οὐ πρὸς τὸ τῶν προβάτων βελτιστόν βλέποντα, ἀλλ' ὡστερ δαιμονία τινα καὶ μέλλοντα ἐστιάσεσθαι πρὸς τὴν ἐνώσιαν, ἢ αὐτὸ πρὸς τὸ ἀποδόσθαι, ὡστερ χρηματιστὴν ἀλλ'
C ὁτι οὔ ποιμένα. τῇ δὲ ποιμενικῇ οὔ δήποτε ἄλλων τοῦ μέλει ἢ ἐφ' ὁ τέτακται, ὡπως τοῦτο τὸ βελτίστου ἐκπορείει' ἐπεὶ τὰ γε αὐτῆς ἦστ' εἶναι βελτίστη, ἰκανός δήποτε ἐκπεπροντε, ἔως γ' ἂν μηδὲν ἐνδεή τοῦ ποιμενικῆς εἰναι' οὔτω δὲ φῇμην ἐγὼ γε νῦν δὴ ἀναγκαίον εἰναι ἡμῖν ὁμολογεῖν τάσαν ἀρχῆν, καθ' ὡσον ἀρχῇ, μὴδεν ἄλλω τὸ βελτίστου σκοπεῖσθαι ἢ
ι. ἐκείνῳ τῷ ἀρχομένῳ τε καὶ θεραπευομένῳ, ἐν τῇ πολιτικῇ καὶ ἐν ἰδιωτικῇ ἀρχῇ· οὐ δὲ τοὺς ἀρχοντας ἐν ταῖς πόλεσι, τοὺς ἄλλης ἀρχοντας, ἐκόντας οἷοι ἄρχεν· Μᾶ Δῆ οὐκ, ἐφη, ἀλλὰ εὗ οἶδα. Τὶ δὲ; ἢν δ’ ἐγὼ, ὁ Θερασύμαχε, τὰς ἄλλας ἀρχὰς οὐκ ἔνοες ὅτι οὐδεὶς ἐθέλει ἄρχεν ἄρκων, ἀλλὰ μισθὸν αἰτοῦσιν, ὡς οὐχὶ αὐτοίσιν ὦφελλαν ἐσομένην ἐκ τοῦ ἄρχεν ἀλλὰ τοῖς ἀρχομένοις; ἢ ποτε τοσόνδε εἰπέ. οὐχὶ ἐκάστην 346. μέντοι φαμὲν ἐκάστοτε τῶν τεχνῶν τούτων ἠτέραν εἶναι, τῷ ἠτέραν τὴν δύναμιν ἔχειν; καὶ, ὁ μακάρε, μὴ παρὰ δόξαν ἀποκρινομένην, ἵνα τι καὶ περαιώσεν. Ἀλλὰ τούτῳ, ἐφη, ἠτέρᾳ. Οὐκοῦν καὶ ὦφελλαν ἐκάστη ἤδαι τινὰ ἢμῖν παρέχεται, ἀλλ’ οὗ κοινῆ, οἷον ἱατρικὴ μὲν ὑγίειαν, κυβερνητικὴ δὲ σωτηρίαν ἐν τῷ πλεῖν, καὶ αἳ ἄλλαι οὕτως; Πάνω γε. Οὐκοῦν καὶ μισθωτικὴ μισθὸν; αὕτη γὰρ αὐτῆς ἡ δύναμις. ἡ τὴν ἱατρικὴν οὗ καὶ τὴν κυβερνητικὴν τὴν αὐτὴν καλεῖς; ἢ ἐάνπερ βούλῃ ἀκριβῶς διορίζειν, ὡσπερ ὑπὲρθον, οὐδὲν τὶ μᾶλλον, ἕαν τὶς κυβερνῶν ὑγίης γίγνεται διὰ τὸ εὐμφέρειν αὐτῷ πλεῖν ἐν τῇ θαλάσσῃ, ἕνεκα τούτων καλεῖς μᾶλλον αὐτὴν ἱατρικὴν; ὦ δὴτα, ἐφη. Οὐδὲ γ’, οἷμα, τὴν μισθωτικὴν, ἕαν ὑγιανὴ τῆς μισθαρίων. Οὐ δὴτα. Τὶ δὲ; τὴν ἱατρικὴν μισθωτικὴν, ἕαν λάμενος τὶς μισθαρί; Οὐκ, ἐφη. Οὐκοῦν οὐ τὴν γε ὦφελλαν ἐκάστης τῆς τέχνης ἤδαι ἠμολογήσαμεν εἶναι; ὡστώ, ἐφη. Ἁπανά ἀρὰ ὦφελλαν κοινή ὦφελούνται πάντες οἱ δημοιργοὶ, δῆλον ὅτι κοινὴ τινὶ τῷ αὐτῷ προσχρῶμενοι ἀπ’ ἐκείνου ὦφελοῦνται. Ἑοίκεν, ἐφη. Φαμὲν δὲ γε τὸ μισθὸν ἀρνυμένους ὦφελείσθαι τοὺς δημοιργοὺς ἀπὸ τοῦ προσχρῆσθαι τῇ μισθωτικῇ τέχνῃ γίγνεσθαι αὐτοῖς. Συνεφή μόνης. Οὐκ ἄρα ἀπὸ τῆς αὐτοῦ τέχνης ἐκάστης αὐτῆς ἢ ὦφελία ἤστιν, ἢ τοῦ μισθοῦ λήψις, ἀλλ’ ἐλ δὲ ἀκριβῶς σκοπεῖσθαι, ἢ μὲν ἱατρικὴ ὑγίειαν ποιεῖ, ἢ δὲ μισθωτικὴ μισθῶν, καὶ ἢ μὲν οἰκοδομικὴ οἰκίαν, ἢ δὲ μισθωτικὴ αὐτῇ ἐπομένῃ μισθὸν, καὶ αἳ ἄλλαι πᾶσαι οὕτω τὸ αὐτῆς ἐκάστη ἐργόν ἐργάζεται καὶ ὦφελεῖ ἐκεῖνο ἐφ’ ὧ τέτακται. ἦν δὲ μὴ μισθὸς αὐτῇ προσγίγνεσθαι, ἔσθ’ ὅ τι ὦφελεῖται ὁ δημοιργὸς ἀπὸ τῆς
κόποια ἐργάζεται; Οἱ μὲν φαινομένοι, ὡς ἀρχῇ τότε, ὅταν τὸν ἐνεπίκους ἑσπερίνην παρασκευάζει, ἀλλ' ὅτε πάλαι ἐλέγομεν, τὸ τῷ ἀρχηγῷ και παρασκευάζει καὶ ἐπιτάττει, τὸ ἐκείνου ἔμφερον ἔττονος δυντὸς σκοποῦσα, ἀλλ' οὗ τὸ τοῦ κρείττονος. Διὰ δὴ ταῦτα ἐγγυεῖται, δ' ὁ Θεοσύμαχος, καὶ ἄρτι ἔλεγον μηδένα ἔθελεν ἐκόντα ἄρχειν καὶ τὰ ἀλλότρια κακὰ μεταχειρίζεσθαι ἀνορθοῦντα, ἀλλὰ μισθὸν αἰτεῖν, ὅτι ὁ μελλὼν καλὸς τῇ τέχνῃ πρᾶξει οὐδέποτε αὐτῷ τὸ βέλτιστον πράττει οὐδ' ἐπιτάττει κατὰ τὴν τέχνην ἐπιτάττων, ἀλλὰ τῷ ἄρχομένῳ λέγει· δὴ ἔνεκα, ὡς ἔσχε, μισθὸν δέν ὑπάρχειν τοὺς μελλοντινοὺς ἔθελσέν αὐτοῖς ἄρχειν, ἢ ἀργύριον ἢ τιμὴν, ἢ ἦμιλαν, ἢ μὴ ἄρχην. Πῶς τούτο λέγει, δ' Ὅεκρατεῖ; ἐφη δ' Ὁ Γλαύκων. τοὺς μὲν γὰρ δύο μισθοὺς γιγνώσκω τῇ δὲ ἥμιλαν ἦμιλαν λέγεις καὶ ὃς ἐν μισθῷ μέρει ἐξηκας, οὗ ἐξηκα. Ὁ τῶν βελτίστων ἀρα μισθὸν, ἐφη, οὗ ἐξηκα, δ' ὅν ἄρχουσιν οἱ ἐπιεκτότατοι, οὗτοι ἐθέλεσθον ἄρχειν. ἡ οὗτο οἶσθαι, ὅτι τὸ φιλότιμον τε καὶ φιλάργυρον εἶναι οὐκ οἷον λέγειται τε καὶ ἔστιν; ἔγγυει, ἐφη. Διὰ ταῦτα τοῖς, ἢν δ' ἐγὼ, οὗτε χρημάτων ἔνεκα ἐθέλουσιν ἄρχειν οἱ ἀγαθόλοι οὗτε τιμής, οὗτε γὰρ φανερῶς πραττόμενοι τής ἄρχης ἔνεκα μισθὸν μισθωτοὶ βούλονται κεκλήθσαι, οὗτε λάθρα αὐτόλ ἐκ τῆς ἄρχης λαμβάνοντες κλέπται. οὐδ' αὐ τιμής ἔνεκα, οὗ γὰρ εἰσιν φιλότιμοι. δει δ' αὐτοῖς ἀνάγκην προσέναι καὶ ἦμιλαν, εἰ μελλοντιν ἐθέλειν ἄρχειν. οὔθεν κιν-δυνεῖς τὸ ἐκόντα ἐπὶ τὸ ἄρχειν ἑλέαν ἀλλὰ μὴ ἀνάγκην περιμένεις αἰσχρὸν νεομίσθαι. τῆς δὲ ἦμιλας μεγίστη τοῦ ὑπὸ πονηροτέρου ἄρχεσθαι, ἦν μὴ αὐτὸς ἐκήλη ἄρχειν. ἤν δεῖστατες μοι φαίνονται ἄρχειν, ὅταν ἄρχωσιν, οἱ ἐπιεικεῖς, καὶ τότε ἔρχονται ἐπὶ τὸ ἄρχειν οὗ ὃς ἐπὶ ἁγαθὸν τι ἐνότες οὔδ' ὡς εὐφιλεῖσθοντες ἐν αὐτῷ, ἀλλ' ὡς ἐπὶ ἀναγκαῖον καὶ οὐκ ἔχοντες ἐαυτῶν βελτίστοις ἐπιτρέψαι οὖθε ὁμολογεῖ. ἐπεὶ κιν- δυνεῖς, πόλεις ἀνδρῶν ἀγαθῶν εἰ γένοιτο, περιμαχήσων ἄν εἶναι τὸ μὴ ἄρχειν, ὡσπερ νυνὶ τὸ ἄρχειν, καὶ ἐνταῦθ' ἄν
καταφανὲς γενέσθαι ὅτι τῷ ὄντι ἀληθινὸς ἄρχων οὗ πέφυκε τὸ αὐτῷ ἐμφέρον σκοτείσθαι ἀλλὰ τῷ τῷ ἀρχομένῳ ὡστε πᾶς ἄν οἱ γυγνώσκων τῷ ὕφελείσθαι μᾶλλον ἔλοιπο ὑπ’ ἄλλου ἢ ἄλλον ὕφελῶν πράγματα ἔχειν. τούτῳ μὲν οὖν ἔγγοις οὐδαμῇ συγχρών Ὁρασύμαχος, ὥσ τὸ δικαίον ἐστὶ τοῦ κριττονος ἐμφερόν. ἀλλὰ τούτῳ μὲν δὴ καὶ εἰσαύθεις σκεφῶμεθα. πολὺ δὲ μοι δοκεῖ μεῖζον εἶναι δ’ νῦν λέγει Ὁρασύμαχος, τον τοῦ ἀδίκου βιον φάσκων εἶναι κριττῷ ἢ τὸν τοῦ δικαίου. σὺ οὖν στότερον, ἃν δ’ ἐγώ, ὦ Γλαύκων, αἶρει; καὶ ποτέρως ἀληθεστέρως δοκεῖ σοι λέγεσθαι; Τὸν τοῦ δικαίου ἔγγοις, ἐφη, λυσιτελεστέρον βιον εἶναι. "Ἡκουσα, ἣν δ’ ἐγώ, δ’ ὅσα ἀρτὶ Ὁρασύμαχος ἁγαθὰ διήλθε τῷ τοῦ ἀδίκου; "Ἡκουσα, ἐφη, ἂλλ’ οὐ πείθομαι. Βούλει οὐν αὐτὸν πείθωμεν, ἂν δυνώμεθα τῇ ἐξουρίᾳ, ὡς οὐκ ἄληθε λέγει; Πῶς γὰρ οὐ βούλομαι; ἢ δ’ ὅσ. "Ἀν μὲν τοίνυν, ἢν δ’ ἐγώ, ἀντικατατεινάντες λέγωμεν αὐτῷ λόγον παρὰ λόγον, οὐσα αὐτοὶ ἐχει τὸ δικαίον εἶναι, καὶ αὐθις οὕτως, καὶ ἄλλον ἴμεῖς, ἀριθμεῖν δῆση τάγαθα καὶ μετρεῖν ὅσα ἐκάτερο έν ἐκάτερῳ λέγομεν, καὶ ἤδη δικαστῶν τοιῶν τὸν δικαιοσύνης ὁμοθάλεια. ἂν δὲ ἀπέτερ ἄρτι ἀνομολογούμενον πρὸς ἀλλήλους σκοτώμεν, ἰμᾶν αὐτοὶ ἔτι δικασταλ καὶ ρήτορος ἐσόμεθα. Πάνυ μὲν οὖν, ἐφη, "Ὅποτέρως οὖν σοι, ἣν δ’ ἐγώ, ἀρέσκει. Οὔτως, ἐφη. "Ἰθι δὴ, ἢν δ’ ἐγώ, ὁ Ὁρασύμαχος, ἀπόκριναι ἤμεν ἐς ἄρχης. τὴν τελέαν ἀδικίαν τελέας οὕτης δικαιοσύνης λυσιτελεστέραν φής εἶναι; Πάνυ μὲν οὖν καὶ φημὶ, ἐφη, καὶ δ’ ἄ, εἴρηκα. Φέρε δὴ τὸ τοιόνδε περὶ αὐτῶν πώς λέγεις, τὸ μὲν σοι τὸ ἄρετῆν αὐτοῖς καλεῖς, τὸ δὲ κακίαν; Πῶς γὰρ οὔ; Οὔκοιν τὴν μὲν δικαιοσύνην ἄρετῆν, τὴν δὲ ἀδικίαν κακίαν; Εἰκὸς γ’, ἐφη, ὃ ἤδηστε, ἐπειδή καὶ λέγω ἀδικίαν μὲν λυσιτελεῖν, δικαιοσύνην δ’ οὔ. 'Αλλὰ τὸ μήν; Τοῦναντίον, ἢ δ’ οὔ. "Ἡ δ’ τὴν δικαιοσύνην κακίαν; Οὐκ, ἀλλὰ πάνυ γενναλαν εὐθείαν. Τὴν ἀδικίαν ἀρα κακοθείαν καλεῖς; Οὐκ, ἀλλ’ εὐβουλίαν, ἐφη. "Ἡ καὶ φρόνιμοι σοι, ὁ Ὁρασύμαχε, δοκοῦσιν εἶναι καὶ ἀγαθοὶ οἱ ἀδίκοι; Οὐ γε τελέως, ἐφη, οὐδε τὰ ἀδίκειν, πόλεις
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[BOOK

tε καὶ έθνη δυνάμενοι ἀνθρώπων ύφ’ έαυτούς ποιεῖσθαι. Σιν
dε οἷς με ἔσως τοὺς τὰ βαλλάντια ἀποτείμνοντας λέγειν.
Δυστελεῖ μὲν οὖν, ἢ δ’ ὅς, καὶ τὰ τοιαύτα, ἐάντπερ λανθάνη’
ἔστι δὲ οὐκ άξια λόγου, ἀλ’ ά νῦν δὴ ἔλεγον. Τούτο μέντοι,
ἐφην, οὐκ ἀγνῷ δ’ τι βούλει λέγειν’ ἀλλὰ τόδε ἐθαύμασα, εἰ
ἐν ἀρετής καὶ σοφίας τίθης μέρει τὴν ἀδικίαν, τὴν δὲ δικαιο-
εύσιν ἐν τοῖς ἕναντίοις. ’Αλλὰ πάνυ οὖτω τίθημι. Τούτο,
ἡν δ’ ἐγὼ, ἡδη στερεώτερον, ὡ ἑταίρε, καὶ οὐκέτι βάδιον ἔχειν
δ’ τ’ τις εἶπη. εἰ γὰρ λυστελεῖ μὲν τὴν ἀδικίαν ἐτίθεσο,
κακίαν μέντοι ἢ αἰσχρόν αὐτὸ ὁμολογεῖς εἶναι ὡσπερ ἄλλοι
tινές, ἔχομεν ἂν τι λέγειν κατὰ τὰ νομίζομενα λέγοντες’ νῦν
δὲ δῆλος εἰ οὗτοι φῆσει αὐτὸ καὶ καλὸν καὶ ἱσχυρὸν εἶναι καὶ
tάλα αὐτῷ πάντα προσθῆσεις | ἡ ἡμέες τῷ δικαίῳ προσετί-
θεμεν, ἐπειδὴ γε καὶ ἐν ἀρετῇ αὐτὸ καὶ σοφία ἑτόλμησαν
θεῖαι. ’Αληθεστάτα, ἐφη, μαντεύει. ’Αλλ’ οὐ μέντοι, ἢν δ’
ἐγὼ, ἀποκνητέον γε τῷ λόγῳ ἐπεξελθεῖν σκοπούμενον, ἐκεῖν ἂν
σε ὑπολαμβάνων λέγειν ἀπερ διανοεῖ. ἐμοὶ γὰρ δοκεῖς σὺ, ὃ
Θρασύμαχε, ἀτεχνῶς νῦν οὐ σκόππαν, ἀλλὰ τὰ δοκοῦντα
περὶ τῆς ἀληθείας λέγειν. Τί δὲ σοι, ἐφη, τούτο διαφέρει,
ἐκ τε μοι δοκεῖ ἐκτε μὴ, ἀλλ’ οὐ τὸν λόγον ἐλέγχεις; Οὐδέν,
ἡν δ’ ἐγὼγ. ἀλλὰ τόδε μοι πειράματι ἑτὶ πρὸς τούτοις ἀποκρίνα-
σθαι’ ὁ δίκαιος τοῦ δικαίου δοκεῖ τ’ σοι τὰν ἠθέλει πλέον
ἔχειν; Ὑδαμώς, ἐφη’ ὡς γὰρ ἂν ἦν ἀστείος, ὡσπερ νῦν,
καὶ εὐθύς. Τί δὲ; τῆς δικαίας πράξεως; Οὐδὲ τῆς δικαίας,
ἐφη. Τοῦ δὲ ἄδικου πότερον ἄξιοι ἂν πλεονεκτεῖν καὶ ἡγούτο
δίκαιον εἶναι, ἥ οὐκ ἂν ἡγοῖτο δίκαιον; ’Ἡγοῖτ’ ἂν, ἢ δ’ ὅς,
καὶ ἄξιοὶ, ἀλλ’ οὐκ ἂν δύνατο. ’Αλλ’ οὐ τούτο, ἢν δ’ ἐγὼ,
κ’ ἐρωτῶ, ἀλλ’ ἂν τούτῳ μὲν δικαίου μή ἄξιοί πλέον ἔχειν μηδὲ
βουλεῖται ὁ δίκαιος, τοῦ δὲ ἄδικου; ’Αλλ’ οὔτως, ἐφη, ἔχει.
Τί δὲ δῆ ὁ ἄδικος; ἀρὰ ἄξιοί τοῦ δικαίου πλεονεκτεῖν καὶ
τῆς δικαίας πράξεως; Πῶς γὰρ οὖκ; ἐφη, ὃς γε πάντων
πλέον ἔχειν ἄξιοί. Οὐκοῦν καὶ ἄδικον ἀνθρώπον τε καὶ
πράξεως ὁ ἄδικος πλεονεκτήσει καὶ ἀμφίλητησει ὡς ἀπάντων
πλείστον αὐτὸς λάβῃ; ’Εστι ταῦτα. Ὡδὲ δὴ λέγωμεν, ἐφην’
ο δίκαιος τού μὲν ὁμοίου οὐ πλεονεκτεῖ, τοῦ δὲ ἀνομοίου, ὁ δὲ ἄδικος τοῦ τε ὁμοίου καὶ τοῦ ἀνομοίου. "Ἄριστα, ἐφη, οὔτε
cas. "Εἴτε δὲ γε, ἐφη, φρόνιμος τε καὶ ἀγαθὸς ὁ ἄδικος, ὁ δὲ δίκαιος οὐδέτερα. Καὶ τοῦτ', ἐφη, εὗ. Οὐκοῦν, ἢν δ' ἐγὼ, καὶ ἐστὶν ἐφ' ὁμοίου καὶ τοῦ ἀνομοίου; Πῶς γὰρ οὐ μέλλει, ἐφη, ὁ θεοῦτος ἄν καὶ ἔσκειν τοῖς θεοῦτοις, ὁ δὲ μὴ μὴ ἔσκειν; Καλῶς. θεοῦτος ἂρα ἐστίν ἐκάτερος αὐτῶν οἴσπερ ἔσκειν. Ἀλλὰ τι μέλλει; ἐφη. Εἰπεν, ο Ἐρασύμαχε' μουσικὸν δὲ τινα λέγεις, ἐτερὸν δὲ ἐμοὺσον; "Ἐγώγε. Πότερον φρόνιμον καὶ πότερον ἄφρονα; Τὸν μὲν μουσικὸν δῆπον φρόνιμον, τὸν δὲ ἐμοὺσον ἄφρονα. Οὐκοῦν καὶ ἀπέρ φρόνιμον, ἀγαθὸν, δὲ ἄφρονα, κακὸν; Ναλ. Τι δὲ ιατρικὸν; οὐχ οὕτως; Οὕτως. Δοκεῖ ἢν οὐν τίς σοι, ο Ἀριστε, μουσικὸς ἀνὴρ ἀρμοττόμενος λύραν ἔθελεν μουσικὸ τοὺς ἄνδρος ἐν τῇ ἐπιτάτει καὶ ἀνέστει τῶν χορόν των πλεονεκτεῖν ή ἄξιον νόμον ἤχεαν; Οὐκ ἔμοιγε. Τὶ δὲ; ἐμοὺσον; 'Ἀνάγκη, ἐφη. Τὶ δὲ ιατρικὸς; έν τῇ ἐδώδῃ 350 τὸσε ἐθέλειν ἄν τι ιατρικοῦ πλεονεκτεῖν ή ἄνδρος ή πράγματος; Οὐ δῆτα. Μὴ ιατρικοῦ δὲ; Ναλ. Περὶ πάσης δὲ βρα ἐπιστήμης τε καὶ ἀνεπιστήμουσις, εἰ τίς σοι δοκεῖ ἐπιστήμων ὁστισοῦν πλέων ἄν ἔθελεν αἱρεῖσθαι ἢ δοσι ἄλλος ἐπιστήμων ἡ πράττειν ἢ λέγειν, καὶ οὐ ταῦτα τῷ ὁμοίῳ ἐν τῇ αὐτήν πράξειν. 'Ἀλλὰ ἦσως, ἐφη, ἀνάγκη τούτῳ γε οὕτως ἤχεαν. Τὶ δὲ ο ἀνεπιστήμων; οὐχὶ ὁμοίως μὲν ἐπιστήμων πλεονεκτήσειν ἄν, ὁμοίως δὲ ἀνεπιστήμων; 'Ησως. 'Ο δὲ ἐπιστήμων σοφὸς; Φημὶ. 'Ὁ δὲ σοφὸς ἄγα-θὸς; Φημί. 'Ὁ ἄρα ἀγαθὸς τε καὶ σοφὸς τοῦ μὲν ὁμοίου οὐκ ἔθελήσει πλεονεκτεῖν, τοῦ δὲ ἀνομοίου τε καὶ ἐναντίον. "Εοικεν, ἐφη. 'Ὁ δὲ κακὸς τε καὶ ἁμαθὴς τοῦ τε ὁμοίου καὶ τοῦ ἐναντίον. Φαίνεται. Οὐκοῦν, ο Ἐρασύμαχε, ἢν δ' ἐγὼ, ο ἄδικος ἡμῖν τοῦ ἀνομοίου τε καὶ ὁμοίου πλεονεκτεῖ; ή οὐχ οὕτως ἔλεγε; 'Ἐγώγε, ἐφη. 'Ο δὲ γε δίκαιος τοῦ μὲν ὁμοίου οὐ πλεονεκτήσει, τοῦ δὲ ἀνομοίου; Ναλ. 'Εοικεν ἄρα, ἢν δ' ἐγὼ, ο μὲν δίκαιος τοῦ σοφῶ καὶ ἀγαθῷ, δ' ἄδικος τῷ κακῷ

of Plato.
καὶ ἀμαθεί. Κινδυνεύει. Ἑλλὰ μὴν ὁμολογοῦμεν, ὃ γε ὁμοίως ἐκάτερος ἐλή, τουσοῦτον καὶ ἐκάτερον εἶναι. Ὁμολογοῦμεν γάρ. Ὁ μὲν ἄρα δίκαιος ἢμῖν ἀναπέφανται ὃν ἄγαθός τε καὶ σοφός, δὲ ἄδικος ἀμαθὴς τε καὶ κακὸς.

'Ο δὲ Ὀρασύμαχος ὁμολογήσετε μὲν πάντα ταῦτα, οὐχ ὡς ἐγώ νῦν ῥαδίως λέγω, ἀλλ' ἐλκόμενος καὶ μόγις, μετὰ ἴδρυτοσ θαυμαστοῦ ὅσου, ἀτε καὶ θέρους ὅτι τότε καὶ εἶδον ἐγώ, πρῶτερον δὲ οὕτω, Ὀρασύμαχον ἐρυθριάντα. ἐπειδὴ δὲ οὖν διωμολογησάμεθα τὴν δικαιοσύνην ἅρετήν εἶναι καὶ σοφίαν, τὴν δὲ ἀδικίαν κακίαν τε καὶ ἀμαθίαν, Εἶδεν, ἢν δ' ἐγώ, τούτο μὲν ἢμῖν οὐτως κείσαθα, ἐφαμεν δὲ δὴ καὶ ἵσχυρὸν εἶναι τὴν ἀδικίαν. ὥστε μέμνησαι, ὡς Ὀρασύμαχε; Μέμνημαι, ἐφή· ἀλλ' ἐμοίγε ὦδὲ ἐν νῦν λέγεις ἄρεσκε, καὶ ἐχὼ περὶ αὐτῶν λέγειν. εἰ οὖν λέγομι, εὐ οἶδ' ὅτι δημιουργεῖν ἵνα με φαίης. ἢ οὖν ἔα με εἰπεῖν ὡς βούλομαι, ἢ, εἰ βούλει ἔρωτάν, ἐρωτά· ἐγώ δὲ σοι, ἠσπερ ταῖς γραυνι ταῖς τούς μύθους λεγούσαις, εἶδεν ἐγὼ καὶ κατανεύσομαι καὶ ανανεύσομαι. Μηδαμῶς, ἢν δ' ἐγώ, παρὰ γέ τὴν σαντοῦ δόξαν. "Ὡστε σοι, ἐφη, ἀρέσκειν, ἐπειδήτερον οὐκ ἕξα λέγειν. καὶ τοῖς τὰς βούλει; Οὐδὲν μὰ Δία, ἢν δ' ἐγώ, ἀλλ' εἴπῃ τοῦτο ποιῆσεις, πολεῖ· ἐγὼ δὲ ἐρωτήσω. Ἐφότα δή. Τοῦτο τούντι ἐρωτῶ, ὅπερ ἄρτι, ὃν καὶ ἐξῆς διασκεψάμεθα | τὸν λόγον, ὅποιον τι τυγχάνει δὲν δικαιοσύνην πρὸς ἀδικίαν. ἑλέξῃ γάρ που, ὅτι καὶ δυνατω- τερον καὶ ἵσχυρότερον εἶ ἀδικία δικαιοσύνης νῦν δὲ γ', ἐφην, εἴπη σοφία τε καὶ ἅρετή ἐστι δικαιοσύνη, ῥαδίως, οἵμα, φανήσεται καὶ ἵσχυρότερον ἀδίκια, ἐπειδήτερον ἑστὶν ἀμαθία ἢ ἀδικία· οὐδές ἄν ἐτι τούτο ἀγνοήσειν. ἀλλ' οὔ τι οὕτως ἀπλῶς, ὡς Θρασύμαχε, ἐγὼγε ἐπιθυμῶ, ἀλλὰ τῇ δὲ τῇ σκέψασθαι· πόλιν φαίης ἢν ἄδικον εἶναι καὶ ἀλλὰς πόλεις ἐπιχειρεῖν δουλοῦσθαι ἄδικως καὶ καταδεδουλώσθαι, πολλὰς δὲ καὶ ύψ' ἐαυτῆ ἔχειν δουλωσαμένην; Πᾶς γὰρ οὔκ; ἐφη, καὶ τοῦτο γε ἢ ἀρίστη μάλιστα ποιῆσε καὶ τελεώτατα οὕσα ἄδικοι. Μανθάνω, ἐφην, ὅτι σος οὕτως ἢν ὁ λόγος. ἀλλὰ τόδε περὶ αὐτοῦ σκοπῶ. πότερον ἢ κρείττων γεγονομένη πόλις.
πόλεως άνευ δικαιοσύνης τήν δύναμιν ταύτην έξει, ή ανάγκη αυτῆς μετά δικαιοσύνης; Εἰ μέν, ἐφη, ὡς σὺ ἄρτι έλεγες, οὔ
ἔχει, ή δικαιοσύνη σοφία, μετά δικαιοσύνης· εἰ δ', ὡς ἐγώ έλεγον, μετά αδικίας. Πάνω άγαμαί, ἢν δ' έγώ, ὁ Θρασύ-
mαχε, διτ οὐκ ἐπινεείς μόνον καὶ ἀνανεείς, ἀλλὰ καὶ ἀπο-
κρίνει πάνω καλῶς. Σοὶ γάρ, ἐφη, χαρίςομαι. Εϊ γε σύ
ποιων' ἀλλὰ δῆ καὶ τόδε μοι χάρισαι καὶ λέγε. δοκεῖς ἂν ή
πόλιν ή στρατόπεδον ή ληστάς ή κλέπται ή ἄλλο τι έθνος, ὅσα
cοινῇ ἐπὶ τὶ έρχεται αδίκως, πράξαι ἂν τι δύνασθαι, εἰ
αδικοίεν ἀλλήλους; Οὔ δήτα, ή δ' δς. Τί δ' εἰ μὴ αδικοίεν;
οὐ μάλλον; Πάνω γε. Στάσεσις γάρ που, ὁ Θρασύμαχε, ή δ' ά
γε αδίκια καὶ μίση καὶ μάχας ἐν ἀλλήλοις παρέχει, ή δὲ
δικαιοσύνη ὁμόνοιαν καὶ φιλιαν· ή γάρ; "Εστω, ή δ' δς.
ἐνα σοι μὴ διαφέρωμαι. 'Αλλ' εὖ γε σύ ποιών, ὡ άριστε.
tόδε δὲ μοι λέγε· ἂρα εἰ τούτο έργον αδίκιας, μίσος ἐμποιεῖν
dπου ἂν ἐνή, οὐ καὶ ἐν ἑλευθεροίς τε καὶ δούλοις ἐγγεγομένη
μισεῖν ποιήσει ἀλλήλους καὶ στασιάζειν καὶ αδυνάτους εἶναι
cοινῇ μετ' ἀλλήλων πράττειν; Πάνω γε. Τί δ' ἂν ἐν δυοιν ἐ
έγγενται; οὐ διοίκοται καὶ μισήσονται καὶ έχθρολ ἐσονται
ἀλλήλους τε καὶ τοῖς δίκαιοις; "Εστονται, εφη. 'Εάν δ' δή,
ὁ θαυμάστε, ἐν ἰνί ἐγγένται αδίκια, μοί μὴ ἀπολείη την αὐτής
dύναμιν, ἢ οὐδὲν ἠττον έξει; Μηδὲν ἠττον ἐχέτω, εφη. Οὐκοῦν
tοιάνδε τινὰ φαίνεται έχουσά την δύναμιν, οἴαν, ὃ ἂν
έγγενται, εἶτε πολεί τινι εἶτε γένει εἶτε στρατοπέδῳ εἶτε
ἀλλω ὀτρούν, πρώτων μὲν αδύνατον | αὐτὸ ποιεῖν πράττειν 352.
μεθ' αὐτοῦ διὰ τὸ στασιάζειν καὶ διαφέρεσθαι, εἴ τι δ' έχθρόν
εἶναι ἐαυτῷ τε καὶ τῷ ἑναντίῳ παντὶ καὶ τῷ δίκαιῳ; οὐχ
οὕτω; Πάνω γε. Καὶ ἂν ἓν δή, οἴμαι, ἐνοῦσα ταῦτα πάντα
ποιήσει, ἄπερ πέφυκεν ἑργάζονται· πρώτων μὲν αδύνατον
αὐτῶν πράττειν ποιήσει στασιάζοντα καὶ οὐχ ὀμονοοῦντα
αὐτῶν ἐαυτῷ, ἔρειτα έχθρόν καὶ ἐαυτῷ καὶ τοῖς δίκαιοις· 
γάρ; Ναί. Δίκαιοι δὲ γ' εἰσίν, ὁ φίλε, καὶ οἱ θεοὶ; "Εστω—
ποιί, εφη. Καὶ θεοὶς ἄρα έχθρος ἔσται ὁ ἀδικος, ὁ Θρασύ-
mαχε, ὁ δ' δίκαιος φίλος. Εὐωχοῦ τού λόγου, εφη, θαρρῶν.
οὐ γὰρ ἐγωγέ σοι ἐναντιώσομαι, ἕνα μή τοίσδε ἀπέχθωμαι. Ἡθι δή, ἂν δ’ ἐγώ, καὶ τὰ λοιπὰ μοι τῆς ἐστιάσεως ἀποτελήσομαι, ἀποκρινόμενοι ὠσπερ καὶ νῦν. ὅτι μὲν γὰρ καὶ σοφότεροι καὶ ἀμείνους καὶ δυνατώτεροι πράττειν οἱ δίκαιοι φαίνονται, οἱ δὲ ἄδικοι οὕδεν πράττειν μετ’ ἄλληλων οἵοι τε, ἀλλὰ δὴ καὶ οὐς φαμεν ἐφρωμένοις πώσοτε τι μετ’ ἄλληλων
κοινὴ πράξαι ἄδικους ὄντας, τούτο οὐ παντᾶπασιν ἀληθὲς
λέγουμεν’ οὐ γὰρ ἀπείχοντο ἄλληλων κομιδῇ ὄντες ἄδικοι,
ἀλλὰ δὴλαν ὅτι ἐνήν τις αὐτοῖς δικαιοσύνη, ἡ αὐτοῖς ἐποιεῖ
μήτοι καὶ ἄλληλοις γε καὶ ἐφ’ οὐς ἰσαν ἁμα ἄδικεν, δι’ ἂν
ἐπραξαν ἐπὶ πραξαν, ἀρµῆσαν δὲ ἐπὶ τὰ ἄδικα ἄδικα ἡμιµόχ-
θηροι ὄντες, ἐπει οὐ γε παµπόνηροι καὶ τελέως ἄδικοι τελέως
εἰσι καὶ πράττειν ἄδυνατοί· ταύτα µὲν οὖν ὅτι οὔτος ἦκε
μανθάνω, ἀλλ’ οὐχ ὡς σὺ τὸ πρῶτον ἐτίθεσο. εἰ δὲ καὶ
ἀµεµνὸν ξώσιν οἱ δίκαιοι τῶν ἄδικων καὶ εἰδαµµονέστεροι
εἰσιν, ὅπερ τὸ ὑστερον προὐθέµεθα σκέψασθαι, σκέπτεον.
φαίνονται µὲν οὖν καὶ νῦν, ὡς ἐµοὶ δοκεῖ, ἢ ἦν εἰρήκαµεν.
ἡµῶς δ’ ἑτ’ ἐβέλτιον σκέπτεον. οὐ γὰρ περὶ τοῦ ἐπιτυχόντος
ὁ λόγος, ἀλλὰ περὶ τοῦ ὄντος τρόπον χρὴ ξὴν. Σκόπει δή,
ἐφη. Σκοπᾶ, ἂν δ’ ἐγώ. καὶ µου λέγε. δοκεῖ τι σοι εἶναι
τὸ πρῶτον ἐργον; Ἐµούγε. Ἀρ’ οὖν τούτο ἀν θείης καὶ ἵππου
καὶ ἄλλου ὠτουνόν ἐργον, ἐν ἂν ἢ µόνῳ ἐκείνῳ τις ἢ ἄριστα;
Οὐ µανθάνω, ἐφη. Ἀλλ’ ἄδει ἔσθ’ ὅτῳ ἂν ἄλλῳ
ἔδοις ἢ ὑφθαλμοῖς; Οὐ δήτα. Τι δέ; ἀκούσαις ἄλλῳ ἢ
ὡσὶν; Οὐδαµῶς. Οὔκῳν δικαίως ἂν ταύτα τούτων φαίµεν
ἐργα εἶναι; Πάνυ γε. Τι δέ; | µαχαίρᾳ ἄν ἀµπέλου κλῆµα
ἀποτέµως καὶ σμηνὶ καὶ ἄλλως τολλοίς; Πῶς γάρ οὖ;
Ἀλλ’ οὐδεν’ γ’ ἂν, οἴµαι, οὕτω καλῶς, ὡς δρεπάνῳ τῷ ἐπὶ
toú toútou ἐργασθέντι. Ἀληθῆ. Ἀρ’ οὖν οὐ τούτο τούτων ἐργον
θήσοµαι; Θήσοµεν µὲν οὖν. Νῦν δή, οἴµαι, ἀµεµνὸν ἀν
mάθοις δ’ ἄρτι ἰρώτων πυρανόµενος, εἰ οὐ τούτῳ ἐκάστῳ εἴη
ἐργον, δ’ ἂν ἢ µόνον τῇ κάλλιστα τῶν ἄλλων ἀπεργάζηται.
Ἀλλ’ ἐφη, μανθάνω τε καὶ µοι δοκεῖ τούτῳ ἐκάστῳ πράγ-
ματος ἐργον εἶναι. Εἰεν, ᾧ δ’ ἐγώ. οὔκουν καὶ ἀρετὴ δοκεῖ
II.

of Plato.

σοι εἰναι ἐκάστῳ, ὑπερ καὶ ἔργον τι προστέτακται; λαμεν δὲ ἐπὶ τὰ αὐτὰ πάλιν ὀφθαλμῶν, φαμέν, ἐστιν ἔργον; Ἐστιν. 'Αρ' οὖν καὶ ἄρετὴ ὀφθαλμῶν ἔστιν; Καὶ ἄρετή. Τι δὲ; οὕτω ἦν τι ἔργον; Ναί. Οὐκοῦν καὶ ἄρετή; Καὶ ἄρετή. Τι δὲ πάντων πέρι τῶν ἄλλων; οὐχ οὕτω; Οὕτω. Ἐξε δὴ ἀρ' ἄν ποτε ὄμματα τὸ αὐτῶν ἔργον καλῶς ἀπεργάσαιτο μὴ ἐχοντα τὴν αὐτῶν οἰκεῖαν ἄρετήν, ἀλλ' ἀντὶ τῆς ἄρετῆς κακαί; Καὶ πώς ἂν; ἔφη τυφλότητα γὰρ ἵσως ο λέγεις ἀντὶ τῆς ὁψεως. 'Ητις, ἦν δ' ἐγώ, αὐτῶν ἢ ἄρετή; οὐ γὰρ πω τούτο ἐρωτῶ, ἀλλ' εἰ τῇ οἰκείᾳ μὲν ἄρετή τὸ αὐτῶν ἔργον εὖ ἔργασεται τὰ ἐργαθὸμενα, κακίς δὲ κακῶς. Ἀληθές, ἔφη, τούτῳ γε λέγεις. Οὐκοῦν καὶ ὦτα στεροῦμεν τῆς αὐτῶν ἄρετῆς κακῶς τὸ αὐτῶν ἔργον ἀπεργάσεται; Πάνυ γε. Τίθεμεν οὖν καὶ τάλλα πάντα εἰς τὸν αὐτὸν λόγον; Ἐμοιγε δ' δοκεῖ. 'Ιθι δὴ, μετὰ ταῦτα τὸδε σκέψαι. ψυχής ἔστι τι ἔργον, δ' ἄλλω τῶν ὄντων οὐδ' ἂν ἐνι πράξαις, οὐδ' τὸ τοιοῦτο, τὸ ἐπιμελεῖσθαι καὶ ἄρχειν καὶ βουλεύεσθαι καὶ τὰ τοιαῦτα πάντα, ἔστι δ' ἄλλω ἢ ψυχῆ δικαίως αὐτὰ ἀποδοίμεν καὶ φαίμεν ἵδια ἐκεῖνης εἰναι; Οὔδεν ἄλλω. Τι δ' αὖ τ' ἦν; ψυχῆς φήσομεν ἔργον εἰναι; Μάλιστα γ', ἔφη. Οὐκοῦν καὶ ἄρετὴν φαμέν τινα ψυχῆς εἰναι; Φαμέν. 'Αρ' οὖν ποτέ, δ' Ὑθραυμαχε, ψυχῇ τὰ αὐτῆς ἔργα εὖ ἀπεργάσεται στερομένη τῆς οἰκείας ἄρετῆς, ἢ ἀδύνατον; Ἀδύνατον. Ἀνάγκη ἄρα κακῇ ψυχῇ κακῶς ἄρχειν καὶ ἐπιμελεῖσθαι, τῇ δὲ ἀγαθῇ πάντα ταῦτα εὖ πράττειν. Ἀνάγκη. Οὐκοῦν ἄρετήν γε συνεχωρήσαμεν ψυχής εἰναι δικαιοσύνην, κακιὰν δὲ ἄδικιὰν; Συνεχωρήσαμεν γάρ. 'Η μὲν ἄρα δικαία ψυχῇ καὶ ὁ δίκαιος ἀνήρ εὖ βιώσεται, κακῶς δὲ ὁ ἄδικος. Φαίνεται, ἔφη, κατὰ τὸν σὸν λόγον. Ἡ Αλλὰ μὴν ὦ γε εὖ ζών μακάριος τε καὶ 354 εὐδαίμων, ὁ δὲ μὴ τάναντια. Πῶς γὰρ οὖ; Ὁ μὲν δίκαιος ἄρα εὐδαίμων, ὁ δ' ἄδικος ἀθλιος. Ἐστωσαν, ἔφη. Ἔκτις μὴν ἄθλιν γε εἰναι οὐ λυστελεῖ, εὐδαίμονα δέ. Πῶς γὰρ οὖ; Οὔδεποτ' ἄρα, ὁ μακάριε Ὑθραυμαχε, λυστελεύστερον ἄδικα δικαιοσύνης. Ταῦτα δὴ σοι, ἔφη, ὁ Ὁσκρατεῖς,
The Republic of Plato.  [BOOK I.

εἰστιάσθω ἐν τοῖς Βενδιδεῖοις. Ἡπὸ σοὶ γε, ὅ τ᾽ ἐγώ, ὃ Ὁρασύμαχε, ἐπειδή μοι πράος ἐγένος καὶ χαλεπαῖνων ἔπαισχω. οὔ μέντοι καλῶς γε εἰστιάμαι, δι᾽ ἐμαυτόν, ἀλλ᾽ οὔ διὰ σέ. ἐπὶ ἀλλ᾽ ὥσπερ οἱ λόγοι τοῦ ἀεὶ παραφερομένου ἀπογεύονται ἀρτάζοντες, πρὶν τοῦ προτέρου μετρίως ἀπολαύσαι, καὶ ἐγὼ μοι δοκῶ οὔτω, πρὶν ὃ τὸ πρῶτον ἐσκοποῦμεν εὑρεῖν, τὸ δίκαιον ὃ τί ποτ᾽ ἔστιν, ἀφέμενος ἐκεῖνον ὁρμήσαι ἐπὶ τὸ σκέφασθαι περὶ αὐτοῦ, εἴτε κακία ἐστὶ καὶ ἀμαθία, εἴτε σοφία καὶ ἀρετὴ, καὶ ἐμπεσόντος αὐτῷ ὁστερον λόγον, ὅτι λυσιτελεῖ στερον ἡ ἀδικία τῆς δικαιοσύνης, οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τούτῳ ἔλθειν ἀπ᾽ ἐκεῖνου, ὥστε μοι νυνὶ γέγονεν ἐκ τοῦ διαλόγου μηδέν εἶλθαι ὅπως γὰρ τὸ δίκαιον μὴ οἶδα ὃ ἐστιν, σχολῆ εἰσομαι εἴτε ἀρετή τις οὔσα τυγχάνει εἴτε καὶ οὐ, καὶ πότερον ὁ ἐχών αὐτὸ οὐκ εὐδαίμων ἐστὶν ἡ εὐδαίμων.
Β.

'Εγώ μὲν οὖν ταύτα εἰπὼν φίλην λόγου ἀπηλλάχθαι τὸ δ' 357, ἵνα ὁρα, ὡς έοικε, προοίμιον. Ὁ γὰρ Γλαύκων ἀεὶ τε ἀνδρεύσατος ὁν τυγχάνει πρὸς ἀπαντα, καὶ ἢν καὶ τὸτε τοῦ Θρασυμάχου τὴν ἀπόφρησιν οὖκ ἀπεδέξατο, ἀλλ' ἔφη Ὅμηρος Σώκρατεσ, πότερον ἡμᾶς βούλει δοκεῖν πεπεικέναι ἢ ώς ἀλήθεις πεῖσαι ὃτι παντὶ τρόπῳ ᾗμενόν ἔστι δικαιον εἶναι ἢ ἄδικον; Ὁσ' ἀληθῶς, εἶπον, ἔγωγ' ἂν ἐλούμην, εἰ ἐπ' ἐμοὶ εἴη. Ὑπ τοῖνυν, ἐφη, ποιεῖς δ' ὄμελει. Λέγε γὰρ μοι ἢν σοι δοκεῖ τοιώνδε τι εἶναι ἀγαθόν, ὁ δεξαμεθ' ἂν ἔχειν οὐ τῶν ἀποβαινόντων ἐφιέμενοι, ἀλλ' αὕτῳ αὐτοῦ ἕνεκα ἀσταθόμενοι; οἷον τὸ χαίρειν καὶ αἱ ἱδοναὶ ἀβλαβείς καὶ μηδὲν εἰς τὸν ἐπετα χρόνον διὰ ταύτας γίγνεται ἀλλο ἢ χαίρειν ἔχοντα. Ὅμηρος εἰς ἓν δ' ἔγω, δοκεὶ τι εἶναι τοιοῦτον. Τι δὲ; δ' αὕτῳ το άυτοῦ χάριν ἀγαπᾶμεν καὶ τῶν ἄπτ' αὐτοῦ γιγνομένων; οἷον αὐ' τὸ φρονεῖν καὶ τὸ ὑπάν καὶ τὸ ὑγιαίνειν' τὰ γὰρ τοιαύτα που δι' ἀμφότερα ἀσταθόμεθα. Ναί, εἶπον. Τρίτον δὲ ὅρθως τι, ἐφη, ἑδος ἀγαθοῦ, ἐν ὑ τὸ γυμνάζεσθαι καὶ τὸ κάμπνον διατρέεσθαι καὶ λάτρευσι τε καὶ ὁ ἄλλος χρηματισμός; ταύτα γὰρ ἐπίτονα φαίμεν ἂν, ἀφελέως δὴ ἡμᾶς, καὶ αὐτὰ μὲν ἐαυτόν ἐνεκα οὐκ ἂν δεξαμεθα ἔχειν, τῶν δὲ μισθῶν τε δ' χάριν καὶ τῶν ἀλλων ὅσα γίγνεται ἀπ' αὐτῶν. Ἐστι γὰρ σοι, ἐφην, καὶ τούτο τρίτον. ἀλλὰ τι δὴ; Ἐν πολὺ, ἐφη, τούτων τὴν δικαιοσύνην τίθηι; Ἐγώ μὲν οἶμαι, ἢν 8' ἔγω, ἐν τῷ καλλίστῳ, δ καὶ δι' αὐτὸ καὶ διὰ τὰ γιγνόμενα ἀπ' 358 αὐτοῦ ἀγαπητέον τῷ μελλοντι μακαρίῳ ἔσεσθαι. Οὐ τοῖνυν 31
The Republic

[Book]

...οὐτως καὶ πάλαι ὑπὸ Ὁρασμάχου ός τοιούτων ὑπήγεται [, ἀδικία δὴ ἐπαινεῖται]. ἀλλ’ ἔγω τίς, ὡς ἔσκε, δυσμαθής. Ἐνι δὴ, ἔφη, ἀκούσον καὶ ἔμοι, ἐάν σοι ταύτα δοκῇ. Ὁρασμάχος γάρ μοι φαίνεται προμαχότος τοῦ δέοντος ὑπὸ σοῦ ὀσπερ ὅφις κηληθήναι, ἔμοι δὲ οὕτως κατὰ νοῦν ἢ ἀπόδειξις γέγονε περὶ ἐκατέρου ἐπιθυμῶ γὰρ ἁκοῦσαι τι τ’ ἐστὶν ἐκάτερον καὶ τίνα ἥχει δύναμιν αὐτὸ καθ’ αὐτό ἐνὸν ἐν τῇ ψυχῇ, τοὺς δὲ μισθοὺς καὶ τὰ γιγνόμενα ἀπ’ αὐτῶν ἔσται χαλεπῶν. οὕτωσι οὖν ποιήσω, ἐὰν καὶ σοι δοκῇ ἐπανανεώσας τὸν Ὁρασμάχου λόγον, καὶ πρῶτον μὲν ἔρω δικαιοσύνην οἶνον εἶναι φασὶ καὶ οἶδεν γεγονέναι. δεύτερον δὲ ὅτι πάντες αὐτὸ οἱ ἐπιτηθεδοντες ἀκοντες ἐπιτηθεδονοῦσιν ἃς ἄναγκαιον ἀλλ’ ὦν ὡς ἄγαθον. τρίτον δὲ ὅτι εἰκότως αὐτὸ δρῶσιν; πολὺ γὰρ ἁμείνων ἁμα τὸ ἄδικον ἢ τὸν δικαίου βίος, ὡς λέγουσιν. ἐπεὶ ἔμοι γε, ὡς Σάκρατες, οὐ τὶ δοκεῖ οὕτως. ἀπορῶ μὲντοι διατεθυρημένοι τὰ ὡτα, ἁκούον Ὁρασμάχου καὶ μυρίων ἄλλων, τὸν δὲ ύπὲρ τῆς δικαιοσύνης λόγον, δ ὡς ἁμεῖν ἀδίκιας, οὔδενος πω ἀκήκοα ὡς βούλομαι. βούλομαι δὲ αὐτὸ καθ’ αὐτὸ ἐγκωμιμαζόμενον ἁκοῦσαι. μάλιστα δ’ οἴμαι ἃν σοῦ πυθέσαι. διὸ κατατένας ἔρω τὸν ἄδικον βίον ἐπαινῶν, εἰπὼν δὲ ἐνδεξομαι σοὶ ὅτι τρόπον αὐ βούλομαι καὶ σοῦ ἁκεῖν ἀδίκιαν μὲν ψεγοντος, δικαιοσύνη δὲ ἐπαινεῖ σοῦ οὕτως. ἀλλ’ ὡρα, εἰ σοὶ βουλομένῳ δ λέγω. Πάντων μάλιστα, ἤν δ’ ἔγω· περὶ γὰρ τίνος ἂν μᾶλλον πολλάκις τις νοῦν ἤχον χαίρει καὶ λέγω ἄκον. Κάλλιστα, ἔφη, λέγεις καὶ δ’ πρῶτον ἔφην ἔρειν, περὶ τούτου ἁκοῦσαι, οἷον τε καὶ οἴδε γέγονε δικαιοσύνη.

Πεθυμέναι γὰρ δὴ φασὶ τὸ μὲν ἁδικεῖν ἁγαθόν, τὸ δὲ ἁδικεῖσθαι κακὸν, πλέον δὲ κακόν ὑπερβάλλειν τὸ ἁδικεῖσθαι ή ἁγαθόν τὸ ἁδικεῖν, ὡστ’ ἐπειδὰν ἀλλήλους ἁδικῶσι τε καὶ ἁδικώται καὶ ἀμφοτέρων γεύωνται, τοῖς μὴ δυναμένοις τὸ
μὲν ἐκφέυγειν | τὸ δὲ αἵρεῖν δοκεῖν λυπιτελεῖν ἐξυπόθεσαι ἀλλὰ- 359α
λοις μῆτ’ ἀδικεῖν μῆτ’ ἀδικεῖσθαι· καὶ ἐντεῦθεν δὴ ἀρξασθαι
νόμους τίθεσθαι καὶ ξυνθήκας αὐτῶν, καὶ ὅνομάσαι τὸ ὑπὸ
tοῦ νόμου ἐπίταγμα νόμιμον τε καὶ δίκαιον· καὶ εἶναι δὴ
tαύτην γένεσιν τε καὶ οὕσιν δικαιοσύνης, μεταξὺ οὗσαν τοῦ
μὲν ἀριστοῦ ὄντος, ἐὰν ἀδικῶν μὴ διδῷ δίκην, τοῦ δὲ
κακίστου, ἐὰν ἀδικούμενος τιμωρεῖσθαι ἀδύνατος ὑ’ τὸ δὲ
δίκαιον ἐν μέσῳ δὴ τοῦτων ἀμφοτέρων ἀγαπάσθαι οὐχ ὡς
ἀγαθόν, ἀλλ’ ὡς ἄρρωστικα τοῦ ἀδικεῖν τιμώμενον· ἐπεὶ τὸν
δυνάμενον αὐτὸ ποιεῖν καὶ ὡς ἀληθῶς ἄνδρα οὔθ’ ἂν ἐνὶ ποτὲ
ξυνθεῖσθαι τὸ μῆτε ἀδικεῖν μὴ ἀδικεῖσθαι· μαίνεσθαι γὰρ
ἀν. ἡ μὲν οὖν δὴ φύσις δικαιοσύνης, ὁ Ἐὐκράτης, αὐτῇ τε
καὶ τοιαύτῃ, καὶ εἰ δὲν πέφυκε τοιαύτα, ὡς ὁ λόγος.

'Ως δὲ καὶ οἱ ἐπιτιθεόντες ἀδύναμια τοῦ ἀδικεῖν ἄκοντες
αὐτὸ ἐπιτιθεόνσι, μάλιστ’ ἂν αἰσθοῦμεν, εἰ τοιόνδε ποιήσαμεν τῇ
dιανοίᾳ. δόντες ἔξοφοι ἐκατέρῳ ποιεῖν δ’ τ’ ἂν
βούληται, τῷ τε δίκαιῳ καὶ τῷ ἀδίκῳ, εἰτ’ ἐπακολούθησαμεν
dέωμενοι ποι ἐπιθυμία ἐκάτερον ἄξει. ἐπ’ αὐτοφόρῳ οὐν
λάβομεν ἂν τὸν δίκαιον τῷ ἀδίκῳ εἰς τοῦτον ἴσω πάρα τῇ
πλεονεξίᾳ, δει ψύχις διόκειν πέφυκεν ὡς ἀγαθόν, νόμῳ
δὲ βλα paraγείται ἐπὶ τῆς τοῦ ἴσου τιμῆς. εἰ δ’ ἂν ἢ
ἔξοφοι ἂν λέγω τοιάδε μάλιστα, εἰ αὐτοῖς γένοιτο οὖν ποτὲ
φασὶ δύναμιν τῷ [Γύγον.] τοῦ Ἀνδροῦ προγόνῳ γενέσθαι. εἶναι
μὲν γὰρ αὐτὸν ποιεῖν θητεύοντα παρὰ τῷ τότε Ἀνδραὶς
ἀρχοντι, δμβροῦ δὲ πολλοῦ γενομένου καὶ σεισμοῦ βαγήναι τῇ
γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον τ’ ἐνεμὲν. ἵδοντα
δὲ καὶ ἐναμασάντα καταβῆναι καὶ ἰδεῖν ἀλλὰ τε δὴ μυθολο-
γοῦσι θαμαστά καὶ ἦπεν χαλκοῦ κοῦλον, θυρίδας ἔχοντα,
καθ’ ἄς ἐγκύψαντα ἰδεῖν ἐνότα νεκρόν, ὡς φαίνεσθαι, μείζων ἂ
κατ’ ἄνδρωπον. τοῦτον δὲ ἀλλο μὲν οὐδέν, περὶ δὲ τῇ χερὶ
ἐχρυσοῦν δακτύλιον, ἄν περιελόμενον ἐκβηναι. συλλόγου δὲ
γενομένου τοῖς ποιείσιν εὐθότος, ἐν’ ἐξαγγελλοιεν κατὰ μῆρα
τῷ βασιλεῖ τὰ περὶ τὰ πολύμια, αἱρεῖσθαι καὶ ἐκεῖνον ἔχοντα
tὸν δακτύλιον. καθήμενον οὖν μετὰ τῶν ἄλλων τυχεῖν τὴν
σφανδόνην τοῦ δακτυλιοῦ περιαγαγόντα πρὸς ἑαυτὸν εἰς τὸ ἐλέος τῆς χειρός. τούτου δὲ γενομένου ἀφανὴ αὐτὸν γενέσθαι 

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οίς παρακαθήμενος, καὶ διαλέγεσθαι ἡς περὶ οἰχομένου. καὶ τὸν θαυμάζειν τε καὶ πάλιν ἐπιψηλαφῶντα τὸν δακτυλιοῦ στρέψαι ἔξω τὴν σφανδόνην, καὶ στρέψαντα φανερὸν γενέσθαι. καὶ τούτο ἐννοήσαντα ἀποπειράσθαι τοῦ δακτυλίου εἰ ταύτην ἔχω τὴν δύναμιν, καὶ αὐτῷ οὐτῷ ἐξαιρεῖτε, στρέφοντι μὲν ἐλέος τὴν σφανδόνην ἀδὴλφ γίγνεσθαι, ἔξω δὲ δήλω. αἰσθά- 

μενὸν δὲ εὐθὺς διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν παρὰ 

βὸν βασιλεία. ἔλθοντα δὲ καὶ τὴν γυναῖκα αὐτοῦ μοιχεύσαντα, 

μετ’ ἐκείνης ἐπιθέμενον τῷ βασιλεῖ ἀποκτεῖναι καὶ τὴν ἀρχὴν 

κατασχέναι. εἰ ὁν δύο τοιούτῳ δακτυλῷ γενολήθην, καὶ τὸν 

μὲν ὁ δίκαιος περιεφὼ, τὸν δὲ ὁ ἀδικος, οὐδὲς ἄν γένοιτο, ὡς 

δόξειν, οὕτως ἀδαμάντινος, δὲ ἀν μείνειν ἐν τῇ δικαιοσύνῃ 

καὶ τολμήσειν ἄπέχεσθαι τῶν ἄλλοτρῶν καὶ μὴ ἀπεσταθήν 

ζὸν αὐτῷ καὶ ἐκ τῆς ἀγορᾶς ἀδειός οἱ το βοῦλουτο λαμβάνειν, 

καὶ εἰσίν τινς οἰκίας συγγίγνεσθαι ὅτι βοῦλοτο καὶ ἀποκτινώναι καὶ ἐκ δεσμῶν λύειν οὐστίνας βοῦλοτο, καὶ 

τάλλα πράττειν ἐν τοῖς ἀνθρώποις ἱσόθεν ὑντα. οὕτω δὲ 

δρῶν οὐδὲν ἄν διάφορον τοῦ ἐτέρου ποιοί ἄλλ’ ἐπὶ ταύτων 

ἰοεὶ ἀμφότεροι. καὶ τοῖς μέγα τοιούτῳ τεκμήριον ἄν φαίη τις ὅτι 

οὐδὲς ἐκὼν δίκαιος ἄλλ’ ἀναγκαζόμενος, ὡς οὐκ ἀγαθὸν ἰδία 

ὄντος, ἐπει ὅπου γ’ ἂν οὐ ζηταὶ ἔκαστος οἶδος τε ἔστιναι ἄδικεν, 

ἄδικεν. λυσιτελεῖν γὰρ δὴ οἴεται τὰς ἀνὴρ πολὺ μᾶλλον ἰδια 

τὴν ἁδικίαν τῆς δικαιοσύνης, ἀληθὴ οἷομένος, ὡς φήσει ο περὶ 

τοῦ τοιοῦτον λόγου λέγων. ἐπεὶ εἰ τις τοιαύτης ἐξουσίας 

ἐπιλαβόμενος μηδὲν ποτὲ ἐθέλω ἁδικήσαι μηδὲ ἀψωτὸ τῶν 

ἀλλοτρῶν, ἀθλιάτατος μὲν ἂν δόξειν ἐναὶ τοῖς ἀληθανομένοις 

καὶ ἀνοητάτοτος, ἑπανοικεῖν δ’ ἂν αὐτὸν ἀλλήλων ἐναντίον 

ἐξαπατῶντες ἀλλήλους διὰ τὸν τοῦ ἁδικεῖσθαι φόβου. ταῦτα 

μὲν οὖν δὴ οὕτω.
μηδέν ἀφαιρέμεν μήτε τοῦ ἀδίκου ἀπὸ τῆς ἀδικίας, μήτε τοῦ
dικαίου ἀπὸ τῆς δικαιοσύνης, ἀλλὰ τελεον ἐκάτερον εἰς τὸ
ἐαυτοῦ ἐπιτήδειμα τιθῆμεν. πρῶτον μὲν οὖν ὁ ἀδίκος ἄστερ
οἱ δεινὸν δημιουργοὶ ποιεῖτω· οἶνον κυβερνήτης ἄκρος ἢ ἰατρὸς
τά τε ἀδύνατα ἐν τῇ τέχνῃ καὶ τά δυνατὰ διαισθάνεται, καὶ
τοῖς μὲν ἐπιχειρεῖ, τὰ δὲ ἐξ ἑνὶ δὲ ἑνὸ πῇ σφαλῇ, 361
ἐκανός ἐπανορθοῦσθαι οὕτω καὶ ὁ ἀδίκος ἐπιχειρῶν ὅρθως
tοῖς ἀδικήμασι λανθανέτω, εἰ μέλλει σφόδρα ἀδίκος εἶναι.
τὸν ἀλοκόμενον δὲ φαύλον ἥγητεν ἐσχάτη γὰρ ἀδικία δοκεῖν
δίκαιον εἶναι μη δντα. δοτέον οὖν τῷ τελεῖς ἀδίκῳ τὴν
tελεστάτην ἀδικίαν, καὶ οὐκ ἀφαιρέτων, ἀλλ' ἐφευρὸν τὰ
μέγυστα ἀδικοῦντα τὴν μεγίστην δόξαν αὐτῷ παρεσκευάκειν β
ἐς δικαιοσύνην, καὶ ἐὰν ἀρα σφαλλήται τι, ἐπανορθοῦσθαι
dυνατὸ εἶναι, λέγειν τὰ ἱκανὰ ὅτι πρὸς τὸ πείθει, ἐὰν τι
μηνύται τῶν ἀδικημάτων, καὶ βιάσασθαι δοσα ἄν βλας δέχεται,
dιά τε ἀνδρείαν καὶ ρώμην καὶ διὰ παρασκευήν φλων καὶ
οὐσίας. τούτον δὲ τοιοῦτον θέτεις τὸν δίκαιον παρ' αὐτὸν
ἰστώμεν τῷ λόγῳ, ἄνδρα ἀπλούν καὶ γενναίον, κατ' Ἀισχύλον
οὐ δοκεῖν ἀλλ' εἶναι ἄγαθῶν ἔθλοντα ἀφαιρέτων δὴ τὸ
dοκεῖν. εἰ γὰρ δόξη δίκαιος εἶναι, ἡσυχαίτει αὐτῷ τιμᾶν καὶ
c δωρεάν δοκοῦντι τοιοῦτο εἶναι. ἄδηλον οὖν εἰτε τοῦ δικαίου
eίτε τῶν δωρεῶν τε καὶ τιμῶν ἕνεκα τοιοῦτος [εἰ]. γυμναστέος
δὴ πάντων πλὴν δικαιοσύνης καὶ ποιητέος ἐναντίως διακείμενος
tὸ προτέρφει μηδὲν γὰρ ἀδίκον δοκεῖν ἐξῆτω τὴν μεγίστην
ἀδικίαν, ἵνα ἡ βεβασισμένοις εἰς δικαιοσύνην τῇ τῇ τέγε
σθαι ὑπὸ κακοδεξίας καὶ τῶν αὐτῆς γιγαντιών ἀλλὰ
ἴτω ἀμετάστατος μέχρι βανάτου, δοκῶν μὲν εἶναι ἄδικος δια
βίου, ὅν δὲ δίκαιος, ἵνα ἀμφότεροι εἰς τὸ ἐσχατὸν ἐνθυθοίτες,
ὁ μὲν δικαιοσύνης, ὁ δὲ ἀδικίας, κρίνεται ὀπότερος αὐτοῖς
εἰδιαιμονέστερος.

Βασίλει, ἂν δ' ἐγώ, ὁ φίλε Πλάτων, ὡς ἐφρωμένως ἐκάτερον,
ἀστερ ἀνδράντα, εἰς τὴν κρίσιν ἐκαθαρίσει τῶν ἀνδρῶν.
Ὡς μάλιστ', ἐφ' ἀνομία. ὄντων δὲ τοιοῦτών, οὔτε ἔτη, ὡς
ἐγώμαι, χαλεπῶν ἐπέζηθεν τῷ λόγῳ οἷος ἐκάτερον βίος
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Ε ἐπιμένει. λεκτέον ὁδ' καὶ δὴ κἂν ἀγροικότερος λέγηται, μή ἐμὲ οἶλαν λέγειν, ὁ Σάκρατες, ἀλλὰ τοὺς ἐπαινοῦντας πρὸ δικαιοσύνης ἀδικιῶν. ἔφοιτο δὲ τάδε, ὅτι οὕτω διακειμένος ὁ δίκαιος ματστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τῶφθαλμῷ, τῆς ἀληθείας ἐκχύνουσαν καὶ γνώσεται ὅτι οὐκ ἐίναι δίκαιον ἀλλὰ δοκεῖν δεῖ ἐθέλειν. τὸ δὲ τοῦ Ἀισχύλου πολὺ ἤν ἔρα ὀρθότερον λέγειν κατὰ τοῦ ἀδίκου. τῷ οὕτω γὰρ φήσουσι τὸν ἀδίκον, ὅτε ἐπιτηθεύοντα πρᾶγμα ἀληθείας ἐχόμενον καὶ οὐ πρὸς δόξαν ζῶντα, οὐ δοκεῖν ἀδίκον ἀλλ' ἐίναι ἐθέλειν,

βαθεῖαν ἀλοκα διὰ φρενὸς καρποῦμενον,

ἐξ ἂς τά κεδνά βλαστάνει βουλεύματα,

β πρῶτον μὲν ἄρχειν ἐν τῇ πόλει δοκοῦντι δικαίῳ ἐίναι, ἔπειτα γαμεῖν ὅποθεν ἄν βούληται, ἐκδιδόναι εἰς οὓς ἄν βούληται, ἐμβάλλειν, κοινωνεῖν οἷς ἄν ἐθέλῃ, καὶ παρὰ ταῦτα πάντα ὡφελεῖσθαι κερδαίνοντα τῷ μὴ δυσχεραίνειν τὸ ἀδίκειν εἰς ἀγῶνας τοῖνοι λόγνα καὶ ἠθὼ καὶ δήμοσια περιγυμνασθαι καὶ πλεονεκτεῖν τῶν ἐχθρῶν, πλεονεκτοῦντα δὲ πλονεῖν καὶ τοὺς διὰ φίλους εὗ ποιεῖν καὶ τοὺς ἐχθροὺς βλάπτειν, καὶ θεοῦς θυσίας καὶ ἀνασθήματα ἰκανῶς καὶ μεγαλοπρεπῶς θεοῖς τε καὶ ἀνατίθεναι, καὶ θεραπεῦειν τοῦ δίκαιου πολὺ ἁμεινον τοὺς θεοὺς καὶ τῶν ἀνθρώπων οὓς ἄν βούληται, ὡςτε καὶ θεοφιλε- στερον αὐτὸν εἶναι μᾶλλον προσήκειν ἕκ τῶν εἰκότων ἢ τῶν δίκαιων. οὕτω φασίν, ὁ Σάκρατες, παρὰ θεῶν καὶ παρ' ἀνθρώπων τῷ ἀδίκῳ παρεσκευάσθαι τὸν βίον ἁμεινον ἢ τῷ δικαίῳ.

Δ Ταῦτ' εἰπόντος τοῦ Γλαύκωνος ἐγὼ μὲν ἐν νῷ εἰχόν τι λέγειν πρὸς ταῦτα, ὁ δὲ ἀδελφὸς αὐτοῦ Ἀδειμαντός, ὦ τι πολὺ οἶκε, [ἐφη.] ὁ Σάκρατες, ἰκανῶς εἰρήσθαι περὶ τοῦ λόγου; Ἀλλὰ τί μή; εἴπον. Αὐτό, ἂ δι', οὐκ εἰρήσθαι δια μάλιστα έδει ῥήθηναι. Οὐκοὖν, ἂν δ' ἐγὼ, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρεῖ, ἃτι καὶ σὺ, εἰ τί δὲ ἐλλείπτει, ἐπάμμεν. καὶ τοῖς ἐμὲ γε ἰκανὰ καὶ τὰ ὑπὸ τοῦτο θετέντα καταπαλαίσαι καὶ Ε ἀδύνατον ποιῆσαι βοηθεῖν δικαιοσύνη. Καὶ ὃς, Οὐδέν, ἐφη,
λέγεις, ἀλλ᾽ ἐπὶ καὶ τάδε ἄκουε. δεὶ γαρ διελθεῖν ἡμᾶς καὶ τοὺς ἐναντίους λόγους ὡν δὲ εἶπεν, οἱ δικαιοσύνην μὲν ἐπαινοῦσιν, ἀδικλάν δὲ φέγγουσιν, ἵν' ἡ σαφέστερον ὦ μοι δοκεῖ βούλεσθαι Γλαύκων. λέγουσι δὲ ποι καὶ παρακελεύονται πατέρες τε νῦσι καὶ πάντες οἱ τινῶν κηδόμενοι, ὡς χρή δικαιον ἐναι, 363 ὄντ' αὐτὸ δικαιοσύνην ἐπαινοῦντες ἀλλὰ τὰς ἀπ' αὐτὴς εὐδοκιμήσεις, ἵνα δοκοῦντι δικαλῶ εἰναι γίγνεται ἀπὸ τῆς δόξης ἀρχαὶ τε καὶ γάμοι καὶ δοσπερ Γλαύκων διήλθεν ἀρτι ἀπὸ τοῦ εὐδοκιμεῖν δύνα [τῷ δικαῷ]. ἐπὶ πλέον δὲ οὕτω τὰ τῶν δοξῶν λέγοντι, τὰς γὰρ παρὰ θεῶν εὐδοκιμήσεις ἐμβάλλοντες ἀφθονα ἔχουσι λέγειν ἁγαθὰ, τοῖς ὅσιοις ἡ φασὶ θεοὺς διδόναι, ὡσπερ ὁ γενναῖος Ἡσίοδος τε καὶ Ὁμήρος φασιν, ὁ μὲν τὰς δρῦς τοῖς δικαλοῖς τοὺς θεοὺς ποιεῖν άκρας μὲν τε φέρειν θαλάνους, μέσας δὲ μέλασας: εἰροτοκοὶ δ' ὄιες, φησίν, μαλλοίς καταβεβράσας, καὶ ἄλλα δὴ ποιλλὰ ἁγαθὰ τοῦτων ἐχόμενα. παραπλήσια δὲ καὶ ὁ ἔτερος: ἢςτε τευ γὰρ φησιν ἣ βασιλῆς ἀμύμονος δοστε θεουδὴς εὐδικίας ἀνέχησι, φέρησι δὲ γαῖα μελαινα πυροῦς καὶ κριθάς, βρίθησι δὲ δένδρα καρπό, τίκτη δ' ἔμπεδα μήλα, θάλασσα δὲ παρέχῃ ἱχθος. τοὺς αὐτοὺς τοῖς τευχὼν νεανικότερα τάγαθα καὶ ὁ νῖός αὐτοῦ παρὰ θεῶν διδόσαι τοῖς δικαίοις. εἰς "Αἰδοὺ γὰρ ἀγαγόντες τῷ λόγῳ καὶ κατακλίναντες καὶ συμπόσιον τῶν ὁσίων κατασκευάσαντες ἐστεφανωμένους ποιοῦντι τὸν ἀπαντα χρόνον ἣδι διάγειν μεθύοντας, ἡγησάμενοι κάλλιστον ἀρετής μισθὸν μέθην αἰώνων: οἱ δ' ἐπὶ τούτων μακροτέρους ἀποτείνουσιν μισθοὺς παρὰ θεῶν" παῖδας γὰρ παῖδων φασὶ καὶ γένος κατόπισθέν λείπεσθαι τοῦ ὁσίου καὶ εὔφρου. ταῦτα δὴ καὶ ἄλλα τοιαύτα ἑγκωμίαςσι δικαιοσύνην. τοὺς δὲ ἄνοσίους αὐ καὶ ἄδικους εἰς πηλόν τινα κατορύττουσιν ἐν "Αἰδοὺ καὶ κοσκίλῳ ὕδωρ ἀναγκάζουσιν φέρειν· ἐπὶ τις ἥπας εἰς κακὰς δόξας ἄγοντες, ἐπερ Γλαύκων περὶ τῶν δικαίων δοξαζομένων δὲ ἄδικων διήλθε τιμωρῆμα, ταῦτα περὶ τῶν ἀδικῶν λέγουσιν, ἄλλα
Δε ούκ ἔχουσιν· ο μὲν οὖν ἐπαίνος καὶ ὁ ψόγος οὗτος ἐκατέρων.

Πρὸς δὲ τούτων σκέψαι, ὁ Σώκρατες, ἀλλὰ αὐτὲς ἔδοξε λόγων περὶ δικαιοσύνης της καὶ ἀδικίας ἱδίᾳ τε λεγόμενον καὶ ὑπὸ ποιητῶν. | πάντες γὰρ ἔξ ἑνὸς στόματος ὑμνοῦσιν, ὡς καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μὲντοι καὶ ἐπίπονον· ἀκόλασθα δὲ καὶ ἀδικία ἢδύ μὲν καὶ εὐπετές κτῆ- σασθαι, δόξῃ δὲ μόνον καὶ νόμοι αἰσχρῶν. Ἀυστελέστερα δὲ τῶν δικαίων τὰ δίκηκα ὡς ἐπὶ τὸ πλήθος λέγουσιν, καὶ ποιη- ροὺς πλουσίους καὶ ἄλλας δυνάμεις ἔχοντας εὐδαιμονίζειν καὶ τιμᾶν εὐχέρως ἑθέλουσι δημοσίᾳ τε καὶ ἱδίᾳ, τοὺς δὲ ἀτυμάζειν καὶ ὑπερορᾶν, οὗ ἄν πη ἀσθενεῖς τε καὶ πένητες ὅσιν, ὁμολο- γοῦντες αὐτούς ἀμελευόντες εἶναι τῶν ἐπέρων. τούτων δὲ πάντων οἱ περὶ θεῶν τε λόγου καὶ ἄρετῆς θαυμασιώτατοι λέγονται, ὡς ἁρὰ καὶ θεὶς πολλοῖς μὲν ἀγαθοῖς δυστυχεῖς τε καὶ βίων κακῶν ἑνεμαίνει, τοῖς δὲ ἐναντίοις ἐναντίλαν μοῦραί. ἄγυρται δὲ καὶ μάντεις ἐπὶ πλουσίων θύρας λόντες πεθοῦσιν ὡς ἐστὶ παρὰ σφήνα δύναμις ἐκ θεῶν ποριζομένη θυσίας τε καὶ ἐπωδάις, εἰτε τι ἀδίκημα του γέγονεν αὐτοῦ ἢ προγόνων, ἀκείσθαι μεθ᾽ ἡδονῶν τε καὶ ἔορτῶν, ἐὰν τε τινα ἐχθρόν πημήναι ἑθελη, μετὰ σμικρῶν δαπανῶν ὁμολογ δίκαιον ἀδίκῳ βλάψαιν, ἐπαγωγαὶς τισί καὶ καταδέσμοις τοῖς θεοῖς, ὡς φασι, πεθοῦστες σφίσιν ὑπηρετεῖν. τούτως δὲ πάσι τοῖς λόγοις μάρτυρις ποιητᾶς ἐπάγονται, οἱ μὲν κακίας περὶ εὐπετεῖς ἄδοντες, ὡς τὴν μὲν κακότητα καὶ ἱλαδὸν ἔστων ἐλέσθαι ἡμιδίως· λείη μὲν ὅδος, μάλα δ᾽ ἐγγύθη ναλεί· τῆς δ᾽ ἄρετῆς ἱδρώτα θεοὶ προπάροιθεν ἔθηκαν καὶ τινα ὅδὸν μακρὰν τε καὶ ἄγαντη· οἱ δὲ τῆς τῶν θεῶν ὑπ᾽ ἀνθρώπων παραγωγῆς τὸν Ὅμηρον μαρτύρονται, ὅτι καὶ ἐκεῖνος εἶπε

λιστοῖ δὲ τε καὶ θεὶ αὐτοῖ, καὶ τοὺς μὲν θυσίαις καὶ εὐχολαίς ἀγανάκτουν λοιβῆ τε κνίσῃ τε παρατρήσω σ᾽ ἀνθρώπω

λιστοῖς, ὅτε κὲν τις ὑπερβηθῇ καὶ ἀμάρτῃ.
ζητηθείσας ἰδιώτας ἀλλὰ καὶ τόλμας, ὡς ἁρὰ λύσεις τε καὶ καθαρμοὶ ἀδικημάτων διὰ θυσίων καὶ παιδιάς [ηδονῶν] εἰσὶ μὲν ἐπὶ ζόσιν, εἰσὶ δὲ καὶ τελευτήσασιν, ἃς δὴ τελετάς 361
καλοῦσιν, αἱ τῶν ἐκεῖ κακῶν ἀπολύουσιν Ἱμᾶς, μὴ θύσατας δὲ δεινὰ περιμένει.

Ταῦτα πάντα, ἐφι, ὃς φίλε Σόκρατες, τοιαῦτα καὶ τοσαῦτα λεγόμενα ἁρετῆς πέρι καὶ κακίας, ὡς ἁνθρωποὶ καὶ θεοὶ περὶ αὐτὰ ἔχουσι τιμῆς, τί οἰόμεθα ἄκοινούσας νέων ψυχὰς ποιεῖν, ὅσοι εὐφυεῖς καὶ ἰκανοὶ ἐπὶ πάντα τὰ λεγόμενα ἄσπερ ἐπιπτό-
μενοι συλλογίσασθαι εἰς αὐτῶν, ποιὸς τις ἂν ἄν καὶ πῇ ὑπὸ πορευθεὶς τὸν βίον ὡς ἀρίστα διελθοῦ; λέγοι γὰρ ἂν ἐκ τῶν εἰκότων πρὸς αὐτὸν κατὰ Πίνδαρον ἐκεῖνο τὸ Πότερον δικα
τείχος ψινον ἡ σκολιαίς ἀπάταις ἀναβὰς καὶ ἐμαυτὸν οὐτω περιφράξας διαβίω; τὰ μὲν γὰρ λεγόμενα δικαίω μὲν ὡς ἄν μὴ καὶ δοκᾶ, ὡφελὸς οὐδὲν φασιν εἶναι, πόνους δὲ καὶ ζημίας φανερᾶς. ἀδίκω δὲ δὸξαν δικαιούσης παρα-
σκευασμένῳ θεσπέσιοι βίος λέγεται οὐκοῦν, ἐπεὶ δὴ τὸ ὑ
δοκεῖν, ὡς δηλοῦσί μοι οἱ σοφοὶ, καὶ τὰν ἀλάθειαν βιάται καὶ κῦρον εὐδαιμονίας, ἐπὶ τούτῳ δὴ τρεπτέον ὅλως
πρόθυρα μὲν καὶ σχῆμα κύκλῳ περὶ ἐμαυτὸν σκηναργίαν ἁρετῆς περιγραπτέον, τὴν δὲ τοῦ σοφωτάτου Ἀρχιλόχου
ἀλώπεκα ἐκτέον ἐξόπισθεν κερδαλέαν καὶ ποικλήν. ἀλλὰ
γάρ, φησὶν τίς, ὦ ῥάδιον ἄει λανθάνειν κακὸν ὅτα. οὐδὲ
γὰρ ἀλλο οὐδὲν εὐπτεῖς φήσομεν, τῶν μεγάλων ἀλλ' ὅμως, ὃ
ἐλ μέλλομεν εὐδαιμονήσειν, ταῦτα ἱέον, ὡς τὰ ἱξη ν τῶν
λόγων φέρει. ἐπὶ γὰρ τὸ λανθάνειν ἐνυμοσίας τε καὶ
ἐταρείας συνάξομεν, εἰσὶ τε πειθοῦς διάδακται σοφίαν
dημηγορίκην τε καὶ δικαικήν διδόντες, ἦν τὰ μὲν πείσο-
μεν, τὰ δὲ βιασόμεθα, ὡς πλεονεκτοῦντες δίκην μὴ διδόναι.
ἀλλὰ δὴ θεοὺς οὕτε λανθάνειν οὕτε βιασάσθαι δυνατόν.
οὐκοῦν, εἰ μὲν μὴ εἰσὶν ἡ μηδὲν αὐτοὶς τῶν ἀνθρωπῶν μέλει,
καὶ ἡμῖν ἀμελητέον τοῦ λανθάνειν· εἰ δὲ εἰσὶ τε καὶ ἑπιμε-
Ε λούντα, ούκ ἀλλοθέν τοι αὐτοὺς ἵσμεν ἢ ἀκηκόαμεν ἢ ἐκ τε τῶν λόγων καὶ τῶν γενεαλογησάντων ποιητῶν· οἱ δὲ αὐτοὶ οὗτοι λέγουσιν ὡς εἰσὶν οἷοι θυσίαις τε καὶ εὐχωλαίς ἀγανήστηκαν ἀναβηματίζοντο παράγεσθαι ἀναπειθόμενοι· οίς ἢ ἀμφότερα ἢ οὐδέτερα πειστέον. εἰ δ' οὐν πειστέον, ἀδικητέον καὶ θυτείον ἀπὸ τῶν ἀδικημάτων. | δικαιοὶ μὲν γὰρ ὄντες ἄζημιοι ὑπὸ θεῶν ἑσόμεθα, τὰ δ' ἐὰν ἀδικίας κέρδη ἀπωσόμεθα· ἂδικοὶ δὲ κερδανοῦμεν τε καὶ λισσόμενοι ὑπερβαίνομεν καὶ ἀμαρτάνομεν, πειθοῦτες αὐτοὺς ἄζημιοι ἀπαλλάξομεν. ἀλλὰ γὰρ ἐν Ἐιδοῦ δίκην δώσομεν δὲν ἂν ἐνθάδε ἀδικήσωμεν, ἢ αὐτοὶ ή παιδεῖ παιδών. ἀλλ', ὥς φιλε, φήσει λογιζόμενοι, αἱ τελεταὶ αὐ δέ μέγα δύνανται καὶ οἱ λύσιοι θεοῖ, ὡς αἱ μέγισται πόλεις Β λέγοντες καὶ οἱ θεῶν παιδεῖ, ποιηταί καὶ προφήται τῶν θεῶν γενόμενοι, [οἱ] ταῦτα οὕτως ἔχειν μηνύοντι.

Κατὰ τίνα οὖν ἔτει λόγον δικαιοσύνην ἄν πρὸ μεγίστης ἀδικίας αἰρομεθ' ἄν; ἢν ἔαν μετ' εὐχωλμοσύνης κεβδήλου κτησώμεθα, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώπους πράξομεν κατὰ νοῦν ἑοῦτες τε καὶ τελευτήσαντες, ὡς ὁ τῶν πολλῶν τε καὶ ἄκρων λεγόμενος λόγος. ἐκ δὴ πάντων τῶν εἰρημένων τὸς μηχανῆς, ὡς Σωκράτης, δικαιοσύνην τιμᾶν ἔθελεν ὡς τὶς δύναμις ὑπάρχεις ψυχῆς ἢ χρημάτων ἢ σώματος ἢ γένους, ἀλλὰ μὴ γελάν ἑπαινομενής ἀκούοντα; ὡς δὴ τοι εἰ τις ἔχει ψευδῆ μὲν ἀποφήγοι δὲ εἰρήκαμεν, ἰκανῶς δὲ ἔγνωκεν ὅτι ἁριστον δικαιοσύνη, πολλὴν ποὺ συγγνώμην ἔχει καὶ οὐκ ὁργίζεται τοῖς ἄδικοις, ἀλλ' οophobic δὴ πλὴν εἰ τὶς θεία φύσει δυσχεραίνων τὸ ἀδικεῖν ἢ ἑπιστήμην λαβῶν ἀπέχεται αὐτοῦ, τῶν ἣς ἄλλων οὐδέσ ἐκών δίκαιος, ἀλλ' ὑπὸ ἀνανδρίας ἢ γῆρως ἢ τινος ἀλλῆς ἀσθενείας ψέγει τὸ ἀδικεῖν, ἀδυνάταν αὐτὸ δράν. ὡς δὲ, δῆλον· ὁ γὰρ πρῶτος τῶν τουστῶν εἰς δύναμιν ἠλθὼν πρῶτος ἀδικεῖ, καὶ' ὅσον ἄν οἶδο τ' ἂν.

Καὶ τούτων ἀπάντων οὐδέν ἄλλο αἰτιον ἢ ἐκεῖνο, θέλει πατὶς ἐκάνθος ὁ λόγος οὕτος ὡρμήσε καὶ τῷ δὲ καὶ ἐμοὶ πρὸς σέ, ὡς Σωκράτης, εἶπεν, ὅτι Ὁ θαυμάστη, πάντων ὑμῶν, ὅσοι ἐπηνεῖ· Ε ταῖ φατε δικαιοσύνης εἶναι, ἀπὸ τῶν ἐξ ἀρχῆς ἦρων ἀρρά-
μενοι, δισιν λόγοι λειλημένοι, μέχρι τῶν νῦν ἀνθρώπων οίδεις
πάτοτε ἐψεζεν ἀδικίαν οὐδ’ ἐπήνεσε δικαιοσύνην ἄλλως ἢ
δοξας τε καὶ τιμᾶς καὶ δωρεὰς τὰς ἀπ’ αὐτῶν γιγνομένας·
αὖτ’ δ’ ἐκάτερον τῇ αὐτοῦ δυνάμαι εἰ τῷ ἔχοντος ψυχῆ
ἐνόν καὶ λανθάνον θεοῦ τε καὶ ἀνθρώπους οίδεις πάτοτε οὔτ’
ἐν ποιήσαι οὔτ’ ἐν ἱδίοις λόγοις ἐπεξήλθεν ἰκανός τῷ λόγῳ,
ός τὸ μὲν μέγιστον κακῶν ὡσα ὤσει ψυχή ἐν αὐτῇ, δικαιο-
σύνη δὲ μέγιστον ἁγαθόν. εἰ γὰρ οὕτως ἔλεγεν εἰς ἀρχὴν 367Α
ιπτο πάντων ὑμῶν καὶ ἐκ νέων ἡμᾶς ἐπείθετε, οὐκ ἄν ἄλληλους
ἐφυλάττωμεν μὴ ἀδικεῖν, ἀλλ’ αὐτὸς αὐτοῦ ἢ ἐκαστὸς φίλας,
δεδώσ μὴ ἀδικῶν τῷ μεγίστῳ κακῷ ἄνωθεν ἢ. ταῦτα, ὦ
Σάκρατε, ὥσπερ δὲ καὶ ἐτὶ τούτων πλεῖον Ὁρασίμαχος τε καὶ
ἄλλος ποῦ τις ὑπὲρ δικαιοσύνης τε καὶ ἀδικίας λέγουν ἄν,
μεταστρέφοντες αὐτοῖς τὴν δύναμιν φορτικῶς, ὡς θ’ ἔμοι
δοκεῖ. ἀλλ’ ἐγώ, οὐδὲν γὰρ σε δέομαι ἀποκρύπτεσθαι, σοῦ Β
ἐπιθυμῶν ἀκούσαι τάναντία, ὥς δύναμαι μάλιστα κατατείνα
λέγω. μὴ οὖν ἡμῖν μόνον ἐνδείξῃ τῷ λόγῳ ὅτι δικαιοσύνη
ἀδικίας κρείττον, ἀλλὰ τί ποιοῦσα ἐκατέρα τῶν ἔχοντα αὐτῇ
δ’ αὐτὴν ἢ μὲν κακῶν, ἢ δὲ ἁγαθόν ἑστι τὰς δὲ δοξας
ἀφαίρει, ὡσπερ Πλαύκων διεκελεύσατο. εἰ γὰρ μὴ ἀφαιρήσεις
ἰκατέρωθεν τὰς ἀληθεῖς, τὰς δὲ ψευδεὶς προσβήσεις, οὐ τὸ
δίκαιον φήσομεν ἐπαινεῖν σε ἄλλα τὸ δοκεῖν, οὐδὲ τὸ ἀδικον
εἶναι ψέγειν ἄλλα τὸ δοκεῖν, καὶ παρακελεύσαται ἀδικον ὑπτα
λανθάναν, καὶ ὁμολογεῖν Ὁρασίμαχῳ, ὅτι τὸ μὲν δίκαιον
ἀλλότριον ἁγαθόν, ἄμφιφρον τοῦ κρείττονος, τὸ δὲ ἀδικον αὐτῷ
μὲν ἄμφιφρόν καὶ λυπητολογεῖν, τὸ δὲ ἢττον ἄξιομορον. ἐπειδὴ
οὖν ὁμολογήσας τῶν μεγίστων ἁγαθῶν εἶναι δικαιοσύνην, ἢ
tῶν τα ἀποβαινόντων ἀπ’ αὐτῶν ἐνεκα ἄξια κεκτηθῆσαι, πολὺ
D ἢ μᾶλλον αὐτὰ αὐτῶν, οἷον ὄραν, ἀκούειν, φρονεῖν, καὶ
ὑγιανεῖν δὴ, καὶ δ’ ἄλλα ἁγαθὰ γόνιμα τῇ αὐτῶν φύσε
ιλ” οὐ δοξῆ ἦστι, τούτ’ οὖν αὐτὸ ἐπαίνεσον δικαιοσύνης, δ’
aυτῇ δ’ αὐτὴν τὸν ἔχοντα ὀνίνησι καὶ ἀδικία βλάπτει
μυσθοῦς δὲ καὶ δοξας πάρεις ἄλλοις ἐπαινεῖν ὅς ἐγὼ τῶν μὲν
ἄλλων ἀνασχομένην ἂν οὕτως ἐπαινούντων δικαιοσύνην καλ
The Republic

Ψευδοτων ἀδικιάν, δόξας τε περὶ αὐτῶν καὶ μισθών ἐγκωμια-

στίς τοῖς καὶ λοιποῖς, σοῦ δὲ οὐκ ἂν, εἶ μὴ σοὶ κελεύεις, 

διὸτι πάντα τὸν βίον οὐδὲν ἀλλο σκοπῶν διελήλυθας ἡ τούτο. 

μὴ οὖν ἡμῖν ἐνδεξή μόνον τῷ λόγῳ ὅτι δικαιοσύνη ἀδικίας 

κρείττον, ἀλλὰ τῇ ποιοῦσα ἐκατέρα τὸν ἔχοντα αὐτὴ δι’ 

αὐτῆς, ἕαν τε λανθάνῃ ἕαν τε μὴ θεοῦ τε καὶ ἀνθρώπουν, ἢ 

μὲν ἀγαθόν, ἢ δὲ κακὸν ἐστίν.

Καὶ ἔγω ἀκούσας ἀεὶ μὲν δὴ τὴν φύσιν τοῦ τε Πλαύκωνος 

καὶ τοῦ Ἀδεμάντου ἡγάμην, ἀτὰρ οὖν καὶ τότε πάνυ γε 

368Α ἡσθην | καὶ εἶπον. Οὐ κακῶς εἰς ψμᾶς, ὧ παίδες ἐκείνου 

τοῦ ἀνδρός, τὴν ἀρχὴν τῶν ἐλεγείων ἐποίησεν ὁ Πλαύ-

κωνος ἀραστής, εὐδοκιμίσαντας περὶ τὴν Μεγαρῶι μάχην, 

εἰπὼν’ 

παίδες Ἀρίστωνος, κλεινοῦ θείου γένος ἀνδρός.

tοιτό μοι, ὧ φιλοι, εὐ δοκεῖ ἔχειν’ πάνυ γὰρ θείου πεπον-

θατε, εἶ μὴ πέπεισθε ἀδικιάν δικαιοσύνης ἀμεινον έιναι, οὔτω 

B δυνάμενοι εἰπεῖν ὑπὲρ αὐτοῦ. δοκεῖτε δὴ μοι ὃς ἄλληθος οὐ 

πεπείσθαι. τεκμαίρομαι δὲ ἐκ τοῦ ἀλλον τοῦ ύμετέρου τρόπου, 

ἐπεὶ κατὰ γε αὐτοὺς τοὺς λόγους ἴπτοστον αὖ ψμῆν’ ὅσω δὲ 

μᾶλλον πιστεύω, τοσούτω μᾶλλον ἀπορῶ ὃ τι χρήσωμαι.

οὔτε γὰρ ὡπος βοηθῶ ἔχω’ δοκῶ γὰρ μοι ἀδύνατος είναι 

ςμειον δὲ μοι, ὃ δὲ πρὸς θρασύμαχον λέγων ἀμήν ἀποφαλ-

νειν, ὃς ἀμεινον δικαιοσύνη ἀδικίας, οὐκ ἀπεδέξαθε μον’ 

οὔτ’ αὐτὸς μη βοηθήσων ἔχω’ δέδοικα γὰρ μὴ οὔδ’ ὅσιω 

C ἡ παραγενομένον δικαιοσύνη κακηγορομένη ἀπαγορευειν καλ’ 

μὴ βοηθεῖν ἔτι ἐμπνεύσατα καὶ δυνάμενον φθέγγεσθαι, κράτι-

στον οὖν οὔτως, ὡπος δύναμαι, ἐπεικουρεῖν αὐτῆ.’ Ὁ τε οὖν 

Πλαύκων καὶ οἱ ἄλλοι ἐδέοντο παντὶ τρόπῳ βοηθῆσαι καὶ μὴ 

ἀνείναι τὸν λόγον, ἀλλὰ διερευνήσασθαι τὶ τε ἐστίν ἐκάτερον 

καὶ περὶ τῆς ὑφελίας αὐτοῦ τάληθες ποτέρως ἔχει. εἶπον 

οὖν ὅπερ ἐμοι ἐδοξεῖν, ὃτι τὸ ἄγαμα ὃ ἐπιχειροῦμεν οὐ φαύλον 

D ἀλλ’ ὃς βλέποντος, ὃς ἐμοὶ φαύνεται. ἐπειδὴ οὖν ἦμεῖς οὐ 

deinol, δοκεῖ μοι, ἢν δ’ ἔγα, τοιαύτην ποιήσασθαι ἔλησιν 

αὐτοῦ, ολιγηερ ἂν εἰ προσέταξε τὶς γράμματα σμικρὰ πόρρω-
II.

of Plato.

θεν ἄναγνώσαι μὴ πάνυ οὔτι βλέποντιν, ἐπειτά τις ἐνενόησεν, ὅτι τὰ αὐτὰ γράμματα ἔστι ποὺ καὶ ἄλλοθι μείζω τε καὶ ἐν μείζονι, ἥρμαιον ἄν ἐφάνη, οἷμα, ἐκεῖνα πρῶτον ἀναγνώτας ὁτίως ἐπισκοπεῖν τὰ ἑλάττω, εἰ τὰ αὐτὰ ὑπὲρ τυχάναι. Πάνυ μὲν οὖν, ἐφὴ ὁ 'Αδείμαντος· ἀλλὰ τὶ τοιοῦτον, ὦ Σώκρατε, ἐν τῇ περὶ τὸ δίκαιον ζητήσει καθοράς; Ἔγὼ εὐσοι, ἐφην, ἐρώ. δικαιοσύνη, φαμέν, ἐστὶ μὲν ἀνδρὸς ἐνός, ὕστερον μὲν οὐκέτι μείζονι πόλεως; Πάνυ γε, ἢ δ' ὅσ. Οὐκόν μὲν, μείζον πόλις ἐνός ἀνδρός; Μείζον, ἐφη. Ἡ ἑσυχία τοινν πλεῖσθ᾽ ἄν δικαιοσύνη ἐν τῷ μείζονι ἐνεῖθ καὶ ὅρων καταμάθειν. εἰ οὖν ὑπέρσεθε, πρῶτον ἐν ταῖς πόλεσι ζητήσωμεν ποῖόν τι 369α ἐπεκ. ὑπετὰ ὁτίως ἐπισκοπῆμεθα καὶ ἐν ἐν ἐκάστῳ, τῇ τοῦ μείζονος ὁμοιότητα ἐν τῇ τοῦ ἑλάττουν ἢδὲ ἐπισκοποῦντες. Ἀλλὰ μοι δοκεῖς, ἐφη, καλῶς λέγειν. Ἀρ' οὖν, ἢν δ' ἐγώ, εἰ γιγανομένην πόλιν θεασάμεθα λόγῳ, καὶ τῇ δικαιοσύνην αὐτής ἰδομέναι γιγανομένην καὶ τῇ ἀδικίαν; Τάχ' ἂν, ἢ δ' ὅσ. Οὐκόν γενομένου αὐτοῦ ἐλπίς εὑπετέστερον ἢδὲ δ' ζητοῦμεν; Πολύ γε. Δοκεῖ οὖν χρὴναμεν ἐπιχειρήσας περαίνειν; οἷμι μὲν γὰρ οὐκ ὅλων ἔργον αὐτὸ εἶναι· Β σκοπεῖτε οὖν. Ἐσκεπταί, ἐφη ὁ 'Αδείμαντος· ἀλλὰ μὴ ἄλλωσ ποίε.


Δὲ ἐσθήτος καὶ τῶν τοιούτων. "Εστὶ ταῦτα. Φέρε δὴ, ἴν δὲ ἐγὼ, πῶς ἡ πόλις ἀρκεῖει ἐπὶ τοσαῦτην παρασκευὴν; ἀλλ' τι γεωργὸς μὲν εἰς, ὁ δὲ οἰκοδόμος, ἄλλος δὲ τις υφάντης; ἢ καὶ σκυτοτόμον αὐτόσε προσθήσομεν ἢ τιν' ἄλλον τῶν περὶ τὸ σῶμα θεραπευτὴν; Πάνυ γε. Εἴη δ' ἂν ἢ γε ἀναγκαιοτάτη ε πόλις ἐκ τεττάρων ἢ πέντε ἀνδρῶν. Φαίνεται. Τῇ δὴ οὖν; ἔνα ἐκαστὸν τούτων δεῖ τὸ αὐτὸν ἔργον ἀπασὶ κοινὸν κατα-

τίθεναι, οἷον τὸν γεωργὸν ἕνα ὀντα παρασκευάζειν σύντα
tέτταρον καὶ τετραπλάσιον χρόνον τε καὶ τὸν ἄναλλοςκε
ἐπὶ οὗτον παρασκευῇ καὶ ἄλλος κοινωνεῖν, ἢ ἀμελήσαντα

370Α ἐαυτῷ μόνον τέταρτον μέρος ποιεῖν τούτον τοῦ | σῖτον ἐν
tετάρτῳ μέρει τοῦ χρόνου, τὰ δὲ τρία, τὸ μὲν ἐπὶ τῇ τῆs
οἰκίας παρασκευῇ διατρίβειν, τὸ δὲ ἰματίον, τὸ δὲ ὑποδημάτων,
καὶ μὴ ἄλλος κοινωνοῦντα πράγματα ἔχειν, ἄλλ' αὐτὸν δ' ἀυτὸν
tὰ αὐτοῦ πράττειν; Καὶ ὁ 'Αδείμαντος ἐφη 'Αλλ' ἴσως, ὁ Σωκράτες, οὕτω ῥᾴδι ν ἢ 'κείνως. Οὕδεν, ἤν δ' ἐγὼ, 
μὰ Δία ἀτοπον. ἐννοῶ γὰρ καὶ αὐτὸς εἰπόντος σοῦ, ὅτι
πρώτον μὲν φύται ἐκαστὸς οὐ πάνυ ὁμοίος ἐκάστῳ, ἄλλα

Β διαφέρων τὴν φύσιν, ἄλλος ἐπ' ἄλλου ἔργου πράξειν. ἢ οὖ
δοκεῖ σοι; "Εμουε. Τῇ δὲ; πότερον κάλλιον πράττοι ἄν

tὶς ἕἰς ὅτι πολλὰς τέχνας ἐργαζόμενος, ἢ ὅταν μίαν ἕις;
"Οταν, ἢ δ' ὅσι, ἔσι μιᾶν. 'Αλλὰ μὴν, οἶμαι, καὶ τόδε ἒλινο,
ὅς, ἐὰν τίς τινος παρῆ ἔργου καίρον, διὰλλυται. Ἁλίν γὰρ.
Οὐ γὰρ, οἶμαι, ἔθελε τὸ πραττόμενον τὴν τοῦ πραττόντος
σχολὴν περιμένειν, ἄλλ' ἀνάγκη τὸν πράττοντα τῷ πράττο-

C μένῳ ἐπακολουθεῖν μὴ ἐν παρέργου μέρει. Ἀνάγκη. Ἐκ δὴ
tούτων πλεῖον τὸ ἐκαστα γίγνεται καὶ κάλλιον καὶ ῥᾴδιν, ὅταν

eἰς ἐν κατὰ φύσιν καὶ ἐν καιρῷ, σχολὴ τῶν ἄλλων ἄγων,

πράττῃ. Παντάπασι μὲν οὖν. Πλειόνων δὴ, ὁ 'Αδείμαντε,

δεὶ πολιτών ἢ τεττάρων ἐπὶ τᾶς παρασκευᾶς ὧν ἐλέγομεν. ὁ

γὰρ γεωργός, ὁς ἐοικεῖν, οὐκ αὐτὸς ποιῆσεται ἐαυτῷ τὸ ᾠρο-
tρον, εἰ μελλεὶ καλὸν εἶναι, οὖδὲ σμινύῃ, οὔδὲ τάλαν ὄργανα

ὅσα περὶ γεωργίαν. οὔδ' ἢ ὁ οἰκοδόμος: πολλῶν δὲ καὶ
tούτω δεῖ. ὑσαύτως δ' ὁ ύφάντης τε καὶ ὁ σκυτοτόμος.
'Αληθῆ. Τέκτονες δή καὶ χαλκῆς καὶ τοιούτου τινες πολλοὶ δημιουργοὶ, κοινωνοὶ ἢ μὲν τοῦ πολιτεύουν γεγονόμενοι, συχνῶν αὐτὸ ποιοῦσιν. Πάνυ μὲν οὖν. 'Αλλ' οὐκ ἂν πω πάνυ γε μέγα τι εἶπ' εἰ αὐτοὶ βουκάλους τε καὶ ποιμένας τοὺς τε ἄλλους νομέας προσθείμεν, ἴνα οὐ τε γεωργὸν ἐπὶ τὸ ἄρον ἐξουν βοῦς, οὐ τε οἰκοδόμοι πρὸς τὰς ἀγωγὰς μετὰ τῶν γεωργῶν χρῆσθαι ὑποξυγίως, ύφανται δὲ καὶ σκυτοτόμοι δέρμασι τε καὶ ἔροις. Οὔδε γε, ἢ δ' δέ, σμικρὰ πόλεις ἄν εἴη ἐξουσα πάντα ταῦτα. 'Αλλὰ μὴν, ἢν δ' ἐγὼ κατοικήσαί γε αὐτῇ τὴν πόλιν εἰς τοιούτον τόπον, οὐ ἐπεισαγωγίμων μὴ δεησεται, σχεδὸν τι ἄδυνατον. 'Αδύνατον γάρ. Προσδεήσει ἄρα ἐτι καὶ ἄλλων, οὐ εἰς ἄλλης πόλεως αὐτῇ κομίσοσιν ὃν δεῖται. Δεήσει. Καλ μὴν κενὸς ἂν ἢ ὁ διάκονος, μηδὲν ἄγων ἄν ἐκείνου δέονται παρ' ὃν ἄν κομίζονται ἄν ἄν αὐτοῖς | χρέα, 371α κενὸς ἀπεισιν. ἢ γάρ; Δοκεὶ μοι. Δεὶ δὴ τὰ οἶκοι μὴ μονὸν ἑαυτοῖς ποιεῖν ἴκανα, ἄλλα καὶ οἷα καὶ δοὺς ἐκεῖνος ἄν ἄν δεώνται. Δεὶ γάρ. Πλεῖστον δὴ γεωργῶν τε καὶ τῶν ἄλλων δημιουργῶν δεὶ ἰμίν τῇ πόλει. Πλεῖστον γάρ. Καὶ δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε ἕσσαζόντων καὶ ἔξαζόντων ἐκαστα. οὕτω σε ἐστὶν ἐμπορον. ἢ γάρ; Ναλ. Καὶ ἐμπόρων δὴ δεησόμεθα. Πάνυ γε. Καὶ ἐὰν μὲν γε κατὰ βάλατταν ἢ ἐμπορία γίγνεται, συχνῶν καὶ ἄλλων προσδεήσεται τῶν ἐπιστημόνων τῆς περὶ τὴν βάλατταν ἐργασίας. Συχνῶν μέντοι. Τί δὲ δή; ἐν αὐτῇ τῇ πόλει πῶς ἀλλήλοις μεταδίδοσουσιν ἄν ἄν ἐκαστοί ἐργάζονται; ἄν δὴ ἐνεκα καὶ κοινωνίαν ποιησάμενοι πόλιν ἕκισαμεν. Δήλον δὴ, ἢ δ' ἂς, ὅτι πολοῦντες καὶ ἄνωύμενοι. 'Ἀγορὰ δὴ ἢ μὴν καὶ νόμισμα ἵμβολον τῆς ἄλλαγῆς ἐνεκα γενήσεται ἐκ τούτου. Πάνυ μὲν οὖν. Ἄν οὖν κομίσας ὁ γεωργὸς εἰς τὴν ἀγορὰν τι ἄν ποιεῖ ἢ τις ἄλλος τῶν δημιουργῶν μὴ εἰς τὸν αὐτὸν χρόνον ἢ χρῷ τοῖς δεσμεύσοις τὰ παρ' αὐτοῦ ἄλλαξανθαι, ἀργύρῃς τῆς αὐτοῦ δημιουργίας καθήμενος ἐν ἀγορᾷ; Οὔδαμῶς, ἢ δ' ἂς, ἄλλα ἐστὶν οὐ τούτῳ ὀρῶντες ἑαυτοὺς ἐπὶ τὴν διακονίαν τάττουσιν ταύτῃ, ἐν μὲν ταῖς ὄρθως οἰκουμέναις πόλεσι σχεδὸν τι οἱ
The Republic

D αὐθενέστατοι τὰ σῶματα καὶ ἀχρεῖοί τι ἄλλο ἔργον πράττειν. αὐτοῦ γὰρ δεῖ μένοντας αὐτοὺς περὶ τὴν ἀγορὰν τὰ μὲν ἀντί ἀργυρίον ἀλλάξασθαι τοῖς τι δεσμένοις ἀποδόσθαι, τοῖς δὲ ἀντὶ αὖ ἀργυρίῳ διαλλάττειν οὕσοι τι δέονται πρίασθαι. Αὐτὴ ἄρα, ἢ δ’ ἐγώ, ἢ χρεία κατήλου ἡμῖν γένεσιν ἐμποιεῖ τῇ πόλει. ἢ οὖ κατήλους καλοῦμεν τοὺς πρὸς ὅγην τε καὶ πρᾶσιν διακονοῦντας ἑδρυμένους ἐν ἀγορᾷ, τοὺς δὲ πλάνητας ἐπὶ τὰς πόλεις ἐμπόροις; Πάνυ μὲν οὖν. Ἐτή δὴ τινες, ὡς ἐγώμαι, εἰσὶ καὶ ἀλλοι διάκονοι, οὐ δὴ τὰ μὲν τῆς διανοιας ἐμμὴ πάνυ ἀξιοκοινώνητοι ὦσιν. τῇ δὲ τοῦ σώματος ἴσχυν ἴκανὴν ἐπὶ τοὺς πόνους ἔχουσιν’ οὐ δὴ πολοῦντες τὴν τῆς ἴσχύος χρείαν, τὴν τιμὴν ταύτην μισθὸν καλοῦντες, κέκληται, ὡς ἐγώμαι, μισθωτοὶ· ἢ γάρ; Πάνυ μὲν οὖν. Πλήρωμα δὴ πόλεως εἰσίν, ὡς οἰκε, καὶ μισθωτοὶ. Δοκεῖ μοι. Ἀρ’ οὖν, δ’ Ἀδείμαντε, ἢδ’ ἢμῖν ἦζεται ἢ πόλις, ὥστε εἶναι τέλεα; Ἰσως. Ποῦ οὖν ἂν ποτε ἐν αὐτῇ εἶ ἢ τε δικαιοσύνη καὶ ἡ ἀδικία; καὶ τίνι ἁμα ἐγγενομένη ἄν ἐσκεμμέθα; Ἐγὼ μὲν, 372Α ἐφη, οὐκ ἐννοῶ, ὡ Σώκρατες, εἰ μὴ ποῦ ἐν αὐτῶν τούτων χρεία τινὶ τῇ πρὸς ἀλλήλους. Ἀλλ’ ἱσως, ἢν 8’ ἐγώ, καλῶς λέγεις· καὶ σκέπτεσθε γα καὶ οὐκ ἀποκινητέον.

Πρῶτον οὖν σκεψόμεθα, τίνα τρόπον διατίθησονται οἱ οὕτω παρεσκευασμένοι. ἄλλο τι ἢ στότον τε ποιοῦντες καὶ οἶνον καὶ ἰμάτια καὶ ὑποδήματα, καὶ οἰκοδομησάμενοι οἰκίας, θέρους μὲν τὰ πολλὰ γυμνοὶ τε καὶ ἀνυπάθητοι ἐργάζονται, τοῦ δὲ χειμῶνος ἴμφιεσμένοι τε καὶ ὑποδεμένοι ἴκανῶς; θρέψονται δὲ ἐκ μὲν τῶν κριθῶν ἀλφίτα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἀλευρα, τὰ μὲν πέψαντες, τὰ δὲ μάσαντες, μάλα γενναίας καὶ ἀρτοὺς ἐπὶ κάλαμον τινα παραβαλλόμενοι ἡ φύλλα καθαρά, κατακλινόμενες ἐπὶ στιβάδων ἐστρωμένων μιάκι τε καὶ μύρριναι, εὐσχῆσονται αὐτοῖς τε καὶ τὰ παιδία, ἐπιτίνοντες τοῦ οἴνου, ἐστεφανωμένοι καὶ ὑμνοῦντες τοὺς θεοὺς, ἢδέως εὐνόντες ἀλλήλους, οὐχ ὑπὲρ τὴν οὕσιν ποιοῦμεν τοὺς παιδας, εὐλα-

βούμενοι πενίαιν ἢ πόλεμον; Καὶ ὁ Γλαύκων ὑπολαβὼν, "Ανευ ὄψου, ἐφή, ὡς ἐοικας, ποιεῖς τοὺς ἄνδρας ἐστιμώμενος.
II.

'Αληθῆ, ἥν δ’ ἐγώ, λέγεις. ἐπελαθόμην ὅτι καὶ δύον ἔξωσιν· ἔλασ τε δήλον ὅτι καὶ ἐλάεις καὶ τυρόν, καὶ βολβοῦς καὶ λάγανα, οὐ δὴ ἐν ἀγροῖς ἐφήματα, ἐφήσονται καὶ τραγήματα ποιου ἐπαρθόσωμεν αὐτοῖς τῶν τε σύκων καὶ ἐρεβίνθων καὶ κνάμων, καὶ μύρτα καὶ φιγοῖς σποδιοῦσι πρὸς τὸ πῦρ, μετρῖσι ὑποπίνοντες καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ μετὰ ρύγειας, ἡ εἰκός, γηραιοὶ τελευτάντες ἄλλον τοιούτων βίων τοὺς ἐκγόνοις παραδώσουσιν. Καὶ δὲ, Ἐι δὲ ὑών πόλιν, ὡς Σώκρατες, ἐφη, κατεσκευάζει, τί ἂν αὐτᾶς ἄλλο ἡ ταύτα ἔχορτας; Ἀλλὰ πὼς χρῆ, ἥν δ’ ἐγώ, ὧ Γλαύκων; Ἴπερ νομίζεται, ἐφη· ἐπὶ τε κλίνῷ κατακεῖσθαι, οἴμαι, τοὺς μελ- λοντας μὴ ταλαιπωρεῖσθαι, καὶ ἀπὸ τραπεζῶν διαπενεῖν, καὶ ἐφ’ ἄπερ καὶ οἱ νῦν ἔχουσιν, καὶ τραγήματα. Εἰγεν, ἥν δ’ ἐγώ· μαθανώς. οὐ πόλιν, ὡς ξοικε, σκοποῦμεν μόνον ὅπως γίνεται, ἅλλα καὶ τρυφώσων πολίν. Ιὼν οὐν οὐδὲ κακῶς ἐξεί· σκοποῦντες γὰρ καὶ τοιαύτην τάχ’ ἄν κατίδομεν τὴν ἐκδισυστὴν καὶ ἀδικίαν ὅπῃ ποτὲ ταῖς πόλεσιν ἔμφυνται. ἡ μὲν οὖν ἀληθεία πόλις δοκεῖ μοι εἶναι ἣν διελθῶμεν, ὡσπερ ὑγίης ἐσ’ εἰ δ’ αὐτὸ λευθεύσει καὶ φλεγμαίνουσαν πολίν, διερήσωμεν, οὐδὲν ἀποκλεῖτε· ταῦτα γὰρ δὴ τισιν, ὡς δοκεῖ, οὐκ ἐξαρκέσαι, οὐδ’ αὕτη ἡ διάτη, ἅλλα κλιναί τε προσ-373α- λονται καὶ τράπεζα καὶ τάλλα σκεύη, καὶ ὤψα δὴ καὶ μύρα, καὶ θυμιάματα καὶ έταίρας καὶ πέμματα, ἐκαστὰ τούτων παντοτάκτω. καὶ δὴ καὶ ὁ πρῶτον ἐλέγομεν οὐκέτι τὰ ἀναγκαία θετέον, οἰκίας τε καὶ ἱμάτια καὶ ὑποδήματα, ἅλλα τὴν τε ἱωγραφίαν κινητέον [καὶ τὴν ποικιλίαν], καὶ χρυσὸν καὶ ἑλέφαντα καὶ πάντα τὰ τουαύτα κητήν. ἢ γὰρ; Ναί, ἐφη. Οὐκοῦν μείζονα τε αὐ τὴν πόλιν δεῖ ποιεῖν ἐκείνη πόλιν ἤ γὰρ ἡ γυγεία ὁμέτοι ικανή, ἅλλ’ ἢ δὲ δύον ἐμπληστέα καὶ πλῆθος, ἄ οὐκέτι τοῦ ἀναγκαίου ένεκά ἐστίν ἐν ταῖς πόλεσιν, οἷον οἱ τὴν θηρευταί πάντες, οί τε μιμηταί, πολλοὶ μὲν οἱ περὶ τὰ σχήματα καὶ χρώματα, πολλοὶ δὲ οἱ περὶ λυτικήν, ποιηταί τε καὶ τούτων ὑπηρέται, ραψόδοι, ὑποκριται, χρυσοται, ἐργαλάβοι, σκευῶν τε παντοταπών δημιουργοί, τῶν τε ἄλλων σ
καὶ τῶν περὶ τὸν γυναικεῖον κόσμον. καὶ δὴ καὶ διακόνων πλειστῶν δεσπότηοι. ἢ οὐ δοκεῖ δεήσειν παιδαγωγῶν, τιτθῶν, τροφῶν, κομμωτριῶν, κουρέων, καὶ αὖ ὑποποιῶν τε καὶ μαγειρῶν; ἐτὶ δὲ καὶ συβοτάν προσδεσμόμεθα. τούτῳ γὰρ ἡμῖν ἐν τῇ πρωτερίᾳ πόλει οὐκ ἐνήπ. ἐδει γὰρ οὐδὲν. ἐν δὲ ταύτῃ καὶ τούτω προσδεσί. δεῆσει δὲ καὶ τῶν ἄλλων βοσκημάτων παμπόλλων, εἰ τις αὐτὰ ἔδεσται. ἢ γὰρ; Πῶς γὰρ οὐ; Οὐκοῦν καὶ ιατρῶν ἐν χρείαις ἐσόμεθα πολὺ μᾶλλον οὔτω διαιτῶμεν ὡς τὸ πρότερον; Πολὺ γε.

Καλ ἢ χῶρα που ἡ τότε ἱκανὴ τρέφειν τοὺς τότες σμικρὰ δὴ ἐξ ἱκανῆς ἔσται. ἢ πῶς λέγωμεν; Οὔτως, ἐφη. Οὐκοῦν τῆς τῶν πλησίον χῶρας ἡμῖν ἀποτιμητέοι, εἰ μέλλομεν ἱκανὴν ἔξειν νέμειν τε καὶ ἀροῦν, καὶ ἑκείνοις αὐ τῆς ἡμετέρας, ἐὰν καὶ ἑκείνοι ἀφώσιν αὐτούς ἐπὶ χρημάτων κτῆσιν ἀπεριον, ὑπερβάντες τὸν τῶν ἀναγκαλών δρον; Πολλὴ ἀνάγκη, ἐφη. ὁ δὲ Σώκρατες. Πολεμήσομεν τὸ μετὰ τούτῳ, ὡ Γλαύκων; ἢ πῶς ἔσται; Οὔτως, ἐφη. Καλ μηδὲν γε πω λέγωμεν, ἢν δ' ἐγὼ, μήτ' εἰ τι κακὸν μήτ' εἰ ἀγαθόν τὸ πόλεμος ἐργάζεται, ἀλλὰ τοσοῦτον μόνον, ὅτι πολέμου αὐ γένεσιν εὐρήκαμεν, εἰ δὲν μάλιστα ταῖς πόλεσι καὶ ἱδίᾳ καὶ δημοσίᾳ κακὰ γίγνεται, ὅταν γίγνηται. Πάνυ μὲν οὖν. "Εἰ τε δὴ, ὡ φίλε, μελέτονος τῆς πόλεως δεί οὕτω σμικρά, ἀλλ' ὅλω στρατοπέδῳ, | δ ἐξελθοῦν ὑπὲρ τῆς οὐσίας ἀπάσης καὶ ὑπὲρ ὅν νῦν δὴ ἐλέγομεν διαμαχεῖται τοῖς ἐπισύσιν. Τῇ δὲ; ἢ δ' ὃς αὐτὸς οὐχ ἱκανοί; ὡκ, εἰ σὺ γε, ἢν δ' ἐγὼ, καὶ ἡμεῖς ἀπαντησ chóμολογήσαμεν καλῶς, ἡμῖκα ἐπάλλτομεν τὴν πόλιν, ἡμῶλογούμεν δὲ που, εἰ μέμνησαι, ἀδύνατον ἕνα πολλὰς καλῶς ἐργάζεσθαι τέχνας. Ἀληθῇ

латείας, ἐφη. Τῇ οὖν; ἢν δ' ἐγὼ. ἢ περὶ τὸν πόλεμον ἀγωνία οὐ τεχνικὴ δοκεὶ εἶναι; Καὶ μάλα, ἐφη. "Ἡ οὖν τὰ σκυτικῆς δεῖ μᾶλλον κήδεσθαι ἢ πολεμικῆς; Οὐδαμῶς. 'Αλλ' ἀρα τὸν μὲν σκυτοτόμον διεκδελεύμεν μήτε γεωργόν ἐπιχειρεῖν εἶναι άμα μήτε υφάντην μήτε οἰκοδόμον, ἴνα δὴ ἡμῖν τὸ τῆς σκυτικῆς ἐργον καλῶς γίγνοιτο, καὶ τῶν ἄλλων ἐν ἐκάστῳ ᾧ σαύτως ἐν ἀπεδίδομεν, πρὸς δ' πεφύκει ἐκαστος καὶ ἐφ' ὧ ἐμελλε τῶν
διότι τοῦτο καὶ ὁ πόλεμος εἶναι ἀνθρώπων καὶ ἡγεμόνες. Τά δὲ δὴ περὶ τὸν πόλεμον οἱ σύντομοι καὶ ἡ ἐνυποκείμενη ἡγεμονία δεῖ καὶ συνωτομμένος καὶ ἂν τέχνην ἠγοινοῦν ἡγαλομένοι, πεπεντυκὸς δὲ καὶ κυβερνητικὸς ἰκανός, οὔτε ἂν εἰς γένοιτο καθ' αὐτὸ τοῦτο ἐκ παιδός ἐπιτηδεύων, ἄλλα παρέργα Χρόμενοι; καὶ ἀστίδαι μὲν λαβὼν ἢ τι ἄλλο τῶν πολεμικῶν ὅπλων τε καὶ ὅργανον οὐθένερον ὀπλικής ἢ ποιεῖ θεῖας καὶ παῖδος τῶν κατὰ πόλεμον ἰκανὸς ἐσται ἀγωνιστής, τῶν δὲ ἄλλων ὅργανον οὐδὲν οὐδένα ἐλπισθήνην ληφθέν τούτων οὔτε ἐσται χρήσιμον τῷ μήτε τὴν ἐπιστήμην ἐκάστου λαβοντι μήτε τὴν μελέτην ἰκανὴν παρασχομένην; Πολλοὶ γὰρ ἂν, ἢ δ' ὅστις, τὰ ὅργανα τε μν ἄξια. Οὕτων, ἢν δ' ἐγώ, ὅσπερ ἐμφανίστηκε τῶν ἄλλων πολέμους τῶν κατὰ πόλεμον ἰκανὸς ἐσται ἀγωνιστής, τῶν δὲ ἄλλων ὅργανον ὁμοίως ἐργασθήναι τοσοῦτο σχολῆς τε τῶν ἄλλων πλείστης ἢν εἶναι καὶ ἀλήθεια τῆς τε καὶ ἐπιμελείας μεγάλης ἐξουσίας. Οὕτως ἐγώ, ἢ δ' ὅστις. Ὅρα' ὅν ὅπλων καὶ φύσεως ἐπιτηδεύως ἢν ἄντον τὸ ἐπίτευγμα; Πῶς δ' ὅστις; Ἡμέτερον δὴ ἐργανύμενος ἢν εἶναι, ὅσπερ ἐμφανίστηκε, ἐκπληκτικός ἐπεξερευνήθη τὸ και ποιαν ὅργανον ἐπιτηδεύως ἢν ἐργανύμενος, ἡμέτερον μέντοι. Μᾶ Δία, ἢν δ' ἐγώ, οὕτω δέν ἄρα φαίνετο πράγμα ἡμέρας; ὅμως ἄρα ἀποδεικτεῖν, διδόν γ' ἢν δύναμις παρείχεται. Οὐ γὰρ ὅστις, 378 ἐγώ. Οἷα ὅστις τε, ἢν δ' ἐγώ, διαφέρειν φύσιν γενναίον σκύλακον ἢς ἠράκητον νεανικόν εὐγενοῦς; τὸ ποιον λέγειν; Οἷον ὅστις τέ ποις δέι αὐτοῦν ἐκάτερον εἶναι πρὸς αὐχθέντην καὶ ἱλαρόν πρὸς τὸ αἰσθανόμενον διωκόμαν, καὶ ἵσχυρον τοι, ἢν δέ ἐλοντα διαμάχονται. Διε γὰρ σιδών, ἐγώ, πάντων τῶν τῶν. Καὶ μὴν ἀνδρεῖον γε, ἐκπερ εὐ μαχεῖται. Πῶς δ' ὅστις; Ἐνδικογένεσις ἢ καὶ τοῦτον ἠθικὸν ἔπεσε εἰτε κώνον ἢ ἄλλο ὁτουίον ζηνον; ἢ οὐκ εὐκρενος, ὅτε ἢ γαίαν θυμός, οὗ πάντων ψυχῆς πάντα πρὸς πάντα ἀφοβος τέ ἐστι καὶ ἀγάφτης; Ἐνδικογένεσις. Τὰ μὲν τοιςε τοῦ σώματος οἷον δεῖ τὸν φύλακα εἶναι, δήλα. Ναρ. Καὶ μὴν ὅτας τῆς ψυχῆς, ἢν γε θυμοειδή. Καὶ τοῦτο.
The Republic [book II]

Πώς οὖν, ἢν δ' ἐγώ, ὥν Γλαύκων, οὐκ ἄγριοι ἀλλήλοις ἔσονται καὶ τοῖς ἀλλοίς πολιταῖς, ὅντες τοιοῦτοι τὰς φύσεις; Μᾶ Δία, ἢ δ' ὃς, οὗ ραβδίως. 'Αλλὰ μέντοι δεῖ γε πρὸς μὲν τοὺς οἰκεῖους πράοις αὐτοὺς εἶναι, πρὸς δὲ τοὺς πολεμίους χαλεποῦς. εἰ δὲ μὴ, οὗ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ φθόγγονται αὐτὸ δράσαντες. Ἀληθής, ἐφη. Τῇ οὖν, ἢν δ' ἐγώ, ποιήσομεν; πόθεν ἀμα πρᾶον καὶ μεγαλόθυμον ἡθος εὑρήσομεν; ἐναντία γὰρ που θυμοειδεὶς πραείᾳ φύσις. Φαίνεται. 'Αλλὰ μέντοι τοῦτων ὅποτέρον ἂν στέρηται, φύλαξ ἀγάθος οὐ μή γένηται. ταῦτα δὲ ἀδυνάτους Εὐκε, καὶ οὔτω δὴ ἐμβαίνει ἀγάθθων φύλακα ἀδύνατον γενέσθαι. Κινδυνεύει, ἐφη. Καὶ ἐγώ ἀπορήσας τα καὶ ἐπισκεφήμενος τὰ ἐμπρόσθεν, Δικαίως γε, ἢν δ' ἐγώ, ὥς φίλε, ἀποροῦμεν ἢς γὰρ προούθεμα εἰκόνος ἀπελεύθημεν. Πώς λέγεις; Οὐκ ἐνενοθήμεν, ὅτι εἰσὶν ἀρα φύσεις, οἷς ἡμεῖς οὐκ ἡθημένην ἔχουσα τάναντία ταῦτα; Ποῦ δὴ; 'Ἰδοι μὲν ἂν τις καὶ ἐν ἄλλους ἰσοῖς, οὐκ ἐμέν' ἂν ἦκιστα ἐν ὅ ἡμεῖς παρεβάλλομεν τῷ φύλακι. οἷοθα γάρ που τῶν γενεαλῶν κυνῶν, ὅτι τούτῳ φύσει αὐτῶν τὸ ἁθος, πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίμους ὡς οἶχον τε προστάτους εἶναι, πρὸς δὲ τοὺς ἀγνώτας τούναντιν. Οἶδα μέντοι. Τοῦτο μὲν ἀρα, ἢν δ' ἐγώ, δυνατόν, καὶ οὐ πάρα φύσιν ἔγειρομεν τοιοῦτον εἶναι τὸν φύλακα. Οὐκ ἔδεικεν. 'Ἀρ' οὖν σοι δοκεῖ ἐτι τοῦτε προσδείσθαι ὁ φυλακικὸς ἐσώμενος, πρὸς τῷ θυμοειδεὶς ἐτι προσγενέσθαι φιλόσοφους τὴν φύσιν; Πῶς δή; ἐφη; οὗ γὰρ | ἐννοῶ. Καὶ τοῦτο, ἢν δ' ἐγώ, ὕν τοῖς κυνὶ κατόψει, δ καὶ ἄξιον ἐθαμάσαι τοῦ θηρίου. Τὸ ποίον; "Ον μὲν ἂν ἤδη ἀγνώτα, χαλεπάντει, οὐδὲν κακὸν προπεπονθώς ἀν δ' ἂν γνώριμον, ἀστάξεται, καὶ μηδέν πάς τοῦτο ὑπ' αὐτοῦ ἀγαθὸν πεπόνθη. ἢ οὔπω τοῦτο ἐθαμάσας; Οὐ πάνυ, ἐφη, μέχρι τοῦτον προσέχον τὸν γοῦν' ὅτι δὲ τοῦ δρά ταῦτα, έδήλον. 'Αλλὰ μὴν κομψὸν γε φαίνεται τὸ πάθος αὐτοῦ τῆς φύσεως καὶ ὡς ἄληθῶς φιλόσοφον. Πῆ δή; 'Ἡ, ἢν δ' ἐγώ, ὁμιν οὖδεν ἄλλῳ φιλήν καὶ ἐχθράν διακρίνει ἢ τῷ τήν μὲν καταμαθεῖν, τῇ δὲ ἀγνοήσαι. καὶ τοις πως οὐκ ἂν φιλομαθὲς
π. ]

of Plato. 51

εὴ συνείτει τε καὶ ἀγνολα ὀριζόμενον τὸ τε οἰκείον καὶ τὸ ἀλλότριον; Οὐδαμῶς, ἢ δ' ὅσ, ὅτες οὐ. Ἀλλὰ μέντοι, εἶτεν ἐγώ, τὸ γε φιλομαθεὶς καὶ φιλόσοφον ταύτων; Ταύτων γὰρ, ἐφι. Οὐκοῦν βαθροῦντες τιθεμένων καὶ ἐν ἀνθρώπω, εὶ μέλλει πρὸς τοὺς οἰκείους καὶ γνωρίμους πραὸς τις ἔσεθαι, φύσεις φιλόσοφον καὶ φιλομαθὴν αὐτὸν δεῖν εἶναι; Τιθεμένων, ἐφι. Φιλόσοφος δὴ καὶ θυμοειδῆς καὶ ταχὺς καὶ ἴσχυρὸς ἦμιν τὴν φύσιν ἔσται ὁ μέλλων καλὸς κἀγαθὸς ἔσεθαι φιλαξ πόλεως; Παντάπασι μὲν οὖν, ἐφι. Οὔτος μὲν δὴ ἄν οὕτως ὑπάρχω. βρέφονται δὲ δὴ ἡμῖν οὕτω καὶ παϊδευθήσονται τίνα πρόπον; καὶ ἄρα τι προθήκη ἡμῖν ἔστιν αὐτὸ σκοποῦσι πρὸς τὸ διὰ καθαείν οὔτε ἐνεκα πάντα σκοποῦμεν, δικαιοσύνη τε καὶ ἀδικίαν τίνα πρόπον ἐν πόλει γίγνεται; ἦν μὴ ἐόμεν ἱκανὸν λόγον ἢ συνχὸν διεξιώμεν. Καὶ ὁ τοῦ Γλαύκωνος ἀδελφός Πάνυ μὲν οὖν, ἐφι, ἐγών προσδόκω προθήκη εἶναι εἰς τούτο ταύτῃ τὴν σκέψιν. Μά Δία, ἦν δ' ἐγώ, δ' φιλε Ἀδείμαντε, οὐκ ἄρα ἀφετέον, οὐδ' εἰ μακροτέρα τυχάναι εὔσα. Οὐ γὰρ οὖν. Τοι οὖν, ἀσπερ ἐν μέθῳ μυθολογοῦντες τε καὶ σχολῆν ἄγοντες λόγοι παιδεύωμεν τοὺς ἄνδρας. Ἀλλὰ κερὸς.

Τὰς οὖν ἢ παιδεία; ἢ χαλεπῶν ἐφειν βελτίων τῆς ὑπὸ τοῦ τολλοῦ χρόνου εὑρημένης; ἐστι δὲ που ἢ μὲν ἐπὶ σώματι γυμναστικῆ, ἢ δ' ἐπὶ ψυχῇ μουσικῆ. Ἑστὶ γὰρ. Ἀρ' οὖν οὐ μουσικῇ πρότερον ἀρξόμεθα παιδεύσεις ἢ γυμναστικῆ; Πάσας δ' οὐ; Μουσικῆς δ', εἰπον, τίθης λόγους, ἢ οὐ; Ἑγώνει. Λόγων δὲ διετὸν εἴδως, τὸ μὲν ἄλληθες, ψεύδος δ' ἔτερον; Ναί. Παιδευτέον δ' ἐν ἀμφοτέρους, πρότερον δ' ἐν τοῖς ψευδέσσι; 377. Οὐ μανθάνω, ἐφή, πῶς λέγεις. Οὔ μανθάνεις, ἢν δ' ἐγώ, στὶ πρῶτον τοῖς παιδίοις μύθους λέγομεν; τούτῳ δὲ που, ἢς τὸ δλον εἰπεῖν ψεύδος, ἐν δὲ καὶ ἄληθῇ πρῶτερον δὲ μύθους πρὸς τὰ παιδία ἢ γυμνασίους χρώμεθα. Ἑστὶ ταύτα. Τοῦτο δὴ θεόν, ὅτι μουσικῆς πρότερον ἀπτέον ἢ γυμναστικῆς. Ὄρθως, ἐφή. Οὐκοῦν οἴοθ' ὅτι ἀρχὴ παντὸς ἔργου μέγιστον, ἄλλως τε καὶ νέφο καὶ ἀπαλὴ ὀτρυσόν; μάλιστα γὰρ δὴ τότε ὃ
πλάττεται καὶ ἐνεύεται τύπος, δὲν ἂν τις βουλήται ἐνσημηνασθαι ἐκάστῳ. Κομβῇ μὲν οὖν. Ἄρ’ οὖν ῥάδιος οὕτω παρήσομεν τοὺς ἐπιτυχόντας ὑπὸ τῶν ἐπιτυχόντων μύθοις πλασθέντας ἄκουειν τοὺς παίδας καὶ λαμβάνειν ἐν ταῖς ψυχαῖς ὡς ἐπὶ τὸ πολὺ ἔναντις δόξας ἐκέλευς, ἂς, ἐπειδὰν τελεώθησιν, ἔχειν οἰησόμεθα δεῖν αὐτοὺς; Οὐδ’ ὀπωσιῶν

ο παρήσομεν. Πρῶτον δὲ ἡμῖν, ὡς ἐοικεν, ἐπιστατητέον τοῖς μυθοποιοῖς, καὶ δὲν μὲν ἂν καλὸν ποιήσωσιν, ἐγκρίτεον, δὲν δ’ ἂν μή, ἀποκριτέον. τοὺς δ’ ἐγκριθέντας πείσομεν τὰς τροφοῖς τε καὶ μητέρας λέγειν τοῖς παισί, καὶ πλάττειν τὰς ψυχὰς αὐτῶν τοὺς μύθους πολὺ μᾶλλον ἢ τὰ σώματα ταῖς χερσίν’ δὲν δὲ νῦν λέγουσιν τοὺς πολλοὺς ἐκβλητέον. Ποιοῦσ δὴ; ἐφ’ ἐν τοῖς μελζοσιν, ἢν δ’ ἐγώ, μύθους ὀφόμεθα καὶ τοὺς ἐλάττους. δει γὰρ δὴ τὸν αὐτὸν τύπον εἶναι καὶ ταύτων

D δύνασθαι τοὺς τε μελζοσ καὶ τοὺς ἐλάττους. ὡς οὐκ ολεὶ; Ἔγωγ’, ἐφ’ ἂλλ’ οὐκ ἐννοοὶ οὐδὲ τοὺς μελζοσ τίνας λέγει. Οἶς Ἥσιλοδὸς τε, εἰπον, καὶ Ὅμηρος ἢμῖν ἐλεγέτην καὶ οἱ ἄλλοι ποιηταί. οὐτοὶ γὰρ τοὺς μύθους τοῖς ἀνθράποις ψευδέτες συντιθέντες ἔλεγον τε καὶ λέγουσιν. Ποιοῦσ δὴ, ἢ δ’ ὅς, καὶ τί αὐτῶν μεμφόμενοι λέγεις; Ὅσπερ, ἢν δ’ ἐγώ, χρὴ καὶ πρῶτον καὶ μάλιστα μέμφεσθαι, ἄλλωσ τε καὶ ἐὰν τις μή καλῶς ψεῦδηται. Τί θωτο; Ὄταν εἰκάζῃ τις κακᾶς τῷ λόγῳ περὶ θεῶν τε καὶ ἡρώων οἰοὶ εἰσὶν, ὡσπερ γραφεῖς μηδὲν ἐοικότα γράφων οἷς ἄν ὁμοία βουληθῇ γράψαι. Καὶ γὰρ, ἐφ’ ἡρῶς ἔχει τά γε τοιαύτα μέμφεσθαι. ἄλλα πάσι δὴ λέγομεν καὶ ποτα; Πρῶτον μὲν, ἢν δ’ ἐγώ, τὸ μέγιστον καὶ περὶ τῶν μεγάλων ψεῦδος ὁ εἰπὼν οὐ καλῶς ἐψεύσατο, ὡς Ὅμηρος τε εἰργάσατο ἀ φησι δράσαι αὐτὸν Ὅσιόδος, ὃ τε αὐτὸν κρόνος ὡς ἐτυμωρήσατο αὐτὸν. ταὶ δὲ δὴ τοῦ κρόνου ἔργα καὶ πάθη ὑπὸ τοῦ νεός, οὐδ’ ὅτι εἰ ἢν ἄληθῆ, ἢ μήν δειν ῥάδιος οὕτω λέγεσθαι πρὸς ἀφρονᾶς τε καὶ νέους, ἄλλα μάλιστα μὲν συγάσθαι, εἰ δὲ ἀνάγκη τις ἢν λέγειν, δ’ ἀπορρήτων ἄκουειν ὡς ἀληγεστοὺς, θυσαμένους οὐ χοίρον ἄλλα τι μέγα καὶ ἄπορον θύμα, ὡς το ὑπελαχῖστοι συνεβὴ
άκουσαι. Καὶ γάρ, ἢ δ' ὅσ, οὕτως ὡς ὁ λόγοι χαλεποὶ. Καὶ οὗ λεκτέοι γ', ἐφη, ὡς 'Αδείμαντε, ἐν τῇ ἡμετέρᾳ πόλει. οὐδὲ λεκτέον νέῳ ἀκούστι, ὡς ἀδικών τὰ ἑσχατα οὐδὲν ἀν θαυμαστόν ποιώ, οὐδ' αὖ ἀδικοῦντα πατέρα κολάζων παντὶ τρόπῳ, ἀλλὰ δρόφη ἀν ὅπερ θεῶν οἱ πρῶτοι τε καὶ μέγιστοι. Οὐ μὰ τὸν Δία, ἢ δ' ὅσ, οὐδὲ αὐτῷ μοι δοκεῖ ἐπιτήδεια εἶναι λέγειν. οὐδὲ γε, ἢν δ' ἐγὼ, τὸ παράπαν ὡς θεοὶ θεοὶς πολεμοῦσι τε καὶ ἐπιβουλεύουσι καὶ μάχονται—οὐδὲ γὰρ ἀληθῆ,— εἰ γε δεῖ ἡμῖν τοὺς μελλόντας τὴν πόλιν φυλάξειν αἰσχύστεν νομίζειν τὸ ῥαδίως ἀλλήλοις ἀπεχθάνεσθαι. πολλοὺ δεὶ γνωτομαχίας τε μυθολογητέον αὐτοῖς καὶ ποικιλέον, καὶ ἄλλας ἑξάρας πολλὰς καὶ παντοδαπᾶς θεῶν τὲ καὶ ἱρών πρὸς συγγενεῖς τε καὶ οἰκείους αὐτῶν,—ἀλλ' εἰ πῶς μελλομεν πεῖσειν, ὡς οὐδεὶς πάποτε πολίτης ἔτερος ἔτερῳ ἀπῆχθετο οὐδ' ἔστι τούτο δοσιν, τοιαύτα [λεκτεά] μάλλον πρὸς τὰ δαίδα εὐθὺς καὶ γέροντι καὶ γραυτί, καὶ προσβιντέοις γνωσμένους καὶ τοὺς ποιητὰς ἐγγὺς τούτων ἀναγκαστέον λογοτειν. Ἡρας δὲ δεσμοὺς ὑπὸ νῦν καὶ Ἡφαίστου ρήσεις ὑπὸ πάτρως, μελλόντος τῇ μητρὶ τυπομένῃ ἁμύνειν, καὶ θεομαχίας δοσα "Ομήρος πεπολήκηκεν οὐ παραδεκτέον εἰς τὴν πολιν, οὔτ' ἐν ὑπονοιαῖς πεποιημένας οὔτε ἀνευ ὑπονοιών. ὁ γὰρ νέος οὐχ οὗτος τε κρίνειν ὁ τι τε ὑπόνοια καὶ δ' ἐμ', ἀλλ' ἃ ἂν τηλικούτοις ἢν λάβῃ ἐν ταῖς δόξαις δυστεκνίπτα τε καὶ ἀμετάστατα φιλεὶ γίγνεσθαι. ἃν δὲ ἢσος ἐνεκα περὶ ἐπιτῶς ποιητῶν ἃ πρῶτα ἀκούσσων ὁ τι κάλλιστα μεμθολογημένα πρὸς ἀρετὴν ἀκούσιν. Ἔχει γὰρ, ἐφη, λόγον. ἀλλ' εἰ τις ἃ καὶ ταῦτα ἐρωτήσῃ ἡμᾶς, ταῦτα ἀπὸ ἑτοῦ καὶ τίνες οἱ μίθοι, τίνας ἢν φαίμεν; Καὶ ἐγὼ ἔποι ὦ 'Ο Αδείμαντε, οὐχ ἐσμέν ποιητὴν ἐγὼ τε καὶ σὺ ἐν τῷ παρόντι, ἀλλ' οἰκισταὶ 379α τόλμεις. οἰκισταῖς δὲ τοῖς μὲν τύποις προσήκει εἰδέναι ἐν οἷς δὲ μυθολογεῖν τοὺς ποιητὰς, παρ' οὓς εἶν τοιχίαν οὐκ ἐπιπροτέτεν οὐκ μὴν αὐτοῖς γε ποιητῇ μέθος. Ὁρθῶς, ἐφη: ἀλλ' αὐτὸ δὴ τοῦτο, οἱ τύποι περὶ θεολογίας τίνες ἢν ἐκεῖν; Τοιοῦτο δὲ τίνες, ἢν δ' ἐγὼ· οἷος τυγχάνει ὁ θεὸς ἕν, ἂει
δήποτε ἀποδοτέον, εάν τε τις αὐτὸν ἐν ἔπει τινὴ [ἐάν τε ἐν μέλεσιν] εάν τε ἐν τραγῳδία. Δεὶ γάρ. Οὐκοῦν ἀγαθὸς ὁ γε θεὸς τῷ ὄντι τε καλ λεκτέον οὕτως; Τι μὴν; Ἀλλὰ μὴν οὕτως γε τῶν ἀγαθῶν ἑλαβερόν ή γάρ; Οὐ μοι δοκεῖ. Ἀρ’ οὖν δ μὴ ἑλαβερόν ἑλάπτει; Οὐδαμῶς. Ὁ δὲ μὴ ἑλάπτει κακὸν τι ποιεῖ; Οὐδὲ τούτο. Ὁ δὲ γε μηδὲν κακὸν ποιεῖ οὐδ’ ἂν τινὸς εἰς κακοῦ αἰτίον; Πῶς γάρ; Τι δὲ; ὅφελιμον τὸ ἀγαθὸν; Ναλ. Αἰτίον ἁρα εὐπραγίας; Ναλ. Οὐκ ἁρα πάντων γε αἰτίων τὸ ἀγαθὸν, ἀλλὰ τῶν μὲν εὗ ἑχόντων αἰτίων, τῶν δὲ κακῶν ἀναίτιων. Παντελῶς γ’, ἑφί. Οὐδ’ ἁρα, ἣν δ’ ἐγά, ὁ θεός, ἐπειδή ἀγαθός, πάντων ἂν εἰς αἰτίος, ὡς οἱ πολλοὶ λέγουσιν, ἀλλὰ ὀλίγων μὲν τοῖς ἀνθρώποις αἰτίως, πολλῶν δὲ ἀναίτιος' πολὺ γὰρ ἑλάττω τάγαθα τῶν κακῶν ἡμῖν. καὶ τῶν μὲν ἀγαθῶν οὐδένα ἀλλον αἰτιατέον, τῶν δὲ κακῶν ἄλλ’ ἂττα δεὶ ἥξησιν τὰ αἰτία, ἄλλ’ οὔ τον θεόν. Ἀληθε- στατα, ἑφί, δοκεῖς μοι λέγειν. Οὐκ ἁρα, ἣν δ’ ἐγάω, ἀποδεκτέον οὔτε Ὄμηρος οὔτ’ ἀλλοι ποιητοὶ ταύτην τὴν ἀμαρτλαν περὶ τοὺς θεοὺς ἀνοήτως ἀμαρτάνοντο καὶ λέγοντος, ὡς δοιοὶ πίθοι

catakēlatai en Dīos oudei

κηρῶν ἐμπλεω, ὁ μὲν ἐσθλὼν, αὐτὰρ δ’ δειλών.

καὶ φ’ μὲν ἂν μέξας ὁ Zεὺς δ’ ἀμφοτέρων,

ἄλλοτε μὲν τὸ κακὸ δ’ ὡς κύρεται, ἄλλοτε δ’ ἐσθλόφ’

φ’ δ’ ἂν μη’, ἄλλ’ ἁκρατα τὰ ἐτερα, τὸν δὲ

κακὴ βούβρωστις ἐπὶ χθόνα διαν ἔλαυνει.

E ouδ’ ὡς ταμίας ἡμῖν Zεὺς

ἀγαθῶν τε κακῶν τε τέτυκται.

Τὴν δὲ τῶν θρήκων καὶ σπονδῶν σύγχυσιν, ἂν ὁ Πάνδαρος συνέχεεν, εάν τις φῇ δι’ Ἀθηνᾶς τε καὶ Dίως γεγονέναι, οὐκ

380α ἐπανεσόμεθα: οὐδὲ θεῶν ἔριν τε καὶ κρίσιν | διὰ Θῆμιτός τε καὶ Dίως’ ὧν’ αὐ, ὡς Αἰσχύλος λέγει, ἐστέον ἀκούειν τοὺς νέοις, ὅτι

θεῶς μὲν αἰτίων φύει βροτοῖς,

ὅταν κακῶσαι δῶμα παρηθήδην θέλῃ.
II.

όλλ' έάν τις ποιή ἐν οἷς ταύτα τὰ λαμβεῖα ἔνεστι, τὰ τῆς Νιόβης πάθη ἢ τὰ Πελοπίδων ἢ τὰ Τρωϊκὰ ἢ τὰ ἄλλα τῶν τοιούτων, ἢ οὗ θεοῦ ἔργα ἐσταῖν αὐτὰ λέγειν, ἢ εἰ θεοῦ, ἐξευρέτεον αὐτοῖς σχέδον δὲ νῦν ἡμεῖς λόγον ζητοῦμεν, καὶ λεκτέον, ὡς ὁ μὲν θεὸς δικαία τε καὶ ἀγαθὰ ἐφράζετο, οἱ δὲ θεοὶ τὸν νῦν τοσοῦτον κολαξόμενοι: ὡς δὲ θελοῦν μὲν οἱ δίκην διδόντες, ἢν δὲ δὴ ὁ δρῶν ταύτα θεός, οὐκ ἐσταῖν λέγειν τὸν ποιητήν. ἀλλ', εἰ μὲν ὁτι ἐπεξηγήσαν κολάσεως λέγειν, ὡς ἄθλοι οἱ κακοὶ, διδόντες δὲ δίκην ὁφελοῦν ὑπὸ τοῦ θεοῦ, ἐσταῖν κακῶν δὲ αἰτιον φάναι θεὸν τινὶ γίγνεσθαι ἄγαθὸν ὄντα, διαμαχεῖτεν παντὶ τρόπῳ μήτε τινὰ λέγειν ταύτα ἐν τῇ αὐτοῦ πόλει, εἰ μέλλει εὑρομηνεσθαι, μήτε τινὰ ἀκούειν, μήτε νεώτερον μήτε πρεσβύτερον, μήτε ἐν μέτρῳ μήτε ἄνευ μέτρου συνήθος μετατομοῦντα, ὡς οὔτε ὡστα ἄν λεγόμενα, εἰ λέγοιτο, οὔτε ἕμφορα ἡμῖν οὔτε σύμφωνα αὐτὰ αὑτοῖς. Σύμπθηφος σοι εἰμί, ἐφθ, τοῦτον τοῦ νόμου, καὶ μοι ἀρέσκει. Οὕτως μὲν τοινυ, ἢν δ' ἐγώ, εἰς ἄν εἴη τῶν περὶ θεοῦ νόμων τε καὶ τύπων, ἐν δ' δεήσει τοὺς λέγοντας λέγειν καὶ τοὺς ποιοῦντας ποιεῖν, μὴ πάντων αἰτιον τὸν θεὸν ἄλλα τῶν ἄγαθῶν. Καὶ μᾶλ', ἐφθ, ἀπόχρη.

Τι δἐ δὴ ὁ δεύτερος οδε; ἀρα γοήτα τὸν θεὸν οἶκε εἶναι καὶ οἶκον ἐς ἐπιβουλὴς φαντάζεσθαι ἄλλοτε ἐν ἄλλοις ἱδέαις, τοτε μὲν αὐτῶν γιγνόμενον καὶ ἄλλαττοντα τὸ αὐτοῦ εἶδος εἰς πολλὰς μορφὰς, τοτε δὲ ἡμᾶς ἀπατώντα καὶ ποιοῦντα περί αὐτοῦ τοιαύτα δοκεῖν, ἢ ἀπλοῦν τε εἶναι καὶ πάντων ἡκιστα τῆς ἐαυτοῦ ἱδέας ἐκβαίνειν; Οὐκ ἔχω, ἐφθ, νῦν γε οὕτως εἰπεῖν. Τι δἐ τόδε; οὐκ ἀνάγκη, εἰπερ τι ἐξοσταίτο τῆς αὐτοῦ ἱδέας, ἢ αὐτὸ ἕφ' ἐαυτοῦ μεθίστασθαι ἢ ὑπ' ἄλλον; Ἀνάγκη. Οὐκοῦν ὑπὸ μὲν ἄλλου τὰ ἀριστὰ ἡκιστα εἰ ἀλλοιούτατε τε καὶ κινεῖται; οἶον σῶμα ὑπὸ σωτέων τε καὶ ποτῶν καὶ πόνων, καὶ πὰν φυτὸν ὑπὸ εἰλήψεως τε καὶ ἀνέμων καὶ τῶν τοιούτων παθημάτων, οὐ τοῦ ἱερεύσεων καὶ ἵστιρότατον ἡκιστὰ ἀλλοιούται; Πῶς δ' οὖ; Ὑψικνη δε 38; οὐ τὴν ἄνδρειστάτην καὶ φρονιμωτάτην ἡκιστ' αν τι ἐξαθεν
πάθος ταράξετα τε καὶ ἄλλουςεις; Ναί. Καὶ μὴν που καὶ
tά γε ξύνθετα πάντα σκεύη τε καὶ οἰκοδομήματα [καὶ ἄμφιεσ-
ματα] κατὰ τὸν αὐτὸν λόγον τὰ εὖ εἰργασμένα καὶ εὖ ἔχοντα
ὑπὸ χρόνου τε καὶ τῶν ἅλλων παθημάτων ἦκιστα ἄλλοισύται.

Β' Ἕστι δὴ ταύτα. Πάν δὴ τὸ καλῶς ἔχον ἢ φύσει ἢ τέχνῃ ἢ ἀμφοτέροις ἐλαχίστην μεταβολὴν ὑπὲρ ἅλλου ἐνδέχεται.

'Εσικεν. Ἡ Ἀλλὰ μὴν ὁ θεὸς γε καὶ τὰ τοῦ θεοῦ πάντη ἄριστα ἔχει. Πῶς δ' οὖ; Ταύτη μὲν δὴ ἦκιστα ἄν πολλὰς μορφὰς

θοιοὶ ὁ θεός. Ἡ ἦκιστα δὴτα.

Ἀλλὰ ἀρα αὐτὸς αὐτὸν μεταβάλλοι καὶ καὶ ἅλλοιοί; Δὴλον,

ἐφη, ὅτι, εἴπερ ἄλλοισύται. Πότερον οὖν ἔπὶ τὸ βελτίων τε

καὶ καλλιον μεταβάλλει ἑαυτὸν ἢ ἔπὶ τὸ χείρον καὶ τὸ

ἀλχίσιον ἑαυτοῦ; Ἕ Ἀνάγκη, ἐφη, ἔπὶ τὸ χείρον, εἴπερ

ἄλλοισύται. οὐ γάρ που ἐνδεέ γε φήσομεν τὸν θεὸν κάλλους

ἢ ἀρέτης εἶναι. Ὅρθοτατα, ἢν δ' ἐγώ, λέγεις καὶ οὕτως

ἔχοντος δοκεῖ ἂν τὶς σοι, ὡς 'Ἀδείμαντε, ἐκὼν αὐτὸν χείρῳ

ποιεῖν ὀπτοῦν ἢ θεῶν ἢ ἀνθρώπων; Ἀδύνατον, ἐφη. Ἀδύνατον

ἀρα, ἐφην, καὶ θείως ἐθέλειν αὐτὸν ἄλλοιον, ἄλλ' ὥς

ἐοικε, κάλλιστος καὶ ἄριστος ἄν εἰς τὸ δυνατὸν ἐκαστὸς αὐτῶν

μὲνει ἄει ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ. Ἀπασα, ἐφη, ἀνάγκη
d ἔμοιγε δοκεῖ. Μηδέλαι ἀρα, ἢν δ' ἐγώ, ὡς ἄριστε, λεγέτω ἡμῖν

tῶν ποιητῶν, ὡς

θεοὶ ἔξυνοισιν ἑικότες ἄλλοδαποιοί, παντοτοί τελεόταν,

ἐπιστρωφόσιν πόλης· μηδὲ Πρωτέως καὶ Θέτιδος καταψυχέσθω μηδέλαι, μηδ' ἐν

τραγῳδίαις μηδ' ἐν τοῖς ἅλλοις ποιήμασιν εἰσαγέτω "Ηραν

ἡλιοωμένην ὡς ἰέρειαν ἄγειροὺσαν

'Иνάχου 'Αργείου ποταμοῦ παιῶν βιοδώρας ὃς καὶ άλλα τοιαύτα πολλὰ μὴ ἡμῖν ψευδέσθωσαν. μηδ' αὖ ὑπὸ τούτων ἀναπεθέμεναι αἰ μητέρες τὰ παιδία ἐκδειματοῦντων,

λέγουσαι τούσ μῦθους κακῶς, ως ἀρα θεὸι τίνες περιέρχονται

νύκτωρ πολλοίς ἔχοις καὶ παντοδαποῖς ἰνδιαλλόμενοι, ἵνα μὴ

ἀμα μὲν εἰς θεοὺς βλασφημῶσιν, ἀμα δὲ τοὺς παιδίας ἀπερ-

γάζωνται δειλοτέρους. Μὴ γὰρ, ἐφη. 'Αλλ' ἀρα, ἢν δ' ἐγώ,
άυτοι μὲν οἱ θεοὶ εἷσιν ολοί μὴ μεταβάλλειν, ἡμῖν δὲ ποιοῦσιν ἀδικεῖν σφάς παντοδαποῦς φαίνεσθαι, ἐξαπατώμενες καὶ γνησιώτερωτες; ἤσως, ἐφη. Τί δὲ; ἦν δ᾽ ἐγὼ· ψευδεσθαί | θεὸς 382 ἠθέλοι ἃν ἢ λόγῳ ἢ ἐργῷ φάντασμα προτείνων; Οὐκ οἶδα, ἡ δ᾽ ὡς. Οὐκ οἶσθα, ἦν δ᾽ ἐγὼ, ὅτι τὸ γε ὡς ἀληθῶς ψεύδος, εἰ οἶόν τε τούτο εἰπεῖν, πάντες θεοὶ τε καὶ ἀνθρωποὶ μισοῦσιν; ἢδέ, ἐφη, λέγεις; Οὔτως, ἦν δ᾽ ἐγὼ, ὅτι τῷ κυριωτάτῳ που ἐαυτῶν ψευδεσθαί καὶ περὶ τὰ κυριώτατα οὐδές ἐκὼν ἠθελεί, ἀλλὰ πάντων μάλιστα φοβεῖται ἐκεῖ αὐτὸ κεκτήσασι. Οἶδεν δὲ νῦν πω, ἢ δ᾽ ὡς, μανθάνω. Οὐει γάρ τι με, ἐφην, σεμνὸν λέγειν· ἐγὼ δὲ λέγω ὅτι τῇ ψυχῇ περὶ τὰ ὄντα ψευδεσθαί τε καὶ ἐπειδὴ καὶ ἀμαθῆ εἶναι καὶ ἐνιάθεα ἔχειν τε καὶ κεκτήσασί το ψεύδος πάντες ἥκιστα ἃν δέξαι ται καὶ μισοῦσιν μάλιστα αὐτὸ ἐν τῷ τοιούτῳ. Πολὺ γε, ἐφη. 'Ἀλλὰ μὴν ἐρθότατα γ᾽ ἂν, δ᾽ ὡς δὴ ἔλεγον, τούτο ὡς ἀληθῶς ψεύδος καλοῖτο, ἢ ἐν τῇ ψυχῇ ἄγνωσι ἢ τοῦ ἐφευρέμουν· ἐπεὶ τὸ γε ἐν τοῖς λόγοις μίμησα τι τοῦ ἐν τῇ ψυχῇ ἐστὶ παθήματος καὶ ῥάτερον γεγονός ἐξώλων, οὐ πάνυ ἀκρατον ψεύδος. ἢ οὖν ὄστω; Πάνυ μὲν οὖν. Τὸ μὲν δὴ τῷ ὄντι ψεύδος οὐ καὶ μόνον ὑπὸ θεῶν ἀλλὰ καὶ ὑπ᾽ ἀνθρώπων μισεῖται. Δοκεῖ μοι. Τί δὲ δή; τὸ ἐν τοῖς λόγοις ψεύδος πότε καὶ τῷ χρήσιμον, ὡστε μὴ ἄξιον εἶναι μίσους; ἢρ' οὔ πρὸς τε τοὺς πολεμίους καὶ τῶν καλουμένων φιλοὺς, ὅταν διὰ μανίας ἢ τινὰ ἄνοιαν κακὸν τις ἐπιχειρόσφι πράττειν, τότε ἀποτροπήσῃ ἑνεκα ὡς φάρμακον χρήσιμον γίγνεται; καὶ ἐν αἷς νῦν δὴ ἔλεγομεν διὰ ταῖς μυθολογίαις διὰ τὸ μὴ εἶδέναι ὅτι τάληθες ἔχει περὶ τῶν παλαιῶν ἀφομοιούντες τῷ ἀληθεί τὸ ψεύδος δὶ τῷ μάλιστα, οὔτω χρήσιμον ποιοῦμεν; Καὶ μᾶλα, ἢ δ᾽ ὡς, οὔτως ἔσσε. Κατὰ τί δὴ οὖν τουτών τῷ θεῷ τὸ ψεύδος χρήσιμον; πότερον διὰ τὸ μὴ εἶδεναι τὰ παλαιὰ ἀφομοιών ἂν ψεύδοιτο; Γελοιόν μὲν' ἀν εὖ, ἐφη. Ποιητὴς μὲν ἂρα ψευδής ἐν θεῷ οὐκ ἔνι. Οὐκ' οὖν δοκεῖ. 'Ἀλλὰ δεδώσας τοὺς ἐχθροὺς ψεύδοιτο; Πολλοῦ γε δε. 'Ἀλλὰ δὲ οἰκεῖον ἁνοιαν ἢ μανιάν; Ἄλλος οὖν εὖδελες, ἐφη, τῶν ἄνοιξιν καὶ μανιχέμενων θεοφιλῆς. Οὐκ ἄρα
The Republic of Plato. [Book II.

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58. The Republic of Plato.

[Translation]

अतिन उदेनका आं थेस शेर्डीको। उक्ष अतिन। पांपी अपर अभ्येदीता तो दामोनियों ते काल तो थेयोन। पांतापस केन उन, एफी। कोमिन अप थेस आप्लुन कै अलधेर्स एन टे ए्र्गक कै एन लोग, काल अूटोस मेबम्सन्दा अूटे अल्लोस एजापता। [अूटे कता फांटास्तास] अूटे कता लोगून अूटे कता स्मीलिङ 383A.पॉर्पास, औक्ष मूर अूटे धनपर। | ऑफास्ट, एफी, एमोगे काल अूटोफ फाईनेटा सोु लेगोन्टोस। नुक्कोईस अपर, एफी, टूमोन देवारेन टूपोन एनैता, एन ओ दी पेर थेयन एवं लेग्यन काल पोयैन, ओस मही अूटोस गोयसः डूनस तो मेबाल्लेन एनूवूस मही एमास शेर्डीपिय पार्गेिए एन लोग, एं एन ए्र्ग्य; नुक्कोईस। पॉल्ला अपर ।ओमेरो एपाईनोटेंट्स अल्ला टूमो उक्ष एपाईनेस्डे, टिन टू एनुप्तुङ्ग पॉमप्नू उपो डिद्स टो 'एगामेम्नोन। ऑडेल एस्क्यूलो, व ब्तान फी ओ थेटस टौन 'एपोल्लो एन टौस अूटे गामोस ऐडोंटा। वेडास्तायब एस ईस ईवसाइडिास वोसवन टे अपैयुएन काल मक्राल्वनस बियोस, एक्सुपांटिटा टे ईपियों थेफिलीस ईमास टूसास पाईवन एपेनोप्स्मेन्स, एईबिमॉन के। मागि टौ फोइलो थेयन अभ्येदीस ओस्टोमा एक्सिजून एनैन, मान्तीकी ब्रूण टेक्निय, ओ बी, अूटोस उमनों, अूटोस एन थोयन पार्वों, अूटोस टाइ ईपियों, अूटोस एस्तीन ओ क्तान जि त्री ठाइडा त्री एमोन।

व ब्तान तिस तोयौंटा लेग्गे पेर थेयन, थालेन्तापूमेन तेक काल चोर्न ऐँ दोसमेन, ऑडेल टौस दिदास्काल्योस एसोमेन एपि पाईडेिया धर्म्स्ताय त्री नेवन, एन मेल्लूसन हमिन ऑस फिलाकेस थेसेबेियर्स तेक काल थेयो गियनेस्ताय, काठ ओसोन एंथ्रोपौन एपि प्लेयस्तोन अूंन टेक। पांतापसी, एफी, एगया टौस तुपोन टौटोस सूगक्कोईस, काल ओस नौमोस अन धर्म्स्तन।
Γ

Τὰ μὲν δὴ περὶ θεούς, ἣν δ' ἐγώ, τοιαύτ' ἄττα, ὡς ξοικεν, 336
ἀκουστέον τε καὶ οὐκ ἀκουστέον εὐθὺς ἐκ παῖδων τοῖς θεοῖς τε
τιμήσουσι καὶ γονέας τὴν τε ἀλλήλων φιλίαν μὴ περὶ σμικροῦ
ποιησομένοις. Καὶ οἴμαι γ', ἐφη, ὀρθῶς ἡμῖν φαίνεσθαι. Τί
δὲ δὴ; εἰ μελλοῦσιν εἰναι ἀνδρείοι, ἀρα οὐ ταύτα τε λεκτέον
καὶ οία αὐτοῦς ποιήσαι ἥκιστα τοῦθανατον δεδιέναι; ἡ ἦγεὶ β
τινὰ ποτ' ἀν γενέσθαι ἀνδρείον ἔχοντα ἐν αὐτῷ τούτῳ τὸ
δείμα; Μὰ Δία, ἡ δ' ὅς, οὐκ ἔγωγε. Τί δὲ; τὰν "Αἴδου ἤγου-
μενον εἰναι τε καὶ δεινὰ εἰναι οἷα τινὰ θανάτον ἄδει ἔσεσθαι
καὶ εἰ ταῖς μάχαις αἴρησεσθαι πρὸ ἠττης τε καὶ δούλειας
θανατον; Οὐδαμῶς. Δεῖ δὴ, ὡς ξοικεν, ἡμᾶς ἐπιστατεῖν
καὶ περὶ τούτων τῶν μύθων τοῖς ἐπιχειροῦσι λέγειν, καὶ
dέσθαι μη λοιδορεῖν ἀπλῶς οὕτως τὰ ἐν "Αἴδου ἀλλά
μάλλον ἐπανεῖν, ὡς οὔτε ἀληθή λέγοντας οὔτ' ἀφέλμα τοῖς
μελλοῦσι μαχῆσαι ἔσεσθαι. Δεῖ μέντοι, ἐφη. 'Εξαλείψομεν ὃ
ἀρα, ἡν δ' ἐγώ, ἀπὸ τούτῳ τοῦ ἐποῦς ἀρξάμενοι πάντα τὰ
τοιαύτα,

βουλοίμην κ' ἐπάρουσι ἔων θετεύμεν ἄλλῳ
ἀνδρὶ παρ' ἀκλήρῳ, [ἐφ' ὡς ἔτοις πολὺς εἶη,]
ἡ πᾶσιν νεκύεσοι καταφθημανίσσιν ἀνάσσειν.

καὶ τὸ

οἰκία δὲ θυντοίσι καὶ θανάτοισι φανεῖ
σμερδαλε', εὑρόντα, τὰ τε στυγέοσι θεοὶ περ'.

καὶ

ὁ πότοι, ἡ γά τες ἔστι καὶ εἰν 'Αἴδου δόμοισι
ψυχῇ καὶ ἐδωλον, ἀτὰρ φρένες οὐκ ἐν πάμταιν.
καὶ τὸν ὅψανασθαι, ταῖς δὲ σκιαὶς αἵσθουσι· ὦ διὸν
καὶ
ψυχῇ δʹ ἐκ σκέψεων πταμένη· Ἐδώσθη δὲ βεβήκει,
δὲ πότῳ σοφία, λιποῦσ' ἀνδροτήτα καὶ ἤβην·

387Α | καὶ τὸ
ψυχῇ δὲ κατὰ χθονὸς, ἣτε καπνὸς, ἤκε
φ镕ετε τετριγυῖα. γείτονες
καὶ
ὡς δʹ ὅτε νυκτερίδες μυχῆ ἀντρον θεοπεστοῦ
τρίζονται ποτένται, ἐπεὶ κε τις ἀποπέσησιν
ὅμαβος ἐκ πέτρης, ἀνὰ τ' ἀλλήλησιν ἤχονται,
ὡς αὐτέστησαι ἀμ' ἤθεν.

Β ταῦτα καὶ τὰ τοιαῦτα πάντα παρατησόμεθα ὧμηρον τε καὶ
tῶν ἄλλων ποιητῶν μὴ χαλεπαίνειν αὖ διαγράψομεν, ὦιχ
ὡς οὐ ποιητικὰ καὶ ἤθεα τοῖς πολλοῖς ἀκούειν, ἀλλ' ὅσῳ
ποιητικὸτέρα, τοσοῦτῳ ἤττον ἀκουστέον παισι καὶ ἀνδράσιν,
οὕς δεὶ ἐλευθέρους εἶναι, δουλείαν βανάτου μᾶλλον πεφοβη-
μένους. Παντάπασι μὲν οὖν. Οὐκοῦν ἔτι καὶ τὰ περὶ
c ταῦτα ὀνόματα πάντα τὰ δεινὰ τε καὶ φοβερὰ ἀποβλητέα,
Κωκυτοῦ τε καὶ Στύγας καὶ ἐνέρους καὶ ἀλίβαντας, καὶ
ἄλλα ὡς τούτων τοῦ τύτου ὀνομαζόμενα φρίττειν δὴ ποιεῖ
ὡς οὐν τὰ πάντα τῶν ἀκούοντας. καὶ ἐσῶς εὐχεῖ πρὸς
ἀλλο τέ ἡμεῖς δὲ ὑπὲρ τῶν φυλάκων φοβούμεθα, μὴ ἐκ τῆς
tοιαύτης φρίκης θερμότεροι καὶ μαλακώτεροι τοῦ δέοντος
γένωνται ἡμῖν. Καὶ θρῆσθαι γ', ἔφη, φοβούμεθα· Ἔφθαστε
ἀρα; Ναί. Τὸν δὲ ἐναντίον τύτου τούτων λεκτέων καὶ
ποιητέον; Δῆλα δή. Καὶ τοὺς ὀδύρμους ἀρα ἐξαιρήσαμεν
καὶ τοὺς οἴκτους τοὺς τῶν ἀλογίσμων ἄνδρών; Ἀνάγκη, ἔφη,
εἴπερ καὶ τὰ πρότερα. Σκόπεσι δή, ἢν δ' ἐγώ, εἰ ὀρθῶς
ἐξαιρήσαμε ἢ ο郤. φαμὲν δὲ δή, ὅτι ὁ ἐπισκηνὸς ἀνήρ τῷ
ἐπισκεῖ, οὔτε καὶ ἐταίρως ἐστι, τὸ τεθνάναι οὐ δεινὸν
ἠγίστεται. Φαμὲν γὰρ. Οὐκ ἄρα ὑπὲρ γ' ἐκείνου ὑπὶ δεινὸν
ti πεπονθότος ὀδύροιτ' ἀν. Οὐ δῆτα. Ἀλλὰ μὴν καὶ τὸδε
III.

of Plato.

λέγομεν, ὡς ὁ τοιούτος μάλιστα αὐτὸς αὐτῷ αὐτάρκης πρὸς τὸ ἐν ἔννυν καὶ διαφερόντως τῶν ἄλλων ἢκιστα ἐτέρου προσ-

δεῖται. Ἀλήθη, ἐφι. Ἡ κιστα ἃρ ἄντοι δευνὸν στερηθήναι ε

νιᾶς ἢ ἀδελφοῦ ἢ χρημάτων ἢ ἄλλου του τῶν τουτών.

"Ἡκιστα μέντοι. "Ἡκιστ ἄρα καὶ ὀδύρεσθαι, ψέραν δὲ ὡς πραοτάτα, ὅταν τὸς αὐτοῦ τοιαύτη ξυμφορά καταλάβη. Πολὺ

γε. Ὡρθῶς ἃρ ἄν ἑιροίμεν τοὺς θρήνους τῶν ὁνομαστῶν ἄνδρῶν, γυναῖξ δὲ ἀποδιδοῦμεν, καὶ οὐδὲ ταύτας σπουδαίας, λεί

καὶ ὅσοι κακοὶ τῶν ἄνδρῶν, ἦν ἡμῖν δυσχεραίνωσιν δομα 388.

tούτοις ποιεῖν οὐδ ἡ φαμεν ἐπὶ φυλακῇ τῆς χώρας τρέφαιν.

"Ὡρθῶς, ἐφι. Πάλιν δὲ Ὁμήρου τε δεησόμεθα καὶ τῶν ἄλλων
pοιητῶν μὴ ποιεῖν Ἀχιλλέα θεᾶς παίδα ἄλλοτ ἐπὶ

πλευρᾶς κατακείμενον, ἀλλοτ ἀ' αὐτὲ ἐπτιον, ἀλλοτ
dὲ πρηνῆ, τοτε ὅρθων ἀναστάντα πλωίζοντ' ἀλύντ' ἐπὶ

θεο' ἀλὸς ἀτρυγέτοιο, μῆδε ἀμφοτέρηςι χερσίν

ἐλόντα κόνιν αἰθαλόσεσσαν χευάμενον κὰκ κεφαλῆς, ἃ

μῆδε ἄλλα κλαίοντα τε καὶ ὀδύρομενον ὅσα καὶ οἷα ἐκείνος

ἐποίησε' μῆδὲ Πρίαμον ἐγγὺς θεῶν γεγονότα λιτανεύοντα
tε καὶ

κυλινδόμενον κατὰ κόπρον,

by name ἕξονομαλήθην ὀνομάζοντ' ἄνδρα ᾑκαστον.

πολὺ δ' ἐτι τούτων μάλλον δεησόμεθα μήτοι θεοῦς γε ποιεῖν

ὀδυρομένους καὶ λέγοντας

μήμοι ἐγὼ δειλή, μήμοι δυσαριστοτόκεια' ἐν

ei δ' οὖν θεοῦς, μήτοι τόν γε μέγιστον τῶν θεῶν τολμήσαι C

οὔτως ἀνομοίως μιμήσασθαι, ὁστε

ἀ τόποι, φάναι, ἡ φίλον ἄνδρα διωκόμενον περὶ ἄστυ

ὀφθαλμοῖσιν ὀρόμαι, ἐμον δ' ὀλοφύρεται ἢτορ'

καὶ

ἀι ἄι ἐγὼν, δε μοι Σαρπηδόνα φίλτατον ἄνδρῶν

μοήτ' ὑπὸ Πατρόκλου Μενοιτάδαο δαρῆναι.

εἰ γὰρ, ὁ φίλε Ἀδείμαντε, τὰ τοιαῦτα ἢμῖν οἱ νέοι σπουδὴ ἄ

ἀκοῦσιν καὶ μὴ καταγελῶν ως ἀναξίως λεγομένων, σχολὴ ἀν

ἐντόν γε τις ἄνθρωπον ὅντα ἀνάξιον ἣγησαυτο τούτων καὶ
οὔτε ὅτι ἔπληξεν, εἰ καὶ ἔπλευ αὐτῷ τοιούτων ἢ λέγειν ἢ ποιεῖν, ἀλλ' οὖν ἄλλων αἰσχυνόμενοι οὔδε καρτερῶν πολλοὺς ἐπὶ σμίκροις εἰ παθήματι θρήνους ἄν ἄδικοι καὶ ὀδυρμούς. 'Αληθέστατα, ἕφη, λέγεις, Δεί δὲ γε οὖχ, ὡς ἄρτι ἦμιν ὁ λόγος ἐσήμαινεν ὃ πειστέον, ἐώς ἃν τις ἡμᾶς ἀλλ' καλλοῦν πείσῃ. Οὐ γὰρ οὖν δεῖ. 'Αλλὰ μὴν οὔδε φιλογελωτάς γε δεὶ εἶναι. σχεδὸν γὰρ ὅταν τις ἐφ' ἵσχυρῷ γέλωτι, ἵσχυρὰν καὶ μεταβολὴν ἤτει τὸ τοιοῦτον. Δοκεῖ μοι, ἕφη. Οὔτε δρα ἀνθρώπους ἄξιοις λόγου κρατούμενοι ὑπὸ γέλωτος ἃν τις τοῖς θεοῖς. Πολὺ μέντοι, ή δ' ὅσ. Οὐκοῦν Ὁμήρου οὔδὲ τὰ τοιαῦτα ἀποδεξόμεθα περὶ θεῶν,

ἀποβιβαστος δ' ἀρ' ἐνόρτῳ γέλως μακάρεσσι θεόσιν,

ὡς ἰδον "Ἡφαιστόν διὰ δώματα ποιησόντα," τί διεκτέον

οὔκ ἀποδεκτέον κατὰ τὸν οὖν λόγον. Εἰ τούτων ἕφη, βούλει ἐμὸν τιθέναι: οὐ γὰρ οὖν δὴ ἀποδεκτέον. Β' 'Αλλὰ μήν καὶ ἀλήθειαν γε περὶ πολλοῦ ποιητέον. εἰ γὰρ ὄρθως ἐλέγομεν ἄρτι, καὶ τῷ ὄντι θεόσι μὲν ἄχρηστον ψεύδος, ἀνθρώπους δὲ χρήσιμον ὡς ἐν φαρμάκου εἶδει, ἰδέλον, ὅτι τὸ γε τοιοῦτον ἱατροὶς δοτέον, ἱδιώταις δὲ οὐχ ἀπτέον. ἰδέλον, ἕφη. Τοῖς ἄρχοντι δὴ τῆς πόλεως, εἶπερ τοῖς ἀλλοίς, προσήκει ψεύδεσθαι ἢ πολεμίων ἢ πολιτῶν ἐνεκα ἐπ' ὁφελίᾳ τῆς πόλεως: τοῖς δὲ ἀλλοίς πᾶσιν οὖθ᾽ ἀπτέον τοῦ τοιούτου, ἀλλὰ πρὸς γε δὴ τοὺς τοιοῦτοις ἄρχοντας ἱδιώτην ψεύδοσαθαίταυτον καὶ μείζον ἀμάρτημα φήσομεν ἢ κάμνοντι πρὸς ἱατρὸν ἢ ἀσκοῦντι πρὸς παιδοτρίβην περὶ τῶν τοῦ αὐτοῦ σώματος παθημάτων μὴ τάληθε λέγειν, ἢ πρὸς κυβερνήτην περὶ τῆς νεώς τε καὶ τῶν ναυτῶν μὴ τὰ ὅντα λέγοντι, ὅπως ἢ αὐτὸς ἢ τις τῶν ἐνναυτῶν πράξεως ἔχει. 'Αληθέστατα, ἕφη. "Ἀν ἀρ' ἄλλον τινὰ λαμβάνῃ ψευδόμενον

Δ' ἐν τῇ πόλει

tῶν οἱ δημιουργοὶ ήστι,
μάντιν ἢ ἰητῆρα κακῶν ἢ τέκτονα δουρών,
kολάσει ὡς ἐπιτήδευμα εἰσάγοντα πόλεως ὦστερ νεώς ἀνα-
τρεπτικόν τε καὶ ὀλέθριον. ᾴν γε, ή δ' ής, ἐπὶ γε λόγῳ ἐργα τελῆται.

Τῇ δὲ; σωφροσύνης ἀρα οὗ δεῖσθαι ἡμῖν τοῖς νεανίαις; Πῶς δ' οὗ; Σωφροσύνης δὲ ὡς πλήθει οὐ τὰ τοιάδε μέγιστα, ἀρχόντων μὲν ὑπηκόους εἶναι, αὐτοὺς δὲ ἀρχοντας τῶν περὶ πότους καὶ ἀφροδίσια καὶ περὶ ἑδωδᾶς ἡδονῶν; ἕμοιγεν Εἰ δοκεῖ. Τὰ δὴ τοιάδε φήσομεν, οἴμαι, καλῶς λέγοντι, οίᾳ καὶ Ὀμήρῳ Διομήδης λέγει,

τέττα, σιωπῆ ἡςο, ἐμῷ δ' ἐπιπελθεῖο μύθῳ,

καὶ τὰ τοῦτων ἐχόμενα, τὰ

[Ἔσεν μένεα πνεύμονες Ἀχαίοι,]

σιγῆ δειδιότες σημάντορας, comandier

καὶ δο' ἄλλα τοιαύτα. Καλῶς. Τῇ δὲ; τὰ τοιάδε

οἰνοβαρέας, κυνὸς ὅμματ' ἔχων, κραδίην δ' ἐλάφοιο

καὶ τὰ τοῦτων ἔξης ἀρα καλῶς, καὶ δοκα ἄλλα τις ἐν λόγῳ ἢ ἐν ποιήσει εἰρήκη νεανεύματα ἰδιωτῶν εἰς ἀρχοντας; Οὖ καλῶς. Οὐ γάρ, οἴμαι, εἰς γε σωφροσύνην νέοις ἐπιτήδεια ἀκούειν. εἶ δὲ τινα ἄλλην ἡδονήν παρέχεται, θαυμαστὸν οὐδέν. ἢ πῶς σοι φαίνεται; Οὔτως, ἐφη. Τῇ δὲ; ποιεῖν ἄνδρα τὸν σοφότατον λέγοντα, ὅς δοκεῖ αὐτῷ κάλλιστον εἶναι πάντων, ὅταν παραπείλῃ ὡς τράπεζα

σίτου καὶ κρεών, μέθυ δ' ἐκ κρητῆρος ἀφύσσων

οἰνοχόος φορέῃσι καὶ ἐγχεῖς δεπάσσοι,

δοκεὶ σοι ἐπιτήδειον εἶναι πρὸς ἐγκράτειαν ἐαυτοῦ ἀκούειν νέφος; ἢ τὸ

λιμῷ δ' οἰκτιστὸν θανεῖν καὶ πότιμον ἐπιστεῖν; follow

ἡ Δία, καθευδόντων τῶν ἄλλων θεῶν τε καὶ ἄνθρώπων, ὡς μόνος ἐγρηγόρως ἐ βουλεύσατο τοῦτων πάντων βαδίως ἐπιλαυθανόμενον διὰ τὴν τῶν ἀφροδίσιων ἐπιθυμιῶν, καὶ οὐτως ἐκπλαγεῖτα ἠδόντα τὴν Ὁραν, ὥστε μηδ' εἰς τὸ δωμάτιον ἠθέλει ἠθελεῖν, ἀλλ' αὐτοῦ μουλόμενον χαμάλ ἐγυγγεσθαι, καὶ λέγοντα ὡς οὔτως ὑπὸ ἐπιθυμίας ἔχεται, ὡς οὐδ' ὅτε τὸ πρώτων ἐφοίτων πρὸς ἀλλήλους φίλους λήθοντες τοκῆσαι; οὔδ' Ἀρεώς τε καὶ Ἀφροδίτῃς ὑπὸ Ἡφαιστοῦ
Παντάπασι μὲν οὖν, ἐφή. Οὐ μὲν δὴ δωροδόκους γε ἐστεόν εἶναι τούς ἄνδρας οὐδὲ φιλοχρημάτων. Οὐδ’ εἰς ἄστεόν αὐτοῖς ὅτι δώρα θεοὺς πείθει, δώρ᾽ ἀιδοῖον βασιλῆας

οὐδὲ τὸν τοῦ 'Αχιλλέως παιδαγωγὸν Φολνικα ἐπαινετέον, ὡς μετρίως ἔλεγε συμβουλεύων αὐτῷ δώρα μὲν λαβόντι ἐπαμύνειν τοῖς 'Αχιλλεῖς, ἀνευ δὲ δώρων μὴ ἀπαλλάττεσθαι τῆς μῆνιος. οὖδ’ αὐτὸν τὸν 'Αχιλλέα ἀξιώσωμεν οὖδ’ ὀμολογήσωμεν οὕτω φιλοχρήματον εἶναι, ὡστε παρὰ τοῦ 'Αγαμέμνονος δώρα λαβεῖν, καὶ τιμὴν αὐτὸς νεκροῦ ἀπολυεῖν, ἀλλὰς δὲ μὴ ἔθελεν. Οὐκούν δικαίον γε, ἐφή, ἐπαινεῖ τὰ τοιαῦτα. Ἐκείνῳ δὲ γε, ἤν δ’ ἐγώ, δὴ "Ομηρον λέγειν ὅτι οὖδ’ ὅσιον ταύτα γε κατὰ 'Αχιλλέως φάναι καὶ ἄλλων λεγόντων πείθεσθαι" καὶ αὐτὸς ύμᾶς πρὸς τὸν Ἀπόλλων ἐδειπνήσα τούτον μ’ ἐκάστην, θεῶν ὀδοὺτα πάντων ἦ δ’ αὖ τισαῖμην, εἰ μοι δύναμις γε παρεῖν

καὶ ὅστε τὸν ποταμὸν, θεῶν διότα, ἀπειθῶς εἰχε καὶ μάχεσθαι ἐτοιμὸς ἦν καὶ αὐτὸς τὸν ἐτέρου ποταμοῦ Σπερχείου ιερὰς τρίχας Πατρόκλῳ ἢτιν, ἐφη, κόμην ὁπάσαιμι φέρεσθαι, νεκρῷ διέτει, καὶ ὅσον ἔδρασε τοῦτο, οὐ πειστέον τάς τε αὐτὸς Ἐκτορὸς ἐλξες περὶ τὸ σήμα τὸ Πατρόκλου καὶ τὰς τῶν ἱορτιδέων σφαγὰς εἰς τὴν πυρᾶν,

εὐμπαντὰ ταῦτα οὐ φήσομεν ἀληθῆ εἰρήσθαι, οὖδ’ ἔσομεν πείθεσθαι τοὺς ἡμετέρους ὡς Ἀχιλλεὺς, θεᾶς ὃν παῖς καὶ Πηλέως, σωφρονεστάτου τε καὶ τρίτου ἀπὸ Διός, καὶ ὡς τὸ σοφωτάτῳ Χελρώνι τεθραμμένος, τοσαύτῃς ἢν ταραχῆς πλέως, ὥστ’ ἔχειν εἰν αὐτῶ νοσῆματε δύο ἐναντίω ἀλλήλου, ἀνελευθεραν μετὰ φιλοχρημάτας καὶ αὐτὸς ὑπερήφανον θεῶν
τε καὶ ἀνθρώπων. Ὁρθῶς, ἐφη, λέγεις. Μὴ τοινυν, ἢν δ' ἐγὼ, μηδὲ τάδε πειθῶμεθα μηδ' ἐώμεν λέγειν, ὡς Θησεύς Ποσειδῶνος νῦν Πειρήθους τε Δίως ἄρμησεν οὕτως ἐπὶ δεινὸς ἀρπαγάς, μηδὲ τιν' ἄλλον θεοὺ παίδα τε καὶ ἠρω τολμήσαν δὲν δεινά καὶ ἀσεβῆ ἐργάσασθαι, οἰα νῦν καταψεύδονται αὐτῶν' ἀλλὰ προσαναγκαζομεν τοὺς ποιητάς ἢ μή τούτων αὐτὰ ἔργα φάναι ἢ τούτοις μὴ εἰναι θεῶν παῖδας, ἀμφότερα δὲ μὴ λέγειν, μηδὲ ἡμῖν ἐπιχειρεῖν πείθεν τοὺς νέους, ὡς οἱ θεοὶ κακα' γεννώσαι, καὶ ἠρω τοσοῦ ὀυδὲν βελτίους· διπέρ γὰρ ἐν τοῖς πρόσθεν ἐλέγομεν, οὐθ' ὀσία ταύτα οὕτε ἐλθητί' ἐπεδεξαμεν γὰρ ποὺ ὅτι ἐκ θεῶν κακὰ γλγνεσθαι ἄδυνατον. Πῶς γὰρ οὐ; Καλ μὴ τοῖς γε ἀκούοντι βλαβερά· πᾶς γὰρ ἐαυτῷ ἐξεννώμην ἔξει κακῳ δυντι, πεισθεις ὡς ἀρα τοιαῦτα πράττοντι τε καὶ ἔπραττον καλ

οἱ θεῶν ἀγχιστοροι,
oi Ζηνὸς ἔγγυς, ὃν κατ' Ἰδαίον πάγον
Δίως πατρῶν βωμὸς ἐστ' ἐν αἰθέρι,
καὶ οὐ πώ σφιν ἐξήπλουν αἷμα δαιμόνων.

ἐκτίθεν
dὲ ἔνεκα παυστέον τοὺς τοιοῦτους μύθους, μὴ ἡμῖν πολλὴν εὐχέρειαν ἐντρίκτωσι τοῖς νέοις πονηρλας. Κομιδὴ μὲν 399 ὁν, ἐφη.

Τῇ οὖν, ἢν δ' ἐγὼ, [ἡμῖν] ἔτι λοιπὸν εἶδος λόγων πέρι ὀριζομένωις οἷος τε λεκτέον καὶ μὴ; περὶ γὰρ θεῶν ὡς δὲι λέγεσθαι εἴρηται, καὶ περὶ δαμόνων τε καὶ ἥρων καὶ τῶν ἐν Ἄιδου. Πάνω μὲν οὖν. Οὐκοῦν καὶ περὶ ἀνθρώπων τὸ Β λοιπὸν εἰ' ἄν; Δῆλα δὴ. Ἀδύνατον δὴ, ὃς φιλε, ἡμῖν τοῦτο γε ἐν τῷ παρόντι τάξαι. Πῶς; Ὄτι οἰμαὶ ἡμᾶς ἑρεῖν ὡς ἀρα καὶ ποιηταλ καὶ λογοποιοι κακῶς λέγουσι περὶ ἄνθρωπων τὰ μέγιστα, ὃτι εἰσὶν ἄδικοι μὲν, εὐδαιμονες δὲ πολλοὶ, δίκαιοι δὲ ἄθλιοι, καὶ ὃς λυσιτελεῖ τὰ ἄδικεν, εἰς λανθάνη, ἡ δὲ δικαιοσύνη ἀλλότριων μὲν ἄγαθον, οἰκεία δὲ ἡμᾶς· καὶ τὰ μὲν τοιαῦτα ἀπέρειπ τῶν, τὰ δ' ἐναντία τούτων προστάξειν ἂδειν τε καὶ μυθολογεῖν ἢ οὐκ οἷοι; Ἐν μὲν οὖν, ἐφη, οἶδα. Οὐκοῦν εἶν ὀμολογής ὁρθῶς μὲ λέγειν, ὁ

E
φήσω σε ὑμολογηκέναι ἃ πάλαι ξητούμεν; Ὁρθῶς, ἐφη, ὑπέλαβες. Οὐκοῦν περὶ ἀνθρώπων ὅτι τοιούτους δεὶ λόγους λέγεσθαι, τότε διομολογησόμεθα, ὅταν εὑρωμεν οὐν ἑστι δικαιοσύνη καὶ ᾧ φύσει λυσιτελóν τῷ ἔχοντι, ἕαν τε δοκῇ ἑάν τε μὴ τοιούτος εἶναι; Ἀληθεστάτα, ἐφη.

Τὰ μὲν δὴ λόγων πέρι ἐχέτω τέλος, τὸ δὲ λέξεως, ὡς ἐγὼ οἴμαι, μετὰ τοῦτο σκεπτέον, καὶ ἢμῖν ἃ τε λεκτέον καὶ ἃς λεκτέον παντελῶς ἐσκέψαται. Καλ ὁ 'Αδελμαντος; Τοῦτο, ὅ ἐσ' ὅσ, οὐ μανθάνω ἃ τι λέγεις. Ἀλλὰ μέντοι, ἢν ἢ' ἐγὼ, δεὶ γε. ἐσως οὖν τῇδε μᾶλλον εἴσαι. ἄρ' οὐ πάντα, ὡς ὑπὸ μυθολόγων ἢ ποιητῶν λέγεται, διήγησις οὔσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων; Τι γάρ, ἐφη, ἄλλο; Ἄρ' οὖν οὐχὶ ἢτοι ἀπλῇ διηγηθεὶς ἢ διὰ μιμήσεως γιγνομένη ἢ δι' ἀμφοτέρων περαλούσην; Καλ τούτο, ὅ ἐσ' ὅσ, ἢτι δέομαι σαφέστερον μαθεῖν. Γελοῖος, ἢν δ' ἐγὼ, Εοικα διδάσκαλος Ε εἶναι καὶ ἀσάφης. ὅσπερ οὖν οἱ ἄδυνατοι λέγειν, οὐ κατὰ ὅλον ἄλλ' ἀπολαβῶν μέρος τι πειράσομαι σοι ἐν τούτῳ δηλώσω δ βούλομαι. καὶ μοι εἰπέ· ἐπιστασαι τῆς 'Πλάδος τὰ πρῶτα, ἐν οἷς ὁ ποιητὴς φησὶ τὸν μὲν Χρύσῃ δεῖναι τοῦ 'Αγαμέμνονος ἀπολύσαι τὴν θυγατέρα, τὸν δὲ χαλεπαίνον 393Α εκν, τὸν δὲ, ἐπειδὴ οὐκ ἐτύγχανε, καὶ κατεύχεσθαι τῶν 'Αχαιῶν πρὸς τὸν θεόν; Ἔγωγε. Οἷοθ' οὖν ὅτι μέχρι μὲν τούτων τῶν ἐπῶν καὶ ἐλίσσετο πάντας 'Αχαιοῖς, ὁ Ἀτρείδα δὲ μάλιστα δῦν, κοσμῆτορε λαῶν λέγει τε αὐτὸς ὁ ποιητὴς καὶ οὐδὲ ἐπιχειρεῖ ἡμῶν τῇν διά-β νοιαν ἄλλοστε τρέπειν, ὡς ἂλλος τις ὁ λέγων ἢ αὐτὸς· τὰ δὲ μετὰ ταύτα ὅσπερ αὐτὸς ἢν ὁ Χρύσης λέγει καὶ πειράται ἡμᾶς ὁ τι μάλιστα ποιήσαι μὴ "Ομηρον δοκεῖν εἰναι τὸν λέγοντα ἀλλὰ τὸν ἰερέα, πρεσβύτην ὄντα. καὶ τὴν ἄλλην δὴ πάσαν σχεδόν τι οὐτω πεποίηται διήγησιν περὶ τῶν ἐν Ἡλίῳ καὶ περὶ τῶν ἐν Ἡθάκη καὶ δὴ Ὁδυσσελα παθημάτων. Πάνυ μὲν οὖν, ἐφη. Οὐκοῦν διήγησις μὲν ἐστι καὶ ἤταν τὰς ῥήτεις ἐκάστοτε λέγῃ καὶ ἤταν τὰ μεταξὺ τῶν ῥήτεων; Πῶς
γάρ οὖ; ἐξειρήσθη δὲ τὸν τοῖς ἔργοις ὡς τοὺς ἄλλους ὡς, κ. άρ’ οὖ ὁμοίους αὐτοὺς φήσωμεν δ’ τι μάλιστα τὴν αὐτοῦ κληρονομίαν ἔκάστῳ, διὸ ἂν προεύρητο ὡς ἐροῦντα; Φήσωμεν’ τί γάρ; Οὖκ οὖν τὸ γε ὁμοιοῦν ἐαυτὸν ἄλλος ἢ κατὰ φωνὴν ἢ κατὰ σχῆμα μιμεῖται ἐστὶν ἐκείνον ὃ ἄν τις ὁμοίου; Τί μὴν; Ἐν δὲ τῷ τοιούτῳ, ὡς ὐοικεῖον, οὕτως τε καὶ οἱ ἄλλοι ποιηταὶ διὰ μιμήσεως τὴν διήγησιν ποιοῦνται. Πάντως μὲν οὖν. Εἰ δὲ γε μηδαμοῦ ἐαυτὸν ἀποκρύπτοιτο ὁ ποιητής, πάσα δὲ ἄν αὐτῷ ἄνευ μιμήσεως ἢ ποιήσεως τε καὶ διήγησις γεγονεία εἶτ’. Ηνὶ δὲ μὴ ἐπίθης, ὅτι οὐκ ἂν μανθάνεις, ὅπως ἂν τοῦτο γένοιτο, οὔ ἡ γραφῆ γενήθηκεν. εἰ γὰρ ὁ Ομηρὸς εἰπὼν ὅτι ἦλθεν ὁ Χρύσης τῆς θυγατρὸς λύτρα φέρων καὶ ἤκητος τῶν Ἀχαιῶν, μάλιστα άλλ’ ἐπὶ αὐτὸν ὁ Χρύσης γενόμενος ἔλεγεν, ἀλλ’ ἐπὶ ὁ ὁμηρὸς, οὐθ’ ὅτι οὐκ ἂν μιμήσει ἄλλος ἄπληθε διήγησις. εἶχε δ’ ἂν ὅτι ποιητικὸς — ἔλθων ὁ ἅγερας εἴχετο ἐκεύοις μὲν τοὺς θεοὺς δοῦναι ἑλόντας τὴν Τροίαν αὐτοὺς ἐσωθηνία τὴν δὲ θυγατέραν οἱ λύσαι δεξαμένους ἀπονεὶ καὶ τοῖς θεοῖς αἰδευθέντας. ταῦτα δὲ εἰπόντος αὐτοῦ οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήνουν, ὁ δὲ Ἀγαμέμνων ἤρθαινεν ἐντελεσμένος τινὶ τὰ ἀπέναι καὶ αὐθες μὴ ἔλθαιν, μὴ αὐτῷ τὸ τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι, πρὸς δὲ λυθήναι αὐτοῦ τὴν θυγατέραν, ἐν ἁργα ἐφή γράσειν μετὰ εὖ ἀπέναι δ’ ἐκέλευ καὶ μὴ ἐφεβίζειν, ἦν σὲ αὐτὸν, ὃς ἂν ἄν ἦλθη. ὁ δὲ πρεσβύτης ἀκούσας ἐδεικτε τε καὶ ἀπήδε σιγή, ἀποχωρήσας δὲ ἐκ τοῦ στρατοπέδου πολλὰ τῷ Ἀττίλλῳ εἰχετο, τάς τε ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν καὶ ἐπομμηνησικον καὶ ἀπαίτετο, εἰ τι πάποτε ἢ ἐν ναῦν οἰκοδομήσῃν ἢ ἐν ἰερῶν θυσίαν κεχαρισμένον δωρῆσαιτ’ ἂν δὴ χάριν κατέχετο τύτα τούς Ἀχαιοὺς τά δ’ δάκρυα τοῖς ἐκείνου βέλεσιν. οὕτως, ἦν δ’ ἐγὼ, ὁ ἐτάφη, ἄνευ μιμήσεως ἄπληθε διήγησις γίγνεται. Μανθάνω, ἐφη. Μάνθανε τοις, ἦν δ’ θ’ ἐρώτησε. ὅτι ταύτης αὐτῷ ἐναντία γίγνεται, ἄτον τι τοῦ ποιητοῦ τά μεταζύ τῶν ῥήσεων ἑξαρόν τα ἄμοιβαια καταλείπη. Καὶ
The Republic

The Republic (book 395a) by Plato discusses the Republic, a city-state under the rule of philosopher-king. It is one of the most important works of Western philosophy, with themes that include politics, justice, and the nature of a just society. The text is structured around Socrates' dialogue with a number of other philosophers, including Glaucon and Adeimantus, who are the main interlocutors. The dialogue explores the definition of justice and the role of the philosopher-king in maintaining it. The Republic is known for its exploration of the concept of Forms and the eternal and unchanging realm of ideas. The dialogue delves into the nature of reality and the relationship between the physical and the ideal, as well as the ethical and political implications of these ideas.
Μιμήματα. Καὶ ἐτὶ γε τούτων, ὥς Ἀδείμαντε, φαίνεται μοι εἰς σμικρότερα κατακεκερματίσθαι ὁ τοῦ ἀνθρώπου φύσις, ὡστε ἀδύνατος εἶναι πολλὰ καλῶς μιμεῖσθαι ὁ αὐτὰ ἐκείνα πράττειν ὡν δὴ καὶ τὰ μιμήματα ἐστὶν ἀφομοιώματα. Ἀληθεύστατα, ἢ δὲ ὅσ. Εἰ δὲ τὸν πρῶτον λόγον διασώσομεν, τοὺς φύλακες ἡμῖν τῶν ἄλλων πασῶν δημιουργῶν ἀφειμένους δεῖν εἶναι δημιουργοὺς ἔλευθερίας τῆς πόλεως πάνω ἀκριβεῖς καὶ μηδὲν ἄλλο ἐπιτηδεύειν τι μὴ εἰς τούτο φέρει, οὐδὲν δὴ δει ἀν αὐτοὺς ἄλλο πράττετεν οὐδὲ μιμεῖσθαι. ἐὰν δὲ μιμώνται, μιμεῖσθαι τὰ τοῦτο προσήκοντα εὖθὺς ἐκ παλίνων, ἀνδρεῖος, σώφρονας, ὀσίους, ἔλευθεροὺς, καὶ τὰ τοιαῦτα πάντα, τὰ δὲ ἀνελεύθερα μήτε ποιεῖν μήτε δεινοὺς εἶναι μιμησασθαι, μηδὲ ἄλλο μηδὲν τῶν αἰσχρῶν, ἢν μὴ ἐκ τῆς μιμήσεως τοῦ εἶναι ἀπολαύσασθαι. ἢ οὐκ ἡσθησίαι ὅτι αἱ μιμήσεις, ἐὰν ἐκ νέων ἄφρων διατελέσωσιν, εἰς θη τε καὶ φύσιν καθίστασαι καὶ κατὰ σῶμα καὶ φωνᾶς καὶ κατὰ τὴν διάνοιαν; Καὶ μάλα, ἢ δ' ὅσ. Οὐ δὲ ἐπιτρέψομεν, ἢν δ' ἐγώ, ὡν φαμὲν κηδεσθαι καὶ δεὶν αὐτοὺς ἄνδρας ἁγαθοὺς γενέσθαι, γυναῖκα μιμεῖσθαι ἄνδρας ὤντας, ἢ νέαν ἢ πρεσβυτέραν, ἢ ἄνδρι λοιδορομένην ἢ πρὸς θεούς ἔριζονταν τε καὶ μεγαλαυχομένην, ολομένην εὐδαίμονα εἶναι, ἢ ἐν ἕμφοραις τε καὶ πένθεσι καὶ θρήνῳς ἐχομένην κάμνουσαν δὲ ἢ ἐρώταν ἢ ἐδίνουσαν, πολλοὺ καὶ δεήσομεν. Παντάπασι μὲν οὖν, ἢ δ' ὅσ. Οὐδὲ γε δοῦλας τε καὶ δούλους πράττοντας ὅσα δούλων. Οὐδὲ τούτο. Οὐδὲ γε ἄνδρας κακοὺς, ὡς ζοικε, δειλοὺς τε καὶ τὰ ἐναντία πράττοντας δὲν νῦν δὴ ἔπομεν, κακηγοροῦντάς τε καὶ κωμῳδοῦντας ἄλλους καὶ αἰσχρολογοῦντας, μεθύοντας ἢ καὶ νήφοντας, ἢ καὶ ἄλλα δοσα οἱ τοιοῦτοι καὶ ἐν λόγοις 396 καὶ ἐν ἐργοῖς ἀμαρτάνουσιν εἰς αὐτοὺς τε καὶ εἰς ἄλλους. οἴμαι δὲ οὐδὲ μαυρομένους θειστέον ἀφομοιών αὐτοὺς ἐν λόγοις οὐδὲ ἐν ἐργοῖς γυνωστέον μὲν γὰρ καὶ μαυρομένους καὶ πονηροὺς ἄνδρας τε καὶ γυναίκας, ποιητέον δὲ οὐδὲν τούτων οὐδὲ μιμητέον. Ἀληθεύστατα, ἔφη. Τι δὲ; ἢν δ' ἐγώ ζαλκεύοντας ἢ τι ἄλλο δημιουργοῦντας, ἢ ἐλαύνοντας τριήρεις ἢ κελεύοντας
οίς γε οὐδὲ προσέχειν τὸν νοῦν τούτων οὐδενὶ εξέσται; Τί δε; ἔπτωσις χρηματιζόντας καὶ ταύρους μικρώμενους καὶ ποταμοὺς ψυφοῦντας καὶ θάλατταν κτυποῦσαν καὶ βροντάς καὶ πάντα αὐτὰ τὰ τοιαύτα ἢ μιμήσονται; Ἄλλα ἀπελρηταί αὐτοῖς,

καὶ οὔτε μὴν μαλεσθαί μήτε μαλεσθαίνοις ἀφομοιοῦσθαι. Εἰ ἄρ', ἂν δ' ἐγὼ, μανθάνω ὅ σὺ λέγεις, ἔστι τι εἰδὸς λέξεως τε καὶ διηγήσεως ἐν φ' ἄν διηγοῦτο ὁ τῷ ὄντι καλὸς κἀγαθός, ὅποτε τι δέοι αὐτῶν λέγειν, καὶ ἔτερον αὖ ἀνόμοιον τούτῳ εἰδος, οὐ Ἰ""ν ἄροιτο ἄλλα καὶ ἐν φ' διηγοῦτο ὁ ἐναντίως ἐκείνῳ φύς τε καὶ τραφές. Ποιὰ δὴ, ἐφ', ταῦτα; Ὁ μὲν μοι δοκεῖ, ἢν δ' ἐγὼ, μέτριος ἄνηρ, ἐπειδάν ἀφίκηται ἐν τῇ διηγήσει ἐπὶ λέξεως τινὰ ἢ πράξεων ἀνδρὸς ἁγαθοῦ, ἐθελήσειν ὅσον αὐτὸς ἄν ἐκείνος ἀπαγγέλλειν καὶ οὐκ ἀισχύνεσθαι ἐπὶ τῇ τοιαύτῃ μιμήσει, μάλιστα μὲν μιμούμενος τὸν ἁγαθὸν ἀσφαλῶς τε καὶ ἐμφρόνως πρατ-
of Plato.
The Republic

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εἴπομεν δ' ἂν ὅτι οὐκ ἔστι τοιοῦτο εἰσὶν τῇ πόλει παρ' ἡμῖν οὐδὲ θέμις ἐγγενέσθαι, ἀποστέμπομεν τε εἰς ἄλλην πόλιν μόνον κατὰ τῆς κεφαλῆς καταχέαντες καὶ ἐρῶ στέψαντες, αὐτοὶ δ' ἂν τῷ αὐτοπροτέρῳ καὶ ἀκαθάστω ποιητὴν ἠρώμεθα καὶ μυθολόγῳ ὀφελίας ἐνεκα, δι' ἡμῖν τὴν τοῦ ἑπτακούος λέξιν μμοίτο καὶ τὰ λεγόμενα λέγοι ἐν ἐκείνοις τοῖς τύποις, οἷς κατ' ἀρχάς ἐνομοθετησάμεθα, ὅτε τοὺς στρατιώτας ἐπεχειρούμεν παιδεύειν. Καὶ μᾶλ', ἔφη, οὕτως ἂν ποιοίμεν, εἴ ἐφ' ἡμῖν εἴη. Νῦν δὴ, εἴπον ἐγώ, ὁ φίλε, κινδυνεύει ἡμῖν τῆς μουσικῆς τὸ περὶ λόγους τε καὶ μύθους παντελῶς διαπεπεράνθαι· ἀ τε γὰρ λεκτέον καὶ ὅς λεκτέον ἔρημαν. Καὶ αὐτῷ τοι δοκεῖ, ἔφη.

Οὐκοῦν μετὰ τούτο, ἂν δ' ἐγώ, τὸ περὶ φίλης τρόπου καὶ μελῶν λοιπόν; Δῆλα δὴ. Ἄρ' οὖν οὐ πᾶς ἢ δι' ἂν εὐρίοι ἢ ἡμῖν λεκτέον περί αὐτῶν οἷα δεὶ εἴηται, εἴπερ μέλλομεν τοῖς προσαρμένοις συμφωνήσεσθαι; Καὶ οἱ Γλαύκων ἐπιγέλασας, ἔγω τοίνυν, ἔφη, ὁ Σώκρατες, κινδυνεύω ἐκτὸς τῶν πάντων εἶναι· οὐκοῦν ἰκανώς γε ἔχω ἐν τῷ παρόντι εἰμιβάλεσθαι τοῖς ἅττα δεὶ ἡμᾶς λέγειν, ὑποτεύχω μέντοι. Πάντως δήστοι, ἂν δ' ἐγώ, πρῶτον μὲν τόδε ἰκανώς εἴης λέγειν, ὅτι τὸ μέλος ἐκ τριῶν ἄττι συγκείμενον, λόγου τε καὶ ἀρμονίας καὶ ῥυθμοῦ. Ναί, ἔφη, τοῦτό γε. Οὐκοῦν οὖν γε αὐτοῦ λόγος ἐστιν, οἶδεν δήπο τοῖς διαφέρει τοῦ μὴ ἀδομένου λόγου πρὸς τό ἐν τοῖς αὐτοῖς δεῖν τύποις λέγεσθαι οἷα ἄρτι προείστομεν καὶ ὡσαύτως; Ἀλήθη, ἔφη. Καὶ μὴν τὴν γε ἀρμονίαν καὶ ῥυθμόν ἀκολουθεῖν δεὶ τῷ λόγῳ. Πῶς δ' οὖ; Ἀλλὰ μέντοι θρήνων τε καὶ ὀδυρμῶν ἐφαμεν ἐν λόγοις οἶδεν προσδείσθαι. Οὐ γὰρ οὐν. Τίνες οὖν θρησκεύεις ἀρμονίας; λέγε μοι· οὐ γὰρ μουσικός.

Μικελυδίστι, ἔφη, καὶ συντονολυδίστι καὶ τοιαύτα τίνες. Οὐκοῦν αὐτὰ, ἂν δ' ἐγώ, ἀφαιρέται· ἄχρηστοι γὰρ καὶ γνωσίων ἂς δεῖ ἑπιεικεῖς εἴην, μὴ δι' ἄνδράσιν. Πάνω γε. Ἀλλὰ μὴν μέθη γε φύλαξιν ἀπρεπέστατον καὶ μαλακία καὶ ἀργία. Πῶς γὰρ οὖ; Τίνες οὖν μαλακὶ τε καὶ συμμοτικῶς τῶν ἀρμονιῶν; Ἰστι, ἂν δ' ὅς, καὶ λυδιστί, αἰτίνες χαλαραί
καλούνται. Ταύτας οὖν, ὅ φίλε, ἐπὶ πολεμικῶν ἀνδρῶν ἐσθ' 399, ὅ τι χρῆσαι; Οὐδαμῶς, ἐφη· ἄλλα κινδυνεύει σοι δωριστὶ λειτουργεῖ καὶ φρονιστὶ. Οὐκ οἷς, ἐφην ἐγὼ, τὰς ἀρμονίας, ἄλλα κατάλαμπτε ἐκείνη τὴν ἀρμονίαν, ἢ ἐν τε πολεμικῆ πράξει ὄντος ἄνδρείου καὶ ἐν πάσῃ βιαίῳ ἐργασίᾳ προπόντως ἂν μυθιστὸ φθόγγους τε καὶ προσφείας, καὶ ἀποτυχοῦντος, ἢ ἐς τραίματα ἢ ἐς βανάτους λόντος ἢ ἐς τινὰ ἄλλην ἀυτόραμαν πεινόντως, ἐν πάσῃ τούτοις παρατεταγμένοις καὶ καρτεροῦντος, ἀμυνομένου τὴν τόχην καὶ ἄλλην αὐτὶ ἐν εἰρηνικῇ τε καὶ μη βιαίῳ ἄλλῃ ἐν ἑκουσίᾳ πράξει ὄντος, ἢ τινὰ τοὶ πειθόντος τε καὶ δειμένου, ἢ εὐχῇ θεῶν, ἢ διδαχῇ καὶ νοεθήτων ἀνθρωποῦν, ἢ τούτων ἄλλοι δειμένῳ ἢ διδάσκοντοι ἢ μεταπείθοντες τοὺς ἐπέχοντα, καὶ ἐκ τούτων πράζαντα κατὰ νοῦν, καὶ μη ὑπερφάνως ἐχοντα, ἀλλὰ σωφρόνας τε καὶ τὰ μετρίως ἐν πάσῃ τούτοις πραπτόντα τε καὶ τὰ ἀποβαλλόντα ἀγαπάντα. Ταύτας δόξο ἀρμονίας βίαιον, ἑκουσίον, δυστυχοῦνταν, εὐτυχοῦνταν, σωφρόνως, ἄνδρείως αἰτίνες φθόγγους μυθιστοῦν κάλλωστα, ταύτας λείπε. 'Ἀλλ', ἢ δ' ὅς, οἷς ἄλλαις αἰτεῖς λεῖπεν ἢ ὅς τόν δὴ ἐγὼ ἔλεγον. Οὐκ ἄρα, ἢν δ' ἐγὼ, πολυχρόδιος γε οἴδε παναρμολόγου ἤμιν δῆσαι ἐν ταῖς φαίδες τε καὶ μέλεσιν. Οὕ μοι, ἐφη, φαίνεται. Τριγάνων ἄρα καὶ πτητίδων καὶ πάντων ὀργάνων σον πολυχορδα καὶ πολυ-Δ ἀρμόνια, δημιουργοῦσον θρέψομεν. Οἶ phi νόμεθα. Τι δέ; αὐλοποιοῦσι ἢ αἰλητάς παραδέξει ἐς τὴν πόλιν; ἢ οὐ τούτο πολυχορδότατον, καὶ αὐτὰ τὰ παναρμόνια αὐλοῦ τυχάναι ὅντα μίμημα; Δῆλα δή, ἢ δ' ὅς. Δύρα δή σοι, ἢν δ' ἐγὼ, καὶ κιβάρα λειπέται, καὶ κατὰ πόλιν χρήσιμα καὶ αὐτό κατ' ἄγροι τοῖς νομεύσει σέργυς ἄν τις εἶπ. Ἡς γοῦν, ἐφη, ὁ λόγος ἤμιν σημαίνει. Οὐδέν γε, ἢν δ' ἐγὼ, καὶν ουσίωμεν, ὁ φίλε, κρίνουτες τὸν Ἁπάλλος καὶ τὰ τού Ἀπάλλους ὀργανα πρὸ Μαρσύου τε καὶ τῶν ἐκείνου ὀργάνων. Μὰ Δία, ἢ δ' ὅς, οἷς μοι φαίνομεθα. Καὶ νὴ τὸν κύνα, εἶπον, λεληθαμέν γε διακαθαίροντες πάλιν ἢ ἂντρο τριφάν ἐφαμεν πόλιν. Σωφρονουντες γε ἡμᾶς, ἢ δ' ὅς. Ἡθο δή, ἐφην, καὶ τὰ λοιπὰ καθαίρωμεν.
 τὸν πόδα τῷ τοιούτῳ λόγῳ ἀναγκάζει ἔπεσθαι καὶ τὸ μέλος, ἀλλὰ μὴ λόγον ποδὶ τε καὶ μέλει. οὕτως δὲ ἂν ἦν οὕτως οἱ ρυθμοὶ, σὺν έργῳ, ὦστερ τὰς ἀρμονίας, φράσαι. Ἀλλὰ μᾶ Δί, ἐφη, οὐκ ἔχω λέγειν. ὅτι μὲν γὰρ τρὶ ἀττα ἐστὶν εἰδὴ ἐξ ἂν αἱ βάσεις πλέονται, ὦστερ εὖ τοῖς φθόγγοις τέταρτα, δήν αἱ πάσαι ἀρμονίαι, τεθεαμένος ἂν εἴποιμι: ποῖα δὲ ποιὸν βίον μμήματα, λέγειν οὔκ ἔχω. Ἀλλὰ ταῦτα μὲν, ἦν δὲ ἐγώ, καὶ μετὰ Δάμωνος Β βουλευσόμεθα, τίνες τέ ἄνελευθερίας καὶ ὑβρεὺς ἡ μανίας καὶ ἄλλης κακίας πρέπονται βάσεις, καὶ τίνας τοὺς ἐναντίον λειπτέον ρυθμοὺς. οἶμαι δέ με ἀκηκοέναι οὐ σαφῶς ἐνεπτῶν τέ τινα ὀνομαζόντος αὐτοῦ ξύνθετον καὶ δάκτυλον καὶ ἤρφων γε, οὐκ οἶδα ὡς διακοσμοῦντος καὶ ἱσον ἂν ἐκ κατῶ τιθέντος, εἰς βραχὺ τε καὶ μακρὸν γιγνόμενον, καὶ, ὅς ἔγω οἶμαι, λαμβον καὶ τιν' ἄλλων τροχαῖον ὀνόμαζε, μὴ κη δὲ καὶ βραχύτητας προσήπτε. καὶ τούτων τις οὐκ εἰμὶ τὰς ἀγωγάς τοῦ ποδὸς αὐτών οὐχ ἢττον ψείειν τε καὶ ἐπαίνειν ἢ τοὺς ρυθμοὺς αὐτοὺς, ἢτοι ξυμαμφότερον τι. οὐ γὰρ ἔχω λέγειν. ἀλλὰ ταῦτα μὲν, ὦστερ εἰπὼν, εἰς Δάμωνα ἀναβεβλήσω: διελέσθαι γὰρ οὐ σμικρῷ λόγῳ. ἢ οὖ οἷε; Μα Δί, οὐκ ἔγωγη. Ὁ Ἀλλὰ τόδε γε, ὅτι τὸ τῆς εὐσχημοσύνης τε καὶ ἀσχημοσύνης τῷ εὐρύμῳ τε καὶ ἀρύθμῳ ἀκολουθεῖ, δύνασαι διελέσθαι; Πῶς δ' οὖ; Ὁ Ἀλλὰ μὴν τὸ εὐρυθμὸν γε καὶ τὸ ἀρρυθμὸν τὸ μὲν τῇ καλῇ λέξει ἐπεταί δομοιόμενον, τὸ δὲ τῇ ἐναντία, καὶ τὸ εὐάρμοστον καὶ ἀνάρμοστον ὡσαύτως, ἐπεὶ ρυθμός γε καὶ ἀρμονία λόγῳ, ὦστερ ἄρτι ἐλέγετο, ἀλλὰ μὴ λόγος τούτος. Ὁ Ἀλλὰ μὴν, ἢ δ' ὅσ, ταῦτα γε λόγῳ ἀκολουθητέον. Τῇ δ' ὁ τρόπος τῆς λέξεως, ἢν δ' ἔγω, καὶ ὁ λόγος; οὐ τῷ τῆς ψυχῆς ἢθει ἐπεταί; Πῶς γὰρ οὗ; Τῇ δὲ λέξει τὰ ἀλλα; Ναλ. Εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία εὐθελή ἀκολουθεῖ,
οὐχ ἦν ἀνοιαν οὗταν ὑποκοριζόμενοι καλοῦμεν ὡς εὐθείαν, ἀλλὰ τὴν ὡς ἀλήθειαν εὑ τε καὶ καλῶς τὸ ἰθὸς κατεσκευασμένην διάνοιαν. Παντάπασι μὲν οὖν, ἐφη. "Αρ' οὖν οὗ πανταχοῦ ταύτα διωκτείν τοῖς νέοις, εἰ μέλλουσι τὸ αὐτῶν πράττειν; Διωκτεῖα μὲν οὖν. "Εστι δὲ γε ποι λήρης μὲν γραφική | αὐτῶν καὶ πάσα ἡ τοιαύτη δημιουργία, πλήρης δὲ ύφαστική καὶ ποικιλία καὶ οἰκοδομία καὶ πάσα αὐ τῇ τῶν ἄλλων σκευῶν ἐργασία, ἐτι δὲ τὰς σωμάτων φύσις καὶ τὰς ἄλλων φυτῶν ἐν πάσι γὰρ τούτοις ἐνεστὶν εὐσχημοσύνη ἢ ἀσχημοσύνη. καὶ ἢ μὲν ἀσχημοσύνη καὶ ἀρρυθμία καὶ ἀναρμοστία κακολογίας καὶ κακοθείας ἀδελφά, τὰ δ' ἐναντία τοῦ ἐναντίου, σώφρονός τε καὶ ἀγαθὸν ἡθους, ἀδελφά τε καὶ μμήματα. Παντελῶς μὲν οὖν, ἐφη. "Αρ' οὖν τοῖς ποιηταῖς ἦμιν μόνον ἐπιστατητέον καὶ προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἡθους ἐμποιεῖν τοῖς ποιήμασιν ἢ μὴ παρ' ἦμιν ποιεῖν, ἢ καὶ τοῖς ἄλλοις δημιουργοῖς ἐπιστατητέον καὶ διακωλυτέον τὸ κακόπθες τούτο καὶ ἀκόλαστον καὶ ἀνελεύθερον καὶ ἀσχημον μήτε εἰς εἰκόσι πεντάτεροι μήτε ἐν οἰκοδομήμασι μήτε ἐν ἄλλῳ μηδὲν δημιουργομένῳ ἐμποιών, ἢ ὁ μὴ οὖς τε ἢν οὐκ ἐστέος παρ' ἦμιν δημιουργείν, ἢν μὴ ἐν κακίας εἰκόσι τρεφόμενοι ἦμιν οἱ φύλακες ὅσπερ ἐν κακῇ βοτάνῃ, πολλὰ ἐκάστης ἡμέρας κατὰ σμικρὸν ἀπὸ πολλῶν δρεπόμενοι τε καὶ νεμόμενοι, ἐν τίς ἐνυπνιστάντες λανθάνωσι κακῶν μέγα ἐν τῇ αὐτῶν ψυχῇ ἂλλ' ἐκείνους ἐτιπηθέον τοὺς δημιουργοὺς τοὺς εὐφυῶς δυναμένους ἱχνεύων τὴν τοῦ καλοῦ τε καὶ εὐσχημονοὺς ψύνην, ἦν ὅσπερ ἐν ψυχήν τόπῳ οἰκούντες οἱ νεοὶ ἀπὸ παντὸς ὀφελώμενοι, ὁπόθεν ἄν αὐτοῖς ἀπὸ τῶν καλῶν ἔργων ἢ πρὸς Ϝψὶν ἢ πρὸς ἀκόην τι προσβάλη, ὅσπερ ἀπρα φέρουσα ἀπὸ χρηστῶν τῶν ψυχῶν, καὶ εὐθὺς ἀκὰ παιδῶν λανθάνῃ εἰς ὁμοιότητα δ' τε καὶ φιλίαν καὶ ἐφιμωνίαν τῷ καλῷ λόγῳ ἄγουσα; Πολὺ γὰρ ἄν, ἐφη, κάλλιστα οὗτῳ τραφεῖν. "Αρ' οὖν, ἦν δ' ἐγώ, ὃ Γλαύκων, τούτων ἐνεκα κυριωτάτη ἐν μουσικῇ τροφή, διτ μάλιστα καταδύεται εἰς τὸ ἐντὸς τῆς ψυχῆς δ' τε ρυθμὸς
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καὶ ἀρμονία, καὶ ἑφ᾽ ὑμενέστατα ἀπτεται αὐτῆς φέροντα τὴν εὐσχημοσύνην, καὶ τοιει εὐσχῆμονα, ἐὰν τις ὅρθως τραφῇ, ἐὰν δὲ μὴ, τούναντίον; καὶ ὅτι αὔτῶν παραλεπομένων καὶ μὴ καλῶς δημιουργηθέντων ἢ μὴ καλῶς φύτων δέσυται’ ἀν αἰσθάνοιτο ὃ ἐκεῖ τραφές ὑώ ζεδε, καὶ ὅρθως δὴ χαῖρων καὶ δυσχεραίνων τὰ μὲν καλὰ ἔπαινοι καὶ καταδεχόμενος εἰς τὴν ψυχὴν τρέφοιτ’ ἀν ἀπ’ αὐτῶν καὶ γίγνοιτο καλὸς τὸ κάγαθος, | τὰ δ’ αἰσχρὰ ψέγοι τ’ ἀν ὅρθως καὶ μισοὶ ἐτί νέος ὃν, πρὶν λόγον δυνάτος εἶναι λαβεῖν, ἐλθόντος δὲ τοῦ λόγου ἀσπάζοιτ’ ἀν αὐτὸν γνωρίζων δ’ οἰκεῖότητα μάλιστα ὃ οὕτω τραφές; ’Εμοὶ γοῦν δοκεῖ, ἔφη, τῶν τοιούτων ἕνεκα ἐν μουσικῇ εἶναι ἡ τροφὴ. ’Ωσπερ ἄρα, ἥν δ’ ἐγώ, γραμμάτων πέρι τὸτε Ῥικάνως εἶχομεν, ὅτε τὰ στοιχεῖα μὴ λανθάνοι ἡμᾶς ὅλγα ὄντα ἐν ἀπασίν οἷς ἐστὶ περιφερόμενα, καὶ οὕτ’ ἐν σμικρῷ οὔτ’ ἐν μεγάλῳ ἡτιμάζομεν αὐτά, ὡς οὐ δεῖσι αἰσθάνεσ-β θαί, ἀλλὰ πανταχοῦ προόθυμομέθα διαγγιγώσκειν, ὡς οὐ πρότερον ἐσόμενοι γραμματικοὶ πρὶν οὕτως ἔχομεν. ‘Αληθεία. Οὐκόν καὶ εἰκόνας γραμμάτων, εἰ ποῦ ἡ ἐν ὦδασιν ἢ ἐν κατόπτροις ἐμφαίνοντο, οὐ πρότερον γνωσόμεθα, πρὶν ἄν αὐτὰ γνῶμεν, ἀλλ’ ἐστὶ τῆς αὐτῆς τέχνης τε καὶ μελέτης; Παντάπασι μὲν οὖν. ‘Ἀρ’ οὖν, δ’ λέγω, πρὸς θεῶν, οὕτως οὐδὲ μουσικοὶ πρότερον ἐσόμεθα, οὔτε αὐτοὶ οὔτε οὐς φαμεν ὃ ἡμῖν παίδευτέον εἶναι τοὺς φύλακας, πρὶν ἄν τὰ τῆς συφρο-σύνης ἔδη καὶ ἀνδρείας καὶ ἐλευθεριότητος καὶ μεγαλοπρεπείας καὶ ὅσα τούτων ἀδελφὰ καὶ τὰ τούτων ἂν ἐναντία πανταχοῦ περιφερόμενα γνωρίζωμεν καὶ ἐνότα ἐν οἷς ἐνεστὶν αἰσθαν-νόμεθα καὶ αὐτὰ καὶ εἰκόνας αὐτῶν, καὶ μῆτε ἐν σμικρῶις μῆτε ἐν μεγάλωις ἀτιμάζωμεν, ἀλλὰ τῆς αὐτῆς οἰώμεθα τέχνης D εἶναι καὶ μελέτης; Πολλὴ ἀνάγκη, ἔφη. Οὐκόν, ἥν δ’ ἐγώ, ὅτου ἂν ἐξυπνήτη ἐν τῇ ψυχῇ καλὰ ἤθη ἐνότα καὶ ἐν τῷ ἐδεί διμιουργοῦντα ἐκείνους καὶ ἐξυμφωνοῦντα, τοῦ αὐτοῦ μετέχοντα τύπον, τοὐτ’ ἂν εἶ ἀλλιστὸν θέαμα τῷ δυναμένῳ θεάσθαι; Πολύ γε. Καὶ μὴν τό γε κάλλιστον ἐρασμιώ-τατον. Πῶς δ’ οὐ; Τῶν δὴ δ’ τι μᾶλιστα τοιούτων
άνθρώπων δ' γε μουσικός ἔρημή ἄν' εἶ δὲ ἀξιομαθώνος εἶπ, οὐκ ἄν ἔρημ. Οὐκ ἄν, εἶ γε τι, ἔφη, κατὰ τὴν ψυχὴν ἀλλήλων εἶ μέντοι τι κατὰ τὸ σῶμα, ὑπομείνειν ἄν ὅστε ἔθελεν ἀστάξεσθαι. Μανθάνω, ἂν δ' ἐγώ, διτί ἐστι σοι ἢ γέγονε οἱ παιδικὰ τουαῦτα, καὶ συγχωρῷ. ἄλλα τόδε μοι εἰπέ· σωφρο- σύνη καὶ ἡδονῇ ὑπερβαλλοῦσῃ ἐστὶ τις κοινωνία; Καὶ πῶς, ἔφη, ἢ γε ἐκφρόνης ποιεῖ ὅπει ἢ ἤτον ἢ λύπη; Ἄλλα τῇ ἄλλῃ ἀρετῇ; Οὐδαμῶς. Τί δὲ; ἐβρεῖ τε καὶ ἀκολασία; Πάντων μάλιστα. Μεῖζο δὲ τινα καὶ ἄφινεν ἔχεις εἰπέεν ἡδονὴν τῆς περὶ τὰ ἄφροδιτα; Οὐκ ἔχω, ἢ δ' ὅς, οὕτε γε μανι- κοτέραν. ὅ δ' ὅρθος ἔρως πέφυκε κοσμῷ τε καὶ καλῶν σωφρόνως τε καὶ μουσικῶς ἔραν; Καὶ μάλα, ἢ δ' ὅς. Οὐδὲν ἄρα προσωπεῖον μανικῶν οὕτε ἔγγενες ἀκολασίας τῷ ὅρθῳ ἔργει; Οὐ προσωπεῖον. Οὐ προσωπεῖον ἄρα ἄνθρωποι ἐν τῇ ἡδονῇ, οὐδὲ κοινωνητέον αὐτής ἐραστῇ τε καὶ παιδικοὶς ὅρθος ἔρασεν τε καὶ ἐρωμένοις; Οὐ μέντοι, μᾶ Δ', ἔφη, ὡς Σώκρατες, προσωπεῖον. Οὕτω δῆ, ὡς ἔοικε, νομοθετήσεις ἐν τῇ ἀνικίομενή τολμεῖ φιλεῖν μὲν καὶ ἔμοιέναι καὶ ἀπεσταί ὡσπερ νῖος παιδικῶν ἐραστήν, τῶν καλῶν χάριν, ἐὰν πεῖθῃ τὰ δ' ἄλλα ὅστις ὁμολέον πρὸς ὑμᾶς τις σπου- δὰς, ὅπως μηδὲποτε δῆσει μακρότερα τούτων ἔγγυγενεσαι· εἰ δὲ μὴ, ψόγον ἀμοινίας καὶ ἀπεροκαλλία ἐφέξοντα. Οὕτως, εἰ ἐφη. Ἄρ' οὖν, ἂν δ' ἐγώ, καὶ σοὶ φαίνεσαι τέλος ἡμῖν ἔχειν ὁ περὶ μουσικῆς λόγος; οὐ γονὶ δεῖ τελευτάν, τετε- λεύτηκε· δεῖ δὲ ποι τελευτάν τὰ μουσικὰ εἰς τὰ τοῦ καλοῦ ἔρωτικα. Ξύμφημι, ἢ δ' ὅς.

Μετὰ δ' ἡ μουσικῆς γυμναστικῆς θρεπτεῖοι οἱ νεανίαι. Τί μή; Δεῖ μὲν δ' καὶ ταύτῃ ἀκριβῶς τρέφεσθαι εκ παιδών διά βίου. ἔχει δὲ πως, ὡς ἐγέρσαι, ἀδε' σκόπει δὲ καὶ συ. ὁ ἐμοί μὲν γὰρ οὐ φαίνεται, δ' ἂν χρηστὸν ἢ σῶμα, τούτῳ τῇ αὐτοῦ ἀρετῇ ψυχῇ ἀγαθῆν ποιεῖν, ἄλλα τουναντίον ψυχῆς ἀγαθῆ τῇ αὐτῆς ἀρετῇ σῶμα παρέχειν ὡς οὖν τοις βελτιστοῖς τοι δ' πῶς φαίνεται; Καὶ ἐμοὶ, ἔφη, οὕτως. Οὕτων εἰ τῇ διάνοιαν ἰκανοῖς θεραπεύσαντες παραδοξοῦ ἄντι τα περὶ τὸ
404a προσήκουσ’ | ἃν ἐλετούσι; Ἰσως. 'Αλλ', ἦν δ' ἐγώ, ὑπνώδης αὐτή γε τις καὶ σφαλερὰ πρὸς ὑγειαν. ἢ οὖς ὅρες ὅτι καθεδώσει τε τὸν βίον καὶ, ἐὰν σμικρὰ ἑκβούσι τῆς τεταγμένης διαίτης, μεγάλα καὶ σφάδρα νοσοῦσιν οὖτοι οἱ ἀσκηταί; 'Ὅρῳ. Κομψοτέρας δῇ τίνος, ἦν δ' ἐγώ, ἀσκησίεσθαι δεῖ τοῖς πολεμικοῖς ἀσκηταίς, οὐς γε. ὡστερ κύνας ἀγρύπνουσιν τε ἀνάγκη εἶναι καὶ δ' τι μάλιστα ὤξι ὅραν καὶ ἀκούειν καὶ 

Β πολλὰς μεταβολὰς ἐν ταῖς στρατεύσεσί μεταβάλλοντας ὑδάτων τε καὶ τῶν ἄλλων σίτων καὶ εἰλήφεσι καὶ χειμώνων μὴ ἀκροσφαλεῖς εἶναι πρὸς ὑγείαν. Φαλνεταῖ μοι. Ἀρ' οὖν ἡ βελτίωσθα γυμναστικὴ ἀδελφῆ τις ἀν ἐλετούσι τῆς μουσικῆς, ἦν ὅλγον πρῶτον διήμεν; Πῶς λέγεις; Ἀπλὴν τοῦ καὶ ἐπιεικῆς γυμναστικῆς, καὶ μάλιστα ἦ τῶν περὶ τὸν πόλεμον. Πῇ δῇ; Καλ' ὅμηρον, ἦν δ' ἐγώ, τά γε τοιαῦτα μάθοι ἄν τις. οὕσθα γὰρ ὅτι ἐπὶ στρατεύσεσί ἐν ταῖς τῶν ἥρων εἰστὶ ἀποτάτοις αὐτοὺς ἐστὶ, καὶ ταύτα ἔπι θαλάττη ἐν Ἐλλησπόντῳ ὄντας, οὕτε ἐφθαίς κρέασιν ἄλλα μόνον ὅπτοις, ἢ δ' μάλιστ' ἐνελετούσι τοῖς εὐφοροῖς πανταχοῦ γὰρ, ὡς ἔτοσ εἴπεις, αὐτὸ τῷ πυρὶ χρῆσθαι εὐποράτορες ἢ ἀγνεία εὐμπεριφέρειν. Καὶ μάλα. Οὕδε μὴν ἠδομάτων, ὡς ἔγραψαι ὁμήρος πῶς ἐμνήσθη. ἢ τοῦτο μὲν καὶ οἱ ἄλλοι ἀσκηταὶ ἱσασίν, ὅτι τῷ μέλλοντι σώματι εὖ ἔξειν ἀφεκτέον τῶν τοιούτων ἀπάντων; Καὶ ὅρθως γε, ἔφη, ἱσασί τε καὶ ἀπέχονται. Συνακοσίαν δὲ, ὃ φιλε, τράπεζαν καὶ Σικελικὴν ποικίλαν ὅψιν, ὡς έοικας, οὐκ αἰνεῖς, ἐξερ σι ταῦτα δοκεῖ ὅρθως ἔχειν. Οὐ μοι δοκῷ. Ψέγεις ἀρα καὶ Κορινθίαν κόρην φιλήν εἶναι ἀνδράσι μέλλουσιν εὐ σώματος ἔξειν. Παντάπασι
III.]

of Plato. 79

μὲν οὖν. Οὐκοῦν καὶ ’Αττικῶν πεμμάτων τὰς δοκοῦσας εἶναι εὑπαθεῖαι; ’Ανάγκη. Ὄλην γὰρ, οἴμαι, τὴν τοιαύτην σύνθεσιν καὶ δίαιταν τῇ μελοποίᾳ τε καὶ φόδῃ τῇ ἐν τῷ παναρμονίῳ καὶ ἐν πάσιν ρύθμοις πεποιημένη ἀπεικάζοντες ὀρθῶς ἂν ἀπεικάζομεν. Πῶς γὰρ οὗ; Οὐκοῦν έκεί μὲν ἀκολασίαν ἢ ποικιλίᾳ ἐνέτικτεν, ἐνταῦθα δὲ νόσον, ἢ δὲ ἀπλότης κατὰ μὲν μουσικῆν ἐν ψυχαὶς σωφροσύνην, κατὰ δὲ γυμναστικῆν ἐν σώμασιν ὑγίειαν; ’Αληθέστατα, ἐφή. ’Ακολασίας δὲ καὶ νόσου | πληθυνοῦσών ἐν πόλει ἄρ’ οὖ δικαστήρια τε καὶ ἱατρεία 405 πολλά ἀνοίγεται, καὶ δικανική τε καὶ ἱατρική σεμνύνονται, ὅταν δὴ καὶ ἐλευθεροὶ πολλοὶ καὶ σφόδρα περὶ αὐτᾶ σπουδάζουσιν; Τί γὰρ οὗ μὲλλει; Τῆς δὲ κακῆς τε καὶ αἰσχρᾶς παιδείας ἐν πόλει ἄρα μὴ τι μείζον ἔξεις λαβεὶν τεκμήριον ἢ τὸ δείσθαι ἱατρῶν καὶ δικαστῶν ἄκρων μὴ μόνον τοὺς φαύλους τε καὶ χειροτέχνας, ἀλλὰ καὶ τοὺς ἐν ἐλευθέρῳ σχήματι προσποιούμενοι τεθράφαι; ἢ οὐκ αἰσχρῶν δοκεῖ καὶ ἀπαίδευσίας μέγα τεκμήριον τὸ ἐπακτό παρ’ ἄλλων, ὡς δεσποτῶν τε καὶ κριτῶν, τῷ δικαιῷ ἀναγκάζεσθαι χρῆσθαι [καὶ] ἀπορία οἰκείων; Πάντων μὲν οὖν, ἐφη, αἰσχυστὸν. ’Η δοκεῖ σοι, ἢν 8’ ἐγῶ, τούτου αἰσχροῦ εἶναι τούτο, ὅταν τις μὴ μόνον τὸ πολὺ τοῦ βίου ἐν δικαστηρίωι φεύγων τε καὶ διώκων κατατρίβεται, ἀλλὰ καὶ ὑπὸ ἀπειροκαλίας ἐπ’ αὐτῷ δὴ τοῦτω πεισθῇ καὶ λωπῆσθαι, ὡς δεινὸς ὁ περὶ τὸ ἀδικεῖν καὶ ἱκανὸς πάσας μὲν στροφὰς στρέφεσθαι, πάσας δὲ διεξόδους διεξέλθων ἀποστραφῇ λυγιζόμενος, ἢ ὡς οὐ παρασχεῖν δίκην, καὶ ταύτα σμίκρων τε καὶ οὐδενὸς ἄξιων ἐνεκα, ἀγνῶν δὲ κάλλιον καὶ ἄμεινον τὸ παρασκευάζειν τὸν βίον αὐτῷ μηδὲν δείσθαι νυστάζοντος δικαστοῦ; ὅμως ἀλλὰ τοῦτ’, ἐφη, ἐκεῖνον ἐπὶ αἰσχροῦ. Τὸ δὲ ἱατρικής, ἢν 8’ ἐγὼ, δείσθαι δ’ τι μὴ τραυμάτων ἐνεκα ἢ τινῶν ἐπετείουν νοσήματων ἐπιπεσόντων, ἀλλὰ δ’ ἄργλαν τε καὶ διάταν οἶλαν διήλθομεν, ρευμάτων δ’ τε καὶ πνευμάτων ὡσπερ λίμνας ἐμπιπλαμένους φύσας τε καὶ κατάρρευτος νοσήμασιν ὄνοματα τίθεσθαι ἀναγκάζειν τούσ κομψοὺς ’Ασκληπιάδας, οὐκ αἰσχρῶν δοκεῖ; Καὶ μάλ’, ἐφη,
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καὶ καὶ ἐκεῖ ἄλλος καὶ θάρσος καὶ ἀπόκρυψις. Ὁ τελευταίος τοῖς ἀνθρώποις, ὁ περὶ τῆς ἀκολούθου, οὐκ ἔγραψεν ὁ Γάλλος ἢ ὁ Ίωάννης. Οὕτως ἐπεξερήμωσεν ἣν ὁ Πράγματα τῇ δύναμις τοῖς ἀνθρώποις καὶ τῇ τεκμερίωσεν ἄλλης πολλὰ ἐπιπτοσθείσα καὶ τυράννου ἐπιτευχθείσα, ὁ δὴ δοκεῖ φλεγματώδης ἐλθεῖν, οὗτός ἐμέμψατο τῇ δυνάμει πιεῖν, οὐδὲ Πατρόκλω τῷ λωμένῳ ἐπετέλεσαν. Καὶ μὲν δὴ, ἑκάστος ἄν καὶ μᾶλλον ἐαυτὸν, ἐπετεὶ ἄλλοις ὑπερών πολλοῖς. Πη δή; ἑκάστη. Μακρὸν, ἢν δ' ἐγώ, τὸν θάνατον αὐτῷ ποιήσαντα, παρακολουθήν γὰρ τῷ νοσθέματι θανατώμω ὁμοίως οὐτε οὐτε ἡσασθαί, οἷσι, οἷος τ' ἢν ἐαυτόν, ἑν ἅγιολα τῇ πάντων ἱερευμένους διὰ βλέπο ἐξ ἄποκρυόμενος, εἰ τι τῆς ἑλθείτο διαίτης ἐκείνῃ, δυσθανατῶν δὲ ὑπὸ σοφίας εἰς γῆρας ἀφίκετο. Καλὸν ἄρα τὸ γέρας, ἑκάστη τῆς τέχνης ἡνεκατο.

Οἶον εἰκός, ἢν δ' ἐγώ, τὸν μὴ εἰδότα ὃτι Ἀϊσκληπίος οὐκ ἄγνοια οὕτω ἀπειρίᾳ τοῦτο τῷ εἶδος τῆς ἱερακῆς τοῖς ἐγγόνοις οὓς κατέδεξεν αὐτῷ, ἀλλ' εἰδὼς ὅτι πᾶς τοῖς εὐνομομένοις ἔργον τι ἐκάστῳ ἐν τῇ πόλει προστέτακται, δ' ἀναγκαίον ἐργαζέσθαι, καὶ οὕδει σχολή διὰ βλέπο κάμνειν ἱερευμένων. δ' ἦμείς γελοῖς ἐπὶ μὲν τῶν δημοσιών ἀισθανόμεθα, ἐπὶ δὲ τῶν πλουσίων τε καὶ εὐδαιμόνων δοκούντων εἶναι οὐκ ἀισθανόμεθα. Πῶς; ἑκάστη. Τέκτων μὲν, ἢν δ' ἐγώ, κάμνων ἀξίως παρὰ τοῦ ιατροῦ φαρμακον πώς ἐξειμέσθαι τὸ νόσημα ἢ κάτω καθαρθεῖ σὲ καῦσει ἡ τομῆ χρησάμενος ἀπηλλάχθαι· ἦδη δὲ τοὺς αὐτῷ μικράν διαίται προστάτη, τυλίξα τε περὶ τὴν κεφαλὴν περιτεῖθες καὶ τὰ τούτων ἐπόμενα, ταχύ εἰπεν ὅτι οὐ σχολὴ κάμνειν οὕτως λυσιτελεῖ οὕτω ζῆν, νοσῆμα τοῦ νοῦν προσέχοντα, τῆς δὲ προκειμένης ἐργασίας ἀμελοῦντα· καὶ μετὰ ταῦτα χαίρειν εἰπὼν τῷ τοιούτῳ ιατρῷ, εἰς τὴν εἰωθεῖν διαίται ἐμβάς, ἔχομεν γενόμενος ἢ τὰ ἐαυτοῦ πράτ-
των ἢ ἄν δὲ μὴ ἵκανον ἢ τὸ σῶμα ὑπενεγκείν, τελευτήσας πραγμάτων ἀπηλλάγη. Καὶ τῷ τοιούτῳ μὲν γ’, ἐφ’, δοκεῖ πρέπειν οὕτω λατρικῆς χρῆσθαι. Ἄρα, ἢν δ’ ἐγώ, ὅτι ἢν τι αὑτῷ ἔργον, ἢ δὲ μὴ πράττοι, οὐκ ἐλυσιτέλει ξῆν; Δήλου, ἔργον ἢ δὲ δὴ πλούσιος, ὃς φαμεν, οὐδὲν ἔχει τοιούτον ἔργον προκείμενον, οὔ ἀναγκαζομένῳ ἀπέχεσθαι ἀβίωτον. Οὕκον δὲ λέγεται γε. Φωκυλίδου γάρ, ἢν δ’ ἐγώ, οὐκ ἄκουες πῶς φησὶ δεῖν, ὅταν τῷ ἢδη βίος ἢ, ἀρετὴν ἄσκειν. Οὔμαι δὲ γε, ἐφ’, καὶ πρότερον. Μὴδεν, εἴπον, περὶ τοῦτον αὐτῷ μαχαίρα, ἀλλ’ ἡμᾶς αὐτούς διδάξωμεν, πότερον μελετήσω τούτῳ τῷ πλούσιῳ καὶ ἀβίωτον τῷ μὴ μελετῶντι, ἡ νοσοτροφία τεκτονικῆ μὲν καὶ ταῖς ἄλλαις τεχναῖς ἐμπόδιον τῇ προσέχει τοῦ νου, τὸ δὲ Φωκυλίδου παρακελεύμα οὐδὲν ἐμποδίζει. Ναὶ μᾶ τὸν Δία, ἢ δ’ ὦς, σχεδὸν γέ τι πάντων μάλιστα ἢ γε περαιτέρω γυμναστικῆς ἡ περιττή αὕτη ἐπιμέλεια τοῦ σῶματος; καὶ γὰρ πρὸς οἰκονομίας καὶ πρὸς ἐπιτελείας καὶ πρὸς ἐχύλους ἐν πόλει ἄρχας δύσκολος. Τὸ δὲ δὴ μέγιστον, ὅτι καὶ ἀρκεῖ οἰκονομίας καὶ ἔννοιες τε καὶ μελέτας πρὸς ἐαυτὸν χαλεπῆ, κεφαλῆς τινὰς ἀεὶ διατάσεις καὶ Λίγγους ὑποτεύνουσα καὶ αἰτιωμένη ἐκ φιλοσοφίας ἐγγίγνονται, ὡστε, ὅπῃ ταύτῃ ἄρετῇ ἀσκεῖται καὶ δοκιμᾶται, πάντῃ ἐμπόδιος κάμνειν γὰρ οἴεσθαι ποιεῖ ἀεὶ καὶ ὄδυνοντα μήποτε λήγειν περὶ τοῦ σῶματος. Εἰκὸς γε, ἐφ’. Οὐκοίν ταῦτα γινώσκοντα φῶμεν καὶ Ἀσκληπίδην τοὺς μὲν φύσει τε καὶ διατή ύγιεινῶς ἔχοντας τὸ σῶμα, νόσημα δὲ τὶ ἀποκερμένως ἔχοντας ἐν αὐτοῖς, τούτοις μὲν καὶ ταύτῃ τῇ ἔξαι καταδείξαι λατρικῆς, φαρμάκως τε καὶ τομαῖς τά νοσήματα ἐκβάλλοντα αὐτῶν τὴν εἰσθανιν προστάτευεν διαίτας, ἵνα μὴ τὰ πολιτικὰ βλάπτοι, τὰ δ’ ἐξω διὰ παντὸς νευσσοτικοῦ σῶματα οὐκ ἐπιχειρεῖν διαίταις κατὰ σμικρὸν ἀπαντλούντα καὶ ἐπιχέοντα μακρὸν καὶ κακῶν βίων ἀνθρώπῳ ποιεῖν, καὶ ἔγχυνα αὐτῶν, ὡς τὸ εἶκός, ἐτερα τοιαύτα φυτεύειν, ἀλλὰ τὸν μὴ δυνάμενον ἐν τῇ καθεστηκιώ ἐνεργείᾳ ἤ χρήστας δεῖν θεραπεύειν, ὡς εἰτε αὐτῷ οὕτε
τόλει λυσιτελῆ; Πολιτικόν, ἐφή, λέγει 'Ασκληπιόν. 
Δῆλον, ἢν δ' ἐγώ καὶ οἱ παιδεῖς αὐτοῦ, ὅτι τοιοῦτος ἢν, οὐχ ὅρας ὡς καὶ ἐν Τροῖᾳ ἀγαθοὶ πρὸς τὸν | πόλεμον ἐφάνησαν, καὶ τῇ ιατρικῇ, ὡς ἐγὼ λέγω, ἐχρώντο; ἢ οὐ μέμνησαι ὅτι καὶ τῷ Μενέλαῳ ἐκ τοῦ τραυμάτος οὗ ὁ Πάνδαρος ἔβαλεν

αὺτ' ἐκμιμηθόταν' ἐπὶ τ' ἡπειρα φάρμακ' ἐπασοῦν, ἡπίτεον τί τί τίνι μετὰ τούτο ἢ τινεὶς ήτοι φαγεῖν οὐδὲν μᾶλλον ἢ
tο Ἐφυρύπλῳ προσέταττον, ὡς ἰκανῶν ὄντων τῶν φαρμάκων
λάσασθαι ἄνδρας πρὸ τῶν τραυμάτων ύγιεῖνοι τε καὶ
B κοσμίους ἐν διαίτῃ, κἂν εἰ τόχουν ἐν τῷ παραχρήμα κυκεώνα
πιόντες, νοσόδη δὲ φύσει τε καὶ ἀκόλαστον οὐτε αὐτοῖς
οὔτε τοῖς ἄλλοις φύντο λυσιτελεῖν ζην, οὔθ' ἐπὶ τούτοις τὴν
tέχνην δεῖν εἶναι, οὔθ' ἔρωτεν αὐτούς, οὔθ' εἰ Μίδου
πλουσίωτεροι εἰεν. Πάνυ κομψοῦσ, ἐφη, λέγεις 'Ασκληπιόν
παίδας. Πρέπει, ἡν δ' ἐγώ. καλτοὶ ἀπειθούντες γε ἡμῖν οἱ
τραγῳδιοποιοὶ τε καὶ Πάνδαρος 'Απόλλωνος μὲν φασίν
C 'Ασκληπιόν εἶναι, ὡπὶ δὲ χρυσοῦ πεισθῆναι πλωύσιον ἄνδρα
θανάσιμον ήδη ὑπαίτα λάσασθαι, οὕθ' δὴ καὶ κεραυνοθῆναι
αὐτὸν. ἡμεῖς δὲ κατὰ τα προερημένα οὐ πειθόμεθα αὐτοῖς
ἀμφότερα, ἀλλ' εἰ μὲν θεοῦ ἢν, οὐκ ἢν, φήσομεν, ἀληχρο-
κερδῆς· εἰ δ' ἀληχροκερδῆς, οὐκ ἢν θεοῦ. 'Ορθότατα, ἢ δ'
δε, ταὐτά γε. ἀλλὰ περὶ τοῦτο τὶ λέγεις, ὁ Σώκρατες; ἄρ' οὐκ
ἀγαθοῦς δει ἐν τῇ πόλει κεκτῆσαι λατροὺς; εἰεν δ' ἂν
που μάλιστα τοιούτοι ὅσοι πλείστος μὲν ύγιεῖνοι, πλείστους
D δὲ νοσόδεις μετεχείρισθατο, καὶ δικασταὶ αὐ δωσαύτωσ οἱ
παντοδαπαῖς φύσειν ἀμφικτότες. Καὶ μάλα, εἶπον, ἀγαθοῦς
λέγω. ἀλλ' οὐδεὶς οὐς ἠγούμει τοιούτως; 'Αν εἶπης, ἐφη.
'Αλλὰ πειράσομαι, ἢν δ' ἐγώ; σὺ μέντοι οὐκ ὄμοιον πράγμα
τῷ αὐτῷ λόγῳ ἤρω. Πῶς; ἐφη. 'Ιατρῷ μὲν, εἶπον, δεινό-
tατοι ἂν γένοιτο, εἰ ἐκ παιδῶν ἀρξάμενοι πρὸς τῷ μανθάνειν
Ε τὴν τέχνην ὡς πλείστους τε καὶ πονηροτάτους σῶμασιν ὁμιλῆ-
σιαν καὶ αὐτὸ πάσας νόσους κάμοιει καὶ εἶεν μὴ πάνυ
ὑγιεινό φύσει. οὐ γάρ, οἷμαι, σῶμα τοίχα, θεραπεύουσιν—
γὰρ ἂν αὐτὰ ἐνεχώρει κακά εἶναι ποτὲ καὶ γενέσθαι· ἀλλὰ ψυχῆ σώμα, ὡς ὁ γὰρ ἐγχώρει κακὴν γενομένην τε καὶ οὐσιὰν εἰ τι θεραπεύειν. Ὁρθῶς, ἐφι. Δικαστής δὲ γε, ὡς φίλε, ψυχῆ ψυχῆς ἀρχα, ὡς ὁ γὰρ ἐγχώρει ἐκ νέας ἐν πονηρᾷ ψυχαῖς τεθράφθαι τε καὶ ἀμυληκέναι καὶ πάντα ἀδικήματα αὐτὴν ἡδικηκύναι διεξελθηλθέναι, ὡστε δὲς ἀφ’ αὐτῆς τεκμαίρεσθαι τὰ τῶν ἀλλῶν ἀδικήματα οἷον κατὰ σώμα νόσους· ἀλλ’ ἀπειρον αὐτὴν καὶ ἀκέραιον δεὶ κακῶν ἡθῶν νέαν οὐσιὰν γεγονέναι, εἰ μὲλετή καλὴ κἀγαθὴ οὖσα κρίνειν ὑγίῶς τὰ δίκαια. διὸ δὴ καὶ εὐθείᾳ νέοι ὄντες οἱ ἑπιεικεῖς φαίνονται καὶ εὐεξαπάτητοι ὑπὸ τῶν ἀδίκων, οὔτε οὐκ ἔχοντες ἐν ἐαυτοῖς παραδείγματα ὁμοιοπαθῆ τοῖς πονηροῖς. Καὶ μὲν δὴ, ἐφη, σφόδρα γε αὐτὸ πάσχουσιν. Τοιγάρτος, ἢν δ’ ἐγώ, οὐ νέον ἀλλὰ γέροντα δεὶ τὸν ἁγάθον δικαστήν εἶναι, ὡς ἐγονότα τῆς ἀδίκειας οἷον ἐστιν· οὐκ οἰκείαν ἐν τῇ αὐτοῦ ψυχῇ ἐνοῦσαν ἡθημένων, ὅλ’ ἀλλοτριάν ἐν ἀλλοτριάις μεμελητεύσειτα ἐν πολλοῖς ἥρων διαισθάνεσθαι οἶον πέφυκε κακόν, ἐπιστήμη, οὐκ ἐμπερία οἰκεία κεχρημένων. Γενναίοτατος ὁ γοῦν, ἐφη, ἐοικεν εἶναι τοιουτοῦ δικαστῆς. Καὶ ἁγαθὸς γε, ἢν δ’ ἐγώ, ὡς ἡμῶν ὁ γὰρ ἔχων ψυχὴν ἁγαθῆν ἁγάθος. ὁ δὲ δεινὸς ἐκεῖνος καὶ καχύποπτος, ὁ πολλὰ αὐτὸς ἡδικηκὼς καὶ πανούργος τε καὶ σοφὸς οἶομενος εἶναι, ὡς οἱ ὁμοίοις ὁμιλή, δεινὸς φαίνεται ἔξουλαβομένος, πρὸς τὰ ἐν αὐτῷ παραδείγματα ἀποσκοπῶν· ὅταν δὲ ἁγαθοὶ καὶ πρεσβυτέροι ἢδη πλησιάσῃ, ἄβελτεροι αὐτοὶ φαίνεται ἀπιστῶν παρὰ δικαίων καὶ άγνοῶν ὅγεις ἢδος, ἀτε οὐκ ἔχων παράδειγμα τοῦ τοιουτοῦ. πλεονάκις δὲ πονηροῖς ή χρηστοῖς ἐνυχχάνων τεφθάντερος ἢ ἀμεθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλους. Παντάπασι μὲν οὖν, ἐφη, ἀληθῆ. Οὐ τοιοῦν, ἢν δ’ ἐγώ, τοιοῦτον χρή τὸν δικαστὴν ἰητεῖν τὸν ἁγάθον τε καὶ σοφόν, ἀλλὰ τῶν πρότερον. πονηρία μὲν γὰρ ἀρετὴν τε καὶ αὐτὴν ἐποπτ’ ἄν γνοι, ἀρετή δὲ φύσεως παιδευμένης χρώμω ἄμα αὐτῆς τε καὶ πονηρίας ἐπιστήμην λήμεται. σοφὸς οὖν οὕτω, ὥς μοι δοκεῖ, ἀλλ’ οὖχ ὅ κακὸς γίγνεται. Καὶ ἔμοι, ἐφη,
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410a Ουκούν καὶ λατρικῆς, οἷς έπιμεν, μετὰ τής τοιαύτης δικαστικῆς κατά πόλιν νομοθετήσεις, αἱ τῶν πολιτῶν

τοῦτοι μὲν εὑφεῖσι τὰ σώματα καὶ ἕτος ἰδιώτης θεραπεύσουσι, τοὺς δὲ μὴ, ὅσοι μὲν κατὰ σῶμα τοιοῦτοι, ἀποβηνήθηκεν ἔς ἀντίστροφον, τοὺς δὲ κατὰ τὴν ψυχὴν κακοφυεῖς καὶ ἀμώτους αὐτοῖς ἀποκτενοῦσιν. Τὸ γοῦν ἄριστον, ἐφη, αὕτως τε τοῖς πάσχοι καὶ τῇ πόλει οὕτω πέφανται. Οἱ δὲ δὴ νέοι, ἂν δ' ἐγὼ, δῆλον ὅτι εὐλαβήσονται τοῖς δικαστικῆς εἰς χρείαν ἔναι, τῇ ἀπλῇ ἱκενή μουσική χρώμενοι ἢ δὴ ἐφαμεν σωφρο-β' σύνην ἐντίκτειν. Τί μήν; ἐφη. 'Αρ' οὖν οὐκατα ταῦτα ἱχνη ταῦτα ὁ μουσικὸς γυμναστικὴν διώκων, ἢν ἔθελη, αἱρήσει, ὡστε μηδὲν λατρικῆς δεισθαί δ' τι μὴ ἀνάγκη; Ἑμοίνει δοκεῖ. Αὐτὰ μήν τα γυμνάστα καὶ τοὺς πόνους πρὸς τὸ θυμοεῖθες τῆς φύσεως βλέπων κάκειν ἐγείρων πονήσεi μᾶλλον ἢ πρὸς ἱσχύν, οὐχ ὡσπερ οἱ ἄλλοι ἀθληταὶ ρώμης ἔνεκα σιτία καὶ πόνους μεταχειρείται. Ὀρθότατα, ἢ δ' ὅσ. 'Αρ' οὖν, ἢν δ' ἐγὼ, ὅ Γλαύκων, καὶ οἱ καθιστάντες μουσικὴν καὶ γυμναστικὴν παιδεύειν οὐχ ἢ ἐνεκά τινες οὐκατα καθιστάσαν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύσαντο, τῇ δὲ τὴν ψυχὴν; Ἀλλὰ τί μήν; ἐφη. Κυνιδυνεύσαν, ἢν δ' ἐγὼ, ἀμφότερα τῆς ψυχῆς ἑνεκα τὸ μέγιστον καθιστάναι. Πῶς δή; Οὐκ ἐννοεῖς, εἶπον, ὡς διατήθεται αὐτὴν τὴν διάνοιαν οἴ αὐτὴν γυμναστικὴ μὲν διὰ βίου ὀμιλήσας, μουσικῆς δὲ μὴ ἄψυναι; ὃ ὁ δ' οὐκ αὐτοῖς διατεθῶσιν; Τίνος δὲ, ἢν δ' ὅσ, πέρι λέγεις; 'Αγριότητος τε καὶ σκληρότητος, καὶ αὐτοὶ μαλακίας τε καὶ ἡμερότητος, ἢν δ' ἐγὼ. 'Ἐγὼ, ἐφη· ἢτι οἱ μὲν γυμναστικὴν ἀκράτω χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀποβαίνουσιν, οἱ δὲ μουσικὴ μαλακώτεροι αὐτὰ γίγνονται ἢ ὡς κάλλιον αὐτοῖς. Καὶ μήν, ἢν δ' ἐγὼ, τὸ γε ἄγριον τὸ θυμοεῖθες αὐ τῆς φύσεως παρέχοιτο, καὶ ὀρθῶς μὲν τραφὲν ἀνδρεῖον ἢν εἶ, μᾶλλον δ' ἐπιταθέν τοῦ δέοντος σκληροῦ, τοῦ καὶ χαλεπὸν γίγνοιτ' ἢ, ὡς τὸ εἶκός. Δοκεῖ μοι, ἐφη. Τί δέ; τὸ ἡμερο οὐχ ἢ φιλόσοφος ἢν ἔχοι φύσις, καὶ μᾶλλον μὲν ἀνεθέντος αὐτοῦ μαλακώτερον εἶν τοῦ δέοντος, καλῶς δὲ
III.

of Plato.

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τραφέντος ἦμερόν τε καὶ κόσμιον; "Εστι ταῦτα. Δεῖν δὲ γέ 

φαμεν τοὺς φύλακας ἀμφωτέρα ἐχειν τούτω τῷ φύσει. Δεῖ 

γάρ. Οὐκοίν ἄρμοσθαι δεὶ αὐτάς πρὸς ἄλλας; Πῶς δ' οὖ; 

Καὶ τοῦ μὲν ἄρμοσμένου σῶφρων τε καὶ ἀνδρεία ἦ | ψυχή· 411α 

Πᾶνυ γε. Τοῦ δὲ αναρμόστου δειλὴ καὶ ἄγρυκος; Καὶ 

μάλα. Οὐκοίν ὅταν μὲν τις μούσική παρέχῃ καταυλεῖν καὶ 

καταχεῖν τῆς ψυχῆς διὰ τῶν ἄτων ὦστερ διὰ χάνης, ἀς νῦν 

δὴ ἴμεῖς ἔλεγομεν τάς γλυκελας τε καὶ μαλακάς καὶ θρηνώδεις 

ἀρμονίας, καὶ μίμρηξιν τε καὶ γεγανωμένοι ὑπὸ τῆς φῶς 

dιατελὴ τὸν βίον ὅλον, οὕτος τὸ μὲν πρῶτον, εἴ τι θυμοεἰδές 

ἐλεῖν, ὦστερ σίδηρον ἐμάλαξε καὶ χρῆσιμον ἐς ἀχρήστου καὶ 

σκληροῦ ἐποίησεν· ὅταν δ' ἐπέχων μὴ ἀνὴρ ἄλλα κηλή, τὸ 

μετὰ τούτο ἴδῃ τῆς καὶ λείβει, ἐὼς ἄν εκτῆτη τὸν θυμὸν 

καὶ ἐκτέμῃ ὦστερ νεῦρα ἐκ τῆς ψυχῆς καὶ ποιήσῃ μαλακόν 

ἀλχυμητήν. Πᾶνυ μὲν οὖν, ἐφη. Καὶ ἐὰν μὲν γε, ἢν δ' ἐγὼ, 

εἰς ἄρχης φύσει ἄθυμον λάβῃ, ταχὺ τοῦτο διεπράξατο· ἐὰν δὲ 

θυμοεἰδή, ἀσθενὴ ποιήσας τὸν θυμὸν δἐμορφοῦν ἀπεργάσατο, 

ἀπὸ σμίρκων ταχὺ ἐρεβιζόμενον τε καὶ κατασβενόμενον. ὁ 

ἀκρόχολοι οὖν καὶ ὁργαὶ ἀντὶ θυμοεἰδοὺς γεγένηται, δυσ- 

κολλίας ἐμπλεῖ. Κομιδὴ μὲν οὖν. Τί δε; ἄν αὐ γυμναστικῇ 

πολλὰ πονὶ καὶ εὐχῆται εἰ μάλα, μούσικής δὲ καὶ φιλοσο- 

φίας μὴ ἀπτηταῖς, οὐ πρῶτον μὲν εὐ ὅχου τὸ σῶμα φρονή- 

μίτος τε καὶ θυμοῦ ἐμπέπλαται καὶ ἀνδρεύσεις γίγνεται 

αὐτὸς αὐτοῦ; Καὶ μάλα γε. Τί δε; ἀπειδὰν ἄλλο μὴ δὲν 

πράττῃ μηδὲ κοινωνίῤῥ Μούσης μηδαμίῤῥ, οὐκ εἰ τί καὶ ἐνήν 

αὐτοῦ φιλομαθῆς ἐν τῇ ψυχῇ, ἀτε σύτε μαθῆματος γευόμενον 

οἰδένδοις σύτε ἐπιθῆματος, οὕτε λόγου μετῆχον οὕτε τῆς ἀλλῆς 

μουσικῆς, ἀσθενεῖς τε καὶ κωφῶν καὶ τυφλῶν γίγνεται, ἀτε 

οὐκ ἐγερμόμενον οὐδὲ τρεφόμενον οὐδὲ διακαθαιρόμενων τῶν 

αἰσθήσεων αὐτοῦ; Οὕτως, ἐφη. Μισόλογος δή, οἶμαι, ὁ 

tευτότος γίγνεται καὶ ἄμοισος, καὶ πεθώι μὲν διὰ λόγων 

οἵδεν ἤτι χρῆται, βία δὲ καὶ ἀγριότητι ὦστερ θηρίον πρὸς 

πίνατα [διαπράττεται], καὶ ἐν ἀμαθίᾳ καὶ σκαῖοττητι μετὰ 

ἐφρύσμας τε καὶ ἀχαριστίᾳ ζῆ. Παντάπασιν, ἢ δ' ὅς,
οὖτως ἔχει. Ἐπὶ δὴ δὺ ὄντε τοῦτω, ὡς ἔοικε, δῶ τέχνα θεδὴν ἔγωγ' ἀν τινα φαίνην δεδωκέναι τοῖς ἀνθρώποις, μουσικὴν τε καὶ γυμναστικὴν ἔπι τὸ θυμοεἰδὲς καὶ τὸ φιλόσοφον, οὐκ ἐπὶ ψυχὴν καὶ σῶμα, εἰ μὴ εἰ πάρεργον, ἀλλ' ἐπ' ἐκείνῳ, ὅπως ἄν ἄλληλον ἔννομοςθῆτον | ἑπτεινομένω καὶ ἀνιμένων μέχρι τοῦ προσήκοντος. Καὶ γὰρ ἔοικεν, ἔφη. Τὸν κάλλιστ᾽ ἄρα μουσική γυμναστικὴν κερανύντα καὶ μετριῶτατα τῇ ψυχῇ προσφέροντα, τοῦτον ὑρθότατ' ἀν φαίμεν εἶναι τελέως μουσικώτατον καὶ ἐφαρμοστάτατον, πολὺ μᾶλλον ἂ τὸν τὰς χορὰς ἄλληλαις ἐνυστάντα. Εἰκότως γ', ἔφη, ὅ Σώκρατες. Οὐκοῦν καὶ ἐν τῇ πόλει ἦμῖν, ὃ Γλαύκων, δέσητε τοῦ τοιούτου τινὸς ἀεὶ ἑπιστάτου, εἰ μέλλει ἢ πολιτεία σώζεσθαι; Δέσητε μέντοι ἐς οἶδ' τε γε μάλιστα.

Οἰ μὲν δὴ τύποι τῆς παιδείας τε καὶ τροφῆς οὖτοι ἂν εἶν. χορείας γὰρ τὶ ἂν τις διεξοι τῶν τοιοῦτων καὶ θήρας τε καὶ κυνηγεία καὶ γυμνικοὺς ἀγώνας καὶ ἵππικοὺς; σχεδὸν γὰρ τὶ δῆλα δὴ ὅτι τούτοις ἐπόμενα δεὶ αὐτά εἶναι, καὶ οὐκέτι χαλεπὰ εὑρέθω. "Ισως, ἢ δ' ὅς, οὐ χαλεπά. Εἰεν, ἢν δ' ἐγώ· τὸ δὴ μετὰ τοῦτο τὶ ἂν ἦμῖν διαμετέστη εἴη; ἂρ' οὐκ αὐτῶν τούτων οὖτε ἄρξοντ' τε καὶ ἄρξοντα; Τὶ μὴν;

"Οτι μὲν πρεσβυτέρους τοὺς ἀρχοντας δε οὖν, νεωτέρους δὲ τοὺς ἀρχομένους, δήλον; Δήλον. Καὶ ὅτι γε τοὺς ἄριστους αὐτῶν; Καὶ τοῦτο. Οἱ δὲ γεωργῶν ἀριστοὶ ἄρ' οὐ γεωργικῶτατοι γίγνονται; Ναί. Νῦν δ', ἑπειδὴ φυλάκων αὐτῶν ἄριστοι δεὶ εἶναι, ἄρ' οὐ φυλακικώτατος πόλεως; Ναί. Οὐκοῦν φρονίμους τε εἰς τοῦτο δεὶ ὑπάρχειν καὶ δυνατοὺς καὶ ἐνη σκευάζων τῆς πόλεως; "Εστι ταῦτα. Κήδειτο δὲ γ' ἂν τις μάλιστα τοῦτον δ τυγχάνοι φιλῶν. 'Ανάγκη.

Καὶ μὴν τοῦτ' γ' ἂν μάλιστα φιλοί, ὃ ξυμφέρειν ἤγοιτο τὰ αὐτὰ καὶ ἐαυτῷ καὶ [ὅταν μάλιστα] ἐκείνῳ μὲν εἰ πράττοντος οἴοιτο ξυμβαίνειν καὶ ἐαυτῷ εἰ πράττειν, μὴ δε, τοῦνατον. Οὕτως, ἔφη. 'Εκλεκτένων ἄρ' ἐκ τῶν ἄλλων φυλάκων τοιούτως ἀνδρας, οἱ ἄν κοπούσιν ἦμῖν μάλιστα φαίνοντι παρὰ πάντα τὸν βλον, δ μὲν ἂν τῇ πόλει ἡγησώνται ξυμφέρειν,
πάς τι προθυμιά ποιεῖν, δ' δ' ἂν μὴ, μηδενὶ τρόπῳ πράξαι ἂν ἔθελεν. Ἡπιτηθεὶοι γάρ, ἐφη. Δοκεῖ δὴ μοι τιρητέον αὐτοῖς εἶναι ἐν ἀπάσαις ταῖς ἡλικίαις, εἰ φυλακικοὶ ἐστὶ τούτῳ τοῦ δόγματος καὶ μήτε γοητευόμενοι μήτε βιαζόμενοι ἐκβάλλουσιν ἐπιλανθανόμενοι δόξαν τὴν τοῦ ποιεῖν δεῖν ἄ τῇ πόλει βέλτιστα. Τίνα, ἐφη, λέγεις τὴν ἐκβολήν; Ἡγὼ σοι, ἐφην, ἐρώ. φαίνεται μοι δόξα εξίεναι ἐκ διάνοιας ἢ ἐκουσίως ἢ ἀκουσίως, ἐκουσίως μὲν ἢ ψευδῆς τοῦ μεταμανθάνοντος, 413 ἀκουσίως δὲ πάσα ἡ ἀληθῆς. Τὸ μὲν τῆς ἐκουσίαν, ἐφη, μανθάνω, τὸ δὲ τῆς ἀκουσίαν δέομαι μαθεῖν. Τί διὰ; οὐ καὶ σὺ ἢγεῖ, ἐφην ἐγὼ, τῶν μὲν ἀγαθῶν ἀκουσίως στέρεσθαι τοὺς ἀνθρώπους, τῶν δὲ κακῶν ἐκουσίως; ἢ οὔ τὸ μὲν ἐφεύρεῖν τῆς ἀληθείας κακόν, τὸ δὲ ἀληθεύειν ἀγαθόν; ἢ οὔ τὸ τὰ ὁντα δοξάζειν ἀληθεύειν δοκεῖ σοι εἶναι; Ἄλλ', ἢ δ' ὥς, ὀρθῶς λέγεις, καὶ μοι δοκοῦσιν ἄκοντες ἀληθοὺς δόξης στερίσκεσθαι. Οὐκοῦν κλαπέντες ἢ γοητευόμενοι ἢ βιασθέντες τούτῳ πάσχουσιν; Οὐδὲ νῦν, ἐφη, μανθάνω. Τραγικῶς, ἦν νοῦς ἤ τι, ἤ γώ, κινοῦντων λέγειν. κλαπέντας μὲν γὰρ τοὺς μεταπει- σθέντας λέγω καὶ τοὺς ἐπιλανθανομένους, ὅτι τῶν μὲν χρόνωσι, τῶν δὲ λόγο ἐξαιρούμενοι λανθάνει, νῦν γὰρ ποὺ μανθάνεις; Ναὶ. Τοὺς τοῖνυν βιασθέντας λέγω οἷς ἂν ὀδύνη τις ἡ ἀληθῶν μεταδοξάσας ποιήσῃ. Καὶ τούτ', ἐφη, ἐμαθὼν, καὶ ὀρθῶς λέγειν. Τοὺς μὴν γοητευόμενα, ὃς ἐγώμαι, κἂν σὺ φαίνῃς εἶναι οὐ ἂν μεταδοξάσωσιν ἢ ὑφ' ἡδονῆς κηθηθέντες οὐ ὑπὸ φόβοι τι δείκνυται. Εἰοικε γὰρ, ἢ δ', ἢ δ', γοητεύουσ' πάντα δος ἀπατᾶ. "Ὁ τοῖνυν ἄρτι ἔλεγον, ἰητηθέον τίνες ἀριστοὶ φύλακες τοῦ παρ' αὐτοῖς δόγματος, τούτῳ ὡς ποιητέον δ' ἂν τῇ πόλει αἰεί δοκῶσι βέλτιστον εἶναι αὐτοῖς ποιεῖν. τηρητέον δὴ εἴθες ἐκ παιδῶν προθεμένοις ἔργα ἐν ὡς ἂν τοῖς τοιοῦτον μάλιστα ἐπιλανθάνοντο καὶ ἐξαπατώτω, καὶ τὸν μὲν μνήμονα καὶ δυσεξαπατήτην ἐγκριτέον, τὸν δὲ μὴ ἀποκριτέον. ἢ γάρ; Ναὶ. Καὶ τόνους γε αὖ καὶ ἀληθῶνας καὶ ἀγώνας αὐτοῖς θετέον, ἐν ὡς ταῦτα ταῦτα τηρητέον. Ὅρθως, ἐφη. Οὐκοῦν, ἦν δ' ἐγώ, καὶ τρίτον.
εἴδουσ τούτοις γοητείας ἂμιλλαν ποιητέον, καὶ θεατέον, ᾧςπερ τοὺς πάλους ἐπὶ τοὺς ψόφους τε καὶ θορύβους ἁγοντες σκοπούσιν εἰ φοβεροὶ, οὕτω νέους οὕτας εἰς δείματ' ἄττα

Ε κομιστέον καὶ ές ἦδονας αὐ μεταβλητέον, βασανίζοντας πολὺ μάλλον ἡ χρυσὸν ἐν πυρὶ, εἰ δυσγοήτευτος καὶ εὐσχῆμων ἐν πάσι φαινεται, φύλαξ αὐτοῦ ἄν ἀγαθὸς καὶ μονακίης ἢς ἐμάνθανεν, εὐρυθυμὸν τε καὶ εὐάρμοστον ἐαυτὸν ἐν πάσῃ τούτοις παρέχων, εἰς δὴ ἄν ἄν καὶ ἐαυτῷ καὶ πόλει χρησιμώτατοι εἴη, καὶ τὸν ἄει ἐν τε παις καὶ νεανίσκοις καὶ ἐν ἄνδρασι βασανίζομενοι καὶ ἀκήρατον ἐκβαίνοντα

καταστατέον ἄρχοντα τῆς πόλεως καὶ φύλακα, καὶ τιμᾶς δοτέον καὶ ζῶντι καὶ τελευτήσαντι, τάφων τε καὶ τῶν ἄλλων μνημείων μέγιστα γέρα λαγχάνοντα: τὸν δὲ μη τωιοῦτον ἀποκριτέον. τοιαῦτη τις, ἦν δ' ἐγὼ, δοκεῖ μοι, ὡ Γλαύκων, ἢ ἐκλογή εἶναι καὶ κατάστασις τῶν ἄρχοντων τε καὶ φυλάκων, ὡς ἐν τῦπῳ, μὴ δὲ ἀκριβείας, εἰρήσθαι.

Β Καὶ ἐμοί, ἢ δ' δς, οὕτως πυ φαινεται. Ἄρ' οὖν ὡς ἀληθῶς ὀρθοτατον καλεῖν τοῦτοις μὲν φυλάκας παντελεῖς τῶν τε ἔξωθεν πολεμιῶν τῶν τε ἐντὸς φιλῶν, ὡς οἱ μὲν μὴ βουλήσανται, οἱ δὲ μὴ δυνήσανται κακουργεῖν, τοὺς δὲ νέους, οὓς δὴ νῦν φυλάκας ἑκαλοῦμεν, ἐπικούρους τε καὶ βοηθοὺς τοῖς τῶν ἄρχοντων δόγμαιν: Ἔμουγε δοκεῖ, ἔφη.

Τῆς δὲ οὖν ἡμῖν, ἦν δ' ἐγὼ, μηχανὴ γένοιτο τῶν ψυχῶν τῶν ἐν δέντοι γεγομένων, ἢν δὴ νῦν ἐλέγομεν, γενναῖον τι

ἐν ψυχομένους πείσας μάλιστα μὲν καὶ αὐτοὺς τοὺς ἄρχοντας, εἰ δὲ μὴ, τὴν ἄλλην πόλιν; Ποιον τι; ἔφη. Μὴδὲν καίνων, ἦν δ' ἐγὼ, ἀλλὰ Φοινικίκον τι, πρότερον μὲν ἢς τολλαχοῦ γεγονός, ὡς φασίν οἱ ποιηταὶ καὶ πεπείκασιν, ἐφ' ἡμῶν δὲ οὐ γεγονός σοὶ' οἴδα εἰ γενόμενὸν ἄν, πείσας δὲ συνχῆς πειθοὺς. Ὡς ἔοικας, ἔφη, ὀκνοῦντι λέγειν. Δόξῳ δὲ σοι, ἦν δ' ἐγὼ, καὶ μάλ' εἰκότως ὁκνεῖν, ἐπειδὰν ἐπτω. Δέγ', ἔφη, καὶ μὴ φοβοῦ. Δέγῳ δ' καίτοι οὐκ οἴδα ὅποια

τόλμη ἢ πολυοι λόγοι χρώμενοι ἐρώτ' καὶ ἐπιχειρήσω τρώτων μὲν αὐτοὺς τοὺς ἄρχοντας πείθεν καὶ τοὺς στρατιώτας,
Σημειώσεις και πληροφορίες από τον Πλατώνα.

καὶ τὴν ἄλλην πόλιν, ὡς ἂρ' ἢ ἡμεῖς οὗτοι εὑρέθημεν τε καὶ ἐπαιδεύομεν, ὡσπερ ονείρατα ἐδόκουν ταῦτα πάντα πάσχειν τε καὶ γίγνεσθαι περὶ αὐτοὺς, ἤσαν δὲ τότε τῇ ἄλλῃ ὑπὸ γῆς ἐντὸς πλαττόμενοι καὶ τρεφόμενοι καὶ αὐτοὶ καὶ τὰ ὁπλα αὐτῶν καὶ ἡ ἄλλη σκευή δημιουργοῦ-ε μένη, ἐπειδὴ δὲ παντελῶς ἐξεργασμένοι ἦσαν, [καὶ] ἢ γῇ αὐτούς μήτηρ οὕσα ἀνήκε, καὶ νῦν δεὶ ὡς περὶ μητρὸς καὶ τροφοῦ τῆς χώρας ἐν ἢ εἰσὶ βουλεύεσθαι τε καὶ ἀμύνειν αὐτοὺς, ἕαν τις ἐπ' αὐτὴν ἦ, καὶ ὑπὲρ τῶν ἄλλων πολιτῶν ὡς ἀδελφῶν οὕτων καὶ γηγενῶν διανοεῖσθαι. Οὐκ ἐτόσο, ἔφη, πάλαι ἦσαν τὸ πρόδρομος λέγειν. Πάνω, ἢν δ' ἐγὼ, | εἰκότως. 415

ἀλλ' ὄμως ἄκουε καὶ τὸ λοιπὸν τοῦ μύθου. ἔστε μὲν γὰρ δὴ πάντες οἱ ἐν τῇ πόλει ἀδελφοὶ, ὡς φήσομεν πρὸς αὐτοὺς μυθολογοῦντες, ἀλλ' ὁ θεός πλαττόν, δοσὺ μὲν ὑμῶν ἵκανοι ἀρχαί, χρυσὸν ἐν τῇ γενέσει εὐνέμιξεν αὐτοῖς, διὸ τιμιώτατοι εἶσιν· δοσὺ δ' ἐπίκουροι, ἀργυροὶ σύνεργοι δὲ καὶ χαλκόν τοῖς τε γεωργοῖς καὶ τοῖς ἄλλοις δημιουργοῖς. ἂτε οὖν εὐγγενεῖς οὗτες πάντες τὸ μὲν πολὺ ὁμοίως ἂν ὑμῖν αὐτοῖς γεννήτε, ἐστι δ' ὅτε ἐκ χρυσοῦ γεννηθεὶς ἂν ἀργυροῖν καὶ ἐξ ἀργυροῦ χρυσοῦν ἐκγονον καὶ τάλλα πάντα οὗτος ἐξ ἄλληλων. τοῖς οὖν ἀρχουσι καὶ πρῶτον καὶ μάλιστα παραγγέλλει ὁ θεός, ὡσπερ μιθέους οὕτω φύλακες ἀγαθοὶ ἐστοῦν μηδ' οὕτω σφόδρα φυλάξουσι μηδὲν ὅσοι τοὺς ἐκγόνους, δ' τι αὐτοῖς τούτων ἐν ταῖς ψυχαῖς παραμέμζεται, καὶ ἐὰν τε σφέτερος ἐκγονὸς ὑπόχαλκος ἢ ὑποσίδηρος γένηται, μηδὲν τρόπῳ κατελήσονσιν, ἀλλὰ τὴν τῇ φύσει προσθηκοῦσαν τιμὴν ἀποδόντες ὁσοῦν εἰς δημιουργοὺς ἢ εἰς γεωργοὺς, καὶ ἂν αὐτὸ τούτων τοῖς ὑπόχρυσος ἢ ὑπάργυρος φυτῆ, τιμήσαντες ἀνάξοσιν τούς μὲν εἰς φυλακήν, τούς δὲ εἰς ἐπίκουρίαν, ὡς χρησμοῦ οὗτος τότε τῇ πόλιν διαφθαρῆναι, ὅταν αὐτὴν ὁ σίδηρος ἢ ὁ χαλκὸς φυλάξῃ. τούτων οὖν τὸν μῦθον ὅπως ἂν πεισθένει, ἔχεις τινὰ μηχανήν; Οὕδαμώς, ἔφη, ὡσπερ γ' ἂν αὐτὸ οὗτος ὅπως μεντ' ἂν οἱ τούτων νοεῖς καὶ οἱ ἔπειτα οἱ τ' ἄλλοι ἀνθρώποι οἱ ὑστερον. 'Αλλὰ καὶ τούτο, ἢν δ'
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έγω, εύ δ' ἄν ἔχοι πρὸς τὸ μᾶλλον αὐτοὺς τῆς πόλεως τε καὶ ἀλλήλων κηδεσθαί· σχεδὸν γὰρ τι μανθάνω δὲ λέγεις. καὶ τούτο μὲν δὴ ἔξει δπῇ ἄν αὐτὸ ἡ φήμη ἀγάγηρ' ἤμεις δὲ τούτους τοὺς γηγενεῖς ὑπόλοιποναμεῖ προάγομεν ἡγουμένων τῶν ἀρχόντων. ἐλθόντες δὲ θεασάθων τῆς πόλεως ὅπου κάλ-

E λιστον στρατοπεδεύσασθαι, οἴδεν τοὺς τε ἔνδον μᾶλιστ' ἀν κατέχοιεν, εἰ τις μὴ ἑδελθοί τοῖς νόμοις πελεσθῇ, τοὺς τε ἔξωθεν ἀπατμύνοιεν, εἰ πολέμιος ὁστερ πόλης ἐπὶ ποίμνην τις τοῦ στρατοπεδευσάμενοι δὲ, θύσαντες οἷς χρῆ, εὐνὰς ποιησάθων. ἢ πῶς; Οὕτως, ἔφη. Οὐκούν τοιαύτα, οἷς χειμώνος τὸ στέγει καὶ θέρους ἰκανὰς εἶναι; Πῶς γὰρ οὐχ; οἰκήσεις γάρ, ἔφη, δοκεῖς μοι λέγειν. Ναι, ἦν δ' ἔγω, στρατιωτικάς γε, ἀλλ' οὐ χρηματιστικάς. | Πῶς, ἔφη, αὖ τούτο λέγεις διαφέρειν ἐκείνου; Ἂγω οὖν, ἦν δ' ἔγω, πει-

rάσομαι εἰπείν. δεινότατον γὰρ τὸν πάντων καὶ ἀσχίστον ποιμέσι τοιούτους γε καὶ οὕτω τρέφειν κόινα ἐπικόουρος ποιμνίων, ὥστε ὑπὸ ἀκολούθας ἡ λιμοῦ ἡ τινος ἀλλού κακοῦ ἔθους αὐτοὺς τοὺς κόινας ἐπιχειρήσαι τοῖς προβάτοις [κακο-

oυργεῖν] καὶ ἀντὶ κυνῶν λύκων ὀμοιωθῆναι. Δεινών, ἦ δ' ὦς. p πῶς δ' οὖ; Οὐκούν φυλακτέον παντὶ τρόπῳ μη τοιούτον ἡμιὸν οἱ ἐπίκουροι ποιῆσωσι πρὸς τοὺς πολίτας, ἐπειδὴ αὐτῶν κρείττους εἰσιν, ἀντὶ εὐμμάχων εἰμενῶν δεσπότας ἀγρίους ἀφομοιωθῶσιν; Φυλακτέο, ἔφη. Οὐκούν τὴν μεγάστην τῆς εὐλαβείας παρεσκευασμένον ἄν εἰν, ἐπὶ τὸ ὁντὶ καλῶς πεπαι-

δεμένου εἰσιν; Ἄλλα μὴν εἰσὶ γ', ἔφη. Καὶ ἔγωγ' εἰπον, Τούτο μὲν οὐκ ἄξιον διισχυρίζεσθαι, ὁ φιλὲ Γλαύκων. ὃ c μέντοι ἀρτι ἐλέγομεν, ἄξιον, ὅτι δεὶ αὐτοὺς τῆς ὅρθης τυχεῖν παυδελα, ἢτις ποτὲ ἐστιν, εἰ μέλλουσι τὸ μέγιστον ἔχειν πρὸς τὸ ἠμεροὶ εἶναι αὐτοῖς τε καὶ τοῖς φυλαττομένοις ὑπ' αὐτῶν. Καὶ ὅρθως γε, ἦ δ' ὦς. Πρὸς τούντι τῇ παιδείᾳ ταύτη φαίνει ἀν τις νοῦν ἔχων δεῖ καὶ τὰς οἰκήσεις καὶ τὴν ἄλλην οὕσιαν τοιαύτην αὐτοῖς παρεσκευάσθαι, ἢτις μήτε τούς φύλακας ὁς ἄριστους εἶναι παῦτοι αὐτοῖς, κακοῦργεῖν τε μὴ ἐπαροὶ περὶ τοὺς ἄλλους πολίτας. Καὶ ἀληθῶς δ'
φήσει. "Ορα δή, εἴπον ἐγώ, εἰ τοιόνδε τινά τρόπον δεῖ οὖν τοὺς ζήν τε καὶ οἰκεῖν, εἰ μέλλουσι τοιούτοι ἐσεθαί τρώτων μὲν οὕσιαν κεκτημένον μηδείαν μηδένα ἵδιαν, ἀν μὴ πάσα ἀνάγκη ἐπειτα οἶκησιν καὶ ταμείων μηδὲν ἐλάβει τοιοῦτον, εἰς δὲ οὐ πάς ὁ βουλόμενος ἐσεθείτο δ' ἐπιτήδεια, ὅσων δέονται ἄνδρες ἀθληταὶ πολέμους σώφρονες τε καὶ ἄνδρεῖς, ταξιμένους παρὰ τῶν ἄλλων πολιτῶν δὲ οὖσαί μισθῶν τής φιλακῆς τοσοῦτον, ὅσον μὴτε περιεῖναι αὐτοῖς εἰς τὸν ἐνιαυτὸν μὴτε ἐνδείν φοιτῶντας δὲ εἰς ἐνεκτίτα, ὅσπερ ἐστρατοπεδευμένους, καινῷ ζῆν χρυσὸν δὲ καὶ ἄργυριον εἰπέν αὐτοῖς ὅτι θείον παρὰ θεῶν ἀεὶ ἐν τῇ ψυχῇ ἔχουσι καὶ οὐδέν προσδέονται τοῦ ἀνθρωπείου, οὐδὲ δοσι τήν ἐκάλου κτήσιν τῇ τοῦ θνητοῦ χρυσοῦ κτήσει ἐξουσίων τε μαίνειν, διότι πολλὰ καὶ ἀνόσια περὶ τὸ τῶν ἄλλων νόμισμα γέγονε, τὸ παρ' ἐκάλους δὲ ἀκήρατον ἄλλα μόνοι αὐτοῖς τῶν ἐν τῇ πόλει μεταχειρίζεσθαι καὶ ἀπτεθαι χρυσοῦ καὶ ἄργυρου οὐ θέμις, οὐδὲ ὑπὸ τὸν αὐτὸν ὄροφον έλαιον αὐτοίς περιάψασθαι οὐδὲ πίναιν εὶς ἀργύρου ἢ χρυσοῦ. καὶ οὕτω μὲν σάζοντό τ' ἄν καὶ σάζοιν τὴν πόλιν ὅποτε δ' αὐτοῖς γῆν τε ἰδίαν καὶ οἰκίας καὶ νομίσματα κτήσονται, οἰκονόμοι μὲν καὶ γεωργοὶ ἀντὶ φυλάκων ἔσονται, δεσπόται δ' έχθροι ἀντὶ ξυμμάχων τῶν ἄλλων πολιτῶν γενήσονται, μισοῦντες δὲ δὴ καὶ μισοῦμενοι καὶ ἐπιβουλεύοντες καὶ ἐπιβουλευούμενοι διάξουσι πάντα τὸν βίον, πολὺ πλεῖω καὶ μᾶλλον δεδιότες τοὺς ἐνδον ἢ τοὺς ἐξωθην πολεμίους, θέοντες ἡδὴ τότε ἐγγύτατα ὀλέθρου αὐτοῖς τε καὶ ἡ ἄλλη πόλις τούτων οὐν πάντων ἐνκα, ἢν δ' ἐγώ, φῶμεν οὕτω δεῖν κατεσκευάσθαι τοὺς φιλάκας οἰκήσεως τε πέρι καὶ τῶν ἄλλων, καὶ ταῦτα νομοθετήσωμεν, ἢ μή; Πάνω γε, ἢ δ' ὡς ὁ Γλαύκων.
419 Καὶ ο Ἀδελμάντος ὑπολαβὼν Τι οὖν, ἔφη, ὦ Σώκρατες, ἀπολογήσει, ἣν τίς σε φήμη ἡ πάνυ τι εἰδαίμονας ποιεῖν τούτους τούς ἀνδρας, καὶ ταύτα δι' ἐαυτοὺς, ἄν ἔστι μὲν ἢ πόλις τῇ ἀληθείᾳ, οἱ δὲ μηδὲν ἀπολαύοντες ἄγαθον τῆς πόλεως, οἷον ἄλλοι ἀγροῦς τε κεκτημένοι καὶ οίκιας οἰκοδομοῦ-μενοι καλὰς καὶ μεγάλας, καὶ ταύταις πρέπουσαν κατασκευὴν κτῶμενοι, καὶ θυσίας θεοῖς ἱδίας θύντες, καὶ ξενοδοκοῦντες, καὶ δὴ καὶ ἂ νυν δὴ σὺ ἔλεγες, ἥμισυ τε καὶ ἄργυρον κεκτημένου καὶ πάντα δοσα νομίζεται τοῖς μέλλουσι μακαρίοις εἶναι; ἀλλ' ἄτεχνος, φαίνει ἃν, ὥσπερ ἐπίκουροι μισθωτοὶ ἐν τῇ πόλει φαίνονται | καθήσατε οὖδὲν ἄλλο ἡ φρονοῦντες. Ναὶ, ἢν δ' ἐγώ, καὶ ταύτα γε ἐπιστίκτοι καὶ οὐδὲ μισθὸν πρὸς τοῖς συτίοις λαμβάνοντες ὥσπερ οἱ ἄλλοι, ὡστε οὐδ' ἄν ἀποδημήσω χαλκῶνται ἱδίας, ἐξέσται αὐτοῖς, οὐδ' ἐταίραις διδόναι, οὐδ' ἀναλίσκειν, ἃν ποι βούλωνται ἄλλοσ, οἷα δὴ οἱ εἰδαίμονες δοκοῦντες εἶναι ἀναλίσκουσι. ταύτα καὶ ἀλλὰ τοιαύτα συχνά τῆς κατηγορίας ἀπολείπεται. 'Αλλ', ἢ δ' ὡς, ἐστώ καὶ ταύτα κατηγορημένα. Τι οὖν δὴ ἀπολογησόμεθα, φής; Ναὶ. Τὸν αὐτὸν οἶμον, ἢν δ' ἐγώ, πορεύόμενοι εὐρήσο- μεν, ὡς ἐγὼμαι, ἄ λεκτεά. ἐροῦμεν γὰρ ὅτι θαυμαστῶν μὲν ἂν οὖδὲν εἶ, εἰ καὶ οὕτως οὐτοὶ εἰδαίμονέστατοι εἰςιν, οὔ μὴν πρὸς τούτο βλέποντες τὴν πόλιν οἰκίζομεν, διότι ἐν τῇ ἡμέ- ν ἔθνος ἐσται διαφερόντως εἰδαίμον, ἀλλ' ὅτι τι τὸ μάλιστα δὴ ἡ πόλις. ψήθημεν γὰρ ἐν τῇ τοιαύτῃ μάλιστα ἂν εὐρεῖν δικαιοσύνην καὶ αὖ ἐν τῇ κάκιστα οἰκουμένῃ ἀδικίαν, κατι-
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dóntes δὲ κρίναι ἂν ὃ πάλαι ἦτοῦμεν. νῦν μὲν οὖν, ὡς οὐλομέθα, τὴν εὐδαίμονα πλάττομεν οὐκ ἀπολαβόντες ὀλίγους ἐν αὐτῇ τοιούτους τινὰς πιθέντες, ἀλλ᾽ ὅλην αὐτίκα δὲ τὴν ἐναντίαν σκεψόμεθα. ὡσπερ οὖν ἂν ἐὰν ἡ ἡμᾶς ἀνδριάντας γράφοντας προσελθῶν τις ἐφεξε λέγων ὅτι οὐ τοῖς καλλίστοις τοῦ ᾿Φου τὰ κάλλιστα φάρμακα προστίθημεν—οἱ γὰρ ὀφθαλμοὶ κάλλιστον δὲν οὐκ ὀστρείῳ ἐναληλυμένοι εἶχον ἀλλὰ μέλαν—, μετρίως ἂν ἐδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες 'Ω δεικτικό, μὴ οἴον δεῖν ἡμᾶς οὕτω καλῶς ὀφθαλμοὺς γράφειν, ὡστε μηδὲ ὀφθαλμοῦς φαίνεσθαι, μηδ᾽ αὖ τὰλλα μέρη, ἀλλ᾽ ἄθροι εἶ τὰ προσήκοντα ἑκάστοις ἀποδίδοντες τὸ δὸλον καλῶν ποιοῦμεν. καὶ δὴ καὶ νῦν μὴ ἀνάγκαζε ἡμᾶς τοιαῦτην εὐδαιμονιὰν τοῖς φίλαξι προσάπτειν, ἢ ἐκείνους πὰν μᾶλλον ἀπεργάσεται ἢ φύλακας. ἐπιστάμεθα γὰρ καὶ τοὺς γεωργοὺς ἐξουσίδαις ἀμφιστάντας καὶ χρυσὸν περιβέντες πρὸς ἡδονήν ἐργαζόμεθα κελεύειν τὴν γῆν, καὶ τοὺς κεραμεῖς κατακλίναντες ἐπιδίευξα πρὸς τὸ πῦρ διαπίνοντάς τε καὶ εὐχομένους, τὸν τροχὸν παραθέμενος, διὸν ἂν ἐπίθυμασι κεραμεύειν, καὶ τοὺς ἄλλους πάντας τοιοῦτο πρόσφυς μακρόσις ποιεῖν, ἵνα δὴ ἔλθῃ ἡ πόλις εὐδαιμονῆ. ἀλλ᾽ ἡμᾶς μὴ οὕτω νουθέτει· ὡς, ἂν σοὶ πειθόμεθα, οὔτε ὁ γεωργὸς γεωργὸς ἐσται οὔτε ὁ κεραμεύς κεραμεύς οὔτε ἄλλος οἰδεὶς οὐδέν ἔχων σχῆμα, εἴ ὅποις γίγνεται. ἀλλὰ τῶν μὲν ἄλλων ἐλάττων λόγοι: νευροφόραι γὰρ φαίοι γενόμενοι καὶ διαφθαρέντες καὶ προσποιησάμενοι εἶναι μὴ δίνει πόλει οὐδὲν διενόν. φίλακες δὲ νόμων τε καὶ πόλεως μὴ δίνει ἄλλα δοκοῦντες ὅρας δὴ ὅτι πᾶσαν ἄρδην πόλιν ἀπολλύσαι, καὶ αὐ τοῦ εὖ οἰκεῖν καὶ εὐδαίμονεῖν μόνον τὸν καιρὸν ἔχουσιν. εἰ μὲν οὖν ἡμεῖς μὲν φίλακας ὡς ἄληθῶς ποιοῦμεν ἡκιστὰ κακούργους τῆς πόλεως, ὁ δὲ ἐκεῖνο λέγων γεωργοὺς τινας καὶ ὡσπερ ἐν πανηγύρι ἀλλ᾽ οὐκ ἐν πολει ἰστιάτορας, εὐδαίμονον ἄλλο ἀν τὴν πόλιν λέγω. σκεπτόν αὐν πότερον πρὸς τοῦτο βλέποντες τοὺς φίλακας καθιστώμεν, ὅπως ὁ τὸ πλεῖστη αὐτοῖς εὐδαιμονία ἐγγενήσεται, ἢ τοῦτο μὲν ἄς τὴν πόλιν ὅλην βλέποντας θεατέον εἶ ἐκεῖνη ἐγγίγνεται,
Ο τούς δ' ἐπικούρους τούτους καὶ τοὺς φύλακας ἐκεῖνο ἀναγκαστέον ποιεῖν καὶ πειστέον, ὅπως δ' ἦν ἀριστοὶ δημιουργοί τοῦ ἑαυτῶν ἔργου ἔσονται, καὶ τοὺς ἄλλους ἀπανταὶ ὁσαύτως, καὶ οὕτω ἐξυπάρξῃ τῆς πόλεως αὐξανομένης καὶ καλῶς οἰκουμένης ἔτεον ὅπως ἐκάστοις τοῖς ἔθεσιν ἡ φύσις ἀποδίδωσι τοῦ μεταλαμβάνειν εἰδαμονια. Ἀλλ', ἦ δ' ὅσ, καλῶς μοι δοκεῖσι λέγειν. Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ τὸ τούτου ἄδελφον δόξῳ σοι μετρίως λέγειν; Τί μάλιστα; Τοὺς ἄλλους αὖ δημιουργοὺς σκόπει εἰ τάδε διαφθείρει, ὡστε καὶ κακοὺς γίγνεσθαι. Τά ποία δη ταύτα; Πλουτός, ἦν δ' ἐγώ, καὶ πενλα. Πῶς δή; Ὁδε. πλουτήσας χυτρεύς δοκεῖ σοι ἐκεῖ θελήσεις ἐπιμελεῖσθαι τῆς τέχνης; Οὐδαμῶς, ἐφη. Ἄργος δὲ καὶ ἀμέλης γενήσεται μᾶλλον αὐτὸς αὐτοῦ; Πολύ γε. Οὐκοῦν κακῶς χυτρεύς γίγνεται; Καὶ τούτο, ἐφη, πολύ. Καὶ μὴν καὶ ὧργανά γε μὴ ἔχων παρεσθεία υπὸ πενλας ἢ τι ἄλλο τῶν εἰς τὴν τέχνην τά τε ἔργα πονηρότερα ἐργάσεται καὶ τοὺς υἱεῖς ἢ ἄλλους οὓς ἢ διδάσκῃ χείρους δημιουργοὺς διδάξεται. Πῶς δ' οὖ; Ὁγ' ἀμφοτέρως δή, πενλας τε καὶ πλουτό, χείρω μὲν τὰ τῶν τεχνῶν ἔργα, χείρους δὲ αὐτοῦ. Φαίνεται. Ἡτερα δή, ὡς ἐοίκε, τοῖς φύλαξιν εὐρήκαμεν, ἃ παντὶ τρόπῳ φυλακτέον ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδύνη. Ποῖα ταύτα; Πλουτός τε, ἦν δ' ἐγώ, καὶ πενλα, ἤ οὐ τοῦ μὲν τρυφήν καὶ ἀργίαν καὶ νεωτερισμὸν ποιοῦντος, τοῦ δὲ ἀνελευθεράν καὶ κακοεργάν πρὸς τῷ νεωτερισμῷ. Πάνιν μὲν οὖν, ἐφη. τόδε μέντοι, ὁ Σώκρατες, σκόπει, πῶς ἢμῖν ἢ πόλις οἷα ἄρ' ἐσται πολεμεῖν, ἐπειδὰν χρήματα μὴ κεκτημένη ἢ, ἄλλως τε κάν πρὸς μεγάλην τε καὶ πλούσιαν ἀναγκασθῇ πολεμεῖν. Ἀδήμων, ἦν δ' ἐγώ, ὅτι πρὸς μὲν μίαν χαλεπώτερον, πρὸς δὲ δύο τοιαύτας ῥαθὸς. Πῶς εἶπες; ἦ δ' ὅσ. Πρῶτον μὲν που, εἶπον, ἢν δὲ μάχεσθαι, ἀρα οὐ πλουσίοις ἀνδράσι μαχοῦνται αὐτοῖς δυτες πολέμου ἀθληται; Ναὶ τούτῳ γε, ἐφη. Τί οὖν, ἦν δ' ἐγώ, ὁ Ἀδείμαντε; εἰς πύκνης ὡς οίδον τε κάλλιστα ἐπὶ τούτῳ παρεσκευασμένος δυοῖν μὴ πῦκταιν, πλουσίοιν δὲ καὶ πιόναιν, οὐκ ἂν δοκεῖ σοι ράδιως μάχεσθαι; Οὐκ ἂν ἦσος,
εφει, ἀμὰ γε. Οὐδ' εἰ ἐξειθη, ἣν δ' ἐγὼ, ὑποφέυγοντι τῶν πρότερον ἀεὶ προσφερόμενον ἀναστρέφοντα κρούειν, καὶ τούτο τοιοὶ πολλάκις ἐν ἡλίῳ τε καὶ πνύει; ἄρα γε οὗ καὶ πλέονς χειρώσατ' ἄν τοιοῦτος ὁ τοιοῦτος; Ἀμελεῖ, ἐφη, οὔδεν ἂν γένοιτο θαυμαστόν. "Ἀλλ' οὐκ οἱ πυκτικῆς πλέον μετέχειν τοὺς πλουσίους ἐπιστήμην τε καὶ ἐμπειρία ἡ πολεμικῆς; Ἔγωγ', ἐφη. Ῥαδίως ἄρα ἦμίν οἱ ἄθληται ἐκ τῶν εἰκότων διπλασίοις τε καὶ τριπλασίοις αὐτῶν μαχοῦνται. Συνχωρήσομαι σοι, ἐφη' δοκεῖς γὰρ μοι ὀρθῶς λέγειν. Τί δ', ἂν δ' προσβιβαίην πέμψαντες εἰς τὴν ἐτέραν πόλιν τάληθε εἰπώσω, ἵνα Ἦμεις μὲν οὔδὲν χρυσῷ οὐδ' ἁργυρῷ χρώμεθα, οὔδ' ἦμίν θέμι, ὡμίν δ' ἔχουσαν ἐμὲν ἢμῶν ἑχετε τὰ τῶν ἐτέρων' οἷον τινάς ἀκούσαντας ταῦτα αἱρήσεσθαι κυστὶ πολεμεῖν στρεφεῖ τε καὶ ἱσχυοίς μᾶλλον ἢ μετά κυνῶν προβάτων πλούς τε καὶ ἄπαλοις; Οὔ μοι δοκεῖ. ἅλλ' ἐὰν εἰς μίαν, ἐφη, εἰ τούτων ἱσινάρωσθ' τὰ τῶν ἄλλων χρήματα, δρα μή κινδυνον φέρῃ τῇ μῇ πλουτούσῃ. Ἐυδαίμων εἰ, ἣν δ' ἐγὼ, ὅτι οἷον ἔξοι εἴναι ἄλλην τινά προσείπειν πόλιν ἢ τὴν τοιαύτην οἷαν Ἦμεις κατεσκευάζομεν. Ἀλλὰ τῷ μήν; ἐφη. Μειζόνως, ἥν δ' ἐγὼ, χρῆ προσαγορεύειν τὰς ἄλλας; ἐκάστη γὰρ αὐτῶν πόλεις εἰσὶ πάμπολλαι, ἅλλ' οὐ πόλις, τὸ τῶν παιδόνων. ἕνο μὲν, κἂν ὄστιον ἢ, πολεμία ἄλληλαις, ἢ μὲν πενήτων, ἢ δὲ πλουσίων· τούτων δ' ἐν ἑκάτερα πάνυ πολλαὶ, αἷς ἕαν 423Α μέν ὡς μιᾷ προσφέρη, παντὸς ἄν ἀμάρτως, ἕαν δὲ ὡς πολλαῖς, διδοῦσ τὰ τῶν ἐτέρων τοῖς ἐτέρως χρήματα τε καὶ δυνάμεις ἢ καὶ αὐτοῦς, ἐμμάχοις μὲν ἂν πολλοῖς χρῆσει, πολεμοίοις δ' ὀλίγοις. καὶ ἐξο ἄν ἂν ἡ πόλις σοι οἰκὴ σωφρόνως ὡς ἄρτι ἑτάχθη, μεγάλητ' ἐσται, οὐ τῶ εὐδοκιμεῖν λέγω, ἅλλ' ὡς ἄλθος μεγάλητ', καὶ ἐὰν μόνον ἡ χιλιὼν τῶν προπολεμούντων' ὡστ' γὰρ μεγάλην πόλιν μίαν οὐρ Ῥαδίως οὔτε ἐν βαρβάροις εὐφήσεις, δοκοῦσας δὲ πολλὰς καὶ πολλαπλασίας τῆς τηλικαύτης. ἢ ἄλλως οἷε; Οὐ μᾶ τὸν Δ', ἐφη.

Οὐκοῦν, ἥν δ' ἐγὼ, οὕτως ἂν εἶ η καὶ κάλλιστος δρος τοῖς
τερόις ἄρχουσιν, ὅσην δεῖ τὸ μέγεθος τὴν πόλιν πολείσθαι καὶ ἡλικήν οὕσῃ ὅσην χώραν ἀφορισσαμένους τὴν ἄλλην χαῖρειν ἔαν. Τίς, ἐφι, ὅρος; Οὐμαι μὲν, ἢν δ' ἐγώ, τόνδε μέχρι οὐ δ' ἐθέλη αὐξημένη εἶναι μία, μέχρι τούτου αὔξειν, πέρα δὲ μη. Καὶ καλῶς γ', ἐφη. Οὐκοῦν καὶ τοῦτο αὖ ἄλλο πρόσταγμα τοῖς φύλαξι προστάζομεν, φυλάττειν παντὶ τρόπῳ ὅπως μήτε σμικρὰ ἢ πόλις ἐσται μήτε μεγάλη δοκοῦσα, ἀλλὰ τις ἱκανὴ καὶ μία. Καὶ φαίλον γ', ἐφη, ἵσως αὐτοῖς προστάζομεν. Καὶ τοῦτον γε, ἢν δ' ἐγώ, ἢτι φαυλότερον τόδε, οὐ καὶ ἐν τῷ πρόσθεν ἐπεμνήσθημεν λέγοντες ὡς δέοι, εὰν τέ τῶν φυλάκων τις φαύλος ἐκγονος γένηται, εἰς τοὺς ἄλλους αὐτὸν ἀποσπέμπειν δ' σθαι, εὰν τ' ἐκ τῶν ἄλλων σπουδαίοις, εἰς τοὺς φύλακας. τοῦτο δ' ἐβούλετο δηλοῦν, ὅτι καὶ τοὺς ἄλλους πολίτας, πρὸς δ' τις πέφυκε, πρὸς τοῦτο ἐνα πρὸς ἐν ἐκαστὸν ἐργον δει κομίζειν, ὅπως ἢν ἐν τῷ αὐτοῦ ἐπιτηθευόν ἐκαστος μὴ πολλος, ἀλλὰ εἰς γλυτται, καὶ οὕτω δὴ ἐξίπασα ἢ πόλις μία φύτται, ἀλλὰ μὴ πολλαί. Ἐστι γὰρ, ἐφη, τοῦτο ἐκεῖνον σμικρότερον. Οὕτω, ἢν δ' ἐγώ, ὃ ἀγαθε Ἀδείματε, ὃς δοξεῖν ἄν τις, ταῦτα πολλὰ καὶ μεγάλα αὐτοῖς προστάζομεν ἄλλα πάντα φαύλα, εὰν τὸ λεγόμενον ἐν μέγα φυλάττωσι, μᾶλλον δ' ἀντὶ μεγάλου ἰκανόν. Τί τοῦτο; ἐφη. Τὴν παιδείαν, ἢν δ' ἐγώ, καὶ τροφὴν. εὰν γὰρ εὕ παιδεύομεν μέτριοι ἄνδρες γίγνονται, πάντα ταῦτα ῥαδίως διώψονται, καὶ ἄλλα γε ὅσα νῦν ἡμεῖς παραλείπομεν, τὴν τὲ τῶν γυναικῶν κτῆσιν καὶ γάμων καὶ παιδοποιᾶς, ὅτι | δεὶ ταῦτα κατὰ τὴν παρομοίαν πάντα ὃ τι ἐκλίστα κοινὰ τὰ φλω̃ν ποιεῖσθαι. Ὁρθότατα γὰρ, ἐφη, γίγνοντ' ἄν. Καὶ μην, ἐλπίς, πολιτεία ἐάνπερ ἀπαξ ὀρμήσῃ εὖ, ἔρχεται ὡσπερ κύκλος αὐξανομένη. τροφὴ γὰρ καὶ παίδωσις χρηστῇ σωζόμενη φύσεις ἀγαθόν ἐμποιεῖ, καὶ αὐ φύσεις χρησταλ τοιαύτης παιδείας ἀντιλαμβανόμεναι ἐτι βελτίους τῶν προτέρων φύσαται, εἰς τὲ τάλλα καὶ εἰς τὸ γεννᾶν, ὡσπερ καὶ ἐν τοῖς ἄλλοις ζῴοις. Εἰκὸς γ', ἐφη. Ὡς τοινῦν διὰ βράχεων εἰπεῖν, τοῦτον ἀνθρεκτέον τοῖς ἐπιμεληταῖς τῆς πόλεως, ὅπως ἐν αὐτοῖς μὴ λάθη διαφθαρέν ἄλλα παρὰ πάντα αὐτὸ
φιλάττωσι, τὸ μὴ νεωτέροις περὶ γυμναστικῆς τε καὶ μου-
σικῆς παρὰ τὴν τάξιν, ἀλλὰ ὡς οἶνον τε μάλιστα φιλάττειν,
φοβουμένους ἦταν τις λέγη ὡς

τὴν άοιδὴν μάλλον ἐπιφρονεόσοντ᾿ ἀνθρώποι,
ἐς ἀεὶδοντεσθι νεωτάτη ἀμφιπέληται,
μὴ πολλάκις τὸν ποιητήν τις οἴητα λέγειν οὐκ ἄσματα νέα
ἀλλὰ τρόπον φιδῆς νέον, καὶ τούτῳ ἐπαινῆ. Δεί δ᾽ οὖτ᾽ ἐπαι-
νεῖν τὸ τοιοῦτον οἴητε ὑπολαμβάνειν. εἶδος γὰρ καὶ νους
κής μεταβάλλειν εὐλαβήτεον ὡς ἐν ὅλῳ κινδυνεύοντα: οὐδὰμο
γὰρ κινοῦνται μουσικῆς τρόποι ἀνεὶ πολιτικῶν νόμων τῶν
μεγίστων, ὡς φησὶ τε Δάμων καὶ ἑγὼ πεθομαι. Καὶ ἐμὲ
τοῖν, ἐφὶ ὁ Ἀδείμαντος, ὅς τῶν πετεισμένων. Τὸ δὴ
φιλακτήριον, ἢν δ᾽ ἐγώ, ὡς ἔοικεν, ἐνταῦθα ποι οἰκοδομητέον
τοῖς φύλαξιν, ἐν μουσικῇ. Ἡ γοῦν παρανομία, ἐφALCHEMY incompetent.
ὅτι ταῦτη λανθάνει παραδυνομένη. Ναὶ, ἐφὶ, ὡς ἐν παιδίας γε
μέρει καὶ ὡς κακὸν οὐδὲν ἐγκαθίσκομην. Οὐδὲ γὰρ ἐγράτειται,
ἐφὶ, ἀλλο γε ἢ κατὰ σμικρὸν εἰσοικισαμένη ἡρέμω ὑπορρεῖ
πρὸς τὰ ἥξη τε καὶ τὰ ἐπιτηθεύματα: ἐκ δὲ τούτων εἰς τὰ
πρὸς ἀλλήλους ξυμβολαία μείζων ἐκβαίνει, ἐκ δὲ δὴ τῶν
ξυμβολαίων ἐρχεται ἐπὶ τοὺς νόμους καὶ πολιτεῖα σὺν πολλῇ,
ὁ Σώκρατες, ἀσέλγεια, ἔως ἀν τελευτῶσα πάντα ἰδία καὶ
δημοσίᾳ ἀνατρέψῃ. Εἰνὲ, ἢν δ᾽ ἐγώ· οὕτω τούτ᾽ ἔχι; Δοκεῖ
μοι, ἐφὴ. Οὐκόν δὲ ἐκ ἀρχῆς ἔλεγομεν, τοῖς ἠμετέροις παισὶν
ἐννομώτερον εἰθὺς παιδίας μεθέκτεον, ὡς παρανόμως γιγνομένη
αὐτῆς καὶ παῖδων τοιοῦτων ἐννόμους τε καὶ σπουδαίους ἐξ
αὐτῶν ἀνδρᾶς αὐξάνεσθαι ἀδύνατον διν; Πῶς δ᾽ οὐχὶ; ἐφῃ.
"Ὅταν δὴ ἄρα καλῶς ἀρξάμενοι παῖδες παῖζαν εὐνομίαν διὰ
tῆς μουσικῆς εἰσδέξεσθαι, πάλιν τουναντίον ἢ ἑκείνοις εἰς
πάντα ἐξνέπεταλ τε καὶ αὐξεῖ, ἐπανορθοῦσα εἰ τι καὶ πρῶτοι
tῆς πόλεως ἐκεῖτο. Ἀληθῆ μέντοι, ἐφῆ. Καὶ τὰ σμικρὰ τὸ
ἄρα, εἴπον, δοκοῦτα εἴνα νόμῳμα ἐξευρίσκοισιν οὕτω, ἢ δὲ
πρῶτοι ἀπόλλυσαν πάντα. Ποία; Τὰ τοιάδε σηγὰς τε
tῶν νεωτέρων παρὰ πρεσβυτέρως, ὡς πρέπει, καὶ κατακλίσεις
cαὶ ἐπαναστάσεις καὶ γονέων θεραπείας, καὶ κουρᾶς γε καὶ
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άμπεχόνας καὶ υποδέσεις καὶ ὄλων τοῦ τοῦ σώματος σχήμα-
tυσμόν καὶ τάλλα ὃσα τοιαύτα. ὕ οὖχ οἶε; "Ἐγγε. Ὁ-
μοθετεῖν δὲ αὐτὰ οἴμαι εὐθεῖς, οὔτε γὰρ ποῦ γίγνεται οὔτ᾽
ἀν μελεῖεν λόγῳ τε καὶ γράμμασι νομοθετήντα. Πῶς γὰρ;
Κινδυνεύει γοῦν, ἢν δ᾽ ἐγώ, Ὡ 'Αδελμαντε, ἐκ τῆς παιδείας

c δοτὶ ἣν τῇ ὁμήρῳ, τοιαύτα καὶ τὰ ἐπόμενα εἶναι. ὕ οὖχ
ἀεὶ τὸ ὅμοιον ὄν ὅμοιον παρακαλεῖ; Τι μή; Καὶ τελευτῶν
dὴ, οἴμαι, φαίμεν ἂν εἰς ἐν τι τέλεον καὶ νεανίκων ἀποβαίνειν
αὐτῷ ἢ ἀγαθῷ ἢ καὶ τοῦντιον. Τι γὰρ οὖχ; ἢ δ᾽ ὅσ.

Ἐξόκως γ᾽, ἐφή. Τὶ δὲ, ὃ πρὸς
θεῶν, ἐφήν, [τάδε] τὰ ἄγοραία ἐμβολαίων τε πέρι κατ᾽ ἄγορᾶν
ἐκαστοί ἃ πρὸς ἀλλήλους ἐμβάλλουσιν, εἰ δὲ βούλει, καὶ

χειροτεχνικῶν περὶ ἐμβολαίων καὶ λοιδορίων καὶ αἴκιας καὶ
dικῶν λήξεως καὶ δικαστῶν καταστάσεως, καὶ εἰ ποὺ τέλων
tινὲς ἢ πράξεις ἢ θέσεις ἀναγκαίοι εἰσὶν ἢ κατ᾽ ἄγορᾶς ἢ

λιμένας, ἢ καὶ τὸ τάμπαν ἄγορανομικὰ ἄττα ἢ ἀστυνομικὰ

ἢ ἐλληνικὰ ἢ ὡσα ἄλλα τοιαύτα, τούτων τομῆσομέν τι

νομοθετεῖν; 'Ἀλλ᾽ οὖκ ἄξιον, ἐφή, ἀνδράσι καλοῖς κάγαθοῖς

ἐπιτάττειν τὰ πολλὰ γὰρ αὐτῶν, δοσα δὲι νομοθετήσασθαι,

ῥαδίως ποὺ εὐφήσουσιν. Ναλ, ὃ φίλε, εἰπὼν, ἔκαν γε θεῶς

αὐτοῖς διδῶ σωτηρίαν τῶν νόμων ὅν ἐμπρόσθεν διήλθομεν.

Εἰ δὲ μή γε, ἢ δ᾽ ὅσ, πολλὰ τοιαύτα τιθέμενοι ἄει καὶ ἐπανορ-

θοῦμεν τὸν βίον διατελέσουσιν, οἴομενε ἐπιλήψεσθαι τοῦ

βελτίστου. Δέγεις, ἐφήν ἐγώ, βιώσεισθαι τοὺς τοιούτους ὡσπερ
touς κάμνοντας τε καὶ οὖχ ἐθελοντας ὡτὸ ἀκολασίας ἐκβήναι

πονηρὰς διαίτης. Πάνω μὲν οὖν. Καὶ μὴν | οὕτοι γε χαριέν-

tως διατελοῦσιν. Ιατρεύομενοι γὰρ οὐδὲν περαίνουσι, πλὴν γε

ποικιλότερα καὶ μελῶς ποιούσι τὰ νοσήματα, καὶ ἄεὶ ἐπι-

ζοντες, ἕαν τις φάρμακον ἐμβουλεύσῃ, ὑπὸ τοῦτον ἐσεσθαι

ὑγείας. Πάνω γὰρ, ἐφή, τῶν οὔτω καμβόντων τα τοιαύτα πάθη.

Τὶ δὲ; ἢν δ᾽ ἐγώ: τόδε αὐτῶν οὔ χαρίεν, τὸ πάντων ἐχθυστον

ἦνεται τὸν τάληθῆ λέγοντα, ὅτι πρὶν ἂν μεθύων καὶ ἐμπλ

κλάμενος καὶ ἀφροδισιάξων καὶ ἄργων παύσηται, οὔτε φάρ-
μακα οὔτε καύσεις οὔτε τομαί οὔδ' αὖ ἐπωδαί αὐτὸν οὔδε περιάπτα οὔδε ἄλλο τῶν τοιούτων οὔδεν ὄνησα; Οὐ πάνυ χαρίζειν, ἐφε' τὸ γὰρ τὸ εὗ λέγοντι χαλεπαίνειν οὐκ ἔχει χάριν. Οὐκ ἐπαινέτης εἰ, ἐφην ἐγώ, ὡς ἔοικας, τῶν τοιούτων ἄνδρῶν. Οὐ μέντοι μὰ Δία. Οὔδ' ἂν ἡ πόλις ἀρα, ὅπερ ἄρτι ἔλεγομεν, δὴ τοιούτον ποιή, οὐκ ἐπανέστη. ἦ οὐ φαλ- νονταί σοι ταύταν ἐργάζεσθαι τούτοις τῶν πόλεων δοξαί, ο κακῶς πολιτευόμεναι προαγορεύουσι τοῖς πολίταις τὴν μὲν κατάστασιν τῆς πόλεως ὅλην μὴ κινεῖν, ὡς ἀποθανουμένους δὲ ἂν τούτο δρά' ὅσ' ἂν σφᾶς οὔτω πολιτευόμενους ἥδιστα θεραπεύῃ καὶ χαρίζῃται ὑποτρέχων καὶ προγιγνώσκων τὰς σφετέρας βουλήσεις καὶ ταύτας δεῖνος ἢ ἀποπληροῦν, οὕτως ἁρα ἀγαθός τε ἐσταὶ ἄνηρ καὶ σφῶς τὰ μεγάλα καὶ τιμή- στεται ὑπὸ σφῶν; Ταύτῶν μὲν οὖν, ἐφη, ἐμοίγε δοκοῦσι δράν, ὁ καὶ οὐδ' ὀπωσιότιν ἐπαινώ. Τι δ' αὖ, τοὺς θέλοντας θερα- πεύειν τὰς τοιαύτας πόλεις καὶ προσθυμομένους οὐκ ἄγασαι τῆς ἄνδρελας τε καὶ εὐχερελας; Ἐγγ' ἐφη, πλὴν γ' ὅσοι ἐξηπάτηται ὑπ' αὐτῶν καὶ οἴονται τῇ ἄληθείᾳ πολιτικό εἶναι, ὅτι ἐπαινοῦται ὑπὸ τῶν πολλῶν. Πῶς λέγεις; οὔ συγγι- γνώσκεις, ἢν δ' ἐγώ, τοῖς ἄνδράσιν; ἢ οἰεὶ οἰόν τ' εἶναι ἄνδρι μή ἐπισταμένῳ μετρεῖν, ἐτέρων τοιούτων πολλῶν λεγόντων ὅτι τετράπηχὺς ἐστιν, αὐτὸν ταῦτα μὴ ἤγείσθαι περὶ αὐτοῦ; Ε Οὐκ ἂν, ἐφη, τοῦτο γε. Μὴ τοῖνυν χαλέπανε· καὶ γὰρ ποῦ ἐστι πάντων χαριστάται οἱ τοιούτοι, νομοθετοῦντες τε οἷα ἄρτι διῆλθομεν καὶ ἐπανορθοῦντες ἀεί οἴομεν τι πέρας εὑρή- σειν περὶ τὰ ἐν τοῖς ἐξυμβολαίοις κακουργήματα καὶ περὶ ἀ νύν δὴ ἐγὼ ἔλεγον, ἀγνοοῦντες ὅτι τῷ ἄντι ἄσπερ ὦ Ὄδραν τέμνοντιν. Καὶ μήν, ἐφη, οὐκ ἄλλο τί γε ποιοῦσιν. Ἐγὼ 427, μὲν τοῖνυν, ἢν δ' ἐγὼ, τὸ τοιούτον ἔδος νόμων περὶ καὶ πολι- τείας οὔτ' ἐν κακῶς οὔτ' ἐν εὗ πολιτευόμενῃ πόλει ὅμοιν ἀν δεῖ τῶν ἄληθινον νομοθέτην πραγματεύεσθαι, ἐν τῇ μὲν ὅτι ἀνωφελὴ καὶ πλέον οὐδέν, ἐν δὲ τῇ ὅτι τὰ τὸν οὕτων κἀν ὃστισον εὑροί, τὰ δὲ ὅτι αὐτόματα ἐπεισίν ἐκ τῶν ἐμπροσθεςεν ἐπιτηδευμάτων.
Τι οὖν, ἐφη, ἐτί ἢν ἡμῖν λοιπὸν τῆς νομοθεσίας εἶν; Καὶ ἐγὼ ἔλθον ὅτι Ἡμῖν μὲν οὐδὲν, τῷ μέντοι Ἀπόλλωνι τῷ ἐν Δελφοῖς τὰ τε μέγιστα καὶ κάλλιστα καὶ πρῶτα τῶν νομοθετημάτων. Τὰ ποία; ὡδ' ὁ. Ἰερών τε ἱδρύεις καὶ θυσίας καὶ ἀλλαὶ θεῶν τε καὶ δαιμόνων καὶ Ἱρών θεραπεῖαι, τελευτησάντων τε αὐθήκαι καὶ ὁσα τοῖς ἑκεί δεὶ ὑπηρετοῦντας ἔλεος αὐτοὺς ἔχαν. τὰ γὰρ δὴ τοιαύτα οὖν ἐπιστάμεθα ημεῖς οἰκλυνότες τε πόλιν οὐδενίν ἄλλω πεισόμεθα, εὼν νοῦν ἐξωμεν, οὐδὲ χρησόμεθα ἐξηγητή ἄλλη τῷ πατρίῳ οὕτως γὰρ δῆπον ὁ θεὸς περὶ τὰ τοιαύτα πάσιν ἀνθρώπωσ πάτριος ἐξηγητῆς ἐν μέσῳ τῆς γῆς ἐπὶ τοῦ ὀμφαλοῦ καθήμενος ἐξηγεῖται. Καὶ καλῶς γ', ἐφη, λέγεις καὶ ποιητέον οὕτω.

Ἀρίστωνος, ὁ πόλις· τὸ δὲ δὴ μετὰ τούτο σκέπη ἐν αὐτῇ φῶς ποθέν πορισάμενος ἰκανὸν αὐτός τε καὶ τὸν ἀδελφὸν παρακάλει καὶ Πολέμαρχον καὶ τοὺς ἄλλους, εἶν πως ἐδωμεν ποῦ ποτ' ἐν εἶ ἢ δικαιοσύνη καὶ ποῦ ἢ ἀδίκια, καὶ τὶ ἀλλήλου διαφέρετον, καὶ πότερον δὲι κεκτήσθαι τὸν μελλόντα εὐδαίμονα εἶναι, ἐὰν τε λαυβανε ἐὰν τε μὴ πάντας θεοὺς τε καὶ ἀνθρώπους. Οὐδὲν λέγεις, ἐφη ὁ Γλαύκων' σὺ γὰρ ὕπεσχον ἔξητησεν, ὡς όμη δοτίν σοι ἐν μῇ οὐ βοηθείν δικαιοσύνη εἰς δύναμιν παντὶ τρόπῳ. Ἀληθῆ, ἐφην εὖ, ὑπομιμηκείς, καὶ ποιητέον μὲν γε οὕτω, χρὴ δὲ καὶ ὡμὰς εὐλαμβάνειν. Ἀλλ', ἐφη, ποιήσομεν οὕτω. Ἐλπίζω τοίνυν, ἢν δ' ἐγὼ, εὑρήσειν αὐτῷ οὔτε. οἴμαι ἡμῖν τὴν πόλιν, ἐκπερ ὅρθως γε ᾠκισται, τελεός ἀγαθὴ εἶναι. Ἀνάγκη, ἐφη. Δήλον δὴ ὅτι σοφή τ' ἐστι καὶ ἀνδρεία καὶ σώφρων καὶ δικαια. Δήλον. Οὐκοῦν δ τι ἢν αὐτῶν εὑρωμεν ἐν αὐτῇ, τὸ ὑπόλοιπον ἐσται τὸ οὐχ εὑρημένον; | Τὶ μὴν; Ὅσπερ τοίνυν ἄλλων τινῶν τεττάρων, εἶ ἐν τι ἐξητοῦμεν αὐτῶν ἐν ὀρθοῖς, ὅποτε πρῶτον ἐκεῖνο ἐγνωμεν, ἰκανῶς ἢν εἶχεν ἢμεν, εἰ δὲ τὰ τρία πρῶτον ἐγνωρίσαμεν, αὐτῷ ἢν τούτῳ ἐγνώ- ριστὸ τὸ ἐξητοῦμεν. Δήλον γὰρ ὅτι οὐκ ἄλλο ἐτί ἢν ἢ τὸ ὑπολειφθέν. Ὥρθως, ἐφη, λέγεις. Οὐκοῦν καὶ περὶ
of Plato.

tοῦτών, ἐπειδῆ τέτταρα δύνα τυγχάνει, ὡσαύτως ἤτητέον; Ἀδηλα δή.

Καὶ μὲν δὴ πρῶτον γέ μοι δοκεῖ ἐν αὐτῷ κατάδηλον εἶναι ἡ σοφία· καὶ τι ἄτοπον περὶ αὐτῆς φαίνεται. Τί; ἢ δ' ὅσ. Β. Σοφή μὲν τῷ ὄντι δοκεῖ μοι ἡ πόλις εἶναι ἢ δυῆλθομενευβουλος γάρ, οὐχι; Ναί. Καὶ μὴν τούτο γε αὐτὸ, ἢ εὔβουλη, δῆλον δτὶ ἐπιστήμη τις ἐστιν· οὐ γὰρ που ἀμαθα γε ἀλλ' ἐπιστήμη εῦ βουλεύονται. Δῆλον. Πολλαὶ δὲ γε καὶ παντοταπαί ἐπιστήμαι ἐν τῇ πόλει εἰσὶν. Πῶς γὰρ οὖ; Ἄρ' οὖν διὰ τὴν τῶν τεκτόνων ἐπιστήμην σοφῆ καὶ εὐβουλος ἡ πόλις προσρητεά· Οὐδαμῶς, ἔφη, διὰ γε ταύτην, ἀλλὰ τεκτονική. Οὐκ ἀρὰ διὰ τὴν ὑπὲρ τῶν ξυλίων σκευῶν ἐπιστήμην βουλευομένην, ὅς ἢν ἔχουι βέλτιστα, σοφὴ κλητέα πόλις. Οὐ μέντοι. Τί δὲ; τὴν ὑπὲρ τῶν ἐκ τοῦ χαλκοῦ ἢ τίνα ἄλλην τῶν τοιούτων; Οὐδ' ἤμινον, ἔφη. Οúde τὴν ὑπὲρ τοῦ καρποῦ τῆς γενέσεως ἐκ τῆς γῆς, ἀλλὰ γεωργική. Δοκεῖ μοι. Τί δὲ; ἢν δ' ἐγὼ· ἔστι τις ἐπιστήμη ἐν τῇ ἀρτί ὑφ' ἡμῶν οἰκισθείσῃ παρά τοι τῶν πολιτῶν, ἢ οὐχ ὑπὲρ τῶν ἐν τῇ πόλει τοῖς βουλεύεται, ἀλλ' ὑπὲρ αὐτῆς ὅλης, ὄντινα τρόπων αὐτὴ τε πρὸς αὐτὴν καὶ πρὸς τὰς ἄλλας πόλεις ἀριστ' ἀν ὀμιλοῖ; Ἑστι μέντοι. Τίς, ἐφην ἐγώ, καὶ ἐν τοῖς; Ἀντι, ἢ δ' ὅσ, ἡ φυλακική, καὶ ἐν τούτους τὸς ἀρχουσιν οὐδ' νῦν δὴ τελέως φύλακας ἀνομάζομεν. Διὰ ταύτην οὖν τὴν ἐπιστήμην τῇ τῆς πόλεως προσαγορεύεις; Εὐβουλον, ἔφη, καὶ τῷ ὄντι σοφῆν. Πότερον [οὖν], ἢν δ' ἐγώ, ἐν τῇ πόλει οἰεὶ ἡμῶν χαλκεάς πλείους ἐνέστησαι ἡ τοῖς ἄληθινους φύλακας τούτους; Πολύ, ἔφη, ἐ χαλκέας. Οὐκοῦν, ἔφην, καὶ τῶν ἄλλων, ὅσοι ἐπιστήμαι ἔχουσιν ὀνομάζονται τίνες εἶναι, πάντων τοιῶν ὅσοι ἢν εἰν ὄλγιστοι; Πολύ γε. Τῷ σμικροτάτῳ ἄρα ἦνει καὶ μέρε ἐαυτῆς καὶ τῇ ἐν τούτῳ ἐπιστήμῃ, τῷ προεστώτῳ καὶ ἄρχοντι, ὅλη σοφὴ ἢν εἰς κατὰ φύσιν οἰκισθείσα πόλις· καὶ τούτο, ὃς ἔσικε, φύσι ὄλγιστον γίγνεται | γένος, ὃ προσήκει 420 ταύτης τῆς ἐπιστήμης μεταλαγχάνειν ἢν μονήν δει τῶν
άλλων έπιστημών σοφίαν καλείσθαι. Ἀληθεύεται, ἐφι, λέγεις. Τούτο μὲν δή ἐν τῶν τεττάρων οὐκ οἶδα ἀντινα τρόπον εὑρήκαμεν, αὐτό τε καὶ ὅπου τῆς πόλεως ἱδρυται. Ἐμοι γ' οὖν δοκεῖ, ἐφι, ἀποχρώντως εὑρήσθαι.

Ἀλλὰ μὴν ἀνδρεία γε αὐτή τε καὶ ἐν ᾧ κεῖται τῆς πόλεως, δι' τοιαύτη κλητέα ή πόλις, οὐ πάνυ χαλεπὸν ἰδεῖν. Πῶς δή; Τίς ἂν, ἢν δ' ἐγώ, εἰς ἄλλο τι ἀποβλέψας ἢ δειλὴν

β' ἢ ἀνδρείαν πόλιν εἴποι ἀλλ' ἢ εἰς τούτο τὸ μέρος, δ ἀργολεμεὶ τε καὶ στρατεύεται ὑπὲρ αὐτῆς; Οἶδ' ἂν εἰς, ἐφι, εἰς ἄλλο τι. Οὐ γάρ, οἶμαι, εἴπον, οὐ γε ἄλλοι ἐν αὐτῇ ἢ δειλῷ ἢ ἀνδρείοι οὕτε κύριοι ἢν ἐλεύν ἢ τολαν αὐτὴν ἤναι ἢ τολαν. Οὐ γάρ. Καὶ ἀνδρεία ἄρα πόλις μέρει τινὶ ἐαυτῆς ἔστι, διὰ τὸ ἐν έκείνῳ ἔχειν δύναμιν τοιαύτης, ἢ διὰ παντὸς σώσαι τὴν περὶ τῶν δεινῶν δόξαν, ταύτα τε αὐτὰ ἐναι καὶ τοιαύτα, ἢ τε καὶ οἷα ὁ νοοθέτης παρηγ- γειλεν ἐν τῇ παιδείᾳ. ἢ οὐ τούτο ἀνδρείαν καλεῖς; Οὐ πάνυ, ἐφι, ἡμιθόν δ' εἴπες, ἀλλ' αὕτης εἰπέ, Ἐυθηρλαν ἐγώγ', εἴπον, λέγω τινὰ ἐναι τὴν ἀνδρείαν. Ποιαν δὲ σωτηριαν; Τὴν τῆς δόξης τῆς ὑπὸ νόμου διὰ τῆς παιδείας γεγονυλας περὶ τῶν δεινῶν ἢ τε ἐστι καὶ οἷα. Διὰ παντὸς

δ' ὠλεγον [αὐτὴν σωτηριαν] τὸ ἐν τε λύπαται ὄντα διασαφεύρεσθαι αὐτὴν καὶ ἐν ἧδοναὶ καὶ ἐν ἐπιθυμίαις καὶ ἐν φόβοις καὶ μὴ ἐκβάλλειν. ὡ δὲ μοι δοκεῖ ὅμοιον εἶναι ἐθέλω ἀπεικάσατο, εἰ βούλει, Ἀλλὰ βούλομαι. Οὐκοῦν οἴσθα, ἢν δ' ἐγώ, ὅτι οἱ βαφεῖς, ἐπειδὰν βουληθῶσι βάψαι ἑρία ὡστ' ἐναι ἀλουργά, πρῶτον μὲν ἐκλέγονται ἐκ τοσοῦτων χρωμάτων μιᾶν φύσιν τὴν τῶν λευκῶν, ἔπευτα προσπαρασκευάζομεν οὐκ ὅλῃ παρασκευὴς θεραπεύσατε, ὅπως δέξεται ὁ τι μάλιστα τὸ ἄνθος, καὶ οὕτω δὴ βάπτουσι, καὶ δ' μὲν ἂν τούτω τῷ

ε' τρόπω βαφῇ, δευσοποιοῦν γλύνεται τὸ βαφέν, καὶ ἡ πλύσις οὔτ' ἀνεύ βρυμάτων οὑτε μετὰ βρυμάτων δύναται αὐτῶν τὸ ἄνθος ἀφαιρεῖσθαι: ἡ δ' ἂν μῆ, οἴσθα οἷα δὴ γλύνεται, ἢν τε τις ἀλλὰ χρώματα βάπτῃ ἐάν τε καὶ ταύτα μὴ προθερα- πεύσας. Οἶδα, ἐφι, ὅτι ἐκπλυτα καὶ γελοία. Τοιούτων
toίνων, ἥν δ' ἐγώ, ὑπόλαβε κατὰ δύναμιν ἐργάζεσθαι καὶ ἡμᾶς, ὅτε ἐξελεγόμεθα τοὺς στρατιώτας καὶ ἐπαιδεύομεν | μουσικῆ καὶ γυμναστικῆς μηδὲν οἶου ἄλλο μηχανᾶσθαι ἢ ὅπως ἡμῖν ὁ τι κάλλιστα τοὺς νόμους πεισθέντες δέξιοντο ὡσπερ βαφήν, ὅπας δεισοποίος αὐτῶν ἢ δόξα γίγνοιτο καὶ περὶ δεινῶν καὶ περὶ τῶν ἄλλων διὰ τὸ τὴν τε φύσιν καὶ τὴν τροφὴν ἐπιτηδεύαν ἐσχηκέναι, καὶ μὴ αὐτῶν ἐκπλύαιν τὴν βαφήν τὰ ρύμματα ταῦτα, δεινὰ δὲν ἐκκλύζειν, ἢ τε ἡδονῆ, παντὸς χαλεπτραίου δεινότερα οὕσα τοῦτο δρᾶν καὶ κονίας, λύπη B τε καὶ φόβος καὶ ἐπιθυμία [..., παντὸς ἄλλου ρύμματος]. τὴν δὴ τοιαύτην δύναμιν καὶ σωτηρίαν διὰ παντὸς δόξης ὀρθῆς τε καὶ νομίμου δεινῶν πέρι καὶ μὴ ἀνδρείαν ἔγγυε καλῶ καὶ τίθεμαι, εἰ μὴ τι σὺ ἄλλο λέγεις. Ἀλλ' οὔθεν, ἡ δ' ὦς, λέγων δοκεῖς γὰρ μοι τὴν ὀρθὴν δόξαν περὶ τῶν αὐτῶν τοιῶν ἀνευ παιδείας γεγονοί, τὴν τε θηριώδη καὶ ἀνδρα-ποῦδη, οὔτε πάνυ νόμιμον ἠγεῖσθαι, ἄλλο τε τι ἡ ἀνδρείαν καλεῖν. Ἀληθέστατα, ἥν δ' ἐγώ, λέγεις. Ἀποδέχομαι τοίνυν τοῦτο ἀνδρείαν εἶναι. Καὶ γὰρ ἀποδέχομαι, ἡν δ' ἐγώ, πολιτικὴν γε, καὶ ὀρθῶς ἀποδέξεις αὐθίς δὲ περὶ αὐτοῦ, εὰν βούλῃ, ἐτι κάλλιον δίμεν. νῦν γὰρ οὐ τοῦτο ἐξητούμεν ἀλλὰ δικαιοσύνην· πρὸς οὖν τὴν ἐκείνου ξήτησιν, ὃς ἐγώμαι, ἴκανός εἰχε. Ἀλλὰ καλῶς, ἐφη, λέγεις.

δύο μὴν, ἥν δ' ἐγώ, ἔτι λοιπὰ δ ἰδει καιτιδειν ἐν τῇ πόλει, D ἢ τε σωφροσύνη καὶ οὐ δὴ ἐνεκα πάντα ἰητούμεν, δικαιοσύνη. Πάνυ μὴν οὖν. Πῶς οὖν ἄν τὴν δικαιοσύνην εὑρομεν, ἵνα μηκέτι πραγματευόμεθα περὶ σωφροσύνης; Ἐγὼ μὲν τοίνυν, ἐφη, ὡστε οἴδα ὡστ' ἂν βουλοῦμην αὐτὸ πρότερον φανῆναι, εἰπερ μηκέτι ἐπισκεψάμεθα σωφροσύνην· ἀλλ' εἰ ἔμοιγε βούλει χαρίζεσθαι, σκόπετε πρότερον τοῦτο ἐκείνου. 'Αλλὰ μέντοι, ἦν δ' ἐγώ, βούλομαι γε, εἰ μὴ ἀδικώ. Σκόπει δὴ, ἐφη. Ε Σκεπτέον, εἰπον· καὶ ὡς γε ἐνεθέθεν ἴδειν, ἐξηφωνε τινι καὶ ἀρμονή προσέικε μᾶλλον ἢ τὰ πρότερον. Πῶς; Κόσ-μοι ποῦ τίς, ἥν δ' ἐγώ, ἡ σωφροσύνη ἐστὶ καὶ ἡδονῶν τινῶν καὶ ἐπιθυμῶν ἐγκράτεια, ὃς φασι, κρείττω δὴ αὐτοῦ.
The Republic

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φαίνοντα οὐκ οἶδ’ ὄντινα τρόπον, καὶ ἄλλα ἄττα τοιαύτα ἄσπερ ἔχνη αὐτῆς λέγεται. ἢ γάρ; Πάντων μάλιστα, ἐφη. Οὔκ οὖν τὸ μὲν κρείττων αὐτοῦ γελοιον; ο γάρ ἐαυτοῦ κρείττων καὶ ήττων δήπον ἀν αὐτοῦ εἶ καὶ ὁ ήττων κρείττων’ ὁ αὐτὸς γὰρ ἐν ἀπασι τούτοις προσαγορεύεται. Τι δ’ οὖ; 'Ἀλλ’, ἢν δ’ ἐγώ, φαίνεται μοι βούλεσθαι λέγειν ὦτος ὁ λόγος, ὃς τι ἐν αὐτῷ τῷ ἄνθρωπῳ περὶ τὴν ψυχὴν τὸ μὲν βέλτιον ἐνι, τὸ δὲ χειρόν, καὶ οὐκ ἂν τὸ βέλτιον φύσει τοῦ χειρόνος ἐγκρατεῖς; τοῦτο λέγει τὸ κρείττω αὐτοῦ— ἐπαινεῖ γοῦν,— οὗτος δὲ ὑπὸ τροφῆς κακῆς ἢ τινος ὀμιλίας κρατηθῇ ὑπὸ πλῆθους τοῦ χειρόνος σμικρότερον τὸ βέλτιον ὑν, τούτο δὲ ὣς ἐν οὐνείδει ψέγειν τε καὶ καλεῖν ήττω ἐαυτοῦ καὶ ἀκόλαστον τὸν οὕτω διακείμενον. Καὶ γάρ ἔσοκεν, ἐφη. 'Ἀπόβλεπε τοινῦν, ἢν δ’ ἐγώ, πρὸς τὴν νέαν ἡμῶν πόλιν, καὶ εὐρήσεις ἐν αὐτῇ τὸ ἕτερον τούτων ἐνὸν κρείττω γὰρ αὐτὴν αὐτῆς δικαίως φήσεις προσαγορεύεσθαι, εἴπερ οὖ τὸ ἀμείνον τοῦ χειρόνος ἀρχεῖ σώφρον κλητέον καὶ κρείττων αὐτοῦ. 'Ἀλλ’ ἀποβλέπτω, ἐφη, καὶ ἀληθῇ λέγεις. Καὶ μὴν καὶ τάς γε πολλὰς καὶ παντοδαπὰς ἐπιθυμίας καὶ ἡδονάς τε καὶ λύπας ἐν παισί μάλιστα ἂν τὸς εὐροῖ καὶ γυναιξι καὶ οἰκέταις καὶ τῶν ἐλευθέρων λεγομένων ἐν τοῖς πολλοῖς τε καὶ φαύλοις. Πάνυ μὲν οὖν. Τάς δὲ γε ἀπλὰς τε καὶ μετρίας, αἷ δὴ μετὰ νοῦ τε καὶ δόξης ὀρθῆς λογισμῷ ἀγονταί, ἐν ὀλγοῖς τε [ἐπιτεῦξε] καὶ τοῖς βέλτιστα μὲν φύσι, βέλτιστα δὲ παιδεύετων. 'Ἀληθῇ, ἐφη. Οὐκοῦν καὶ τάτα ὅρας ἐνότα σοι ἐν τῇ πόλει καὶ κρατουμένας

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ἐν τοῖς καὶ καὶ φαύλοις ύπό το τῶν ἐπιθυμίων καὶ τῆς φρονήσεως τῆς ἐν τοῖς ἐλάττωσι τε καὶ ἐπιεικέστεροις; Ὁ ‘Εγώγ’, ἐφη. Εἰ δὲ τινὰ πόλιν προσαγορεύειν κρείττου ἡδονῶν τε καὶ ἐπιθυμιῶν καὶ αὐτῆς αὐτῆς, καὶ ταύτην προσφητεύον. Πανταπασὶ μὲν οὖν, ἐφη. Ἄρ’ οὖν οὐ καὶ σώφρονα κατὰ πάντα ταύτα; Καὶ μᾶλα, ἐφη. Καὶ μὴν εἴπερ αὐ ἐν ἀλλη πόλει ἡ αὐτή μὲν δόξα ἐνεστὶ τοῖς τε ἄρχουσι καὶ ἄρχομένους περὶ τοῦ οὖστινας
δεί αρχέων, καὶ ἐν ταύτῃ ἄν εἰτὶ τοῦτο ἑνόν. ἢ οὐ δοκεῖ. Καὶ μάλα, ἐφη, σφόδρα. Ἐν ποτέροις οὖν φήσεις τῶν πολιτῶν τὸ σωφρονεῖν ἐνεῖναι, δόται οὕτως ἐχωσίν; ἐν τοῖς ἀρχουσίν ἢ ἐν τοῖς ἁρχομένοις; Ἔν ἀμφοτέρους τοὺς, ἐφη. Ὄρας οὖν, ἢν δ' ἐγώ, δότι ἐπιεικῶς ἐμαντευόμεθα ἀρτί ὡς ἁρμονία τινὶ ἡ σωφροσύνη ἁμολόται; Τι δή; "Ὅτι οὐχ ὀσπερ ἡ ἀνδρεία καὶ ἡ σοφία ἐν μέρει τινὶ ἑκατέρα ἐνοῦσα ἢ μὲν | σοφήν, ἢ δὲ ἀνδρείαν τὴν πόλιν παρέχετο, οὐχ οὕτω ποιεῖ αὐτὴ, ἄλλα δὲ δής ἀτεχνῶς τέταται διὰ πασῶν παρεχομένη ἐξενάδοτας τοὺς τε ἀπαθεντάτους ταῦταν καὶ τοὺς ισχυροτάτους καὶ τοὺς μέσους, εἰ μὲν βούλει, φρονήσει, εἰ δὲ βούλει, ἵσχυί, εἰ δὲ, καὶ πλῆθει ἡ χρήμασιν ἢ ἄλλῳ ἐτμοῖ τῶν τοιουτών ὡστε ὁρθότατον φιλομεν ταύτῃ τὴν ἐμόνοιαν σωφροσύνην εἶναι, χείρονος τε καὶ ἁμένονος κατὰ οὕσιν ἐμψυχών, ὁποτέρων δεὶ αρχεῖ καὶ ἐν πόλει καὶ ἐν Β ἐν ἑκάστῳ. Πάνυ μοι, ἐφη, ξυπνοεῖ. Εἰςεν, ἢν δ' ἐγὼ· τὰ μὲν τριὰ ἡμῖν ἐν τῇ πόλει κατώτταται, ὡς γε οὕτως δόξαι τὸ δὲ δῆ λοιπὸν εἶδος, δὲ' δ' ἂν ἐτὶ ἀρετῆς μετέχοι πόλις, τὶ ποτ' ἂν εἰ; δῆλον γάρ, δό τοῦτό ἐστιν ἡ δικαιοσύνη. Δῆλον. Οὕτως, ὦ Γλαύκων, νῦν δὴ ἡμᾶς δεὶ ὀσπερ κυνηγέτας τινάς βάμνον κύκλῳ περιλειταθείς προσέχοντας τὸν νόν μὴ π' διαφύγῃ ἡ δικαιοσύνη καὶ ἀφανισθείς ἄδηλος γένηται φανερὸν γάρ δὴ ὅτι ταύτῃ τῇ ἑστιν ὁρα ὁν καὶ προθυμοῦ κατιδεῖν, εἰμὶ πως πρότερος εἰμοῦ ὅδης καὶ ἐμοὶ φράσῃς. Εἰ γὰρ ὃφελον, ἐφη. ἄλλα μάλλον, εάν μοι ἐπομένῳ χρή καὶ τὰ δεικνύμενα δυναμένοι καθοράν, πάνυ μοι μετρίως χρῆση. "Εποι, ἢν δ' ἐγὼ, εὐξάμενος μετ' ἐμοῦ. Ποιήσω ταύτα, ἄλλα μόνον, ἢ δ' ὅσ, ἤροι. Καὶ μὴν, εἰπον ἐγὼ, δῦσβατός γε τις ὁ τόπος φαίνεται καὶ ἐπίσκοπος· ἔστι γοῦν σκοτεινὸς καὶ δυσδιερεύ- δητός. ἄλλα γὰρ ὄντως ἤτεον. Ἰτέον γάρ, ἐφη. Καὶ ἐγὼ κατιδών Ἰου λοῦ, εἰπον, ὦ Γλαύκων κινδυνεύομεν τι ἑχειν ἰχνός, καὶ μοι δοκεῖ οὐ πάνω τι ἐκφευξεῖθαι ἡμᾶς. Ἐν ιδιογέλαις, ἢ δ' ὅσ. Ἡ μὴν, ἢν δ' ἐγὼ, βλακικόν γε ἡμῶν
τὸ πάθος. Τὸ ποίον; Πάλαι, ὃ μακάριε, φαίνεται πρὸ ποδῶν ἦμιν ἐξ ἀρχῆς κυλινδεῖσθαι, καὶ οὐχ ἐωρῶμεν ἀρ'
E αὐτό, ἀλλ' ἦμεν καταγελαστότατοι. ὥσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες ζητοῦσιν ἐνίοτε δ ἔχουσι καὶ ἤμεσι οἷς αὐτὸ μὲν ὦκ ἀπεβλέπομεν, πόρρω δὲ ποι ἄπεσκοποῦμεν, ἢ δὴ καὶ ἐλάνθανεν ἦσως ἦμᾶς. Πώς, ἐφη, λέγεις; Οὔτως, εἶπον, ὥς δοκοῦμεν μοι καὶ λέγοντες αὐτῷ καὶ ἀκούοντες πάλαι οὐ μανθάνειν ἦμῶν αὐτῶν, ὃτι ἐλέγομεν τρόπον τινὰ αὐτό. Μακρὸν, ἐφη, τὸ πρεσόμιον τῷ ἐπιθυμοῦντι ἀκούσαι. 'Αλλ', ἦν δ' εγώ, ἀκοῦσε, | εἴ τι ἄρα λέγω. δ γὰρ ἐξ ἀρχῆς ἐθέμεθα δεῖν ποιεῖν διὰ παντὸς, ὅτε τὴν πόλιν κατωκίζομεν, τούτῳ ἔστιν, ὡς ἐμοὶ δοκεῖ, ἢτοι τούτον τι εἶδος ἢ δικαιοσύνη. ἐθέμεθα δὲ δῆτον καὶ πολλάκις ἐλέγομεν, εἰ μέμνησαι, ὃτι ἕνα ἐκαστὸν ἐν δεύο ἐπιτρεπθέντων τῶν περὶ τὴν πόλιν, εἰς δ' αὐτοῦ ἡ φύσις ἐπιτηθειστάτη πεφυκύια εἴη. 'Ελες-
γομένε γάρ. Καὶ μὴν ὅτι γε τὸ τὰ αὐτοῦ πράττειν καὶ μὴ πολυπραγμονεῖν δικαιοσύνη ἑστί, καὶ τούτῳ ἄλλων τε πολλῶν ἀκηκόαμεν καὶ αὐτοῖ πολλάκις εἰρήκαμεν. Εἰρή-
B καμὲν γάρ. Τοῦτο τοῖνυν, ἦν δ' εγώ, ὃ φίλε, κινδυνεύει τρόπον τινὰ γιγνόμενον ἢ δικαιοσύνη εἶναι, τὸ τὰ αὐτοῦ πράττειν. οἶσθα ὅθεν τεκμαίρωμαι; Οὔκ, ἀλλὰ λέγ', ἐφη. Δοκεὶ μοι, ἦν δ' εγὼ, τὸ ὑπόλοιπον ἐν τῇ πόλει ἄν ἐσκέμ-
μεθα, σωφροσύνης καὶ ἀνδρείας καὶ φρονήσεως, τούτῳ εἶναι, δ' πάσιν ἐκείνοις τὴν δύναμιν παρέσχεν, ὡστε ἐγγενέσθαι, καὶ ἐγγενομένους γε σωτηρίαν παρέχειν, ἐςοπερ ἄν ἐνη. καίτοι
C ἐφαμεν δικαιοσύνην ἐστεθαί τὸ υπολειφθὲν ἐκείνων, εἰ τὰ τρία εὗρομεν. Καὶ γὰρ ἀνάγκη, ἐφη. 'Αλλὰ μέντοι, ἦν δ'
εγὼ, εἰ δέοι γε κρίναι τῇ τὴν πόλιν ἦμιν τούτων μάλιστα ἀγαθὴν ἀπεργάσεται ἐγγενόμενον, δύσκριτον ἄν ἐν, πότερον ἡ ὁμοδοξία τῶν ἀρχόντων τε καὶ ἀρχομένων, ἢ ἢ περὶ δεινῶν 
D ὅταν ἐγγενομένη, ἢ ἢ ἐν τοῖς ἄρχουσι φρόνησίς τε καὶ 
φυλακῇ ἐνούσα, ἢ τούτῳ μάλιστα ἀγαθὴν αὕτην ποιεῖ ἐνὸν καὶ ἐν παιδι καὶ ἐν γυναικι καὶ δουλῶ καὶ ἐλευθέρω καλ
δημιουργός καὶ ἄρχοντι καὶ ἄρχομένης, ὅτι τὸ αὐτοῦ ἐκαστὸς εἰς ἄν ἐπιτάτη καὶ οὐκ ἐπολυπραγμόνει. Ἀδυκριτον, ἔφη. πῶς δ' οὐ; Ἕνάμιλλον ἄρα, ὡς ήσυχε, πρὸς ἁρετὴν πόλεως τῇ τε σοφίᾳ αὐτῆς καὶ τῇ σωφροσύνῃ καὶ τῇ ἀνδρείᾳ ἢ τοῦ ἐκαστον ἐν αὐτῇ τὰ αὐτοῦ πράττειν δύναμις. Καὶ μάλα, ἔφη. Οὐκοῦν δικαιοσύνην τὸ γε τούτοις ἐνάμιλλον ἢν εἰς ἁ ἁρετὴν πόλεως θείας; Παντάπασι μὲν οὖν. Σκόπει δὴ καὶ τῆς, εἰ οὕτω δοξεὶ ἄρα τοῖς ἄρχοντιν ἐν τῇ πόλει τὰς δίκαις προστάξεις δικάζειν; Τῇ μὴ; Ἡ ἀλλοι σύννυσσοι μᾶλλον ἐφιέμενοι δικάσουσιν ἢ τοῦτον, ὅπως ἢν ἐκαστοι μὴν ἔχουσι τάλλοτρα μήτε τῶν αὐτῶν στέρωνται; ᪤, ἀλλὰ τούτων. Ὡς δικαίως ὄντως; Ναλ. Καὶ ταύτῃ ἄρα πῇ ἢ τοῦ οἰκείου τε καὶ ἐαυτοῦ ἔξις τε καὶ πράξις δικαιοσύνην ἢν ὁμολογοῦσι. Ἑστὶ ταύτα. Ἡδὲ δὴ ἔαν σοὶ, ὅπερ ἔμοι, 434α ξινδοκῇ, τέκτων σκυτοτόμον ἐπιχαρών ἔργα ἐφράξεσθαι ἢ σκυτοτόμος τέκτονος, ἢ τὰ ὀργάνα μεταλαμβάνοντες τάλληλοιν ἢ τιμᾶς, ἢ καὶ ὁ αὐτοῖς ἐπιχαρών ἀμφότερα πράττειν, πάντα ταύτα μεταλαμμτόμενα, ἀρά σοι ἃν τι δοκεῖ μέγα βλάψας πόλιν; Ὅ, πάνυ, ἔφη. Ἀλλ' ἦσαν γε, οἴμαι, δημιουργὸς ἢ τι τῶν ἀλλος χρηματιστής φύσει, ἑπάτα ἐπαιρόμενος ἢ πλούτῳ Β ἢ πλῆθει ἢ Ἀσχί; ἢ ἅλλω τῷ τοιούτῳ ἢς τοῦ πολεμικοῦ εἴδος ἐπιχειρῇ λέναι, ἢ τῶν πολεμικῶν τε εἰς τὸ τοῦ βουλευ- τικοῦ καὶ φιλακος ἀνάξιος ἢν, καὶ τὰ ἄλληλοιν δέοι ὀργάνα μεταλαμβάνωσι καὶ τάς τιμᾶς, ἢ ἦσαν ἡ αὐτοῖς πάντα ταύτα ἃμα ἐπιχειρῇ πράττειν, τότε οἴμαι καὶ σοὶ δοκεῖν ταύτην τὴν τούτων μεταβολὴν καὶ πολυπραγμοσύνην ὀλέθρον εἶναι ἢ τῇ πόλει. Παντάπασι μὲν οὖν. Ἡ τριῶν ἄρα ὑντων γενόν πολυπραγμοσύνη καὶ μεταβολὴ εἰς ἄλληλα μεγίστῃ τε βλάβῃ τῇ πόλει καὶ ὀρθότατ' ἀν προσαγωρεύοιτο μάλιστα κακουργία. Κομιδὴ μὲν οὖν. Κακουργίαν δὲ τὴν μεγίστην τῆς ἑαυτοῦ πόλεως οὐκ ἄδικιάν φήσεις εἶναι; Πῶς δ' οὖ; Τοῦτο μὲν ἄρα ἄδικως τάλιν δὲ ἀδελεύομεν χρηματιστικοῦ, ἐπικουρι- κοῦ, φιλακοῦ γένους οἰκειοπραγία, ἑκάστου τούτων το ἀυτοῦ πράττοντος ἐν πόλει, τοῦναντίον ἑκάνου δικαιοσύνην τ'
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D àν εἶπ καί τήν πόλιν δικαίαν παρέχοι. Ούκ ἀλλὰ ἔμοιγε δοκεῖ, ἢ δ’ ὤς, ἔχειν ἢ ταύτη. Μηδέν, ἢν δ’ ἐγὼ, τοι πάνυ παγίως αὐτὸ λέγωμεν, ἀλλ’ ἐὰν μὲν ἡμῖν καὶ εἰς ἑνα ἐκαστὸν τῶν ἀνθρώπων ἰδὼ τὸ εἴδος τούτο ὀμολογήται καὶ ἐκεὶ δικαιοσύνη εἶναι, ἔξωχρησόμεθα ἢδή τ’ γὰρ καὶ ἐροῦμεν; εἰ δὲ μή, τότε ἄλλο τι σκέψωμεθα, νῦν δ’ ἐκτελέσωμεν τὴν σκέψιν ἢν φήμημεν, εἰ ἐν μείζονι τιν τῶν ἐχόντων δικαιοσύνην πρὸτερον ἐκεῖνο ἐπιχειρήσαμεν θεάσασθαι, τρόνον ἂν ἐν ἐνι ἡ ἀνθρώπῳ κατιδεῖν αὐτὸν ἄστι. καὶ ἐδοξε δὴ ἡ ἡμῖν τούτῳ εἶναι πόλις, καὶ οὕτω ἄκιδομεν ὡς ἐδυνάμεθα ἀρίστην, εἰ διδότες ὅτι ἐν γε τῇ ἁγαθῇ ἄν εἶπ. δ’ οὖν ἡμῖν ἐκεῖ ἐφάνη, ἐπαναφέρομεν εἰς τὸν ἑνά. κἂν μὲν ὀμολογηται, καλῶς ἔξει· εἶν δὲ τι ἄλλο ἐν τῷ ἐνὶ ἐμφανίζονται, πάλιν ἐπανιόντες ἐπὶ τήν 435Δ πόλιν βασανιούμεν. | καὶ τάχ’ ἂν παρ’ ἄλληλα σκοποῦντες καὶ τρίβοντες, ὡσπερ εἰ πυρείων, ἐκλάμψαι ποιήσαμεν τὴν δικαιοσύνην, καὶ φανερὰν γενομένην βεβαιωσαμεθ’ ἂν αὐτὴν παρ’ ἡμῖν αὐτοῖς. Ἀλλ’, ἐφη, καθ’ ὁδὸν τε λέγεις καὶ ποιεῖν χρή οὕτως.

Ἀρ’ οὖν, ἡν δ’ ἐγὼ, ὃ γε ταῦταν ἂν τις προσελποι μείζον τε καὶ Ἐλαττον, ἀνόμοιον τυγχάνει δν ταύτηῃ ταύταν προσβλαψεται, ἢ ὡμοιον; "Ομοιον, ἐφη. Καὶ δικαιοὶ ἁρὰ αὐτὴ δικαία πόλεως κατ’ αὐτὸ τὸ τῆς δικαιοσύνης εἴδος οὖθεν διοίσει, ἀλλ’ ὡμοιος ἐσται. "Ομοιος, ἐφη. Ἀλλὰ μέντοι πόλις γε ἐδοξεν εἶναι δικαία, ὅτε ἐν αὐτῇ τριττὰ γένῃ φύσεων ἐνότα τὸ αὐτῶν ἐκαστὸν ἐπραττε’ σωφρόνι δὲ αὐτοὶ καὶ σοφὴ δίᾳ τῶν αὐτῶν τούτων γενῶν ἅλλ’ ἄττα πάθη τε καὶ ἔξεις. Ἀληθῆ, ἐφη. Καὶ τοῦ ἐνα ἄρα, ὃ φίλε, οὕτως ἀξίωσομεν, c τά αὐτὰ ταῦτα εἶδη ἐν τῇ αὐτοῦ ψυχῇ ἐχόντα, διὰ τά αὐτὰ πάθη ἐκείνους τῶν αὐτῶν ὀνομάτων ὀρθῶς ἀξιούσατο τῇ πόλει. Πάσα άνάγκη, ἐφη. Εἰς φαύλον γε αὐτ, ἡν δ’ ἐγὼ, ὃ θαυμάσσω, σκέμμα ἐμπεπτώκαμεν περὶ ψυχῆς, εἴτε ἔχει τά τρία εἶδη ταῦτα ἐν αὐτῇ εἴτε μή. Οὐ πάνυ μοι δοκοῦμεν, ἐφη, εἰς φαύλον’ ὅσος γὰρ, ὃ Σώκρατες, τὸ λεγόμενον ἄλθες, ὥστε δ’ χαλέπα τά καλά. Φαίνεται, ἤν δ’ ἐγὼ. καὶ εὔ γε ἔσθι, ὃ
Γλαύκων, ὡς ἡ ἐμὴ δόξα, ἀκριβῶς μὲν τούτῳ ἐκ τοιοῦτων μεθόδων, οὗτοι νῦν ἐν τοῖς λόγοις χρώμεθα, οὐ μὴ ποτὲ λάβωμεν. Ἀλλὰ γὰρ μακροτέρα καὶ πλεῖστων ὀδὸς ἐπὶ τούτῳ ἀγούσα· ἦσως μέντοι τῶν γε προειρημένων τε καὶ προεσκεμένων ἂξιος. Οὐκοῦν ἁγαπητὸν; ἕφη ἐμοι μὲν γὰρ ἐν γε τῷ παρόντι ἰκανῶς ἄν ἔχω. Ἀλλὰ μέντοι, εἶπον, ἐμοίγε καὶ τάνω ἐξαρκέσει. Μὴ τοίνυν ἀποκάμψη, ἕφη, ἀλλὰ σκόπει.

'Αρ' οὖν ἦμιν, ἦν δ' ἐγώ, πολλῇ ἀνάγκῃ ὁμολογεῖν, ὅτι γε τὰ ἐ αὐτὰ ἐν ἕκαστῳ ἐνεστὶν ἡμῶν εἴδη τε καὶ ἦδη ἀπερ ἐν τῇ πόλει; οὐ γὰρ ποὺ ἀλλοθεν ἐκείστε ἀφίκηται. γελοίων γὰρ ἄν εἴη, εἰ τὶς οἰστεὶς τὸ θυμοειδὲς μὴ ἐκ τῶν ἰδιωτῶν ἐν ταῖς πόλεσιν ἐγγεγονέναι, οὐ δὴ καὶ ἔχουσι τάνταν τὴν αἰτίαν, οὖν οἱ κατὰ τὴν Θράκην τε καὶ Σκυθικὴν καὶ σχεδόν τι κατὰ τὸν ἄνω τόπον, ἢ τὸ φιλομαθὲς, δὴ δὴ περὶ τὸν παρ' ἦμιν μάλιστ' ἂν τις αἰτίσαστο τόπον, ἢ τὸ | φιλοχρήματον, 8 436Α περὶ τοὺς τε Φοίνικας εἶναι καὶ τούς κατὰ Αἰγυπτον φαίνεις ἂν οὐχ ἢκιστα. Καὶ μάλα, ἕφη. Τούτῳ μὲν δὴ οὔτως ἔχει, ἦν δ' ἐγώ, καὶ οὔδὲν χαλεπὸν γνώναι. Οὐ δήτα. Τόδε δὲ ἦδη χαλεπὸν, εἰ τῷ αὐτῷ τούτῳ ἔκαστα πράττομεν ἢ τρισὶν οὑσίν ἄλλο ἄλλοι μανθάνομεν μὲν ἐτέρῳ, θυμοειδεῖ δὲ ἄλλῳ τῶν ἐν ἦμιν, ἐπιθυμοῦμεν δ' αὖ τρίτῳ τινὶ τῶν περὶ τὴν τροφὴν τε καὶ γέννησιν ἢδονων καὶ δησα τούτων ἀδελφά, ἢ ἠλιθῇ τῇ ψυχῇ καθ' ἐκαστὸν αὐτῶν πράττομεν, ὅταν ὀρμήσωμεν. ταὐτ' ἐσται τὰ χαλεπὰ διορίσασθαι ἂξιος λόγου. Καὶ ἐμοὶ δοκεῖ, ἕφη. 'Ωδε τοῖνυν ἐπιχειρῶμεν αὐτὰ ὀρίζονται, εἰτε τὰ αὐτὰ ἄλληλοι εἰτε ἐτερά ἐστιν. Πῶς; Δῆλον ὅτι ταύτων τάναντα ποιεῖν ἢ πάσχειν κατὰ ταύτων γε καὶ πρὸς ταύτων οὐκ ἐθελήσῃ ἄμα, ἀστ' ἐὰν ποὺ εὑρίσκωμεν ἐν αὐτοῖς ταῦτα γιγνόμενα, εἰσόμεθα ὅτι οὐ ταύτων ἦν ἄλλα πλεῖον. Ἐνεν. Σκοπεῖ δὴ δ' ἔγων. Δέγε, ἕφη. 'Εστάναι, εἶπον, καὶ ο κινεῖσθαι τὸ αὐτὸ ἄμα κατὰ τὸ αὐτὸ ἄρα δυνατὸν; Οὐ- δαμῶς. 'Ετὶ τοῖνυν ἀκριβεστερον ὁμολογησόμεθα, μὴ τῇ προϊότες ἀμφισβητήσωμεν. εἰ γὰρ τις λέγοι ἀνθρωπον ἐπτηκότα, κινοῦντα δὲ τάς χειρᾶς τε καὶ τὴν κεφαλῆν, δτι
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ο αυτὸς ἑστηκέ τε καὶ κινεῖται ἃμα, οὐκ ἂν, οἷμαι, ἄξιοιμεν

οὐτῶν λέγειν δεῖν, ἀλλ’ ὅτι τὸ μὲν τι αὐτοῦ ἑστηκε, τὸ δὲ

κινεῖται. οὐχ οὖτω; Οὔτω. Οὐκοῦν καὶ εἰ ἐτι μᾶλλον

χριεντιζοῦτο ὁ ταῦτα λέγων, κομψευόμενος ὡς οἱ γε στρο-

βιλοι ὅλοι ἑστάσι τε ἃμα καὶ κινοῦται, ὅταν ἐν τῷ αὐτῷ πῇ-

ξαντες τὸ κέντρον περιφέρωνται, ἢ καὶ ἄλλο τι κύκλῳ περιῳ

ἐν τῇ αὐτῇ ἔδρα τούτῳ δρα οὐκ ἂν ἀποδεχοίμεθα, ὡς οὐ

κατὰ ταῦτα ἐαντών τὰ τοιαῦτα τότε μενόντων τε καὶ

φερομένων,

Ε ἄλλα φαίμεν ἂν ἔχειν αὐτὰ εὐθὺ τε καὶ περιφερές ἐν αὐτοῖς,

καὶ κατὰ μὲν τὸ εὐθὺ ἑστάναι, οὐδαμῇ γὰρ ἀποκλίνειν, κατὰ

dὲ τὸ περιφερές κύκλῳ κινεῖσθαι. ὅταν δὲ τὴν εὐθυωρίαν ἢ

εἰς δεξίῳν ἢ εἰς ἀριστεράν ἢ εἰς τὸ πρόσθεν ἢ εἰς τὸ ὄπισθεν

ἐγκλίνῃ ἃμα περιφερόμενον, τότε οὐδαμῇ ἑστὶν ἑστάναι. Καὶ

ὅρθως γε, ἔφη. Οἶδεν ἄρα ἡμᾶς τῶν τοιούτων λεγόμενον

ἐκπλήξει, οὐδὲ μᾶλλον τι πείσει ὡς ποτὲ τι ἄν τὸ αὐτὸ ἄν

τὰμα κατὰ τὸ αὐτὸ πρὸς τὸ αὐτὸ τάναντα | πάθοι ἢ καὶ

ποιήσειεν. Οὐκοῦν ἐμὲ γε, ἔφη. 'Ἀλλ' ὃμως, ἢ δ’ ἐγώ,

ίνα μὴ ἀναγκαζόμεθα πάσας τὰς τοιαύτας ἀμφισβητήσεις

ἐπεξίνειτε καὶ βεβαιούμενοι ὡς οὐκ ἄλληθες οὕτως μηκύνειν,

ὑποθέμενοι ὡς τοῦτον οὕτως ἔχοντος εἰς τὸ πρόσθεν προϊόμεν

ὅμολογήσαντες, εάν ποτὲ ἄλλη φανῇ ταῦτα ἢ ταύτη, πάντα

ἡμῖν τὰ ἀπὸ τοῦτον ἐμβαλόντα λελυμένα ἑσεθθαι. 'Ἀλλὰ

Β χρῆ, ἔφη, ταῦτα ποιεῖν. 'Ἀρ’ οὖν, ἢν δ’ ἐγώ, τὸ ἐπινεύειν τὸν

ἀνανεῦει καὶ τὸ ἐφιέσθαι τινος λαβεῖν τῷ ἀπαρνεῖσθαι καὶ τὸ

προσάγεισθαι τῷ ἀπωθεῖσθαι, πάντα τὰ τοιαύτα τῶν ἐναντίων

ἀν ἀλλήλοις θεῖς εἶτε ποιημάτων εἶτε παθημάτων; οἰδὲν

γὰρ ταύτη διοίσει. 'Ἀλλ’, ἢ δ’ ὅδε, τῶν ἐναντίων. Τι οὖν;

ἢν δ’ ἐγώ. διψήν καὶ πεινήν καὶ ὀλος τὰς ἐπιθυμίας, καὶ αὐτὸ

τὸ ἑθελεῖ καὶ τὸ βούλεσθαι, οὐ πάντα ταῦτα εἰς ἐκείνα ποι

ἂν θεῖς τὰ ἐδή τὰ νῦν δὴ λεχθέντα; οἷον ἂν τὴν τοῦ

ἐπιθυμοῦντος ψυχὴν οὐχὶ ἦτοι ἐφιέσθαι φήσεις ἐκείνου οὗ ἂν

ἐπιθυμῆ, ἢ προσάγεσθαι τούτῳ δ ἂν βούληται οἱ γενέσθαι, ἢ

ἀυτῷ, καθ’ ὅσον ἔθελε τί οἱ πορισθῆναι, ἐπινεύειν τούτῳ πρὸσ

αὐτὴν ἄσπερ τυχὸς ἐρωτώντος, ἐπορεομένην αὐτοῦ τῆς
iv.

of Plato.

γενέσεως; Ἡ Ἑγγώγε. Τι δέ; τὸ ἀβουλεῖν καὶ μή ἐθέλειν μηδ' ἐπιθυμεῖν οὐκ εἰς τὸ ἀπωθεῖν καὶ ἀπελαύνειν ἀπ' αὐτῆς καὶ εἰς ἀπαντα τάναντα ἐκεῖνοι θήσομεν; Πῶς γὰρ οὖ; Τούτων δὴ οὕτως ἔχοντων ἐπιθυμίαν τι φήσομεν εἶναι εἴδος καὶ ἐναργηστάτας αὐτῶν τούτων ἢ τε δίψαν καλοῦμεν καὶ ἢ πέιναν; Φήσομεν, ἢ δὲ ὅσ. Οὐκοῦν τὴν μὲν ποτοῦ, τὴν δ' ἐδωδής; Ἡμ. Ἄρ' οὖν, καθ' ὃς ἄφα ἔστι, πλέονος ἄν τινος ἢ σοὶ λέγομεν ἐπιθυμία ἐν τῇ ψυχῇ εἴη; οἶον δὲ ἐστὶ δίψα ἀρά γε θερμοῦ ποτοῦ ἢ ψυχροῦ, ἢ πολλοῦ ἢ ὀλίγου, ἢ καὶ ἐν λόγῳ ποιοῦ τινὸς πώματος; ἢ ἐὰν μὲν τις θερμότης τῷ δίψει προσῆ, τὴν τοῦ θερμοῦ ἐπιθυμίαν προς-παρέχοιτ' ἄν, ἐὰν δὲ ψυχρότης, τὴν τοῦ ψυχροῦ; ἢ ἐὰν δὲ διὰ πλῆθους παρουσίαν πολλή ἢ δίψα ἢ, τὴν τοῦ πολλοῦ παρέξε-ται, ἢ ἐὰν ὀλίγη, τὴν τοῦ ὀλίγου; αὐτὸ δὲ τὸ διψῆν οὐ μὴ ποτὲ ἄλλου γένεται ἐπιθυμία ἢ οὕτως πέφυκεν, αὐτοῦ πώματος, καὶ ἀκιντήτη τοῦ ψυχροῦ; Οὕτως, ἕφη, αὐτῆς γε ἡ ἐπιθυμία ἐκάστη αὐτοῦ μόνον ἐκάστος οὐ πέφυκε, τοῦ δὲ τολοῦ ή τολοῦ τά προσγνωμόνα. Ἡμ. τος, ἢ δ' ἔγω, 430 ἀσκήσεως ἡμᾶς ὄντας θορυβήσῃ, ὡς οὕδεις ποτοῦ ἐπιθυμεῖ ἅλλα χρηστοῦ ποτοῦ, καὶ οὐ σίτου ἅλλα χρηστοῦ σίτου. πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν εἰ οὖν ἢ δίψα ἐπιθυμία ἐστὶ, χρηστοῦ ἄν εἴη ἐπί πόματος ἐπί ἄλλου ὄστιν ἐπιθυμία, καὶ αἱ ἄλλαι οὕτω. Ἡμ. ἵσως γὰρ ἄν, ἕφη, δοκεὶ τι λέγειν ὁ ταύτα λέγων. Ἅλλα μέντοι, ἢ δ' ἔγω, δοκα γ' Μένος ἄρα τοιαύτα ὅλα ἔχω, τὰ μὲν ποια ἄττα ποιοῦ τινός ἐστιν, ὡς ἐμοὶ δοκεῖ, τὰ δ' αὐτὰ ἐκεῖνα αὐτοῦ ἐκάστου μόνον. Οὐκ ἔμαθον, ἕφη. Οὐκ ἔμαθε, ἕφην, ὅτι τὸ μεῖζον τοιοῦτον ἐστὶν οἷον τινὸς εἶναι μεῖζον; Πάνω γε. Οὐκοῦν τοῦ ἐλάστονος; Ἡμ. Τὸ δὲ γε πολὺ μεῖζον πολὺ ἐλάστονος. ἢ γὰρ; Ἡμ. Ἄρ' οὖν καὶ τὸ ποτὲ μεῖζον ποτὲ ἐλάστονος, καὶ τὸ ἐσομένον μεῖζον ἐσομένου ἐλάστονος; Ἅλλα τί μὴν; ἢ δ' ὅσ. Καὶ τὰ πλεῖστα δὴ πρὸς τὰ ἐλάστα καὶ τὰ διπλάσια πρὸς οὐ ἡμῖνεα καὶ πάντα τὰ τοιαύτα, καὶ αὕτω βαρύτερα πρὸς κουφότερα καὶ θάττω πρὸς τὰ βραδύτερα, καὶ ἐτι γε τὰ θερμά
πρὸς τὰ ψυχρὰ καὶ πάντα τὰ τούτοις ὄμοια ἄρ’ οὐχ οὕτως ἔχει; Πάνυ μὲν οὖν. Τι δὲ τὰ περὶ τὰς ἐπιστήμας; οὐχ ὁ ἄυτός τρόπος; ἐπιστήμη μὲν ἄυτῇ μαθήματος ἄυτοῦ ἐπιστήμη ἐστὶν ἢ ὅτου δὴ δὲ θείαι τὴν ἐπιστήμην, ἐπιστήμη δὲ τις καὶ ποιά τις ποιοῦ τινὸς καὶ τινός. λέγω δὲ τὸ τοιόντε· οὐκ ἐπειδή οἰκλας ἐργασίας ἐπιστήμη ἐγένετο, διήνεγκε τῶν ἄλλων ἐπιστημῶν, ἀστεὶ οἰκοδομικὴ κληθήναι; Τι μή; ἄρ’ οὐ τῷ ποιά τις εἰναι, οία ἔτερα οὐδεμία τῶν ἄλλων; Ναι. Οὐκοῦν ἐπειδὴ ποιοῦ τινός, καὶ αὐτῇ ποιά τις ἐγένετο; καὶ αἱ ἄλλαι οὕτω τέχναι τε καὶ ἐπιστήμαι; Ἐστιν οὖτω. Τούτῳ τοῖς, ἢν δ’ ἐγώ, φαθὶ μὲ τότε βούλεσθαι λέγειν, εἰ ἄρα νῦν ἔμαθες, ὅτι ὅσα ἐστὶν οῖα εῖναι του, αὐτὰ μὲν μόνα αὐτῶν μόνων ἐστὶν, τῶν δὲ ποιῶν τινῶν ποιὰ ἄττα. καὶ οὐ τι λέγω, ὅς, οἰὼν ἄν ἦ, τοιαῦτα καὶ ἐστὶν, ὅς ἄρα καὶ τῶν ὑγιεινῶν καὶ νοσωδῶν ἢ ἐπιστήμην ὑγιεινὴ καὶ νοσώδης καὶ τῶν κακῶν καὶ τῶν ἁγαθῶν κακὴ καὶ ἁγαθή· ἀλλ’ ἐπειδὴ οὐκ αὐτοῦ οὕτε ἐπιστήμη έστὶν ἐγένετο ἐπιστήμην, ἀλλὰ ποιοῦ τινὸς, τούτῳ δ’ ἢν ὑγιεινὸν καὶ νοσώδες, ποιά δὴ τις ἐννέβη καὶ αὐτῇ γενέσθαι, καὶ τούτῳ αὐτῇ ἐποίησε μηκέτι ἐπιστήμην ἀπλῶς καλείσθαι, ἀλλὰ τοῦ ποιοῦ τινὸς προσγευομένου λατρικήν. Ἐμαθον, ἐφη, καὶ μοι δοκεὶ οὕτως ἔχειν. Τὸ δὲ δὴ δίψος, ἢν δ’ ἐγώ, οὐ τούτων θήσεως τῶν οἰὼν τινὸς εῖναι τούτῳ ὑπὲρ ἐστὶν; ἐστὶ δὲ δὴ τοῦ δίψου; Ἑγγυε, ἢ δ’ δὲ πώματος γε. Οὐκοῦν ποιοῦ μὲν τινὸς πώματος ποιοῦ τι καὶ δίψος, δίψος δ’ οὖν αὐτὸ οὔτε πολλοῦ οὔτε ὀλίγου, οὔτε ἁγαθοῦ οὔτε κακοῦ, οὖδ’ ἐνι λόγῳ ποιοῦ τινὸς, ἀλλ’ αὐτοῦ πώματος μόνον αὐτὸ δίψος πέφυκεν; Παντάπασι μὲν οὖν. Τοῦ διψῶντος ἄρα ἡ ψυχὴ, καθ’ ὅσον διψῇ, οὐκ ἄλλο τι βούλεσθαι ἢ πιέν, καὶ τοῦτο ὑπέρεται καὶ ἐπὶ τοῦτο ὑμᾶ. Δὴλον δή. Οὐκοῦν εἶ ποτὲ τι αὐτῇ ἄνθελκαι διψῶσαν, ἑτέρον ἄν τι ἐν αὐτῇ εἶ ἄυτοῦ τοῦ διψῶντος καὶ ἁγωνίας ὡσπερ θηρίων ἐπὶ τὸ πιέν; οὐ γὰρ ἄν, φαμέν, τὸ γε αὐτὸ τῷ αὐτῷ ἐαντοῦ περὶ τὸ αὐτὸ ἀμα τάναντα πράττει. Οὐ γὰρ οὖν. Ὡσπερ γε, οἷμαι, τοῦ τοξοτοῦ οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἀμα αἱ
χείρες το τόξον ἀπωθοῦνται τε καὶ προσέλκουνται, ἀλλά δὲ ἀλλή μὲν ἢ ἀπωθούσα χείρ, ἐτέρα δὲ ἢ προσαγομένη. Παν-
tάπασι μὲν οὖν, ἐφη. Πότερον δὴ φώμεν τινας ἐστιν δέ εἰ διωμόντας οὐκ ἔθελεν πιεῖν; Καί μάλα γ', ἐφη, πολλοὺς καὶ
tολλάκιας. Τι οὖν, ἐφην ἐγώ, φαίη τις ἄν τοῦτων πέρι; οὐκ ἔνειν μὲν ἐν τῇ ψυχῇ αὐτῶν τὸ κελέυον, ἐνεῖναὶ δὲ τὸ
kωλύον πιεῖν, ἀλλὰ δὲν καὶ κρατοῦν τοῦ κελέυοντος; ὁ δ' ἐμοι, ἐφη, δοκεῖ. 'Αρ' οὖν οὐ τὸ μὲν κωλύον τὰ τοιαῦτα ἐγγυίζεται,
ὅταν ἐγγυίζεται, ἐκ λογισμοῦ, τὰ δὲ ἄγοντα καὶ ἔκοντα διὰ τῶν παθημάτων τε καὶ νοσημάτων παραγίγεται; Φαίνεται. Οὐ
δὲ ἀλάγος, ἢν δ' ἐγώ, ἄξιώσωμεν αὐτὰ διττά τε καὶ ἑτερα ἀλλήλων εἶναι, τὸ μὲν φ' λογίζεται λογιστικοὶ προσαγορεύοντες
τῆς ψυχῆς, τὸ δὲ ϊ̣̔ έρα τε καὶ πεινή καὶ δυσῆ καὶ πείρα τὰς ἀλλας ἐπιθυμίας ἐπτόηται ἄλογοτόν τε καὶ ἐπιθυμητικῶν,
πληρώσεων τινῶν καὶ ἱδονῶν ἑταῖρων. Οὔκ, ἀλλ' εἰκότως, ἐφη, ἤγοιμ' ἄν οὕτως. Ταῦτα μὲν τοίγιν, ἢν δ' ἐγώ, δύο ε
霪εῖν ὁμίσθω ἐθίδ' ἐν ψυχῇ ἐνόντα. τὸ δὲ δὴ τοῦ θυμοῦ καὶ ϊ̣̔ θυμομέθα πότερον τρίτον, ἢ τοῦτων ποτέρῳ ἀν ἐν ὁμοφυίς;
'Ἰσως, ἐφη, τῷ ἑρέφω, τῷ ἐπιθυμητικῷ. 'Αλλ', ἢν δ' ἐγώ, ποτὲ ἀκούσας ἦπεί πιστὼς τούτῳ, ὡς ἄρα Δεόντιος ὁ
Ἀγλαίωνος ἁνῶν ἐκ Πειραίεως ἦπε τὸ βόρειον τείχος ἐκτός, αἰσθόμενοι νεκροὺς παρὰ τῷ δημῳ κειμένους, ἀμα μὲν ἰδεῖν
ἐπιθυμοῖ, άμα δὲ αὖ δυσχεραίνοι καὶ ἀποτρέποι ἑαυτῶν, καὶ
tέως μάχοιτο τε καὶ παρακαλύπτοιτο, κρατοῦμενος δ' οὖν ὑπὸ τῆς ἐπιθυμίας, διελκύσας τοῦς ὀφθαλμοὺς, προσδραμῶν
πρὸς τοὺς νεκροὺς, 'Ιδοὺ ύμῖν, ἐφη, ὁ κακοδαίμονες, ἐμπλήσθητε
tοῦ καλοῦ θέαματος. Ἡκουσα, ἐφη, καὶ αὐτός. Οὕτως
μέντοι, ἐφην, ὁ λόγος σημαίνει τὴν ὄργην πολεμεῖν ἐν ὁλίτε
ταῖς ἐπιθυμίαις ὡς ἄλλο ἐν ἄλλῳ. Σημαίνει γάρ, ἐφη. Ὁκουσάν καὶ ἀλλοθε, ἐφην, πολλαχοὶ αἰσθανόμεθα, ὅταν
βιάζονται τινα παρὰ τὸν λογισμὸν ἐπιθυμίαι, λοιδοροῦντα β
τε αὐτῶν καὶ θυμοῦμεν τῷ βιαζομένῳ ἐν αὐτῷ, καὶ ὡσπερ
δυοῦν στασιαζόντων ἐξεμμαχοῦ τῷ λόγῳ γιγνόμενον τὸν θυμὸν
τοῦ τοιοῦτον; ταῖς δ' ἐπιθυμίαις αὐτῶν κοινωνήσαντα,
αἱροῦντος λόγου μὴ δείν, ἀντιπράττειν οἷμα σε ὅλκ ἀν φάναι γενομένου ποτὲ ἐν σαντῷ τοῦ τοιοῦτου αἰσθήσειας, οἷμα δ' οὖθεν ἐν ἄλλῳ. Οὐ μὰ τὸν Διὰ, ἔφη. Τὶ δὲ; ἣν δ' ἐγὼ ὅταν τις οἴηται ἄδικεῖν, οὐχ ὅσῳ ἀν γενναίοτέρος ἦ, τοσούτῳ ἦττον δύναται ὅργανεσθαι καὶ πεινῶν καὶ βίγων καὶ ἄλλο ὅτιον τῶν τοιούτων πάσχον ὑπ' ἐκείνου ἄν ἄν οἴηται δικαίως ταῦτα δρᾶν, καὶ, ἄν λέγω, οὐκ ἔθελε πρὸς τούτον αὐτοῦ ἐγείρεσθαι ὁ θυμός; Ἀληθῆ, ἔφη. Τὶ δὲ; ὅταν ἄδικεσθαι τὶς ἡγήται, οὐκ ἐν τούτῳ ζῇ τε καὶ χαλεπάνει καὶ ξυμμαχεῖ τῷ δοκοῦντι δικαίῳ καὶ δι' αὐτὸ πεινήν καὶ δι' αὐτὸ βίγον καὶ πάντα τὰ τοιαύτα πάσχειν ύπομένων, καὶ νικᾶται, οὐ λήγει τῶν γενναίων, πρὶν ἄν ἢ διαπράξῃ ἢ τελευτήσῃ ἢ ὠσπέρ κών ύπό νομέως ύπό τοῦ λόγου τοῦ παρ' αὐτῷ ἀνακληθεῖς πρᾳδύνθη; Πάνυ μὲν οὖν, ἔφη, ἐουκε τούτῳ ω' λέγεις: καίτοι γ' ἐν τῇ ἡμετέρᾳ πόλει τοὺς ἐπικούρους ὠσπέρ κόνας ἐκεῖμεν ύπηκόους τῶν ἀρχόντων ὠσπέρ ποιμένων πόλεως. Καλὸς γὰρ, ἦν δ' ἐγὼ, νοεῖς δ' βουλομαι λέγειν. ἅλλ', ἢ πρὸς τούτῳ καὶ τόδε ἐνθυμεῖ; Τὸ ποῖον; ὁτι τούναντίον ἢ ἀρτίῳς ἡμῖν φαίνεται περὶ τοῦ θυμοειδοῦς. τότε μὲν γὰρ ἐπιθυμητικὸν τι αὐτῷ φόμεθα εἰναι, νῦν δὲ πολλὸν δεῖν φαμέν, ἅλλα πολὺ μᾶλλον αὐτὸ ἐν τῇ τῆς ψυχῆς στάσει τίθεσθαι τὰ ὑπάλα πρὸς τοῦ λογιστικοῦ. Παιντάπασιν, ἔφη. ὁ Ἀρ' οὖν ἔτερον ὅν καὶ τούτου, ἢ λογιστικοῦ τι ἐδος, ἥστε μὴ τρία ἅλλα δὺο ἀδὴ εἰναὶ ἐν ψυχῇ, λογιστικόν καὶ ἐπιθυμητικόν; ἢ καθάπερ ἐν τῇ πόλει ξυνεῖχεν αὐτήν τρία ὅντα γένη, ἥρματιστικοῖς, ἐπικούρικοις, βουλευτικοῖς, οὕτω καὶ ἐν ψυχῇ τρίτων τούτω ἐστὶ τὸ θυμοειδὲς, ἐπίκουρον δὲ τῷ λογιστικῷ φύσει, ἐὰν μὴ ύπὸ κακῆς τροφῆς διαφθαρῆ; Ἀνάγκη, ἔφη, τρίτων. Ναὶ, ἦν δ' ἐγὼ, ἂν ἐν τοῦ λογιστικοῦ ἄλλο τι φανῇ, ὠσπέρ τοῦ ἐπιθυμητικοῦ ἐφάνη ἔτερον ὃν. ἅλλ', ὅτι χαλεπόν, ἔφη, φανήσαι. καὶ γὰρ ἐν τοῖς παιδιοῖς τούτῳ γ' ἂν τις έδοε, ὅτι θυμοῦ μὲν εὑρίς γενόμενα μεστὰ ἐστι, λογισμοῦ δ' ἔνοι μὲν ἐμοιγε δοκοῦσιν οὐδέποτε μεταλαμβάνειν, οἱ δὲ πολλοὶ ὑψὲ ποτὲ. Ναὶ μὰ Δι', ἦν δ' ἐγὼ, καλῶς
IV.

of Plato.

γε ἐκεῖνες. ἔτι δὲ ἐν τοῖς θερίοις ἀν τις ἰδοι ὁ λέγεις, ὅτι οὕτως ἔχει. πρὸς δὲ τούτοις καὶ ὁ ἄνω που ἐκεῖ εἴπομεν, τὸ τοῦ Ὀμήρου μαρτυρήσα, τὸ

στήθος δὲ πλήξαι κραδίην ἦν·πατε μύθοι:

ἐνταῦθα γὰρ δὴ σαφῶς ὡς ἔτερον ἐτέρῳ ἐπιπλήθτον πεποίηκεν "Ομήρος τὸ ἀναλογισμάτων περί τοῦ βελτίων τε καὶ χειρόνος τῷ ἄλογόστως θυμομένῳ. Κομιδῆ, ἐφη, ὀρθῶς λέγεις.

Ταῦτα μὲν ἄρα, ἢν τῇ ἑγώ, μόνις διανενεκαμεν, καὶ ἡμῖν ἐπιεικῶς ὁμολογεῖται τὰ αὐτὰ μὲν ἐν πόλει, τὰ αὐτὰ δὲ ἐν ἑνὶ ἐκάστοι τῇ ψυχῇ γένη ἔνειναι καὶ ἑστὶ τὸν ἀριθμόν. Ἡ ἔστι ταῦτα. Οὐκοῦν ἐκεῖνο γε ἢ δη ἄναγκαιον, ὡς πόλις ἢν σοφῆ καὶ ὃ, οὕτω καὶ τὸν ἰδιώτην καὶ τούτῳ σοφὸν εἶναι; 

Τι μὴν; Καὶ ὃ δὴ ἄνδρείοις ἰδιώτης καὶ ὃς, τούτῳ καὶ πόλιν δὲ ἄνδρείαν καὶ οὕτως, καὶ τάλλα πάντα πρὸς ἀρετὴν ὄσα ὀρθῶς ἀμφότερα ἔχειν. Ἀνάγκη. Καὶ δίκαιον δὴ, ὃ Γλαύκων, οἷμαι, φήσομεν ἄνδρα εἶναι τῷ αὐτῷ τρόπῳ ψφερ καὶ πόλις ἢν δικαία. Καὶ τοῦτο πάσα ἀνάγκη. Ἄλλῳ' οὐ τῇ μὴν τούτῳ ἐπιλελήσμεθα, ὅτι ἐκεῖνη γε τῷ τὸ ἐαυτοῦ ἐκαστον ἐν αὐτῇ πράττειν τρων οὕτως γενόν δικαία ἢ. Οὐ μοι δοκοῦμεν, ἐφη, ἐπιλελήσθαι. Μνημονευτέον ἄρα ἡμῖν, ὅτι καὶ ἡμῶν ἐκαστός, ὅτι δὲ τὸ αὐτοῦ ἐκαστὸν τῶν ἐν αὐτῷ πράττῃ, οὕτως δίκαιός τε ἔσται καὶ ταῦτο πράττων. Καὶ ἐμάλα, ἢ δὲ ὅσι, μνημονευτέον. Οὐκοῦν τῷ μὲν λογιστικῷ ἀρχεῖν προσήκει, σοφῶ δήν καὶ ἑχούντε ἐν ὑπέρ ἀπάσης τῆς ψυχῆς προμήθειαν, τῷ δὲ ἥμοειδεί ὑπηκόον εἶναι καὶ ἐμμάχῳ τούτου; Πάνυ γε. Ἄρι οὖν ὁ χ, ὀστρεῖ ἐλέγομεν, μουσικῆς· καὶ γυμναστικῆς κράσις εὐμφώνα αὐτὰ ποιήσει, τὸ μὲν ἐπιτείνουσα καὶ τρέφουσα λόγοισιν τε καλοῖς καὶ μαθήμασι, τὸ δὲ ἄνιψα εἰρεμουσιν, ἤμεροῦσα ἀρμονίᾳ τε καὶ ῥυθμῷ; Κομιδῆ γε, ἢ δὲ ὅσι. Καὶ τοῦτω δὴ οὕτω τραφέντε καὶ ὡς ἀληθῶς τὰ αὐτῶν μαθόντε καὶ παιδευθέντε προστατησεν τοῦ ἐπιθυμητικοῦ, δὴ δὴ πλείστον τῆς ψυχῆς ἐν ἐκάστῳ ἔστι καὶ χρημάτων φύσει ἀπληστότατον;
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τηρήσετον μὴ τῷ πύμπλασθαι τῶν περὶ τὸ σῶμα καλουμένων ἡδονῶν πολὺ καὶ ἴσχυρῶν γενόμενον οὐκ αὖ τὰ αὐτοῦ πράττη, ἐναλλὰ καταδουλώσασθαι καὶ ἄρχειν ἐπιχειρήσῃ ὃν ὁ προσήκον αὐτῷ γένει, καὶ ξύμπαντα τὸν βίον πάντων ἀνατρέψῃ. Πάνω μὲν οὖν, ἔφη. Ὁρᾷ ὁδὲ, ἢν δ' ἔγω, καὶ τούς ἔξωθεν πολεμίους τούτων ἀν κάλλιστα φυλαττούσην ὑπὲρ ἀπάσης τῆς ψυχῆς τε καὶ τοῦ σώματος, τὸ μὲν βουλευόμενον, τὸ δὲ προπολεμοῦν, ἔπομενον δὲ τῷ ἀρχοντὶ καὶ τῇ ἀνδρείᾳ ἐπιτελοῦν τὰ βουλευθέντα; Ἐστι ταῦτα. Καὶ ἀνδρείον δὴ, οἷμαι, τούτῳ τῷ μέρει καλοῦμεν ἐνα ἐκαστόν, ὅταν αὐτοῦ τὸν εὐρεοείδές διασώζῃ διὰ τὸ λυπῶν καὶ ἴδον τὸ ὑπὸ τοῦ λόγου παραγγελθὲν δεινὸν τε καὶ μή. Ὁρθῶς γ', ἔφη. Σοφὸν δὲ γε ἐκεῖνῳ τῷ συμμέτρῳ μέρει, τῷ δ' ἡρῴ τ' ἐν αὐτῷ καὶ ταύτα παρῆγγελλεν, ἔχον αὐτὸ κακείνον ἐπιστήμην ἐν αὐτῷ τὴν τοῦ ἐξωφέροντος ἐκάστῳ τε καὶ ὅλῳ τῷ κοινῷ σφόν αὐτῶν τριῶν ὄντων. Πάνω μὲν οὖν. Τί δέ; σώφρονα οὐ τῇ φιλίᾳ καὶ ἐξιμφωνιᾷ τῇ αὐτῶν τούτων, ἐκεῖνον τὸν ἄρχον καὶ τὸ ἄρχομεν τῷ λογιστικῷ ὑμοδοξῶσθε δεῖν ἄρχειν καὶ μὴ στασιάζωσιν αὐτῷ; Σωφροσύνῃ γοῦν, ἢ δ' ὅσ, οὐκ ἀλλ' τί ἐστιν ἢ τούτο, πόλεως τε καὶ ἰδιωτῶν. Ἀλλὰ μὲν δὴ δίκαιός γε, ὃ πολλάκις λέγομεν, τούτῳ καὶ οὕτως ἔσται. Πολλὴ ἀνάγκη. Τί οὖν; εἰπὸν ἐγὼ· μὴ τῇ ἡμῖν ἀπαμβλύνεται ἄλλο τι δικαιοσύνῃ δοκεῖν εἶναι ἢ ὅπερ ἐν τῇ πόλει ἐφανῇ; Οὔκ ἐμοίγε, ἔφη, δοκεῖ. Ὅδε γὰρ, ἢ δ' ἐγὼ, παντάπασιν ἐν βεβαιωσαμέθα εἰ τί ἡμῶν ἐτί ἐν τῇ ψυχῇ ἀμφισβητεῖ, τὰ φορτικὰ αὐτῷ προσφέροντες. Ποίαι δὲ; Οἶνον εἰ δεόι ἡμᾶς ἀνομολογεῖσθαι περὶ τε ἐκείνης τῆς πόλεως καὶ τοῦ ἐκείνης ὄμοιως πεφυκότος τε καὶ τεθραμμένου ἄνδρός, εἰ δοκεῖ ἄν παρακαταθήκην χρυσοῦν ἢ ἁργυροῦν δεξάμενον ὁ τοιοῦτος ἀποστερῆσαι, τίνι ἄν οἶοι οἰκεῖοι τοῦτο αὐτῶν; Ὅδεν' ἄν, ἔφη. Οὐκοῦν καὶ ἱεροσυλίων καὶ κλοπῶν καὶ προδοσιῶν, ἢ ἴδια ἐταλων ἢ δημοσίᾳ πόλεων, ἐκτός ἂν οὕτως εἴῃ; 'Εκτός. Καὶ μὴν οὐδ' ὀπωσδήποτε ἀπίστος ἢ κατὰ δρόκους ἢ κατὰ τὰς ἄλλας
πολεμοῦσαν. Πώς γὰρ ἂν; Μοιχεῖαι μὴν καὶ γονέων ἀμέλειαν καὶ θεῶν ἀθεραπευτεῖαν παντὶ ἄλλῳ μᾶλλον ἢ τῷ τοιούτῳ προσήκουσιν. Παντὶ μέντοι, ἐφη. Οὐκοῦν τούτων πάντων αὐτῶν, ὅτι αὐτοῦ τῶν ἐν αὐτῷ ἐκαστον τὰ αὐτοῦ πράττει ἁρχῆς τε πέρι καὶ τοῦ ἁρχεσθαι; Τούτο μὲν οὖν, καὶ οὐδὲν ἄλλο. Ἐπὶ τι οὖν ἔτερον ἤτεις δικαιοσύνην εἶναι ἢ ταύτην τὴν δύναμι, ἢ τοὺς τοιούτους ἄνδρας τε παρέχεται καὶ πόλεις; Μᾶ Δία, ἢ δ' ὦ, οὐκ ἔγγυε. Τέλειον ἄρα ἡμῖν τὸ ἐνύπνιον ἀποτελεσταί, ὃ ἐφαμέν ὑποπτεύεται, ὡς εὐθὺς ἁρχὸμενοι τῆς πόλεως οἰκίζειν κατὰ θεὸν τινα εἰς ἁρχήν τε καὶ τύπον τινὰ τῆς δικαιοσύνης κινδυνεύομεν ἐμβεβηκέναι. Παντάπασι μὲν οὖν. Τὸ δὲ γε ἂν ἄρα, ὁ Γλαύκων, δι' ὦ καὶ ὁφελεί, εἰδωλόν τι τῆς δικαιοσύνης, τὸ τοῦ μὲν σκυτοτομικῶν φύσει ὁρθῶς ἔχειν σκυτοτομεῖν καὶ ἄλλο μηδὲν πράττειν, τὸν δὲ τεκτονικὸν τεκταίνεσθαι, καὶ τὰλλα δὴ οὕτως. Φαίνεται. Τὸ δὲ γε ἀληθὲς, τοιούτῳ μὲν τί ἢν, ὡς ἐσικεῖν, ἢ δικαιοσύνη, ἀλλ' οὔ περὶ τὴν ἔξω πράξεων τῶν αὐτοῦ, ἄλλα περὶ τὴν ἐντὸς ὡς ἀληθῶς περὶ ἐαυτόν καὶ τὰ ἐαυτοῦ, μὴ ἤσαντας ταλλότρια πράττειν ἐκαστον ἐν αὐτῷ μηδὲ πολυπραγμονεῖν πρὸς ἄλληλα τὰ ἐν τῇ ψυχῇ γένη, ἄλλα τῷ ὑπερ τὰ οἰκεία εὖ θέμενοι καὶ ἄρξαντα αὐτῶν αὐτοῦ καὶ κοσμῆσαντα καὶ φιλον γενόμενον ἐαυτῷ καὶ ἕναρμόσαντα τρία ὄντα, ὥσπερ ὅρους πρεῖσι ἁρμονίας ἀτεχνῶς, νeusίν τε καὶ ὑπάτης καὶ μέσης, καὶ εἶ ἄλλα ἄστα μεταξύ τυγχάνει ὄντα, πάντα ταύτα ἕξυδισαντα καὶ παντάπασιν ἕνα γενόμενον ἐκ πολλῶν, σωφρονα καὶ ἱμμοσμένον, οὕτω δὴ πράττειν ἡδη, εὰν τι πράττῃ ἢ περὶ χρημάτων κτῆσιν ἢ περὶ σώματος ἐθεραπεῖαν ἢ καὶ πολιτικὸν τι ἢ περὶ τὰ ἑδίκις ἑμβόλαια, ἐν πάσι τούτοις ἑγούμενοι καὶ ὅνυμαξόντα δικαλὰν μὲν καὶ καλὴν πράξεως ἢ ἂν ταύτην τὴν ἔξω σωφρότερα τε καὶ ἕναρμόσανται, σοφίαν δὲ τὴν ἐπιστατοῦσαν ταύτη τῇ πράξει ἐπιστήμην, ἄδικον δὲ πράξει ἢ ἂν ἄλτα ταύτην λύγη, ἀμαθίαν δὲ τὴν ταύτην ἀδ ἐπιστατοῦσαν δεξαμ. Παντάπασιν, 444. ἢ δ' ὦς, ὁ Σώκρατες, ἀληθῇ λέγεις. Εἰτεν, ἢν δ' ἐγὼ τὸν
μὲν δίκαιον καὶ ἄνδρα καὶ πόλιν καὶ δικαιοσύνην, δ' τυγχάνει ἐν αὐτοῖς δν, εἰ φαίμεν εὐρηκέναι, οὐκ ἂν πάνυ τι, οἷμαι, δέξαιμεν ψεύδεσθαι. Μὰ Δία οὐ μέντοι, ἐφθ. Φώμεν ἄρα; Φώμεν.

"Εστὶν δὴ, ἢν δ' ἐγὼ· μετὰ γὰρ τούτο σκεπτέον, οἷμαι, ἀδίκιαν. Δὴλον. Οὐκούν στάσιν τινα αὖ τριῶν ὄντων τούτων δεὶ αὐτὴν εἶναι καὶ πολυπραγμοσύνην καὶ ἀλλοτριοπραγμοσύνην καὶ ἑπανάστασιν μέρους τινὸς τῷ ὄλῳ τῆς ψυχῆς, ἐν' ἄρχῃ ἐν αὐτῇ οὐ προσήκον, ἀλλὰ τοιούτῳ ὄντος φύσει οἶου πρέπειν αὐτῷ δουλεύειν τῷ τοῦ ἄρχικοῦ γένους ὄντι; τοιαύτ' ἄττα, οἷμαι, φήσομεν καὶ τὴν τούτων ταραχὴν καὶ πλάνην εἶναι τὴν τε ἀδίκιαν καὶ ἀκολασίαν καὶ δειλίαν καὶ ἀμαθίαν καὶ ἐκληθῆσθαι πᾶσαν κακίαν. Ταύτα μὲν οὖν ταύτα, ἐφθ. Οὐκούν, ἢν δ' ἐγὼ, καὶ τὸ ἀδικα πράττειν καὶ τὸ ἀδίκειν καὶ αὖ τὸ δίκαια ποιεῖν, ταύτα πάντα τυχχανε ὄντα κατάδηλα ἡδὴ σαφῶς, εὖ'περ καὶ ἡ ἀδίκια τε καὶ δικαιοσύνην; Πῶς δὴ; "Ὅτι, ἢν δ' ἐγὼ, τυγχάνει σοῦ δὲν διαφέροντα τῶν ὑγειῶν τε καὶ νοσώδων, ὡς ἔκεινα ἐν σώματι, ταύτα ἐν ψυχῇ. Πῆ; ἐφῆ. Τὰ μὲν ποι ὑγειῶν ὑγειαν ἐμποεῖ, τὰ δὲ νοσώδη νόσον. Ναὶ. Οὐκούν καὶ τὸ μὲν δίκαια πράττειν δικαιοσύνην ἐμποεῖ, τὸ δ' ἀδικα ἀδίκιαν;

'Ανάγκη. "Εστὶν δὲ τὸ μὲν ὑγειαν ποιεῖν τὰ ἐν τῷ σώματι κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατεῖον ὑπ' ἀλλήλων, τὸ δὲ νόσον παρὰ φύσιν ἀρχεῖν τε καὶ ἀρχεσθαι ἄλλο ὑπ' ἄλλου. Ἐστὶν γὰρ. Οὐκούν αὖ, ἐφην, τὸ δικαιοσύνην ἐμποεῖν τὰ ἐν τῇ ψυχῇ κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατεῖον ὑπ' ἀλλήλων, τὸ δὲ ἀδίκιαν παρὰ φύσιν ἀρχεῖν τε καὶ ἀρχεσθαι ἄλλο ὑπ' ἄλλου; Κομιδή, ἐφη.

'Αρετὴ μὲν ἄρα, ὡς έοικέν, υγειά τέ τις ἂν εἴη καὶ κάλλος καὶ εὐεξία ψυχῆς, κακία δὲ νόσος τε καὶ αἰσχος καὶ ἀσθένεια. Ἐστὶν οὖτω. 'Ἀρ' οὖν οὐ καὶ τὰ μὲν καλὰ ἐπιτηθεΐματα εἰς ἀρετῆς κτῆσιν φέρει, τὰ δ' αἰσχρὰ εἰς κακίας; 'Ανάγκη.

Τὸ δὴ λοιπὸν ἢδη, ὡς έοικέν, ἢμὲν ἐστὶ σκέψασθαι, πότερον δ' αὐ λυστελεῖ δίκαια τε πράττειν καὶ καλὰ ἐπιτηθεΐματα εἰς
εἰναι δίκαιον, ἕαν τε λαηθάνη ἕαν τε καὶ ἄδικον εἰναι, ἕανπερ μὴ δεδοδὴ δίκην μηδὲ βελτίων γίγνηται κολαξόμενος. 'Ἀλλ', ἐφη, ὁ Σώκρατες, γελοιον ἔμοιγε φαίνεται τὸ σκέμμα γίγνεσθαι ἢδη, εἰ τού μὲν σώματος τῆς φύσεως διαφθειρομένης δοκεῖ οὐ βιωτόν εἰναι οὐδὲ μετὰ πάντων σιτίων τε καὶ ποτῶν καὶ πάντων πλούτου καὶ πάσης ἀρχῆς, τῆς δὲ αὐτοῦ τούτου ὃ ζώμεν φύσεως παρατομομένης καὶ διαφθειρομένης βιωτόν ἁρα ἔσται, ἕανπερ τις ποιῇ δ ἀν θυληθῇ ἄλλο πλῆν τούτῳ ὀπόθεν κακίας μὲν καὶ ἄδικιας ἀπαλλαγῆσεται, δικαιοσύνην δὲ καὶ ἄρετθη κτῆσεται, ἐπειδὴ περ ἐφάνη γε ὅντα ἐκάπερ οἰα ἡμεῖς δυνηλθόμενες. Γελοιον γὰρ, ἢν δ' ἐγὼ· ἀλλ' ὅμως ἐπειπέρ ἐνταῦθα ἐληλύθαμεν, δοςον οὖν τε σαφέστατα κατιδείν ότι ταῦτα οὕτως ἔχει, οὐ χρῆ ἀποκάμενεν. Ἡκιστα, ἥ τον Δία, ἐφη, πάντων ἀποκμητέον. Δεύρο νῦν, ἢν δ' ἐγὼ, ἵνα καὶ ἐκεῖνος ὅσα καὶ εἴδη ἔχεις ἢ κακία, εἴς ἐμοὶ δοκεῖ, ὅ γε δὴ καὶ ἄξια θέας. Ἐπομεν, ἐφη· μόνον λέγε. Καὶ μην, ἢν δ' ἐγὼ, ἄσπερ ἀπὸ σκοπιάς μοι φαίνεται, ἐπειδή ἐνταῦθα ἀναβεβήκαμεν τοῦ λόγου, ἐν μὲν εἰναι εἴδος τῆς ἄρετθης, ἀπερα  δὲ τῆς κακίας, τέταρα δ' ἐν αὐτοῖς ἄτα ἄν καὶ ἄξιον ἐπιμνησθῆναι. Πῶς λέγεις; ἐφη. Ὁσοὶ, ἢν δ' ἐγὼ, πολιτεῦν τρόποι εἰσιν εἴδη ἔχοντες, τοσοῦτοι κινδυνεύουσι καὶ ψυχῆς τρόποι εἰναι. Πόσοι δὴ; Πέντε μὲν, ἢν δ' ἐγὼ, ὁ πολιτεὺς, πέντε δὲ ψυχῆς. Δέγε, ἐφη, τίνες. Δέγω, εἰπον, ὅτι εἰς μὲν οὕτως ὁ ἡμεῖς δυνηλθόμενοι πολιτείας εἴ ἄν τρόπος, ἐπονομασθεὶς δ' ἀν καὶ διχῇ ἐγγενομένου μὲν γὰρ ἀνδρὸς ἐν ὅ τοις ἀρχούσι διαφέροντος βασιλεία ἀν κληθῆτι, πλειόνων δὲ ἀριστοκρατία. Ἀληθῆ, ἐφη. Τούτῳ μὲν τοῖς, ἢν δ' ἐγὼ, ἐν εἴδος λέγω· οὐτε γὰρ ἄν πλεῖος οὐτε εἰς ἐγγενόμενοι κινήσειν ἄν τῶν ἄξιων λόγου νόμων τῆς πόλεως, ἐ τροφῇ τε καὶ παιδεία χρησάμενος ἢ διήλθομεν. Οὐ γὰρ εἰκός, ἐφη.
Ε.

"Αγαθὴν μὲν τολύνη τὴν τοιαύτην πόλιν τε καὶ πολιτείαν καὶ ὀρθὴν καλῶ, καὶ ἄνδρα τὸν τοιοῦτον, κακὰς δὲ τὰς ἄλλας καὶ ἡμαρτημένας, εἰπὲρ αὕτη ὀρθή, περὶ τε πόλεων διοικήσεις καὶ περὶ ἰδιωτῶν ψυχῆς τρόπου κατασκευὴν, ἐν τέταρτῳ ποινῆς εἴδεσθι οὐσάς. Πολὺς δὴ ταῦτας; ἐφι.

Καὶ ἐγὼ μὲν ἢ τὰς ἐφεξῆς ἔρων, ὡς μοι ἐφαίνοντο ἐκαστὰί έξ ἀλλήλων μεταβαίνειν' ὁ δὲ Πολέμαρχος—σμικρὸν γὰρ ἀπωτέρω τοῦ Ἀδείμαντον καθήσοτο—ἐκεῖνας τὴν χείρα καὶ λαβόμενος τοῦ ἤματόν ἄνωθεν αὐτοῦ παρὰ τὸν ὸμον, ἐκείνον τε προσηγάγετο καὶ προτεῖνας ἑαυτὸν ἔλεγεν ἄττα προσκεκυφᾶς, ὅν ἄλλο μὲν οὐδὲν καθηκούσαμεν, τόδε δὲ: 'Ἀφήσομεν οὖν, ἐφη, ἢ τι δράσομεν; 'Ἡκιστά γε, ἐφη ὁ Ἀδείμαντος μέγα ἢδη λέγων. Καὶ ἐγὼ, Τί μάλιστα, ἐφην, ὑμεῖς οὖν ἀφίσε; Σὲ, ἢ 8' ὦς. 'Ετι ἐγὼ ἐίπον, τι μάλιστα; Ἀπορράθυμαι ἡμῖν δοκεῖς, ἐφη, καὶ εἴδος ὤλον οὐ τὸ ἐλάχιστον ἐκκλητεῖν τοῦ λόγου, ἕνα μὴ διέλθης, καὶ λήσεις οἰηθήναι εἰπὼν αὐτὸ φαύλως, ὡς ἀρα περὶ γυναικῶν τε καὶ παιδῶν παντὶ δῆλον, ὅτι κοινὰ τὰ φιλῶν ἦσται. Οὐκοῦν ὅρθως, ἐφην, ὁ Ἀδείμαντε; Ναι, ἢ 8' ὦς. ἄλλα τὸ ὀρθῶς τούτο, ὅπερ τάλλα, λόγου δεῖται, τὸ ὁ τρόπος τῆς κοινωνίας. πολλὸν γὰρ ἄν γένοιτο. μὴ οὖν παρῆς δύνται σὺ λέγεις; ὡς ὑμεῖς πάλαι περιμένομεν οἴομενοι σὲ που μνησθῆσεσθαι παιδοποιεῖς τε πέρι, πῶς παιδοποιήσουται, καὶ γενομένους πῶς πρέψουσι, καὶ ὅλην ταῦτην ἢν λέγεις κοινωνιὰν γυναικῶν τε καὶ παιδῶν μέγα γάρ τι οἴομέθα.
The Republic of Plato.

BOOK v.

φέρειν καὶ ὅλον εἰς πολιτείαν ὀρθῶς ἢ μὴ ὀρθῶς γιγνόμενον. νῦν οὖν ἐπειδὴ ἄλλης ἐπιλαμβάνει πολιτείας πρὶν ταῦτα ἰκανῶς διελέσθαι, δεδοκιμαὶ ἦμιν τοῦτο, ὅ ὄν ἦκουσας, τὸ σὲ ἢ μὴ μεθύειν, πρὶν ἄν ταῦτα πάντα ἄσπερ τάλλα διελθῆς. 450

Καλ ἐμὲ τοῖνυν, ὃ Γλαύκων ἐφη, κοινωνὸν τῆς ψήφου ταύτης τίθετε. Ἄμελει, ἐφη ὁ Θρασύμαχος, πάσι ταῦτα δεδογμένα ἦμιν νόμιζε, ὁ Σώκρατες. Οἶδα, ἢν δ' ἐγὼ, εἰργάσασθε ἐπιλαβόμενοι μου! δόσον λόγον πάλιν, ἄσπερ εξ ἀρχῆς, κινεῖτε περὶ τῆς πολιτείας! ἦν ὡς ἢδ' διεληλυθὼς ἐγὼν ἐχαίρων, ἀγαπῶν εἴ τις ἐάσοι ταῦτα ἀποδεξάμενος ὡς τότε ἐρρήθη. ὃ νῦν ὑμεῖς παρακαλοῦντες οὐκ ἔστε δόσον ἐσμὶν, Β λόγον ἐπεγείρετε· δὲν ὅρων ἐγὼ παρῆκα τότε, μὴ παράσχοι τολῦν ὀχλον. Τί δὲ; ἢ δ' ἢ σὺ ὁ Θρασύμαχος· χρυσοχορ- σοντας οἷς τοῦσδε νῦν ἐνθάδε ἀφίξθαι, ἀλλ' οὐ λόγων ἀκουσμένων; Ναὶ, εἶπον, μετρίων γε. Μέτρον δὲ γ', ἐφη, ὁ Σώκρατες, ὁ Γλαύκων, τοιούτων λόγων ἀκούειν ὅλος ὁ βίος νῦν ἔχουσιν. ἀλλὰ τὸ μὲν ἡμέτερον έα· οὐ δὲ περὶ ὃν ἐρωτῶμεν μηδαμῶς ἀποκάμψετε ἢ σοι δοκεῖ διεξεῖν, τίς ἢ ο Κοινωνία τοῖς φύλαξιν ἦμιν παίδων τε πέρι καὶ γυναικῶν ἔσται καὶ τροφῆς νέων ἐτὶ δυντων τῆς ἐν τῷ μεταξύ χρόνῳ γιγνομένης γενέσεως τε καὶ παιδείας, ἢ δὴ ἐπιποιωτάτη δοκεῖ εἶναι. περὶ δὴ εἴπειν τίνα τρόπον δεί γίγνεσθαι αὐτήν. Οὐ ράβδον, ὃ εὐδαιμόν, ἢν δ' ἐγώ, διελθεῖν· πολλὰς γὰρ ἀπιστίας ἔχει ἐτὶ μᾶλλον τῶν ἐμπροσθεν δὲν διήλθομεν. καὶ γὰρ ὡς δυνατὰ λέγεται, ἀπιστοῦτ' ἂν, καὶ εἰ δ' τι μάλιστα δ γένουτο, ὡς ἀριστ' ἐν ἐν ταύτα, καὶ ταύτη ἀπιστήσεται. διὸ δὴ καὶ ὁνος τις αὐτῶν ἀπιστοῦ, μὴ εὐχή δοκῇ εἶναι ὁ λόγος, ὃ φιλε ἑταίρε. Μὴδὲν, ἢ δ' ὅς, ὅκνει· οὔτε γὰρ ἀγνώμονες οὔτε ἀπιστοῦ οὔτε δύσοι οἱ ἀκουσμένοι. Καὶ ἐγὼ εἶπον Ὡ ἀριστε, ἢ ποιουλόμενος με παραθαρρύνειν λέγεις; Ἐγὼ, ἐφη. Πάν τοῖνυν, ἢν δ' ἐγώ, τοῦνατιν τοιεῖς. πιστεύοντος μὲν γὰρ ἐμοῦ ἐμοί εἰδέναι θ λέγω, καλῶς Ε εἶχέν ἢ παραμυθία· ἐν γάρ φρονίμους τε καὶ φίλους περὶ τῶν μεγίστων τε καὶ φιλῶν τάληθι εἰδότα λέγειν ἀσφαλῆς
καὶ θαφφαλέων, ἀπιστοῦντα δὲ καὶ ζητοῦντα ἀμα τοὺς λόγους ποιεῖσθαι, δ δὴ ἐγὼ δρῶ, φοβερὸν τε καὶ σφαλερὸν, οὐ τι γέλωτα | ὀφλεῖν — παυδικῶν γὰρ τοῦτό γε —, ἀλλὰ μὴ σφαλεῖς τῆς ἀληθείας οὐ μόνον αὐτὸς ἀλλὰ καὶ τοὺς φίλους ἐξυνεπισπασάμενος κείσομαι περὶ ἃ ἦκιστα δει σφαλλεσθαι. προσκυνῶ δὲ Ἄδραστειαν, ὁ Γαλαύκων, χάριν οὐ μέλλω λέγειν ἐπιζῳ γὰρ οὖν ἔλαττον ἀμάρτημα ἀκοντίως τινὸς φονέα γενέσθαι ἢ ἀπατεώνα καλῶν τε καὶ ἀγαθῶν καὶ [ὑικαίων] νομίμων πέρι. τούτο οὖν τὸ κινδύνευμα κινδυνεύειν ἐν ἔχθροις κρείττον ἢ φίλοις, ἄστε εὐ με παραμυθεῖ. Καὶ ὁ Γαλαύκων γελάσας ἂν, ὁ Σώκρατες, ἡφι, εάν τι πάθωμεν πλημμελεῖς ὑπὸ τοῦ λόγου, ἀφλεμέν σε ὀσπερ φόνον καὶ καθαρὸν εἶναι καὶ μὴ ἀπατεώνα ημῶν. ἀλλὰ θαρρήσας λέγε. ἂν, μέντοι, ἐπον, καθαρὸς γε καὶ ἐκεὶ ὁ ἄφθεθας, ὡς ὁ νόμος λέγει εἰκὸς δὲ γε, εἰπερ ἐκεῖ, κάνθαδε. Δέγε τοι- νυν, ἡφι, τούτου γ' ἐνεκα. Δέγειν δή, ἡφιν εγώ, χρὴ ἀνάπαυν αὐ νῦν, ἃ τότε ἰσως ἔδει ἐφεξῆς λέγειν τάχα δὲ οὕτως οὖν ὄρθως ἔχοι, μετὰ ἀνδρείου δράμα παντελῶς διαπερανθεῖ τὸ γυναικεῖον αὐ περαίνειν, ἀλλως τε καὶ ἐπειδή οὕτω τοῖς προκαλεῖ.

'Ανθρώπους γὰρ φύσι καὶ παιδευθείσιν ὡς ἥμεις δυήθομεν, κατ' ἐμὴν δόξαν οὐκ ἐστι ἀλλὴ ὀρθὴ παιδῶν τε καὶ γυναικῶν κτησίσι τε καὶ χρεία ἢ κατ' ἐκείνην τὴν ὀμηνία λούσιν, ἤπετε τὸ πρῶτον ἄμφησαμεν ἐπηεχείρησαμεν δε τοι ὡς ἀγέλης φύλακας τους ἀνδρας καθιστάναι τῷ λόγῳ. Ναι. 'Ακολουθῶμεν τοῖς καὶ τὴν γένεσιν καὶ τροφὴν παραπλησίαν ἀποδιδόντες καὶ σκοπῶμεν εἰ ἡμῖν πρέπει ἢ οὐ. Πός; ἡφι. 'Ωδε, τὰς βηλείας τῶν φυλάκων κυνῶν τότερα ἓμυφυλόπετεν ὀλόμεθα δείν ἀπερ αὖ οἱ ἄρρενες φυλάττωσι καὶ εἰσνηθεῖεν καὶ τάλλα κοινῆ πράττειν, ἢ τὰς μὲν οἰκουρεῖν ἐνδον ὡς ἀδυνάτους διὰ τῶν τῶν σκυλάκων τόκον τε καὶ τροφήν, τοὺς δὲ πονεῖν τε καὶ πάσαν ἐπιμελείαν εἴχειν περὶ τά ποίμνα; Κοινῆ, ἡφι, πάντα τὴν ὡς ἀσθενεστέραις χρώμεθα, τοῖς δὲ ὡς ἴσχυροτέρους. Οὔν τ' οὖν, ἡφιν εγώ,
ἐπὶ τὰ αὐτὰ χρήσαται τινὶ ζῷῳ, ἀν μὴ τὴν αὐτὴν τροφὴν τε καὶ παιδείαν ἀποδιδόσ; Ὅψιν οἶδον τε. Εἰ ἄρα ταῖς γυναιξὶν ἐπὶ ταύτα χρησόμεθα καὶ τοῖς ἄνδράσι, ταύτα καὶ διδακτέον αὐτάς. | Ναλ. Μουσικὴ μὲν ἐκεῖνοι τε καὶ γυμναστικὴ ἐδόθη. Ναλ. Καὶ ταῖς γυναιξὶν ἄρα τούτῳ τῷ τέχνα καὶ τά περὶ τὸν πόλεμον ἀποδοτέον καὶ χρηστέον κατὰ ταύτα. Εἰκός ἐξ ἧν λέγεις, ἐφή. Ἐσος δὴ, εἰπόν, παρὰ τὸ ἐθος γελοία ἀν φαύνοιτο πολλὰ περὶ τὰ νῦν λεγόμενα, εἰ πράξεται ἢ λέγεται. Καὶ μάλα, ἐφη. Τῇ, ἥν δ’ ἐγὼ, γελοιότατον αὐτῶν ὅρας; ἢ δήλα δὴ ὧτι γυμνάς τὰς γυναῖκας ἐν ταῖς παλαίστραις γυμναζομένας μετὰ τῶν ἄνδρων, οὐ μόνον τὰς νέας, ἀλλὰ καὶ ἡδή τὰς πρεσβυτέρας, ὥσπερ τοὺς βόροντας ἐν τοῖς γυμνασίοις, ὅταν ὤμοι καὶ μὴ ἤδεις τὴν ὄψιν ὅμως φιλογυμναστῶσιν; Νὴ τὸν Δία, ἐφης γελοιόν γαρ ἄν, ὡς γε ἐν τῷ παρεστῶτι, φανεῖν. Οὕκουν, ἥν δ’ ἐγώ, ἐπείπερ ὄρμησαμεν λέγειν, οὐ φοβητέον τὰ τῶν χαριέτων σκώμματα, ὅσα καὶ οὐδὲν εἰποῦσαν ἐς τὴν τοιαύτην μεταβολὴν γενομένην καὶ περὶ τὰ γυμνάσια καὶ περὶ μουσικῆς καὶ οὕκ ἐλάχιστα περὶ τὴν τῶν ὀπλῶν σχέσιν καὶ ὑπερῶν όχησεις. Ὅρθως, ἐφη, λέγεις. Ἀλλ’ ἐπείπερ λέγειν ἤρξαμαι, πορευτέον πρὸς τὸ τραχῦ τοῦ νόμου, δειθείσι τε τούτων μὴ τα αὐτῶν πράττειν ἄλλα σπουδάζειν, καὶ ὑπομνήσασιν ὅτι οὐ πολὺς χρόνος ἐξ οὗ τοῖς Ἔλλησιν ἔδοξει αἰσχρὰ εἶναι καὶ γελοία ἄπερ νοῦς τοῖς τολμῶσ τῶν βαρβάρων, γυμνοὶς ἄνδρας ὀρᾶσαι, καὶ δὴ ἤρχοντο τῶν γυμνασίων τρῶται μὲν Κρήτης, ἑπετα. Δακεδαμόνιοι, ἐξήν τοὺς τότε ἀστείους πάντα ταῦτα κωμῳδεῖν. ἢ οὐκ οία; Ἐγὼ γαρ Ὅλλ’ ἐπειδῆ, οἴμαι, χρωμένους ἀμεινον τὸ ἀποδύσθαι τοῦ συγκαλυπτεῖν πάντα τὰ τοιαύτα ἐφάνη, καὶ τὸ ἐν τοῖς ὀφθαλμοῖς δὴ γελοίον ἐξερήθη ὑπὸ τοῦ ἐν τοῖς λόγοις μηνυθέντος ἀριστοῦ, καὶ τοῦτο ἐνεδείξατο, ὅτι μάταιος δὲ γελοίον ἄλλο τι ἤγείται ἢ τὸ κακὸν, καὶ ὁ γελοιοτατειν ἐπιχειρῶν πρὸς ἄλλην τινὰ ὄψιν ἀποβλέπων ὡς γελοῖον ἢ τὴν τοῦ ἀφρονὸς τε καὶ κακοῦ, καὶ καλοῦ αὐτοῦ σπουδάζει ἄλλον τινὰ σκοπὸν στησάμενος ἢ
τὸν τοῦ ἀγαθοῦ. Παντάπασι μὲν οὖν, ἐφη. "Αρ' οὖν οὐ πρῶτον μὲν τοῦτο περὶ αὐτῶν ἀνορμολογητέον, εἰ δυνατὰ ἢ οὖ, καὶ δοτέοιν ἀμφισβήτησιν εἰτε τις φιλοσοφῶν εἰτε σπουδαστικὸς θέλει ἀμφισβήτησις, πότερον δυνατῇ φύσις

31 ἢ | ἀνθρωπίνη ἢ θῆλεια τῇ τοῦ ἄρρενου γένους κοινωνῆσαι εἰς ἀπαντα τὰ ἔργα ἢ οὖδ' εἰς ἐν, ἢ εἰς τὰ μὲν οία τε, εἰς δὲ τὰ οὐ, καὶ τοῦτο δὴ τὸ περὶ τὸν πόλεμον ποτέρων ἔστιν; ἄρ' οὖν οὗτος ἢ κάλλιστα τις ἀρχόμενος, ὡς τὸ εἰκὸς, καὶ κάλλιστα τελευτῆσειν; Πολὺ γε, ἐφη. Βούλει οὖν, ἢν δ' ἐγώ, ἡμεῖς πρὸς ἡμᾶς αὐτοὺς ὑπὲρ τῶν ἄλλων ἀμφισβητήσωμεν, ἵνα μὴ ἔρημα τὰ τοῦ ἔτερον λόγου ποιορκήται;

Β Οὐδὲν, ἐφη, κωλύει. Δέγωμεν δὴ ὑπὲρ αὐτῶν ὅτι Ὁ Σώκρατεσ τε καὶ Γλαύκων, οὐδὲν δεί ύμίν ἄλλους ἀμφισβητεῖν αὐτὸ γὰρ ἐν ἄρχῃ τῆς κατοικίσεως, ἢν φύλλετε πόλιν, ἀμολογεῖτε δεῖν κατὰ φύσιν ἐκαστὸν ἕνα ἐν τοῦ αὐτοῦ πράττειν. Ἕμολογήσαμεν, οἴματι: πῶς γὰρ οὖ; "Εστὶν οὖν ὅπως οὐ πάμπολυ διαφέρει γυνὴ ἄνδρος τῆς φύσιν; Πῶς δ' οὖ [διαφέρει]; Οὐκοῦν ἄλλο καὶ ἔργον ἑκατέρῳ προσήκει προστάτειν τὸ κατὰ τὴν αὐτοῦ φύσιν; Τι μή; Πῶς οὖν οὐχ ἀμαρτάνετε ὑμῖν καὶ τάναντία ὑμῖν αὐτοῖς λέγετε φάσκοντες αὖ τοὺς ἄνδρας καὶ τὰς γυναίκας δεῖν τὰ αὐτὰ πράττειν πλεῖστον κεχωρισμένην φύσιν ἔχοντας; ἔξεις τι, ὥθαμάσαι, πρὸς ταύτ' ἀπολογεῖσθαι; Ἕμεν μὲν ἐξαλφην, ἐφη, οὐ πάνυ ράδιουν ἄλλα σοὶ δεήσομαι τε καὶ δέομαι καὶ τὸν ὑπὲρ ἡμῶν λόγον, ὡστε ποτ' ἐστὶν, ἐρμηνεύειν. Ταῦτ' ἐστιν, ἢν δ' ἐγώ, ὥ Γλαύκων, καὶ ἄλλα πολλὰ τουαύτα, ἢ ἐγώ πάλαι προορῶν

D ἐφοβοῦμεν τε καὶ οἶκουν ἀπτεθήκα τοῦ νόμου τοῦ περὶ τὴν τῶν γυναικῶν καὶ παιδῶν κτῆσιν καὶ τροφήν. Οὐ μᾶ τὸν Δία, ἐφη, οὐ γὰρ εὐκόλω ἔσοικεν. Οὐ γὰρ, εἰπον. ἄλλα δὴ ὡς ἔχει· ἢν τε τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ ἃν τε εἰς τὸ μέγιστον πέλαγος μέσου, ὅμως γε νεὶ οὐδὲν ἤττον. Πάνω μὲν οὖν. Οὗτοι καὶ ἡμῖν νευστεύον καὶ πειρατέον σώζεσθαι ἐκ τοῦ λόγου, ἦτοι δελφινά τινα ἐλπίζοντας ἡμᾶς ύπολαβεῖν Ε ἢν ἢ τίνα ἀλλήν ἀπορον σωτηριαν. "Εσοικεν, ἐφη. Φέρε δή,
νήν 8' ἐγώ, ἕναν πή ἐθρωμεν τήν ἔξοδον. Ὠμολογοῦμεν γὰρ δὴ ἄλλην φύσιν ἄλλο δεῖν ἐπιτηδεύειν, γυναικὸς δὲ καὶ ἄνδρος ἄλλην εἶναι· τὰς δὲ ἄλλας φύσεις τὰ αὐτὰ φαμέν νῦν δεῖν ἐπιτηδεύειαι· ταῦτα ἦμών κατηγορεῖτε; Κομψῆ γε Ἡ γενναία, ἦν 8' ἐγώ, ὃ Γλαύκων, ἣ δύναμις τῆς ἀντλογικῆς τέχνης. Τί δή; "Ὅτι, εἶπον, δοκοῦσί μοι εἰς αὐτὴν καὶ ἄκοντες πολλοὶ ἔμπιπτεν καὶ οἶσθαι οὐκ ἔριζεν ἄλλα διαλέγεσθαι, διὰ τὸ μὴ δύνασθαι κατ' εἶδη διαιρούμενοι τὸ λεγόμενον ἐπισκοπεῖν, ἄλλα κατ' αὐτὸ τὸ ὅνομα διώκειν τοῦ λεχθέντος τήν ἐναντίωσιν, ἐρίζει, οὐ διαλέκτῳ πρὸς ἄλληνοις χρώμενοι. "Εστὶ γὰρ δή, ἔφη, περὶ πολλοὺς τούτο τὸ πάθος· ἄλλα μόνον καὶ πρὸς ἡμᾶς τούτο τείνει ἐν τῷ παρόντι; Παντάπασι μὲν οὖν, ἦν 8' ἐγώ· κινδυνεύομεν γοῦν ἄκοντες ἀντιλογιάς ἀπέστειλαί. Πῶς; Τὸ τῆς ἄλλην φύσιν ὅτι οὗ τῶν αὐτῶν δεὶ ἐπιτηθεμάτων τυγχάνειν πάνυ ἄνδρεῖς τε καὶ ἐριστίκως κατά τὸ ὅνομα διώκομεν, ἐπεσκέφασθα δὲ οὐδ' ὅπερον τί εἶδος τὸ τῆς ἐπισκέψεως τοῖς καὶ τῆς αὐτῆς φύσεως καὶ πρὸς τὶ τείνων ὑφίσταμαι τότε, διὰ τὰ ἐπιτηθεμάτα ἄλλην φύσει ἄλλα, τῇ δὲ αὐτῇ τὰ αὐτὰ ἀπεδίδομεν. Οὐ γὰρ οὖν, ἔφη, ἐπεσκέφασθα. Τοιγάρτοι, εἶπον, ἔζηστιν ἦμῖν, ὡς ἐοικεν, ἀνερωταί ἦμᾶς αὐτούς εἰ ἢ αὐτῇ φύσις φαλακρῶν καὶ κομητῶν καὶ οὐχ ἢ ἑναντία, καὶ ἐπειδὰν ὅμολογόμεν ἑναντίαν εἶναι, ἐὰν φαλακρὸς σκυτοσμόσι, μὴ ἐὰν κομήτας, ἐὰν 8' αὐ κομήτας, μὴ τοὺς ἔτερους. Γελοίοιν μέντ' ἄν εἶ, ἔφη, Ἄρα κατ' ἄλλο τι, εἶπον ἔγω, χελοίον, ὡς τοῦ τί οὖ πάντως τῆν αὐτὴν καὶ τῆν ἐπισκέψεις φύσιν ἐπιθέμεθα, ἀλλ' ἐκεῖνο τὸ εἶδος τῆς ἀλλοιώσεως τοῖς καὶ ὁμοιώσεως μόνον ἐφυλάττομεν τὸ πρὸς αὐτὰ δείν τείνων τὰ ἐπιτηθεύματα· οὖν Ιατρικόν μὲν καὶ Ιατρικὸν τῆς ψυχῆς ὅτα τῆς αὐτῆς φύσιν ἔχειν ἔλεγομεν. ἦν οὔκ οἷος; Ἕγγει Ἰατρικόν δὲ καὶ τεκτονικὸν ἄλλην; Πάντως ποι. Οὐκοῦν, ἦν 8' ἐγώ, καὶ τὸ τῶν ἄνδρων καὶ τὸ τῶν γυναικῶν γένος, ἐὰν μὲν πρὸς τέχνην τινὰ ἢ ἄλλο ἐπιτηθεμα διαφέρον φαινηται, τούτῳ δὲ φήσομεν ἑκατέρῳ δεῖν ἀποδιδόναι· ἕκαστον ἄν συνεφοροῦν ἀπαλλαθῆναι, τῷ τὸ μὲν θῆλυ τίκτειν, τῷ
δε ἄρρεν ὄχευεν, οὐδὲν τι πω φήσομεν μᾶλλον ἀποδεδείχθαι ὡς πρὸς ὦ ἡμεῖς λέγομεν διαφέρει γυνὴ ἀνδρός, ἀλλ' ἔτι οἰσόμεθα δεν τὰ αὐτὰ ἐπιτηθεῦειν τοὺς τε φύλακας ἡμῖν καὶ τὰς γυναῖκας αὐτῶν. Καλ ὁρθώς, ἐφη. Οὐκοῦν μετὰ τούτο κελεύομεν τὸν τὰ ἐναντία λέγοντα τούτο αὐτὸ | διδάσκειν ἡμᾶς, πρὸς τίνα τέχνην ἢ τι ἐπιτήθευμα τῶν περὶ πόλεως κατασκευὴν οὐχ ἢ αὕτη ἄλλα ἐτέρα φύσις γυναικὸς τε καὶ ἀνδρός; Δίκαιοι γοῦν. Τάξα τοινυν ἂν, δπερ σὺ ὦλγον πρότερον ἔλεγες, εἴποι ἂν καὶ ἄλλος, ὅτι ὑν μὲν τῷ παραχρήμα ἰκανός εἶπεν σφ ὀφίδιον, ἐπισκεψάμενο δέ οὐδὲν χαλέπον. Εἴποι γὰρ ἂν. Βούλει οὐν δεώμεθα τοῦ τὰ τοιαῦτα ἀντιλέγοντος ἀκολουθήσαι ἡμῖν, κάν πως ἡμεῖς ἐκεῖνο ἐνδειξώμεθα ὦτι οὐδέν ἐστίν ἐπιτηθεῦμα ἰδιὸν γυναικὶ πρὸς διοίκησιν πόλεως; Πάνυ γε. "Θεί δή, φῆσομεν πρὸς αὐτὸν, ἀποκρίνον ἄρα οὕτως ἔλεγες τὸν μὲν εὐφυῆ πρὸς τι εἰναι, τὸν δὲ ἄφυη, ἐν ὃ ὦ μὲν ῥηδίως τι μανθάνω, ὦ δὲ χαλέπως; καλ ὦ μὲν ἀπὸ βραχείας μαθήσεως ἐπὶ πολὺ εὐρετικός εἴῃ ὑν ἔμαθεν, ὦ δὲ πολλῆς μαθήσεως τυχῶν καὶ μελέτης μηδ' ἄ ἐμαθε σῶζοτο; καλ τῷ μὲν τὰ τοῦ σώματος ἰκανός ὑπηρετοὶ τῇ διανολα, τῷ δὲ ἐναντιοῖτο; ἀρ' ἅ' ἀττα ἐστὶν ἢ ταῦτα, οἷς τὸν εὐφυῆ πρὸς ἐκαστα καὶ τὸν μὴ ὄριζον; Οὐδές, ἢ δ' ὅ, ἅλα φῆσει. Οἶσθα τι οὐν ὑπὸ ἀνδρῶτον μελετῶμεν, ἐν ὄ ὦ πάντα ταῦτα τὸ τῶν ἀνδρῶν γένους διαφερόντως ἔχει ὥ τῶν γυναικῶν; ἢ μακρολογῶμεν τὴν τε ωφαντικὴν λέγοντες καὶ τὴν τῶν ποπάνων τε καὶ ἐφιματῶν θεραπεῖν, ἐν οἷς δὴ τι δοκεῖ τὸ γυναικεῖον γένος εἰναι, οὐ καὶ καταγελαστότατον ἐστὶ πάντων ἡττάμενον; Ἄληθῆ, ἐφη, λέγεις, ὅτι πολὺ κρατεῖται ἐν ἀπασίν ὡς ἐπος εἶπεν τὸ γένος του γένους. γυναῖκες μὲντοι πολλαί πολλῶν ἀνδρῶν βελτίων εἰς πολλὰ. τὸ δὲ ὄλον ἔχει ὡς σὺ λέγεις. Οὐδὲν ἄρα ἐστίν, ὥ φίλε, ἐπιτήθευμα τῶν πολυν διοικούντων γυναικὸς διοίτι γυνή, οὐδ' ἀνδρὸς διοίτι ἄνηρ, ἀλλ' ὄμοιως διεσπαρμέναι αἱ φύσεις ἐν ἀμφοῖν τοὺν ἥφισαν, καὶ πάντων μὲν μετέχει γυνὴ ἐπιτηθευς- ἔ μάτων κατὰ φύσιν, πάντων δὲ ἄνηρ, ἐπὶ πάσι δὲ ἀσθενέστερον
γυνή ἄνδρός. Πάνυ γε. Ἡ οὖν ἄνδράς πάντα προστάσομεν, γυναικὶ δὲ οὐδέν; Καὶ πῶς; Ἄλλα ἐστὶ γὰρ, οἷμαι, ως φήσομεν, καὶ γυνὴ ιατρικὴ, ἢ 8' οthenReturn, καὶ μουσικὴ, ἢ 8' ἀμονουσ φύσει. Τί μὴν; Γυμναστικὴ 8' ἀρα οὖ, οὐδὲ πολεμικὴ, ἢ δὲ ἀπόλεμος καὶ οὐ φιλογυμναστικὴ; Οἰμαὶ 456 ἡγωγε. Τί δὲ; φιλόσοφος τε καὶ μισόσοφος; καὶ θυμοειδής, ἢ 8' ἄθυμος; Ἔστι καὶ ταύτα. Ἔστιν ἀρα καὶ φυλακικὴ γυνὴ, ἢ 8' οthenReturn, ἢ οὐ τοιαύτην καὶ τῶν ἄνδρῶν τῶν φυλακικῶν φύσιν ἐξελεξάμεθα; Τοιαύτην μὲν οὖν. Καὶ γυναικὸς ἀρα καὶ ἄνδρος ἢ αὐτῇ φύσις εἰς φυλακὴ πόλεως, πλὴν ὅσα ἀνθρεπτέρα ἢ ἰσχυροτέρα ἐστὶν. Φαίνεται. Καὶ γυναίκες ἀρα αἱ τοιαύται τοῖς τοιούτοις ἄνδράςιν ἐκλεκτεῖ ξυνικεῖν τε καὶ ἵμφυλαττεῖν, ἐπείπερ εἰσὶν ἰκαναὶ καὶ ἐξυγγενεῖς αὐτοῖς τὴν φύσιν. Πάνυ γε. Τὰ 8' ἐπιτηδεύματα οὐ τὰ αὐτὰ ἀποδοτέα ταῖς αὐταῖς φύσεσιν; Τὰ αὐτά. Ἡκομεν ἀρα εἰς τὰ πρότερα περιφερόμενοι, καὶ ὀμολογοῦμεν μὴ παρὰ φύσιν εἶναι ταῖς τῶν φυλάκων γυναιξι μουσικὴν τε καὶ γυμναστικὴν ἀποδίδοναι. Παντάπασι μὲν οὖν. Οὐκ ἀρα c ἀδύνατα γε οὐδὲ εἰχαῖς δῆμοι ἐνομοθέτουμεν, ἐπείπερ κατὰ φύσιν ἐπίθεμεν τὸν νόμον· ἄλλα τὰ νῦν παρὰ ταύτα γνώριμα παρὰ φύσιν μᾶλλον, ὡς εἰσκε, γίγνεται. Ἔοικεν. Οὔκοιν ἡ ἐπίσκεψις ἦμιν ἢν εἰ δυνατὰ τε καὶ βελτιστά λέγομεν; Ἡν γὰρ. Καὶ ὅτι μὲν δὴ δυνατά, διωμολογητά; Ναί. Ὅτι δὲ δὴ βελτιστά, τὸ μετὰ τούτο δὲ διομολογηθήναι; Δῆλον. Οὔκοιν πρός γε τὸ φυλακικὴν γυναῖκα γενέσθαι, οὐκ ἄλλη μὲν ἦμιν ἄνδρας ποιήσει παιδεία, ἄλλη δὲ γυναίκας, ἄλλως τε καὶ τὴν αὐτὴν φύσιν παραλαβοῦσα; Οὔκ ἄλλη. Πῶς οὖν D ἔχασι δόξης τοῦ τοιούτου πέρι; Τίνος δῆ; Τοῦ ὑπολαμβάνειν παρὰ σεαυτῷ τὸν μὲν ἀμείνων ἄνδρα, τὸν δὲ χείρω η πάντας ὀμολογοῦν ἤγει; Οὐδαμῶς. Ἐν οὖν τῇ πόλει ἡν ὕπαξίμενοι, πότερον οἰει ἦμιν ἀμείνους ἄνδρας ἐξαργάσθαι τοὺς φυλάκας, τυχόντας ἃς διήλθομεν παιδείας, ἢ τοῖς σκυτοτόμους, τῇ σκυτικῇ παιδευέντας; Γελοιον, ἐφὶ, ἐρωτάς. Μανθάνω, Ε ἐφὴν· τλ δαι; τῶν ἀλλων πολιτῶν οὐχ οὔτοι ἄριστοι; Πολὺ
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ge. Tί διαί; αἱ γυναίκες τῶν γυναικῶν οὐχ αὕτη έπονται βελτιωται; Καὶ τούτο, ἐφη, πολὺ. Ὅστι δέ τι πόλει ἀμείνων ἢ γυναίκας τε καὶ ἄνδρας ὥς ἀριστους ἐγγυνεσθαι; Οὐκ ἔστιν. Τοῦτο δὲ μουσική τε καὶ γυμναστική παραγιγνομέναι, ὡς ἡμεῖς διήλθομεν, ἀπεργάσονται; Πῶς δ’ οὐ; Οὐ μόνον ἄρα δυνατόν ἄλλα καὶ ἄριστον πόλει νόμιμον ἐπίθημεν. Οὕτως. Ἀποδυτέον δή ταῖς τῶν φυλάκων γυναῖξιν, ἐπέλευσεν ἀρετὴν ἀντὶ ἰματίων ἀμφιέστονται, καὶ κοινωνητέον πολέμου τε καὶ τῆς ἄλλης φυλακῆς τῆς περὶ τήν πόλιν, καὶ οὐκ ἄλλα πράκτον ποιοντέον δ’ αὐτῶν τά ἑλαφρώτερα ταῖς γυναιξίν ἢ τοῖς ἀνδράσι δοτέον διὰ τὴν τοῦ γένους ἀσθενείαν. ὁ δὲ γελῶν ἀνήρ ἐπὶ γυμναίσ γυναῖξι, τοῦ βελτίστουτον ἕνεκα γυμναζομένας, ἀτελῆ τοῦ γελοίου σοφίας δρέπαν καρπόν, οἶδεν οἶδεν, ὡς ἐσκειν, ἐφὶ ὡς γελὰ οὐδ’ ὦ τι πράττει κάλλιστα γάρ δή τούτο καὶ λέγεται καὶ λελέξεται, ὅτι τὸ μὲν ἄφελιμον καλὸν, τὸ δὲ βλαβέρον αἰσχρὸν. Παντάπασι μὲν οὖν.

Τοῦτο μὲν τοῖς ἐν ὡσπερ κύμα φώμεν διαφεύγειν τοῦ γυναικείου πέρι νόμου λέγοντες, ὥστε μὴ παντάπασι κατακλυθήναι τιθέντας ὡς δεῖ κοινῷ πάντα ἐπιτηδεύειν τοὺς τε φύλακας ἡμῖν καὶ τάς φυλακίδας, ἄλλα τῇ τῶν λόγων αὐτῶν αὐτῶν ὤμολογεῖσθαι ὡς δυνατά τε καὶ ἄφελιμα λέγει; Καὶ μᾶλλα, ἐφη, οὗ σμικρὸν κύμα διαφεύγεις. Φήσεις γε, ἂν δ’ ἐγώ, οὐ μέγα αὐτὸ εἶναι, ὅταν τὸ μετὰ τούτο ἔδης. Δέγε δὴ, ἔδω, ἐφη. Τοῦτο, ἂν δ’ ἐγώ, ἐπεται νόμος καὶ τοῖς ἐμπροσθεν τοῖς ἄλλοις, ὡς ἐγὼμαι, θε. Τῆς; Τάς γυναίκας ταύτας τῶν ἄνδρῶν τούτων πάντων πάσας εἶναι κοινάς, ἐδιὰ δὲ μηδεν μηδεμιάν συνοικεῖν· καὶ τοὺς παίδας αὐτοῖς καὶ μήτε γονέα ἐκγονον εἴδεναι τὸν αὐτόμεν μήτε παιδα γονέα. Πολὺ, ἐφη, τοῦτο ἐκείνου μετέχων πρῶς ἀπιστήν καὶ τοῦ δυνατοῦ πέρι καὶ τοῦ ἄφελιμου. Οὐκ οἶμαι, ἂν δ’ ἐγώ, περὶ γε τοῦ ἄφελιμου ἀμφισβητεῖσθαι ἃν, ὡς οὗ μέγιστον ἀγαθὸν κοινὰς μὲν τᾶς γυναικας εἶναι, κοινοὺς δὲ τοὺς παίδας, εἴπερ οὖν τε· ἄλλ’ οἶμαι περὶ τοῦ εἰ δυνατὸν ἢ μὴ πλείοτην ἂν
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κυνδυνεύοντιν ἥκελνων δρµµτεραι εἶναι πρὸς τὸ πειθεῖν
tε καὶ ἔλκειν τόν πολύν λεών. Καὶ μάλα, εἴπον, ἀλλὰ μετὰ

Ε δὴ ταῦτα, ὃ Γλαύκων, ἀτάκτως μὲν μίγνυσθαι ἀλλήλοις ἢ

ἀλλο ὅτιον ποιεῖν οὕτε δοσιν ἐν εὐδαιμόνων πόλει οὕτ' ἔσοσοιν οἱ ἄρχοντες. Οὐ γὰρ δίκαιον, ἐφη. Δὴλον δὴ
dτι γάμους τὸ μετὰ τούτο ποιήσομεν ἱεροὺς εἰς δύναμιν ὃ
tι μάλιστα· εἴεν δὲν ἵπποι οἱ ἀφελιμώτατοι. Παντάπασι

μὲν οὖν. Ἡ Πώς οὖν δὴ ἀφελιμώτατοι ἑσονται, τόδε μοι λέγε,

ὁ Γλαύκων· ὅρῳ γὰρ σου ἐν τῇ οἰκίᾳ καὶ κύνας θηρευτικοὺς
cαὶ τῶν γενναίων ὀρνιθῶν μάλα συχνοὺς· ἀρ' οὖν, ὃ πρὸς

Διός, προσέσχηκας τι τοῖς τούτων γάμοις τε καὶ παιδο-

ποιίαις; Τὸ ποίον, ἐφη. Πρῶτον μὲν αὐτῶν τούτων, καλπερ

ὄντων γενναίων, ἃρ' οὗκ εἰσὶ tines καὶ γίγνονται ἄριστοι;

Εἰςιν. Πότερον οὖν εἴς ἄπαντων ὁμοίως γεννᾶς, ἡ ἐπροθυμεῖ

ἐκ τι μάλιστα ἐκ τῶν ἀρίστων; Ἐκ τῶν ἀρίστων. Τι δὲ;

ἐκ τῶν νεωτάτων ἢ ἐκ τῶν γεραιτάτων ἢ εἴ ἀκμάζοντων

tι μάλιστα; Ἐξ ἀκμαζόντων. Καὶ ἂν μὴ οὕτω γεννᾶται,
pολύ σου ἡ γείχρο πρέσβης εἴη τὸ τοῦ ὄρνιθων καὶ τοῦ

tῶν κυνῶν γένος; Ἐγαγ', ἐφη. Τι δὲ ἐπτων οὐεί, ἢν δ'

ἐγώ, καὶ τῶν ἄλλων ᾗ' ῥων; ὣ ἄλλη ἤτο ἐχεν; Ἀτοπόν

μέντ' ἂν, ἢ δ' ὅς, εἴη. Βαβαί, ἢν δ' ἐγώ, ὃ φιλε ἐταίρη,

ὁς ἀρα σφόδρα ἢμῖν δεὶ ἄκρων εἶναι τῶν ἀρχόντων, εἴπερ

cαὶ περὶ τὸ τῶν ἀνθρώπων γένος ὑσταύτως ἐχει. Ἀλλὰ

μὲν δὴ ἐχει, ἐφη; ἀλλὰ τῇ δη; Ὅτι ἀνάγκη αὐτοῖς, ἢν
d' ἐγώ, φαρμάκους πολλοίς χρησθαί τι' δεν δομεμένοι μὲν σώµασι

φαρμάκων, ἀλλὰ διαῖτὴ ἐθελουσιν ὑπακούειν, καὶ φανλότερον ἐξαρκεῖν ἤγωυμεθα· ὅταν δὲ δὴ ἐκ

καὶ φαρμακεύειν δή, ἢμεν δὴ ἀνδρειοτέρου δεῖ τοῦ τιατροῦ.

Ἀληθῆ: ἀλλὰ πρὸς τῇ λέγεις; Πρὸς τὸ δὲ, ἢν δ' ἐγώ

συχνῷ τῷ ψεῦδει καὶ τῇ ἀπάτῃ κυνδυνεύει ἡμῖν δεήσειν

d χρήσθαι τοὺς ἀρχόντας ἐπ' ὁφέλει τῶν ἀρχομένων. ἐφαμεν
dε ποι ἂν φαρμάκου εἴει πάντα τὰ τοιαῦτα χρῆσιμα εἶναι.

Καὶ ὁρθῶς γε, ἐφη. Ἐν τοῖς γάμοις τοίνυν καὶ παιδοποιίαις

eοικε τὸ ὁρθὸν τούτο γίγνεσθαι οὐκ ἠλάχιστον. Πῶς δὴ;


Δὲ ἡμὲν, εἶτον, ἐκ τῶν ἁμολογημένων τοὺς ἀρίστους ταῖς ἀρίσταις συγγένεσθαι ὡς πλειστάκις, τοὺς δὲ φαυλοτάτους εὐταῖς φαυλοτάταις τούναντίον, καὶ τῶν μὲν τὰ ἐγγονα τρέφειν, τῶν δὲ μὴ, εἰ μέλλει τὸ ποίμνιον ὅ τι ἀκροτάτων ἔναι, καὶ ταῦτα πάντα γιγνόμενα λανθάνειν πλὴν αὐτοὺς τοὺς ἁρχοντας, εἰ αὖ ἡ ἀγέλη τῶν φιλάκων ὃ τι μάλιστα ἀστασίατος ἦσται. Ὄρθοτατα, ἐφη. Οὐκοῦν δὴ ὑπερτείρα ἔσονται, ἐν αἷς ἐξυνάξωμεν τὰς τε νύμφας καὶ τοὺς νυμφίους, καὶ θυσίαι καὶ ὑμνοὶ ποιητέωι τοῖς ἤμετέροις ποιηταῖς πρότεντες τοῖς γιγνομένοις γάμοις τὸ δὲ πλῆθος τῶν γάμων ἐπὶ τοὺς ἁρχουσιν ποιήσομεν, ἵν' ὡς μάλιστα διασώζωμεν τὸν αὐτὸν ἀριθμὸν τῶν ἀνδρῶν, πρὸς πολέμους τε καὶ νόσους καὶ πάντα τὰ τοιαύτα ἄποσκοποῦντες, καὶ μήτε μεγάλῃ ἡμᾶς καὶ τὸ δυνατὸν μήτε σμικρὰ γίγνεται. Ὅρθως, ἐφη. Κλήρου δὴ τινα, οἷοι, ποιητέοι κομψοί, ὡστε τὸν φαύλον ἐκεῖνον αἰτίασθαι ἐφ’ ἐκάστης συνέργειάς τόχην, ἀλλὰ μὴ τοὺς ἁρχοντας. Καὶ μάλα, ἐφη. Καὶ τοῖς ἁγαθοῖς γε ποι τῶν νέων ἐν πολέμῳ ἢ ἄλλῳ β’ ποι γέρα δοτέοι καὶ ἀθλα ἀλλα τε καὶ ἀφθονετέρα ἢ ἐξουσία τῆς τῶν γυναικῶν ξυγκομῆσθις, ἵνα καὶ ἀμα μετὰ προφάσεως ὡς πλείστοι τῶν παιδῶν ἐκ τῶν τοιούτων σπείρωνται. Ὅρθως. Οὐκοῦν καὶ τὰ αἰε γιγνόμενα ἐγγονα παραλαμβάνονσαι αἱ ἐπὶ τούτων ἐφηστηκνύᾳ ἁρχαὶ ἐτε ἀνδρῶν ἐτε γυναικῶν ἐτε ἀμφότερα —, κοιναὶ μὲν γάρ ποι καὶ ἁρχαὶ γυναιξὶ τε καὶ ἀνδράσιν. Ναι. Τὰ μὲν δὴ τῶν ἁγαθῶν, δοκα, λαβοῦσα εἰς τὸν σηκὸν οἶονοι παρὰ τινας τροφούς, χωρὶς οἰκοῦσα ἐν τινι μέρει τῆς πόλεως τὰ δὲ τῶν χειρόνων, καὶ ἐὰν τι τῶν ἕπερ ἀνάπτηρον γίγνεται, ἐν ἀποφήγη τε καὶ ἀδήλῳ κατακρύψωσιν ὡς πρέπει. Ἐπερ μὲλλει, ἐφή, καθαρον τὸ γένος τῶν φιλάκων ἐστεθαί. Οὐκοῦν καὶ τροφῆς οὕτω ἐπιμελήσονται, τάς τε μητέρας ἐπὶ τῶν σηκῶν ἁγοντες, ὅταν σπαργώσω, πάσαν μηχανής μηχανέ- μενοι δπος μηδεμία το αὐτὴς αἰσθήσεται, καὶ ἀλλας γάλα ἐχοῦσας ἐκποριζόντες, εὰν μὴ αὐταί ἴκαναν ὅσι, καὶ αὐτῶν
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toútwν ἑπιμελήσονταί, ὅπως μέτριον χρόνον θηλάσονται, ἀγρυπνιάς δὲ καὶ τὸν ἄλλον πόνον τίθαις τε καὶ τροφοῖς παραδώσουσιν; Πολλὴν βραστότηταν, ἐφη, λέγεις τῆς παιδο-
ποιίας ταῖς τῶν φυλάκων γυναῖξιν. Πρέπει γὰρ, ἢν δ' ἐγώ, 
τὸ δ' ἐφεξῆς διελθώμεν ὅ προφθέμεθα. ἐφαμεν γὰρ δὴ ἐξ 
Ἕκαμαζόντων δεῖν τὰ ἐκγονα γέγνεσθαι. Ἀληθῆ. Ἀρ' οὖν 
σοι ἕνωδεί μέτριοι χρόνοις ἀκμῆς τὰ εἴκοσι ἔτη γυναικὶ, 
ἀνδρὶ δὲ τὰ τριάκοντα; Τὰ ποιὰ αὐτῶν; ἐφη. Γυναικὶ 
μὲν, ἢν δ' ἐγώ, ἀρξαμένη ἀπὸ εἰκοσέτιδος μέχρι τετταρακο-
ντατέντων τίκτευν τῇ πόλει· ἀνδρὶ δὲ, ἐτειθάν τὴν ὀξυτάτην 
δρόμου ἀκμῆν παρῆ, τὸ ἀπὸ τούτου γεννᾶν τῇ πόλει μέχρι 
πεντεκαιπέντεκοντατέντως. Ἀμφοτέρων | γοῦν, ἐφη, αὐτὴ ἀκμὴ 
σώματος τε καὶ φρονήσεως. Οὐκοὺν εἶν τε προσβύτερος 
τούτων εάν τε νεώτερος τῶν εἰς τὸ κοινὸν γεννήσεως ἀψήται, 
οὔτε διὸν οὔτε δίκαιον φήσομεν τὸ ἀμάρτημα, ὡς παῖδα 
φιτύνοντος τῇ πόλει, δὲ, ἢν λάθη, γεννήσεται οὐχ ὑπὸ 
θυσίων οὐδ' ὑπὸ εὐχῶν φῶς, ἢ ἐφ' ἐκάστοις τοῖς γάμοις εὑροῦνται 
καὶ ἱέρειαι καὶ ἱερεῖς καὶ ἐξυπατεῖ η ἡ πόλις ἐξ ἀγαθῶν 
Β' ἀμείνους καὶ εἰ ὀφελίμων ὀφειλομένως αἰὲ τοὺς ἐκγόνους 
γέγνεσθαι, ἀλλ' ὑπὸ σκότου μετὰ δεινῆς ἀκρατείας γεγονώς. 
Ὀρθῶς, ἐφη. 'Ὁ αὐτὸς δὲ γ', ἔπον, νόμος, εάν τις τῶν 
ἐτὶ γεννώντων μὴ ἐξνέρεξαντος ἀρχοντος ἀπῄτται τῶν ἐν 
ἡλικίᾳ γυναικῶν' νόθον γὰρ καὶ ἀνέγγυνον καὶ ἀνέρον φή-
σομεν αὐτὸν παίδα τῇ πόλει καθιστάναι. 'Ὀρθότατα, ἐφη. 
"Οταν δὲ δῆ, οἴμαι, αἱ τε γυναίκες καὶ οἱ ἄνδρες τοῦ γεννᾶν 
ἐκβώσι τὴν ἡλικίαν, ἀφήσομεν ποὺ ἑλευθέρους αὐτοὺς συν-
γέγνεσθαι ὃ ἄν ἐθέλωσί, πλὴν θυγατρὶ καὶ μητρὶ καὶ ταῖς 
τῶν θυγατέρων παισὶ καὶ ταῖς ἄνω μητρῶς, καὶ γυναίκας αὐ 
πλὴν υἱὲ καὶ πατρὶ καὶ τοῖς τούτων εἰς τὸ κάτω καὶ ἐπὶ τὸ 
ἄνω, καὶ ταῦτα γ' ἢδη πάντα διακελευσάμενοι προθυμεῖσθαι, 
μάλιστα μὲν μηδ' εἰς φῶς ἐκφέρειν κύμα μηδὲ γ' ἐν, ἢν 
γενὴται, ἢν δὲ τι βιάσηται, οὕτω τιθέναι, ὡς οὐκ οὕσης 
τροφῆς τῷ τοιοῦτῳ. Καὶ ταῦτα μὲν γ', ἐφη, μετρίως λέγεται. 
D πατέρας δὲ καὶ θυγατέρας καὶ ἀ ν ν δὴ ἐλεγες πῶς δια-
γνώσονται ἄλληλων; Οὐδαμῶς, ἦν δ’ ἐγώ, ἄλλ’ ἀφ’ ἢς ἢ ἦν ἡμέρας τις αὐτῶν νυμφίος γένηται, μετ’ ἐκείνην δεκάτῳ μηνὶ καὶ ἐβδομῇ δὴ ἢ ἄν γένηται, ἐγκονα, ταύτα πάντα προσερεῖ τὰ μὲν ἄρρενα νεῖς, τὰ δὲ θῆλεα θυγατέρας, καὶ ἐκείνα ἐκείνον πατέρα, καὶ οὔτω δὴ τὰ τούτων ἐγκονα παιδῶν παιδᾶς, καὶ ἐκείνα αὐτ’ ἐκείνους πάππους τε καὶ τηθᾶς, τὰ δ’ ἢ ἐκείνῳ τῷ χρόνῳ γεγονότα, ἐν ὧ̄ αἱ μητέρες καὶ οἱ πατέρες αὐτῶν ἐγέννων, ἄδελφας τε καὶ ἄδελφοις, ὡστε, δ’ οὖν δὴ ἐλέγομεν, ἄλληλων μὴ ἀπέστησαι. ἄδελφοις δὲ καὶ ἄδελφος δ’ ἔστε οἱ νόμοι συνοικεῖν, ἦν οἱ κλῆρος ταύτη ἐξυππήτη καὶ Ἡ Πυθία προσαναρή. Ὁρθότατα, ἐδ’ ὅς.

'Η μὲν δὴ κοινωνία, ὥς Γλαύκων, αὐτή τε καὶ τοιαύτη γυναικῶν τε καὶ παιδῶν τοὺς φύλαξεν, τῆς τόλμης. ὡς δὲ ἐπομενή τε τῷ ἀλλή πολιτεία καὶ μακρῷ βελτίστῃ, δεὶ δὴ τὸ μετὰ τούτο βεβαιώσασθαι παρὰ τοῦ λόγου. ἡ πώς ποιόμεν; | Οὕτω νη ∆ια, ἦ δ’ ὅς. Ἀρ’ οὖν οὐχ ἢδε ἄρχῃ τῆς ὁμολογίας, ἐρέσθαι ἡμᾶς αὐτοὺς, τι ποτὲ τὸ μέγιστον ἄγαθον ἔχομεν εἰπεῖν εἰς πόλεως κατασκευὴν, οὔ δὲ στοχαζόμενον τὸν νομοθετὴν τιθέναι τοὺς νόμους, καὶ τὸ μέγιστον κακὸν, εἴτε ἐπισκέψασθαι, ἀρα ὧν δὴ δηλ- θομεν εἰς μὲν τὸ τοῦ ἄγαθον ἔχων ἡμῖν ἄρμότει, τῷ δὲ τοῦ κακοῦ ἀναμοστεῖ; Πάντων μᾶλλον, ἐφι. Ἔχο- μεν οὖν τι μείζον κακὸν πόλει ἢ ἐκείνῳ, δ’ ἢν αὐτὴν δια- σπᾶρ καὶ ποιῇ πολλὰς ἀντὶ μᾶς; ἢ μείζον ἄγαθον τοῦ δ’ ἢ ἄν εὐνοῆ τε καὶ ποιῇ μιᾶν; Οὐκ ἔχομεν. Οὐκοῦν ἢ μὲν ἠδονῆς τε καὶ λύπης κοινωνία ἐξουσί, ὅταν δ’ τι μᾶλλον πάντες οἱ πολίται τῶν αὐτῶν γυνομένων τε καὶ ἀπολλυμένων παραπλησίως χαίρωσι καὶ λυπώνται; Παντάπασι μὲν οὖν, ἐφι. Ἡ δ’ ἢ γε τῶν τοιοῦτων ἱδίωσις διαλύει, ὅταν οἱ μὲν περιαγεῖς, οἱ δ’ περιχαρεῖς γλυκοῦται ἐπὶ τοῖς αὐτοῖς παθη- μασι τῆς πόλεως τε καὶ τῶν ἐν τῇ πόλει; Τι δ’ οὐ; Ἅρ’ οὖν ἢ ἐκ τοῦ δ’ τούτῳ δει γλυκεῖται, ὅταν μη ἢμα φθέγγονται ἐν τῇ πόλει τα τοιάδε ρήματα, τὸ τέ ἐμον καὶ τὸ οὐκ ἔμοι; καὶ περὶ τοῦ ἀλλοτρίου κατὰ ταύτα; Κομιδή μὲν οὖν. Ἔν
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ητινι δη πόλει πλείστοι ἐπὶ τὸ αὐτὸ κατὰ ταὐτὰ τοῦτο λέγουσι τὸ ἐμὸν καὶ τὸ οὐκ ἐμὸν, αὐτὴ ἄριστα διοικεῖται; Πολὺ γε. Καὶ ήτις δη ἐγγύτατα ἐνδ ἀνθρώπου ἔχει, οἶλον ὅταν που ἡμῶν δάκτυλος τοῦ πληγῆ, πᾶσα ἡ κοινωνία ἡ

κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη εἰς μιᾶν σύνταξιν τὴν τοῦ ἄρχοντος ἐν αὐτῇ ἢσσατο τε καὶ πᾶσα ἡμα ἑυνήλγησε μέρους πονησάντος ἡλη, καὶ οὕτω δὴ λέγομεν ὅτι ὁ ἄνθρωπος τὸν δάκτυλον ἄλγει· καὶ περὶ ἄλλου ὑποῦν τῶν τοῦ ἀνθρώπου ὁ αὐτὸς λόγος, περὶ τε λύστης πονοῦντος μέρους καὶ περὶ ἡδονής ραίξοντος. Ὁ αὐτὸς γὰρ, ἔφη· καὶ τοῦτο δ ἐρωτᾶς, τοῦ τοιούτου ἐγγύτατα ἡ ἄριστα πολιτευομένη πόλις οἰκεῖ. Ἐνδος δη, οἶμαι, πάσχοντος τῶν πολιτῶν ὅτι οὐν ἡ ἔγαθόν ἢ κακῶν ἡ τοιαύτη πόλις μάλιστα τε φήσει ἐαυτῆς εἶναι τὸ πάσχον, καὶ ἡ ἑυνησθήσεται ἀπασα ἢ ἐξιλπῆσθεται. Ἀνάγκην, ἔφη, τὴν γε εὐνομον. Ὑπετὰν τὸι ἑν, ἦν δ' ἐγώ, ἐπανεῖναι ἡμῖν ἐπὶ τὴν ἡμετέραν πόλιν, καὶ τὰ τοῦ λόγου ὁμολογήματα σκοπεῖν ἐν αὐτῇ, εἰ αὐτὴ μάλιστ' ἔχει ἐπεὶ καὶ ἅλλη τις μᾶλλον. Οὐκοῦν χρῆ, ἔφη. Το ous; ἔστι μὲν ἐναβὰ; | που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες τε καὶ δήμοι, ἔστι δὲ καὶ ἐν αὐτῇ; Ἐστιν. Πολίται μὲν δη πάντες οὕτω ἄλληλοι προσερούσιν; Πῶς δ' οὐ; Ἀλλὰ πρὸς τῷ πολίτας τὶ ὁ ἐν ταῖς ἄλλαις δήμοις τοὺς ἄρχοντας προσαγορεύει; Ἐν μὲν ταῖς πολλαις δεσπότασι, ἐν δὲ ταῖς δημοκρατουμέναις αὐτὸ τοῦνομα τοῦτο, ἄρχοντας. Τὶ δ' ὁ ἐν τῇ ἡμετέρᾳ δήμῳ; πρὸς τῷ πολίτας τὶ τοὺς ἄρχοντας φησιν εἶναι; Σωτηράσβει τε καὶ ἐπικούρος, ἔφη. Τὶ δ' οὕτω τὸν δήμον; Μισθοδῶτας τε καὶ τροφέας. Οἱ δ' ἐν ταῖς ἄλλαις ἄρχοντες τοὺς δήμους; Δούλους, ἔφη. Τὶ δ' οἱ ἄρχοντες ἄλληλους; Ἐννάρχοντας, ἔφη. Τὶ δ' οἱ ἡμετέροι; Ἐμφύλακας. Ἐχεις οὖν εἰπεῖν τῶν ἄρχοντων τῶν ἐν ταῖς ἄλλαις πόλεσιν, εἰ τὶς τίνα ἔχει προσεπεῖν τῶν ἐνναρχόντων τὸν μὲν ὡς οἰκείον, τὸν δ' ὡς ἀλλότριον; Καὶ πολλοὺς γε. Οὖκοῦν τὸν μὲν οἰκείον ὡς έαυτοῦ νομίζει τε καὶ λέγει, τὸν δ' ἀλλότριον ὡς οἴχ ἀευτοῦ; ο Οὔτως. Τὶ δὲ οἱ παρὰ σοι φύλακες; ἔσθ' ὅστις αὐτῶν ἔχοι
ἀν τῶν ἔμφυλάκων νομίσαι τινὰ ἢ προσεπεῖν ὡς ἄλλοτριον; Ὥδε δέκας, ἐφθι· παντὶ γάρ, ὥς ἐν τυγχάνῃ τις, ὥς ἄδελφος ἢ ὥς ἄδελφη ἢ ὥς πατρὶ ἢ ὥς μητρὶ ἢ νυεὶ ἢ θυγατρὶ, τοῦτων ἐκγόνωι ἢ προγόνοις νομεῖ ἐντυγχάνειν. Κάλλιστα, ἣν δ’ ἐγώ, λέγεις. ἀλλ’ ἐτι καὶ τόδε εἰπε’ πότερον αὐτοῖς τὰ ὅνοματα μόνον οἰκεία νομοθετήσεις, ὡς καὶ τὰς πράξεις πάσας κατὰ τὰ ὅνοματα πράττειν, περὶ τε τοὺς πατέρας, διὰ νόμοις περὶ πατέρας αἰδοὺς τε πέρι καὶ κηδεμονίας καὶ τοῦ ὑπῆκοον δεῖν εἶναι τῶν γονέων, ἢ μήτε πρὸς θεῶν μήτε πρὸς ἄνθρώπων αὐτῶν ἀμείνων ἔσεσθαι, ὡς οὔτε δοιαί οὔτε δίκαια πράττοντος ἄν, εἰ ἄλλα πράττοι ἢ ταῦτα; αὕταί σοι ἢ ἄλλα φήμαι εἰ ἀπάντων τῶν πολιτῶν ὑμνήσουσιν εὐθὺς περὶ τὰ τῶν παίδων οὕτα καὶ περὶ πατέρων, οὐς ἃν αὐτοῖς τις αἰσθηήν, καὶ περὶ τῶν ἄλλων ἔννοιαῖν; Αὕταί, ἐφθι· εὐχείοις γάρ ἄν εἶ, εἰ ἀνευ ἔργων οἰκεία ὅνοματα διὰ τῶν στομάτων μόνον φθέγγοιτο. Πασῶν ἄρα πόλεων μάλιστα ἐν αὐτῇ ἔμφυλνησον ἐνὸς τινὸς ἢ εὗ ἢ κακῶς πράττοντος, δ νῦν δὴ ἐλέγομεν τὸ ρήμα, τὸ δіτι τὸ ἐμὸν εὗ πράττει ἢ διτι τὸ ἐμὸν κακῶς. Ἀληθήστατα, ἢ δ’ ὅσ. Οὐκοῦν μετὰ τοῦτον 464 τοῦ δόγματος τε καὶ ρήματος ἐφαμεν ἔννοικολονθεὶν τὰς τε ἡδονὰς καὶ τὰς λύπας κοινῆ; Καὶ ὅρθως γε ἐφαμεν. Οὐκοῦν μάλιστα τοῦ αὐτοῦ κοινωνήσουσιν ἡμῖν οἱ πολίται, δ δὴ ἐμὸν ὄνομάσουσι; τοῦτον δὲ κοινωνοῦντες οὔτω δὴ λύπης τε καὶ ἡδονῆς μάλιστα κοινοί λεγομεν ἐξουσιν; Πολὺ γε. Ἄρ’ οὖν τούτων αἰτία πρὸς τῇ ἀλῆς καταστάσει ἢ τῶν γυναικῶν τε καὶ παίδων κοινωνία τοῖς φύλαξιν; Πολὺ μὲν οὖν μάλιστα, ἐφη. Ἀλλὰ μὴν μεγιστόν γε πόλει αὐτῷ ὀμολογήσαμεν τοῖς ἀγάθον, ἀπεικάζοντες εὗ οἰκουμένην πόλιν σώματι πρός μέρος αὐτοῦ λύπης τε πέρι καὶ ἡδονῆς ὡς ἔχει. Καὶ ὅρθως γ’, ἐφη, ὀμολογήσαμεν. Τοῦ μεγίστου ἄρα ἀγαθοῦ τῇ πόλει αἰτία ἡμῖν πέφανται ἢ κοινωνία τοῖς ἐπικούροις τῶν τε παίδων καὶ τῶν γυναικῶν. Καὶ μάλ’, ἐφη. Καὶ μὲν δὴ καὶ τοῖς πρόσθεν γε ὀμολογούμεν· ἐφαμεν γάρ που οὔτε οἰκλας τοῦτοι ιδίας δεῖν εἶναι οὔτε γῆν οὔτε τι κτῆμα, ἄλλα παρὰ τῶν ἄλλων σ
τροφὴν λαμβάνοντας, μισθὸν τῆς φυλακῆς, κοινὴ πάντας ἀναλίσκειν, εἰ μέλλοιεν ὄντως φύλακες εἶναι. Ὁρθῶς, ἐφη. Ἀρ' οὖν οὐχ, ἀπερ λέγω, τὰ τε πρὸςθεν εἰρημένα καὶ τὰ νῦν λεγόμενα ἐτὶ μᾶλλον ἀπεργάζεται αὐτοῖς ἁληνιῶν φύλακας, καὶ ποιεῖ μὴ διαστάνῃ τὴν πόλιν τὸ ἐμὸν ὄνομάζοντας μὴ τὸ ἀυτὸ ἅλλ' ἅλλον ἅλλο, τὸν μὲν εἰς τὴν ἑαυτοῦ οἰκίαν ἔλκοντα δ' τι δὲν ὑπηρετεῖ χωρὶς τῶν ἅλλων κτήσασθαι, τὸν δὲ εἰς τὴν ἑαυτοῦ ἑτέραν οὖσαν, καὶ γυναῖκά τε καὶ παῖδας ἑτέρους, ἡδονᾶς τε καὶ ἀλγηδόνας ἑμποιοῦντας ἢδῶν ὄντων ἢδιος, ἀλλ' ἐν δόγματι τοῦ οἰκείου πέρι ἐπὶ τὸ ἄυτὸ τεῖνοντας πάντας εἰς τὸ δυνατὸν ὁμοπαθεῖς λύπης τε καὶ ἡδονῆς εἶναι; Κομιδὴ μὲν οὖν, ἐφη. Τι δὲ; δίκαι τε καὶ ἐγκλήματα πρὸς ἅλληλους οὐκ ὀλιχήσεται ἐξ αὐτῶν, ὥς ἐστο εἰπὲν, διὰ τὸ μηδὲν ἣδοιν ἑκτησθαι πλὴν τὸ σῶμα, τὰ δ' ἅλλα κοινά; δὴν δὴ ὑπάρχει ἐ τοῦτοις ἀστασιάστοις εἶναι, ὅσα γε διὰ χρημάτων ἢ παιδῶν καὶ ἐναγγείων κτήσιν ἄνθρωποι στασιάζοντι; Πολλὴ ἀνάγκη, ἐφη, ἀπηλλάχθαν. Καὶ μὴν οὔδὲ βιαῖων γε οὔδ' ἀλκίας δικαίως ἄν εἶεν ἐν αὐτοῖς. ἤλιξε μὲν γὰρ ἡλικας ἀμύνεσθαι καλῶς καὶ δίκαιον ποὺ φήσομεν, ἀνάγκην σωμάτων ἑπιμελεῖν τιθέντες. Ὁρθῶς, ἐφη. Καὶ γὰρ τὸδε ὀρθῶν | ἔχει, ἢν δ' ἐγὼ, οὕτος ὁ νόμος. εἰ ποὺ τὶς τῷ θυμῷτῳ, ἐν τῷ τοιούτῳ πληρῶν τὸν θυμὸν ἁττὸν ἐπὶ μελιζόντα δὲν ἰοι στάσεις. Πάνω μὲν οὖν. Προσβυτέρῳ μὴν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάζεται. Δῆλον. Καὶ μὴν ὅτι γε νεώτερος προσβυτέρου, ἀν μὴ ἄρχοντες προστάτωσιν, οὔτε ἅλλο βιάζοντας ἐπιχειρήσει ποτὲ οὔτε τύπτειν, ὥς τὸ εἰκὸς. οὐμαι δ' οὔδὲ ἅλλος ἀτιμάσει· ἵκανω γάρ τῷ φύλακε καθύνετε, δένς τε καὶ αἰδᾶς, αἰδῶς μὲν ὡς γονέων μὴ ἀπεσταθή εἰργοῦσα, δένδο δέ τοῦ τῷ πάσχοντι τοὺς ἅλλους ἄσηθείν, τοὺς μὲν ὡς νείες, τοὺς δὲ ἄδελφοις, τοὺς δὲ ὡς πατέρας. Εὐμβαινεί γὰρ οὕτως, ἐφη. Πανταχ' δὴ ἐκ τῶν νόμων εἰρήνην πρὸς ἅλληλους οἱ ἀνδρὲς ἐξουσι.; Πολλὴν γε. Τούτων μὴν ἐν ἑαυτοῖς μὴ στασιαζόντων οὔτεν δεινὸν μὴ ποτὲ ἡ ἅλλη πόλις πρὸς τούτους ἢ πρὸς ἅλληλους διχοστατήσῃ. Οὐ γάρ οὖν.
Τά γε μήν σμικρότατα τῶν καλῶν δι' ἀπρέπειαν ὅκνω καὶ λέγειν, ὃν ἀπτηλαγμένοι ἄν εἰς, κολακείας τε πλουσίων [πένητες] ἀποριᾶς τε καὶ ἀληθοῦν δόσες ἐν παιδοτροφίᾳ καὶ χρηματισμοῖς διὰ τροφῆς οἰκετῶν ἀναγκαλῶν ἵσχυσοι, τὰ μὲν δανειζόμενοι, τὰ δ' ἔξαρνούμενοι, τὰ δὲ πάντως πορισάμενοι θέμενοι παρὰ γυναίκας τε καὶ οἰκέτας, ταμιεύεις παραδόντες, ὡς τε, ὧ φίλε, περὶ αὐτά καὶ οἷα πάσχουσι, δὴλά τε δὴ καὶ ἀγέννη καὶ οὐκ ἄξια λέγειν. Δῆλα γὰρ, ἐφι, καὶ τυφλῶ. 

Πάντων τε δὴ τούτων ἀπτηλαζόμεναι, Ἰξοιώσα τοῦ τοῦ μακαριστοῦ βίου ὅποι οἱ ὀλυμπονίκαι ἱατορίηχον. Πῇ; 

Διὰ σμικρὸν που μέρος εὐδαιμονίζονται ἐκεῖνοι ἃν τούτοις ὑπάρχει. ἢ τε γὰρ τῶν νῖκη καλλιών, ἢ τ' ἐκ τοῦ δημοσίου τροφῆς τελεωτῆρα. νίκην τε γὰρ νικῶσι ἐξυπάρκης τῆς πόλεως σωτηριᾶς, τροφῆς τε καὶ τοῖς ἄλλοις πάσιν ὅσον βιὸς δεῖται αὐτοὶ τε καὶ παῖδες ἀναδοῦνται καὶ γέρα δέχονται παρὰ τῆς αὐτῶν πόλεως ἱεντές τε καὶ τελευτησάντες ταφῆς ἄξιας μετέχουσιν. Καὶ μάλα, ἐφι, καὶ. Μέμνησαι οὖν, ἢν δ' ἐγὼ, ὅτι ἐν τοῖς πρόσθεν οὐκ οἴδα ὅτι λόγος ἦμιν ἐπεξήγης ὅτι τοὺς φύλακας οὐκ εὐδαιμόνιας | ποιοίμεν, οἷς ἔδων πάντα 46 ἔχειν τὰ τῶν πολιτῶν οὐδὲν ἔχομεν; ἡμῖς δὲ ποιομὲν ὅτι τούτο μὲν, εἴ που παραπίπτοι, εἰσαύθες σκεφομέθα, νῦν δὲ τοὺς μὲν φύλακας φύλακας ποιοίμεν, τὴν δὲ πόλιν ὅς ὅλοι τ' εἴμεν εὐδαιμονεστάτην, ἀλλ' οὐκ εἰς ἐν ἢθος ἀποβλέ- 
Pοντες ἐν αὐτῇ τούτῳ εὐδαιμονι πλάττομεν; Μέμνησαι, ἐφι. Τῇ οὖν; νῦν ἦμιν ὧ τῶν ἐπικούρων βίοις, εἴπερ τοῦ γε τῶν ὀλυμπονικῶν πολύ τοῖς καλλιών ἀκείνων φαίνεται, μῆ πη κατὰ τῶν τῶν σκυτοτόμων φαίνεται βίον ἢ τινῶν ἄλλων 
δημουργῶν ἢ τῶν γεωργῶν; Οὐ μοι δοκεῖ, ἐφι. Ἄλλα 

μέντοι, δ' ὃς καὶ ἐκεῖ ἔλεγον, δίκαιον καὶ ἐνταῦθα ἐπίτευν, ὅτι, 
εὶ οὕτως ὁ φύλαξ ἐπιχειρήσει εὐδαιμόνια γλυγνεισθαι, ὡστε μηδὲ 
φύλαξ εἶναι, μηδ' ἀρκέσει αὐτῷ βίος οὕτως μέτριος καὶ βέβαιος 
καὶ ὃς ἦμεῖς φαμέν ἄριστος, ἀλλ' ἀνάντοσ τε καὶ μερικώδης 

δόσα ἐμπεσοῦσα εὐδαιμονίας πέρι ὁμήρησε αὐτὸν διὰ δύναμιν 

ἐπὶ τὸ ἀπαντά τὰ ἐν τῇ πόλει οἰκειοῦσθαι, γνώσεται τὸν
The Republic

[BOOK]

c Ἡσίοδον, ὅτι τῷ ὄντι ἦν σοφὸς λέγων πλέον εἶναι πῶς ἦμισυ παντός. Ἐμει μὲν, ἐφη, ἐμβούλῳ χρόμενος μενεί ἐπὶ τούτῳ τῷ βίῳ. Συγχωρεῖς ἄρα, ἦν δ' ἐγώ, τὴν τῶν γυναικῶν κοινωνίαν τοῖς ἀνδράσιν, ἦν διελθύθαμεν, παιδεσά τε πέρι καὶ παίδων καὶ φυλακῆς τῶν ἄλλων πολιτῶν, κατὰ τε πόλιν μενοῦσας εἰς πόλεμον τε ὑσύσας καὶ ἐμφυλάττειν δεῖν καὶ ἐνυπηρεύειν ὁπέρ κύνας, καὶ πάντα πάντῃ κατὰ τὸ δυνατὸν

d κοινωνεῖν, καὶ ταῦτα πραττούσας τὰ τε βελτιστὰ πράξεν καὶ οὖ παρὰ φύσιν τὴν τοῦ θήλεος πρὸς τὸ ἄρρεν ἢ πεφύ-

κατον πρὸς ἄλληλα κοινωνεῖν; Συγχωρῶ, ἐφη.

Οὐκοῦν, ἦν δ' ἐγώ, ἐκείνο λοιπὸν διελέσθαι, ἐλ ἄρα καὶ ἐν ἀνθρώποις δυνατόν, ὅσπερ ἐν ἄλλοις ζῴοις, ταύτην τὴν κοινωνίαν ἐγκενθήσας, καὶ ὅτι δυνατὸν; Ἐφθησι, ἐφη, εἰπὼν ἢ ἐμελλόν ὑπολήψεσθαι. Περὶ μὲν γὰρ τῶν ἐν τῷ πολέμῳ

ἐ οἶμαι, ἐφην, δήλον ἐν τρόπον πολεμήσωσιν. Πῶς; ἦ δ' ὅς. "Ὅτι κοινὴ στρατεύσονται, καὶ πρὸς γε ἄξονοι τῶν παιδῶν εἰς τὸν πόλεμον ὅσοι ἄροι, ὡς ὅσπερ οἱ τῶν ἄλλων δημο-

ουργῶν θεώνται ταῦτα, καὶ τελεωθέντας ἔσχει δημουργεῖν· πρὸς δὲ τῇ θέρ διακονεῖν καὶ | ύπηρετεῖν πάντα τὰ περὶ τὸν

πόλεμον, καὶ θεραπεῦειν πατέρας τε καὶ μητέρας. ἦ οὐκ ἠσθησαί τὰ περὶ τὰς τέχνας, οἷον τοὺς τῶν κεραμεῶν παιδῶς, ὡς πολὺν χρόνων διακονοῦντες θεωροῦσι πρὶν ἀπτεσθαι τοῖς κεραμεύειν; Καὶ μάλα. Ἡ οὖν ἐκείνους ἐπιμελέστερον παι-

δευτέρου ἢ τοῖς φύλαξι τούς αὐτῶν ἐμπερίᾳ τε καὶ θέα τῶν προσηκότων; Καταγελάσατο μὲν' ἄν, ἐφη, εἰη. 'Ἀλλὰ

μὴν καὶ μαχεῖται γε πάνταν ζῴον διαφερόντως παρόντων ἢν ἀν τέκη. Ἔστιν οὖτω. κίνδυνος δὲ, ὡ Σώκρατες, οὐ σμικρὸς

σφαλεῖσιν, οἷα δὲ ἐν πολέμῳ φιλεῖ, πρὸς ἑαυτοῖς παιδὰς ἀπολέσαντες ποιήσαι καὶ τὴν ἄλλην πόλιν ἀδύνατον ἀνα-

λαβεῖν. 'Ἀληθῆ, ἦν δ' ἐγώ, λέγεις. ἄλλα σὺ πρῶτον μὲν ἤγει παρασκευαστέον τὸ μή ποτε κινδυνεύσαι; Οὐδαμῶς. Τι δ'; εἰ τοῦ κινδυνευτέον, οὐκ ἐν ὃ βέλτιος ἔσονται

c κατορθοῦντες; Δήλον δη. Ἀλλὰ σμικρὸν οἷει διαφέρειν καὶ

οὐκ ἄξον κινδύνου θεωρεῖν ἢ μὴ τὰ περὶ τὸν πόλεμον παιδας
τοὺς ἀνδράς πολεμικοὺς ἐσομένους; Οὖκ, ἀλλὰ διαφέρει πρὸς δὲ λέγεις. Τοῦτο μὲν ἄρα ὑπαρκτέον, θεωροῦσ πολέμου τοὺς παιδάς ποιεῖν, προσμηχανάσθαι δὲ αὐτοῖς ἀσφάλειαν, καὶ καλῶς ἔγει ἢ γάρ; Ναὶ. Οὖκοὖν, ἢν δ' ἐγὼ, πρῶτον μὲν αὐτῶν οἱ πατέρες, ὑσα ἄνθρωποι, οὐκ ἀμαθεῖς ἔσονται ἀλλὰ γυμνονικοὶ τῶν στρατευῶν οὖσαι τε καὶ μὴ ἐπικίνδυνοι; Εἰκός, ἐφη. Εἰς μὲν ἄρα τὰς ἄξουσιν, εἰς δὲ τὰς εὐλαβής ὑποσταί. ὁρθῶς. Καὶ ἄρχοντας γε ποι, ἢν δ' ἐγὼ, οὐ τοὺς φαυλοτάτους αὐτοῖς ἐπιστήσουσιν ἀλλὰ τοὺς ἐμπειρία τε καὶ ἡλικία ἰκανοὺς ἠγεμόνας τε καὶ παιδαγογοὺς εἶναι. Πρέπει γάρ. Ἀλλὰ γάρ, φήσομεν, καὶ παρὰ δόξαν πολλὰ πολλὸς δὴ ἐγένετο. Καὶ μᾶλα. Πρὸς τοῖς τοιούτα, δ ὀφεὶ, πτεροῦν χρῆ παιδία δντα εὐθὺς, ἦν ἢν τι δή, πετόμενοι ἀποφεύγωσιν. Πῶς λέγεις; ἐφη. Ἐπὶ τοὺς ἰπτων, ἢν δ' ἐγὼ, ἀναβιβαστέον ὡς νεωτάτους, καὶ δεδιδαξομένους ἰππεύειν ἐφ' ἰπτων ἀκτέον ἐπὶ τὴν θέαν, μὴ θυμοειδῶν μηδὲ μαχητικών ἀλλ' ὁ τι ποδικεστάτων καὶ εὐνυμιστάτων. οὕτω γάρ κάλλιστα τε θεάσονται τὸ αὐτῶν ἔργον, καὶ ασφαλέστατα, ἢν τι δή, σωθήσονται μετὰ πρεσβυτέρων ἠγεμόνων ἐπόμενοι. ὁρθῶς, ἐφη, μοι δοκεῖς | λέγειν.

Τι δὲ δή, ἐπις, τὰ περὶ τὸν πόλεμον; πῶσ ἐκτέον σοι τοὺς στρατιῶτας πρὸς αὐτούς τε καὶ τοὺς πολεμίους; ἄρα ὁρθῶς μοι καταφαίνεται ἢ οὐ; Δέγ', ἐφη, ποτ' ἂν. Αὐτῶν μὲν, ἐπις, τὸν λιπόντα τάξιν ἢ ὅπλα ἀποβαλόμετα ἢ τι τῶν τοιούτων ποίησαίνα διὰ κάκην ἀρὰ οὐ δημιουργὸν τινα δεὶ καθιστάναι ἢ γεωργόν; Πάνυ μὲν οὐ. Τὸν δὲ ἄλοντα εἰς τοὺς πολεμίους ἀλόντα ἄρ' οὐ δωρεάν διδόναι τοὺς θέλοντες, χρήσαι τῇ ἁγρᾳ ὅ τι ἄν βούλωνται; Κομιδὴ γε. Τὸν δὲ β' ἀριστεύσαντα τε καὶ εὐδοκιμήσαντα οὐ πρῶτον μὲν ἐπὶ στρατείας ὑπὸ τῶν συστρατευομένων μεσακίων καὶ παίδων ἐν μέρει ὑπὸ ἐκάστου δοκεῖ σοι χρήσαι στεφανωθῆναι; ἢ οὐ; Ἔμοιγε. Τι δὲ; δεξιωθήναι; Καὶ τοῦτο. Ἀλλὰ τόδ', σίμεια, ἢν δ' ἐγὼ, οὐκέτι σοι δοκεῖ. Τὸ ποιόν; Τὸ φιλῆσαι τε καὶ φιληθῆναι ὑπὸ ἐκάστου. Πάντων, ἐφη, μάλιστα' καλ
ο προστήθημι γε τῷ νόμῳ, ἐως ἂν ἐπὶ ταύτης ὤσ τῆς στρατελας, 
μηδεν εξείναι ἀπαρνήθηναι ἢ ἂν βούληται φιλεῖν, ἕνα καὶ, 
ἐὰν τις τοῦ τύχη ἔρων ἢ ἄρρενος ἢ θηλεῖα, προσβιμότερος 
ἢ πρὸς τὸ τάριστεία φέρειν. Καλῶς, ἦν δ’ ἐγώ. ὅτι μὲν 
γὰρ ἀγαθῷ ὄντι γάμοι τε ἐτοιμοὶ πλείους ἢ τοῖς ἀλλοις 
καὶ ἀρέσεις τῶν τοιούτων πολλάκις παρὰ τοὺς ἀλλους 
ἐσονται, ὥς ὁ τι πλείστοι ἐκ τοῦ τοιοῦτον γήγνωνται, εἴρηται 
D ἡδη. Εἴπομεν γὰρ, ἐφη. Ἀλλὰ μὴν καὶ καθ’ ὁμηρον τοῖς 
τοιοῖς δικαιον τιμὰν τῶν νέων ὅσοι ἀγαθοὶ καὶ γὰρ 
ὁμήρος τὸν εὐδοκιμήσαντα ἐν τῷ πολέμῳ νότοις Ἀλαντα 
ἐφη διηνεκέσσι γεραίρεσθαι, ὡς ταύτην οἰκεῖν οὖσαν τιμῆ 
τῷ ἡβῶντι τε καὶ ἀνθρέφῳ, ἢς ἢ ἁμα τῷ τιμᾶσθαι καὶ τὴν 
ἰσχίν αἰξῆσι. Ὁρθότατα, ἐφη. Πεισόμεθα ἁρα, ἦν δ’ ἐγώ, 
ταυτά γε ὁμήρῳ. καὶ γὰρ ἡμεῖς ἐν τε θυσίας καὶ τοῖς 
τοιούτοις πάσι τοὺς ἀγαθοὺς, καθ’ ὅσιν ἂν ἀγαθὸν φαίνονται, 
καὶ ὤμοις καὶ οἷς νῦν δὴ ἔλεγομεν τιμῆσομεν, πρὸς δὲ 
E τούτοις ἐκραίς τε καὶ κρέασιν ἢδὲ πλείους δεπάσεσθιν, 
ἶνα ἁμα τῷ τιμᾶν ἀσκῶμεν τοὺς ἀγαθοὺς ἀνδρας τε καὶ 
γυναῖκας. Κάλλιστα, ἐφη, λέγεις. Εἶπο τῶν δὲ δὴ ἀπο-
θανόντων ἐπὶ στρατελας δὴ ἂν εὐδοκιμήσας τελευτήσῃ ἃρ’ 
οὐ πρῶτον μὲν φήσομεν τοῦ χρυσοῦ γένους εἶναι; Πάντων 
γε μάλιστα. Ἀλλ’ οὐ πεισόμεθα Ἡσιόδῳ, ἐπειδὰν τινες τοῦ 
τοιοῦτον γένους τελευτήσωσιν, ὅς ἁρα

469Α | οἱ μὲν δαίμονες ἀγνοι ἐπιχθόνιοι τελέθουσιν, 
ἔσθλοι, ἀλεξίκακοι, φύλακες μερότων ἀνθρώπων;

Πεισόμεθα μὲν οὖν. Διαπυθόμενοι ἁρα τοῦ θεοῦ, πὼς χρῆ 
τούς δαίμονιας τε καὶ θέλεις τιθέναι καὶ τίνι διαφόρῳ, οὕτω 
καὶ ταύτῃ θήσομεν ἢ ἂν ἐξηγήται; Τδ δ’ οὐ μέλλομεν;

Β Καὶ τὸν λοιπὸν δὴ χρόνον ὡς δαίμονας, οὕτως θεραπεύσομεν 
tε καὶ προσκυνήσομεν αὐτῶν τὰς θήκας; ταῦτα δὲ ταῦτα 
νομισοῦμεν ὅταν τις γῆρα ἡ τινι ἄλλω τρόπῳ τελευτήσῃ τῶν
δοσι ἂν διαφερόντως ἐν τῷ βίῳ ἀγαθοὶ κρίθωσιν; Δίκαιον 
gοὺν, ἐφη.

Τδ δ’; πρὸς τοὺς πολεμίους πῶς ποιήσουσιν ἦμιν οἱ
στρατιώται; Τὸ ποίον δὴ; Πρῶτον μὲν ἀνδραποδισμοῦ πέρι, δοκεῖ δίκαιον Ἔλληνας Ἑλληνίδας τόλεις ἀνδραπο-
δίζεσθαι, ἢ μὴ; Ἀλλὰ ἐπιτρέπει κατὰ τὸ δυνατόν καὶ τοῦτο ἐδέξειν, τοῦ Ἑλληνικοῦ γένους θείουθα, εἰδαμβούμενος τὴν ὑπὸ τῶν βαρβάρων δουλείαν; ὁ λοιπόν καὶ παντὶ, ἐφὶ, διαφέρει τὸ θείουθα. Μηδὲ Ἔλληνα ἄρα δοῦλον ἐκτίσθαι μήτε αὐτοῦ, τοῖς τε ἄλλοις Ἔλλησιν οὕτω ξυμβουλεύειν; Πάντες μὲν οὖν, ἐφὶ μᾶλλον γὰρ οὖν οὕτω πρὸς τοὺς βαρβάρους τρέποντο, ἑαυτῶν δὲ ἀπέχουσι. Τί δὲ; σκυλεύειν, ἣν δ' ἐγὼ, τοὺς τελευτήσαντας πλὴν ὅπλων, ἐπεδιδὰν νικήσωσιν, ἢ καλῶς ἔχει; ἢ οὐ πρόφασιν μὲν τοῖς δειλοῖς ἔχει μηδὲ πρὸς τὸν μαχόμενον λέναι, ὅπ τοῖς δεόντων δρόντας ὅταν περὶ τὸν τεθνεώτα κυπτάζωσι, πολλὰ δὲ ἢδὲ στρατόπεδα διὰ τὴν τοιαύτην ἄρπαγήν ἀπόλεσο; Καὶ μάλα. Ἀνελύθερον δὲ οὐ δοκεῖ καὶ φιλοχρήσματον νεκρὸν συλάν, καὶ γυναικεῖας τε καὶ σμικρὰς διανοιὰς τὸ πολέμιον νομίζει τὸ σῶμα τοῦ τεθνεώτος ἀποπταμένου τοῦ ἐχθροῦ, λεοντότος δὲ ὧ ἐπο-
λέμει; ἢ οὖν τι διάφορον δράν τοὺς τότῳ ποιοῦντας τῶν ἐ
c

κυνῶν, αἱ τοῖς λίθοις οἷς ἄν βληθῶσι χαλεπαίνουσι τοῦ

βαλόντος οὐχ ἀπτόμεναι; Οὐδὲ σμικρόν, ἐφὶ. Ἐατέον ἄρα
tας νεκροσύλλας καὶ τὰς τῶν ἀναιρέσεων διακωλύσεις;

'Εατέον μέντοι, ἐφὶ, νῆ Δία. Οὐδὲ μὴν ποὺ πρὸς τὰ ἱερὰ
tὰ ὅπλα οἴσομεν ὡς ἀναβήσοντες, ἀλλὰς τε καὶ τῶν

'Ἐλλήνων, ἐὰν τι ημῖν μὲλλῃ τῆς πρὸς τοὺς ἂν Ἔλλησιν ἐ

νοιάς· μάλλον δὲ καὶ φοβησόμεθα μή τι μίασμα ὁ πρὸς
tὸ Δοῦλα ἐκ νέαντα ἀπὸ τῶν οἰκελῶν φέρειν, ἐὰν μή τι δὴ ὁ

θέος ἄλλο λέγῃ. Ὀρθότατα, ἐφὶ. Τί δὲ; γῆς τε τμῆσερ
tῆς Ἐλληνικῆς καὶ οἰκιῶν ἐμπρήσεως ποιῶν τί σοι δράσοσιν

οἱ στρατιώται πρὸς τοὺς πολέμους; Σοῦ, ἐφῃ, δόξαν ἀπο-
fαίνουμεν ἥδεως ἁν ἀκούσαμι. Ἐμοὶ μὲν τοινυ, ἢν δὴ

ἐγὼ, δοκεῖ τούτων μὴδέτερα ποιεῖν, ἄλλα τῶν ἐπέτειον καρπὸν

ἀφαιρεῖται. καὶ ὅν ἔνεκα, βούλει σοι λέγω; Πάντως γε. Β

Φαινεται μοι, ἄσπερ καὶ ὀνομάζεται δύο ταύτα οὔνομα, πολέμος τε καὶ στάσις, οὕτω καὶ εἶναι δύο, ὅτα ἐπὶ δυοῦν
οικείον καὶ ἔναγ γὰρ τὸ μὲν οἰκεῖον καὶ ἔνεγγενες,
τὸ δὲ ἄλλοτριον καὶ ἂνειον. ἐπὶ μὲν οὖν τῇ τοῦ οἰκείου
ἐχθρᾶς στάσις κέκληται, ἐπὶ δὲ τῇ τοῦ ἄλλοτριου πόλεμος.

Καὶ οὐδέν γε, ἐφη, ἀπὸ τρόπου λέγεις. "Ορα δὴ καὶ εἰ τόδε
πρὸς τρόπον λέγω. φημὶ γὰρ τὸ μὲν Ἐλληνικὸν γένος αὐτὸ
αὐτῷ οἰκείον εἶναι καὶ ἔνεγγενες, τῷ δὲ βαρβαρικῷ ὅθεν ἐνεῖν
cαὶ ἄλλοτριον. Καλῶς γε, ἐφη. "Ελληνας μὲν ἂρα βαρβάρους
καὶ βαρβάρους Ἐλληνι πολεμεῖν μαχομένους τε φήσομεν καὶ
πολεμίους φύσει εἶναι, καὶ πόλεμον τὴν ἐχθραν ταύτην
κλητέον. "Ἐλληνας δὲ Ἐλληνι, δότα τοιοῦτο δράσιν,
φύσει οὐ καὶ φίλου εἶναι, νοσεῖν δ' ἐν τῷ τοιοῦτῳ τὴν Ἐλλάδα
καὶ στασιάζειν, καὶ στάσιν τὴν τοιαύτην ἐχθραν κλητέον.

Ἐγὼ μὲν, ἐφη, ἔναγχρωρο οὖτω νομίζειν. Σκότης δὴ, εἶπον,
ὅτι ἐν τῇ νῦν ὀμολογομένῃ στάσει, ὅπως ἄν τοιοῦτον
gένηται καὶ διαστῇ πόλις, ἐὰν ἐκάτεροι ἐκατέρων τέμνωσιν
ἄγροις καὶ οἰκίας ἐμπιπτῶσιν, ὡς ἀληθημάδης τε δοκεῖ ἢ
στάσις εἶναι καὶ οὐδέτεροι αὐτῶν φιλοτολίδες· οὐ γὰρ ἂν
ποτε ἐτόλμων τῇ τροφῇ τε καὶ μητέρα κέλειν· ἀλλὰ
μέτριον εἶναι τοὺς καρποὺς ἀφαίρεσθαι τοῖς κρατοῦσι τῶν
κρατουμένων, καὶ διανοεῖται ὡς διαλλαγήσομένων καὶ οὐκ
αῖς πολεμησόντων. Πολὺ γὰρ, ἐφη, ἠμερωτέρων αὐτὴ ἢ
dιάνοια ἔκεινς. Τι δὲ δὴ; ἐφην· ἢν οὐ πόλιν οἰκίζεις, οὐχ
"Ἐλληνις ἐσται; Δεῖ γ' αὐτήν, ἐφη. Οὐκοῦν καὶ ἀγαθὸν τε
cαὶ ἠμεροὶ ἔσονται; Σφόδρα γε. 'Ἀλλ' οὐ φιλέλληνες; οὐδὲ
οἰκείοι τῇ Ἐλλάδα ἡγήσονται, οὐδὲ κοινωνήσουσιν ἄντερ
οἱ ἄλλοι ἱερῶν; Καὶ σφόδρα γε. Οὐκοῦν τὴν πρὸς τοὺς
καὶ ἄνδρας καὶ γυναίκας καὶ παῖδας, ἀλλ' ἄλλοις ἄει ἐχθροὺς
471α "Ἐλληνας διαφοράς, ὡς οἰκείοις, στάσιν ἡγήσονται καὶ
οὐδὲ ὀνομάσοντι πόλεμον; Οὐ γὰρ. Καὶ ὃς διαλλαγήσομενοι
ἀρα διοίσονται; Πάνυ μὲν οὖν. Εὐμενῶς δὴ σωφρονοῦσιν,
οὐκ ἐπὶ δουλεία κολάζοντες οὐδ' ἐπὶ ἀλέθρῳ, σωφρονοσταλ
ἐντες, οὐ πολέμου. Οὔτως, ἐφη. Οὐδ' ἀρα τὴν Ἐλλάδα
"Ἐλληνες ὑντες κεροῦσιν, οὐδὲ οἰκήσεις ἐμπρήσουσιν, οὐδὲ
ὀμολογήσουσιν ἐν ἑκάστῃ πόλει πάντας ἐχθροὺς αὐτοῖς εἶναι,
τοὺς αἰτίους τῆς διαφορᾶς. καὶ διὰ ταύτα πάντα οὔτε τὴν
γῆν ἐθελήσουσι κείρειν αὐτῶν, ὡς φίλων τῶν πολλῶν, οὔτε
οἰκίας ἀνατρέπειν, ἀλλὰ μέχρι τοῦτο ποιήσονται τῆς
dιαφορᾶς, μέχρι οὗ ἄν οἱ αἰτίοι ἀναγκασθῶσιν ὑπὸ τῶν
ἀνατιῶν ἀλγοῦντων δοῦναι δίκην. Ἐγὼ μὲν, ἐφη, ὀμολογῶ
οὕτω δεῖν πρὸς τοὺς ἐναντίους τοὺς ἡμετέρους πολῖτας προσ-
φέρεσθαι: πρὸς δὲ τοὺς βαρβάρους, ὡς νῦν οἱ Ἑλληνες πρὸς
ἀλλήλους. Τιθῶμεν δὴ καὶ τοῦτον τὸν νόμον τοῖς φύλαξι, καὶ
μήτε γῆν τέμνειν μήτε ὁἰκίας ἐμπιπτάναι; Θῶμεν, ἐφη, καὶ
_exein_ γε καλῶς ταῦτα τε καὶ τὰ πρόσθεν.

Ἀλλὰ γὰρ μοι δοκεῖσ, ὡς Σωκράτης, ἕαν τίς σου τὰ τοιαῦτα
ἐπιτρέπῃ λέγειν, οὐδέποτε μνησθήσεσθαι ὅ ἐν τῷ πρόσθεν
παρωσάμενος πάντα ταῦτα ἐρήμικας, τὸ ὡς δυνατῇ αὐτῇ ἢ
πολιτεία γενέσθαι καὶ τίνα τρόπον ποτὲ δυνατῇ ἐπεὶ ὅτι γε,
εἰ γένοιτο, πάντ' ἂν εἰς ἀγαθὰ πόλει ὅ γένοιτο, καὶ ἀν σὺ
παραλείπεις ἐνὼ λέγω, ὅτι καὶ τοῖς πολεμίοις ἀριστ' ἂν
μάχην τῷ ἡμιστα ἀπολείπειν ἀλλήλους, γνωσκοῦντες τε καὶ
ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἑαυτοὺς, ἀδέλφους,
πατέρας, νιεῖς; εἰ δὲ καὶ τὸ θήλυ συστρατεύοιτο, εἴτε καὶ ἐν
τῇ αὐτῇ τάξει εἴτε καὶ ὄπωσθεν ἐπιτεταγμένον, φόβων τε
ἐνεκα τοῖς ἐχθροῖς καὶ εἰ ποτὲ τις ἀνάγκη βοηθείας γένοιτο,
οἴδ᾽ ὅτι ταύτῃ πάντῃ ἡμαχοὶ ἂν εἰν' καὶ οἶκοι γε ἂ παρα-
λείπεται ἀγαθά, ὅσα ἂν εἰς αὐτοῖς, ὅρω: ἄλλ᾽ ὡς ἐμοῦ
ὁμολογοῦντος πάντα ταύτα ὅτι εἰς ἂν καὶ ἂλλα ἐγε μυρία, εἰ
γένοιτο ἡ πολιτεία αὐτή, μηκὲ πλεῖον περὶ αὐτῆς λέγε, ἄλλα
τοῦτο αὐτὸ ἢδ' πειρώμεθα ἡμᾶς αὐτοὺς πείθειν, ὡς δυνατὸν
καὶ ἢ δυνατόν, τὰ δ' ἄλλα χαίρειν ἐώτε. Ἐξαίφνησι γε σὺ, 47
ἵν 8' ἐγὼ, ὅσπερ καταδρομὴν ἐποιήσαν ἐπὶ τὸν λόγον μου,
καὶ οὐ συγγνώσκεις στραγγευμένοι. Ἰσος γὰρ οὐκ οἴσθα
ὅτι μόνε μοι τῷ δύο κύματε ἐκφυγόντι νῦν τὸ μέγιστον καὶ
χαλεπώτατον τῆς τρικυμίας ἐνάγας, 8 ἐπειδὰν ἢδς τε καὶ
ἀκούσῃς, πάνυ συγγνώμην ἔξεις, ὅτι εἰκότως ἁρα ὄκνουν τε
καὶ ἐδεόθη οὕτω παράδοξον λέγειν λόγον τε καὶ ἐπιχειρεῖν
dιασκοπεῖν. Ὁσφ δὲν, ἐφη, τοιαῦτα πλεῖον λέγης, ἢττον β
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άφεθήσει υφ' ἡμῶν πρὸς τὸ μὴ εἰπεῖν τῇ δυνατῇ γίγνεσθαι αὐτῇ ἢ πολιτείᾳ. ἀλλὰ λέγε καὶ μὴ διάτριβε.

Οὐκούν, ἢν δ' ἐγώ, πρῶτον μὲν τόδε χρῆ ἁναμνησθῆναι, ὅτι ἡμεῖς ξητοῦντες δικαιοσύνην οἶον ἐστὶ καὶ ἀδικίαν δεύο ἢκομεν. Χρῆ· ἀλλὰ τὶ τούτῳ γ'; ἐφη. Οὐδέν' ἀλλ' ἐὰν εὐρώμεν οἶον ἐστὶ δικαιοσύνη, ἀρα καὶ ἀνδρὰ τὸν δίκαιον ἀξίωσομεν μηδὲν δεῖν αὐτῆς ἐκεῖνης διαφέρειν, ἀλλὰ πανταχῇ οὐκ ἦτον εἶναι οἴον δικαιοσύνην ἐστίν; ἢ ἀγαπήσομεν, ἐὰν δ' ἐγώ, ξητοῦμεν αὐτῷ τε δικαιοσύνην οἶον ἐστὶ, καὶ ἀνδρὰ τὸν τελέως δίκαιον, εἰ γένοιτο, οἶος ἂν εἰ ἐγενόμενος, καὶ ἀδικίαν αὐ καὶ τὸν ἀδικώτατον, ἴνα εἰς ἑκέννους ἀποβλέποντες, οἶοι ἂν ἦμεν φαίνονται εὐδαιμονίας τε πέρι καὶ τοῦ ἐναντίου.

Δ' ἀναγκαζόμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν, δς ἂν ἑκεῖνοι δ' τι ὁμοιότατος ἢ, τὴν ἑκέννους μοίραν ὁμοιοτάτην ἥξειν, ἀλλ' οὐ τούτου ἕνεκα, ἵν' ἀποδείξωμεν ὡς δυνατὰ ταύτα γίγνεσθαι. Τοῦτο μὲν, ἐφη, ἀλῆθες λέγεις. Οἷει ἂν οὐν ἦττόν τι ἁγαθόν ξωγράφον εἶναι δς ἂν γαρ παράδειγμα οἴον ἂν εἰ ὁ κάλλιστος ἀνθρωπός καὶ πάντα εἰς τὸ γράμμα ἰκανῶς ἀποδούσι μὴ ἔξω ἀποδείξαι ὡς καὶ δυνατὸν γενέσθαι τοιούτων ἀνδρά; Μᾶ Δ' οὐκ ἔγωγ', ἐφη. Τι οὖν; οὐ καὶ ἡμεῖς, φαμέν, παράδειγμα ἐποιούμεν λόγῳ ἁγάθης πόλεως; Πάνυ γε. Ἡπτὸν τι οὖν οἷει ἡμᾶς εὑ λέγειν τούτου ἑνεκα, ἐὰν μὴ ἔχωμεν ἀποδείξαι ὡς δυνατὸν οὕτω πόλιν οἰκήσαι ὡς ἐλέγετο; Οὐ δήτα, ἐφη. Τὸ μὲν τούτων ἀλῆθες, ἢν δ' ἐγώ, οὕτως' εἰ δὲ δὴ καὶ τοῦτο προβημηθῆναι δεὶ σὴν χάριν, ἀποδείξαι τῇ μάλιστα καὶ κατὰ τὶ δυνατῶτα' ἂν εἰ, πάλιν μοι πρὸς τὴν τοιαύτην ἀπόδειξιν τὰ αὐτὰ διομόλογησαι. Τὰ ποια; Ἀρ' 173Α οἶον τε τι | πραχθῆναι ὡς λέγεται, ἢ φύσιν ἔχει πράξει λέξεως ἢττον ἀληθείας ἐφάπτεσθαι, κἂν εἰ μὴ τῷ δοκεῖ; ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως ἢ οὐ; Ὑμολογῶ, ἐφη. Τοῦτο μὲν δὴ μὴ ἀνάγκαξε με, οἰα τῷ λόγῳ διήλθομεν, τοιαῦτα πανταπασι καὶ τῷ ἑργῷ δεῖν γυγνόμενα ἀποφαίνειν' ἀλλ', εὰν οἷοι
κακῶς ἐν ταῖς πόλεσι πράττεται δὲ ὃς συν εὐπτάττεις. ἦν οὖν ἀγαπήσεις τούτων τυχάνων; ἦν μὲν γὰρ ἄγαπην. Καὶ γὰρ ἐγὼ, ἐφη. Τὸ δὲ δὴ μετὰ τοῦτο, ὡς ἐσι, πειράματα ζητεῖν τε καὶ ἀποδεικνύαι, τί ποτε νῦν πολίς ὁποίας ἄν τούτων πόλεσι πράττεται δὲ ὃς συν εὐπτάττεις. ἦν οὖν ἀγαπήσεις τούτων τυχάνων; ἦν μὲν γὰρ ἄγαπην. Καὶ γὰρ ἐγὼ, ἐφη. Τὸ δὲ δὴ μετὰ τοῦτο, δὲ ὃς συν εὐπτάττεις. ἦν οὖν ἀγαπήσεις τούτων τυχάνων; ἦν μὲν γὰρ ἄγαπην.
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τοῦ σε οὐ προδώσω, ἀλλ' ἀμνῷ ὦς δύναμαι. δύναμαι δὲ εἶνολα τέ καὶ τῷ παρακελεύσθαι, καὶ ἱσως ἂν ἄλλου του
Β ἐμμελέστερον σοι ἀποκρινόμην. ἀλλ' ὥς ἔχων τοιοῦτον βοηθὸν πειρᾶ τοῖς ἀπιστοῦσιν ἐνδείξασθαι ὅτι ἔχει ἢ σού
λέγεις. Πειρατέον, ἢν δ' ἔγω, ἐπειδὴ καὶ οὐ οὕτω μεγάλην ἐμμαχάλαν παρέχει. ἀναγκαίον οὖν μοι δοκεῖ, ἐν μέλλομέν
τη ἐκφεύγεσθαι οὖς λέγεις, διορίσασθαι πρὸς αὐτοὺς τοὺς
φιλοσόφους τίνας λέγοντες τολμῶμεν φάναι δεῖν ἄρχειν, ἕνα
diadhήλων γενομένων δύνηται τις ἀμύνεσθαι, ἐνδεικτῶμεν ὅτι
toῖς μὲν προσήκει φύσει ἀπέστειλε τοις φιλοσόφοις ἡγεμονεύειν
C τ' ἐν πόλει, τοῖς δ' ἄλλοις μήτε ἀπέστειλε ἀκολουθεῖν τε
τῷ ἡγομένῳ. "Ὅρα ἂν εἴη, ἐφη, ὁρίζεσθαι. Ἰδοὶ δὲ, ἀκολού-
θησόν μοι τῇς, εάν αὐτῷ ἀμή γε τῇ ἱκανώς ἔξηγησόμεθα.
"Ἄγε, ἐφη. 'Ἀναμμηνήσκειν οὖν σε, ἢν δ' ἔγω, δείση, ἢ
μέμνησαι ὅτι δ' ἐν αὐτῷ φιλεῖν τι, δει φανῆναι αὐτόν, εάν
ὁρθῶς λέγηται, οὐ τὸ μὲν φιλοῦντα ἐκεῖνον, τὸ δὲ μή, ἀλλὰ
πᾶν στέργοντα; 'Ἀναμμηνήσκειν, ἐφη, ὡς εἰσκε, δεῖ οὐ γάρ
D πάνυ γε ἐννοῶ. "Ἀλλω, εἴπον, ἔπρεπεν, ὡ Γλαύκων, λέγειν ἂ
λέγεις; ἀνδρὶ δ' ἐρωτικῷ οὐ πρέπει ἀμνημονεῖν ὅτι πάντες οἱ
ἐν ὃρᾳ τὸν φιλόπαιδα καὶ ἑρωτικὸν ἀμή γε τῇ δάκνυνσι τε
καὶ κινοῦσι, δοκοῦντες ἄξιοι εἶναι εἰμιμελεῖα τε καὶ τοῦ
ἀσπάζεσθαι. ὃς οὐχ οὕτω ποιεῖτε πρὸς τοὺς καλοὺς; ὃ μὲν,
ὅτι σιμός, ἐπίχαρις κληθεῖς ἐπανεθήσεται ύπὶ ὑμῶν, τοῦ δὲ
τὸ γρυπὸν βασιλικὸν φατε εἶναι, τὸν δὲ δὴ διὰ μέσου τοῦτων
Ε ἐμμετρῶτατα ἔχειν, μέλανας δὲ ἀνδρικοὺς ἰδεῖν, λευκοὺς δὲ
θεῶν παῖδας εἶναι μελιχλάρους δὲ καὶ τούνομα οἰει τυνὸς
ἄλλου ποῖμα εἶναι ἢ ἐραστοῦ ὑποκοριζομένου τε καὶ εὐχερῶς
φέροντος τὴν ὄχροττα, ἐὰν ἐπὶ ὀρᾷ ἢ; καὶ ἐν λόγῳ πᾶσας
475Α προφάσεις προφασίζεσθε τε | καὶ πάσας φωνᾶς ἀφιετε, ὡστε
μηδένα ἀποβάλλειν τῶν ἀνθούντων ἐν ὀρᾷ. Εἰ βούλει, ἐφη, ἢ
ἐπ' ἐμοὶ λέγειν περὶ τῶν ἐρωτικῶν ὅτι οὕτω ποιοῦσι, συγχωρῶ
τοῦ λόγου χάριν. Τῇ δὲ; ἢν δ' ἔγω τοὺς φιλούνοις οὐ τὰ
αὐτὰ ταύτα ποιοῦντα ὀρᾶς; πάντα οἶνον ἐπὶ πάσης
προφάσεως ἀσπαζομένους; Καὶ μάλα. Καὶ μὴν φιλοτίμουσ
γε, ὡς ἐγὼμαι, καθορᾶς ὃτι, ἀν μή στρατηγήσαι δύνανται, τριττυπαρχοῦσι, καν μή ὑπὸ μεξόνων καὶ σεμνοτέρων τιμᾶσθαι, ὑπὸ σμικροτέρων καὶ φαυλοτέρων τιμῶμενοι ἀγαπῶσιν, ὡς ἐλως τιμῆς ἐπιθυμηταὶ ὄντες. Κομιδὴ μὲν οὖν. Τοῦτο δὴ φάθαι ἡ μή ἢ ἄρα ἄν ἄν τινος ἐπιθυμητικὸν λέγωμεν, παντὸς τοῦ ἐδοὺς τοῦτον φήσομεν ἐπιθυμεῖν, ἢ τοῦ μὲν, τοῦ δὲ οὐ; Παντὸς, ἑφη. Οὐκοῦν καὶ τὸν φιλόσοφον σοφίας φήσομεν ἐπιθυμητὴν εἶναι, οὐ τῆς μὲν, τῆς δ' οὖ, ἄλλα πάσης; Ἀληθῆ. Τὸν ἄρα περὶ τὰ μαθήματα δυσχεραῖνοντα, ἄλλως καὶ καὶ νέον ὄντα καὶ μήπω λόγον ἔχοντα τί τε χρηστὸν καὶ μή, οὐ φήσομεν φιλομαθὴ οὐδὲ φιλόσοφον εἶναι, ἀστερὸν τὸν περὶ τὰ σιτία δυσχερή οὔτε πεινήν φαμέν οὔτ' ἐπιθυμεῖν σιτίων, οὐδὲ φίλοσιτον ἄλλα κακόσιτον εἶναι. Καὶ ὅρθως γε φήσομεν. Τὸν δὲ δὴ εὐχερῶς ἐθέλοντα παντὸς μαθήματος γειέσαι καὶ ἀσμένως ἐπὶ τὸ μανθάνειν ὀντα καὶ ἀπλῆστως ἔχοντα, τούτων δ' ἐν δίκη φήσομεν φιλόσοφον' ἢ γὰρ; Καὶ ὁ Γλαύκων ἑφη. Πολλοὶ ἄρα καὶ ἄτοποι ἔστοιξαν σοι τοιούτῳ. οἱ τε γὰρ φιλοθεάμονες πάντες ἐμοίῳ δοκούσε τῷ καταμαθανέαν χαίροντες τοιοῦτοι εἶναι, οἱ τε φιλήκουσιν ἀτοπώτατοι πνεύς ἔσων ὡς γ' ἐν φιλοσόφοις τιθέναι, οἱ πρὸς μὲν λόγους καὶ τοιαύτην διατριβὴν ἐκόντες οὐκ ἂν ἐθελοιν ἀθεῖν, ἀστερὸς δὲ ἀπομεμισθεῖκότες τὰ αὐτά ἐπακοῦσαν πάντων χρών περιθέουσι τοῖς Διονυσίοις οὕτε τῶν κατὰ πόλεις οὕτε τῶν κατὰ κόμας ἀπολεπόμενοι, τούτους οὖν πάντας καὶ ἄλλους τοιούτων πινῶν μαθητικοὺς καὶ τοὺς τῶν τεχνικῶν Ξι φιλοσόφοις φήσομεν; Οὐδαμῶς, εἰπον, ἄλλ' ὀμολογοῦ μὲν φιλοσόφους.

Τοὺς δὲ ἄλληδυνοὺς, ἑφη, τίνας λέγεις; Τοὺς τῆς ἄλληδειας, ἦν δ' ἐγώ, φιλοθεάμονας. Καὶ τοῦτο μὲν γ', ἑφη, ὀρθῶς· ἄλλα τῶς αὐτὸ λέγεις; Οὐδαμῶς, ἦν δ' ἐγώ, ραδίως πρὸς γε ἄλλον· τε δὲ οἴμαι ὀμολογήσειν μοι τὸ τοιόντες. Τὸ ποιον; Ἐπειδῆ ἐστίν ἐναντίον καλὸν αἰσχρῶς, δύο αὐτῶ | εἶναι. Πῶς δ' οὖ; 476Α Οὐκοῦν ἐπειδὴ δύο, καὶ ἐν ἐκάτερον; Καὶ τοῦτο. Καὶ περὶ δικαίου καὶ ἀδίκου καὶ ἀγαθοῦ καὶ κακοῦ καὶ πάντων τῶν
elidw peri o autos logos, autod men ev ekaston elnai, to de tov praxeon kal sswmaton kal allhlw kouwnia pantachou fantaZomeva polla fainesthai ekaston. 'Orhwos, efpi, legies. Taute tovyn, eni d' egw, diarw, xwris men ouv vyn di pleneis filotheamomasa te kal filotexvous kal praktikois, b kal xwris aut peri avn o logos, ouv monous an tis orhous prosteipo filosopous. Pws, efpi, legies; Oi men pou, im d' egw, filhkoi kal filotheamones tas te kalas fwnas aspatzontai kal xroas kal sxhma kai panta ta ek ton toiovtwn deimiourgoymevas, autou de tou kalou adunatos autwn h diannw tin phusin idein te kai aspaspasthai. 'Exei gappi ouv dhi, efpi, oustos. Oi dhi ep auto to kalon dina on te kai orasn kai autd ara ou uppanoi evn o elen; Kal mala. 'O ouv kalal men praghmata nomizwv, autod de kallos mhte nomizwv mhte, an tis thgatai epi tin gnwosi autou, dunamwos epesdhai, ouvar h upar dokes sou xin; skopsei de. to onearwte evn ara ou tode esthn, ean te en upwv tis ean t' egwgorwos to domou tis h domou alll' autod thgatai elnai o elkevn; 'Egws gov un, h d' os, faivn onearwtev ton toiovtou. Ti de; o tanantia tovtovn ygoymenon te ti autod kalon kal dunamwson kadoran kal autod kal ta dekeinov metexonta, kal ouste tis metexonta autod ouste autod tis metexonta ygoymenos, upar h ouvar au kal oustos dokes sou xin; kal mala, efpi, upar. Oukodn tovtou men tin diannwiai os ygwnoskontos gnwsmen an orhous faimev elnai, tou d' dixan os doxaZontos; Panny men ouv. Ti ouv, ean hmen xalepainsi ouste, ev faimev doxaZen all' ou ygwnoskev, kal amfisbheti os ouk alpht th legomewn, ezoxen ti paramuthetai auton kal peileven hrema, epikrupptomwev oti oux elgialvei; Dei ge tov dhi, efpi. 'Ihi dhi, skopsei ti eroumen prdos auton. h boilei odo puvnaxwmeda par' auton, legontes os el tis oudei oudeis autov phwos, all' asmei an idioimen eldo ta. all' hmen elte tode' o ygwnoskon ygwnoskei ti i' oudei; ou ouv moi uper ekelvo apokrinov. 'Apokrinoumai,
δι ηγενόσκει τι. Πότερον δὲν ἢ οὐκ ὤν; Ὁν' πᾶς γὰρ ἄν μὴ ὤν γέ τι γνωσθεὶς; Ἰκανῶς οὖν τοῦτο ἔχομεν, 477Α κἂν εἰ πλεοναχῇ σκοτοίμεν, ὅτι τὸ μὲν παντελῶς ὄν παντελῶς γνωστὸν, μὴ ὄν δὲ μηδαμῇ πάντῃ ἀγνωστὸν; Ἰκανώτατα. Εἶνεν εἰ δὲ δὴ τι οὕτως ἦκεν ὡς εἶναι τε καὶ μὴ εἶναι, οὐ μεταξύ ἀν κέωτο τοῦ εἰλικρινῶς οὗτος καὶ τοῦ αὖ μηδαμῇ οὗτος; Μεταξύ. Οὐκοῦν ἐπει ἐπὶ μὲν τῷ οὕτω γνώσις ἢν, ἀγνωσία δ' ἐξ ἀνάγκης ἐπὶ μὴ ὄντι, ἐπὶ τῷ μεταξύ τούτῳ Β μεταξύ τι καὶ ζητητέον ἀγνοεῖ τε καὶ ἐπιστήμης, εἰ τι τυγχάνει δὲν τοιούτον; Πάνυ μὲν οὖν. Ἀρ' οὖν λέγομεν τι δόξαν εἶναι; Πῶς γὰρ οὐ; Πότερον ἄλλην δύναμιν ἐπιστήμης ἢ τὴν αὐτήν; Ἀλλην. Ἐπὶ ἄλλῳ ἄρα τέτακται δόξα καὶ ἐπὶ ἄλλῳ ἐπιστήμη, κατὰ τὴν ἄλλην δύναμιν ἐκατέρα τὴν αὐτῆς. Οὔτω. Οὐκοῦν ἐπιστήμη μὲν ἐπὶ τῷ ὄντι πέφυκε γνώσις ἢ ἐστὶ τὸ δὲν; μᾶλλον δὲ ἄδει μοι δοκεῖ πρότερον ἀναγκαίον εἶναι διελέσθαι. Πῶς; Φήσομεν δύναμις εἰ ἦν γένος τι τῶν ὄντων, αἰς δὴ καὶ ἡμεῖς δυνάμεθα ἄ δυνάμεθα καὶ ἄλλο πάν τι περ ἄν δύνηται, ὀλον λέγω δῆν καὶ ἀκόην τῶν δυνάμεων εἰναι, εἰ ἄρα μανθάνεις δ θεό- λομαι λέγειν τὸ εἶδος. Ἀλλὰ μανθάνω, ἐφ' Ὁκουσον δὴ ὃ μοι φαίνεται περὶ αὐτῶν. δυνάμεως γὰρ ἐγὼ οὕτε τινὰ χρόναν ὅρω οὕτε σχῆμα οὕτε τι τῶν τοιούτων ὅλον καὶ ἄλλων πολλῶν, πρὸς ά αποβλέπειν ἐνα διορίζομαι παρ' ἐμαντὶ τα μὲν ἄλλα εἶναι, τα δὲ ἄλλα. δυνάμεως δ' εἰς έκεῖνο μόνον βλέπω ἐφ' ὃ τε έστι καὶ δ ἀπεργάζεται, καὶ ταύτῃ ἐκάστην τι αὐτῶν δύναμιν ἐκάλεσα, καὶ τὴν μὲν ἐπὶ τῷ αὐτῷ τεταγμένην καὶ τῷ αὐτῷ ἀπεργαζομένην την αὐτὴν καλῶ, τὴν δὲ ἐπὶ ἐτέρῳ καὶ ἑτερον ἀπεργαζομένην ἄλλην. Τὶ δὲ σὺ; πῶς ποιεῖς; Οὕτως, ἐφ' Ὁδιρὸ δὴ πάλιν, ἣν δ' ἐγὼ, δ' ἄριστε. ἐπιστήμην πότερον δύναμιν τινα φης εἶναι αὐτήν, ἢ εἰς τι γένος τίθης; Εἰς τούτο, ἐφ', πασῶν γε δυνάμεων ἐφρομενε- στάτην. Τὶ δὲ, δόξαν εἰς δύναμιν ἢ εἰς ἄλλο εἶδος οὐσομεν; ἐν Οὐδαμῶς, ἐφ'. ὃ γὰρ δοξάζειν δυνάμεθα, οὐκ ἄλλο τί ἢ δόξα ἐστίν. Ἀλλὰ μὲν δὴ ὄλιγον γε πρότερον ὦμολογεῖς μὴ
τὸ αὐτὸ εἶναι ἐπιστήμην τε καὶ δόξαν. Πῶς γὰρ ἄν, ἐφι, τὸ γε ἀναμάρτητον τῷ μη ἀναμαρτήτῳ ταύτῳ ποτὲ τις νοῦν ἔχων τιθεί; Καλώς, ἢν δ' εἴη, καὶ δῆλον, ὅτι ἔτερον 478A ἐπιστήμης δόξα οἷον ὠρολογεῖται ἦμιν. Ἐτέρον. Ἐφ' ἔτερῳ ἀρα ἔτερον τὸ δυναμένη ἐκατέρα αὐτῶν πέφυκεν. Ἀνάγκη. Ἐπιστήμη μὲν γε που ἐπὶ τῷ ὄντι, τὸ δὲ γνώσαν ὡς ἔχει; Ναὶ. Δόξα δε, φαμέν, δοξάζειν; Ναὶ. Ἡ ταύτην ὅπερ ἐπιστήμη γιγνώσκει; καὶ ἔσται γνωστὸν τε καὶ δοξαστὸν τὸ αὐτό; ἢ ἀδύνατον; Ἄδυνατον, ἐφι, ἐκ τῶν ὁμολογημένων, ἐπεὶ ἐπ' ἀλλὰ ἀλλὰ δύναμις πέφυκε, δυνάμεις δὲ ἀμφότεραι ἔστον, δόξα τε καὶ ἐπιστήμη, ἀλλὰ δὲ ἑκατέρα, ὃς φαμέν. ἐκ τούτων δὴ οὐκ ἐγχωρεῖ γνωστὸν καὶ δοξαστὸν ταύτῳ εἶναι. Οὐκοῦν εἰ τὸ δὲ γνωστὸν, ἄλλο τι ἂν δοξαστὸν ἢ τὸ δὲ εἰ; Ἀλλο. Ἀρ' οὖν τὸ μὴ ἄν δοξάζει; ἢ ἀδύνατον καὶ δοξάσαι τὸ μὴ ὄν; ἐννοεῖ δὲ. οὐχ ὁ δοξάζων ἐπὶ τι φέρει τὴν δόξαν; ἢ οἶδόν τε αὐτοῦ δοξάζειν μὲν, δοξάζειν δὲ μηθὲν; Ἄδυνατον. 'Ἀλλ' ἐν γε τι δοξάζει οὐ δοξάζων; Ναὶ. Ἀλλὰ μὴν μὴ ὅν γε οὖχ ἐν τι, ἄλλα μηθὲν ὀρθότατ' ἃν προσαγορεύσω. Πάνυ γε. Μή ὃντι μὴν ἄγνοιαν ἐξ ἀνάγκης ἀπέδομεν, ὄντι δὲ γνώσαν. Ὄρθως, ἐφη. Οὐκ ἄρα δὲν οὐδὲ μη ὃν δοξάζει. Οὐ γὰρ. Οὔτε ἄρα ἄγνοια οὔτε γνώσις δόξα ἄν εἰ; Οὐκ έοικεν. Ἀρ' οὖν ἐκεῖς τούτων ἐστὶν ὑπερβαίνουσα ἡ γνώσις σαφήνειλας ἢ ἄγνοιαν ἀσαφείας; Οὐδέτερα. 'Ἀλλ' ἄρα, ἂν δ' εἴη, γνώσεως μὲν σοι φανεται δόξα σκοτωδέστερον, ἄγνοιας δὲ φανότερον; Καὶ πολὺ γε, ἐφη. 'Εντὸς δ' ἀμφοῖν κεῖται; Ναὶ. Μεταξὺ ἄρα ἂν εἰ τούτων δόξα. Κομβὴ μὲν οὖν. Οὐκοῦν ἐφαμεν ἐν τοῖς πρόσθεν, εἰ τι φανείη οἶον ἀμα δὲν τε καὶ μη δὲν, τὸ τοιοῦτον μεταξύ κείθαι τοῦ εἰλικρινῶς ὄντος τε καὶ τοῦ πάντως μη δοντος, καὶ οὔτε ἐπιστήμην οὔτε ἄγνοιαν ἐπὶ αὐτῶ ἐσεσθαι, ἄλλα τὸ μεταξὺ αὐτοῦ φανέν ἄγνοιας καὶ ἐπιστήμης; Ὄρθως. Νῦν δὲ γε πέφανται μεταξύ τούτων δ' ἡ καλοῦμεν δόξαν. Πέφανται. Ἐκείνῳ δ' λέσθητι ἂν ἢμῖν εὑρεῖν, ὡς ἐσοκε, τὸ ἀμφότερων μετέχον, τού εἶναι τε καὶ μη εἶναι, καὶ
ταύτα ἄσωταν ἔχοντας, πολλὰ δὲ [tà] καλὰ νομίζει, ἐκεῖνος ὁ φιλοσόφων καὶ οὐδαμὴ ἀνεχόμενος, ἀν τις ἐν τῷ καλῶν φῇ εἶναι καὶ δίκαιον, καὶ τάλλα ὦ ὄντως. τούτων γὰρ δὴ, ὃ ἁριστεῖ, φήσομεν, τῶν πολλῶν καλῶν μὲν τι ἔστιν, ὃ ὦκ αἰσχρὸν φανήσεται; καὶ τῶν δικαίων, ὃ ὦκ ἀδικῶν; καὶ τῶν ὀσίων, ὃ ὦκ ἀνόσιων; Ὁὐκ, ἀλλὰ ἀνάγκη, ἐφη, καὶ καλὰ πιστῶς αὐτὰ καὶ αἰσχρὰ φανῆναι, καὶ ὁσα ἄλλα ἐρωτᾶς. Τὶ δὲ; τὰ πολλὰ διπλάσια ἦττον τι ἡμίσει ἢ διπλάσια φαίνεται; Οὐδὲν. Καὶ μεγάλα δὴ καὶ σμικρὰ καὶ κούφα καὶ βαρέα μὴ τι μᾶλλον ὅ ἂν φήσομεν, ταύτα προσρηήσεται ἢ τάναντια; Ὁὐκ, ἀλλὰ ἰδίᾳ, ἐφη, ἐκαστὸν ἀμφότερον ἔστατο. Πότερον οὖν ἔστη μᾶλλον ὃ ὦκ ἐστίν ἐκαστὸν τῶν πολλῶν τούτο, ὅ ἂν τις φῇ αὐτῷ εἶναι; Τοῖς ἐν ταῖς ἐστιάσεσιν, ἐφη, ἐπαμφότερζουσιν ἐοικε; καὶ τῷ τῶν παιδῶν αἰνιγματῷ τῷ περὶ τοῦ εὐνοίχου τῆς βολῆς περὶ τῆς νυκτερίδος, ὃ καὶ ἐφ᾽ οὐ αὐτῶν αὐτὴν αἰνίττονται βαλεὶν καὶ γὰρ ταύτα ἐπαμφοτερίζειν, καὶ οὔτ᾽ εἶναι οὔτε μὴ εἶναι οὐδὲν αὐτῶν δυνατὸν παγίως νοῆσαι, οὔτε ἀμφότερα οὔτε οὐδέτερον. Ἐξεις οὖν αὐτοῖς, ἢν δ᾽ ἐγώ, ὃ τι χρῆσει, ὃ ὧποι θρήσεις καλλῶς θέσιν τῆς μεταξὺ οὐσίας τε καὶ τοῦ μη εἶναι; οὔτε γὰρ ποὺ σκοτωδεῦτερα μὴ ὄντος πρὸς τὸ μᾶλλον μὴ εἶναι φανήσεται, οὔτε D φανότερα ὄντος πρὸς τὸ μᾶλλον εἶναι. Ἀληθεότατα, ἐφη. Εὐρήκαμεν ἢρα, ὃς ἐοικεν, ὅτι τὰ τῶν πολλῶν πολλά νόμιμα καλοῦ τε περὶ καὶ τῶν ἄλλων μεταξὺ που κυλινδεῖται τοῦ τε μη ὄντος καὶ τοῦ ὄντος εἰλικρινῶς. Εὐρήκαμεν. Προσωμολογη-σάμεν δὲ γε, εἴ τι τοιοῦτον φανεῖ, δοξαστὸν αὐτὸ ἀλλ᾽ οὗ γνωστὸν δειν λέγοσθαι, τῇ μεταξὺ δυνάμει τὸ μεταξὺ πλανητῶν ἀλισκόμενον. Ἡμομολογήκαμεν. Τοὺς ἄρα πολλὰ καλὰ θεω-
μένουσ, αὐτὸ δὲ τὸ καλὸν μη ὀρῶντας μηδ’ ἄλλῳ ἐπ’ αὐτὸ ἀγομείνος ἐπεσθαί, καὶ πολλὰ δίκαια, αὐτὸ δὲ τὸ δίκαιον μῆ, καὶ πάντα οὕτω, δοξαζέων φήσομεν ἄπαντα, γιγνώσκειν δὲ ὅν δοξαζοῦσιν οὕδεν. Ἀνάγκη, ἔφη. Τῇ δὲ αὐτὸς αὐτὰ ἐκαστὰ θεωρέον καὶ ἀεὶ κατὰ ταῦτα ἰσαύτως ὄντα; ἀρ’ οὐ γιγνώσκειν ἄλλ’ οὐ δοξαζέων; Ἀνάγκη καὶ ταῦτα. Οὐκοῦν καὶ ἀσπαζέσθαι τε καὶ φιλεῖν τοὺτοὺς μὲν ταῦτα φήσομεν ἔφ’ οἷς γνῶσις ἔστιν, ἔκεινον δὲ ἔφ’ οἷς δόξα; ὡς οὖν μυθιστούμεν, ὅτι φωνάς τε καὶ χρόνος καλὰς καὶ τὰ τοιαῦτα ἑφαμεν τοῦτοι φιλεῖν τε καὶ θεάσθαι, αὐτὸ δὲ τὸ καλὸν οὐδ’ ἀνέχεσθαι ὡς τι ὅν; Μεμνημέθα. Μὴ οὖν τῷ πλημμελήσομεν φιλοσόφους καλοῦντες αὐτοὺς μᾶλλον ἢ φιλο-
σοφοὺς; καὶ ἀρα ἡμῖν σφόδρα χαλεπανοῦσιν, ἀν οὕτω λέγωμεν; Οὐκ, ἀν γ’ ἐμοὶ πειθώμεθα, ἔφη· τῷ γὰρ ἠλθέιν χαλεπαλινεὶν οὐ θέμε. Τοὺς αὐτὸ ἀρα ἐκαστὸν τὸ ὅν ἀσπαζο-
μένους φιλοσόφους ἄλλ’ οὐ φιλοδοξοὺς κλητέον; Παντάπασι
μὲν οὖν.
NOTES.

BOOK I.

327A. Κατέβην χθές εἰς Πειραιᾶ.

"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 aliud potest sermonem facere numerosum quam opportuna ordinis permutatio, neque alio ceris Platonis inventa sunt quattuor illa verba quibus in illo pulcherrimo operum in Piraeum se descendere signifi cat plurimis modis scripta, quam quod eum quoque maxime facere experiretur." It is also quoted in the miscellaneous compiler Diogenes Laertius, iii. 37, on the authority of Euphorion and Panaetius. It is found, however, in no earlier or better authority than Dionysius, though possibly known to Cicero, v. De Sen. v. 13, quoted below.

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

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

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

χθές. The dialogue is represented as being repeated by Socrates, the day after it actually took place at the house of Cephalus, to the same company, with one more added, who afterwards conduct the dialogue of the 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, Eἰς Τιμαῖον Α. 3Ε,
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. 9b to say that all are agreed that the Bendideia took place on the 19th Thargelion, therefore the *Timaeus* ὑποκέντρο ἀν τῇ εἴκαδι, τοῦ αὐτοῦ μηνός, the next day, not the next day but one, an obvious and gross error.

Later on, 27α, 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. ἐν δῇ (τὰ Παναθηναία) τοὺς Βενδιδείους καλομένους ἔπετο, τοῦτων δὲ Θρόκες ἐκοινώνουν, ἔπει καὶ Βένδις παρ’ αὐτοῖς ἡ Ἀρτεμίς καλεῖται, καὶ αὐτὴ τιμωμένη κοινὴ παρ’ ἀμφόν ταῦτα δὲ ἐτελεῖτο θαργηλίων ἐννάτη ἐπὶ δέκα.

μετὰ Γλαυκώνος τοῦ Ἀριστων. See note on the *Dramatis Personae*.

τῇ Θεᾶ. 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 aliche 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 Βενδιδεία separately. That the feast was the Βενδιδεία is shown by the passage at the end of this book (p. 354)—ταῦτα δῇ σου ἔρη εἰαστάσθω ἐν τοῖς Βενδιδείους. Βένδις we know from several sources to have been a Thracian name for Artemis. 1. The Scholiast quoted above. 2. Hesychius, Βένδις ἡ Ἀρτεμίς. 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 Benvđı́δwpos. So C. I. 496, Benvđı́δwra, corresponding to the better known 'Αρτεμιδώρα. There seems to have been a temple of Bendis, as well as one of Artemis, at Munychium, Xen. Hell. ii. 4. 11.

"νυν πρῶτον ἄγωντες. 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.

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

Θράκες. 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.

Πρὸς τὸ ἀντώ, '(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.


αὐτὸς. '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 γαρ ὁδὸς αὐτῷ τῆς κρεμᾶθρας ἄνηρ; MΑΘ. αὐτὸς; Σ. τίς αὐτὸς; ΜΑΘ. Σεκράτης.

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

οὗτος. 'Yonder he is coming up behind.'

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

c. Πολέμαρχος καὶ 'Αδείμαντος, κ.τ.λ. See Introd. on Dramatis Personae.

ως απὸ τῆς πομησ. 'Evidently coming away from the pageant.'

δοσιν εσμέν. 'You see "our strength" do you?'

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

ἀς τοῖνυ μὴ ἄκουσομένων, αὐτῷ διανοοῖσθε. Consider then that we shall not 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. λαμπτάς, literally a torch, hence a torch-race, Fackelrennen, also called more fully λαμπταδοιχία, λαμπταδηφορία, λαμπταδόφρωμα. Of this sport there seem to have been both a simple form, in which three foot runners, each with a torch, contended, and a more complicated form in which perhaps more than one series of runners or horsemen, as here, contended. The more complicated form has supplied to literature a splendid simile for the race of life. Cp. Plato Legg. vi. 776β, γεννώντας τε καὶ ἐκτρέφοντας παιδα, καθάπερ λαμπτάδα τῶν βλούν παραδόθωντα δίλλος εὖ δίλλων, with Lucretius' better known imitation, the felicitous motto of Dr. Whewell's Inductive Sciences,

"Inque brevi spatio mutantur saecla animantium, Et quasi cursores vitæ lampada tradunt."—Lucr. ii. 78.
The Republic of Plato. [BOOK I.

λαμπάδια. The diminutive, 'Little torches.'

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

μὴ ἄλλωσ ποιεῖτε. 'Don't say us nay, don't refuse'—a regular expression. Cp. ἐνθα, 338α, μὴ οὖν ἄλλωσ ποιεῖт, and again 369β.

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

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

Χαρμαντίδην. Charmantides and Clitophon are 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 ἐπαλέξων πύργων ἤσαν, Thuc. iii. 21, 2, at every ten battlements.

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

ἐστεφανωμένον. This was usual in sacrificing ("quod et ex antiquis marmoribus videre est."—Muretus). Engelmann
quotes Athen. xv. 674ε: ὡς εὐανθέστερον 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 προσκεφαλαῖον | λίθον εὐμεγέθη πρὸς τῇ κεφαλῇ, but came later to mean any cushion or pillow, so for sitting on, especially a boat cushion. Cratin. Ὀρ. 18, quoted by Pollux. x. 40. Here it means a cushion placed upon the bare δίφρος for Cephalus to sit upon.

διφρός. 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 Ζέης ἕρειος, 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-styli, in the front the ἀνδρῶνις, in the back the γυνακωνίς. Engelm. It corresponded then to the impluvium of the Roman house. See Vitruv. vi. 10.

παρ' αὐτόν, after ἐκαθέξωμεθα, in which motion to is implied. We sat down, so as to be by him.

κύκλῳ. 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, lxxxix.


οὐ δὲ θαμίζεις. See Nitsch. ad Odyssey. vol. ii. p. 18. Par. A has οὖν, which Stallb. keeps, interpreting, ne ventitas quidem ad nos, hoc est, raro sane domum nostram frequentas; and Engelm., Du kommst anch 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 οὔτε, 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, παρός γε μὲν οὗ τι θαμίζεις, II. xviii. 385, 6, Od. v. 88. Ast. therefore proposed to read οὗ τι. On θαμίζεις καταβαλων, v. Goodwin, M. T. § 112. 2.

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

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

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

χαλεπὸν τοῦ βλου. This periphrastic expression with the genitive, an improvement upon the simple χαλεπὸν, is perfectly easy to understand, though perhaps a little hard to explain. It is found both with the singular and the plural of the adjective, ἀμήχανον ἄν εἰς εὐδαιμονίας, Apol. p. 410 (which shows that Ast.’s curious view that the adjective is masculine is untenable). ἄτοπα αὐτῷ καταφαλνεται τῆς σμικρολογίας, Theaet. p. 175A. The well-known ἄνωβα βουλευμάτων, Soph. Ant. 1265. Stallbaum’s explanation, “Nimirum neutrum absolute dictum est pro χαλεπὸν τι qui usus et longe frequentissimus,” seems the best if we want any. “Does it seem to you a hard bit of life?” “Does it seem hard, hard in the way of having to live it, that’s to say.” Schneider ingeniously connects the genitive with τοῦτο. This part of life, do you think it hard? Render, “Is it hard to live, difficult in the living, or how do you report of it?”

329a. τὴν παλαιὰν παρουμιαν, scil. ἤλις ἢμικα τέρπει, Ar. Rhet. i. 11, a form of the more general “birds of a feather flock together,” or “like to like,” an old and universal maxim, found, e.g., in Homer, Od. xvii. 218, ὦς αἱεὶ τὸν ὁμοίον ἄγει θέδεs
Cicero reproduces this passage, De Senectute, iii. I, "Principium libri de senectute e primo Platonis politiæwv prope ad verbum conversum esse, nemo paulum modo humanior nescit."—Muret. Var. Lect. vii. 15. Cicero translated a good deal from Plato, especially the Timæus, the Protagoras, and several portions of the Republic and Phaedrus. Jowett praises the rendering of the Timæus (note at end of Jowett's Introd. to Timæus, 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.

ἐννιόντες. 'Getting together.' So mss. Ast., and after him Stallb., thinks it necessary to correct to the obvious ἐννιόντες, "when they are together." But surely Plato might say either, especially as he has just said ἐννεφρέχωμεθα.

καὶ τὰς τῶν ὀικεῖων προπηλακίσεις, double genitive. 'The taunts of their friends (aimed) at old age.'

ὑπνοῦσιν. 'They are ever harping upon.'

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

Σοφοκλεῖ. This story of Sophocles is repeated with some slight variations in Athenæus 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 Athenæus and others. It may very well be true, though unverifiable. See Lessing's Leben Sophocl. s. 154.

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

παύσωνται κατατελευσαὶ 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 intrans. cp. Eur. Ion. 637, εἶκεν χαλώντα τοὺς κακίοσιν; Soph. O. C. 203, ὃ τὰ λάμμων δὲτ νῦν χαλᾶς; and absol., χαλάσει ὁ παγετός, Hipp. Aer. 285.

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

D. τῶν πρὸς τοὺς ὀλκείους. ‘The difficulties with relatives.’

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

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

Ε. τοῖς γὰρ πλούσιοι πολλὰ παραμύθια. Muretus ingeniously points out that this may very well have been a verse, τοῖς πλούσιοι πολλ’ ἔστι τὰ παραμύθια, but no such verse, nor anything like it, is found.

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

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

and x. 170.

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

Cf. Tac. A. iv. 21. This same story about Themistocles is told by Herod. viii. 125, and by Plut. Themist. 18, and Moralia p. 185. Herod. tells it of an inhabitant not of Seriphus but of an islet, Belbina, in the Saronic Gulf, a still more infinitesimal and insignificant birthplace.
What have I added? or, more fully to bring out the irony, ‘Added? Why, what is it I have added?’ Compare use of ὁ ποιός, 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 ὁμόωνυμος,” 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. διπλῆ ὡς ὁ ἄλλοι...καὶ κατὰ τὴν χρείαν. 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 (ταύτη δὴ σπουδάζουσιν), as about a product of their own, and also, secondly, in view of its use (κατὰ τὴν χρείαν), the way in which others love it (ὑπὲρ ὧν ἄλλοι).”

Led away by the interpretation of διπλῆ natural at first sight, viz., twice as much, the inferior mss. have inserted an οὕ, οὗ κατὰ τὴν χρείαν. ‘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 Ficinius and Cornarius, to Becker, and Davies and Vaughan. But the reading without οὐ is just one of those readings at first sight more difficult, to which Griesbach’s canon applies.

‘Praeferatur aliis lectio cui subest sensus apparenter falsus qui vero re penitus 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 Eth. Nic. iv. 1, ἔλευθερώτεροι δὲ εἶναι δοκοῦσιν οἱ μὴ κτησάμενοι ἄλλα παραλαβόντες τὴν υźniαν, ἀπειροὶ τε γὰρ τῆς ἐνδείας, καὶ πάντες ἀγαπῶσι μᾶλλον τὰ αὐτῶν ἔργα ὥσπερ οἱ γονεῖς καὶ πουνταλ. Ἰδιὶ, ix. 7, 3, ὑπεραγαπῶσι γὰρ οὕτω (οἷς πουταλ) τὰ οὐκεῖα ποιήματα στέργοντες ὥσπερ τέκνα, also ix. 7 7.
D. ἀπευθυνθέσεών. ‘That he is going to die.’ Engelm. thinks ἀπευθυνθέσεως must mean “that he will die,” and therefore that something like ἐν βραχεῖ, or μετ’ ἀλίγον has dropped out before it. But surely this is unnecessary.

περὶ δὲν, ἰ.ε., περὶ τούτων περὶ δὲν.

Ε. ἔνθαδε, ἐκεῖ. ‘Here and there,’ regular Greek expression for “this world and the next.” Cp. Aristophanes’ line about Sophocles quoted supra, 329d.

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

μετὰ κακής ἐλπίδος. The converse phrase occurs in the beautiful passage about “The good man in a wicked world,” p. 496Ε, τὸν τε ἐνθάδε βλέν βλώσεται καὶ τὴν ἀπαλλαγὴν αὐτοῦ μετὰ καλής ἐλπίδος ἔλεος τε καὶ εὐμενῆς ἀπαλλάξεται, κ.τ.λ., the whole of which forms a pretty pendant to this.

331α. δικαίως (καὶ ὅσιως). The word on which the whole of the Republic turns, δικαιοσύνη, is thus here introduced apparently quite casually. The first definition is given and rejected in an equally incidental way a little below, p. 331c, ὅπερ ἅπα οὖσος ὅρος ἐστὶ δικαιοσύνης ἁληθῆ τε λέγειν καὶ ἀ ἀν λαβῆ τις ἀποδίδοναι. See Introduction, Name and Aim of Republic.

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

συναρεῖ, ἀπαξ λεγόμενον from συνήφος, σὸν ἀέρω = accompan-panies.

Β. τὸ γὰρ μὴν ἀκοῦτα. ‘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 (ἔπειτα) depart to the other world in fear,—to (the
realization of) this end, the possession of wealth contributes in a very large measure.'

alternate χε εν ἀναφίνοντος. ‘Putting or weighing one thing against another, ’more loosely, “but one thing with another.” Stallb. transposes χε—alternate, following Stobaeus, and perhaps rightly, as the collocation alternate χε 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 πεττελα of Plato), cp. infra; partly we have to remember the stage of thought to which such objections belong. Logic in its beginning was mixed with puzzles such as those of Achilles and the tortoise, dialectic with quibbles, morals with casuistry. The essential had not disengaged itself from the non-essential.

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

d. Πάνω γε, ἢ δ’ ὃς. ‘That he is, said he, laughing.’ γελάσας, aorist, not with past sense, regular tense in such expressions. Cephalus here retires gracefully, leaving the argument to be carried on by Polemarchus. On this graceful retirement Cicero remarks, Epp. ad Att. iv. 16. He is defending his own practice in the conduct of his own dialogue, de Republica, by quoting the example of Plato. “Quod in iis libris quos laudas, personam desideras Scaevolae, non eam temere dimovi, sed feci idem, quod in πολυτέλεια δεις ille noster Plato...Credo Platonem vix putasse satis consonum fore si hominem id ætatis 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. Συμμωνεῖν. 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.

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

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

b. ῥήματο. ‘Spoke in riddles as poets use.’ Spoke in a parable, J. αἰνίττομαι, αἰνίμα, apparently from αἴνος, a tale, a story, so especially a dark tale or saying. αἰνίσθεσαί ἐπει, Hdt. v. 56, to speak riddling verses. Cp. “the words of the wise and their dark sayings,” Prov. i. 6.

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

ἀλλὰ τι οἶει; Ἤφη. Ὁ πρὸς Διός. This is Madvig’s correction adopted by Baiter. With it we must adopt his explanation. But, what do you think? He said, Yes (affirmavit, Mdvg.), making Ἔφη a separate sentence. Par. A has ἀλλὰ τι οἶει; Ἐφη Ὁ πρὸς, and so Stallb. 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 τι οἶει πρὸς Διός, ἥν δ’ ἐγὼ. If we are to treat the passage thus, why not go farther and read, ἀλλὰ τι οἶει ἥν δ’ ἐγὼ, εἰ οὐν τις αὐτὸν ἤρετο. Πρὸς Διός, ὁ Σιμώνιδῆ; We may perhaps notice that it is just the subtleties of Platonic style, especially the play of the particles, which seem to give the copyists most trouble.

E. ἐν τῷ προσπολεμεῖν καὶ ἐν τῷ ξυμμαχεῖν. ‘In offensive warfare, and in fighting with allies,’ ἐν τῷ προσπολεμεῖν καὶ ξυμμαχεῖν, 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 προστολέμειν, for the two verbs
must be kept distinct.

333A. Πεττῶν. Πεττεῖα 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, o'i μὲν ἐπεὶ τὰ πεσοῦσιν
προτάραυθε θυράων θυμὸν ἐπέταυν, κ.τ.λ., and on the Egyptian
monuments. In the classical days of Greece there were at
least two forms. 1. The πεντέγραμμα πεσόν, in which each
side had five lines with a piece on each, between being a
centre line called ιέρα (γραμμή), and corresponding in impor-
tance to our back line. So κινεῖν τὸν ἕπ' ιέρας meant to be
reduced to extremities, to take a desperate move; cp. Theocr.
vi. 18, καὶ τὸν ἀπὸ γραμμᾶς κινεὶ λίθον, with Fritzshe’s note.
The locus classicus is Pollux, On. 91. 97; q.v. 2. The game of
cities or πόλεις. The board was called πλυθίων, either side of
it being the πόλεως of either player. The pieces which were
called κόνες, 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 Becker’s Gallus, excursus ii. sc. x. p. 502.
Muretus quotes a passage of Cicero, in which he translates
πεττεῖα 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 ὦστερ
πεττεῖον, ἐβελώ σοι ἐν τοῖς ἑργοῖς ἀναλέσθαι ὅ τι βούλει τῶν
ἐφημένων, ἵνα μὴ ὅλῃ ἔξαπατᾶσθαι. Perhaps no one now is
likely to make the mistake of Marsilius Ficinus, and confuse
πεττوῖ with ἀστράγαλα, dice or dibs. κοινωνίματα might seem
to imply that πεττεῖα admitted of more than one player on a
side, cp. four-handed chess. But κοινωνίμα has a wider mean-
ing than partnership, and means any communication, mutual
transaction between man and man, and that seems to be the
meaning implied lower down, 323c.

C. διὰν παρακαταβέσθαι καὶ σῶν εἶναι, scil. δὲ ἄργυρον.
παρακατατιθεσθαι 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.'

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

καὶ λαθεῖν οὖσας διενότατος ἐμποιήσας. Reading thus ἐμποιήσας there is of course no difficulty. 'Surely, then, whoever is clever at guarding against a disease, he too will be most clever at concealment in engendering it, i.e., at engendering or introducing it secretly or by stealth.' Unfortunately, however, the best mss. give, not ἐμποιήσας, but ἐμποιήσα, quite a different matter. Can anything then be made of ἐμποιήσα; 1. Schneider boldly considers it equivalent to λαθῶν ἐμποιήσαι or λαθεῖν ἐμποιήσας, 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 ταθεῖν from the inferior mss., but this has hardly any recommendation, and is doubtless either a conjecture or a gloss. 4. Muretus cuts λαθεῖν out altogether. But it introduces the idea of κλέψαι, κλέπτης just below. The correction ἐμποιήσας is very obvious, but not more than fairly satisfactory. Editors then need hardly quarrel over the credit of having suggested it. "Emendationem, etiam a Madvigio probatam, falso sibi vindicavit Stallbaumius." Adnotatio Critica.—Zürich Ed.

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

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

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

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

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

Μητρὸς ἐγὼ πατέρ' ἐσθόλον ὃς ἀνθρώπους ἐκέκαστο
κλητοσύνη θ' ὁρκῳ τε' θεός δὲ οἱ αὐτῶς ἔδωκεν.

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

ὦφελεῖν μὲν τοὺς φίλους ἡ δικαιοσύνη. The sequence is not absolutely grammatical, we must repeat δοκεῖ with ὥφελεῖν. 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.'

Ε. πονηροὶ γὰρ αὐτοῖς εἰςίν. '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. προσθεῖναι τῷ δικαίῳ ὡς τὸ 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 δικαίῳ ἃ ὡς, which must be rendered, with a question, Would you have us make an addition, or shall we say as we said before? understanding λέγειν after κελεύεις. This seems well enough and obviates the necessity of departing from the mss.
The Republic of Plato. [BOOK 1.

E. τούτο δὲ δὴ νοεῖ αὐτῷ. 'And if this means to him.'

οὐκ ἦν σοφὸς ὁ ταύτα εἰπὼν. 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 ᾧρα πάντα νοήμονες οὔδὲ δικαῖοι θεαν Φαιῆκων ἡγήτορες.

They are not after all as I thought they were; and Ar. A.v. 280, Οὐ σύ μόνος ἄρ' ἡθ' ἐποψ.

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

Πυττακός 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 αἰσιμωνίης, 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 ἐπιμαθεῖος ψῆφι, of which the famous fragment is still preserved, 'Ἀλει μῦλα, δλει, καὶ γὰρ Πυττακός δλει, μεγάλας Μυτιλάνας βασιλεύων.' Bergk, Anihol. 538. 43.

σοφὸν 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 passim, usually in plural. (2) Blessed, felix, ὤ μάκαρ Ἀτρείδη, Π. iii. 182, cp. xxiv. 377. So Pind. μάκαιρα Θήβα. (3) Especially in the phrase μακάρων ὑσοι, 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,"
Ar. Eq. 1151. μακάριος 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 μακαριτῆς σου πάτρῳ, Luc. d. Meretr. vi. 1, your late father. Theocr. ii. 70, καὶ μὲ θευχάρισα θράσσα τροφὸς ὁ μακαρίτης (though Fritzsche Μακαρίτης). With μάκαρ etc., compare Latin beatus.

(1) Rich, well to do. “Noli nobilibus, noli conferre beatis.”

(2) Blessed, or dead. Am. xxv. 3. 2, “quam cum beatum fuisse Sallustius respondisset, intellexit occisum.” It is noticeable that Cicero, ap. Aug. Trin. xiv. 9, renders μακάρων νύσσα by beatorum insulae. Beatulus, Pers. iii. 103, seems to allude to both meanings. Beatae memoriae, of blessed memory, Hier. Ep. ad Marc. 24.

336. Περιάνδρου. Periander, the well-known tyrant of early Greek story. The typical despot of the age of despots. 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 ἵπτωθκαί.

Ξέρχεσ. Needs no comment.

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

συστρέψας έαυτόν ὡσπερ θηρίων. Crouching for a spring, gathering himself up, "se colligens," Vergil, A. xii. 491, like the lion in Hom. Il. xx. 168, ἥλη τε χανών. ὡσπερ τὰ θηρία συστρέψαντα έαυτὰ μάχεται—Demetrius de Eloc. § 8 (Schn.).

ἡκεν, from ἦκω. Imperfect. 'He made at us.'

dεσαυτες διεπτούθημεν, were scared and startled, were all in a fright and a flutter. δειερ. a poetical word, found in Od. xviii. 340, and Eur. Bacch. 304.

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

c. εὔθελεσθε. 'Play the fool.'

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

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

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

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

ὑθλοὺς τοιούτους. 'Such twaddle, such babblements.' The word would appear etymologically to mean talk, gossip, from ὑδέω, connected with ὑμῖνος. The expression γραών ὑθλος, old wives' fables, Thcaet. 176b, is well-known.

eλ μὴ πρότερος ἐφράκη αὐτόν ἢ ἐκεῖνος ἐμ. The allusion amusingly introduced here, is to the popular superstition that a man meeting a wolf, and not seeing the wolf before he
himself is seen by it, is struck dumb, Geopon. xv. 1. p. 1380, Nicl. It is found of course in Verg. Ecl. ix. 53—

“Vox quoque Moerim
Iam fugit ipsa, lupi Moerim videre priores;”

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

οὐ φθεγξῆ; λύκων εἶδες, ἔπαιξέ τις.

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

Thee. οἶον γε σὺ. ‘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 οἶον τε σὺ. 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 οἶον σὺ, from Par. DK and Mon., and for a wonder he is followed by Jowett. This is probably merely a repetition of μὴ οἶον 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 οἶον. N.B.—The renderings of D. V. and J. are both very loose here. A simplification would be to read οἶε. “You do think so, but I imagine it’s impossible.”

337A. ἀνεκάγχασε μάλα σαρδάνιον. ‘He laughed aloud, a bitter or mocking (sardonic) laugh.’ ἀνακαγχάσεων, to laugh out aloud. Cp. Euthyd. 300δ, μέγα τἀνν ἀνακαγχάσας. καγχάσεων, Lat. cachinnari, to laugh aloud, especially scornfully or mockingly. Cp. καγχαλῶν. The true Attic form is καγχάσεων, and as Par. A (ε collatione mea) gives ἀνεκάγχασε, it is difficult to see why the sticklers for exact mss. spelling who write ἐωράκη etc., do not edit ἀνεκάγχασε here. ‘See Dind. on Soph. Αj. 199, and cp. καχάσμος, Rav. ms., Ar. Nub. 1073.
The expression is first found in Hom. Od. xx. 302. 'μειδήσε δὲ θυμῷ | σαρδάνιον μάλα τοῖον. He smiled in his heart ever so bitterly. Evidently a proverbial expression, though whence derived is doubtful. The notion of bitterness seems to have been attached to it, and a "canting" derivation from Σαρδώ was natural. Hence later writers speak of Σαρδόνιος γέλως, and suppose a bitter plant of Sardinia σαρδάνιον. Virgil, more suō, unites the two in his "Sardoniis amator herbis," Ecl. vii. 41.

But whether the original phrase was σαρδάνιον or σαρδόνιον is not clear. La Roche on Od. xx. 302, says it is uncertain which the Alexandrians preferred; σαρδόνιος and σαρδάνιος, 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 γελάς καὶ σιμὰ σεσηρνόμενα μυχθίζεις, τάχα ποὺ σαρδάνιον γελάσεις.

Cp. Anthol. Plan. 86,

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

337A. οὐκ ἐθελήσωσιν, εἰρωνεύσοις. For the optative vide Goodwin, M. T., § 74. 1.
B. अपोकρिनौतो, future optat. after secondary tense, representing future indicative of direct discourse. Goodwin M. T., l.l. अपोक्रिनौतो therefore wrong.

c. Ἐλεύ, ἐφη. ὡς δὴ ὅμοιον τούτῳ ἐκείνῳ. ‘Bah, said he, how like the cases are.’ Ironical use of ὡς δὴ. Cp. Gorg. 468ε, ὡς δὴ σὺ, ὡ Σῶκρατες, οὐκ ἂν δέξαι ἐξείναλ σοι ποιεῖν δὲ δοκεῖ σοι ἐν τῷ 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 οἷα δὴ, ἄτε δὴ.

अपोक्रिनेइ for vulgar अपोक्रिनिह, 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 εὐφάκη, supra.

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

Οὐκοὖν ἐπειδὰν μοι γένηται. ‘I will when I have any.’ Madvig explains this as being literally, shall it not be when? ἐπειδὰν, exactly the Scotch Whenever=as soon as.

εἰσοισομεν. ‘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, ἀργύριον ἢν τις δίδο. For some shrewd, if unconventional remarks on Socrates’ Quixotry in this matter, see Essays and Phantasies, James Thomson, p. 224.

E. ἀπειρημένον αὐτῷ [ἐλή]. ἐλή requires an εἰ before, which may possibly be extracted from μὴ εἴδως. ‘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 εἰλή ought plainly to be cut out, “Delendum esse plane persuasum habemus.” He does not, however, cut out but retains it.
338a. \(\mu\eta\ \dot{\alpha}\lambda\lambda\omega\ \pi\alpha\ell\epsilon\). See supra, 328a, note.

\[\text{προσεποιεῖτο \varphiιλονικεῖν πρὸς τὸ \dot{\epsilon}με \dot{\epsilon}λναι, etc. 'He pretended to be keen for me to be the answerer, the one to answer.'}\]

c. \(τὸ \tauοῦ \kappaρείττονος \\dot{\epsilon}μμφέρων\). This definition of justice is also found in the \textit{Laws}, iv. p. 714c, and was perhaps a well-known one.

\begin{itemize}
    \item \textbf{Πουλιδάμας.} 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 \textit{II. xxii. 100}, \textit{Πουλιδάμας \muοι \πρῶτος \ελεγχεῖν \ἀναθῆκει.} Cπ. \textit{Πουλτίων}, Eryx. 394b. The best note on \textit{Πουλιδάμας} is the Greek one of the Scholiast, \textit{οὗτος ο \Πουλιδάμας ἀτὸ \Σκοτοῦσῃ ἰν ρόλεως θεοσαλίας, διασημότατος παγκρατιαστής, ὅπερ \μεγέθη, δὲ \ἐν Πέρσαις παρ' \πολφο γενόμενος τῷ βασιλεῖ λέοντα ἀνείλε καὶ \φυλισμένους γυμνὸς καταγωνίσατο.} 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 \(\omega \ \tauροφέ \ \textit{Πουλιδάμας} \ \alpha\nu\kappa\dot{i}τό\nu \ \textit{Σκοτείσσα}.\) This statue, according to Lucian, \textit{Concil. Deor. 12}, was considered to have the miraculous power of curing fevers. What is more interesting to us is that it is possibly still in existence. It appears quite possible that a bronze statue of an athlete discovered at Rome on Feb. 8, 1885, is the Polydamas of Lysippus.

\[\textit{παγκρατιαστής}, \text{a practiser of the \textit{παγκράτιον}, that is, the complete contest or combination of boxing and wrestling. \(\omega \ \textit{παγκράτιον} \ \alpha\γωνιζόμενον \ \epsilon\στι \ \delta\ \tauοῦτο \ \alpha\γών \ \tauις \ \epsilon\ \\alpha\τελούς \ \πάλης \ \καὶ \ \\alpha\τελούς \ \πυγμῆς \ \\sigmaυγκείμενος.--Schol.}\]

\[\textit{δ. \ Βδελυρός \ γάρ \ εί, \ \omega \ \textit{Σώκρατες. 'That's a dirty trick, Socrates.' \ βδελυρός, a dirty beast, a brute (der. from \beta\delta\dot{\epsilon}\omega\), a very strong coarse word, suitable to the lips of Thrasymachus, as here depicted.}\}

\[\textit{κακούργησας. 'Damage, play the mischief with.'}\]

\[339a. \ \text{πρόσεστι \ \delta\ \\alpha\ιτόθι \ τοῦ \ \tauοῦ \ \kappaρείττονος. However there is, of course, the addition there of the words "of the stronger," \alpha\ιτόθι in your reply.}\]

\[\textit{σμικρά \ γε \ \ις\ως. 'A very small addition doubtless.' Said ironically.}\]

\[\textit{b. \ \dot{\epsilon}μμφέρουν \ γε \ \tauι \ \\epsilon\ιναι. Cobet thinks it necessary to correct to \dot{\epsilon}μμφέρου \ \epsilon\nu \ \gammaε \ \tauι.}\]

\[\textit{d. \ \delta \ \sigma\τά \ \λέγεις, \ \epsilon\μιογε \ \\deltaοκό. \ Scil. \ \lambda\νε\υ.}\]
Notes.

E. ἄρα τότε, οὐκ ἀναγκαῖον συμβαίνειν αὐτὸ οὕτωσι δίκαιον ἐλαι ποιεῖν τοῦν αὐτὸν ἢ δ’ σὺ λέγεις; Is it not a necessity then, Thrasymachus, that this (you speak of) should turn out so, that it is right to do the very opposite of what you say? So Stallb., and after him D. and V. and Engelmann. Jowett is very paraphrastic. Madvig thinks it necessary to correct συμβαίνειν into συμβαίνει. “Nonne consequitur ut necessarium sit ipsum contrarium quam quod tu dicis iustum facere.”

340a. Τὸ γὰρ τὰ κελευμένα. These are the words of Clitophon.

c. τούτο ἢν δ’ ἰβοῦλον λέγειν, etc. The construction here is not the most direct possible, but sufficiently Platonic, nor need we adopt Bonitz’ transposition. (See Zeitsch. f. d. Ost. Gym. 1865, Heft. 9. S. 647f.)

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

341a. Εἶεν, ἢν δ’ ἐγώ, ὥ Θ. eicn, particle specially used in passing on to the next point. German Gut, our Good. A good illustration of meaning of eicn will be found infra, p. 350E.

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

οὐδὲν γε σοι πλέον ἐσται. ‘You shan’t get anything by it.’ Regular use of πλέον.

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

tὸν ὡς ἔτος εἰτεῖν ἢ τὸν ἀκριβεῖ καλῷ. ‘The ruler roughly speaking, or in the strict sense of the word.’ ὃς ἔτος εἰτεῖν, 1. So to speak = as they say. 2. So to speak = approximately.

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

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

c. οὗ μὴ οἷός τ' ἦς. 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 tondere leonem, our "beard the lion in his den." Curiously enough it does not occur often in Greek lit., the parallels quoted being from Lucian, Cynic 14, and Aristid. Or. Plat. ii. 143, where the writer has this passage in his mind, ὅ ρα μὴ λέοντα χυρεῖν ἐπιχειρῶμεν οὗ Θρασύμαχον συκοφαντεῖν ἐπιχειρῶντες, ἀλλὰ κωμῳδεῖν Περικλέα. It is often quoted by the late Paroemiographi. The Schol. explains Παρομία ἐπὶ τῶν καθ' ἑαυτῶν τι ἧ ἀδύνατα ποιεῖν ἐπιχειροῦντων λεγομένη.

οὐδὲν δὲν καὶ ταῦτα. 'Though you were no good at that too.' καὶ ταῦτα is commonly used in the sense of "and that too," "moreover," to heighten what has been said, e.g., infra 420Δ, καὶ ἢν δ' ἐγώ, καὶ ταῦτα γ' ἐπιστησι. This order, however, in which καὶ ταῦτα comes quite at the end is almost unparalled.

342A. Τῷ δὲ δή; αὐτή ἦ γαρ τεχνή ἐστιν πονηρά, ἢ ἄλλη τις τέχνη ἐσθ' ὧν προσδεῖται τινος ἄρετῆς. 'How then? Is medicine itself defective, or (with) any other art is there any respect in which it is wanting in a certain additional virtue?' So St., D. and V., and E. Steph., however, thought fit to punctuate and read thus, ἢ ἄλλη τις τέχνη; καὶ ἢν δ' ὧν προσδεῖται, and Jowett, for a wonder, seems to follow him. But is the art of medicine or any other art, faulty or deficient in any quality, in the same way that the eye may be deficient in sight, etc.

ἐπ' αὐτοῖς. 'Bei ihnen,' 'with them,' 'as far as they are concerned.' For the use of ἐπὶ here, cp. inφά v. 447Β, ἐπὶ τῷ δύνα, covering the field of being.'

b. ἐπὶ τῇν αὐτῆς πονηρλαν τῷ χυμιφέρουν σκοτείν. 'As against its own vice, that is, to consider its interest'—the last words being epexegetical.

αὐτῇ δὲ ἄβλαβης καὶ ἀκέραιος, 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. εἰς τούναντίον περιεστήκας. ‘Had come right round to the very opposite, had been completely reversed.’ περιεστάθηκα, to come round, to turn out, especially for the worse. εἰς τούτο περιέστη ἢ τύχη, Thuc. iv. 12. See L. and S.

tί δέ, ἢν δ’ ἐγώ. Stallb. gives (τι) δαλ, the more familiar and colloquial Attic form, ‘why ever?’

δι τοι. τοι from το, originally demonstrative, restricts and excludes by individualizing—σε τοι σε κρίνω, Soph. El. 1445. Hence specially frequent in gnomes, maxims, reflections, = sure enough—κάρτα τοι φιλοκτιστον γυνή, Aj. 577.

κορυξάντα. ‘Drivelling.’ ‘She permits you to drivel.’ Scilicet, κόρυξα, μύξα, βλέπνα, λέμφος, stuporis indicium habebatur...et quis non meminit Horatiani illius de Lucil., Satir. 1. 4. 8, Εμυντεαι ναρις, durus componere versus?—Stallb.

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

B. δι τῇ τί μάλιστα. ‘Why particularly, said I?’

c. οὖτω πόρρω εἰ περ. ‘So far out are you with regard to.’ Herwerden doubts this construction with πόρρω. It is not paralleled, but seems as possible in Greek as in English.

δι τῇ 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 ἐμπλοκαί. ‘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 the emergency of war. See Boeckh. Ec. Ath. i. 653.

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

λήψεις. When there is anything to receive. According to Engel., not merely special contributions, such as στοιχεια, θεωρικόν, ἡλιαστικόν, δικαστικόν, ἐκκλησιαστικόν, but also every kind of disbursement from the public treasury.
E. μοχθηροτέρως. This form may be called irregular, but is not uncommon. Stallb. gives a number of examples, ἐνδε- 
estέρως, ἀγριστέρως, μαλθακωτέρως, ἀγροικοτέρως, μειζώνως, etc.

344a. τοὺς ἀδικήσαι σύκ ἂν ἐθέλοντας. 'Those who would not be willing to commit an injury if they could.'

ἐστι δὲ τούτο 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. Αρ. 114, ἐπειδὴ τέρψε ἤδε σου τὸ ὅραν.

ἰερὰ καὶ δοσια. δοσια, sanctioned by the divine law, hence (1) holy, sacred, τὰ δοσια καὶ δικαια, things of divine and human ordinance; (2) permitted or sanctioned, hence opp. to ἱερα, profane. ἱερα καὶ δοσια, as here, things sacred and profane. See L. and S. The Schol. explains, δοσια τὰ βέβηλα, εἰς ἂν ἐστὶν εἰσιέναι. . . . δοσια χρήματα τὰ μὴ ἱερὰ.

B. οἱ κατὰ μέρη ἀδικοῦντες. Those who commit these several offences, these offences severally, or singly, opposed to ἐνυλλήθησαν συνα, and τὴν δὴν ἀδικίαν ἄφησα. Κατὰ μέρος, originally part by part, i.e., by turns, e.g., ἢ κατὰ μέρος ἢ κατὰ γένος, by turn or by hereditary right, Ar. Pol. iii. 15. 2. So here, singillatim, severally, one by one, first one and then the other, as the Schol. explains, τὸ 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."

ἐπειδὰν δὲ τὸς δουλώσηται, κέκληται. A Platonic consecu-
tion, ad sensum. As usual, a correction has been proposed to make everything duly regular and grammatical; εὐδαιμονος καὶ μακαρίου κέκληται, but this is too gross to have found favour.

ἰκανός γινομένη. 'Sufficiently developed.'

D. ἄθροον καὶ τολών. '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. κατ᾽ ἡμέραν ἄθροος, he fell all of a heap. ἄθροον πίνεω, to drink at a draught.

οἶνον ἐμβαλὼν λόγον. 'What a shaft of argument is this you have shot into us.' There can be little doubt that Plato
means this metaphor here. It is one he affects. Cp. Theaet. 165D, ἀλλοθν ἀν πελαστικῶς ἀνή μισθοφόροι ἐν λόγοις ἐρήμενοι ...ἐμβαλὼν ἀν εἰς τὸ ἄκοειν... ἠλεγχεν ἄν ἐπέχων καὶ οὐκ ἀνεις. Protag. 342E, ὡσπερ δεδομένος ἀκούστητος. Sympr. 189b, βαλών γε φάναι ὣ Αριστοφάνεις οἰλί ἐκφέρεσθαι; 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 ὕμερον, μένος, but Homer has too ἐμβαλεῖν νεῖκος, and of course ἐμβαλεῖν νῆι κέραυνον, etc. "Acriter vel acute dicta eleganter cum telis comparantur." —Stallb.

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

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

345a. οὕτωι κακάς σοι κέλεσαι. You will find it no bad investment. Dictio proverbialis, "a good turn is money well laid out." Cp. Thuc. i. 129, κέλεσαι σοι εἰεργεσία ἐν τῷ ἱμετέρῳ νείκῳ εἰσαει ἀνάγραπτος.—Stallb.

B. εἰς τὴν ψυχήν φέρων ἐνθώ 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.'

μελλοντα ἐστιάσεσθαι. 'Intending to have a feast.'

tο ἀποδώσθαι ὁσπερ χρ. 'To the selling of them like a money maker.'

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

οὕτω δε ὑμῖν. δε 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 δε, for.
this reason then I thought it necessary just now for us to agree.

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

ός οὖχ οὐτοίσιν ὠφελιαν ἐσομένην. 'Considering that it is not they themselves but the ruled who will be benefited by the rule.' Accusative absolute. Cp. Soph. O. T. 101, ὥς τὸς' αἶμα̣ χειμάξων τὸλω, and Eur. Phoen. 1460. The construction is more frequently with the future as here. Cp. Madvig G. S. 183, R. 1.

346A. εἶπε τοσόνδε εἰπέ. 'For tell us thus much.' For this idiomatic use of εἶπε, cp. Soph. O. T. 390, εἶπε φερ' εἰπε ποῦ σὺ μάντις εἶ σαφῆς;

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

b. διὰ τὸ ξυμφέρειν. The best mss. give διὰ τὸ ξυμφέρον, and so Stallb. scil. εἰναι. The meaning is, of course, the same.

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

φαμέν δὲ 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—

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

347A. δὲν δὴ ἐνεκα, μισθὸν δεῖν. Mss. δὲν, some editors οὐ. δεῖν, as though Plato had written not ὥς εἰςκε, but simply κε. 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.

τοὺς μέλλουσιν ἑθελήσειν ἄρχειν. One of the correct constructions of μέλλω, for, according to Phrynichus, the Attic writers used only the present or future infinitive with μέλλω, never the aorist. Rutherford, New Phryn. p. 420, et seqq.
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 μισθοῦ μέρει. 'In the category of payments.'

B. τὸ φιλότυμόν τε καὶ φιλάργυρον εἶναι δύνατον. 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. Ἰπσὶ ad suum arbitrium, Ast., i.e., helping themselves to it; there is no need to correct to αὐτῶν.


ἐρχόνται ἐπὶ τὸ ἀρχεῖν. 'Come to office.'

e. πότερον αἱρεῖ καὶ ποτέρως ἀληθεστέρως. After Ast.'s restoration. The mss. give ποτέρως αἱρεῖ 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.

348a. ἄν δυνώμεθα τῇ ἐξερευν. 'If we can find a method.'

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

c. εἰκός γ', ἐφ. 'It so likely, isn't it?' Ironically.

d. γενναλαν εὐθεῖαν. 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', γίγνομαι. Latin gen, gigno, etc. In simplest sense, suitable to our birth. II. v. 253, οὗ γαρ μοι γενναίον ἀλυσκάξοντι μάχεσθαι. Hence I. Highborn, Latin
generosus.  2. = *generosus*, in the derived sense, generous.
3. Excellent, *e.g.*, γενναία σύκα, or *infra* 372b, μάχας γενναία, noble puddings. A very good parallel to its use here may be found in the γενναίον ἐν τῷ ψευδόμένου of 415b. *euthèia*. *euthêias*.  1. Good hearted, simple, in the sense of open, guileless.  2. Simple in the sense of silly, *e.g.*, the well-known. κακοπνή δὲ τοῦτο παντελῶς εὐθές *ψήφης*, Dem. 228. 26. *Cp. infra*, iii. p. 400D, οὐχ ἣν ἄνοιαν οὕσαν ὑποκοριζόμενα 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 Thrasyvachus that they fell in with and encouraged that cynical tendency which grew with the political downfall and disintegration of Greece—the tendency noted by Thucydidides earlier, and Xenophon later, as characteristic of this age. *Cp. Thuc. iii. 82, 3 (Corcyrean sedition), καὶ τὴν εἰλωθίαν ἀξίωσι τῶν δομάτων ἐστὶ ἐργα ἄντιλλαξαν τῇ δικαιώσει, the whole chapter being a development of this text. *Cp. infra*, 85, τὸ εὐθές οὐ τὸ γενναίον μετέχει, καταγελάσθεν ἡφανίσθη; and also the wonderfully drawn character of Meno the Thessalian, Xenophon, *Anab.* ii. vi. 22, ζητό τὸ ἀπλοῦν καὶ ἀληθὲς τὸ αὐτῷ τῷ ἠλιθίῳ εἶναι.

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

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

*πλεονεκτεῖν*, to overget, to overreach. As D. and V. remark there is obviously a play upon words. *πλεονεκτεῖν* meaning, 1. to exceed, overpass the bounds of right; 2. to overreach,
i.e., cheat. Roughly speaking, for a quibble the argument is clear enough, and need not be called "unintelligible."—D. and V. According to Schneider, "Totum hunc locum bene explicuit Proclus comm. in Alcib., vol. iii. p. 508, ed. Cousin." He who consults Proclus, however, will probably be rather disappointed. All he says is, "The σταχεῖον, principle (?) of the just man is τὸῦ μὲν ὁμοίου πλεονεκτεῖν μὴ βούλεσθαι, τοῦ δὲ ἀνομοίου. Now the just man does not wish to get more than the just, but only than the unjust. Therefore the just man is ἐπιστῆμων, and is just διὰ φρόνησιν ἄλλ' οὖ δ' εἰκῆςίαν."

D. Πῶς γὰρ οὐ μελλε. '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.

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

350a. peri 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. ἄλλα μὴν ὁμολογούμεν. 'Well and further surely,' or, 'and then further surely, we admitted.' ἄλλα μὴν, used as an adversative when the argument is extended and something added on. V. Shilleto ad Dem. de F. L. § 92.

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

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

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

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

μανθανὼ. 'I (begin to) see.'

c. εὖ γε σὺ ποιῶν. 'And you're quite right (in doing so).'

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

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

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

e. μᾶν μὴ ἀπολεῖ. '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, μᾶν μὴ (μὴ ὁνὐ μῆ), is to ask the question very strongly. Cp. infra, 505c, and v. Madv. G. S. Appendix, § 267.

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

ὅτι μᾶν γὰρ καὶ σοφότερον. For the explanation of this ὅτι go on down to ταῦτα...μανθανὼ. For that the just are evidently wiser and better, and more capable, that this is so, I understand.
οὗς φαμεν, τοῦτο λέγομεν. 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 δὴλον, etc. ‘But it is clear that they possessed a certain 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 ἀδικα ἡμᾶς θέρα ὄντες, of which the above seems to be the best rendering. So E., “Sie machten sich aber an das Ungerechte durch die Ungerechtigkeit halbschlechtgeworden.” Ἀδικᾶ might possibly go with ἀρμῆσαν ἐπὶ τὰ ἄδικα. 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 able 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 another,’ 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 θεοῖς γε ποιεῖσ...ἐι δ’ οὖν θεοῖς, μήτοι τῶν γε μέγιστον τῶν θεῶν.

κ. ἀκουσας. The ἄν is carried over from ἄν ιδος, _supra_. Cp. 352e.

353a. μαχαῖρα. A carving knife, a dirk or large knife worn by the Homeric heroes, in addition to and side by side with the ἄροιος. μαχαῖρα, ἤ οἱ τὰρ ἄροιος μέγα κούσεως αἰὲν ἄπαρτο. Later on, a short sword. In Xen. a bent sabre, opposed to the straight ἄροιος. L. and S. must be wrong here in explaining, a knife for pruning trees—the whole point being that μαχαῖρα, like the _σμλη_, is not meant for the special use of the ὅρεπανον, though it would be possible so to misapply it.
σμιλη. ‘A chisel.’ σμιλη 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. Them. 779, ἀγε ὅς πυνάκων ἔστων δέλτοι δέξατε σμιλῆς ὀλκούς, the furrows or grooves of the chisel. So it means (2) a graving 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 σμιλη and the τομεῖς are also shoemakers’ tools. According to the Scholiast the σμιλη being a cutting instrument with a straight bottom, ὀργανῶν τμητικῶν ὁπεδένω τὴν βάσιν ἔχου, whereas the τομεῖς has the bottom rounded and , so both words are used, Plat. Alc. i. 129c, ὥσπερ σκυτότῆς τέμνει ποιν τομεῖ καὶ σμιλῆ καὶ ἄλλοις ὀργάνοις. 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 chapter of Thucydides, and passim in Greek literature.

B. λομεν δε ἐπὶ τὰ αὐτὰ πάλιν. ‘Let us go back to the same point again.’ ἐναί ἐπὶ, to address oneself to, to approach, a frequent expression in Plato’s dialogues.

D. ο ἄλλῳ τῶν ὄντων οὐδ’ ἀν ἐνὶ πράξεις. ‘The soul has a function which you could accomplish with no other single thing on earth.’

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


ὑπὸ σοῦ. ‘Thanks to you.’
Note

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

Greedy guests, greedy diners.

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

We have here stated in so many words the starting point of the Republic. See Introduction, and cp. supra, 331a.

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

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

357a. τὸ δ' ἦν ἄρα. 'It was, as it turned out, merely the prelude.' This combination occurs frequently in Plato, e.g., infra, iv. 443c, Tim. 51c, Symp. 198d, etc., and is also found in Sophocles' Trach. v. 1172. κάδοκον πράξεων καλῷς τὸ δ' ἦν ἄρ οὐδὲν ἀλλο πλῆν θανεὶν ἐμέ. It well illustrates the force of both ἄρα and the imperfect in such idioms as οὐκ ἦν σοφὸς, book i. p. 335ε.

Γλαύκων ἀνδρειότατος. See character of Glaucon.

τὴν ἀπόρρησιν. The retirement, retreat, defaulting, best explained in the words of Pollux—Πλάτων δὲ ἀπόρρησιν τὴν ἀπαγορευκον καὶ τὸ ἀπαγορεύειν οἴον τὸ ἀποκαμεῖν. ἀπειπεῖν, ἀπαγορεύειν, ἀπειρηκέναι are all used in the sense of “crying off,” “desisting from fatigue,” “failing.”

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

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

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

c. τι δὲ; 'And next, is there not a second which we like?'

ἐπίπονα. 'Irksome.'

358a. ἅδικα δ' ἐπαινεῖται. 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."
I'm a poor scholar, it would seem.'

The power of music to charm or fascinated snakes, which may be witnessed any day in India, was well known to the ancients. Cp. "They are like the deaf adder that stoppath 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 rumpitur anguis."—Ecl. viii. 71; Tibullus i. 8, 20, "Cantus et iratae detinet anguis iter." We may question whether Glaucon 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 contemni possent, sed obstare videtur quod scriptum est," Psalm lviii., 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.

'Will revive again,' a ἐπαξ λεγ.

Scil. ὅν, but there is no need to insert the participle, Goodwin, M. T., § 109, note 6.

'As they would have it.'

As they would have it.'

'Will speak with emphasis, or stress.'

Scil. ἐστι. Par. A has τῇ ὅν τε. Herm. τῇ ὅν τε.

'For naturally they say.'

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."

Regular phrase, cp. 353D.

'Has the same aims as.'

'But law draws it forcibly aside to the honouring of equality.'
D. τῷ [Γύγου] τοῦ Λυδοῦ προγόνῳ. So Par. A and most of the mss. 'To the ancestor of Gyges the Lydian.' But in book x. 612b, the ring is spoken of as the ring of Gyges himself, ἔλαυ τῇ ἔχῳ τὸν Γύγου δακτύλιου, 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 Caudaules, gives another version of the same story of an adulterer coming to the throne. Various endeavours, therefore, have naturally been made to reconcile this passage with the others, or to find Gyges, and not his ancestor, in this passage. 1. Schneider, keeping the mss. reading, supposes an older and prior Gyges. 2. Ast. excises τῷ προγόνῳ. 3. Hermann, following Wiegand, and himself followed by our editors, prefers to sacrifice rather Γύγου. But who is then ὁ Λυδός? The natural use of such an epithet is as in Κύρος ὁ Περσης. 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 ΛΥΔΟΤ. 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 Γύγου of the best mss. and τῷ Γύγη. Possibly τοῦ Λυδοῦ is merely a repetition per dittographiam ΤΟΤ ΓΥΓΟΤ ΤΟΤ ΛΥΔΟΤ.

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

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

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

περιελόμενον. ‘Drawing off.’

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

360b. ὡς δόξαιν. The optative appears to be by attraction. ὡς ἀν μελεῖν. So adamantine 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. ἀδαμαντίνως δὴ δεὶ ταῦτῃ τὴν δόξαν ἔχουντα εἰς Αίωνι λέγαν, or Gorg. 509A.

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

c. ὡς οὐκ ἀγαθοῦ ιδίᾳ ὄντος. ‘A good to the individual.’

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

μηδὲν ἀφαιρέμεν. ‘Let us bate nothing.’

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

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

b. παρασκευήν φλογὶ καλ οὐσίας. Such as that of Alcibiades indicated by Nicias, Thuc. vi. 13.

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

οὐ γὰρ δοκεῖν ἄριστος, ἀλλ’ εἶναι θέλει
βαθεῖαν ἁλοκα διὰ φρενὸς καρποῦμενος
ἐξ ἂς τὰ κεδὼ βλαστάνει βουλεύματα.

N.B.—Some writers, contrary to the mss., to Plutarch, and
Tzetzes, alter the word ἀριστὸς in Aesch. to δίκαιος, to make it conform to Plato. That this is most futile, a very slight acquaintance with Plato’s habit in quotation might show. The Scholiasts, however, quote, giving δίκαιος.

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

τῷ μῇ 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 έσικα τολλά καὶ μάτην έρειν.
tέγγει γὰρ οὔδὲν οὔδὲ μαλθάσσει κέαρ.

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

ὦ ὃ ἀτεγκτος κάτελευτητοις φανεί.

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

d. Βασαλ. Whe-ew!

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

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

E. ἀγροικοτέρως. V. supra, book i., p. 343ε with note.

ἐκκαυθήσεται τῶφθαλμῶ. So the best ms., Par. A. The inferior mss., however, prefer a somewhat milder operation, and knock out rather than burn out the eyes, ἐκκοπῆσεται τῶφθαλμῶ, and in this humanity they are naturally followed by the church fathers. Clem. Al., Strom. iv.; Eusebius, Praep. 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 ἐκκοπῆσεται τῶφθαλμῶ. 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, ἔτα στρεβλώσονται καὶ ἐκκαυθήσονται, and Gorgias, p. 473ε, ληφθεὶς στρέβλωται καὶ ἐκτέμνεται καὶ τοῦ ὀφθαλμοῦ ἐκκαθαί. Moreover, as we all know, "Proclivi lectioni præstat ardua." So to quote Stallb. "Quocirca equidem arbitror ἐκκοπῆσεται in locum veteris lectionis ab iiis esse inventum qui ocularum exustionem non ferrent, quoniam frequentissime oculorum effossorum mentionem fieri meminissent." τῶφθαλμῶ is, of course, accusative, as in the well-known passage, Dem. de Cor. 246, τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλεῖν κατεαγότα, τὴν χεῖρα, τὸ ὀκέλος πεπηρωμένον.

362Α. ἀνασχινδυλεθήσεται. Schol., ἀντὶ τοῦ ἀνασκολοπισθήσεται, 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 ἄρα. 'Was as it turned out, was after all.' Compare first note on this book.

διὰ φρενὸς. Either instrumental or local.

B. δοκοῦντι δικαίω. 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, κερδαίνοντα.


The Republic of Plato. [BOOK II.

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

tό μη δυσχεραίνειν τὸ ἄδικείν. ‘Because he makes no difficulty about, is not squeamish about, doing an injustice.’

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

ἀδελφὸς 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, φιλε κασίγνυτε, ὀδένος ἄνερν ἀμφότεροι περ ἑχώμεν, quoted by Muretus, and Od. xvi. 97.

'Ἡ τι κασίγνυτοις ἐπιμέμφεια, οἷον περ ἄνηρ μαρναμένοια πέτουσι, καὶ εἰ μέγα νεῖκος ὅρηται,
quoted by the Scholiast. The Scholiast, then, may further be right in saying παρηκταὶ δ’ τῶν παρὰ τὸ Ὀμηρικὸν. A very similar proverb is quoted by Dem. de Fals. Leg. 415, p. 38, τὸ συγγρυφῆν ἀδελφῷ βοηθεῖν, where Shilleto remarks that in Plato here he would almost certainly read ἀδελφῶς, and, indeed, there can be little doubt that would be right.

καταπαλαῖσαι. ‘To lay me in the dust,’ a metaphor from wrestling. Our colloquial ‘to floor me,’ ‘bowl me over.’ Wells quotes aptly ix. 583B, and Ar. Nub. 1047, εἴπους, εἰ δύος γάρ σε μέσον ἔχω λαβῶν ἀφυκτον.

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

γίγνεται...ἄρχαί. 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.

ἄπό τοῦ εὐδοκιμεῖν οὖν [τῷ δικαίῳ]. So Par. A. Muretus introduced τῷ ἄδικῳ 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 ἄδικῳ, 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.

ἐπι πλέον, etc. ‘But these folk lay even more stress on reputation (or on appearance, J.).’

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

ὁ γενναῖος Ἡσιοδός τε καὶ Ὄμηρος. Honest, fine old Hesiod and Homer.

B. ἀκρας μὲν τε φέρειν, etc. Hesiod, Works and Days, v. 230. Plato quotes more correctly than we should expect. He has only altered the number, ἀκρας, etc.

ὁ ἐτερός. Homer, Od. xix. 109.

ἀστε τευ. Of course part of the quotation.

θεουδής. There are, as is well-known, two interpretations resting on two etymologies. 1. God-like, θεουδής=θεο ειδής. 2. God-fearing, θεουδής for θεὸς ὄφεος, with metathesis of digamma. So Buttm., Nitzsch, Passow. Hesych. interprets it by θεοσεβής.

C. ἀνέχησι. Maintains. The subjunctives are those of the Homeric simile. See Monro, Hom. Gram. § 283 (a.)

τίκτη δ’ ἐμπεδα μῆλα. Here again there are doubts. 1. ἐμπεδα is variously understood. (1.) as an adverb =ἐμπεδον. The use is not supported by parallels, but seems natural enough. (2.) as an adjective, (a.) in agreement, (b.) separate from μῆλα. 2. μῆλα is variously taken as (1.) sheep, (2.) fruit, and is variously constructed as (1.) nominative, (2.) accusative to τίκτη; in this case, a nominative being sought
and found in (i.) γαῖα, (ii.) δὲνδρα. The combinations and permutations of these factors yield a variety of renderings. 1. Butcher and Lang, ad Hom. Od. 1., "The sheep bring forth and fail not," and so J. here, "His sheep never fail to bear." 2. Merry ad Hom., "His sheep bear strong young." And so D. and V. here, "Strong are the young of his flocks." 3. L. and S., "(The trees) bear continual fruit." 4. Ameis, "The earth bears strong sheep." No. (1.) seems most natural if we venture so to take ἐμπεδα like ἐμπεδον. If this startles us, the next most natural surely is No. (2.).

ιχθύς. Controverts the idea sometimes insisted on, that fish in the Homeric times was regarded as a pis-aller in the way of diet. Cp. note on ἱχθυσ ἐστια, 404c.

Μουσαίος, as his name, and that of the personages connected with him in legend imply, is only an eponymous hero. Μουσαίος (from Μοῦσα = Μοῦς, root μεν, μον, MAN) is represented as the son of Eumolpus (μολπή, μέλπω) or of Antiphemus. No one will now, with Aldus and the elder Scaliger, ascribe to the morning of Greek song that poem of its latest sunset, "The loves of Hero and Leander," the work of some late grammarian of genius. See Symond's Greek Poets, ii. 358. Cp. Ὠρφεύς, the Greek form of the Indian Ribhu.

νεανικὸτερα. "Splendidiora, magnificentiora." Stallb. Grander, J. νεανικό. 1. Simply youthful. 2. Fresh, vigorous, stalwart, flourishing. 3. High-spirited, gay, generous, dashing, insouciant, glorious. 4. Then, in a bad sense, overbearing, headstrong, swashing, swaggering. Cp. Dem. de Cor. 329, ἐν πλω ὑπν ἐν νεανίας καὶ πυρίκα λαμπρός; and Ar. Pol. iv. 11, 11, δημοκρατία ἡ νεανικωτάτη. νεαινεισθαι goes through corresponding grades and shades of meaning. V. L. and S. Here the meaning seems to be glorious or extravagant, render "gorgeous."

cis "Αἰδού, 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 μὲθη αἰώνιος to Lucullus. We might add that the notion of a heaven of eating and drinking and sensual enjoyment is a very old and very universal one, to be traced first,
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. Iv. and Iv. Preller, Greek Mythol. i. p. 645,
edition 2.

D. μακροτέρους άποτείνουσι. Literally, ‘stretch out to an
even greater length,” i.e., extend even farther. “Dehnen die
Belohnungen noch weiter aus als diese,” Eng. Stallb. here
raises a somewhat subtle difficulty as to the exact shade of
meaning—“Jam μέθη ills sive compotatio 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 cele-
brant.” It has been suggested to me that the true reading
may be άποτείνουσι.

μυσθοὺς παρὰ θεῶν. God-given rewards. The construction
with article would be, of course, more common, but as here
without, is not uncommon. Cp. 378b, δεσμὸι ὑπὸ νεός, and for
more parallels see Stallb. Here it is helped out by the verb
άποτείνουσι.

παιδας γὰρ παιδῶν. Plato no doubt has in his mind the
original passage in Hesiod, Works and Days, 230, etc.,
ἄνδρος 6’ ἐνόρκον γενεὴ μετῆπισθεν ἀμείνων,
and the well-known story told in Herod. vi. 86, about
Glaucus, 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.

eἰς πῆλὸν...καὶ κοσκίνῳ ὕδωρ. Special allusion to Tantalus
and to the Danaids, Gorg. 493b. For πῆλὸν cp. Phaedo
p. 69c; Cicero ap. Lact. iii. 19, 6, “sceleribus contaminatos
in coeno iacere docuerent”; Ar. Ran. 146, etc.

364A. εἴς ἐνὸς στόματος. Uno ore.

εὐχρως. “Glibly,” “prompte ac parate, facile ac libenter.”
—St.
b. ἀγύρται, especially mendicant soothsayers who go round ἀγελὼντες “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. ἐδε...ἐάν τε. Platonic laxity of consecration.

βλάψειν. Par. A has βλάψει, which might very well be kept, following on ἐθέλγ. ‘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 δίνανται, and so here after παρὰ σφίοι δίναμις ἐστί. See Stallb.

ἐπαγωγαί. Spells, literally ‘inducing spells.’

καταδέσμους. Constraining spells, defixiones magicae. In Laws, p. 933A, we find the form καταδέσμους. Both mean the binding or laying of a hated enemy under a spell or charm, such as that laid by Vivien upon Merlin. The formulae of such charms were written on tablets. Specimens of such tablets are still extant. See Marquardt, Röm. Alt. iv. 135.

κακλας περὶ εὐπετελας ἄδοντες. ‘Singing of the facilities of vice.’ The mss. here give δίδοντες, 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 κακλας, with reference or regard to vice, attributing to it facilities, “indicio suo tribuentes,” δέδοσθαι λέγοντες, Stallb. But neither of these seems very satisfactory, and as the correction involves a most infinitesimal change, ΔΙΔΟΝΤΕΚ, ΑΙΔΟΝΤΕΚ, 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 ἀδεν in such a sense is rare.


d. παραγωγής, diversion. The construction is a rare one, L. and S. give parallels only from Appian. Make H. the witness of, adduce the testimony of H., literally, put into the witness box.

μαρτύρονται. Here again a slight Platonic anacoluthon. After ἄδοντες, strictly speaking, a participle would follow.


λιστοι δὲ τε. The verses come from Hom. II. ix. 497. Par. A has, in first hand, λιστοι δὲ στρεπτοι τε; in second, λιστοι δὲ στρεπτοι δὲ τε. Both adjectives can hardly be right. Which then is to go? λιστοι may be a gloss; on the other hand, στρεπτοι 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. 389ε, where two passages coming from two separate books are combined into one quotation; or again, p. 405ε, where, in telling the story of the doctoring of Eurypylus, Plato confuses it with that of Machaon by Hecamede, although Plato himself quotes it again, and quite correctly, in the Ion. p. 533ε. 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—αι κατὰ ἄνδρα, αἱ κατὰ πόλεις. Like the prayer books and uses of Sarum and York, there was the Homer of Marseilles, and the Homer of Chios, the Homer of Sinope, the Homer of Argos, and there were better and worse editions—αἱ χαριστεραι, αἱ εἰκαστεραι, αἱ κοιναί, αἱ δημοσίεις. Still this probably had not much to do with the variations of quotations which are too chronic and too inconsistent to be explained by reference to these editions. Thus Aristotle edited a famous Homer, ἦ ἐκ ἀρθηκος, though his many interests and mass of knowledge apparently prevented him from quoting correctly. The quotations of Plato then may perhaps be compared to ordinary memoriter quotations from Shakespeare or the Bible, where everyone knows how difficult it is to quote absolutely correctly. In the latter case, we have a still further parallel supplied by the difference between the Bible and Prayer Book Psalms. The new version will complicate matters still further. On the question of Plato and Homer, see La Roche, Hom. Text Kritik., p. 32.
He remarks that Plato tends to Atticize Homer in quoting him, a natural tendency.

**E. ἐγγόνων.** If a distinction is to be pressed, ἐγγόνων seems to mean rather offspring, descendants, ἐγγόνοι, sons. But see Stallb. Cp. also Shilleto ad Dem. de F. L., p. 356, § 53, where he says of the distinction, "In antiquis an obtineat parum perspectum est."

**παιδίας ἡδονῶν.** So mss. If we keep both, we may make either genitive qualifying. (1.) The pleasures of play or of holydaying, oblectamenta ludorum, i.e., of the games instituted on solemn, high, and holy days.—Ast. So Engel, Erganzlichkeiten des Spieles, referring the games to the mysteries. (2.) The pastime, i.e., the enjoyment of pleasure. The difficulty and awkwardness of the expression leads Madvig to excise ἡδονῶν, and Lennep to insert a kal.

365a. τελετάς. Initiations.

τι οἴμεθα ψυχὰς ποιεῖν. ψυχὰς might be either subject or object. (1.) What do the souls of our young men do? (2.) What does it make of the souls of our young men?

εὐφνεῖς καὶ ἱκανοὶ. Clever and capable.

ἐπιπτόμενοι. According to D. and V., 'flitting from this to that, like birds.' J. makes the metaphor from bees, which surely suits best with συλλογίσασθαι,

"And gather honey all the day
From every opening flower."—Dr. Watts.

**B. πότερον δίκα, etc.** Bergk, Pind. Frag. 197, gives a somewhat fuller form

πότερον δίκα τείχος ὑψιον
ἡ σκολιάς ἀπάταις ἀναβαίνει
eπιχθύνων γένος ἀνδρῶν
δίχα μοι νόος ἀτρέκειαν εἰπεῖν.

**θεσπέσιος.** Unspeakable. 'Of pleasures untold.'

**C. επειδῆ τὸ δοκεῖν, ώς ... οἱ σοφοὶ.** The σοφὸς here is Simonides of Ceos. Frag. 76, Bergk, τὸ δοκεῖν καὶ τὰν ἀλάθειαν βιάσας. The words are preserved as those of Simonides by the Scholiast on Eur. Or. v. 236, but in a form worth quoting and noticing, as showing the corruption of texts. The Scholiast gives τὸ δοκεῖν καὶ τὰ μάλα θεῖα βιάσας, an instance of Prava verborum separatio. See Madvig, Adv. Crit., Introduction.
Plato's words here, of course, supply the emendation—
TAMALAOEIAE to TANALAOEIANE.

πρόθυρα μὲν καὶ σχήμα, κ.τ.λ. πρόθυρα, plural, by way of porticoes, vestibules, i.e., as a frontage to the world. "σχήμα, idem quod alibi προσχήμα," Stallb. The word which means shape, form (literally, haviour, habit—εξω, σχ), is used naturally enough in the sense of mere outward shape, form; so show, appearance, pretence. Thus Thuc. 8. 89, ἵτι δὲ τούτο μὲν σχήμα πολιτικῶν τοῦ λόγου αὐτοὺς, κατ' ἰδίας δὲ... and Plat. Epin. 989c, οὐ σχήμασω 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 τοῦ σοφωτάτου Ἀρχ. ἀλώπεκα. The fox of that prince of sages Archilochus. There is evidently an allusion 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 κερδαλέη ἀλώπτης 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 ἐλκτεν ἐξόπισθεν. We may, however, perhaps say what it does not mean. (1.)

The use of the phrase κερδαλέη ἀλώπτης 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 ἀλώπτης dicitur pro pelle vulpina, ut λέων 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 πρόβυπα, renders, “But Archilochus the all wise’s fox I must drag behind,” i.e., must drag round, and let in at the back door, zur Hinterthüre hereinlassen!! What Plato says is, The fox, to use Archilochus’ phrase, must come trailing behind, meaning probably not that a physical fox is to be dragged behind, but that the foxy element, the fox in ourselves is to be kept in concealment, in the background, in the rear. Such a use is natural enough in any language, whether ἀλώπηξ here or Persius Sat. v. 117, “astutam vapido servas sub pectore vulpes,” or Tennyson’s

“Move upwards working out the brute,
And let the ape and tiger die.”

D. τὰύτῃ ἵτενον, ὡς τὰ ἔχνη τῶν λόγων φέρει. Following the track of the arguments. For the venatory metaphor, cp. iv. 432c.

ξυνωμοσταί, ἑταρείας συνάξομεν. The best comment on these secret societies and clubs is to be found in the famous chapter of Thucydides, book iii. ch. 82, τολμᾶ γὰρ ἀλόγωτος ἀνδρὶα φιλέταιρος ἐνομίσθη, and ἔθνε, προβούλευσας δὲ ὅπως μηδὲν αὐτῶν δεήσει τῆς τε ἑταρίας διαλυθης καὶ τοὺς ἐναντίους ἐκπεπληγμένοις.

εὶ μὲν μὴ εἶσθιν ἢ μηδὲν αὐτοῖς τῶν ἀνθρωπίνων μέλει. These two alternative positions were adopted by many of the sophists and philosophers. The second is forcibly expressed by Ennius in the Telamo—

“Ego deum genus esse semper dixi et dicam caelitum,
sed eos non curare opinor, quid agat humanum genus:
nam si curant bene bonis sit, male malis, quod nunc abest,”—

Ennius taking it doubtless from the Epicureans, one of whose chief tenets was the “security” of the gods. Cp. Horace, Sat. i. 5. 100,

“Credat Judaeus Apella,
Non ego: namque deos didici securn agere ævum.”

Lucretius, vi. 58,

“Nam bene qui didicere deos securn agere ævum.”

καὶ ἡμῖν ἀμελητέον τοῦ λανθάνειν. This is Baiter’s correction. Par. A gives καὶ ἡμῖν μελητέον, which might stand, if
we read οὐκοῦν with a note of interrogation. One ms., Par. D, has οὐ μελητέων, and several τι καὶ ἡμῖν μελητέων. These have the value of corrections, and Stallb. adopts the latter.

ἐκ τε τῶν λόγων. From talk, “ex mūltorum sermonibus.” — Fic. But from traditions, D. & V. and J.

Ε. εὐχωλαίσ ἀγανήσι. Cp. supra, 364D.

ἀπὸ τῶν ἀδικημάτων. ‘Out of their ill-gotten gains.’ Possibly however, simply, after, upon their injustice.

366A. καὶ λισσόμενοι, etc. “Extrema verba, quae habent notabilem participiorum concursum, si jungenda sunt; καὶ λισσόμενοι, πείθοντες αὐτοὺς ἀξήμων ἀπαλλάξομεν, ὑπερβαίνοντες καὶ ἀμαρτάνοντες.” — Stallb.

αἱ τελεταί. Initiations (at the mysteries).

μέγα δύνανται. The words μέγα δύνανται, curiously enough, are omitted in the best ms., Par. A, which thus leaves the substantives without any verb. The consensus of the next best ΘΕΠ, however, seems to show that this is only an accident, proving the fallibility of Par. A. It would be barely possible to render “But (there are) the initiations and absolving gods,” and pronounce μέγα δύνανται a correction or gloss. As Stallb. points out, we need not, because Par. A fails us, join with Hermann in a wild burst of emendatory invention. ‘Nodum in scirpo quaesivit Hermannus, qui . . . totum locum suo Marte ita refiñxit, ἀλλ’ ὥφελησον ἃνυξόμενους αἱ τελεταί καὶ οἱ λύσιοι θεοί.”

οἱ λύσιοι θεοί. Releasing or absolving deities. Intercessors in heaven. Gods to whom offerings were made for the sake of expiating sin, especially those connected with the mysteries. Λύσιος, an epithet of Bacchus, Pind. Fr. 248, Bergk, etc. ‘Atoning deities,’ Jowett.

αἱ μέγισται 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.

ἀκρων. V. supra, 360ε with note, and infra, 405A, 459B, 499c.

α. τίς μηχανή ἑθελαν τιμᾶν. The construction is somewhat ad sensum. What is to make? what means is there (to get)?
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οὐδεμιὰ ἐστὶ μὴχανῆ, is used in a somewhat similar way with ὅπως οὐ, μὴ οὐ, τὸ μὴ, by Herodotus. A closer parallel, Plat. Phaed. 72d, τίς μὴχανῆ μὴ οὐχ;

ὄς δὴ τοι εἰ τις. 'Since, indeed, though a man is able to prove what we have been saying false, yet still he makes much allowance for, and is not angry with, the unjust, but knows that unless, etc.' ὡς = nam, δὴ, nimirum, τοι, confirmandi vel asseverandi vi positum, Stallb.


D. ψέγει, scil. ἑκαστος, supplied out of οὐδελς. Here again a construction ad sensum. No one is willingly just but (every one) blames.

Ε. ἐν ἰδίοις 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 ἰδία we have already had, 363E, ἰδία τε καὶ ὑπὸ ποιητῶν.

367A. μεταστρέφοντες φορτικῶς. 'Grossly perverting.'

B. κατατελνας. 'Cum contentione,' 'with emphasis.' Cp. supra, 358D.

τὰς ἀληθείς. Scil. δόξας. 'The true reputations.'

C. τῶν τε ἀποβαίνοντων...τολὺ δὲ μᾶλλον. "Saepenumero δὲ post τε infraetur, ubi alterum orationis membrum plus ponderis habet atque gravitatis."—Stallb. Cp. iii. 394c, ἐν τῇ τῶν ἐπῶν ποιησε, πολλαχοῦ δὲ καὶ ἀλλοθι.

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.

δ αὐτὴ δι’ αὐτὴν τὸν ἔχοντα ἄνληπτον. 'But praise this in justice, namely how it of its own intrinsic nature benefits the possessor of it, whereas injustice harms him.' δ cognate acc. καὶ ἄδικα βλάπτει, condensed construction.

368A. ἐκείνου τοῦ ἀνδρός. 'Sons of that best of men, Ἀρίστων, with a play on the name. Stallb. with supersubtlety insists that the words mean rather "children of the philosopher," v. ad loc., and cp. Phileb. p. 36d. Evidently, however, Socrates plays on both Ἀρίστων and θεῖον.
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 Glauccon 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 εὐδοκιμήσατας into εὐδοκιμήσατος, and make it refer to Ἀριστων, thereby robbing the lines of their occasion and point, is surely to indulge in 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.

παίδες Ἀριστωνος. Schleiermacher conjectures, what is of course mere conjecture, but is very probable, that the ἐραστὴς who wrote these lines was Socrates' own notorious pupil, the handsome Critias, who is known to have written elegiac verse.

θείον τεπόνθατε. 'For verily this is a divine trait of yours.' Cp. ὑικὸν πᾶσχει, Xen. Mem. i. 2. 30.

B. χρῆσωμαι of A is also grammatically better than χρῆςωμαι of the inferior MSS. See Stallb. ad Gorg. p. 521c.

c. ἀπαγορευεῖν. 'To cry off, to faint and fail.' Cf. supra, p. 357A, τὴν ἀπόρρησιν, with note, and infra, viii. p. 568D, ἀπαγορευεῖν αὐτῶν ἡ τιμὴ ὅσπερ ὕπο ἄσθματος ἀδινατοῦσα πορεύεσθαι.

d. οἶαντερ ἄν εἰ. "Ad oianter ἀν intell. ἑταγραμμέθα quod omittitur eadem ratione qua in formula ὅσπερ ἄν εἰ."—Stallb.

ἔρμαιον. 'A great piece of luck.' Hermes the god of finding. See the lexicons.

E. ρήσων καταμαθεῖν. '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 Δόγος δύνατός κατανοήσαι, a speech possible to understand.

369A. γιγνωμένην...γενομένον. 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. 'Ὡς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα.—Phaedo, 117c.
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Γὰρνειται τοῖνυν. 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, ἀγελαντες, ἑθεμέθα. In this very Platonic sentence we have a good instance of the so-called Nominativus pendens, showing what it really is, viz., an easily intelligible anacoluthon. If other instances are wanted see Aesch. P. V. 200, and Soph. Ant. 260, Eur. Bacch. 1131. 2.

d. ἄλλο τι γεωργὸς μὲν εἰς. 'Is it not true that one will be a husbandman, etc.?' ἄλλο τι is constantly thus used per ellipsis, instead of ἄλλο τι ἦ, the fuller construction. Cp. 337c, ἄλλο τι οὖν, καὶ σὺ οὖτω ποιήσεις; Riddell, Digest. § 22.

ἡ ἀναγκαιοτάτη πόλις. 'The barest possible city. The minimum that will still be a city.' For this very expressive use of ἀναγκαῖος, cp. Thuc. i. 90, τὸ ἀναγκαιοτατον ὕψος, the minimum sufficient height; and Dem. 269, 14, αὐτά ταναγκαιοτατ' εἰπεῖν, to give the barest statement of facts (that will suffice). We have here stated in so many words the great principle of the Division of Labour, so graphically insisted on by Adam Smith as the beginning of political economy. As will appear Plato makes it the basis also of moral economy.

370c. μὴ ἐν παρέργον μέρει. 'Not by way of a secondary matter.' Cp. p. 347a, ἐν μισθοῦ μέρει.

σχολήν (τῶν ἄλλων). See note at end of Book I.

σμινύη. Schol. σκαφίων (i.e., σκαφείων, a shovel?) τινὲς ἐξ ἄξιν ἐκ τοῦ ἑτέρου μέρους δικελλοειδῆ, an axe with one side like a spade, i.e., a mattock.

d. συχνόν. 'Crowded.' See note on 376d, infra.

νομέας. νομεύσ, the general word, 'herdsman,' including βουκόλουs weatherd, πομηθν shepherd, etc.

e. πρὸς τὰς ἄγωγάς. 'For purposes of draught.'
The agent,' probably connected with διάκτρος, διώκω. The old derivation was one of the amusingly naïve but untenable ones, from διά and κόν."

371a. κενός ἀπευτι. As Ast. points out "to return empty-handed" is a sort of proverbial phrase. He compares II. ii. 298, ἀλλὰ καί ἐμπὴς || Ἀλοχρόν τοι δὴρν τε μένει κενεύν τε νέεσθαι. Cp. II. iv. 181, Od. x. 42, Herod. i. 73. A good instance is Soph. Tr. 495, κενόν γὰρ οὐ δικαία σε || ξοφεῖν προσελθόνθ' ὀδε σὺν πολλῷ στόλῳ.

δοσά εἰκένων οὖν ἄρ χένωναι. οὖν 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 breviloquentia." It would be much simpler to suppose that δοσά conceals τὸα, and so to write either οὐα καὶ τοα, or possibly οὐα καὶ δοσὰ τοα and take εἰκένων and οὖν as neuter.

B. νόμισμα ἕμμοσον τῆς ἄλλαγῆς. 'A currency to use as a token, for the sake of exchange.' The nature of money, valuable as a token, apart from the intrinsic value of the metal, another of the disputed discoveries of political economy, is perfectly understood by Plato as by Aristotle, see Ethics, v. 52c. Νόμισμα (νομίζω) etymologically of course means just this, "a currency."

C. ἀργήσει τῆς αὐτοῦ δημιουργίας. 'He'll be idle, he'll lose time from his own work.'

ἄρχειον, 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. ἀλλάζεσθαι, mid., to get or take in exchange. διαλλάττειν, to give in exchange.

κάτηλοι, ἐμποροὶ. The distinction here is between sedentary shop or stall-keepers and travelling traders, as also in Sophist. 223δ, ἢ μὲν κατὰ πῶλον ἄλλαγῇ...κατηλικῇ προσαχορεῖται, τὸ δὲ ἐξ ἄλλης εἰς ἄλλην πῶλον διαλλαττῆμεν ὑνὴ καὶ πρᾶσει ἐμπορική. Sometimes the distinction is rather between the retail trader, κατηλῆς, and the wholesale, εμπορῶν, Prot. 313δ, or the manufacturer, αὐτοπωλῆς, Politicus, 260c.

372a. γυμνόλ. 'With coats off.'
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b. μάζας γενναίας, well translated by J., 'noble puddings.' On γενναίος, see note on γενναίον εὐθειαν, 348D, supra.

παραβαλλόμενον. παραβάλλεσθαι is specially used of flinging food to animals. Cp. ἐχορτάζεις ἐνθα, D.

ἐνι κάλαμον. 'On cane or reed (i.e., matting).'</p>

ἐπιτίνυντες. 'Drinking after it, to wash it down.' τοῦ ὁλον, some wine (partitive). So L. & S., comparing ἐπινυτρίς κύλεξ, a grace cup. It is true ἐπινυνέω is often used of one person only and in this sense, e.g., Hom. Od. ix. 297, κρέ' ἐδων καὶ ἐπ' ἀκρητον γάλα πίνων, and the famous passage in the Ethics, Α. Ἐθ. Νεω. vii. 2. 10, ὅταν τὸ ὕδωρ πῦγγι τι δεῖ ἐπινυνέων; but it has been suggested to me by my friend Mr. Moor that in such passages as this the force of ἐνι may rather be, in succession, i.e., drinking round. Cp. the well-known ἐπάρξασθαι δεπάεσσι, Od. xviii. 418, etc., and ἐπισταδόν, Od. xiii. 54, xviii. 425, etc., also ἐπαμεῖβειν. It may be noted that Pollux states that ἐπινυτρίς and μετανυτρίς are synonymous, Poll. vi. 51.

c. εὐλαβούμενον πενίαν ἢ πόλεμον. 'Begetting children enough to keep up the state, but not too many so as to over-populate it' (with a true Malthusianism).

δῆμον. A relish.

τραγήματα. A dessert. The Scholiast says, τραγήματα παρὰ Λάκωσι τὰ παρ' ἄμων τρωγάλια. Apparently the fact is that τραγήματα is the older word. See L. and S., sub voc.

ἐφεβίνθων καὶ κνάμων. "This was a common dessert among the Greeks, both eaten raw or parched in the fire." Cp. Theoocr. Idyll. 17. 65 [Gray]. The locus classicus is Athenaeus, ii. 54, etc.

σποδοῦσι. 'They will roast,' in the σπώδος, or ashes.

d. ἐχορτάζεις (used advisedly). 'How would you have foddered the swine otherwise than this?'

e. φλεγμαίνουσαι πόλιν. A fevered city.

373a. καὶ θυμιάματα καὶ ἑταῖραι καὶ πέμματα. Such is Plato's language if the mss. are to be trusted. The collocation is perhaps bizarre, but is probably intentionally so. Nitzsch was the first to find it so unusual as to be impossible and to require correction. "En hetaeras inter suffimenta et bellaria positas. Quam rationem esse intolerabilem verissime perspexit G. W. Nitschius"—Stallb. But even Stallb. thinks that Nitzsch's remedy is worse than the disease. It is to read ἄθηραι. But, as Eng. points out, this is far too special a
word, and moreover a special word specially unsuitable here. ἀθάρπη or ἀθάρα is "wheaten porridge," in the words of Pollux. vi. 62, ἐτερος 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 ἀρμόδιον, 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 ἀθάρα, and therefore it is that they dedicated an offering of ἀθάρα to Aesculapius." The other suggestions are equally unhappy. Madvig suggests ἐσχαρίται, bread baked on the hearth, "panes delicati," quite out of keeping here. Richter ἔρηπα. Stallbaum himself in his eagerness to correct flings grammar to the winds, "suspicor potius legendum esse, καὶ θυμάματα καὶ ἔτερα πέμματα," καὶ ἔτερα being as he says the same as καὶ ἀλλα. In support of this astounding statement he can only quote a passage from Hesiod. Theog. 367, τὸσον δ’ αὐθ’ ἔτερον ποταμοί κανακχεία μέντες, no help at all, and a passage from Demosth. 644. 17, where we find τρῖτον δ’ ἔτερον δικαστήριον πρὸς τούτους. 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 editors and Engelm. have the sense to see, requires no correction. The order of the whole is purposely confused, even omitting ἔταίραι we pass from διὰ to θυμάματα and back to πέμματα. Curiously enough Nitzsch suggests and Stallb. adopts, equally unnecessarily, another emendation to get rid of the same word ἔταίραι in another passage in this work, p. 573D, καὶ κώμοι καὶ θάλειαι καὶ ἔταίραι. For a general parallel see Ar. Ach. 1091.

καὶ τὴν ποκιλλαν. We are here met by another textual difficulty. These three words are not found in Par. A, nor in some of the other better mss., and Hermann pronounced them to be "the interpolation of a half-learned grammarian, who did not know that ἔγγραφια 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 ποκιλλαν by taking it "latissimo sensu," and rendering it "omnisque artis variedas."
Platonic construction ad sensum carried on into θηρευταί. Stallb. compares a variety of passages, but there is no need to seek parallels.

θηρευταί. The same sort of unwillingness or incapacity to follow Plato in his purposely haphazard and miscellaneous enumeration, which condemned ἐσταῖραμ above, has led the great Platonist Ast. here into the extreme of supersubtle absurdity. He thinks θηρευταί, hunters, is not to be taken literally, but as meaning all this, "Eos omnes qui non ipsum verum et pulchrum sectentur, sed horum simulacris quibusdam multitutinis sensibus blandiantur eiusmod gratiam ac laudem aucupentur." Stallbaum says ponderously of this rigmarole, "Quem vocis usum vellem vir egregius similium exemplorum comparisone 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 sunders ohne Ausnahme."

ἔργολάβοι. 'Contractors,' a general word, as Suidas shows, ἔργολάβος, ὁ ὑπὲρ τινών ἔργων μισθὸν λαμβάνων καὶ ἔχων τοὺς συνεργαζόμενους; but like "undertakers" one which came to be usually employed in a special sense, viz., "theatrical contractors," Suid., τοὺς περὶ τὴν σκηνὴν ἔργολάβους. See Stallb. on Αριστα. p. 26. Cp. Engelm.

c. κομμωτριών. 'Lady's maids.' The Scholiast has an amusing note. He says κόμμα (gum) is the name for the exudation of trees, a kind of tear (δάκρυον) 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 κόμμα, and their art is called κομμωτική.

ἐδέσω, fut., shall eat, is to eat. "No fact is better established than that ἐδομαί, not ἐδούμαι, was the Attic future of ἐσθίω," Rutherford, New Phryn. p. 92.

374α. τοῖς ἐπιοὔσιν. 'The invader.'

b. ἀλλ' ἄρα. 'But, I take it.'

c. πεττευτικός, see note on πεττεῖα, 333a.

κυβευτικός. 'A dicer.' But it is implied here that the element of skill in the game was large.

d. πολλοῦ γὰρ ἄν. 'If it were so, then the tools would have been invaluable.'
Notes.  

E. ὅσον γάρ δύναμις παρείκη, so far as our powers allow. The comparison of the φλαξ to the σκάλαξ, made more Platonico, apparently quite incidentally, becomes the occasion of our passing to a most important analysis, and ultimately introduces the whole Platonic system of education, resting on the whole Platonic psychology.

375a. τὸ ποῖον λέγεις; ποῖος, expressing surprise, n. L. & S. sub voc. Like the German was fur. Ὅπο τοι ἐπεκτησάμην, 330b. Sometimes expresses contempt also. Riddell, Digest. § 319b.

dówkáthein. On these forms, see Elmsley, Eur. Med. 86.

άνδρείος εἶναι ἑθελήσα. Will he (readily) be. The expression is more than a mere future, and ἑθελήσα 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 ύπάγω σημέρον, I shall go to-day) was formed, if this θα really represents ἑθέλειν. 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 ἑθέλω, see infra, note on ἴνα, p. 436b and 437b.

c. σφάς διολέσαι. ‘To destroy their own people.’

376a. κομψόν γε τὸ πάθος. ‘This is a charming or pretty trait in his nature.’ The Scholiast has a good note here—κομψόν γεν ὁ σπουδαῖων καὶ ἀγαθῶν, σημαίνει δὲ καὶ τὸ πανούργον καὶ ἀπαθητικὸν καὶ πιθανὸν καὶ τεχνικὸν καὶ ἀστείον καὶ περικυκλῶν.

B. δῆμν. ‘The appearance of friend or foe,’ D. and V., so Erscheinung, Eng. The face, J. Like ‘visus” or “sight,” the word δῆμν has a natural ambiguity. Stallb. quotes a lexical fragment, ὁμ υἱ τῷ πρόσωπος, καὶ ἡ ὁρατική δύναμις καὶ ὁμ τῷ θεαθέν. For the use here cp. Thuc. 7. 44.

c. φυλάσσομαι...ἴσται. ‘Will prove to be.’ Goodwin, M. T. § 25, note 3.

D. ἢ στυχόν διεξάγειν. ‘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 στυχόν. The range of the word is interesting. στυχός, if not corrupted from συνεχής, at least derived from σύν (L. & S.), its simplest meaning is (1) long, στυχός χρόνος, a long time, Hdt. viii. 52, and often, μᾶλα στυχός λόγος, Theaet. 155ε, then (2) tedious,
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συχνὴ πραγμάτεια, Dem. 1242. 2, and here, (3a) many, and (3b), like Latin *frequens*, populous, e.g., 371 *supra*, (4) great and so difficult. But see L. & S. s. v. The settlement of the meaning is important, as Stallb. asserts it to mean "materia disputandi densa, spissa, non distincta ideoque confusa temere atque mixta," and the mss. are perplexed, some giving ἣ ἐὼμεν συχνὸν λόγον ἢ ἱκάνον διεξέλωμεν. There is certainly a difficulty about the word here. Herwerden proposes ἌΤΧ ἤκαΝΟΝ, but the repetition is frigid.

μυθολογούντες. 'Story-telling. Let us pass a leisure hour in story-telling.'

E. μουσικῆς δ', εἶπον, τίθης λόγους, ἢ οὗ; 'And-as part of music do you put literature or not?' εἶπον here is the reading (found in some mss. and Euseb.), one letter alone changed, of Ast. for εἰπὼν of the best mss. Schneider defends εἰπὼν, rendering, "And as part of music when you said (music) do you put," etc. But on the whole it seems more likely that one half vowel has been slipped by the copyists than that Plato wrote in this way. The point is a very minute one, but interesting as an example.

377a. ἀρχὴ παντὸς ἐργοῦ μέγιστον, Well begun is half done. C'est le premier pas qui coûte. The proverb is a natural one, and no doubt of universal and immemorial prevalence. The stock Greek form is ἀρχὴ ἡμιου παντὸς.

c. ἐπιστατητέον. Obviously better than ἐπιστατήον. We must supervise, have a censorship of.

ὅν μὲν ἂν καλὸν ποιήσωσιν. A very nice instance of Platonic construction *ad sensum*. The word μῦθον has to be got out of μυθοποιοῖς, but it supplies itself naturally in the train of thought.

ἐγκριτέον. 'We must accept (in our canon), or pass in.' ἐγκρίνειν, a regular expression for to admit after and by test. e.g., ἐγκρίνειν εἰς τὴν γερουσίαν, to enrol in the senate. Hence of ἐγκεκριμένοι were the classic authors, those admitted to the Alexandrine canon, stamped, so to speak, with the imprimatur.

ἀποκριτέον. 'We must reject or expurgate.'

E. ἐκακὴ κακῶς. 'Makes a bad representation of.'

μηδὲν ἐσκότα. μηδὲν, carrying on the supposition, "which should not be at all like."
οὐ καλῶς ἐψεύσατο. ‘It’s not a pretty fiction.’ It’s a lie and an ugly lie.

Ὀφρανός. The story, barbarous enough, will be found in Hesiod, *Theog.* 154, 178. Cp. Euthyphro, p. 5ε. Various rationalizations and reconciliations of this and similar pre-historic 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, viός, not viοῦ, see Rutherford, *N.P.*, p. 142.

378a. δ’ ἀποφρήτων ὡς ὀλιγύστους. ‘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 χουρίδιν μοι νυν δάνειον τρεῖς ὀραχύνας,

δεῖ γὰρ μνημήναι με πρὶν τεθηκέναι,

and the well-known passage, Ach. 747.

ἐπως συνέβη. ‘In order that so it might happen.’ The peculiar usage of the secondary tenses of the indicative with the final particles ἵνα, ὡς, or ἐπώς, 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 ἐσχῆμην

τὸ μᾶτκολήσαι τοῦμὸν ἄθλιον δέμας,

ἵν’ ἡ τυφλός τε καὶ κλίων μηδέν.

And 1371,

τί μ’ οὐ λαβὼν

ἐκτεινας εὖθυς ὡς ἑδεξα μήποτε, 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 ἵνα as really equivalent to “in which case (I) had,” which explanation however rather ignores the negative μη, not οὐ.
öβτοι οἱ λόγοι χαλεποὶ. '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 ῥτόνοια, 378d.

C. πολλοῦ δεῖ...ποικιλτέων. 'Much less must they tell stories about, or depict in embroidery.' Alluding to the famous embroidered Peplos of the Panathenaic festival. Stallb. well compares Euthyphro, p. 6b. The construction is very extraordinary: πολλοῦ δεῖ is usually followed by an infinitive. Stallb. would understand εἶναι after ποικιλτέων. Herwerden would correct into πολλοῦ δεῖν, which he says = οὐδαμῶς.

D. τοιαύτα [λεκτέα]. The λεκτέα, which is bracketed by the Zürich edd., is not found in Par. A, or in some of the other better mss. It may have been, as Stallb. supposes, omitted by a slip, but it may equally well be the insertion of the inferior mss., as it is not absolutely necessary. Madvig supposes the verbal to lurk in μάλλον, perhaps φατέων or ἄντεων. A more serious question is the construction and understanding of the next words. With the punctuation of our text, which is that of Madvig, we must understand—
(1) Such stories rather must (be told) to our children from the very first, by old men and old women, and when they grow older the poets too must be compelled to frame fables for them close to these. This avoids the difficulty of supposing the change of construction which is involved in the other rendering, (2) to our children from the first, and the same when they grow up (J.). Cp. also 380c. Stallb., it is true, ingeniously defends this rendering by noticing that we find equally λέγεων τωί τι and λέγεων πρὸς τωί τι, and quoting a good parallel from Συμφ. 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.

"Ηρας δὲ δεσμοῦς ἕνω νιέως. In Ιλιαδ 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.

\[
\text{δὲ λάβοιμ}
\]

\[
\text{μίττασκον τεταγὼν ἀπὸ βηλοῦ, ὅφ' ἄν ἵκηται}
\]

\[
\gammaὴν ὀλγητελῶν.
\]

while in II. i. 588, Hephaestus, using exactly similar words, describes how he himself was hurled by Zeus (ῥυθεὶς ὑπὸ πατρός) to earth when endeavouring to aid Hera—

\[
\text{ὑδὴ γὰρ με καὶ ἄλλοι ἄλεξέμεναι μεμαίτα}
\]

\[
\text{ῥυθεὶς, ποδὸς τεταγὼν, ἀπὸ βηλοῦ θεσσείου, etc.}
\]

On the strength of these passages, Muretus wished to correct υἱός into Διός, and make the allusion one and the same. There was, however, another story or version which told how it was that Hera had hurled Hephaestus headlong at his birth, and he in revenge had sent her a magic throne or ‘Siege Perilous,’ which, like the bed he made for Ares and Aphrodite, held her fast when she sat on it, and there she remained till Dionysus made Hephaestus drunk and in his drunkenness he unfastened the trap. This story is told in Pausanias i. 20. 3, but more than that, in Suidas, sub voc. "Ἡρα, this passage is quoted, and the correction of Muretus which had even at that time been long before anticipated, is corrected on the authority of Clemens—

"Ἡρας δεσμούν ὑπὸ υἱός, Πλάτων, Πολιτείας β. οὕτω γραπτέον, παρὰ Πινδάρου γὰρ ὑπὸ Ἡφαίστου δεσμεύεται εὖ τῷ ὑπ’ αὐτοῦ κατακενασθείν θρόνῳ, δ’ τινες ἀγγούσιντες γράφουσιν ὑπὸ Διός, καὶ φασὶ δεῖξαι αὐτὴν ἐπιβουλεύσασαν Ἡρακλεῖ. Κλήμης. Ἡ ἱστορία καὶ παρὰ Ἑπιχάρῳ εὖ καμασταῖς ἡ Ἡφαίστῳ. The allusion in ρυθεὶς ὑπὸ πατρός really is to Hom. II. i. 588, as is shown by the words τυπομένη ἄμυνει. 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.

\[\text{δεσμοῦς. On the difference in meaning between δεσμᾶ and δεσμός, see Cobet, Mnem. vii. 74. δεσμὰ "sunt vincula quibus quis constringitur, sed δεσμὸς est in carcerem conjecet et captivitas in vinculis," etc.}

\[\text{θεομαχίας. Cp. Iliad passim.}

\[\text{ἐν ὑπονόλαις. 'Either by way of allegory.' Commentators naturally quote Plutarch, de aud. poet., p. 19e, ταῖς πάλαι μὲν ὑπονόλαις, ἀλληγορίας δὲ τῶν λεγομένων. "Memorabilis est hic locus, quippe qui doceat fabularum interpretationem allegori-}\]
cam iam illa aetate viguisse."—Stallb. According to Diog. Laert. ii. 11, Anaxagoras, the rationalizing physicist, who said the sun was an incandescent lump of matter, was the first to explain Homer by allegory. Homer, the Greek Bible, and, not only Homer, but the whole mythology of Greece, was thus given a non-natural sense by interpreters in every age, down to the most famous of them all, Porphyry, who finds in the cave of Phorcys, an image of the world. Those who, like Plato, saw this to be nonsense, were driven to reject Homer and mythology. And here again Plato had been anticipated. As he says himself, 'the quarrel between the philosophers and the poets is an ancient feud.' παλαιά τις διαφορά φιλοσοφία τε καὶ ποιητικῆ, 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 ἀνέθηκαν "Ομηρός θ' Ὑσιοδός τε, ὁσα παρ' ἀνθρώπωσιν ὑπεδέει καὶ φύγος ἔστι, καὶ πλεῖστ' εὐθένοντο θεῶν ἀθεμόστα ἔργα, κλέπτειν μοιχεῖεν τε καὶ ἀλλήλους ἀπατεῖεν.


δυσέκυπτα τε καὶ ἀμετάστατα. 'Indelible and irremovable.'

379α. οὐ μὴν αὐτοῖς γε. 'They must not themselves, however, make myths,' i.e., the oikouμεν must not.

[ἐάν τε ἐν μέλεσιν], 'Or if in lyric poetry.' The words are wanting in Par. A and in some other good mss. Plato's condemnation, as Stallb. sees, and as is obvious, would apply to lyric poetry as well as to epic and tragic. But that does not prove that he would mention what if not mentioned is equally included. The words are found in Eusebius. They may or may not be Platonic.

C. ὀλίγων αὐτίων, πολλῶν δὲ ἁναλίτως. Compare the proclamation made to the souls when choosing lives in the vision of Ερ., book x. p. 617ε, αἱρέτα ἐλομένου, θεῶς ἁναλίτως. "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. δοιολ πίθοι. 'Twin caskets.'

κατακελαταί ἐν Δίδος οὐδεί, etc. The passage quoted is, of course, the well-known one in Il. xxiv. 527. If we compare, however, the language of our Homer—

Δοιολ γὰρ τε πίθοι κατακελαταί ἐν Δίδος οὐδεί
dóforon diá didōson, kakówn, éteros dé éáon.
ὦ μὲν κ' ἀμµίςας δοῇ Ζεῦς τερπικέρανος,
ἄλλοτε μὲν τε κακῷ δ' γε κύρεται, ἄλλοτε δ' ἐσθλά.
ὦ δ' κε τῶν λυγρῶν δοῇ, λοβητὸν ἔθηκεν
καὶ ἐ κακὴ βουβρωστὶς ἐπὶ χθόνα διὰν ἐλαύνει,
φοιτά δ' οὔτε θεοῦτε πετιμένοι οὔτε 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 or ἐνιπλειοὶ 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 ingeniously conjectures that this verse belongs to the ἀλλος τοιής, οὔτε Ὀμήρου οὔτε ἄλλου ποιητοῦ. Cp. Lobeck, Aglaoph. i. p. 439. But the fact is, as we saw, Plato's quotations are not to be trusted as evidence for the ipsissima verba of his author, the more so that Plato, consciously as well as unconsciously, could invent Homeric quotations with ease. See note on κατ᾽ Ἀισχύλου, p. 361b, and on λιστοὶ, etc., p. 364d.

βοῦβρωστὶς. 'Wolvish hunger.' Cp. the famous βούλιμα of Xenophon's Anabasis, iv. 5, 7. For the prefix βοῦ, like horse, horse-radish, -chestnut, -play, -laugh. Cp. βοῦταίς, βοῦναις, etc. See suggestive article by H. Nettleship, Journ. Phil. vol. v. no. 9, p. 18.
The Republic of Plato.  [BOOK II.

E. σύγχυσιν. 'Confusionem, the disturbing or breaking up of the sworn truce by Pandarus, at the advice of Pallas. See II. iv. 70.

330a. θεών ἐριν τε καὶ κρίσιν διὰ Θείμωτος τε καὶ Διός. Most commentators are content, with Stallb., to see a general reference to the beginning of II. xx., called in the old nomenclature θεομαχία, where Zeus orders θέμιν to summon the other gods, Ζεὺς δὲ Θέμιστα κέλευε θεοὺς ἀγορίστε καλέσατο, and then bids them range themselves respectively on the Greek and Trojan side. Schleiermacher and Schneider, however, find or create difficulties. (1.) κρήσις ought to mean 'decision,' but it is used for the strife which decides the quarrel, Pind. O. vii. 80; κρίσις ἀμφ' ἀθλοίσ, N. x. 23; ἀθλῶν κρίσις. (2.) Θέμιν 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., Θέμιτος is not the Homeric genitive. It is found in Pindar.

Ἀλεξύλος...τὰ τῆς Νιόβης. 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, 391e. With the sentiment compare the famous "Quem deus vult perdere prius dementat."

τοιῷ ἐν οἷς, etc. 'Is representing the story of the poem, which contains these iambics, 'The sorrows of Niobe.'"

ἡ ἡ Πελοπιδών, etc.

"Presenting Thebes or Pelops' line,
Or the tale of Troy divine."

β. ἄνιναντο κολαξόμενοι. 'That they were benefited by being punished, were punished for their good.'

diαμαχετέον. This is the ordinary spelling. Stallb., however, διαμαχητέον, with Euseb., Theod., Ast., etc. The fact is, as Schneider points out, the mss. vary.

d. εξ ἐπιβουλῆς. 'With intent to deceive.'

e. οἶνον σάμα, etc. 'To take the instance of a body.'
Notes.

381a. τὰ ξύνθετα σκεύη. Manufactured (literally, compounded) utensils.

[καὶ ἀμφιέσματα]. Not in Par. A. Perhaps an addition. For the general argument here, cp. Phædo 78b, c, and infra, 611b.

c. οὕτως ἔχοντος. 'This being so.'

d. θεὸς ξείνοσιν ἑοικότες ἄλλοδαποῖσι, etc. The words are from Od. xvii. 485-6.

Πρωτέως καὶ Θέτιδος. The transformations which have made the name of Proteus a byword are well known, as they appear in the Odyssey iv. 417, in Virgil, Georg. iv. 405, etc., and in Ovid, Metam. viii. 730. There was also a satyric drama of Aeschylus called Protens. 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 ποντιαν Θέτιν κατέμαρψεν ἔγκωντι, with the scholia there. Cp. Pind. Nem. iv. 60, and Apollod. iii. 13; Ov. Met. xi. 221, Soph. Fr. 548, Διωκομένη ἡ Θέτις ὑπὸ τοῦ Πηλεῶς μετέβαλλε τὰς μορφὰς ὅτε μὲν εἰς τῷρ ὅτε δὲ εἰς θηρία. The Scholiast quotes from Sophocles, The Lovers of Achilles, τὸς γὰρ μὲ μάχθος οὐκ ἐπεστρατεύετο,* λέων δράκων τε, πῦρ, ὃδωρ.

The story is frequently found represented on vases, Prell., Gr. M. ii. 399.

"Ἡραν ἀλλοιωμένην. 'Hera in disguise like a priestess collecting alms.' The verses which follow have, after some discussion, been traced to the Xantriai of Aeschylus. See fragment 159 Dind., who gives two lines, slightly different in his different editions—

Νῦμφαις κρήναις κυδραίσι θεαίσιν ἄγειρον
'Ἰάχου' Αργείου ποταμοῦ πασίν βιοδώροις.

Some editors, e.g., Meineke and Hartung, endeavour to piece together a longer fragment. See Dind. ad loc.

βιοδώροις. 'As being the children of a river.'


382a. ἐκεί αὐτὸ κεκτήσαλ. 'In such a part of his nature.' Sc., ἐν τῷ κυριωτάτῳ. With Plato's conception of the Lie in the

* So Nauck for ἐπεστάτει.
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. τὰν καλουμένων φίλων ὅταν. 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. Ποιητής ἄρα ψευδὴς ἐν θεῶ οὐκ 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 ποιητής, quod de deo ut verum omnium auctore ponitur de Rep. x. 597d, et Tim. p. 28c.”—Stallb.

’Αλλά...ψεύδοντο. ‘But would he lie through fear of his enemies? Far from it.’ The ἄν required by strict grammar is carried on in the mind from the previous question, ἀφομοιῶν ἄν ψεύδοντο. Cp. 352ε, ἀκούσας ἀλλὰ ἡ ὦσιν; (Cobet cuts out ψεύδοντο here, though he leaves the other place intact.)

e. οὐθ’ ὑπαρ οὔτ’ διναρ. The two words, with their pleasing proverbial assonance, constantly recur together. Neither in waking nor in sleeping vision. ὑπαρ suggests ὑπνός, but may have gained its peculiar force by antithesis and differentiation. See note on v., p. 476ς, διναρ ἡ ὑπαρ. It is worth noting that the reading of A here, οὐθ’ διναρ rather than οὔτ’ διναρ, gives a more pointed antithesis, ‘Nor even in dreams,’ though it may be doubted whether this is wanted.

383α. ὡς μὴτε αὐτοὺς γοητας δῶτας...μὴτε παράγευν. The construction here is Platonically loose and shifting, in respect of (1.) The accusative absolute; (2.) The change from the participle to the infinitive παράγευν. 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.

την τοῦ ἐνυπνίου ποιητήν. Referring to the well-known passage at the beginning of the second book of the Iliad.

οὐδὲ Ἄλσχύλου. ‘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 ὀλων κρίσις, a plausible guess. The quotation, though at first somewhat modified by being in ortio obliqua, really begins at ἐνδατείσθαι τὰς ἕμας ἐπαιδίας. Aesch. perhaps wrote ὃ ὧ' ἐνδατείσθη τὰς ἕμας ἐπαιδίας.

B. ἐνδατείσθαι. 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 δατείσθαι, to divide, share, hence especially share a meal, devour, it probably meant originally to divide. (1.) In Aesch. Sept. 578, δίς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενοι καλεῖ, the name in question being Polynices, πολύ νείκος, the notion of dividing seems necessary. (2.) Eur. H. F. 218, λόγους ὀνείδοστήρας ἐνδατούμενοι. Here, meting out or scattering, seems more suitable. Cpi. Latin spargere voces. (3.) Soph. Tr. 791, το δισπάρευνον λέκτρον ἐνδατούμενον. Here the most usually assigned meaning is reviling, cutting up, like διασπέρω, or Plautus' dixerre verbis. It seems however probable that an etymological play on the name Δη-άνειρα, spouse-destroying, is hinted at in δισπά- ρευνον. 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, βέλεα ἠλομὶ ἄν ἀδάματ' ἐνδατείσθαι, where the Scholiast gives as an equivalent καταμερίζεσθαι, 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 σκοτεων, of course embraces so rare a bit of diction. He uses ἐνδατείσθαι in sense of "to devour," like δατείσθαι. 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 obscurum per obscurum. 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 Kindersegen
durch und durch.” The story of Apollo being present at Thetis’ wedding breakfast, and giving the bride’s health in a song, is referred to in II. xxiv. 62-63,—

πάντες δ’ αντιάσαθε θεοι γάμου, ἐν δὲ σο τοῖς,
δαιν’ ἥχων φόρμυγγα, κακῶν ἐταρ’, αἶεν ἄπιστε.

ξύμπαντα τ’ εἰπόν. (1) And at the close, when he had said all. So most edd., but Stallb. (2) takes ξύμπαντα with θεοφιλεῖς. And saying that my lot was altogether dear to heaven.

παιῶν’ ἐπευφήμησεν. ‘He raised a glad song of triumph.’ If we adopt the first of the above translations, we must take παῖων’ as cognate accus. In a song of triumph he spake well of my lot as blessed. We have here a good instance of the value of scholia in preserving readings. The scholion on this passage is παιῶνα, ἀλαλαγμόν ἐπ’ εὕτυχία, ὡς νῦν, ἕ μικρ, showing that the Scholiast read παιῶν’ the accusative. The reading of some mss. and edd. is παιῶν, i.e., nom., “the god of healing.” The best ms., Par. A, is stated by B. and O. to have παιῶν, but if I can trust my own eyes it really has παιῶν’ ἐπ’, and is as usual right. Aesch. himself may have very likely written παιῶν’.

χελιζόν εἶναι. ‘Deemed it was.’ For this use of εἴλεξεν see note on 451Δ infra.

αὐτὸς ὑμνῶν, αὐτὸς, etc. Cp. Aesch. Eum. 798, αὐτὸς οχήσας αὐτὸς ἦν ὁ μαρτυρῶν, and Xen. Anab. iii. 2. 4, αὐτὸς, ὑμνὸς ἡμῖν, αὐτὸς δείες δοὺς, αὐτὸς ἐξαπαθήσας.

c. χορὸν οὐ δώσομεν. ‘We shan’t give him a chorus,” we should say, “We shan’t license his piece.” To give a chorus, which was probably done by the Archon (v. Donaldson, Glk. Theatre, bk. iii. ch. 1, p. 215), was to approve a piece, for, as the Scholiast well says here, παρὰ τοῖς Ἀθηναίοις χοροῦ ἐπίγχαινον ποιηταὶ οὐ πάντες ἀλλ’ οἱ εὐδοκιμοῦντες καὶ δοκιμασθέντες δεῖοι. For the expression cp. Ar. Ran. 94, ἀ φροῦδα θάττων ἢν μόνον χορον 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 Whyte’s Professor of Moral Philosophy in the University of Oxford).
BOOK III.

386A. Τὰ μὲν δὴ περὶ θεοῦς. The division between this book and the second is obviously purely arbitrary.

καὶ οὖν ἄριστος ποιῆσαι. 'And such language as may make them fear death as little as possible.'

B. ὡς οὖτε ἄληθῆ λέγοντας. The construction here again is, more Platonic, one ad sensum, the accusative being not strictly grammatical after ἐπιστατεῖ. 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. ἐξαλείψαμεν. '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 Nέκων, Od. xi. 488. Par. A omits the last half of the second line. All we can say is, it seems more natural that Plato should have quoted the line entire.

D. οἰκία ἔδ. I. 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 is, in Homer, 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, λαυσαμένος περ ὁδοίον, desiring very much as he did (still). So Θεός περ, scil. ἔνετες.

ὁ πότοι, I. xxiii. 103.

οἶο πεπνύοντο ταῖς δὲ σκιαῖς ἀπʼ φοῖνις. Od. x. 495. Steph. reads ρό. The difference is of no importance, but it is worth noting as bearing on the question of Platonic quotation, that in the Μενο, 100A, where these words again are quoted, the mss. are in favour of αἱ δὲ. Cp. note on p. 354A. The comparative method has thrown the same light on early prehistoric representations of death and the underworld which it has thrown on the religions 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.

ψυχὴ δ' έκ. Il. xvi. 856.

ἀνδρότητα (καὶ ἣβην). So Homeric mss. Most editors since Wolf prefer ἀδρότητα, and indeed ἀνδρότητα, which ought to mean manliness, courage, virtus, has no appropriateness. La Roche however reads ἀνδρότητα with the mss. in Il. xvi. 857; xxii. 363, and xxiv. 6, v. sub loc. It should be noticed that ἀνδρότητα is an almost unparalleled license of prosody. Monro, Hom. Gr. § 371.

387A. ψυχὴ δὲ κατὰ χθόνος. Il. xxiii. 100.

δς δ’ δὲ νυκτερίδες. Od. xxiv. 6.

b. πεφοβημένους. 'Possessed by fear of.' Not the same as φοβομένους, Stallb. Cp. κεκλαυμένος, bathed in tears, Aesch. Choeph. 457, 731; and Soph. O. T. 1490.

c. Κοκυτούς τε καὶ Στύγας, etc. For this rhetorical use of plural see Longinus, xxiii. 3. Cp. also Riddell, Digest., § 320. The force of the names is best given in Milton's Par. Lost, ii. 577 et seqq.—

"Abhorred Styx, the flood of deadly hate,
Sad Acheron of sorrow black and deep,
Cocytus named of lamentation loud,
Heard on the rueful stream, fierce Phlegeton,
Whose waves of torrent fire inflame with rage."

ἐνέρους, infernals. According to Curtius' Grundzüge rather interni than inferni, being connected with ἐν, ἐνι; but the
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two are the same, for from the same come ἐνερήθ, ἐνερτέροσ, etc. The Scholiast gives a somewhat different derivation, more in the old matter-of-fact style, ἐνέρον τοὺς νεκροὺς, ἀπὸ τοῦ ἐν τῇ ἐρᾷ (ὅ ἐστὶ γῇ) κεῖσθαι.

ἄλβαντας. ‘Sapless shades, anatomies,’ literally dry, moistureless beings, wanting the blood and sap and juice of life, ἄλβας. 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) ὁπω δέος εἰς ἄλβαντα πεσείν αὐτῶν (Achilles) διερό (Hartung) ποὺλ χρόμενον. But the old authorities are divided as to whether it may not be a place, or even a river (scil. a dry river, like the Manzanares) in Hades, e.g., Suidas’ ἄλβας ὁ νεκρός ἡ ποταμὸς ἐν ἄδου. Vinegar, τὸ δέος, S. goes on to say, is also called ἄλβας παρὰ τὸ μὴ λείβθαι τοῖς θεοῖς, and the Scholiast entertains both possibilities in our passage, ἄλβαντας δὲ τόποις ἐν ’Αιδον, ἢ καὶ αὐτῶν τοὺς νεκροὺς νοητῶν, διὰ τὴν τῆς λιμήδος ἀμεθέξιαν. For more, see Engelmann.

καὶ ἔσως εὖ ἔχει πρὸς ἀλλο π. ‘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, fervidus, something certainly more akin to courage than to fear. Thus we find θερμός καὶ ἄνδρείοι, Antiph. 119, 38; Aesch. Sept. 603, ναυταῖς θερμοίς καὶ πανοργία τυλ. It is sometimes used (like θερμότης) apparently of passion, Ar. Thesm. 735, ὁ θερμότατος γυναῖκες. There is one passage in which the meaning may be something like excited, flurried, but hardly cowardly. γελᾶ δὲ δαίμων ἐπ’ ἄνδρι 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 411β, εἰ τι θυμοειδῆς εἶχεν ὃσπερ σιδήρον ἐμάλαξεν, This may very well be so, but is only an a priori guess. For 411β is
no parallel for the use of ἰθαμός, nor so far as I can find is any discoverable. Steph. moves to introduce the important word not before the word ἰθαμότεροι so to speak, he reads ἰθαμότεροι. But ἰθαμός is a αὐταξ λέγ., and in the material sense of "not hot." Ast. more boldly ἰθαμότεροι. Render 'May have after the cold fit a hot fit.'

E. ἥκιστ' ἐρα καὶ ὀδύρεσθαι. 'And that least of all does he bewail, but he bears it most meekly.' The construction is a loose Platonic one, the infinitive being a return to the construction after λέγομεν five lines above.

388a. ἦνα ἡμῖν δυσχεραίνωσιν ποιεῖν, etc. 'That they whom we said we were rearing...may grudge to do things like to these.' The indifference to the loss and death of friends, or indeed as to death at all, is an anticipation of the Stoic attitude. We may of course raise the question how far Plato would really mean it. It is of the nature of dialogue to make ex parte exaggerations, in other words to dramatize an attitude by putting it strongly. The position that death is to be welcomed as a release from life, was of course as well-known to the tragedians as to the philosophers. To quote no more, cp. Soph. O. C. 1225—

Μὴ φῦναι τὸν ἄπαντα νη-
κᾶ λόγον. τὸ δ' ἐπεὶ φανή-
βήμαι κείδεν οἴδεν περ ἥκει
πολὺ δεύτερον ὡς τάχιστα.'

and Eurip. Cresph. Frag. (454 Dind.) quoted in translation by Cic. Tusc. Disp. i. 47. 115—

ἕχρην γὰρ ἡμᾶς σύλλογον παιομένους
τὸν φύντα θρηνεῖν εἰς δὲ' ἐρχεται κακᾶ,
τὸν δ' αὐθανότα καὶ πῦνων πεπαμένων
χαλοντας εὐφημοῦντας ἐκπέμπειν δόμων.

For the current Greek sentiment compare the beautiful passage in Pericles' Funeral Oration, Thuc. ii. 44, admirably translated by Jowett, with the Greek sepulchral monuments of the time; on these see Newton, Essays on Art and Archaeology, iv. p. 197 et seqq., Overbeck, Gesch. der Gr. Plastik. i. 370, also some excellent remarks by Mahaffy, Rambles and Studies in Greece, p. 71 et seqq. Such a monument as that of Hegeso at Athens is the truest testimony to the best Attic envisagement of death.
Notes.

The passage in Homer referred to here is II. xxiv. 10. The words of Homer are—

\[ \alpha\lambda\lambda\sigma\rho' \varepsilon\tau\iota \pi\lambda\epsilon\upsilon\rho\acute{a}s, \text{ etc.} \]
\[ \alpha\lambda\lambda\sigma\rho' \varepsilon\tau\iota \pi\lambda\epsilon\upsilon\rho\acute{a}s \kappa\alpha\tau\alpha\kappa\epsilon\lambda\mu\epsilon\nu\sigma\o\varsigma, \alpha\lambda\lambda\sigma\tau\epsilon\delta' \alpha\upsilon\tau\epsilon \ups\iota\pi\iota\sigma, \alpha\lambda\lambda\sigma\tau\epsilon \delta' \pi\rho\eta\nu\varsigma, \tau\o\omicron\tau\epsilon \delta' \delta\rho\omicron\varsigma \alpha\r\iota\alpha\tau\sigma\tau\acute{a}s \delta\i\nu\epsilon\upsilon\epsilon\upsilon\sigma\kappa', \acute{a}\lambda\upsilon\omega\nu \p\i\p\a\\ 
\acute{a}\lambda\upsilon\sigma' \omicron\ups\delta\i\nu\delta\omicron \mu\nu \h\omicron\sigma \phi\a\i\nu\nu\mu\e\nu\eta \lambda\h\dot{\theta}e\sigma\kappa\e\nu. \]

Plato of course throws the whole into the accusative case after \( \tau\o\omicron\omicron\iota\epsilon\iota\upsilon\iota\nu. \) But further he introduces the stock expression \( \acute{a}\lambda\upsilon\sigma \alpha\i\nu\tau\rho\nu\gamma\epsilon\tau\omicron\omicron \a\ups\iota \theta\i\nu\iota'. \) 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 \( \pi\omega\iota\acute{\iota}o\ups\sigma\ups\ups\tau\omicron \) for \( \delta\i\nu\epsilon\upsilon\epsilon\upsilon\sigma\kappa', \) which would have been naturally represented by \( \delta\i\nu\epsilon\upsilon\epsilon\upsilon\sigma\kappa'. \) 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, Introil. p. 422, pronounce it to be. La Roche thinks that Plato found it in his text, which differed from ours, that of the Alexandrine tradition. All we can say is, we do not know what Plato’s text of Homer was; we do know that in quoting Homer he more often quotes with slight differences than exactly what is our text, but we cannot erect a Platonic Homer upon these differences, for we know that sometimes they are differences of error and sometimes differences of modification for a purpose, which is probably the case here. Cp. note on 388E infra.

\[ \pi\omega\iota\acute{\iota}o\ups\sigma\ups\ups\tau\omicron \ \acute{a}\lambda\upsilon\sigma. \] “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 \( \pi\rho\omega\iota\acute{\iota}o\ups\sigma\ups\ups\tau\omicron, \) ‘getting up early,’ is indescribably frigid, and the word \( \pi\rho\omega\iota\acute{\iota}e\i\upsilon\iota \) is not found before Gregory of Nazianzen.

\[ \mu\i\nu\delta' \acute{\alpha}m\phi\o\tau\epsilon\dot{e}\rho\omicron\ups\sigma. \] II. xviii. 23.

\[ \beta. \ k\u\i\l
\nu\i\n\d\o\m\o\v\o\n. \] II. xxii. 414.

\[ \dd\o\m\i\o\i\u\g\o. \] II. xviii. 54. The words of Thetis.

\[ \i\acute{\epsilon} \delta' \o\u\nu \theta\e\u\i\o\u, \scil. \ \i\a\d\a\gamma\kappa \tau\o\omicron\omicron\iota\ups\iota\nu. \] ‘If they must depict gods.’

\[ \c. \ \dd\o\p\o\p\o. \] II. xxii. 168. Here our Homer gives \( \pi\rho\i\ups\i\o\t\i\o\vartheta\i\ups\i\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\ups\up
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D. σχολή ἄν ἑαυτόν. 'He would be slow to think himself, being a mortal, unworthy of such conduct, or to rebuke himself.' For σχολή see last note on Book i.

E. δεὶ δὲ γε οὐχ. 'But this must never be, as our argument but now told us, our argument which we must follow until,' etc.

ὦταν τις ἐφὴ ἰσχυρὰ γέλωτι. 'Whenever anyone gives way to violent laughter, such an indulgence tends to an equally (καὶ) violent reaction.' For μεταβολὴν, cp. infra, viii. 563ε, εἰς τοῦναντίον μεταβολὴν.

ἐφή. The ordinary reading is ἐφὴ, Par. A ἐφην, whence Hermann ἐφη. For intrans. use of ἐφημ, see Riddell, Digest of Idioms, § 104.

389A. πολὺ δὲ ἡττον. 'Nay rather much less.' δὲ of stronger adversative. See Stallb.

ἂσβεστος δὲ ἄρ' ἐνώρτῳ γέλως. Hom. Il. i. 599.

B. τοῖς ἄρχοντι προσήκεαι πρεσβευσθαι. 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, ἂ πολεμίων ἂ πολιτῶν ἐνεκα ἐπ' ωφέλια τῆς πόλεως. There is still one law for private and another for public and international morality, and it is only some states and some parties in those states who have any scruples about high diplomatic lying. As regards the lie in literature, there are probably few left of the good old-fashioned folk, who thought fiction bad because it was false, and whose canon for estimating a novel was, "Is it founded on fact?" Cp. the advice of Dareius, son of Hystaspes, and his defence of lying, Herod. iii. 72.

D. τῶν οἱ δημοσεργοὶ ἑαυτ. Od. xvii. 383.

ἐὰν γε ἐπὶ γε λόγῳ ἔργα τελήται. "Yes, if performance follow on profession."—D. V.

ὡς πλήθει. 'In a general way.'

ἀρχόντων μὲν ὑπηκόους, etc. 'That people should be obedient to their rulers, and should also themselves be the rulers of their own pleasures in drinking,' etc.

E. τέττα, σιωπῇ ἡσο. Il. iv. 412. τέττα said to mean father, Skt. tata, Celtic tad, Engl. 'dad.' It is only found in this one passage of Homer.
tâ toûtovv 'eôômena. ‘What goes with this.’ These words should perhaps be understood very generally. Engelmann, however, ingeniously suggests that tâ toûtovv 'ex. means ‘the rest of the passage,” II. iv. 412, which is not quoted here. He would then insert a kai and correct tâ to tò, “and this (passage) too.”

Iσαν μένα πνεûοντες 'Αχαιολ, σιγή δειδιότες σημάντορας.
The first of these lines is from the third Iliad, iii. 8, where the full line is: oi d' ἄρι Ioav σιγῆ μένα πνεûοντες Αχαιολ. The second from the fourth Iliad, verses 429-431—

oi δ' ἄλλοι ἄκην ίσαν—οὔτε κε φαίτη
τόσον λαῦν ἐπευθαί ἔχοντ' ἐν στὴθεσιν αὐθήν—
σιγή δειδιότες 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 Homer locos Iliad. iii. 8, et iv. 431, inter se ita consilasse ut alter ab altero pendere videretur, aut in priore voc. σιγῆ cuius summum momentum erat temere omisisse; id ipsum tamen ne restituerem ea re impeditiebar, quod tâ toûtovv 'exômena omnino versus 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 σιγή in the first line makes it all the more likely that Plato indistinctly remembering σιγή 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 364d and 405ε.

οινοβαρές, 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. paraπleιαι δως τράπεζαι. Od. ix. 8. Here again a slight difference. Our Homer has παρὰ δὲ πλήθωσι.

λυμφὶ δ’ οἶκτιστον. Od. xii. 342.

ἡ Δία, etc. Referring to Hom. ll. ii. 1 et seqq., and xiv. 286 et seqq. The accusative Δία after ἀκούειν.

c. δωμάτιον, ἢ., θάλαμος.

"Αρεως καὶ 'Αφροδίτης δεσμόν. Od. viii. 266.

d. στήθος δὲ πλῆξας. Od. xx. 17. Virgil’s imitation is better known—“O passi graviora, dabit deus his quoque finem.”

e. δῶρα θεοῦς πείθει, δῶρ’ αἰδοίους βασιλῆας. This line according to Suidas was ascribed to Hesiod. Suid. i. 1448, quoting the verse (but with καὶ for the second δῶρα), adds οἱ μὲν Ἦσιοδειον οἴονται τὸν στίχον. Macar. iii. 43, δῶρα καὶ θεοῦς πείθεις Ἡσιοδόου εἶναι φασί. The proverb is alluded to Eur. Med. 964, πείθειν δῶρα καὶ θεοῦς 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.

Φολίνικα 'Αχιλλεῶς παιδαγωγόν. ll. ix. 515.

ὡς μετρῖως ἔλεγε. ‘That he gave sound advice.’

dώρα λαβεῖν. ll. xix. 278.

tυμήν αὐ λαβόντα. ll. xxiv. 228, etc.

391A. ἐβλαφᾶς μ’ ἐκάργε. ll. xxii. 15. The next line in Plato’s quotation, ἡ ο’ ἀν τισαίμνω, follows after four lines’ interval in Homer (τισαίμνω, ‘would make you pay’).

b. πρὸς ποταμὸν, ἢ., Scamander. ll. xxi. 136.

ἰερᾶς τρίχας. ll. xxiii. 151.

"Εκτόρος ἐλξεῖς. ll. xxii. 395.

ἔγινθέντων σφαγάς. ll. xxiii. 175.

Notes.


ὑπὸ τῷ σοφωτάτῳ Χέρων. 'Under, in subjection to, the allwise Cheiron.' Cp. 558d, νίς ὑπὸ τῷ πατρὶ τεθραμμένος. 'Brought up under his father's tutelage,' for this is what Stallb. says is the force of the dative.

Ἡσιαῦ...Παρίθων...δεινὰς ἀρπαγὰς. The story was that Theseus and Peirithous attempted a second Rape of Proserpine, endeavouring to tear her away from Pluto, and bring her back to the upper world. The allusion in Virgil is well-known, Aen. vi. 393 et seqq.,

"Nec vero Alciden me sum laetatus euntem accepisse lacu, nec Thesea Piritonumque,

Hi dominam Ditis thalamo deducere adorti."

Cp. infra, 618,

"Sedet aeternunque 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.

ἀρμήσεν. So Par. A. The inferior mss. naturally have the plural, which Stallb. adopts, saying "singularem si scriptor posuit numerum, uterque horum per se seorsum intelligendum est."

D. τούτων αὐτὰ ἔργα. We should expect ταῦτα. See Matth. Gr. § 469, 8.

Ε. οἱ θεῶν ἀγχίσσοροι, οἱ Ζηνὸς ἔγγοι. The passage is quoted by Strabo xii. 870, as from the Niobe of Aeschylus, the play quoted supra, book ii. 380α. Editors differ as to the exact text of the quotation here, οἱ (Ζηνὸς ἔγγοι) is Bekker's insertion.

πατρήσου. On the distinction between πατρίος and πατρῆσο, n. L. and S. sub voc. πατρῆσο.

καὶ οὗ τῶ. Stallb. prints καὶ separate, as not part of the quotation, but introducing the line οὗ τῶ, etc. Bekker wrote κοῦ τῶ.
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εὐχέρειαν. ‘A proneness (to vice; πονηρας)’ here in a bad sense, but, like εὐτραπελία, the word is a \textit{vox mediun} by nature. For the good sense, skill, dexterity, see 426b. It is also used absolutely in a bad sense=recklessness, levity, \textit{e.g.}, Aesch. \textit{Eum.} 495.

392D. ἥτοι. Ἡ. ἥτοι 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 ἥτοι...ἡ is the natural order, and indeed ἥ...ἥτοι is sometimes condemned. But it is found, \textit{e.g.}, infra, 400c. Cp. 344E. For the three kinds of poetry, cp. Ar. Poet. iii. § 2.

E. ἐν τούτῳ. ‘With that as an instance,’ ‘in that case.’

393A. ἐλίσσετο πάντας Ἀχαιοὺς. \textit{Il.} i. 15. Our texts give λύσσετο.

D. φράσω δὲ ἄνευ μέτρου οὔ γὰρ εἰμὶ 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.

E. μὴ οὖκ ἑπάρκεσιν. This passage enjoys the distinction of being quoted, as Professor Goodwin notices, \textit{M. T.} § 26, Note 1 (c), as an unique instance of the future optative following μὴ in a pure final clause. “If the reading ἑπάρκεσιν is retained,” he says, “it can be explained only by assuming that Plato had in his mind as the direct discourse μὴ οὖκ ἑπάρκεσιν. We must remember that Plato is here paraphrasing Homer, \textit{Il.} i. 25-28, and by no means literally.” The Homeric line is, Μὴ νῦ τοι οὖ χραίσμη σκῆπτρον καὶ στέμμα θεόν, for fear lest. But after all is this so pure a final clause? Does it not partly come under the head given by Goodwin just above? “The future optative is seldom found with μὴ or ὅπως μὴ after secondary tenses of verbs of fearing, as here the future indicative is not common after primary tenses. \textit{E.g.}, Ἁλλὰ καὶ τοὺς θεοὺς ἄν ἔδειξας παρακινδυνεῖν, μὴ οὖκ ὅρθως αὐτό ποιήσως, Euthyphro, 15D.” So here, ‘for fear lest.’

σκῆπτρον. The staff carried by priests as well as kings in Homer.

στέμματα. The chaplets or fillets of wool bound about the staff of the suppliant. Cp. Homer’s description of Chryses, \textit{Il.} i. 14,
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391-394.

Στέμματ' ἐξων ἐν χερῶν ἐκηβόλου 'Ἀπόλλωνος | χρυσέφ ἀνὰ σκῆπτρῳ. Cp. also Soph. Ο. Τ. 3 with Jebb's notes.

394a. τάς 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, Ιλ. i. 37—

κληθὶ μεν, ἀργυρότοξ', ὑς Χρύσου ἀμφιβέβηκας
Κλαίαν τε ξαθένην, Τενέδου τε ἕπι ἀνάσσεις,
Σμινθευ.

where some of the ἐπωνυμίαι are given, others implied.

ἐν ναῶν οἰκοδομήσεων, etc. Ιλ. i. 39—

εἰ ποτὲ τοι χαρίεντ' ἐπὶ νηῶν ἐρεψα,
ἡ εἰ δὴ ποτὲ τοι κατὰ πίωνα μηρ' ἐκηα,
ταύρων ἥδ' Αἰγῶν, τόδε μοι κρήνην ἐξέδωρ
τίσειν Δαναοί ἐμὰ δάκρυα σοὶ βελεσσιν.

τισαί. The passage just quoted shows that τίσαι has its proper active sense. 'That the Achaeans should pay.'

tὰ ἀ δάκρυα. The pronominal adjective ὅ, 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 ἀμοιβαία. 'The dialogue.'

c. ἡ δὲ δι' ἀπαγγελλας 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.'

τολλαχοῦ δὲ καὶ ἄλλοθι. 'Still more in many another place.' For δὲ after τε cp. ii. 367c, with note.

εἰ μον μανθάνεις. 'If you take me.' εἰ μοι, Par. A, v. Stallb. = "If I make you understand me."
D. ἡ οὖθε μιμεῖσθαι, scil. εἴσομεν, 'or whether they're not to imitate at all.'

ἐπὶ ἄν ὁ λόγος ὅπερ πνεῦμα φέρῃ, ταύτη λτέον. 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 374ε, ὅσον γ' ἄν δύναμις.

E. ὅστε εἶναί που ἐλλόγιμοι. 'As far as being noted, I mean, goes (noted for skill in it').

395α. κομῳδίαν καὶ πραγματικ. 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.

ῥασφόδολ καὶ ὑποκριτικ. This passage may show us what a very definite differentiated profession that of the rhapsode was.

οὖθε ὑποκριτικὸ καὶ πραγματικὸ καὶ ὑποκριτικὸ καὶ πραγματικὸ. It is interesting to note that Greek practice decided against the attempts which it is probably the ambition of all modern actors to make successfully, to excel equally in tragedy and comedy. It may be doubted whether any one has excelled equally in both. We may remember Reynolds' famous "Garrick between Tragedy and Comedy." Cp. also the modest criticism of one who has himself made the experiment and certainly with no small success, Henry Irving, Preface to the Paradox of Acting, pp. xii. xiii. Jowett takes these words quite differently, "But neither are actors the same as comic and tragic poets."

B. εἷς σμικρότερα κατακεκερματίσθαι. 'To have been subdivided even more minutely.' "Coined into yet smaller pieces"—J. κέρμα from κελρω = anything cut up, but especially small coin, small change. Hermann takes ἡ αὐτὰ ἐκεῖνα as after the comparative, and so Engel.

C. τοῦ εἶναι ἀπολαύσωσιν. 'That they may not from the imitation come to partake of the reality.'

c. κατὰ σώμα καὶ φωνά. Stallb thinks σώμα too wide and general a word to be parallel to and go with φωνά. He
proposes εἰκόμα. "Vide an scribendum sit καὶ κατὰ εἰκόμα καὶ
φωνᾶς." This is unnecessary.

δινομέν κήδεσθαι καὶ δεῖν αὐτοῖς ἀνδρᾶς ἀγαθοῖς γενέσθαι.
A loose Platonic construction for καὶ οὐς φαμέν δεῖν, like the
incomplete πολλοῦ καὶ δεήσομεν, infra, an affectation of
colloquialism.

γυναῖκα ... κάμνουσαν ἦ ἐρώσαν ἦ ὁδίνουσαν. Cp. Aristophanes' ridicule of Euripides, especially in the Thesmopho-
riasae. 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 gibbetied by Juvenal, Sat. iii. 76—

"Grammaticus rhetor geometres pictor aliptes
Angur schoenobates medicus magus omnia novit
Graeculus esuriens," etc.

And again vv. 93 et seqq., and "Natio comoeda est," v. 100.

ε. πολλοῦ καὶ δεήσομεν. Scil., ἐντρέπειν μμεώσθαι.

doúlas...doúlous. 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. μανομένοις. Like the Ajax of Sophocles, or the
Hercules Furesus or Orestes of Euripides.

ἐλαύνοντας τριήρας. 'Rowing triremes.'

κελεύοντας. 'Acting as κελευστάς or boatswains, and chant-
ing the strain to which the rowers keep time. τούτως, for
them.'

D. ἔλαττω δὲ καὶ ἤττον. 'In fewer cases, and to a less ex-
tent.' V. Shilleto, ad Dem. de Fals. Leg. § 200. He com-
pares πολὺ πλέιω καὶ μᾶλλον, 417Β infra.

ὄταν δὲ γίγνεται κατὰ τινα ἑαυτοῦ ἀνάξιον. 'But when he
meets with a character unworthy of himself.'

δυσχεραίνων αὐτον ἐκμάττευν, etc. 'Grudging to mould and
adapt himself to the types of the baser, despising them as he
does in his mind, except it may be for the sake of amusement
(or by way of a jest).'

E. καὶ τῆς ἄλλης διηγήσεως. 'Both of imitation and of un-
imitative narration, but there will be but a small proportion
of imitation in a long discourse.'
The Republic of Plato. [BOOK III.

397a. πάντα τε μᾶλλον μιμήσεται ἢ διηγήσεται. ‘He will imitate rather than describe everything.’ This statement is quite consistent with the end of the paragraph. “And the style of such an one will consist altogether of imitation by voice or gesture, or will have a very small element of narration.” But the words as they stand are not the words of the mss., but of Madvig. Par. A has διηγήσεται alone, and so all the mss. except Monac., which gives μιμήσεται alone. This is followed by Hermann. It is quite possible that μιμήσεται ἢ may have dropped out. The question is: Can anything be made of διηγήσεται alone? Hardly without inconsistency. Thus Jowett’s rendering, which keeps to it, surely ends in an intolerable incongruity: “Another sort of character will narrate everything; ... his entire art will consist in imitation of voice and gesture, and there will be very little narration.” διηγήσεται then alone can hardly stand. Madvig thinks μιμήσεται cannot either, on account of μᾶλλον. “Ferri nequit διηγήσεται, sed violenter mutatur in id quod requiritur μιμήσεται, nec ratio ulla apparent additi μᾶλλον.” But we may say that μᾶλλον is justified by an ἢ διηγήσεται subauditum. ‘He will rather adopt imitation (than narration).’ Further, the whole passage is against διηγήσεται here. Plato has just said, the first man will have a style partaking of both, but in one proportion, much narration little imitation; he goes on to say the other is just the opposite, much imitation little narration. The ancients did not write self-contradictory nonsense, but neither did they always express their sense in the most full, logical, and grammatical manner. We may perhaps then read μιμήσεται, but Madvig’s correction, which would account for the variants, seems better.

διὰ μιμήσεως φωναῖς. “Imitatio per voces et gestus,” Stallb.

6. ὁλύγον πρὸς τὴν αὐτὴν. ‘It results to the man who speaks correctly to speak in almost the same style and in one harmony.’

398a. αὐτὸς τε καὶ τὰ ποιήματα. ‘He and his poems.’ Cp. 414d, καὶ αὐτὸι καὶ τὰ ὀπλα αὐτῶν.

βουλόμενος ἐπιδείξασθαι. ‘Wishing to make a show.’

προσκυνοῖμεν αὖν αὐτῶν ὡς ἱερῶν, etc. ‘We should fall down before him, do obeisance to him, as holy, and wonderful, and
delightful.’ Cp. Hdt. iii. 86, προσεκόνευν [τὸν Δαρείον ὡς βασιλέα]. V. L. and S.

οὖδε θέμις ἐγγενέσθαι. ‘No, nor is it even right for him to be born among us.’ οὖδε is Bekker’s correction, Par. A having outhe.

μύρων 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.” σφων μᾶλα πολλάκις ὑγρὸν ἐλαυν ἵππατῶν κατέχευε. Il. 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., μύρων καταχέειν τῶν ἐν τοῖς ἀγιωτάτοις ἱεροῖς ἀγαλμάτων θέμις ἄν, ἔριδ τε στέφειν αὐτά, καὶ τοῦτο κατὰ τινα ἱερατικὸν 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, complicae coronis et floribus, ture odoribusque incensis usque ad agri fines prosecutas esse.” The mistake, however, is an old one, having authority as early and respectable as that of Dionysins of Halicarnassus, Ep. de Plat. t. vi. p. 756, διὰ τῆς πρὸς Ὀμηρον ἡλοτυπίας, δν ἐκ τῆς κατασκευα-ζομένης ὑπ’ αὐτοῦ πολυτελα ἐκβάλλει, στεφανώσας καὶ μύρῳ χρίσας. 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, “Ὀμηρον μύρῳ χρίσας ἐκτέμυε, χελιδόνως τιμήν καταθείς. Dio Chrys. T. ii. p. 276, καὶ κελέβει μᾶλα εἰρωνικῶς στέφανας αὐτῷ ἔριδ καὶ μύρῳ καταχεώντας ἀφίνει παρ’ ἄλλους. τούτῳ δὲ αἱ γυναίκες ἐπὶ τῶν χελιδόνων ποιοῦσι.”

αὐτὸς δ’ αὖ χρόνιεσθα. The αὖ dropped with ἀποσεῖμον is repeated here. In this passage we have “αὖ 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. ὧφελίας ἐνεκα. “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 of δὲ ὁνυναντο κολαζήμενοι, p. 380b. Is it possible we ought to change one letter and read ἀφελίας or ἀφελείας? One ms., Ven. C, gives this reading. The word ἀφελεία is a very rare one, but ἁφελής is fairly common.

δὲ μυοιτό. "Qui nobis imitaretur." The optative follows after the optative of ἢν χρύμεθα. See Goodwin, M. T. § 65. i. 3 (b), who thinks it here expresses a purpose. It might be merely attracted, and = δὲ μυείται, but the opt. seems wanted by the sense.

a. φήσι καὶ μελῶν. 'Melody and songs.'

κινδυνεύω ἐκτὸς τῶν πάντων εἶναι. "I fancy I'm not included in the term 'everyone.'"

b. λόγον τε καὶ ἀρμονίας καὶ ρυθμοῦ. 'The words, the tune, and the time.'

ἀρμονίας καὶ ρυθμοῦ. These two are distinguished in a passage quoted by Stallb. from the Laws, ii. p. 665α, τῇ δὲ τῆς κινήσεως τάξει ρυθμὸς ὄνομα: τῇ δ' ἀφ τῆς φωνῆς τοῦ τε ὀξέω ἀμα καὶ βαρέω συγκεραννυμένων ἀρμονία ὄνομα προσαγορεύοντο.

ἀρμονία, 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 ἀρμονία 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. Μιχωλυδική, συντονολυδική. 'Ιαιτι, etc. These ad-
verbial forms were the technical terms employed by musicians.
συντονολυδική, called also Τερπλύδιος (τόνος). The Mixolydian
"mode" is said by Aristoxenus, as quoted by Plutarch de
Mus. 1136D, to be passionate, παθητική, and suited to tragedy,
and invented by Sappho, from whom tragedy borrowed it. On
this mode see Mr. H. T. Wharton's Sappho, Introd., p. 41, and
on whole subject, Iwan Müller, Handbuch der Klass. Alt. ii. 614.

'Ιαιτι. Heraclides Ponticus, quoted by Athenaeus, 624c,
says that we ought not to speak of the Phrygian or Lydian
harmonies, but ought to follow the great division of the
Greek race into Dorians, Aeolians, and Ionians, and call the
modes by these names. The Ionian character, he says,
differed at different times, and so too did the character of the
music. Thus he quotes Pratinas as speaking of τὰ ἀνεμέναν
‘Ιαιτὶ μοῦσαν, and goes on to say τὰ τᾶρ νῦν Ἰωνῶν ἥθη προφερώ-
τερα καὶ τὸλ ἐπελλαττόν τὸ τῆς ἀρμονίας ἥθος, but at one time
the Ionians were hard, austere, proud.

Δυστι. In the same passage Heraclides Ponticus goes on to
say that the Lydian and Phrygian modes must be con-
considered to have been brought into Greece, from the barbarians,
by the Phrygians and Lydians who came into Peloponnesus
with Pelops. The Lydian mode was always considered soft
and voluptuous. It is the highest in pitch of the three old
modes. Its character is indicated in the well-known lines of
Milton, L'Allegro, 135—

"And ever against eating cares
Lap me in soft Lydian airs
Married to immortal verse;
Such as the melting soul may pierce
In notes with many a winding bout
Of linked sweetness long drawn out," etc.

Cp. Macfarren's Lectures on Harmony, pp. 15. 16. But
Aristotle in his critique on Plato here seems to imply that
the softness and high pitch of the Lydian mode really makes it
good for children, being suited to their age and voice, Ar.
Pol. viii. 7, sub fin.

χαλάραλ. 'Slack, relaxed,' equivalent to the ἀνεμένας of
Aristotle, l. l.

399a. Δωριτή. 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 Δωρίστη πάντας ὁμολογοῦσιν ὡς στασιμωτάτης
ὁδης καὶ μᾶλιν ἦδος ἔχοντας ἀνδρείον ... φανερὸν δε τὰ Δώρια
μέλη πρέπει παϊδεύεσθαι μᾶλλον τοῖς νεωτέροις. Plato, Laches,
1889, in a passage which should be read in extenso, calls the
Dorian the only truly Greek mode, ἀτεχνῶς δώριστη, ἀλλ' οὖν
λαστὶ, οἷομαι δὲ οὐδὲ φρυγιστὶ οὐδὲ λυδιστὶ, ἀλλ' ἤτερ μονὴ Ἑλληνικὴ
ἐστὶν ἄρμονία. 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.

Φρυγιστὶ. The middle mood, between the bass Dorian and
treble Lydian. Aristotle, Pol. viii. 7, tells a significant story
that a certain Philoxenos endeavoured to make a dithyramb
in the Dorian mode, but could not manage it, ἀλλ' ὑπὸ τῆς
φύσεως αὐτῆς ἐξέπεσεν εἰς τὴν φρυγιστὶ τὴν προσήκουσαν ἄρμονίαν
πάλιν. The Scholiast quotes Proclus as saying that the
Dorian harmony is suitable for education as being καταστη-
ματικὴν, tranquil, sedate; the Phrygian for sacrifices and
orgies as being ἐκστατικὴν, excited.

ἀποτυχόντος. 'Failing of success.'

b. ἐπέχοντα. There is a change of construction. The
accusative takes the place of the genitive. There is further
a question as to the reading. Par. A and the best mss. all
have ἐπέχοντα, which the Zürich edd. follow. We do not
find the phrase ἐπέχεων ἑαυτὸν. The question is as to ἐπέχεων
used absolutely in the sense of ἐπέχεων νοῦν. It is certainly
found absolutely in the sense of "to be intent upon," and if
we are to follow the best mss. it seems best to take ἐπέχοντα
absolute here, and ἑαυτὸν with μεταπελθοντι. Cp. 411a,
ἐπέχων with note. Ven. Ξ, however, has ὑπέχοντα, which
Stallb. adopts, the phrase ὑπέχεων ἑαυτὸν being found in Xen.
Cyr. vii. 5. 44. It may be noted that the difficulty as
between ὑπέχεων and ἐπέχεων 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.
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 ταῦτα ἡ ἄνωθεν ἡ Ἀργεῖων μὲν καὶ οἱ ἑξῆς καὶ ὀργῆς χωροῦντες, Δακεδαιμόνια δὲ βραδέως καὶ ὑπὸ αὐλητῶν πολλῶν νόμων ἐγκαθεστώτων, οὐ τοῦ θεοῦ χάριν, ἀλλ’ ἅνα δαμαλὸς μετὰ ρυθμοῦ βαίνοντες προέλθοντες καὶ μὴ διασπασθέιν αὐτοῖς ἡ τάξις, ὅπερ φειδὲ τὰ μεγάλα στρατόπεδα ἐν ταῖς προσόδοις ποιεῖν. But N.B. the Lacedaemonians did not exclude the flute. Cp. also a very interesting description in Xen. Anab. vi. 1. 5–13.

τρίγυων καὶ πηκτίδων, κ.τ.λ. ‘Triangular harps and dulcimers.’ Our triangle is of course quite a different instrument. The τρίγυων here meant is a triangular instrument with strings naturally of unequal length. For its use as a volupitous instrument cp. Eupolis’ Frag. of Baptae, 1, δὲ καλὸς μὲν τυπανίζεις | καὶ διαψάλλει τριγύων, κ.τ.λ. Cp. Plato, Com. Lacones, i. 13, κάλλην τρίγυων εἶδον ἔχονσαν, εἶτ’ ἦδεν πρὸς αὐτὸ μέλος Ἰονικὸν 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, ὅμοιος δὲ καὶ πολλὰ τῶν ὀργάνων τῶν ἄρχαιων οἷον πηκτίδες καὶ βάρβιτοι καὶ τὰ πρὸς ἡδονήν συντελέσαντα τοῖς ἀκόουσι τῶν χρωμένων, ἐπτάγμα καὶ τρίγυνα καὶ σαμβικά καὶ τάντα τὰ δέμενα χειροφυγικής ἐπιστήμης. 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.

πολυχορδότατον, “has most notes of all.” This word has been condemned on quite insufficient grounds. It was supposed 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, πολύχορδον ὀξίδ. Its correctness here is undoubted, for the passage is quoted by Pollux. On. iv. 67, Πλάτων δὲ καὶ πολύχορδον εἴρηκε
The Republic of Plato. [BOOK III.

τὸν αἰῶν. It is used too exactly in the same way by Simonides, Fr. 46, ὁ καλλιβόας πολύχορδος αἰῶν. Cp. Ar. Av. 682.

σύργης. A Pandean p'pe.

κ. Μαρσύου. The famous story of the contest of Marsyas and Apollo need not be repeated. It will be found in Apollodorus, Bibli. 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.


σωφρονοῦντες γε ἠμεῖς. Cp. note on ἐδ γε σὺ ποιῶν, 351c.

βάσις would appear to be a somewhat general word, somewhat like our "beat" or "movement." Hesych. gives as equivalents, ὁ νυθμός (from which of course it is slightly distinguished here), πορεία, ὀόδος. As its etymology implies βάσις originally belongs to dance music. Cp. Ar. Thesm. 968, πρώτον εὐκόκλον χορείας 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, 398D, the μέλος is the whole thing, including λόγος, ἀρμονία, καὶ νυθμός. Here ἀρμονία is expressed by μέλος, what we may call in equally general language the "tune"; νυθμός, by τὸδα, the time. "Time and tune must be adapted to words, not words to time and tune." Cp. Laws, ii. p. 669, a remarkable passage, where it should be noted that Plato disapproves of music without words, condemning by anticipation half of modern music. On all these words see Cope, Introd. to Arist. Rhet. p. 379 et seqq.

400A. τρί' ἄττα ἑδη, these are the three ratios indicated below, viz., (a) 1 : 1, that of the spondee, —:—, or dactyl, —:— (b) 2 : 1, that of the Iambic, —:—, or Trochee, —:—; (γ) 3 : 2, that of the Paean, —:—:—. These correspond respectively to unison, the octave, the fifth.

tέτταρα, i.e., the notes of the tetrachord.

Δήμωνος. We do not know much about Damon, but what we do know is worth recording. He was a well-known and influential teacher of music at Athens. The pupil of Lamprus
the teacher of Sophocles, Damon himself taught Pericles, ostensibly music, but in reality politics quite as much. And indeed so great was his influence supposed to be that, like Pericles’ other friend and teacher, Anaxagoras, he ultimately had to leave Athens. Cp. Plut. Aristides i., also Plat. Alcibiades i. 118c. According to Diog. Laert. quoting Alexander in successionibus, Socrates was a pupil of Damon until this banishment. He is made to call Damon ἐταῖρος, Plat. Loches, 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 μονοική, Δάμων, ἀνδρῶν χαρίστατον οὐ μόνον τὴν μονοικὴν ἄλλα καὶ τᾶλα, ὅποια βούλει, ἄξιον συνιδιάρίβεων τηλικοῦτος νεανίσκοις, Luch. 180d. Cp. also the notice of him infra, bk. iv. 424c.

b. οἴμαι δὲ μὲ ἀκηκοέναι οὐ σαφῶς, etc. It should be noted that Plato dramatically hints that he does not intend to be very clear or precise, which may account for the well-known obscurity of the passage which follows, over which he has thrown an artistic air of confusion. The best key to the passage is that supplied by a comparison of Aristotle, Rhetoric in. viii. 4, which is so important that we quote it in extenso. 

Τῶν δὲ ῥυθμῶν, ὁ μὲν ἡρῴος, σεμνός καὶ οὐ λεκτικός, καὶ ἀρμονιας δειμένοι: ὁ δ’ ἱαμβός, αὐτὴ ἐστὶν ἡ λέξις ἡ τῶν πολλῶν· διὸ μᾶλλον πάντων τῶν μέτρων ἱαμβεία φθεγγοντα λέγοντες. Δεὶ δὲ σεμώντη γενέσθαι καὶ ἐκοτῆσαι. 'Ο δὲ τροχαῖος, κορδακικώτερος δὴν ὃ τὰ τετράμετρα· ἔστι γὰρ τροχερός ὑμθῶς, τὰ τετράμετρα. Δεῖται δὲ ταίαν, ὃ ἔχρωντο μὲν ἀπὸ Ἵραομάχου ἀρξάμενοι· οὐδέ εἰχον δὲ λέγειν, τὸν ἑρῴος· ἔστι δὲ τρίτος ὁ παιάν, καὶ ἐχομένων τῶν ἑρμείμων· τριά γὰρ πρὸς δύο ἐστίν. Ἐκεῖνων δὲ ὁ μὲν, ἐν πρὸς ἐν· ὁ δὲ, δύο πρὸς ἐν. 'Εχεται δὲ τῶν λόγων τούτων ὁ ἡμιόλος· οὖσος ὃ ἐστιν ὁ παιάν. It will be noticed that Aristotle mentions four names of Rhythms—(1.) ἡρῴος, (2.) ἱαμβός, (3.) τροχαῖος, (4.) ὁ παιάν also called ἡμιόλος. He further gives the several ratios as we indicated above. Heroic 1:1, Iambic or Trochaic 2:1, Paean or Hemiolios 3:2. Plato also indicates (1.) Three ἐλθη, i.e., these three ratios, and then goes on to give five names, viz. (1.) ἐνόπλιον, (2.) δάκτυλον, (3.) ἡρῴον, (4.) ἱαμβόν, (5.) τροχαίον, but if we note that 2 and 3 are really one (i.e., the heroic hexameter with dactyls or spondees), and that the ἐνόπλιον is another name for the παιάν, we see that we have exactly the same division.
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évóπλιον. Cp. Xen. An. vi. 1, 11, ἃ συναν ἐν ρυθμῷ πρὸς τὸν ἑνόπλιον ρυθμὸν αὐλοῖμενοι καὶ ἑπαίλνισαν καὶ ὑρχῆσαντο ὅσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοιοι.* It was a name commonly used, as is shown by Aristoph. Nub. 650,

ἑπαίλνισαν ὑποδοσ ἐστὶ τῶν ρυθμῶν καὶ ἑνόπλιον, χάριτος αὐτ κατὰ δάκτυλον.


ξύνθετον. What the compound martial or paean rhythm is, we do not exactly know. The Scholiast here says, ὁ ἑνόπλιος νυάθετός ἐστιν ἐξ ἑάμβου καὶ 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, ὁ δὲ ἑνόπλιος καὶ προσοδιακός λεγόμενος ὑπὸ τινῶν σχηματία ἐκ στροφέον καὶ πυρριχίου καὶ τροχαλοῦ καὶ λάμβου, of a spondee, a pyrrhic, a trochee, and an iambic, and goes on to say it coincides with an anapaestic tripod, or with two bases—the Ionic and choriambic. Now, if we take the ἑνόπλιος according to this description, and resolve it to terms of one short syllable, we shall find this to be the case, twelve short syllables being the equivalent alike of the enoplios, the anapaestic tripod, and these two bases, thus—

A. — — — — — — — — — — — —
B. — — — — — — — — — — — —
C. — — — — — — — — — — — —

The Scholiast on Plato here then probably ought to coincide with that on Aristophanes. Further, τῆς παραμβίδος here must mean the same as τοῦ παράμβου, the pyrrhic foot.

ἵσον ἀνω καὶ κάτω τιθέντος. ‘Making it equal up and down.’ What is made equal, and how? The explanations given are: 1. ‘Showing that the rise and fall of the verse balance one another by resolving them into short and long syllables.’—D. V. 2. ‘Arranging so that the rise and fall of the foot were equal (as in dactylic and anapaestic rhythms)’—J., prob. rightly.

eἰς βραχὺ καὶ μακρὸν γυγνόμενον...μήκη δὲ καὶ βραχύτητας προσῆπτε. And he attached to them lengths and shortnesses. Does this mean, he literally added on anything or merely assigned the qualities or marks of length and shortness? The sense of βραχύτητας, Ar. Poet. xx. 4, would seem to be that of

* The ἑνόπλιος was called also προσοδιακός.
shortness, syllabic shortness, so that probably we should render loosely, 'he called them long or short.'

E. εὐλογία ἀρα καὶ εὔαρμοστία καὶ εὔοχημοσύνη καὶ εὐρυθ-μία εὐθελεϊ ἄκολουθεί. These delicately graded compounds to which we have the antithesis below, ἀσχημοσύνη καὶ ἀρρυθ-μία καὶ ἀναρμοστία κακολογιας καὶ κακοπεθευας 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.

eὐθελεῖα. See note on i. 348D.

401a. τὴν τού ἀγαθοῦ εἰκόνα ἔθους ἐμποιεῖν. 'The simplicity which is a euphemism for folly.' On ὑπο-κοριζόμενος see note on v. 474E.

eἰ μέλλουσι 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 τού ἀγαθοῦ εἰκόνα ἔθους 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 κακῆς ὁπλανή, 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 πολλὰ ἀπὸ πολλῶν, the assonance of δραπέμενοι τε καὶ νεμό-μενοι, the repetition of ἄπο——ἀπὸ παντὸς ὑπόθεν...ἀπὸ τῶν καλῶν, of πρὸς——πρὸς ὅψιν ἢ πρὸς ἄκοιν...προσβάλλη, 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 399a and B, 411AB.

D. φέροντα τὴν εὐσχημοσύνην. 'They bringing grace,' i.e., ὃ τε ὑπομός καὶ ἄρμονία.

E. καὶ ὀρθῶς δὴ χαίρων καὶ δυσχεραίνων τὰ μὲν καλὰ ἐπαινεῖ. 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 ὀρθῶς δὴ δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῖ καὶ χαίρων καὶ κατὰ δεχόμενος. Stallb. omits καὶ before χαίρων.

.402A. λόγον ... λαβεῖν. "To know the reason why."—J. The converse of λόγον διδόναι, or παρασχεῖν. Cp. i. 344D.

d. κάλλιστον θέαμα. With this beautiful sentiment (sententia plane divina, Stb.) cp. Timaeus, 87D. It is one of the central sayings of Plato's philosophy. Stallb. adds a number of other references.

.403B. προσοιστέον...αὐτή ἡ ἡδονή. For this use of the verbal, neither in agreement with nor governing the noun, cp. v. 460b.

c. Greek Gymnastics.—See Introduction, B. Plato's Education, with reference to Mahaffy, etc.

e. δοῦν τοὺς τύπους. 'We shall only (lit., just so much as) sketch the general types.'

ἀθληταὶ μὲν γὰρ οἱ ἀνδρεῖς τοῦ μεγίστου ἄγωνος. '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, Philostron, c. 3, a passage much to the point—στρατηγῶν... πᾶσαν ἄθλησιν ἐξέβαλλεν, ὡς τὰ χρηματόσδοτα τῶν σωμάτων εἰς τοὺς ἄναγκαλους ἄγωνας ἄχρονα τοιούτων. On the whole subject, see Krause, Gymnastik, 654.

ή τώνδε τῶν ἀσκητῶν ἔξις. 'The habit of our present professional athletes.'
404a. ἀκροσφαλεῖς...πρὸς ὕγλειαν. The expression as well as the idea is from Hippocrates’ ἐν τούτῳ γυμναστικῶι αἱ ἐπ’ ἄκρον εὐθέιαν ἀκροσφαλεῖν.

κομψοτέρας ἀσκήσεως. ‘A finer regimen.’ Athenaeus, 10. 413, quotes a number of instances of this gross voracity of athletes. Eur. Ant. quoted supra implies same charge.

b. ἀκροσφαλεῖς...πρὸς ὕγλειαν. ‘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. διαφυλαττόντων τὴν ἔξιν...ἀκροσφαλῆ πρὸς μεταβολὴν.

c. ἰχθύων ἑστία. The remark is as old as Plutarch (de Is. et Osir. vii. 353d) that the Homeric heroes, so far from considering fish a delicacy, never ate it when they could help. ὁ δ’ ἐμφανὶς καὶ πρόχειρος (λόγος) οὐκ ἀναγκαῖον οὐδ’ ἀπερίεργον ἕμον ἀποφαίνων τῶν ἰχθύων, ὁμῆρος μαρτυρεῖ, μήτε Φαλακσ τοὺς ὦρβρολους μήτε τοὺς Ἦθακησίους ἀνθρώπους νησίωτας ἰχθύσι κρω-μένους παιόντι μήτε τοὺς Ὀδυσσέως ἐταφροὺς ἐν πλῷ τοσοῦτοι καί ἐν θαλάττῃ, πρῶν εἰς ἑσχάτην ἑλθεῖν ἀπορίαν. Quoted by Engel., who adds that in similes such as ll. 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 ἰχθύς, 363c.

ἐν Ἐλλησπόντῳ. “Eum Homerus vocat ἰχθυδέντα, ll. ix. 360. Stallb.” But Stallb. does not add, as he might, that ἰχθυδέν is Homereseems to mean ‘monster-teeming,’ rather than ‘abounding in fish to eat,’ thus confirming the view of fish indicated above. Obet, Var. lect. p. 528, would excise, as otiose, and because ‘ἐν πρὸ ἐπὶ ρίσμον mouev.’ But the words explain ἐπὶ θαλάττῃ, and Ἐλλησπόντῳ is here used of the country. Cp. Thuc. 2. 9.

D. Συρακοσίαν τράπεζαν, Σικελικὴν ποικιλίαν ὕψου. The Sicilians and among them the Syracusans especially were notorious for their good living. Athen. xii. p. 527, δια-βύτῳ δ’ εἰσὶν περὶ τροφῆν Σικελιῶται τε καὶ Συρακόσιοι, ὡς καὶ Ἀριστοφάνης φησίν ἐν Δαυταλείσιν, ἄλλοι οὐ γὰρ εἵλεθε ταῦτ’ ἐμοῦ τέμποντος, ἄλλα μάλλον “πίνειν, ἐπειτ’ ἄδειν κακῶς Συρακοσίαν τράπεζαν” Συμβατιδᾶς τ’ εὐωχίας καὶ Χῖον ἐκ Λακανῶν. And the phrase Συρακοσία τράπεζα, Σικελικὴ τράπεζα became proverbial, and is used in Patristic writings as a synonym for luxury. In the famous seventh epistle, 326b, Plato says, or is made to say, that his actual experience of the Italian
and Sicilian table did not please him. The passage in Horace is well known, "Non Siculae dapes Dulcem elaborabunt saporem, Non avium citharaeque cantus Somnum reducent."


A Κορινθιανόν κόρην. Memorat τὰς ἐταίρας τὰς Κορινθιάς, Stallb. For these Corinth was only too well known, whence the proverb, οὐ παντὸς ἄνδρὸς ἐστι Κόρινθου ἐσθ᾽ ὁ πλοῦς. Cp. Becker, Charicles. Some of the mss. omit the word κόρην, and some edd. wish to follow them. Stallb., who is quite right, is pleased to be witty on the subject. "Ceterum κόρην ne exsulare jubeamus, ipsa verborum elegantia prohibet. Verecundius enim ac suavius dictum, quam si κόρη abesset. Innocentem puellam eicere ex Platonis republica voluerunt triumviri praestantissimi, Buttmannus, Morgensternius et nuperrime Astius."

ΑΤΤΙΚῶΝ περιμάτων εὐπαθείας. The Attic pastry was celebrated for its excellence, which it is said to have owed to the excellence of the well-known Attic honey. Cp. Athen. iii. p. 101ε, ἀλλὰ πλακοῦντα αἰνεῖ Ἀθηναίους γεγενημένου εἰ δὲ μὴ ἐν τοιν αὐτὸν ἔχῃ ἐτέρωθε, μέλι ἔτησον ἀπελθὼν Ἀττικῶν, ὡς τοῦτ' ἐστιν ὁ ποιεῖ κεῖνον ύβρισθήν.

Hence the Athenian bakers were famous, e.g., Thearion in the Gorgias, 518b.

E. ἐκεῖ μὲν. 'In the region of music.'

405α. ἰατρεία. 'Doctor's shops.' The ἰατροὶ 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 ἰατρείων was at once a bathing establishment, an apothecary's shop, and a surgery.

Δικαστικὴ τε καὶ ἰατρικὴ. 'Law and medicine.' Cobet Mnemos, N. S. ii. p. 280, would read δικαστικὴ. "Non enim causidicorum artes, sed iudicum et iudicandi artem dicit in honore haberī."

ἀρα μή. 'Can you possibly?' Cp. μών μή, 351ε.
Notes.

404. 405. 


ἐν ἐλευθέρῳ σχήματι. 'Those who profess to have been brought up in a liberal behaviour.' 

B. καὶ ἄπορία σικείων. '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, λίγος, v. infra. Par. A alone here preserves λυγιζόμενος. The inferior mss. all have, without 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, λίγος δὲ ἐστὶ φυτὸν ἰμαντώδες; (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 παίωνα, p. 383Β. For the phrases στροφάς, λυγίζεσθαι, cp. Ar. Ran. 775, 

οἱ δ' ἀκροβυκτοί 
τῶν ἀντιλογῶν καὶ λυγισμῶν καὶ στροφῶν 
ὑπερμακηνιάν, κανόμισαν σοφώτατον.

νυστάζοντος 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.

ὑπ' ἓν καθεύδης ἀπολογομενέου τινὸς, 
ἀδών ἀνωθεν ἐξεγείρη σ' οὕτωσι.

ἐπετείων νοσημάτων. 'Annual' or rather 'seasonable diseases,' diseases belonging to the time of the year.

D. ῥεμάτων 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 δεκέι σα down is an excellent example. N.B.—Platonic
repetition and redundance in πᾶσας μὲν στροφάς στρέφεσθαι πᾶσας δὲ διεξοδοὺς διεξελθῶν ἀποστραφῆναι λυμιζόμενος.

τοὺς κομψοὺς Ἀσκληπιάδας. 'The ingenious sons of Asclepius,' kɔmψɔ is hard to render exactly, conveying as it does the sense of both subtle and witty. "The sons of A. with their nice wit."

E. οἱ νιήσ ἐν Τροῖᾳ Εὐρυτύλῳ, etc. The sons of Asclepius are Podalirius and Machaon. They are mentioned first in the catalogue of ships, Il. ii. 732, as skilled in physic. In the eleventh Iliad Machaon himself is first wounded in the shoulder by an arrow shot by Paris, v. 507, and Eurypylus a little later on is struck in like manner in the thigh, v. 533. 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 δούνῃ πιεῖν, to Machaon, and the doctoring of Eurypylus by Patroclus. Nor can the confusion be removed or explained away. Ast. himself turns Asclepiad and excises the words οἴδη Πατρόκλῳ ἐπετίμησαν. But Plato has repeated the name Eurypylus below, p. 408A. There can be no doubt then that Plato, as he often misquotes the language of Homer, has here misquoted the story, and the fact must be a warning to those who would correct such quotations as that in 389E. Curiously enough in another dialogue Plato tells the story as it is in Homer, Ion. p. 538B.

οἶνος Πράμνειος. 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 πιέων, i.e., Hecamede. The order of words presents a Platonic perplexity. If we mentally transpose οὐκ ἐμέμψατο τῇ δούσῃ πιέων, and put them before Ἐὔρυτῆλῳ, all is clear. "Did not blame the maid who gave to drink to Eurypylus a lot of meal sprinkled and cheese grated upon Pramnian wine."

τῇ παιδαγωγικῇ τῶν νοσημάτων. 'This tutelage of (infant) diseases.' 'This system which may be said to educate disease.'—J.

Ἡρόδικος. There were two physicians of this name, who, even in antiquity, were confused (V. Galen. Comment. ad Hippocr.)—Herodicus, brother of Gorgias, and like him from Leontini and Herodicus the Selymbrian. As the Scholiast states, the latter is here meant. Ἡρόδικον τῶν Σηλυμβριανῶν φησιν ἱπτῶν. οὔτος ἦν παρ' ὧν Κώσος φωτίσας Ἰπποκράτης κατὼ έαυτῷ βάλεν τῶν ἑπὶ τῇ ιατρικῇ τοῖς πάντας ἀπέλευν. He is also mentioned in Plato's Protag. 316d, as a sophist οὐδὲνς ἡμῶν, and is doubtless the Herodicus of the Phaedrus, p. 227d, where see scholia. Hippocrates, Epidem. vi. 3, says that he used to torture to death patients suffering from fever by a regimen of violent exercise and Turkish baths, producing sweating: but Hippocrates, it must be remembered, was a rival artist. For the rest the statement may be held to bear out what Plato says here, that Herodicus was notable for having combined gymnastic with physic. The statement is repeated by Plutarch, de ser. num. vind. ix. 554, who states that the malady with which Herodicus struggled himself was φθῖνοι ἀνήκεσθον πάθος.

B. ἀπέκναυσε. 'Fretted or wore away.' διεφθειρεν ὡς νῦν, σημαίνει δὲ καὶ ἑκοψε, καὶ ἑλύσθεσεν, Schol. Timaeus, Lex. Plat. explains it as κατ' ὠλγον ἀποξεῖν καὶ ἑσπερὲ διαφθειρεῖν. Ruhnken has a long comment showing that it means to tease, fret, away.

παρακολουθῶν...τῷ νοσήματι. Literally 'keeping even pace with, "dogging" the disease.' "Quum labantem valetudinem sustentare conaretur"—Stallb. But this can hardly be right. Purves, 'humouring or accommodating himself to.' But surely
The exact meaning is ‘following hard upon the heels of the disease’ (and at each new step it takes giving some new remedy). So Engel., “Während er der Krankheit in ihrem Verlauf folgte.” Cp. Demosth. 519, 12, where D. says of Meidias, παρηκολούθησε παρ’ οἴνη τῆν λειτουργίαν ἐπηρεάζων ἐμοὶ συνεχῶς. He dogged my steps, etc.

δυσθανατῶν. ‘Dying hard.’ Cp. Hdt. ix. 72. This seems the natural meaning. So Eng., “langsam daher sterben.” Stallb. is again wrong, “dum malam obit mortem.” δυσθανατός, as a medical term, has the same force.—Galen.

γῆρας...γῆρας. ‘Age, wage.’ There may be an intentional paronomasia here, though the similarity of words may also be purely accidental.

D. μικράν διαταν. This is the reading of all the best mss. and is kept by Schneider and the Zürich edd. If we can understand and render ‘a nice regimen,’ i.e., a regimen entering into every little detail, we may keep it. But this interpretation wants support, and the occurrence of the well-known phrase κατὰ 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., Eng., D. and V., etc. As Stallb. says, ‘Quid μικράν διαταν significare possit, id quidem me ignorare libere confiteor.’

πιλίδια. Caps, literally, of felt. Invalids or weakly persons used to wear a small cap of wool or felt. Cp. Dem. de Fals. Leg., § 285, ἄν πιλίδιον λαβῶν ἐπὶ τὴν κεφαλὴν περινοστήσ καὶ ἐμόι λοιδόρῃ, and compare also story of Solon’s pretended madness, Plut. Solon, cap. 8, πιλίδων περιθέμενος.

ταχὺ εἰπεν. ‘He’ll say in a minute.’ The aorist is gnomic.

407a. Φακυλίδου...οὖκ ἄκουεις. ‘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 Proverbial Philosophy, was of Milesian origin, and born, according to Suidas, b.c. 560. The “gnome” alluded to here was

Διςοθαταὶ βιοτὴν, ὀρετὴν δ’ ὅταν ἦ βιος ἀσκεῖν.

‘Ensue a livelihood, and whenso thou hast a living, practise virtue.’ Others read ὅταν ἦ βιος ἦδη, then whenso 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 renda 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,  "ος γὰρ δήποτε Ἀριστόδαμον φαίον ὡκ ἀπάλαμνον ἐν Σπάρτῃ λόγον εἶπην. χρήματ᾽ ἀνήρ, πενιχρὸς δὲ οὐδείς πέλετ᾽ ἐσολο οὐδὲ τίμιος.

The phrase, money makes the man, χρήματα χρήματ᾽ ἀνήρ, was universally proverbial, cp. Pind. Isth. ii. 11, but it may seem odd that it should have emanated from the city of Lycurgus.

μελετητέον τοῦτο. Scil., τὸ ἅρετην ἀσκεῖν.

β. ἡ νοστροφία τεκτονικῆ...ἐμπόδιον τῇ προσέξει τοῦ νοῦ. '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 Φωκυλίδου παρακέλευμα οὐδὲν ἐμπόδιε. '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 περαιτέρω γυμναστικῆς ἡ περιττῆ...ἐπιμέλεια 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.

ἐδραίους ἄρχας. 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 πολλοί τῶν τὰς τέχνας ἐχοντων ἐδραίοι εἰσί, is possibly the right one here too. ἐδραίοι, properly sitting; i.e., quiet, opposed to the unsettled and moveable character of service in the field and in war, E.

ε. Τὸ 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 σχέδου γέ τι, or at καὶ γάρ; or else giving the whole speech to Glaucon, and cutting out εἰκός γε, which this arrangement makes superfluous.

κεφαλῆς ... διατάσεις. "Racking" headaches. Galen and Stephanus, and most editors after them prefer, (though the choice may not appear great) διατάσεις to διαστάσεις, "splitting" headaches, which all the mss. give. It is a question between following all the mss., or preferring the regular technical word. Schneider, with the mss., prefers to split rather than rack; but the textual difference is so infinitesimal that we should probably decide, on internal evidence, in favour of the word in itself usually more likely, διατάσεις.

διπη ταύτην ἀρετήν ἀσκεῖται καὶ δοκιμάζεται. 'Wherever virtue is practised in this way, everywhere it is a hindrance.' So the best mss. Stalbb., with inferior mss., διπη αὐτήν, ἀρετήν ἀσκεῖσθαι καὶ δοκιμάζεσθαι. Wherever this, i.e., νοσοτροφία, valetudinarianism is, it is always a hindrance to virtue being practised and esteemed.

νόσημα ... ἀποκεκριμένον. 'Some definite disease,' "morbum secretum vel separatum qui singularem aliquam corporis partem non totum corpus afficiat." See Stalbb. The old interpretation is still the one which obtains, though this use of ἀποκεκριμένον 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 ἀποκεκριμένον, concealed, hidden; made as early as some of the inferior mss., and adopted by some scholars. However, a concealed malady is by no means what Plato is speaking of here; but such maladies as can be expelled or excised, by drugs or by the knife, as opposed to a general subtle lurking disease which pervades the whole constitution (τὰ εἴσω διὰ πάντος νενοσηκότα σώματα). A very ingenious suggestion has been made to me by my friend, Mr. T. Case, that νόσημα ἀποκεκριμένον may mean a secreted disease, a disease formed by secretion. Both the verb and the substantive, ἀπόκρισις, have this technical medical sense.

D. καταδείξαν. 'Revealed.' (The special word used of in-
ventors of arts, cp. Ar. Ran., 1032. 'Orphës mëv yap teléta

ίµων κατέδειξεν.—Stallb.)

ἀπαντλούντα καὶ ἐπιχέοντα. 'By evacuation and infusion.'

ε. ἐν τῇ καθεστηκώλα περιόδῳ ἡν. (1.) We are naturally inclined to render, 'To live in the established round'; and so D & V., 'to live in his regular round of duties'; and Teuffel, 'In seinem angewiesenen Kreise zu leben.' The word 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, καθεστηκῶλα τροπή and φορά, Politicus, 270D, 271D, would understand in a larger sense, 'the established order of things, the world as it is now constituted,' which is possible, though not so natural. Stallbaum's Latin is prudently vague, "Constitutum a natura vitae cursum conticere," 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.

оὔτε αὐτῷ οὔτε πόλει λυσιτελῆ. Par. A has αὐτῷ; i.e., to the patient. If we keep this, we must understand λυσιτελῆ as plural. Considering that such cures do not profit either the patient or the city. But it is, perhaps, more natural to take λυσιτελῆ 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.

Δήλον, ἢν δ' ἔγω· καὶ οἱ παῖδες αὐτοῦ, διτι τοιούτοις ἢν, οὐχ ὅρας, The reading of our text is that of the best ms. Putting the stop thus at ἔγω, and taking the words grammatically, we must render, "This is clear, said I. And because he was such a man, do you not see how his sons, too, at Troy were good at fighting?" But it is possible we have a piece of extreme Platonic laxity, and that we ought to understand the passage κατὰ σύνεσιν. The drift is clear, and we can easily so understand the passage,—although we can hardly call it a 'constructio κατὰ σύνεσιν,' for there is an entire want of construction. "It is clear (from looking at) his children, too, that he was such; for don't you see how at Troy, too, they were seen to be good at fighting." If we think this want of construction too harsh, even for Plato, the most ingenious correction, with the least change, is that of Madvig, adopted
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by Eng. ὦι ταοούτοι. ἢ οὐχ ὀρᾶς, 'it is clear that his sons, too, were of like metal.' The inferior codices eke out the passage by putting in δεικνύομεν ἄν, a very clumsy interpolation. "Would show plainly." A very slight change would be to read, 'Εδήλουν. . . . ἢ οὐχ ὀρᾶς κ.τ.λ.

οἱ παῖδες. The well-known Machaon and Podalirius.

408a. αἴμ' ἐκμυζήσαντ' ἐπὶ τ' ἥπια φάρμακ' ἐπασσον. From Hom. Il. iv. 218. Plato has as usual slightly changed in quoting.

Εὐρυπύλω. V. supra, 405E.

b. κυκέων. κυκέων, the regular name. The usual ingredients were cheese, meal, wine, especially Parnesian, and sometimes honey. Compare Il. xi. 624, with Od. xi. 234 and 290.


ἐπὶ τούτοις. 'For such people.'

Μῖδου. 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,

οὐδ' εἰ Τιθώνου φύν χαριέστερος εἴη,

πλούτολη δὲ Μίδεω καὶ Κινύρων μάλιον,

quoted by Stallb. and others, and alluded to again by Plato, Laws, ii. 660E.

κομψός is an epithet much affected by Plato, and, as the old grammarians remarked, in a somewhat special sense. Derived from κομέω, (1) its original meaning seems to be "spruce," well-dressed, Lat. comptus; then (2) "elegant," gentlemanly, especially of a "fine" gentleman, e.g., Ar. Vesp. 1317, ἐπὶ τῷ κομᾶ καὶ κομψός εἶναι προσποιεῖ; q.v.; then (3) naturally, superfine, supersubtle, e.g., Eur. Frag. 17,

μὴ μοι τὰ κομψά ποικίλου γενολτο

ἀλλ' ὅν πόλει δεῖ, μεγάλα βουλεύοντες εὖ.

(4) It is then used of things, fine or dainty, τὸ θῆλν τοὺς τόδας ἔχει κομψότερον, Arist. Physiog. ν. 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
408-410.] Notes. 259

Several idiomatic usages may be found in these books, e.g., 376A and 460A. Cp. also supra, 405D, with note.

τραγῳδοποιός. So Par. A. Some mss. and edd. prefer τραγῳδοποιός. Such a reference in the tragedians as Plato has in his mind is Aesch. Ag. 1022, where see the Scholiast, as also the Scholiast on Eur. Alc. 1.

Πύδαρος, e.g., Pyth. iii. 54, ετραπεν καὶ κείνου ἄγανορ μυθῷ χρυσὸς ἐν χερσίν φανελ | ἄνδρ' ἐκ Θανάτου κομίσαι | ἥν ἄλωκότα, with the Scholia.

c. δικόσιμον ἢδη ὄντα. 'Being now at the point of death.' δικόσιμος means (1) deadly, i.e., lethal, cp. 406B; (2) subject to death; (3) dead. The second meaning suits best here obviously. Cp. Soph. Phil. v. 819, ὃ γαία, δέξαί δικόσιμον μ' ὅπως ἐξώ.

cata τὰ προερημένα, i.e., supra, ii. 377D and 391D.

e. ἣ σώκ ἐγχωρεῖ κακὴν γενομένην. 'For which it is not possible that it becoming base should, etc.' N.B. change of case.

409A. ἀκέραιον. 'Untainted,' "integram" (ἀ, κεράννυμι).

eὐθεῖας. 'Simple.' See note above on 348D.


410B. αἱρήσει. 'Will win this, namely, the dispensing with medicine except in cases of necessity.'

c. καθιστάσαν, ἵνα...θεραπεύοντο. Reading thus the sequence of tenses is of course quite correct. Par. A, however, has καθιστάσων, after which we should naturally expect the subjunctive θεραπεύονται. Ast. corrected into θεραπεύονται 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, M. T. § 44. 2. 2b. Madvig's "Et res et θεραπεύοντο flagitant καθιστάσαν" is then probably too strong.

d. μαλακωτεροὶ ἢ ὡς κάλλιον αὐτοῖς. The second com-
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parative here has set commentators to work to connect it with the first. But as Madvig, Gk. Synt. 93b, shows, the neuter of some common adjectives is used in the comparative to denote a reference to the opposite, δελτιον, 'it is better,' i.e., 'it is best.' So here, 'than as would be best for them, or good for them.'

ε. μᾶλλον ἄνεθέντος αὐτοῦ. 'And if it be indulged over much.'

tὸ φύσει. This is the reading of the first hand of the best ms., Par. A. The second hand gives φύση (the margin σε), some inferior ms. 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 τοῦτος ἕκτον πρέσβυ δῖο, Ar. Frag. 495, and stone records tell the same story." Meyer, Gr. § 381, says that εἰ for εἴ is the true dual. Cp. also Wecklein, Cur. Ep. 14, and Meisterhans.

411a. οὐκοῦν ὅταν μὲν τις, etc. This charming passage, the beauty of which is admirably reproduced by Prof. Jowett, is a very characteristic example of Platonic style, and may be compared with such passages as 399b c or 401b c. N. B. especially the repetitions of words, καταυλεῖν, καταχεῖν, διὰ τῶν ὀτῶν, διὰ χῶνης, τῆκει, ἐκτήξῃ, ἐκτέμυ.

καταυλεῖν καὶ καταχεῖν. 'To play and pour over his soul.' Cp. 561c, τότε μὲν μεθύων καὶ καταυλοῦμενος.

χώνης. 'As through a funnel,' χόανη (χέω), the Latin infundibulum, excellent specimens of which have been found at Pompeii. For the metaphor cp. Ar. Thesm. 16, δίκην δὲ χόανης ὡτα διετετράναι.

μυριδών. 'Warbling.' "Suida judice ductum est a μυνόω, minuo, unde est minuta, s. exili voce cantillare, ut h. l."—Stallb.

gεγανωμένος. 'Delighted.' "Verbum γανῶ descendit a γάνος splendor et laetitia, ideoque significat laetitia perfusum quasi niter, hilaritatem vultu habituque prodere."—Stallb.

ὅταν δ' ἐπέχων μὴ ἀνίη ἄλλα 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 ἐπέχων the nominative to ἀνίη, and κηλῇ must be οὖτος, but what is the object? The use of ἐπέχειν, absolutely, in the
sense of ἐπέχεων (τὸν νοῦν), is not common, but is sufficiently supported. Ar. Lys. 490, οἱ ταῖς ἄρχαῖσ ἐπέχουσι. Cp. note on 399β. The Herodotean use in the sense of ‘to intend’ which commentators both here and above, 399β, adduce is not really parallel. Schneider would supply τὸν νοῦν or τὰ ἄτα with both ἐπέχεων and κηλῆ, and this is perhaps the best course.

“But when the man does not cease to give his mind (or ears) to music, but charms them.” But surely this is very harsh. If we correct κηλῆ τὸ μετὰ τοῦτο into κηλῆται μετὰ τοῦτο, or supposing the syllable ται to have been lost into κηλῆται το, we get rid of the difficulty. In some ways a better plan would be to read ἐπέχουσα, making μουσικὴ the nominative, which gives at once a more usual sense to ἄνιη, and makes the transitives, for such they must be, τῇκει καὶ λεῖβει 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.’ ἐπέχουσα would then be exactly parallel to the ἐπέχουσα of 399β. Reading ἐπέχουσα we must further adopt the slight correction of Winckelmann, ποιήσασα for ποιήσας, instr. Morgenstern reads ἐπιχέων, in which he is followed by Herwerden.

μαλθακὸν αἰχμητὴν. From Iliad xvii. 588.

ἐὰν...φύσει ἄθυμον λάβῃ. Here again an easier sense is found by making μουσικὴ the nominative. “If she have found from the first one who is by nature spiritless.” Otherwise we must understand ψυχὴν, “And if he have received from the first a soul naturally spiritless.”

c. ἀκρόχολος. ‘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 ἀκρόχολος, 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, ἄγροκος ὀργῆν, κυματρῶξ, ἀκράχολος, and the Ionic form ἀκρηχολία of Hippocrates, 1212π. Further, in the Laws 731δ, 791δ, the mss. are in favour of the form in α.

ἀὖ γυμναστική. ‘If a man, on the other hand, in the way of gymnastic work hard, and live very generously, he is
filled with high thoughts and spirit, and becomes twice the man he was."

αὐτὸς αὐτοῦ. For this well-known idiom cp. 421d.

E. διαπράττεται. If we keep this we must render with Stallb., "But he carries out his ends in every concern with violence and savagery like a wild beast." This seems natural enough, and διαπράττεσθαι is certainly found used absolutely, in the sense of "to manage," Hdt. ix. 41. διαπρήσεσθαι ποιεῖται τάδε. There seems no need then, with Herm. and Madvig, to excise διαπράττεται. Engel, suggests that τρός might go. So it might; but equally it may stand, and it is there in the mss. Some mss. give διατάττεται, which Madvig rather approves.

εἰ μὴ εἰ πάρεργον. 'Except perhaps incidentally.'

412a. τοῦ τοιούτου τινὸς ἀλε ἐπιστάτου. 'Will always need just some such an overseer as this.' For τοῦ τινὸς, Stallb. compares Soph. O. C. 288, ὅταν δ' ὁ κύριος παρῇ τις (be he who he may), where see Hermann's note. The well-known boast of the great ἐπιστάτης Pericles was, that the Athens of his day had realized this happy tempering of the hard and soft elements, φιλοκαλοῦμεν μετ' εὐτελείας καὶ φιλοσοφοῦμεν ἀνευ μαλακίας, Thuc. ii. 40.

εἰ μᾶλλα...σώζεσθαι. 'If the state is to be preserved,' Goodwin, M. T., § 25, 2.

D. καὶ [ὅταν μάλιστα]. The regular well-known rule is that ὅταν is never found with the optative, except in oratio obliqua, where in oratio recta the subjunctive with ὅταν would have stood. Even of this examples in good authors are very rare. Madv. G. S., 132, 3 Rem., calls it a rare anomaly. Here the construction is helped out by attraction to ὑγιά τίο 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' ἀν φιλοῦ above. Stobaeus quoting the passage reads ὅτι μάλιστα, which it would simplify matters to adopt.

E. ἐπιλαμβανόμενοι. (Cobet would excise this word.)

413a. τὸ τὰ ὁντα δοξάζειν ἀληθεύειν. 'Does not it appear to you that to have an opinion based on reality is to be in the truth?'
Notes.

τραγικῶς...κυνδυνεύω λέγειν. 'I fear I'm speaking with poetical obscurity.' Cpr. infra, viii. p. 545ε; and supra, ἣνίκατο...ποιητικῶς, i. 332β.

c. τοῦτο ὡς ποιητέον. 'Of the opinion, namely, that they must do that,' etc.

προθεμένοις ἔργα. '(We must keep a watch upon them, and) set before them tasks in which, etc.'

 epollείον...ἀποκριτέον. See note on 377c.

Ε. βασανίζοντας. 'And we must test them.' βάσανος, the touchstone, on which gold is rubbed to test it. The word looks like one of foreign and eastern origin. A work, pa-

shanas, is found in Sanskrit, meaning a stone; but it is uncertain whether this again is not as foreign to San-

skrit as βάσανος to Greek. Benfey compares the well-known Hebrew Bashan, the land of Basalt. See Vanícék, Fremd-

wörter im Griechischen und Lateinischen, sub voc. The Latin name significantly is Lapis Lydius, Pliny, xxxiii. 126. Whar-

ton, Etyma Graeca, puts βάσανος down as a Lydian word.

414a. τάφον...τῶν ἄλλων μνημεῖων. A good historical in-

stance 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 re-

wards in the way of burial, and of other tributes to his

memory.' The return from the dative strictly grammatical

after δοτέον to the accusative is quite Platonic.

β. τίς ἀν μηχανή...πείσαι. '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, ἣμων ψευδομένους...πείσαι.

γενναίον τι ἐν ψευδομένους. 'Telling some one single noble falsehood.' As Stallb. points out, there is a play on the double meaning of γενναῖος, noble, generous; and excellent, splendid, appropriate. See note on Book i. 348δ, γενναῖα εὐθεία. "Nimimum locum habet hic quoque facetus amphiboliae lusus, quo veteres mire delectantur." Jowett's "just
one royal lie” gives the spirit very well. We are naturally reminded of the famous “splendid mendax.”

c. μηδέν καίνον. ‘It must be nothing new’ (μη marking an implied imperative).

Φοινικικόν τι. The Scholiast has a good note here. Τὸ ψεῦδος Φοινικικόν φησιν ἀπὸ τῶν κατὰ τὸν δράκοντα καὶ τῶν Σπαρτοῦ καὶ Κάδμου ψεῦδος λεγομένων. οὕτως γὰρ, Αγήφορος τοῦ Ποσειδώνος καὶ Λιβύνης ἢν, ἢ Ἡ Φοινίκη χάρα. Such a national legend, or lie, is exactly what Plato means. Stallbaum thinks he also chooses the Phoenician legend, because the expression ψεῦδος Φοινικικόν was proverbial. But though Punica fides was among the Romans, it is a question whether this was so among the Greeks. In the Laws, 663κ, Plato calls it τὸ τοῦ Σιδώνιου μυθολόγημα.—G.

ἀς φασιν. Every Greek State had similar ‘lies’ about its origin and ethnology. Notably the Athenians had one about their being αὐτόχθονες—more specially alluded to by Plato a few lines lower down.

πείσαι δὲ συχνῆς πειθοῦς. ‘But requiring a great deal of commendation to commend.’ On συχνός, see note on Book ii.

ἀς έκοικας...δικνοῦντι λέγειν. ‘How reluctant you seem to be to tell it.’

Ε. [καὶ] ἢ γῆ...μῆτηρ. They are in very fact what the Athenians boasted themselves to be, Autochthones. The καὶ is found in the mss., but cannot stand.


415c. χρησμοῦ δῶτος...διαφαρήναι. The oracular aorist after χρησμοῦ is worth noticing. Goodwin, M. T., § 23, 1. 2.

D. καὶ τοῦτο μὲν δὴ ξει δη ὑπὸ ἄν, etc. ‘This point will be settled by the direction, be it what it may, in which the general voice may waft it.’ We should expect ὑπὸ, but ὑπὸ suits better with ἄγαγγι.

φῆμι 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, κληδῶν, ὁμφή, 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 ἐπιχειρῆσαι, with dative in sense of to attack, is quite common.

b. τὴν μεγίστην τῆς εὐλάβειας. 'The greatest precaution.' "Dictum pro τὴν μεγίστην εὐλάβειαν, ut ἡ ὀρθότατη τῆς σκέψεως ὁ πολὺς τοῦ χρόνου, Crat. 391b; Symp. 209a, etc." —Stallb.

c. παῦσοι...μὴ ἐπαρόι. The Par. A has παῦσοι, ἐπάροι: some mss. παῦσει, ἐπάροι, ἐπαίρει, etc. There can be hardly any doubt that with Stallb. we should read as here, the optatives following after the optative, δὲ φαίη. Cp. 398b. Otherwise the fut. indic. would be the regular prose construction. Goodwin, M. T., § 65, i. R. 1(a).

d. ἀθληταὶ πολέμου. Cp. 403b.

e. ταξαμένους. 'By arrangement between themselves and the other citizens.' The accusative follows on δὲ ἡ μεγίστην τῆς εὐλάβειας is of course middle, and not to be taken in a passive sense as Ast. unnecessarily supposes. Stallb. quotes several good instances of this use of the middle.—Hdt. iii. 97; Thuc. i. 99, 3, χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν...ἀνάλωμα φέρειν.

οὐδὲ δοσιν. 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 tibi.

417a. περιάψασθαι. Lit., 'to put round them,' so 'to wear'; especially of rings, bracelets, anklets, crowns. Cp. next book, iv. 420b, χρυσὸν περιβέντες, and περιαπτόν with its differentiated use, 426b.

b. θεοῦ...ἐγγύτατα ὀλέθρου. 'Running onto the very verge of ruin.' Exactly like our idiom, running risk, running into danger. So θεοῦ κίνδυνον, Plut. Fab. 26.
BOOK IV.

419. Καὶ ὁ Ἀδελμαντὸς ὑπολαβῶν. These opening words of this book again may be noticed, as showing, if any proof were needed, that the division into books is purely artificial and arbitrary. Yet scholars have based arguments on the division. Cp. Introduction, p. xi. note 1.

τί οὖν ἀπολογήσει. 'What defence will you make?'

μὴ πάντα τί εὐδαλμονα. 'Not so very, not particularly, happy.'

καὶ ταύτα δι' ἑαυτοῦ. 'And that too through their own fault.'

ἐπίκουροι μισθωτοί. 'Hireling mercenaries.' Badham, one of those scholars who made a reputation by trenchant handling, condemns μισθωτοί as a gloss. See Badh. ad Phaedr. p. x.

420A. καθησθαι. 'Sit idly,' 'sit stock still.'

καὶ ταύτα γε ἐπιστικοί. 'Yes, and are paid in kind at that.' ἐπιστικοί, οἱ τροφῆς χάριν ἐργαζόμενοι—Scholiast.

ἐναίρασις διδόναι. Here the best mss. all agree, and the sceptical scholars raise no objection. Some inferior mss., however, change into ἐτέρως. The question, otherwise not worth noticing, is of interest as bearing on the vexed passage ii. 373a.

b. ἔθνος. Cp. supra, i. p. 351c.

c. ἀνδριάντας. 'When we were painting statues.' "Pictae imagines"—Stallb. after Schaefer. The extent to which the painting of statues was common in Greece is a moot point. But that they were painted not seldom is pretty certain. On this question see some excellent remarks by Mr. C. Waldstein; Essays on the Art of Pheidias, Introduction.

d. ξυστίδας. Fine robes, robes of state, gala dresses. The ξυστίς was a long trailing garment of fine stuff, as the Scholiast says, ξυστίς ἑστι λεπτὸν ύφασμα περιβόλαιον, ἢ χιτῶν ποδήρθης
γυναικεῖος. It was worn by men on state occasions, like the robes of our judges and bishops, e.g., Ar. Nub. 70, ὅτεν σύ μέγας ὁν ἄρμ' ἐλαίνης πρὸς τὸλυν | ὡσπερ Μεγακλέης ἐνστίδ' ἐχων. A good instance of its use is Theoc. ii. 73,

ἐγὼ δέ οί ἡ μεγάλοιτος ὁμάρτευεν βύσσοιο καλὸν σύροσα χιτῶνα κάμφωστειλαμένα τὰν ἐνστίδα τὰν Κλεαριστας.

It is the Latin Palla, the "sceptred pall" of tragedy, as Milton calls it.

χρυσὸν περιβάλετε. "Crowning with gold."

πρὸς ηδονήν ἐργάζεσθαι κελεύειν τὴν γῆν. "Bid them till the land at their own sweet will, i.e., as much or as little as they please."

ἐπιδείξεια. 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 ἐπιδείξεια. The question however is not as to the form but as to the meaning. ἐπιδείξεια may equally mean rightwards. Cp. Odyssey, xxi. 141, ὄρνου' ἐξείς ἐπιδείξεια, and Eupolis Frig. Incert. πίνειν τὴν ἐπιδείξεια, which favours that interpretation here. But ἐπιδείξεια may be adverbial, equal to ἐπιδείξεις, and so Casaubon interprets it, and is followed by Stallb., who says, "Significat scite et eleganter." So Engelm., "Die Töpfere 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."

421a. οὔτ' ἄλλος οὐδέσ οὐδὲν ἐχων σχῆμα. ἐχων scil. ἔσται. "Nor will any one else of those who make up a city keep his proper character."

B. εἰ μὲν οὐν ἡμεῖς μὲν. Stallb. is justified in calling this "Locus ad explicandum difficilimus," 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) εὐδαίμονας is redundant; (2) ἄλλο
The Republic of Plato. [BOOK IV.

ἀν τι ἣ πόλιν λέγω is meaningless; (3) σκεπτόν ὦν, the apodosis begins awkwardly from ὦν, without any show of an anacoluthon. The error which gave εὐδαίμωνας for εὐδαίμων is a very natural one, an instance of accommodatio ad proximum, the word being wrongly made to agree with ἄσπιάροπος. The prior question, however, ought to be, Can we make anything of the mss. reading εὐδαίμωνας? The main difficulty is as to the apodosis after εἰ...ποιοίμεν. (1) Hermann begins the apodosis at σκεπτόν, understanding apparently thus—If then we make...but our opponents were to speak of...something else than a city, (if that be so) then we must consider. But this seems hardly Greek: εἰ ἄν 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 μελων), 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 εἰεν ὦν, thus getting rid of εἰ. Ast boldly omits εἰ μὲν, and reads ἣμεις μὲν ὦν.

κ. οὔς ἃν διδάσκη χείρως δημιουργος 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, ἔδιδαξε μὲν ὁ καθηγητής, ἔδιδάξατο δὲ ὁ πατὴρ συντήχας. Cobet, Varr. Lect. p. 310, asserts that there are only two places in Attic where this rule is violated, and that both ought to be emended: this passage, where he would read διδάξει; and Aristoph. Nub. v. 783, ὀθλείων ἀπερρ' οὐκ ἃν διδαξαίμην σ' ἐτι, where he adopts Elmsley's correction, οὐκ ἃν διδαξαίμ' ἃν σ' ἐτι. The use of the middle as active is frequent in Lucian—indeed, as Cobet unsparingly puts it, "Nihil horum Lucianus moratur, sed suo arbitrato διδάσκω et διδάκκομαι temere confundit, ut magister saepe διδάσκεσθαι dicatur." But Riddell, Digest, § 87, denies the distinction altogether.

422B. τὸν πρῶτον ἀεὶ προσφερόμενον ἀναστρέφοντα κρούειν. 'If he were allowed to run away, and then with a sudden turn
pummel the first to come up every time.’ N.B. the Platonic change of case, from ἐποτεχνοῦντι to ἀναστρέφοντα. For intransitive use of ἀναστρέφειν cp. Riddell, Digest, § 104.

Ε. πόλεις, ἀλλ’ οὐ πόλις, τὸ τῶν παιζόντων. The Scholiast, whom all the commentators naturally quote, says, πόλεις παίζειν εἶδος ἐστὶ πεπεντυκῆς παιδιᾶς, μετήκται δὲ καὶ εἰς παροιμίαν. That the expression πόλεις παίζειν, to play cities, meant to play some game like chess, is certain. Beside the Scholiast, cp. Suidas, sub voc. πόλις, and Julius Pollux, ix. 98. Schneider quotes Enstath. ad Odys., i. p. 291, 13. But the application here is not very obvious, “Cities, not a city, as they say in the game,” and it is possible that the old interpreters were misled by the word παιζόντων and the well-known game, and that a merely general expression is intended, “Cities, not a city, as they say in jest,” “Ut more loquar iocantium.”—Ficinus (Engelm.) Cp. note on i. 333. For τὸ τῶν παιζόντων as a regular phrase, cp. 574c.

δύο πολεμίαι ἄλληλας. 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.

κἀν οὕτων ἦν. ‘Small as it may be.’ ‘Be it what it may be.’

423a. χιλίων 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 οὗ ἢν ἥθελη αὐξομένη εἶναι μία. Plato makes possibility of unity the determining limit of size. He does not very definitely, however, state in what unity consists. With this limitation it is interesting to compare Aristotle's more detailed remarks on the same point, Pol. iv. (vii.) 4, p. 1326; cp. also Pol. ii. 4, 1267.

V. κάλλιστος δρος ... δόσην δὲ τὸ μέγεθος τὴν πόλιν ποιεῖσθαι. 'The best limit as to how large in size we ought to make our city.' The construction perhaps is not at first sight natural. But it is equivalent to κάλλιστ' ἀν ὧριζομεν δόσην, which would present no difficulty.

E. μᾶλλον δὲ ἄντι μεγαλοῦ ἴκανον. 'Or rather not so much a great point as a sufficient one.'

424a. κατὰ τὴν παρομίλαν...κοινὰ τὰ φιλων. The sentiment, common and natural enough at any time, was ascribed to Pythagoras, with whose name were connected certain coenobitic, semi-monastic systems. Cp. Introduction, on Plato's debt to previous systems, pp. xxi.-ii., and infra, 600b. The maxim appears in so many words in Eur. Orest. 735, κοινὰ γὰρ τὰ τῶν φιλων.

ἔρχεται ὡστερ κύκλος αὐξανομένη. 'Goes on, like a circle, growing larger and larger.' This is the natural interpretation of ὡστερ 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 progreditur tanquam circulus semper augescens. The metaphor may be from a circle formed by a stone thrown into water.

τροφή γὰρ καὶ παλαιότερης χρηστή. The very opposite to the progress so famously described by Horace—

"Aetas parentum peior avis tulit
Nos nequiores, mox datus
Progeniem vitiosiorem."

B. τὸ μὴ νεωτερίζειν περί γυμναστικῆν τε καὶ μονωσίχην. This principle was one of which the ancients thoroughly believed the importance. Cp. Aristoxenus ap. Athen. xiv. p. 632, a touching and pathetic passage. Aristotle, Pol. v. 5, 1339, passim. Cic. Legg. ii. 15, 38, "Assentior enim Platoni, nihil tam facile in animos teneros atque molles influere, 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 μονωσίχη 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 formation of individual and national character? Cp. Introduction B, pp. xxxix., xli., xlv.

φυλάττειν. According to Stallb., loosely constructed after ἄθεκτειν, as though we had had ἄντεχειν δεῖ, but it seems more natural to make it parallel to τὸ μὴ νεωτερίζειν, despite the repetition of the word φυλάττειν.

τὴν γὰρ ἄοιδὴν, etc. The actual words of our Homer, Od. i. 352, are—

τὴν γὰρ ἄοιδὴν μᾶλλον ἐπικλεοῦς ἄθρωποι,
 OMITTED: ήτις ἀκοὐστεσσα νεωτάτη ἄμφιπεληται.

Plato then again is quoting more suo, he omits one word, and alters two. See Nitzsch ad loc.
μὴ πολλάκις. 'Lest perchance.' Cp. Thuc. ii. 13, and other places. πολλάκις is similarly used after εἰ, εὖν, ... ἄν.

c. οὔτε ὑπολαμβάνειν. 'Nor ought we so to understand the words of the poet.'

c. εἴδος καὶ οὖν μεταβάλλειν. 'To adopt in exchange a new kind.' This use of μεταβάλλειν with an adjective implying change is quite common. Cp. Phaedr. 241α, μεταβαλλόν ἄλλων ἀρχοντα, and infra, 535δ, ο τάναντα τούτου μεταβεβληκός.

d. ῥαδίως ταύτῃ λανθάνει. ταύτῃ, Madvig's correction for αὐτῇ of Par. A, etc.

παιδιάς μέρει. 'By way of pastime or amusement,' 'under the head of pastime.' Cp. supra, i. 347, ὡς ἐν μισθὸν μέρει, and 348, ἐν ἀρετῆς μέρει.

ξυμβόλαια πρὸς ἄλληλους. 'Covenants, contracts, agreements between man and man.' Cp. supra, i. 333α.

425α. ἢ ἔκεινοις. Those others, i.e. (the badly educated).

b. σιγάς 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 today 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 reclining.' If so, the method or manner of so doing must here be implied, whether in the observance of precedence in sitting down, as Engel., "die Rangordnung im Sitzen"; or, more generally, as Schneider, who thinks the young are to assist the old to a seat. Stallb. gives "Loci cessiones honoris gratia." D. and V.'s, "Stooping to them," seems without warrant. Aristotle uses the same phrase, Eth. ix. 2, 1164, παντὶ δὲ τῷ πρεσβύτερῳ τιμῇ τὴν καθ' ἡμικλίνος ἀποδοτέον ὑπαναστάσει καὶ κατακλίσει. The use of the plural substantives is a frequent affectation of Platonic style, cp. infra, 443α, Μουχείαι καὶ γονέων ἀμέλειαι and supra, 387c, with note.
λόγῳ τε καὶ γράμμασι. ‘In so many words and syllables;’ ‘in precise verbal legislation.’ The general principle is illustrated by the well-known maxim, *De minimis non curat lex.*


d. δικαύν 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 (*ἀνάκρωσις*), and either dismissed it or referred it to the *δικασταλ*. Hence λαγχάνειν δίκην τιλ, lit. = to cast lots for precedence in legal proceedings, i.e., to accuse; λήξις δικόω, 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 δικασταλ. This was done by the magistrate after the ἀνάκρωσις.

tελών...πράξεις ἢ θέσεις. - A Platonic ὅπερ εἰπτερον πρότερον. Taxes not being usually exacted before they are imposed. ‘The exaction or imposition of taxes.’

426a. καὶ ἄλλοι ἄπιστοιντες. Not as Ast., ‘although always hoping;’ but, ‘and that always hoping,’ ‘or ever hoping withal.’ Like καὶ ταύτα, *supra*, 341c and 420a, where see notes.

tόδε αὐτῶν...πρὶν ἄν 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.


περίπαττον. 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 ἐπικοτου-μένῳ τιλ τῶν φιλων διέξει περίπαττον ὕπ’ γυαλικῶν τῷ τραχύῳ περιπτημένον. Cp. note on περιάφασθαι, 417a.

c. ὡς ἀποθανομένοις δέ ἄν τούτο δρᾶ. ‘For that they’ll be put to death whoever does this.’ For the pendent accus., cp. *supra*, i. 345E, ὡς οὐχὶ αὐτοίσιν ὥφελλαν ἑσομένη ἐκ τοῦ ἄρχεων.

ὑποτρέχων. ‘Fawning upon.’ J. and D. and V. The
word is not infrequent in this sense. Stallb. quotes Laws xi. 923b,—

εὰν τις ὑμᾶς θωπελας ὑποδραμῶν...πεὶθη.

Aesch. adv. Ctesiph. § 50, οὗτος τὸν Ἀλεξανδρὸν ὑποτρέχει καὶ πλησιάζει αὐτῷ. Cp. also Eur. Or. 670. Stallb. 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 Athens of his day.

ε. "Υδραν. The story of the Lernean Hydra, like the Augean stable and others of Hercules' labours, has become so much a common place of literature as to need no note. Hor. Od. iv. 4, 61—

"Non hydra secto corpore firmior,
Vinci dolentem crevit in Herculem."

Plutarch, speaking of the attempted reforms of Agis and Cleomenes, quotes this very passage. Plut. Comp. Ag. et Cleom. cum Gracch. p. 844b.

427a. τὸ τουότον εἴδος. 'Such a species, such a kind (i.e., of legislation).'

b. ᾿Απόλλωνι τῷ ἐν Δελφοῖς. Nothing could emphasize more forcibly the fact that Plato's ideal state is at first spoken of as a possible state and presumably a Greek state, and one of the comity of Greek states, than this incidental acknowledgment of its relation to Delphi. Cp. Introduction, p. xxv.

θήκαν. 'The tombs of the dead.' θήκη, a place to put something in, a repository; e.g., χρύσου θήκη, a money box. Hdt. iii. 130. So the actual sepulchre or tomb, as in Hdt. i. 67, rather than, as some interpret, the act or mode of burying. D. and V., the mode of burning (sic)=burying (?) wrongly. Engel., "die Grabstiller," burying-places, loosely. For the plurals without the article, cp. note on στυγάς, 425b.

πάτριος ἔξηγητής. The national interpreter or exponent. Apollo was specially worshipped by the Athenians under the title πατριῶς. This must not, however, be confounded with πάτριος. 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, 4D., Laws, 759c, ἕκ Δελφῶν δὲ χρὴ νόμους περὶ τὰ θεῖα πάντα κομμα-μένους καὶ καταστήσαντας ἐπ’ αὐτοῖς ἔξηγητάς τούτοις χρήσθαι.

έν μεσῳ ἐπὶ τοῦ ὄμφαλου καθῆμενος. 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. ὧκιμενή μὲν τοῖνν. N.B. the emphasis given by position. The foundation of your city is now completed.

αὐτὸς τε καὶ τὸν ἄδελφον 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 mss. is a natural and easy one; and the accusative agreeing with ἐπιστήμην seems required, when we go on a few lines and find ἦν ὦν ὑπὲρ τῶν ἐν τῷ πόλει τινὸς βουλευομένα. So that ὑπὲρ here is in favour of the accusative βουλευομένη. 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 mss. reading, and is followed by Hermann, and recently by Engelm.

ὡς δὲν ἐξοι. *Scil. τὰ σκέψις, 'how they may be.' On the constr. see Goodwin, *M.T.*, § 45, note 1, p. 76.

D. ὤμουλοι. So Par. A and most of the good mss. Stallb. and many editors with one ms. read ὤμουλον. The form in α is found again and again in good mss. of Plato. See Schneider *ad loc.* On the fact that the genuine Attic form was that in η, see Rutherford, *N.P.* cccxxv., esp. p. 446; Cobet, *N.L.* p. 362.

Ε. ὄνομάζοντας τινὲς εἶναι. 'Are called by particular names.' Lit., are named to be so and so.

συμφορτάτω ἄρα ἔθεναι. 'In virtue of this smallest class, and part of itself, etc.'

429a. ἦν μόνη τῶν ἄλλων ἐπιστημῶν. A common idiom.
αὐτὸ (τε). 'In its nature;' 'in its essence.'

eἰς ἄλλο τι...ἄλλ' Ἔ. 'Looking at anything else except.'

β. κύριοι...ἡ τολαν...ἐναι ἡ τολαν. 'Have power to make it such or such;' lit., over its being such or such. This construction of κύριος is an extension of its ordinary usage, and seems without parallel.

η διὰ παντὸς σῶσει. 'Which will keep quite secure throughout (everywhere and always) the opinion about what things are terrible.'

c. σωτηριαν...λέγω...τὴν ἀνθρελαν. 'Courage, then, I call a kind of conservation.'

διὰ παντὸς δὲ ἔλεγον [αὐτὴν σωτηριαν] 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 αὐτὴν σωτηριαν, and correcting τὸ of Par. A, etc., into τὸ, on the ground that αὐτὴν σωτηριαν has been added by some who did not understand that the phrase διὰ παντὸς itself could be the object. This seems probable; but the mss. reading is good enough for Stallb. and Engel., who renders "I called it, however, a conservation throughout, because a man keeps it in sorrow and pleasure," etc.

D. ἀλουργά. 'Purple.' The colour indicated is described by Plato himself in the Ῥίμανεως, 68c, as that produced by mixing red (ἐρυθρὸν) with black (μέλαν) and white (λευκόν). Etymologically, of course, the word means sea-wrought; so sea purple, cp. ἀλοπόρφυρος. Both ἀλουργός and ἀλουργής are found in good authors, e.g., ἐμβαίνουθ' ἀλουργέων, Aesch. Ag. 946. On the colour cp. Arist. Color, 5.

τὸ ἀνθὸς. 'The bloom, brilliancy, or gloss of the purple dye,' "die Farbenpracht."—E. 'The purple hue in full perfection.'—J. ἀνθὸς naturally, like ἑτός, is used for the perfection, acme of anything. It seems to be used specially of brightness or splendour of colour, e.g., ἐμβαίνουθ' ἀλουργέων, Aesch. Ag. 946. Et seqq., where it is said of gold,

τοῦ χρυσῆς καθύπερθε μέλας οὐχ ἀπτεται ἱός,
οὐδ' εὐρός, αἰεὶ δ' ἀνθὸς ἐχει καθαρόν.

It seems to have come to be used specially of purple.

E. δευσοτοιοῦ. Fast or fixed, i.e., dyed with a fast colour, from δεῦω (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. δευσωποδή ἐμμονον, δυσαπόλυτον, ὡς νίν' σημαδει δὲ καὶ τῶν βαφεών. A very interesting collection of passages illustrative of this word and its uses will be found in Ruhnken's Timaews, p. 75 sub voc.

ῥυμμάτων. ῥύμμα, a generic name for any detergent, soap, lye, etc. Scholiast, ῥυμμάτων, τρυμμάτων, σμηγμάτων, τὸ δὲ σμήγμα ἐστὶ σπόδος. A few lines below the Scholiast gives the following note—κοινα, σμήγμα, σπόδος. Ῥύμμα, τρύμμα, σμήγμα, derived from ῥυπτων, τρβων, σμήχω, are then all generic names for any detergent. In κοινα, σπόδος, νίτρων, χαλαστραῖον, we have names of special substances used for detergent purposes. The two great alkalies, the basis of soaps, are of course potash and soda. The ancients were acquainted with substances containing both these, although soaps in our sense of the word were unknown to them. Potash, ΗΚΟ, as its name implies, was originally made by treating the ashes of wood with water (lixiviation). Hence σπόδος, κοινα, really wood ashes, are used in sense of lye, or potash. νίτρων (Hdt. and Attic λίτρων), the ancient nitre, was probably neither our nitre, i.e., saltpetre, potassic nitre, ΚΝΟ₃, nor our sodic nitre or Chili saltpetre, NaNO₃, but Carbonate of Soda. This νίτρων 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 νίτρων, was native nitre or probably rather Natron, from the lake of Chalastra or Chalestra in Macedonia. Χαλάστρα τολίς καὶ λίμνη, ἐσθα τὸ Χαλαστραῖον νίτρων γλυκρομενον διὰ ἐνυαστηρίδος πήγνυται, ὡμοιωμεν δὲ καὶ λέσται, Schol. Cp. Plin. N. H. xxxi. 107, "Optimum (nitrum) copiosumque in Clitis Macedoniam, quod vocant
Chalestricum, candidum purumque, proximum sali." The spelling of the mss. varies between χαλέστρα, χαλάστρα, χαλεστραῖον, and χαλαστραῖον.


d. πραγματευόμεθα. 'Bother, trouble ourselves.'

E. καὶ ὡς γε ἐντεῦθεν ἰδεῖν. 'Viewed at least from this side, from our present point of view.'

ὡς φασὶ, κρέιττω δὴ αὐτοῦ φαίνοντα. Our editors here follow Madvig's correction. The reading of Par. A is κρέιττω δὴ αὐτοῦ (αὐτοῦ Α') φαίνονταi. A hand equally or almost equally old in the margin gives (γρ. λέγοντες). 1. Taking Madvig's emendation and our text we must render, 'Temperance is then, as I take it, a sort of order and control of certain pleasures and lusts, as they say, in so far as these display a man master of himself in some way or other, and a variety of other things of the same sort are similarly spoken of as indications of it (i.e., a variety of other expressions are used, like master of himself, etc., indicating that this is its nature),' The neuter participle φαίνοντα refers to both κόσμος and ἐγκράτεια "quae dicuntur hominem κρέιττω εἀυτοῦ 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 κρέιττω εἀυτοῦ, master of oneself, testify to this truth.' But in the expression we have a plusquam-Platonic laxity of connection. 2. Other editors are obliged to have recourse to greater changes. Stallb., on the ground that φαίνονται is marked as spurious in Par. A itself, and λέγοντες given in the margin, and in the text in other mss., boldly brackets φαίνονται, and introduces λέγοντες and renders, 'as people say when they talk of a man as in some way or other master of himself.' There still remains a Platonic "saltus" of construction in the rest of the sentence, but the sentence on the whole is much simpler as Stallb. gives it. The choice seems to lie between these two. Rettig, Hermann, Schneider have each their own emendations, but all take great liberty with the mss. text; nor
need their proposals, thus rendered highly improbable, be here considered. Cornarius' ἀποφαίνονται is an emendation now forgotten but clever.

431b. τούτο δέ. 'This on the other hand.'

ἐπέρ οὖ τὸ ἄμενον, 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 οὖ where).

C. ἐν παϊῳ μάλιστα. Par. A has πᾶς, but the correction παϊῳ has been adopted by all editors, and by J. and D. and V., and it seems settled by a comparison of 433d. This may show then, if proof were needed, that Par. A is not immaculate.

ἐπίτειξα. Given in two forms ἐπίτειξε, ἐπίτειξε, 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 μάλιστα, etc., if the simpler construction were always the more Platonic. ἐπίτειξαν, 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 τᾶλλα; so also Eubul., fragment 14, ἄττα.

432a. διὰ πασῶν. 'But extends throughout the whole absolutely, in diapason, producing a unison between the weakest, etc.' The full phrase is said to be ἥ διὰ πασῶν χορδῶν συμφωνία, i.e., the octave. The question is whether διὰ πασῶν is to be taken with τέτατα 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 Engelm., etc. The use of διὰ in διὰ πασῶν is not the same as in δι᾽ ἄλλης τέτατας, but is that by which it expresses an interval. Compare the other musical terms, ἥ διὰ τεσσάρων, the fourth, ἥ διὰ πέντε or δι᾽ ὄξειν, the fifth, and for the ordinary usage, διὰ δέκα ἐπάλξεων at every tenth battalion, at intervals of ten battlements, Thuc. iii. 21, or the phrase διὰ χόνου 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. ὡς γε οὖτωσι δόξαι. ‘According to present judgment at least.’ Cp. ὡς οὖτως γ’ ἀκούσαι, ‘At first hearing,’ Euthyphro, 3b.


κῦκλῳ περίστασθαι. For this process cp. Virgil’s “Saltus indagine cingunt.”—Aen. iv. 121.

ὅτι ταύτῃ πη ἔστι. ‘That it’s somewhere about here.’

εἰ γὰρ ὄφελον, ἐφη. N.B.—The tense, ‘I wish I might.’ Glaucon gives up hope of doing it.

D. ιοῦ ιοῦ, Halloo!—J.

ἐκφευξεῖσθαι. We ought perhaps to write ἐκφευξεῖσθαί. See Veitch, φεύγω, sub fin., and Rutherford, New Phryn. p. 94.

βλακκόν. ‘Fatuous.’ βλακκός, like βλάξ, originally a physical as much as a mental epithet, stolid, stupid, e.g., βλάξ ἵππος, a sluggish horse, a slug, as we say, opposite to θυμωδέθης.—Xen. Eq. ix. 12. Cp. also Timaeus ad voc. with Ruhnken’s comment.

κυλινδεῖσθαι πρὸ τοῦδιν, ‘lying, lit. tumbling, kicking about at our feet.’ The words κυλινδεῖω, καλινδεῖω are constantly used in a metaphorical sense, something like Latin versari, voluntari, ἐν δικαστηρίοις κυλινδεῖσθαι.—Plat. Theaet. 172c. ἐν ἀμαθία κ.—Plat. Phaedo. 82e. ἐν πτοῖς καὶ γνωσὶν.—Plut. ii. 184f. ἐν τοῖς στοιχεῖοι ἐκαλυπτεῖτο.—Hdt. iii. 52. ἐν διάσοις καὶ μεθύσοιν ἀνθρώποις κ.—Dem. 403, 19.

Ε. ὅπερ οἱ ἐν ταῖς χερσὶν ἔχοντες. Plato did not know the familiar instance of spectacles.

ἀκούσται…οὐ μανθάνειν ἡμῶν αὐτῶν. ‘We seem to me to have talked about it and heard it for ever so long and not understood ourselves.’ Cp. 394c, εἰ μον μανθάνεις. The genitive here may be helped out by ἀκούσται.

433α. διὰ γὰρ εἰς ἀρχὴς ἐθέμεθα. Bk. ii. p. 370. The principle there stated as the economic basis of society, the division of labour, now becomes recognized as the definition of justice, the moral basis, the principle on which the ideal state is to be organized. τὸ τὰ αὐτοῦ πράττειν καὶ μὴ πολυπραγμονεύων δικαιοσύνη, that each man should do his own duty and not be a busybody. In other words justice is ὀικειοπραγμ. Cp. Introduction A, p. xxxviii.
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.

'So long as it (justice) remains in it (the state).'

Would you then consider justice to be that which competes with these as regards the excellence of the state? Yes, certainly.'

'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.'

'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.'

This pretty metaphor seems to be original. πυρεία or πυρήια (Ionic), naturally in plural, as two or more pieces of wood were used together for this purpose. Of the very ancient, and, indeed, prehistoric method of producing fire by the friction of two pieces of wood, there are two varieties, (1) the drilling one piece of wood by another, (2) the rubbing one piece backwards and forwards so as to make a groove in the other. These very ancient methods are still practised by some savages, while amid civilized people they survived as pieces of ritual and ceremony long after they ceased to be necessities. Thus the Brahmans still use the fire-drill for religious purposes; it was used by the Vestal Virgins of Rome, and for the need-fires of Sweden and our own country. See a most interesting passage in Tylor, Anthropology, ch. xi. p. 260. The actual practical use of 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 χερών ἐνώμων.—Ap. Rhod. i. 1184. Cp. Latin Igniaria. Pliny xvi. 207.
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"Eatenus quatenus ταύτων dicatur."—Stallb.

c. εἰς φαύλον...σκέμμα ἐμπεπτώκαμεν. 'Tis a very ordinary (easy) inquiry we've stumbled upon. φαύλος, Sansk. *śphāl*, Gk. ἕφαλα, whence ἕφάλλω, φαλ, φαύλος, φλάυρος, φηλ, φηλός, φηλητής; Latin, fæl, fallere, falsus, etc. φαύλος, originally slight, light, easy, then poor, paltry, trivial. ἐχεῖν, to be poorly, Hipp. Ἀρη. 1245. Υ. Λ. and S. sub. voc. Cp. supra, 423c, where Timaeus explains as ἀπλοῦν, ράδιον, εἰπελές.

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. Maj. 304ε, where the Scholiast ascribes it to the invention of Solon.

καὶ πλεῖων ὅδος, i.e., the path of dialectic, as Plato calls it. The difficulty here postponed is attacked again, infra, p. 504.

e. οὐ γάρ ποιν ἀλλοθεν ἔκεισε ἀφίκται. 'For they did not come into the state from any other source than from our own breasts.'

κατὰ τὸν ἄνω τόπον. ἄνω, literally up, upwards; ἡ ἄνω ὅδος, Rep. 621c, the upward road, in a geographical sense, generally means inland, i.e., up from the sea. Thus Hdt. iv. 18. ἀπὸ δὲ ταύτης ἄνω οἴκεδυσι Σκύθαι; and so again, τὰ ἄνω Ἀσίης, opposed to τὰ κάτα, upper and lower Asia, ib. i. 95. Cp. the familiar instance of the Ἀνάβασις, or march up. In Greece, to go inland would usually be to go up, and indeed such is generally the case everywhere. ὁ ἄνω τόπος then would naturally mean, the upper or upland or inland countries. But (2) the word is also used in another sense, that of northward, northern, ἄνω πρὸς βορέην, Hdt. i. 72; perhaps also ὅσον Δέσβος ἄνω...ἐργεί, Il. xxiv. 544. And so all commentators explain it here. How the north came to be identified with the upper side it is difficult to say. For the general statement about the characteristics of different countries, cp. Ar. Pol. vii. 7, 1327, τὰ μὲν γὰρ ἐν τοῖς ψυχροῖς τόποις ἔθνη καὶ τὰ περὶ Ἑρωδήνθην θυμοῦ μὲν ἑαυτὶ πλήρη, διανοάς δὲ ἐνδεέστερα καὶ τέχνης, etc., etc. It is of course a commonplace to speak of the "hardy north," etc.

τὸ φιλομάθες. For this as an Athenian trait cp. the famous speech of Pericles, Thuc. ii. 40. 44.

καθ’ ἐκαστὸν αὐτῶν πράττομεν. ‘Or whether with our whole soul we discharge each one of these functions whenever we are started.’

δῆλον ὅτι ταῦτον. ‘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.’

ἐθέλησε. Cp. supra, p. 370b. If we press the meaning of ἐθέλειν, it signifies ‘to will,’ ‘to wish positively,’ stronger than βολομαί, ‘to be ready to.’ Cp. infra, 437b.

εἰσόμεθα ὅτι οὐ ταῦτον ἢν. For the imperfect ἢν see note on 335ε.

κατὰ ταῦτα ἑαυτῶν τὰ τοιαῦτα. ‘In the same parts of themselves as aforesaid.’

ἐπικλίνειν is mostly intransitive in Attic use, and so here. ‘For they do not lean away to any side.’

ἐγκλίνειν, on the other hand, is usually transitive, and so here. ‘But when anything, while in the act of revolving, inclines its axis, etc.’

437a. πάθοι ἢ καὶ ποιήσεις. Here again Par. A breaks down. With all the mss. of any value it gives πάθαι ἢ καὶ εἰν ἢ καὶ ποιήσεις, a reading which no one defends.

λευμένα ἐσεθαί. The combination with the auxiliary making an ‘analytical’ inflexion is noticeable. It is especially common in the case of the perfect.

τὸ ἐθέλειν καὶ τὸ βούλεθαί. ‘Willing and desiring.’ Cp. supra, 436β, and Buttmann, Lexil., sub voc.

c. ἐπικλίνειν τοῦτο πρὸς αὑτήν. ‘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.
D. ἐπιθυμία ἐν τῇ ψυχῇ εἴη; κ.τ.λ. This passage, down to βρῶματος, is quoted by Athenaeus, iii. p. 127, to show that the ancients used cold water in their potations—ἐπιστανται δ' οἱ παλαιοὶ καὶ τὸ πάνυ ψυχρὸν ὑδρῷ ἐν ταῖς προπόσεσιν. It is interesting to notice that the mss. of Athenaeus agree with the mss. of Plato in one or two readings which scholars have yet had the boldness to pronounce corrupt. At the same time they give a text which cannot be very strongly relied on as a check to Plato, for it has to be corrected in four places from the text of Plato as we have it. Cobet, Nov. Lect. 249, remarks on the badness of the texts used by Dionysius of Halicarnassus.

ἐνι λόγῳ. The correction of Cornarius. The mss., both of Plato and Athenaeus, give ἐν ὀλίγῳ. The corruption is a natural one, easily fallen into, and ἐν ὀλίγῳ could hardly stand. Further, ἐνι λόγῳ is confirmed by 439α, where the phrase recurs.

τὴν τοῦ θερμοῦ ἐπιθυμίαν...τὴν τοῦ ψυχροῦ. We have here a much more serious question of reading. Our text follows the corrections of Hermann, who makes the adjectives coincide with the nouns; the epithets of the object with the epithets of the desire, thus: "Or if heat be added to the thirst, will it give an additional desire of hot drink, but if cold (be added, then) a desire of cold drink? The mss. however, both of Plato and Athenaeus, l.l., give the epithets in a different order, making them inverse to the nouns; thus, ἕαν μὲν τις θερμότης τῷ δίψει προσέτηται, τὴν τοῦ ψυχροῦ...ἐὰν δὲ ψυχρότητι, τὴν τοῦ θερμοῦ, 'If heat be added to the thirst, then desire of cold drink...but if cold (be added, then) desire of hot drink.' This seems true to nature, and for a long time the reading passed muster, but Hermann contends that, though specious, "quoniam qui calet frigidam, qui friget calidam potionem desiderare solet," it is "contra philosophi sententiam, qui attributa a notionum consortio derivat, ut mox τολλόων sitim a πληθεί." 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.

Ε. τὰ προσγιγνόμενα. ‘The accessories.’

438β. δοσα γ’ ἐστι τοιαύτα οία εἶναι τιν, 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 ὁ ὁδος, 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 όνων before τινὸς; (2) the alteration of ὁδον of ά into ὁ τιν. (1) is justified by Madvig on the ground that there is no construction without ὠνων. Even with it there is not too much. Stallb. finds an interpretation thus: Reading with mss. οθοςες των τινος ειναι, etc., he takes ειναι with οθοςες των τινος as meaning relational things, ‘quae ad aliquid referuntur;’ τουτο δ περ εστιν, ‘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 ὁδον, ‘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 ingeniouvously 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.

Β. τού τοξοτού...οτι αὐτοῦ. The αὐτοῦ is really re-
dundant. ‘Of the Bowman it is not right to say that the hands
(of him).’

ἀπωθοῦνται καὶ προσέλκονται...ἡ ἀπωθοῦσα χεῦ...ἡ προσ-
αγομένη. The meaning is obvious, but the change of voice,
ἀπωθοῦνται ἀπωθοῦσα, is curious and hard to explain. The
middle seems almost necessary in προσέλκονται...προσαγομένη,
of drawing towards oneself, and this use of the middle voice
is well established. But it is not easy to see why in the one
instance, ἡ ἀπωθοῦσα, Plato passes into the active. Is it that
the active would be more natural than the reflexive in the
case of ἀπωθεῖν (‘to push away a thing’), which therefore,
when detached, appears in the active, but that, when con-
joined with προσέλκονται, which equally naturally falls into
the middle (draw a thing towards oneself), ἀπωθοῦνται becomes,
so to speak, relativo to the secondary object, and falls into
the middle too? The subtle sensibility of Plato to such
minute changes is very noticeable.

Δ. περὶ τὰς ἄλλας ἐπιθυμίας ἐπτόηται. ‘Is set in a flutter
about, is excited about, the other lusts.’ Stallb. compares
Phaedo, 68c. οὐκοῦν καὶ ἡ σωφροσύνη...τὸ περὶ τὰς ἐπιθυμίας
μὴ ἐπτόησθαι, ἀλλ’ ὀλυγώρως ἦχειν καὶ κόσμιος.

πληρώσεων. ‘Satisfactions.’—J.

Ε. ἐς πιστεύω τούτῳ. ‘Having once heard, I still believe
this.’ ἐς is Madvig’s correction for τί of Par. A. This would
seem better, ‘I believe this from something I once heard.’

ἀνὼν. ‘Coming (up) to town’ (from the harbour). Cp. τὰ
ἀνώ, supra, 435e.

ἐπιθυμοῖ, etc. The optatives really follow after the secondary
tense ἀκούσας. I heard that...(and I believe it).

ὑπὸ τὸ βόρεον τεῖχος. ‘Under the north wall.’ Cp. ὑπὸ
τεῖχος ἀποστάς, 496D. There were at first two walls, one
north to Peiraeus and the other south to Phalerum. Then a
middle wall, parallel to the northern one, was added, called τὸ διὰ μέσον or τὸ νότιον τεῖχος, and the Phaleric wall was abandoned. The two Peiraeus walls were finally destroyed 262 B.C. What is meant here is the outer north wall and the outside of that.

παρὰ τῷ δημιοῦ. ‘With the executioner,’ i.e., ‘in his custody.’ The executioner’s abode was outside the town in the deme Ceiriadae, near the Peiraeus.

tέως μάχοτο, κ.τ.λ. ‘For a while he fought against it and covered his eyes.’

440α. κρατούμενος δ’ οὖν. ‘Finally being overmastered.’ On the optatives present here representing imperfect, see Goodwin, M. T., § 70, note 1 (b).

διελκύσας τοὺς ὁφθαλμοὺς. ‘Opening his eyes wide’; so στομα δελκεώ, ‘to mouth,’ Diog. L. vii. 20.

β. ἀστερ δυοῖν 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.

αἱροῦντος λόγου μὴ δείν, ἀντιπράττειν οἷμαι 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 Stallb. 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 441α 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 θυμοειδές 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:—ὅ δὲ νοῦς οὕτως. ταῖς δὲ ἐπιθυμίαις σε κοινωνήσαντα ταῖς εὐλογίστωι, καὶ γιγνώσκοντα σε
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toûto ék tῆς πειρας, οὖχ ὑπολαμβάνω σε εἰσεῖν ὅτι ἃσθημαί ἐν ταῖς
tοιαύταις ἁγαθαῖς ἡσοναις τοῦ θυμὸν ἀντιπράττουντα ταῖς ἐπιθυμίαις,
ὡσπερ ἐπὶ ταῖς τοῦ Λεωντίου ἄλγοις ἡδοναὶ ἀντέπραττεν. 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 θυμὸς) 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 θυμὸς, in
the case of these good pleasures acting against the desires, as
in dealing with the unreasonable pleasures of Leontius it
acted against them.’ The point then is, there are the three
factors λόγος, θυμὸς, ἐπιθυμία. When λόγος and ἐπιθυμία are at
variance, θυμὸς the third factor takes sides with λόγος, as in
the case of Leontius; but where the pleasures are good, and
where reason says it ought not to oppose the desires, then it
never does oppose them. In other words, θυμὸς never opposes
the desires of its own motion; but only at the bidding of
λόγος. At this bidding it often does oppose them; indeed,
not only often, but always, unless perverted by evil bringing
up. If we are to explain our text in this sense, we must
understand κοινωνήσαντα to mean, not ‘making common cause
with,” but “having dealings with,” “in dealing with,” cp.
343d and κοινωνήματα, 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 κοινωνή-
σαντα is noticeable in any case.

αιροῦντο λόγου μὴ δεν. Scilicet ἀντιπράττειν. ὃ λόγος αἰρεῖ,
‘Reason decides or dictates,’ is a phrase pretty common in
Herodotus and Plato; e.g., infra, 604c, ὃ πη ὁ λόγος αἰρεῖ
βέλτιστον ἀν ἔχειν. Some inferior mss. give μηδὲν, which the
older editions followed.

C. καὶ δι’ αὐτὸ πεινῆν καὶ δι’ αὑτὸ ρίγοιν...καὶ νικᾶται, οὗ
λήγει. ‘And for its sake (i.e., for the sake of what appears to
him just) enduring hunger, and for its sake cold, and all such
sufferings, even if he be conquered, he does not cease from
noble conduct, until that he either accomplish his end, or
perish in the attempt, or be called in and quieted down by
his indwelling reason, as a dog by a shepherd.’ This
is simple enough; but the text is not that of the mss.; but of
Madvig’s emendation. Par. A gives καὶ διὰ τὸ πεινῆν καὶ διὰ
tὸ ρίγοιν...ὑπομένων καὶ νικᾶ καὶ οὗ λήγει. This most editors
before Madvig keep; e.g., Stallb., who renders, "atque per famem per frigus, per alia id genus, dum fortiter perseverat, vincit, neque prius a generoso opere desistit," etc. The difficulty is as to the interpretation of διά. Stallb. boldly says, "Ceterum διά patet hic non significare propter, sed 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 ὀγύων, 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-
mined to conquer."

Ε. ἀλλ' ἦ πρὸς τούτῳ. ἦ, Ast.'s correction. Par. A. has ει.

τίθεσθαι τὰ δοκιμά πρὸς τοῦ λογιστικοῦ. 'That in the civil strife in the soul it much more readily ranges itself under the banner of the rational element.' The expression τίθεσθαι τὰ δοκιμα is used generally for taking up a position, drawing up in order of battle. Then simply serving or fighting, e.g., Legg. 753B, ὀπὸσον περ ἄν δοκιμα ἐπικά ἡ πεζικά τιθενται, '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. 1. 1.

441B. ἄνω ποῦ ἐκεῖ. 'Above somewhere back there,' i.e., 390D.


c. διανεύκαμεν. 'We have swum through' (and reached dry land). The metaphor is often thus used by Plato, cp. v. 453 and 472. Stallb. compares Parm. 137A. τῶς χρῆ τηλικώδε διανεύκαμεν τοιοῦτον τε καὶ τοιοῦτον πλήθος λόγων. Phaedrus, 264A. Protag. 338A.

e. τὸ μὲν ἐπιτείλουσα καὶ τρέφουσα. 'Heightening and fostering the one (i.e., the rational clement), but lowering the other with soothing words and taming it by harmony and rhythm.'

442A. προστατησετον. This is Bekker's emendation for προστατῆσετον of Par. A, now adopted by all editors. 'Will rule the lustful element.' προστατησετον must be transitive, which would not suit here.
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B. ὄν οὐ προσήκον αὐτῷ γένει. ‘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, γενών, ‘the classes it ought not (to rule).’

άνδρεῖον τοῦτῳ τῷ μέρει. ‘Courageous in respect of that part.’

D. μὴ πη ἡμῖν ἀπαμβλύνεται ἄλλο τι δικαιούνη 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 γάρ...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.’

e. τὰ φορτικά. ‘Vulgar,’ ‘commonplace,’ perhaps orig. burdensome. Cp. φορτικῶς, 367A.

ἀποστερήσαι. ‘Would repudiate,’ D. and V., but wrongly. The word is used in its strict sense. ‘Would keep back from,’ ‘would defraud another of.’

443. ὅς εὖθὺς ἀρχόμενοι, etc. ‘That when we started to found our state, led by some divine guidance, we must have reached a certain principle and type of justice.’ This seems the most natural rendering, and is that of D. and V. Stallb., however, understands ὅς as ‘since,’ ‘for,’ ‘Nam statim ut incepimus,” ‘For immediately we began,’ ἀρχόμενοι τῆς πόλεως οἰκίζεων. Lit., ‘Beginning our state, to found it, that is to say.’ οἰκίζεων, epexegetic, a common construction in Plato.

c. τὸ δὲ γε ἰην 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 ἰην ἄρα, cp. first note on book ii. The principle is in so many words “Ne sutor supra crepidam.” Cp. Introd. p. xxxiv.

δ’ ὃ καὶ ἀφελεί. Madvig condemns as otiose, but frankly confesses, “Sed nihil probabile extundere possum.”

τὸ δὲ γε ἀληθεῖς, 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. xxxviii. oun δὴ πράττειν carries on the sentence and construction after ἐὰν... ‘Justice was something of this sort, that a man should, not allowing, etc....thus in fine come to act,’ etc.

D. ἄσπερ ὅροις τρεῖς ἀρμονιας. ‘Like the three terms of a harmony.’

νέατης, νέατη (seil. χορδή). Lit., the last or latest string, i.e., the lowest, but in point of pitch our highest. The old form νέατη seems to be only found here and in a fragment of Cratinus in this sense. It was afterwards contracted to νήτη, so παρανέατη παρανήτη, the string last but one.

νήτη. Lit., ‘the highest,’ but in pitch our lowest.

μέση. The middle (note or string). According to the Scholiast, Plato is here speaking of the system of two complete octaves, τὸ δίς διὰ παςῶν σῶσιμα. 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 νήτων, τ. μέσων, and τ. διεξενγμένων, the lowest note would be νήτη νήτων, the highest of the second tetrachord μέση, the highest of the third νήτη διεξενγμένων. See Dict. Antiqq., article on Music, p. 775.

Ε. εἶ ἄλλα ἄττα μεταξὺ. The names of the other eight notes of the hendecachordal system will be found in the article just quoted.

444a. δικαιοσύνην, δ' τυγχάνει ἐν αὐτοῖς δυ. ‘And justice, what it is found to be and is, in them.’ Contrast the words here with those which conclude book i. δ τὸ πρῶτον ἐσκοπούμεν εὑρέων τὸ δίκαιον δ' τὸ ποτ' ἐστίν. The point is here declared to have been reached, which was declared not to have been reached. δ τυγχάνει δυ. ‘that which it is,’ not the same as the
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simpler τι τυγχάνει, but, as Stallb. says, equivalent to τούθ' o τυγχάνει.

b. ἐπανάστασιν μέρους τινὸς τῷ ὀλ. 'The uprising of a part against the whole.' The verbal substantive is made to govern the case of the verb. Cp. τὰ παρ' ἕμιν ὅπα τοῖς θεοῖς. Euthyphro, 15A; and also infra, 471D.

dουλεύειν τῷ τοῦ ἀρχικοῦ γένους ὑντι; Par. A has δουλεύειν τοῦ ὅ ὡ δουλεύειν, with several of the other mss. Madvig suggests that the true reading is δουλεύειν, τῷ ὅ ὡ μὴ δουλεύειν, ἀρχικοῦ γένους ὑντι, explaining "cum tale sit, ut id servire debeat, 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 ὑντος is an anacoluthon after οὐ προσήκον, that οὗν πρέπειν is equivalent to ὥστε πρέπειν αὐτῷ, and that τῷ τοῦ ἀρχικοῦ γένους ὑντι, is "ei parti animi quae est generis imperatorii, h. e. τῷ λογιστικῷ." He goes on, "Inde igitur natae sunt turbae scribarum in Parisinis aliisque libris conspicuae, quibus maiores etiam excitarunt nuperi critici, scilicet istor scribarum erroribus aliquid reconditius subesse suspicati."

Εὐλλήβθην πᾶσαν κακίαν. 'In short, all wickedness.' There is an obvious allusion to the well-known gnome of Theognis—

"ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετὴ ἱστιν, πᾶσ δὲ τ' ἀνήρ ἀγαθὸς, Κύρνε δικαιον ἔως"

—Theognis 148, Bergk,

so often quoted by Greek moralists, and notably by Aristotle in the golden passage on justice, Eth. Nic. v. 1. 15. (1129B).

c. ταὐτὰ μὲν οὖν ταὐτα. 'Yes, indeed, all these are even as you say.' Before Bekker the vulgate reading was ταὐτα μὲν οὖν ταὐτα. '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, \( \epsilon\nu \ \delta\epsilon\kappa\alpha\iota\omega\sigma\omicron\upsilon \gamma \ \sigma\upsilon\lambda\lambda\iota\beta\delta\omicron\upsilon \ \pi\alpha\sigma \ \acute{\alpha}\rho\epsilon\tau\eta \ \acute{\sigma}t\iota\nu \) 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." (Op. Introduction, Name and Aim of the Republic, pp. xxxi. to end.

444D. \( \tau\omicron \ \delta\epsilon \ \nu\omicron\sigma\nu, \ \textit{scil.} \ \epsilon\mu\pi\omicron\iota\epsilon\iota\nu. \) 'But to produce disease is,' etc.

445B. \( \epsilon\nu\tau\alpha\iota\beta\alpha \ \delta\sigma\omicron \ \omicron\omicron \ \tau\epsilon. \) Stallb. takes the whole phrase, \( \delta\sigma\omicron \ \omicron\omicron \ \tau\epsilon \ \omicron\sigma\alpha\phi\epsilon\sigma\sigma\tau\alpha\tau\aomicron \ \kappa\alpha\iota\delta\epsilon\iota\nu, \) as epexegetie after \( \epsilon\nu\tau\alpha\iota\beta\alpha. \) 'We have reached there, namely to see, as clearly as possible,' \( \delta\sigma\omicron \ \omicron\omicron \ \tau\epsilon \ \omicron\sigma\alpha\phi\epsilon\sigma\sigma\tau\alpha\tau\aomicron, \) 'We have reached the point of seeing as clearly as possible,' and so Engelm. D. and V. however take \( \delta\sigma\omicron \ \omicron\omicron \ \tau\epsilon, \) etc., with \( \omicron \ \chi\rho\epsilon \ \alpha\pi\omicron\omicron\alpha\kappa\omega\omicron\epsilon\iota\nu. \) '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 ἄδεν ὀ iov τε. Ast. ὀ πον ὀ iov τε. The point to notice is that ὀ πον ὀ iov τε forms one phrase.

ἀποκυμητέων. Par. A gives ἀποκυμητέων. Bekker corrected into ἀποκυμητέων, 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 ἀποκυμητέων, had the word been known to the Greek language before Bekker’s time. The despised ἀποκυμητέων is well established, e.g., 372a. So is ὀ κυμητέων, but neither ἀποκυμητέων nor κυμητέων are found. ἀποκυμητέων is further better suited to the sense. See Schneider, ad loc. Yet Stallb. calls the emendation “egregius.” Schanz writes ἀποκυμητέων, Legg. i. 638E.

c. ἀπὸ σκοπιάς. σκοπιά 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. σκοπιά is just the Latin specula. Cp. Milton’s well-known

“Look once more ere we leave this specular mount.”

—Par. Reg. iv. 236.

ἐδὴ ἔχοντες. ‘Having distinctions,’ ‘having distinct forms.’

d. ἐγγενομένου ἄνδρος ἐν ἐν τοῖς ἄρχουσι διαφέροντος βασιλεία ἀν κληθείη. The first hint in so many words of the famous doctrine of the Philosopher-King, to be developed in the next and later books. Cp. infra, v. 473D, and see also Introduction, Name and Aim, xix. and xx., with note.

e. τῶν ἁξίων λόγου νόμων. ‘Would disturb (any or aught of) the important laws of the state.’ The genitive here is partitive. Stallb. compares Gorgias, 514a, δημοσία πράξαντες τῶν πολιτικῶν πραγμάτων.

τροφῆ καλ παιδεία χρησάμενος ἡ διήλθομεν. The Intellectual education of the Ideal state is still to be considered, but the Moral education of Music and Gymnastic, which is its basis, has been fully discussed, nor is it added to in the later part of the Republic. See Introduction, Education in the Republic, esp. pp. xlvii and 1.
BOOK V.

449. ἄνδρα τὸν τοιοῦτον, scil. ἀγαθὸν καὶ ὁρθὸν καλῶ.
περὶ ἰδιωτῶν ψυχῆς τρόπου κατασκευῆν. Ἕψαρχης may possibly, as Ast. suggests, have arisen from a gloss.

b. Ἴα ἐρών. "Was going (on to be about) to speak of." Shows origin of analytic tenses, our 'was going to say.'


προσηγάγετο, etc. The delicate graphic minuteness of prepositions, προσ, προ, προσ, is noticeable.

c. τί μάλιστα; ἔτι 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 ἔτι. ἔτι is reading of Par. A and all mss. except Ven. E. Stallb. follows Hermann in introducing the formula, ὅτι τί. Cp. 343a, ὅτι ὅν τί μάλιστα, ἣν δ' ἐγώ, lit. our vulgar 'because why then specially, said I.'

ἀπορραθυμεῖν. "To be shirking," lit., shirking off or out of. πάθωμος, lit., 'easy tempered,' so 'slack.'

οἰηθήναι, scil. δοκεῖς.

φαύλως. "In an offhand, trivial, way, superficially.'

τὸς ὁ τρόπος, after λόγου δεῖται. "Requires explanation as to what is the manner.'

ὅλην ταύτην ἣν λέγεις. The accusative after the verbal notion in μησθήσουσιν, 'you would explain.'

d. μέγα...καὶ ὤλον. "We think it of great (importance), nay indeed of every importance, or all importance." Cp. infra. 469c, ὠλῶ καὶ παντὶ, contrast Apol. 23a, ὤλγου καὶ οὐδενὸς ἀξία.

450a. ἀγαπῶν ἐὰν τίς εἰσιν. 'Satisfied for my part that, quite agreeable that the thing should be left alone,'

παρακαλοῦντες. "Calling up.'

ἔσμος. 'A swarm.' Two forms are found in mss., ἔσμος and ἔσμος. The latter seems more correct, being supported by the
derived form ἀφεσμός, a swarming off; and both the derivations suggested, whether that from root ὑδ of ἔζωμαι (cp. Aesch. Supp. 223, ἐσμός ὡς πελειάδων ἔζεσθε, also ibid. 31), or that from ἵμω, something sent out, a gush, a jet, favour the rough breathing. The word is sometimes metaphorically used—e.g., Eur. Bacch. 710, γάλακτος ἐσμός; Aesch. Supp. 684, νοῦσαν ἐσμός—but properly in the sense of a "swarm" of bees, wasps, or hornets. Cp. Ar. Fesp. 1107, ἔπετερας ζευκάν ἔαν αὐτῷ ὁ τό τῶν ἠδονῶν σμήνος.

B. χρυσοχοίσσοντας οὐκ ἐτούσδε νῦν ἐνυαδε ἀφίχθαι, ἀλλ' οὐ λόγων ἀκοουσμένοις; "Do you think our friends came here to hear a discussion, or on a fool's errand?"

χρυσοχοίσσοντας. The plain meaning of the word χρυσοχοῖν is of course 'to be a χρυσοχόος,' to follow the trade of a goldsmith, but it is said to have derived and proverbial meaning, viz., to do or suffer anything rather than the matter in hand, to go wool-gathering, to embark on a wild-goose chase, so here, "came to idle away their time," "and not to argue in real earnest." The traditional explanation is found in the lexicon of Harpocration, sub. voc. χρυσοχοῖν. He quotes from the orator Deinarchus. Δελαρχος ἐν τῷ κατὰ Πυθέον, πάλιν παρ' Ἀλσίνην ἀποφοιτήσας παρὰ τοῦτω δήλον ὅτι χρυσοχοῖν ἐμάνθανε, ἀλλ' οὐ τὸ προκείμενον αὐτὸ πράττειν ἢ πάσχειν, and then expressly states that Plato uses this proverb in this passage ἐν πέμπτῳ πολιτείᾳ. He explains the origin of the proverb by the following quaint story:—"Ἐπεσε τις θήμη ποτὲ εἰς τὸ πλῆθος τῶν Ἀθηναίων, ὡς ἐν 'Ἤμιττῳ φανείη χρυσοῦ ψήγμα πολὺ καὶ φυλάττοτο ὑπὸ τῶν μαχίμων μυρμήκων, οἱ δὲ ἀναλαβόντες ὀπλα ἑξέθεον ἐπ' αὐτῶν, ἄπρακτοι δ' ὑποστρέφοντες καὶ μάτην κεκακοπαθήσετε, ἐκκωπῶν ἀλλήλους λεγόντες, σὺ δὲ φῶν χρυσοχοῖχεν, ὑπερ δηλοῦ, σὺ δὲ φῶν ψήγμα πολὺ συλλέξας καὶ χρυσοχοῖσας πλουτήσεις. There may be an allusion to the golden honey of the bees of Hymettus, and we are reminded of course of the gold-guarding ants of Herodotus. Harpocration finally quotes the comic poet Eubulus as using the joke in the Glauces, frag. 20 (Kock):—

ἡμεῖς ποτ' ἀνδράς Κεκροπίδας ἐπείσαμεν
λαβόντας εἰς 'Τμηττοῦ ἐξελθεῖν ὑπλα
καὶ σιτὶ ἐπὶ μύρμηκας ἥμερον τριῶν
ὡς χρυσοτεύκτου ψήγματος πεφηνύτος.
However the proverbial or cant usage arose, it is evident it was in vogue then about Plato's time, so that some general rendering, 'to come on a fool's errand' (Gray), 'to find an Eldorado,' 'to embark in a bubble speculation,' represents the meaning better than a literal one. Jowett's "to find the philosopher's stone" is perhaps the best of all. Schneider quotes the passage given above, on Xenophon de Vectigalibus, 4-15, and thinks there may be an allusion to some unsuccessful workings of the silver mines at Laureium.

c. τροφῆς 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.'

πολλὰς γὰρ ἀπίστιας ἕχα. 'It contains many reasons for doubt, lit., many doubtings.'

d. εὐχή. 'A (mere) dream.' Votum irritum. Cp. infra, 499c, εὐχαίς διόμεα λέγοντες.

ἀγνώμονες. 'Stupid,' D. and V.; 'Unverständig,' Engelm. 'Hard upon you,' J. The fact is the word naturally varies between the meanings of 'wanting judgment' and 'wanting feeling,' but usually inclines to the latter.

καλὸς εἰχὲν ἡ παραμυθία. 'Falleretur vehementer qui καλὸς ὄν σcribendum putaret.' Stallb. Cp. Goodwin, M. T., § 49, n. 2.

E. φοβερὸν τε καὶ σφαλερόν, κ.τ.λ. The construction here is somewhat "ad sensum." '(This) is a formidable and slippery business, the fear being not of my being laughed at, for it would be childish to fear that, but lest I stumble and miss the truth; and not only (stumble) myself, but be found to have dragged my friends down too in my fall, and that in a matter wherein one ought least of all to stumble.'

φοβερὸν (id est, φοβοῦμαι) μὴ κείσομαι. The future with verbs of fearing is a regular, though rare construction. The future seems to represent the vividness to the mind of the result as a possibility = 'I fear lest then I shall be on the ground.' Cp. Goodwin, M. and T., § 46, note 1, p. 32.

451a. προσκυνώ δὲ Ἀδράστειαν. 'I deprecate Nemesis.' Lit., 'I do homage to Nemesis, praying that she may not visit me.'
'Aôdrâstea. The word is used sometimes alone as here, sometimes as adjective with Nêmesis = 'The Inevitable,' 'Necessity.' Cp. Aesch. Pr. 936, οί προσκυνώντες τὴν 'Aôdrâstean σοφοί. The Scholiast here says, 'Aôdrâsteion kaloudoun; ἄτιπερ οὖν ἄν τις αὐτὴν ἄποδράσειν, ἤ δτι ἀειδράστεια τις οἶν ἐστιν, ὡς ἀεὶ δρῶσα τὰ καθ' ἑαυτήν, ἤ ὡς πολυδράστεια (πολλὰ γὰρ δρᾶ) τοῦ ἀλφα πλῆθος δηλοῦτος ὡς ἐπὶ τῆς ἀξίουν ὑλῆς. The true derivation would seem to be either as from διδράσκω or from δρᾶω; cp. ἀπρηκτος ἀνίη, Homer, of Scylla, Od. xii. 223. Cp. 'Aôdrâstos, who was said to have erected an altar to her. She was held to be especially the power that avenged murder and homicide, hence the allusion here.

χάριν οὐ μέλλω λέγειν, 'For the sake of, i.e., in respect of what I'm going to say.'

ἐλπίξω γὰρ οὖν. 'For I expect (or I opine) it's a less crime unwillingly to become the murderer of anyone.' ἐλπίς and ἐλπίζειν are, of course, used indifferently of a mental attitude towards the future of expectation or opinion, as well as of actual hope. Plato himself notes this of ἐλπίς: Plato, Legg. 544D, πρὸς δὲ τούτων ἀμφότερον αὖ δύχας μελλόντων οἶν καύνων μὲν ἄνωμα ἐλπίς. It should be noted that this meaning naturally accompanies a construction of ἐλπίζειν with a present indicative as here, or in the quotation 383B, or again 573C. When the sense is that of 'hoping,' the proper construction is the infinitive future, or inf. aorist with 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 wol be ded' (i.e., I expect).

καὶ [δικαίων] νομίμων πέρι. The Vulgate reading was καὶ νομίμων; but the καὶ is wanting in Par. A, and the rest of the good mss. That being so, various methods have been adopted—(1) Keeping mss. reading, to take νομίμων as substantive, and make the three adjj. parallel "about good and excellent and just institutions"; (2) This seems well enough, but Stallbaum, thinking institutions premature here, separates the three adjj. from νομίμων, and joins them to ἄπαρεων—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 κλέπτης, ψεύστης, 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 νομίμων. Two passages, however, below, 479d and 484d, seem to show that all the words should be kept. Cp. also Cobet, Var. Lect. 357.

ὅστε εὖ 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, οὐκ εὖ με. Herm. ingeniously, but too ingeniously, corrects εὖ into οὐ, 'So that your consolation is none at all.'

b. καθαρός γε καὶ ἐκεῖ ὁ ἀφεθεῖς. ἐκεῖ, ἐνθάδε, 'In that case ...in this,' J. ἐκεῖ, 'Ubi caedes commissa est,' Stallb. So Engelm., '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 γ' ἐνεκα. 'As far as that goes.'

ὀρμήν. 'Start.'

452b. ρυσόλ καὶ μὴ ἡδεῖς τὴν ὤψιν. 'Wrinkled and not attractive in appearance.' On ὤψιν see note on 376b.

ἐν τῷ παρεστάτῳ. 'In the present state of things.'

τὰ τῶν χαριέντων σκώμματα and infra, D, τοῖς τότε ἀστελοίς πάντα ταύτα κωμῳδεῖν. 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 Ecclesiazusae of Aristophanes. Such passages however do not prove that the Republic was first published and that then Aristophanes wrote the Ecclesiazusae 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. πορευτέον πρὸς τὸ πραξὺ τοῦ νόμου. 'We must go on to the rougher ground of our law.'

δεηθείσι τε τούτων μὴ τὰ αὐτῶν πράττειν. '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.

ὀτι οὖ πολὺς χρόνος, κ.τ.λ. All commentators, of course,
quote Hdt. i. 10, παρὰ γὰρ τοὺς Λυδίους σχέδον δὲ καὶ παρὰ
tοὺς ἄλλους βαρβάρους καὶ ἄνδρα ὀφθηνα γυμνόν ἐστὶ ἀισχύνης
μεγάλην φέρει, and on the next passage about the Cretans and
Lacedaemonians, Thucyd. i. 6, ἑγυμνώθησαν τε πρῶτοι καὶ ἐς τὸ
φανερὸν ἀποδύντες λίπα μετὰ τοῦ γυμνάξεσθαι ἥλειψαντο. Cp.
Plat. Theaet., 162b.

D. ἀλλ' ἐπειδὴ χρωμένοις, κ.τ.λ. 'When by actual practice
(use of gymnastics) they found ... and when the ludicrous
effect to the eye vanished before that reason told them
was best, then this too showed them that he is a fool who,
etc.'

ἔνεδελξατο. For the middle, see L. and S. sub voc. ἐνδεικνυμι.

ὀτι μάταιος δὲ γελοῖον ἄλλο τι ἰγείται, etc. A great deal of
discussion has been based on 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 δὲ γελοῖον τὸ κακὸν καὶ, and again ὃς γελοῖον.
Hermann, on the contrary, lets the first words stand, but
cuts out from δὲ γελοῖον τοῦ κακὸν καὶ, and again ὃς γελοῖον.
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 καλὸν αὖ σπονδάξει ἄλλον τινὰ σκοπῶν στηρίσαμένος.
'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 σκοπῶν στηρίσα-
μένος. The omission of the πρὸς was first proposed by that
beautiful Platonic scholar, the late Master of Trinity, W. H.
Thompson, (Professor Cantabriensis, editor Phaedri et
Gorgiae clarissimus, as the Zürich preface calls him), in some
remarks in the Journal of Classical and Sacred Philology,
iv. p. 147, 148. For the phrase ὁκοῦν στήσασθαι, Dr. Thompson quotes Critias ap. Athen. xv. 666B, ὅν ὁκοῦν εἰς λατάγων τόξα καθιστάμεθα, and Plat. Legg. xii. 961E, ὁκοῦν θέσθαι. 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. 1868), however, omits καλοῦ, which is wanting in some mss.; but supported by Stobaeus, who quotes this passage.

φιλοπαλίσμων. A number of the inferior mss. give the form φιλοπαλίσμων, but the best, Paris A, upholds its credit by preserving the truer Attic spelling with ἀ. The question of the spelling is an old one. Vide Schanz, Praef. ad Euthyd. vii. § 5, and Rutherford, N. P., p. 313.

453Α. ἐρήμα. ‘Undefended.’ ἐρήμος is specially used in this sense, as for instance in the famous

", oǘδεν ἑστίν οὔτε πύργος οὔτε ναῦς
ἐρήμος ἄνδρῶν μὴ ἰσιακοντων ἦσα.
—Soph. O. T. 57.

The legal application to an undefended case, or one which goes by default, is well known.

β. οὔ́δεν δέι ύμίν ἄλλους ἀμφισβητεῖν. ‘You don’t want any one else to raise a doubt for you.’

κατοικίσεως, ἣν σκίζετε πόλιν. The inverse attraction of τᾶςεως into the case of the relative is noticeable. See Hadley, Gr. Gr., 1003.

D. οὔ μὰ τὸν Δία, ἐφη, οὐ γὰρ εὐκόλω ἔοικεν. Stallbaum finds or makes a difficulty here, on the ground that the words could only be suitable if Glaucon were to deny what Socrates thought ought to be denied. He would therefore omit γὰρ and apparently take οὔ μὰ οὐκ together. So, too, Groen van Prinsterer transposes and writes τροφῆν οὐ γὰρ εὐκόλω ἔοικεν. Οὔ μὰ τὸν Δία ἐφη. But the ordinary loose rendering, ‘Why,
no, certainly it's not easy.' (Ficinus' 'Profecto non leve istud apparat') seems sufficient.

κολυμβήθρα. 'A plunge, i.e., a swimming bath,' κολυμβάω meaning to dive rather than swim.

dελφίνα. ὣς τὸν Ἀρίωνα δηλονύτε τὸν Μηθυμναίον, 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 θύμα.

tὰς δὲ ἀλλὰς φύσεις τὰ αὐτὰ, 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 ἀλλὰς would usually mean 'The rest of the natures.'

454a. ἀντιλογικῆς. 'Disputation'; lit., 'contradiction.' With this passage compare Sophist. 225b, c.

κατ' εἴδη διαιρούμενοι. 'Dividing according to species.' Cp. Sophist. 253d, where the function of dialectic is said to be τὸ κατὰ γένη διαιρεῖσθαι καὶ μὴ ταὐτὸν εἴδος ἔτερον ἡγήσασθαι μὴτε ἔτερον ἐν ταὐτῷ.

ἀλλὰ κατ' αὐτὸ τὸ δύομα, κ.τ.λ. 'But rush after opposition,' pursue their opposition, looking merely at the words' (and not what different εἴδη they may cover).

b. τὸ τὴν ἄλλην φύσιν ὡς ὑπὸ τῶν αὐτῶν, etc. 'That different natures ought not to engage in the same pursuits.' ἄλλην is Baiter's conjecture. A and the next best mss. have αὐτὴν, some inferior mss. μὴ τὴν αὐτὴν, 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.

τὶ 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. ἰατρικὸν μὲν καὶ ἰατρικὸν τὴν ψυχὴν ὄντα. 'A physician, and a man who is in his soul like a physician.' So Baiter and Engelmann. Par. A has ἰατρικὸν μὲν καὶ ἰατρικὴν τὴν
Notes.

ψυχήν δυτα. Baiter pronounces *iatρικήν* to be the result of an error accommodation, the copyist making it agree with *ψυχήν*. Hermann however adds a s, and reads *iatρικήν την ψυχήν 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 *iatρικήν την ψυχήν ἔχουσα*; 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 *iatρον μὲν καί iatρικόν την ψυχήν 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. εάν πως ἐνδεξώμεθα. See Goodwin, M.T. § 71, note 1.

ἐν ὁ ὡ μὲν. ‘In so far as the one’ = *ei ἐν τινι ὁ μὲν*—Stallb. 

μηδ’ ἐκαθέ σώζοιτο. ‘Did not even keep what he learnt.’

διαφέροντως ἔχει ἡ. *ἡ* after comparative notion in *διαφ.*

Cp. infr., 538b.

C. ποπάνων. *πλακόντων πλατέων καί λεπτῶν καί περιφερῶν*, ἐψήμα διά ἑστων δ ἐνιοὶ ἑραίων καλοῦσιν, οἱ δὲ γλυκῷ—Schol. ad loc. The word *ποπάνων* is derived of course from *πέπτω*, ἐψήμα from ἔψω. It seems to be rare.

D. οὖ καί καταγελαστότατον, κ.τ.λ. ‘In which field, if beaten, it is most ridiculed.’

γυναῖκες μέντοι πολλαί πολλάν ἄνδραν βελτίων ἐς πολλά τὸ δὲ ὅλον ἔχει ὡς σὺ λέγεις. Plato in these words sums up the practical answer to the question as to the equality of the sexes. Cp. *infra*, 456a.

Ε. γυμναστική δ’ ἀρα οὐ, οὔδε πολεμική, 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. πλήν δόσα. ‘Except in so far as.’


Δλλη ... πούησει, scil. φυλακικόν.

παραλάβοσα. ‘When it takes in hand,’ *i.e.*, when the *παίδεια* does so; *παραλαμβάνειν* is the regular word in this connection.

D. πῶς οὖν ἔχεις δόξης τοῦ τοιούτου πέρι; ‘How are you in opinion as regards such a point as this?’
The Republic of Plato. [BOOK V.]

tou ὑπολαμβάνειν, κ. τ. λ. 'I mean as regards the conceiving in your own mind one man to be better and another worse.'

457α. ἐπείπερ ἀρετὴν ἀντὶ ἱματίων ἄμφιεστας. Cp. Tennyson's Godiva, "Then she rode forth, clothed on with chastity." Ast. compares the contrasting passage, Hdt. i. 8, ἀμα δὲ κιθῶν ἐκθυμεύσομεν σωνεκόουσαι καὶ τὴν αἰτῶ 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.

tais γυναιξὶν ἥ τοῖς ἄνδράσιν. 'To the women rather than to the men.' The ἥ is after the comparative ἐλαφρώτερα (Stallb.).

ὁ δὲ γελῶν ἁνήρ. As Stallb. points out, this passage shows that this subject had been ridiculed before it was introduced by Plato, and is so far evidence against the theory that it was Plato's Republic that furnished the theme for the ridicule of Aristophanes' Ecclesiazusae. Cp. Introd., Name and Aim, p. ix., and 452b, supra; and on whole sentiment cp. Eur. Andr. 590, et seqq.

b. ἀτελὴ τοῦ γελολογοφοιας δρέπον καρπῶν, etc. The words without the τοῦ γελολογοφοιας are, according to Stobaeens' Florileg. lxxx. 4, from Pindar, who is speaking of the men of science, of φυσιολογοφοιας. The meaning of Pindar's words is clear, "Plucking an unripe fruit of wisdom." Cp. Plat. Theaet. 173. 4. The words τοῦ γελολογοφοιας, 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 γελολογοφοιας 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."

λέξεται. 'Is said and will remain said,' the fut. perf. denoting the permanence of the results of the action in future time. See Goodwin, M. T. § 29. n. 2.

διαφεύγειν. 'That we are escaping.'

τιθέντας. 'When we lay down.' Accusative of attraction.

ὁμολογείσθαι. Infinitive after φώμεν, Stallb.
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1. λέγε δη, τω. See Goodwin, M.T., § 85, note 1.

2. λέγας λόγων ξυστασιν. ‘Narras sermonum conspirationem,’ Stallb. ‘You speak of a combination of discussions,’ i.e., ‘What you say implies a combination,’ etc.

3. ύψετέον δίκην. ‘I must submit to the penalty.’

4. ευσόν με ἐορτάσαι. ‘Allow me to keep a holiday or feast day.’ ἐορτάσαι from ἐορτή, 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.’

5. 458a. οἱ ἄργοι τὴν διανοιαν. ‘People of a do-nothing disposition are wont to be feasted by themselves’ (i.e., to feast on their own thoughts when walking alone). Cp. Theocr. 15. 26, ἄργος αἰὲν ἐορτά.

6. θεντες ὡς ὑπάρχον εἶναι. ‘Supposing or assuming their wish already realized.’ The εἶναι is wanting in some mss., but it is found in Par. A and (as Schneider points out) adds additional force, the literal meaning being, ‘Assuming that it is realized, that that should exist which they desire.’

7. η δυνατά. So all the mss. and most of the editors, but Stallb.2 reads ἐλ.

8. καὶ ὅι πάντων ξυμφορωταί ἢν ἀν. ‘And will show (that) it would be best.’ The verb by a sort of zeugma from σχέσιμα.

9. οἱ γεωμετρικαῖς γε, ἀλλ’ ἐρωτικαῖς ἀνάγκαις. ‘By necessity, not the necessity of geometry, but the necessity of love.’ This striking phrase may possibly be borrowed, as Schneider suggests, from some poet, but Plutarch quotes it as Plato’s. Plutarch, Lycurg. 48c.

10. 459a. γενναλεῖν ὀρνίθεων. ‘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. Glacon 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.

11. τι δὲ ὑπὸ τοῦ ὦλα; ‘But what do you think (in the case) of horses.’ For construction see Madvig, Syntax, § 53 R.
basal. Cp. 361d.

ώς ἄρα σφόδρα ἡμιν δει ἄκρων εἶναι τῶν ἀρχαντῶν. 'How emphatically must we have our rulers consummate ones.' Matthiae explains this as a confusion of two constructions, i.e., δει ἄκρων ἀρχαντῶν and δει ἄκρων τοὺς ἀρχαντας εἶναι.

c. ἐθέλουσιν. Stephanus' correction for the ἐθέλουσιν of Par. A, which may have arisen accommodationis errore ad φαρμάκων, as the Zürich editors say. Schneider, Stallb., Hermann, all keep ἐθέλουσιν.

ηγούμεθαί. Par. A has ηγούμεθα εἶναι, which again Schn., Stallb., Herm. keep.

d. ἐν φαρμάκου εἰδεί. 'Remedii loco,' 'Used as physic.' Cp. supra, 389b.

καὶ ὀρθῶς γε. 'Most legitimately so.' 'And this legitimate use (το ὀρθῶν τοῦτο) would seem to come in specially in the case of marriages and births.'

460a. το δὲ πλήθος, κ.τ.λ. 'The number of the weddings, we shall make to be under the control of the rulers.'

κληροι κομψοί. 'Ingenious lots.' 'Schlaue Loose,' Eng. Cp. notes on 408b and 405b.

ἐφ' ἐκάστης συνέρξεως. 'At each coming together.' For ἐπὶ used with genitive, of occasions, see L. & S., and cp. Theaet. 153c.

b. γέρα δοτέων καὶ ἄθλα ἄλλα τε καὶ ἡ ἕξουσια (scil. δοτέων). For the construction of the nominative with the neuter verbal, cp. 403b, προσωπετέων αυτή ἡ ἔδωκεν.

c. σηκός. The word is no doubt used advisedly. 'The fold,' especially for rearing young animals. See L. and S. Cp. ποιμνω, ἀγέλη, supra.

ἀνάπηρον. 'Deformed,' 'crippled.'

ἐν ἀπορρήτῳ τε καὶ ἀθήλῳ κατακρύψοναι 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.
D. ἐ προὕβεμε. ‘What we set before us.’ The reading restored from Stobaeus, Par. A, has προὐβεμε, 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 subiicitur ἑφαμεν γὰρ ὃή,” κ.τ.λ.

E. τὴν ὁξυτάτην δρόμου ἀκμὴν παρῆ. ‘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. 721α. β. and vi. 785β. 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.

461β. ἀφήσωμεν. Par. A and all mss. except one have φήσωμεν. The true reading is preserved by Eusebius.

ταῖς ἀνώ μητρόσ. ‘The mother’s female relations in an ascending line.’

καὶ ταύτα γ’ ἤδη πάντα, scil. ἀφήσωμεν. ‘And all this indeed we shall allow them, after enjoining them to take care.’

C. ἕαν δὲ τι βιάσηται, κ.τ.λ. ‘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 to τιθέναι may be τὸ κόμμα or τὰ πράγματα subauditum.

D. τηθάς. ‘Grandmothers.’ The word seems to have been confused by copyists with τιθή (a nurse), and used in the sense of a nurse. So here, inferior mss. read τιθή, though τηθά is obviously required to balance πάπποις. See Lobeck, Phryn. 133-4.

E. προσαναφη. ‘Also prescribe it.’

(βεβαιῶσασθαί) 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.
The Republic of Plato. [Book v]

489a, ἵνα βεβαιώσωμαι ἡδη παρὰ σοῦ. Riddell, Digest. 126, explains it as a pregnant construction.

462a. οὖχ ἦδη ἀρχή. 'Is not this the beginning?'

'Then the next thing is to inquire whether.'

b. ἰδιώσεις. 'Isolation in the matter of these feelings.' 'Individualism,' opposed to κοινωνία.

c. πᾶσα ἡ κοινωνία ἡ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη, κ.τ.λ. 'The whole fellowship which extends through the body up to the soul, and forms one constitution, that of (i.e. that under) the governing principle.' πρὸς τὴν ψυχὴν, lit., towards the soul; "Nach der Seele hin," E., so 'looking to the soul,' centring in the soul.' On the whole passage cp. Introd., Name and Aim, p. xxxiii.

D. ἀρχοντος ἐν αὐτῷ, scil. ἐν τῇ ψυχῇ.

γνήσιον, ἐξωρρυθμέσιν. Gnomic aorists.

cal τοῦτο δ ἐρωτᾶς. 'And to return to your question.'

ἡ ... πόλις οἰκεῖ. 'The best ordered state is arranged in a very similar way.' For οἰκεῖον in this sense, a regular idiom, see L. & S., sub voc., ii. 2.

τὰ τοῦ λόγου ὀμολογήματα. 'The points agreed on in the discussion.'

463a. ἔστι μὲν ποι...ἀρχοντές. For the construction Stallb. compares 363a, q.v., ἵνα γίγνεται ἀρχαί. The fact is the construction is common enough, and is only one more instance of Plato's indifference to strict grammatical sequence.

D. ἐσεσθαι. Here too the construction is somewhat Platonic. νομοθετήσεις is first constructed with the accus., then with infinit. πράττειν, then ἐσεσθαι follows as though φέσει or some such word had been interposed, 'or else (that) it will be worse.' The change of number, αὐτοῖς, αὐτῷ, is also noticeable.

ὑμνησοῦν, here intransitive, "Ad aures puerorum circumpersonabunt."—Ficinus. 'Will resound in the ears,' etc.

E. διὰ τῶν στομάτων. 'Ore tantum.' 'If they should only utter family names with their lips.'

464b. καὶ μὲν δὴ καὶ τοῖς πρόσθεν γε ὀμολογοῦμεν. 'Moreover in this we are quite consistent with what was said above.'
D. γυναικά τε καὶ παιδας ἐτέρους. Either after ἐλκοῦντας, i.e., acquiring, as Ast. and D. V., or more probably after ὄνομάζοντας, as Stallb. and Engelm.

ιδίων δυτῶν ιδίας. ‘And creating, these, i.e. the wives and children, being their own joys and sorrows of their own.’

ἐλναι, after τοκεῖ.

βιαλον, αἰκλας, δικαι. Technical terms. ‘Actions for forcible seizure and assault.’

Ε. ἀνάγκην σωμάτων ἐπιμελεία στέντες. ‘Putting force upon,’ ‘coercing,’ i.e., forcibly regulating their care of their bodies—forcing them to take care of themselves. Par. A has ἐπιμελείας, other mss. ἐπιμελείας, 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 νεώτερος. After δῆλον. ‘And further it is clear that,’ etc.

465b. δέος δὲ τοῦ τῷ πάσχοντι, κ. τ. λ. ‘And for fear, the fear that all the rest will come to the aid of him who is hurt.’ τοῦ, Madvig’s slight correction, makes the passage much simpler. Par. A has τό. Those who, like Stallb., keep this, explain it as accus. after notion of fearing in δέος. ‘He fears that,’ etc. It might possibly be explained as being in apposition.

C. κολακείας τε πλουσίων πένητες. Ast. was the first to point out the extreme awkwardness of the word πένητες here, “Vocem πένητες orationis cohaerentiam turbare ideoque videri insiticiuncensuit.” 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 (δὲν) πένητες (ἀπηλλαγμένοι ἓν εἰσ). “The smallest however of the evils I am ashamed to mention on account of their mean character, of which they would be quit, the poor, that is to say, (would be quit) of the flatteries to the rich, and the poverties and the pangs,” etc.

τὰ μὲν δανειζόμενοι, etc. ‘Now borrowing, now repudiating, now acquiring in any and every way, and entrusting (their acquisitions) to women and slaves.’
D. ἀπαλλάξονται. So Cobet from ἀπαλλάξονται of Par. A, for he says, "Non liberabuntur his molestiis quas nunquam senserunt sed vacabunt; but Engelm. ridicules this.

οἱ ὀλυμπιονίκαι. 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 Dorieus of Rhodes, whose life was spared by the Athenians on account of his athletic eminence (Pausanias, vi. 7). A still more striking example is the strange and affecting story of the beautiful Philippus, Ὀλυμπιονίκης καὶ κάλλιστος Ἐλλήνων τῶν κατ᾿ ἐων, and the divine honours paid to his tomb, Hdt. v. 47. Plato may have thought of such cases when he wrote ταφὴς ἄξιος, infra. E. Cp. also story of Diagoras, Plut. Pelopidas, sub. fin.

ἐκεῖνοι, i.e. οἱ ὀλυμπιονίκαι.

E. ἀναδοῦντα. 'Are crowned with.'

ζοντές τε. The position of these words is curious. It serves no doubt to emphasize the contrast to τελευτῶσαντες.

466A. οῖς ἔξον = οἱ αὐτοῖς ἔξον. 'Who when they might.' For case of οῖς see Madvig, Gk. Synt., § 195e.

σκεφοῖμεθα, ποιοῖμεν. These are Madvig's corrections for σκεφόμεθα, 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.

B. μῆ τῇ κατὰ τὸν τῶν σκυτότωμων, κ.τ.λ. 'Does it seem at all on a level with the life of cloggers or any other artisans, or with the life of husbandmen?'

μεροκιώδης. 'Puerile.'

διὰ δύναμιν. 'By force.' Madvig suggests διαδύναι.

c. πλέον εἶναι πως ἠμισυν παντὸς. The expression occurs in Hes. Works and Days, v. 40, and is in full, νῆπιοι οὖδ' ἵσασιν ὅσῳ πλέον ἠμισυν παντός.
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ξυμφυλάττειν δειν. ‘So that they ought to guard along with them.’ The infinitives are epexegeticals.

D. ἐφθης, ἐφη, ἐπών, etc. ‘You have anticipated me in speaking as I was about to take you up.’

Ε. πρὸς δὲ τῇ θεᾷ διακονεῖν καὶ ὑπηρέτειν. This is another admirable instance of Plato’s superiority to strict grammar. After ἴνα ἥθωται we should expect ἴνα διακονώση. The infinitive can be explained as following by a sort of attracted construction on δεησει, δεησει δὲ διακονεῖν, or else perhaps as following after ἄξονι, ἄξονι διακονεῖν, a very loose construction. The sense is quite clear.

467a. θεραπεύειν πατέρας, etc. ‘To wait upon father and mother.’

B. ἀναλαβεῖν. Absol., ‘To pick up again,’ ‘to recover.’ We find sometimes ἀναλαβεῖν ἐὰντον, pick oneself up, recover oneself.

C. τοὺς ἀνδρας πολεμικοὺς ἱσομένους. Lit., ‘Those who are to be the fighters.’ Germ., ‘die kriegerische Männer werden sollen,’ Stallb.’s rendering adopted by Engelmann.

δομὰ ἄνθρωποι. An instance of the quantitative accusative. See Riddell, Digest of Idioms, § 5.

D. ἀλά γὰρ, φήσομεν. ‘And yet we must admit.’ This is a good simple instance of the elliptical force of this phrase. See Madvig, Gk. Syn., § 279. The sense of ἀλά is completed by the sentence below, πρὸς τοίνυν, κ.τ.λ.

E. δεδιδαχόμενοι ἰππεύειν. Par. A here ἰππεύειν, which has been condemned on the ground that the sense (‘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 Palev. Jo-rv. Phil. vii. 15 p. 70. Herin., Bekker, Stallb. therefore correct one letter, keeping the middle voice, δεδιδαχόμενος. This may then be taken with ἄκτην, quod idem est atque ἄγεν ἔτε. 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 at διδαχθέτοις ab aliis elocii, διδαξαμένοι autem suo ipsorum studio edecti.” The only parallel, however, he
adduces is Soph. Ant. 334, καὶ φθέγμα καὶ ἀνεμόνεν φρόνημα καὶ ἀστυνόμους || ὀρμᾶς ἐδιδάξατο, q.v. with Jebb's note. The ingenious correction adopted in the text, Schneider's, is very slight, and gets rid of one difficulty by introducing the passive voice, "When they shall have been taught." On διδάσκω and διδάσκομαι cp. note on 421E.

468A. εἰς τοὺς πολεμίους ἄλοντα. 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 Ἀθῆνας.

didónavo tois thelouvs xρησθαι τῇ ἀγρᾳ. Several commentators seem to have missed the construction here. The infinitive is really epexegetical. 'To give him as a free gift to any who wanted him, to use their booty as they will.'

c. τάριστεία φέρειν. 'To bear off the palm.' Both φέρειν and φέρεσθαι are specially used in this sense.

παρὰ τοὺς ἄλλους. 'Beyond all the others,' or simply 'In comparison with all the others.'

τοῖς τοιοῦτοις. 'With somewhat the following honours.'

d. καὶ γὰρ "Ωμηρος. II. vii. 321.

νάτοσαν δ' Ἀλαντα δηνεκέεισι γεραίρειν ἡρως 'Ἀτρείδης εὐρυκρεῖον 'Ἀγαμέμνων.

e. ἔδραις, κ.τ.λ. 'Seats of honour.' II. viii. 162.

Τυδείδη, περὶ μὲν σε τινὸς Δαναοὶ ταχύπωλοι ἔδρη τε κράσιν τε ἰδὲ πλεοὶς δεπάσσοι.

The second line occurs again in II. 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 415A, ὥσυ μὲν ὑμῶν ἱκανὸν ἄρχειν, χρυσὸν ἐν τῇ γενέσει συνεμέχεν αὐτοῖς διὸ τιμωτάτοι εἶον. The passage quoted below, ό μὲν δαίμονες ἄγνολ, is from Hesiod, Works and Days, v. 121. Hesiod gives—

tοι μὲν δαίμονες εἰςι Διὸς μεγάλου διὰ βουλὰς ἔσθολοι, ἐπιχόδυνοι, φύλακες θυητῶν ἀνθρώπων.
In the *Cratylus*, p. 397b, Plato himself quotes the passage, with some verbal difference—

\[
\text{αὐτὰρ ἐπειδὴ τοῦτο γένος κατὰ μοῖρ' ἐκάλυψεν οἱ μὲν δαίμονες ἄγνοι ἐπιχθώνια καλέονται,
\text{ἐσθλοὶ, ἀλεξικακοί, φύλαξε θυτῶν ἀνθρώπων.}
\]

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.


b. ‘Ελληνας Ἐλληνίδας πόλεις ἀνδραποδίστεθαι, 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 ἐφθέντο γε ἄρχοντος οὐδεὶς ἀν Ἐλλήνων εἰς τὸ ἐκέινον δυνάτων ἀνδραποδισθήναι. Even he however sold the Athenian guards. *Ibid.* infr.

c. ὅλω 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 λεγαί. ‘To go to the front’ (lit., to meet the enemy).

d. κυπτάζωσι. ‘Grub about.’ κυπτάζω, a strong word; lit., to keep stooping, and so poking and peering. Cp. Ar. *Nuc*. 509, τί κυπτάζεις ἐχών περί τὴν θύραν;

e. τῶν κυνῶν. Aristotle quotes this in the *Rhetoric* as a happy instance of a prose use of an image or έικών. Ar. *Rhet.* iii. 4 (1406 b. 32).

τὰς τῶν ἀναιρέσεων διακαλύσεις. ‘The prevention of the taking up of their dead by the enemy.’ ‘Εισέρχον here, ‘We must let alone’ (not ‘we must permit’).

ὡς ἀναθήσοντες. ‘To dedicate them.’

470a. φοβησόμεθα. So Par. A. The inferior mss. give φοβησομεθα. 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 ἐωράκη, 328c.

γῆς τε τριήσεως. (‘With regard to) the ravaging of land.’ For the genitive cp. note on τί δὲ ιπτῶν ολεῖ, 459B, with the reference to Madvig, *Gk. Synt.* 53, Rem.
b. τὸν ἑπέτειον καρπὸν, 'The crop for that year.'

dιαφοραίον. 'Disagreements,' 'discords,' lit. differences. This use is common in Plato. A good instance is the famous παλαί διαφορά φιλοσοφία τε καὶ πολιτικὴ, ἀνθίνα, 607β.

ἀπο τρόπου. 'Out of the way,' 'inappropriate.' Cp. ἀπο σκοποῦ, 'beside the mark,' Theet. 179c. Note the accent ἀπο. A has ἀπὸ, and the form ἀπο seems now to have been given up by the best editors.

c. πρὸς τρόπου. 'To the point,' lit. 'in the way,' so also πρὸς λόγον, Gorg. 459c. Cp. πρὸς δίκης, Soph. O. T. 1014, with Jebb's note.

πολεμεῖν μαχομένους τε. 'We shall say they are at war when they fight, and are natural enemies.'

βαρβάροις. With the attitude toward barbarians here, we may compare and contrast St. Paul's famous words, "Where is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all, and in all."—Ep. to Colossians iii. 11. Both Aristotle and Plato failed to recognize the slave or the barbarian as a "man and brother." Cp. Ar. Pol. i. 6 (1255). Cp. Prof. Butcher, Inaugural Address (Edinburgh, 1882), pp. 8 and 9.

d. στάσιν. 'Civil war,' as opposed to πόλεμος, 'international war,' στάσις being used of intestine warfare, or faction fight between parties within the same state.

ἄληθερα. 'Sinful,' 'abominable,' a very strong word. Cp. use and connotation of ἄληθος.

τροφόν 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, μόνοις γὰρ ἡμῖν τῶν Ἐλλήνων τὴν αὐτήν τροφόν καὶ πατρίδα καὶ μητέρα καλέσαι προσήκειν.

e. διανοείσθαι ὡς διαλλαγησομένων. Cp. supra, 327c. last note, and Cratylus, 439c.

'Ἐλληνὸς ἑστιαί. 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. σωφρονιστάλ. ‘Censors,’ 'moderators.' Correctores non hostes, Stallb. Hesych. gives νουθετής as an equivalent of σωφρονιστῆς. 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 σφῶν τε καταφυγῆν εἶναι καὶ ἐκείνων σωφρονιστῆν. Technically it signified the ten annual officers who undertook the moral surveillance of the Athenian ἐφησοῦ, the young men during their period of public probation. The σωφρονιστάλ then were the ‘proctors’ of the Athenian undergraduates. Capes’ University Life in Ancient Athens, p. 19. For the best account see A. Dumont, Essai sur l’Éphélie Attique, p. 200, and Boeckh’s Staatshaushaltung der Athenen, 3te Aufl. i. 304 with note. Cp. also Plato, Axiochus, 367A.

c. θώμεν both takes up τιθώμεν δή and governs ἔχεω. ‘Let us lay down (enact) such a law, and let us lay down (pronounce) that both this and our former enactments are right,’ τιθεναι passing through two slightly different shades of meaning, both of which are quite well established. See L. and S., sub voc.

έπελ δη γε etc. οίδα δη...ἀμαχοι αν είν. According to Stallb. the construction, as so often in Plato, is to be understood rather than mechanically complete; δη, etc., depending on the notion of agreement or concession implied in the parenthetic ἐγὼ λέγω ... οἶδ’ δη ... ὑπο 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 δη ‘In proof that,’ and
take καὶ with ἄ λέγεις, “I can adduce facts which you omit, as that, etc."


472A. στραγγευομένος. All the mss. give στρατευομένως, ‘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 “στρατευομένως, militiam facienti, lepide ac venuste dictum est pro vulgari; de re militari disputanti eamque illustranti,” and comparing the scarcely parallel οἱ ἐξέντες, the Flowists, i.e., “those who talk about flowing.” Stallbaum seems however right in saying that καταδρομὴν ἐτοιήσω ἐπὶ τὸν λόγον μον obviously suits στρατευομένως, “Down you charge upon my argument and won’t let me take up arms for a moment.” The στραγγευομένως 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. ΣΤΡΑΠΠ for ΣΤΡΑΠ involves of course no great change, and it is therefore natural that as a matter of fact στραγγεύομαι should often by illiterate copyists have been confused with and replaced by στρατευομένως, vid. Kuster ad Suid., s.v. ἦ δει χελώνης. Cp. also Aristoph. Achar. 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 στρατευομένως 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—

οἶδα σε χειμῶν καὶ κακῶν τρικυμία ἐπειδὴ ἄφικτος.

With us not the third, but the third third, i.e. the ninth wave is popularly considered the largest.
“And then the two
Dropt to the cave, and watched the great sea fall,
Wave after wave, each mightier than the last,
Till last, a ninth one gathering half the deep,
And full of voices, slowly rose and plunged
Roaring, and all the wave was in a flame.”

Tennyson, *Coming of Arthur.*

The Romans spoke of the *decimus* or *decumanus fluctus* in the same way, counting in the first before the nine—“Vastius insurgens decimae ruit impetus undae,” Ov. *Met.* xi. 530; so Ov. *Itrist.* i. 2. 50, with ingenious periphrasis—

“Qui venit hic fluctus, fluctus supereminet omnes,
Posterior nono est undecimoque prior.”

Cp. also Lucan, *Phars.* v. 672, etc. *Decimanus*, indeed, seems to have had the derived (?) meaning of large—“Decumana ova dicuntur et decumani fluctus, quia sunt magna,” Paul. *ex Fest.* p. 71. 5. Cp. Lucilius, *ap.* Cic. *Fin.* 2. 8. 24—“Acipensere cum decumano.” So also *decies, decem.* Plato uses τρικυμία in exactly the same way in the *Euthydemus*, 293A.

N.B. The whole of this section as to the practicability of Plato’s Ideal State requires careful attention. Especially, as Fähse says, should we note Plato’s own position, that the value of an Ideal as such is largely independent of the possibility of its entire literal realization in practice. *Vid.* 472E and 473A. See also our Introduction, p. xxv. et seqq.

c. εἰ γένοτο, ολος ἄν εἶη. ‘If he were to come into being of what sort he would be.’ So our text after Madvig, but Par. A has καλ ὁλος. 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 ἐκέινος. Par. A has ἐκείνης, a rarer but quite legitimate construction which Schneider rightly keeps.

e. σικήσας. ‘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.’
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473a. Ïςων εξει. 'Is it natural?' Cp. infra, 489b, so δεικνυ εξει.

τούτο μη ἀνάγκαζε με. 'Do not force (on) me this duty.' Madvig comments on this double accusative, Gk. Synr. § 25, R. 2.

φάναι ἡμᾶς ἐξευρηκέναι. The infinitive here is equivalent to the imperative, a regular use, but much rarer than is generally imagined. Goodwin, M. and T., § 101.

b. μεταβαλόντος. Intransitive. 'Changing.'

c. προσεικάζομεν. The reading of Par. A is προεικάζομεν, which might stand.

εἰρήσται δ' οὖν. The phrase affords a good instance of the use of δ' οὖν. Cp. note on 330b, ἴσαφιας δ' οὖν.

μέλλει γελωτι, etc. The subject is αυτό. Expressions like γελάω, γέλασμα, cachinnus, videre, whether in sense of dimpling to the eye, or laughing to the ear, are constantly found applied to waves. Here the metaphor is a little extended. 'But said it shall be, even though literally like a loud spluttering wave, it is like to wash us down in a tide of laughter and shame.' It is noticeable that γελάω, γέλως apparently referred originally to sight rather than sound, 'smiling' rather than 'cachinnation'; but ἐκγελᾶ would seem to be rather of sound. There is a very curious and striking metaphorical use in Euripides, Troad. 1176, ἐνθευ ἐκγέλα οὐτέων παγέντων φώνος.

ἐάν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἢ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι ... οὐκ ἔστι κακῶν παῦλα. 'Until the philosophers shall be kings or those who are now called kings and potentates shall be philosophers ... there can be no stay of ills.' This is of course one of the most central passages in the Republic, and became one of the most famous. Ruhnken ad Rutil. Lup. I. vi., has been at the pains to collect a large number of authors from Cicero to Themistius and Boethius, who reproduce it in various striking ways. The same sentiment is found in the well-known seventh of the doubtful Epistles of Plato, p. 336a-b. See our Introduction, Name and Aim, p. xii., and also supra, 445d with note. It was reserved for the most exalted disciple of Plato, Marcus Aurelius, in the fulness of time to put it to historical test. That he does so makes a part of his singular fascination.
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 δυνάστης is a vox media, the German 'Herrscher.' So again Plato uses ἄρχων, infra, 502D; Bernays' Phocion, Berlin, 1881, pp. 34 and 113.

The common or vulgar natures {of those who follow either apart). Madvig, conj. αἰ χωλαὶ.

οὐκ ἐστι κακῶν παῦλα. On the tense, equivalent to a future for the purposes of the apodosis, see Goodwin, M.T., § 50. The phrase κακῶν παῦλα is a natural one, but has a poetical ring. It is found in Soph. Trach. 1255. Cp. Soph. Phil. 1329 and O. Col. 88. That κακῶν is neuter, not masculine, is shown by the passage 501E, infra.

οὔδε αὐτή ή πολιτεία μὴ ποτε. 'No, nor will this state ever grow into a possibility and see the light of day.'

νῦν οὖτως. 'Just as they are;' i.e., without more ado, 'straight off.' A frequent Platonic use. Cp. Phaedrus, 272; Theaet. 147c. So too we find οὖτωs ἐξαλφῆς, and οὖτωs εἰκῆ, with which we may compare Horace's Sic temere, Od. ii. 11. 14.

ῥήσαντες τὰ ἴματα. 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. γυμνοῦσ. 'In their shirt sleeves,' in the χιτῶν only; as nūdus in Virgil's well-known "Nudus ara, sere nūdus," Georg. i. 299.

diastetamένουs. 'At full speed,' 'with might and main.' Cp. vi. 501c, ὡς διαστεταμένους ἐφ' ἡμᾶς ἐφησθα ἑναὶ.

tωθαίζομενος. 'Being jeered at.' The word seems to be a very strong one.

c. ἀμὴ γε πη. ἀμὴ an adverbialized case form, from a presumptive ἄμος, which has only survived in the similar forms, ἄμοι, ἄμοι, ἄμως, always found in Attic in the combinations ἄμοι γε του, ἄμως γε πως, etc., and in the Homeric ἄμβθεν. The word=our some, and according to Curtius is etymologically identical. Gothic sums, sūman.

D. δάκνουσι τε καὶ κυνὸσι. 'Sting and stir.'


λευκός. λευκός is used in a good sense = ‘white,’ i.e., ‘fair,’ being a sign of youth: also in a bad = ‘pale,’ i.e., blanched; hence weakly, effeminate.

μελιχλώρως. ‘Honey-pale.’ A ‘hypocorism’ for ωχρός. Here the Paris A with its μελαγχλώρως, in first hand, is obviously wrong; nor can there be much doubt that μελιχλώρως, found in the margin of Par. A, is what Plato wrote. Theocritus’ imitation quoted below gives μελιχλωρός. On the other hand Plutarch, who twice quotes the passage, *De Anul.* p. 44ff, and *de Aud. et Amic. Discr.*., p. 56ff, in both places gives μελιχρόνος, and the same word is found in Lucretius, iv. 1153, vide infra. Stephanus accordingly introduced μελιχρόνος here. But it is not so much of a ‘hypocorism.’ Cp. Tennyson—

“O sweet pale Margaret!
O rare pale Margaret!”

ὑποκορίξομένους. ‘Calling by pet names.’ ὑποκορίξεσθαι, 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, νηττάρων ἄν καὶ φαττίον ὑπεκορίζεται, Ar. *Plut.* 1011; (2) to gloss over, to disguise under a mild name, e.g., Plat. *Rep. supra,* 400ε, ἢν ἄνοιαν ὁποίαν ὑποκορίζομενοι καλοῦμεν ὡς εἰςθεαν; (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 ὑποκορίξεσθαι; the first meaning or application being specially exemplified by the often noticed use of Catullus, *turgiduli ocelli,* lacrimulae, etc. The whole of this passage of the *Republic* has, as was natural, been often quoted or imitated. The most striking echo is to be found in the very quaint macaronic passage in Lucretius, on the blindness of love, bk. iv. 1153 (Munro) et seqq.
"Nigra melichrus est, immunda et fetida acosmos. Caesia Palladium, nervosa et linea dorcas Parvula pumilio, chariton mia, tota merum sal, Magna atque immanis cataplexis plenaque honoris," etc.

Cp. Theocr. vi. 18—

η γάρ ἔρωτι
πολλάκις, ὥς Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται,

and x. 26—

Σύραν καλέοντι τοὺς πάντες,
ἰσχνῶν ἀλίκακωστον, ἕνω δὲ μόνος μελίχλωρον.

Ovid, Ars. Am. ii. 657—

"Nominibus mollire licet mala, fusca vocetur Nigrior Illyrica cui pice sanguis erit."

Molière, le Misanthrope, ii. 5, has translated Lucretius. See Munro, ad loc. Cp. also Horace, Sat. i. 3. 38.

475a. ἔσεὶ ἐμὸν λέγειν. 'To speak from my own example.'
'To base your statement on my case.' Cp. 597b, βούλει οὐν ἐπ' αὐτῶν τούτων ἔτη ἔσει τῶν μιμήτων τούτων.

τριτταρχοῦσι. 'They become rulers of τριττῶν or τριττόν.' According to the Scholiast here, these were the three divisions of the tribes—'Ἄθρησει δέκα μὲν ἢσαν φυλαί, δύο ἡμί οὗ ἐκάστη τούτων εἰς τρεῖς, τὰς τριττάς, εἰς ἕκαστα, εἰς φρατρίας. οἱ οὖν ἐκάστης τριττὸς ἀρχωντες τριτταρχοῦ τῷ καλοῦται καὶ τριτταρχοῦσι.' Julius Pollux states in his Onomasticon viii. 109, that there were originally four tribes, then ten, then finally twelve. Cp. Boeckh, Staatsaufbau. When there were four tribes they were divided into three parts each, and each part was called a τριττός. 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. ὃς γ' ἐν φιλοσοφοῖς 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' ἄγορας, τὰ Αἴσχων, τὰ ἐν "Αστεί.

476a. καὶ ἀλλήλων κοινωνίᾳ. The general meaning of the passage is obvious. Take the ἔδος, general notion or Justice, τὸ δίκαιον; Injustice, τὸ ἄδικον; Goodness, τὸ ἀγαθόν;
Badness, τὸ κακὸν. Each of these is in itself one, and one only, and so with all ἐίδη. But these ἐίδη, 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 ἐίδη can be said or supposed to unite with one another. Stallbaum considers this question answered by a reference to the Sophist, p. 250α, but the passage is hardly sufficient. Mr. Bywater's very ingenious ἀλλ' ἀλλῶν κοινωνία, with its very slight textual change, absolves the passage from making the statement, and keeps the union simply between abstract and concrete, one abstract idea combining with one concrete thing, another with another. See Journal of Philology, v. p. 123.

c. ὁ ώδ' καλὰ μὲν πράγματα νομίζων. 'He then who is a believer in beautiful things.'

δνάρ ἡ ὑπαρ. These two words occur mostly together, and in much the same connexion as that in which we have them here used, that is to say, adverbially and undeclined. The contrast is between dreaming and reality. Cp. Od. 19. 547, οὐκ δνάρ ἀλλ' ὑπαρ ἐσθλῶν, and 20. 90. ὑπαρ looks as if it was connected with ὑπός. Vaníček gives Skt. varas = species, a (real) appearance.

D. ὁς γιγνώσκοντος γνῶμην. 'Knowledge, because he knows.' Γνώμη is here slightly strained in meaning to suit its etymology and make it correlative to γιγνώσκειν. It does not usually signify 'knowledge,' but rather 'opinion based on knowledge,' 'judgment.'

477α. ἐλικρινὸς. 'Purely,' 'absolutely.' ἐλικρινῆς, or perhaps ἐλικρινὴς (so here Herm. and Schneid. ἐλικρινῶς), if derived from ἐλιῆ, the sun's warmth, and κρῖνω, though this derivation is scarcely well founded. Cp. Lightfoot on St. Paul's Ep. to Philipp. i. 10.

ἐπὶ τῷ δόντι. '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.'
B. κατά τὴν ἄλλην δύναμιν. ἄλλην, Hermann’s corr. for αὐτῆς of Par. A. Some edd. prefer to omit αὐτῆς. 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 π. δυναμένη, etc. ‘Each of them then having a different capacity is fitted by nature for a different field.’

δοξά δὲ, φαμέν, δοξάζειν. ‘And opinion, is it not opining? Yes. Do you mean opining the same thing which science knows?’

δυνάμεις δὲ ἀμφότεραν ἑστον. ‘Let both be considered faculties.’

B. καὶ δοξάσαι. ‘Even to have an opinion about.’


D. οἶον ἁμα ὑν τε καὶ μη ὑν. Equivalent to τοιοῦτον, οἶον. Madvig, G. S., § 166 c.

479B. τοῖς ἐν ταῖς ἐστιάσεσιν ἐπαμφοτερίζονσιν. ‘The ambiguities,’ the equivoces’ (i.e., the words of double meaning proposed) at banquets. Ἐπαμφοτερίζειν means naturally ‘to be ambiguous,’ ‘to be both the one and the other.’ It is thus used of persons or things, of amphibious 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 (S. 85) of Tissaphernes as a politician playing fast and loose. Finally it is used as here of ambiguous or riddling phrases, e.g., λοξὰ καὶ ἐπαμφοτερίζοντα πρὸς ἑκάτερον τῆς ἐρωτήσεως ἀποκρινόμενος, Lucian, Deor. Dial. xvi. 244. παλιζών ἐπαμφοτερίζοντις λέξεως ἐθηκεν, 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. Stallb. introduces an unnecessary difficulty by quoting Timaeus, Gloss, p. 107, ἐπαμφοτερίζειν est eis ἀμφιβολῶν ἀγαγεών τῶν λόγων, and then adding “Hic videtur esse intransitivum.” The fact is the intransitive is the natural and
prevailing use. 'Αμφοτερίζειν is naturally intransitive, and for the force of ἐπι in composition compare ἐπαλλάσσειν (also ἐπινομία, ἐπιγαμία, ἐπεργασία).

c. ϕ καὶ ἐπί ὑπὸ αὐτὸν αὐτῆς αὐτητοῦται βαλεῖν. ‘With what and (sitting) on what they say in the riddle he shot at her.’

παγίως. ‘In a hard and fast way,’ i.e., ‘certainly.’ Cp. supra, 434D.

νοῆσαι. ‘To understand.’ The Scholiast gives the riddle in two forms as follows: Παίδων αὐτογματι] Κλεάρχου γρίφος:

αἰνός τίς ἔστιν ὡς ἀνήρ τε κοῦκ ἀνήρ,
δρυина κοῦκ δρυιθ' ἰδὼν τε κοῦκ ἰδὼν
ἔπι ξίλου τε κοῦ ξίλου καθημένην,
λιθώ τε κοῦ λιθω βάλοι τε κοῦ βάλοι.

ἄλλως: ἄνθρωπος οὐκ ἄνθρωπος, ἄνθρωπος δ' ὅμως
δρυιθα κοῦκ δρυιθα, δρυιθα δ' ὅμως
ἔπι ξίλου τε κοῦ ξίλου καθημένην
λιθω βαλών τε κοῦ λιθω δίωλεσεν.

νυκτερίδα, ὁ εὐνοῦχος, νάρβηκος, κισάρηι.

D. τὰ τῶν πολλῶν πολλὰ νόμιμα. ‘The majority of opinions held by the majority of men.’

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