THE REPUBLIC OF PLATO
THE

REPUBLIC OF PLATO.

BOOKS I.–V.

WITH INTRODUCTION AND NOTES

BY

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to

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

Late President of Trinity College, Oxford

Headmaster

sometime of Clifton College

and now of Rugby School

who first taught me

the charm of Plato

and

the value of ideals

these pages

are with grateful affection

inscribed.
νῦν ὁ θεός σε πυκνήν φρένα καὶ φιλόδημου ἐγείρειν φροντίδος ἐπισταμένην
tαῖσι φίλαισιν ἀμώνεων,
κοινῷ γὰρ ἐπὶ ἐντυχίαισιν
ἐξεταῖ τον νόμον ἐπίνοια, πολίτην
dήμον ἐπαγγελίουσα
μυρίαισιν ωφελίαισι βίου, δὴ-
λοῦσα ὁ τί περ δύναται. καὶ-
ρῶσι δὲ. δεῖται γὰρ τι σοφὸν τινὸς ἔξευ-
ρήματος ἡ πόλις ἡμῶν.

—Aristophanes, Ecclesiazusae, 571.

ἐκεῖνος μὲν φησὶ, πόλι φίλη Κέκροπος, σὺ δὲ οὐκ ἐρείς, ὡς πόλις
φίλη Διός;

—Marcus Aurelius, iv. 23.

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

"And that white soul, clothed with a satyr's form.
Which shone beneath the laurels day by day,
And fired with burning faith in God and Right
Doubled men's doubts away."

—Lewis Morris, Songs of Two Worlds. —The Wanderer
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PREFACE

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

Such as it is, it can claim, unless I am mistaken, to be the first commentary in English on so many as five books of the Republic. Plato, so much written about in antiquity, has found, as a whole, few editors, still fewer commentators, in modern times. The great
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 Fähse, and amused by an anonymous French version of 1765.

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

I will only add that I wish I had become acquainted earlier with the brilliant if bold criticism of Teichmüller's Literarische Fehden, Breslau, 1881, and 1884; that for a general account of Plato I think Chaignet's La Vie et les Écrits de Platon, Paris, 1871, deserves to be better known, for it has peculiarly
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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 ich 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 Platonie system, are questions I have avoided or perhaps postponed.

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

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

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

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

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

With such a helper I am peculiarly fortunate to have been able to associate another scholar and school-master—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 to my old Master and friend, the first and most Platonic of English Platonists, whose beautiful version and no less beautiful Introductions have done so much to make Plato a delight of the unlearned as well as of the scholar, and an ornament once more not only of a dead but of a living literature.
ERRATA AND ADDENDA.

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

Ibid. line 6, for was sufficiently, read were sufficiently.
P. xix., note 1, last line, for 444 ν, read 445 ν.
P. xxviii., note 2, for Comic Attic, read Comic. Attic.
P. li., line 14, for light, read flight.
P. lxviii., line 13, add see also Teichmüller, Lit. Fehd. i. 33. ff.
P. lxvi., note, add see also Teichmüller, Lit. Fehd. ii. 359.
P. lxxii. note, line 2, for past Platonic, read post-Platonic.

Notes:—
P. 159, line 31, for clxxxix, read lxxxix.
Ibid. line 32, for Beck, read Beck.
P. 176, line 24, for Pausanias, read Polydamas.
P. 182, line 20, for προσχρόμενοι, read προσχρόμενοι.
P. 187, line 17, for “it is obvious” that, read “it is obvious that, etc.
Ibid. 20, for unable to act, read unable to act.”
P. 203, line 24, for illusion, read allusion.
P. 204, line 16, for metaphor, read metaphor.
P. 213, line 11, διωκάνειν, etc., add Schanz, note on Euthyphro, 15 ν.
P. 221, line 35, for Morte, read Morte.
P. 227, line 5, for atomics, read anatomies.
P. 253, line 30, for mun. read num.
P. 255, line 2, for when one has .. living, read ‘when .. living.’
P. 259, line 6, τραγῳδοποιοί. Add Schanz, Prolegg. ad Symp. § 2.
P. 287, line 15, for ὅπελκειν, read ὅπελκειν.
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, undoubtedly one of the greatest monuments of the ancient world, perhaps the greatest single prose book of any age; for our purpose, undoubtedly Plato's masterpiece in style and thought.¹

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

¹ "Das Werk ist im kleinen eine Darstellung des 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.
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Hermann\(^1\) even a little summarily on one side when he asks us to consider whether the first book does not belong to the same era as the Lysis and Charmides, while the other books were written at various intervals, and not in the present order of sequence.\(^2\)

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

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

\(^2\) Hermann, Geschichte der Plat. Phil.

\(^3\) 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, was sufficiently notorious and popular at Athens to form the subject of a comedy, and were probably not confined to Plato or any one philosopher, but were in the air at the time. It must be admitted that the idea that the Ecclesiazusae was a critique on Plato is supported by the great names of Boeckh, Wolff, and Meineke. The fullest support of it is that attempted by Krohn, der Plat. Staat, chap. iii. He cannot be said to bring much proof. Cp. 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.
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.\(^1\)


\(^2\) 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. 28. Cp. note by the poet Gray, vol. iv. (Gosse) p. 241.

\(^3\) We cannot, for instance, admit with Krohn (die Platonische Frage, Sendschreiben an Herrn Prof. Dr. E. Zeller, Halle, 1878) that the whole present arrangement is an absurdity in itself, and that the probable order is bks. i.-iv. viii. - x., v. - vii., though we may admit that these are natural divisions if there be any of the Republic. The same critic considers the Republic Plato’s earliest important work. Tennemann on the contrary says, “Die Bücher von der Republik und den Gesetzen sind die letzten Arbeiten des Plato. Hievon haben wir ausdrückliche Zeugnisse.” Syst. Plat. Phil., vol. i. p. 116–125. On the general indivisibility cp. Schneider, Pref. xiv.
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We know for a fact that the Republic was written in connection with two other dialogues, the Timaeus and the Critias, with which it would form a Trilogy or artistic whole.

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

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

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

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

¹ Aristotle in fact says as much. *Ar. Pol.* ii. 6. 1264b.
² If any of the Platonic Letters are genuine, the seventh is most probably so, and critics like Morgenstern, *Commentationis I.*, 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, Tusc. Disp. v. 35, puts it in quite a different category from such late forgeries as the letters of Phalaris.

¹ Κακῶν οὖν οὐ λήξειν τὰ ἀνθρώπινα γένη, πρῶν ἤ τὸ τῶν φιλοσοφῶν ἀρχῶς γε καὶ ἀληθῶς γένος εἰς ἀρχὰς ἔλθῃ τὰς πολιτικὰς ἢ τῶν δυναστευόντων ἐν ταῖς πόλεσιν ἐκ τινος μοιρᾶς θείας θυτῶς φιλοσοφήσῃ, Plat. Epp. vii. 336A.B. Cp. Republic, 473D. The closeness of the resemblance may of course cut both ways and be held to argue a forgery. Jowett, Preface, iii. 6. It is noticeable that the very next paragraph of the letter 326b contains another coincidence with the language of the Republic. See note on Rep. 444D.

² The whole question of the extent and the dates of Plato's travels is hopelessly complicated.
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.  

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, νεανίας or νεανίοσκοι, we have perhaps no indications.  

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.

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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.* 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

Glaunon 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 anacronistisch gehalten werden.’ Teuffel, Uebersicht, p. 20. So, too, Gr. van Prinsterer, Prosopographia Plat. p. 112, discussing the point whether the Cephalus of the Republic is the same as that of the Parmenides, says, ‘Cum in temporum notazione 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
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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—

\[\times \text{ΠΛΑΤΩΝΟϹ} \times \]
\[\text{ΠΟΛΙΤΕΙΑΙ} \quad \text{ΗΠΕΡΙΔΙΚΑΙΟΥ} \]

id est, Πλάτωνος πολιτείας, ἡ περὶ δικαίων. 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 ἕσκοποῦμεν, τὸ δίκαιον ὃ τί ποτ' ἐστίν. 354B.

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

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

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

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

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

Those who say the subject is περὶ δικαιοσύνης allege

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For justice first appears, apparently quite incidentally, in Cephalus' account of a good life, ὅσ ἀν δικαίως καὶ ὁσίως 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. 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 Aristoxenus, 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 seq., "Plutarch tells us facts which show how easy the adoption of Plato's scheme might have been at Sparta." With this compare the language of Rousseau, "Quand on veut renvoyer au pays des chimères on nomme l'institution de Platon. Si Lycurgue n'eût mit la sienne que par écrit, je la trouverais bien plus chimérique. Platon n'a fait qu'épurer le coeur de l'homme; Lycurgue l'a dénaturé." Emile, 1. i. Cp. Montesquieiu de l'Esprit des Lois, l. vii. ch. 16, "Platon dont les institutions ne sont que la perfection des lois de Lycurgue."

² Cp. the very curious fragment of the comic poet Ephippus. Comic 'Attic' Fragg., Kock, 257, quoted infra, p. lxv.
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, τῶν μὴ πολιτευομένων, 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 δπλα ἕχον. 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.
class, the third alone to be the property of the husbandmen.

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

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

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

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

Did Plato then really mean his ideal State as a practical solution of the difficulties he saw around him? Did he intend it should be capable of 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. Τί δὲ δὴ; ἕφη, ἦν σὺ πόλιν ἐκίζεως, οὐχ Ἐλληνίς ἔσται; Δὲι γ’ αὐτὴν, ἕφη. 470 E.

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

Nor is there at first any difficulty about this. The

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

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

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

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 kouνά τὰ τῶν φιλῶν.

2 Or perhaps we ought to say, beginning with Plato himself in the Laws (see esp. p. 739), where he makes a jactura on 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.  

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, \( \tau \delta \kappa αιον \circ \tau \iota \pi \alpha τ' \varepsilon \sigma \tau \iota ν \) ? Simply this—\textit{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 \( \sigma \iota \kappa ειοχραγια \); Injustice is \( \pi \sigma \lambda \nu π σ ραγμοσυνη \).

"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 369\text{e} and \text{d}, and 444\text{c}, 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, (\( \tau \delta \ θαυλον \tau \omega \tau \iota \circ, 522\text{c} \)), 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 Eternal Heavens, through thee, are fresh and strong."

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

¹443c.
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Proclus.

The passage in Proclus' commentaries of which I have given an analysis is taken from the 'Τομονήματα Πρόκλου eis 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 leisureed scholar anticipate, I should hope myself some day to fill this gap. It is interesting to me to discover and to repeat that the Basle editor of these fragments states in his preface that he was indebted for the use of the MSS. which contained them to the "great humanity" of a predecessor of mine, John Claymond, President and Benefactor of my own college, and first President of its distinguished colony the college of Corpus Christi.
B.—The System of Education in the Republic. ¹

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

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

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

¹On 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,
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 φυλαξ to the σκυλας, 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 deportment.

What is chiefly noticeable about it is that it was a training of the body as much as of the mind, a training 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 intended that any one should get a living by it, and that it contemplated no profession except that of a gentleman who might be called on perhaps to take public office, or to become a soldier: and essentially classical, in that it trained the intellect mainly in literature, and that literature a selection from old sources.

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

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

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

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

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

¹ όν κακὴ βοτάνη (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
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its paradisal air of good influences, the waft of which steals health-laden upon the tender youthful soul, and wins it imperceptibly to love and be conformed to, and to live in harmony with all the beauty of reason, (401B, etc.). For this, he says more soberly, is the real advantage of the musical education, not that it gives any knowledge or teaches any new facts, but that it touches the heart, and 'penetrates into the recesses of the soul and fills it with harmony and moulds it to grace, and gives to the young character an instinctive unreasoning love for the good and beautiful, even before the boy can reason about such things, so that later on, when reason comes, he salutes her as a friend with whom knowledge has long made him familiar.'

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

It is not generally known how close is Plato's accord with, and how great therefore probably his debt to that still imperfectly appreciated genius Hippocrates. Plato's language about the relation of training to health is, as Galen in his work on the same subject says, little more than a reproduction of Hippocrates—δήλος οὖν ἐξ ἀπαντῶν ὁ Πλάτων ἔστιν τὴν Ἰπποκράτους ἀκρίβως φυλάττων γυμνήν ὑπὲρ τῆς γυμναστικῆς τέχνης ταύτης, ἂς τὸ τέλος ἔστιν ἡ τῶν ἀθλητῶν εὔεξία (Calen, peri iatrikῆς 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.
The principle which pervades this passage, and which is thus broadly stated, is carried by Plato into all the details of his earlier education. Character, and not knowledge, is its object everywhere. It consists, we saw, of two parts, gymnastic and music. In treating of gymnastic Plato dwells not so much on its purely physical as on its moral effects. It is recommended not merely, and indeed not so much, because it renders the body active and apt for physical exercise, or because it keeps it in health, as because it produces a type of character, brave, enduring, and hard, and is the complement to the enervating influence of music used alone or injudiciously.

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

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

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

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

¹Much 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, h, δικαίωσεν ψευδής εκποίησεν τά καθόλου, ἡ δ' ἰστορία τὰ καθ' ἐκαστον λέγει.
heaven and at the same time make cowards of their children."

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

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

Par. Lost, i. 550.

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

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

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

¹ Aristotle, whose sketch of a System of Education in the Politics is little more than a redaction of Plato's, says the same thing, ποιοὶ τινες τὰ ἡθη γινομεθα δι' αὑτῆς, 1340. See bk. v. ch. 5, the whole passage.
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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
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. 467\(\alpha\)).

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 βάλανωσι πον ἀπασαι ἐδοξαν εἶναι (p. 522). It is to be strictly scientific. Yet here again, if we come to Plato with modern notions, we shall perhaps be disappointed. Scientific education with Plato does not mean primarily chemistry and anatomy, geology and botany. Such applied or material science Socrates and Plato after him consider as of very secondary importance, and indeed as largely base, mechanical, and technical.

¹ It is especially interesting and instructive on this head to compare the two speeches of Isocrates, written at an interval of 35 years, the κατὰ Σοφιστῶν, and the περὶ Ἀντιδοσεως.
Plato's scientific education is, as he says, at first sight a very little thing, τὸ φαύλον τοῦτο, ἣν δ' ἐγώ, τὸ ἐν τε καὶ τὰ δίο καὶ τὰ τρία διαγιγνώσκειν (522c), in other words Mathematics and Pure Mathematics, Geometry and Pure Geometry, with perhaps some study of Harmonics.

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

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

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

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

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

In Dialectic then Plato's curriculum culminates. Beginning with stories told to children, it ends in a comprehensive survey of all being.
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It remains to say a word as to the order and connection 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 οίσμενοι ἀντὶ δεῖν 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 πολεμικός. 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
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its master; that of moral education the secret lies in giving to the child pure and none but pure surroundings, and a healthy atmosphere in his early years; and, of mental, in teaching him to think rather than to acquire—in all this there is much that is only now perhaps, when education has become the question of the day, beginning to be fully understood, and much that requires to be repeated to every new generation.

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

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

1 The fullest account of the characters of the Platonic Dialogues is still an old book, and one written in Latin, the Prosopographia Platonica of Groen van Prinisterer, 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.

2 Sane Dialogus Platonis habet fere justi magnitudinem: Dramatis, partes, descriptionem, ingressum, progressum, digressiones, exitum: habet interrogationi 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.\(^1\) We move along; we turn a corner or we enter some open door and see, what have we here? A little knot, or gathered circle of old and young, men and boys, grave, sage, keen, beautiful, as our fancy paints; a hum of conversation as they stand about or pass on together, in the centre always the familiar figure, with its rolling bull-like gait and the grotesque ugliness of its features, the snub-nose, and the grim yet kindly penetration of the large prominent eyes. We too step up; we mingle in the throng; it may be we link our arm in that of some frank-faced bystander of familiar name, and become hearers ourselves too of the discourse, and are carried away into the world of ideas and deals, of imagination and speculation and philosophy.\(^2\)

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

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

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 κατὰ Ἑρατοσθένους, 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 εἰθυσμένον παράγγελμα πίνειν κῶνειν—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.
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, Thrasymachus 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, οἱ μόνοι πατρίδος, 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 Thrasymachus.
² Xen. Symp. III. § 5, Καὶ νῦν δυναιμην ἄν Ἰλιάδα διην καὶ Ὀδύσσειαν ἀπὸ 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, ἐπεικὴς 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 "Chalcelonian 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 Xenophontea.
the art of playing on the passions of men, and moving them by his melodrama, either to anger or tears, or of inventing or rebutting an accusation, possessed moreover of a singular and powerful personality, and exercising that very mesmeric power or fascination, ἐπιθέδων κηλεῖν (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 contributor¹ to the great rhetorical movement which dominated the thought and literature of Greece at this time. His name is thus associated with those of Gorgias,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 Thrasy machus, 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 Θρασύμαχος ὁ σοφιστής by Neoptolemus of Paros, who gives his epitaph, a curious one, in quaint tombstone style—

Τεύνομα θήτα, ρῶ, ἀλφα, σάν, ὦ, μῦ, ἀλφα, χῖ, οὐ, σάν.

πατρίς Χαλκηδῶν, ἥ δέ τέχνη σοφίη.—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 Thrasy machus 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 Ephiphus 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—

ēπειτ' ἀναστὰς εὕστοχος νεανίας
τῶν ἐξ Ἀκαδημείας τις ὑπὸ Πλάτωνα καὶ
1βρυσωνοθρασυμαχειοληψικερμάτων
πληγεῖς ἀνάγκη, ληψιλογομίσθῳ τέχνῃ
συνών τις, οὐκ ἁσκετα δυνάμενος λέγειν,
ἐν μὲν μαχαίρα ἕστ' ἔχων τριχώματα,
ἐν δὲ ὑποκαθείς ἄτομα πώγωνος βάθη,
ἐν δὲ ἐν πεδίλῳ πόδα τιθεὶς ὑπὸ ἕφρονν,
κνήμης ἵμαντων ἵσομέτροις ἐλίγμασιν,

1 For Bryson, see supra, p. xxii.
Introduction.

\( \delta \gamma k \nu \tau e \chi \lambda n \iota d o s \varepsilon \nu \tau e \theta \omega \rho \alpha k i o s \mu e n o s, \)
\( \sigma x i \mu i \mu \alpha \xi o \chi r e o n \varepsilon \tau i k a \theta e i s \beta a k t i r i a \)
\( \alpha l l \omega t r i o n, \o o k \; o i k e i o n, \; \omega s \; \epsilon m o l \; d o k e i \)
\( \varepsilon l e \xi e v \; 'a n d r e s \; t \iota s \; 'A \theta \eta n a i o n \; \chi o n o s.' \)

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

The appropriateness of his name to his character seems to have been already noted in antiquity, for Herodicus punned upon it in words which may have been known to Plato—\( \delta \; \Theta r a s \upsilon \mu a \chi e, \; \alpha e i \; \Theta r a s \upsilon \mu a \chi o s \; \epsilon l. \) 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, \( 'n e \; q u a r t a \; l o q u i \; p e r s o n a \; l a b o r e t,' \) 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 Κλειτοφων, "a rhetorical school exercise on the basis of Platonic and past 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 Ἡαυαύεβος.

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

Glaucon 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, Glaucon the more practical; Adeimantus more grave, Glaucon 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.
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
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moving in a body of art, and wearing a form full of that 'chiselled austerity,' that 'primal symmetry' which ennobles the greatest creations of a race which did not need the famous modern motto, in that to it the True seemed always even visibly united with the Beautiful in the perfect and absolute Whole.
ΠΛΑΤΩΝΟΣ ΠΟΛΙΤΕΙΑ.

Κατέβην χθές εἰς Πειραιᾶ μετὰ Γλαύκωνος τοῦ 'Αριστοτέου προσευξόμενος τε τῇ θεῷ καὶ ἀμα τὴν ἐορτήν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν, ἢτε νῦν πρῶτον ἄγοντες. καλή μὲν οὖν μοι καὶ ἡ τῶν ἐπιχειρήσεων πομπὴ ἐδοξέω εἶναι, οὐ μέντοι ἤττον ἐφαίνετο πρέπειν ὅτι οἱ Ὁράκες ἐπεμπένων. προσευξόμενοι δὲ καὶ θεωρήσαντες ἀπῆμεν πρὸς τὸ ἄστυ. κατιδὼν οὖν πόρρωθεν ἡμᾶς οὐκαδε ώρμημένους Πολέμαρχος ὁ Κεφάλου ἐκέλευσε θραμύνα τὸν παίδα περιμεναί ἐκ κελεύσαι. καὶ μου ὑπερέθεν ὁ παῖς λαβόμενος τοῦ ἰματίου, Κελεύει ὑμᾶς, ἐφη, Πολέμαρχος περιμεναί. καὶ ἐγὼ μετεστράφην τε καὶ ἱρόμην ὅτιν ποτὲ εἶναι. Οὕτως, ἐφη, ὑπερεθέν προσέρχεσαι ἀλλὰ περιμένετε. Ἀλλὰ περιμενοῦμεν, ἢ δ' ὅσον ὁ Γλαύκων. καὶ ὁλίγον ἔστερον ὁ τε Πολέμαρχος ἢκε καὶ Ἀδείμαντος ὁ τοῦ Γλαύκωνος ἀδελφὸς καὶ Νικήρατος ὁ Νικίος καὶ ἄλλοι τινὲς, ὡς ἀπὸ τῆς πομπῆς. ὦ οὖν Πολέμαρχος ἐφη ᾩ Ω Ὁσκρατεῖ, δοκεῖτε μοι πρὸς ἄστιν ὑμᾶς ἄποιντες. Οὐ γὰρ κάκως δοξάζεις, ἢν δ' ἐγώ. Ὡρᾶς οὖν ἡμᾶς, ἐφη, ὡςοι ἐσμέν; Πῶς γὰρ οὖ; Ἡ τοῖνυν τούτων, ἐφη, κρέττους γένεσθε ἢ μένετ' αὐτοῦ. Οὐκοὖν, ἤν δ' ἐγώ, ἐτι ἐν λειταίει, τὸ ἢν πείσομεν ὑμᾶς ὡς χρῆ ἡμᾶς ἀφεῖναι. Ἡ καὶ ὑπάλληλοί σὺν, ἢ δ' ὅσο, πεῖσαι μὴ ἀκούοντας; Οὐδαμῶς, ἐφη ὁ Γλαύκων, ᾩ Ως τοῖνυν μὴ ἀκοουσμένοιν, οὕτω διανοεῖσθε. Καὶ ὁ Ἀδείμαντος, ὁ Ἀρά γε, ἢ δ' ὅσο, σὺδ' ἐστὶ ὅτι λαμπάς ἐσται πρὸς 328 ισπέραν ἀφ' ἱππῶν τῇ θεῷ; Ἀφ' ἱππῶν; ἢν δ' ἐγώ· καινόν γε τούτο. λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλους ἀμίλλωμενοι τοῖς ἱπποῖς; ἡ πῶς λέγεις; Οὕτως, ἐφη ὁ Πολέμαρχος καὶ πρὸς

St. p. 327A

B

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D

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A
The Republic

με παννυχίδα ποιήσουσιν, ἢν ἀξίων θεάσασθαι. ἐξαναστησόμεθα γὰρ μετὰ τὸ δεότυν καὶ τὴν παννυχίδα θεασόμεθα, καὶ εὐνεσόμεθα τε πολλοῖς τῶν νέων αὐτοῦ καὶ διαλεξόμεθα. ἀλλὰ μένετε ἐγὼ καὶ μὴ ἄλλως ποιεῖτε. Καὶ ὁ Γλαύκων, "Εσούκεν, ἐφή, μενετέον εἶναι. Ἕλεγον δ' οἱ δοκεῖ, ἢν δ' ἐγὼ, οὕτω χρὴ ποιεῖν.

"Ὅμεν οὖν οἴκαδε εἰς τοῦ Πολέμαρχον, καλὸν τε αὐτοῦ κατέλάβομεν καὶ Ἐὐθύδημον, τοὺς τοῦ Πολέμαρχος ἀδέλφοὺς, καὶ δὴ καὶ Ὀρασύμαχον τὸν Χαλκηδόνιον καὶ Χαρμαντίδην τὸν Παιανεὰ καὶ Κλείτοφώντα τὸν 'Ἀριστωνύμου' ἢν δ' ἐνδον καὶ ὁ πατὴρ ὁ τοῦ Πολέμαρχος Κέφαλος καὶ μάλα πρεσβύτησι μοι ἔδοξεν εἶναι: διὰ χρόνον γὰρ καὶ ἑωράκη αὐτὸν καθήσατο δὲ ἐστεφανωμένος ἐπὶ τινος προσκεφαλαίᾳ τε καὶ δίφρου τεθυκὼς γὰρ ἐτύγχανεν ἐν τῇ αὐλῇ ἐκαθεξόμεθα οὖν παρ' αὐτὸν ἐκείνῳ γὰρ δίφροι τινὲς αὐτοῦ κύκλῳ εὐθὺς οὖν με ἴδων ὁ Κέφαλος ἡσπάζετο τε καὶ εἶπεν Ὡ Σώκρατες, οὔ δὲ θαμβίζεις ἣμιν καταβαίνων εἰς τὸν Πειραιᾶν χρὴν μέντοι. εἰ μὲν γὰρ ἐγὼ ἢτιν ἐν δυνάμει ἢ τοῦ ῥαδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἄν σὲ ἔδει δεύρῳ ἰέναι, ἀλλ' ἥμεις ἂν παρὰ σὲ ἰμεν.

δ' νῦν δὲ σε χρῆ πυκνότορον δεύρῳ λέναι: ὡς εἰ ἐσθί ὑμιν ἐμοίγε ὅσον αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἣδοναί ἀπομαραίνονται, τοσοῦτον αὐξονται αἱ περὶ τοὺς λόγους ἐπιθυμίαι τε καὶ ἤδοναί. μὴ ὡς ἄλλως πολεῖ, ἀλλὰ τοιοῦτο τε τοῖς νεανίσις ἐξύσιθι καὶ δεύρῳ παρ' ἡμᾶς φοίτα ὡς παρὰ φίλους τε καὶ πάνυ οἰκέλους. Καὶ μὴν, ἢν δ' ἐγὼ, ὥς Κέφαλε, χαίρω [γε] διαλεγόμενοι τοῖς σφόδρα πρεσβύται. δοκεῖ γὰρ μοι χρὴν παρ' αὐτῶν πυνθάνεσθαι, ὡς περ τινὰ ὅδων προσελπιθήσωτω, ἢν καὶ ἡμᾶς ἐσως δεῖσει πορεύεσθαι, ποία τὰ ἔστι, τραχεία καὶ χαλεπὴ, ἡ ῥαδία καὶ εὐπορος. καὶ τυχεὶ ενταῦθα ἤδη εἰ τῆς ἡλικίας, ὑδὴ ἐπὶ τῆς ἡλικίας, δ' ἡ ἐπὶ γῆρας οὐ ὑπὲρ φασίν εἰναι οἱ ποιηταὶ, τότερον χαλεπὸν τοῦ βίου, ἡ πῶς σὺ αὐτῷ ἐξαγγέλλεις.

E Φήμωσοι, ἐφὶ, νη τὸν Δία ἑρώ, ὥς Σώκρατες, οἴον γε μοι φαίνεσαι. τοπλακισ γὰρ συνερχόμεθα τινὲς εἰς ταύτῳ παραπλησίαν ἡλικίαν ἔχοντες, διασώζοντες τὴν παλαιὰν παροιμίαν. οἱ
of Plato.

of Pluo.
Σερίφιος δὲν ὄνομαστός ἐγένετο οὖτ' ἐκεῖνος Ἀθηναῖος. καὶ τοῖς δὴ μὴ πλουσίοις, χαλεπῶς δὲ τὸ γῆρας φέρουσιν εὐ ἔχει ὁ αὐτὸς λόγος, ὅτι οὔτ' ἄν ὁ ἐπιεικὴς πάντι τι βραδίως γῆρας μετὰ πενίας ἐνέγκιοι οὖθ' ὁ μὴ ἐπιεικὴς πλουτήσας εὐκολὸς ποτ' ἄν ἐαυτῷ γένοιτο. Πότερον δὲ, ἦν δ' ἐγώ, ὃ Κέφαλε, ἦν κέκτησαι τὰ πλέων παρέλαβες ἢ ἐπεκτήσω; Ποι' ἐπεκτησμένη, ἐφή, ὡς Σώκρατες; μέσος τις γέγονα χρηματιστής τοῦ τε πάππου καὶ τοῦ πατρός. ὁ μὲν γὰρ πάππος τε καὶ ὁμώνυμος ἐμοὶ σχεδὸν τι ὁσίην ἑγὼ νῦν οὐσίαν κέκτησαι παραλαβὼν πολλάκις τοσαύτην ἐποίησε, Δυσανιάς δὲ ὁ πατὴρ ἐτι ἐλάττων αὐτήν ἐποίησε τῆς νῦν οὐσίας· ἑγὼ δὲ ἀγάπα, ἕαν μὴ ἐλάττων καταλλήλων τούτων, ἀλλὰ βραχεῖ γέ τινι πλέων ἢ παρέλαβαι, ὦν τοῦ ἕνεκα ἠρώμην, ἦν δ' ἐγώ, ὦτι καὶ οἱ ἐξοδός οὐ σφόδρα ἄγαπάν τὰ χρήματα. τούτου δὲ ποιοῦσιν ὡς τὸ πολὺ οἱ ἂν μὴ αὐτὸλ κτήσωνται. οἱ δὲ κτήσαμεν διπλῇ ή οἱ ἄλλοι ἀστάξονται αὐτά. ὥσπερ γὰρ οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσι, ταῦτη τε δὴ καὶ οἱ χρηματισάμενοι περὶ τὰ χρήματα στουνδάξουσιν ἀγ χρόνον ἐαυτῶν, καὶ κατὰ τὴν χρείαν, ἂπερ οἱ ἄλλοι. χαλεποὶ οὖν καὶ ᾿ξυγγενέσθαι εἰσίν, οὐδὲν ἐθελοντες ἐπανειν ἀλλ' ἢ τὸν πλοῦτον. Ἀληθῆ, ἐφη, λέγεις.
I.

of Plato.

5

εὐνειδότι ἣδεία ἐλπίς αἰὲ πάρεστι καὶ ἀγαθὴ γηροτρόφος, ὡς καὶ Πλίνδαρος λέγει. χαριέντως γὰρ τοι, ὁ Σώκρατες, τοῦτ' ἐκεῖνος εἶπεν, ὅτι ὦ ἂν δικαίως καὶ ὅσιως τὸν βίον διαγάγῃ, γὰρ κεῖσα οἱ καρδιὰν ἀτάλλοισα γηροτρόφος συναορεῖ ἐλπίς, ἡ μάλιστα θνατῶν πολύστροφον γνώμαν κυβερνᾶ. εὗ ὦν λέγει θαυμαστῶς ὡς σφόδρα. πρὸς δὴ τοῦτ' ἐγώει τίθημι τὴν τῶν χρημάτων κτήσιν πλείστου ἄξιον εἶναι, οὐ τι παντὶ ἄνδρι ἀλλὰ τῷ ἐπιείκει. τὸ γάρ μηδὲ ἀκοῦσά τινα ἐξαπατήσαι ὁ θεὸς αὐτῶν. ἡ δὲ τοῦτο ἡ καθιστὶ πρὸς τὸ τοῦτο ἡ καθιστὶ κτήσις συμβάλλεται. εἶχεν δὲ καὶ ἄλλας χρείας πολλάς. ἀλλὰ γε ἐν ἀνὴρ' ἐνὸς οὐκ ἐλάχιστον ἐγώει θείην ἢν εἰς τούτο ἄνδρι νοῦν ἐχοντι, ὁ Σώκρατες, πλούτον χρησμοτάτον εἶναι.

Παγκάλως, ἢν δ' ἐγώ, λέγεις, ὁ Κέφαλε. τοῦτο δ' αὐτὸ, εἰ τὴν δικαιοσύνην, πότερα τὴν ἀλήθειαν αὐτὸ φήσομεν εἶναι ἀπλῶς οὕτως καὶ τὸ ἀποδίδοναι, ἂν τὸν παρά τοῦ λαβῇ, ἢ καὶ αὐτὰ ταύτα ἐστὶν ἐνίοτε μὲν δικαίως, ἐνίοτε δὲ ἀδίκως ποιεῖν; οἷον τοὐονδε λέγω; πάς ἂν που εἴποι, εἰ τις λάβῃ παρὰ φίλου ἄνδρος σωφρονοῦντος ὁπλα, εἰ μανεῖς ἀπαίτοι, ὃτι οὔτε χρῆ τας τοιαύτα ἀποδίδοναι, οὔτε δικαίος ἢν εἶ ὁ ἀποδιδόσ, οὔδ' αὖ πρὸς τὸν οὕτως ἐχοντα πάντα ἐθέλων τάληθε λέγειν. Ἄρθως, ἐφή, λέγεις. Οὐκ ἄρα οὕτως ὅρος ἐστὶ δικαιοσύνης, ἀλήθη τε λέγειν καὶ ἂν δὲ λάβῃ τις ἀποδιδόναι.

Πάνυ μὲν ὄντι, ἐφή, ὁ Σώκρατες, ὑπολαβὼν ὁ Πολέμαρχος, εἶπερ γε τι χρῆ Σιμωνίδη πελεθεῦσαι. Καὶ μέντοι, ἐφή ὁ Κέφαλος, καὶ παραδίδομι ύμιν τὸν λόγον. δεῖ γάρ με ἡδή τῶν ιερῶν ἐπιμεληθῆναι. Οὐκοὖν, ἐφην ἐγώ, ὁ Πολέμαρχος τῶν γε σῶν κληρονόμοις; Πάνυ γε, ἢ δ' ὦ γελάσας, καὶ ἀμα ἢ ἐν πρὸς τὰ ιερά.

Δέγε δή, εἶπον ἐγώ, σὺ ὁ τοῦ λόγου κληρονόμος, τί φῆς ἐ τῶν Σιμωνίδην λέγοντα ὁρθῶς λέγειν περὶ δικαιοσύνης; Ὄτι, ἢ δ' ὦ, τῷ τὰ ὁφειλόμενα ἐκάστῳ ἀποδιδόναι δικαίων ἑστιν. τοῦτο λέγων δοκεῖ ἐμοίγε καλῶς λέγειν. Ἀλλὰ μέντοι, ἢν δ' ἐγώ,
Σιμωνίδης γε ού ράδιον ἀπιστεύν· σοφὸς γὰρ καὶ θείος ἀνήρ·
tοῦτο μέντοι ὦ τί ποτε λέγει, οὐ μέν, ὥς Πολέμαρχε, ἔσως
γινώσκεις, ἔγω δὲ ἄγνως· δὴλον γὰρ ὅτι οὐ τοῦτο λέγει, ὅπερ
ἀρτὶ ἐλέγομεν, τό τινος παρακαταθημένου τι ὄφθων μὴ σωφρόνως
ἀπαιτούντι ἀποδιδόναι· καίτοι γε | ὀφειλόμενον ποῦ ἐστι τοῦτο,
τοῖς παρακατέθετο· ἴ γὰρ; Ναλ. 'Αποδοτέον δὲ γε οὐδ' ὀπωσδήσων
τότε ὅποτε τις μὴ σωφρόνως ἀπαιτοί· 'Ἀληθῆ, ἴ δ' ὦς. 'Αλλο
δὴ τι ἢ το τοιοῦτον, ὥς ἑσκε, λέγει Σιμωνίδης τὸ τά ὀφειλόμενα
dικαίου εἶναι ἀποδιδόναι. 'Αλλο μέντοι νὴ Δ', ἕφη. τοῖς γὰρ
φίλοις οἴεται ὀφείλειν τοὺς φίλους ἀγαθὸν μὲν τὶ δρᾶν, κακὸν
dὲ μηδέν. Μανθάνω, ἴν δ' ἕγω· ὅτι οὐ τὰ ὀφειλόμενα ἀπο-
dιδόσων ὦς ἄν τῷ χρυσῷ ἄποδῷ παρακαταθημένῳ, εἀντερ ἴ
ἀπόδοσις καὶ ἡ λῄψις βλασφῆμα γίγνεται, φίλοι δὲ ὡς ὦν ὡ τέ
ἀπολαμβάνων καὶ ὁ ἀποδιδοῦς· οὐχ οὕτω λέγειν φής τὸν
Σιμωνίδης; Πάνω μὲν οὖν. Τί δὲ; τοῖς ἐχθροῖς ἀποδοτέον ο
τι ἄν τύχῃ ὀφειλόμενον; Παντάπαισε μὲν οὖν, ἕφη, ὦ γε
ὀφείλεται αὐτοῖς. ὀφείλεται δὲ γε, οἴμαι, παρὰ γε τοῦ ἐχθροῦ
τῷ ἐχθρῷ ὅπερ καὶ προσῆκε, κακὸν τι. Ἡνίξατο ἄρα, ἴν
δ' ἕγω, ὡς ἑοκεν, ὁ Σιμωνίδης ποιητικός τὸ δίκαιον δ εἰη.
C διενείτο μὲν γὰρ, ὡς φαίνεται, ὅτι τούτ' εἰ ὑκαίνων, τὸ προσ-
ήκον ἐκάστῳ ἀποδιδόναι, τοῦτο δὲ ἀνόμασεν ὀφειλόμενον;
ἀλλὰ τί οἴει; Ἔφη. Ἡ Ω πρὸς Δίδω, ἴν δ' ἕγω, εἰ οὖν τις
αὐτῶν ἤρετο Ἡ Ω Σιμωνίδης, ἴ τίσιν οὖν τὶ ἀποδιδοῦσα ὀφειλό-
μενον καὶ προσήκον τέχνη ἱατρικὴ καλεῖται; τὶ ἄν οἴει ήμέν
αὐτῶν ἀποκρίνασθαι; Δήλον ὅτι, ἕφη, ἴ σώματι φάρμακα τε
καὶ συκία καὶ ποτά. Ἡ δὲ τίσι τὸ ἀποδιδοῦσα ὀφειλόμενον
καὶ προσήκον τέχνη μαγειρικὴ καλεῖται; Ἡ τοῖς ὑψοῖς τα
D ἧδυσματα. Εἶλεν· ἴ οὖν δὴ τίσι τὸ ἀποδιδοῦσα τέχνη δικαιο-
σών ἄν καλοῖτο; Εἴ μὲν τι, ἕφη, δεῖ ἀκολουθεῖν, ὥς Σῶκρατες,
tοῖς ἔμπροσθεν εἰρήμενοι, ἴ τοῖς φίλοις τε καὶ ἐχθροῖς
ὀφείλει τε καὶ βλάβας ἀποδιδοῦσα. Τὸ τοὺς φίλους ἅρα ἐν
ποιεῖν καὶ τοὺς ἐχθροὺς κακῶς δικαιοσύνην λέγει; Δοκεῖ μοι.
Τίς οὖν δυνατότατος κάμνονται φίλους ἐν ποιεῖν καὶ ἐχθροῖς
Ε· κακῶς πρὸς νόσον καὶ ύγίειαν; Ἰατρός. Τίς δὲ πλέοντας
I. of Plato.

πρὸς τὸν τῆς θαλάττης κίνδυνον; Κυβερνήτης. Τι δὲ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον δυνατότατος φίλους ἄφελεν καὶ ἐχθροῦς βλάπτειν; 'Εν τῷ προσπολεμεῖν καὶ ἐν τῷ ἐμμαχεῖν, ἐμοιγε δοκεῖ. Εἶδεν μὴ κάμνουσί γε μὴν, ὁ φίλε Πολέμαρχε, ιατρὸς ἄχρηστος. 'Αληθῆ. Καὶ μὴ πλέουσι δὴ κυβερνήτης. Ναὶ. Ἄρα καὶ τοῖς μὴ πολεμοῦσιν ὁ δίκαιος ἄχρηστος; Οὐ πάνυ μοι δοκεῖ τοῦτο. Χρῆσιμον ἀρα καὶ ἐν ἐρήμῃ δικαιοσύνῃ; | Χρῆσιμον. Καὶ γὰρ γεωργία· ἢ οὗ; 333Α Ναὶ. Πρὸς γε καπτοῦ κτήσιν. Ναὶ. Καὶ μὴν καὶ σκυτοτομικῆ; Ναὶ. Πρὸς γε ὑποδημάτων ἀν, οἴμαι, φαίνῃς κτήσιν. Πάνυ γε. Τι δὲ δῆ; τὴν δικαιοσύνην πρὸς τίνος χρείαν ἢ κτήσιν ἐν εἰρήμῃ φαίνῃς ἄν χρῆσιμον εἰναι; Πρὸς τὰ ἐμμαχοῦσα, ὁ Σώκρατες. Συμβολαία δὲ λέγεις κοινωνήματα, ἢ τι ἄλλο; Κοινωνήματα δὴτα. Ἄρ’ οὖν ὁ δίκαιος ἀγαθὸς καὶ χρῆσιμος κοινωνός εἰς πεπτῶν θέσιν, ἢ ὁ πεπτευτικὸς; Ὅ πεπτευτικὸς. 'Ἀλλ’ εἰς πλήθων καὶ λίθων θέσιν ὁ δίκαιος ἐν χρησιμώτερός τε καὶ ἀμείνων κοινωνός τοῦ οἰκοδομικοῦ; Οὐδαμῶς. 'Ἀλλ’ εἰς τίνα δὴ κοινωνίαν ὁ δίκαιος ἀμείνων κοινωνός τοῦ κιθαριστικοῦ, ὥσπερ ὁ κιθαριστικὸς τοῦ δικαίου εἰς κρουμάτων; Εἰς ἀργυρίου, ἐμοιγε δοκεῖ. Πλὴν γ’ ἑσω, ὁ Πολέμαρχε, πρὸς τὸ χρῆσθαι ἀργυρῶς, ὅταν δὲ ἄργυριον κοινὴ πρίασθαι ἢ ἀποδόσθαι ὑπον’ τότε δὲ, ὃς ἐγὼ οἴμαι, ὁ ἵππικος. ἢ γὰρ; Φαίνεται. Καὶ μὴν ὃντα γε πλοῦτον, ὁ ο ναυπηγός ἢ ὁ κυβερνήτης. Ὁυκει. Ὅταν οὖν τί δὲ ἄργυρῳ ἢ χρυσῷ κοινῇ χρῆσθαι, ὁ δίκαιος χρησιμώτερος τῶν ἄλλων; Ὅταν παρακαταβέσθαι καὶ σῶν εἰναι, ὁ Σώκρατες. Ούκουν λέγεις, ὃταν μηδὲν δὲ ἀυτῷ χρῆσθαι ἄλλα κείσθαι; Πάνω γε. Ὅταν ἀρα ἄχρηστον ἢ ἀργυρίῳ, τότε χρῆσιμος ἐπ’ αὐτῷ ὁ δικαιοσύνη; Κυβερνεῖτε. Καὶ ὃταν δὴ δρέπανον δὲ φιλάττοντε, ἢ δικαιοσύνῃ χρῆσιμος καὶ κοινῇ καὶ ιδίᾳ. ὃταν δὲ χρῆσθαι, ἢ ἀμπελουργικῇ; Φαίνεται. Φήσεις δὲ καὶ ἀσπίδα καὶ λύραν ὃταν δὲ φιλάττειν καὶ μηδὲν χρῆσθαι, χρῆσιμον εἰναι τὴν δικαιοσύνην, ὃταν δὲ χρῆσθαι, τὴν ὀπλιτικὴν καὶ τὴν μουσικὴν; Ἄναγκη. Καὶ περὶ ταλλά δὴ πάντα ἢ δικαιο-
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σύνη ἑκάστου ἐν μὲν χρήσει ἄχρηστος, ἐν δὲ ἄχρηστια
κρήσιμος; Κινδυνεύει. Οὐκ αὖ, ὃ φίλε, πάνω γέ τι
σπουδαίον εἶ ἡ δικαιοσύνη, εἶ πρῶς τὰ ἄχρηστα χρήσιμον
διν τυγχάνει. τόδε δὲ σκεψώμεθα. ἂρ’ οὖχ ὁ πατάξαι δεινό-
tatos ἐν μάχῃ εἶτε πυκτικῇ εἶτε τυλι καὶ ἄλλῃ, οὕτως καὶ
φυλάξασθαι; Πάνω γε. ἂρ’ οὖν καὶ νόσον ὡς οὕτω δεινὸς
φυλάξασθαι, καὶ λαθεῖν οὕτως δεινότατος ἐμποτήσασθαι; ἔμοιγε
δοκεῖ. Ἀλλὰ μὴν στρατοπέδου | γε ὁ αὐτὸς φίλαξ ἁγαθὸς,
ὅσπερ καὶ τὰ τῶν πολεμίων κλέψαι καὶ βουλεύματα καὶ τὰς
ἀλλὰς πράξεις. Πάνω γε. "Ὅτου τις ἄρα δεινὸς φίλαξ, τού-
tου καὶ φῶρ δεινὸς. Ἕσουσθεν. Εἰ ἁρα ὁ δίκαιος ἀργυρίων
δεινὸς φυλάττειν, καὶ κλέπτειν δεινὸς. Ὡς γοῦν ὁ λόγος, ἐφη,
σημαίνει. Κλέπτης ἄρα τὸς δίκαιος, ὡς ἐσοφετεῖ, ἀναπέφαγεν
καὶ κινδυνεύεις παρ’ Ὀμήρου μεμαθηκέναι αὐτῷ καὶ γὰρ
ἔκεινος τὸν τοῦ Ὀδυσσέως πρὸς μητρὸς πάππον Ἀὐτόλυκον
ἀγαπᾷ τε καὶ φήσαι αὐτὸν πάντας ἀνθρώπους κεκάσθαι κλε-
πτοσύνης θ’ ὀρκῳ τε. ἐσοφετεῖ οὖν ἡ δικαιοσύνη καὶ κατὰ σὲ
kαὶ καθ’ "Ομήρου καὶ κατὰ Σιμωνίδην κλεπτικὴ τις εἶναι, ἔτ’
ὦφελία μέντοι τῶν φιλῶν καὶ ἐπὶ βλάβῃ τῶν ἑχθρῶν. οὐχ
οὕτως ἔληγες; Οὐ μὰ τὸν Δί’, ἐφη, ἀλλ’ οὐκέτι οἶδα ἔγγον ὧ τὶ ἔλεγον.
τοῦτο μέντοι ἐμοίγε δοκεῖ ἔτι, ὥφελεῖν μὲν τοὺς.

Φίλους ἡ δικαιοσύνη, βιάπτετε δὲ τοὺς ἑχθροὺς. Φίλους δὲ
λέγεις εἶναι πόστερον τοὺς δοκοῦντας ἑκάστῳ χρῆστος εἶναι, ἢ
toὺς ὡντας, καὶ μὴ δοκῶσι, καὶ ἑχθροὺς ὁσαύτως; Εἰκὸς μὲν,
ἐφη, οὖς ἂν τις ἡγήσαι χρῆστοις φιλεῖν, οὖς δ’ ἂν πονηροὺς
μισεῖν. ἂρ’ οὖν οὐχ ἀμαρτάνουσιν οἱ ἁνθρωποὶ περὶ τοῦτο,
ὡστε δοκεῖν αὐτοῖς πολλοὺς μὲν χρῆστος εἶναι μὴ ὡντας,
polλοὺς δὲ τοῦνατίν; Ἀμαρτάνουσιν. Τοῦτοις ἄρα οἱ μὲν
ἀγαθοὶ ἑχθροί, οἱ δὲ κακοὶ φίλοι; Πάνω γε. Ἀλλ’ ὡς ὁμως
δίκαιον τότε τοὺς τοὺς μὲν πονηροὺς ὥφελεῖν, τοὺς δ’
ἄγαθοὺς βιάπτετε. Φαίνεται. Ἀλλὰ μὴν οἱ γε ἀγαθοὶ δίκαιοι
tε καὶ οὐκ ἡ ἀδικείν. Ἁληθῆ. Κατὰ δὴ τὸν σὸν λόγον
toὺς μὴ δὲν ἀδικοῦντας δίκαιον κακῶς ποιεῖν. Μηδαμῶς, ἐφη,
ongsTo φιλοστέρει πονηρὸς γὰρ ἐσοφετεῖ εἶναι ὁ λόγος. Τοὺς ἀδίκους
I.

ἄρα, ἢν δ’ ἐγὼ, δίκαιον βλάπτειν, τοὺς δὲ δικαίους ὀφελεῖν. 

Οὗτος ἐκείνου καλλίων φαίνεται. Πολλοὶς ἄρα, ὥς Πολέμαρχε, 

ζυμβήσεται, ὅσοι διημαρτήκασι τῶν ἀνθρώπων, δίκαιον εἶναι 

toὺς μὲν φίλους βλάπτειν· πονηροὶ γὰρ αὐτοῖς εἰσίν· τοὺς δ’ ἐν 

ἐχθρούς ὀφελεῖν’ ἀγαθὸν γάρ. καὶ οὕτως ἐροῦμεν αὐτὸ τοῦναν-

tίον ἢ τὸν Σιμωνίδην ἐφαμεν λέγειν. Καὶ μάλα, ἐφη, οὕτω 

ξυμβαίνει. ἀλλὰ μεταθώμεθα· κινδυνεύομεν γὰρ οὐκ ἀρθῶς τὸν 

φίλον καὶ ἐχθρὸν θέσθαι. Πῶς θέμενοι, ὅς Πολέμαρχε; 

Τὸν δοκοῦντα χρηστὸν, τοῦτον φίλον εἶναι. Νῦν δὲ πῶς, ἢν 

δ’ ἐγὼ, μεταθώμεθα; Τὸν δοκοῦντά τε, ἢ δ’ ὡς, καὶ τὸν 

ὀντα χρηστὸν φίλον· τὸν δὲ δοκοῦντα | μὲν, ὃντα δὲ μή; 335Α 

dοκεῖν ἄλλα μὴ εἶναι φίλον. καὶ περὶ τοῦ ἐχθροῦ δὲ ἢ 

αὐτῇ θέσις. 

Φίλος μὲν δὴ, ὡς ἐσχήκα, τοτεὶ τῷ λόγῳ οὐ ἀγαθὸς 

ἐστάτα, ἐχθρὸς δὲ οὐ πονηρός. Ναὶ. Κελεύεις δὴ ἡ ἡμᾶς προσ-

θεῖαι τῷ δίκαιῳ ὡς τὸ πρῶτον ἐλέγομεν, λέγοντες δίκαιον εἶναι 

tοῦ μὲν φίλον εὐ ποιεῖν, τὸν δὲ ἐχθρὸν κακῶς, νῦν πρὸς τούτῳ 

οίδε λέγειν, ὅτι ἐστι δίκαιον τὸν μὲν φίλον ἀγαθὸν ὄντα εὖ 

ποιεῖν, τὸν δ’ ἐχθρὸν κακῶν ὄντα βλάπτειν; Πάνυ μὲν οὖν, δ’ 

ἐφη, οὕτως αὖ μοι δοκεῖ καλῶς λέγεσθαι. Ἐστὶν ἄρα, ἢν 

δ’ ἐγὼ, δικαίου ἄνθρωπος βλάπτειν καὶ ὁντινοῦ ἄνθρωπων; Καὶ 

πάνυ γε, ἐφη, τοὺς γε πονηροὺς τε καὶ ἐχθροὺς δεῖ βλάπτειν. 

Βλαπτόμενοι δ’ ἦσσοι βελτίους ἡ χεῖρος γίγνονται; Χείρους. 

Ἀρα εἰς τὴν τῶν κυνῶν ἀρέτην, ἢ εἰς τὴν τῶν ἐπιτων; 

Εἰς 

τὴν τῶν ἐπιτων. Ἀρ’ οὖν καὶ κύνες βλαπτόμενοι χεῖρους 

γίγνονται εἰς τὴν τῶν κυνῶν, ἀλλ’ οὐκ εἰς τὴν τῶν ἐπιτων 

ἀρέτην; Ἀνάγκη. Ἀνθρώπους δὲ, ὁ ἔταρχε, μὴ οὕτω φάμεν, κ 

βλαπτομένους εἰς τὴν ἀνθρωπείαν ἀρέτην χεῖρους γίγνεσθαι; 

Πάνυ μὲν οὖν. Ἀλλ’ ἢ δικαιοσύνη οὐκ ἀνθρωπεία ἀρέτη; 

Καὶ τοῦτ’ ἀνάγκη. Καὶ τοὺς βλαπτομένους ἄρα, ὁ ἄλος, τῶν 

ἀνθρώπων ἀνάγκη ἀδικωτέρος γίγνεσθαι. Ἐσχήκα. Ἀρ’ οὖν 

ἡ μοισική οἱ μουσικοὶ ἁμοῦσοι δύνανται ποιεῖν; Ἀδύνατον. 

Ἀλλὰ τῇ ἑπτικῇ οἱ ἑπτικοὶ ἀφῆπτοι; Οὐκ ἔστιν. Ἀλλὰ 

ἡ δικαιοσύνη δὴ οἱ δίκαιοι ἁδύκους; ἢ καὶ ξυλλήβδην ἀρέτη 

ὁ ἀγαθὸς κακοῦς; Ἀλλὰ ἀδύνατον. Οὐ γὰρ θερμοτήτως, δ
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οἴμαι, ἐργον ψύχειν, ἀλλὰ τοῦ ἐναντίου. Ναί. Οὐδὲ ἐξηρότητος ύγραίνειν, ἀλλὰ τοῦ ἐναντίου. Πάνυ γε. Οὐδὲ δὴ τοῦ ἀγαθοῦ βλάπτειν, ἀλλὰ τοῦ ἐναντίου. Φαίνεται. Ὅ δὲ γε δίκαιος ἀγαθός; Πάνυ γε. Οὐκ ἀρα τοῦ δίκαιου βλάπτειν ἐργον, ὁ Πολέμαρχε, οὔτε φίλον οὔτε ἄλλον οὐδένα, ἀλλὰ τοῦ ἐναντίου, τοῦ ἀδίκου. Παντάπασι μοι δοκεῖς ἀληθῆ λέγειν, ἐφι, ὁ Σῶκρατες. Εἰ ἀρα τὰ ὀφειλόμενα ἐκάστῳ ἀποδιδόναι φησί τις δίκαιον εἶναι, τοῦτο δὲ δὴ νοεῖ αὐτῷ τοῖς μὲν ἐχθροῖς βλάβην ὀφείλεσθαι παρὰ τοῦ δίκαιου ἄνδρός, τοῖς δὲ φίλοις ὀφελεῖν, οὐκ ἢν σοφὸς ὁ ταῦτα εἰπὼν. οὐ γὰρ ἀληθῆ ἔλεγεν οὐδαμοῦ γὰρ δίκαιον οὐδένα ἡμῖν ἐφάνη ὑπὸ βλάπτειν. Συγχρῳ, ἢ δ' ὡς. Μαχοῦμεθα ἀρα, ἢν δ' ἐγὼ, κοινή ἐγὼ τε καὶ σύ, εάν τις αὐτῷ φῇ ἢ Σιμωνίδην ἢ Βιαντά ἢ Πιπτακόν εἰρηκέναι ἢ τιν' ἄλλον τοῖς σοφῶν τε καὶ μακαρίων ἄνδρων.

336a 'Εγώνιστα' οὖν, ἐφι, ἐτοιμός εἰμι κοινωνεῖν τε τῆς μάχης. 'Αλλ' οἰσθα, ἢν δ' ἐγὼ, | οὐ μοι δοκεῖ εἶναι τὸ ρήμα, τὸ φάναι δίκαιον εἶναι τοὺς μὲν φίλους ὀφελεῖν, τοὺς δ' ἐχθροὺς βλάπτειν; Τίνος; ἐφι. Οἴμαι αὐτῷ Περιάνδρου εἶναι ἢ Περίδικου ἢ Ξέρεξου ἢ Ἰσμηνίου τοῦ ὘μείβας ἢ τινος ἄλλου μεγά οἰκομένου δύνασθαι πλουσίου ἄνδρος. 'Ἀληθέστατα, ἐφι, λέγεις. Εἰοὺς, ἢν δ' ἐγὼ' ἐπειδὴ δὲ οὐδὲ τοῦτο ἐφάνη ἢ δικαιοσύνη ὑπὸ οὐδέν τὸ δίκαιον, τί ἂν ἄλλο τις αὐτῷ φαίνει εἶναι;

καὶ ὁ Ὁρασύμαχος πολλάκις μὲν καὶ διαλεγομένων ἡμῶν μεταξὺ ὁμοία ἀντιλαμβάνεσθαι τοῦ λόγου, ἔπειτα υπὸ τῶν παρακαθημένων διεκδικούσαν διακούσα τοῦ λόγουν ώς δὲ διεσπαρμέναι καὶ ἐγὼ ταύτ' εἰπὼν, οὐκέτι ἤσχουσιν ἤχειν, ἀλλὰ συντρέχασι ἐαυτὸν ὡσπερ θηρίον ἦκεν ἐφ' ἡμᾶς ως διαρ-πασόμενος. Καὶ ἐγὼ τε καὶ ὁ Πολέμαρχος δείκνυτε διε-πτούθημεν' ὁ δ' εἰς τὸ μέσον φθεγζάμενος Τίς, ἐφι, ὑμᾶς;

τάλαι φλυαρίᾳ ἔχει, ὁ Σῶκρατες; καὶ τί εὐθελίζεσθε πρὸς ἀλλήλους ὑποκατακλινόμενοι ύμῖν αὐτοῖς; ἀλλ' εἰπερ ως ἀληθῶς βούλει εἰδέναι τὸ δίκαιον ὁ τι ἔστι, μὴ μόνον ἐρώτα μηδε φιλοτιμοῦ ἐλέγχων, ἐπειδὰν τὸς τι ἀποκρίνηται, ἐγνωκὼς
ούτο, ὅτι ῥάϊον ἔρωταν ἡ ἀποκρίνεσθαι, ἀλλὰ καὶ αὐτὸς ἀπὸ τὸν ἄριστον καὶ ἐπὶ τὶ φής εἶναι τὸ δίκαιον· καὶ ὅτες μοι μὴ ἤρειν, ὅτι τὸ δέον ἐστὶ μηδ’ ὅτι τὸ ὄφελον μηδ’ ὅτι τὸ ὁσπιτελοῦν μηδ’ ὅτι τὸ κερδαλέον μηδ’ ὅτι τὸ ἐμφέρον· ἀλλὰ ῥαφῶς μοι καὶ ἀκριβῶς λέγει ὅ τι ἂν λέγησ’ ὡς ἑγὼ οὐκ ἐπιδεξόμαι, ἐὰν ὢδοις τοιούτους λέγῃς. Καὶ ἐγὼ ἀκούσας ἐξελπάγης καὶ προσβλέπων αὐτὸν ἐφοβοῦμην, καὶ μοι δεκώ, εἰ ὃ πρότεροι ἐσώρακη αὐτὸν ἡ ἐκεῖνος ἔμε, ἄφωνος αν γενέσθαι. ὃν δὲ ἡνίκα ὑπὸ τοῦ λόγου ἥρχητο ἐξαγριώνεσθαι, προσ—Ε βλεψα αὐτὸν πρότερος, ὡστε αὐτῷ οἶδος τ’ ἐγενόμην ἀποκρίνασθαι, καὶ εἰπὼν ὑποτρέμων Ὁ Ὀρασύμαχε, μὴ χαλεπός ἡμῖν σθε’ εἰ γὰρ ἐξαμαρτάνομεν ἐν τῇ τῶν λόγων σκέψει ἐγὼ τε καὶ ἐδε, εἴ λοθὶ ὅτι ἄκοντες ἁμαρτάνομεν. μὴ γὰρ δὴ οὗτ, ι μὲν χρυσόν ἐξητούμεν, οὐκ ἂν ποτε ἡμᾶς ἐκόντας εἶναι ἀποκατακλίνεσθαι ἀλλῆλοις ἐν τῇ ἡτήτει καὶ διαφθείρειν τὴν ἔρεον αὐτοῦ, δικαιοσύνῃ δὲ ἔρθοντας, πράγμα πολλῶν ἄρσων τιμίωτερον, ἐπειδ’ οὕτως ἀνοήτως ὑπείκεν ἀλλῆλοις καὶ οὐ σπουδαῖες ὁ τι, μάλιστα φανήναι αὐτό. οὐν γε σύ, ὁ φίλε ἀλλ’, οἴμαι, οὐ δυνάμεθα. ἑλείσθαι οὖν ἡμῖν πολὺ ἀλλον εἰκὸς ἑστὶ | που ὑπὸ ὃ μῶν τῶν δεινῶν ἡ χαλεπαὶ- 337Α ἔσθαι.

Καὶ δ’ ἀκούσας ἄγεκάγχασε τε μάλα σαρδάνιον καὶ εἶπεν Ὁ Ἡράκλεις, ἐφθ’, αὐτὴ ’κείνη ἡ εἰσθήσει εἰρωνεία. Σωκράτους, καὶ ταῦτ’ ἐγὼ ἱδ’ τε καὶ τούτοις προῆληγον, ὅτι σὺ ἀποκρίνασθαι μὲν οὐκ ἑθελήσοις, εἰρωνεύομοι δὲ καὶ πάντα μᾶλλον τοῦτοις ἡ ἀποκρινοῖο, εἰ τίς τι σε ἐρωτᾷ. Σοφὸς γὰρ εἶ, ἢν’ ἐγά, ὁ Ὀρασύμαχε. εὖ οὖν ἢδοντα ὅτι εἶ τινᾳ ἐρωτό ὑπάσα στὰ τὰ δώδεκα, καὶ ἔρμονοι προεῖπος αὕτῳ ὁπως μου, ὁ β’ ἀνθρωπε, μὴ ἤρεις, ὅτι ἐστὶ τὰ δώδεκα δὲς ἐς μηδ’ ὅτι τρὶς ἑτταρὰ μηδ’ ὅτι ἐξακις δύο μηδ’ ὅτι τετράκις τρία· ὡς οὐκ ἀποδεξόμαι σου, ἐὰν τοιαῦτα φλυαρῆς δῆλον οἴμαι σοι ἢν ὅτι οὐδεις ἀποκρινοῖτο τὰ ὄντω πυθανομένως. ἀλλ’ εἰ σοι ἢπεν Ὁ Ὀρασύμαχε, πῶς λέγεις; μὴ ἀποκρίνωμαι ὃν προεῖπες ὑδὲν; πότερον, ὅ βαυμάσιε, μηδ’ εἰ τούτων τι τυχχάνει ὃν,
έλλ' ἔτερον εἰπὼν τι τοῦ ἀληθοῦς; ἡ πόσα λέγεις; τί ἄν αὐτῷ εἶπες πρὸς ταύτα; Ἐλεύθ, ἐφη ὡς δὴ ὅμοιον τούτῳ ἐκείνῳ. Οὐδὲν γε κωλύει, ἃν δὲ ἐγώ. εἰ δὲ οὖν καὶ μῆ ἐστὶν ὅμοιον, φαίνεται δὲ τῷ ἐρωτηθέντι τοιούτῳ, ἢττὸν τι αὐτὸν οἷς ἀποκρινεῖται τῷ φαινόμενον ἑαυτῷ, εἶν τῇ ἡμείᾳ ἀπαγορεύσας εἶν τῇ μῆ; "Ἀλλ' ἡμεῖς, ἐφη, καὶ σὺ οὖν ποίησες; ἢν ἐγὼ ἀπείτην, τούτων τι ἀποκρίνει; ὦκ ἂν θαυμάσασι, ἢν ἐγὼ άκουσίων παραπλησίων, βελτίων τούτων; τὶ ἀξίοις παθεῖν; Τί ἄλλο, ὃν δὲ ἐγώ, ἢ ὁπερ προσήκηκε πάσχειν τῷ μη εἰδόται; προσήκει δὲ που μαθεῖν παρὰ τοῦ εἰδότος καὶ ἐγὼ οὖν τούτῳ ἀξίω παθεῖν. Ἡδοὺς γὰρ εἰ, ἐφη, ἂλλα πρὸς τῷ μαθεῖν καὶ ἀποτίγειν ἀργύριον. Οὐκοῦν ἐπειδὰν μοι γένεται, εἶπον. 'Ἀλλ' ἐστιν, ἐφη ὁ Γλαύκων; ἂλλ' ἐνεκά ἀργυρίου, ὡς Θρασύμαχε, λέγει τάντες ε γὰρ ἡμεῖς Σωκράτει εἰπολοσμεν. Πάνυ γε, οἶμαι, ἢ δ' ὅς, ἢν Σωκράτης τὸ εἰσόδος διαπράξηται, αὐτὸς μὲν μὴ ἀποκρίνηται, ἄλλου δ' ἀποκρινομένου λαμβάνῃ λόγον καὶ ἐλέγχῃ. Πῶς γὰρ ἂν, ἐφην ἐγώ, ὡς βελτίστη, τίς ἀποκρίνατο πρῶτον μὲν μὴ εἰδὼς μηδὲ φάσκων εἰδέναι; ἐπείτα, εἰ τι καὶ οἴεται περὶ τούτων, ἀπειρημένον αὐτῷ [ἐφη], ὅτες μηδὲν ἐρεῖ ὡν ἤγεται, ὃν ἄνδρος οὐ φαύλου; ἄλλα σὲ δὴ μᾶλλον εἰκός λέγειν' σὺ γὰρ δὴ | φῆς εἰδέναι καὶ ἔχειν εἰπεῖν. μὴ οὖν ἄλλως πολεῖ, ἄλλο ἔμοι τε χαρίζοι ἀποκρινόμενος καὶ μὴ φθονήσῃς καὶ Γλαύκωνο τόνδε διδάξαι καὶ τοὺς ἄλλους.

Εἰπόντος δὲ μου ταύτα, ὅ τε Γλαύκων καὶ οἱ άλλοι ἐδέοντες αὐτοῦ μὴ ἄλλως πολεῖν. καὶ ο Ὁρασύμαχος φανερὸς μὲν ἢ ἐπιθυμοῦν εἰπεῖν, ἢν εὐδοκιμήσει, ἡγούμενος ἔχειν ἀποκρισιν παγκάλην· προσέποιετο δὲ φιλονικεῖν πρὸς τὸ ἐμὲ εἶναι τὸ ἀποκρινόμενον. τελευτῶν δὲ ἐνυπεκρήτησε, κάπετα Αὐτὴ δὴ ἢ ἐφη, ἢ Σωκράτους σοφία, αὐτὸν μὲν μὴ ἔθελεν διδάσκειν παρὰ δὲ τῶν ἄλλων περιόντα μανθάνειν καὶ τούτων μηδὲ χάριν ἀποδίδοναι. "Ὅτι μὲν, ὃν δὲ ἐγώ, μανθάνω παρὰ τοῖς ἄλλων, ἀληθὴ εἶπες, ὡς Ὁρασύμαχε, ὅτι δὲ οὐ μὲ φῆς χάρι
ςτίνεν, ἵππεις: ἐκτίνω γὰρ ὅσην δύναμαι. δύναμαι δὲ πανεῖν μόνον: χρήματα γὰρ οὐκ ἔχω. ὥς δὲ προθύμως οὕτο δρῶ, ἕαν τὸς μοι δοκῇ εὖ λέγειν, εὖ εἰσε ἀυτίκα δὴ ἀλα, ἔπειδαν ἀποκρίνῃ οὖμε γὰρ σε ἐν ἑρείν. "Ακουε δὴ, ἢ ὅ, ὃς. ἂν ἐγὼ εἶναι τὸ δίκαιον οὐκ ἄλλο τι ἢ τὸ τοῦ κρείττονος ἐξιμφέρον, ἀλλὰ τὶ οὖκ ἐπανεῖς; ἀλλ' οὖκ ἐθελήσεις. Ἐὰν μάθω γε πρῶτον, ἐφη, τὶ λέγεις: νῦν γὰρ οὕτω ἱδα. τὸ τοῦ κρείττονος φῆς ἐξιμφέρον δίκαιον εἶναι. καὶ οὕτω, ὃ Ὀρασύμαχε, τί ποτε λέγεις; οὐ γὰρ πού τὸ γε οἰόνθε φῇς εἰ Πουλιδάμας ἦμων κρείττων ὁ παγκρατιάστης αἱ αὐτῷ ἐξιμφέρει τὰ βοῶνα κρέα πρὸς τὸ σῶμα, τοῦτο τὸ ιτον εἶναι καὶ ἢμν τοὺς ἤττοσιν ἐκεῖνον ἐξιμφέρον ἀμα καὶ δικαιον. Βδελυρὸς γὰρ εἶ, ἐφη, ὃ Σώκρατες, καὶ ταύτη πολαμβάνεις, ἢ ἂν κακουργήσαις μάλιστα τὸν λόγον. Οὐδα-δός, ἃ ἄριστε, ἢν δ' ἐγὼ, ἀλλὰ σαφέστερον εἰπὲ τι λέγεις. ἢτ' οὐκ οὕσθα, ἐφη, ὅτι τῶν πόλεων αἱ μὲν τυραννῶνται, αἱ ἐ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται; Πῶς γὰρ οὐ; ὡκοῦν τοῦτο κρατεὶ ἐν ἑκάστῃ πόλει, τὸ ἄρχον; Πάνω γε. ἔθεται δὲ γε τοὺς νόμους ἑκάστη ἢ ἀρχή πρὸς τὸ αὐτῇ ἐξιμ-φέρον, δημοκρατία μὲν δημοκρατικοῦς, τυραννίς δὲ τυραννικοῦς, αἳ αἱ ἄλλαι οὕτω. θέμεναι δὲ ἀπέφηναν τοῦτο δίκαιον τοῖς ρχομένοις εἶναι, τὸ σφίζει εξιμφέρον, καὶ τὸν τούτο ἐκβαιν- νεῖ τολάξιοντι ὡς παρανομοῦντα τε καὶ ἀδικοῦντα. τοῦτ' ὅν ἐστιν, ὃ βελτιστε, ὃ λέγω, ἐν ἀπάσαις ταῖς πόλεις ταὐ- τί-339A ὃν εἶναι δίκαιον, τὸ τῆς καθεστηκυλὸς ἀρχῆς ἐξιμφέρον αὐτὴ ἐ τοῦ κρατεῖ, ὡστε ἐξιμβαίνει τῷ ὅρθῳ λογιζομένῳ πανταχοῦ ἦντι τοῦ αὐτῷ δίκαιον, τὸ τοῦ κρείττονος ἐξιμφέρον. Νῦν, ἢν ἐγὼ, ἔμαθον δ' λέγεις ὃν ἂν ἢ μή, περάσομαι μαθεῖν ὁ εξιμφέρον μὲν οὖν, ὃ Ὀρασύμαχε, καὶ σὺ ἀπεκρίνω δίκαιον ἦναι· καὶ τοὺς ἐμοὺς ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινομὴν ῥόσεστι δὲ δὴ αὐτόθι τὸ τοῦ κρείττονος. Σμικρὰ γε ἢσος, ὃν, προσθήκη. ἐπὶ δὴλον οὖδ' εὶ μεγάλη ἢλλ' ὃτι μὲν ὧ ῥτο σκεπτέσθη εἰ ἀληθῆ λέγεις, δὴ δὴλον. ἐπειδὴ γὰρ ἐξιμφέρον ἔτι εἶναι καὶ ἐγὼ ὁμολογῶ τὸ δίκαιον, σὺ δὲ προστίθης καὶ
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αὐτὸ φής εἶναι τὸ τοῦ κρέαττονος, ἐγὼ δὲ ἄγνω, σκεπτέον δὲ Σκόττει, ἐφη. Ταῦτ' ἐσταὶ, ἤν 8' ἐγὼ. καὶ μου εἴπε· οὐ κα
πείθεσθαί μέντοι τοίς ἀρχοῦσι δίκαιον φής εἶναι; "Εγὼν
Πότερον δὲ ἀναμαρτήτως εἰσίν οἱ ἄρχοντες ἐν ταῖς τόλμοις
c ἐκάσταις ἢ οἶοι τι καὶ ἄμαρτειν; Πάντως του, ἐφη, οἶοι τι
καὶ ἄμαρτειν. Ὡκοῦν ἐπιχειροῦντες νόμους τιθέναι τοὺς µὲ
ὄρθως τιθέασι, τοὺς δὲ τινὰς οὐκ ὄρθως; Οἶμαι ἔγγησε. Τῷ
ὄρθως ἄρα τὸ τὰ ἐξυμπέρντα ἔστι τίθεσθαι ἑαυτοῖς, τὸ δὲ µὲ
ὄρθως ἀξύμφορα; ἂ τῶς λέγεις; Οὕτως. "Α δ' ἀν θῶντα
d ποιητέον τοῖς ἀρχομένοις, καὶ τούτῳ ἐστί τὸ δίκαιον; Πά
γάρ οὖ; Οὺ μόνον ἄρα δίκαιον ἔστι κατὰ τὸν σύν λόγον τὸ
τοῦ κρεάττονος ἐξυμφέρον ποιεῖν, ἀλλὰ καὶ τούναντιν, τὸ µὲ
ἐξυμφέρον. Τῇ λέγεις σὺ; ἐφη. "Α σὺ λέγεις, ἐμοι γέο
σκοπώμεν δὲ βέλτιον. οὐχ ὑμολόγηται τοὺς ἄρχοντες το
ἀρχομένοις προστάττοντας ποιεῖν ἄττα ἑνίοτε διαμαρταίνει
tοῦ ἑαυτοῖς βέλτιστον, δ' δ' ἀν προστάττοσιν οἱ ἄρχοντα
δίκαιον εἶναι τοῖς ἀρχομένοις ποιεῖν; ταῦτ' οὖν ὑμολόγηται
Ε Οἶμαι ἔγγηγε, ἐφη. Οἶον τοῖς, ἤν 8' ἐγὼ, καὶ τὸ ἀξύμφορο
ποιεῖν τοῖς ἀρχοῦσι τε καὶ κρεάττοι δίκαιον εἶναι ὑμολ
γήσθαι σοι, ὅταν οἱ µὲν ἄρχοντες ἄκοντες κακὰ αὐτοῖς πρὸς
τάπτωσι, τοῖς δὲ δίκαιον εἶναι φής ταῦτα ποιεῖν ἄ ἐκεῖν
προσέταξαν' ἀρα τότε, ὥ σοφοτάτε Θρασύμαχε, οὐκ ἄναγκαι
συμβαῖνειν αὐτό σοῦτως δίκαιον εἶναι τούναντιν ἢ
σὺ λέγεις; τὸ γὰρ τοῦ κρεάττονος ἀξύμφορον δήσῃ τοὺς
340. τάπτεται τοῖς ἦττοσι ποιεῖν. Ναί | μὰ Δ', ἐφη, ὁ Σώκρατε
ὁ Πολέμαρχος, σαφέστατά γε. Ἐὰν σὺ γ', ἐφη, αὐτῷ µα
tυρήσῃς, ὁ Κλειτοφῶν ὑπολαβῶν. Καὶ τί, ἐφη, δεῖτα µά
τυρος; αὐτὸς γὰρ Θρασύμαχος ὑμολογεῖ τοὺς µὲν ἄρχοντα
ἐνίοτε ἑαυτοῖς κακὰ προστάττειν, τοῖς δὲ ἀρχομένοις δίκαιον
εἶναι ταῦτα ποιεῖν. Τὸ γὰρ τά κελευόμενα ποιεῖν, ὁ Πολ
μαρχε, ὕπο τῶν ἄρχοντων δίκαιον εἶναι ἐθέτο Θρασύμαχο
Καὶ γὰρ τὸ τοῦ κρέαττονος, ὁ Κλειτοφῶν, ἐξυμφέρον δίκαιο
β εἶναι ἐθέτο. ταυτά δὲ ἀμφότερα δέμενος ὑμολόγησεν αὐ ἐνό
τοὺς κρέαττος τὰ αὐτοῖς ἀξύμφορα κελεύειν τοὺς ἦττοσι·
καὶ ἀρχομένους ποιεῖν. ἐκ δὲ τούτων τῶν ὀμολογιῶν οὐδὲν μᾶλλον τὸ τοῦ κρείττονος ἐξυμφέρον δίκαιον ἢ τὸ μή ἐξυμφέρον. 'Αλλ', ἐφη ὁ Κλειτοφῶν, τὸ τοῦ κρείττονος ἐξυμφέρον ἐλεγεν ὁ ἤγοιτο ὁ κρείττων αὐτῷ ἐξυμφέρειν, τούτῳ ποιητέον εἶναι ὁ γὰρ τὸν ἢττον, καὶ τὸ δίκαιον τούτο ἐτίθετο. 'Αλλ' οὖχ ὦτως, ἢ δ' ὃς ὁ Πολέμαρχος, ἐλέγετο. Οὐδὲν, ἢν δ' ἐγώ, ὡς ὁ Πολέμαρχε, διαφέρει, ἀλλ' εἰ νῦν οὕτω λέγει Ὁρασύμαχος, οὕτως αὐτοῦ ἀποδεχώμεθα. Λέοντος ἡ αὐτή ἡ πράξις.

Καὶ μοι εἶπε, ὁ Ὁρασύμαχε· τούτῳ ἢν ὁ ἐβούλων λέγειν τὸ δίκαιον, τὸ τοῦ κρείττονος ἐξυμφέρον δοκοῦν εἶναι τῷ κρείττων, εάν τε ἐξυμφέρη ἡ τε μή; οὕτω σε φῶμεν λέγειν; Κηιστά γ', ἐφη' ἀλλὰ κρείττω με οἷα καλεῖν τὸν ἐξαμαρτάνων, ὅταν ἐξαμαρτάνην; Ἡγογιγε, εἶπον, ὡμὴν σε τούτῳ λέγειν, ὅτε τοὺς ἄρχοντος ὀμολόγεις οὐκ ἄναμαρτήτους εἶναι ὅλλα τι καὶ ἐξαμαρτάνειν. Συκοφάντης γὰρ εἶ, ἐφη, ὡς δικρατεῖς, ἐν τοῖς λόγοις. ἔπει αὐτικά ιατρὸν καλεῖς σὺ τὸν ἐξαμαρτάνοντα περὶ τοὺς κάμνοντας κατ' αὐτὸ τούτῳ ἐξαμαρτάνει; ὥς οὐκ ὁ ἐν λογισμῷ ἀμαρτάνη, τότε ἐτὰν ἀμαρτάνην, κατὰ ταύτην τὴν ἀμαρτίαν; ἀλλ', οἷμαι, λέγομεν τῷ ῥήματι οὕτως, ὅτι ὁ ιατρὸς ἐξήμαρτε καὶ ὁ λογιστὴς ἐξήμαρτε καὶ ὁ γραμματιστής τὸ δ', οἷμαι, ἔκαστος τοῦτον, καθ' ὅσον τοῦτ' ἔστων ὁ προσαγορεύομεν αὐτόν, οὐδέποτε ἀμαρτάνει· ὅστε κατὰ τὸν ἀκριβὴ λόγον, ἔπειδὴ καὶ ἐν ἀκριβολογεῖ, οὐδὲς τῶν δημιουργῶν ἀμαρτάνει. ἐπιλογισμῷ γὰρ ἐπιστήμης ὁ ἀμαρτάνων ἀμαρτάνει, ἐν ὃ οὐκ ἔστω δημιουργός; ὃ ἄρχων οὕτως ἀμαρτάνει τότε ὅταν ἄρχων ἢ, ἀλλὰ πᾶς γ' ἢν εἶπον ὅτι ὁ ιατρὸς ἠμαρτε καὶ ὁ ἄρχων ἠμαρτε. τοιοῦτον οὖν δὴ σοι καὶ ἔρη ὡσποδάσει νῦν δὴ ἄποκρίνεσθαι. τὸ δὲ ἀκριβεστάτου ἐκεῖνο τοῦχάνει δν, τὸν ἄρχοντα, καθ' ὅσον ἢ ἄρχων ἐστι, μὴ ἀμαρ-341 λά ταίνει, μὴ ἀμαρτάνοντα δὲ τοῦ αὐτώ βέλτιστον τίθεσθαι, τούτω δὲ τῶν ἄρχομένων ποιητῶν ἠστε, ὅπερ ἐξ ἄρχης ἠλέγον, δίκαιον λέγω τὸ τοῦ κρείττονος ποιεῖν ἐξυμφέρον. Εἶπεν, ἢν δ' ἐγώ, ὁ Ὁρασύμαχε· δοκῶ σοι συκοφαντεῖν; Πάνυ μὲν οὖν,
εφη. Ο ολογάρ με έξ επιβουλής εν τούς λόγους κακουργοῦντά σε ἐρέσθαι ὡς ἥρομην; Εὔ μὲν οὖν οἶδα, ἔφη. καὶ οὔδεν γε

οὐσ’ πλέον ἔσται’ οὔτε γὰρ ἂν με λάθος κακουργῶν, οὔτε μή

λαθῶν βιάσασθαι τῷ λόγῳ δύναι. Οὐδέ γ’ ἂν ἐπιχειρήσαμην, ἂν δ’ εἰγώ, ὁ μακάριε. ἀλλ’ ἦν μὴ αὖθις ἢμῖν τοιοῦτον ἐγγένηται, διόρισαι ποτέρως λέγεις τὸν ἁρχοῦτα ὑπὲρ τὴν κρείττονα, τὸν ὡς ἐποῦς εἰπεῖν ἢ τὸν ἀκριβείς λόγω, ὅν νῦν δὴ

ἐλεγες, οὐ τὸ ἄνθρωπον κρείττονος ὄντος δίκαιον ἔσται τῷ ἠττοι ποιεῖν. Τὸν τῶν ἀκριβεστάτῳ, ἔφη, λόγῳ ἁρχοντα ὄντα. πρὸς ταῦτα κακοῦργαι καὶ συκοφάντες, ελ’ τ’ δύνασαι.

οὐδὲν σοι παρέμαζει’ ἂλλ’ οὔ μὴ οἶδος τ’ ἂσ. Ο ολογάρ ἂν με, εἶπον, οὔτω μανήναι, ὡστε ξυρεῖν ἐπιχειρεῖν λέοντα καὶ συκο-

φάντεσθε Θρασύμαχον; Νῦν γοῦν, ἔφη, ἐπιχειρήσατες, οὔδεν ὡν καὶ ταῦτα. "Ἀδην, ἢν δ’ ἐγώ, τῶν τοιοῦτων. ἀλλ’ εἰπεὶ μου’ ὁ τῶν ἀκριβεῖ λόγῳ ἱερός, ὅν ἁρτὶ ἐλεγες, πότερον χρημα-

τυστής ἔστιν ἢ τῶν καμνόντων θεραπευτῆς; καὶ λέγε τὸν τῶν ὅντ’ ἱερόν ὄντα. Τῶν καμνόντων, ἔφη, θεραπευτῆς. Τι θε

κυβερνήτης; ὁ θεός κυβερνήτης ναυτῶν ἁρχῶν ἔστιν ἢ

ναῦτης; Ναυτῶν ἁρχῶν. Οὐδέν, οἶμαι, τοῦτο ὑπολογιστέον,

ὅτι πλεῖ ἐν τῇ νη’, οὐδ’ ἐστι κλητεύος ναῦτης’ οὔ γὰρ κατὰ

tὸ πλεῖν κυβερνήτης καλεῖται ἄλλα κατὰ τὴν τέχνην καὶ τὴν
tῶν ναυτῶν ἁρχήν. 'Αληθῆ, ἔφη. Οὐκοῦν ἐκάστῳ τούτων ἔστι τι ξυμφέρον; Πάνυ γε. Οὐ καὶ ἢ τέχνην, ἢν δ’ ἐγώ, ἐπὶ
tούτῳ πέφυκεν, ἐπὶ τῷ τὸ ξυμφέρον ἐκάστῳ ἤ ιερεῖν τε καὶ

ἐκπορίζειν; 'Επὶ τούτῳ, ἔφη. "Ἀρ’ οὖν καὶ ἐκάστῃ τῶν
tεχνῶν ἔστι τι ξυμφέρον ἄλλο ἀν ἦ τι μάλιστα τελέαν εἶναι;

Πῶς τούτῳ ἐρωτᾶς; "Ὡσπερ, ἐφην ἐγώ, εἶ με ἔροο, εἰ ἔχαρκε

σώματι εἶναι σώματι ἢ προσδειτά τινος, εἴποιμ' ἂν ὅτι Παν-

τάπασι μὲν οὖν προσδεῖται. διὰ ταῦτα καὶ ἢ τέχνη ἔστιν ἢ

ιατρική νῦν εὑρημένη, ὅτι σώμα ἔστι πονηρὸν καὶ οὐκ ἔχαρκη

αὐτῷ τοιοῦτο εἶναι. τούτῳ οὖν ὅπως ἐκπορίζῃ τὰ ξυμφέροντα,

ἐπὶ τούτῳ παρεσκευάσθῃ ἡ τέχνη. ἢ ἄρθις σοι δοκῶ, ἔφην,

ἄν εἰπεῖν οὖτω λέγων, ἢ οὐ; 'Ορθῶς, ἔφη. Τι δὲ δή; αὐτῇ

ἱατρική ἔστι πονηρά, ἢ ἄλλῃ τις τέχνῃ ἔσθ’ ὁ τ’ προσ-
of Plato.

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καὶ πρὸς ἐκείνον βλέπτων καὶ τὸ ἐκείνῳ ἄμφερον καὶ πρέπον καὶ λέγει ἡ λέγει καὶ ποιεῖ ἂ ποιεῖ ἄπαντα.

343a Ἡπειδὴ οὖν ἐνταῦθα ἦμεν τοῦ λόγου καὶ πάσι καταφανέις ἦν ὅτι ὁ τοῦ δικαίου λόγος εἰς τοῦνοντιν περευστήκηε, ὁ Ὀρασύμαχος ἀντὶ τοῦ ἀποκρίνεσθαι, Εἰπέ μοι, ἡφι, ὁ Σώκρατες, τίθη σοι ἢστιν; Τί δὲ; ἦν δ' ἡγό. οὐκ ἀποκρίνεσθαι χρήν μᾶλλον ἢ τοιαύτα ἑρωτάν; "Ὅτι τοι σε, ἡφι, κορυζόντα περιορᾷ καὶ οὐκ ἀπομύττει δεόμενον, ὃς γε αὕτιν.

β οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις. Ὁτι δὴ τι βαλίστα; ἦν δ' ἡγό. "Ὅτι οὐεὶ τοὺς ποιμένας ἢ τοὺς βουκόλους τὸ τῶν προβάτων ἢ τὸ τῶν βοῶν ἄγαθον σκοπεῖ καὶ παχύνειν αὐτοὺς καὶ θεραπεύειν πρὸς ἄλλο τι βλέποντας ἢ τὸ τῶν δεσπότων ἄγαθον καὶ τὸ αὐτῶν, καὶ δὴ καὶ τοὺς ἐν ταῖς πόλεσιν ἀρχοντας, οὐ ὡς ἀληθῶς ἀρχονταν, ἄλλως πως ἤγα διανοεῖσθαι πρὸς τοὺς ἀρχομένους ἢ ἠστερὶ εἰς τὸ πρὸς πρόβατα διατεθεί, καὶ ἄλλο τι σκοπεῖν αὐτοὺς διὰ νυκτὸς καὶ

κ ἡμέρας ἢ τούτῳ θεῖαν αὐτὸν ἀφελέσθοιται. καὶ οὕτω πόρρῳ ἐπὶ περὶ τοῦ δικαίου καὶ δικαιοσύνης καὶ ἄδικου τε καὶ ἄδικαια, ὡστε ἀγνοεῖς, ὅτι ἡ μὲν δικαιοσύνη καὶ τὸ δίκαιον ἀλλότριον ἄγαθον τῷ ὄντι, τοῦ κρείττονος τε καὶ ἄρχοντος ἄμφερον, οἰκεία δὲ τοῦ πεθομένου τε καὶ ὑπηρετοῦντος βλάβη, ἦ δὲ ἄδικα κούναντον, καὶ ἄρχει τῶν ὡς ἀληθῶς εὐθυκῶν τε καὶ δικαίων, οἱ δ' ἀρχομένοι ποιοῦσι τὸ ἐκείνου ἄμφερον κρείττονος ὄντος, καὶ εὐδαίμονα ἔκειναι ποιοῦσιν ὑπηρετοῦντες αὐτῷ, ἐαυτοὺς δὲ οὐδ' ὑπωστοῦν. σκοπεῖσθαι δὲ, ὅ εὐθέστατε

D Σώκρατες, οὕτως ἡρή, ὅτι δίκαιος ἀνὴρ ἄδικου πανταχοῦ ἔλαττον ἔχει. πρῶτον μὲν ἐν τοῖς πρὸς ἄλληλοὺς ἄμφιβολοῖς, ὅπου τῶν τοῦτος τῶν τοιοῦτος κοινωνησίων, οὐδαμοῦ ἄν εἴρηος ἐν τῇ διαλύεσι τῆς κοινωνίας πλέον ἔχοντα τῶν δίκαιον τοῦ ἄδικου ἀλλ' ἔλαττον ἔπειτα ἐν τοῖς πρὸς τὴν πόλιν, ὅταν τέ τινες εἰσφορὰν ὄςων, ὃ μὲν δίκαιος ἀπὸ τῶν ἵππων πλέον εἰσ-

Ε φέρει, ὁ δ' ἔλαττον, ὅταν τε λήψεις, ὃ μὲν οὐδὲν, ὁ δὲ πολλὰ κερδαίνει. καὶ γὰρ ὅταν ἄρχην τινα ἄρχη ἕκατερος, τὸ μὲν δικαίος ὑπάρχει καὶ εἰ μηδεμίᾳ ἄλλῃ ἕρμη, τὰ γε οἰκεία δι
μέλειαν μοχθηροτέρως ἔχειν, ἐκ δὲ τοῦ δημοσίου μηδὲν φελείσθαι διὰ τὸ δίκαιον εἶναι, πρὸς δὲ τούτοις ἀπέχθεσθαι οἷς τε οικεῖοι καὶ τοῖς γνωρίμοις, ὅταν μηδὲν ἐθέλη αὐτοῖς πηρετεῖν παρά τὸ δίκαιον· τῷ δὲ ἀδίκῳ πάντα τούτων ἀναντία ὑπάρχει. λέγω γὰρ οὕτε νῦν δὴ ἔλεγον, τὸν εὐαλαῖον πλευνεκτεῖν. τούτον οὖν σκόπει, εἴπερ 344Α ύπλει κρίνειν ὅσφο μᾶλλον ἔμφερει ἵδια αὐτῷ ἄδικον εἶναι τὸ δίκαιον. πάντων δὲ ὀρατὰ μαθήσει, ἐὰν ἐπὶ τὴν τελεω-άτην ἄδικιάν ἐλθη, ἢ τὸν μὲν ἄδικόσαντα εὐδαιμόνεστατον οἰεῖ, τοὺς δὲ ἄδικηθέντας καὶ ἄδικὴσαι οὐκ ἂν ἔθελοντας ἀθλω-άτους. ἐστὶ δὲ τούτῳ τυπανίς, ἡ οὖ κατὰ σμικρὺν τάλλωτρια αἱ λάθρα καὶ βίᾳ ἀφαιρεῖται, καὶ ίερὰ καὶ ὀσία καὶ ὕδια αἱ δημόσια, ἀλλὰ ἐξελήθησαν. ἄν ἐφ' ἐκάστῳ μέρει ὅταν τις δη-κήσας μὴ λάθη, ἠξημοῖται τε καὶ ὀνέιδη ἔχει τὰ μέγιστα· αἱ γὰρ ἱερόσυλοι καὶ ἀνδραποδισταλ καὶ τοιχωρύχοι καὶ ποστερηταί καὶ κλέπται οἱ κατὰ μέρη ἄδικοιντες τῶν οἰούντων κακουργημάτων καλοῦνται. ἐπειδὰν δὲ τὸς πρὸς τοὺς ἄν πολιτῶν χρήματι καὶ αὐτοὺς ἀνδραποδισάμενος δουλώ-ηται, ἀντὶ τούτων τῶν αἰσχρῶν ὀνομάτων εὐδαίμονες καὶ ακάριοι κέκληνται, οὐ μόνον ὑπὸ τῶν πολιτῶν ἀλλὰ καὶ πὸ τῶν ἄλλων, ὅσι οὖν πᾶνωνται αὐτὸν τὴν ὅλην ἄδικιάν δικηκότα. οὐ γὰρ τὸ ποιεῖν τὰ ἄδικα ἄλλα τὸ πάσχειν ὁβούμενοι ὀνειδίζουσιν οἱ ὀνειδίζοντες τὴν ἄδικιάν. οὕτως,

Σώκρατες, καὶ ἱσχυρότερον καὶ ἐλευθερώτερον καὶ δεσπο-ικώτερον ἄδικιά δικαιοσύνης ἐστὶν ἰκανῶς γιγνομένη, καὶ περ ἐξ ἀρχῆς ἔλεγον, τὸ μὲν τοῦ κρείττονος ἔμφερον τὸ ἀδικον τυγχάνει δὲν, τὸ δὲ ἄδικον ἑαυτῷ λυσιτελοῦν τε καὶ μιμήρον.

Ταῦτα εἰπὼν ὁ Ὀρασύμαχος ἐν νῷ ἔχειν ἀπείνα, ὅσπερ οἱ ἀλανεύς ἡμῶν καταντλήσας κατὰ τῶν ὁτῶν ἀδρόσον καὶ ολῶν τὸν λόγον. οὐ μὴν εἶσαν γε αὐτῶν οἱ παρώντες, ἀλλὰ νάγκασαν ὑπομείνατε καὶ παρασχεῖν τῶν εἰρημένων λόγων. θὰ δὴ ἔγγυε καὶ αὐτὸς πάνυ ἐδεόμην τε καὶ εἴπον ἜΩ δαιμόνιας ῥασύμαχες, οἷον ἐμβαλὼν λόγον ἐν νῷ ἔχεις ἀπείνα, πρὶν
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έκείνω τῷ ἄρχομένῳ τε καὶ θεραπευομένῳ, ἐν τε πολιτικῇ καὶ ἐ

ιδιωτικῇ ἄρχῃ. σὺ δὲ τοὺς ἀρχοντας ἐκόντας οὐε ἄρχειν; Μᾶ Δ' οὐκ, ἕφη,

ἀλλ' ε' ὁδά. Τι δέ; ἢν δ' ἡγο, ὡ Ὁρασύμαχε, τὰς ἄλλας

ἄρχας οὐκ ἔννοεῖς ὅτι οὔδεις έδειλεί ἄρχειν ἐκών, ἄλλα μισθὸν

αὐτοῦσιν, ὡς οὐχὶ αὐτοῖς ὥφελλαν ἐσφημήνη. ἐκ τοῦ ἄρχειν

ἄλλα τοῖς ἄρχομένοις; ἤτει τοσόνδε εἰπέ. οὐχὶ ἐκάστην 346α

μέντοι φαμὲν ἐκάστοτε τοῖς τεχνῶν τούτῳ ἔτεραν εἶναι, τῷ

ἔτεραν τὴν δύναμιν ἔχειν; καὶ, ὃ μακάριε, μὴ παρὰ δόξαν

ἀποκρίνειν, ὅνα τι καὶ περαιώνει. Ἄλλα τούτῳ, ἕφη, ἔτέρα.

Οὐκοῦν καὶ ἥφελλαν ἐκάστη ἰδίαι τινα ἡμῖν παρέχεται, ἀλλ' ὁ

κοινῆς, ὅποιοι ἄτρικη, μὲν ὑγίεις, κυβερνητικῇ δὲ σωτηρίᾳ

ἐν τῷ πλεῖον, καὶ οἱ ἄλλαι συνώς; Πάνω γε. Οὐκοῦν καὶ β

μισθωτικὴ μισθὸν; αὐτῇ γὰρ αὐτῆς ἡ δύναμις. ἡ τὴν

ἄτρικην σὺ καὶ τὴν κυβερνητικὴν τὴν αὐτὴν καλεῖς; ἢ

ἐάντερ βούλῃ ἀκριβῶς διορίξειν, ὅσπερ ὑπόθου, οὐδὲν τῷ μᾶλ-

λου, ἐὰν τὶς κυβερνῶν ὑγίης γίγνεται διὰ τὸ χυμφέρειν αὐτῷ

πλεῖν ἐν τῇ ἀλαττῇ, ἕνεκα τούτου καλεῖς μᾶλλον αὐτὴν

ἄτρικην; Οὔ δήτα, ἕφη. Οὔδε γ', οἴμαι, τὴν μισθωτικὴν,

ἐὰν ὑγιαίνῃ τις μισθαρνὼν. Οὔ δήτα. Τι δέ; τὴν ἄτρικην

μισθαρνητικὴν, ἐὰν λάμενος τις μισθαρνῇ; Οὔκ, ἕφη. Οὐκοῦν τ

τῆς γε ὥφελλαν ἐκάστης τῆς τέχνης ἰδίαιν όμολογήσαμεν

ἔλαι; Ἡστιο, ἕφη. "Ἦντινα ἀρα ὥφελλαν κοινή ὥφελοῦσται

πάντες οἱ δημιουργοι, δήλον ὅτι κοινῆ τινα τῷ αὐτῷ προσ-

κρώμοιν ἀπ' ἐκείνου ὥφελοῦσται. "Ἐοικεν, ἕφη. Φαμὲν δὲ γε

τὸ μισθὸν ἀρνημένους ὥφελεύσθαι τοὺς δημιουργοὺς ἀπὸ τοῦ

προσχρῆσθαι τῇ μισθωτικῇ τέχνῃ γίγνεσθαι αὐτοῖς. Ἐννέφη δ

ἐνογις. Οὔκ ἄρα ἀπὸ τῆς αὐτοῦ τέχνης ἐκάστω αὐτῇ ἡ ὥφελλα

ἐστίν, ἢ τοῦ μισθοῦ λήψις, ἀλλ', εἰ δεὶ ἀκριβῶς οἰκοπείσθαι,

ᾄ μὲν ἄτρικη γύρειαν ποιεῖ, ἢ δὲ μισθαρνητικὴ μισθὸν, καὶ ὁ

ἐν οἰκοδομικῇ οἰκλία, ἢ δὲ μισθαρνητικὴ αὐτῇ ἔσφημη μισ-

θὸν, καὶ αἱ ἄλλαι πάσαι ὡς τὸ αὐτῆς ἐκάστη ἔργον ἐργά-

ζεται καὶ ὥφελει ἐκέινο ἕφ' ὁ τέτακται. ἢν δὲ μὴ μισθὸς

αὐτῇ προσγίγνεται, ἐσθ' ὁ τῷ ὥφελεύται ὁ δημιουργός ἀπὸ τῆς
3:17A Τέχνη | πράξεις οὐδέποτε αὐτῷ τὸ βέλτιστον πράττει οὐδὲ ἐπιτάττει κατὰ τὴν τέχνην ἐπιτάττων, ἀλλὰ τὸ ἄρχομένων ἣν δὴ ἔνεκα, ὡς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἑθελήσειν ἄρχειν, ἢ ἀργύριον ἢ τιμήν, ἢ ξημίαν, ἢν μὴ ἄρχῃ. Πῶς τούτο λέγεις, ὡς Σῶκρατες; ἐφὴ ὁ Γλαύκων. τοὺς μὲν γὰρ δύο μισθοὺς γνινῶσκω τὴν δὲ ξημίαν ἴνπινα λέγεις καὶ ὡς ἐν μισθοῦ μέρι ἑξῆκας, οὐ ξυνήκας. Τὸν τῶν βελτίστων ἄρα μισθὸν, ἐφή, οὐ ξυνήκας, δι' ὃν ἀρχουσιν οἱ ἐπεικέστατοι, ἢν ὑπὲρ τῶν ἄρχων ἴν πρῶτον ἔστων, διὰ ταύτα τοῖνυν, ἢν δ' ἐγὼ, οὔτε χρημάτων ἐνεκα ἑθελοῦσιν ἄρχειν οἱ ἁγαθοὶ οὔτε τιμῆς, οὔτε γὰρ φανερῶς πραττόμενοι τῆς ἄρχής ἐνεκα μισθὸν μισθωτοι βούλουσιν κεκλησθαί, οὔτε λάθρα αὐτοὶ ἕκ τῆς ἄρχής λαμβάνοντες κλείπται. οὐδ' ἢ θ' τιμῆς ἐνεκα, οὐ γὰρ εἰσὶν φιλότιμοι. δι' ἄπτοις ἄνάγκην προσεύμας καὶ ξημίαν, εἶ μέλλουσιν ἑθελεῖν ἄρχειν. οὔθεν κιν-δυνεῦε τὸ ἐκόντα ἐπὶ τὸ ἄρχειν λέγει ἄλλα μὴ ἄνάγκην περιμένειν αὐσχρῶν νεομισθαί. τῆς δὲ ξημίας μεγίστη τὸ ὑπὸ πονηροτέρον ἄρχεσθαι, εἰν μὴ αὐτὸς ἑθελῇ ἄρχειν. ἤν δεῖσαντες μοι φαίνονται ἄρχειν, όταν ἄρχωσιν, οἱ ἐπικεικεί, καὶ τότε ἐρχοῦται ἐπὶ τὸ ἄρχειν οὐχ ὡς ἐπ' ἁγαθὸν τι ἱόντες οὐδ' ὡς εὐπαρθέσοντες ἐν αὐτῷ, ἀλλ' ὡς ἐπ' ἄναγκαιον καὶ οὐκ ἐχοῦσιν έαυτῶν βελτίσσθην ἐπιστρέψαι οὐδὲ ὁμοίοις. ἐπεὶ κιν-δυνεῦε, πόλει συνέργων ἁγαθῶν εἰ γένοιτο, περιμάχητον ἄν εἶναι τὸ μη ἄρχειν, ὤσπερ νυνὶ τὸ ἄρχειν, καὶ ἑνταῦθ' ἄν
καταφανές γενόθαμα ὅτι τῷ ὑποί ἀληθινοὶ ἄρχων οὐ πέφυκε τὸ αὐτῷ ξυμφέρον σκοπεῖσθαι ἀλλὰ τὸ τῷ ἀρχιμένῳ: ὠστε πᾶς ἂν ὁ γνινώσκων τὸ ὕφελεσθαι μᾶλλον ἔλουτο ὑπ’ ἄλλου ἢ ἄλλον ὕφελων πράγματα ἔχειν. τούτῳ μὲν οὖν ἔγγεις οὐδαμῇ συγχρώῳ Ὀρασυμάχῳ, ὡς τὸ δικαίον ἔστι τὸ τοῦ κρεῖττονος ἢ ξυμφέρον. ἀλλὰ τούτῳ μὲν δὴ καὶ εἰσασθὲς σκεφτόμεθα. τολύ δὲ μοι δοκεῖ μείζον εἶναι ο νῦν λέγει Ὀρασύμαχος, τὸν τοῦ ἀδίκου βίον φάσκων εἶναι κρεῖττο ἢ τὸν τοῦ δικαίου. σὺ οὖν πότερον, ἢν δ’ ἐγώ, ὃ Γλαύκων, αἴρει; καὶ ποτέρως ἀληθεστέρως δοκεῖ σοι λέγεσθαι; τὸν τοῦ δικαίου ἔγγεις, ἐφ’ ιαπειλεστέρον βίον εἶναι. Ἡκουσας, ἢν δ’ ἐγώ, ὥσα ἂρτι 343δ Ὀρασύμαχος ἀγαθὰ διήλθε τῷ τοῦ ἀδίκου; Ἡκουσα, ἐφῆ, ἀλλ’ οὐ πείθομαι. δεῖσι οὖν αὐτὸν πείθομεν, ἅν δυνάμεθα τῇ ἔξερειν, ὥς οὐκ ἄληθῆ λέγει; ἔγω γὰρ οὐ βούλομαι; ἢ δ’ ὅσ. ἂν μὲν τούν, ἢν δ’ ἐγώ, ἀντικατατείναντες λέγωμεν αὐτῷ λόγον παρὰ λόγον, ὅσα αὐτῷ ἔχει τὸ δικαίον εἶναι, καὶ αὐθέν οὖτος, καὶ ἄλλον ἡμεῖς, ἀριθμεῖν δεῖσθε τάγαθα καὶ μετείν οὐκ ἐκάτερο εὖ ἐκάτερφ λέγομεν, καὶ ἤδη δικαστῶν βυνῶν τῶν διακρινοῦντων δεησόμεθα· ἂν δὲ ὅσπερ ἂρτι ἀνομολογοῦμενοι πρὸς ἄλληλους σκοπέμεν, ἀμα αὐτοὶ τε δικασταλ καὶ ῥήτορες ἐσόμεθα. Πάνυ μὲν οὖν, ἐφη. ὁποτέρως οὖν σοι, ἢν δ’ ἐγώ, ἀρέσκει. Οὕτως, ἐφη. Ἡθι δὴ, ἢν δ’ ἐγώ, ὃ Ὀρασύμαχε, ἀπόκριναι ἡμῖν ἢ ἄρχης. τῆς τελεάν ἄδικιαν τελεάς οὕσης δικαίοσύνης λυσιτελεστέραν φής εἶναι; Πάνυ μὲν οὖν καὶ φημὶ, ἐφῆ, καὶ δ’ ἢ, εἰρηκα. Φέρε δὴ τὸ τοιόνδε περὶ αὐτῶν πῶς λέγεις, τὸ μὲν που ὁ ἄρετήν αὐτοῖν καλεῖς, τὸ δὲ κακίαν; Πῶς γὰρ οὖ; Ὁδικό τὰν μὲν δικαίοσύνην ἄρετήν, τῆς δὲ ἄδικιαν κακίαν; Εἰκός γ’, ἐφῆ, ὃ ἠδίκτηστε, ἐπείδη καὶ λέγω ἄδικιαν μὲν λυσιτελεῖν, δικαίοσύνην 8’ οὗ. Ἀλλὰ τὶ μήν; Τοῦναὐτόν, ἢ δ’ ὅσ. Ἡ δ’ τῆς δικαίοσύνης κακίαν; Οὐκ, ἀλλὰ πάνυ γεγυμαλεῖν εὐθέως. τῆν ἄδικιαν ἂρα κακοθειαν καλεῖς; Οὐκ, ἂλλ’ εὐβουλάν, ἐφῆ. Ἡ καὶ φρόνιμοι σοι, ὃ Ὀρασύμαχε, δοκοῦσιν εἶναι καὶ ἄγαθοι οἱ ἄδικοι; Ο’ γε τέλεως, ἐφη, οἰοὶ τε ἄδικεῖν, πόλεις
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τε καὶ ἐδήν δυνάμενοι ἀνθρώπων ὑφ' ἐαυτοὺς ποιεῖσθαι. Σὺ δὲ οὐκ οὐκ ὑπὸ τοὺς τὰ βαλλτάντα ἀποτέμενοντας λέγειν. Λυσιτελεὶ μὲν οὖν, ἢ δ' ὅς, καὶ τὰ τοιαῦτα, ἐάντερ λανθάνῃ ἔστι δὲ οὐκ ἄξια λόγου, ἄλλ' ἢ νῦν δὴ ἔλεγον. Τοῦτο μέντοι, ἐφη, οὐκ ἀγνοῶ δ' τι βούλει λέγειν'. ἄλλα τόδε ἡθαυμαστα, ὁ ἐν ἀρετῆς καὶ σοφίας τίθης μέρει τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἑαυτοῖς. Ἀλλά πάνυ οὖτω τίθημι. Τοῦτο, ἢν δ' ἐγώ, ἢ δὴ στερεώτερον, ὡ ἐταίρε, καὶ οὕκετι ράδιον ἔχειν ὁ τι τις ἐστι. εἰ γὰρ λυσιτελείοι μὲν τὴν ἀδικίαν ἐπίθεσο, κακίαν μέντοι ἢ αἰσχρὰν αὐτῷ ὠμολόγης εἶναι ἀσπέρ ἄλλοι τυνός, ἐξ' ὅμοιον ἃν τι λέγειν κατὰ τὰ νομίζομεν λέγοντες. νῦν δὲ δήλος εἰ ὅτι φήμεις αὐτῷ καὶ καλὸν καὶ ἱσχυρὸν εἶναι καὶ

349Α τάλα αὐτῷ πάντα προσθήκεις | ἡ ἡμεῖς τῷ δικαίῳ προσετθηκας, ἐπειδή γε καὶ ἐν ἀρετῇ αὐτῷ καὶ σοφίᾳ ἐτολμήσας θείναι. 'Ἀληθέστατα, ἐφη, μαντεύει. 'Ἀλλ' ὁ μέντοι, ἢν δ' ἐγώ, ἀποκνητήον γε τῷ λόγῳ ἐπεξελθεῖν σκοπούμενον, ἔως ἃν σε ὑπολαμβάνω λέγειν ἀπε διανοεῖ. ἔμοι γὰρ δοκεῖς σὺ, δὲ Ἐρασίμαχε, ἀτεχνῶς νῦν οὐ σκόπτειν, ἀλλὰ τὰ δοκοῦντα περὶ τῆς ἀληθείας λέγειν. Τι δὲ σοι, ἐφη, τούτῳ διαφέρεις, εἴτε μοι δοκεῖ εἴτε μή, ἄλλ' οὐ τὸν λόγον ἐλέγχεις; Οὐδέν, ἢν δ' ἐγώ. ἀλλὰ τόδε μοι περὶ ἐμτ πρὸς τοὺς αὐτούς ἀποκρίνασθαι: ο ἄδικος τοῦ δικαίου δοκεῖ τί σοι αν ἔθελεν πλέον ἔχειν; Ὀὐδαμῶς, ἐφη' οὐ γὰρ ἃν ἢν ἀστείος, ἄστερ νῦν, καὶ εὐθής. Τι δὲ; τῆς δικαίας πράξεως; Οὐδὲ τῆς δικαίας, ἐφη. Τοῦ δὲ ἄδικου πότερον ἄξιοι ἃν πλεονεκτεῖν καὶ ἡγούτο δίκαιον εἶναι, ἢ οὐκ ἢν ἡγούτο δίκαιον; 'Ἡγούτ' ἃν, ἢ δ' ὅς, καὶ ἄξιοι, ἄλλ' οὐκ αὖ δύνατο. 'Ἀλλ' οὐ τούτῳ, ἢν δ' ἐγώ, ἢ ἔρωτο, ἄλλ' εὶ τοῦ μὲν δικαίου μη ἄξιοι πλεον ἔχειν μηδὲ βούλεται ὁ δίκαιος, τοῦ δὲ ἄδικου; 'Ἀλλ' οὕτως, ἐφη, ἔχει. Τι δὲ δὴ ὁ ἄδικος; ἄρα ἄξιοι τοῦ δικαίου πλεονεκτεῖν καὶ τῆς δικαίας πράξεως; Πῶς γὰρ οὐκ; ἐφη, ὃς τε πάντων πλεον ἔχειν ἄξιοι. Ὁὐκοῦν καὶ ἄδικον ἀνθρώπου τε καὶ πράξεως ὁ ἄδικος πλεονεκτήσει καὶ ἀμιλλήσεται ὡς ἀπάντων πλείστον αὐτῶς λάβῃ; "Εστι ταῦτα. "Ὄδε δὴ λέγωμεν, ἐφην"
ο δίκαιος τού μὲν όμολογού, καθορίζεται, τού δὲ άνομολοφού, ό δὲ 
δίκιος τού τε όμολογον καθορίζεται, τού δὲ άνομολοφον. αριστοφανής, 
εφιστημων, εφημήνη, ἐφημήνη, καθορίζεται. ἔστι δὲ γε, ἐφημήν, τρόποι, τού δὲ ἀνακριθής, ό δὲ δίκαιοςούδέτεροι. Καλλίτω, ἐφημήν, εύθυτος, 
καθορίζεται, τού δὲ ἀσωματικόςούδέτεροι. Πώς γαρ, οὐ μέλλει, ἐφημήν, τού 
τούτου σϊν καθορίζεται, τούτουςούδέτεροι. ό δὲ μη μή ἐστιν. 
καθορίζεται, τού δὲ δίκαιοςούδέτεροι. ἀλλά τι μέλλει, ἐφημήν, 
εὐθυτος, τού δὲ δίκαιοςούδέτεροι. ἐγώγη. ἐπτόρεν τροποι τού 
ἀφρόνας, τού δὲ τρόπος, τού δὲ ἀμοιφον, τού δὲ τρόπος. 
νάλη. τι δὲ ιατρικός, οὐχ οὕτως, οὕτως. δοκεῖ ἀν οὖν 
τούςσοι, ὁ ἀριστής, μουσικὸς ἀνήρ ἀρμοστόμονος λύραν ἔθελεν 
μουσικοῦ ἀνδρὸς ἐν τῇ ἐπιστήμῃ καθ' ἀνάγεσθα οὕδω 
πλεονεκτεῖν ή ἀξίον πλέον ἔχειν; οὐκ ἐκοιμηθή. τί δὲ; 
ἀμοιφον; ἀνάγκη, ἐφημήν, τί δὲ ιατρικός; ἐν τῇ ἐσωμη📈ή 
350α πόσα ἔθελεν ἐν τίνι ιατρικῷ πλεονεκτεῖν ή ἀνδρὸς ή 
πρᾶγματος; οὐ δήτα. μὴ ιατρικός δὲ; νάλη. περί πάσης 
ὅρα ἐπιστήμης τού καθ' ἀνεπιστήμημοσύνης, εἰ τίς 
τού δοκεῖ ἐπιστήμημον ὅστισον πλέον ἔθελεν εἰρέσθαι ἢ 
δοτα ᾧλλος ἐπιστήμημον ή πράπτει τῇ λέγειν, καθ' 
οὐ ταύτα τῷ ὁμοίῳ 
ἀντί 
ἐλθεῖ πρᾶξει. ἀλλ' ἵσωμ, ἐφημή, ἀνάγκη τούτο 
γε οὕτως ἔχειν. τί δὲ τού 
ἀνεπιστήμημον; οὐχ 
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μὴ 
ἐπιστήμημον 
πλεονεκτήσειν 
ἀν, 
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δὲ 
ἀνεπιστήμημον; 
ἰσωμ. ὁ 
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εὐκεῖν, ἐφημή, ὁ 
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καθ' 
 Nodo
καὶ ἀμαθεί. Κινδυνεύει. Ἀλλὰ μὴν ὤμολογούμεν, ὅ γε ὀμεῖος ἐκάτερος εἶ, τοιοῦτον καὶ ἐκάτερον εἶναι. Ὅμολογούμεν γὰρ.

Ο μὲν ἄρα δίκαιος ἤμιν ἀναπέφανται ὃν ἁγαθός τε καὶ σοφός, ὁ δὲ ἄδικος ἀμαθῆς τε καὶ κακὸς.

10 Ὅ ὁ Θρασύμαχος ὤμολόγησε μὲν πάντα ταῦτα, οὐχ ὡς ἔγω νῦν ῥαδίως λέγω, ἀλλ' ἐλκόμενος καὶ μόγος, μετὰ ἠδρῶτος θαυμαστοῦ ὤσον, ἀτε καὶ θέρους ὄντος· τότε καὶ εἶδον ἔγω, πρότερον δὲ οὕτω, Θρασύμαχον ἐρυθρείντα. ἐπειδὴ δὲ σύν διωμολογησάμεθα τὴν δικαιοσύνην ἀρετὴν εἶναι καὶ σοφίαν, τόν δὲ ἀδικίαν κακίαν τε καὶ ἀμαθίαν, ἦν, ἢν δ' ἔγω, τούτῳ μὲν ἤμιν οὕτω κείσθω, ἐφαμεν δὲ δ' καὶ ἴσχυρῶν εἶναι τὴν ἀδικίαν. ἦν οὐ μέμνησαι, ὃ Θρασύμαχε; Μέμνησαι, ἐφ' ἀλλ' ἐμοιγεν οὐδὲ ἦν νῦν λέγεις ἀρέσκει, καὶ ἔχω περὶ αὐτῶν λέγειν. εἰ οὖν λέγομεν, εἴ όδ' οτι δημηγορεῖν ἂν με φαίης. ἦν οὖν ἔμαθεν, ἢ τι Βούλομαι, ἢ εἰ βούλει ἐρωτᾶν, ἐρώτη: ἔγω δὲ σοι, ὥσπερ ταῖς γραμμαί ταῖς τοὺς μιθὸς λεγούσαις, εἰεν ἐρῶ καὶ κατανέσσομαι καὶ ἀνανεῶσαι. Μηδαμῶς, ἦν δ' ἔγω, παρὰ γε τὴν σαυτοῦ δόξαν. "Ὥστε σοι, ἐφ' ἄρεσκεν, ἐπειδήπερ οὐκ ἤσσο λέγειν. καὶ τοῦ τί ἄλλο βούλει; Οὐδὲν μᾶ Δία, ἦν δ' ἔγω, ἀλλ' εἰπὲ τούτῳ ποιήσεις, ποιεῖν ἔγω δὲ ἐρωτήσω. "Ερώτα δὴ. Τούτῳ τοίνυν ἐρωτῶ, ἐπερ ἄρτι, ἵνα καλ ἢ ἂν ἀσκησφάμεθα | τὸν λόγον, ὅποιον τι τυγχάνει ὃν δικαιοσύνη πρὸς ἀδικίαν. ἐλέχθη γὰρ που, ὡς καὶ δυνατάτερον καὶ ισχυρότερον εἰς ἀδίκεια δικαιοσύνης' νῦν δὲ γ', ἐφθιν, εἰπὲ σοφία τε καὶ ἀρετή ἐστὶ δικαιοσύνη, ῥαδίως, οἷμαι, φανηστει καὶ ισχυρότερον ἀδικίας, ἐπειδήπερ ἐστὶν ἀμάθη αὐτίκα ἢ ἀδίκσει. οὐδεὶς ἄν ἔτο τούτῳ ἄγνοησει. ἄλλοι οὐ τη νῦτα ἀπλῶς, ὃ Θρασύμαχε, ἐγωγε ἐπιθυμώ, ἀλλα τῇ δε πη ε ἡ σκέψασθαι τόλιν φαίης ὃν ἄδικον εἶναι καὶ ἀλλας πόλεις ἐπιχειρείν δουλουθαί ἄδικως καὶ καταδεδουλώθηκα, τολλάς δὲ καὶ υφ' ἐαυτῇ ἔχειν δουλωσαμένην; Πῶς γὰρ οὕκ; ἐφ' ἀλλ' καὶ τοῦτο γε ἢ ἀρίστη μάλιστα ποιήσει καὶ τελεώτατα οὕτα ἄδικας. Μανθάνω, ἐφθιν, ὡς τὸς οὕτος ἦν ὁ λόγος. ἀλλὰ τόδε περὶ αὐτοῦ σκοπῶ. πότερον ἢ κρεῖττων γιγνομένη πόλις.
πόλεως ἀνευ δικαιοσύνης τὴν δύναμιν ταύτην ἔξει, ἢ ἀνάγκη αὐτῆς μετὰ δικαιοσύνης; Εἴ μὲν, ἐφή, ὅσοι σὺ ἄρτι ἐλεγες, καὶ ἔχει, ἢ δικαιοσύνη σοφία, μετὰ δικαιοσύνης' εἰ δ', ὡς ἐγὼ ἔλεγον, μετὰ ἀδικίας. Πάνω ἀγαμα, ἢν δ' ἐγὼ, ὁ Θρασύμαχε, ὥστε οὐκ ἐπινεεῖς μόνον καὶ ἀνανεέεις, ἀλλὰ καὶ ἀποκρίνει τάνυ καλῶς. Σοι γὰρ, ἐφή, χαρίζομαι. Ἐὰν γε σὺ τοιών ἀλλὰ δῇ καὶ τὸδε μοι χὰρίσαι καὶ λέγε. Δοκεῖς ὅτι ἐν τῷ πόλιν ἢ στρατόπεδῳ ἢ λησταῖς ἢ κλέπταις ἢ ἄλλο τι ἐθνος, ὡσα κοινῇ ἑπὶ τῷ ἔρχεται ἀδίκως, πρᾶξαι ἂν τι δύνασθαι, εἰ ἀδικοῦν ἀλλήλους; Οὐ δήτα, ἢ δ' ὡς. Τῇ δ' εἰ μὴ ἀδικοῖς; οὐ μᾶλλον; Πάνω γε. Στάσεις γὰρ τού, ὁ Θρασύμαχε, ἢ δ' γε ἀδίκια καὶ μίση καὶ μάχαι εἰς ἀλλήλους παρέχει, ἢ δὲ δικαιοσύνη ὁμόνοιαν καὶ φιλίαν ἢ γὰρ; Ἑστω, ἢ δ' ὡς, ἵνα σοι μὴ διαφέρωμαι. 'Ἀλλ' εῦ γε σὺ τοιών, ὁ ἄριστε τὸδε δὲ μοι λέγε· ἅρα εἰ τοῦτο ἔργον ἀδίκιας, μέτοιχος ἐμποιεῖν ὅπου ἂν ἐνή, οὐκ καὶ ἐν ἔλευθεροις τε καὶ δουλίοις ἐγγυνημένη μεσίν ποίησι ἄλληλους καὶ στασιάζειν καὶ ἀδυνάτους εἶναι κοινῇ μετ' ἀλλήλων πράττειν; Πάνω γε. Τῇ δὲ, ἂν ἐν δυσών ἐγγέννηται, οὐ διοίσοντι καὶ μισήσοντι καὶ ἔχθροι ἐσονται ἄλληλους τε καὶ τοῖς δικαίοις; Ἑστωται, ἐφη. 'Εὰν δὲ δῇ, ὁ θαυμάστε, ἐν ἐνι ἐγγέννηται ἀδίκια, μών μη ἀπολεῖ τὴν αὐτῆς δύναμιν, οὐδὲν ἢττον ἔξει; Μηδὲν ἢττον ἔχετω, ἐφη. Οὐκοῦν τοιάνδε τινὰ φαίνεται ἔχουσα τὴν δύναμιν, οἴαν, ὃ ἄν ἐγγέννηται, εἰτε πόλει τινὶ εἰτε γένει εἰτε στρατόπεδῳ εἰτε ἀλλὸ ὀρθών, πρῶτον μὲν ἀδύνατον αὐτὸ ποιεῖν πράττειν 352 καὶ αὐτοὶ διὰ τὸ στασιάζειν καὶ διαφέρεσθαι, ἐτι δ' ἔχθρον εἶναι ἄνωτρ τε καὶ τῷ ἐναντίῳ παντὶ καὶ τῷ δικαίῳ; οὐχ οὕτως; Πάνω γε. Καὶ ἂν ἐνι δῇ, οἶμαι, ἐνοῦσα ταύτα πάντα ποίησε, ἀπερ πέφυκεν ἐργαζεσθαι· πρῶτον μὲν ἀδύνατον αὐτῶν πράττειν ποίησι στασιάζοντα καὶ οὐχ ὀμονοοῦντα αὐτῶν ἄνωτρ, ἐπειτα ἔχθρον καὶ ἐναυτῷ καὶ τοῖς δικαίοις· ἢ γὰρ; Ναί. Δίκαιοι δὲ γ' εἴσιν, ὁ φίλε, καὶ οἱ θεοί; Ἑστωμεν, ἐφη. Καὶ θεοὶ ἄρα ἔχθρος ἔσται ὁ ἀδικος, ὁ Θρασύμαχε, ὁ δὲ δίκαιος φίλος. Ἑωξοῦ τοῦ λόγου, ἐφη, θαρρῶν.
οὐ γὰρ ἐγωγέ σοι ἐναντιώσομαι, ἵνα μὴ τοιοῦτε ἀπέχθημαι. "Τι θῇ, ἢν δ’ ἐγώ, καὶ τά λοιπά μοι τῆς ἐστιάσεως ἀποπλῆρωσον ἀποκρινόμενος ὅσπερ καὶ νῦν. ὃτι μὲν γὰρ καὶ σοφότεροι καὶ ἀμείνους καὶ δυνατώτεροι πράττεν τι δίκαιοι φαίνονται, οἱ δὲ ἄδικοι οὐδὲν πράττεν μετ’ ἀλλήλων οὐλο τε, ἄλλα δὴ καὶ οὗς φαμέν ἐφρωμένως πῶς τούτο τι μετ’ ἀλλήλων

κοινῇ πράξει ἄδικους οντας, τούτο οὐ παντάπασιν ἀληθὲς λέγομεν οὐ γὰρ ἄν ἀπεἶχοντο ἀλλήλων κομιδὴ οντες ἄδικοι, ἄλλα δὴλον ὃτι ἐνήν τις αὐτοῖς δικαιοσύνη, ή αὐτοὺς ἐποιεὶ μήτοι καὶ ἀλλήλους γε καὶ ἐφ’ οὗς ἦσαν ἀμα ἄδικειν, δι’ ἢν ἐπραξαν δ ἐπραξαν, ὄρμησαν δὲ ἐπὶ τά ἄδικα ἄδικας ἡμιμόχθηροι εἴπει οἱ ἄντες, ἐπεὶ οἱ γε παμπύννηροι καὶ τελεός ἄδικοι τελέως ἐστὶ καὶ πράττεν ἄδινατοι ταῦτα μὲν οὖν ὃτι οὕτως ἔχει μανθάνω, ἄλλ’ οὐχ ὡς σύ τὸ πρῶτον ἐτίθεσο, εἰ δὲ καὶ ἄμεινον ζῶσιν οἱ δίκαιοι τῶν ἄδικων καὶ εὐδαμονέστεροι ἐστιν, ὅπερ τὸ ὅσπερ προθέμεθα σκέψασθαι, σκεπτέον. φαίνονται μὲν οὖν καὶ νῦν, ὡς ἐμοὶ δοκεῖ, εἰ δὲν εἰρήκαμεν. ὅμως δ’ ἐπὶ βέλτιον σκέπτεον. οὐ γὰρ περὶ τοῦ ἐπιτυχόντος ὁ λόγος, ἄλλα περὶ τοῦ οὕτως τρόπον χρή ἦν. Σκόπει δὴ, ἐφη. Σκοπῶ, ἢν δ’ ἐγώ. καὶ μοι λέγε. δοκεῖ τι σοι εἶναι ἐπτοῦ ἔργον; "Εμοιγε. "Αρ’ οὖν τοῦτο ἀν θεῖς καὶ ὕπτυκαὶ ἄλλου ὅτουοῦν ἔργον, δ’ ἂν ἢ μόνω ἐκεῖνω ποιῇ τις ἡ ἀριστα; Οὐ μανθάνω, ἐφη. "Αλλ’ ὁδε’ ἐστ’ ὅτε ἂν ἄλλω ἔδοες ἢ ὀφθαλμοῖς; Οὐ δήτα. Τι δὲ; ἀκούσαί ἄλλω ἢ ὡσιν; Οὐδαμῶς. Οὐκοίν δικαλὼς ἂν ταῦτα τούτων φαίμεν ἐπηγά εἶναι; Πάνω γε. Τι δὲ; | μαχαρα ἂν ἀμπέλου κλήμα ἀποτέροι καὶ σμήλη καὶ ἄλλοις πολλοῖς; Πᾶς γὰρ οὐ; "Αλλ’ οὐδεν γ’ ἂν, οἷμαι, οὐτω καλῶς, ὡς δρεπάνῳ τῷ ἐπὶ τοῦτο ἐργασθέντι. Ἀληθῆ. "Αρ’ οὖν οὐ τοῦτο τοῦτο ἔργον θήσομεν; Ὑπήθομεν μὲν οὖν. Νῦν δὴ, οἷμαι, ἄμεινον ἂν μάθοις δ’ ἄρτι ἡράτων πυνθανόμενος, εἰ οὐ τοῦτο ἐκάστου εἴη ἔργον, δ’ ἂν ἢ μόνον τι ἢ κάλλιστα τῶν ἄλλων ἀπεργάζηται. Ἁ’ Ἀλλά, ἐφη, μανθάνω τε καὶ μοι δοκεὶ τοῦτο ἐκάστου πράγματος ἔργον εἶναι. Εἰκεν, ἢν δ’ ἐγώ. οὐκοίν καὶ ἀρετή δοκεῖ
I. of Plato.

σοι εἶναι ἐκάστῳ, ὥσπερ καὶ ἔργον τῷ προστέτακταί; ἡμεν δὲ ἔτι τὰ αὐτὰ πάλιν ὕφθαλμῳ, φαμέν, ἓστιν ἔργον; Εὐστὶν. 'Ἀρ' οὖν καὶ ἀρετὴ ὕφθαλμῳ ἑστιν; Καὶ ἀρετὴ. Τι δὲ; ἢτων ἢν τι ἔργον; Ναῦ. Οὐκοῦν καὶ ἀρετὴ; Καὶ ἀρετὴ. Τι δὲ πάντων πέρι τῶν ἄλλων; οὐκ οὕτω; Οὕτω. Εἰς δὴ ἅρ' ἂν ποτε ὑμματα τὸ αὐτῶν ἔργον καλῶς ἀπεργά-τατο μὴ ἔχοντα τὴν αὐτῶν οἰκείαν ἀρετήν, ἀλλ' ἀντὶ τῆς ἀρετῆς κακίαν; Καὶ τὰς ἂν; ἐφ' τυφλότητα γὰρ ἕσως ἕ λέγεις ἀντὶ τῆς ὅψεως. Ἡτος, ἦν δ' ἑγά, αὐτῶν ἢ ἀρετή' οὐ γὰρ πτω τοῦτο ἐρωτᾶ, ἀλλ' εἰ τῇ οἰκείᾳ μὲν ἀρετῆ τὸ αὐτῶν ἔργον εὐ ἐργάσεται τὰ ἐργαζόμενα, κακία δὲ κακῶς. Ἀληθές, θη, τούτῳ γε λέγεις. Οὐκοῦν καὶ οὕτω στερόμενα τῆς αὐτῶν ἀρετῆς κακίας τὸ αὐτῶν ἔργον ἀπεργάσεται; Πάνυ γε. Τίθε-ιον οὐν καὶ τάλλα πάντα εἰς τὸν αὐτὸν λόγον; "Ἐμουγεὶ δ' ὦκεί. "Ἰθι δὴ, μετὰ ταύτα τόδε σκέψαι. ψυχῆς ἐστὶ τι ἔργον, ὁ ἄλλω τῶν ὄντων οὐδ' ἄν ἐν τράξιας, οἷον τὸ τοιόνυν τὸ τιμελείσθαι καὶ ἀρχεῖν καὶ βουλεύσθαι καὶ τὰ τοιαῦτα τάντα, ἐσθ' ὅτι ἄλλω ὁ ψυχῆς δικαίως ἄν αὐτὰ ἀποδούμεν καὶ φαίμεν ἦδια ἐκείνης εἶναι; Οὐδενὶ ἄλλῳ. Τι δ' αὖ τὸ ἂν; ψυχῆς φήσομεν ἔργον εἶναι; Μάλιστα γ', ἐφ. Οὐκοῦν καὶ ἀρετήν φαίμεν τινα ψυχῆς εἶναι; Φαμέν. 'Ἀρ' οὖν ποτέ, ἰ Ὁρασύμαχε, ψυχή τὰ αὐτής ἔργα εὖ ἀπεργάσεται στερομένη τῇ ἀρετῆς τῶν οἰκείων ἀρετῆς, ἢ ἀδύνατον; 'Ἀδύνατον. Ἀνάγκη ἄρα κακῆ ψυχῆς κακῶς ἀρχεῖν καὶ ἐπιμελεῖσθαι, τῇ δὲ ἀγαθῆ τάντα ταύτα εὖ πράσσειν. Ἀνάγκη. Οὐκοῦν ἀρετήν γε τυνεχωρήσαμεν ψυχῆς εἰναι δικαιοσύνην, κακίαν δὲ ἀδικίαν; Τυνεχωρήσαμεν γὰρ. Ἡ μὲν ἄρα δικαία ψυχῆ καὶ ὁ δικαίος ἐνὶ εὐ βιώσεται, κακός δὲ ὁ ἄδικος. Φαίνεται, ἐφ', κατὰ οὖν σὸν λόγον. ἦ' Ἀλλὰ μὴν ἃ γε εὖ ἔχων μακάριος τε καὶ 354Α ὑδαίμον, ὁ δὲ μὴ τάναντι. Πῶς γὰρ οὖ; Ὁ μὲν δικαίος ῥα εἰδαίμον, ὁ δ' ἄδικος ἁθλιός. Ἐστωσιν, ἐφ'. Ἀλλὰ ἄρα ἁθλιόν γε εἰναι οὐ λυστελεί, εἰδαίμονα δε. Πῶς γὰρ ἂ; Οὐδέποτ' ἄρα, ὁ μακάριος Ὁρασύμαχε, λυστελέστερον δικὰ δικαιοσύνης. Ταύτα δὴ σοι, ἐφ', ὁ Σωκράτες,
The Republic of Plato. [BOOK 1.

εἰστιάσθω ἐν τοῖς Βενδιδεῖοις. Ὕπο σοῦ γε, ἢν δ' ἐγώ, ὃ Ὀρασύμαχε, ἐπειδὴ μοι πρᾶος ἐγένου καὶ χαλεπαίνων ἐπαύσω, οὐ μέντοι καλῶς γε εἰστίαμαι, δι' ἐμαυτόν, ἀλλ' οὐ διὰ σέ. ὦ ἄλλ' ὄστερ οἱ λίχνοι τοῦ ἀεὶ παραφερομένου ἀπογεύονται ἁρπάζοντες, πρὶν τοῦ πρωτέρου μετρίως ἀπολαῦσαι, καὶ ἐγώ μοι δοκῶ οὕτω, πρὶν δ' τὸ πρῶτον ἐσκοπούμεν εὔρειν, τὸ δίκαιον ὁ τί ποτ' ἐστιν, ἀφέμενος ἐκείνου ὀρμήσαι ἐπὶ τὸ σκέψασθαι περὶ αὐτοῦ, εἰτε κακία ἐστὶ καὶ ἀμάθεια, εἰτε σοφία καὶ ἁρετή, καὶ ἐμπεσόντως αὐτ' ὄστερον λόγον, ὃτι λυστελέ-

ο στερον ἡ ἀδικία τῆς δικαιοσύνης, οὐκ ἀπεσχόμην τὸ μή οὐκ ἐπὶ τούτῳ ἐλθεῖν ἀπ' ἐκείνου, ὡστε μοι νυνὶ γέγονεν ἐκ τοῦ διαλόγου μηδὲν εἰδέναι· ὅπωτε γὰρ τὸ δίκαιον μή οἶδα ὡ ἐστιν, σχολῇ εἴσομαι εἰτε ἁρετή τις οὕσα τυγχάνει εἰτε καὶ οὐ, καὶ πότερον ὡ ἔχων αὐτὸ οὐκ εὐδαίμων ἐστιν ἢ εὐδαίμων.
Β.

'Εγὼ μὲν οὖν ταῦτα εἰπὼν ὄμην λόγου ἀπηλλάξατο· τὸ δ' 357Α ἦν ἀρα, ὡς εἴοικ, προσόμοιον. ὁ γὰρ Γλαύκων ἀεὶ τε ἀνδρείο-
τατος ὄν τυγχάνει πρὸς ἀπαντα, καὶ δὴ καὶ τότε τοῦ Ὀφρασ-
μάχου τὴν ἀπόρρήτην οὐκ ἀπεδέξατο, ἀλλ' ἐφη ὩΣ Σῶκρατες,
πότερον ἡμᾶς βούλει δοκεῖν πεπείκεναι ἢ ὡς ἀλῆθως πεῖσαι ὑ-
τι παντὶ πρόπο αμεινόν ἐστι δύκαιον εἶναι ἢ ἄδικον; 'Ὡς ἀληθῶς, εἶπον, ἐγὼγ' ἂν ἐλοίμην, εἰ ἐπ' ἐμοὶ εἶη. Οὐ τοίνυν,
ἐφη, ποτείσ δ' βούλει. λέγε γὰρ μοι· ἀρα σοι δοκεῖ τοιὸνδε
tι εἶναι ἀγαθόν, δ' ἰδεᾶμεθ' ἂν ἔχειν οὐ τῶν ἀποβαίνοντων
eφίμενοι, ἀλλ' αὐτὸ αὐτοῦ ἐνεκε ἀσταφζόμενοι; οἰον τὸ
χαίρειν καὶ αἱ ἡδοναὶ ἁβλαβεῖς καὶ μηδὲν εἰς τὸν ἐπείτα
χρόνον διὰ ταύτας γίγνεται ἄλλο ἢ χαίρειν ἐχοντα, 'Εμοιγε, ε
ἡν δ' ἐγὼ, δοκεὶ τι εἶναι τοιοῦτον. Τί δὲ; δ' αὐτῷ τε αὐτοῦ
χάριν ἀγαπῶμεν καὶ τῶν ἀπ' αὐτοῦ γιγνομένων; οἴον αὐ τὸ
φρονεῖν καὶ τὸ ὅραν καὶ τὸ ψυχαίνειν τὰ γὰρ τοιοῦτά που
d' ἀμφότερα ἀσταφζόμεθα. Ναί, εἶπον. Τρίτον δὲ ὀρᾶς τι,
ἐφη, εἴδος ἀγαθοῦ, ἐν δ' τὸ γυμνάζεσθαι καὶ τὸ κάμνοντα
ιατρεύεσθαι καὶ λάτρευσις τε καὶ ὁ ἄλλος χρηματισμός;
tαύτα γὰρ ἐπίτυον φαίμεν ἃν, ὥφελειν δ' ἡμᾶς, καὶ αὐτὰ
μὲν ἐαυτῶν ἐνεκα οὐκ ἂν δεξαίμεθα ἐχεῖν, τῶν δὲ μισθῶν τε ἰ
χάριν καὶ τῶν ἄλλων ὅσα γίγνεται ἄπ' αὐτῶν. 'Εστι γὰρ
οὖν, ἐφη, καὶ τούτῳ τρίτον. ἀλλὰ τί δή; 'Ἐν ποιώ, ἐφη,
τούτων τὴν δικαιοσύνην τίθης; 'Εγὼ μὲν οἴμαι, ἢν δ' ἐγὼ,
ἐν τῷ καλλιστῶ, δ' καὶ δ' αὐτὸ καὶ διὰ τὰ γιγνόμενα ἀπ' 358Α
αὐτοῦ ἀγαπητέον τῷ μέλλοντι μακαρίω ἔστεθαί. Οὐ τοίνυν
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[...]

...
μὲν ἐκφεύγειν | τὸ δὲ αἱρεῖν δοκεῖν λυσιτελεῖν ἐξυθέσθαι ἀλλή- 359α
λοις μήτ’ ἄδικεῖν μήτ’ ἄδικεσθαι· καὶ ἐντεθέν δὴ ἀρέσσαι
νόμους τίθεσθαι καὶ ἐξυθήκας αὐτῶν, καὶ ὄνομασά τοῦ ὑπὸ
tοῦ νόμου ἐπίταγμα νόμιμον τε καὶ δίκαιον· καὶ εἶναι δὴ
ταύτην γένεσθι τε καὶ οὕσιν δικαιουσίν, μεταξὺ οὕσαν τοῦ
μὲν ἀρίστου ὄντος, ἕαν ἄδικων μὴ διδῷ δίκην, τοῦ δὲ
αὐτοῦ, ἕαν ἀδικούμενος τιμωρεῖσθαι ἀδύνατος ἢ τὸ δὲ
δίκαιον ἐν μέσῳ ὑν τοῦτον ἀμφότερον ἀγαπᾶσθαι οὐχ ὡς
γαθῶν, ἀλλ’ ὡς ἀρρώστια τοῦ ἄδικεῖν τιμώμενον· ἐπεὶ τὸν
δυναμὸν αὐτὸ ποιεῖν καὶ ὡς ἀληθῶς ἄνδρα οὕτω ἄν ἐν 
ποτε 

II.

of Plato.

33
σφενδόνην τοῦ δακτυλίου περιαγαγόντα πρὸς ἑαυτὸν εἰς τὸ ἐξῶ τῆς χειρὸς, τοῦτον δὲ γενομένου ἀφανὴ αὐτὸν γενέσθαι
καὶ τὸν θαυμάζειν τε καὶ πάλιν ἐπιψηλαφώντα τὸν δακτυλίον στρέφαι ἐξω τῆς σφενδόνης, καὶ στρέφαντα φανερὸν γενέσθαι,
καὶ τοῦτο ἐννοήσαντα ἀποπειράσθαι τοῦ δακτυλίου εἰ τεύτην ἔχοι τὴν δύναμιν, καὶ αὐτῷ οὕτως ἐμβαίνειν, στρέφοντι μὲν ἐξω τῆς σφενδόνης ἀδήλῳ γίγνεσθαι, ἐξω δὲ δήλῳ. αἰσθά
μενον δὲ εὐθὺς διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν παρὰ
tὸν ἑαυτὸν. ἔλθοντα δὲ καὶ τὴν γυναῖκα αὐτοῦ μουχεύσαντα,
μετ' ἐκείνης ἐπιθέμενον τῷ βασιλεῖ ἀποκτέων καὶ τὴν ἄρχη
κατασχεῖν. εἰ οὖν δύο τοιούτω δακτυλίῳ γενο城市发展, καὶ τὸν
μὲν ὁ δίκαιος περιβείτο, τὸν δὲ ὁ ἀδίκος, οὕδεις ἄν γένοιτο, ὡς
δόξεις, οὕτως ἀδαμάντινος, ὡς ἀν μείνειν ἐν τῇ δικαιοσύνῃ
c καὶ τολμήσειν ἀπέχεσθαι τῶν ἀλλήλων καὶ μὴ ἀπετεθαῖν.
εἶ δὲ τής ἀγορᾶς ἀδεῶς ὁ τῷ βούλου λαμβάνειν, καὶ εἰσιόντε
c τὰς οἰκίας συγγίγνεσθαι ὅτω θώ βούλου χαι ἀποκτυνύναι καὶ ἐκ δεμῶν λυέιν οὐστίνας βούλου, καὶ
ταλλα πράττειν ἐν τοῖς ἀνθρώποις ἱσόθεον ὄντα. οὕτω δὲ
δρῶν οὕδεν ἄν διάφορον τοῦ ἐτέρου ποιοὶ ἄλλο ἐπὶ ταύτων
ἰοίεν ἀμφότεροι. κατόι μέγα τοῦτο τεκμήριον ἄν φαίη τις ὅτι
οὕδεις ἐκών δίκαιος ἄλλ' ἀναγκαζόμενος, ὡς οὐκ ἀγαθοῦ ἐδία
ντος, ἐπεὶ ὅπου γ' ἄν οὕητα ἐκατός οἶος τε ἐσεσθαι ἀδικεῖν,
καὶ ἀδικεῖν. λυσιτελεῖν γὰρ δὴ οὕτως πᾶς ἄνὴρ πολὺ μᾶλλον ἐδία
τὴν ἀδικίαν τῆς δικαιοσύνης, ἀλθῇ οἶδομένος, ὡς φήσει ὁ ἐνε
τοῦ τοιούτου λόγῳ λέγων' ἐπεὶ εἰ τοιαῦτα ἐξουσίας
ἐπιλαβόμενος μηδὲν ποτε ἐθέλη αὐθεῖα στὶς ἀλλήλων ἀλλοτρίων,
ἀθλιότατος μὲν ἄν δόξειν εἶναι τοῖς αἰσθανομένοις,
καὶ ἀνοητότατος, ἐπαινοίει δ' ἄν αὐτὸν ἀλλήλων ἐναντίον
ἐξαπατώντες ἀλλήλους διὰ τοῦ τοῦ ἀδικεῖσθαι φόβον. ταύτα
μὲν οὖν δὴ οὕτω.
Τὴν δὲ κρίσιν αὐτὴν τοῦ βίου πέρι ἄν λέγομεν, ἐὰν διαστη-
σώμεθα τὸν τε δικαιότατον καὶ τὸν ἀδικώτατον, οἶοι τ' ἐσομέθα
κρίναι ὅρθως· εἰ δὲ μή, οὗ. τίς οὖν δὴ η ἡ διάστασις; ἢδε λ
δὲν ἀφαίρώμεν μήτε τοῦ ἀδίκου ἀπὸ τῆς ἀδικίας, μήτε τοῦ
καλοῦ ἀπὸ τῆς δικαιοσύνης, ἀλλὰ τέλεον ἐκάτερον εἰς τὸ
υπότου ἐπιτήδευμα τιθῶμεν. πρῶτον μὲν οὖν ὁ ἀδίκος ἄστερ
δεινοὶ δημιουργοὶ ποιεῖτο· οἶκον κυβερνήτης ἄκρος ἤ ἱατρὸς
ἐν τε ἀδύνατα ἐν τῇ τέχνῃ καὶ τα δυνάτα διαισθάνεται, καὶ
τοῖς μὲν ἐπιχειρεῖ, τὰ δὲ ἔξ. ἔτι δὲ ἐὰν ἀρα τῇ σφαλῇ, 361α
αὐδὸ ἐπανορθοῦσθαι' οὕτω καὶ ὁ ἄδικος ἐπιχειρῶν ὁρθῶς
ὅς ἀδικήμασι λανθανέτω, εἰ μὲλεί σφόδρα ἀδικός εἶναι.
τὸν λυσκόμενον δὲ φαύλον ἥγητεον· ἐσχάτη γὰρ ἀδικία δοκεῖν
καὶν εἶναι μὴ ὁντα. δοτέον οὖν τῷ τελέως ἀδίκῳ τῇ
λεωτάτῃ ἀδικίᾳ, καὶ οὐκ ἀφαιρετέον, ἀλλ' ἐστεόν τὰ ἅγια ἁγιαντή ὄντε ἀρα σφαλλή τῇ 
ἐπανορθοῦσθαι νομαῖ εἶναι, λέγειν τε ἑκατε ὄντε πρὸς τὸ πείθειν, εάν τι
νυντίστα τῶν ἀδικημάτων, καὶ βιάζαθαι ὡς ἄν βις δέηται,
ἀ τέ ἄνδρεαν καὶ ρώμην καὶ διὰ παρασκευὴν φιλῶν καὶ
ὑπόσ. τοῦτον δὲ τοιούτων θέντες τὸν δικαίον παρ' αὐτὸν
τῶμεν τῷ λόγῳ, ἄνδρα ἀπλοῦν καὶ γενναίον, κατ' Ἀισχύλον
ἔ δοκεῖν ἀλλ' εἶναι ἀγαθὸν ἥθολοντα. ἀφαιρετέον δὴ τὸ
οκεῖν. εἰ γὰρ δόξει δίκαιος εἶναι, ἐσονται αὐτῷ τιμαὶ καὶ
ὅρει δοκοῦντι τοιούτῳ εἶναι. ἀδηλον οὖν εἶτε τοῦ δικαίου
τε τῶν δωρεῶν τε καὶ τιμῶν ἕνεκα τοιούτω [εἴη]. γυμνωτέος
ὑ πάντων πλὴν δικαιοσύνης καὶ ποιητέος ἔναντίως διακείμενος
ὑ προτέρῳ μηδέν γὰρ ἀδικῶν δόξαν ἐχέων τὴν μεγίστην
δικίας, ἵνα ἡ βεβασανισμένος εἰς δικαιοσύνην τῷ μὴ τέγευ-
θαι ἑπὶ κακοδοξίας καὶ τῶν ἀπ' αὐτῆς γιγομένων ἀλλὰ
ὡ ἀμετάστατος μέχρι θανάτου, δοκῶν μὲν εἶναι ἄδικος διὰ τὸ
δ' οὖν, ὅν δὲ δίκαιοι, ἵνα ἁμφότεροι εἰς τὸ ἐσχάτων ἐλπισθότες,
μὲν δικαιοσύνης, ὁ δὲ ἀδικίας, κρίνωνται ὑποτεροῖ αὐτοῦ
δαιμονεύτεροι.

Βαβαί, ἢν δ' ἐγὼ, ὁ φίλε Γλαύκων, ὡς έρρωμένωσ ἐκάτερον,
περ ἀνδριάντα, εἰς τὴν κρίσιν ἐκκαθαίρεις τοῖν ἀνδροῖν.
ἐ μάλιστ', ἤφη, δύναμαι. ὁντοῦν δὲ τοιοῦτοι, οὐδὲν ἔτι, ὡς
ἀνα, χαλεπῶν ἑπεξελθείν τῷ λόγῳ οἷος ἐκάτερον βίος.
The Republic

E ἐπιμένει. λεκτέων οὖν· καὶ δὴ κἂν ἀγροικιτέρως λέγηται, μὴ ἐμὲ οὖν λέγειν, ὃ Σῶκρατες, ἀλλὰ τούς ἐπαινοῦντας πρὸ δικαιοσύνης ἀδικίαν. ἔρουσι δὲ τάδε, ὅτι οὔτω διακείμενος ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται 362A τάφθαλμον, | τελευτών πάντα κακὰ παθῶν ἀνασχυνδυλεύσεται καὶ γνώσεται ὅτι οὐκ εἶναι δίκαιον ἀλλὰ δοκεῖν δὲ ἐθέλειν, τὸ δὲ τοῦ Ἁἰσχύλου πολὺ ἦν ἀρὰ ὀρθότερον λέγειν κατά τοῦ ἄδικου. τῷ ὄντι, γὰρ φήσουσι τὸν ἄδικον, ἀτε ἐπιτηδεύοντα πράγμα ἀληθείας ἐχομένον καὶ οὐ πρὸς δόξαν ἱεύτα, οὐ δοκεῖν ἄδικον ἀλλ' εἶναι ἐθέλειν,

βαθείαν ἀλοκα διὰ φρενὸς καρπούμενον,
ἐξ ἂς τὰ κεδυνὰ βλαστάντα βουλεύματα,

ἀπὸ τοῦ ἄρχειν ἐν τῇ πόλει δοκοῦντι δικάλω εἶναι, ἔπειτα γαμεῖν ὅποθεν ἂν βούληται, ἐκδιδόναι εἰς οὕς ἂν βούληται, ἐμβάλλειν, κοινωνεῖν οἰς ἂν ἐθέλη, καὶ παρὰ ταῦτα πάντα ὅφελοςθαι κερδαίνοντα τῷ μὴ δυσχεραίνειν τὸ ἄδικεϊν εἰς ἀγώνας τόνων ἱόντα καὶ ἱδὲ καὶ δημοσία περιγλύνεσθαι καὶ πλεονεκτεῖν τῶν ἔχορῶν, πλεονεκτοῦντα δὲ πλουτεῖν καὶ τοὺς τε φίλους εὖ ποιεῖν καὶ τοὺς ἔχρον βλάπτειν, καὶ θεοῖς θυσίας καὶ ἀναθήματα ἴκανῶς καὶ μεγαλοπρεπῶς θύειν τε καὶ ἀνατίθεναι, καὶ θεραπεύειν τοῦ δικαίου πολὺ ἁμένον τοὺς θεοὺς καὶ τῶν ἀνθρώπων οὕς ἂν βούληται, ὡστε καὶ θεοφιλε-στερον αὐτὸν εἶναι μᾶλλον προσήκειν ἐκ τῶν εἰκότων ἢ τὸν δικαιον. οὔτω φασίν, ὡ Σῶκρατες, παρὰ θεῶν καὶ παρ' ἀνθρώπων τῷ ἄδικῳ παρεσκευάζει τὸν βίον ἁμένον ἢ τῷ δικαίῳ.

Σ ταῦτ' εἰπόντος τοῦ Γλαύκωνος ἐγὼ μὲν ἐν νῷ εἰχόν τι λέγειν πρὸς ταῦτα, ὅ δὲ ἀδελφὸς αὐτοῦ Ἀδελμαντος, ὡς τι ποὺ οὔει, [ἐφη,] ὃ Σῶκρατες, ἴκανῶς εἰρήσθαι περὶ τοῦ λόγου; Ἀλλὰ τί μή; εἴπον. Ἀντος, ἢ δ' ὅς, οὐκ εἰρήσθαι δ ἑμάστα ἔδαι ῥήθηκαν. Οὕκουν, ἢν δ' ἐγὼ, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρείπῃ, ὡστε καὶ σύ, εἰ τι οὐε ἐλλείπει, ἐπάμων. καλτοι εμὲ γε ἴκανα καὶ τὰ ὑπὸ τοῦτον ῥήθεντα καταπαλαίσται καὶ ἐἀδύνατον ποιῆσαι βοηθείαν δικαιοσύνης. Καὶ ὅς, Οὐδέν, ἐφη.
λέγεις, ἀλλ' ἔτι καὶ τάδε άκοντε. δει γαρ διελθεῖν ἡμᾶς καὶ τοὺς ἐναντίους λόγους ὃν δέδει εἴπεν, οἳ δικαιοσύνην μὲν ἐπαινοῦσιν, ἀδικιάν δὲ ψέγουσιν, ὥς ἡ σαφέστερον ὦ μοι δοκεῖ βουλευθαι Γλαύκων. λέγουσι δὲ πον καὶ παρακελεύονται πατέρες τε νιέσι καὶ πάντες οἱ τυνῶν κηδόμενοι, ὁς χρή δικαιον εἶναι. 363α οὐκ αὐτῷ δικαιοσύνην ἐπαινοῦντες ἀλλὰ τὰς ἀπ' αὐτῆς εὐδοκιμήσεις, ἵνα δοκοῦντι δικαίω εἶναι γίγνηται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμου καὶ ὀσπόρον τίτις καίηθεν ἄρτη ἀπὸ τοῦ εὐδοκιμείν ὄντα [τῷ δικαίῳ]. ἐπὶ πλέον δὲ οὕτω τὰ τῶν δοξῶν λέγουσιν τὰς γάρ παρὰ θεῶν εὐδοκιμήσεις ἐμβάλλοντες ἁφόνα ἔχουσι λέγεν ἁγαθά, τοῖς ὀσίως ά φασι θεοὺς διδόναι, ὡσπερ ἐν γενναίος Ἡσίοδος τε καὶ ὁ Ὄμηρος φασιν, ὁ μὲν τὰς δρύς τοῖς δικαίων τοὺς θεοὺς ποιεῖν ἁκρας μὲν τε τῆς δόξης βαλάνους, μέσας δὲ μελίσσας· ἔρποκοι δ' οἶς, φησίν, μαλλοῖς καταβεβρώσας, καὶ ἄλλα δή τολλά ἁγαθά τούτων ἐχόμενα. παραπλήσια δὲ καὶ ὦ ἐτερός· ἦστε τευ γάρ φησίν ἡ βασιλῆς ἀμύμωνος ὑστε θεοῦς εὐδικίας ἀνέχθησι, φέρησι δὲ γαῖα μέλαινα πυροὺς καὶ κρυθάς, βρέθησι δὲ δένδρα καρποῖ, τίκτη δ' ἐμπέδα μῆλα, θάλασσα δὲ παρέξω ιχθύ ς. Μουσαῖος δὲ τούτων νεανικώτερα τάγαθα καὶ ὁ νῖς αὐτοῦ παρὰ θεῶν διδόσαι τοῖς δικαίοις. εἰς "Αἰδού γὰρ ἀγαγόντες τῷ λόγῳ καὶ κατακλινάντες καὶ συμπόσιον τῶν ὀσίων κατασκεύασάντες ἐστεφανωμένους ποιοῦσι τὸν ἁπαντα χρόνων ἡ ὅ διάγειν μεθύνατο, ἡγήσαμεν κάλλιστον ἀρετής μοῦθὸν μὴν αἰλώνιον" οὗ δ' ἐτί τούτων μακροστέρους ἐποτεύοντο μισθῶς παρὰ θεῶν παῖδας γὰρ παῖδων φασὶ καὶ γένος κατοπίσθεν λέπτοσι τοῦ ὀσίου καὶ εὐόρκου. ταῦτα δή καὶ ἄλλα τοιαύτα ἐγκωμιάζουσι δικαιοσύνην. τοὺς δὲ ἀνοσίους αὐ καὶ ἄδικους εἰς τηλών τινα κατορύττουσιν ἐν "Αἰδοὺ καὶ κοσκίνῳ ὑδωρ ἀναγκάζουσι φέρειν· ἐτί της ζῶνται εἰς κακάς δόξας ἀγαντες. Ὥ ἀπερ Γλαύκων περὶ τῶν δικαίων δοξαζομένων δὲ ἄδικων διήλθε τιμωρήματα, ταῦτα περὶ τῶν ἄδικων λέγουσιν, ἄλλα
δὲ οὖκ ἔχουσιν· ὁ μὲν οὖν ἐπαινοὺς καὶ ὁ ψόγος οὕτος ἐκατέρων.

Πρὸς δὲ τούτοις σκέψαι, ὦ Σώκρατες, ἄλλο αὐτὸς λόγων περὶ δικαιοσύνης τε καὶ ἀδικίας ἱδία τε λεγόμενον καὶ ὑπὸ 364Α ποιητῶν. | πάντες γὰρ ἐξ ἕνος στόματος ὑμνοῦσιν, ὡς καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μὲντοι καὶ ἐπίπονον· ἁκολογία δὲ καὶ ἀδικία ἤδη μὲν καὶ εὐπτετές κτήςασθαι, δόξῃ δὲ μόνον καὶ νόμῳ αἰσχρόν. Ἀνυπελέστερα δὲ τῶν δικαίων τὰ ἀδικα ὡς ἐπὶ τὸ πλῆθος λέγουσιν, καὶ ποιητοὺς πλουσίους καὶ ἄλλας δυνάμεις ἔχοντας εὐδαιμονίζειν καὶ τιμᾶν εὐχέρως ἔθελουσι δημοσία τε καὶ ἱδία, τοὺς δὲ ἀτιμάζειν Β καὶ ύπερορᾶν, οἳ ἄν πη ἄσθενες τε καὶ πένητες ὁσίων, ὑμολογοῦντες αὐτοὺς ἀμείνουσι εἰναι τῶν ἐτέρων. τούτων δὲ πάντων οἱ περὶ θεῶν τε λόγου καὶ ἀρετῆς θαυμασιώτατοι λέγονται, ὡς ἀρα καὶ θεοὶ πολλοὶ μὲν ἄγαθοι δυστυχίας τε καὶ βίον κακὸν ἐνεμαν, τοῖς δὲ ἐναντίον ἐναντίλαν μοίραν. ἀγύρται δὲ καὶ μάντεις ἐπὶ πλουσίων θύρας ἱόντες πελόσουσιν ὡς ἐστὶ παρὰ σφίσι δύναμις ἐκ θεῶν ποριζομένη θυσίας τε καὶ ἐπάδας, C ἐλτε τι ἀδικημά του γέγονεν αὐτοῦ ἕ προγόνων, ἀκείθει τε μὲν ήδονῶν τε καὶ ἐστρῶν, εάν τε τυπα ἐχθρὸν τημήμαι ἐθέλη, μετὰ σμικρῶν δαπανῶν ὁμοίως δίκαιον ἀδίκως βλάψειν, ἐπιγογαίς τυσι καὶ καταδέσμοις τοὺς θεοὺς, ὡς φασί, πελόντες σφισιν ύπηρετεῖν. τούτως δὲ πάσι τοῖς λόγοις μάρτυρας ποιητὰς ἐπάγονται, οἱ μὲν κακίας περὶ εὐπτετέιδα ἄδοντες,

ὡς τὴν μὲν κακότητα καὶ ἑλάδον ἑστὶν ἐλεόθει

δήδεις· λείη μὲν ὄδός, μᾶλα δὲ ἐγγύθη ναλει·

τῆς δ' ἀρετῆς ἱδρώτα θεοὶ προτάροθεν ἠθηκαν καὶ τυπα ὀδὸν μακράν τε καὶ ἀνάντη· οί δὲ τῆς τῶν θεῶν ὑπ' ἀνθρώπων παραγωγῆς τόν ὁμηρον μαρτύρονται, ὡς καὶ ἐκείνος εἶπε

λιστοὶ δὲ τε καὶ θεοὶ αὐτοῦ,

καὶ τοὺς μὲν θυσίασι καὶ εὐχώλαις ἀγαναίνουν λοιβὴ τε κνίσῃ τε παρατρωπόδι' ἀνθρωποι

λυσόμενοι, ότε κέν τις ὑπερβήη καὶ ἀμάρτη.
βίβλων δὲ ὀμαδὸν παρέχονται Μουσαίου καὶ Ὁρφέως, Σελήνης τε καὶ Μουσών ἐγγύων, ὡς φασί, καθ’ ἂς θυηπολοῦσι, πειθοντες οὐ μόνον ἰδιώτας ἀλλὰ καὶ πόλεις, ὡς ἀρὰ λύσεις τε καὶ καθαρροὶ ἀδικημάτων διὰ θυσίων καὶ παιδίας [ἡδονῶν] εἰσὶ μὲν ἐτὶ ξύσιν, εἰσὶ δὲ καὶ τελευτήσασιν, ἃς ἡ τελετὰς 365α καλούσιν, αἶ τῶν ἐκεῖ κακῶν ἀπολύουσιν ἡμᾶς, μὴ θύσαντας δὲ δεινὰ περιμένει.

Ταῦτα πάντα, ἐφη, ὡς φίλε Σώκρατες, τοιαῦτα καὶ τοσαῦτα λεγόμενα ἀρετῆς πέρι καὶ κακίας, ὡς ἀνθρωποὶ καὶ θεοὶ περὶ αὐτὰ ἔχουσι τιμῆς, τί οἶδομεθα ἀκονούσας νέων ψυχὰς ποιεῖν, ὅσι εὐφειεῖς καὶ ἱκανοὶ ἐπὶ πάντα τὰ λεγόμενα ὡσπέρ ἐπιπτόμενοι συλλογίσασθαι εἰς αὐτῶν, ποίος τις ἂν ἦν καὶ τῇ πορευθεῖ τὸν βίον ὡς ἀριστα διέλθη; οὐ γὰρ ἐν ἐκ τῶν εἰκότων πρὸς αὐτὸν κατὰ Πίνδαρον ἔκειν τὸ Πότερον δίκα τεῖχος ὑψων ἡ σκολίαις ἀπάταις ἀναβάς καὶ ἐμαυτὸν ὀὕτω περιφράξας διαιβώ; τὰ μὲν γὰρ λεγόμενα δικαίως μὲν ὄντι μοι, ἐὰν μὴ καὶ δοκᾶ, ὁφελος οὐδὲν φασιν εἶναι, πόνους δὲ καὶ ἔννοιαν φανεράς. ἀδίκῳ δὲ δοξαν δικαιοσύνης παρασκευασμένῳ θεσπέσιος βίος λέγεται. οὐκόν, ἐπειδὴ τὸ c δοκεῖν, ὡς δηλοῦσί μοι οἱ σοφοὶ, καὶ τὰν ἀλάθειαν βιαται καὶ κύριον εὐδαιμονίας, ἐπὶ τοῦτο δὴ τρεπτέον ὡλως πρόθυρα μὲν καὶ σχῆμα κύκλῳ περὶ ἐμαυτὸν σκιαγραφίαν ἀρετῆς περιγραφτέον, τὴν δὲ τοῦ σοφωτάτου Ἀρχιλόχου ἀλώτεκα ἐλέκτον ἐξόπισθεν κερδαλέαν καὶ τοιχίην. ἀλλὰ γὰρ, φησί τις, οὐ βάδιον ἂει λανθάνειν κακὸν ὄντα, οὔδὲ γὰρ ἀλλὸ οὐδὲν εὑρετέσ φήσομεν, τῶν μεγάλων. ἂλλ’ ὄμως, εἰ μέλλομεν εὐδαιμονίσειν, ταύτη ἰτέον, ὡς τ’ ἱχνὴ τῶν λόγων φέρει, ἐπὶ γὰρ τὸ λανθάνειν ἡνωμοσίας τε καὶ ἔταιρείας συνάξομεν, εἰσὶ τε πειθοὺς διδάσκαλοι σοφίαν δημηγορίκην τε καὶ δικανικὴν διδόντες, εἰς ὡν τὰ μὲν πείζομεν, τὰ δὲ βιασόμεθα, ὡς πλεονεκτοῦντες δίκην μὴ διδόναι. ἀλλὰ δὴ θεοὺς οὐτε λανθάνειν οὔτε βιάσασθαι δυνατόν. οὐκόν, εἰ μὲν μὴ εἰσίν ἡ μηδὲν αὐτοῖς τῶν ἀνθρωπίνων μέλει, καὶ ἡμῖν ἀμελητέον τοῦ λανθάνειν εἰ δὲ εἰσὶ τε καὶ ἐπιμε-
Ε λούνται, ούκ ἀλλοθέν τοι αὐτοὺς ἐσμέν ἢ ἀκηκόαμεν ἢ ἐκ τε τῶν λόγων καὶ τῶν γενεαλογησάντων ποιητῶν· οἱ δὲ αὐτοὶ οὕτωι λέγουσιν ὡς εἰσὶν οὓς θυσίας τε καὶ εὐχωλαῖς ἀγανήσι καὶ ἀναθήμασι παράγεσθαι ἀναπειθόμενοι· οἷς ἢ ἀμφότερα ή ὀψετέρα πειστέον. εἰ δ' οὖν πειστέον, ἀδικητέον καὶ θυτέον Ἔκολοξ ἀπό τῶν ἀδικημάτων. | δικαιοὶ μὲν γὰρ ὄντες ἁζήμιοι ὑπὸ θεῶν ἐσόμεθα, τὰ δ’ εἴ τις ἀδικίας κέρδη ἀπωσόμεθα· ἀδικοὶ δὲ κερδαιοῦμεν τε καὶ λισοῦμεν ὑπερβαίνοντες καὶ ἀμαρτάνοντες, πειθοῦσει αὐτοὺς ἁζήμιοι ἀπαλλάξομεν. ἀλλὰ γὰρ ἐν "Αἰδοῦ δικην δόσομεν ὃν ἐν ἐνθάδε ἀδικήσωμεν, ἢ αὐτοὶ ἢ παῖδες παῖδων. ἀλλ’, ἢ φίλε, φήσει λογιζόμενος, αἱ τελεται οὐ μέγα δύνανται καὶ οἱ λύσιοι θεοὶ, ὡς αἱ μέγισται πόλεις

Β λέγοντι καὶ οἱ θεῶν παῖδες, ποιηταὶ καὶ προφήται τῶν θεῶν γενόμενοι, [οignored] ταῦτα ὀὕτως ἔχειν μηνύουσιν.

Κατὰ τίνα οὖν ἐτι λόγον δικαιοσύνην ἄν πρὸ μεγίστης ἀδικίας αἰρούμεθ' ἂν; ἢν ἐὰν μετ' εὐσχημοσύνης κυβήδου κτησώμεθα, καὶ παρὰ θεοὶς καὶ παρ’ ἀνθρώποις πράξομεν κατὰ νοῦν ζῶντες τε καὶ τελευτήσαντες, ὡς ὁ τῶν πολλῶν τε καὶ ἄκρων λεγόμενοι λόγος. ἐκ δὲ πάντων τῶν εἰρημένων τῆς

Μηχανῆ, ὁ Ὁσκρατεῖ, δικαιοσύνην τομᾶν ἐθέλειν ὃ τις δύναμις ὑπάρχει ψυχῆς ἢ χρημάτων ἢ σώματος ἢ γένους, ἀλλὰ μὴ γελῶν ἐπαινουμένης ἀκοῦντα; ὡς δ’ τοι εἰ τις ἔχει ψευδή μὲν ἀποφήμαι οἱ εἰρήκαμεν, ἰκανῶς δὲ ἔγνωκεν ὅτι ἀριστον δικαιοσύνην, πολλὴν που συγγνώμην ἔχει καὶ οὐκ ὀργίζεται τοῖς ἀδίκους, ἀλλ’ οὕδεν ὅτι πλὴν εἰ τις θεῖα φύσει δυσχεραινῶν τὸ ἀδικεῖν ἢ ἐπιστήμην λαβῶν ἀπέχεται αὐτοῦ, τῶν

Γε ἄλλων οὐδέις ἕκὼν δίκαιος, ἀλλ’ ὑπὸ ἀνανθρίας ἢ γῆρος ἢ τινος ἀλλής ἀσθενεῖας ψέγει τὸ ἀδικεῖν, ἀδύνατων αὐτὸ δράν. ὡς δὲ, δῆλον’ ὃ γὰρ πρῶτος τῶν τοιοῦτων εἰς δύναμιν ἐλθὼν πρῶτος ἀδικεῖ, καθ’ ὅσον ἄν ὅδος τ’ ἂ.

Καὶ τοῦτων ἀπαντῶν οὐδὲν ἄλλο αὐτοῦ ἢ ἑκεῖνο, θενεπερ ἀπας ὁ λόγος οὕτως ἁρμησε καὶ τίδε καὶ ἔμοι πρὸς σέ, ὁ Ὁσκρατεῖ, εἰπεῖν, ὅτι ἦ Ὁ θαυμάστε, πάντων ύμῶν, ὅσοι ἐπαινέτευσιν· ἔτειτα φατὲ δικαιοσύνης εἶναι, ἀπὸ τῶν ἐξ ἁρχῆς ἡρώων ἀρξά-
I. of Plato.

ευοι, ὅσον λόγοι λεικεμένοι, μέχρι τῶν νῦν ἀνθρώπων οὔδεις τῶποτε ἐψεξεν ἄδικιαν οὔδ' ἐπήμεσε δικαιοσύνην ἄλλως ἢ τόξας τε καὶ τιμᾶς καὶ δωρεᾶς τὰς ἀπ' αὐτῶν γιγνομένας· αὐτὸ δ' ἐκάτερον τῇ αὐτοῦ δυνάμει ἐν τῇ τοῦ έχοντος ψυχήν καὶ λαυβάνων θεοὺς τε καὶ ἀνθρώπους οὔδες τῶποτε οὔτ' ποιῆσαι οὔτ' ἐν ἰδίοις λόγοις ἐπεξήλθεν ἰκανός τῷ λόγῳ, ὡς τὸ μὲν δικηστὸν κακῶν ὡς Ἰσχεῖ ψυχῇ ἐν αὐτῇ, δικαιο- τύνθ' ἐν μέγιστον ἀγάθον. εἰ γὰρ οὔτως ἐλέγετο εξ ἄρχης 367α στὸ πάντως ἰμῶν καὶ ἐκ νέων ἰμᾶς ἐπείθετε, οὐκ ἂν ἀλλήλους φιλάττομεν μὴ ἄδικεῖν, ἀλλ' αὐτὸς αὐτοῦ ἢν ἐκαστός φύλαξ, δεδώσει μὴ ἄδικων τῷ μεγίστῳ κακῷ ἔνοικον ἦ. ταύτα, ὃ ἕκαστος, ἦσ' δὲ καὶ ἑτί τούτων πλεῖον Θρασύμαχος τε καὶ ἄλλος ποὺ τις ὑπὲρ δικαιοσύνην τε καὶ ἀδίκιας λέγων ἀν, μεταστρέφοντες αὐτοῖς τὴν δύναμιν φορτικοῦ, ὡς γ' ἐμοὶ ὄνταν. ἀλλ' ἐγὼ, οὐδὲν γὰρ σε δέσμαι ἀποκρύπτεσθαι, σοῦ β πιθυμόν ἀκοῦσαι τάναντι, ὡς δύναμαι μάλιστα κατατείνα λέγω. μὴ οὖν ἤμαν μόνον ἐνδείξῃ τῷ λόγῳ ὅτι δικαιοσύνην ἄδικιας κρείττον, ἀλλὰ τὶ ποιοῦσα ἐκάτερα τὸν ἔχοντα αὐτῇ δὲ αὐτὴν ἢ μὲν κακόν, ἢ δὲ ἀγαθόν ἐστὶ· τὰς δὲ δόξας ἀφαιρεῖ, ὅσπερ Γλαύκων διεκελεύσατο. εἰ γὰρ μὴ ἀφαιρήσεις κατέρθωσ ἀληθεῖς, τὰς δὲ πειράσεις προσθέσεις, οὔ τὸ δίκαιον φήσομεν ἐπαινεῖν σε ἀλλὰ τὸ δοκεῖν, οὔδὲ τὸ ἄδικον ὁ ἐναι ψεύδει ἀλλὰ τὸ δοκεῖν, καὶ παρακελεύέσθαι ἄδικον ὃντα λαυβάνειν, καὶ ὁμολογεῖν Θρασύμαχος, ὡτὶ τὸ μὲν δίκαιον ἀλλότριον ἀγαθόν, ἕμφερον τοῦ κρείττονος, τὸ δὲ ἄδικον αὐτῷ μὲν ἕμφερον καὶ λυπηλούν, τῷ δὲ ἱπτόν ἕμφυφορον. ἐπειδὴ ὡν ὁμολόγησας τῶν μεγίστων ἀγαθῶν ἐναι δικαιοσύνην, ἀ τῶν ἀποβαίνοντων ἀπ' αὐτῶν ἐνεκα ἄξια κεκτῆσθαι, πολὺ δ' ὡς μᾶλλον αὐτὰ αὐτῶν, οἷον ὄραν, ἀκούειν, φρονεῖν, καὶ γναίνειν δή, καὶ δρ' ἀλλα ἀγαθὰ γνώμα τῷ αὐτῶν φυσικὰ ἀλλ' οὐ δόξῃ ἐστὶ, τούτ' οὖν αὐτὸ ἐπαινεσθέν δικαιοσύνης, ὡ ἀμύθη δὲ αὐτὴν τὸν ἔχοντα ἐνίσχυσε καὶ ἄδικια βλάπτει· ἐμοῦ δὲ καὶ δόξας πάρες ἀλλοις ἐπαινεῖν' ὡς ἐγὼ τῶν μὲν ἄλλων ἀνασχοίμην ἐν οὔτως ἐπαινοῦντων δικαιοσύνην καὶ
Διδάχθη τε περὶ αὐτῶν καὶ μισθοῦς ἔγκωμα

καὶ λοιποροῦντων, σοῦ δὲ οὐκ ἂν, εἰ μὴ οὐ κελεύεις διότι πάντα τὸν βίον οὐδὲν ἄλλο σκοπῶν διελήλυθας ἢ τούτῳ μὴ οὖν ἡμῖν ἐνδεξίη μόνον τῷ λόγῳ ὅτι δικαιοσύνη ἄδικας κρείττον, ἀλλὰ τὰ ποιοῦσα ἐκάτερα τὸν ἔχοντα αὐτῇ δι ἀυτὴν, ἐὰν τε λανθάνῃ ἐὰν τε μὴ θεοὺς τε καὶ ἄνθρώπους, οὐ μὲν ἀγαθὸν, ἢ δὲ κακὸν ἐστὶν.

Καὶ ἔγω ἀκούσας ἀεὶ μὲν δὴ τὴν φύσιν τοῦ τε Γλαύκωνος καὶ τοῦ 'Αδειμάντου ἡγάμην, ἀτὰρ οὖν καὶ τότε πάντων γ. 368α ἡσθήν | καὶ εἴπων. Οὐ κακῶς εἰς ὑμᾶς, ὃ παιδεῖς ἐκεῖνος τοῦ ἀνδρός, τὴν ἀρχὴν τῶν ἐλεγείων ἐποίησεν οὐ Γλαύκωνος ἔραστής, εὐδοκιμήσαντας περὶ τῆς Μεγαροῦ μάχην εἰπῶν·

παιδεῖς 'Αρίστωνος, κλεινοῦ θείου γένους ἀνδρός,

τούτῳ μοι, ὃ φίλου, εὐ δοκεῖ ἔχειν. πανῦ γὰρ θείου πεπονθατε, εἰ μὴ πέπεισθε ἄδικαν δικαιοσύνης ἀμείνον εἶναι, οὐτοὶ δὲ δυνάμενοι εἴπειν ὑπὲρ αὐτοῦ. δοκεῖτε δὴ μοι ὡς ἀλήθως οἱ πεπείθθαι. τεκμαῖρομαι δὲ ἐκ τοῦ ἄλλου τοῦ ὑμετέρου τρόπου ἐτεί κατὰ γε αὐτούς τοὺς λόγους ἠπίστοντον ἂν ὑμῖν' ὡς δὲ μᾶλλον πιστεύω, τοσοῦτῳ μᾶλλον ἀπορῶ ὁ τι Χρήσιμως μαι οὔτε γὰρ ὅπως βοηθός ἔχω· δοκῶ γὰρ μοι ἀδύνατος εἶναι σημεῖον δὲ μοι, ὅτι ἂ πρὸς Ἐρασύμιαχον λέγων ὑμὴν ἀποφαίνειν, ὡς ἀμείνον δικαιοσύνη ἄδικας, οὐκ ἀπεδεξασθὲ μου οὔτ' αὖ ὅπως μὴ βοηθήσω ἔχω· δέδοικα γὰρ μὴ οὔδ' ὅσιον c ὁ παραγεγραμμένον δικαιοσύνην κακηγορημενὴ ἀπαγορεύειν καὶ μὴ βοηθεῖν ἐτι ἐμπνεόντα καὶ δυνάμενον φέργεσθαι. κράτιστον οὖν οὕτως, ὅπως δύναμαι, ἐπικουρεῖν αὐτῇ. 'Ο τε οὖν Γλαύκων καὶ οἱ ἄλλοι ἐδέοντο παντὶ τρόπῳ βοηθῆσαι καὶ μὴ ἀνέίναι τὸν λόγον, ἀλλὰ διερευνήσασθαι τε τὸ ἐστὶν ἐκάτεροι καὶ περὶ τῆς ὀφελίας αὐτοῦν τάληθες ποτέρως ἔχει. εἴπων οὖν ὅπερ ἐμοὶ ἐδοξῆν, ὅτι τὸ ἔξοδον ὁ ἐπιχειροῦμεν οὐ φαύλοι ὁ ἄλλες ὀξὺ βλέποντος, ὡς ἔμοι φαίνεται. ἐπειδὴ οὖν ἡμεῖς οἱ δεινοὶ, δοκεῖ μοι, ἢν δὲ ἔγω, τοιαύτην ποιήσασθαι ἔξοδον αὐτοῦ, οἶαντερ ἄν εἰ προσέταξέ τις γράμματα σμικρὰ πόρρω.
ο Άναγνώριαν μή πάνυ ὸξὶ βλέπουσιν, ἔπειτά τις ἐνενόησεν, ἵνα τὰ αὐτὰ γράμματα ἔστι που καὶ ἄλλοθι μεῖξω τε καὶ ἐν ὰξονὶ, ἔρμαιον ἄν ἐφάνη, οἷμα, ἐκεῖνα πρῶτον ἀναγνώτας τως ἐπισκοπεῖν τὰ ἑλάττω, εἰ τὰ αὐτὰ ὄντα τυγχάνει. ἀνυ μὲν οὖν, ἐφη ὁ 'Αδείμαντος' ἀλλὰ τί τουσίτον, ὁ ὄκρατες, ἐν τῇ περὶ τὸ δίκαιον ζητήσει καθορᾶς; Ἐγώ εἰ, ἐφην, ἔρω. δικαιοσύνη, φαμέν, ἐστι μὲν ἀνδρὸς ἐνός, τὸ δὲ ποὺ καὶ ὅλης πόλεως; Πάνυ γε, ἢ δ' ὦς. Οὐκοῦν ἵνα πόλεις ἐνός ἀνδρός; Μειζόν, ἐφη. Ἡσσος τοίνυν πλείων δικαιοσύνη ἐν τῷ μείζον ἐνείη καὶ ράων καταμαθεῖν. εἰ ὑ βουλέσθη, πρῶτον ἐν | ταῖς πόλεσι ζητήσωμεν ποιόν τί 369Α τυν' ἐπειτὰ οὖτως ἐπισκεφθώμεθα καὶ ἐν ἐνί ἐκάστῳ, τὴν ὁ μείζονος ὦμοιότητα ἐν τῇ τοῦ ἑλάττων ἰδέα ἐπισκοπεύσατε. Ἀλλὰ μοι δοκεῖς, ἐφη, καλῶς λέγειν. Ἀρ' οὖν, δ' ἐγώ, εἰ γεγομένη πόλιν θεασαμέθεα λόγῳ, καὶ τὴν καισούνην αὐτῆς ἔδοιμεν ἄν γεγομένην καὶ τὴν ἀδίκιαν; ἢ' ἂν, ἢ δ' ὦς. Οὐκοῦν γεγομένου αὐτοῦ ἐλπίς εὐπετέστερον ἔν ὁ ἤπτομεν; Πολύ γε. Δοκεὶ οὖν χρῆσθαι ἐπιχειρήσῃ παίνειν; οἷμα μὲν γὰρ οὖκ ὄλγον ἔργον αὐτὸ ἐίναι. Ἐσκεπτείτα, ἐφη ὁ 'Αδείμαντος' ἀλλὰ μὴ λῶς ποίει.
δὲ ἐσθήτος καὶ τῶν τοιούτων. "Ἐστὶ ταῦτα. Φέρε δὴ, ἢν δ' ἐγὼ, τῶς ἡ πόλις ἀρκεῖει ἐπὶ τοσαύτην παρασκευὴν; ἂλλος τις γεωργὸς μὲν εἰς, ὃ δὲ οἰκοδόμος, ἄλλος δὲ τις ύφάντης; ἢ καὶ σκυττότομον αὐτὸσε προσβῆσομεν ἢ τιν' ἄλλον τῶν προτὸσε σῶμα θεραπευτήν; Πάνυ γε. Ἐίη δ' ἢν ἢ ἣν ἀναγκαστάττεσε εἰς τοὺς ἐκ τεσσάρων ἢ πέντε ἀνδρῶν. Φαίνεται. Τί δὲ οὖν; ἕνα ἐκαστὸν τούτων δεῖ τὸ αὐτὸ ἐργον ἀπαστήσαν κατα-πλάσει, οἷον τὸν γεωργὸν ἐνα βασιν παρασκευάζειν σιτία τετραπλάσιον χρόνων τε καὶ πόνων ἀναλίπακεν ἔπι σίτου παρασκευὴ καὶ ἄλλους κοινονεῖν, ἢ ἀμελήασταν

370δὲ ἐτερτοῦ μόνον τέταρτον μέρος ποιεῖν τούτοις τοῖς | στοῖν ἔτει τετάρτῳ μέρει τοῦ χρόνου, τὰ δὲ τρία, τὸ μὲν ἐπὶ τῇ οἰκίᾳ παρασκευῇ διαπρίζειν, τὸ δὲ ἵματιν τὸ δὲ ύποδημάτων καὶ μή ἄλλους κοινονοῦντα πράγματα ἔχειν, ἄλλ' αὐτὸν δὲ αὐτὸν τὰ αὐτοῦ πράττειν; Καλ ὁ 'Αδείμαντος ἐφή Ὁλλ ἰσος, ὡ Σίδηκρατες, οὕτω ράζων ἢ 'κελνος. Οὐδὲν, ᾧν δ' ἐγώ μᾶ Δία ἀτοπον. ἐννοοὶ γὰρ καὶ αὐτοῦ εἰπόντος σοι, δὴ πρώτον μὲν φύεται ἐκαστὸς ὁ πάνυ ὁμοί τὸ κάστρο, ἄλλος δὲ διαφέρουσι τὴν φύσιν, ἄλλος ἐπὶ ἄλλου ἐργον πραξεῖν. ὡ δὲ δοκεῖ σοι; "ἔμοιγέν. Τί δὲ; τότερον κάλλιον πράττοις ἕτερας τις εἰς ὅν πολλὰς τέχνας ἐργαζόμενος, ἢ ὅταν μίαν εἰς ὁταν, ἢ δ' ὅσι, εἰς μίαν. Ἀλλὰ μὴν, οἰμαί, καὶ τόδε δήλου ὡς, εάν τὸς τυγχὸν παρῇ ἐργον καιρῷ, διὰλυται. Δὴλον γὰρ Οὐ γὰρ, οἰμαί, ἐθέλει τὸ πραττόμενον τὴν τοῦ πρᾶττοντο σχολὴν περιμένειν, ἄλλ' ἀνάγκη τὸν πρᾶττοντα τῷ πρᾶττειν κατειλθεῖν μὴν ἐν παρέργων μέρει. Ἀνάγκη. Ἐκ δ' τούτων πλείω τε ἐκαστα γίνεται καὶ κάλλιον καὶ ράζων ὅτανεἰς ἐν κατὰ φύσις καὶ ἐν καιρῷ, σχολὴν τῶν ἄλλων ἄγνων πράττῃ. Παντάπασι μὲν οὖν. Πλειώνων δὴ, ὡ Ἀδείμαντι δει πολιτῶν ἢ τεττάρων ἐπὶ τᾶς παρασκευᾶς ὦν ἐλέγομεν. γὰρ γεωργὸς, ὡς ἔοικεν, οὐκ αὐτὸς ποιησεῖται ἐαυτῷ τὸ ἄρο τρον, εἰ μὲνει καλῶν εἶναι, οὐδὲ σμικρῷ, οὐδὲ τάλλα ὀργαν ὡςα περὶ γεωργιῶν. οὐδ' αὖ ὁ οἰκοδόμος πολλῶν δὲ καὶ τούτῳ δεῖ. ὡσαύτως δ' ὁ ύφάντης τε καὶ ὁ σκυττότομος.
τις τοιούτοι πολλοὶ μιμουργοὶ, κοινωνοὶ ἢμῖν τοῦ πολυχρώμου γιγνόμενοι, συχνῶν ὑπο τοιοῦτον. Πάνυ μὲν οὖν. 'Ἀλλ' οὖκ ἂν πώ πάνω γε ἦν τι εἰ, εἰ αὐτοῖς βουκόλους τε καὶ ποιμένας τοὺς τε λαύοις νομέας προσθείμεν, ἓνα οί τε γεωργοὶ ἐπὶ τὸ ἀροῦν ἔοιησαν βοῦς, οί τε οἰκοδομοὶ πρὸς τὰς ἁγώνας μετὰ τῶν γεωρ-γῶν χρήσθαι ὑποξύγιοις, ὑφάνται δὲ καὶ σπεττότομοι δέρμασι καὶ ἔριοισ. Οὕδε γε, ἢ δ' ὡς, σμικρὰ πόλις ἂν εἰπ ἔχουσα ἀντα τάτα. Ἀλλὰ μὴν, ἢν δ' ἐγά, κατοικίσαι γε αὐτὴν μὴν πόλιν εἰς τοιοῦτον τόπον, οὐ ἐπεισαγωγίμων μὴ δεήστε, ἐκεῖν τιν πάνυντον. Ἀδύνατον γάρ. Προσδεήσει ἄρα ἐπὶ τὸ ἄλλον, οἴ ἤ ἄλλης πόλεως αὐτῆς κομίσουσιν ὃν δεῖται. ἔστει. Καὶ μὴν κενὸς ἂν ἢ ὁ διάκονος, μηδὲν ἄγων ἄν εἴναι δένται παρ' ὅν ἄν κομίζωνται ὃν ἄν αὐτοῖς | χρεία, 371Α νὸς ἀπεισοῦ. ἢ γάρ; Δοκεὶ μοι. Δεῖ δὴ τὰ οἴκων μὴ ἵναν εἰς αὐτοὺς ποιεῖν ἰκανά, ἄλλα καὶ όλα καὶ ὅσα ἐκεῖνος ὃν ὁ δένται. Δεῖ γάρ. Πλειόνων δὴ γεωργῶν τε καὶ τῶν αὐτῶν δημιουργῶν δεὶ μὴν τῇ πόλει. Πλειόνων γάρ. Καὶ ἢ καὶ τῶν ἄλλων διακόνων ποι τῶν ἐν σαβοῦντων καὶ αἰῶντων ἑκαστα. οὗτοι δὲ εἰςφεν ἐμποροῦ. ἢ γάρ; Ναλ. αἱ ἐμπόρων δὴν δεσπόμεθα. Πάνυ γε. Καὶ ἐὰν μὲν γε κατὰ λαταν ἡ ἐμπορία γίγνεται, συχνῶν καὶ ἄλλων προσδεή- βεται τῶν ἐπιστημόνων τῆς περι τῆν θάλασσαν ἐργασιας. χρυσών μέντοι. Τί δὲ δή; ἐν αὐτῇ τῇ πόλει πῶς ἄλληλοις ταδασσοῦσιν ἃν ἃν ἑκαστοὶ ἐργάζονται; ὃν δὴ ἕνεκα καὶ ὑποτάσμενοι πόλιν ψικάσαμεν. Δήλον δὴ, ἢ δ' ὡς, καὶ ποιοῦντες καὶ ἐνοῦμενοι. Ἀγορὰ δὴ ἢμῖν καὶ γόμισμα μβολον τῆς ἀλλαγῆς ἑνεκα γενήσεται ἐκ τούτου. Πάνυ μὲν οὖν. 'Ἀν οὖν κομίσας ὁ γεωργὸς εἰς τὴν ἄγορᾶν τι ἢ τοιοῦτος ἀλλήλων δημιουργῶν μὴ εἰς τὸν αὐτὸν χρόνον ἢγ' ὡς δεομένοις τὰ παρ' αὐτοῦ ἄλλαξασθαι, ἀργήσει τῆς αὐτοῦ δημιουργίας καθήμενος ἐν ἄγορᾷ; Οὐδεμιᾶς, ἢ δ' ὡς, ἄλλα τιν' ὁ τοῦτο ὅρωντες ἑαυτοὺς ἐπὶ τὴν διακονίαν τάττουσιν ἑκτην, ἐν μὲν ταῖς ὀρθῶς οἰκομέναις πόλεσι σχεδὸν τιν οί
The Republic

1) ἀσθενέστατοι τὰ σώματα καὶ ἄχρειοί τι ἄλλο ἔργον πράττειν. αὐτοῦ γὰρ δει μένοντας αὐτούς περὶ τὴν ἁγορᾶν τὰ μὲν ἀντ᾽ ἀργυρίου ἀλλάξασθαι τοὺς τι δειμένους ἀποδόσθαι, τοῖς δὲ ἀντὶ αὐτὸν ἁργυρίῳ διαλάττειν ὅσοι τι δίδονται πρίλασθαι. Αὕτη ἄρα, ἢν δ᾽ ἐγώ, ἡ χρεία κατῆλθον ἥμιν γένεσιν ἐμποιεῖ τῇ πόλει. ἢ οὐ κατῆλθον καλούμεν τοὺς πρὸς ὄντην τε καὶ πράσιν διακονοῦντας ἰδρυμένους ἐν ἁγορᾷ, τοὺς δὲ πλάνητας ἐπὶ τὰς πόλεις ἐμπόρουσι; Πάνυ μὲν οὖν. "Εστι δὴ τίνες, ὡς ἐγώμαι, εἰς καὶ ἄλλοι διάκονοι, οἳ ἂν τὰ μὲν τῆς διανοίας ἐμῆ πάνυ ἀξιοκοινώνητοι ἦσι. τὴν δὲ τοῦ σώματος ἰσχὺν ἰκανὴν ἐπὶ τοὺς πόνους ἔχωσιν; οὗ δὴ πωλοῦντες τῇ τῆς ἰσχύος χρείαν, τὴν τιμὴν ταύτην μισθὸν καλουντες, κέκληνται, ὡς ἐγὼμαι, μισθωτοί; ἢ γὰρ; Πάνυ μὲν οὖν. Πλήρωμα δὴ πόλεως εἰσίν, ὡς ὦσικε, καὶ μισθωτοί. Δοκεῖ μοι. 'Αρ' οὖν, ὡ 'Αδείμαυτε, ἡδὴ ἡμῖν ἡξίζηται ἡ πόλις, ὡςτ' εἶναι τελέα; "Ἱσως. Ποῦ οὖν ἂν ποτε ἐν αὐτῇ εἰπ' ἢ τε δικαιοσύνη καὶ ἡ ἀδικία; καὶ τὶν ἡμὰ ἐγγενομένη ὥν ἐσκέπμεθα; 'Εγώ μὲν, 372Α ἐφη, ὡς ἐνυνῶ, ὡ Σάκρατες, εἰ μή που ἐν αὐτῶν τούτων χρεία τινὶ τῇ πρὸς ἀλλήλους. 'Ἀλλ' ἱσως, ἢν δὲ ἐγώ, καλῶς λέγεις' καὶ σκεπτέον γε καὶ οὐκ ἀποκυνήτεον.

Πρῶτον οὖν σκεφθόμεθα, τίνα τρόπον διαίσθησονται οἱ οὐτω παρεσκευασμένοι. ἄλλο τι ἢ σύνων τε ποιοῦντες καὶ οἴνου καὶ ἱμάτια καὶ ὑποδήματα, καὶ οἰκοδομήσασινναι οἰκίας, θέρους μὲν τὰ πολλὰ γυμνοῖ τε καὶ ἀνυπόδητοι ἐργάσονται, τοῦ δὲ Χειμῶνος ἡμφιεσμένοι τε καὶ ὑποδεδεμένοι ἰκανῶς; θρέψονται δὲ ἐκ μὲν τῶν κριθῶν ἀλλιτα σκευασμένοι, ἐκ δὲ τῶν πυρῶν ἀλευρα, τα μὲν σέπαντες, τα δὲ μάξαντες, μάζας γενναίας καὶ ἄρτους ἐπὶ καλαμάν τινα παραβαλλόμενοι ἡ φύλα καθαρά, κατακλινόμενες ἐπὶ στριβάδων ἐστρωμένων μίλικε τε καὶ μυρρίναις, εὐκρήσονται αὐτοῖ τε καὶ τὰ παιδία, ἐπιπλώνντες τοῦ οἴνου, ἐστεφανώμενοι καὶ ὑμνοῦντες τοὺς θεοὺς, ἡδέως ἑνόμενες ἀναλήλους, οὖν υπὲρ τὴν οὖσιαν ποιοῦμενοι τοὺς παιδας, εὐλα-

3) Βούμενοι πενιάν ἢ πόλεμον; Καὶ ο Γλαύκων ὑπολαβών, 'Ἀνευ ὁμοῦ, ἐφη, ὡς οἰκίας, ποιεῖς τοὺς ἀνδράς ἐστιμομένους.
of Plato.

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Αληθὴς, ἢν δ᾽ ἐγώ, λέγεις. ἐπελαθόμην ὧτι καὶ ὦψον ἐξουσιν λας τε δῆλον ὧτι καὶ ἐλάας καὶ τυρόν, καὶ βολβοὺς καὶ ἄχανα, οἷα δὴ ἐν ἄγροις ἐφήματα, ἐψήσονται καὶ τραγήματα, των παραθήσομεν αὐτοῖς τῶν τε σύκων καὶ ἐρεβίνθων καὶ νάμμων, καὶ μύρτα καὶ φηγούς σποδιοῦσι πρῶς τὸ πῦρ, εὐρίσ ὑποτίνυντες καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ.

ετὰ ψυχεῖς, ως εἰκός, γηραιοὶ τελευτάντες ἅλλον τοιοῦτον οὐκ ἐκγόνους παραδώσουσιν. Καὶ ὦς, Εἰ δὲ ύπον τόλμην, Σώκρατε, ἐφή, κατεσκέψεσθε, τί ἂν αὐτὰς ἀλλο ἢ ταῦτα χράται; Ἄλλα πῶς χρή, ἢν δ᾽ ἐγὼ, ὃ Γλαύκων; "Ἀπερ ομίλεται, ἐφή" ἐπὶ τε κλινῶν κατακείσθαι, οἷμαι, τοὺς μὲλοντας μή ταλαπωρεῖσθαι, καὶ ἀπὸ τραπεζῶν δειπνεῖν, καὶ ἡμα ἄπερ καὶ  ὦν ἐξουσι, καὶ τραγήματα. Ἐρε, ἢν δ᾽ χῶς μανθάνω. οὐ πόλιν, ὣς ἐσκε, σκοπούμεν ρόνων ὡς εἴεται, ἀλλὰ καὶ τρυφώσαν πόλιν. ἵσως οὖν οὐδὲ κακῶς κεῖ· σκοπούντες γὰρ καὶ τοιαύτην τάχ᾽ ἂν κατίδομεν τὴν δεικασθήνῃ καὶ ἀδικιάν ὅτη ποτὲ ταῖς πόλεσιν ἐμφύνονται.

μὲν ὦν ἀληθὴν πόλις δοκεῖ μοι εἶναι ἢν διελθήτωμεν, οὐτὲς ἐνεκῆς ἢ  ἐφύλεσθε καὶ φλεγμαίνουσαν πόλιν ἐφήσομεν, οὐδὲν ἀποκωλύει. ταῦτα γὰρ δὴ τισῶν, ὡς δοκεῖ, οὐκ ἔξαιρεσι, οὐδὲ αὕτη ἢ διαίτῃ, ἀλλὰ κλίναι τε προσ- τοῦνται καὶ τράπεζας καὶ ταλλα σκεύη, καὶ ὤμα δὴ καὶ μέρα ἀλθεμάτα καὶ ἐταίραι καὶ πέμματα, ἐκαστὰ τούτων αὐτοδαπά. καὶ δὴ καὶ ἄ το πρῶτον ἐλέγομεν υσκέτι τά ναγκαια θεσών, οἰκίας τε καὶ ἱμάτια καὶ υποθήματα, ἀλλὰ ἴν τε ἣγορανίαν κινητέον [καὶ τὴν ποικίλαια], καὶ χρυσὸν ἂν ἠλέφαντα καὶ πάντα τὰ τοιαύτα κτῆτεν. ἦ γὰρ; Ναι, ήτη. Οὐκοῦν μὲν ἐµείζονα τε αὐ τὴν πόλιν δεὶ τουχείν ἐκείνη ἐν ἄρ ἢ ύγιείνῃ, οὐκ ἢν οὔγκον ἐµπληστεία καὶ λύθως, ἂ ὦκέτι τοῦ ἀναγκαίου ἐνεκά ἐστίν ἐν ταῖς πόλεσιν, ἢν οἱ τε θηρευται πάντες, οἱ τε μιμηται, πολλοὶ μὲν οἱ περι ἂ σχήματα τε καὶ χρώματα, πολλοὶ δὲ οἱ περὶ μονοσκιάν, οιηται τε καὶ τούτων ὑπηρέται, ῥαψῳδοί, ὑποκριται, χορευται, νογλάβοι, σκευηων τε παντοδαπῶν δημιουργοί, τῶν τε ἄλλων c
καὶ τῶν περὶ τὸν γυναικεῖον κόσμον. καὶ δὴ καὶ διακόνων πλειόνων δεησόμεθα. ἢ οὐ δοκεῖ δεησειν παμιδαγωγῶν, τιτθῶν, τροφῶν, κομμωτριῶν, κουρέων, καὶ αὐτὸ ψοποίων τε καὶ μαγεί-ων; ἐτί δὲ καὶ συμβωτῶν προσδεησόμεθα. τοῦτο γὰρ ἡμῖν ἐν τῇ προτέρᾳ πόλει οὐκ ἐνίθ᾽ ἐδει γὰρ οὔδεν. ἐν δὲ ταύτῃ καὶ τούτων προσδέησει. δεήσει δὲ καὶ τῶν ἄλλων βοσκη-μάτων παμπόλλων, εἰ τις αὐτὰ ἐδεται. ἢ γὰρ; Πῶς γὰρ οὗ; Ὡὐκοῦν καὶ ἰατρῶν ἐν χρέαις ἐσόμεθα πολὺ μᾶλλον ὦτῳ διαιτόμενοι ἢ ὡς τὸ πρότερον; Πολύ γε.

Καὶ ἡ χώρα ποὺ ἡ τότε ἰκανὴ τρέφειν τοὺς τότε σμικρά δὴ ἢ ἰκανῆς ἐσται. ἢ πῶς λέγωμεν; Οὕτως, ἐφη. Οὐκοῦν τῆς τῶν πλησίων χώρας ἡμῖν ἀποτίμητεν, εἰ μέλλομεν ἰκανὴν ἐξεῖν νέμειν τε καὶ ἄρον, καὶ ἐκεῖνος αὐτῇ ἡμετέρας, ἦν καὶ ἐκεῖνοι ἀφώσιν αὐτοὺς ἐπὶ χρημάτων κτήσιν ἀπειροῦν, ὑπερβάντες τὸν τῶν ἀναγκαλῶν ὅρων; Πολλὴ ἀνάγκη, ἐφη.

Ε ὦ Σώκρατε. Πολεμήσομεν τὸ μετὰ τοῦτο, ὥ Γαλάκτων; ἢ πῶς ἐσται; Οὕτως, ἐφη. Καὶ μηδεν γέ πω λέγωμεν, ἢν δ' ἐγὼ, μήτ' εἰ τι κακὸν μήτ' εἰ ἀγαθὸν ὁ πόλεμος ἐργάζεται, ἀλλὰ τοσοῦτον μόνον, ὅτι πολέμου αὐτὸ γένεσιν εὐρήκαμεν, ἢν δὲ μάλιστα ταῖς πόλεσι καὶ ἱδρα καὶ δημοστὰ κακὰ γίγνεται, ὅταν γίγνηται. Πάνω μὲν ὥσιν. Ἐτι δὴ, ὦ φίλε, μελιζόνοι τῆς 374Α πόλεως δεὶ οὕτω σμικρὰ, ἀλλ' ὥσιν στρατοπέδῳ, | δ' ἐξελθὼν ὑπὲρ τῆς οὕσιας ἀπάσης καὶ ὑπὲρ ὅν νῦν δὴ ἐξέγομεν διαμαχεῖται τοῖς ἐπιούσιν. Τι δὲ; ἡ δ' ὅσ' αὐτὸ οὐχ ἰκανολ; Ὡυκ, εἰ σύ γε, ἢν δ' ἐγὼ, καὶ ἡμεῖς ἄπαντες ὑμολογήσαμεν καλῶς, ἢνικα ἐπιλάττωμεν τὴν πόλιν ὑμολογοῦμεν δὲ που, εἰ μέμνησαι, ἀδύνατον ἐνα πολλάς καλῶς ἐργάξεσθαι τέχνας. Ἀλήθη

Β λέγεις, ἐφη. Τι οὖν; ἢν δ' ἐγὼ; ἢ περὶ τὸν πόλεμον ἀγωνία ὅ τεν κτικὴ δοκεῖ εἶναι; Καὶ μάλα, ἐφη. Ἡ οὖν τι σκυτικῆς δεὶ μᾶλλον κῆθεσθαι ἡ πολεμικῆς; Οὐδαμῶς. Ἀλλ' ἀρά τὸν μὲν σκυτοτόμον διεκκελύσμεν μῆτε γεωργὸν ἐπιχειρεῖν εἶναι ἐμα μῆτε υφάντην μῆτε οἰκοδόμον, ἕνα δὴ ἡμῖν τὰ δῇ σκυτικῆς ἐργον καλῶς γίγνοιτο, καὶ τῶν ἄλλων ἐν ἐκάστῳ ὡσάντως ἐν ἀπεδίδομεν, πρὸς δ' πεφύκει ἐκαστὸς καὶ ἐφ' ὦ ἐμελλε τῶν
Πῶς οὖν, ἢν δ’ ἐγώ, ὥ Γλαύκων, οὐκ ἁγριοὶ ἀλλήλοις ἔσονται καὶ τοῖς ἄλλοις πολίταις, ὄντες τοιούτω τοίς φύσεις; Μά Δία, ἢ δ’ οἷς, οὐ ρᾶδίως. ’Αλλὰ μέντοι δεὶ γε πρὸς μὲν τοὺς οἰκεῖους πράοις αὐτοὺς εἶναι, πρὸς δὲ τοὺς πολεμίους χαλεποῖς, ἐὰν ἐδὲ μή, οὐ περιμενοῦσιν ἄλλους σφαὶ διολέσαται, ἀλλ’ αὐτό φθάσονται αὐτὸ δράσαντες. ’Αληθῆ, ἔφη. Τί οὖν, ἢν δ’ ἐγὼ, ποιήσομεν; πόθεν ἀμα πράοιν καὶ μεγαλόθυμων ήθος εὐρήσομεν; ἕναντία γάρ που θυμοεῖ διαφεῖν φύσις. Φαίνεται. ’Αλλὰ μέντοι τούτων ὅποτέρου ἃν στέρηται, φύλαξ.

δ’ ἀγαθὸς οὖ μὴ γένεται. ταύτα δὲ ἀδυνάτως ἔσοικε, καὶ οὕτω δὴ ξυμβαίνει ἀγαθῶν φύλακα ἀδύνατον γενέσθαι. Κινδυνεύεις, ἔφη. Καὶ ἐγὼ ἀπορήσας τε καὶ ἐπισκεφάλμενος τὰ ἐμπρόσθεν, Δικαιός γε, ἢν δ’ ἐγὼ, ὥ φίλε, ἀποροίμεν’ ἢ γὰρ προεὐθείαν ἐκόνως ἀπελεύθημεν. Πῶς λέγεις; Οὐκ ἐνενοήσαμεν, ὅτι εἰσὶν ἄρα φύσεις, οἷς ἣμείς οὐκ ὑήθημεν, ἔχουσαι τάναντα ταύτα; Ποῦ δὴ; ’Ἰδοι μὲν ἂν τις καὶ ἐν ἄλλους ἐλπίς, οὐ μὲν ἂν ἢκιστα ἐν φ’ ἡμεῖς παρεβάλλομεν τῷ φύλακι. οἴσθα γάρ ποι ὃν τῶν γενναίων κυνών, ὅτι τοῦτο φύσει αὐτῶν τὸ ἡθος, πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίσως ὃς οἴνον τε προστάτων εἶναι, πρὸς δὲ τοὺς ἀγνώτας τούναντίην. Οἴδα μὲντοι. Τοῦτο μὲν ἄρα, ἢν δ’ ἐγὼ, δυνατόν, καὶ οὐ παρὰ φύσιν ἤτοιμεν τοιοῦτον εἶναι τὸν φύλακα. Οὐκ ἔοικεν. ’Αρ’ οὖν σοι δοκεῖ ἐτι τοῦτε προσδέσθαι ὁ φυλακικὸς ἐσόμενος, πρὸς τῷ θυμοεῖ διατεῖ προσγενέσθαι φιλόσοφος τὴν φύσιν; Πῶς

376[δῆ; ἔφη. οὐ γὰρ | ἑννώ. Καὶ τοῦτο, ἢν δ’ ἐγώ, ἐν τοῖς κυβὶ κατόψει, δ καὶ ἄξιον θαυμάσας τοῦ θηρίου. Τὸ ποίον; “Ον μὲν ἂν ἢδ’ ἀγνώτα, χαλέπαινε, οὐδὲν κακὸν προτετονθῶς’ ἤν δ’ ἂν γνώριμον, ἀστάξεται, καὶ μηδὲν πῶτοτε ὑπ’ αὐτοῦ ἀγαθὸν πεπόνθη. ἢ οὕτω τοῦτο ἑθαύμασας; Οὗ πάνω, ἔφη, μέχρι τοῦτον προσέχου τὸν νοῦν’ ὅτι δὲ που δρά ταύτα, δῆλον. ’Αλλὰ μὴν κομψὸν γε φαίνεται τὸ πάθος αὐτοῦ τῆς φύσεως καὶ ὃς ἀληθῶς φιλόσοφον. Ψὴ δῆ; ’Ἐν, ἢν δ’ ἐγὼ, ὧθιν οὐδεν ἄλλῳ φίλιν καὶ ἐχθρὰν διακρίνει ἢ τῷ τὴν μὲν καταμαθεῖν, τὴν δὲ ἀγνοῆσαι. καίτοι πῶς οὖν ἂν φιλομαθεῖ
of Plato.

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η συνέσει τε καὶ ἀγνοίᾳ ὀρίζομενον τὸ τε οἰκεῖον καὶ τὸ ἀλλότριον; Οὐδ’ ἄσ, ὥστε οὔ. 'Αλλὰ μὲντοι, ἐπον γά, τὸ γε φιλομαθῆς καὶ φιλόσοφον ταύτων; Ταύτων γάρ, ἐδήλοκεν ταὐταῖον καὶ καθαρόν εἰς καὶ αὐτὸν δεῖν εἶναι; Τιθῶμεν, ἐπὶ. εἰκονογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογογοga.
πλάττεται καὶ ἐνδύεται τύπος, ὃν ἂν τις βουλήται ἐνσημάνασθαι ἐκάστω. Κομιδῆ μὲν οὖν. Ἄρ’ οὖν ῥαδίως οὕτω παρῆσομεν τοὺς ἐπιτυχόντας ὑπὸ τῶν ἐπιτυχόντων μύθους πλασθέντας ἀκούειν τοὺς παίδας καὶ λαμβάνειν ἐν ταῖς ψυχαῖς ὡς ἔπι τὸ πολὺ ἐναντίας δόξας ἐκεῖναι, ἂς, ἐπειδήν τελεωθώσιν, ἔχειν οἰησόμεθα δεῖν αὐτοὺς; Ὡδ’ ὀπωσδήποτε

C παρήσομεν. Πρῶτον δὴ ἡμῖν, ὡς ὑσίκεν, ἐπιστατητέον τοῖς μυθοποιοῖς, καὶ ὅν μὲν ἂν καλὸν πολύσωσιν, ἐγκριτέον, ὃν δ’ ἂν μῆ, ἀποκριτέον. τοὺς δ’ ἐγκριθέντας πείσομεν ταῖς τροφοῖς τε καὶ μητέρας λέγειν τοῖς παισί, καὶ πλάσσειν τὰς ψυχὰς αὐτῶν τοῖς μύθοις πολὺ μᾶλλον ἢ τὰ σώματα ταῖς χερσίν ὥς δὲ νῦν λέγουσι τοὺς πολλοὺς ἐκβλητέον. Ποίοις δῆ; ἐφι. Ἐν τοῖς μεῖζονιν, ἢν δ’ ἐγώ, μῦθους ὀψόμεθα καὶ τοὺς ἐλάττους. δεὶ γὰρ δὴ τὸν αὐτὸν τύπον εἶναι καὶ ταύτων

D δύνασθαι τοὺς τε μείζους καὶ τοὺς ἐλάττους. ὡς οὖν οἷς; Ἄγωγ’ ἐφῇ ἀλλ’ οὖν ἐννοῶ οὔδε τοὺς μείζους τίνας λέγειν. Οὕς Ἄσιόδος τε, εἶπον, καὶ Ὡμήρως ἡμῖν ἐλεγέτην καὶ οἱ ἄλλοι ποιηταὶ. οὕτωι γὰρ ποι ὁ μῦθοι τοῖς ἀνθρώποις ψευδεῖς συντιθέντες ἐλεγόν τε καὶ λέγουσιν. Ποίοις δῆ; ἢ δ’ ὅς, καὶ τι αὐτῶν μεμφόμενος λέγειν; Ὡσπερ, ἢν δ’ ἐγώ, χρῆ καὶ πρῶτον καὶ μάλιστα μέμφεσθαι, ἀλλως τε καὶ ἐὰν τις μὴ

Ε καλῶς ψεύδηται. Τοῦ τούτο; Ὄσων εἰκάζῃ τις κακῶς τὸ λόγῳ περὶ θεῶν τε καὶ ἡρώων οἰοὶ ἔστιν, ὥσπερ γραφεῖσι μηδὲν έοικότα γράφων οἷς ἂν ὡμοία βουληθῇ γράφαι. Καὶ γὰρ, ἐφῇ, ὀρθῶς ἔχει τά γε τοιαύτα μέμφεσθαι. ἀλλὰ πῶς δὴ λέγομεν καὶ ποία; Πρῶτον μὲν, ἢν δ’ ἐγώ, τὸ μέγιστον καὶ περὶ τῶν μεγίστων ψεῦδος ὣς ἐπών οὐ καλῶς ἐξεύσατο, ὡς Ὁδανός τε εἰργάσατο αἱ φησι δρᾶσα αὐτὸν Ἡσιόδος, ὁ

378Α τε αὖ Κρόνος ὡς ἐτιμαρήσατο αὐτόν. τα δὲ δὴ | τοῦ Κρόνου ἔργα καὶ πάθη ὑπὸ τοῦ νίεος, οὐδ’ ἂν εἰ ἂν ἀληθῆ, ὑμὴν δειν ῥαδίως οὕτω λέγεσθαι πρὸς ἀφρόνας τε καὶ νέους, ἀλλὰ μάλιστα μὲν συγάσθαι, εἰ δὲ ἀνάγκη τις ἂν λέγειν, δ’ ἀποφρήτων ἀκούειν ὡς ὁλιγίστους, θυσισμένους οὐ χοίρον ἀλλὰ τι μέγα καὶ ἀπορον θύμα, ὡς ὁ τι ἐλαχίστους συνεβή
ικοῦσαι. Καὶ γάρ, ἐστιν ὁ τόπος ὁ τῶν ἁλεπείσ. 
Καὶ οὐ λεκτέω γ', ἐφη, ὁ 'Αδείμαντε, ἐν τῇ ἁμετέρᾳ πόλει. 
οὐδὲ λεκτέων νέω ἀκούσαι, ὡς ἁδικών τὰ ἔσχατα οὐδὲν ἂν 
αμαστόν ποιεῖ οὖν, οὐδ' αὐτόν διακοῦντα πατέρα κολάζων 
παντὶ πρότυπον ἀλλὰ δραφή ὁ πατὴρ θεῶν οἱ πρῶτοι τε καὶ 
μέγιστοι. Ὑμᾶς τῶν Δίας, ἐστι οὖν, οὐδὲ αὐτῷ μοι δοκεῖ ἐπιτήδεια ἐιναι 
ἐγεῖν. Οὐδὲ γε, ἐστι δ' ἐγώ, τὸ παράπαν ὡς θεοὶ θεοῖς πολε 
μουσύτει τε καὶ ἐπιμολέσουσι καὶ μάχονται—οὐδὲ γάρ ἀληθῆ—, 
ἐγὼ δεὶ ἡμῖν τοὺς μέλλουσα τὴν τόλμην φυλάξειν αἴσχυστον 
ορμέειν τὸ βαφῖς ἀλλήλοις ἀπεχθάνεσθαι. πολλοὺ δεὶ 
ἐγιναντομαχίας τε μυθολογίτευον αὐτοῖς καὶ ποικίλτευον, καὶ 
καθαρά ἐξήρασ πολλάς καὶ παντοδαπὰς θεῶν τε καὶ ἤρων 
τρὸς συγγενεῖς τε καὶ οἰκεῖοις αὐτῶν. ἀλλ' εἶ πως μέλλομεν 
καθεῖν, ὡς οὔδεις πάποτε πολίτης ἔτερος ἔτερφον ἀπῆχθο 
ὔ' ἔστι τοῦτο ὅσιον, τοιαύτα [λεκτέα] μᾶλλον πρὸς τὰ 
ταύτα εὐθὺς καὶ γέροντες καὶ γραφοῦς, καὶ προε-βυτέρους 
γνωμένους καὶ τὸν ποιητὰς ἐγγὺς τούτων ἀναγκαστέον 
ομοποιεῖν. Ἡμας δὲ δεσμοῦς ὕποιδοι καὶ Ἡφαιστοῦ 
ὁφεῖς ὑπὸ πατρόν, μελλοντος τῇ μητρὶ τυπομένη ἀμύνειν, 
αἱ θεομαχίας ὡς ἂς ὁμιρος πεποίηκεν οὐ παραδεκτέον εἰς 
ἡν τολιν, οὐτ' ἐν ὑπονοίαις πεποιημέναις οὔτε ἅνεω ὑπονοιών. 
γὰρ νέος οὐχ οὐς τε κρίνειν ὁ τι τε ὑπόνοια καὶ ὁ μή, 
λλ' ἂν τὴν τηλικοῦτος ἄν λάβῃ ἐν ταῖς δοξαῖς δυσκέκυπτα 
tε αἱ ἀμεσιστατα φιλεῖ γίγνεσθαι. ὅτι δὴ ἐσεῖν ἐνέκει περὶ 
ταύτας ποιητέων ἀ πρῶτα ἀκούσουν οἱ τὶ κάλλιστα μεμυθο-
ογημένα πρὸς ἁρέῳ ἄκοιν. Ἐχει γάρ, ἐφη, λόγον. ἀλλ' 
ἐπὶ τὸν καὶ ταύτα ἔρωτῆς ἡμᾶς, ταύτα ἀττα ἔστι καὶ 
τίνας ἕκαμοι, τίνας ἄν φαίμεν; Καὶ ἐγὼ ἐποιοῦν ᾽Ω ᾽Αδείμαντε, 
ὡς ἐσμὲν ποιητὰς ἐγὼ τε καὶ σὺ ἐν τῷ παρόντι, ἀλλ' οἰκισταὶ 379Δ 
τόλεως. οἰκισταῖς δὲ τούς μὲν τύπους προσῆκει εἰδέναι ἐν ὅις 
ἐκ μυθολογεῖν τοὺς ποιητάς, παρ' οὖς ἐάν ποιώσων οὐκ ἐπι-
πετέαν, οὐ μὴν αὐτοῖς γε ποιητέων μῦθους. Ὁρθῶς, ἐφη, 
ἀλλά αὐτῷ δὴ τούτο, οἱ τύποι περὶ θεολογίας τίνες ἂν ἔειν; 
τουτεῦτε ποὺ τίνες, ἥν δ' ἐγὼ' οἰοὶ τυχάνει ὁ θεὸς ὃν, ἀδεί
δήποτε ἀποδοτέον, ἡν τε τις αὐτὸν ἐν ἐπεστὶ ποιῆ [κέαν τε ἐν δικαίωσιν] ἐάν τε ἐν τραγῳδίᾳ. Δεῖ γὰρ. ὦκοῦν ἀγαθὸς ὦ γε θεὸς τῷ ὄντι τε καὶ λεκτέων οὐτως; Τί μήν; Ἀλλὰ μὴν οὐδὲν γε τῶν ἀγαθῶν βλαβερόν; ἡ γὰρ; ὦ μοι δοκεῖ. Ἀρ'] οὖν δ μὴ βλαβερὸν βλάπτει; ὦνδαμως. ὁ δὲ μὴ βλάπτει κακὸν τι ποιῆ; ὦνδὲ τοῦτο. ὁ δὲ γε μηδὲν κακὸν ποιῆν οὐδέ ἂν τίνος ἡ ἡ κακοῦ αἰτίου; Πῶς γὰρ; Τί δὲ; ὦφέλιμον τὸ ἀγαθὸν; Ναί. Αἰτίον ἁρὰ εὐπραγίας; Ναί. ὦνκ ἁρὰ πάντων γε αἰτίον τὸ ἀγαθὸν, ἄλλα τῶν μὲν εὗ ἐχόντων αἰτίων,

κατακελάται ἐν Διὸς οὐδεί
κηρῶν ἐμπλεοῦ, ὅ μὲν ἐσθλῶν, αὐτὰρ ὃ δειλῶν·
καὶ ὃ μὲν ἂν μιξὰς ὁ Ζεὺς διὸ ἀμφοτέρων,
ἀλλοτε μὲν τε κακῷ ὦ γε κύρεται, ἀλλοτε δ᾽ ἐσθλῶν.
ὁ δ᾽ ἄν μὴ, ἄλλο ἀκρατα τὰ ἐτερα, τῶν δὲ
κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἑλαύνει.

Ἐ οὐδ᾽ ὡς ταμίας ἠμῖν Ζεὺς
ἀγαθῶν τε κακῶν τε τέετκται.

Τὴν δὲ τῶν ὅρκων καὶ σπονδῶν σύγχυσιν, ἥν ὁ Πάνδαρος
συνέχει, ἐάν τις φῇ δι᾽ Ἀθηνᾶς τε καὶ Διὸς γεγονέναι, οὐκ
380 ἐπαινεσώμεθα; οὐδὲ θεῶν ἔριν τε καὶ κρίσιν | διὰ Θεμιτὸς τε
καὶ Διὸς᾽ οὐδ᾽ αὖ, ὃς Αἰσχύλος λέγει, ἑατέον ἀκούειν τοὺς

θεὸς μὲν αἰτίαν φύει βροτοῖς,
ὅταν κακῶσαι δώμα παμπήδην θέλῃ.
of Plato.

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...
πάθος ταράξειε τε καὶ ἄλλοιώσειεν; Ναλ. Καλ μὴν ποι εἰς τῷ χρόνῳ τοῦ ἄλλου παθηματός ἤκιστα ἄλλοιωταί.

Β"Εστι δὴ ταῦτα. Πάν δὴ τὸ καλῶς ἐξον ἢ φύσει ἢ τέχνῃ ἢ ἀμφοτέρους ἐλαχιστὴν μεταβολὴν ὑπ᾿ ἄλλου ἐνδέχεται. "Εσοκε. 'Αλλὰ μὴν ὁ θεὸς γε καὶ τὰ τοῦ θεοῦ πάντη ἀριστα ἔχει. Πῶς δ΄ οὕ; Ταύτη μὲν δὴ ἦκιστα ἂν πολλάς μορφὰς ἔσχοι ὁ θεὸς. "Ηκιστα δήτα.

'Αλλ’ ἂρα αὐτὸς αὐτὸν μεταβάλλει ἂν καὶ ἄλλοις; Δὴλον, ἑφη, ὅτι, εἰπέρ ἄλλοιωταί. Πόστερον οὖν ἐπὶ τὸ βελτίων τε καὶ κάλλιον μεταβάλλει εἰσαυτὸν ἢ ἐπὶ τὸ χείρον καὶ τὸ αὐσχίων εἰσαυτῷ; 'Ανάγκη, ἑφη, ἐπὶ τὸ χείρον, εἰπέρ ἄλλοιωταί. οὐ γάρ ποι ἔνδεια γε φήσομεν τὸν θεὸν κάλλους ἢ ἀρετῆς εἶναι. 'Ορθότατα, ἢν δ’ ἐγώ, λέγεις καὶ οὐτός ἐχοντος δοκεῖ ἂν τὶς σοι. ὄ 'Αδείμαντε, ἐκὼν αὐτὸν χεῖρα ποιεῖν ὀπηοῦν ἢ θεῶν ἢ ἀνθρῶπων; 'Αδύνατον, ἑφη. 'Αδύνατον ἂρα, ἑφην, καὶ θεῷ ἐθέλειν αὐτὸν ἄλλοιον, ἂλλ’ ὡς ἐς οἰκε, κάλλιστος καὶ ἁριστος ὡς εἰς τὸ δυνατὸν ἐκαστὸσ αὐτῶν μένει ἂι ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ. "Ἀπασα, ἑφη, ἀνάγκη ἐμολυγε δοκεῖ. Μηθεῖς ἂρα, ἢν δ’ ἐγώ, ὃ ἁριστε, λεγέτω ἢμῖν τῶν ποιητῶν, ὡς

θεοῦ ἐξινοισθεν ἐουκότες ἄλλοδαποῖςι, παντοτοὶ πάλεθοντες, ἐπιστρωφότας πόληςα.

μηδὲ Πρωτέως καὶ Θέτιδος καταψευδέσθω μηθεῖς, μηθ’ ἐν τραγῳδίαις μηθ’ ἐν τοῖς ἄλλοις ποιημασιν ἐισαγέτω "Ηραν ἡλιοσφάζον ὑς ἰέρειαν ἀγείρουσαν

'Ινάχου 'Αργείου ποταμοῦ παίσιν βιοδόρους.

καὶ ἄλλα τοιαῦτα πολλὰ μὴ ἢμῖν ψευδέσθωσαν. μηθ’ αὐ ὑπὸ τούτων ἀναπεθόμεναι αἱ μητέρες τὰ παιδία ἐκδεματοῦντων, λέγουσαι τοὺς μῦθους κακῶς, ὡς ἂρα θεοὶ τινες περιέρχονται νῦκτωρ πολλοῖς ἐξόνις καὶ παντοδαποὺς ἰνδαλλόμενοι, ἵνα μὴ ἄμα μὲν εἰς θεοὺς βλασφημῶσιν, ἄμα δὲ τοὺς παιδὰς ἀπεργάζωνται δειλοτέρους. Μὴ γάρ, ἑφη. 'Αλλ’ ἂρα, ἢν δ’ ἐγώ,
of Plato.

I.

ὅτι οἱ θεοὶ εἴσιν οἱ μὴ μεταβάλλειν, ἡμῶν δὲ ποιοῦσιν οὐκείν σφάσις παντοδαποὺς φαίνεσθαι, ἔξαπατῶντες καὶ γοηθεόντες; Ἡσυχ., ἐφή. Τι δέ; ἦν δ' ἐγώ· ψεύδεσθαι | θεὸς 382A θέλοι ἡ λόγῳ ἡ ἐργα φάντασμα προτείνων; Οὐκ οίδα, ἡ Ṿ ὅς. Οὐκ οίσθα, ἦν δ' ἐγώ, ὅτι τὸ γε γός ἄληθὼς ψεῦδος, ἡ οἶνος τὸ τοῦτο εἰπεῖν, πάντες θεοὶ τε καὶ ἀνθρώποι μισοῦσιν; Ἡσυχ., ἐφή, μέγεσι; Οὔτως, ἦν δ' ἐγώ, ὅτι τῷ κυριωτάτῳ ποιν αὐτῶν ψεύδεσθαι καὶ περὶ τὰ κυριωτάτα σὺδεῖς ἐκῶν ἔθελε, ἀλλὰ πάντων μάλιστα φοβεῖται ἐκεῖ αὐτὸ κεκτηθῆσαι. Οὐδὲ ἐν πῳ, ἡ δ' ὤ, μανθάνων. Οἶει γὰρ τῷ με, ἐφήν, σεμνὸν ἐλέγειν· ἐγώ δὲ λέγω ὅτι τῇ ψυχῇ περὶ τὰ ὄντα ψεύδεσθαι τε καὶ ἐψεύδεσθαι καὶ ἀμαθῆ εἶναι καὶ ἐνταῦθα ἔχειν τε καὶ κεκτηθῆναι τὸ ψεῦδος πάντες ἡμῖν ᾤν ἁξαίνει καὶ μισοῦσιν πάλιστα αὐτὸ ἐν τῷ τοιούτῳ. Πολὺ γε, ἐφή, Ἴ. Ἀλλὰ μὴν ῥθότατα γ' ἃν, δ' νῦν δὴ ἔλεγον, τοῦτο ὡς ἄληθῶς ψεῦδος ἀλοίποι, ἡ ἐν τῇ ψυχῇ ἀγνοια ἡ τοῦ ἐψευσμένου' ἐπεὶ τὸ γε ν τοῖς λόγοις μίμημα τὶ τοῦ ἐν τῇ ψυχῇ ἐστὶ παθήματος ταῦταν γεγονός εἰδὼλον, οὐ πάνυ ἀκρατον ψεῦδος. ἡ ἐκ ω ὀὕτω; Πάνω μὲν οὖν. Τὸ μὲν δὴ τῷ δόντι ψεῦδος οὐ c λόγον υπὸ θεῶν ἀλλὰ καὶ ὑπ' ἄνθρωπων μισείται. Δοκεί μοι. Τὶ δὲ δὴ; τὸ ἐν τοῖς λόγοις ψεῦδος πότε καὶ τῷ χρήσιμων, ὡστε μὴ ἀξίων εἶναι μίσους; ἃρ' οὐ πρὸς τοὺς πολεμιοὺς καὶ τῶν καλομέμενοι φίλων, ὅταν διὰ μανίαν ἢ τινιν νοιον κακῶν τῷ ἐπιχειρήσει πράττεν, τότε ἀποτροπὴ ἕνεκα ὁ φάρμακον χρῆσιμον γίνεται; καὶ ἐν αἷς νῦν δὴ ἐλέγομεν ἅ ἅ μιθολογίαις διὰ τὸ μὴ εἰδέναι ὅτι τάληθες ἔχει περὶ τῶν καλαίων ἄρομοιοῦντες τῷ ἄλθεὶ τὸ ψεῦδος ὃ τῷ μάλιστα, ὡτῳ χρῆσιμον ποιοῦμεν; Καὶ μάλα, ἡ δ' ὄς, οὔτως ἔχει. ὑπά τι δὴ οὖν τούτων τῷ θεῷ τὸ ψεῦδος χρῆσιμον; ποτέν οὖν διὰ τὸ μὴ εἰδέναι τὰ παλαιὰ ἄρομοιών ἄν ψεῦδοιοτο; ἐλοίον μὲν' ἐν ἐκ, ἐφή. Ποιηθῆς μὲν ἀρα ψευδῆς ἐν θεῷ ὡς ἐν. Οὐ μοι δοκεῖ. Ἴ. Ἀλλὰ δεδώς τοὺς ἐχθροὺς ψεῦδοιοτο; Ἰολλοῦ γε δεῖ. Ἴ. Ἀλλὰ δὲ' έκείων ἄνοιαν ἡ μανίαν; Ἴ. Ἀλλ' ἐν ὀδεῖς, ἐφή, τῶν ἁνοίτων καὶ μανομένων θεοφιλῆς. Οὐκ ἀρα
The Republic of Plato.

The Republic of Plato.

[BOOK II]

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εστιν οὗ ἕνεκα ἀν θεὸς ψεύδοιτο. Οὐκ ἐστιν. Πάντη ἄρα ἀφευδές τὸ δαμόνιον τε καὶ τὸ θείον. Παντάπασι μὲν οὖν, ἡφ. Κομιδὴ ἄρα ὁ θεὸς ἀπλοῦν καὶ ἀληθὲς ἐν τε ἐργῷ καὶ ἐν λόγῳ, καὶ οὕτε αὐτὸς μεθίσταται οὕτε ἄλλους ἔξαπατά, [οὕτε κατὰ φαντασίας] οὕτε κατὰ λόγους οὕτε κατὰ σημείων.

283A πομπᾶς, οὕθ᾽ ὑπάρ οὕτ᾽ ὄναρ. | Οὕτως, ἡφι, ἔμοιγε καὶ αὐτῷ φαίνεται σοῦ λέγοντος. Συγχωρεῖσ ἄρα, ἡφι, τούτον δεύτερον τύπον έλειν, ἐν ὑ δεῖ περί θεῶν καὶ λέγειν καὶ ποιεῖν, ὡς μήτε αὐτοῦς γόρτας ὑντας τῷ μεταβάλλαν ἐαυτοὺς μήτε ἡμᾶς ψεύδεσι παράγειν ἐν λόγῳ ἢ ἐν ἐργῷ; Συγχωρῶ. Πολλὰ ἄρα Ὁμήρου ἐπανοῦντες ἀλλα τούτο οὐκ ἐπαινεσάμεθα, τῇ τοῦ ἐνυπνίου πομπῆι ὑπὸ Δίος τῷ 'Αγαμέμνονι. οὐδὲ Δισκύλου,

β ὅταν φη ἡ Θέτις τὸν Ἀπόλλων ἐν τοῖς αὐτῆς γάμοις ἡδοντα ἐνδατείσθαι τὰς ἐὰς εὐπαιδίας

νόσων τ᾽ ἀπείρους καὶ μακραίνας βίους,

ξύμπαντά τ᾽ εἰπὼν θεοφιλεῖς ἐμᾶς τύχας παιῶν᾽ ἐπευφήμησεν, εὐθυμῶν ἐμε.

κάγω τὸ Φοῖβου θείον ἀφευδές στόμα ἧλπιζον εἶναι, μαντικὴ βρύον τέχνη,

ὁ β', αὐτὸς ὑμνῶν, αὐτὸς ἐν θοίνη παρῶν,

αὐτὸς τάδ᾽ εἰπῶν, αὐτὸς ἑστιν ὁ κτανῶν

τὸν παίδα τοῦ ἐμόν.

ο ὅταν τις τοιαύτα λέγῃ περὶ θεῶν, χαλεπανοῦμεν τε καὶ χοροῦ

οὐ δώσομεν, οὐδὲ τοὺς διδασκάλους ἐᾶσομεν ἐπὶ παιδείᾳ

χρήσθαι τῶν νέων, εἰ μέλλουσιν ἡμῖν οἱ φύλακες θεοσῳβεῖς

tε καὶ θείοι γίγνεσθαι, καθ᾽ ὅσον ἀνθρώπῳ ἐπὶ πλείστον οἶον

tε. Παντάπασιν, ἡφη, ἐγγυες τοὺς τύπους τούτους συγχωρῶν,

καὶ ὡς νόμοις ἀν χρήσθην.
Τὰ μὲν δὴ περὶ θεοὺς, ἵνα δ' ἐγώ, τοιαύτ' ἄττα, ὡς ἔσκεν, 386Α ἀκούστεν τε καὶ οὐκ ἀκούστεόν εὐθὺς ἐκ παῖδων τοῖς θεοῖς τε τιμήσουσι καὶ γονέας τὴν τε ἀλλήλων φιλίαν μὴ περὶ σμικροῦ ποιησομένους. Καὶ οἷμαι γ', ἔφη, ὁρθῶς ἡμῖν φαίνεσθαι. Τι δὲ δή; εἰ μὲλλουσιν εἶναι ἀνδρεῖοι, ἀρὰ οὖ ταῦτα τε λεκτέον καὶ οἷα αὐτοὺς ποιήσαί ἡκιστα τὸν θάνατον δεδιέναι; ἢ ἡγεῖ βτινά ποτ' ἀν γενέσθαι ἀνδρεῖον ἐχοντα ἐν αὐτῷ τοῦτο τὸ δείμα; Μᾶ Δία, ἢ δ' ὅσ, οὐκ ἔγογξε. Τι δέ; τὰν "Αἰδοὺ ἡγούμενον εἶναι τε καὶ δεινὰ εἶναι οία τινὰ θανάτου ἀδεί ἔσεθαι καὶ ἐν ταῖς μάχαις αἰρήσεσθαι πρὸ ἡττῆς τε καὶ δουλείας θανάτον; Οὐδαμῶς. Δεὶ δή, ὡς ἔσκεν, ἡμᾶς ἐπιστατεῖν καὶ περὶ τούτων τῶν μύθων τοῖς ἐπιχειροῦσι λέγειν, καὶ δεῖσθαι μὴ λοιπὸν ἀπλῶς οὕτως τὰ ἐν "Αἰδοὺ ἀλλὰ μᾶλλον ἐπαινεῖν, ὡς οὕτε ἀληθῆ λέγοντας οὕτ' ἀφελίμα τοῖς μέλλουσι μαχίμοις ἔσεθαι. Δεῖ μέντοι, ἔφη. Ἐξαλείψομεν C ἀρὰ, ἢν δ' ἐγώ, ἀπὸ τούτο τοῦ ἔπους ἀρξάμενοι πάντα τὰ τοιαύτα,

βουλοίμην κ' ἐπάρουσος ἐὼν θητενέμεν ἄλλῳ ἀνδρὶ παρ' ἀκλήρῳ, [ὁ μὴ βίοτος πολὺς εἶπ',] ἢ πάσιν νεκύεσσι καταφθομένους ἀνάσσειν.

καὶ τὸ

οἰκία δὲ θυντοίς καὶ ἀθανάτοις φανεὶς σμερδαλε', εὐρώεντα, τὰ τε στυγέοσι θεοὶ περ'.

καὶ

ὡ πόποι, ὡ πά τις ἔστι καὶ εἰν 'Αἰδαο δόμοις ψυχὴ καὶ εἰδώλων, ἀτὰρ φρένες οὐκ ἐνι πάμπαν'.

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The Republic

Ο Συγγραφέας Καλλίπολες Κατέγραψε και Τον Τάξην Του Ολίγου Τούτου, Εκτός Και Του Συμπληρωματικού του 

Χερί Του Τάξην Του Ολίγου Τούτου, Εκτός Και Του Συμπληρωματικού του 

της πέντενες ημέρας, ήτοι της έποςΠολεμικού, η οποία είναι ένα Ελληνικό Βιβλίο. Το τέλος του Ρεπόρτερ, η οποία είναι ένα Ελληνικό Βιβλίο.
λέγομεν, ὡς ὁ τοιούτος μάλιστα αὐτός αὐτῷ αὐτάρκης πρὸς τὸ εὖ ἥν καὶ διαφερόντως τῶν ἄλλων ἢκίστα ἐτέρου προσδεῖται. Ἀληθῆ, ἐφη. Ἀκιστὰ ἀρ' αὐτῷ δεινὸν στερηθῆναι εὐέος ἢ ἀδέλφον ἢ χρημάτων ἢ ἄλλου τοῦ τῶν τοιούτων. Ἀκιστὰ μέντοι. Ἀκιστὸ ἀρα ὁ δυώρεσθαι, φέρειν δὲ ὡς πραότατα, ὅταν τοὺς αὐτὸν τοιαύτη ἐξισφορά καταλάβῃ. Πολὺ γε. ὉρΘῶς ἀρ' ἂν ἐξαιροῖμην τοὺς θρήνους τῶν ὁνομαστῶν ἀνδρῶν, γυναῖξί δὲ ἀποδιδόμεν, καὶ οὐδὲ ταύτας σπουδαίας, καὶ ὅσοι κακοὶ τῶν ἀνδρῶν, ἡμῖν δυσχεραίνωσιν ὃμως τούτοις ποιεῖν οὖς δὴ φαμεν ἐπὶ φυλακῇ τῆς χώρας τρέφειν. ὉρΘῷς, ἐφη. Πάλιν δὴ Ὁμήρου τε δεσφόμεθα καὶ τῶν ἄλλων τοιητῶν μὴ ποιεῖν Ἀχιλλέα θεᾶς παίδα ἄλλοτ' ἐπὶ πλεύρας κατακείμενον, ἄλλοτε δ' αὐτὲ ὑπτίον, ἄλλοτε δὲ πρηνή, τοτε δ' ὁρθὸν ἀναστάντα πλωξοντ' ἀλυόντ' ἐπὶ θεῖν' ἀλὸς ἀτρυγεῖτο, μηδὲ ἀμφοτέρησιν ἕρεσιν ἐλόντα κόνιν αἰθαλόεσσαν χευάμενον κὰκ κεφαλῆς, θα μηδὲ ἄλλα κλαίοντα τε καὶ ὄνυχομενον ὡσα καὶ οἷα ἐκεῖνος ἐποίησε· μηδὲ Πρίαμου ἡγὺς θεῶν γεγονότα λιτανεύοντά τε καὶ

κυλινδόμενον κατὰ κόπτρον, ἐξονομακλήδην ὄνομάζοντ' ἄνδρα ἐκαστὸν. πολὺ δ' ἐτι τούτων μᾶλλον δεσφόμεθα μῆτοι θεοὺς γε ποιεῖν ὄνυχομένους καὶ λέγοντας ὁμοι ἐγὼ δειλῆ, ὁμοι δυσαριστοτόκεια· ει δ' οὖν θεοὺς, μῆτοι τὸν γε μέγιστον τῶν θεῶν τολμῆσαι τὸν τοῖς ἀνομοίως μιμήσασθαι, ώστε ὅ πότοι, φάναι, ἢ φίλον ἄνδρα διωκόμενον περὶ ἅπατ ὀφθαλμοῖς ὀρῶμαι, ἐμὸν δ' ὀλοφύρεται ἦτορ· καὶ αἴ αἴ ἑγὼν, ὅτε μοι Σαρπιθόνα φίλτατον ἄνδρῶν μοῖρ' ὑπὸ Πατρόκλου Μενοιτιάδαο δαμήναι. εἴ γὰρ, ὁ φίλε Ἀδείμαντε, τὰ τοιαύτα ἦμῖν οἱ νέοι σπουδὴ ἄκοιοι καὶ μὴ καταγελῶσιν ὡς ἀναξίως λεγομένων, σχολὴ ἄν ἐαυτὸν γε τις ἄνδρωπον ὄντα ἀνάξιον ἡγήσαιτο τούτων καὶ
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καλός αὐτῷ τοιούτων ἢ λέγειν ἢ ποιεῖν, ἀλλ' οὐδὲν αἰσχυνόμενον οὐδὲ καρτερῶν πολλοὺς ἐπὶ σιμικροῖς εἴπῃ ἡμῖν εἰς παθήματι θρήνους ἂν ἄδοι καὶ ὄδυμοις. Ἀληθέστατα, ἐφή, λέγεις. Δει δὲ γε οὐχ, ὡς ἀρτι ἡμῖν ὁ λόγος ἐσήμαινεν ὃς πειστέον, ἐως ἂν τις ἡμᾶς ἀλλ' καλλίων πείζη. Ὑγ γὰρ οὖν δει. Ἀλλὰ μὴν οὐδὲ φιλογελώτας γε δει εἶναι, σχεδὸν γὰρ ὅταν τὸν ἐφή ἰσχυρῷ γέλωτι, ἰσχυρὰν καὶ μεταβολὴν ἤτει τὸ τοιοῦτον. Δοκεὶ μοι, ἐφή. Οὔτε ἄρα ἀνθρώπους ἀξίους λόγου κρατουμένου ὑπὸ γέλωτος ἂν τις ποιήν, ἀποδεκτέον, πολὺ δὲ ἦττον, ἐὰν θεοὺς. Πολὺ μέντοι, ἢ δ' ὦς. Οὐκοῦν Ὁμήρου οὖδὲ τὰ τοιαύτα ἀποδεξόμεθα περὶ θεῶν,

ἀσβεστός δ' ἀρ' ἐνώρτο γέλως μακάρεσσι θεοῖς,

ὡς ἰδον Ἰθαῖοτον διὰ δώματα πουπνύοντα·

οὐκ ἀποδεκτέον κατὰ τὸν σὸν λόγον. Εἰ σὺ, ἐφή, βούλει ἐμὸν τιθέναι· οὐ γὰρ οὖν δὴ ἀποδεκτέον.

Β 'Αλλὰ μὴν καὶ ἀλήθειαν γε περὶ πολλοῦ ποιητέον. εἰ γὰρ ὁρθῶς ἐλέγομεν ἀρτι, καὶ τῷ οὖτε θεοῖς μὲν ἀχρηστὸν ψεῦδος, ἀνθρώποις δὲ χρήσιμον ὡς ἐν φαρμάκον εἰδει, δήλων, ὅτι τὸ γε τοιοῦτον λατρείς δοτέον, ἰδιωτάς δὲ οὐχ ἀπτέον. Δήλων, ἐφή. Τοῖς ἄρχουσι δὴ τῆς πόλεως, εἰπὲ τις τινι ἄλλοις, προσήκει ψευδεσθαί ἡ πολεμίων ἡ πολιτῶν ἔνεκα ἐπ' ὁ ὕφελιά τῆς πόλεως· τοῖς δὲ ἄλλοις πάσιν οὐχ ἀπτέον τοῦ τοιοῦτον, ἄλλα πρὸς γε τὸ δὲ τοιοῦτος ἄρχοντας ἰδιωτὴ ψεύσασθαι ταύτον καὶ μείζον ἀμάρτημα φήσομεν ἡ κάμυνον πρὸς ίατρόν ἢ ἀσκοῦντι πρὸς παιδοτρῆτι περὶ τῶν τοῦ αὐτοῦ σώματος παθημάτων μὴ τάληθη λέγειν, ἢ πρὸς κυβερνῆτιν περὶ τῆς νέως τε καὶ τῶν ναυτῶν μὴ τὰ ὑπὸ λέγοντι, ὅπως ἢ αὐτὸς ἢ τις τῶν ἐξιναιντῶν πράξεως ἔχει. Ἀληθέστατα, ἐφή. Ἀν ἀρ' ἄλλον τινὰ λαμβάνῃ ψευδόμενον

ἐν τῇ πόλει

τῶν οἴ δημοσεργοῖ ἔσσι,

μάντιν ἢ ἱητῆρα κακῶν ἢ τέκτωνα δούρων,

κολάσει ὡς ἐπιτήδειμα εἰςάγοντα πόλεως ὡσπερ νεῶς ἀνα-
III.

of Plato.

κρεπτικόν τε καὶ ὀλέθριον. 'Εδών γε, ἢ δ' ὅσ, ἐπὶ γε λόγῳ ἔργα τελήται.

Τί δέ; σωφροσύνης ἄρα οὐ δεήσει ἥμιν τοῖς νεανίσι; Πῶς δ' οὐ; Σωφροσύνης δὲ ὡς πλήθει οὐ τὰ τοιάδε μέγιστα, ἀρχόντων μὲν ὑπηκόους εἶναι, αὐτοὺς δὲ ἀρχοντας τῶν περὶ τότους καὶ ἀφροδίσια καὶ περὶ ἔωδας ἥδονῶν; "Εμοιγε ἐδοκεί. Τά δὴ τοιάδε φήσομεν, οἶμαι, καλῶς λέγεσθαι, οἶα καὶ Ὄμηρος Διομήδης λέγει,

tétta, σιωπή ἴσον, ἐμῷ δ' ἐπιπείθεο μῦθῳ, καὶ τὰ τοιῶν ἐχόμενα, τὰ

[Ἰσακινέμενα πνεύματε Ἀχαίοι,]

σιγῇ δειδίοτες σημάντορας,
καὶ ὅσ' ἀλλα τοιαῦτα. Καλῶς. Τί δέ; τά τοιάδε

οἰνοβαρές, κυνὸς ὀμματ' ἔχων, κραδίην δ' ἐλάφιον καὶ τὰ τοιών ἔξις ἄρα καλῶς, καὶ ὅσα ἄλλα τις ἐν λόγῳ 390Α ἤ ἐν ποιήσῃ εἴρηκε νεανιεύματα ἱδιωτῶν εἰς ἀρχοντας; Οὐ καλῶς. Οὐ γάρ, οἶμαι, εἰς γε σωφροσύνην νέος ἐπιτήδεια ἰκούειν' εἰ δὲ τίνα ἄλλην ἡδονὴν παρέχεται, θαυμαστῶν οὐδέν. ἢ πῶς σοι φαίνεται; Οὕτως, ἔφη. Τί δέ; ποιεῖν ἄνδρα τὸν σοφώτατον λέγοντα, ὡς δοκεῖ αὐτῷ κάλλιστον ἐναι πάντων, ὅταν παραπλείᾳ ὅσι πράτεται

σίτου καὶ κρείων, μέθυ δ' ἐκ κρητήριος ἀφύσων
οἰνοχόος φορέσαι καὶ ἐγχείης δεπάσσεσιν,

δοκεῖ σοι ἐπιτήδειον εἶναι πρὸς ἐγκράτειαν ἐαυτοῦ ἰκούειν νέον; ἢ τὸ

λιμῷ δ' οὐκτιστὸν θανέειν καὶ πότῳν ἐπιστεῦει;

ἡ Δία, καθευδόντων τῶν ἄλλων θεῶν τε καὶ ἀνθρώπων, ὡς λόγος ἔγρηγορός ἀ ἐβολυλεύσατο τοῖς πάντων πάντων ῥαδίως πιλανθανόμενον διὰ τὴν τῶν ἀφροδισίων ἐπιθυμιάν, καὶ c οὕτως ἐκπλαγέντα ἱδόντα τὴν "Ἑραν, ὥστε μηδ' εἰς τὸ δωμάτιον ἐθέλειν ἐλθέιν, ἀλλ' αὐτοῦ βουλόμενον χαμαι ἀνυγγενοῦς, καὶ λέγοντα ὡς οὔτως ὑπὸ ἐπιθυμίας ἔχεται, ὡς οὔτ' ὅτε τὸ πρῶτον ἐφοίτησεν πρὸς ἀλλήλους φίλους λήθοντες τοκήσας; οὕτε "Ἀρεώς τε καὶ Ἀφροδίτης ὑπὸ Ἡφαιστοῦ
δεσμόν δι’ ἑτερα τοιαύτα. Οὐ μᾶ τὸν Δία, ἢ δ’ ὅσ, οὐ μοι
d φαίνεται ἐπιτήδειον. 'Ἀλλ’ εἰ ποῦ τινες, ἢν δ’ ἐγὼ, καρπερλα
πρὸς ἄπαντα καὶ λέγονται καὶ πρύττουνται ὑπὸ ἐλλογήμων
ἀνδρῶν, θεατέον τε καὶ ἀκουστέον, οἴσιν καὶ τὸ
στήθος δὲ πλῆξας κραδίην ἡπιται μῦθον:
tέτλαθι δὴ, κραδίη' καὶ κύντερον ἄλλο ποτ’ ἐτλης.
Παντάπασι μὲν οὖν, ἔφη. Οὐ μὲν δὴ δωροδόκουσ γε ἐστέον
eῖν τοὺς ἀνδρας οὐδὲ φιλοχρημάτως. Οὐδαμῶς. Οὐδ’
ε ἀστέον αὐτοῖς ὅτι
δώρα θεοὺς πείθει, δῶρ’ αἰδολοῦς βασιλῆς:
οὐδὲ τὸν τοῦ 'Αχιλλέως παῦδαγωγὸν Πολύνικα ἐπαινετέον, ὡς
μετρίως ἐλεγε συμβουλεύων αὐτῷ δῶρα μὲν λαβόντι ἐπαμύνει
τοῖς 'Αχαιοῖς, ἀνεύ δὲ δόρων μὴ ἀπαλλάττεσθαι τῆς μῆνιος,
οὐδ’ αὐτὸν τὸν 'Αχιλλέα αξιώσομεν οὐδ’ ὀμολογήσομεν οὕτω
φιλοχρημάτων εἰναι, ὡστε παρὰ τοῦ Ἀγαμέμνονος δώρα
391α λαβεῖν, καὶ τιμήν αὐ λαβόντα νεκροὶ ἀπολύειν, ἄλλως δὲ
μὴ ἔθελεν. Οὐκοιν δικαίον γε, ἔφη, ἐπαινεῖν τά τοιαῦτα.
'Οκνῶ δὲ γε, ἢν δ’ ἐγώ, δι’ ὁμηρον λέγειν ὅτι οὐδ’ ὅσιον
ταῦτα γε κατὰ 'Αχιλλέως φάναι καὶ ἄλλων λεγόντων πείθε
σθαι' καὶ αὐ ὡς πρὸς τὸν 'Απόλλω εἴπεν
ἐβλαψάς μ’ ἐκάργη, θεῶν ὀλοκληταί πάντων.
ἡ σ’ ἀν τυσαίμην, εἰ μοι δύναμις γε παρείπ’
καὶ ως πρὸς τὸν ποταμόν, θεῶν ὄντα, ἀπεθάνι εἰχε καὶ
μάχεσθαι ἐτούμος ἢν καὶ αὐ τὰς τοῦ ἐτέρου ποταμοῦ Ἰππερ
χειοῦ ιερὰς τρίχας Πατρόκλως ἦρωι, ἔφη, κόμην ὀπα
σαίμι νέρεσθαι, νεκρὸ ὄντι, καὶ ως ἔδρασε τούτο, οὐ
πειστέον τὰς τε αὐ "Εκτορὸς ἔλεξες περὶ τὸ σήμα τὸ
Πατρόκλου καὶ τὰς τῶν ζωγρηθέντων σφαγάς εἰς τὴν πυράν,
c ἐμπαντα τάυτα οὐ φήσομεν ἄληθῆ εἰρήσθαι, οὐδ’ ἐάσομεν
πείθεσθαι τοὺς ἥμετέρους ὡς 'Αχιλλέως, θεῶς ὡς παις καὶ
Πηλέως, σωφρονεστάτου τε καὶ τρίτου ἀπὸ Διός, καὶ ὧτο
τῷ σοφωτάτῳ Χελρωι τεθραμμένοις, τοσαύτης ἢν ταραχῆς
πλέως, ὥστ’ ἔχειν ἐν αὐτῷ νοσήματε δύο ἐναντίω ἄλληλουν,
ἀνελυθείριαν μετὰ φιλοχρηματίας καὶ αὐ ὑπερηφανίαν θεῶν
Те καὶ ἀνθρώπων. Ὅρθως, ἑφη, λέγεις. Μὴ τοῖον, ἣν δ' ἐγὼ, μηδὲ τάδε πειθόμεθα μηδ' ἐώμεν λέγειν, ὡς Θησεύς Ποσειδώνος ύιὸς Πειρίθους τε Δίῳ ὄρμησεν οὕτως ἐπὶ δεινᾶς ἁρπαγάς, μηδὲ τῶν ἄλλων θεοῦ παιδά τε καὶ ἢρω τολμήσαι δ' ἐν δεινὰ καὶ ἁστῆρ ἐργάσασθαι, οἷα νῦν καταψεύδονται αὐτῶν· ἀλλὰ προσαναγκάζων τοὺς ποιητὰς ἢ μὴ τούτων ὡς ἄργα φάναι ἢ τούτους μὴ ἐναι θεῶν παίδας, ἀμφότερα δὲ μὴ λέγειν, μηδὲ ἥμιν ἐπιχειρεῖν πεῖθεν τοὺς νέους, ὡς οἱ θεοὶ κακὰ γεννῶσι, καὶ ἢρωκες ἀνθρώπων οἴδεν βελτίως· ὅπερ γὰρ ἐν τοῖς πρόσθεν ἐλέγομεν, οὕτ' ὅστα ταῦτα οὕτε Ε ἀληθὴς· ἐπεδείξαμεν γὰρ ποι ὅτι ἐκ θεῶν κακὰ γέννεσθαι ἀδύνατον. Πῶς γάρ οὐ; Καὶ μὴν τοὺς ἢ ἀκοῦοντι βλαβερά· τάς γὰρ ἑαυτῷ ἐγχυμωμιν ἔξει παρὰ ὅτι, πεισθεῖς ὡς ἅρα τοιαῦτα πράττομοι τε καὶ ἐπραττόν καὶ οἱ θεοὶ ἀγχίστοροι, οἱ Ζηνὸς ἄγγυς, ὡς κατ' Ἰδαίων πάγον Δίῳ πατρόφοι βομός ἐστ' ἐν αἰθέρι, καὶ οὐ πώ σφιν ἐξείμηλον αἴμα δαιμόνων.

ὅσα ἦν καὶ παστέον τοὺς τοιούτους μύθους, μὴ ἥμιν πολλὴν ἐνυχερείαν ἐντείκτωσι τοῖς νέοις πονηρίας. Κομιδῆ μὲν 392α οὖν, ἑφη.

Τι οὖν, ἣν δ' ἐγὼ, [ἡμῖν] ἐτί λοιπὸν ἔδος λόγων πέρι ὁριζομένους οὕς τε λεκτέον καὶ μὴ; περὶ γὰρ θεῶν ὡς δὲ λέγομαι ἐξηρᾶται, καὶ περὶ δαίμονων τε καὶ ἦρων καὶ τῶν Ἰ᾿Αίδου. Πάνω μὲν οὖν. Οὐκοῦν καὶ περὶ ἀνθρώπων τὸ ὅπερν εἰ ἡν ἂν; Δῆλα δή. Ἀδύνατον δή, ὥς φίλε, ἥμιν οὕτοι γε ἐν τῷ παρόντι τάξαι. Πῶς; "Οτι οἴμαι ἡμᾶς ὅτι οἴμαι ὃς ἄρα καὶ ποιηταὶ καὶ λογοται κακῶς λέγουσι περὶ νθρώπων τὰ μέγιστα, ὅτι εἰσὶν ἄδικοι μὲν, εὐδαιμονες δὲ οὐλοὶ, δίκαιοι δὲ ἀθλιοὶ, καὶ ὡς λυσίτελε τὸ ἀδικεῖν, ἐὰν ἀνθανεί, ἢ δὲ δικαιοσύνη ἀλλότριον μὲν ἀγαθῶν, οὐκεία δὲ ἡμῖν καὶ τὰ μὲν τοιαῦτα ἀπερεῖν λέγειν, τὰ δὲ ἐναντία υἱῶν προστάξειν ζείειν τε καὶ μυθολογεῖν· οὐκ οἷοι; ἕν οὖν, ἑφη, οἷδα. Οὐκοῦν ἐὰν ὀμολογήσει ὀρθῶς μὲ λέγειν, c
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ϕήσω σε όμολογηκέναι δι πάλαι ξηρούμεν; 'Ορθώς, ἐφη, ὑπέλαβε. Οὐκοῦν περὶ ἀνθρώπων ὅτι τοιούτους δεὶ λόγους λέγεσθαι, τότε διομολογησόμεθα, ὅταν εὑρώμεν οἶνον ἐστὶ δικαιοσύνη καὶ ως φύσει λυσιτελοῦ τῷ ἔχοντι, εἶν τε δοκῇ εἶνε τε μὴ τοιοῦτος εἶναι; 'Αληθέστατα, ἐφη.

Τὰ μὲν δὴ λόγων πέρι ἔχετω τέλος, τὸ δὲ λέγεις, ως ἐγὼ οἶμαι, μετά τούτῳ σκεπτέον, καὶ ἥμιν ἃ τε λεκτέον καὶ ὑσ λεκτέων παντελῶς ἐσκέπτεται. Καὶ ὁ 'Αδείμαντος, Τούτω, ἃ ὦ δ' ὦς, οὐ μανθάνω ὅ τι λέγεις. Ἀλλὰ μέντοι, ἢν δ' ἐγὼ, δεὶ γε. οὐσις οὖν τῇ μᾶλλον εἴειν. ἃρ' οὐ πάντα, ὅσα ὑπὸ μυθολόγων ἢ ποιητῶν λέγεται, διηγήσεις οὕσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων; Τί γὰρ, ἐφη, ἄλλο; Ἀρ' οὖν οὐχὶ ἤτοι ἀπλῇ διηγήσεις ἢ διὰ μιμήσεως γιγνομένη ἢ δι' ἀμφοτέρων περαινοῦσιν; Καὶ τούτῳ, ἢ δ' ὦς, ἐτὶ δέομαι σαφέστερον μαθεῖν. Τελοῖοι, ἢν δ' ἐγὼ, ἔοικα διδάσκαλος εἶναι καὶ ἀσαφῆς. ὥσπερ οὖν οἱ ἀδύνατοι λέγειν, οὐ κατὰ ὅλον ἄλλῳ ἀπολαβῖν μέρος τε περισσόμαλ σοι ἐν τούτῳ δηλώσαι δ βούλομαι. καὶ μοι εἰπέ: ἐπίστασαι τῆς Ἰλιάδος τὰ πρῶτα, ἐν οἷς ὁ ποιητής φησὶ τὸν μὲν Χρύσην δεῖσθαι τοῦ Ἀγαμέμνονος ἀπολύσαι, τὴν θυγατέρα, τὸν δὲ χαλεπάιν-393Δ εἰν, τὸν δὲ, ἔπειδὴ οὐκ ἐτύγχανε, καὶ κατεύχεσθαι τῶν Ἀχαιῶν πρὸς τὸν θεόν; Ἐγώγε. Οἶσθ' οὖν ὅτι μέχρι μὲν τούτων τῶν ἐπῶν καὶ ἐλάσσοτε πάντας Ἀχαιοὺς, Ἀττρέδα δὲ μάλιστα δύω, κοσμήτωρε λαῶν λέγει τε αὐτὸς ὁ ποιητής καὶ οὐδὲ ἐπιχειρεῖ ἡμῶν τὴν διά-

β νοιάν ἄλλοσε τρέπειν, ὡς ἄλλος τοῖς ὁ λέγων ἢ αὐτὸς: τὰ δὲ μετὰ ταύτα ὥσπερ αὐτὸς ὃν ὁ Χρύσης λέγει καὶ πειράται ἡμᾶς ὃ τι μάλιστα ποιῆσα μὴ "Ομηρον δοκεῖν εἶναι τὸν λέγοντα ἄλλα τὸν ἱερεὰ, πρεσβύτην ὄντα. καὶ τὴν ἄλλην δὴ πάσαν σχεδὸν τι οὕτω πεποίηται διήγησιν περὶ τε τῶν ἐν Ἰλιῷ καὶ περὶ τῶν ἐν Ἰθάκῃ καὶ ὄλῃ 'Οδυσσείᾳ παθημάτων. Πάνυ μὲν οὖν, ἐφη. Οὐκοῦν διήγησες μὲν ἐστὶ καὶ ὅταν τὰς ῥήσεις ἐκάστoτε λέγη καὶ ὅταν τὰ μεταξὺ τῶν ρήσεων; Πῶς
λάρ οὖ; 'Αλλ' ὅταν γέ τινα λέγη ρήσεν ὡς τις ἄλλος ὄν, ε ἄρ' οὐ τότε ὁμοιοῖν αὐτὸν φήσομεν ὃ τι μάλιστα τῆν αὐτοῦ λέξιν ἐκάστῳ, ὅν ἂν προείπη ὡς ἐροῦντα; Φήσομεν τι γάρ; Οὐκοίν τὸ γε ὁμοιοῖν ἑαυτὸν ἄλλῳ ἢ κατὰ φωνὴν ἢ κατὰ σχῆμα μιμετοβάλεσθαι ἐστὶν ἐκείνον ὃ ἄν τις ὁμοιοῦ; Τῇ μήν; 'Εν δὲ τῷ ποιοῦτῳ, ὡς ξεικεν, οὐτός τε καὶ οἱ ἄλλοι ποιηταὶ διὰ μιμήσεως τὴν διήγησιν ποιοῦνται. Πάνω μὲν οὖν. Εἰ δὲ γε μηδαμοῦ ἑαυτὸν ἀποκρύπτουτο ὁ ποιητής, πάσα ἄν αὐτῷ ἀνεμόγοιτος ἢ ποιητής σε καὶ διήγησις γεγονούσα εἰή. ιδα δὲ μῆ εὕτης, ὅτι οὐκ ἂν μανθάνεις, ὅπως ἂν τούτο γένοιτο, ἐγὼ φράσω. εἰ γάρ ὁμηρὸς εἰπὼν ὃ ἠλθεν ὁ Χρύσης τῆς τε θυγατρὸς λύτρα φέρων καὶ ἵκτης τῶν Ἀχαίων, μάλιστα δὲ τῶν βασιλέων; μετὰ τούτο μή ὡς Χρύσης γενόμενος ἐλεγεν, ἀλλ' ἐτί ὁ ὁμηρὸς, οἷοθ' ὅτι οὐκ ἂν μίμησις ἦν ἄλλ' ἀπλὴ διήγησις..evέχε δ' ἄν οὖ ποιητικὸς — ἐλθὼν ὁ ἰέρευς εὐχέτῳ ἐκείνος μὲν τοὺς θεοὺς δούναι ἐλόντας τὴν Τροίαν αὐτοὺς ε ὁμήρην, τὴν δὲ θυγατέρα αἰ οὐδεὶς δεξαμένους ἄποινα καὶ τὸν θεὸν αἰδεσθέντας. ταῦτα δὲ εἰπὼντος αὐτοῦ οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήνουν, ὁ δὲ Ἀγαμέμνων ἤγραψεν ἐντελ- λόμενοι νῦν τε ἀπίεναι καὶ αὕτος μή ἔλθειν, μῆ αὐτῷ τὸ τε σκήπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι τ' ἄριστο χρείαν δὲ λυθήναι αὐτοῦ τὴν θυγατέρα, ἐν Ἀργει ἐφ' γηράσειν μετὰ οὐ' ἀπίεναι δ' ἐκέλευε καὶ μή ἔρεβλειν, ἴνα σῶς οὔκ ἄλοχον. ὁ δὲ πρεσβύτης ἀκούσας ἐδείκτη τε καὶ ἀπῆκε συγή. 394Α ἀποχρώχθασι δὲ ἐκ τοῦ στρατόπεδου πολλὰ τῷ Ἀπόλλωνι εὐχέτο, τὰς τε ἐπωνυμίας τοῦ θεοῦ ἀνακαλών καὶ ὑπομιμη- σκον καὶ ἀπαίτων, εἰ τι πάσοτε ἢ ἐν ναῶν οἰκοδομήσουσαν ἢ ἐν ἱερῶν θυσίας ξεχαρισμένον δωρήσαςτο, ὅν δὴ χάριν κατεύχετο τίς τέτοιος Ἀχαίων τά τα δάκρυα τοῖς ἐκείνον βέλεσιν. οὐτός, ῥη δ' ἐγώ, ὥ ἐταίρη, ἀνευ μιμήσεως ἀπλὴ διήγησις γίγνεται. Μανθάνω, ἐφ' ἂν. Μάνθανε τοίνυν, ὅτι ταύτης αὐτ' ἐναντία γίγνεται, ὅταν τε τά τοῦ ποιητοῦ τά μεταξ' τῶν ῥήσεων ἐξαιρῶν τά ἀμοιβατα καταλείπη. Καλ
Μιμήματα. Καὶ ἐτὶ γε τούτων, ὡς Ἀδείμαντε, φανετάι μοι εἰς συμκρότερα κατακεκερματίσθαι ή τοῦ ἀνθρώπου φύσις, ὥστε ἀδύνατος εἶναι πολλὰ καλῶς μιμεῖσθαι ἤ αὐτὰ ἐκεῖνα πράττειν ὅν δὴ καὶ τὰ μιμήματά ἐστιν ἀφομοιώματα. Ἀληθεύστατα, ἢ δ' ὦς. Ἐι ἀρα τὸν πρῶτον λόγον διασώσομεν, τοὺς φύλακας ἢμῖν τῶν ἀλλων πασῶν δημιουργῶν ἀφεμένους οἳ δὲν εἶναι δημιουργοὺς ἐλευθερίας τῆς πόλεως πάνω ἀκριβεῖς καὶ μηδὲν ἄλλο ἐπιτηθεύειν ὅ τι μὴ εἰς τούτο φέρει, οὐδὲν δὴ δεῖ αὖν αὐτοὺς ἄλλο πράττειν οὐδὲ μιμεῖσθαι. ἐὰν δὲ μιμῶνται, μιμεῖσθαι τὰ τοῦτοι προσήκοντα εὕθυς ἐκ παίδων, ἀνδρέων, σάφρονας, ὀσίους, ἐλευθέρους, καὶ τὰ τοιαῦτα πάντα, τὰ δὲ ἀνελευθέρα μὴτε ποιεῖν μὴτε δεινοὺς εἶναι μιμήσασθαι, μηδὲ ἄλλο μηδὲν τῶν ἀἰσχρῶν, ἕνα μὴ τῆς μιμήσεως τοῦ εἶναι ἀπολαύσωσιν. ἢ οὐκ ἤθεσιν ὅτι αἱ δ' μιμήσεις, εὰν ἐκ νέων πὸρρῳ διατελέσωσιν, εἰς ἐθή τε καὶ φύσιν καθίστανται καὶ κατὰ σῶμα καὶ φωνᾶς καὶ κατὰ τὴν διάνοιαν; Καὶ μᾶλα, ἢ δ' ὦς. Οὐ δὴ ἐπιτρέψομεν, ἢν δ' ἐγὼ, ὅν φαμεν κήδεσθαι καὶ δεῖν αὐτοὺς ἄνδρας ἀγαθοὺς γενέσθαι, γυναῖκα μιμεῖσθαι ἄνδρας ὄντας, ἢ νέαν ἢ πρεσβυτέραν, ἢ ἄνδρι λοιδορουμένην ἢ πρὸς θεοὺς ἔριξον τὸ καὶ μεγαλαυχομένην, οἰομένην εὐδαίμονα εἶναι, ἢ ἐν ἐμφορίᾳς τε καὶ πένθει καὶ θρῆνοι ἔχομένην· κάμνουσαν δὲ ἢ ἑρῶσαν ἢ ἐώνυμουσαν, πολλοῦ καὶ δεήσομεν. Παντάπασι μὲν οὖν, ἢ δ’ ὦς. Οὐδὲ γε δούλας τε καὶ δοῦλους πράττοντας ὁσα δούλων. Οὐδὲ τούτο. Οὐδὲ γε ἄνδρας κακοῦς, ὅς ἐοικε, δειλοὺς τε καὶ τὰ ἑναντία πράττοντας ὅν νῦν δὴ εἴπομεν, κακηγοροῦντας τε καὶ κωμῳδοῦντας ἄλληλους καὶ αἰσχρολογοῦντας, μεθύοντας ἢ καὶ νήφοντας, ἢ καὶ ἄλλα ὁσα οἱ τοιοῦτοι καὶ ἐν λόγοις καὶ ἐν ἐργοις ἀμαρτάνουσιν εἰς αὐτοὺς τε καὶ εἰς ἄλλους. ὁμαὶ δὲ οὐδὲ μαινομένους ἑθιστέον ἀφομοιοῖν αὐτοὺς ὀλοκληρώσετε εἰς ἐργοις οὐδὲ ἐν καὶ ἐργοις· γνωστέοι μὲν γὰρ καὶ μανωμένους καὶ πονηροὺς ἄνδρας τε καὶ γυναίκας, πονηροῦς δὲ οὐδὲν τούτων οὐδὲ μιμητέον. Ἀληθεύστατα, ἐφη. Τί δὲ; ὡς δ' ἐγὼ· χαλκεύοντας ἢ τι ἄλλο δημιουργοῦντας, ἢ ἑλαύνοντας τριήρεις ἢ κελεύοντας
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τούτοις, ἢ τί ἄλλο τῶν περὶ ταύτα μμητέον; Καὶ πῶς, ἔφη, οἴς γε οὔδε προσέχειν τὸν νοῦν τούτων οὔδενι ἔξέσται; Τί δέ; ἦποις χρημετίζοντας καὶ ταύρους μυκωμένους καὶ ποταμοὺς ψοφοῦντας καὶ θάλασσαν κτυποῦσαν καὶ βροντάς καὶ πάντα αὐτά τοιαύτα ἢ μμῆσται; Ἄλλ' ἀπείρηται αὐτοῖς, ἔφη, μήτε μαίνεσθαι μήτε μανωμένοις ἀφομοιοῦσθαι. Εἰ ἄρ', ἧν δ' ἔγω, μανθάνω ἃ σοῦ λέγεις, ἐστὶ τι εἶδος λέξεως τε καὶ διηγήσεως ἐν ὧν διηγοῦτο ὁ τῷ ὄντι καλὸς κἀγαθὸς, ὅποτε τι δεός αὐτῶν λέγειν, καὶ ἔτερον αὐτὸν ἄνομοιον τούτῳ εἶδος, ὁ δὲ ἄν ἔχοιτο ἀεὶ καὶ ἐν ὧν διηγοῦτο ὁ ἐναντίως ἐκεῖνος φύς τε καὶ τραφέλις. Ποιά δή, ἔφη, ταῦτα; 'Ο μὲν μοι δοκεῖ, ἧν δ' ἔγω, μέτριος ἀνήρ, ἐπειδὴ αὕρηκται ἐν τῇ διηγήσει ἐπὶ λέξιν τινά ἢ πράξιν ἄνδρος ἀγαθοῦ, ἐθελήσεων ἂς αὐτῶς ὃν ἐκεῖνος ἀπαγγέλλειν καὶ οὐκ αἰσχυνεῖσθαι ἐπὶ τῇ τοιαύτῃ μμῆσθε, μάλιστα μὲν μμούμενος τὸν ἄγαθον ἄρφαλως τε καὶ ἐμματὺς πρατ-}

D τοντα, ἐλάπτω δὲ καὶ ἃττον ἢ ὑπὸ νόσων ἢ ὑπὸ ἑρωτῶν ἐσφαλμένον ἢ καὶ ὑπὸ μέθης ἢ τινὸς ἄλλης ἄμμφορας' ὅταν δὲ γίγνεται κατὰ τινα ἕαυτου ἀνάξιον, οὐκ ἐθελῆσεις σπουδὴ ἀπεικάζειν ἕαυτον τῷ χειρον, εἰ μή ἄρα κατὰ βραχύ, ὅταν τι χρηστὸν ποιῇ, ἀλλ' αἰσχυνεῖσθαι, ἀμα μὲν ἀγύμναστος ὃν τοῦ μμεῖσθαι τοὺς τοιοῦτους, ἀμα δὲ καὶ δυσχεραίνων αὐτῶν

Ε ἐκμάττειν τε καὶ ἐνυπάνται εἰς τοὺς τῶν κακίστων τοῦτοις, ἀτμάξων, τῇ διανοίᾳ, ὅ τι μὴ παιδιάς χάριν. Εἰκός, ἔφη. Οὐκόον διηγήσει χρήσεται ὡς ἢμεῖς ὀλίγον πρότερον διήλθο-μεν περὶ τα τοῦ Ὀμήρου ἔπη, καὶ ἔσται αὐτοῦ ἤ λέξεις μετεχοῦσα μὲν ἄμφοτέρων, μμῆσεσθε τε καὶ τῆς ἄλλης διηγήσεως, σμικρὸν δὲ τὰ μέρος ἐν πολλῷ λόγῳ τῆς μμῆσεως; ὃ οὐδὲν λέγω; Καὶ μάλα, ἔφη, οἶδα γε ἀνάγκη τὸν τύπον εἶναι τοῦ 397α τοιοῦτον ρήτορος. Οὐκόουν, ἦν δ' ἔγω, ὃ μη | τοιοῦτος αὐ, ὅσῳ ἂν φαιλότερος ὃ, πάντα τε μᾶλλον μμὴσται ἢ διηγή-σεται καὶ οὐδὲν ἕαυτον ἀνάξιον οἴησεται εἶναι, ὥστε πάντα ἐπιχειρῆσε ἑμείσθαι σπουδῇ τε καὶ ἐναντίον πολλῶν, καὶ ἂ νῦν δὴ ἐλέγομεν, βροντάς τε καὶ ψόφους ἀνέμοι πες καὶ χαλαζὼν καὶ ἄξων καὶ τροχιλών καὶ σαλπίγγων καὶ αὐλών
'Ανάγκη, ἐφ᾽ ἐκείνη ἡ ἐπιτροπή τῶν παραδόχων ἀρχηγῶν καὶ τῆς οὐδέποτε μεταβολῆς πρὸς τὴν ἔργαν. Οἱ οὖν πολεμίδες τῶν παραδόχων παραδόχων καὶ τῆς οὐδέποτε μεταβολῆς πρὸς τὴν ἔργαν. Οἱ οὖν πολεμίδες τῶν παραδόχων παραδόχων καὶ τῆς οὐδέποτε μεταβολῆς πρὸς τὴν ἔργαν. Οἱ οὖν πολεμίδες τῶν παραδόχων παραδόχων καὶ τῆς οὕδεποτε μεταβολῆς πρὸς τὴν ἔργαν.
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εἴποιμεν δ' ἐν ὑπὶ οὐκ ἔστι τοιοῦτος ἀνήρ ἐν τῇ πόλει παρ' ἡμῖν οὖν δὲμις ἐγγενεσθαί, ἀποτέμποιμεν τε εἰς ἅλλην πόλιν μύρον κατὰ τῆς κεφαλῆς καταχέαντες καὶ ἔρισι στέψαντες, αὐτοὶ δ' ἐν τῷ αὐττηρῷ καὶ ἀθετηρῷ ποιητῇ χρώμεθα καὶ μυθολογῷ ὁφελάς ἔγεικα, ὅτι ἡμῖν τὴν τοῦ ἐπιεικοὺς λέξιν μμοιτο καὶ τὰ λεγόμενα λέγοι ἐν ἑκείνους τοὺς τύπους, οἷς κατ' ἀρχὰς ἐνομοθετήσαμέθα, ὅτε τοὺς στρατιώτας ἐπεχειρούμεν παιδεύειν. Καὶ μᾶλ', ἐφη, οὖτως ἐν ποιοίμεν, εἰ ἐφ' ἡμῖν εἴη. Νῦν δὴ, εἰπον ἐγώ, ὁ φίλε, κυνθυνεύει ἡμῖν τῆς μουσικῆς τὸ περὶ λόγους τε καὶ μύθους παντελῶς διαπεπεράνθαιν' ἀ τε γὰρ λεκτέων καὶ ἃς λεκτέων εἰρήται. Καὶ αὐτῷ μοι δοκεῖ, ἐφη.

c Οὐκοῦν μετὰ τούτο, ἢν δ' ἐγώ, τὸ περὶ φόδης τρόπον καὶ μελῶν λοιπῶν; Δῆλα δὴ. Ἄρ' οὖν οὐ πᾶς ἡδὴ ἀν εὐροὶ ἡμῖν λεκτέον περὶ αὐτῶν οἰα δει εἶναι, εἰπερ µέλλομεν τοῖς προερημένοις συµφωνήσειν; Καὶ ο Γλαύκων ἐπιγελάσας, Ἑγώ τούνιν, ἐφη, ὁ Σόκρατες, κυνθυνεύω ἐκτὸς τῶν πάντων εἰναι' οὐκοῦν ἰκανώς γε ἔχω ἐν τῷ παρόντι ἐμβαλέσθαι ποί

d ἄττα δει ἡμᾶς λέγειν, ὑποπτεύω μέντοι. Πάντως δήπου, ἢν δ' ἐγώ, πρῶτον μὲν τόδε ἰκανῶς ἔχεις λέγειν, ὅτι τὸ μέλος ἐκ τριῶν ἐστὶ συγκελέμενον, λόγου τε καὶ ἄρμονίας καὶ ρυθμοῦ. Ναι, ἐφη, τούτο γε. Οὐκοῦν οὖς γε αὐτοῦ λόγος ἐστιν, οὐδὲν δήπου διαφέρει τοῦ μὴ ἀδομένου λόγου πρὸς τὸ ἐν τοῖς αὐτοῖς δειν τύποις λέγεσθαι οἷς ἄρτη προεῖπομεν καὶ ὁσάντως; Ἀληθῇ, ἐφη. Καὶ μὴν τὴν γε ἄρμονίαν καὶ ἰρυθμὸν ἀκολουθεῖν δει τῷ λόγῳ. Πῶς δ' οὖ; Ἀλλὰ μέντοι θρήνων τε καὶ ὀδυρμῶν ἔφαμεν ἐν λόγοις οὐδέν προσδείησατο. Οὐ γὰρ οὖν. Τίνες οὖν θρηνώδεσ ἄρμονία; λέγε μοι' σο γὰρ μονοικός.

e Μιχελλυτή, ἐφη, καὶ συντονουλυστὶ καὶ τοιαύταλ τίνες. Οὐκοῦν αὐταί, ἢν δ' ἐγώ, ἀφαιρετεία ἀχρηστοί γὰρ καὶ γυναιξίν ἃς δει ἐπιεικείς εἶναι, μη ὅτι ἀνδράσιν. Πάντως γε, Ἀλλὰ μὴν μέθη γε φύλαξιν ἀπρεπεστατον καὶ μαλακία καὶ ἀργία. Πῶς γὰρ οὖ; Τίνες οὖν μαλακαλ τε καὶ συμποτικαὶ τῶν ἄρμονιών; Ἰαστή, ἢ δ' ὃς, καὶ λυδιστεῖ, αἰτίνες χαλαρὰ
II.

οξονεὶ. ἢν τὰς ἀρμονίας, ἀλλὰ κατὰλεπτὸ ἐκεῖνη τὴν ἀρμονίαν, ἡ ἐν τοιούτῳ πράξει
ντος ἀνδρείου καὶ ἐν πάσῃ βιαίῳ ἔργασίᾳ πρεπόντως άν
μή σαιτοῖ φθόνοις τε καὶ προσφίδαις, καὶ ἄποτυχόντος ἢ ἐς
ραύματα ἢ ἐς θανάτους ίόντος ἢ τίνα ἀλλην ἐμφοράν
εσώντως, ἐν πάση τούτωσ παρατεταγμένως καὶ καρτερούντως Β
μυνομένου τήν τύχην καὶ ἂλλην αὖ ἐν εἰρημικῇ τε καὶ μη
ιαιδή ἐν ἐκουσίᾳ πράξει οἴντος, ἢ τινά τι πεθοντός τε
αὶ δεμένου, ἢ εὔχ.goods ἤ διδαχή καὶ νουθέτησαι ἄνθροπον,
τούναττοι ἄλλω δεομένῳ ἢ διδάσκοντι ἢ μεταπείθοντι έαυ-
όν ἐπέχοντα, καὶ έκ τούτων πράξαντα κατὰ νοῦν, καὶ μὴ
περθάνως ἐχοντα, ἀλλὰ σωφρόνως τε καὶ τὰ μετρίως ἐν
ὕση τούτως πράττοντα τε καὶ τὰ ἀποβαινόντα ἀγαπώντα.
καί τῶν δύο ἀρμονίαις βίαιον, ἐκουσίων, δυστυχῶντων, εὐτυ-
χῶντων, σωφρόνων, ἀνδρείων αὑτός φθόνοις μιμήσονται
ἄλλατα, ταῦτα λείπε. 'Άλλ', ἢ δ' ὡς, οὖκ ἄλλας αὑτές
ἔπιν ἢ ἂς νῦν δὴ ἐγὼ ἔλεγον. Οὐκ ἄρα, ἢν δ' ἐγὼ, πολυ-
πολιτικάς γε οὐδὲ παναρμονίου ἡμῖν δεῆσαι ἐν ταῖς ὠδαῖς τε
αἱ μέλεσιν. Οὐ μοι, ἐφή, φαίνεται. Τρυγώνων ἄρα καὶ
κητισώς καὶ πάντων ὀργάνων ὡσα πολύχορδα καὶ πολυ-
κόμων, δημιουργοὺς οὐ θρέψωμεν. Οὐ φαινόμεθα. Τί δὲ;
ὑποτικοὺς οὐ αὑλητάς παραδέξεις εἰς τὴν πόλιν; ἢ οὐ τοῦτο
ολυχορδότατον, καὶ αὐτά τὰ παναρμονία αὐλοῦ τυγχάνει
τα μίμημα; Δῆλα δή, ἢ δ' ὡς. Λύρα δή σοι, ἢν δ' ἐγὼ,
αἱ κυθάρα λείπεται, καὶ κατὰ πόλιν χρήσιμα· καὶ αὖ κατ'
γροῦς τοῖς νομεύσαι σύρυγξ ἂν τὰς εἰ. Ὡς γοῦν, ἐφή, ὁ λόγος
μὲν σημαινεῖ. Οὐδέν γε, ἢν δ' ἐγὼ, καυνὸν ποιούμεν, ὡ φίλε, Ε
ὑνοντες τὸν 'Απόλλω καὶ τὰ τοῦ 'Απόλλωνος ὄργανα πρὸ
λαρσοῦν τε καὶ τῶν ἐκείνου ὄργάνων. Μᾶ Δία, ἢ δ' ὡς, οὐ
οι φαινόμεθα. Καὶ νῆ τὸν κόνα, εἴπον, λεληθημένε γε διακα-
άραντες πάλιν ἢν ἄρτη τρυφάν ἐφαμεν πόλιν. Σωφρονοῦντες
ἡμεῖς, ἢ δ' ὡς. 'Ἰθι δή, ἐφήν, καὶ τὰ λοιπὰ καθαίρωμεν.
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έπόμενον γὰρ δὴ ταῖς ἀρμονίαις ἂν ἦμιν εἴη τὸ περὶ ῥυθμούς, μὴ ποικλοὺς αὐτοὺς δισκεύν μηδὲ παντοδαπὰς βάσεις, ἀλλὰ βίου ῥυθμοὺς ἵδειν κοσμίου τε καὶ ἀνδρείου τίνες εἶσιν'

400A | οὕς ἰδόντα τὸν πόδα τῷ τοιούτῳ λόγῳ ἀναγκάζειν ἔπεσθαι καὶ τὸ μέλος, ἀλλὰ μὴ λόγον ποδὶ τε καὶ μέλει. οὕτως δὲ ἂν ἔλεγον ὅτι ῥυθμός, σὸν ἔργον, ὄσπερ τὰς ἀρμονίας, φράσαι. 'Ἀλλὰ μὰ Δλ', ἐφη, οὐκ ἔχω λέγειν ὅτι μὲν γὰρ τρὶ ἀττα ἐστὶν εἶδη ἢ ἄν αἱ βάσεις πλέκονται, ὥσπερ ἐν τοῖς φθόγγοις τέτταρα, οὕτε αἱ πᾶσαι ἀρμονίαι, τεθεαμένος ἃν εἴποιμι· ποία δὲ ποιοῦ βίου μιμήματα, λέγειν οὐκ ἔχω. 'Ἀλλὰ ταῦτα μὲν, ἦν δ' ἐγώ, καὶ μετὰ Δάμωνος ὑπολευσόμεθα, τίνες τε ἀνελευθερίας καὶ ὑβρεῖς ἢ μανίας καὶ ἄλλης κακίας πρέποισαι βάσεις, καὶ τίνας τοῖς ἐναντίον λειπτέων ῥυθμούς. οἴμαι δὲ μὲ ἀκήκοντα ὑπὸ σαφῆς ἐνόπλιον τέ τινα ὀνομάζοντος αὐτοῦ ἐξύβετον καὶ δάκτυλον καὶ ἠρώθην γε, οὐκ οἶδα ὅπως διακοσμοῦντος καὶ ἔσον ἀνω καὶ κατὰ τιθέντως, εἰς βραχύ τε καὶ μακρὸν γιγνόμενον, καὶ, ὡς ἐγὼ οἵμαι, ἱμβοὺ καὶ τιν' ἀλλον τροχαίον ἄνωμαζε, μηκὴ δὲ καὶ βραχύτητας προστήπτε. καὶ τούτων τις ὀἴμαι τάς

C ἀγωγὰς τοῦ ποδὸς αὐτοῦ οὐκ ἠττον ψέγειν τε καὶ ἑπαίνειν ἢ τοὺς ῥυθμοὺς αὐτοὺς, ἠτοι ἕναμφότερον τι. οὐ γὰρ ἔχω λέγειν. ἀλλὰ ταῦτα μὲν, ὃσπερ εἶπον, εἰς Δάμωνα ἀναβε-βλήσω· διελέσθαι γάρ οὖ σμικρῶ λόγον. ἢ ὁ ὁ ὀς; Μᾶ Δλ', οὐκ ἔγγυς. 'Ἀλλὰ τὸδε γε, ὅτι τὸ τῆς εὐσχημοσύνης τε καὶ ἀσχημοσύνης τοῦ εὐρύμω τε καὶ ἀρρύμω άκολουθεῖ, δύνασαι διελέσθαι; Πῶς δ' οὐ; Ἀλλὰ μὴ τὸ εὐρυθμὸ γε καὶ τὸ ἀρρυθμὸν τὸ μὲν τῇ καλῇ λέξει ἔπεται ὁμοστίμοενον, τὸ δὲ τῇ ἐναντία, καὶ τὸ εὐάρμοστον καὶ ἀνάρμοστοι ὁσαύτως, ἐπερ ῥυθμός γε καὶ ἀρμονία λόγῳ, ὡσπερ ἄρτι ἐλέγετο, ἀλλὰ μὴ λόγος τούτως. 'Ἀλλὰ μὴν, ἦ δ' ὁς, ταῦτα γε λόγῳ ἀκολουθήτεν. Τὶ δ' ὁ τρόπος τῆς λέξεως, ἦν δ' ἐγώ, καὶ ὁ λόγος; οὗ τῷ τῆς ψυχῆς ἦθει ἔπεται; Πῶς γὰρ οὐ; Τῇ δὲ λέξα τὰ ἄλλα; Ναὶ. Εὐλογία ἣρα καὶ E εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία εὐθείας ἀκολουθεῖ
οἷς ἦν ἄνοιαν οὕσαν ὑποκαρίζομεν καλοῦμεν ὡς εὐθείαν, ἀλλὰ τὴν ὡς ἄληθὸς εὖ τε καὶ καλῶς τὸ ἱδός κατεσκευα-μένην διάνοιαν. Παντάπασι μὲν οὖν, ἔφη. 'Ἀρ' οὖν οὐ πανταχοῦ ταύτα διωκτέα τοῖς νέοις, εἰ μέλλοντι τὰ αὐτῶν πράττειν; Διωκτέα μὲν οὖν. "Εστι δὲ γέ του πλήρης μὲν γραφή ἀυτῶν καὶ πάσα ἡ τοιαύτη δημιουργία, πλήρης 401α δὲ ύφαντική καὶ ποικιλία καὶ οἰκοδομία καὶ πάσα αὖ ἡ τῶν ἄλλων σκεύων ἐργασία, ἦτι δὲ ἡ τῶν σωμάτων φύσις καὶ ἡ τῶν ἄλλων φυτῶν ἐν πάσι γὰρ τούτοις ἐνεστὶν εὐσχημοσύνη ἢ ἀσχημοσύνη, καὶ ἡ μὲν ἀσχημοσύνη καὶ ἀρρυθμία καὶ ἀναρμοστία κακολογίας καὶ κακοθείας ἀδελφά, τὰ δ' ἐναντία τοῦ ἑναντίου, σώφρονός τε καὶ ἁγαθοῦ ἡσυχας, ἀδελφὰ τε καὶ μιμημάτα. Παντελῶς μὲν οὖν, ἔφη.

'Ἀρ' οὖν τοῖς ποιηταίς ἦμῖν μόνον ἐπιστατητέον καὶ Β προσαναγκαστέον τὴν τοῦ ἁγαθοῦ εἰκόνα ἡσυχας ἐμποιεῖν τοῖς ποιήσαιν ἢ μῆ παρ' ἦμῖν ποιεῖν, ἢ καὶ τοῖς ἄλλοις δημιουργοῖς ἐπιστατητέον καὶ διακαλυπτέον τὸ κακόθης τούτῳ καὶ ἀκόλουθον καὶ ἀνελεύθερον καὶ ἀσχημονόν μήτε ἐν εἰκόνι ἔχων μήτε ἐν οἰκοδομήματι μήτε ἐν ἄλλῳ μηδενὶ δημιουργο-μένῳ ἐμποιεῖν, ἢ ἡ μῆ οἶδε τε ὡν οὐκ ἔστεός παρ' ἦμῖν δημιουργεῖν, ἢν μῆ ἐν κάκις εἰκόνι τρεφόμενοι ἦμῖν οἱ φιλάκες ώσπερ ἐν κακῇ βοτανῇ, τολλὰ ἐκάστης ἡμέρας κατὰ σμικρὸν ἀπὸ πολλῶν δρεπόμενοι τε καὶ νεμόμενοι, ἐν τῷ ἐξυσιστάντες λανθάνωσι κακὸν μέγα ἐν τῇ αὐτῶν ψυχῇ, ἀλλ' ἑκεῖνοις ζητητέον τοῦ δημιουργοῦ τοὺς εὐφώς δυναμένους ἐξευθείᾳ τοῦ τοῦ καλοῦ τε καὶ εὐσχημονὸν φύσιν, ἕνα ὦσπερἐν ὑγιανῷ τότῳ οἰκονομεῖ οἱ νέοι ἀπὸ παντὸς ἀφελέως, ὕποθεν ἢν αὐτοῖς ἀπὸ τῶν καλῶν έγγον τῇ ἐπὶ χφων ἢ πρὸς ὅπων ἢ πρὸς ἀκόην τῇ προσβάλλῃ, ὦσπερ αὕτα φέροντα ἀπὸ χρηστῶν τῶν ἡγίασεν, καὶ εὖνόει ἐκ παιδῶν λανθάνῃ εἰς ὑμοιότητα ὑπὲρ καὶ φιλιάν καὶ ἐξευθείας τότῳ καλῷ λόγῳ ἁγονοῦσα; Πολὺ γὰρ ἐνε, ἔφη, κάλλιστα οὕτω τραφείν. 'Ἀρ' οὖν, ἢν δ' ἐγὼ, ο Γλαύκων, τούτων ἐνεκα κυριωτάτη ἐν μουσική τροφή, ὡς μάλιστα καταδύεται ἐἰς τὸ ἐντὸς τῆς ψυχῆς ὃ τε ῥυθμὸς.
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νθρώπων ὁ γε μουσικὸς ἐρφή ἄν ἐι δὲ ἀξύμφωνος εἶή, οὐκ ἐρφή. Οὐκ ἄν, ἐι γέ τι, ἔφη, κατὰ τὴν ψυχὴν ἐλλείπου. μέντοι τι κατὰ τὸ σῶμα, ὑπομείνειεν ἂν ὡστε ἔθελεν στάξεσθαι. Μανθάνω, ἦν δ᾽ ἐγώ, ὦτὶ ἔστι σου ἢ γέγονεν ἐμιδικὰ τοιαῦτα, καὶ συγχωρῶ. ἀλλὰ τόδε μοι εἰπέ σωφρο-


νη καὶ ἱδονὴ υπερβαλλοῦσῃ ἔστι τις κοινωνία; Καί τῶς, 


βη, ἢ γε ἐκφρονα ποιεῖ οὐχ ἢττον ἢ λύτη; Ἀλλὰ τῇ ἄλλῃ 


ρετῆ; ἤ Οὐδαμώς. Τι δὲ; ὑβρεὶ τε καὶ ἀκολασίας; Πάντων 403Α 


ἀλώστα. Μελξ ὑ δε τινα καὶ ἐνετέραν ἔχεις εἰπεῖν ἱδονὴν 


ὁς περὶ τὰ ἀφροδίσια; Οὐκ ἔχω, ἢ δ᾽ ὡς, οὐδὲ γε μανι-


ωτέραν. Ὁ δὲ ὅρθος ἔρως πέφυκε κοσμίου τε καὶ καλοῦ 


καρφόνοι τε καὶ μουσικῶς ἔραν; Καί μάλα, ἢ δ᾽ ὡς. 


ὑδέν ἀρὰ προσοιτείων μανικὸν οὐδὲ ἔνυγγεν ἐκολοσίας 


ς ὁρθοὶ ἐρωτι; Ὁ οὐ προσοιτείων. Οὐ προσοιτείων ἀρὰ β 


ὑπῃ τὴ ἱδονῆ, οὐδὲ κοινωντεῖσθαι αὐτὴς ἐραστῆ τε καὶ 


ταῖδικοὶς ὅρθος ἐρώτε τε καὶ ἐρωμένος; Ὡυ μέντοι, καὶ 


Ἀλ', ἔφη, ὡ Σώκρατες, προσοιτείων. Οὐτὼ δὴ, ὅς ἐοικε, 


ομοθετήσεις έν τῇ οἰκιαζομένῃ πόλει φιλεῖν μὲν καὶ ἔσχείναι 


καὶ ἀπτεσθαί ὡσπερ νεόν παιδικῶν ἐραστῆ, τῶν καλῶν 


χάριν, εἰ δὲ πείθῃ τὰ δ᾽ ἄλλα οὕτως ὀμιλεῖν πρὸς ἐν 


τις σπουδάζω, ὅτως μηδέποτε δόξει μακρότερα τούτων ἔνυγγεν 


σταί; ἢ δὲ μὴ, ψόγοιν ἀμοινίας καὶ ἀπειροκαλίας ύψέζοντα. 


Οὐτὼς, κ 


ἐφη. ἀρ' οὖν, ἦν δ᾽ ἐγὼ, καὶ σοι φαίνεται τέλος ἡμῖν 


χεῖν ὑπὲρ μουσικῆς λόγους; οἱ γοῦν δεὶ τελευτήν, τετε-


λεύφηκε; δεὶ δὲ ποῦ τελευτῶν τὰ μουσικὰ εἰς τὰ τοῦ καλοῦ 


ôτικά. Σύμφημι, ἢ δ᾽ ὡς. 


Μετὰ δὴ μουσικῆς γυμναστικῆς θρεπτεὶοι οἱ νεανία. Τι 


τῶν; Δεὶ μὲν δὴ καὶ ταύτῃ ἀκριβῶς τρέφεσθαι ἐκ παιδῶν 


ἄλλα βλέν. ἔχει δὲ πως, ὡς ἐγώμαι, ὡδε σκότει δὲ καὶ σὺ. Ὁ 


μοι μὲν γὰρ οὐ φαίνεται, δ ἄν χρηστὸν ἢ σῶμα, τούτο τῇ 


τῶν διὰ ἄρετῆς ψυχῆς ἀγαθὴν ποιεῖν, ἄλλα τοῦναντίον ψυχῆ 


γιαθῆ τῇ αὐτῆς ἄρετῆ σῶμα παρέχειν ὡς οἴον τε βέλτιστον 


τοῖς δὲ πῶς φαίνεται; Καὶ ἐμοὶ, ἔφη, οὕτως. Οὐκοῦν εἰ 


τὴν ἑνάντιαν ἰκανῶς θεραπεῦσαντες παραδοίµεν αὐτῇ τὰ περὶ τὸ
Ε σώμα ἀκροβολογεῖσθαι, ἡμεῖς δὲ ὅσον τοὺς τύπους υψηλησάμεθα, ἥν μὴ μακρολογώμεν, ὅρθως ἄν ποιοίμεν; Πάνυ μὲν οὖν. Μέθης μὲν δὴ εἴπομεν ὅτι ἀφεκτέον αὐτοῖς· παντὶ γὰρ ποὺ μᾶλλον ἐγχώρει ἢ φύλακι μεθυσθέντε ὡμ ἐιδέναι ὅτου γῆς ἐστιν. Γελοῖον γὰρ, ἢ δὲ ὅσι, τὸν γε φύλακα φύλακας δεῖσθαι. Τί δὲ δὴ σῖτων πέρι; ἂθληταὶ μὲν γὰρ οἱ ἀνδρεῖς τοῦ μεγίστου ἀγάνων. ἢ οὕχ; Ναί. ᾠρ' οὖν ἡ τῶν ἀσκητῶν ἔξις 404α προσήκουσ' ἃν εἰς τοῦτοις; Ὄσως. Ἀλλ', ὅν δ' ἐγώ, ὑπνώδης αὐτὴ γέ τις καὶ σφαλεί πρὸς ὑγίειαν. ἢ οὐχ ὅρθως ὅτι καθεύδουσι τε τὸν βίον καὶ, ἐὰν σμικρὰ ἐκβωσί τῆς τεταγμένης διαίτης, μεγάλα καὶ σφόδρα νοσοῦσιν οὖν οἱ ἀσκήται; Ὅρος. Κομήτερας δὴ τινος, ἢν δ' ἐγώ, ἀσκήσεως δεὶ τοῖς πολεμικοῖς ἀθληταῖς, οὐς γε ὡσπέρ κύνας ἀγρύπνους τε ἀνάγκη εἶναι καὶ τι μάλιστα ἐξὶ ὅραν καὶ ἀκούειν καὶ b πολλὰς μεταβολὰς ἐν ταῖς στρατεύσεις μεταβάλλοντας ὑδάτων τε καὶ τῶν ἄλλων σίτων καὶ εἰλήσεως καὶ χειμώνων μὴ ἀκροσφαλεῖς εἶναι πρὸς ὑγίειαν. Φαίνεται μοι. Ἀρ' οὖν ἡ βελτίωσθα γυμναστικὴ ἀδελφὴ τις ἀν εἰς τής μουσικῆς, ἢν ὀλίγον πρότερον δήμεν; Πῶς λέγεις; Ὅτι ποι καὶ ἐπεικής γυμναστικῆς καὶ μάλιστα ἡ τῶν περὶ τὸν πόλεμον. Πη δή; Καὶ παρ' Ὄμηρου, ἢν δ' ἐγώ, τὰ γε τοιαύτα μᾶθοι ἀν τις. οἶσθα γὰρ ὅτι ἐπὶ στρατεύσεις ἐν ταῖς τῶν ἥρων C εστίασεν οὐτε ἱχθύσιν αὐτοῦς ἑστίς, καὶ ταύτα ἐπὶ θαλάττῃ ἐν ὉΧΛΗΠΟΝΤΩ ὅντας, οὔτε ἐφθαίνει δέκασιν ἄλλα μόνον ὅποιοι, δὴ μάλιστ' ἢν εἰς στρατιώτατος εὑσπορα, πανταχού γὰρ, ώς ἐποτ εἰποτ, αὐτῷ τῷ πυρὶ Χρῆσθαι εὐποιότερον ἢ ἀγγεία ἐξετερεύρει. Καὶ μάλα. Οὐδὲ μὴν ἡδυσμάτων, ὅς ἐγέμαι, Ὄμηρος πώποτε ἐμνήσθη. ἢ τοῦτο μὲν καὶ οἱ ἄλλοι ἀσκήταλ ἔσασιν, ὅτι τῷ μέλλοντι σῶματι εὐξείν ἀφεκτέον τῶν τοιούτων ἁπάντων; Καὶ ὅρθως γε, ἐφη, ἔσασι τε καὶ ἀπέχονται. Συρακοσίαν δὲ, ὁ φίλε, τράπεζαι καὶ Σικελικὴν ποικιλίαν ὅψου, ὡς ξοικας, οὐκ αἰνεῖς, ἐπὶτοι ταύτα δοκεῖ ὅρθως ἔχειν. Οὐ μοι δοκῶ. Ψέγεις ἃρα καὶ Κορινθίαν κόρην φιλην εἶναι ἀνδράσι μέλλουσιν εὐ σῶματος ἔξειν. Παντάπασι
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ός ἀληθῶς καὶνα τὰῦτα καὶ ἄτοπα νοστημάτων ὀνόματα. Ὅλα, ἦν δ' ἐγὼ, ὡς οἶμαι, οὖκ ἦν ἐπ' Ἀσκληπιοῦ. τεκμαίεις ὑπερβαίνω ἐπ' οἴνον Πράμουν ἀλφίτα πολλά ἐπιπασθέντα καὶ τυρόν 

406A ἐπιείξεσθέντα, ἡ δ' δοκεῖ φλεγματώθη ἐστίν, οὖν ἐμέμψατο τῇ δούσῃ πιεῖν, οὔδὲ Πατρόκλῳ τῷ ᾱμένῳ ἐπετίμησαν. Καὶ μὲν δὴ, ἔφη, ἄτοπόν γε τὸ πῶμα σύνως ἔχοντι. Οὖκ, εἰ γ' ἐννοεῖς, εἶπον, ὅτι τῇ παιδαγωγικῇ τῶν νοσθημάτων ταύτῃ τῷ νῦν ἰατρίκη πρὸ τοῦ Ἀσκληπιάδαι οὖκ ἔχρωντο, ὡς φασι, πρὶν Ἦρωδικον γενέσθαι: Ἦρωδικος δὲ παιδοτρίβης ὦν καὶ 

B νοσσωδής γενόμενος, μίζας γυμναστικῆς ἰατρίκη, ἀπέκναται πρώτων μὲν καὶ μάλιστα ἐαυτῶν, ἐπεὶ ἄλλους ύστερον πολλοὺς. Πη δὴ; ἔφη. Μακρών, ἦν δ' ἐγὼ, τὸν βάσανον αὐτῷ ποιῆσας. παρακολουθῶν γὰρ τῷ νοσθήματι βανασσίῳ ὁντι οὕτε ἰάσασθαι, οἶμαι, οἷς τ' ἦν ἑαυτόν, ἐν ἀσχολίᾳ τε πάντων ἰατρεύμενος διὰ βλου έξη ἀποκναλόμενος, εἰ τι θῆς εἰωθῆλας διάλητην ἐκβαλῇ, δυσθανατῶν δὲ ὑπὸ σοφίας ἐλ' γῆρας ἀφίκετο. Καλὸν ἄρα τὸ γέρας, ἔφη, τῆς τέχνης ἧνεγκατο. 

C Οἶνον εἶκός, ἦν δ' ἐγὼ, τὸν μὴ εἰδότα ὅτι Ἀσκληπίδος οὖκ ἀγνοεῖ. οὔδὲ ἀπερίᾳ τοῦτον τοῦ ἔδους τῆς ἰατρίκης τοῖς ἐκγόνοις οὐ κατεδείξεν αὐτό, ἀλλ' εἰδὼς ὅτι πάσι τοῖς ἐνυπομονομένοις ἔργον τι ἐκάστω ἐν τῇ πόλει προστέτακται, δ' ἀναγκαίον ἐργάζεσθαι, καὶ οὔδ' εἰς σχολῇ διὰ βλου κάμην ἰατρεύμενο. δ' ἡμεῖς γελοῦμεν ἐπὶ μὲν τῶν δημιουργῶν αἰσθανάμεθα, ἐπὶ δὲ τῶν πλουσίων τε καὶ εὐδαιμόνων δοκοῦντων εἶναι οὖκ 

D αἰσθανάμεθα. Πῶς; ἔφη. Τέκτων μὲν, ἦν δ' ἐγὼ, κάμων ἄξιοι παρὰ τοῦ ἰατροῦ φάρμακον πιὸν ἐξεμέσαι τὸ νόσημα ἢ κάτω καθαρθεῖς ἢ καῦσει ἢ τομῇ χρησάμενος ἀπαλλάχθαι ἐὰν δὲ τις αὐτῷ μικρὰν διάιταν προστάττῃ, πιλιδία τε περὶ τὴν κεφαλὴν περιτήθη καὶ τὰ τοῦτοι ἐσόμενα, ταχὺ εἶπεν ὅτι οὐ σχολῇ κάμην οὔδὲ λυπιτελεῖ οὔτω ζῆν, νοσθήματι τὸν νοῦν προσέχοντα, τῆς δὲ προκειμένης ἔργασίας ἀμελοῦντα. 

Ε καὶ μετὰ ταύτα χαίρειν εἰπὼν τῷ τοιούτῳ ἰατρῷ, εἰς τὴν εἰωθοῦν διάιταν ἐμβάς, ὡς ἔγερμενους ζῆν τὰ ἑαυτὸς πράτ-
νων· ἐὰν δὲ μὴ ἰκανόν ἦ τὸ σῶμα ὑπενεγκεῖν, τελευτήσας τραγμάτων ἀπῆλλαγή. Καὶ τῷ τοιούτῳ μὲν γ', ἐφη, δοκεῖ τρέπειν οὕτω λατρικῇ χρήσθαι. ἂρα, ἢ δ' ἐγώ, ὅτι ἢν τι ὑπὸ ἔργον, ὅ ἐν μὴ πράττοι, οὐκ ἐλυσιτέλει ξήν; Δῆλον, 407Α ἐφη. Ὁ δὲ δὴ πλούσιος, ὡς φαμεν, οὐδὲν ἔχει τοιούτον ὑπὸν προκέμενον, οὐκ ἀναγκαζόμενον ἀπέχεσθαι ἄβλωτον. Ὅκουν δὴ λέγεται γε. Φωκυλίδου γάρ, ἢν δ' ἐγώ, οὐκ ἀκούεις πῶς φησι δεῖν, ὅταν τῷ ἡδή βίος ἦ, ἀρετὴν ἀσκεῖν. Οἶμαι δὲ γε, ἐφη, καὶ πρότερον. Μηδέν, εἶπον, περὶ τούτου ἀυτῷ μαχόμεθα, ἀλλ' ἡμᾶς αὐτοὺς διδάξαμεν, πότερον μελετήσαντο τούτῳ τῷ πλουσίῳ καὶ ἄβλωτον τῷ μὴ μελετάντι, ἡ βοσσοτροφία τεκτονικῆ μὲν καὶ ταῖς ἄλλαις τέχναις ἐμπόδιον ἤ προσέβη τοῦ νοῦ, τὸ δὲ Φωκυλίδου παρακέλευμα οὐδὲν μποδίζει. Ναὶ μὰ τὸν Διά, ἢ δ' ὦς, σχεδὸν γε τι πάντων κάλιστα ἢ γε περαιτέρω γυμναστικῆς ἢ περιττῆ ἀὕτη ἐπιθέλεια τοῦ σώματος· καὶ γάρ πρὸς ὦκονομιάς καὶ πρὸς τρατείας καὶ πρὸς ἐδραίους ἐν πόλει ἀρχας δύσκολος. Τὸ δὲ δὴ μέγιστον, ὅτι καὶ πρὸς μαθήσεις ἀστυνασοῦν καὶ ἐν- σῆσεις τε καὶ μελέτασ πρὸς αὐτὸν χαλεπῆ, κεφαλῆς τινὰς καὶ διατάσεις καὶ ἰόχγγους ὑποπτεύουσα καὶ αἰτιωμένη ἐκ οἰκοσοφίας ἐγγίγνεται, ὡστε, ὅτι ταύτῃ ἀρετῇ ἀσκεῖται αἱ δοκιμάζεται, πάντῃ ἐμπόδιος· κάμνεις γὰρ οὐσθαί ποιεῖς καὶ ὁδίνοντα μήποτε λήγεις περὶ τοῦ σώματος. Εἰκός τε, ἐφη. Οὐκοῦν ταύτα γιγνώσκοντα φῶς καὶ Ἀσκληπίων οὐς μὲν φύσι τε καὶ διαίτη ἐγνειώσ ἐχοντας τὰ σώματα, ὡςμὴ δὲ τι ἀποκεκριμένου οὕχοντας ἐν αὐτοῖς, τούτως ἐν καὶ ταύτῃ τῇ ἐξει καταδείξας λατρικήν, φαρμάκοις τε διὰ τοιαῖς τὰ νοσήματα ἐκβάλλοντα αὐτῶν τὴν εἰσὶν τὰν ἱστόματα ἀρσενόφων διαίην, ὑνα μὴ τὰ πολιτικὰ βλάπτοι, τὰ δὲ ἐν διὰ ταῦτα νευσθηκότα σώματα οὐκ ἐπιχειρεῖν διαίηας αἱ σμόρκρον ἀπαντοῦντα καὶ ἐπιχέοντα μακρὸν καὶ κακῶν ἀνθρώπω ποιεῖν, καὶ ἐγχονα αὐτῶν, ὡς τὸ εἰκός, ἔτερα οὐαίτα φυτεύειν, ἀλλὰ τὸν μὴ δυνάμενον ἐν τῇ καθεστηκυνίᾳ εἰ σεριόδῳ ξὴν μὴ οἴεσθαι δεῖν θεραπεύειν, ὡς ὦτε αὐτῷ οὔτε
πόλει λυσιτελή; Πολιτικόν, ἔφη, λέγεις Ἀσκληπιόν. Δήλου, ἢν δ' ἐγὼ· καὶ οἱ παίδες αὐτοῦ, ὃτι τοιοῦτος ἢν, οὐχ ὄρας ὡς καὶ ἐν Τροίᾳ ἀγαθόλ πρὸς τὸν πόλεμον ἐφάνησαν, καὶ τῇ ἱατρικῇ, ὡς ἐγὼ λέγω, ἔχρωντο; ἢ, οὔ μένησαι ὅτι καὶ τῷ Μενέλεῳ ἐκ τοῦ τραύματος οὐ ὁ Πάνδαρος ἔβαλεν

αὖ· ἐκμυζήσαντ' ἐπὶ τ' ἤπια φάρμακ' ἐπασσον, δ' τί δ' ἔχρην μετὰ τούτο ἢ πιεῖν ἢ φαγεῖν οὔδεν μᾶλλον ἢ τῷ Εὐρυπύλῳ προσέταττον, ὡς ἰκανῶν οὔτων τῶν φαρμάκων ἱάσασθαι ἀνάρα πρὸ τῶν τραυμάτων ὑγιεινοῦς τε καὶ ἐκ σομίους ἐν διαίτῃ, κἂν εἰ κύχοιεν ἐν τῷ παραχρῆμα κυκεῶνα πιόντες, νοσόδη δὲ φύσει τε καὶ ἀκόλοστον οὔτε αὐτοῖς οὔτε τοῖς ἄλλοις ἑοντο λυσιτελεῖν ξῆν, οὔθ' ἐπὶ τούτους τὴν τέχνην δεῖν εἶναι, οὔδε θεραπευτέον αὐτοῦς, οὔθ' εἰ Μίδου πλουσιώτεροι εἶν. Πάνυ κομψούς, ἔφη, λέγεις Ἀσκληπιόν παίδας. Πρέπει, ἢν δ' ἐγὼ. καὶ τοι ἀπεθεώτετε γε ἢμῖν οἱ τραγῳδιστοι τε καὶ Πάνδαρος Ἀπόλλωνος μὲν φασιν

'Ασκληπιόν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθήναι πλοῦσιον ἄνδρα δανάσιμον ἢ δ' οὔτα ἱάσασθαι, ὅθεν δὴ καὶ κεραυνωθήναι αὐτοῦ. ἢμεῖς δὲ κατὰ τὰ προειρημένα οὐ πειθόμεθα αὐτοῖς ἀμφότερα, ἀλλ' εἰ μὲν θεοῦ ἢν, οὔκ ἢν, φήσομεν, αἰσχροκερδῆς. εἰ δ' αἰσχροκερδῆς, οὔκ ἢν θεοῦ. 'Ορθότατα, ἢ δ' ὃς, ταὐτά γε. ἄλλα περὶ τούδε τί λέγεις, ὁ Σωκρατε; ἢρ' οὔκ ἄγαδος δεὶ ἐν τῇ πόλει κεκτήθαι ιατροῖς; εἶεν δ' ἂν ποιοὶ μάλιστα τοιούτοι οὔσοι πλείστους μὲν ύγιεινούς, πλείστουσ

δ' δὲ νοσόδεοι μετεχειρίσαντο, καὶ δικασταὶ αὐτοῖς ὡσαύτως οἱ παντοδιαλέοντος φύσειν ὡμιληκότες. καὶ μᾶλα, εἴπον, ἄγαδος λέγω. ἄλλ' οίδε οὐς ἤγονμαι τοιούτως; 'Ἀν εἴπης, ἔφη. Ἀλλ' πειράσομαι, ἢν δ' ἐγὼ' οὗ μέντοι οὔχ ὁμοίων πράγμα τῷ αὐτῷ λόγῳ ἢρου. Πώς; ἔφη. Ἰατροῦ μὲν, εἴπον, δεινότατοι ἂν γένοιτο, εἰ ἐκ παίδων ἀρξάμενοι πρὸς τῷ μανθάνειν οι τῆς τέχνης ὡς πλείστους τε καὶ πονηροτάτους σώμασιν ὡμιλήθεσαν καὶ αὐτοῖς πάσας νόσους κάμοιεν καὶ εἶεν μὴ πάνῳ υγιεινοὶ φύσει. οὐ γάρ, οἶμαι, σώματι σώμα θεραπεύουσιν—
ο γάρ ἂν αὐτὰ ἐνεχῶρει κακὰ εἶναι ποτὲ καὶ γενέσθαι—, ἀλλὰ ψυχῆ σῶμα, ὅσκ ἐγχωρεῖ κακήν γενομένην τε καὶ ὅσον εὗ τι θεραπεύειν. Ὅρθῶς, ἐφη. Δικαστὴς δὲ γε, ὡς ἡ ψυχὴ ψυχής ἀρχεῖ, ἐν ἐγχωρεῖ ἐκ νέας ἐν πονηραῖς 409α ὤσκαὶ τεθράφθαι τε καὶ ὡμιληκέναι καὶ πάντα ἀδικήματα ἢτιν ἡδικυκλών διεξεληλυθέναι, ὥστε ὡξίων ᾧ αὐτὴς τεκ- αίρεσθαι τὰ τῶν ἄλλων ἀδικήματα οἶον κατὰ σῶμα νόσους· ἂλ' ἄπειρον αὐτὴν ἢτιν ἢταν νέαν οὖσαν ἐγγονέναι, εἰ μέλλει καλὴ κάγαθθα ὀὔσα κρίνειν ύγίως τὰ ὄκα. διὸ δὲ καὶ εὐθυίης νέοι ὄντες οἱ ἐπιεικείς φαίνονται αἱ εὐξεπάτητοι ὑπὸ τῶν ἀδίκων, ἅτε οὐκ ἔχοντες ἐν ἕαυτοῖς ἀραδείγματα ὀμοιοπαθῆ τοῖς πονηροῖς. Καὶ μὲν δὴ, ἐφη, δοθήρα ἡ τοῦτο πάσχουσι. Τοιγάρτῳ, ἢν δ' ἤγω, ὡς νέον ἀλλὰ γέροντα δεῖ τὸν ἀγαθὸν δικαστὴν εἶναι, ὀψιμαθὴ γεγο- ντα τῆς ἀδικίας οἴον ἢτιν· οὐκ οἰκεῖαν ἐν τῇ αὐτοῦ ψυχῆ ἑγοῦσαν ἔσθημεν, ἀλλ' ἀλλοτρίαν ἐν ἀλλοτρίας μεμελητη- ἦτα ἐν πολλῷ χρόνῳ διαστάνεσθαι οἶον πέφυκε κακὸν, ἀστημῆ, οὐκ ἐμπερίᾳ οἰκείᾳ κεχρημένον. Γενναιότατος οὖν, ἐφη, ἔοικεν εἶναι ὁ τοιοῦτος δικαστής. Καὶ ἀγαθὸς ἢ, ἢν δ' ἤγω, ὅ σὺ ἡρώτας· ὃ γὰρ ἔχων ψυχὴν ἀγαθὴν γαθός. ὃ δὲ δεινὸς ἐκεῖνος καὶ καῦστοπτος, ὁ πολλὰ αὐτὸς δικηκώς καὶ πανοῦργος τε καὶ σοφὸς οἴσμονος εἶναι, ὅταν ἐν ὀμοίωσι όμιλή, δεινὸς φαίνεται ἐξευλαβούμενος, πρὸς τὰ ἐν ὕπο παραδείγματα ἀποσκοπῶν· ὅταν δὲ ἀγαθὸς καὶ πρεσ- Ϝτέρως ἢθη πλησιάσῃ, ἀβέλτερος αὖ φαίνεται ἀπιστῶν παρὰ δ ἤθους καὶ ἀγνοῶν ύγίεις ἢθος, ἅτε οὐκ ἔχων παράδειγμα τοῦ ὄντος. πλεονάκις δὲ πονηροὶς ἢ χρηστοῖς ἐντυχχάνων ὀφθέρος ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλους. ἑκτάπασι μὲν οὖν, ἐφη, ἀληθῆ. Οὐ τοῖνυ, ἢν δ' ἤγω, ὡς τοῦτον χρῆ τὸν δικαστὴν ἔχειν τὸν ἀγαθὸν τε καὶ σοφόν, ἀλλὰ τὸν πρότερον. πονηρία μὲν γάρ ἀρετὴν τε καὶ αὐτὴν ἐ ἑςτον ἃν γνοῖ, ἀρετὴ δὲ φύσεως παθευμομένης χρόνῳ ἀμα- τής τε καὶ πονηρίας ἐπιστήμην λήψεται. σοφὸς οὖν οὕτως, ἢ μοι δοκεῖ, ἀλλ' οὖν ὁ κακὸς γίγνεται. Καὶ ἐμοὶ, ἐφη,
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1ολα σοι τοὺς μὲν εὐφυεῖς τὰ σώματα καὶ τὰς ψυχὰς θεραπεύσουσι, τοὺς δὲ μή, ὅσοι μὲν κατὰ σῶμα τοιοῦτοι, ἀποθνήσκουσι, τοὺς δὲ κατὰ τὴν ψυχὴν κακοφυεῖς καὶ ἀνιατοῦς αὐτὸς ἀποκτενοῦσιν; Τὸ γοῦν ἄριστον, ἐφ' ᾧ αὐτοῖς τε τοῖς πάσχουσι καὶ τῇ πόλει οὖτω πέφανται. Οἱ δὲ δὴ νέοι, ἢν δ’ ἐγώ, δήλον ὅτι εὐλαβήσονται σοι δικαστικῆς εἰς χρείαν ἑναί, τῇ ἀπλῇ ἐκείνῃ μουσικῇ χρώμενοι ἢν δὴ ἐφαμεν σωφρο- 

βίον ἐντέκτειν. Τί μήν; ἐφη. 'Αρ’ οὖν οὐ κατὰ ταύτα ἦχη ταῦτα ὁ μουσικὸς γυμναστικὴν διώκων, ἔαν ἡθέλη, αἰρήσει, ὡστε μηδὲν ιατρικῆς δεῖσθαι ὃ τι μὴ ἀνάγκη; 'Εμοιγε δοκεί. Αὕτη μὴν τὰ γυμνάσια καὶ τοὺς πόνους πρὸς τὸ θυμοειδὲς τῆς φύσεως βλέπων κάκευτον εγέρνει μᾶλλον ἢ πρὸς ἱσχὺν, οὐχ ὡστερ οἱ ἄλλοι ἀθλητὰς ρώμης ἕνεκα σιτία καὶ πόνους μεταχειρεῖται. Ὡρθότατα, ἢ δ’ ὅσ. 'Αρ’ οὖν, ἢν δ’ ἐγώ, ὡ Γλαύκων, καὶ οἱ καθιστάντες μουσικῆς καὶ γυμναστικῆς παιδεύετεν οὐχ οὐ ἕνεκα τινες οἶνον καθ- 

διστάσαν, ἔνα τῇ μὲν τὸ σῶμα θεραπεύσοντο, τῇ δὲ τὴν ψυχήν; 'Αλλά τι μὴν; ἐφη. Κινδυνεύουσιν, ἢν δ’ ἐγώ, ἀμφότερα τῆς ψυχῆς ἕνεκα τὸ μέγιστον καθιστάναι. Πῶς δ’; Οὐκ ἐννοεῖς, εἶπον, ὡς διατίθενται αὐτὴν τὴν διάνοιαν οἱ ἐν γυμναστικῇ μὲν διὰ βίου ὁμιλήσωσι, μουσικῇ δὲ μὴ ἄψωνται; 

κ α μ η χ ρ ού ς π α ι δ ε υ η υ ε ν ο υ χ ο ο ὡ σ ἔλεγε το Τ ι ν ος δ’ ἢ οῖς, πέρι ἑαυτοῦ σε' Ἀγριότητος τε καὶ σκληρότητος, καὶ αὐ μαλακίας 

tε καὶ ἡμερότητος, ἢν δ’ ἐγώ. Ἕγγυε, ἐφ’ ὅτι οἱ μὲν γυμναστικῇ ἀκράτῳ χρησάμενοι ἀγριώτεροι τοῦ δεόντος ἀπο- 

βαίνουσιν, οἱ δὲ μουσικῇ μαλακώτεροι αὐτὸς γίγνονται ἢ ὃς 

κάλλιον αὐτοῖς. Καὶ μήν, ἢν δ’ ἐγώ, τὸ γε ἅγιον τὸ 

θυμοειδὲς ἂν τῆς φύσεως παρέχοιτο, καὶ ὀρθῶς μὲν τραφὲ 

ἀνδρεῖον ἂν εἶ, μᾶλλον δ’ ἐπιταβέν τοῦ δεόντος σκληρῶν τε 

καὶ χαλεπῶν γίγνοιτ; ἢν, ὡς τὸ εἰκός. Δοκεῖ μοι, ἐφη. Τά 

e δ’; τὸ ὑμερον οὐχ ἡ φιλόσοφος ἂν ἔχοι φύσις, καὶ μᾶλλον 

μὲν ἀνθέντος αὐτοῦ μαλακώτερον εἶ τοῦ δεόντος, καλὸς δ’
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tραφέντως ἢμερόν τε καὶ κόσμουν; "Εστὶ ταῦτα. Δεῖν δὲ γέ

φαμεν τοῦς φύλακας ἀμφοτέρα ἔχειν τούτω τῷ φύσει. Δεῖ

γὰρ. Οὐκοῦν ἤμισθαί δεί αὐτάς πρὸς ἄλλας; Πῶς δ’ οὐ; 

Καὶ τοῦ μὲν ἤμισσμένον σώφρον τε καὶ ἀνδρεία ἦ | ψυχῆ. 411Α 

Πάνυ γε. Τοῦ δὲ ἀναμόστου δεῖλῃ καὶ ἄγροκος; Καὶ 

μάλα. Οὐκοῦν ὅταν μὲν τις μουσικὴ ταράξῃ καταυλεῖν καὶ 

καταχεῖν τῆς ψυχῆς διὰ τῶν ὁτῶν ὠσπέρ διὰ Ἀκολούθως, ἀς νῦν 

ὁ ἤμεις ἔλεγομεν τὰς γλυκελας τε καὶ μαλακὰς καὶ βρηκόδειον 

ἄρμονιας, καὶ μιμαρίζων τε καὶ γεγανώμενος ὑπὸ τῆς φόδης 

διατελῆ τὸν βιόν ὀλον, οὕτως τὸ μὲν πρῶτον, ἐτι θυμοειδὲς 

ἐξέχει, ὡσπέρ σῶδηρον ἐμάλαξε καὶ χρήσμων εἰς ἀρχήστοι καὶ 

Βρυχεροῦ ἐποίησεν; ὅταν δ’ ἔπεχον μὴ ἀνίδ ἄλλα κηλῆ, τὸ 

μετὰ τούτο ὡδῇ τῇκει καὶ λείβει, ἐως ἃν ἐκτῇξη τὸν θυμὸν 

καὶ ἐκτέμη ὡσπέρ νεῦρα ἐκ τῆς ψυχῆς καὶ ποιήσας μαλακόν 

ἀκμητὴν. Πάνυ μὲν οὖν, ἐφη. Καὶ ἐάν μὲν γε, ἢν δ’ ἐγώ, 

ἐξ ἀρχῆς φύσει ἄθμον λάβῃ, ταχῷ τούτῳ διεσπράζοτο; ἐὰν δὲ 

θυμοειδῆ, ἀσθενὴ ποιήσας τὸν θυμὸν ὀξύρροπον ἀπεργάσατο, 

ἀπὸ σμικρᾶς ταχὺ ἐρεξόμενον τε καὶ κατασβεννύμενον. οἱ 

ἀκρόχολοι οὖν καὶ ὄργιλοι ἀντὶ θυμοειδοὺς γεγένηται, δυσ-

κολίας ἐμπλεφ. Κομιδὴ μὲν οὖν. Τί δέ; ἄν αὐτῇ γυμναστικῇ 

tολλά πονὴ καὶ εὐωχὴται εἰ μάλα, μουσικὴς δὲ καὶ φιλοσο-

φίας μὴ ἀπτηται, οὐ πρῶτον μὲν εἰ ἐσχῶν τὸ σῶμα φρονή-

ματος τε καὶ θυμοῦ ἐμπάπλαται καὶ ἀνδρεότερος γίγνεται 

αὐτὸς αὐτοῦ; Καὶ μάλα γε. Τί δέ; ἐπειδὰν ἄλλῳ μηδὲν 

πράττη μηδὲ κοινωνίᾳ Μοῦσης μηδαμῇ, οὐκ εἰ τι καὶ ἐνήν 

αὐτοῦ φιλιμαδεῖς ἐν τῇ ψυχῇ, ὥτε οὔτε μαθήματος γενόμενοι 

οὐδὲνος οὔτε ἐξήματος, οὔτε λόγου μεταχον οὔτε τῆς ἄλλης 

μουσικῆς, ἀσθενεὶς τε καὶ κωφὸν καὶ τυφλὸν γίγνεται, ὥτε 

οὐκ ἔγερμόμενον οὐδὲ τρεφόμενον οὐδὲ διακαθαρισμένων τῶν 

αἰσθήσεων αὐτοῦ; Οὕτως, ἐφη. Μισόλογος δὴ, οἷμαι, δὲ 

τοιοῦτος γίγνεται καὶ ἀμουρας, καὶ πειθοῦ μὲν διὰ λόγων 

οὐδὲν ἔτι χρῆται, βία δὲ καὶ ἀγριότητι ὡσπέρ θηρίων πρὸς 

τάντα [διαπράττεται], καὶ ἐν ἄμαθα καὶ σκαῖροτητι μεταὶ ἑ 

ἀράμπλας τε καὶ ἀχαριστίας ξῆ. Παντάπασιν, ἦ δ’ ὦς,
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οὗτος ἔχει. 'Επὶ δὴ δύ' ὄντε τούτω, ὡς εἰοικέ, δύο τέχνα θεόν ἐγών' ἃν τινα φαίνῃ δεδωκέναι τοῖς ἀνθρώποισι, μουσικὴν τε καὶ γυμναστικὴν ἐπὶ τὸ θυμοειδὲς καὶ τὸ φιλόσοφον, οὐκ ἐπὶ ψυχὴν καὶ σῶμα, εἰ μὴ εἰ πάρεργον, ἀλλ' ἐπ' ἐκείνω, ὡς ἄν ἀλλήλους εὐναρμοσθήτον | ἐπιτευνομένω καὶ ἀνιμέμων μέχρι τοῦ προσήκοντος. Καὶ γὰρ ἐοικεν, ἐφη. Τὸν κάλλιστ' ἀρὰ μουσικὴ γυμναστικὴ διερνύτα καὶ μετρώτα τῇ ψυχῇ προσφέροντα, τοῦτον ὀρθῶσταν ἂν φαίμεν εἶναι τελέως μουσικώτατον καὶ εὐαρμοστότατον, πολὺ μᾶλλον ἢ τὸν τὰς χορδὰς ἀλλήλαις εὐνυστάντα. Εἰκότως γ', ἐφη, ἢ Σῶκρατες. Οὐκοῦν καὶ ἐν τῇ πόλει ἡμῖν, ὡς Πλαύκων, δεήσει τοὐτοῦ τυνὸς ἂει ἐπιστάτου, εἰ μέλλει ἡ πολιτεία σώζεσθαι; Δεήσει μέντοι β' ὡς οἶδον τέ γε μάλιστα.

Οἱ μὲν δὴ τύποι τῆς παιδείας τε καὶ τροφῆς οὕτω ἂν εἶν. χορείας γὰρ τί ἂν τις διεξόντων καὶ θήρας τε καὶ κυνηγείαν καὶ γυμνικοὺς ἁγώνας καὶ ἐπιπικούς; σχεδὸν γὰρ τε δῆλα δὴ ὅτι τούτων ἐπομένα δεὶ αὐτὰ εἶναι, καὶ οὐκέτι χαλεπὰ εὑρείν. 'Ἰσως, ἢ δ' ὁσ, οὔ χαλεπά. Εἰεν, ἢν δ' ἐγώ: τὸ δὴ μετὰ τούτῳ τί ἂν ἡμῖν διαηρετέον εἶ; ἄρ' οὐκ αὐτῶν τοῦτων οὕτως ἀρξούσι τε καὶ ἀρξονται; Τί μὴν;

"Οτι μὲν πρεσβυτέροις τοὺς ἀρχοντας δεὶ εἶναι, νεωτέρους δὲ τοὺς ἀρχομένους, δῆλον; Δῆλον. Καὶ ὃτι γε τοὺς ἀρίστους αὐτῶν; Καὶ τούτου. Οἱ δὲ γεωργῶν ἀριστοὶ ἄρ' οὐ γεωργικότατοι γίγνονται; Ναὶ. Νῦν δ', ἑπειδὴ φυλάκων αὐτῶν ἀρίστους δεὶ εἶναι, ἄρ' οὐ φυλακωκτάτους πόλεως; Ναὶ. Οὐκοῦν φρονύμους τε εἰς τούτῳ δεὶ ὑπάρχειν καὶ δυναῖν καὶ ἄτη κηδεμόνας τῆς πόλεως; 'Εστι ταῦτα. Κήδουτο δὲ γ' ἂν τις μάλιστα τούτου ὁ τυχχάνοι φιλῶν. 'Ανάγκη.

Καὶ μὴν τοῦτο γ' ἂν μάλιστα φιλότ, ὡς εἰμιφέρειν ἡγοῖτο τὰ αὐτὰ καὶ ἐαυτῷ καὶ όταν μάλιστα] ἐκεῖνον μὲν εἰ πράττοντος οἰοτο ξυμβαίνειν καὶ ἐαυτῷ εἰ πράττειν, μὴ δὲ, τοῦναντίον. Οὕτως, ἐφη. 'Εκλεκτέον ἄρ' ἐκ τῶν ἄλλων φυλάκων τοιούτων ἀνδρας, οἱ ἂν σκοποῦσιν ἡμῖν μάλιστα φαίνονται παρὰ E πάντα τὸν βίον, δ' μὲν ἂν τῇ πόλει ἡγήσονται εἰμιφέρειν,
πάση προθυμία ποιεῖν, ὁ δὲ ἡν μὴ, μηδενὶ τρόπῳ πράξαι ἂν ἐθέλειν. Ἐπιτήδειοι γάρ, ἡφη. Δοκεῖ δὴ μοι τηρητέον αὐτοὶς εἶναι ἐν ἄπασαις ταῖς ἰλικίαις, εἰ φυλακικοὶ εἰς τοὺν τοῦ δόγματος καὶ μὴτε γοητευόμενοι μὴτε βιαζόμενοι ἐκβάλλουσιν ἐπιπλανανόμενοι δόξαν τὴν τοῦ ποιεῖν δεῖν ἂ τῇ πόλει βέλτιστα. Τίνα, ἡφη, λέγεις τὴν ἐκβολήν; 'Εγώ σοι, ἡφην, ἐρώ. φαίνεται μοι δόξα ἐξεῖναι ἐκ διανοιας ἢ ἐκουσίως ἢ ἀκουσίως, ἐκουσίως μὲν ἢ ψευδής τοῦ μεταμάνθανοντος, ἀκουσίως δὲ πάσα ἡ ἀληθής. Ἡ μὲν τῆς ἐκουσίον, ἡφη, μανθάνω, τὸ δὲ τῆς ἀκουσίου δέομαι μαθεῖν. Τι δαί; οὐ καὶ σὺ ἴγει, ἡφην ἐγώ, τῶν μὲν ἀγαθῶν ἀκουσίως στέρεσθαι τοὺς ἀνθρώπους, τῶν δὲ κακῶν ἐκουσίως; ὥς οὗ τὸ μὲν ἐφευρέσθαι τῆς ἀληθείας κακῶν, τὸ δὲ ἀληθεύειν ἀγαθῶν; ἦς οὔ τὰ ὑπὸ δοξαζεῖν ἀληθεῦειν δοκεῖ σοι εἶναι; Ἀλλ', ἦ δ' ὦς, ὀρθῶς λέγεις, καὶ μοι δοκοῦσιν ἀκοντες ἀληθοῦς δοξὶς στερείσκεσθαι. Οὐκοῦν κλαπέντες ἡ γοητευόμενες ἡ βιασθέντες τοῦτο πάσχουσιν; Οὐδὲ νῦν, ἡφη, μανθάνω. Ἰραγικώς, ἦν δ' ἐγώ, κινδυνεύως λέγειν. κλαπέντας μὲν γὰρ τοὺς μεταπειθέντας λέγω καὶ τοὺς ἐπιπλανανόμενους, ὡς τῶν μὲν χρόνος, τῶν δὲ λόγος ἐξαιρούμενος λανθάνει, νῦν γὰρ που μανθάνεις; Να. Τοὺς τοίνυν βιασθέντας λέγω οὖς ἂν ὄδυν τις ἡ ἀληθινὴν μεταδόξασαι ποιήσῃ. Καὶ τούτ', ἡφη, ἐμαθὼν, καὶ ὀρθῶς λέγεις. Τοὺς μὴν γοητευόμενας, ὡς ἐγώμαι, κἂν οὐ φαίνῃς εἶναι οὔ ἂν μεταδόξασον ἡ ψφ' ἑδονῆς κηληθέντες ὥς ὑπὸ φόβου τι διέσαντες. Ἔοικε γὰρ, ἦ δ' ὦς, γοητευόν πάντα οὔσα ἀπατᾶ. Ὁ τοίνυν ἁρτί ἐλεγον, ἢγητήενῶν τῶς ἀριστοὶ φύλακες τοῦ παρ' αὐτοῖς δόγματος, τοῦτο ὡς ποιητέον ὅ ἂν τῇ ἰπέλει αἱ δοκοῦσι βέλτιστον εἶναι αὐτοῖς ποιεῖν. τηρητέον δὴ εἶδος ἐκ παῖδων προσεμένους ἔργα ἐν οἷς ἂν τις τὸ τοιοῦτον μάλιστα ἐπιπλανάνοικο καὶ ἐξαπατάτῳ, καὶ τῶν μὲν μνήμονα καὶ δυσεξαπατητῶν ἐγκριτεύον, τὸν δὲ μὴ ἀποκριτεύον. ἦ γάρ; Να. Καὶ τόνους γε αὖ καὶ ἀλήθινας καὶ ἀγώνας αὐτοῖς θετεῖον, ἐν οἷς ταῦτα ταῦτα τηρητέον. Ὁρθῶς, ἡφη. Οὐκοῦν, ἦν δ' ἐγώ, καὶ τρίτου
καταστατέον ἄρχοντα τῆς πόλεως καὶ φύλακα, καὶ τιμᾶς δοτέον καὶ ἥστως καὶ τελευτῆσαντι, τάφων τε καὶ τῶν ἄλλων μνημείων μέγιστα γέρα λαγχάνομεν· τόν δὲ μὴ τοιούτων ἀποκριτέον· τοιαύτῃ τις, ἦν δ' ἐγὼ, δοκεῖ μοι, ὡς Πλαύκων, ἡ ἐκλογὴ εἶναι καὶ κατάστασις τῶν ἄρχοντων τε καὶ φυλάκων, ὡς ἐν τύπῳ, μὴ δὲ ἀκριβεῖας, εἰρήσθαι.

Καὶ ἔμοι, ἦ δ' ὅς, οὕτως τῇ φαίνεται. Ὁ ἄρ' οὖν ὡς ἀληθῶς ὄρθοτατον καλεῖν τούτους μὲν φύλακας παντελείς τῶν τε ἔξωθεν πολεμίων τῶν τε ἐντὸς φιλίων, ὅπως οἱ μὲν μὴ βουλήσωμαι, οἱ δὲ καὶ δινήσωμαι κακοτριγείν, τοὺς δὲ νέους, οὓς δὲ νῦν φύλακας ἐκαλούμεν, ἑπτακόπους τε καὶ βοήθοις τοῖς τῶν ἄρχοντων δόγμασιν· Ἐμοίοι δοκεῖ, ἐφή.

Τὸς ἂν οὖν ἡμῖν, ἦν δ' ἐγώ, μηχανὴ γένοιτο τῶν ψευδῶν τῶν ἐν δέοντι γεγομένων, ὅν δὲ νῦν ἐλέγομεν, γενναίον τι

ἐν ψευδομένους πείται μᾶλλον γινόμενοι, ὅν δὲ νῦν ἐλέγομεν, γενναίον τι.
II.

of Plato.

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πείπτα δὲ καὶ τὴν ἀλλήν πόλιν, ὡς ἅρ' ἡ ἡμεῖς αὐτοὺς τρέφομεν τε καὶ ἐπαιδεύομεν, ὥσπερ ὅνειρα ἔδόκουν ταύτα τάντα πάρσχειν τε καὶ γίγνεσθαι περὶ αὐτοὺς, ήσαν δὲ τότε ἡ ἀληθεία ὑπὸ γῆς ἐντὸς πλαττόμενοι καὶ τρέφομενοι καὶ ἀυτοὶ καὶ τὰ ὁπλα αὐτῶν καὶ ἡ ἀλλή σκευὴ δημιουργοῦ-ἐνεῖ, ἐπειδὴ δὲ παντελῶς ἐξεργασμένοι ἦσαν, [καὶ] ἡ γῆ αὐτοὺς μῆτηρ οὖσα ἀνήκε, καὶ νῦν δεὶ ὅσοι μητρὸς καὶ προφόρο τῆς χώρας ἐν ἢ εἰσὶ βουλεύονται τε καὶ ἀμίνειν αὐτοὺς, ἕαν τις ἐπ' αὐτὴν ἂν, καὶ ὑπὲρ τῶν ἄλλων πολιτῶν ὡς ἀδελφῶν ὡς καὶ γηγενῶν διανοεῖσθαι. Οὐκ ἐτὸς, ἐφή, τάλα ἦσχυνον τὸ ψεύδος λέγειν. Πάνω, ἢν δ' ἐγώ, | εἰκότως 415Α ἀλλ' ὡμοι οὖσαν καὶ τὸ λοιπὸν τοῦ μόθου. ἔστε μὲν γὰρ ὡς πάντες οἱ ἐν τῇ πόλει ἀδελφοί, ὡς φήσομεν πρὸς αὐτοὺς ὡς ἀληθοῦσται, ἀλλ' ὁ θεὸς πλάτων, ὅσιοι μὲν ὑμῶν ἰκανοὶ ἄρχον, χρυσὸν ἐν τῇ γενέσθαι ξυνέμιζεν αὐτοῖς, διὸ τιμῶτατοι ἔσθε ὡς δ' ἐπίκουροι, ἀργυροῦν σίδηρον δὲ καὶ χαλκὸν τοὺς τε γεωργοὺς καὶ τοῖς ἄλλοις δημιουργοῖς. ἢτε οὖν γηγενεῖς οἴτε πάντες τὸ μὲν πολὺ ὠμοίους ἂν ὑμῖν αὐτοῖς γεννώτε, ἢστε δ' ὅτε ἐκ χρυσοῦ γεννηθεὶς ἂν ἄργυρον καὶ β τὸ ἄργυρον χρυσὸν ἐκγονοῦ καὶ τάλα πάντα οὕτως ἔξ ἀλλήλων. τοῖς οὖν ἀρχοντες καὶ πρῶτον καὶ μάλιστα παραγ-γέλλει ὁ θεὸς, ὅπως μηδὲνος οὕτω φύλακεν ἀγαθοὶ ἔσονται μηδ' οὕτω σφόδρα φυλάξουσι μηδὲν ὡς τοὺς ἐκγόνους, ὅ τι αὐτοῖς τούτων ἐν ταῖς ψυχαῖς παραμέμηκε, καὶ ἐὰν τε τυφετέρων ἐκγονος ὑπόχαλκος ἢ ὑποσίθηρος γένηται, μηδενὶ ῥόπω κατελείψουσιν, ἀλλὰ τὴν τῇ φύσει προσήκουσαν τιμήν ῥυθόντες ὡσούσιν εἰς δημιουργοὺς ἢ εἰς γεωργοὺς, καὶ ἃν ὁ ἐκ τούτων τις ὑπόχρυσος ἢ ὑπάργυρος φυ'τομήσαντες ἀνάζουσι τοὺς μὲν εἰς φυλακὴν, τοὺς δὲ εἰς ἐπίκουριαν, ὡς ἐρχομοῦ ὡς τοῦτο τὸν πόλιν διαφθαρῆται, ὅταν αὐτὴν σιδήρους ἢ ὁ χαλκὸς φυλάξει. τούτων οὖν τὸν μνῆμον ὡς εἰς τις τινὰ μηχανὴν; Οὐδ'ἀμως, ἐφη, ὡς γ' ἀν αὐτοὶ οὕτως ὡς μὲν' ἢν οἱ τούτων νεώς καὶ οἱ ἐπείτα ἢ τ' ἀλλοι ἀνθρώποι οἱ ύπερεν. Ἀλλὰ καὶ τούτο, ἢν δ'
The Republic

416A στρατιωτικάς γε, ἀλλ' οὐ χρηματιστικάς. | Πῶς, ἐφή, αὖ τούτο λέγεις διαφέρειν ἐκείνου; ἩΕγώ σοι, ἢν δ' ἐγώ, πε-ράσομαι εἰπέν. δεινότατον γὰρ ποῦ πάντων καὶ αἴσχυστον ποιμέσι τοιοῦτος γε καὶ οὕτω τρέφειν κύνας ἐπίκουροις ποιμνίων, ὡστε ὑπὸ ἄκολασίας ἢ λιμοῦ ἢ τινος ἄλλου κακοῦ ἔθους αὐτοῦς τοὺς κύνας ἐπιχειρήσαι τοῖς προβάτοις [κακ-ουργεῖν] καὶ ἀντὶ κυνῶν λύκους ὁμοιωθήναι. Δεινών, ἢ δ' ὡς·

B πῶς δ' οὐ; Οὐκοῦν φιλακτέον παντὶ τρόπῳ μὴ τοιοῦτον ἢμῖν οἱ ἐπίκουροι ποιήσωσι πρὸς τοὺς πολίτας, ἐπειδὴ αὐτῶν κρείττους εἰσίν, ἀντὶ ξυμμάχων εἰμενῶν δεσπόταις ἄγριοι ἀφομοιωθῶσιν; Φιλακτέον, ἐφή. Οὐκοῦν τὴν μεγίστην τῆς εὐλαβείας παρεσκευασμένοι ἄν εἰσίν, εἰ τῶ ὄντι καλῶς πεπα-δεμένου εἰσίν; Ἀλλὰ μὴν εἰσὶ γ', ἐφή. Καὶ ἐγώ' εἴπον, Τοῦτο μὲν οὐκ ἄξιον δισχυρίζεσθαι, ὁ φίλε Γλαύκων' ἢ

c μέντοι ἄρτι ἐλέγομεν, ἄξιον, ὅτι δὲ αὐτοὺς τῆς ὀρθῆς τυχεῖ ταυτείας, ἢτις ποτὲ ἑστίν, εἰ μελλοῦσι τὸ μέγιστον ἔχει πρὸς τὸ ἡμεροὶ εἶναι αὐτοῖς τε καὶ τοὺς φυλαττομένους ὑπ αὐτῶν. Καὶ ὀρθῶς γε, ἢ δ' ὡς. Πρὸς τοὺς τὴν ταυτεία ταύτη φαίν ἀν τις νοῦν ἔχων δεῖν καὶ τὰς οἰκήσεις κα' τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκευάσθαι, ἢτις μήτ' τοὺς φύλακας ὃς ἀρίστους εἶναι παύσοι αὐτοῖς, κακουργεῖ τε μὴ ἐπαρεί περὶ τοὺς ἄλλους πολίτας. Καὶ ἀληθῶς γ
φήσει. "Ορα δή, εἴτεν ἐγώ, εἰ τοιόνδε τινὰ τρόπον δεῖ δ' αὐτοὺς ἔχει τε καὶ οἰκεῖν, εἰ μέλλουσιν τοιοῦτον ἐσεθήκαί· πρῶτον μὲν οὐσίαν κεκτημένον μηδεμίαν μηδένα ἰδίαν, ἂν μὴ πᾶσα ἀνάγκη· ἐπειτα ὁμοίων καὶ ταμεῖοι μηδενὶ εἶναι μηδὲν τοιοῦτον, εἰς οὐ πάς ὁ βουλόμενος ἐσεθεί· τὰ δ' ἐπιτήδεια, ὡσπον δεόμεναι, ἄνδρες άθληται πολέμου σώφρονες τε καὶ ἄνδρειοι, ταξιμένους παρὰ τῶν ἄλλων πολιτῶν δέχε-θείας μισθὸν τῆς φυλακῆς τοσοῦτον, ὅσον μήτε περιέναι αὐτοῖς εἰς τὸν ἐνιαυτὸν μήτε ἐνδείων φοιτῶντας δὲ εἰς ἐνυποτεῖ, ὥσπερ ἐστρατοποδεμένους, κοινήν ἔχον ἥρμον δὲ καὶ ἀργύ-ριον εἰπεὶν αὐτοῖς ὅτι θείον παρὰ θεῶν ἄει ἐν τῇ ψυχῇ ἔχουσι καὶ οὐδὲν προσδέοντα τοῦ ἀνθρωπείου, οὐδὲ ὅσια τὴν ἐκεῖνον κτῆσιν τῇ τοῦ θυντοῦ ἥρμου κτῆσει ἐξεμμελάνυτας μιανέει, διότι πολλὰ καὶ ἁνόσια περὶ τὸ τῶν 417Α νομίσμα γέγονε, τὸ παρ' ἐκεῖνος δὲ ἀκήρατον· ἄλλα μόνοις αὐτοῖς τῶν ἐν τῇ πόλει μεταχειρίζεσθαι καὶ ἀπεσεθαί ἥρμον καὶ ἀργύρου οὐ θέμις, οὐδ' ὑπὸ τὸν αὐτών ὅροφον ἴναι οὐδὲ περιασθῆναι οὐδὲ πίνειν εξ ἀργύρου ἤ ἥρμου. καὶ οὕτω μὲν σώζοντο τ' ἂν καὶ σώζοιεν τὴν πόλιν· ὅτάτε δ' αὐτὸν γῆν τε ἰδίαν καὶ οἰκίας καὶ νομίσματα κτήσουνται, οἰκονόμων μὲν καὶ γεωργοὶ ἄντι φύλακών ἔσονται, δεσπόται δ' ἔχθροι ἀντὶ ἐξεμμάχων τῶν ἄλλων πολιτῶν γενήσονται, Β μεσοῦντες δὲ δὴ καὶ μισούμενοι καὶ ἐπιβουλεύουσιν καὶ ἐπιβουλεύομενοι διάξουσι πάντα τὸν βίον, πολὺ πλείω καὶ μᾶλλον δεδότες τοὺς ἐνδον ἢ τοὺς ἔξωθεν πολέμους, θέουτες ἢττε τότε ἐγνυτατα ὅλθρου αὐτοὶ τε καὶ ἢ ἄλλη πόλις. τούτων οὖν πάντων ἔνεκα, ἢν δ' ἐγώ, φῶμεν οὕτω δεὶν κατεσκευάσθαι τοὺς φύλακας οἰκήσεως τε πέρι καὶ τῶν ἄλλων, καὶ ταῦτα νομοθετήσωμεν, ἢ μή; Πάνυ γε, ἢ δ' ὅσ' ὁ Γλαῦκων.
Καὶ ὁ Ἀδείμαντος ὑπολαβὼν Τι οὖν, ἔφη, ὁ Σώκρατες, ἀπολογήσει, ἐὰν τίς σε φη μὴ πάνυ τι εὐδαίμονας ποιεῖν τούτους τοὺς ἀνδράς, καὶ ταῦτα δι' ἑαυτοῦ, ὃν ἔστι μὲν ἢ πόλις τῇ ἄληθείᾳ, οἱ δὲ μηδὲν ἀπολαύουσιν ἀγαθὸν τῆς πόλεως, οἶνον ἄλλοι ἄγροι τε κεκτημένοι καὶ οἰκίας οἰκοδομοῦμεν ολας καὶ μεγάλας, καὶ ταύταις πρέπουσιν κατασκευὴν κτῶμεν, καὶ θυσίας θεοῖς ἰδίας θύοντες, καὶ ἐξοδοκοῦντες, καὶ δὴ καὶ ὃ νῦν δὴ σὺ ἔλεγε, χρυσὸν τε καὶ ἄργυρον κεκτημένοι καὶ πάντα ὅσα νομίζεται τοῖς μελλοντι τυλαρλίοις εἶναι; ἀλλ' ἀτεχνῶς, φαίη ἂν, ὡσπερ ἐπίκουροι μισθωτοὶ εῦνος τῇ πόλει φαίνονται | καθήσθαι οὐδὲν ἄλλο ἢ φρουρούντες. Ναὶ, ἢν δ' ἔγω, καὶ ταῦτα γε ἑπιστήμοι καὶ οὐδὲ μισθῶν πρὸς τοὺς συτίσιας λαμβάνοντες ὡσπερ οἱ ἄλλοι, ὡστε οὐδ' ἂν ἀποδημῆσαι βούλωνται ἰδία, ἐξέσται αὐτοῖς, οὐδέ ἔταρας διδόναι, οὐδ' ἀναλίσκειν, ἀν ποι βούλωνται ἄλλος, οία δὴ οἱ εὐδαιμόνες δοκοῦντες εἶναι ἀναλίσκουσι. ταῦτα καὶ ἄλλα τοιαῦτα συχνὰ τῆς κατηγορίας ἀπολείπεις. Ἀλλ', ἢ δ' ὅσ, ἐστω καὶ ταύτα κατηγορημένα. Τι οὖν δὴ ἀπολογησόμεθα, φήσι; Ναὶ. Τὸν αὐτὸν οἶμον, ἢν δ' ἔγω, πορεύομενοι εὑρήσομεν, ὡς ἐγὼμαι, ἃ λεκτέα. ἔρουμεν γὰρ ὅτι θαυμαστὸν μὲν ἄν οὐδὲν εἴη, εἰ καὶ οὗτοι οὕτως εὐδαιμονεστατοὶ εἶσιν, οὐ μὴν πρὸς τούτῳ βλέπωντες τὴν πόλιν οἰκίζομεν, ὅπως ἐν τι ἡμῖν θνοὺς ἔσται διαφερόντως εὐδαίμον, ἀλλ' ὅπως ὅ τι μάλιστα ὅλη ἡ πόλις. ψήθημεν γὰρ ἐν τῇ τοιαύτῃ μάλιστα ἄν eürein δικαιοσύνην καὶ αὐ ἐν τῇ κάκιστᾳ οἰκουμένῃ ἀδικίαν, κατι-
δόντες δὲ κρίναί ἂν ὅ πάλαι ξητοῦμεν. νῦν μὲν οὖν, ὡς ὁ
οἶμεθα, τὴν εὐδαίμονα πλάττομεν οὐκ ἀπολαβόντες ὁλίγους
ἐν αὐτῇ τοιούτους τινὰς τιθέντες, ἀλλ’ ὅλην, αὐτίκα δὲ τὴν
ἐναντίαν σκεφώμεθα. ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνυδριάντας γρά-
φοντας προσελθῶν τις ἐξεγεί λέγων ὃτι οὐ τοὺς καλλίστοις τοὺς
ἐφώ τα κάλλιστα φάρμακα προστίθησαμεν—οἱ γὰρ ὀφθαλμοὶ
κάλλιστὸν οὖν οὐκ ὁστρεῖς ἐναληθημένοι εἶν τὰ ἄλλα μέλαιν—,
μετρῶς ἂν ἐδοκοῦμεν πρὸς αὐτὸν ἀπολογείσθαι λέγοντες ὙΔ
θαυμᾶσθε, μη οὖν δεῖν ἡμᾶς οὕτω καλοὺς ὀφθαλμοὺς γράφειν,
ὡστε μηδὲ ὀφθαλμοὺς φαινεσθαι, μηδ’ αὐ τὰλλα μέρη, ἀλλ’
ἀβρει εἰ τὰ προσήκουσα ἐκάστοις ἀποδιδόντες τὸ ὅλον καλὸν
ποιοῦμεν. καὶ δὴ καὶ νῦν μη ἀνάγκαξη ἡμᾶς τοιαύτην εὐδαι-
μονίαν τοῖς φύλαξι προσάπτειν, ἢ ἐκεῖνον πάν μᾶλλον
ἀπεγραφαίται ἢ φύλακας. ἐπιστάμεθα γὰρ καὶ τοὺς γεωργοὺς ἐ
ἐπιφέροντες καὶ χρυσὸν περιθέντες πρὸς ἦδονὴν ἐργάζεσθαι κελεύειν τὴν γῆν, καὶ τοὺς κεραμεὰς κατακλίναντες
ἐπεδίχα πρὸς τὸ πῦρ διαπίνοντάς τε καὶ εὐωχουμένους, τὸν
προχὸν παραθεμενός, ὡς ὃν ἐπιθυμῶντες κεραμεύειν, καὶ τοὺς
Ἀλλοὺς πάντας τουούτῳ τρόπῳ μακρίων ποιεῖν, ἵνα δὴ ἡ
ἡ πόλις εὐδαιμονίᾳ. ἀλλ’ ἡμᾶς μη οὕτω νουθέτει· ὡς, ἂν σοι
πειθώμεθα, οὔτε ὁ γεωργὸς γεωργὸς ἔσται οὔτε ὁ κεραμεὺς 421Α
κεραμεὺς οὔτε ἀλλὸς οὐδεὶς οὐδὲν ἔχων σχῆμα, ἐξ ὧν πόλις
γίγνεται. ἀλλὰ τῶν μὲν ἄλλων ἐλάττων λόγος· νευροφράφουν
γὰρ φαίλων γενόμενοι καὶ διαφθαρέντες καὶ προσποιησάμενοι
ἐίναι μη ὄντες πόλει οὐδὲν δεινὸν’ φύλακες δὲ νόμον τε καὶ
πόλεως μη ὄντες ἀλλὰ δοκοῦντες ὅρας δὴ ὃτι πᾶσαν ἄρδην
πόλιν ἀπολλυσαι, καὶ αὐ τοῦ εἰ οἴκειν καὶ εὐδαιμονεῖν μόνοι
τῶν καιρὸν ἔχουσιν. εἰ μὲν οὖν ἡμεῖς μὲν φύλακας ὡς ἀλθῶς
ποιοῦμεν ἢκιστὰ κακούργους τῆς πόλεως, ὃ δ’ ἐκείνο λέγων
gεωργούς τινας καὶ ὡσπερ ἐν πανηγύρει ἀλλ’ οὐκ ἐν πόλει
ἐστιάτορας, εὐδαιμόν ἄλλο ἄν το ἡ πόλιν λέγοι. σκεπτόν
οὖν πότερον πρὸς τούτο βλέποντες τοὺς φύλακας καθιστώμεν,
ὅπως ο το πλεῖστῃ αὐτοῖς εὐδαιμονίᾳ ἐγγενήσεται, ἢ τούτῳ μὲν
εἰς τὴν πόλιν ὅλην βλέποντας θεατέον εἰ ἐκεῖνη ἐγγίγνεται,
Toûs δ' ἐπικούρους τούτους καὶ τοὺς φύλακας ἐκείνο ἀναγκαστέον ποιεῖν καὶ πειστέον, ὅπως ὁ τι ἀριστοὶ δημοῦργοι τοῦ ἑαυτῶν ἔργου ἐσονται, καὶ τοὺς ἄλλους ἀπαντᾶσ ώσαύτως, καὶ οὕτω εὐμπάσης τῆς πόλεως αὐξανομένης καὶ καλῶς οἰκιζομένης ἑαυτῶν ὅπως ἐκάστοις τοῖς ἔθνεσιν ἢ φύσεις ἀποδίδωσι τοῦ μεταλαμβάνειν εὐδαιμονίας. 'Αλλ', ἢ δ' ὦς, καλῶς μοι δοκεῖς λέγειν. Ἀρ' οὖν, ἢν δ' ἐγώ, καὶ τὸ τούτου ἀδελφὸν δόξω σοι μετρίως λέγειν; Τι μάλιστα; Τοὺς ἄλλους αὐτὶ δημιουργοὺς σκόπει τι τάδε διαφθείρει, ὡστε καὶ κακοὺς γίγνεσθαι. Τὰ ποία δὴ ταῦτα; Πλούτος, ἢν δ' ἐγώ, καὶ πενία. Πῶς δή; ὁδε. πλουτήσασ χυτρεὺς δοκεὶ σοι ἐτι θελήσεις ἐπιμελεῖσθαι τῆς τέχνης; Οὐδαμῶς, ἐφή. Ἀργός δὲ καὶ ἀμελής γενήσεται μᾶλλον αὐτὸς αὐτοῖ. Πολὺ γε. Ὄκουν κακίων χυτρεὺς γίγνεται; Καλ τοῦτο, ἐφή, πολύ. Καὶ μή καὶ ὄργανά γε μὴ ἔχων παρέχεσθαι ὑπὸ πενίας ἢ τι ἄλλο τῶν ἔτι τὴν εὐ τέχνην τά τε ἔργα πονηρότερα ἐργάσεται καὶ τοὺς υἱεῖς ἢ ἄλλους οὐς ἂν διδάσκῃ χεῖρος δημιουργοὺς διδάξεται. Πῶς δ' οὖ; Ἕμνα' ἀμφιτέρων δή, πενίας τε καὶ πλούτου, χεῖρω μὲν τα τῶν τεχνῶν ἔργα, χεῖρος δὲ αὐτοὶ. Φαίνεται. Ἔτερα δή, ὅσιε, τοῖς ψυλαξὶ εὐρήκαμεν, ἂ παντὶ τρόπῳ φυλακτέον ὅπως μῆτεροι αὐτοὺς λῆσει εἰς τὴν πόλιν παραδύνα. Ποία 422A ταῦτα; Πλούτος τε, ἢν δ' ἐγώ, καὶ πενία, | ὡς τοῦ μὲν τρυφήν καὶ ἄργιαν καὶ νεωτερισμὸν ποιούντος, τοῦ δὲ ἀνελευθερικαὶ καὶ κακοεργιάν πρὸς τῷ νεωτερισμῷ. Πάνυ μὲν οὖν, ἐφη. τόδε μέντοι, ὡ Σώκρατες, σκόπει, πᾶς ἡμῖν ἢ πόλις οίᾳ τ' ἔσται πολεμεῖν, ἐπειδὰν χρήματα μὴ κεκτημένη ἢ, ἄλλως τε κὰν πρὸς μεγάλην τε καὶ πλουσίαν ἀναγκασθῆ πολεμεῖν. Δῆλον, ἢν δ' ἐγώ, ὦτι πρὸς μὲν μίαν χαλεπώτερον, πρὸς δὲ B δύο τοιαύτας ράον. Πῶς εἶπες; ἢ δ' ὦς. Πρῶτον μὲν πολ', εἶπον, ἐὰν δὴ μάχεσθαι, ἄρα οὐ πλουσίοις ἀνδράσι μαχοῦνται αὐτοὶ ἄντες πολέμου ἀθληταί; Ναὶ τούτο γε, ἐφη. Τι οὖν, ἢν δ' ἐγώ, ὡ 'Αδείμαντε; εἰς πύκτης ὦς οἶδον τε κάλλιστα ἐπὶ τοῦτο παρεσκευασμένος δυοὶ μὴ πύκταιν, πλουσίοι δὲ καὶ πιόνοι, οὐκ ἀν δοκεῖ σοι ῥεδίως μάχεσθαι; Οὐκ ἂν ἵσως,
ουδέν καὶ πλεονέκτησεν τόν τρότερον αἰεὶ προσφερόμενον ἀναστρέφοντα κρούειν, καὶ τοῦτο τοιοῦτο πολλάκις ἐν ἡλίῳ τε καὶ πνεύμα; ἀρά γέ, ὅτι καὶ καὶ πλέονς κεκρώσατ' ἃν τοιοῦτος ὁ τοιοῦτος; Ἀμέλει, ἐφη, οὐδέν ἂν γένοιτο θαμαστόν. Ἀλλ' οὐκ ὁδεῖ πυκτικὴς πλέον μετέχειν τοὺς πλουσίους ἐπιστήμης τε καὶ ἐμπειρίας ἡ πολεμικῆς; Ἔγωγ', ἐφη. Ραδίως ἄρα ἦμιν οἴ αὐτὴ ἐκ τῶν εἰκότων ὑπολαίους τε καὶ τριπλασίους αὐτῶν μαχοῦται. Ὁγχωρή-τομαὶ σοι, ἐφη δοκεῖσ γάρ μοι ὀρθῶς λέγειν. Τί δ', ἂν τρεςβελάν πέμφαντες εἰς τὴν ἑτέραν τόλμην τᾶληθῆς εἰπώσιν, ὅτι Ἡμεῖς μὲν οὐδὲν χρυσώ ὁδ' ἀργυρῷ χρώμεθα, οὐδ' ἦμιν λέμεις, ὡμῖν δὲ ἐμπολεμησάμεντες οὐκ μεθ' ἦμοι ἔχοντες τὰ τῶν τέρων οἴει τυνᾶς ἀκούσαντας ταῦτα αἰρήσεσθαι καὶ πολεμεῖν στέρεοις τε καὶ ἵσχυοις μᾶλλον ἢ μετὰ κυνῶν προβάτους πλοῦτι τε καὶ ἄπαλοις; Οὐ μοι δοκεῖ. Ἀλλ' ἐὰν εἰς μιᾶν, ἐφη, ε τόλμην εὐνάθροισθη τὰ τῶν ἄλλων χρήματα, ὥρα μὴ κίδυνουν φέρη τῇ μη πλουτοῦσῃ. Ἐπιδαλμῶν εἰ, ἂν δ' ἐγώ, ὅτι οἴει Μεξίωνος, ἂν δ' ἐγώ, χρή προσφυγεῖν τὰς ἄλλας· ἐκάστη γὰρ αὐτῶν τόλεαι εἰσὶ πάμπολλαι, ἀλλ' οὐ πόλις, τὸ τῶν παιζόντων. Ὁμός μὲν, κἂν ὠτίον ἦς, πολεμία ἀλλήλαις, ἢ μὲν πενήθων, ἢ δὲ πλουσίων· τούτων δ' | ἐν ἐκατέρθ' τάν πολλά, αἰς ἐὰν 423Α μὲν ὡς μιᾷ προσφέρη, παντὸς ἄν ἀμάρτοις, ἐὰν δὲ ὡς τολλαίς, διδοὺς τὰ τῶν ἑτέρων τοῖς ἑτέροις χρήματα τε καὶ δυνάμεις ἢ καὶ αὐτοὺς, ξυμμάχους μὲν ἀεὶ πολλοὶς χρήσει, τολεμίους δ' ὀλίγοις. καὶ ἔως ἂν ἡ πόλις σοι οἰκή σωφρόνως ὁς ἄρτι ἑτάξῃ, μεγίστη ἔσται, οὐ τὸ εὐδοκιμεῖν λέγω, ἀλλ' ὅς ἄληθώς μεγίστη, καὶ ἐὰν μόνον ἡ χιλίων τῶν προπολε- λούστων· οὕτω γὰρ μεγάλην τόλμη μιᾶν ὦ βαδίως οὕτε ἐν β Ελλησίν οὕτε ἐν βαρβάροις εὐθήσεις, δοκούσας δὲ πολλὰς καὶ πολλαπλασίας τῆς τηλικάυτης. ἡ ἄλλως οἴει; Οὐ μᾶ τοῖν Δλ', ἐφη.

Ὡκοῦν, ἂν δ' ἐγώ, οὕτως ἂν εἶμι καὶ κάλλιστοι ὁρὸς τοῖς
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ήμετέροις ἄρχοντιν, ὡς τῇ βασίλειᾳ δὲ τὸ μέγεθος τῆς πόλεως ποιεῖται καὶ ἡ λίκης οὕση δὴν χώραν ἀφορισμάτως τῇ ἀλλην χάρειν ἡν. Τίς, ἐφη, ὦρος; Οὐλίας μὲν, ἢν δ' ἐγώ, τόνδε μέχρι οὐ ε ἂν ἐθέλη αὐξημένη εἶναι μία, μέχρι τοῦτο αὔξηται, πέρα δὲ μή. Καὶ καλῶς γ', ἐφη. Οὐκοῦν καὶ τοῦτο αὐ ἀλλο πρόσταγμα τοῖς φύλαξι προστάξομεν, φυλάττειν παντὶ τρόπῳ ὡς μὴ σεμικρά ἡ πόλις ἐσται μήτη μεγάλη δοκοῦσα, ἀλλα τίς ἰκανή καὶ μία. Καὶ φαῖλόν γ', ἐφη, ὑσοι αὐτοίς προστάζομεν. Καὶ τοῦτο γε, ἢν δ' ἐγώ, ἢτι οὐκοῦτερον τόδε, οὐ καὶ ἐν τῷ πρόσθεν ἐπεμνήσθημεν λέγοντες ὡς δέοι, εὰν τῇ τῶν φυλάκων τις φαύλους ἐκγονος γένηται, εἰς τοὺς ἀλλοὺς αὐτῶν ἀποτέμπε- δοθῇ, εὰν τ' ἐκ τῶν ἀλλῶν σπουδαίως, εἰς τοὺς φύλακας. τοῦτο δ' ἐξούλετο δηλοῦν, ὅτι καὶ τοὺς ἀλλοὺς πολλάς, πρὸς ὅ τι πέρπηκε, πρὸς τοῦτο ἐνα πρὸς ἐν ἐκαστον ἐργον δει κομίζεν, ὡς ἂν ἐν τῷ αὐτοῦ ἐπιτηδεύον ἐκαστὸς μὴ πολλοὶ, ἀλλὰ εἰς γίγνηται, καὶ οὕτω δὴ ἐξυπασσά ἡ πόλις μία φύτησι, ἀλλὰ μὴ πολλαί. Ἔστι γὰρ, ἐφη, τοῦτο ἐκεῖνον σμικρότερον. Οὐτοὶ, ἢν δ' ἐγώ, ὡς ἀγαθὲ Ἀδείμαντε, ὡς δόξειν ἂν τις, ἐ ταῦτα πολλὰ καὶ μεγάλα αὐτοῖς προστάττουμεν ἀλλὰ πάντα φαύλα, εὰν τὸ λεγόμενον ἐν μέγα φυλάττωσι, μᾶλλον δ' ἄντι μεγάλου ἰκανοῦ. Τι τοῦτο; ἐφη. Τὴν παιδείαν, ἢν δ' ἐγώ, καὶ τροφὴν. εὰν γὰρ εὖ παιδευὸμεν ἑπτὰρια ἄνδρες γίγνων- ται, πάντα ταῦτα ράδις δισφύονται, καὶ ἄλλα γε ὡς νῦν ἠμεῖς παραλείπομεν, τὴν τῇ τῶν γυναικῶν κτῆσιν καὶ γάμων 424Α καὶ παιδοποιίας, ὅτι | δει ταῦτα κατὰ τὴν παρομοίαν πάντα δ' τι μάλιστα(κοινὰ τὰ φίλων) ποιεῖσθαι. 'Ορθότατα γάρ, ἐφη, γίγνοιτ' ἂν. Καὶ μὴν, εἰπον, ποιεῖτα εάνπερ ἀπαξ ὀρμησὶν εὖ, ἔρχεται ὁσπερ κύκλοι αὐξανομένη. τροφὴ γάρ καὶ παι- δευτις χρηστῇ σωζομένῃ φύσεις ἀγάδας ἐμποεί, καὶ αὐ φύσες χρησταλ τοιαύτης παιδείας ἀντιλαμβανόμεναι ἐτι βελτίους τῶν προτέρων φύονται, εἰς τῇ ἀλλὰ καὶ εἰς τὸ γεννάν, ὡστε καὶ β ἐν τοῖς ἀλλοῖς ζώοις. Εἰκός γ', ἐφη. 'Ὡς τοῦτον διὰ βρα- χέων εἰπεῖν, τοῦτον ἀνθεκτέον τοῖς ἐπιμεληταις τῆς πόλεως, ὡς ἂν αὐτοὺς μὴ λάθη διαφθαρέν ἀλλὰ παρὰ πάντα αὐτὸ
τῆν ἀοίδὴν μᾶλλον ἐπιφρονεόντος — ἀνθρωποι, ἢτις ἀειδόντεσσοι νεωτάτη ἀμφιπέληται.

η λαλάκις τὸν ποιητήν τις οὕτως οὐκ ἦσαμα νέα ἀλλὰ τρόπον ὦδης νέον, καὶ τούτῳ ἐταῖσθε, δεὶ δ' οὕτ' ἐπαινεῖν τὸ τουτοῦν οὕτε ὑπολαμβάνειν. εἶδος γὰρ καίνον μουσικῆς μεταβάλλειν εὐλαβητέον ὡς ἐν ὀλίῳ κινδυνεύοντα. οὐδαμοὶ δ' ἰδοὺν μουσικῆς τρόποι ἀνευ πολιτικῶν νόμων τῶν ἐγιστῶν, ὡς φησὶ τὸ Δάμον καὶ ἐγώ πειθομαι. Καὶ ἐμὴ τόῦν, ἐφη ὁ 'Ἀθείμαστος, θές τῶν πεπεισμένων. Τὸ δ' ἦλαλακτήριον, ἦν δ' ἐγώ, ὡς ἐοικείν, ἐνταῦθα ποὺ οἰκοδομητέον τοῖς ψυλαξείν, ἐν μουσικῇ. Ἡ γοῦν παραμομία, ἐφη, ἡ δάκτυοι ταύτη λανθάνει παραδοκυμένη. Ναὶ, ἐφην, ὡς ἐν παιδίας γε λέει καὶ ὡς κακῶν οὐδὲν ἐργαζομένη. Οὐδὲ γὰρ ἐργάζεται, ἐφη, ἄλλο γε ἡ κατὰ σμικρὸν εἰσοικισμένη ἡρέμα ὑποθέτερ τὰ τῇ ἡδι τε καὶ τὰ ἑπιτηδεύματα' ἐκ δὲ τούτων εἰς τὰ τέρας ἀλλήλους εἰμβολαια μείζων ἑκβαίνει, ἐκ δὲ δὴ τῶν ἕμπολαιων ἑρχεται ἐπὶ τοὺς νόμους καὶ πολιτείας σὺν πολλῆς, καὶ ἡ Ἐκκρατεῖς, ἄσηλγέα, ἐώς ἐν τελευτῶσα πάντα ἑιδα καὶ μοστή ἀνατρέψη. Εἶειν, ἦν δ' ἐγώ· οὔτω τούτ' ἔχει; Δοκεῖ οὐ, ἐφη. Οὐκοῦν δ' ἐξ ἄρχης ἑλέγομεν, τοῖς ἡμετέροις πασίν νυμωτέρου εὑθὺς παιδίας μεθεκτέον, ὡς παρανόμου γυγνομένης καὶ παῖδων τουτοῖν ἐννόμους τε καὶ σπουδαίους εξ' ἐπὶ τῶν ἀνδράσις αὐξάνεσθαι ἀδύνατον οὖν; Πῶς δ' οὐχί; ἐφη. 425Α

Οταν δὴ ἄρα καλῶς ἀρξάμενοι παίδες παίζειν εὐνομιάν διὰ ἡς μουσικῆς εἰσδέχωνται, πάλιν τούνατον ἢ ἐκέανους εἰς τάντα εὐνύησται τε καὶ αὐξεῖ, ἐπανορθοῦσα ἐλ τι καὶ πρῶτον ἢς πόλεως ἐκείτο. Ἀληθῆ μέντοι, ἐφη. Καὶ τὰ σμικρὰ βρα, εἰπόν, δοκοῦντα εἶνα νόμιμα ἐξευρίσκουσιν οὕτοι, ἢ οἱ ῥότεροι ἀπόλλυσαν πάντα. Ποῦ; Ἦ; τα τοιαύτα συγάς τε ἐν νεωτέρων παρὰ πρεσβυτέροις, ἃς πρέπει, καὶ κατακλίσεις ἢς ὑπαγαστάσεις καὶ γονέων θερατείας, καὶ κουράς γε καὶ.
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άμπεχόνας καὶ υποδέσεις καὶ ὄλον τῶν τῶν σώματος σχημα-
τισμοῦ καὶ τάλλα ὅσα τοιαῦτα. ἢ οὐκ οἶει; "Εγὼγε. Νο-
μοθετεῖν δὲ αὐτὰ οἴμαι εὑ̇θεῖς· οὔτε γὰρ που γίγνεται οὔτε ἂν
μελέτειν λόγῳ τε καὶ γράμμασί νομοθετήντα. Πῶς γὰρ;
Κινδυνεύει γοῦν, ἢν δὲ ἐγὼ, ὡς Ἀδείμαντε, ἐκ τῆς παιδείας
ὅτι αν τις ὁμήρη, τοιαῦτα καὶ τὰ ἐπόμενα ἦναι. ἢ οὐκ
ἀεὶ τὸ ὀμοιὸν ὄν ὀμοιὸν παρακαλεῖ; Τί μὴν; Καὶ τελευτῶν
δὴ, οἴμαι, φαίμεν ἂν εἰς ἐν τι τέλεον καὶ νεανίκων ἀποβαίνειν
αὐτὸ ἢ ἀγαθὸν ἢ καὶ τούναντιον. Τί γὰρ οὐκ; ἢ δὲ ὡς
Ἐγὼ μὲν τοῖνυν, εἶπον, διὰ ταῦτα οὖκ ἂν ἐτί τὰ τοιαῦτα
ἐπιχειρῆσαμι νομοθετεῖν. Εἰκότως γ', ἐφη. Τί δὲ, ὡ πρὸς
θεῶν, ἐφην, [τάδε] τὰ ἀγοραία ἐμβολαίων τε πέρι κατ' ἀγοράν
ἐκαστοί ἃ πρὸς ἀλλήλους ἐμμβάλλουσιν, εἶ δὲ βούλει, καὶ
χειροτεχνικῶν περὶ ἐμβολαίων καὶ λοιδορῶν καὶ αἰκίλων καὶ
δικῶν λήξεως καὶ δικαστῶν καταστάσεως, καὶ εἰ που τελῶν
τινὲς ἢ πράξεις ἢ θέσεις ἀναγκαῖοι εἶσαι ἢ κατ' ἀγοράς ἢ
λιμένας, ἢ καὶ τὸ πάμπαν ἀγορανομία ἅττα ἢ ἀστυνομίκα
ἢ ἔλλημενικα ἢ ὅσα ἄλλα τοιαῦτα, τούτων τολμήσομεν τι
νομοθετεῖν; Ἄλλα οὖκ ἄξιον, ἐφη, ἀνδράσι καλοῖς καλαθοῖς

Ε ἐπιτάττειν τα πολλὰ γὰρ αὐτῶν, ὅσα δὲι νομοθετησανθανε,
ῥάδιως που εὑρήσουσιν. Ναί, ὡ φίλε, εἰπον, εάν γε θεὸς
αὐτοῖς διδὼ συρηκίᾳ τῶν νόμων ὄν ἐμπροσθεν διήλθομεν.
Εἰ δὲ μὴ γε, ἢ δ' ὡς, πολλὰ τοιαῦτα τιθέμενοι ἂλ καὶ ἐπανορ-
θούμενοι τὸν βίον διατελόσωμεν, οἴμομεν ἐπιλήψεθαι τοι
βελτίστου. Δέγεις, ἐφην ἐγὼ, βιώσεθαι τοὺς τοιούτους ὠσπε-
τοὺς κάμνοντάς τε καὶ οὐκ ἔθελοντας ὑπὸ ἀκολασίας ἐκβήναι

426α πονηρᾶς διαίτης. Πάνυ μὲν οὖν. Καὶ μὴν ῥ᾽ οὖτοι γε χαριέ-

νταις διατελοῦσιν. Ιατρεύουμενι γὰρ οὐδὲν περαινοῦσι, τιλὴν γ
ποικιλότερα καὶ μεῖζῳ ποιοῦσι τὰ νοσήματα, καὶ ἁλ ἀλπ
ξοντες, εάν τις φάρμακον ἐμβουλεύσῃ, ὑπὸ τοῦτο ἐσσεβα

γιεῖς. Πάνυ γὰρ, ἐφη, τὼν οὔτως καμακοντῶν τὰ τοιαῦτα πάθη
Τί δὲ; ἢν δ᾽ ἐγὼ τὸτε αὐτῶν οὔ χαρίζειν, τὸ πάντων ἔχθιστο

ηγεῖσθαι τὸν τάληθη λέγοντα, ὅτι πριν ἂν μεθὼν καὶ ἐμπά

β πλάμενοι καὶ ἀφροδισιαίοις καὶ ἀργῶν παύσηται, οὔτε φάρ
of Plato.

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v.

...
Τὸ οὖν, ἐφη, ἔτι ἂν ἦμῖν λοιπὸν τῆς νομοθεσίας εἴη; Καὶ ἐγὼ εἶπον ὅτι Ἡμῖν μὲν οὖδὲν, τῷ μέντοι Ἀπόλλωνι τῷ ἐν Δελφοῖς τά τε μέγιστα καὶ κάλλιστα καὶ πρῶτα τῶν νομοθετημάτων. Τά ποιά; ἦ δʼ ὅσ. Ἰερών τε ἱδρύσεις καὶ θυσίαι καὶ ἄλλαι θεῶν τε καὶ δαιμόνων καὶ ἡρώων θεραπεῖαι, τελευτησάντων τε αὐθήκαι καὶ ὡσα τοῖς ἔκει δὲ υπηρετοῦντας ἰλέως αὐτούς ἔχειν, τὰ γὰρ δὴ τοιαύτα οὐτ’ ἐπιστάμεθα ἡμεῖς οἰκίζοντες τε πόλιν οὖν οὖν ἀλλὰ πεισόμεθα, ἐὰν νοῦν ἐχώμεν, οὐδὲ χρησομέθα ἐξηγήτη ἄλλ’ ἢ τῷ πατρίῳ οὕτως γὰρ δῆπον ὃ θεός περὶ τὰ τοιαύτα πάσιν ἄνθρωποις πάτριοι ἐξηγήτης ἐν μέσῳ τῆς γῆς ἐπὶ τοῦ ὀμφαλοῦ καθήμενος ἐξηγεῖται. Καὶ καλῶς γ’, ἐφη, λέγεις καὶ ποιητέον οὐτω.

1) Ὄμισομένη μὲν τοίλων, ἢν δ’ ἔγω, ἵδη ἂν σου ἔνθα, ὧ παῖ 'Ἀρίστωνος, ἡ πόλις τὸ δὲ δὴ μετὰ τούτο σκάπει ἐν αὐτῇ φῶς τοῦν πορισάμενοι ἱκανόν αὐτός τε καὶ τὸν ἄδελφον παρακάλει καὶ Πολέμαρχον καὶ τούς ἄλλους, ἔὰν πως ἐδωμεν ποιο ποτ’ ἡν εἴη ἡ δικαιοσύνη καὶ ποιο ἡ ἀδικία, καὶ τὸ ἀλλήλου διαφερετον, καὶ πότερον δεὶ κεκτήσαται τὸν μελλόντα εὐδαιμονία εἶναι, ἐὰν τε λανθάνῃ ἐὰν τε μὴ πάντας θεοῖς Ε ΤΕ καὶ ἄνθρωποι. Οὐδὲν λέγεις, ἐφη ὁ Γλαύκων' σοῦ γὰρ ὑπέσχομεν ἐξηγήτειν, ὡσ οὐχ ὁσίον σοι ὡς οὐ πολεμικόν μὴν τοῦν τρόπω. Ἀλήθη, ἐφην εγὼ, ὑπομιμήσεις, καὶ ποιητέον μὲν γε οὕτω, χρῆ δὲ καὶ ὑμᾶς ἔυλλαμβάνεις. Ἀλλ’, ἐφη, ποιήσομεν οὕτω. Ἐλπίζω τοίλων, ἢν δ’ ἔγω, εὐρήσειν αὐτὸ ὧδε. οἴμαι ὡσμὲν τὴν τόλιν, εἰπερ ὅρθως γε ὁκισταί, τελεός ἀγαθὴν εἶναι. Ἀνάγκη, ἐφη. Δήλον δὴ ὅτι σοφὴ τ’ ἑστὶ καὶ ἄνδρεα καὶ σώφρον καὶ δυκαία. Δὴλον. Οὐκοῦν ὃ τι ἂν αὐτῶν εὑρωμεν ἐν αὐτῇ, 428Α τὸ ὑπόλοιπον ἔσται τὸ οὐχ εὑρημένον; | Τί μὴν; "Ὡσπέρ τοίλων ἄλλων τινῶν τεττάρων, εἴ ἐν τι ἐξητούμεν αὐτῶν ἐν ὄτωσιν, ὑπότε πρῶτον ἐκένο ἐγνωμεν, ἱκανῶς ἂν εἴχεν ἡμῖν, εἴ δὲ τὰ τρία πρῶτον ἐγνωρίσαμεν, αὐτῷ ἂν τούτῳ ἐγνώριστο τὸ ἐξητούμενον. δὴλον γὰρ ὅτι οὐκ ἄλλο ἐτι ἢ ἢ τὸ ὑπολειφθέν. Ὁρθῶς, ἐφη, λέγεις. Οὐκοῦν καὶ περὶ
τὸῦ τῶν ἐπειδὴ τέτταρα ὄντα τυχάνει, ἀσαύτως ἔπτητέον; Δήλα δή.

Καὶ μὲν δὴ πρῶτόν γέ μου δοκεῖ ἐν αὐτῷ κατάδηλον εἶναι ἡ σοφία· καὶ τι ἄτοπον περὶ αὐτῆς φαίνεται. Τί; ἢ δ’ ὅσ. ἡ Σοφῆ μὲν τῷ ὄντι δοκεῖ μοι ἡ πόλις εἶναι ἢ διήλθομεν’ εὐβουλος γάρ, οὐχί; Ναὶ. Καὶ μὴν τοῦτό γε αὐτό, ἡ εὐσυνία, δήλον ὅτι ἐπιστήμη τις ἔστιν· οὐ γάρ ποιον ἀμαθίᾳ γε ἀλλ’ ἐπιστήμην εὐ βουλεύονταί. Δήλον. Πολλαὶ δὲ γε καὶ παντοδαπαλ ἐπιστήμαι ἐν τῇ πόλει εἶσιν. Πῶς γάρ οὖ; ἢ Ἀρ’ οὖν διὰ τὴν τῶν τεκτόνων ἐπιστήμην σοφῆ καὶ εὐβουλος ἡ πόλις προσφερεία; Οὐδεμιῶς, ἦφη, διὰ γε ταύτην, ἀλλ’ τεκτομική. Οὐκ ᾧρα διὰ τὴν ὑπέρ τῶν ἐξελίγκων σκεύων ἐπιστήμην βουλευομένην, ὥς ἂν ἔχοι βελτιώτα, σοφῆ κλητέα πόλεις. Οὐ μέντοι. Τί δὲ; τὴν ὑπέρ τῶν ἐκ τοῦ χαλκοῦ ἢ τινὰ ἄλλην τῶν τοιοῦτων; Ὀδ’ ἤρτυνοι, ἦφη. Οὐδὲ τὴν ὑπέρ τοῦ καρποῦ τῆς γενέσεως ἐκ τῆς γῆς, ἀλλὰ γεωργικὴ. Δοκεῖ μοι. Τί δὲ; ἢ δ’ ἐγὼ· ἔστι τις ἐπιστήμην ἐν τῇ ἄρτη ψῷ ἡμῶν οἰκισθεῖσα παρά τισι τῶν πολιτῶν, ἢ οὐχ ὑπέρ τῶν ἐν τῇ πόλει τυφὸς βουλεύεται, ἀλλ’ ὑπέρ αὐτῆς ὠλῆς, ὃντινα τρόπον αὐτὴ τε πρὸς αὐτὴν καὶ πρὸς τὸς ἄλλας πόλεις ἄριστ’ ἄν ὡμολογεῖ. Ἑστὶ μέντοι. Τίς, ἦφην ἐγώ, καὶ ἐν τίσιν; Αὕτη, ἢ δ’ ὅσ., ἢ φυλακική, καὶ ἐν τούτου τοῖς ἀρχιστιν οὐς νῦν δή τελέως φύλακας ὄνομάζομεν. Διὰ ταύτην οὖν τὴν ἐπιστήμην τῇ τὴν πόλιν προσαγορεύεις; Εὐβουλον, ἦφη, καὶ τῷ δυντὶ σοφήν. Πότερον [οὖν], ἢν δ’ ἐγὼ, ἐν τῇ πόλει οὐεὶ ἡμῶν χαλκέας πλέον ἐνέσεθαι ἢ τοὺς ἄληθινος φύλακας τούτους; Πολὺ, ἦφη, ἢ χαλκέας. Οὐκροῦν, ἦφην, καὶ τῶν ἄλλων, ὅσοι ἐπιστήμας ἐχοντες οὕνεκα τίνες εἶναι, παντῶν τούτων οὔτοι ἂν εἶν τῆς ὀλίγοτοι; Πολὺ γε. Τῷ σμικρότατῷ ἄρα ἔθνει καὶ μέρει ἐαυτῆς καὶ τῇ ἐν τούτῳ ἐπιστήμῃ, τῷ προσετωτῷ καὶ ἀρχειν, ὅλη σοφῆ ἂν εἶνα ἡ κατὰ φύσιν οἰκισθεῖσα πόλις· καὶ τοῦτο, ὡς οἴκος, φύσει ὀλίγιστον γίγνεται | γένος, ὥς προσήκει 429Α ταύτης τῆς ἐπιστήμης μεταλαμχάνειν ἢ μόνην δεῖ τῶν.
ἀλλων ἐπιστημῶν σοφίαν καλεῖσθαι. Ἀλήθεστατα, ἐφη, λέγεις. Τούτῳ μὲν δὴ ἐν τῶν τεττάρων οὐκ οἶδα ὄντων τρόπον εὐρήκαμεν, αὐτὸ τε καὶ ὅπου τῆς πόλεως ἑδρυται. Ἐμοίγ' οὖν δοκεῖ, ἐφη, ἀποχρώντως εὐρήσθαι.

Ἀλλὰ μὴν ἀνδρεία γε αὐτῆ τε καὶ ἐν ὑ κεῖται τῆς πόλεως, δι' ὁ τοιαύτη κλητέα ἡ πόλις, οὐ πάνυ χαλεπὸν ἰδεῖν. Πῶς δὴ; Τὰς ἀν, ἢν δ' ἐγὼ, εἰς ἄλλο τι ἀποβλέψας ἢ δειλὴν ἢ ἀνδρείαν πόλιν εἴποι ἄλλ', ἢ εἰς τούτο τὸ μέρος, δ' προ-πολεμεῖ τε καὶ στρατεύεται ὑπὲρ αὐτῆς; Ἔνδ' ἂν εἰς, ἐφη, εἰς ἄλλο τι. Οὐ γὰρ, οἶμαι, εἴποι, οὐ γε ἄλλοι ἐν αὐτῇ, ἢ δειλὸν ἢ ἀνδρείοι δόντες κύριοι ἢν εἴεν ἢ τοῖς αὐτὴν εἶναι ἢ τοῖς. Οὐ γὰρ. Καὶ ἀνδρεία ἀρα πόλις μέρει τινὶ ἐαυτῆς ἐστι, διὰ τὸ ἐν ἑκείνῳ ἔχειν δύναμιν τοιαύτης, ἢ διὰ παντὸς σώσει τὴν περὶ τῶν δεινῶν δοξάν, ταύτα τε αὐτὰ εἶναι καὶ τοιαύτα, ζ τε καὶ οἷα ο νομοθέτης παρῆγ-γειλεν ἐν τῇ παιδείᾳ. ἢ οὐ τούτο ἀνδρείαν καλεῖς; Οὐ πάνυ, ἐφη, ἔμαθον δ' εἴπες, ἄλλ' αὕτης εἴπε. Σωτηρίαν ἔγων', εἴποι, λέγο τινὰ εἶναι τὴν ἀνδρείαν. Ποιὰν δὴ σωτηρίαν; Τὴν τῆς δοξῆς τῆς ὑπὸ νόμου διὰ τῆς παιδείας γεγονύιας περὶ τῶν δεινῶν οὶ τέ ἐστι καὶ οἷα. διὰ παντὸς δὲ ἐλεγον [αὐτὴν σωτηρίαν] τὸ ἐν τῇ λύπαις ὄντα διασώζεσθαι αὐτὴν καὶ ἐν ἡδοναῖς καὶ ἐν ἐπιθυμίαις καὶ ἐν φόβοις καὶ μὴ ἕκβαλλεν. ω δὲ μοι δοκεῖ ὄρμοιν εἶναι ἐθέλω ἀπεκάσατι, εἰ βούλει. Ἀλλὰ βούλομαι. Οὐκοῦν οἴσθα, ἢν δ' ἐγώ, ὅτι οἱ βαφεῖς, ἐπειδὴν βουληθῶσι βᾶψαι ἔρια ἄστρ' εἶναι ἄλουργά, πρῶτον μὲν ἐκλέγονται ἐκ τοσοῦτον χρωμάτων μίαν φύσιν τὴν τῶν λευκῶν, ἑπειτα προπαρασκευάζουσιν οὐκ ὀλγη παρασκευῇ θεραπεύσαντες, ὅτως δεξιεῖται ὁ τι μάλιστα τὸ ἄνδος, καὶ οὕτω δὴ βάπτουσι. καὶ δ' μὲν ἂν τούτῳ τῷ ἐτρόπῳ βαφῆ, δεσοποιοῦν γίγνεται τὸ βαφέν, καὶ ἢ πλύσις οὐτ' ἀνεύ ρυμματῶν οὔτε μετὰ ρυμματῶν δύναται αὐτῶν τὸ ἄνδος ἀφαιρεῖσθαι. ὅ δ' ἂν μὴ, οἴσθα οἷα δὴ γίγνεται, ἢν τε τὶς ἄλλα χρώματα βάπτη ἐὰν τε καὶ ταύτα μὴ προθερα-πεύσας. Οἶδα, ἐφη, ὅτι ἐκπλυτα καὶ γελοία. Τοιοῦτον
τοίνυν, ἣν δ' ἐγώ, ὑπόλαβε κατὰ δύναμιν ἐργάζεσθαι καὶ ἡμᾶς, ὅτε ἐξελεγόμεθα τοὺς στρατιώτας καὶ ἐπαιδεύομεν | μουσικὴ 430Α καὶ γυμναστικὴ μηδὲν οἴον ἄλλο μηχανᾶσθαι ἢ ὅπως ἧμῖν ὁ τι κάλλιστα τοὺς νόμους πεισθέντες δέξιοντο ὡστερ βαφήν, ἕνα δευσοποίουσ αὐτῶν ἢ δόξα γίγνοιτο καὶ περὶ δεινῶν καὶ περὶ τῶν ἄλλων διὰ τὸ τὴν τε φύσιν καὶ τὴν τροφὴν ἐπιτηδεύαν ἐσχήκειν, καὶ μὴ αὐτῶν ἐκπλύναι τὴν βαφήν τὰ ρύμματα παύτα, δενά ὅτα έκκλοίζειν, ἢ τε ἡδονή, παντὸς ἡαλεστραίον δεινοτέρα ὅσα τούτο δράν καὶ κοινὰς, λύσιν τε καὶ φόβος καὶ ἐπιθυμία [, παντὸς ἄλλου ρύμματος]. τὴν δὴ τοιαύτην δύναμιν καὶ σωτηρίαν διὰ παντὸς δόξης ὀρθής τε καὶ νομίμου δεινῶν πέρι καὶ μὴ ἀνδρείαν ἔγγυε καλῶ καὶ τίθηλαι, εἰ μὴ τι σὺ ἄλλο λέγεις. 'Αλλ' οὐδὲν, ἢ δ' ὅσ, λέγω δοκεῖς γὰρ μοι τὴν ὀρθήν δόξαν περὶ τῶν αὐτῶν τούτων ἀνευ παιδείας γεγονοῦσαν, τὴν τε θηριώδη καὶ ἀνδραποτόδαι, οὔτε πάνω νόμιμον ἢγείσθαι, ἄλλο τε τι ἢ ἀνδρείαν καλέν. 'Αλήθεστατα, ἢν δ' ἐγώ, λέγεις. 'Αποδέχομαι τοίνυν σ τούτο ἀνδρείαν εἶναι. Καὶ γὰρ ἀποδέχομαι, ἢν δ' ἐγώ, πολιτικὴν γε, καὶ ὀρθῶς ἀποδέξει· αὐθις δὲ περὶ αὐτοῦ, ἐὰν βούλη· ἐτι κάλλιον δύμεν. νῦν γὰρ οὐ τούτο ἐξητούμεν ἀλλὰ δικαιοσύνην· πρὸς οὖν τὴν ἑκείνου ζήτησιν, ὡς ἐγώμαι, ἰκανῶς ἔχει. 'Αλλ' καλῶς, ἔφη, λέγεις.

Δύο μήν, ἢν δ' ἐγώ, ἔτι λοιπά ἀ δεῖ κατιδεύν ἐν τῇ πόλει, ἦν τε σωφροσύνη καὶ οὐ δὴ ἔνεκα πάντα ἑξητούμεν, δικαιοσύνη. Πάνω μὲν οὖν. Πῶς οὖν ἂν τὴν δικαιοσύνην εὑρομεν, ἢν μηκέτι πραγματευόμεθα περὶ σωφροσύνης; Ἐγώ μὲν τοῖνυν, ἔφη, οὔτε οἴδα οὔτ' ἂν βουλοίμην αὐτὸ πρότερον φανῆναι, εἴπερ μηκέτι ἐπισκεψόμεθα σωφροσύνην· ἄλλ' εἰ ἔμοιγε βούλει χαρίζεσθαι, σκόπει πρότερον τοῦτο ἑκείνου. 'Αλλ' ἀντιοι, ἢν δ' ἐγώ, βούλομαι γε, εἰ μὴ ἄδικω. Σκότησε δὴ, ἔφη. Ε Σκέπτεσον, εἶπον· καὶ ᾧς ἐντεῦθεν ἰδεῖν, ἐμφανία τινὶ καὶ ἀρμονία προσέοικε μᾶλλον ἢ τὰ πρότερον. Πῶς· Κόσμος ποὺ τις, ἢν δ' ἐγώ, ἢ σωφροσύνη ἐστί καὶ ἱδιωτῶν των καὶ ἐπιθυμιών ἐγκράτεια, ὡς φασί, κρείττω δὴ αὐτοῦ
κρείττων | οί αὐτοὶ γὰρ ἐν ἀπασί τούτοις προσαγορεύεται. Τι δὲ οὐ; 'Αλλ', ἢν δ' ἐγώ, φαίνεται μοι βούλεσθαι λέγειν οὗτος ο λόγος, ὡς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ μὲν βέλτιον ἐνι, τὸ δὲ χείρον, καὶ ὅταν μὲν τὸ βέλτιον φύσει τοῦ χείρονος ἐγκρατεῖς ἢ, τούτῳ λέγειν τὸ κρεῖττων αὐτοῦ — ἐπαίνει γοῦν —, ὅταν δὲ ὑπὸ τροφῆς κακῆς ἢ τινος ὀμιλλᾶς κρατηθῇ ὑπὸ πλῆθους τοῦ χείρονος σμικρότερον τὸ βέλτιον ὑν, τούτῳ δὲ ὡς ἐν οὐνείδει φέγγειν τε καὶ καλεῖν ήττω ἐαυτοῦ καὶ ἀκόλαστον τὸν οὕτω διακείμενον. Καὶ γὰρ ἐοικεν, ἐφη. 'Απόβλεπε τοινυν, ἢν δ' ἐγώ, πρὸς τὴν νέαν ἡμίν πόλιν, καὶ εὐρήσεις ἐν αὐτῷ τὸ ἐτερον τούτων ἐνόν κρεῖττω γὰρ αὐτὴν αὐτῆς δικαίως φήσις προσαγορεύεσθαι, εἶπεν οὐ τὸ ᾠμενον τοῦ χείρονος ἄρχῃ σώφρον κλητέον καὶ κρεῖττον αὐτοῦ. 'Αλλ' ἀποβλέπτω, ἐφη, καὶ ἀληθῆ λέγεις. Καὶ μὴν καὶ τὰς γε πολλὰς καὶ παντοδαπᾶς ἐπιθυμίας καὶ ἡδονᾶς τε καὶ λύπας ἐν παισὶ μάλιστα ἐν τὶς εὕροι καὶ γυναιξὶ καὶ οἰκέταις καὶ τῶν ἐλευθέρων λεγομένων ἐν τοῖς πολλοῖς τε καὶ φαύλοις. Πάνυ μὲν οὖν. Τὰς δὲ γε ἀπλὰς τε καὶ μετρίας, αἱ δὲ μετὰ νοῦ τε καὶ δόξης ὀρθῆς λογισμῶ ἄγονται, ἐν ὀλίγοις τε [ἐπιτεύξθε] καὶ τοῖς βέλτιστα μὲν φύσι, βελτιστα δὲ παιδευθεῖσιν. 'Αληθῆ, ἐφη. Οὐκοῦν καὶ ταῦτα ὅρας ἐνόντα σοι ἐν τῇ πόλει καὶ κρατουμένας αὐτῶθι τὰς ἐπιθυμίας τὰς ἐν τοῖς πολλοῖς τε καὶ φαύλοις ὑπὸ τε τῶν ἐπιθυμῶν καὶ τῆς φρονήσεως τῆς ἐν τοῖς ἑλάττοσι τε καὶ ἐπιεικεστέροις; 'Εγώγ', ἐφη. Εἰ ἀρα δεὶ τινὰ πόλιν προσαγορεύειν κρεῖττω ἡδονῶν τε καὶ ἐπιθυμιῶν καὶ αὐτὴν αὐτῆς, καὶ ταύτην προσρητέον. Παινάταισι μὲν οὖν, ἐφη. 'Αρ' οὖν οὐ καὶ σώφρονα κατὰ πάντα ταῦτα; Καὶ μάλα, ἐφη. Καὶ μὴν εἶπερ αὖ ἐν ἄλλῃ πόλει ἢ αὐτῇ τέτοια ἐνεστὶ τοῖς τε ἀρχουσί καὶ ἀρχομένοις περὶ τοῦ οὐστινας.
δεί ἄρχειν, καὶ ἐν ταύτῃ ἄν ἐὰν τοῦτο ἐνόν ἢ οὐ δοκεῖ; Καὶ μάλα, ἐφη, σφόδρα. 'Εν ποτέρους οὖν φήσεις τῶν πολιτῶν τὸ σωφρονεῖν ἐνέναι, ὅταν οὔτως ἔχωσιν; ἐν τοῖς ἄρχουσιν ἢ ἐν τοῖς ἄρχομένοις; ἢ ἐν ἀμφοτέρους που, ἐφη. Ὁρέσ οὖν, ἢν δ’ ἐγώ, ὅτι ἐπιεικῶς ἐμαντενόμεθα ἄρτι ως ἄρμονια τινὶ ἡ σωφροσύνη ὁμολογεῖ; Τί δή; "Οτι οὖχ ὠστερ ἢ ἀνδρεία καὶ ἡ σοφία ἐν μέρει τινι ἐκατέρα ἐνοῦσα ἢ μὲν σοφῆν, ἢ δὲ ἀνδρείαν τὴν πόλιν παρεῖχετο, οὔχ 432 αὐτῶ ποιεῖ αὐτή, ἀλλὰ δι’ ἄλλης ἀτεχνὸς τέταται διὰ πασῶν πάρεχομεν ἐξωδοντας τοὺς τε ἀσθενεστάτους ταῦταν καὶ τοὺς ἰσχυροτάτους καὶ τοὺς μέσους, εἰ μὲν βούλει, φρονήσει, εἰ δὲ βούλει, ἰσχύει, εἰ δὲ, καὶ πλήθει ἡ χρήμασιν ἡ ἄλλω ὑποφούν τῶν τοιούτων ὁστε ὑρθότατ’ ἂν φαίμεν ταύτῃ τὴν ἀμοίβαιν σωφροσύνην εἶναι, χείρονὸς τε καὶ ἀμείωνος κατὰ φύσιν ἐξιμωβιαν, ὀπὸτερον δεὶ ἄρχειν καὶ ἐν πόλει καὶ ἐν ἐν ἐκάστῳ. Πάνω μοι, ἐφη, ἐξινδοκεῖ.

Εἰέν, ἢν δ’ ἐγώ; τὰ μὲν τρία ἦμιν ἐν τῇ πόλει κατώτπαι, ύσι γε οὐτωσιν δόξαι τὸ δὲ δὴ λοιπὸν εἴδος, δι’ α ἂν ἐτὶ ἀρετῆς μετέχοι πόλις, τὶ ποτ’ ἂν ἐῇ; δῆλον γὰρ, ὅτι τοὐτὸ ἐστὶν ἡ δικαιοσύνη. Δῆλον. Οὐκοῦν, ὁ Γλαύκων, νῦν δὴ ἡμᾶς δεὶ ὠστερ κυνηγέται τινὰς θάμνον κύκλῳ περιοίστασθαι προσέχοντας τὸν νοῦν μὴ πιὰ διαφύγῃ ἡ δικαιοσύνη καὶ ἀφαιρεθείσα αὖθις γένησαι φανερὸν γὰρ δή ὅτι ταύτῃ πῆς ἐστὶν ὀρα οὖν καὶ προσθυμοῦ κατιδεῖν, ἐὰν ποὺ πρότερος ἐμοὶ ἵδης καὶ ἐμοὶ φράσης. Εἰ γὰρ ὄφελον, ἐφη. ἀλλὰ μᾶλλον, εάν μοι ἐπομένῳ χρῆ καὶ τὰ δεκαυμένα δυναμένω καθόραν, πάνυ μοι μετρῶς χρῆσθαι. "Εποῦ, ἢν δ’ ἐγώ, εὔξαμονες μετ’ ἐμοῦ. Ποιήσω ταῦτα, ἀλλὰ μόνον, ἢ δ’ ὅσ, ἡγοῦ. Καὶ μήν, ἐποῦν ἐγώ, δύσβατὸς γέ τις τὸ τόπος φαίνεται καὶ ἐπίσκιοις ἔστι γοῦν σκοτεινὸς καὶ δυσδιερευνητός. ἀλλὰ γὰρ ὡμὼς Ἰτέον. Ἰτέον γὰρ, ἐφη. Καὶ ἐγὼ κατιδῶν Ἰοῦ Ἰοῦ, ἐποῦν. ὁ Γλαύκων’ κυνινυνόμεν τὶ ἐχειν ἰχνος, καὶ μοι δοκεῖ οὐ πάνυ τι ἐκφευξεῖσθαι ἡμᾶς. Ὁδ’ ἄγγελλε, ἢ δ’ ὅσ. "Ἡ μήν, ἢν δ’ ἐγώ, βλακικόν γε ἡμῶν
τὸ πάθος. Τὸ ποίον: Πάλαι, ὅ μακάριε, φαίνεται πρὸ τοῦδιν ἦμᾶς ἡ ἀρχής κυλινδείσθαι, καὶ οὐχ ἐφώμεν ἐρ'e αὐτό, ἀλλ' ἦμεν καταγελαστότατοι· ὥσπερ οἱ ἐν ταῖς χερσῖν ἔχοντες ζητοῦσιν ἐνίοτε θ' ἐξομί: καὶ ἡμεῖς εἰς αὐτὸ μὲν οὐκ ἀπεβλέπομεν, πόρρω δὲ τοι ἀπεσκοπούμεν, ἢ δὴ καὶ ἐλάνθανεν ἐςως ἡμᾶς. Πῶς, ἐφη, λέγεις; Οὕτως, εἶπον, ὡς δοκοῦμέν μοι καὶ λέγοντες αὐτό καὶ ἀκούοντες πάλαι οὐ μανθαίνειν ἦμᾶς αὐτῶν, ὅτι ἔλεγομεν τρόπον τινά αὐτό. Μακρὸν, ἐφη, τὸ προοίμιον τῷ ἐπιθυμοῦντι ἀκοῦσαι. 'Ἀλλ',

433Α ἦν δ' ἐγὼ, ἀκούει· θ' ἐξ ἀρχής ἐθέμεθα δεῖν ποιεῖν διὰ παντὸς, ὅτε τὴν πόλιν κατωκίζουμεν, τούτῳ ἔστιν, ὡς ἔμοι δοκεῖ, ἤτοι τούτῳ τι ἐλδὸς ἡ δικαιοσύνη. ἑθέμεθα δὲ δήπου καὶ πολλάκις ἔλεγομεν, εἰ μέμνησα, ὅτι ἐνα ἐκαστὸν ἐν δεοὶ ἐπιτηδεύειν τῶν περὶ τὴν πόλιν, εἰς δ' αὐτῶν ἡ φύσις ἐπιτηδευτάτη πεφυκία εἴη. Ἐλέγομεν γὰρ. Καὶ μῆν ὅτι γε τὸ τὰ αὐτῶν πράττειν καὶ μὴ πολυτραγουμεῖν δικαιοσύνη ἐστὶ, καὶ τούτῳ ἄλλων τε πολλῶν ἀκηκόαμεν καὶ αὐτοὶ πολλάκις ἔρθηκαμεν. Εἰρή-καμεν γὰρ. Τούτῳ τοῖς, ἦν δ' ἐγὼ, ὅ φιλε, κινδυνεύει τρόπον τινὰ γιγνόμενον ἡ δικαιοσύνη εἶναι, τὸ τὰ αὐτῶν πράττειν. οὗτα ὅθεν τεκμαίρομαι; Οὐκ, ἄλλα λέγ', ἐφη. Δοκεῖ μοι, ἦν δ' ἐγὼ, τὸ ὑπόλοιπον ἐν τῇ πόλει ἄν ἐσκέμμεθα, σωφροσύνης καὶ ἀνδρείας καὶ φρονήσεως, τούτο εἶναι, ὃ τάσις ἐκεῖνοι τὴν δύναμιν παρέσχεν, ὡστε ἐγγενέσθαι, καὶ ἐγγενομένους γε σωτηρίαν παρέχειν, ἔσωστε ἄν ἐν ἑυ. καταθ' ἐφαμεν δικαιοσύνην ἐσπερθαί τὸ ὑπολειφθὲν ἐκεῖνων, εἰ τὰ τρία εὐροίμεν. Καὶ γὰρ ἀνάγκη, ἐφη. Ἀλλὰ μέντοι, ἦν δ' ἐγὼ, εἰ δέοι γε κρίναι τῇ τὴν πόλιν ἦμιν τούτων μάλιστα ἀγαθὴν ἀπεργύσθητα ἐγγενόμενον, δύσκριτον ἄν εἴη, πότερον ἡ ὁμοδοξία τῶν ἀρχόντων τε καὶ ἄρχομενων, ἢ ἢ περὶ δεινῶν τε καὶ μή, ἄττα ἐστὶ, δόξης ἐννόμον σωτηρία ἐν τοῖς στρατι- φᾶσθαι ἐγγενομένης, ἡ ἢ ἐν τοῖς ἀρχούσει φρονήσεις τε καὶ φυλακὴ ἐνοῦσα, ἢ τούτῳ μάλιστα ἀγαθὴν αὐτὴν ποιεῖ ἐνὸν καὶ ἐν παιδὶ καὶ ἐν γυναικὶ καὶ δούλῳ καὶ ἐλευθέρῳ καὶ
μουργῷ καὶ ἄρχοντι καὶ ἄρχομένῳ, ὅτι τὸ αὐτοῦ ἔκαστος ὁν ἐπρατεῖ καὶ οὐκ ἐπολυπραγμόνει. Δύσκριτον, ἔφη. ὃς δ' οὗ; 'Ενάμιλλων ἄρα, ὡς ἔοικε, πρὸς ἀρετὴν πόλεως τε σοφία αὐτῆς καὶ τῇ σωφροσύνη καὶ τῇ ἀνδρείᾳ ἢ τοῦ αὐτοῦ ἐν αὐτῇ τὰ αὐτοῦ πράττειν δύναμις. Καὶ μάλα, ἦ. Οὐκοῦν δικαιοσύνην τὸ γε τούτοις ἐνάμιλλων ἂν εἰς ἐπετὴν πόλεως θείας; Παντάπασι μὲν οὖν. Σκότει δὴ καὶ δὲ, εἰ οὖτω δόξα: ἄρα τοῖς ἄρχοντιν ἐν τῇ πόλει τάς κας προστάξεις δικάζατε; Τὶ μὴ; Ἡ ἄλλου οὔτινοσον ἄλλον ἐφιέμενον δικάσουν ἢ τούτου, ὅτως ἂν ἐκαστοῦ μὴτ' ἦσσι τάλλότρια µήτε τῶν αὐτῶν στέρωνται; Οὐκ, ἄλλα ὑπο. Ὅς δικαίον ὄντος; Ναι. Καὶ ταύτῃ ἄρα πη ἣ τα ὁ οἰκεῖον τε καὶ ἐαυτοῦ ἔξις τε καὶ πράξεις δικαιοσύνην ἂν μολογοῦν. Ἐστὶ ταύτα. Ἰδὲ δὴ ἐὰν σοὶ, ὅπερ ἐμοὶ, 434Α γνῶκη, τέκτων σκυτότου ἐπιχειρῶν ἔργα ἐργάζεσθαι ἢ εὐτυχοῦς τέκτονος, ἢ τὰ ὄργανα μεταλλαμβάνοντες τάλληλων τιμᾶς, ἢ καὶ ὁ αὐτὸς ἐπιχειρῶν ἀμφότερα πράττειν, πάντα ὡς μεταλλαττόμενα, ἀρά σοι ἂν τι δοκεῖ μέγα βλάψαι ὑπι. Οὗ πάνω, ἔφη. Ἐλλ' ὅταν γε, οἶμαι, δημιουργὸς ὃν τοὺς ἀλλοις χρηματιστῆς φύσει, ἔπειτα ἐπαιρόμενος ἢ πλουτὶ πλήθει ἢ ἰσχύι ἢ ἄλλῳ τῷ τοιούτῳ εἰς τὸ τοῦ πολεμικοῦ ἐπιχειρῆι ἵναι, ἢ τῶν πολεμικῶν τις εἰς τὸ τοῦ βουλευτ. καὶ φύλακος ἀνάξιος ὄν, καὶ τὰ ἄλληλων οὖτοι ὄργανα ταλαμβάνοσι καὶ τὰς τιμᾶς, ἢ ὅταν ὁ αὐτὸς πάντα ταύτα ἐπιχειρῆι πράττειν, τότε οἶμαι καὶ σοὶ δοκεῖν ταύτην τοὺς μεταβολῆς καὶ πολυπραγμοσύνην ὀλέθρου εἴναι. ο πόλει. Παντάπασι μὲν οὖν. Ἡ τριῶν ἄρα ὄντων γενῶν λυπραγμοσύνη καὶ μεταβολῆ εἰς ἀλληλα μεγίστη τε βλάβη πόλει καὶ ὀρθῶσα τον προσαγορεύοντο μάλιστα κακουργία. μιθὰ μὲν οὖν. Κακουργίαν δὲ τὴν μεγίστην τῆς ἐαυτοῦ λέως οὐκ ἄδικίαν φήσεις εἴναι; Πῶς δ' οὗ; Τοῦτο μὲν ἄδικīα· πάλιν δὲ ὥσε λέγωμεν' χρηματιστικοῦ, ἐπικουρῆι, φυλακικοῦ γένους οἰκειοπραγία, ἐκάστου τούτων τὸ τοῦ πράττοντος ἐν πόλει, τούναντιόν ἐκείνου δικαιοσύνην τ'
theless, ἵνα ἐγὼ, πῶς πάν εὐθύς, διὸ πόλιν ἔφυγον ἤδη, ἵνα δικαίως εὐθύς. Ἔγὼ, δὲ, ἦσαν ἵνα ταύτη. Μὴ γὰρ, ἵνα δ' ἐγὼ, πῶς πάν παρ' ἡμῖν καὶ εἰς ἐνα ἐκάστῳ τῶν ἁνθρώπων ὅν τὸ εἶδος τοῦτο ὀμολογηται καὶ ἐκεῖ δικάιος ἵνα εὑρεῖ, ἥν ὑλή, τότε ἄλλο τι σκεφόμεθα. νῦν δ' ἐκτελέσωμεν τὴν σκέψιν ὑμῶν, εἰς τόν ἐκόντων δικαίωσιν πρότερον ἐπιχειρήσασιν θεάσασθαι, ράον ἄν ἐν ἐν εἰς ἁνθρώπῳ κατιδεῖν οὖν ἐστι. καὶ ἔδοξε δὴ ἤδη ἡμῖν τοῦτο εἰς πόλις, καὶ οὕτω ὄκλησαν ὡς ἐδυνάμεθα ἁριστήν, εἰς εἰδότων δε ἐν γε τῇ ἀγαθῇ ἄν εὕρη. οὐ̂ οὕν ἢμῖν ἐκεῖ ἐφάνη, ἐπαναφέρεσθε εἰς τὸν ἐνα. κἂν μὲν ὀμολογηται, καλῶς ἔχει· ἐὰν ἓν τὸ ἄλλο ἐν τῷ ἐνι ἐμφαίνηται, πάλιν ἐπανιόντες ἐπὶ τῇ 435Α πόλιν βασανίσετε. καὶ τάχις ἄν παρ' ἄλληλα σκοποῦντες καὶ τρίβοντες, ἄσπερ Εἰκυρεών, ἐκλάμψαι ποιήσασιν τῇ δικαιοσύνῃ, καὶ φανερὰν γενομένην βεβαιωσαμέθ' ἀν αὐτῷ παρ' ἤμῖν αὐτοῖς. Ἀλλ', ἐφή, καθ' οὕδον τε λέγεις καὶ ποιεῖν χρή οὕτως.

Ἀρ' οὖν, ἢν δ' ἐγὼ, ὃ γε ταύτων ἄν τις προσεύχοι μείζονε τε καὶ ἔλαπτον, ἄνομοιον τυγχάνει ἄν ταὐτήν ἄν ταύτων πρὸς ἐμαρτύρεται, ὃ ὄμοιον, ἐφή. Καὶ δικαιοσύνη ἂν δικαίως πόλεως κατ' αὐτὸ τῷ τῇ δικαιοσύνῃ εἶδος οὐδὲ διοίσθει, ἀλλ' ὄμοιος ἐστίνα. Ὁμοίοι, ἐφή. Ἀλλὰ μὲν τὸν πόλεσι γε ἔδοξεν εὑρεί δικαία, ὅτε ἐν αὐτῇ τριττὰ γένη φύσει ἐνόντα τὸ αὐτῶν ἐκαστὸν ἐπρατήστε; σῶφρον δὲ αὐτὸ καὶ σοφὸς διὰ τῶν αὐτῶν τούτων γενών ἀλλ' ἢττα πάθη τε καὶ ἐξει Ἀληθῆθη, ἐφή. Καὶ τὸν ἐνα ἄρα, ὃ φίλε, οὕτως ἀξιώσωμεν τὰ αὐτὰ ταύτα ἐδώ ἐν τῇ αὐτοῦ ψυχῇ ἔχοντα, διὰ τὰ αὐτὸ μάτη ἐκείνοις τῶν αὐτῶν ὅνοματων ὅρθως ἀξιοῦσθαι τῇ πόλις Πάσα ἀνάγκη, ἐφή. Εἰς φαίλον γε αὐτῷ, ἦν δ' ἐγὼ, ό θα μάς σε, σκέψασθαι περὶ ψυχῆς, ἐπεὶ ἔχει τὰ τρὶς ίδὴν ταύτα ἐν αὐτῇ ἐκεῖ μή. Οὐ πάνιν μοι δοκοῦμεν, ἐφ' εἰς φαίλον· ἵσως γάρ, ὃ Σωκράτες, τὸ λέγομεν ἄληθες, ὁ δ' αληθεὰ τὰ καλά. Φαίνεται, ἦν δ' ἐγὼ. καὶ εὖ γ' ἵσθι,
πλαύκων, ὡς ἢ ἐμὴ δόξα, ἀκριβῶς μὲν τοῦτο ἐκ τοιούτων εὐδοκῶν, οὐκ οὖν ἐν τοῖς λόγοις χρώμεθα, οὐ μὴ ποτε λάβω-ν ἀλλὰ γὰρ μακροτέρα καὶ πλείων ὅδε ἢ ἐπὶ τοῦτο γούσα· ἵσως μεντοῦ τῶν γε προερημένων τε καὶ προεσκεφ-λένων ἔξισως. Οὐκοῦν ἀγαπητῶν; ἢφη ἢμοὶ μὲν γὰρ ἐν γε τῷ ἀράστῳ ἰκανῶς ἂν ἔχοι. Ἀλλὰ μέντοι, εἴπον, ἐμοίη γαὶ καὶ ἄν ἐξαρκέσει. Μὴ τοῖνυν ἀποκάμης, ἢφη, ἀλλὰ σκόπει. ἂρ' οὖν ἦμιν, ἢν δ' ἐγώ, πολλὴ ἀνάγκη ὀμολογεῖν, ὅτι γε τὰ ἐντα ἐν ἐκάστῳ ἐνεστὶν ἦμιν ἐδώ τε καὶ ἡθή ἄπερ ἐν τῇ ὅλῃ; οὐ γὰρ που ἄλλοθεν ἐκείστι αφίκται. γελοῖον γὰρ ἂν ἦν, εἴς τις οἰδήθηκε τὸ θυμοειδὲς μή ἐκ τῶν ἱδίωτῶν ἐν τοῖς ὀλεσιν ἐγγεγονέα, οὐ δ' ἢ καὶ ἔχουσι ταὐτὴν τὴν αἰτίαν, ὅτι οἱ κατὰ τὴν Ὄρακην τε καὶ Σκυθικὴν καὶ σχέδων τι κατὰ ἄνω τόπον, ἢ τὸ φιλομαθῆς, δ' δὴ περὶ τὸν παρ' ἡμῖν ἀλιστ' ἂν τις αἰτιάςατο τόπον, ἢ τὸ | φιλοχρήματον, 8 436α τούς τε Φοίνικας εἶναι καὶ τοὺς κατὰ Δέσποτινον φαύς ἂν οὐχ ἤκαστα. Καὶ μάλα, ἢφη. Τοῦτο μὲν δὴ οὕτως ἔχει, ἢν δ' ἐγώ, καὶ οὐδὲν χαλεπῶς γνώναι. Οὐ δήτα. Τόδε ἢ ήθη χαλεπῶς, εἰ τὸν αὐτῷ τοῦτῳ ἐκαστὰ πράττομεν ἢ μην οὕσιν ἄλλο ἄλλω: μανθάνομεν μὲν ἐτέρφῳ, χαρούμεθα. ἐὰν οὖν τῶν ἐν ἠμῖν, ἐπιθυμοῦμεν δ' αὐτός τινὶ τῶν περὶ νὴν τροφὴν τε καὶ γέννησιν ἔδωκαν καὶ ὅσα τοιῶν ἀδελφᾶ, δὴ τῇ ψυχῇ καθ' ἐκαστὸν αὐτῶν πράττομεν, ὅταν ὀρμήσω-ν. ταυτ' ἐσται τά χαλεπὰ διορίσασθαι ἄξιος λόγον. Καὶ ἢ δοκεῖ, ἢφη. ὡδε τοῖνυν ἐπιχειρῶμεν αὐτά ὀρίζεσθαι, εἰτε αὐτὰ ἀλλήλους εἰτε ἐτέρα ἐστιν. Πῶς; Δήλον ὅτι ταυτῶν ἀνατάς ποιεῖν ἢ πάντως κατὰ ταύτων γε καὶ πρὸς ταύτων ὡς ἐκλήσει ἁμα, ὡστ' ἦν ποι εὐρίσκωμεν ἐν αὐτοῖς ταύτα γνώμενα, εἰςόμεθα δὲ τοι ταυτῶν ἢν ἄλλα πλείω. Εἴεν. ἱκότι τῇ δ' τέ λέγω. Δέγε, ἢφη. Ἑστάναι, εἴπον, καὶ ὑμεῖς τοῖς αὐτό ἁμα κατὰ τὸ αὐτὸ ἁμα δυνατόν; Ὁμι-μας. Ἐστι τοῖνυν ἀκριβέστερον ὀμολογητήσωμεν, μή τι προϊόντες ἀμφισβητήσωμεν. εἰ γὰρ τις λέγοι ἄνθρωποιν πιθκότα, κινοῦντα δὲ τὰς χειρὰς τε καὶ τὴν κεφαλὴν, ὅτι
ο αὐτὸς ἐστηκέ τε καὶ κυνεῖται ἄμα, οὐκ ἂν, οἶμαι, ἄξιοὶμεν

δ' οὖτω λέγειν δειν, ἀλλ' ὅτι τὸ μὲν τι αὐτοῦ ἐστηκε, τὸ δὲ
κυνεῖται. οὖχ οὔτω: Οὔτω. Οὐκοῦν καὶ ἐ ἐτι μᾶλλον
χαριντύζουτο ὁ ταύτα λέγων, κομψενομενος ὡς οἴ γε στρα-
βιλοι ὅλοι ἐστᾶσι τε ἄμα καὶ κινοῦνται, ὅταν ἐν τῷ αὐτῷ τῇ-
ξαντες τὸ κέντρον περιφέρονται, ἢ καὶ ἄλλο τι κύκλῳ περι-
οῦν ἐν τῇ αὐτῇ ἑδρα τούτῳ δρα οὐκ ἂν ἀποδεχοίμεθα, ὡς οὐ κατὰ
tαυτά εὑρότων τὰ τοιαῦτα τίτε μενόντων τε καὶ φερομένων,

Ε ἀλλὰ φαίμεν ἂν ἔχειν αὐτὰ εὐθὺ τε καὶ περιφέρεις ἐν αὐτοῖς,
καὶ κατὰ μὲν τὸ εὐθὺ ἐστάναι, οὐδαμῇ γὰρ ἀποκλίνειν, κατὰ
δὲ τὸ περιφερές κύκλῳ κυνεῖται: ὅταν δὲ τὴν εὐθυμορλαν ἢ
εἰς δεξιᾶν ἢ εἰς αριστερὰν ἢ εἰς τὸ πρόσθεν ἢ εἰς τὸ ὀπίσθεν
ἐγκλίνη ἄμα περιφερόμενον, τότε οὐδαμῇ ἐστιν ἑστάναι. Καὶ
ὄρθως γε, ἐφη. Οὐδὲν ἀρα ἡμᾶς τῶν τοιούτων λεγόμενον
ἐκπλήξῃ, οὐδὲ μᾶλλον τι πείσει ὡς ποτὲ τι ἂν τὸ αὐτὸ ὁ

437Α ἄμα κατὰ τὸ αὐτὸ πρὸς τὸ αὐτὸ τάναντια | πάθοι ἢ καὶ
ποιήσειεν. Οὐκοῦν ἐμὲ γε, ἐφη. 'Αλλ' ὁμι, ἢν δ' ἐγώ,
ίνα μὴ ἀναγκαζόμεθα πάσας τὰς τοιαύτας ἀμφισβητήσεις
ἐπεξώντες καὶ βεβαιοῦμενοι ὡς οὐκ ἀληθεῖς οὕσας μηκίνεις,
ὑποθέμενοι ὡς τοῦτο οὕτως ἔχοντος εἰς τὸ πρόσθεν προϊμένοι,
ὁμολογήσαντες, ἕάν ποτε ἄλλη φανῇ ταῦτα ἢ ταῦτα, πάντα
ἡμὶ τὰ ἀπὸ τοῦτο ἐξυμβαίνοντα λευμένα ἐσέσθαι. 'Αλλὰ

Ε χρῆ, ἐφη, ταύτα ποιεῖν. 'Αρ' οὖν, ἢν δ' ἐγώ, τὸ ἐπινεύειν τῷ
ἀναγενέσθαι καὶ τὸ ἐφεσθῆναι τινὸς λαβεῖν τὸ ἀπαρνεῖσθαι καὶ τὸ
προσάγεσθαι τῷ ἀπωθεῖσθαι, πάντα τὰ τοιαύτα τῶν ἐναντίων
ἀν ἄλληλοις θεῖς εἴτε ποιημάτων εἴτε παθημάτων; οὐδὲν
γὰρ ταύτῃ διοίσει. 'Αλλ', ἢ δ' ὡς, τῶν ἐναντίων. Τί οὖν;
ἡν δ' ἐγώ; διψῆν καὶ πεινῆν καὶ ὅλως τας ἐπιθυμίας, καὶ αὐτὸ
τὸ ἐθέλειν καὶ τὸ βούλεσθαι, οὐ πάντα ταῦτα εἰς ἑκεῖνα ποι

C ἂν θείης τὰ ἐδή τὰ νῦν δὴ λεχθέντα; οἴον ἂε τῆς τοῦ
ἐπιθυμούντος ψυχῆν οὐχὶ ἦτοι ἐφεσθηκες ἐκεῖνου οὐ ἂν ἐπιθυμη,
ἡ προσάγεσθαι τούτῳ δ' ἂν βούλησθαι οἱ γενέσθαι, ἢ
αὖ, καθ' όσον ἐθέλει τί οἱ πορισθήσει, ἐπινεύειν τούτῳ πρὸς
αὐτῆς ὡσπερ τινὸς ἐρωτῶντος, ἐπορευομένη αὐτοῦ τῆς
οf Plato. 111

of Plato.
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πρὸς τὰ ψυχρὰ καὶ πάντα τὰ τούτοις ὀμοία ἄρ' οὐχ οὕτως ἔχει; Πάνυ μὲν οὖν. Τί δὲ τὰ περὶ τὰς ἐπιστήμας; οὐχ ὁ αὐτὸς τρόπος; ἐπιστήμη μὲν αὐτὴ μαθῆματος αὐτοῦ ἐπιστήμη ἔστιν ἢ ὅτι δὴ δεῖ θείαι τὴν ἐπιστήμην, ἐπιστήμη δὲ τις καὶ ποια τις ποιοῦ τινὸς καὶ τινὸς. Λέγω δὲ τὸ τοιοῦδε' οὐκ ἐπειδὴ οἰκίας ἐργασίας ἐπιστήμη ἐγένετο, διήνεγκε τῶν ἄλλων ἐπιστημῶν, ὡστε οἰκοδομικὴ κληθῆναι; Τί μήν; Ἀρ' οὖ τῷ ποιά τις ἐίναι, οὐα ἑτέρα οὐδεμία τῶν ἄλλων; Ναὶ. Οὐκοῦν ἐπειδὴ ποιοῦ τινὸς, καὶ αὐτὴ ποια τις ἐγένετο; καὶ αἱ ἄλλαι οὕτω τέχναι τε καὶ ἐπιστήμαι; 'Εστιν οὕτω. Τοῦτο τούν, ἤν δ' ἔγνω, φαθὶ με τότε βούλευσθαι λέγειν, εἰ ἁρὰ νῦν ἤμαθε, ὅτι ὥστε ἔστιν οὐα ἐίναι τοῦ, αὐτὰ μὲν μόνα αὐτῶν μόνων ἐστὶ, τῶν δὲ ποιῶν τινῶν ποιὰ ἄττα. καὶ οὗ τι λέγω, ὡς, οἶκὼν ἁν ἢ, τοιαῦτα καὶ ἔστιν, ὡς ἁρὰ καὶ τῶν ὑγιεινῶν καὶ νοσώδων ἡ ἐπιστήμη ύγιεινὴ καὶ νοσῶδης καὶ τῶν καικῶν καὶ τῶν ἁγαθῶν καθ' καὶ ἁγαθή· ἀλλ' ἐπειδὴ οὐκ αὐτοῦ ὅπερ ἐπιστήμη ἔστιν ἐγένετο ἐπιστήμη, ἀλλὰ ποιοῦ τινὸς, τοῦτο δ' ἢ υγιεινὸν καὶ νοσώδες, ποιὰ δὴ τίς ξυνεβή καὶ αὐτὴ γενέσθαι, καὶ τοῦτο αὐτὴν ἐποίησε μηκέτι ἐπιστήμην ἀπλῶς καλείσθαι, ἀλλὰ τοῦ ποιοῦ τινὸς προσγενομένου ιατρικήν.

'Εμαθον, ἐφη, καὶ μοι δοκεῖ οὕτως ἔχειν. Τὸ δὲ δὴ δίψος,

439Α ἤν δ' ἔγνω, οὗ | τοῦτων θήσεις τῶν οὐων τινὸς εἶναι τοῦτο ὅπερ ἔστιν; ἔστι δὲ δὴ τοῦ δίψου; 'Εγγυε, ὧ δ' ὥς πάματος γε. Οὐκοῦν ποιοῦ μέν τινος πώματος ποιοῦν τι καὶ δίψος, δίψος δ' οὖν αὐτὸ οὔτε πολλοῦ οὔτε ὀλίγου, οὔτε ἁγαθοῦ οὔτε κακοῦ, οὔδ' ἐν λόγῳ ποιοῦ τινὸς, ἂλλ' αὐτοῦ πώματος μόνον αὐτὸ δίψος πέφυκεν; Παντάπασι μὲν οὖν. Τοῦ διψώντος ἀρα ἦ ψυχή, καθ' ὅσον διψή, οὐκ ἄλλο τι βούλευται ἤ πιεῖν, καὶ τοῦτου ὁρεῖται καὶ ἐπὶ τοῦτο ὁρμᾶ. Δήλον δὴ. Οὐκοῦν εἰ ποτὲ τι αὐτὴν ἀνθλικεί διψώσασι, ἐτερον αὖ τι ἐν αὐτῇ εἰη αὐτοῦ τοῦ διψώντος καὶ ἁγοντος ὁσπερ θηριὸν ἐπὶ τὸ πιεῖν; οὐ γὰρ ἄν, φαμέν, τὸ γα αὐτὸ τῷ αὐτῷ ἐαυτοῦ περὶ τὸ αὐτὸ ἀμα τάναντι πράττοι. Οὐ γὰρ οὖν. "Ωσπερ γε, οἶμαι, τοῦ τοῦτον αὐτὸς καλὸς ἔχει λέγειν, ὅτι αὐτοῦ ἀμα αἱ
χειρες το τόξον ἀπωθοῦνται τε καὶ προσėλκονται, ἀλλ᾽ ὅτι ἀλλη μὲν ἡ ἀπωθοῦσα χεῖρ, ἑτέρα δὲ ἡ προσαγορεύνη. Παντάπασι μὲν οὖν, ἐφη. Πότερον δὴ φάμεν τινας ἐστιν ὅτε σ ὑψώντας οὐκ θέλειν πιεῖν; Καὶ μάλα γ', ἐφη, πολλοῖς καὶ πολλακίς. Τι οὖν, ἐφην ἐγώ, φαίη τις ἀν τούτων πέρι; οὐκ ἐνεῖναι μὲν ἐν τῇ ψυχῇ αὐτῶν τὸ κελεύον, ἐνεῖναι δὲ τὸ κωλύον πιεῖν, ἄλλο τε καὶ κρατοῦν τοῦ κελεύντος; Ἐμοιγε, ἐφη, δοκεῖ. Ἀρ' οὖν οὐ τὸ μὲν κωλύον τὰ τοιαῦτα ἐγγίγνεται, ὅταν ἐγγίγνεται, ἐκ λογισμοῦ, τὰ δὲ ἄγοντα καὶ ἔλκοντα διὰ τὸ παθημάτων τε καὶ νοσημάτων παραγίγνεται; Φαίνεται. Οὐ δὴ ἀλόγως, ἦν δ' ἐγώ, ἀξιώσομεν αὐτὰ διιτά τε καὶ έτέρα ἀλλήλων εἶναι, τὸ μὲν ἦ λογίζεται λογιστικῶν προσαγορεύσεις τῆς ψυχῆς, τὸ δὲ ὥ ἐφ' ἐς τε καὶ πεινῇ καὶ δυσψη καὶ περὶ ταῖς ἐπιθυμίας ἐποίηται ἀλόγιστόν τε καὶ ἐπιθυμικόν, πληρώσεων τινῶν καὶ ἠδονῶν ἔταίρων. Οὐκ, ἀλλ' εἰκότως, ἐφη, ἤγοϊμεθ' ἀν οὖτως. Ταῦτα μὲν τούτων, ἦν δ' ἐγώ, δύο ε ἡμῖν ὠρθῶθ' εἰδὴ ἐν ψυχῇ ἐνόντα, τὸ δὲ δὴ τοῦ θυμοῦ καὶ θυμοῖθ' τότερον τρίτον, ἦ τούτων ποτέρῳ ἐν εἴη ὀμοφυΐς; Ἡσω, ἐφη, τῷ ἑτέρῳ. τῷ ἐπιθυμικῷ. Ἀλλ', ἦν δ' ἐγώ, ποτὲ ἀκούσας ἐτί πιστεύειν τούτῳ, ὡς ἀρα Δεόντιος ὁ Ἀγλαιώνος ἄνων ἐκ Πειραιέως ὑπὸ τὸ βόρειον τείχος ἐκτός, αἰσθόμενος νεκροὺς παρὰ τῷ δημίῳ κειμένους, ἄρα μὲν ἰδεῖν ἐπιθυμοῖ, ἀμα δὲ αὐτοχεραίοι καὶ ἀποτέτοι ἑαυτόν, καὶ τέως μάχωτο τε καὶ παρακαλύπτοτο, κρατούμενος δ' οὖν 440α ὑπὸ τῆς ἐπιθυμίας, διελκύσας τοὺς ὀφθαλμοὺς, προσδραμὼν πρὸς τοὺς νεκροὺς, Ἰδοὺ ύπὶ, ἐφη, ὡ κακοδαίμονες, ἐμπλήθησε τὸν καλὸν θεάματος. Ἡκουσα, ἐφη, καὶ αὐτὸς. Οὔτως μέντοι, ἐφην, ὁ λόγος σημαίνει τὴν ὀργήν πολεμεῖν ἐνότε ταῖς ἐπιθυμίασ ὅσ ἄλλο ὁν ἄλλω. Σημαίνει γάρ, ἐφη· Οὐκοῦκαν καὶ ἄλλοθι, ἐφην, πολλαχοῦ αἰσθανόμεθα, ὅταν βιάζωται τίνα παρὰ τὸν λογισμὸν ἐπιθυμία, λοιδοροῦντα β τε αὐτὸν καὶ θυμοῖμεν τῷ βιαζόμενῳ ἐν αὐτῷ, καὶ ὁστῇ δυστασιαζόντων ξύμμαχον τῷ λόγῳ γιγνόμενον τὸν θυμὸν τοῦ τοιοῦτον; ταῖς δ' ἐπιθυμίαις αὐτὸν κοινωνήσατα, II.
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αἵρούντος λόγου μὴ δεῖν, ἀντιπράττειν οἷμα σὲ οὐκ ἂν φάναι γενομένου ποτὲ ἐν σαυτῷ τοῦ τοιούτου αἰσθέσθαι, οἷμα δ’ οὐδ’ ἐν ἄλλῳ. Οὐ μᾶ τὸν Δία, ἔφη. Τῇ δὲ; ἦν δ’ ἐγὼ. ὅταν τις οἴηται ἄδικεῖν, οὐχ ὅσφ ἂν γενναίότερος ἦ, τοσοῦτον ἦττον δύναται ὁργῆσθαι καὶ πεινῶν καὶ ρίγῶν καὶ ἄλλο ὁτιόν τῶν τοιούτων πάσχων ὑπ’ ἐκέλου ἄν ἂν οἴηται δικαίως ταῦτα δράν, καὶ, ἄν λέγω, οὐκ ἐδέλει πρὸς τούτον αὐτοῦ ἔγειρεσθαι ὁ θυμὸς; Ἀληθῆ, ἔφη. Τῇ δὲ; ὅταν ἄδικεῖσθαι τις ἥγηται, οὐκ ἐν τούτῳ ζεῖ τε καὶ χαλεπαίνει καὶ ἐξωμαχεῖ τῷ δοκοῦντι δικαίω καὶ δι’ αὐτὸ πεινᾷ καὶ δι’ αὐτὸ μιγών καὶ πάντα τὰ τοιαῦτα πάσχειν υπομένων, κἂν

D νικᾶται, οὐ λήγει τῶν γενναίων, πρὶν ἄν ἡ διαπράξει τῇ ἀνελευθήσῃ ὁ ὥσπερ κύων ὑπὸ νομέως ὑπὸ τοῦ λόγου τοῦ παρ’ αὐτῷ ἀνακληθεῖς πραϊνθῇ; Πάνυ μὲν οὖν, ἔφη, ἄνικε τούτῳ ὥσπερ κύων ἐθέμεθα ὑπηκόους τῶν ἀρχόντων ὥσπερ ποιεῖν τόλμει. Καλῶς γὰρ, ἦν δ’ ἐγὼ, νοεῖς δ’ θ' θεούλομαι λέγειν.

Ε ἂν’ ἦ πρὸς τούτῳ καὶ τόδε ἐνθυμεῖ; Τὸ ποιῶν; ὁτ’ τούναντιόν ἡ ἀρτίως ἡμῖν φαίνεται περὶ τοῦ θυμοειδοῦς. τότε μὲν γὰρ ἐπιθυμητικὸν τι αὐτὸ φόμεθα εἶναι, νῦν δὲ πολλοῦ δείν φαμέν, ἀλλὰ πολὺ μάλλον αὐτὸ ἐν τῇ τῆς ψυχῆς στάσει πίθεσθαι τὰ ὀπλα πρὸς τοῦ λογιστικοῦ. Παντάπασιν, ἔφη. ὁ ὁ δὲν ἐτερον οὖν καὶ τούτου, ἡ λογιστικῶς τι εἴδος, ὡστε μὴ τρία ἀλλὰ δύο εἰδὴ εἶναι ἐν ψυχῇ, λογιστικῶν καὶ ἐπιθυμητικῶν; ἡ καθάπερ ἐν τῇ τόλμει ξυνείχεν αὐτὴν τρία ὄντα

441Α γένη; | χρηματιστικῶν, ἐπικουρικῶν, βουλευτικῶν, οὗτω καὶ ἐν ψυχῇ τρίτον τοῦτο ἐστὶ τὸ θυμοειδὲς, ἐπικουρον ὅν τῷ λογιστικῷ φύσει, εὰν μὴ ὑπὸ κακῆς τροφῆς διαφθαρῆ; Ἀνάγκη, ἔφη, τρίτων. Ναὶ, ἦν δ’ ἐγὼ, ἂν γε τοῦ λογιστικοῦ ἀλλο τῷ φαύῃ, ὥσπερ τοῦ ἐπιθυμητικοῦ ἐφάνη ἐτερον οὖν. Ἀλλ’ οὐ χαλεπόν, ἔφη, φανήναι. καὶ γὰρ ἐν τοῖς παιδίσιοι τοῦτο γ’ ἀν τὶς ἐδο, ὅτι θυμοῦ μὲν εὐθὺς γενόμενα μεστά ἐστι, λογισμοῦ δ’ ἐνοὶ μὲν ἐμοίῳ δοκοῦσιν οὐδέποτε μεταλαμβάνειν, οἱ δὲ πολλοὶ ὅψε ποτε. Ναὶ μὰ Δλ’, ἦν δ’ ἐγὼ, καλῶ.
IV.

"Τά ταύτα μὲν ἃρα, ἢν δ' ἐγώ, μόνης διανεύκομεν, καὶ ἡμῖν ἐπιεικῶς ὀμολογεῖται τὰ αὐτὰ μὲν ἐν πόλει, τὰ αὐτὰ δ' ἐν ἔνοι ἐκάστου τῇ ψυχῇ γένη ἔνειναι καὶ ἔσα τὸν ἄριθμόν. Ἡ ἐστὶ ταύτα. Οὐκοίν εἰκεῖν γε ἢ ἐναναγκαῖον, ὡς πόλις ἢν σοφῆ καὶ ὃ, οὕτω καὶ τὸν ἰδιώτην καὶ τούτῳ σοφὸς εἶναι; Τι μὴν; Καὶ ὃ δὴ ἄνδρεῖς ἰδιώτης καὶ ὃς, τούτῳ καὶ πόλιν δ' ἄνδρεῖς καὶ οὕτως, καὶ τάλα πάντα πρὸς ἀρετὴν ὤσαύτως ἀμφότερα ἔχειν. Ἅλαναγκή. Καὶ δίκαιον δὴ, ὃ Πλαύκων, οἶμαι, φήσωμεν ἄνδρα εἶναι τῷ αὐτῷ τρόπῳ ὑπὲρ καὶ πόλις ἢν δικαία. Καὶ τούτῳ πάσα ἄλαναγκή. Ἁ λλ' οὖ τῇ μὴν τούτῳ ἐπιλελήσμεθα, ὅτι ἐκεῖνη γε τῷ τὸ ἐαυτὸ ἐκαστὸν ἐν αὐτῇ πράττειν τριῶν ὄντων γενόν δικαία ἢν. Οὐ μοι δοκοῦμεν, ἐς ἐς, ἐπιλελήσθαι. Μνημονευόμεν ἃρα ἡμῖν, ὅτι καὶ ἡμῶν ἐκάστος, ὅτου ἄν τὰ αὐτῶ ἐκαστὸν τῶν ἐν αὐτῷ πράττῃ, οὕτως δίκαιος τέ ἐσται καὶ τὰ αὐτῶ πράττων. Καὶ Εὐμᾶλα, ἢ δ' ὃς, μνημονευόμεν. Οὐκοίν τῷ μὲν λογιστικῷ ἀρχεῖν προσήκει, σοφῶ ὁντὶ καὶ ἔχοντι τὴν ὑπὲρ ἀπάσης τῆς ψυχῆς προμήθειαν, τῷ δὲ θυμοειδεὶ ὑπηκόοι εἶναι καὶ ἐξιμμάχῳ τούτῳ; Πάνω γε. Ἄρ' οὖν οὐχ, ὡσπερ ἐλέγομεν, μουσικής καὶ γυμναστικῆς κράσις εἰσίμφωνα αὐτὰ ποιῆσαι, τῷ μὲν ἐπιτείνουσα καὶ τρέφουσα λόγῳ, τῇ καλοῖς καὶ 442Α μαθήμασι, τῷ δὲ ἀνιέτσα παραμιθθουμένῃ, ἱμεροῦσα ἀρμονία τε καὶ ῥυθμῷ; Κομιδῆ γε, ἢ δ' ὃς. Καὶ τούτῳ δὴ οὕτω τραφέντε καὶ ὡς ἀληθῶς τὰ αὐτῶν μαθόντε καὶ παυδευθεῖνε προσταθήσετον τοῦ ἐπιθυμητικοῦ, δ' δὴ πλείστον τῆς ψυχῆς ἐν ἐκάστῳ ἐστὶ καὶ χρημάτων φύσει ἀπληστοτάτον δ
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τηρήσετον μή τῷ πίμπλασθαί τῶν περὶ τὸ σῶμα καλομέμενων ἱδονῶν πολὺ καὶ ἵσχυρῶν γενόμενον οὐκ αὖ τὰ αὐτῶν πράσιν; ἐν ἀλλὰ καταδουλώσασθαι καὶ ἄρχεν εἶπειρήσῃ ὡς ὦν ὑπὸ προ-

θήκον αὐτῷ γένει, καὶ ἐξίμπαντα τὸν βιον πάντων ἀνατρέψῃ. Πάνυ μὲν οὖν, ἔφη. 'Αρ' οὖν, ἢν δ' ἐγώ, καὶ τοὺς ἐξωθεὶν πολεμίους τούτω ἄν κάλλιστα φιλαττοῦσιν υπερ ἀπάσης τῆς ψυχῆς τε καὶ τοῦ σώματος, τὸ μὲν βουλεύομενον, τὸ δὲ προ-

πολεμοῦν, ἐπόμενον δὲ τῷ ἄρχοντι καὶ τῇ ἀνδρείᾳ ἐπιτελοῦν τὰ βουλευθέντα; 'Εστι ταῦτα. Καὶ ἀνδρείων δὴ, οἷμα, τούτῳ τῷ μέρει καλοῦμεν ἕνα ἐκαστὸν, ὅταν αὐτοῦ τὸ

θυμοειδὲς διασώζῃ διὰ τὸ λυπῶν καὶ ἱδονῶν τὸ ὑπὸ τοῦ λόγου παραγγελθὲν δεινόν τε καὶ μή. 'Ορθῶς γ', ἔφη. Σοφὸν δὲ γε ἐκείνῳ τῷ σμικρῷ μέρει, τῷ δ' ἢρχεῖ τ' ἐν αὐτῷ καὶ ταῦτα παρηγγέλλει, ἔχον αὐτὸ κάκεινα ἐπιστήμην ἐν αὐτῷ τῆν τοῦ ἐξιμφέροντος ἐκάστῳ τε καὶ ὅλῳ τῷ κοινῷ σφῶν αὐτῶν τριῶν ὄντων. Πάνυ μὲν οὖν. Τί δὲ; σώφρονα οὐ τῇ φιλίᾳ καὶ

ξυμφωνίᾳ τῇ αὐτῶν τούτων, ὅταν τὸ τῷ ἄρχον καὶ τῷ ἀρχομένῳ τὸ λογιστικὸν ὁμοδοξώσει δειν ἄρχειν καὶ μὴ στασιάζωσιν αὐτῷ; Σωφροσύνη γοῦν, ἢ δ' ὤς, οὐκ ἂλλο τί ἐστιν ἢ τοῦτο, πόλεως τε καὶ ἰδιώτου. Ἀλλὰ μὲν δὴ δίκαιος γε, ὦ πολλάκις λέγομεν, τούτῳ καὶ οὕτως ἐσται. Πολλῇ ἀνάγκῃ. Τί οὖν; εἰπὼν ἐγώ· μή πῇ ἡμῖν ἀπαμβλύνεται ἄλλο τι δικαιοσύνη δοκεῖν εἶναι ἢ ὅπερ ἐν τῇ πόλει ἐφάνη; Οὗκ ἔμοιγε, ἔφη, δοκεῖ. Ἡδὲ γὰρ, ἢν δ' ἐγὼ, παντάπασιν ἐν δὲ βεβαιωσάμεθα εἰ τί ἡμῶν ἐτὶ ἐν τῇ ψυχῇ ἀμφισβητεῖ, τὰ φορτικὰ αὐτῷ προσφέροντες. Ποία δή; Ὅτιον εἰ δειοὶ ἡμᾶς ἀνομολογεῖσθαι περὶ τε ἐκείνης τῆς πόλεως καὶ τοῦ ἐκείνης ὁμολογεῖσθαι τε καὶ τεθραμμένου ἀνδρός, εἰ δοκεῖ δὲν παρακαταλήκην χρυσόν ἢ ἀργυρίων δεξάμενοι ὁ τοιοῦτος ἀποστερήσῃ, τῶν' ἂν οἷς οἰδήθην τοῦτο αὐτῶν | δρᾶσαι μᾶλλον ἢ ὅσοι μὴ τοιοῦτοι; Ὡδὲν ἂν, ἔφη. Οὔκουν καὶ ἀρεσκοῦσιν καὶ κλοπῶν καὶ προδοσίων, ἢ ἴδια ἐταίρουν ἢ δημοσίᾳ πόλεως, ἐκτὸς ἂν οὕτως εἴη; 'Εκτὸς. Καὶ μὴν οὖν ὅπως ἀπιστοῦς ἂν κατὰ ὁρκοὺς ἢ κατὰ τὰς ἄλλας
IV.

...of Plato.

...
μὲν δίκαιον καὶ ἄνδρα καὶ πόλιν καὶ δικαιοσύνην, ὁ τυγχάνει ἐν αὐτοῖς ὄν, εἰ φαίμεν εὑρηκέναι, οὐκ ἂν πάνυ τι, οἴμαι, δοξαίμεν ψεύδεσθαι. Μᾶ Δία οὗ μέντοι, ἐφη. Ψώμεν ἄρα; Ψώμεν.

"Εστώ δὴ, ἢν δ' ἐγώ· μετὰ γὰρ τούτῳ σκεπτέον, οἴμαι, ἄδικαίν. Δῆλον. Οὐκοῦν εἰσέχει τινὰ αὕ τριῶν ὄντων τούτων δεῖ αὐτὴν εἶναι καὶ πολυπραγμοσύνην καὶ ἀλλοτριοπραγμοσύνην καὶ ἐπαναστασίν μέρους τινὸς τῷ ὁλῷ τῆς ψυχῆς, ἢν ἄρχῃ ἐν αὐτῇ οὐ προσήκον, ἀλλὰ τοιούτων ὄντος φύσει οἷον πρέπειν αὐτῷ δουλεύειν τῷ τοῦ ἄρχικοῦ γένους ὅντι· τοιαύτ' ἄττα, οἴμαι, φήσομεν καὶ τὴν τούτων ταραχήν καὶ πλάνην εἶναι τὴν τε ἄδικαν καὶ ἀκολασάν καὶ δεῖλαι καὶ ἀμαθῶν καὶ ἐξυλλήβδην πᾶσαν κακίαν. Ταύτα μὲν οὖν ταύτα, ἐφη. Οὐκοῦν, ἢν δ' ἐγώ, καὶ τὸ ἄδικα πράττειν καὶ τὸ ἄδικείν καὶ αὕ τὸ δίκαια ποιεῖν, ταύτα πάντα τυγχάνει ὄντα κατάδηλα ὧδη σαφῶς, εἴπερ καὶ ἢ ἄδικα τε καὶ δικαιοσύνη; Πῶς δὴ; "Ὅτι, ἢν δ' ἐγώ, τυγχάνει οὐδὲν διαφέροντα τῶν ύγιεινῶν τε καὶ νοσῳδῶν, ὡς ἐκεῖνα ἐν σώματι, ταύτα ἐν ψυχῇ. Πή; ἐφη. Τὰ μὲν τοῦ ύγιεινα ύγίειαν ἔμποιε, τὰ δὲ νοσώθη νόσον. Ναί. Οὐκοῦν καὶ τὸ μὲν δίκαια πράττειν δικαιοσύνην ἐμποιεῖ, τὸ δ' ἄδικα ἄδικαν;

D Ανάγκη. "Εστὶ δὲ τὸ μὲν ύγίειαν ποιεῖν τὰ ἐν τῷ σώματι κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατείσθαι ὑπ' ἀλλήλων, τὸ δὲ νόσον παρὰ φύσιν ἀρχεῖν τε καὶ ἀρχεῖσθαι ἄλλο ὑπ' ἄλλου. "Εστὶ γάρ. Οὐκοῦν αὐ, ἐφη, τὸ δικαιοσύνην ἐμποιεῖν τὰ ἐν τῇ ψυχῇ κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατείσθαι ὑπ' ἀλλήλων, τὸ δὲ ἄδικαν παρὰ φύσιν ἀρχεῖν τε καὶ ἀρχεῖσθαι ἄλλο ὑπ' ἄλλου; Ὀμοιο, ἐφη.

Ε 'Αρετή μὲν ἄρα, ὡς ἔοικεν, ύγίεια τε της ἄν εἶν καὶ κάλλος καὶ εὐεξία ψυχῆς, κακία δὲ νόσος τε καὶ αἰσχρός καὶ ἀσθένεια. "Εστίν οὕτω. "Αρ' οὖν οὐ καὶ τὰ μὲν καλὰ ἐπιτηδεύματα εἰς ἀρετῆς κτήσειν φέρει, τὰ δ' αἰσχρὰ εἰς κακίας; 'Ανάγκη.

Τὸ δὴ λοιπὸν ἢδη, ὡς ἔοικεν, ἢμῖν ἐστὶ σκέφτασθαι, πότερον 45a αὖ λυσιτελεῖ δικαία τε πράττειν καὶ καλὰ ἐπιτηδεύειν καὶ
IV. of Plato.
'Αγαθὴν μὲν τοῖς τὴν τοιαύτην πόλει τε καὶ πολιτείᾳ καὶ ὦρθὴν καλῶς, καὶ ἄνδρα τὸν τοιούτου, κακᾶς δὲ τὰς ἄλλας καὶ ἡμαρτημένας, εὔπερ αὐτὴ ὦρθῆ, περὶ τε πόλεων διοικήσεις καὶ περὶ ἵδιωτῶν ψυχῆς τρόπου κατασκευήν, ἐν τέταρτῳ πονηρίας ἐδεισὶν οὐσας. Ποιας δὴ ταύτας; ἐφη.

Καὶ ἔγω μὲν ἢ τὰς ἐφεξῆς ἑρῶν, ὡς μοι ἐφαίνοντο εἰς ἄλληλων μεταβαίνειν· ὅ δὲ Πολέμαρχοι — σμικρὸν γὰρ ἀπωτέρω τοῦ Ἀδείμαντον καθήστο — ἐκτείνας τὴν χείρα καὶ λαβόμενος τοῦ ἰματίου ἀνωθεν αὐτοῦ παρὰ τὸν ἄμον, ἑκείνον τε προσηγάγετο καὶ προτείνας ἑαυτὸν ἐλεγεν ἀττα προσκεκυψῶ, ὡς ἄλλο μὲν οὐδὲν κατηκούσαμεν, τόδε δὲ· Ἀφήσομεν οὖν, ἐφη, ἢ τί δράσομεν; "Ἡκιστά γε, ἐφη ὁ Ἀδείμαντος μέγα ἢδη λέγων. Καὶ ἔγω, Τί μάλιστα, έφην, ὑμεῖς οὐκ ἀφίετε; Σε, ἢ δ' ὅσ. "Ετι ἔγω εἶπον, τί μάλιστα; Ἀποβρασμεῖν ἥμιν δοκεῖς, καὶ εἶδος ὅλον οὐ τὸ ἐλάχιστον ἐκκλῆτεν τοῦ λόγου, ὅπῃ μὴ διέλθης, καὶ λήσειν οἰηθήναι εἰπών αὐτὸ φαύλως, ὡς ἄρα περὶ γυναικῶν τε καὶ παῖδων παντὶ δῆλον, ὅτι κοινὰ ὁ πλῆθος ἔσται. Οὐκοῦν ὦρθῶς, ἐφην, ὁ Ἀδείμαντε; Ναί, ἢ δ' ὅσ. ἀλλὰ τὸ ὄρθως τοῦτο, ὡσπερ τάλλα, λόγου δεῖται, τὸς ὁ ἑκάτο τῆς κοινωνίας πολλοὶ γὰρ ἀν γένοιτο. μὴ ὅσ. παρῆς ὤνται σὺ λέγεις; ὡς ὑμεῖς τάλα περιμένουμεν οὐδέμενοι σὲ ποιον μνησθήσεσθαι παιδοποιίας τε πέρι, πῶς παιδοποιήσονται,

καὶ γενομένους πῶς θρέψουσι, καὶ ὅλην ταύτην ἄν λέγεις κοινωνίαν γυναικῶν τε καὶ παῖδων μέγα γάρ τι οἶδομεθα.
The Republic of Plato.

 feathers and their wings. If we proceed with this theme through the entire length of the Republic and Plato's other dialogues, we may gain an insight into the nature of reality and the nature of the soul. For Plato, the Republic is a dialogue between Socrates and several other characters, including Glaucon and Adeimantus, who are seeking to understand the nature of justice and goodness in the context of the state.

In this particular passage, Plato is discussing the nature of justice and the role of the functional state. He argues that the soul has three parts: the rational, the appetite, and the irrational. The rational part of the soul is associated with thought and reason, while the appetite is associated with desires and passions. The irrational part of the soul is associated with religious beliefs and superstitions.

Plato argues that the state should be organized in a way that reflects the nature of the soul. The state should be divided into three parts: the intellectual, the military, and the productive. The intellectual part of the state should be governed by the philosopher-king, who is the embodiment of the rational part of the soul. The military part of the state should be governed by the warriors, who are the embodiment of the appetite part of the soul. The productive part of the state should be governed by the farmers, who are the embodiment of the irrational part of the soul.

Plato argues that the state should be run by the philosopher-king, who is the embodiment of the rational part of the soul. The philosopher-king should be a wise and just ruler, who is able to guide the state towards the good. The philosopher-king should be guided by the philosopher, who is the embodiment of the intellectual part of the soul. The philosopher should be able to guide the philosopher-king towards the good.

Plato's vision of the state is based on the nature of the soul. He argues that the state should be organized in a way that reflects the nature of the soul. The state should be divided into three parts: the intellectual, the military, and the productive. The intellectual part of the state should be governed by the philosopher-king, who is the embodiment of the rational part of the soul. The military part of the state should be governed by the warriors, who are the embodiment of the appetite part of the soul. The productive part of the state should be governed by the farmers, who are the embodiment of the irrational part of the soul.

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καὶ θαρραλέον, ἀπιστοῦντα δὲ καὶ ζητοῦντα ἀμα τοὺς λόγους ποιεῖσθαι, ὦ δὴ ἐγὼ δρῶ, φοβερὸν τε καὶ σφαλερὸν, οὐ τι γέλωτα | ὁφλεῖν — παιδικὸν γὰρ τοῦτό γε —, ἀλλὰ μὴ σφαλεῖς τῆς ἀληθείας οὐ μόνον αὐτὸς ἀλλὰ καὶ τοὺς φίλους ξυνεπισπασάμενος κείσομαι περὶ ἡ ἰκιστὰ δεῖ σφάλλεσθαι. προσκυνῶ δὲ Ἀδράστειαν, ὦ Γλαύκων, χάριν οὐ μέλλω λέγειν· ἐπίλξω γὰρ οὖν Ἐπαττον ἀμάρτημα ἁκουσίως τινὸς φονέα γενέσθαι ἢ ἀπατεώνα καλῶν τε καὶ ἀγαθῶν καὶ [δικαιῶν] νομίμων πέρι. τούτῳ οὖν τὸ κινδύνευμα κινδυνεύειν ἐν ἐχθροῖς κρείττον ἢ φίλοις, ὡστε εὐ με παραμυθεῖ. Καὶ ὁ Γλαύκων γελάσας Ἀλλ', ὁ Σῶκρατες, ἐφη, ἐὰν τι πάθωμεν πλημμελεῖς ύπὸ τοῦ λόγου, ἀφίσαμεν σε ὡστερ....φῶνο καὶ καθαρῶν εἶναι καὶ μὴ ἀπατεώνα ήμῶν, ἀλλὰ θαράτησας λέγε. Ἀλλὰ μέντοι, εἴπον, καθαρός γε καὶ ἐκεί ὁ ἀφεθεῖς, ὡς ὁ νόμος λέγειν· εἰκὸς δὲ γε, εἴπερ ἐκεῖ, κανθάδε. Δέγε τούν, ἐφη, τούτου γ' ἐνεκα. Δέγεν δὴ, ἐφην ἐγὼ, χρή ἀνάπαυν αὐ νῦν, ἀ τότε ἐσως ἐδε ἐφεξῆς λέγεν' τάχα δὲ οὕτως ἂν ὅρθως ἔχοι, μετὰ ἀνδρείον δράμα παντελῶς διατεραθεῖν τὸ γυναικεῖον αὐ περαίνειν, ἄλλως τε καὶ ἐπειδὴ οὐ οὕτω προκαλεῖ. Ἀνθρώποις γὰρ φύσι καὶ παιδευθεῖσιν ὡς ἴμης διήλθομεν, κατ' ἐμὴν δέξαν οὐκ ἔστι ἄλλη ὀρθὴ παίδων τε καὶ γυναικῶν κτῆσις τε καὶ χρεία ἢ κατ' ἐκείνην τὴν ὀρμὴν ἰδοῦν, ἤντερ τὸ πρῶτον ὁρμήσαμεν· ἐπεχειρήσαμεν δὲ που ὡς ἀγέλης φύλακας τοὺς ἄνδρας καθιστάναι τὸ λόγῳ. Ναι. Ἀκολουθῶμεν τοῖνυν καὶ τὴν γένεσιν καὶ τροφὴν παραπλησίαν ἀποδιδόντες, καὶ σκοπῶμεν, εἰ ἴμην πρέπει ἢ οὐ. Πῶς; ἐφη. Ὡδε, τὰς θηλείας τῶν φυλάκων κυνῶν πότερα ἐξιμφολάττειν οἰόμεθα δεῖν ἀπερ ἄν οἱ ἄρρενες φυλάττωσι καὶ ξυνθηρεύειν καὶ τάλλα κοινή πράττειν, ἢ τὰς μὲν οἰκουρεῖν ἔυδον ὡς ἀδυνάτουσι διὰ τὸν τῶν σκυλάκων τόκων τε καὶ τροφήν, τοὺς δὲ πονεῖν τε καὶ πάσαν ἐπιμελεῖαν ἔχειν περὶ Ε τὰ ποίμνα; Κοινῇ, ἐφη, πάντα· πλὴν ὡς ἀσθενεστέραις χρώμεθα, τοῖς δὲ ὡς ἶσχυροτέροις. Οἶδον τ' οὖν, ἐφην ἐγὼ,
ἐπὶ τὰ αὐτὰ χρήσθαι τινι ἥψω, ἀν μή τὴν αὐτὴν τροφὴν τε καὶ παιδείαν ἀποδιδόσ; Οὐκ οἶδον τε. Εἰ ἂρα ταῖς γυναιξὶν ἐπὶ ταῦτα χρησόμεθα καὶ τοῖς ἀνδράσι, ταῦτα καὶ διδακτέον αὐτάς. | Ναὶ. Μουσική μὲν ἐκέννοις τε καὶ γυμνα- 452α στική ἐδοθῆ. Ναὶ. Καὶ ταῖς γυναιξὶν ἂρα τούτῳ τῷ τέχνα καὶ τὰ περὶ τὸν πόλεμον ἁπασοτέον καὶ χρηστέον κατὰ ταῦτα. Εἰκὸς εἰ ὄν λέγεις, ἐφη. "Ἰσως δή, ἐπον, παρὰ τὸ ἔθος γελοία ἂν φαίνοτο πολλὰ περὶ τὰ νῦν λεγόμενα, εἰ πράξεται ἢ λέγεται. Καὶ μᾶλα, ἐφη. Τί, ἢν δ’ ἐγώ, γελοιό- τατον αὐτῶν ὀράς; ἢ δήλα δή ὡς γυμνάς τὰς γυναῖκας ἐν ταῖς παλαιότεραις γυμναζομέναις μετά τῶν ἀνδρῶν, οὐ μόνον τάς νέας, ἀλλὰ καὶ ἧδη τὰς πρεσβύτερας, ἄστερον τόυς βέροντας ἐν τοῖς γυμνασίοις, ὅταν ῥυσοὶ καὶ μὴ ἥδεις τὴν ὄψιν ὅμως φιλογυμναστώσιν; Νὴ τὸν Δία, ἐφη γελοίον γὰρ ἂν, ὃς γε ἐν τῷ παρεστῶτι, φανεῖ. Οὐκοῦν, ἢν δ’ ἐγώ, ἐπείπερ ὁμήσαμεν λέγειν, οὐ φοβητόν τά τῶν χαριέντων σκώματα, ὡς καὶ οὐα ἂν ἐποτεν εἰς τὴν τοιαύτην μετα- βολήν γενομένην καὶ περὶ τά γυμνάσια καὶ περὶ μουσικήν ο λε ελάχιστα περὶ τὴν τῶν ὀπλών σχέσιν καὶ ἔπτων ὀχίσεσί. Ὄρθως, ἐφη, λέγεις. 'Άλλη ἐπείπερ λέγειν ἑξά- μεθα, πορευότον προς τὸ τραχύ τοῦ νόμου, δειθεῖσι τε τούτων μή τὰ αὐτῶν πράττειν ἀλλὰ σπουδάζειν, καὶ ὑπομνήσασιν ὅτι οὐ πολὺς χρόνος ἐξ οὐ τοῖς "Ἐλλησιν ἐδόκει αἰσχρὰ εἶναι καὶ γελοία ἂν πρὸς ταῖς πολλοῖς τῶν βαρβάρων, γυμνοὺς ἀνδρας ὀράσθαι, καὶ ὅτε ἠρχοντο τῶν γυμνασίων πρῶτοι μὲν Κρήτες, ἐπείτα Δακεδαμόνιοι, ἐξῆν τοῖς τότε ἀστείοις πάντα ταῦτα κωμῳδεῖν, ἢ οὐκ οἷοι; 'Ἐγαγε. 'Αλλ’ ἐπείδη, οἴμαι, χρωμένους ἁμείνον τὸ ἀποδύσθαι τοῦ συγκα- λύπτειν πάντα τὰ τοιαύτα ἐφάνη, καὶ τὸ ἐν τοῖς ὀφθαλμοῖς δὴ γελοίον ἐξερήμη ὑπὸ τοῦ ἐν τοῖς λόγοις μηνυθέντος ἀρίστου, καὶ τοῦτο ἐνεδέξατο, ὅτι μάταιος δς γελοίον ἄλλο τι ἤγεται ἢ τὸ κακόν, καὶ ὁ γελωτοποιεῖν ἐπιχειρῶν πρὸς ἄλλην τινὰ ὀψιν ἀποβλέπτων ὡς γελοίον ἢ τὴν τοῦ ἀφρόνος τε καὶ κακῶν, ε καὶ καλοῦ αὐ σπουδάζει ἄλλον τινὰ σκοτόν στησάμενος ἢ
τὸν τοῦ ἁγαθοῦ. Παντάπασι μὲν οὖν, ἐφη. Ἄρ' οὖν οὐ πρῶτον μὲν τοῦτο περὶ αὐτῶν ἀνομολογητέον, εἰ δυνατά ἢ οὖ, καὶ δοτέον ἀμφισβήτησιν εἰτε τις φιλοπαίσμων εἰτε σπουδαστικός θέλει ἀμφισβητήσαι, πότερον δυνατῇ φύσις

53A ἡ | ἀνθρωπίνη ἡ θήλεια τῇ τοῦ ἀρρένους γένους κοινωνίσαι εἰς ἀπαντά τὰ ἔργα ἡ οὖθ' εἰς ἑν, ἡ εἰς τὰ μὲν οἷα τε, εἰς δὲ τὰ οὐ, καὶ τοῦτο δὴ τὸ περὶ τὸν πόλεμον ποτέρων ἐστὶν; ἀρ' οὖχ οὐτως ἐκ κάλλιστα τις ἄρχόμενος, ὡς το εἰκός, καὶ κάλλιστα τελευτήσειν; Πολὺ γε, ἐφη. Ἐσοῦν, οὖν, ἢ δ' ἐγώ, ἡμεῖς πρὸς ἡμᾶς αὐτοὺς ύπέρ τῶν ἀλλῶν ἀμφισβητήσωμεν, ἵνα μὴ ἔρημα τὰ τοῦ ἐτέρου λόγου πολιορκήται; 

β Οὐδὲν, ἐφη, καλύπτει. Δέγωμεν δὴ υπὲρ αὐτῶν ὅτι ζΩ Σώκρατές τε καὶ Γαλάκων, οὐδὲν δεί ύμίν ἀλλοὺς ἀμφισβητεῖν· αὐτοὶ γὰρ ἐν ἄρχῃ τῆς κατοικίσεως, ἢν φικέετε πόλιν, ἀμολογεῖτε δεῖν κατὰ φύσιν ἐκαστὸν ἐνα ἐν τὸ αὐτοῦ πράττειν. Ὀμολογήσαμεν, οἶμαι: πῶς γὰρ οὗ; Ἐστὶν οὖν ὅταν οὐ πάμπολυ διαφέρει γυνὴ ἄνδρος τὴν φύσιν; Πῶς δ' οὗ [διαφερεί]; Οὐκοῦν ἄλλο καὶ ἐργον ἐκατέρω προσήκει προστάττειν τὸ κατὰ τὴν αὐτοῦ φύσιν; Τί μὴν; Πῶς οὖν οὐχ ἀμαρτάνετε νῦν καὶ τάναντια ύμῖν αὐτοῖς λέγετε φάσκοντες αὐ τοὺς ἄνδρας καὶ τὰς γυναικὰς δεῖν τὰ αὐτὰ πράττειν πλείουτον κεχωρισμένην φύσιν ἐχοντας; ἔξεις τι, ἢ θαυμάστε, ἐπὶ ταύτ' ἀπολογείσθαι; Ἡς μὲν ἔχαίφνησι, ἐφη, οὐ πάνω ράδιον ἄλλα σοῦ δεσμοσιαί τε καὶ δέομαι καὶ τὸν ύπὲρ ἡμῶν λόγον, ὡστε ποτ' ἐστίν, ἐρμηνεύσαι. Ταύτ' ἐστιν, ἢ δ' ἐγώ, ὁ Γαλάκων, καὶ ἄλλα πολλὰ τοιαῦτα, ἢ ἐγὼ τάλα προσφέρων θεοβούμην τε καὶ οὕκουν ἀπτεθαὶ τοῦ νόμου τοῦ περὶ τῶν γυναικῶν καὶ παιδῶν κτήσιν καὶ τροφήν. Οὐ μᾶ τὸν Δία, ἐφη, οὐ γὰρ εὐκόλῳ ἔσκειν. Οὐ γὰρ, ἐσπον. ἀλλὰ δὴ ὥδ' ἔχει· ἂν τε τις εἰς κολυμβηθραν μικρὰν ἐμπέσῃ ἄν τε εὶς τὸ μέγιστον πέλαγος μέσον, ὡμος γε νει οὖθεν ἠττου. Πάνω μὲν οὖν. Οὐκοῦν καὶ ἡμῖν νευστέον καὶ πειρατέον σωζέσθαι ἐκ τοῦ λόγου, ἢτοι δελφινά τινα ἐλπίζοντας ἡμᾶς ὑπολαβεῖν Ε ἀν ἢ τινα ἄλλην ἀπορον σωτηρίαν. "Ἐοικεν, ἐφη. Φέρε δή,
ἡν δ' ἐγὼ, ἐάν την εὑρωμεν τῆν ἔξοδον. ὡμολογούμεν γὰρ δὴ ἄλλην φύσιν ἄλλο δεῖν ἐπιτηδεύειν, γυναίκας δὲ καὶ ἄνδρός ἄλλην εἶναι· τὰς δὲ ἄλλας φύσεις τὰ αὐτὰ φαμεν νῦν δεῖν ἐπιτηδεύσαι. ταύτα ἡμών κατηγορεῖτε; Κομιδῆ γε. "Ἡ γενεια, ἥν δ' ἐγὼ, ὁ Γλαύκων, ἡ δύναμις τῆς ἀντιλογικῆς 454α τέχνης. Τι δή; "Οτι, έπον, δοκούσι μοι εἰς αὐτὴν καὶ ἄκοντες πολλοί ἐμπίπτειν καὶ οἴεσθαι οὐκ ἐρίξειν ἄλλα διαλέγεσθαι, διὰ τὸ μὴ δύνασθαι κατ' εἴδη διαρροόμενοι τὸ λεγόμενον ἐπισκοπεῖν, ἄλλα κατ' αὐτὸ τὸ ὅνομα διάκειν τοῦ λειχέντος τὴν ἐναντίωσιν, ἔριδι, οὗ διαλέκτῳ πρὸς ἄλληλους ἥρμονειν. "Εστι γὰρ δή, ἐφη, περὶ πολλοὺς τούτο τὸ πάθος· ἄλλα μὲν καὶ πρὸς ἡμᾶς τούτο τείνει ἐν τῷ παρόντι· Ἐπαντάπασι μὲν οὖν, ἥν δ' ἐγὼ· κινδυνεύομεν γοῦν ἄκοντες ἄντιλογίας ἀπεσθαί. Πῶς; Τὸ τὴν ἄλλην φύσιν ὃτι οὐ τῶν αὐτῶν δεῖ ἐπιτηδευμάτων τυγχάνειν πάνυ ἀνδρεῖως τε καὶ ἑρυστικῶς κατὰ τὸ ὅνομα διώκομεν, ἐπεσκεφάμεθα δὲ οὐδ' ὁπνών τί εἴδος τὸ τῆς ἐτέρας τε καὶ τῆς αὐτῆς φύσεως καὶ πρὸς τί τείνον ὀρίζομεθα τότε, ὅτε τὰ ἐπιτηδεύματα ἄλλη φύσει ἄλλα, τῇ δὲ αὐτῇ τὰ αὐτὰ ἀπεδίδομεν. Οὐ γὰρ οὖν, ἐφη, ἐπεσκεφάμεθα. Τουγάρτοι, εἶπον, ἔξεστιν ἡμῖν, ως ἔσκειν, ο αὖρωταν ἡμᾶς αὐτούς εἰ ἡ αὐτὴ φύσις φαλακρῶν καὶ κομητῶν καὶ οὐχ ἡ ἐναντία, καὶ ἐπειδὰν ὡμολογόμεθα ἐναντίλα εἶναι, ἐὰν φαλακρὸι σκυτοστομώσι, μὴ ἕαν κομήτας, ἕαν δ' αὖ κομήται, μὴ τοὺς ἑτέρους. Γελοίοιν μέντ' ἄν εἴη, ἐφη. "Αρα κατ' ἄλλο τε, εἶπον ἐγὼ, γελοίον, ἢ ὅτι τότε οὐ πάντως τὴν αὐτὴν καὶ τὴν ἐτέραν φύσιν εὑρήσαμες, ἄλλ' ἐκεῖνο τὸ εἴδος τῆς ἄλλοιώσεως τε καὶ ὀμοιώσεως μόνον ἐφυλάττομεν τὸ πρὸς αὐτὰ τὸ τείνον τὰ ἐπιτηδεύματα· οἶνον Ιατρικὸν μὲν καὶ Ιατρικὸν τῆν ψυχήν ὑντα τὴν αὐτὴν φύσιν ἔχειν ἑλέγομεν. ἢ οὐκ οἶε; "Εγὼ χ. 'Ιατρικὸν δὲ καὶ τεκτονικὸν ἄλλην· Πάντως ποι. Οὐκόσι, ἦν δ' ἐγὼ, καὶ τὰ τῶν ἄνδρων καὶ τὸ τῶν γυναικῶν γένος, ἐὰν μὲν πρὸς τέχνην τινὰ ἢ ἄλλο ἐπιτηδευμα διαφέρειν φαίνεται, τούτο δὴ φήσομεν ἐκατέρω δεῖν ἀποδιδόναι· ἐὰν δ' αὐτῷ τούτῳ φαίνεται διαφέρειν, τῷ τὸ μὲν θῆλυ τίκτειν, τὸ
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Το γινόταν εκ τῶν γυναικῶν οὐχ αὐταὶ ἔσονται βέλτισται; Καὶ τούτο, ἐφη, πολὺ. ο"Εστι δὲ τι πόλει ἀμείνων ή γυναῖκας τε καὶ ἄνδρας ὡς ἄριστους ἐγγίγνεσθαι; Οὐκ ἔστιν. Τοῦτο δὲ μουσικὴ τε καὶ γυμναστικὴ παραγιγνώμεναι, ὡς ἡμεῖς διήλθομεν, ἀπεργάσονται; Πῶς δ᾿ οὗ; Οὐ μόνον ἄρα δυνατὸν ἀλλὰ καὶ ἄριστον πόλει νόμιμον ἐτίθεμεν. Ὁυτοὺς. Ὅποδυτέον δὴ ταῖς τῶν φυλάκων γυναικῶν, ἐπείπερ ἄρετὴν ἀντὶ ἱματίων ἀμφιέσονται, καὶ κοινωνητέον πολέμου τε καὶ τῆς ἄλλης φυλακῆς τῆς περὶ τὴν πόλιν, καὶ οὐκ ἄλλα πρακτέον· τούτων δ᾿ αὐτῶν τὰ ἐλαφρώτερα ταῖς γυναικῖς ἣ τοῖς ἄνδράσι δοτέον διὰ τὴν τὰς γένους ἀσθένειαν. ὁ δὲ γελῶν ἀνήρ ἐπὶ γυμναίς γυναικές, τὸν βελτίστοτον ἔνεκα γυμναζόμεναι, ἄτελη τοῦ γελοῦν σοφίας ἰδρέων καρπῶν, οὐδὲν οἶδεν, ὡς οὐκετεῖ, ἐφ᾿ ὃ γελᾶ οὖν ὁ τι πράττει κάλλιστα γὰρ δὴ τούτῳ καὶ λέγεται καὶ λελέξαται, ὅτε τὸ μὲν ὀφέλιμον καλὸν, τὸ δὲ βλαβηρὸν αἰσχρὸν. Παντάπασι μὲν οὖν.

Τούτο μὲν τοῖνοι ἐν ὡσπερ κῦμα φῶμεν διαφεύγειν τοῦ γυναικείου πέρι νόμου λέγοντες, ὡστε μὴ παντάπασι κατα- κλυσθῆναι τιθέντας ὡς δὲ κοινὴ πάντα ἐπιτηθεύειν τρὸς τε φύλακες ἠμῖν καὶ τὰς φυλακίδας, ἀλλὰ τῇ τὸν λόγον αὐτῶν αὐτῷ ὁμολογεῖσθαι ὡς δυνατὰ τε καὶ ὀφέλιμα λέγει; Καὶ μᾶλα, ἐφη, οὐ σμικρὸν κῦμα διαφεύγεις. Φήσεις γε, ἢν δ᾿ ἐγὼ, οὐ μέγα αὐτὸ εἶναι, ὅταν τὸ μετὰ τοῦτο ἵδης. Δέγε δὴ, ἰδο. ἐφη. Τοῦτω, ἢν δ᾿ ἐγώ, ἐπεται νόμος καὶ τοῖς ἐμπροσθεὶν τοῖς ἀλλοῖς, ὡς ἐγὼμαι, ὡδε. Τίς; Τὰς γυναίκας ταῦτας τῶν ἄνδρῶν τούτων πάντων πάσας εἶναι κοινᾶς, ιδίᾳ δὲ μηδενὶ μηδενὶ συνοικεῖν· καὶ τοὺς παῖδας αὐ κοινοὺς, καὶ μήτε γονεά ἐγκονον εἰδέναι τὸν αὐτὸ τίς παῖδα γονεά. Πολὺ, ἐφη, τοῦτο ἐκεῖνου μείζον πρὸς ἀπιστίαν καὶ τὸν δυνατοῦ πέρι καὶ τοῦ ὀφέλιμον. Οὐκ οἶμαι, ἢν δ᾿ ἐγὼ, περὶ γε τοῦ ὀφέλιμον ἀμφιβητεύσομαι ἢν, ὡς οὐ μέγιστον ἀγαθὸν κοινὰς μὲν τὰς γυναίκας εἶναι, κοινοὺς δὲ τοὺς παῖδας, εἰπερ οἶλον τε· ἀλλ᾿ οἶμαι περὶ τοῦ εἰ δυνατὸν ἢ μὴ πλείστην ἢν

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μαθήτης του γενέσθαι. Περί ἀμφοτέρων, ἦ δ' ὦς, εἴ μᾶλ' ἐν ἀμφοτερητικῇ. Δέγεις, ἦν δ' ἑγὼ, λόγων ἔστασιν' ἑγὼ ἐμὴν ἐκ γε τοῦ ἑτέρου ἀποδράσθεία, εἴ σοι δοξεὶν φέλμον εἶναι, λοιπὸν δὲ δὴ μοι ἐσεθαι περὶ τοῦ δυνατοῦ ἢ μή. 'Ἀλλ' οὐκ ἔλαβες, ἦ δ' ὦς, ἀποδιδράσκων, ἀλλ' ἀμφοτέρων περὶ διδοῦ λόγον. 'Ὑφεκτέων, ἦν δ' ἑγὼ, δίκην. οὕσυνδε μέντοι χάρισαί μοι ἐαυτὸν με! ἐστάσαι, ὥσπερ οἱ 458Α ογοί τὴν διάνοιαν εἰλώθαις ἐστήσθαι ὡς' ἐαυτῶν, ὅταν ἦνοι πορεύνεται. καὶ γὰρ οἱ τοιούτοι ποι, πρὶν ἔξευρεὶν ἐνα τρόπον ἔστα τι ὅν ἐπιθυμοῦσιν, τοῦτο παρέντε, ἵνα μὴ ἁμωνοὶ βουλεύομενοι περὶ τοῦ δυνατοῦ καὶ μή, θέντες ὡς τάρχον εἶναι δ' βούλονται, ἢ δὴ τὰ λουτά διατάττουσι καὶ ἀποροῦν διεξόντες οῖα δράσοντα γενομένου, ἀργὺν καὶ ἄλλους χυὴν ἢτε ἀργότεραν ποιοῦντες. ἢδ' οὖν καὶ αὐτὸς μαλθα- λόμαι, καὶ ἐκείνα μὲν ἐπιθυμων ἀναβαλέσθαι καὶ ὦστερον πισκέψασθαι, ἢ δυνατά, γών δὲ ὅσ δυνατῶν ὄντων θες κρίνωμαι, ἢν μοι παρίσης, τῶς διατάξαισίν αὐτὰ οἱ ἄρχοντες γνώμενα, καὶ ὧτι παντών ἔμμορφωται' ἢ ἐὰν πραχθέντα τῇ ὅλῃ καὶ τόσων φύλαξι. ταῦτα πειράσομαι σοι πρῶτερα συν- λασκοπεῖσθαι, ὦστερα δ' ἐκείνα, ὥσπερ παρίσης. 'Ἀλλὰ παρίσημι, ὅτι καὶ σκόπειν.
κινδυνεύουσιν έκείνων δριμύτεραι είναι πρὸς τὸ πείθειν τε καὶ ἀλκείν τῶν πολέων λεών. Καὶ μάλα, εἴπον, ἄλλα μετὰ δη ταῦτα, ὁ Γλαύκων, ἀτάκτως μὲν μέγνυσθαι ἀλλήλοις ἢ ἄλλο ὁτιοῦν ποιεῖν οὔτε ὅσιον ἐν εὐδαιμονίᾳ πόλει οὔτ' εἶσοντιν οἱ ἄρχοντες. Οὐ γὰρ δικαιον, ἐφη. Δῆλον δὴ ὅτι γάμους τὸ μετὰ τοῦτο ποιήσομεν ἱεροὺς ἐς δύναμιν ὡς τὶ μάλιστα· εἶνε δὲ ἀν ἱεροὶ οἱ ὀφελιμώτατοι. Παντάπασι μὲν οὖν. Πῶς οὖν δὴ ὀφελιμώτατοι ἐσονται, τόδε μοι λέγει, ὁ Γλαύκων· ὅριῳ γὰρ σοι ἐν τῇ οἰκίᾳ καὶ κύνας θηρευτικοὺς καὶ τῶν γενναίων ὀρνίθων μάλα συχνοὺς ἢ' οὖν, ὡς πρὸς Διὸς, προσέσχηκας τι τοῖς τούτων γάμοις τε καὶ παιδοποιήσαις; Τὸ ποίον, ἐφη. Πρῶτον μὲν τῶν τούτων, καλπερ ὄντων γενναίων, ἢ' οὖκ εἰσὶ τινες καὶ γλυκναίναι ἄριστοι; Εἰσών. Πότερον οὖν ἢ' ἀπάντων ὀμοίως γενναίς, ἢ προθυμεῖ δ' τὶ μάλιστα ἐκ τῶν ἀριστων; 'Εκ τῶν ἀριστῶν. Τι δ' ἐκ τῶν νεωτάτων ἢ ἐκ τῶν γερατάτων ἢ ἤ' ἀκμαζόντων δ' τὶ μάλιστα; 'Εξ ἀκμαζόντων. Καὶ ἂν μη' οὕτω γενναίτατε, πολύ σοι ἢ' τείχον ἐσεθας το τε τῶν ὀρνίθων καὶ τὸ τῶν κυνῶν γένος; 'Εγων', ἐφη. Τι δὲ ἕπτοι οἴει, ἢν δ' ἔγο, καὶ τῶν ἄλλων ἓψων; ἢ ἄλλη πη ἕχειν; 'Ατοτοι μέντ' ἄν, ἢ δ' ὅσ, ἐφη. Βαβαί, ἢν δ' ἔγο, ὡς φίλε ἐταύρη ὥς ἀρα σφόδρα ἢ' μὴν δεῖ ἄκρων εἶναι τῶν ἀρχόντων, εἶπεν καὶ περὶ τὸ τῶν ἀνθρώπων γένος ὁσαύτως ἔχει. 'Ἀλλή μὲν δὴ ἔχει, ἐφη· ἄλλα τὶ δὴ; "Οτι ἄναγκη αὐτοῖς, ἢ δ' ἔγο, φαρμάκως πολλοῖς χρῆσθαι· λατρόν δὲ ποιοῦμεν, μὲν σώμα τι φαρμάκων, ἄλλα διαίητα ἐθέλουσιν ὑπακούειν, καὶ ταυτότερον ἐφαρκεῖν ἤγονεμα· ὅταν δὲ δ' καὶ φαρμακεύειν δῇ, ἐσμέν ὅτι ἀνδρειστέρου δεῖ τοῦ λατροῦ· 'Ἀληθή· ἄλλα πρὸς τὶ λέγει; Πρὸς τόδε, ἢν δ' ἔγο συγχωρὸ τῷ ψεύδει καὶ τῇ ἀπάτῃ κινδυνεύει ἢ' μὴν δεήσει 

χρῆσθαι τοὺς ἀρχοντας ἕπ' ὀφελεία τῶν ἀρχομένων. ἔφαμε δὲ τοῦ ἐν φαρμάκου εἰδει πάντα τὰ τοιαύτα χρῆσμα εἶναι Καὶ ὅρθως γε, ἐφη. 'Εν τοῖς γάμοις τοῦν καὶ παιδοποιίᾳ ἔσοικ τὸ ὀρθὸν τοῦτο γλυκναίναι οὐκ ἐλάχιστον. Πῶς δὴ
οι μὲν, εἰπον, ἐκ τῶν ὀμολογημένων τοὺς ἀρίστους ταῖς ἀφιέσται συγγίγνεσθαι ὡς πλειστάκια, τοὺς δὲ φανολάταις οἷς φανολάταις τούναντιον, καὶ τῶν μὲν τὰ ἐγχυνα τρέφειν, ὥς δὲ μή, εἰ μέλλει τὸ ποίμνιον οὐ τὸ ἀκρότατον εἶναι, καὶ αὕτα πάντα γυγνόμενα λανθάνειν πλὴν αὐτοὺς τοὺς ἄρχοντας, αὐ ἢ ἀγέλη τῶν φυλάκων ὦ τώς μάλιστα ἀστασίαστος ἔσται. Ὄρθοτατα, ἐφη. Οὐκόν δὴ ἐστὶν τινες νομοθετεῖαι ἔσονται, ἐν αἷς ἡμᾶς ὑμῶν πάντες ταῦτα νῦμφας καὶ τοὺς μυθισίν, καὶ θυσίαι καὶ ὑμοὶ ποιητέοι τοῖς ἡμετέροις οὐχιαὶ πρέποντες τοῖς γυγνομένοις γάρ ὑμῖς τὸ δὲ πλήθος πλὴν γάμων ἐπὶ τοὺς ἄρχοντας ποιήσωμεν, ἵν' ὡς μάλιστα κατάσκωψι τῶν αὐτῶν ἀρίθμοι τῶν ἄνδρῶν, πρὸς τολέμους ὡς καί νόσους καὶ πάντα τὰ τοιαῦτα ἀποσκοποῦντες, καὶ ἴσθι μεγάλη ἡμῖν ἡ πόλις κατὰ τὸ δυνατὸν μήτε συμκρά ἐγνηται. Ὄρθως, ἐφη. Κλήροι δὲ τινες, οἶμαι, ποιητέοι μυθισίν, ὡστε τὸν φαύλον ἐκεῖνον αἰτιάσθαι ἔφ' ἐκάστης ὑπέρεξις τύχην, ἀλλὰ μὴ τοὺς ἄρχοντας. Καὶ μάλα, ἐφη. Καὶ τοὺς ἁγαθοὺς γέ ποι ὅν τῶν νέων ἐν τολέμῳ ἡ ἀλλοθί Β ου γέρα δοτέον καὶ ἀθλα ἄλλα τα καὶ ἀφθονεστέρα ἡ ὀψια τῆς τῶν γυναικῶν ἐγκομήσεως, ἵνα καὶ ἀμα μετὰ ὁρφασέως ὡς πλείστοι τῶν παιδῶν ἐκ τῶν τοιούτων ὑποτασσόμενοι. Ὅρθως. Οὐκόν καὶ τὰ ἀεὶ γυγνόμενα ἐγχυνα αραλαμβάνονσαί αἱ ἐπὶ τοῦτων ἐφηστήκυια ἄρχαι ἐπὶ ϊδρόν εἰτε γυναικῶν εἰτε ἀμφότερα —, κοιναὶ μὲν γάρ που ἐν ἄρχαν γυναιξὶ τε καὶ ἄνδρασι. Να. Τὰ μὲν δὴ τῶν γαθῶν, δοκῶ, λαβοῦσας ἐίς τὸν οὐχοῦν οἶσουσι παρὰ τινὰς κοκύνδοις, χωρὶς οἰκοῦσας ἐν την μέρει τῆς πόλεως τὰ δὲ ὑπὸν χειρόνων, καὶ εάν τι τῶν ἐτέρων ἀνάπτηρον γίγνηται, εἰ ἀπορρήτω τε καὶ ἀδήλω κατακρύψουσιν ὡς πρέπει. Εἰτέρ ἐλλει, ἐφη, καθαρὸν τὸ γένος τῶν φυλάκων ἐστεθαι. Οὐκόν εἰ τροφῆς οὕτως ἐπιμελησόμενος, τάς τε μητέρας ἐπὶ τῶν ἡκὼν ἀγόντες, ὅταν σπαργώσι, πάσαν μηχανὴν μηχανώπον ὡς μὲν μηδεμίᾳ τὸ αὐτῆς αἰσθήσεται, καὶ ἄλλας γάλα κούσας ἐκπορίζοντες, ἐὰν μὴ αὐτ菲尔 ὅσι, καὶ αὐτῶν

of Plato.

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τούτων ἐπιμελήσονται, ὡπως μέτριοι χρόνον θηλάσονται, ἀγρυπνίας δὲ καὶ τῶν ἄλλων πόνων τίθασι τε καὶ τροφάς παραδώσοντι; Πολλὴν ραστώνην, ἢφη, λέγεις τῆς παιδο-ποιίας ταῖς τῶν φυλάκων γυναίκιν. Πρέπει γὰρ, ἢν δ' ἐγώ. τὸ δ' ἐφεξῆς διέλθωμεν δ' προσδέμεθα. ἐφαμεν γὰρ δὴ ἐξ ἀκμαζόντων δείν τὰ ἐγκόνα γίγνεσθαι. Ἀληθῆ. Ἐφ᾽ οὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμής τὰ ἐκκοσὶ ἔτη γυναίκι, ἀνδρὶ δὲ τὰ τριάκοντα; Τὰ ποία αὐτῶν; ἢφη. Γυναικὲς μὲν, ἢν δ' ἐγώ, ἀρξαμενὴ ἀπὸ εἰκοσιέτιδος μέχρι τετταρακο- 

tατιδος τίκτευσ' τῇ πόλει: ἀνδρὶ δὲ, ἐπειδὰν τὴν ἀείωταν 

δρόμου ἄκμην παρῆ, τὸ ἀπὸ τούτου γεννᾷ τῇ πόλει μέχρι 

πεντεκαιπεντηκονταέτους. Ἀμφοτέρων γούν, ἢφη, αὕτη ἀκμή 

σώματος τε καὶ φυσιόνως. Ὅψικεν εἶν τε πρεσβύτερος 

tούτων ἐάν τε νεώτερος τῶν εἰς τὸ κοινὸν γεννήσεως ἂνήται, 

οὔτε ὅσιον οὔτε δίκαιον φήσομεν τὸ ἀμάρτημα, ὡς παῖδα 

φιλότονος τῇ πόλει, ὦς, ἄν λάθη, γεννήσεται οὐκ ὑπὸ θυσίων 

οὐδὲ ὑπὸ εὐχῶν φύς, ἂς ἢφ' ἐκάστοι τοῖς γάμοις εἴσονται 

καὶ ἱέρειαν καὶ ἱερείας καὶ ξύμπασα ἡ πόλις εἴ ἀγαθῶν 

ἀμέλους καὶ εἴ ἤφελίμων ἤφελλωτέροις αἰτ τόσον ἐγκόνων 

γίγνεσθαι, ἀλλ' ὑπὸ σκότου μετὰ δεινής ἀκρατείας γεγονός 

'Ορθῶς, ἢφη. 'Ο αὐτὸς δὲ γ', εἶπον, νόμος, ἐάν τις τῶν 

ἐν γεννώτων μὴ ἐφεξέχατο ἀρχόντων ἑπτάτης τῶν ἠ 

ἡλικίᾳ γυναίκων' νόθον γὰρ καὶ ἀνέγγυσον καὶ ἀνίερον φη 

σομεν αὐτὸν παῖδα τῇ πόλει καθιστάναι. 'Ορθῶτατα, ἢφη 

'Οταν δὲ δὴ, οἷμαι, αἰ τέ γυναίκες καὶ οἱ ἄνδρες τοῦ γεννα- 

ἐκβωσὶ τὴν ἡλικίαν, ἀφῆσομεν ποὺ ἐλευθέρους αὐτοὺς συν 

γίγνεσθαι ὃ ἂν ἐθελωσι, πλὴν θυγατρὶ καὶ μητρὶ καὶ ταῖ 

τῶν θυγατέρων παισὶ καὶ ταῖς ἀνω μητρῶς, καὶ γυναικας α 

πλὴν υἱεὶ καὶ πατρὶ καὶ τοῖς τούτων εἰς τὸ κάτω καὶ ἐπὶ τ 

ἀνω, καὶ ταύτα γ' ὧδη πάντα διακελευσάμενοι προσθυμεῖσθαι 

μᾶλλον μὲν μη' εἰς φῶς ἐκφέρειν κύμα μηδὲ γ' ἐν, ἡ 

γένηται, ἐὰν δὲ τυ βιάσηται, οὕτω τιθέναι, ὡς οὐκ οὕτω 

τροφῆς τῷ τουτώ. Καὶ ταύτα μὲν γ', ἢφη, μετρῶς λέγεται 

Δ πατέρας δὲ καὶ θυγατέρας καὶ ἂ νῦν δὴ ἔλεγες πῶς 

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νώσονται ἄλληλων; Οὐδαμῶς, ἂν δ' ἐγώ, ἄλλ' ἀφ' ἢς ἂν ἡμέρας τοὺς αὐτῶν νυμφίους γένηται, μετ' ἐκείνῃ δεκάτῳ μηνὶ καὶ ἐβδόμῳ δή ὅ ἂν γένηται, ἐκγόνα, ταύτα πάντα προσερεῖ τά μὲν ἄρρενα υἱές, τά δὲ θήλεα θυγατέρας, καὶ ἐκεῖνα κείνον πατέρα, καὶ οὕτω δὴ τά τούτων ἐκγόνα παίδων ταῖς, καὶ ἐκεῖνα αὖ ἐκείνους πάππους τε καὶ τηθᾶς, τά ἐν ἐκείνῳ τῷ χρόνῳ γεγονότα, ἐν ὧν ἂν μητέρες καὶ οἱ τάταιρας αὐτῶν ἐγέννων, ἀδελφαὶ τε καὶ ἀδελφοὶ, ὡστε, ὅ νῦν ἡ ἑλέγομεν, ἄλληλων μη ἀπεσταθή. ἀδελφοὶς δὲ καὶ ἀδελφάς ὁ ᾧσει ὁ νόμος συνοικεῖν, ἕαν ὁ κλῆρος ταύτῃ ἐξυπηρέτηται καὶ ἡ Ἰουθα προσαναιρῇ. ἗ρωτήτατα, ὅ δ' ὦς.

Ἡ μὲν δή κοινωνία, ὁ Γλαύκων, αὐτὴ τε καὶ τοιαύτῃ νυνικῶν τε καὶ παίδων τοῖς φύλαξί σοι τῆς πόλεως· ὡς ἐ ἐπομενὴ τε τῇ ἄλλῃ πολιτείᾳ καὶ μακρῷ βελτίστη, δεὶ ἡ τό μετὰ τότῳ βεβαιῶσασθαι παρὰ τοῦ λόγου. ἢ πῶς τούμεν; | Ὁ Οὔτω νη Δία, ὅ δ' ὦς. Ἄρ' οὖν οὐχ ἢ ἂδε 462Α ρχῇ τῆς ὁμολογίας, ἐρέσθαι ἡμᾶς αὐτοῦς, τί ποτε τοῦ ἔγινον ἀγάθων ἔχομεν εἰπεῖν εἰς πόλεως κατασκευήν, οὐ δεὶ τοιχάζομεν τοῦ νομοθετὴν τιθέναι τοὺς νόμους, καὶ τί ἔγινον κακόν, εἰτα ἐπισκέψασθαι, ἀρα τό νῦν δὴ διήλ

ομεῖν εἰς μὲν τό τοῦ ἀγαθοῦ έξους ἡμῖν ἀρμότετε, τό τοῦ κακοῦ ἀναμοστεῖ; Πάντων μάλιστα, ἔφη. Ἐχο

ειν οὖν τίνι καὶ ἔχον κακόν πόλει ἡ ἐκείνο, ὅ ἂν αὐτὴν δια-

τάκα καὶ τοῖς πολλάς ἀντλὶ μιᾶς; ἢ μείζον ἀγάθων τοῦ δ 

ν ξυνιῇ τε καὶ τούτῳ μῖαν; Όυκ ἔχομεν. Οὐκοῦν ἡ μὲν 

δονῆς τε καὶ λύπης κοινωνία ξυνιεῖ, ὅταν τί τοῦ μάλιστα 

ἀντέσες τοι πολιτείᾳ τῶν αὐτῶν γεγομένων τε καὶ ἀπολλυμένων 

ἀραπλησίως χαίρομαι καὶ λυπῶμαι; Παντάπασι μὲν οὖν, 

η. Ἡ δέ γε τῶν τοιούτων ἰδίωσις διαλύει, ὅταν οἱ μὲν 

ερειγεῖς, οἱ δὲ περιχαρεῖς γίγνονται ἐπὶ τοῖς αὐτοῖς παθή-

αι τῆς πόλεως τε καὶ τῶν ἐν τῇ πόλει; Τί δ' οὖ; Ἄρ' ο 

ὡν ἐκ τούθε τὸ τοιοῦτη γίγνεται, ὅταν μῆ ἀμα φθέγγωνται ἐν 

ἡ πόλει τὰ τοιάδε ρήματα, τό τε ἐμῶν καὶ τὸ οὐκ ἐμῶν; καὶ 

τοῦ τοῦ ἀλλοτρίου κατὰ ταὐτά; Κομιδὴ μὲν οὖν. Ἔν
ητίνι δὴ πόλει πλείσται ἐπὶ τὸ αὐτὸ κατὰ ταύτα τοῦτο λέγουσι τὸ ἐμὸν καὶ τὸ οὐκ ἐμὸν, αὕτη ἀριστα διοικεῖται; Πολὺ γε. Καὶ ήτίς δὴ ἐγγύτατα ἐνὸς ἀνδρῶπον ἔχει, οἶνον ὅταν ποὺ ἡμῶν δάκτυλός του πληγῇ, πάσα ἡ κοινωνία ἦν κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη εἰς μᾶν σύνταξιν τὴν τού ἄρχοντος ἐν αὐτῇ ἤσθετό τε καὶ πάσα ἀμα ἐξυπηρετεῖ μέρους πονήσαντος ὦλη, καὶ οὕτω δὴ λέγομεν ὅτι ὁ ἄνδρωτος τὸν δάκτυλον ἀλγεῖ· καὶ περὶ ἄλλου ὀτουσών τῶν τοῦ ἄνδρωτου ὁ αὐτὸς λόγος, περὶ τε λύπης πονοῦντος μέρους καὶ περὶ ἡδονῆς ράιξοντος. 'Ο αὐτὸς γὰρ, ἐφὶ· καὶ τὸ τοῦ ἐρωτῆς, τοῦ τοιούτου ἐγγύτατα ἡ ἀριστα πολιτευμένη πόλις οἰκεῖ. 'Ενὸς δὴ, οἶμαι, πάσχοντος τῶν πολιτῶν ὦτιον ἦν ἐγάθον ἢ κακῶν ἡ τοιαύτη πόλις μάλιστα τε φήσι· ἐναυτῆς εἶναι τὸ πάσχον, καὶ ἡ ἐξυπηρετησεῖται ἀπασα ἡ ἐξυπηρετησεῖται. 'Ανάγκη, ἐφὴ, τὴν γε εὐνομον. Ὡρὰ ἄν ἐφῆ, ἢν τὴν ἐγὼ, ἐπανεῖναι ἡμῖν ἐπὶ τὴν ἡμετέραν πόλιν, καὶ τὰ τοῦ λόγου ὠμολογήματα σκοπεῖν ἐν αὐτῇ, εἰ αὐτὴ μάλιστ' ἔχει εἴτε καὶ ἀλλὴ τις μάλλον. Οὐκοῦν χρῆ, ἐφῆ. Τῇ οὖν; ἔστι, μὲν 463Α | ποὐ καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δήμοις, ἐστὶ δὲ καὶ ἐν αὐτῇ; "Εστιν. Πολῖτας μὲν δὴ πάντες οὕτωι ἄλληλους προσεροῦσιν; Πῶς δ' οὐ; 'Αλλὰ πρὸς τῷ πολίτας τὶ ὁ ἐν ταῖς ἄλλαις δήμοις τοὺς ἄρχοντας προσαγορεύει; 'Εν μὲν ταῖς πολλαῖς δεσπότασιν, ἐν δὲ ταῖς δημοκρατουμέναις αὐτὸ τοῦνομα τοῦτο, ἄρχοντας. Τῇ δ' ὁ τῇ ἡμετέρᾳ δήμῳς; πρὸς τῷ πολίτας τῇ τοὺς ἄρχοντας φησιν εἶναι; Σωτηρᾶς Β τε καὶ ἑπικούρους, ἐφὴ. Τῇ δ' οὕτω καὶ τὸν δήμον; Μισθοδότας τε καὶ τροφέας. Οἱ δ' ἐν ταῖς ἄλλαις ἄρχοντες τοὺς δήμους; Δούλους, ἐφη. Τῇ δ' οἱ ἄρχοντες ἄλληλους; Ξυνάρχοντας, ἐφη. Τῇ δ' οἱ ἡμετέροι; Ξυμφόλακας. 'Εξας οὖν εἰπέν τῶν ἄρχοντων τῶν ἐν ταῖς ἄλλαις πόλεσιν, εἴ τις τινα ἄρχει προσεπεῖν τῶν ἐπιναρχοντῶν τὸν μὲν ὡς οἰκεῖον, τὸν δ' ὡς ἄλλοτριον; Καὶ πολλοὺς γε. Οὐκοῦν τὸν μὲν οἰκεῖον ὡς ἑαυτοῦ νομίζει τε καὶ λέγει, τὸν δ' ἄλλοτριον ὡς οὐχ ἑαυτοῦ; ο Οὐτως. Τῇ δὲ οἱ παρὰ σοι φύλακες; ἔσθ' ὡστις αὐτῶν ἔχοι
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[Of Plato.

of Plato.
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τροφήν λαμβάνοντας, μισθὸν τῆς φυλακῆς, κουνή πάντας ἀναλύσκειν, εἰ μέλλοιεν ὄντως φύλακες εἶναι. 'Ὅρθως, ἐφη. 'Αρ' οὖν οὐχ, ὅπερ λέγω, τά τε πρόσθεν εἰρημένα καὶ τὰ νῦν λεγόμενα ἐτί μᾶλλον ἀπεργάζεται αὐτοῦς ἀληθινοὺς φύλακας, καὶ ποιεῖ μὴ διαστάνῃ τὴν πόλιν τὸ ἔμον ὀνομάζοντας μὴ τὸ αὐτὸ ἄλλα ἄλλον ἄλλο, τὸν μὲν εἰς τὴν ἑαυτοῦ οἰκίαν ἔκκοντα δ τι ἀν δύνηται χωρὶς τῶν ἄλλων κτῆσασθαι, τὸν δὲ εἰς τὴν ἑαυτοῦ ἐτέραν οὖσαν, καὶ γυναικά τε καὶ παῖδας ἔτεροις, ἣδονας τε καὶ ἀλγηδόνας ἐμποιούντας ἄδιών ὄντων ἄδιώς, ἀλλ' ἐνι δόγματι τοῦ οἰκεῖου πέρι ἐπὶ τὸ αὐτὸ τείνοντας πάντας εἰς τὸ δυνατὸν ὁμοσθείς λύπης τε καὶ ἡδονῆς εἶναι; Κομιδῇ μὲν οὖν, ἐφη. Τὸ δὲ; δικαί τε καὶ ἐγκλήματα πρὸς ἄλληλους οὐκ οἰχήσεται ἐξ αὐτῶν, ὡς ἔποτε εἰπεῖν, διὰ τὸ μηδὲν ἴδιον ἐκτήσθαι πλὴν τὸ σῶμα, τὰ δ' ἄλλα κοινά; οὐδὲ δὴ ἐπάρχει ἐτούτως ἀστασιάστοις εἶναι, ὡσα γε διὰ χρημάτων ὁ παῖδων καὶ ξυγγενῶν κτήσιν ἀνθρώπων στασίάζουσιν; Πολλὴ ἀνάγκη, ἐφη, ἀπηλλάξασαν. Καὶ μὴν οἰδὲ πιαίων γε οὐδ' αἰκίας δικαίως ἀν εἰεν ἐν αὐτοῦς. ἦλιξε ὡς γὰρ ἠλικάς ἀμύνεσθαι καλὸν καὶ δικαίων που φήσωμεν, ἀνάγκην σωμάτων ἐπιμελείᾳ ἀποτελόμενον. Οὕτως. Ὄρθως, ἐφη. Καὶ γὰρ τὸτε ὅρθων ἐγώ, οὕτως ὁ νόμος. εἰ ποῦ τίς τῷ τυμοῦτο, ἐν τῷ τοιοῦτῳ πληρῶν τοῦ τυμὸν ἤπτον ἐπὶ μελζοῦ ἀν ἰοὶ στάσεως. Πάνω μὲν οὖν. Πρεσβυτέρῳ μὴν νεωτέρων πάντων ἀρχεῖν τε καὶ κολάξει προστετάζεται. Αὔλον. Καὶ μὴν ὅτι λες παρευφητευοῦσαν, ὡς ἄλλο βιάζεσθαι ἐπιχειρήσης ποτὲ οὔτε τύπτειν, ὡς τὸ εἰκὸς. οἷμαι δ' οὖδὲ ἀλλ' ἄτιμασθαί; ἴκανον γὰρ τῷ φίλακε κωλύνετε, δέος τε καὶ αἰδώς, αἰδώς μὲν ὡς γονέων μὴ ἀπέστειλαι εἰργουσα, δέος δὲ τοῦ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν, τοὺς μὲν ὡς νείεις, τοὺς δὲ ὡς ἀδελφοὺς, τοὺς δὲ ὡς πατέρας. Ἐμπιεῖν πᾶρ' οὖτως, ἐφη. Πανταχὴ δὴ ἐκ τῶν νόμων εἰρήνην πρὸς ἄλληλους οἱ ἄνδρες ἄξουσιν; Πολλὴν γε. Τούτων μὴν ἐν ἑαυτοῖς μὴ στασιαζόντων οὐδὲν δεινὸν μὴ ποτὲ ἡ ἄλλη πόλις πρὸς τούτους ἢ πρὸς ἄλληλους διχοστατήσῃ. Οὐ γὰρ οὖν.
Πάντων τε δη τούτων ἀπηλλάζονται, ζήσουσί τε τοῦ μακαριστοῦ βίου δν οἱ ὀλυμπιονίκαι ξώσι μακαριώτερον. Πη; Διὰ σμικρὸν τοῦ μέρους εὐδαιμονιζονται ἐκείνοι δὲν τούτοι ὑπάρχει. η ἦ τε γὰρ τῶνδε νῖκη καλλίων, η π' ἐκ τοῦ δημοσίου τροφῆ τελεωτέρα. νίκην τε γὰρ νικώσι ξυμπάστης τῆς πόλεως σωτηρίαν, τροφῆ τε καὶ τοῖς ἄλλοις πάσιν ὅσων βίος δεῖται αὐτοὶ τε καὶ παίδες ἀναδούνται καὶ γέρα δέχονται παρὰ τῆς Ε ἄυτῶν πόλεως ζῶντες τε καὶ τελευτήσαντες ταφῆς ἄξιας μετέχουσιν. Καὶ μάλα, ἐφη, καλά. Μέμνησαι οὖν, ἦν δ' ἐγὼ, ὅτι ἐν τοῖς πρόσθεν οὐκ οἶδά ὅτου λόγος ἦμιν ἑπτήσις ὅτι τοὺς φύλακας οὐκ εὐδαιμονια | ποιοῖμεν, οἷς ἔξον πάντα 466Α ἔχειν τὰ τῶν πολιτῶν οὕδεν ἔχοιεν; ἤμεις δὲ ποὺ ἐίπομεν ὅτι τοῦτο μέν, εἰ ποὺ παραπιττο, εἰςαύθες σκεψοίμεθα, νῦν δὲ τοῖς μὲν φύλακας φύλακας ποιοῖμεν, τῇ δὲ τόλμῃ ὡς οἰς οἷς τ' εἶμεν εὐδαιμονεστάτην, ἀλλ' οὖκ εἰς ἐν ἔθος ἀποβλέποντες ἐν αὐτῇ τούτῳ εὐδαιμονι πλάττομεν; Μέμνημαι, ἐφη. Τῇ οὖν; νῦν ἦμιν ὁ τῶν ἐπικούρων βίος, εἴπερ τοῦ γε τῶν ὀλυμπιονικῶν πολύ τε καλλίων καὶ ἄμεινων φαίνεται, μή τῇ β κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον ἢ τινῶν ἄλλων δημιουργῶν ἢ τὸν τῶν γεωργῶν; Οὐ μοι δοκεῖ, ἐφη. Ἀλλὰ μέντοι, ὅ γε καὶ ἐκεὶ ἔλεγον, δίκαιον καὶ ἐνταῦθα εἴπειν, ὅτι, εἴ οὕτως ὁ φύλαξ ἐπιχειρήσει εὐδαιμῶν γίγνεσθαι, ὡστε μηδὲ φύλαξ εἶναι, μηδ' ἀρκέσει αὐτῶν βίος οὕτω μέτριος καὶ βέβαιος καὶ ὃς ἦμεις φαμέν ἄριστος, ἀλλ' ἀνόητος τε καὶ μερακλᾶος δόξα ἐμπεσούσα εὐδαιμονίας πέρι ὀρμήσει αὐτὸν διὰ δύναμιν ἐπὶ τὸ ἀπαντα τὰ ἐν τῇ πόλει οἰκειοῦσθαι, γνώστεται τὸν
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ο Ἡσιόδον, ὅτι τῷ ὄντι ἢν σοφὸς λέγων πλέον εἶναι πως ἤμισυ παντός. Ἡμοι μὲν, ἐφη, ἤμωμοι χρώμενοι μενεὶ ἐπὶ τούτῳ τῷ βίῳ. Συγχωρεῖσ ἄρα, ἢν δ' ἐγώ, τῆς τῶν γυναικῶν κοινωνίας τοῖς ἀνδράσιν, ἢ διεληλύθαμεν, παιδείας τε πέρι καὶ παιδῶν καὶ φυλακῆς τῶν ἄλλων πολιτῶν, κατὰ τε πόλιν μενοῦσας εἰς πόλεμόν τε λούσας καὶ ἐμφυλάττειν δεῖν καὶ ἤμωμοι πόνερ κύνας, καὶ πάντα πάντη κατὰ τὸ δυνατόν κοινωνεῖν, καὶ ταῦτα πραττοῦσας τά τε βέλτιστα πράξεων καὶ οὐ παρὰ φύσιν τὴν τοῦ θῆλεος πρὸς τὸ ἄρρην ἢ πεφύ-κατον πρὸς ἀλλήλω κοινωνεῖν; Συγχωρῶ, ἐφη.

Οὐκοῦν, ἢν δ' ἐγώ, ἔκεινο λοιπὸν διελέσθαι, εἰ ἄρα καὶ ἐν ἀνθρώπως δυνατόν, ὥσπερ ἐν ἄλλοις ἥμισυ, ταύτην τὴν κοινωνίαν ἐγγενέσθαι, καὶ ὅπι δυνατόν; Ἡμοι, ἐφη, εἰπὼν ἢ ἐμελλον ὑπολήψεσθαι. Περὶ μὲν γὰρ τῶν ἐν τῶ πολέμῳ εἰς ὁμίλας, ἐφη, δὴλον ὅτι πρότον πολεμήσουσιν. Πῶς; ἢ δ' ὅσ.

"Ὅτα κοινῇ στρατεύσονται, καὶ πρὸς γε ἄξονι τῶν παιδῶν εἰς τὸν πόλεμον ὅσοι ἁγγίζο, ἢ' ἀπὸ τῶν ἄλλων ἡμι-ουργῶν θεῶν ταῦτα, ἐλευθερώσομαι δήσης δημιουργεῖν πρὸς δὲ τῇ θέα διακονεῖν καὶ ὑπηρετεῖν πάντα τὰ περὶ τὸν πόλεμον, καὶ θεραπεύειν πατέρας τε καὶ μητέρας. ἢ οὐκ ἴσησαι τὰ περὶ τὰς τέχνας, οἰνὸν τοὺς τῶν κεραμέων παιδώς, ὥσ πολὺν χρόνον διακονοῦντες θεωροῦσι πρὶν ἀπτεθαί τῷ κεραμεύειν; Καὶ μάλα. Ἡ οὖν ἐκείνους ἐπιμελέστερον παι-δεύτερον ἢ τοῖς φύλαξι τοὺς αὐτῶν ἐμπείρεσι τα καὶ θέα τῶν προσηκόντων; Καταγέλαστον μέντ' ἄν, ἐφη, εἰ. Ἄλλα μὴν καὶ μαχεῖταν γε πάν τον ζώον διαφερόντως παρόντων ἢν ἐν τέκη. Ἡςτιν οὖτω. κύδυνος δὲ, ὡς Ἡφαίστης, οὐ σμικρὸς σφαλεῖσθαι, οὐ δὲ ἐν πολέμω φιλεῖ, πρὸς ἑαυτὸς παιδᾶς ἀπολέσαντος ποίησαι καὶ τὴν ἄλλην πόλιν ἄδύνατον ἀνα- λαβεῖν. Ἅληθῆ, ἢν δ' ἐγώ, λέγεις. Ἄλλα σὺ πρῶτον μὲν ἤγει παρασκευαστέον τὸ μὴ ποτὲ κυνύνευσαι; Οὐδαμῶς. Τί δ; εἰ ποὺ κυνύνευτέον, οὐκ ἐν ὧ βελτίως ἐστονται κατορθοῦντες; Δήλον δη. Ἄλλα σμικρὸν οὐεὶ διαφέρειν καὶ οὐκ ἄξον κυνύνου θεωρεῖν ἢ μὴ τὰ περὶ τὸν πόλεμον παιδᾶς
Τούς ἀνδρας πολεμικοὺς ἐσομένους; Οὐκ, ἀλλὰ διαφέρει ἄρα ὑποκτένων, θεωροῦν πολέμου τοὺς παίδας ποιεῖν, προσμηνανάσθαι δ' αὐτοῖς ἀσφάλειαν, καὶ καλὸς ἐξεῖ ἡ γὰρ; Ναὶ. Οὐκοῦν, ἢ δ' ἐγώ, πρῶτον ἑν αὐτῶν οἱ πατέρες, ἢσα ἄνθρωποι, οὐκ ἀμαθεῖς ἔσονται ἀλλὰ γνωμονικὸν τῶν στρατευών ὅσα τε καὶ μὴ ἐπικίνδυνοι; Εἰκὸς, ἔφη. Εἰς μὲν ἄρα τὰς ἀξίσειν, εἰς δὲ τὰς εὐλαβή-

Ορθῶς. Καὶ ἀρχοντάς γέ που, ἢ δ' ἐγώ, οὐ τοὺς ἕμπολοτάτους αὐτοὺς ἐπιστήσουσιν ἄλλα τοὺς ἔμπειρὰς τε καὶ θλικὰ ἰκανοὺς ἠγεμόνας τε καὶ παῖδαγωγοὺς εἶναι. Πρέπει γὰρ. Ἀλλὰ γάρ, φήσομεν, καὶ παρὰ δόξαν πολλὰ πολλοῖς ἢ ἐγένετο. Καὶ μάλα. Πρὸς τοῖς τα τοιαῦτα, ὦ φίλε, ετεροῖν κρῆ παίδιά ὄντα εὐθύς, ἐν' ἄν τι δέη, πετόμενοι ἀποφεύγωσιν. Πῶς λέγεις; ἔφη. 'Επί τούς ὑπόνους, ἢν δ' ἐ

γώ, ἀναβιβαστέον ὡς νεωτάτους, καὶ δεδεδαξομένους ὑπείειν φ' ὑπ' ὑπνων ἀκτέον ἐπὶ τὴν θέαν, μὴ θυμοειδῶν μὴ δὲ μαχητι-

κάν' ὁ τι ποδοκεστάτων καὶ εὐνυωτάτων. οὕτω γὰρ κάλλιστα το θέασονται τό αὐτῶν ἔργον, καὶ ἀσφαλέστατα, ἐν τι δέη, σωθήσονται μετά προσβυτέρων ἠγεμόνων ἐπόμενοι.

Ορθῶς, ἔφη, μοι δοκεῖς | λέγειν.

Τί δέ δή, εἴπον, τά περὶ τόν πόλεμον; πῶς ἐκτέον σοι στρατιώτατας πρὸς αὐτοὺς τε καὶ τοὺς πολεμίους; ἄρα ἐρῶς μοι καταφαίνεται ἢ οὐ, Δέγ', ἔφη, ποί' ἄν, Ἀυτῶν δέν, εἴπον, τόν ὑπόντα τάξιν ἢ ὑπλα ἀποβαλόντα ἢ τί τῶν τοιούτων ποιήσαντα διά κάκην ἁρὰ οὐ δημιουργὸν τινα δεὶ καθιστάναι ἢ γεωργὸν; Πάνυ μὲν οὖν, Τόν δέ ξάντα εἰς τοὺς πολεμίους ἀλόντα ἄρ' οὐ δωρεάν διδάναι τοῖς θέλουσι κρῆσαι τῇ ἀγρᾳ τί δὲν βούλωνται; Κομιδὴ γε. Τόν δὲ 

Ἀρσενεύσαντας τε καὶ εἰδοκιμήσαντα οὐ πρῶτον μὲν ἐπὶ 

στρατείας ὑπὸ τῶν συστρατευομένων μειρακίων τε καὶ παίδων 

μέρει ὑπὸ ἐκάστου δοκεῖ σοι χρῆναι στεφανωθῆναι ἢ οὐ, 

Ἐμοιγε. Τί δέ; δεξιωθήναι; Καὶ τούτο. 'Ἀλλὰ τόδ', ἢμαι, ἢ δ' ἐγώ, οὐκέτι σοι δοκεί. Τὸ ποίον; Τὸ φιλήσαι 

τε καὶ φιληθῆναι ὑπὸ ἐκάστου. Πάντων, ἔφη, μάλιστα' καὶ
ο προσπίθημι γε τῷ νόμῳ, ἐως ἂν ἐπὶ ταύτης ὅσι τῆς στρατείας, μηδὲν ἔξειναι ἀπαρνηθῆναι διὸ ἂν βούληται φιλεῖν, ὦν καὶ, ἐὰν τὸ συν οὐκ ἔρων ἢ ἀρέσκεις ἢ θηλείας, προβομμότερος ἢ πρὸς τὸ τάριστεία φέρειν. Καλῶς, ἢν δ᾽ ἐγώ. ὅτι μὲν γὰρ ἀγαθὸν ὅντι γάμοι τε ἐστίν πλείους ἢ τοῖς ἄλλοις καὶ αἱρέσεως τῶν τοιούτων πολλάκις παρὰ τοὺς ἄλλους ἠτοίμηται, ἦν τοί πλείστοι ἐκ τοῦ τοιούτου γλγνωνται, ἐγρηγοροῦν ἡ διή. Εἴπομεν γάρ, ἐφη. Ἀλλὰ μήν καὶ καθ᾽ ἐμηροῦν τοὺς τοιούτοις δίκαιον τιμᾶν τῶν νέων ὅσοι ἀγαθοὶ. καὶ γὰρ ὁμηροὶ τὸν ἐνδοκιμήσαντα ἐν τῷ πολέμῳ νώτοισιν Ἀλαντα ἐφή διηνεκέσσι γεραίρεσθαι, ὡς ταύτην οἰκεῖαν οὐσαν τιμὴν τῷ ἡμῶντι καὶ ἄνδρει, ἢς ἦν τῷ τιμᾶσθαι καὶ τὴν ἀσχημόνες. Ὁρθότατα, ἐφη. Πεισόμεθα ἡρά, ἦν δ᾽ ἐγώ, ταύτα γε ὁμήρῳ. καὶ γὰρ ἠμείς ἐν τε θυσίαις καὶ τοῖς τοιούτοις πάσι τούς ἀγαθοὺς, καθ᾽ ὅσον ἂν ἀγαθοὶ φαίνεται, καὶ ὦμοιοι καὶ οἶς νῦν δὴ ἐλέγομεν τιμήσομεν, πρὸς δὲ τοιούτως ἐδραῖοι τε καὶ κρέασιν ἴδε πλείοις δεπάεσσιν, ἦν ἂν τῷ τιμᾶν ἄσκομεν τοὺς ἀγαθοὺς ἄνδρας τε καὶ γυναῖκας. Κάλλιστα, ἐφη, λέγεις. Εἰνεν τῶν δὲ δὴ ἀποθανόντων ἐπὶ στρατείας δὲ ἂν εἰδοκιμήσας τελευτήσῃ ἃρ᾽ οὐ πρῶτον μὲν φήσομεν τοῦ χρυσοῦ γένους εἶναι; Πάντων γε μάλιστα. Ἀλλ᾽ οὐ πεισόμεθα Ὁσίοδος, ἐπειδὰν τινὲς τοῦ τοιούτου γένους τελευτήσουσιν, ἃς ἠρα ἑλευθερωποῖν ξιούντοι τιλεθοῦσιν, ἐσθλοὶ, ἀλεξίκακοι, φύλακες μερόπων ἀνθρώπων; Πεισόμεθα μὲν οὖν. Διαπιθέσμενοι ἢρᾳ τοῦ θεοῦ, πῶς χρή τοὺς δαιμονίους τε καὶ θεοὺς τιθέναι καὶ τίνι διαφόρῳ, οὕτω καὶ ταύτῃ θήσομεν ἢ ἂν ἔξηγηται; Τί δ᾽ οὐ μέλλομεν; Β Καὶ τὸν λοιπὸν δὴ χρόνον ως δαιμόνων, οὕτως ἑραπενώσμεν τε καὶ προσκυνήσωμεν αὐτῶν τὰς θήκας; ταῦτα δὲ ταύτα νομισοῦμεν όπαν τις γῆρα ἢ τινὶ ἄλλῳ τρόπῳ τελευτήσῃ τῶν οὕτω ἂν διαφέρωτως ἐν τῷ βίῳ ἀγαθῷ κριθῶσιν; Δίκαιον γοῦν, ἐφη. 
Τί δε; πρὸς τοὺς πολεμίους πῶς ποιήσουσιν ἥμιν οἱ
τρατιώται; Τὸ ποίον δὴ; Πρῶτον μὲν ἄνδραποδισμοῦ πέρυ, δοκεὶ δίκαιον Ἡλλήνας Ἑλληνίδας τόλεις ἄνδραποδισμοῦ εἴχεσθαι, ἢ μηδὲ ἄλλη ἐπιτρέπειν κατὰ τὸ δυνατὸν καὶ τούτο ἔθελεν, τοῦ Ἡλληνικοῦ γένους φείδοσθαι, εὐλαβομένους τὴν κρύτω τῶν βαρβάρων δουλεῖαν; "Ολῷ καὶ παντὶ, ἐφι, διαφέρει τὸ φείδοσθαι. Μηδὲ Ἡλλήνα ἄρα δοῦλον ἐκτίθεναι μήτε αὐτοῦς, τοῖς τε Ἀλλοῖς Ἡλληνίσιν οὕτω ἁμβολεύειν; Πάνω μὲν οὖν, ἐφι μᾶλλον γ' ἄν οὖν οὕτω πρὸς τοὺς βαρβάρους τρέποντο, ἐαυτῶν δ' ἀπέχοντο. Τι δὲ; σκυλεύειν, ἢν δ' ἔγω, τοὺς ἐπαντήσαντας πλὴν ὑπλῶν, ἐπειδὰν νικῆσον, ἢ καλῶς ἔχει; ἢ οὐ πρόφασιν μὲν τοῖς δειλοῖς ἔχει μὴ πρὸς τὸν μαχόμενον λέναι, ὡς τι τῶν δεόντων δράντας ὅταν περὶ τὸν τεθνεώτα κυπτάξωσι, πολλὰ δὲ ἢδε ἄνευ ἀρτατόπειδα διὰ τὴν τοιαύτην ἀρπαγήν ἀπώλεσο; Καὶ μάλα. Ἀνελεύθερον δὲ οὐ δοκεῖ καὶ φιλοχρήματον νεκρὸν συλάν, καὶ γυναικεῖα τε καὶ σμικρὰς διανοίας τὸ πολέμιον νομίζειν τὸ σώμα τοῦ τεθνεώτος ἀποπταμένου του. ἔχθροι, λεοπτότος δὲ θ ἐπολεμεί; ἢ οὔτε τι διάφορον δράν τοὺς τοῦτο ποιοῦντας τῶν Αἰώνων, αἰ τοῖς λίθοις οἷς ἄν βληθῶσι χαλεπαῖνουσι τοῦ ἀλόντος οὐχ ἀπτόμεναι; Οὐδὲ σμικρόν, ἐφι. Ἐατένον ἄρα τὰς νεκροσυλίας καὶ τὰς τῶν ἀναιρέσεως διακωλύσεις; Εατένον μέντοι, ἐφι, νὴ Δία. Οὐδὲ μὴν του πρὸς τὰ ἴερα τὰ ὁπλα οἴσομεν ὡς ἀναθήσοντες, ἀλλὰς τε καὶ τὰ τῶν Εὐλήνων, εὰν τι ημῖν μέλῃ τῆς πρὸς τοὺς Ἀλλοὺς Ἡλλήνας 470Α εὐνοίας' μᾶλλον δὲ καὶ φοβησόμεθα μὴ τί μισῆμα ἢ πρὸς ἰερὰν τὰ τοιαύτα ἀπὸ τῶν οἰκείων φέρειν, ἐὰν μὴ τι δὴ ὧδε ἀλλο λέγῃ. Ὀρθότατα, ἐφι. Τι δὲ; γῆς τε τμῆσεως τῆς Ἡλληνικῆς καὶ οἰκιῶν ἐμπρήσεως ποιῶν τί σω δρᾶσοσιν οἱ στρατιῶται πρὸς τοὺς πολέμους; Σοῦ, ἐφι, δοξάν ἀποφαινομένου ἡδέως ἄν ἀκούσαμι. Προὶ μὲν τοῖνυν, ἢν δ' ἔγω, δοκεῖ τοῦτων μηδέτερα ποιῶν, ἀλλὰ τὸν ἐπέτειον καρπὸν ἀφειρεῖσθαι καὶ ἄν ἔνεκα, βούλει σοί λέγω; Πάνω γε. Β Φαίνεται μοι, ἀσπέρ καὶ ὁνομάζεται δύο ταύτα ὁνόματα, πόλεμός τε καὶ στάσις, οὕτω καὶ εἶναι δύο, ὅτα ἐπὶ δυοῖν.
καὶ οὕδεν γε, ἐφη, ἀπο τρόπου λέγεις. "Ὅρα δὴ καὶ εἰ τὸδε πρὸς τρόπου λέγω. φημὶ γὰρ τὸ μὲν Ἐλληνικὸν γένος αὐτῷ αὐτῷ οἰκεῖον εἶναι καὶ ἄγγελος, τῷ δὲ βαρβαρίκῳ ὀνόματι καὶ ἄλλῳ ἄγγελῳ. Καλῶς γε, ἐφη. "Ἐλληνας μὲν ἢ ἄρα βαρβάρους καὶ βαρβάρους Ἐλληνοι πολεμεῖν μαχομένους ταῦτα νὺν καὶ πολεμίους φύσει εἶναι, καὶ πόλεμον τὴν ἑξῆραν ταύτην κλητέον. "Ελληνας δὲ Ἐλληνσιν, όταν τι τοιοῦτο δρᾶσι, φύσει μὲν φίλους εἶναι, νοσεῖν δ’ ἐν τῷ τοιοῦτῳ τὴν Ἐλλάδα καὶ στασιάζειν, καὶ στάσιν τὴν τοιαύτην ἑξῆραν κλητέον. Ἰησοῦς δὲ, ἐφη, ὅτι ἐν τῇ νῦν ὀμολογουμένῃ στάσει, ὅπως οὐ καὶ τοιοῦτο γένηται καὶ διαστῇ πόλις, εἰπάν ἐκατέρω έκατέρων τέμνων άγγέως καὶ οἰκίας ἐμπιπτότα, ὡς ἀληθείας τοῦ δοκεῖ ἡ στάσις εἶναι καὶ οὕδετεροι αὐτῶν φιλοπόλιδες οὐ γὰρ ἄν 

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tυνοῖν διαφοραίν. λέγω δὲ τὰ δύο τὸ μὲν οἰκεῖον καὶ ἵππουν, τὸ δὲ ἄλλοτριον καὶ οὐθενίαν. ἔπι μὲν οὖν τῇ τοῦ οἰκείου ἑξῆρα στάσις κέκληται, ἕπι δὲ τῇ τοῦ ἄλλοτριον πόλεμος. 

c Καὶ οὐδὲν γε, ἐφη, ἀπο τρόπου λέγεις. "Ὅρα δὴ καὶ εἰ τὸδε πρὸς τρόπου λέγω. φημὶ γὰρ τὸ μὲν Ἐλληνικὸν γένος αὐτῷ αὐτῷ οἰκεῖον εἶναι καὶ ἄγγελος, τῷ δὲ βαρβαρίκῳ οὐθενίον τέ 

καὶ ἄλλοτριον. Καλῶς γε, ἐφη. "Ἐλληνας μὲν ἢ ἄρα βαρβάρους καὶ βαρβάρους Ἐλληνοι πολεμεῖν μαχομένους ταῦτα νύν καὶ πολεμίους φύσει εἶναι, καὶ πόλεμον τὴν ἑξῆραν ταύτην κλητέον. "Ἐλληνας δὲ Ἐλληνσιν, όταν τι τοιοῦτο δρᾶσι, φύσει μὲν φίλους εἶναι, νοσεῖν δ’ ἐν τῷ τοιοῦτῳ τὴν Ἐλλάδα καὶ στασιάζειν, καὶ στάσιν τὴν τοιαύτην ἑξῆραν κλητέον. Ἰησοῦς δὲ, ἐφη, ὅτι ἐν τῇ νῦν ὀμολογουμένῃ στάσει, ὅπου οὐ καὶ τοιοῦτο γένηται καὶ διαστῇ πόλις, εἰπάν ἐκατέρω έκατέρων τέμνων άγγέως καὶ οἰκίας ἐμπιπτότα, ὡς ἀληθείας τοῦ δοκεῖ ἡ στάσις εἶναι καὶ οὕδετεροι αὐτῶν φιλοπόλιδες οὐ γὰρ ἄν ἐ 

ποτε ἑτόλμων τῇ τροφῇ τε καὶ μέτερα κέρευν άλλα μέτριον εἶναι τοὺς καρποὺς ἀφαιρεῖσθαι τοὺς κρατοῦσα τῶν κρατουμένων, καὶ διαμεσίαν ἡ διαλλαγησομένων καὶ οὐκ ἄει πολεμησόντων. Πολὺ γὰρ, ἐφη, ἡμερωτέρων αὕτη ἡ διάνοια ἐκεῖνη. Τί δὲ δὴ; ἐφην’ ἢν συ τόλιν οἰκίεσιν, οὐχ Ἐλληνες ἔσται; Δεὶ γ’ αὑτήν, ἐφη. οὐκοῦν καὶ ἁγαθοὶ τε καὶ ἢμεροί ἐσοῦνται; Σφόδρα γε. 'Αλλ’ οὐ φιλέλληνες; οὐδέ οἰκεῖαν τὴν 'Ελλάδα ἡγήσονται, οὐδὲ κοινωνήσουσιν ἄντερ οἱ ἄλλοι ἵπποι; Καὶ σφόδρα γε. οὐκοῦν τὴν πρὸς τοὺς Ἐλληνας διαφοράν, ἤ οἷο ἀικείους, στάσιν ἡγήσονται καὶ οὐδε ὀνομάσουσι πόλεμον; Οὐ γὰρ. Καί ὅς διαλλαγησόμενοι ἅρα διοίσονται; Πάντως μὲν οὖν. Ἐφημένως δὴ σωφρονισθήσω, οὐκ ἐπὶ δουλείᾳ κολάζοντες οὐδ’ ἐπ’ ὀλέθρῳ, σωφρονισταί ὄντες, οὐ πόλεμοι. Οὕτως, ἐφη. οὐδ’ ἅρα τὴν 'Ελλάδα Ἐλληνες ὄντες κερουσίν, οὐδέ οἰκείες ἐμπρήσουσιν, οὐδέ ὀμολογήσουσιν ἐν ἑκάστῃ πόλει πάντας ἑξῆραν αὐτοῖς εἶναι, καὶ ἄνδρας καὶ γυναίκας καὶ παιδᾶς, ἀλλ’ ὄλγους αἱ ἑξῆροι.
of. Plato. 143

tois aitiois tis diaforas. kal dia tauta panta ou te tin
ghn thelhosou kai keirein auton, os filow twn pollon, ou te
oikias anatrepew, alla mxri tou tovto poihstonta tin
diaforan, mxri ou an oi aitioi anaqasothsin upo twn
anaiton algyonton doynai dikhn. 'Egwo mewn, efhi, ormoio
ou tov dein pro tovs enantious tovs hmeteorous politas proso-
fereshai pro de tovs barymous, os vwn os "Ellines pro
allhlois. Tithomei di kal toytov ton vnomon tois fyla, o
mhte ghn tmenen mhte oikias empiptranai; Thwmen, efhi, kal
cheve ge kalos taata te kal ta prosthein.

'Alla gar moi dokeis, o Swikrates, ean tis soi ta toiauta
epitrepthi legein, ouedepote mimathsewai o en t' prosth
parosamenois panta tauta erhkas, to wos dynatih auti or
politeia genethai kal tina trpton pote dynath. etel oti ge,
ei genwto, pantai an eih anagath polei or genwto, kal a su
paraleipetei egw legw, oti kal tois polemiois apist' an
maqhounto to hiksta apoleiepin allhlos, gynagokontes te
kai anakaloontes tauta tovnomata evatois, adelphoi,
pateras, nieis; eis de kal to thelious stratateusito, elte kal en
thi auti tazei etsi kal oiposthen epitetaugmenon, fobhwn te
eneka tois ethrois kal eis potetis anagh k botheias genwto,
oid oti taute panti anaxh an eiven kal oikoi ge a para-
leipetetai anagath, osa an autous, orw all' wos emos
oromologontos panta tauta oti eih an kal ulla ge murya, el
egwtoi h politeia auti, mketi pleis per i autiis lege, allh
touto auto hdi peirwmeba hmas autous peithen, wos dunato
kal h dynatyn, ta 8' alla xalren ovmen. | 'Ezalfinhs ge su', 472a
hen 8' egw, asther kataadromhn epouhs epiv tov logon mou,
kal ou svygnwskes straglyvonois. 'Osw gar ouk oisbha
oti monis moi to duo kymate ekfugwvnyin wun to megiston kal
xalewwtaton ths trikumias evayge, 8 epoidean 8dhs te kal
akouthis, pana svynwnvmi exeis, oti eikotous era 8knouv te
kal ededefh owtw paradoxovn legein logon te kal epixeirein
diaskopbein. "Osw an, efhi, toiauta pleis leghs, hptov

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αφεθήσει υφ' ἧμῶν πρὸς τὸ μὴ εἶπεν πῇ δυνατῇ γλυνεσθαί αὐτῇ ἣ πολιτεία. ἀλλὰ λέγει καὶ μὴ διάτριβε.

Οὐκοῦν, ἢν δ' ἐγὼ, πρῶτον μὲν τὸδε χρῆ ἁναμνησθῆναι, ὑπήρχοντες δικαιοσύνην οἶνον ἐστὶ καὶ ἀδίκιαν δεύρο ἢκομεν. Χρῆ' ἀλλὰ τι τοιτὸ γ'; ἐφη. Οὐδὲν. ἀλλ' ἔαν εὑρωμεν οἶνον ἐστὶ δικαιοσύνη, ἀρα καὶ ἀνδρα τὸν δίκαιον αξιώσομεν μηδὲν δεῖν αὐτῆς ἐκείνης διαφέρειν, ἀλλὰ πανταχ' ἢ τοιούτων εἶναι οἶνον δικαιοσύνη ἐστὶν; ἢ γαπαθήσομεν, ἓαν δ' τι ἐγγυστα αὐτῆς ἢ καὶ πλείστα τῶν ἄλλων ἐκείνης μετέχη; Οὔτως, ἐφη' ἀγαπήσομεν. Παραδείγματος ἀρα ἔνεκα, ἢν δ' ἐγὼ, ἐξητοῦμεν αὐτό τε δικαιοσύνην οἶνον ἐστι, καὶ ἀνδρα τὸν τελέως δίκαιον, εἰ γένοιτο, οἶος ἃν εἰ' γενόμενος, καὶ ἀδίκιαν αὐ καὶ τὸν ἀδικῶτατον, ἵνα εἰς ἐκεῖνους ἀποβλέποντες, οἱ καὶ ἢμῖν φαίνωνται εὐδαιμονίας τε πέρι καὶ τοῦ ἑναντίου;

1) ἀναγκαζόμεθα καὶ περὶ ἢμῶν αὐτῶν ὁμολογεῖν, δὲ ἃν ἐκεῖνος δ' τι ὁμοιότατος ἢ, τὴν ἐκείνους μοῖραν ὁμοιοτάτην ἐξειν, ἀλλ' οὐ τοῦτον ἑνεκα, ἣν ἀποδείξωμεν ὡς δυνατα ταύτα γλυνεσθαι. Τούτο μὲν, ἐφη, ἀληθεὶς λέγεις. Οἷε ἃν οὖν ἠττὸν τι ἄγαθον ξωγράφον εἶναι ὃς ἄν γράψασ παράδειγμα οἶον ἃν εἰ' ὁ κάλλιστος ἀνθρωπος καὶ πάντα εἰς τὸ γράμμα ἰκανῶς ἀποδούση μὴ ἔχη ἀποδείξει ὑς καὶ δυνατὸν γενέσθαι τοιούτων ἀνδρα; Μά ΔΛ' οὐκ ἔσωγ', ἐφη. Τι οὖν; οὐ καὶ ἢμεις, φαμέν, παρά- 

2) δείγμα ἐποιοῦμεν λόγῳ ἀγαθῆς πόλεως; Πάνω γε. Ἡπτὸν τι οὖν οἷε ἢμᾶς εὗ λέγειν τοῦτον ἑνεκα, ἓαν μὴ ἔχωμεν ἀποδείξαι ὡς δυνατὸν οὖτω πόλιν οἰκήσαι ὡς ἐλέγετο; Οὐ δῆτα, ἐφη. Τὸ μὲν τοινυν ἀληθεὶς, ἢν δ' ἐγὼ, οὖτως εἰ δὲ δὴ καὶ τούτο προθυμηθῆναι δει σὴν χάριν, ἀποδείξαι πῇ μάλιστα καὶ κατὰ τὶ δυνατῶτα' ἓαν εἰ', πάλιν μου πρὸς τὴν τοιαύτην ἀποδείξειν τὰ αὐτὰ διομολόγησαι. Τὰ ποία; Ἀρ' 

473α οἶον τὲ τὶ | πραχθῆναι ὡς λέγεται, ἢν ϕύσιν ἔχει πράξειν λέγεως ἦττον ἀληθεῖας ἐφάπτεσθαι, κἂν εἰ μὴ τῷ δοκεῖ; ἀλλὰ σῦ πότερον ὁμολογεῖς οὖτως ἢ οὐ; Ὁ ὁμολογ, ἐφη. Τοῦτο μὲν δὴ μὴ ἀνάγκαζε με, οἶα τὸ λόγῳ διήλθομεν, τοιαύτα παντά- 

πασὶ καὶ τῷ ἐργῷ δεῖν γιγνόμενα ἀποφαίνειν ἀλλ', ἓαν οἷοι
τε γενόμεθα εὑρέθαν ὃς ἂν ὑγεύσητα τῶν εἰρημένων πόλεις οἰκή-
σεις, φάναι ἦμας ἐξευρήκεναι ὃς δυνατά ταῦτα γίγνεσθαι ἂ
σὺ ἐπίταττες. ἢ οὐκ ἂγαπήσεις τούτων τυγχάνων; ἐγὼ μὲν
γὰρ ἂν ἂγαπήσῃ. Καὶ γὰρ ἐγὼ, ἐφη. Τὸ δὲ δὴ μετὰ τοῦτο, ἢ
ὡς ἐοικε, περιώμεθα ἥξητεν τε καὶ ἀποδεικνύειν, τί ποτὲ νῦν
κακῶς ἐν ταῖς πόλεσι πράττεται δι᾽ ὧν οὐχ οὕτως οἴκοιναι,
καὶ τίνος ἣν συμμεταλλόντος ἐλθοὺς τούτον τὸν τρόπον τῆς πολιτείας πόλις,
μᾶλλον μὲν ἐνός, εἰ δὲ μῆ, δῦνοι, εἰ δὲ μῆ, ὡς ἰδιώτων τὸν ἄριστον καὶ συμμεταλλών
tῆν δύναμιν. Παντάπασι μὲν οὖν, ἐφη. Ἐνὸς μὲν τοίνυν, δὴ
ἂν δ᾽ ἐγὼ, μεταβαλλόντος δοκοῦμέν τι ἔχειν δείξαι ὡς 
μεταπέστι αὐτὸν, οὐ μέντοι σμικροῦ γε οὐδὲ βραδίου, δυνατοῦ δὲ.
Τίνος; ἐφη. 'Επ᾽ αὐτῷ δὴ, ἢν δ᾽ ἐγὼ, εἰμι δ᾽ τῷ μεγίστῳ
προσεικάμεν κύματι. εἰρήσεται δ᾽ οὖν, εἰ καὶ μέλλει γέλωτι
τέ αἰχμήν ὡσπερ κύμα ἐκγελάν καὶ ἀδοξά κατακλύσειν.
σκόπει δὲ δ᾽ μέλλω λέγειν. Δέγε, ἐφη. Ἐὰν μὴ, ἢν δ᾽ ἐγὼ,
ἡ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν ἢ οἱ βασιλῆς ὅ
tε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γνησίως τε καὶ
ἰκανῶς, καὶ τούτῳ εἰς ταῦτον ἐκμετάλλω, δύναμις τε πολιτικὴ
cαὶ φιλοσοφία, τῶν δὲ νῦν πορευμένων χωρὶς ἐφ᾽ ἐκάτερον
αἱ πολλαὶ φύσεις εἰς ἀγάπης ἀποκλεισθῶσιν, οὐκ ἐστὶν κακῶν
παύλα, ὃ φίλε Πλαύκων, ταῖς πόλεσι, δοκῶ δ᾽ οὐδὲ τῷ
ἀνθρωπίνῳ γένει, οὐδὲ αὐτῇ ἢ πολιτεία μὴ ποτὲ πρότερον ἐ
φυτῇ τε εἰς τὸ δυνατὸν καὶ φῶς ἠλίου ἐδή, ἢν νῦν λόγῳ
dιεληθήμεν. ἀλλὰ τούτῳ ἐστιν, ὃ εἰμι πάλαι ὅκινον ἐντίθην
λέγειν, ὅρωντι ὅς πολὺ παρὰ δόξαιν ῥηθῆσεται· ἡλετῶν γὰρ
ἰδεῖν, ὡς οὐκ ἂν ἄλλῃ τις εὐδαιμονοῦσειν οὔτε ἠδύνατο οὔτε
δημοσία. Καὶ δὴ, Ὡ Σώκρατες, ἐφη, τοιοῦτον ἐκβεβληκα
φήμα τε καὶ λόγον, ὃν εἰπὼν ἠγοῦ ἐπὶ σε πάνω πολλοὺς τε
cαὶ οὐ φαύλους νῦν οὕτως, οἷον ῥίψατας τὰ ἱμάτια, | γυμνοὺς 474A
λαβόντας ὅ τι ἐκάστῳ παρέτυχεν ὄπλον, θεῖν διαιτεμένους
ὡς θαυμάσια ἐργασομένους· οὐς εἰ μὴ ἀμμυνεῖ τῷ λόγῳ καὶ
ἐκφεύγει, τῷ ὅντι τωθαξόμενοι δώσεις δίκην. Οὐκοῦν σὺ μοι,
ἡν δ᾽ ἐγὼ, τούτων αἰτίας; Καλῶς γ', ἐφη, ἐγὼ ποιῶν. ἀλλὰ
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τοί σε οὐ προδώσω, ἀλλ' ἀμινῷ οἷς δύναμαι. δύναμαι δὲ εὑνοῦσα τε καὶ τῷ παρακελεύεσθαι, καὶ ἵσως ἃν ἄλλου τοῦ ἐμμελέστερον σοι ἀποκρινολήμην. ἀλλ' ὡς ἔχων τοιοῦτον βοηθόν πειρῶ τοῖς ἀπιστοῦσιν ἐνδείξασθαι ὅτι ἔχει ἢ σὺ λέγεις. Πειρατέον, ἢν δ' ἔγω, ἐπειδή καὶ σὺ οὕτω μεγάλην ἐξμμαχίαν παρέχει. ἀναγκαίον οὖν μοι δοκεῖ, εἰ μὲλλομένι πη ἐκφεύξασθαι οὐς λέγεις, ὄρθρισάσθαι πρὸς αὐτοὺς τούς φιλοσόφους τίνας λέγοντες τολμῶμεν φάναι δεῖν ἄρχειν ἕνα διαδήλων γενομένων δύνηται τις ἀμύνεσθαι, ἐνδεικνύμενος ὅτι τοῖς μὲν προσήκει τοῖς ἀπτεσθαι τε φιλοσοφίας ἡγεμονεύειν

c τ' ἐν τόλει, τοῖς δ' ἄλλους μῆτε ἀπτεσθαι ἀκολουθεῖν τε τῷ ἱγομένῳ. "Ὡρα ἂν εἴη, ἐφη, ὀρίζεσθαι. "Ἰθι δή, ἀκολούθησόν μοι τῇδε, εάν αὐτὸ ἁμὴ γέ τῇ ἰκανώς ἐξηγησώμεθα. "Ἀγε, ἐφη. 'Ἀναμμηνήσκειν οὖν σε, ἢν δ' ἔγω, δεῖσθαι, ἢ μέμνησαι ὅτι ὃν ἂν φῶμεν φιλείν τι, δει φανήσαι αὐτόν, εάν ὁρδῶς λέγηται, οὐ τὸ μὲν φιλοῦντα ἐκεῖνον, τὸ δὲ μῆ, ἀλλὰ πάντα στέργονται; 'Ἀναμμηνήσκειν, ἐφη, ὡς ἠσκε, δεῖ' οὐ γὰρ δ' πάνυ γε ἑνοῦω. "Ἀλλὰ, εἰπον, ἔπρεπεν, ὡ Γλαύκων, λέγειν ἂ λέγεις' ἀνδρὶ δ' ἐρωτικῷ οὐ πρέπει ἀμνημονεύν ὃτι πάντες οἱ ἐν ὃρᾳ τὸν φιλόπαίδα καὶ ἐρωτικὸν ἁμὴ γέ τῇ δάκνουσι τε καὶ κινοῦσι, δοκοῦντες ἄξιοι εἶναι ἐπιμελείς τε καὶ τοῦ ἀσταξάσθαι. ἢ οὖχ οὕτω ποιεῖτε πρὸς τοὺς καλοὺς; ὁ μὲν, ὅτι σιμός, ἐπίχαρις κληθὲς ἐπαινεθήσεται ὑφ' ὑμῶν, τοῦ δὲ τὸ γρυπὸν βασιλικὸν φατε εἰναι, τὸν δὲ δή διὰ μέσου τοῦτων

Ε ἐμμετρῶτατα ἔχειν, μέλαιμοι δὲ ἀνδρικοὺς ἰδεῖν, λευκοὺς δὲ θεῶν παῖδις εἰναι· μελιχλώρους δὲ καὶ τούνομα οἰει τινὸς ἄλλου ποίημα εἶναι ἢ ἐραστοῦ ὑποκοριζομένου τε καὶ εὐχερῶς φέροντος τῆς ὑψηλότητας, εὰν ἐπὶ ὃρᾳ ἢ; καὶ εἰν λόγῳ πάσας

475Α προφάσεις προφασίζεσθε τε | καὶ πάσας φωνὰς ἀφίσητε, ὡστε μηδένα ἀποβάλλειν τῶν ἀνθοῦτων ἐν ὃρᾳ. Εἰ βούλει, ἐφη, ἐπ' έμοῦ λέγειν περὶ τῶν ἐρωτικῶν ὃτι οὕτω ποιοῦσι, συγχωρῶ τοῦ λόγου χάριν. Τῇ δὲ; ἢν δ' ἔγω· τοὺς φιλοίνους οὐ τὰ αὐτὰ ταύτα ποιοῦντας ὀρᾶς; πάντα οἶνον ἐπὶ πάσης προφάσεως ἀσταξόμενους; Καὶ μάλα. Καὶ μὴν φιλοτίμους


of Plato.


"γε, ὃς ἔγιμαι, καθορᾶς ὅτι, ἂν μὴ στρατηγήσαι δύνωνται, ἐπιτυχαρχοῦσι, κἂν μὴ ὡς μεῖζόνον καὶ σεμνοτέρων τιμᾶσθαι, ὡς δὲ μικροτέρων καὶ φανταστικῶν τιμῶμενοι ἀγαπᾶσιν, ὃς βάλως τιμῆς ἐπιτυμηταὶ ὤντες. Ἐμιδῆ μὲν οὖν. Τοῦτο δὴ φαίνεται ἢ µή· ἄρα ὃν ἂν τινῶς ἐπιτυμητικὸν λέγωμεν, παντὸς τοῦ εἴδους τούτου φήσομεν ἐπιτυμητεῖν, ἢ τὸν µὲν, τοῦ δὲ οὐ; Παντός, ἐφη. Οὐκοῦν καὶ τὸν φιλόσοφον σοφίας φήσομεν ἐπιτυμητὴν εἶναι, οὐ τῆς µὲν, τῆς δ' οὖ, ἄλλα πάσης; Αληθῆ. Τὸν ἄρα περὶ τὰ μαθήματα δυσχεραίνοντα, ἄλλως τε καὶ νέον ὄντα καὶ µήπως λόγον ἠχοντα τί τε χρηστὸν καὶ λή, οὐ φήσομεν φιλομαθῆ οὐδὲ πιθοσοφὸν εἶναι, ὥστε τὸν περὶ τὰ συτία δυσχερή οὐτε πεινὴν φαμὲν οὐτ' ἐπιτυμημένην εὔτως, οὐδὲ φιλόσοφον ἄλλα κακόσιτον εἶναι. Καὶ ὅρθως γε φήσομεν. Τὸν δὲ δὴ εὐχερῶς ἐθέλοντα παντὸς μαθήματος γευόνθαι καὶ ἀσμένως ἐπὶ τὸ μανθάνειν ὄντα καὶ ἀπλήστως ἠχοντα, τούτων δ' ἐν δίκη φήσομεν πιθοσοφὸν· ἢ γάρ; Καὶ ὁ Γλαύκων ἐφη. Πολλοὶ ἄρα καὶ ἄτοποι ἔσονται σοι ὁ διαθεοῦτοι. οὐ τε γὰρ φιλοθεάμονες πάντες ἐμοίγε δοκοῦσι τὸ καταμαθθανεῖν χαιροντες τοιοῦτοι εἶναι, οὐ τε φιλήκουσι ἀτοπώτατοι τινὲς εἰσιν ὃς γ' ἐν πιθοσοφίᾳ τιθέναι, οὐ πρὸς ἄλλον λόγους καὶ τοιαύτην διατριβήν ἐκόντες οὐκ ἂν ἔθελοις ἄλθεν, ὥστε δὲ ἀπομειμισθωκότες τὰ ὅτα ἐπακούσατε πάντων χρών περιβοῦσι τοῖς Διονυσίοις οὕτε τῶν κατὰ πόλεις οὕτε τῶν κατὰ κάμας ἀπολειπόμενοι, τούτως οὖν πάντας καὶ ἄλλους τοιούτων οὐτῶν μαθητικοὺς καὶ τοὺς τῶν τεχνιδρῶν οἱ πιθοσοφοὶ φήσομεν; Οὐδαμῶς, εἶπον, ἀλλ' ὀμοίους μὲν φιλοσοφοῖς.

Τοὺς δὲ ἀληθειούσας, ἐφη, τίνας λέγεις; Τοὺς τῆς ἀληθειας, ἢ 8' ἐγὼ, φιλοθεάμονας. Καὶ τούτῳ μὲν γ', ἐφη, ὀρθῶς· ἄλλα τῶς αὐτὸ λέγεις; Οὐδαμῶς, ἢν 8' ἐγὼ, ῥαδίως πρὸς γε ἄλλον· τε δὲ οἷμαι ὁμολογήσειν μοι τὸ τοιόνδε. Τὸ ποίον; Ἐπειδῆ στιν ἐναντίον καλὸν αἰσχρό, δύο αὐτῷ | εἶναι. Πῶς 8' οὖ; 476Α Ὀυκοῦν ἐπειδῆ δύο, καὶ ἐν ἐκάτερον; Καὶ τούτῳ. Καὶ περὶ οἰκίαν καὶ ἀδίκου καὶ ἀγαθοῦ καὶ κακοῦ καὶ πάντων τῶν
εἰδὼν πέρι ὁ αὐτὸς λόγος, αὐτὸ μὲν ἐν ἑκαστὸν εἶναι, τῇ δὲ τῶν πράξεων καὶ σωμάτων καὶ ἀλλήλων κοινωνίας πανταχοῦ φανταξόμενα πολλὰ φαίνεσθαι ἑκαστὸν. Ὄρθως, ἐφη, λέγεις, Ταύτῃ τοῖς, ἢν δ' ἐγώ, διαιρῶ, χωρὶς μὲν οὐς νῦν δὴ ἐλεγες φιλοθεάμονας τε καὶ φιλοτέχνους καὶ πρακτικοὺς, ἃ καὶ χωρὶς αὐτὲ πέρι ὢν ὁ λόγος, οὐς μόνοις ἂν τὶς ὅρθως προσεῖποι φιλοσόφους. Πῶς, ἐφη, λέγεις; Οἱ μὲν ποι, ἢν δ' ἐγώ, φιλήκοι καὶ φιλοθεάμονες τὰς τε καλὰς φωνὰς ἀσταξόνται καὶ χρόας καὶ σχήματα καὶ πάντα τὰ ἐκ τῶν τοιούτων δημιουργούμενα, αὐτοῦ δὲ τοῦ καλοῦ ἀδύνατος αὐτῶν ἢ διάνοια τὴν φύσιν ἱδεῖν τε καὶ ἀπτάσασθαι. ἦς γὰρ οὕν δή, ἐφη, οὕτως. Οἱ δὲ δὴ ἐπ᾽ αὐτὸ τὸ καλὸν δυνατὸν ἴεναι τε καὶ ὅραν καθ᾽ αὐτὸ ἁρὰ οὐ σπάνιοι ἂν c εἶεν; Καὶ μάλα. Ὅ οὖν καλὰ μὲν πράγματα νομίζων, αὐτὸ δὲ κάλλος μῆτες νομίζων μῆτες, ἂν τις ἠγίται ἐπὶ τὴν γνώσιν αὐτοῦ, δυνάμενος ἔπεσθαι, ὅποι ἢ ὑπάρ δοκεῖ σοι ξήν; σκόπησε δὲ τὸ οὔερώττειν ἄρα οὐ τὸ δὲ ἐστὶν, εάν τε ἐν ὑπνῷ τις εἰναι τ' ἐγρηγορῶσ τὸ ὑμὸν τῷ μή ὑμὸν ἅλλ᾽ αὐτὸ ἠγίται εἶναι ὧ έσοκεν; Ἑγὼ γοῦν ἂν, ἢ δ᾽ ὦς, φαίην οὔερώττειν τὸν τοιούτον. Τί δέ; ὁ τάναντια τούτων ἡγούμενος τὲ τι αὐτὸ καλὸν καὶ δυνάμενος καθορᾶν καὶ αὐτὸ καὶ τὰ D ἐκεῖνον μετέχοντα, καὶ οὕτε τὰ μετέχοντα αὐτὸ οὕτε αὐτὸ τὰ μετέχοντα ἡγούμενος, ὑπάρ ἢ ὑπάρ αὐτὸ καὶ οὕτος δοκεῖ σοι ξήν; Καὶ μάλα, ἐφη, ὑπάρ. Ὁικοῦν τούτου μὲν τὴν διάνοιαν ὡς γιγνώσκοντος γνώμην ἂν ὅρθως φαίης εἶναι, τοῦ δὲ δοξαν ὡς δοξάζους; Πάνω μὲν οὐν. Τί οὖν, ἐὰν ἡμῖν χαλεπαίνη οὕτως, ὃν φαίήν δοξάζειν ἅλλ᾽ οὐ γιγνώσκειν, καὶ ἀμφισβήτη ὡς οὐκ ἀληθῆ λέγομεν, ἐξομέν τις παραμεθείσθαι αὐτὸν καὶ πείθειν ἥρεμα, ἐπικρυπτόμενοι ὅτι οὐχ E ύγίαινει; Δεῖ γε τοῦ δή, ἐφη. Ἐθι δή, σκόπησε τὶ ἐροῦμεν πρὸς αὐτὸν. ἦ βοῦλε ὁδε πτυχθαμόμεθα παρ' αὐτοῖς, λέγοντες ὡς εἰ τῷ οὐδὲν οὕδες αὐτῷ φθόνος, ἅλλ᾽ ἄσμηιν ἂν οὐδομεν εἴδοτα τι. ἅλλ᾽ ἡμῖν εἰπὲ τὸδὲ' ὁ γιγνώσκων γιγνώσκει τὶ οὐδὲν; σὺ οὖν μοι ὑπὲρ ἐκεῖνον ἀποκρίνομαι. Ἀποκρινούμαι,
φη, ὧν γιγνώσκει τί. Πότερον ὁν ἢ οὐκ ὄν; Ἐφε: πῶς γὰρ ἄν μὴ ὄν γέ τι γνωσθείη; 'Ικανῶς οὖν τούτο ἔχομεν, 477α εὖν εἰ πλεοναχῇ σκοποῖμεν, ὦτι τὸ μὲν παντελῶς ὄν παντελῶς γνωστῶν, μὴ ὄν δὲ μηδαμῇ πάντῃ ἁγνωστον; 'Ικανώ- τατα. Εἴειν εἴ δὲ δὴ τι οὕτως ἔχει ὡς εἶναι τε καὶ μὴ εἶναι, ὥς μεταξὺ ἄν κέουτο τοῦ εἰλικρινῶς ὄντος καὶ τοῦ αὖ μηδαμῇ ὄντος; Μεταξὺ. Οὐκοῦν ἐπεὶ ἐπὶ μὲν τῷ ὄντι γνώσις ἢ, ἁγνωσία δ' ἐξ ἀνάγκης ἐπὶ μὴ ὄντι, ἐπὶ τῷ μεταξὺ τούτῳ β' μεταξὺ τι καὶ ἰητητέον ἁγνοίας τε καὶ ἐπιστήμης, εἰ τι γνωχανέ ὄν τοιοῦτον; Πάνο μὲν οὖν. Ἀρ' οὖν λέγομεν τι ὄξεσθαι εἶναι; Πῶς γὰρ ὄν; Πότερον ἄλλην δύναμιν ἐπιστήμην ἢ τὴν αὐτήν; Ἀλλην. Ἐπ' ἄλλῳ ἀρὰ τέτακται ὄξει καὶ ἐπ' ἄλλῳ ἐπιστήμη, κατὰ τὴν ἄλλην δύναμιν ἐκατέρα τὴν αὐτῆς. Οὕτω. Οὐκοῦν ἐπιστήμη μὲν ἐπὶ τῷ ὄντι πέφυκε γνώσις ὡς ἐστὶ τὸ ὄν; μᾶλλον δὲ ὧδε μοι δοκεῖ πρότερον ἀναγκαῖον εἶναι διελέσθαι. Πῶς; Φήσομεν δυνάμεις εἶναι γένος τι τῶν ὄντων, οἷς δὴ καὶ ἕμει δυνάμεθα δ' δυνάμεθα καὶ ἄλλο πάν ὃ τί περ ἂν δύνηται, οἷον λέγω ὄντι καὶ ἀκοὴ τῶν δυνάμεων εἶναι, εἰ ἂρα μανθάνεις δ' βούλομαι λέγειν τὸ εἴδος. Ἀλλὰ μανθάνω, ἐφη. Ἀκοοῦσον δὴ ὃ μοι φαίνεται περὶ αὐτῶν. δυνάμεως γὰρ ἐγὼ οὐτε τινὰ χρόνων ὁρῶ οὔτε σχῆμα οὔτε τι τῶν τοιούτων οἷον καὶ ἄλλων πολλῶν, πρὸς δ' ἀποβλέπων ἔνια διορίζομαι παρ' ἐμαυτῷ τὰ μὲν ἄλλα εἶναι, τὰ δὲ ἄλλα. δυνάμεως δ' εἰς ἐκεῖνο μόνον ἑλέσθω ἐφ' ὃ τε ἐστὶ καὶ δ' ἀπεργάζεται, καὶ ταῦτῃ ἐκάστην δ' ὄντων δυνάμιν ἐκάστην, καὶ τὴν μὲν ἐπὶ τῷ αὐτῷ τεταγμένην καὶ τὸ αὐτὸ ἀπεργαζομένην τὴν αὐτῆν καλῶ, τὴν δὲ ἐπὶ τέρω καὶ ἑτερον ἀπεργαζομένην ἄλλην. Τὶ δὲ σὺ; πῶς τοιεῖς; Οὕτως, ἐφη. Δεῦρο δὴ πάλιν, ἣν δ' ἐγὼ, ὡς χρηστε. πιστήμην πρότερον δυνάμιν τινὰ φῆς εἶναι αὐτῆν, ἢ εἰς τί ἔνοσ τίθης; Εἰς τούτο, ἐφη, πασῶς γε δυνάμεως ἐρρωμενε- τάτην. Τὶ δὲ, δόξαν εἰς δυνάμιν ἡ εἰς ἄλλο εἴδος οἴςομεν; Εὐθαμῶς, ἐφη. ὃ γὰρ δοξάζειν δυνάμεθα, οὐκ ἄλλο τι ἡ ὀξίν ἐστὶν. Ἀλλὰ μὲν δὴ ὁλίγον γε πρότερον ὁμολόγεις μὴ
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πῶς γὰρ ἄν, ἐφη, τὸ γε ἀναμάρτητον τῷ μὴ ἀναμαρτήτῳ ταύτῳ ποτὲ τις νοῦν ἐχὼν τιθεῖ; Καλῶς, ἦν δ' ἐγώ, καὶ δῆλον, ὅτι ἐτερον ἄρα ἐτερὸν τι δυναμένῃ ἐκατέρα αὐτῶν πέφυκεν. Ἀνάγκη. Εἰπηπτημία μὲν γέ πον ἐπὶ τῷ ὄντι, τὸ δὲ γνῶναι ὡς ἔχει; Ναὶ. Δόξα δὲ, φαμέν, δοξάζειν; Ναὶ. Ἡ ταύτων ὀπερ ἐπιστήμη γυγώσκει; καὶ ἔσται γνωστον τε καὶ δοξαστὸν τὸ αὐτό; ἦ' ἄδικον; Ἀδικατον, ἐφη, ἐκ τῶν ὦμολο-γημένων, εἴπερ ἐπ' ἄλλῳ ἄλλη δύναμις πέφυκε, δυνάμεις δὲ ἀμφότεραι ἔστον, δόξα τε καὶ ἐπιστήμη, ἄλλη δὲ ἐκα-τέρα, ὡς φαμέν. ἐκ τούτων δὴ ὦκ ἔγχωρει γνωστὸν καὶ δοξαστὸν ταύτων εἶναι. Οὐκοῦν εἰ τὸ δὲ γνωστὸν, ἀλλο τι ἄν δοξαστὸν ἢ τὸ δὲ εἴη; ἩἈλλο. ἩἈρ' οὖν τὸ μὴ δὲν δοξάζει; ἦ' ἄδικον καὶ δοξάσαι τὸ μὴ ὄν; ἐννοεί δὲ. οὐχ ὁ δοξάζων ἐπὶ τι φέρει τὴν δόξαν; ἦ' οἶνον τε αὖ δοξάζειν μὲν, δοξάζειν δὲ μηδὲν; Ἀδικατον. ἩἈλλ' ἐν γὲ τι δοξάζει ὁ δοξάζων; Ναὶ. ἩἈλλὰ μὴν μὴ ὄν γε οὐχ ἐν τι, ἁλλὰ μηδὲν ὑρθότατ' ἀν προσαγορεύοιτο. Πάνω γε. Μὴ ὄντι μὴν ἄγνοιαν εξ ἀνάγκης ἀπέδομεν, ὄντι δὲ γνῶσιν. Ὑρθῶς, ἐφη. Οὐκ ἄρα ὁν οὐδέ μὴ δὲν δοξάζει. Οὐ γάρ. Οὔτε ἄρα ἄγνοια οὔτε γνῶσις δόξα ἣν εἴη. Οὐκ ἔσκειν. ἩἈρ' οὖν ἐκτὸς τούτων ἐστὶν ὑπερβαίνουσα ἡ γνῶσιν σαφηνεία ἡ ἄγνοιαν ἀσαφεία; Ὑβετερα. ἩἈλλ' ἄρα, ἦν δ' ἐγώ, γνῶσεις μὲν σοι φαίνεται δόξα σκοτωδέστερον, ἄγνοιας δὲ φανότερον; Καὶ πολὺ γε, ἐφη. ἩἘντὸς δ' ἀμφοῖν κεῖται; Ναὶ. Μεταξὺ ἄρα ἄν εἴη τούτων δόξα. Κομιθή μὲν οὖν. Οὐκοῦν ἔσκειν ἐν τοῖς πρόσθεν, εἰ τι φανείη οἴον ἀμα ὁν τε καὶ μὴ ὄν, τὸ τοιούτων μεταξὺ κεῖσθαι τοῦ εἰλικρινῶς ὄντος τε καὶ τοῦ πάντως μὴ ὄντος, καὶ οὔτε ἐπιστήμην οὔτε ἄγνοιαν ἐπ' αὐτῷ ἔσεσθαι, ἀλλὰ τὸ μεταξὺ αὐ τοῖ φανεν ἄγνοιας καὶ ἐπιστήμης; Ὑρθῶς. Νῦν δὲ ἡ πέφανται μεταξὺ τούτων ὃ δὴ καλοῦμεν δόξαν.

Πέφανται. ἩΕκείνο δὴ λείποιτ' ἄν ὢμιν εὐρείν, ὡς ἔσκε, τὸ ἀμφοτέρων μετέχον, τοῦ εἶναι τε καὶ μὴ εἶναι, καὶ
οὐδὲτερον εἰλικρινὲς ὁρθῶς ἄν προσαγορεύομεν, ἵνα, ἐὰν ἐκείνη, δοξαστὸν αὐτὸ εἶναι ἐν δίκῃ προσαγορεύομεν, τοῖς μὲν ἄκροις τὰ ἄκρα, τοῖς δὲ μεταξὺ τὰ μεταξὺ ἀποδιδόντες. ἢ οὐχ ούτωσ; Οὔτωσ. Τοὺτων δὴ ὑποκειμένων λεγέτω μοι, φήσω, καλ ἀποκρινέσθω | ὁ χρήστος, δὲ αὐτὸ μὲν καλὸν καὶ 479α ἰδέαν τινὰ αὐτοῦ κάλλους μηδεμίαν ἥγεται ἀεὶ μὲν κατὰ ταύτα ὡσαύτως ἔχουσαν, πολλὰ δὲ [τὰ] καλὰ νομίζεις, ἐκεῖνος ὁ φιλοθεάμων καὶ οὐδαμὴ ἀνεχόμενος, ἀν τις ἐν τὸ καλὸν φῇ εἶναι καὶ δίκαιος, καὶ τάλα οὔτω. τοὺτων γάρ δὴ, ὁ ἀριστε, φήσομεν, τῶν πολλῶν καλῶν μόν τι ἔστιν, δὲ οὐκ αἰσχρὸν φανήσεται; καὶ τῶν δικαίων, δὲ οὐκ ἁδικον; καὶ τῶν ὁσίων, δὲ οὐκ ἀνόσιων; Ὁ οὐκ, ἀλλ' ἀνάγκη, ἐφή, καὶ καλὰ Ε' πως αὐτὰ καὶ αἰσχρὰ φανῆναι, καὶ ὅσα ἄλλα ἔρωτὰς. Τὶ δὲ; τὰ πολλὰ διπλάσια ἦττον τι ἡμίσεα ἢ διπλάσια φαίνεται; Οὔδεν. Καὶ μεγάλα δὴ καὶ σμικρὰ καὶ κοῦφα καὶ βαρέα μὴ τι μᾶλλον ἀν φήσωμεν, ταύτα προσρηθήσεται ἢ τάναντια; Ὁ οὐκ, ἀλλ' ἀεί, ἐφη, ἐκαστὸν ἀμφότερων ἔξεται. Πότερον οὖν ἐστι μᾶλλον ἢ οὐκ ἔστιν ἐκαστὸν τῶν πολλῶν τούτο, δὲ ἂν τις φῇ αὐτὸ εἶναι; Τοίς ἐν ταῖς ἐστιάσεσιν, ἐφή, ἐπαμφοτερίζουσιν ἔοικε; καὶ τῷ τῶν παίδων αἰνύματι τῷ περὶ τοῦ Ε' εὐνοούχου τῆς βολῆς περὶ τῆς νυκτερίδος, ὃ καὶ ἐφ' οὗ αὐτῶν αὐτῆν αἰνίτυτον βαλεῖν' καὶ γάρ ταύτα ἐπαμφοτερίζειν, καὶ οὔτε εἶναι οὔτε μὴ εἶναι οὐδὲν αὐτῶν δυνατὸν παγίως νοῆσαι, οὔτε ἀμφότερα οὔτε οὐδέτερον. Ἐ' ἔχεις οὖν αὐτοῖς, ἤν δ' ἐγώ, ὃ τι χρῆσει, ὃ ὅποι θήσεις καλλὰς θέσιν τῆς μεταξάς οὐσίας τε καὶ τοῦ μὴ εἶναι; οὔτε γάρ που σκοτωδέστερα μὴ ὄντος πρὸς τὸ μᾶλλον μὴ εἶναι φανήσεται, οὔτε δ' φανότερα ὄντος πρὸς τὸ μᾶλλον εἶναι. Ἀληθέστατα, ἐφη. Εὐρήκαμεν ἃρα, ὡς οὐκέν, ὅτι τὰ τῶν πολλῶν πολλὰ νόμιμα καλοῦ τοῖς πέρι καὶ τῶν ἄλλων μεταξὺ που κυλινδεῖται τοῦ τε μῆ ὄντος καὶ τοῦ ὄντος εἰλικρινῶς. Εὐρήκαμεν. Προσωμολογήσαμεν δὲ γε, εἰ τοιούτων φανείς, δοξαστὸν αὐτὸ ἀλλ' οὐ γνωστὸν δεῖν λέγεσθαι, τῇ μεταξὺ δυνάμει τὸ μεταξὸς πλανήτος ἀλισκόμενον. Ὑμολογήκαμεν. Τοὺς ἃρα πολλὰ καλὰ θεω-
μένους, αὐτὸ δὲ τὸ καλὸν μὴ ὀρῶντας μηδ' ἄλλῳ ἐπ' αὐτὸ ἀγοντὶ δυναμένους ἔπεσθαί, καὶ πολλὰ δίκαια, αὐτὸ δὲ τὸ δίκαιον μὴ, καὶ πάντα οὕτω, δοξάζειν φήσομεν ἀπαντα, γιγνώσκειν δὲ ὧν δοξάζουσιν οὐδέν. 'Ανάγκη, ἔφη. Τὶ δὲ αὐτὸς αὐτὰ ἔκαστα θεωμένους καὶ ἂν κατὰ ταύτα ὁσαύτως ὑπάρχει; ἄρ' οὐ γιγνώσκειν ἀλλ' οὐ δοξάζειν; 'Ανάγκη καὶ ταύτα. Οὐκοῦν καὶ ἀσταξεθοῖς τε καὶ φιλεῖν τούτους μὲν θαυματοῖς φήσομεν ἐφ' οἷς γνῶσις ἀποκρίνεται, ἃ ἐκεῖνοι δὲ ἐφ' οἷς δόξα; ἢ οὐ μημονεύομεν, ὅτι φωνάζει τε καὶ χρῶς καλᾶς καὶ καὶ τοιαύτα ἐφαμεν τούτους φιλεῖν τε καὶ θέασθαι, αὐτὸ δὲ τὸ καλὸν οὐδ' ἀνέχεσθαί ὡς τι ὄν; Μεμνήμεθα. Μὴ οὖν τι πλημμελήσομεν φιλοδόξους καλοῦντες αὐτοὺς μᾶλλον ἢ φιλοσόφους; καὶ ἂρα ἡμῖν σφόδρα χαλεπανοῦσιν, ἄν οὕτω λέγωμεν; Ὡςκ, ἄν γ' ἐμοὶ πείθωνται, ἔφη· τῷ γὰρ ἀληθεῖ χαλεπαλίνειν οὐ δέομι. Τοὺς αὐτὸ ἂρα ἐκαστὸν τὸ ὄν ἀσταξφειρε-μένους φιλοσόφους ἀλλ' οὐ φιλοδόξους κλητέον; Παντάπασι μὲν οὖν.
NOTES.

BOOK I.

327A. 

"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 quan opportuna ordinis permutatio, neque alio ceris Platonis inventa sunt quattuor illa verba quibus in illo pulcherrimo operum in Piraeum se descendere significare plurimis modis scripta, quam quod eun 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. Sen., p. 79 b); and the well-known story of Demosthenes transcribing Thucydidides eight times (Lucian adv. Indoct., c. 4); in Latin, Horace's criticism upon Lucilius, Sat. i. 4. 9 et seq., 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., ὄγδοκοντα ἐτη, 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, Eīs Τιμαίον 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* ὑποκέιτο ἀν τῇ εἰκάδι, τοῦ αὐτοῦ μηνός, the next day, not the next day but one, an obvious and gross error.

Later on, 27a, 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. ἀ δὴ (τὰ Παναθήναια) τοῖς Βενδίδειοις καλομένοις ἐπετε, τοῦτων δὲ Θρῆκες ἐκοινώνων, ἐπεὶ καὶ Βένδις παρ’ αὐτοῖς ἡ Ἀρτέμις καλεῖται, καὶ αὐτή τιμωμένη κοινῆ παρ’ ἀμφότερον ταῦτα δὲ ἐτελεῖτο Θαργηνίλωνος ἐννάτη ἐπί δέκα.

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

τῇ Θεό. 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 aliique 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 Bevdideia separately. That the feast was the Bevdideia is shown by the passage at the end of this book (p. 354)—ταῦτα δὴ σοι ἐφή εἰστιάδω ἐν τοῖς Βενδίδειοις. Βένδις we know from several sources to have been a Thracian name for Artemis. 1. The Scholiast quoted above. 2. Hesychius, Βένδις ἡ Ἀρτέμις. 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 Βερνίδωρος. So C. I. 496, Βερνίδώρα, 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.

άτε νῦν πρώτον ἄγοντες. When the Bendideia actually did come in from Thrace to Athens, we have no evidence to show. Bergk, *Attic. Comocd. Rell.* pp. 76, 81, attempts to fix the date about Ol. St. I, i.e., 444 b.c., or Ol. S3. i. Here again we cannot argue at all as to the date of the *Republic,* actual or ideal. See *Introduction.*

Πομπῆ. 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 Sitalees. 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.

προσευξάμενοι δὲ καὶ θεωρήσαντες. "Duas causas ponit suae in Piraeeum profectionis, pietatem et religionem, et studium spectandi, utraque philosopho convenit."—Muretus.

πρὸς τὸ ἀστυ, ‘(back) to town.’ Regular expression for Athens—the old town as distinguished from the Piraeus. *Cp. Symp.* 172 A, 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.

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

οὗτος. 'Yonder he is coming up behind.'

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

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

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

δοσι ἐσμέν. 'You see "our strength" do you.'

Οὔκοιν ἐτὶ ἐν λειτεταί. Well then there remains still a third course. All the editions give thus οὔκοιν. But it seems almost more natural to put the stress on the οὐκ, οὔκου—Is there not still a third course? The fact is that the meaning of the combination οὐκ οὖν must always be determined by the context. Elmsley even proposed to give up the distinction and write οὐκ οὖν divisim always—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.

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

328a. λαμπτα, literally a torch, hence a torch-race, Fackelrennen, also called morefully λαμπαδούχια, λαμπαδηφορία, λαμπταδόφρομα. 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, γεννῶντας τε καὶ ἕκτρέφουτας παιδὰς, καθάπερ λαμπάδα τῶν βιῶν παραδίδουται ἄλλοις ἐξ ἄλλων, with Lucretius' better known imitation, the felicitous motto of Dr. Whewell's Inductive Sciences,

"Inque brevi spatio mutantur saecla animantum, Et quasi cursores vitali lampada tradunt."—Lucr. ii. 78.
λαμπάδα. The diminutive, 'Little torches.'

παννυχίδα πουήσουσι. '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. infra, 338α, μὴ οὐν ἄλλως ποιεῖ, and again 369β.

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

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

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

Κέφαλος. See Introd. on Dramatis Personae.

c. διὰ χρόνου, literally, 'at an interval of time.' 'Twas some time since I had seen him.' So of space, διὰ δέκα ἔταλξεων πύργου 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 εν 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 ὁτι 'Αττικοὶ τοὺς τοιούτους ὑπερωνυμικοὺς (pluperfects) εν τῷ ἤτα μόνω περατοῦσιν, ἦδη λέγοντες καὶ ἐνενοήκη, καὶ ἐπετοιχῆκα καὶ οὕτω φῇ σι Παναίτιος ἔχεν τὰς γραφὰς παρὰ Πλάτωνι. So Photius also, Ruth. ν. P. 235.

ἔστεφανομένος. This was usual in sacrificing ("quod et ex antiquis marmoribus videre est."—Muretus). Engelmann
quotes Athen. xv. 674e: ὡς εὐανθέστερον γὰρ καὶ κεχαρισμένον μᾶλλον τοῦ θεοῦ παραγγέλλει.

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

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

αὐλή. A square open space surrounded with pillars in the middle of the Greek house. In the centre of it stood the altar of Ζεὺς ἔρκειος, 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 peristyles, in the front the ἀνδρωνίτις, in the back the γυναικώνιτις. Engelm. It corresponded then to the impluvium of the Roman house. See Vitruv. vi. 10.

παρ' αὐτόν, after ἐκαθεξόμεθα, 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 hemicyclio sedentem in eum sermonem incidisse." But at the same time the position is a natural one anywhere.

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

In Memoriam, clxxxix.


οὐ δὲ θαμίζεις. See Nitsch. ad Odys. vol. ii. p. 18. Par. A has ovdé, which Stallb. keeps, interpreting, ne ventitas quidem ad nos, hoc est, raro sane domum nostram frequentas; and Engelm., Du kommst auch gar nicht oft zu uns. And this seems the sense required, "You don't come at all often," "It's very seldom you come." It would be very well given by ovti, the word used in the Homeric formula, appearing in Hephaestus' address to Thetis, and in Calypso's speech to
Hermes, which Plato may have had in his mind, παρὸς γε μὲν οὖ ῥαμίζεις, Ι. xviii. 385, 6, Od. v. SS. Ast. therefore proposed to read οὖ τί. Οὖν ταμίζεις καταβαίνων, v. Goodwin, M. Τ. § 112. 2.

οὐδὲν ἀν σε ἔδει. Stallb. has a long note to justify ἀν. 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 ἀν is generally omitted in such expressions, v. Madvig, G. S. 118a.

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

Ε. έπὶ γήραος οὐδώ, a phrase found repeatedly in Homer and the early epic poetry. Ι. xxii. 60, xxiv. 487, Od. xv. 246, cf. also Herod. iii. 14. 12, Ημν. in Aphrod. 106, Hesiod, Οἰ. 329. The Scholiast explains on Ι. xxii. 60, ἐπὶ τῇ τοῦ γήραως ἐξόδῳ, at the portal of exit, hence, on the threshold in act to leave, and so it must be understood.

χαλεπῶν τοῦ βίου. This periphrastic expression with the genitive, an improvement upon the simple χαλεπῶν, is perfectly easy to understand, though perhaps a little hard to explain. It is found both with the singular and the plural of the adjective, ἀμήχανον ἀν εἰη εὐδαιμονιάς, Apol. p. 41c (which shows that Ast.’s curious view that the adjective is masculine is untenable). ἀτοπα αὐτῶ καταφαίνεται τῆς σμικρολογίας, Theaet. p. 175a. The well-known ἄνολβα βουλευμάτων, Soph. Αντ. 1265. Stallbaum’s explanation, “Nimimum neutrum absolute dictum est pro χαλεπῶν 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 παλαιάν παρομίλαν, scil. ἥλιξ ἥλια 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, ὡς αἰεὶ τὸν ὀμόον ἄγει θεός
Notes.

Cicero translates a good deal from Plato, especially the *Timaeus*, the *Protagoras*, and several portions of the *Republic* and *Phaedrus*. Jowett praises the rendering of the *Timaeus* (note at end of Jowett’s *Introd. to Timaeus*, vol. iii. p. 597) as being “very faithful and a remarkable monument of Cicero’s skill in managing the difficult and untractable Greek.” The Greek here is not difficult or untractable, but Cicero’s skill in style is equally displayed. Those who care for style will consult the passages for themselves.

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

υμνούσιν. ‘They are ever harping upon.’

έπετόνθη. So Par. A, in the first hand, original text; a corrector has added εν in the margin. See note on ἐωράκη, p. 328.

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

κ. ἐπειδὰν οἱ ἐπιθυμοῦσαι. So Par. A. The introduction of γὰρ (ἐπειδὰν γάρ) from inferior mss. makes the construction much impler, and it may very well have dropped out. But the eading of Par. A without the γὰρ is quite intelligible if we take two parallel apodoses. ‘For all find great peace when II realize the experience of Sophocles.’

παίσωνται καταστείνοντι καὶ χαλάσωσι. ‘Cease to strain, nd slacken.’ Intransitively. So Stallb. and L. & S. Muretus
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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. ep. Eur. Ion. 637, εἴκειν χαλώντα τοῖς κακοσων ; Soph. O. C. 203, ὃ τλάμων ὧτε νῦν χαλάς ; and absol., χαλάσει ὁ παγετός, Ἡρμ. Αερ. 285.

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

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

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

ἐτι λέγειν αὐτὸν ἐκίνουν. "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 πλουσίωσ πολλὰ παραμύθια. Muretus ingeniously points out that this may very well have been a verse, τοῖς πλουσίοις πόλις ἐστι τὰ παραμύθια, but no such verse, nor anything like it, is found.

τῷ Σεριφῷ. 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 carnisse Seripho."

and x. 170.

"Aestuat infelix angusto limite mundi ut Gyarae clausus scopolis parvae 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.
330B. Ποι' ἐπεκτησάμην. What have I added? or, more
fully to bring out the irony, 'Added? Why, what is it I have
added?' Compare use of ὅ ποιος, τὸ ποῖον.

Ἀνανίας. Groen van Prinsterer very ingeniously suggests
the leaving out one syllable of this name, making it Ἀνανιας.
In this way the grandfather's name would be repeated in the
grandson, Λυσίας, the orator. As is well-known, for the
'πάππος to be οἰκώνυμος,' was common in Greece, e.g.,
Niceratus Lysis Xanthippus Nicomachus.
Nicias Democritus Pericles Aristoteles.
Niceratus Lysis Xanthippus Nicomachus.
But Ἀνανιας is the ms. reading.

c. διπλὴ ὑ' οἱ ἄλλοι...καὶ κατὰ τὴν χρείαν. With this read-
ing 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 (παύτη 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 (ὑπέρ οἱ ἄλλοι)."

Led away by the interpretation of διπλὴ natural at first
sight, viz., twice as much, the inferior mss. have inserted an
ὁ, οὐ 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 Ficinus and Cornarius, to Bekker, 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 men-
tal, 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, ἔλευθερωτέροι δὲ εἶναι δοκοῦσιν
ὦ μή κηρήσαμεν ἄλλα παραλαβόντες τὴν οὐσίαν, ἀπειροὶ τε γὰρ
τῆς ἐνδειας, καὶ πάντες ἀγαπώσαι μᾶλλον τὰ αὐτῶν ἔργα ὄσπερ οἱ
ονείς καὶ ποιηταὶ. Ibid. ix. 7, 3, ὑπεραγαπώσοι γὰρ οὗτοι (οἱ
ρουταὶ) τὰ οὐκεία ποιήματα στέργοντες ὄσπερ τέκνα; also ix.
7, 7.
d. τελευτήσειν. 'That he is going to die.' Engelm. thinks τελευτήσειν must mean "that he will die," and therefore that something like εν βραχεί, or μετ' ὀλίγον has dropped out before it. But surely this is unnecessary.

περὶ ὅν, i.e., περὶ τοῦτων περὶ ὅν.

E. ἐνθάδε, ἐκεῖ. 'Here and there,' regular Greek expression for "this world and the next." Cp. Aristophanes' line about Sophocles quoted supra, 329b.

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 γοῦν, γ' οὖν, should be considered together. V. Paley, Gk. Particles, pp. 55, 57.

μετὰ κακῆς ἐλπίδος. The converse phrase occurs in the beautiful passage about "The good man in a wicked world," p. 496ε. τῶν τε ἐνθάδε βιον βίωσεται καὶ τῆν ἀπαλλαγὴν αὐτοῦ μετὰ καλῆς ἐλπίδος ἱλέως τε καὶ εὐμενῆς ἀπαλλάξεται, κ.τ.λ., the whole of which forms a pretty pendant to this.

331a. δικαίως (καὶ ὅσιώς). 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. 331b, οὐκ ἄρα οὗτος ὅρος ἐστὶ δικαιοσύνης ἀληθῆ τε λέγειν καὶ άν λαβὴν τις ἀποδιδόναι. See Introduction, Name and Aim of Republic.

γλυκεῖά 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, ἄπαξ λεγόμενον from συνήρος, σύν ἄειρω = accompanies.

E. τὸ γὰρ μηδὲ ἄκοντα. '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 (ἐπείτα) depart to the other world in fear,—to (the
realization of) this end, the possession of wealth contributes in a very large measure."

\[ \text{άλλα γε ἐν ἀνθρώποις.} \] Putting or weighing one thing against another, 'more loosely, "but one thing with another."' Stallb. transposes \( γε - \text{άλλα} \) \( ἐν \) \( γε \), following Stobaeus, and perhaps rightly, as the collocation \( \text{άλλα} \) \( γε \) does not appear to be bound.

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. \( \text{τὴν δικαιοσύνην.} \] First definition of justice. See supra. I. 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. \( \text{Πάντα γε, ἢ δ' ὅσ.} \] 'That he is, said he, laughing,' γελάσας, 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, \( \text{Epp. ad Att. iv. 16.} \) 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 audas, personam desideras Scaevolae, non eam temere dimovi, sed feci idem, quod in πολεμοίδα deus ille noster Plato...Credo Platonem vix putasse satis consonum fore si hominem id etatis 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 'con- use with shadowed hint, a life that leads melodious days.' To alter one word we may say, Maxima debetur senibus everentia.

E. \( \text{Σιμωνίδης.} \] 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.

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

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

β. ἤνεξάτο. 'Spoke in riddles as poets use.' Spoke in a parable, J. αἰνίττομαι, αἰνυμα, apparently from αἴνος, a tale, a story, so especially a dark tale or saying. αἰνύςσεσθαι ἔτια, 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 τὶ οἶει; Ἐφη. Ἡ Ω πρὸς Διὸς. This is Madvig's correction adopted by Baiter. With it we must adopt his explanation. But, what do you think? He said, Yes (affirmavit, Mdv.), making Ἐφη a separate sentence. Par. A has ἀλλὰ τὶ οἶει; Ἐφη Ἡ Ω 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 τὶ οἶει πρὸς Διὸς, ἦν δ' ἐγώ. If we are to treat the passage thus, why not go farther and read, ἀλλὰ τὶ οἶει ἦν δ' ἐγώ, εἰ οὖν τις αὐτῶν ἤρετο. Πρὸς Διὸς, ὡ Συμωνίδη; We may perhaps notice that it is just the subtleties of Platonic style, especially the play of the particles, which seem to give the copyists most trouble.

E. ἐν τῷ 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 προσπολεμεῖν, for the two verbs must be kept distinct.

333A. Πεττῶν. Petetía 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’l μὲν ἔπειτα ἔτεσσον προπάροδε θυράων θυμον ἐτερσον, κ.τ.λ., and on the Egyptian monuments. In the classical days of Greece there were at least two forms. 1. The πεντέγραμμα πεσα, in which each side had five lines with a piece on each, between being a centre line called Ἴερα (γραμμή), and corresponding in importance to our back line. So κυνὲν τὸν ἔφε ἱερας meant to be reduced to extremities, to take a desperate move; cp. Theocr. vi. 18, καὶ τὸν ἄπο γραμμάς κυνὲ λίθον, with Fritzsche’s note. The locus classicus is Pollux, On. 91. 97, q.v. 2. The game of cities or πόλεις. The board was called πλυθὼν, either side of it being the πόλις of either player. The pieces which were called κύνες, or dogs, were of two different colours (scil. white and black), and the art of the game was for two pieces of one colour to take one piece of the other, Pollux l.l. At Rome similar games were the ludus latrunculorum, the game of robbers, and duodecim scriptorum, of the twelve lines. See Bekker’s Gallus, excursus ii. sc. x. p. 502. Muretus quotes a passage of Cicero, in which he translates petetía into duodecim scriptorum. Cicero, Hortens (ap. Non Marcell.), ‘Itaque tibi concedo, quod in duodecim scriptis solemnis, ut calculus reducas, si te alicuius dati paenitet,” being a translation of Plato, Hipparch.,’ ἄλλα μὴν καὶ ὠσπερ πεττεύων, ἔθελω σοι ἐν τοῖς ἔργοις ἀνάθεσαι δ’ τι βουλεῖ τῶν ἐφημέρων, ἵνα μὴ οὖν ἔκατασθαι. Perhaps no one now is likely to make the mistake of Marsilius Ficinus, and confuse πεττοῖ with ἀστράγαλοι, dice or dibs. κοινωνήματα might seem to imply that petetía admitted of more than one player on a side, cp. four-handed chess. But κοινωνήμα has a wider meaning than partnership, and means any communication, mutual transaction between man and man, and that seems to be the meaning implied lower down, 333c.

c. διὰν παρακαταθέοθαι καὶ σῶν εἶναι, scil. δὲ γὰρ ἄργυρον.
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παρακατατθεσθαι is only used in middle, as deponent, to deposit or entrust; so 'when it is necessary to deposit money, and that it should be safe.'

Ε. χρήσιμον δν τυγχάνει, by a natural Platonic construction ut sensum χρήσιμον δν is substituted for χρήσιμος οὖσα. Baier unnecessarily writes χρήσιμον μόνον δν.

καλ λαθείν οὖτος δεινότατος 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 ἐμποίησαί, quite a different matter. Can anything then be made of ἐμποίησαι? 1. Schneider boldly considers it equivalent to λαθείν ἐμποίησαί or λαθείν ἐμποίησαί, but surely this is hardly Greek. 2. Bocckh. very ingeniously proposes to take λαθείν closely with φυλάξασθαι, thus φυλάξασθαι καὶ λαθείν, 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 ταθείν from the inferior mss., but this has hardly any recommendation, and is doubtless either a conjecture or a gloss. 4. Muretus cuts λαθείν out altogether. 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, falsa 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, χρή δὲ μηχανητικὸν εἶναι τοῦ μὴ τὰ τῶν πολεμίων μόνον κλέπτειν ἐπισταθή. Cp. also military use of κλοπή, surprise of a post, Xen. An. iv. 6. 16.

v. 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,

Alipedis de stirpe dei, versuta propago
nascitur Autolycus, furtum ingeni osus 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

Μὴ τρῶς ἔπετρ' ἔσθλον δς ἀνθρώπους ἐκέκαστο
κλεπτοσύνη θ' ὁρκω τε' θεδ θ ε' οι αὐτὸς ἐδωκεν.

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 κεκρᾶσθαι. 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.

ὡφελεῖν μὲν τοὺς φίλους ἡ δικαιοσύνη. The sequence is not absolutely grammatical, we must repeat δοκεῖ with ὡφελεῖν. 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. μηδαμᾶς implies an imperative or its equivalent. ‘Heaven forbid, Socrates.’

E. 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 ὃς τῷ πρῶτον ἐλέγομεν. ‘You would have us make an addition to justice as we proposed?’ So Madvig with Faesi and Ast. But the ms. reading is τῷ μακαὶ ὃ ἃς, which must be rendered, with a question, Would ou 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.
E. τοῦτο δὲ δὴ νοεῖ αὐτῷ. 'And if this means to him.'

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

οὐκ ἄρα πάντα νοημονες οἱ ὀδὴ δίκαιοι ἃςαν θανήκων ἡγήτορες.

They are not after all as I thought they were; and Ar. Ar. 280, Οὐ σὺ μόνος ἄρ' ἐγ' ὑπό ἐποψ.

Βιαντά. 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.

Πυπτακός 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 αἰσθημανήτης, 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 ἐπιμύλιος ὁδή, of which the famous fragment is still preserved, 'Ἀλει μιλα ἀλεί καὶ γὰρ Πυπτακός ἀλει, μεγάλας Μυτιλάνας βασιλεύων.' Bergk, Anthol. 538. 43.

σοφῶν τε καὶ μακαρίων ἀνδρῶν. 'Or any other sage and saint.' μακαρίων. Ast., 'happy because dead before these evil days of their transgressors.' Stallb. simply, 'felicitous,' 'clever. μάκαρ and its derivatives μακάρως, 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, ὁ μάκαρ Ἀτρείδης, ll. iii. 182, cp. xxiv. 377. So Pind. μάκαρα ὑπῆρ. (3) Especially in the phrase μακάρων νῆσοι, 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, ἄπαγ' 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. μακαρίης, 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 μακαρίης σου πάτηρ, Luc. d. Meretr. vi. 1, your late father. Theocr. ii. 70, καὶ μ’ ἀ Θενχαρίδα Θεράσσα τροφὸς ἀ μακαρίτις (though Fritzsche Μακαρίτις). 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 νῆσον by beatorum insulae. Beatus, Pers. iii. 103, seems to allude to both meanings. Beatae memoriae, of blessed memory, Hier. Ep. ad Marc. 24.

336a. 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 ὑποθήκαι.

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

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

συστρέφας ἐαυτὸν ὡσπερ θηρίον. Crouching for a spring, gathering himself up, "se colligens," Vergil, A. xii. 491, like a lion in Hom. II. xx. 168, ἔαλη τε χανών. ὡσπερ τὰ θηρια συστρέφαντα ἐαυτὰ μάχεται—Demetrius de Eloc. § 8 (Schm.).

(Text continues with a variety of footnotes and explanations, but the main content is focused on the Republic and its context.)
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 φθεγξη; λύκων εἶδες, ἔπαιξε 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 tabula" = wolf will eat you. For form ἐωράκη, given by best mss., see supra, 328c.

E. οἶου γε σῦ. '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. II., etc., however agree in giving οἶου τε σῦ. The correction of τε to γε, involving the infinitesimal change of two similar letters, Γ, Γ, is Bekker's. There can be little doubt we are justified in adopting it. Stallb. however adopts a reading μὴ οἶου σῦ, from Par. DK and Mon., and for a wonder he is followed by Jowett. This is probably merely a repetition of μὴ οἶου 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 οἶου. *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,' ἀνακαγγάζειν, to laugh out aloud. *Cp. Euthyd.* 300b, μέγα πάνυ ἀνακαγγάζασα. καγκάζειν, Lat. *cachinnari,* to laugh aloud, especially scornfully or mockingly. *Cp. καγκαλάω.* The true Attic form is καεόζειν, and as Par. A (e 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. *Aj.* 199, and *cp. κασάςμος,* Rav. ms., Ar. *Nub.* 1073.
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σαρδάνιον. The expression is first found in Hom. Od. xx. 302. μελῶσε δὲ θυμῷ σαρδάνιον μάλα τοῖς. 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 Σάρδω was natural. Hence later writers speak of Σαρδώνιος γέλως, and suppose a bitter plant of Sardinia σαρδάνιον. Virgil, more suo, unites the two in his

“Sardoniis amarior herbis,” Ecl. vii. 41.

But whether the original phrase was σαρδάνιον or σαρδάνιον is not clear. La Roche on Od. xx. 302, says it is uncertain which the Alexandrians preferred; σαρδώνιος 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,

τί μάταια γελάς καὶ οἰμὰ σεσηρώς
μυχθίεις, τάχα ποῦ σαρδάνιον γελάσεις.

Cp. Anthol. Plan. 86,

γέλασιν μετὰ τὰς ἐκῆλος πεφυλάξο
σίνεσθαι, μὴ καὶ σαρδάνιον γελάσης.

Polybius xvii. 7, ὑπομειτάσις σαρδάνιον. Cicero Ad Fam. vii. 25, has “Ridere γέλωτα σαρδάνιον.” Lucian Jup. Tr. 16, τῶν σαρδώνιον ἐπιμωμεύων. Asin. 24, σαρδώνιον γελώντες. If we are to attempt to derive the word, the connection with σαίρω σέσηρα, is most probable. Cf. σαρκάζω, σαρκασμός. Phot. and Suid. say there is also σαρδάξειν = 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, παρομία ἐπὶ τῶν ἐπὶ ὀλέθρῳ τῶν σφών αὐτῶν γελώντων, but does not quite fit the earlier uses.—E.]

337a. οὐκ ἑθέλησοις, εἰρωνεύσοι. For the optative vide Goodwin, M. T., § 74. 1.
37.

Notes.

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

c. Ἐλευ, ἐφη. ὡς δὴ ὄμοιον τοῦτο ἐκεῖνῳ. ‘Bah, said he, how like the cases are.’ Ironical use of ὡς δὴ. Cp. Gorgy. 468ε, σ δὴ σύ, ὃ Σώκρατες, οὐκ ἄν δέξαιο εξεῖναι σοι ποιεῖν ὅ τι δοκεῖς ἐν τῇ πόλει μᾶλλον ἢ μῆ. ‘How unwilling you would be, oracles, to accept (if it were offered you) the power of doing just what you liked in the city.’ Cp. use of ὥς δή, ἄρτι δή.

ἀποκρινεῖ for vulgate ἀποκρινῄς, the better form restored from he 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 ἑωράκης, supra.

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

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

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

e. ἀπειρημένον αὐτῷ [εἰ ᾗ]. εἰ ᾗ requires an εἰ before, which may possibly be extracted from μῆ εἰδῶς. ‘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, “Having been forbidden him.” Stallb. says ἢν ought plainly to be cut out, “Delendum esse plane persuasum habemus.” He does not, however, cut out but retains it.
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[BOOK I]

338a. μὴ ἄλλως ποιεῖ. See supra, 328a, note.

προσεποιεῖτο φιλονικεῖν πρὸς τὸ ἐμὲ ἐλναι, etc. 'He pretended to be keen for me to be the answerer, the one to answer.'

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

Πουλυδάμας. A famous Thessalian athlete, victor at Olympia, Ol. 93. 1. =408 B.C. The name according to Stallb. is Thessalian in form, but this is the form in which it occurs in Homer's II. xxii. 100, Πουλυδάμας μοι πρῶτος ἔλεγχετην ἀναθήσε. Cp. Πουλυτίων, Eryx. 394b. The best note on Πουλυδάμας is the Greek one of the Scholiast, οὔτος ὁ Πουλυδάμας ἀπὸ Σκοτούσσην ἦν πόλεως Θεσσαλίας, διασφάλτατος παγκρατιαστῆς, υπερμεγέθης, ὃς ἐν Πέρσαις παρ' Ὀχω γενόμενος τῷ βασιλεῖ λέβυς ἀνέιλε καὶ ὑπωλάμενον γυμνὸν κατηγῳσάτο. 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 ὃ τροφή Πουλυδάμαντος ἄνικατον Σκοτύσσα. This statue, according to Lucian, Concil. Deor. 12, was considered to have the miraculous power of curing fevers. What is more interesting to us is that it is possibly still in existence. It appears quite possible that a bronze statue of an athlete discovered at Rome on Feb. 8, 1885, is the Pausanias of Lysippus.

παγκρατιαστῆς, a practiser of the παγκράτιον, that is, the complete contest or combination of boxing and wrestling. ὁ παγκράτιον ἄγων ἱδομένοις ἐστὶ δὲ τούτῳ ἄγων τἰς ἔξ ἀτελοὺς πάλης καὶ ἀτελοὺς πυγμῆς συγκελμένος.—Schol.

d. Βδέλυρος γὰρ ἐλ, ὃ Σώκρατες. 'That's a dirty trick, Socrates.' Βδέλυρος, a dirty beast, a brute (der. from βδέω), a very strong coarse word, suitable to the lips of Thrasymachus, as here depicted.

κακουργήσας. 'Damage, play the mischief with.'

339a. πρόσεστι δὲ δὴ αὐτόθι τὸ τοῦ κρείττονος. However there is, of course, the addition there of the words "of the stronger," αὐτόθι in your reply.

σμικρά γε ἐσως. 'A very small addition doubtless.' Said ironically.

B. ξυμφέρον γέ τι ἐλναι. Cobet thinks it necessary to correct to ξυμφέρον ἐν γέ τι.

d. ὁ σὺ λέγεις, ἐμοιγε δοκῶ. Scil. λέγειν.
Notes.

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

c. τούτῳ ἢν δὲ ἐσούλου 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. ἕλεν, ἰν δ’ ἐγώ, ὧ Θ. ἕεν, particle specially used in assing on to the next point. German Gut, our Good. A good illustration of meaning of ἕεν will be found infra, p. 350e.

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

οὐδὲν γέ σοι πλέον ἐσταί. ‘You shan’t get anything by it.’

Regular use of πλέον.

b. οὔτε μὴ λαθὼν βιάσασθαι τῷ λόγῳ δύναο. ‘You shall either do me a damage secretly (at unawares), λαθὼν, nor ill 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 über-ältigen können.” Scholars as early as Ficinus and Stephanus have impatiently corrected μὴ into μὴν, or excised it altogether. Sed putide.”

τὸν ύς ἔτος εἰπεῖν ἢ τὸν ἀκριβεί λόγῳ. ‘The ruler roughly speaking, or in the strict sense of the word.’ ὡς ἔτος εἰπεῖν,

So to speak = as they say. 2. So to speak = approximately.

οὐδέν σου παρέμαι. ‘I ask no mercy or quarter.’ παρήµα, live, to let go, to forgive, concede; middle, to get let go, to t forgiven. Cp. Eur. Med. 892, παρέμεσθα καὶ φάµεν κακῶς.
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\[\text{BOOK I.}\]

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

C. οὐ μὴ οἶδος τ' ἱς. For general construction of οὐ μη, 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 ‘heard 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, ὥρα μῇ λέοντα ξυρεῖν ἐπιχειρῶμεν οὐ θραύσωμεν συκοφαντεῖν ἐπιχειροῦντες, ἄλλα κωμιδέων Περεκλέα. It is often quoted by the late Paroemiographi. The Schol. explains Παρομία ἐπὶ τῶν καθ' ἐαυτῶν τι ἡ ἀδύνατα ποιεῖν ἐπιχειροῦντων λεγομένη.

οὐδὲν ὧν 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 420α, καὶ ἦν δ' ἐγώ, καὶ ταῦτα γ' ἐπισίτιοι. This order, however, in which καὶ ταῦτα comes quite at the end is almost unparalleled.

342a. Τί δὲ δή; αὐτὴ ἣ ἰατρικὴ ἐστὶ πονηρά, ἢ ἄλλῃ τις τέχνῃ ἐσθ' ὧ τι προσδείται τινος ἀρετῆς. ‘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 Ε. Steph., however, thought fit to punctuate and read thus, ἢ ἄλλῃ τις τέχνῃ; καὶ ἐσθ' ὧτι προσδείται, 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. infra v. 447b, ἐπὶ τι διντ, covering the field of being.

B. ἐπὶ τὴν αὐτῆς πονηριὰν τὸ ἐμφέρον σκοπεῖν' ‘As against its own vice, that is, to consider its interest’—the last word being epexegetical.

αὐτῇ δὲ ἀβλαβῆς καὶ ἀκέραιος, κ.τ.λ. ‘But it is itself pur 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 περιεστήκει. ‘Had come right round the very opposite, had been completely reversed.’ περιεστάθαι, to come round, to turn out, especially for the horse. ές τούτο περιέστη ἡ τύχη, Thuc. iv. 12. See L. and S.

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

οτι τοι. τοι from το, originally demonstrative, restricts and excludes by individualizing—σε τοι σε κρίνω, Soph. Εϊ. 1445. once specially frequent in gnomes, maxims, reflections, = sure rough—κάρτα του φιλοκιστον γυνή, Αϊ. 577.

κορυζόντα. ‘Drivelling.’ ‘She permits you to drivel.’ Scilicet, μεγά, μεγά, βλέννα, λέμφος, stuporis indicium habebatur...et his non meminit Horatiani illius de Lucil., Satir. 1. 4. 8, munctae naris, durus componere versus?—Stallb.

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

B. οτι δὴ τι μάλιστα. ‘Why particularly, said I?’

C. οὔτω πόρρω εἰ περί. ‘So far out are you with regard.’ Herwerden doubts this construction with πόρρω. It not paralleled, but seems as possible in Greek as in English.

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

D. ἐν τοῖς πρός ἄλληλους ξυμβολαῖος. ‘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, as our income tax in its first intention, a special contribution levied for an emergency, particularly the emergency of ar. See Boeckh. ΑΕc. Ath. i. 653.

ἀπό τῶν ἰσων. ‘On an equal amount of property.’

λήψεις. When there is anything to receive. According Engel, not merely special contributions, such as στοδοσίαι, ὁμιλομένων, δικαιοσύνης, ἐκκλησιαστικά, but also every kind of disbursement from the public treasury.
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E. ἐνωθηροτέρως. This form may be called irregular, but is not uncommon. Stallb. gives a number of examples, ἐνοθεστέρως, ἀγροτέρως, μαλδακωτέρως, ἀγροικοτέρως, μειζώνως, etc.

344a. τοὺς ἀδικήσας οὐκ ἄν ἐθελοντας. 'Those who would not be willing to commit an injury if they could.'

ἐστι δὲ τούτῳ τυραννίς. Unlike the regular Latin idiom, which makes the pronoun agree with the noun in apposition. Est haec tyrannis. But both constructions are found in both languages. Soph. Α. 114, ἐτειδη τέρψις ἥδη σοι τὸ ὅραν.

ιερὰ καὶ ὅσια. ὅσιος, sanctioned by the divine law, hence (1) holy, sacred, τὰ ὅσια καὶ ὅλκαία, things of divine and human ordinance; (2) permitted or sanctioned, hence opp. to ιερά, profane. ιερὰ καὶ ὅσια, as here, things sacred and profane. See L. and S. The Schol. explains, ὅσια τὰ βέβηλα, εἰς ἃ ἐστιν εἰσιναι....ὅσια χρήματα τὰ μὴ ιερά.

β. οἴ κατὰ μέρη ἀδικούντες. Those who commit these several offences, these offences severally, or singly, opposed to ἄφιλήθδην συρμα, and τὴν ὀλυν ἀδίκιαν ἱσφα. 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 ἐξής οὕτως. κατὰ μέρος is, of course, also sometimes used as opposed to τὸ καθόλον, 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 consecution, ad sensum. As usual, a correction has been proposed to make everything duly regular and grammatical; εὐδαίμονος καὶ μακαρόν κέκληται, but this is too gross to have found favour.

ικανὸς γιγνομένη. 'Sufficiently developed.'

D. ἄθρόνοι καὶ πολλάν. 'The continuous and copious drench of his argument, literally, his argument in a continuous and copious drench; the adjectives being, of course, predicative ἄθρόνος, originally, in a crowd or heap, altogether, continuous incessant, unbroken. κατήρπεν ἄθρόνος, he fell all of a heap ἄθρόνον πίνειν, to drink at a draught.

οἶνον ἐμβαλὼν λόγον. 'What a shaft of argument is the you have shot into us.' There can be little doubt that Plato
Notes.

344, 345.]

means this metaphor here. It is one he affects. Cp. Thetet. 165d, ἃ ἐλλοχῶν ἄν πελταστικὸς ἀνήρ μισθοφόρος ἐν λόγοις ἐρῶμενος ἐμβαλὼν ἂν εἰς τὸ ἀκούειν...ηλεγχεῖν ἂν ἑπέχων καὶ οὐκ ἀνεῖλισ. Protag. 342e, ὥσπερ δεινός ἀκοντισθης. Symp. 189b, βαλὼν γε ἄναϊ Ἁμωτόφαινες οἶεὶ ἐκπείξεσθαι; Jowett, however, appears to take it in the derived sense of "inspiring," for he renders, "Thrasymachus, I said to him, excellent man, how suggestive your words!" This would be somewhat like the Homeric μπαλεῖν ἰμερον, μένος, but Homer has too ἐξεκέλνυ τερκός, and of course ἐμβαλεῖν νῆι κέραννον, etc. "Acriter vel acute dicta eleganter cum telis comparantur."—Stallb.

E. Ἔγὼ γὰρ, etc. For do I think, said Thrasymachus, that he 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 ἡτοι, making it balance an understood alternative. οἶεσθαι τοῦτο ἄλλως ἔχειν.

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

345a. οὕτω κακῶς σοι κέλεσται. You will find it no bad investment. Dictio proverbialis, "a good turn is money well aid out." Cp. Thuc. i. 129, κέλεσται σοι ἐνεργεία πολὺ τῶ ἡμετέρῳ λογαριώ ξωί εἰσαι ἀνάγραπτος.—Stallb.

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

c. φυλάξαι ἀκριβῶς. 'Adhere rigidly to.'

μέλλοντα ἐστιασεθαι. 'Intending to have a feast.'

τὸ ἀποδόθαι ὥσπερ χρ. 'To the selling of them like a money maker.'

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

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

E. Μὰ Δὲ οὐκ, scil. οἴμαι. ‘I don’t think it, I tell you, but I’m certain.’ Cp. supra 341.

ὡς οὐχὶ αὐτοίςιν ὑφελλαν 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, ὡς τὸ αἶμα χειμάζον πόλιν, and Eur. Phoen. 1460. The construction is more frequently with the future as here. Cp. Madvig G. S. 183, R. 1.

346α. ἔπει τοσόνδε εἰπέ. ‘For tell us thus much.’ For this idiomatic use of ἔπει, cp. Soph. O. T. 390, ἔπει φηρ’ εἴπε ποῦ σι μάντις εἰ σαφῆς;

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

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

c. κοινὴ τυλι τῶ αὐτῶ προσχώμενοι. ‘From their common use in addition of some one and the same thing.’

φαμὲν 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. μεταξειρίζεσθαι ἀνορθοῦντα. ‘To undertake to correct, literally, ‘by way of correcting.’

347α. ὃν δὴ ἕνεκα, μισθὸν δεῖν. Mss. ὃν, some editors οὐ δεῖν, as though Plato had written not ὡς ἔοικε, but simply ἔοικε. 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 Stalβb calls it, is not confined to Plato. Cp. Aesch. Pers. 189, Hdt. iv. 5, etc.

tοῖς μελλοντιν ἐθελήσειν ἀρχεῖν. One of the correct constructions of μέλλειν, for, according to Phrynichus, the Attic writers used only the present or future infinitive with μέλλειν, 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 μισθῷ μέρει. 'In the category of payments.'

B. τὸ φιλότιμὸν τε καὶ φιλάργυρον εἶναι ὄνειδος. 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.

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


ἐρχονται ἐπὶ τὸ ἄρχειν. 'Come to office.'

ε. 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 πτῗ ἔξερεῖν. 'If we can find a method.'

ἀντικατατείναντες. 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. γενναῖαν εὖθειαν. 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. γενναῖος, of course, from γενν., γίγνομαι. Latin gen, gigno, etc. In simplest sense, suitable to our birth. II. v. 253, οἷ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι. Hence 1. Highborn, Latin
generosus. 2. = *generosus*, in the derived sense, generous.

3. Excellent, e.g., *γενναία σύκα*, or *infra* 372b, *μάζας γενναίας*, noble puddings. A very good parallel to its use here may be found in the *γενναίον ἐν τι ψυχομένους of 415b*. εὐθεία. εὐθείας. 1. Good hearted, simple, in the sense of open, guileless. 2. Simple in the sense of silly, e.g., the well-known *κακοπθής ὅων τούτο παντελῶς εὐθεῖας ψήθης*, Dem. 228. 26. *Cp. infra*, iii. p. 400b, *οὖχ ἢν ἀνοιαν οὔσαν ὑποκοριζόμενοι καλοῦμεν ὃς εὐθείαν*. The whole phrase then = noble or generous simplicity, *i.e.*, stupidity, folly, egregious good nature.—D. and V. It is one of those epigrammatic perversions in which the sophists expressed their philosophy of life. It was one of the sins at the door of teachers like Thrasymachus that they fell in with and encouraged that cynical tendency which grew with the political, downfall and disintegration of Greece—the tendency noted by Thucydides earlier, and Xenophon later, as characteristic of this age. *Cp. Thuc. iii. 82, 3* (Corecyrean sedition), καὶ τὴν εἰωθοῦν ἀξίωσιν τῶν ὄνομάτων ἐστὶν ἀντιφαλάξαν τῇ δικαιώσει, the whole chapter being a development of this text. *Cp. infra*, 83, τὸ εὐθές οὐ τὸ γενναίον μετέχει, καταγελασθέν ἡφαίσθης; and also the wonderfully drawn character of Meno the Thessalian, Xenophon, *Anab. II. vi. 22, ὕπετο τὸ ἀπλὸν καὶ ἀληθές τὸ αὐτὸ τῷ ἡλιθίῳ 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 ἀτεχνῆς, and ἀτέχνως from ἀτέχνος, = inartistically, empirically. The two are distinguished by the Scholiasts ad Aristoph. *Plut.* 109. *Cp. Stallb. Plat. Gorg. 501a.*

B. ἀστεῖος, properly *'witty,* from ἀστυ, like *urbanus* (urbs); so, pleasant, agreeable. He would not be the charming piece of simplicity he is. As the Schol. remarks, here it obviously means ridiculous, though, by right, it signifies intelligent, pleasant, and charming. *ὑν ἀντὶ τοῦ γελοιώθης ὁ ἀστεῖος κεῖται, σημαίνει δὲ καὶ τὸν εὐσύνετον καὶ εὐπρόσωπον καὶ χαριέντα.*

πλεονεκτεῖν, to overget, to overreach. As D. and V. remark there is obviously a play upon words. πλεονεκτεῖν meaning,
1. to exceed, overpass the bounds of right; 2. to overreach,
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i.e., cheat. Roughly speaking, for a quibble the argument is clear enough, and need not be called "unintelligible."—O. 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 στοιχεῖον, principle (?) of the just man is τοῦ μὲν ὁμοίου πλεονεκτεῖν μή δούλεσθαι, τοῦ δὲ ἄνωμοίου. Now the just man does not wish to get more than the just, but only than the unjust. Therefore the just man is ἐπιστήμων, and is just διὰ φρονησιν ἀλλ' οὐ δ' ἐνθέειαν."

D. Πῶς γὰρ οὐ μελετε. "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.

αλλὰ τί μελετε. "Why, what would you have?" literally, what else is likely to happen?

350A. περὶ πάσης δὲ ὀρα. "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 lo 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. αλλὰ μὴν ὁμολογούμεν. "Well and further surely," or, and then further surely, we admitted." Ἀλλὰ μὴν, used as an adversative when the argument is extended and something added on. V. Shilleto ad Ædem. de F. L. § 92.

D. τότε καὶ ἔδων ἐγὼ. Then I actually saw, what I never yet had seen before, Thrasy machus blushing. "Elegans usus Thrasymachus cathein. "Elegans usus voculacae καὶ sic positae de re inexpectata quo sensu nostrates licunt werkelijk."—Herwerden.

E. δημηγόρειν. You’d say I was haranguing, Ich spielte den Volksredner. δημηγόρειν, to speak as a δημήγορος, i.e., popular rator, so, to speak ad captandum, talk claptrap. A good instance of the word in derived and applied sense, Theaet. 62d, ὡ γενναῖοι παῖδες τε καὶ γέροντες, δημηγόρεῖτε συγκαθεξόμενοι εὐώς τε ἐς τὸ μέσον ἄγοντες.

ἔδων ἔρω καὶ κατανέωσομαι καὶ ἀνανέωσομαι. "I’ll say yes, es (i.e., go on), and will nod and shake my head." For ἔδων
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?"

μανθάνω. 'I (begin to) see.'

c. εὖ γε σῦ ποιών. '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 σῦ ποιών ἐχαρίζου. So infra, where the construction is more ad sensum, you're quite right to admit it and avoid disagreement. Cp. Ar. Pax. 285, and ὄρθως γε λέγων σῦ, Gorg. 451c.—Stallb.

άλλο 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 Mus. 33, 69, natio candidatorum, also in Pison. 23, 55, and Phaedrus ii. 5.

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

Ε. μῶν μῆ 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, μῶν μῆ (μῆ σὺν μῆ), is to ask the question very strongly. Cp. infra, 505c, and v. Madv. G. S. Appendix, § 267.

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

ὅτι μὲν γὰρ καὶ σοφῶτεροι. For the explanation of this ὅτι go on down to ταῦτα...μανθάνω. For that the just are evidently wiser and better, and more capable, that this is so, I understand.
Notes.

οὐς 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 δήλον, 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 ἀδικία ἡμιμόχθηρον ὀντες, of which the above seems to be the best rendering. So E., “Sie machten sich aber an das Ungerechte durch die Ungerechtigkeit halbschlechtgeworden.” ἀδικία might possibly go with ἔρμησαν ἐπὶ τὰ ἀδικά. D. and V. have a curious rendering, and “it is obvious” that their injustice partly disabled them, even in the pursuit of their unjust ends, since those who are complete villains and thoroughly unjust are also thoroughly unable to act, which surely introduces a curious non sequitur, i.e., that their injustice made them partly good—not as Plato says, “that their remnants of justice made them only partly bad.”

μήτοι καὶ ἀλλήλους γε. The force of μήτοι γε seems to be, ‘certainly not one another at any rate,’ ‘at least not one 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 θεοῦς γε ποιεῖν...εἰ δ' οὖν θεοῦς, μήτοι τόν γε μέγιστον τῶν θεῶν.

E. ἀκούσαις. The ἄν is carried over from ἄν ἵδος, supra. Cp. 382E.

353a. μαχαῖρα. A carving knife, a dirk or large knife worn by the Homeric heroes, in addition to and side by side with the ξίφος. μαχαῖρα, | ἡ οί παρ ξίφους μέγα κούλεον αἴλεν ἄρτο. Later on, a short sword. In Xen. a bent sabre, opposed to the straight ξίφος. L. and S. must be wrong here in explaining, a knife for pruning trees—the whole point being that μαχαῖρα, like the σμήνη, is not meant for the special use of the ὀρέπανον, though it would be possible so to misapply it.
A chisel. σμίλη 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. Thesm. 779, ὁ ἐν τοῖς τινάκις σμίλης ἔξεστιν δὲ ἐν τῷ σμίλης ὁλκοῦς, 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 σμίλη and the τομεύς are also shoemakers' tools. According to the Scholiast the σμίλη being a cutting instrument with a straight bottom, ὄργανον τυρμικόν ἱσότεποι τῷ βάσιν ἔχον, whereas the τομεύς has the bottom rounded and [ ], so both words are used, Plat. ALc. i. 129c, ὡσπερ σκυτοτόμος τέμνει τον τομεύ καὶ σμίλη καὶ ἄλλος ὄργανος. It may then here = a shoemaker's knife, but more probably has the general sense of a chisel. But obviously it does not mean a vinedresser's knife here, for some inappropriate and not appropriate instrument is implied: so that L. and S. are again wrong and repeat their mistake with regard to μαχαίρα.

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

b. ἦμεν δὲ ἐπὶ τὰ αὐτὰ πάλιν. 'Let us go back to the same point again.' ἐναι ἐπὶ, to address oneself to, to approach, a frequent expression in Plato's dialogues.

d. ὃ ἄλλω τῶν ὑποτων οὐδ' ἀν ἐνὶ πράξαις. 'The soul has a function which you could accomplish with no other single thing on earth.'

ἐσθ' ὑπὸ ἄλλῳ ἠ ψυχῇ...τίδια ἐκεῖνης. 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 ἐκεῖνης, which Stallb. keeps. We must then with Schneider and Madvig interpret ἦ not as "than," but as "or," non quam sed an. Is there anything else (we can attribute them to), or must we by rights assign them to the soul, etc.

354A. Βενδιδελοῖς. Cp. supra, 327A.

ὑπὸ σοῦ. 'Thanks to you.'
Notes.

‘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, ἐδι, rom time to time. Every passing dish. “Παραφέρεσθαι et ἀραφιθεσθαι, dicuntur de cibus et mensis ut Latine apponere, aeque opus est ut cum Casaubono ad Ath. T. iii. 363, in περαφερομένου 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.

‘I shall be slow to learn.’ ‘It will be a long time before I know.’ σχολή, slowly, literally, at leisure. The history of the word σχολή is interesting. Derived from χε, ἐκω, 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, carcelay. See L. and S., sub voc.
BOOK II.

357a. τὸ δ' ἤν 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. κάδοκοιν πράξειν καλῶς τὸ ην αρ οὐδὲν ἄλλο πλὴν θανεῖν ἐμὲ. It well illustrates the force of both ἄρα and the imperfect in such idioms as οὐκ ἦν σοφὸς, book i. p. 335ε.

Πλαύκων ἀνδρείότατος. See character of Glaucon.

τὴν ἀπορρήσιν. The retirement, retreat, defaulting, best explained in the words of Pollux—Πλατων δὲ ἀπορρῆσιν τῇν ἀπαγόρευσιν καὶ τὸ ἀπαγορεύειν ὑδὲν τὸ ἀποκαμεῖν. ἀπειπείν, ἀπαγορεύειν, ἀπειρηκέναι are all used in the sense of "crying off," "desisting from fatigue," "failing."

b. δοκεῖν πετεικέναι ἢ ης ἀληθῶς πείσαί. '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 δοκεί τοιόνδε τι εἶναι ἀγαθὸν. 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 δὲς μηδέν. Stallb., κἂν μηδέν γλυκηταί, even if, although, but the meaning is inappropriate.

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

ἐπίπονα. 'Irksome.'

358a. ἀδικία δ' ἔπαινεται. 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 fascinate snakes, which may be witnessed any day in India, was well known to the ancients. Cp. "They are like the ear adder that stoppeth her ear; which will not listen to the voice of charmers, charming never so wisely"—Psalm liii. 4, ; Virgil's "Fridus in pratis cantando rumpitur anguis."—Oec. viii. 71; Tibullus i. 8, 20, "Cantus et iratae detinet anguis." 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 conemni possent, sed obstare videtur quod scriptum est," Psalm viii., which he gives from the Vulgate. Even the authority of Scripture does not quite convince him. "Nihilominus amen credo talium carminum nullam esse vim. Nam omne gens naturale agit per contactum. Praeter naturam autem Deus facit, qui facit mirabilia solus," etc. Perhaps the phenomenon of the wilfully 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.

'I will revive again,' a ἀπαξ λέγ.

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

(πολὺ ἀμείνων) ἅρα. 'As they would have it.'

Scil. ἐστί. Par. A has τῇ ὄν θε. Herm. τῷ οἶνον θε. πεφυκέναι γὰρ ἥ, κ.τ.λ. N.B. emphasis. 'For naturally they say.' For the matter of the whole of this passage, compare Gorgias, 483, Protag. 337. One great mark of the sophists, in which they really differed from Socrates, was their moral and intellectual "opportunism." They preached all things "provisional."

359b. οἶδ' ἄν εἰ. Regular phrase, cp. 353d.

c. εἰς ταῦτα ἱόντα 'Has the same aims as.'

νόμῳ δὲ βία παράγεται. 'But law draws it forcibly aside to his honouring of equality.'
D. τῷ [Γύγον] τοῦ Λυδοῦ προγόνῳ. So Par. A and most of the mss. 'To the ancestor of Gyges the Lydian.' But in book x. 612b, the ring is spoken of as the ring of Gyges himself, ἐκ τ' ἔχει τὸν Γύγον δακτύλιον, and this is followed by Cicero, de Off. iii. 9 and other writers. Herodotus in his well-known account of Gyges and the wife of King Candaules, gives another version of the same story of an adulterer coming to the throne. Various endeavours, therefore, have naturally been made to reconcile this passage with the others, or to find Gyges, and not his ancestor, in this passage. 1. Schneider, keeping the mss. reading, supposes an older and prior Gyges. 2. Ast. excises τῷ προγόνῳ. 3. Hermann, following Wiegand, and himself followed by our editors, prefers to sacrifice rather Γύγον. But who is then ὁ Λυδῶς? The natural use of such an epithet is as in Κῦρος ὁ Ηέρας. 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 ΛΑΔΟΤ. Some one thinking the dative required after γενέσθαι and to balance αὐτοῖς altered to τῷ Γύγη. Either he forgot to alter τοῦ Λυδοῦ, or else the two readings became now confused, giving τῷ Γύγη τοῦ Λυδοῦ, Gyges the son of the Lydian. Then came a later corrector who knew the story, and that Gyges was the first of the line, and inserted προγόνῳ. Hence the variants, τῷ Γύγον of the best mss. and τῷ Γύγη. Possibly τοῦ Λυδοῦ is merely a repetition per dittographiam ΤΟΤ ΓΥΓΟΤ ΤΟΤ ΛΑΔΟΤ.

ἕπτον χαλκοῦν...δακτύλιον, 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 Cambusean 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.

E. 

So the best ms., Par. A, without the verb ἔχειν, which is necessary to the sense, and naturally supplied in the inferior more corrected mss. Ven., Par. D, K., etc. Dispensing with this ἔχειν, we must take the construction one ad sensum, repeating in our mind εἰν ἔχοντα. Madvig ingeniously emends, reading πλούτου for ὠτοῦν.

περιελόμενον. ‘Drawing off.’

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

360B. ὡς δόξειεν. The optative appears to be by attraction. 

ἀν μείνειν. So adamantine that he would remain firm, optative expressing result. Goodwin, M. T., § 65, 1. 5.

ἀδαμάντινος. A beautiful expression of which Plato seems 

nd. Cp. 619A. ἀδαμαντῖνος δὴ δὲι ταῦτην τὴν δόξαν ἔχοντα 

s’ Ἀδων ἑναι, or Gorgy. 509A.

tολμήσειεν ἀπέχεσθαι. ‘Steel himself to abstain from.’

he idiomatic use of τολμᾶω and τλάω is so well-known as not to need illustration. Cp. 503b, τοῦτο τετολμήσθω εἶπείν, and 391d in a slightly different sense. A fine instance is Ep. l Rom. v. 7.

c. ὡς οὐκ ἀγαθοῦ ἰδία ὑπότος. ‘A good to the individual.’

e. περὶ δυν. The just and the unjust man.

μηδὲν ἀφαίρωμεν. ‘Let us bate nothing.’

(κυβερνήτης) ἀκρός. An excelling, superior steersman, actly our colloquial “topping.”

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

B. παρασκευὴν φίλων καὶ οὐσίας. Such as that of Alcibiades 
dicated by Nicias, Thuc. vi. 13.

κατ’ Ἀισχύλον. Plato himself gives two lines of the 

3 runs—

οὐ γὰρ δοκεῖν ἀριστος, ἀλλ’ εἶναι θέλει 
βαθεῖαν ἄλοκα διὰ φρενὸς καρποῦμενος 
ἐξ ἑς τὰ κεδνὰ βλαστάνει βουλεύματα.

.B.—Some writers, contrary to the mss., to Plutarch, and
Tzetzes, alter the word ἄρετος 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.

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

τῷ μὴ τέγγεσθαι. Because he is not wrought upon, made to flinch, literally melted, as in Tennyson's,

"As of a prince whose manhood all was gone
And molten down in mere uxoriousness."
—Geraint and Enid.

For such a metaphorical use, cp. Aesch. P. V. 1008,

λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν.

τέγγει γὰρ οὐδὲν οὔδε μαλθάσσει κέαρ.

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

ὁδὸν ἀτεγκτὸς κατελεύθητος φανεί.

Scholiast, τέγγεσθαι] εἴκειν, ἑνδιόναι ὡς νῦν καὶ βρέχεσθαι.

d. Βασαί. Whe-ew!

ὁσπερ 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.

ἐκκαθάρισε. 'You rub up, scour, or clean thoroughly.' "Wichtig 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. "Expolire et ita exprimere ut sincer 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. ἀγροικιστέρως. V. supra, book i., p. 343ε with note.

ἐκκαυθήσεται τῷφθαλμῷ. So the best ms., Par. A. The inferior ms., however, prefer a somewhat milder operation, and knock out rather than burn out the eyes. ἐκκαυθήσεται ὀφθαλμῷ, 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 ac opinione bonus ille vir vexetur, rapiatur, manus ei deniquefferantur, effodiatur, oculi." Ast. is of sterner stuff. He will spare the righteous neither excruciating circumstance. His eyes are to be burnt (first?) and knocked out (after?) -reading ἐκκαυθήσεται καὶ ἐκκαυθήσεται τῷφθαλμῷ. But it is unlikely that Plato would have written both, even if we allow him as alternative. And the reading ἐκκαυθήσεται, although he actual process to the credit of the Greeks is less frequently mentioned in their writings, is here established by the passage, if genuine, infra, p. 613ε, εἶτα στρεβλώσουσαι καὶ ἐκκαυθήσουσαι, and Gorgias, p. 473c, ληφθεὶς στρεβλῶται καὶ ἐκτέμνηται τῶν ὀφθαλμῶν ἐκκαθαίται. Moreover, as we all know, "Pro-livi lectioni praestat ardua." So to quote Stallb. "Quocirca arbitrō iterum lectionem praestat ardua." Schol., dvai τοῦ ἀνασκολοπισθήσεται, shall be impaled. Some, however, interpret rather, hall 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.

362A. ἀνασχύνδυλεθήσεται. Schol., ἀντὶ τοῦ ἀνασκόλοπισθήσεται, shall be impaled. Some, however, interpret rather, hall 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.

τολῦ ἢν ἀρά. 'Was as it turned out, was after all.' Compare first note on this book.

διὰ φρενὸς. Either instrumental or local.

B. δοκοῦντι δικάιω. The construction here is not quite obvious on the surface. The dative is a dot. commodi after λοστάνει. A little lower down Plato, more suo, changes to an accusative, κεφαλινοῦτα.
The Republic of Plato. [BOOK II.

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

to μή δυσχερανεν τὸ ἄδικεν. '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 παρεῖν 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., **Il. xxi. 308**, φίλε κασὶγνητε, σθένος ἄνφρος ἀμφότεροι περ ῥχάμεν, quoted by Muretus, and **Od. xvi. 97**.

* Π τι κασὶγνήτως ἐπιμέμφεαι, οὐσί περ ἄνηρ μαραμένως πέποθε, και εἰ μέγα νείκος ὤρηται, quoted by the Scholiast. The Scholiast, then, may further be right in saying παρῆκα τῷ ὥσ παρά τὸ Ὀμηρικον. A very similar proverb is quoted by Dem. de Fals. Leg. 415, p. 38, τῇ συγγρώμῃ ἀδελφῷ βοηθεῖν, where Shilleto remarks that in Plato here he would almost certainly read ἀδελφεῖς, and, indeed, there can be little doubt that would be right.

καταπαλαίσσα. '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, ἐπίσχεσ, εὖθὺς γὰρ σε μέσον ἔχω λαβὼν ἀφικτον.

363α. αὐτὸ δικαιοσύνην. Justice in its essence, a favourite and useful Platonic combination. Cp. αὐτὸ ὁμοίωτης, Parm. 130β; ἐπιστήμην αὐτὸ, Theaet. p. 146ε. As Stallb. indicates, it is as silly to write the two as two entirely separate words αὐτὸ, δικαιοσύνην, as it is to combine them mechanically into one, like αὐτοάνθρωπος, etc. He however reads αὐτῇ in the Parm. l.l.

γίγνηται...ἀρχαί. This is of course neither an error of mss. nor a definite schema Pindaricum, but only another instance of Plato's colloquial looseness of construction. Cp. infra, 463α.

ἀπὸ τοῦ εὐδοκιμεῖν ὄντα [τῷ δικαίῳ]. So Par. A. Muretus introduced τῷ ἀδίκῳ 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 ἀδίκῳ, 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.

\[ \text{ἐπὶ πλέον, etc. ‘But these folk lay even more stress on} \]

reputation (or on appearance, J.).

\[ \text{τοῖς ὀσίοις ἢ φασι θεῶς διδόναι. The unusualness of} \]

position of the relative after the dative is obvious. But the reason is equally obvious, the extreme emphasis thrown on \( ὀσίος \), 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, \( τῶν πόλεων ὀσαί \). Engelmann seems right then in withholding even the great authority of Cobet, when he condemns and corrects this to the tame and ordinary \( α \ τοῖς ὀσίος. \) “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.

\[ \text{ο γεναιώς 'Ησιοδός τε καὶ 'Ομηρος. Honest, fine old} \]

Hesiod and Homer.

\[ \text{α. ἄκρας μὲν τε φέρειν, etc. Hesiod, Works and Days, u.} \]

230. Plato quotes more correctly than we should expect. He has only altered the number, \( ἄκρας \), etc.

\[ \text{ο ἑτέρος. Homer, Od. xix. 109.} \]

\[ \text{ώστε τευ. Of course part of the quotation.} \]

\[ \text{θεουδής. There are, as is well-known, two interpretations} \]

esting on two etymologies. 1. God-like, \( \text{θεουδής = θεος εἰδής.} \)

2. God-fearing, \( \text{θεουδής for θεὸς δ' θεός, with metathesis of} \)

ligamma. So Buttm., Nitzsch, Passow. Hesych. interprets it by \( \text{θεοσεβής.} \)

\[ \text{c. ἀνέχηστι. Maintains. The subjunctives are those of the} \]

Homer simile. See Monro, *Hom. Gram.* § 283 (a.)

\[ \text{τίκτη δ' ἐμπεδὰ μῆλα. Here again there are doubts. 1.} \]

\( \text{Εμπεδὰ is variously understood. (1.) as an adverb = ἐμπεδήν.} \)

The use is not supported by parallels, but seems natural enough. (2.) as an adjective, \( \text{(a.) in agreement, (b.) separate} \)

rom μῆλα. 2. μῆλα is variously taken as (1.) sheep, (2.)

ruit, and is variously constructed as (1.) nominative, (2.)

cessive to τίκτη; in this case, a nominative being sought
and found in (i.) γαῖα, (ii.) δέντρα. The combinations and permutations of these factors yield a variety of renderings. 1. Butcher and Lang, ad Hom. Od. l.l., "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 ἐμπέδα like ἐμπέδον. 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 ἰχθύων οἶσιν, 404c.

Μουσαίος, as his name, and that of the personages connected with him in legend imply, is only an eponymous hero. Μουσαίος (from Μῶσα = Μοῦσα, root μεν, μον, ΜΑΧ) is represented as the son of Eumolpus (μολτή, 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. Ὄρφευς, the Greek form of the Indian Ribhu.

νεανικώτερα. "Splendidiora, magnificientiora." Stallb. Grander, J. νεανικής. 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 τίσιν οὖν σὺ νεανίας καὶ πηνία λαμπρός; and Ar. Pol. iv. 11, 11, δημοκρατία ἡ νεανικωτάτη. νεανικωτάτη goes through corresponding grades and shades of meaning. V. L. and S. Here the meaning seems to be glorious or extravagant, render "gorgeous."

eis Ἀἰών, etc. "Plena sunt his beatorum gaudios veterum poetarum carmina." Vide Hom. Od. xi. 601; Pind. Nem. i. 100; OI. ii. 105; Horat. Od. iii. 3, 33; iv. 8, 27 seq.; Virg. Aen. vi. 637; Georq. i. 36,—Stallb., who also quotes from Plutarch's Lucullus, p. 199. 7, a pretty application of the μεθη αἰώνοις 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
lead, still practised at Père la Chaise in the heart of Paris
see Tylor's Anthropology, ch. xiv. p. 351), and developing into
these "more gorgeous notions" of the Greeks and Romans,
into the Valhalla of Norse and the sensuous paradise of
Mahommedan superstition, and leaving traces even in the
more metaphorical language of mediaeval hymns. "Verily
for the pious is a place of joy, gardens and vineyards,
and fair girls, their mates, and a cup brimming over."—Koran
ch. lxxviii. Cp. lv. and lvii. Preller, Greek Mythol. i. p. 645,
edition 2.

D. μακροτέρον άποτέλεσμα. 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 illa 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 άποτέλεσμα.

μυστικός παρά θεόν. God-given rewards. The construction
with article would be, of course, more common, but as here
without, is not uncommon. Cp. 378d, δεσμοί ύπο νίκος, and for
more parallels see Stallb. Here it is helped out by the verb
λάτρευεν.

παίδας γάρ παῖδων. Plato no doubt has in his mind the
original passage in Hesiod, Works and Days, 280, etc.,
άνθρωπος ού ενόρκος γενει μετόπους αμέτρων,
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
seg.

eἰς πηλόν...καί κοσκίνῳ ὑδώρ. Special allusion to Tantalus
and to the Danaids, Gorg. 493β. For πηλόν cp. Phaedo
p. 69c; Cicero ap. Lact. iii. 19, 6, "sceleribus contaminatos
n coeno iacere docuerent"; Ar. Ran. 146, etc.

364a. έξ ένός στόματος. Uno ore.

ἐυχερώς. "Glibly," "prompte ac parate, facile ac libenter."
—St.
b. ἀγύρται, especially mendicant soothsayers who go round ἀγελοντες "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. ϵετε...δαν τε. Platonic laxity of consecration.

βλάψεων. Par. A has βλάψει, which might very well be kept, following on ἔθελη. 'He shall (they say).\' Βλάψεων 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 βλάψεων the future is regular after δύνανται, and so here after παρί σφιοι δύναμις ἐστι. See Stallb.

ἐπαγωγαῖς. Spells, literally 'inducing spells.'

καταδέσμων. Constraining spells, defixiones magicae. In Laws, p. 933α, we find the form καταδέσμες. 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, Rom. Alt. iv. 135.

κακίας περὶ εὐπετελώς ἁδοντες. 'Singing of the facilities of vice.' The mss. here give διδοντες, which is interpreted in two ways, (1.) keeping the construction as above. Teaching or telling of the facilities of vice, "tradentes sive docentes," Ast. (2.) Taking περὶ with κακίας, with reference or regard to vice, attributing to it facilities, "indicio suo tribuentes," δεδοσθαυ λέγοντες, Stallb. But neither of these seems very satisfactory, and as the correction involves a most infinitesimal change, ΔΙΔΟΝΤΕΣ, ΑΙΔΟΝΤΕΣ, a change of one stroke, this is probably a case where we should emend. The emendation was first suggested by Muretus. At the same time it must be noted that the use of ἁδεω in such a sense is rare.


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

μαρτυρονται. Here again a slight Platonic anacoluthon After ἁδοντες, strictly speaking, a participle would follow.
Notes.

64.

λιστολ δὲ τε. The verses come from Hom. II. ix. 497. Par. A has, in first hand, λιστολ δὲ στρεπτολ τε; in second, ωστολ δὲ στρεπτολ δὲ τε. Both adjectives can hardly be right. Which then is to go? λιστολ may be a gloss; on the other hand, στρεπτολ 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. 389E, where two passages coming from two separate books are combined into one quotation; or again, p. 405E, 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. 538B. 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—αἱ 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 εἰκαιστεραι, αἱ κοιναι, αἱ δὴμωδεῖς. Still this probably had not much to do with the variations of quotations which are too chronic and too inconsistent to be explained by reference to these editions. Thus Aristotle possessed a famous Homer, ἡ ἐκ νάρβηκος, though his many interests and mass of knowledge apparently prevented him from quoting correctly. The quotations of Plato then may perhaps be compared to ordinary memoriter quotations from Shakespeare or the Bible, where everyone knows how difficult it is to quote absolutely correctly. In the latter case, we have a still further parallel supplied by the difference between the Bible and Prayer Book Psalms. The new version will complicate matters still further. On the question of Plato and Homer, see La Roche, Hom. Text Critik., p. 32.
He remarks that Plato tends to Atticize Homer in quoting him, a natural tendency.

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

παιδίας ἱδονῶν. 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 Engell., Ergötzlichkeiten des Speicles, 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 excuse ἱδονῶν, and Lennep to insert a καί.

365a. τελετάς. Initiations.

τί οἰόμεθα ψυχᾶς ποιεῖν. ψυχᾶς 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?

εὐφυεῖς καὶ ἱκανοί. 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 gathers 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 τεῖχος υψιον
ἡ σκολαιαὶ ἀπάταις ἀναβαίνει
ἐπιχθόνιον γένος ἀνδρῶν
δίχα μοι νόος ἀτρέκειαν εἴπείν.

θεσπέσιος. Unspeakable. ‘Of pleasures untold.’

c. ἐπειδή τὸ δοκεῖν, ὡς... οἱ σοφοὶ. The σοφοὶ here in Simonides of Céos. Frag. 76, Bergk, τὸ δοκεῖν καὶ τὰν ἀλάθεια βιάται. The words are preserved as those of Simonides by th Scholiast on Eur. Or. v. 236, but in a form worth quoting an noticing, as showing the corruption of texts. The Scholias gives τὸ δοκεῖν καὶ τὰ μάλα θεία βιάται, an instance of Prav verborum separatio. See Madvig, Adv. Crit., Introduction
ato's words here, of course, supply the emendation—
\[\text{ΑΜΑΛΑΘΕΙΑΒ to ΤΑΝΑΛΑΘΕΙΑΝΒ.}\]

\[\text{πρόφυρα μὲν καὶ σχήμα, κ.τ.λ. πρόφυρα, plural, by way}\]
\[\text{porticoes, vestibules, i.e., as a frontage to the world.}\]
\[\text{σχήμα, idem quod alibi προσχήμα, "Stalib. The word}\]
\[\text{nicl means shape, form (literally, haviour, habit—\(\varepsilon\chi\omega\),}\]
\[\text{is used naturally enough in the sense of mere outward}\]
\[\text{ape, form; so show, appearance, pretence. Thus Thuc.}\]
\[\text{89, ζην δὲ τούτο μὲν σχήμα πολιτικόν τοῦ λόγου αὐτοῦ, κατ'}\]
\[\text{as δὲ... and Plat. \(\text{Ερίτω.}\) 989c, \(\text{oυ σχήμασιν ἀλλ' ἀληθεία.}\) As}\]
\[\text{a example from late Greek we may quote the famous and}\]
\[\text{riking παράγει γαρ τὸ σχήμα κόσμου τούτου, "For the fashion}\]
\[\text{this world passeth away."—St. Paul's Ep. ad Cor. i.}\]
\[\text{31.}\]

\[\text{σκιαγραφία. A picture, here a general word. The exact}\]
\[\text{eaning of \(\text{σκιαγράφος, σκιαγραφεῖν, σκιαγραφία, seems to have}\}
\[\text{en, literally, to draw with shadow, so, to draw so as to}\]
\[\text{roduce perspective and illusion, not merely to draw in the}\]
\[\text{ut, but afterwards it came to be simply to draw, to sketch}\]
\[\text{adumbrate roughly. Render then—for frontage and out-}\]
\[\text{ard show, I must paint all around myself (in a circle) a}\]
\[\text{ture of virtue.}\]

\[\text{τὴν δὲ τοῦ σοφωτάτου Ἄρχ. ἄλωπεκα. The fox of that}\]
\[\text{ince of sages Archilochus. There is evidently an illusion}\]
\[\text{some well-known passage in Archilochus' works, which}\]
\[\text{ould at once occur to a Platonic hearer. We, however,}\]
\[\text{not say definitely what it was. Archilochus appears to}\]
\[\text{e frequently introduced the fox in his satiric writings,}\]
\[\text{nd there are two fragments extant which preserve such}\]
\[\text{roductions. 1. The story of the fox and the eagle, Bergk,}\]
\[\text{2. That of the fox and the ape, Bergk, 89. In this}\]
\[\text{etter the \(\text{κερδαλέγ \(\text{ἄλωπνς occurs, and this may have been the}\}
\[\text{ry alluded to, but the fable is not completed, and we have}\]
\[\text{ing which would explain the meaning of \(\text{ἐλκτέων ἐξοπλισθεν.}\}
\[\text{e may, however, perhaps say what it does not mean. (1.)}\]
\[\text{e use of the phrase \(\text{κερδαλέγ \(\text{ἀλώπνς by Archilochus seems}\}
\[\text{ow, what indeed we should expect, that the fox itself is}\]
\[\text{ant, and that, therefore, Ruhnken, Ast., and Stallb., are}\]
\[\text{wrong in saying that the fox's skin is meant, ‘Nam}\]
\[\text{ωπνς dicitur pro pelle vulpina, ut λεόν pro pelle leonina,’}\]
\[\text{d that the meaning is not ‘we must trail behind us a fox's}
skin, gainful and tricky." (2.) On the other hand we must equally beware of Schleiermacher, who, forcibly continuing the metaphor from πρόθυρα, renders, "But Archilochus the all wise's fox I must drag behind," i.e., must drag round, and let in at the back door, zur Hinterthüre hereinlassen!! What Plato says is, The fox, to use Archilochus' phrase, must come trailing behind, meaning probably not that a physical fox is to be dragged behind, but that the foxy element, the fox in ourselves is to be kept in concealment, in the background, in the rear. Such a use is natural enough in any language, whether ἀλώτης here or Persius Sat. v. 117, "astutam vapidō servā sub pectore vulpem," or Tennyson's "Move upwards working out the brute, And let the ape and tiger die."

δ. ταύτη ιτέον, ὡς τὰ ἔχνη τῶν λύγων φέρει. Following the track of the arguments. For the venatory metaphor, cp. iv. 432c.

ξυνωμοσίας, ἔταιρες 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 ἀλήθειαν ἀνδρία φιλέταιρος ἐνομισθῇ, and ἵστα, προβοσκελέσας δὲ ὁπω μηδὲν αὐτῶν δεήσει τῆς τε ἑταῖρας διαλυτῆς καὶ τοὺς ἑαυτῶν ἐκπεπληγμένοις.

ἐὰν μὲν μὴ εἰσίν 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 securum agere œvum."

Lucretius, vi. 58,

"Nam bene qui didicere deos securum agere œvum."

καὶ ἡμῖν ἀμελητέον τοῦ λανθάνειν. This is Baiter's correction. Par. A gives καὶ ἡμῖν μελητέου, which might stand,

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ve read ὀὐκοῦν with a note of interrogation. One ms., Par. D, has οὗ μελητέων, and several τι καὶ ἧμιν μελητέον. These ave the value of corrections, and Stallb. adopts the latter.

ἐκ τε τῶν λόγων. From talk, "ex multorum sermonibus."—ïe. But from traditions, D. & V. and J.

e. εἰχωλαίς ἀγανήσι. Cp. supra, 364d.

ἀπὸ τῶν ἄδικημάτων. '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 ἦσσομενοι, πείθοντες αὑτοὺς ἀξίημοι ἀπαλλάξομεν, ὑπερβαίνοντες αἱ 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 ΤΕΠ, 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... otum locum suo Marte ita reificit, ἀλλ' ὕφελξασαν ἀγνιγω- δένους αἱ τελεταὶ 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, Ἱέρχλγκ, 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.

b. πράξομεν κατὰ νοῦν. We shall fare to our mind, to our liking.

ἀκρων. V. supra, 360e with note, and infra, 405a, 459b, 499c

c. τίς μηχανή ἔθελεν τιμάν. The construction is somewhat d sensum. What is to make? what means is there (to get)?
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οὐ ἀλήθεια ἐστὶ μηχανή, is used in a somewhat similar way with ὅπως οὐ, μὴ οὐ, τὸ μὴ, by Herodotus. A closer parallel, Plat. Iphicl. 72d, τὶς μηχανὴ μὴ οὐκί;

ὡς 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.' ὡςτοι, δῆ, nimirum, τοι, confirmandi vel asseverandi vi positum, Stallb.

κατά προφήταις. Κρ. vi. 492ε, θείων μὲντοι κατὰ τὴν παρομοίαν ἐξαρωμένον λόγου, and the famous Aristotelian passages, Eth. Nic. vii. 1, etc.

δ. ψέγει, scil. ἐκάστος, supplied out of οὐδέστη. Here again a construction ad sensum. No one is willingly just but (every one) blames.

ε. ἐν ίδιοις 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, 363ε, ἰδία τε καὶ ὑπὸ ποιητῶν.

367α. μεταστρέφοντες φορτικῶς. 'Grossly perverting.'

θ. κατατείνας. 'Cum contentione,' 'with emphasis.' Κρ. supra, 358δ.

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

γ. τῶν τε ἀποβαινόντων...πολὺ δὲ μᾶλλον. 'Saepenumero dé post τε infertur, ubi alterum orationis membrum plus ponderis habet atque gravitatis.'—Stallb. Κρ. iii. 394c, ἐν τε τῷ τῶν ἐπῶν ποιήσει, πολλαχοῦ δὲ καὶ ἄλλοθι.

δ. 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' αὐτῇ δὲ αὐτὴν τὸν ἔχοντα ὀνόμασιν. '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.

368α. ἐκείνου τοῦ ἄνδρος. 'Sons of that best of men, Ἀρίστων,' with a play on the name. Stallb. with super-subtlety insists that the words mean rather "'children of the philosopher," "v. ad loc., and cp. Phileb. p. 36d. Evidently, however, Socrates plays on both Ἀρίστων and θείων.
Notes.

This can hardly have been the famous battle mentioned by Thuc. i. 105, which took place B.C. 457, or Plato himself was not born till 429, and Glacon and Adeimantus are his younger brothers. But on the ground of his chronological difficulty to start the theory that they were really not Plato's brothers but his uncles, or again to change εὐδοκιμόσαντας into εὐδοκιμόσαντος, and make it refer to Ἀριστων, thereby robbing the lines of their occasion and point, is surely to indulge a most futile ingenuity. Athens was at feud with Megara till the end of the Peloponnesian War, B.C. 404. Cp. Introduction, date of Republic.

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

θεῖον πεπόνθατε. 'For verily this is a divine trait of yours.' p. ὑπὸν πάσχει, Xen. Mem. i. 2. 30.

χρῆσθαι of A is also grammatically better than χρῆ-ωμαί of the inferior mss. See Stallb. ad Gorg. p. 521c.

ἀπαγορεύειν. 'To cry off, to faint and fail.' Cf. supra, 357a, τὴν ἀπόρρησιν, with note, and infra, viii. p. 568a, παγορεύει αὐτῶν ἡ τιμή ὡσπερ ὑπὸ ἀσθμάτων ἀδυνατοῦσα ὀφειλεῖσθαι.

οἶλαντερ ἄν ἐλ. "Ad oǐławnter ἄν intell. ἐπουσάμεθα quod mittitur eadem ratione qua in formula ὡσπερ ἄν ἐλ."—Stallb.

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

ῥέων 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. i. § 93. 2. A good instance is Λόγος δύνατὸς κατανοήσαι, a speech possible to understand.

369a. γιγνομένην...γενομένου. 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 this use is most graphically illustrated in that most affecting passages the death of Socrates. 'Ὡς δὲ εἶδομεν πῖνοντά τε καὶ τωκότα.—Phaedo, 117c.
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Γίγνεται τινιν. 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, ἀγελαρτῆς, θέμεθα. 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 ἡ, the fuller construction. Cp. 337c, ἄλλο τι οὖν, καὶ σοὶ οὕτω ποίησες; 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 ἀναγκαιότατον ὕψος, the minimum sufficient height; and Dem. 269, 14, αὕτα τάναγκαιότατα' 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.


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

σμυνῆ. Schol. σκαφίων (i.e., σκαφεῖων, a shovel?) τινὲς οἱ ἀξίων ἐκ τοῦ ἐτέρου μέρους δικελλοεἰδῆ, 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 βοῦκολος neatherd, πομην shepherd, etc.

e. πρὸς τὰς ἄγωγας. 'For purposes of draught.'
371a. Κενός ἀπεισί. As Ast. points out "to return empty" is a sort of proverbial phrase. He compares Il. ii. 38, ἀλλὰ καὶ ἐμπηκ || Ἀλοχρόν τοι ἥρον τε μένειν κενεῦν τε νέεσθαι. p. Il. iv. 181, Od. x. 42, Herod. i. 73. A good instance is οὐρ. Ἱρ. 495, κενὸν γὰρ ὃν δικαὶ σε || κωφὲν προσελθὼν ὃδε ἔν πολλῷ στόλῳ.

οἶνα ἕκελνοις ὁν ἄν δέωνται. ὃν 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. He expression however is very awkward, even if we recognize that Stallb. calls its "amabilis breviloquintia." It would be much simpler to suppose that οἶνα conceals ὁν, and so to write either οἶα καὶ ὁνα, or possibly οἶα καὶ οἶα ἄνα and take εῖνοι and ὁν as neuter.

372b. νόμισμα ἔμβολον τῆς ἄλλαχης. '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, perfectly understood by Plato as by Aristotle, see Ethics, 52c. Νόμισμα (νομίςω) etymologically of course means just as, "a currency."

372c. ἀργήσει τῆς αὐτοῦ δημουργίας. 'He'll be idle, he'll lose me from his own work.'

ἀχρεῖοι, etc. The well-known attitude of Greek society, sentimentally aristocratic toward trade. Plato however was capable of rising above the prejudice which he here perhaps playfully endorses. Cp. Laws, 918.

372d. ἄλλαξασθαί, mid., to get or take in exchange. διαλλάττειν, give in exchange.

κάτηλοι, ἐμποροῖ. The distinction here is between sedentary or stall-keepers and travelling traders, as also in Sophist. 3d, ἡ μὲν κατὰ πόλιν ἄλλαγη...κατηλικὴ προσαγορεῖται, τὸ δὲ ἄλλης εἰς ἄλλην πόλιν διαλλαττόμενον ὑψη καὶ πράσει ἐμπορικῆ. Metimes the distinction is rather between the retail trader, ἔμπορος, and the wholesale, ἐμπορός, Prot. 313d, or the manufacturer, αὐτοπωλής, Politicus, 260c.

372a. γυμνοῖ. 'With coats off.'
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b. μάζας γενναῖος, well translated by J., 'noble puddings.' On γενναῖος, see note on γενναῖος εὐθείαν, 348d, supra.

παραβαλλόμενοι. παραβάλλεσθαι is specially used of flinging food to animals. Cp. ἐχόρταζες infra, i.

ἐπὶ κάλαμον. 'On cane or reed (i.e., matting).'

ἐπιτίπνοντες. 'Drinking after it, to wash it down.' τὸ ὁλὼν, some wine (partitive). So L. & S., comparing ἐπιτίπνης κῦλες, a grace cup. It is true ἐπιτίπνευν is often used of one person only and in this sense, e.g., Hom. Od. ix. 297, κρέα ὠδόν καὶ ἐπὶ ἄκρητον γάλα πίνων, and the famous passage in the Ethics, Ar. Eth. Nic. vii. 2. 10, ὅταν τὸ ὠδόρ πνίγῃ τὰ δεῖ ἐπιτίπνευν; but it has been suggested to me by my friend Mr. Moor that in such passages as this the force of ἐπὶ may rather be, in succession i.e., drinking round. Cp. the well-known ἐπάρεσον ἐπειδασσό ὁδός ὁδόν Od. xviii. 418, etc., and ἐπιστάδον, Od. xiii. 54, xviii. 425, etc. also ἐπαμείβειν. It may be noted that Pollux states that ἐπιτίπνης and μετανιπτρίς are synonymous, Poll. vi. 51.

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

ὁφοῦ. A relish.

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

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

σποδιοῦσι. 'They will roast,' in the σπόδος, or ashes.

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

e. φλεγμαίνουσαν 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 e bellaria positas. Quam rationem esse intolerabilem verissim perspexit G. W. Nitschius"—Stallb. But even Stallb. think that Nitzsch's remedy is worse than the disease. It is to read ἀθηραί. But, as Eng. points out, this is far too special
word, and moreover a special word specially unsuitable here. "wheaten porridge," in the words of Pollux. vi. 62, ἡννὸς ἐκ πυρροῦ. 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 ταϊδίος ἀμρύδιον, suitable for children. In Ar. Plut. 673 it appears as the food of a little old woman, γραδίον, and the Scholiast there remarks, "Old women who have lost their teeth or the most part feed on ἄθαρα, and therefore it is that they dedicated an offering of ἄθαρα to Aesculapius." The other suggestions are equally unhappy. Madvig suggests ἐκαρῖται, bread baked on the hearth, "panes delicati," quite out of keeping here. Richter ἐραῖα. Stallbaum himself in his eagerness to correct flings grammar to the winds, "suspicio nostrius legendum esse, καὶ θυμιάματα καὶ ἔτερα πέμματα," καὶ ἔτερα being as he says the same as καὶ ἄλλα. In support of this astounding statement he can only quote a passage from Hesiod. Θεος. 367, δόσοι δ’ αὖθ’ ἐτερον ποταμοί καλαχύδα ἑντες, no help at all, and a passage from Demosth. 644. 17, where we find τρίτον δ’ ἐτερον δικαστήριον πρὸς τούτοι. So supported he does not hesitate to explain the καὶ before τέμματα as an insertion due to mistake. But the fact is, the passage, as both the Zurich edition and Engelm, have the sense to see, requires no correction. The order of the whole is purposely confused, even omitting ἐταίραι we pass from ἄρα to θυμιάματα and back to πέμματα. Curiously enough Nitzsch suggests and Stallb. adopts, equally unnecessarily, another emendation to get rid of the same word ἐταίραι in another passage in this work, p. 573v, καὶ κώμοι καὶ θάλειαι καὶ ἐταίραι. For a general parallel see Ar. Ach. 1091.

καὶ τὴν ποικιλίαν. We are here met by another textual difficulty. These three words are not found in Par. A, nor some of the other better mss., and Hermann pronounced them to be "the interpolation of a half-learned grammarian, who did not know that ἐνγραφία could be used of garments," i.e., ornamentation of garments. Cp. Wüstemann ad Theocr. v. 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 ποικιλίαν by taking it "latissimo sensu," and rendering it "omnisque artis varietas."
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b. δούκετι = τούτων ἀ. Platonic construction ad sensum carried on into θηρευταὶ. Stalb. compares a variety of passages, but there is no need to seek parallels.

θηρευταῖ. The same sort of unwillingness or incapacity to follow Plato in his purposely haphazard and miscellaneous enumeration, which condemned ἐταιραῖ above, has led the great Platonist Ast. here into the extreme of supertubile absurdity. He thinks θηρευταῖ, hunters, is not to be taken literally, but as meaning all this, "Eos omnès qui non ipsum verum et pulchrum secentur, sed horum simulacris quibusdam multitudinis sensibus blandiantur eiusque gratiam ac laudem aucupentur." Stallbaum says ponderously of this rigmarole, "Quem vocis usum vellem vir egregius similium exemplorum comparatione demonstrasset." Plato's meaning is as plain as a pikestaff, "and hunters of all kinds," "hunters all and sundry"; as Eng. well puts it, "alle Jäger sanmt und sonsers ohne Ausnahme."

ἐγγολάβοι. 'Contractors,' a general word, as Suidas shows, ἐγγολαβὸς, ὁ ὑπὲρ τινῶν ἐγρῶν μισθὸν λαμβάνων καὶ ἔχων τοῖς συνεργαζομένοις; but like "undertakers" one which came to be usually employed in a special sense, viz., "theatrical contractors," Suid., τοῖς περὶ τὴν σκηνήν ἐγγολάβους. See Stalb on Apol. p. 26E. Cp. Engelm.

c. κομμωτριῶν. 'Lady's maids.' The Scholiast has a amusing note. He says κόμμυ (gum) is the name for the exudation of trees, a kind of tear (δάκρυνον) which oozes our moist, which the κομμωτρίαι 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 κόμμυ, and their art is called κομμωτική.

ἐδέταί, fut., shall eat, is to eat. "No fact is better established than that ἔδομαι, not ἐδοῦμαι, was the Attic future of ἔσθιον," Rutherford, New Phryn. p. 92:

374A. τοῖς ἐπιοῦσιν. 'The invader.'

b. ἀλλ' ἄρα. 'But, I take it.'

c. πεττευτικός, see note on πεττεία, 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.'
K. ὡσον γ' ἄν δύναμις παρείκη, so far as our powers allow. The comparison of the φύλαξ to the σκύλαξ, 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, v. L. & S. sub voc. Like the German was für. Cp. ποι' ἐπεκτησάμην, 330b. Sometimes expresses contempt also. Riddell, Digest. § 319b.

376. διωκάθειν. On these forms, see Elmsley, Eur. Med. 86.

Andreios εἶναι ἐθελήσει. Will he (readily) be. The expression is more than a mere future, and ἐθελήσει 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 υπάγω σημέρον, I shall go to-day) was formed, if this θα really represents ἐθέλων. 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 ἐθέλω, see infra, note on iv. p. 436b and 437b.

c. σφάς διολέσαι. 'To destroy their own people.'

376a. κομψὸν γε τὸ πάθος. 'This is a charming or pretty trait in his nature.' The Scholiast has a good note here—κομψὸν νῦν τὸ σπουδαῖον καὶ ἀγαθὸν, σημαίνει δὲ καὶ τὸ πανούργον καὶ ἀπαθητικόν καὶ πιθανόν καὶ τεχνικόν καὶ ἀστειόν καὶ περίπαλον.

b. ὁψιν. 'The appearance of friend or foe,' D. and V., so Erscheinung, Eng. The face. J. Like "visus" or "sight," the word ὁψις has a natural ambiguity. Stallb. quotes a lexical fragment, ὁψις καὶ ἡ πρόσοψις, καὶ ἡ ὀρατική δύναμις καὶ ὁψις τὸ θεαθὲν. For the use here cp. Thuc. 7. 44.

c. φιλόσοφος...ἔσται. 'Will prove to be.' Goodwin, M. T. § 25, note 3.

d. ἡ συχνὸν διεξίωμεν. 'That we mayn't pass over an important discussion or enter upon a tedious one.' We have here a natural, but not the most common usage of συχνὸς. The range of the word is interesting. συχνὸς, if not corrupted from συνεχῆς, at least derived from συν (L. & S.), its simplest meaning is (1) long, συχνὸς χρόνος, a long time, Hdt. viii. 52, and often, μάλα συχνὸς λόγος, Theaet. 185ε, then (2) tedious,
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συχνῇ πραγμάτεια, Dem. 1242. 2, and here, (3a) many, and (3b), like Latin frequent, populous, e.g., 371 supra, (4) great and so difficult. But see L. & S. s. v. The settlement of the meaning is important, as Stallb. asserts it to mean "materia disputandi densa, spissa, non distincta ideoque confusa atque mixta," and the mss. are perplexed, some giving ῥα ἦ ἐὖμεν συχνὸν λόγον ἦ ἰκανὸν διεξίωμεν. There is certainly a difficulty about the word here. Herwerden proposes ῥα OTX ἰκαΝΟΝ, but the repetition is frigid.

μυθολογοῦντες. 'Story-telling. Let us pass a leisure hour in story-telling.'

E. μουσικής δ', εἰπὼν, πίθης λόγου, ἦ οὖ; 'And as part of music do you put literature or not?' εἰπὼν here is the reading (found in some mss. and Euseb.), one letter alone changed, of Ast. for εἰπῶν of the best mss. Schneider defends εἰπῶν, 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. ἀρχῇ παντὸς ἑργον 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 ἀρχῇ ἡμῶν παντὸς.

c. ἐπιστατητέον. Obviously better than ἐπιστατέον. We must supervise, have a censorship of.

ὅν μὲν ἄν καλὸν ποιήσωσιν. A very nice instance of Platonic construction ad sensum. The word μοῦθον has to be got out of μυθοποιῶ, but it supplies itself naturally in the train of thought.

ἐγκρίτεον. '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 οἱ ἐγκεκριμένοι were the classic authors, those admitted to the Alexandrine canon, stamped, so to speak, with the imprimatur.

ἀποκρίτεον. 'We must reject or expurgate.'

E. εἰκάζῃ κακῶς. 'Makes a bad representation of.'

μηδὲν ἐουκότα. μηδὲν, carrying on the supposition, "which should not be at all like."
Notes.

οὐ καλῶς ἐψεύσατο. ‘It’s not a pretty fiction.’ It’s a lie and an ugly lie.

Οὐρανός. The story, barbarous enough, will be found in Hesiod, Theog. 154, 178. Cp. Euthyphro, p. 5E. 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, νίεος, not νιοῦ, see Rutherford, N.P., p. 142.

378a. δὶ ἀποφρήτων ὡς ὀλυγίστους. ‘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.’

χοῖρον. A pig was commonly sacrificed before initiation at the Eleusinian mysteries. Cp. Ar. Pax. 374,

ἐς χοιρίδιον μοι νῦν δάνεισον τρεῖς δραχμάς,
δεὶ γὰρ μηθῆναι μὲ πρὶν τεθνηκέναι,

and the well-known passage, Ach. 747.

ἐπὶς 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 ἐπὶς, 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 seqq.,

οὐκ ἀν ἔχομην
τὸ μᾶκοκλῆσαι τοῦμον ἄθλιον δέμας,
ἵν’ ἦ τυφλός τε καὶ κλύων μηδέν.

And 1371,

τί μ’ οὐ λαβὼν
ἐκτείνας εὐθὺς ὡς ἔδειξα μῆποτε, 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 ἦ, not οὐ.
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 ὑπόνοια, 378β.

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. 6β. The construction is very extraordinary: πολλοῦ δὲ is usually followed by an infinitive. Stallb. would understand εἶναι after παρακείτεναι. Herwerden would correct into πολλοῦ δεῖν, which he says = οὐδαμῶς.

D. τοιαῦτα [λεκτέα]. The λεκτέα, which is bracketed by the Zurich edd., is not found in Par. A, or in some of the other better mss. It may have been, as Stallb. supposes, omitted by a slip, but it may equally well be the insertion of the inferior mss., as it is not absolutely necessary. Madvig supposes the verbal to lurk in μᾶλλον, perhaps φατέον or ἁστέον. A more serious question is the construction and understanding of the next words. With the punctuation of our text, which is that of Madvig, we must understand—

1. Such stories rather must (be told) to our children from the very first, by old men and old women, and when they grow older the poets too must be compelled to frame fables for them close to these. (2) This avoids the difficulty of supposing the change of construction which is involved in the other rendering, to our children from the first, and the same when they grow up (J.). Cp. also 380c. Stallb., it is true, ingeniously defends this rendering by noticing that we find equally λέγειν τινί τι and λέγειν πρὸς τωδε τι, and quoting a good parallel from *Symp.* 203α. But the very ingenuity of the defence is an argument against it when it is unnecessary. (3) A third course is that adopted by Eng., "by old men and old women, and especially people in advanced age." But this is really tautology, and the translator only endeavours to avoid tautology by introducing an "especially," "und überhaupt Leute," etc., which is not in the Greek.

"Ἡρας δὲ δεσμοὺς ὑπὸ νίεός. In *Iliad* 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.

\[ \text{δὲ λάβομαι ρίπτασκον τεταγὼν ἀπὸ βηλοῦ, ἐφ' ἀν ἰκηται γῆν ὀλγγυπελέων.} \]

While in II. i. 588, Hephaestus, using exactly similar words, describes how he himself was hurled by Zeus (ρίψεις ὑπὸ πατρός) to earth when endeavouring to aid Hera—

\[ \text{ἡδὴ γὰρ μὲ καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα ρίψε, ποδὸς τεταγὼν, ἀπὸ βηλοῦ θεσπεσίον, etc.} \]

On the strength of these passages, Muretus wished to correct ἰέος into Δίὸς, 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 his trap. This story is told in Pausanias i. 20. 3, but more than that, in Suidas, sub voc. "Hora, 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—Hora δεσθοῦς ὑπὸ υιός, Πλάτων, Πολύτειας β. οὐτω γραπτέον, ἀρὰ Πινδάρῳ γὰρ ὑπὸ Ἦφαιστον δεσμεύεται ἐν τῷ ὑπ' αὐτοῦ πατακευσθέντι βρόντῃ, ἐν τίνες ἀγνοοῦντες γράφουσιν ὑπὸ Δίος, καὶ αὐτὸς δεθήναι αὐτὴν ἑπιβουλεύσασαν Ἦρακλεῖ. Κλήμης. 'Η ιστορία αἱ παρὰ Ἐπιχάρῳ ἐν κυματαῖς ἢ Ἦφαιστω. The allusion ῥίψεις ὑπὸ πατρός really is to Hom. II. i. 588, as is shown by the words τυπτομένη ἄμμυνει. 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.

δεσμοῦς. On the difference in meaning between δέσμα and δεσμῷ, see Cobet, Mnem. vii. 74. δεσμά "sunt vincula quibus uis constringitur, sed δεσμὸς est in carcerem conjectio et aptivitas in vinculis," etc.


ἐν ὑπονολαίς. 'Either by way of allegory.' Commentators naturally quote Plutarch, de aud. poét., p. 19E, ταῖς πάλαι μὲν τονολαίς, ἀλλαγορίαις δὲ νῦν λεγομέναις. "Memorabilis est hic usus, quippe qui doceat fabularum interpretationem allegori-
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 ποιητική, 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 θεοὶς ἀνέθηκαν ὁμήρος θ᾽ Ἡσίοδος τε, δοσα παρ᾽ ἀνθρώπωσιν ὑνείδεα καὶ ψόγος ἐστι, καὶ πλείστ᾽ ἐφθέγξαντο θεών ἀθεμίστα ἔργα, κλέπτεων μοιχεῖεν τε καὶ ἀλλήλους ἀπατεῖεν.


δυσεκυπτά τε καὶ ἀμετάστατα. ‘Indelible and irremovable.’

379α. οὐ μὴν αὐτοῖς γε. ‘They must not themselves, however, make myths,’ i.e., the ἐκείσταλ 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 αἰτίων, πολλῶν δὲ ἀναίτιως. Compare the proclamation made to the souls when choosing lives in the vision of Er., book x. p. 617ε, αἰτία ἐλομένου, θεὸς ἀναίτιος. ‘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.

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v. δοῦλοι πίθοι. 'Twin caskets.'

κατακείσαται ἐν Διὸς οἴδας, etc. The passage quoted is, of course, the well-known one in Il. xxiv. 527. If we compare, however, the language of our Homer—

Δοῦλο γάρ τε πίθοι κατακείσαται ἐν Διὸς οἴδας
δόρων οία δίδωσι, κακῶν, ἐτερος δὲ ἐάων.

ἀδέ μὲν κ’ ἀμμίζεις δοίη Ἴνες τερπικέρανον,
ἀλλοτε μὲν τε κακῷ δ’ γε κύρεται, ἀλλοτε δ’ ἐσθλάτ.

ὁ δὲ κε τῶν λυγρῶν δοῖη, λυβητόν ἔδηκεν
καὶ ἐ κακίν θείαρστις ἐπὶ χθόνα διὰν ἐλαύνει,

φοιτᾷ δ’ οὔτε θεοῦ τετιμένος οὔτε βροτοῖσι—

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, κηρῶν ἐμπλεούι—ἐμπλεοῦς or ἐνιπλεοῦς being found in the †Odyss., though not in the Iliad. In the latter half he substitutes more ordinary language. The third line he turns to 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 leading 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 τοιτης, τε Ομηρου οὔτε ἄλλου ποιητοῦ. Cp. Lobeck, Aγλαορφ. i. p. 39. But the fact is, as we saw, Plato's quotations are not to be trusted as evidence for the †ipsissims verba of his author, no more so that Plato, consciously as well as unconsciously, could invent Homeric quotations with ease. See note on τε Αἰσχύλου, p. 361b, and on Λυστοῖ, etc., p. 364d.

βούβρωστις. 'Wolvish hunger.' Cp. the famous βουλιμία of Xenophon's Anabasis, iv. 5, 7. For the prefix βου, like horse, horse-radish, -chestnut, -play, -laugh. Cp. βουταῖς, βοίγαιος sc. See suggestive article by H. Nettleship, Journ. Phil. vol. i. no. 9, p. 18.
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E. σύγχυσις. "Confusionem," the disturbing or breaking up of the sworn truce by Pandaruns, at the advice of Pallas, See II. iv. 70.

380a. θεών ἐρυν τε καὶ κρίσιν διὰ Θέμιτος τε καὶ Διός. Most commentators are content, with Stallb., to see a genera reference to the beginning of II. xx., called in the old nomen clature θεομαχία, where Zeus orders θέμις to summon the other gods, Ζεὺς δὲ Θέμιτα κέλευσε θεῶν ἀγορὴν δε καλέσαι, and then bids them range themselves respectively on the Greek and Trojan side. Schleiermacher and Schneider, however find or create difficulties. (1.) κρίσις ought to mean 'decision, but it is used for the strife which decides the quarrel, Pind. Ο. vii. 80; κρίσις ἀμφ' ἄθλους, Ν. x. 23; ἄθλοιν κρίαις. (2. Θέμις really does nothing except act as herald. They therefore think that Plato had another myth and another poe 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.

Ἀισχύλος...τὰ τῆς Νιόβης. As Wytttenbach 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, 106d c (de aud. Poet. c. 2) and Stobaeus ii. 7 Plato quotes a passage from the same play, infra, book iii, 391b. With the sentiment compare the famous "Quem deus vul perdere prius dementat."

τοιῇ ἐν οἷς, etc. 'Is representing the story of the poem which contains these iambics, "The sorrows of Niobe."

ἡ τὰ Πελοπιδῶν, etc.

"Presenting Thebes or Pelops' line,
Or the tale of Troy divine."

B. ὄνιναντο κολαζόμενοι. 'That they were benefited by being punished, were punished for their good.'

διαμαχετέον. This is the ordinary spelling. Stallb., how ever, διαμαχητέον, with Euseb., Theod., Ast., etc. The fac is, as Schneider points out, the mss. vary.

D. ἐὰς ἐπιβουλής. 'With intent to deceive.'

Ε. οἶνον σῶμα, etc. 'To take the instance of a body,'
Notes.

381a. τὰ ἐξυπνητα σκεύη. Manufactured (literally, compounded) utensils.

[καὶ ἀμφιέσματα]. Not in Par. A. Perhaps an addition, or the general argument here, cp. Phaedo 78b, c, and infra, 11b.

c. οὕτως ἔχοντος. 'This being so.'

d. θελ ἐξυπνιοῦν ἐοικότες ἀλλοδαποίσιν, etc. The words are on Od. xvii. 485-6.

Πρωτέως καὶ Θετίδος. The transformations which have made the name of Proteus a byword are well known, as they appear in the Odyssey iv. 417, in Virgil, Georg. iv. 405, etc., and in Ovid, Metam. viii. 730. There was also a satyric drama of Aeschylus called Proteus. That Thetis was a female Proteus not so well known. To avoid wedding Peleus she went through a variety of transformations. The loc. class. is ind. Nem. iii. 35, καὶ ποντίαν θέτων κατέμαρψε ἡγονυτί, with the scholia there. Cp. Pind. Nem. iv. 60, and Apollod. iii. 3; Of. Met. xi. 221, Soph. Fr. 548, Διωκομένη ἡ Θετίς ὑπὸ διὸ Πηλέως μετέβαλλε τὰς μορφὰς ὅτε μὲν εἰς πῦρ ὅτε δὲ εἰς θηρία. The Scholiast quotes from Sophocles, The Lovers of Achilles, τὸ γὰρ μὲ μόχθος οὐκ ἐπεστρατέυετο, νέων ὀράκων τε, πῦρ, ὅπωρ.

The story is frequently found represented on vases, Prell., r. M. ii. 399.

Ἡραν ἡλλοιομένην. 'Hera in disguise like a priestess collecting alms.' The verses which follow have, after some discussion, been traced to the Χαντριάι of Aeschylus. See fragment 159 Dind., who gives two lines, slightly different in his different editions—

Νύμφαις κρηναίαις κυνραίοις θεῖαῖς ἀγελὼν Ἰνάχου Ἀργελοῦ ποταμοῦ παιῶν βιοδόροις.

Some editors, e.g., Meineke and Hartung, endeavour to piece together a longer fragment. See Dind. ad loc.

βιοδόροις. 'As being the children of a river.'


382a. ἐκεῖ αὐτὸ κεκτήσθαι. 'In such a part of his nature.'

c., ἐν τῷ κυριωτάτῳ. With Plato's conception of the Lie in the

* So Nauck for ἐπεστάτει.
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Soul, Jowett compares the scriptural language about the sin against the Holy Ghost, St. Luke xii. 10, A more simple parallel may be found in St. Matt. vi. 22, "The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." Cp. also St John ix. 41.

c. τῶν 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, when ever that is, any...'

D. ποιητής ἄρα ψευδής ἐν θεῷ οὐκ ἔνι. 'There is no place in God for the fiction of the poet.' Literally, lying poe there is none in God. "Luditur autem simul ambiguitas vocabuli ποιητῆς, quod de deo ut verum omnium auctore ponitur de Rep. x. 597d, et Tim. p. 28c."—Stallb.

'Αλλὰ...ψεύδοτο. 'But would he lie through fear of his enemies? Far from it.' The ἀν required by strict grammar is carried on in the mind from the previous question, ἀφομωκ ἂν ψεύδοτο. Cp. 352ε, ἀκοῦσας ἀλλῷ ἄλλον; (Cobet cuts υ ψεύδοτο here, though he leaves the other place intact.)

E. οὐθ' υπαρ οὔτ' ὁναρ. The two words, with their pleasing proverbial assonance, constantly recur together. Neither in waking nor in sleeping vision. "Τπαρ suggests υπνος, but may have gained its peculiar force by antithesis and differentiation. See note on v., p. 476c, ὁναρ ἂ υπαρ. It is worth noting that the reading of A here, οὐθ' ὁναρ rather than οὐθ' ὁναρ, gives a more pointed antithesis, 'Nor even in dreams though it may be doubted whether this is wanted.

383α. ὡς μὴτε αὐτοὺς γοητας ὅντας...μήτε παράγεων. The construction here is Platonically loose and shifting, in respect of (1.) The accusative absolute; (2.) The change from the participle to the infinitive παράγεων. We must speak of and represent them, holding that (literally, as they being) neither a they magicians in that they transform themselves, nor a they lead us astray.


οὐδὲ Ἀἰσχύλου. 'Nor (this) of Aeschylus; nor in Aeschylu
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 όπλών κρίσις, a plausible guess, he quotation, though at first somewhat modified by being a oratio obliqua, really begins at ἐνδατείσθαι τὰς ἔας εὐπαιδίας. Aesch. perhaps wrote ὅ ὁ ἐνδατείτο τὰς ἔμας εὐπαιδίας.

b. ἐνδατείσθαι. A curious and difficult word only found in one 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, ἂς τ' ἐν τελευτή τούνομ', ἐνδατούμενοι καλεῖ, the name in question being Polynices, πολυ νείκος, the notion of dividing seems necessary. (2.) Eur. H. F. 218, λύγους ὀνειδίστηρας ἐνδατούμενος. Here, meting out or scattering, seems more suitable. Cp. Latin spargere voces. (3.) Soph. Tr. 791, τὸ δυστάρευνον ἐκτρού ἐνδατούμενος. Here the most usually assigned meaning is reviling, cutting up, like διασῷρεν, or Plautus' differre verbis. It seems however probable that an etymological play on the same Δη-ἀνείρα, spouse-destroying, is hinted at in δυσπά-ευνον. 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, δέλεα θέλωμ' ἄν ἀδάματ' ἐνδατείσθαι, where the Scholiast gives as an equivalent καταμερίζεσθαι, and many editors following ender passively, "I would fain see showered," but Hermann actively, "I would fain celebrate." (5.) This extraordinary word naturally recommended itself to the Alexandrines, but heir use, which in any case could not be trusted, does not help us. Lycophron, ὁ σκοτεινός, 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 obscurius. We may however provisionally adopt the meaning ingeniously expressed in the Latin phrase, per partes celebrare, whatever that means. "To sing cæ 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' ἀντιάσσει θεόν γάμου, ἐν δὲ σὺ τῶιν, ἰάιιν' ἧνων φόρμαν, κακών ἔταρ', αἰέν ἄπιστε.

ξύμπαντα τ' εἰπών. (1) And at the close, when he had said all. So most edd., but Stallb. (2) takes ξύμπαντα with θεοφίλεις. And saying that my lot was altogether dear to heaven.

παιών' ἐπευφήμησεν. ‘He raised a glad song of triumph.’ If we adopt the first of the above translations, we must take παιών' 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 παιώνα, ἀλαλαγμοῦν ἐπ' εὐτυχίᾳ, ὡς νῦν, ἣ νίκη, showing that the Scholiast read παιών' the accusative. The reading of some mss. and edd. is παίων, i.e., nom., “the god of healing.” The best ms., Par. A, is stated by B. and O. to have παιών, but if I can trust my own eyes it really has παιών' ἐπ', and is as usual right. Aesch. himself may have very likely written παιών'.

ἡλπιζον εἶναι. ‘Deemed it was.’ For this use of ἐλπίζειν see note on 451α infra.

αὐτὸς ὑμνῶν, αὐτὸς, etc. Cp. Aesch. Eum. 798, αὐτὸς ὁ χρήσας αὐτὸς ἥν ὁ μαρτυρῶν, and Xen. Anab. iii. 2. 4, αὐτὸς, ὑμνᾶσας ἡμᾶς, αὐτὸς δεξίας δοὺς, αὐτὸς ἐξαπατήσας.

c. χορὸν οὗ 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, Gk. Theatre, bk. iii. ch. 1, p. 215), was to approve a piece, for, as the Scholiast well says here, παρὰ τόις Ἀθηναίοις χορὸν ἐτύγχανον ποιηταὶ οὐ πάντες ἀλλ’ οἱ εὐδοκιμοῦντες καὶ δοκιμασθέντες άξιοι. For the expression cp. Ar. Ran. 94, ἀ φροῦδα θάττων ἥν μόνον χορὸν λάβη.

ἐπὶ παύδελα. Implying that contemporary pieces were so used. On the real ethical value of fiction see an admirable Oxford prize essay, Chancellor's Essay, 1862, An Estimate of the Value and Influence of Works of Fiction in Modern Times, by T. H. Green (afterwards White's Professor of Moral Philosophy in the University of Oxford).
BOOK III.

386a. Τὰ μὲν δὴ περὶ θεοῦ. The division between this book and the third is obviously purely arbitrary.

καὶ οία αὕτῳ ποιήσα. ‘And such language as may make them fear death as little as possible.’

B. ὡς οὔτε ἄληθῇ λέγοντας. The construction here again is, more Platonic, one ad sensum, the accusative being not strictly grammatical after ἔπιστατεὶν. 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. ἔξαλεῖψομεν. ‘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 Νέκτα, 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 δὲ. II. xx. 64. The passage describes the fear of Pluto lest Poseidon should shatter earth and reveal his own subterranean realm.

Θεοὶ περ. ‘Which eke the gods hate (gods though they be).’ This περ seems to be connected with the root par. Gk. περί = very in Homer, is a locative form of it. The meaning of ‘however much,” and so “though,” “although” would appear to have grown up from the use with the participle, ἀλαλομενός περ ὀδοῖ, desiring very much as he did (still).” So θεοὶ περ, scil. εὐνεῖς.

ὁ πότοι, II. xxiii. 103.

οἶῳ πεπνύσθαι ταῖς δὲ σκολι ἀἰσθοῦν. Od. x. 495. Steph. reads τοί. The difference is of no importance, but it is worth noting as bearing on the question of Platonic quotation, that in the Μένο, 100A, where these words again are quoted, the ass. are in favour of αἴ δέ. Cp. note on p. 364A. The comparative method has thrown the same light on early prehistoric representations of death and the underworld which it has thrown on the religious and moral notions of those “ages
before morality." In the striking language of a most brilliant and striking writer, Mr. F. W. H. Myers, Classical Essays, p. 18—"The descent of Odysseus to the underworld to consult the soul of the Theban Teiresias, shows in a way which it would be hard to parallel elsewhere the possible coexistence in the same mind of the creed and practices of the lowest races with a majesty, a pathos, a power, which human genius has never yet overpassed. The eleventh Odyssey is steeped in the animism of barbarous peoples." This is in a large part the explanation of the permanent paradox of Homer, and those moral difficulties which Plato here finds in his teaching, if it is to be taken as teaching. See the remarks which follow in Mr. Myers' Essay, and for the other side Tylor's Primitive Culture, ii. 346; i. 408, etc.; also Lang, Culture and Myth, quoted above, p. 377E.

\[\text{ψυχή} \delta' \text{ἐκ. I. xvi. 856.}\]

\[\text{ἀνδρότητα (καὶ ἡμην). So Homeric mss: Most editors since Wolf prefer \text{ἀδρότητα, and indeed \text{ἀνδρότητα, which ought to mean manliness, courage, \textit{virtus}, has no appropriateness. La Roche however reads \text{ἀνδρότητα with the mss. in I. xvi. 857; xxii. 363, and xxiv. 6, \textit{v. sub loc. It should be noticed that \text{ἀνδρότητα is an almost unparalleled license of prosody. Monro, \textit{Hom. Gr.} § 371.}}}}\]

\[\text{387A. ψυχή \digamma κατὰ χθονός. II. xxiii. 100.}\]

\[\text{ὡς \δ' \digamma νυκτερίδες. Od. xxiv. 6.}\]

b. \text{πεφοβημένος. 'Possessed by fear of.' Not the same as \text{φοβουμένος, Stallb. Cp. \textit{κεκλαυμένος, bathed in tears, Aesch. Choeph. 457, 731; and Soph. O. T. 1490.}}\]

c. \text{Κωκυτοὺς τε καὶ Στύγας, etc. For this rhetorical use of plural see Longinins, xxiii. 3. Cp. also Riddell, \textit{Digest.}, § 320. The force of the names is best given in Milton's \textit{Par. Lost, ii. 577 et seqq.}}—

"Abhorred Styx, the flood of deadly hate,
Sad Acheron of sorrow dark and deep,
Cocytus named of lamentation loud,
Heard on the rueful stream, fierce Phlegeton,
Whose waves of torrent fire inflame with rage."

\[\text{ἐνέρως, infernals. According to Curtius' \textit{Grundzüge} rather \textit{interni} than \textit{inferni}, being connected with \textit{ἐν}, \textit{ἐνί}; but the}\]
Notes.

Dio are the same, for from the same come ἐνερβε, ἐνέρτερος, c. The Scholiast gives a somewhat different derivation, one in the old matter-of-fact style, ἐνέρους τοὺς νεκροὺς, ἀπὸ ὅ ἐν τῇ ἐρᾷ (ὁ ἐστὶ γῆ) κείσθαι.

ῥαβαντας. ‘Sapless shades, atomies,’ literally dry, moistures being, wanting the blood and sap and juice of life, ἀ, ἑς. This was an old derivation, and is given by the holiast here, by Hesych., Plut., etc. See Engelmann’s long and interesting note. The opposite to this would be διερός, icy, quick, living, and curiously enough the two are ought into conjunction in a fragment of Sophocles (Dind. 1) οὔσω δέος εἶς ἁλβαντα πεταύν αὐτόν (Achilles) διερό [artung] τοῦ ξρόμενον. But the old authorities are divided to whether it may not be a place, or even a river (scil. dry river, like the Manzanares) in Hades, e.g., Suidas’ ἵππα ὁ νεκρός ἦ ποταμός ἐν ᾠδο. Vinegar, τὸ ὃ ής, S. goes on to say, is also called ἁλβας παρὰ τὸ μὴ λείβεσθαι τοῖς Θεοῖς, and the Scholiast entertains both possibilities in our passage, ἁλβαντας δὲ τόπους ἐν “Ἅδου, ἦ καὶ αὐτοὺς τοὺς νεκροὺς νοητέον, ἄ τιν τῆς λιβάδος ἀμεθέξιον. For more, see Engelmann.

καὶ ἴσως εἰ ἐκεῖ πρὸς ἄλλο τι. ‘And perhaps they are well ough for something else.’

θερμότερον. θερμός, which of course originally means “hot,” the derived emotional sense usually means “over hot,” e., rash, headlong, calidus, fervidus, something certainly ore akin to courage than to fear. Thus we find θερμός ο ἀνδρείας, Antiph. 119, 38; Aesch. Sept. 603, νανταίος φοίος καὶ πανυργία τυλί. It is sometimes used (like θερμός) apparently of passion, Ar. Thesm. 735, ὅ θερμόταται ναικε. There is one passage in which the meaning may be something like excited, hurried, but hardly cowardly. λα ὁ δαίμων ἐπ’ ἀνδρὶ θερμῶ, Eum., 560—At man in his heat d laughs. Possibly, then, here we might give it the meaning of “more feverish,” or “nervous.” I find E.’s note 1b Prantl’s translation agree with this suggestion, which cured independently to myself. D. and V., ingeniously, less cool.” ‘In grōsserer Fieberhitze.’—Prantl. Stallb. idly pronounces that the metaphor is from melting, and meling iron. Hermann says from wax. Comparing 1b, εὶ τι θυμοειδές εἰκεν ὡσπερ σίδηρον ἐμάλαξεν, This may ry well be so, but is only a wild guess. For 411b is
no parallel for the use of θερμός, nor so far as I can find is any discoverable. Steph. moves to introduce the important word not before the word θερμύτεροι so to speak, he reads θερμύτεροι. But θερμός is a ἀπαξ λέγ., and in the material sense of "not hot." Ast. more boldly θερμύτεροι. Render ‘May have after the cold fit a hot fit.’

E. ήκιστ’ ἄρα 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. ἕνα ἡμῖν δυσχεράνωσιν 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 Plat 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 quot no more, ep. Soph. O. C. 1225—

Μὴ φύναι τὸν ἄπαντα νι-  
κὰ λόγον. τὸ δ' ἐπεὶ φανῇ  
βήναι κείθεν ὅθεν περ ἥκει  
pολὺ δεύτερον ὡς τάξιστα·

and Eurip. Cresph. Frag. (454 Dind.) quoted in translation by Cic. Tusc. Disp. i. 47. 115—

εἰρήν γὰρ ἡμᾶς σύλλογον ποιουμένους  
τὸν φίλτα θρηνεῖν εἰς ὅσ' ἑρχεται κακὰ,  
τὸν δ' αὖθανοντα καὶ πόνων πεπαυμένον  
χαίροντας εὐφημοῦντας ἐκέπμειν ὄμοιον.

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. 3; also some excellent remarks by Mahaffy, Rambles and Studies in Greece, p. 71 et seqq. Such a monument as that of Heg at Athens is the truest testimony to the best Attic envia-ment of death.
Notes.

The passage in Homer referred to here is *II.* xxiv. 10. The words of Homer are—

\[ \text{ἄλλος} \, \text{ἐπὶ πλευράς, etc.} \]

Plato of course throws the whole into the accusative case after ποιεῖν. But further he introduces the stock expression ἀλὸς ἀτρυγήτου after θῖν'. 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 πλοῖοντ' for δινέεσκ', which would have been naturally represented by δινεύοντ'. This also may conceivably be an unconscious substitution of the memory, but the character of the word looks more like a deliberate alteration, as Schneider, and Jowett, *Introd.* p. 422, pronounce it to be. La Roche thinks that Plato found it in his text, which differed from ours, that of the Alexandrine tradition. All we can say is, we do not know what Plato’s text of Homer was; we do know that in quoting Homer he more often quotes with slight differences than exactly what is our text, but we cannot erect a Platonic Homer upon these differences, for we know that sometimes they are differences of error and sometimes differences of modification for a purpose, which is probably the case here. Cp. note on 388ε *infra.*

\[ \text{πλοῖοντ' ἀλύοντ'}. \]

"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 προῖοντ’, ‘getting up early,’ is indescribably frigid, and the word προῖειν is not found before Gregory of Nazianzen.

\[ \text{μὴδὲ ἀμφοτέρῃσιν.} \]

*II.* xviii. 23.

\[ \text{β. κυλινδόμενον.} \]

*II.* xxii. 414.

\[ \text{ὁμοὶ ἔγω.} \]

*II.* xviii. 54. The words of Thetis.

\[ \text{ἑὶ δ’ ὁὖν θεοῦς, scil. ἀνάγκη ποιεῖν.} \]

‘If they must depict gods.’

\[ \text{ἡ πότοι.} \]

*II.* xxii. 168. Here our Homer gives περὶ τεῖχος, Plato περὶ ἄστυ.

\[ \text{αἱ αἱ ἐγών.} \]

*II.* xvi. 433. Our Homer has ὃ μοι ἔγών.
The Republic of Plato. [BOOK III.

... 230  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. δει δε γε σφύ. 'But this must never be, as our argument but now told us, our argument which we must follow until,' etc.

όταν τις ἐφὶ ισχυρό γέλωτι. 'Whenever anyone gives way to violent laughter, such an indulgence tends to an equally (καλ) violent reaction.' For μεταβολήν, cp. infra, viii. 563ε, ἄς τοναντίον μεταβολήν.

ἐφή. The ordinary reading is ἐφή, Par. A ἐφην, whence Hermann ἐφή. For intran. use of ἐφήμω, see Riddell, Digest of Idioms, § 104.

389α. πολὺ δὲ ἡπτον. 'Nay rather much less.' δέ of stronger adversative. See Stallb.

ἀσβεστος δ' ἀρ' ἐνώρτο γέλωσ. Hom. II. i. 599.

b. τοῖς ἀρχοντι προσήκει σευδεσθαί. 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, ἰ πολεμίων ἰ πολετῶν ἐνεκα ἐπ' ὡφελία 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 οἵ δημοσεργοι ἔσει. Od. xvii. 383.

ἐὰν γε ἐπὶ γε λόγῳ ἐργα τελήται. "Yes, if performance follow on profession"—D. V.

ὡς πλήθει. 'In a general way.'

ἀρχόντων μὲν υπηκόους, 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, σωπῆ ἧσο. II. iv. 412. τέττα said to mean father, Skt. tata, Celtic tad, Engl. 'dad.' It is only found in this one passage of Homer.


Notes.

τὰ τοῦτων ἔχομεν. 'What goes with this.' These words should perhaps be understood very generally. Engelmann, however, ingeniously suggests that τὰ τοῦτων ἔχ. means "the rest of the passage," II. iv. 412, which is not quoted here. He would then insert a καὶ and correct τὰ to τὸ, "and this passage) too."

ὁσαν μένεα πνεύμονες Ἀχαίοι, σιγῆ δειδιότες σημαντορας. The first of these lines is from the third Iliad, iii. 8, where he full line is οἱ δ' ἄρ' ὅσαν σιγῆ μένεα πνεύμονες Ἀχαίοι. The second from the fourth Iliad, verses 429-431—

οἱ δ' ἄλλοι ἂκιν ὅσαν—οὐδέ κε φαίης ὁσάςου λαὸν ἐπεσθαί ἔχοντ' ἐν στήθεσιν αὐθήνι—σιγῆ δειδιότες σημαντορας.

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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 Homeriocos Iliad, iii. 8, et iv. 431, inter se conflasse ut alter ab altero pendere videretur, aut in priore voc. σιγῆ cuius summum momentum erat temere omisisse; id ipsum tamen ne estituerem ea re impediebar, quod τὰ τοῦτων ἔχομεν omnino 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 vaits 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 novo words from an entirely different place in Homer? The act of the omission of σιγῆ in the first line makes it all the more likely that Plato indistinctly remembering σιγῆ in connection with the passage, fitted on the second unconsciously. I am glad to find that Engelmann's editor agrees with this view of Plato's slip of memory. Cp. notes on 364δ and 405ε.

ὀνοβαρέας, 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.

b. παραπλείαι δει τράπεζα. Od. ix. 8. Here again a slight difference. Our Homer has παρὰ δὲ πλήθωσι.

λίμῷ δ’ οὐκίστον. Od. xii. 342.

4 Δια, etc. Referring to Hom. II. ii. 1 et seqq., and xiv. 286 et seqq. The accusative Δια after ἀκούειν.

c. δωράτων, i.e., δᾶλαμος.

"Ἀρεως καὶ Ἀφροδίτης δεσμόν. Od. viii. 266.

d. στήθος δὲ πλήξας. Od. xx. 17. Virgil’s imitation is better known—"Ο passi graviora, dabit deus his quoque linem."

e. δῶρα θεούς πείθει, δῶρ’ αἰδοῦσας βασιλῆας. This line according to Suidas was ascribed to Hesiod. Suid. i. 1448, quoting the verse (but with καὶ for the second δῶρα), adds οὶ μὲν �詹姆πεινοι δι’ αὐτῶν τὸν στίχον. Macar. iii. 43, δῶρα καὶ θεοὺς πείθει; Ἡσιόδον εἶναι φασί. The proverb is alluded to Eur. Med. 964, πείθειν δῶρα καὶ θεοὺς λόγος. Cr. Οv. de Α. Α. 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 Ἀχιλλέως παιδαγωγόν. II. ix. 515.

ὡς μετρίως ἔλεγε. ‘That he gave sound advice.’

δῶρα λαβεῖν. II. xix. 278.

τιμὴν αὖ λαβόντα. II. xxiv. 228, etc.

391A. ἐβλαψάς μ’ ἐκάργυρε. II. xxii. 15. The next line in Plato’s quotation, ἃς μ’ ἔν τισαίμην, follows after four lines’ interval in Homer (τισαίμην, ‘would make you pay’).

b. πρὸς ποταμόν, i.e., Scamander. II. xxi. 136.

ἰερὰς τρίχας. II. xxiii. 151.

"Εκτορος ἐλξεῖς. II. xxii. 395.

ζωγρηθέντων σφαγάς. II. xxiii. 175.

c. σωφρονεστάτον. Peleus was the type of the discreet knight, the σώφρων. Cr. Ar. Νυμ. 1060 et seqq., especially 1067, καὶ τὴν Θέτιν γ’ ἔγημε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς. The Schol. on Ar. says, Πηλεὺς ἐγένετο σωφρονεστάτος. Cr. Πινδ. Νεμ. v. 26.
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ὑπὸ τῷ σοφωτάτῳ Χάρων. ‘Under, in subjection to, the allwise Cheiron.’ Cp. 558δ, ὕπο τῷ πατρὶ τεθραμμένος. ‘Brought up under his father’s tutelage,’ for this is what Stallb. says is the force of the dative.

Θησεύς...Πειρήθους...δεῦνας ἀρταγάς. 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 Piritoumque,

Hi dominam Ditis thalamo deducere adorti.”

Cp. infra, 618,

“Sedet aeternumque sedebit
Infelix Theseus.”

The story is told by Apollodorus ii. 5, Propert. ii. 1, 37, Ovid. Met. 12. 224. But this was not Theseus’ first adventure of the sort, for he had already forcibly abducted Helen, Isocr. Enc. Hel. xviii. p. 213. These stories would, of course, form part of any Theseis, of which there were several.

ἀρμησεν. So Par. A. The inferior mss. naturally have the plural, which Stallb. adopts, saying “singularem si scriptor posuit numerum, uterque horum per se seorsum intellegendum est.”

D. τούτων αὐτὰ ἑγγα. We should expect ταύτα. See Matth. Ἱρ. §469, 8.

E. οἷς θεόν ἀγχίσποροι, οἱ Ζηνὸς ἑγγύς. 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 ἑγγύς) is Bekker’s insertion.

πατρόφοι. On the distinction between πατρίος and πατρόφος, L. and S. sub voc. πατρόφος.

καὶ οὗ πῶ. Stallb. prints καὶ separate, as not part of the quotation, but introducing the line οὗ πῶ, etc. Bekker wrote οὗ πῶ.
'A proneness (to vice; ἀνθρώπας)' here in a bad sense, but, like εἰσπραχεῖα, the word is a νοε μεδία by nature. For the good sense, skill, dexterity, see 426v. It is also used absolutely in a bad sense recklessness, levity, e.g., Aesch. ἔθμ. 495.

392d. ητών . ἡ. ἡτόι 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 ἡτόι...ἡ is the natural order, and indeed ἡ...ἡτω is sometimes condemned. But it is found, e.g., infra, 400c. Cp. 344e. For the three kinds of poetry, cp. Ar. Poet. iii. § 2.

ε. ἐν τοῦτῳ. 'With that as an instance,' 'in that case.'

393a. ἐλίσσετο πάντας Ἀχαιόις. II. i. 15. Our texts give ἔλεγεν.

d. φράσος ἐν ἄνευ μέτρουν οὐ γάρ ἐμι ποητικός. 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 οὐκ ἐπαρκέσαι. This passage enjoys the distinction of being quoted, as Professor Goodwin notices, M. T. § 26, Note I (c), as an unique instance of the future optative following μὴ in a pure final clause. "If the reading ἐπαρκέσαι is retained," he says, "it can be explained only by assuming that Plato had in his mind as the direct discourse μὴ οὐκ ἐπαρκέσαε. We must remember that Plato is here paraphrasing Homer, II. i. 25-28, and by no means literally." The Homeric line is, Μὴ νῦ τοι οὐ χραίσμη σκήπτρον 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 ὀπως μὴ after secondary tenses of verbs of fearing, as here the future indicative is not common after primary tenses. E.g., Ἀλλὰ καὶ τοῦ θεοῦ ἀν ἐδείσας παρακυδωνεῖεν, μὴ οὐκ ὀρθῶς αὐτὸ ποιήσοι, Euthyphro, 15d." So here, 'for fear lest.'

σκήπτρον. 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, II. i. 14,
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1-394. ēmματ’ ἔχων ἐν χερσίν ἐκπήδολον Απόλλωνος | χρυσέω ἀνε ἡπτρω. Cr. also Soph. O. Ι. 3 with Jebb’s notes.

394a. τὰς ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν. ‘Calling on the god by his titles.’ ἐπωνυμία, a surname, a name given after place, person, or thing, Hdt. i. 173. The word here is best explained by the passage in Homer referred to, Il. i. 37—

κλαθ’ μεν, ἀργυρότοξ’, δε Χρύσην ἀμφιβεβηκας
Κiliov τε γαθένη, Τενεδοῦ τε ἵπταν ἀνάσσεις,
Σμιν θεύ.

here some of the ἐπωνυμία are given, others implied.

ἐν ναῶν οἰκοδομήσεων, etc. Il. i. 39—

εἰ ποτε τοι χαρίεντ’ ἐπὶ νην ἐρεψα,
ἡ εἰ δὴ ποτε τοι κατὰ πίνα μηρ’ ἐκρα,
ταῦρων ἡδ’ αἰγὼν, τόδε μοι κρήπην ἐἐλδώρ’
τισειαν Δαναιοί ἐμā δάκρα σοἰς βέλεσσιν.

τίσαι. The passage just quoted shows that τίσαι has its proper active sense. ‘That the Achaeans should pay.’

γά δ’ δάκρα. The pronominal adjective ὅσ, as Elmsley marks, is not often used by the tragedians; Elmsley, Eur. Pld. 925, and Matthiae says it is never used in prose. In its place M. rightly puts it down to the fact that Plato is imitating Homer. Stallb. considers that in old Attic the m never quite died out, appearing as it does in formulas and laws. The fact is, it is a piece of archaic language, table here to the semi-Homeric style of the passage. ow subtly yet easily the chameleon-like Attic dialect took on occasional archaic colouring has been ably and amply own by Mr. Rutherford; see his New Phrynichus, especially Introductory Essays.

3. τὰ ἀμοιβαία. ‘The dialogue.’

3. ἡ δὲ δὲ’ ἀπαγγελιας 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 metre.’

τολλαχοῦ δὲ καὶ ἄλλοθι. ‘Still more in many another case.’ For δέ after τε cp. ii. 367c, with note.

ἀ μου μανθάνεις. ‘If you take me.’ εἰ μοι, Par. A, n. Stallb.—“If I make you understand me.”
The Republic of Plato. [Book III]

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D. ἡ οὖν μμεῖσθαι, scil. εἶσομεν, 'or whether they're not to imitate at all.'

ἐπὶ ἀν ὁ λόγος ὡσπερ 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 δύναμι.

Ε. ὡστ' εἶναι ποὺ ἐλλόγιμος. 'As far as being noted, I mean, goes (noted for skill in it).'

395α. κωμῳδίαν καὶ τραγῳδίαν. The possibility of one poet excelling at once in comedy and tragedy is of course the question in the famous closing scene of the Symposium, p. 223d. There the answer is that the combination is possible. The countrymen of Shakespeare will not be in much doubt as to the possibility.

ῥαψῳδὸν καὶ υποκριταὶ. This passage may show us what a very definite differentiated profession that of the rhapsod was.

ουδὲ υποκριταὶ κωμῳδοῖς καὶ τραγῳδοῖς οἱ αὐτοὶ. It is interesting to note that Greek practice decided against th attempts which it is probably the ambition of all modern actor 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 Parad of Acting, pp. xii. xiii. Jowett takes these words quit differently, "But neither are actors the same as comic and tragic poets."

B. εἰς σμικρότερα κατακεκερματίσθαι. 'To have been so divided even more minutely.' "Coinied into yet smaller pieces"—J. κέρμα from κεῖρω = anything cut up, but especially small coin, small change. Hermann takes ἧ αὐτὰ ἐκεῖνα as after the comparative, and so Engel.

C. τοῦ εἶναι ἄπολαύσωσιν. 'That they may not from the imitation come to partake of the reality.'

D. κατὰ σῶμα καὶ φωνᾶς. Stallb thinks σῶμα too wide and general a word to be parallel to and go with φωνᾶs. F
proposes σχήμα. "Vide an scribendum sit καὶ κατὰ σχήμα καὶ φωνάς." This is unnecessary.

Ων φαμέν κήδεσθαι καὶ δείν αὐτοὺς ἀνδρᾶς ἀγαθοὺς γενέσθαι. A loose Platonic construction for καὶ οὐς φαμέν δείν, like the incomplete πολλοῦ καὶ δεήσομεν, infra, an affectation of colloquialism.

γυναῖκα ... κάμνουσαν ἢ ἔρωσαν ἢ ὠδίνουσαν. Cp. Aristophanes' ridicule of Euripides, especially in the Thesmophoriazusae. Cp. Mommsen on Plautus, Rom. Hist., bk. iii. ch. xiv. We may perhaps say that Plato is here exactly in so many words condemning by anticipation the practice of the Graeculus esuriens gibbet by Juvenal, Sat. iii. 76—

"Grammaticus rhetor geometres pictor aliptes
Augur schoenobates medicus magus omnia novit
Graeculus esuriens," etc.

And again vv. 93 et seqq., and "Natio comoeda est," v. 100.

d. πολλοῦ καὶ δεήσομεν. Seil., ἐντρέπειν μμείσθαι.

δοῦλος... δοῦλος. 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. μαυνομένοις. Like the Ajax of Sophocles, or the Hercules Furens or Orestes of Euripides.

ἐλαύνοντας τριήρεις. 'Rowing triremes.'

κελεύοντας. 'Acting as κελευσταί or boatswains, and chanting the strain to which the rowers keep time. τούτοις, for them.'

δ. ἐλάττω δὲ καὶ ἡπτον. 'In fewer cases, and to a less extent.' V. Shilleto, ad Dem. de Fals. Leg. § 200. He compares πολύ πλείω καὶ μᾶλλον, 417b infra.

ὕταν δὲ γλύνηται κατὰ τινα ἑαυτοῦ ἀνάξιον. 'But when he meets with a character unworthy of himself.'

δυσχεραινών αὐτῶν 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).'

Ε. καὶ τῆς ἀλλῆς διηγήσεως. 'Both of imitation and of unimitative 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 ἣ διηγήσεται. 'He will imitate rather than describe everything.' This statement is quite consistent with the end of the paragraph. "And the style of such an one will consist altogether of imitation by voice or gesture, or will have a very small element of narration." But the words as they stand are not the words of the mss., but of Madvig. Par. A has διηγήσεται alone, and so all the mss. except Monac., which gives μιμήσεται alone. This is followed by Hermann. It is quite possible that μιμήσεται ἢ may have dropped out. The question is: Can anything be made of διηγήσεται alone? Hardly without inconsistency. Thus Jowett's rendering, which keeps to it, surely ends in an intolerable incongruity: "Another sort of character will narrate everything; . . . his entire art will consist in voice and gesture, and there will be very little narration." διηγήσεται then alone can hardly stand. Madvig thinks μιμήσεται cannot either, on account of μᾶλλον. "Ferri nequit διηγήσεται, sed violenter mutatur in id quod requiritur μιμήσεται, nec ratio nulla apparret additi μᾶλλον." But we may say that μᾶλλον is justified by an ἢ διηγήσεται subaudita. '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.

dia μιμήσεως φωναῖς. "Imitatio per voces et gestus," Stallb.

398a. αὐτὸς τε καὶ τὰ ποιήματα. 'He and his poems.' Cp. 414b, καὶ αὐτὸς καὶ τὰ ἔπλα αὐτῶν.

βουλόμενος ἐπιδείξασθαι. 'Wishing to make a show.'

προσκυνοίμεν ἂν αὐτὸν ὡς ιερὸν, etc. 'We should fall down before him, do obeisance to him, as holy, and wonderful, and
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lightful." Cp. Hdt. iii. 86, προσεκύνεων [τὸν Δαρείον ώς σιλέα]. V. L. and S.

οὐδὲ θέμις ἐγγενέσθαι. 'No, nor is it even right for him to born among us.' οὐδὲ is Bekker's correction, Par. A ving οὔτε.

μύρον κατὰ τῆς κεφαλῆς καταχέαντες. 'After pouring myrrh
er his head and crowning him with a crown of wool.' ἐγχείν
ligitimately used with the dative, = "pour in," καταχέω,
te most κατα-verbs, with genitive, = "pour over." σφῶν
la πολλάκις ὑγρὸν ἐλαιὸν χαιτᾶν\| κατέχενε. II. xxiii. 281.
ith. N.P. p. 67. There are two curious misconceptions of
standing about this passage. (1.) That this anointing is
mark of contempt. (2.) That the poet thus summarily
missed is Homer. That the anointing is really a mark
of respect is stated by the Schol., μύρον καταχέει τῶν ἐν τοῖς
πολλάτων ἀρείω γαλαμάτων θέμις ἣν, ἐρίῳ τε στέφειν αὐτᾶ, καὶ
ὕπτι κατὰ τινὰ ἱερατικὸν νόμον, ὡς ὁ μέγας Πρόκλος φησίν, and
irmed by the evidence of such passages as Cicero, act ii.
Verr. iv. 35, 77, describing how the Segestan women when
the statue of Diana was being carried out of their city, "un-
sesse unguentis, compleae coronis et floribus, tute odoribusque
censis usque ad agri fines prosecutas esse." The mistake,
ver, is an old one, having authority as early and respect-
able as that of Dionysius of Halicarnassus, Ἐπ. de Plat. t.
.. p. 756, διὰ τὸς πρὸς Ὅμηρον ἔληοτυπίας, ὃν ἐκ τῆς κατασκεκα-
μένης ἤπι' αὐτοῦ πολλεῖς. ἔκβαλλει, στεφανώσας καὶ μύρῳ
ώσας. Stallb. adds a number of names of interpreters who
we understood it in this way—Josephus, Minucius Felix,
aximus Tyrius, Theodoret, Aristides, and Dio Chrysostomus.
he last two add a curious touch. They say that Plato here
eats Homer as the women used to treat swallows. Aristid.
cat. Plat iii. t. ii. p. 326, Ὅμηρον μύρῳ χρίσας ἐκπέμπει,
ρήνων τιμῆν καταθέλι. Dio Chrys. T. ii. p. 276, καὶ κελευει
αἱ εἰρωνικῶς στέφανας αὐτῶν ἐρίῳ καὶ μύρῳ καταχεαντάς ἀφέναι
ῥ' ἄλλως. τοῦτο δὲ ἄι γυναῖκες ἐπὶ τῶν χελιδώνων ποιοῦνται.

αὐτοὶ δ' ἄν χρώμεθα. The ἄν dropped with ἀποτέμπουμεν
repeated here. In this passage we have "ἄν used with
coordinate optatives, understood with a third, and re-
ated again with a fourth to avoid confusion with a
pendent optative"—Goodwin, M. T. § 42. 4.

8. ὀφελός 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 ὃ δὲ ὄνταντο κολαξομένοι, p. 380n. Is it possible we ought to change one letter and read ἄφελεα or ἄφελεια? One ms., Ven. C, gives this reading. The word ἄφελεια is a very rare one, but ἄφελής is fairly common.

δέ μυμοῖτο. "Qui nobis imitaretur." The optative follows after the optative of ἄν χρίμεθα. See Goodwin, M. T. § 65. 1. 3 (b), who thinks it here expresses a purpose. It might be merely attracted, and = δέ μυμεῖται, but the opt. seem wanted by the sense.

c. ᾧδῆς καὶ μελῶν. 'Melody and songs.'

κινδυνεύω ἐκτὸς τῶν πάντων εἶναι. "I fancy I'm not included in the term 'everyone.'"

d. λόγου τὸ καὶ ἀρμονίας καὶ ρυθμοῦ. 'The words, the tune and the time.'

ἀρμονίαν καὶ ρυθμὸν. These two are distinguished in passage quoted by Stallb. from the Laws, ii. p. 665α, τῇ δ' τῆς κινήσεως τάξει ρυθμὸς ὄνομα· τῇ δ' αὖ τῆς φωνῆς τοῦ τε δέλε ἀμα καὶ βαρέος συγκεραυνυμένων ἀρμονία ὄνομα προσαγωρεύσατο.

ἀρμονία, then, which is naturally a general word, we used by the ancients to express rather the harmony a 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 mode and their educational value, see esp. Aristotle, Politic viii. 5, to the end of the book. The whole is avowed a commentary in extenso on the vague and apparent 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, especial in its connection with education, is the last chapter Mahaffy's Rambles and Studies in Greece, p. 438 et seq.
E. Μιξολυδιστή, συμτονολυδιστή, 'Ιαστή, etc. These ad- 

rrial forms were the technical terms employed by musicians. 

ντονολυδιστή, called also 'Υπερλύδιος (τώος). The Mixolydian 

mode" is said by Aristoxenus, as quoted by Plutarch de us. 1136D, to be passionate, παθητική, and suited to tragedy, 

ι, invented by Sappho, from whom tragedy borrowed it. On 

is mode see Mr. H. T. Wharton's Sappho, Introd., p. 41, and 

a whole subject, Iwan Müller, Handbuch der Klass. Alt. ii. 614. 

'Ιαστή. Heraclides Ponticus, quoted by Athenaeus, 624c, 

ys 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 

odes by these names. The Ionian character, he says, 

ffered at different times, and so too did the character of the 

usic. Thus he quotes Pratinas as speaking of τῶν ἀνεμένων 

ιστή μοῦδαν, and goes on to say τὰ τῶν νῦν ἱωνων ἡθη τρυφερώ- 

ra καὶ πολὺ παραλλασσόν τὸ τῆς ἄρμονιας ἥθος, but at one time 

e Ionians were hard, austere, proud.

Δυσιστή. In the same passage Heraclides Ponticus goes on 

to say that the Lydian and Phrygian modes must be con- 

dered to have been brought into Greece, from the barbarians, 

v the Phrygians and Lydians who came into Peloponnese 

ith Pelops. The Lydian mode was always considered soft 

and voluptuous. It is the highest in pitch of the three old 

odes. Its character is indicated in the well-known lines of 

ilton, 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.

p. Macfarren’s Lectures on Harmony3, pp. 15. 16. But 

ristotle in his critique on Plato here seems to imply that 

e softness and high pitch of the Lydian mode really makes 

good for children, being suited to their age and voice, Ar. 

ol. viii. 7, sub fin.

χαλαρά. ‘Slack, relaxed,’ equivalent to the ἀνεμένας of 

ristotle, l. l.

399a. Δωριστή. The Dorian mode, or mood, the lowest of 

he three old modes, had also a famous and well-defined charac-
ter, to which many celebrated passages testify. Ar. Pol. viii, 7. 8, Περὶ δὲ τῆς Δωριστῆς πάντες ὁμολογοῦσιν ὡς στασιμωτάτην οὖσαν καὶ μάλιστα ἡ γούς ἐκοῦσαν ἄνδρεῖν ... φανερῶν ὅτι τὰ Δώρια μέλη πρέπει πανδέεσθαι μᾶλλον τοῖς νεοτέροις. Plato, Laches, 188d, in a passage which should be read in extenso, calls the Dorian the only truly Greek mode, ἀτεχνῶς δωριστῆς, ἀλλ' οὐ ιαστη, οἵμοι δὲ οὐδὲ φρυγιστι οὐδὲ λυδιστι, ἀλλ' ἦπερ μονή Ελληνικὴ ἐστίν ἄρμονια. 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 lighlith 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.

Φρυγιστή. The middle mood, between the bass Dorian and treble Lydian. Aristotle, Pol. viii. 7, tells a significant story that a certain Philoxenios endeavoured to make a dithyramb in the Dorian mode, but could not manage it, ἀλλ' ὑπὸ τί φῶσες αὐτῆς ἔξεπεσεν εἰς τὴν φρυγιστή τὴν προσήκουσαν ἄρμονια πάλιν. The Scholiast quotes Proclus as saying that the Dorian harmony is suitable for education as being καταστατική, tranquil, sedate; the Phrygian for sacrifices an orgies as being ἐκστατικὴ, excited.

ἀπυτυχόντος. "Failing of success."

β. 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. have ἐπέχοντα, which the Zürich edd. follow. We do not find the phrase ἐπέχειν ἑαυτὸν. The question is as to ἐπέχειν used absolutely in the sense of ἐπέχειν νοών. It is certainly found absolutely in the sense of "to be intent upon," and we are to follow the best mss. it seems best to take ἐπέχον absolute here, and ἑαυτῶν with μεταπείδοντι. Cp. 411 ἐπέχων with note. Ven. Ζ, however, has ὑπέχοντα, which Stallb. adopts, the phrase ὑπέχειν ἑαυτῶν being found in Χε Κυρ. vii. 5. 44. It may be noted that the difficulty between ὑπέχειν and ἐπέχειν 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.
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καὶ ἐκ τούτων πράξαντα κατὰ νοῦν. 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 lato 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 Thucy-

ides, v. 70, of the advance of the Spartans (to the Dorian sound) as a fine historical commentary on this language of lato, καὶ μετὰ ταῦτα ἡ ἔννοια ἢν, Ἀργείου μὲν καὶ οἱ ξύμαχοι τῶν καὶ ὅρμη χωροῦντες, Λακεδαίμωνι δὲ βραδέως καὶ ὄπω ὑπητῶν πολλῶν νόμω ἐγκαθεστῶτων, οὐ τοῦ θείου χάριν, ἀλλ' ἵνα χαλώς μετὰ ρυθμόν βαίνοντες προέθυνον καὶ μὴ διαστασθεὶ ἄτοις ἡ τάξεις, ὅπερ φελεῖ τὰ μεγάλα στρατόπεδα ἐν ταῖς προσόδοις οὖν. But N.B. the Lacedaemonians did not exclude the oxei. Cp. also a very interesting description in Xen. *Anab.* i. 1. 5–13.

c. τρίγωνων καὶ πηκτίδων, κ.τ.λ. ‘Triangular harps and dulcimers.’ Our triangle is of course quite a different instrument. The τρίγωνων here meant is a triangular instrument ith strings naturally of unequal length. For its use as a dis-

luptuous instrument cp. Eupolis' Frag. of *Baptae*, 1, ὅς ἀλώς μὲν τυμπανίζεις | καὶ διαφάλλει τριγώνος, κ.τ.λ. Cp. Plato, *Lacones*, i. 13, κάλλη τρίγωνον εἶδον ἔχουσαν, εἰτ' ἦδεν ὅς αὐτὸ μέλος Ἰωνικὸν τι. The πηκτίδας was a kind of harp most 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.”

p. Ar. *Pol.* viii. 7, Ὅμως δὲ καὶ πολλὰ τῶν ὄργανον τῶν ἀρχαίων ὅν πηκτίδας καὶ βάρβιτοι καὶ τὰ πρὸς ἥδουν ὑπεννύοντα τοὺς κόουσι τῶν χρωμένων, ἐπτάγονα καὶ τρίγωνα καὶ σαμβύκα καὶ ἀντα τὰ δεδεμένα χειρουργικῆς ἐπιστήμης. Sappho is said to ave been the first of Greek poets to make use of the πηκτίδας. *locus classicus* is Athenaeus xiv. 634 et seqq.

D. πολυχορδότατον, “has most notes of all.” This word has been condemned on quite insufficient grounds. It was sup-

posed that the epithet “many-stringed” could not be applied to the flute. But the word is found in the secondary and derived sense of many-toned, e.g., *Eur. Med.* 196, πολύχορδος ὅλ. Its correctness here is undoubted, for the passage is noted by Pollux. *On.* iv. 67, Πλάτων δὲ καὶ πολύχορδον εἴρηκε
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It is used too exactly in the same way by Simonides, Fr. 46, ὁ καλλιβάς πολύχορος αὐλώς. Cp. Ar. Ar. 682.

Σύριγξ. A Pandean pipe.

ء. مارسونو. 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.


οὐφρονούντες γε ἡμεῖς. Cp. note on εὖ γε σὺ ποιῶν, 351c.

βάσεως would appear to be a somewhat general word, somewhat like our "beat" or "movement." Hesych. gives as equivalents, ὁ ῥυθμῶς (from which of course it is slightly distinguished here), πορεία, ὅδος. As its etymology implies βάσις originally belongs to dance music. Cp. Ar. Thesm. 963 πρῶτον εὐκύκλον χορείας εὐφινά στῆσαι βάσιν. The fact is Plat. 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 the λόγος, ἀρμονία, καὶ ῥυθμῶς. Here ἀρμονία is expressed by μέλος, what we may call in equally general language the "tune"; ῥυθμῶς, by πόδα, the time. "Tim 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. Of all these words see Cope, Introd. to Arist. Rhet. p. 379 et seqq.

400α. τρί τάτα ἐδη, these are the three ratios indicate below, viz., (α) 1 : 1, that of the spondee, — : — , or dacty...

τέταρα, i.e., the notes of the tetrachord.

Δάμωνος. We do not know much about Damon, but where we do know is worth recording. He was a well-known an influential teacher of music at Athens. The pupil of Lampru
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 ἄταφος, Plat. Laches, 197D, and to speak of him as a source of wisdom and a friend of the sophist Prodicus. And in the same dialogue the general Nicias is made to say that Socrates had introduced to him as a teacher for his own son διδάσκαλον μουσικῆς, Δάμωνα, ἀνδρῶν χαριστατον οὐ μόνον τὴν μουσικὴν ἄλλα καὶ τάλλα, ὄφος βουλεί, ἀξίων συνδιατρίβειν τηλικοῦτοι νεανίσκοι, Lach. 180D. Cp. also the notice of him infra, bk. iv. 424c.

b. ὅμως δὲ μὲ ἀκηκοίην τοῦ 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 iii. viii. 4, which is so important that we quote it in extenso. Τὸν δὲ ρυθμὸν, ὁ μὲν ἡρῴος, σεμνὸς καὶ οὐ λεκτικὸς, καλὰ ἄρμονία δεδέμενος· ὃ δὲ ἱαμβὸς, αὐτὴ ἐστὶν ἡ λέξις ἡ τῶν πολλῶν· διὸ μᾶλλον πάντων τῶν μέτρων ἱαμβεία φθέγγονται λέγοντες. Δεὶ δὲ συνήθητα γενέσθαι καὶ ἐκστησά. 'Ο δὲ τροχαίος, κορδακικώτερος· δηλοὶ δὲ τὰ τετράμετρα· ἐστὶ γὰρ τροχερὸς ῥυθμός, τὰ τετράμετρα. Λείπεται δὲ παιάν, ὃ ἐχρώντο μὲν ἀπὸ Θρασυμάχου ἀρξάμενον· οὐκ έχον δὲ λέγειν, τίς ἢν. Ἐστι δὲ τρίτος ὁ παιάν, καὶ ἔχομενος τῶν εἰρημένων· τρία γὰρ πρὸς δύο ἐστίν. 'Εκείνων δὲ ὃ μὲν, ἐν πρὸς ἐν· ὃ δὲ, δύο πρὸς ἐν. Ἐχεται δὲ τῶν λόγων τούτων ὁ ἡμιόλιος· ὄντος δ’ ἐστὶν ὁ παιάν. It will be noticed that Aristotle mentions four names of Rhythms—(1.) ἡρῴος, (2.) ἱαμβὸς, (3.) τροχαίος, (4.) ὁ παιάν also called ἡμιόλιος. 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 εἶδη, i.e., these three ratios, and then goes on to give five names, viz. (1.) ἕντπλιον, (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 ἕντπλιον is another name for the ταῖαν, we see that we have exactly the same division.
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εὐόπλιον. Cr. Xen. An. vi. 1, 11, i. supra l., ἦσαν εν ὑδμῳ πῶς τὸν εὐόπλιον ρυθμὸν αὐλοθυμον καὶ ἐπαύναςαν καὶ ώρχήσαντο ὅσπερ εν ταῖς πρὸς τοὺς θεοὺς προσόδος. * It was a name commonly used, as is shown by Aristoph. Nil. 650,

ἐπαύναςαν ὅποιὸς ἐστὶ τῶν ὑδμῶν καὶ ἐνόπλιον, χώποιος αὐ κατὰ δάκτυλον.


ξύνθετον. What the compound martial or paean rhythm is, we do not exactly know. The Scholiast here says, ὁ εὐόπλιος σύνθετος ἐστιν εἰς λάμβου καὶ δακτύλου καὶ τῆς παραμβίδος (‘It consists of an iambic, a dactyl, and the pyrrhic’), and the Scholiast on Aristoph. Nil. 651, gives much the same formation, ὁ δὲ εὐόπλιος καὶ προσοδιακὸς λεγόμενος ἐπὶ τῶν συγκεῖται εἰς σπονδέλου καὶ πυρρηχίου καὶ προχαλου 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 εὐόπλιος 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.

ἐγὼ ἄνω καὶ κάτω τίθεντος. ‘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.

εἷς βραχὺ καὶ μακρὸν γιγνόμενον...μήκη δὲ καὶ βραχύτητας προσήππετε. 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 εὐόπλιος was called also προσοδιακὸς.
shortness, syllabic shortness, so that probably we should render loosely, 'he called them long or short.'

E. εὐλογία ἀρα καὶ ἐναρμοστία καὶ εὐςχημοσύνη καὶ εὐρυθύμια εὐθεία ἀκολουθεῖ. These delicately graded compounds to which we have the antithesis below, ἀσχημοσύνη καὶ ἀρρυθύμια καὶ ἀναρμοστία κακολογίας καὶ κακοθείας 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.

ήν ἄνουαν οὖσαν ύποκορίζομενοι καλοῦμεν ὡς εὐθείαν. 'Which, being really folly, we call by a mild name simplicity.' 'The simplicity which is a euphemism for folly.' On ύποκορίζομενοι see note on v. 474E.

εἰ μελλοῦσι τὸ αὐτῶν πράττειν. 'If they are to do their work in life.' τὸ αὐτῶν πράττειν is, in Plato's eyes, the whole duty of the citizen; and this moral division of labour is the principle upon which his ideal state is based.

401b. τὴν τοῦ ἀγαθοῦ 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 κακῇ βοτάνῃ, 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 τολλὰ ἀπό τολλῶν, the assonance of ἀρτόμενοι τε καὶ νεόμενοι, the repetition of ἀπὸ—ἀπὸ παντὸς ὑπόθεν...ἀπὸ τῶν καλῶν, ὅφησι—ὑπὸ δυνὴ ἢ πρὸς ἀκοῆ...προσβάλῃ, 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 411ab.

D. φέροντα τὴν εὐςχημοσύνην. 'They bringing grace,' i.e., ἐ τε ρυθμὸς καὶ ἀρμονία.

E. καὶ ὀρθὸς δὴ χάρον καὶ δυσχεραίνων τὰ μὲν καλὰ ἔταινοι. 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 ὅρθως ὑμ ὧν μὲν καλὰ ἑπαυνότα καὶ χαίρων καὶ κατὰ δεξιόμενος. Stallb. omits καὶ before χαίρων.

402a. λόγον ... λάβειν. "To know the reason why."—I. The converse of λόγον διδώσατε, or παρασχεῖν. Cp. i. 344d.

d. κάλλιστον θέμα. 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...αὐτῷ ἡ ἡδωνή. 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. ὄσον τοὺς τύπους. 'We shall only (lit., just so much as) sketch the general types.'

ἀθληταί μὲν γὰρ οἱ ἄνδρες τοῦ μεγίστου ἄγώνος. '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, Philopomen, c. 3, a passage much to the point—στρατηγῶν...πᾶσαν ἄθλησιν ἔξεβαλλεν, ὡς τὰ χρησιμώτατα τῶν σωμάτων εἰς τοὺς ἀγαγκαλούς ἄγωνας ἄχρηστα ποιοῦσαν. On the whole subject, see Krause, Gymnastik, 654.

ἡ τῶν τῶν ἀσκητῶν ἔξις. 'The habit of our present professional athletes.'
404A. σφαλερά πρὸς ὕγειαν. The expression as well as the idea is from Hippocrates'. ἐν τοῖς γυμναστικοῖς αἱ ἐπὶ ἄκρον εἶδεια σφαλεραί.

κομψοτέρας...ἀσκήσεως. 'A finer regimen.' Athenaeus, 10. 413, quotes a number of instances of this gross voracity of athletes. Eur. Ant. quoted 

b. ἀκροσφαλεῖς...πρὸς ὕγειαν. 'In a precarious state as regards health.' ἀκροσφαλής, 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 ἔξω...ἀκροσφαλή πρὸς μεταβολήν.

c. ἰχθύσιν 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. ὤ δὲ ἐμφανῆς καὶ πρόχειρος (λόγος) οὐκ ἀναγκαῖον οὐδὲ ἀπερελγον ἄρων ἀποφαίνων τὸν ἰχθύν, ὦ μηρῷσι μαρτυρεῖ, μήτε Φάλακας τοὺς ἰδρύεσιν μήτε τοὺς Ἰθακησίους ἀνθρώπους νησιώτας ἰχθύσι χρωμένοις ποιοῖντι μήτε τοὺς Ὀδυσσέως εἶταιροῖς ἐν πλάτος τοσοῦτο καὶ ἐν θαλάσσῃ, πρῶς εἰς ἐσχάτην ἐλθεῖν ἀποροάν. Quoted by Engel., who adds that in similes such as II. 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, ἰδαλίσσα δὲ παρέχῃ ἰχθῶς, 363C.

ἐν ‘Ελλησπόντῳ. "Eum Homerus vocat ἰχθύσοντα, II. ix. 360. Stalib." But Stallb. does not add, as he might, that ἰχθύος in Homeric seems to mean 'monster-teeming,' rather than 'abounding in fish to eat,' thus confirming the view of fish indicated above. Ὀμβέτ, Var. Lect. p. 528, would excise, as otiose, and because ἐν πρὸ ἐπὶ visum movet.' But the words explain ἐπὶ θαλάσσῃ, and 'Ελλησπόντῳ here used of the country. Cf. Thuc. 2. 9.

d. Συρακοσίαν τράπεζαν, Σικελικὴν τουκλιάν ὄψιν. The Sicilians and among them the Syracusans especially were notorious for their good living. Athen. xii. p. 527, δια-θητοὶ δὲ εἰσὶν περὶ τρυφῆν Σικελιώτων τα καὶ Συρακοσίων, ὡς καὶ Ἀριστοφάνης φησίν ἐν Δαυταλέασιν, ἀλλ' οὐ γὰρ ἐμαθε ταύτ' ἐμὸς τίμποντος, ἀλλὰ μᾶλλον "πίνειν, ἐπεὶ κακός Σύρακος τράπεζαν" Συμβάσκιδας τ' εἰσώχας καὶ Χιῶν ἐκ Λακαίων. 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
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and Sicilian table did not please him. The passage in Horace is well known, Od. iii. 1. 1,

"Non Siculac dapes
Dulcem elaborabunt saporem,
Non avium citharacque cantus
Somnum reducent."

Cp. Gorgias, p. 518B.

Κορυνθίαν κόρην. Memorat τὰς ἐταίρας τὰς Κορυνθίας, Stallb. For these Corinth was only too well known, whence the proverb, οὐ παντὸς ἀνδρὸς ἐς Κόρυνθον 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 suavins dictum, quam si κόρη abesset. Innocentem puellam eiicere ex Platonis republica voluerunt triumviri praestantissimi, Buttmannus, Morgensternius et nuperrime Astius."

'Αττικῶν πεμμάτων 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. 101E,

ἀλλὰ πλακοῦτα
αινεῖ Ἀθηνησιν γεγενημένων’ εἰ δὲ μὴ ἂν ποιοί
αὐτῶν ἔχει ἐτέρῳθε, μὲνι ζήγησον ἀπελθὼν
'Αττικῶν, ὥσ τοῦτ’ ἔστιν δ’ ποιεῖ κείνον ύβριστήν.

Hence the Athenian bakers were famous, e.g., Thearion in the Gorgias, 518B.

Ε. ἐκεῖ μὲν. ‘In the region of music.’

405A. ἰατρεία. ‘Doctor’s shops.’ The iατροι 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 ἰατρεῖον was at once a bathing establishment, an apothecary’s shop, and a surgery.

δικανικὴ τὲ καὶ ἰατρικὴ. ‘Law and medicine.’ Cobet Mnemos, N. S. ii. p. 280, would read δικαστικὴ. "Non enim causidicorum artes, sed iudicium et iudicandi artem dicit in honore haberi."

ἀρα μή. ‘Can you possibly?’ Cp. μῶν μή, 351E.
Notes.

404, 405.


ἐν ἀλευθέρῳ σχήματι. 'Those who profess to have been brought up in a liberal behaviour.'

καὶ ἀποφάσις οἰκείων. '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."

c. ἀποστραφήναι λυγιζόμενος. 'To wriggle off by twisting and twining,' literally like a willow withy, λύγος, v. infra. Par. A alone here preserves λυγιζόμενος. The inferior mss. all have, with the change of one letter, λογιζόμενος, by calculating. The reading of Par. A, however infinitely preferable on internal grounds, is fortunately doubly confirmed by (1) the scholia ad loc., λυγιζόμενος, στρεφόμενος, καμπτόμενος, ἀπὸ τῶν λύγων, λύγος δὲ ἐστὶ φυτὸν ἱματῶδες; (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 παύων, p. 383b. For the phrases στροφάς, λυγιζόμεθα, cp. Ar. Ran. 775,

οἱ δ' ἀκρωμένοι

τῶν ἀντιλογίων καὶ λυγισμών καὶ στροφῶν ὑπέρεμανθησαν, κάνομισαν σοφώτατον.

νυστάξουσος δικαστῶν. '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.

ἐνα γ᾽ ἣν καθεύδης ἀπολογονυμένον τινὸς,

ἄδων ἄνωθεν ἐξεγείρῃ σ᾽ οὐτοσί.

ἔπετειων νοσημάτων. 'Annual' or rather 'seasonable diseases,' diseases belonging to the time of the year.

D. ἰδιμάτων 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 ἦ δοκεῖ σου down is an excellent example. N.B.—Platonic
repetition and redundancy in πᾶσις μὲν στροφᾶς στρέφεσθαι πᾶσας δὲ διεξοδοὺς διεξέλθων ἀποστραφῆναι λυγωδέμενος.

τοὺς κομψοὺς Ἀσκληπιάδας. 'The ingenious sons of Asclepius.' komψος is hard to render exactly, conveying as it does the sense of both subtle and witty. "The sons of Λ. with their nice wit."

καὶ νείς ἐν Τροίᾳ Εὐρυπύλῳ, etc. The sons of Asclepius are Podalirius and Machaon. They are mentioned first in the catalogue of ships, II. ii. 732, as skilled in physic. In the eleventh Iliad Machaon himself is first wounded in the shoulder by an arrow shot by Paris, v. 507, and Eurypylus a little later on is struck in like manner in the thigh, v. 583. 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 sevγγ, 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 horś 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, τὴ δοῦσῃ 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 νῦν Πατρόκλῳ ἐπετιμησαν. But Plato has repeated the name Eurypylus below, p. 408α. There can be no doubt that then Plato, as he often misquotes the language of Homer, has here misquoted the story, and the fact must be a warning to those who would correct such quotations as that in 389ε. Curiously enough in another dialogue Plato tells the story as it is in Homer, Ion. p. 538β.

οἶνος Πράμνεως. 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 Pramnian 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 μεμψαντο τῇ δούσῃ πιέων, and put them before Ἐπυρτᾶλε, all is clear. “Did not blame the maid who gave to drink to Euryboulus a lot of meal sprinkled and cheese grated upon Pramnian wine.”

τῇ παιδαγωγή τῶν νοσημάτων. ‘This tutelage of (in-ant) 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. Ἡρόδικου τῶν Σηλυμβριανῶν φησιν ἄρνων. οὗτος ἦν παρ’ ὁ Κώσο φοιτήσας Ἱπποκράτης κατὼ εὐνότου δάνεως όσων ἐπὶ τῇ ιατρικῇ τοὺς πάντας ἀπέλευεν. He is also mentioned in Plato’s *Protag.* 316d, as a sophist οὐδενός ἄρτων, and is doubtless the Herodicus of the *Phaedrus*, p. 227d, where see scholia. Hippocrates, *Epidem.* vi. 8, says that he used to torture to death patients suffering from fever by a regimen of violent exercise and Turkish baths, producing sweating: but Hippocrates, it must be remembered, was a rival artist. For the rest the statement may be held to bear out what Plato says here; that Herodicus was notable for having combined gymnastic with physic. The statement is repeated by Plutarch, *de ser. mun. vind.* ix. 554, who states that the malady with which Herodicus struggled himself was ὅθεως ἀνήκεστον πάθος.

Β: ἄπέκαναιε. ‘Fretted or wore away.’ διέφθειρεν ὡς νῦν, ημαίνει δὲ καὶ ἕκοψε, καὶ ἑλώπησεν, Schol. *Timaeus,* Lex. *Plut.* explains it as κατ’ ὀλγον ἀποθέου καὶ ὡσπερει διαφθείρεις. Ruhnken has a long comment showing that it means to tease, fret, away.

παρακολούθον...τῶν οσήματι. Literally ‘keeping even pace with, “dogging” the disease.’ “Quum labantem valetudinem ustentare conaretur”—Stallb. But this can hardly be right. Curves, ‘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, παράκολούθησε παρ' ὅλην τὴν λειτουργίαν ἐπηρεάζων ἐμοὶ σωκέως. 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." δυσθάνατος, as a medical term, has the same force.—Galen.

γῆρας...γέρας. 'Age, wage.' There may be an intentional paronomasia here, though the similarity of words may also be purely accidental.

D. μυκράν διαίταν. This is the reading of all the best mss. and is kept by Schneider and the Zurich edd. If we can understand and render 'a nice regimen,' i.e., a regimen entering into every little detail, we may keep it. But this interpretation wants support, and the occurrence of the well-known phrase κατὰ σμικρὸν down below, 407β, is hardly sufficient. The reading μυκράν is only too obvious a correction. It is made by one ms. and adopted by Herm., Engel., D. and V., etc. As Stallb. says, "Quid μυκράν διαίταν 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, ἀν πιλίδιον λαβὼν ἐπὶ τὴν κεφαλὴν περινοστῆς καὶ ἐμοὶ λοιδορῆ, and compare also story of Solon's pretended madness, Plut. Solon, cap. 8, πιλίδιον περιβέμενος.

ταχὺ ἔπειν. 'He'll say in a minute.' The aorist is gnomic.

407α. Φωκυλίδου...οὐκ ἀκούεις. '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

Δικησθαί βιοτήν, ἀρετήν 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 ηδη 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 eives, eives, quaerenda 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 'Αριστόδαμων φαίον οὐκ ἀπάλαμνον ἐν Σπάρτῃ λόγον εἰπην. χρήματ' ἀνήρ, πεινιχρὸς δ' οὐδεὶς πέλετ' ἐσλος οὐδὲ τίμος.

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.

κέλετητέον τούτο. Scil., τὸ ἄρετὴν ἀσκεῖν.

b. ἡ νοσοτροφία τεκτονική...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 ἐμποδίζει. '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 περαιτέρῳ γυμναστικῆς ἡ περιττή...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...ἀρχὰς. The meaning more appropriate here is fixed, stable,' so L. and S. in which sense it is found in Tim. 4b. "Continuous," Purves. But the other, and more natural meaning of the word, "sedentary," cp. Xen. Lac. 3, οἱ πολλοὶ τῶν τὰς τέχνας ἔχοντων ἐδραῖοι εἶσθι, is possibly he right one here too. ἐδραίος, properly sitting; i.e., quiet, opposed to the unsettled and moveable character of service in the field and in war, E.

c. Τὸ δὲ δὴ μέγιστον. This arrangement of the dialogue, living the words from here down to σώματος to Socrates, is
undoubtedly the best and most natural, though some editors run on straight, beginning Socrates' speech at σχέδον γε τι, or at καὶ γὰρ; or else giving the whole speech to Glaucon, and cutting out εἰκὸς γε, which this arrangement makes superficial.

κεφάλης ... 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.

... ταύτη ἀρετὴ ἀσκεῖται καὶ δοκιμάζεται. 'Wherever virtue is practised in this way, everywhere it is a hindrance.' So the best mss. Stallb., with inferior mss., ὀτη αὐτη, ἀρετὴ ἀσκεῖσθαι καὶ δοκιμάζεσθαι. Wherever this, i.e., νοσοτροφία, valetudinarianism is, it is always a hindrance to virtue being practised and esteemed.

νόσημα...ἀποκεκρυμένον. 'Some definite disease,' 'morbum secretum vel separatum qui singularem aliquam corporis partem non totum corpus afficiat.' See Stallb. The old interpretation is still the one which obtains, though this use of ἀποκεκρυμένον is scarcely sufficiently established. "Some local malady."—Purves. So Engel., "aber an einem örtlichen Uebel leidenden." "Bestimmte."—Schneid. "Specific."—D. & V. The difficulty of the expression has led to the obvious correction ἀποκεκρυμένον, 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 εἰς ὁμοιὸν παντὸς νευστρικά ὁμοιὸν). A very ingenious suggestion has been made to me by my friend, Mr. T. Case, that νόσημα ἀποκεκρυμένον may mean a secreted disease, a disease formed by secretion. Both the verb and the substantive ἀπόκρυσις, have this technical medical sense.

D. καταδείξαι. 'Revealed.' (The special word used of in
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entors of arts, cp. Ar. Ran., 1032. 'Orpēw's mēn γὰρ τελετὸς αὐτῷ κατέδειξεν.—Stallb.)

ἀπαντλοῦντα καὶ ἐπιχέοντα. 'By evacuation and infusion.'

ε. ἐν τῇ καθεστηκυίᾳ περιόδῳ ζήν. (1.) We are naturally clined to render, 'To live in the established round'; and so & V., 'to live in his regular round of duties'; and Teuffel, In seinem angewiesenen Kreise zu leben.’ The word περιόδος 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, id quoting the expressions, καθεστηκυία τροπῆ and φορά, politicus, 270b, 271b, 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. Stall- lura's Latin is prudently vague, "Constitutum a natura, sē cursum conticere,” while Schneider renders, "To live at the appointed time,” whatever that may mean; and Fuller, "To complete the usual length of life,” which is surely quite wrong.

οὐτε αὐτῷ οὐτε πόλει λυσίτελη. Par. A has αὐτῷ; i.e., to be patient. If we keep this, we must understand λυσίτελη as natural. Considering that such cures do not profit either the patient or the city. But it is, perhaps, more natural to take λυσίτελη as singular, agreeing with τοῦ μὴ δυνάμενον, and to read αὐτῷ. Considering such a man to be no use, either to himself or to the city.

Δῆλον, ἦν δ’ ἐγώ· καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιοῦτος ἦν, οὐχ ὅς. The reading of our text is that of the best ms. Putting the stop thus at ἐγώ, and taking the words grammatically, we must render, "This is clear, said I. And because he as such a man, do you not see how his sons, too, at Troy ere good at fighting?” But it is possible we have a piece extreme Platonic laxity, and that we ought to understand the passage κατὰ σύνεσιν. The drift is clear, and we can sily so understand the passage,—although we can hardly ill it a ‘constructio κατὰ σύνεσιν,’ for there is an entire want construction. “It is clear (from looking at) his children, o, that he was such; for don’t you see how at Troy, too, ey were seen to be good at fighting.” If we think this want construction too harsh, even for Plato, the most ingenious rection, with the least change, is that of Madvig, adopted...
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by Eng. ὅτε τοιοῦτοι ὑ οὐχ ὀρᾶς, 'it is clear that his sons, too, were of like metal.' The inferior codices eke out the passage by putting in δεκαύουμεν ἄν, a very clumsy interpolation. 'Would show plainly.' A very slight change would be to read, Ἐδηγήσων . . . ὑ οὐχ ὀρᾶς κ.τ.λ.

οἱ παῖδες. The well-known Machaon and Podalirius.

40sA. αἵρ' ἐκμυθήσαντ' ἐπὶ τ' ἱππα φάρμακ' ἐπασσον. From Hom. II. iv. 218. Plato has as usual slightly changed in quoting.

Εἰρυπύλῳ. V. supra, 405ε.

b. κυκεῶνα. κυκεῶν, the regular name. The usual ingredients were cheese, meal, wine, especially Parnesan, and sometimes honey. Compare II. xi. 624, with Od. x. 234 and 290.


ἐπὶ τοιοῦτοῖς. 'For such people.'

Μίδου. 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' εἴ Τιθώνοι φύην χαρίστερος εἶη, πλουτοῦν δὲ Μίδων καὶ Κυνύρεω μάλιν,

quoted by Stallb. and others, and alluded to again by Plato, Laws, ii. 660ε.

κομψός is an epithet much affected by Plato, and, as the old grammarians remarked, in a somewhat special sense. Derived from κομμόω, (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 κομνᾶ καὶ κομψός εἶη προσποιεῖ q.v.; then (3) naturally superfine, supersubtle, e.g., EUR. FRAG. 17,

μῆ μοι τὰ κομψά ποικίλοι γενοίατο ἄλλ' ὑν πόλει δει, μεγάλα βουλεύοντες εὖ.

(4) It is then used of things, fine or dainty, τὸ θῆλυ τοῦ πόδας ἔχει κομψότερον, Arist. Physiog. v. 5. As Aristotle saw it is exactly the word to describe Plato's delicacy of style e.g., the famous critique, Ar. Pol. ii. 6, τὸ μὲν οὖν περιττό
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έχουσι πάντες όι τοῦ Σωκράτους λόγοι, καὶ τὸ κομψόν, καὶ τὸ κανονόμον καὶ τὸ ἐγνησίκον. Several idiomatic usages may be found in these books, e.g., 376A and 460A. Cp. also supra, 405a, with note.

τραγῳδοποιοῦ. So Par. A. Some mss. and edd. prefer τραγῳδοποιοῦ. 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.

Πύνδαρος, e.g., Pyth. iii. 54, ετραπεν καὶ κεῖνον ἀγάνορ μοσθό χρυσός ἐν χερῶν φανεὶς | ἀνόρ' ἐκ Θανάτου κομίσαι | ἡδη ἀλωκότα, with the Scholia.

c. θανάσιμον ἡδη οὖντα. 'Being now at the point of death.'

θανάσιμος 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, ὧ γαίαι, δέξαι θανάσιμον μ' ὅπως ἔχω.

κατὰ τὸ προερημένα, i.e., supra, ii. 377D and 391D.

E. ἢ οὐκ 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).

ἐὐθεῖεσ. 'Simple.' See note above on 348D.


410b. αἱρήσει. 'Will win this, namely, the dispensing with medicine except in cases of necessity.'

c. καθίστασαν, ἴνα...θεραπεύοιντο. Reading thus the sequence of tenses is of course quite correct. Par. A, however, has καθίστασιν, 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 καθίστασαν" is then probably too strong.

d. μαλακώτεροι ἢ ὡς κάλλιον αὐτοῖς. The second com-
parative here has set commentators to work to connect it with the first. But as Madvig, *Gk. Syn. *93b, shows, the neuter of some common adjectives is used in the comparative to denote a reference to the opposite, βελτιων, 'it is better,' i.e., 'it is best.' So here, 'than as would be best for them, or good for them.'

ε. μᾶλλον ἀνεθέντος αὐτοῦ. 'And if it be indulged over much.'

tώ φύσε. This is the reading of the first hand of the best ms., Par. A. The second hand gives φύση (the margin σε), some inferior mss. have φύσε. 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 ἤκέτων πρέσβη δύο, Ar. *Frug.* 495, and stone records tell the same story." Meyer, *Gr.* § 381, says that εί for ee 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, καταυλέιν, καταχείν, διὰ τῶν ἄτων, διὰ χώνης, τήκει, ἐκτήξι, ἐκτέμι.

καταυλέιν καὶ καταχείν. 'To play and pour over his soul.' Cp. 561c, τότε μὲν μεθύων καὶ καταυλούμενος.

χώνης. 'As through a funnel,' χοάνη (χέω), the Latin *infundibulum,* excellent specimens of which have been found at Pompeii. For the metaphor cp. Ar. *Thesm.* 16, δικην δὲ χοάνης ὧτα διετετρήματο.

μυνρίζων. 'Warbling.' "Suida judice ductum est a μυνίω, minno, unde est minuta, s. exili voce cantillare, ut h. 1."—Stallb.

γεγανωμένος. 'Delighted.' "Verbum γανῶ descendit a γάνος splendor et laetitia, ideoque significat laetitia perfusum quasi nitere, hilaritatem vultu habituque prodere."—Stallb.

ὅταν δ' ἐπέχων μή ἀνίη ἀλλὰ κηλῆ, 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 κηλῆ must be ὅτος, but what is the object? The use of ἐπέχειν, absolutely, in the
sense of ἐπέχεων (τῶν νοῦν), is not common, but is sufficiently supported. Ar. Lys. 490, οἱ ταῖς ἅρπαίς ἐπέχοντες. Cp. note on 399b. The Herodotean use in the sense of ‘to intend’ which commentators both here and above, 399b, adduce is not really parallel. Schneider would supply τῶν νοῦν or τὰ ἄτα with both ἐπέχονε and κηλη, 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 κηλη τὸ μετὰ τοῦτο into κηληται μετὰ τοῦτο, or supposing the syllable ται to have been lost into κηληται το, we get rid of the difficulty. In some ways a better plan would be to read ἐπέχοντα, making μονικὴ the nominative, which gives at once a more usual sense to ἄνιγη, and makes the transitives, for such they must be, τίκει καὶ λείβει more natural. ‘But when music does not release one who lends himself to her, but fascinates him, the next thing is that she melts and wastes him away, until she melts away, as it were, and cuts away the sinews out of his soul, and makes (of him) a soft warrior.’ ἐπέχοντα would then be exactly parallel to the ἐπέχοντα of 399b. Reading ἐπέχοντα we must further adopt the slight correction of Winckelmann, ποιήσασα for ποιήσα, infra. Morgenstern reads ἐπιχέων, in which he is followed by Herwerden.

μαθακὸν αἰχμητήν. From Iliad xvii. 588.

ἐὰν...φύσει ἄθυμον λάβη. Here again an easier sense is found by making μονικὴ the nominative. “If she have found from the first one who is by nature spiritless.” Otherwise we must understand ψυχήν, “And if he have received from the first a soul naturally spiritless.”

c. ἀκρόχολοι. ‘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 ἀκρόχολοι, 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, ἀγροῖς ὑρήν, κυμαστροῖς, ἀκράχολος, and the Ionic form ἀκρηχόλια of Hippocrates, 1212h. Further, in the Laws 731d, 791d, the mss. are in favour of the form in a.

ἀν αὖ γυμναστικῆ. ‘If a man, on the other hand, in the way of gymnastic work hard, and live very generously, he is
filled with high thoughts and spirit, and becomes twice the man he was.’

αὐτὸς αὐτοῦ. For this well-known idiom ep. 421d.

E. διαπράττεται. If we keep this we must render with Stalib., ‘But he carries out his end sin 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. διαπράττεσθαι ποιεύτας τάδε. There seems no need then, with Herm. and Madvig, to excise διαπράττεται. Engel. suggests that πρὸς 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.

ei μή ei πάρεργον. ‘Except perhaps incidentally.’

412a. τοῦ τοιούτου τινὸς ἄλει ἐπιστάτου. ‘Will always need just some such an overseer as this.’ For τοῦ τινὸς, Stalib. 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 ἀνεν μαλακίας, Thuc. ii. 40.

ei μέλλαι...σωσίσθαι. ‘If the state is to be preserved,’ Goodwin, M. T., § 25, 2.

d. καὶ [ἵτινα 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 ὃ ἡγοῖτο συμμα. 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’ ἂν φιλοῖ above. Stobaeus quoting the passage reads ὅτι μάλιστα, which would simplify matters to adopt.

E. ἐπιλαμβανόμενοι. (Cobet would excise this word.)

413a. τὸ τὰ ὄντα δοξάζειν ἀληθεύειν. ‘Does not it appear to you that to have an opinion based on reality is to be in the truth?’
Notes.

τραγικῷς...κινδυνεύω λέγειν. 'I fear I'm speaking with poetical obscurity.' Cp. infra, viii. p. 545f; and supra, ἱνίκατο...ποητικῶς, i. 332b.

c. τούτω ὡς ποιητέον. 'Of the opinion, namely, that they must do that,' etc.

προθεμένους ἔργα. '(We must keep a watch upon them, and) set before them tasks in which, etc.'

ἔγκριτεον...ἄποκριτεον. See note on 377c.

v. 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 word, pa-shanas, is found in Sanskrit, meaning a stone; but it is uncertain whether this again is not as foreign to Sanskrit as βάσανος to Greek. Benfey compares the well-known Hebrew Bashan, the land of Basalt. See Vanicek, Fremdwörter im Griechischen und Lateinischen, sub voc. The Latin name significantly is Lapis Lydus, Pliny, xxxiii. 126. Wharton, Etyma Graeca, puts βάσανος down as a Lydian word.

414a. τάφων...τῶν ἀλλῶν μυημέλων. A good historical instance of this is to be found in the well-known instance of the honours paid to Brasidas at Amphipolis, Thuc. v. 11; cp. Ar. Eth. Nic. 1134, b. 24, showing how these honours were kept up in later days.

λαγχάνοντα. 'And that he should receive the highest rewards in the way of burial, and of other tributes to his memory.' The return from the dative strictly grammatical after δοτέον to the accusative is quite Platonic.

b. τίς ἂν μὴχανη...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, ἡμῶν ψευδομένους...πείσαι.

γενναῖόν 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. 348b, γεν. αἰα ἐὐθεία. "Nimirum 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. μὴ δὲν καὶ νῦν. 'It must be nothing new' (μὴ marking an implied imperative).

Φωνικίκον τι. The Scholiast has a good note here. Τὸ ψευδὸς Φωνικίκον φησιν ἀπὸ τῶν κατὰ τὸν ὄρακοντα καὶ τοὺς Σιδωνίους καὶ Κάδμου ψευδῶς λεγομένων. οὔτος γὰρ, Λαγόφωρος τοῦ Ποσειδώνος καὶ Λιβύης ἦν, ὡς ἡ Φωνική χώρα. Such a national legend, or lie, is exactly what Plato means. Stallbaum thinks he also chooses the Phoenician legend, because the expression ψευδὸς Φωνικίκων was proverbial. But though Punicα fudes was among the Romans, it is a question whether this was so among the Greeks. In the Laws, 663E, Plato calls it τὸ τῶν Σιδωνίων μυθολόγημα.—G.

ὡς φασίν. 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 συχνής πειθοῦς. 'But requiring a great deal of commendation to commend.' On συχνός, see note on Book ii.

ὡς έοικας...όκυνντι λέγειν. 'How reluctant you seem to be to tell it.'

E. [καὶ] ἡ γῆ...μήτηρ. They are in very fact what the Athenians boasted themselves to be, Autochthones. The καὶ is found in the mss., but cannot stand.

μητρὸς καὶ τροφοῦ. This collocation forms a regular phrase, cp. Soph. O. T. 1092, πατρίωταν 'Οιδίπου καὶ τροφοῦ καὶ ματέρ' αὐξεῖν, and Plat. Legg. 918E, εν μητρὸς ἄν καὶ τροφοῦ σχήματι τιμῶτο τὰ τοιαῦτα πάντα. Cp. inf. 471D.

415c. χρησμοῦ ὄντος...διαφθαρῆναι. The oracular aorist after χρησμοῦ is worth noticing. Goodwin, M.T., § 23, 1. 2.

D. καὶ τοῦτο μὲν δὴ ἔξει ὃπη 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 ὃπως, but ὃπη suits better with ἀγάγη.

φήμη is a word for which there is no exact equivalent in English. It is, as Mr. Purves well puts it, the vox populi, which is the vox dei, the voice which is in the air, which is not the deliberate utterance of any one individual, but com-
mends itself to all; so that it may sometimes be a special inspired application of a casual utterance. See L. & S., sub voc.; and for the best account in their connection of this and the kindred ὀσσα, φήμη, κληδῶν, ὄμφη, 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. [κακούργειν] is not wanted. Also this appears to be the only place where it is found with the dative; whereas ἐπιχειρησαί, with dative in sense of to attack, is quite common.

b. τὴν μεγίστην τῆς εὐλαβείας. 'The greatest precaution.' "Dictum pro τὴν μεγίστην εὐλαβείαν, ut ἡ ὀρθοτάτη τῆς σκεψεως ὁ πολὺς τοῦ χρόνου, Crat. 391β; Symp. 209α, etc."—Stallb.

c. παύσου...μὴ ἔπαροι. The Par. A has παύσου, ἐπάροι: some mss. παύσει, ἐπάροι, ἐπαρεῖ, etc. There can be hardly any doubt that with Stallb. we should read as here, the optatives following after the optative, ἄν φαίη. Cp. 398β. Otherwise the fut. indic. would be the regular prose construction. Goodwin, M. T., § 65, i. R. 1(a).

d. ἀθληταὶ πολέμου. Cp. 403ε.

e. ταξάμενοι. 'By arrangement between themselves and the other citizens.' The accusative follows on δεὶ γὰρ συνα. ταξάμενοι 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 ὁσια. 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, Notaibli.

417a. περιάψασθαι. Lit., 'to put round them,' so 'to wear'; especially of rings, bracelets, anklets, crowns. Cp. next book, iv. 420ε, χρυσῶν περιθέντες, and περιαπτων with its differentiated use, 426β.

b. θέοντες...ἐγγύτατα ὀλέθρου. 'Running onto the very verge of ruin.' Exactly like our idiom, running risk, running into danger. So θέεω κλοὺσων, Plut. Fibr. 26.
BOOK IV.

419. Καὶ ὁ Ἀδείμαντος ὑπολαβὼν. 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 πάνυ τι εὐδαιμονας. 'Not so very, not particularly, happy.'

καὶ ταῦτα δι' ἐαυτοῦς. 'And that too through their own fault.'

ἐπίκουροι μισθωτοὶ. 'Hireling mercenaries.' Badham, one of those scholars who made a reputation by trenchant handling, condemns μισθωτοὶ as a gloss. See Badh. ad Phaedr. p. x.

420a. καθησαί. 'Sit idly,' 'sit stock still.'

καὶ ταῦτά γε ἐπισίτιοι. 'Yes, and are paid in kind at that.' ἐπισίτιοι, οἱ τροφῆς χάριν ἑργαζόμενοι—Scholiast.

ἐταίρας δεδόναι. 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.

e. ἕστιδας. Fine robes, robes of state, gala dresses. The ἕστις was a long trailing garment of fine stuff, as the Scholiast says, ἕστις ἐστι λεπτὸν ύφασμα περιβόλαιον, ἡ χιτῶν ποδήρης
It was worn by men on state occasions, like the robes of our judges and bishops, e.g., Ar. *Nub.* 70, ὅταν σὺ μέγας ὄν ἄρι’ ἐλαῖνης πρὸς πόλιν ἔσπερ Μεγακλῆς ἐνστίδ’ ἔχων.

A good instance of its use is Theocr. ii. 73,

ἐγὼ δέ οἱ ἀ μεγάλατοι

ὡμάρτευν βίσσοιο καλὸν σύροισα χιτώνα

κάμψιστελαμένα τὰν ἔνστιδα τὰν Κλεαρίστας.

It is the Latin *Palla*, the “sceptred pall” of tragedy, as Mill-son calls it.

χρυσὸν περιβάντες. ‘Crowning with gold.’

πρὸς ἡδωνῆν ἑργαξάσθαι κελεύειν τὴν γῆν. ‘Bid them till the land at their own sweet will, *i.e.* as much or as little as they please.’

ἐπιδέξα. The common reading was ἔπὶ δεξιὰ 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 ἐπιδέξα. The question however is not as to the form but as to the meaning. ἐπιδέξα may equally mean rightwards. Cp. Odyssey, xxi. 141, ὄρνυσθ’ ἐξέλεισ ἐπιδέξα, and Eupolis *Frag.* *Incert.* πίνειν τὴν ἐπιδέξα, which favours that interpretation here. But ἐπιδέξα may be adverbal, equal to ἐπιδέξιος, and so Casaubon interprets it, and is followed by Stallb., who says, “Significat scite et eleganter.” So Engelm., “Die Töpfer ganz hübsch am Feuer lagen 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 οὔδεν ἔχων σκῆμα. ἔχων scil. ἐσταὶ. ‘Nor will any one else of those who make up a city keep his proper character.’

B. εἰ μὲν οὖν ἡμέις μὲν. Stallb. is justified in calling this “Locus ad explicandum difficillimum,” 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
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The error which gave ευδαίμονας for ευδαιμον is a very natural one, an instance of accommodation ad proximum, the word being wrongly made to agree with εστιάτορας. The prior question, however, ought to be, Can we make anything of the mss. reading ευδαίμονας? The main difficulty is as to the apodosis after ει...ποιούμεν. (1) Hermann begins the apodosis at σκεπτέον, 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: ει ἂν λέγοι, '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 μελώσων), 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 ὄνω, thus getting rid of εί. Ast boldly omits ει μέν, and reads ἥμεις μέν ὄνω.

E. οὓς ἃν διδάσκη χείρους δημοφυγοὺς 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, ἐδίδαξε μὲν ὁ καθηγητὴς, ἐδιδάξατο δὲ ὁ πατήρ συντήσας. Cobet, Varr. Lectt. p. 310, asserts that there are only two places in Attic where this rule is violated, and that both ought to be emended: this passage, where he would read διδάξει, and Aristoph. Nub. v. 783, ὅθεις· ἀπερρ' οὐκ ἃν διδάξασθιν σ' ἐτι, where he adopts Elmsley's correction, οὐκ ἃν διδάσκαλι' 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 arbitratu διδάσκων καὶ διδάσκομαι temere confundit, ut magister saepe διδάσκεσθαι dicatur." But Riddell, Digest, § 87, denies the distinction altogether.

422b. τὸν πρότερον ἂεὶ προσφέρομεν ἀναστρέφοντα κρούειν. 'If he were allowed to run away, and then with a sudden turn
N.B. the Platonic change of case, from ἐποφείγωντι to ἀναστρέφοντα. For intransitive use of ἀναστρέφειν cp. Riddell, Digest, § 104.

πόλεις ἀλλ' οὐ πόλις, τὸ τῶν παίζοντων. The Scholiast, whom all the commentators naturally quote, says, πόλεις παίζειν εἰδος ἐστὶ πεπεινηκής παιδιᾶς, μετηκταὶ δὲ καὶ εἰς παροικίαν. That the expression πόλεις παίζειν, to play cities, meant to play some game like chess, is certain. Beside the Scholiast, p. Suidas, sub voc. πόλις, and Julius Pollux, ix. 98. Schneider quotes Eustath. ad Odyss., 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 παίζοντων 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 παίζοντων as a regular phrase, cp. 574c.

Σῦ πολεμία ἀλλήλαις. The title of Disraeli’s well-known story, Sybil, or the Two Nations, and still more the story itself, afford an excellent commentary on this text.

καὶ ὅτι οὖν ἄν. ‘Small as it may be.’ ‘Be it what it may be.’

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 ἀν έθέλη αὐξημένη 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.

B. κάλλιστος ὅρος ... ὅτιν ἕξεθος τῆς πόλις ποιείσθαι. ‘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 ὀρίζομεν ὅσην, which would present no difficulty.

E. μᾶλλον δ’ ἀντί μεγαλοῦ ἱκανον. ‘Or rather not so much a great point as a sufficient one.’

424A. κατὰ τὴν παροιμίαν...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 ὡσπερ κύκλος αὐξανομένη. ‘Goes on, like a circle, growing larger and larger.’ This is the natural interpretation of ὡσπερ κύκλος, and is the rendering of Engelmann and Fahse 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 tanguam circulus
semper augescens. The metaphor may be from a circle formed
by a stone thrown into water.

τροφή γαρ καλ παλευσις χρηστή. The very opposite to
the progress so famously described by Horace—

"Aetas parentum peior avis tulit
Nos nequiores, mox daturor
Progeniem vitiosiorem."

Β. τὸ μὴ νεωτερίζειν περὶ γυμναστικήν τε καὶ μονακήν. This
principle was one of which the ancients thoroughly believed the
and pathetic passage. Aristotle, Pol. v. 5, 1339, passim.
Cic. Legg. ii. 15, 38, “Assentior enim Platonis, nilam 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 μονακή 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 Ram-
bles and Studies in Greece, chap. xv. With regard to gym-
nastic, 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. Introduc-
tion B, pp. xxxix., xli., xlv.

φυλάττειν. According to Stallb., loosely constructed after
ἀνθεκτέων, as though we had had ἀντέχειν δεῖ, but it seems
more natural to make it parallel to τὸ μὴ νεωτερίζειν, despite
the repetition of the word φυλάττειν.

τὴν γὰρ ἀοιδὴν, etc. The actual words of our Homer, Od.
i. 352, are—

τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλέους ἀνθρωποι,
ήτις ἀκούντεσσι νεωτάτη ἀμφιπέληται.
Plato then again is quoting more suo, he omits one word,
and alters two. See Nitzsch ad loc.
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c. μὴ πολλάκις. ‘Lest perchance.’ Cp. Thuc. ii. 13, and other places. πολλάκις is similarly used after εἰ, ἕαν, ... ἕαν.

οὔτε ὑπολαμβάνειν. ‘Nor ought we so to understand the words of the poet.’

c. εἷδος καίνον μεταβάλλειν. ‘To adopt in exchange a new kind.’ This use of μεταβάλλειν with an adjective implying change is quite common. Cp. Phaedr. 241α, μεταβαλῶν ἄλλων ἄρχουτα, and ἵνα, 535ν, ὁ τάραντια τούτου μεταβεβληκός.

d. βαδίως ταύτη λανδάνει. ταύτη, Madvig’s correction for αὐτή of Par. A, etc.

παιδίας μέρε. ‘By way of pastime or amusement,’ ‘under the head of pastime.’ Cp. supra, i. 347, ὡς εν μισθὸν μέρει, and 348, ἐν ἀρετῆς μέρει.

ἐυμβόλαια πρὸς ἀλλήλους. ‘Covenants, contracts, agreements between man and man.’ Cp. supra, i. 333α.

425α. ἦ ἐκείνοις. Those others, i.e. (the badly educated).

b. στιγάς 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 πρεσβυτέρῳ τιμήν τὴν καθ’ ἡλικίαν ἀποδοτέον ὑπαναστάσει καὶ κατακλίσει. The use of the plural substantives is a frequent affectation of Platonic style, ep. infra, 443α, Μοιχείαι καὶ γονέων ἀμέλειαι and supra, 387c, with note.
Notes.

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λόγῳ τε καὶ γράμμασιν. 'In so many words and syllables;' in precise verbal legislation.' The general principle is illustrated by the well-known maxim, De minimis non curat lex.

c. νεανικόν. 'Grand.' Cp. supra, ii. 363c, with note.

d. δικών 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 (ἀνάκρασις), and either dismissed it or referred it to the δικασταί. Hence ἀγχάνειν δίκην τει, lit.—to cast lots for precedence in legal proceedings, i.e., to accuse; λήξεις δικών, similarly 'accusation.' See Meier's Attischer Process, new ed. (Calvary), pp. 193-5 and 791 f. with notes.

καταστάσεως. 'The constitution or "impanelling" of ἰκασταί. This was done by the magistrate after the ἀνάκρασις.

tελών...πράξεις ἡ θέσεις. A Platonic ὅστερον πρότερον. Taxes ot being usually exacted before they are imposed. 'The xaction or imposition of taxes.'

426a. καὶ ἄεὶ ἐλπίζοντες. Not as Ast., 'although always hoping;' but, 'and that always hoping,' 'or ever hoping vital.' Like καὶ ταῦτα, supra, 341c and 420a, where see notes.

τῶς αὐτῶν...πρὶν ἄν μεθύων, κ.τ.λ. 'Is not this a charming rait in them...that until a man ceases to drink, etc.' The hange of number here is a marked instance of Plato's lax or 'colloquial' construction.

v. ἐπωδαί. 'Incantations.' Cp. supra, 364c.

περιάπτον. An amulet; lit., something worn round (the eek, or arm, etc.). Stallb. quotes the instance of Pericles' mulet, from Plutarch, Pericles c. 38, νοσών Περικλῆς ἐπισκοπου-έψι τει τῶν φίλων δείξει περιάπτον ὑπὸ γυναικῶν τῷ τραχήλῳ ερημτημένον. Cp. note on περιάψασθαι, 417a.

c. ὡς ἀποθανομένους ὡς ἄν τοῦτο δρά. 'For that they'll be ut to death whoever does this.' For the pendent accus., cp. ἑργα, i. 345ε, ὡς οὐχὶ αὐτοῖσιν ὠφελλαν ἐσομένην ἐκ τοῦ ἄρχειν.

ὕποπτρέχων. 'Fawning upon.' J. and D. and V. The
word is not infrequent in this sense. Stalib. quotes Laws xi. 923b,—

\[= \varepsilon \alpha \nu \tau \iota \varsigma \upsilon \mu \alpha \varsigma \delta \omega \tau \varepsilon \iota \alpha \varsigma \iota \circ \nu \delta \alpha \rho \delta \alpha \mu \omega \nu \ldots \pi \epsilon \iota \eta \eta\].

Aesch. ăde. Clesiph. § 50, Ϝώτος τὸν ’Αλεξανδρὸν ύποτρέχει καὶ πηγίατζε αὐτῷ. Cp. also Eur. Or. 670. Stalib. 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.

b. "Ὑδραν. The story of the Lernaean 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. ὅ το τοιοῦτον ἐἶδος. 'Such a species, such a kind (i.e., of legislation).'

c. '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.

θῆκα. 'The tombs of the dead.' θῆκη, a place to put something in, a repository; e.g., χρύσου θῆκη, 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 (sic) wrongly. Engel, "die Grabstaller," burying-places, loosely. For the plurals without the article, cp. note on σιγάς, 425b.

πάτριος ἔξηγητής. The national interpreter or exponent Apollo was specially worshipped by the Athenians under the title πατρώος. This must not, however, be confounded with πατριως. Cp. Soph. Phil. 933. ἔξηγητής has, of course, peculiarly strong significance of a professional exponent in matters spiritual. Cp. Hdt. i. 78. Cp. Euthyphro, 49b. Laws, 759c, ἐκ Δελφῶν δὲ χρῆ νόμους περὶ τὰ θεῖα πάντα κοιμάω μένους καὶ καταστήσαντας ἐπ' αὐτοῖς ἔξηγητάς τούτοις χρῆσθα.
Notes.


ἐν μέσῳ...ἐπὶ τοῦ ὀμφαλοῦ καθήμενος. Engelmann’s note is good, “Delphi was considered by the Greeks as the central point of the inhabited world, and the dome-shaped stone of white marble in the shrine there indicated the spot, and was called specially ὀμφαλὸς.” For ὀμφαλὸς, cp. Soph. *O. T.* 480 and 899, with Jebb’s Notes; Aesch. *Eum.* 40; Livy, xxxviii. § 4, in the secondary sense, “Delphos umbilicum orbis terem.”

δ. ὁκισμένη μὲν τοῖνυν. *N.B.* the emphasis given by position. The *foundation* of your city is now completed.

 αὐτὸς τε καὶ τὸν ἀδελφὸν παρακάλει. Again a Platonic *olloqual* construction, or rather change of construction.

428c. *βουλευόμενη.* Heindorf’s correction for the *βουλευό-κενη* 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 ἢ οὐχ ὑπὲρ τῶν ἐν τῇ πόλει τινὸς βουλευεται. So that ὑπὲρ here is in favour of the accusative *βουλευόμενη.* 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 ἄν ἔχου. *Scil.* τὰ σκέυη, ‘how they may be.’ On the constr. see Goodwin, *M. T.*, § 45, note 1, p. 76.

δ. ὀμιλοί. So Par. A and most of the good mss. Stallb. and many editors with one ms. read ὀμιλοῖ. The form in *οί* 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. ὄνομάξονται τινες ἐναι. ‘Are called by particular names.’ Lit., are named to be so and so.

σμικροτάτω ἀρα ἔθνει. ‘In virtue of this smallest class, and part of itself, etc.’

429a. ἰν μόνην τῶν ἀλλῶν ἐπιστημῶν. A common idiom.
αὐτὸ (τε). 'In its nature; ' in its essence.'
εἰς ἄλλο τι... ἄλλ' ἥ. 'Looking at anything else except.'

κύριοι. η τοῖαν... ἐναί η τοῖαν. '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 σώσει. 'Which will keep quite secure throughout (everywhere and always) the opinion about what things are terrible.'

σωτηρίαν... λέγω... τὴν ἀνδρέαν. 'Courage, then, I call a kind of conservation.'

διὰ παντὸς δὲ ἔλεγον [αὐτὴν σωτηρίαν] τὸ ἐν τε... 'And by "throughout" I meant that a man should keep it, both in sorrow and in pleasure, and in desire, and in panic, and not cast it out.'

Our edd. here follow Hermann, in obelizing αὐτὴν σωτηρίαν, and correcting τὸ of Par. A, etc., into τὸ, on the ground that αὐτὴν σωτηρίαν 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 *Timaeus*, 68c, as that produced by mixing red (ἐρυθρόν) with black (μέλαν) and white (λευκόν). Etymologically, of course, the word means sea-wrought; so sea purple, cp. ἀλπάρφυρος. Both ἀλουργός and ἀλουργής are found in good authors, e.g., ἐμβαίνουθ' ἀλουργέαν, Aesch. *Ag.* 946. On the colour cp. Arist. *Color*, 5.

tὸ ἄνθος. 'The bloom, brilliancy, or gloss of the purple dye,' 'die Farbenpracht.' —E. 'The purple hue in full perfection.' —J. ἄνθος naturally, like ἄξος, is used for the perfection, acme of anything. It seems to be used specially of brightness or splendour of colour, e.g., Theognis, 450 et seqq., where it is said of gold,

τὸ ἄνθος καθύπερθε μέλας οὐχ ἄπτεται ἱώ, οὐδ' εὐρώς, αἰεὶ δ' ἄνθος ἔχει καθαρόν.

It seems to have come to be used specially of purple.

e. δευσοπολύν. Fast or fixed, i.e., dyed with a fast colour, from δεῦω (drench). The form of the word points rather to
And if we may trust the Scholiast it had also this sense. δευνοποιῶν ἐμονὸν, δυσαπόλυτον, ὡς νῦν σημαίνει δὲ καὶ τὸν βαφεῖν. A very interesting collection of passages illustrative of this word and its uses will be found in Ruhnken’s Timaeus, p. 75 sub voc.

ρυμμάτων. ρύμμα, a generic name for any detergent, soap, lye, etc. Scholiast, ρυμμάτων, τρυμμάτων, σμηγμάτων, τὸ δὲ σμηγμά ἐστι σποδός. A few lines below the Scholiast gives the following note—κονία, σμήγμα, σποδός. Τρύμμα, τρύμμα, σμήγμα, derived from ρύπτω, τρίβω, σμήχω, are then all generic names for any detergent. In κονία, σποδός, νίτρον, χαλαστραίον, 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 soap 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 (lixiviatio). Hence σποδός, κονία, really wood ashes, are used in sense of lye, or potash. νιτρον (Hdt. and Attic νιτρον), the ancient nitre, was probably neither our nitre, i.e., saltpetre, potassic nitre, KNO₃, nor our sodic nitre or Chili saltpetre, NaNO₃, but Carbonate of Soda. This νιτρον 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.

εκπλυτα 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. χαλαστραίον, scil. ρύμμα or νίτρον, was native nitre or probably rather Natron, from the lake of Chalastra or Chalestra in Macedonia. Χαλάστρα πόλις καὶ λίμνη, ἐνθα τὸ χαλαστραίον νίτρον γίνομενον διὰ ἐναετηρίδος πήργυρα, ὑμως δὲ καὶ λιθαί, Schol. Cp. Plin. N. H. xxxi. 107, “Optimum (nitrum) copiosumque in Clitis Macedonieae, quod vocant
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Chalestricum, candidum purumque, proximum sali." The spelling of the mss. varies between χαλέστρα, χαλώστρα, χαλεστραῖον, and χαλοστραῖον.


1. πραγματευόμεθα. 'Bother, trouble ourselves.'

1. καὶ ὥς γε ἐντεύθεν ἰδεῖν. 'Viewed at least from this side, from our present point of view.'

ὡς φασί, κρείττω δὴ αὐτοῦ φαινοντα. Our editors here follow Madvig's correction. The reading of Par. A is κρείττω δὴ αὐτοῦ (αὐτοῦ Λ') φαινονται. 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 φαινοντα refers to both κόσμος and ἐγκράτεια "quae dicuntur hominem κρείττω ἑαυτοῦ 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 κρείττω ἑαυτοῦ, 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 φαινονται is marked as spurious in Par. A itself, and λέγοντες given in the margin, and in the text in other mss., boldly brackets φαινονται, 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' ἀποφαινονταί is an emendation now forgotten but clever.

431b. τούτο δέ. 'This on the other hand.'

εἰπερ 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 οὐ where).

c. ἐν πασί μάλιστα. Par. A has πᾶσι, but the correction πασί has been adopted by all editors, and by J. and D. and V., and it seems settled by a comparison of 433b. This may show then, if proof were needed, that Par. A is not immaculate.

ἐπιτεύξε. Given in two forms ἐπιτεύξη, ἐπιτεύξη, 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' ἀν τις εὑροί, if the simpler construction were always the more Platonic. ἐπιτυγχάνεων, 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 τάλλα; so also Eubul., fragment 14, ἀττα.

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 ἡ διὰ πασῶν χορδῶν συμφωνία, i.e., the octave. The question is whether διὰ πασῶν is to be taken with τέταται 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' ὥλης τέταται, but is that by which it expresses an interval. Compare the other musical terms, ἡ διὰ τεσσάρων, the fourth, ἡ διὰ πέντε or δι' ὥλης, the fifth, and for the ordinary usage, διὰ δέκα ἐπάλξεων at every tenth battlement, at intervals of ten battlements, Thuc. iii. 21, or the phrase διὰ χρόνων συρία, 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."

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b. ὡς γε οὗτως δοξα. 'According to present judgment at least.' Cp. ὡς οὗτος γ' ἀκούσα, 'At first hearing,' Euthyphro, 3e.


κύκλω περιώστασθαι. For this process cp. Virgil’s "Saltus indagine cingunt."—Aen. iv. 121.

οτι ταύτη πη ἐστι. 'That it’s somewhere about here.'

eἰ γὰρ άφελον, ἐφη. N.B.—The tense, 'I wish I might.' Glan幕 gives up hope of doing it.

κυλινδεισθαι. We ought perhaps to write ἐκφεύξεσθαι. See Veitch, φεύγω, subj. in., and Rutherford, New Phryn. p. 94.

βλακκόν. 'Fatuous.' ἀκακίως, like ἀλάς, originally a physical as much as a mental epithet, stolid, stupid, e. g., ἀλάς ἵππος, a sluggish horse, a slug, as we say, opposite to θυμωτής.—Xen. Ἐτ. ix. 12. Cp. also Timaeus ad voc. with Ruhnken’s comment.

κυλινδεισθαι πρὸ ποδῶν, 'lying, lit. tumbling, kicking about at our feet.' The words κυλινδώ, καλυνδώ are constantly used in a metaphorical sense, something like Latin versavi, voluntari, ἐν δικαστηρίως κυλινδεισθαι.—Plat. Theaet. 172c. ἐν ἀμαθία k.—Plat. Phaedo. 82ε. ἐν πτωτοῖς καὶ γυναῖκι.—Plut. ii. 184f. ἐν τῇ στάθμῃ ἐκαλινδεσθε.—Hdt. iii. 52. ἐν θιάσοις καὶ μεθύσαναι ἀνθρώποις k.—Dem. 403, 19.

e. ὄστερ οἱ εἰν ταῖς χερσίν ἔχοντες. Plato did not know the familiar instance of spectacles.

ἀκοῦοντες...οὐ μανθάνειν ἥμων 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 ἀκοὖντες.

433a. δ ἔρι ἄρχης έθεμεθα. 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 πολυπραγμονοῖν δικαιοσύνη, that each man should do his own duty and not be a busybody. In other words justice is ὀικειοπραγία. Cp. Introduction A, p. xxxi.
B. τρόπον τινα γιγνόμενον. ‘This, then, when it takes place in a certain way, is what justice is like to be, namely, doing one’s own business.’ “Cum fit quodammodo.”—Fic.

ἐωσπερ ἀν ἐνη. ‘So long as it (justice) remains in it (the state).’

Ε. οὐκοῦν δικαίοσύνην το γε τούτοις ἐνάμιλλον. ‘Would you then consider justice to be that which competes with these as regards the excellence of the state? Yes, certainly.’

434A. πάντα ταύτα μεταλλαττόμενα. ‘If all these were interchanged, do you think they would greatly hurt the state? Certainly not.’

D. μηδέν...παγίως. ‘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.’

καὶ ἐκεῖ, i.e., ἐν ἐνι ἐκάστῳ.

ἡν ὁφθημεν, κ.τ.λ. ‘The investigation as to which we thought, that if we were first to endeavour to contemplate justice in one of the larger bodies which contain it, it would be easier for us clearly to discern its character in a single individual.’

435A. ἐωσπερ ἐκ πυρεῖων. ‘As though out of fire sticks.’ This pretty metaphor seems to be original. πυρεία or πυρηνία (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. Theoc. xxii. 33. (Dioscuri) πυρεία τε χερσον ἐναντιον.—Ap. Rhod. i. 1184. Cp. Latin Igniaria. Pliny xvi. 207.
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ταύτη ἡ ταύτων προσαγορεύται. "Ex tempore quatenus tauton dicatur."—Stallb.

c. εἷς φαύλον...σκέμμα ἐμπεπτώκαμεν. "Tis a very ordinary (easy) inquiry we've stumbled upon.' φαύλος, Sansk. sphaul, Gr. σφαλ, whence σφάλλω, φαλ, φαύλος, φλαύρος, φηλ, φηλός, φηλητής; Latin, fid, fullere, falsus, etc. φαύλος, originally slight, light, easy, then poor, paltry, trivial. φαύλος ἐχειν, to be poorly, Hipp. Aph. 1245. V. L. and S. sub. voc. Cp. supra, 423e, where Timaeus explains it as ἀπλοῦν, μάδουν, εἰτελές.

d. χαλεπὰ τὰ καλὰ. This proverb, a natural and doubtless old one, is often quoted by Plato. Cp. infra, vi. 497δ, Cratylus, 384a, and Hipp. Maj. 304e, where the Scholiast ascribes it to the invention of Solon.

μακροτέρα καὶ πλείων ὀδὸς, i.e., the path of dialectic, as Plato calls it. The difficulty here postponed is attacked again, infra, p. 504.

ε. οὗ γὰρ τού ᾠλλοθεν ἐκέισε ἀφίκται... 'For they did not come into the state from any other source than from our own breasts.'

κατὰ τὸν ἀνω τότον. ἀνω, literally up, upwards; ἦ ἀνω ὀδὸς, Rep. 621c, the upward road, in a geographical sense, generally means inland, i.e., up from the sea. Thus Hdt. iv. 18. ἄπο δὲ ταύτης ἀνω οἰκεύει Σκύθαι; and so again, τὰ ἀνω 'Ασίης, opposed to τὰ κάτω, 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 ἀνω τότος then would naturally mean, the upper or upland or inland countries. But (2) the word is also used in another sense, that of northward, northern, ἀνω πρὸς βορέην, Hdt. i, 72; perhaps also ὁσοιν Λέσβος ἀνω...ἐρέγει, II. 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 τότοις ἐθν ἴν καὶ τὰ περὶ Ἐυρώπην θυμοῦν μὲν ἐστὶ πλήρη, διανοιάς δὲ ἐνδεικτερα καὶ τέχνης. etc., etc. It is of course a commonplace to speak of the "hardy north," etc.

τὸ φιλομάθης. For this as an Athenian trait cp. the famous speech of Pericles, Thuc. ii. 40. 44.

b. τροφήν τε καὶ γέννησιν. Αὐτήν πρότερον. Such an inversion is part of Plato’s style. Cp. Riddell, Digest, § 308f., and supra, 425D.

καθ’ ἐκαστὸν αὐτῶν πράττομεν. ‘Or whether with our whole soul we discharge each one of these functions whenever we are started.’

δὴ λον ὑπὶ ταύτον. ‘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.’

ἐθελήσει. Cp. supra, p. 370b. If we press the meaning of ἐθέλειν, it signifies ‘to will,’ ‘to wish positively,’ stronger than βουλεῖσαι, ‘to be ready to.’ Cp. ἴνθα, 437b.

εἰσόμεθα ὑπὶ οὐ ταύτον ᾗν. For the imperfect ᾗν see note on 335ε.

d. εἰ ἔτι μᾶλλον χαριεντίζοιτο...κομψευόμενος. ‘Were to carry his pleasantry still farther, and refine and say.’

κατὰ ταύτα ἐαυτῶν τὰ τοιαῦτα. ‘In the same parts of themselves as aforesaid.’

e. ἀποκλίνειν 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.’

437α. πάθοι ἥ καὶ ποιήσειες. Here again Par. A breaks down. With all the mss. of any value it gives πάθοι ἥ καὶ εἰ ἥ καὶ ποιήσειες, a reading which no one defends.

λειμένα ἔσεσθαι. The combination with the auxiliary making an ‘analytical’ inflexion is noticeable. It is especially common in the case of the perfect.

b. τὸ ἐθέλειν καὶ τὸ βούλεσθαι. ‘Willing and desiring.’ Cp. supra, 436ρ, and Buttmann, Lexil., sub voc.

c. ἐπικεφάλει καὶ τοῦτο πρὸς αὐτήν. ‘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. ἐπιθυμὴ 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 — ἐπιστανταί δ' οἱ παλαιοὶ καὶ τὸ πάνυ ψυχρὸν ὅδρῳ ἐν ταῖς προσόποις. 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.

ἐνὶ 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, ἐνὶ λόγῳ is confirmed by 439A, where the phrase recurs.

τὴν τοῦ θερμοῦ ἐπιθυμιάν...τὴν τοῦ ψυχροῦ. We have here a much more serious question of reading. Our text follows the corrections of Hermann, who makes the adjectives coincide with the nouns; the epithets of the object with the epithets of the desire, thus: "Or if heat be added to the thirst, will it give an additional desire of hot drink, but if cold (be added, then) a desire of cold drink? The mss. however, both of Plato and Athenaeus, l.l., give the epithets in a different order, making them inverse to the nouns; thus, ἐὰν μὲν ταῖς θερμῶτησ τῷ δῆσει προσῇ, τὴν τοῦ ψυχροῦ...ἐὰν δὲ ψυχρότης, τὴν τοῦ θερμοῦ, 'If heat be added to the thirst, then desire of cold drink...but if cold (be added, then) desire of hot drink.' This seems true to nature, and for a long time the reading passed muster, but Hermann contends that, though specious, "quoniam qui calet frigidam, qui friget calidam potionem desiderare solet," it is "contra philosophi sententiam, qui attributa a notionum consortio derivat, ut max τολλοὺ sitim a πλῆθει." 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
s whether the natural illustration does not satisfy the equation, so to speak, as well as the more mechanically exact formula of Hermann; \( \text{The feeling of thirst} = \text{the desire for drink} \). \( \text{The feeling of thirst} + \text{(the feeling of) heat} = \text{the desire for cold drink} \). 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.

E. τὰ προσγιγνόμενα. 'The accessories.'

438b. οὐσα γ' ἕστι τοιαύτα οἶα εἶναι τοῦ, etc. An excellent instance of the simple and concrete way in which Greek expresses relations expressed in English by technical philosophic terms, e.g., D. and V., "Recollect however that in the case of all essentially correlative terms, when the first member of the relation is qualified, the second is also qualified; when he first is abstract, the second is also abstract."

439a. τὸ δὲ δὴ δῆψος, etc. Taking our text, we must render with Madvig, 'But for thirst, said I, will you not put it in the lass 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 ἀνω before τυπός; (2) the alteration of δήπου of α into δή του. (1) is justified by Madvig on the ground that there is no contraction without ἀνω. Even with it there is not too much. Talib. finds an interpretation thus: Reading with mss. θῆσεις ἀν τυπός εἶναι, etc., he takes εἶναι with θῆσεις τῶν τυπός as meaning relational things, 'quia ad aliquid referuntur;' τοῦτο θερ ἔστιν, '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 δήπου, 'Est enim (absolute) sitis, relatione autem accedente, sitis potus,' 'For it is
absolutely, in its essence, thirst, but relatively thirst for drink.' J. somewhat slurs over the constructional difficulty of the first part, but ingeniously makes a sort of aposiopesis of the second—"Thirst being obviously—Yes, thirst is relative to drink." D. and V.'s "Assuming that there is such a thing as thirst" seems very otiose. Engelm. follows our text and renders as above.

2. τοῦ τοξότου...ὁτι αὐτοῦ. The αὐτὸῦ is really redundant. 'Of the Bowman it is not right to say that the hands (of him).'

ἀπωθοῦνται καὶ προσέλκουνται...ἡ ἀπωθοῦσα χεῖρ...ἡ προσαγομένη. The meaning is obvious, but the change of voice, ἀπωθοῦνται ἀπωθοῦσα, is curious and hard to explain. The middle seems almost necessary in προσέλκουνται...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 conjoined with προσέλκουνται, which equally naturally falls into the middle (draw a thing towards oneself), ἀπωθοῦνται becomes, so to speak, relatival to the secondary object, and falls into the middle too? The subtle sensibility of Plato to such minute changes is very noticeable.

D. τερὶ τὰς ἄλλας ἐπιθυμίας ἐπτόηται. 'Is set in a flutter about, is excited about, the other lusts.' Stallb. compares Phaedo, 68c. οὐκοῦν καὶ ἡ σωφροσύνη...το τερὶ τὰς ἐπιθυμίας μὴ ἐπτοῆθαι, ἄλλον ὀλυγῷρως ἔχειν καὶ κοσμῶς.

πληρώσεων. 'Satisfactions.'—J.

Ε. ἐτι πιστεύω τούτῳ. 'Having once heard, I still believe this.' ἐτι is Madvig's correction for τι of Par. A. This would seem better, 'I believe this from something I once heard.'

ἀνήλων. 'Coming (up) to town' (from the harbour). Cp. τὰ ἀνώ, supra, 435e.

ἐπιθυμοὶ, etc. The optatives really follow after the secondary term ἀκούσας, I heard that...(and I believe it).

ὑπὸ τὸ βόρειον τεῖχος. 'Under the north wall.' Cp. ὑπὸ τείχων 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 δημῶ. ‘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.’

440a. κρατούμενος δ’ οὖν. ‘Finally being overmastered.’ On the optatives present here representing imperfect, see Goodwin, M. T., § 50, note 1—(b).

διελκύσας τοὺς ὀφθαλμοὺς. ‘Opening his eyes wide’; so στομα ὀιδεκεν, ‘to mouth,’ Diog. L. vii. 20.

b. ἄσπερ δυοῖν στασιμάζόντων. ‘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. 20.

ἀἱροῦντος λόγου μὴ δεῖν, ἀντιπράττενν οἶμαι 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 ἀντιπράττενε, 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 558 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:—ὁ δὲ νοὺς οὖτος. ταῖς δὲ ἐπιθυμίαις σε κοινωνήσαντα ταῖς εὐλογίστοις, καὶ γιγνώσκοντά σε
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toιτο ἐκ τῆς πεῖρας, οἷς ὑπολαμβάνω σε εἰπεῖν ὡτι ἡσθημαι εν ταῖς
tοιαίτεραι ἁγαθαίς ἠδοναῖς τοῦ θυμὸν ἀντιπράττοντα ταῖς ἐπιθυμίαις,
ὡσπερ ἐπὶ ταῖς τοῦ Λεοντίου ἄλγοις ἠδοναῖς ἀντιπράττειν. Ῥησ. 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," ep.
343δ and κοινωνήματα, 333α, 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.

αἱροῦντος λόγου μὴ δεῖν. Scilicet ἀντιπράττειν. ὁ λόγος αἴρεῖ,
'Reason decides or dictates,' is a phrase pretty common in
Herodotus and Plato; e.g., infra, 604c, ὡτι ὁ λόγος αἴρει
βέλτιστ' ἄν ἔχειν. Some inferior mss. give μηδέν, which the
older editions followed.

c. καὶ δὲ αὐτὸ πενήν καὶ δὲ αὐτὸ ῥηγουν...κἂν νικάται, οὐ
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 πενηὴν καὶ διὰ
τὸ ῥηγοῦν...ὑπομένων καὶ νικᾷ καὶ οὐ 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 ριγών, renders in same way, “Siegt durch Hungern und Frieren,” etc. Jowett’s rendering is safer, though somewhat loose, “And because he suffers hunger,” etc., “he is only the more deter-
minded to conquer.”

e. ἀλλ’ ἣ πρὸς τοῦτο. ἢ, Ast.'s correction. Par. A. has εἰ.

τιθέοινα τὰ ὀπλα 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 τιθέοινα τὰ ὀπλα is used generally for taking up a position, drawing up in order of battle. Then simply serving or fighting, e.g., Legg. 753b, ὀπόσοι περ ἄν ὀπλα ἵππικα ἣ πεζικά τεθύνοιε, ‘who serve on horseback or on foot.’ It is usually used metaphorically as here. See Shilleto’s note on Thucyd. ii. 2. Liddell and Scott distinguish three meanings, but with doubtful accuracy. Cp. also Arnold, ad Thuc. i. 1.

441b. ἀνω ποῦ ἔκει. ‘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. πῶς χρητηλικόνδε ἄντα διανεύει τοιοῦτον τε καὶ τοσοῦτον πλῆθος λύγων. Phaedrus, 264a. Protag. 338a.

E. τὸ μὲν ἐπιτείνουσα καὶ πρέφουσα. ‘Heightening and fostering the one (i.e., the rational element), but lowering the other with soothing words and taming it by harmony and rhythm.’

442a. προστατήσετον. This is Bekker’s emendation for προστήσετον of Par. A, now adopted by all editors. ‘Will rule the lustful element.’ προστήσετον must be transitive, which would not suit here.
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B. ἄν ν ὅ 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, γενὼν, ‘the classes it ought not (to rule).’

ἄνδρεῖον τούτῳ τῷ μέρει. ‘Courageous in respect of that part.’

D. μὴ τῇ ἡμῖν ἀπαμβλύνεται ἀλλό τι δικαίωσύνη 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.

ὁδε 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.’


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. ὦς εὐθὺς 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 ὦς as ‘since,’ ‘for,’ ‘Nam statim ut incepimus,” ‘For immediately we began.’ ἀρχόμενοι τῆς πόλεως οἰκίζειν. Lit., ‘Beginning our state, to found it, that is to say.’ oἰκίζειν, expegegetic, a common construction in Plato.

C. τὸ δὲ γε ἢν 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 ἢν ἄρα, cp. first note on book ii. The principle is in so many words “Ne sutor supra crepidam.” Cp. Introd. p. xxxiv.

δι᾽ οὗ καί ὠφελεῖ. Madvig condemns as otiose, but frankly confesses, “Sed nihil probable 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. xxxii. οὔτω δὲ πράττειν carries on the sentence and construction after ἐσάντα. 'Justice was something of this sort, that a man should, not allowing, etc...thus in fine come to act,' etc.

D. ὁσπερ ὅροις τρεῖς ἀρμονίας. 'Like the three terms of a harmony.'

νεάτης, νεάτη (scil. χορδή). Lit., the last or latest string, i.e., the lowest, but in point of pitch our highest. The old form νεάτη seems to be only found here and in a fragment of Cratinus in this sense. It was afterwards contracted to νήτη, so παρανεάτη παρανήτη, the string last but one.

ῐπάτη. 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 δὲ δὶς δὶὰ πασῶν σύστημα. 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, δὶὰ 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 ὑπατῶν, τ. μέσων, and τ. διεξεννυμένων, the lowest note would be ὑπάτη ὑπάτων, the highest of the second tetrachord μέση, the highest of the third νήτη διεξεννυμένων. See Dict. Antiqq., article on Music, p. 775.

Ε. εἰ ἄλλα ἄττα μεταξύ. The names of the other eight notes of the hendecachordal system will be found in the article just quoted.

444α. δικαίοσύνην, δ' τυγχάνει ἐν αὐτοῖς ὑν. 'And what it is found to be and is, in them.' Contrast the words here with those which conclude book i. δ' τὸ πρῶτον ἐσκοποῦμεν εὑρεῖν τὸ δίκαιον δ' τί ποτ' ἐστίν. The point is here declared to have been reached, which there was declared not to have been reached. δ' τυγχάνει ὑν, 'that which it is,' not the same as the
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simpler τι τυγχάνει, but, as Stallb. says, equivalent to τοῦθ᾽ ὑ τυγχάνει.

b. ἐπανάστασιν μέρους τινὸς τῷ ὁλῳ. 'The uprising of a part against the whole.' The verbal substantive is made to govern the case of the verb. Cp. τὰ παρ᾽ ἡμῶν ὁδῷ τοῖς θεοῖς. Euthyphro, 15A; and also infra, 471b.

δουλεύειν τῷ τοῦ ἀρχικοῦ γένους ὑντὶ; Par. A has δουλεύειν τοῦ ὃ ἀν δουλεύειν, with several of the other mss. Madvig suggests that the true reading is δουλεύειν, τῷ ὃ ἀν μὴ δουλεύειν, ἀρχικοῦ γένους ὑντὶ, explaining "cum tale sit, ut id servire deceat, ilud 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 τουκοῦ ὄντος is an anacluton after ὄν προσήκον, that ὄνον πρέτευν is equivalent to ὅσε πρέτευν αὐτῷ, and that τῷ τοῦ ἀρχικοῦ γένους ὑντὶ, is "ei partis animi qua est generis imperatorii, h. e. τῳ λογιστικῷ." He goes on, "Inde igitur natae sunt turbae scribarum in Parisin is aliisque libris conspicuæ, quibus maiores etiam excitarunt nuperi critici, scilicet istis scribarum erroribus aliquid reconditus subesse suspicati."

ξυλλήβδην πᾶσαν κακίαν. 'In short, all wickedness.' There is an obvious allusion to the well-known gnome of Theognis—

"ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶς ἀρετῆς ὅτιν, πᾶς δὲ τῷ ἀνήρ ἀγαθὸς, Κύριε δίκαιος εἶν" —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. ταύτα μὲν οὖν ταύτα. 'Yes, indeed, all these are even as you say.' Before Bekker the vulgate reading was ταύτα μὲν οὖν ταύτα. 'Yes, that's exactly so.'

N.B.—The whole of these words mark a central and dividing passage in the argument and construction of the Republic. It may be worth while to give the gist in a brief paraphrase: "We have now arrived at the definition of Justice and Injustice. Justice is Order in the Body, whether the Human Body or the Body Politic. It is the due subordination of parts. It is the due Division of Labour. Injustice is Disorder, and the
Confusion of Labour. Slightly changing our language, Virtue (which in every form is embraced in Justice, ἐν δὲ δικαιοσύνῃ ὑπάρχουσθαι ἀρετὴ ὑπερτεροῦσα) is Health, and Beauty, and Good Condition or Habit of the Soul. Vice is Disease, and Ugliness, and Weakness of the Soul. Then remains the question, Does Justice profit a man? Does it pay? Is it the best policy? Yet is it not ridiculous to ask this question, for, “what shall it profit a man if he gain the whole world and lose his own soul?” It is ridiculous to ask if Health pays, if Beauty pays, if Justice pays. Yet though it is obvious that it is really ridiculous, still, as we have now travelled to a point from which we can overlook and descry the whole truth, it would be faintheartedness to stop here. Let us rather climb the brow of the hill, and, from our ‘specular mount,’ look down and consider the one form of virtue, the many forms of vice, and, among that many, four in chief. For there would appear to be of the Body Politic, as of the Soul, one perfect form and four in chief that are imperfect. The one perfect and best form is the rule of the best, be it the one best or the many best, be it called Monarchy or Aristocracy. Thus again, by a graceful, artistic transition, does Plato pass to another main section of his discourse, and once more the question, What is justice? is identified with the depiction in a more detailed manner, in a deeper, as well as in a wider, spirit, of the Ideal State.” Cp. Introduction, Name and Aim of the Republic, pp. xxxi. to end.

444D. τὸ δὲ νόσον, scil. ἐμποιεῖν. ‘But to produce disease is,’ etc.

445B. ἐνταῦθα ὅσον οἶδα οἶν τε. Stallb. takes the whole phrase, ὅσον οἶδα τε σαφεστάτα κατὶ ἔδειν, as epexegetic after ἐνταῦθα. ‘We have reached there, namely to see, as clearly as possible,’ ὅσον οἶδα τε σαφεστάτα, ‘We have reached the point of seeing as clearly as possible,’ and so Engelm. D. and V. however take ὅσον οἶδα τε, etc., with οὐ χρὴ ἀποκάμψειν. ‘Since we have arrived at this point, we must not lose heart till we have
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ascertained in the clearest possible manner.' Stephanus proposed to read δην όλυν τε. Ast. δην όλυν τε. The point to notice is that δην όλυν τε forms one phrase.

ἀποκμητέον. Par. A gives ἀποκμητέον. Bekker corrected into ἀποκμητέον, in order that it might harmonize with ἀποκάμμενων 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 ἀποκκητέον, had the word been known to the Greek language before Bekker's time. The despised ἀποκκητέον is well established, e.g., 372α. So is ἀκητέον, but neither ἀποκκητέον nor κητέον are found. ἀποκκητέον is further better suited to the sense. See Schneider, ad loc. Yet Stallb. calls the emendation "egregius." Schanz writes ἀποκκητέον, Legg. i. 638ε.

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.

eἰδὴ ἔχοντες. 'Having distinctions,' 'having distinct forms.'

D. ἐγγενομένου ἀνδρὸς ἐνὸς ἐν τοῖς ἀρχοντι διαφέροντος βασιλεία ἢν κληθεὶ. 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. 473δ, and see also Introduction, Name and Aim, xii. and xiii., with note.

Ε. τῶν ἀξίων λόγου νόμων. 'Would disturb (any or aught of) the important laws of the state.' The genitive here is partitive. Stallb. compares Gorgias, 514α, δημοσιὰ πράξειν τῶν πολιτικῶν πραγμάτων.

τροφῆ καὶ παιδεία χρησάμενος η 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 l.
BOOK V.

449. ἄνδρα τὸν τοιούτου, scil. ἄγαθὸν καὶ ὑρθὸν καλὸν.
περί ἰδιωτῶν συχής τρόπου κατασκευήν. συχής may possibly, as Ast. suggests, have arisen from a gloss.

b. τὰ έρων. 'Was going (on to be about) to speak of.' Shows origin of analytic tenses, our 'was going to say.'

τοῦ ἰματίου. 'Taking hold of him by his cloak from above.' Cp. 327b.

προσηγάγετο, etc. The delicate graphic minuteness of prepositions, προς, προ, προσ, is noticeable.

c. τι μάλιστα; ἐτι ἐγώ, τι μάλιστα; 'What especially? Again I said, Yes, but what especially?' τι might be either 'what' or 'why,' but here the same question is repeated if we keep ἐτι. ἐτι is reading of Par. A and all mss. except Ven. Ξ.

Stallb. follows Hermann in introducing the formula, δὲ τι. Cp. 343a, δὲ δὴ τι μάλιστα, ἦν δ' ἐγώ, lit. our vulgar 'because why then specially, said I.'

ἀπορραθυμεῖν. 'To be shirking,' lit., shirking off or out of. πάθυμως, lit., 'easy tempered,' so 'slack.'

οἰηθήναι, scil. δοκεῖσ.

φαύλως. 'In an offhand, trivial, way, superficially.'

τις ὁ τρόπος, after λόγον δεῖται. 'Requires explanation as to what is the manner.'

ὁλὴν ταύτην ἡν λέγεις. The accusative after the verbal notion in μνησθήσεσθαι, 'you would explain.'

D. μέγα...καὶ ὀλον. 'We think it of great (importance), nay indeed of every importance, or all importance.' Cp. infra. 469c, ὄλω καὶ παντὶ, contrast Apol. 23α, ὄλγου καὶ οὐδενός ἄξια.

450a. ἀγαπῶν εἰ τις ἔσοι. 'Satisfied for my part that, quite agreeable that the thing should be left alone.'

παρακαλοῦντες 'Calling up.'

ἔσμός. 'A swarm.' Two forms are found in mss., ἔσμος and ἐσμός. The latter seems more correct, being supported by the
derived form ἀφεσμὸς, a swarming off; and both the derivations suggested, whether that from root εὖ of ἐζομαι (cp. Aesch. Supp. 223, ἐσμὸς ως πελειάδων ἔζεσθε, also ibid. 31), or that from ἵμι, something sent out, a gush, a jet, favour the rough breathing. The word is sometimes metaphorically used—e.g., Eur. Bacch. 710, γάλακτος ἐσμὸς; Aesch. Supp. 684, νοῦσων ἐσμὸς—but properly in the sense of a "swarm" of bees, wasps, or hornets. Cp. Ar. Vesp. 1107, ἐνελήγεντες γάρ καθ' ἐσμοὺς. ὥσπερει τάνθρωπα. Cp. use of σμήνος, e. g. in/γα, 574D, πολὺ δὲ ήδη ἐνεεληγμένον ἐν αὐτῷ ἢ τὸ τῶν ἴδουν σμήνος.

V. χρυσοχοίσσοντasz. The plain meaning of the word χρυσοχοίσσον is of course 'to be a χρυσοχός,' to follow the trade of a gold-smith, but it is said to have a derived and proverbial meaning, viz., to do or suffer anything rather than the matter in hand, to go wool-gathering, to embark on a wild-goose chase, so here, "came to idle away their time," "and not to argue in real earnest." The traditional explanation is found in the lexicon of Harpocration, sub. voc. χρυσοχός. He quotes from the orator Deinarchus. Δείναρχος ἐν τῷ κατὰ Πυθεόν, πάλιν παρ' Αἰσχίνην ἀποφοιτήσας παρὰ τοῦτο δήλον ὅτι χρυσοχόει ἐμάθανεν, ἀλλ' οὐ τὸ προκείμενον αὐτῷ πράττειν ἢ πάσχειν, and then expressly states that Plato uses this proverb in this passage ἐν πέμπτῳ πολιτείας. He explains the origin of the proverb by the following quaint story:—Επεσε τὸς φίλημ πότε εἰς τὸ πλῆθος τῶν 'Ἄθηναίων, ὡς ἐν Ὤμηττῳ φανεῖν χρυσοῦ ψῆφα μαλῶ καὶ ἐβλαστοῦ ὑπὸ τῶν μαχίμων μυρήκων, οἱ δὲ ἀναλαβόντες ὅπλα ἐξεδέχοντα ἐπ' αὐτοὺς, ἀπρακτοὶ δ' ὑποστρέφειντες καὶ μάτην κεκακοπαθηκότες, ἐκατέρωσαν ἄλλοις λεγόντες: αὐ δὲ ὄψιν χρυσοχοήσεις, ὅπερ ἐδέλοι, οὐ δὲ ὄψιν ψῆφα πολὺ συλλέξας καὶ χρυσοχοήσας 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 Glaucus, frag. 20 (Kock):—

ἡμεῖς ποτ' ἀνόρας Κεκροπίδας ἐπείσαμεν
λαβόντας εἰς Ἄμηττῳ ἐξεδεχόμεθα ὅπλα
καὶ σιτὶ ἐπὶ μύριμηκας ἡμερῶν τριῶν
ὡς χρυσοτεύκτοις ψῆφωσες περιποτο. 
However the proverbial or cant usage arose, it is evident it was in vogue then about Plato’s time, so that some general rendering, ‘to come on a fool’s errand’ (Gray), ‘to find an Eldorado,’ ‘to embark in a bubble speculation,’ represents the meaning better than a literal one. Jowett’s “to find the philosopher’s stone” is perhaps the best of all. Schneider quotes the passage given above, on Xenophon de Vectigalibus, 4-15, and thinks there may be an allusion to some unsuccessful workings of the silver mines at Laureium.

c. τροφής νέων, 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.’

πολλάς γάρ ἀπιστίας ἔχει. ‘It contains many reasons for doubt, lit., many doubtings.’


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.


e. φοβερόν 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.’

φοβερόν (id est, φοβοῦμαι) μή 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. προσκυνῶ δὲ Ἠδράστειαν. ‘I deprecate Nemesis.’ Lit., ‘I do homage to Nemesis, praying that she may not visit me.’
Aδράστεια. The word is used sometimes alone as here, sometimes as adjective with Νέμεως = 'The Inevitable,' 'Necessity.' Cp. Aesch. Pr. 936, οἱ προσκυνοῦντες τὴν 'Αδράστειαν σοφόλ. The Scholiast here says, 'Aδράστειαν καλοῦσιν; οὕτως οίκ ἄν τις αὐτὴν ἀποδράσειες, ἢ οτι ἀειδράστεια τις οὖν ἐστὶν, ὥς αἱ δρώτα τὰ καθ' ἑαυτήν, ἢ ὡς πολυδράστεια (πολλὰ γὰρ ὅρε) τοῖς ἄλφα πλήθος δηλοῦντος ὡς ἐπὶ τῆς ἄξιουν ὑλῆς. The true derivation would seem to be either as from διδράσκω or from δράω; cp. ἀπρηκτός ἄνειη, Homer, of Scylla, Od. xii. 223. Cp. 'Αδραστός, 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 οὗ μελαλέγειν, 'For the sake of, i.e., in respect of what I'm going to say.'

ἐλπίζω γὰρ οὖν. 'For I expect (or I opine) it's a less crime unwillingly to become the murderer of anyone.' ἐλπίς and ἐλπίζων 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. 614D, πρὸς δὲ τοῦτον ἀμφοῖν αὖ δύχας μελλόντων οἷν κοινὸν μὲν ὅνωμα ἐλπίς. It should be noted that this meaning naturally accompanies a construction of ἐλπίζω 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 ἰν. 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 ἀπατεώνα—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 κλέπτῃς, ψευδῇς, etc., with genitive; (3) A simple way of cutting the knot is, with
Schneider, to pronounce δικάλων 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.

ἀστείος 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 μὲ. Herm. ingeniously, but too ingeniously, corrects εὖ into οὖ, ‘So that your consolation is none at all.’

B. καθαρὸς γε καὶ ἐκεῖ ὁ ἄφθεις. ἐκεῖ, ἐνθάδε, ‘In that case ...in this,’ J. ἐκεῖ, ‘Ubique cadet 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.’

ὁρμήν. ‘Start.’

452B. ῥυσοὶ καὶ μὴ ἕσεις τὴν ὲψιν. ‘Wrinkled and not attractive in appearance.’ On ὲψιν see note on 376b.

ἐν τῷ παρεστῶτι. ‘In the present state of things.’

tὰ τῶν χαριέντων σκάμματα and infra, δ, τοῖς τότε ἀστείοις πάντα παύτα κομφυδεῖν. 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 τραχὺ τοῦ νόμου. ‘We must go on to the rougher ground of our law.’

dεηθείσι 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 πρᾶττειν is of course Plato's definition of 'to do justice,' but the use of the phrase here is probably merely a coincidence.

ὅτι οὗ πολὺς χρόνος, κ.τ.λ. All commentators, of course, quote Hilt. i. 10, παρά γὰρ τοῖς Λυδίοις σχεδοῦ δὲ καὶ παρὰ τοῖς ἄλλοις βαρβάροις καὶ ἄνδρα ὑφηγήν γυμνὸν ἐς ἀσχύνην μεγάλην φέρει, and on the next passage about the Cretans and Macedonians, Thucyd. i. 6, ἐγυμνώθησάν τε πρώτοι καὶ ἐστὶν ἕφεσιν ἀποδύντες λίπα μετὰ τοῦ γυμνάζεσθαι ἠλεύφαντο. Cr. Plat. Theatet., 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 which reason told them was best, then this too showed them that he is a fool who, etc.'

ἐνεδείξατο. For the middle, see L. and S. sub voc. ἐνδείξαμεν.

ὅτι μάταιος ὁς γελοίον ἄλλο τι ἤγεῖται, etc. A great deal of discussion has been raised as to the best readings and explanations of this passage. Cobet, like a modern "slashing Bentley with his desperate hook," leaves very little intact; he excises from ὁ γελοῖον τοῦ κακὸν καὶ, and again ὁ γελοῖον. Hermann, on the contrary, lets the first words stand, but cuts out from ὁ γελωτόποιεῖν τοῖς κακοῖν καὶ. But it seems quite possible to find a meaning without all this butchery. 'This, too, showed that he is an idle fellow, who thinks anything ridiculous but what is bad, and (the same is) the man that tries to raise a laugh, fixing his eyes on any other appearance as an appearance of what is ridiculous, than the appearance of what is silly and bad.'

καὶ καλοῦ αὐτοῦ σπουδάζει ἄλλον τινᾶ σκοπὸν στησάμενος. 'And he who again is in earnest, setting up for himself any other standard of the beautiful than that of the good.' Here again there is a question of reading. Our text is that of the Zürich edition. Par. A gives πρὸς ἄλλον τινὰ σκοπὸν στησάμενος. The omission of the πρὸς was first proposed by that beautiful Platonic scholar, the late Master of Trinity, W. H. Thompson, (Professor Cantabrigiensis, editor Phaedri et Gorgiae clarissimus, as the Zürich preface calls him), in some remarks in the Journal of Classical and Sacred Philology,
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For the phrase σκοτόν στήρασθαι, Dr. Thompson quotes Critias ap. Athen. xv. 666b, ὅν σκοτόν εἰς λατάγων τόξα καθιστάμεθα, and Plat. Legg. xii. 961e, σκοτόν 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.

φιλοπαίσμων. A number of the inferior mss. give the form φιλοπαίγμων, but the best, Paris A, upholds its credit by preserving the truer Attic spelling with σ. The question of the spelling is an old one. Vide Schanz, Praef. ad Euthyd. vii. § 5, and Rutherford, N. P., p. 313.

453a. ἔρημα. 'Undefended.' ἔρημος is specially used in this sense, as for instance in the famous

ὡς οὐδὲν ἑστιν οὔτε πῦργος οὔτε μαῦς ἔρημος ἀνδρῶν μὴ ξυνοικοῦντων ἔσω.

—Soph. O. T. 57.

The legal application to an undefended case, or one which goes by default, is well known.

b. οὐδὲν δεῖ ὑμῖν ἄλλους ἀμφισβητεῖν. 'You don’t want any one else to raise a doubt for you.'

κατοικίσεως, ἥν οἰκίζετε πόλιν. The inverse attraction of πόλεως into the case of the relative is noticeable. See Hadley, Gr. Gr., 1003.

d. οὐ μὰ τὸν Δία, ἔφη, οὐ γὰρ εὐκόλῳ ἔσκειν. 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 οὐ μὰ οὐκ together. So, too, Groen van Prinsterer transposes and writes τροφὴν οὐ γὰρ εὐκόλῳ ἔσκειν. Οὐ μὰ τὸν Δία ἔφη. But the ordinary loose rendering, 'Why,
no, certainly it's not easy' (Ficinus' 'Profecto non leve istud apparat') seems sufficient.

κολυμβήσατα. 'A plunge, i.e., a swimming bath,' κολυμβάω meaning to dive rather than swim.

dελφίνα. ὡς τὸν Ἀρέωνα δηλούστη τὸν Μηθώματον, 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.

τὰς δὲ ἄλλας 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 ἄλλας would usually mean 'The rest of the natures.'

454a. ἀντιλογικῆς. 'Disputation'; lit., 'contradiction.' With this passage compare Sophist. 225b, c.

κατ' εἰδη διαφοροῦμενοι. 'Dividing according to species.' Cp. Sophist. 253b, where the function of dialectic is said to be τὸ κατὰ γένη διαφορεῖσθαι καὶ μήτε ταὐτὸν εἶδος ἐτερον ἡγήσασθαι μήτε ἐτερον ἐν ταὐτῶν.

ἄλλα κατ' αὐτὸ τὸ ὅνομα, κ.τ.λ. 'But rush after opposition,' pursue their opposition, looking merely at the words' (and not what different εἰδη they may cover).

B. τὸ τὴν ἄλλην φύσιν ὅτι οὐ 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 αὐτῆν, some inferior mss. μή τὴν αὐτῆν, which of course gives same sense as ἄλλην. If, with Ficinus, we could allow ourselves to render διώκουμεν, insequinimur, 'we attack,' we could keep the reading of A.

τὸ εἶδος 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
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453-456. Notes. Baiter pronounces ιατρικήν to be the result of an error accommodationis, the copyist making it agree with ψυχήν. Hermann however adds a s, and reads ιατρικήν τήν ψυχήν δύτα, '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 ιατρικήν τήν ψυχήν ἔχοντα; 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 ιατρον μὲν καὶ ιατρικόν τήν ψυχήν δύτα, in which he is following Ficinus 'medicinum et hominem habentem animum medicinae studiis aptum'. D. and V. render, 'Two men who were mentally qualified for the medical profession.'

455b. εἴν τῶς ἐνδείξωμεθα. See Goodwin, M.T. § 71, note 1.

ἐν ο ὁ μὲν. 'In so far as the one' = εἴ ἐν τινὶ ὁ μὲν—Stallb.

μὴ δ' ἐμαθε στόχοιτο. 'Did not even keep what he learnt.'


c. τοπάνων. πλακοδιντων πλατέων καὶ λεπτῶν καὶ περιφερῶν, ἐψημα δὲ ἐστιν δὲ ἐνοῖτ ἐραυν καλοῦσιν, οἱ δὲ γλυκὸ—Schol. ad loc. The word τόπανον is derived of course from πέπτω, ἐψημα from ἐψω. It seems to be rare.

d. οὐ καὶ καταγελαστότατον, κ.τ.λ. 'In which field, if beaten, it is most ridiculed.'

γυναίκες μέντοι πολλαὶ πολλῶν ἀνδρῶν βελτίως εἰς πολλά τὸ δὲ ὀλον ἔχει ὡς σὺ λέγεις. Plato in these words sums up the practical answer to the question as to the equality of the sexes. Cp. ἰησοῦ, 456a.

e. γυμναστικὴ δ' ἄρα οὖ, οὐδὲ 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. πλην δια. 'Except in so far as.'

f. εὖχαις δμοια. 'Visionary' (merely). Cp. note on 450d.

άλλη ... τοιήσει, scil. φυλακικῶς.

παραλαβόσα. 'When it takes in hand,' i.e., when the παιδεία does so; παραλαβάνειν is the regular word in this connection.

d. πῶς οὖν ἔχεις διξης τοῦ τοιοῦτε 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 ἀρετήν ἀντὶ ἰματίων ἀμφιέσονται. Cp. Tennyson's Godiva, "Then she rode forth, clothed on with chastity." Ast. compares the contrasting passage, Hdt. i. 8, ἅμα δὲ κιθὼν ἐκδυνομένω σωκεδώνται καὶ τὴν αἰῶν γυνή. We are reminded by the collocation of Horace's famous <i>mea virtute me involvi</i>, Carm. iii. 29. 54, though the application is of course different.

ταῖς γυναιξὶν ἡ τοῖς ἀνδράσιν. 'To the women rather than to the men.' The ἡ is after the comparative ἐλαφρότερα (Stallb.).

ὁ δὲ γελών ἀνήρ. As Stallb. points out, this passage shows that this subject had been ridiculed before it was introduced by Plato, and is so far evidence against the theory that it was Plato's <i>Republic</i> that furnished the theme for the ridicule of Aristophanes' <i>Ecclesiazusae</i>. Cp. Introd., Name and Aim, p. ix., and 452b, supra; and on whole sentiment cp. Eur. <i>Ambr.</i> 590, et seqq.

b. ἀτέλη τοῦ γελοίου σοφίας δρέπον καρπόν, etc. The words without the τοῦ γελοίου are, according to Stobaeus' <i>Florileg.</i> lxxx. 4, from Pindar, who is speaking of the men of science, <i>οἱ φυσιολογοῦντες.</i> The meaning of Pindar's words is clear, "Plucking an unripe fruit of wisdom." Cp. Plat. <i>Theaet.</i> 173. 4. The words τοῦ γελοίου, however, complicate the passage here. They may have crept into the text from a gloss, as Engelmann's editor thinks. On the other hand, the great authorities, Cobet and Badham, would excise σοφίας, supposing that Plato substitutes τοῦ γελοίου for the σοφίας of Pindar, which is very plausible, "Plucking an unripe fruit from his laughter," But the text may perhaps stand <i>in toto.</i> "Plucking from his ridicule an unripe fruit of wisdom," <i>i.e.</i>, 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."

λελέξεται. 'Is said and will remain said,' the fut. perf. denoting the permanence of the results of the action in future time. See Goodwin, <i>M. T.</i> § 29. n. 2.

διαφεύγειν. 'That we are escaping.'

τιθέντας. 'When we lay down.' Accusative of attraction.

ὁμολογεῖσθαι. Infinitive after φῶμεν, Stallb.
Notes.

456-459.

λέγε δή, ἓδω. See Goodwin, M. T., § 85, note 1.

e. λέγεις λόγων ἐξοστασίν. ‘Narras sermonum conspirationem,’ Stallb. ‘You speak of a combination of discussions,’ i.e., ‘What you say implies a combination,’ etc.

ὑφεκτέον δίκην. ‘I must submit to the penalty.’

ἐσσών με ἑορτάσαι. ‘Allow me to keep a holiday or feast day.’ ἑορτάζειν from ἑορτή, a festival holiday or holyday; a jour de fete. 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.”

458a. οἱ ἀργοὶ τὴν διάνοιαν. ‘People of a do-nothing disposition are wont to be feasted by themselves’ (i.e., to feast on their own thoughts when walking alone). Cp. Theocr. 15. 26, ἐργοίς αἰὲν ἑορτά.

θέντες ὡς ὑπάχον ἑναι. ‘Supposing or assuming their wish already realized.’ The ἑναι 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.”

B. ἡ δυνάτα. So all the mss. and most of the editors, but Stallb.2 reads ei.

καὶ ὅτι πάντων ἐμφόρωται ἄν ἐν. ‘And will show (that) t would be best.’ The verb by a sort of zeugma from σκέψομαι.

D. οὐ γεωμετρικάς γε, ἀλλ' ἐρωτικάς 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.

459a. γενναίων ὀρνίθων. ‘Well-bred fowl.’ Here, no doubt, lightwing cocks are meant, perhaps also quails, which were used for the same purpose of sport. See Becker’s Charicles. Ilacon is supposed to be a young man acquainted with port. He is the “juvenis qui || gaudet equis canibusque et prici gramine campi.” Gr. van Pr.

B. τὸ δὲ ὑππῶν οἶει; ‘But what do you think (in the case) of horses.’ For construction see Madvig, Syntax, § 53 R.
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βάσι. Cp. 361β.

ώς ἀρα σφόδρα ἡμίν δεὶ ἄκρων εἶναι τῶν ἄρχοντων. 'How emphatically must we have our rulers consummate ones. Matthiae explains this as a confusion of two constructions, i.e., δεὶ ἄκρων ἄρχοντων and δεὶ ἄκρους τοὺς ἄρχοντας εἶναι.

c. ἐδέλουσιν. Stephanus' correction for the έδελουτών of Par. A, which may have arisen accommodationis errore ad φαρμάκων, as the Zürich editors say. Schneider, Stallb., Hermann, all keep ἐδελουτών.

ἡγούμεθα. Par. A has ἡγούμεθα εἶναι, which again Schn., Stallb., Herm. keep.

d. ἐν φαρμάκου ἐδει. 'Remedii loco,' 'Used as physic.' Cp. supra, 389β.

καὶ ὥρθος γε. 'Most legitimately so.' 'And this legitimate use (τὸ ὥρθον τοῦτο) would seem to come in specially in the case of marriages and births.'

460α. τὸ δὲ πλήθος, κ.τ.λ. 'The number of the weddings, we shall make to be under the control of the rulers.'

κλήρου κομψοὶ. 'Ingenious lots.' 'Schlaue Loose,' Eng. Cp. notes on 408β and 405δ.

ἐφ' ἐκάστης συνέρξεώς. 'At each coming together.' For ἐπὶ used with genitive, of occasions, see L. & S., and cp. Theaet. 159c.

b. γέρα δοτέον καὶ ἀθλα ἀλλά τε καὶ ἡ ἐξονσία (scil. δοτέον). For the construction of the nominative with the neuter verbal, cp. 403β, προσομιστέον αὐτῇ ἡ ἡδονή.

c. σηκός. The word is no doubt used advisedly. 'The fold,' especially for rearing young animals. See L. and S. Cp. πολύμοιον, ἀγέλῃ, supra.

ἀνάπτρον. 'Deformed,' 'crippled.'

ἐν ἀπορρήτῳ τε καὶ ἀδήλῳ κατακρύψουσιν 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. Lyce. 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.
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D. ὀ προὐθέμεθα. 'What we set before us.' The reading restored from Stobaeus, Par. A, has προὐμοῦθεμα, 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, taque subiecitur ἐφαμεν γὰρ δή," k.τ.λ.

E. τὴν ὀξυτάτην δρόμου ἄκμην παρῇ. 'When he has passed the sharpest burst in the race of life.' Stallb. and Engelmann think the words borrowed from some poet; but Plato is poet enough to serve his own turn. Schneider has a long but good note here. The question of the ages suitable for husband and wife is a very old one. Perhaps the earliest Greek precedent is the famous passage of Hesiod, Works and Days, 693, who fixes about thirty for the husband and apparently about twenty for the wife. Aristotle deals with the point in the Politics, vii. 16, fixing thirty-seven for the husband and eighteen for the wife. Cp. also Plato, Laws, iv. 721a. b. and vi. 785b. With these comments we may compare Tacitus' famous "Sera juvenum Venus eoque inexhausta pubertas," Germ. 20. Ancient civilization did not apparently suffer as much from late and deferred marriage as modern does.

461b. ἀφήσομεν. Par. A and all mss. except one have φῆσομεν. The true reading is preserved by Eusebius.

ταῖς άνω μητρός. 'The mother's female relations in an ascending line.'

καὶ ταύτα γ' ἥδη πάντα, scil. ἀφήσομεν. '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 κύμα or τὰ πράγματα subaudítum.

D. τηθᾶς. 'Grandmothers.' The word seems to have been confused by copyists with τίθη (a nurse), and used in the sense of a nurse. So here, inferior mss. read τίθη, though τηθᾶς is obviously required to balance πάππους. See Lobeck, Phryn. 133-4.

E. προσοαναρῆ. 'Also prescribe it.'

(βεβαιώσασθαι) παρὰ τοῦ λόγου. As we say, 'out of' or from the argument,' i.e., by the argument. "Von der Untersuchung bestätigen lassen."—Eng. Stallb. compares Gorg.
489A, ῥνα βεσθαιωσωμαι ἵδη παρά σοῦ. Riddell, Digest. 126, explains it as a pregnant construction.

462A. ὅχ ἦδε ἀρχή. 'Is not this the beginning?'

εἰτα ἐπισκέψασθαι. 'Then the next thing is to inquire whether.'

b. ἰδιωσὶς. '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 ψυχῆν, 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 αὐτῇ, scil. ἐν τῇ ψυχῇ. ἡσθετο, ἐσενήλγησε. Gnomic aorists.

καὶ τούτο ὁ ἐρωτᾶς. 'And to return to your question.'

ἡ ... πόλις οἰκεῖ. 'The best ordered state is arranged in a very similar way.' For οἰκεῖν in this sense, a regular idiom, see L. & S., sub voc., ii. 2.

tὰ τοῦ λόγου ὀμολογήματα. 'The points agreed on in the discussion.'

463A. ἔστι μὲν ποι ... ἀρχοντές. For the construction Stallb. compares 363A, q.v., ἵνα γίγνηται ἄρχαλ. The fact is the construction is common enough, and is only one more instance of Plato's indifference to strict grammatical sequence.

d. ἔσεσθαι. Here too the construction is somewhat Platonic. νομοθετῆσαι is first constructed with the accus., then with infinit. πράττειν, then ἔσεσθαι follows as though φήσεις or some such word had been interposed, 'or else (that) it will be worse.' The change of number, αὐτός, αὐτῷ, is also noticeable.

ὑμνήσουσιν, here intransitive, "Ad aures puerorum circumpersonabant."—Ficinus. 'Will resound in the ears,' etc.

e. διὰ τῶν στομάτων. 'Ore tantum.' 'If they should only utter family names with their lips.'

464B. καὶ μὲν δὴ καὶ τοῖς πρόσθεν γε ὀμολογοῦμεν. 'More over in this we are quite consistent with what was said above.'
461-465.

Notes.

D. γυναικά τε καὶ παίδας ἑτέρους. Either after ἐλκοντας, i.e., acquiring, as Ast. and D. V., or more probably after ὀνομάζοντας, as Stallb. and Engelm.

идιων ὄντων ἴδιας. 'And creating, these, i.e. the wives and children, being their own joys and sorrows of their own.'

evai, after ποιεῖ.

βιαίων, αἰκίας, δίκαι. Technical terms. 'Actions for forcible seizure and assault.'

Ε. ἀνάγκην σωμάτων ἐπιμελεία τιθέντες. '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. ἐπιμελείαι, which Stallb. and the majority of editors adopt, =imponentes iis 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 τῶ 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 insitium censuit." He has been followed by all the reforming editors. D. & V. and J. however keep it, rendering loosely, "The flatteries paid by the poor to the rich," πένητες supplying the subject to κ. πλ. The full construction in Plato's mind would seem to be κολακείας τε πλουσίων (ἂν) πένητες (ἀπηλλαγμένοι ἀν εἶν). "The smallest however of the evils I am ashamed to mention on account of their mean character, of which they would be quit, the poor, that is to say, (would be quit) of the flatteries to the rich, and the 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.'
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οὔ δὲ ἀπηλλαξόντα. So Cebet from ἀπαλλαξόνται of Par. A, for he says, "Non liberabuntur his molestiis quas nunquam senserunt sed vacabunt; but Engelsm. 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 Doricus 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, Ὅλυμπιονίκης καὶ κάλλιστος Ἑλλήνων τῶν κατ' ἐνωτῶν, and the divine honours paid to his tomb, Hdt. v. 47. Plato may have thought of such cases when he wrote ταφής ἀγλα, ἰνθ., e. Cp. also story of Diagoras, Plut. Pelopidas, sub. ἴν.

ἐκεῖνω, i.e. οἱ ὀλυμπιονίκαι.

ἦν ἀναδοῦντα. 'Are crowned with.'

ζωντές τε. The position of these words is curious. It serves no doubt to emphasize the contrast to τελευτήσαντες.

466α. οἵς ἔξον = οἱ αὐτῶν ἔξον. 'Who when they might.' For case of οἵς see Madvig, Ῥ. ῾γν., § 195ε.

σκεψοίμεθα, ποιοίμεν. These are Madvig's corrections for σκεψόμεθα, ποιοίμεν. They are demanded, he says, by grammar. But, as we have seen, Plato does not always, indeed very often does not, comply with the demands of grammar, and it may be doubted whether grammar here does make any such demand. See Goodwin, M. and T., 74, note 1.

Β. μή πη κατὰ τῶν τῶν σκυτοτόμων, κ.τ.λ. 'Does it seem at all on a level with the life of cobblers or any other artisans, or with the life of husbandmen?'

μερακλώδης. 'Puerile.'

diὰ δύναμιν. 'By force.' Madvig suggests διαδύναμι.

C. πλεόν εἶναι πως ἡμισὺν παντός. The expression occurs in Hes. Works and Days, v. 40, and is in full, νῆπιοι οὐδ' ἴσασιν ὅσῳ πλεόν ἡμισὺν παντός.
465-467.]

Notes.

ξυμφωλάττειν δείν. 'So that they ought to guard along with them.' The infinitives are epexegeticals.

D. ἔφης, ἔφη, εἰπών, etc. 'You have anticipated me in speaking as I was about to take you up.'

E. πρὸς δὲ τῇ θέᾳ διακονεῖν καὶ ὑπηρετεῖν. This is another admirable instance of Plato's superiority to strict grammar. After ἐνα βεώτατι we should expect ενα διακονώσι. The infinitive can be explained as following by a sort of attracted construction on δεῖσε, δεῖσε δὲ διακονεῖν, or else perhaps as following after ἄξουσι, ἄξουσι 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 ἐαυτόν, pick oneself up, recover oneself.

C. τοὺς ἄνδρας πολεμικοὺς ἐσομένους. Lit., 'Those who are to be the fighters.' Germ., 'die kriegerische Männer werden sollen,' Stallb.'s rendering adopted by Engelmann.

ὁσα ἀνθρωποι. An instance of the quantitative accusative. See Riddell, *Digest of Idioms*, § 5.

D. ἄλλα γὰρ, φήσομεν. 'And yet we must admit.' This is a good simple instance of the elliptical force of this phrase. See Madvig, *Gk. Synt.*, § 279. The sense of ἄλλα is completed by the sentence below, πρὸς τούντιν, κ.τ.λ.

E. δεδιδαξομένους ἰππεύειν. Par. A here has διδαξομένους, which has been condemned on the ground that the tense ('when they shall be going to be taught') is impossible, even if the middle could be made equivalent to the passive future. The fut. participle is commonly used to express a purpose, and that as a rule with a verb of motion, like Latin supine in *um.* See Paley, *Journ. Phil.* viii. 15. p. 79. Herm., Bekker, Stallb., therefore correct one letter, keeping the middle voice, διδαχαμένους. This may then be taken with "ἀκτέων, quod idem est atque ἄγειν ἐδελ." Cp. Goodwin, *Met. T.*, § 114. 2. 'We must, having had them taught to ride, bring them on horseback to the spectacle.' Stallb., however, would make it equivalent to διδαχθέντας, 'ea quidem sensus discrimine ut διδαχθέντες sint ab aliis edocti, διδαξαμένοι autem suo ipsorum studio edocti.' The only parallel, however, he
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adduces is Soph. Ant. 354, καὶ φθέγμα καὶ ἀνεμόνεν φρόνημα καὶ ἀστινύμους || ὥρμας 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 421ε.

468a. eis τοὺς πολεμόνες ἀλῶντα. 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 περιφθέντα ἐάλωσαν εἰς Ἀθήνας.

διδόναι τοῖς θελοῦσι χρήσθαι τῇ ἄγρᾳ. 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. τάριστεια φέρειν. 'To bear off the palm.' Both φέρειν and φέρεσθαι are specially used in this sense.

παρὰ τοὺς ἀλλούς. 'Beyond all the others,' or simply 'In comparison with all the others.'

toῖς τοιοῦτοισ. 'With somewhat the following honours.'

d. καὶ γὰρ Ὀμηρος. Il. vii. 321.

νώτουσιν δ' Ἀιαντα δηνεκέεσσι γέραιρεν ἢρως Ἀπρείδης εὐρυκρείων Ἀγαμέμνων.

ε. ἔδραις, κ.τ.λ. 'Seats of honour.' Il. viii. 162.

Τυδείδη, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι ἐδρη τε κράσιν τε ἵδε πλεῖος δεϋπάσσι.

The second line occurs again in Il. xii. 311. N.B. Plato so quotes as to destroy the scansion of the line.

tοῦ χρυσοῦ γένους. The reference here is proximately to what was said in Book iii. 414, 415, about the splendid Phoenician lie, especially 415α, ὅσι μὲν ὑμῶν ἤκανοι ἄρχειν, χρυσὸν ἐν τῇ γενέσει σωμάτειν αὐτοῖς διὸ τιμώτατοι εἰσιν. The passage quoted below, οἱ μὲν δαίμονες ἄγνοι, is from Hesiod, Works and Days, v. 121. Hesiod gives—

tοι μὲν δαίμονες εἰσι Δίος μεγάλοι διὰ βουλάς ἔσθλοι, ἐπιχθόνοι, φύλακες θυτῶν ἄνθρωπων.
In the *Cratylus*, p. 397e, Plato himself quotes the passage, with some verbal difference—

\[\text{αὐτὰρ ἔπειδὴ τοῦτο γένος κατὰ μοῖρ ἐκάλυψεν οἶ μὲν δαίμονες ἄγνοι ἐπιχοῦνι καλέονται, ἐσθολι, ἀλεξίκακοι, φιλάκες θυτῶν ἀνθρώπων.}\]

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 ἀνδραποδίζεσθαι, etc. A noble historical comment on this passage is to be found in the sentiment and practice of that model of ancient chivalry Calliricatidas, Xen. *Hell*. i. 6. 14, οὐκ ἐφι ἐνυτοὶ γε ἀρχοντος οὐδὲν ἂν *Ελλῆνων εἰς τὸ ἐκείνου δυνατὸν ἀνδραποδίζεσθαι. 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 ἴναι. ‘To go to the front’ (lit., to meet the enemy).

d. κυπτάξωσι. ‘Grub about.’ κυπτάξεω, a strong word; lit., to keep stooping, and so poking and peering. Cps. Ar. *Nub*. 509, τι κυπτάξεις ἔχων περὶ τὴν θύραν;

e. τῶν κυνῶν. Aristotle quotes this in the *Rhetoric* as a happy instance of a prose use of an image or εἰκών. Ar. *Rhet*. iii. 4 (1406 b. 32).

tὰς τῶν ἀναρέσεων διακωλύσεις. ‘The prevention of the taking up of their dead by the enemy.’ ‘Εατέν here, ‘We must let alone’ (not ‘we must permit’).

ὁς ἀναθήσοντες. ‘To dedicate them.’

470a. φοβησόμεθα. So Par. A. The inferior mss. give φοβη-θησόμεθα. 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 τρῆσεως. (‘With regard to) the ravaging of land.’ For the genitive cp. note on τὶ δὲ ἰππῶν οἶει, 459b, with the reference to Madvig, *Gk. Synt*. 53, Rem.
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b. τὸν ἐπέτειον καρπὸν. 'The crop for that year.'

diāφοραιν. 'Disagreements,' 'discords,' lit. 'differences.' This use is common in Plato. A good instance is the famous παλαία τις διαφορά φιλοσοφία τε καὶ πολιτική, ἐνική, 607v.

ἀπὸ τρόπου. 'Out of the way,' 'inappropriate.' Cp. ἀπὸ σκοποῦ, 'beside the mark,' Theaet. 179c. Note the accent ἀπὸ. Α' has ἀπὸ, and the form ἀπὸ 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 light, and are natural enemies.'

βασιλεῖς. 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,' στάσιν being used of intestine warfare, or faction fight between parties within the same state.

ἀληθηριώδης. 'Sinful,' 'abominable,' a very strong word. Cp. use and connotation of ἀληθὴριος.

τροφὸν καὶ μητέρα. For this phrase, cp. 414e, with note. Isocrates in the Panegyric uses the phrase of Athens much as it is used here—Paneg. 25 = 45c, μόνοι γὰρ ἡμῖν τῶν Ἑλλήνων τὴν αὐτὴν τροφὴν καὶ πατρίδα καὶ μητέρα καλέσαι προσήκει. E. διανοεῖσθαι ὡς διαλλαγησομένων. Cp. supra, 327c. last note, and Cratylus, 439c.

'Ελληνικὸς ἔσται. 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 perversions. 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. σωφρονισταί. ‘Censors,’ ‘moderators.’ Correctores non hostes, Stalib. Hesych. gives νουθετής as an equivalent of σωφρονιστής. 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 δῆμον σφῶν τε καταφυγὴν εἶναι καὶ ἕκεινων σωφρονιστῶν. Technically it signified the ten annual officers who undertook the moral surveillance of the Athenian ἐφηβοί, the young men during their period of public probation. The σωφρονισταί 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’Éphèbe Attique, p. 200, and Boeckh’s Staatshaushaltung der Athener, 3te Aufl. i. 304 with note. Cp. also Plato, Axiochus, 367a.

c. θωμεν both takes up ποθομεν δή and governs ἔχειν. ‘Let us lay down (enact) such a law, and let us lay down (pronounce) that both this and our former enactments are right,’ ποθεναι passing through two slightly different shades of meaning, both of which are quite well established. See L. and S., sub voc.

ἐπεὶ ὅτι γε etc. οἶδα ὅτι...ἀμαχοί ἂν εἴειν. According to Stalib. the construction, as so often in Plato, is to be understood rather than mechanically complete; ὅτι, etc., depending on the notion of agreement or concession implied in the parenthetic ἔγω λέγω ... οἶδ' ὅτι ... ὧρω and, so to speak, assumed as having been given in the ὄμολογοντος of next sentence. Taking it thus, the sense is, ‘Since that, were it possible, all things would be for the best in the state where it was possible, and—I am saying what you pass by—that they would fight most excellently... and, as I well know, would be absolutely invincible.... all this consider me to admit and don’t dwell upon these points.” D. and V. however render the first ὅτι ‘In proof that,’ and
take καὶ with ἀ λέγεις, "I can adduce facts which you omit, as that, etc."

π. τοῖς ἐχθροῖς. The verbal dative after the substantive φίλων. Cp. supra, 444β with note.

472a. στραγγευομένων. All the mss. give στρατευομένων, '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 "στρατευομένων, militiam facienti, lepide ac venuste dictum est pro vulgari; de re militari disputanti eamque illustranti," and comparing the scarcely parallel οἱ ρέωτες, the Flowists, i.e., "those who talk about flowing." Stallbaum seems however right in saying that καταδρομὴν ἐποιήσω ἐπὶ τὸν λόγον μου obviously suits στρατευομένων, "Down you charge upon my argument and won't let me take up arms for a moment." The στραγγευομένων 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. ΣΤΡΆΤ for ΣΤΡΑΤ involves of course no great change, and it is therefore natural that as a matter of fact στραγγευομαί should often by illiterate copyists have been confused with and replaced by στρατευομένων, vid. Kuster ad Suid., s.v. ἐ δεί χειλώνης. Cp. also Aristoph. Ach. 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 στρατευομένων 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—

ὡς σὲ χειμῶν καὶ κακῶν τρικυμία ἐπειδ' ἄφυκτος.

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. *Irist.* i. 2. 50, with ingenious periphrasis—

"Qui venit hic fluctus, fluctus supereminet omnes,
Posterio 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 γένοιτο, οἶς ἐν οἴη.* 'If he were to come into being of what sort he would be.' So our text after Madvig, but Par. A has *καὶ οἶος.* 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 ἑκεῖνος.* Par. A has *ἐκεῖνης,* a rarer but quite legitimate construction which Schneider rightly keeps.

e. *οἰκήσαι.* 'To be constituted.' Cp. *supra,* 462d with note.

πάλιν μοι πρὸς τὴν τοιαύτην ἀπόδεξιν, κ.τ.λ. 'Then grant, if you please, the same concession with a view to this demonstration.'
473A. φύσιν ἔχει. 'Is it natural?' Cp. infra, 489b, so ἰδίην ἔχει.

tοῦτο μὴ ἀνάγκαζέ με. 'Do not force (on) me this duty.'

Madvig comments on this double accusative, Gk. Synt. § 25, R. 2.

φάναι ἡμᾶς ἔξερηκέναι. 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. Α is προεικάζομεν, which might stand.

εἰρήσεται δ' οὖν. The phrase affords a good instance of the use of δ' οὖν. Cp. note on 330r, ὑποψίας δ' οὖν.

μέλλει γέλωτι, etc. The subject is αὐτό. 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 ἐκγελάω would seem to be rather of sound. There is a very curious and striking metaphorical use in Euripides, Troaid. 1176, ἐνθεν ἐκγελάω | ὀστέων παγέντων φόνος.

ἐὰν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἢ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι ... οὐκ ἐστι 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. 1. 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, 445b 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, basileis, but also de facto rulers, whom however he will not call either 'kings' or 'tyrants.' The term ὄναστης is a vox media, the German 'Herrschcr.' So again Plato uses ἄρχων, infra, 502D; Bernays' Phocion, Berlin, 1881, pp. 34 and 113.

D. αἱ πολλαὶ φύτες. 'The common or vulgar natures' (of those who follow either apart). Madvig, conj. αἱ χωλαί.

οὐκ ἐστι κακῶν παύλα. On the tense, equivalent to a future for the purposes of the apodosis, see Goodwin, M.T., § 50. The phrase κακῶν παύλα is a natural one, but has a poetical ring. It is found in Soph. Trach. 1255. Cp. Soph. Phil. 1329 and O. Col. 88. That κακῶν is neuter, not masculine, is shown by the passage 501E, infra.

οὐδὲ αὖτη ἡ πολυτεία μὴ ποτε. 'No, nor will this state ever grow into a possibility and see the light of day.'

νῦν ὡτός. 'Just as they are'; i.e., without more ado. 'straight off.' A frequent Platonic use. Cp. Phaedrus, 272; Theaet. 147c. So too we find ὡτός ἐξαιφνης, and ὡτός εἰκῆ, with which we may compare Horace's Sic temere, Od. ii. 11. 14.

ῥύψαντες τὰ ἰμάτια. 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. γυμνοὺς. 'In their shirt sleeves,' in the χιτῶν only; as nudus in Virgil's well-known "Nudus ara, sere nudus," Georg. i. 299.

διατεταμένους. 'At full speed,' 'with might and main.' Cp. vi. 501c, οὗς διατεταμένους ἐφ' ἡμᾶς ἐφησθα ἐναι.

τωβαζόμενος. 'Being jeered at.' The word seems to be a very strong one.

C. ἀμῷγ γέ πτη. ἀμῳγ an adverbialized case form, from a presumptive ἀμός, which has only survived in the similar forms, ἀμοῦ, ἀμοὶ, ἀμῶς, always found in Attic in the combinations ἀμοῦ γέ ποι, ἀμῶς γέ πως, etc., and in the Homeric ἀμόθεν. The word=our some, and according to Curtius is etymologically identical. Gothic sums, suman.

D. δάκνουσι τε καὶ κινοῦσι. 'Sting and stir.'
Like Socrates himself. Cp. Theaet. 143ε, προσθεικε δε σοι την τε σιμότητα καλ το εξω των όμμάτων· ἥττον δε ἢ συ ταῦτ' εχει.

γρυπόν. 'The hook,' i.e., an aquiline nose. γρυπότης, used of a beak, Plut. ii. 994ε. Cp. γρύψ, 'a Griffin,' also ἐπιγρυψ, γρυπάτεστος.

λευκόλ. 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.

μελιχλώρους. 'Honey-pale.' A 'hypocorism' for ωξρός. Here the Paris A with its μελαγχλώρους, in first hand, is obviously wrong; nor can there be much doubt that μελιχλώρους, found in the margin of Par. A, is what Plato wrote. Theocritus' imitation quoted below gives μελιχλώρος. On the other hand Plutarch, who twice quotes the passage, de Audit. p. 44ρ, and de Aulid. et Amic. Discr., p. 56β, in both places gives μελιχρόνος, and the same word is found in Lucretius, iv. 1153, vide infra. Stephanus accordingly introduced μελιχρόνους here. But it is not so much of a 'hypocorism.' Cp. Tennyson—

"O sweet pale Margaret!
O rare pale Margaret!"

ὑποκοριζομένους. 'Calling by pet names.' υποκοριζεσθαι, 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, νηττάριον ἀν καλ φαττίν ὑπεκορίζετο, Ar. Plut. 1011; (2) to gloss over, to disguise under a mild name, e.g., Plat. Rep. supra, 400ε, ἥν ἀνοικον όσιαν ὑποκοριζομενοι καλούμεν ὡς εὐθειαν; (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 υποκοριζεσθαι; 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—

γὰρ ἐρωτα
πολλάκις, ὧν ἡ μὴ καλὰ καλὰ πέφανται,

and x. 26—

Σὺραν καλέοντι τοὺς πάντες,
λυχνάν ἀλίκακαντον, ἐγὼ δὲ μύνος 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. ἐπ' ἐμοῦ λέγειν. 'To speak from my own example.'
'To base your statement on my case.' Cp. 597b, ἑοῦλει σὺν ἐπ' αὐτῶν τούτων γενεσθομεν τῶν μμιτήν τούτων.

τριττυαρχοῦσιν. 'They become rulers of τρίττυα or τριττύες.'
According to the Scholiast here, these were the three divisions of the tribes—'Αθήνης ήδη μὲν ἥπειρος φυλαί, διήρητο δ' ἐκάστη τούτων εἰς τρία, τὰς τριττύας, εἰς ἔθνη, εἰς ἑτραπλα. οἱ οὖν ἐκάστης τριττύος ἀρχοντες τριττύαρχοι τε καλοῦνται καὶ τριττυαρχοῦσιν. Julius Pollux states in his Onomasticon viii. 109, that there were originally four tribes, then ten, then finally twelve. Cp. Boeckh, Staatsausbildung. When there were four tribes they were divided into three parts each, and each part was called a τριττύς. 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. ὡς γ' ἐν φιλοσόφοις τιθέμεν. 'As far as setting them down among philosophers goes.' Madvig, Gk. Synt. § 151.

τοιαύτην διατριβήν. 'Such like occupations.'

τοῖς Διονύσεωσι. The Scholiast quotes the three well-known festivals, τὰ κατ' ἀγροῦς, τὰ Λήναια, τὰ ἐν "Αστεί.

476a. καὶ ἄλληλοις κοινωνία. The general meaning of the passage is obvious. Take the εἰδος, general notion of Justice, τὸ δίκαιον; Injustice, τὸ ἄδικον; Goodness, τὸ ἀγαθὸν;
Badness, τὸ κακὸν. Each of these is in itself one, and one only, and so with all ἐικός. But these ἐικός, 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 ἐικός can be said or supposed to unite with one another. Stallbaum considers this question answered by a reference to the Sophist, p. 250a, but the passage is hardly sufficient. Mr. Bywater's very ingenious ἄλλων κοινών, 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. οὗν καλὰ μὲν πράγματα νομίζων. 'He then who is a believer in beautiful things.'

ὁναρ ἢ ύπαρ. 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 ὅναρ ἄλλῳ ύπαρ ἐσθλῶν, and 20. 90. ύπαρ looks as if it was connected with ὑπὸς. Vaníček gives Skt. varap = species, a (real) appearance.

D. ὃς γνωσκόντος γνῶσην. 'Knowledge, because he knows.' Γνῶμη is here slightly strained in meaning to suit its etymology and make it correlative to γνωσκέων. It does not usually signify 'knowledge,' but rather 'opinion based on knowledge,' 'judgment.'

477a. ἐλικρίνως. 'Purely,' 'absolutely.' ἐλικρίνης, or perhaps ἐλικρίνης (so here Herm. and Schneid. ἐλικρίνως), if derived from ἐλή, the sun's warmth, and κρίνω, though this derivation is scarcely well founded. Cp. Lightfoot on St. Paul's Ep. to Philipp. i. 10.

ἐπὶ τῷ ὄντι. '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 ὑπὸν, 'over,' or 'at,' to 'on the condition of.' Here, as we might say, 'over,' or 'in the range, region, sphere of.'
B. kατὰ τὴν ἄλλην ὄναμιν. ἄλλην, Hermann’s corr. for αὐτὴν of Par. A. Some edd. prefer to omit αὐτὴν. Perhaps it might stand and mean, ‘According to the same (abiding) faculty, that each has, namely, its own.’ With τὴν ἄλλην compare supra, 453ε.


478α. ἐφ’ ἐτέρῳ ἀρα ἐτερόν τι δυναμένη, etc. ‘Each of them then having a different capacity is fitted by nature for a different field.’

δὲ δὲ, φαμέν, δοξάζειν. ‘And opinion, is it not opinioning? Yes. Do you mean opinioning the same thing which science knows?’

δυνάμεις δὲ ἀμφοτεραὶ ἐστον. ‘Let both be considered faculties.’

B. καὶ δοξάσατι. ‘Even to have an opinion about.’

ἐν γέ τι. ‘Some one thing or another.’ ‘Unum certe aliquid quodcumque illud sit,” Stallb. Cp. vi. 485δ, εἰς τις, a regular phrase. Ar. Thesmoph. 430, ἢ μιὰ γέ τῷ τέχνῃ.


479β. τοῖς ἐν ταῖς ἐστιέσυν ἐπαμφοτερέζουσιν. ‘The ambiguities, the equivoces’ (i.e., the words of double meaning proposed) at banquets. Ἐπαμφοτερέζεων 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, Π. Α. 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 ἐκέτερον τῆς ἐρωτήσεως ἀποκριόμενος, Lucian, Deor. Dial. xvi. 244. παίζον ἐπαμφοτερέζουσα λέξεως ἔθηκεν, Scholast 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 questioning Timaeus, Gloss, p. 197, ἐπαμφοτερίζεως est eis ἄμφισολω ἀγαγεὺς τὸν λόγον, and then adding ‘Hic videtur esse intransitivum.’ The fact is the intransitive is the natural and
prevailing use. 'Αμφοτεριζεω is naturally intransitive, and for the force of ἐπι in composition compare ἐπαλλάσσεω (also ἐπινομία, ἐπιγαμία, ἐπεργασία).

c. ὑ καὶ ἔφ’ οὖ αὐτὸν αὐτὴν αἰνίττονται 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. περί, 434d.

νοήσαι. 'To understand.' The Scholiast gives the riddle in two forms as follows: Παιδών αἰνίγματι] Κλεάρχου γρήφος

αἰνός τίς ἕστιν ὃς ἀνήρ τε κοῦκ ἀνήρ,
ὁρυθὰ κοῦκ ὁρυθ’ ἰδὼν τε κοῦκ ἰδὼν
ἐπὶ ξύλου τε κοῦ ξύλου καθημένην,
λίθῳ τε κοῦ λίθῳ βάλοι τε κοῦ βάλοι.

ἀλλως* ἄνθρωπος οὐκ ἄνθρωπος, ἄνθρωπος ὁ ὅμως
ὁρυθὰ κοῦκ ὁρυθα, ὁρυθα ὁ ὅμως
ἐπὶ ξύλου τε κοῦ ξύλου καθημένην
λίθῳ βαλῶν τε κοῦ λίθῳ δίωλεσέν.

νυκτερίδα, ὁ εὐνοῦχος, νάρθηκας, κισήρει.

d. τὰ τῶν πολλῶν πολλὰ νέμμα. 'The majority of opinions held by the majority of men.'