



ARIS & PHILLIPS CLASSICAL TEXTS

PLATO

Statesman

EDITED WITH AN INTRODUCTION, TRANSLATION & COMMENTARY BY

C. J. Rowe

ARIS & PHILLIPS CLASSICAL TEXTS

PLATO
Statesman

with introduction, translation and commentary by

C. J. Rowe



Aris & Phillips Classical Texts
are published by
Oxbow Books, Park End Place, Oxford OX1 1HN

© C. J. Rowe 1995. All rights reserved.
No part of this publication may be reproduced or stored in a retrieval system
or transmitted in any form or by any means including photocopying without
the prior permission of the publishers in writing.

First published 1995, reprinted with corrections 2005

ISBN 0-85668-613-1

A CIP record for this book is available from the British Library.

Printed and bound by Antony Rowe Ltd, Eastbourne

Contents

<i>Preface</i>	v
INTRODUCTION	1
Bibliography	21
GREEK TEXT AND TRANSLATION	27
COMMENTARY	177
Indexes	247

PLATO
STATESMAN
(ΠΟΛΙΤΙΚΟΣ)

ΣΩΚΡΑΤΗΣ Ἡ πολλὴν χάριν ὀφείλω σοι τῆς Θεαιτήτου 257
γνωρίσεως, ὦ Θεόδωρε, ἅμα καὶ τῆς τοῦ ξένου.

ΘΕΟΔΩΡΟΣ Τάχα δέ γε, ὦ Σώκρατες, ὀφειλήσεις ταύτης
τριπλασίαν, ἐπειδὴν τὸν τε πολιτικὸν ἀπεργάσωνταί σοι καὶ
τὸν φιλόσοφον. 5

ΣΩ. Εἶεν· οὕτω τοῦτο, ὦ φίλε Θεόδωρε, φήσομεν ἀκηκοότες
εἶναι τοῦ περὶ λογισμοὺς καὶ τὰ γεωμετρικὰ κρατίστου;

ΘΕΟ. Πῶς, ὦ Σώκρατες; b

ΣΩ. Τῶν ἀνδρῶν ἕκαστον θέντος τῆς ἴσης ἀξίας, οἱ τῇ τιμῇ
πλέον ἀλλήλων ἀφεστᾶσιν ἢ κατὰ τὴν ἀναλογίαν τὴν τῆς
ὑμετέρας τέχνης.

ΘΕΟ. Εὖ γε νῆ τὸν ἡμέτερον θεόν, ὦ Σώκρατες, τὸν 5
Ἄμμωνα, καὶ δικαίως, καὶ πάνυ μνημονικῶς ἐπέπληξάς μοι τὸ
περὶ τοὺς λογισμοὺς ἀμάρτημα. καὶ σὲ μὲν ἀντὶ τούτων εἰς
αὐθις μέτειμι· σὺ δ' ἡμῖν, ὦ ξένε, μηδαμῶς ἀποκάμης
χαριζόμενος, ἀλλ' ἐξῆς, εἴτε τὸν πολιτικὸν ἄνδρα πρότερον c
εἴτε τὸν φιλόσοφον προαιρῆ, προελόμενος διέξελθε.

ΞΕΝΟΣ Ταῦτ', ὦ Θεόδωρε, ποιητέον, ἐπεὶ περ ἅπαξ γε
ἐγκεχειρήκαμεν, καὶ οὐκ ἀποστατέον πρὶν ἂν αὐτῶν πρὸς τὸ
τέλος ἔλθωμεν. ἀλλὰ γὰρ περὶ Θεαιτήτου τοῦδε τί χρὴ δρᾶν 5
με;

ΘΕΟ. Τοῦ πέρι;

ΞΕ. Διαναπαύσωμεν αὐτὸν μεταλαβόντες αὐτοῦ τὸν
συγγυμναστὴν τόνδε Σωκράτη; ἢ πῶς συμβουλεύεις;

ΘΕΟ. Καθάπερ εἶπες, μεταλάμβανε· νέω γὰρ ὄντε ῥᾶον 10
οἴσετον πάντα πόνον ἀναπαυομένω.

ΣΩ. Καὶ μὴν κινδυνεύετον, ὦ ξένε, ἄμφω ποθὲν ἐμοὶ d
συγγένειαν ἔχειν τινά. τὸν μὲν γε οὖν ὑμεῖς κατὰ τὴν τοῦ
προσώπου φύσιν ὅμοιον ἐμοὶ φαίνεσθαι φατε, τοῦ δ' ἡμῖν ἢ
κλήσεις ὁμώνυμος οὔσα καὶ ἢ πρόσρησις παρέχεται τινα 258
οἰκειότητα. δεῖ δὴ τοὺς γε συγγενεῖς ἡμᾶς ἀεὶ προθύμως διὰ

a3 δέ γε n: δέ n, O | b6 πάνυ μνημονικῶς c: πάνυ μὲν οὖν
μνημονικῶς m, O | c4 καὶ οὐκ n: οὐκ n, O

- 257 Socrates: I'm really much indebted to you, Theodorus, for introducing me to Theaetetus, and also to our visitor.
- a5 Theodorus: And perhaps, Socrates, your debt will be three times as great, when they complete both the statesman and the philosopher for you.
- Soc.: Yes and no: shall we say, my dear Theodorus, that we've heard the best arithmetician and geometer putting it like this?
- b1 Theod.: How do you mean, Socrates?
- Soc.: Because you assumed that each of the three were to be assigned equal worth, when in fact they differ in value by more than can be expressed in terms of mathematical proportion.
- b5 Theod.: Well said, Socrates, by our god Ammon; a just rebuke – you've remembered your arithmetic very well, to bring me up on my mistake like that. As for you, I'll get my own back for this on another occasion; but turning to our guest – don't you give up at all on obliging us, but, whether you choose the statesman first or the philosopher, choose him and go through him in turn.
- c1 Eleatic Stranger: That, Theodorus, is what we must do, since we have tried our hand once, and we must not desist until we come to the end of what we have in hand. But I have a question: what should I do about Theaetetus here?
- c5 Theod.: In what respect?
- E.S.: Should we give him a rest and substitute for him [the younger] Socrates here, who trains with him? Or what's your advice?
- c10 Theod.: As you say, make a substitution; since they are young, they'll put up with any sort of exertion more easily if they take a rest.
- d1 [Older] Soc.: What's more, my friend, both of them seem somehow to have a certain kinship with me. One of them you say is like me in the way he looks; as for the other, the fact that he is called and designated by the same name as I am produces a certain relatedness.
- 258 Well, we must always be eager to recognize those akin to us by

λόγων ἀναγνωρίζειν. Θεαιτήτῳ μὲν οὖν αὐτός τε συνήμεϊξα (258)
 χθές διὰ λόγων καὶ νῦν ἀκήκοα ἀποκρινομένου, Σωκράτους δὲ
 οὐδέτερα· δεῖ δὲ σκέψασθαι καὶ τοῦτον. ἐμοὶ μὲν οὖν εἰς 5
 αὐθις, σοὶ δὲ νῦν ἀποκρινέσθω.

ΞΕ. Ταῦτ' ἔσται. ὦ Σώκρατες, ἀκούεις δὴ Σωκράτους;
 ΣΩΚΡΑΤΗΣ Ο ΝΕΩΤΕΡΟΣ Ναί.

ΞΕ. Συγχωρεῖς οὖν οἷς λέγει;

ΝΕ. ΣΩ. Πάνυ μὲν οὖν.

10

ΞΕ. Οὐ τὰ σὰ κωλύειν φαίνεται, δεῖ δὲ ἴσως ἔτι ἦττον b
 τάμὰ διακωλύειν. ἀλλὰ δὴ μετὰ τὸν σοφιστὴν ἀναγκαῖον, ὡς
 ἐμοὶ φαίνεται, τὸν πολιτικὸν ἄνδρα διαζητεῖν νῦν· καὶ μοι
 λέγε πότερον τῶν ἐπιστημόνων τιν' ἡμῖν καὶ τοῦτον θετέον,
 ἢ πῶς; 5

ΝΕ. ΣΩ. Οὕτως.

ΞΕ. Τὰς ἐπιστήμας ἄρα διαληπτέον, ὥσπερ ἠνίκα τὸν
 πρότερον ἐσκοποῦμεν;

ΝΕ. ΣΩ. Τάχ' ἄν.

ΞΕ. Οὐ μὲν δὴ κατὰ ταυτόν γε, ὦ Σώκρατες, φαίνεται μοι 10
 τμήμα.

ΝΕ. ΣΩ. Τί μὴν;

ΞΕ. Κατ' ἄλλο.

c

ΝΕ. ΣΩ. Ἔοικέν γε.

ΞΕ. Τὴν οὖν πολιτικὴν ἀτραπὸν πῆ τις ἀνευρήσει; δεῖ γὰρ
 αὐτὴν ἀνευρεῖν, καὶ χωρὶς ἀφελόντας ἀπὸ τῶν ἄλλων ιδέαν
 αὐτῇ μίαν ἐπισφραγίσασθαι, καὶ ταῖς ἄλλαις ἐκτροπαῖς ἐν 5
 ἄλλο εἶδος ἐπισημηναμένους πάσας τὰς ἐπιστήμας ὡς οὔσας
 δύο εἶδη διανοηθῆναι τὴν ψυχὴν ἡμῶν ποιῆσαι.

ΝΕ. ΣΩ. Τοῦτ' ἤδη σὸν οἶμαι τὸ ἔργον, ὦ ξένε, ἀλλ' οὐκ
 ἐμὸν γίνεσθαι.

ΞΕ. Δεῖ γε μὴν, ὦ Σώκρατες, αὐτὸ εἶναι καὶ σόν, ὅταν d
 ἐμφανὲς ἡμῖν γένηται.

ΝΕ. ΣΩ. Καλῶς εἶπες.

ΞΕ. Ἄρ' οὖν οὐκ ἀριθμητικὴ μὲν καὶ τινες ἕτεραι ταύτη
 συγγενεῖς τέχναι ψιλαὶ τῶν πράξεων εἰσι, τὸ δὲ γινῶναι 5

b3 τὸν πολιτικὸν ἄνδρα n: πολιτικὸν τὸν ἄνδρα n: πολιτικον [τὸν
 ἄνδρα] O

(258) talking to them. Theaetetus I myself had a verbal encounter with
 yesterday, and I have just now heard him answering questions,
 a5 whereas neither applies in Socrates' case; we must try him out too.
 He'll answer to me on another occasion; for now let him answer you.
 E.S.: I'll go along with that. Socrates, do you hear what Socrates
 says?

Young Socrates: Yes.

E.S.: Then do you agree with it?

a10 Y.S.: Absolutely.

b1 E.S.: It seems that there is no obstacle on your side, and perhaps there
 should be even less on mine. Well then, after the sophist, it seems to
 me that the two of us must search for the statesman. Now tell me:
 should we posit in the case of this person too that he is one of those
 b5 who possess knowledge, or what assumption should we make?

Y.S.: That's what we should assume.

E.S.: In that case we must divide the kinds of knowledge, as we did
 when we were considering the previous individual?

Y.S.: Perhaps so.

b10 E.S.: But it's not in the same place, Socrates, that I think I see a cut.

Y.S.: Why not?

c1 E.S.: It's in a different place.

Y.S.: Yes, apparently.

E.S.: So in what direction will one discover the path that leads to the
 statesman? For we must discover it, and after having separated it
 c5 from the rest we must impress one character on it; and having
 stamped a single different form on the other turnings we must make
 our mind think of all kinds of knowledge as being two forms.

Y.S.: That, I think, is actually for you to do, Stranger, not for me.

d1 E.S.: But, Socrates, it must also be a matter for you, when it becomes
 clear to us what it is.

Y.S.: You're right.

E.S.: Well then: isn't it the case that arithmetic and some other kinds
 d5 of expertise that are akin to it don't involve any practical actions, but
 simply provide knowledge?

παρέσχοντο μόνον;

ΝΕ. ΣΩ. Ἔστιν οὕτως.

ΞΕ. Αἱ δέ γε περὶ τεκτονικὴν αὐτὴν καὶ σύμπασαν χειρουργίαν ὡςπερ ἐν ταῖς πράξεσιν ἐνοῦσαν σύμφυτον τὴν ἐπιστήμην κέκτηνται, καὶ συναποτελοῦσι τὰ γιγνόμενα ὑπ' αὐτῶν e
σώματα πρότερον οὐκ ὄντα.

ΝΕ. ΣΩ. Τί μήν;

ΞΕ. Ταύτη τοίνυν συμπάσας ἐπιστήμας διαίρει, τὴν μὲν πρακτικὴν προσειπὼν, τὴν δὲ μόνον γνωστικὴν. 5

ΝΕ. ΣΩ. Ἐστω σοι ταῦθ' ὡς μιᾶς ἐπιστήμης τῆς ὅλης εἶδη δύο.

ΞΕ. Πότερον οὖν τὸν πολιτικὸν καὶ βασιλέα καὶ δεσπότην καὶ ἔτ' οἰκονόμον θήσομεν ὡς ἐν πάντα ταῦτα προσαγορεύοντες, ἢ τοσαύτας τέχνας αὐτὰς εἶναι φώμεν 10
ὅσαπερ ὀνόματα ἐρρήθη; μᾶλλον δέ μοι δεῦρο ἔπου.

ΝΕ. ΣΩ. Πῆ;

ΞΕ. Τῆδε. εἴ τῷ τις τῶν δημοσιευόντων ἰατρῶν ἱκανὸς 259
συμβουλευεῖν ἰδιωτεύων αὐτός, ἄρ' οὐκ ἀναγκαῖον αὐτῷ προσαγορεύεσθαι τοῦνομα τῆς τέχνης ταύτων ὅπερ ὧ συμβουλευεῖ;

ΝΕ. ΣΩ. Ναί. 5

ΞΕ. Τί δ'; ὅστις βασιλεύοντι χώρας ἀνδρὶ παραινεῖν δεινὸς ἰδιώτης ὢν αὐτός, ἄρ' οὐ φήσομεν ἔχειν αὐτὸν τὴν ἐπιστήμην ἣν ἔδει τὸν ἄρχοντα αὐτὸν κεκτῆσθαι;

ΝΕ. ΣΩ. Φήσομεν.

ΞΕ. Ἀλλὰ μὴν ἢ γε ἀληθινοῦ βασιλέως βασιλική; b

ΝΕ. ΣΩ. Ναί.

ΞΕ. Ταύτην δὲ ὁ κεκτῆμένος οὐκ, ἄντε ἄρχων ἄντε ἰδιώτης ὢν τυγχάνη, πάντως κατὰ γε τὴν τέχνην αὐτὴν βασιλικὸς ὀρθῶς προσρηθήσεται; 5

ΝΕ. ΣΩ. Δίκαιον γοῦν.

ΞΕ. Καὶ μὴν οἰκονόμος γε καὶ δεσπότης ταυτόν.

ΝΕ. ΣΩ. Τί μήν;

ΞΕ. Τί δέ; μεγάλης σχῆμα οἰκίσεως ἢ σμικρᾶς αὐτὴ πόλεως

e 2 συναποτελοῦσαν e | b 5 (-8) ... προσρηθήσεται; ΝΕ. ΣΩ. Τί μήν;

ΞΕ. Τὴν ἄρα πολιτικὴν καὶ πολιτικὸν καὶ βασιλικὴν καὶ βασιλικὸν εἰς ταῦτόν ὡς ἐν πάντα ταῦτα συνθήσομεν; e (transposed from d 2-4)

| b 6 (-9) Δίκαιον γοῦν. ΞΕ. Τὴν ἄρα ... ΝΕ. ΣΩ. Δῆλον e (transposed from d 3-5)

Y.S.: That's so.

E.S.: Whereas for their part those kinds of expertise involved in carpentry and manufacture as a whole have their knowledge as it were naturally bound up with practical actions, and use it to complete those material items they cause to come into being from not having been before?

Y.S.: What of that?

E.S.: Well, divide all kinds of knowledge in this way, calling the one practical knowledge, the other purely theoretical.

Y.S.: I grant you these as two kinds of knowledge taken as a single whole.

E.S.: Then shall we posit the statesman and king and slave-master, and the manager of a household as well, as one thing, when we refer to them by all these names, or are we to say that they are as many kinds of expertise as the names we use to refer to them? Or rather, let me take this way, and you follow me.

Y.S.: What way is that?

E.S.: This one. If someone who is himself in private practice is capable of advising a doctor in public employment, isn't it necessary for him to be called by the same professional title as the person he advises?

Y.S.: Yes.

E.S.: Well then, won't we say that the person who is clever at giving advice to the king of a country, while being himself a private individual, himself has the expert knowledge that the ruler ought to have possessed?

Y.S.: We will.

E.S.: But the knowledge that belongs to the true king is the knowledge of kingship?

Y.S.: Yes.

E.S.: And isn't it the case that the person who possesses this, whether he happens to be a ruler or a private citizen, in all circumstances, in virtue of his possession of the expertise itself, will correctly be addressed as an expert in kingship?

Y.S.: That's fair.

E.S.: Next, a household manager and a slave-master are the same thing.

Y.S.: Of course.

E.S.: Well then, surely there won't be any difference in relation to

- ὄγκος μῶν τι πρὸς ἀρχὴν διοίσειτον; (259)
- NE. ΣΩ. Οὐδέν. 11
- ΞΕ. Οὐκοῦν, ὃ νυνδὴ διεσκοπούμεθα, φανερόν ὡς ἐπιστήμη
μία περὶ πάντ' ἐστὶ ταῦτα· ταύτην δὲ εἴτε βασιλικὴν εἴτε
πολιτικὴν εἴτε οἰκονομικὴν τις ὀνομάζει, μηδὲν αὐτῷ
διαφερώμεθα.
- NE. ΣΩ. Τί γάρ; 5
- ΞΕ. Ἄλλὰ μὴν τόδε γε δῆλον, ὡς βασιλεὺς ἅπας χεροὶ καὶ
σύμπαντι τῷ σώματι σμίκρ' ἄττα εἰς τὸ κατέχειν τὴν ἀρχὴν
δύναται πρὸς τὴν τῆς ψυχῆς σύνεσιν καὶ ῥώμην.
- NE. ΣΩ. Δῆλον.
- ΞΕ. Τῆς δὴ γνωστικῆς μᾶλλον ἢ τῆς χειροτεχνικῆς καὶ 10
ὄλως πρακτικῆς βούλει τὸν βασιλέα φῶμεν οἰκειότερον εἶναι; d
- NE. ΣΩ. Τί μήν;
- ΞΕ. Τὴν ἄρα πολιτικὴν καὶ πολιτικὸν καὶ βασιλικὴν καὶ
βασιλικὸν εἰς ταῦτόν ὡς ἓν πάντα ταῦτα συνθήσομεν;
- NE. ΣΩ. Δῆλον. 5
- ΞΕ. Οὐκοῦν πορευοίμεθ' ἂν ἐξῆς, εἰ μετὰ ταῦτα τὴν
γνωστικὴν διορίζοίμεθα;
- NE. ΣΩ. Πάνυ γε.
- ΞΕ. Πρόσεχε δὴ τὸν νοῦν ἂν ἄρα ἐν αὐτῇ τινα διαφυὴν
κατανοήσωμεν. 10
- NE. ΣΩ. Φράζε ποίαν.
- ΞΕ. Τοιάνδε. λογιστικὴ πού τις ἡμῖν ἦν τέχνη. e
- NE. ΣΩ. Ναί.
- ΞΕ. Τῶν γνωστικῶν γε οἶμαι παντάπασι τεχνῶν.
- NE. ΣΩ. Πῶς δ' οὔ;
- ΞΕ. Γνούση δὴ λογιστικῇ τὴν ἐν τοῖς ἀριθμοῖς διαφορὰν 5
μῶν τι πλεόν ἔργον δώσομεν ἢ τὰ γνωσθέντα κρίναι;
- NE. ΣΩ. Τί μήν;
- ΞΕ. Καὶ μὴν ἀρχιτέκτων γε πᾶς οὐκ αὐτὸς ἐργατικὸς ἀλλ'
ἐργατῶν ἄρχων.
- NE. ΣΩ. Ναί. 10
- ΞΕ. Παρεχόμενός γέ που γνώσιν ἀλλ' οὐ χειρουργίαν.

(259) ruling between the character of a large household, on the one hand,
 b10 and the bulk of a small city on the other?

Y.S.: None.

c1 E.S.: So, in answer to the question we were asking ourselves just now,
 it's clear that there is one kind of expert knowledge concerned with all
 these things; whether someone gives this the name of expertise in
 kingship, or statesmanship, or household management, let's not pick
 any quarrel with him.

c5 Y.S.: I agree – why should we?

E.S.: But this much is clear, that the power of any king to maintain his
 rule has little to do with the use of his hands or his body in general in
 comparison with the understanding and force of his mind.

Y.S.: Clearly.

c10 E.S.: Then do you want us to assert that the king is more closely
 d1 related to the theoretical kind of knowledge than to the manual or
 generally practical kind?

Y.S.: Of course.

E.S.: In that case we shall put all these things together – the
 statesman's knowledge and the statesman, the king's knowledge and
 the king – as one, and regard them as the same?

d5 Y.S.: Clearly.

E.S.: Well, would we be proceeding in the right order, if after this we
 divided theoretical knowledge?

Y.S.: Certainly.

d10 E.S.: So look closely in case we detect some break in it.

Y.S.: Of what sort? Tell me.

e1 E.S.: Of this sort. We agreed, I think, that there is such a thing as an
 art of calculation?

Y.S.: Yes.

E.S.: And I suppose it belongs absolutely among the theoretical kinds
 of expertise.

Y.S.: Quite.

e5 E.S.: Because once it recognizes that there is a difference between
 numbers, there surely isn't any further job we'll assign to it than
 judging what it has recognized?

Y.S.: No, certainly not.

E.S.: And all master-builders too – they don't act as workers
 themselves, but manage workers.

e10 Y.S.: Yes.

E.S.: In so far – I suppose – as what the master-builder provides is

ΝΕ. ΣΩ. Οὕτως.

ΞΕ. Δικαίως δὴ μετέχειν ἂν λέγοιτο τῆς γνωστικῆς ἐπιστήμης. 260

ΝΕ. ΣΩ. Πάνυ γε.

ΞΕ. Τούτῳ δέ γε οἶμαι προσήκει κρίναντι μὴ τέλος ἔχειν μηδ' ἀπηλλάχθαι, καθάπερ ὁ λογιστῆς ἀπήλλακτο, προστάττειν δὲ ἐκάστοις τῶν ἐργατῶν τό γε πρόσφορον ἕως ἂν ἀπεργάσωνται τὸ προσταχθέν. 5

ΝΕ. ΣΩ. Ὅρθως.

ΞΕ. Οὐκοῦν γνωστικαὶ μὲν αἶ τε τοιαῦται σύμπασαι καὶ ὀπόσαι συνέπονται τῇ λογιστικῇ, κρίσει δὲ καὶ ἐπιτάξει διαφέρετον ἀλλήλοις τούτῳ τὸ γέννη; 10 b

ΝΕ. ΣΩ. Φαίνεσθον.

ΞΕ. Ἄρ' οὖν συμπάσης τῆς γνωστικῆς εἰ τὸ μὲν ἐπιτακτικὸν μέρος, τὸ δὲ κριτικὸν διαιρούμενοι προσείπομεν, ἐμμελῶς ἂν φαίμεν διηρῆσθαι; 5

ΝΕ. ΣΩ. Κατὰ γε τὴν ἐμὴν δόξαν.

ΞΕ. Ἄλλὰ μὴν τοῖς γε κοινῇ τι πράττουσιν ἀγαπητὸν ὁμονοεῖν.

ΝΕ. ΣΩ. Πῶς δ' οὔ;

ΞΕ. Τούτου τοίνυν μέχριπερ ἂν αὐτοὶ κοινωνῶμεν, ἐατέον τά γε τῶν ἄλλων δοξάσματα χαίρειν. 10

ΝΕ. ΣΩ. Τί μὴν;

ΞΕ. Φέρε δὴ, τούτοις τοῖν τέχναις ἡμῖν τὸν βασιλικὸν ἐν ποτέρα θετέον; ἄρ' ἐν τῇ κριτικῇ, καθάπερ τινὰ θεατὴν, ἢ μᾶλλον τῆς ἐπιτακτικῆς ὡς ὄντα αὐτὸν τέχνης θήσομεν, δεσπόζοντά γε; c

ΝΕ. ΣΩ. Πῶς γὰρ οὐ μᾶλλον; 5

ΞΕ. Τὴν ἐπιτακτικὴν δὴ τέχνην πάλιν ἂν εἶη θεατέον εἴ πῃ διέστηκεν. καὶ μοι δοκεῖ τῆδέ πη, καθάπερ ἢ τῶν καιπήλων τέχνη τῆς τῶν αὐτοπωλῶν διώρισταί τε τέχνης, καὶ τὸ βασιλικὸν γένος ἔοικεν ἀπὸ τοῦ τῶν κηρύκων γένους ἀφωρίσθαι. d

ΝΕ. ΣΩ. Πῶς;

understanding rather than manual labour.

Y.S.: Just so.

260 E.S.: It would be right to say, then, that he has a share in the theoretical kind of knowledge.

Y.S.: Certainly.

a5 E.S.: But it belongs to him, I think, once he has given his professional judgement, not to be finished or to take his leave, in the way that the expert in calculation took his, but to assign whatever is the appropriate task to each group of workers until they complete what has been assigned to them.

Y.S.: That's correct.

b1 E.S.: So both all kinds of knowledge of this sort and all those that go along with the art of calculation are theoretical, but these two groups differ from each other in so far as one makes judgements, while the other directs?

Y.S.: They appear to do so.

b5 E.S. So if we divided off two parts of theoretical knowledge as a whole, referring to one as directive and the other as making judgements, would we say that it had been divided suitably?

Y.S.: Yes, at least according to my view.

E.S.: But if people are doing something together, it is enough if they agree with one another.

Y.S.: Quite.

b10 E.S.: So for as long as we are sharing in the present task, we should say goodbye to what everybody else may think.

Y.S.: Of course.

c1 E.S.: So tell me: in which of these two kinds of expertise should we locate the expert in kingship? In the one concerned with making judgements, as if he were some sort of spectator, or shall we rather locate him as belonging to the directive kind of expertise, seeing that he is master of others?

c5 Y.S.: In the second, of course.

d1 E.S.: Then we should need to look at the directive kind of expertise in its turn, to see if it divides somewhere. And to me it seems that it does so hereabouts: in the way that the expertise of the retail-dealer is distinguished from that of the producer who sells his own products, so the class of kings is set apart from the class of heralds.

Y.S.: How so?

ΞΕ. Πωληθέντα που πρότερον ἔργα ἀλλότρια παραδεχόμενοι
 δεύτερον πωλοῦσι πάλιν οἱ κάπηλοι. 5

ΝΕ. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Οὐκοῦν καὶ τὸ κηρυκικὸν φύλον ἐπιταχθέντ' ἀλλότρια
 νοήματα παραδεχόμενον αὐτὸ δεύτερον ἐπιτάττει πάλιν
 ἑτέροις.

ΝΕ. ΣΩ. Ἀληθέστατα. 10

ΞΕ. Τί οὖν; εἰς ταῦτὸν μίξομεν βασιλικὴν ἐρμηνευτικῆ,
 κελουστικῆ, μαντικῆ, κηρυκικῆ, καὶ πολλαῖς ἑτέραις τούτων e
 τέχναις συγγενέσιν, αἱ σύμπασαι τό γ' ἐπιτάττειν ἔχουσιν;
 ἢ βούλει, καθάπερ ἡ κάζομεν νυνδῆ, καὶ τοῦνομα
 παρεικάσωμεν, ἐπειδὴ καὶ σχεδὸν ἀνώνυμον ὄν τυγχάνει τὸ
 τῶν αὐτεπιτακτῶν γένος, καὶ ταύτη ταῦτα διελώμεθα, τὸ μὲν 5
 τῶν βασιλέων γένος εἰς τὴν αὐτεπιτακτικὴν θέντες, τοῦ δὲ
 ἄλλου παντὸς ἀμελήσαντες, ὄνομα ἕτερον αὐτοῖς
 παραχωρήσαντες θέσθαι τινά; τοῦ γὰρ ἄρχοντος ἕνεκα ἡμῖν
 ἢ μέθοδος ἦν ἀλλ' οὐχὶ τοῦ ἐναντίου. 261

ΝΕ. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Οὐκοῦν ἐπειδὴ τοῦτο μετρίως ἀφέστηκεν ἀπ' ἐκείνων,
 ἀλλοτριότητι διορισθὲν πρὸς οἰκειότητα, τοῦτο αὐτὸ πάλιν αὐ
 διαιρεῖν ἀναγκαῖον, εἴ τινα τομὴν ἔτι ἔχομεν ὑπεΐκουσαν ἐν 5
 τούτῳ;

ΝΕ. ΣΩ. Πάνυ γε.

ΞΕ. Καὶ μὴν φαινόμεθα ἔχειν ἀλλ' ἐπακολουθῶν σύντεμνε.

ΝΕ. ΣΩ. Πῆ;

ΞΕ. Πάντας ὁπόσους ἂν ἄρχοντας διανοηθῶμεν ἐπιτάξει 10
 προσχρωμένους ἄρ' οὐχ εὐρήσομεν γενέσεώς τινος ἕνεκα b
 προστάττοντας;

ΝΕ. ΣΩ. Πῶς δ' οὔ;

ΞΕ. Καὶ μὴν τά γε γιγνόμενα πάντα δίχα διαλαβεῖν οὐ
 παντάπασι χαλεπόν. 5

ΝΕ. ΣΩ. Πῆ;

ΞΕ. Τὰ μὲν ἄψυχα αὐτῶν ἐστὶ που συμπάντων, τὰ δ'
 ἔμψυχα.

d 7 ἐπιταχθέντα ἀλλότρια n: ἐπιταχθέν τὰλλότρια n

d5 E.S.: The retailer, I think, takes over someone else's products, which have previously been sold, and sells them on, for a second time.

Y.S.: Absolutely.

E.S.: Well then, the class of heralds takes over directions that have been thought up by someone else, and itself issues them for a second time to another group.

d10 Y.S.: Very true.

e1 E.S.: So – shall we mix together the expertise of the king with that of the interpreter, the person who gives the time to the rowers, the seer, the herald, and many other kinds of expertise related to these, just because they all have the feature of issuing directions? Or do you want us to make up a name in line with the analogy we were using
e5 just now, since in fact the class of 'self-directors' happens pretty much to be without a name of its own, and should we divide these things this way, locating the class of kings as belonging to the 'self-directing' type of expertise, and taking no notice of all the rest, leaving someone else to propose another name for them? For we set
261 up our investigation in order to find the person who rules, not his opposite.

Y.S.: Absolutely.

E.S.: Well then, since this is at a certain distance from them, distinguished by difference in relation to kinship, we must in turn
a5 divide this too, if we still find some cut yielding to us in it?

Y.S.: Certainly.

E.S.: And what's more, we seem to have one: follow on and make the cut with me.

Y.S.: Where?

b1 E.S.: All those in control of others that we can think of as employing directions – we shall find them issuing their directions, won't we, for the sake of something's coming into being?

Y.S.: Of course.

b5 E.S.: And it's not at all difficult to separate into two all of those things that come into being.

Y.S.: How?

E.S.: I imagine that, of all of them taken together, some are inanimate and some are animate.

ΝΕ. ΣΩ. Ναί.

ΞΕ. Τούτοις δέ γε αὐτοῖς τὸ τοῦ γνωστικοῦ μέρος 10
ἐπιτακτικὸν ὄν, εἴπερ βουλόμεθα τέμνειν, τεμοῦμεν.

ΝΕ. ΣΩ. Κατὰ τί;

ΞΕ. Τὸ μὲν ἐπὶ ταῖς τῶν ἀψύχων γενέσεσιν αὐτοῦ
τάττοντες, τὸ δ' ἐπὶ ταῖς τῶν ἐμψύχων· καὶ πᾶν οὕτως ἤδη c
διαιρήσεται δίχα.

ΝΕ. ΣΩ. Παντάπασι γε.

ΞΕ. Τὸ μὲν τοίνυν αὐτῶν παραλίπωμεν, τὸ δ' ἀναλάβωμεν,
ἀναλαβόντες δὲ μερισώμεθα εἰς δύο τὸ σύμπαν. 5

ΝΕ. ΣΩ. Λέγεις δ' αὐτοῖν ἀναληπτέον εἶναι πότερον;

ΞΕ. Πάντως που τὸ περὶ τὰ ζῶα ἐπιτακτικόν. οὐ γὰρ δὴ
τό γε τῆς βασιλικῆς ἐπιστήμης ἐστὶ ποτε τῶν ἀψύχων
ἐπιστατοῦν, οἷον ἀρχιτεκτονικόν, ἀλλὰ γενναιότερον, ἐν τοῖς
ζῷοις καὶ περὶ αὐτὰ ταῦτα τὴν δύναμιν ἀεὶ κεκτημένον. d

ΝΕ. ΣΩ. Ὅρθως.

ΞΕ. Τὴν γε μὴν τῶν ζῶων γένεσιν καὶ τροφήν τὴν μὲν τις
ἂν ἴδοι μονοτροφίαν οὔσαν, τὴν δὲ κοινῇ τῶν ἐν ταῖς
ἀγέλαις θρεμμάτων ἐπιμέλειαν. 5

ΝΕ. ΣΩ. Ὅρθως.

ΞΕ. Ἄλλ' οὐ μὴν τόν γε πολιτικὸν εὐρήσομεν ἰδιοτρόφον,
ὥσπερ βοηλάτην ἢ τινα ἵπποκόμον, ἀλλ' ἵπποφορβῶ τε καὶ
βουφορβῶ μᾶλλον προσεικότα.

ΝΕ. ΣΩ. Φαίνεται γε δὴ ῥηθὲν νῦν. 10

ΞΕ. Πότερον οὖν τῆς ζωοτροφίας τὴν τῶν συμπόλλων
κοινὴν τροφήν ἀγελαιοτροφίαν ἢ κοινοτροφικὴν τινα
ὀνομάζωμεν; e

ΝΕ. ΣΩ. Ὅσιότερον ἂν ἐν τῷ λόγῳ συμβαίη.

ΞΕ. Καλῶς γε, ὦ Σώκρατες· κἂν διαφυλάξης τὸ μὴ 5
σπουδάζειν ἐπὶ τοῖς ὀνόμασιν, πλουσιώτερος εἰς τὸ γῆρας
ἀναφανήσῃ φρονήσεως. νῦν δὲ τοῦτο μὲν, καθάπερ διακελεύη,
ποιητέον· τὴν δὲ ἀγελαιοτροφικὴν ἄρ' ἐννοεῖς πῆ τις δίδυμον
ἀποφήνας τὸ ζητούμενον ἐν διπλασίοισι τὰ νῦν ἐν τοῖς 262
ἡμίσεσιν εἰς τότε ποιήσει ζητεῖσθαι;

c 1 ἐπὶ ταῖς τῶν n: ἐπὶ τῶν n | d 4 κοινῇ n: κοινὴν m, O | e 3

ὀνομάζωμεν n: ὀνομάζομεν m, O | a 1 διπλασίοισι e: διπλασίους ἢ m

Y.S.: Yes.

b10 E.S.: And it's by these very things that we'll cut the part of the theoretical which is directive, if indeed we wish to cut it.

Y.S.: How?

c1 E.S.: By assigning part of it to the production of inanimate things, part to that of animate things; and in this way it will all immediately be divided into two.

Y.S.: I agree absolutely.

E.S.: So then let's leave one of these parts to one side, and take up the other; and then let's divide the whole of it into two parts.

e5 Y.S.: Which of the two parts do you say we should take up?

E.S.: I suppose it must be the one that issues directions in relation to living creatures. For surely it is not the case that the expert knowledge that belongs to a king is ever something that oversees inanimate things, as if it were the knowledge of the master-builder; it is something nobler, which always has its power among living

d1 Y.S.: Correct.

E.S.: Now, as one can observe, either the production and rearing of living creatures is done singly, or it is a caring for creatures together in herds.

Y.S.: Correct.

E.S.: But we'll certainly not find the statesman rearing individual creatures, like some ox-driver or groom, but rather resembling a horse-breeder or cowherd.

d10 Y.S.: It certainly seems so, now you say it.

e1 E.S.: Well then: when it comes to rearing living creatures, are we to call the shared rearing of many creatures together a sort of 'herd-rearing' or 'collective rearing'?

Y.S.: Whichever turns out to fit, in the course of the argument.

e5 E.S.: Well said, Socrates; and if you persevere in not paying serious attention to names, you will be seen to be richer in wisdom as you advance to old age. But now we must do just as you instruct; and do you see how by showing the collective rearing of herds to be twin in form one will make what is now being sought in double the field then

262 to be sought in half of that?

ΝΕ. ΣΩ. Προθυμήσομαι. καί μοι δοκεῖ τῶν μὲν ἀνθρώπων (262)
 ἑτέρα τις εἶναι, τῶν δ' αὖ θηρίων ἄλλη τροφή.

ΞΕ. Παντάπασί γε προθυμότερα καὶ ἀνδρειότερα διήρησαι· 5
 μὴ μέντοι τοῦτό γε εἰς αὖθις κατὰ δύναμιν πάσχωμεν.

ΝΕ. ΣΩ. Τὸ ποῖον;

ΞΕ. Μὴ σμικρὸν μόριον ἔν πρὸς μεγάλα καὶ πολλὰ
 ἀφαιρῶμεν, μηδὲ εἶδους χωρὶς· ἀλλὰ τὸ μέρος ἅμα εἶδος b
 ἔχέτω. κάλλιστον μὲν γὰρ ἀπὸ τῶν ἄλλων εὐθύς διαχωρίζειν
 τὸ ζητούμενον, ἂν ὀρθῶς ἔχη, καθάπερ ὀλίγον σὺ πρότερον
 οἰηθεὶς ἔχειν τὴν διαίρεσιν ἐπέσπευσας τὸν λόγον, ἰδὼν ἐπ'
 ἀνθρώπους πορευόμενον· ἀλλὰ γάρ, ὦ φίλε, λεπτοουργεῖν οὐκ 5
 ἀσφαλές, διὰ μέσων δὲ ἀσφαλέστερον ἰέναι τέμνοντας, καὶ
 μᾶλλον ἰδέαις ἂν τις προστυγχάνοι. τοῦτο δὲ διαφέρει τὸ
 πᾶν πρὸς τὰς ζητήσεις. c

ΝΕ. ΣΩ. Πῶς, ὦ ξένε, λέγεις τοῦτο;

ΞΕ. Πειρατέον ἔτι σαφέστερον φράζειν εὐνοίᾳ τῆς σῆς
 φύσεως, ὦ Σώκратες. ἐν τῷ μὲν οὖν παρεστηκότι τὰ νῦν
 δηλῶσαι μηδὲν ἐνδεῶς ἀδύνατον· ἐπιχειρητέον δέ τι καὶ 5
 σμικρῷ πλέον αὐτὸ προαγαγεῖν εἰς τὸ πρόσθεν σαφηνείας
 ἕνεκα.

ΝΕ. ΣΩ. Ποῖον οὖν δὴ φράξεις διαιρουμένους ἡμᾶς οὐκ
 ὀρθῶς ἄρτι δρᾶν;

ΞΕ. Τοιόνδε, οἷον εἴ τις τὰνθρώπινον ἐπιχειρήσας δίχα 10
 διελέσθαι γένος διαιροῖ καθάπερ οἱ πολλοὶ τῶν ἐνθάδε d
 διανέμουσι, τὸ μὲν Ἑλληνικὸν ὡς ἔν ἀπὸ πάντων
 ἀφαιροῦντες χωρὶς, σύμπασι δὲ τοῖς ἄλλοις γένεσιν, ἀπείροις
 οὔσι καὶ ἀμείκτοις καὶ ἀσυμφώνοις πρὸς ἄλληλα, βάρβαρον
 μιᾷ κλήσει προσειπόντες αὐτὸ διὰ ταύτην τὴν μίαν κλήσιν 5
 καὶ γένος ἐν αὐτὸ εἶναι προσδοκῶσιν· ἢ τὸν ἀριθμὸν τις αὖ
 νομίζοι κατ' εἶδη δύο διαιρεῖν μυριάδα ἀποτεμνόμενος ἀπὸ
 πάντων, ὡς ἐν εἶδος ἀποχωρίζων, καὶ τῷ λοιπῷ δὴ παντὶ e
 θέμενος ἐν ὄνομα διὰ τὴν κλήσιν αὖ καὶ τοῦτ' ἀξιοῖ γένος
 ἐκείνου χωρὶς ἕτερον ἐν γίγνεσθαι. κάλλιον δέ που καὶ
 μᾶλλον κατ' εἶδη καὶ δίχα διαιροῖτ' ἂν, εἰ τὸν μὲν ἀριθμὸν

c 3 ἐν γίγνεσθαι c: ἐγγίγνεσθαι m

(262) Y.S.: I shall try my hardest. It seems to me that there is a different sort of rearing of human beings, and in turn another sort where animals are concerned.

a5 E.S.: Yes, absolutely, you've made a very keen and courageous division! But let's try to avoid *this* happening to us again.

Y.S.: What sort of thing?

b1 E.S.: Let's not take off one small part on its own, leaving many large ones behind, and without reference to classes; let the part bring a class along with it. It's a really fine thing to separate off immediately what one is searching for from the rest, if one gets it right – as you thought you had the right division, just before, and hurried the argument on, b5 seeing it leading to human beings; but in fact, my friend, it's not safe to make thin cuts; it's safer to go along cutting through the middle of things, and that way one will be more likely to encounter classes.

c1 This makes all the difference in relation to philosophical investigations.

Y.S.: What do you mean by this, Stranger?

E.S.: I must try to tell you still more clearly, Socrates, out of good will towards your natural endowments. In the present circumstances, I e5 have to say, it is impossible to show what I mean with absolute completeness; but I must bring it just a little further forward for the sake of clarity.

Y.S.: Well then, what sort of thing are you saying that we weren't doing right just now in our divisions?

c10 E.S.: This sort of thing: it's as if someone tried to divide the human d1 race into two and made the cut in the way that most people here carve things up, taking the Greek race away as one, separate from all the rest, and to all the other races together, which are unlimited in number, which don't mix with one another, and don't share the same d5 language – they call this collection by the single appellation 'barbarian', and because of this single appellation they expect it to be a single family-class too; another example would be if someone thought that he was dividing number into two classes by cutting off e1 the number ten-thousand from all the rest, separating it off as a single class, and in positing a single name for all the rest supposed here too that through getting the name this class too came into existence, a second single one apart from the other. But I imagine the division

ἀρτίῳ καὶ περιττῷ τις τέμνοι, τὸ δὲ αὖ τῶν ἀνθρώπων γένος 5
 ἄρρενι καὶ θήλει, Λυδοὺς δὲ ἢ Φρύγας ἢ τινὰς ἑτέρους πρὸς
 ἅπαντας τάττων ἀποσχίζοι τότε, ἠνίκα ἀποροῖ γένος ἅμα
 καὶ μέρος εὐρίσκειν ἐκάτερον τῶν σχισθέντων. 263

NE. ΣΩ. Ὅρθότατα· ἀλλὰ γὰρ τοῦτο αὐτό, ὦ ξένε, πῶς ἂν
 τις γένος καὶ μέρος ἐναργέστερον γνοιή, ὡς οὐ ταυτόν
 ἔστον ἀλλ' ἕτερον ἀλλήλοι;

ΞΕ. Ὡ βέλτιστε ἀνδρῶν, οὐ φαῦλον προστάττεις, Σώκρατες. 5
 ἡμεῖς μὲν καὶ νῦν μακροτέραν τοῦ δέοντος ἀπὸ τοῦ
 προτεθέντος λόγου πεπλανήμεθα, σὺ δὲ ἔτι πλέον ἡμᾶς
 κελεύεις πλανηθῆναι. νῦν μὲν οὖν, ὡσπερ εἰκός, ἐπανίωμεν
 πάλιν· ταῦτα δὲ εἰς αὐθις κατὰ σχολὴν καθάπερ ἰχνεύοντες b
 μέτιμεν. οὐ μὴν ἀλλὰ τοῦτό γε αὖ παντάπασιν φύλαξαι, μὴ
 ποτε παρ' ἐμοῦ δόξης αὐτὸ ἐναργῶς διωρισμένον ἀκηκοέναι.

NE. ΣΩ. Τὸ ποῖον;

ΞΕ. Εἶδος τε καὶ μέρος ἕτερον ἀλλήλων εἶναι. 5

NE. ΣΩ. Τί μὴν;

ΞΕ. Ὡς εἶδος μὲν ὅταν ἦ του, καὶ μέρος αὐτὸ ἀναγκαῖον
 εἶναι τοῦ πράγματος ὅτουπερ ἂν εἶδος λέγεται· μέρος δὲ
 εἶδος οὐδεμίᾳ ἀνάγκῃ. ταύτη με ἢ κείνη μᾶλλον, ὦ
 Σώκρατες, ἀεὶ φάθι λέγειν. 10

NE. ΣΩ. Ταῦτ' ἔσται.

ΞΕ. Φράσον δὴ μοι τὸ μετὰ τοῦτο. c

NE. ΣΩ. Ποῖον;

ΞΕ. Τὸ τῆς ἀποπλανήσεως ὀπίθεν ἡμᾶς δεῦρ' ἤγαγεν. οἶμαι
 μὲν γὰρ μάλιστα, ὅθεν ἐρωτηθεὶς σὺ τὴν ἀγελαιοτροφίαν ὅπη
 διαιρετέον εἶπες μάλα προθύμως δὴ εἶναι ζῶων γένη, τὸ μὲν 5
 ἀνθρώπινον, ἕτερον δὲ τῶν ἄλλων συμπάντων θηρίων ἔν.

NE. ΣΩ. Ἀληθῆ.

ΞΕ. Καὶ ἔμοιγε δὴ τότ' ἐφάνης μέρος ἀφαιρῶν ἠγεῖσθαι
 καταλιπεῖν τὸ λοιπὸν αὖ πάντων γένος ἔν, ὅτι πᾶσι ταυτόν
 ἐπονομάζειν ἔσχεσ ὄνομα, θηρία καλέσας. d

NE. ΣΩ. Ἦν καὶ ταῦτα οὕτως.

ΞΕ. Τὸ δέ γε, ὦ πάντων ἀνδρείοτατε, τάχ' ἂν, εἴ που

e5 would be done better, more by classes and more into two, if one cut
 number by means of even and odd, and the human race in its turn by
 means of male and female, and only split off Lydians or Phrygians or
 anyone else and ranged them against all the rest when one was at a
 263 loss as to how to split in such a way that each of the halves split off
 was simultaneously class and part.

Y.S.: Quite right; but this very thing – how is one to see it more
 plainly, that class and part are not the same but different from each
 other?

a5 E.S.: An excellent response, Socrates, but what you demand is no
 light thing. We have already wandered far away from the discussion
 we proposed, and you are telling us to wander even more. Well, as
 for now, let's go back to where we were, which seems the reasonable
 b1 thing to do; and these other things we'll pursue like trackers on
 another occasion, when we have the time. However, there is one
 thing you must absolutely guard against, and that is ever to suppose
 that you have heard from me a plain account of the matter.

Y.S.: Which?

b5 E.S.: That class and part are different from each other.

Y.S.: What should I say I have heard from you?

E.S.: That whenever there is a class of something, it is necessarily
 also a part of whatever thing it is called a class of, but it is not at all
 necessary that a part is a class. You must always assert, Socrates, that
 b10 this is what I say rather than the other way round.

Y.S.: I shall do just that.

e1 E.S.: Tell me, then, about the next thing.

Y.S.: What's that?

E.S.: The point from which our digression brought us to where we are
 now. I think it was pretty much the point at which you were asked
 c5 how to divide herd-rearing, and you said with great keenness that
 there were two classes of living creatures, one human, and a second
 single one consisting of all the rest – the animals – together.

Y.S.: True.

E.S.: And to me you appeared then to think that in taking away a part
 you had left behind the rest as in its turn a single class, consisting of
 d1 all of them, because you had the same name, 'animals', to apply to
 them all.

Y.S.: This too was as you say.

E.S.: And yet, my courageous friend, maybe, if by chance there is

φρόνιμόν ἐστί τι ζῶον ἕτερον, οἷον δοκεῖ τὸ τῶν γεράνων, ἢ
 τι τοιοῦτον ἄλλο, ὃ κατὰ ταῦτὰ ἴσως διονομάζει καθάπερ καὶ 5
 σύ, γεράνους μὲν ἐν γένος ἀντιτιθέν τοῖς ἄλλοις ζώοις καὶ
 σεμνῦνον αὐτὸ ἑαυτό, τὰ δὲ ἄλλα μετὰ τῶν ἀνθρώπων
 συλλαβὸν εἰς ταῦτὸ οὐδὲν ἄλλο πλὴν ἴσως θηρία προσείποι.
 πειραθῶμεν οὖν ἡμεῖς ἐξευλαβεῖσθαι πάνθ' ὅποσα τοιαῦτα. e

NE. ΣΩ. Πῶς;

ΞΕ. Μὴ πᾶν τὸ τῶν ζῶων γένος διαιρούμενοι, ἵνα ἦττον
 αὐτὰ πάσχωμεν.

NE. ΣΩ. Οὐδὲν γὰρ δεῖ. 5

ΞΕ. Καὶ γὰρ οὖν καὶ τότε ἡμαρτάνετο ταύτη.

NE. ΣΩ. Τί δή;

ΞΕ. Τῆς γνωστικῆς ὅσον ἐπιτακτικὸν ἡμῖν μέρος ἦν που
 τοῦ ζωοτροφικοῦ γένους, ἀγελαίων μὴν ζῶων. ἢ γάρ;

NE. ΣΩ. Ναί. 10

ΞΕ. Διήρητο τοίνυν ἤδη καὶ τότε σύμπαν τὸ ζῶον τῷ 264
 τιθασῷ καὶ ἀγρίῳ. τὰ μὲν γὰρ ἔχοντα τιθασεῦσθαι φύσιν
 ἡμερα προσείρηται, τὰ δὲ μὴ ἔχοντα ἄγρια.

NE. ΣΩ. Καλῶς.

ΞΕ. Ἦν δέ γε θηρεύομεν ἐπιστήμην, ἐν τοῖς ἡμέροις ἦν τε 5
 καὶ ἔστιν, ἐπὶ τοῖς ἀγελαίοις μὴν ζητητέα θρέμμασιν.

NE. ΣΩ. Ναί.

ΞΕ. Μὴ τοίνυν διαιρώμεθα ὥσπερ τότε πρὸς ἅπαντα
 ἀποβλέψαντες, μηδὲ σπεύσαντες, ἵνα δὴ ταχὺ γενώμεθα πρὸς
 τῇ πολιτικῇ. πεποίηκε γὰρ ἡμᾶς καὶ νῦν παθεῖν τὸ κατὰ τὴν b
 παροιμίαν πάθος.

NE. ΣΩ. Ποῖον;

ΞΕ. Οὐχ ἡσύχους εὖ διαιροῦντας ἠνυκέναι βραδύτερον.

NE. ΣΩ. Καὶ καλῶς γε, ὧ ξένε, πεποίηκε. 5

ΞΕ. Ταῦτ' ἔστω. πάλιν δ' οὖν ἐξ ἀρχῆς τὴν κοινοτροφικὴν
 πειρώμεθα διαιρεῖν. ἴσως γὰρ καὶ τοῦτο ὃ σὺ προθυμῇ
 διαπεραινόμενος ὁ λόγος αὐτός σοι κάλλιον μνηύσει. καί μοι
 φράζε.

NE. ΣΩ. Ποῖον δή; 10

a 3 ἔχοντα n: θέλοντα n: 'θέλοντα O

d5 some other animal which is rational, as for example the crane seems to be, or some other such creature, and which perhaps distributes names on the same principles as you, it might oppose cranes as one class to all other living creatures and give itself airs, taking all the rest together with human beings and putting them into the same category, e1 which it would call by no other name except – perhaps – ‘animals’. So let’s try to be very wary of everything of this sort.

Y.S.: How?

E.S.: By not dividing the class of living creatures as a whole, in order to lessen the risk of its happening to us.

e5 Y.S.: Yes, we must certainly avoid it.

E.S.: Yes; and we were going wrong in this way just at that point.

Y.S.: How so?

E.S.: Of that theoretical knowledge which was directive we had a part, I think, of the class concerned with rearing living creatures, one which was concerned with creatures living in herds. True?

e10 Y.S.: Yes.

264 E.S.: Well then, living creatures as a whole together had in that case already at that point been divided by the categories of domesticated and wild; for those that have a nature amenable to domestication are called tame, and those who resist it are called wild.

Y.S.: Right.

a5 E.S.: But the knowledge we are hunting had to be and still is concerned with tame things, and must be looked for with reference to herd animals.

Y.S.: Yes.

b1 E.S.: Well then, let’s not divide in the way we did then, looking at everything, or in a hurry, just in order to get quickly to statesmanship. It has already put us in the proverbial situation.

Y.S.: What situation is that?

E.S.: That by not quietly getting on with dividing properly we have got to our destination more slowly.

b5 Y.S.: Yes, Stranger, and a fine situation it is!

E.S.: If you say so. In any case, let’s go back and try again from the beginning to divide collective rearing; perhaps, as we go through it in detail, the argument itself will be better able to reveal to you what you are so keen to find. Tell me this.

b10 Y.S.: What?

ΞΕ. Τόδε, εἴ τινων πολλάκις ἄρα διακήκοας· οὐ γὰρ δὴ προστυχῆς γε αὐτὸς οἶδ' ὅτι γέγονας ταῖς ἐν τῷ Νείλῳ c
τιθασεαῖαις τῶν ἰχθύων καὶ τῶν ἐν ταῖς βασιλικαῖς λίμναις.
ἐν μὲν γὰρ κρήναις τάχ' ἂν ἴσως εἴης ἡσθημένος.

ΝΕ. ΣΩ. Πάνυ μὲν οὖν καὶ ταῦτα τεθέαμαι κάκεινα πολλῶν 5
ἀκήκοα.

ΞΕ. Καὶ μὴν χηνοβωτίας γε καὶ γερανοβωτίας, εἰ καὶ μὴ πεπλάνησαι περὶ τὰ θηταλικά πεδία, πέπυσαι γοῦν καὶ πιστεύεις εἶναι.

ΝΕ. ΣΩ. Τί μὴν;

ΞΕ. Τοῦδ' ἕνεκά τοι πάντα ἠρώτησα ταῦτα, διότι τῆς τῶν d
ἀγελαιῶν τροφῆς ἔστι μὲν ἔνυδρον, ἔστι δὲ καὶ ξηροβατικόν.

ΝΕ. ΣΩ. Ἔστι γὰρ οὖν.

ΞΕ. Ἄρ' οὖν καὶ σοὶ συνδοκεῖ ταύτη δεῖν διχάζειν τὴν 5
κοινοτροφικὴν ἐπιστήμην, ἐφ' ἑκατέρῳ τούτων τὸ μέρος
αὐτῆς ἐπινέμοντας ἑκάτερον, τὸ μὲν ἕτερον ὑγροτροφικὸν
ὀνομάζοντας, τὸ δ' ἕτερον ξηροτροφικόν;

ΝΕ. ΣΩ. Ἔμοιγε.

ΞΕ. Καὶ μὴν καὶ τὸ βασιλικὸν οὕτως οὐ ζητήσομεν 6
ὀποτέρας ἐστὶ τῆς τέχνης· δῆλον γὰρ δὴ παντί.

ΝΕ. ΣΩ. Πῶς δ' οὐ;

ΞΕ. Πᾶς μὲν δὴ τό γε ξηροτροφικὸν τῆς ἀγελαιοτροφίας
διέλοιτ' ἂν φύλον.

ΝΕ. ΣΩ. Πῶς; 5

ΞΕ. Τῷ πτηνῷ τε καὶ πεζῷ διορισάμενος.

ΝΕ. ΣΩ. Ἀληθέστατα.

ΞΕ. Τί δέ; τὸ πολιτικὸν οὐ περὶ τὸ πεζὸν ζητητέον; ἢ οὐκ οἶει καὶ τὸν ἀφρονέστατον ὡς ἔπος εἰπεῖν δοξάζειν οὕτως;

ΝΕ. ΣΩ. Ἔγωγε. 10

ΞΕ. Τὴν δὲ πεζονομικὴν, καθάπερ ἄρτιον ἀριθμόν, δεῖ τεμνομένην δίχα ἀποφαίνειν.

ΝΕ. ΣΩ. Δῆλον.

ΞΕ. Καὶ μὴν ἐφ' ὃ γε μέρος ὥρμηκεν ἡμῖν ὁ λόγος, ἐπ' 265
ἐκεῖνο δύο τινὲ καθορᾶν ὁδῶ τεταμένα φαίνεται, τὴν μὲν

d4 διχάζειν n: δίχα σχίζειν n | c1 γὰρ δὴ n: δὴ γὰρ n: [δὴ] γὰρ O
| c8 οὐ περὶ c: ἢ περὶ c, O: ὡσπερ m | c11 ἄρτιον m: ἄρτι τὸν c, O

c1 E.S.: This – I wonder if perhaps you’ve heard about it from others?
 You certainly haven’t yourself any direct acquaintance, I know, with
 the instances of fish-rearing in the Nile and in the King’s ponds. In
 ornamental fountains, at any rate, you may perhaps have seen them.

c5 Y.S.: Absolutely – I’ve both seen these and heard about the others
 from many people.

E.S.: And again, examples of goose-rearing and crane-rearing – even
 if you haven’t travelled over the plains of Thessaly, you’ve certainly
 heard about these and believe that they exist.

Y.S.: Of course.

d1 E.S.: Look, it’s for this purpose that I’ve asked you all this: of the
 rearing of herd animals, some has to do with creatures living in water,
 some also with creatures that live on dry land.

Y.S.: It does.

d5 E.S.: Do you agree, then, that we must split the expert knowledge of
 collective rearing into two in this way, allocating one of its two parts
 to each of these, calling one aquatic rearing, the other dry-land-
 rearing?

Y.S.: I do.

e1 E.S.: And we certainly shan’t ask, in this case, to which of the two
 kinds of expertise kingship belongs; it’s quite clear to anyone.

Y.S.: Quite.

E.S.: Everybody would divide the dry-land-rearing sort of herd-
 rearing.

e5 Y.S.: How?

E.S.: By separating it by reference to the winged and what goes on
 foot.

Y.S.: Very true.

E.S.: Well then – mustn’t we look for statesmanship in relation to
 what goes on foot? Or don’t you think that practically even the
 simplest of minds supposes so?

e10 Y.S.: I do.

E.S.: And the expertise to do with the management of creatures that
 go on foot – we must show it being cut into two, like an even number.

Y.S.: Clearly.

265 E.S.: Now it seems that there are two routes to be seen stretching out
 in the direction of the part towards which our argument has hurried,

θαίττω, πρὸς μέγα μέρος σμικρὸν διαιρουμένην, τὴν δέ, ὅπερ (265)
 ἐν τῷ πρόσθεν ἐλέγομεν ὅτι δεῖ μεσοτομῆν ὡς μάλιστα,
 τοῦτ' ἔχουσαν μᾶλλον, μακροτέραν γε μὴν. ἔξεστιν οὖν 5
 ὀποτέραν ἂν βουλευθῶμεν, ταύτην πορευθῆναι.

NE. ΣΩ. Τί δέ; ἀμφοτέρας ἀδύνατον;

ΞΕ. Ἄμα γ', ὧ θαυμαστέ· ἐν μέρει γε μὴν δῆλον ὅτι
 δυνατόν.

NE. ΣΩ. Ἐν μέρει τοίνυν ἔγωγε ἀμφοτέρας αἰρούμαι. b

ΞΕ. Ῥᾶδιον, ἐπειδὴ τὸ λοιπὸν βραχύ· κατ' ἀρχὰς μὴν καὶ
 μεσοῦσιν ἅμα τῆς πορείας χαλεπὸν ἂν ἦν ἡμῖν τὸ
 πρόσταγμα. νῦν δ', ἐπειδὴ δοκεῖ ταύτη, τὴν μακροτέραν 5
 πρότερον ἴωμεν· νεαλέστεροι γὰρ ὄντες ῥᾶον αὐτὴν
 πορευσόμεθα. τὴν δὲ δὴ διαίρεσιν ὄρα.

NE. ΣΩ. Λέγε.

ΞΕ. Τὰ πέρα ἡμῖν τῶν ἡμέρων, ὅσαπερ ἀγελαῖα, διηρημένα
 ἐστὶ φύσει δίχα.

NE. ΣΩ. Τίνι; 10

ΞΕ. Τῷ τῶν μὲν τὴν γένεσιν ἄκερων εἶναι, τῶν δὲ
 κερασφόρον.

NE. ΣΩ. Φαίνεται. c

ΞΕ. Τὴν δὴ πεζονομικὴν διελὼν ἀπόδος ἑκατέρῳ τῷ μέρει,
 λόγῳ χρώμενος. ἂν γὰρ ὀνομάζειν αὐτὰ βουλευθῆς, ἔσται σοι
 περιπεπλεγμένον μᾶλλον τοῦ δέοντος.

NE. ΣΩ. Πῶς οὖν χρὴ λέγειν; 5

ΞΕ. Ὡδε· τῆς πεζονομικῆς ἐπιστήμης δίχα διαιρεθείσης τὸ
 μόριον θάτερον ἐπὶ τῷ κερασφόρῳ μέρει τῷ τῆς ἀγέλης
 ἐπιτετάχθαι, τὸ δὲ ἕτερον ἐπὶ τῷ τῆς ἀκεράτου.

NE. ΣΩ. Ταῦτ' ἔστω ταύτη λεχθέντα· πάντως γὰρ ἱκανῶς d
 δεδήλωται.

ΞΕ. Καὶ μὴν ὁ γε βασιλεὺς ἡμῖν αὖ καταφανῆς ὅτι κολοβὸν
 τινὰ ἀγέλην ἀκεράτων νομεύει.

NE. ΣΩ. Πῶς γὰρ οὐ δῆλος; 5

ΞΕ. Ταύτην τοίνυν καταθραύσαντες τὸ γιγνόμενον αὐτῷ
 πειρώμεθα ἀποδοῦναι.

d 3-4 κολοβὸν τινὰ ἀγέλην ἀκεράτων n: κολοβὸν ἀγέλην τινὰ
 κεράτων n, O | d 6 γιγνόμενον e: κινούμενον m

(265) one of them quicker, dividing a small part off against a large one,
 a5 while the other more closely observes the principle we were talking
 about earlier, that one should cut in the middle as much as possible,
 but is longer. We can go down whichever of the two routes we like.

Y.S.: What if I were to ask if it is impossible to follow both?

E.S.: An extraordinary suggestion, if you mean both at once; but
 clearly it is possible to take each in turn.

b1 Y.S.: Then I opt for taking both, in turn.

E.S.: That's easy, since the part that remains is short; if we had been
 at the beginning or in the middle of our journey, the instruction would
 have been difficult to carry out. As it is, since you think we should
 b5 take this option, let's go down the longer route first; while we are
 fresher we'll travel it more easily. Observe the division.

Y.S.: Tell me what it is.

E.S.: Of tame things that live in herds, we find those that go on foot
 naturally divided into two.

b10 Y.S.: By what?

E.S.: By the fact that some of them come into being without horns,
 some with horns.

c1 Y.S.: Evidently.

E.S.: Well then, divide the management of creatures that go on foot by
 assigning it to each of these two parts, using a description for the
 results of the division. For if you want to give them names, it will be
 more complicated than necessary.

c5 Y.S.: How then should it be put?

E.S.: Like this: by saying that when the knowledge that has to do with
 the management of creatures that go by foot is divided into two, one
 section is allocated to the horned part of the herd, the other to the
 hornless part.

d1 Y.S.: Let it be put like this; in any case it's sufficiently clear.

E.S.: Now, as for the next step, it's perfectly obvious to us that the
 king tends a stunted herd of hornless creatures.

d5 Y.S.: How couldn't it be clear?

E.S.: So by breaking this up let's try to assign what falls to him.

ΝΕ. ΣΩ. Πάνυ γε.

ΞΕ. Πότερον οὖν βούλει τῷ σχιστῷ τε καὶ τῷ καλουμένῳ μώνυχι διαιρῆν αὐτὴν ἢ τῇ κοινογονίᾳ τε καὶ ἰδιογονίᾳ; 10
μανθάνεις γάρ που.

ΝΕ. ΣΩ. Τὸ ποῖον;

ΞΕ. Ὅτι τὸ μὲν τῶν ἵππων καὶ ὄνων πέφυκεν ἐξ ἀλλήλων e
γεννᾶν.

ΝΕ. ΣΩ. Ναί.

ΞΕ. Τὸ δέ γε λοιπὸν ἔτι τῆς λείας ἀγέλης τῶν ἡμέρων
ἀμιγῆς γένει πρὸς ἄλληλα. 5

ΝΕ. ΣΩ. Πῶς δ' οὐ;

ΞΕ. Τί δ'; ὁ πολιτικὸς ἄρ' ἐπιμέλειαν ἔχειν φαίνεται
πότερα κοινογενοῦς φύσεως ἢ τινος ἰδιογενοῦς;

ΝΕ. ΣΩ. Δῆλον ὅτι τῆς ἀμείκτου.

ΞΕ. Ταύτην δὴ δεῖ καθάπερ τὰ ἔμπροσθεν, ὡς ἔοικεν, ἡμᾶς 10
δίχα διαστέλλειν.

ΝΕ. ΣΩ. Δεῖ γὰρ οὖν.

ΞΕ. Καὶ μὴν τό γε ζῶον, ὅσον ἡμερον καὶ ἀγελαῖον, σχεδὸν 266
πλὴν γενοῖν δυοῖν πᾶν ἤδη κατακεκερμάτισται. τὸ γὰρ τῶν
κυνῶν οὐκ ἐπάξιον καταριθμεῖν γένος ὡς ἐν ἀγελαίοις
θρέμμασιν.

ΝΕ. ΣΩ. Οὐ γὰρ οὖν. ἀλλὰ τίτι δὴ τὸ δύο διαιρῶμεν; 5

ΞΕ. Ὅτιπερ καὶ δίκαιόν γε Θεαίτητόν τε καὶ σὲ διανέμειν,
ἐπειδὴ καὶ γεωμετρίας ἄπτεσθον.

ΝΕ. ΣΩ. Τῷ;

ΞΕ. Τῇ διαμέτρῳ δήπου καὶ πάλιν τῇ τῆς διαμέτρου
διαμέτρῳ. 10

ΝΕ. ΣΩ. Πῶς εἶπες;

ΞΕ. Ἡ φύσις, ἣν τὸ γένος ἡμῶν τῶν ἀνθρώπων κέκτηται, b
μῶν ἄλλως πως εἰς τὴν πορείαν πέφυκεν ἢ καθάπερ ἡ
διάμετρος ἢ δυνάμει δίπους;

ΝΕ. ΣΩ. Οὐκ ἄλλως.

ΞΕ. Καὶ μὴν ἢ γε τοῦ λοιποῦ γένους πάλιν ἐστὶ κατὰ 5
δύναμιν αὐτῆς ἡμετέρας δυνάμεως διάμετρος, εἴπερ δυοῖν

Y.S.: Yes, certainly.

d10 E.S.: Well, do you want to divide it by the split-hooved and the so-called 'single-hooved', or by interbreeding and non-interbreeding? I think you grasp the point.

Y.S.: What's that?

e1 E.S.: That horses and donkeys are naturally such as to breed from one another.

Y.S.: Yes.

e5 E.S.: Whereas what is still left of the smooth-fronted herd of tame creatures is unmixed in breeding, one with another.

Y.S.: Quite.

E.S.: So: does the statesman, then, seem to take care of an interbreeding or of some non-interbreeding sort?

Y.S.: Clearly, of the non-mixing sort.

e10 E.S.: This, then, it seems, we must separate into two, as we did in the previous cases.

Y.S.: Indeed we must.

266 E.S.: Now those living creatures that are tame and live in herds have pretty well all now been cut into their pieces, except for two classes. For it is not worth our while to count the class of dogs as among creatures living in herds.

a5 Y.S.: No indeed. But what are we to use to divide the two classes?

E.S.: Something that is absolutely appropriate for Theaetetus and you to use in your distributions, since it's geometry the two of you engage in.

Y.S.: What is it?

a10 E.S.: The diagonal, one could say, and then again the diagonal of the diagonal.

Y.S.: What do you mean?

b1 E.S.: The nature which the family-class of us humans possesses surely isn't endowed for the purpose of transporting itself any differently from the diagonal with a potency of two feet?

Y.S.: No.

b5 E.S.: And what's more the nature of the remaining class is in its turn in potency a diagonal of our potency, if indeed it is endowed with two

- γέ ἐστι ποδοῖν δις πεφυκυῖα. (266)
- NE. ΣΩ. Πῶς δ' οὐκ ἔστι; καὶ δὴ καὶ σχεδὸν ὁ βούλει δηλοῦν μανθάνω.
- ΞΕ. Πρὸς δὴ τούτοις ἕτερον αὖ τι τῶν πρὸς γέλωτα 10
εὐδοκιμησάντων ἄν, ὦ Σώκρατες, ἄρα καθορῶμεν ἡμῖν
γεγονὸς ἐν τοῖς διηρημένοις; c
- NE. ΣΩ. Τὸ ποῖον;
- ΞΕ. Τὰνθρώπινον ἡμῶν ἅμα γένος συνειληχὸς καὶ
συνδεδραμηκὸς γένει τῷ τῶν ὄντων γενναιοτάτῳ καὶ ἅμα 5
εὐχερεστάτῳ.
- NE. ΣΩ. Καθορῶ καὶ μάλ' ἀτόπως συμβαῖνον.
- ΞΕ. Τί δ'; οὐκ εἰκὸς ὕστατα ἀφικνεῖσθαι τὰ βραδύτατα;
- NE. ΣΩ. Ναί, τοῦτό γε.
- ΞΕ. Τόδε δὲ οὐκ ἐννοοῦμεν, ὡς ἔτι γελοιότερος ὁ βασιλεὺς 10
φαίνεται μετὰ τῆς ἀγέλης συνδιαθέων καὶ σύνδρομα
πεπορευμένος τῷ τῶν ἀνδρῶν αὖ πρὸς τὸν εὐχερῆ βίον
ἄριστα γεγυμνασμένῳ; d
- NE. ΣΩ. Παντάπασι μὲν οὖν.
- ΞΕ. Νῦν γάρ, ὦ Σώκρατες, ἐκείνὸ ἐστι καταφανὲς μᾶλλον
τὸ ῥηθὲν τότε ἐν τῇ περὶ τὸν σοφιστὴν ζητήσει.
- NE. ΣΩ. Τὸ ποῖον; 5
- ΞΕ. Ὅτι τῇ τοιαύτῳ μεθόδῳ τῶν λόγων οὔτε σεμνοτέρου
μᾶλλον ἐμέλησεν ἢ μή, τὸν τε μικρότερον οὐδὲν ἠτίμακε
πρὸ τοῦ μείζονος, ἀεὶ δὲ καθ' αὐτὴν περαίνει τὰλθηέστατον.
- NE. ΣΩ. Ἔοικεν.
- ΞΕ. Οὐκοῦν μετὰ τοῦτο, ἵνα μή με φθῆς ἐρωτήσας τὴν 10
βραχυτέραν ὁδὸν ἥτις τότε ἦν ἐπὶ τὸν τοῦ βασιλέως ὄρον, c
αὐτός σοι πρότερον ἔλθω;
- NE. ΣΩ. Σφόδρα γε.
- ΞΕ. Λέγω δὴ δεῖν τότε εὐθύς τὸ πεζὸν τῷ δίποδι πρὸς τὸ 5
τετράπουον γένος διανεῖμαι, κατιδόντα δὲ τὰνθρώπινον ἔτι
μόνῳ τῷ πτηνῷ συνειληχὸς τὴν δίποδα ἀγέλην πάλιν τῷ ψιλῷ
καὶ τῷ πτεροφυεῖ τέμνειν, τμηθείσης δὲ αὐτῆς καὶ τότε ἤδη
τῆς ἀνθρωπονομικῆς δηλωθείσης τέχνης, φέροντα τὸν

c 6 μαλ' ἀτόπως c: μάλα τὸ πῶς m | d 10 με φθῆς e: μ' ἔφθης n:
μεμφθῆς n

(266) times two feet.

Y.S.: Of course it is – and I actually almost understand what you want to show.

b10 E.S.: And there's more – do we see, Socrates, that there's something
c1 else resulting in our divisions that would itself have done well as a comic turn?

Y.S.: What's that?

E.S.: That our human family-class has shared the field and run
c5 together with the noblest and also most easy-going class of existing things?

Y.S.: I see it turning out very oddly indeed.

E.S.: Well, isn't it reasonable to expect the slowest – or sow-est – to come in last?

Y.S.: Yes, I can agree with that.

c10 E.S.: And don't we notice that the king looks even more ridiculous,
when he continues to run, along with his herd, and has traversed
d1 convergent paths, with the man who for his part is best trained of all for the easy-going life?

Y.S.: Absolutely right.

E.S.: Yes, Socrates, and what we said before, in our inquiry about the sophist, is now plainer.

d5 Y.S.: What was that?

E.S.: That such a method of argument as ours is not more concerned with what is more dignified than with what is not, and neither does it at all despise the smaller more than the greater, but always reaches the truest conclusion by itself.

Y.S.: It seems so.

d10 E.S.: Well then, after this, so that you don't get in before me and ask
e1 what the shorter way is – the one we spoke of earlier – to the definition of the king, shall I go first and show you the way?

Y.S.: Very much so.

E.S.: Then I say that in this case one must immediately distribute
e5 what goes on foot by opposing the two-footed to the four-footed class, and when one sees the human still sharing the field with the winged alone, one must go on to cut the two-footed herd by means of the non-feathered and the feathered; and when it has been cut, and the

πολιτικὸν καὶ βασιλικὸν οἶον ἡνίοχον εἰς αὐτὴν ἐνοστήσαντα, παραδοῦναι τὰς τῆς πόλεως ἡνίας ὡς οἰκείας καὶ αὐτῷ 10 ταύτης οὔσης τῆς ἐπιστήμης.

ΝΕ. ΣΩ. Καλῶς καὶ καθαπερὲι χρέος ἀπέδωκάς μοι τὸν 267 λόγον, προσθεῖς τὴν ἐκτροπὴν οἶον τόκον καὶ ἀναπληρώσας αὐτόν.

ΞΕ. Φέρε δὴ καὶ συνείρωμεν ἐπανελθόντες ἐπὶ τὴν ἀρχὴν 5 μέχρι τῆς τελευτῆς τὸν λόγον τοῦ ὀνόματος τῆς τοῦ πολιτικοῦ τέχνης.

ΝΕ. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Τῆς γνωστικῆς τοίνυν ἐπιστήμης ἡμῖν ἦν κατ' ἀρχὰς μέρος ἐπιτακτικόν· τούτου δὲ ἀπεικασθὲν τὸ μόριον αὐτεπιτακτικὸν ἐρρήθη. ζωτροφικὴ δὲ πάλιν αὐτεπιτακτικῆς b οὐ τὸ σμικρότατον τῶν γενῶν ἀπεσχίζετο· καὶ ζωτροφικῆς εἶδος ἀγγελαιοτροφικόν, ἀγγελαιοτροφικοῦ δ' αὐτὸ πεζονομικόν· τοῦ δὲ πεζονομικοῦ μάλιστα ἀπετέμνετο τέχνη τῆς ἀκεράτου φύσεως θρεπτικῆς. ταύτης δ' αὐτὸ μέρος οὐκ ἔλαττον 5 τριπλοῦν συμπλέκειν ἀναγκαῖον, ἂν εἰς ἓν τις αὐτὸ ὄνομα συναγαγείν βουληθῆ, γενέσεως ἀμείκτου νομοευτικῆν ἐπιστήμην προσαγορεύων. τὸ δ' ἀπὸ τούτου τμήμα, ἐπὶ ποίμνῃ δίποδι μέρος ἀνθρωπονομικὸν ἔτι λειφθὲν μόνον, τοῦτ' c αὐτὸ ἐστὶν ἤδη τὸ ζητηθὲν, ἅμα βασιλικὸν ταῦτόν κληθὲν καὶ πολιτικόν.

ΝΕ. ΣΩ. Παντάπασιν μὲν οὖν.

ΞΕ. Ἄρά γ', ὦ Σώκρατες, ἀληθῶς ἡμῖν τοῦτο καθάπερ σὺ 5 νῦν εἴρηκας οὕτως ἐστὶ καὶ πεπραγμένον;

ΝΕ. ΣΩ. Τὸ πόλον δὴ;

ΞΕ. Τὸ παντάπασιν ἰκανῶς εἰρῆσθαι τὸ προτεθέν. ἢ τοῦτ' αὐτὸ καὶ μάλιστα ἢ ζήτησις ἐλλείπει, τὸ τὸν λόγον εἰρῆσθαι 5 μὲν πως, οὐ μὴν παντάπασί γε τελῶς ἀπειργάσθαι;

ΝΕ. ΣΩ. Πῶς εἶπες;

ΞΕ. Ἐγὼ νῦν πειράσομαι τοῦτ' αὐτὸ ὃ διανοοῦμαι νῦν ἔτι μᾶλλον δηλώσαι.

ΝΕ. ΣΩ. Λέγοις ἄν. 5

c 10 καὶ αὐτῷ n: αὐτῷ n | b 7 ἀμείκτου c: μικτοῦ m | νομοευτικῆν c: νομοευτικῆς m

e10 expertise of human-herding has then and there been brought into the
light, one must lift the expert in statesmanship and kingship like a
charioteer into it and instal him there, handing over the reins of the
city as belonging to him, and because this expert knowledge is his.

267 Y.S.: That's well done, and as it were you've paid me the account I
asked for as if it were a debt, adding the digression as a kind of
interest, making up the sum.

a5 E.S.: Come on, then: let's go back to the beginning and gather
together from there to the end our account of the name of the
expertise of the statesman.

Y.S.: Absolutely.

b1 E.S.: Well then: of theoretical knowledge, we had at the beginning a
directive part; and of this, the section we wanted was by analogy said
to be 'self-directing'. Then again, rearing of living creatures, not the
smallest of the classes of self-directing knowledge, was split off from
it; then a herd-rearing form from rearing of living creatures, and from
that, in turn, rearing of what goes on foot; and from that, as the
b5 relevant part, was cut off the expertise of rearing the hornless sort. Of
this in turn the part must be woven together as not less than triple, if
one wants to bring it together into a single name, calling it expert
knowledge of rearing of non-interbreeding creatures. The segment
c1 from this, a part relating to a two-footed flock, concerned with rearing
of human beings, still left on its own – this very part is now what we
were looking for, the same thing we call both kingly and
statesmanlike.

Y.S.: Absolutely.

c5 E.S.: Is it really the case, Socrates, that we have actually done this, as
you have just said?

Y.S.: Done what?

a1 E.S.: Given a completely adequate response to the matter we raised.
Or is our search lacking especially in just this respect, that our
account of the matter has been stated in a certain way, but has not
been finished off to complete perfection?

Y.S.: How do you mean?

E.S.: I shall try now to show, for both of us, still more clearly just
what I am thinking of.

d5 Y.S.: Please go ahead.

ΞΕ. Οὐκοῦν τῶν νομευτικῶν ἡμῖν πολλῶν φανεισῶν ἄρτι τεχνῶν μία τις ἦν ἢ πολιτικῆ καὶ μιᾶς τινος ἀγέλης ἐπιμέλεια;

ΝΕ. ΣΩ. Ναί.

ΞΕ. Ταύτην δέ γε διώριζεν ὁ λόγος οὐχ ἵππων εἶναι 10 τροφὸν οὐδ' ἄλλων θηρίων, ἀλλ' ἀνθρώπων κοινοτροφικὴν ἐπιστήμην.

ΝΕ. ΣΩ. Οὕτως.

ΞΕ. Τὸ δὴ τῶν νομέων πάντων διάφορον καὶ τὸ τῶν e βασιλέων θεασώμεθα.

ΝΕ. ΣΩ. Τὸ ποῖον;

ΞΕ. Εἴ τις τῶν ἄλλων τῶ, τέχνης ἄλλης ὄνομα ἔχων, κοινῆ τῆς ἀγέλης σύντροφος εἶναί φησι καὶ προσποιεῖται. 5

ΝΕ. ΣΩ. Πῶς φῆς;

ΞΕ. Οἷον οἱ τε ἔμποροι καὶ γεωργοὶ καὶ σιτουργοὶ πάντες, καὶ πρὸς τούτοις γυμνασταὶ καὶ τὸ τῶν ἰατρῶν γένος, οἶσθ' ὅτι τοῖς περὶ τὰ ἀνθρώπινα νομεύσιν, οὓς πολιτικούς ἐκαλέσαμεν, παντάπασιν τῷ λόγῳ διαμάχονται ἂν οὗτοι 268 σύμπαντες, ὡς σφεῖς τῆς τροφῆς ἐπιμελοῦνται τῆς ἀνθρωπίνης, οὐ μόνον ἀγελαίων ἀνθρώπων ἀλλὰ καὶ τῆς τῶν ἀρχόντων αὐτῶν.

ΝΕ. ΣΩ. Οὐκοῦν ὀρθῶς ἂν λέγοιεν; 5

ΞΕ. Ἴσως. καὶ τοῦτο μὲν ἐπισκεψόμεθα, τόδε δὲ ἴσμεν, ὅτι βουκόλῳ γε οὐδεὶς ἀμφισβητήσει περὶ τούτων οὐδενός, ἀλλ' αὐτὸς τῆς ἀγέλης τροφὸς ὁ βουφορβός, αὐτὸς ἰατρός, αὐτὸς οἷον νυμφευτῆς καὶ περὶ τοὺς τῶν γιγνομένων τόκους καὶ λοχείας μόνος ἐπιστήμων τῆς μαιευτικῆς. ἔτι τοίνυν παιδιᾶς b καὶ μουσικῆς ἐφ' ὅσον αὐτοῦ τὰ θρέμματα φύσει μετείληφεν, οὐκ ἄλλος κρείττων παραμυθεῖσθαι καὶ κηλῶν πραιῦναι, μετὰ τε ὀργάνων καὶ ψιλῶ τῷ στόματι τὴν τῆς αὐτοῦ ποίμνης ἄριστα μεταχειριζόμενος μουσικῆν. καὶ δὴ καὶ τῶν ἄλλων 5 πέρα νομέων ὁ αὐτὸς τρόπος. ἦ γάρ;

ΝΕ. ΣΩ. Ὅρθότατα.

ΞΕ. Πῶς οὖν ἡμῖν ὁ λόγος ὀρθὸς φανεῖται καὶ ἀκέραιος ὁ

E.S.: Well then, of the many kinds of expertise to do with rearing herds that appeared in our view just now, statesmanship was one, and was care of some one sort of herd?

Y.S.: Yes.

d10 E.S.: And our account defined it not as rearing of horses, or of other animals, but as knowledge of the collective rearing of human beings.

Y.S.: Just so.

e1 E.S.: Then let us look at the difference between all herdsmen, on the one hand, and kings on the other.

Y.S.: What's that?

e5 E.S.: Let us see if in the case of any other herdsman anyone who has the title of another expertise claims or pretends to share the rearing of the herd with him.

Y.S.: What do you mean?

268 E.S.: Like this: that merchants, farmers, millers and bakers, all of them, and gymnastic trainers too, and doctors as a class – all of these, as you well know, would loudly contend against the herdsmen concerned with things human whom we called statesmen that it is they that care for human rearing, not merely for that of the human beings in the herd, but for that of the rulers as well.

a5 Y.S.: Well, would they be right?

E.S.: Perhaps. That we'll consider, but what we know is that with a cowherd no one will dispute about any of these things, but the herdsman is by himself rearer of the herd, by himself its doctor, by himself its matchmaker, as it were, and sole expert in the midwife's art when it comes to the births of offspring and confinements. Again, to the extent that the nature of his charges allows them to partake in play and music, no one else is more capable of comforting them and soothing them with his incantations, performing best, as he does, the music that belongs to his flock with instruments or with unaccompanied voice. And it's the same way with all other herdsmen. True?

b5 Y.S.: Quite right.

E.S.: So how will our account of the king appear to us right and

περὶ τοῦ βασιλέως, ὅταν αὐτὸν νομέα καὶ τροφὸν ἀγέλης c
ἀνθρωπίνης θῶμεν μόνον ἐκκρίνοντες μυρίων ἄλλων
ἀμφιοβητούντων;

NE. ΣΩ. Οὐδαμῶς.

ΞΕ. Οὐκοῦν ὀρθῶς ὀλίγον ἔμπροσθεν ἐφοβήθημεν 5
ὑποπτεύσαντες μὴ λέγοντες μὲν τι τυγχάνοιμεν σχῆμα
βασιλικόν, οὐ μὴν ἀπειργασμένοι γε εἶμέν πω δι' ἀκριβείας
τὸν πολιτικόν, ἕως ἂν τοὺς περικεχυμένους αὐτῷ καὶ τῆς
συννομῆς αὐτῷ ἀντιποιομένους περιελόντες καὶ χωρίσαντες
ἀπ' ἐκείνων καθαρὸν μόνον αὐτὸν ἀποφήνωμεν; 10

NE. ΣΩ. Ὅρθότατα μὲν οὖν. d

ΞΕ. Τοῦτο τοίνυν, ὦ Σώκρατες, ἡμῖν ποιητέον, εἰ μὴ
μέλλομεν ἐπὶ τῷ τέλει καταιοχῦναι τὸν λόγον.

NE. ΣΩ. Ἄλλα μὴν οὐδαμῶς τοῦτό γε δραστέον.

ΞΕ. Πάλιν τοίνυν ἐξ ἄλλης ἀρχῆς δεῖ καθ' ἐτέραν ὁδὸν 5
πορευθῆναί τινα.

NE. ΣΩ. Ποίαν δῆ;

ΞΕ. Σχεδὸν παιδιὰν ἐγκερασαμένους· συχνῶ γὰρ μέρει δεῖ
μεγάλου μύθου προσχρήσασθαι, καὶ τὸ λοιπὸν δῆ, καθάπερ ἐν
τοῖς πρόσθεν, μέρος ἀεὶ μέρους ἀφαιρουμένους ἐπ' ἄκρον e
ἀφικνεῖσθαι τὸ ζητούμενον. οὐκοῦν χρή;

NE. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Ἄλλα δῆ τῷ μύθῳ μου πάνυ πρόσεχε τὸν νοῦν, καθάπερ
οἱ παῖδες· πάντως οὐ πολλὰ ἐκφεύγεις παιδιὰς ἔτη. 5

NE. ΣΩ. Λέγοις ἄν.

ΞΕ. Ἦν τοίνυν καὶ ἔτι ἔσται τῶν πάλαι λεχθέντων πολλά
τε ἄλλα καὶ δῆ καὶ τὸ περὶ τὴν Ἀτρέως τε καὶ Θυέστου
λεχθεῖσαν ἔριν φάσμα. ἀκήκοας γάρ που καὶ ἀπομνημονεύεις
ὅ φασι γενέσθαι τότε. 10

NE. ΣΩ. Τὸ περὶ τῆς χρυσοῦς ἀρνὸς ἴσως σημεῖον φράξεις.

ΞΕ. Οὐδαμῶς, ἀλλὰ τὸ περὶ τῆς μεταβολῆς δύσεως τε καὶ 269
ἀνατολῆς ἡλίου καὶ τῶν ἄλλων ἄστρον, ὡς ἄρα ὅθεν μὲν
ἀνατέλλει νῦν εἰς τοῦτον τότε τὸν τόπον ἐδύετο, ἀνέτελλε δ'
ἐκ τοῦ ἐναντίου, τότε δὲ δῆ μαρτυρήσας ἄρα ὁ θεὸς Ἀτρέϊ

e1 complete, when we posit him as sole herdsman and rearer of the human herd, separating him off on his own from tens of thousands of others who dispute the title with him?

Y.S.: There's no way in which it can.

e5 E.S.: Then our fears a little earlier were right, when we suspected that we should prove in fact to be describing some kingly figure, but not yet accurately to have finished the statesman off, until we remove those who crowd round him, pretending to share his herding function
e10 with him, and having separated him from them, we reveal him on his own, uncontaminated with anyone else?

d1 Y.S.: Yes, absolutely right.

E.S.: Well then, Socrates, this is what we must do, if we are not going to bring disgrace on our argument at its end.

Y.S.: That is something we must certainly avoid doing at all costs.

d5 E.S.: Then we must travel some other route, starting from another point.

Y.S.: What route is that?

E.S.: By mixing in, as one might put it, an element of play: we must bring in a large part of a great story, and as for the rest, we must then
e1 – as in what went before – take away part from part in each case and so arrive at the furthest point of the object of our search. So should we do it?

Y.S.: Absolutely.

e5 E.S.: In that case, pay complete attention to my story, as children do; you certainly haven't left childish games behind for more than a few years.

Y.S.: Please go ahead.

E.S.: Then I'll begin. There have occurred in the past, and will occur in the future, many of the things that have been told through the ages; one is the portent relating to the quarrel between Atreus and Thyestes.
e10 I imagine you remember hearing what people say happened then.

Y.S.: You're referring, perhaps, to the sign of the golden lamb.

269 E.S.: Not at all; rather to that of the changing of the setting and rising of the sun and the other stars – it's said that they actually began setting in the region from which they now rise, and rising from the opposite region, and that then after having given witness in favour of

μετέβαλεν αὐτὸ ἐπὶ τὸ νῦν σχῆμα. (269)

NE. ΣΩ. Λέγεται γὰρ οὖν δὴ καὶ τοῦτο. 6

ΞΕ. Καὶ μὴν αὖ καὶ τὴν γε βασιλείαν ἦν ἤρξε Κρόνος πολλῶν ἀκηκόαμεν.

NE. ΣΩ. Πλείστων μὲν οὖν. b

ΞΕ. Τί δέ; τὸ τοὺς ἔμπροσθεν φύεσθαι γηγενεῖς καὶ μὴ ἐξ ἀλλήλων γεννᾶσθαι;

NE. ΣΩ. Καὶ τοῦτο ἐν τῶν πάλαι λεχθέντων.

ΞΕ. Ταῦτα τοίνυν ἔστι μὲν σύμπαντα ἐκ ταύτου πάθους, 5
καὶ πρὸς τούτοις ἕτερα μυρία καὶ τούτων ἔτι θαυμαστότερα,
διὰ δὲ χρόνου πλήθος τὰ μὲν αὐτῶν ἀπέσβηκε, τὰ δὲ
διεσπαρμένα εἴρηται χωρὶς ἕκαστα ἀπ' ἀλλήλων. ὁ δ' ἐστὶν
πᾶσι τούτοις αἴτιον τὸ πάθος οὐδεὶς εἴρηκεν, νῦν δὲ δὴ c
λεκτέον· εἰς γὰρ τὴν τοῦ βασιλέως ἀπόδειξιν πρέψει ῥηθέν.

NE. ΣΩ. Καλλιστ' εἶπες, καὶ λέγε μηδὲν ἐλλείπων.

ΞΕ. Ἀκούοις ἄν. τὸ γὰρ πᾶν τόδε τοτὲ μὲν αὐτὸς ὁ θεὸς
συμποδηγεῖ πορευόμενον καὶ συγκυκλεῖ, τοτὲ δὲ ἀνῆκεν, ὅταν 5
αἱ περίοδοι τοῦ προσήκοντος αὐτῷ μέτρον εἰλήφωσιν ἤδη
χρόνου, τὸ δὲ πάλιν αὐτόματον εἰς τάναντία περιάγεται,
ζῶον ὄν καὶ φρόνησιν εἰληχὸς ἐκ τοῦ συναρμόσαντος αὐτὸ d
κατ' ἀρχάς. τοῦτο δὲ αὐτῷ τὸ ἀνάπαλιν ἰέναι διὰ τόδ' ἐξ
ἀνάγκης ἔμφυτον γέγονε.

NE. ΣΩ. Διὰ τὸ ποῖον δὴ;

ΞΕ. Τὸ κατὰ ταῦτά καὶ ὡσαύτως ἔχειν ἀεὶ καὶ ταῦτὸν 5
εἶναι τοῖς πάντων θειοτάτοις προσήκει μόνοις, σώματος δὲ
φύσις οὐ ταύτης τῆς τάξεως. ὄν δὲ οὐρανὸν καὶ κόσμον
ἐπωνομάκαμεν, πολλῶν μὲν καὶ μακαρίων παρὰ τοῦ
γεννήσαντος μετείληφεν, ἀτὰρ οὖν δὴ κεκοινώνηκέ γε καὶ
σώματος· ὅθεν αὐτῷ μεταβολῆς ἀμοίρω γίγνεσθαι διὰ παντὸς e
ἀδύνατον, κατὰ δυνάμιν γε μὴν ὅτι μάλιστα ἐν τῷ αὐτῷ
κατὰ ταῦτά μίαν φορὰν κινεῖται· διὸ τὴν ἀνακύκλῃσιν
εἴληχεν, ὅτι σμικροτάτην τῆς αὐτοῦ κινήσεως παράλλαξιν.
αὐτὸ δὲ ἑαυτὸ στρέφειν ἀεὶ σχεδὸν οὐδεὶν δυνατὸν πλὴν τῷ 5
τῶν κινουμένων αὖ πάντων ἡγουμένῳ κινεῖν δὲ τούτῳ τοτὲ

c4 αὐτοῦ m: πρὸ τοῦ c: ταύτου c

(269) Atreus the god changed everything to its present configuration.

a6 Y.S.: Yes indeed, they do say this as well.

E.S.: And what's more, we've also heard from many about the kingship exercised by Kronos.

b1 Y.S.: Yes, from a great many.

E.S.: And what of the report that earlier men were born from the earth and were not reproduced from each other?

Y.S.: This too is one of the things that have been told through the ages.

b5 E.S.: Well, all these things together are consequences of the same state of affairs, and besides these thousands of others still more astonishing than these; but through the great lapse of time since then some have been obliterated, while others have been reported in a scattered way, each separate from one another. But as for the state of
c1 affairs that is responsible for all of these things, no one has related it, and we should relate it now; for once it has been described, it will be a fitting contribution towards our exposition of the king.

Y.S.: I very much like what you say; go on, and leave nothing out.

E.S.: Listen then. This universe the god himself sometimes
c5 accompanies, guiding it on its way and helping it move in a circle, while at other times he lets it go, when its circuits have completed the measure of the time allotted to it, and of its own accord it revolves
d1 backwards, in the opposite direction, being a living creature and having had intelligence assigned to it by the one who fitted it together in the beginning. This backward movement is inborn in it from necessity, for the following reason.

Y.S.: What reason, exactly?

d5 E.S.: Remaining permanently in the same state and condition and being permanently the same belongs only to the most divine things of all, and the category of body is not of this order. Now the thing to which we have given the name of 'heavens' and 'world-order' certainly has a portion of many blessed things from its progenitor, but
e1 on the other hand it also has its share of *body*; in consequence it is impossible for it to be altogether exempt from change, although as far as is possible, given its capacities, it moves in the same place, in the same way, with a single motion; and this is why it has reverse rotation
e5 as its lot, which is the smallest possible variation of its movement. To turn itself by itself for ever is, I dare say, impossible for anything except the one who guides all the things which, unlike him, are in

μὲν ἄλλως, αὐθις δὲ ἐναντίως οὐ θέμις. ἐκ πάντων δὴ
 τούτων τὸν κόσμον μήτε αὐτὸν χρὴ φάναι στρέφειν ἑαυτὸν
 αἰεὶ, μήθ' ὅλον αἰεὶ ὑπὸ θεοῦ στρέφεσθαι διττὰς καὶ ἐναντίας
 περιαγωγάς, μήτ' αὖ δύο τινὲ θεῶ φρονοῦντε ἑαυτοῖς ἐναντία 270
 στρέφειν αὐτόν, ἀλλ' ὅπερ ἄρτι ἐρρήθη καὶ μόνον λοιπόν,
 τοτὲ μὲν ὑπ' ἄλλης συμποδηγεῖσθαι θείας αἰτίας, τὸ ζῆν
 πάλιν ἐπικτώμενον καὶ λαμβάνοντα ἀθανασίαν ἐπισκευαστὴν
 παρὰ τοῦ δημιουργοῦ, τοτὲ δ' ὅταν ἀνεθῆ, δι' ἑαυτοῦ αὐτὸν 5
 ἰέναι, κατὰ καιρὸν ἀφεθέντα τοιοῦτον, ὥστε ἀνάπαλιν
 πορεύεσθαι πολλὰς περιόδων μυριάδας διὰ δὴ τὸ μέγιστον ὄν
 καὶ ἰσορροπώτατον ἐπὶ μικροτάτου βαῖνον ποδὸς ἰέναι.

NE. ΣΩ. Φαίνεται γοῦν δὴ καὶ μάλα εἰκότως εἰρηῆσθαι πάνθ' b
 ὅσα διελήλυθας.

ΞΕ. Λογισάμενοι δὴ συννοήσωμεν τὸ πάθος ἐκ τῶν νῦν
 λεχθέντων, ὃ πάντων ἔφαμεν εἶναι τῶν θαυμαστῶν αἴτιον.
 ἔστι γὰρ οὖν δὴ τοῦτ' αὐτό. 5

NE. ΣΩ. Τὸ ποῖον;

ΞΕ. Τὸ τὴν τοῦ παντὸς φορὰν τοτὲ μὲν ἐφ' ἃ νῦν
 κυκλεῖται φέρεσθαι, τοτὲ δ' ἐπὶ τὰναντία.

NE. ΣΩ. Πῶς δὴ;

ΞΕ. Ταύτην τὴν μεταβολὴν ἡγεῖσθαι δεῖ τῶν περὶ τὸν 10
 οὐρανὸν γιγνομένων τροπῶν πασῶν εἶναι μεγίστην καὶ c
 τελεωτάτην τροπήν.

NE. ΣΩ. Ἔοικε γοῦν.

ΞΕ. Μεγίστας τοίνυν καὶ μεταβολὰς χρὴ νομίζειν γίγνεσθαι
 τότε τοῖς ἐντὸς ἡμῖν οἰκοῦσιν αὐτοῦ. 5

NE. ΣΩ. Καὶ τοῦτο εἰκόσ.

ΞΕ. Μεταβολὰς δὲ μεγάλας καὶ πολλὰς καὶ παντοίας
 συμφερομένας ἄρ' οὐκ ἴσμεν τὴν τῶν ζώων φύσιν ὅτι
 χαλεπῶς ἀνέχεται;

NE. ΣΩ. Πῶς δ' οὐ; 10

ΞΕ. Φθοραὶ τοίνυν ἐξ ἀνάγκης τότε μέγιστα συμβαίνουσι
 τῶν τε ἄλλων ζώων, καὶ δὴ καὶ τὸ τῶν ἀνθρώπων γένος d
 ὀλίγον τι περιλείπεται· περὶ δὲ τούτους ἄλλα τε παθήματα

movement; and for this to cause movement now in one way, now in the opposite way is not permitted. From all of these considerations, it follows that one must not say either that the cosmos always turns itself by itself, or in any way that it is turned by god in a pair of
 270 opposed revolutions, or again that some pair of gods turns it whose thoughts are opposed to each other, but rather what was said just now and is the sole remaining possibility, that at times it is helped by the guidance of another, divine, cause, acquiring life once more and receiving a restored immortality from its craftsman, while at other times,
 a5 when it is let go, it goes on its own way under its own power, having been let go at such a time as to travel backwards for many tens of thousands of revolutions because of the very fact that its movement combines the effects of its huge size, perfect balance, and its resting on the smallest of bases.

b1 Y.S.: It certainly seems that everything you have gone through is very reasonable.

E.S.: Then drawing on what has just been said, let's reflect on the state of affairs we said was responsible for all those astonishing
 b5 things. In fact it's just this very thing.

Y.S.: What's that?

E.S.: That the movement of the universe is now in the direction of its present rotation, now in the opposite direction.

Y.S.: How do you mean?

b10 E.S.: We must suppose that this change is, of the turnings that occur
 c1 in the heavens, the greatest and the most complete turning of all.

Y.S.: Yes, it certainly seems so.

E.S.: We must then suppose that the greatest changes, too, occur then
 c5 for us who live within the universe.

Y.S.: That too seems likely.

E.S.: And don't we recognise that living creatures by their nature have difficulty in tolerating changes that are simultaneously large, great in number, and of all different sorts?

c10 Y.S.: Certainly we do.

d1 E.S.: Necessarily, then, there occur at that time cases of destruction of other living creatures on a very large scale, and in particular human-kind survives only in small numbers; many new and astonishing

πολλὰ καὶ θαυμαστὰ καὶ καινὰ συμπίπτει, μέγιστον δὲ τόδε καὶ συνεπόμενον τῇ τοῦ παντὸς ἀνειλίξει τότε, ὅταν ἡ τῆς νῦν καθεστηκυίας ἐναντία γίγνηται τροπή.

5

NE. ΣΩ. Τὸ ποῖον;

ΞΕ. Ἦν ἡλικίαν ἕκαστον εἶχε τῶν ζώων, αὕτη πρῶτον μὲν ἔσθη πάντων, καὶ ἐπαύσατο πᾶν ὅσον ἦν θνητὸν ἐπὶ τὸ γεραίτερον ἰδεῖν πορευόμενον, μεταβάλλον δὲ πάλιν ἐπὶ τούναντίον οἶον νεώτερον καὶ ἀπαλώτερον ἐφύετο· καὶ τῶν μὲν πρεσβυτέρων αἱ λευκαὶ τρίχες ἐμελαίνοντο, τῶν δ' αὖ γενειώντων αἱ παρειαὶ λεαινόμεναι πάλιν ἐπὶ τὴν παρελθοῦσαν ὥραν ἕκαστον καθίστασαν, τῶν δὲ ἡβώντων τὰ σώματα λεαινόμενα καὶ σμικρότερα καθ' ἡμέραν καὶ νύκτα ἐκάστην γιγνόμενα πάλιν εἰς τὴν τοῦ νεογενοῦς παιδὸς φύσιν ἀπῆει, κατὰ τε τὴν ψυχὴν καὶ κατὰ τὸ σῶμα ἀφομοιούμενα· τὸ δ' ἐντεῦθεν ἤδη μαραινόμενα κομιδῇ τὸ πάμπαν ἐξηφανίζετο. τῶν δ' αὖ βιαίως τελευτώντων ἐν τῷ τότε χρόνῳ τὸ τοῦ νεκροῦ σῶμα τὰ αὐτὰ ταῦτα πάσχον παθήματα διὰ τάχους ἄδηλον ἐν ὀλίγαις ἡμέραις διεφθείρετο.

c

5

10

271

NE. ΣΩ. Γένεσις δὲ δὴ τίς τότε ἦν, ὧ ξένε, ζώων; καὶ τίνα τρόπον ἐξ ἀλλήλων ἐγεννῶντο;

ΞΕ. Δῆλον, ὧ Σώκρατες, ὅτι τὸ μὲν ἐξ ἀλλήλων οὐκ ἦν ἐν τῇ τότε φύσει γεννώμενον, τὸ δὲ γηγενὲς εἶναι ποτε γένος λεχθὲν τοῦτ' ἦν τὸ κατ' ἐκείνον τὸν χρόνον, ἐκ γῆς πάλιν ἀναστρεφόμενον, ἀπεμνημονεύετο δὲ ὑπὸ τῶν ἡμετέρων προγόνων τῶν πρώτων, οἱ τελευτώσῃ μὲν τῇ προτέρᾳ περιφορᾷ τὸν ἐξῆς χρόνον ἐγειτόνουν, τῆσδε δὲ κατ' ἀρχὰς ἐφύοντο· τούτων γὰρ οὗτοι κήρυκες ἐγένονθ' ἡμῖν τῶν λόγων, οἱ νῦν ὑπὸ πολλῶν οὐκ ὀρθῶς ἀπιστοῦνται. τὸ γὰρ ἐντεῦθεν οἶμαι χρῆ συννοεῖν. ἐπόμενον γάρ ἐστι τῷ τοῦς πρεσβύτας ἐπὶ τὴν τοῦ παιδὸς ἰέναι φύσιν, ἐκ τῶν τετελευτηκότων αὖ, κειμένων δὲ ἐν γῇ, πάλιν ἐκεῖ συνισταμένους καὶ ἀναβιωσκομένους, ἔπειθαι τῇ τροπῇ συνανακυκλουμένης εἰς τὰναντία τῆς γενέσεως, καὶ γηγενεῖς δὴ κατὰ τοῦτον τὸν λόγον ἐξ ἀνάγκης φυομένους, οὕτως ἔχειν τοῦνομα καὶ τὸν

5

b

5

c

e 10 τὸ τοῦ νεκροῦ σῶμα n: τὸ τοῦ νεκροῦ n | b 4 ἐπόμενον c:
ἐχόμενον m | b 7 ἔπειθαι τῇ τροπῇ n: τῇ τροπῇ n

d5 things happen to them, but the greatest is the one I shall describe, one that is in accordance with the retrogradation of the universe at the time when its turning becomes the opposite of the one that now obtains.

Y.S.: What kind of thing do you mean?

e1 E.S.: First, the visible age of each and every creature, whatever it was, stopped increasing, and everything that was mortal ceased moving in the direction of looking older, but changing back in the opposite direction grew as it were younger, more tender; the white hairs of older men became black, while in turn the cheeks of those who had their beards became smooth again, returning each to his past bloom, e5 and the bodies of those in their puberty, becoming smoother and smaller each day and night, went back to the form of new-born children, becoming like them both in mind and in body; and from then on they proceeded to waste away until they simply disappeared altogether. As for those who died a violent death at that time, the e10 body of the dead person underwent the same effects and quickly dissolved to nothing in a few days. 271

Y.S.: But, Stranger, how did living creatures come into being in that time? And in what way were they produced from each other?

a5 E.S.: It's clear, Socrates, that reproduction from one another was not part of the nature of things then, but it was the earth-born race which has been said to have existed at one time that was the one that existed then, returning again from the earth; it was remembered by our first b1 ancestors, who bordered on the ending of the previous period, living in the succeeding time, and grew up at the beginning of this one; they became our messengers for the accounts of the earth-born, which are nowadays wrongly disbelieved by many people. For I think we must reflect on what is implied by what we have said. It follows on the b5 passage of old men to childhood that from the dead, lying in the earth, men should be put together again there and come back to life, following the direction of the reversal, with coming-into-being turning round with it to the opposite direction, and since they would c1 according to this argument necessarily come into existence as earth-

λόγον, ὅσους μὴ θεὸς αὐτῶν εἰς ἄλλην μοῖραν ἐκόμισεν.

NE. ΣΩ. Κομιδῆ μὲν οὖν τοῦτό γε ἔπειτα τοῖς ἔμπροσθεν.
ἀλλὰ δὴ τὸν βίον ὃν ἐπὶ τῆς Κρόνου φῆς εἶναι δυνάμεις,
πότερον ἐν ἐκείναις ἦν ταῖς τροπαῖς ἢ ἐν ταῖσδε; τὴν μὲν 5
γὰρ τῶν ἄστρον τε καὶ ἡλίου μεταβολὴν δῆλον ὡς ἐν
ἐκατέραις συμπίπτει ταῖς τροπαῖς γίνεσθαι.

ΞΕ. Καλῶς τῷ λόγῳ συμπαραηκολούθηκας. ὁ δ' ἦρου περὶ τοῦ
πάντα αὐτόματα γίνεσθαι τοῖς ἀνθρώποις, ἥκιστα τῆς νῦν d
ἔστι καθεστηκυίας φορᾶς, ἀλλ' ἦν καὶ τοῦτο τῆς ἔμπροσθεν.
τότε γὰρ αὐτῆς πρῶτον τῆς κυκλήσεως ἦρχεν ἐπιμελούμενος
ὅλης ὁ θεός, ὡς δ' αὖ κατὰ τόπους ταῦτόν τοῦτο, ὑπὸ θεῶν
ἀρχόντων πάντη τὰ τοῦ κόσμου μέρη διειλημμένα· καὶ δὴ 5
καὶ τὰ ζῶα κατὰ γένη καὶ ἀγέλας οἶον νομῆς θεῖοι
διειλήφεσαν δαίμονες, αὐτάρκης εἰς πάντα ἕκαστος ἐκάστοις
ὣν οἷς αὐτὸς ἔνεμεν, ὥστε οὔτ' ἄγριον ἦν οὐδὲν οὔτε e
ἀλλήλων ἐδωδαί, πόλεμός τε οὐκ ἐνῆν οὐδὲ στάσις τὸ
παράπαν· ἀλλὰ θ' ὅσα τῆς τοιαύτης ἐστὶ κατακοσμήσεως
ἐπόμενα, μυρία ἂν εἶη λέγειν. τὸ δ' οὖν τῶν ἀνθρώπων
λεχθὲν αὐτομάτου πέρι βίου διὰ τὸ τοιόνδε εἴρηται. θεὸς 5
ἔνεμεν αὐτοὺς αὐτὸς ἐπιστατῶν, καθάπερ νῦν ἄνθρωποι, ζῶον
ὃν ἕτερον θεϊότερον, ἀλλὰ γένη φαυλότερα αὐτῶν νομεύουσι·
νέμοντος δὲ ἐκείνου πολιτεῖαί τε οὐκ ἦσαν οὐδὲ κτήσεις
γυναικῶν καὶ παίδων, ἐκ γῆς γὰρ ἀνεβιώσκοντο πάντες, 272
οὐδὲν μεμνημένοι τῶν πρόσθεν· ἀλλὰ τὰ μὲν τοιαῦτα ἀπῆν
πάντα, καρπούς δὲ ἀφθόνους εἶχον ἀπὸ τε δένδρων καὶ
πολλῆς ὕλης ἄλλης, οὐχ ὑπὸ γεωργίας φυομένους, ἀλλ'
αὐτομάτης ἀναδιδούσης τῆς γῆς. γυμνοὶ δὲ καὶ ἄστροι 5
θυραυλοῦντες τὰ πολλὰ ἐνέμοντο· τὸ γὰρ τῶν ὠρῶν αὐτοῖς
ἄλυπον ἐκέκρατο, μαλακὰς δὲ εὐνάς εἶχον ἀναφυομένης ἐκ
γῆς πόας ἀφθόνου. τὸν δὴ βίον, ὧ Σώκρατες, ἀκούεις μὲν b
τὸν τῶν ἐπὶ Κρόνου· τόνδε δ' ὃν λόγος ἐπὶ Διὸς εἶναι, τὸν
νυνί, παρῶν αὐτὸς ἦσθησαι. κρίναι δ' αὐτοῖν τὸν
εὐδαιμονέστερον ἄρ' ἂν δύναίό τε καὶ ἐθελήσεις;

NE. ΣΩ. Οὐδαμῶς. 5

d4 ὡς δ' αὖ κατὰ c: ὡς νῦν κατὰ m: ὡς νῦν <καὶ> κατὰ c: ὡς δ'
αὖ κατὰ O | d5 πάντη m: πάντ' ἦν c: παντῆ ἦν c | b2 ὃν c: ὡς n:
ὡς ὁ n

born, would thus acquire the name and have the report told about them – all those of them, that is, whom god did not take off to another destiny.

c5 Y.S.: Yes, quite; this does seem to follow on what went before. But as for the life which you say there was in the time of Kronos' power – was it in those turnings or in these? For it is clear that it falls out that the change affecting the stars and the sun occurs in each set of turnings.

d1 E.S.: You have been keeping up with the argument well. As for what you asked, about everything's springing up of its own accord for human beings, it belongs least to the movement that now obtains; it too belonged to the one before. For then the god began to rule and take care of the rotation itself as a whole, and as for the regions, in
 d5 their turn, it was just the same, the parts of the world-order having everywhere been divided up by gods ruling over them; moreover divine spirits had divided living things between them, like herdsmen,
 e1 by kind and by herd, each by himself providing independently for all the needs of those he tended, so that none of them was savage, nor did they eat each other, and there was no war or internal dissent at all; and as for all the other things that belong as consequences to such an arrangement, there would be tens of thousands of them to report. But
 c5 to return to what has been reported about a life for human beings without toil, the origin of the report is something like this. A god tended them, taking charge of them himself, just as now human beings, themselves a kind of living creature, but different and more divine, pasture other kinds of living creatures more lowly than themselves; and given his tendance, they had no political constitutions, nor
 272 acquired wives and children, for all of them came back to life from the earth, remembering nothing of the past; but while they lacked things of this sort, they had an abundance of fruits from trees and many other plants, not growing through cultivation but because the
 a5 earth sent them up of its own accord. For the most part they would feed outdoors, naked and without bedding; for the blend of the seasons was without painful extremes, and they had soft beds from
 b1 abundant grass that sprung from the earth. What I describe, then, Socrates, is the life of those who lived in the time of Kronos; as for this one, which they say is in the time of Zeus, the present one, you are familiar with it from personal experience. Would you be able and willing to judge which of the two is the more fortunate?

b5 Y.S.: Not at all.

ΞΕ. Βούλει δῆτα ἐγώ σοι τρόπον τινὰ διακρίνω;

ΝΕ. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Εἰ μὲν τοίνυν οἱ τρόφιμοι τοῦ Κρόνου, παρούσης αὐτοῖς οὕτω πολλῆς σχολῆς καὶ δυνάμεως πρὸς τὸ μὴ μόνον ἀνθρώποις ἀλλὰ καὶ θηρίοις διὰ λόγων δύνασθαι 10
 συγγίγνεσθαι, κατεχρῶντο τούτοις σύμπασιν ἐπὶ φιλοσοφίαν, c
 μετὰ τε θηρίων καὶ μετ' ἀλλήλων ὁμιλοῦντες, καὶ πυνθανόμενοι παρὰ πάσης φύσεως εἴ τινα τις ἰδίαν δύναμιν ἔχουσα ἴσοθετό τι διάφορον τῶν ἄλλων εἰς συναγυρμὸν φρονήσεως, εὐκριτον ὅτι τῶν νῦν οἱ τότε μυρίῳ πρὸς 5
 εὐδαιμονίαν διέφερον· εἰ δ' ἐμπιμπλάμενοι σίτων ἄδην καὶ ποτῶν διελέγοντο πρὸς ἀλλήλους καὶ τὰ θηρία μύθους οἶοι δὴ καὶ τὰ νῦν περὶ αὐτῶν λέγονται, καὶ τοῦτο, ὡς γε κατὰ d
 τὴν ἐμὴν δόξαν ἀποφήνασθαι, καὶ μάλ' εὐκριτον. ὅμως δ' οὖν ταῦτα μὲν ἀφώμεν, ἕως ἂν ἡμῖν μηνυτῆς τις ἱκανὸς φανῆ, ποτέρως οἱ τότε τὰς ἐπιθυμίας εἶχον περὶ τε ἐπιστημῶν καὶ 5
 τῆς τῶν λόγων χρείας· οὐ δ' ἔνεκα τὸν μῦθον ἠγείραμεν, 5
 τοῦτο λεκτέον, ἵνα τὸ μετὰ τοῦτο εἰς τὸ πρόσθεν περαινώμεν. ἐπειδὴ γὰρ πάντων τούτων χρόνος ἐτελεώθη καὶ μεταβολὴν ἔδει γίγνεσθαι, καὶ δὴ καὶ τὸ γήινον ἤδη πᾶν ἀνήλωτο γένος, πάσας ἐκάστης τῆς ψυχῆς τὰς γενέσεις e
 ἀποδεδωκυίας, ὅσα ἦν ἐκάστη προσταχθὲν τοσαῦτα εἰς γῆν σπέρματα πεσοῦσης, τότε δὴ τοῦ παντὸς ὁ μὲν κυβερνήτης, οἶον πηδαλιῶν οἶακος ἀφέμενος, εἰς τὴν αὐτοῦ περιωπὴν ἀπέστη, τὸν δὲ δὴ κόσμον πάλιν ἀνέστρεφεν εἰμαρμένη τε 5
 καὶ σύμφυτος ἐπιθυμία. πάντες οὖν οἱ κατὰ τοὺς τόπους συνάρχοντες τῷ μεγίστῳ δαίμονι θεοί, γνόντες ἤδη τὸ γιγνόμενον, ἀφίεσαν αὐτὰ μέρη τοῦ κόσμου τῆς αὐτῶν ἐπιμελείας· ὁ δὲ μεταστρεφόμενος καὶ συμβάλλων, ἀρχῆς τε 273
 καὶ τελευτῆς ἐναντίαν ὁρμὴν ὁρμηθεὶς, σεισμὸν πολὺν ἐν ἑαυτῷ ποιῶν ἄλλην αὐτῷ φθορὰν ζῶων παντοίων ἀπηργάσατο. μετὰ δὲ ταῦτα προελθόντος ἱκανοῦ χρόνου, θορύβων τε καὶ 5
 παραχῆς ἤδη παυόμενος καὶ τῶν σεισμῶν γαλήνης 5
 ἐπιλαβόμενος εἷς τε τὸν εἰωθότα δρόμον τὸν ἑαυτοῦ

E.S.: Then do you want me to make some sort of decision for you?

Y.S.: Absolutely.

b10 E.S.: Well then, if, with so much leisure available to them, and so
 c1 much possibility of their being able to get together in conversation not
 only with human beings but also with animals – if the nurslings of
 Kronos used all these advantages to do philosophy, talking both with
 animals and with each other, and inquiring from all kinds of creatures
 whether any one of them had some capacity of its own that enabled it
 c5 to see better in some way than the rest with respect to the gathering
 together of wisdom, the judgement is easy, that those who lived then
 were far, far more fortunate than those who live now; but if they spent
 d1 their time gorging themselves with food and drink and exchanging
 stories with each other and with the animals of the sort that even now
 are told about them, this too, if I may reveal how it seems to me, at
 least, is a matter that is easily judged. But however that may be, let us
 leave it to one side, until such time as someone appears who is
 qualified to inform us in which of these two ways the desires of men
 d5 of that time were directed in relation to kinds of knowledge and the
 need for talk; we must now state the point of our rousing our story
 into action, in order to move forward and bring what follows to its
 e1 end. When the time of all these things had been completed and the
 hour for change had come, and in particular all the earth-born race
 had been used up, each soul having rendered its sum of births, falling
 to the earth as seed as many times as had been laid down for each, at
 e5 that point the steersman of the universe, after letting go, as it were, of
 the bar of the steering-oars, retired to his observation-post, and as for
 the world-order, its allotted and innate desire turned it back again in
 the opposite direction. So all the gods who ruled over the regions
 273 together with the greatest divinity, seeing immediately what was
 happening, let go in their turn the parts of the world-order that
 belonged to their charge; and as it turned about and came together
 with itself, impelled with opposing movements, both the one that was
 beginning and the one that was now ending, it produced a great
 tremor in itself, which in its turn brought about another destruction of
 a5 all sorts of living things. After this, when sufficient time had elapsed,
 it began to cease from noise and confusion and attained calm from its
 tremors, and set itself in order, into the accustomed course that

κατακοσμούμενος ἦει, ἐπιμέλειαν καὶ κράτος ἔχων αὐτὸς τῶν b
 ἐν αὐτῷ τε καὶ ἑαυτοῦ, τὴν τοῦ δημιουργοῦ καὶ πατρὸς
 ἀπομνημονεύων διδαχὴν εἰς δύναμιν. κατ' ἀρχὰς μὲν οὖν
 ἀκριβέστερον ἀπετέλει, τελευτῶν δὲ ἀμβλύτερον· τούτων δὲ
 αὐτῷ τὸ σωματοειδὲς τῆς συγκράσεως αἴτιον, τὸ τῆς πάλαι 5
 ποτὲ φύσεως σύντροφον, ὅτι πολλῆς ἦν μετέχον ἀταξίας
 πρὶν εἰς τὸν νῦν κόσμον ἀφικέσθαι. παρὰ μὲν γὰρ τοῦ
 συνθέντος πάντα καλὰ κέκτῃται· παρὰ δὲ τῆς ἔμπροσθεν
 ἕξεως, ὅσα χαλεπὰ καὶ ἄδικα ἐν οὐρανῷ γίνονται, ταῦτα ἐξ c
 ἐκείνης αὐτὸς τε ἔχει καὶ τοῖς ζώοις ἐναπεργάζεται. μετὰ
 μὲν οὖν τοῦ κυβερνήτου τὰ ζῶα τρέφων ἐν αὐτῷ σμικρὰ μὲν
 φλαῦρα, μεγάλα δὲ ἐνέτικτεν ἀγαθὰ· χωριζόμενος δὲ ἐκείνου
 τὸν ἐγγύτατα χρόνον ἀεὶ τῆς ἀφέσεως κάλλιστα πάντα 5
 διάγει, προϊόντος δὲ τοῦ χρόνου καὶ λήθης ἐγγιγνομένης ἐν
 αὐτῷ μᾶλλον καὶ δυναστεύει τὸ τῆς παλαιᾶς ἀναρμοστίας
 πάθος, τελευτῶντος δὲ ἐξανθεῖ τοῦ χρόνου, καὶ σμικρὰ μὲν d
 τὰ γαθὰ, πολλὴν δὲ τὴν τῶν ἐναντίων κρᾶσιν
 ἐπεγκεραννύμενος ἐπὶ διαφθορᾶς κίνδυνον αὐτοῦ τε
 ἀφικνεῖται καὶ τῶν ἐν αὐτῷ. διὸ δὴ καὶ τότε ἤδη θεὸς ὁ
 κοσμήσας αὐτόν, καθορῶν ἐν ἀπορίαις ὄντα, κηδόμενος ἵνα 5
 μὴ χειμασθεῖς ὑπὸ παραχῆς διαλυθεῖς εἰς τὸν τῆς
 ἀνομοιότητος ἄπειρον ὄντα πόντον δύη, πάλιν ἕφεδρος αὐτοῦ
 τῶν πηδαλίων γιγνόμενος, τὰ νοσήσαντα καὶ λυθέντα ἐν τῇ e
 καθ' ἑαυτὸν προτέρᾳ περιόδῳ στρέψας, κοσμεῖ τε καὶ
 ἐπανορθῶν ἀθάνατον αὐτὸν καὶ ἀγήρων ἀπεργάζεται. τοῦτο
 μὲν οὖν τέλος ἀπάντων εἴρηται· τὸ δ' ἐπὶ τὴν τοῦ βασιλέως
 ἀπόδειξιν ἵκανὸν ἐκ τοῦ πρόσθεν ἀπτομένοις τοῦ λόγου. 5
 στρεφθέντος γὰρ αὖ τοῦ κόσμου τὴν ἐπὶ τὴν νῦν γένεσιν
 ὁδὸν τὸ τῆς ἡλικίας αὖ πάλιν ἴστατο καὶ καινὰ τὰναντία
 ἀπεδίδου τοῖς τότε. τὰ μὲν γὰρ ὑπὸ σμικρότητος ὀλίγου
 δέοντα ἠφανίοντα τῶν ζώων ἠϋξάνετο, τὰ δ' ἐκ γῆς νεογενῆ
 σώματα πολλὰ φύντα πάλιν ἀποθνήσκοντα εἰς γῆν κατῆει. 10
 καὶ τὰλλὰ τε πάντα μετέβαλλε, ἀπομιμούμενα καὶ
 συνακολουθοῦντα τῷ τοῦ παντὸς παθήματι, καὶ δὴ καὶ τὸ τῆς 274

b 8 πάντα καλὰ **n**: πάντα τὰ καλὰ **n** | **d** 7 πόντον **e** (from e.g. Simplicius): τόπον **m**

b1 belongs to it, itself taking charge of and mastering both the things
within it and itself, because it remembered so far as it could the
teaching of its craftsman and father. At the beginning it fulfilled it
more accurately, but in the end more dimly; the cause of this was the
b5 bodily element in its mixture, its accompaniment since its origins long
in the past, because this element was marked by great disorder before
entering into the present world-order. For from the one who put it
c1 together the world possesses all fine things; but from its previous
condition, everything that is bad and unjust in the heavens – this it
both has itself from that source, and produces in its turn in living
creatures. So while it reared living creatures in itself in company with
c5 the steersman, it created only slight evils, and great goods; but in
separation from him, during all the time closest to the moment of
letting go, it manages everything very well, but as time moves on and
d1 forgetfulness increases in it, the condition of its original disharmony
also takes greater control of it, and, as this time ends, comes to full
flower, and the goods it mixes in are slight, but the admixture it
causes of the opposite is great, and it reaches the point where it is in
danger of destruction, both of itself and of the things in it. It is for
d5 this reason that now the god who ordered it, seeing it in difficulties,
and concerned that it should not, storm-tossed as it is, be broken apart
e1 in confusion and sink into the boundless sea of unlikeness, takes his
position again at its steering-oars, and having turned round what had
become diseased and been broken apart in the previous rotation, when
it was left to itself, orders it and by setting it straight renders it
immortal and ageless. What has been said, then, is the end-point of
everything; as for what is relevant to our showing the nature of the
e5 king, it is sufficient if we take up the account from what went before.
When the world-order had been turned back again on the course that
leads to the kind of coming-into-being which obtains now, the
movement of the ages of living creatures once again stopped and
produced new effects which were the opposite of what previously
happened. For those living creatures that were close to disappearing
e10 through smallness began to increase in size, while those bodies that
had just been born from the earth already grey-haired began to die
again and return into the earth. And everything else changed,
274 imitating and following on the condition of the universe, and in

κησέως καὶ γεννήσεως καὶ τροφῆς μίμημα συνείπετο τοῖς (274)
 πᾶσιν ὑπ' ἀνάγκης· οὐ γὰρ ἐξῆν ἔτ' ἐν γῆ δι' ἐτέρων
 συνιστάντων φύεσθαι ζῶον, ἀλλὰ καθάπερ τῷ κόσμῳ
 προσετέτακτο αὐτοκράτορα εἶναι τῆς αὐτοῦ πορείας, οὕτω δὴ 5
 κατὰ ταῦτά καὶ τοῖς μέρεσιν αὐτοῖς δι' αὐτῶν, καθ' ὅσον
 οἷόν τ' ἦν, φύειν τε καὶ γεννᾶν καὶ τρέφειν προσετάττετο
 ὑπὸ τῆς ὁμοίας ἀγωγῆς. οὐ δὲ ἔνεκα ὁ λόγος ὠρμηκε πᾶς, b
 ἐπ' αὐτῷ νῦν ἐσμέν ἤδη. περὶ μὲν γὰρ τῶν ἄλλων θηρίων
 πολλὰ ἂν καὶ μακρὰ διεξελεθεῖν γίγνοιτο, ἐξ ὧν ἕκαστα καὶ
 δι' ἃς αἰτίας μεταβέβληκε· περὶ δὲ ἀνθρώπων βραχύτερα καὶ
 μᾶλλον προσήκοντα. τῆς γὰρ τοῦ κεκτημένου καὶ νέμοντος 5
 ἡμᾶς δαίμονος ἀπερημωθέντες ἐπιμελείας, τῶν πολλῶν αὐ
 θηρίων, ὅσα χαλεπὰ τὰς φύσεις ἦν, ἀπαγριωθέντων, αὐτοὶ δὲ
 ἀσθενεῖς ἄνθρωποι καὶ ἀφύλακτοι γεγονότες διηρηπάζοντο ὑπ'
 αὐτῶν, καὶ ἔτ' ἀμήχανοι καὶ ἄτεχνοι κατὰ τοὺς πρώτους c
 ἦσαν χρόνους, ἅτε τῆς μὲν αὐτομάτης τροφῆς ἐπιλελοιπιῖας,
 πορίζεσθαι δὲ οὐκ ἐπιστάμενοί πω διὰ τὸ μηδεμίαν αὐτοὺς
 χρεῖαν πρότερον ἀναγκάζειν. ἐκ τούτων πάντων ἐν μεγάλας
 ἀπορίας ἦσαν. ὅθεν δὴ τὰ πάλαι λεχθέντα παρὰ θεῶν δῶρα 5
 ἡμῖν δεδώρηται μετ' ἀναγκαίας διδαχῆς καὶ παιδεύσεως, πῦρ
 μὲν παρὰ Προμηθέως, τέχναι δὲ παρ' Ἡφαίστου καὶ τῆς
 συντέχνου, σπέρματα δὲ αὐ καὶ φυτὰ παρ' ἄλλων· καὶ πάνθ' d
 ὅποσα τὸν ἀνθρώπινον βίον συγκατεσκεύακεν ἐκ τούτων
 γέγονεν, ἐπειδὴ τὸ μὲν ἐκ θεῶν, ὅπερ ἐρρήθη νυνδὴ, τῆς
 ἐπιμελείας ἐπέλιπεν ἀνθρώπους, δι' ἑαυτῶν τε ἔδει τὴν τε
 διαγωγὴν καὶ τὴν ἐπιμέλειαν αὐτοὺς αὐτῶν ἔχειν καθάπερ 5
 ὅλος ὁ κόσμος, ᾧ συμμιμούμενοι καὶ συνεπόμενοι τὸν ἀεὶ
 χρόνον νῦν μὲν οὕτως, τοτὲ δὲ ἐκείνως ζῶμέν τε καὶ
 φυόμεθα. καὶ τὸ μὲν δὴ τοῦ μύθου τέλος ἔχέτω, χρήσιμον δὲ e
 αὐτὸν ποιησόμεθα πρὸς τὸ κατιδεῖν ὅσον ἡμάρτομεν
 ἀποφηνάμενοι τὸν βασιλικὸν τε καὶ πολιτικὸν ἐν τῷ πρόσθε
 λόγῳ.
 ΝΕ. ΣΩ. Πῶς οὖν καὶ πόσον ἀμάρτημα φῆς εἶναι γεγονὸς 5
 ἡμῖν;

d l ἄλλων e: ἀλλήλων m

(274) particular, there was a change to the mode of conception, birth and rearing, which necessarily imitated and kept pace with the change to everything; for it was no longer possible for a living creature to grow
a5 within the earth under the agency of others' putting it together, but just as the world-order had been instructed to be master of its own motion, so too in the same way its parts were instructed themselves to perform the functions of conception, birth and rearing so far as
b1 possible by themselves, under the agency of a similar impulse. We are now at the point that our account has all along been designed to reach. To go through the changes that have occurred in relation to each kind of animals, and from what causes, would involve a description of considerable length; those that relate to human beings
b5 will be shorter to relate and more to the point. Having been deprived of the care of the god who had us as his own and pastured us, and since for their part the majority of animals - as many as had an aggressive nature - had gone wild, human beings, by themselves weak and defenceless,
c1 were preyed on by them, and in those first times were still without resources and without expertise of any kind, because although their spontaneous supply of food was no longer available to them, they did not yet know how to provide for themselves, in the absence of any
c5 need to do so previously. As a result of all of this they were in great difficulties. This is why the gifts from the gods, of which we have ancient reports, have been given to us, along with an indispensable requirement for teaching and education: fire from Prometheus, crafts
d1 from Hephaestus and his fellow-craftworker, and again seeds and plants from others; and everything that has helped to establish human life has come about from these things, since care from the gods, as
d5 has just been said, ceased to be available to human beings, and they had to live their lives through their own resources and take care for themselves, just like the world-order as a whole, which we imitate and follow for all time, now living and growing in this way, now in
e1 the way we did then. As for the matter of our story, let it now be ended, and we shall put it to use in order to see how great our mistake was when we gave our account of the expert in kingship and statesmanship in our preceding argument.

e5 Y.S.: So how do you say we made a mistake, and how great was it?

ΞΕ. Τῆ μὲν βραχύτερον, τῆ δὲ μάλα γενναῖον καὶ πολλῶ μείζον καὶ πλέον ἢ τότε.

ΝΕ. ΣΩ. Πῶς;

ΞΕ. Ὅτι μὲν ἐρωτώμενοι τὸν ἐκ τῆς νῦν περιφορᾶς καὶ 10
γενέσεως βασιλέα καὶ πολιτικὸν τὸν ἐκ τῆς ἐναντίας
περιόδου ποιμένα τῆς τότε ἀνθρωπίνης ἀγέλης εἶπομεν, καὶ 275
ταῦτα θεὸν ἀντὶ θνητοῦ, ταύτη μὲν πάμπολυ παρηνέχθημεν·
ὅτι δὲ συμπάσης τῆς πόλεως ἄρχοντα αὐτὸν ἀπεφήναμεν,
ὄντινα δὲ τρόπον οὐ διείπομεν, ταύτη δὲ αὐτὸ μὲν λεχθὲν
ἀληθές, οὐ μὴν ὅλον γε οὐδὲ σαφές ἐρρήθη, διὸ καὶ 5
βραχύτερον ἢ κατ' ἐκείνο ἡμαρτήκαμεν.

ΝΕ. ΣΩ. Ἀληθῆ.

ΞΕ. Δεῖ τοίνυν τὸν τρόπον, ὡς ἔοικε, διορίσαντας τῆς
ἀρχῆς τῆς πόλεως οὕτω τελέως τὸν πολιτικὸν ἡμῖν εἰρῆσθαι
προσδοκᾶν. 10

ΝΕ. ΣΩ. Καλῶς.

ΞΕ. Διὰ ταῦτα μὴν καὶ τὸν μῦθον παρεθέμεθα, ἵνα b
ἐνδείξαιτο περὶ τῆς ἀγγελαιοτροφίας μὴ μόνον ὡς πάντες
αὐτῆς ἀμφοβητοῦσι τῷ ζητουμένῳ τὰ νῦν, ἀλλὰ κάκεινον
αὐτὸν ἐναργέστερον ἴδοιμεν, ὃν προσήκει μόνον κατὰ τὸ
παράδειγμα ποιμένων τε καὶ βουκόλων τῆς ἀνθρωπίνης 5
ἐπιμέλειαν ἔχοντα τροφῆς τούτου μόνον ἀξιωθῆναι τοῦ
προσρήματος.

ΝΕ. ΣΩ. Ὅρθῶς.

ΞΕ. Οἶμαι δέ γ', ὦ Σώκρατες, τοῦτο μὲν ἔτι μείζον ἢ κατὰ
βασιλέα εἶναι τὸ σχῆμα τὸ τοῦ θεοῦ νομέως, τοὺς δ' ἐνθάδε c
νῦν ὄντας πολιτικούς τοῖς ἀρχομένοις ὁμοίους τε εἶναι
μᾶλλον πολὺ τὰς φύσεις καὶ παραπλησιαίτερον παιδείας
μετεληφέναι καὶ τροφῆς.

ΝΕ. ΣΩ. Πάντως που. 5

ΞΕ. Ζητητέοι γε μὴν οὐδὲν ἂν εἶησαν οὔθ' ἦττον οὔτε
μᾶλλον, εἴθ' οὕτως εἶτ' ἐκείνως πεφύκασιν.

ΝΕ. ΣΩ. Πῶς γὰρ οὐ;

ΞΕ. Τῆδε δὴ πάλιν ἐπανέλθωμεν. ἦν γὰρ ἔφαμεν

E.S.: In one way it was lesser, in another it was very high-minded, and much greater and more extensive than in the other case.

Y.S.: How so?

e10 E.S.: In that when asked for the king and statesman from the present
 275 rotation and mode of generation we replied with the shepherd from
 the opposite period, the one of the human herd that existed then, and
 that a god instead of mortal – in that way we went very greatly astray;
 but in that we revealed him as ruling over the whole city together, but
 did not specify in what manner, in this way, by contrast, what was
 a5 said was true, but the whole of it was not said, nor was it clear, which
 is why our mistake was lesser than in the other respect.

Y.S.: True.

E.S.: So we should define the manner of his rule over the city; it's in
 a10 this way that we should expect our discussion of the statesman to
 reach its completion.

Y.S.: Right.

b1 E.S.: It was just for these reasons that we introduced our story, in
 order that it might demonstrate in relation to herd-rearing not only
 that everyone now disputes this function with the person we are
 looking for, but also in order that we might see more plainly that very
 b5 person, whom alone, in accordance with the example of shepherds
 and cowherds, having charge of human rearing, it is appropriate to
 think worthy of this name alone.

Y.S.: Correct.

c1 E.S.: But in my view, Socrates, this figure of the divine herdsman is
 still greater than that of a king, and the statesmen who belong to our
 present era are much more like their subjects in their natures and have
 shared in an education and nurture closer to theirs.

e5 Y.S.: I suppose you must be right.

E.S.: Yet they will be neither less nor more worth looking for, whether
 their natures are of the latter or of the former kind.

Y.S.: Quite.

E.S.: Then let's go back by the following route. The kind of expertise

αὐτεπιτακτικὴν μὲν εἶναι τέχνην ἐπὶ ζώοις, οὐ μὴν ἰδίᾳ γε 10
ἀλλὰ κοινῇ τὴν ἐπιμέλειαν ἔχουσιν, καὶ προσείπομεν δὴ τότε d
γε εὐθύς ἀγελαιοτροφικὴν – μέμνησαι γάρ;

ΝΕ. ΣΩ. Ναί.

ΞΕ. Ταύτης τοίνυν πῆ διημαρτάνομεν· τὸν γὰρ πολιτικὸν
οὐδαμοῦ συνελάβομεν οὐδ' ὠνομάσαμεν, ἀλλ' ἡμᾶς ἔλαθεν 5
κατὰ τὴν ὀνομασίαν ἐκφυγῶν.

ΝΕ. ΣΩ. Πῶς;

ΞΕ. Τοῦ τὰς ἀγέλας ἐκάστας τρέφειν τοῖς μὲν ἄλλοις που
πᾶσι μέτεστι νομεῦσι, τῷ πολιτικῷ δὲ οὐ μετὸν ἐπηνέγκαμεν
τοῦνομα, δέον τῶν κοινῶν ἐπενεγκεῖν τι σύμπασιν. e

ΝΕ. ΣΩ. Ἀληθῆ λέγεις, εἴπερ ἐτύχχανέ γε ὄν.

ΞΕ. Πῶς δ' οὐκ ἦν τό γε θεραπεύειν που πᾶσι κοινόν,
μηδὲν διορισθείσης τροφῆς μηδέ τινος ἄλλης πραγματείας;
ἀλλ' ἢ τινα ἀγελαιοκομικὴν ἢ θεραπευτικὴν ἢ καὶ τινα 5
ἐπιμελητικὴν αὐτὴν ὀνομάσασιν ὡς κατὰ πάντων ἐξῆν
περικαλύπτειν καὶ τὸν πολιτικὸν ἅμα τοῖς ἄλλοις, ἐπειδὴ
δεῖν τοῦτ' ἐσήμαινεν ὁ λόγος.

ΝΕ. ΣΩ. Ὅρθῶς. ἀλλ' ἢ μετὰ τοῦτο διαίρεσις αὐτῆς τίνα 276
τρόπον ἐγίγνετ' ἄν;

ΞΕ. Κατὰ ταῦτα καθ' ἅπερ ἔμπροσθεν διηρούμεθα τὴν
ἀγελαιοτροφικὴν πεζοῖς τε καὶ ἀπτηῖσι, καὶ ἀμείκτοις τε καὶ
ἀκεράτοις, τοῖς αὐτοῖς ἄν που τούτοις διαιρούμενοι καὶ τὴν 5
ἀγελαιοκομικὴν τὴν τε νῦν καὶ τὴν ἐπὶ Κρόνου βασιλείαν
περιληφότες ἂν ἡμεν ὁμοίως ἐν τῷ λόγῳ.

ΝΕ. ΣΩ. Φαίνεται· ζητῶ δὲ αὐτὴν τί τὸ μετὰ τοῦτο.

ΞΕ. Δῆλον ὅτι λεχθέντος οὕτω τοῦ τῆς ἀγελαιοκομικῆς
ὀνόματος οὐκ ἂν ποτε ἐγένεθ' ἡμῖν τό τινας ἀμφισβητεῖν ὡς b
οὐδ' ἐπιμέλεια τὸ παράπαν ἐστίν, ὥσπερ τότε δικαίως
ἡμφεσβητήθη μηδεμίαν εἶναι τέχνην ἐν ἡμῖν ἀξίαν τούτου
τοῦ θρηπτικοῦ προσρήματος, εἰ δ' οὖν τις εἴη, πολλοῖς
πρότερον αὐτῆς καὶ μᾶλλον προσήκειν ἢ τινι τῶν βασιλέων. 5

ΝΕ. ΣΩ. Ὅρθῶς.

ΞΕ. Ἐπιμέλεια δὲ γε ἀνθρωπίνης συμπάσης κοινωνίας

c10 we said was 'self-directing' in the case of living creatures, but which
 d1 took its care of them not as individuals but in groups, and which we
 then went on immediately to call herd-rearing – you remember?

Y.S.: Yes.

E.S.: Well, we missed in a way in our aim at this; for we did not at all
 d5 succeed in grasping the statesman along with the rest or name him,
 but he eluded us in our naming without our noticing.

Y.S.: How so?

E.S.: All the other kinds of herdsmen, I think, share the feature of
 rearing their several herds, but although the statesman does not we
 e1 still applied the name to him, when we should have applied to all of
 them one of the names that belongs in common to them.

Y.S.: What you say is true, if indeed there is such a name.

E.S.: And how would – perhaps – 'looking after' not have been
 common to them all, without any specification of it as 'rearing', or
 e5 any other sort of activity? By calling it some kind of expertise in
 'herd-keeping' or 'looking after', or 'caring for', as applying to them
 all, we could have covered the statesman too as well as the rest, given
 that this was the requirement our argument indicated.

276 Y.S.: Correct. But in what way would the division following this be
 made?

E.S.: In the same way as we previously divided herd-rearing by
 a5 footed and wingless, and non-interbreeding and hornless – by
 dividing herd-keeping too by these same things, I think, we would
 have included in our account both the present kind of kingship and
 that in the time of Kronos alike.

Y.S.: It seems so; but again I ask what step follows this.

E.S.: It's clear that if we had used the name 'herd-keeping' like this,
 b1 no one would ever have contended with us on the grounds that there
 is no such thing as caring at all, as then, justly, it was contended that
 there was no kind of expertise available that deserved this appellation
 of 'rearing', but if there really were such a thing, that many people
 b5 had a prior and better claim to it than any of our kings.

Y.S.: Correct.

E.S.: But care of the whole human community together – no other

οὐδεμία ἂν ἐθελήσειεν ἑτέρα μᾶλλον καὶ προτέρα τῆς (276)
 βασιλικῆς φάναι καὶ κατὰ πάντων ἀνθρώπων ἀρχῆς εἶναι c
 τέχνη.

NE. ΣΩ. Λέγεις ὀρθῶς.

ΞΕ. Μετὰ ταῦτα δέ γε, ὦ Σώκρατες, ἄρ' ἐννοοῦμεν ὅτι
 πρὸς αὐτῷ δὴ τῷ τέλει συχνὸν αὖ διημαρτάνετο; 5

NE. ΣΩ. Τὸ ποῖον;

ΞΕ. Τόδε, ὡς ἄρ' εἰ καὶ διανοήθημεν ὅτι μάλιστα τῆς
 δίποδος ἀγέλης εἶναι τινα θρεπτικὴν τέχνην, οὐδέν τι
 μᾶλλον ἡμᾶς ἔδει βασιλικὴν αὐτὴν εὐθύς καὶ πολιτικὴν ὡς
 ἀποτετελεσμένην προσαγορεύειν. 10

NE. ΣΩ. Τί μήν;

ΞΕ. Πρῶτον μὲν, ὃ λέγομεν, τοῦνομα μετασκευωρήσασθαι,
 πρὸς τὴν ἐπιμέλειαν μᾶλλον προσαγαγόντας ἢ τὴν τροφήν, d
 ἔπειτα ταύτην τέμνειν· οὐ γὰρ σμικρὰς ἂν ἔχοι τμήσεις ἔτι.

NE. ΣΩ. Ποίας;

ΞΕ. Ἦι τε τὸν θεῖον ἂν που διειλόμεθα νομέα χωρὶς καὶ
 τὸν ἀνθρώπινον ἐπιμελητὴν. 5

NE. ΣΩ. Ὅρθῶς.

ΞΕ. Αὐτὸς δέ γε τὴν ἀπονεμηθεῖσαν ἐπιμελητικὴν δίχα
 τέμνειν ἀναγκαῖον ἦν.

NE. ΣΩ. Τίνι;

ΞΕ. Τῷ βιαίῳ τε καὶ ἔκουσίῳ. 10

NE. ΣΩ. Τί δὴ;

ΞΕ. Καὶ ταύτη που τὸ πρότερον ἀμαρτάνοντες εὐηθέστερα e
 τοῦ δέοντος εἰς ταῦτον βασιλέα καὶ τύραννον συνέθεμεν,
 ἀνομοιοτάτους ὄντας αὐτοὺς τε καὶ τὸν τῆς ἀρχῆς ἑκατέρου
 τρόπον.

NE. ΣΩ. Ἀληθῆ. 5

ΞΕ. Νῦν δέ γε πάλιν ἐπανορθούμενοι, καθάπερ εἶπον, τὴν
 ἀνθρωπίνην ἐπιμελητικὴν δίχα διαιρώμεθα, τῷ βιαίῳ τε καὶ
 ἔκουσίῳ;

NE. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Καὶ τὴν μὲν γέ που τῶν βιαίων τυραννικὴν, τὴν δὲ 10

(276) kind of expertise would be prepared to say that it had a better and
 c1 prior claim to being that than kingly rule, which is over all human
 beings.

Y.S.: What you say is correct.

c5 E.S.: But after that, Socrates, do we see that at the very end of our
 account we again made a large mistake?

Y.S.: What sort of mistake?

E.S.: It was this, that even if we had been quite convinced that there
 was some expertise dealing with the rearing of the two-footed herd,
 we should certainly not for that reason immediately have called it that
 c10 of the king and statesman, as if that were the end of the matter.

Y.S.: What should we have done?

E.S.: First of all, as we are saying, we should have altered the name,
 d1 aligning it more with caring for things than with rearing, and then we
 should have cut this; for it would still offer room for cuts of no small
 size.

Y.S.: Where would they be?

E.S.: I imagine, where we would have divided off the divine
 d5 herdsman, on one side, and the human carer on the other.

Y.S.: Correct.

E.S.: But again we ought to have cut the art of the carer resulting from
 this apportionment into two.

Y.S.: By using what distinction?

d10 E.S.: That between the enforced and the voluntary.

Y.S.: Why so?

e1 E.S.: I think we made a mistake before in this way too, by behaving
 more simple-mindedly than we should have, putting king and tyrant
 into the same category, when both they themselves and the manner of
 their rule are very unlike one another.

e5 Y.S.: True.

E.S.: But now should we set things to rights again, and, as I said,
 should we divide the expertise of the human carer into two, by using
 the categories of the enforced and the voluntary?

Y.S.: Absolutely.

e10 E.S.: And should we perhaps call tyrannical the part that relates to

ἐκούσιον καὶ ἐκουσίων διπόδων ἀγελαιοκομικὴν ζώων
 προσειπόντες πολιτικὴν, τὸν ἔχοντα αὐτὴν τέχνην ταύτην καὶ
 ἐπιμέλειαν ὄντως ὄντα βασιλέα καὶ πολιτικὸν ἀποφαινόμεθα;
 ΝΕ. ΣΩ. Καὶ κινδυνεύει γε, ὦ ξένε, τελέως ἂν ἡμῖν οὕτως 277
 ἔχειν ἢ περὶ τὸν πολιτικὸν ἀπόδειξις.

ΞΕ. Καλῶς ἂν, ὦ Σώκρατες, ἡμῖν ἔχοι. δεῖ δὲ μὴ σοὶ μόνῳ
 ταῦτα, ἀλλὰ κάμοι μετὰ σοῦ κοινῇ συνδοκεῖν. νῦν δὲ κατὰ γε
 τὴν ἐμὴν οὐπω φαίνεται τέλος ὁ βασιλεὺς ἡμῖν σχῆμα 5
 ἔχειν, ἀλλὰ καθάπερ ἀνδριαντοποιοὶ παρὰ καιρὸν ἐνίοτε
 σπεύδοντες πλείω καὶ μείζω τοῦ δέοντος ἕκαστα τῷ ἔργῳ
 ἐπεμβαλλόμενοι βραδύνουσι, καὶ νῦν ἡμεῖς, ἴνα δὴ πρὸς τῷ b
 ταχὺ καὶ μεγαλοπρεπῶς δηλώσαιμεν τὸ τῆς ἔμπροσθεν
 ἀμάρτημα διεξόδου, τῷ βασιλεῖ νομίσαντες πρέπειν μεγάλα
 παραδείγματα ποιεῖσθαι, θαυμαστὸν ὄγκον ἀράμενοι τοῦ
 μύθου, μείζονι τοῦ δέοντος ἠναγκάσθημεν αὐτοῦ μέρει 5
 προσχρήσασθαι· διὸ μακροτέραν τὴν ἀπόδειξιν πεποιήκαμεν
 καὶ πάντως τῷ μύθῳ τέλος οὐκ ἐπέθεμεν, ἀλλ' ἀτεχνῶς ὁ
 λόγος ἡμῖν ὥσπερ ζῶον τὴν ἔξωθεν μὲν περιγραφὴν ἔοικεν c
 ἱκανῶς ἔχειν, τὴν δὲ οἷον τοῖς φαρμάκοις καὶ τῇ συγκράσει
 τῶν χρωμάτων ἐνάργειαν οὐκ ἀπειληφέναι πω. γραφῆς δὲ καὶ
 συμπάσης χειρουργίας λέξει καὶ λόγῳ δηλοῦν πᾶν ζῶον
 μᾶλλον πρέπει τοῖς δυναμένοις ἔπεσθαι· τοῖς δ' ἄλλοις διὰ 5
 χειρουργιῶν.

ΝΕ. ΣΩ. Τοῦτο μὲν ὀρθῶς· ὅπη δὲ ἡμῖν οὐπω φῆς ἱκανῶς
 εἰρησθαι δηλώσον.

ΞΕ. Χαλεπόν, ὦ δαιμόνιε, μὴ παραδείγμασι χρώμενον ἱκανῶς d
 ἐνδείκνυσθαι τι τῶν μειζόνων. κινδυνεύει γὰρ ἡμῶν ἕκαστος
 οἷον ὄναρ εἰδῶς ἅπαντα πάντ' αὐτὸν πάλιν ὥσπερ ὕπαρ ἀγνοεῖν.

ΝΕ. ΣΩ. Πῶς τοῦτ' εἶπες;

ΞΕ. Καὶ μάλ' ἀτόπως ἔοικά γε ἐν τῷ παρόντι κινήσας τὸ 5
 περὶ τῆς ἐπιστήμης πάθος ἐν ἡμῖν.

ΝΕ. ΣΩ. Τί δή;

ΞΕ. Παραδείγματος, ὦ μακάριε, αὐτὸ μοι καὶ τὸ παράδειγμα
 αὐτὸ δεδέηκεν.

a 7 τῷ ἔργῳ c: τῶν ἔργων m, O

subjects who are forced, and the herd-keeping that is voluntary and relates to willing two-footed living creatures that which belongs to statesmanship, displaying, in his turn, the person who has this expertise and cares for his subjects in this way as being genuinely king and statesman?

277 Y.S.: Yes, Stranger, and it's likely that in this way our exposition concerning the statesman would reach completion.

E.S.: It would be a fine thing for us, Socrates. But this mustn't be just your view alone; I too have got to share it in common with you. And
 a5 as it is, according to my view our discussion does not yet seem to have given a complete shape to the king, but just as sculptors sometimes hurry when it is not appropriate to do so and actually lose time by making additions and increasing the size of the various parts
 b1 of their work beyond what is necessary, so too in our case, I suppose in order to give a grand as well as a quick demonstration of the mistake in the route we previously took, we thought it was appropriate to the king to give large-scale illustrations, and took upon
 b5 ourselves an astonishing mass of material in the shape of the story, so forcing ourselves to use a greater part of it than necessary; thus we have made our exposition longer, and have in every way failed to
 c1 apply a finish to our story, and our account, just like a portrait, seems adequate in terms of its superficial outline, but not yet to have received its proper clarity, as it were with paints and the mixing together of colours. But it is not painting or any other kind of handicraft, but speech and discourse, which constitute the more fitting
 c5 medium for exhibiting every kind of living creature, for those who are able to follow; for the rest, it will be through handicrafts.

Y.S.: That much is correct; but show me how you say we have not yet given an adequate account.

d1 E.S.: It's a hard thing, my fine friend, to demonstrate any of the greater subjects without using models. It looks as if each of us knows everything in a kind of dreamlike way, and then again is ignorant of everything as it were when awake.

Y.S.: What do you mean?

d5 E.S.: I do seem now to have stirred up the subject of what happens to us in relation to knowledge in a very odd way.

Y.S.: In what way is that?

E.S.: It has turned out, my dear fellow, that the idea of a 'model' itself in its turn also has need of a model to demonstrate it.

- NE. ΣΩ. Τί οὖν; λέγε μηδὲν ἐμοῦ γε ἕνεκα ἀποκινῶν. e
- ΞΕ. Λεκτέον ἐπειδὴ καὶ σύ γε ἕτοιμος ἀκολουθεῖν. τοὺς γὰρ που παῖδας ἴσμεν, ὅταν ἄρτι γραμμάτων ἔμπειροι γίνωνται –
- NE. ΣΩ. Τὸ ποῖον; 5
- ΞΕ. Ὅτι τῶν στοιχείων ἕκαστον ἐν ταῖς βραχυτάταις καὶ ῥάσταις τῶν συλλαβῶν ἱκανῶς διαισθάνονται, καὶ τἀληθῆ φράζειν περὶ ἐκεῖνα δυνατοὶ γίνονται.
- NE. ΣΩ. Πῶς γὰρ οὔ; 278
- ΞΕ. Ταῦτά δέ γε ταῦτα ἐν ἄλλαις ἀμφιγνοοῦντες πάλιν δόξῃ τε ψεύδονται καὶ λόγῳ.
- NE. ΣΩ. Πάνυ μὲν οὖν.
- ΞΕ. Ἄρ' οὖν οὐχ ὧδε ῥᾶστον καὶ κάλλιστον ἐπάγειν αὐτοὺς 5 ἐπὶ τὰ μήπω γινωσκόμενα;
- NE. ΣΩ. Πῶς;
- ΞΕ. Ἄναγειν πρῶτον ἐπ' ἐκεῖνα ἐν οἷς ταῦτά ταῦτα ὀρθῶς ἐδόξαζον, ἀναγαγόντας δὲ τιθέναι παρὰ τὰ μήπω γινωσκόμενα, καὶ παραβάλλοντας ἐνδεικνύναι τὴν αὐτὴν b ὁμοιότητα καὶ φύσιν ἐν ἀμφοτέραις οὖσαν ταῖς συμπλοκαῖς, μέχρι περ ἂν πᾶσι τοῖς ἀγνοουμένοις τὰ δοξαζόμενα ἀληθῶς παρατιθέμενα δειχθῆ, δειχθέντα δέ, παραδείγματα οὕτω γινόμενα, ποιήσῃ τῶν στοιχείων ἕκαστον πάντων ἐν πάσαις 5 ταῖς συλλαβαῖς τὸ μὲν ἕτερον ὡς τῶν ἄλλων ἕτερον ὄν, τὸ δὲ ταῦτόν ὡς ταῦτόν ἀεὶ κατὰ ταῦτά ἐαυτῷ c προσαγορεύεσθαι.
- NE. ΣΩ. Παντάπασι μὲν οὖν.
- ΞΕ. Οὐκοῦν τοῦτο μὲν ἱκανῶς συνειλήφαμεν, ὅτι παραδείγματός γ' ἐστὶ τότε γένεσις, ὁπόταν ὄν ταῦτόν ἐν 5 ἐτέρῳ διεσπασμένῳ δοξαζόμενον ὀρθῶς καὶ συναχθὲν περὶ ἑκάτερον καὶ συνάμφω μίαν ἀληθῆ δόξαν ἀποτελεῖ;
- NE. ΣΩ. Φαίνεται.
- ΞΕ. Θαυμάζοιμεν ἂν οὖν εἰ ταῦτόν τοῦτο ἡμῶν ἢ ψυχῆ φύσει περὶ τὰ τῶν πάντων στοιχεῖα πεπονθυῖα τοτὲ μὲν ὑπ' d ἀληθείας περὶ ἕν ἕκαστον ἔν τι σιν συνίσταται, τοτὲ δὲ περὶ

c 7 καὶ συνάμφω n: ὡς συνάμφω n, O | d 2 ἔν τισι συνίσταται n: ἔν τι συνίσταται n: ἔν τισιν ἴσταται c

- e1 Y.S.: How so? Explain, and don't hold back for my sake.
 E.S.: Explain I must, in view of your own readiness to follow. I suppose we recognize that when children are just acquiring skill in reading and writing —
- e5 Y.S.: Recognize what?
 E.S.: That they distinguish each of the individual letters well enough in the shortest and easiest syllables, and come to be capable of indicating what is true in relation to them.
- 278 Y.S.: Of course.
 E.S.: But then once again they make mistakes about these very same letters in other syllables, and think and say what is false.
 Y.S.: Absolutely.
- a5 E.S.: Well then, isn't this the easiest and best way of leading them on to the things they're not yet recognizing?
 Y.S.: What way?
 E.S.: To take them first back to those cases in which they were getting these same things right, and having done that, to put these beside what they're not yet recognizing, and by comparing them demonstrate that there is the same kind of thing with similar features in both combinations, until the things that they are getting right have been shown set beside all the ones that they don't know, and once they have been shown like this, and so become models, they bring it about that each of all the individual letters is called both different, on the basis that it is different from the others, and the same, on the basis that it is always the same as and identical to itself, in all syllables.
- b1
 b5
 c1 Y.S.: Absolutely right.
 E.S.: Well then, have we grasped this point adequately, that we come to be using a *model* when being the same thing in something different and distinct, it is correctly identified, and having been brought together with the original thing, it brings about a single true judgement about each separately and both together?
- c5 Y.S.: It seems so.
 E.S.: Then would we be surprised if our minds by their nature
 d1 experienced this same thing in relation to the individual 'letters' of everything, now collecting themselves in some cases with the aid of

ἅπαντα ἐν ἑτέροις αὐτῷ φέρεται, καὶ τὰ μὲν αὐτῶν ἀμῆ γέ πη
τῶν συγκράσεων ὀρθῶς δοξάζει, μετατιθέμενα δ' εἰς τὰς τῶν
πραγμάτων μακρὰς καὶ μὴ ῥαδίους συλλαβὰς ταῦτ' αὐτὰ 5
πάλιν ἀγνοεῖ;

NE. ΣΩ. Καὶ θαυμαστόν γε οὐδέν.

ΞΕ. Πῶς γάρ, ὦ φίλε, δύναίτο ἄν τις ἀρχόμενος ἀπὸ δόξης
ψευδοῦς ἐπὶ τι τῆς ἀληθείας καὶ μικρὸν μέρος ἀφικόμενος e
κτῆσασθαι φρόνησιν;

NE. ΣΩ. Σχεδὸν οὐδαμῶς.

ΞΕ. Οὐκοῦν ταῦτα εἰ ταύτη πέφυκεν, οὐδέν δὴ
πλημμελοῖμεν ἂν ἐγὼ τε καὶ σὺ πρῶτον μὲν ἐπιχειρήσαντες 5
ὄλου παραδείγματος ἰδεῖν τὴν φύσιν ἐν σμικρῷ κατὰ μέρος
ἄλλω παραδείγματι, μετὰ δὲ ταῦτα μέλλοντες, ἐπὶ τὸ τοῦ
βασιλέως μέγιστον ὄν ταῦτόν εἶδος ἀπ' ἐλαττόνων φέροντές
ποθεν, διὰ παραδείγματος ἐπιχειρεῖν αὐτὴν τῶν κατὰ πόλιν
θεραπείαν τέχνη γνωρίζειν, ἵνα ὕπαρ ἂντ' οὐκ εἰρατος ἡμῖν 10
γίγνηται;

NE. ΣΩ. Πάνυ μὲν οὖν ὀρθῶς.

ΞΕ. Πάλιν δὴ τὸν ἔμπροσθε λόγον ἀναληπτόν, ὡς ἐπειδὴ 279
τῷ βασιλικῷ γένει τῆς περὶ τὰς πόλεις ἐπιμελείας
ἀμφισβητοῦσι μυρίοι, δεῖ δὴ πάντας ἀποχωρίζειν τούτους καὶ
μόνον ἐκείνον λείπειν· καὶ πρὸς τοῦτο δὴ παραδείγματος
ἔφαμεν δεῖν τινος ἡμῖν. 5

NE. ΣΩ. Καὶ μάλα.

ΞΕ. Τί δῆτα παράδειγμά τις ἂν, ἔχον τὴν αὐτὴν πολιτικὴν
πραγματείαν, σμικρότατον παραθέμενος ἱκανῶς ἂν εὔροι τὸ
ζητούμενον; βούλει πρὸς Διός, ὦ Σώκρατες, εἰ μή τι b
πρόχειρον ἕτερον ἔχομεν, ἀλλ' οὖν τὴν γε ὑφαντικὴν
προελώμεθα; καὶ ταύτην, εἰ δοκεῖ, μὴ πᾶσαν, ἀποχρήσει γὰρ
ἴσως ἢ περὶ τὰ ἐκ τῶν ἐρίων ὑφάσματα· τάχα γὰρ ἂν ἡμῖν
καὶ τοῦτο τὸ μέρος αὐτῆς μαρτυρήσειε προαιρεθὲν ὃ 5
βουλόμεθα.

NE. ΣΩ. Τί γὰρ οὐ;

ΞΕ. Τί δῆτα οὐ, καθάπερ ἐν τοῖς ἔμπροσθε τέμνοντες μέρη

d8 γάρ m: ἄρα e | e6 παραδείγματος m: πράγματος e | e7
μέλλοντες m: μεταβάλλοντες e | a7 πολιτικὴ e: πολιτικὴν m

d5 truth in relation to each single thing, now, in others, all at sea in relation to all of them, and somehow or other getting the constituents of the combinations themselves right, but once again not knowing these same things when they are transferred into the long syllables of things and the ones that are not easy?

Y.S.: There would be absolutely nothing surprising in it.

e1 E.S.: Right, my friend: how could anyone begin from false belief and get to even a small part of the truth, and so acquire wisdom?

Y.S.: I dare say it's impossible.

e5 E.S.: Well, if that's the way it is, the two of us would not at all be in the wrong in having first attempted to see the nature of models as a whole in their turn in the specific case of a further small model, with the intention then of bringing, in order to apply it to the case of the king, which is of the greatest importance, something of the same sort from smaller things somewhere, in an attempt once more through the use of a model to recognize in an expert, systematic way what looking
e10 after those in the city is, so that it may be present to us in our waking state instead of in a dream?

Y.S.: Absolutely right.

279 E.S.: Then we must take up once again what we were saying before, to the effect that since tens of thousands of people dispute the role of caring for cities with the kingly class, what we have to do is to separate all these off and leave the king on his own; and it was just for
a5 this purpose that we said we needed a model.

Y.S.: Very much so.

E.S.: So what model, occupied in the same activities as statesmanship, on a very small scale, could one compare with it, and so discover in a
b1 satisfactory way what we are looking for? By Zeus, Socrates, if we don't have anything else to hand, well, there is weaving – do you want us to choose that? Not all of it, if you agree, since perhaps the weaving of cloth from wool will suffice; maybe it is this part of it, if
b5 we choose it, which would provide the testimony we want.

Y.S.: I've certainly no objection.

E.S.: Why then don't we do the very same thing we did in what

μερῶν ἕκαστον διηρούμεθα, καὶ νῦν περὶ ὑφαντικὴν ταῦτόν
 τοῦτ' ἐδράσαμεν, καὶ κατὰ δύναμιν ὅτι μάλιστα διὰ βραχέων c

ταχὺ πάντ' ἐπελθόντες πάλιν ἤλθομεν ἐπὶ τὸ νῦν χρήσιμον;

ΝΕ. ΣΩ. Πῶς λέγεις;

ΞΕ. Αὐτὴν τὴν διέξοδον ἀπόκριόν σοι ποιήσομαι.

ΝΕ. ΣΩ. Κάλλιστ' εἶπες. 5

ΞΕ. Ἔστι τοίνυν πάντα ἡμῖν ὅποσα δημιουργοῦμεν καὶ
 κτώμεθα, τὰ μὲν ἔνεκα τοῦ ποιεῖν τι, τὰ δὲ τοῦ μὴ πάσχειν
 ἀμυντήρια· καὶ τῶν ἀμυντηρίων τὰ μὲν ἀλεξιφάρμακα καὶ
 θεία καὶ ἀνθρώπινα, τὰ δὲ προβλήματα· τῶν δὲ προβλημάτων d
 τὰ μὲν πρὸς τὸν πόλεμον ὀπλίσματα, τὰ δὲ φράγματα· καὶ
 τῶν φραγμάτων τὰ μὲν παραπετάσματα, τὰ δὲ πρὸς
 χειμῶνας καὶ καύματα ἀλεξητήρια· τῶν δὲ ἀλεξητηρίων τὰ
 μὲν στεγάσματα, τὰ δὲ σκεπάσματα· καὶ τῶν σκεπασμάτων 5
 ὑποπετάσματα μὲν ἄλλα, περικαλύμματα δὲ ἕτερα·
 περικαλυμμάτων δὲ τὰ μὲν ὀλόσχιστα, σύνθετα δὲ ἕτερα· τῶν
 δὲ συνθέτων τὰ μὲν τρητά, τὰ δὲ ἄνευ τρήσεως συνδετά· e
 καὶ τῶν ἀτρήτων τὰ μὲν νεύρινα φυτῶν ἐκ γῆς, τὰ δὲ
 τρίχινα· τῶν δὲ τριχίνων τὰ μὲν ὕδασι καὶ γῆ κολλητά, τὰ
 δὲ αὐτὰ αὐτοῖς συνδετά. τούτοισι δὴ τοῖς ἐκ τῶν ἑαυτοῖς
 συνδουμένων ἐργασθεῖσιν ἀμυντηρίοις καὶ σκεπάσμασι τὸ μὲν 5
 ὄνομα ἱμάτια ἐκαλέσαμεν· τὴν δὲ τῶν ἱματίων μάλιστα
 ἐπιμελουμένην τέχνην, ὥσπερ τότε τὴν τῆς πόλεως πολιτικὴν 280
 εἶπομεν, οὕτω καὶ νῦν ταύτην προσείπωμεν ἀπ' αὐτοῦ τοῦ
 πράγματος ἱματιουργικὴν; φῶμεν δὲ καὶ ὑφαντικὴν, ὅσον ἐπὶ
 τῇ τῶν ἱματίων ἐργασίᾳ μέγιστον ἦν μόριον, μηδὲν
 διαφέρειν πλὴν ὀνόματι ταύτης τῆς ἱματιουργικῆς, καθάπερ 5
 κάκεῖ τότε τὴν βασιλικὴν τῆς πολιτικῆς;

ΝΕ. ΣΩ. Ὅρθότατά γε.

ΞΕ. Τὸ μετὰ τοῦτο δὴ συλλογισώμεθα ὅτι τὴν ἱματίων
 ὑφαντικὴν οὕτω ῥηθελσάν τις τάχ' ἂν ἱκανῶς εἰρησθαι b
 δόξειεν, μὴ δυνάμενος συννοεῖν ὅτι τῶν μὲν ἐγγὺς συνεργῶν
 οὕτω διώρισταί, πολλῶν δὲ ἐτέρων συγγενῶν ἀπεμερίσθη.

ΝΕ. ΣΩ. Ποίων, εἶπέ, συγγενῶν;

c1 preceded, dividing each thing by cutting parts of parts, now too in relation to weaving, and get back to what is useful in the present context after covering everything as briefly and quickly as we can?

Y.S.: What do you mean?

E.S.: I shall make my answer to you by just going through it.

c5 Y.S.: An excellent suggestion.

d1 E.S.: Well then: all the things we make and acquire are either for the sake of doing something or things that protect us from something's happening to us; of preventives, some are charms, whether divine or human, warding things off, others forms of defence; of forms of defence some are ways of arming for war, others forms of protection; of forms of protection some are screens, others means of warding off cold and hot weather; of the latter type of protectives some are shelters, others coverings; of coverings one sort consists of things spread under, a different sort of things put round; of things put round, some are cut out in one piece, a different sort are compound; of the
 d5 compound some are perforated, others bound together without perforation; of the unperforated some are made of the 'sinews' of things growing from the earth, others of hair; of those made of hair, some are stuck together by means of water and earth, others are themselves bound together with themselves. It is to these preventives
 e1 and coverings manufactured from materials that are being bound together with themselves that we give the name 'clothes'; as for the
 e5 expertise that especially has charge of clothes – just as before we gave the name of 'statesmanship' to the sort of expertise that especially had
 280 charge of the state, so too now shall we call this sort 'the art of clothes-making', from the thing itself? And shall we say that weaving too, in so far as it represented the largest part in relation to the
 a5 manufacture of clothes, does not differ at all, except in name, from this art of clothes-making, just as in that other case we said that the art of kingship did not differ from that of statesmanship?

Y.S.: Yes; absolutely correct.

b1 E.S.: As for what comes next, let's reflect that someone might perhaps suppose that weaving had been adequately described when put like this, being unable to grasp that it had not yet been divided off from those co-operative arts that border on it, while it had been parcelled off from many other related ones.

Y.S.: Tell me – which related ones?

ΞΕ. Οὐχ ἔσπου τοῖς λεχθεῖσιν, ὡς φαίνη· πάλιν οὖν ἔοικεν 5
ἐπανιτέον ἀρχόμενον ἀπὸ τελευτῆς. εἰ γὰρ συννοεῖς τὴν
οἰκειότητα, τὴν μὲν διετέμομεν ἀπ' αὐτῆς νυνδῆ, τὴν τῶν
στρωμάτων σύνθεσιν περιβολῆ χωρίζοντες καὶ ὑποβολῆ.

ΝΕ. ΣΩ. Μανθάνω.

ΞΕ. Καὶ μὴν τὴν ἐκ τῶν λίνων καὶ σπάρτων καὶ πάντων c
ὀπόσα φυτῶν ἄρτι νεῦρα κατὰ λόγον εἴπομεν, δημιουργίαν
πᾶσαν ἀφείλομεν· τὴν τε αὐτὴν πιλητικὴν ἀφωρισάμεθα καὶ τὴν
τρῆσει καὶ ῥαφῆ χρωμένην σύνθεσιν, ἧς ἡ πλείστη 5
σκυτοτομική.

ΝΕ. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Καὶ τοίνυν τὴν τῶν ὀλοσχίστων σκεπασμάτων
θεραπείαν δερματοουργικὴν καὶ τὰς τῶν στεγασμάτων, ὅσαι
τε ἐν οἰκοδομικῇ καὶ ὅλη τεκτονικῇ καὶ ἐν ἄλλαις τέχναις
ῥευμάτων στεκτικαὶ γίνονται, συμπάσας ἀφείλομεν, ὅσαι τε d
περὶ τὰς κλοπὰς καὶ τὰς βία πράξεις διακωλυτικὰ ἔργα
παρέχονται τέχναι φραγμάτων, περὶ τε γένεσιν
ἐπιθηματοουργίας οὔσαι καὶ τὰς τῶν θυρωμάτων πῆξεις,
γομφωτικῆς ἀπουεμηθεῖσαι μόρια τέχνης· τὴν τε ὀπλοποιικὴν 5
ἀπετεμόμεθα, μεγάλης καὶ παντοίας τῆς προβληματουργικῆς
τμῆμα οὔσαν δυνάμεως· καὶ δὴ καὶ τὴν μαγευτικὴν τὴν περὶ
τὰ ἀλεξιφάρμακα κατ' ἀρχὰς εὐθὺς διωρισάμεθα σύμπασαν, e
καὶ λελοίπαμεν, ὡς δόξαιμεν ἄν, αὐτὴν τὴν ζητηθεῖσαν
ἀμυντικὴν χειμῶνων, ἐρεοῦ προβλήματος ἐργαστικὴν, ὄνομα
δὲ ὑφαντικὴν λεχθεῖσαν.

ΝΕ. ΣΩ. Ἔοικε γὰρ οὖν.

ΞΕ. Ἄλλ' οὐκ ἔστι πῶς τέλεον, ὧ παῖ, τοῦτο λελεγμένον. ὁ
γὰρ ἐν ἀρχῇ τῆς τῶν ἱματίων ἐργασίας ἀπιτόμενος
τοῦναντίον ὑφῆ δρᾶν φαίνεται. 281

ΝΕ. ΣΩ. Πῶς;

ΞΕ. Τὸ μὲν τῆς ὑφῆς συμπλοκή τίς ἐστί που.

ΝΕ. ΣΩ. Ναί.

ΞΕ. Τὸ δέ γε τῶν συνεστώτων καὶ συμπεπιλημένων 5
διαλυτική.

b5 E.S.: It appears that you didn't follow what's been said; so it seems we must go back again, starting from the end. If you grasp the kinship in this case, we cut off one 'related' expertise from it just now, separating off the putting together of blankets by means of the distinction between putting round and putting under.

Y.S.: I understand.

c1 E.S.: What's more, we took away all craftwork out of flax, esparto, and all of what we just now by analogy called 'sinews' of plants; again we divided off both the art of felting and the sort of putting together that uses perforation and sewing, of which the largest is the art of cobbling.

c5 Y.S.: Absolutely.

E.S.: Still further, working with skins, which looks after coverings cut in a single piece, and those kinds of activity that look after shelters, all those involved in building and carpentry in general and, in other kinds of expertise, contriving shelter from inflowing water – all of these we took away, and all those kinds of expertise in forms of protection that offer preventive products in relation to thefts and violent acts, and that have to do with the carrying out of the work of lid-making, and fixings to doorways, those assigned as parts of the art of joinery; and we cut away the art of arms-manufacture, a segment of that great and varied capacity which is defence-production; and then again our first and immediate move was to divide off the whole of the art of magic which is concerned with protective charms, and we have left behind – as we might suppose – the very expertise we looked for, which protects us against cold weather, productive of a woollen defence, and called by the name of weaving.

e1 Y.S.: Yes, that seems to be so.

E.S.: But put like this, my boy, it is not yet complete. The person who puts his hand first to the production of clothes seems to do the opposite of weaving.

Y.S.: How so?

E.S.: The business of weaving, I suppose, is a kind of intertwining.

Y.S.: Yes.

a5 E.S.: But in fact what I'm talking about is a matter of breaking apart things that are combined, even matted, together.

ΝΕ. ΣΩ. Τὸ ποῖον δὴ;

ΞΕ. Τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον. ἢ τὴν ξαντικὴν
τολμήσομεν ὑφαντικὴν καὶ τὸν ξάντην ὡς ὄντα ὑφάντην
καλεῖν;

ΝΕ. ΣΩ. Οὐδαμῶς.

ΞΕ. Καὶ μὴν τὴν γε αὐτὴν στήμονος ἐργαστικὴν καὶ κρόκης εἶ-
τις ὑφαντικὴν προσαγορεύει, παράδοξόν τε καὶ ψεῦδος ὄνομα
λέγει.

ΝΕ. ΣΩ. Πῶς γὰρ οὐ;

ΞΕ. Τί δέ; κναφευτικὴν σύμπασαν καὶ τὴν ἀκεστικὴν
πότερα μηδεμίαν ἐπιμέλειαν μηδέ τινα θεραπείαν ἐσοῦστος
θῶμεν, ἢ καὶ ταύτας πάσας ὡς ὑφαντικὰς λέξομεν;

ΝΕ. ΣΩ. Οὐδαμῶς.

ΞΕ. Ἄλλὰ μὴν τῆς γε θεραπείας ἀμφισβητήσουσιν αὐταὶ
σύμπασαι καὶ τῆς γενέσεως τῆς τῶν ἱματίων τῇ τῆς
ὑφαντικῆς δυνάμει, μέγιστον μὲν μέρος ἐκείνη διδοῦσαι,
μεγάλα δὲ καὶ σφίσειν αὐταῖς ἀποπέμουςαι.

ΝΕ. ΣΩ. Πάνυ γε.

ΞΕ. Πρὸς τοίνυν ταύταις ἔτι τὰς τῶν ἐργαλείων
δημιουργοὺς τέχνας, δι' ὧν ἀποτελεῖται τὰ τῆς ὑφῆς ἔργα,
δοκεῖν χρῆ τὸ γε συναιτίας εἶναι προσποιήσεσθαι παντὸς
ὑφάσματος.

ΝΕ. ΣΩ. Ὅρθότατα.

ΞΕ. Πότερον οὖν ἡμῖν ὁ περὶ τῆς ὑφαντικῆς λόγος, οὐ
προειλόμεθα μέρους, ἱκανῶς ἔσται διωρισμένος, ἐὰν ἄρ' αὐτὴν
τῶν ἐπιμελειῶν ὁπόσαι περὶ τὴν ἐρεᾶν ἐσοῦσιν, εἰς τὴν
καλλίστην καὶ μεγίστην πασῶν τιθῶμεν ἢ λέγοιμεν μὲν ἂν
τι ἀληθές, οὐ μὴν σαφές γε οὐδὲ τέλειον, πρὶν ἂν καὶ ταύτας
αὐτῆς πάσας περιέλωμεν;

ΝΕ. ΣΩ. Ὅρθῶς.

ΞΕ. Οὐκοῦν μετὰ ταῦτα ποιητέον ὃ λέγομεν, ἴν' ἐφεξῆς
ἡμῖν ὁ λόγος ἴη;

ΝΕ. ΣΩ. Πῶς δ' οὐ;

ΞΕ. Πρῶτον μὲν τοίνυν δύο τέχνας οὔσας περὶ πάντα τὰ

(281) Y.S.: What is it you're referring to?

E.S.: The function of the art of the carder. Or shall we dare to call the art of carding the art of weaving and the carder as if he were a weaver?

a10 Y.S.: Certainly not.

E.S.: And then too if someone calls the art of manufacturing warp and woof 'weaving', he is using a name that is not only odd but false.

b1 Y.S.: Quite.

E.S.: And what about these cases? Are we to posit the whole of the art of fulling, and clothes-mending, as being no sort of care for clothes, nor as any sort of looking after them, or shall we refer to all of these too as arts of weaving?

b5 of these too as arts of weaving?

Y.S.: Certainly not.

E.S.: Yet all of these will dispute the role of looking after and the production of clothes with the capacity of the weaving art, conceding a very large part to it, but assigning large shares to themselves too.

b10 Y.S.: Certainly.

E.S.: Then again, in addition to these, we must suppose that the kinds of expertise responsible for crafting the tools through which what weaving does is completed will also lay claim to being at least a contributory cause of every woven article.

c5 Y.S.: Quite correct.

E.S.: So will our account of that part of the art of weaving we selected be sufficiently definite, if we turn out to set it down as finest and greatest of all those kinds of care that exist in relation to woollen clothing; or would we be saying something true, but not clear, or complete, until such time as we remove all of these too from around it?

d1 Y.S.: Correct.

E.S.: Then after this we must do as we say, in order that our account may proceed in due order?

d5 Y.S.: Quite.

E.S.: Well then, let's look at two kinds of expertise that exist in

δρώμενα θεασώμεθα.

NE. ΣΩ. Τίνας; 10

ΞΕ. Τὴν μὲν γενέσεως οὖσαν συναίτιον, τὴν δ' αὐτὴν αἰτίαν.

NE. ΣΩ. Πῶς;

ΞΕ. Ὅσαι μὲν τὸ πρᾶγμα αὐτὸ μὴ δημιουργοῦσι, ταῖς δὲ δημιουργούσαις ὄργανα παρασκευάζουσιν, ὧν μὴ παραγενομένων οὐκ ἂν ποτε ἐργασθείη τὸ προστεταγμένον ἐκάστη τῶν τεχνῶν, ταύτας μὲν συναιτίους, τὰς δὲ αὐτὸ τὸ πρᾶγμα ἀπεργαζομένας αἰτίας. 5

NE. ΣΩ. Ἔχει γοῦν λόγον.

ΞΕ. Μετὰ τοῦτο δὴ τὰς μὲν περὶ τε ἀτράκτους καὶ κερκίδας καὶ ὅποσα ἄλλα ὄργανα τῆς περὶ τὰ ἀμφιέσματα γενέσεως κοινωνεῖ, πάσας συναιτίους εἴπωμεν, τὰς δὲ αὐτὰ θεραπευούσας καὶ δημιουργούσας αἰτίας; 10

NE. ΣΩ. Ὅρθότατα.

ΞΕ. Τῶν αἰτιῶν δὴ πλυντικὴν μὲν καὶ ἀκεστικὴν καὶ πᾶσαν τὴν περὶ ταῦτα θεραπευτικὴν, πολλῆς οὐσης τῆς κοσμητικῆς, τούνταῦθα αὐτῆς μόριον εἰκὸς μάλιστα περιλαμβάνειν ὀνομάζοντας πᾶν τῇ τέχνῃ τῇ κναφευτικῇ. 282

NE. ΣΩ. Καλῶς. 5

ΞΕ. Καὶ μὴν ξαντικὴ γε καὶ νηστικὴ καὶ πάντα αὐτὰ περὶ τὴν ποίησιν αὐτὴν τῆς ἐσθῆτος ἧς λέγομεν μέρη, μία τίς ἐστὶ τέχνη τῶν ὑπὸ πάντων λεγομένων, ἡ ταλασιουργικὴ.

NE. ΣΩ. Πῶς γὰρ οὐ;

ΞΕ. Τῆς δὴ ταλασιουργικῆς δύο τμήματά ἐστον, καὶ β τούτοις ἐκάτερον ἅμα δυοῖν πεφύκατον τέχναις μέρη.

NE. ΣΩ. Πῶς;

ΞΕ. Τὸ μὲν ξαντικὸν καὶ τὸ τῆς κερκιστικῆς ἥμισυ καὶ ὅσα τὰ συγκείμενα ἀπ' ἀλλήλων ἀφίστησι, πᾶν τοῦτο ὡς ἐν φράζειν τῆς τε ταλασιουργίας αὐτῆς ἐστὶ πού; καὶ μεγάλα τινὲ κατὰ πάντα ἡμῖν ἦσθη τέχνα, ἡ συγκριτικὴ τε καὶ διακριτικὴ. 5

NE. ΣΩ. Ναί.

a b ξαντικὴ ... νηστικὴ c: ξαντικὴν ... νηστικὴν m | γε n: τε n
| b b καὶ μεγάλα m: καὶ <ἅμα> μεγάλα c

relation to all the things that are done.

d10 Y.S.: Which are they?

E.S.: One which is a contributory cause of production, one which is itself a cause.

Y.S.: How so?

e1 E.S.: Those which do not craft the thing itself, but which provide tools for those that do, tools which, if they were not present, what has been assigned to each kind of expertise would never be accomplished – these are what I mean by contributory causes, while those that bring
e5 the thing itself to completion are causes.

Y.S.: That seems to make sense.

E.S.: Then as a next step shall we call contributory causes all those that are concerned with spindles and shuttles and whatever other tools share in the process of production in relation to garments, and causes
e10 those that look after and craft garments themselves?

Y.S.: Quite correct.

282 E.S.: Then of the causes, washing and mending and the whole business of looking after clothes in these spheres – given the extensiveness of the area covered by the art of preparation, it's perfectly reasonable to encompass this part of it by calling it all 'the art of the fuller'.

a5 Y.S.: Right.

E.S.: Again, carding and spinning and everything relating to the making of clothes itself, whose parts we're talking about, is some single expertise among those spoken of by everybody, namely wool-working.

Y.S.: Of course.

b1 E.S.: Next, of wool-working there are two segments, and each of these is a part of two kinds of expertise at once.

Y.S.: How so?

b5 E.S.: What has to do with carding, and half of the art of the shuttle, and all those activities that put apart from each other things that are together – all of this we can, I suppose, declare as one and as belonging to wool-working itself? And there were, we agreed, two great kinds of expertise in every sphere, that of combination and that of separation.

Y.S.: Yes.

ΞΕ. Τῆς τοίνυν διακριτικῆς ἢ τε ξαντικῆ καὶ τὰ νυνδῆ (282)
 ῥηθέντα ἅπαντά ἐστιν· ἡ γὰρ ἐν ἐρίοις τε καὶ στημοσι c
 διακριτικῆ, κερκίδι μὲν ἄλλον τρόπον γιγνομένη, χερσὶ δὲ
 ἕτερον, ἔσχεν ὅσα ἀρτίως ὀνόματα ἐρρήθη.

ΝΕ. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Αὐθις δὴ πάλιν συγκριτικῆς μόριον ἅμα καὶ 5
 ταλασιουργίας ἐν αὐτῇ γιγνόμενον λάβωμεν· ὅσα δὲ τῆς
 διακριτικῆς ἦν αὐτόθι, μεθιώμεν σύμπαντα, δίχα τέμνοντες
 τὴν ταλασιουργίαν διακριτικῶ τε καὶ συγκριτικῶ τμήματι.

ΝΕ. ΣΩ. Διηρήσθω.

ΞΕ. Τὸ συγκριτικὸν τοίνυν αὐ σοι καὶ ταλασιουργικὸν ἅμα d
 μόριον, ὧ Σώκρατες, διαιρετέον, εἶπερ ἱκανῶς μέλλομεν τὴν
 προρρηθεῖσαν ὑφαντικὴν αἰρήσειν.

ΝΕ. ΣΩ. Οὐκοῦν χρή.

ΞΕ. Χρῆ μὲν οὖν· καὶ λέγωμέν γε αὐτῆς τὸ μὲν εἶναι 5
 στρεπτικόν, τὸ δὲ συμπλεκτικόν.

ΝΕ. ΣΩ. Ἄρ' οὖν μαθάνω; δοκεῖς γάρ μοι τὸ περὶ τὴν τοῦ
 στημονος ἐργασίαν λέγειν στρεπτικόν.

ΞΕ. Οὐ μόνον γε, ἀλλὰ καὶ κρόκης· ἢ γένεισιν ἄστροφόν
 τινα αὐτῆς εὐρήσομεν; 10

ΝΕ. ΣΩ. Οὐδαμῶς.

ΞΕ. Διόρισαι δὴ καὶ τούτοιον ἐκάτερον· ἴσως γὰρ ὁ c
 διορισμὸς ἔγκαιρος ἂν σοι γένοιτο.

ΝΕ. ΣΩ. Πῆ;

ΞΕ. Τῆδε· τῶν περὶ ξαντικὴν ἔργων μηκυθέν τε καὶ σχὸν 5
 πλάτος λέγομεν εἶναι κατάγμα τι;

ΝΕ. ΣΩ. Ναί.

ΞΕ. Τούτου δὴ τὸ μὲν ἀτράκτω τε στραφέν καὶ στερεὸν
 νῆμα γενόμενον στημόνα μὲν φάθι τὸ νῆμα, τὴν δὲ
 ἀπενθύνουσαν αὐτὸ τέχνην εἶναι στημονουητικὴν.

ΝΕ. ΣΩ. Ὅρθῶς. 10

ΞΕ. Ὅσα δέ γε αὐ τὴν μὲν συστροφὴν χαύνην λαμβάνει, τῇ
 δὲ τοῦ στημονος ἐμπλέξει πρὸς τὴν τῆς γνάψεως ὀκκὴν
 ἐμμέτρως τὴν μαλακότητα ἴσχει, ταῦτ' ἄρα κρόκην μὲν τὰ

(282) E.S.: Well then, it's to the art of separation that belong that of carding
 c1 and all the things just mentioned; for separation in the case of wool
 and the warp, happening in one distinct way by means of a shuttle, in
 another by means of the hands, has acquired as many names as we
 referred to a moment ago.

Y.S.: Absolutely.

c5 E.S.: Then again, by contrast, let us take hold of a part that is
 simultaneously of combination and of wool-working and takes place
 in it; and whatever parts there were here of separation, let's let all of
 them go, cutting wool-working into two by means of the cut between
 separation and combination.

Y.S.: Count it as divided.

d1 E.S.: Then in its turn, Socrates, you should divide the part that is
 simultaneously combination and wool-working, if indeed we are
 going to capture the aforesaid art of weaving.

Y.S.: Then I must.

d5 E.S.: Indeed you must: and let's say that of it part is twisting, part
 intertwining.

Y.S.: Do I understand correctly? By twisting, you seem to me to be
 talking about what relates to the manufacture of the warp.

d10 E.S.: Not only of the warp, but of the woof too; or are we going to
 find some origin for that which doesn't involve twisting?

Y.S.: Certainly not.

e1 E.S.: Well, define each of these two things too; perhaps you might
 find defining them timely.

Y.S.: Define them how?

e5 E.S.: Like this: among the products relating to carding, do we say,
 when it's drawn out to a certain length and has acquired breadth, that
 there's a 'flock' of wool?

Y.S.: Yes.

E.S.: Well, of this, the yarn that has been twisted by the spindle and
 made firm you'll call the warp, and the expertise that guides its
 production 'warp-spinning'.

e10 Y.S.: Correct.

E.S.: But those threads that in their turn get a loose twisting, and have
 a softness appropriate to the twining in of the warp in relation to the
 drawing out in the dressing process, you'll call these, the products of

νηθέντα, τὴν δὲ ἐπιτεταγμένην αὐτοῖς εἶναι τέχνην
κροκονητικὴν φῶμεν.

283

NE. ΣΩ. Ὅρθότατα.

ΞΕ. Καὶ μὴν τό γε τῆς ὑφαντικῆς μέρος ὃ προουθέμεθα,
παντί που δῆλον ἤδη. τὸ γὰρ συγκριτικῆς τῆς ἐν
ταλασιουργίᾳ μόριον ὅταν εὐθυπλοκία κρόκης καὶ στήμονος
ἀπεργάζεται πλέγμα, τὸ μὲν πλεχθὲν σύμπαν ἐσοῦντα ἐρεᾶν,
τὴν δ' ἐπὶ τούτῳ τέχνην οὖσαν προσαγορεύομεν ὑφαντικὴν.

NE. ΣΩ. Ὅρθότατα.

ΞΕ. Εἶεν· τί δὴ ποτε οὖν οὐκ εὐθύς ἀπεκρινάμεθα
πλεκτικὴν εἶναι κρόκης καὶ στήμονος ὑφαντικὴν, ἀλλὰ
περιήλθομεν ἐν κύκλῳ πάμπολλα διοριζόμενοι μάτην;

NE. ΣΩ. Οὐκοῦν ἔμοιγε, ὦ ξένε, μάτην οὐδὲν τῶν ῥηθέντων
ἔδοξε ῥηθῆναι.

ΞΕ. Καὶ θαυμαστόν γε οὐδέν· ἀλλὰ τάχ' ἂν, ὦ μακάριε,
δόξειε. πρὸς δὴ τὸ νόσημα τὸ τοιοῦτον, ἂν ἄρα πολλάκις
ὑστερον ἐπίη – θαυμαστόν γὰρ οὐδέν – λόγον ἄκουσόν τινα
προσῆκοντα περὶ πάντων τῶν τοιούτων ῥηθῆναι.

NE. ΣΩ. Λέγε μόνον.

ΞΕ. Πρῶτον τοίνυν ἴδωμεν πᾶσαν τὴν τε ὑπερβολὴν καὶ τὴν
ἔλλειψιν, ἵνα κατὰ λόγον ἐπαινώμεν καὶ ψέγωμεν τὰ
μακρότερα τοῦ δέοντος ἐκάστοτε λεγόμενα καὶ τὰναντία περὶ
τὰς τοιάσδε διατριβάς.

NE. ΣΩ. Οὐκοῦν χρή.

ΞΕ. Περὶ δὴ τούτων αὐτῶν ὁ λόγος ἡμῖν οἶμαι γινόμενος
ὀρθῶς ἂν γίνοιτο.

NE. ΣΩ. Τίνων;

10

ΞΕ. Μήκους τε πέρι καὶ βραχύτητος καὶ πάσης ὑπεροχῆς
τε καὶ ἐλλείψεως. ἡ γὰρ που μετρητικὴ περὶ πάντ' ἐστὶ
ταῦτα.

NE. ΣΩ. Ναί.

ΞΕ. Διέλωμεν τοίνυν αὐτὴν δύο μέρη· δεῖ γὰρ δὴ πρὸς ὃ
νῦν σπεύδομεν.

5

NE. ΣΩ. Λέγοις ἂν τὴν διαίρεσιν ὅπη.

a1 κροκονητικὴν n: τὴν κροκονητικὴν n, O: τινὰ κροκονητικὴν c |
b5 [καὶ θαυμαστόν γε οὐδέν] c

283 the spinning, the woof, and the expertise that is set over their production – let’s call it ‘woof-spinning’.

Y.S.: Quite correct.

a5 E.S.: And as for the part of weaving that we put forward for investigation, I suppose that’s now clear to anyone. When the part of combination, that combination which is contained in wool-working, produces something intertwined, by the regular intertwining of woof and warp, the whole product of the intertwining we refer to as a piece of woollen clothing, and the expertise that is over this as weaving.

Y.S.: Quite correct.

b1 E.S.: Good; so why ever, then, didn’t we immediately reply that **weaving** was an **intertwining** of woof and warp, and instead went round in a circle defining a whole collection of things to no purpose?

Y.S.: To me at least, Stranger, nothing of what has been said seemed to have been said to no purpose.

b5 E.S.: And that isn’t at all surprising, I may say; but perhaps, my dear fellow, it might seem so. So against such a **malady**, in case it should come upon you later (that wouldn’t be at all surprising), listen to something which it is appropriate to say about all such things.

c1 Y.S.: Tell me.

c5 E.S.: First, then, let’s look at excess and deficiency in general, so that we may distribute praise and censure **proportionately** on each occasion when things are said at greater length than necessary and when the opposite occurs **in relation to such discussions**.

Y.S.: That’s what we must do, then.

E.S.: If we talked about these very things, I think we’d be proceeding correctly.

c10 Y.S.: What things?

d1 E.S.: About length and brevity and excess and deficiency in general. I suppose the art of measurement relates to all these things.

Y.S.: Yes.

d5 E.S.: Then let’s divide it into two parts; that’s what we need towards our present objective.

Y.S.: Please tell me how we should divide it.

ΞΕ. Τῆδε· τὸ μὲν κατὰ τὴν πρὸς ἄλληλα μεγέθους καὶ
σμικρότητος κοινωνίαν, τὸ δὲ κατὰ τὴν τῆς γενέσεως
ἀναγκαίαν οὐσίαν.

ΝΕ. ΣΩ. Πῶς λέγεις; 10

ΞΕ. Ἄρ' οὐ κατὰ φύσιν δοκεῖ σοι τὸ μείζον μηδενὸς ἑτέρου
δεῖν μείζον λέγειν ἢ τοῦ ἐλάττονος, καὶ τοῦλαττον αὐτοῦ
μείζονος ἔλαττον, ἄλλου δὲ μηδενός;

ΝΕ. ΣΩ. Ἔμοιγε.

ΞΕ. Τί δέ; τὸ τὴν τοῦ μετρίου φύσιν ὑπερβάλλον καὶ
ὑπερβαλλόμενον ὑπὲρ αὐτῆς ἐν λόγοις εἶτε καὶ ἐν ἔργοις ἄρ'
οὐκ αὐτὸ λέξομεν ὡς ὄντως γιγνόμενον, ἐν ᾧ καὶ διαφέρουσι 5
μάλιστα ἡμῶν οἱ τε κακοὶ καὶ οἱ ἀγαθοί;

ΝΕ. ΣΩ. Φαίνεται.

ΞΕ. Διττὰς ἄρα ταύτας οὐσίας καὶ κρίσεις τοῦ μεγάλου
καὶ τοῦ σμικροῦ θετέον, ἀλλ' οὐχ ὡς ἔφαμεν ἄρτι πρὸς
ἄλληλα μόνον δεῖν, ἀλλ' ὥσπερ νῦν εἴρηται μᾶλλον τὴν μὲν 10
πρὸς ἄλληλα λεκτέον, τὴν δ' αὐτὴν πρὸς τὸ μέτριον· οὐδὲ
ἐνεκα, μαθεῖν ἄρ' ἂν βουλοίμεθα;

ΝΕ. ΣΩ. Τί μήν;

ΞΕ. Εἰ πρὸς μηδὲν ἕτερον τὴν τοῦ μείζονος ἑάσει τις 284
φύσιν ἢ πρὸς τοῦλαττον, οὐκ ἔσται ποτὲ πρὸς τὸ μέτριον· ἢ
γάρ;

ΝΕ. ΣΩ. Οὕτως.

ΞΕ. Οὐκοῦν τὰς τέχνας τε αὐτὰς καὶ τὰργα αὐτῶν 5
σύμπαντα διολοῦμεν τούτῳ τῷ λόγῳ, καὶ δὴ καὶ τὴν
ζητουμένην νῦν πολιτικὴν καὶ τὴν ῥηθεῖσαν ὑφαντικὴν
ἀφανιοῦμεν; ἅπασαι γὰρ αἱ τοιαῦταί που τὸ τοῦ μετρίου
πλέον καὶ ἔλαττον οὐχ ὡς οὐκ ὄν ἀλλ' ὡς ὄν χαλεπὸν περὶ
τὰς πράξεις παραφυλάττουσι, καὶ τούτῳ δὴ τῷ τρόπῳ τὸ
μέτρον σφύζουσαι πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται. b

ΝΕ. ΣΩ. Τί μήν;

ΞΕ. Οὐκοῦν ἂν τὴν πολιτικὴν ἀφανίσωμεν, ἄπιρος ἡμῖν ἢ
μετὰ τοῦτο ἔσται ζήτησις τῆς βασιλικῆς ἐπιστήμης;

ΝΕ. ΣΩ. Καὶ μάλα. 5

E.S.: This way: one part will correspond to the sharing by things in greatness and smallness in relation to each other, the other to what producing things necessarily is.

d10 Y.S.: What do you mean?

E.S.: Does it not seem to you that by its nature the greater has to be said to be greater than nothing other than the less, and the less in its turn less than the greater, and than nothing else?

e1

Y.S.: It does.

e5

E.S.: What about this: shan't we also say that there really is such a thing as what exceeds the class of what is in due measure and what is exceeded by it, in what we say or indeed what we do, which is just that respect in which those of us who are bad and those who are good most differ?

Y.S.: It seems so.

e10

E.S.: In that case we must posit that the great and the small exist and are objects of judgement in these twin ways, and not as we said just before, that we must suppose them to exist only in relation to each other, but rather as we have now said, we must speak of their existing in one way in relation to each other, and in another in relation to what is in due measure. Do we want to know why?

Y.S.: Of course.

284

E.S.: If someone will admit the existence of the class of the greater in relation to nothing other than the less, it will never be in relation to what is in due measure – you agree?

Y.S.: That's so.

a5

E.S.: Well, with this account of things we shall destroy – shan't we? – both the various kinds of expertise themselves and their products, and in particular we shall make the one we're looking for now, statesmanship, disappear, and the one we said was weaving. For I imagine all such kinds of expertise guard against the more and less than what is in due measure not as something which is not but as something which is and is troublesome in relation to what they do, and it is by preserving measure in this way that they produce all good and fine things.

b1

Y.S.: Of course.

E.S.: If, then, we make the art of statesmanship disappear, our search after that for the knowledge of kingship will lack any way forward?

b5

Y.S.: Very much so.

ΞΕ. Πότερον οὖν, καθάπερ ἐν τῷ σοφιστῇ προσηναγκάσαμεν εἶναι τὸ μὴ ὄν, ἐπειδὴ κατὰ τοῦτο διέφυγεν ἡμᾶς ὁ λόγος, οὕτω καὶ νῦν τὸ πλεόν αὖ καὶ ἔλαττον μετρητὰ προσαναγκαστέον γίνεσθαι μὴ πρὸς ἄλληλα μόνον ἀλλὰ καὶ πρὸς τὴν τοῦ μετρίου γένεσιν; οὐ γὰρ δὴ δυνατόν γε οὔτε πολιτικὸν οὔτ' ἄλλον τινὰ τῶν περὶ τὰς πράξεις ἐπιστήμονα ἀναμφισβητήτως γεγονέναι τούτου μὴ συνομολογηθέντος.

ΝΕ. ΣΩ. Οὐκοῦν καὶ νῦν ὅτι μάλιστα χρῆ ταῦτόν ποιεῖν.

ΞΕ. Πλέον, ὦ Σώκρατες, ἔτι τοῦτο τὸ ἔργον ἢ κείνο – καίτοι κάκεινον γε μεμνήμεθα τὸ μήκος ὅσον ἦν – ἀλλ' ὑποτίθεσθαι μὲν τὸ τοιόνδε περὶ αὐτῶν καὶ μάλα δίκαιον.

ΝΕ. ΣΩ. Τὸ ποῖον;

ΞΕ. Ὡς ποτε δεήσει τοῦ νῦν λεχθέντος πρὸς τὴν περὶ αὐτὸ τὰκριβὲς ἀπόδειξιν. ὅτι δὲ πρὸς τὰ νῦν καλῶς καὶ ἰκανῶς δείκνυται, δοκεῖ μοι βοηθεῖν μεγαλοπρεπῶς ἡμῖν οὗτος ὁ λόγος, ὡς ἄρα ἡγητέον ὁμοίως τὰς τέχνας πάσας εἶναι, μείζον τε ἅμα καὶ ἔλαττον μετρεῖσθαι μὴ πρὸς ἄλληλα μόνον ἀλλὰ καὶ πρὸς τὴν τοῦ μετρίου γένεσιν. τούτου τε γὰρ ὄντος ἐκεῖνα ἔστι, κάκεινων οὐσῶν ἔστι καὶ τοῦτο, μὴ δὲ ὄντος ποτέρου τούτων οὐδέτερον αὐτῶν ἔσται ποτέ.

ΝΕ. ΣΩ. Τοῦτο μὲν ὀρθῶς· ἀλλὰ τί δὴ τὸ μετὰ τοῦτο;

ΞΕ. Δῆλον ὅτι διαιροῖμεν ἂν τὴν μετρητικὴν, καθάπερ ἐρρήθη, ταύτη δίχα τέμνοντες, ἐν μὲν τιθέντες αὐτῆς μόριον συμπάσας τέχνας ὅποσαι τὸν ἀριθμὸν καὶ μήκη καὶ βάθη καὶ πλάτη καὶ ταχυτήτας πρὸς τὸναντίον μετροῦσιν, τὸ δὲ ἕτερον, ὅποσαι πρὸς τὸ μέτριον καὶ τὸ πρόπον καὶ τὸν καιρὸν καὶ τὸ δέον καὶ πάνθ' ὅποσα εἰς τὸ μέσον ἀπωκίσθη τῶν ἐσχάτων.

ΝΕ. ΣΩ. Καὶ μέγα γε ἐκάτερον τμῆμα εἶπες, καὶ πολὺ διαφέρον ἀλλήλοιον.

ΞΕ. Ὁ γὰρ ἐνίοτε, ὦ Σώκρατες, οἰόμενοι δὴ τι σοφὸν φράζειν πολλοὶ τῶν κομψῶν λέγουσιν, ὡς ἄρα μετρητικὴ περὶ πάντ' ἔστι τὰ γιγνόμενα, τοῦτ' αὐτὸ τὸ νῦν λεχθὲν ὄν τυγχάνει. μετρήσεως μὲν γὰρ δὴ τινα τρόπον πάνθ' ὅποσα

d2 τὰκριβὲς m: ἀκριβῆ e | d7 ἐκεῖνα ἔστι m: ἐκεῖναι εἰσὶ e |
τοῦτο c: ταῦτα m | e5 ταχυτήτας n: παχύτητας n

E.S.: Is it the case then that just as with the sophist we compelled what is not into being as well as what is, when our argument escaped us down this route, so now it is that we must compel the more and less, in their turn, to become measurable not only in relation to each other but also in relation to the coming-into-being of what is in due measure? For if this has not been agreed, it is certainly not possible for either the statesman or anyone else who possesses knowledge of subjects relating to things done to have come into being in an undisputed way.

Y.S.: Then now too we must do the same as much as we can.

E.S.: This task, Socrates, is even greater than the former one – and we remember what the length of that was; still, it's very definitely fair to propose the following hypothesis about the subject in question.

Y.S.: What's that?

E.S.: That at some time we shall need what has now been said towards the demonstration in relation to the precise truth itself. But as for what is being shown well and adequately in proportion to our present concerns, this argument seems to me to come to our aid in magnificent fashion, namely that we should surely suppose that it is similarly the case that all the various kinds of expertise exist, and at the same time that greater and less are measured not only in relation to each other but also in relation to the coming-into-being of what is in due measure. For both, if the latter is the case, then so is the former, and if it is the case that the kinds of expertise exist, the other is the case too; but if one or the other is not the case, then neither of them will ever be.

Y.S.: This much is right; but what is it that follows after this?

E.S.: It's clear we would divide the art of measurement, cutting it in two in just the way we said, positing as one part of it all those kinds of expertise that measure the number, lengths, depths, breadths and speeds of things in relation to the opposite, and as the other, all those that measure in relation to what is in due measure, what is fitting, the right moment, what is as it ought to be – everything that removes itself from the extremes to the middle.

Y.S.: Each of the two sections you refer to is indeed a large one, and very different from the other.

E.S.: Yes, Socrates, and what sometimes many of the sophisticated say, all the time supposing themselves to be expressing something wise, to the effect that there is in fact an art of measurement relating to everything that comes into being – is actually this very thing we

ἔντεχνα μετείληφεν· διὰ δὲ τὸ μὴ κατ' εἶδη συνειθίσθαι (285)
 σκοπεῖν διαιρουμένους ταυτὰ τε τοσοῦτον διαφέροντα 5
 συμβάλλουσιν εὐθὺς εἰς ταῦτόν ὅμοια νομίσαντες, καὶ
 τούναντίον αὖ τούτου δρῶσιν ἕτερα οὐ κατὰ μέρη
 διαιροῦντες, δέον, ὅταν μὲν τὴν τῶν πολλῶν τις πρότερον
 αἰσθηταὶ κοινωνίαν, μὴ προαφίστασθαι πρὶν ἂν ἐν αὐτῇ τὰς b
 διαφορὰς ἴδη πάσας ὅποσαι περ ἐν εἶδεσι κεῖνται, τὰς δὲ αὖ
 παντοδαπὰς ἀνομοιότητας, ὅταν ἐν πλήθει οὐκ ὀφθῶσιν, μὴ
 δυνατὸν εἶναι δυσωπούμενον παύεσθαι πρὶν ἂν σύμπαντα τὰ
 οἰκέα ἐντὸς μιᾶς ὁμοιότητος ἔρξας γένους τινὸς οὐσίᾳ 5
 περιβάληται. ταῦτα μὲν οὖν ἱκανῶς περὶ τε τούτων καὶ περὶ
 τῶν ἐλλείψεων καὶ ὑπερβολῶν εἰρήσθω· φυλάττωμεν δὲ μόνον
 ὅτι δύο γένη περὶ αὐτὰ ἐξηύρηται τῆς μετρητικῆς, καὶ ἅ c
 φαμεν αὐτ' εἶναι μεμνώμεθα.

NE. ΣΩ. Μεμνησόμεθα.

ΞΕ. Μετὰ τοῦτον δὴ τὸν λόγον ἕτερον προσδεξώμεθα περὶ
 αὐτῶν τε τῶν ζητούμενων καὶ περὶ πάσης τῆς ἐν τοῖς 5
 τοιοῖοδε λόγοις διατριβῆς.

NE. ΣΩ. Τὸ ποῖον;

ΞΕ. Εἴ τις ἀνέροιτο ἡμᾶς τὴν περὶ γράμματα συνουσίαν
 τῶν μανθανόντων, ὁπόταν τις ὀτιοῦν ὄνομα ἐρωτηθῆ τίνων
 ἐστὶ γραμμάτων, πρότερον αὐτῷ τότε φῶμεν γίγνεσθαι τὴν 10
 ζήτησιν ἐνὸς ἕνεκα μᾶλλον τοῦ προβληθέντος ἢ τοῦ περὶ d
 πάντα τὰ προβαλλόμενα γραμματικωτέρῳ γίγνεσθαι;

NE. ΣΩ. Δῆλον ὅτι τοῦ περὶ ἅπαντα.

ΞΕ. Τί δ' αὖ νῦν ἡμῖν ἢ περὶ τοῦ πολιτικοῦ ζήτησις; ἕνεκα
 αὐτοῦ τούτου προβέβληται μᾶλλον ἢ τοῦ περὶ πάντα 5
 διαλεκτικωτέροις γίγνεσθαι;

NE. ΣΩ. Καὶ τοῦτο δῆλον, ὅτι τοῦ περὶ πάντα.

ΞΕ. Ἡ που τὸν τῆς ὑφαντικῆς γε λόγον αὐτῆς ταύτης
 ἕνεκα θηρεύειν οὐδεὶς ἂν ἐθελήσειεν νοῦν ἔχων. ἀλλ' οἶμαι
 τοὺς πλείστους λέληθεν ὅτι τοῖς μὲν τῶν ὄντων ῥαδίως 10
 καταμαθεῖν αἰσθηταὶ τινες ὁμοιότητες πεφύκασιν, ἄς οὐδὲν e
 χαλεπὸν δηλοῦν, ὅταν αὐτῶν τις βουλευθῆ τῷ λόγον αἰτοῦντι

(285) have just said. For in a certain way it is the case that all those things
 that are the products of the various kinds of expertise share in
 measurement; but because of their not being accustomed to carrying
 a5 on their investigations by dividing according to classes, the people in
 question both throw these things together at once, despite the degree
 of difference between them, thinking them alike, and correspondingly
 they do the opposite of this by dividing other things not according to
 b1 parts, when the rule is that when one perceives first the community of
 the many things, one should not desist until one sees in it all those
 differences that are located in classes, and conversely, with the
 various unlikenesses, when they are seen in multitudes, one should be
 b5 incapable of pulling a face and stopping before one has penned all the
 related things within one likeness and surrounded them in some real
 class. So let this be sufficient talk about these things, and about
 c1 modes of defect and excess; and let's just keep hold of the fact that
 two kinds of art of measurement have been discovered in relation to
 them, and let's remember what we say they are.

Y.S.: We shall remember.

c5 E.S.: After this account, then, let's admit another one in relation both
 to the very things we are inquiring into and to the whole business of
 discussions of this sort.

Y.S.: About what?

E.S.: If someone were to ask us about the session of pupils learning
 c10 about letters – when one of them is asked what letters make up some
 word or other, are we to say that for him on that occasion the inquiry
 d1 takes place more for the sake of the single question that has
 been set before him, or for the sake of his becoming more able to
 answer all questions relating to letters?

Y.S.: Clearly for the sake of his being able to answer all.

E.S.: What then about our inquiry now about the statesman? Has it
 d5 been set before us more for the sake of that very thing, or for the sake
 of our becoming more able dialecticians in relation to all subjects?

Y.S.: That's clear too – for the sake of our being more able in relation
 to all.

E.S.: I certainly don't suppose that anyone with any sense would want
 to hunt down the definition of *weaving* for the sake of weaving itself.
 d10 But I think the majority of people don't recognize that to some of the
 c1 things that are there are certain perceptible likenesses which are there
 to be easily understood, and which it is not at all hard to point out,

περί του μὴ μετὰ πραγμάτων ἀλλὰ χωρὶς λόγου ῥαδίως
 ἐνδείξασθαι· τοῖς δ' αὖ μεγίστοις οὔσι καὶ τιμιωτάτοις οὐκ
 ἔστιν εἶδωλον οὐδὲν πρὸς τοὺς ἀνθρώπους εἰργασμένον 286
 ἔναργως, οὗ δειχθέντος τὴν τοῦ πυθθανομένου ψυχὴν ὁ
 βουλόμενος ἀποπληρῶσαι, πρὸς τῶν αἰσθήσεων τινα
 προσαρμόττων, ἱκανῶς πληρῶσει. διὸ δεῖ μελετᾶν λόγον
 ἐκάστου δυνατὸν εἶναι δοῦναι καὶ δέξασθαι· τὰ γὰρ 5
 ἀσώματα, κάλλιστα ὄντα καὶ μέγιστα, λόγῳ μόνον ἄλλω δὲ
 οὐδενὶ σαφῶς δεικνύται, τούτων δὲ ἕνεκα πάντ' ἐστὶ τὰ νῦν
 λεγόμενα. ῥᾶν δ' ἐν τοῖς ἐλάττοσιν ἢ μελέτη παντὸς πέρι
 μᾶλλον ἢ περὶ τὰ μείζω. b

NE. ΣΩ. Κάλλιστ' εἶπες.

ΞΕ. Ὃν τοίνυν χάριν ἄπανθ' ἡμῖν ταυτ' ἐρρήθη περὶ
 τούτων, μνησθῶμεν.

NE. ΣΩ. Τίνων; 5

ΞΕ. Ταύτης τε οὐχ ἥκιστα αὐτῆς ἕνεκα τῆς δυσχερείας ἦν
 περὶ τὴν μακρολογίαν τὴν περὶ τὴν ὑφαντικὴν ἀπεδεξάμεθα
 δυσχερῶς, καὶ τὴν περὶ τὴν τοῦ παντὸς ἀνείλιξιν καὶ τὴν
 τοῦ σοφιστοῦ περὶ τῆς τοῦ μὴ ὄντος οὐσίας, ἐννοοῦντες ὡς
 ἔσχε μῆκος πλέον, καὶ ἐπὶ τούτοις δὴ πᾶσιν ἐπιεπλήξαμεν 10
 ἡμῖν αὐτοῖς, δείσαντες μὴ περίεργα ἅμα καὶ μακρὰ λέγοιμεν. c
 ἴν' οὖν εἰς αὐθις μηδὲν πάσχωμεν τοιοῦτον, τούτων ἕνεκα
 πάντων τὰ πρόσθε νῶν εἰρησθαι φάθι.

NE. ΣΩ. Ταυτ' ἔσται. λέγε ἐξῆς μόνον.

ΞΕ. Λέγω τοίνυν ὅτι χρὴ δὴ μεμνημένους ἐμὲ καὶ σὲ τῶν 5
 νῦν εἰρημένων τόν τε φόγον ἐκάστοτε καὶ ἔπαινον ποιεῖσθαι
 βραχύτητος ἅμα καὶ μήκους ὧν ἂν ἀεὶ πέρι λέγωμεν, μὴ
 πρὸς ἄλληλα τὰ μήκη κρίνοντες ἀλλὰ κατὰ τὸ τῆς d
 μετρητικῆς μέρος ὃ τότε ἔφαμεν δεῖν μεμνησθαι, πρὸς τὸ
 πρέπον.

NE. ΣΩ. Ὅρθως.

ΞΕ. Οὐ τοίνυν οὐδὲ πρὸς τοῦτο πάντα. οὔτε γὰρ πρὸς τὴν 5
 ἡδονὴν μήκους ἀρμόττοντος οὐδὲν προσδεησόμεθα, πλὴν εἰ
 πάρεργόν τι· τό τε αὖ πρὸς τὴν τοῦ προβληθέντος ζήτησιν,

when one wants to make an easy demonstration to someone who asks for an account of one of these things, involving no trouble and without recourse to verbal means; conversely, for those things that are greatest and most valuable, there is no image at all which has been worked in plain view for the use of mankind, the showing of which will enable the person who wants to satisfy the mind of an inquirer to satisfy it adequately by fitting it to one of the senses. That is why one must practise at being able to give and receive an account of each thing; for the things that are without body, which are finest and greatest, are shown clearly only by verbal means and by nothing else, and everything that is now being said is for the sake of these things. But practice in everything is easier in smaller things rather than in relation to the greater.

286

a5

b1

Y.S.: Very well said.

E.S.: Well then, let's remind ourselves of the reasons why we have said all these things on these subjects.

b5

Y.S.: What reasons?

b10

c1

E.S.: Not least because of that disagreeableness we felt there was in the length of our talk about weaving – and of that about the reversal of the universe, and about the being of the what is not which is the sphere of the sophist, reflecting that it had a rather great length, and in all these cases we rebuked ourselves, out of fear that what we were saying would turn out to be superfluous as well as long. So, say that the foregoing was said by us for the sake of all these cases, in order that we may not suffer any of this sort of misgiving on any future occasion.

Y.S.: I shall do as you say. Tell me what comes next.

c5

d1

E.S.: Well, I say that you and I must be careful to remember what we have now said and distribute censure and praise of both shortness and length, whatever subjects we happen to be talking about on each occasion, judging lengths not in relation to each other but, in accordance with the part of the art of measurement we previously said we must remember, in relation to what is fitting.

Y.S.: Correct.

d5

E.S.: Well, that's right, but we mustn't refer *everything* to this. For one thing, we shan't have any need for a length that fits in relation to pleasure, except perhaps as an incidental consideration; then again, as

ὡς ἂν ῥᾶστα καὶ τάχιστα εὔροιμεν, δεύτερον ἄλλ' οὐ πρῶτον
ὁ λόγος ἀγαπᾶν παραγγέλλει, πολὺ δὲ μάλιστα καὶ πρῶτον
τὴν μέθοδον αὐτὴν τιμᾶν τοῦ κατ' εἶδη δυνατὸν εἶναι
διαιρεῖν, καὶ δὴ καὶ λόγον, ἄντε παμμήκης λεχθεῖς τὸν e
ἀκούσαντα εὔρετικώτερον ἀπεργάζεται, τοῦτον σπουδάζειν
καὶ τῷ μήκει μηδὲν ἀγανακτεῖν, ἄντ' αὖ βραχυτέρος,
ὡσαύτως· ἔτι δ' αὖ πρὸς τούτοις τὸν περὶ τὰς τοιάσδε
συνουσίας ψέγοντα λόγων μήκη καὶ τὰς ἐν κύκλῳ περιόδους 5
οὐκ ἀποδεχόμενον, ὅτι χρῆ τὸν τοιοῦτον μὴ πάνυ ταχὺ μηδ'
εὐθύς οὕτω μεθιέναι ψέξαντα μόνον ὡς μακρὰ τὰ λεχθέντα, 287
ἀλλὰ καὶ προσαποφαίνειν οἶεσθαι δεῖν ὡς βραχυτέρα ἂν
γενόμενα τοὺς συνόντας ἀπηργάζετο διαλεκτικωτέρους καὶ
τῆς τῶν ὄντων λόγῳ δηλώσεως εὔρετικωτέρους, τῶν δὲ ἄλλων
καὶ πρὸς ἄλλ' ἄττα ψόγων καὶ ἐπαίνων μηδὲν φροντίζειν 5
μηδὲ τὸ παράπαν ἀκούειν δοκεῖν τῶν τοιούτων λόγων. καὶ
τούτων μὲν ἄλις, εἰ καὶ σοὶ ταύτη συνδοκεῖ· πρὸς δὲ δὴ τὸν
πολιτικὸν ἴωμεν πάλιν, τῆς προρρηθείσης ὑφαντικῆς αὐτῷ b
φέροντες τὸ παράδειγμα.

NE. ΣΩ. Καλῶς εἶπες, καὶ ποιῶμεν ἃ λέγεις.

ΞΕ. Οὐκοῦν ἀπὸ γε τῶν πολλῶν ὁ βασιλεὺς ὅσαι σύννομοι,
μᾶλλον δὲ ἀπὸ πασῶν τῶν περὶ τὰς ἀγέλας διακεχώρισται· 5
λοιπαὶ δέ, φαμέν, αἱ κατὰ πόλιν αὐτὴν τῶν τε συναιτίων καὶ
τῶν αἰτίων, ἅς πρώτας ἀπ' ἀλλήλων διαιρετέον.

NE. ΣΩ. Ὅρθως.

ΞΕ. Οἶσθ' οὖν ὅτι χαλεπὸν αὐτὰς τεμεῖν δίχα; τὸ δ' αἴτιον,
ὡς οἶμαι, προϊούσιν οὐχ ἦττον ἔσται καταφανές. c

NE. ΣΩ. Οὐκοῦν χρῆ δρᾶν οὕτως.

ΞΕ. Κατὰ μέλη τοίνυν αὐτὰς οἶον ἱερεῖον διαιρώμεθα,
ἐπειδὴ δίχα ἀδυνατοῦμεν. δεῖ γὰρ εἰς τὸν ἐγγύτατα ὅτι
μάλιστα τέμνειν ἀριθμὸν αἰεί. 5

NE. ΣΩ. Πῶς οὖν ποιῶμεν τὰ νῦν;

ΞΕ. Ὡσπερ ἔμπροσθεν· ὁπόσαι παρείχοντο ὄργανα περὶ τὴν
ὑφαντικὴν, πάσας δῆπου τότε ἐτίθεμεν ὡς συναιτίους.

NE. ΣΩ. Ναί.

for what contributes towards the inquiry into the subject set before us, what we have said commits us to making a second and not a first priority of the question how we might find it most easily and quickly, and to give by far the greatest and primary value to the pursuit itself of the ability to divide by classes, and in particular, if an account is very long but renders the hearer better at finding things, to take this one seriously and not feel at all irritated at its length, and similarly if conversely a shorter one has the same effect; then again, in addition to this, if in relation to such discussions someone finds fault with the length of what is said and will not put up with going round in circles, we must not let such a person go just like that without a backward glance, having just made the simple complaint that what has been said has taken a long time, but we should think it right that he should also demonstrate, in addition, that if it had been shorter it would make the partners in the discussion better dialecticians and better at finding how to display in words the things that are; and our instruction will be to take no notice at all of the other sorts of censure and praise, relating to some other criteria, nor even to seem to hear such things at all when they are said. Now enough of these things, if I have your agreement too; let's go back again to the statesman, and bring the model of weaving, which we talked about before, to bear on it.

e1
e5
287
a5
b1
Y.S.: Well said – let's do what you say.

E.S.: Well then, the king has been separated off from the many kinds of expertise that share his field – or rather from all of them concerned with herds; there remain, we are saying, those in the city itself that are contributory causes and those that are causes, which we must first divide from each other.

b5
Y.S.: Correct.

E.S.: So do you recognize that it is difficult to cut them into two? The cause, I think, will become more evident if we proceed.

c1
Y.S.: Well, then that's what we should do.

E.S.: Then let's divide them limb by limb, like a sacrificial animal, since we can't do it into two. For we must always cut into the nearest number so far as we can.

c5
Y.S.: So how are we to do it in this case?

E.S.: Just as before: the kinds of expertise that provided tools relating to weaving – all of them, of course, we put down then as contributory causes.

Y.S.: Yes.

ΞΕ. Καὶ νῦν δὴ ταῦτόν μὲν τοῦτο, ἔτι δὲ μάλλον ἢ τόθ' 10
 ἡμῖν ποιητέον. ὅσαι γὰρ μικρὸν ἢ μέγα τι δημιουργοῦσι d
 κατὰ πόλιν ὄργανον, θετέον ἀπάσας ταύτας ὡς οὔσας
 συναιτίους. ἄνευ γὰρ τούτων οὐκ ἂν ποτε γένοιτο πόλις οὐδὲ
 πολιτική, τούτων δ' αὖ βασιλικῆς ἔργον τέχνης οὐδέν που
 θήσομεν. 5

ΝΕ. ΣΩ. Οὐ γάρ.

ΞΕ. Καὶ μὲν δὴ χαλεπὸν ἐπιχειροῦμεν δρᾶν ἀποχωρίζοντες
 τοῦτο ἀπὸ τῶν ἄλλων τὸ γένος· ὅτι γὰρ οὖν τῶν ὄντων
 ἔστιν ὡς ἐνός γέ τινος ὄργανον εἰπόντα δοκεῖν εἰρηκέναι τι
 πιθανόν. ὅμως δὲ ἕτερον αὖ τῶν ἐν πόλει κτημάτων εἴπωμεν e
 τόδε.

ΝΕ. ΣΩ. Τὸ ποῖον;

ΞΕ. Ὡς οὐκ ἔστι ταύτην τὴν δύναμιν ἔχον. οὐ γὰρ ἐπὶ
 γενέσεως αἰτία πηγνυται, καθάπερ ὄργανον, ἀλλ' ἔνεκα τοῦ 5
 δημιουργηθέντος σωτηρίας.

ΝΕ. ΣΩ. Τὸ ποῖον;

ΞΕ. Τοῦτο ὃ δὴ ξηροῖς καὶ ὑγροῖς καὶ ἐμπύροις καὶ
 ἀπύροις παντοδαπὸν εἶδος ἐργασθὲν ἀγγεῖον [ὃ δὴ] μᾶ κλήσει 10
 προσφθειγγόμεθα, καὶ μάλα γε συχνὸν εἶδος καὶ τῇ ζητουμένη
 γε, ὡς οἶμαι, προσῆκον οὐδὲν ἀτεχνῶς ἐπιστήμη. 288

ΝΕ. ΣΩ. Πῶς γάρ;

ΞΕ. Τούτων δὴ τρίτον ἕτερον εἶδος κτημάτων πάμπλου
 κατοπτέον πεζὸν καὶ ἔνυδρον καὶ πολυπλανές καὶ ἀπλανές 5
 καὶ τίμιον καὶ ἄτιμον, ἐν δὲ ὄνομα ἔχον, διότι πᾶν ἔνεκά
 τινος ἐφέδρας ἐστί, θᾶκος ἀεὶ τι γιγνόμενον.

ΝΕ. ΣΩ. Τὸ ποῖον;

ΞΕ. Ὅχημα αὐτό που λέγομεν, οὐ πάνυ πολιτικῆς ἔργον,
 ἀλλὰ μάλλον πολὺ τεκτονικῆς καὶ κεραμικῆς καὶ 10
 χαλκοτυπικῆς.

ΝΕ. ΣΩ. Μανθάνω.

ΞΕ. Τί δὲ τέταρτον; ἄρ' ἕτερον εἶναι τούτων λεκτέον, ἐν ᾧ b
 τὰ πλεῖστά ἐστι τῶν πάλαι ῥηθέντων, ἐσθῆς τε σύμπασα καὶ
 τῶν ὄπλων τὸ πολὺ καὶ τείχη πάντα θ' ὅσα γήινα

e10 E.S.: We must do the same thing now too, but to a still greater degree
 d1 than we did then. For we must put down all those kinds of expertise
 that produce any tool in the city, whether small or large, as being
 contributory causes. For without these there would never come to be
 a city, nor statesmanship, but on the other hand we shan't, I think, put
 d5 down any of them as the product of the expertise of the king.

Y.S.: No, we shan't.

E.S.: And yet we're trying to do a difficult thing in separating this
 kind of thing from the rest; in fact it is possible for someone to treat
 anything you like as a tool of *something* and seem to have said
 e1 something credible. Nevertheless let us treat the following in its turn
 as a different kind of thing among the objects people possess in a city.

Y.S.: What do you mean?

E.S.: Because it does not have this capacity that tools have. For it is
 e5 not put together with the purpose of causing the coming-into-being of
 something, as a tool is, but for the sake of preserving what craftsmen
 have produced.

Y.S.: What do you mean?

E.S.: This varied kind of thing which is worked for things liquid and
 solid, and for things that are prepared on the fire and things that are
 e10 not, and which we refer to with the single name of 'vessel' – a
 288 common kind of thing, and one that, I think, simply does not belong
 at all to the sort of expert knowledge we are looking for.

Y.S.: Certainly not.

E.S.: We must then observe a third very extensive kind of thing that
 people possess, different from these others, which is found on land
 a5 and on water, moves about a lot and is fixed, and is accorded high
 value and none, but has a single name, because it is all for the sake of
 some supporting or other, being always a seat for something.

Y.S.: What do you mean?

E.S.: I suppose we call it by the name of 'vehicle' – not at all a
 product of the art of statesmanship, but much more of those of
 a10 carpentry, pottery, and bronze-working.

Y.S.: I see.

b1 E.S.: And what is fourth? Should we say that it is something different
 from these, a kind of thing that includes the larger part of the things
 we mentioned before, all clothing, most armour, and walls, all those

περιβλήματα καὶ λίθινα, καὶ μυρία ἕτερα; προβολῆς δὲ ἕνεκα (288)
 συμπάντων αὐτῶν εἰργασμένων δικαιότατ' ἂν ὄλον 5
 προσαγορεύοιτο πρόβλημα, καὶ πολλῶ μᾶλλον τέχνης
 οἰκοδομικῆς ἔργον καὶ ὑφαντικῆς τὸ πλείστον νομίζοιτ' ἂν
 ὀρθότερον ἢ πολιτικῆς.

NE. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Πέμπτον δὲ ἄρ' ἂν ἐθέλοιμεν τὸ περὶ τὸν κόσμον καὶ c
 γραφικὴν θεῖναι καὶ ὅσα ταύτῃ προσχρώμενα καὶ μουσικῆ
 μιμήματα τελείται, πρὸς τὰς ἡδονὰς μόνον ἡμῶν
 ἀπειργασμένα, δικαίως δ' ἂν ὀνόματι περιληφθέντα ἐνί;

NE. ΣΩ. Ποίω; 5

ΞΕ. Παίγνιόν πού τι λέγεται.

NE. ΣΩ. Τί μήν;

ΞΕ. Τοῦτο τοῖνυν τούτοις ἐν ὄνομα ἅπασι πρέψει
 προσαγορευθέν· οὐ γὰρ σπουδῆς οὐδὲν αὐτῶν χάριν, ἀλλὰ
 παιδιᾶς ἕνεκα πάντα δρᾶται. 10

NE. ΣΩ. Καὶ τοῦτο σχεδόν τι μανθάνω. d

ΞΕ. Τὸ δὲ πᾶσιν τούτοις σώματα παρέχον, ἐξ ὧν καὶ ἐν
 οἷς δημιουργοῦσιν ὁπόσαι τῶν τεχνῶν νῦν εἴρηνται,
 παντοδαπὸν εἶδος πολλῶν ἐτέρων τεχνῶν ἔκγονον ὄν, ἄρ' οὐχ
 ἔκτον θήσομεν; 5

NE. ΣΩ. Τὸ ποῖον δὴ λέγεις;

ΞΕ. Χρυσόν τε καὶ ἄργυρον καὶ πάνθ' ὁπόσα μεταλλεύεται
 καὶ ὅσα δρυοτομικὴ καὶ κουρὰ σύμπασα τέμνουσα παρέχει
 τεκτονικῆ καὶ πλεκτικῆ, καὶ ἔτι φλοιστικῆ φυτῶν τε καὶ
 ἐμψύχων δέρματα σωμάτων περιαιροῦσα σκυτοτομικῆ, καὶ e
 ὅσαι περὶ τὰ τοιαῦτά εἰσιν τέχναι, καὶ φελλῶν καὶ βύβλων
 καὶ δεσμῶν ἐργαστικαὶ παρέσχον δημιουργεῖν σύνθετα ἐκ μὴ
 συντιθεμένων εἶδη γενῶν. ἐν δὲ αὐτὸ προσαγορεύωμεν πᾶν,
 τὸ πρωτογενὲς ἀνθρώποις κτῆμα καὶ ἀσύνθετον καὶ βασιλικῆς 5
 ἐπιστήμης οὐδαμῶς ἔργον ὄν.

NE. ΣΩ. Καλῶς.

ΞΕ. Τὴν δὴ τῆς τροφῆς κτῆσιν, καὶ ὅσα εἰς τὸ σῶμα
 συγκαταμειγνύμενα ἑαυτῶν μέρει μέρη σώματος εἰς τὸ

(288) encirclements made out of earth, or out of stone, and tens of
 b5 thousands of other things? Since all of them together are worked
 for the purpose of defending, it would be most apposite to call the
 whole class that of 'defence', and it would be thought to be a
 product much more of the expertise of the builder and the weaver,
 most of it, more correctly than it would be thought to belong to
 that of the statesman.

Y.S.: Absolutely.

c1 E.S.: Would we want to put down as a fifth class the sort of thing
 relating to decoration, painting, and those representations that are
 completed by the use of this, and of music, which have been
 executed solely to give us pleasures, and which would
 appropriately be embraced by a single name?

c5 Y.S.: What name?

E.S.: I think we talk about something we call a 'plaything'.

Y.S.: Of course.

E.S.: Well, this one name will be fittingly given to all of them; for
 it is not the case that any of them is for the sake of a serious
 c10 purpose, but all are done for the sake of amusement.

d1 Y.S.: This too I pretty well understand.

E.S.: And what provides materials for all these things, from which
 and in which all of the kinds of expertise that have now been
 mentioned work – a varied kind of thing that is the offspring of
 d5 many different kinds of expertise – shall we not put it down as a
 sixth?

Y.S.: What exactly are you referring to?

E.S.: Gold and silver, and everything that is mined, and what the
 art of tree-felling and all lopping provides by cutting for the art of
 the carpenter and the basket-weaver, and again the art of stripping
 e1 off the outer covering of plants, and the one that removes skins
 from bodies of living things, the art of the skinner, and all the
 kinds of expertise that there are in relation to such things, and
 which by producing cork, and papyrus, and materials for
 bindings, make possible the crafting of composite kinds of things
 from kinds that are not being put together. Let us call it all one
 e5 thing, the first-born and incomposite possession of mankind,
 which is in no way a product of the knowledge of kingship.

Y.S.: Right.

E.S.: Then that sort of possession that consists in nutrition, and all
 those things which when they are blended into the body, their

θεραπεύσαι τινα δύναμιν εἴληχε, λεκτέον ἕβδομον 289
 ὀνομάσαντας αὐτὸ σύμπαν ἡμῶν εἶναι τροφόν, εἰ μή τι
 κάλλιον ἔχομεν ἄλλο θέσθαι γεωργικῆ δὲ καὶ θηρευτικῆ καὶ
 γυμναστικῆ καὶ ἰατρικῆ καὶ μαγειρικῆ πᾶν ὑποτιθέντες
 ὀρθότερον ἀποδώσομεν ἢ τῇ πολιτικῇ. 5

ΝΕ. ΣΩ. Πῶς γὰρ οὐ;

ΞΕ. Σχεδὸν τοίνυν ὅσα ἔχεται κτήσεως, πλὴν τῶν ἡμέρων
 ζῶων, ἐν τούτοις ἐπιτὰ οἶμαι γένεσιν εἰρῆσθαι. σκοπεῖ δέ ἦν
 γὰρ δικαιότατα μὲν ἂν τεθὲν κατ' ἀρχὰς τὸ πρωτογενὲς
 εἶδος, μετὰ δὲ τοῦτο ὄργανον, ἀγγεῖον, ὄχημα, πρόβλημα, b
 παίγνιον, θρέμμα. παραλείπομεν δέ, εἴ τι μὴ μέγα λέληθεν,
 εἷς τι τούτων δυνατὸν ἀρμόττειν, οἶον ἢ τοῦ νομίσματος
 ἰδέα καὶ σφραγίδων καὶ παντὸς χαρακτῆρος. γένος τε γὰρ ἐν
 αὐτοῖς ταῦτα οὐδὲν ἔχει μέγα σύννομον, ἀλλὰ τὰ μὲν εἷς 5
 κόσμον, τὰ δὲ εἷς ὄργανα βία μὲν, ὅμως δὲ πάντως
 ἐλκόμενα συμφωνήσει. τὰ δὲ περὶ ζῶων κτήσιν τῶν ἡμέρων,
 πλὴν δούλων, ἢ πρότερον ἀγγελαιοτροφικῆ διαμερισθεῖσα πάντ' c
 εἰληφυῖα ἀναφανείται.

ΝΕ. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Τὸ δὲ δὴ δούλων καὶ πάντων ὑπηρετῶν λοιπόν, ἐν οἷς
 που καὶ μαντεύομαι τοὺς περὶ αὐτὸ τὸ πλέγμα 5
 ἀμφισβητοῦντας τῷ βασιλεῖ καταφανεῖς γενήσεσθαι, καθάπερ
 τοῖς ὑφάνταις τότε τοὺς περὶ τὸ νῆθαι τε καὶ ξαίνειν καὶ
 ὅσα ἄλλα εἶπομεν. οἱ δὲ ἄλλοι πάντες, ὡς συναίτιοι
 λεχθέντες, ἅμα τοῖς ἔργοις τοῖς νυνδὴ ῥηθείου ἀνῆλθονται
 καὶ ἀπεχωρίσθησαν ἀπὸ βασιλικῆς τε καὶ πολιτικῆς πράξεως. d

ΝΕ. ΣΩ. Ἐοίκασι γοῦν.

ΞΕ. Ἴθι δὴ σκεψώμεθα τοὺς λοιποὺς προσελθόντες ἐγγύθεν,
 ἵνα αὐτοὺς εἰδῶμεν βεβαιότερον.

ΝΕ. ΣΩ. Οὐκοῦν χρή. 5

ΞΕ. Τοὺς μὲν δὴ μεγίστους ὑπηρέτας, ὡς ἐνθένδε ἰδεῖν,
 τούναντίον ἔχοντας εὐρίσκομεν οἷς ὑπωπτεύσαμεν ἐπιτήδευμα
 καὶ πάθος.

ΝΕ. ΣΩ. Τίνας;

b 2 <â> παραλείπομεν e, O

289 own parts with parts of the body, have a capacity for promoting its
care, we must say is a seventh, calling it all together 'nurture', unless
we have some more attractive term to propose; and if we place it
a5 under the arts of the farmer, the hunter, the trainer in the gymnasium,
the doctor and the cook we shall be assigning it more correctly than if
we give it to the art of the statesman.

Y.S.: Of course.

E.S.: Well then, we have, I think, pretty well dealt with all those
things that have to do with possessions, in these seven classes, with
the exception of tame living creatures. Look at our list: it would be
b1 most appropriate if we put down the 'first-born' class of thing at the
beginning, and after this 'tool', 'vessel', 'vehicle', 'defence',
'plaything', 'nourishment'. If anything of no great importance has
escaped us, we leave it to one side, because it is capable of fitting into
b5 one of these, for example the class consisting of currency, seals, and
any sort of engraving. For these do not have any great shared class
among them, but if some of them are dragged off into decoration,
others into tools, it will be forcibly done, but nevertheless they'll
wholly agree to it. As for those things relating to possession of tame
c1 living creatures, apart from slaves, the art of herd-rearing which we
divided into its parts before will clearly be seen to have caught them
all.

Y.S.: Absolutely.

E.S.: Then what remains is the class of slaves and all those people
c5 who are subordinate to others, among whom I strongly suspect that
those who dispute with the king about the woven fabric itself will
come into view, just as in the case of weaving we found those
concerned with spinning and carding and all the other things we
mentioned disputing with the weavers over their product. All the
others, who have been described as 'contributory causes', have been
d1 disposed of along with the products we have just listed, and were each
separated off from the practical activity which is the sphere of the art
of kingship and statesmanship.

Y.S.: So it seems, at any rate.

E.S.: Come along, then: let's get up close to those people that are left
and take a look at them, so that we may get a firmer knowledge of
them.

d5 Y.S.: That's what we should do.

E.S.: Well, those who are subordinate to the greatest degree, looked at
from our present perspective, we find in a kind of function and
condition which are the opposite of what we suspected.

Y.S.: Who are they?

ΞΕ. Τοὺς ὠνητοὺς τε καὶ τῷ τρόπῳ τούτῳ κτητοὺς· οὓς 10
ἀναμφοιβητήτως δούλους ἔχομεν εἰπεῖν, ἥκιστα βασιλικῆς e
μεταποιουμένους τέχνης.

ΝΕ. ΣΩ. Πῶς δ' οὐ;

ΞΕ. Τί δέ; τῶν ἐλευθέρων ὅσοι τοῖς νυνδῆ ῥηθείσιν εἰς 5
ὑπηρετικὴν ἐκόντες αὐτοὺς τάττουσι, τά τε γεωργίας καὶ τὰ
τῶν ἄλλων τεχνῶν ἔργα διακομίζοντες ἐπ' ἀλλήλους καὶ
ἀνισοῦντες, οἱ μὲν κατ' ἀγοράς, οἱ δὲ πόλιν ἐκ πόλεως
ἀλλάττοντες κατὰ θάλατταν καὶ περὶ, νόμισμά τε πρὸς τὰ
ἄλλα καὶ αὐτὸ πρὸς αὐτὸ διαμείβοντες, οὓς ἀργυραμοιβοὺς
τε καὶ ἐμποροὺς καὶ ναυκλήρους καὶ καπήλους ἐπιωνομάκαμεν, 290
μὴν τῆς πολιτικῆς ἀμφοιβητήσουσί τι;

ΝΕ. ΣΩ. Τάχ' ἂν ἴσως τῆς γε τῶν ἐμπορευτικῶν.

ΞΕ. Ἄλλ' οὐ μὴν οὓς γε ὀρώμεν μισθωτοὺς καὶ θήτας 5
πᾶσιν ἐτοιμότατα ὑπηρετοῦντας, μή ποτε βασιλικῆς
μεταποιουμένους εὔρωμεν.

ΝΕ. ΣΩ. Πῶς γάρ;

ΞΕ. Τί δὲ ἄρα τοὺς τὰ τοιάδε διακονοῦντας ἡμῖν ἐκάστοτε;

ΝΕ. ΣΩ. Τὰ ποῖα εἶπες καὶ τίνας;

ΞΕ. Ὡν τὸ κηρυκικὸν ἔθνος, ὅσοι τε περὶ γράμματα σοφοὶ b
γίνονται πολλάκις ὑπηρετήσαντες, καὶ πόλλ' ἄττα ἕτερα
περὶ τὰς ἀρχὰς διαπονεῖσθαί τινες ἕτεροι πάνδεινοι, τί
τούτους αὐὲ λέξομεν;

ΝΕ. ΣΩ. Ὅπερ εἶπες νῦν, ὑπηρέτας, ἀλλ' οὐκ αὐτοὺς ἐν 5
ταῖς πόλεσιν ἄρχοντας.

ΞΕ. Ἄλλὰ οὐ μὴν οἶμαί γε ἐνύπνιον ἰδὼν εἶπον ταύτη πη
φανήσεσθαι τοὺς διαφερόντως ἀμφοιβητοῦντας τῆς πολιτικῆς.
καίτοι σφόδρα γε ἄτοπον ἂν εἶναι δόξειε τὸ ζητεῖν τούτους
ἐν ὑπηρετικῇ μοίρᾳ τινί. c

ΝΕ. ΣΩ. Κομιδῆ μὲν οὖν.

ΞΕ. Ἔτι δὴ προσμείζωμεν ἐγγύτερον ἐπὶ τοὺς μήπω
βεβασανισμένους. εἰοὶ δὲ οἷ τε περὶ μαντικὴν ἔχοντές τινος 5
ἐπιστήμης διακόνου μόριον· ἐρμηνευταὶ γάρ που νομίζονται
παρὰ θεῶν ἀνθρώποις.

d10 E.S.: Those who are bought, and acquired as possessions by this
 e1 means; people whom we can indisputably call slaves, and who least
 pretend to kingly expertise.

Y.S.: Quite.

e5 E.S.: What then of all those among free men who voluntarily place
 themselves in the service of those we mentioned just now, conveying
 the products of farming and the other kinds of expertise between them
 and establishing equality between them, some in market-places,
 others moving from one city to another whether by sea or by land,
 exchanging currency both for everything else and for itself – people
 290 to whom we give the names of money-changers, merchants, ship-
 owners, and retailers: surely they won't lay claim at all to the art of
 statesmanship?

Y.S.: It may be, perhaps, that they will – to that which operates in the
 sphere of commerce.

a5 E.S.: But those we see placing themselves with complete readiness at
 the service of all, for hire, as day-labourers – these we shall never find
 pretending to kingly expertise.

Y.S.: Quite so.

E.S.: What in that case are we to say about those who perform
 services of the following sorts for us whenever we need them?

Y.S.: What services do you mean, and who is it you're talking about?

b1 E.S.: Those to whom belong the tribe of heralds, and all those who
 become accomplished at writing by having repeatedly given their
 services in this respect, and certain others who are very clever at
 working through many different tasks relating to public offices: what
 shall we call these in their turn?

b5 Y.S.: What you called them just now – subordinates, and not
 themselves rulers in cities.

E.S.: But I certainly wasn't dreaming, I think, when I said that it was
 somewhere here that there would appear those who particularly lay
 claim to the art of statesmanship. And yet it would seem very odd
 e1 indeed to look for these in some portion of the subordinate arts.

Y.S.: Yes, quite.

e5 E.S.: Then let's get still closer to those we haven't yet cross-
 questioned. There are those who have a part of a subordinate kind of
 expert knowledge in relation to divination; for they are, I believe,

NE. ΣΩ. Ναί.

ΞΕ. Καὶ μὴν καὶ τὸ τῶν ἱερέων αὐτῷ γένος, ὡς τὸ νόμιμόν φησι, παρὰ μὲν ἡμῶν δωρεὰς θεοῖς διὰ θυσιῶν ἐπιστήμόν ἐστι κατὰ νοῦν ἐκείνοις δωρεῖσθαι, παρὰ δὲ ἐκείνων ἡμῖν δ' εὐχαῖς κτήσιν ἀγαθῶν αἰτήσασθαι· ταῦτα δὲ διακόνου τέχνης ἐστὶ που μόρια ἀμφότερα.

NE. ΣΩ. Φαίνεται γοῦν.

ΞΕ. Ἦδη τοίνυν μοι δοκοῦμεν οἶόν γέ τινος ἵχνους ἐφ' ὃ 5 πορευόμεθα προσάπτεσθαι. τὸ γὰρ δὴ τῶν ἱερέων σχῆμα καὶ τὸ τῶν μάντεων εὖ μάλα φρονήματος πληροῦται καὶ δόξαν σεμνὴν λαμβάνει διὰ τὸ μέγεθος τῶν ἐγχειρημάτων, ὥστε περὶ μὲν Αἴγυπτον οὐδ' ἔξεστι βασιλέα χωρὶς ἱερατικῆς ἄρχειν, ἀλλ' ἐὰν ἄρα καὶ τύχη πρότερον ἐξ ἄλλου γένους e βιασάμενος, ὕστερον ἀναγκαῖον εἰς τοῦτο εἰστελεῖσθαι αὐτὸν τὸ γένος· ἔτι δὲ καὶ τῶν Ἑλλήνων πολλαχοῦ ταῖς μεγίσταις ἀρχαῖς τὰ μέγιστα τῶν περὶ τὰ τοιαῦτα θύματα εὔροι τις ἂν προσταττόμενα θύειν. καὶ δὴ καὶ παρ' ὑμῖν οὐχ ἥκιστα 5 δῆλον ὃ λέγω· τῷ γὰρ λαχόντι βασιλεῖ φασιν τῆδε τὰ σεμνότατα καὶ μάλιστα πάτρια τῶν ἀρχαίων θυσιῶν ἀποδεδόσθαι.

NE. ΣΩ. Καὶ πάνυ γε.

ΞΕ. Τούτους τε τοίνυν τοὺς κληρωτοὺς βασιλέας ἅμα καὶ 291 ἱερέας, καὶ ὑπηρέτας αὐτῶν, καὶ τινα ἕτερον πάμπολυν ὄχλον σκεπτέον, ὅς ἄρτι κατάδηλος ἡμῖν γέγονεν ἀποχωρισθέντων τῶν ἔμπροσθεν.

NE. ΣΩ. Τίνας δ' αὐτοὺς καὶ λέγεις; 5

ΞΕ. Καὶ μάλα τινὰς ἀτόπους.

NE. ΣΩ. Τί δή;

ΞΕ. Πάμφυλόν τι γένος αὐτῶν, ὡς γε ἄρτι σκοποῦμένω φαίνεται. πολλοὶ μὲν γὰρ λέουσι τῶν ἀνδρῶν εἷξασι καὶ Κενταύροις καὶ τοιοῦτοις ἐτέροις, πάμπολλοι δὲ Σατύροις b καὶ τοῖς ἀσθενέσι καὶ πολυτρόποις θηρίοις· ταχὺ δὲ μεταλλάττουσι τὰς τε ιδέας καὶ τὴν δύναμιν εἰς ἀλλήλους. καὶ μέντοι μοι νῦν, ὦ Σώκρατες, ἄρτι δοκῶ κατανενοηκέναι

a3 κατάδηλος n: κατάδηλος νῦν n, O

considered to be interpreters from gods to men.

Y.S.: Yes.

d1 E.S.: And then too the class of priests, in its turn, has – as custom tells us – expert knowledge about the giving through sacrifices of gifts from us to the gods which are pleasing to them, and about asking from them through prayers for the acquisition of good things for us; and I imagine that both of these things are parts of a subordinate art.

Y.S.: It appears so, at any rate.

d5 E.S.: Well now, it seems to me that at this point we are, as it were, getting close to some sort of trail leading to our destination. For the type of priests and seers is filled full of self-importance and gets a lofty reputation because of the magnitude of what they undertake, so that in Egypt it is not even permitted for a king to hold office without
e1 also exercising that of priest, and if in fact he happens to have acceded to power at the beginning by force from another class, it is later necessary for him to be initiated into the class of priests; and again among the Greeks too, in many places, it is to the greatest offices that one would find being assigned the performance of the
e5 greatest of the sacrifices in relation to such things. And in fact what I'm saying receives the clearest illustration in your case; for they say that the most solemn and ancestral of the ancient sacrifices are assigned here to the person who becomes king by lot.

Y.S.: Most certainly.

291 E.S.: Well then, we must look both at these king-priests by lot, and their subordinates, and also a certain other very large crowd of people, which has just become visible to us now that the previous ones have been separated off.

a5 Y.S.: But who are the people you mean?

E.S.: Some very odd people indeed.

Y.S.: How, exactly?

b1 E.S.: It's a class mixed out of all sorts, or so it seems to me as I look at it just now. For many of the men resemble lions and centaurs and other such things, and very many resemble satyrs and those animals that are weak but versatile; and they quickly exchange their shapes and capacity for action for each other's. And yet *now*, Socrates, I

τοὺς ἀνδρας.

ΝΕ. ΣΩ. Λέγοις ἄν· ἔοικας γὰρ ἄτοπὸν τι καθορᾶν.

6

ΞΕ. Ναί· τὸ γὰρ ἄτοπον ἐξ ἀγνοίας πᾶσι συμβαίνει. καὶ γὰρ δὴ καὶ νῦν αὐτὸς τοῦτ' ἔπαθον· ἐξαίφνης ἠμφεγνόησα κατιδῶν τὸν περὶ τὰ τῶν πόλεων πράγματα χορόν.

c

ΝΕ. ΣΩ. Ποῖον;

ΞΕ. Τὸν πάντων τῶν σοφιστῶν μέγιστον γόητα καὶ ταύτης τῆς τέχνης ἐμπειρότατον· ὃν ἀπὸ τῶν ὄντως ὄντων πολιτικῶν καὶ βασιλικῶν καίπερ παγχάλεπον ὄντα ἀφαιρεῖν ἀφαιρετέον, εἰ μέλλομεν ἰδεῖν ἐναργῶς τὸ ζητούμενον.

5

ΝΕ. ΣΩ. Ἄλλὰ μὴν τοῦτό γε οὐκ ἀνετέον.

ΞΕ. Οὐκ οὖν δὴ κατὰ γε τὴν ἐμήν. καὶ μοι φράζε τόδε.

ΝΕ. ΣΩ. Τὸ ποῖον;

ΞΕ. Ἄρ' οὐ μοναρχία τῶν πολιτικῶν ἡμῖν ἀρχῶν ἐστὶ μία;

d

ΝΕ. ΣΩ. Ναί.

ΞΕ. Καὶ μετὰ μοναρχίαν εἴποι τις ἄν οἶμαι τὴν ὑπὸ τῶν ὀλίγων δυναστείαν.

ΝΕ. ΣΩ. Πῶς δ' οὐ;

5

ΞΕ. Τρίτον δὲ σχῆμα πολιτείας οὐχ ἢ τοῦ πλήθους ἀρχή, δημοκρατία τοῦνομα κληθεῖσα;

ΝΕ. ΣΩ. Καὶ πάνυ γε.

ΞΕ. Τρεῖς δ' οὖσαι μῶν οὐ πέντε τρόπον τινὰ γίνονται, δύο' ἐξ ἑαυτῶν ἄλλα πρὸς αὐταῖς ὀνόματα τίκτουσαι;

10

ΝΕ. ΣΩ. Ποῖα δὴ;

ΞΕ. Πρὸς τὸ βίαιόν που καὶ ἐκούσιον ἀποσκοποῦντες νῦν καὶ πενίαν καὶ πλοῦτον καὶ νόμον καὶ ἀνομίαν ἐν αὐταῖς γιγνόμενα διπλῆν ἑκατέραν τοῖν δυοῖν διαιροῦντες μοναρχίαν μὲν προσαγορεύουσιν ὡς δύο παρεχομένην εἶδη δυοῖν ὀνόμασι, τυραννίδι, τὸ δὲ βασιλικῇ.

5

ΝΕ. ΣΩ. Τί μὴν;

ΞΕ. Τὴν δὲ ὑπ' ὀλίγων γε ἐκάστοτε κρατηθεῖσαν πόλιν ἀριστοκρατία καὶ ὀλιγαρχία.

ΝΕ. ΣΩ. Καὶ πάνυ γε.

ΞΕ. Δημοκρατίας γε μὴν, ἐάντ' οὖν βιαίως ἐάντε ἐκουσίως

10

(291) think I have identified the men in question.

b6 Y.S.: Please explain; you seem to have something odd in view.

E.S.: Yes; for everyone finds things odd if they are unknown. And this is exactly what happened to me just now: in the moment when I
c1 first saw the chorus of those concerned with the affairs of cities I failed to recognize them.

Y.S.: What chorus?

E.S.: That of the greatest magician of all the sophists, and the most versed in this expertise; although removing him from those who really
e5 are in possession of the art of statesmanship and kingship is a very difficult thing to do, remove him we must, if we are going to see plainly what we are looking for.

Y.S.: But we must certainly not let this slip.

E.S.: Certainly not, as far as my view goes. So tell me this.

Y.S.: What?

d1 E.S.: Is monarchy one of the kinds of rule over cities we recognize?

Y.S.: Yes.

E.S.: And after monarchy one would, I think, mention the holding of power by the few.

d5 Y.S.: Of course.

E.S.: And isn't a third type of constitution the rule of the multitude, called by the name of 'democracy'?

Y.S.: Most certainly.

d10 E.S.: And being three, don't they in a certain way become five, giving birth to two other names in addition to themselves?

Y.S.: What are these?

e1 E.S.: I think that as things are people refer to the aspects of force and consent, poverty and wealth, law and lawlessness as they occur in them, and divide each of the first two into two, calling monarchy, on
e5 the grounds that it exhibits two forms, by two names, the one 'tyrannical', the other 'kingly' monarchy.

Y.S.: Of course.

E.S.: And the city which has come to be controlled by a few people they call by the names of 'aristocracy' and 'oligarchy'.

Y.S.: Most certainly.

e10 E.S.: With democracy, on the other hand, whether in fact the

τῶν τὰς οὐσίας ἐχόντων τὸ πλήθος ἄρχη, καὶ ἐάντε τοὺς 292
νόμους ἀκριβῶς φυλάττον ἐάντε μή, πάντως τοῦνομα οὐδεὶς
αὐτῆς εἶωθε μεταλλάττειν.

NE. ΣΩ. Ἄληθῆ.

ΞΕ. Τί οὖν; οἰόμεθά τινα τούτων τῶν πολιτειῶν ὀρθὴν εἶναι 5
τούτοις τοῖς ὅροις ὀρισθεῖσαν, ἐνὶ καὶ ὀλίγοις καὶ πολλοῖς,
καὶ πλοῦτῳ καὶ πενίᾳ, καὶ τῷ βιαίῳ καὶ ἐκουσίῳ, καὶ μετὰ
γραμμάτων καὶ ἄνευ νόμων συμβαίνουσαν γίγνεσθαι;

NE. ΣΩ. Τί γὰρ δὴ καὶ κωλύει;

ΞΕ. Σκόπει δὴ σαφέστερον τῆδε ἐπίομενος. b

NE. ΣΩ. Πῆ;

ΞΕ. Τῷ ῥηθέντι κατὰ πρώτας πότερον ἐμμενουμένῃ ἢ
διαφωνήσομεν;

NE. ΣΩ. Τῷ δὴ ποίῳ λέγεις; 5

ΞΕ. Τὴν βασιλικὴν ἀρχὴν τῶν ἐπιστημῶν εἶναι τινα ἔφαμεν,
οἶμαι.

NE. ΣΩ. Ναί.

ΞΕ. Καὶ τούτων γε οὐχ ἀπασῶν, ἀλλὰ κριτικὴν δῆπου τινὰ
καὶ ἐπιστατικὴν ἐκ τῶν ἄλλων προειλόμεθα. 10

NE. ΣΩ. Ναί.

ΞΕ. Κὰκ τῆς ἐπιστατικῆς τὴν μὲν ἐπ' ἀψύχοις ἔργοις, τὴν c
δ' ἐπὶ ζώοις· καὶ κατὰ τοῦτον δὴ τὸν τρόπον μερίζοντες
δεῦρ' ἀεὶ προεληλύθαμεν, ἐπιστήμης οὐκ ἐπιλανθανόμενοι, τὸ
δ' ἥτις οὐχ ἱκανῶς πῶ δυνάμενοι διακριβῶσασθαι.

NE. ΣΩ. Λέγεις ὀρθῶς. 5

ΞΕ. Τοῦτ' αὐτὸ τοίνυν ἄρ' ἐννοοῦμεν, ὅτι τὸν ὄρον οὐκ
ὀλίγους οὐδὲ πολλούς, οὐδὲ τὸ ἐκούσιον οὐδὲ τὸ ἀκούσιον,
οὐδὲ πενίαν οὐδὲ πλοῦτον γίγνεσθαι περὶ αὐτῶν χρεῶν, ἀλλὰ
τινα ἐπιστήμην, εἴπερ ἀκολουθήσομεν τοῖς πρόσθεν;

NE. ΣΩ. Ἄλλὰ μὴν τοῦτό γε ἀδύνατον μὴ ποιεῖν. d

ΞΕ. Ἐξ ἀνάγκης δὴ νῦν τοῦτο οὕτω σκεπτέον, ἐν τίνι ποτε
τούτων ἐπιστήμη συμβαίνει γίγνεσθαι περὶ ἀνθρώπων ἀρχῆς,
σχεδὸν τῆς χαλεπωτάτης καὶ μεγίστης κτήσασθαι. δεῖ γὰρ
ἰδεῖν αὐτήν, ἵνα θεασώμεθα τίνας ἀφαιρειτέον ἀπὸ τοῦ 5

292 multitude rules over those who possess the wealth by force or with their consent, and whether by accurately preserving the laws or not, in any case no one is in the habit of changing its name.

Y.S.: True.

a5 E.S.: What then? Do we suppose that any of these constitutions is correct, when it is defined by these criteria – one, few and many, wealth and poverty, force and consent, and whether it turns out to be accompanied by written laws or without laws?

Y.S.: Why, what actually prevents it?

b1 E.S.: Look at it more clearly, following me this way.

Y.S.: Which?

E.S.: Shall we abide by what we said when we first began, or shall we set ourselves in discord with it?

b5 Y.S.: What was that?

E.S.: We said that kingly rule was one of the kinds of expert knowledge, I think.

Y.S.: Yes.

b10 E.S.: And of these, not of all of them, but we chose out from the rest particularly one who was concerned in some way with making judgements and controlling.

Y.S.: Yes.

c1 E.S.: And then from the controlling sort, we took one that was set over inanimate products, and one set over living creatures; and it is by splitting things up in just this way that we have been progressing all the time to the point where we are now, not forgetting knowledge, but as for what kind of knowledge it is, not yet being able to give a sufficiently accurate answer.

c5 Y.S.: Your account is correct.

E.S.: Then do we see just this very point, that the criterion in these things must not be few, nor many, nor consent nor the lack of it, nor poverty nor wealth, but some kind of knowledge, if indeed we are going to be consistent with what we said before?

d1 Y.S.: But *that* it's impossible that we should not do.

E.S.: Necessarily, then, we must now consider in which, if any, of these expert knowledge about ruling human beings turns out to occur – practically the most difficult and the most important thing of which
d5 to acquire knowledge. For we must catch sight of it, in order to

φρονίμου βασιλέως, οἱ προσποιούνται μὲν εἶναι πολιτικοὶ καὶ πείθουσι πολλούς, εἰσὶ δὲ οὐδαμῶς.

NE. ΣΩ. Δεῖ γὰρ δὴ ποιεῖν τοῦτο, ὡς ὁ λόγος ἡμῖν προεῖρηκεν.

ΞΕ. Μῶν οὖν δοκεῖ πληθὸς γε ἐν πόλει ταύτην τὴν ἐπιστήμην δυνατὸν εἶναι κτήσασθαι; e

NE. ΣΩ. Καὶ πῶς;

ΞΕ. Ἄλλ' ἄρα ἐν χιλιάνδρῳ πόλει δυνατὸν ἑκατὸν τινὰς ἢ καὶ πεντήκοντα αὐτὴν ἱκανῶς κτήσασθαι; 5

NE. ΣΩ. Ῥάστη μεντὰν οὕτω γ' εἶη πασῶν τῶν τεχνῶν ἴσομεν γὰρ ὅτι χιλίων ἀνδρῶν ἄκροι πεττευταὶ τοσοῦτοι πρὸς τοὺς ἐν τοῖς ἄλλοις Ἕλλησιν οὐκ ἂν γένοιτό ποτε, μὴ τι δὴ βασιλῆς γε. δεῖ γὰρ δὴ τὸν γε τὴν βασιλικὴν ἔχοντα ἐπιστήμην, ἂν τ' ἀρχὴ καὶ ἐὰν μὴ, κατὰ τὸν ἔμπροσθε λόγον ὅμως βασιλικὸν προσαγορεύεσθαι. 10 293

ΞΕ. Καλῶς ἀπεμνημόνευσας. ἐπόμενον δὲ οἶμαι τούτῳ, τὴν μὲν ὀρθὴν ἀρχὴν περὶ ἓνα τιὰ καὶ δύο καὶ παντάπασιν ὀλίγους δεῖ ζητεῖν, ὅταν ὀρθὴ γίγνηται.

NE. ΣΩ. Τί μὴν; 5

ΞΕ. Τούτους δέ γε, ἐάντε ἐκόντων ἄντ' ἀκόντων ἀρχωσιν, ἐάντε κατὰ γράμματα ἐάντε ἄνευ γραμμάτων, καὶ ἐὰν πλουτοῦντες ἢ πενόμενοι, νομιστέον, ὥσπερ νῦν ἡγούμεθα, κατὰ τέχνην ἠντιοῦν ἀρχὴν ἀρχοντας. τοὺς ἰατροὺς δὲ οὐχ ἠκιστα νενομίκαμεν, ἐάντε ἐκόντας ἐάντε ἄκοντας ἡμᾶς ἰῶνται, τέμνοντες ἢ κόντες ἢ τινα ἄλλην ἀλγηδόνα προσάπτοντες, καὶ ἐὰν κατὰ γράμματα ἢ χωρὶς γραμμάτων, καὶ ἐὰν πένητες ὄντες ἢ πλούσιοι, πάντως οὐδὲν ἦττον ἰατροὺς φαμεν, ἕωσπερ ἂν ἐπιστατοῦντες τέχνη, καθαίροντες εἶτε ἄλλως ἰσχυαίνοντες εἶτε καὶ αὐξάνοντες, ἂν μόνον ἐπ' ἀγαθῷ τῷ τῶν σωμάτων, βελτίῳ ποιοῦντες ἐκ χειρόνων, σώζωσιν οἱ θεραπεύοντες ἕκαστοι τὰ θεραπευόμενα· ταύτη θήσομεν, ὡς οἶμαι, καὶ οὐκ ἄλλη, τοῦτον ὅρον ὀρθὸν εἶναι μόνον ἰατρικῆς καὶ ἄλλης ἡστινοσοῦν ἀρχῆς. c

NE. ΣΩ. Κομιδῆ μὲν οὖν.

consider which people we must remove from the wise king, who pretend to be possessors of the art of statesmanship, and persuade many people that they are, but in fact are not at all.

Y.S.: Yes, we must indeed do this, as our argument has already told us.

e1 E.S.: Well, does it seem that a mass of people in the city are capable of acquiring this expertise?

Y.S.: How?

e5 E.S.: But in a city of a thousand men, is it possible for a hundred or so, or again fifty, to acquire it adequately?

Y.S.: In that case, it would be quite the easiest of all the kinds of expertise there are; for we know that among a thousand men there would never be so many top *petteia*-players in relation to those among the rest of the Greeks, let alone kings. For it is that man who
e10 actually possesses the expert knowledge of kingship, whether he rules
293 or not, who must in any case be called an expert in kingship, according to what we said before.

E.S.: You've remembered well. As a consequence of this, I think, we must look for correct rule in relation to some one person, or two, or altogether few, when it is correct.

a5 Y.S.: We certainly must.

E.S.: Yes, but these, whether they rule over willing or unwilling subjects, whether according to written laws or without them, and if they rule as rich men or poor, we must consider – as we now suppose
b1 – as carrying out whatever sort of rule they do on the basis of expertise. More than anything we believe in the doctors, whether they cure us with our consent or without it, by cutting or burning or applying some other painful treatment, and if they do so according to
b5 written rules or apart from written rules, and if as poor men or rich, in any case we are no less inclined at all to say they are doctors, so long as they are in charge of us on the basis of expertise, purging or otherwise reducing us, or else building us up – it is no matter, if only
c1 for the good of our bodies, making them better than they were, each and every one of those who care for them preserves what is in their care; in this way, as I think, and in no other shall we lay down that this is the only correct definition of medicine and of any other sort of rule whatsoever.

Y.S.: Yes, just so.

ΞΕ. Ἄναγκαῖον δὴ καὶ πολιτειῶν, ὡς ἕοικε, ταύτην ὀρθὴν 5
 διαφερόντως εἶναι καὶ μόνην πολιτείαν, ἐν ἣ ἢ τις ἂν εὐρίσκοι
 τοὺς ἄρχοντας ἀληθῶς ἐπιστήμονας καὶ οὐ δοκοῦντας μόνον,
 ἕαντε κατὰ νόμους ἕαντε ἄνευ νόμων ἄρχωσι, καὶ ἐκόντων ἢ
 ἀκόντων, καὶ πιερόμενοι ἢ πλουτοῦντες, τούτων ὑπολογιστέον d
 οὐδὲν οὐδαμῶς εἶναι κατ' οὐδεμίαν ὀρθότητα.

ΝΕ. ΣΩ. Καλῶς.

ΞΕ. Καὶ ἕαντε γε ἀποκτεινύντες τινὰς ἢ καὶ ἐκβάλλοντες
 καθαίρωνσιν ἐπ' ἀγαθῷ τὴν πόλιν, εἴτε καὶ ἀποικίας οἶον 5
 σμήνη μελιττῶν ἐκπέμποντές ποι σμικροτέραν ποιῶσιν, ἢ
 τινὰς ἐπεισαγόμενοί ποθεν ἄλλους ἕξωθεν πολίτας ποιῶντες
 αὐτὴν αὐξῶσιν, ἕωσπερ ἂν ἐπιστήμη καὶ τῷ δικαίῳ
 προσχρῶμενοι σώζοντες ἐκ χείρονος βελτίῳ ποιῶσι κατὰ
 δύναμιν, ταύτην τότε καὶ κατὰ τοὺς τοιοῦτους ὅρους ἡμῖν e
 μόνην ὀρθὴν πολιτείαν εἶναι ῥητέον· ὅσας δ' ἄλλας λέγομεν,
 οὐ γνησίας οὐδ' ὄντως οὐσας λεκτέον, ἀλλὰ μεμιμημένας
 ταύτην, ἃς μὲν ὡς εὐνόμους λέγομεν, ἐπὶ τὰ καλλίῳ, τὰς δὲ
 ἄλλας ἐπὶ τὰ αἰσχίονα μεμιμηθῆναι. 5

ΝΕ. ΣΩ. Τὰ μὲν ἄλλα, ὧ ἕνεκε, μετρίως ἕοικεν εἰρησθαι· τὸ
 δὲ καὶ ἄνευ νόμων δεῖν ἄρχειν χαλεπώτερον ἀκούειν ἐρρήθη.

ΞΕ. Μικρὸν γε ἕφθης με ἐρόμενος, ὧ Σώκρατες. ἕμελλον
 γὰρ σε διερωτήσειν ταῦτα πότερον ἀποδέχη πάντα, ἢ τι καὶ 294
 δυσχεραίνεις τῶν λεχθέντων· νῦν δ' ἤδη φανερόν ὅτι τοῦτο
 βουλευσόμεθα τὸ περὶ τῆς τῶν ἄνευ νόμων ἀρχόντων
 ὀρθότητος διελεῖν ἡμᾶς.

ΝΕ. ΣΩ. Πῶς γὰρ οὐ; 5

ΞΕ. Τρόπον μέντοι τινὰ δῆλον ὅτι τῆς βασιλικῆς ἐστὶν ἢ
 νομοθετικῆ· τὸ δ' ἄριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν ἀλλ'
 ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν. οἶσθ' ὅπη;

ΝΕ. ΣΩ. Πῆ δὴ λέγεις;

ΞΕ. Ὅτι νόμος οὐκ ἂν ποτε δύναίτο τό τε ἄριστον καὶ τὸ 10
 δικαιότατον ἀκριβῶς πᾶσιν ἅμα περιλαβὼν τὸ βέλτιστον b
 ἐπιτάττειν· αἱ γὰρ ἀνομοιότητες τῶν τε ἀνθρώπων καὶ τῶν
 πράξεων καὶ τὸ μηδέποτε μηδὲν ὡς ἕπος εἰπεῖν ἡσυχίαν

e5 E.S.: It must then be the case, it seems, that of constitutions too the
 one that is correct in comparison with the rest, and alone a
 constitution, is the one in which the rulers would be found truly
 possessing expert knowledge, and not merely seeming to do so,
 d1 or unwilling subjects, and whether the rulers are poor or wealthy –
 there is no criterion of correctness according to which any of these
 must be taken into any account at all.

Y.S.: Right.

d5 E.S.: And whether they purge the city for its benefit by putting some
 people to death or else by exiling them, or whether again they make it
 smaller by sending out colonies somewhere like swarms of bees, or
 build it up by introducing people from somewhere outside and
 making them citizens, so long as they act to preserve it on the basis of
 expert knowledge and what is just, making it better than it was, so far
 e1 as they can, this is the constitution which alone we must say is
 correct, under these conditions and in accordance with criteria of this
 sort; and all the others we are talking about we must say not to be
 genuine, and not really to be constitutions at all, but to have imitated
 this one – those we say are ‘law-abiding’ for the better, whereas the
 e5 others have imitated it for the worse.

Y.S.: The rest of it, Stranger, seems to have been said in due measure;
 but that ideal rule may exist even without laws was a statement harder
 for a hearer to accept.

294 E.S.: You got in just a little before me with your question, Socrates.
 For I was about to ask you whether you accept all of this, or whether
 in fact you find any of the things we have said hard to take; but as it is
 it’s already apparent that we’ll want a discussion of this matter of the
 correctness of those who rule without laws.

a5 Y.S.: Quite.

E.S.: Now in a certain sense it is clear that the art of the legislator
 belongs to that of the king; but the best thing is not that the laws
 should prevail, but rather the kingly man who possesses wisdom. Do
 you know why?

Y.S.: What then is the reason?

a10 E.S.: That law could never accurately embrace what is best and most
 b1 just for all at the same time, and so prescribe what is best; for the
 dissimilarities between human beings and their actions, and the fact
 that practically nothing in human affairs ever remains stable, prevent

ἄγειν τῶν ἀνθρωπίνων οὐδὲν ἕωσιν ἀπλοῦν ἐν οὐδενὶ περὶ (294)
ἀπάντων καὶ ἐπὶ πάντα τὸν χρόνον ἀποφαίνεσθαι τέχνην οὐδ' 5
ἠντινοῦν. ταῦτα δὴ συγχωροῦμέν που;

ΝΕ. ΣΩ. Τί μήν;

ΞΕ. Τὸν δέ γε νόμον ὀρώμεν σχεδὸν ἐπ' αὐτὸ τοῦτο
συντείνοντα, ὥσπερ τινὰ ἄνθρωπον αὐθάδη καὶ ἀμαθῆ καὶ c
μηδένα μηδὲν ἕωντα ποιεῖν παρὰ τὴν ἑαυτοῦ τάξιν, μηδ'
ἐπερωτᾶν μηδένα, μηδ' ἂν τι νέον ἄρα τῷ συμβαίῃ βέλτιον
παρὰ τὸν λόγον ὃν αὐτὸς ἐπέταξεν.

ΝΕ. ΣΩ. Ἄληθῆ ποιεῖ γὰρ ἀτεχνῶς καθάπερ εἴρηκας νῦν ὁ 5
νόμος ἡμῖν ἐκάστοις.

ΞΕ. Οὐκοῦν ἀδύνατον εὖ ἔχειν πρὸς τὰ μηδέποτε ἀπλᾶ τὸ
διὰ παντὸς γιγνόμενον ἀπλοῦν;

ΝΕ. ΣΩ. Κινδυνεύει.

ΞΕ. Διὰ τί δὴ ποτ' οὖν ἀναγκαῖον νομοθετεῖν, ἐπειδήπερ 10
οὐκ ὀρθότατον ὁ νόμος; ἀνευρετέον τούτου τὴν αἰτίαν. d

ΝΕ. ΣΩ. Τί μήν;

ΞΕ. Οὐκοῦν καὶ παρ' ὑμῖν εἰσὶ τινες οἶαι καὶ ἐν ἄλλαις
πόλεσιν ἀθρώων ἀνθρώπων ἀσκήσεις, εἴτε πρὸς δρόμον εἴτε
πρὸς ἄλλο τι, φιλονικίας ἕνεκα; 5

ΝΕ. ΣΩ. Καὶ πάνυ γε πολλαί.

ΞΕ. Φέρε νῦν ἀναλάβωμεν πάλιν μνήμη τὰς τῶν τέχνη
γυμναζόντων ἐπιτάξεις ἐν ταῖς τοιαύταις ἀρχαῖς.

ΝΕ. ΣΩ. Τὸ ποῖον;

ΞΕ. Ὅτι λεπτουργεῖν οὐκ ἐγχωρεῖν ἡγούνται καθ' ἕνα 10
ἕκαστον, τῷ σώματι τὸ προσῆκον ἐκάστῳ προστάττοντες,
ἀλλὰ παχύτερον οἶονται δεῖν ὡς ἐπὶ τὸ πολὺ καὶ ἐπὶ c
πολλοὺς τὴν τοῦ λυσιτελοῦντος τοῖς σώμασι ποιεῖσθαι τάξιν.

ΝΕ. ΣΩ. Καλῶς.

ΞΕ. Διὸ δὴ γε καὶ ἴσους πόνους νῦν διδόντες ἀθρώοις ἅμα
μὲν ἐξορμῶσιν, ἅμα δὲ καὶ καταπαύουσι δρόμου καὶ πάλης 5
καὶ πάντων τῶν κατὰ τὰ σώματα πόνων.

ΝΕ. ΣΩ. Ἔστι ταῦτα.

ΞΕ. Καὶ τὸν νομοθέτην τοῖνυν ἡγώμεθα, τὸν ταῖσιν ἀγέλαις

(294) any kind of expertise whatsoever from making any simple decision in
 b5 any sphere that covers all cases and will last for all time. I suppose
 this is something we agree about?

Y.S.: Certainly.

E.S.: But we see law bending itself more or less towards this very
 c1 thing, like some self-willed and ignorant person, who allows no one
 to do anything contrary to what he orders, nor to ask any questions,
 not even if after all something new turns out for someone which is
 better, contrary to the prescription which he himself has laid down.

c5 Y.S.: True; the law does simply as you have just said with regard to
 each and every one of us.

E.S.: Then it is impossible for what is perpetually simple to be useful
 in relation to what is never simple?

Y.S.: Very likely.

c10 E.S.: Why then is it ever necessary to make laws, given that law is not
 d1 something completely correct? We must find out the cause of this.

Y.S.: Certainly.

E.S.: Now it is the case with you, too, that people train in groups in
 d5 the way they do in other cities, whether for running or for something
 else, for competitive purposes?

Y.S.: Yes, very frequently.

E.S.: Well, now let's recall to mind the instructions that expert trainers
 give when they're controlling people in such circumstances.

Y.S.: What are you thinking of?

d10 E.S.: That they think that there is no room for them to make their
 prescriptions piece by piece to suit each individual, giving the
 e1 instruction appropriate to the physical condition of each, but they
 think it necessary to prescribe what will bring physical benefit more
 roughly, as suits the majority of cases and a large number of people.

Y.S.: Right.

e5 E.S.: And it's just for this reason that as it is they give equally heavy
 exercises to all the group, starting them off together and stopping
 them together in their running and wrestling and the rest of their
 physical exercises.

Y.S.: That's so.

E.S.: Then let's suppose the same about the legislator too, the person

ἐπιστατήσοντα τοῦ δικαίου πέρι καὶ τῶν πρὸς ἀλλήλους
 συμβολαίων, μή ποθ' ἱκανὸν γενήσεσθαι πᾶσιν ἀθρώοις 295
 προστάττοντα ἀκριβῶς ἐνὶ ἐκάστω τὸ προσήκον ἀποδιδόναι.

NE. ΣΩ. Τὸ γοῦν εἰκός.

ΞΕ. Ἄλλὰ τὸ τοῖς πολλοῖς γε οἶμαι καὶ ὡς ἐπὶ τὸ πολὺ
 καὶ πως οὕτωσὶ παχυτέρως ἐκάστοις τὸν νόμον θήσει, καὶ ἐν 5
 γράμμασιν ἀποδιδούς καὶ ἐν ἀγραμμάτοις, πατρίοις δὲ ἔθεσι
 νομοθετῶν.

NE. ΣΩ. Ὅρθῶς.

ΞΕ. Ὅρθῶς μέντοι. πῶς γὰρ ἂν τις ἱκανὸς γένοιτ' ἂν ποτε,
 ὦ Σώκρατες, ὥστε διὰ βίου ἀεὶ παρακαθήμενος ἐκάστω δι' b
 ἀκριβείας προστάττειν τὸ προσήκον; ἐπεὶ τοῦτ' ἂν δυνατὸς
 ᾖν, ὡς οἶμαι, τῶν τὴν βασιλικὴν ὄστισοῦν ὄντως ἐπιστήμην
 εἰληφότων σχολῇ ποτ' ἂν ἐαυτῷ θεῖτ' ἐμποδίσματα γράφων
 τοὺς λεχθέντας τούτους νόμους. 5

NE. ΣΩ. Ἐκ τῶν νῦν γοῦν, ὦ ξένε, εἰρημένων.

ΞΕ. Μᾶλλον δέ γε, ὦ βέλτιστε, ἐκ τῶν μελλόντων
 ῥηθήσεσθαι.

NE. ΣΩ. Τίνων δῆ;

ΞΕ. Τῶν τοιῶνδε. εἴπωμεν γὰρ δὴ πρὸς γε ἡμᾶς αὐτοὺς 10
 ἱατρὸν μέλλοντα ἢ καὶ τινα γυμναστικὸν ἀποδημεῖν καὶ c
 ἀπέσεσθαι τῶν θεραπευομένων συχνόν, ὡς οἶοιτο, χρόνον, μὴ
 μνημονεύσειν οἰηθέντα τὰ προσταχθέντα τοὺς γυμναζομένους
 ἢ τοὺς κάμνοντας, ὑπομνήματα γράφειν ἂν ἐθέλειν αὐτοῖς, ἢ
 πῶς; 5

NE. ΣΩ. Οὕτως.

ΞΕ. Τί δ' εἰ παρὰ δόξαν ἐλάττω χρόνον ἀποδημήσας ἔλθοι
 πάλιν; ἄρ' οὐκ ἂν παρ' ἐκεῖνα τὰ γράμματα τολμήσειεν ἄλλ'
 ὑποθέσθαι, συμβαινόντων ἄλλων βελτιόνων τοῖς κάμνουσι διὰ d
 πνεύματα ἢ τι καὶ ἄλλο παρὰ τὴν ἐλπίδα τῶν ἐκ Διὸς
 ἐτέρως πως τῶν εἰωθότων γενόμενα, καρτερῶν δ' ἂν ἠγοῖτο
 δεῖν μὴ ἐκβαίνειν τάρχαϊά ποτε νομοθετηθέντα μήτε αὐτὸν
 προστάττοντα ἄλλα μήτε τὸν κάμνοντα ἕτερα τολμῶντα παρὰ 5
 τὰ γραφέντα δρᾶν, ὡς ταῦτα ὄντα ἱατρικὰ καὶ ὑγιεινά, τὰ

295 who will direct our herds in relation to justice and their contracts with one another – that he will never be capable, in his prescriptions for everyone together, of assigning accurately to each individual what is appropriate for him.

Y.S.: What you say certainly sounds reasonable.

a5 E.S.: Instead he will, I think set down the law for each and every one according to the principle of ‘for the majority of people, for the majority of cases, and roughly, somehow, like this’, whether expressing it in writing or in unwritten form, legislating by means of ancestral customs.

Y.S.: Correct.

b1 E.S.: Yes, it certainly is. For how would anyone ever be capable, Socrates, of sitting beside each individual perpetually throughout his life and accurately prescribing what is appropriate to him? Since in my view, if he were capable of this, any one of those who had really acquired the expert knowledge of kingship would hardly put obstacles
b5 in his own way by writing down these laws we talked about.

Y.S.: It certainly follows from what we have now said, Stranger.

E.S.: Yes, but more, my good friend, from the things that are going to be said.

Y.S.: And what are they?

b10 E.S.: Things like the following. Are we to say, that is, between us,
c1 that if a doctor, or else some gymnastic trainer, were going to be out of the country and to be away from his charges for what he thought would be a long time, and thought that the people being trained, or his patients, would not remember the instructions he had given them, he
c5 would want to write down reminders for them – or what are we to say?

Y.S.: As you suggested.

d1 E.S.: But what if he came back unexpectedly, having been away for less time than he thought he would be? Do you think he would not propose other prescriptions, contrary to the ones he had written down, when things turned out to be different, and better, for his patients because of winds or else some other of the things that come from Zeus which had turned out contrary to expectation, in some way differently from the usual pattern, and he would obstinately think that
d5 neither he nor the patient should step outside those ancient laws that had once been laid down, he himself by giving other instructions, the patient by daring to do different things contrary to what was written down, on the grounds that these were the rules of the art of medicine

δὲ ἑτέρως γιγνόμενα νοσῶδη τε καὶ οὐκ ἔντεχνα· ἢ πᾶν τὸ τοιοῦτον ἔν γε ἐπιστήμη συμβαῖνον καὶ ἀληθεῖ τέχνῃ περὶ ἅπαντα παντάπασι γέλως ἂν ὁ μέγιστος γίγνοιτο τῶν τοιούτων νομοθετημάτων;

ΝΕ. ΣΩ. Παντάπασι μὲν οὖν.

ΞΕ. Τῷ δὲ τὰ δίκαια δὴ καὶ ἄδικα καὶ καλὰ καὶ αἰσχρὰ καὶ ἀγαθὰ καὶ κακὰ γράψαντι καὶ ἄγραφα νομοθετήσαντι ταῖς τῶν ἀνθρώπων ἀγέλαις, ὅποσαι κατὰ πόλιν ἐν ἐκάσταις νομεύονται κατὰ τοὺς τῶν γραψάντων νόμους, ἂν ὁ μετα τέχνης γράψας ἢ τις ἕτερος ὅμοιος ἀφίκηται, μὴ ἐξέστω δὴ παρὰ ταῦτα ἕτερα προστάττειν; ἢ καὶ τοῦτο τὸ ἀπόρρημα οὐδὲν ἦττον ἂν ἐκείνου τῇ ἀληθείᾳ γελοῖον φαίνοιτο;

ΝΕ. ΣΩ. Τί μήν;

ΞΕ. Οἶσθ' οὖν ἐπὶ τῷ τοιούτῳ λόγον τὸν παρὰ τῶν πολλῶν λεγόμενον;

ΝΕ. ΣΩ. Οὐκ ἐννοῶ νῦν γ' οὕτως.

ΞΕ. Καὶ μὴν εὐπρεπής. φασὶ γὰρ δὴ δεῖν, εἴ τις γιγνώσκει παρὰ τοὺς τῶν ἔμπροσθεν βελτίους νόμους, νομοθετεῖν τὴν ἑαυτοῦ πόλιν ἕκαστον πείσαντα, ἄλλως δὲ μή.

ΝΕ. ΣΩ. Τί οὖν; οὐκ ὀρθῶς;

ΞΕ. Ἴσως. ἂν δ' οὖν μὴ πείθων τις βιάζεται τὸ βέλτιον, ἀπόκριται, τί τοῦνομα τῆς βίας ἔσται; μὴ μέντοι πω, περὶ δὲ τῶν ἔμπροσθεν πρότερον.

ΝΕ. ΣΩ. Ποῖον δὴ λέγεις;

ΞΕ. Ἄν τις ἄρα μὴ πείθων τὸν ἰατρευόμενον, ἔχων δὲ ὀρθῶς τὴν τέχνην, παρὰ τὰ γεγραμμένα τὸ βέλτιον ἀναγκάζη δρᾶν παῖδα ἢ τινα ἄνδρα ἢ καὶ γυναῖκα, τί τοῦνομα τῆς βίας ἔσται ταύτης; ἄρ' οὐ πᾶν μᾶλλον ἢ τὸ παρὰ τὴν τέχνην λεγόμενον ἀμάρτημα τὸ νοσῶδες; καὶ πάντα ὀρθῶς εἰπεῖν ἔστι πρότερον τῷ βιασθέντι περὶ τὸ τοιοῦτον πλὴν ὅτι νοσῶδη καὶ ἄτεχνα ἐπέπονθεν ὑπὸ τῶν βιασαμένων ἰατρῶν;

ΝΕ. ΣΩ. Ἀληθέστατα λέγεις.

ΞΕ. Τί δὲ ἡμῖν δὴ τὸ παρὰ τὴν πολιτικὴν τέχνην

e1 and of health, and that things that happened differently were unhealthy and not part of his expertise; or would all things of this kind, if they happened in the context of truly expert knowledge, in all spheres cause altogether the greatest ridicule, for acts of legislation of this sort?

Y.S.: Absolutely right.

e5 E.S.: And the person who has written down what is just and unjust, fine and shameful, good and bad or has laid down unwritten laws on these subjects for all those herds of human beings that graze, city by city, according to the laws of those who wrote them down in each case – if the person who wrote them on the basis of expertise, or someone else resembling him, arrives, is it really not to be permitted
296 him to give different instructions contrary to these? Or would not this prohibition appear in truth no less ridiculous than the other one?

Y.S.: Of course.

a5 E.S.: Well then, do you know what is said by the majority of people in such a case?

Y.S.: It doesn't come to mind for the moment, just like that.

E.S.: Well, it sounds fine enough. What they say is that if someone recognizes laws that are better, contrary to those established by people before him, then he must bring them in by persuading his city to accept them in each case, but not otherwise.

a10 Y.S.: Well then? Is that not a correct view?

b1 E.S.: Perhaps. But first things first: if someone forces through what is better without the use of persuasion, tell me, what will be the name to give to the use of force in this case? No – not yet; answer me first in relation to the previous cases.

Y.S.: What do you mean?

b5 E.S.: If then – to continue with our example – someone does not persuade his patient, but has a correct grasp of the relevant expertise, and forces child, or man, or woman, to do what is better, contrary to what has been written down, what will be the name to give to this use of force? Surely anything rather than what we called an unhealthy mistake contrary to the expertise in question? And the
c1 last thing the person who was the the object of such force can correctly say about such a thing is that he had unhealthy things done to him by the doctors who used force on him, things that did not belong to their expertise?

Y.S.: What you say is very true.

c5 E.S.: And what do we suppose is the mistake we're talking about, the

ἀμάρτημα λεγόμενον ἔστιν; ἄρ' οὐ τὸ αἰσχρὸν καὶ τὸ κακὸν καὶ ἄδικον;

NE. ΣΩ. Παντάπασι γε.

ΞΕ. Τῶν δὴ βιασθέντων παρὰ τὰ γεγραμμένα καὶ πάτρια δρᾶν ἕτερα δικαιότερα καὶ ἀμείνω καὶ καλλίω τῶν ἔμπροσθεν, 10
φέρει, τὸν τῶν τοιούτων αὐτὸν ψόγον περὶ τῆς τοιαύτης βίας, d
ἄρ', εἰ μέλλει μὴ καταγελαστότατος εἶναι πάντων, πάντ' αὐτῷ μᾶλλον λεκτέον ἐκάστοτε πλὴν ὡς αἰσχρὰ καὶ ἄδικα καὶ κακὰ πεπόνθασιν οἱ βιασθέντες ὑπὸ τῶν βιασαμένων;

NE. ΣΩ. Ἀληθέστατα λέγεις. 5

ΞΕ. Ἄλλ' ἄρα ἐὰν μὲν πλοῦσιος ὁ βιασάμενος ἦ, δίκαια, ἂν δ' ἄρα πένης, ἄδικα τὰ βιασθέντα ἔστιν; ἢ κὰν πείσας κὰν μὴ πείσας τις, πλοῦσιος ἢ πένης, ἢ κατὰ γράμματα ἢ παρὰ γράμματα, δρᾶ μὴ σύμφορα ἢ σύμφορα, τοῦτον δεῖ καὶ περὶ e
ταῦτα τὸν ὄρον εἶναι τὸν γε ἀληθινώτατον ὀρθῆς πόλεως διοικήσεως, ὃν ὁ σοφὸς καὶ ἀγαθὸς ἀνὴρ διοικήσει τὸ τῶν ἀρχομένων; ὥσπερ ὁ κυβερνήτης, τὸ τῆς νεῶς καὶ ναυτῶν ἀεὶ συμφέρον παραφυλάττων, οὐ γράμματα τιθεῖς ἀλλὰ τὴν 297
τέχνην νόμον παρεχόμενος σώζει τοὺς συνναύτας, οὕτω καὶ κατὰ τὸν αὐτὸν τρόπον τοῦτον παρὰ τῶν οὕτως ἄρχειν δυναμένων ὀρθῆ γίγνεται ἂν πολιτεία, τὴν τῆς τέχνης βώμη τῶν νόμων παρεχομένων κρείττω; καὶ πάντα ποιούσι τοῖς 5
ἔμφοσιν ἄρχουσιν οὐκ ἔστιν ἀμάρτημα, μέχρι περ ἂν ἔν μέγα φυλάττωσι, τὸ μετὰ νοῦ καὶ τέχνης δικαιότατον ἀεὶ b
διανέμοντες τοῖς ἐν τῇ πόλει σώζειν τε αὐτοὺς οἰοί τε ὦσιν καὶ ἀμείνους ἐκ χειρόνων ἀποτελεῖν κατὰ τὸ δυνατόν;

NE. ΣΩ. Οὐκ ἔστ' ἀντειπεῖν παρά γε ἂ νῦν εἴρηται.

ΞΕ. Καὶ μὴν πρὸς ἐκεῖνα οὐδὲ ἀντιρρητέον. 5

NE. ΣΩ. Τὰ ποῖα εἶπες;

ΞΕ. Ὡς οὐκ ἂν ποτε πλῆθος οὐδ' ὠντινωνοῦν τὴν τοιαύτην λαβὸν ἐπιστήμην οἶόν τ' ἂν γένοιτο μετὰ νοῦ διοικεῖν πόλιν, ἀλλὰ περὶ σμικρὸν τι καὶ ὀλίγον καὶ τὸ ἔν ἔστι ζητητέον c
τὴν μίαν ἐκείνην πολιτείαν τὴν ὀρθήν, τὰς δ' ἄλλας μιμήματα θετέον, ὥσπερ καὶ ὀλίγον πρότερον ἐρρήθη, τὰς

one that is in contravention of the expertise of the statesman? Isn't it what is shameful, what is bad, and unjust?

Y.S.: I agree, absolutely.

c10 E.S.: Then those who have been forced, contrary to what has been
 d1 written down and ancestral custom, to do different things that are
 more just, better and finer than the things they did before – tell me, if
 people in this kind of situation for their part censure this kind of use
 of force, isn't it the case that, if their censure isn't to be the most
 laughable of all, they must say anything on each occasion rather than
 that those who have been forced have had shameful, unjust and bad
 things done to them by those who did the forcing?

d5 Y.S.: What you say is very true.

E.S.: But are the things forced on them just, if the person who did the
 forcing is rich, and unjust if he happens to be poor? Or if, whether by
 using persuasion or not, rich or poor, or according to written law or
 e1 contrary to it, he does what is not to the benefit of the citizens or what
 is, must this be the criterion, and in relation to these things – the truest
 criterion of correct government of a city, the one according to which
 the wise and good man will govern what belongs to the ruled? Just as
 297 a steersman, always watching out for what is to the benefit of the ship
 and the sailors, preserves his fellow-sailors not by putting things
 down in writing but offering his expertise as law, so too in this same
 manner a constitution would be correct, would it not, if it issued from
 a5 those who are able to rule in this way, offering the strength of their
 expertise as more powerful than the laws? And is it not the case that
 there is no mistake for wise rulers, whatever they do, provided that
 b1 they watch for one great thing, that by always distributing to those in
 the city what is most just as judged by the intelligent application of
 their expertise they are able both to preserve them and so far as they
 can to bring it about that they are better than they were?

Y.S.: It is certainly not possible to contradict what has just been said.

b5 E.S.: And neither should one contradict those other things we said.

Y.S.: What are you referring to?

E.S.: That a mass of any people whatsoever would never be able to
 acquire this kind of expert knowledge and so govern a city with
 c1 intelligence, but we must look for that one constitution, the correct
 one, in relation to a small element in the population, few in number,
 or even one, and that we must put down the other constitutions as

μὲν ἐπὶ τὰ καλλίονα, τὰς δ' ἐπὶ τὰ αἰσχίω μιμουμένας
ταύτην. 5

NE. ΣΩ. Πῶς τί τοῦτ' εἴρηκας; οὐδὲ γὰρ ἄρτι ῥηθὲν
κατέμαθον τὸ περὶ τῶν μιμημάτων.

ΞΕ. Καὶ μὴν οὐ φαῦλόν γε, ἂν κινήσας τις τοῦτον τὸν
λόγον αὐτοῦ καταβάλη καὶ μὴ διελθὼν ἐνδείξῃται τὸ νῦν
γιγνόμενον ἀμάρτημα περὶ αὐτό. d

NE. ΣΩ. Ποῖον δῆ;

ΞΕ. Τοιόνδε τι δεῖ γε ζητεῖν, οὐ πάνυ σύνηθες οὐδὲ ῥάδιον
ἰδεῖν· ὅμως μὴν πειρώμεθα λαβεῖν αὐτό. φέρε γάρ· ὀρθῆς
ἡμῖν μόνης οὔσης ταύτης τῆς πολιτείας ἦν εἰρήκαμεν, οἷσθ' 5
ὅτι τὰς ἄλλας δεῖ τοῖς ταύτης συγγράμμασι χρωμένας οὕτω
σώζεσθαι, δρώσας τὸ νῦν ἐπαινούμενον, καίπερ οὐκ ὀρθότατον
ᾧ;

NE. ΣΩ. Τὸ ποῖον;

ΞΕ. Τὸ παρὰ τοὺς νόμους μηδὲν μηδένα τολμᾶν ποιεῖν τῶν 10
ἐν τῇ πόλει, τὸν τολμῶντα δὲ θανάτῳ ζημιουῖσθαι καὶ πᾶσι
τοῖς ἐσχάτοις. καὶ τοῦτ' ἔστιν ὀρθότατα καὶ κάλλιστ' ἔχον
ὡς δεύτερον, ἐπειδὰν τὸ πρῶτόν τις μεταθῇ τὸ νυνδὴ ῥηθέν·
ᾧ δὲ τρόπῳ γεγονός ἐστι τοῦτο ὃ δὴ δεύτερον ἐφήσαμεν,
διαπερανώμεθα. ἦ γάρ; 5

NE. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Εἰς δὴ τὰς εἰκόνας ἐπανίωμεν πάλιν, αἷς ἀναγκαῖον
ἀπεικάζειν ἀεὶ τοὺς βασιλικοὺς ἄρχοντας.

NE. ΣΩ. Ποίας;

ΞΕ. Τὸν γενναῖον κυβερνήτην καὶ τὸν ἐτέρων πολλῶν 10
ἀντάξιον ἱατρόν. κατίδωμεν γὰρ δὴ τι σχῆμα ἐν τούτοις
αὐτοῖς πλασάμενοι.

NE. ΣΩ. Ποῖόν τι;

ΞΕ. Τοιόνδε· οἷον εἰ πάντες περὶ αὐτῶν διανοηθεῖμεν ὅτι 298
δεινότατα ὑπ' αὐτῶν πάσχομεν. ὃν μὲν γὰρ ἂν ἐθελήσωσιν
ἡμῶν τούτων ἐκάτεροι σώζειν, ὁμοίως δὴ σώζουσιν, ὃν δ' ἂν
λωβᾶσθαι βουλευθῶσιν, λωβῶνται τέμνοντες καὶ κάοντες καὶ
προστάττοντες ἀναλώματα φέρειν παρ' ἑαυτοὺς οἷον φόρους, 5

e5 imitations, just as was said a little earlier, some of them imitating this one for the better, the others for the worse.

Y.S.: What do you mean by this? What are you saying? For I did not understand the point about imitations when it was made just now either.

d1 E.S.: And it's no small matter, if one stirs up this subject and then discards it where it is, without going through it and showing the mistake that now occurs in relation to it.

Y.S.: What mistake is that?

d5 E.S.: This sort of thing we must look for, since it is not altogether what we are used to or easy to see; but all the same let's try to grasp it. Tell me: given that this constitution we have talked about is on our view the only correct one, do you recognize that the others ought to use the written documents that belong to this one, and save themselves in this way, doing what is now praised, although it is not the most correct thing to do?

Y.S.: What are you referring to?

d10 E.S.: The principle that none of those in the city should dare to do any-
e1 thing contrary to the laws, and that the person who dares to do so should be punished by death and all the worst punishments. And this is very correct and fine as a second choice, when one changes the principle we discussed just now, which is our first choice; but let us go through
e5 the way in which what we have called 'second-best' has come about. Do you agree?

Y.S.: Absolutely.

E.S.: Well then, let's go back to the likenesses to which we must always compare our kingly rulers.

Y.S.: Which likenesses?

e10 E.S.: The noble steersman and the doctor who is 'worth many others'. Let us look at the matter by fashioning a kind of figure, using these as material.

Y.S.: Of what kind?

298 E.S.: Of the following sort: let's suppose that we all thought of them as doing the most terrible things to us. For the one as much as the other saves whichever of us he wishes to save, and whichever of us they wish to mutilate, they do it by cutting and burning us and

ὦν σμικρὰ μὲν εἰς τὸν κάμνοντα καὶ οὐδὲν ἀναλίσκουσιν, (298)
 τοῖς δ' ἄλλοις αὐτοῖ τε καὶ οἱ οἰκέται χρωῖνται· καὶ δὴ καὶ b
 τελευτῶντες ἢ παρὰ συγγενῶν ἢ παρὰ τινῶν ἐχθρῶν τοῦ
 κάμνοντος χρήματα μισθὸν λαμβάνοντες ἀποκτείνουσιν. οἳ τ'
 αὖ κυβερνῆται μυρία ἕτερα τοιαῦτα ἐργάζονται, 5
 καταλείποντές τε ἕκ τινος ἐπιβουλῆς ἐν ταῖς ἀναγωγαῖς
 ἐρήμους, καὶ σφάλματα ποιοῦντες ἐν τοῖς πελάγεσιν
 ἐκβάλλουσιν εἰς τὴν θάλατταν, καὶ ἕτερα κακουργοῦσιν. εἰ δὴ
 ταῦτα διανοηθέντες βουλευσαίμεθα περὶ αὐτῶν βουλήν τινα, c
 τούτων τῶν τεχνῶν μηκέτι ἐπιτρέπειν ἄρχειν αὐτοκράτορι
 μηδετέρᾳ μῆτ' οὖν δούλων μῆτ' ἐλευθέρων, συλλέξαι δ'
 ἐκκλησίαν ἡμῶν αὐτῶν, ἢ σύμπαντα τὸν δῆμον ἢ τοὺς
 πλουσίους μόνον, ἐξεῖναι δὲ καὶ ἰδιωτῶν καὶ τῶν ἄλλων 5
 δημιουργῶν περὶ τε πλοῦ καὶ περὶ νόσων γνώμην
 ξυμβαλέσθαι καθ' ὅτι χρὴ τοῖς φαρμάκοις ἡμᾶς καὶ τοῖς
 ἰατρικοῖς ὀργάνοις πρὸς τοὺς κάμνοντας χρῆσθαι, καὶ δὴ καὶ
 τοῖς πλοίοις τε αὐτοῖς καὶ τοῖς ναυτικοῖς ὀργάνοις εἰς τὴν d
 τῶν πλοίων χρεῖαν καὶ περὶ τοὺς κινδύνους τοὺς τε πρὸς
 αὐτὸν τὸν πλοῦν ἀνέμων καὶ θαλάττης πέρι καὶ πρὸς τὰς
 τοῖς λησταῖς ἐντεύξεις, καὶ ἐὰν ναυμαχεῖν ἄρα δέη που 5
 μακροῖς πλοίοις πρὸς ἕτερα τοιαῦτα· τὰ δὲ τῷ πλήθει
 δόξαντα περὶ τούτων, εἴτε τινῶν ἰατρῶν καὶ κυβερνητῶν εἴτ'
 ἄλλων ἰδιωτῶν συμβουλευόντων, γράψαντας ἐν κύρβεσί τισι
 καὶ στηλαῖς, τὰ δὲ καὶ ἄγραφα πάτρια θεμένους ἔθη, κατὰ c
 ταῦτα ἤδη πάντα τὸν ἔπειτα χρόνον ναυτίλλεσθαι καὶ τὰς
 τῶν καμνόντων θεραπείας ποιέσθαι.

NE. ΣΩ. Κομιδῆ γε εἴρηκας ἄτοπα.

ΞΕ. Κατ' ἐνιαυτὸν δέ γε ἄρχοντας καθίστασθαι τοῦ πλήθους, 5
 εἴτε ἐκ τῶν πλουσίων εἴτε ἐκ τοῦ δήμου παντός, ὅς ἂν
 κληρούμενος λαγχάνῃ· τοὺς δὲ καταστάντας ἄρχοντας ἄρχειν
 κατὰ τὰ γράμματα κυβερνῶντας τὰς ναῦς καὶ τοὺς
 κάμνοντας ἰωμένους.

NE. ΣΩ. Ταῦτ' ἔτι χαλεπώτερα.

ΞΕ. Θεῶ δὴ καὶ τὸ μετὰ ταῦτα ἐπόμενον. ἐπειδὴν γὰρ δὴ 10

b5 καταλείποντες c: καταλιπόντες m

(298) directing us to pay them expenses as if they were taxes, of which they
 b1 spend little or none on the patient, while they themselves and their
 household use the rest; and the final step is for them to take money
 from relatives or some enemies of the patient as pay for killing him.
 And steersmen, in their turn, work at a thousand other things of a
 b5 similar kind, leaving people stranded on voyages as a result of some
 conspiracy or other, causing shipwrecks on the seas and throwing
 people overboard, and doing other malicious things. Let's then
 c1 suppose that we thought this about them, and came to a conclusion in
 a kind of council, no longer to allow either of these kinds of expertise
 to have autonomous control either of slaves or of free men, but to call
 together an assembly consisting of ourselves, either the people all
 e5 together or only the rich, and that it be permitted both to laymen and
 to the other craftsmen to contribute an opinion both about sailing and
 d1 about diseases, about the basis according to which we should employ
 drugs and the tools of the doctor's art on patients, and also both ships
 themselves and the tools of the sailor's art for using the ships, in
 relation both to the dangers affecting the voyage itself from winds and
 sea and to encounters with pirates, and if it should turn out to be
 d5 necessary, perhaps, to fight a sea battle with long ships against others
 of the same type; and that having written down on *kurbeis* or blocks
 of stone of some sort what the majority has decided, whether with the
 e1 advice of some doctors and steersmen or of others who are laymen,
 and having also established other things as unwritten ancestral
 customs, we should then do all our sailing and caring for patients for
 all future time according to these.

Y.S.: What you've said is distinctly odd.

e5 E.S.: Yes – and that we should set up officers annually who belong to
 the mass of people, whether from the rich or from the whole people,
 whoever has office assigned to him by lot; and that those who take
 office should execute their office according to the written rules, in
 steering the ships and healing patients.

e10 Y.S.: This is even harder to take.

E.S.: Then consider too what follows after this. When the year ends

τῶν ἀρχόντων ἐκάστοις ὁ ἐνιαυτὸς ἐξέληθι, δεήσει δικαστήρια καθίσαντας ἀνδρῶν, ἢ τῶν πλουσίων ἐκ προκρίσεως ἢ σύμπαντος αὐτοῦ τοῦ δήμου τοὺς λαχόντας, εἰς τούτους εἰσάγειν τοὺς ἄρξαντας καὶ εὐθύνειν, κατηγορεῖν δὲ τὸν βουλόμενον ὡς οὐ κατὰ τὰ γράμματα τὸν ἐνιαυτὸν ἐκυβέρνησε τὰς ναῦς οὐδὲ κατὰ τὰ παλαιὰ τῶν προγόνων ἔθη· ταῦτα δὲ ταῦτα καὶ περὶ τῶν τοὺς κάμνοντας ἰωμένων ὧν δ' ἂν καταψηφισθῆ τιμᾶν ὅτι χρή παθεῖν αὐτῶν τινὰς ἢ ἀποτίνειν. 5

NE. ΣΩ. Οὐκοῦν ὁ γ' ἐθέλων καὶ ἐκὼν ἐν τοῖς τοιούτοις ἄρχειν δικαιοτάτ' ἂν ὅτιοῦν πάσχοι καὶ ἀποτίνοι. b

ΞΕ. Καὶ τοίνυν ἔτι δεήσει θέσθαι νόμον ἐπὶ πᾶσι τούτοις, ἂν τις κυβερνητικὴν καὶ τὸ ναυτικὸν ἢ τὸ ὑγιεινὸν καὶ ἰατρικῆς ἀλήθειαν περὶ πνεύματά τε καὶ θερμὰ καὶ ψυχρὰ ζητῶν φαίνεται παρὰ τὰ γράμματα καὶ σοφισζόμενος ὅτιοῦν περὶ τὰ τοιαῦτα, πρῶτον μὲν μήτε ἰατρικὸν αὐτὸν μήτε κυβερνητικὸν ὀνομάζειν ἀλλὰ μετεωρολόγον, ἀδολέσχην τινα σοφιστήν, εἶθ' ὡς διαφθείροντα ἄλλους νεωτέρους καὶ ἀναπείθοντα ἐπιτίθεσθαι κυβερνητικῇ καὶ ἰατρικῇ μὴ κατὰ νόμους, ἀλλ' αὐτοκράτορας ἄρχειν τῶν πλοίων καὶ τῶν νοσοῦντων, γραψάμενον εἰσάγειν τὸν βουλόμενον οἷς ἕξεστιν εἰς δὴ τι δικαστήριον· ἂν δὲ παρὰ τοὺς νόμους καὶ τὰ γεγραμμένα δόξῃ πείθειν εἴτε νέους εἴτε πρεσβύτας, κολάζειν τοῖς ἐσχάτοις. οὐδὲν γὰρ δεῖν τῶν νόμων εἶναι σοφώτερον· οὐδένα γὰρ ἀγνοεῖν τό τε ἰατρικὸν καὶ τὸ ὑγιεινὸν οὐδὲ τὸ κυβερνητικὸν καὶ ναυτικόν· ἐξεῖναι γὰρ τῷ βουλομένῳ μαθάνειν γεγραμμένα καὶ πάτρια ἔθη κείμενα. ταῦτα δὴ περὶ τε ταύτας τὰς ἐπιστήμας εἰ γίνοιτο οὕτως ὡς λέγομεν, ὧ Σώκρατες, καὶ στρατηγικῆς καὶ συμπίσης ἥστινοσοῦν θηρευτικῆς καὶ γραφικῆς ἢ συμπίσης μέρος ὅτιοῦν μιμητικῆς καὶ τεκτονικῆς καὶ συνόλης ὅποιασοῦν σκευουργίας ἢ καὶ γεωργίας καὶ τῆς περὶ τὰ φυτὰ συνόλης τέχνης, ἢ καὶ τινὰ ἵπποφορβίαν αὐτὴ κατὰ συγγράμματα θεασαίμεθα γιγνομένην ἢ σύμπασαν ἀγελαιοκομικὴν ἢ 5

299 for each and every one of the officers, there will be a requirement to
set up courts, either of rich men on the basis of preselection or again
those chosen by lot from the whole people together, and to bring be-
fore these judges those who have held office in order to examine their
conduct, and for anyone who wishes to charge an officer that he failed
a5 to steer the ships during the year according to the written rules or
according to the ancient customs of their ancestors, and there will be
these same requirements also in the case of those healing the sick; and
for any of them who are condemned by the vote, the judges will have
to assess what penalty they should suffer or what financial restitution
they should make.

b1 Y.S.: Well, anyone who would be willing and voluntarily undertakes
to hold office under such conditions would fully deserve to suffer any
penalty whatever and to pay back any amount.

E.S.: And further still it will be necessary to establish a law against all
the following things: if anyone is found looking into steersmanship
and seafaring, or health and truth in the doctor's art, in relation to
b5 winds and heat and cold, above and beyond the written rules, and
making clever speculations of any kind in relation to such things, in
the first place one must not call him an expert doctor or an expert
steersman but a star-gazer, some babbling sophist; and then that
anyone who wishes of those permitted to do so should indict him and
c1 bring him before some court or other as corrupting other people
younger than himself and inducing them to engage in the arts of the
steersman and the doctor not in accordance with the laws, but rather
to take autonomous control of ships and patients; and if he is found
e5 guilty of persuading anyone, whether young or old, contrary to the
laws and the written rules, that the most extreme penalties must be
imposed on him. For it will be laid down that there must be nothing
wiser than the laws; for no one is ignorant about what belongs to the
art of the doctor, or about health, or what belongs to the art of the
d1 steersman, or seafaring, since it is possible for anyone who wishes to
understand things that are written down and things established as
ancestral customs. If then these things came about, Socrates, in the
way we say, both in relation to these kinds of expert knowledge, and
generalship, and all the art of hunting, of whatever kind, painting, or
d5 any part whatever of all the art of imitation, carpentry, the whole of
tool-making, of whatever kind, or again farming and the whole kind
of expertise that deals with plants – or if again we imagined a kind of

μαντικὴν ἢ πᾶν ὅτι μέρος διακοικὴ περιεῖληφεν, ἢ πεττεῖαν, e
 ἢ σύμπασαν ἀριθμητικὴν ψιλὴν εἴτε ἐπίπεδον εἴτ' ἐν βάθει
 εἴτ' ἐν τάχει οὐσάν που – περὶ ἅπαντα ταῦτα οὕτω
 πραττόμενα τί ποτ' ἂν φανείη, κατὰ συγγράμματα γιγνώμενα
 καὶ μὴ κατὰ τέχνην; 5

NE. ΣΩ. Δῆλον ὅτι πᾶσαί τε αἱ τέχναι παντελῶς ἂν
 ἀπόλοιτο ἡμῖν, καὶ οὐδ' εἰς αὐτὴς γένοιτ' ἂν ποτε διὰ τὸν
 ἀποκωλύοντα τοῦτον ζητεῖν νόμον· ὥστε ὁ βίος, ὦν καὶ νῦν
 χαλεπός, εἰς τὸν χρόνον ἐκεῖνον ἀβίωτος γίγνοιτ' ἂν τὸ 300
 παράπαν.

ΞΕ. Τί δὲ τόδε; εἰ κατὰ συγγράμματα μὲν ἀναγκάζοιμεν
 ἕκαστον γίγνεσθαι τῶν εἰρημένων καὶ τοῖς συγγράμμασιν
 ἡμῶν ἐπιστατεῖν τὸν χειροτονηθέντα ἢ λαχόντα ἐκ τύχης, 5
 οὗτος δὲ μηδὲν φροντίζων τῶν γραμμάτων ἢ κέρδους ἕνεκὲν
 τινος ἢ χάριτος ἰδίας παρὰ ταῦτ' ἐπιχειροῖ δρᾶν ἕτερα,
 μηδὲν γιγνώσκων, ἄρα οὐ τοῦ κακοῦ τοῦ πρόσθεν μείζον ἂν
 ἔτι τοῦτο γίγνοιτο κακόν;

NE. ΣΩ. Ἀληθέστατά γε. 10

ΞΕ. Παρὰ γὰρ οἶμαι τοὺς νόμους τοὺς ἐκ πείρας πολλῆς b
 κειμένους καὶ τινῶν συμβούλων ἕκαστα χαριέντως
 συμβουλευσάντων καὶ πεισάντων θέσθαι τὸ πλήθος, ὁ παρὰ
 ταῦτα τολμῶν δρᾶν, ἀμαρτήματος ἀμάρτημα πολλαπλάσιον
 ἀπεργαζόμενος, ἀνατρέποι πᾶσαν ἂν πράξιν ἔτι μειζόνως 5
 τῶν συγγραμμάτων.

NE. ΣΩ. Πῶς δ' οὐ μέλλει;

ΞΕ. Διὰ ταῦτα δὴ τοῖς περὶ ὅτουσιν νόμους καὶ
 συγγράμματα τιθεμένοις δεύτερος πλοῦς τὸ παρὰ ταῦτα μήτε c
 ἕνα μήτε πλήθος μηδὲν μηδέποτε ἔαν δρᾶν μηδ' ὀτιοῦν.

NE. ΣΩ. Ὅρθως.

ΞΕ. Οὐκοῦν μιμήματα μὲν ἂν ἐκάστων ταῦτα εἴη τῆς 5
 ἀληθείας, τὰ παρὰ τῶν εἰδόντων εἰς δύναμιν εἶναι
 γεγραμμένα;

NE. ΣΩ. Πῶς δ' οὔ;

ΞΕ. Καὶ μὴν τόν γε εἰδόντα ἔφαμεν, τὸν ὄντως πολιτικόν,

e1 horse-rearing that took place according to written rules, or all of herd-
 keeping, or the art of divination, or every part that is encompassed by the
 business of carrying out the instructions of others, or *petteia*, or all the
 science of numbers, whether – I imagine – dealing with them on their
 own, or plane, or in solids, or in speeds – in relation to all of these
 e5 things, practised in this way, what on earth would be the result that
 would appear, if they were done on the basis of written rules and not
 on the basis of expertise?

Y.S.: It's clear both that we should see all the kinds of expertise
 completely destroyed, and that they would never be restored, either,
 300 because of this law prohibiting research; so that life, which even now
 is difficult, in that time would be altogether unliveable.

E.S.: But what about the following consideration? If we were to
 compel each of the things we have mentioned to be done according to
 a5 written rules, and the person who has been elected or has been
 appointed to office by lot, on the basis of chance, to oversee these
 written rules of ours, but this person were to take no notice of what is
 written down, for the sake either of profiting in some way or of doing
 some personal favour, and were to undertake to do different things,
 contrary to these, when he possesses no knowledge, would this not be
 an evil still greater than the previous one?

a10 Y.S.: Yes, very true.

b1 E.S.: Yes, for if, I imagine, contrary to the laws that have been
 established on the basis of much experiment, with some advisers or
 other having given advice on each subject in an attractive way, and
 having persuaded the majority to pass them – if someone dared to act
 contrary to these, he would be committing a mistake many times
 greater than the other, and would overturn all expert activity to a still
 b5 greater degree than the written rules.

Y.S.: Yes – how would he not?

E.S.: For these reasons, then, the second-best method of proceeding,
 c1 for those who establish laws and written rules about anything
 whatever, is to allow neither individual nor mass ever to do anything
 contrary to these, anything whatsoever.

Y.S.: Correct.

E.S.: Well, imitations of the truth of each and every thing would be
 c5 these, wouldn't they – the things issuing from those who know,
 which have been written down so far as they can be?

Y.S.: Of course.

E.S.: Now we said – if we remember – that the knowledgeable

εἰ μεμνήμεθα, ποιήσῃν τῇ τέχνῃ πολλὰ εἰς τὴν αὐτοῦ πράξιν
τῶν γραμμάτων οὐδὲν φροντίζοντα, ὅποταν ἄλλ' αὐτῷ βελτίω 10
δόξῃ παρὰ τὰ γεγραμμένα ὑφ' αὐτοῦ καὶ ἐπεσταλμένα d
ἀποῦσιν τισιν.

ΝΕ. ΣΩ. Ἐφαμεν γάρ.

ΞΕ. Οὐκοῦν ἀνὴρ ὅστισοῦν εἰς ἢ πλῆθος ὀτιοῦν, οἷς ἂν
νόμοι κείμενοι τυγχάνωσι, παρὰ ταῦτα ὅτι ἂν ἐπιχειρήσῃσι 5
ποιεῖν ὡς βέλτιον ἕτερον ὄν, ταῦτόν δρῶσι κατὰ δύναμιν
ὅπερ ὁ ἀληθινὸς ἐκεῖνος;

ΝΕ. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Ἄρ' οὖν εἰ μὲν ἀνεπιστήμονες ὄντες τὸ τοιοῦτον
δρῶνεν, μιμεῖσθαι μὲν ἂν ἐπιχειροῖεν τὸ ἀληθές, μιμοῦντ' ἂν 10
μέντοι παγκάκως· εἰ δ' ἔντεχνοι, τοῦτο οὐκ ἔστιν ἔτι e
μίμημα ἄλλ' αὐτὸ τὸ ἀληθέστατον ἐκεῖνο;

ΝΕ. ΣΩ. Πάντως που.

ΞΕ. Καὶ μὴν ἔμπροσθέ γε ὠμολογημένον ἡμῖν κείμενον μηδὲν
πλῆθος μηδ' ἠντινοῦν δυνατὸν εἶναι λαβεῖν τέχνην. 5

ΝΕ. ΣΩ. Κεῖται γὰρ οὖν.

ΞΕ. Οὐκοῦν εἰ μὲν ἔστι βασιλική τις τέχνη, τὸ τῶν
πλουσίων πλῆθος καὶ ὁ σύμπας δῆμος οὐκ ἂν ποτε λάβοι τὴν
πολιτικὴν ταύτην ἐπιστήμην.

ΝΕ. ΣΩ. Πῶς γὰρ ἂν; 10

ΞΕ. Δεῖ δὴ τὰς τοιαύτας γε ὡς ἔοικε πολιτείας, εἰ
μέλλουσι καλῶς τὴν ἀληθινὴν ἐκείνην τὴν τοῦ ἐνὸς μετὰ
τέχνης ἄρχοντος πολιτείαν εἰς δύναμιν μιμήσεσθαι, μηδέποτε 301
κειμένων αὐτοῖς τῶν νόμων μηδὲν ποιεῖν παρὰ τὰ
γεγραμμένα καὶ πάτρια ἔθη.

ΝΕ. ΣΩ. Κάλλιςτ' εἴρηκας.

ΞΕ. Ὅταν ἄρα οἱ πλούσιοι ταύτην μιμῶνται, τότε 5
ἀριστοκρατίαν καλοῦμεν τὴν τοιαύτην πολιτείαν· ὅποταν
δὲ τῶν νόμων μὴ φροντίζωσι, ὀλιγαρχίαν.

ΝΕ. ΣΩ. Κινδυνεύει.

ΞΕ. Καὶ μὴν ὅποταν αὐθις εἰς ἄρχῃ κατὰ νόμους,
μιμούμενος τὸν ἐπιστήμονα, βασιλέα καλοῦμεν, οὐ b

e | παγκάκως e: πανκακῶς n: πᾶν. κακῶς n: πᾶν κακῶς e | a 9 αὐθις
m: αὐ τις e

c10 person, the one who really possesses the art of statesmanship, will do
 d1 many things with his expertise in relation to his own activity without
 taking any notice of the written laws, when other things appear to him
 better, contrary to the things that have been written down by him and
 given as orders to some people who are not currently with him.

Y.S.: Yes, that's what we said.

d5 E.S.: Well, any individual whatever or any large collection of people
 whatever, for whom there are actually written laws established,
 whatever they undertake to do that is different, contrary to these, on
 the grounds that it is better, do, don't they, the same thing, so far as
 they can, as that true expert?

Y.S.: Absolutely.

d10 E.S.: Well then, if they were to do such a thing without having expert
 e1 knowledge, they would be undertaking to imitate what is true, but
 would imitate it altogether badly; but if they did it on the basis of
 expertise, this is no longer imitation but that very thing that is most
 truly what it sets out to be?

Y.S.: I agree completely – I think.

e5 E.S.: But it is established as agreed between us – we agreed to it before,
 at any rate – that no large collection of people is capable of acquiring
 any kind of expertise whatever.

Y.S.: Yes, it remains agreed.

E.S.: Then if some kind of kingly expertise exists, the collection of
 people consisting of the rich, and all the people together, could never
 acquire the expert knowledge of statesmanship.

e10 Y.S.: How could they?

301 E.S.: The requirement, then, as it seems, for all constitutions of this
 sort, if they are going to imitate well that true constitution of one man
 ruling with expertise, so far as they can, is that they must never –
 given that they have their laws – do anything contrary to what is
 written and ancestral customs.

Y.S.: Very well said.

a5 E.S.: In that case, when the rich imitate it, then we shall call such a
 constitution an 'aristocracy'; when they take no notice of the laws, we
 shall call it an 'oligarchy'.

Y.S.: Possibly.

b1 E.S.: And, in turn, when one person rules according to laws, so
 imitating the person with expert knowledge, we shall call him a king,

διορίζοντες ὀνόματι τὸν μετ' ἐπιστήμης ἢ δόξης κατὰ νόμους μοναρχοῦντα. (301)

NE. ΣΩ. Κινδυνεύομεν.

ΞΕ. Οὐκοῦν κἄν τις ἄρα ἐπιστήμων ὄντως ὦν εἷς ἄρχῃ, πάντως τό γε ὄνομα ταῦτόν βασιλεὺς καὶ οὐδὲν ἕτερον προσρηθήσεται· δι' ἃ δὴ τὰ πέντε ὀνόματα τῶν νῦν λεγομένων πολιτειῶν ἓν μόνον γέγονεν. 5

NE. ΣΩ. Ἔοικε γοῦν.

ΞΕ. Τί δ' ὅταν μήτε κατὰ νόμους μήτε κατὰ ἔθη πράττη τις εἷς ἄρχων, προσποιῆται δὲ ὡσπερ ὁ ἐπιστήμων ὡς ἄρα παρὰ τὰ γεγραμμένα τό γε βέλτιστον ποιητέον, ἦ δέ τις ἐπιθυμία καὶ ἄγνοια τούτου τοῦ μιμήματος ἡγουμένη; μὴν οὐ τότε τὸν τοιοῦτον ἕκαστον τύραννον κλητέον; 10

NE. ΣΩ. Τί μήν; c

ΞΕ. Οὕτω δὴ τύραννός τε γέγονε, φαμέν, καὶ βασιλεὺς καὶ ὀλιγαρχία καὶ ἀριστοκρατία καὶ δημοκρατία, δυσχερανάντων τῶν ἀνθρώπων τὸν ἓνα ἐκείνον μόναρχον, καὶ ἀπιστησάντων μηδένα τῆς τοιαύτης ἀρχῆς ἄξιον ἂν γενέσθαι ποτέ, ὥστε ἐθέλειν καὶ δυνατὸν εἶναι μετ' ἀρετῆς καὶ ἐπιστήμης ἄρχοντα τὰ δίκαια καὶ ὅσα διανέμειν ὀρθῶς πᾶσιν, λωβᾶσθαι δὲ καὶ ἀποκτείνουσαι καὶ κακοῦν ὃν ἂν βουλευθῆ ἑκάστοτε ἡμῶν· ἐπεὶ γενόμενόν γ' ἂν οἶον λέγομεν ἀγαπᾶσθαι τε ἂν καὶ οἰκεῖν διακυβερνῶντα εὐδαιμόνως ὀρθῆν ἀκριβῶς μόνον πολιτείαν. 5

NE. ΣΩ. Πῶς δ' οὐ;

ΞΕ. Νῦν δέ γε ὁπότε οὐκ ἔστι γιγνόμενος, ὡς δὴ φαμεν, ἐν ταῖς πόλεσι βασιλεὺς οἷος ἐν σμήνεσιν ἐμφύεται, τό τε σῶμα εὐθύς καὶ τὴν ψυχὴν διαφέρων εἷς, δεῖ δὴ συνελθόντας συγγράμματα γράφειν, ὡς ἔοικεν, μεταθέοντας τὰ τῆς ἀληθεστάτης πολιτείας ἔχνη. d

NE. ΣΩ. Κινδυνεύει. 5

ΞΕ. Θαυμάζομεν δῆτα, ὦ Σώκρατες, ἐν ταῖς τοιαύταις πολιτείαις ὅσα συμβαίνει γίγνεσθαι κακὰ καὶ ὅσα συμβήσεται, τοιαύτης τῆς κρηπίδος ὑποκειμένης αὐταῖς, τῆς

b 7 δι' ἃ δὴ c: διὰ δὴ m: διὰ δὴ <τοῦτο> e | τὰ πέντε m: τὰ πάντα e | b 8 ἓν m: πέντε e (see also c 7) | c 7 (-9) δημοκρατία, <διὰ δὲ <τοῦτο> τὰ πάντα ὀνόματα ... πέντε μόνον γέγονεν,> e (transposed from b 6-7) | d 4 λέγομεν n: λέγωμεν n

(301) not distinguishing by name the one ruling on his own with expert knowledge or the one doing so on the basis of opinion, according to laws.

Y.S.: Possibly we shall.

b5 E.S.: Well then, if in fact some one person rules who really possesses expert knowledge, in every case he will be called by the same name, 'king', and not by any other one; and as a result of this the five names of what are now called constitutions are now only one.

Y.S.: It seems so, at any rate.

b10 E.S.: And what of when some one ruler acts neither according to laws
c1 nor according to customs, but pretends to act like the person with expert knowledge, saying that after all one must do what is contrary to what has been written down if it is best, and there is some desire or other combined with ignorance controlling this imitation? Surely in those circumstances we must call every such person a tyrant?

c5 Y.S.: Of course.

E.S.: Then it is in this way that the tyrant has come about, we say, and king, and oligarchy, and aristocracy, and democracy, because people found themselves unable to put up with the idea of that single person of ours as monarch, and refused to believe that there would ever come
d1 to be anyone who deserved to rule in such a way, so as to be willing and able to rule with virtue and expert knowledge, distributing what is just and right correctly to all, but they think that on every occasion such a person mutilates, kills and generally maltreats whichever of us he wishes; although if there were to come to be someone of the kind
d5 we are describing, he would be prized and would govern a constitution that would alone be correct in the strict sense, steering it through in happiness.

Y.S.: Quite.

E.S.: But as things are, when it is not the case – as we say – that a
e1 king comes to be in cities as a king-bee is born in a hive, one individual immediately superior in body and mind, it becomes necessary – as it seems – for people to come together and write things down, chasing after the traces of the truest constitution.

e5 Y.S.: Possibly.

E.S.: Do we wonder, then, Socrates, at all the evils that turn out to occur in such constitutions, and all those that will turn out for them,

κατὰ γράμματα καὶ ἔθῃ μὴ μετὰ ἐπιστήμης πρᾶττούσης τὰς
 πράξεις, <ἧ> ἑτέρα προσχρωμένη παντὶ κατάδηλος ὡς πάντ' 302
 ἂν διολέσειε τὰ ταύτη γινόμενα; ἢ ἐκεῖνο ἡμῖν θαυμαστόν
 μᾶλλον, ὡς ἰσχυρόν τι πόλις ἐστὶ φύσει; πάσχουσαι γὰρ δὴ
 τοιαῦτα αἱ πόλεις νῦν χρόνον ἀπέραντον, ὅμως ἔνιαί τινες
 αὐτῶν μόνιμοί τέ εἰσι καὶ οὐκ ἀνατρέπονται· πολλαὶ μὲν 5
 ἐνίοτε καθάπερ πλοῖα καταδυόμεναι διόλλυνται καὶ διολώλασι
 καὶ ἔτι διολοῦνται διὰ τὴν τῶν κυβερνητῶν καὶ ναυτῶν
 μοχθηρίαν τῶν περὶ τὰ μέγιστα μεγίστην ἄγνοιαν εἰληφότων,
 οἱ περὶ τὰ πολιτικὰ κατ' οὐδὲν γινώσκοντες ἡγούνται κατὰ b
 πάντα σαφέστατα πασῶν ἐπιστημῶν ταύτην εἰληφέναι.

NE. ΣΩ. Ἄληθέστατα.

ΞΕ. Τίς οὖν δὴ τῶν οὐκ ὀρθῶν πολιτειῶν τούτων ἥκιστα
 χαλεπὴ συζῆν, πασῶν χαλεπῶν οὐσῶν, καὶ τίς βαρυτάτη; δεῖ 5
 τι κατιδεῖν ἡμᾶς, καίπερ πρὸς γε τὸ νῦν προτεθὲν ἡμῖν
 πάρεργον λεγόμενον; οὐ μὲν ἀλλ' εἰς γε τὸ ὄλον ἴσως ἄπανθ'
 ἔνεκα τοῦ τοιούτου πάντες δρῶμεν χάριν.

NE. ΣΩ. Δεῖ· πῶς δ' οὔ;

ΞΕ. Τὴν αὐτὴν τοῖνυν φάθι τριῶν οὐσῶν χαλεπὴν c
 διαφερόντως ἅμα γίνεσθαι καὶ ῥάστην.

NE. ΣΩ. Πῶς φῆς;

ΞΕ. Οὐκ ἄλλως, πλὴν μοναρχίαν φημὶ καὶ ὀλίγων ἀρχὴν καὶ
 πολλῶν, εἶναι τρεῖς ταύτας ἡμῖν λεγομένας τοῦ νῦν 5
 ἐπικεχυμένου λόγου κατ' ἀρχάς.

NE. ΣΩ. Ἦσαν γὰρ οὖν.

ΞΕ. Ταύτας τοῖνυν δίχα τέμνοντες μίαν ἐκάστην ἐξ
 ποιῶμεν, τὴν ὀρθὴν χωρὶς ἀποκρίναντες τούτων ἐβδόμην.

NE. ΣΩ. Πῶς; 10

ΞΕ. Ἐκ μὲν τῆς μοναρχίας βασιλικὴν καὶ τυραννικὴν, ἐκ δ'
 αὐτῶν μὴ πολλῶν τὴν τε εὐώνυμον ἔφαμεν εἶναι d
 ἀριστοκρατίαν καὶ ὀλιγαρχίαν· ἐκ δ' αὐτῶν πολλῶν τότε μὲν
 ἀπλήν ἐπονομάζοντες ἐτίθεμεν δημοκρατίαν, νῦν δ' αὐτὴ καὶ
 ταύτην ἡμῖν θετέον ἐστὶ διπλήν. 5

NE. ΣΩ. Πῶς δῆ; καὶ τίνοι διαιροῦντες ταύτην;

a 1 προσχρωμένη <τέχνη>c | a 2 ταύτη m: ὑπ' αὐτῆ c | a 6 καθάπερ
 n: καὶ καθάπερ n, O | c 2 διαφερόντως ἅμα γίνεσθαι n:
 διαφερόντως γίνεσθαι n | d 2 ἔφαμεν εἶναι n: ἔφαμεν n, O

when a foundation of this kind underlies them, one of carrying out their functions according to written rules and customs without
 302 knowledge, which if used by another expertise would manifestly
 destroy everything that comes about through it? Or should we rather
 wonder at something else, namely at how strong a thing a city is by its
 nature? For in fact cities have suffered such things now for an
 a5 unlimited time, but nevertheless some particular ones among them are
 enduring and are not overturned; yet many from time to time sink like
 ships, and perish, and have perished, and will perish in the future
 through the depravity of their steersmen and sailors, who have
 b1 acquired the greatest ignorance about the greatest things, and who
 although they in no respect have knowledge about what belongs to the
 art of statesmanship, think that they have acquired this art in every
 respect, most clearly of all kinds of expert knowledge.

Y.S.: Very true.

b5 E.S.: So which of these ‘incorrect’ constitutions is least difficult to
 live with, given that they are all difficult, and which the heaviest to
 bear? Should we take a brief look at this, although a discussion of it
 will be a side-issue in relation to the subject now set before us? And
 yet, at any rate in general, perhaps everything that all of us do is for
 the sake of this sort of thing.

Y.S.: We should, certainly.

c1 E.S.: Well then, what you should say is that, if there are three sorts of
 constitution, the same one is at the same time exceptionally difficult
 and easiest.

Y.S.: What are you saying?

c5 E.S.: Just that monarchy, rule by a few and rule by many – that there
 were these three sorts of constitution we were talking about at the
 beginning of the discussion with which we have now been deluged.

Y.S.: Yes, there were.

E.S.: Well then, let’s divide these, each single one into two, and make
 six, separating off the correct one from these on its own, as a seventh.

c10 Y.S.: How so?

d1 E.S.: Out of monarchy let’s make kingly and tyrannical rule, and in
 turn, out of the sort that doesn’t involve many, we said there was the
 auspiciously named aristocracy, and oligarchy; and in turn, out of the
 sort that does involve many, then we called democracy single and put
 d5 it down as such, but now in turn we must put this too down as double.

Y.S.: How, then? And dividing it by what criterion?

ΞΕ. Οὐδὲν διαφέροντι τῶν ἄλλων, οὐδ' εἰ τοῦνομα ἤδη διπλοῦν ἐστὶ ταύτης· ἀλλὰ τό γε κατὰ νόμους ἄρχειν καὶ e
 παρανόμως ἔστι καὶ ταύτη καὶ ταῖς ἄλλαις.

ΝΕ. ΣΩ. Ἔστι γὰρ οὖν.

ΞΕ. Τότε μὲν τοῖνυν τὴν ὀρθὴν ζητοῦσι τοῦτο τὸ τμήμα οὐκ ἦν χρήσιμον, ὡς ἐν τοῖς πρόσθεν ἀπεδείξαμεν· ἐπειδὴ δὲ 5
 ἐξείλομεν ἐκείνην, τὰς δ' ἄλλας ἔθεμεν ἀναγκαίας, ἐν ταύταις δὴ τὸ παράνομον καὶ ἔννομον ἐκάστην διχοτομεῖ τούτων.

ΝΕ. ΣΩ. Ἔοικεν τούτου νῦν ῥηθέντος τοῦ λόγου.

ΞΕ. Μοναρχία τοῖνυν ζευχθεῖσα μὲν ἐν γράμμασιν ἀγαθοῖς, 10
 οὓς νόμους λέγομεν, ἀρίστη πασῶν τῶν ἔξ· ἄνομος δὲ χαλεπὴ καὶ βαρυτάτη συνοικῆσαι.

ΝΕ. ΣΩ. Κινδυνεύει. 303

ΞΕ. Τὴν δέ γε τῶν μὴ πολλῶν, ὥσπερ ἐνὸς καὶ πλήθους τὸ ὀλίγον μέσον, οὕτως ἠγησώμεθα μέσην ἐπ' ἀμφοτέρα· τὴν δ' αὖ τοῦ πλήθους κατὰ πάντα ἀσθενῆ καὶ μηδὲν μήτε ἀγαθὸν μήτε κακὸν μέγα δυναμένην ὡς πρὸς τὰς ἄλλας διὰ τὸ τὰς 5
 ἀρχὰς ἐν ταύτῃ διανενηθῆσθαι κατὰ σμικρὰ εἰς πολλοὺς. διὸ γέγονε πασῶν μὲν νομίμων τῶν πολιτειῶν οὐσῶν τούτων χειρίστη, παρανόμων δὲ οὐσῶν συμπασῶν βελτίστη· καὶ b
 ἀκολάστων μὲν πασῶν οὐσῶν ἐν δημοκρατία νικᾷ ζῆν, κοσμίω δ' οὐσῶν ἤκιστα ἐν ταύτῃ βιωτέον, ἐν τῇ πρώτῃ δὲ πολὺ πρῶτόν τε καὶ ἄριστον, πλὴν τῆς ἐβδόμης· πασῶν γὰρ ἐκείνην γε ἐκκριτέον, οἷον θεὸν ἐξ ἀνθρώπων, ἐκ τῶν ἄλλων 5
 πολιτειῶν.

ΝΕ. ΣΩ. Φαίνεται ταῦθ' οὕτω συμβαίνειν τε καὶ γίνεσθαι, καὶ ποιητέον ἢ περ λέγεις.

ΞΕ. Οὐκοῦν δὴ καὶ τοὺς κοινωνοὺς τούτων τῶν πολιτειῶν πασῶν πλὴν τῆς ἐπιστήμονος ἀφαιρετέον ὡς οὐκ ὄντας c
 πολιτικούς· ἀλλὰ στασιαστικούς, καὶ εἰδώλων μεγίστων προστάτας ὄντας καὶ αὐτοὺς εἶναι τοιούτους, μεγίστους δὲ ὄντας μιμητὰς καὶ γόητας μεγίστους γίνεσθαι τῶν σοφιστῶν σοφιστὰς. 5

e1 E.S.: By one that is no different from the other cases, even if now *its*
name is double; but at any rate ruling according to laws and contrary
to laws belongs both to this and to the others.

Y.S.: Yes, it does.

e5 E.S.: Well, at the time when we were looking for the correct
constitution, this cut was not useful, as we demonstrated in what we
said before; but since we have now set that one aside, and have put
down the rest as necessary, in the case of these the criterion of
contrary to laws and abiding by laws cuts each of them in two.

Y.S.: It seems so, given what has now been said.

e10 E.S.: Well then, when monarchy is yoked in good written rules, which
we call laws, it is best of all six; but if it is without laws, it is difficult
and heaviest to live with.

303 Y.S.: Possibly.

E.S.: And the rule of those who are not many, just as few is in the
middle between one and a large number, let's suppose to be middling
in both ways; while that of the mass, in its turn, we may suppose to be
a5 weak in all respects and capable of nothing of any importance either
for good or for bad as judged in relation to the others, because of the
fact that under it offices are distributed in small portions among many
people. For this reason, if all the types of constitution are law-
b1 abiding, it turns out to be the worst of them, but if all are contrary to
law, the best; and if all are uncontrolled, living in a democracy takes
the prize, but if they are ordered, life in it is least liveable, and in first
place and best by far will be life in the first, except for the seventh;
for of all, that one we must separate out, like a god from men, from
b5 the other constitutions.

Y.S.: This seems both to follow, and to be, as you say; and we must do
as you suggest.

e1 E.S.: So then we must also remove those who participate in all these
constitutions, except for the knowledgeable one, as not being
statesmen but experts in faction, and we must say that as presiding
over insubstantial images, on the largest scale, they are themselves
too of the same sort, and that as the greatest imitators and magicians
e5 they turn out to be the greatest sophists among sophists.

ΝΕ. ΣΩ. Κινδυνεύει τοῦτο εἰς τοὺς πολιτικοὺς λεγομένους
περιστράφθαι τὸ ῥήμα ὀρθότατα.

ΞΕ. Εἶεν· τοῦτο μὲν ἀτεχνῶς ἡμῖν ὥσπερ δρᾶμα, καθάπερ
ἐρρήθη νυνδὴ Κενταυρικὸν ὀράσθαι καὶ Σατυρικὸν τινα
θίασον, ὃν δὴ χωριστέον ἀπὸ πολιτικῆς εἴη τέχνης· νῦν δ' d
οὕτω πάνυ μόγις ἐχωρίσθη.

ΝΕ. ΣΩ. Φαίνεται.

ΞΕ. Τούτου δέ γ' ἕτερον ἔτι χαλεπώτερον λείπεται τῷ
συγγενές τε ὁμοῦ τ' εἶναι μᾶλλον τῷ βασιλικῷ γένει καὶ 5
δυσκαταμαθητότερον· καί μοι φαινόμεθα τοῖς τὸν χρυσὸν
καθαίρουσι πάθος ὅμοιον πεπονθέναι.

ΝΕ. ΣΩ. Πῶς;

ΞΕ. Γῆν που καὶ λίθους καὶ πόλλ' ἄττα ἕτερα ἀποκρίνουσι
καὶ ἐκείνοι πρῶτον οἱ δημιουργοί· μετὰ δὲ ταῦτα λείπεται 10
συμμεμιγμένα τὰ συγγενῆ τοῦ χρυσοῦ τίμια καὶ πυρὶ μόνον
ἀφαιρετά, χαλκὸς καὶ ἄργυρος, ἔστι δ' ὅτε καὶ ἀδάμας, ἀ
μετὰ βασάνων ταῖς ἐψήσεσι μόγις ἀφαιρεθέντα τὸν
λεγόμενον ἀκήρατον χρυσὸν εἶασεν ἡμᾶς ἰδεῖν αὐτὸν μόνον
ἐφ' ἑαυτοῦ. 5

ΝΕ. ΣΩ. Λέγεται γὰρ οὖν δὴ ταῦτα οὕτω γίνεσθαι.

ΞΕ. Κατὰ τὸν αὐτὸν τοίνυν λόγον ἔοικε καὶ νῦν ἡμῖν τὰ
μὲν ἕτερα καὶ ὅποσα ἀλλότρια καὶ τὰ μὴ φίλα πολιτικῆς
ἐπιστήμης ἀποκεχωρίσθαι, λείπεσθαι δὲ τὰ τίμια καὶ
συγγενῆ. τούτων δ' ἐστὶ που στρατηγία καὶ δικαστικὴ καὶ 10
ὄση βασιλικῆ κοινωνοῦσα ῥητορεία πείθουσα τὸ δίκαιον 304
συνδιακυβερνᾷ τὰς ἐν ταῖς πόλεσι πράξεις· ἃ δὴ τίνι τρόπῳ
ῥᾶστά τις ἀπομερίζων δείξει γυμνὸν καὶ μόνον ἐκείνον καθ'
αὐτὸν τὸν ζητούμενον ὑφ' ἡμῶν;

ΝΕ. ΣΩ. Δῆλον ὅτι τοῦτό πη δρᾶν πειρατέον. 5

ΞΕ. Πείρας μὲν τοίνυν ἔνεκα φανερός ἔσται· διὰ δὲ
μουσικῆς αὐτὸν ἐγχειρητέον δηλῶσαι. καί μοι λέγε.

ΝΕ. ΣΩ. Τὸ ποῖον;

ΞΕ. Μουσικῆς ἔστι πού τις ἡμῖν μάθησις, καὶ ὅλως τῶν b
περὶ χειροτεχνίας ἐπιστημῶν;

Y.S.: This term looks as if it has been only too correctly turned round against the so-called experts in statesmanship.

d1 E.S.: So: this is our play, as it were – as we said just now that there was some band of centaurs and satyrs in view, one that we had to set apart from the expertise of the statesman; and now it has been set apart, as we have seen, with great difficulty.

Y.S.: It appears so.

d5 E.S.: Yes, but there is something else remaining that is still more difficult than this, by reason of its being both more akin to the kingly class, and closer to it, and harder to understand; and we seem to me to be in a situation similar to that of those who refine gold.

Y.S.: How so?

d10 E.S.: I imagine that these craftsmen also begin by separating out earth, and stones, and many different things; and after these, there
e1 remain commingled with the gold those things that are akin to it, precious things and only removable with the use of fire: copper, silver, and sometimes *adamas*, the removal of which through repeated smelting and testing leaves the ‘unalloyed’ gold that people talk about
e5 there for us to see, itself alone by itself.

Y.S.: Yes, they certainly do say these things happen in this way.

E.S.: Well, it seems that in the same way we have now separated off those things that are different from the expert knowledge of statesmanship, and those that are alien and hostile to it, and that there
e10 remain those that are precious and related to it. Among these, I think,
304 are generalship, the art of the judge, and that part of rhetoric which in partnership with kingship persuades people of what is just and so helps in steering through the business of cities; as for these, in what way will one most easily portion them off and show, stripped and alone by himself, that person we are looking for?

a5 Y.S.: It’s clear that we must try to do this somehow.

E.S.: Well, if it depends on our trying, we’ll find him; music will help us reveal him. Answer me this.

Y.S.: What?

b1 E.S.: I imagine we recognize such a thing as the learning of music, and in general of the kinds of expert knowledge involving work with the hands?

ΝΕ. ΣΩ. Ἔστιν.

ΞΕ. Τί δέ; τὸ δ' αὖ τούτων ἠντινοῦν εἶτε δεῖ μαθάνειν ἡμᾶς εἶτε μὴ, πότερα φήσομεν ἐπιστήμην αὖ καὶ ταύτην 5 εἶναί τινα περὶ αὐτὰ ταῦτα, ἢ πῶς;

ΝΕ. ΣΩ. Οὕτως, εἶναι φήσομεν.

ΞΕ. Οὐκοῦν ἐτέραν ὁμολογήσομεν ἐκείνων εἶναι ταύτην;

ΝΕ. ΣΩ. Ναί.

ΞΕ. Πότερα δὲ αὐτῶν οὐδεμίαν ἄρχειν δεῖν ἄλλην ἄλλης, ἢ 10 ἐκείνας ταύτης, ἢ ταύτην δεῖν ἐπιτροπεύουσαν ἄρχειν c συμπασῶν τῶν ἄλλων;

ΝΕ. ΣΩ. Ταύτην ἐκείνων.

ΞΕ. <Τὴν> εἰ δεῖ μαθάνειν ἢ μὴ τῆς μαθανομένης καὶ διδασκούσης ἄρα σύ γε ἀποφαίνη δεῖν ἡμῖν ἄρχειν; 5

ΝΕ. ΣΩ. Σφόδρα γε.

ΞΕ. Καὶ τὴν εἰ δεῖ πείθειν ἄρα ἢ μὴ τῆς δυναμένης πείθειν;

ΝΕ. ΣΩ. Πῶς δ' οὔ;

ΞΕ. Εἶεν· τίτι τὸ πειστικὸν οὖν ἀποδώσομεν ἐπιστήμη 10 πλήθους τε καὶ ὄχλου διὰ μυθολογίας ἀλλὰ μὴ διὰ διδαχῆς; d

ΝΕ. ΣΩ. Φανερόν οἶμαι καὶ τοῦτο ῥητορικῇ δοτέον ὄν.

ΞΕ. Τὸ δ' εἶτε διὰ πειθοῦς εἶτε καὶ διὰ τινος βίας δεῖ πράττειν πρὸς τινας ὅτιοῦν ἢ καὶ τὸ παράπαν <ἡσυχίαν> ἔχειν, τοῦτ' αὖ ποῖα προσθήσομεν ἐπιστήμη; 5

ΝΕ. ΣΩ. Τῇ τῆς πειστικῆς ἀρχούσῃ καὶ λεκτικῆς.

ΞΕ. Εἴη δ' ἂν οὐκ ἄλλη τις, ὡς οἶμαι, πλὴν ἢ τοῦ πολιτικοῦ δύναμις.

ΝΕ. ΣΩ. Κάλλιστ' εἴρηκας.

ΞΕ. Καὶ τοῦτο μὲν ἔοικε ταχὺ κεχωρίσθαι πολιτικῆς τὸ 10 ῥητορικόν, ὡς ἕτερον εἶδος ὄν, ὑπηρετοῦν μὴν ταύτη. e

ΝΕ. ΣΩ. Ναί.

ΞΕ. Τί δὲ περὶ τῆς τοιαῶδ' αὖ δυνάμεως διανοητέον;

ΝΕ. ΣΩ. Ποίας;

ΞΕ. Τῆς ὡς πολεμητέον ἐκάστοις οἷς ἂν προελώμεθα 5 πολεμεῖν, εἶτε αὐτὴν ἄτεχνον εἶτε ἔντεχνον ἐροῦμεν;

(304) Y.S.: We do.

E.S.: And what of this? The matter of whether we should learn any
b5 one of these or not – shall we say that this too, in its turn, is a kind of
knowledge, concerned with these very things, or what shall we say?

Y.S.: Yes, we'll say that it is.

E.S.: Then shall we agree that this kind of knowledge is distinct from
those?

Y.S.: Yes.

E.S.: And shall we agree that no one of them should control any other,
c1 or that the others should control this one, or that this one should
manage and control all the others together?

Y.S.: This one should control them.

E.S.: In that case you, at any rate, declare it to be your opinion that
the one that decides whether one should learn or not should be in
c5 control, so far as we are concerned, over the one that is the object of
learning and teaches?

Y.S.: Very much so.

E.S.: And also, in that case, that the one which decides whether one
should persuade or not should control the one which is capable of
persuading?

Y.S.: Of course.

E.S.: Well then: to which kind of expert knowledge shall we assign
c10 what is capable of persuading mass and crowd, through the telling of
d1 stories, and not through teaching?

Y.S.: This too is clear, I think: it must be given to rhetoric.

E.S.: And the matter of whether to do whatever it may be in relation
to some people or other through persuasion, or else by the use of force
d5 of some kind, or indeed to do nothing at all: to what sort of expert
knowledge shall we attach this?

Y.S.: To the one that controls the art of persuasion and speaking.

E.S.: It would be none other, I think, than the capacity of the
statesman.

Y.S.: Very well said.

E.S.: This matter of rhetoric too seems to have been separated quickly
d10 from statesmanship, as a distinct kind of thing, but subordinate to it.

e1 Y.S.: Yes.

E.S.: What should we think about the following sort of capacity, in its
turn?

Y.S.: Which one?

e5 E.S.: The one that decides how to make war against each group of
people against whom we choose to make war – whether we shall say

- ΝΕ. ΣΩ. Καὶ πῶς ἂν ἄτεχνον διανοηθεῖμεν, ἦν γε ἡ στρατηγικὴ καὶ πᾶσα ἡ πολεμικὴ πράξις πράττει;
- ΞΕ. Τὴν δὲ εἴτε πολεμητέον εἴτε διὰ φιλίας ἀπαλλακτέον οἶαν τε καὶ ἐπιστήμονα διαβουλεύσασθαι, ταύτης ἑτέραν 10 ὑπολάβωμεν ἢ τὴν αὐτὴν ταύτη;
- ΝΕ. ΣΩ. Τοῖς πρόσθεν ἀναγκαῖον ἐπομένοισιν ἑτέραν.
- ΞΕ. Οὐκοῦν ἄρχουσαν ταύτης αὐτὴν ἀποφανούμεθα, εἴπερ 305 τοῖς ἔμπροσθέν γε ὑποληψόμεθα ὁμοίως;
- ΝΕ. ΣΩ. Φημί.
- ΞΕ. Τίν' οὖν ποτε καὶ ἐπιχειρήσομεν οὕτω δεινῆς καὶ μεγάλης τέχνης συμπάσης τῆς πολεμικῆς δεσπότιν 5 ἀποφαίνεσθαι πλὴν γε δὴ τὴν ὄντως οὖσαν βασιλικήν;
- ΝΕ. ΣΩ. Οὐδεμίαν ἄλλην.
- ΞΕ. Οὐκ ἄρα πολιτικὴν θήσομεν, ὑπηρετικὴν γε οὖσαν, τὴν τῶν στρατηγῶν ἐπιστήμην.
- ΝΕ. ΣΩ. Οὐκ εἰκός. 10
- ΞΕ. Ἴθι δὴ, καὶ τὴν τῶν δικαστῶν τῶν ὀρθῶς δικαζόντων θεασώμεθα δύναμιν. b
- ΝΕ. ΣΩ. Πάνυ μὲν οὖν.
- ΞΕ. Ἄρ' οὖν ἐπὶ πλέον τι δύναται τοῦ περὶ τὰ συμβόλαια πάνθ' ὀπίσσω κείναι νόμιμα παρὰ νομοθέτου βασιλέως 5 παραλαβοῦσα, κρίνειν εἰς ἐκεῖνα σκοποῦσα τά τε δίκαια ταχθέντ' εἶναι καὶ ἄδिका, τὴν αὐτῆς ἰδίαν ἀρετὴν παρεχομένη τοῦ μῆθ' ὑπὸ τινων δώρων μῆθ' ὑπὸ φόβων μῆτε οἰκτων μῆθ' ὑπὸ τινος ἄλλης ἔχθρας μηδὲ φιλίας ἠττηθείσα c παρὰ τὴν τοῦ νομοθέτου τάξιν ἐθέλειν ἂν τὰλλήλων ἐγκλήματα διαιρεῖν;
- ΝΕ. ΣΩ. Οὐκ, ἀλλὰ σχεδὸν ὅσον εἴρηκας ταύτης ἐστὶ τῆς 5 δυνάμεως ἔργον.
- ΞΕ. Καὶ τὴν τῶν δικαστῶν ἄρα ῥώμην ἀνευρίσκομεν οὐ βασιλικὴν οὖσαν ἀλλὰ νόμων φύλακα καὶ ὑπηρετικὴν ἐκείνης.
- ΝΕ. ΣΩ. Ἔοικέν γε.
- ΞΕ. Τόδε δὴ κατανοητέον ἰδόντι συναπάσας τὰς ἐπιστήμας αἱ εἴρηνται, ὅτι πολιτικὴ γε αὐτῶν οὐδεμία ἀνεφάνη. τὴν 10

that it is not a matter of expertise, or does involve expertise?

Y.S.: And how could we suppose it not to involve expertise: a capacity which is exercised by generalship and all activity concerned with war?

e10 E.S.: And are we to understand as different from this the one that is able and knows how to reach a considered decision about whether we should make war or should withdraw in friendly fashion; or as the same as this?

Y.S.: Anyone who was following what was said before must suppose that it is distinct.

305 E.S.: Shall we then declare our view that it controls it, if in fact we are going to take things in line with what we said before?

Y.S.: I say yes.

a5 E.S.: Then what mistress will we even try to propose for so terrifying and important an expertise, the whole of that concerned with war, except the true art of kingship?

Y.S.: No other.

E.S.: In that case we shall not set down the expert knowledge of generals as statesmanship, since it is subordinate.

a10 Y.S.: It seems unlikely that we shall.

b1 E.S.: Come on then; let's look at the capacity that belongs to those judges who judge correctly.

Y.S.: Absolutely.

b5 E.S.: Well then, does its capacity extend to anything more than taking over from the legislator-king all those things that are established as lawful in relation to contracts, and judging by reference to these the things that have been prescribed as just and unjust, providing its own individual excellence by virtue of the fact that it would not be willing to decide the complaints of one citizen against another contrary to the prescription of the legislator through being overcome by presents of some sort, or fears, or feelings of compassion, or again by any enmity or friendship?

c5 Y.S.: No, the function of this capacity is roughly speaking as extensive as you have said.

E.S.: In that case we discover the power of judges too not to be that belonging to the king, but to be a guardian of the laws and subordinate of that other capacity.

Y.S.: It seems so, at any rate.

c10 E.S.: If then one looks at all the kinds of expert knowledge that have been discussed, it must be observed that none of them has been

γὰρ ὄντως οὖσαν βασιλικὴν οὐκ αὐτὴν δεῖ πράττειν ἀλλ' ἄρχειν τῶν δυναμένων πράττειν, γινώσκουσιν τὴν ἀρχὴν τε καὶ ὁρμὴν τῶν μεγίστων ἐν ταῖς πόλεσιν ἐγκαίριας τε πέρι καὶ ἀκαίριας, τὰς δ' ἄλλας τὰ προσταχθέντα δρᾶν.

ΝΕ. ΣΩ. Ὅρθως.

ΞΕ. Διὰ ταῦτα ἄρα ἄς μὲν ἄρτι διεληλύθαμεν, οὐτ' ἀλλήλων οὐθ' αὐτῶν ἄρχουσαι, περὶ δέ τινα ἰδίαν αὐτῆς οὔσα ἐκάστη πράξιν, κατὰ τὴν ἰδιότητα τῶν πράξεων τοῦνομα δικαίως εἴληφεν ἴδιον.

ΝΕ. ΣΩ. Εἴξασι γοῦν.

ΞΕ. Τὴν δὲ πασῶν τε τούτων ἄρχουσαν καὶ τῶν νόμων καὶ συμπάντων τῶν κατὰ πόλιν ἐπιμελουμένην καὶ πάντα συνυφαίνουσιν ὀρθότατα, τοῦ κοινοῦ τῆ κλήσει περιλαβόντες τὴν δύναμιν αὐτῆς, προσαγορεύοιμεν δικαιοτάτ' ἄν, ὡς ἔοικε, πολιτικῆν.

ΝΕ. ΣΩ. Παντάπασι μὲν οὖν.

ΞΕ. Οὐκοῦν δὴ καὶ κατὰ τὸ τῆς ὑφαντικῆς παράδειγμα βουλοίμεθ' ἂν ἐπεξελεθῆιν αὐτὴν νῦν, ὅτε καὶ πάντα τὰ γένη τὰ κατὰ πόλιν δῆλα ἡμῖν γέγονε;

ΝΕ. ΣΩ. Καὶ σφόδρα γε.

ΞΕ. Τὴν δὴ βασιλικὴν συμπλοκὴν, ὡς ἔοικε, λεκτέον ποία τέ ἐστι καὶ τίνι τρόπῳ συμπλέκουσα ποῖον ἡμῖν ὕφασμα ἀποδίδωσιν.

ΝΕ. ΣΩ. Δῆλον.

ΞΕ. Ἡ χαλεπὸν ἐνδείξασθαι πρᾶγμα ἀναγκαῖον ἄρα γέγονεν, ὡς φαίνεται.

ΝΕ. ΣΩ. Πάντως γε μὴν ῥητέον.

ΞΕ. Τὸ γὰρ ἀρετῆς μέρος ἀρετῆς εἶδει διάφορον εἶναι τινα τρόπον τοῖς περὶ λόγους ἀμφισβητητικοῖς καὶ μάλ' εὐεπίθετον πρὸς τὰς τῶν πολλῶν δόξας.

ΝΕ. ΣΩ. Οὐκ ἔμαθον.

ΞΕ. Ἄλλ' ὧδε πάλιν. ἀνδρείαν γὰρ οἶμαί σε ἠγεῖσθαι μέρος ἐν ἀρετῆς ἡμῖν εἶναι.

ΝΕ. ΣΩ. Πάνυ γε.

d1 declared to be statesmanship. For what is really kingship must not itself perform practical tasks, but control those with the capacity to perform them, because it knows when it is the right time to begin and set in motion the most important things in cities and when it is the wrong time; and the others must do what has been prescribed for them.

d5 Y.S.: Correct.

E.S.: For this reason, then, the kinds of expertise we have just examined control neither each other nor themselves, but each is concerned with some individual kind of practical activity of its own, and in accordance with the individual nature of the activities in question has appropriately acquired a name that is individual to it.

e1 Y.S.: That seems so, at any rate.

E.S.: Whereas the one that controls all of these, and the laws, and cares for every aspect of things in the city, and weaves everything together in the most correct way – this, embracing its capacity with the appellation belonging to the whole, we would, it seems, most appropriately call statesmanship.

e5 Y.S.: Yes, absolutely.

E.S.: We will want, won't we, to pursue it further now by reference to the model of the art of weaving, now that all the classes of things in the city have become clear to us?

e10 Y.S.: Yes, very much so.

306 E.S.: Then it seems that we should discuss the intertwining that belongs to kingship – of what kind it is, and in what way it intertwines to render us what sort of fabric.

Y.S.: Clearly.

a5 E.S.: What it seems in that case that we have to deal with is certainly a difficult thing to show.

Y.S.: But in any case we have to discuss it.

E.S.: To say that part of virtue is in a certain sense different in kind from virtue provides an all too easy target for those expert in disputing statements, if we view things in relation to what the majority of people think.

a10 Y.S.: I don't understand.

E.S.: I'll put it again, like this. I imagine you think that courage, for us, constitutes one part of virtue.

b1 Y.S.: Certainly.

ΞΕ. Καὶ μὴν σωφροσύνην γε ἀνδρείας μὲν ἕτερον, ἐν δ' οὖν (306)
καὶ τοῦτο μῦριον ἦς κάκεινο.

ΝΕ. ΣΩ. Ναί. 5

ΞΕ. Τούτων δὴ περί θυμαστόν τινα λόγον ἀποφαίνεσθαι
τολμητέον.

ΝΕ. ΣΩ. Ποῖον;

ΞΕ. Ὡς ἐστὸν κατὰ δὴ τινα τρόπον εὖ μάλα πρὸς ἀλλήλας
ἐχθρὰ καὶ στάσιν ἐναντίαν ἔχετον ἐν πολλοῖς τῶν ὄντων. 10

ΝΕ. ΣΩ. Πῶς λέγεις;

ΞΕ. Οὐκ εἰωθότα λόγον οὐδαμῶς· πάντα γὰρ οὖν δὴ
ἀλλήλοις τά γε τῆς ἀρετῆς μῦρια λέγεταιί που φίλια. c

ΝΕ. ΣΩ. Ναί.

ΞΕ. Σκοπῶμεν δὴ προσσχόντες τὸν νοῦν εὖ μάλα πότερον
οὕτως ἀπλοῦν ἐστὶ τοῦτο, ἢ παντὸς μᾶλλον αὐτῶν ἔχει
<ἐνια> διαφορὰν τοῖς συγγενέσιν ἔς τι; 5

ΝΕ. ΣΩ. Ναί, λέγοις ἂν πῆ σκεπτέον.

ΞΕ. Ἐν τοῖς σύμψασι χρὴ ζητεῖν ὅσα καλὰ μὲν λέγομεν,
εἰς δύο δὲ αὐτὰ τίθεμεν ἐναντία ἀλλήλων εἶδη.

ΝΕ. ΣΩ. Λέγ' ἔτι σαφέστερον.

ΞΕ. Ὁξύτητα καὶ τάχος, εἴτε κατὰ σώματα εἴτ' ἐν ψυχαῖς 10
εἴτε κατὰ φωνῆς φορὰν, εἴτε αὐτῶν τούτων εἴτε ἐν εἰδώλοις d
ὄντων, ὅποσα μουσικῆ μιμουμένη καὶ ἔτι γραφικῆ μιμήματα
παρέχεται, τούτων τινὸς ἐπαινέτης εἴτε αὐτὸς πώποτε
γέγονας εἴτε ἄλλου παρῶν ἐπαινοῦντος ἥσθησαι;

ΝΕ. ΣΩ. Τί μὴν; 5

ΞΕ. Ἡ καὶ μνήμην ἔχεις ὄντινα τρόπον αὐτὸ δρῶσιν ἐν
ἐκάστοις τούτων;

ΝΕ. ΣΩ. Οὐδαμῶς.

ΞΕ. Ἄρ' οὖν δυνατὸς αὐτὸ ἂν γενοίμην, ὥσπερ καὶ
διανοοῦμαι, διὰ λόγων ἐνδείξασθαι σοι; 10

ΝΕ. ΣΩ. Τί δ' οὐ; c

ΞΕ. Ῥάδιον ἕοικας ἠγείσθαι τὸ τοιοῦτον· σκοπῶμεθα δ' οὖν
αὐτὸ ἐν τοῖς ὑπεναντίοις γένεσι. τῶν γὰρ δὴ πράξεων ἐν
πολλαῖς καὶ πολλάκις ἐκάστοτε τάχος καὶ σφοδρότητα καὶ

b 10 ἐχθρὰ c: ἔχθραν m | ἔχετον m: ἔχοντε n, O | c 5 ἔς τι c:

ἐστί(ν) m | c 3 ἐν τοῖς ὑπεναντίοις γένεσι m: ἐν ταῖς ὑπεναντίαις
γενέσεσι c

- (306) E.S.: And also that moderation is something distinct from courage, but at the same time that this too is one part of what the other is part of.
- b5 Y.S.: Yes.
E.S.: Well, we must dare to declare something astonishing in relation to these two.
Y.S.: What?
E.S.: That, in some sort of way, they are extremely hostile to each other and occupy opposed positions in many things.
- b10 Y.S.: What do you mean?
E.S.: Not in any way the kind of thing we're used to saying; for certainly, I imagine, all the parts of virtue are said to be amicably disposed towards each other, if anything is.
- c1 Y.S.: Yes.
E.S.: Then should we look with extremely close attention to see whether this is unqualifiedly the case, or whether emphatically some aspects of them admit of dissent in some respect with what is related to them?
- c5 Y.S.: Yes; please say how we should do so.
E.S.: We should look at it in relation to all those things we call fine, but then go on to place them into two classes which are opposed to each other.
Y.S.: Put it still more clearly.
- c10 E.S.: Quickness and speed, whether in bodies, or in minds, or in the movement of the voice, whether of these themselves or of them as represented in images, all those imitations that music, and painting too, provide – have you ever either praised any of these yourself or been present to hear someone else praising them?
- d1 Y.S.: Of course.
E.S.: And do you remember how they do it in every one of these cases?
Y.S.: I don't at all.
- d10 E.S.: Then would I be able, I wonder, to show it to you in words just as I have it before my mind?
Y.S.: Why not?
E.S.: You seem to think this kind of thing easy; but in any case let's consider it in the opposite kinds of case. Often and in many activities, whenever we admire speed and vigour and quickness, of mind and
- e5

ὀξύτητα διανοησεώς τε καὶ σώματος, ἔτι δὲ καὶ φωνῆς, ὅταν 5
ἀγασθῶμεν, λέγομεν αὐτὸ ἐπαινοῦντες μιᾷ χρώμενοι
προσρήσει τῇ τῆς ἀνδρείας.

ΝΕ. ΣΩ. Πῶς;

ΞΕ. Ὅξυ καὶ ἀνδρεῖον πρῶτόν ποῦ φαμεν, καὶ ταχὺ καὶ 10
ἀνδρικόν, καὶ σφοδρὸν ὡσαύτως· καὶ πάντως ἐπιφέροντες
τοῦνομα ὃ λέγω κοινὸν πάσαις ταῖς φύσεσι ταύταις
ἐπαινοῦμεν αὐτάς.

ΝΕ. ΣΩ. Ναί.

ΞΕ. Τί δέ; τὸ τῆς ἡρεμαίας αὐτῆς γενέσεως εἶδος ἄρ' οὐ 307
πολλάκις ἐπηνέκαμεν ἐν πολλαῖς τῶν πράξεων;

ΝΕ. ΣΩ. Καὶ σφόδρα γε.

ΞΕ. Μῶν οὖν οὐ τάναντία λέγοντες ἢ περὶ ἐκείνων τοῦτο 5
φθεγγόμεθα;

ΝΕ. ΣΩ. Πῶς;

ΞΕ. Ὡς ἡουχαῖά ποῦ φαμεν ἐκάστοτε καὶ σωφρονικά, περὶ 10
τε διάνοιαν πραττόμενα ἀγασθέντες καὶ κατὰ τὰς πράξεις
αὐτῆς βραδέα καὶ μαλακά, καὶ ἔτι περὶ φωνὰς γιγνόμενα λεία
καὶ βαρέα, καὶ πᾶσαν ῥυθμικὴν κίνησιν καὶ ὄλην μούσαν ἐν 10
καιρῷ βραδυτῆτι προσχρωμένην, οὐ τὸ τῆς ἀνδρείας ἀλλὰ τὸ 6
τῆς κοσμιότητος ὄνομα ἐπιφέρομεν αὐτοῖς σύμπασι.

ΝΕ. ΣΩ. Ἀληθέστατα.

ΞΕ. Καὶ μὴν ὁπόταν αὐτῆς γε ἀμφοτέρω γίγνηται ταῦθ' ἡμῖν 5
ἄκαιρα, μεταβάλλοντες ἑκάτερα αὐτῶν ψέγομεν ἐπὶ τάναντία
πάλιν ἀπονέμοντες τοῖς ὀνόμασι.

ΝΕ. ΣΩ. Πῶς;

ΞΕ. Ὅξύτερα μὲν αὐτὰ γιγνόμενα τοῦ καιροῦ καὶ θάπτω καὶ 10
σκληρότερα φαινόμενα [καὶ] ὑβριστικὰ καὶ μανικὰ λέγοντες,
τὰ δὲ βαρύτερα καὶ βραδύτερα καὶ μαλακώτερα δειλὰ καὶ 6
βλακικά· καὶ σχεδὸν ὡς τὸ πολὺ ταυτὰ τε καὶ τὴν σῶφρονα
φύσιν καὶ τὴν ἀνδρείαν τὴν τῶν ἐναντίων, οἷον πολεμίαν
διαλαχούσας στάσιν ἰδέας, οὔτ' ἀλλήλαις μειγνυμένας 5
ἐφευρίσκομεν ἐν ταῖς περὶ τὰ τοιαῦτα πράξεσιν, ἔτι τε τοὺς 5
ἐν ταῖς ψυχαῖς αὐτὰς ἴσυχοντας διαφορομένους ἀλλήλοις

body, and again of voice, we speak in praise of it by using a single appellation, that of 'courage'.

Y.S.: How so?

e10 E.S.: I think we say 'quick and courageous' – that's a first example; and 'fast and courageous', and similarly with 'vigorous'; and in every case it's by applying the name I'm talking about in common to all these kinds of thing that we praise them.

Y.S.: Yes.

307 E.S.: But again – in many activities, don't we often praise the kind of things that happen gently?

Y.S.: Yes, very much so.

a5 E.S.: Well then, don't we express this by saying the opposite of what we say of the other things?

Y.S.: How?

a10 E.S.: In that, I think, we say on each occasion that they are 'quiet and moderate', admiring things done in the sphere of the mind and again in that of actions themselves that are slow and soft, and then too things in the sphere of the voice that turn out smooth and deep, and all b1 rhythmic movement and the whole of music which employs slowness at the right time – we apply to them all the name, not of courage, but of orderliness.

Y.S.: Very true.

b5 E.S.: And when, conversely, both of these sets of qualities occur at the wrong time, we change round and censure each of them, assigning them to opposite effect by the names we use.

Y.S.: How?

c1 E.S.: By calling them 'excessive and manic' when they turn out quicker than is timely, and appear too fast and hard, and calling things that are too deep and slow and soft 'cowardly and lethargic'; and it's pretty much a general rule that we find that these qualities, and the moderate type as a whole, and the 'courage' of the opposite qualities do not mix with each other in the activities concerned with things of c5 this sort, as if they were types of thing that had a warring stance allotted to them, and moreover we shall see that those who possess

ὀψόμεθα ἐὰν μεταδιώκωμεν.

ΝΕ. ΣΩ. Ποῦ δὴ λέγεις;

ΞΕ. Ἐν πάσι τε δὴ τούτοις οἷς νῦν εἶπομεν, ὡς εἰκός τε d
ἐν ἑτέροις πολλοῖς. κατὰ γὰρ οἶμαι τὴν αὐτῶν ἑκατέροις
συγγένειαν τὰ μὲν ἐπαινοῦντες ὡς οἰκεία σφέτερα, τὰ δὲ
τῶν διαφόρων ψέγοντες ὡς ἀλλότρια, πολλὴν εἰς ἔχθραν
ἀλλήλοισ καὶ πολλῶν πέρι καθίστανται. 5

ΝΕ. ΣΩ. Κινδυνεύουσιν.

ΞΕ. Παιδιὰ τοίνυν αὕτη γέ τις ἢ διαφορὰ τούτων ἐστὶ τῶν
εἰδῶν· περὶ δὲ τὰ μέγιστα νόσος συμβαίνει πασῶν ἐχθίστη
γίγνεσθαι ταῖς πόλεσιν.

ΝΕ. ΣΩ. Περὶ δὴ ποῖα φῆς; 10

ΞΕ. Περὶ ὅλην, ὡς γε εἰκός, τὴν τοῦ ζῆν παρασκευήν. οἱ μὲν e
γὰρ δὴ διαφερόντως ὄντες κόσμοι τὸν ἥσυχον ἀεὶ βίον
ἔτοιμοι ζῆν, αὐτοὶ καθ' αὐτοὺς μόνοι τὰ σφέτερα αὐτῶν
πράττοντες, οἴκοι τε αὐτὰ πρὸς ἅπαντας οὕτως ὀμιλοῦντες, καὶ
πρὸς τὰς ἑξῶθεν πόλεις ὡσαύτως ἔτοιμοι πάντα ὄντες 5
τρόπον τινα ἄγειν εἰρήνην· καὶ διὰ τὸν ἔρωτα δὴ τοῦτον
ἀκαιρότερον ὄντα ἢ χρῆ, ὅταν ἂ βούλονται πράττωσιν, ἔλαθον
αὐτοὶ τε ἀπολέμῳ ἴσχυοντες καὶ τοὺς νέους ὡσαύτως
διατιθέντες, ὄντες τε ἀεὶ τῶν ἐπιτιθεμένων, ἐξ ὧν οὐκ ἐν
πολλοῖς ἔτεσιν αὐτοὶ καὶ παῖδες καὶ σύμπασα ἢ πόλις ἀντ' 308
ἐλευθέρων πολλακίς ἔλαθον αὐτοὺς γενόμενοι δοῦλοι.

ΝΕ. ΣΩ. Χαλεπὸν εἶπες καὶ δεινὸν πάθος.

ΞΕ. Τί δ' οἱ πρὸς τὴν ἀνδρείαν μᾶλλον ῥέποντες; ἄρ' οὐκ 5
ἐπὶ πόλεμον ἀεὶ τινα τὰς αὐτῶν συντείνοντες πόλεις διὰ
τὴν τοῦ τοιούτου βίου σφοδροτέραν τοῦ δέοντος ἐπιθυμίαν
εἰς ἔχθραν πολλοῖς καὶ δυνατοῖς καταστάντες ἢ πάμπαν
διώλεσαν ἢ δούλας αὐτὰ καὶ ὑποχειρίους τοῖς ἐχθροῖς ὑπέθεσαν
τὰς αὐτῶν πατρίδας;

ΝΕ. ΣΩ. Ἔστι καὶ ταῦτα. b

ΞΕ. Πῶς οὖν μὴ φῶμεν ἐν τούτοις ἀμφοτέρα ταῦτα τὰ
γένη πολλὴν πρὸς ἄλληλα ἀεὶ καὶ τὴν μεγίστην ἴσχειν
ἔχθραν καὶ στάσιν;

d3 οἰκεία <καὶ> e | d6 αὕτη γ' ἔτι e

them in their souls are at odds with each other, if we go looking for them.

Y.S.: Where do you mean us to look?

d1 E.S.: Both in all the spheres we mentioned just now, and no doubt in many others. For I think because of their affinity to either set of qualities, they praise some things as belonging to their own kin, and censure those of their opponents as alien, and engage in a great deal
d5 of hostility towards each other, and about a great many things.

Y.S.: Very likely.

E.S.: Well, this disagreement, of these sorts of people, is a kind of play; but in relation to the most important things, it turns out to be a disease which is the most hateful of all for cities.

Y.S.: In relation to what, do you mean?

e1 E.S.: In relation to the organization of life as a whole. For those who are especially orderly are always ready to live the quiet life, carrying on their private business on their own by themselves, both associating
e5 with everyone in their own city on this basis, and similarly with cities outside their own, being ready in any way to preserve peace of some kind; and because of this passion of theirs, which is less timely than it should be, when they do what they want nobody notices that they are being unwarlike and making the young men the same, and that they are perpetually at the mercy of those who attack them, with the result
308 that within a few years they themselves, their children, and the whole city together often become slaves instead of free men before they have noticed it.

Y.S.: What you describe is a painful and terrifying thing to go through.

a5 E.S.: But what about those who incline more towards courage? Isn't it the case that they are always drawing their cities into some war or other because of their desire for a life of this sort, which is more vigorous than it should be, and that they make enemies of people who are both numerous and powerful, and so either completely destroy their own fatherlands or else make them slaves and subjects of their enemies?

b1 Y.S.: This too is true.

E.S.: How then can we deny that in these things both of these kinds of people always admit of much hostility and dissent between them, even to the greatest degree?

- NE. ΣΩ. Οὐδαμῶς ὡς οὐ φήσομεν. 5
- ΞΕ. Οὐκοῦν ὅπερ ἐπεσκοποῦμεν κατ' ἀρχὰς ἀνηυρήκαμεν, ὅτι μόρια ἀρετῆς οὐ σμικρὰ ἀλλήλοις διαφέρεσθον φύσει καὶ δὴ καὶ τοὺς ἴσχοντας δρᾶτον τὸ αὐτὸ τοῦτο;
- NE. ΣΩ. Κινδυνεύετον.
- ΞΕ. Τόδε τοίνυν αὐτὸ λάβωμεν. 10
- NE. ΣΩ. Τὸ ποῖον;
- ΞΕ. Εἴ τίς που τῶν συνθετικῶν ἐπιστημῶν πρᾶγμα ὅτιοῦν τῶν αὐτῆς ἔργων, κἂν εἰ τὸ φαυλότατον, ἐκοῦσα ἐκ μοχθηρῶν καὶ χρηστῶν τινων συνίστησιν, ἢ πᾶσα ἐπιστήμη πανταχοῦ τὰ μὲν μοχθηρὰ εἰς δύναμιν ἀποβάλλει, τὰ δὲ ἐπιτήδεια καὶ τὰ χρηστὰ ἔλαβεν, ἐκ τούτων δὲ καὶ ὁμοίων καὶ ἀνομοίων ὄντων, πάντα εἰς ἓν αὐτὰ συνάγουσα, μίαν τινὰ δύναμιν καὶ ἰδέαν δημιουργεῖ. 5
- NE. ΣΩ. Τί μήν;
- ΞΕ. Οὐδ' ἄρα ἢ κατὰ φύσιν ἀληθῶς οὖσα ἡμῖν πολιτικὴ μή ποτε ἐκ χρηστῶν καὶ κακῶν ἀνθρώπων ἐκοῦσα εἶναι συστήσῃται πόλιν τινά, ἀλλ' εὐδηλον ὅτι παιδιᾶ πρῶτον βασανιεῖ, μετὰ δὲ τὴν βάσανον αὐτὸς τοῖς δυναμένοις παιδεύειν καὶ ὑπηρετεῖν πρὸς τοῦτ' αὐτὸ παραδώσει, προστάττουσα καὶ ἐπιστατοῦσα αὐτῇ, καθάπερ ὑφαντικῇ τοῖς τε ξαίνουσι καὶ τοῖς τᾶλλα προπαρασκευάζουσιν ὅσα πρὸς τὴν πλέξιν αὐτῆς συμπαρακολουθοῦσα προστάττει καὶ ἐπιστατεῖ, τοιαῦτα ἐκάστοις ἐνδεικνύσα τὰ ἔργα ἀποτελεῖν ὅσα ἂν ἐπιτήδεια ἡγῆται πρὸς τὴν αὐτῆς εἶναι συμπλοκὴν. 5
- NE. ΣΩ. Πάνυ μὲν οὖν.
- ΞΕ. Ταῦτόν δὴ μοι τοῦθ' ἢ βασιλικὴ φαίνεται πᾶσι τοῖς κατὰ νόμον παιδευταῖς καὶ τροφεύσιν, τὴν τῆς ἐπιστατικῆς αὐτῆς δύναμιν ἔχουσα, οὐκ ἐπιτρέψειν ἀσκεῖν ὅτι μή τις πρὸς τὴν αὐτῆς σύγκρασιν ἀπεργαζόμενος ἠθὸς τι πρέπον ἀποτελεῖ, ταῦτα δὲ μόνον παρακελεύεσθαι παιδεύειν· καὶ τοὺς μὲν μὴ δυναμένους κοινωνεῖν ἠθους ἀνδρείου καὶ σώφρονος ὅσα τε ἄλλα ἐστὶ τείνοντα πρὸς ἀρετὴν, ἀλλ' εἰς ἀθεότητα καὶ ὕβριν καὶ ἀδικίαν ὑπὸ κακῆς βίᾳ φύσεως ἀπωθουμένους, 10 309

c 4–5 καὶ τὰ χρηστὰ n: καὶ χρηστὰ n, O | a 1 ἀπωθουμένους e:
ἀπωθούμενα m

b5 Y.S.: There's no way we shall deny it.

E.S.: Then we have found, haven't we, what we were originally looking into, that parts of virtue of no small importance are by nature at odds with each other, and moreover cause those who possess them to be in this same condition?

Y.S.: Very likely they do.

b10 E.S.: Then let's take the following point in its turn.

Y.S.: What's that?

c1 E.S.: Whether any, I suppose, of the kinds of expert knowledge that involve putting things together voluntarily puts together any whatever of the things it produces, even of the lowliest kind, out of bad and good things, or whether every kind of expert knowledge everywhere
 c5 throws away the bad so far as it can, and takes what is suitable and good, and from these, both like and unlike, bringing them all together into one, crafts some single kind of thing with a single capacity.

Y.S.: Of course.

d1 E.S.: In that case, neither will what we have decided is by nature truly the art of statesmanship ever voluntarily put together a city out of good and bad human beings, but very clearly it will first put them to the test in play, and after the test it will in turn hand them over to
 d5 those with the capacity to educate them and serve it towards this particular end, itself laying down prescriptions for the educators and directing them, just as weaving follows along with the carders and those who prepare the other things needed for its twining, and
 e1 prescribes for and directs them, giving indications to each group to finish their products in whatever way it thinks suitable for its own intertwining.

Y.S.: Yes, absolutely.

e5 E.S.: In just this very way, it seems to me that the art of kingship, since it is this that itself possesses the capacity belonging to the directing art, will not permit the educators and tutors, who function according to law, to do anything in the exercise of their role the working out of which will not result in some disposition which is fitting in relation to the mixing that belongs to the directing art, and calls on them to teach these things alone; and those that are unable to share in a disposition that is courageous and moderate, and the other
 e10 things that belong to the sphere of virtue, but are thrust forcibly away
 309 by an evil nature into godlessness, excess and injustice, it throws out

θανάτοις τε ἐκβάλλει καὶ φυγαῖς καὶ ταῖς μεγίσταις (309)
κολάζουσα ἀτιμίαις.

NE. ΣΩ. Λέγεται γοῦν πως οὕτως.

ΞΕ. Τοὺς δὲ ἐν ἀμαθίᾳ τε αὖ καὶ ταπεινότητι πολλῇ 5
κυλινδουμένους εἰς τὸ δουλικὸν ὑποζεύγνυσι γένος.

NE. ΣΩ. Ὀρθότατα.

ΞΕ. Τοὺς λοιποὺς τοίνυν, ὅσων αἱ φύσεις ἐπὶ τὸ γενναῖον
ικανὰ παιδείας τυγχάνουσαι καθίστασθαι καὶ δέξασθαι μετὰ b
τέχνης σύμμειξιν πρὸς ἀλλήλας, τούτων τὰς μὲν ἐπὶ τὴν
ἀνδρείαν μᾶλλον συντεινούσας, οἷον στημονοφυῆς νομίσασ'
αὐτῶν εἶναι τὸ στερεὸν ἦθος, τὰς δὲ ἐπὶ τὸ κόσμιον πίοιτί 5
τε καὶ μαλακῶ καὶ κατὰ τὴν εἰκόνα κροκῶδει διανήματι
προσχρωμένας, ἐναντία δὲ τεινούσας ἀλλήλαις, πειράται
τοιόνδε τινὰ τρόπον συνδεῖν καὶ συμπλέκειν.

NE. ΣΩ. Ποῖον δῆ;

ΞΕ. Πρῶτον μὲν κατὰ τὸ συγγενὲς τὸ ἀειγενὲς ὄν τῆς c
ψυχῆς αὐτῶν μέρος θεῖω συναρμοσαμένη δεσμῶ, μετὰ δὲ τὸ
θεῖον τὸ ζωογενὲς αὐτῶν αὐθις ἀνθρωπίνοις.

NE. ΣΩ. Πῶς τοῦτ' εἶπες αὖ;

ΞΕ. Τὴν τῶν καλῶν καὶ δικαίων πέρι καὶ ἀγαθῶν καὶ τῶν 5
τούτοις ἐναντίων ὄντως οὖσαν ἀληθῆ δόξαν μετὰ βεβαιώσεως,
ὁπόταν ἐν ταῖς ψυχαῖς ἐγγίγνηται, θεῖαν φημὶ ἐν δαιμονίῳ
γίγνεσθαι γένει.

NE. ΣΩ. Πρέπει γοῦν οὕτω.

ΞΕ. Τὸν δὲ πολιτικὸν καὶ τὸν ἀγαθὸν νομοθέτην ἄρ' ἴσμεν d
ὅτι προσήκει μόνον δυνατὸν εἶναι τῇ τῆς βασιλικῆς μούσῃ
τοῦτο αὐτὸ ἐμποιεῖν τοῖς ὀρθῶς μεταλαβοῦσι παιδείας, οὓς
ἐλέγομεν νυνδῆ;

NE. ΣΩ. Τὸ γοῦν εἶκός. 5

ΞΕ. Ὅς δ' ἂν δρᾶν γε, ᾧ Σώκρατες, ἀδυνατῆ τὸ τοιοῦτον,
μηδέποτε τοῖς νῦν ζητουμένοις ὀνόμασι αὐτὸν
προσαγορεύωμεν.

NE. ΣΩ. Ὀρθότατα.

ΞΕ. Τί οὖν; ἀνδρεία ψυχῆ λαμβανομένη τῆς τοιαύτης 10

b6 [δὲ] c | c7 ἐν ταῖς ψυχαῖς n: ἐν ψυχαῖς n, O

- (309) by killing them, sending them into exile, and punishing them with the most extreme forms of dishonour.
 Y.S.: At least it is put something like this.
- a5 E.S.: And again those who wallow in great ignorance and baseness it brings under the yoke of the class of slaves.
 Y.S.: Quite correct.
- b1 E.S.: Then as for the others, whose natures are capable of becoming composed in the direction of what is noble, if they acquire education, and, with the help of expertise, of admitting commingling with each other – of these, it tries to bind together and intertwine the ones who strain more towards courage, its view being that their firm disposition is as it were like the warp, and the ones who incline towards the moderate, who employ an ample, soft, and – to continue the image – wooflike thread, two natures with opposite tendencies; and it does so in something like the following way.
 Y.S.: What way is that?
- c1 E.S.: First, by fitting together that part of their soul that is eternal with a divine bond, in accordance with its kinship with the divine, and after the divine, in turn fitting together their mortal aspect with human bonds.
 Y.S.: Again, what do you mean by this?
- e5 E.S.: That opinion which is really true about what is fine, just and good, and the opposites of these, and is guaranteed, when it comes to be in souls, I call divine, belonging to the class of what is more than human.
 Y.S.: It's certainly a fitting view to take.
- d1 E.S.: Then do we recognize that it belongs to the statesman and the good legislator alone to be capable of bringing this very thing about, by means of the music that belongs to the art of kingship, in those who have had their correct share of education – the people we were speaking of just now?
- d5 Y.S.: That's certainly reasonable.
 E.S.: Yes, and anyone who is incapable of doing this sort of thing – let's never call him by the names we are now investigating.
 Y.S.: Quite correct.
- d10 E.S.: Well then – is a 'courageous' soul that grasps this sort of truth

ἀληθείας ἄρ' οὐχ ἡμεροῦται καὶ τῶν δικαίων μάλιστα οὕτω ^c
κοινωνεῖν ἂν ἐθελήσειεν, μὴ μεταλαβοῦσα δὲ ἀποκλίνει
μᾶλλον πρὸς θηριώδη τινα φύσιν;

NE. ΣΩ. Πῶς δ' οὔ;

ΞΕ. Τί δὲ τὸ τῆς κοσμίας φύσεως; ἄρ' οὐ τούτων μὲν ⁵
μεταλαβὼν τῶν δοξῶν ὄντως σῶφρον καὶ φρόνιμον, ὡς γε ἐν
πολιτείᾳ, γίγνεται, μὴ κοινωνῆσαν δὲ ὧν λέγομεν
ἐπενείδιστόν τινα εὐθείας δικαιοτάτα λαμβάνει φήμην;

NE. ΣΩ. Πάνυ μὲν οὖν.

ΞΕ. Οὐκοῦν συμπλοκὴν καὶ δεσμὸν τοῦτον τοῖς μὲν κακοῖς ¹⁰
πρὸς σφᾶς αὐτοὺς καὶ τοῖς ἀγαθοῖς πρὸς τοὺς κακοὺς
μηδέποτε μόνιμον φῶμεν γίνεσθαι, μηδέ τινα ἐπιστήμην
αὐτῷ σπουδῆ πρὸς τοὺς τοιούτους ἂν χρῆσθαι ποτε;

NE. ΣΩ. Πῶς γάρ;

ΞΕ. Τοῖς δ' εὐγενέσι γενομένοις τε ἐξ ἀρχῆς ἦθεσι ³¹⁰
θρεφθεῖσί τε κατὰ φύσιν μόνοις διὰ νόμων ἐμφύεσθαι, καὶ ἐπὶ
τούτοις δὴ τοῦτ' εἶναι τέχνη φάρμακον, καὶ καθάπερ εἴπομεν
τοῦτον θεióτερον εἶναι τὸν σύνδεσμον ἀρετῆς μερῶν φύσει
ἀνομοίων καὶ ἐπὶ τὰ ἐναντία φερομένων. ⁵

NE. ΣΩ. Ἀληθέστατα.

ΞΕ. Τοὺς μὲν λοιπούς, ὄντας ἀνθρωπίνους δεσμούς,
ὑπάρχοντος τούτου τοῦ θείου σχεδὸν οὐδὲν χαλεπὸν οὔτε
ἐννοεῖν οὔτε ἐννοήσαντα ἀποτελεῖν.

NE. ΣΩ. Πῶς δὴ, καὶ τίνας; ^b

ΞΕ. Τοὺς τῶν ἐπιγαμιῶν καὶ παιδῶν κοινωνήσεων καὶ τῶν
περὶ τὰς ἰδίας ἐκδόσεις καὶ γάμους. οἱ γὰρ πολλοὶ τὰ περὶ
ταῦτα οὐκ ὀρθῶς συνδοῦνται πρὸς τὴν τῶν παιδῶν γέννησιν.

NE. ΣΩ. Τί δὴ; ⁵

ΞΕ. Τὰ μὲν πλούτου καὶ δυνάμεων ἐν τοῖς τοιούτοις
διώγματα τί καὶ τις ἂν ὡς ἄξια λόγου σπουδάζοι
μεμφόμενος;

NE. ΣΩ. Οὐδέν.

ΞΕ. Μᾶλλον δέ γε δίκαιον τῶν περὶ τὰ γένη ποιουμένων ¹⁰
ἐπιμέλειαν τούτων πέρι λέγειν, εἴ τι μὴ κατὰ τρόπον ^c

c 2 ἀποκλίνει m: ἀποκλινεῖ c, O | a 1 τε c: γε m | a 4 φύσει c:
φύσεως m, O | b 10 γένη m: ἦθη c

e1 not tamed, and wouldn't it be especially willing as a result to share in what is just, whereas if it fails to get a share of it, doesn't it rather slide away towards becoming like some kind of beast?

Y.S.: Quite.

e5 E.S.: And what of the case of the 'moderate' sort of nature? If it gets a share of these opinions, doesn't it become genuinely moderate and wise, so far as wisdom goes in the context of life in a city, while if it fails to get a portion of the things we're talking about, doesn't it very appropriately acquire a disgraceful reputation, for simplemindedness?

Y.S.: Absolutely.

e10 E.S.: And let's not say, shall we, that this intertwining and bonding, in the case of vicious men in relation to each other and good men in relation to the vicious, ever turns out to be lasting, nor that any kind of expert knowledge would ever seriously use it in relation to people like this?

Y.S.: No; how would it?

310 E.S.: What I propose we should say is that it is only in those dispositions that were both born noble in the first place and have been nurtured in accordance with their nature that it takes root through laws, and that it is for them that this remedy exists by means of expertise; and that, as we said, this bonding together is more divine,
a5 uniting parts of virtue that are by nature unlike each other, and go in opposite directions.

Y.S.: Very true.

E.S.: Yes, and the remaining bonds, which are human, once this divine one exists, are perhaps not difficult at all either to understand, or to effect once one has understood them.

b1 Y.S.: How then, and what are they?

E.S.: Those that consist in intermarriages and sharing of children, and in those matters relating to private giving-away in marriage. For most people, in what relates to these things, do not bind themselves together correctly with respect to the procreation of children.

b5 Y.S.: Why so?

E.S.: Why would anyone seriously concern themselves with censuring the pursuit of wealth and forms of influence in such contexts, as if it were worth discussing?

Y.S.: There would be no reason.

e1 E.S.: No; it would be more appropriate to discuss those people who pay attention to family-types, whether they are acting erroneously in

πράττουσιν.

ΝΕ. ΣΩ. Εἰκὸς γὰρ οὖν.

ΞΕ. Πράττουσι μὲν δὴ οὐδ' ἐξ ἑνὸς ὀρθοῦ λόγου, τὴν ἐν τῷ παραχρήμα διώκοντες ῥαστώνην καὶ τῷ τοὺς μὲν 5
προσομοίους αὐτοῖς ἀσπάζεσθαι, τοὺς δ' ἀνομοίους μὴ στέργειν, πλεῖστον τῇ δυσχερεῖα μέρος ἀπονέμοντες.

ΝΕ. ΣΩ. Πῶς;

ΞΕ. Οἱ μὲν που κόσμιοι τὸ σφέτερον αὐτῶν ἦθος ζητοῦσι, καὶ κατὰ δύνάμιν γαμοῦσί τε παρὰ τούτων καὶ τὰς 10
ἐκδιδομένας παρ' αὐτῶν εἰς τοιοῦτους ἐκπέμπουσι πάλιν· ὡς d
δ' αὐτως τὸ περὶ τὴν ἀνδρείαν γένος δρᾶ, τὴν αὐτοῦ μεταδιῶκον φύσιν, δέον ποιεῖν ἀμφότερα τὰ γένη τούτων τούναντίον ἅπαν.

ΝΕ. ΣΩ. Πῶς, καὶ διὰ τί; 5

ΞΕ. Διότι πέφυκεν ἀνδρεία τε ἐν πολλαῖς γενέσεσιν ἄμεικτος γεννωμένη σῶφρονι φύσει κατὰ μὲν ἀρχὰς ἀκμάζειν ῥώμη, τελευτώσα δὲ ἐξαυθεῖν παντάπασι μανίαις.

ΝΕ. ΣΩ. Εἰκός.

ΞΕ. Ἡ δὲ αἰδοῦς γε αὖ λίαν πλήρης ψυχὴ καὶ ἀκέραιος 10
τόλμης ἀνδρείας, ἐπὶ δὲ γενεὰς πολλὰς οὕτω γεννηθεῖσα, e
νωθεστέρα φύεσθαι τοῦ καιροῦ καὶ ἀποτελεωτώσα δὴ παντάπασιν ἀναπηροῦσθαι.

ΝΕ. ΣΩ. Καὶ τοῦτ' εἰκὸς οὕτω συμβαίνειν.

ΞΕ. Τούτους δὴ τοὺς δεσμοὺς ἔλεγον ὅτι χαλεπὸν οὐδὲν 5
συνδεῖν ὑπάρξαντος τοῦ περὶ τὰ καλὰ κάγαθὰ μίαν ἔχειν ἀμφότερα τὰ γένη δόξαν. τοῦτο γὰρ ἐν καὶ ὅλον ἐστὶ βασιλικῆς συνυφάνσεως ἔργον, μηδέποτε ἐὰν ἀφίστασθαι σῶφρονα ἀπὸ τῶν ἀνδρείων ἦθη, συγκερκίζοντα δὲ ὁμοδοξίαις καὶ τιμαῖς καὶ ἀτιμίαις καὶ δόξαις καὶ ὁμηρειῶν ἐκδόσεσιν 10
εἰς ἀλλήλους, λείον καὶ τὸ λεγόμενον εὐήτριον ὕφασμα συνάγοντα ἐξ αὐτῶν, τὰς ἐν ταῖς πόλεσιν ἀρχὰς αἰεὶ κοινῇ 311
τούτοις ἐπιτρέπειν.

ΝΕ. ΣΩ. Πῶς;

ΞΕ. Οὗ μὲν ἂν ἑνὸς ἄρχοντος χρεῖα συμβαίη, τὸν ταῦτα

some way.

Y.S.: Yes, that's reasonable.

c5 E.S.: Well, they act out of no correct sort of consideration whatever,
going for what is immediately easiest, and by welcoming those who
are much like them, and not liking those who are unlike them,
d1 assigning the largest part of their decisions to their feelings of
antipathy.

Y.S.: How?

e10 E.S.: The moderate, I think, look out for people with the disposition
they themselves possess, and so far as they can they both marry from
d1 among these and marry off the daughters they are giving away back to
people of this sort; and the type related to courage does just the same
thing, seeking after the nature that belongs to itself, when both types
ought to do completely the opposite of this.

d5 Y.S.: How, and why?

E.S.: Because it is in the nature of courage that when it is reproduced
over many generations without being mixed with a moderate nature, it
comes to a peak of power at first, but in the end it bursts out
completely in fits of madness.

Y.S.: That's likely.

d10 E.S.: And in its turn the soul that is too full of reserve and has no
e1 admixture of courageous daring, and is reproduced over many
generations in this way, by nature grows more sluggish than is timely
and then in the end is completely crippled.

Y.S.: It's likely that this too turns out as you say.

e5 E.S.: It was these bonds that I meant when I said that there was no
difficulty at all in tying them together once the situation existed in
which both types had a single opinion about what was fine and good.
For this is the single and complete task of kingly weaving-together,
never to allow moderate dispositions to stand away from the
courageous, but by working them closely into each other as if with a
e10 shuttle, through sharing of opinions, through honours, dishonour,
esteem, and the giving of pledges to one another, drawing together a
smooth and 'fine-woven' fabric out of them, as the expression is,
311 always to entrust offices in cities to these in common.

Y.S.: How?

E.S.: By choosing the person who has both qualities to put in charge

ἀμφοτέρα ἔχοντα αἰρούμενον ἐπιστάτην· οὗ δ' ἂν πλειόνων, (311)
 τούτων μέρος ἐκατέρων συμμειγνύντα. τὰ μὲν γὰρ σωφρόνων 6
 ἀρχόντων ἦθη σφόδρα μὲν εὐλαβῆ καὶ δίκαια καὶ σωτήρια,
 δριμύτητος δὲ καὶ τινος ἰταμότητος ὀξείας καὶ πρακτικῆς
 ἐνδεΐται.

NE. ΣΩ. Δοκεῖ γοῦν δὴ καὶ τάδε. 10

ΞΕ. Τὰ δ' ἀνδρείαά γε αὐτὸς πρὸς μὲν τὸ δίκαιον καὶ εὐλαβῆς b
 ἐκείνων ἐπιδεέστερα, τὸ δὲ ἐν ταῖς πράξεσι ἰταμόν
 διαφερόντως ἴσχει. πάντα δὲ καλῶς γίγνεσθαι τὰ περὶ τὰς
 πόλεις ἰδίᾳ καὶ δημοσίᾳ τούτοις μὴ παραγενομένοις ἀμφοῖν 5
 ἀδύνατον.

NE. ΣΩ. Πῶς γὰρ οὐ;

ΞΕ. Τοῦτο δὴ τέλος ὑφάσματος εὐθυπλοκία συμπλακὲν
 γίγνεσθαι φῶμεν πολιτικῆς πράξεως τὸ τῶν ἀνδρείων καὶ
 σωφρόνων ἀνθρώπων ἦθος, ὁπόταν ὁμοιοῖα καὶ φιλία κοινὸν c
 συναγαγοῦσα αὐτῶν τὸν βίον ἢ βασιλικὴ τέχνη, πάντων
 μεγαλοπρεπέστατον ὑφασμάτων καὶ ἄριστον ἀποτελέσασα
 [ὥστ' εἶναι κοινόν] τοὺς τ' ἄλλους ἐν ταῖς πόλεσι πάντας
 δούλους καὶ ἐλευθέρους ἀμπίσχουσα, συνέχη τούτῳ τῷ 5
 πλέγματι, καὶ καθ' ὅσον εὐδαίμονι προσήκει γίγνεσθαι πόλει
 τούτου μηδαμῆ μηδὲν ἐλλείπουσα ἄρχη τε καὶ ἐπιστατῆ.

ΣΩ. Κάλιστα αὐτὸν βασιλικὸν ἀπετέλεσας ἄνδρα ἡμῖν, ὃ
 ξένε, καὶ τὸν πολιτικόν.

a5 wherever there turns out to be a need for a single officer, and by
mixing together a part of each of these groups where there is a need
for more than one. For the dispositions of moderate people when in
office are markedly cautious, just, and conservative, but they lack
bite, and a certain sharp and practical keenness.

a10 Y.S.: This too certainly seems to be the case.

b1 E.S.: And the dispositions of the courageous, in their turn, are inferior
to the others in relation to justice and caution, but have an exceptional
degree of keenness when it comes to action. Everything in cities
cannot go well, either on the private or on the public level, unless
b5 both of these groups are there to give their help.

Y.S.: Quite.

E.S.: Then let us say that this marks the completion of the fabric
which is the product of the art of statesmanship, the weaving together,
with regular intertwining, of the disposition of brave and moderate
people, when the expertise belonging to the king, bringing their life
c1 together in agreement and friendship and making it common between
them, completing the most magnificent and best of all fabrics and
covering all the other inhabitants of cities, both slave and free, holds
c5 them together with this twining and, so far as it belongs to a city to be
happy, not falling short of this in any respect, rules and directs.

Old Socrates: Another most excellent portrait, Stranger, this one that
you have completed for us, of the the man who possesses the art of
kingship: the statesman.