CLASSICAL GREEK: PHILOSOPHY READER



Edward Haven
Los Medanos College

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Classical Greek: Philosophy Reader

Edward Haven

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2.1: The Life of Socrates

The Life of Socrates

Socratic problem

As Socrates did not write down any of his teachings,[13][14] secondary sources provide the only information on his life and thought. The sometimes contradictory nature of these sources is known as the Socratic problem,[15] or the Socratic question.[16][17]

Plato and Xenophon's dialogues provide the main source of information on Socrates's life and thought.[18][19] These writings are the Sokratikoi logoi, or Socratic dialogues, which consist of reports of conversations apparently involving Socrates.[20][21]

As for discovering the real-life Socrates, the difficulty is that ancient sources are mostly philosophical or dramatic texts, apart from Xenophon. There are no straightforward histories, contemporary with Socrates, that dealt with his own time and place. A corollary of this is that sources that do mention Socrates do not necessarily claim to be historically accurate, and are often partisan. For instance, those who prosecuted and convicted Socrates have left no testament. Historians therefore face the challenge of reconciling the various evidence from the extant texts in order to attempt an accurate and consistent account of Socrates's life and work. The result of such an effort is not necessarily realistic, even if consistent.

Two factors emerge from all sources pertaining to the character of Socrates: that he was ugly (at least as an older man), and had a brilliant intellect.[22][23] He lived entirely within ancient Athens (at least from his late 30s, and other than when serving on military campaigns in Potidaea, Delium, etc.), he made no writings (at least not about philosophy – only a single verse of poetry composed by him survives),[24] and he was executed by being made to drink hemlock.[25]

Socrates as a figure

The character of Socrates as exhibited in Apology, Crito, Phaedo and Symposium concurs with other sources to an extent to which it seems possible to rely on the Platonic Socrates, as demonstrated in the dialogues, as a representation of the actual Socrates as he lived in history.[26] At the same time, however, many scholars believe that in some works, Plato, being a literary artist, pushed his avowedly brightened-up version of "Socrates" far beyond anything the historical Socrates was likely to have done or said. Also, Xenophon, being a historian, is a more reliable witness to the historical Socrates. It is a matter of much debate over which Socrates it is who Plato is describing at any given point—the historical figure, or Plato's fictionalization. As British philosopher Martin Cohen has put it, "Plato, the idealist, offers an idol, a master figure, for philosophy. A Saint, a prophet of 'the Sun-God', a teacher condemned for his teachings as a heretic."[27]

It is also clear from other writings and historical artefacts, that Socrates was not simply a character, nor an invention, of Plato. The testimony of Xenophon and Aristotle, alongside some of Aristophanes's work (especially The Clouds), is useful in fleshing out a perception of Socrates beyond Plato's work.

According to one source, the name Σωκρᾰ́της (Sōkrátēs), has the meaning "whole, unwounded, safe" (the part of the name corresponding to σῶς, sôs) and "power" (the part of the name corresponding to κράτος, krátos).[28][29]

Socrates as a philosopher

The problem with discerning Socrates's philosophical views stems from the perception of contradictions in statements made by the Socrates in the different dialogues of Plato; and in later dialogues Plato used the character Socrates to give voice to views that were his own. These contradictions produce doubt as to the actual philosophical doctrines of Socrates, within his milieu and as recorded by other individuals.[30] Aristotle, in his Magna Moralia, refers to Socrates in words which make it patent that the doctrine virtue is knowledge was held by Socrates. Within the Metaphysics, he states Socrates was occupied with the search for moral virtues, being the "first to search for universal definitions for them".[31]

The problem of understanding Socrates as a philosopher is shown in the following: In Xenophon's Symposium, Socrates is reported as saying he devotes himself only to what he regards as the most important art or occupation, that of discussing philosophy. However, in The Clouds, Aristophanes portrays Socrates as running a Sophist school with Chaerephon. Also, in Plato's Apology and Symposium, as well as in Xenophon's accounts, Socrates explicitly denies accepting payment for teaching. More specifically, in the Apology, Socrates cites his poverty as proof that he is not a teacher.

Two fragments are extant of the writings by the Pyrrhonist philosopher Timon of Phlius pertaining to Socrates.[32] Both appear to be from Timon's Silloi in which Timon ridiculed and lampooned dogmatic philosophers.[33][34]

Biography

Sources

Details about the life of Socrates are derived from both contemporary sources, and later ancient period sources. Of the contemporary sources, the greater extent of information is taken from the dialogues of Plato and Xenophon (both devotees of Socrates), and the testaments of Antisthenes, Aristippus, and Aeschines of Sphettos, and the lesser[24] from the plays of Aristophanes.[35] Later ancient period sources include Aristoxenus, Apollodorus of Athens[36][37] (alive during the second century BC),[38][39] Cicero[24] (alive 106–43 BC),[40] and Diogenes Laërtius[41] (alive probably in the earlier half of the third century AD).[42]

The sources are thought to have in part or wholly made use of the factual information of the life of Socrates available to each of them, to give their own interpretation of the nature of his teaching, giving rise to differing versions in each case. For example,[24] in Aristophanes's play The Clouds, Socrates is made into a clown of sorts, particularly inclined toward sophistry, who teaches his students how to bamboozle their way out of debt. However, since most of Aristophanes's works function as parodies, it is presumed that his characterization in this play was also not literal.[43] In Phaedo, which is the only attested source describing the death of Socrates, Plato is thought to have selected and omitted details to provide material for his argument for the existence of the liberation of the soul from the body,[44] an argument he possessed from learning of the ideas of Pythagoras[45] (born sometime after 606 and died sometime after 510 BC).[46][47][48][49]

Early life

The year of birth of Socrates stated is an assumed date,[50] or estimate,[51] given the fact of the dating of anything in ancient history in part being sometimes reliant on argument stemming from the inexact period floruit of individuals.[52] Diogenes Laërtius stated Socrates birth date was "the sixth day of Thargelion, the day when the Athenians purify the city".[53] Contemporaneous sources state he was born not very much later than sometime after the year 471,[54] his date of birth is within the period of years ranging 470 to 469 BC,[55] or within a range 469 to 468 BC (corresponding to the fourth year of the 77th Olympiad).[36][37]

Socrates was born in Alopeke, and belonged to the tribe Antiochis. His father was Sophroniscus, a sculptor, or stonemason.[56][57][58] His mother was a midwife named Phaenarete.[59] In his 50s Socrates married Xanthippe, who is especially remembered for having an undesirable temperament.[60] She bore for him three sons,[61] Lamprocles, Sophroniscus and Menexenus; though Aristotle claimed that the latter two were his sons by another (presumably earlier) wife, Myrto, daughter of Lysimachus (a close friend of Socrates' father, which means Myrto is likely to have been roughly of Socrates' own age).

Socrates is likely to have been trained as a stonemason, and there was a tradition in antiquity, not credited by modern scholarship, that Socrates crafted the statues of the Charites, which stood near the Acropolis until the 2nd century AD.[62]

Xenophon reports that because youths were not allowed to enter the Agora, they used to gather in workshops surrounding it.[63] Socrates frequented these shops in order to converse with the merchants. Most notable among them was Simon the Shoemaker.[64]

Military service

Battle of Potidaea (432 BC): Athenians against Corinthians (detail). Scene of Socrates (center) saving Alcibiades. 18th century engraving.

For a time, Socrates fulfilled the role of hoplite, participating in the Peloponnesian War—a conflict which stretched intermittently over a period spanning 431 to 404 BC.[65] Several of Plato's dialogues refer to Socrates's military service.

In the monologue of the Apology, Socrates states he was active for Athens in the battles of Amphipolis, Delium, and Potidaea.[66] In the Symposium, Alcibiades describes Socrates's valour in the battles of Potidaea and Delium, recounting how Socrates saved his life in the former battle (219e–221b). Socrates's exceptional service at Delium is also mentioned in the Laches by the General after whom the dialogue is named (181b). In the Apology, Socrates compares his military service to his courtroom troubles, and says

anyone on the jury who thinks he ought to retreat from philosophy must also think soldiers should retreat when it seems likely that they will be killed in battle.[67]

Epistates at the trial of the six commanders

During 406, he participated as a member of the Boule.[68] His tribe the Antiochis held the Prytany on the day it was debated what fate should befall the generals of the Battle of Arginusae, who abandoned the slain and the survivors of foundered ships to pursue the defeated Spartan navy.[57][69][70]

According to Xenophon, Socrates was the Epistates for the debate,[71] but Delebecque and Hatzfeld think this is an embellishment, because Xenophon composed the information after Socrates's death.[72]

The generals were seen by some to have failed to uphold the most basic of duties, and the people decided upon capital punishment. However, when the prytany responded by refusing to vote on the issue, the people reacted with threats of death directed at the prytany itself. They relented, at which point Socrates alone as Epistates blocked the vote, which had been proposed by Callixeinus.[73][74] The reason he gave was that "in no case would he act except in accordance with the law".[75]

The outcome of the trial was ultimately judged to be a miscarriage of justice, or illegal, but, actually, Socrates's decision had no support from written statutory law, instead being reliant on favouring a continuation of less strict and less formal nomos law.[74][76][77] One of the generals executed was Pericles the Younger, son of Pericles by Aspasia of Miletus.

Arrest of Leon

Plato's Apology, parts 32c to 32d, describes how Socrates and four others were summoned to the Tholos, and told by representatives of the oligarchy of the Thirty (the oligarchy began ruling in 404 BC) to go to Salamis, and from there, to return to them with Leon the Salaminian. He was to be brought back to be subsequently executed. However, Socrates returned home and did not go to Salamis as he was expected to.[78][79]

Trial and death

Causes

Socrates lived during the time of the transition from the height of the Athenian hegemony to its decline with the defeat by Sparta and its allies in the Peloponnesian War. At a time when Athens sought to stabilize and recover from its defeat, the Athenian public may have been entertaining doubts about democracy as an efficient form of government. Socrates appears to have been a critic of democracy,[80] and some scholars interpret his trial as an expression of political infighting.[81]

Claiming loyalty to his city, Socrates clashed with the current course of Athenian politics and society.[82] He praised Sparta, archrival to Athens, directly and indirectly in various dialogues. One of Socrates's purported offenses to the city was his position as a social and moral critic. Rather than upholding a status quo and accepting the development of what he perceived as immorality within his region, Socrates questioned the collective notion of "might makes right" that he felt was common in Greece during this period. Plato refers to Socrates as the "gadfly" of the state (as the gadfly stings the horse into action, so Socrates stung various Athenians), insofar as he irritated some people with considerations of justice and the pursuit of goodness.[83]

According to Plato's Apology, Socrates's life as the "gadfly" of Athens began when his friend Chaerephon asked the Oracle at Delphi if anyone were wiser than Socrates; the Oracle responded that no one was wiser. Socrates believed the Oracle's response was not correct, because he believed he possessed no wisdom whatsoever. He proceeded to test the riddle by approaching men considered wise by the people of Athens—statesmen, poets, and artisans—in order to refute the Oracle's pronouncement. Questioning them, however, Socrates concluded: while each man thought he knew a great deal and was wise, in fact they knew very little and were not wise at all. So Socrates interpreted the meaning of the Oracle thus: while so-called wise men thought themselves wise and yet were not, he himself knew he was not wise at all, which, paradoxically, made him the wiser one since he was the only person aware of his own ignorance. Socrates's paradoxical wisdom made the prominent Athenians he publicly questioned look foolish, turning them against him and leading to accusations of wrongdoing. Socrates defended his role as a gadfly until the end: at his trial, when Socrates was asked to propose his own punishment, he suggested a wage paid by the government and free dinners for the rest of his life instead, to finance the time he spent as Athens's benefactor.[84]

Robin Waterfield suggests that Socrates was a voluntary scapegoat; his death was the purifying remedy for Athens's misfortunes. In this view, the token of appreciation for Asclepius (the Greek god for curing illness) – the cockerel that he speaks of to Crito – would represent a cure for Athens's ailments.[83] However, because a cockerel was a common thanks-offering and of no great value, this interpretation has been disputed; Socrates may only have been asking Crito to remember to fulfil a vow taken for the sake of an (unnamed) friend who had recovered from illness.

Trial

In 399 BC, Socrates went on trial[85] and was subsequently found guilty of both corrupting the minds of the youth of Athens and of impiety (asebeia,[86] "not believing in the gods of the state"),[87] and as a punishment sentenced to death, caused by the drinking of a mixture containing poison hemlock.[88][89][90][91]

Death

Socrates's death is described at the end of Plato's Phaedo, although Plato was not himself present at the execution. As to the veracity of Plato's account it seems possible he made choice of a number of certain factors perhaps omitting others in the description of the death, as the Phaedo description does not describe progress of the action of the poison (Gill 1973) in concurrence with modern descriptions.[92] Phaedo states, after drinking the poison, he was instructed to walk around until his legs felt numb. After he lay down, the man who administered the poison pinched his foot; Socrates could no longer feel his legs. The numbness slowly crept up his body until it reached his heart.

Socrates chose to cover his face during the execution (118 a6 Phaedo).[93]

According to Phaedo (61c–69e),[94] Socrates stated that "[a]ll of philosophy is training for death".[95][96]

Last words

Socrates's last words are thought to be ironic (C. Gill 1973),[44] or sincere (J. Crooks 1998).[97] Socrates speaks his last words to Crito; there are several different translations:

> Crito, we owe a rooster to Asclepius. Please, don't forget to pay the debt.[98]
>
> Crito, we owe a cock to Asclepius, Pay it and do not neglect it.[97]
>
> Crito, we owe a cock to Asclepius, make this offering to him and do not forget.[99]

Refusal to escape

Socrates turned down Crito's pleas to attempt an escape from prison. Xenophon and Plato agree that Socrates had an opportunity to escape, as his followers were able to bribe the prison guards. There have been several suggestions offered as reasons why he chose to stay:

1. He believed such a flight would indicate a fear of death, which he believed no true philosopher has.
2. If he fled Athens his teaching would fare no better in another country, as he would continue questioning all he met and undoubtedly incur their displeasure.
3. Having knowingly agreed to live under the city's laws, he implicitly subjected himself to the possibility of being accused of crimes by its citizens and judged guilty by its jury. To do otherwise would have caused him to break his "social contract" with the state, and so harm the state, an unprincipled act.
4. If he escaped at the instigation of his friends, then his friends would become liable in law.[100]

The full reasoning behind his refusal to flee is the main subject of the Crito.[101][102] In as much as Socrates drank hemlock willingly without complaint (having decided against fleeing), R.G. Frey (1978) has suggested in truth, Socrates chose to commit suicide.[103][104]

Philosophy

Socratic method

Perhaps his most important contribution to Western thought is his dialectic method of inquiry, known as the Socratic method or method of "elenchus", which he largely applied to the examination of key moral concepts such as the Good and Justice. It was first described by Plato in the Socratic Dialogues. To solve a problem, it would be broken down into a series of questions, the answers to which gradually distill the answer a person would seek. The development and practice of this method is one of Socrates's most enduring contributions, and is a key factor in earning his mantle as the father of political philosophy, ethics or moral philosophy, and as a figurehead of all the central themes in Western philosophy. The Socratic method has often been considered as a defining element of American legal education.[105]

To illustrate the use of the Socratic method, a series of questions are posed to help a person or group to determine their underlying beliefs and the extent of their knowledge. The Socratic method is a negative method of hypothesis elimination, in that better hypotheses are found by steadily identifying and eliminating those that lead to contradictions. It was designed to force one to examine one's own beliefs and the validity of such beliefs.

An alternative interpretation of the dialectic is that it is a method for direct perception of the Form of the Good. Philosopher Karl Popper describes the dialectic as "the art of intellectual intuition, of visualising the divine originals, the Forms or Ideas, of unveiling the Great Mystery behind the common man's everyday world of appearances."[106] In a similar vein, French philosopher Pierre Hadot suggests that the dialogues are a type of spiritual exercise. Hadot writes that "in Plato's view, every dialectical exercise, precisely because it is an exercise of pure thought, subject to the demands of the Logos, turns the soul away from the sensible world, and allows it to convert itself towards the Good."[107]

Beliefs

The beliefs of Socrates, as distinct from those of Plato, are difficult to discern. Little in the way of concrete evidence exists to demarcate the two. The lengthy presentation of ideas given in most of the dialogues may be the ideas of Socrates himself, but which have been subsequently deformed or changed by Plato, and some scholars think Plato so adapted the Socratic style as to make the literary character and the philosopher himself impossible to distinguish. Others argue that he did have his own theories and beliefs.[108] There is a degree of controversy inherent in the identifying of what these might have been, owing to the difficulty of separating Socrates from Plato and the difficulty of interpreting even the dramatic writings concerning Socrates. Consequently, distinguishing the philosophical beliefs of Socrates from those of Plato and Xenophon has not proven easy, so it must be remembered that what is attributed to Socrates might actually be more the specific concerns of these two thinkers instead.

The matter is complicated because the historical Socrates seems to have been notorious for asking questions but not answering, claiming to lack wisdom concerning the subjects about which he questioned others.[109]

If anything in general can be said about the philosophical beliefs of Socrates, it is that he was morally, intellectually, and politically at odds with many of his fellow Athenians. When he is on trial for heresy and corrupting the minds of the youth of Athens, he uses his method of elenchos to demonstrate to the jurors that their moral values are wrong-headed. He tells them they are concerned with their families, careers, and political responsibilities when they ought to be worried about the "welfare of their souls". Socrates's assertion that the gods had singled him out as a divine emissary seemed to provoke irritation, if not outright ridicule. Socrates also questioned the Sophistic doctrine that arete (virtue) can be taught. He liked to observe that successful fathers (such as the prominent military general Pericles) did not produce sons of their own quality. Socrates argued that moral excellence was more a matter of divine bequest than parental nurture. This belief may have contributed to his lack of anxiety about the future of his own sons.

Also, according to A. A. Long, "There should be no doubt that, despite his claim to know only that he knew nothing, Socrates had strong beliefs about the divine", and, citing Xenophon's Memorabilia, 1.4, 4.3,:

> According to Xenophon, he was a teleologist who held that god arranges everything for the best.[110]

Socrates frequently says his ideas are not his own, but his teachers'. He mentions several influences: Prodicus the rhetor and Anaxagoras the philosopher. Perhaps surprisingly, Socrates claims to have been deeply influenced by two women besides his mother: he says that Diotima (cf. Plato's Symposium), a witch and priestess from Mantinea, taught him all he knows about eros, or love; and that Aspasia, the mistress of Pericles, taught him the art of rhetoric.[111] John Burnet argued that his principal teacher was the Anaxagorean Archelaus but his ideas were as Plato described them; Eric A. Havelock, on the other hand, did not accept the

view that Socrates's view was identical with that of Archelaus, in large part due to the reason of such anomalies and contradictions that have surfaced and "post-dated his death."[clarification needed][112]

Paradoxes

Many of the beliefs traditionally attributed to the historical Socrates have been characterized as "paradoxical" because they seem to conflict with common sense. The following are among the so-called Socratic paradoxes:[113]

No one desires evil.

No one errs or does wrong willingly or knowingly.

Virtue—all virtue—is knowledge.

Virtue is sufficient for happiness.

The term, "Socratic paradox" can also refer to a self-referential paradox, originating in Socrates's utterance, "what I do not know I do not think I know",[114] often paraphrased as "I know that I know nothing."

Knowledge

The statement "I know that I know nothing" is often attributed to Socrates, based on a statement in Plato's Apology.[115] The conventional interpretation of this is that Socrates's wisdom was limited to an awareness of his own ignorance. Socrates considered virtuousness to require or consist of phronēsis, "thought, sense, judgement, practical wisdom, [and] prudence."[116][117] Therefore, he believed that wrongdoing and behaviour that was not virtuous resulted from ignorance, and that those who did wrong knew no better.[118]

The one thing Socrates claimed to have knowledge of was "the art of love" (ta erôtikê). This assertion seems to be associated with the word erôtan, which means to ask questions. Therefore, Socrates is claiming to know about the art of love, insofar as he knows how to ask questions.[119][120]

The only time he actually claimed to be wise was within Apology, in which he says he is wise "in the limited sense of having human wisdom".[121] It is debatable whether Socrates believed humans (as opposed to gods like Apollo) could actually become wise. On the one hand, he drew a clear line between human ignorance and ideal knowledge; on the other, Plato's Symposium (Diotima's Speech) and Republic (Allegory of the Cave) describe a method for ascending to wisdom.

In Plato's Theaetetus (150a), Socrates compares his treatment of the young people who come to him for philosophical advice to the way midwives treat their patients, and the way matrimonial matchmakers act. He says that he himself is a true matchmaker (προμνηστικός promnestikós) in that he matches the young man to the best philosopher for his particular mind. However, he carefully distinguishes himself from a panderer (προᾰγωγός proagogos) or procurer. This distinction is echoed in Xenophon's Symposium (3.20), when Socrates jokes about his certainty of being able to make a fortune, if he chose to practice the art of pandering. For his part as a philosophical interlocutor, he leads his respondent to a clearer conception of wisdom, although he claims he is not himself a teacher (Apology). His role, he claims, is more properly to be understood as analogous to a midwife (μαῖα maia).[122][123]

In the Theaetetus, Socrates explains that he is himself barren of theories, but knows how to bring the theories of others to birth and determine whether they are worthy or mere "wind eggs" (ἀνεμιαῖον anemiaion). Perhaps significantly, he points out that midwives are barren due to age, and women who have never given birth are unable to become midwives; they would have no experience or knowledge of birth and would be unable to separate the worthy infants from those that should be left on the hillside to be exposed. To judge this, the midwife must have experience and knowledge of what she is judging.[124][125]

Virtue

Bust of Socrates in the Palermo Archaeological Museum

Socrates believed the best way for people to live was to focus on the pursuit of virtue rather than the pursuit, for instance, of material wealth.[126] He always invited others to try to concentrate more on friendships and a sense of true community, for Socrates felt this was the best way for people to grow together as a populace.[127] His actions lived up to this standard: in the end,

Socrates accepted his death sentence when most thought he would simply leave Athens, as he felt he could not run away from or go against the will of his community; as mentioned above, his reputation for valor on the battlefield was without reproach.

The idea that there are certain virtues formed a common thread in Socrates's teachings. These virtues represented the most important qualities for a person to have, foremost of which were the philosophical or intellectual virtues. Socrates stressed that "the unexamined life is not worth living [and] ethical virtue is the only thing that matters."[128]

Politics

It is argued that Socrates believed "ideals belong in a world only the wise man can understand",[129] making the philosopher the only type of person suitable to govern others. In Plato's dialogue the Republic, Socrates openly objected to the democracy that ran Athens during his adult life. It was not only Athenian democracy: Socrates found short of ideal any government that did not conform to his presentation of a perfect regime led by philosophers, and Athenian government was far from that. It is, however, possible that the Socrates of Plato's Republic is colored by Plato's own views. During the last years of Socrates's life, Athens was in continual flux due to political upheaval. Democracy was at last overthrown by a junta known as the Thirty Tyrants, led by Plato's relative, Critias, who had once been a student and friend of Socrates. The Tyrants ruled for about a year before the Athenian democracy was reinstated, at which point it declared an amnesty for all recent events.

Socrates's opposition to democracy is often denied, and the question is one of the biggest philosophical debates when trying to determine exactly what Socrates believed. The strongest argument of those who claim Socrates did not actually believe in the idea of philosopher kings is that the view is expressed no earlier than Plato's Republic, which is widely considered one of Plato's "Middle" dialogues and not representative of the historical Socrates's views. Furthermore, according to Plato's Apology of Socrates, an "early" dialogue, Socrates refused to pursue conventional politics; he often stated he could not look into other's matters or tell people how to live their lives when he did not yet understand how to live his own. He believed he was a philosopher engaged in the pursuit of Truth, and did not claim to know it fully. Socrates's acceptance of his death sentence after his conviction can also be seen to support this view. It is often claimed much of the anti-democratic leanings are from Plato, who was never able to overcome his disgust at what was done to his teacher. In any case, it is clear Socrates thought the rule of the Thirty Tyrants was also objectionable; when called before them to assist in the arrest of a fellow Athenian, Socrates refused and narrowly escaped death before the Tyrants were overthrown. He did, however, fulfill his duty to serve as Prytanis when a trial of a group of Generals who presided over a disastrous naval campaign were judged; even then, he maintained an uncompromising attitude, being one of those who refused to proceed in a manner not supported by the laws, despite intense pressure.[130] Judging by his actions, he considered the rule of the Thirty Tyrants less legitimate than the Democratic Senate that sentenced him to death.

Socrates's apparent respect for democracy is one of the themes emphasized in the 2008 play Socrates on Trial by Andrew David Irvine. Irvine argues that it was because of his loyalty to Athenian democracy that Socrates was willing to accept the verdict of his fellow citizens. As Irvine puts it, "During a time of war and great social and intellectual upheaval, Socrates felt compelled to express his views openly, regardless of the consequences. As a result, he is remembered today, not only for his sharp wit and high ethical standards, but also for his loyalty to the view that in a democracy the best way for a man to serve himself, his friends, and his city—even during times of war—is by being loyal to, and by speaking publicly about, the truth."[131]

Covertness

In the Dialogues of Plato, though Socrates sometimes seems to support a mystical side, discussing reincarnation and the mystery religions, this is generally attributed to Plato.[132] Regardless, this view of Socrates cannot be dismissed out of hand, as we cannot be sure of the differences between the views of Plato and Socrates; in addition, there seem to be some corollaries in the works of Xenophon. In the culmination of the philosophic path as discussed in Plato's Symposium, one comes to the Sea of Beauty or to the sight of "the beautiful itself" (211C); only then can one become wise. (In the Symposium, Socrates credits his speech on the philosophic path to his teacher, the priestess Diotima, who is not even sure if Socrates is capable of reaching the highest mysteries.) In the Meno, he refers to the Eleusinian Mysteries, telling Meno he would understand Socrates's answers better if only he could stay for the initiations next week. Further confusions result from the nature of these sources, insofar as the Platonic Dialogues are arguably the work of an artist-philosopher, whose meaning does not volunteer itself to the passive reader nor again the lifelong scholar. According to Olympiodorus the Younger in his Life of Plato,[133] Plato himself "received instruction from the writers of tragedy" before taking up the study of philosophy. His works are, indeed, dialogues; Plato's choice of this, the medium of Sophocles, Euripides, and the fictions of theatre, may reflect the ever-interpretable nature of his writings, as he has been called a

"dramatist of reason". What is more, the first word of nearly all Plato's works is a significant term for that respective dialogue, and is used with its many connotations in mind. Finally, the Phaedrus and the Symposium each allude to Socrates's coy delivery of philosophic truths in conversation; the Socrates of the Phaedrus goes so far as to demand such dissembling and mystery in all writing. The covertness we often find in Plato, appearing here and there couched in some enigmatic use of symbol and/or irony, may be at odds with the mysticism Plato's Socrates expounds in some other dialogues. These indirect methods may fail to satisfy some readers.

Perhaps the most interesting facet of this is Socrates's reliance on what the Greeks called his "daimōnic sign", an averting (ἀποτρεπτικός apotreptikos) inner voice Socrates heard only when he was about to make a mistake. It was this sign that prevented Socrates from entering into politics. In the Phaedrus, we are told Socrates considered this to be a form of "divine madness", the sort of insanity that is a gift from the gods and gives us poetry, mysticism, love, and even philosophy itself. Alternately, the sign is often taken to be what we would call "intuition"; however, Socrates's characterization of the phenomenon as daimōnic may suggest that its origin is divine, mysterious, and independent of his own thoughts.

Socrates practiced and advocated divination.[134] Xenophon was thought skilled at foretelling from sacrifices, and attributed many of his knowledges to Socrates within his writing "The Cavalry Commander".[134]

2.1: The Life of Socrates is shared under a CC BY license and was authored, remixed, and/or curated by LibreTexts.

2.2: Symposium By Plato (Translated by Benjamin Jowett)

Introduction

Of all the works of Plato the Symposium is the most perfect in form, and may be truly thought to contain more than any commentator has ever dreamed of; or, as Goethe said of one of his own writings, more than the author himself knew. For in philosophy as in prophecy glimpses of the future may often be conveyed in words which could hardly have been understood or interpreted at the time when they were uttered (compare Symp.)—which were wiser than the writer of them meant, and could not have been expressed by him if he had been interrogated about them. Yet Plato was not a mystic, nor in any degree affected by the Eastern influences which afterwards overspread the Alexandrian world. He was not an enthusiast or a sentimentalist, but one who aspired only to see reasoned truth, and whose thoughts are clearly explained in his language. There is no foreign element either of Egypt or of Asia to be found in his writings. And more than any other Platonic work the Symposium is Greek both in style and subject, having a beauty 'as of a statue,' while the companion Dialogue of the Phaedrus is marked by a sort of Gothic irregularity. More too than in any other of his Dialogues, Plato is emancipated from former philosophies. The genius of Greek art seems to triumph over the traditions of Pythagorean, Eleatic, or Megarian systems, and 'the old quarrel of poetry and philosophy' has at least a superficial reconcilement. (Rep.)

An unknown person who had heard of the discourses in praise of love spoken by Socrates and others at the banquet of Agathon is desirous of having an authentic account of them, which he thinks that he can obtain from Apollodorus, the same excitable, or rather 'mad' friend of Socrates, who is afterwards introduced in the Phaedo. He had imagined that the discourses were recent. There he is mistaken: but they are still fresh in the memory of his informant, who had just been repeating them to Glaucon, and is quite prepared to have another rehearsal of them in a walk from the Piraeus to Athens. Although he had not been present himself, he had heard them from the best authority. Aristodemus, who is described as having been in past times a humble but inseparable attendant of Socrates, had reported them to him (compare Xen. Mem.).

The narrative which he had heard was as follows:—

Aristodemus meeting Socrates in holiday attire, is invited by him to a banquet at the house of Agathon, who had been sacrificing in thanksgiving for his tragic victory on the day previous. But no sooner has he entered the house than he finds that he is alone; Socrates has stayed behind in a fit of abstraction, and does not appear until the banquet is half over. On his appearing he and the host jest a little; the question is then asked by Pausanias, one of the guests, 'What shall they do about drinking? as they had been all well drunk on the day before, and drinking on two successive days is such a bad thing.' This is confirmed by the authority of Eryximachus the physician, who further proposes that instead of listening to the flute-girl and her 'noise' they shall make speeches in honour of love, one after another, going from left to right in

the order in which they are reclining at the table. All of them agree to this proposal, and Phaedrus, who is the 'father' of the idea, which he has previously communicated to Eryximachus, begins as follows:—

He descants first of all upon the antiquity of love, which is proved by the authority of the poets; secondly upon the benefits which love gives to man. The greatest of these is the sense of honour and dishonour. The lover is ashamed to be seen by the beloved doing or suffering any cowardly or mean act. And a state or army which was made up only of lovers and their loves would be invincible. For love will convert the veriest coward into an inspired hero.

And there have been true loves not only of men but of women also. Such was the love of Alcestis, who dared to die for her husband, and in recompense of her virtue was allowed to come again from the dead. But Orpheus, the miserable harper, who went down to Hades alive, that he might bring back his wife, was mocked with an apparition only, and the gods afterwards contrived his death as the punishment of his cowardliness. The love of Achilles, like that of Alcestis, was courageous and true; for he was willing to avenge his lover Patroclus, although he knew that his own death would immediately follow: and the gods, who honour the love of the beloved above that of the lover, rewarded him, and sent him to the islands of the blest.

Pausanias, who was sitting next, then takes up the tale:—He says that Phaedrus should have distinguished the heavenly love from the earthly, before he praised either. For there are two loves, as there are two Aphrodites—one the daughter of Uranus, who has no mother and is the elder and wiser goddess, and the other, the daughter of Zeus and Dione, who is popular and common. The first of the two loves has a noble purpose, and delights only in the intelligent nature of man, and is faithful to the end, and has no shadow of wantonness or lust. The second is the coarser kind of love, which is a love of the body rather than of the soul, and is of women and boys as well as of men. Now the actions of lovers vary, like every other sort of action, according to the manner of their performance. And in different countries there is a difference of opinion about male loves. Some, like the Boeotians, approve of

them; others, like the Ionians, and most of the barbarians, disapprove of them; partly because they are aware of the political dangers which ensue from them, as may be seen in the instance of Harmodius and Aristogeiton. At Athens and Sparta there is an apparent contradiction about them. For at times they are encouraged, and then the lover is allowed to play all sorts of fantastic tricks; he may swear and forswear himself (and 'at lovers' perjuries they say Jove laughs'); he may be a servant, and lie on a mat at the door of his love, without any loss of character; but there are also times when elders look grave and guard their young relations, and personal remarks are made. The truth is that some of these loves are disgraceful and others honourable. The vulgar love of the body which takes wing and flies away when the bloom of youth is over, is disgraceful, and so is the interested love of power or wealth; but the love of the noble mind is lasting. The lover should be tested, and the beloved should not be too ready to yield. The rule in our country is that the beloved may do the same service to the lover in the way of virtue which the lover may do to him.

A voluntary service to be rendered for the sake of virtue and wisdom is permitted among us; and when these two customs—one the love of youth, the other the practice of virtue and philosophy—meet in one, then the lovers may lawfully unite. Nor is there any disgrace to a disinterested lover in being deceived: but the interested lover is doubly disgraced, for if he loses his love he loses his character; whereas the noble love of the other remains the same, although the object of his love is unworthy: for nothing can be nobler than love for the sake of virtue. This is that love of the heavenly goddess which is of great price

to individuals and cities, making them work together for their improvement.

The turn of Aristophanes comes next; but he has the hiccough, and therefore proposes that Eryximachus the physician shall cure him or speak in his turn. Eryximachus is ready to do both, and after prescribing for the hiccough, speaks as follows:—

He agrees with Pausanias in maintaining that there are two kinds of love; but his art has led him to the further conclusion that the empire of this double love extends over all things, and is to be found in animals and plants as well as in man. In the human body also there are two loves; and the art of medicine shows which is the good and which is the bad love, and persuades the body to accept the good and reject the bad, and reconciles conflicting elements and makes them friends. Every art, gymnastic and husbandry as well as medicine, is the reconciliation of opposites; and this is what Heracleitus meant, when he spoke of a harmony of opposites: but in strictness he should rather have spoken of a harmony which succeeds opposites, for an agreement of disagreements there cannot be. Music too is concerned with the principles of love in their application to harmony and rhythm. In the abstract, all is simple, and we are not troubled with the twofold love; but when they are applied in education with their accompaniments of song and metre, then the discord begins. Then the old tale has to be repeated of fair Urania and the coarse Polyhymnia, who must be indulged sparingly, just as in my own art of medicine care must be taken that the taste of the epicure be gratified without inflicting upon him the attendant penalty of disease.

There is a similar harmony or disagreement in the course of the seasons and in the relations of moist and dry, hot and cold, hoar frost and blight; and diseases of all sorts spring from the excesses or disorders of the element of love. The knowledge of these elements of love and discord in the heavenly bodies is termed astronomy, in the relations of men towards gods and parents is called divination. For divination is the peacemaker of gods and men, and works by a knowledge of the tendencies of merely human loves to piety and impiety. Such is the power of love; and that love which is just and temperate has the greatest power, and is the source of all our happiness and friendship with the gods and with one another. I dare say that I have omitted to mention many things which you, Aristophanes, may supply, as I perceive that you are cured of the hiccough.

Aristophanes is the next speaker:—

He professes to open a new vein of discourse, in which he begins by treating of the origin of human nature. The sexes were originally three, men, women, and the union of the two; and they were made round—having four hands, four feet, two faces on a round neck, and the rest to correspond. Terrible was their strength and swiftness; and they were essaying to scale heaven and attack the gods. Doubt reigned in the celestial councils; the gods were divided between the desire of quelling the pride of man and the fear of losing the sacrifices. At last Zeus hit upon an expedient. Let us cut them in two, he said; then they will only have half their strength, and we shall have twice as many sacrifices. He spake, and split them as you might split an egg with an hair; and when this was done, he told Apollo to give their faces a twist and re-arrange their persons, taking out the wrinkles and tying the skin in a knot about the navel. The two halves went about looking for one another, and were ready to die of hunger in one another's arms. Then Zeus invented an adjustment of the sexes, which enabled them to marry and go their way to the business of life. Now the characters of men differ accordingly as they are derived from the original man or the original woman, or the original man-woman. Those who come from the man-woman are lascivious and adulterous; those who come from the woman form

female attachments; those who are a section of the male follow the male and embrace him, and in him all their desires centre. The pair are inseparable and live together in pure and manly affection; yet they cannot tell what they want of one another. But if

Hephaestus were to come to them with his instruments and propose that they should be melted into one and remain one here and hereafter, they would acknowledge that this was the very expression of their want. For love is the desire of the whole, and the pursuit of the whole is called love. There was a time when the two sexes were only one, but now God has halved them,—much as the Lacedaemonians have cut up the Arcadians,—and if they do not behave themselves he will divide them again, and they will hop about with half a nose and face in basso relievo. Wherefore let us exhort all men to piety, that we may obtain the goods of which love is the author, and be reconciled to God, and find our own true loves, which rarely happens in this world. And now I must beg you not to suppose that I am alluding to Pausanias and Agathon (compare Protag.), for my words refer to all mankind everywhere.

Some raillery ensues first between Aristophanes and Eryximachus, and then between Agathon, who fears a few select friends more than any number of spectators at the theatre, and Socrates, who is disposed to begin an argument. This is speedily repressed by Phaedrus, who reminds the disputants of their tribute to the god. Agathon's speech follows:—

He will speak of the god first and then of his gifts: He is the fairest and blessedest and best of the gods, and also the youngest, having had no existence in the old days of Iapetus and Cronos when the gods were at war. The things that were done then were done of necessity and not of love. For love is young and dwells in soft places,—not like Ate in Homer, walking on the skulls of men, but in their hearts and souls, which are soft enough. He is all flexibility and grace, and his habitation is among the flowers, and he cannot do or suffer wrong; for all men serve and obey him of their own free will, and where there is love there is obedience, and where obedience, there is justice; for none can be wronged of his own free will. And he is temperate as well as just, for he is the ruler of the desires, and if he rules them he must be temperate. Also he is courageous, for he is the conqueror of the lord of war. And he is wise too; for he is a poet, and the author of poesy in others. He created the animals; he is the inventor of the arts; all the gods are his subjects; he is the fairest and best himself, and the cause of what is fairest and best in others; he makes men to be of one mind at a banquet, filling them with affection and emptying them of disaffection; the pilot, helper, defender, saviour of men, in whose footsteps let every man follow, chanting a strain of love. Such is the discourse, half playful, half serious, which I dedicate to the god.

The turn of Socrates comes next. He begins by remarking satirically that he has not understood the terms of the original agreement, for he fancied that they meant to speak the true praises of love, but now he finds that they only say what is good of him, whether true or false. He begs to be absolved from speaking falsely, but he is willing to speak the truth, and proposes to begin by questioning Agathon. The result of his questions may be summed up as follows:—

Love is of something, and that which love desires is not that which love is or has; for no man desires that which he is or has. And love is of the beautiful, and therefore has not the beautiful. And the beautiful is the good, and therefore, in wanting and desiring the beautiful, love also wants and desires the good. Socrates professes to have asked the same questions and to have obtained the same answers from Diotima, a wise woman of Mantinea, who, like Agathon, had spoken first of love and then of his works. Socrates, like Agathon, had told her that Love is a mighty god and also fair, and she had shown him in return that Love was

neither, but in a mean between fair and foul, good and evil, and not a god at all, but only a great demon or intermediate power (compare the speech of Eryximachus) who conveys to the gods the prayers of men, and to men the commands of the gods.

Socrates asks: Who are his father and mother? To this Diotima replies that he is the son of Plenty and Poverty, and partakes of the nature of both, and is full and starved by turns. Like his mother he is poor and squalid, lying on mats at doors (compare the speech of Pausanias); like his father he is bold and strong, and full of arts and resources. Further, he is in a mean between ignorance and knowledge:—in this he resembles the philosopher who is also in a mean between the wise and the ignorant. Such is the nature of Love, who is not to be confused with the beloved.

But Love desires the beautiful; and then arises the question, What does he desire of the beautiful? He desires, of course, the possession of the beautiful;—but what is given by that? For the beautiful let us substitute the good, and we have no difficulty in seeing the possession of the good to be happiness, and Love to be the desire of happiness, although the meaning of the word has been too often confined to one kind of love. And Love desires not only the good, but the everlasting possession of the good. Why then is there all this flutter and excitement about love? Because all men and women at a certain age are desirous of bringing to the birth. And love is not of beauty only, but of birth in beauty; this is the principle of immortality in a mortal creature. When beauty approaches, then the conceiving power is benign and diffuse; when foulness, she is averted and morose.

But why again does this extend not only to men but also to animals? Because they too have an instinct of immortality. Even in the same individual there is a perpetual succession as well of the parts of the material body as of the thoughts and desires of the mind; nay, even knowledge comes and goes. There is no sameness of existence, but the new mortality is always taking the place of the

old. This is the reason why parents love their children—for the sake of immortality; and this is why men love the immortality of fame. For the creative soul creates not children, but conceptions of wisdom and virtue, such as poets and other creators have invented. And the noblest creations of all are those of legislators, in honour of whom temples have been raised. Who would not sooner have these children of the mind than the ordinary human ones? (Compare Bacon's Essays, 8:—'Certainly the best works and of greatest merit for the public have proceeded from the unmarried or childless men; which both in affection and means have married and endowed the public.')

I will now initiate you, she said, into the greater mysteries; for he who would proceed in due course should love first one fair form, and then many, and learn the connexion of them; and from beautiful bodies he should proceed to beautiful minds, and the beauty of laws and institutions, until he perceives that all beauty is of one kindred; and from institutions he should go on to the sciences, until at last the vision is revealed to him of a single science of universal beauty, and then he will behold the everlasting nature which is the cause of all, and will be near the end. In the contemplation of that supreme being of love he will be purified of earthly leaven, and will behold beauty, not with the bodily eye, but with the eye of the mind, and will bring forth true creations of virtue and wisdom, and be the friend of God and heir of immortality.

Such, Phaedrus, is the tale which I heard from the stranger of Mantinea, and which you may call the encomium of love, or what you please.

The company applaud the speech of Socrates, and Aristophanes is about to say something, when suddenly a band of revellers breaks into the court, and the voice of Alcibiades is heard asking for Agathon. He is led in drunk, and welcomed by Agathon, whom he has come to crown with

a garland. He is placed on a couch at his side, but suddenly, on recognizing Socrates, he starts up, and a sort of conflict is carried on between them, which Agathon is requested to appease. Alcibiades then insists that they shall drink, and has a large wine-cooler filled, which he first empties himself, and then fills again and passes on to Socrates. He is informed of the nature of the entertainment; and is ready to join, if only in the character of a drunken and disappointed lover he may be allowed to sing the praises of Socrates:—

He begins by comparing Socrates first to the busts of Silenus, which have images of the gods inside them; and, secondly, to Marsyas the flute-player. For Socrates produces the same effect with the voice which Marsyas did with the flute. He is the great speaker and enchanter who ravishes the souls of men; the convincer of hearts too, as he has convinced Alcibiades, and made him ashamed of his mean and miserable life. Socrates at one time seemed about to fall in love with him; and he thought that he would thereby gain a wonderful opportunity of receiving lessons of wisdom. He narrates the failure of his design. He has suffered agonies from him, and is at his wit's end. He then proceeds to mention some other particulars of the life of Socrates; how they were at Potidaea together, where Socrates showed his superior powers of enduring cold and fatigue; how on one occasion he had stood for an entire day and night absorbed in reflection amid the wonder of the spectators; how on another occasion he had saved Alcibiades' life; how at the battle of Delium, after the defeat, he might be seen stalking about like a pelican, rolling his eyes as Aristophanes had described him in the Clouds. He is the most wonderful of human beings, and absolutely unlike anyone but a satyr. Like the satyr in his language too; for he uses the commonest words as the outward mask of the divinest truths.

When Alcibiades has done speaking, a dispute begins between him and Agathon and Socrates. Socrates piques Alcibiades by a pretended affection for Agathon. Presently a band of revellers appears, who introduce disorder into the feast; the sober part of the company, Eryximachus, Phaedrus, and others, withdraw; and Aristodemus, the follower of Socrates, sleeps during the whole of a long winter's night. When he wakes at cockcrow the revellers are nearly all asleep. Only Socrates, Aristophanes, and Agathon hold out; they are drinking from a large goblet, which they pass round, and Socrates is explaining to the two others, who are half-asleep, that the genius of tragedy is the same as that of comedy, and that the writer of tragedy ought to be a writer of comedy also. And first Aristophanes drops, and then, as the day is dawning, Agathon. Socrates, having laid them to rest, takes a bath and goes to his daily avocations until the evening. Aristodemus follows.

...

If it be true that there are more things in the Symposium of Plato than any commentator has dreamed of, it is also true that many things have been imagined which are not really to be found there. Some writings hardly admit of a more distinct interpretation than a musical composition; and every reader may form his own accompaniment of thought or feeling to the strain which he hears. The Symposium of Plato is a work of this character, and can with difficulty be rendered in any words but the writer's own. There are so many half-lights and cross-lights, so much of the colour of mythology, and of the manner of sophistry adhering—rhetoric and poetry, the playful and the serious, are so subtly intermingled in it, and vestiges of old philosophy so curiously blend with germs of

future knowledge, that agreement among interpreters is not to be expected. The expression 'poema magis putandum quam comicorum poetarum,' which has been applied to all the writings of Plato, is especially applicable to the Symposium.

The power of love is represented in the Symposium as running through all nature and all being: at one end descending to animals and plants, and attaining to the highest vision of truth at the other. In an age when man was seeking for an expression of the world around him, the conception of love greatly affected him. One of the first distinctions of language and of mythology was that of gender; and at a later period the ancient physicist, anticipating modern science, saw, or thought that he saw, a sex in plants; there were elective affinities among the elements, marriages of earth and heaven. (Aesch. Frag. Dan.) Love became a mythic personage whom philosophy, borrowing from poetry, converted into an efficient cause of creation. The traces of the existence of love, as of number and figure, were everywhere discerned; and in the Pythagorean list of opposites male and female were ranged side by side with odd and even, finite and infinite.

But Plato seems also to be aware that there is a mystery of love in man as well as in nature, extending beyond the mere immediate relation of the sexes. He is conscious that the highest and noblest things in the world are not easily severed from the sensual desires, or may even be regarded as a spiritualized form of them. We may observe that Socrates himself is not represented as originally unimpassioned, but as one who has overcome his passions; the secret of his power over others partly lies in his passionate but self-controlled nature. In the Phaedrus and Symposium love is not merely the feeling usually so called, but the mystical contemplation of the beautiful and the good. The same passion which may wallow in the mire is capable of rising to the loftiest heights—of penetrating the inmost secret of philosophy. The highest love is the love not of a person, but of the highest and purest abstraction. This abstraction is the far-off heaven on which the eye of the mind is fixed in fond amazement. The unity of truth, the consistency of the warring elements of the world, the enthusiasm for knowledge when first beaming upon mankind, the relativity of ideas to the human mind, and of the human mind to ideas, the faith in the invisible, the adoration of the eternal nature, are all included, consciously or unconsciously, in Plato's doctrine of love.

The successive speeches in praise of love are characteristic of the speakers, and contribute in various degrees to the final result; they are all designed to prepare the way for Socrates, who gathers up the threads anew, and skims the highest points of each of them. But they are not to be regarded as the stages of an idea, rising above one another to a climax. They are fanciful, partly facetious performances, 'yet also having a certain measure of seriousness,' which the successive speakers dedicate to the god. All of them are rhetorical and poetical rather than dialectical, but glimpses of truth appear in them. When Eryximachus says that the principles of music are simple in themselves, but confused in their application, he touches lightly upon a difficulty which has troubled the moderns as well as the ancients in music, and may be extended to the other applied sciences. That confusion begins in the concrete, was the natural feeling of a mind dwelling in the world of ideas. When Pausanias remarks that personal attachments are inimical to despots. The experience of Greek history confirms the truth of his remark. When Aristophanes declares that love is the desire of the whole, he expresses a feeling not unlike that of the German philosopher, who says that 'philosophy is home sickness.' When Agathon says that no man 'can be wronged of his own free will,' he is alluding playfully to a serious problem of Greek philosophy (compare Arist. Nic. Ethics). So naturally does Plato mingle jest and earnest, truth and opinion in the same work.

The characters—of Phaedrus, who has been the cause of more philosophical discussions than any other man, with the exception of Simmias the Theban (Phaedrus); of Aristophanes, who disguises under

comic imagery a serious purpose; of Agathon, who in later life is satirized by Aristophanes in the Thesmophoriazusae, for his effeminate manners and the feeble rhythms of his verse; of Alcibiades, who is the same strange contrast of great powers and great vices, which meets us in history—are drawn to the life; and we may suppose the less-known characters of Pausanias and Eryximachus to be also true to the traditional recollection of them (compare Phaedr., Protag.; and compare Sympos. with Phaedr.). We may also remark that Aristodemus is called 'the little' in Xenophon's Memorabilia (compare Symp.).

The speeches have been said to follow each other in pairs: Phaedrus and Pausanias being the ethical, Eryximachus and Aristophanes the physical speakers, while in Agathon and Socrates poetry and philosophy blend together. The speech of Phaedrus is also described as the mythological, that of Pausanias as the political, that of Eryximachus as the scientific, that of Aristophanes as the artistic (!), that of Socrates as the philosophical. But these and similar distinctions are not found in Plato;—they are the points of view of his critics, and seem to impede rather than to assist us in understanding him.

When the turn of Socrates comes round he cannot be allowed to disturb the arrangement made at first. With the leave of Phaedrus he asks a few questions, and then he throws his argument into the form of a speech (compare Gorg., Protag.). But his speech is really the narrative of a dialogue between himself and Diotima. And as at a banquet good manners would not allow him to win a victory either over his host or any of the guests, the superiority which he gains over Agathon is ingeniously represented as having been already gained over himself by her. The artifice has the further advantage of maintaining his accustomed profession of

ignorance (compare Menex.). Even his knowledge of the mysteries of love, to which he lays claim here and elsewhere (Lys.), is given by Diotima.

The speeches are attested to us by the very best authority. The madman Apollodorus, who for three years past has made a daily study of the actions of Socrates—to whom the world is summed up in the words 'Great is Socrates'—he has heard them from another 'madman,' Aristodemus, who was the 'shadow' of Socrates in days of old, like him going about barefooted, and who had been present at the time. 'Would you desire better witness?' The extraordinary narrative of Alcibiades is ingeniously represented as admitted by Socrates, whose silence when he is invited to contradict gives consent to the narrator. We may observe, by the way, (1) how the very appearance of Aristodemus by himself is a sufficient indication to Agathon that Socrates has been left behind; also, (2) how the courtesy of Agathon anticipates the excuse which Socrates was to have made on Aristodemus' behalf for coming uninvited; (3) how the story of the fit or trance of Socrates is confirmed by the mention which Alcibiades makes of a similar fit of abstraction occurring when he was serving with the army at Potidaea; like (4) the drinking powers of Socrates and his love of the fair, which receive a similar attestation in the concluding scene; or the attachment of Aristodemus, who is not forgotten when Socrates takes his departure. (5) We may notice the manner in which Socrates himself regards the first five speeches, not as true, but as fanciful and exaggerated encomiums of the god Love; (6) the satirical character of them, shown especially in the appeals to mythology, in the reasons which are given by Zeus for reconstructing the frame of man, or by the Boeotians and Eleans for encouraging male loves; (7) the ruling passion of Socrates for dialectics, who will argue with Agathon instead of making a speech, and will only speak at all upon the condition that he is allowed to speak the truth. We may note also the touch of Socratic irony, (8) which admits of a wide application and reveals a deep insight into the world:—that in speaking of holy things and persons there is a general understanding that you should praise them, not that you should speak the truth about

them—this is the sort of praise which Socrates is unable to give. Lastly, (9) we may remark that the banquet is a real banquet after all, at which love is the theme of discourse, and huge quantities of wine are drunk.

The discourse of Phaedrus is half-mythical, half-ethical; and he himself, true to the character which is given him in the Dialogue bearing his name, is half-sophist, half-enthusiast. He is the critic of poetry also, who compares Homer and Aeschylus in the insipid and irrational manner of the schools of the day, characteristically reasoning about the probability of matters which do not admit of reasoning. He starts from a noble text: 'That without the sense of honour and dishonour neither states nor individuals ever do any good or great work.' But he soon passes on to more common-place topics. The antiquity of love, the blessing of having a lover, the incentive which love offers to daring deeds, the examples of Alcestis and Achilles, are the chief themes of his discourse. The love of women is regarded by him as almost on an equality with that of men; and he makes the singular remark that the gods favour the return of love which is made by the beloved more than the original sentiment, because the lover is of a nobler and diviner nature.

There is something of a sophistical ring in the speech of Phaedrus, which recalls the first speech in imitation of Lysias, occurring in the Dialogue called the Phaedrus. This is still more marked in the speech of Pausanias which follows; and which is at once hyperlogical in form and also extremely confused and pedantic. Plato is attacking the logical feebleness of the sophists and rhetoricians, through their pupils, not forgetting by the way to satirize the monotonous and unmeaning rhythms which Prodicus and others were introducing into Attic prose (compare Protag.). Of course, he is 'playing both sides of the game,' as in the Gorgias and Phaedrus; but it is not necessary in order to understand him that we should discuss the fairness of his mode of proceeding. The love of Pausanias for Agathon has already been touched upon in the Protagoras, and is alluded to by Aristophanes. Hence he is naturally the upholder of male loves, which, like all the other affections or actions of men, he regards as varying according to the manner of their performance. Like the sophists and like Plato himself, though in a different sense, he begins his discussion by an appeal to mythology, and distinguishes between the elder and younger love. The value which he attributes to such loves as motives to virtue and philosophy is at variance with modern and Christian notions, but is in accordance with Hellenic sentiment. The opinion of Christendom has not altogether condemned passionate friendships between persons of the same sex, but has certainly not encouraged them, because though innocent in themselves in a few temperaments they are liable to degenerate into fearful evil. Pausanias is very earnest in the defence of such loves; and he speaks of them as generally approved among Hellenes and disapproved by barbarians. His speech is 'more words than matter,' and might have been composed by a pupil of Lysias or of Prodicus, although there is no hint given that Plato is specially referring to them. As Eryximachus says, 'he makes a fair beginning, but a lame ending.'

Plato transposes the two next speeches, as in the Republic he would transpose the virtues and the mathematical sciences. This is done partly to avoid monotony, partly for the sake of making Aristophanes 'the cause of wit in others,' and also in order to bring the comic and tragic poet into juxtaposition, as if by accident. A suitable 'expectation' of Aristophanes is raised by the ludicrous circumstance of his having the hiccough, which is appropriately cured by his substitute, the physician Eryximachus. To

Eryximachus Love is the good physician; he sees everything as an intelligent physicist, and, like many professors of his art in modern times, attempts to reduce the moral to the physical; or recognises one law of love which pervades them both. There are loves

and strifes of the body as well as of the mind. Like Hippocrates the Asclepiad, he is a disciple of Heracleitus, whose conception of the harmony of opposites he explains in a new way as the harmony after discord; to his common sense, as to that of many moderns as well as ancients, the identity of contradictories is an absurdity. His notion of love may be summed up as the harmony of man with himself in soul as well as body, and of all things in heaven and earth with one another.

Aristophanes is ready to laugh and make laugh before he opens his mouth, just as Socrates, true to his character, is ready to argue before he begins to speak. He expresses the very genius of the old comedy, its coarse and forcible imagery, and the licence of its language in speaking about the gods. He has no sophistical notions about love, which is brought back by him to its common-sense meaning of love between intelligent beings. His account of the origin of the sexes has the greatest (comic) probability and verisimilitude. Nothing in Aristophanes is more truly Aristophanic than the description of the human monster whirling round on four arms and four legs, eight in all, with incredible rapidity. Yet there is a mixture of earnestness in this jest; three serious principles seem to be insinuated:—first, that man cannot exist in isolation; he must be reunited if he is to be perfected: secondly, that love is the mediator and reconciler of poor, divided human nature: thirdly, that the loves of this world are an indistinct anticipation of an ideal union which is not yet realized.

The speech of Agathon is conceived in a higher strain, and receives the real, if half-ironical, approval of Socrates. It is the speech of the tragic poet and a sort of poem, like tragedy, moving among the gods of Olympus, and not among the elder or Orphic deities. In the idea of the antiquity of love he cannot agree; love is not of the olden time, but present and youthful ever. The speech may be compared with that speech of Socrates in the Phaedrus in which he describes himself as talking dithyrambs. It is at once a preparation for Socrates and a foil to him. The rhetoric of Agathon elevates the soul to 'sunlit heights,' but at the same time contrasts with the natural and necessary eloquence of Socrates. Agathon contributes the distinction between love and the works of love, and also hints incidentally that love is always of beauty, which Socrates afterwards raises into a principle. While the consciousness of discord is stronger in the comic poet Aristophanes, Agathon, the tragic poet, has a deeper sense of harmony and reconciliation, and speaks of Love as the creator and artist.

All the earlier speeches embody common opinions coloured with a tinge of philosophy. They furnish the material out of which Socrates proceeds to form his discourse, starting, as in other places, from mythology and the opinions of men. From Phaedrus he takes the thought that love is stronger than death; from Pausanias, that the true love is akin to intellect and political activity; from Eryximachus, that love is a universal phenomenon and the great power of nature; from Aristophanes, that love is the child of want, and is not merely the love of the congenial or of the whole, but (as he adds) of the good; from Agathon, that love is of beauty, not however of beauty only, but of birth in beauty. As it would be out of character for Socrates to make a lengthened harangue, the speech takes the form of a dialogue between Socrates and a mysterious woman of foreign extraction. She elicits the final truth from one who knows nothing, and who, speaking by the lips of another, and himself a despiser of rhetoric, is proved also to be the most consummate of rhetoricians (compare Menexenus).

The last of the six discourses begins with a short argument which overthrows not only Agathon but all the preceding speakers by the help of a distinction which has escaped them. Extravagant praises have been ascribed to Love as the author of every good; no sort of encomium was too high for him, whether deserved and true or not. But Socrates has no

talent for speaking anything but the truth, and if he is to speak the truth of Love he must honestly confess that he is not a good at all: for love is of the good, and no man can desire that which he has. This piece of dialectics is ascribed to Diotima, who has already urged upon Socrates the argument which he urges against Agathon. That the distinction is a fallacy is obvious; it is almost acknowledged to be so by Socrates himself. For he who has beauty or good may desire more of them; and he who has beauty or good in himself may desire beauty and good in others. The fallacy seems to arise out of a confusion between the abstract ideas of good and beauty, which do not admit of degrees, and their partial realization in individuals.

But Diotima, the prophetess of Mantineia, whose sacred and superhuman character raises her above the ordinary proprieties of women, has taught Socrates far more than this about the art and mystery of love. She has taught him that love is another aspect of philosophy. The same want in the human soul which is satisfied in the vulgar by the procreation of children, may become the highest aspiration of intellectual desire. As the Christian might speak of hungering and thirsting after righteousness; or of divine loves under the figure of human (compare Eph. 'This is a great mystery, but I speak concerning Christ and the church'); as the mediaeval saint might speak of the 'fruitio Dei;' as Dante saw all things contained in his love of Beatrice, so Plato would have us absorb all other loves and desires in the love of knowledge. Here is the beginning of Neoplatonism, or rather, perhaps, a proof (of

which there are many) that the so-called mysticism of the East was not strange to the Greek of the fifth century before Christ. The first tumult of the affections was not wholly subdued; there were longings of a creature moving about in worlds not realized, which no art could satisfy. To most men reason and passion appear to be antagonistic both in idea and fact. The union of the greatest comprehension of knowledge and the burning intensity of love is a contradiction in nature, which may have existed in a far-off primeval age in the mind of some Hebrew prophet or other Eastern sage, but has now become an imagination only. Yet this 'passion of the reason' is the theme of the Symposium of Plato. And as there is no impossibility in supposing that 'one king, or son of a king, may be a philosopher,' so also there is a probability that there may be some few—perhaps one or two in a whole generation—in whom the light of truth may not lack the warmth of desire. And if there be such natures, no one will be disposed to deny that 'from them flow most of the benefits of individuals and states;' and even from imperfect combinations of the two elements in teachers or statesmen great good may often arise.

Yet there is a higher region in which love is not only felt, but satisfied, in the perfect beauty of eternal knowledge, beginning with the beauty of earthly things, and at last reaching a beauty in which all existence is seen to be harmonious and one. The limited affection is enlarged, and enabled to behold the ideal of all things. And here the highest summit which is reached in the Symposium is seen also to be the highest summit which is attained in the Republic, but approached from another side; and there is 'a way upwards and downwards,' which is the same and not the same in both. The ideal beauty of the one is the ideal good of the other; regarded not with the eye of knowledge, but of faith and desire; and they are respectively the source of beauty and the source of good in all other things. And by the steps of a 'ladder reaching to heaven' we pass from images of visible beauty (Greek), and from the hypotheses of the Mathematical sciences, which are not yet based upon the idea of good, through the concrete to the abstract, and, by different paths arriving, behold the vision of the eternal (compare Symp. (Greek) Republic (Greek) also Phaedrus). Under one aspect 'the idea is love'; under another, 'truth.' In both the lover of wisdom is the 'spectator of

all time and of all existence.' This is a 'mystery' in which Plato also obscurely intimates the union of the spiritual and fleshly, the interpenetration of the moral and intellectual faculties.

The divine image of beauty which resides within Socrates has been revealed; the Silenus, or outward man, has now to be exhibited. The description of Socrates follows immediately after the speech of Socrates; one is the complement of the other. At the height of divine inspiration, when the force of nature can no further go, by way of contrast to this extreme idealism, Alcibiades, accompanied by a troop of revellers and a flute-girl, staggers in, and being drunk is able to tell of things which he would have been ashamed to make known if he had been sober. The state of his affections towards Socrates, unintelligible to us and perverted as they appear, affords an illustration of the power ascribed to the loves of man in the speech of Pausanias. He does not suppose his feelings to be peculiar to himself: there are several other persons in the company who have been equally in love with Socrates, and like himself have been deceived by him. The singular part of this confession is the combination of the most degrading passion with the desire of virtue and improvement. Such an union is not wholly untrue to human nature, which is capable of combining good and evil in a degree beyond what we can easily conceive. In imaginative persons, especially, the God and beast in man seem to part asunder more than is natural in a well-regulated mind. The Platonic Socrates (for of the real Socrates this may be doubted: compare his public rebuke of Critias for his shameful love of Euthydemus in Xenophon, Memorabilia) does not regard the greatest evil of Greek life as a thing not to be spoken of; but it has a ridiculous element (Plato's Symp.), and is a subject for irony, no less than for moral reprobation (compare Plato's Symp.). It is also used as a figure of speech which no one interpreted literally (compare Xen. Symp.). Nor does Plato feel any repugnance, such as would be felt in modern times, at bringing his great master and hero into connexion with nameless crimes. He is contented with representing him as a saint, who has won 'the Olympian victory' over the temptations of human nature. The fault of taste, which to us is so glaring and which was recognized by the Greeks of a later age (Athenaeus), was not perceived by Plato himself. We are still more surprised to find that the philosopher is incited to take the first step in his upward progress (Symp.) by the beauty of young men and boys, which was alone capable of inspiring the modern feeling of romance in the Greek mind. The passion of love took the spurious form of an enthusiasm for the ideal of beauty—a worship as of some godlike image of an Apollo or Antinous. But the love of youth when not depraved was a love of virtue and modesty as well as of beauty, the one being the expression of the other; and in certain Greek states, especially at Sparta and Thebes, the honourable attachment of a youth to an elder man was a part of his education. The 'army of lovers and their beloved who would be invincible if they could be united by such a tie' (Symp.), is not a mere fiction of Plato's, but seems actually to have existed at Thebes in the days of Epaminondas and Pelopidas, if we may believe writers cited anonymously by Plutarch, Pelop. Vit. It is observable that Plato never in the least degree excuses the depraved love of the body (compare Charm.; Rep.; Laws; Symp.; and once more Xenophon, Mem.), nor is there any Greek writer of mark who condones or approves such connexions. But owing partly to the puzzling nature of the subject these friendships are spoken of by Plato in a manner different from that customary among ourselves. To most of them we should hesitate to ascribe, any more than to the attachment of Achilles and Patroclus in Homer, an immoral or licentious character.

There were many, doubtless, to whom the love of the fair mind was the noblest form of friendship (Rep.), and who deemed the friendship of man with man to be higher than the love of woman, because altogether separated from the bodily appetites. The existence of such attachments may be

reasonably attributed to the inferiority and seclusion of woman, and the want of a real family or social life and parental influence in Hellenic cities; and they were encouraged by the practice of gymnastic exercises, by the meetings of political clubs, and by the tie of military companionship. They were also an educational institution: a young person was specially entrusted by his parents to some elder friend who was expected by them to train their son in manly exercises and in virtue. It is not likely that a Greek parent committed him to a lover, any more than we should to a schoolmaster, in the expectation that he would be corrupted by him, but rather in the hope that his morals would be better cared for than was possible in a great household of slaves.

It is difficult to adduce the authority of Plato either for or against such practices or customs, because it is not always easy to determine whether he is speaking of 'the heavenly and philosophical love, or of the coarse Polyhymnia:' and he often refers to this (e.g. in the Symposium) half in jest, yet 'with a certain degree of seriousness.' We observe that they entered into one part of Greek literature, but not into another, and that the larger part is free from such associations. Indecency was an element of the ludicrous in the old Greek Comedy, as it has been in other ages and countries. But effeminate love was always condemned as well as ridiculed by the Comic poets; and in the New Comedy the allusions to such topics have disappeared. They seem to have been no longer tolerated by the greater refinement of the age. False sentiment is found in the Lyric and Elegiac poets; and in mythology 'the greatest of the Gods' (Rep.) is not exempt from evil imputations. But the morals of a nation are not to be judged of wholly by its literature. Hellas was not necessarily more corrupted in the days of the Persian and Peloponnesian wars, or of Plato and the Orators, than England in the time of Fielding and Smollett, or France in the nineteenth century. No one supposes certain French novels to be a representation of ordinary French life. And the greater part of Greek literature, beginning with Homer and including the tragedians, philosophers, and, with the exception of the Comic poets (whose business was to raise a laugh by whatever means), all the greater writers of Hellas who have been preserved to us, are free from the taint of indecency.

Some general considerations occur to our mind when we begin to reflect on this subject. (1) That good and evil are linked together in human nature, and have often existed side by side in the world and in man to an extent hardly credible. We cannot distinguish them, and are therefore unable to part them; as in the parable 'they grow together unto the harvest:' it is only a rule of external decency by which society can divide them. Nor should we be right in inferring from the prevalence of any one vice or corruption that a state or individual was demoralized in their whole character. Not only has the corruption of the best been sometimes thought to be the worst, but it may be remarked that this very excess of evil has been the stimulus to good (compare Plato, Laws, where he says that in the most corrupt cities individuals are to be found beyond all praise). (2) It may be observed that evils which admit of degrees can seldom be rightly estimated, because under the same name actions of the most different degrees of culpability may be included. No charge is more easily set going than the imputation of secret wickedness (which cannot be either proved or disproved and often cannot be defined) when directed against a person of whom the world, or a section of it, is predisposed to think evil. And it is quite possible that the malignity of Greek scandal, aroused by some personal jealousy or party enmity, may have converted the innocent friendship of a great man for a noble youth into a connexion of another kind. Such accusations were brought against several of the leading men of Hellas, e.g. Cimon, Alcibiades, Critias, Demosthenes, Epaminondas: several of the Roman emperors were assailed by similar weapons which have been used even

in our own day against statesmen of the highest character. (3) While we know that in this matter there is a great gulf fixed between Greek and Christian Ethics, yet, if we would do justice to the Greeks, we must also acknowledge that there was a greater outspokenness among them than among ourselves about the things which nature hides, and that the more frequent mention of such topics is not to be taken as the measure of the prevalence of offences, or as a proof of the general corruption of society. It is likely that every religion in the world has used words or practised rites in one age, which have become distasteful or repugnant to another. We cannot, though for different reasons, trust the representations either of Comedy or Satire; and still less of Christian Apologists. (4) We observe that at Thebes and Lacedemon the attachment of an elder friend to a beloved youth was often deemed to be a part of his education; and was encouraged by his parents—it was only shameful if it degenerated into licentiousness. Such we may believe to have been the tie which united Asophychus and Cephisodorus with the great Epaminondas in whose companionship they fell (Plutarch, Amat.; Athenaeus on the authority of Theopompus). (5) A small matter: there appears to be a difference of custom among the Greeks and among ourselves, as between ourselves and continental nations at the present time, in modes of salutation. We must not suspect evil in the hearty kiss or embrace of a male friend 'returning from the army at Potidaea' any more than in a similar salutation when practised by members of the same family. But those who make these admissions, and who regard, not without pity, the victims of such illusions in our own day, whose life has been blasted by them, may be none the less resolved that the natural and healthy instincts of mankind shall alone be tolerated (Greek); and that the lesson of manliness which we have

inherited from our fathers shall not degenerate into sentimentalism or effeminacy. The possibility of an honourable connexion of this kind seems to have died out with Greek civilization. Among the Romans, and also among barbarians, such as the Celts and Persians, there is no trace of such attachments existing in any noble or virtuous form.

(Compare Hoeck's Creta and the admirable and exhaustive article of Meier in Ersch and Grueber's Cyclopedia on this subject; Plutarch, Amatores; Athenaeus; Lysias contra Simonem; Aesch. c. Timarchum.)

The character of Alcibiades in the Symposium is hardly less remarkable than that of Socrates, and agrees with the picture given of him in the first of the two Dialogues which are called by his name, and also with the slight sketch of him in the Protagoras. He is the impersonation of lawlessness—'the lion's whelp, who ought not to be reared in the city,' yet not without a certain generosity which gained the hearts of men,—strangely fascinated by Socrates, and possessed of a genius which might have been either the destruction or salvation of Athens. The dramatic interest of the character is heightened by the recollection of his after history. He seems to have been present to the mind of Plato in the description of the democratic man of the Republic (compare also Alcibiades 1).

There is no criterion of the date of the Symposium, except that which is furnished by the allusion to the division of Arcadia after the destruction of Mantinea. This took place in the year B.C. 384, which is the forty-fourth year of Plato's life. The Symposium cannot therefore be regarded as a youthful work. As Mantinea was restored in the year 369, the composition of the Dialogue will probably fall between 384 and 369. Whether the recollection of the event is more likely to have been renewed at the destruction or restoration of the city, rather than at some intermediate period, is a consideration not worth raising.

The Symposium is connected with the Phaedrus both in style and subject; they are the only Dialogues of Plato in which the theme of love is discussed at length. In both of them philosophy is regarded as a sort

of enthusiasm or madness; Socrates is himself 'a prophet new inspired' with Bacchanalian revelry, which, like his philosophy, he characteristically pretends to have derived not from himself but from others. The Phaedo also presents some points of comparison with the Symposium. For there, too, philosophy might be described as 'dying for love;' and there are not wanting many touches of humour and fancy, which remind us of the Symposium. But while the Phaedo and Phaedrus look backwards and forwards to past and future states of existence, in the Symposium there is no break between this world and another; and we rise from one to the other by a regular series of steps or stages, proceeding from the particulars of sense to the universal of reason, and from one universal to many, which are finally reunited in a single science (compare Rep.). At first immortality means only the succession of existences; even knowledge comes and goes. Then follows, in the language of the mysteries, a higher and a higher degree of initiation; at last we arrive at the perfect vision of beauty, not relative or changing, but eternal and absolute; not bounded by this world, or in or out of this world, but an aspect of the divine, extending over all things, and having no limit of space or time: this is the highest knowledge of which the human mind is capable. Plato does not go on to ask whether the individual is absorbed in the sea of light and beauty or retains his personality. Enough for him to have attained the true beauty or good, without enquiring precisely into the relation in which human beings stood to it. That the soul has such a reach of thought, and is capable of partaking of the eternal nature, seems to imply that she too is eternal (compare Phaedrus). But Plato does not distinguish the eternal in man from the eternal in the world or in God. He is willing to rest in the contemplation of the idea, which to him is the cause of all things (Rep.), and has no strength to go further.

The Symposium of Xenophon, in which Socrates describes himself as a pander, and also discourses of the difference between sensual and sentimental love, likewise offers several interesting points of comparison. But the suspicion which hangs over other writings of Xenophon, and the numerous minute references to the Phaedrus and Symposium, as well as to some of the other writings of Plato, throw a doubt on the genuineness of the work. The Symposium of Xenophon, if written by him at all, would certainly show that he wrote against Plato, and was acquainted with his works. Of this hostility there is no trace in the Memorabilia. Such a rivalry is more characteristic of an imitator than of an original writer. The (so-called) Symposium of Xenophon may therefore have no more title to be regarded as genuine than the confessedly spurious Apology.

There are no means of determining the relative order in time of the Phaedrus, Symposium, Phaedo. The order which has been adopted in this translation rests on no other principle than the desire to bring together in a series the memorials of the life of Socrates.

Symposium

PERSONS OF THE DIALOGUE: Apollodorus, who repeats to his companion the dialogue which he had heard from Aristodemus, and had already once narrated to Glaucon. Phaedrus, Pausanias, Eryximachus, Aristophanes, Agathon, Socrates, Alcibiades, A Troop of Revellers.

SCENE: The House of Agathon.

Concerning the things about which you ask to be informed I believe that I am not ill-prepared with an answer. For the day before yesterday I was coming from my own home at Phalerum to the city, and one of my acquaintance, who had caught a sight of me from behind, calling out playfully in the distance, said: Apollodorus, O thou Phalerian (Probably a play of words on (Greek), 'bald-headed.') man, halt! So I did as I was bid; and then he said, I was looking for you, Apollodorus, only just now, that I might ask you about the speeches in praise of love, which were delivered by Socrates, Alcibiades, and others, at Agathon's supper. Phoenix, the son of Philip, told another person who told me of them; his narrative was very indistinct, but he said that you knew, and I wish that you would give me an account of them. Who, if not you, should be the reporter of the words of your friend? And first tell me, he said, were you present at this meeting?

Your informant, Glaucon, I said, must have been very indistinct indeed, if you imagine that the occasion was recent; or that I could have been of the party.

Why, yes, he replied, I thought so.

Impossible: I said. Are you ignorant that for many years Agathon has not resided at Athens; and not three have elapsed since I became acquainted with Socrates, and have made it my daily business to know all that he says and does. There was a time when I was running about the world, fancying myself to be well employed, but I was really a most wretched being, no better than you are now. I thought that I ought to do anything rather than be a philosopher.

Well, he said, jesting apart, tell me when the meeting occurred.

In our boyhood, I replied, when Agathon won the prize with his first tragedy, on the day after that on which he and his chorus offered the sacrifice of victory.

Then it must have been a long while ago, he said; and who told you—did Socrates?

No indeed, I replied, but the same person who told Phoenix;—he was a little fellow, who never wore any shoes, Aristodemus, of the deme of Cydathenaeum. He had been at Agathon's feast; and I think that in those days there was no one who was a more devoted admirer of Socrates. Moreover, I have asked Socrates about the truth of some parts of his narrative, and he confirmed them. Then, said Glaucon, let us have the tale over again; is not the road to Athens just made for conversation? And so we walked, and talked of the discourses on love;

and therefore, as I said at first, I am not ill-prepared to comply with your request, and will have another rehearsal of them if you like. For to speak or to hear others speak of philosophy always gives me the greatest pleasure, to say nothing of the profit. But when I hear another strain, especially that of you rich men and traders, such conversation displeases me; and I pity you who are my companions, because you think that you are doing something when in reality you are doing nothing. And I dare say that you pity me in return, whom you regard as an unhappy creature, and very probably you are right. But I certainly know of you what you only think of me—there is the difference.

COMPANION: I see, Apollodorus, that you are just the same—always speaking evil of yourself, and of others; and I do believe that you pity all mankind, with the exception of Socrates, yourself first of all, true in this to your old name, which, however deserved, I know not how you acquired, of Apollodorus the madman; for you are always raging against yourself and everybody but Socrates.

APOLLODORUS: Yes, friend, and the reason why I am said to be mad, and out of my wits, is just because I have these notions of myself and you; no other evidence is required.

COMPANION: No more of that, Apollodorus; but let me renew my request that you would repeat the conversation.

APOLLODORUS: Well, the tale of love was on this wise:—But perhaps I had better begin at the beginning, and endeavour to give you the exact words of Aristodemus:

He said that he met Socrates fresh from the bath and sandalled; and as the sight of the sandals was unusual, he asked him whither he was going that he had been converted into such a beau:—

To a banquet at Agathon's, he replied, whose invitation to his sacrifice of victory I refused yesterday, fearing a crowd, but promising that I would come to-day instead; and so I have put on my finery, because he is such a fine man. What say you to going with me unasked?

I will do as you bid me, I replied.

Follow then, he said, and let us demolish the proverb:—

'To the feasts of inferior men the good unbidden go;'

instead of which our proverb will run:—

'To the feasts of the good the good unbidden go;'

and this alteration may be supported by the authority of Homer himself, who not only demolishes but literally outrages the proverb. For, after picturing Agamemnon as the most valiant of men, he makes Menelaus, who is but a fainthearted warrior, come unbidden (Iliad) to the banquet of Agamemnon, who is feasting and offering sacrifices, not the better to the worse, but the worse to the better.

I rather fear, Socrates, said Aristodemus, lest this may still be my case; and that, like Menelaus in Homer, I shall be the inferior person, who

'To the feasts of the wise unbidden goes.'

But I shall say that I was bidden of you, and then you will have to make an excuse.

'Two going together,'

he replied, in Homeric fashion, one or other of them may invent an excuse by the way (Iliad).

This was the style of their conversation as they went along. Socrates dropped behind in a fit of abstraction, and desired Aristodemus, who was waiting, to go on before him. When he reached the house of

Agathon he found the doors wide open, and a comical thing happened. A servant coming out met him, and led him at once into the banqueting-hall in which the guests were reclining, for the banquet was about to begin. Welcome, Aristodemus, said Agathon, as soon as he appeared—you are just in time to sup with us; if you come on any other matter put it off, and make one of us, as I was looking for you yesterday and meant to have asked you, if I could have found you. But what have you done with Socrates?

I turned round, but Socrates was nowhere to be seen; and I had to explain that he had been with me a moment before, and that I came by his invitation to the supper.

You were quite right in coming, said Agathon; but where is he himself?

He was behind me just now, as I entered, he said, and I cannot think what has become of him.

Go and look for him, boy, said Agathon, and bring him in; and do you, Aristodemus, meanwhile take the place by Eryximachus.

The servant then assisted him to wash, and he lay down, and presently another servant came in and reported that our friend Socrates had retired into the portico of the neighbouring house. 'There he is fixed,' said he, 'and when I call to him he will not stir.'

How strange, said Agathon; then you must call him again, and keep calling him.

Let him alone, said my informant; he has a way of stopping anywhere and losing himself without any reason. I believe that he will soon appear; do not therefore disturb him.

Well, if you think so, I will leave him, said Agathon. And then, turning to the servants, he added, 'Let us have supper without waiting for him. Serve up whatever you please, for there is no one to give you orders; hitherto I have never left you to yourselves. But on this occasion imagine that you are our hosts, and that I and the company are your guests; treat us well, and then we shall commend you.' After this, supper was served, but still no Socrates; and during the meal Agathon several times expressed a wish to send for him, but Aristodemus objected; and at last when the feast was about half over—for the fit, as usual, was not of long duration—Socrates entered. Agathon, who was reclining alone at the end of the table, begged that he would take the place next to him; that 'I may touch you,' he said, 'and have the benefit of that wise thought which came into your mind in the portico, and is now in your possession; for I am certain that you would not have come away until you had found what you sought.'

How I wish, said Socrates, taking his place as he was desired, that wisdom could be infused by touch, out of the fuller into the emptier man, as water runs through wool out of a fuller cup into an emptier one; if that were so, how greatly should I value the privilege of reclining at your side! For you would have filled me full with a stream of wisdom plenteous and fair; whereas my own is of a very mean and questionable sort, no better than a dream. But yours is bright and full of promise, and was manifested forth in all the splendour of youth the day before yesterday, in the presence of more than thirty thousand Hellenes.

You are mocking, Socrates, said Agathon, and ere long you and I will have to determine who bears off the palm of wisdom—of this Dionysus shall be the judge; but at present you are better occupied with supper.

Socrates took his place on the couch, and supped with the rest; and then libations were offered, and after a hymn had been sung to the god, and there had been the usual ceremonies, they were about to commence drinking, when Pausanias said, And now, my friends, how can we drink with least injury to ourselves? I can assure you that I feel severely the effect of yesterday's potations, and must have time to

recover; and I suspect that most of you are in the same predicament, for you were of the party yesterday. Consider then: How can the drinking be made easiest?

I entirely agree, said Aristophanes, that we should, by all means, avoid hard drinking, for I was myself one of those who were yesterday drowned in drink.

I think that you are right, said Eryximachus, the son of Acumenus; but I should still like to hear one other person speak: Is Agathon able to drink hard?

I am not equal to it, said Agathon.

Then, said Eryximachus, the weak heads like myself, Aristodemus, Phaedrus, and others who never can drink, are fortunate in finding that the stronger ones are not in a drinking mood. (I do not include Socrates, who is able either to drink or to abstain, and will not mind, whichever we do.) Well, as of none of the company seem disposed to drink much, I may be forgiven for saying, as a physician, that drinking deep is a bad practice, which I never follow, if I can help, and certainly do not recommend to another, least of all to any one who still feels the effects of yesterday's carouse.

I always do what you advise, and especially what you prescribe as a physician, rejoined Phaedrus the Myrrhinusian, and the rest of the company, if they are wise, will do the same.

It was agreed that drinking was not to be the order of the day, but that they were all to drink only so much as they pleased.

Then, said Eryximachus, as you are all agreed that drinking is to be voluntary, and that there is to be no compulsion, I move, in the next place, that the flute-girl, who has just made her appearance, be told to go away and play to herself, or, if she likes, to the women who are within (compare Prot.). To-day let us have conversation instead; and, if you will allow me, I will tell you what sort of conversation. This proposal having been accepted, Eryximachus proceeded as follows:—

I will begin, he said, after the manner of Melanippe in Euripides,

'Not mine the word' which I am about to speak, but that of Phaedrus. For often he says to me in an indignant tone:—'What a strange thing it is, Eryximachus, that, whereas other gods have poems and hymns made in their honour, the great and glorious god, Love, has no encomiast among all the poets who are so many. There are the worthy sophists too—the excellent Prodicus for example, who have descanted in prose on the virtues of Heracles and other heroes; and, what is still more extraordinary, I have met with a philosophical work in which the utility of salt has been made the theme of an eloquent discourse; and many other like things have had a like honour bestowed upon them. And only to think that there should have been an eager interest created about them, and yet that to this day no one has ever dared worthily to hymn Love's praises! So entirely has this great deity been neglected.' Now in this Phaedrus seems to me to be quite right, and therefore I want to offer him a contribution; also I think that at the present moment we who are here assembled cannot do better than honour the god Love. If you agree with me, there will be no lack of conversation; for I mean to propose that each of us in turn, going from left to right, shall make a speech in honour of Love. Let him give us the best which he can; and Phaedrus, because he is sitting first on the left hand, and because he is the father of the thought, shall begin.

No one will vote against you, Eryximachus, said Socrates. How can I oppose your motion, who profess to understand nothing but matters of love; nor, I presume, will Agathon and Pausanias; and there can be no doubt of Aristophanes, whose whole concern is with Dionysus and Aphrodite; nor will any one disagree of those whom I see around me. The proposal, as I am aware, may seem rather hard upon us whose place is last; but we shall be contented if we hear some good speeches first. Let Phaedrus begin the praise of Love, and good luck to him. All the company expressed their assent, and desired him to do as Socrates bade him.

Aristodemus did not recollect all that was said, nor do I recollect all that he related to me; but I will tell you what I thought most worthy of remembrance, and what the chief speakers said.

Phaedrus began by affirming that Love is a mighty god, and wonderful among gods and men, but especially wonderful in his birth. For he is the eldest of the gods, which is an honour to him; and a proof of his claim to this honour is, that of his parents there is no memorial; neither poet nor prose-writer has ever affirmed that he had any. As Hesiod says:—

'First Chaos came, and then broad-bosomed Earth, The everlasting seat of all that is, And Love.'

In other words, after Chaos, the Earth and Love, these two, came into being. Also Parmenides sings of Generation:

'First in the train of gods, he fashioned Love.'

And Acusilaus agrees with Hesiod. Thus numerous are the witnesses who acknowledge Love to be the eldest of the gods. And not only is he the eldest, he is also the source of the greatest benefits to us. For I know not any greater blessing to a young man who is beginning life than a virtuous lover, or to the lover than a beloved youth. For the principle which ought to be the guide of men who would nobly live—that principle, I say, neither kindred, nor honour, nor wealth, nor any other motive is able to implant so well as love. Of what am I speaking? Of the sense of honour and dishonour, without which neither states nor individuals ever do any good or great work. And I say that a lover who is detected in doing any dishonourable act, or submitting through cowardice when any dishonour is done to him by another, will be more pained at being detected by his beloved than at being seen by his father, or by his companions, or by any one else. The beloved too, when he is found in any disgraceful situation, has the same feeling about his lover. And if there were only some way of contriving that a state or an army should be made up of lovers and their loves (compare Rep.), they would be the very best governors of their own city, abstaining from all dishonour, and emulating one another in honour; and when fighting at each other's side, although a mere handful, they would overcome the world. For what lover would not choose rather to be seen by all mankind than by his beloved, either when abandoning his post or throwing away his arms? He would be ready to die a thousand deaths rather than endure this. Or who would desert his beloved or fail him in the hour of danger? The veriest coward would become an inspired hero, equal to the bravest, at such a time; Love would inspire him. That courage which, as Homer says, the god breathes into the souls of some heroes, Love of his own nature infuses into the lover.

Love will make men dare to die for their beloved—love alone; and women as well as men. Of this, Alcestis, the daughter of Pelias, is a monument to all Hellas; for she was willing to lay down her life on behalf of her husband, when no one else would, although he had a father and mother; but the tenderness of her love so far exceeded theirs, that she made them seem to be strangers in blood to their own son, and in name only related to him; and so noble did this action of hers appear to the gods, as well as to men, that among the many who have done virtuously she is one of the very few to whom, in admiration of her noble action, they have granted the privilege of returning alive to earth; such exceeding honour is paid by the gods to the devotion and virtue of love. But Orpheus, the son of Oeagrus, the harper, they sent empty away, and presented to him an apparition only of her whom he sought, but herself they would not give up, because he showed no spirit; he was only a harp-player, and did not dare like Alcestis to die for love, but was contriving how he might enter Hades alive; moreover, they afterwards caused him to suffer death at the hands of women, as the punishment of his cowardliness. Very different was the reward of the true love of Achilles towards his lover Patroclus—his lover and not his love (the notion that Patroclus was the beloved one is a foolish error into which Aeschylus has fallen, for Achilles was surely the fairer of the two, fairer also than all the other heroes; and, as Homer informs us, he was still beardless, and younger far). And greatly as the gods honour the virtue of love, still the return of love on the part of the beloved to the lover is more admired and valued and rewarded by them, for the lover is more divine; because he is inspired by God. Now Achilles was quite aware, for he had been told by his mother, that he might avoid death and return home, and live to a good old age, if he abstained from slaying Hector. Nevertheless he gave his life to revenge his friend, and dared to die, not only in his defence, but after he was dead. Wherefore the gods honoured him even above Alcestis, and sent him to the Islands of the Blest. These are my reasons for affirming that Love is the eldest and noblest and mightiest of the gods; and the chiefest author and giver of virtue in life, and of happiness after death.

This, or something like this, was the speech of Phaedrus; and some other speeches followed which Aristodemus did not remember; the next which he repeated was that of Pausanias. Phaedrus, he said, the argument has not been set before us, I think, quite in the right form;—we should not be called upon to praise Love in such an indiscriminate manner. If there were only one Love, then what you said would be well enough; but since there are more Loves than one,—should have begun by determining which of them was to be the theme of our praises. I will amend this defect; and first of all I will tell you which Love is deserving of praise, and then try to hymn the praiseworthy one in a manner worthy of him. For we all know that Love is inseparable from Aphrodite, and if there were only one Aphrodite there would be only one Love; but as there are two goddesses there must be two Loves. And am I not right in asserting that there are two goddesses? The elder one, having no mother, who is called the heavenly Aphrodite—she is the daughter of Uranus; the younger, who is the daughter of Zeus and Dione—her we call common; and the Love who is her fellow-worker is rightly named common, as the other love is called heavenly. All the gods ought to have praise given to them, but not without distinction of their natures; and therefore I must try to distinguish the characters of the two Loves. Now actions vary according to the manner of their performance. Take, for example, that which we are now doing, drinking, singing and talking—these actions are not in themselves either good or evil, but they turn out in this or that way according to the mode of performing them; and when well done they are good, and when wrongly done they are evil; and in like manner not every love, but only that which has a noble purpose, is noble and worthy of praise. The Love who is the offspring of the common Aphrodite is essentially common, and has no discrimination, being such as the meaner sort of men feel, and is apt to be of women as well as of youths, and

is of the body rather than of the soul—the most foolish beings are the objects of this love which desires only to gain an end, but never thinks of accomplishing the end nobly, and therefore does good and evil quite indiscriminately. The goddess who is his mother is far younger than the other, and she was born of the union of the male and female, and partakes of both. But the offspring of the heavenly Aphrodite is derived from a mother in whose birth the female has no part,—she is from the male only; this is that love which is of youths, and the goddess being older, there is nothing of wantonness in her. Those who are inspired by this love turn to the male, and delight in him who is the more valiant and intelligent nature; any one may recognise the pure enthusiasts in the very character of their attachments. For they love not boys, but intelligent beings whose reason is beginning to be developed, much about the time at which their beards begin to grow. And in choosing young men to be their companions, they mean to be faithful to them, and pass their whole life in company with them, not to take them in their inexperience, and deceive them, and play the fool with them, or run away from one to another of them. But the love of young boys should be forbidden by law, because their future is uncertain; they may turn out good or bad, either in body or soul, and much noble enthusiasm may be thrown away upon them; in this matter the good are a law to themselves, and the coarser sort of lovers ought to be restrained by force; as we restrain or attempt to restrain them from fixing their affections on women of free birth. These are the persons who bring a reproach on love; and some have been led to deny the lawfulness of such attachments because they see the impropriety and evil of them; for surely nothing that is decorously and lawfully done can justly be censured. Now here and in Lacedaemon the rules about love are perplexing, but in most cities they are simple and easily intelligible; in Elis and Boeotia, and in countries having no gifts of eloquence, they are very straightforward; the law is simply in favour of these connexions, and no one, whether young or old, has anything to say to their discredit; the reason being, as I suppose, that they are men of few words in those parts, and therefore the lovers do not like the trouble of pleading their suit. In Ionia and other places, and generally in countries which are subject to the barbarians, the custom is held to be dishonourable; loves of youths share the evil repute in which philosophy and gymnastics are held, because they are inimical to tyranny; for the interests of rulers require that their subjects should be poor in spirit (compare Arist. Politics), and that there should be no strong bond of friendship or society among them, which love, above all other motives, is likely to inspire, as our Athenian tyrants learned by experience; for the love of Aristogeiton and the constancy of Harmodius had a strength which undid their power. And, therefore, the ill-repute into which these attachments have fallen is to be ascribed to the evil condition of those who make them to be ill-reputed; that is to say, to the self-seeking of the governors and the cowardice of the governed; on the other hand, the indiscriminate honour which is given to them in some countries is attributable to the laziness of those who hold this opinion of them. In our own country a far better principle prevails, but, as I was saying, the explanation of it is rather perplexing. For, observe that open loves are held to be more honourable than secret ones, and that the love of the noblest and highest, even if their persons are less beautiful than others, is especially honourable. Consider, too, how great is the encouragement which all the world gives to the lover; neither is he supposed to be doing anything dishonourable; but if he succeeds he is praised, and if he fail he is blamed. And in the pursuit of his love the custom of mankind allows him to do many strange things, which philosophy would bitterly censure if they were done from any motive of interest, or wish for office or power. He may pray, and entreat, and supplicate, and swear, and lie on a mat at the door, and endure a slavery worse than that of any slave—in any other case friends and enemies would be equally ready to prevent him, but now there is no friend who will be ashamed of him and admonish him, and no enemy will charge him with meanness or flattery; the actions of a lover have a grace which ennobles them; and custom has decided that they are highly commendable and that there no loss of character in them; and, what is strangest of all, he only may swear and forswear himself (so men say), and the gods will forgive his transgression, for there is no such thing as a lover's oath. Such is the entire liberty which gods and men have allowed the lover, according to the custom which prevails in our part of the world. From this point of view a man fairly argues that in Athens to love and to be loved is held to be a very honourable thing. But when parents forbid their sons to talk with their lovers, and place them under a tutor's care, who is appointed to see to these things, and their companions and equals cast in their teeth anything of the sort which they may observe, and their elders refuse to silence the reprovers and do not rebuke them—any one who reflects on all this will, on the contrary, think that we hold these practices to be most disgraceful. But, as I was saying at first, the truth as I imagine is, that whether such practices are honourable or whether they are dishonourable is not a simple question; they are honourable to him who follows them honourably, dishonourable to him who follows them dishonourably. There is dishonour in yielding to the evil, or in an evil manner; but there is honour in yielding to the good, or in an honourable manner. Evil is the vulgar lover who loves the body rather than the soul, inasmuch as he is not even stable, because he loves a thing which is in itself unstable, and therefore when the bloom of youth which he was desiring is over, he takes wing and flies away, in spite of all his words and promises; whereas the love of the noble disposition is life-long, for it becomes one with the everlasting. The custom of our country would have both of them proven well and truly, and would have us yield to the one sort of lover and avoid the other, and therefore encourages some to pursue, and others to fly; testing both the lover and beloved in contests and trials, until they show to which of the two classes they respectively belong. And this is the reason why, in the first place, a hasty attachment is held to be dishonourable, because time is the true test of this as of most other things; and

secondly there is a dishonour in being overcome by the love of money, or of wealth, or of political power, whether a man is frightened into surrender by the loss of them, or, having experienced the benefits of money and political corruption, is unable to rise above the seductions of them. For none of these things are of a permanent or lasting nature; not to mention that no generous friendship ever sprang from them. There remains, then, only one way of honourable attachment which custom allows in the beloved, and this is the way of virtue; for as we admitted that any service which the lover does to him is not to be accounted flattery or a dishonour to himself, so the beloved has one way only of voluntary service which is not dishonourable, and this is virtuous service.

For we have a custom, and according to our custom any one who does service to another under the idea that he will be improved by him either in wisdom, or in some other particular of virtue—such a voluntary service, I say, is not to be regarded as a dishonour, and is not open to the charge of flattery. And these two customs, one the love of youth, and the other the practice of philosophy and virtue in general, ought to meet in one, and then the beloved may honourably indulge the lover. For when the lover and beloved come together, having each of them a law, and the lover thinks that he is right in doing any service which he can to his gracious loving one; and the other that he is right in showing any kindness which he can to him who is making him wise and good; the one capable of communicating wisdom and virtue, the other seeking to acquire them with a view to education and wisdom, when the two laws of love are fulfilled and meet in one—then, and then only, may the beloved yield with honour to the lover. Nor when love is of this disinterested sort is there any disgrace in being deceived, but in every other case there is equal disgrace in being or not being deceived. For he who is gracious to his lover under the impression that he is rich, and is disappointed of his gains because he turns out to be poor, is disgraced all the same: for he has done his best to show that he would give himself up to any one's 'uses base' for the sake of money; but this is not honourable. And on the same principle he who gives himself to a lover because he is a good man, and in the hope that he will be improved by his company, shows himself to be virtuous, even though the object of his affection turn out to be a villain, and to have no virtue; and if he is deceived he has committed a noble error. For he has proved that for his part he will do anything for anybody with a view to virtue and improvement, than which there can be nothing nobler. Thus noble in every case is the acceptance of another for the sake of virtue. This is that love which is the love of the heavenly godess, and is heavenly, and of great price to individuals and cities, making the lover and the beloved alike eager in the work of their own improvement. But all other loves are the offspring of the other, who is the common goddess. To you, Phaedrus, I offer this my contribution in praise of love, which is as good as I could make extempore.

Pausanias came to a pause—this is the balanced way in which I have been taught by the wise to speak; and Aristodemus said that the turn of Aristophanes was next, but either he had eaten too much, or from some other cause he had the hiccough, and was obliged to change turns with Eryximachus the physician, who was reclining on the couch below him. Eryximachus, he said, you ought either to stop my hiccough, or to speak in my turn until I have left off.

I will do both, said Eryximachus: I will speak in your turn, and do you speak in mine; and while I am speaking let me recommend you to hold your breath, and if after you have done so for some time the hiccough is no better, then gargle with a little water; and if it still continues, tickle your nose with something and sneeze; and if you sneeze once or twice, even the most violent hiccough is sure to go. I will do as you prescribe, said Aristophanes, and now get on.

Eryximachus spoke as follows: Seeing that Pausanias made a fair beginning, and but a lame ending, I must endeavour to supply his deficiency. I think that he has rightly distinguished two kinds of love. But my art further informs me that the double love is not merely an affection of the soul of man towards the fair, or towards anything, but is to be found in the bodies of all animals and in productions of the earth, and I may say in all that is; such is the conclusion which I seem to have gathered from my own art of medicine, whence I learn how great and wonderful and universal is the deity of love, whose empire extends over all things, divine as well as human. And from medicine I will begin that I may do honour to my art. There are in the human body these two kinds of love, which are confessedly different and unlike, and being unlike, they have loves and desires which are unlike; and the desire of the healthy is one, and the desire of the diseased is another; and as Pausanias was just now saying that to indulge good men is honourable, and bad men dishonourable:—so too in the body the good and healthy elements are to be indulged, and the bad elements and the elements of disease are not to be indulged, but discouraged. And this is what the physician has to do, and in this the art of medicine consists: for medicine may be regarded generally as the knowledge of the loves and desires of the body, and how to satisfy them or not; and the best physician is he who is able to separate fair love from foul, or to convert one into the other; and he who knows how to eradicate and how to implant love, whichever is required, and can reconcile the most hostile elements in the constitution and make them loving friends, is a skilful practitioner. Now the most hostile are the most opposite, such as hot and cold, bitter and sweet, moist and dry, and the like. And my ancestor, Asclepius, knowing how to implant friendship and accord in these elements, was the creator of our art, as our friends the poets here tell us, and I believe them; and not only medicine in every branch but the arts of gymnastic and husbandry are under his dominion. Any one who pays the least attention to the subject will

also perceive that in music there is the same reconciliation of opposites; and I suppose that this must have been the meaning of Heracleitus, although his words are not accurate; for he says that The One is united by disunion, like the harmony of the bow and the lyre. Now there is an absurdity saying that harmony is discord or is composed of elements which are still in a state of discord. But what he probably meant was, that harmony is composed of differing notes of higher or lower pitch which disagreed once, but are now reconciled by the art of music; for if the higher and lower notes still disagreed, there could be no harmony,—clearly not. For harmony is a symphony, and symphony is an agreement; but an agreement of disagreements while they disagree there cannot be; you cannot harmonize that which disagrees. In like manner rhythm is compounded of elements short and long, once differing and now in accord; which accordance, as in the former instance, medicine, so in all these other cases, music implants, making love and unison to grow up among them; and thus music, too, is concerned with the principles of love in their application to harmony and rhythm. Again, in the essential nature of harmony and rhythm there is no difficulty in discerning love which has not yet become double. But when you want to use them in actual life, either in the composition of songs or in the correct performance of airs or metres composed already, which latter is called education, then the difficulty begins, and the good artist is needed. Then the old tale has to be repeated of fair and heavenly love—the love of Urania the fair and heavenly muse, and of the duty of accepting the temperate, and those who are as yet intemperate only that they may become temperate, and of preserving their love; and again, of the vulgar Polyhymnia, who must be used with circumspection that the pleasure be enjoyed, but may not generate licentiousness; just as in my own art it is a great matter so to regulate the desires of the epicure that he may gratify his tastes without the attendant evil of disease. Whence I infer that in music, in medicine, in all other things human as well as divine, both loves ought to be noted as far as may be, for they are both present.

The course of the seasons is also full of both these principles; and when, as I was saying, the elements of hot and cold, moist and dry, attain the harmonious love of one another and blend in temperance and harmony, they bring to men, animals, and plants health and plenty, and do them no harm; whereas the wanton love, getting the upper hand and affecting the seasons of the year, is very destructive and injurious, being the source of pestilence, and bringing many other kinds of diseases on animals and plants; for hoar-frost and hail and blight spring from the excesses and disorders of these elements of love, which to know in relation to the revolutions of the heavenly bodies and the seasons of the year is termed astronomy. Furthermore all sacrifices and the whole province of divination, which is the art of communion between gods and men—these, I say, are concerned only with the preservation of the good and the cure of the evil love. For all manner of impiety is likely to ensue if, instead of accepting and honouring and reverencing the harmonious love in all his actions, a man honours the other love, whether in his feelings towards gods or parents, towards the living or the dead. Wherefore the business of divination is to see to these loves and to heal them, and divination is the peacemaker of gods and men, working by a knowledge of the religious or irreligious tendencies which exist in human loves. Such is the great and mighty, or rather omnipotent force of love in general. And the love, more especially, which is concerned with the good, and which is perfected in company with temperance and justice, whether among gods or men, has the greatest power, and is the source of all our happiness and harmony, and makes us friends with the gods who are above us, and with one another. I dare say that I too have omitted several things which might be said in praise of Love, but this was not intentional, and you, Aristophanes, may now supply the omission or take some other line of commendation; for I perceive that you are rid of the hiccough.

Yes, said Aristophanes, who followed, the hiccough is gone; not, however, until I applied the sneezing; and I wonder whether the harmony of the body has a love of such noises and ticklings, for I no sooner applied the sneezing than I was cured.

Eryximachus said: Beware, friend Aristophanes, although you are going to speak, you are making fun of me; and I shall have to watch and see whether I cannot have a laugh at your expense, when you might speak in peace.

You are right, said Aristophanes, laughing. I will unsay my words; but do you please not to watch me, as I fear that in the speech which I am about to make, instead of others laughing with me, which is to the manner born of our muse and would be all the better, I shall only be laughed at by them.

Do you expect to shoot your bolt and escape, Aristophanes? Well, perhaps if you are very careful and bear in mind that you will be called to account, I may be induced to let you off.

Aristophanes professed to open another vein of discourse; he had a mind to praise Love in another way, unlike that either of Pausanias or Eryximachus. Mankind, he said, judging by their neglect of him, have never, as I think, at all understood the power of Love. For if they had understood him they would surely have built noble temples and altars, and offered solemn sacrifices in his honour; but this is not done, and most certainly ought to be done: since of all the gods he is the best friend of men, the helper and the healer of the ills which are the great impediment to the happiness of the race. I will try to describe his power to you, and you shall teach the rest of the world what I am teaching you. In the first place, let me treat of the nature of man and what has happened

to it; for the original human nature was not like the present, but different. The sexes were not two as they are now, but originally three in number; there was man, woman, and the union of the two, having a name corresponding to this double nature, which had once a real existence, but is now lost, and the word 'Androgynous' is only preserved as a term of reproach. In the second place, the primeval man was round, his back and sides forming a circle; and he had four hands and four feet, one head with two faces, looking opposite ways, set on a round neck and precisely alike; also four ears, two privy members, and the remainder to correspond. He could walk upright as men now do, backwards or forwards as he pleased, and he could also roll over and over at a great pace, turning on his four hands and four feet, eight in all, like tumblers going over and over with their legs in the air; this was when he wanted to run fast. Now the sexes were three, and such as I have described them; because the sun, moon, and earth are three; and the man was originally the child of the sun, the woman of the earth, and the man-woman of the moon, which is made up of sun and earth, and they were all round and moved round and round like their parents. Terrible was their might and strength, and the thoughts of their hearts were great, and they made an attack upon the gods; of them is told the tale of Otys and Ephialtes who, as Homer says, dared to scale heaven, and would have laid hands upon the gods. Doubt reigned in the celestial councils. Should they kill them and annihilate the race with thunderbolts, as they had done the giants, then there would be an end of the sacrifices and worship which men offered to them; but, on the other hand, the gods could not suffer their insolence to be unrestrained. At last, after a good deal of reflection, Zeus discovered a way. He said: 'Methinks I have a plan which will humble their pride and improve their manners; men shall continue to exist, but I will cut them in two and then they will be diminished in strength and increased in numbers; this will have the advantage of making them more profitable to us. They shall walk upright on two legs, and if they continue insolent and will not be quiet, I will split them again and they shall hop about on a single leg.' He spoke and cut men in two, like a sorb-apple which is halved for pickling, or as you might divide an egg with a hair; and as he cut them one after another, he bade Apollo give the face and the half of the neck a turn in order that the man might contemplate the section of himself: he would thus learn a lesson of humility. Apollo was also bidden to heal their wounds and compose their forms. So he gave a turn to the face and pulled the skin from the sides all over that which in our language is called the belly, like the purses which draw in, and he made one mouth at the centre, which he fastened in a knot (the same which is called the navel); he also moulded the breast and took out most of the wrinkles, much as a shoemaker might smooth leather upon a last; he left a few, however, in the region of the belly and navel, as a memorial of the primeval state. After the division the two parts of man, each desiring his other half, came together, and throwing their arms about one another, entwined in mutual embraces, longing to grow into one, they were on the point of dying from hunger and self-neglect, because they did not like to do anything apart; and when one of the halves died and the other survived, the survivor sought another mate, man or woman as we call them,—being the sections of entire men or women,—and clung to that. They were being destroyed, when Zeus in pity of them invented a new plan: he turned the parts of generation round to the front, for this had not been always their position, and they sowed the seed no longer as hitherto like grasshoppers in the ground, but in one another; and after the transposition the male generated in the female in order that by the mutual embraces of man and woman they might breed, and the race might continue; or if man came to man they might be satisfied, and rest, and go their ways to the business of life: so ancient is the desire of one another which is implanted in us, reuniting our original nature, making one of two, and healing the state of man. Each of us when separated, having one side only, like a flat fish, is but the indenture of a man, and he is always looking for his other half. Men who are a section of that double nature which was once called Androgynous are lovers of women; adulterers are generally of this breed, and also adulterous women who lust after men: the women who are a section of the woman do not care for men, but have female attachments; the female companions are of this sort. But they who are a section of the male follow the male, and while they are young, being slices of the original man, they hang about men and embrace them, and they are themselves the best of boys and youths, because they have the most manly nature. Some indeed assert that they are shameless, but this is not true; for they do not act thus from any want of shame, but because they are valiant and manly, and have a manly countenance, and they embrace that which is like them. And these when they grow up become our statesmen, and these only, which is a great proof of the truth of what I am saving. When they reach manhood they are lovers of youth, and are not naturally inclined to marry or beget children,—if at all, they do so only in obedience to the law; but they are satisfied if they may be allowed to live with one another unwedded; and such a nature is prone to love and ready to return love, always embracing that which is akin to him. And when one of them meets with his other half, the actual half of himself, whether he be a lover of youth or a lover of another sort, the pair are lost in an amazement of love and friendship and intimacy, and one will not be out of the other's sight, as I may say, even for a moment: these are the people who pass their whole lives together; yet they could not explain what they desire of one another. For the intense yearning which each of them has towards the other does not appear to be the desire of lover's intercourse, but of something else which the soul of either evidently desires and cannot tell, and of which she has only a dark and doubtful presentiment. Suppose Hephaestus, with his instruments, to come to the pair who are lying side by side and to say to them, 'What do you people want of one another?' they would be unable to explain. And suppose further, that when he saw their perplexity he said: 'Do you desire to be wholly one; always day and night to be in one another's company? for if this is what

you desire, I am ready to melt you into one and let you grow together, so that being two you shall become one, and while you live live a common life as if you were a single man, and after your death in the world below still be one departed soul instead of two—I ask whether this is what you lovingly desire, and whether you are satisfied to attain this?'—there is not a man of them who when he heard the proposal would deny or would not acknowledge that this meeting and melting into one another, this becoming one instead of two, was the very expression of his ancient need (compare Arist. Pol.). And the reason is that human nature was originally one and we were a whole, and the desire and pursuit of the whole is called love. There was a time, I say, when we were one, but now because of the wickedness of mankind God has dispersed us, as the Arcadians were dispersed into villages by the Lacedaemonians (compare Arist. Pol.). And if we are not obedient to the gods, there is a danger that we shall be split up again and go about in basso-relievo, like the profile figures having only half a nose which are sculptured on monuments, and that we shall be like tallies. Wherefore let us exhort all men to piety, that we may avoid evil, and obtain the good, of which Love is to us the lord and minister; and let no one oppose him—he is the enemy of the gods who opposes him. For if we are friends of the God and at peace with him we shall find our own true loves, which rarely happens in this world at present. I am serious, and therefore I must beg Eryximachus not to make fun or to find any allusion in what I am saying to Pausanias and Agathon, who, as I suspect, are both of the manly nature, and belong to the class which I have been describing. But my words have a wider application—they include men and women everywhere; and I believe that if our loves were perfectly accomplished, and each one returning to his primeval nature had his original true love, then our race would be happy. And if this would be best of all, the best in the next degree and under present circumstances must be the nearest approach to such an union; and that will be the attainment of a congenial love. Wherefore, if we would praise him who has given to us the benefit, we must praise the god Love, who is our greatest benefactor, both leading us in this life back to our own nature, and giving us high hopes for the future, for he promises that if we are pious, he will restore us to our original state, and heal us and make us happy and blessed. This, Eryximachus, is my discourse of love, which, although different to yours, I must beg you to leave unassailed by the shafts of your ridicule, in order that each may have his turn; each, or rather either, for Agathon and Socrates are the only ones left.

Indeed, I am not going to attack you, said Eryximachus, for I thought your speech charming, and did I not know that Agathon and Socrates are masters in the art of love, I should be really afraid that they would have nothing to say, after the world of things which have been said already. But, for all that, I am not without hopes.

Socrates said: You played your part well, Eryximachus; but if you were as I am now, or rather as I shall be when Agathon has spoken, you would, indeed, be in a great strait.

You want to cast a spell over me, Socrates, said Agathon, in the hope that I may be disconcerted at the expectation raised among the audience that I shall speak well.

I should be strangely forgetful, Agathon replied Socrates, of the courage and magnanimity which you showed when your own compositions were about to be exhibited, and you came upon the stage with the actors and faced the vast theatre altogether undismayed, if I thought that your nerves could be fluttered at a small party of friends.

Do you think, Socrates, said Agathon, that my head is so full of the theatre as not to know how much more formidable to a man of sense a few good judges are than many fools?

Nay, replied Socrates, I should be very wrong in attributing to you, Agathon, that or any other want of refinement. And I am quite aware that if you happened to meet with any whom you thought wise, you would care for their opinion much more than for that of the many. But then we, having been a part of the foolish many in the theatre, cannot be regarded as the select wise; though I know that if you chanced to be in the presence, not of one of ourselves, but of some really wise man, you would be ashamed of disgracing yourself before him—would you not?

Yes, said Agathon.

But before the many you would not be ashamed, if you thought that you were doing something disgraceful in their presence?

Here Phaedrus interrupted them, saying: not answer him, my dear Agathon; for if he can only get a partner with whom he can talk, especially a good-looking one, he will no longer care about the completion of our plan. Now I love to hear him talk; but just at present I must not forget the encomium on Love which I ought to receive from him and from every one. When you and he have paid your tribute to the god, then you may talk.

Very good, Phaedrus, said Agathon; I see no reason why I should not proceed with my speech, as I shall have many other opportunities of conversing with Socrates. Let me say first how I ought to speak, and then speak:—

The previous speakers, instead of praising the god Love, or unfolding his nature, appear to have congratulated mankind on the benefits which he confers upon them. But I would rather praise the god first, and then speak of his gifts; this is always the right way of praising everything. May I say without impiety or offence, that of all the blessed gods he is the most blessed because he is the fairest and best? And he is the fairest: for, in the first place, he is the youngest, and of his youth he is himself the witness, fleeing out of the way of age, who is swift enough, swifter truly than most of us like:—Love hates him and will not come near him; but youth and love live and move together—like to like, as the proverb says. Many things were said by Phaedrus about Love in which I agree with him; but I cannot agree that he is older than Iapetus and Kronos:—not so; I maintain him to be the youngest of the gods, and youthful ever. The ancient doings among the gods of which Hesiod and Parmenides spoke, if the tradition of them be true, were done of Necessity and not of Love; had Love been in those days, there would have been no chaining or mutilation of the gods, or other violence, but peace and sweetness, as there is now in heaven, since the rule of Love began. Love is young and also tender; he ought to have a poet like Homer to describe his tenderness, as Homer says of Ate, that she is a goddess and tender:—

'Her feet are tender, for she sets her steps, Not on the ground but on the heads of men:'

herein is an excellent proof of her tenderness,—that she walks not upon the hard but upon the soft. Let us adduce a similar proof of the tenderness of Love; for he walks not upon the earth, nor yet upon the skulls of men, which are not so very soft, but in the hearts and souls of both gods and men, which are of all things the softest: in them he walks and dwells and makes his home. Not in every soul without exception, for where there is hardness he departs, where there is softness there he dwells; and nestling always with his feet and in all manner of ways in the softest of soft places, how can he be other than the softest of all things? Of a truth he is the tenderest as well as the youngest, and also he is of flexile form; for if he were hard and without flexure he could not enfold all things, or wind his way into and out of every soul of man undiscovered. And a proof of his flexibility and symmetry of form is his grace, which is universally admitted to be in an especial manner the attribute of Love; ungrace and love are always at war with one another. The fairness of his complexion is revealed by his habitation among the flowers; for he dwells not amid bloomless or fading beauties, whether of body or soul or aught else, but in the place of flowers and scents, there he sits and abides. Concerning the beauty of the god I have said enough; and yet there remains much more which I might say. Of his virtue I have now to speak: his greatest glory is that he can neither do nor suffer wrong to or from any god or any man; for he suffers not by force if he suffers; force comes not near him, neither when he acts does he act by force. For all men in all things serve him of their own free will, and where there is voluntary agreement, there, as the laws which are the lords of the city say, is justice. And not only is he just but exceedingly temperate, for Temperance is the acknowledged ruler of the pleasures and desires, and no pleasure ever masters Love; he is their master and they are his servants; and if he conquers them he must be temperate indeed. As to courage, even the God of War is no match for him; he is the captive and Love is the lord, for love, the love of Aphrodite, masters him, as the tale runs; and the master is stronger than the servant. And if he conquers the bravest of all others, he must be himself the bravest. Of his courage and justice and temperance I have spoken, but I have yet to speak of his wisdom; and according to the measure of my ability I must try to do my best. In the first place he is a poet (and here, like Eryximachus, I magnify my art), and he is also the source of poesy in others, which he could not be if he were not himself a poet. And at the touch of him every one becomes a poet, even though he had no music in him before (A fragment of the Sthenoaoea of Euripides.); this also is a proof that Love is a good poet and accomplished in all the fine arts; for no one can give to another that which he has not himself, or teach that of which he has no knowledge. Who will deny that the creation of the animals is his doing? Are they not all the works of his wisdom, born and begotten of him? And as to the artists, do we not know that he only of them whom love inspires has the light of fame?—he whom Love touches not walks in darkness. The arts of medicine and archery and divination were discovered by Apollo, under the guidance of love and desire; so that he too is a disciple of Love. Also the melody of the Muses, the metallurgy of Hephaestus, the weaving of Athene, the empire of Zeus over gods and men, are all due to Love, who was the inventor of them. And so Love set in order the empire of the gods—the love of beauty, as is evident, for with deformity Love has no concern. In the days of old, as I began by saying, dreadful deeds were done among the gods, for they were ruled by Necessity; but now since the birth of Love, and from the Love of the beautiful, has sprung every good in heaven and earth. Therefore, Phaedrus, I say of Love that he is the fairest and best in himself, and the cause of what is fairest and best in all other things. And there comes into my mind a line of poetry in which he is said to be the god who

'Gives peace on earth and calms the stormy deep, Who stills the winds and bids the sufferer sleep.'

This is he who empties men of disaffection and fills them with affection, who makes them to meet together at banquets such as these: in sacrifices, feasts, dances, he is our lord—who sends courtesy and sends away discourtesy, who gives kindness ever and never gives unkindness; the friend of the good, the wonder of the wise, the amazement of the gods; desired by those who have no part in him, and precious to those who have the better part in him; parent of delicacy, luxury, desire, fondness, softness, grace; regardful of the good, regardless of the evil: in every word, work, wish, fear—saviour, pilot, comrade, helper; glory of gods and

men, leader best and brightest: in whose footsteps let every man follow, sweetly singing in his honour and joining in that sweet strain with which love charms the souls of gods and men. Such is the speech, Phaedrus, half-playful, yet having a certain measure of seriousness, which, according to my ability, I dedicate to the god.

When Agathon had done speaking, Aristodemus said that there was a general cheer; the young man was thought to have spoken in a manner worthy of himself, and of the god. And Socrates, looking at Eryximachus, said: Tell me, son of Acumenus, was there not reason in my fears? and was I not a true prophet when I said that Agathon would make a wonderful oration, and that I should be in a strait?

The part of the prophecy which concerns Agathon, replied Eryximachus, appears to me to be true; but not the other part—that you will be in a strait.

Why, my dear friend, said Socrates, must not I or any one be in a strait who has to speak after he has heard such a rich and varied discourse? I am especially struck with the beauty of the concluding words—who could listen to them without amazement? When I reflected on the immeasurable inferiority of my own powers, I was ready to run away for shame, if there had been a possibility of escape. For I was reminded of Gorgias, and at the end of his speech I fancied that Agathon was shaking at me the Gorginian or Gorgonian head of the great master of rhetoric, which was simply to turn me and my speech into stone, as Homer says (Odyssey), and strike me dumb. And then I perceived how foolish I had been in consenting to take my turn with you in praising love, and saying that I too was a master of the art, when I really had no conception how anything ought to be praised. For in my simplicity I imagined that the topics of praise should be true, and that this being presupposed, out of the true the speaker was to choose the best and set them forth in the best manner. And I felt quite proud, thinking that I knew the nature of true praise, and should speak well. Whereas I now see that the intention was to attribute to Love every species of greatness and glory, whether really belonging to him or not, without regard to truth or falsehood—that was no matter; for the original proposal seems to have been not that each of you should really praise Love, but only that you should appear to praise him. And so you attribute to Love every imaginable form of praise which can be gathered anywhere; and you say that 'he is all this,' and 'the cause of all that,' making him appear the fairest and best of all to those who know him not, for you cannot impose upon those who know him. And a noble and solemn hymn of praise have you rehearsed. But as I misunderstood the nature of the praise when I said that I would take my turn, I must beg to be absolved from the promise which I made in ignorance, and which (as Euripides would say (Eurip. Hyppolytus)) was a promise of the lips and not of the mind. Farewell then to such a strain: for I do not praise in that way; no, indeed, I cannot. But if you like to hear the truth about love, I am ready to speak in my own manner, though I will not make myself ridiculous by entering into any rivalry with you. Say then, Phaedrus, whether you would like to have the truth about love, spoken in any words and in any order which may happen to come into my mind at the time. Will that be agreeable to you?

Aristodemus said that Phaedrus and the company bid him speak in any manner which he thought best. Then, he added, let me have your permission first to ask Agathon a few more questions, in order that I may take his admissions as the premisses of my discourse.

I grant the permission, said Phaedrus: put your questions. Socrates then proceeded as follows:—

In the magnificent oration which you have just uttered, I think that you were right, my dear Agathon, in proposing to speak of the nature of Love first and afterwards of his works—that is a way of beginning which I very much approve. And as you have spoken so eloquently of his nature, may I ask you further, Whether love is the love of something or of nothing? And here I must explain myself: I do not want you to say that love is the love of a father or the love of a mother—that would be ridiculous; but to answer as you would, if I asked is a father a father of something? to which you would find no difficulty in replying, of a son or daughter: and the answer would be right.

Very true, said Agathon.

And you would say the same of a mother?

He assented.

Yet let me ask you one more question in order to illustrate my meaning: Is not a brother to be regarded essentially as a brother of something?

Certainly, he replied.

That is, of a brother or sister?

Yes, he said.

And now, said Socrates, I will ask about Love:—Is Love of something or of nothing?

Of something, surely, he replied.

Keep in mind what this is, and tell me what I want to know—whether Love desires that of which love is.

Yes, surely.

And does he possess, or does he not possess, that which he loves and desires?

Probably not, I should say.

Nay, replied Socrates, I would have you consider whether 'necessarily' is not rather the word. The inference that he who desires something is in want of something, and that he who desires nothing is in want of nothing, is in my judgment, Agathon, absolutely and necessarily true. What do you think?

I agree with you, said Agathon.

Very good. Would he who is great, desire to be great, or he who is strong, desire to be strong?

That would be inconsistent with our previous admissions.

True. For he who is anything cannot want to be that which he is?

Very true.

And yet, added Socrates, if a man being strong desired to be strong, or being swift desired to be swift, or being healthy desired to be healthy, in that case he might be thought to desire something which he already has or is. I give the example in order that we may avoid misconception. For the possessors of these qualities, Agathon, must be supposed to have their respective advantages at the time, whether they choose or not; and who can desire that which he has? Therefore, when a person says, I am well and wish to be well, or I am rich and wish to be rich, and I desire simply to have what I have—to him we shall reply: 'You, my friend, having wealth and health and strength, want to have the continuance of them; for at this moment, whether you choose or no, you have them. And when you say, I desire that which I have and nothing else, is not your meaning that you want to have what you now have in the future?' He must agree with us—must he not?

He must, replied Agathon.

Then, said Socrates, he desires that what he has at present may be preserved to him in the future, which is equivalent to saying that he desires something which is non-existent to him, and which as yet he has not got:

Very true, he said.

Then he and every one who desires, desires that which he has not already, and which is future and not present, and which he has not, and is not, and of which he is in want;—these are the sort of things which love and desire seek?

Very true, he said.

Then now, said Socrates, let us recapitulate the argument. First, is not love of something, and of something too which is wanting to a man?

Yes, he replied.

Remember further what you said in your speech, or if you do not remember I will remind you: you said that the love of the beautiful set in order the empire of the gods, for that of deformed things there is no love—did you not say something of that kind?

Yes, said Agathon.

Yes, my friend, and the remark was a just one. And if this is true, Love is the love of beauty and not of deformity?

He assented.

And the admission has been already made that Love is of something which a man wants and has not?

True, he said.

Then Love wants and has not beauty?

Certainly, he replied.

And would you call that beautiful which wants and does not possess beauty?

Certainly not.

Then would you still say that love is beautiful?

Agathon replied: I fear that I did not understand what I was saying.

You made a very good speech, Agathon, replied Socrates; but there is yet one small question which I would fain ask:—Is not the good also the beautiful?

Yes.

Then in wanting the beautiful, love wants also the good?

I cannot refute you, Socrates, said Agathon:—Let us assume that what you say is true.

Say rather, beloved Agathon, that you cannot refute the truth; for Socrates is easily refuted.

And now, taking my leave of you, I would rehearse a tale of love which I heard from Diotima of Mantineia (compare 1 Alcibiades), a woman wise in this and in many other kinds of knowledge, who in the days of old, when the Athenians offered sacrifice before the coming of the plague, delayed the disease ten years. She was my instructress in the art of love, and I shall repeat to you what she said to me, beginning with the admissions made by Agathon, which are nearly if not quite the same which I made to the wise woman when she questioned me: I think that this will be the easiest way, and I shall take both parts myself as well as I can (compare Gorgias). As you, Agathon, suggested (supra), I must speak first of the being and nature of Love, and then of his works. First I said to her in nearly the same words which he used to me, that Love was a mighty god, and likewise fair; and she proved to me as I proved to him that, by my own showing, Love was neither fair nor good. 'What do you mean, Diotima,' I said, 'is love then evil and foul?' 'Hush,' she cried; 'must that be foul which is not fair?' 'Certainly,' I said. 'And is that which is not wise, ignorant? do you not see that there is a mean between wisdom and ignorance?' 'And what may that be?' I said. 'Right opinion,' she replied; 'which, as you know, being incapable of giving a reason, is not knowledge (for how can knowledge be devoid of reason? nor again, ignorance, for neither can ignorance attain the truth), but is clearly something which is a mean between ignorance and wisdom.' 'Quite true,' I replied. 'Do not then insist,' she said, 'that what is not fair is of necessity foul, or what is not good evil; or infer that because love is not fair and good he is therefore foul and evil; for he is in a mean between them.' 'Well,' I said, 'Love is surely admitted by all to be a great god.' 'By those who know or by those who do not know?' 'By all.' 'And how, Socrates,' she said with a smile, 'can Love be acknowledged to be a great god by those who say that he is not a god at all?' 'And who are they?' I said. 'You and I are two of them,' she replied. 'How can that be?' I said. 'It is quite intelligible,' she replied; 'for you yourself would acknowledge that the gods are happy and fair—of course you would—would you dare to say that any god was not?' 'Certainly not,' I replied. 'And you mean by the happy, those who are the possessors of things good or fair?' 'Yes.' 'And you admitted that Love, because he was in want, desires those good and fair things of which he is in want?' 'Yes, I did.' 'But how can he be a god who has no portion in what is either good or fair?' 'Impossible.' 'Then you see that you also deny the divinity of Love.'

'What then is Love?' I asked; 'Is he mortal?' 'No.' 'What then?' 'As in the former instance, he is neither mortal nor immortal, but in a mean between the two.' 'What is he, Diotima?' 'He is a great spirit (daimon), and like all spirits he is intermediate between the divine and the mortal.' 'And what,' I said, 'is his power?' 'He interprets,' she replied, 'between gods and men, conveying and taking across to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods; he is the mediator who spans the chasm which divides them, and therefore in him all is bound together, and through him the arts of the prophet and the priest, their sacrifices and mysteries and charms, and all prophecy and incantation, find their way. For God mingles not with man; but through Love all the intercourse and converse of God with man, whether awake or asleep, is carried on. The wisdom which understands this is spiritual; all other wisdom, such as that of arts and handicrafts, is mean and vulgar. Now these spirits or intermediate powers are many and diverse, and one of them is Love.' 'And who,' I said, 'was his father, and who his mother?' 'The tale,' she said, 'will take time; nevertheless I will tell you. On the birthday of Aphrodite there was a feast of the gods, at which the god Poros or Plenty, who is the son of Metis or Discretion, was one of the guests. When the feast was over, Penia or Poverty, as the manner is on such occasions, came about the doors to beg. Now Plenty who was the worse for nectar (there was no wine in those days), went into the garden of Zeus and fell into a heavy sleep, and Poverty considering her own straitened circumstances, plotted to have a child by him, and accordingly she lay down at his side and conceived Love, who partly because he is naturally a lover of the beautiful, and because Aphrodite is herself beautiful, and also because he was born on her birthday, is her follower and attendant. And as his parentage is, so also are his fortunes. In the first place he is always poor, and anything but tender and fair, as the many imagine him; and he is rough and squalid, and has no shoes, nor a house to dwell in; on the bare earth exposed he lies under the open heaven, in the streets, or at the doors of houses, taking his rest; and like his mother he is always in distress. Like his father too, whom he also partly resembles, he is always plotting against the fair and good; he is bold, enterprising, strong, a mighty

hunter, always weaving some intrigue or other, keen in the pursuit of wisdom, fertile in resources; a philosopher at all times, terrible as an enchanter, sorcerer, sophist. He is by nature neither mortal nor immortal, but alive and flourishing at one moment when he is in plenty, and dead at another moment, and again alive by reason of his father's nature. But that which is always flowing in is always flowing out, and so he is never in want and never in wealth; and, further, he is in a mean between ignorance and knowledge. The truth of the matter is this: No god is a philosopher or seeker after wisdom, for he is wise already; nor does any man who is wise seek after wisdom. Neither do the ignorant seek after wisdom. For herein is the evil of ignorance, that he who is neither good nor wise is nevertheless satisfied with himself: he has no desire for that of which he feels no want.' 'But who then, Diotima,' I said, 'are the lovers of wisdom, if they are neither the wise nor the foolish?' 'A child may answer that question,' she replied; 'they are those who are in a mean between the two; Love is one of them. For wisdom is a most beautiful thing, and Love is of the beautiful; and therefore Love is also a philosopher or lover of wisdom, and being a lover of wisdom is in a mean between the wise and the ignorant. And of this too his birth is the cause; for his father is wealthy and wise, and his mother poor and foolish. Such, my dear Socrates, is the nature of the spirit Love. The error in your conception of him was very natural, and as I imagine from what you say, has arisen out of a confusion of love and the beloved, which made you think that love was all beautiful. For the beloved is the truly beautiful, and delicate, and perfect, and blessed; but the principle of love is of another nature, and is such as I have described.'

I said, 'O thou stranger woman, thou sayest well; but, assuming Love to be such as you say, what is the use of him to men?' 'That, Socrates,' she replied, 'I will attempt to unfold: of his nature and birth I have already spoken; and you acknowledge that love is of the beautiful. But some one will say: Of the beautiful in what, Socrates and Diotima?—or rather let me put the question more clearly, and ask: When a man loves the beautiful, what does he desire?' I answered her 'That the beautiful may be his.' 'Still,' she said, 'the answer suggests a further question: What is given by the possession of beauty?' 'To what you have asked,' I replied, 'I have no answer ready.' 'Then,' she said, 'let me put the word "good" in the place of the beautiful, and repeat the question once more: If he who loves loves the good, what is it then that he loves?' 'The possession of the good,' I said. 'And what does he gain who possesses the good?' 'Happiness,' I replied; 'there is less difficulty in answering that question.' 'Yes,' she said, 'the happy are made happy by the acquisition of good things. Nor is there any need to ask why a man desires happiness; the answer is already final.' 'You are right.' I said. 'And is this wish and this desire common to all? and do all men always desire their own good, or only some men?—what say you?' 'All men,' I replied; 'the desire is common to all.' 'Why, then,' she rejoined, 'are not all men, Socrates, said to love, but only some of them? whereas you say that all men are always loving the same things.' 'I myself wonder,' I said, 'why this is.' 'There is nothing to wonder at,' she replied; 'the reason is that one part of love is separated off and receives the name of the whole, but the other parts have other names.' 'Give an illustration,' I said. She answered me as follows: 'There is poetry, which, as you know, is complex and manifold. All creation or passage of non-being into being is poetry or making, and the processes of all art are creative; and the masters of arts are all poets or makers.' 'Very true.' 'Still,' she said, 'you know that they are not called poets, but have other names; only that portion of the art which is separated off from the rest, and is concerned with music and metre, is termed poetry, and they who possess poetry in this sense of the word are called poets.' 'Very true,' I said. 'And the same holds of love. For you may say generally that all desire of good and happiness is only the great and subtle power of love; but they who are drawn towards him by any other path, whether the path of money-making or gymnastics or philosophy, are not called lovers—the name of the whole is appropriated to those whose affection takes one form only—they alone are said to love, or to be lovers.' 'I dare say,' I replied, 'that you are right.' 'Yes,' she added, 'and you hear people say that lovers are seeking for their other half; but I say that they are seeking neither for the half of themselves, nor for the whole, unless the half or the whole be also a good. And they will cut off their own hands and feet and cast them away, if they are evil; for they love not what is their own, unless perchance there be some one who calls what belongs to him the good, and what belongs to another the evil. For there is nothing which men love but the good. Is there anything?' 'Certainly, I should say, that there is nothing.' 'Then,' she said, 'the simple truth is, that men love the good.' 'Yes,' I said. 'To which must be added that they love the possession of the good?' 'Yes, that must be added.' 'And not only the possession, but the everlasting possession of the good?' 'That must be added too.' 'Then love,' she said, 'may be described generally as the love of the everlasting possession of the good?' 'That is most true.'

'Then if this be the nature of love, can you tell me further,' she said, 'what is the manner of the pursuit? what are they doing who show all this eagerness and heat which is called love? and what is the object which they have in view? Answer me.' 'Nay, Diotima,' I replied, 'if I had known, I should not have wondered at your wisdom, neither should I have come to learn from you about this very matter.' 'Well,' she said, 'I will teach you:—The object which they have in view is birth in beauty, whether of body or soul.' 'I do not understand you,' I said; 'the oracle requires an explanation.' 'I will make my meaning clearer,' she replied. 'I mean to say, that all men are bringing to the birth in their bodies and in their souls. There is a certain age at which human nature is desirous of procreation—procreation which must be in beauty and not in deformity; and this procreation is the union of man and woman, and is a divine thing; for conception and generation are an immortal principle in the mortal creature, and in the inharmonious they can

never be. But the deformed is always inharmonious with the divine, and the beautiful harmonious. Beauty, then, is the destiny or goddess of parturition who presides at birth, and therefore, when approaching beauty, the conceiving power is propitious, and diffusive, and benign, and begets and bears fruit: at the sight of ugliness she frowns and contracts and has a sense of pain, and turns away, and shrivels up, and not without a pang refrains from conception. And this is the reason why, when the hour of conception arrives, and the teeming nature is full, there is such a flutter and ecstasy about beauty whose approach is the alleviation of the pain of travail. For love, Socrates, is not, as you imagine, the love of the beautiful only.' 'What then?' 'The love of generation and of birth in beauty.' 'Yes,' I said. 'Yes, indeed,' she replied. 'But why of generation?' 'Because to the mortal creature, generation is a sort of eternity and immortality,' she replied; 'and if, as has been already admitted, love is of the everlasting possession of the good, all men will necessarily desire immortality together with good: Wherefore love is of immortality.'

All this she taught me at various times when she spoke of love. And I remember her once saying to me, 'What is the cause, Socrates, of love, and the attendant desire? See you not how all animals, birds, as well as beasts, in their desire of procreation, are in agony when they take the infection of love, which begins with the desire of union; whereto is added the care of offspring, on whose behalf the weakest are ready to battle against the strongest even to the uttermost, and to die for them, and will let themselves be tormented with hunger or suffer anything in order to maintain their young. Man may be supposed to act thus from reason; but why should animals have these passionate feelings? Can you tell me why?' Again I replied that I did not know. She said to me: 'And do you expect ever to become a master in the art of love, if you do not know this?' 'But I have told you already, Diotima, that my ignorance is the reason why I come to you; for I am conscious that I want a teacher; tell me then the cause of this and of the other mysteries of love.' 'Marvel not,' she said, 'if you believe that love is of the immortal, as we have several times acknowledged; for here again, and on the same principle too, the mortal nature is seeking as far as is possible to be everlasting and immortal: and this is only to be attained by generation, because generation always leaves behind a new existence in the place of the old. Nay even in the life of the same individual there is succession and not absolute unity: a man is called the same, and yet in the short interval which elapses between youth and age, and in which every animal is said to have life and identity, he is undergoing a perpetual process of loss and reparation—hair, flesh, bones, blood, and the whole body are always changing. Which is true not only of the body, but also of the soul, whose habits, tempers, opinions, desires, pleasures, pains, fears, never remain the same in any one of us, but are always coming and going; and equally true of knowledge, and what is still more surprising to us mortals, not only do the sciences in general spring up and decay, so that in respect of them we are never the same; but each of them individually experiences a like change. For what is implied in the word "recollection," but the departure of knowledge, which is ever being forgotten, and is renewed and preserved by recollection, and appears to be the same although in reality new, according to that law of succession by which all mortal things are preserved, not absolutely the same, but by substitution, the old worn-out mortality leaving another new and similar existence behind—unlike the divine, which is always the same and not another? And in this way, Socrates, the mortal body, or mortal anything, partakes of immortality; but the immortal in another way. Marvel not then at the love which all men have of their offspring; for that universal love and interest is for the sake of immortality.'

I was astonished at her words, and said: 'Is this really true, O thou wise Diotima?' And she answered with all the authority of an accomplished sophist: 'Of that, Socrates, you may be assured;—think only of the ambition of men, and you will wonder at the senselessness of their ways, unless you consider how they are stirred by the love of an immortality of fame. They are ready to run all risks greater far than they would have run for their children, and to spend money and undergo any sort of toil, and even to die, for the sake of leaving behind them a name which shall be eternal. Do you imagine that Alcestis would have died to save Admetus, or Achilles to avenge Patroclus, or your own Codrus in order to preserve the kingdom for his sons, if they had not imagined that the memory of their virtues, which still survives among us, would be immortal? Nay,' she said, 'I am persuaded that all men do all things, and the better they are the more they do them, in hope of the glorious fame of immortal virtue; for they desire the immortal.

'Those who are pregnant in the body only, betake themselves to women and beget children—this is the character of their love; their offspring, as they hope, will preserve their memory and giving them the blessedness and immortality which they desire in the future. But souls which are pregnant—for there certainly are men who are more creative in their souls than in their bodies—conceive that which is proper for the soul to conceive or contain. And what are these conceptions?—wisdom and virtue in general. And such creators are poets and all artists who are deserving of the name inventor. But the greatest and fairest sort of wisdom by far is that which is concerned with the ordering of states and families, and which is called temperance and justice. And he who in youth has the seed of these implanted in him and is himself inspired, when he comes to maturity desires to beget and generate. He wanders about seeking beauty that he may beget offspring—for in deformity he will beget nothing—and naturally embraces the beautiful rather than the deformed body; above all when he finds a fair and noble and well-nurtured soul, he embraces the two in one person, and to such an one he is full of speech about virtue and the nature and pursuits of a good man; and he tries to educate him; and at the touch of the beautiful which is ever present to his memory, even when absent, he brings forth that which he had

conceived long before, and in company with him tends that which he brings forth; and they are married by a far nearer tie and have a closer friendship than those who beget mortal children, for the children who are their common offspring are fairer and more immortal. Who, when he thinks of Homer and Hesiod and other great poets, would not rather have their children than ordinary human ones? Who would not emulate them in the creation of children such as theirs, which have preserved their memory and given them everlasting glory? Or who would not have such children as Lycurgus left behind him to be the saviours, not only of Lacedaemon, but of Hellas, as one may say? There is Solon, too, who is the revered father of Athenian laws; and many others there are in many other places, both among Hellenes and barbarians, who have given to the world many noble works, and have been the parents of virtue of every kind; and many temples have been raised in their honour for the sake of children such as theirs; which were never raised in honour of any one, for the sake of his mortal children.

'These are the lesser mysteries of love, into which even you, Socrates, may enter; to the greater and more hidden ones which are the crown of these, and to which, if you pursue them in a right spirit, they will lead, I know not whether you will be able to attain. But I will do my utmost to inform you, and do you follow if you can. For he who would proceed aright in this matter should begin in youth to visit beautiful forms; and first, if he be guided by his instructor aright, to love one such form only—out of that he should create fair thoughts; and soon he will of himself perceive that the beauty of one form is akin to the beauty of another; and then if beauty of form in general is his pursuit, how foolish would he be not to recognize that the beauty in every form is and the same! And when he perceives this he will abate his violent love of the one, which he will despise and deem a small thing, and will become a lover of all beautiful forms; in the next stage he will consider that the beauty of the mind is more honourable than the beauty of the outward form. So that if a virtuous soul have but a little comeliness, he will be content to love and tend him, and will search out and bring to the birth thoughts which may improve the young, until he is compelled to contemplate and see the beauty of institutions and laws, and to understand that the beauty of them all is of one family, and that personal beauty is a trifle; and after laws and institutions he will go on to the sciences, that he may see their beauty, being not like a servant in love with the beauty of one youth or man or institution, himself a slave mean and narrow-minded, but drawing towards and contemplating the vast sea of beauty, he will create many fair and noble thoughts and notions in boundless love of wisdom; until on that shore he grows and waxes strong, and at last the vision is revealed to him of a single science, which is the science of beauty everywhere. To this I will proceed; please to give me your very best attention:

'He who has been instructed thus far in the things of love, and who has learned to see the beautiful in due order and succession, when he comes toward the end will suddenly perceive a nature of wondrous beauty (and this, Socrates, is the final cause of all our former toils)—a nature which in the first place is everlasting, not growing and decaying, or waxing and waning; secondly, not fair in one point of view and foul in another, or at one time or in one relation or at one place fair, at another time or in another relation or at another place foul, as if fair to some and foul to others, or in the likeness of a face or hands or any other part of the bodily frame, or in any form of speech or knowledge, or existing in any other being, as for example, in an animal, or in heaven, or in earth, or in any other place; but beauty absolute, separate, simple, and everlasting, which without diminution and without increase, or any change, is imparted to the ever-growing and perishing beauties of all other things. He who from these ascending under the influence of true love, begins to perceive that beauty, is not far from the end. And the true order of going, or being led by another, to the things of love, is to begin from the beauties of earth and mount upwards for the sake of that other beauty, using these as steps only, and from one going on to two, and from two to all fair forms, and from fair forms to fair practices, and from fair practices to fair notions, until from fair notions he arrives at the notion of absolute beauty, and at last knows what the essence of beauty is. This, my dear Socrates,' said the stranger of Mantineia, 'is that life above all others which man should live, in the contemplation of beauty absolute; a beauty which if you once beheld, you would see not to be after the measure of gold, and garments, and fair boys and youths, whose presence now entrances you; and you and many a one would be content to live seeing them only and conversing with them without meat or drink, if that were possible—you only want to look at them and to be with them. But what if man had eyes to see the true beauty—the divine beauty, I mean, pure and clear and unalloyed, not clogged with the pollutions of mortality and all the colours and vanities of human life—thither looking, and holding converse with the true beauty simple and divine? Remember how in that communion only, beholding beauty with the eye of the mind, he will be enabled to bring forth, not images of beauty, but realities (for he has hold not of an image but of a reality), and bringing forth and nourishing true virtue to become the friend of God and be immortal, if mortal man may. Would that be an ignoble life?'

Such, Phaedrus—and I speak not only to you, but to all of you—were the words of Diotima; and I am persuaded of their truth. And being persuaded of them, I try to persuade others, that in the attainment of this end human nature will not easily find a helper better than love: And therefore, also, I say that every man ought to honour him as I myself honour him, and walk in his ways, and exhort others to do the same, and praise the power and spirit of love according to the measure of my ability now and ever.

The words which I have spoken, you, Phaedrus, may call an encomium of love, or anything else which you please.

When Socrates had done speaking, the company applauded, and Aristophanes was beginning to say something in answer to the allusion which Socrates had made to his own speech, when suddenly there was a great knocking at the door of the house, as of revellers, and the sound of a flute-girl was heard. Agathon told the attendants to go and see who were the intruders. 'If they are friends of ours,' he said, 'invite them in, but if not, say that the drinking is over.' A little while afterwards they heard the voice of Alcibiades resounding in the court; he was in a great state of intoxication, and kept roaring and shouting 'Where is Agathon? Lead me to Agathon,' and at length, supported by the flute-girl and some of his attendants, he found his way to them. 'Hail, friends,' he said, appearing at the door crowned with a massive garland of ivy and violets, his head flowing with ribands. 'Will you have a very drunken man as a companion of your revels? Or shall I crown Agathon, which was my intention in coming, and go away? For I was unable to come yesterday, and therefore I am here to-day, carrying on my head these ribands, that taking them from my own head, I may crown the head of this fairest and wisest of men, as I may be allowed to call him. Will you laugh at me because I am drunk? Yet I know very well that I am speaking the truth, although you may laugh. But first tell me; if I come in shall we have the understanding of which I spoke (supra Will you have a very drunken man? etc.)? Will you drink with me or not?'

The company were vociferous in begging that he would take his place among them, and Agathon specially invited him. Thereupon he was led in by the people who were with him; and as he was being led, intending to crown Agathon, he took the ribands from his own head and held them in front of his eyes; he was thus prevented from seeing Socrates, who made way for him, and Alcibiades took the vacant place between Agathon and Socrates, and in taking the place he embraced Agathon and crowned him. Take off his sandals, said Agathon, and let him make a third on the same couch.

By all means; but who makes the third partner in our revels? said Alcibiades, turning round and starting up as he caught sight of Socrates. By Heracles, he said, what is this? here is Socrates always lying in wait for me, and always, as his way is, coming out at all sorts of unsuspected places: and now, what have you to say for yourself, and why are you lying here, where I perceive that you have contrived to find a place, not by a joker or lover of jokes, like Aristophanes, but by the fairest of the company?

Socrates turned to Agathon and said: I must ask you to protect me, Agathon; for the passion of this man has grown quite a serious matter to me. Since I became his admirer I have never been allowed to speak to any other fair one, or so much as to look at them. If I do, he goes wild with envy and jealousy, and not only abuses me but can hardly keep his hands off me, and at this moment he may do me some harm. Please to see to this, and either reconcile me to him, or, if he attempts violence, protect me, as I am in bodily fear of his mad and passionate attempts.

There can never be reconciliation between you and me, said Alcibiades; but for the present I will defer your chastisement. And I must beg you, Agathon, to give me back some of the ribands that I may crown the marvellous head of this universal despot—I would not have him complain of me for crowning you, and neglecting him, who in conversation is the conqueror of all mankind; and this not only once, as you were the day before yesterday, but always. Whereupon, taking some of the ribands, he crowned Socrates, and again reclined.

Then he said: You seem, my friends, to be sober, which is a thing not to be endured; you must drink—for that was the agreement under which I was admitted—and I elect myself master of the feast until you are well drunk. Let us have a large goblet, Agathon, or rather, he said, addressing the attendant, bring me that wine-cooler. The wine-cooler which had caught his eye was a vessel holding more than two quarts—this he filled and emptied, and bade the attendant fill it again for Socrates. Observe, my friends, said Alcibiades, that this ingenious trick of mine will have no effect on Socrates, for he can drink any quantity of wine and not be at all nearer being drunk. Socrates drank the cup which the attendant filled for him.

Eryximachus said: What is this, Alcibiades? Are we to have neither conversation nor singing over our cups; but simply to drink as if we were thirsty?

Alcibiades replied: Hail, worthy son of a most wise and worthy sire!

The same to you, said Eryximachus; but what shall we do?

That I leave to you, said Alcibiades.

'The wise physician skilled our wounds to heal (from Pope's Homer, Il.)'

shall prescribe and we will obey. What do you want?

Well, said Eryximachus, before you appeared we had passed a resolution that each one of us in turn should make a speech in praise of love, and as good a one as he could: the turn was passed round from left to right; and as all of us have spoken, and you have not spoken but have well drunken, you ought to speak, and then impose upon Socrates any task which you please, and he on his right hand neighbour, and so on.

That is good, Eryximachus, said Alcibiades; and yet the comparison of a drunken man's speech with those of sober men is hardly fair; and I should like to know, sweet friend, whether you really believe what Socrates was just now saying; for I can assure you that the very reverse is the fact, and that if I praise any one but himself in his presence, whether God or man, he will hardly keep his hands off me.

For shame, said Socrates.

Hold your tongue, said Alcibiades, for by Poseidon, there is no one else whom I will praise when you are of the company.

Well then, said Eryximachus, if you like praise Socrates.

What do you think, Eryximachus? said Alcibiades: shall I attack him and inflict the punishment before you all?

What are you about? said Socrates; are you going to raise a laugh at my expense? Is that the meaning of your praise?

I am going to speak the truth, if you will permit me.

I not only permit, but exhort you to speak the truth.

Then I will begin at once, said Alcibiades, and if I say anything which is not true, you may interrupt me if you will, and say 'that is a lie,' though my intention is to speak the truth. But you must not wonder if I speak any how as things come into my mind; for the fluent and orderly enumeration of all your singularities is not a task which is easy to a man in my condition.

And now, my boys, I shall praise Socrates in a figure which will appear to him to be a caricature, and yet I speak, not to make fun of him, but only for the truth's sake. I say, that he is exactly like the busts of Silenus, which are set up in the statuaries' shops, holding pipes and flutes in their mouths; and they are made to open in the middle, and have images of gods inside them. I say also that he is like Marsyas the satyr. You yourself will not deny, Socrates, that your face is like that of a satyr. Aye, and there is a resemblance in other points too. For example, you are a bully, as I can prove by witnesses, if you will not confess. And are you not a flute-player? That you are, and a performer far more wonderful than Marsyas. He indeed with instruments used to charm the souls of men by the power of his breath, and the players of his music do so still: for the melodies of Olympus (compare Arist. Pol.) are derived from Marsyas who taught them, and these, whether they are played by a great master or by a miserable flute-girl, have a power which no others have; they alone possess the soul and reveal the wants of those who have need of gods and mysteries, because they are divine. But you produce the same effect with your words only, and do not require the flute: that is the difference between you and him. When we hear any other speaker, even a very good one, he produces absolutely no effect upon us, or not much, whereas the mere fragments of you and your words, even at second-hand, and however imperfectly repeated, amaze and possess the souls of every man, woman, and child who comes within hearing of them. And if I were not afraid that you would think me hopelessly drunk, I would have sworn as well as spoken to the influence which they have always had and still have over me. For my heart leaps within me more than that of any Corybantian reveller, and my eyes rain tears when I hear them. And I observe that many others are affected in the same manner. I have heard Pericles and other great orators, and I thought that they spoke well, but I never had any similar feeling; my soul was not stirred by them, nor was I angry at the thought of my own slavish state. But this Marsyas has often brought me to such a pass, that I have felt as if I could hardly endure the life which I am leading (this, Socrates, you will admit); and I am conscious that if I did not shut my ears against him, and fly as from the voice of the siren, my fate would be like that of others,—he would transfix me, and I should grow old sitting at his feet. For he makes me confess that I ought not to live as I do, neglecting the wants of my own soul, and busying myself with the concerns of the Athenians; therefore I hold my ears and tear myself away from him. And he is the only person who ever made me ashamed, which you might think not to be in my nature, and there is no one else who does the same. For I know that I cannot answer him or say that I ought not to do as he bids, but when I leave his presence the love of popularity gets the better of me. And therefore I run away and fly from him, and when I see him I am ashamed of what I have confessed to him. Many a time have I wished that he were dead, and yet I know that I should be much more sorry than glad, if he were to die: so that I am at my wit's end.

And this is what I and many others have suffered from the flute-playing of this satyr. Yet hear me once more while I show you how exact the image is, and how marvellous his power. For let me tell you; none of you know him; but I will reveal him to you; having begun, I must go on. See you how fond he is of the fair? He is always with them and is always being smitten by them, and then again he knows nothing and is ignorant of all things—such is the appearance which he puts on. Is he not like a Silenus in this? To be sure he is: his outer mask is the carved head of the Silenus; but, O my companions in drink, when he is opened, what temperance there is residing within! Know you that beauty and wealth and honour, at which the many wonder, are of no account with him, and are utterly despised by him: he regards not at all the persons who are gifted with them; mankind are nothing to him; all his life is spent in mocking and flouting at them. But when I opened him, and looked within at his serious purpose, I saw in him divine and golden images of such fascinating beauty that I was ready to do in a moment whatever Socrates commanded: they may have

escaped the observation of others, but I saw them. Now I fancied that he was seriously enamoured of my beauty, and I thought that I should therefore have a grand opportunity of hearing him tell what he knew, for I had a wonderful opinion of the attractions of my youth. In the prosecution of this design, when I next went to him, I sent away the attendant who usually accompanied me (I will confess the whole truth, and beg you to listen; and if I speak falsely, do you, Socrates, expose the falsehood). Well, he and I were alone together, and I thought that when there was nobody with us, I should hear him speak the language which lovers use to their loves when they are by themselves, and I was delighted. Nothing of the sort; he conversed as usual, and spent the day with me and then went away. Afterwards I challenged him to the palaestra; and he wrestled and closed with me several times when there was no one present; I fancied that I might succeed in this manner. Not a bit; I made no way with him. Lastly, as I had failed hitherto, I thought that I must take stronger measures and attack him boldly, and, as I had begun, not give him up, but see how matters stood between him and me. So I invited him to sup with me, just as if he were a fair youth, and I a designing lover. He was not easily persuaded to come; he did, however, after a while accept the invitation, and when he came the first time, he wanted to go away at once as soon as supper was over, and I had not the face to detain him. The second time, still in pursuance of my design, after we had supped, I went on conversing far into the night, and when he wanted to go away, I pretended that the hour was late and that he had much better remain. So he lay down on the couch next to me, the same on which he had supped, and there was no one but ourselves sleeping in the apartment. All this may be told without shame to any one. But what follows I could hardly tell you if I were sober. Yet as the proverb says, 'In vino veritas,' whether with boys, or without them (In allusion to two proverbs.); and therefore I must speak. Nor, again, should I be justified in concealing the lofty actions of Socrates when I come to praise him. Moreover I have felt the serpent's sting; and he who has suffered, as they say, is willing to tell his fellow-sufferers only, as they alone will be likely to understand him, and will not be extreme in judging of the sayings or doings which have been wrung from his agony. For I have been bitten by a more than viper's tooth; I have known in my soul, or in my heart, or in some other part, that worst of pangs, more violent in ingenuous youth than any serpent's tooth, the pang of philosophy, which will make a man say or do anything. And you whom I see around me, Phaedrus and Agathon and Eryximachus and Pausanias and Aristodemus and Aristophanes, all of you, and I need not say Socrates himself, have had experience of the same madness and passion in your longing after wisdom. Therefore listen and excuse my doings then and my sayings now. But let the attendants and other profane and unmannered persons close up the doors of their ears.

When the lamp was put out and the servants had gone away, I thought that I must be plain with him and have no more ambiguity. So I gave him a shake, and I said: 'Socrates, are you asleep?' 'No,' he said. 'Do you know what I am meditating? 'What are you meditating?' he said. 'I think,' I replied, 'that of all the lovers whom I have ever had you are the only one who is worthy of me, and you appear to be too modest to speak. Now I feel that I should be a fool to refuse you this or any other favour, and therefore I come to lay at your feet all that I have and all that my friends have, in the hope that you will assist me in the way of virtue, which I desire above all things, and in which I believe that you can help me better than any one else. And I should certainly have more reason to be ashamed of what wise men would say if I were to refuse a favour to such as you, than of what the world, who are mostly fools, would say of me if I granted it.' To these words he replied in the ironical manner which is so characteristic of him:—'Alcibiades, my friend, you have indeed an elevated aim if what you say is true, and if there really is in me any power by which you may become better; truly you must see in me some rare beauty of a kind infinitely higher than any which I see in you. And therefore, if you mean to share with me and to exchange beauty for beauty, you will have greatly the advantage of me; you will gain true beauty in return for appearance—like Diomede, gold in exchange for brass. But look again, sweet friend, and see whether you are not deceived in me. The mind begins to grow critical when the bodily eye fails, and it will be a long time before you get old.' Hearing this, I said: 'I have told you my purpose, which is quite serious, and do you consider what you think best for you and me.' 'That is good,' he said; 'at some other time then we will consider and act as seems best about this and about other matters.' Whereupon, I fancied that he was smitten, and that the words which I had uttered like arrows had wounded him, and so without waiting to hear more I got up, and throwing my coat about him crept under his threadbare cloak, as the time of year was winter, and there I lay during the whole night having this wonderful monster in my arms. This again, Socrates, will not be denied by you. And yet, notwithstanding all, he was so superior to my solicitations, so contemptuous and derisive and disdainful of my beauty—which really, as I fancied, had some attractions—hear, O judges; for judges you shall be of the haughty virtue of Socrates—nothing more happened, but in the morning when I awoke (let all the gods and goddesses be my witnesses) I arose as from the couch of a father or an elder brother.

What do you suppose must have been my feelings, after this rejection, at the thought of my own dishonour? And yet I could not help wondering at his natural temperance and self-restraint and manliness. I never imagined that I could have met with a man such as he is in wisdom and endurance. And therefore I could not be angry with him or renounce his company, any more than I could hope to win him. For I well knew that if Ajax could not be wounded by steel, much less he by money; and my only chance of captivating him by my personal attractions had failed. So I was at my wit's end; no one was ever more hopelessly enslaved by

another. All this happened before he and I went on the expedition to Potidaea; there we messed together, and I had the opportunity of observing his extraordinary power of sustaining fatigue. His endurance was simply marvellous when, being cut off from our supplies, we were compelled to go without food—on such occasions, which often happen in time of war, he was superior not only to me but to everybody; there was no one to be compared to him. Yet at a festival he was the only person who had any real powers of enjoyment; though not willing to drink, he could if compelled beat us all at that,—wonderful to relate! no human being had ever seen Socrates drunk; and his powers, if I am not mistaken, will be tested before long. His fortitude in enduring cold was also surprising. There was a severe frost, for the winter in that region is really tremendous, and everybody else either remained indoors, or if they went out had on an amazing quantity of clothes, and were well shod, and had their feet swathed in felt and fleeces: in the midst of this, Socrates with his bare feet on the ice and in his ordinary dress marched better than the other soldiers who had shoes, and they looked daggers at him because he seemed to despise them.

I have told you one tale, and now I must tell you another, which is worth hearing,

'Of the doings and sufferings of the enduring man'

while he was on the expedition. One morning he was thinking about something which he could not resolve; he would not give it up, but continued thinking from early dawn until noon—there he stood fixed in thought; and at noon attention was drawn to him, and the rumour ran through the wondering crowd that Socrates had been standing and thinking about something ever since the break of day. At last, in the evening after supper, some Ionians out of curiosity (I should explain that this was not in winter but in summer), brought out their mats and slept in the open air that they might watch him and see whether he would stand all night. There he stood until the following morning; and with the return of light he offered up a prayer to the sun, and went his way (compare supra). I will also tell, if you please—and indeed I am bound to tell—of his courage in battle; for who but he saved my life? Now this was the engagement in which I received the prize of valour: for I was wounded and he would not leave me, but he rescued me and my arms; and he ought to have received the prize of valour which the generals wanted to confer on me partly on account of my rank, and I told them so, (this, again, Socrates will not impeach or deny), but he was more eager than the generals that I and not he should have the prize. There was another occasion on which his behaviour was very remarkable—in the flight of the army after the battle of Delium, where he served among the heavy-armed,—I had a better opportunity of seeing him than at Potidaea, for I was myself on horseback, and therefore comparatively out of danger. He and Laches were retreating, for the troops were in flight, and I met them and told them not to be discouraged, and promised to remain with them; and there you might see him, Aristophanes, as you describe (Aristoph. Clouds), just as he is in the streets of Athens, stalking like a pelican, and rolling his eyes, calmly contemplating enemies as well as friends, and making very intelligible to anybody, even from a distance, that whoever attacked him would be likely to meet with a stout resistance; and in this way he and his companion escaped—for this is the sort of man who is never touched in war; those only are pursued who are running away headlong. I particularly observed how superior he was to Laches in presence of mind. Many are the marvels which I might narrate in praise of Socrates; most of his ways might perhaps be paralleled in another man, but his absolute unlikeness to any human being that is or ever has been is perfectly astonishing. You may imagine Brasidas and others to have been like Achilles; or you may imagine Nestor and Antenor to have been like Pericles; and the same may be said of other famous men, but of this strange being you will never be able to find any likeness, however remote, either among men who now are or who ever have been—other than that which I have already suggested of Silenus and the satyrs; and they represent in a figure not only himself, but his words. For, although I forgot to mention this to you before, his words are like the images of Silenus which open; they are ridiculous when you first hear them; he clothes himself in language that is like the skin of the wanton satyr—for his talk is of pack-asses and smiths and cobblers and curriers, and he is always repeating the same things in the same words (compare Gorg.), so that any ignorant or inexperienced person might feel disposed to laugh at him; but he who opens the bust and sees what is within will find that they are the only words which have a meaning in them, and also the most divine, abounding in fair images of virtue, and of the widest comprehension, or rather extending to the whole duty of a good and honourable man.

This, friends, is my praise of Socrates. I have added my blame of him for his ill-treatment of me; and he has ill-treated not only me, but Charmides the son of Glaucon, and Euthydemus the son of Diocles, and many others in the same way—beginning as their lover he has ended by making them pay their addresses to him. Wherefore I say to you, Agathon, 'Be not deceived by him; learn from me and take warning, and do not be a fool and learn by experience, as the proverb says.'

When Alcibiades had finished, there was a laugh at his outspokenness; for he seemed to be still in love with Socrates. You are sober, Alcibiades, said Socrates, or you would never have gone so far about to hide the purpose of your satyr's praises, for all this long story is only an ingenious circumlocution, of which the point comes in by the way at the end; you want to get up a quarrel between me and Agathon, and your notion is that I ought to love you and nobody else, and that you and you only ought to love

Agathon. But the plot of this Satyric or Silenic drama has been detected, and you must not allow him, Agathon, to set us at variance.

I believe you are right, said Agathon, and I am disposed to think that his intention in placing himself between you and me was only to divide us; but he shall gain nothing by that move; for I will go and lie on the couch next to you.

Yes, yes, replied Socrates, by all means come here and lie on the couch below me.

Alas, said Alcibiades, how I am fooled by this man; he is determined to get the better of me at every turn. I do beseech you, allow Agathon to lie between us.

Certainly not, said Socrates, as you praised me, and I in turn ought to praise my neighbour on the right, he will be out of order in praising me again when he ought rather to be praised by me, and I must entreat you to consent to this, and not be jealous, for I have a great desire to praise the youth.

Hurrah! cried Agathon, I will rise instantly, that I may be praised by Socrates.

The usual way, said Alcibiades; where Socrates is, no one else has any chance with the fair; and now how readily has he invented a specious reason for attracting Agathon to himself.

Agathon arose in order that he might take his place on the couch by Socrates, when suddenly a band of revellers entered, and spoiled the order of the banquet. Some one who was going out having left the door open, they had found their way in, and made themselves at home; great confusion ensued, and every one was compelled to drink large quantities of wine. Aristodemus said that Eryximachus, Phaedrus, and others went away—he himself fell asleep, and as the nights were long took a good rest: he was awakened towards daybreak by a crowing of cocks, and when he awoke, the others were either asleep, or had gone away; there remained only Socrates, Aristophanes, and Agathon, who were drinking out of a large goblet which they passed round, and Socrates was discoursing to them. Aristodemus was only half awake, and he did not hear the beginning of the discourse; the chief thing which he remembered was Socrates compelling the other two to acknowledge that the genius of comedy was the same with that of tragedy, and that the true artist in tragedy was an artist in comedy also. To this they were constrained to assent, being drowsy, and not quite following the argument. And first of all Aristophanes dropped off, then, when the day was already dawning, Agathon. Socrates, having laid them to sleep, rose to depart; Aristodemus, as his manner was, following him. At the Lyceum he took a bath, and passed the day as usual. In the evening he retired to rest at his own home.

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2.3: Apology By Plato (Translated by Benjamin Jowett)

Introduction

In what relation the Apology of Plato stands to the real defence of Socrates, there are no means of determining. It certainly agrees in tone and character with the description of Xenophon, who says in the Memorabilia that Socrates might have been acquitted 'if in any moderate degree he would have conciliated the favour of the dicasts;' and who informs us in another passage, on the testimony of Hermogenes, the friend of Socrates, that he had no wish to live; and that the divine sign refused to allow him to prepare a defence, and also that Socrates himself declared this to be unnecessary, on the ground that all his life long he had been preparing against that hour. For the speech breathes throughout a spirit of defiance, (ut non supplex aut reus sed magister aut dominus videretur esse judicum', Cic. de Orat.); and the loose and desultory style is an imitation of the 'accustomed manner' in which Socrates spoke in 'the agora and among the tables of the money-changers.' The allusion in the Crito may, perhaps, be adduced as a further evidence of the literal accuracy of some parts. But in the main it must be regarded as the ideal of Socrates, according to Plato's conception of him, appearing in the greatest and most public scene of his life, and in the height of his triumph, when he is weakest, and yet his mastery over mankind is greatest, and his habitual irony acquires a new meaning and a sort of tragic pathos in the face of death. The facts of his life are summed up, and the features of his character are brought out as if by accident in the course of the defence. The conversational manner, the seeming want of arrangement, the ironical simplicity, are found to result in a perfect work of art, which is the portrait of Socrates.

Yet some of the topics may have been actually used by Socrates; and the recollection of his very words may have rung in the ears of his disciple. The Apology of Plato may be compared generally with those speeches of Thucydides in which he has embodied his conception of the lofty character and policy of the great Pericles, and which at the same time furnish a commentary on the situation of affairs from the point of view of the historian. So in the Apology there is an ideal rather than a literal truth; much is said which was not said, and is only Plato's view of the situation. Plato was not, like Xenophon, a chronicler of facts; he does not appear in any of his writings to have aimed at literal accuracy. He is not therefore to be supplemented from the Memorabilia and Symposium of Xenophon, who belongs to an entirely different class of writers. The Apology of Plato is not the report of what Socrates said, but an elaborate composition, quite as much so in fact as one of the Dialogues. And we may perhaps even indulge in the fancy that the actual defence of Socrates was as much greater than the Platonic defence as the master was greater than the disciple. But in any case, some of the words used by him must have been remembered, and some of the facts recorded must have actually occurred. It is significant that Plato is said to have been present at the defence (Apol.), as he is also said to have been absent at the last scene in the Phaedo. Is it fanciful to suppose that he meant to give the stamp of authenticity to the one and not to the other?—especially when we consider that these two passages are the only ones in which Plato makes mention of himself. The circumstance that Plato was to be one of his sureties for the payment of the fine which he proposed has the appearance of truth. More suspicious is the statement that Socrates received the first impulse to his favourite calling of cross-examining the world from the Oracle of Delphi; for he must already have been famous before Chaerephon went to consult the Oracle (Riddell), and the story is of a kind which is very likely to have been invented. On the whole we arrive at the conclusion that the Apology is true to the character of Socrates, but we cannot show that any single sentence in it was actually spoken by him. It breathes the spirit of Socrates, but has been cast anew in the mould of Plato.

There is not much in the other Dialogues which can be compared with the Apology. The same recollection of his master may have been present to the mind of Plato when depicting the sufferings of the Just in the Republic. The Crito may also be regarded as a sort of appendage to the Apology, in which Socrates, who has defied the judges, is nevertheless represented as scrupulously obedient to the laws. The idealization of the sufferer is carried still further in the Gorgias, in which the thesis is maintained, that 'to suffer is better than to do evil;' and the art of rhetoric is described as only useful for the purpose of self-accusation. The parallelisms which occur in the so-called Apology of Xenophon are not worth noticing, because the writing in which they are contained is manifestly spurious. The statements of the Memorabilia respecting the trial and death of Socrates agree generally with Plato; but they have lost the flavour of Socratic irony in the narrative of Xenophon.

The Apology or Platonic defence of Socrates is divided into three parts: 1st. The defence properly so called; 2nd. The shorter address in mitigation of the penalty; 3rd. The last words of prophetic rebuke and exhortation.

The first part commences with an apology for his colloquial style; he is, as he has always been, the enemy of rhetoric, and knows of no rhetoric but truth; he will not falsify his character by making a speech. Then he proceeds to divide his accusers into two classes; first, there is the nameless accuser—public opinion. All the world from their earliest years had heard that he was a corrupter of youth, and had seen him caricatured in the Clouds of Aristophanes. Secondly, there are the professed accusers, who are but the

mouth-piece of the others. The accusations of both might be summed up in a formula. The first say, 'Socrates is an evil-doer and a curious person, searching into things under the earth and above the heaven; and making the worse appear the better cause, and teaching all this to others.' The second, 'Socrates is an evil-doer and corrupter of the youth, who does not receive the gods whom the state receives, but introduces other new divinities.' These last words appear to have been the actual indictment (compare Xen. Mem.); and the previous formula, which is a summary of public opinion, assumes the same legal style.

The answer begins by clearing up a confusion. In the representations of the Comic poets, and in the opinion of the multitude, he had been identified with the teachers of physical science and with the Sophists. But this was an error. For both of them he professes a respect in the open court, which contrasts with his manner of speaking about them in other places. (Compare for Anaxagoras, Phaedo, Laws; for the Sophists, Meno, Republic, Tim., Theaet., Soph., etc.) But at the same time he shows that he is not one of them. Of natural philosophy he knows nothing; not that he despises such pursuits, but the fact is that he is ignorant of them, and never says a word about them. Nor is he paid for giving instruction—that is another mistaken notion:—he has nothing to teach. But he commends Evenus for teaching virtue at such a 'moderate' rate as five minae. Something of the 'accustomed irony,' which may perhaps be expected to sleep in the ear of the multitude, is lurking here.

He then goes on to explain the reason why he is in such an evil name. That had arisen out of a peculiar mission which he had taken upon himself. The enthusiastic Chaerephon (probably in anticipation of the answer which he received) had gone to Delphi and asked the oracle if there was any man wiser than Socrates; and the answer was, that there was no man wiser. What could be the meaning of this—that he who knew nothing, and knew that he knew nothing, should be declared by the oracle to be the wisest of men? Reflecting upon the answer, he determined to refute it by finding 'a wiser;' and first he went to the politicians, and then to the poets, and then to the craftsmen, but always with the same result—he found that they knew nothing, or hardly anything more than himself; and that the little advantage which in some cases they possessed was more than counter-balanced by their conceit of knowledge. He knew nothing, and knew that he knew nothing: they knew little or nothing, and imagined that they knew all things. Thus he had passed his life as a sort of missionary in detecting the pretended wisdom of mankind; and this occupation had quite absorbed him and taken him away both from public and private affairs. Young men of the richer sort had made a pastime of the same pursuit, 'which was not unamusing.' And hence bitter enmities had arisen; the professors of knowledge had revenged themselves by calling him a villainous corrupter of youth, and by repeating the commonplaces about atheism and materialism and sophistry, which are the stock-accusations against all philosophers when there is nothing else to be said of them.

The second accusation he meets by interrogating Meletus, who is present and can be interrogated. 'If he is the corrupter, who is the improver of the citizens?' (Compare Meno.) 'All men everywhere.' But how absurd, how contrary to analogy is this! How inconceivable too, that he should make the citizens worse when he has to live with them. This surely cannot be intentional; and if unintentional, he ought to have been instructed by Meletus, and not accused in the court.

But there is another part of the indictment which says that he teaches men not to receive the gods whom the city receives, and has other new gods. 'Is that the way in which he is supposed to corrupt the youth?' 'Yes, it is.' 'Has he only new gods, or none at all?' 'None at all.' 'What, not even the sun and moon?' 'No; why, he says that the sun is a stone, and the moon earth.' That, replies Socrates, is the old confusion about Anaxagoras; the Athenian people are not so ignorant as to attribute to the influence of Socrates notions which have found their way into the drama, and may be learned at the theatre. Socrates undertakes to show that Meletus (rather unjustifiably) has been compounding a riddle in this part of the indictment: 'There are no gods, but Socrates believes in the existence of the sons of gods, which is absurd.'

Leaving Meletus, who has had enough words spent upon him, he returns to the original accusation. The question may be asked, Why will he persist in following a profession which leads him to death? Why?—because he must remain at his post where the god has placed him, as he remained at Potidaea, and Amphipolis, and Delium, where the generals placed him. Besides, he is not so overwise as to imagine that he knows whether death is a good or an evil; and he is certain that desertion of his duty is an evil. Anytus is quite right in saying that they should never have indicted him if they meant to let him go. For he will certainly obey God rather than man; and will continue to preach to all men of all ages the necessity of virtue and improvement; and if they refuse to listen to him he will still persevere and reprove them. This is his way of corrupting the youth, which he will not cease to follow in obedience to the god, even if a thousand deaths await him.

He is desirous that they should let him live—not for his own sake, but for theirs; because he is their heaven-sent friend (and they will never have such another), or, as he may be ludicrously described, he is the gadfly who stirs the generous steed into motion. Why then has he never taken part in public affairs? Because the familiar divine voice has hindered him; if he had been a public man, and had fought for the right, as he would certainly have fought against the many, he would not have lived, and could therefore

have done no good. Twice in public matters he has risked his life for the sake of justice—once at the trial of the generals; and again in resistance to the tyrannical commands of the Thirty.

But, though not a public man, he has passed his days in instructing the citizens without fee or reward—this was his mission. Whether his disciples have turned out well or ill, he cannot justly be charged with the result, for he never promised to teach them anything. They might come if they liked, and they might stay away if they liked: and they did come, because they found an amusement in hearing the pretenders to wisdom detected. If they have been corrupted, their elder relatives (if not themselves) might surely come into court and witness against him, and there is an opportunity still for them to appear. But their fathers and brothers all appear in court (including 'this' Plato), to witness on his behalf; and if their relatives are corrupted, at least they are uncorrupted; 'and they are my witnesses. For they know that I am speaking the truth, and that Meletus is lying.'

This is about all that he has to say. He will not entreat the judges to spare his life; neither will he present a spectacle of weeping children, although he, too, is not made of 'rock or oak.' Some of the judges themselves may have complied with this practice on similar occasions, and he trusts that they will not be angry with him for not following their example. But he feels that such conduct brings discredit on the name of Athens: he feels too, that the judge has sworn not to give away justice; and he cannot be guilty of the impiety of asking the judge to break his oath, when he is himself being tried for impiety.

As he expected, and probably intended, he is convicted. And now the tone of the speech, instead of being more conciliatory, becomes more lofty and commanding. Anytus proposes death as the penalty: and what counter-proposition shall he make? He, the benefactor of the Athenian people, whose whole life has been spent in doing them good, should at least have the Olympic victor's reward of maintenance in the Prytaneum. Or why should he propose any counter-penalty when he does not know whether death, which Anytus proposes, is a good or an evil? And he is certain that imprisonment is an evil, exile is an evil. Loss of money might be an evil, but then he has none to give; perhaps he can make up a mina. Let that be the penalty, or, if his friends wish, thirty minae; for which they will be excellent securities.

(He is condemned to death.)

He is an old man already, and the Athenians will gain nothing but disgrace by depriving him of a few years of life. Perhaps he could have escaped, if he had chosen to throw down his arms and entreat for his life. But he does not at all repent of the manner of his defence; he would rather die in his own fashion than live in theirs. For the penalty of unrighteousness is swifter than death; that penalty has already overtaken his accusers as death will soon overtake him.

And now, as one who is about to die, he will prophesy to them. They have put him to death in order to escape the necessity of giving an account of their lives. But his death 'will be the seed' of many disciples who will convince them of their evil ways, and will come forth to reprove them in harsher terms, because they are younger and more inconsiderate.

He would like to say a few words, while there is time, to those who would have acquitted him. He wishes them to know that the divine sign never interrupted him in the course of his defence; the reason of which, as he conjectures, is that the death to which he is going is a good and not an evil. For either death is a long sleep, the best of sleeps, or a journey to another world in which the souls of the dead are gathered together, and in which there may be a hope of seeing the heroes of old—in which, too, there are just judges; and as all are immortal, there can be no fear of any one suffering death for his opinions.

Nothing evil can happen to the good man either in life or death, and his own death has been permitted by the gods, because it was better for him to depart; and therefore he forgives his judges because they have done him no harm, although they never meant to do him any good.

He has a last request to make to them—that they will trouble his sons as he has troubled them, if they appear to prefer riches to virtue, or to think themselves something when they are nothing.

'Few persons will be found to wish that Socrates should have defended himself otherwise,'—if, as we must add, his defence was that with which Plato has provided him. But leaving this question, which does not admit of a precise solution, we may go on to ask what was the impression which Plato in the Apology intended to give of the character and conduct of his master in the last great scene? Did he intend to represent him (1) as employing sophistries; (2) as designedly irritating the judges? Or are these sophistries to be regarded as belonging to the age in which he lived and to his personal character, and this apparent haughtiness as flowing from the natural elevation of his position?

For example, when he says that it is absurd to suppose that one man is the corrupter and all the rest of the world the improvers of the youth; or, when he argues that he never could have corrupted the men with whom he had to live; or, when he proves his belief in the gods because he believes in the sons of gods, is he serious or jesting? It may be observed that these sophisms all occur in his

cross-examination of Meletus, who is easily foiled and mastered in the hands of the great dialectician. Perhaps he regarded these answers as good enough for his accuser, of whom he makes very light. Also there is a touch of irony in them, which takes them out of the category of sophistry. (Compare Euthyph.)

That the manner in which he defends himself about the lives of his disciples is not satisfactory, can hardly be denied. Fresh in the memory of the Athenians, and detestable as they deserved to be to the newly restored democracy, were the names of Alcibiades, Critias, Charmides. It is obviously not a sufficient answer that Socrates had never professed to teach them anything, and is therefore not justly chargeable with their crimes. Yet the defence, when taken out of this ironical form, is doubtless sound: that his teaching had nothing to do with their evil lives. Here, then, the sophistry is rather in form than in substance, though we might desire that to such a serious charge Socrates had given a more serious answer.

Truly characteristic of Socrates is another point in his answer, which may also be regarded as sophistical. He says that 'if he has corrupted the youth, he must have corrupted them involuntarily.' But if, as Socrates argues, all evil is involuntary, then all criminals ought to be admonished and not punished. In these words the Socratic doctrine of the involuntariness of evil is clearly intended to be conveyed. Here again, as in the former instance, the defence of Socrates is untrue practically, but may be true in some ideal or transcendental sense. The commonplace reply, that if he had been guilty of corrupting the youth their relations would surely have witnessed against him, with which he concludes this part of his defence, is more satisfactory.

Again, when Socrates argues that he must believe in the gods because he believes in the sons of gods, we must remember that this is a refutation not of the original indictment, which is consistent enough—'Socrates does not receive the gods whom the city receives, and has other new divinities'—but of the interpretation put upon the words by Meletus, who has affirmed that he is a downright atheist. To this Socrates fairly answers, in accordance with the ideas of the time, that a downright atheist cannot believe in the sons of gods or in divine things. The notion that demons or lesser divinities are the sons of gods is not to be regarded as ironical or sceptical. He is arguing 'ad hominem' according to the notions of mythology current in his age. Yet he abstains from saying that he believed in the gods whom the State approved. He does not defend himself, as Xenophon has defended him, by appealing to his practice of religion. Probably he neither wholly believed, nor disbelieved, in the existence of the popular gods; he had no means of knowing about them. According to Plato (compare Phaedo; Symp.), as well as Xenophon (Memor.), he was punctual in the performance of the least religious duties; and he must have believed in his own oracular sign, of which he seemed to have an internal witness. But the existence of Apollo or Zeus, or the other gods whom the State approves, would have appeared to him both uncertain and unimportant in comparison of the duty of self-examination, and of those principles of truth and right which he deemed to be the foundation of religion. (Compare Phaedr.; Euthyph.; Republic.)

The second question, whether Plato meant to represent Socrates as braving or irritating his judges, must also be answered in the negative. His irony, his superiority, his audacity, 'regarding not the person of man,' necessarily flow out of the loftiness of his situation. He is not acting a part upon a great occasion, but he is what he has been all his life long, 'a king of men.' He would rather not appear insolent, if he could avoid it (ouch os authadizomenos touto lego). Neither is he desirous of hastening his own end, for life and death are simply indifferent to him. But such a defence as would be acceptable to his judges and might procure an acquittal, it is not in his nature to make. He will not say or do anything that might pervert the course of justice; he cannot have his tongue bound even 'in the throat of death.' With his accusers he will only fence and play, as he had fenced with other 'improvers of youth,' answering the Sophist according to his sophistry all his life long. He is serious when he is speaking of his own mission, which seems to distinguish him from all other reformers of mankind, and originates in an accident. The dedication of himself to the improvement of his fellow-citizens is not so remarkable as the ironical spirit in which he goes about doing good only in vindication of the credit of the oracle, and in the vain hope of finding a wiser man than himself. Yet this singular and almost accidental character of his mission agrees with the divine sign which, according to our notions, is equally accidental and irrational, and is nevertheless accepted by him as the guiding principle of his life. Socrates is nowhere represented to us as a freethinker or sceptic. There is no reason to doubt his sincerity when he speculates on the possibility of seeing and knowing the heroes of the Trojan war in another world. On the other hand, his hope of immortality is uncertain;—he also conceives of death as a long sleep (in this respect differing from the Phaedo), and at last falls back on resignation to the divine will, and the certainty that no evil can happen to the good man either in life or death. His absolute truthfulness seems to hinder him from asserting positively more than this; and he makes no attempt to veil his ignorance in mythology and figures of speech. The gentleness of the first part of the speech contrasts with the aggravated, almost threatening, tone of the conclusion. He characteristically remarks that he will not speak as a rhetorician, that is to say, he will not make a regular defence such as Lysias or one of the orators might have composed for him, or, according to some accounts, did compose for him. But he first procures himself a hearing by conciliatory words. He does not attack the Sophists; for they were open to the same charges as himself; they were equally ridiculed by the Comic poets, and almost equally hateful to Anytus and Meletus. Yet incidentally the antagonism between Socrates and the Sophists is allowed to appear. He

is poor and they are rich; his profession that he teaches nothing is opposed to their readiness to teach all things; his talking in the marketplace to their private instructions; his tarry-at-home life to their wandering from city to city. The tone which he assumes towards them is one of real friendliness, but also of concealed irony. Towards Anaxagoras, who had disappointed him in his hopes of learning about mind and nature, he shows a less kindly feeling, which is also the feeling of Plato in other passages (Laws). But Anaxagoras had been dead thirty years, and was beyond the reach of persecution.

It has been remarked that the prophecy of a new generation of teachers who would rebuke and exhort the Athenian people in harsher and more violent terms was, as far as we know, never fulfilled. No inference can be drawn from this circumstance as to the probability of the words attributed to him having been actually uttered. They express the aspiration of the first martyr of philosophy, that he would leave behind him many followers, accompanied by the not unnatural feeling that they would be fiercer and more inconsiderate in their words when emancipated from his control.

The above remarks must be understood as applying with any degree of certainty to the Platonic Socrates only. For, although these or similar words may have been spoken by Socrates himself, we cannot exclude the possibility, that like so much else, e.g. the wisdom of Critias, the poem of Solon, the virtues of Charmides, they may have been due only to the imagination of Plato. The arguments of those who maintain that the Apology was composed during the process, resting on no evidence, do not require a serious refutation. Nor are the reasonings of Schleiermacher, who argues that the Platonic defence is an exact or nearly exact reproduction of the words of Socrates, partly because Plato would not have been guilty of the impiety of altering them, and also because many points of the defence might have been improved and strengthened, at all more conclusive. (See English Translation.) What effect the death of Socrates produced on the mind of Plato, we cannot certainly determine; nor can we say how he would or must have written under the circumstances. We observe that the enmity of Aristophanes to Socrates does not prevent Plato from introducing them together in the Symposium engaged in friendly intercourse. Nor is there any trace in the Dialogues of an attempt to make Anytus or Meletus personally odious in the eyes of the Athenian public.

Apology

How you, O Athenians, have been affected by my accusers, I cannot tell; but I know that they almost made me forget who I was—so persuasively did they speak; and yet they have hardly uttered a word of truth. But of the many falsehoods told by them, there was one which quite amazed me;—I mean when they said that you should be upon your guard and not allow yourselves to be deceived by the force of my eloquence. To say this, when they were certain to be detected as soon as I opened my lips and proved myself to be anything but a great speaker, did indeed appear to me most shameless—unless by the force of eloquence they mean the force of truth; for if such is their meaning, I admit that I am eloquent. But in how different a way from theirs! Well, as I was saying, they have scarcely spoken the truth at all; but from me you shall hear the whole truth: not, however, delivered after their manner in a set oration duly ornamented with words and phrases. No, by heaven! but I shall use the words and arguments which occur to me at the moment; for I am confident in the justice of my cause (Or, I am certain that I am right in taking this course.): at my time of life I ought not to be appearing before you, O men of Athens, in the character of a juvenile orator—let no one expect it of me. And I must beg of you to grant me a favour:—If I defend myself in my accustomed manner, and you hear me using the words which I have been in the habit of using in the agora, at the tables of the money-changers, or anywhere else, I would ask you not to be surprised, and not to interrupt me on this account. For I am more than seventy years of age, and appearing now for the first time in a court of law, I am quite a stranger to the language of the place; and therefore I would have you regard me as if I were really a stranger, whom you would excuse if he spoke in his native tongue, and after the fashion of his country:—Am I making an unfair request of you? Never mind the manner, which may or may not be good; but think only of the truth of my words, and give heed to that: let the speaker speak truly and the judge decide justly.

And first, I have to reply to the older charges and to my first accusers, and then I will go on to the later ones. For of old I have had many accusers, who have accused me falsely to you during many years; and I am more afraid of them than of Anytus and his associates, who are dangerous, too, in their own way. But far more dangerous are the others, who began when you were children, and took possession of your minds with their falsehoods, telling of one Socrates, a wise man, who speculated about the heaven above, and searched into the earth beneath, and made the worse appear the better cause. The disseminators of this tale are the accusers whom I dread; for their hearers are apt to fancy that such enquirers do not believe in the existence of the gods. And they are many, and their charges against me are of ancient date, and they were made by them in the days when you were more impressible than you are now—in childhood, or it may have been in youth—and the cause when heard went by default, for there was none to answer. And hardest of all, I do not know and cannot tell the names of my accusers; unless in the chance case of a Comic poet. All who from envy and malice have persuaded you—some of them having first convinced themselves—all this class of men are most difficult to deal with; for I cannot have them up here, and cross-examine them, and therefore I must simply fight

with shadows in my own defence, and argue when there is no one who answers. I will ask you then to assume with me, as I was saying, that my opponents are of two kinds; one recent, the other ancient: and I hope that you will see the propriety of my answering the latter first, for these accusations you heard long before the others, and much oftener.

Well, then, I must make my defence, and endeavour to clear away in a short time, a slander which has lasted a long time. May I succeed, if to succeed be for my good and yours, or likely to avail me in my cause! The task is not an easy one; I quite understand the nature of it. And so leaving the event with God, in obedience to the law I will now make my defence.

I will begin at the beginning, and ask what is the accusation which has given rise to the slander of me, and in fact has encouraged Meletus to proof this charge against me. Well, what do the slanderers say? They shall be my prosecutors, and I will sum up their words in an affidavit: 'Socrates is an evil-doer, and a curious person, who searches into things under the earth and in heaven, and he makes the worse appear the better cause; and he teaches the aforesaid doctrines to others.' Such is the nature of the accusation: it is just what you have yourselves seen in the comedy of Aristophanes (Aristoph., Clouds.), who has introduced a man whom he calls Socrates, going about and saying that he walks in air, and talking a deal of nonsense concerning matters of which I do not pretend to know either much or little—not that I mean to speak disparagingly of any one who is a student of natural philosophy. I should be very sorry if Meletus could bring so grave a charge against me. But the simple truth is, O Athenians, that I have nothing to do with physical speculations. Very many of those here present are witnesses to the truth of this, and to them I appeal. Speak then, you who have heard me, and tell your neighbours whether any of you have ever known me hold forth in few words or in many upon such matters...You hear their answer. And from what they say of this part of the charge you will be able to judge of the truth of the rest.

As little foundation is there for the report that I am a teacher, and take money; this accusation has no more truth in it than the other. Although, if a man were really able to instruct mankind, to receive money for giving instruction would, in my opinion, be an honour to him. There is Gorgias of Leontium, and Prodicus of Ceos, and Hippias of Elis, who go the round of the cities, and are able to persuade the young men to leave their own citizens by whom they might be taught for nothing, and come to them whom they not only pay, but are thankful if they may be allowed to pay them. There is at this time a Parian philosopher residing in Athens, of whom I have heard; and I came to hear of him in this way:—I came across a man who has spent a world of money on the Sophists, Callias, the son of Hipponicus, and knowing that he had sons, I asked him: 'Callias,' I said, 'if your two sons were foals or calves, there would be no difficulty in finding some one to put over them; we should hire a trainer of horses, or a farmer probably, who would improve and perfect them in their own proper virtue and excellence; but as they are human beings, whom are you thinking of placing over them? Is there any one who understands human and political virtue? You must have thought about the matter, for you have sons; is there any one?' 'There is,' he said. 'Who is he?' said I; 'and of what country? and what does he charge?' 'Evenus the Parian,' he replied; 'he is the man, and his charge is five minae.' Happy is Evenus, I said to myself, if he really has this wisdom, and teaches at such a moderate charge. Had I the same, I should have been very proud and conceited; but the truth is that I have no knowledge of the kind.

I dare say, Athenians, that some one among you will reply, 'Yes, Socrates, but what is the origin of these accusations which are brought against you; there must have been something strange which you have been doing? All these rumours and this talk about you would never have arisen if you had been like other men: tell us, then, what is the cause of them, for we should be sorry to judge hastily of you.' Now I regard this as a fair challenge, and I will endeavour to explain to you the reason why I am called wise and have such an evil fame. Please to attend then. And although some of you may think that I am joking, I declare that I will tell you the entire truth. Men of Athens, this reputation of mine has come of a certain sort of wisdom which I possess. If you ask me what kind of wisdom, I reply, wisdom such as may perhaps be attained by man, for to that extent I am inclined to believe that I am wise; whereas the persons of whom I was speaking have a superhuman wisdom which I may fail to describe, because I have it not myself; and he who says that I have, speaks falsely, and is taking away my character. And here, O men of Athens, I must beg you not to interrupt me, even if I seem to say something extravagant. For the word which I will speak is not mine. I will refer you to a witness who is worthy of credit; that witness shall be the God of Delphi—he will tell you about my wisdom, if I have any, and of what sort it is. You must have known Chaerephon; he was early a friend of mine, and also a friend of yours, for he shared in the recent exile of the people, and returned with you. Well, Chaerephon, as you know, was very impetuous in all his doings, and he went to Delphi and boldly asked the oracle to tell him whether—as I was saying, I must beg you not to interrupt—he asked the oracle to tell him whether anyone was wiser than I was, and the Pythian prophetess answered, that there was no man wiser. Chaerephon is dead himself; but his brother, who is in court, will confirm the truth of what I am saying.

Why do I mention this? Because I am going to explain to you why I have such an evil name. When I heard the answer, I said to myself, What can the god mean? and what is the interpretation of his riddle? for I know that I have no wisdom, small or great. What then can he mean when he says that I am the wisest of men? And yet he is a god, and cannot lie; that would be against his

nature. After long consideration, I thought of a method of trying the question. I reflected that if I could only find a man wiser than myself, then I might go to the god with a refutation in my hand. I should say to him, 'Here is a man who is wiser than I am; but you said that I was the wisest.' Accordingly I went to one who had the reputation of wisdom, and observed him—his name I need not mention; he was a politician whom I selected for examination—and the result was as follows: When I began to talk with him, I could not help thinking that he was not really wise, although he was thought wise by many, and still wiser by himself; and thereupon I tried to explain to him that he thought himself wise, but was not really wise; and the consequence was that he hated me, and his enmity was shared by several who were present and heard me. So I left him, saying to myself, as I went away: Well, although I do not suppose that either of us knows anything really beautiful and good, I am better off than he is,—for he knows nothing, and thinks that he knows; I neither know nor think that I know. In this latter particular, then, I seem to have slightly the advantage of him. Then I went to another who had still higher pretensions to wisdom, and my conclusion was exactly the same. Whereupon I made another enemy of him, and of many others besides him.

Then I went to one man after another, being not unconscious of the enmity which I provoked, and I lamented and feared this: but necessity was laid upon me,—the word of God, I thought, ought to be considered first. And I said to myself, Go I must to all who appear to know, and find out the meaning of the oracle. And I swear to you, Athenians, by the dog I swear!—for I must tell you the truth—the result of my mission was just this: I found that the men most in repute were all but the most foolish; and that others less esteemed were really wiser and better. I will tell you the tale of my wanderings and of the 'Herculean' labours, as I may call them, which I endured only to find at last the oracle irrefutable. After the politicians, I went to the poets; tragic, dithyrambic, and all sorts. And there, I said to myself, you will be instantly detected; now you will find out that you are more ignorant than they are. Accordingly, I took them some of the most elaborate passages in their own writings, and asked what was the meaning of them—thinking that they would teach me something. Will you believe me? I am almost ashamed to confess the truth, but I must say that there is hardly a person present who would not have talked better about their poetry than they did themselves. Then I knew that not by wisdom do poets write poetry, but by a sort of genius and inspiration; they are like diviners or soothsayers who also say many fine things, but do not understand the meaning of them. The poets appeared to me to be much in the same case; and I further observed that upon the strength of their poetry they believed themselves to be the wisest of men in other things in which they were not wise. So I departed, conceiving myself to be superior to them for the same reason that I was superior to the politicians.

At last I went to the artisans. I was conscious that I knew nothing at all, as I may say, and I was sure that they knew many fine things; and here I was not mistaken, for they did know many things of which I was ignorant, and in this they certainly were wiser than I was. But I observed that even the good artisans fell into the same error as the poets;—because they were good workmen they thought that they also knew all sorts of high matters, and this defect in them overshadowed their wisdom; and therefore I asked myself on behalf of the oracle, whether I would like to be as I was, neither having their knowledge nor their ignorance, or like them in both; and I made answer to myself and to the oracle that I was better off as I was.

This inquisition has led to my having many enemies of the worst and most dangerous kind, and has given occasion also to many calumnies. And I am called wise, for my hearers always imagine that I myself possess the wisdom which I find wanting in others: but the truth is, O men of Athens, that God only is wise; and by his answer he intends to show that the wisdom of men is worth little or nothing; he is not speaking of Socrates, he is only using my name by way of illustration, as if he said, He, O men, is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing. And so I go about the world, obedient to the god, and search and make enquiry into the wisdom of any one, whether citizen or stranger, who appears to be wise; and if he is not wise, then in vindication of the oracle I show him that he is not wise; and my occupation quite absorbs me, and I have no time to give either to any public matter of interest or to any concern of my own, but I am in utter poverty by reason of my devotion to the god.

There is another thing:—young men of the richer classes, who have not much to do, come about me of their own accord; they like to hear the pretenders examined, and they often imitate me, and proceed to examine others; there are plenty of persons, as they quickly discover, who think that they know something, but really know little or nothing; and then those who are examined by them instead of being angry with themselves are angry with me: This confounded Socrates, they say; this villainous misleader of youth! —and then if somebody asks them, Why, what evil does he practise or teach? they do not know, and cannot tell; but in order that they may not appear to be at a loss, they repeat the ready-made charges which are used against all philosophers about teaching things up in the clouds and under the earth, and having no gods, and making the worse appear the better cause; for they do not like to confess that their pretence of knowledge has been detected—which is the truth; and as they are numerous and ambitious and energetic, and are drawn up in battle array and have persuasive tongues, they have filled your ears with their loud and inveterate calumnies. And this is the reason why my three accusers, Meletus and Anytus and Lycon, have set upon me; Meletus, who has a quarrel with me on behalf of the poets; Anytus, on behalf of the craftsmen and politicians; Lycon, on behalf of the rhetoricians: and as I said at the beginning, I cannot expect to get rid of such a mass of calumny all in a moment. And this, O men of Athens, is the

truth and the whole truth; I have concealed nothing, I have dissembled nothing. And yet, I know that my plainness of speech makes them hate me, and what is their hatred but a proof that I am speaking the truth?—Hence has arisen the prejudice against me; and this is the reason of it, as you will find out either in this or in any future enquiry.

I have said enough in my defence against the first class of my accusers; I turn to the second class. They are headed by Meletus, that good man and true lover of his country, as he calls himself. Against these, too, I must try to make a defence:—Let their affidavit be read: it contains something of this kind: It says that Socrates is a doer of evil, who corrupts the youth; and who does not believe in the gods of the state, but has other new divinities of his own. Such is the charge; and now let us examine the particular counts. He says that I am a doer of evil, and corrupt the youth; but I say, O men of Athens, that Meletus is a doer of evil, in that he pretends to be in earnest when he is only in jest, and is so eager to bring men to trial from a pretended zeal and interest about matters in which he really never had the smallest interest. And the truth of this I will endeavour to prove to you.

Come hither, Meletus, and let me ask a question of you. You think a great deal about the improvement of youth?

Yes, I do.

Tell the judges, then, who is their improver; for you must know, as you have taken the pains to discover their corrupter, and are citing and accusing me before them. Speak, then, and tell the judges who their improver is.—Observe, Meletus, that you are silent, and have nothing to say. But is not this rather disgraceful, and a very considerable proof of what I was saying, that you have no interest in the matter? Speak up, friend, and tell us who their improver is.

The laws.

But that, my good sir, is not my meaning. I want to know who the person is, who, in the first place, knows the laws.

The judges, Socrates, who are present in court.

What, do you mean to say, Meletus, that they are able to instruct and improve youth?

Certainly they are.

What, all of them, or some only and not others?

All of them.

By the goddess Here, that is good news! There are plenty of improvers, then. And what do you say of the audience,—do they improve them?

Yes, they do.

And the senators?

Yes, the senators improve them.

But perhaps the members of the assembly corrupt them?—or do they too improve them?

They improve them.

Then every Athenian improves and elevates them; all with the exception of myself; and I alone am their corrupter? Is that what you affirm?

That is what I stoutly affirm.

I am very unfortunate if you are right. But suppose I ask you a question: How about horses? Does one man do them harm and all the world good? Is not the exact opposite the truth? One man is able to do them good, or at least not many;—the trainer of horses, that is to say, does them good, and others who have to do with them rather injure them? Is not that true, Meletus, of horses, or of any other animals? Most assuredly it is; whether you and Anytus say yes or no. Happy indeed would be the condition of youth if they had one corrupter only, and all the rest of the world were their improvers. But you, Meletus, have sufficiently shown that you never had a thought about the young: your carelessness is seen in your not caring about the very things which you bring against me.

And now, Meletus, I will ask you another question—by Zeus I will: Which is better, to live among bad citizens, or among good ones? Answer, friend, I say; the question is one which may be easily answered. Do not the good do their neighbours good, and the bad do them evil?

Certainly.

And is there anyone who would rather be injured than benefited by those who live with him? Answer, my good friend, the law requires you to answer—does any one like to be injured?

Certainly not.

And when you accuse me of corrupting and deteriorating the youth, do you allege that I corrupt them intentionally or unintentionally?

Intentionally, I say.

But you have just admitted that the good do their neighbours good, and the evil do them evil. Now, is that a truth which your superior wisdom has recognized thus early in life, and am I, at my age, in such darkness and ignorance as not to know that if a man with whom I have to live is corrupted by me, I am very likely to be harmed by him; and yet I corrupt him, and intentionally, too—so you say, although neither I nor any other human being is ever likely to be convinced by you. But either I do not corrupt them, or I corrupt them unintentionally; and on either view of the case you lie. If my offence is unintentional, the law has no cognizance of unintentional offences: you ought to have taken me privately, and warned and admonished me; for if I had been better advised, I should have left off doing what I only did unintentionally—no doubt I should; but you would have nothing to say to me and refused to teach me. And now you bring me up in this court, which is a place not of instruction, but of punishment.

It will be very clear to you, Athenians, as I was saying, that Meletus has no care at all, great or small, about the matter. But still I should like to know, Meletus, in what I am affirmed to corrupt the young. I suppose you mean, as I infer from your indictment, that I teach them not to acknowledge the gods which the state acknowledges, but some other new divinities or spiritual agencies in their stead. These are the lessons by which I corrupt the youth, as you say.

Yes, that I say emphatically.

Then, by the gods, Meletus, of whom we are speaking, tell me and the court, in somewhat plainer terms, what you mean! for I do not as yet understand whether you affirm that I teach other men to acknowledge some gods, and therefore that I do believe in gods, and am not an entire atheist—this you do not lay to my charge,—but only you say that they are not the same gods which the city recognizes—the charge is that they are different gods. Or, do you mean that I am an atheist simply, and a teacher of atheism?

I mean the latter—that you are a complete atheist.

What an extraordinary statement! Why do you think so, Meletus? Do you mean that I do not believe in the godhead of the sun or moon, like other men?

I assure you, judges, that he does not: for he says that the sun is stone, and the moon earth.

Friend Meletus, you think that you are accusing Anaxagoras: and you have but a bad opinion of the judges, if you fancy them illiterate to such a degree as not to know that these doctrines are found in the books of Anaxagoras the Clazomenian, which are full of them. And so, forsooth, the youth are said to be taught them by Socrates, when there are not unfrequently exhibitions of them at the theatre (Probably in allusion to Aristophanes who caricatured, and to Euripides who borrowed the notions of Anaxagoras, as well as to other dramatic poets.) (price of admission one drachma at the most); and they might pay their money, and laugh at Socrates if he pretends to father these extraordinary views. And so, Meletus, you really think that I do not believe in any god?

I swear by Zeus that you believe absolutely in none at all.

Nobody will believe you, Meletus, and I am pretty sure that you do not believe yourself. I cannot help thinking, men of Athens, that Meletus is reckless and impudent, and that he has written this indictment in a spirit of mere wantonness and youthful bravado. Has he not compounded a riddle, thinking to try me? He said to himself:—I shall see whether the wise Socrates will discover my facetious contradiction, or whether I shall be able to deceive him and the rest of them. For he certainly does appear to me to contradict himself in the indictment as much as if he said that Socrates is guilty of not believing in the gods, and yet of believing in them—but this is not like a person who is in earnest.

I should like you, O men of Athens, to join me in examining what I conceive to be his inconsistency; and do you, Meletus, answer. And I must remind the audience of my request that they would not make a disturbance if I speak in my accustomed manner:

Did ever man, Meletus, believe in the existence of human things, and not of human beings?...I wish, men of Athens, that he would answer, and not be always trying to get up an interruption. Did ever any man believe in horsemanship, and not in horses? or in flute-playing, and not in flute-players? No, my friend; I will answer to you and to the court, as you refuse to answer for yourself. There is no man who ever did. But now please to answer the next question: Can a man believe in spiritual and divine agencies, and not in spirits or demigods?

He cannot.

How lucky I am to have extracted that answer, by the assistance of the court! But then you swear in the indictment that I teach and believe in divine or spiritual agencies (new or old, no matter for that); at any rate, I believe in spiritual agencies,—so you say and swear in the affidavit; and yet if I believe in divine beings, how can I help believing in spirits or demigods;—must I not? To be sure I must; and therefore I may assume that your silence gives consent. Now what are spirits or demigods? Are they not either gods or the sons of gods?

Certainly they are.

But this is what I call the facetious riddle invented by you: the demigods or spirits are gods, and you say first that I do not believe in gods, and then again that I do believe in gods; that is, if I believe in demigods. For if the demigods are the illegitimate sons of gods, whether by the nymphs or by any other mothers, of whom they are said to be the sons—what human being will ever believe that there are no gods if they are the sons of gods? You might as well affirm the existence of mules, and deny that of horses and asses. Such nonsense, Meletus, could only have been intended by you to make trial of me. You have put this into the indictment because you had nothing real of which to accuse me. But no one who has a particle of understanding will ever be convinced by you that the same men can believe in divine and superhuman things, and yet not believe that there are gods and demigods and heroes.

I have said enough in answer to the charge of Meletus: any elaborate defence is unnecessary, but I know only too well how many are the enmities which I have incurred, and this is what will be my destruction if I am destroyed;—not Meletus, nor yet Anytus, but the envy and detraction of the world, which has been the death of many good men, and will probably be the death of many more; there is no danger of my being the last of them.

Some one will say: And are you not ashamed, Socrates, of a course of life which is likely to bring you to an untimely end? To him I may fairly answer: There you are mistaken: a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong—acting the part of a good man or of a bad. Whereas, upon your view, the heroes who fell at Troy were not good for much, and the son of Thetis above all, who altogether despised danger in comparison with disgrace; and when he was so eager to slay Hector, his goddess mother said to him, that if he avenged his companion Patroclus, and slew Hector, he would die himself—'Fate,' she said, in these or the like words, 'waits for you next after Hector;' he, receiving this warning, utterly despised danger and death, and instead of fearing them, feared rather to live in dishonour, and not to avenge his friend. 'Let me die forthwith,' he replies, 'and be avenged of my enemy, rather than abide here by the beaked ships, a laughing-stock and a burden of the earth.' Had Achilles any thought of death and danger? For wherever a man's place is, whether the place which he has chosen or that in which he has been placed by a commander, there he ought to remain in the hour of danger; he should not think of death or of anything but of disgrace. And this, O men of Athens, is a true saying.

Strange, indeed, would be my conduct, O men of Athens, if I who, when I was ordered by the generals whom you chose to command me at Potidaea and Amphipolis and Delium, remained where they placed me, like any other man, facing death—if now, when, as I conceive and imagine, God orders me to fulfil the philosopher's mission of searching into myself and other men, I were to desert my post through fear of death, or any other fear; that would indeed be strange, and I might justly be arraigned in court for denying the existence of the gods, if I disobeyed the oracle because I was afraid of death, fancying that I was wise when I was not wise. For the fear of death is indeed the pretence of wisdom, and not real wisdom, being a pretence of knowing the unknown; and no one knows whether death, which men in their fear apprehend to be the greatest evil, may not be the greatest good. Is not this ignorance of a disgraceful sort, the ignorance which is the conceit that a man knows what he does not know? And in this respect only I believe myself to differ from men in general, and may perhaps claim to be wiser than they are:—that whereas I know but little of the world below, I do not suppose that I know: but I do know that injustice and disobedience to a better, whether God or man, is evil and dishonourable, and I will never fear or avoid a possible good rather than a certain evil. And therefore if you let me go now, and are not convinced by Anytus, who said that since I had been prosecuted I must be put to death; (or if not that I ought never to have been prosecuted at all); and that if I escape now, your sons will all be utterly ruined by listening to my words—if you say to me, Socrates, this time we will not mind Anytus, and you shall be let off, but upon one condition, that you are not to enquire and speculate in this way any more, and that if you are caught doing so again you shall die;—if this was the condition on which you let me go, I should reply: Men of Athens, I honour and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting any one whom I meet and saying to him after my manner: You, my friend,—a citizen of the great and mighty and wise city of Athens,—are you not ashamed of heaping up the greatest amount of money and honour and reputation, and caring so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all? And if the person with whom I am arguing, says: Yes, but I do care; then I do not leave him or let him go at once; but I proceed to interrogate and examine and cross-examine him, and if I think that he has no virtue

in him, but only says that he has, I reproach him with undervaluing the greater, and overvaluing the less. And I shall repeat the same words to every one whom I meet, young and old, citizen and alien, but especially to the citizens, inasmuch as they are my brethren. For know that this is the command of God; and I believe that no greater good has ever happened in the state than my service to the God. For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue comes money and every other good of man, public as well as private. This is my teaching, and if this is the doctrine which corrupts the youth, I am a mischievous person. But if any one says that this is not my teaching, he is speaking an untruth. Wherefore, O men of Athens, I say to you, do as Anytus bids or not as Anytus bids, and either acquit me or not; but whichever you do, understand that I shall never alter my ways, not even if I have to die many times.

Men of Athens, do not interrupt, but hear me; there was an understanding between us that you should hear me to the end: I have something more to say, at which you may be inclined to cry out; but I believe that to hear me will be good for you, and therefore I beg that you will not cry out. I would have you know, that if you kill such an one as I am, you will injure yourselves more than you will injure me. Nothing will injure me, not Meletus nor yet Anytus—they cannot, for a bad man is not permitted to injure a better than himself. I do not deny that Anytus may, perhaps, kill him, or drive him into exile, or deprive him of civil rights; and he may imagine, and others may imagine, that he is inflicting a great injury upon him: but there I do not agree. For the evil of doing as he is doing—the evil of unjustly taking away the life of another—is greater far.

And now, Athenians, I am not going to argue for my own sake, as you may think, but for yours, that you may not sin against the God by condemning me, who am his gift to you. For if you kill me you will not easily find a successor to me, who, if I may use such a ludicrous figure of speech, am a sort of gadfly, given to the state by God; and the state is a great and noble steed who is tardy in his motions owing to his very size, and requires to be stirred into life. I am that gadfly which God has attached to the state, and all day long and in all places am always fastening upon you, arousing and persuading and reproaching you. You will not easily find another like me, and therefore I would advise you to spare me. I dare say that you may feel out of temper (like a person who is suddenly awakened from sleep), and you think that you might easily strike me dead as Anytus advises, and then you would sleep on for the remainder of your lives, unless God in his care of you sent you another gadfly. When I say that I am given to you by God, the proof of my mission is this:—if I had been like other men, I should not have neglected all my own concerns or patiently seen the neglect of them during all these years, and have been doing yours, coming to you individually like a father or elder brother, exhorting you to regard virtue; such conduct, I say, would be unlike human nature. If I had gained anything, or if my exhortations had been paid, there would have been some sense in my doing so; but now, as you will perceive, not even the impudence of my accusers dares to say that I have ever exacted or sought pay of any one; of that they have no witness. And I have a sufficient witness to the truth of what I say—my poverty.

Some one may wonder why I go about in private giving advice and busying myself with the concerns of others, but do not venture to come forward in public and advise the state. I will tell you why. You have heard me speak at sundry times and in divers places of an oracle or sign which comes to me, and is the divinity which Meletus ridicules in the indictment. This sign, which is a kind of voice, first began to come to me when I was a child; it always forbids but never commands me to do anything which I am going to do. This is what deters me from being a politician. And rightly, as I think. For I am certain, O men of Athens, that if I had engaged in politics, I should have perished long ago, and done no good either to you or to myself. And do not be offended at my telling you the truth: for the truth is, that no man who goes to war with you or any other multitude, honestly striving against the many lawless and unrighteous deeds which are done in a state, will save his life; he who will fight for the right, if he would live even for a brief space, must have a private station and not a public one.

I can give you convincing evidence of what I say, not words only, but what you value far more—actions. Let me relate to you a passage of my own life which will prove to you that I should never have yielded to injustice from any fear of death, and that 'as I should have refused to yield' I must have died at once. I will tell you a tale of the courts, not very interesting perhaps, but nevertheless true. The only office of state which I ever held, O men of Athens, was that of senator: the tribe Antiochis, which is my tribe, had the presidency at the trial of the generals who had not taken up the bodies of the slain after the battle of Arginusae; and you proposed to try them in a body, contrary to law, as you all thought afterwards; but at the time I was the only one of the Prytanes who was opposed to the illegality, and I gave my vote against you; and when the orators threatened to impeach and arrest me, and you called and shouted, I made up my mind that I would run the risk, having law and justice with me, rather than take part in your injustice because I feared imprisonment and death. This happened in the days of the democracy. But when the oligarchy of the Thirty was in power, they sent for me and four others into the rotunda, and bade us bring Leon the Salaminian from Salamis, as they wanted to put him to death. This was a specimen of the sort of commands which they were always giving with the view of implicating as many as possible in their crimes; and then I showed, not in word only but in deed, that, if I may be allowed to use

such an expression, I cared not a straw for death, and that my great and only care was lest I should do an unrighteous or unholy thing. For the strong arm of that oppressive power did not frighten me into doing wrong; and when we came out of the rotunda the other four went to Salamis and fetched Leon, but I went quietly home. For which I might have lost my life, had not the power of the Thirty shortly afterwards come to an end. And many will witness to my words.

Now do you really imagine that I could have survived all these years, if I had led a public life, supposing that like a good man I had always maintained the right and had made justice, as I ought, the first thing? No indeed, men of Athens, neither I nor any other man. But I have been always the same in all my actions, public as well as private, and never have I yielded any base compliance to those who are slanderously termed my disciples, or to any other. Not that I have any regular disciples. But if any one likes to come and hear me while I am pursuing my mission, whether he be young or old, he is not excluded. Nor do I converse only with those who pay; but any one, whether he be rich or poor, may ask and answer me and listen to my words; and whether he turns out to be a bad man or a good one, neither result can be justly imputed to me; for I never taught or professed to teach him anything. And if any one says that he has ever learned or heard anything from me in private which all the world has not heard, let me tell you that he is lying.

But I shall be asked, Why do people delight in continually conversing with you? I have told you already, Athenians, the whole truth about this matter: they like to hear the cross-examination of the pretenders to wisdom; there is amusement in it. Now this duty of cross-examining other men has been imposed upon me by God; and has been signified to me by oracles, visions, and in every way in which the will of divine power was ever intimated to any one. This is true, O Athenians, or, if not true, would be soon refuted. If I am or have been corrupting the youth, those of them who are now grown up and have become sensible that I gave them bad advice in the days of their youth should come forward as accusers, and take their revenge; or if they do not like to come themselves, some of their relatives, fathers, brothers, or other kinsmen, should say what evil their families have suffered at my hands. Now is their time. Many of them I see in the court. There is Crito, who is of the same age and of the same deme with myself, and there is Critobulus his son, whom I also see. Then again there is Lysanias of Sphettus, who is the father of Aeschines—he is present; and also there is Antiphon of Cephisus, who is the father of Epigenes; and there are the brothers of several who have associated with me. There is Nicostratus the son of Theosdotides, and the brother of Theodotus (now Theodotus himself is dead, and therefore he, at any rate, will not seek to stop him); and there is Paralus the son of Demodocus, who had a brother Theages; and Adeimantus the son of Ariston, whose brother Plato is present; and Aeantodorus, who is the brother of Apollodorus, whom I also see. I might mention a great many others, some of whom Meletus should have produced as witnesses in the course of his speech; and let him still produce them, if he has forgotten—I will make way for him. And let him say, if he has any testimony of the sort which he can produce. Nay, Athenians, the very opposite is the truth. For all these are ready to witness on behalf of the corrupter, of the injurer of their kindred, as Meletus and Anytus call me; not the corrupted youth only—there might have been a motive for that—but their uncorrupted elder relatives. Why should they too support me with their testimony? Why, indeed, except for the sake of truth and justice, and because they know that I am speaking the truth, and that Meletus is a liar.

Well, Athenians, this and the like of this is all the defence which I have to offer. Yet a word more. Perhaps there may be some one who is offended at me, when he calls to mind how he himself on a similar, or even a less serious occasion, prayed and entreated the judges with many tears, and how he produced his children in court, which was a moving spectacle, together with a host of relations and friends; whereas I, who am probably in danger of my life, will do none of these things.

The contrast may occur to his mind, and he may be set against me, and vote in anger because he is displeased at me on this account. Now if there be such a person among you,—mind, I do not say that there is,—to him I may fairly reply: My friend, I am a man, and like other men, a creature of flesh and blood, and not 'of wood or stone,' as Homer says; and I have a family, yes, and sons, O Athenians, three in number, one almost a man, and two others who are still young; and yet I will not bring any of them hither in order to petition you for an acquittal. And why not? Not from any self-assertion or want of respect for you. Whether I am or am not afraid of death is another question, of which I will not now speak. But, having regard to public opinion, I feel that such conduct would be discreditable to myself, and to you, and to the whole state. One who has reached my years, and who has a name for wisdom, ought not to demean himself. Whether this opinion of me be deserved or not, at any rate the world has decided that Socrates is in some way superior to other men. And if those among you who are said to be superior in wisdom and courage, and any other virtue, demean themselves in this way, how shameful is their conduct! I have seen men of reputation, when they have been condemned, behaving in the strangest manner: they seemed to fancy that they were going to suffer something dreadful if they died, and that they could be immortal if you only allowed them to live; and I think that such are a dishonour to the state, and that any stranger coming in would have said of them that the most eminent men of Athens, to whom the Athenians themselves give honour and command, are no better than women. And I say that these things ought not to be done by those of us who have a

reputation; and if they are done, you ought not to permit them; you ought rather to show that you are far more disposed to condemn the man who gets up a doleful scene and makes the city ridiculous, than him who holds his peace.

But, setting aside the question of public opinion, there seems to be something wrong in asking a favour of a judge, and thus procuring an acquittal, instead of informing and convincing him. For his duty is, not to make a present of justice, but to give judgment; and he has sworn that he will judge according to the laws, and not according to his own good pleasure; and we ought not to encourage you, nor should you allow yourselves to be encouraged, in this habit of perjury—there can be no piety in that. Do not then require me to do what I consider dishonourable and impious and wrong, especially now, when I am being tried for impiety on the indictment of Meletus. For if, O men of Athens, by force of persuasion and entreaty I could overpower your oaths, then I should be teaching you to believe that there are no gods, and in defending should simply convict myself of the charge of not believing in them. But that is not so—far otherwise. For I do believe that there are gods, and in a sense higher than that in which any of my accusers believe in them. And to you and to God I commit my cause, to be determined by you as is best for you and me.

There are many reasons why I am not grieved, O men of Athens, at the vote of condemnation. I expected it, and am only surprised that the votes are so nearly equal; for I had thought that the majority against me would have been far larger; but now, had thirty votes gone over to the other side, I should have been acquitted. And I may say, I think, that I have escaped Meletus. I may say more; for without the assistance of Anytus and Lycon, any one may see that he would not have had a fifth part of the votes, as the law requires, in which case he would have incurred a fine of a thousand drachmae.

And so he proposes death as the penalty. And what shall I propose on my part, O men of Athens? Clearly that which is my due. And what is my due? What return shall be made to the man who has never had the wit to be idle during his whole life; but has been careless of what the many care for—wealth, and family interests, and military offices, and speaking in the assembly, and magistracies, and plots, and parties. Reflecting that I was really too honest a man to be a politician and live, I did not go where I could do no good to you or to myself; but where I could do the greatest good privately to every one of you, thither I went, and sought to persuade every man among you that he must look to himself, and seek virtue and wisdom before he looks to his private interests, and look to the state before he looks to the interests of the state; and that this should be the order which he observes in all his actions. What shall be done to such an one? Doubtless some good thing, O men of Athens, if he has his reward; and the good should be of a kind suitable to him. What would be a reward suitable to a poor man who is your benefactor, and who desires leisure that he may instruct you? There can be no reward so fitting as maintenance in the Prytaneum, O men of Athens, a reward which he deserves far more than the citizen who has won the prize at Olympia in the horse or chariot race, whether the chariots were drawn by two horses or by many. For I am in want, and he has enough; and he only gives you the appearance of happiness, and I give you the reality. And if I am to estimate the penalty fairly, I should say that maintenance in the Prytaneum is the just return.

Perhaps you think that I am braving you in what I am saying now, as in what I said before about the tears and prayers. But this is not so. I speak rather because I am convinced that I never intentionally wronged any one, although I cannot convince you—the time has been too short; if there were a law at Athens, as there is in other cities, that a capital cause should not be decided in one day, then I believe that I should have convinced you. But I cannot in a moment refute great slanders; and, as I am convinced that I never wronged another, I will assuredly not wrong myself. I will not say of myself that I deserve any evil, or propose any penalty. Why should I? because I am afraid of the penalty of death which Meletus proposes? When I do not know whether death is a good or an evil, why should I propose a penalty which would certainly be an evil? Shall I say imprisonment? And why should I live in prison, and be the slave of the magistrates of the year—of the Eleven? Or shall the penalty be a fine, and imprisonment until the fine is paid? There is the same objection. I should have to lie in prison, for money I have none, and cannot pay. And if I say exile (and this may possibly be the penalty which you will affix), I must indeed be blinded by the love of life, if I am so irrational as to expect that when you, who are my own citizens, cannot endure my discourses and words, and have found them so grievous and odious that you will have no more of them, others are likely to endure me. No indeed, men of Athens, that is not very likely. And what a life should I lead, at my age, wandering from city to city, ever changing my place of exile, and always being driven out! For I am quite sure that wherever I go, there, as here, the young men will flock to me; and if I drive them away, their elders will drive me out at their request; and if I let them come, their fathers and friends will drive me out for their sakes.

Some one will say: Yes, Socrates, but cannot you hold your tongue, and then you may go into a foreign city, and no one will interfere with you? Now I have great difficulty in making you understand my answer to this. For if I tell you that to do as you say would be a disobedience to the God, and therefore that I cannot hold my tongue, you will not believe that I am serious; and if I say again that daily to discourse about virtue, and of those other things about which you hear me examining myself and others, is the greatest good of man, and that the unexamined life is not worth living, you are still less likely to believe me. Yet I say what is true, although a thing of which it is hard for me to persuade you. Also, I have never been accustomed to think that I deserve to suffer any

harm. Had I money I might have estimated the offence at what I was able to pay, and not have been much the worse. But I have none, and therefore I must ask you to proportion the fine to my means. Well, perhaps I could afford a mina, and therefore I propose that penalty: Plato, Crito, Critobulus, and Apollodorus, my friends here, bid me say thirty minae, and they will be the sureties. Let thirty minae be the penalty; for which sum they will be ample security to you.

Not much time will be gained, O Athenians, in return for the evil name which you will get from the detractors of the city, who will say that you killed Socrates, a wise man; for they will call me wise, even although I am not wise, when they want to reproach you. If you had waited a little while, your desire would have been fulfilled in the course of nature. For I am far advanced in years, as you may perceive, and not far from death. I am speaking now not to all of you, but only to those who have condemned me to death. And I have another thing to say to them: you think that I was convicted because I had no words of the sort which would have procured my acquittal—I mean, if I had thought fit to leave nothing undone or unsaid. Not so; the deficiency which led to my conviction was not of words—certainly not. But I had not the boldness or impudence or inclination to address you as you would have liked me to do, weeping and wailing and lamenting, and saying and doing many things which you have been accustomed to hear from others, and which, as I maintain, are unworthy of me. I thought at the time that I ought not to do anything common or mean when in danger: nor do I now repent of the style of my defence; I would rather die having spoken after my manner, than speak in your manner and live. For neither in war nor yet at law ought I or any man to use every way of escaping death. Often in battle there can be no doubt that if a man will throw away his arms, and fall on his knees before his pursuers, he may escape death; and in other dangers there are other ways of escaping death, if a man is willing to say and do anything. The difficulty, my friends, is not to avoid death, but to avoid unrighteousness; for that runs faster than death. I am old and move slowly, and the slower runner has overtaken me, and my accusers are keen and quick, and the faster runner, who is unrighteousness, has overtaken them. And now I depart hence condemned by you to suffer the penalty of death,—they too go their ways condemned by the truth to suffer the penalty of villainy and wrong; and I must abide by my award—let them abide by theirs. I suppose that these things may be regarded as fated,—and I think that they are well.

And now, O men who have condemned me, I would fain prophesy to you; for I am about to die, and in the hour of death men are gifted with prophetic power. And I prophesy to you who are my murderers, that immediately after my departure punishment far heavier than you have inflicted on me will surely await you. Me you have killed because you wanted to escape the accuser, and not to give an account of your lives. But that will not be as you suppose: far otherwise. For I say that there will be more accusers of you than there are now; accusers whom hitherto I have restrained: and as they are younger they will be more inconsiderate with you, and you will be more offended at them. If you think that by killing men you can prevent some one from censuring your evil lives, you are mistaken; that is not a way of escape which is either possible or honourable; the easiest and the noblest way is not to be disabling others, but to be improving yourselves. This is the prophecy which I utter before my departure to the judges who have condemned me.

Friends, who would have acquitted me, I would like also to talk with you about the thing which has come to pass, while the magistrates are busy, and before I go to the place at which I must die. Stay then a little, for we may as well talk with one another while there is time. You are my friends, and I should like to show you the meaning of this event which has happened to me. O my judges—for you I may truly call judges—I should like to tell you of a wonderful circumstance. Hitherto the divine faculty of which the internal oracle is the source has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error in any matter; and now as you see there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the oracle made no sign of opposition, either when I was leaving my house in the morning, or when I was on my way to the court, or while I was speaking, at anything which I was going to say; and yet I have often been stopped in the middle of a speech, but now in nothing I either said or did touching the matter in hand has the oracle opposed me. What do I take to be the explanation of this silence? I will tell you. It is an intimation that what has happened to me is a good, and that those of us who think that death is an evil are in error. For the customary sign would surely have opposed me had I been going to evil and not to good.

Let us reflect in another way, and we shall see that there is great reason to hope that death is a good; for one of two things—either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king will not find many such days or nights, when compared with the others. Now if death be of such a nature, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead abide, what good, O my friends and judges, can be greater than this? If indeed when the pilgrim arrives in the world below, he is delivered

from the professors of justice in this world, and finds the true judges who are said to give judgment there, Minos and Rhadamanthus and Aeacus and Triptolemus, and other sons of God who were righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus and Musaeus and Hesiod and Homer? Nay, if this be true, let me die again and again. I myself, too, shall have a wonderful interest in there meeting and conversing with Palamedes, and Ajax the son of Telamon, and any other ancient hero who has suffered death through an unjust judgment; and there will be no small pleasure, as I think, in comparing my own sufferings with theirs. Above all, I shall then be able to continue my search into true and false knowledge; as in this world, so also in the next; and I shall find out who is wise, and who pretends to be wise, and is not. What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition; or Odysseus or Sisyphus, or numberless others, men and women too! What infinite delight would there be in conversing with them and asking them questions! In another world they do not put a man to death for asking questions: assuredly not. For besides being happier than we are, they will be immortal, if what is said is true.

Wherefore, O judges, be of good cheer about death, and know of a certainty, that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that the time had arrived when it was better for me to die and be released from trouble; wherefore the oracle gave no sign. For which reason, also, I am not angry with my condemners, or with my accusers; they have done me no harm, although they did not mean to do me any good; and for this I may gently blame them.

Still I have a favour to ask of them. When my sons are grown up, I would ask you, O my friends, to punish them; and I would have you trouble them, as I have troubled you, if they seem to care about riches, or anything, more than about virtue; or if they pretend to be something when they are really nothing,—then reprove them, as I have reproved you, for not caring about that for which they ought to care, and thinking that they are something when they are really nothing. And if you do this, both I and my sons will have received justice at your hands.

The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better God only knows.

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2.4: Crito By Plato (Translated by Benjamin Jowett)

Introduction

The Crito seems intended to exhibit the character of Socrates in one light only, not as the philosopher, fulfilling a divine mission and trusting in the will of heaven, but simply as the good citizen, who having been unjustly condemned is willing to give up his life in obedience to the laws of the state . . .

The days of Socrates are drawing to a close; the fatal ship has been seen off Sunium, as he is informed by his aged friend and contemporary Crito, who visits him before the dawn has broken; he himself has been warned in a dream that on the third day he must depart. Time is precious, and Crito has come early in order to gain his consent to a plan of escape. This can be easily accomplished by his friends, who will incur no danger in making the attempt to save him, but will be disgraced for ever if they allow him to perish. He should think of his duty to his children, and not play into the hands of his enemies. Money is already provided by Crito as well as by Simmias and others, and he will have no difficulty in finding friends in Thessaly and other places.

Socrates is afraid that Crito is but pressing upon him the opinions of the many; whereas, all his life long he has followed the dictates of reason only and the opinion of the one wise or skilled man. There was a time when Crito himself had allowed the propriety of this. And although someone will say 'the many can kill us,' that makes no difference; but a good life, in other words, a just and honourable life, is alone to be valued. All considerations of loss of reputation or injury to his children should be dismissed: the only question is whether he would be right in attempting to escape. Crito, who is a disinterested person not having the fear of death before his eyes, shall answer this for him. Before he was condemned they had often held discussions, in which they agreed that no man should either do evil, or return evil for evil, or betray the right. Are these principles to be altered because the circumstances of Socrates are altered? Crito admits that they remain the same. Then is his escape consistent with the maintenance of them? To this Crito is unable or unwilling to reply.

Socrates proceeds:—Suppose the Laws of Athens to come and remonstrate with him: they will ask, 'Why does he seek to overturn them?' and if he replies, 'They have injured him,' will not the Laws answer, 'Yes, but was that the agreement? Has he any objection to make to them which would justify him in overturning them? Was he not brought into the world and educated by their help, and are they not his parents? He might have left Athens and gone where he pleased, but he has lived there for seventy years more constantly than any other citizen.' Thus he has clearly shown that he acknowledged the agreement, which he cannot now break without dishonour to himself and danger to his friends. Even in the course of the trial he might have proposed exile as the penalty, but then he declared that he preferred death to exile. And whither will he direct his footsteps? In any well-ordered state the Laws will consider him as an enemy. Possibly in a land of misrule like Thessaly he may be welcomed at first, and the unseemly narrative of his escape will be regarded by the inhabitants as an amusing tale. But if he offends them he will have to learn another sort of lesson. Will he continue to give lectures in virtue? That would hardly be decent. And how will his children be the gainers if he takes them into Thessaly, and deprives them of Athenian citizenship? Or if he leaves them behind, does he expect that they will be better taken care of by his friends because he is in Thessaly? Will not true friends care for them equally whether he is alive or dead?

Finally, they exhort him to think of justice first, and of life and children afterwards. He may now depart in peace and innocence, a sufferer and not a doer of evil. But if he breaks agreements, and returns evil for evil, they will be angry with him while he lives; and their brethren the Laws of the world below will receive him as an enemy. Such is the mystic voice which is always murmuring in his ears.

That Socrates was not a good citizen was a charge made against him during his lifetime, which has been often repeated in later ages. The crimes of Alcibiades, Critias, and Charmides, who had been his pupils, were still recent in the memory of the now restored democracy. The fact that he had been neutral in the death-struggle of Athens was not likely to conciliate popular good-will. Plato, writing probably in the next generation, undertakes the defence of his friend and master in this particular, not to the Athenians of his day, but to posterity and the world at large.

Whether such an incident ever really occurred as the visit of Crito and the proposal of escape is uncertain; Plato could easily have invented far more than that; 1 and in the selection of Crito, the aged friend, as the fittest person to make the proposal to Socrates, we seem to recognize the hand of the artist. Whether anyone who has been subjected by the laws of his country to an unjust judgment is right in attempting to escape, is a thesis about which casuists might disagree. Shelley 2 is of opinion that Socrates 'did well to die,' but not for the 'sophistical' reasons which Plato has put into his mouth. And there would be no difficulty in arguing that Socrates should have lived and preferred to a glorious death the good which he might still be able to perform. 'A rhetorician

would have had much to say upon that point.' It may be observed however that Plato never intended to answer the question of casuistry, but only to exhibit the ideal of patient virtue which refuses to do the least evil in order to avoid the greatest, and to show his master maintaining in death the opinions which he had professed in his life. Not 'the world,' but the 'one wise man,' is still the paradox of Socrates in his last hours. He must be guided by reason, although her conclusions may be fatal to him. The remarkable sentiment that the wicked can do neither good nor evil is true, if taken in the sense, which he means, of moral evil; in his own words, 'they cannot make a man wise or foolish.'

This little dialogue is a perfect piece of dialectic, in which granting the 'common principle,' there is no escaping from the conclusion. It is anticipated at the beginning by the dream of Socrates and the parody of Homer. The personification of the Laws, and of their brethren the Laws in the world below, is one of the noblest and boldest figures of speech which occur in Plato.

Crito

PERSONS OF THE DIALOGUE: Socrates, Crito.

SCENE: The Prison of Socrates.

SOCRATES: Why have you come at this hour, Crito? it must be quite early?

CRITO: Yes, certainly.

SOCRATES: What is the exact time?

CRITO: The dawn is breaking.

SOCRATES: I wonder that the keeper of the prison would let you in.

CRITO: He knows me, because I often come, Socrates; moreover, I have done him a kindness.

SOCRATES: And are you only just arrived?

CRITO: No, I came some time ago.

SOCRATES: Then why did you sit and say nothing, instead of at once awakening me?

CRITO: I should not have liked myself, Socrates, to be in such great trouble and unrest as you are—indeed I should not: I have been watching with amazement your peaceful slumbers; and for that reason I did not awake you, because I wished to minimize the pain. I have always thought you to be of a happy disposition; but never did I see anything like the easy, tranquil manner in which you bear this calamity.

SOCRATES: Why, Crito, when a man has reached my age he ought not to be repining at the approach of death.

CRITO: And yet other old men find themselves in similar misfortunes, and age does not prevent them from repining.

SOCRATES: That is true. But you have not told me why you come at this early hour.

CRITO: I come to bring you a message which is sad and painful; not, as I believe, to yourself, but to all of us who are your friends, and saddest of all to me.

SOCRATES: What? Has the ship come from Delos, on the arrival of which I am to die?

CRITO: No, the ship has not actually arrived, but she will probably be here to-day, as persons who have come from Sunium tell me that they have left her there; and therefore to-morrow, Socrates, will be the last day of your life.

SOCRATES: Very well, Crito; if such is the will of God, I am willing; but my belief is that there will be a delay of a day.

CRITO: Why do you think so?

SOCRATES: I will tell you. I am to die on the day after the arrival of the ship?

CRITO: Yes; that is what the authorities say.

SOCRATES: But I do not think that the ship will be here until to-morrow; this I infer from a vision which I had last night, or rather only just now, when you fortunately allowed me to sleep.

CRITO: And what was the nature of the vision?

SOCRATES: There appeared to me the likeness of a woman, fair and comely, clothed in bright raiment, who called to me and said: O Socrates, 'The third day hence to fertile Phthia shalt thou go.' 3

CRITO: What a singular dream, Socrates!

SOCRATES: There can be no doubt about the meaning, Crito, I think.

CRITO: Yes; the meaning is only too clear. But, oh! my beloved Socrates, let me entreat you once more to take my advice and escape. For if you die I shall not only lose a friend who can never be replaced, but there is another evil: people who do not know you and me will believe that I might have saved you if I had been willing to give money, but that I did not care. Now, can there be a worse disgrace than this—that I should be thought to value money more than the life of a friend? For the many will not be persuaded that I wanted you to escape, and that you refused.

SOCRATES: But why, my dear Crito, should we care about the opinion of the many? Good men, and they are the only persons who are worth considering, will think of these things truly as they occurred.

CRITO: But you see, Socrates, that the opinion of the many must be regarded, for what is now happening shows that they can do the greatest evil to anyone who has lost their good opinion.

SOCRATES: I only wish it were so, Crito; and that the many could do the greatest evil; for then they would also be able to do the greatest good—and what a fine thing this would be! But in reality they can do neither; for they cannot make a man either wise or foolish; and whatever they do is the result of chance.

CRITO: Well, I will not dispute with you; but please to tell me, Socrates, whether you are not acting out of regard to me and your other friends: are you not afraid that if you escape from prison we may get into trouble with the informers for having stolen you away, and lose either the whole or a great part of our property; or that even a worse evil may happen to us? Now, if you fear on our account, be at ease; for in order to save you, we ought surely to run this, or even a greater risk; be persuaded, then, and do as I say.

SOCRATES: Yes, Crito, that is one fear which you mention, but by no means the only one.

CRITO: Fear not—there are persons who are willing to get you out of prison at no great cost; and as for the informers, they are far from being exorbitant in their demands—a little money will satisfy them. My means, which are certainly ample, are at your service, and if you have a scruple about spending all mine, here are strangers who will give you the use of theirs; and one of them, Simmias the Theban, has brought a large sum of money for this very purpose; and Cebes and many others are prepared to spend their money in helping you to escape. I say, therefore, do not hesitate on our account, and do not say, as you did in the court 4 that you will have a difficulty in knowing what to do with yourself anywhere else. For men will love you in other places to which you may go, and not in Athens only; there are friends of mine in Thessaly, if you like to go to them, who will value and protect you, and no Thessalian will give you any trouble. Nor can I think that you are at all justified, Socrates, in betraying your own life when you might be saved; in acting thus you are playing into the hands of your enemies, who are hurrying on your destruction. And further I should say that you are deserting your own children; for you might bring them up and educate them; instead of which you go away and leave them, and they will have to take their chance; and if they do not meet with the usual fate of orphans, there will be small thanks to you. No man should bring children into the world who is unwilling to persevere to the end in their nurture and education. But you appear to be choosing the easier part, not the better and manlier, which would have been more becoming in one who professes to care for virtue in all his actions, like yourself. And indeed, I am ashamed not only of you, but of us who are your friends, when I reflect that the whole business will be attributed entirely to our want of courage. The trial need never have come on, or might have been managed differently; and this last act, or crowning folly, will seem to have occurred through our negligence and cowardice, who might have saved you, if we had been good for anything; and you might have saved yourself, for there was no difficulty at all. See now, Socrates, how sad and discreditable are the consequences, both to us and you. Make up your mind then, or rather have your mind already made up, for the time of deliberation is over, and there is only one thing to be done, which must be done this very night, and, if we delay at all, will be no longer practicable or possible; I beseech you therefore, Socrates, be persuaded by me, and do as I say.

SOCRATES: Dear Crito, your zeal is invaluable, if a right one; but if wrong, the greater the zeal the greater the danger; and therefore we ought to consider whether I shall or shall not do as you say. For I am and always have been one of those natures who must be guided by reason, whatever the reason may be which upon reflection appears to me to be the best; and now that this chance has befallen me, I cannot repudiate my own words: the principles which I have hitherto honoured and revered I still honour, and unless we can at once find other and better principles, I am certain not to agree with you; no, not even if the power of the multitude

could inflict many more imprisonments, confiscations, deaths, frightening us like children with hobgoblin terrors. 5 What will be the fairest way of considering the question? Shall I return to your old argument about the opinions of men?—we were saying that some of them are to be regarded, and others not. Now were we right in maintaining this before I was condemned? And has the argument which was once good now proved to be talk for the sake of talking—mere childish nonsense? That is what I want to consider with your help, Crito:—whether, under my present circumstances, the argument appears to be in any way different or not; and is to be allowed by me or disallowed. That argument, which, as I believe, is maintained by many persons of authority, was to the effect, as I was saying, that the opinions of some men are to be regarded, and of other men not to be regarded. Now you, Crito, are not going to die to-morrow—at least, there is no human probability of this—and therefore you are disinterested and not liable to be deceived by the circumstances in which you are placed. Tell me then, whether I am right in saying that some opinions, and the opinions of some men only, are to be valued, and that other opinions, and the opinions of other men, are not to be valued. I ask you whether I was right in maintaining this?

CRITO: Certainly.

SOCRATES: The good are to be regarded, and not the bad?

CRITO: Yes.

SOCRATES: And the opinions of the wise are good, and the opinions of the unwise are evil?

CRITO: Certainly.

SOCRATES: And what was said about another matter? Is the pupil who devotes himself to the practice of gymnastics supposed to attend to the praise and blame and opinion of every man, or of one man only—his physician or trainer, whoever he may be?

CRITO: Of one man only.

SOCRATES: And he ought to fear the censure and welcome the praise of that one only, and not of the many?

CRITO: Clearly so.

SOCRATES: And he ought to act and train, and eat and drink in the way which seems good to his single master who has understanding, rather than according to the opinion of all other men put together?

CRITO: True.

SOCRATES: And if he disobeys and disregards the opinion and approval of the one, and regards the opinion of the many who have no understanding, will he not suffer evil?

CRITO: Certainly he will.

SOCRATES: And what will the evil be, whither tending and what affecting, in the disobedient person?

CRITO: Clearly, affecting the body; that is what is destroyed by the evil.

SOCRATES: Very good; and is not this true, Crito, of other things which we need not separately enumerate? In questions of just and unjust, fair and foul, good and evil, which are the subjects of our present consultation, ought we to follow the opinion of the many and to fear them; or the opinion of the one man who has understanding? ought we not to fear and reverence him more than all the rest of the world: and if we desert him shall we not destroy and injure that principle in us which may be assumed to be improved by justice and deteriorated by injustice—there is such a principle?

CRITO: Certainly there is, Socrates.

SOCRATES: Take a parallel instance:—if, acting under the advice of those who have no understanding, we destroy that which is improved by health and is deteriorated by disease, would life be worth having? And that which has been destroyed is—the body?

CRITO: Yes.

SOCRATES: Could we live, having an evil and corrupted body?

CRITO: Certainly not.

SOCRATES: And will life be worth having, if that higher part of man be destroyed, which is improved by justice and depraved by injustice? Do we suppose that principle, whatever it may be in man, which has to do with justice and injustice, to be inferior to the body?

CRITO: Certainly not.

SOCRATES: More honourable than the body?

CRITO: Far more.

SOCRATES: Then, my friend, we must not regard what the many say of us; but what he, the one man who has understanding of just and unjust, will say, and what the truth will say. And therefore you begin in error when you advise that we should regard the opinion of the many about just and unjust, good and evil, honourable and dishonourable.—'Well,' someone will say, 'but the many can kill us.'

CRITO: Yes, Socrates; that will clearly be the answer.

SOCRATES: And it is true; but still I find with surprise that the old argument is unshaken as ever. And I should like to know whether I may say the same of another proposition—that not life, but a good life, is to be chiefly valued?

CRITO: Yes, that also remains unshaken.

SOCRATES: And a good life is equivalent to a just and honourable one—that holds also?

CRITO: Yes, it does.

SOCRATES: From these premises I proceed to argue the question whether I ought or ought not to try and escape without the consent of the Athenians: and if I am clearly right in escaping, then I will make the attempt; but if not, I will abstain. The other considerations which you mention, of money and loss of character and the duty of educating one's children, are, I fear, only the doctrines of the multitude, who would be as ready to restore people to life, if they were able, as they are to put them to death—and with as little reason. But now, since the argument has thus far prevailed, the only question which remains to be considered is whether we shall do rightly either in escaping or in suffering others to aid in our escape and paying them in money and thanks, or whether in reality we shall not do rightly; and if the latter, then death or any other calamity which may ensue on my remaining here must not be allowed to enter into the calculation.

CRITO: I think that you are right, Socrates; how then shall we proceed?

SOCRATES: Let us consider the matter together, and do you either refute me if you can, and I will be convinced; or else cease, my dear friend, from repeating to me that I ought to escape against the wishes of the Athenians: for I highly value your attempts to persuade me to do so, but I may not be persuaded against my own better judgment. And now please to consider my first position, and try how you can best answer me.

CRITO: I will.

SOCRATES: Are we to say that we are never intentionally to do wrong, or that in one way we ought and in another way we ought not to do wrong, or is doing wrong always evil and dishonourable, as I was just now saying, and as has been already acknowledged by us? Are all our former admissions which were made within a few days to be thrown away? And have we, at our age, been earnestly discoursing with one another all our life long only to discover that we are no better than children? Or, in spite of the opinion of the many, and in spite of consequences whether better or worse, shall we insist on the truth of what was then said, that injustice is always an evil and dishonour to him who acts unjustly? Shall we say so or not?

CRITO: Yes.

SOCRATES: Then we must do no wrong?

CRITO: Certainly not.

SOCRATES: Nor, when injured, injure in return, as the many imagine; for we must injure no one at all? 6

CRITO: Clearly not.

SOCRATES: Again, Crito, may we do evil?

CRITO: Surely not, Socrates.

SOCRATES: And what of doing evil in return for evil, which is the morality of the many—is that just or not?

CRITO: Not just.

SOCRATES: For doing evil to another is the same as injuring him?

CRITO: Very true.

SOCRATES: Then we ought not to retaliate or render evil for evil to anyone, whatever evil we may have suffered from him. But I would have you consider, Crito, whether you really mean what you are saying. For this opinion has never been held, and never will be held, by any considerable number of persons; and those who are agreed and those who are not agreed upon this point have no common ground, and can only despise one another when they see how widely they differ. Tell me, then, whether you agree with and assent to my first principle, that neither injury nor retaliation nor warding off evil by evil is ever right. And shall that be the premise of our argument? Or do you decline and dissent from this? For so I have ever thought, and continue to think; but, if you are of another opinion, let me hear what you have to say. If, however, you remain of the same mind as formerly, I will proceed to the next step.

CRITO: You may proceed, for I have not changed my mind.

SOCRATES: Then I will go on to the next point, which may be put in the form of a question:—Ought a man to do what he admits to be right, or ought he to betray the right?

CRITO: He ought to do what he thinks right.

SOCRATES: But if this is true, what is the application? In leaving the prison against the will of the Athenians, do I wrong any? or rather do I not wrong those whom I ought least to wrong? Do I not desert the principles which were acknowledged by us to be just—what do you say?

CRITO: I cannot tell, Socrates; for I do not know.

SOCRATES: Then consider the matter in this way:—Imagine that I am about to play truant (you may call the proceeding by any name which you like), and the laws and the government come and interrogate me: 'Tell us, Socrates,' they say; 'what are you about? are you not going by an act of yours to overturn us—the laws, and the whole state, as far as in you lies? Do you imagine that a state can subsist and not be overthrown, in which the decisions of law have no power, but are set aside and trampled upon by individuals?' What will be our answer, Crito, to these and the like words? Anyone, and especially a rhetorician, will have a good deal to say on behalf of the law which requires a sentence to be carried out. He will argue that this law should not be set aside; and shall we reply, 'Yes; but the state has injured us and given an unjust sentence.' Suppose I say that?

CRITO: Very good, Socrates.

SOCRATES: 'And was that our agreement with you?' the law would answer; 'or were you to abide by the sentence of the state?' And if I were to express my astonishment at their words, the law would probably add: 'Answer, Socrates, instead of opening your eyes—you are in the habit of asking and answering questions. Tell us,—What complaint have you to make against us which justifies you in attempting to destroy us and the state? In the first place did we not bring you into existence? Your father married your mother by our aid and begat you. Say whether you have any objection to urge against those of us who regulate marriage?' None, I should reply. 'Or against those of us who after birth regulate the nurture and education of children, in which you also were trained? Were not the laws, which have the charge of education, right in commanding your father to train you in music and gymnastic?' Right, I should reply. 'Well then, since you were brought into the world and nurtured and educated by us, can you deny in the first place that you are our child and slave, as your fathers were before you? And if this is true you are not on equal terms with us; nor can you think that you have a right to do to us what we are doing to you. Would you have any right to strike or revile or do any other evil to your father or your master, if you had one, because you have been struck or reviled by him, or received some other evil at his hands? You would not say this. And because we think right to destroy you, do you think that you have any right to destroy us in return, and your country as far as in you lies? Will you, O professor of true virtue, pretend that you are justified in this? Has a philosopher like you failed to discover that our country is more to be valued and higher and holier far than mother or father or any ancestor, and more to be regarded in the eyes of the gods and of men of understanding? also to be soothed, and gently and reverently entreated when angry, even more than a father, and either to be persuaded, or if not persuaded, to be obeyed? And when we are punished by her, whether with imprisonment or stripes, the punishment is to be endured in silence; and if she lead us to wounds or death in battle, thither we follow as is right; neither may anyone yield or retreat or leave his rank, but whether in battle or in a court of law, or in any other place, he must do what his city and his country order him; or he must change their view of what is just: and if he may do no violence to his father or mother, much less may he do violence to his country.' What answer shall we make to this, Crito? Do the laws speak truly, or do they not?

CRITO: I think that they do.

SOCRATES: Then the laws will say: 'Consider, Socrates, if we are speaking truly that in your present attempt you are going to do us an injury. For, having brought you into the world, and nurtured and educated you, and given you and every other citizen a share in every good which we had to give, we further proclaim to any Athenian by the liberty which we allow him, that if he does not like

us when he has become of age and has seen the ways of the city, and made our acquaintance, he may go where he pleases and take his goods with him. None of us laws will forbid him or interfere with him. Anyone who does not like us and the city, and who wants to emigrate to a colony or to any other city, may go where he likes, retaining his property. But he who has experience of the manner in which we order justice and administer the state, and still remains, has entered into an implied contract that he will do as we command him. And he who disobeys us is, as we maintain, thrice wrong; first, because in disobeying us he is disobeying his parents; secondly, because we are the authors of his education; thirdly, because he has made an agreement with us that he will duly obey our commands; and he neither obeys them nor convinces us that our commands are unjust; and we do not rudely impose them, but give him the alternative of obeying or convincing us;—that is what we offer, and he does neither. These are the sort of accusations to which, as we were saying, you, Socrates, will be exposed if you accomplish your intentions; you, above all other Athenians.'

Suppose now I ask, why I rather than anybody else? they will justly retort upon me that I above all other men have acknowledged the agreement. 'There is clear proof,' they will say, 'Socrates, that we and the city were not displeasing to you. Of all Athenians you have been the most constant resident in the city, which, as you never leave, you may be supposed to love. 7 For you never went out of the city either to see the games, except once when you went to the Isthmus, or to any other place unless when you were on military service; nor did you travel as other men do. Nor had you any curiosity to know other states or their laws: your affections did not go beyond us and our state; we were your especial favourites, and you acquiesced in our government of you; and here in this city you begat your children, which is a proof of your satisfaction. Moreover, you might in the course of the trial, if you had liked, have fixed the penalty at banishment; the state which refuses to let you go now would have let you go then. But you pretended that you preferred death to exile, 8 and that you were not unwilling to die. And now you have forgotten these fine sentiments, and pay no respect to us the laws, of whom you are the destroyer; and are doing what only a miserable slave would do, running away and turning your back upon the compacts and agreements which you made as a citizen. And first of all answer this very question: Are we right in saying that you agreed to be governed according to us in deed, and not in word only? Is that true or not?' How shall we answer, Crito? Must we not assent?

CRITO: We cannot help it, Socrates.

SOCRATES: Then will they not say: 'You, Socrates, are breaking the covenants and agreements which you made with us at your leisure, not in any haste or under any compulsion or deception, but after you have had seventy years to think of them, during which time you were at liberty to leave the city, if we were not to your mind, or if our covenants appeared to you to be unfair. You had your choice, and might have gone either to Lacedaemon or Crete, both which states are often praised by you for their good government, or to some other Hellenic or foreign state. Whereas you, above all other Athenians, seemed to be so fond of the state, or, in other words, of us, her laws (and who would care about a state which has no laws?), that you never stirred out of her; the halt, the blind, the maimed were not more stationary in her than you were. And now you run away and forsake your agreements. Not so, Socrates, if you will take our advice; do not make yourself ridiculous by escaping out of the city.

'For just consider, if you transgress and err in this sort of way, what good will you do either to yourself or to your friends? That your friends will be driven into exile and deprived of citizenship, or will lose their property, is tolerably certain; and you yourself, if you fly to one of the neighbouring cities, as, for example, Thebes or Megara, both of which are well governed, will come to them as an enemy, Socrates, and their government will be against you, and all patriotic citizens will cast an evil eye upon you as a subverter of the laws, and you will confirm in the minds of the judges the justice of their own condemnation of you. For he who is a corrupter of the laws is more than likely to be a corrupter of the young and foolish portion of mankind. Will you then flee from well-ordered cities and virtuous men? and is existence worth having on these terms? Or will you go to them without shame, and talk to them, Socrates? And what will you say to them? What you say here about virtue and justice and institutions and laws being the best things among men? Would that be decent of you? Surely not. But if you go away from well-governed states to Crito's friends in Thessaly, where there is great disorder and licence, they will be charmed to hear the tale of your escape from prison, set off with ludicrous particulars of the manner in which you were wrapped in a goatskin or some other disguise, and metamorphosed as the manner is of runaways; but will there be no one to remind you that in your old age you were not ashamed to violate the most sacred laws from a miserable desire of a little more life? Perhaps not, if you keep them in a good temper; but if they are out of temper you will hear many degrading things; you will live, but how?—as the flatterer of all men, and the servant of all men; and doing what?—eating and drinking in Thessaly, having gone abroad in order that you may get a dinner. And where will be your fine sentiments about justice and virtue? Say that you wish to live for the sake of your children—you want to bring them up and educate them—will you take them into Thessaly and deprive them of Athenian citizenship? Is this the benefit which you will confer upon them? Or are you under the impression that they will be better cared for and educated here if you are still alive, although absent from them; for your friends will take care of them? Do you fancy that if you are an inhabitant of Thessaly they will take care of

them, and if you are an inhabitant of the other world that they will not take care of them? Nay; but if they who call themselves friends are good for anything, they will—to be sure they will.

‘Listen, then, Socrates, to us who have brought you up. Think not of life and children first, and of justice afterwards, but of justice first, that you may be justified before the princes of the world below. For neither will you nor any that belong to you be happier or holier or juster in this life, or happier in another, if you do as Crito bids. Now you depart in innocence, a sufferer and not a doer of evil; a victim, not of the laws, but of men. But if you go forth, returning evil for evil, and injury for injury, breaking the covenants and agreements which you have made with us, and wronging those whom you ought least of all to wrong, that is to say, yourself, your friends, your country, and us, we shall be angry with you while you live, and our brethren, the laws in the world below, will receive you as an enemy; for they will know that you have done your best to destroy us. Listen, then, to us and not to Crito.’

This, dear Crito, is the voice which I seem to hear murmuring in my ears, like the sound of the flute in the ears of the mystic; that voice, I say, is humming in my ears, and prevents me from hearing any other. And I know that anything more which you may say will be vain. Yet speak, if you have anything to say.

CRITO: I have nothing to say, Socrates.

SOCRATES: Leave me then, Crito, to fulfil the will of God, and to follow whither he leads.

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2.5: Phaedo By Plato (Translated by Benjamin Jowett)

Introduction

After an interval of some months or years, and at Phlius, a town of Peloponnesus, the tale of the last hours of Socrates is narrated to Echecrates and other Phliasians by Phaedo the 'beloved disciple.' The Dialogue necessarily takes the form of a narrative, because Socrates has to be described acting as well as speaking. The minutest particulars of the event are interesting to distant friends, and the narrator has an equal interest in them.

During the voyage of the sacred ship to and from Delos, which has occupied thirty days, the execution of Socrates has been deferred. (Compare Xen. Mem.) The time has been passed by him in conversation with a select company of disciples. But now the holy season is over, and the disciples meet earlier than usual in order that they may converse with Socrates for the last time. Those who were present, and those who might have been expected to be present, are mentioned by name. There are Simmias and Cebes (Crito), two disciples of Philolaus whom Socrates 'by his enchantments has attracted from Thebes' (Mem.), Crito the aged friend, the attendant of the prison, who is as good as a friend—these take part in the conversation. There are present also, Hermogenes, from whom Xenophon derived his information about the trial of Socrates (Mem.), the 'madman' Apollodorus (Symp.), Euclid and Terpsion from Megara (compare Theaet.), Ctesippus, Antisthenes, Menexenus, and some other less-known members of the Socratic circle, all of whom are silent auditors. Aristippus, Cleombrotus, and Plato are noted as absent. Almost as soon as the friends of Socrates enter the prison Xanthippe and her children are sent home in the care of one of Crito's servants. Socrates himself has just been released from chains, and is led by this circumstance to make the natural remark that 'pleasure follows pain.' (Observe that Plato is preparing the way for his doctrine of the alternation of opposites.) 'Aesop would have represented them in a fable as a two-headed creature of the gods.' The mention of Aesop reminds Cebes of a question which had been asked by Evenus the poet (compare Apol.): 'Why Socrates, who was not a poet, while in prison had been putting Aesop into verse?'—'Because several times in his life he had been warned in dreams that he should practise music; and as he was about to die and was not certain of what was meant, he wished to fulfil the admonition in the letter as well as in the spirit, by writing verses as well as by cultivating philosophy. Tell this to Evenus; and say that I would have him follow me in death.' 'He is not at all the sort of man to comply with your request, Socrates.' 'Why, is he not a philosopher?' 'Yes.' 'Then he will be willing to die, although he will not take his own life, for that is held to be unlawful.'

Cebes asks why suicide is thought not to be right, if death is to be accounted a good? Well, (1) according to one explanation, because man is a prisoner, who must not open the door of his prison and run away—this is the truth in a 'mystery.' Or (2) rather, because he is not his own property, but a possession of the gods, and has no right to make away with that which does not belong to him. But why, asks Cebes, if he is a possession of the gods, should he wish to die and leave them? For he is under their protection; and surely he cannot take better care of himself than they take of him. Simmias explains that Cebes is really referring to Socrates, whom they think too unmoved at the prospect of leaving the gods and his friends. Socrates answers that he is going to other gods who are wise and good, and perhaps to better friends; and he professes that he is ready to defend himself against the charge of Cebes. The company shall be his judges, and he hopes that he will be more successful in convincing them than he had been in convincing the court.

The philosopher desires death—which the wicked world will insinuate that he also deserves: and perhaps he does, but not in any sense which they are capable of understanding. Enough of them: the real question is, What is the nature of that death which he desires? Death is the separation of soul and body—and the philosopher desires such a separation. He would like to be freed from the dominion of bodily pleasures and of the senses, which are always perturbing his mental vision. He wants to get rid of eyes and ears, and with the light of the mind only to behold the light of truth. All the evils and impurities and necessities of men come from the body. And death separates him from these corruptions, which in life he cannot wholly lay aside. Why then should he repine when the hour of separation arrives? Why, if he is dead while he lives, should he fear that other death, through which alone he can behold wisdom in her purity?

Besides, the philosopher has notions of good and evil unlike those of other men. For they are courageous because they are afraid of greater dangers, and temperate because they desire greater pleasures. But he disdains this balancing of pleasures and pains, which is the exchange of commerce and not of virtue. All the virtues, including wisdom, are regarded by him only as purifications of the soul. And this was the meaning of the founders of the mysteries when they said, 'Many are the wand-bearers but few are the mystics.' (Compare Matt. xxii.: 'Many are called but few are chosen.') And in the hope that he is one of these mystics, Socrates is now departing. This is his answer to any one who charges him with indifference at the prospect of leaving the gods and his friends.

Still, a fear is expressed that the soul upon leaving the body may vanish away like smoke or air. Socrates in answer appeals first of all to the old Orphic tradition that the souls of the dead are in the world below, and that the living come from them. This he attempts to found on a philosophical assumption that all opposites—e.g. less, greater; weaker, stronger; sleeping, waking; life, death—are generated out of each other. Nor can the process of generation be only a passage from living to dying, for then all would end in death. The perpetual sleeper (Endymion) would be no longer distinguished from the rest of mankind. The circle of nature is not complete unless the living come from the dead as well as pass to them.

The Platonic doctrine of reminiscence is then adduced as a confirmation of the pre-existence of the soul. Some proofs of this doctrine are demanded. One proof given is the same as that of the Meno, and is derived from the latent knowledge of mathematics, which may be elicited from an unlearned person when a diagram is presented to him. Again, there is a power of association, which from seeing Simmias may remember Cebes, or from seeing a picture of Simmias may remember Simmias. The lyre may recall the player of the lyre, and equal pieces of wood or stone may be associated with the higher notion of absolute equality. But here observe that material equalities fall short of the conception of absolute equality with which they are compared, and which is the measure of them. And the measure or standard must be prior to that which is measured, the idea of equality prior to the visible equals. And if prior to them, then prior also to the perceptions of the senses which recall them, and therefore either given before birth or at birth. But all men have not this knowledge, nor have any without a process of reminiscence; which is a proof that it is not innate or given at birth, unless indeed it was given and taken away at the same instant. But if not given to men in birth, it must have been given before birth—this is the only alternative which remains. And if we had ideas in a former state, then our souls must have existed and must have had intelligence in a former state. The pre-existence of the soul stands or falls with the doctrine of ideas.

It is objected by Simmias and Cebes that these arguments only prove a former and not a future existence. Socrates answers this objection by recalling the previous argument, in which he had shown that the living come from the dead. But the fear that the soul at departing may vanish into air (especially if there is a wind blowing at the time) has not yet been charmed away. He proceeds: When we fear that the soul will vanish away, let us ask ourselves what is that which we suppose to be liable to dissolution? Is it the simple or the compound, the unchanging or the changing, the invisible idea or the visible object of sense? Clearly the latter and not the former; and therefore not the soul, which in her own pure thought is unchangeable, and only when using the senses descends into the region of change. Again, the soul commands, the body serves: in this respect too the soul is akin to the divine, and the body to the mortal. And in every point of view the soul is the image of divinity and immortality, and the body of the human and mortal. And whereas the body is liable to speedy dissolution, the soul is almost if not quite indissoluble. (Compare Tim.) Yet even the body may be preserved for ages by the embalmer's art: how unlikely, then, that the soul will perish and be dissipated into air while on her way to the good and wise God! She has been gathered into herself, holding aloof from the body, and practising death all her life long, and she is now finally released from the errors and follies and passions of men, and for ever dwells in the company of the gods.

But the soul which is polluted and engrossed by the corporeal, and has no eye except that of the senses, and is weighed down by the bodily appetites, cannot attain to this abstraction. In her fear of the world below she lingers about the sepulchre, loath to leave the body which she loved, a ghostly apparition, saturated with sense, and therefore visible. At length entering into some animal of a nature congenial to her former life of sensuality or violence, she takes the form of an ass, a wolf or a kite. And of these earthly souls the happiest are those who have practised virtue without philosophy; they are allowed to pass into gentle and social natures, such as bees and ants. (Compare Republic, Meno.) But only the philosopher who departs pure is permitted to enter the company of the gods. (Compare Phaedrus.) This is the reason why he abstains from fleshly lusts, and not because he fears loss or disgrace, which is the motive of other men. He too has been a captive, and the willing agent of his own captivity. But philosophy has spoken to him, and he has heard her voice; she has gently entreated him, and brought him out of the 'miry clay,' and purged away the mists of passion and the illusions of sense which envelope him; his soul has escaped from the influence of pleasures and pains, which are like nails fastening her to the body. To that prison-house she will not return; and therefore she abstains from bodily pleasures—not from a desire of having more or greater ones, but because she knows that only when calm and free from the dominion of the body can she behold the light of truth.

Simmias and Cebes remain in doubt; but they are unwilling to raise objections at such a time. Socrates wonders at their reluctance. Let them regard him rather as the swan, who, having sung the praises of Apollo all his life long, sings at his death more lustily than ever. Simmias acknowledges that there is cowardice in not probing truth to the bottom. 'And if truth divine and inspired is not to be had, then let a man take the best of human notions, and upon this frail bark let him sail through life.' He proceeds to state his difficulty: It has been argued that the soul is invisible and incorporeal, and therefore immortal, and prior to the body. But is not the soul acknowledged to be a harmony, and has she not the same relation to the body, as the harmony—which like her is invisible—

has to the lyre? And yet the harmony does not survive the lyre. Cebes has also an objection, which like Simmias he expresses in a figure. He is willing to admit that the soul is more lasting than the body. But the more lasting nature of the soul does not prove her immortality; for after having worn out many bodies in a single life, and many more in successive births and deaths, she may at last perish, or, as Socrates afterwards restates the objection, the very act of birth may be the beginning of her death, and her last body may survive her, just as the coat of an old weaver is left behind him after he is dead, although a man is more lasting than his coat. And he who would prove the immortality of the soul, must prove not only that the soul outlives one or many bodies, but that she outlives them all.

The audience, like the chorus in a play, for a moment interpret the feelings of the actors; there is a temporary depression, and then the enquiry is resumed. It is a melancholy reflection that arguments, like men, are apt to be deceivers; and those who have been often deceived become distrustful both of arguments and of friends. But this unfortunate experience should not make us either haters of men or haters of arguments. The want of health and truth is not in the argument, but in ourselves. Socrates, who is about to die, is sensible of his own weakness; he desires to be impartial, but he cannot help feeling that he has too great an interest in the truth of the argument. And therefore he would have his friends examine and refute him, if they think that he is in error.

At his request Simmias and Cebes repeat their objections. They do not go to the length of denying the pre-existence of ideas. Simmias is of opinion that the soul is a harmony of the body. But the admission of the pre-existence of ideas, and therefore of the soul, is at variance with this. (Compare a parallel difficulty in Theaet.) For a harmony is an effect, whereas the soul is not an effect, but a cause; a harmony follows, but the soul leads; a harmony admits of degrees, and the soul has no degrees. Again, upon the supposition that the soul is a harmony, why is one soul better than another? Are they more or less harmonized, or is there one harmony within another? But the soul does not admit of degrees, and cannot therefore be more or less harmonized. Further, the soul is often engaged in resisting the affections of the body, as Homer describes Odysseus 'rebuking his heart.' Could he have written this under the idea that the soul is a harmony of the body? Nay rather, are we not contradicting Homer and ourselves in affirming anything of the sort?

The goddess Harmonia, as Socrates playfully terms the argument of Simmias, has been happily disposed of; and now an answer has to be given to the Theban Cadmus. Socrates recapitulates the argument of Cebes, which, as he remarks, involves the whole question of natural growth or causation; about this he proposes to narrate his own mental experience. When he was young he had puzzled himself with physics: he had enquired into the growth and decay of animals, and the origin of thought, until at last he began to doubt the self-evident fact that growth is the result of eating and drinking; and so he arrived at the conclusion that he was not meant for such enquiries. Nor was he less perplexed with notions of comparison and number. At first he had imagined himself to understand differences of greater and less, and to know that ten is two more than eight, and the like. But now those very notions appeared to him to contain a contradiction. For how can one be divided into two? Or two be compounded into one? These are difficulties which Socrates cannot answer. Of generation and destruction he knows nothing. But he has a confused notion of another method in which matters of this sort are to be investigated. (Compare Republic; Charm.)

Then he heard some one reading out of a book of Anaxagoras, that mind is the cause of all things. And he said to himself: If mind is the cause of all things, surely mind must dispose them all for the best. The new teacher will show me this 'order of the best' in man and nature. How great had been his hopes and how great his disappointment! For he found that his new friend was anything but consistent in his use of mind as a cause, and that he soon introduced winds, waters, and other eccentric notions. (Compare Arist. Metaph.) It was as if a person had said that Socrates is sitting here because he is made up of bones and muscles, instead of telling the true reason—that he is here because the Athenians have thought good to sentence him to death, and he has thought good to await his sentence. Had his bones and muscles been left by him to their own ideas of right, they would long ago have taken themselves off. But surely there is a great confusion of the cause and condition in all this. And this confusion also leads people into all sorts of erroneous theories about the position and motions of the earth. None of them know how much stronger than any Atlas is the power of the best. But this 'best' is still undiscovered; and in enquiring after the cause, we can only hope to attain the second best.

Now there is a danger in the contemplation of the nature of things, as there is a danger in looking at the sun during an eclipse, unless the precaution is taken of looking only at the image reflected in the water, or in a glass. (Compare Laws; Republic.) 'I was afraid,' says Socrates, 'that I might injure the eye of the soul. I thought that I had better return to the old and safe method of ideas. Though I do not mean to say that he who contemplates existence through the medium of ideas sees only through a glass darkly, any more than he who contemplates actual effects.'

If the existence of ideas is granted to him, Socrates is of opinion that he will then have no difficulty in proving the immortality of the soul. He will only ask for a further admission:—that beauty is the cause of the beautiful, greatness the cause of the great,

smallness of the small, and so on of other things. This is a safe and simple answer, which escapes the contradictions of greater and less (greater by reason of that which is smaller!), of addition and subtraction, and the other difficulties of relation. These subtleties he is for leaving to wiser heads than his own; he prefers to test ideas by the consistency of their consequences, and, if asked to give an account of them, goes back to some higher idea or hypothesis which appears to him to be the best, until at last he arrives at a resting-place. (Republic; Phil.)

The doctrine of ideas, which has long ago received the assent of the Socratic circle, is now affirmed by the Phliasian auditor to command the assent of any man of sense. The narrative is continued; Socrates is desirous of explaining how opposite ideas may appear to co-exist but do not really co-exist in the same thing or person. For example, Simmias may be said to have greatness and also smallness, because he is greater than Socrates and less than Phaedo. And yet Simmias is not really great and also small, but only when compared to Phaedo and Socrates. I use the illustration, says Socrates, because I want to show you not only that ideal opposites exclude one another, but also the opposites in us. I, for example, having the attribute of smallness remain small, and cannot become great: the smallness which is in me drives out greatness.

One of the company here remarked that this was inconsistent with the old assertion that opposites generated opposites. But that, replies Socrates, was affirmed, not of opposite ideas either in us or in nature, but of opposition in the concrete—not of life and death, but of individuals living and dying. When this objection has been removed, Socrates proceeds: This doctrine of the mutual exclusion of opposites is not only true of the opposites themselves, but of things which are inseparable from them. For example, cold and heat are opposed; and fire, which is inseparable from heat, cannot co-exist with cold, or snow, which is inseparable from cold, with heat. Again, the number three excludes the number four, because three is an odd number and four is an even number, and the odd is opposed to the even. Thus we are able to proceed a step beyond 'the safe and simple answer.' We may say, not only that the odd excludes the even, but that the number three, which participates in oddness, excludes the even. And in like manner, not only does life exclude death, but the soul, of which life is the inseparable attribute, also excludes death. And that of which life is the inseparable attribute is by the force of the terms imperishable. If the odd principle were imperishable, then the number three would not perish but remove, on the approach of the even principle. But the immortal is imperishable; and therefore the soul on the approach of death does not perish but removes.

Thus all objections appear to be finally silenced. And now the application has to be made: If the soul is immortal, 'what manner of persons ought we to be?' having regard not only to time but to eternity. For death is not the end of all, and the wicked is not released from his evil by death; but every one carries with him into the world below that which he is or has become, and that only.

For after death the soul is carried away to judgment, and when she has received her punishment returns to earth in the course of ages. The wise soul is conscious of her situation, and follows the attendant angel who guides her through the windings of the world below; but the impure soul wanders hither and thither without companion or guide, and is carried at last to her own place, as the pure soul is also carried away to hers. 'In order that you may understand this, I must first describe to you the nature and conformation of the earth.'

Now the whole earth is a globe placed in the centre of the heavens, and is maintained there by the perfection of balance. That which we call the earth is only one of many small hollows, wherein collect the mists and waters and the thick lower air; but the true earth is above, and is in a finer and subtler element. And if, like birds, we could fly to the surface of the air, in the same manner that fishes come to the top of the sea, then we should behold the true earth and the true heaven and the true stars. Our earth is everywhere corrupted and corroded; and even the land which is fairer than the sea, for that is a mere chaos or waste of water and mud and sand, has nothing to show in comparison of the other world. But the heavenly earth is of divers colours, sparkling with jewels brighter than gold and whiter than any snow, having flowers and fruits innumerable. And the inhabitants dwell some on the shore of the sea of air, others in 'islets of the blest,' and they hold converse with the gods, and behold the sun, moon and stars as they truly are, and their other blessedness is of a piece with this.

The hollows on the surface of the globe vary in size and shape from that which we inhabit: but all are connected by passages and perforations in the interior of the earth. And there is one huge chasm or opening called Tartarus, into which streams of fire and water and liquid mud are ever flowing; of these small portions find their way to the surface and form seas and rivers and volcanoes. There is a perpetual inhalation and exhalation of the air rising and falling as the waters pass into the depths of the earth and return again, in their course forming lakes and rivers, but never descending below the centre of the earth; for on either side the rivers flowing either way are stopped by a precipice. These rivers are many and mighty, and there are four principal ones, Oceanus, Acheron, Pyriphlegethon, and Cocytus. Oceanus is the river which encircles the earth; Acheron takes an opposite direction, and after flowing under the earth through desert places, at last reaches the Acherusian lake,—this is the river at which the souls of the dead await their return to earth. Pyriphlegethon is a stream of fire, which coils round the earth and flows into the depths of Tartarus.

The fourth river, Cocytus, is that which is called by the poets the Stygian river, and passes into and forms the lake Styx, from the waters of which it gains new and strange powers. This river, too, falls into Tartarus.

The dead are first of all judged according to their deeds, and those who are incurable are thrust into Tartarus, from which they never come out. Those who have only committed venial sins are first purified of them, and then rewarded for the good which they have done. Those who have committed crimes, great indeed, but not unpardonable, are thrust into Tartarus, but are cast forth at the end of a year by way of Pyriphlegethon or Cocytus, and these carry them as far as the Acherusian lake, where they call upon their victims to let them come out of the rivers into the lake. And if they prevail, then they are let out and their sufferings cease: if not, they are borne unceasingly into Tartarus and back again, until they at last obtain mercy. The pure souls also receive their reward, and have their abode in the upper earth, and a select few in still fairer 'mansions.'

Socrates is not prepared to insist on the literal accuracy of this description, but he is confident that something of the kind is true. He who has sought after the pleasures of knowledge and rejected the pleasures of the body, has reason to be of good hope at the approach of death; whose voice is already speaking to him, and who will one day be heard calling all men.

The hour has come at which he must drink the poison, and not much remains to be done. How shall they bury him? That is a question which he refuses to entertain, for they are burying, not him, but his dead body. His friends had once been sureties that he would remain, and they shall now be sureties that he has run away. Yet he would not die without the customary ceremonies of washing and burial. Shall he make a libation of the poison? In the spirit he will, but not in the letter. One request he utters in the very act of death, which has been a puzzle to after ages. With a sort of irony he remembers that a trifling religious duty is still unfulfilled, just as above he desires before he departs to compose a few verses in order to satisfy a scruple about a dream—unless, indeed, we suppose him to mean, that he was now restored to health, and made the customary offering to Asclepius in token of his recovery.

1. The doctrine of the immortality of the soul has sunk deep into the heart of the human race; and men are apt to rebel against any examination of the nature or grounds of their belief. They do not like to acknowledge that this, as well as the other 'eternal ideas; of man, has a history in time, which may be traced in Greek poetry or philosophy, and also in the Hebrew Scriptures. They convert feeling into reasoning, and throw a network of dialectics over that which is really a deeply-rooted instinct. In the same temper which Socrates reproves in himself they are disposed to think that even fallacies will do no harm, for they will die with them, and while they live they will gain by the delusion. And when they consider the numberless bad arguments which have been pressed into the service of theology, they say, like the companions of Socrates, 'What argument can we ever trust again?' But there is a better and higher spirit to be gathered from the Phaedo, as well as from the other writings of Plato, which says that first principles should be most constantly reviewed (Phaedo and Crat.), and that the highest subjects demand of us the greatest accuracy (Republic); also that we must not become misologists because arguments are apt to be deceivers.

2. In former ages there was a customary rather than a reasoned belief in the immortality of the soul. It was based on the authority of the Church, on the necessity of such a belief to morality and the order of society, on the evidence of an historical fact, and also on analogies and figures of speech which filled up the void or gave an expression in words to a cherished instinct. The mass of mankind went on their way busy with the affairs of this life, hardly stopping to think about another. But in our own day the question has been reopened, and it is doubtful whether the belief which in the first ages of Christianity was the strongest motive of action can survive the conflict with a scientific age in which the rules of evidence are stricter and the mind has become more sensitive to criticism. It has faded into the distance by a natural process as it was removed further and further from the historical fact on which it has been supposed to rest. Arguments derived from material things such as the seed and the ear of corn or transitions in the life of animals from one state of being to another (the chrysalis and the butterfly) are not 'in pari materia' with arguments from the visible to the invisible, and are therefore felt to be no longer applicable. The evidence to the historical fact seems to be weaker than was once supposed: it is not consistent with itself, and is based upon documents which are of unknown origin. The immortality of man must be proved by other arguments than these if it is again to become a living belief. We must ask ourselves afresh why we still maintain it, and seek to discover a foundation for it in the nature of God and in the first principles of morality.

3. At the outset of the discussion we may clear away a confusion. We certainly do not mean by the immortality of the soul the immortality of fame, which whether worth having or not can only be ascribed to a very select class of the whole race of mankind, and even the interest in these few is comparatively short-lived. To have been a benefactor to the world, whether in a higher or a lower sphere of life and thought, is a great thing: to have the reputation of being one, when men have passed out of the sphere of earthly praise or blame, is hardly worthy of consideration. The memory of a great man, so far from being immortal, is really limited to his own generation:—so long as his friends or his disciples are alive, so long as his books continue to be read, so long as his

political or military successes fill a page in the history of his country. The praises which are bestowed upon him at his death hardly last longer than the flowers which are strewed upon his coffin or the 'immortelles' which are laid upon his tomb. Literature makes the most of its heroes, but the true man is well aware that far from enjoying an immortality of fame, in a generation or two, or even in a much shorter time, he will be forgotten and the world will get on without him.

4. Modern philosophy is perplexed at this whole question, which is sometimes fairly given up and handed over to the realm of faith. The perplexity should not be forgotten by us when we attempt to submit the Phaedo of Plato to the requirements of logic. For what idea can we form of the soul when separated from the body? Or how can the soul be united with the body and still be independent? Is the soul related to the body as the ideal to the real, or as the whole to the parts, or as the subject to the object, or as the cause to the effect, or as the end to the means? Shall we say with Aristotle, that the soul is the entelechy or form of an organized living body? or with Plato, that she has a life of her own? Is the Pythagorean image of the harmony, or that of the monad, the truer expression? Is the soul related to the body as sight to the eye, or as the boatman to his boat? (Arist. de Anim.) And in another state of being is the soul to be conceived of as vanishing into infinity, hardly possessing an existence which she can call her own, as in the pantheistic system of Spinoza: or as an individual informing another body and entering into new relations, but retaining her own character? (Compare Gorgias.) Or is the opposition of soul and body a mere illusion, and the true self neither soul nor body, but the union of the two in the 'I' which is above them? And is death the assertion of this individuality in the higher nature, and the falling away into nothingness of the lower? Or are we vainly attempting to pass the boundaries of human thought? The body and the soul seem to be inseparable, not only in fact, but in our conceptions of them; and any philosophy which too closely unites them, or too widely separates them, either in this life or in another, disturbs the balance of human nature. No thinker has perfectly adjusted them, or been entirely consistent with himself in describing their relation to one another. Nor can we wonder that Plato in the infancy of human thought should have confused mythology and philosophy, or have mistaken verbal arguments for real ones.

5. Again, believing in the immortality of the soul, we must still ask the question of Socrates, 'What is that which we suppose to be immortal?' Is it the personal and individual element in us, or the spiritual and universal? Is it the principle of knowledge or of goodness, or the union of the two? Is it the mere force of life which is determined to be, or the consciousness of self which cannot be got rid of, or the fire of genius which refuses to be extinguished? Or is there a hidden being which is allied to the Author of all existence, who is because he is perfect, and to whom our ideas of perfection give us a title to belong? Whatever answer is given by us to these questions, there still remains the necessity of allowing the permanence of evil, if not for ever, at any rate for a time, in order that the wicked 'may not have too good a bargain.' For the annihilation of evil at death, or the eternal duration of it, seem to involve equal difficulties in the moral government of the universe. Sometimes we are led by our feelings, rather than by our reason, to think of the good and wise only as existing in another life. Why should the mean, the weak, the idiot, the infant, the herd of men who have never in any proper sense the use of reason, reappear with blinking eyes in the light of another world? But our second thought is that the hope of humanity is a common one, and that all or none will be partakers of immortality. Reason does not allow us to suppose that we have any greater claims than others, and experience may often reveal to us unexpected flashes of the higher nature in those whom we had despised. Why should the wicked suffer any more than ourselves? had we been placed in their circumstances should we have been any better than they? The worst of men are objects of pity rather than of anger to the philanthropist; must they not be equally such to divine benevolence? Even more than the good they have need of another life; not that they may be punished, but that they may be educated. These are a few of the reflections which arise in our minds when we attempt to assign any form to our conceptions of a future state.

There are some other questions which are disturbing to us because we have no answer to them. What is to become of the animals in a future state? Have we not seen dogs more faithful and intelligent than men, and men who are more stupid and brutal than any animals? Does their life cease at death, or is there some 'better thing reserved' also for them? They may be said to have a shadow or imitation of morality, and imperfect moral claims upon the benevolence of man and upon the justice of God. We cannot think of the least or lowest of them, the insect, the bird, the inhabitants of the sea or the desert, as having any place in a future world, and if not all, why should those who are specially attached to man be deemed worthy of any exceptional privilege? When we reason about such a subject, almost at once we degenerate into nonsense. It is a passing thought which has no real hold on the mind. We may argue for the existence of animals in a future state from the attributes of God, or from texts of Scripture ('Are not two sparrows sold for one farthing?' etc.), but the truth is that we are only filling up the void of another world with our own fancies. Again, we often talk about the origin of evil, that great bugbear of theologians, by which they frighten us into believing any superstition. What answer can be made to the old commonplace, 'Is not God the author of evil, if he knowingly permitted, but could have prevented it?' Even if we assume that the inequalities of this life are rectified by some transposition of human beings in another, still the existence of the very least evil if it could have been avoided, seems to be at variance with the love and justice of God. And so we arrive at the conclusion that we are carrying logic too far, and that the attempt to frame the world according to a rule of divine

perfection is opposed to experience and had better be given up. The case of the animals is our own. We must admit that the Divine Being, although perfect himself, has placed us in a state of life in which we may work together with him for good, but we are very far from having attained to it.

6. Again, ideas must be given through something; and we are always prone to argue about the soul from analogies of outward things which may serve to embody our thoughts, but are also partly delusive. For we cannot reason from the natural to the spiritual, or from the outward to the inward. The progress of physiological science, without bringing us nearer to the great secret, has tended to remove some erroneous notions respecting the relations of body and mind, and in this we have the advantage of the ancients. But no one imagines that any seed of immortality is to be discerned in our mortal frames. Most people have been content to rest their belief in another life on the agreement of the more enlightened part of mankind, and on the inseparable connection of such a doctrine with the existence of a God—also in a less degree on the impossibility of doubting about the continued existence of those whom we love and reverence in this world. And after all has been said, the figure, the analogy, the argument, are felt to be only approximations in different forms to an expression of the common sentiment of the human heart. That we shall live again is far more certain than that we shall take any particular form of life.

7. When we speak of the immortality of the soul, we must ask further what we mean by the word immortality. For of the duration of a living being in countless ages we can form no conception; far less than a three years' old child of the whole of life. The naked eye might as well try to see the furthest star in the infinity of heaven. Whether time and space really exist when we take away the limits of them may be doubted; at any rate the thought of them when unlimited us so overwhelming to us as to lose all distinctness. Philosophers have spoken of them as forms of the human mind, but what is the mind without them? As then infinite time, or an existence out of time, which are the only possible explanations of eternal duration, are equally inconceivable to us, let us substitute for them a hundred or a thousand years after death, and ask not what will be our employment in eternity, but what will happen to us in that definite portion of time; or what is now happening to those who passed out of life a hundred or a thousand years ago. Do we imagine that the wicked are suffering torments, or that the good are singing the praises of God, during a period longer than that of a whole life, or of ten lives of men? Is the suffering physical or mental? And does the worship of God consist only of praise, or of many forms of service? Who are the wicked, and who are the good, whom we venture to divide by a hard and fast line; and in which of the two classes should we place ourselves and our friends? May we not suspect that we are making differences of kind, because we are unable to imagine differences of degree?—putting the whole human race into heaven or hell for the greater convenience of logical division? Are we not at the same time describing them both in superlatives, only that we may satisfy the demands of rhetoric? What is that pain which does not become deadened after a thousand years? or what is the nature of that pleasure or happiness which never wearies by monotony? Earthly pleasures and pains are short in proportion as they are keen; of any others which are both intense and lasting we have no experience, and can form no idea. The words or figures of speech which we use are not consistent with themselves. For are we not imagining Heaven under the similitude of a church, and Hell as a prison, or perhaps a madhouse or chamber of horrors? And yet to beings constituted as we are, the monotony of singing psalms would be as great an infliction as the pains of hell, and might be even pleasantly interrupted by them. Where are the actions worthy of rewards greater than those which are conferred on the greatest benefactors of mankind? And where are the crimes which according to Plato's merciful reckoning,—more merciful, at any rate, than the eternal damnation of so-called Christian teachers,—for every ten years in this life deserve a hundred of punishment in the life to come? We should be ready to die of pity if we could see the least of the sufferings which the writers of Infernos and Purgatorios have attributed to the damned. Yet these joys and terrors seem hardly to exercise an appreciable influence over the lives of men. The wicked man when old, is not, as Plato supposes (Republic), more agitated by the terrors of another world when he is nearer to them, nor the good in an ecstasy at the joys of which he is soon to be the partaker. Age numbs the sense of both worlds; and the habit of life is strongest in death. Even the dying mother is dreaming of her lost children as they were forty or fifty years before, 'pattering over the boards,' not of reunion with them in another state of being. Most persons when the last hour comes are resigned to the order of nature and the will of God. They are not thinking of Dante's Inferno or Paradiso, or of the Pilgrim's Progress. Heaven and hell are not realities to them, but words or ideas; the outward symbols of some great mystery, they hardly know what. Many noble poems and pictures have been suggested by the traditional representations of them, which have been fixed in forms of art and can no longer be altered. Many sermons have been filled with descriptions of celestial or infernal mansions. But hardly even in childhood did the thought of heaven and hell supply the motives of our actions, or at any time seriously affect the substance of our belief.

8. Another life must be described, if at all, in forms of thought and not of sense. To draw pictures of heaven and hell, whether in the language of Scripture or any other, adds nothing to our real knowledge, but may perhaps disguise our ignorance. The truest conception which we can form of a future life is a state of progress or education—a progress from evil to good, from ignorance to knowledge. To this we are led by the analogy of the present life, in which we see different races and nations of men, and different

men and women of the same nation, in various states or stages of cultivation; some more and some less developed, and all of them capable of improvement under favourable circumstances. There are punishments too of children when they are growing up inflicted by their parents, of elder offenders which are imposed by the law of the land, of all men at all times of life, which are attached by the laws of nature to the performance of certain actions. All these punishments are really educational; that is to say, they are not intended to retaliate on the offender, but to teach him a lesson. Also there is an element of chance in them, which is another name for our ignorance of the laws of nature. There is evil too inseparable from good (compare Lysis); not always punished here, as good is not always rewarded. It is capable of being indefinitely diminished; and as knowledge increases, the element of chance may more and more disappear.

For we do not argue merely from the analogy of the present state of this world to another, but from the analogy of a probable future to which we are tending. The greatest changes of which we have had experience as yet are due to our increasing knowledge of history and of nature. They have been produced by a few minds appearing in three or four favoured nations, in a comparatively short period of time. May we be allowed to imagine the minds of men everywhere working together during many ages for the completion of our knowledge? May not the science of physiology transform the world? Again, the majority of mankind have really experienced some moral improvement; almost every one feels that he has tendencies to good, and is capable of becoming better. And these germs of good are often found to be developed by new circumstances, like stunted trees when transplanted to a better soil. The differences between the savage and the civilized man, or between the civilized man in old and new countries, may be indefinitely increased. The first difference is the effect of a few thousand, the second of a few hundred years. We congratulate ourselves that slavery has become industry; that law and constitutional government have superseded despotism and violence; that an ethical religion has taken the place of Fetichism. There may yet come a time when the many may be as well off as the few; when no one will be weighed down by excessive toil; when the necessity of providing for the body will not interfere with mental improvement; when the physical frame may be strengthened and developed; and the religion of all men may become a reasonable service.

Nothing therefore, either in the present state of man or in the tendencies of the future, as far as we can entertain conjecture of them, would lead us to suppose that God governs us vindictively in this world, and therefore we have no reason to infer that he will govern us vindictively in another. The true argument from analogy is not, 'This life is a mixed state of justice and injustice, of great waste, of sudden casualties, of disproportionate punishments, and therefore the like inconsistencies, irregularities, injustices are to be expected in another;' but 'This life is subject to law, and is in a state of progress, and therefore law and progress may be believed to be the governing principles of another.' All the analogies of this world would be against unmeaning punishments inflicted a hundred or a thousand years after an offence had been committed. Suffering there might be as a part of education, but not hopeless or protracted; as there might be a retrogression of individuals or of bodies of men, yet not such as to interfere with a plan for the improvement of the whole (compare Laws.)

9. But some one will say: That we cannot reason from the seen to the unseen, and that we are creating another world after the image of this, just as men in former ages have created gods in their own likeness. And we, like the companions of Socrates, may feel discouraged at hearing our favourite 'argument from analogy' thus summarily disposed of. Like himself, too, we may adduce other arguments in which he seems to have anticipated us, though he expresses them in different language. For we feel that the soul partakes of the ideal and invisible; and can never fall into the error of confusing the external circumstances of man with his higher self; or his origin with his nature. It is as repugnant to us as it was to him to imagine that our moral ideas are to be attributed only to cerebral forces. The value of a human soul, like the value of a man's life to himself, is inestimable, and cannot be reckoned in earthly or material things. The human being alone has the consciousness of truth and justice and love, which is the consciousness of God. And the soul becoming more conscious of these, becomes more conscious of her own immortality.

10. The last ground of our belief in immortality, and the strongest, is the perfection of the divine nature. The mere fact of the existence of God does not tend to show the continued existence of man. An evil God or an indifferent God might have had the power, but not the will, to preserve us. He might have regarded us as fitted to minister to his service by a succession of existences, —like the animals, without attributing to each soul an incomparable value. But if he is perfect, he must will that all rational beings should partake of that perfection which he himself is. In the words of the Timaeus, he is good, and therefore he desires that all other things should be as like himself as possible. And the manner in which he accomplishes this is by permitting evil, or rather degrees of good, which are otherwise called evil. For all progress is good relatively to the past, and yet may be comparatively evil when regarded in the light of the future. Good and evil are relative terms, and degrees of evil are merely the negative aspect of degrees of good. Of the absolute goodness of any finite nature we can form no conception; we are all of us in process of transition from one degree of good or evil to another. The difficulties which are urged about the origin or existence of evil are mere dialectical puzzles, standing in the same relation to Christian philosophy as the puzzles of the Cynics and Megarians to the philosophy of Plato. They

arise out of the tendency of the human mind to regard good and evil both as relative and absolute; just as the riddles about motion are to be explained by the double conception of space or matter, which the human mind has the power of regarding either as continuous or discrete.

In speaking of divine perfection, we mean to say that God is just and true and loving, the author of order and not of disorder, of good and not of evil. Or rather, that he is justice, that he is truth, that he is love, that he is order, that he is the very progress of which we were speaking; and that wherever these qualities are present, whether in the human soul or in the order of nature, there is God. We might still see him everywhere, if we had not been mistakenly seeking for him apart from us, instead of in us; away from the laws of nature, instead of in them. And we become united to him not by mystical absorption, but by partaking, whether consciously or unconsciously, of that truth and justice and love which he himself is.

Thus the belief in the immortality of the soul rests at last on the belief in God. If there is a good and wise God, then there is a progress of mankind towards perfection; and if there is no progress of men towards perfection, then there is no good and wise God. We cannot suppose that the moral government of God of which we see the beginnings in the world and in ourselves will cease when we pass out of life.

11. Considering the 'feebleness of the human faculties and the uncertainty of the subject,' we are inclined to believe that the fewer our words the better. At the approach of death there is not much said; good men are too honest to go out of the world professing more than they know. There is perhaps no important subject about which, at any time, even religious people speak so little to one another. In the fulness of life the thought of death is mostly awakened by the sight or recollection of the death of others rather than by the prospect of our own. We must also acknowledge that there are degrees of the belief in immortality, and many forms in which it presents itself to the mind. Some persons will say no more than that they trust in God, and that they leave all to Him. It is a great part of true religion not to pretend to know more than we do. Others when they quit this world are comforted with the hope 'That they will see and know their friends in heaven.' But it is better to leave them in the hands of God and to be assured that 'no evil shall touch them.' There are others again to whom the belief in a divine personality has ceased to have any longer a meaning; yet they are satisfied that the end of all is not here, but that something still remains to us, 'and some better thing for the good than for the evil.' They are persuaded, in spite of their theological nihilism, that the ideas of justice and truth and holiness and love are realities. They cherish an enthusiastic devotion to the first principles of morality. Through these they see, or seem to see, darkly, and in a figure, that the soul is immortal.

But besides differences of theological opinion which must ever prevail about things unseen, the hope of immortality is weaker or stronger in men at one time of life than at another; it even varies from day to day. It comes and goes; the mind, like the sky, is apt to be overclouded. Other generations of men may have sometimes lived under an 'eclipse of faith,' to us the total disappearance of it might be compared to the 'sun falling from heaven.' And we may sometimes have to begin again and acquire the belief for ourselves; or to win it back again when it is lost. It is really weakest in the hour of death. For Nature, like a kind mother or nurse, lays us to sleep without frightening us; physicians, who are the witnesses of such scenes, say that under ordinary circumstances there is no fear of the future. Often, as Plato tells us, death is accompanied 'with pleasure.' (Tim.) When the end is still uncertain, the cry of many a one has been, 'Pray, that I may be taken.' The last thoughts even of the best men depend chiefly on the accidents of their bodily state. Pain soon overpowers the desire of life; old age, like the child, is laid to sleep almost in a moment. The long experience of life will often destroy the interest which mankind have in it. So various are the feelings with which different persons draw near to death; and still more various the forms in which imagination clothes it. For this alternation of feeling compare the Old Testament,—Psalm vi.; Isaiah; Eccles.

12. When we think of God and of man in his relation to God; of the imperfection of our present state and yet of the progress which is observable in the history of the world and of the human mind; of the depth and power of our moral ideas which seem to partake of the very nature of God Himself; when we consider the contrast between the physical laws to which we are subject and the higher law which raises us above them and is yet a part of them; when we reflect on our capacity of becoming the 'spectators of all time and all existence,' and of framing in our own minds the ideal of a perfect Being; when we see how the human mind in all the higher religions of the world, including Buddhism, notwithstanding some aberrations, has tended towards such a belief—we have reason to think that our destiny is different from that of animals; and though we cannot altogether shut out the childish fear that the soul upon leaving the body may 'vanish into thin air,' we have still, so far as the nature of the subject admits, a hope of immortality with which we comfort ourselves on sufficient grounds. The denial of the belief takes the heart out of human life; it lowers men to the level of the material. As Goethe also says, 'He is dead even in this world who has no belief in another.'

13. It is well also that we should sometimes think of the forms of thought under which the idea of immortality is most naturally presented to us. It is clear that to our minds the risen soul can no longer be described, as in a picture, by the symbol of a creature

half-bird, half-human, nor in any other form of sense. The multitude of angels, as in Milton, singing the Almighty's praises, are a noble image, and may furnish a theme for the poet or the painter, but they are no longer an adequate expression of the kingdom of God which is within us. Neither is there any mansion, in this world or another, in which the departed can be imagined to dwell and carry on their occupations. When this earthly tabernacle is dissolved, no other habitation or building can take them in: it is in the language of ideas only that we speak of them.

First of all there is the thought of rest and freedom from pain; they have gone home, as the common saying is, and the cares of this world touch them no more. Secondly, we may imagine them as they were at their best and brightest, humbly fulfilling their daily round of duties—selfless, childlike, unaffected by the world; when the eye was single and the whole body seemed to be full of light; when the mind was clear and saw into the purposes of God. Thirdly, we may think of them as possessed by a great love of God and man, working out His will at a further stage in the heavenly pilgrimage. And yet we acknowledge that these are the things which eye hath not seen nor ear heard and therefore it hath not entered into the heart of man in any sensible manner to conceive them. Fourthly, there may have been some moments in our own lives when we have risen above ourselves, or been conscious of our truer selves, in which the will of God has superseded our wills, and we have entered into communion with Him, and been partakers for a brief season of the Divine truth and love, in which like Christ we have been inspired to utter the prayer, 'I in them, and thou in me, that we may be all made perfect in one.' These precious moments, if we have ever known them, are the nearest approach which we can make to the idea of immortality.

14. Returning now to the earlier stage of human thought which is represented by the writings of Plato, we find that many of the same questions have already arisen: there is the same tendency to materialism; the same inconsistency in the application of the idea of mind; the same doubt whether the soul is to be regarded as a cause or as an effect; the same falling back on moral convictions. In the Phaedo the soul is conscious of her divine nature, and the separation from the body which has been commenced in this life is perfected in another. Beginning in mystery, Socrates, in the intermediate part of the Dialogue, attempts to bring the doctrine of a future life into connection with his theory of knowledge. In proportion as he succeeds in this, the individual seems to disappear in a more general notion of the soul; the contemplation of ideas 'under the form of eternity' takes the place of past and future states of existence. His language may be compared to that of some modern philosophers, who speak of eternity, not in the sense of perpetual duration of time, but as an ever-present quality of the soul. Yet at the conclusion of the Dialogue, having 'arrived at the end of the intellectual world' (Republic), he replaces the veil of mythology, and describes the soul and her attendant genius in the language of the mysteries or of a disciple of Zoroaster. Nor can we fairly demand of Plato a consistency which is wanting among ourselves, who acknowledge that another world is beyond the range of human thought, and yet are always seeking to represent the mansions of heaven or hell in the colours of the painter, or in the descriptions of the poet or rhetorician.

15. The doctrine of the immortality of the soul was not new to the Greeks in the age of Socrates, but, like the unity of God, had a foundation in the popular belief. The old Homeric notion of a gibbering ghost flitting away to Hades; or of a few illustrious heroes enjoying the isles of the blest; or of an existence divided between the two; or the Hesiodic, of righteous spirits, who become guardian angels,—had given place in the mysteries and the Orphic poets to representations, partly fanciful, of a future state of rewards and punishments. (Laws.) The reticence of the Greeks on public occasions and in some part of their literature respecting this 'underground' religion, is not to be taken as a measure of the diffusion of such beliefs. If Pericles in the funeral oration is silent on the consolations of immortality, the poet Pindar and the tragedians on the other hand constantly assume the continued existence of the dead in an upper or under world. Darius and Laius are still alive; Antigone will be dear to her brethren after death; the way to the palace of Cronos is found by those who 'have thrice departed from evil.' The tragedy of the Greeks is not 'rounded' by this life, but is deeply set in decrees of fate and mysterious workings of powers beneath the earth. In the caricature of Aristophanes there is also a witness to the common sentiment. The Ionian and Pythagorean philosophies arose, and some new elements were added to the popular belief. The individual must find an expression as well as the world. Either the soul was supposed to exist in the form of a magnet, or of a particle of fire, or of light, or air, or water; or of a number or of a harmony of number; or to be or have, like the stars, a principle of motion (Arist. de Anim.). At length Anaxagoras, hardly distinguishing between life and mind, or between mind human and divine, attained the pure abstraction; and this, like the other abstractions of Greek philosophy, sank deep into the human intelligence. The opposition of the intelligible and the sensible, and of God to the world, supplied an analogy which assisted in the separation of soul and body. If ideas were separable from phenomena, mind was also separable from matter; if the ideas were eternal, the mind that conceived them was eternal too. As the unity of God was more distinctly acknowledged, the conception of the human soul became more developed. The succession, or alternation of life and death, had occurred to Heracleitus. The Eleatic Parmenides had stumbled upon the modern thesis, that 'thought and being are the same.' The Eastern belief in transmigration defined the sense of individuality; and some, like Empedocles, fancied that the blood which they had shed in another state of being was crying against them, and that for thirty thousand years they were to be 'fugitives and vagabonds upon the earth.' The desire of

recognizing a lost mother or love or friend in the world below (Phaedo) was a natural feeling which, in that age as well as in every other, has given distinctness to the hope of immortality. Nor were ethical considerations wanting, partly derived from the necessity of punishing the greater sort of criminals, whom no avenging power of this world could reach. The voice of conscience, too, was heard reminding the good man that he was not altogether innocent. (Republic.) To these indistinct longings and fears an expression was given in the mysteries and Orphic poets: a 'heap of books' (Republic), passing under the names of Musaeus and Orpheus in Plato's time, were filled with notions of an under-world.

16. Yet after all the belief in the individuality of the soul after death had but a feeble hold on the Greek mind. Like the personality of God, the personality of man in a future state was not inseparably bound up with the reality of his existence. For the distinction between the personal and impersonal, and also between the divine and human, was far less marked to the Greek than to ourselves. And as Plato readily passes from the notion of the good to that of God, he also passes almost imperceptibly to himself and his reader from the future life of the individual soul to the eternal being of the absolute soul. There has been a clearer statement and a clearer denial of the belief in modern times than is found in early Greek philosophy, and hence the comparative silence on the whole subject which is often remarked in ancient writers, and particularly in Aristotle. For Plato and Aristotle are not further removed in their teaching about the immortality of the soul than they are in their theory of knowledge.

17. Living in an age when logic was beginning to mould human thought, Plato naturally cast his belief in immortality into a logical form. And when we consider how much the doctrine of ideas was also one of words, it is not surprising that he should have fallen into verbal fallacies: early logic is always mistaking the truth of the form for the truth of the matter. It is easy to see that the alternation of opposites is not the same as the generation of them out of each other; and that the generation of them out of each other, which is the first argument in the Phaedo, is at variance with their mutual exclusion of each other, whether in themselves or in us, which is the last. For even if we admit the distinction which he draws between the opposites and the things which have the opposites, still individuals fall under the latter class; and we have to pass out of the region of human hopes and fears to a conception of an abstract soul which is the impersonation of the ideas. Such a conception, which in Plato himself is but half expressed, is unmeaning to us, and relative only to a particular stage in the history of thought. The doctrine of reminiscence is also a fragment of a former world, which has no place in the philosophy of modern times. But Plato had the wonders of psychology just opening to him, and he had not the explanation of them which is supplied by the analysis of language and the history of the human mind. The question, 'Whence come our abstract ideas?' he could only answer by an imaginary hypothesis. Nor is it difficult to see that his crowning argument is purely verbal, and is but the expression of an instinctive confidence put into a logical form:—'The soul is immortal because it contains a principle of imperishableness.' Nor does he himself seem at all to be aware that nothing is added to human knowledge by his 'safe and simple answer,' that beauty is the cause of the beautiful; and that he is merely reasserting the Eleatic being 'divided by the Pythagorean numbers,' against the Heracleitean doctrine of perpetual generation. The answer to the 'very serious question' of generation and destruction is really the denial of them. For this he would substitute, as in the Republic, a system of ideas, tested, not by experience, but by their consequences, and not explained by actual causes, but by a higher, that is, a more general notion. Consistency with themselves is the only test which is to be applied to them. (Republic, and Phaedo.)

18. To deal fairly with such arguments, they should be translated as far as possible into their modern equivalents. 'If the ideas of men are eternal, their souls are eternal, and if not the ideas, then not the souls.' Such an argument stands nearly in the same relation to Plato and his age, as the argument from the existence of God to immortality among ourselves. 'If God exists, then the soul exists after death; and if there is no God, there is no existence of the soul after death.' For the ideas are to his mind the reality, the truth, the principle of permanence, as well as of intelligence and order in the world. When Simmias and Cebes say that they are more strongly persuaded of the existence of ideas than they are of the immortality of the soul, they represent fairly enough the order of thought in Greek philosophy. And we might say in the same way that we are more certain of the existence of God than we are of the immortality of the soul, and are led by the belief in the one to a belief in the other. The parallel, as Socrates would say, is not perfect, but agrees in as far as the mind in either case is regarded as dependent on something above and beyond herself. The analogy may even be pressed a step further: 'We are more certain of our ideas of truth and right than we are of the existence of God, and are led on in the order of thought from one to the other.' Or more correctly: 'The existence of right and truth is the existence of God, and can never for a moment be separated from Him.'

19. The main argument of the Phaedo is derived from the existence of eternal ideas of which the soul is a partaker; the other argument of the alternation of opposites is replaced by this. And there have not been wanting philosophers of the idealist school who have imagined that the doctrine of the immortality of the soul is a theory of knowledge, and that in what has preceded Plato is accommodating himself to the popular belief. Such a view can only be elicited from the Phaedo by what may be termed the transcendental method of interpretation, and is obviously inconsistent with the Gorgias and the Republic. Those who maintain it are

immediately compelled to renounce the shadow which they have grasped, as a play of words only. But the truth is, that Plato in his argument for the immortality of the soul has collected many elements of proof or persuasion, ethical and mythological as well as dialectical, which are not easily to be reconciled with one another; and he is as much in earnest about his doctrine of retribution, which is repeated in all his more ethical writings, as about his theory of knowledge. And while we may fairly translate the dialectical into the language of Hegel, and the religious and mythological into the language of Dante or Bunyan, the ethical speaks to us still in the same voice, and appeals to a common feeling.

20. Two arguments of this ethical character occur in the Phaedo. The first may be described as the aspiration of the soul after another state of being. Like the Oriental or Christian mystic, the philosopher is seeking to withdraw from impurities of sense, to leave the world and the things of the world, and to find his higher self. Plato recognizes in these aspirations the foretaste of immortality; as Butler and Addison in modern times have argued, the one from the moral tendencies of mankind, the other from the progress of the soul towards perfection. In using this argument Plato has certainly confused the soul which has left the body, with the soul of the good and wise. (Compare Republic.) Such a confusion was natural, and arose partly out of the antithesis of soul and body. The soul in her own essence, and the soul 'clothed upon' with virtues and graces, were easily interchanged with one another, because on a subject which passes expression the distinctions of language can hardly be maintained.

21. The ethical proof of the immortality of the soul is derived from the necessity of retribution. The wicked would be too well off if their evil deeds came to an end. It is not to be supposed that an Ardiaeus, an Archelaus, an Ismenias could ever have suffered the penalty of their crimes in this world. The manner in which this retribution is accomplished Plato represents under the figures of mythology. Doubtless he felt that it was easier to improve than to invent, and that in religion especially the traditional form was required in order to give verisimilitude to the myth. The myth too is far more probable to that age than to ours, and may fairly be regarded as 'one guess among many' about the nature of the earth, which he cleverly supports by the indications of geology. Not that he insists on the absolute truth of his own particular notions: 'no man of sense will be confident in such matters; but he will be confident that something of the kind is true.' As in other passages (Gorg., Tim., compare Crito), he wins belief for his fictions by the moderation of his statements; he does not, like Dante or Swedenborg, allow himself to be deceived by his own creations.

The Dialogue must be read in the light of the situation. And first of all we are struck by the calmness of the scene. Like the spectators at the time, we cannot pity Socrates; his mien and his language are so noble and fearless. He is the same that he ever was, but milder and gentler, and he has in no degree lost his interest in dialectics; he will not forego the delight of an argument in compliance with the jailer's intimation that he should not heat himself with talking. At such a time he naturally expresses the hope of his life, that he has been a true mystic and not a mere retainer or wand-bearer: and he refers to passages of his personal history. To his old enemies the Comic poets, and to the proceedings on the trial, he alludes playfully; but he vividly remembers the disappointment which he felt in reading the books of Anaxagoras. The return of Xanthippe and his children indicates that the philosopher is not 'made of oak or rock.' Some other traits of his character may be noted; for example, the courteous manner in which he inclines his head to the last objector, or the ironical touch, 'Me already, as the tragic poet would say, the voice of fate calls;' or the depreciation of the arguments with which 'he comforted himself and them;' or his fear of 'misology;' or his references to Homer; or the playful smile with which he 'talks like a book' about greater and less; or the allusion to the possibility of finding another teacher among barbarous races (compare Polit.); or the mysterious reference to another science (mathematics?) of generation and destruction for which he is vainly feeling. There is no change in him; only now he is invested with a sort of sacred character, as the prophet or priest of Apollo the God of the festival, in whose honour he first of all composes a hymn, and then like the swan pours forth his dying lay.

Perhaps the extreme elevation of Socrates above his own situation, and the ordinary interests of life (compare his jeu d'esprit about his burial, in which for a moment he puts on the 'Silenus mask'), create in the mind of the reader an impression stronger than could be derived from arguments that such a one has in him 'a principle which does not admit of death.'

The other persons of the Dialogue may be considered under two heads: (1) private friends; (2) the respondents in the argument.

First there is Crito, who has been already introduced to us in the Euthydemus and the Crito; he is the equal in years of Socrates, and stands in quite a different relation to him from his younger disciples. He is a man of the world who is rich and prosperous (compare the jest in the Euthydemus), the best friend of Socrates, who wants to know his commands, in whose presence he talks to his family, and who performs the last duty of closing his eyes. It is observable too that, as in the Euthydemus, Crito shows no aptitude for philosophical discussions. Nor among the friends of Socrates must the jailer be forgotten, who seems to have been introduced by Plato in order to show the impression made by the extraordinary man on the common. The gentle nature of the man is indicated by his weeping at the announcement of his errand and then turning away, and also by the words of Socrates to his disciples: 'How charming the man is! since I have been in prison he has been always coming to me, and is as good as could be to me.' We are

reminded too that he has retained this gentle nature amid scenes of death and violence by the contrasts which he draws between the behaviour of Socrates and of others when about to die.

Another person who takes no part in the philosophical discussion is the excitable Apollodorus, the same who, in the Symposium, of which he is the narrator, is called 'the madman,' and who testifies his grief by the most violent emotions. Phaedo is also present, the 'beloved disciple' as he may be termed, who is described, if not 'leaning on his bosom,' as seated next to Socrates, who is playing with his hair. He too, like Apollodorus, takes no part in the discussion, but he loves above all things to hear and speak of Socrates after his death. The calmness of his behaviour, veiling his face when he can no longer restrain his tears, contrasts with the passionate outcries of the other. At a particular point the argument is described as falling before the attack of Simmias. A sort of despair is introduced in the minds of the company. The effect of this is heightened by the description of Phaedo, who has been the eye-witness of the scene, and by the sympathy of his Phliasian auditors who are beginning to think 'that they too can never trust an argument again.' And the intense interest of the company is communicated not only to the first auditors, but to us who in a distant country read the narrative of their emotions after more than two thousand years have passed away.

The two principal interlocutors are Simmias and Cebes, the disciples of Philolaus the Pythagorean philosopher of Thebes. Simmias is described in the Phaedrus as fonder of an argument than any man living; and Cebes, although finally persuaded by Socrates, is said to be the most incredulous of human beings. It is Cebes who at the commencement of the Dialogue asks why 'suicide is held to be unlawful,' and who first supplies the doctrine of recollection in confirmation of the pre-existence of the soul. It is Cebes who urges that the pre-existence does not necessarily involve the future existence of the soul, as is shown by the illustration of the weaver and his coat. Simmias, on the other hand, raises the question about harmony and the lyre, which is naturally put into the mouth of a Pythagorean disciple. It is Simmias, too, who first remarks on the uncertainty of human knowledge, and only at last concedes to the argument such a qualified approval as is consistent with the feebleness of the human faculties. Cebes is the deeper and more consecutive thinker, Simmias more superficial and rhetorical; they are distinguished in much the same manner as Adeimantus and Glaucon in the Republic.

Other persons, Menexenus, Ctesippus, Lysis, are old friends; Evenus has been already satirized in the Apology; Aeschines and Epigenes were present at the trial; Euclid and Terpsion will reappear in the Introduction to the Theaetetus, Hermogenes has already appeared in the Cratylus. No inference can fairly be drawn from the absence of Aristippus, nor from the omission of Xenophon, who at the time of Socrates' death was in Asia. The mention of Plato's own absence seems like an expression of sorrow, and may, perhaps, be an indication that the report of the conversation is not to be taken literally.

The place of the Dialogue in the series is doubtful. The doctrine of ideas is certainly carried beyond the Socratic point of view; in no other of the writings of Plato is the theory of them so completely developed. Whether the belief in immortality can be attributed to Socrates or not is uncertain; the silence of the Memorabilia, and of the earlier Dialogues of Plato, is an argument to the contrary. Yet in the Cyropaedia Xenophon has put language into the mouth of the dying Cyrus which recalls the Phaedo, and may have been derived from the teaching of Socrates. It may be fairly urged that the greatest religious interest of mankind could not have been wholly ignored by one who passed his life in fulfilling the commands of an oracle, and who recognized a Divine plan in man and nature. (Xen. Mem.) And the language of the Apology and of the Crito confirms this view.

The Phaedo is not one of the Socratic Dialogues of Plato; nor, on the other hand, can it be assigned to that later stage of the Platonic writings at which the doctrine of ideas appears to be forgotten. It belongs rather to the intermediate period of the Platonic philosophy, which roughly corresponds to the Phaedrus, Gorgias, Republic, Theaetetus. Without pretending to determine the real time of their composition, the Symposium, Meno, Euthyphro, Apology, Phaedo may be conveniently read by us in this order as illustrative of the life of Socrates. Another chain may be formed of the Meno, Phaedrus, Phaedo, in which the immortality of the soul is connected with the doctrine of ideas. In the Meno the theory of ideas is based on the ancient belief in transmigration, which reappears again in the Phaedrus as well as in the Republic and Timaeus, and in all of them is connected with a doctrine of retribution. In the Phaedrus the immortality of the soul is supposed to rest on the conception of the soul as a principle of motion, whereas in the Republic the argument turns on the natural continuance of the soul, which, if not destroyed by her own proper evil, can hardly be destroyed by any other. The soul of man in the Timaeus is derived from the Supreme Creator, and either returns after death to her kindred star, or descends into the lower life of an animal. The Apology expresses the same view as the Phaedo, but with less confidence; there the probability of death being a long sleep is not excluded. The Theaetetus also describes, in a digression, the desire of the soul to fly away and be with God—'and to fly to him is to be like him.' The Symposium may be observed to resemble as well as to differ from the Phaedo. While the first notion of immortality is only in the way of natural procreation or of posthumous fame and glory, the higher revelation of beauty, like the good in the Republic, is the vision of the eternal idea. So deeply rooted in Plato's mind is the belief in immortality; so various are the forms of expression which he employs.

As in several other Dialogues, there is more of system in the Phaedo than appears at first sight. The succession of arguments is based on previous philosophies; beginning with the mysteries and the Heracleitean alternation of opposites, and proceeding to the Pythagorean harmony and transmigration; making a step by the aid of Platonic reminiscence, and a further step by the help of the nous of Anaxagoras; until at last we rest in the conviction that the soul is inseparable from the ideas, and belongs to the world of the invisible and unknown. Then, as in the Gorgias or Republic, the curtain falls, and the veil of mythology descends upon the argument. After the confession of Socrates that he is an interested party, and the acknowledgment that no man of sense will think the details of his narrative true, but that something of the kind is true, we return from speculation to practice. He is himself more confident of immortality than he is of his own arguments; and the confidence which he expresses is less strong than that which his cheerfulness and composure in death inspire in us.

Difficulties of two kinds occur in the Phaedo—one kind to be explained out of contemporary philosophy, the other not admitting of an entire solution. (1) The difficulty which Socrates says that he experienced in explaining generation and corruption; the assumption of hypotheses which proceed from the less general to the more general, and are tested by their consequences; the puzzle about greater and less; the resort to the method of ideas, which to us appear only abstract terms,—these are to be explained out of the position of Socrates and Plato in the history of philosophy. They were living in a twilight between the sensible and the intellectual world, and saw no way of connecting them. They could neither explain the relation of ideas to phenomena, nor their correlation to one another. The very idea of relation or comparison was embarrassing to them. Yet in this intellectual uncertainty they had a conception of a proof from results, and of a moral truth, which remained unshaken amid the questionings of philosophy. (2) The other is a difficulty which is touched upon in the Republic as well as in the Phaedo, and is common to modern and ancient philosophy. Plato is not altogether satisfied with his safe and simple method of ideas. He wants to have proved to him by facts that all things are for the best, and that there is one mind or design which pervades them all. But this 'power of the best' he is unable to explain; and therefore takes refuge in universal ideas. And are not we at this day seeking to discover that which Socrates in a glass darkly foresaw?

Some resemblances to the Greek drama may be noted in all the Dialogues of Plato. The Phaedo is the tragedy of which Socrates is the protagonist and Simmias and Cebes the secondary performers, standing to them in the same relation as to Glaucon and Adeimantus in the Republic. No Dialogue has a greater unity of subject and feeling. Plato has certainly fulfilled the condition of Greek, or rather of all art, which requires that scenes of death and suffering should be clothed in beauty. The gathering of the friends at the commencement of the Dialogue, the dismissal of Xanthippe, whose presence would have been out of place at a philosophical discussion, but who returns again with her children to take a final farewell, the dejection of the audience at the temporary overthrow of the argument, the picture of Socrates playing with the hair of Phaedo, the final scene in which Socrates alone retains his composure—are masterpieces of art. And the chorus at the end might have interpreted the feeling of the play: 'There can no evil happen to a good man in life or death.'

'The art of concealing art' is nowhere more perfect than in those writings of Plato which describe the trial and death of Socrates. Their charm is their simplicity, which gives them verisimilitude; and yet they touch, as if incidentally, and because they were suitable to the occasion, on some of the deepest truths of philosophy. There is nothing in any tragedy, ancient or modern, nothing in poetry or history (with one exception), like the last hours of Socrates in Plato. The master could not be more fitly occupied at such a time than in discoursing of immortality; nor the disciples more divinely consoled. The arguments, taken in the spirit and not in the letter, are our arguments; and Socrates by anticipation may be even thought to refute some 'eccentric notions; current in our own age. For there are philosophers among ourselves who do not seem to understand how much stronger is the power of intelligence, or of the best, than of Atlas, or mechanical force. How far the words attributed to Socrates were actually uttered by him we forbear to ask; for no answer can be given to this question. And it is better to resign ourselves to the feeling of a great work, than to linger among critical uncertainties.

Phaedo

PERSONS OF THE DIALOGUE: Phaedo, who is the narrator of the dialogue to Echecrates of Phlius. Socrates, Apollodorus, Simmias, Cebes, Crito and an Attendant of the Prison.

SCENE: The Prison of Socrates.

PLACE OF THE NARRATION: Phlius.

ECHECRATES: Were you yourself, Phaedo, in the prison with Socrates on the day when he drank the poison?

PHAEDO: Yes, Echecrates, I was.

ECHECRATES: I should so like to hear about his death. What did he say in his last hours? We were informed that he died by taking poison, but no one knew anything more; for no Phliasian ever goes to Athens now, and it is a long time since any stranger from Athens has found his way hither; so that we had no clear account.

PHAEDO: Did you not hear of the proceedings at the trial?

ECHECRATES: Yes; some one told us about the trial, and we could not understand why, having been condemned, he should have been put to death, not at the time, but long afterwards. What was the reason of this?

PHAEDO: An accident, Echecrates: the stern of the ship which the Athenians send to Delos happened to have been crowned on the day before he was tried.

ECHECRATES: What is this ship?

PHAEDO: It is the ship in which, according to Athenian tradition, Theseus went to Crete when he took with him the fourteen youths, and was the saviour of them and of himself. And they were said to have vowed to Apollo at the time, that if they were saved they would send a yearly mission to Delos. Now this custom still continues, and the whole period of the voyage to and from Delos, beginning when the priest of Apollo crowns the stern of the ship, is a holy season, during which the city is not allowed to be polluted by public executions; and when the vessel is detained by contrary winds, the time spent in going and returning is very considerable. As I was saying, the ship was crowned on the day before the trial, and this was the reason why Socrates lay in prison and was not put to death until long after he was condemned.

ECHECRATES: What was the manner of his death, Phaedo? What was said or done? And which of his friends were with him? Or did the authorities forbid them to be present—so that he had no friends near him when he died?

PHAEDO: No; there were several of them with him.

ECHECRATES: If you have nothing to do, I wish that you would tell me what passed, as exactly as you can.

PHAEDO: I have nothing at all to do, and will try to gratify your wish. To be reminded of Socrates is always the greatest delight to me, whether I speak myself or hear another speak of him.

ECHECRATES: You will have listeners who are of the same mind with you, and I hope that you will be as exact as you can.

PHAEDO: I had a singular feeling at being in his company. For I could hardly believe that I was present at the death of a friend, and therefore I did not pity him, Echecrates; he died so fearlessly, and his words and bearing were so noble and gracious, that to me he appeared blessed. I thought that in going to the other world he could not be without a divine call, and that he would be happy, if any man ever was, when he arrived there, and therefore I did not pity him as might have seemed natural at such an hour. But I had not the pleasure which I usually feel in philosophical discourse (for philosophy was the theme of which we spoke). I was pleased, but in the pleasure there was also a strange admixture of pain; for I reflected that he was soon to die, and this double feeling was shared by us all; we were laughing and weeping by turns, especially the excitable Apollodorus—you know the sort of man?

ECHECRATES: Yes.

PHAEDO: He was quite beside himself; and I and all of us were greatly moved.

ECHECRATES: Who were present?

PHAEDO: Of native Athenians there were, besides Apollodorus, Critobulus and his father Crito, Hermogenes, Epigenes, Aeschines, Antisthenes; likewise Ctesippus of the deme of Paeania, Menexenus, and some others; Plato, if I am not mistaken, was ill.

ECHECRATES: Were there any strangers?

PHAEDO: Yes, there were; Simmias the Theban, and Cebes, and Phaedondes; Euclid and Terpison, who came from Megara.

ECHECRATES: And was Aristippus there, and Cleombrotus?

PHAEDO: No, they were said to be in Aegina.

ECHECRATES: Any one else?

PHAEDO: I think that these were nearly all.

ECHECRATES: Well, and what did you talk about?

PHAEDO: I will begin at the beginning, and endeavour to repeat the entire conversation. On the previous days we had been in the habit of assembling early in the morning at the court in which the trial took place, and which is not far from the prison. There we used to wait talking with one another until the opening of the doors (for they were not opened very early); then we went in and generally passed the day with Socrates. On the last morning we assembled sooner than usual, having heard on the day before when we quitted the prison in the evening that the sacred ship had come from Delos, and so we arranged to meet very early at the accustomed place. On our arrival the jailer who answered the door, instead of admitting us, came out and told us to stay until he called us. 'For the Eleven,' he said, 'are now with Socrates; they are taking off his chains, and giving orders that he is to die to-day.' He soon returned and said that we might come in. On entering we found Socrates just released from chains, and Xanthippe, whom you know, sitting by him, and holding his child in her arms. When she saw us she uttered a cry and said, as women will: 'O Socrates, this is the last time that either you will converse with your friends, or they with you.' Socrates turned to Crito and said: 'Crito, let some one take her home.' Some of Crito's people accordingly led her away, crying out and beating herself. And when she was gone, Socrates, sitting up on the couch, bent and rubbed his leg, saying, as he was rubbing: How singular is the thing called pleasure, and how curiously related to pain, which might be thought to be the opposite of it; for they are never present to a man at the same instant, and yet he who pursues either is generally compelled to take the other; their bodies are two, but they are joined by a single head. And I cannot help thinking that if Aesop had remembered them, he would have made a fable about God trying to reconcile their strife, and how, when he could not, he fastened their heads together; and this is the reason why when one comes the other follows, as I know by my own experience now, when after the pain in my leg which was caused by the chain pleasure appears to succeed.

Upon this Cebes said: I am glad, Socrates, that you have mentioned the name of Aesop. For it reminds me of a question which has been asked by many, and was asked of me only the day before yesterday by Evenus the poet—he will be sure to ask it again, and therefore if you would like me to have an answer ready for him, you may as well tell me what I should say to him:—he wanted to know why you, who never before wrote a line of poetry, now that you are in prison are turning Aesop's fables into verse, and also composing that hymn in honour of Apollo.

Tell him, Cebes, he replied, what is the truth—that I had no idea of rivalling him or his poems; to do so, as I knew, would be no easy task. But I wanted to see whether I could purge away a scruple which I felt about the meaning of certain dreams. In the course of my life I have often had intimations in dreams 'that I should compose music.' The same dream came to me sometimes in one form, and sometimes in another, but always saying the same or nearly the same words: 'Cultivate and make music,' said the dream. And hitherto I had imagined that this was only intended to exhort and encourage me in the study of philosophy, which has been the pursuit of my life, and is the noblest and best of music. The dream was bidding me do what I was already doing, in the same way that the competitor in a race is bidden by the spectators to run when he is already running. But I was not certain of this, for the dream might have meant music in the popular sense of the word, and being under sentence of death, and the festival giving me a respite, I thought that it would be safer for me to satisfy the scruple, and, in obedience to the dream, to compose a few verses before I departed. And first I made a hymn in honour of the god of the festival, and then considering that a poet, if he is really to be a poet, should not only put together words, but should invent stories, and that I have no invention, I took some fables of Aesop, which I had ready at hand and which I knew—they were the first I came upon—and turned them into verse. Tell this to Evenus, Cebes, and bid him be of good cheer; say that I would have him come after me if he be a wise man, and not tarry; and that to-day I am likely to be going, for the Athenians say that I must.

Simmias said: What a message for such a man! having been a frequent companion of his I should say that, as far as I know him, he will never take your advice unless he is obliged.

Why, said Socrates,—is not Evenus a philosopher?

I think that he is, said Simmias.

Then he, or any man who has the spirit of philosophy, will be willing to die, but he will not take his own life, for that is held to be unlawful.

Here he changed his position, and put his legs off the couch on to the ground, and during the rest of the conversation he remained sitting.

Why do you say, enquired Cebes, that a man ought not to take his own life, but that the philosopher will be ready to follow the dying?

Socrates replied: And have you, Cebes and Simmias, who are the disciples of Philolaus, never heard him speak of this?

Yes, but his language was obscure, Socrates.

My words, too, are only an echo; but there is no reason why I should not repeat what I have heard: and indeed, as I am going to another place, it is very meet for me to be thinking and talking of the nature of the pilgrimage which I am about to make. What can I do better in the interval between this and the setting of the sun?

Then tell me, Socrates, why is suicide held to be unlawful? as I have certainly heard Philolaus, about whom you were just now asking, affirm when he was staying with us at Thebes: and there are others who say the same, although I have never understood what was meant by any of them.

Do not lose heart, replied Socrates, and the day may come when you will understand. I suppose that you wonder why, when other things which are evil may be good at certain times and to certain persons, death is to be the only exception, and why, when a man is better dead, he is not permitted to be his own benefactor, but must wait for the hand of another.

Very true, said Cebes, laughing gently and speaking in his native Boeotian.

I admit the appearance of inconsistency in what I am saying; but there may not be any real inconsistency after all. There is a doctrine whispered in secret that man is a prisoner who has no right to open the door and run away; this is a great mystery which I do not quite understand. Yet I too believe that the gods are our guardians, and that we are a possession of theirs. Do you not agree?

Yes, I quite agree, said Cebes.

And if one of your own possessions, an ox or an ass, for example, took the liberty of putting himself out of the way when you had given no intimation of your wish that he should die, would you not be angry with him, and would you not punish him if you could?

Certainly, replied Cebes.

Then, if we look at the matter thus, there may be reason in saying that a man should wait, and not take his own life until God summons him, as he is now summoning me.

Yes, Socrates, said Cebes, there seems to be truth in what you say. And yet how can you reconcile this seemingly true belief that God is our guardian and we his possessions, with the willingness to die which we were just now attributing to the philosopher? That the wisest of men should be willing to leave a service in which they are ruled by the gods who are the best of rulers, is not reasonable; for surely no wise man thinks that when set at liberty he can take better care of himself than the gods take of him. A fool may perhaps think so—he may argue that he had better run away from his master, not considering that his duty is to remain to the end, and not to run away from the good, and that there would be no sense in his running away. The wise man will want to be ever with him who is better than himself. Now this, Socrates, is the reverse of what was just now said; for upon this view the wise man should sorrow and the fool rejoice at passing out of life.

The earnestness of Cebes seemed to please Socrates. Here, said he, turning to us, is a man who is always inquiring, and is not so easily convinced by the first thing which he hears.

And certainly, added Simmias, the objection which he is now making does appear to me to have some force. For what can be the meaning of a truly wise man wanting to fly away and lightly leave a master who is better than himself? And I rather imagine that Cebes is referring to you; he thinks that you are too ready to leave us, and too ready to leave the gods whom you acknowledge to be our good masters.

Yes, replied Socrates; there is reason in what you say. And so you think that I ought to answer your indictment as if I were in a court?

We should like you to do so, said Simmias.

Then I must try to make a more successful defence before you than I did when before the judges. For I am quite ready to admit, Simmias and Cebes, that I ought to be grieved at death, if I were not persuaded in the first place that I am going to other gods who are wise and good (of which I am as certain as I can be of any such matters), and secondly (though I am not so sure of this last) to men departed, better than those whom I leave behind; and therefore I do not grieve as I might have done, for I have good hope that there is yet something remaining for the dead, and as has been said of old, some far better thing for the good than for the evil.

But do you mean to take away your thoughts with you, Socrates? said Simmias. Will you not impart them to us?—for they are a benefit in which we too are entitled to share. Moreover, if you succeed in convincing us, that will be an answer to the charge against yourself.

I will do my best, replied Socrates. But you must first let me hear what Crito wants; he has long been wishing to say something to me.

Only this, Socrates, replied Crito:—the attendant who is to give you the poison has been telling me, and he wants me to tell you, that you are not to talk much, talking, he says, increases heat, and this is apt to interfere with the action of the poison; persons who excite themselves are sometimes obliged to take a second or even a third dose.

Then, said Socrates, let him mind his business and be prepared to give the poison twice or even thrice if necessary; that is all.

I knew quite well what you would say, replied Crito; but I was obliged to satisfy him.

Never mind him, he said.

And now, O my judges, I desire to prove to you that the real philosopher has reason to be of good cheer when he is about to die, and that after death he may hope to obtain the greatest good in the other world. And how this may be, Simmias and Cebes, I will endeavour to explain. For I deem that the true votary of philosophy is likely to be misunderstood by other men; they do not perceive that he is always pursuing death and dying; and if this be so, and he has had the desire of death all his life long, why when his time comes should he repine at that which he has been always pursuing and desiring?

Simmias said laughingly: Though not in a laughing humour, you have made me laugh, Socrates; for I cannot help thinking that the many when they hear your words will say how truly you have described philosophers, and our people at home will likewise say that the life which philosophers desire is in reality death, and that they have found them out to be deserving of the death which they desire.

And they are right, Simmias, in thinking so, with the exception of the words 'they have found them out'; for they have not found out either what is the nature of that death which the true philosopher deserves, or how he deserves or desires death. But enough of them:—let us discuss the matter among ourselves: Do we believe that there is such a thing as death?

To be sure, replied Simmias.

Is it not the separation of soul and body? And to be dead is the completion of this; when the soul exists in herself, and is released from the body and the body is released from the soul, what is this but death?

Just so, he replied.

There is another question, which will probably throw light on our present inquiry if you and I can agree about it:—Ought the philosopher to care about the pleasures—if they are to be called pleasures—of eating and drinking?

Certainly not, answered Simmias.

And what about the pleasures of love—should he care for them?

By no means.

And will he think much of the other ways of indulging the body, for example, the acquisition of costly raiment, or sandals, or other adornments of the body? Instead of caring about them, does he not rather despise anything more than nature needs? What do you say?

I should say that the true philosopher would despise them.

Would you not say that he is entirely concerned with the soul and not with the body? He would like, as far as he can, to get away from the body and to turn to the soul.

Quite true.

In matters of this sort philosophers, above all other men, may be observed in every sort of way to dissever the soul from the communion of the body.

Very true.

Whereas, Simmias, the rest of the world are of opinion that to him who has no sense of pleasure and no part in bodily pleasure, life is not worth having; and that he who is indifferent about them is as good as dead.

That is also true.

What again shall we say of the actual acquirement of knowledge?—is the body, if invited to share in the enquiry, a hinderer or a helper? I mean to say, have sight and hearing any truth in them? Are they not, as the poets are always telling us, inaccurate

witnesses? and yet, if even they are inaccurate and indistinct, what is to be said of the other senses?—for you will allow that they are the best of them?

Certainly, he replied.

Then when does the soul attain truth?—for in attempting to consider anything in company with the body she is obviously deceived.

True.

Then must not true existence be revealed to her in thought, if at all?

Yes.

And thought is best when the mind is gathered into herself and none of these things trouble her—neither sounds nor sights nor pain nor any pleasure,—when she takes leave of the body, and has as little as possible to do with it, when she has no bodily sense or desire, but is aspiring after true being?

Certainly.

And in this the philosopher dishonours the body; his soul runs away from his body and desires to be alone and by herself?

That is true.

Well, but there is another thing, Simmias: Is there or is there not an absolute justice?

Assuredly there is.

And an absolute beauty and absolute good?

Of course.

But did you ever behold any of them with your eyes?

Certainly not.

Or did you ever reach them with any other bodily sense?—and I speak not of these alone, but of absolute greatness, and health, and strength, and of the essence or true nature of everything. Has the reality of them ever been perceived by you through the bodily organs? or rather, is not the nearest approach to the knowledge of their several natures made by him who so orders his intellectual vision as to have the most exact conception of the essence of each thing which he considers?

Certainly.

And he attains to the purest knowledge of them who goes to each with the mind alone, not introducing or intruding in the act of thought sight or any other sense together with reason, but with the very light of the mind in her own clearness searches into the very truth of each; he who has got rid, as far as he can, of eyes and ears and, so to speak, of the whole body, these being in his opinion distracting elements which when they infect the soul hinder her from acquiring truth and knowledge—who, if not he, is likely to attain the knowledge of true being?

What you say has a wonderful truth in it, Socrates, replied Simmias.

And when real philosophers consider all these things, will they not be led to make a reflection which they will express in words something like the following? 'Have we not found,' they will say, 'a path of thought which seems to bring us and our argument to the conclusion, that while we are in the body, and while the soul is infected with the evils of the body, our desire will not be satisfied? and our desire is of the truth. For the body is a source of endless trouble to us by reason of the mere requirement of food; and is liable also to diseases which overtake and impede us in the search after true being: it fills us full of loves, and lusts, and fears, and fancies of all kinds, and endless foolery, and in fact, as men say, takes away from us the power of thinking at all. Whence come wars, and fightings, and factions? whence but from the body and the lusts of the body? wars are occasioned by the love of money, and money has to be acquired for the sake and in the service of the body; and by reason of all these impediments we have no time to give to philosophy; and, last and worst of all, even if we are at leisure and betake ourselves to some speculation, the body is always breaking in upon us, causing turmoil and confusion in our enquiries, and so amazing us that we are prevented from seeing the truth. It has been proved to us by experience that if we would have pure knowledge of anything we must be quit of the body—the soul in herself must behold things in themselves: and then we shall attain the wisdom which we desire, and of which we say that we are lovers, not while we live, but after death; for if while in company with the body, the soul cannot have pure knowledge, one of two things follows—either knowledge is not to be attained at all, or, if at all, after death. For then, and not till then, the soul will be parted from the body and exist in herself alone. In this present life, I reckon that we make the nearest

approach to knowledge when we have the least possible intercourse or communion with the body, and are not surfeited with the bodily nature, but keep ourselves pure until the hour when God himself is pleased to release us. And thus having got rid of the foolishness of the body we shall be pure and hold converse with the pure, and know of ourselves the clear light everywhere, which is no other than the light of truth.' For the impure are not permitted to approach the pure. These are the sort of words, Simmias, which the true lovers of knowledge cannot help saying to one another, and thinking. You would agree; would you not?

Undoubtedly, Socrates.

But, O my friend, if this is true, there is great reason to hope that, going whither I go, when I have come to the end of my journey, I shall attain that which has been the pursuit of my life. And therefore I go on my way rejoicing, and not I only, but every other man who believes that his mind has been made ready and that he is in a manner purified.

Certainly, replied Simmias.

And what is purification but the separation of the soul from the body, as I was saying before; the habit of the soul gathering and collecting herself into herself from all sides out of the body; the dwelling in her own place alone, as in another life, so also in this, as far as she can;—the release of the soul from the chains of the body?

Very true, he said.

And this separation and release of the soul from the body is termed death?

To be sure, he said.

And the true philosophers, and they only, are ever seeking to release the soul. Is not the separation and release of the soul from the body their especial study?

That is true.

And, as I was saying at first, there would be a ridiculous contradiction in men studying to live as nearly as they can in a state of death, and yet repining when it comes upon them.

Clearly.

And the true philosophers, Simmias, are always occupied in the practice of dying, wherefore also to them least of all men is death terrible. Look at the matter thus:—if they have been in every way the enemies of the body, and are wanting to be alone with the soul, when this desire of theirs is granted, how inconsistent would they be if they trembled and repined, instead of rejoicing at their departure to that place where, when they arrive, they hope to gain that which in life they desired—and this was wisdom—and at the same time to be rid of the company of their enemy. Many a man has been willing to go to the world below animated by the hope of seeing there an earthly love, or wife, or son, and conversing with them. And will he who is a true lover of wisdom, and is strongly persuaded in like manner that only in the world below he can worthily enjoy her, still repine at death? Will he not depart with joy? Surely he will, O my friend, if he be a true philosopher. For he will have a firm conviction that there and there only, he can find wisdom in her purity. And if this be true, he would be very absurd, as I was saying, if he were afraid of death.

He would, indeed, replied Simmias.

And when you see a man who is repining at the approach of death, is not his reluctance a sufficient proof that he is not a lover of wisdom, but a lover of the body, and probably at the same time a lover of either money or power, or both?

Quite so, he replied.

And is not courage, Simmias, a quality which is specially characteristic of the philosopher?

Certainly.

There is temperance again, which even by the vulgar is supposed to consist in the control and regulation of the passions, and in the sense of superiority to them—is not temperance a virtue belonging to those only who despise the body, and who pass their lives in philosophy?

Most assuredly.

For the courage and temperance of other men, if you will consider them, are really a contradiction.

How so?

Well, he said, you are aware that death is regarded by men in general as a great evil.

Very true, he said.

And do not courageous men face death because they are afraid of yet greater evils?

That is quite true.

Then all but the philosophers are courageous only from fear, and because they are afraid; and yet that a man should be courageous from fear, and because he is a coward, is surely a strange thing.

Very true.

And are not the temperate exactly in the same case? They are temperate because they are intemperate—which might seem to be a contradiction, but is nevertheless the sort of thing which happens with this foolish temperance. For there are pleasures which they are afraid of losing; and in their desire to keep them, they abstain from some pleasures, because they are overcome by others; and although to be conquered by pleasure is called by men intemperance, to them the conquest of pleasure consists in being conquered by pleasure. And that is what I mean by saying that, in a sense, they are made temperate through intemperance.

Such appears to be the case.

Yet the exchange of one fear or pleasure or pain for another fear or pleasure or pain, and of the greater for the less, as if they were coins, is not the exchange of virtue. O my blessed Simmias, is there not one true coin for which all things ought to be exchanged?—and that is wisdom; and only in exchange for this, and in company with this, is anything truly bought or sold, whether courage or temperance or justice. And is not all true virtue the companion of wisdom, no matter what fears or pleasures or other similar goods or evils may or may not attend her? But the virtue which is made up of these goods, when they are severed from wisdom and exchanged with one another, is a shadow of virtue only, nor is there any freedom or health or truth in her; but in the true exchange there is a purging away of all these things, and temperance, and justice, and courage, and wisdom herself are the purgation of them. The founders of the mysteries would appear to have had a real meaning, and were not talking nonsense when they intimated in a figure long ago that he who passes unsanctified and uninitiated into the world below will lie in a slough, but that he who arrives there after initiation and purification will dwell with the gods. For 'many,' as they say in the mysteries, 'are the thyrsus-bearers, but few are the mystics,'—meaning, as I interpret the words, 'the true philosophers.' In the number of whom, during my whole life, I have been seeking, according to my ability, to find a place;—whether I have sought in a right way or not, and whether I have succeeded or not, I shall truly know in a little while, if God will, when I myself arrive in the other world—such is my belief. And therefore I maintain that I am right, Simmias and Cebes, in not grieving or repining at parting from you and my masters in this world, for I believe that I shall equally find good masters and friends in another world. But most men do not believe this saying; if then I succeed in convincing you by my defence better than I did the Athenian judges, it will be well.

Cebes answered: I agree, Socrates, in the greater part of what you say. But in what concerns the soul, men are apt to be incredulous; they fear that when she has left the body her place may be nowhere, and that on the very day of death she may perish and come to an end—immediately on her release from the body, issuing forth dispersed like smoke or air and in her flight vanishing away into nothingness. If she could only be collected into herself after she has obtained release from the evils of which you are speaking, there would be good reason to hope, Socrates, that what you say is true. But surely it requires a great deal of argument and many proofs to show that when the man is dead his soul yet exists, and has any force or intelligence.

True, Cebes, said Socrates; and shall I suggest that we converse a little of the probabilities of these things?

I am sure, said Cebes, that I should greatly like to know your opinion about them.

I reckon, said Socrates, that no one who heard me now, not even if he were one of my old enemies, the Comic poets, could accuse me of idle talking about matters in which I have no concern:—If you please, then, we will proceed with the inquiry.

Suppose we consider the question whether the souls of men after death are or are not in the world below. There comes into my mind an ancient doctrine which affirms that they go from hence into the other world, and returning hither, are born again from the dead. Now if it be true that the living come from the dead, then our souls must exist in the other world, for if not, how could they have been born again? And this would be conclusive, if there were any real evidence that the living are only born from the dead; but if this is not so, then other arguments will have to be adduced.

Very true, replied Cebes.

Then let us consider the whole question, not in relation to man only, but in relation to animals generally, and to plants, and to everything of which there is generation, and the proof will be easier. Are not all things which have opposites generated out of their opposites? I mean such things as good and evil, just and unjust—and there are innumerable other opposites which are generated out

of opposites. And I want to show that in all opposites there is of necessity a similar alternation; I mean to say, for example, that anything which becomes greater must become greater after being less.

True.

And that which becomes less must have been once greater and then have become less.

Yes.

And the weaker is generated from the stronger, and the swifter from the slower.

Very true.

And the worse is from the better, and the more just is from the more unjust.

Of course.

And is this true of all opposites? and are we convinced that all of them are generated out of opposites?

Yes.

And in this universal opposition of all things, are there not also two intermediate processes which are ever going on, from one to the other opposite, and back again; where there is a greater and a less there is also an intermediate process of increase and diminution, and that which grows is said to wax, and that which decays to wane?

Yes, he said.

And there are many other processes, such as division and composition, cooling and heating, which equally involve a passage into and out of one another. And this necessarily holds of all opposites, even though not always expressed in words—they are really generated out of one another, and there is a passing or process from one to the other of them?

Very true, he replied.

Well, and is there not an opposite of life, as sleep is the opposite of waking?

True, he said.

And what is it?

Death, he answered.

And these, if they are opposites, are generated the one from the other, and have there their two intermediate processes also?

Of course.

Now, said Socrates, I will analyze one of the two pairs of opposites which I have mentioned to you, and also its intermediate processes, and you shall analyze the other to me. One of them I term sleep, the other waking. The state of sleep is opposed to the state of waking, and out of sleeping waking is generated, and out of waking, sleeping; and the process of generation is in the one case falling asleep, and in the other waking up. Do you agree?

I entirely agree.

Then, suppose that you analyze life and death to me in the same manner. Is not death opposed to life?

Yes.

And they are generated one from the other?

Yes.

What is generated from the living?

The dead.

And what from the dead?

I can only say in answer—the living.

Then the living, whether things or persons, Cebes, are generated from the dead?

That is clear, he replied.

Then the inference is that our souls exist in the world below?

That is true.

And one of the two processes or generations is visible—for surely the act of dying is visible?

Surely, he said.

What then is to be the result? Shall we exclude the opposite process? And shall we suppose nature to walk on one leg only? Must we not rather assign to death some corresponding process of generation?

Certainly, he replied.

And what is that process?

Return to life.

And return to life, if there be such a thing, is the birth of the dead into the world of the living?

Quite true.

Then here is a new way by which we arrive at the conclusion that the living come from the dead, just as the dead come from the living; and this, if true, affords a most certain proof that the souls of the dead exist in some place out of which they come again.

Yes, Socrates, he said; the conclusion seems to flow necessarily out of our previous admissions.

And that these admissions were not unfair, Cebes, he said, may be shown, I think, as follows: If generation were in a straight line only, and there were no compensation or circle in nature, no turn or return of elements into their opposites, then you know that all things would at last have the same form and pass into the same state, and there would be no more generation of them.

What do you mean? he said.

A simple thing enough, which I will illustrate by the case of sleep, he replied. You know that if there were no alternation of sleeping and waking, the tale of the sleeping Endymion would in the end have no meaning, because all other things would be asleep, too, and he would not be distinguishable from the rest. Or if there were composition only, and no division of substances, then the chaos of Anaxagoras would come again. And in like manner, my dear Cebes, if all things which partook of life were to die, and after they were dead remained in the form of death, and did not come to life again, all would at last die, and nothing would be alive—what other result could there be? For if the living spring from any other things, and they too die, must not all things at last be swallowed up in death? (But compare Republic.)

There is no escape, Socrates, said Cebes; and to me your argument seems to be absolutely true.

Yes, he said, Cebes, it is and must be so, in my opinion; and we have not been deluded in making these admissions; but I am confident that there truly is such a thing as living again, and that the living spring from the dead, and that the souls of the dead are in existence, and that the good souls have a better portion than the evil.

Cebes added: Your favorite doctrine, Socrates, that knowledge is simply recollection, if true, also necessarily implies a previous time in which we have learned that which we now recollect. But this would be impossible unless our soul had been in some place before existing in the form of man; here then is another proof of the soul's immortality.

But tell me, Cebes, said Simmias, interposing, what arguments are urged in favour of this doctrine of recollection. I am not very sure at the moment that I remember them.

One excellent proof, said Cebes, is afforded by questions. If you put a question to a person in a right way, he will give a true answer of himself, but how could he do this unless there were knowledge and right reason already in him? And this is most clearly shown when he is taken to a diagram or to anything of that sort. (Compare Meno.)

But if, said Socrates, you are still incredulous, Simmias, I would ask you whether you may not agree with me when you look at the matter in another way;—I mean, if you are still incredulous as to whether knowledge is recollection.

Incredulous, I am not, said Simmias; but I want to have this doctrine of recollection brought to my own recollection, and, from what Cebes has said, I am beginning to recollect and be convinced; but I should still like to hear what you were going to say.

This is what I would say, he replied:—We should agree, if I am not mistaken, that what a man recollects he must have known at some previous time.

Very true.

And what is the nature of this knowledge or recollection? I mean to ask, Whether a person who, having seen or heard or in any way perceived anything, knows not only that, but has a conception of something else which is the subject, not of the same but of some other kind of knowledge, may not be fairly said to recollect that of which he has the conception?

What do you mean?

I mean what I may illustrate by the following instance:—The knowledge of a lyre is not the same as the knowledge of a man?

True.

And yet what is the feeling of lovers when they recognize a lyre, or a garment, or anything else which the beloved has been in the habit of using? Do not they, from knowing the lyre, form in the mind's eye an image of the youth to whom the lyre belongs? And this is recollection. In like manner any one who sees Simmias may remember Cebes; and there are endless examples of the same thing.

Endless, indeed, replied Simmias.

And recollection is most commonly a process of recovering that which has been already forgotten through time and inattention.

Very true, he said.

Well; and may you not also from seeing the picture of a horse or a lyre remember a man? and from the picture of Simmias, you may be led to remember Cebes?

True.

Or you may also be led to the recollection of Simmias himself?

Quite so.

And in all these cases, the recollection may be derived from things either like or unlike?

It may be.

And when the recollection is derived from like things, then another consideration is sure to arise, which is—whether the likeness in any degree falls short or not of that which is recollected?

Very true, he said.

And shall we proceed a step further, and affirm that there is such a thing as equality, not of one piece of wood or stone with another, but that, over and above this, there is absolute equality? Shall we say so?

Say so, yes, replied Simmias, and swear to it, with all the confidence in life.

And do we know the nature of this absolute essence?

To be sure, he said.

And whence did we obtain our knowledge? Did we not see equalities of material things, such as pieces of wood and stones, and gather from them the idea of an equality which is different from them? For you will acknowledge that there is a difference. Or look at the matter in another way:—Do not the same pieces of wood or stone appear at one time equal, and at another time unequal?

That is certain.

But are real equals ever unequal? or is the idea of equality the same as of inequality?

Impossible, Socrates.

Then these (so-called) equals are not the same with the idea of equality?

I should say, clearly not, Socrates.

And yet from these equals, although differing from the idea of equality, you conceived and attained that idea?

Very true, he said.

Which might be like, or might be unlike them?

Yes.

But that makes no difference; whenever from seeing one thing you conceived another, whether like or unlike, there must surely have been an act of recollection?

Very true.

But what would you say of equal portions of wood and stone, or other material equals? and what is the impression produced by them? Are they equals in the same sense in which absolute equality is equal? or do they fall short of this perfect equality in a measure?

Yes, he said, in a very great measure too.

And must we not allow, that when I or any one, looking at any object, observes that the thing which he sees aims at being some other thing, but falls short of, and cannot be, that other thing, but is inferior, he who makes this observation must have had a previous knowledge of that to which the other, although similar, was inferior?

Certainly.

And has not this been our own case in the matter of equals and of absolute equality?

Precisely.

Then we must have known equality previously to the time when we first saw the material equals, and reflected that all these apparent equals strive to attain absolute equality, but fall short of it?

Very true.

And we recognize also that this absolute equality has only been known, and can only be known, through the medium of sight or touch, or of some other of the senses, which are all alike in this respect?

Yes, Socrates, as far as the argument is concerned, one of them is the same as the other.

From the senses then is derived the knowledge that all sensible things aim at an absolute equality of which they fall short?

Yes.

Then before we began to see or hear or perceive in any way, we must have had a knowledge of absolute equality, or we could not have referred to that standard the equals which are derived from the senses?—for to that they all aspire, and of that they fall short.

No other inference can be drawn from the previous statements.

And did we not see and hear and have the use of our other senses as soon as we were born?

Certainly.

Then we must have acquired the knowledge of equality at some previous time?

Yes.

That is to say, before we were born, I suppose?

True.

And if we acquired this knowledge before we were born, and were born having the use of it, then we also knew before we were born and at the instant of birth not only the equal or the greater or the less, but all other ideas; for we are not speaking only of equality, but of beauty, goodness, justice, holiness, and of all which we stamp with the name of essence in the dialectical process, both when we ask and when we answer questions. Of all this we may certainly affirm that we acquired the knowledge before birth?

We may.

But if, after having acquired, we have not forgotten what in each case we acquired, then we must always have come into life having knowledge, and shall always continue to know as long as life lasts—for knowing is the acquiring and retaining knowledge and not forgetting. Is not forgetting, Simmias, just the losing of knowledge?

Quite true, Socrates.

But if the knowledge which we acquired before birth was lost by us at birth, and if afterwards by the use of the senses we recovered what we previously knew, will not the process which we call learning be a recovering of the knowledge which is natural to us, and may not this be rightly termed recollection?

Very true.

So much is clear—that when we perceive something, either by the help of sight, or hearing, or some other sense, from that perception we are able to obtain a notion of some other thing like or unlike which is associated with it but has been forgotten. Whence, as I was saying, one of two alternatives follows:—either we had this knowledge at birth, and continued to know through life; or, after birth, those who are said to learn only remember, and learning is simply recollection.

Yes, that is quite true, Socrates.

And which alternative, Simmias, do you prefer? Had we the knowledge at our birth, or did we recollect the things which we knew previously to our birth?

I cannot decide at the moment.

At any rate you can decide whether he who has knowledge will or will not be able to render an account of his knowledge? What do you say?

Certainly, he will.

But do you think that every man is able to give an account of these very matters about which we are speaking?

Would that they could, Socrates, but I rather fear that to-morrow, at this time, there will no longer be any one alive who is able to give an account of them such as ought to be given.

Then you are not of opinion, Simmias, that all men know these things?

Certainly not.

They are in process of recollecting that which they learned before?

Certainly.

But when did our souls acquire this knowledge?—not since we were born as men?

Certainly not.

And therefore, previously?

Yes.

Then, Simmias, our souls must also have existed without bodies before they were in the form of man, and must have had intelligence.

Unless indeed you suppose, Socrates, that these notions are given us at the very moment of birth; for this is the only time which remains.

Yes, my friend, but if so, when do we lose them? for they are not in us when we are born—that is admitted. Do we lose them at the moment of receiving them, or if not at what other time?

No, Socrates, I perceive that I was unconsciously talking nonsense.

Then may we not say, Simmias, that if, as we are always repeating, there is an absolute beauty, and goodness, and an absolute essence of all things; and if to this, which is now discovered to have existed in our former state, we refer all our sensations, and with this compare them, finding these ideas to be pre-existent and our inborn possession—then our souls must have had a prior existence, but if not, there would be no force in the argument? There is the same proof that these ideas must have existed before we were born, as that our souls existed before we were born; and if not the ideas, then not the souls.

Yes, Socrates; I am convinced that there is precisely the same necessity for the one as for the other; and the argument retreats successfully to the position that the existence of the soul before birth cannot be separated from the existence of the essence of which you speak. For there is nothing which to my mind is so patent as that beauty, goodness, and the other notions of which you were just now speaking, have a most real and absolute existence; and I am satisfied with the proof.

Well, but is Cebes equally satisfied? for I must convince him too.

I think, said Simmias, that Cebes is satisfied: although he is the most incredulous of mortals, yet I believe that he is sufficiently convinced of the existence of the soul before birth. But that after death the soul will continue to exist is not yet proven even to my own satisfaction. I cannot get rid of the feeling of the many to which Cebes was referring—the feeling that when the man dies the

soul will be dispersed, and that this may be the extinction of her. For admitting that she may have been born elsewhere, and framed out of other elements, and was in existence before entering the human body, why after having entered in and gone out again may she not herself be destroyed and come to an end?

Very true, Simmias, said Cebes; about half of what was required has been proven; to wit, that our souls existed before we were born:—that the soul will exist after death as well as before birth is the other half of which the proof is still wanting, and has to be supplied; when that is given the demonstration will be complete.

But that proof, Simmias and Cebes, has been already given, said Socrates, if you put the two arguments together—I mean this and the former one, in which we admitted that everything living is born of the dead. For if the soul exists before birth, and in coming to life and being born can be born only from death and dying, must she not after death continue to exist, since she has to be born again?—Surely the proof which you desire has been already furnished. Still I suspect that you and Simmias would be glad to probe the argument further. Like children, you are haunted with a fear that when the soul leaves the body, the wind may really blow her away and scatter her; especially if a man should happen to die in a great storm and not when the sky is calm.

Cebes answered with a smile: Then, Socrates, you must argue us out of our fears—and yet, strictly speaking, they are not our fears, but there is a child within us to whom death is a sort of hobgoblin; him too we must persuade not to be afraid when he is alone in the dark.

Socrates said: Let the voice of the charmer be applied daily until you have charmed away the fear.

And where shall we find a good charmer of our fears, Socrates, when you are gone?

Hellas, he replied, is a large place, Cebes, and has many good men, and there are barbarous races not a few: seek for him among them all, far and wide, sparing neither pains nor money; for there is no better way of spending your money. And you must seek among yourselves too; for you will not find others better able to make the search.

The search, replied Cebes, shall certainly be made. And now, if you please, let us return to the point of the argument at which we digressed.

By all means, replied Socrates; what else should I please?

Very good.

Must we not, said Socrates, ask ourselves what that is which, as we imagine, is liable to be scattered, and about which we fear? and what again is that about which we have no fear? And then we may proceed further to enquire whether that which suffers dispersion is or is not of the nature of soul—our hopes and fears as to our own souls will turn upon the answers to these questions.

Very true, he said.

Now the compound or composite may be supposed to be naturally capable, as of being compounded, so also of being dissolved; but that which is uncompounded, and that only, must be, if anything is, indissoluble.

Yes; I should imagine so, said Cebes.

And the uncompounded may be assumed to be the same and unchanging, whereas the compound is always changing and never the same.

I agree, he said.

Then now let us return to the previous discussion. Is that idea or essence, which in the dialectical process we define as essence or true existence—whether essence of equality, beauty, or anything else—are these essences, I say, liable at times to some degree of change? or are they each of them always what they are, having the same simple self-existent and unchanging forms, not admitting of variation at all, or in any way, or at any time?

They must be always the same, Socrates, replied Cebes.

And what would you say of the many beautiful—whether men or horses or garments or any other things which are named by the same names and may be called equal or beautiful,—are they all unchanging and the same always, or quite the reverse? May they not rather be described as almost always changing and hardly ever the same, either with themselves or with one another?

The latter, replied Cebes; they are always in a state of change.

And these you can touch and see and perceive with the senses, but the unchanging things you can only perceive with the mind—they are invisible and are not seen?

That is very true, he said.

Well, then, added Socrates, let us suppose that there are two sorts of existences—one seen, the other unseen.

Let us suppose them.

The seen is the changing, and the unseen is the unchanging?

That may be also supposed.

And, further, is not one part of us body, another part soul?

To be sure.

And to which class is the body more alike and akin?

Clearly to the seen—no one can doubt that.

And is the soul seen or not seen?

Not by man, Socrates.

And what we mean by 'seen' and 'not seen' is that which is or is not visible to the eye of man?

Yes, to the eye of man.

And is the soul seen or not seen?

Not seen.

Unseen then?

Yes.

Then the soul is more like to the unseen, and the body to the seen?

That follows necessarily, Socrates.

And were we not saying long ago that the soul when using the body as an instrument of perception, that is to say, when using the sense of sight or hearing or some other sense (for the meaning of perceiving through the body is perceiving through the senses)—were we not saying that the soul too is then dragged by the body into the region of the changeable, and wanders and is confused; the world spins round her, and she is like a drunkard, when she touches change?

Very true.

But when returning into herself she reflects, then she passes into the other world, the region of purity, and eternity, and immortality, and unchangeableness, which are her kindred, and with them she ever lives, when she is by herself and is not let or hindered; then she ceases from her erring ways, and being in communion with the unchanging is unchanging. And this state of the soul is called wisdom?

That is well and truly said, Socrates, he replied.

And to which class is the soul more nearly alike and akin, as far as may be inferred from this argument, as well as from the preceding one?

I think, Socrates, that, in the opinion of every one who follows the argument, the soul will be infinitely more like the unchangeable—even the most stupid person will not deny that.

And the body is more like the changing?

Yes.

Yet once more consider the matter in another light: When the soul and the body are united, then nature orders the soul to rule and govern, and the body to obey and serve. Now which of these two functions is akin to the divine? and which to the mortal? Does not the divine appear to you to be that which naturally orders and rules, and the mortal to be that which is subject and servant?

True.

And which does the soul resemble?

The soul resembles the divine, and the body the mortal—there can be no doubt of that, Socrates.

Then reflect, Cebes: of all which has been said is not this the conclusion?—that the soul is in the very likeness of the divine, and immortal, and intellectual, and uniform, and indissoluble, and unchangeable; and that the body is in the very likeness of the human, and mortal, and unintellectual, and multiform, and dissoluble, and changeable. Can this, my dear Cebes, be denied?

It cannot.

But if it be true, then is not the body liable to speedy dissolution? and is not the soul almost or altogether indissoluble?

Certainly.

And do you further observe, that after a man is dead, the body, or visible part of him, which is lying in the visible world, and is called a corpse, and would naturally be dissolved and decomposed and dissipated, is not dissolved or decomposed at once, but may remain for a for some time, nay even for a long time, if the constitution be sound at the time of death, and the season of the year favourable? For the body when shrunk and embalmed, as the manner is in Egypt, may remain almost entire through infinite ages; and even in decay, there are still some portions, such as the bones and ligaments, which are practically indestructible:—Do you agree?

Yes.

And is it likely that the soul, which is invisible, in passing to the place of the true Hades, which like her is invisible, and pure, and noble, and on her way to the good and wise God, whither, if God will, my soul is also soon to go,—that the soul, I repeat, if this be her nature and origin, will be blown away and destroyed immediately on quitting the body, as the many say? That can never be, my dear Simmias and Cebes. The truth rather is, that the soul which is pure at departing and draws after her no bodily taint, having never voluntarily during life had connection with the body, which she is ever avoiding, herself gathered into herself;—and making such abstraction her perpetual study—which means that she has been a true disciple of philosophy; and therefore has in fact been always engaged in the practice of dying? For is not philosophy the practice of death?—

Certainly—

That soul, I say, herself invisible, departs to the invisible world—to the divine and immortal and rational: thither arriving, she is secure of bliss and is released from the error and folly of men, their fears and wild passions and all other human ills, and for ever dwells, as they say of the initiated, in company with the gods (compare Apol.). Is not this true, Cebes?

Yes, said Cebes, beyond a doubt.

But the soul which has been polluted, and is impure at the time of her departure, and is the companion and servant of the body always, and is in love with and fascinated by the body and by the desires and pleasures of the body, until she is led to believe that the truth only exists in a bodily form, which a man may touch and see and taste, and use for the purposes of his lusts,—the soul, I mean, accustomed to hate and fear and avoid the intellectual principle, which to the bodily eye is dark and invisible, and can be attained only by philosophy;—do you suppose that such a soul will depart pure and unalloyed?

Impossible, he replied.

She is held fast by the corporeal, which the continual association and constant care of the body have wrought into her nature.

Very true.

And this corporeal element, my friend, is heavy and weighty and earthy, and is that element of sight by which a soul is depressed and dragged down again into the visible world, because she is afraid of the invisible and of the world below—prowling about tombs and sepulchres, near which, as they tell us, are seen certain ghostly apparitions of souls which have not departed pure, but are cloyed with sight and therefore visible.

(Compare Milton, Comus:—

'But when lust,

By unchaste looks, loose gestures, and foul talk,

But most by lewd and lavish act of sin,

Lets in defilement to the inward parts,

The soul grows clotted by contagion,

Imbodies, and imbrutes, till she quite lose,

The divine property of her first being.

Such are those thick and gloomy shadows damp

Oft seen in charnel vaults and sepulchres,

Lingering, and sitting by a new made grave,

As loath to leave the body that it lov'd,

And linked itself by carnal sensuality

To a degenerate and degraded state.')

That is very likely, Socrates.

Yes, that is very likely, Cebes; and these must be the souls, not of the good, but of the evil, which are compelled to wander about such places in payment of the penalty of their former evil way of life; and they continue to wander until through the craving after the corporeal which never leaves them, they are imprisoned finally in another body. And they may be supposed to find their prisons in the same natures which they have had in their former lives.

What natures do you mean, Socrates?

What I mean is that men who have followed after gluttony, and wantonness, and drunkenness, and have had no thought of avoiding them, would pass into asses and animals of that sort. What do you think?

I think such an opinion to be exceedingly probable.

And those who have chosen the portion of injustice, and tyranny, and violence, will pass into wolves, or into hawks and kites;—whither else can we suppose them to go?

Yes, said Cebes; with such natures, beyond question.

And there is no difficulty, he said, in assigning to all of them places answering to their several natures and propensities?

There is not, he said.

Some are happier than others; and the happiest both in themselves and in the place to which they go are those who have practised the civil and social virtues which are called temperance and justice, and are acquired by habit and attention without philosophy and mind. (Compare Republic.)

Why are they the happiest?

Because they may be expected to pass into some gentle and social kind which is like their own, such as bees or wasps or ants, or back again into the form of man, and just and moderate men may be supposed to spring from them.

Very likely.

No one who has not studied philosophy and who is not entirely pure at the time of his departure is allowed to enter the company of the Gods, but the lover of knowledge only. And this is the reason, Simmias and Cebes, why the true votaries of philosophy abstain from all fleshly lusts, and hold out against them and refuse to give themselves up to them,—not because they fear poverty or the ruin of their families, like the lovers of money, and the world in general; nor like the lovers of power and honour, because they dread the dishonour or disgrace of evil deeds.

No, Socrates, that would not become them, said Cebes.

No indeed, he replied; and therefore they who have any care of their own souls, and do not merely live moulding and fashioning the body, say farewell to all this; they will not walk in the ways of the blind: and when philosophy offers them purification and release from evil, they feel that they ought not to resist her influence, and whither she leads they turn and follow.

What do you mean, Socrates?

I will tell you, he said. The lovers of knowledge are conscious that the soul was simply fastened and glued to the body—until philosophy received her, she could only view real existence through the bars of a prison, not in and through herself; she was wallowing in the mire of every sort of ignorance; and by reason of lust had become the principal accomplice in her own captivity. This was her original state; and then, as I was saying, and as the lovers of knowledge are well aware, philosophy, seeing how terrible was her confinement, of which she was to herself the cause, received and gently comforted her and sought to release her,

pointing out that the eye and the ear and the other senses are full of deception, and persuading her to retire from them, and abstain from all but the necessary use of them, and be gathered up and collected into herself, bidding her trust in herself and her own pure apprehension of pure existence, and to mistrust whatever comes to her through other channels and is subject to variation; for such things are visible and tangible, but what she sees in her own nature is intelligible and invisible. And the soul of the true philosopher thinks that she ought not to resist this deliverance, and therefore abstains from pleasures and desires and pains and fears, as far as she is able; reflecting that when a man has great joys or sorrows or fears or desires, he suffers from them, not merely the sort of evil which might be anticipated—as for example, the loss of his health or property which he has sacrificed to his lusts—but an evil greater far, which is the greatest and worst of all evils, and one of which he never thinks.

What is it, Socrates? said Cebes.

The evil is that when the feeling of pleasure or pain is most intense, every soul of man imagines the objects of this intense feeling to be then plainest and truest: but this is not so, they are really the things of sight.

Very true.

And is not this the state in which the soul is most enthralled by the body?

How so?

Why, because each pleasure and pain is a sort of nail which nails and rivets the soul to the body, until she becomes like the body, and believes that to be true which the body affirms to be true; and from agreeing with the body and having the same delights she is obliged to have the same habits and haunts, and is not likely ever to be pure at her departure to the world below, but is always infected by the body; and so she sinks into another body and there germinates and grows, and has therefore no part in the communion of the divine and pure and simple.

Most true, Socrates, answered Cebes.

And this, Cebes, is the reason why the true lovers of knowledge are temperate and brave; and not for the reason which the world gives.

Certainly not.

Certainly not! The soul of a philosopher will reason in quite another way; she will not ask philosophy to release her in order that when released she may deliver herself up again to the thraldom of pleasures and pains, doing a work only to be undone again, weaving instead of unweaving her Penelope's web. But she will calm passion, and follow reason, and dwell in the contemplation of her, beholding the true and divine (which is not matter of opinion), and thence deriving nourishment. Thus she seeks to live while she lives, and after death she hopes to go to her own kindred and to that which is like her, and to be freed from human ills. Never fear, Simmias and Cebes, that a soul which has been thus nurtured and has had these pursuits, will at her departure from the body be scattered and blown away by the winds and be nowhere and nothing.

When Socrates had done speaking, for a considerable time there was silence; he himself appeared to be meditating, as most of us were, on what had been said; only Cebes and Simmias spoke a few words to one another. And Socrates observing them asked what they thought of the argument, and whether there was anything wanting? For, said he, there are many points still open to suspicion and attack, if any one were disposed to sift the matter thoroughly. Should you be considering some other matter I say no more, but if you are still in doubt do not hesitate to say exactly what you think, and let us have anything better which you can suggest; and if you think that I can be of any use, allow me to help you.

Simmias said: I must confess, Socrates, that doubts did arise in our minds, and each of us was urging and inciting the other to put the question which we wanted to have answered and which neither of us liked to ask, fearing that our importunity might be troublesome under present at such a time.

Socrates replied with a smile: O Simmias, what are you saying? I am not very likely to persuade other men that I do not regard my present situation as a misfortune, if I cannot even persuade you that I am no worse off now than at any other time in my life. Will you not allow that I have as much of the spirit of prophecy in me as the swans? For they, when they perceive that they must die, having sung all their life long, do then sing more lustily than ever, rejoicing in the thought that they are about to go away to the god whose ministers they are. But men, because they are themselves afraid of death, slanderously affirm of the swans that they sing a lament at the last, not considering that no bird sings when cold, or hungry, or in pain, not even the nightingale, nor the swallow, nor yet the hoopoe; which are said indeed to tune a lay of sorrow, although I do not believe this to be true of them any more than of the swans. But because they are sacred to Apollo, they have the gift of prophecy, and anticipate the good things of another world,

wherefore they sing and rejoice in that day more than they ever did before. And I too, believing myself to be the consecrated servant of the same God, and the fellow-servant of the swans, and thinking that I have received from my master gifts of prophecy which are not inferior to theirs, would not go out of life less merrily than the swans. Never mind then, if this be your only objection, but speak and ask anything which you like, while the eleven magistrates of Athens allow.

Very good, Socrates, said Simmias; then I will tell you my difficulty, and Cebes will tell you his. I feel myself, (and I daresay that you have the same feeling), how hard or rather impossible is the attainment of any certainty about questions such as these in the present life. And yet I should deem him a coward who did not prove what is said about them to the uttermost, or whose heart failed him before he had examined them on every side. For he should persevere until he has achieved one of two things: either he should discover, or be taught the truth about them; or, if this be impossible, I would have him take the best and most irrefragable of human theories, and let this be the raft upon which he sails through life—not without risk, as I admit, if he cannot find some word of God which will more surely and safely carry him. And now, as you bid me, I will venture to question you, and then I shall not have to reproach myself hereafter with not having said at the time what I think. For when I consider the matter, either alone or with Cebes, the argument does certainly appear to me, Socrates, to be not sufficient.

Socrates answered: I dare say, my friend, that you may be right, but I should like to know in what respect the argument is insufficient.

In this respect, replied Simmias:—Suppose a person to use the same argument about harmony and the lyre—might he not say that harmony is a thing invisible, incorporeal, perfect, divine, existing in the lyre which is harmonized, but that the lyre and the strings are matter and material, composite, earthy, and akin to mortality? And when some one breaks the lyre, or cuts and rends the strings, then he who takes this view would argue as you do, and on the same analogy, that the harmony survives and has not perished—you cannot imagine, he would say, that the lyre without the strings, and the broken strings themselves which are mortal remain, and yet that the harmony, which is of heavenly and immortal nature and kindred, has perished—perished before the mortal. The harmony must still be somewhere, and the wood and strings will decay before anything can happen to that. The thought, Socrates, must have occurred to your own mind that such is our conception of the soul; and that when the body is in a manner strung and held together by the elements of hot and cold, wet and dry, then the soul is the harmony or due proportionate admixture of them. But if so, whenever the strings of the body are unduly loosened or overstrained through disease or other injury, then the soul, though most divine, like other harmonies of music or of works of art, of course perishes at once, although the material remains of the body may last for a considerable time, until they are either decayed or burnt. And if any one maintains that the soul, being the harmony of the elements of the body, is first to perish in that which is called death, how shall we answer him?

Socrates looked fixedly at us as his manner was, and said with a smile: Simmias has reason on his side; and why does not some one of you who is better able than myself answer him? for there is force in his attack upon me. But perhaps, before we answer him, we had better also hear what Cebes has to say that we may gain time for reflection, and when they have both spoken, we may either assent to them, if there is truth in what they say, or if not, we will maintain our position. Please to tell me then, Cebes, he said, what was the difficulty which troubled you?

Cebes said: I will tell you. My feeling is that the argument is where it was, and open to the same objections which were urged before; for I am ready to admit that the existence of the soul before entering into the bodily form has been very ingeniously, and, if I may say so, quite sufficiently proven; but the existence of the soul after death is still, in my judgment, unproven. Now my objection is not the same as that of Simmias; for I am not disposed to deny that the soul is stronger and more lasting than the body, being of opinion that in all such respects the soul very far excels the body. Well, then, says the argument to me, why do you remain unconvinced?—When you see that the weaker continues in existence after the man is dead, will you not admit that the more lasting must also survive during the same period of time? Now I will ask you to consider whether the objection, which, like Simmias, I will express in a figure, is of any weight. The analogy which I will adduce is that of an old weaver, who dies, and after his death somebody says:—He is not dead, he must be alive;—see, there is the coat which he himself wove and wore, and which remains whole and undecayed. And then he proceeds to ask of some one who is incredulous, whether a man lasts longer, or the coat which is in use and wear; and when he is answered that a man lasts far longer, thinks that he has thus certainly demonstrated the survival of the man, who is the more lasting, because the less lasting remains. But that, Simmias, as I would beg you to remark, is a mistake; any one can see that he who talks thus is talking nonsense. For the truth is, that the weaver aforesaid, having woven and worn many such coats, outlived several of them, and was outlived by the last; but a man is not therefore proved to be slighter and weaker than a coat. Now the relation of the body to the soul may be expressed in a similar figure; and any one may very fairly say in like manner that the soul is lasting, and the body weak and shortlived in comparison. He may argue in like manner that every soul wears out many bodies, especially if a man live many years. While he is alive the body deliquesces and decays, and the soul always weaves

another garment and repairs the waste. But of course, whenever the soul perishes, she must have on her last garment, and this will survive her; and then at length, when the soul is dead, the body will show its native weakness, and quickly decompose and pass away. I would therefore rather not rely on the argument from superior strength to prove the continued existence of the soul after death. For granting even more than you affirm to be possible, and acknowledging not only that the soul existed before birth, but also that the souls of some exist, and will continue to exist after death, and will be born and die again and again, and that there is a natural strength in the soul which will hold out and be born many times—nevertheless, we may be still inclined to think that she will weary in the labours of successive births, and may at last succumb in one of her deaths and utterly perish; and this death and dissolution of the body which brings destruction to the soul may be unknown to any of us, for no one of us can have had any experience of it: and if so, then I maintain that he who is confident about death has but a foolish confidence, unless he is able to prove that the soul is altogether immortal and imperishable. But if he cannot prove the soul's immortality, he who is about to die will always have reason to fear that when the body is disunited, the soul also may utterly perish.

All of us, as we afterwards remarked to one another, had an unpleasant feeling at hearing what they said. When we had been so firmly convinced before, now to have our faith shaken seemed to introduce a confusion and uncertainty, not only into the previous argument, but into any future one; either we were incapable of forming a judgment, or there were no grounds of belief.

ECHECRATES: There I feel with you—by heaven I do, Phaedo, and when you were speaking, I was beginning to ask myself the same question: What argument can I ever trust again? For what could be more convincing than the argument of Socrates, which has now fallen into discredit? That the soul is a harmony is a doctrine which has always had a wonderful attraction for me, and, when mentioned, came back to me at once, as my own original conviction. And now I must begin again and find another argument which will assure me that when the man is dead the soul survives. Tell me, I implore you, how did Socrates proceed? Did he appear to share the unpleasant feeling which you mention? or did he calmly meet the attack? And did he answer forcibly or feebly? Narrate what passed as exactly as you can.

PHAEDO: Often, Echecrates, I have wondered at Socrates, but never more than on that occasion. That he should be able to answer was nothing, but what astonished me was, first, the gentle and pleasant and approving manner in which he received the words of the young men, and then his quick sense of the wound which had been inflicted by the argument, and the readiness with which he healed it. He might be compared to a general rallying his defeated and broken army, urging them to accompany him and return to the field of argument.

ECHECRATES: What followed?

PHAEDO: You shall hear, for I was close to him on his right hand, seated on a sort of stool, and he on a couch which was a good deal higher. He stroked my head, and pressed the hair upon my neck—he had a way of playing with my hair; and then he said: To-morrow, Phaedo, I suppose that these fair locks of yours will be severed.

Yes, Socrates, I suppose that they will, I replied.

Not so, if you will take my advice.

What shall I do with them? I said.

To-day, he replied, and not to-morrow, if this argument dies and we cannot bring it to life again, you and I will both shave our locks; and if I were you, and the argument got away from me, and I could not hold my ground against Simmias and Cebes, I would myself take an oath, like the Argives, not to wear hair any more until I had renewed the conflict and defeated them.

Yes, I said, but Heracles himself is said not to be a match for two.

Summon me then, he said, and I will be your Iolaus until the sun goes down.

I summon you rather, I rejoined, not as Heracles summoning Iolaus, but as Iolaus might summon Heracles.

That will do as well, he said. But first let us take care that we avoid a danger.

Of what nature? I said.

Lest we become misologists, he replied, no worse thing can happen to a man than this. For as there are misanthropists or haters of men, there are also misologists or haters of ideas, and both spring from the same cause, which is ignorance of the world. Misanthropy arises out of the too great confidence of inexperience;—you trust a man and think him altogether true and sound and faithful, and then in a little while he turns out to be false and knavish; and then another and another, and when this has happened several times to a man, especially when it happens among those whom he deems to be his own most trusted and familiar friends,

and he has often quarreled with them, he at last hates all men, and believes that no one has any good in him at all. You must have observed this trait of character?

I have.

And is not the feeling discreditable? Is it not obvious that such an one having to deal with other men, was clearly without any experience of human nature; for experience would have taught him the true state of the case, that few are the good and few the evil, and that the great majority are in the interval between them.

What do you mean? I said.

I mean, he replied, as you might say of the very large and very small, that nothing is more uncommon than a very large or very small man; and this applies generally to all extremes, whether of great and small, or swift and slow, or fair and foul, or black and white: and whether the instances you select be men or dogs or anything else, few are the extremes, but many are in the mean between them. Did you never observe this?

Yes, I said, I have.

And do you not imagine, he said, that if there were a competition in evil, the worst would be found to be very few?

Yes, that is very likely, I said.

Yes, that is very likely, he replied; although in this respect arguments are unlike men—there I was led on by you to say more than I had intended; but the point of comparison was, that when a simple man who has no skill in dialectics believes an argument to be true which he afterwards imagines to be false, whether really false or not, and then another and another, he has no longer any faith left, and great disputers, as you know, come to think at last that they have grown to be the wisest of mankind; for they alone perceive the utter unsoundness and instability of all arguments, or indeed, of all things, which, like the currents in the Euripus, are going up and down in never-ceasing ebb and flow.

That is quite true, I said.

Yes, Phaedo, he replied, and how melancholy, if there be such a thing as truth or certainty or possibility of knowledge—that a man should have lighted upon some argument or other which at first seemed true and then turned out to be false, and instead of blaming himself and his own want of wit, because he is annoyed, should at last be too glad to transfer the blame from himself to arguments in general: and for ever afterwards should hate and revile them, and lose truth and the knowledge of realities.

Yes, indeed, I said; that is very melancholy.

Let us then, in the first place, he said, be careful of allowing or of admitting into our souls the notion that there is no health or soundness in any arguments at all. Rather say that we have not yet attained to soundness in ourselves, and that we must struggle manfully and do our best to gain health of mind—you and all other men having regard to the whole of your future life, and I myself in the prospect of death. For at this moment I am sensible that I have not the temper of a philosopher; like the vulgar, I am only a partisan. Now the partisan, when he is engaged in a dispute, cares nothing about the rights of the question, but is anxious only to convince his hearers of his own assertions. And the difference between him and me at the present moment is merely this—that whereas he seeks to convince his hearers that what he says is true, I am rather seeking to convince myself; to convince my hearers is a secondary matter with me. And do but see how much I gain by the argument. For if what I say is true, then I do well to be persuaded of the truth, but if there be nothing after death, still, during the short time that remains, I shall not distress my friends with lamentations, and my ignorance will not last, but will die with me, and therefore no harm will be done. This is the state of mind, Simmias and Cebes, in which I approach the argument. And I would ask you to be thinking of the truth and not of Socrates: agree with me, if I seem to you to be speaking the truth; or if not, withstand me might and main, that I may not deceive you as well as myself in my enthusiasm, and like the bee, leave my sting in you before I die.

And now let us proceed, he said. And first of all let me be sure that I have in my mind what you were saying. Simmias, if I remember rightly, has fears and misgivings whether the soul, although a fairer and diviner thing than the body, being as she is in the form of harmony, may not perish first. On the other hand, Cebes appeared to grant that the soul was more lasting than the body, but he said that no one could know whether the soul, after having worn out many bodies, might not perish herself and leave her last body behind her; and that this is death, which is the destruction not of the body but of the soul, for in the body the work of destruction is ever going on. Are not these, Simmias and Cebes, the points which we have to consider?

They both agreed to this statement of them.

He proceeded: And did you deny the force of the whole preceding argument, or of a part only?

Of a part only, they replied.

And what did you think, he said, of that part of the argument in which we said that knowledge was recollection, and hence inferred that the soul must have previously existed somewhere else before she was enclosed in the body?

Cebes said that he had been wonderfully impressed by that part of the argument, and that his conviction remained absolutely unshaken. Simmias agreed, and added that he himself could hardly imagine the possibility of his ever thinking differently.

But, rejoined Socrates, you will have to think differently, my Theban friend, if you still maintain that harmony is a compound, and that the soul is a harmony which is made out of strings set in the frame of the body; for you will surely never allow yourself to say that a harmony is prior to the elements which compose it.

Never, Socrates.

But do you not see that this is what you imply when you say that the soul existed before she took the form and body of man, and was made up of elements which as yet had no existence? For harmony is not like the soul, as you suppose; but first the lyre, and the strings, and the sounds exist in a state of discord, and then harmony is made last of all, and perishes first. And how can such a notion of the soul as this agree with the other?

Not at all, replied Simmias.

And yet, he said, there surely ought to be harmony in a discourse of which harmony is the theme.

There ought, replied Simmias.

But there is no harmony, he said, in the two propositions that knowledge is recollection, and that the soul is a harmony. Which of them will you retain?

I think, he replied, that I have a much stronger faith, Socrates, in the first of the two, which has been fully demonstrated to me, than in the latter, which has not been demonstrated at all, but rests only on probable and plausible grounds; and is therefore believed by the many. I know too well that these arguments from probabilities are impostors, and unless great caution is observed in the use of them, they are apt to be deceptive—in geometry, and in other things too. But the doctrine of knowledge and recollection has been proven to me on trustworthy grounds; and the proof was that the soul must have existed before she came into the body, because to her belongs the essence of which the very name implies existence. Having, as I am convinced, rightly accepted this conclusion, and on sufficient grounds, I must, as I suppose, cease to argue or allow others to argue that the soul is a harmony.

Let me put the matter, Simmias, he said, in another point of view: Do you imagine that a harmony or any other composition can be in a state other than that of the elements, out of which it is compounded?

Certainly not.

Or do or suffer anything other than they do or suffer?

He agreed.

Then a harmony does not, properly speaking, lead the parts or elements which make up the harmony, but only follows them.

He assented.

For harmony cannot possibly have any motion, or sound, or other quality which is opposed to its parts.

That would be impossible, he replied.

And does not the nature of every harmony depend upon the manner in which the elements are harmonized?

I do not understand you, he said.

I mean to say that a harmony admits of degrees, and is more of a harmony, and more completely a harmony, when more truly and fully harmonized, to any extent which is possible; and less of a harmony, and less completely a harmony, when less truly and fully harmonized.

True.

But does the soul admit of degrees? or is one soul in the very least degree more or less, or more or less completely, a soul than another?

Not in the least.

Yet surely of two souls, one is said to have intelligence and virtue, and to be good, and the other to have folly and vice, and to be an evil soul: and this is said truly?

Yes, truly.

But what will those who maintain the soul to be a harmony say of this presence of virtue and vice in the soul?—will they say that here is another harmony, and another discord, and that the virtuous soul is harmonized, and herself being a harmony has another harmony within her, and that the vicious soul is inharmonical and has no harmony within her?

I cannot tell, replied Simmias; but I suppose that something of the sort would be asserted by those who say that the soul is a harmony.

And we have already admitted that no soul is more a soul than another; which is equivalent to admitting that harmony is not more or less harmony, or more or less completely a harmony?

Quite true.

And that which is not more or less a harmony is not more or less harmonized?

True.

And that which is not more or less harmonized cannot have more or less of harmony, but only an equal harmony?

Yes, an equal harmony.

Then one soul not being more or less absolutely a soul than another, is not more or less harmonized?

Exactly.

And therefore has neither more nor less of discord, nor yet of harmony?

She has not.

And having neither more nor less of harmony or of discord, one soul has no more vice or virtue than another, if vice be discord and virtue harmony?

Not at all more.

Or speaking more correctly, Simmias, the soul, if she is a harmony, will never have any vice; because a harmony, being absolutely a harmony, has no part in the inharmonical.

No.

And therefore a soul which is absolutely a soul has no vice?

How can she have, if the previous argument holds?

Then, if all souls are equally by their nature souls, all souls of all living creatures will be equally good?

I agree with you, Socrates, he said.

And can all this be true, think you? he said; for these are the consequences which seem to follow from the assumption that the soul is a harmony?

It cannot be true.

Once more, he said, what ruler is there of the elements of human nature other than the soul, and especially the wise soul? Do you know of any?

Indeed, I do not.

And is the soul in agreement with the affections of the body? or is she at variance with them? For example, when the body is hot and thirsty, does not the soul incline us against drinking? and when the body is hungry, against eating? And this is only one instance out of ten thousand of the opposition of the soul to the things of the body.

Very true.

But we have already acknowledged that the soul, being a harmony, can never utter a note at variance with the tensions and relaxations and vibrations and other affections of the strings out of which she is composed; she can only follow, she cannot lead them?

It must be so, he replied.

And yet do we not now discover the soul to be doing the exact opposite—leading the elements of which she is believed to be composed; almost always opposing and coercing them in all sorts of ways throughout life, sometimes more violently with the pains of medicine and gymnastic; then again more gently; now threatening, now admonishing the desires, passions, fears, as if talking to a thing which is not herself, as Homer in the Odyssee represents Odysseus doing in the words—

'He beat his breast, and thus reproached his heart: Endure, my heart; far worse hast thou endured!

Do you think that Homer wrote this under the idea that the soul is a harmony capable of being led by the affections of the body, and not rather of a nature which should lead and master them—herself a far diviner thing than any harmony?

Yes, Socrates, I quite think so.

Then, my friend, we can never be right in saying that the soul is a harmony, for we should contradict the divine Homer, and contradict ourselves.

True, he said.

Thus much, said Socrates, of Harmonia, your Theban goddess, who has graciously yielded to us; but what shall I say, Cebes, to her husband Cadmus, and how shall I make peace with him?

I think that you will discover a way of propitiating him, said Cebes; I am sure that you have put the argument with Harmonia in a manner that I could never have expected. For when Simmias was mentioning his difficulty, I quite imagined that no answer could be given to him, and therefore I was surprised at finding that his argument could not sustain the first onset of yours, and not impossibly the other, whom you call Cadmus, may share a similar fate.

Nay, my good friend, said Socrates, let us not boast, lest some evil eye should put to flight the word which I am about to speak. That, however, may be left in the hands of those above, while I draw near in Homeric fashion, and try the mettle of your words. Here lies the point:—You want to have it proven to you that the soul is imperishable and immortal, and the philosopher who is confident in death appears to you to have but a vain and foolish confidence, if he believes that he will fare better in the world below than one who has led another sort of life, unless he can prove this; and you say that the demonstration of the strength and divinity of the soul, and of her existence prior to our becoming men, does not necessarily imply her immortality. Admitting the soul to be longlived, and to have known and done much in a former state, still she is not on that account immortal; and her entrance into the human form may be a sort of disease which is the beginning of dissolution, and may at last, after the toils of life are over, end in that which is called death. And whether the soul enters into the body once only or many times, does not, as you say, make any difference in the fears of individuals. For any man, who is not devoid of sense, must fear, if he has no knowledge and can give no account of the soul's immortality. This, or something like this, I suspect to be your notion, Cebes; and I designedly recur to it in order that nothing may escape us, and that you may, if you wish, add or subtract anything.

But, said Cebes, as far as I see at present, I have nothing to add or subtract: I mean what you say that I mean.

Socrates paused awhile, and seemed to be absorbed in reflection. At length he said: You are raising a tremendous question, Cebes, involving the whole nature of generation and corruption, about which, if you like, I will give you my own experience; and if anything which I say is likely to avail towards the solution of your difficulty you may make use of it.

I should very much like, said Cebes, to hear what you have to say.

Then I will tell you, said Socrates. When I was young, Cebes, I had a prodigious desire to know that department of philosophy which is called the investigation of nature; to know the causes of things, and why a thing is and is created or destroyed appeared to me to be a lofty profession; and I was always agitating myself with the consideration of questions such as these:—Is the growth of animals the result of some decay which the hot and cold principle contracts, as some have said? Is the blood the element with which we think, or the air, or the fire? or perhaps nothing of the kind—but the brain may be the originating power of the perceptions of hearing and sight and smell, and memory and opinion may come from them, and science may be based on memory and opinion when they have attained fixity. And then I went on to examine the corruption of them, and then to the things of heaven and earth, and at last I concluded myself to be utterly and absolutely incapable of these enquiries, as I will satisfactorily prove to you. For I was fascinated by them to such a degree that my eyes grew blind to things which I had seemed to myself, and also to others, to know quite well; I forgot what I had before thought self-evident truths; e.g. such a fact as that the growth of man is the

result of eating and drinking; for when by the digestion of food flesh is added to flesh and bone to bone, and whenever there is an aggregation of congenial elements, the lesser bulk becomes larger and the small man great. Was not that a reasonable notion?

Yes, said Cebes, I think so.

Well; but let me tell you something more. There was a time when I thought that I understood the meaning of greater and less pretty well; and when I saw a great man standing by a little one, I fancied that one was taller than the other by a head; or one horse would appear to be greater than another horse: and still more clearly did I seem to perceive that ten is two more than eight, and that two cubits are more than one, because two is the double of one.

And what is now your notion of such matters? said Cebes.

I should be far enough from imagining, he replied, that I knew the cause of any of them, by heaven I should; for I cannot satisfy myself that, when one is added to one, the one to which the addition is made becomes two, or that the two units added together make two by reason of the addition. I cannot understand how, when separated from the other, each of them was one and not two, and now, when they are brought together, the mere juxtaposition or meeting of them should be the cause of their becoming two: neither can I understand how the division of one is the way to make two; for then a different cause would produce the same effect, —as in the former instance the addition and juxtaposition of one to one was the cause of two, in this the separation and subtraction of one from the other would be the cause. Nor am I any longer satisfied that I understand the reason why one or anything else is either generated or destroyed or is at all, but I have in my mind some confused notion of a new method, and can never admit the other.

Then I heard some one reading, as he said, from a book of Anaxagoras, that mind was the disposer and cause of all, and I was delighted at this notion, which appeared quite admirable, and I said to myself: If mind is the disposer, mind will dispose all for the best, and put each particular in the best place; and I argued that if any one desired to find out the cause of the generation or destruction or existence of anything, he must find out what state of being or doing or suffering was best for that thing, and therefore a man had only to consider the best for himself and others, and then he would also know the worse, since the same science comprehended both. And I rejoiced to think that I had found in Anaxagoras a teacher of the causes of existence such as I desired, and I imagined that he would tell me first whether the earth is flat or round; and whichever was true, he would proceed to explain the cause and the necessity of this being so, and then he would teach me the nature of the best and show that this was best; and if he said that the earth was in the centre, he would further explain that this position was the best, and I should be satisfied with the explanation given, and not want any other sort of cause. And I thought that I would then go on and ask him about the sun and moon and stars, and that he would explain to me their comparative swiftness, and their returnings and various states, active and passive, and how all of them were for the best. For I could not imagine that when he spoke of mind as the disposer of them, he would give any other account of their being as they are, except that this was best; and I thought that when he had explained to me in detail the cause of each and the cause of all, he would go on to explain to me what was best for each and what was good for all. These hopes I would not have sold for a large sum of money, and I seized the books and read them as fast as I could in my eagerness to know the better and the worse.

What expectations I had formed, and how grievously was I disappointed! As I proceeded, I found my philosopher altogether forsaking mind or any other principle of order, but having recourse to air, and ether, and water, and other eccentricities. I might compare him to a person who began by maintaining generally that mind is the cause of the actions of Socrates, but who, when he endeavoured to explain the causes of my several actions in detail, went on to show that I sit here because my body is made up of bones and muscles; and the bones, as he would say, are hard and have joints which divide them, and the muscles are elastic, and they cover the bones, which have also a covering or environment of flesh and skin which contains them; and as the bones are lifted at their joints by the contraction or relaxation of the muscles, I am able to bend my limbs, and this is why I am sitting here in a curved posture—that is what he would say, and he would have a similar explanation of my talking to you, which he would attribute to sound, and air, and hearing, and he would assign ten thousand other causes of the same sort, forgetting to mention the true cause, which is, that the Athenians have thought fit to condemn me, and accordingly I have thought it better and more right to remain here and undergo my sentence; for I am inclined to think that these muscles and bones of mine would have gone off long ago to Megara or Boeotia—by the dog they would, if they had been moved only by their own idea of what was best, and if I had not chosen the better and nobler part, instead of playing truant and running away, of enduring any punishment which the state inflicts. There is surely a strange confusion of causes and conditions in all this. It may be said, indeed, that without bones and muscles and the other parts of the body I cannot execute my purposes. But to say that I do as I do because of them, and that this is the way in which mind acts, and not from the choice of the best, is a very careless and idle mode of speaking. I wonder that they cannot distinguish the cause from the condition, which the many, feeling about in the dark, are always mistaking and misnaming. And thus one man

makes a vortex all round and steadies the earth by the heaven; another gives the air as a support to the earth, which is a sort of broad trough. Any power which in arranging them as they are arranges them for the best never enters into their minds; and instead of finding any superior strength in it, they rather expect to discover another Atlas of the world who is stronger and more everlasting and more containing than the good;—of the obligatory and containing power of the good they think nothing; and yet this is the principle which I would fain learn if any one would teach me. But as I have failed either to discover myself, or to learn of any one else, the nature of the best, I will exhibit to you, if you like, what I have found to be the second best mode of enquiring into the cause.

I should very much like to hear, he replied.

Socrates proceeded:—I thought that as I had failed in the contemplation of true existence, I ought to be careful that I did not lose the eye of my soul; as people may injure their bodily eye by observing and gazing on the sun during an eclipse, unless they take the precaution of only looking at the image reflected in the water, or in some similar medium. So in my own case, I was afraid that my soul might be blinded altogether if I looked at things with my eyes or tried to apprehend them by the help of the senses. And I thought that I had better have recourse to the world of mind and seek there the truth of existence. I dare say that the simile is not perfect—for I am very far from admitting that he who contemplates existences through the medium of thought, sees them only 'through a glass darkly,' any more than he who considers them in action and operation. However, this was the method which I adopted: I first assumed some principle which I judged to be the strongest, and then I affirmed as true whatever seemed to agree with this, whether relating to the cause or to anything else; and that which disagreed I regarded as untrue. But I should like to explain my meaning more clearly, as I do not think that you as yet understand me.

No indeed, replied Cebes, not very well.

There is nothing new, he said, in what I am about to tell you; but only what I have been always and everywhere repeating in the previous discussion and on other occasions: I want to show you the nature of that cause which has occupied my thoughts. I shall have to go back to those familiar words which are in the mouth of every one, and first of all assume that there is an absolute beauty and goodness and greatness, and the like; grant me this, and I hope to be able to show you the nature of the cause, and to prove the immortality of the soul.

Cebes said: You may proceed at once with the proof, for I grant you this.

Well, he said, then I should like to know whether you agree with me in the next step; for I cannot help thinking, if there be anything beautiful other than absolute beauty should there be such, that it can be beautiful only in as far as it partakes of absolute beauty—and I should say the same of everything. Do you agree in this notion of the cause?

Yes, he said, I agree.

He proceeded: I know nothing and can understand nothing of any other of those wise causes which are alleged; and if a person says to me that the bloom of colour, or form, or any such thing is a source of beauty, I leave all that, which is only confusing to me, and simply and singly, and perhaps foolishly, hold and am assured in my own mind that nothing makes a thing beautiful but the presence and participation of beauty in whatever way or manner obtained; for as to the manner I am uncertain, but I stoutly contend that by beauty all beautiful things become beautiful. This appears to me to be the safest answer which I can give, either to myself or to another, and to this I cling, in the persuasion that this principle will never be overthrown, and that to myself or to any one who asks the question, I may safely reply, That by beauty beautiful things become beautiful. Do you not agree with me?

I do.

And that by greatness only great things become great and greater greater, and by smallness the less become less?

True.

Then if a person were to remark that A is taller by a head than B, and B less by a head than A, you would refuse to admit his statement, and would stoutly contend that what you mean is only that the greater is greater by, and by reason of, greatness, and the less is less only by, and by reason of, smallness; and thus you would avoid the danger of saying that the greater is greater and the less less by the measure of the head, which is the same in both, and would also avoid the monstrous absurdity of supposing that the greater man is greater by reason of the head, which is small. You would be afraid to draw such an inference, would you not?

Indeed, I should, said Cebes, laughing.

In like manner you would be afraid to say that ten exceeded eight by, and by reason of, two; but would say by, and by reason of, number; or you would say that two cubits exceed one cubit not by a half, but by magnitude?-for there is the same liability to error

in all these cases.

Very true, he said.

Again, would you not be cautious of affirming that the addition of one to one, or the division of one, is the cause of two? And you would loudly asseverate that you know of no way in which anything comes into existence except by participation in its own proper essence, and consequently, as far as you know, the only cause of two is the participation in duality—this is the way to make two, and the participation in one is the way to make one. You would say: I will let alone puzzles of division and addition—wiser heads than mine may answer them; inexperienced as I am, and ready to start, as the proverb says, at my own shadow, I cannot afford to give up the sure ground of a principle. And if any one assails you there, you would not mind him, or answer him, until you had seen whether the consequences which follow agree with one another or not, and when you are further required to give an explanation of this principle, you would go on to assume a higher principle, and a higher, until you found a resting-place in the best of the higher; but you would not confuse the principle and the consequences in your reasoning, like the Eristics—at least if you wanted to discover real existence. Not that this confusion signifies to them, who never care or think about the matter at all, for they have the wit to be well pleased with themselves however great may be the turmoil of their ideas. But you, if you are a philosopher, will certainly do as I say.

What you say is most true, said Simmias and Cebes, both speaking at once.

ECHECRATES: Yes, Phaedo; and I do not wonder at their assenting. Any one who has the least sense will acknowledge the wonderful clearness of Socrates' reasoning.

PHAEDO: Certainly, Echecrates; and such was the feeling of the whole company at the time.

ECHECRATES: Yes, and equally of ourselves, who were not of the company, and are now listening to your recital. But what followed?

PHAEDO: After all this had been admitted, and they had that ideas exist, and that other things participate in them and derive their names from them, Socrates, if I remember rightly, said:—

This is your way of speaking; and yet when you say that Simmias is greater than Socrates and less than Phaedo, do you not predicate of Simmias both greatness and smallness?

Yes, I do.

But still you allow that Simmias does not really exceed Socrates, as the words may seem to imply, because he is Simmias, but by reason of the size which he has; just as Simmias does not exceed Socrates because he is Simmias, any more than because Socrates is Socrates, but because he has smallness when compared with the greatness of Simmias?

True.

And if Phaedo exceeds him in size, this is not because Phaedo is Phaedo, but because Phaedo has greatness relatively to Simmias, who is comparatively smaller?

That is true.

And therefore Simmias is said to be great, and is also said to be small, because he is in a mean between them, exceeding the smallness of the one by his greatness, and allowing the greatness of the other to exceed his smallness. He added, laughing, I am speaking like a book, but I believe that what I am saying is true.

Simmias assented.

I speak as I do because I want you to agree with me in thinking, not only that absolute greatness will never be great and also small, but that greatness in us or in the concrete will never admit the small or admit of being exceeded: instead of this, one of two things will happen, either the greater will fly or retire before the opposite, which is the less, or at the approach of the less has already ceased to exist; but will not, if allowing or admitting of smallness, be changed by that; even as I, having received and admitted smallness when compared with Simmias, remain just as I was, and am the same small person. And as the idea of greatness cannot condescend ever to be or become small, in like manner the smallness in us cannot be or become great; nor can any other opposite which remains the same ever be or become its own opposite, but either passes away or perishes in the change.

That, replied Cebes, is quite my notion.

Hereupon one of the company, though I do not exactly remember which of them, said: In heaven's name, is not this the direct contrary of what was admitted before—that out of the greater came the less and out of the less the greater, and that opposites were

simply generated from opposites; but now this principle seems to be utterly denied.

Socrates inclined his head to the speaker and listened. I like your courage, he said, in reminding us of this. But you do not observe that there is a difference in the two cases. For then we were speaking of opposites in the concrete, and now of the essential opposite which, as is affirmed, neither in us nor in nature can ever be at variance with itself: then, my friend, we were speaking of things in which opposites are inherent and which are called after them, but now about the opposites which are inherent in them and which give their name to them; and these essential opposites will never, as we maintain, admit of generation into or out of one another. At the same time, turning to Cebes, he said: Are you at all disconcerted, Cebes, at our friend's objection?

No, I do not feel so, said Cebes; and yet I cannot deny that I am often disturbed by objections.

Then we are agreed after all, said Socrates, that the opposite will never in any case be opposed to itself?

To that we are quite agreed, he replied.

Yet once more let me ask you to consider the question from another point of view, and see whether you agree with me:—There is a thing which you term heat, and another thing which you term cold?

Certainly.

But are they the same as fire and snow?

Most assuredly not.

Heat is a thing different from fire, and cold is not the same with snow?

Yes.

And yet you will surely admit, that when snow, as was before said, is under the influence of heat, they will not remain snow and heat; but at the advance of the heat, the snow will either retire or perish?

Very true, he replied.

And the fire too at the advance of the cold will either retire or perish; and when the fire is under the influence of the cold, they will not remain as before, fire and cold.

That is true, he said.

And in some cases the name of the idea is not only attached to the idea in an eternal connection, but anything else which, not being the idea, exists only in the form of the idea, may also lay claim to it. I will try to make this clearer by an example:—The odd number is always called by the name of odd?

Very true.

But is this the only thing which is called odd? Are there not other things which have their own name, and yet are called odd, because, although not the same as oddness, they are never without oddness?—that is what I mean to ask—whether numbers such as the number three are not of the class of odd. And there are many other examples: would you not say, for example, that three may be called by its proper name, and also be called odd, which is not the same with three? and this may be said not only of three but also of five, and of every alternate number—each of them without being oddness is odd, and in the same way two and four, and the other series of alternate numbers, has every number even, without being evenness. Do you agree?

Of course.

Then now mark the point at which I am aiming:—not only do essential opposites exclude one another, but also concrete things, which, although not in themselves opposed, contain opposites; these, I say, likewise reject the idea which is opposed to that which is contained in them, and when it approaches them they either perish or withdraw. For example; Will not the number three endure annihilation or anything sooner than be converted into an even number, while remaining three?

Very true, said Cebes.

And yet, he said, the number two is certainly not opposed to the number three?

It is not.

Then not only do opposite ideas repel the advance of one another, but also there are other natures which repel the approach of opposites.

Very true, he said.

Suppose, he said, that we endeavour, if possible, to determine what these are.

By all means.

Are they not, Cebes, such as compel the things of which they have possession, not only to take their own form, but also the form of some opposite?

What do you mean?

I mean, as I was just now saying, and as I am sure that you know, that those things which are possessed by the number three must not only be three in number, but must also be odd.

Quite true.

And on this oddness, of which the number three has the impress, the opposite idea will never intrude?

No.

And this impress was given by the odd principle?

Yes.

And to the odd is opposed the even?

True.

Then the idea of the even number will never arrive at three?

No.

Then three has no part in the even?

None

Then the triad or number three is uneven?

Very true.

To return then to my distinction of natures which are not opposed, and yet do not admit opposites—as, in the instance given, three, although not opposed to the even, does not any the more admit of the even, but always brings the opposite into play on the other side; or as two does not receive the odd, or fire the cold—from these examples (and there are many more of them) perhaps you may be able to arrive at the general conclusion, that not only opposites will not receive opposites, but also that nothing which brings the opposite will admit the opposite of that which it brings, in that to which it is brought. And here let me recapitulate—for there is no harm in repetition. The number five will not admit the nature of the even, any more than ten, which is the double of five, will admit the nature of the odd. The double has another opposite, and is not strictly opposed to the odd, but nevertheless rejects the odd altogether. Nor again will parts in the ratio 3:2, nor any fraction in which there is a half, nor again in which there is a third, admit the notion of the whole, although they are not opposed to the whole: You will agree?

Yes, he said, I entirely agree and go along with you in that.

And now, he said, let us begin again; and do not you answer my question in the words in which I ask it: let me have not the old safe answer of which I spoke at first, but another equally safe, of which the truth will be inferred by you from what has been just said. I mean that if any one asks you 'what that is, of which the inherence makes the body hot,' you will reply not heat (this is what I call the safe and stupid answer), but fire, a far superior answer, which we are now in a condition to give. Or if any one asks you 'why a body is diseased,' you will not say from disease, but from fever; and instead of saying that oddness is the cause of odd numbers, you will say that the monad is the cause of them: and so of things in general, as I dare say that you will understand sufficiently without my adducing any further examples.

Yes, he said, I quite understand you.

Tell me, then, what is that of which the inherence will render the body alive?

The soul, he replied.

And is this always the case?

Yes, he said, of course.

Then whatever the soul possesses, to that she comes bearing life?

Yes, certainly.

And is there any opposite to life?

There is, he said.

And what is that?

Death.

Then the soul, as has been acknowledged, will never receive the opposite of what she brings.

Impossible, replied Cebes.

And now, he said, what did we just now call that principle which repels the even?

The odd.

And that principle which repels the musical, or the just?

The unmusical, he said, and the unjust.

And what do we call the principle which does not admit of death?

The immortal, he said.

And does the soul admit of death?

No.

Then the soul is immortal?

Yes, he said.

And may we say that this has been proven?

Yes, abundantly proven, Socrates, he replied.

Supposing that the odd were imperishable, must not three be imperishable?

Of course.

And if that which is cold were imperishable, when the warm principle came attacking the snow, must not the snow have retired whole and unmelted—for it could never have perished, nor could it have remained and admitted the heat?

True, he said.

Again, if the uncooling or warm principle were imperishable, the fire when assailed by cold would not have perished or have been extinguished, but would have gone away unaffected?

Certainly, he said.

And the same may be said of the immortal: if the immortal is also imperishable, the soul when attacked by death cannot perish; for the preceding argument shows that the soul will not admit of death, or ever be dead, any more than three or the odd number will admit of the even, or fire or the heat in the fire, of the cold. Yet a person may say: 'But although the odd will not become even at the approach of the even, why may not the odd perish and the even take the place of the odd?' Now to him who makes this objection, we cannot answer that the odd principle is imperishable; for this has not been acknowledged, but if this had been acknowledged, there would have been no difficulty in contending that at the approach of the even the odd principle and the number three took their departure; and the same argument would have held good of fire and heat and any other thing.

Very true.

And the same may be said of the immortal: if the immortal is also imperishable, then the soul will be imperishable as well as immortal; but if not, some other proof of her imperishableness will have to be given.

No other proof is needed, he said; for if the immortal, being eternal, is liable to perish, then nothing is imperishable.

Yes, replied Socrates, and yet all men will agree that God, and the essential form of life, and the immortal in general, will never perish.

Yes, all men, he said—that is true; and what is more, gods, if I am not mistaken, as well as men.

Seeing then that the immortal is indestructible, must not the soul, if she is immortal, be also imperishable?

Most certainly.

Then when death attacks a man, the mortal portion of him may be supposed to die, but the immortal retires at the approach of death and is preserved safe and sound?

True.

Then, Cebes, beyond question, the soul is immortal and imperishable, and our souls will truly exist in another world!

I am convinced, Socrates, said Cebes, and have nothing more to object; but if my friend Simmias, or any one else, has any further objection to make, he had better speak out, and not keep silence, since I do not know to what other season he can defer the discussion, if there is anything which he wants to say or to have said.

But I have nothing more to say, replied Simmias; nor can I see any reason for doubt after what has been said. But I still feel and cannot help feeling uncertain in my own mind, when I think of the greatness of the subject and the feebleness of man.

Yes, Simmias, replied Socrates, that is well said: and I may add that first principles, even if they appear certain, should be carefully considered; and when they are satisfactorily ascertained, then, with a sort of hesitating confidence in human reason, you may, I think, follow the course of the argument; and if that be plain and clear, there will be no need for any further enquiry.

Very true.

But then, O my friends, he said, if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity! And the danger of neglecting her from this point of view does indeed appear to be awful. If death had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit not only of their body, but of their own evil together with their souls. But now, inasmuch as the soul is manifestly immortal, there is no release or salvation from evil except the attainment of the highest virtue and wisdom. For the soul when on her progress to the world below takes nothing with her but nurture and education; and these are said greatly to benefit or greatly to injure the departed, at the very beginning of his journey thither.

For after death, as they say, the genius of each individual, to whom he belonged in life, leads him to a certain place in which the dead are gathered together, whence after judgment has been given they pass into the world below, following the guide, who is appointed to conduct them from this world to the other: and when they have there received their due and remained their time, another guide brings them back again after many revolutions of ages. Now this way to the other world is not, as Aeschylus says in the Telephus, a single and straight path—if that were so no guide would be needed, for no one could miss it; but there are many partings of the road, and windings, as I infer from the rites and sacrifices which are offered to the gods below in places where three ways meet on earth. The wise and orderly soul follows in the straight path and is conscious of her surroundings; but the soul which desires the body, and which, as I was relating before, has long been fluttering about the lifeless frame and the world of sight, is after many struggles and many sufferings hardly and with violence carried away by her attendant genius, and when she arrives at the place where the other souls are gathered, if she be impure and have done impure deeds, whether foul murders or other crimes which are the brothers of these, and the works of brothers in crime—from that soul every one flees and turns away; no one will be her companion, no one her guide, but alone she wanders in extremity of evil until certain times are fulfilled, and when they are fulfilled, she is borne irresistibly to her own fitting habitation; as every pure and just soul which has passed through life in the company and under the guidance of the gods has also her own proper home.

Now the earth has divers wonderful regions, and is indeed in nature and extent very unlike the notions of geographers, as I believe on the authority of one who shall be nameless.

What do you mean, Socrates? said Simmias. I have myself heard many descriptions of the earth, but I do not know, and I should very much like to know, in which of these you put faith.

And I, Simmias, replied Socrates, if I had the art of Glaucus would tell you; although I know not that the art of Glaucus could prove the truth of my tale, which I myself should never be able to prove, and even if I could, I fear, Simmias, that my life would come to an end before the argument was completed. I may describe to you, however, the form and regions of the earth according to my conception of them.

That, said Simmias, will be enough.

Well, then, he said, my conviction is, that the earth is a round body in the centre of the heavens, and therefore has no need of air or any similar force to be a support, but is kept there and hindered from falling or inclining any way by the equability of the surrounding heaven and by her own equipoise. For that which, being in equipoise, is in the centre of that which is equably diffused, will not incline any way in any degree, but will always remain in the same state and not deviate. And this is my first notion.

Which is surely a correct one, said Simmias.

Also I believe that the earth is very vast, and that we who dwell in the region extending from the river Phasis to the Pillars of Heracles inhabit a small portion only about the sea, like ants or frogs about a marsh, and that there are other inhabitants of many other like places; for everywhere on the face of the earth there are hollows of various forms and sizes, into which the water and the mist and the lower air collect. But the true earth is pure and situated in the pure heaven—there are the stars also; and it is the heaven which is commonly spoken of by us as the ether, and of which our own earth is the sediment gathering in the hollows beneath. But we who live in these hollows are deceived into the notion that we are dwelling above on the surface of the earth; which is just as if a creature who was at the bottom of the sea were to fancy that he was on the surface of the water, and that the sea was the heaven through which he saw the sun and the other stars, he having never come to the surface by reason of his feebleness and sluggishness, and having never lifted up his head and seen, nor ever heard from one who had seen, how much purer and fairer the world above is than his own. And such is exactly our case: for we are dwelling in a hollow of the earth, and fancy that we are on the surface; and the air we call the heaven, in which we imagine that the stars move. But the fact is, that owing to our feebleness and sluggishness we are prevented from reaching the surface of the air: for if any man could arrive at the exterior limit, or take the wings of a bird and come to the top, then like a fish who puts his head out of the water and sees this world, he would see a world beyond; and, if the nature of man could sustain the sight, he would acknowledge that this other world was the place of the true heaven and the true light and the true earth. For our earth, and the stones, and the entire region which surrounds us, are spoilt and corroded, as in the sea all things are corroded by the brine, neither is there any noble or perfect growth, but caverns only, and sand, and an endless slough of mud: and even the shore is not to be compared to the fairer sights of this world. And still less is this our world to be compared with the other. Of that upper earth which is under the heaven, I can tell you a charming tale, Simmias, which is well worth hearing.

And we, Socrates, replied Simmias, shall be charmed to listen to you.

The tale, my friend, he said, is as follows:—In the first place, the earth, when looked at from above, is in appearance streaked like one of those balls which have leather coverings in twelve pieces, and is decked with various colours, of which the colours used by painters on earth are in a manner samples. But there the whole earth is made up of them, and they are brighter far and clearer than ours; there is a purple of wonderful lustre, also the radiance of gold, and the white which is in the earth is whiter than any chalk or snow. Of these and other colours the earth is made up, and they are more in number and fairer than the eye of man has ever seen; the very hollows (of which I was speaking) filled with air and water have a colour of their own, and are seen like light gleaming amid the diversity of the other colours, so that the whole presents a single and continuous appearance of variety in unity. And in this fair region everything that grows—trees, and flowers, and fruits—are in a like degree fairer than any here; and there are hills, having stones in them in a like degree smoother, and more transparent, and fairer in colour than our highly-valued emeralds and sardonyxes and jaspers, and other gems, which are but minute fragments of them: for there all the stones are like our precious stones, and fairer still (compare Republic). The reason is, that they are pure, and not, like our precious stones, infected or corroded by the corrupt briny elements which coagulate among us, and which breed foulness and disease both in earth and stones, as well as in animals and plants. They are the jewels of the upper earth, which also shines with gold and silver and the like, and they are set in the light of day and are large and abundant and in all places, making the earth a sight to gladden the beholder's eye. And there are animals and men, some in a middle region, others dwelling about the air as we dwell about the sea; others in islands which the air flows round, near the continent: and in a word, the air is used by them as the water and the sea are by us, and the ether is to them what the air is to us. Moreover, the temperament of their seasons is such that they have no disease, and live much longer than we do, and have sight and hearing and smell, and all the other senses, in far greater perfection, in the same proportion that air is purer than water or the ether than air. Also they have temples and sacred places in which the gods really dwell, and they hear their voices and receive their answers, and are conscious of them and hold converse with them, and they see the sun, moon, and stars as they truly are, and their other blessedness is of a piece with this.

Such is the nature of the whole earth, and of the things which are around the earth; and there are divers regions in the hollows on the face of the globe everywhere, some of them deeper and more extended than that which we inhabit, others deeper but with a narrower opening than ours, and some are shallower and also wider. All have numerous perforations, and there are passages broad and narrow in the interior of the earth, connecting them with one another; and there flows out of and into them, as into basins, a

vast tide of water, and huge subterranean streams of perennial rivers, and springs hot and cold, and a great fire, and great rivers of fire, and streams of liquid mud, thin or thick (like the rivers of mud in Sicily, and the lava streams which follow them), and the regions about which they happen to flow are filled up with them. And there is a swinging or see-saw in the interior of the earth which moves all this up and down, and is due to the following cause:—There is a chasm which is the vastest of them all, and pierces right through the whole earth; this is that chasm which Homer describes in the words,—

'Far off, where is the inmost depth beneath the earth;'

and which he in other places, and many other poets, have called Tartarus. And the see-saw is caused by the streams flowing into and out of this chasm, and they each have the nature of the soil through which they flow. And the reason why the streams are always flowing in and out, is that the watery element has no bed or bottom, but is swinging and surging up and down, and the surrounding wind and air do the same; they follow the water up and down, hither and thither, over the earth—just as in the act of respiration the air is always in process of inhalation and exhalation;—and the wind swinging with the water in and out produces fearful and irresistible blasts: when the waters retire with a rush into the lower parts of the earth, as they are called, they flow through the earth in those regions, and fill them up like water raised by a pump, and then when they leave those regions and rush back hither, they again fill the hollows here, and when these are filled, flow through subterranean channels and find their way to their several places, forming seas, and lakes, and rivers, and springs. Thence they again enter the earth, some of them making a long circuit into many lands, others going to a few places and not so distant; and again fall into Tartarus, some at a point a good deal lower than that at which they rose, and others not much lower, but all in some degree lower than the point from which they came. And some burst forth again on the opposite side, and some on the same side, and some wind round the earth with one or many folds like the coils of a serpent, and descend as far as they can, but always return and fall into the chasm. The rivers flowing in either direction can descend only to the centre and no further, for opposite to the rivers is a precipice.

Now these rivers are many, and mighty, and diverse, and there are four principal ones, of which the greatest and outermost is that called Oceanus, which flows round the earth in a circle; and in the opposite direction flows Acheron, which passes under the earth through desert places into the Acherusian lake: this is the lake to the shores of which the souls of the many go when they are dead, and after waiting an appointed time, which is to some a longer and to some a shorter time, they are sent back to be born again as animals. The third river passes out between the two, and near the place of outlet pours into a vast region of fire, and forms a lake larger than the Mediterranean Sea, boiling with water and mud; and proceeding muddy and turbid, and winding about the earth, comes, among other places, to the extremities of the Acherusian Lake, but mingles not with the waters of the lake, and after making many coils about the earth plunges into Tartarus at a deeper level. This is that Pyriphlegethon, as the stream is called, which throws up jets of fire in different parts of the earth. The fourth river goes out on the opposite side, and falls first of all into a wild and savage region, which is all of a dark-blue colour, like lapis lazuli; and this is that river which is called the Stygian river, and falls into and forms the Lake Styx, and after falling into the lake and receiving strange powers in the waters, passes under the earth, winding round in the opposite direction, and comes near the Acherusian lake from the opposite side to Pyriphlegethon. And the water of this river too mingles with no other, but flows round in a circle and falls into Tartarus over against Pyriphlegethon; and the name of the river, as the poets say, is Cocytus.

Such is the nature of the other world; and when the dead arrive at the place to which the genius of each severally guides them, first of all, they have sentence passed upon them, as they have lived well and piously or not. And those who appear to have lived neither well nor ill, go to the river Acheron, and embarking in any vessels which they may find, are carried in them to the lake, and there they dwell and are purified of their evil deeds, and having suffered the penalty of the wrongs which they have done to others, they are absolved, and receive the rewards of their good deeds, each of them according to his deserts. But those who appear to be incurable by reason of the greatness of their crimes—who have committed many and terrible deeds of sacrilege, murders foul and violent, or the like—such are hurled into Tartarus which is their suitable destiny, and they never come out. Those again who have committed crimes, which, although great, are not irremediable—who in a moment of anger, for example, have done violence to a father or a mother, and have repented for the remainder of their lives, or, who have taken the life of another under the like extenuating circumstances—these are plunged into Tartarus, the pains of which they are compelled to undergo for a year, but at the end of the year the wave casts them forth—mere homicides by way of Cocytus, parricides and matricides by Pyriphlegethon—and they are borne to the Acherusian lake, and there they lift up their voices and call upon the victims whom they have slain or wronged, to have pity on them, and to be kind to them, and let them come out into the lake. And if they prevail, then they come forth and cease from their troubles; but if not, they are carried back again into Tartarus and from thence into the rivers unceasingly, until they obtain mercy from those whom they have wronged: for that is the sentence inflicted upon them by their judges. Those too who have been pre-eminent for holiness of life are released from this earthly prison, and go to their pure home which is above, and

dwell in the purer earth; and of these, such as have duly purified themselves with philosophy live henceforth altogether without the body, in mansions fairer still which may not be described, and of which the time would fail me to tell.

Wherefore, Simmias, seeing all these things, what ought not we to do that we may obtain virtue and wisdom in this life? Fair is the prize, and the hope great!

A man of sense ought not to say, nor will I be very confident, that the description which I have given of the soul and her mansions is exactly true. But I do say that, inasmuch as the soul is shown to be immortal, he may venture to think, not improperly or unworthily, that something of the kind is true. The venture is a glorious one, and he ought to comfort himself with words like these, which is the reason why I lengthen out the tale. Wherefore, I say, let a man be of good cheer about his soul, who having cast away the pleasures and ornaments of the body as alien to him and working harm rather than good, has sought after the pleasures of knowledge; and has arrayed the soul, not in some foreign attire, but in her own proper jewels, temperance, and justice, and courage, and nobility, and truth—in these adorned she is ready to go on her journey to the world below, when her hour comes. You, Simmias and Cebes, and all other men, will depart at some time or other. Me already, as the tragic poet would say, the voice of fate calls. Soon I must drink the poison; and I think that I had better repair to the bath first, in order that the women may not have the trouble of washing my body after I am dead.

When he had done speaking, Crito said: And have you any commands for us, Socrates—anything to say about your children, or any other matter in which we can serve you?

Nothing particular, Crito, he replied: only, as I have always told you, take care of yourselves; that is a service which you may be ever rendering to me and mine and to all of us, whether you promise to do so or not. But if you have no thought for yourselves, and care not to walk according to the rule which I have prescribed for you, not now for the first time, however much you may profess or promise at the moment, it will be of no avail.

We will do our best, said Crito: And in what way shall we bury you?

In any way that you like; but you must get hold of me, and take care that I do not run away from you. Then he turned to us, and added with a smile:—I cannot make Crito believe that I am the same Socrates who have been talking and conducting the argument; he fancies that I am the other Socrates whom he will soon see, a dead body—and he asks, How shall he bury me? And though I have spoken many words in the endeavour to show that when I have drunk the poison I shall leave you and go to the joys of the blessed,—these words of mine, with which I was comforting you and myself, have had, as I perceive, no effect upon Crito. And therefore I want you to be surety for me to him now, as at the trial he was surety to the judges for me: but let the promise be of another sort; for he was surety for me to the judges that I would remain, and you must be my surety to him that I shall not remain, but go away and depart; and then he will suffer less at my death, and not be grieved when he sees my body being burned or buried. I would not have him sorrow at my hard lot, or say at the burial, Thus we lay out Socrates, or, Thus we follow him to the grave or bury him; for false words are not only evil in themselves, but they infect the soul with evil. Be of good cheer, then, my dear Crito, and say that you are burying my body only, and do with that whatever is usual, and what you think best.

When he had spoken these words, he arose and went into a chamber to bathe; Crito followed him and told us to wait. So we remained behind, talking and thinking of the subject of discourse, and also of the greatness of our sorrow; he was like a father of whom we were being bereaved, and we were about to pass the rest of our lives as orphans. When he had taken the bath his children were brought to him—(he had two young sons and an elder one); and the women of his family also came, and he talked to them and gave them a few directions in the presence of Crito; then he dismissed them and returned to us.

Now the hour of sunset was near, for a good deal of time had passed while he was within. When he came out, he sat down with us again after his bath, but not much was said. Soon the jailer, who was the servant of the Eleven, entered and stood by him, saying:—To you, Socrates, whom I know to be the noblest and gentlest and best of all who ever came to this place, I will not impute the angry feelings of other men, who rage and swear at me, when, in obedience to the authorities, I bid them drink the poison—indeed, I am sure that you will not be angry with me; for others, as you are aware, and not I, are to blame. And so fare you well, and try to bear lightly what must needs be—you know my errand. Then bursting into tears he turned away and went out.

Socrates looked at him and said: I return your good wishes, and will do as you bid. Then turning to us, he said, How charming the man is: since I have been in prison he has always been coming to see me, and at times he would talk to me, and was as good to me as could be, and now see how generously he sorrows on my account. We must do as he says, Crito; and therefore let the cup be brought, if the poison is prepared: if not, let the attendant prepare some.

Yet, said Crito, the sun is still upon the hill-tops, and I know that many a one has taken the draught late, and after the announcement has been made to him, he has eaten and drunk, and enjoyed the society of his beloved; do not hurry—there is time enough.

Socrates said: Yes, Crito, and they of whom you speak are right in so acting, for they think that they will be gainers by the delay; but I am right in not following their example, for I do not think that I should gain anything by drinking the poison a little later; I should only be ridiculous in my own eyes for sparing and saving a life which is already forfeit. Please then to do as I say, and not to refuse me.

Crito made a sign to the servant, who was standing by; and he went out, and having been absent for some time, returned with the jailer carrying the cup of poison. Socrates said: You, my good friend, who are experienced in these matters, shall give me directions how I am to proceed. The man answered: You have only to walk about until your legs are heavy, and then to lie down, and the poison will act. At the same time he handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of colour or feature, looking at the man with all his eyes, Echecrates, as his manner was, took the cup and said: What do you say about making a libation out of this cup to any god? May I, or not? The man answered: We only prepare, Socrates, just so much as we deem enough. I understand, he said: but I may and must ask the gods to prosper my journey from this to the other world—even so—and so be it according to my prayer. Then raising the cup to his lips, quite readily and cheerfully he drank off the poison. And hitherto most of us had been able to control our sorrow; but now when we saw him drinking, and saw too that he had finished the draught, we could no longer forbear, and in spite of myself my own tears were flowing fast; so that I covered my face and wept, not for him, but at the thought of my own calamity in having to part from such a friend. Nor was I the first; for Crito, when he found himself unable to restrain his tears, had got up, and I followed; and at that moment, Apollodorus, who had been weeping all the time, broke out in a loud and passionate cry which made cowards of us all. Socrates alone retained his calmness: What is this strange outcry? he said. I sent away the women mainly in order that they might not misbehave in this way, for I have been told that a man should die in peace. Be quiet, then, and have patience. When we heard his words we were ashamed, and refrained our tears; and he walked about until, as he said, his legs began to fail, and then he lay on his back, according to the directions, and the man who gave him the poison now and then looked at his feet and legs; and after a while he pressed his foot hard, and asked him if he could feel; and he said, No; and then his leg, and so upwards and upwards, and showed us that he was cold and stiff. And he felt them himself, and said: When the poison reaches the heart, that will be the end. He was beginning to grow cold about the groin, when he uncovered his face, for he had covered himself up, and said—they were his last words—he said: Crito, I owe a cock to Asclepius; will you remember to pay the debt? The debt shall be paid, said Crito; is there anything else? There was no answer to this question; but in a minute or two a movement was heard, and the attendants uncovered him; his eyes were set, and Crito closed his eyes and mouth.

Such was the end, Echecrates, of our friend; concerning whom I may truly say, that of all the men of his time whom I have known, he was the wisest and justest and best.

The Life of Plato

Plato (/ˈpleɪtoʊ/; PLAY-toe[2] Greek: Πλάτων Plátōn, pronounced [plá.tɔ̂ːn] in Classical Attic; 428/427 or 424/423 – 348/347 BC) was an Athenian philosopher during the Classical period in Ancient Greece, founder of the Platonist school of thought, and the Academy, the first institution of higher learning in the Western world.

He is widely considered the pivotal figure in the history of Ancient Greek and Western philosophy, along with his teacher, Socrates, and his most famous student, Aristotle.[a] Plato has also often been cited as one of the founders of Western religion and spirituality.[4] The so-called Neoplatonism of philosophers like Plotinus and Porphyry influenced Saint Augustine and thus Christianity. Alfred North Whitehead once noted: "the safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato."[5]

Plato was the innovator of the written dialogue and dialectic forms in philosophy. Plato is also considered the founder of Western political philosophy. His most famous contribution is the theory of Forms known by pure reason, in which Plato presents a solution to the problem of universals known as Platonism (also ambiguously called either Platonic realism or Platonic idealism). He is also the namesake of Platonic love and the Platonic solids.

His own most decisive philosophical influences are usually thought to have been along with Socrates, the pre-Socratics Pythagoras, Heraclitus and Parmenides, although few of his predecessors' works remain extant and much of what we know about these figures today derives from Plato himself.[b] Unlike the work of nearly all of his contemporaries, Plato's entire body of work is believed to have survived intact for over 2,400 years.[7] Although their popularity has fluctuated over the years, the works of Plato have never been without readers since the time they were written.[8]

Biography

Birth and family

Due to a lack of surviving accounts, little is known about Plato's early life and education. Plato belonged to an aristocratic and influential family. According to a disputed tradition, reported by doxographer Diogenes Laërtius, Plato's father Ariston traced his descent from the king of Athens, Codrus, and the king of Messenia, Melanthus.[9]

Plato's mother was Perictione, whose family boasted of a relationship with the famous Athenian lawmaker and lyric poet Solon, one of the seven sages, who repealed the laws of Draco (except for the death penalty for homicide).[10] Perictione was sister of Charmides and niece of Critias, both prominent figures of the Thirty Tyrants, known as the Thirty, the brief oligarchic regime (404–403 BC), which followed on the collapse of Athens at the end of the Peloponnesian War (431–404 BC).[11] According to some accounts, Ariston tried to force his attentions on Perictione, but failed in his purpose; then the god Apollo appeared to him in a vision, and as a result, Ariston left Perictione unmolested.[12]

The exact time and place of Plato's birth are unknown. Based on ancient sources, most modern scholars believe that he was born in Athens or Aegina[c] between 429 and 423 BC, not long after the start of the Peloponnesian War.[d] The traditional date of Plato's birth during the 87th or 88th Olympiad, 428 or 427 BC, is based on a dubious interpretation of Diogenes Laërtius, who says, "When [Socrates] was gone, [Plato] joined Cratylus the Heracleitean and Hermogenes, who philosophized in the manner of Parmenides. Then, at twenty-eight, Hermodorus says, [Plato] went to Euclides in Megara." However, as Debra Nails argues, the text does not state that Plato left for Megara immediately after joining Cratylus and Hermogenes.[22] In his Seventh Letter, Plato notes that his coming of age coincided with the taking of power by the Thirty, remarking, "But a youth under the age of twenty made himself a laughingstock if he attempted to enter the political arena." Thus, Nails dates Plato's birth to 424/423.[23]

According to Neanthes, Plato was six years younger than Isocrates, and therefore was born the same year the prominent Athenian statesman Pericles died (429 BC).[24] Jonathan Barnes regards 428 BC as the year of Plato's birth.[20][21] The grammarian Apollodorus of Athens in his Chronicles argues that Plato was born in the 88th Olympiad.[17] Both the Suda and Sir Thomas Browne also claimed he was born during the 88th Olympiad.[16][25] Another legend related that, when Plato was an infant, bees settled on his lips while he was sleeping: an augury of the sweetness of style in which he would discourse about philosophy.[26]

Besides Plato himself, Ariston and Perictione had three other children; two sons, Adeimantus and Glaucon, and a daughter Potone, the mother of Speusippus (the nephew and successor of Plato as head of the Academy).[11] The brothers Adeimantus and Glaucon are mentioned in the Republic as sons of Ariston,[27] and presumably brothers of Plato, though some have argued they were uncles.[e] In a scenario in the Memorabilia, Xenophon confused the issue by presenting a Glaucon much younger than Plato.[29]

Ariston appears to have died in Plato's childhood, although the precise dating of his death is difficult.[30] Perictione then married Pyrilampes, her mother's brother,[31] who had served many times as an ambassador to the Persian court and was a friend of Pericles, the leader of the democratic faction in Athens.[32] Pyrilampes had a son from a previous marriage, Demus, who was famous for his beauty.[33] Perictione gave birth to Pyrilampes' second son, Antiphon, the half-brother of Plato, who appears in Parmenides.[34]

In contrast to his reticence about himself, Plato often introduced his distinguished relatives into his dialogues, or referred to them with some precision. In addition to Adeimantus and Glaucon in the Republic, Charmides has a dialogue named after him; and Critias speaks in both Charmides and Protagoras.[35] These and other references suggest a considerable amount of family pride and enable us to reconstruct Plato's family tree. According to Burnet, "the opening scene of the Charmides is a glorification of the whole [family] connection ... Plato's dialogues are not only a memorial to Socrates, but also the happier days of his own family."[36]

Name

The fact that the philosopher in his maturity called himself Platon is indisputable, but the origin of this name remains mysterious. Platon is a nickname from the adjective platýs (πλατύς) 'broad'. Although Platon was a fairly common name (31 instances are known from Athens alone),[37] the name does not occur in Plato's known family line.[38] The sources of Diogenes Laërtius account for this by claiming that his wrestling coach, Ariston of Argos, dubbed him "broad" on account of his chest and shoulders, or that Plato derived his name from the breadth of his eloquence, or his wide forehead.[39][40] While recalling a moral lesson about frugal living Seneca mentions the meaning of Plato's name: "His very name was given him because of his broad chest."[41]

His true name was supposedly Aristocles (Ἀριστοκλῆς), meaning 'best reputation'.[f] According to Diogenes Laërtius, he was named after his grandfather, as was common in Athenian society.[42] But there is only one inscription of an Aristocles, an early archon of Athens in 605/4 BC. There is no record of a line from Aristocles to Plato's father, Ariston. Recently a scholar has argued that even the name Aristocles for Plato was a much later invention.[43] However, another scholar claims that "there is good reason for not dismissing [the idea that Aristocles was Plato's given name] as a mere invention of his biographers", noting how prevalent that account is in our sources.[38]

Education

Ancient sources describe him as a bright though modest boy who excelled in his studies. Apuleius informs us that Speusippus praised Plato's quickness of mind and modesty as a boy, and the "first fruits of his youth infused with hard work and love of study".[44] His father contributed all which was necessary to give to his son a good education, and, therefore, Plato must have been instructed in grammar, music, and gymnastics by the most distinguished teachers of his time.[45] Plato invokes Damon many times in the Republic. Plato was a wrestler, and Dicaearchus went so far as to say that Plato wrestled at the Isthmian games.[46] Plato had also attended courses of philosophy; before meeting Socrates, he first became acquainted with Cratylus and the Heraclitean doctrines.[47]

Ambrose believed that Plato met Jeremiah in Egypt and was influenced by his ideas. Augustine initially accepted this claim, but later rejected it, arguing in The City of God that "Plato was born a hundred years after Jeremiah prophesied."[48][need quotation to verify]

Later life and death

Plato may have traveled in Italy, Sicily, Egypt and Cyrene.[49] Said to have returned to Athens at the age of forty, Plato founded one of the earliest known organized schools in Western Civilization on a plot of land in the Grove of Hecademus or Academus.[50] The Academy was a large enclosure of ground about six stadia outside of Athens proper. One story is that the name of the Academy comes from the ancient hero, Academus; still another story is that the name came from a supposed former owner of the plot of land, an Athenian citizen whose name was (also) Academus; while yet another account is that it was named after a member of the army of Castor and Pollux, an Arcadian named Echedemus.[51] The Academy operated until it was destroyed by Lucius Cornelius Sulla in 84 BC. Many intellectuals were schooled in the Academy, the most prominent one being Aristotle.[52][53]

Throughout his later life, Plato became entangled with the politics of the city of Syracuse. According to Diogenes Laërtius, Plato initially visited Syracuse while it was under the rule of Dionysius.[54] During this first trip Dionysius's brother-in-law, Dion of Syracuse, became one of Plato's disciples, but the tyrant himself turned against Plato. Plato almost faced death, but he was sold into slavery.[g] Then Anniceris[h] bought Plato's freedom for twenty minas,[56] and sent him home. After Dionysius's death, according to Plato's Seventh Letter, Dion requested Plato return to Syracuse to tutor Dionysius II and guide him to become a philosopher king. Dionysius II seemed to accept Plato's teachings, but he became suspicious of Dion, his uncle. Dionysius expelled Dion and kept Plato against his will. Eventually Plato left Syracuse. Dion would return to overthrow Dionysius and ruled Syracuse for a short time before being usurped by Calippus, a fellow disciple of Plato.

According to Seneca, Plato died at the age of 81 on the same day he was born.[57] The Suda indicates that he lived to 82 years,[16] while Neanthes claims an age of 84.[17] A variety of sources have given accounts of his death. One story, based on a mutilated manuscript,[58] suggests Plato died in his bed, whilst a young Thracian girl played the flute to him.[59] Another tradition suggests Plato died at a wedding feast. The account is based on Diogenes Laërtius's reference to an account by Hermippus, a third-century Alexandrian.[60] According to Tertullian, Plato simply died in his sleep.[60]

Plato owned an estate at Iphistiadae, which by will he left to a certain youth named Adeimantus, presumably a younger relative, as Plato had an elder brother or uncle by this name.

Influences

Pythagoras

Although Socrates influenced Plato directly as related in the dialogues, the influence of Pythagoras upon Plato, or in a broader sense, the Pythagoreans, such as Archytas also appears to have been significant. Aristotle claimed that the philosophy of Plato closely followed the teachings of the Pythagoreans,[61] and Cicero repeats this claim: "They say Plato learned all things Pythagorean."[62] It is probable that both were influenced by Orphism, and both believed in metempsychosis, transmigration of the soul.

Pythagoras held that all things are number, and the cosmos comes from numerical principles. He introduced the concept of form as distinct from matter, and that the physical world is an imitation of an eternal mathematical world. These ideas were very influential on Heraclitus, Parmenides and Plato.[63]

George Karamanolis notes that

Numenius accepted both Pythagoras and Plato as the two authorities one should follow in philosophy, but he regarded Plato's authority as subordinate to that of Pythagoras, whom he considered to be the source of all true philosophy—including Plato's own. For Numenius it is just that Plato wrote so many philosophical works, whereas Pythagoras' views were originally passed on only orally.[64]

According to R. M. Hare, this influence consists of three points:

1. The platonic Republic might be related to the idea of "a tightly organized community of like-minded thinkers", like the one established by Pythagoras in Croton.

2. The idea that mathematics and, generally speaking, abstract thinking is a secure basis for philosophical thinking as well as "for substantial theses in science and morals".

3. They shared a "mystical approach to the soul and its place in the material world".[65][66]

Plato and mathematics

Plato may have studied under the mathematician Theodorus of Cyrene, and has a dialogue named for and whose central character is the mathematician Theaetetus. While not a mathematician, Plato was considered an accomplished teacher of mathematics. Eudoxus of Cnidus, the greatest mathematician in Classical Greece, who contributed much of what is found in Euclid's Elements, was taught by Archytas and Plato. Plato helped to distinguish between pure and applied mathematics by widening the gap between "arithmetic", now called number theory and "logistic", now called arithmetic.[i]

In the dialogue Timaeus Plato associated each of the four classical elements (earth, air, water, and fire) with a regular solid (cube, octahedron, icosahedron, and tetrahedron respectively) due to their shape, the so-called Platonic solids. The fifth regular solid, the dodecahedron, was supposed to be the element which made up the heavens.

Heraclitus and Parmenides

The two philosophers Heraclitus and Parmenides, following the way initiated by pre-Socratic Greek philosophers like Pythagoras, depart from mythology and begin the metaphysical tradition that strongly influenced Plato and continues today.[63]

The surviving fragments written by Heraclitus suggest the view that all things are continuously changing, or becoming. His image of the river, with ever-changing waters, is well known. According to some ancient traditions like that of Diogenes Laërtius, Plato received these ideas through Heraclitus' disciple Cratylus, who held the more radical view that continuous change warrants skepticism because we cannot define a thing that does not have a permanent nature.[68]

Parmenides adopted an altogether contrary vision, arguing for the idea of changeless Being and the view that change is an illusion.[63] John Palmer notes "Parmenides' distinction among the principal modes of being and his derivation of the attributes that must belong to what must be, simply as such, qualify him to be seen as the founder of metaphysics or ontology as a domain of inquiry distinct from theology."[69]

These ideas about change and permanence, or becoming and Being, influenced Plato in formulating his theory of Forms.[68]

Plato's most self-critical dialogue is called Parmenides, featuring Parmenides and his student Zeno, who following Parmenides' denial of change argued forcefully with his paradoxes to deny the existence of motion.

Plato's Sophist dialogue includes an Eleatic stranger, a follower of Parmenides, as a foil for his arguments against Parmenides. In the dialogue Plato distinguishes nouns and verbs, providing some of the earliest treatment of subject and predicate. He also argues that motion and rest both "are", against followers of Parmenides who say rest is but motion is not.

Socrates

Plato was one of the devoted young followers of Socrates. The precise relationship between Plato and Socrates remains an area of contention among scholars.

Plato never speaks in his own voice in his dialogues, and speaks as Socrates in all but the Laws. In the Second Letter, it says, "no writing of Plato exists or ever will exist, but those now said to be his are those of a Socrates become beautiful and new";[70] if the Letter is Plato's, the final qualification seems to call into question the dialogues' historical fidelity. In any case, Xenophon's Memorabilia and Aristophanes's The Clouds seem to present a somewhat different portrait of Socrates from the one Plato paints. Some have called attention to the problem of taking Plato's Socrates to be his mouthpiece, given Socrates' reputation for irony and the dramatic nature of the dialogue form.[71]

Aristotle attributes a different doctrine with respect to Forms to Plato and Socrates.[72] Aristotle suggests that Socrates' idea of forms can be discovered through investigation of the natural world, unlike Plato's Forms that exist beyond and outside the ordinary range of human understanding.

In the dialogues of Plato though, Socrates sometimes seems to support a mystical side, discussing reincarnation and the mystery religions, this is generally attributed to Plato.[73] Regardless, this view of Socrates cannot be dismissed out of hand, as we cannot be sure of the differences between the views of Plato and Socrates. In the Meno Plato refers to the Eleusinian Mysteries, telling Meno he would understand Socrates's answers better if he could stay for the initiations next week. It is possible that Plato and Socrates took part in the Eleusinian Mysteries.[74]

Philosophy

Metaphysics

In Plato's dialogues, Socrates and his company of disputants had something to say on many subjects, including several aspects of metaphysics. These include religion and science, human nature, love, and sexuality. More than one dialogue contrasts perception and reality, nature and custom, and body and soul.

The Forms

"Platonism" and its theory of Forms (or theory of Ideas) denies the reality of the material world, considering it only an image or copy of the real world. The theory of Forms is first introduced in the Phaedo dialogue (also known as On the Soul), wherein Socrates refutes the pluralism of the likes of Anaxagoras, then the most popular response to Heraclitus and Parmenides, while giving the "Opposites Argument" in support of the Forms.

According to this theory of Forms there are at least two worlds: the apparent world of concrete objects, grasped by the senses, which constantly changes, and an unchanging and unseen world of Forms or abstract objects, grasped by pure reason (λογική). which ground what is apparent.

It can also be said there are three worlds, with the apparent world consisting of both the world of material objects and of mental images, with the "third realm" consisting of the Forms. Thus, though there is the term "Platonic idealism", this refers to Platonic Ideas or the Forms, and not to some platonic kind of idealism, an 18th-century view which sees matter as unreal in favor of mind. For Plato, though grasped by the mind, only the Forms are truly real.

Plato's Forms thus represent types of things, as well as properties, patterns, and relations, to which we refer as objects. Just as individual tables, chairs, and cars refer to objects in this world, 'tableness', 'chairness', and 'carness', as well as e. g. justice, truth, and beauty refer to objects in another world. One of Plato's most cited examples for the Forms were the truths of geometry, such as the Pythagorean theorem.

In other words, the Forms are universals given as a solution to the problem of universals, or the problem of "the One and the Many", e. g. how one predicate "red" can apply to many red objects. For Plato this is because there is one abstract object or Form of red, redness itself, in which the several red things "participate". As Plato's solution is that universals are Forms and that Forms are real if anything is, Plato's philosophy is unambiguously called Platonic realism. According to Aristotle, Plato's best known argument in support of the Forms was the "one over many" argument.

Aside from being immutable, timeless, changeless, and one over many, the Forms also provide definitions and the standard against which all instances are measured. In the dialogues Socrates regularly asks for the meaning – in the sense of intensional definitions – of a general term (e. g. justice, truth, beauty), and criticizes those who instead give him particular, extensional examples, rather than the quality shared by all examples.

There is thus a world of perfect, eternal, and changeless meanings of predicates, the Forms, existing in the realm of Being outside of space and time; and the imperfect sensible world of becoming, subjects somehow in a state between being and nothing, that partakes of the qualities of the Forms, and is its instantiation.

The soul

Plato advocates a belief in the immortality of the soul, and several dialogues end with long speeches imagining the afterlife. In the Timaeus, Socrates locates the parts of the soul within the human body: Reason is located in the head, spirit in the top third of the torso, and the appetite in the middle third of the torso, down to the navel.[75][76]

Epistemology

Several aspects of epistemology are also discussed by Socrates, such as wisdom. More than one dialogue contrasts knowledge and opinion. Plato's epistemology involves Socrates arguing that knowledge is not empirical, and that it comes from divine insight. The Forms are also responsible for both knowledge or certainty, and are grasped by pure reason.

In several dialogues, Socrates inverts the common man's intuition about what is knowable and what is real. Reality is unavailable to those who use their senses. Socrates says that he who sees with his eyes is blind. While most people take the objects of their senses to be real if anything is, Socrates is contemptuous of people who think that something has to be graspable in the hands to be real. In the Theaetetus, he says such people are eu amousoi (εὖ ἄμουσοι), an expression that means literally, "happily without the muses".[77] In other words, such people are willingly ignorant, living without divine inspiration and access to higher insights about reality.

In Plato's dialogues, Socrates always insists on his ignorance and humility, that he knows nothing, so called Socratic irony. Several dialogues refute a series of viewpoints, but offer no positive position of its own, ending in aporia.

Recollection

In several of Plato's dialogues, Socrates promulgates the idea that knowledge is a matter of recollection of the state before one is born, and not of observation or study.[78] Keeping with the theme of admitting his own ignorance, Socrates regularly complains of his forgetfulness. In the Meno, Socrates uses a geometrical example to expound Plato's view that knowledge in this latter sense is acquired by recollection. Socrates elicits a fact concerning a geometrical construction from a slave boy, who could not have otherwise known the fact (due to the slave boy's lack of education). The knowledge must be present, Socrates concludes, in an eternal, non-experiential form.

In other dialogues, the Sophist, Statesman, Republic, and the Parmenides, Plato himself associates knowledge with the apprehension of unchanging Forms and their relationships to one another (which he calls "expertise" in Dialectic), including through the processes of collection and division.[79] More explicitly, Plato himself argues in the Timaeus that knowledge is always proportionate to the realm from which it is gained. In other words, if one derives one's account of something experientially, because the world of sense is in flux, the views therein attained will be mere opinions. And opinions are characterized by a lack of necessity and stability. On the other hand, if one derives one's account of something by way of the non-sensible forms, because these forms are unchanging, so too is the account derived from them. That apprehension of forms is required for knowledge may be taken to cohere with Plato's theory in the Theaetetus and Meno.[80] Indeed, the apprehension of Forms may be at the base of the "account" required for justification, in that it offers foundational knowledge which itself needs no account, thereby avoiding an infinite regression.[81]

Justified true belief

Many have interpreted Plato as stating—even having been the first to write—that knowledge is justified true belief, an influential view that informed future developments in epistemology.[82] This interpretation is partly based on a reading of the Theaetetus wherein Plato argues that knowledge is distinguished from mere true belief by the knower having an "account" of the object of her or his true belief.[83] And this theory may again be seen in the Meno, where it is suggested that true belief can be raised to the level of knowledge if it is bound with an account as to the question of "why" the object of the true belief is so.[84][85]

Many years later, Edmund Gettier famously demonstrated the problems of the justified true belief account of knowledge. That the modern theory of justified true belief as knowledge which Gettier addresses is equivalent to Plato's is accepted by some scholars but rejected by others.[86] Plato himself also identified problems with the justified true belief definition in the Theaetetus, concluding that justification (or an "account") would require knowledge of difference, meaning that the definition of knowledge is circular.[87][88]

Ethics

Several dialogues discuss ethics including virtue and vice, pleasure and pain, crime and punishment, and justice and medicine. Plato views "The Good" as the supreme Form, somehow existing even "beyond being".

Socrates propounded a moral intellectualism which claimed nobody does bad on purpose, and to know what is good results in doing what is good; that knowledge is virtue. In the Protagoras dialogue it is argued that virtue is innate and cannot be learned.

Socrates presents the famous Euthyphro dilemma in the dialogue of the same name.

Politics

The dialogues also discuss politics. Some of Plato's most famous doctrines are contained in the Republic as well as in the Laws and the Statesman. Because these doctrines are not spoken directly by Plato and vary between dialogues, they cannot be straightforwardly assumed as representing Plato's own views.

Socrates asserts that societies have a tripartite class structure corresponding to the appetite/spirit/reason structure of the individual soul. The appetite/spirit/reason are analogous to the castes of society.[89]

- Productive (Workers) – the laborers, carpenters, plumbers, masons, merchants, farmers, ranchers, etc. These correspond to the "appetite" part of the soul.
- Protective (Warriors or Guardians) – those who are adventurous, strong and brave; in the armed forces. These correspond to the "spirit" part of the soul.
- Governing (Rulers or Philosopher Kings) – those who are intelligent, rational, self-controlled, in love with wisdom, well suited to make decisions for the community. These correspond to the "reason" part of the soul and are very few.

According to this model, the principles of Athenian democracy (as it existed in his day) are rejected as only a few are fit to rule. Instead of rhetoric and persuasion, Socrates says reason and wisdom should govern. As Socrates puts it:

"Until philosophers rule as kings or those who are now called kings and leading men genuinely and adequately philosophize, that is, until political power and philosophy entirely coincide, while the many natures who at present pursue either one exclusively are forcibly prevented from doing so, cities will have no rest from evils,... nor, I think, will the human race."[90]

Socrates describes these "philosopher kings" as "those who love the sight of truth"[91] and supports the idea with the analogy of a captain and his ship or a doctor and his medicine. According to him, sailing and health are not things that everyone is qualified to practice by nature. A large part of the Republic then addresses how the educational system should be set up to produce these philosopher kings.

In addition, the ideal city is used as an image to illuminate the state of one's soul, or the will, reason, and desires combined in the human body. Socrates is attempting to make an image of a rightly ordered human, and then later goes on to describe the different kinds of humans that can be observed, from tyrants to lovers of money in various kinds of cities. The ideal city is not promoted, but only used to magnify the different kinds of individual humans and the state of their soul. However, the philosopher king image was used by many after Plato to justify their personal political beliefs. The philosophic soul according to Socrates has reason, will, and desires united in virtuous harmony. A philosopher has the moderate love for wisdom and the courage to act according to wisdom. Wisdom is knowledge about the Good or the right relations between all that exists.

Wherein it concerns states and rulers, Socrates asks which is better—a bad democracy or a country reigned by a tyrant. He argues that it is better to be ruled by a bad tyrant, than by a bad democracy (since here all the people are now responsible for such actions, rather than one individual committing many bad deeds.) This is emphasised within the Republic as Socrates describes the event of mutiny on board a ship.[92] Socrates suggests the ship's crew to be in line with the democratic rule of many and the captain, although inhibited through ailments, the tyrant. Socrates' description of this event is parallel to that of democracy within the state and the inherent problems that arise.

According to Socrates, a state made up of different kinds of souls will, overall, decline from an aristocracy (rule by the best) to a timocracy (rule by the honorable), then to an oligarchy (rule by the few), then to a democracy (rule by the people), and finally to tyranny (rule by one person, rule by a tyrant).[93] Aristocracy in the sense of government (politeia) is advocated in Plato's Republic. This regime is ruled by a philosopher king, and thus is grounded on wisdom and reason.

The aristocratic state, and the man whose nature corresponds to it, are the objects of Plato's analyses throughout much of the Republic, as opposed to the other four types of states/men, who are discussed later in his work. In Book VIII, Socrates states in order the other four imperfect societies with a description of the state's structure and individual character. In timocracy the ruling class is made up primarily of those with a warrior-like character.[94] Oligarchy is made up of a society in which wealth is the criterion of merit and the wealthy are in control.[95] In democracy, the state bears resemblance to ancient Athens with traits such as equality of political opportunity and freedom for the individual to do as he likes.[96] Democracy then degenerates into tyranny from the conflict of rich and poor. It is characterized by an undisciplined society existing in chaos, where the tyrant rises as popular champion leading to the formation of his private army and the growth of oppression.[97][93][98]

Art and poetry

Several dialogues tackle questions about art, including rhetoric and rhapsody. Socrates says that poetry is inspired by the muses, and is not rational. He speaks approvingly of this, and other forms of divine madness (drunkenness, eroticism, and dreaming) in the Phaedrus,[99] and yet in the Republic wants to outlaw Homer's great poetry, and laughter as well. In Ion, Socrates gives no hint of the disapproval of Homer that he expresses in the Republic. The dialogue Ion suggests that Homer's Iliad functioned in the ancient Greek world as the Bible does today in the modern Christian world: as divinely inspired literature that can provide moral guidance, if only it can be properly interpreted.

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2.6: The Republic By Plato (Translated by Benjamin Jowett)

Preface

IN publishing a third edition of the Republic of Plato (originally included in my edition of Plato's works), I have to acknowledge the assistance of several friends, especially of my secretary, Mr. Matthew Knight, now residing for his health at Davôs, and of Mr. Frank Fletcher, Exhibitioner of Balliol College. To their accuracy and scholarship I am under great obligations. The excellent index, in which are contained references to other dialogues as well as to the Republic, is entirely the work of Mr. Knight. I am also considerably indebted to Mr. J. W. MacKail, Fellow of Balliol College, who read over the whole book in the previous edition, and noted several inaccuracies.

The additions and alterations both in the introduction and in the text, affect at least a third of the work.

Having regard to the extent of these alterations, and to the annoyance which is felt by the owner of a book at the possession of it in an inferior form, and still more keenly by the writer himself, who must always desire to be read as he is at his best, I have thought that some persons might like to exchange for the new edition the separate edition of the Republic published in 1881, to which this present volume is the successor. I have therefore arranged that those who desire to make this exchange, on depositing a perfect copy of the former separate edition with any agent of the Clarendon Press, shall be entitled to receive the new edition at half-price.

It is my hope to issue a revised edition of the remaining Dialogues in the course of a year.

Introduction

The Republic of Plato is the longest of his works with the exception of the Laws, and is certainly the greatest of them. There are nearer approaches to modern metaphysics in the Philebus and in the Sophist; the Politicus or Statesman is more ideal; the form and institutions of the State are more clearly drawn out in the Laws; as works of art, the Symposium and the Protagoras are of higher excellence. But no other Dialogue of Plato has the same largeness of view and the same perfection of style; no other shows an equal knowledge of the world, or contains more of those thoughts which are new as well as old, and not of one age only but of all. Nowhere in Plato is there a deeper irony or a greater wealth of humour or imagery, or more dramatic power. Nor in any other of his writings is the attempt made to interweave life and speculation, or to connect politics with philosophy. The Republic is the centre around which the other Dialogues may be grouped; here philosophy reaches the highest point (cp. especially in Books V, VI, VII) to which ancient thinkers ever attained. Plato among the Greeks, like Bacon among the moderns, was the first who conceived a method of knowledge, although neither of them always distinguished the bare outline or form from the substance of truth; and both of them had to be content with an abstraction of science which was not yet realized. He was the greatest metaphysical genius whom the world has seen; and in him, more than in any other ancient thinker, the germs of future knowledge are contained. The sciences of logic and psychology, which have supplied so many instruments of thought to after-ages, are based upon the analyses of Socrates and Plato. The principles of definition, the law of contradiction, the fallacy of arguing in a circle, the distinction between the essence and accidents of a thing or notion, between means and ends, between causes and conditions; also the division of the mind into the rational, concupiscent, and irascible elements, or of pleasures and desires into necessary and unnecessary—these ii and other great forms of thought are all of them to be found in the Republic, and were probably first invented by Plato. The greatest of all logical truths, and the one of which writers on philosophy are most apt to lose sight, the difference between words and things, has been most strenuously insisted on by him (cp. Rep. 454 A; Polit. 261 E; Cratyl. 435, 436 ff.), although he has not always avoided the confusion of them in his own writings (e.g. Rep. 463 E). But he does not bind up truth in logical formulae,—logic is still veiled in metaphysics; and the science which he imagines to 'contemplate all truth and all existence' is very unlike the doctrine of the syllogism which Aristotle claims to have discovered (Soph. Elenchi 33. 18).

Neither must we forget that the Republic is but the third part of a still larger design which was to have included an ideal history of Athens, as well as a political and physical philosophy. The fragment of the Critias has given birth to a world-famous fiction, second only in importance to the tale of Troy and the legend of Arthur; and is said as a fact to have inspired some of the early navigators of the sixteenth century. This mythical tale, of which the subject was a history of the wars of the Athenians against the Island of Atlantis, is supposed to be founded upon an unfinished poem of Solon, to which it would have stood in the same relation as the writings of the logographers to the poems of Homer. It would have told of a struggle for Liberty (cp. Tim. 25 C), intended to represent the conflict of Persia and Hellas. We may judge from the noble commencement of the Timaeus, from the fragment of the Critias itself, and from the third book of the Laws, in what manner Plato would have treated this high argument. We can only guess why the great design was abandoned; perhaps because Plato became sensible of some incongruity in a fictitious history, or because

he had lost his interest in it, or because advancing years forbade the completion of it; and we may please ourselves with the fancy that had this imaginary narrative ever been finished, we should have found Plato himself sympathising with the struggle for Hellenic independence (cp. Laws iii. 698 ff.), singing a hymn of triumph over Marathon and Salamis, perhaps making the reflection of Herodotus where he contemplates the growth of the Athenian empire—'How brave a thing is freedom of speech, iii which has made the Athenians so far exceed every other state of Hellas in greatness!' or, more probably, attributing the victory to the ancient good order of Athens and to the favour of Apollo and Athene (cp. Introd. to Critias).

Again, Plato may be regarded as the 'captain' (ἀρχηγός) or leader of a goodly band of followers; for in the Republic is to be found the original of Cicero's De Republica, of St. Augustine's City of God, of the Utopia of Sir Thomas More, and of the numerous other imaginary States which are framed upon the same model. The extent to which Aristotle or the Aristotelian school were indebted to him in the Politics has been little recognised, and the recognition is the more necessary because it is not made by Aristotle himself. The two philosophers had more in common than they were conscious of; and probably some elements of Plato remain still undetected in Aristotle. In English philosophy too, many affinities may be traced, not only in the works of the Cambridge Platonists, but in great original writers like Berkeley or Coleridge, to Plato and his ideas. That there is a truth higher than experience, of which the mind bears witness to herself, is a conviction which in our own generation has been enthusiastically asserted, and is perhaps gaining ground. Of the Greek authors who at the Renaissance brought a new life into the world Plato has had the greatest influence. The Republic of Plato is also the first treatise upon education, of which the writings of Milton and Locke, Rousseau, Jean Paul, and Goethe are the legitimate descendants. Like Dante or Bunyan, he has a revelation of another life; like Bacon, he is profoundly impressed with the unity of knowledge; in the early Church he exercised a real influence on theology, and at the Revival of Literature on politics. Even the fragments of his words when 'repeated at second-hand' (Symp. 215 D) have in all ages ravished the hearts of men, who have seen reflected in them their own higher nature. He is the father of idealism in philosophy, in politics, in literature. And many of the latest conceptions of modern thinkers and statesmen, such as the unity of knowledge, the reign of law, and the equality of the sexes, have been anticipated in a dream by him.

The argument of the Republic is the search after Justice, the nature of which is first hinted at by Cephalus, the just and blameless iv old man—then discussed on the basis of proverbial morality by Socrates and Polemarchus—then caricatured by Thrasymachus and partially explained by Socrates—reduced to an abstraction by Glaucon and Adeimantus, and having become invisible in the individual reappears at length in the ideal State which is constructed by Socrates. The first care of the rulers is to be education, of which an outline is drawn after the old Hellenic model, providing only for an improved religion and morality, and more simplicity in music and gymnastic, a manlier strain of poetry, and greater harmony of the individual and the State. We are thus led on to the conception of a higher State, in which 'no man calls anything his own,' and in which there is neither 'marrying nor giving in marriage,' and 'kings are philosophers' and 'philosophers are kings;' and there is another and higher education, intellectual as well as moral and religious, of science as well as of art, and not of youth only but of the whole of life. Such a State is hardly to be realized in this world and quickly degenerates. To the perfect ideal succeeds the government of the soldier and the lover of honour, this again declining into democracy, and democracy into tyranny, in an imaginary but regular order having not much resemblance to the actual facts. When 'the wheel has come full circle' we do not begin again with a new period of human life; but we have passed from the best to the worst, and there we end. The subject is then changed and the old quarrel of poetry and philosophy which had been more lightly treated in the earlier books of the Republic is now resumed and fought out to a conclusion. Poetry is discovered to be an imitation thrice removed from the truth, and Homer, as well as the dramatic poets, having been condemned as an imitator, is sent into banishment along with them. And the idea of the State is supplemented by the revelation of a future life.

The division into books, like all similar divisions,[1] is probably later than the age of Plato. The natural divisions are five in number; —(1) Book I and the first half of Book II down to the paragraph beginning, 'I had always admired the genius of Glaucon and Adeimantus,' which is introductory; the first book containing a refutation of the popular and sophistical notions of justice, and concluding, like some of the earlier Dialogues, without arriving at any definite result. To this is appended a restatement of the nature of justice v according to common opinion, and an answer is demanded to the question—What is justice, stripped of appearances? The second division (2) includes the remainder of the second and the whole of the third and fourth books, which are mainly occupied with the construction of the first State and the first education. The third division (3) consists of the fifth, sixth, and seventh books, in which philosophy rather than justice is the subject of enquiry, and the second State is constructed on principles of communism and ruled by philosophers, and the contemplation of the idea of good takes the place of the social and political virtues. In the eighth and ninth books (4) the perversions of States and of the individuals who correspond to them are reviewed in succession; and the nature of pleasure and the principle of tyranny are further analysed in the individual man. The tenth book (5) is the conclusion of the whole, in which the relations of philosophy to poetry are finally determined, and the happiness of the citizens in this life, which has now been assured, is crowned by the vision of another.

1 Cp. Sir G. C. Lewis in the Classical Museum, vol. ii. p. 1.

Or a more general division into two parts may be adopted; the first (Books I–IV) containing the description of a State framed generally in accordance with Hellenic notions of religion and morality, while in the second (Books V–X) the Hellenic State is transformed into an ideal kingdom of philosophy, of which all other governments are the perversions. These two points of view are really opposed, and the opposition is only veiled by the genius of Plato. The Republic, like the Phaedrus (see Introduction to Phaedrus), is an imperfect whole; the higher light of philosophy breaks through the regularity of the Hellenic temple, which at last fades away into the heavens (592 B). Whether this imperfection of structure arises from an enlargement of the plan; or from the imperfect reconcilement in the writer's own mind of the struggling elements of thought which are now first brought together by him; or, perhaps, from the composition of the work at different times—are questions, like the similar question about the Iliad and the Odyssey, which are worth asking, but which cannot have a distinct answer. In the age of Plato there was no regular mode of publication, and an author would have the less scruple in altering or adding to a work which was known only to a few of his friends. There is no absurdity in supposing that he may have laid his labours aside for a time, or turned from one work to vi another; and such interruptions would be more likely to occur in the case of a long than of a short writing. In all attempts to determine the chronological order of the Platonic writings on internal evidence, this uncertainty about any single Dialogue being composed at one time is a disturbing element, which must be admitted to affect longer works, such as the Republic and the Laws, more than shorter ones. But, on the other hand, the seeming discrepancies of the Republic may only arise out of the discordant elements which the philosopher has attempted to unite in a single whole, perhaps without being himself able to recognise the inconsistency which is obvious to us. For there is a judgment of after ages which few great writers have ever been able to anticipate for themselves. They do not perceive the want of connexion in their own writings, or the gaps in their systems which are visible enough to those who come after them. In the beginnings of literature and philosophy, amid the first efforts of thought and language, more inconsistencies occur than now, when the paths of speculation are well worn and the meaning of words precisely defined. For consistency, too, is the growth of time; and some of the greatest creations of the human mind have been wanting in unity. Tried by this test, several of the Platonic Dialogues, according to our modern ideas, appear to be defective, but the deficiency is no proof that they were composed at different times or by different hands. And the supposition that the Republic was written uninterruptedly and by a continuous effort is in some degree confirmed by the numerous references from one part of the work to another.

The second title, 'Concerning Justice,' is not the one by which the Republic is quoted, either by Aristotle or generally in antiquity, and, like the other second titles of the Platonic Dialogues, may therefore be assumed to be of later date. Morgenstern and others have asked whether the definition of justice, which is the professed aim, or the construction of the State is the principal argument of the work. The answer is, that the two blend in one, and are two faces of the same truth; for justice is the order of the State, and the State is the visible embodiment of justice under the conditions of human society. The one is the soul and the other is the body, and the Greek ideal of the State, as of the individual, is a fair mind in a fair body. In Hegelian phraseology the state is the reality of vii which justice is the idea. Or, described in Christian language, the kingdom of God is within, and yet developes into a Church or external kingdom; 'the house not made with hands, eternal in the heavens,' is reduced to the proportions of an earthly building. Or, to use a Platonic image, justice and the State are the warp and the woof which run through the whole texture. And when the constitution of the State is completed, the conception of justice is not dismissed, but reappears under the same or different names throughout the work, both as the inner law of the individual soul, and finally as the principle of rewards and punishments in another life. The virtues are based on justice, of which common honesty in buying and selling is the shadow, and justice is based on the idea of good, which is the harmony of the world, and is reflected both in the institutions of states and in motions of the heavenly bodies (cp. Tim. 47). The Timaeus, which takes up the political rather than the ethical side of the Republic, and is chiefly occupied with hypotheses concerning the outward world, yet contains many indications that the same law is supposed to reign over the State, over nature, and over man.

Too much, however, has been made of this question both in ancient and modern times. There is a stage of criticism in which all works, whether of nature or of art, are referred to design. Now in ancient writings, and indeed in literature generally, there remains often a large element which was not comprehended in the original design. For the plan grows under the author's hand; new thoughts occur to him in the act of writing; he has not worked out the argument to the end before he begins. The reader who seeks to find some one idea under which the whole may be conceived, must necessarily seize on the vaguest and most general. Thus Stallbaum, who is dissatisfied with the ordinary explanations of the argument of the Republic, imagines himself to have found the true argument 'in the representation of human life in a State perfected by justice, and governed according to the idea of good.' There may be some use in such general descriptions, but they can hardly be said to express the design of the writer. The truth is, that we may as well speak of many designs as of one; nor need anything be excluded from the plan of a great work to which the mind is naturally led by the association of ideas, and which does not interfere with the general purpose. What kind or degree of viii

unity is to be sought after in a building, in the plastic arts, in poetry, in prose, is a problem which has to be determined relatively to the subject-matter. To Plato himself, the enquiry 'what was the intention of the writer,' or 'what was the principal argument of the Republic' would have been hardly intelligible, and therefore had better be at once dismissed (cp. the Introduction to the Phaedrus, vol. i.).

Is not the Republic the vehicle of three or four great truths which, to Plato's own mind, are most naturally represented in the form of the State? Just as in the Jewish prophets the reign of Messiah, or 'the day of the Lord,' or the suffering Servant or people of God, or the 'Sun of righteousness with healing in his wings' only convey, to us at least, their great spiritual ideals, so through the Greek State Plato reveals to us his own thoughts about divine perfection, which is the idea of good—like the sun in the visible world;—about human perfection, which is justice—about education beginning in youth and continuing in later years—about poets and sophists and tyrants who are the false teachers and evil rulers of mankind—about 'the world' which is the embodiment of them—about a kingdom which exists nowhere upon earth but is laid up in heaven to be the pattern and rule of human life. No such inspired creation is at unity with itself, any more than the clouds of heaven when the sun pierces through them. Every shade of light and dark, of truth, and of fiction which is the veil of truth, is allowable in a work of philosophical imagination. It is not all on the same plane; it easily passes from ideas to myths and fancies, from facts to figures of speech. It is not prose but poetry, at least a great part of it, and ought not to be judged by the rules of logic or the probabilities of history. The writer is not fashioning his ideas into an artistic whole; they take possession of him and are too much for him. We have no need therefore to discuss whether a State such as Plato has conceived is practicable or not, or whether the outward form or the inward life came first into the mind of the writer. For the practicability of his ideas has nothing to do with their truth (v. 472 D); and the highest thoughts to which he attains may be truly said to bear the greatest 'marks of design'—justice more than the external frame-work of the State, the idea of good more than justice. The great science of dialectic or the organisation of ideas has no real content; but is only a type of the method or ix spirit in which the higher knowledge is to be pursued by the spectator of all time and all existence. It is in the fifth, sixth, and seventh books that Plato reaches the 'summit of speculation,' and these, although they fail to satisfy the requirements of a modern thinker, may therefore be regarded as the most important, as they are also the most original, portions of the work.

It is not necessary to discuss at length a minor question which has been raised by Boeckh, respecting the imaginary date at which the conversation was held (the year 411 B.C. which is proposed by him will do as well as any other); for a writer of fiction, and especially a writer who, like Plato, is notoriously careless of chronology (cp. Rep. i. 336, Symp. 193 A, etc.), only aims at general probability. Whether all the persons mentioned in the Republic could ever have met at any one time is not a difficulty which would have occurred to an Athenian reading the work forty years later, or to Plato himself at the time of writing (any more than to Shakespeare respecting one of his own dramas); and need not greatly trouble us now. Yet this may be a question having no answer 'which is still worth asking,' because the investigation shows that we cannot argue historically from the dates in Plato; it would be useless therefore to waste time in inventing far-fetched reconcilements of them in order to avoid chronological difficulties, such, for example, as the conjecture of C. F. Hermann, that Glaucon and Adeimantus are not the brothers but the uncles of Plato (cp. Apol. 34 A), or the fancy of Stallbaum that Plato intentionally left anachronisms indicating the dates at which some of his Dialogues were written.

The principal characters in the Republic are Cephalus, Polemarchus, Thrasymachus, Socrates, Glaucon, and Adeimantus. Cephalus appears in the introduction only, Polemarchus drops at the end of the first argument, and Thrasymachus is reduced to silence at the close of the first book. The main discussion is carried on by Socrates, Glaucon, and Adeimantus. Among the company are Lysias (the orator) and Euthydemus, the sons of Cephalus and brothers of Polemarchus, an unknown Charmantides—these are mute auditors; also there is Cleitophon, who once interrupts (340 A), where, as in the Dialogue which bears his name, he appears as the friend and ally of Thrasymachus.

x Cephalus, the patriarch of the house, has been appropriately engaged in offering a sacrifice. He is the pattern of an old man who has almost done with life, and is at peace with himself and with all mankind. He feels that he is drawing nearer to the world below, and seems to linger around the memory of the past. He is eager that Socrates should come to visit him, fond of the poetry of the last generation, happy in the consciousness of a well-spent life, glad at having escaped from the tyranny of youthful lusts. His love of conversation, his affection, his indifference to riches, even his garrulity, are interesting traits of character. He is not one of those who have nothing to say, because their whole mind has been absorbed in making money. Yet he acknowledges that riches have the advantage of placing men above the temptation to dishonesty or falsehood. The respectful attention shown to him by Socrates, whose love of conversation, no less than the mission imposed upon him by the Oracle, leads him to ask questions of all men, young and old alike (cp. i. 328 A), should also be noted. Who better suited to raise the question of justice than Cephalus, whose life might seem to be the expression of it? The moderation with which old age is pictured by Cephalus as a very tolerable portion of existence is characteristic, not only of him, but of Greek feeling generally, and contrasts with the exaggeration of Cicero in the De Senectute.

The evening of life is described by Plato in the most expressive manner, yet with the fewest possible touches. As Cicero remarks (Ep. ad Attic. iv. 16), the aged Cephalus would have been out of place in the discussion which follows, and which he could neither have understood nor taken part in without a violation of dramatic propriety (cp. Lysimachus in the Laches, 89).

His 'son and heir' Polemarchus has the frankness and impetuousness of youth; he is for detaining Socrates by force in the opening scene, and will not 'let him off' (v. 449 B) on the subject of women and children. Like Cephalus, he is limited in his point of view, and represents the proverbial stage of morality which has rules of life rather than principles; and he quotes Simonides (cp. Aristoph. Clouds, 1355 ff.) as his father had quoted Pindar. But after this he has no more to say; the answers which he makes are only elicited from him by the dialectic of Socrates. He has not yet experienced the influence of the Sophists like Glaucon and xi Adeimantus, nor is he sensible of the necessity of refuting them; he belongs to the pre-Socratic or pre-dialectical age. He is incapable of arguing, and is bewildered by Socrates to such a degree that he does not know what he is saying. He is made to admit that justice is a thief, and that the virtues follow the analogy of the arts (i. 333 E). From his brother Lysias (contra Eratosth. p. 121) we learn that he fell a victim to the Thirty Tyrants, but no allusion is here made to his fate, nor to the circumstance that Cephalus and his family were of Syracusan origin, and had migrated from Thurii to Athens.

The 'Chalcedonian giant,' Thrasymachus, of whom we have already heard in the Phaedrus (267 D), is the personification of the Sophists, according to Plato's conception of them, in some of their worst characteristics. He is vain and blustering, refusing to discourse unless he is paid, fond of making an oration, and hoping thereby to escape the inevitable Socrates; but a mere child in argument, and unable to foresee that the next 'move' (to use a Platonic expression) will 'shut him up' (vi. 487 B). He has reached the stage of framing general notions, and in this respect is in advance of Cephalus and Polemarchus. But he is incapable of defending them in a discussion, and vainly tries to cover his confusion with banter and insolence. Whether such doctrines as are attributed to him by Plato were really held either by him or by any other Sophist is uncertain; in the infancy of philosophy serious errors about morality might easily grow up—they are certainly put into the mouths of speakers in Thucydides; but we are concerned at present with Plato's description of him, and not with the historical reality. The inequality of the contest adds greatly to the humour of the scene. The pompous and empty Sophist is utterly helpless in the hands of the great master of dialectic, who knows how to touch all the springs of vanity and weakness in him. He is greatly irritated by the irony of Socrates, but his noisy and imbecile rage only lays him more and more open to the thrusts of his assailant. His determination to cram down their throats, or put 'bodily into their souls' his own words, elicits a cry of horror from Socrates. The state of his temper is quite as worthy of remark as the process of the argument. Nothing is more amusing than his complete submission when he has been once thoroughly beaten. At first he seems to continue xii the discussion with reluctance, but soon with apparent good-will, and he even testifies his interest at a later stage by one or two occasional remarks (v. 450 A, B). When attacked by Glaucon (vi. 489 C, D) he is humorously protected by Socrates 'as one who has never been his enemy and is now his friend.' From Cicero and Quintilian and from Aristotle's Rhetoric (iii. i. 7; ii. 23, 29) we learn that the Sophist whom Plato has made so ridiculous was a man of note whose writings were preserved in later ages. The play on his name which was made by his contemporary Herodicus (Aris. Rhet. ii. 23, 29), 'thou wast ever bold in battle,' seems to show that the description of him is not devoid of verisimilitude.

When Thrasymachus has been silenced, the two principal respondents, Glaucon and Adeimantus, appear on the scene: here, as in Greek tragedy (cp. Introd. to Phaedo), three actors are introduced. At first sight the two sons of Ariston may seem to wear a family likeness, like the two friends Simmias and Cebes in the Phaedo. But on a nearer examination of them the similarity vanishes, and they are seen to be distinct characters. Glaucon is the impetuous youth who can 'just never have enough of fechting' (cp. the character of him in Xen. Mem. iii. 6); the man of pleasure who is acquainted with the mysteries of love (v. 474 D); the 'juvenis qui gaudet canibus,' and who improves the breed of animals (v. 459 A); the lover of art and music (iii. 398 D, E) who has all the experiences of youthful life. He is full of quickness and penetration, piercing easily below the clumsy platitudes of Thrasymachus to the real difficulty; he turns out to the light the seamy side of human life, and yet does not lose faith in the just and true. It is Glaucon who seizes what may be termed the ludicrous relation of the philosopher to the world, to whom a state of simplicity is 'a city of pigs,' who is always prepared with a jest (iii. 398 C, 407 A; v. 450, 451, 468 C; vi. 509 C; ix. 586) when the argument offers him an opportunity, and who is ever ready to second the humour of Socrates and to appreciate the ridiculous, whether in the connoisseurs of music (vii. 531 A), or in the lovers of theatricals (v. 475 D), or in the fantastic behaviour of the citizens of democracy (viii. 557 foll.). His weaknesses are several times alluded to by Socrates (iii. 402 E; v. 474 D, 475 E), who, however, will not allow him to be attacked by his brother Adeimantus (viii. 548 D, E). He is a soldier, and, like Adeimantus, has been xiii distinguished at the battle of Megara (368 A, anno 456?)… The character of Adeimantus is deeper and graver, and the profounder objections are commonly put into his mouth. Glaucon is more demonstrative, and generally opens the game. Adeimantus pursues the argument further. Glaucon has more of the liveliness and quick sympathy of youth; Adeimantus has the maturer judgment of a grown-up man of the world. In the second book, when Glaucon insists that justice and injustice shall be considered without regard

to their consequences, Adeimantus remarks that they are regarded by mankind in general only for the sake of their consequences; and in a similar vein of reflection he urges at the beginning of the fourth book that Socrates fails in making his citizens happy, and is answered that happiness is not the first but the second thing, not the direct aim but the indirect consequence of the good government of a State. In the discussion about religion and mythology, Adeimantus is the respondent (iii. 376-398), but Glaucon breaks in with a slight jest, and carries on the conversation in a lighter tone about music and gymnastic to the end of the book. It is Adeimantus again who volunteers the criticism of common sense on the Socratic method of argument (vi. 487 B), and who refuses to let Socrates pass lightly over the question of women and children (v. 449). It is Adeimantus who is the respondent in the more argumentative, as Glaucon in the lighter and more imaginative portions of the Dialogue. For example, throughout the greater part of the sixth book, the causes of the corruption of philosophy and the conception of the idea of good are discussed with Adeimantus. At p. 506 C, Glaucon resumes his place of principal respondent; but he has a difficulty in apprehending the higher education of Socrates, and makes some false hits in the course of the discussion (526 D, 527 D). Once more Adeimantus returns (viii. 548) with the allusion to his brother Glaucon whom he compares to the contentious State; in the next book (ix. 576) he is again superseded, and Glaucon continues to the end (x. 621 B).

Thus in a succession of characters Plato represents the successive stages of morality, beginning with the Athenian gentleman of the olden time, who is followed by the practical man of that day regulating his life by proverbs and saws; to him succeeds the wild generalization of the Sophists, and lastly come the young disciples of the great teacher, who know the sophistical arguments xiv but will not be convinced by them, and desire to go deeper into the nature of things. These too, like Cephalus, Polemarchus, Thrasymachus, are clearly distinguished from one another. Neither in the Republic, nor in any other Dialogue of Plato, is a single character repeated.

The delineation of Socrates in the Republic is not wholly consistent. In the first book we have more of the real Socrates, such as he is depicted in the Memorabilia of Xenophon, in the earliest Dialogues of Plato, and in the Apology. He is ironical, provoking, questioning, the old enemy of the Sophists, ready to put on the mask of Silenus as well as to argue seriously. But in the sixth book his enmity towards the Sophists abates; he acknowledges that they are the representatives rather than the corrupters of the world (vi. 492 A). He also becomes more dogmatic and constructive, passing beyond the range either of the political or the speculative ideas of the real Socrates. In one passage (vi. 506 C) Plato himself seems to intimate that the time had now come for Socrates, who had passed his whole life in philosophy, to give his own opinion and not to be always repeating the notions of other men. There is no evidence that either the idea of good or the conception of a perfect state were comprehended in the Socratic teaching, though he certainly dwelt on the nature of the universal and of final causes (cp. Xen. Mem. i. 4; Phaedo 97); and a deep thinker like him, in his thirty or forty years of public teaching, could hardly have failed to touch on the nature of family relations, for which there is also some positive evidence in the Memorabilia (Mem. i. 2, 51 foll.). The Socratic method is nominally retained; and every inference is either put into the mouth of the respondent or represented as the common discovery of him and Socrates. But any one can see that this is a mere form, of which the affectation grows wearisome as the work advances. The method of enquiry has passed into a method of teaching in which by the help of interlocutors the same thesis is looked at from various points of view. The nature of the process is truly characterized by Glaucon, when he describes himself as a companion who is not good for much in an investigation, but can see what he is shown (iv. 432 C), and may, perhaps, give the answer to a question more fluently than another (v. 474 A; cp. 389 A).

Neither can we be absolutely certain that Socrates himself xv taught the immortality of the soul, which is unknown to his disciple Glaucon in the Republic (x. 608 D; cp. vi. 498 D, E; Apol. 40, 41); nor is there any reason to suppose that he used myths or revelations of another world as a vehicle of instruction, or that he would have banished poetry or have denounced the Greek mythology. His favourite oath is retained, and a slight mention is made of the daemonium, or internal sign, which is alluded to by Socrates as a phenomenon peculiar to himself (vi. 496 C). A real element of Socratic teaching, which is more prominent in the Republic than in any of the other Dialogues of Plato, is the use of example and illustration (τὰ φορτικὰ αὐτῷ προσφέροντες, iv. 442 E): ‘Let us apply the test of common instances.’ ‘You,’ says Adeimantus, ironically, in the sixth book, ‘are so unaccustomed to speak in images.’ And this use of examples or images, though truly Socratic in origin, is enlarged by the genius of Plato into the form of an allegory or parable, which embodies in the concrete what has been already described, or is about to be described, in the abstract. Thus the figure of the cave in Book VII is a recapitulation of the divisions of knowledge in Book VI. The composite animal in Book IX is an allegory of the parts of the soul. The noble captain and the ship and the true pilot in Book VI are a figure of the relation of the people to the philosophers in the State which has been described. Other figures, such as the dog (ii. 375 A, D; iii. 404 A, 416 A; v. 451 D), or the marriage of the portionless maiden (vi. 495, 496), or the drones and wasps in the eighth and ninth books, also form links of connexion in long passages, or are used to recall previous discussions.

Plato is most true to the character of his master when he describes him as ‘not of this world.’ And with this representation of him the ideal state and the other paradoxes of the Republic are quite in accordance, though they cannot be shown to have been speculations of Socrates. To him, as to other great teachers both philosophical and religious, when they looked upward, the world seemed to be the embodiment of error and evil. The common sense of mankind has revolted against this view, or has only partially admitted it. And even in Socrates himself the sterner judgement of the multitude at times passes into a sort of ironical pity or love. Men in general are incapable of philosophy, and are therefore at enmity with the philosopher; but their misunderstanding of him xvi is unavoidable (vi. 494 foll.; ix. 589 D): for they have never seen him as he truly is in his own image; they are only acquainted with artificial systems possessing no native force of truth—words which admit of many applications. Their leaders have nothing to measure with, and are therefore ignorant of their own stature. But they are to be pitied or laughed at, not to be quarrelled with; they mean well with their nostrums, if they could only learn that they are cutting off a Hydra’s head (iv. 426 D, E). This moderation towards those who are in error is one of the most characteristic features of Socrates in the Republic (vi. 499–502). In all the different representations of Socrates, whether of Xenophon or Plato, and amid the differences of the earlier or later Dialogues, he always retains the character of the unwearied and disinterested seeker after truth, without which he would have ceased to be Socrates.

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2.7: The Republic By Plato (Translated by Benjamin Jowett)

The Republic

Book I

PERSONS OF THE DIALOGUE.

SOCRATES, *who is the narrator*.	CEPHALUS.
GLAUCON.	THRASYMACHUS.
ADEIMANTUS.	CLEITOPHON.
POLEMARCHUS.	

And others who are mute auditors.

The scene is laid in the house of Cephalus at the Piraeus; and the whole dialogue is narrated by Socrates the day after it actually took place to Timaeus, Hermocrates, Critias, and a nameless person, who are introduced in the Timaeus.

Ed. Steph.
327 *Republic I.*
SOCRATES, GLAUCON.
Meeting of Socrates and Glaucon with Polemarchus at the Bendidean festival. I went down yesterday to the Piraeus with Glaucon the son of Ariston, that I might offer up my prayers to the goddess[1]; and also because I wanted to see in what manner they would celebrate the festival, which was a new thing. I was delighted with the procession of the inhabitants; but that of the Thracians was equally, if not more, beautiful. BWhen we had finished our prayers and viewed the spectacle, we turned in the direction of the city; and at that instant Polemarchus the son of Cephalus chanced to catch sight of us from a distance as we were starting on our way home, and told his servant to run and bid us wait for him. The servant took hold of me by the cloak behind, and said: Polemarchus desires you to wait.

I turned round, and asked him where his master was.

There he is, said the youth, coming after you, if you will only wait.

SOCRATES, POLEMARCHUS, GLAUCON, ADEIMANTUS, CEPHALUS. 2 CCertainly we will, said Glaucon; and in a few minutes Polemarchus appeared, and with him Adeimantus, Glaucon's brother, Niceratus the son of Nicias, and several others who had been at the procession.

Polemarchus said to me: I perceive, Socrates, that you and your companion are already on your way to the city.

You are not far wrong, I said.

But do you see, he rejoined, how many we are?

Of course.

And are you stronger than all these? for if not, you will have to remain where you are.

May there not be the alternative, I said, that we may persuade you to let us go?

But can you persuade us, if we refuse to listen to you? he said.

Certainly not, replied Glaucon.

Then we are not going to listen; of that you may be assured.

328The equestrian torch-race.Adeimantus added: Has no one told you of the torch-race on horseback in honour of the goddess which will take place in the evening?

With horses! I replied: That is a novelty. Will horsemen carry torches and pass them one to another during the race?

Yes, said Polemarchus, and not only so, but a festival will be celebrated at night, which you certainly ought to see. Let us rise soon after supper and see this festival; there will be a gathering of young men, and we will have a good talk. BStay then, and do not be perverse.

Glaucon said: I suppose, since you insist, that we must.

Very good, I replied.

The gathering of friends at the house of Cephalus. Accordingly we went with Polemarchus to his house; and there we found his brothers Lysias and Euthydemus, and with them Thrasymachus the Chalcedonian, Charmantides the Paeanian, and Cleitophon the son of Aristonymus. There too was Cephalus the father of Polemarchus, whom I had not seen for a long time, and I thought him very much aged. CHe was seated on a cushioned chair, and had a garland on his head, for he had been sacrificing in the court; and there were some other chairs in the room arranged in a semicircle, 3 upon which we sat down by him. He saluted me eagerly, and then he said:—

CEPHALUS, SOCRATES. You don't come to see me, Socrates, as often as you ought: If I were still able to go and see you I would not ask you to come to me. But at my age I can hardly get to the city, and therefore you should come oftener to the Piraeus. DFor let me tell you, that the more the pleasures of the body fade away, the greater to me is the pleasure and charm of conversation. Do not then deny my request, but make our house your resort and keep company with these young men; we are old friends, and you will be quite at home with us.

I replied: There is nothing which for my part I like better, Cephalus, than conversing with aged men; Efor I regard them as travellers who have gone a journey which I too may have to go, and of whom I ought to enquire, whether the way is smooth and easy, or rugged and difficult. And this is a question which I should like to ask of you who have arrived at that time which the poets call the 'threshold of old age'—Is life harder towards the end, or what report do you give of it?

329Old age is not to blame for the troubles of old men. I will tell you, Socrates, he said, what my own feeling is. Men of my age flock together; we are birds of a feather, as the old proverb says; and at our meetings the tale of my acquaintance commonly is—I cannot eat, I cannot drink; the pleasures of youth and love are fled away: there was a good time once, but now that is gone, and life is no longer life. BSome complain of the slights which are put upon them by relations, and they will tell you sadly of how many evils their old age is the cause. But to me, Socrates, these complainers seem to blame that which is not really in fault. For if old age were the cause, I too being old, and every other old man, would have felt as they do. But this is not my own experience, nor that of others whom I have known. How well I remember the aged poet Sophocles, when in answer to the question, CHow does love suit with age, Sophocles,—are you still the man you were? The excellent saying of Sophocles.Peace, he replied; most gladly have I escaped the thing of which you speak; I feel as if I had escaped from a mad and furious master. His words have often occurred to my mind since, and they seem as good to me now as at the time when he uttered them. 4 For certainly old age has a great sense of calm and freedom; when the passions relax their hold, then, as Sophocles says,D we are freed from the grasp not of one mad master only, but of many. The truth is, Socrates, that these regrets, and also the complaints about relations, are to be attributed to the same cause, which is not old age, but men's characters and tempers; for he who is of a calm and happy nature will hardly feel the pressure of age, but to him who is of an opposite disposition youth and age are equally a burden.

It is admitted that the old, if they are to be comfortable, must have a fair share of external goods; neither virtue alone nor riches alone can make an old man happy. I listened in admiration, and wanting to draw him out, that he might go on—EYes, Cephalus, I said: but I rather suspect that people in general are not convinced by you when you speak thus; they think that old age sits lightly upon you, not because of your happy disposition, but because you are rich, and wealth is well known to be a great comforter.

You are right, he replied; they are not convinced: and there is something in what they say; not, however, so much as they imagine. I might answer them as Themistocles answered the Seriphian who was abusing him and saying that he was famous, not for his own merits but because he 330was an Athenian: 'If you had been a native of my country or I of yours, neither of us would have been famous.' And to those who are not rich and are impatient of old age, the same reply may be made; for to the good poor man old age cannot be a light burden, nor can a bad rich man ever have peace with himself.

May I ask, Cephalus, whether your fortune was for the most part inherited or acquired by you?

Cephalus has inherited rather than made a fortune; he is therefore indifferent to money. Acquired! BSocrates; do you want to know how much I acquired? In the art of making money I have been midway between my father and grandfather: for my grandfather, whose name I bear, doubled and trebled the value of his patrimony, that which he inherited being much what I possess now; but my father Lysanias reduced the property below what it is at present: and I shall be satisfied if I leave to these my sons not less but a little more than I received.

That was why I asked you the question, I replied, because I see that you are indifferent about money, Cwhich is a characteristic rather of those who have inherited their fortunes than of those who have acquired them; the makers 5 of fortunes have a second love of money as a creation of their own, resembling the affection of authors for their own poems, or of parents for their children, besides that natural love of it for the sake of use and profit which is common to them and all men. And hence they are very bad company, for they can talk about nothing but the praises of wealth.

That is true, he said.

The advantages of wealth. DYes, that is very true, but may I ask another question?—What do you consider to be the greatest blessing which you have reaped from your wealth?

The fear of death and the consciousness of sin become more vivid in old age; and to be rich frees a man from many temptations. One, he said, of which I could not expect easily to convince others. For let me tell you, Socrates, that when a man thinks himself to be near death, fears and cares enter into his mind which he never had before; the tales of a world below and the punishment which is exacted there of deeds done here were once a laughing matter to him, Ebut now he is tormented with the thought that they may be true: either from the weakness of age, or because he is now drawing nearer to that other place, he has a clearer view of these things; suspicions and alarms crowd thickly upon him, and he begins to reflect and consider what wrongs he has done to others. And when he finds that the sum of his transgressions is great he will many a time like a child start up in his sleep for fear, and he is filled with dark forebodings. But 331to him who is conscious of no sin, sweet hope, as Pindar charmingly says, is the kind nurse of his age:

'Hope,' he says, 'cherishes the soul of him who lives in justice and holiness, and is the nurse of his age and the companion of his journey;—hope which is mightiest to sway the restless soul of man.' The admirable strain of Pindar.

How admirable are his words! And the great blessing of riches, BI do not say to every man, but to a good man, is, that he has had no occasion to deceive or to defraud others, either intentionally or unintentionally; and when he departs to the world below he is not in any apprehension about offerings due to the gods or debts which he owes to men. Now to this peace of mind the possession of wealth greatly contributes; and therefore I say, that, setting one thing against another, of the many advantages which wealth has to give, to a man of sense this is in my opinion the greatest. 6

CEPHALUS, SOCRATES, POLEMARCHUS.
Justice to speak truth and pay your debts. CWell said, Cephalus, I replied; but as concerning justice, what is it?—to speak the truth and to pay your debts—no more than this? And even to this are there not exceptions? Suppose that a friend when in his right mind has deposited arms with me and he asks for them when he is not in his right mind, ought I to give them back to him? No one would say that I ought or that I should be right in doing so, any more than they would say that I ought always to speak the truth to one who is in his condition.

DYou are quite right, he replied.

But then, I said, speaking the truth and paying your debts is not a correct definition of justice.

This is the definition of Simonides. But you ought not on all occasions to do either. What then was his meaning? Quite correct, Socrates, if Simonides is to be believed, said Polemarchus interposing.

I fear, said Cephalus, that I must go now, for I have to look after the sacrifices, and I hand over the argument to Polemarchus and the company.

Is not Polemarchus your heir? I said.

To be sure, he answered, and went away laughing to the sacrifices.

ETell me then, O thou heir of the argument, what did Simonides say, and according to you truly say, about justice?

He said that the repayment of a debt is just, and in saying so he appears to me to be right.

I should be sorry to doubt the word of such a wise and inspired man, but his meaning, though probably clear to you, is the reverse of clear to me. For he certainly does not mean, as we were just now saying, that I ought to return a deposit of arms or of anything else to one who asks for it 332when he is not in his right senses; and yet a deposit cannot be denied to be a debt.

True.

Then when the person who asks me is not in his right mind I am by no means to make the return?

Certainly not.

When Simonides said that the repayment of a debt was justice, he did not mean to include that case?

Certainly not; for he thinks that a friend ought always to do good to a friend and never evil. 7

SOCRATES, POLEMARCHUS. BYou mean that the return of a deposit of gold which is to the injury of the receiver, if the two parties are friends, is not the repayment of a debt,—that is what you would imagine him to say?

Yes.

And are enemies also to receive what we owe to them?

To be sure, he said, they are to receive what we owe them, and an enemy, as I take it, owes to an enemy that which is due or proper to him—that is to say, evil.

Simonides, then, after the manner of poets, would seem to have spoken darkly of the nature of justice; Cfor he really meant to say that justice is the giving to each man what is proper to him, and this he termed a debt.

That must have been his meaning, he said.

By heaven! I replied; and if we asked him what due or proper thing is given by medicine, and to whom, what answer do you think that he would make to us?

He would surely reply that medicine gives drugs and meat and drink to human bodies.

And what due or proper thing is given by cookery, and to what?

DSeasoning to food.

And what is that which justice gives, and to whom?

If, Socrates, we are to be guided at all by the analogy of the preceding instances, then justice is the art which gives good to friends and evil to enemies.

That is his meaning then?

I think so.

Illustrations. And who is best able to do good to his friends and evil to his enemies in time of sickness?

The physician.

EOr when they are on a voyage, amid the perils of the sea?

The pilot.

And in what sort of actions or with a view to what result is the just man most able to do harm to his enemy and good to his friend?

In going to war against the one and in making alliances with the other.

But when a man is well, my dear Polemarchus, there is no need of a physician? 8

No.

And he who is not on a voyage has no need of a pilot?

No.

Then in time of peace justice will be of no use?

I am very far from thinking so.

333You think that justice may be of use in peace as well as in war?

Yes.

Like husbandry for the acquisition of corn?

Yes.

Or like shoemaking for the acquisition of shoes,—that is what you mean?

Yes.

And what similar use or power of acquisition has justice in time of peace?

Justice is useful in contracts, In contracts, Socrates, justice is of use.

And by contracts you mean partnerships?

Exactly.

BBut is the just man or the skillful player a more useful and better partner at a game of draughts?

The skillful player.

And in the laying of bricks and stones is the just man a more useful or better partner than the builder?

Quite the reverse.

Then in what sort of partnership is the just man a better partner than the harp-player, as in playing the harp the harp-player is certainly a better partner than the just man?

In a money partnership.

Yes, Polemarchus, but surely not in the use of money; for you do not want a just man to be your counsellor in the purchase or sale of a horse; a man who is knowing about Chorses would be better for that, would he not?

Certainly.

And when you want to buy a ship, the shipwright or the pilot would be better?

True.

Then what is that joint use of silver or gold in which the just man is to be preferred?

especially in the safe-keeping of deposits. When you want a deposit to be kept safely.

You mean when money is not wanted, but allowed to lie? 9

Precisely.

But not in the use of money: and if so, justice is only useful when money or anything else is useless. That is to say, justice is useful when money is useless?

DThat is the inference.

And when you want to keep a pruning-hook safe, then justice is useful to the individual and to the state; but when you want to use it, then the art of the vine-dresser?

Clearly.

And when you want to keep a shield or a lyre, and not to use them, you would say that justice is useful; but when you want to use them, then the art of the soldier or of the musician?

Certainly.

And so of all other things;—justice is useful when they are useless, and useless when they are useful?

That is the inference.

EThen justice is not good for much. But let us consider this further point: Is not he who can best strike a blow in a boxing match or in any kind of fighting best able to ward off a blow?

Certainly.

And he who is most skilful in preventing or escaping[2] from a disease is best able to create one?

True.

A new point of view: Is not he who is best able to do good best able to do evil? And he is the best guard of a camp who is best able to 334steal a march upon the enemy?

Certainly.

Then he who is a good keeper of anything is also a good thief?

That, I suppose, is to be inferred.

Then if the just man is good at keeping money, he is good at stealing it.

That is implied in the argument.

Then after all the just man has turned out to be a thief. And this is a lesson which I suspect you must have learnt out of Homer; Bfor he, speaking of Autolycus, the maternal grandfather of Odysseus, who is a favourite of his, affirms that

'He was excellent above all men in theft and perjury.'

And so, you and Homer and Simonides are agreed that 10 justice is an art of theft; to be practised however 'for the good of friends and for the harm of enemies,'—that was what you were saying?

No, certainly not that, though I do not now know what I did say; but I still stand by the latter words.

CWell, there is another question: By friends and enemies do we mean those who are so really, or only in seeming?

Justice an art of theft to be practised for the good of friends and the harm of enemies. But who are friends and enemies? Surely, he said, a man may be expected to love those whom he thinks good, and to hate those whom he thinks evil.

Yes, but do not persons often err about good and evil: many who are not good seem to be so, and conversely?

That is true.

Then to them the good will be enemies and the evil will be their friends? True.

And in that case they will be right in doing good to the evil and Devil to the good?

Clearly.

But the good are just and would not do an injustice?

True.

Then according to your argument it is just to injure those who do no wrong?

Nay, Socrates; the doctrine is immoral.

Then I suppose that we ought to do good to the just and harm to the unjust?

I like that better.

Mistakes will sometimes happen. But see the consequence:—Many a man who is ignorant of human nature has friends who are bad friends, Eand in that case he ought to do harm to them; and he has good enemies whom he ought to benefit; but, if so, we shall be saying the very opposite of that which we affirmed to be the meaning of Simonides.

Very true, he said: and I think that we had better correct an error into which we seem to have fallen in the use of the words 'friend' and 'enemy.'

What was the error, Polemarchus? I asked.

We assumed that he is a friend who seems to be or who is thought good.

Correction of the definition.
To appearance we must add reality. He is a friend who 'is' as well as 'seems' good, And we should do good to our good friends and harm to our bad enemies. And how is the error to be corrected?

We should rather say that he is a friend who is, as well as 11 seems, good; 335and that he who seems only, and is not good, only seems to be and is not a friend; and of an enemy the same may be said.

You would argue that the good are our friends and the bad our enemies?

Yes.

And instead of saying simply as we did at first, that it is just to do good to our friends and harm to our enemies, we should further say: It is just to do good to our friends when they are good and harm to our enemies when they are evil?

BYes, that appears to me to be the truth.

But ought the just to injure any one at all?

Undoubtedly he ought to injure those who are both wicked and his enemies.

To harm men is to injure them; and to injure them is to make them unjust. But justice cannot produce injustice. When horses are injured, are they improved or deteriorated?

The latter.

Deteriorated, that is to say, in the good qualities of horses, not of dogs?

Yes, of horses.

And dogs are deteriorated in the good qualities of dogs, and not of horses?

Of course.

CAnd will not men who are injured be deteriorated in that which is the proper virtue of man?

Certainly.

And that human virtue is justice?

To be sure.

Then men who are injured are of necessity made unjust?

That is the result.

Illustrations. But can the musician by his art make men unmusical?

Certainly not.

Or the horseman by his art make them bad horsemen?

Impossible.

And can the just by justice make men unjust, or speaking Dgenerally, can the good by virtue make them bad?

Assuredly not.

Any more than heat can produce cold?

It cannot.

Or drought moisture? 12

SOCRATES, POLEMARCHUS, THRASYMACHUS. Clearly not.

Nor can the good harm any one?

Impossible.

And the just is the good?

Certainly.

Then to injure a friend or any one else is not the act of a just man, but of the opposite, who is the unjust?

I think that what you say is quite true, Socrates.

EThen if a man says that justice consists in the repayment of debts, and that good is the debt which a just man owes to his friends, and evil the debt which he owes to his enemies,—to say this is not wise; for it is not true, if, as has been clearly shown, the injuring of another can be in no case just.

I agree with you, said Polemarchus.

The saying however explained is not to be attributed to any good or wise man. Then you and I are prepared to take up arms against any one who attributes such a saying to Simonides or Bias or Pittacus, or any other wise man or seer?

I am quite ready to do battle at your side, he said.

336Shall I tell you whose I believe the saying to be?

Whose?

I believe that Periander or Perdiccas or Xerxes or Ismenias the Theban, or some other rich and mighty man, who had a great opinion of his own power, was the first to say that justice is ‘doing good to your friends and harm to your enemies.’

Most true, he said.

Yes, I said; but if this definition of justice also breaks down, what other can be offered?

The brutality of Thrasymachus. BSeveral times in the course of the discussion Thrasymachus had made an attempt to get the argument into his own hands, and had been put down by the rest of the company, who wanted to hear the end. But when Polemarchus and I had done speaking and there was a pause, he could no longer hold his peace; and, gathering himself up, he came at us like a wild beast, seeking to devour us. We were quite panic-stricken at the sight of him.

He roared out to the whole company: What folly, Socrates, has taken possession of you all? CAnd why, sillybillies, do you knock under to one another? I say that if you want really to know what justice is, you should not only ask but 13SOCRATES, THRASYMACHUS. answer, and you should not seek honour to yourself from the refutation of an opponent, but have your own answer; for there is many a one who can ask and cannot answer. DAnd now I will not have you say that justice is duty or advantage or profit or gain or interest, for this sort of nonsense will not do for me; I must have clearness and accuracy.

I was panic-stricken at his words, and could not look at him without trembling. Indeed I believe that if I had not fixed my eye upon him, I should have been struck dumb: but when I saw his fury rising, I looked at him first, and was Etherefore able to reply to him.

Thrasymachus, I said, with a quiver, don't be hard upon us. Polemarchus and I may have been guilty of a little mistake in the argument, but I can assure you that the error was not intentional. If we were seeking for a piece of gold, you would not imagine that we were 'knocking under to one another,' and so losing our chance of finding it. And why, when we are seeking for justice, a thing more precious than many pieces of gold, do you say that we are weakly yielding to one another and not doing our utmost to get at the truth? Nay, my good friend, we are most willing and anxious to do so, but the fact is that we cannot. And if so, you people who know all things should pity us and not be angry with us.

337How characteristic of Socrates! he replied, with a bitter laugh;—that's your ironical style! Did I not foresee—have I not already told you, that whatever he was asked he would refuse to answer, and try irony or any other shuffle, in order that he might avoid answering?Socrates cannot give any answer if all true answers are excluded.
Thrasymachus is assailed with his own weapons.

You are a philosopher, Thrasymachus, I replied, and well know that if you ask a person what numbers make up twelve, Btaking care to prohibit him whom you ask from answering twice six, or three times four, or six times two, or four times three, 'for this sort of nonsense will not do for me,'—then obviously, if that is your way of putting the question, no one can answer you. But suppose that he were to retort, 'Thrasymachus, what do you mean? If one of these numbers which you interdict be the true answer to the question, am I falsely to say some other number which is not the right one?—is Cthat your meaning?'—How would you answer him?

Just as if the two cases were at all alike! he said. 14SOCRATES, THRASYMACHUS, GLAUCON.

Why should they not be? I replied; and even if they are not, but only appear to be so to the person who is asked, ought he not to say what he thinks, whether you and I forbid him or not?

I presume then that you are going to make one of the interdicted answers?

I dare say that I may, notwithstanding the danger, if upon reflection I approve of any of them.

DBut what if I give you an answer about justice other and better, he said, than any of these? What do you deserve to have done to you?

Done to me!—as becomes the ignorant, I must learn from the wise—that is what I deserve to have done to me.

The Sophist demands payment for his instructions. The company are very willing to contribute. What, and no payment! a pleasant notion!

I will pay when I have the money, I replied.

But you have, Socrates, said Glaucon: and you, Thrasymachus, need be under no anxiety about money, for we will all make a contribution for Socrates.

EYes, he replied, and then Socrates will do as he always does—refuse to answer himself, but take and pull to pieces the answer of some one else.

Socrates knows little or nothing: how can he answer? And he is deterred by the interdict of Thrasymachus. Why, my good friend, I said, how can any one answer who knows, and says that he knows, just nothing; and who, even if he has some faint notions of his

own, is told by a man of authority not to utter them? The natural thing is, that 338the speaker should be some one like yourself who professes to know and can tell what he knows. Will you then kindly answer, for the edification of the company and of myself?

Glaucon and the rest of the company joined in my request, and Thrasymachus, as any one might see, was in reality eager to speak; for he thought that he had an excellent answer, and would distinguish himself. But at first he affected to insist on my answering; at length he consented to begin. BBehold, he said, the wisdom of Socrates; he refuses to teach himself, and goes about learning of others, to whom he never even says Thank you.

That I learn of others, I replied, is quite true; but that I am ungrateful I wholly deny. Money I have none, and therefore I pay in praise, which is all I have; and how ready 15SOCRATES, THRASYMACHUS. I am to praise any one who appears to me to speak well you will very soon find out when you answer; for I expect that you will answer well.

The definition of Thrasymachus: 'Justice is the interest of the stronger or ruler.' CListen, then, he said; I proclaim that justice is nothing else than the interest of the stronger. And now why do you not praise me? But of course you won't.

Let me first understand you, I replied. Justice, as you say, is the interest of the stronger. What, Thrasymachus, is the meaning of this? You cannot mean to say that because Polydamas, the pancratiast, is stronger than we are, and finds the eating of beef conducive to his bodily strength, that to Deat beef is therefore equally for our good who are weaker than he is, and right and just for us?

That's abominable of you, Socrates; you take the words in the sense which is most damaging to the argument.

Not at all, my good sir, I said; I am trying to understand them; and I wish that you would be a little clearer.

Well, he said, have you never heard that forms of government differ; there are tyrannies, and there are democracies, and there are aristocracies?

Yes, I know.

And the government is the ruling power in each state?

Certainly.

Socrates compels Thrasymachus to explain his meaning. EAnd the different forms of government make laws democratical, aristocratical, tyrannical, with a view to their several interests; and these laws, which are made by them for their own interests, are the justice which they deliver to their subjects, and him who transgresses them they punish as a breaker of the law, and unjust. And that is what I mean when I say that in all states there is the same principle of justice, which is the interest of the government; and 339as the government must be supposed to have power, the only reasonable conclusion is, that everywhere there is one principle of justice, which is the interest of the stronger.

Now I understand you, I said; and whether you are right or not I will try to discover. But let me remark, that in defining justice you have yourself used the word 'interest' which you forbade me to use. It is true, however, that in your definition the words 'of the stronger' are added.

BA small addition, you must allow, he said. 16

Great or small, never mind about that: we must first enquire whether what you are saying is the truth. Now we are both agreed that justice is interest of some sort, but you go on to say 'of the stronger'; about this addition I am not so sure, and must therefore consider further.

Proceed.

He is dissatisfied with the explanation; for rulers may err. I will; and first tell me, Do you admit that it is just for subjects to obey their rulers?

I do.

CBut are the rulers of states absolutely infallible, or are they sometimes liable to err?

To be sure, he replied, they are liable to err.

Then in making their laws they may sometimes make them rightly, and sometimes not?

True.

When they make them rightly, they make them agreeably to their interest; when they are mistaken, contrary to their interest; you admit that?

Yes.

And the laws which they make must be obeyed by their subjects,—and that is what you call justice?

Doubtless.

And then the justice which makes a mistake will turn out to be the reverse of the interest of the stronger. DThen justice, according to your argument, is not only obedience to the interest of the stronger but the reverse?

What is that you are saying? he asked.

I am only repeating what you are saying, I believe. But let us consider: Have we not admitted that the rulers may be mistaken about their own interest in what they command, and also that to obey them is justice? Has not that been admitted?

Yes.

EThen you must also have acknowledged justice not to be for the interest of the stronger, when the rulers unintentionally command things to be done which are to their own injury. For if, as you say, justice is the obedience which the subject renders to their commands, in that case, O wisest of men, is there any escape from the conclusion that the weaker are commanded to do, not what is for the interest, but what is for the injury of the stronger?

Nothing can be clearer, Socrates, said Polemarchus. 17SOCRATES, CLEITOPHON, POLEMARCHUS, THRASYMACHUS.

340Yes, said Cleitophon, interposing, if you are allowed to be his witness.

But there is no need of any witness, said Polemarchus, for Thrasymachus himself acknowledges that rulers may sometimes command what is not for their own interest, and that for subjects to obey them is justice.

Cleitophon tries to make a way of escape for Thrasymachus by inserting the words ‘thought to be.’ Yes, Polemarchus,—Thrasymachus said that for subjects to do what was commanded by their rulers is just.

Yes, Cleitophon, but he also said that justice is the interest Bof the stronger, and, while admitting both these propositions, he further acknowledged that the stronger may command the weaker who are his subjects to do what is not for his own interest; whence follows that justice is the injury quite as much as the interest of the stronger.

But, said Cleitophon, he meant by the interest of the stronger what the stronger thought to be his interest,—this was what the weaker had to do; and this was affirmed by him to be justice.

Those were not his words, rejoined Polemarchus.

CNever mind, I replied, if he now says that they are, let us accept his statement. Tell me, Thrasymachus, I said, did you mean by justice what the stronger thought to be his interest, whether really so or not?This evasion is repudiated by Thrasymachus;

Certainly not, he said. Do you suppose that I call him who is mistaken the stronger at the time when he is mistaken?

Yes, I said, my impression was that you did so, when you admitted that the ruler was not infallible but might be sometimes mistaken.who adopts another line of defence: ‘No artist or ruler is ever mistaken *qua* artist or ruler.’

DYou argue like an informer, Socrates. Do you mean, for example, that he who is mistaken about the sick is a physician in that he is mistaken? or that he who errs in arithmetic or grammar is an arithmetician or grammarian at the time when he is making the mistake, in respect of the mistake? True, we say that the physician or arithmetician or grammarian has made a mistake, but this is only a way of speaking; for the fact is that neither the grammarian nor any other person of skill ever makes a mistake in so far as he is what his name implies; they none of them err unless their skill fails them, and then they cease to be skilled artists. 18SOCRATES, THRASYMACHUS. No artist or sage or ruler errs at the time when he is what his name implies; though he is commonly said to err, and EI adopted the common mode of speaking. But to be perfectly accurate, since you are such a lover of accuracy, we should say that the ruler, in so far as he is a ruler, is unerring, and, 341being unerring, always commands that which is for his own interest; and the subject is required to execute his commands; and therefore, as I said at first and now repeat, justice is the interest of the stronger.

Indeed, Thrasymachus, and do I really appear to you to argue like an informer?

Certainly, he replied.

And do you suppose that I ask these questions with any design of injuring you in the argument?

Nay, he replied, ‘suppose’ is not the word—I know it; Bbut you will be found out, and by sheer force of argument you will never prevail.

I shall not make the attempt, my dear man; but to avoid any misunderstanding occurring between us in future, let me ask, in what sense do you speak of a ruler or stronger whose interest, as you were saying, he being the superior, it is just that the inferior should execute—is he a ruler in the popular or in the strict sense of the term?

In the strictest of all senses, he said. And now cheat and play the informer if you can; I ask no quarter at your hands. But you never will be able, never.

The essential meaning of words distinguished from their attributes. CAnd do you imagine, I said, that I am such a madman as to try and cheat, Thrasymachus? I might as well shave a lion.

Why, he said, you made the attempt a minute ago, and you failed.

Enough, I said, of these civilities. It will be better that I should ask you a question: Is the physician, taken in that strict sense of which you are speaking, a healer of the sick or a maker of money? And remember that I am now speaking of the true physician.

A healer of the sick, he replied.

And the pilot—that is to say, the true pilot—is he a captain of sailors or a mere sailor?

A captain of sailors. 19

DThe circumstance that he sails in the ship is not to be taken into account; neither is he to be called a sailor; the name pilot by which he is distinguished has nothing to do with sailing, but is significant of his skill and of his authority over the sailors.

Very true, he said.

Now, I said, every art has an interest?

Certainly.

For which the art has to consider and provide?

Yes, that is the aim of art.

And the interest of any art is the perfection of it—this and nothing else?

EWhat do you mean?

I mean what I may illustrate negatively by the example of the body. Suppose you were to ask me whether the body is self-sufficing or has wants, I should reply: Certainly the body has wants; for the body may be ill and require to be cured, and has therefore interests to which the art of medicine ministers; and this is the origin and intention of medicine, as you will acknowledge. Am I not right?

342Quite right, he replied.

Art has no imperfection to be corrected, and therefore no extraneous interest. But is the art of medicine or any other art faulty or deficient in any quality in the same way that the eye may be deficient in sight or the ear fail of hearing, and therefore requires another art to provide for the interests of seeing and hearing—has art in itself, I say, any similar liability to fault or defect, and does every art require another supplementary art to provide for its interests, and that another and another without end? Or have the arts to look only Bafter their own interests? Or have they no need either of themselves or of another?—having no faults or defects, they have no need to correct them, either by the exercise of their own art or of any other; they have only to consider the interest of their subject-matter. For every art remains pure and faultless while remaining true—that is to say, while perfect and unimpaired. Take the words in your precise sense, and tell me whether I am not right.

Yes, clearly.

Illustrations. CThen medicine does not consider the interest of medicine, but the interest of the body? 20

True, he said.

Nor does the art of horsemanship consider the interests of the art of horsemanship, but the interests of the horse; neither do any other arts care for themselves, for they have no needs; they care only for that which is the subject of their art?

True, he said.

But surely, Thrasymachus, the arts are the superiors and rulers of their own subjects?

To this he assented with a good deal of reluctance.

Then, I said, no science or art considers or enjoins the interest of the stronger or superior, but only the interest of the Dsubject and weaker?

He made an attempt to contest this proposition also, but finally acquiesced.

Then, I continued, no physician, in so far as he is a physician, considers his own good in what he prescribes, but the good of his patient; for the true physician is also a ruler having the human body as a subject, and is not a mere money-maker; that has been admitted?

Yes.

And the pilot likewise, in the strict sense of the term, is a ruler of sailors and not a mere sailor?

EThat has been admitted.

And such a pilot and ruler will provide and prescribe for the interest of the sailor who is under him, and not for his own or the ruler's interest?

He gave a reluctant 'Yes.'

The disinterestedness of rulers. Then, I said, Thrasymachus, there is no one in any rule who, in so far as he is a ruler, considers or enjoins what is for his own interest, but always what is for the interest of his subject or suitable to his art; to that he looks, and that alone he considers in everything which he says and does.

343When we had got to this point in the argument, and every one saw that the definition of justice had been completely upset, Thrasymachus, instead of replying to me, said: Tell me, Socrates, have you got a nurse?

The impudence of Thrasymachus. Why do you ask such a question, I said, when you ought rather to be answering?

Because she leaves you to snivel, and never wipes your 21 nose: she has not even taught you to know the shepherd from the sheep.

What makes you say that? I replied.

Thrasymachus dilates upon the advantages of injustice, BBecause you fancy that the shepherd or neatherd fattens or tends the sheep or oxen with a view to their own good and not to the good of himself or his master; and you further imagine that the rulers of states, if they are true rulers, never think of their subjects as sheep, and that they are not studying their own advantage day and night. Oh, no; Cand so entirely astray are you in your ideas about the just and unjust as not even to know that justice and the just are in reality another's good; that is to say, the interest of the ruler and stronger, and the loss of the subject and servant; and injustice the opposite; for the unjust is lord over the truly simple and just: he is the stronger, and his subjects do what is for his interest, and minister to his Dhappiness, which is very far from being their own. Consider further, most foolish Socrates, that the just is always a loser in comparison with the unjust. First of all, in private contracts: wherever the unjust is the partner of the just you will find that, when the partnership is dissolved, the unjust man has always more and the just less. Secondly, in their dealings with the State: when there is an income-tax, the just man will pay more and the unjust less on the same amount of income; and when there is anything to be Ereceived the one gains nothing and the other much. especially when pursued on a great scale.Observe also what happens when they take an office; there is the just man neglecting his affairs and perhaps suffering other losses, and getting nothing out of the public, because he is just; moreover he is hated by his friends and acquaintance for refusing to serve them in unlawful ways. But all this is reversed in the case of the unjust man. I am speaking, as before, 344of injustice on a large scale in which the advantage of the unjust is most apparent; and my meaning will be most clearly seen if we turn to that highest form of injustice in which the criminal is the happiest of men, and the sufferers or those who refuse to do injustice are the most miserable—that is to say tyranny, Tyranny.which by fraud and force takes away the property of others, not little by little but wholesale; comprehending in one, things sacred as well as profane, Bprivate 22 and public; for which acts of wrong, if he were detected perpetrating any one of them singly, he would be punished and incur great disgrace—they who do such wrong in particular cases are called robbers of temples, and man-stealers and burglars and swindlers and thieves. But when a man besides taking away the money of the citizens has made slaves of them, then, instead of these names of reproach, he Cis termed happy and blessed, not only by the citizens but by all who hear of his having achieved the consummation of injustice. For mankind censure injustice, fearing that they may be the victims of it and not because they shrink from committing it. And thus, as I have shown, Socrates, injustice, when on a sufficient

scale, has more strength and freedom and mastery than justice; and, as I said at first, justice is the interest of the stronger, whereas injustice is a man's own profit and interest.

Thrasymachus having made his speech wants to run away, but is detained by the company. DThrasymachus, when he had thus spoken, having, like a bath-man, deluged our ears with his words, had a mind to go away. But the company would not let him; they insisted that he should remain and defend his position; and I myself added my own humble request that he would not leave us. Thrasymachus, I said to him, excellent man, how suggestive are your remarks! And are you going to run away before you have fairly taught or learned whether they are true or not? EIs the attempt to determine the way of man's life so small a matter in your eyes—to determine how life may be passed by each one of us to the greatest advantage?

And do I differ from you, he said, as to the importance of the enquiry?

You appear rather, I replied, to have no care or thought about us, Thrasymachus—whether we live better or worse from not knowing what you say you know, is to you a matter of indifference. 345Prithee, friend, do not keep your knowledge to yourself; we are a large party; and any benefit which you confer upon us will be amply rewarded. For my own part I openly declare that I am not convinced, and that I do not believe injustice to be more gainful than justice, even if uncontrolled and allowed to have free play. For, granting that there may be an unjust man who is able to commit injustice either by fraud or force, still this does not convince me of the 23 superior advantage of injustice, and there may be others who are in the same predicament with myself. Perhaps we may be wrong; Bif so, you in your wisdom should convince us that we are mistaken in preferring justice to injustice.

The swagger of Thrasymachus. And how am I to convince you, he said, if you are not already convinced by what I have just said; what more can I do for you? Would you have me put the proof bodily into your souls?

Heaven forbid! I said; I would only ask you to be consistent; or, if you change, change openly and let there be no deception. For I must remark, Thrasymachus, if you will Crecall what was previously said, that although you began by defining the true physician in an exact sense, you did not observe a like exactness when speaking of the shepherd; you thought that the shepherd as a shepherd tends the sheep not with a view to their own good, but like a mere diner or banquetter with a view to the pleasures of the table; or, again, as a trader for sale in the market, and not as a shepherd. DYet surely the art of the shepherd is concerned only with the good of his subjects; he has only to provide the best for them, since the perfection of the art is already ensured whenever all the requirements of it are satisfied. And that was what I was saying just now about the ruler. I conceived that the art of the ruler, considered as ruler, whether in a Estate or in private life, could only regard the good of his flock or subjects; whereas you seem to think that the rulers in states, that is to say, the true rulers, like being in authority.

Think! Nay, I am sure of it.

Then why in the case of lesser offices do men never take them willingly without payment, unless under the idea that 346they govern for the advantage not of themselves but of others? The arts have different functions and are not to be confounded with the art of payment which is common to them all.Let me ask you a question: Are not the several arts different, by reason of their each having a separate function? And, my dear illustrious friend, do say what you think, that we may make a little progress.

Yes, that is the difference, he replied.

And each art gives us a particular good and not merely a general one—medicine, for example, gives us health; navigation, safety at sea, and so on?

Yes, he said. 24

BAnd the art of payment has the special function of giving pay: but we do not confuse this with other arts, any more than the art of the pilot is to be confused with the art of medicine, because the health of the pilot may be improved by a sea voyage. You would not be inclined to say, would you, that navigation is the art of medicine, at least if we are to adopt your exact use of language?

Certainly not.

Or because a man is in good health when he receives pay you would not say that the art of payment is medicine?

I should not.

Nor would you say that medicine is the art of receiving pay because a man takes fees when he is engaged in healing?

CCertainly not.

And we have admitted, I said, that the good of each art is specially confined to the art?

Yes.

Then, if there be any good which all artists have in common, that is to be attributed to something of which they all have the common use?

True, he replied.

And when the artist is benefited by receiving pay the advantage is gained by an additional use of the art of pay, which is not the art professed by him?

He gave a reluctant assent to this.

DThen the pay is not derived by the several artists from their respective arts. But the truth is, that while the art of medicine gives health, and the art of the builder builds a house, another art attends them which is the art of pay. The various arts may be doing their own business and benefiting that over which they preside, but would the artist receive any benefit from his art unless he were paid as well?

I suppose not.

EBut does he therefore confer no benefit when he works for nothing?

Certainly, he confers a benefit.

The true ruler or artist seeks, not his own advantage, but the perfection of his art; and therefore he must be paid. Then now, Thrasymachus, there is no longer any doubt that neither arts nor governments provide for their own interests; but, as we were before saying, they rule and provide for the interests of their subjects who are the weaker 25 and not the stronger—to their good they attend and not to the good of the superior. And this is the reason, my dear Thrasymachus, why, as I was just now saying, no one is willing to govern; because no one likes to take in hand the reformation of evils which are not his concern without remuneration. 347For, in the execution of his work, and in giving his orders to another, the true artist does not regard his own interest, but always that of his subjects; and therefore in order that rulers may be willing to rule, they must be paid in one of three modes of payment, money, or honour, or a penalty for refusing.

Three modes of paying rulers, money, honour, and a penalty for refusing to rule. What do you mean, Socrates? said Glaucon. The first two modes of payment are intelligible enough, but what the penalty is I do not understand, or how a penalty can be a payment.

You mean that you do not understand the nature of this Bpayment which to the best men is the great inducement to rule? Of course you know that ambition and avarice are held to be, as indeed they are, a disgrace?

Very true.

And for this reason, I said, money and honour have no attraction for them; good men do not wish to be openly demanding payment for governing and so to get the name of hirelings, nor by secretly helping themselves out of the public revenues to get the name of thieves. And not being ambitious they do not care about honour. Wherefore necessity Cmust be laid upon them, and they must be induced to serve from the fear of punishment. The penalty is the evil of being ruled by an inferior.And this, as I imagine, is the reason why the forwardness to take office, instead of waiting to be compelled, has been deemed dishonourable. Now the worst part of the punishment is that he who refuses to rule is liable to be ruled by one who is worse than himself. And the fear of this, as I conceive, induces the good to take Doffice, not because they would, but because they cannot help—not under the idea that they are going to have any benefit or enjoyment themselves,In a city composed wholly of good men there would be a great unwillingness to rule. but as a necessity, and because they are not able to commit the task of ruling to any one who is better than themselves, or indeed as good. For there is reason to think that if a city were composed entirely of good men, then to avoid office would be as much an object of contention as to obtain office is at present; then we should 26 have plain proof that the true ruler is not meant by nature to regard his own interest, but that of his subjects; and every one who knew this would choose rather to receive a benefit from another than to have the trouble of conferring one. ESo far am I from agreeing with Thrasymachus that justice is the interest of the stronger.Thrasymachus maintains that the life of the unjust is better than the life of the just. This latter question need not be further discussed at present; but when Thrasymachus says that the life of the unjust is more advantageous than that of the just, his new statement appears to me to be of a far more serious character. Which of us has spoken truly? And which sort of life, Glaucon, do you prefer?

I for my part deem the life of the just to be the more advantageous, he answered.

SOCRATES, GLAUCON, THRASYMACHUS. 348Did you hear all the advantages of the unjust which Thrasymachus was rehearsing?

Yes, I heard him, he replied, but he has not convinced me.

Then shall we try to find some way of convincing him, if we can, that he is saying what is not true?

Most certainly, he replied.

If, I said, he makes a set speech and we make another recounting all the advantages of being just, and he answers and we rejoin, there must be a numbering and measuring Bof the goods which are claimed on either side, and in the end we shall want judges to decide; but if we proceed in our enquiry as we lately did, by making admissions to one another, we shall unite the offices of judge and advocate in our own persons.

Very good, he said.

And which method do I understand you to prefer? I said.

That which you propose.

Well, then, Thrasymachus, I said, suppose you begin at the beginning and answer me. You say that perfect injustice is more gainful than perfect justice?

CYes, that is what I say, and I have given you my reasons.

And what is your view about them? Would you call one of them virtue and the other vice?

Certainly.

A paradox still more extreme, that injustice is virtue, I suppose that you would call justice virtue and injustice vice?

What a charming notion! So likely too, seeing that I affirm injustice to be profitable and justice not. 27

What else then would you say?

SOCRATES, THRASYMACHUS. The opposite, he replied.

And would you call justice vice?

No, I would rather say sublime simplicity.

DThen would you call injustice malignity?

No; I would rather say discretion.

And do the unjust appear to you to be wise and good?

Yes, he said; at any rate those of them who are able to be perfectly unjust, and who have the power of subduing states and nations; but perhaps you imagine me to be talking of cutpurses. Even this profession if undetected has advantages, though they are not to be compared with those of which I was just now speaking.

EI do not think that I misapprehend your meaning, Thrasymachus, I replied; but still I cannot hear without amazement that you class injustice with wisdom and virtue, and justice with the opposite.

Certainly I do so class them.

Now, I said, you are on more substantial and almost unanswerable ground; for if the injustice which you were maintaining to be profitable had been admitted by you as by others to be vice and deformity, an answer might have been given to you on received principles; but now I perceive that 349you will call injustice honourable and strong, and to the unjust you will attribute all the qualities which were attributed by us before to the just, seeing that you do not hesitate to rank injustice with wisdom and virtue.

You have guessed most infallibly, he replied.

Then I certainly ought not to shrink from going through with the argument so long as I have reason to think that you, Thrasymachus, are speaking your real mind; for I do believe that you are now in earnest and are not amusing yourself at our expense.

I may be in earnest or not, but what is that to you?—to refute the argument is your business.

refuted by the analogy of the arts. BVery true, I said; that is what I have to do: But will you be so good as answer yet one more question? Does the just man try to gain any advantage over the just?

Far otherwise; if he did he would not be the simple amusing creature which he is. 28

And would he try to go beyond just action?

He would not.

And how would he regard the attempt to gain an advantage over the unjust; would that be considered by him as just or unjust?

The just tries to obtain an advantage over the unjust, but not over the just; the unjust over both just and unjust. He would think it just, and would try to gain the advantage; but he would not be able.

Whether he would or would not be able, I said, is not to the point. CMy question is only whether the just man, while refusing to have more than another just man, would wish and claim to have more than the unjust?

Yes, he would.

And what of the unjust—does he claim to have more than the just man and to do more than is just?

Of course, he said, for he claims to have more than all men.

And the unjust man will strive and struggle to obtain more than the unjust man or action, in order that he may have more than all?

True.

We may put the matter thus, I said—the just does not desire more than his like but more than his unlike, whereas the unjust desires more than both his like and his unlike?

DNothing, he said, can be better than that statement.

And the unjust is good and wise, and the just is neither?

Good again, he said.

And is not the unjust like the wise and good and the just unlike them?

Of course, he said, he who is of a certain nature, is like those who are of a certain nature; he who is not, not.

Each of them, I said, is such as his like is?

Certainly, he replied.

Illustrations. Very good, Thrasymachus, I said; and now to take the case of the arts: you would admit that one man is a musician and Eanother not a musician?

Yes.

And which is wise and which is foolish?

Clearly the musician is wise, and he who is not a musician is foolish.

And he is good in as far as he is wise, and bad in as far as he is foolish? 29

Yes.

And you would say the same sort of thing of the physician?

Yes.

And do you think, my excellent friend, that a musician when he adjusts the lyre would desire or claim to exceed or go beyond a musician in the tightening and loosening the strings?

I do not think that he would.

But he would claim to exceed the non-musician?

Of course.

350And what would you say of the physician? In prescribing meats and drinks would he wish to go beyond another physician or beyond the practice of medicine?

He would not.

But he would wish to go beyond the non-physician?

Yes.

The artist remains within the limits of his art: And about knowledge and ignorance in general; see whether you think that any man who has knowledge ever would wish to have the choice of saying or doing more than another man who has knowledge. Would he not rather say or do the same as his like in the same case?

That, I suppose, can hardly be denied.

And what of the ignorant? would he not desire to have Bmore than either the knowing or the ignorant?

I dare say.

And the knowing is wise?

Yes.

And the wise is good?

True.

Then the wise and good will not desire to gain more than his like, but more than his unlike and opposite?

I suppose so.

Whereas the bad and ignorant will desire to gain more than both?

Yes.

But did we not say, Thrasymachus, that the unjust goes beyond both his like and unlike? Were not these your words?

They were.

and similarly the just man does not exceed the limits of other just men. CAnd you also said that the just will not go beyond his like but his unlike? 30

Yes.

Then the just is like the wise and good, and the unjust like the evil and ignorant?

That is the inference.

And each of them is such as his like is?

That was admitted.

Then the just has turned out to be wise and good and the unjust evil and ignorant.

Thrasymachus perspiring and even blushing. Thrasymachus made all these admissions, not fluently, as DI repeat them, but with extreme reluctance; it was a hot summer's day, and the perspiration poured from him in torrents; and then I saw what I had never seen before, Thrasymachus blushing. As we were now agreed that justice was virtue and wisdom, and injustice vice and ignorance, I proceeded to another point:

Well, I said, Thrasymachus, that matter is now settled; but were we not also saying that injustice had strength; do you remember?

Yes, I remember, he said, but do not suppose that I approve of what you are saying or have no answer; if however I were to answer, you would be quite certain to accuse me of haranguing; Etherefore either permit me to have my say out, or if you would rather ask, do so, and I will answer 'Very good,' as they say to story-telling old women, and will nod 'Yes' and 'No.'

Certainly not, I said, if contrary to your real opinion.

Yes, he said, I will, to please you, since you will not let me speak. What else would you have?

Nothing in the world, I said; and if you are so disposed I will ask and you shall answer.

Proceed.

Then I will repeat the question which I asked before, in 351order that our examination of the relative nature of justice and injustice may be carried on regularly. A statement was made that injustice is stronger and more powerful than justice, but now justice, having been identified with wisdom and virtue, is easily shown to be stronger than injustice, if injustice is ignorance; this can no longer be questioned by any one. But I want to view the matter, Thrasymachus, in a different way: BYou would not deny that a state may be 31 unjust and may be unjustly attempting to enslave other states, or may have already enslaved them, and may be holding many of them in subjection?

True, he replied; and I will add that the best and most perfectly unjust state will be most likely to do so.

I know, I said, that such was your position; but what I would further consider is, whether this power which is possessed by the superior state can exist or be exercised without justice or only with justice.

At this point the temper of Thrasymachus begins to improve. Cp. 5. 450 A, 6. 498 C. CIf you are right in your view, and justice is wisdom, then only with justice; but if I am right, then without justice.

I am delighted, Thrasymachus, to see you not only nodding assent and dissent, but making answers which are quite excellent.

That is out of civility to you, he replied.

You are very kind, I said; and would you have the goodness also to inform me, whether you think that a state, or an army, or a band of robbers and thieves, or any other gang of evil-doers could act at all if they injured one another?

DNo indeed, he said, they could not.

But if they abstained from injuring one another, then they might act together better?

Yes.

And this is because injustice creates divisions and hatreds and fighting, and justice imparts harmony and friendship; is not that true, Thrasymachus?

Perfect injustice, whether in state or individuals, is destructive to them. I agree, he said, because I do not wish to quarrel with you.

How good of you, I said; but I should like to know also whether injustice, having this tendency to arouse hatred, wherever existing, among slaves or among freemen, will not make them hate one another and set them at variance and render them incapable of common action?

Certainly.

EAnd even if injustice be found in two only, will they not quarrel and fight, and become enemies to one another and to the just?

They will.

And suppose injustice abiding in a single person, would your wisdom say that she loses or that she retains her natural power? 32

Let us assume that she retains her power.

Yet is not the power which injustice exercises of such a nature that wherever she takes up her abode, whether in a city, in an army, in a family, or in any other body, that body is, 352to begin with, rendered incapable of united action by reason of sedition and distraction; and does it not become its own enemy and at variance with all that opposes it, and with the just? Is not this the case?

Yes, certainly.

And is not injustice equally fatal when existing in a single person; in the first place rendering him incapable of action because he is not at unity with himself, and in the second place making him an enemy to himself and the just? Is not that true, Thrasymachus?

Yes.

And O my friend, I said, surely the gods are just?

Granted that they are.

BBut if so, the unjust will be the enemy of the gods, and the just will be their friend?

Feast away in triumph, and take your fill of the argument; I will not oppose you, lest I should displease the company.

Recapitulation. Well then, proceed with your answers, and let me have the remainder of my repast. For we have already shown that the just are clearly wiser and better and abler than the unjust, and that the unjust are incapable of common action; Cnay more, that to speak as we did of men who are evil acting at any time vigorously together, is not strictly true, for if they had been perfectly evil, they would have laid hands upon one another; but it is evident that there must have been some remnant of justice in them, which enabled them to combine; if there had not been they would have injured one another as well as their victims; they were but half-villains in their enterprises; for had they been whole villains, and utterly unjust, they would have been utterly incapable of action. DThat, as I believe, is the truth of the matter, and not what you said at first. But whether the just have a better and happier life than the unjust is a further question which we also proposed to consider. I think that they have, and for the reasons which I have given; but still 33 I should like to examine further, for no light matter is at stake, nothing less than the rule of human life.

Proceed.

Illustrations of ends and excellences preparatory to the enquiry into the end and excellence of the soul. I will proceed by asking a question: Would you not say that a horse has some end?

EI should.

And the end or use of a horse or of anything would be that which could not be accomplished, or not so well accomplished, by any other thing?

I do not understand, he said.

Let me explain: Can you see, except with the eye?

Certainly not.

Or hear, except with the ear?

No.

These then may be truly said to be the ends of these organs?

They may.

353But you can cut off a vine-branch with a dagger or with a chisel, and in many other ways?

Of course.

And yet not so well as with a pruning-hook made for the purpose?

True.

May we not say that this is the end of a pruning-hook?

We may.

Then now I think you will have no difficulty in understanding my meaning when I asked the question whether the end of anything would be that which could not be accomplished, or not so well accomplished, by any other thing?

BI understand your meaning, he said, and assent.

All things which have ends have also virtues and excellences by which they fulfil those ends. And that to which an end is appointed has also an excellence? Need I ask again whether the eye has an end?

It has.

And has not the eye an excellence?

Yes.

And the ear has an end and an excellence also?

True.

And the same is true of all other things; they have each of them an end and a special excellence?

That is so.

Well, and can the eyes fulfil their end if they are 34 wanting Cin their own proper excellence and have a defect instead?

How can they, he said, if they are blind and cannot see?

You mean to say, if they have lost their proper excellence, which is sight; but I have not arrived at that point yet. I would rather ask the question more generally, and only enquire whether the things which fulfil their ends fulfil them by their own proper excellence, and fail of fulfilling them by their own defect?

Certainly, he replied.

I might say the same of the ears; when deprived of their own proper excellence they cannot fulfil their end?

True.

DAnd the same observation will apply to all other things?

I agree.

And the soul has a virtue and an end—the virtue justice, the end happiness. Well; and has not the soul an end which nothing else can fulfil? for example, to superintend and command and deliberate and the like. Are not these functions proper to the soul, and can they rightly be assigned to any other?

To no other.

And is not life to be reckoned among the ends of the soul?

Assuredly, he said.

And has not the soul an excellence also?

Yes.

EAnd can she or can she not fulfil her own ends when deprived of that excellence?

She cannot.

Then an evil soul must necessarily be an evil ruler and superintendent, and the good soul a good ruler?

Yes, necessarily.

Hence justice and happiness are necessarily connected. And we have admitted that justice is the excellence of the soul, and injustice the defect of the soul?

That has been admitted.

Then the just soul and the just man will live well, and the unjust man will live ill?

That is what your argument proves.

354And he who lives well is blessed and happy, and he who lives ill the reverse of happy?

Certainly.

Then the just is happy, and the unjust miserable? 35

So be it.

But happiness and not misery is profitable.

Of course.

Then, my blessed Thrasymachus, injustice can never be more profitable than justice.

Let this, Socrates, he said, be your entertainment at the Bendidea.

Socrates is displeased with himself and with the argument. For which I am indebted to you, I said, now that you have grown gentle towards me and have left off scolding. Nevertheless, BI have not been well entertained; but that was my own fault and not yours. As an epicure snatches a taste of every dish which is successively brought to table, he not having allowed himself time to enjoy the one before, so have I gone from one subject to another without having discovered what I sought at first, the nature of justice. I left that enquiry and turned away to consider whether justice is virtue and wisdom or evil and folly; and when there arose a further question about the comparative advantages of justice and injustice, I could not refrain from passing on to that. And the result of the whole discussion has been that I know nothing at all. CFor I know not what justice is, and therefore I am not likely to know whether it is or is not a virtue, nor can I say whether the just man is happy or unhappy.

Book II.

Steph.
357 *Republic II.*
SOCRATES, GLAUCON. WITH these words I was thinking that I had made an end of the discussion; but the end, in truth, proved

to be only a beginning. For Glaucon, who is always the most pugnacious of men, was dissatisfied at Thrasymachus' retirement; he wanted to have the battle out. So he said to me: Socrates, do you wish really to persuade us, or only to seem Bto have persuaded us, that to be just is always better than to be unjust?

I should wish really to persuade you, I replied, if I could.

The threefold division of goods. Then you certainly have not succeeded. Let me ask you now:—How would you arrange goods—are there not some which we welcome for their own sakes, and independently of their consequences, as, for example, harmless pleasures and enjoyments, which delight us at the time, although nothing follows from them?

I agree in thinking that there is such a class, I replied.

CIs there not also a second class of goods, such as knowledge, sight, health, which are desirable not only in themselves, but also for their results?

Certainly, I said.

And would you not recognize a third class, such as gymnastic, and the care of the sick, and the physician's art; also the various ways of money-making—these do us good but we regard them as disagreeable; and no one would choose them Dfor their own sakes, but only for the sake of some reward or result which flows from them?

There is, I said, this third class also. But why do you ask?

Because I want to know in which of the three classes you would place justice?

358In the highest class, I replied,—among those goods which 37 he who would be happy desires both for their own sake and for the sake of their results.

Then the many are of another mind; they think that justice is to be reckoned in the troublesome class, among goods which are to be pursued for the sake of rewards and of reputation, but in themselves are disagreeable and rather to be avoided.

I know, I said, that this is their manner of thinking, and that this was the thesis which Thrasymachus was maintaining just now, when he censured justice and praised injustice. But I am too stupid to be convinced by him.

Three heads of the argument:—1. The nature of justice: 2. Justice a necessity, but not a good: 3. The reasonableness of this notion. BI wish, he said, that you would hear me as well as him, and then I shall see whether you and I agree. For Thrasymachus seems to me, like a snake, to have been charmed by your voice sooner than he ought to have been; but to my mind the nature of justice and injustice have not yet been made clear. Setting aside their rewards and results, I want to know what they are in themselves, and how they inwardly work in the soul. If you please, then, I will revive the argument of Thrasymachus. CAnd first I will speak of the nature and origin of justice according to the common view of them. Secondly, I will show that all men who practise justice do so against their will, of necessity, but not as a good. And thirdly, I will argue that there is reason in this view, for the life of the unjust is after all better far than the life of the just—if what they say is true, Socrates, since I myself am not of their opinion. But still I acknowledge that I am perplexed when I hear the voices of Thrasymachus and myriads of others dinning in my ears; and, on the other hand, I have Dnever yet heard the superiority of justice to injustice maintained by any one in a satisfactory way. I want to hear justice praised in respect of itself; then I shall be satisfied, and you are the person from whom I think that I am most likely to hear this; and therefore I will praise the unjust life to the utmost of my power, and my manner of speaking will indicate the manner in which I desire to hear you too praising justice and censuring injustice. Will you say whether you approve of my proposal?

Indeed I do; nor can I imagine any theme about which a man of sense would oftener wish to converse. 38 GLAUCON.

EI am delighted, he replied, to hear you say so, and shall begin by speaking, as I proposed, of the nature and origin of justice.

Justice a compromise between doing and suffering evil. They say that to do injustice is, by nature, good; to suffer injustice, evil; but that the evil is greater than the good. And so when men have both done and suffered injustice and 359have had experience of both, not being able to avoid the one and obtain the other, they think that they had better agree among themselves to have neither; hence there arise laws and mutual covenants; and that which is ordained by law is termed by them lawful and just. This they affirm to be the origin and nature of justice;—it is a mean or compromise, between the best of all, which is to do injustice and not be punished, and the worst of all, which is to suffer injustice without the power of retaliation; and justice, being at a middle point between the two, is tolerated not as a good, but as the lesser evil, and honoured by reason of the inability of men to do injustice. BFor no man who is worthy to be called a man would ever submit to such an agreement if he were able to resist; he would be mad if he did. Such is the received account, Socrates, of the nature and origin of justice.

Now that those who practise justice do so involuntarily and because they have not the power to be unjust will best appear Cif we imagine something of this kind: having given both to the just and the unjust power to do what they will, let us watch and see whither desire will lead them; then we shall discover in the very act the just and unjust man to be proceeding along the same road, following their interest, which all natures deem to be their good, and are only diverted into the path of justice by the force of law. The liberty which we are supposing may be most completely given to them in the form of such a power as is said to have been Dpossessed by Gyges, the ancestor of Croesus the Lydian[3]. The story of Gyges.According to the tradition, Gyges was a shepherd in the service of the king of Lydia; there was a great storm, and an earthquake made an opening in the earth at the place where he was feeding his flock. Amazed at the sight, he 39 descended into the opening, where, among other marvels, he beheld a hollow brazen horse, having doors, at which he stooping and looking in saw a dead body of stature, as appeared to him, more than human, and having nothing on but a gold ring; Ethis he took from the finger of the dead and reascended. Now the shepherds met together, according to custom, that they might send their monthly report about the flocks to the king; into their assembly he came having the ring on his finger, and as he was sitting among them he chanced to turn the collet of the ring inside his hand, when instantly he became invisible to the rest of the company and they began to speak of him as if he were no longer present. 360He was astonished at this, and again touching the ring he turned the collet outwards and reappeared; he made several trials of the ring, and always with the same result—when he turned the collet inwards he became invisible, when outwards he reappeared. Whereupon he contrived to be chosen one of the messengers who were sent to the court; where as soon as he arrived Bhe seduced the queen, and with her help conspired against the king and slew him, and took the kingdom. The application of the story of Gyges.Suppose now that there were two such magic rings, and the just put on one of them and the unjust the other; no man can be imagined to be of such an iron nature that he would stand fast in justice. No man would keep his hands off what was not his own when he could safely take what he Cliked out of the market, or go into houses and lie with any one at his pleasure, or kill or release from prison whom he would, and in all respects be like a God among men. Then the actions of the just would be as the actions of the unjust; they would both come at last to the same point. And this we may truly affirm to be a great proof that a man is just, not willingly or because he thinks that justice is any good to him individually, but of necessity, for wherever any one thinks that he can safely be unjust, there he is unjust. For Dall men believe in their hearts that injustice is far more profitable to the individual than justice, and he who argues as I have been supposing, will say that they are right. If you could imagine any one obtaining this power of becoming invisible, and never doing any wrong or touching what was another's, he would be thought by the lookers-on to be a 40 most wretched idiot, although they would praise him to one another's faces, and keep up appearances with one another from a fear that they too might suffer injustice. Enough of this.

ENow, if we are to form a real judgment of the life of the just and unjust, we must isolate them; there is no other way; and how is the isolation to be effected? I answer: Let the unjust man be entirely unjust, and the just man entirely just; nothing is to be taken away from either of them, and both are to be perfectly furnished for the work of their respective lives. The unjust to be clothed with power and reputation.First, let the unjust be like other distinguished masters of craft; like the skilful pilot or 361physician, who knows intuitively his own powers and keeps within their limits, and who, if he fails at any point, is able to recover himself. So let the unjust make his unjust attempts in the right way, and lie hidden if he means to be great in his injustice: (he who is found out is nobody:) for the highest reach of injustice is, to be deemed just when you are not. Therefore I say that in the perfectly unjust man we must assume the most perfect injustice; there is to be no deduction, but we must allow him, while doing the most unjust acts, Bto have acquired the greatest reputation for justice. If he have taken a false step he must be able to recover himself; he must be one who can speak with effect, if any of his deeds come to light, and who can force his way where force is required by his courage and strength, and command of money and friends. And at his side let us place the just man in his nobleness and simplicity, wishing, as Aeschylus says, to be and not to seem good. The just to be unclothed of all but his virtue.There must be no seeming, Cfor if he seem to be just he will be honoured and rewarded, and then we shall not know whether he is just for the sake of justice or for the sake of honours and rewards; therefore, let him be clothed in justice only, and have no other covering; and he must be imagined in a state of life the opposite of the former. Let him be the best of men, and let him be thought the worst; then he will have been put to the proof; and we shall see whether he will be affected by the fear of infamy and its consequences. And let him continue Dthus to the hour of death; being just and seeming to be unjust. When both have reached the uttermost extreme, 41 the one of justice and the other of injustice, let judgment be given which of them is the happier of the two.

SOCRATES, GLAUCON. Heavens! my dear Glaucon, I said, how energetically you polish them up for the decision, first one and then the other, as if they were two statues.

I do my best, he said. And now that we know what they are like there is no difficulty in tracing out the sort of life Ewhich awaits either of them. This I will proceed to describe; but as you may think the description a little too coarse, I ask you to suppose, Socrates, that the words which follow are not mine.—Let me put them into the mouths of the eulogists of injustice: They will tell

you that the just man who is thought unjust will be scourged, racked, bound—will have his eyes burnt out; and, at last, after suffering every kind of evil, he will be impaled: Then he will understand that he 362ought to seem only, and not to be, just;The just man will learn by each experience that he ought to seem and not to be just. the words of Aeschylus may be more truly spoken of the unjust than of the just. For the unjust is pursuing a reality; he does not live with a view to appearances—he wants to be really unjust and not to seem only:—

‘His mind has a soil deep and fertile,
BOut of which spring his prudent counsels.’[4]

In the first place, he is thought just, and therefore bears rule in the city; he can marry whom he will, and give in marriage to whom he will; The unjust who appears just will attain every sort of prosperity.also he can trade and deal where he likes, and always to his own advantage, because he has no misgivings about injustice; and at every contest, whether in public or private, he gets the better of his antagonists, and gains at their expense, and is rich, and out of his gains he Ccan benefit his friends, and harm his enemies; moreover, he can offer sacrifices, and dedicate gifts to the gods abundantly and magnificently, and can honour the gods or any man whom he wants to honour in a far better style than the just, and therefore he is likely to be dearer than they are to the gods. And thus, Socrates, gods and men are said to unite in making the life of the unjust better than the life of the just.

ADEIMANTUS, SOCRATES. DI was going to say something in answer to Glaucon, when 42 Adeimantus, his brother, interposed: Socrates, he said, you do not suppose that there is nothing more to be urged?

Why, what else is there? I answered.

The strongest point of all has not been even mentioned, he replied.

Well, then, according to the proverb, ‘Let brother help brother’—if he fails in any part do you assist him; although I must confess that Glaucon has already said quite enough to lay me in the dust, and take from me the power of helping justice.

ADEIMANTUS.
Adeimantus takes up the argument. Justice is praised and injustice blamed, but only out of regard to their consequences.ENonsense, he replied. But let me add something more: There is another side to Glaucon’s argument about the praise and censure of justice and injustice, which is equally required in order to bring out what I believe to be his meaning. Parents and tutors are always telling their sons and their 363wards that they are to be just; but why? not for the sake of justice, but for the sake of character and reputation; in the hope of obtaining for him who is reputed just some of those offices, marriages, and the like which Glaucon has enumerated among the advantages accruing to the unjust from the reputation of justice. More, however, is made of appearances by this class of persons than by the others; for they throw in the good opinion of the gods, and will tell you of a shower of benefits which the heavens, as they say, rain upon the pious; and this accords with the testimony of the noble Hesiod and Homer, the first of whom says, that the gods Bmake the oaks of the just—

‘To bear acorns at their summit, and bees in the middle;
And the sheep are bowed down with the weight of their fleeces[5],’

and many other blessings of a like kind are provided for them. And Homer has a very similar strain; for he speaks of one whose fame is—

‘As the fame of some blameless king who, like a god,
Maintains justice; to whom the black earth brings forth
CWheat and barley, whose trees are bowed with fruit,
And his sheep never fail to bear, and the sea gives him fish[6].’

The rewards and punishments of another life.Still grander are the gifts of heaven which Musaeus and his son[7] vouchsafe to the just; they take them down into the 43 world below, where they have the saints lying on couches at a feast, everlastingly drunk, crowned with garlands; their Didea seems to be that an immortality of drunkenness is the highest meed of virtue. Some extend their rewards yet further; the posterity, as they say, of the faithful and just shall survive to the third and fourth generation. This is the style in which they praise justice. But about the wicked there is another strain; they bury them in a slough in Hades, and make them carry water in a sieve; also while they are yet living they bring them to infamy, and inflict Eupon them the punishments which Glaucon described as the portion of the just who are reputed to be unjust; nothing else does their invention supply. Such is their manner of praising the one and censuring the other.

Men are always repeating that virtue is painful and vice pleasant. Once more, Socrates, I will ask you to consider another way of speaking about justice and injustice, which is not confined to the poets, 364but is found in prose writers. The universal voice of

mankind is always declaring that justice and virtue are honourable, but grievous and toilsome; and that the pleasures of vice and injustice are easy of attainment, and are only censured by law and opinion. They say also that honesty is for the most part less profitable than dishonesty; and they are quite ready to call wicked men happy, and to honour them both in public and private when they are rich or in any other way influential, while they despise and overlook Bthose who may be weak and poor, even though acknowledging them to be better than the others. But most extraordinary of all is their mode of speaking about virtue and the gods: they say that the gods apportion calamity and misery to many good men, and good and happiness to the wicked. And mendicant prophets go to rich men's doors and persuade them that they have a power committed to them by the gods of making an atonement for a man's own or his ancestor's Csins by sacrifices or charms, with rejoicings and feasts; and they promise to harm an enemy, whether just or unjust, at a small cost; with magic arts and incantations binding heaven, as they say, to execute their will. And the poets are the authorities to whom they appeal, now smoothing the path of vice with the words of Hesiod;— 44

'Vice may be had in abundance without trouble; Dthe way is smooth and her dwelling-place is near. But before virtue the gods have set toil[8],'

and a tedious and uphill road: then citing Homer as a witness that the gods may be influenced by men; for he also says:—

'The gods, too, may be turned from their purpose; and men pray to them and avert their wrath by sacrifices and Esoothing entreaties, and by libations and the odour of fat, when they have sinned and transgressed[9].'

They are taught that sins may be easily expiated. And they produce a host of books written by Musaeus and Orpheus, who were children of the Moon and the Muses—that is what they say—according to which they perform their ritual, and persuade not only individuals, but whole cities, that expiations and atonements for sin may be made by sacrifices and amusements which fill a vacant hour, and are equally at the service of the living and the dead; the latter 365sort they call mysteries, and they redeem us from the pains of hell, but if we neglect them no one knows what awaits us.

The effects of all this upon the youthful mind. He proceeded: And now when the young hear all this said about virtue and vice, and the way in which gods and men regard them, how are their minds likely to be affected, my dear Socrates,—those of them, I mean, who are quickwitted, and, like bees on the wing, light on every flower, and from all that they hear are prone to draw conclusions as to what manner of persons they should be and in what way they Bshould walk if they would make the best of life? Probably the youth will say to himself in the words of Pindar—

'Can I by justice or by crooked ways of deceit ascend a loftier tower which may be a fortress to me all my days?'

For what men say is that, if I am really just and am not also thought just profit there is none, but the pain and loss on the other hand are unmistakeable. But if, though unjust, I acquire the reputation of justice, a heavenly life is promised to me. CSince then, as philosophers prove, appearance tyrannizes over truth and is lord of happiness, to appearance I must devote myself. I will describe around me a picture and shadow of virtue to be the vestibule and exterior of my 45 house; behind I will trail the subtle and crafty fox, as Archilochus, greatest of sages, recommends. But I hear some one exclaiming that the concealment of wickedness is often difficult; Dto which I answer, Nothing great is easy. Nevertheless, the argument indicates this, if we would be happy, to be the path along which we should proceed. With a view to concealment we will establish secret brotherhoods and political clubs. And there are professors of rhetoric who teach the art of persuading courts and assemblies; and so, partly by persuasion and partly by force, I shall make unlawful gains and not be punished. Still I hear a voice saying that the gods cannot be deceived, neither can they be compelled. But what if there are no gods? or, suppose them to have no care of human things—why in either case Eshould we mind about concealment? The existence of the gods is only known to us through the poets, who likewise assure us that they may be bribed and that they are very ready to forgive.And even if there are gods, and they do care about us, yet we know of them only from tradition and the genealogies of the poets; and these are the very persons who say that they may be influenced and turned by 'sacrifices and soothing entreaties and by offerings.' Let us be consistent then, and believe both or neither. If the poets speak truly, why then we had better 366be unjust, and offer of the fruits of injustice; for if we are just, although we may escape the vengeance of heaven, we shall lose the gains of injustice; but, if we are unjust, we shall keep the gains, and by our sinning and praying, and praying and sinning, the gods will be propitiated, and we shall not be punished. 'But there is a world below in which either we or our posterity will suffer for our unjust deeds.' Yes, my friend, will be the reflection, but there are mysteries and atoning deities, and these have great power. That is Bwhat mighty cities declare; and the children of the gods, who were their poets and prophets, bear a like testimony.

On what principle, then, shall we any longer choose justice rather than the worst injustice? when, if we only unite the latter with a deceitful regard to appearances, we shall fare to our mind both with gods and men, in life and after death, as the most numerous and the highest authorities tell us. CKnowing all this, Socrates, how can a man who has any superiority of mind or person or rank

or wealth, be willing to honour justice; or indeed to refrain from laughing when he hears 46 justice praised? All this, even if not absolutely true, affords great excuse for doing wrong.And even if there should be some one who is able to disprove the truth of my words, and who is satisfied that justice is best, still he is not angry with the unjust, but is very ready to forgive them, because he also Dknows that men are not just of their own free will; unless, peradventure, there be some one whom the divinity within him may have inspired with a hatred of injustice, or who has attained knowledge of the truth—but no other man. He only blames injustice who, owing to cowardice or age or some weakness, has not the power of being unjust. And this is proved by the fact that when he obtains the power, he immediately becomes unjust as far as he can be.

The cause of all this, Socrates, was indicated by us at the beginning of the argument, when my brother and I told you how astonished we were to find that of all the professing Epanegyrists of justice—beginning with the ancient heroes of whom any memorial has been preserved to us, and ending with the men of our own time—no one has ever blamed injustice or praised justice except with a view to the glories, honours, and benefits which flow from them. No one has ever adequately described either in verse or prose the true essential nature of either of them abiding in the soul, and invisible to any human or divine eye; or shown that of all the things of a man's soul which he has within him, justice is 367the greatest good, and injustice the greatest evil. Men should be taught that justice is in itself the greatest good and injustice the greatest evil.Had this been the universal strain, had you sought to persuade us of this from our youth upwards, we should not have been on the watch to keep one another from doing wrong, but every one would have been his own watchman, because afraid, if he did wrong, of harbouring in himself the greatest of evils. I dare say that Thrasymachus and others would seriously hold the language which I have been merely repeating, and words even stronger than these about justice and injustice, grossly, as I conceive, perverting their true nature. But I speak in this Bvehement manner, as I must frankly confess to you, because I want to hear from you the opposite side; and I would ask you to show not only the superiority which justice has over injustice, but what effect they have on the possessor of them which makes the one to be a good and the other an evil to him. And please, as Glaucon requested of you, to 47 exclude reputations; for unless you take away from each of them his true reputation and add on the false, we shall say that you do not praise justice, but the appearance of it; Cwe shall think that you are only exhorting us to keep injustice dark, and that you really agree with Thrasymachus in thinking that justice is another's good and the interest of the stronger, and that injustice is a man's own profit and interest, though injurious to the weaker. Now as you have admitted that justice is one of that highest class of goods which are desired indeed for their results, but in a far greater Ddegree for their own sakes—like sight or hearing or knowledge or health, or any other real and natural and not merely conventional good—I would ask you in your praise of justice to regard one point only: I mean the essential good and evil which justice and injustice work in the possessors of them. Let others praise justice and censure injustice, magnifying the rewards and honours of the one and abusing the other; that is a manner of arguing which, coming from them, I am ready to tolerate, but from you who have spent your whole life in the consideration of this question, unless I hear the Econtrary from your own lips, I expect something better. And therefore, I say, not only prove to us that justice is better than injustice, but show what they either of them do to the possessor of them, which makes the one to be a good and the other an evil, whether seen or unseen by gods and men.

ADEIMANTUS, SOCRATES. I had always admired the genius of Glaucon and Adeimantus, but on hearing these words I was quite delighted, and said: 368Sons of an illustrious father, that was not a bad beginning of the Elegiac verses which the admirer of Glaucon made in honour of you after you had distinguished yourselves at the battle of Megara:—

'Sons of Ariston,' he sang, 'divine offspring of an illustrious hero.'

Glaucon and Adeimantus able to argue so well, but unconvinced by their own arguments. The epithet is very appropriate, for there is something truly divine in being able to argue as you have done for the superiority of injustice, and remaining unconvinced by your own arguments. BAnd I do believe that you are not convinced—this I infer from your general character, for had I judged only from your speeches I should have mistrusted you. But now, the greater my confidence in you, the greater is my 48 difficulty in knowing what to say. For I am in a strait between two; on the one hand I feel that I am unequal to the task; and my inability is brought home to me by the fact that you were not satisfied with the answer which I made to Thrasymachus, proving, as I thought, the superiority which justice has over injustice. And yet I cannot refuse to help, while breath and speech remain to me; I am afraid that there would be an impiety in being present when justice Cis evil spoken of and not lifting up a hand in her defence. And therefore I had best give such help as I can.

Glaucon and the rest entreated me by all means not to let the question drop, but to proceed in the investigation. They wanted to arrive at the truth, first, about the nature of justice and injustice, and secondly, about their relative advantages. I told them, what I really thought, that the enquiry would be of a serious nature, and would require very good eyes. DThe large letters.Seeing then, I said, that we are no great wits, I think that we had better adopt a method which I may illustrate thus; suppose that a short-sighted person had been asked by some one to read small letters from a distance; and it occurred to some one else that they might be found

in another place which was larger and in which the letters were larger—if they were the same and he could read the larger letters first, and then proceed to the lesser—this would have been thought a rare piece of good fortune.

Very true, said Adeimantus; but how does the illustration Eapply to our enquiry?

I will tell you, I replied; justice, which is the subject of our enquiry, is, as you know, sometimes spoken of as the virtue of an individual, and sometimes as the virtue of a State.

True, he replied.

And is not a State larger than an individual?

It is.

Justice to be seen in the State more easily than in the individual. Then in the larger the quantity of justice is likely to be larger and more easily discernible. I propose therefore that we enquire into the nature of justice and injustice, first as 369they appear in the State, and secondly in the individual, proceeding from the greater to the lesser and comparing them. 49

That, he said, is an excellent proposal.

And if we imagine the State in process of creation, we shall see the justice and injustice of the State in process of creation also.

I dare say.

When the State is completed there may be a hope that the object of our search will be more easily discovered.

BYes, far more easily.

But ought we to attempt to construct one? I said; for to do so, as I am inclined to think, will be a very serious task. Reflect therefore.

I have reflected, said Adeimantus, and am anxious that you should proceed.

The State arises out of the wants of men. A State, I said, arises, as I conceive, out of the needs of mankind; no one is self-sufficing, but all of us have many wants. Can any other origin of a State be imagined?

There can be no other.

CThen, as we have many wants, and many persons are needed to supply them, one takes a helper for one purpose and another for another; and when these partners and helpers are gathered together in one habitation the body of inhabitants is termed a State.

True, he said.

And they exchange with one another, and one gives, and another receives, under the idea that the exchange will be for their good.

Very true.

Then, I said, let us begin and create in idea a State; and yet the true creator is necessity, who is the mother of our invention.

Of course, he replied.

The four or five greater needs of life, and the four or five kinds of citizens who correspond to them. DNow the first and greatest of necessities is food, which is the condition of life and existence.

Certainly.

The second is a dwelling, and the third clothing and the like.

True.

And now let us see how our city will be able to supply this great demand: We may suppose that one man is a husbandman, another a builder, some one else a weaver—50shall we add to them a shoemaker, or perhaps some other purveyor to our bodily wants?

Quite right.

The barest notion of a State must include four or five men.

EClearly.

The division of labour. And how will they proceed? Will each bring the result of his labours into a common stock?—the individual husbandman, for example, producing for four, and labouring four times as long and as much as he need in the provision of food

with which he supplies others as well as himself; or will he have nothing to do with others and not be at the trouble of producing for them, but provide for himself alone 370a fourth of the food in a fourth of the time, and in the remaining three fourths of his time be employed in making a house or a coat or a pair of shoes, having no partnership with others, but supplying himself all his own wants?

Adeimantus thought that he should aim at producing food only and not at producing everything.

Probably, I replied, that would be the better way; and when I hear you say this, I am myself reminded that we are Bnot all alike; there are diversities of natures among us which are adapted to different occupations.

Very true.

And will you have a work better done when the workman has many occupations, or when he has only one?

When he has only one.

Further, there can be no doubt that a work is spoilt when not done at the right time?

No doubt.

For business is not disposed to wait until the doer of the business is at leisure; but the doer must follow up what he Cis doing, and make the business his first object.

He must.

And if so, we must infer that all things are produced more plentifully and easily and of a better quality when one man does one thing which is natural to him and does it at the right time, and leaves other things.

Undoubtedly.

The first citizens are:—1. a husbandman, 2. a builder. 3. a weaver, 4. a shoemaker. To these must be added:—5. a carpenter, 6. a smith, etc., 7. merchants, 8. retailers. Then more than four citizens will be required; for the husbandman will not make his own plough or mattock, or 51 Dother implements of agriculture, if they are to be good for anything. Neither will the builder make his tools—and he too needs many; and in like manner the weaver and shoemaker.

True.

Then carpenters, and smiths, and many other artisans, will be sharers in our little State, which is already beginning to grow?

True.

Yet even if we add neatherds, shepherds, and other herdsmen, Ein order that our husbandmen may have oxen to plough with, and builders as well as husbandmen may have draught cattle, and curriers and weavers fleeces and hides,—still our State will not be very large.

That is true; yet neither will it be a very small State which contains all these.

Then, again, there is the situation of the city—to find a place where nothing need be imported is wellnigh impossible.

Impossible.

Then there must be another class of citizens who will bring the required supply from another city?

There must.

371But if the trader goes empty-handed, having nothing which they require who would supply his need, he will come back empty-handed.

That is certain.

And therefore what they produce at home must be not only enough for themselves, but such both in quantity and quality as to accommodate those from whom their wants are supplied.

Very true.

Then more husbandmen and more artisans will be required?

They will.

Not to mention the importers and exporters, who are called merchants?

Yes.

Then we shall want merchants?

We shall.

And if merchandise is to be carried over the sea, skilful Bsailors will also be needed, and in considerable numbers?

Yes, in considerable numbers.

Then, again, within the city, how will they exchange their 52 productions? To secure such an exchange was, as you will remember, one of our principal objects when we formed them into a society and constituted a State.

Clearly they will buy and sell.

Then they will need a market-place, and a money-token for purposes of exchange.

Certainly.

The origin of retail trade. CSuppose now that a husbandman, or an artisan, brings some production to market, and he comes at a time when there is no one to exchange with him,—is he to leave his calling and sit idle in the market-place?

Not at all; he will find people there who, seeing the want, undertake the office of salesmen. In well-ordered states they are commonly those who are the weakest in bodily strength, and therefore of little use for any other purpose; their duty is Dto be in the market, and to give money in exchange for goods to those who desire to sell and to take money from those who desire to buy.

This want, then, creates a class of retail-traders in our State. Is not ‘retailer’ the term which is applied to those who sit in the market-place engaged in buying and selling, while those who wander from one city to another are called merchants?

Yes, he said.

EAnd there is another class of servants, who are intellectually hardly on the level of companionship; still they have plenty of bodily strength for labour, which accordingly they sell, and are called, if I do not mistake, hirelings, hire being the name which is given to the price of their labour.

True.

Then hirelings will help to make up our population?

Yes.

And now, Adeimantus, is our State matured and perfected?

I think so.

Where, then, is justice, and where is injustice, and in what part of the State did they spring up?

372Probably in the dealings of these citizens with one another. I cannot imagine that they are more likely to be found any where else.

I dare say that you are right in your suggestion, I said; 53 we had better think the matter out, and not shrink from the enquiry.

A picture of primitive life. Let us then consider, first of all, what will be their way of life, now that we have thus established them. Will they not produce corn, and wine, and clothes, and shoes, and build houses for themselves? And when they are housed, they will work, in summer, commonly, stripped and barefoot, but Bin winter substantially clothed and shod. They will feed on barley-meal and flour of wheat, baking and kneading them, making noble cakes and loaves; these they will serve up on a mat of reeds or on clean leaves, themselves reclining the while upon beds strewn with yew or myrtle. And they and their children will feast, drinking of the wine which they have made, wearing garlands on their heads, and hymning the praises of the gods, in happy converse with one another. CAnd they will take care that their families do not exceed their means; having an eye to poverty or war.

SOCRATES, GLAUCON. But, said Glaucon, interposing, you have not given them a relish to their meal.

True, I replied, I had forgotten; of course they must have a relish—salt, and olives, and cheese, and they will boil roots and herbs such as country people prepare; for a dessert we shall give them figs, and peas, and beans; and they will roast myrtle-berries and acorns at the fire, drinking in moderation. DAnd with such a diet they may be expected to live in peace and health to a good old age, and bequeath a similar life to their children after them.

Yes, Socrates, he said, and if you were providing for a city of pigs, how else would you feed the beasts?

But what would you have, Glaucon? I replied.

Why, he said, you should give them the ordinary conveniences of life. People who are to be comfortable are accustomed to lie on sofas, and dine off tables, and they should Ehave sauces and sweets in the modern style.

A luxurious State must be called into existence, Yes, I said, now I understand: the question which you would have me consider is, not only how a State, but how a luxurious State is created; and possibly there is no harm in this, for in such a State we shall be more likely to see how justice and injustice originate. In my opinion the true and healthy constitution of the State is the one which I have 54 described. But if you wish also to see a State at fever-heat, I have no objection. For I suspect that many will not be 373satisfied with the simpler way of life. They will be for adding sofas, and tables, and other furniture; also dainties, and perfumes, and incense, and courtesans, and cakes, all these not of one sort only, but in every variety; we must go beyond the necessaries of which I was at first speaking, such as houses, and clothes, and shoes: the arts of the painter and the embroiderer will have to be set in motion, and gold and ivory and all sorts of materials must be procured.

BTrue, he said.

and in this many new callings will be required. Then we must enlarge our borders; for the original healthy State is no longer sufficient. Now will the city have to fill and swell with a multitude of callings which are not required by any natural want; such as the whole tribe of hunters and actors, of whom one large class have to do with forms and colours; another will be the votaries of music—poets and their attendant train of rhapsodists, players, dancers, contractors; also makers of divers kinds of articles, Cincluding women's dresses. And we shall want more servants. Will not tutors be also in request, and nurses wet and dry, tirewomen and barbers, as well as confectioners and cooks; and swineherds, too, who were not needed and therefore had no place in the former edition of our State, but are needed now? They must not be forgotten: and there will be animals of many other kinds, if people eat them.

Certainly.

DAnd living in this way we shall have much greater need of physicians than before?

Much greater.

And the country which was enough to support the original inhabitants will be too small now, and not enough?

Quite true.

The territory of our State must be enlarged; and hence will arise war between us and our neighbours. Then a slice of our neighbours' land will be wanted by us for pasture and tillage, and they will want a slice of ours, if, like ourselves, they exceed the limit of necessity, and give themselves up to the unlimited accumulation of wealth?

EThat, Socrates, will be inevitable.

And so we shall go to war, Glaucon. Shall we not?

Most certainly, he replied. 55

Then without determining as yet whether war does good or harm, thus much we may affirm, that now we have discovered war to be derived from causes which are also the causes of almost all the evils in States, private as well as public.

Undoubtedly.

And our State must once more enlarge; and this time the enlargement will be nothing short of a whole army, which 374will have to go out and fight with the invaders for all that we have, as well as for the things and persons whom we were describing above.

Why? he said; are they not capable of defending themselves?

War is an art, and as no art can be pursued with success unless a man's whole attention is devoted to it, a soldier cannot be allowed to exercise any calling but his own. No, I said; not if we were right in the principle which was acknowledged by all of us when we were framing the State: the principle, as you will remember, was that one man cannot practise many arts with success.

Very true, he said.

BBut is not war an art?

Certainly.

And an art requiring as much attention as shoemaking?

Quite true.

And the shoemaker was not allowed by us to be a husbandman, or a weaver, or a builder—in order that we might have our shoes well made; but to him and to every other worker was assigned one work for which he was by nature fitted, and Cat that he was to continue working all his life long and at no other; he was not to let opportunities slip, and then he would become a good workman. Now nothing can be more important than that the work of a soldier should be well done. The warrior's art requires a long apprenticeship and many natural gifts.But is war an art so easily acquired that a man may be a warrior who is also a husbandman, or shoemaker, or other artisan; although no one in the world would be a good dice or draught player who merely took up the game as a recreation, and had not from his earliest years devoted himself to this and nothing else? No tools will make a man a skilled workman, or master of defence, nor be of any use to him who has not learned how to handle them, and has never Dbestowed any attention upon them. How then will he who takes up a shield or other implement of war become a good 56 fighter all in a day, whether with heavy-armed or any other kind of troops?

Yes, he said, the tools which would teach men their own use would be beyond price.

And the higher the duties of the guardian, I said, the more Etime, and skill, and art, and application will be needed by him?

No doubt, he replied.

Will he not also require natural aptitude for his calling?

Certainly.

The selection of guardians. Then it will be our duty to select, if we can, natures which are fitted for the task of guarding the city?

It will.

And the selection will be no easy matter, I said; but we must be brave and do our best.

375We must.

Is not the noble youth very like a well-bred dog in respect of guarding and watching?

What do you mean?

I mean that both of them ought to be quick to see, and swift to overtake the enemy when they see him; and strong too if, when they have caught him, they have to fight with him.

All these qualities, he replied, will certainly be required by them.

Well, and your guardian must be brave if he is to fight well?

Certainly.

And is he likely to be brave who has no spirit, whether horse or dog or any other animal? Have you never observed Bhow invincible and unconquerable is spirit and how the presence of it makes the soul of any creature to be absolutely fearless and indomitable?

I have.

Then now we have a clear notion of the bodily qualities which are required in the guardian.

True.

And also of the mental ones; his soul is to be full of spirit?

Yes.

But are not these spirited natures apt to be savage with one another, and with everybody else? 57

A difficulty by no means easy to overcome, he replied.

CWhereas, I said, they ought to be dangerous to their enemies, and gentle to their friends; if not, they will destroy themselves without waiting for their enemies to destroy them.

True, he said.

What is to be done then? I said; how shall we find a gentle nature which has also a great spirit, for the one is the contradiction of the other?

True.

The guardian must unite the opposite qualities of gentleness and spirit. He will not be a good guardian who is wanting in either of these two qualities; and yet the combination of them Dappears to be impossible; and hence we must infer that to be a good guardian is impossible.

I am afraid that what you say is true, he replied.

Here feeling perplexed I began to think over what had preceded.—My friend, I said, no wonder that we are in a perplexity; for we have lost sight of the image which we had before us.

What do you mean? he said.

I mean to say that there do exist natures gifted with those opposite qualities.

And where do you find them?

Such a combination may be observed in the dog. Many animals, I replied, furnish examples of them; our Efriend the dog is a very good one: you know that well-bred dogs are perfectly gentle to their familiars and acquaintances, and the reverse to strangers.

Yes, I know.

Then there is nothing impossible or out of the order of nature in our finding a guardian who has a similar combination of qualities?

Certainly not.

Would not he who is fitted to be a guardian, besides the spirited nature, need to have the qualities of a philosopher?

I do not apprehend your meaning.

376The trait of which I am speaking, I replied, may be also seen in the dog, and is remarkable in the animal.

What trait?

The dog distinguishes friend and enemy by the criterion of knowing and not knowing: Why, a dog, whenever he sees a stranger, is angry; when an acquaintance, he welcomes him, although the one has 58 never done him any harm, nor the other any good. Did this never strike you as curious?

The matter never struck me before; but I quite recognise the truth of your remark.

And surely this instinct of the dog is very charming;—Byour dog is a true philosopher.

Why?

Why, because he distinguishes the face of a friend and of an enemy only by the criterion of knowing and not knowing. And must not an animal be a lover of learning who determines what he likes and dislikes by the test of knowledge and ignorance?

Most assuredly.

whereby he is shown to be a philosopher. And is not the love of learning the love of wisdom, which is philosophy?

They are the same, he replied.

And may we not say confidently of man also, that he who Cis likely to be gentle to his friends and acquaintances, must by nature be a lover of wisdom and knowledge?

That we may safely affirm.

Then he who is to be a really good and noble guardian of the State will require to unite in himself philosophy and spirit and swiftness and strength?

Undoubtedly.

How are our citizens to be reared and educated? Then we have found the desired natures; and now that we have found them, how are they to be reared and educated? Is not this an enquiry which may be expected to throw light Don the greater enquiry which is our final end—How do justice and injustice grow up in States? for we do not want either to omit what is to the point or to draw out the argument to an inconvenient length.

SOCRATES, ADEIMANTUS. Adeimantus thought that the enquiry would be of great service to us.

Then, I said, my dear friend, the task must not be given up, even if somewhat long.

Certainly not.

Come then, and let us pass a leisure hour in story-telling, and our story shall be the education of our heroes.

EBy all means.

And what shall be their education? Can we find a better 59 than the traditional sort?—and this has two divisions, gymnastic for the body, and music for the soul.

True.

Education divided into gymnastic for the body and music for the soul. Music includes literature, which may be true or false. Shall we begin education with music, and go on to gymnastic afterwards?

By all means.

And when you speak of music, do you include literature or not?

I do.

And literature may be either true or false?

Yes.

377And the young should be trained in both kinds, and we begin with the false?

I do not understand your meaning, he said.

You know, I said, that we begin by telling children stories which, though not wholly destitute of truth, are in the main fictitious; and these stories are told them when they are not of an age to learn gymnastics.

Very true.

That was my meaning when I said that we must teach music before gymnastics.

Quite right, he said.

The beginning the most important part of education. You know also that the beginning is the most important Bpart of any work, especially in the case of a young and tender thing; for that is the time at which the character is being formed and the desired impression is more readily taken.

Quite true.

And shall we just carelessly allow children to hear any casual tales which may be devised by casual persons, and to receive into their minds ideas for the most part the very opposite of those which we should wish them to have when they are grown up?

We cannot.

Works of fiction to be placed under a censorship. Then the first thing will be to establish a censorship of Cthe writers of fiction, and let the censors receive any tale of fiction which is good, and reject the bad; and we will desire mothers and nurses to tell their children the authorised ones only. Let them fashion the mind with such tales, even more fondly than they mould the body with their hands; but most of those which are now in use must be discarded. 60

Of what tales are you speaking? he said.

You may find a model of the lesser in the greater, I said; Dfor they are necessarily of the same type, and there is the same spirit in both of them.

Very likely, he replied; but I do not as yet know what you would term the greater.

Homer and Hesiod are tellers of bad lies, that is to say, they give false representations of the gods, Those, I said, which are narrated by Homer and Hesiod, and the rest of the poets, who have ever been the great story-tellers of mankind.

But which stories do you mean, he said; and what fault do you find with them?

A fault which is most serious, I said; the fault of telling a lie, and, what is more, a bad lie.

But when is this fault committed?

EWhenever an erroneous representation is made of the nature of gods and heroes,—as when a painter paints a portrait not having the shadow of a likeness to the original.

Yes, he said, that sort of thing is certainly very blameable; but what are the stories which you mean?

First of all, I said, there was that greatest of all lies in high places, which the poet told about Uranus, and which was a bad lie too,—I mean what Hesiod says that Uranus did, 378and how Cronus retaliated on him[10]. The doings of Cronus, and the sufferings which in turn his son inflicted upon him, even if they were true, ought certainly not to be lightly told to young and thoughtless persons; if possible, they had better be buried in silence. But if there is an absolute necessity for their mention, a chosen few might hear them in a mystery, and they should sacrifice not a common [Eleusinian] pig, but some huge and unprocurable victim; and then the number of the hearers will be very few indeed.

Why, yes, said he, those stories are extremely objectionable.

which have a bad effect on the minds of youth. BYes, Adeimantus, they are stories not to be repeated in our State; the young man should not be told that in committing the worst of crimes he is far from doing anything outrageous; and that even if he chastises his father when he does wrong, in whatever manner, he will only be following the example of the first and greatest among the gods. 61

I entirely agree with you, he said; in my opinion those stories are quite unfit to be repeated.

The stories about the quarrels of the gods and their evil behaviour to one another are untrue. Neither, if we mean our future guardians to regard the habit of quarrelling among themselves as of all things the basest, should any word be said to them of the wars in heaven, Cand of the plots and fightings of the gods against one another, for they are not true. No, we shall never mention the battles of the giants, or let them be embroidered on garments; and we shall be silent about the innumerable other quarrels of gods and heroes with their friends and relatives. If they would only believe us we would tell them that quarrelling is unholy, and that never up to this time Dhas there been any quarrel between citizens; this is what old men and old women should begin by telling children; and when they grow up, the poets also should be told to compose for them in a similar spirit[11]. But the narrative of Hephaestus binding Here his mother, or how on another occasion Zeus sent him flying for taking her part when she was being beaten, and all the battles of the gods in Homer—And allegorical interpretations of them are not understood by the young. these tales must not be admitted into our State, whether they are supposed to have an allegorical meaning or not. For a young person cannot judge what is allegorical and Ewhat is literal; anything that he receives into his mind at that age is likely to become indelible and unalterable; and therefore it is most important that the tales which the young first hear should be models of virtuous thoughts.

There you are right, he replied; but if any one asks where are such models to be found and of what tales are you speaking—how shall we answer him?

379I said to him, You and I, Adeimantus, at this moment are not poets, but founders of a State: now the founders of a State ought to know the general forms in which poets should cast their tales, and the limits which must be observed by them, but to make the tales is not their business.

Very true, he said; but what are these forms of theology which you mean?

God is to be represented as he truly is. Something of this kind, I replied:—God is always to be represented as he truly is, whatever be the sort of poetry, epic, lyric or tragic, in which the representation is given.

Right. 62

BAnd is he not truly good? and must he not be represented as such?

Certainly.

And no good thing is hurtful?

No, indeed.

And that which is not hurtful hurts not?

Certainly not.

And that which hurts not does no evil?

No.

And can that which does no evil be a cause of evil?

Impossible.

And the good is advantageous?

Yes.

And therefore the cause of well-being?

Yes.

It follows therefore that the good is not the cause of all things, but of the good only?

CAssuredly.

God, if he be good, is the author of good only. Then God, if he be good, is not the author of all things, as the many assert, but he is the cause of a few things only, and not of most things that occur to men. For few are the goods of human life, and many are the evils, and the good is to be attributed to God alone; of the evils the causes are to be sought elsewhere, and not in him.

That appears to me to be most true, he said.

The fictions of the poets. Then we must not listen to Homer or to any other poet Dwho is guilty of the folly of saying that two casks

'Lie at the threshold of Zeus, full of lots, one of good, the other of evil lots[12],'

and that he to whom Zeus gives a mixture of the two

'Sometimes meets with evil fortune, at other times with good;'

but that he to whom is given the cup of unmingled ill,

'Him wild hunger drives o'er the beauteous earth.'

EAnd again—

'Zeus, who is the dispenser of good and evil to us.'

And if any one asserts that the violation of oaths and treaties, 63 which was really the work of Pandarus[13], was brought about by Athene and Zeus, or that the strife and contention of the gods was instigated by Themis and Zeus[14], he shall not have our approval; neither will we allow our young men to hear the words of Aeschylus, that

380'God plants guilt among men when he desires utterly to destroy a house.'

And if a poet writes of the sufferings of Niobe—the subject of the tragedy in which these iambic verses occur—or of the house of Pelops, or of the Trojan war or on any similar theme, either we must not permit him to say that these are the works of God, or if they are of God, he must devise some explanation of them such as we are seeking; Only that evil which is of the nature of punishment to be attributed to God.he must say that BGod did what was just and right, and they were the better for being punished; but that those who are punished are miserable, and that God is the author of their misery—the poet is not to be permitted to say; though he may say that the wicked are miserable because they require to be punished, and are benefited by receiving punishment from God; but that God being good is the author of evil to any one is to be Cstrenuously denied, and not to be said or sung or heard in verse or prose by any one whether old or young in any well-ordered commonwealth. Such a fiction is suicidal, ruinous, impious.

I agree with you, he replied, and am ready to give my assent to the law.

Let this then be one of our rules and principles concerning the gods, to which our poets and reciters will be expected to conform,—that God is not the author of all things, but of good only.

That will do, he said.

DAnd what do you think of a second principle? Shall I ask you whether God is a magician, and of a nature to appear insidiously now in one shape, and now in another—sometimes himself changing and passing into many forms, sometimes deceiving us with the semblance of such transformations; or is he one and the same immutably fixed in his own proper image? 64

I cannot answer you, he said, without more thought.

Things must be changed either by another or by themselves. Well, I said; but if we suppose a change in anything, that Echange must be effected either by the thing itself, or by some other thing?

Most certainly.

And things which are at their best are also least liable to be altered or discomposed; for example, when healthiest and strongest, the human frame is least liable to be affected by meats and drinks, and the plant which is in the fullest vigour also suffers least from winds or the heat of the sun or any similar causes.

Of course.

381And will not the bravest and wisest soul be least confused or deranged by any external influence?

True.

And the same principle, as I should suppose, applies to all composite things—furniture, houses, garments: when good and well made, they are least altered by time and circumstances.

Very true.

BThen everything which is good, whether made by art or nature, or both, is least liable to suffer change from without?

True.

But surely God and the things of God are in every way perfect?

Of course they are.

But God cannot be changed by other; and will not be changed by himself. Then he can hardly be compelled by external influence to take many shapes?

He cannot.

But may he not change and transform himself?

Clearly, he said, that must be the case if he is changed at all.

And will he then change himself for the better and fairer, or for the worse and more unsightly?

CIf he change at all he can only change for the worse, for we cannot suppose him to be deficient either in virtue or beauty.

Very true, Adeimantus; but then, would any one, whether God or man, desire to make himself worse?

Impossible.

Then it is impossible that God should ever be willing to 65 change; being, as is supposed, the fairest and best that is conceivable, every God remains absolutely and for ever in his own form.

That necessarily follows, he said, in my judgment.

D Then, I said, my dear friend, let none of the poets tell us that

‘The gods, taking the disguise of strangers from other lands, walk up and down cities in all sorts of forms[15];’

and let no one slander Proteus and Thetis, neither let any one, either in tragedy or in any other kind of poetry, introduce Here disguised in the likeness of a priestess asking an alms

‘For the life-giving daughters of Inachus the river of Argos;’

E—let us have no more lies of that sort. Neither must we have mothers under the influence of the poets scaring their children with a bad version of these myths—telling how certain gods, as they say, ‘Go about by night in the likeness of so many strangers and in divers forms;’ but let them take heed lest they make cowards of their children, and at the same time speak blasphemy against the gods.

Heaven forbid, he said.

But although the gods are themselves unchangeable, still by witchcraft and deception they may make us think that they appear in various forms?

Perhaps, he replied.

Nor will he make any false representation of himself. Well, but can you imagine that God will be willing to lie, whether in word or deed, or to put forth a phantom of himself?

382I cannot say, he replied.

Do you not know, I said, that the true lie, if such an expression may be allowed, is hated of gods and men?

What do you mean? he said.

I mean that no one is willingly deceived in that which is the truest and highest part of himself, or about the truest and highest matters; there, above all, he is most afraid of a lie having possession of him. 66

Still, he said, I do not comprehend you.

BThe reason is, I replied, that you attribute some profound meaning to my words; but I am only saying that deception, or being deceived or uninformed about the highest realities in the highest part of themselves, which is the soul, and in that part of them to have and to hold the lie, is what mankind least like;—that, I say, is what they utterly detest.

There is nothing more hateful to them.

And, as I was just now remarking, this ignorance in the soul of him who is deceived may be called the true lie; for the lie in words is only a kind of imitation and shadowy image of a previous affection of the soul, not pure unadulterated Cfalsehood. Am I not right?

Perfectly right.

The true lie is equally hated both by gods and men; the remedial or preventive lie is comparatively innocent, but God can have no need of it. The true lie is hated not only by the gods, but also by men?

Yes.

Whereas the lie in words is in certain cases useful and not hateful; in dealing with enemies—that would be an instance; or again, when those whom we call our friends in a fit of madness or illusion are going to do some harm, then it is useful and is a sort of medicine or preventive; also in the Dtales of mythology, of which we were just now speaking—because we do not know the truth about ancient times, we make falsehood as much like truth as we can, and so turn it to account.

Very true, he said.

But can any of these reasons apply to God? Can we suppose that he is ignorant of antiquity, and therefore has recourse to invention?

That would be ridiculous, he said.

Then the lying poet has no place in our idea of God?

I should say not.

Or perhaps he may tell a lie because he is afraid of enemies?

EThat is inconceivable.

But he may have friends who are senseless or mad?

But no mad or senseless person can be a friend of God.

Then no motive can be imagined why God should lie?

None whatever. 67

Then the superhuman and divine is absolutely incapable of falsehood?

Yes.

Then is God perfectly simple and true both in word and deed[16]; he changes not; he deceives not, either by sign or word, by dream or waking vision.

383Your thoughts, he said, are the reflection of my own.

You agree with me then, I said, that this is the second type or form in which we should write and speak about divine things. The gods are not magicians who transform themselves, neither do they deceive mankind in any way.

I grant that.

Away then with the falsehoods of the poets! Then, although we are admirers of Homer, we do not admire the lying dream which Zeus sends to Agamemnon; neither will we praise the verses of Aeschylus in which Thetis Bsays that Apollo at her nuptials

‘Was celebrating in song her fair progeny whose days were to be long, and to know no sickness. And when he had spoken of my lot as in all things blessed of heaven he raised a note of triumph and cheered my soul. And I thought that the word of Phoebus, being divine and full of prophecy, would not fail. And now he himself who uttered the strain, he who was present at the banquet, and who said this—he it is who has slain my son[17].’

CThese are the kind of sentiments about the gods which will arouse our anger; and he who utters them shall be refused a chorus; neither shall we allow teachers to make use of them in the instruction of the young, meaning, as we do, that our guardians, as far as men can be, should be true worshippers of the gods and like them.

I entirely agree, he said, in these principles, and promise to make them my laws.

BOOK III.

Steph.
386 *Republic III.*
SOCRATES, ADEIMANTUS.
The discouraging lessons of mythology. SUCH then, I said, are our principles of theology—some tales are to be told, and others are not to be told to our disciples from their youth upwards, if we mean them to honour the gods and their parents, and to value friendship with one another.

Yes; and I think that our principles are right, he said.

But if they are to be courageous, must they not learn other lessons besides these, and lessons of such a kind as will take Baway the fear of death? Can any man be courageous who has the fear of death in him?

Certainly not, he said.

And can he be fearless of death, or will he choose death in battle rather than defeat and slavery, who believes the world below to be real and terrible?

Impossible.

The description of the world below in Homer. Then we must assume a control over the narrators of this class of tales as well as over the others, and beg them not simply to revile but rather to commend the world below, Cintimating to them that their descriptions are untrue, and will do harm to our future warriors.

That will be our duty, he said.

Then, I said, we shall have to obliterate many obnoxious passages, beginning with the verses,

‘I would rather be a serf on the land of a poor and portionless man than rule over all the dead who have come to nought[18].’

We must also expunge the verse, which tells us how Pluto feared,

D ‘Lest the mansions grim and squalid which the gods abhor should be seen both of mortals and immortals[19].’ 69

And again:—

‘O heavens! verily in the house of Hades there is soul and ghostly form but no mind at all[20]!’

Again of Tiresias:—

‘[To him even after death did Persephone grant mind,] that he alone should be wise; but the other souls are flitting shades[21].’

Again:—

‘The soul flying from the limbs had gone to Hades, lamenting her fate, leaving manhood and youth[22].’

Again:—

387 ‘And the soul, with shrilling cry, passed like smoke beneath the earth[23].’

And,—

‘As bats in hollow of mystic cavern, whenever any of them has dropped out of the string and falls from the rock, fly shrilling and cling to one another, so did they with shrilling cry hold together as they moved[24].’

B Such tales to be rejected. And we must beg Homer and the other poets not to be angry if we strike out these and similar passages, not because they are unpoetical, or unattractive to the popular ear, but because the greater the poetical charm of them, the less are they meet for the ears of boys and men who are meant to be free, and who should fear slavery more than death.

Undoubtedly.

Also we shall have to reject all the terrible and appalling names which describe the world below—Cocytus and Styx, Cghosts under the earth, and sapless shades, and any similar words of which the very mention causes a shudder to pass through the inmost soul of him who hears them. I do not say that these horrible stories may not have a use of some kind; but there is a danger that the nerves of our guardians may be rendered too excitable and effeminate by them.

There is a real danger, he said.

Then we must have no more of them.

True.

Another and a nobler strain must be composed and sung by us. 70

Clearly.

D And shall we proceed to get rid of the weepings and wailings of famous men?

They will go with the rest.

The effeminate and pitiful strains of famous men, and yet more of the gods, must also be banished. But shall we be right in getting rid of them? Reflect: our principle is that the good man will not consider death terrible to any other good man who is his comrade.

Yes; that is our principle.

And therefore he will not sorrow for his departed friend as though he had suffered anything terrible?

He will not.

Such an one, as we further maintain, is sufficient for himself Eand his own happiness, and therefore is least in need of other men.

True, he said.

And for this reason the loss of a son or brother, or the deprivation of fortune, is to him of all men least terrible.

Assuredly.

And therefore he will be least likely to lament, and will bear with the greatest equanimity any misfortune of this sort which may befall him.

Yes, he will feel such a misfortune far less than another.

Then we shall be right in getting rid of the lamentations of famous men, and making them over to women (and not 388even to women who are good for anything), or to men of a baser sort, that those who are being educated by us to be the defenders of their country may scorn to do the like.

That will be very right.

Such are the laments of Achilles, and Priam, Then we will once more entreat Homer and the other poets not to depict Achilles[25], who is the son of a goddess, first lying on his side, then on his back, and then on his face; then starting up and sailing in a frenzy along the shores of Bthe barren sea; now taking the sooty ashes in both his hands[26] and pouring them over his head, or weeping and wailing in the various modes which Homer has delineated. Nor should he describe Priam the kinsman of the gods as praying and beseeching,

‘Rolling in the dirt, calling each man loudly by his name[27].’ 71

Still more earnestly will we beg of him at all events not to introduce the gods lamenting and saying,

C ‘Alas! my misery! Alas! that I bore the bravest to my sorrow[28].’

and of Zeus when he beholds the fate of Hector or Sarpedon. But if he must introduce the gods, at any rate let him not dare so completely to misrepresent the greatest of the gods, as to make him say—

‘O heavens! with my eyes verily I behold a dear friend of mine chased round and round the city, and my heart is sorrowful[29].’

Or again:—

‘Woe is me that I am fated to have Sarpedon, dearest of Dmen to me, subdued at the hands of Patroclus the son of Menoetius[30].’

For if, my sweet Adeimantus, our youth seriously listen to such unworthy representations of the gods, instead of laughing at them as they ought, hardly will any of them deem that he himself, being but a man, can be dishonoured by similar actions; neither will he rebuke any inclination which may arise in his mind to say and do the like. And instead of having any shame or self-control, he will be always whining and lamenting on slight occasions.

E Yes, he said, that is most true.

Yes, I replied; but that surely is what ought not to be, as the argument has just proved to us; and by that proof we must abide until it is disproved by a better.

It ought not to be.

Neither are the guardians to be encouraged to laugh by the example of the gods. Neither ought our guardians to be given to laughter. For a fit of laughter which has been indulged to excess almost always produces a violent reaction.

So I believe.

Then persons of worth, even if only mortal men, must not be represented as overcome by laughter, and still less must such a representation of the gods be allowed.

389 Still less of the gods, as you say, he replied.

Then we shall not suffer such an expression to be used about the gods as that of Homer when he describes how

‘Inextinguishable laughter arose among the blessed gods, when they saw Hephaestus bustling about the mansion[31].’

On your views, we must not admit them. 72

On my views, if you like to father them on me; that we Bmust not admit them is certain.

Our youth must be truthful, Again, truth should be highly valued; if, as we were saying, a lie is useless to the gods, and useful only as a medicine to men, then the use of such medicines should be restricted to physicians; private individuals have no business with them.

Clearly not, he said.

Then if any one at all is to have the privilege of lying, the rulers of the State should be the persons; and they, in their dealings either with enemies or with their own citizens, may be allowed to lie for the public good. But nobody else should Cmeddle with anything of the kind; and although the rulers have this privilege, for a private man to lie to them in return is to be deemed a more heinous fault than for the patient or the pupil of a gymnasium not to speak the truth about his own bodily illnesses to the physician or to the trainer, or for a sailor not to tell the captain what is happening about the ship and the rest of the crew, and how things are going with himself or his fellow sailors.

Most true, he said.

D If, then, the ruler catches anybody beside himself lying in the State, ‘Any of the craftsmen, whether he be priest or physician or carpenter[32],’ he will punish him for introducing a practice which is equally subversive and destructive of ship or State.

Most certainly, he said, if our idea of the State is ever carried out[33]. and also temperate. In the next place our youth must be temperate?

Certainly.

Are not the chief elements of temperance, speaking Egenerally, obedience to commanders and self-control in sensual pleasures?

True.

Then we shall approve such language as that of Diomede in Homer,

‘Friend, sit still and obey my word[34],’ 73

and the verses which follow,

‘The Greeks marched breathing prowess[35],
… in silent awe of their leaders[36],’

and other sentiments of the same kind.

We shall.

What of this line,

‘O heavy with wine, who hast the eyes of a dog and the heart of a stag[37],’

390 and of the words which follow? Would you say that these, or any similar impertinences which private individuals are supposed to address to their rulers, whether in verse or prose, are well or ill spoken?

They are ill spoken.

They may very possibly afford some amusement, but they do not conduce to temperance. And therefore they are likely to do harm to our young men—you would agree with me there?

Yes.

The praises of eating and drinking, and the tale of the improper behaviour of Zeus and Here, are not to be repeated to the young. And then, again, to make the wisest of men say that nothing in his opinion is more glorious than

B ‘When the tables are full of bread and meat, and the cup-bearer carries round wine which he draws from the bowl and pours into the cups[38],’

is it fit or conducive to temperance for a young man to hear such words? Or the verse

‘The saddest of fates is to die and meet destiny from hunger[39]?’

What would you say again to the tale of Zeus, who, while other gods and men were asleep and he the only person Cawake, lay devising plans, but forgot them all in a moment through his lust, and was so completely overcome at the sight of Here that he would not even go into the hut, but wanted to lie with her on the ground, declaring that he had never been in such a state of rapture before, even when they first met one another

‘Without the knowledge of their parents[40];’ 74

The indecent tale of Ares and Aphrodite. or that other tale of how Hephaestus, because of similar goings on, cast a chain around Ares and Aphrodite[41]?

Indeed, he said, I am strongly of opinion that they ought not to hear that sort of thing.

D The opposite strain of endurance. But any deeds of endurance which are done or told by famous men, these they ought to see and hear; as, for example, what is said in the verses,

‘He smote his breast, and thus reproached his heart,
Endure, my heart; far worse hast thou endured[42]!’

Certainly, he said.

In the next place, we must not let them be receivers of gifts or lovers of money.

E Certainly not.

Neither must we sing to them of

‘Gifts persuading gods, and persuading reverend kings[43].’

Condemnation of Achilles and Phoenix. Neither is Phoenix, the tutor of Achilles, to be approved or deemed to have given his pupil good counsel when he told him that he should take the gifts of the Greeks and assist them[44]; but that without a gift he should not lay aside his anger. Neither will we believe or acknowledge Achilles himself to have been such a lover of money that he took Agamemnon’s gifts, or that when he had received payment he restored the dead body of Hector, but that without payment he was unwilling to do so[45].

391 Undoubtedly, he said, these are not sentiments which can be approved.

Loving Homer as I do[46], I hardly like to say that in attributing these feelings to Achilles, or in believing that they are truly attributed to him, he is guilty of downright impiety. As little can I believe the narrative of his insolence to Apollo, where he says,

'Thou hast wronged me, O far-darter, most abominable of deities. Verily I would be even with thee, if I had only the power[47];'

B or his insubordination to the river-god[48], The impious behaviour of Achilles to Apollo and the river-gods; his cruelty. on whose divinity he is ready to lay hands; or his offering to the dead Patroclus 75 of his own hair[49], which had been previously dedicated to the other river-god Spercheius, and that he actually performed this vow; or that he dragged Hector round the tomb of Patroclus[50], and slaughtered the captives at the pyre[51]; of all this I cannot believe that he was guilty, any more than I can Callow our citizens to believe that he, the wise Cheiron's pupil, the son of a goddess and of Peleus who was the gentlest of men and third in descent from Zeus, was so disordered in his wits as to be at one time the slave of two seemingly inconsistent passions, meanness, not untainted by avarice, combined with overweening contempt of gods and men.

You are quite right, he replied.

The tale of Theseus and Peirithous. And let us equally refuse to believe, or allow to be repeated, the tale of Theseus son of Poseidon, or of Peirithous Dson of Zeus, going forth as they did to perpetrate a horrid rape; or of any other hero or son of a god daring to do such impious and dreadful things as they falsely ascribe to them in our day: and let us further compel the poets to declare either that these acts were not done by them, or that they were not the sons of gods;—both in the same breath they shall not be permitted to affirm. We will not have them trying to persuade our youth that the gods are the authors of evil, and that heroes are no better than men—sentiments Ewhich, as we were saying, are neither pious nor true, for we have already proved that evil cannot come from the gods.

Assuredly not.

The bad effect of these mythological tales upon the young. And further they are likely to have a bad effect on those who hear them; for everybody will begin to excuse his own vices when he is convinced that similar wickednesses are always being perpetrated by —

'The kindred of the gods, the relatives of Zeus, whose ancestral altar, the altar of Zeus, is aloft in air on the peak of Ida,'

and who have

'the blood of deities yet flowing in their veins[52].'

And therefore let us put an end to such tales, lest they 392engender laxity of morals among the young. 76

By all means, he replied.

But now that we are determining what classes of subjects are or are not to be spoken of, let us see whether any have been omitted by us. The manner in which gods and demigods and heroes and the world below should be treated has been already laid down.

Very true.

Misstatements of the poets about men. And what shall we say about men? That is clearly the remaining portion of our subject.

Clearly so.

But we are not in a condition to answer this question at present, my friend.

Why not?

Because, if I am not mistaken, we shall have to say that Babout men poets and story-tellers are guilty of making the gravest misstatements when they tell us that wicked men are often happy, and the good miserable; and that injustice is profitable when undetected, but that justice is a man's own loss and another's gain—these things we shall forbid them to utter, and command them to sing and say the opposite.

To be sure we shall, he replied.

But if you admit that I am right in this, then I shall maintain that you have implied the principle for which we have been all along contending.

I grant the truth of your inference.

C That such things are or are not to be said about men is a question which we cannot determine until we have discovered what justice is, and how naturally advantageous to the possessor, whether he seem to be just or not.

Most true, he said.

Enough of the subjects of poetry: let us now speak of the style; and when this has been considered, both matter and manner will have been completely treated.

I do not understand what you mean, said Adeimantus.

D Then I must make you understand; and perhaps I may be more intelligible if I put the matter in this way. You are aware, I suppose, that all mythology and poetry is a narration of events, either past, present, or to come?

Certainly, he replied. 77

And narration may be either simple narration, or imitation, or a union of the two?

That again, he said, I do not quite understand.

Analysis of the dramatic element in Epic poetry. I fear that I must be a ridiculous teacher when I have so much difficulty in making myself apprehended. Like a bad speaker, therefore, I will not take the whole of the subject, Ebut will break a piece off in illustration of my meaning. You know the first lines of the Iliad, in which the poet says that 393Chryses prayed Agamemnon to release his daughter, and that Agamemnon flew into a passion with him; whereupon Chryses, failing of his object, invoked the anger of the God against the Achaeans. Now as far as these lines,

'And he prayed all the Greeks, but especially the two sons of Atreus, the chiefs of the people,'

the poet is speaking in his own person; he never leads us to suppose that he is any one else. But in what follows he takes the person of Chryses, and then he does all that he can Bto make us believe that the speaker is not Homer, but the aged priest himself. And in this double form he has cast the entire narrative of the events which occurred at Troy and in Ithaca and throughout the Odyssey.

Yes.

And a narrative it remains both in the speeches which the poet recites from time to time and in the intermediate passages?

Quite true.

C Epic poetry has an element of imitation in the speeches; the rest is simple narrative. But when the poet speaks in the person of another, may we not say that he assimilates his style to that of the person who, as he informs you, is going to speak?

Certainly.

And this assimilation of himself to another, either by the use of voice or gesture, is the imitation of the person whose character he assumes?

Of course.

Then in this case the narrative of the poet may be said to proceed by way of imitation?

Very true.

Illustrations from the beginning of the Iliad. Or, if the poet everywhere appears and never conceals Dhimself, then again the imitation is dropped, and his poetry becomes simple narration. However, in order that I may 78 make my meaning quite clear, and that you may no more say, 'I don't understand,' I will show how the change might be effected. If Homer had said, 'The priest came, having his daughter's ransom in his hands, supplicating the Achaeans, and above all the kings;' and then if, instead of speaking in the person of Chryses, he had continued in his own person, the words would have been, not imitation, but simple narration. The passage would have run as follows (I am no poet, Eand therefore I drop the metre), 'The priest came and prayed the gods on behalf of the Greeks that they might capture Troy and return safely home, but begged that they would give him back his daughter, and take the ransom which he brought, and respect the God. Thus he spoke, and the other Greeks revered the priest and assented. But Agamemnon was wroth, and bade him depart and not come again, lest the staff and chaplets of the God should be of no avail to him—the daughter of Chryses should not be released, he said—she should grow old with him in Argos. And then he told him to go away and not to provoke him, if he intended to get home unscathed. And the old man went away in fear and 394silence, and, when he had left the camp, he called upon Apollo by his many names, reminding him of everything which he had done pleasing to him, whether in building his temples, or in offering sacrifice, and praying that his good deeds might be returned to him, and that the Achaeans might expiate his tears by the arrows of the god,'—and so on. BIn this way the whole becomes simple narrative.

I understand, he said.

Tragedy and Comedy are wholly imitative; dithyrambic and some other kinds of poetry are devoid of imitation. Epic poetry is a combination of the two. Or you may suppose the opposite case—that the intermediate passages are omitted, and the dialogue only left.

That also, he said, I understand; you mean, for example, as in tragedy.

You have conceived my meaning perfectly; and if I mistake not, what you failed to apprehend before is now made Cclear to you, that poetry and mythology are, in some cases, wholly imitative—instances of this are supplied by tragedy and comedy; there is likewise the opposite style, in which the poet is the only speaker—of this the dithyramb affords the best example; and the combination of both is found in epic, and in several other styles of poetry. Do I take you with me? 79

Yes, he said; I see now what you meant.

I will ask you to remember also what I began by saying, that we had done with the subject and might proceed to the style.

Yes, I remember.

D In saying this, I intended to imply that we must come to an understanding about the mimetic art,—whether the poets, in narrating their stories, are to be allowed by us to imitate, and if so, whether in whole or in part, and if the latter, in what parts; or should all imitation be prohibited?

You mean, I suspect, to ask whether tragedy and comedy shall be admitted into our State?

A hint about Homer (cp. *infra*, bk. x.) Yes, I said; but there may be more than this in question: I really do not know as yet, but whither the argument may blow, thither we go.

And go we will, he said.

E Our guardians ought not to be imitators, for one man can only do one thing well; Then, Adeimantus, let me ask you whether our guardians ought to be imitators; or rather, has not this question been decided by the rule already laid down that one man can only do one thing well, and not many; and that if he attempt many, he will altogether fail of gaining much reputation in any?

Certainly.

And this is equally true of imitation; no one man can imitate many things as well as he would imitate a single one?

He cannot.

395 Then the same person will hardly be able to play a serious part in life, and at the same time to be an imitator and imitate many other parts as well; for even when two species of imitation are nearly allied, the same persons cannot succeed in both, as, for example, the writers of tragedy and comedy—did you not just now call them imitations?

Yes, I did; and you are right in thinking that the same persons cannot succeed in both.

Any more than they can be rhapsodists and actors at once?

True.

B Neither are comic and tragic actors the same; yet all these things are but imitations.

They are so.

he cannot even imitate many things. And human nature, Adeimantus, appears to have been 80 coined into yet smaller pieces, and to be as incapable of imitating many things well, as of performing well the actions of which the imitations are copies.

Quite true, he replied.

If then we adhere to our original notion and bear in mind that our guardians, setting aside every other business, are to Cdedicate themselves wholly to the maintenance of freedom in the State, making this their craft, and engaging in no work which does not bear on this end, they ought not to practise or imitate anything else; if they imitate at all, they should imitate from youth upward only those characters which are suitable to their profession—the courageous, temperate, holy, free, and the like; but they should not depict or be skilful at imitating any kind of illiberality or baseness, lest from imitation they should come to be what they imitate. Did Dyou never observe how imitations, beginning in early youth and continuing far into life, at length grow into habits and become a second nature, affecting body, voice, and mind?

Yes, certainly, he said.

Imitations which are of the degrading sort. Then, I said, we will not allow those for whom we profess a care and of whom we say that they ought to be good men, to imitate a woman, whether young or old, quarrelling with her husband, or striving and vaunting against the gods in Econceit of her happiness, or when she is in affliction, or sorrow, or weeping; and certainly not one who is in sickness, love, or labour.

Very right, he said.

Neither must they represent slaves, male or female, performing the offices of slaves?

They must not.

And surely not bad men, whether cowards or any others, who do the reverse of what we have just been prescribing, who scold or mock or revile one another in drink or out of drink, or who in any other manner sin against themselves and their neighbours in word or deed, as the manner of such is. 396Neither should they be trained to imitate the action or speech of men or women who are mad or bad; for madness, like vice, is to be known but not to be practised or imitated.

Very true, he replied. 81

Neither may they imitate smiths or other artificers, or Boarsmen, or boatswains, or the like?

How can they, he said, when they are not allowed to apply their minds to the callings of any of these?

Nor may they imitate the neighing of horses, the bellowing of bulls, the murmur of rivers and roll of the ocean, thunder, and all that sort of thing?

Nay, he said, if madness be forbidden, neither may they copy the behaviour of madmen.

You mean, I said, if I understand you aright, that there is one sort of narrative style which may be employed by a truly Cgood man when he has anything to say, and that another sort will be used by a man of an opposite character and education.

And which are these two sorts? he asked.

Imitations which may be encouraged. Suppose, I answered, that a just and good man in the course of a narration comes on some saying or action of another good man,—I should imagine that he will like to personate him, and will not be ashamed of this sort of imitation: he will be most ready to play the part of the Dgood man when he is acting firmly and wisely; in a less degree when he is overtaken by illness or love or drink, or has met with any other disaster. But when he comes to a character which is unworthy of him, he will not make a study of that; he will disdain such a person, and will assume his likeness, if at all, for a moment only when he is performing some good action; at other times he will be ashamed to play a part which he has never practised, nor will he like to fashion and frame himself after the baser models; he feels the Eemployment of such an art, unless in jest, to be beneath him, and his mind revolts at it.

So I should expect, he replied.

Then he will adopt a mode of narration such as we have illustrated out of Homer, that is to say, his style will be both imitative and narrative; but there will be very little of the former, and a great deal of the latter. Do you agree?

Certainly, he said; that is the model which such a speaker 397must necessarily take.

Imitations which are to be prohibited. But there is another sort of character who will narrate anything, and, the worse he is, the more unscrupulous he will be; nothing will be too bad for him: and he will be ready to 82 imitate anything, not as a joke, but in right good earnest, and before a large company. As I was just now saying, he will attempt to represent the roll of thunder, the noise of wind and hail, or the creaking of wheels, and pulleys, and the various sounds of flutes, pipes, trumpets, and all sorts of instruments: he will bark like a dog, bleat like Ba sheep, or crow like a cock; his entire art will consist in imitation of voice and gesture, and there will be very little narration.

That, he said, will be his mode of speaking.

These, then, are the two kinds of style?

Yes.

Two kinds of style—the one simple, the other multiplex. There is also a third which is a combination of the two. And you would agree with me in saying that one of them is simple and has but slight changes; and if the harmony and rhythm are also chosen for

their simplicity, the result is that the speaker, if he speaks correctly, is always pretty much the same in style, and he will keep within the limits of a single harmony (for the changes are not great), and in Clike manner he will make use of nearly the same rhythm?

That is quite true, he said.

Whereas the other requires all sorts of harmonies and all sorts of rhythms, if the music and the style are to correspond, because the style has all sorts of changes.

That is also perfectly true, he replied.

And do not the two styles, or the mixture of the two, comprehend all poetry, and every form of expression in words? No one can say anything except in one or other of them or in both together.

They include all, he said.

D The simple style alone is to be admitted in the State; the attractions of the mixed style are acknowledged, but it appears to be excluded. And shall we receive into our State all the three styles, or one only of the two unmixed styles? or would you include the mixed?

I should prefer only to admit the pure imitator of virtue.

Yes, I said, Adeimantus, but the mixed style is also very charming: and indeed the pantomimic, which is the opposite of the one chosen by you, is the most popular style with children and their attendants, and with the world in general.

I do not deny it.

But I suppose you would argue that such a style is unsuitable Eto our State, in which human nature is not twofold or manifold, for one man plays one part only? 83

Yes; quite unsuitable.

And this is the reason why in our State, and in our State only, we shall find a shoemaker to be a shoemaker and not a pilot also, and a husbandman to be a husbandman and not a dicast also, and a soldier a soldier and not a trader also, and the same throughout?

True, he said.

398 The pantomimic artist is to receive great honours, but he is to be sent out of the country. And therefore when any one of these pantomimic gentlemen, who are so clever that they can imitate anything, comes to us, and makes a proposal to exhibit himself and his poetry, we will fall down and worship him as a sweet and holy and wonderful being; but we must also inform him that in our State such as he are not permitted to exist; the law will not allow them. And so when we have anointed him with myrrh, and set a garland of wool upon his head, we shall send him away to another city. For we mean to employ for Bour souls' health the rougher and severer poet or story-teller, who will imitate the style of the virtuous only, and will follow those models which we prescribed at first when we began the education of our soldiers.

We certainly will, he said, if we have the power.

Then now, my friend, I said, that part of music or literary education which relates to the story or myth may be considered to be finished; for the matter and manner have both been discussed.

I think so too, he said.

C Next in order will follow melody and song.

That is obvious.

Every one can see already what we ought to say about them, if we are to be consistent with ourselves.

SOCRATES, GLAUCON. I fear, said Glaucon, laughing, that the word 'every one' hardly includes me, for I cannot at the moment say what they should be; though I may guess.

At any rate you can tell that a song or ode has three Dparts—the words, the melody, and the rhythm; that degree of knowledge I may presuppose?

Yes, he said; so much as that you may.

And as for the words, there will surely be no difference between words which are and which are not set to music; 84 both will conform to the same laws, and these have been already determined by us?

Yes.

Melody and rhythm. And the melody and rhythm will depend upon the words?

Certainly.

We were saying, when we spoke of the subject-matter, that we had no need of lamentation and strains of sorrow?

True.

E And which are the harmonies expressive of sorrow? You are musical, and can tell me.

The harmonies which you mean are the mixed or tenor Lydian, and the full-toned or bass Lydian, and such like.

These then, I said, must be banished; even to women who have a character to maintain they are of no use, and much less to men.

Certainly.

In the next place, drunkenness and softness and indolence are utterly unbecoming the character of our guardians.

Utterly unbecoming.

The relaxed melodies or harmonies are the Ionian and the Lydian. These are to be banished. And which are the soft or drinking harmonies?

399 The Ionian, he replied, and the Lydian; they are termed ‘relaxed.’

Well, and are these of any military use?

Quite the reverse, he replied; and if so the Dorian and the Phrygian are the only ones which you have left.

I answered: Of the harmonies I know nothing, but I want to have one warlike, to sound the note or accent which a brave man utters in the hour of danger and stern resolve, or when his cause is failing, and he is going to wounds or Bdeath or is overtaken by some other evil, and at every such crisis meets the blows of fortune with firm step and a determination to endure; and another to be used by him in times of peace and freedom of action, when there is no pressure of necessity, and he is seeking to persuade God by prayer, or man by instruction and admonition, or on the other hand, when he is expressing his willingness to yield to persuasion or entreaty or admonition, and which represents him when by prudent conduct he has attained his end, not carried away by his success, but acting moderately and wisely Cunder the circumstances, and acquiescing in the event. These 85 two harmonies I ask you to leave; the strain of necessity and the strain of freedom, the strain of the unfortunate and the strain of the fortunate, the strain of courage, and the strain of temperance; these, I say, leave.

And these, he replied, are the Dorian and Phrygian harmonies of which I was just now speaking.

The Dorian and Phrygian are to be retained. Then, I said, if these and these only are to be used in our songs and melodies, we shall not want multiplicity of notes or a panharmonic scale?

I suppose not.

Then we shall not maintain the artificers of lyres with three corners and complex scales, or the makers of any other Dmany-stringed curiously-harmonised instruments?

Certainly not.

Musical instruments—which are to be rejected and which allowed? But what do you say to flute-makers and flute-players? Would you admit them into our State when you reflect that in this composite use of harmony the flute is worse than all the stringed instruments put together; even the panharmonic music is only an imitation of the flute?

Clearly not.

There remain then only the lyre and the harp for use in the city, and the shepherds may have a pipe in the country.

That is surely the conclusion to be drawn from the argument.

E The preferring of Apollo and his instruments to Marsyas and his instruments is not at all strange, I said.

Not at all, he replied.

And so, by the dog of Egypt, we have been unconsciously purging the State, which not long ago we termed luxurious.

And we have done wisely, he replied.

Then let us now finish the purgation, I said. Next in order to harmonies, rhythms will naturally follow, and they should be subject to the same rules, for we ought not to seek out complex systems of metre, or metres of every kind, but rather to discover what rhythms are the expressions of 400a courageous and harmonious life; and when we have found them, we shall adapt the foot and the melody to words having a like spirit, not the words to the foot and melody. To say what these rhythms are will be your duty—you must teach me them, as you have already taught me the harmonies. 86

Three kinds of rhythm as there are four notes of the tetrachord. But, indeed, he replied, I cannot tell you. I only know that there are some three principles of rhythm out of which metrical systems are framed, just as in sounds there are four notes[53] out of which all the harmonies are composed; that is an observation which I have made. But of what sort of lives they are severally the imitations I am unable to say.

B Then, I said, we must take Damon into our counsels; and he will tell us what rhythms are expressive of meanness, or insolence, or fury, or other unworthiness, and what are to be reserved for the expression of opposite feelings. And I think that I have an indistinct recollection of his mentioning a complex Cretic rhythm; also a dactylic or heroic, and he arranged them in some manner which I do not quite understand, making the rhythms equal in the rise and fall of the foot, long and short alternating; and, unless I am mistaken, he spoke of an iambic as well as of a trochaic rhythm, Cand assigned to them short and long quantities.[54] Also in some cases he appeared to praise or censure the movement of the foot quite as much as the rhythm; or perhaps a combination of the two; for I am not certain what he meant. These matters, however, as I was saying, had better be referred to Damon himself, for the analysis of the subject would be difficult, you know?

Rather so, I should say.

But there is no difficulty in seeing that grace or the absence of grace is an effect of good or bad rhythm.

None at all.

D Rhythm and harmony follow style, and style is the expression of the soul. And also that good and bad rhythm naturally assimilate to a good and bad style; and that harmony and discord in like manner follow style; for our principle is that rhythm and harmony are regulated by the words, and not the words by them.

Just so, he said, they should follow the words.

And will not the words and the character of the style depend on the temper of the soul? 87

Yes.

And everything else on the style?

Yes.

Simplicity the great first principle; Then beauty of style and harmony and grace and good Erhythm depend on simplicity,—I mean the true simplicity of a rightly and nobly ordered mind and character, not that other simplicity which is only an euphemism for folly?

Very true, he replied.

And if our youth are to do their work in life, must they not make these graces and harmonies their perpetual aim?

They must.

401 and a principle which is widely spread in nature and art. And surely the art of the painter and every other creative and constructive art are full of them,—weaving, embroidery, architecture, and every kind of manufacture; also nature, animal and vegetable,—in all of them there is grace or the absence of grace. And ugliness and discord and inharmonious motion are nearly allied to ill words and ill nature, as grace and harmony are the twin sisters of goodness and virtue and bear their likeness.

That is quite true, he said.

B Our citizens must grow up to manhood amidst impressions of grace and beauty only; all ugliness and vice must be excluded. But shall our superintendence go no further, and are the poets only to be required by us to express the image of the good in their works, on pain, if they do anything else, of expulsion from our State? Or is the same control to be extended to other artists, and are they also to be prohibited from exhibiting the opposite forms of vice and intemperance and meanness and indecency in sculpture and building and the other creative arts; and is he who cannot conform to this rule of ours to be prevented from practising his art in our State, lest the taste of our citizens be corrupted by him? We would not have our guardians grow up amid images of moral deformity, as in some noxious pasture, and there Cbrowse and feed upon many a baneful herb and flower day by day, little by little,

until they silently gather a festering mass of corruption in their own soul. Let our artists rather be those who are gifted to discern the true nature of the beautiful and graceful; then will our youth dwell in a land of health, amid fair sights and sounds, and receive the good in everything; and beauty, the effluence of fair works, shall Dflow into the eye and ear, like a health-giving breeze from a purer region, and 88 insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason.

There can be no nobler training than that, he replied.

The power of imparting grace is possessed by harmony. And therefore, I said, Glaucon, musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated graceful, or of him who Eis ill-educated ungraceful; and also because he who has received this true education of the inner being will most shrewdly perceive omissions or faults in art and nature, and 402with a true taste, while he praises and rejoices over and receives into his soul the good, and becomes noble and good, he will justly blame and hate the bad, now in the days of his youth, even before he is able to know the reason why; and when reason comes he will recognise and salute the friend with whom his education has made him long familiar.

Yes, he said, I quite agree with you in thinking that our youth should be trained in music and on the grounds which you mention.

Just as in learning to read, I said, we were satisfied when we knew the letters of the alphabet, which are very few, in all their recurring sizes and combinations; not slighting them Bas unimportant whether they occupy a space large or small, but everywhere eager to make them out; and not thinking ourselves perfect in the art of reading until we recognise them wherever they are found[55]:

True—

Or, as we recognise the reflection of letters in the water, or in a mirror, only when we know the letters themselves; the same art and study giving us the knowledge of both:

Exactly—

The true musician must know the essential forms of virtue and vice. Even so, as I maintain, neither we nor our guardians, whom Cwe have to educate, can ever become musical until we and they know the essential forms of temperance, courage, liberality, magnificence, and their kindred, as well as the contrary forms, in all their combinations, and can recognise them and their images wherever they are found, not slighting 89 them either in small things or great, but believing them all to be within the sphere of one art and study.

Most assuredly.

D The harmony of soul and body the fairest of sights. And when a beautiful soul harmonizes with a beautiful form, and the two are cast in one mould, that will be the fairest of sights to him who has an eye to see it?

The fairest indeed.

And the fairest is also the loveliest?

That may be assumed.

And the man who has the spirit of harmony will be most in love with the loveliest; but he will not love him who is of an inharmonious soul?

The true lover will not mind defects of the person. That is true, he replied, if the deficiency be in his soul; but if there be any merely bodily defect in another he will Ebe patient of it, and will love all the same.

I perceive, I said, that you have or have had experiences of this sort, and I agree. But let me ask you another question: Has excess of pleasure any affinity to temperance?

How can that be? he replied; pleasure deprives a man of the use of his faculties quite as much as pain.

Or any affinity to virtue in general?

403 None whatever.

Any affinity to wantonness and intemperance?

Yes, the greatest.

And is there any greater or keener pleasure than that of sensual love?

No, nor a madder.

True love is temperate and harmonious. Whereas true love is a love of beauty and order—temperate and harmonious?

Quite true, he said.

Then no intemperance or madness should be allowed to approach true love?

Certainly not.

B True love is free from sensuality and coarseness. Then mad or intemperate pleasure must never be allowed to come near the lover and his beloved; neither of them can have any part in it if their love is of the right sort?

No, indeed, Socrates, it must never come near them.

Then I suppose that in the city which we are founding you would make a law to the effect that a friend should use no other familiarity to his love than a father would use to his 90 son, and then only for a noble purpose, and he must first have the other's consent; and this rule is to limit him in Call his intercourse, and he is never to be seen going further, or, if he exceeds, he is to be deemed guilty of coarseness and bad taste.

I quite agree, he said.

Thus much of music, which makes a fair ending; for what should be the end of music if not the love of beauty?

I agree, he said.

Gymnastic. After music comes gymnastic, in which our youth are next to be trained.

Certainly.

Gymnastic as well as music should begin in early years; the training in it should be careful and should continue through life. DNow my belief is,—and this is a matter upon which I should like to have your opinion in confirmation of my own, but my own belief is,—not that the good body by any bodily excellence improves the soul, but, on the contrary, that the good soul, by her own excellence, improves the body as far as this may be possible. What do you say?

Yes, I agree.

The body to be entrusted to the mind. Then, to the mind when adequately trained, we shall be right in handing over the more particular care of the body; Eand in order to avoid prolixity we will now only give the general outlines of the subject.

Very good.

That they must abstain from intoxication has been already remarked by us; for of all persons a guardian should be the last to get drunk and not know where in the world he is.

Yes, he said; that a guardian should require another guardian to take care of him is ridiculous indeed.

But next, what shall we say of their food; for the men are in training for the great contest of all—are they not?

Yes, he said.

404 And will the habit of body of our ordinary athletes be suited to them?

Why not?

The usual training of athletes too gross and sleepy. I am afraid, I said, that a habit of body such as they have is but a sleepy sort of thing, and rather perilous to health. Do you not observe that these athletes sleep away their 91 lives, and are liable to most dangerous illnesses if they depart, in ever so slight a degree, from their customary regimen?

Yes, I do.

Then, I said, a finer sort of training will be required for our warrior athletes, who are to be like wakeful dogs, and to see and hear with the utmost keenness; amid the many changes of water and also of food, of summer heat and winter Bcold, which they will have to endure when on a campaign, they must not be liable to break down in health.

That is my view.

The really excellent gymnastic is twin sister of that simple music which we were just now describing.

How so?

Military gymnastic. Why, I conceive that there is a gymnastic which, like our music, is simple and good; and especially the military gymnastic.

What do you mean?

My meaning may be learned from Homer; he, you know, feeds his heroes at their feasts, when they are campaigning, on soldiers' fare; they have no fish, although they are on Cthe shores of the Hellespont, and they are not allowed boiled meats but only roast, which is the food most convenient for soldiers, requiring only that they should light a fire, and not involving the trouble of carrying about pots and pans.

True.

And I can hardly be mistaken in saying that sweet sauces are nowhere mentioned in Homer. In proscribing them, however, he is not singular; all professional athletes are well aware that a man who is to be in good condition should take nothing of the kind.

Yes, he said; and knowing this, they are quite right in not taking them.

D Syracusan dinners and Corinthian courtezans are prohibited. Then you would not approve of Syracusan dinners, and the refinements of Sicilian cookery?

I think not.

Nor, if a man is to be in condition, would you allow him to have a Corinthian girl as his fair friend?

Certainly not. 92

Neither would you approve of the delicacies, as they are thought, of Athenian confectionary?

Certainly not.

The luxurious style of living may be justly compared to the panharmonic strain of music. All such feeding and living may be rightly compared by us Eto melody and song composed in the panharmonic style, and in all the rhythms.

Exactly.

There complexity engendered licence, and here disease; whereas simplicity in music was the parent of temperance in the soul; and simplicity in gymnastic of health in the body.

Most true, he said.

405 But when intemperance and diseases multiply in a State, halls of justice and medicine are always being opened; and the arts of the doctor and the lawyer give themselves airs, finding how keen is the interest which not only the slaves but the freemen of a city take about them.

Of course.

Every man should be his own doctor and lawyer. And yet what greater proof can there be of a bad and disgraceful state of education than this, that not only artisans and the meaner sort of people need the skill of first-rate physicians and judges, but also those who would profess to Bhave had a liberal education? Is it not disgraceful, and a great sign of want of good-breeding, that a man should have to go abroad for his law and physic because he has none of his own at home, and must therefore surrender himself into the hands of other men whom he makes lords and judges over him?

Of all things, he said, the most disgraceful.

Bad as it is to go to law, it is still worse to be a lover of litigation. Would you say 'most,' I replied, when you consider that there is a further stage of the evil in which a man is not only a life-long litigant, passing all his days in the courts, either as plaintiff or defendant, but is actually led by his bad taste to pride himself on his litigiousness; he imagines that he is Ca master in dishonesty; able to take every crooked turn, and wriggle into and out of every hole, bending like a withy and getting out of the way of justice: and all for what?—in order to gain small points not worth mentioning, he not knowing that so to order his life as to be able to do without a napping judge is a far higher and nobler sort of thing. Is not that still more disgraceful? 93

Yes, he said, that is still more disgraceful.

Bad also to require the help of medicine. Well, I said, and to require the help of medicine, not when a wound has to be cured, or on occasion of an epidemic, but Djust because, by indolence and a habit of life such as we have been describing, men fill themselves

with waters and winds, as if their bodies were a marsh, compelling the ingenious sons of Asclepius to find more names for diseases, such as flatulence and catarrh; is not this, too, a disgrace?

Yes, he said, they do certainly give very strange and newfangled names to diseases.

In the time of Asclepius and of Homer the practice of medicine was very simple. Yes, I said, and I do not believe that there were any such Ediseases in the days of Asclepius; and this I infer from the circumstance that the hero Eurypylus, after he has been wounded in Homer, drinks a posset of Pramnian wine well 406besprinkled with barley-meal and grated cheese, which are certainly inflammatory, and yet the sons of Asclepius who were at the Trojan war do not blame the damsel who gives him the drink, or rebuke Patroclus, who is treating his case.

Well, he said, that was surely an extraordinary drink to be given to a person in his condition.

The nursing of disease began with Herodicus. Not so extraordinary, I replied, if you bear in mind that in former days, as is commonly said, before the time of Herodicus, the guild of Asclepius did not practise our present system of medicine, which may be said to educate diseases. But Herodicus, being a trainer, and himself of a sickly constitution, by a combination of training and doctoring found Bout a way of torturing first and chiefly himself, and secondly the rest of the world.

How was that? he said.

By the invention of lingering death; for he had a mortal disease which he perpetually tended, and as recovery was out of the question, he passed his entire life as a valetudinarian; he could do nothing but attend upon himself, and he was in constant torment whenever he departed in anything from his usual regimen, and so dying hard, by the help of science he struggled on to old age.

A rare reward of his skill!

C Yes, I said; a reward which a man might fairly expect who never understood that, if Asclepius did not instruct his descendants in valetudinarian arts, the omission arose, not 94 from ignorance or inexperience of such a branch of medicine, but because he knew that in all well-ordered states every individual has an occupation to which he must attend, and has therefore no leisure to spend in continually being ill. This we remark in the case of the artisan, but, ludicrously enough, do not apply the same rule to people of the richer sort.

How do you mean? he said.

D The working-man has no time for tedious remedies. I mean this: When a carpenter is ill he asks the physician for a rough and ready cure; an emetic or a purge or a cautery or the knife,—these are his remedies. And if some one prescribes for him a course of dietetics, and tells him that he must swathe and swaddle his head, and all that sort of thing, he replies at once that he has no time to be ill, and that he sees no good in a life which is spent in nursing his disease to the neglect of his customary employment; and therefore Ebidding good-bye to this sort of physician, he resumes his ordinary habits, and either gets well and lives and does his business, or, if his constitution fails, he dies and has no more trouble.

Yes, he said, and a man in his condition of life ought to use the art of medicine thus far only.

407 Has he not, I said, an occupation; and what profit would there be in his life if he were deprived of his occupation?

Quite true, he said.

But with the rich man this is otherwise; of him we do not say that he has any specially appointed work which he must perform, if he would live.

He is generally supposed to have nothing to do.

Then you never heard of the saying of Phocylides, that as soon as a man has a livelihood he should practise virtue?

Nay, he said, I think that he had better begin somewhat sooner.

The slow cure equally an impediment to the mechanical arts, to the practice of virtue Let us not have a dispute with him about this, I said; but rather ask ourselves: Is the practice of virtue obligatory on Bthe rich man, or can he live without it? And if obligatory on him, then let us raise a further question, whether this dieting of disorders, which is an impediment to the application of the mind in carpentering and the mechanical arts, does not equally stand in the way of the sentiment of Phocylides? 95

Of that, he replied, there can be no doubt; such excessive care of the body, when carried beyond the rules of gymnastic, is most inimical to the practice of virtue.

and to any kind of study or thought. [56]Yes, indeed, I replied, and equally incompatible with the management of a house, an army, or an office of state; and, what is most important of all, irreconcileable with any kind Cof study or thought or self-reflection—there is a constant suspicion that headache and giddiness are to be ascribed to philosophy, and hence all practising or making trial of virtue in the higher sense is absolutely stopped; for a man is always fancying that he is being made ill, and is in constant anxiety about the state of his body.

Yes, likely enough.

Asclepius would not cure diseased constitutions because they were of no use to the State. And therefore our politic Asclepius may be supposed to have exhibited the power of his art only to persons who, being generally of healthy constitution and habits of life, had Da definite ailment; such as these he cured by purges and operations, and bade them live as usual, herein consulting the interests of the State; but bodies which disease had penetrated through and through he would not have attempted to cure by gradual processes of evacuation and infusion: he did not want to lengthen out good-for-nothing lives, or to have weak fathers begetting weaker sons;—if a man was not able to live in the ordinary way he had no business to cure him; Efor such a cure would have been of no use either to himself, or to the State.

Then, he said, you regard Asclepius as a statesman.

The case of Menelaus, who was attended by the sons of Asclepius. Clearly; and his character is further illustrated by his sons. 408Note that they were heroes in the days of old and practised the medicines of which I am speaking at the siege of Troy: You will remember how, when Pandarus wounded Menelaus, they

‘Sucked the blood out of the wound, and sprinkled soothing remedies[57],’

but they never prescribed what the patient was afterwards to eat or drink in the case of Menelaus, any more than in the case of Eurypylus; the remedies, as they conceived, were enough to heal any man who before he was wounded was 96 Bhealthy and regular in his habits; and even though he did happen to drink a posset of Pramnian wine, he might get well all the same. But they would have nothing to do with unhealthy and intemperate subjects, whose lives were of no use either to themselves or others; the art of medicine was not designed for their good, and though they were as rich as Midas, the sons of Asclepius would have declined to attend them.

They were very acute persons, those sons of Asclepius.

The offence of Asclepius. Naturally so, I replied. Nevertheless, the tragedians and Pindar disobeying our behests, although they acknowledge that Asclepius was the son of Apollo, say also that he was bribed into healing a rich man who was at the point of Cdeath, and for this reason he was struck by lightning. But we, in accordance with the principle already affirmed by us, will not believe them when they tell us both;—if he was the son of a god, we maintain that he was not avaricious; or, if he was avaricious, he was not the son of a god.

All that, Socrates, is excellent; but I should like to put a question to you: Ought there not to be good physicians in a State, and are not the best those who have treated the Dgreatest number of constitutions good and bad? and are not the best judges in like manner those who are acquainted with all sorts of moral natures?

Yes, I said, I too would have good judges and good physicians. But do you know whom I think good?

Will you tell me?

I will, if I can. Let me however note that in the same question you join two things which are not the same.

How so? he asked.

The physician should have experience of illness in his own person; Why, I said, you join physicians and judges. Now the most skilful physicians are those who, from their youth upwards, have combined with the knowledge of their art Ethe greatest experience of disease; they had better not be robust in health, and should have had all manner of diseases in their own persons. For the body, as I conceive, is not the instrument with which they cure the body; in that case we could not allow them ever to be or to have been sickly; but they cure the body with the mind, and the mind which has become and is sick can cure nothing. 97

That is very true, he said.

409 on the other hand, the judge should not learn to know evil by the practice of it, but by long observation of evil in others. But with the judge it is otherwise; since he governs mind by mind; he ought not therefore to have been trained among vicious minds, and to have associated with them from youth upwards, and to have gone through the whole calendar of crime, only in order that he

may quickly infer the crimes of others as he might their bodily diseases from his own self-consciousness; the honourable mind which is to form a healthy judgment should have had no experience or contamination of evil habits when young. And this is the reason why in youth good men often appear to be simple, and are Beasily practised upon by the dishonest, because they have no examples of what evil is in their own souls.

Yes, he said, they are far too apt to be deceived.

Therefore, I said, the judge should not be young; he should have learned to know evil, not from his own soul, but from late and long observation of the nature of evil in others: Cknowledge should be his guide, not personal experience.

Yes, he said, that is the ideal of a judge.

Such a knowledge of human nature far better and truer than that of the adept in crime. Yes, I replied, and he will be a good man (which is my answer to your question); for he is good who has a good soul. But the cunning and suspicious nature of which we spoke,—he who has committed many crimes, and fancies himself to be a master in wickedness, when he is amongst his fellows, is wonderful in the precautions which he takes, because he judges of them by himself: but when he gets into the company of men of virtue, who have the experience of age, he appears to be a fool again, owing to his unseasonable suspicions; Dhe cannot recognise an honest man, because he has no pattern of honesty in himself; at the same time, as the bad are more numerous than the good, and he meets with them oftener, he thinks himself, and is by others thought to be, rather wise than foolish.

Most true, he said.

Then the good and wise judge whom we are seeking is not this man, but the other; for vice cannot know virtue too, but a virtuous nature, educated by time, will acquire a knowledge Eboth of virtue and vice: the virtuous, and not the vicious, man has wisdom—in my opinion.

And in mine also. 98

This is the sort of medicine, and this is the sort of law, which you will sanction in your state. They will minister to 410better natures, giving health both of soul and of body; but those who are diseased in their bodies they will leave to die, and the corrupt and incurable souls they will put an end to themselves.

That is clearly the best thing both for the patients and for the State.

And thus our youth, having been educated only in that simple music which, as we said, inspires temperance, will be reluctant to go to law.

Clearly.

B And the musician, who, keeping to the same track, is content to practise the simple gymnastic, will have nothing to do with medicine unless in some extreme case.

That I quite believe.

The very exercises and tolls which he undergoes are intended to stimulate the spirited element of his nature, and not to increase his strength; he will not, like common athletes, use exercise and regimen to develope his muscles.

Very right, he said.

C Music and gymnastic are equally designed for the improvement of the mind. Neither are the two arts of music and gymnastic really designed, as is often supposed, the one for the training of the soul, the other for the training of the body.

What then is the real object of them?

I believe, I said, that the teachers of both have in view chiefly the improvement of the soul.

How can that be? he asked.

Did you never observe, I said, the effect on the mind itself of exclusive devotion to gymnastic, or the opposite effect of an exclusive devotion to music?

In what way shown? he said.

D The mere athlete must be softened, and the philosophic nature prevented from becoming too soft The one producing a temper of hardness and ferocity, the other of softness and effeminacy, I replied.

Yes, he said, I am quite aware that the mere athlete becomes too much of a savage, and that the mere musician is melted and softened beyond what is good for him.

Yet surely, I said, this ferocity only comes from spirit, which, if rightly educated, would give courage, but, if too much intensified, is liable to become hard and brutal. 99

That I quite think.

E On the other hand the philosopher will have the quality of gentleness. And this also, when too much indulged, will turn to softness, but, if educated rightly, will be gentle and moderate.

True.

And in our opinion the guardians ought to have both these qualities?

Assuredly.

And both should be in harmony?

Beyond question.

411 And the harmonious soul is both temperate and courageous?

Yes.

And the inharmonious is cowardly and boorish?

Very true.

Music, if carried too far, renders the weaker nature effeminate, the stronger irritable. And, when a man allows music to play upon him and to pour into his soul through the funnel of his ears those sweet and soft and melancholy airs of which we were just now speaking, and his whole life is passed in warbling and the delights of song; in the first stage of the process the passion or spirit which is in him is tempered like iron, and made Buseful, instead of brittle and useless. But, if he carries on the softening and soothing process, in the next stage he begins to melt and waste, until he has wasted away his spirit and cut out the sinews of his soul; and he becomes a feeble warrior.

Very true.

If the element of spirit is naturally weak in him the change is speedily accomplished, but if he have a good deal, then the power of music weakening the spirit renders him excitable;—on the least provocation he flames up at once, and is Cspeedily extinguished; instead of having spirit he grows irritable and passionate and is quite impracticable.

Exactly.

And in like manner the well-fed athlete, if he have no education, degenerates into a wild beast. And so in gymnastics, if a man takes violent exercise and is a great feeder, and the reverse of a great student of music and philosophy, at first the high condition of his body fills him with pride and spirit, and he becomes twice the man that he was. 100

Certainly.

And what happens? if he do nothing else, and holds no Dconverse with the Muses, does not even that intelligence which there may be in him, having no taste of any sort of learning or enquiry or thought or culture, grow feeble and dull and blind, his mind never waking up or receiving nourishment, and his senses not being purged of their mists?

True, he said.

And he ends by becoming a hater of philosophy, uncivilized, never using the weapon of persuasion,—he is like a wild Ebeast, all violence and fierceness, and knows no other way of dealing; and he lives in all ignorance and evil conditions, and has no sense of propriety and grace.

That is quite true, he said.

And as there are two principles of human nature, one the spirited and the other the philosophical, some God, as I should say, has given mankind two arts answering to them (and only indirectly to the soul and body), in order that these 412two principles (like the strings of an instrument) may be relaxed or drawn tighter until they are duly harmonized.

That appears to be the intention.

Music to be mingled with gymnastic, and both attempered to the individual soul. And he who mingles music with gymnastic in the fairest proportions, and best attempers them to the soul, may be rightly called the true musician and harmonist in a far higher sense than the tuner of the strings.

You are quite right, Socrates.

And such a presiding genius will be always required in our State if the government is to last.

B Yes, he will be absolutely necessary.

Enough of principles of education: who are to be our rulers? Such, then, are our principles of nurture and education: Where would be the use of going into further details about the dances of our citizens, or about their hunting and coursing, their gymnastic and equestrian contests? For these all follow the general principle, and having found that, we shall have no difficulty in discovering them.

I dare say that there will be no difficulty.

Very good, I said; then what is the next question? Must we not ask who are to be rulers and who subjects?

C Certainly.

The elder must rule and the younger serve. There can be no doubt that the elder must rule the younger. 101

Clearly.

And that the best of these must rule.

That is also clear.

Now, are not the best husbandmen those who are most devoted to husbandry?

Yes.

And as we are to have the best of guardians for our city, must they not be those who have most the character of guardians?

Yes.

And to this end they ought to be wise and efficient, and to have a special care of the State?

D True.

Those are to be appointed rulers who have been tested in all the stages of their life; And a man will be most likely to care about that which he loves?

To be sure.

And he will be most likely to love that which he regards as having the same interests with himself, and that of which the good or evil fortune is supposed by him at any time most to affect his own?

Very true, he replied.

Then there must be a selection. Let us note among the guardians those who in their whole life show the greatest Eeagerness to do what is for the good of their country, and the greatest repugnance to do what is against her interests.

Those are the right men.

And they will have to be watched at every age, in order that we may see whether they preserve their resolution, and never, under the influence either of force or enchantment, forget or cast off their sense of duty to the State.

How cast off? he said.

I will explain to you, I replied. A resolution may go out of a man's mind either with his will or against his will; with 413his will when he gets rid of a falsehood and learns better, against his will whenever he is deprived of a truth.

I understand, he said, the willing loss of a resolution; the meaning of the unwilling I have yet to learn.

Why, I said, do you not see that men are unwillingly deprived of good, and willingly of evil? Is not to have lost the truth an evil, and to possess the truth a good? and you 102 would agree that to conceive things as they are is to possess the truth?

Yes, he replied; I agree with you in thinking that mankind are deprived of truth against their will.

B And is not this involuntary deprivation caused either by theft, or force, or enchantment?

Still, he replied, I do not understand you.

and who are unchanged by the influence either of pleasure, or of fear, I fear that I must have been talking darkly, like the tragedians. I only mean that some men are changed by persuasion and that others forget; argument steals away the hearts of one class, and time of the other; and this I call theft. Now you understand me?

Yes.

Those again who are forced, are those whom the violence of some pain or grief compels to change their opinion.

I understand, he said, and you are quite right.

C or of enchantments. And you would also acknowledge that the enchanted are those who change their minds either under the softer influence of pleasure, or the sterner influence of fear?

Yes, he said; everything that deceives may be said to enchant.

Therefore, as I was just now saying, we must enquire who are the best guardians of their own conviction that what they think the interest of the State is to be the rule of their lives. We must watch them from their youth upwards, and make them perform actions in which they are most likely to forget or to be deceived, and he who remembers and is not deceived Dis to be selected, and he who fails in the trial is to be rejected. That will be the way?

Yes.

And there should also be toils and pains and conflicts prescribed for them, in which they will be made to give further proof of the same qualities.

Very right, he replied.

And then, I said, we must try them with enchantments—that is the third sort of test—and see what will be their behaviour: like those who take colts amid noise and tumult to see if they are of a timid nature, so must we take our youth amid terrors of some kind, and again pass them into pleasures, Eand prove them more thoroughly than gold is 103 proved in the furnace, that we may discover whether they are armed against all enchantments, and of a noble bearing always, good guardians of themselves and of the music which they have learned, and retaining under all circumstances a rhythmical and harmonious nature, such as will be most serviceable to the individual and to the State. If they stand the test they are to be honoured in life and after death. And he who at every age, as boy and youth and in mature life, has come out of the trial victorious and pure, shall be appointed 414a ruler and guardian of the State; he shall be honoured in life and death, and shall receive sepulture and other memorials of honour, the greatest that we have to give. But him who fails, we must reject. I am inclined to think that this is the sort of way in which our rulers and guardians should be chosen and appointed. I speak generally, and not with any pretension to exactness.

And, speaking generally, I agree with you, he said.

B The title of guardians to be reserved for the elders, the young men to be called auxiliaries. And perhaps the word ‘guardian’ in the fullest sense ought to be applied to this higher class only who preserve us against foreign enemies and maintain peace among our citizens at home, that the one may not have the will, or the others the power, to harm us. The young men whom we before called guardians may be more properly designated auxiliaries and supporters of the principles of the rulers.

I agree with you, he said.

How then may we devise one of those needful falsehoods of which we lately spoke—just one royal lie which may Cdeceive the rulers, if that be possible, and at any rate the rest of the city?

What sort of lie? he said.

The Phoenician tale. Nothing new, I replied; only an old Phoenician41 tale of what has often occurred before now in other places, (as the poets say, and have made the world believe) though not in our time, and I do not know whether such an event could ever happen again, or could now even be made probable, if it did.

41 Cp. Laws, 663 E.

How your words seem to hesitate on your lips!

You will not wonder, I replied, at my hesitation when you have heard.

Speak, he said, and fear not. 104

D The citizens to be told that they are really autochthonous, sent up out of the earth, Well then, I will speak, although I really know not how to look you in the face, or in what words to utter the audacious fiction, which I propose to communicate gradually, first to the rulers, then to the soldiers, and lastly to the people. They are to be told that their youth was a dream, and the education and training which they received from us, an appearance only; in reality during all that time they were being formed and fed in the womb of the earth, where they Ethemselves and their arms and appurtenances were manufactured; when they were completed, the earth, their mother, sent them up; and so, their country being their mother and also their nurse, they are bound to advise for her good, and to defend her against attacks, and her citizens they are to regard as children of the earth and their own brothers.

You had good reason, he said, to be ashamed of the lie which you were going to tell.

415 and composed of metals of various quality. True, I replied, but there is more coming; I have only told you half. Citizens, we shall say to them in our tale, you are brothers, yet God has framed you differently. Some of you have the power of command, and in the composition of these he has mingled gold, wherefore also they have the greatest honour; others he has made of silver, to be auxiliaries; others again who are to be husbandmen and craftsmen he has composed of brass and iron; and the species will generally be preserved in the children. But as all are of the same original stock, a golden parent will sometimes have a Bsilver son, or a silver parent a golden son. And God proclaims as a first principle to the rulers, and above all else, that there is nothing which they should so anxiously guard, or of which they are to be such good guardians, as of the purity of the race. The noble quality to rise in the State, the ignoble to descend.They should observe what elements mingle in their offspring; for if the son of a golden or silver parent has an admixture of brass and iron, then nature orders Ca transposition of ranks, and the eye of the ruler must not be pitiful towards the child because he has to descend in the scale and become a husbandman or artisan, just as there may be sons of artisans who having an admixture of gold or silver in them are raised to honour, and become guardians or auxiliaries. For an oracle says that when a man of brass or iron guards the State, it will be destroyed. Is such a fiction credible?—Yes, in a future generation; not in the present.Such is the 105 tale; is there any possibility of making our citizens believe in it?

D Not in the present generation, he replied; there is no way of accomplishing this; but their sons may be made to believe in the tale, and their sons' sons, and posterity after them.

I see the difficulty, I replied; yet the fostering of such a belief will make them care more for the city and for one another. Enough, however, of the fiction, which may now fly abroad upon the wings of rumour, while we arm our earth-born heroes, and lead them forth under the command of their rulers. The selection of a site for the warriors' camp.Let them look round and select a spot whence they can best suppress insurrection, if any prove refractory Ewithin, and also defend themselves against enemies, who like wolves may come down on the fold from without; there let them encamp, and when they have encamped, let them sacrifice to the proper Gods and prepare their dwellings.

Just so, he said.

And their dwellings must be such as will shield them against the cold of winter and the heat of summer.

I suppose that you mean houses, he replied.

Yes, I said; but they must be the houses of soldiers, and not of shop-keepers.

What is the difference? he said.

416 The warriors must be humanized by education. That I will endeavour to explain, I replied. To keep watch-dogs, who, from want of discipline or hunger, or some evil habit or other, would turn upon the sheep and worry them, and behave not like dogs but wolves, would be a foul and monstrous thing in a shepherd?

Truly monstrous, he said.

B And therefore every care must be taken that our auxiliaries, being stronger than our citizens, may not grow to be too much for them and become savage tyrants instead of friends and allies?

Yes, great care should be taken.

And would not a really good education furnish the best safeguard?

But they are well-educated already, he replied.

I cannot be so confident, my dear Glaucon, I said; I am much more certain that they ought to be, and that true Ceducation, whatever that may be, will have the greatest 106 tendency to civilize and humanize them in their relations to one another, and to those who

are under their protection.

Very true, he replied.

And not only their education, but their habitations, and all that belongs to them, should be such as will neither impair their virtue as guardians, nor tempt them to prey upon the other citizens. DAny man of sense must acknowledge that.

He must.

Their way of life will be that of a camp Then now let us consider what will be their way of life, if they are to realize our idea of them. In the first place, none of them should have any property of his own beyond what is absolutely necessary; neither should they have a private house or store closed against any one who has a mind to enter; their provisions should be only such as are required by trained warriors, who are men of temperance and courage; Ethey should agree to receive from the citizens a fixed rate of pay, enough to meet the expenses of the year and no more; and they will go to mess and live together like soldiers in a camp. Gold and silver we will tell them that they have from God; the diviner metal is within them, and they have therefore no need of the dross which is current among men, and ought not to pollute the divine by any 417such earthly admixture; for that commoner metal has been the source of many unholy deeds, but their own is undefiled. And they alone of all the citizens may not touch or handle silver or gold, or be under the same roof with them, or wear them, or drink from them. And this will be their salvation, and they will be the saviours of the State. They must have no homes or property of their own. But should they ever acquire homes or lands or moneys of their own, they will become housekeepers and husbandmen instead of guardians, Benemies and tyrants instead of allies of the other citizens; hating and being hated, plotting and being plotted against, they will pass their whole life in much greater terror of internal than of external enemies, and the hour of ruin, both to themselves and to the rest of the State, will be at hand. For all which reasons may we not say that thus shall our State be ordered, and that these shall be the regulations appointed by us for guardians concerning their houses and all other matters?

Yes, said Glaucon.

BOOK IV.

Steph.
419*Republic IV.*
ADEIMANTUS, SOCRATES.
An objection that Socrates has made his citizens poor and miserable: HERE Adeimantus interposed a question: How would you answer, Socrates, said he, if a person were to say that you are making[58] these people miserable, and that they are the cause of their own unhappiness; the city in fact belongs to them, but they are none the better for it; whereas other men acquire lands, and build large and handsome houses, and have everything handsome about them, offering sacrifices to the gods on their own account, and practising hospitality; moreover, as you were saying just now, they have gold and silver, and all that is usual among the favourites of fortune; but our poor citizens are no better than mercenaries who are quartered in the city and are always mounting guard?

420and worst of all, adds Socrates, they have no money. Yes, I said; and you may add that they are only fed, and not paid in addition to their food, like other men; and therefore they cannot, if they would, take a journey of pleasure; they have no money to spend on a mistress or any other luxurious fancy, which, as the world goes, is thought to be happiness; and many other accusations of the same nature might be added.

But, said he, let us suppose all this to be included in the charge.

B You mean to ask, I said, what will be our answer?

Yes.

Yet very likely they may be the happiest of mankind. If we proceed along the old path, my belief, I said, is that we shall find the answer. And our answer will be that, even as they are, our guardians may very likely be the happiest of men; but that our aim in founding the State was not the disproportionate happiness of any one class, but the greatest happiness of the whole; we thought that

in a State 108 which is ordered with a view to the good of the whole we should be most likely to find justice, and in the ill-ordered CState injustice: and, having found them, we might then decide which of the two is the happier. At present, I take it, we are fashioning the happy State, not piecemeal, or with a view of making a few happy citizens, but as a whole; and by-and-by we will proceed to view the opposite kind of State. The State, like a statue, must be judged of as a whole. Suppose that we were painting a statue, and some one came up to us and said, Why do you not put the most beautiful colours on the most beautiful parts of the body —the eyes ought to be purple, but you have made them black—to him Dwe might fairly answer, Sir, you would not surely have us beautify the eyes to such a degree that they are no longer eyes; consider rather whether, by giving this and the other features their due proportion, we make the whole beautiful. And so I say to you, do not compel us to assign to the guardians a sort of happiness which will make them anything but guardians; Efor we too can clothe our husbandmen in royal apparel, and set crowns of gold on their heads, and bid them till the ground as much as they like, and no more. Our potters also might be allowed to repose on couches, and feast by the fireside, passing round the winecup, while their wheel is conveniently at hand, and working at pottery only as much as they like; in this way we might make every class happy—and then, as you imagine, the whole State would be happy. But do not put this idea into our heads; for, 421if we listen to you, the husbandman will be no longer a husbandman, the potter will cease to be a potter, and no one will have the character of any distinct class in the State. Now this is not of much consequence where the corruption of society, and pretension to be what you are not, is confined to cobblers; but when the guardians of the laws and of the government are only seeming and not real guardians, then see how they turn the State upside down; and on the other hand they alone have the power of giving order and happiness to the State. The guardians must be guardians, not boon companions. We mean our guardians to be true Bsaviours and not the destroyers of the State, whereas our opponent is thinking of peasants at a festival, who are enjoying a life of revelry, not of citizens who are doing their duty to the State. But, if so, we mean different things, and he is 109 speaking of something which is not a State. And therefore we must consider whether in appointing our guardians we would look to their greatest happiness individually, or whether this principle of happiness does not rather reside in the State as a whole. But if the latter be the truth, then the guardians Cand auxiliaries, and all others equally with them, must be compelled or induced to do their own work in the best way. And thus the whole State will grow up in a noble order, and the several classes will receive the proportion of happiness which nature assigns to them.

I think that you are quite right.

I wonder whether you will agree with another remark which occurs to me.

What may that be?

D There seem to be two causes of the deterioration of the arts.

What are they?

Wealth, I said, and poverty.

How do they act?

When an artisan grows rich, he becomes careless: if he is very poor, he has no money to buy tools with. The city should be neither poor nor rich. The process is as follows: When a potter becomes rich, will he, think you, any longer take the same pains with his art?

Certainly not.

He will grow more and more indolent and careless?

Very true.

And the result will be that he becomes a worse potter?

Yes; he greatly deteriorates.

But, on the other hand, if he has no money, and cannot provide himself with tools or instruments, he will not work Eequally well himself, nor will he teach his sons or apprentices to work equally well.

Certainly not.

Then, under the influence either of poverty or of wealth, workmen and their work are equally liable to degenerate?

That is evident.

Here, then, is a discovery of new evils, I said, against which the guardians will have to watch, or they will creep into the city unobserved.

What evils?

422 Wealth, I said, and poverty; the one is the parent of 110 luxury and indolence, and the other of meanness and viciousness, and both of discontent.

But how, being poor, can she contend against a wealthy enemy? That is very true, he replied; but still I should like to know, Socrates, how our city will be able to go to war, especially against an enemy who is rich and powerful, if deprived of the sinews of war.

There would certainly be a difficulty, I replied, in going Bto war with one such enemy; but there is no difficulty where there are two of them.

How so? he asked.

Our wiry soldiers will be more than a match for their fat neighbours. In the first place, I said, if we have to fight, our side will be trained warriors fighting against an army of rich men.

That is true, he said.

And do you not suppose, Adeimantus, that a single boxer who was perfect in his art would easily be a match for two stout and well-to-do gentlemen who were not boxers?

Hardly, if they came upon him at once.

What, now, I said, if he were able to run away and then Cturn and strike at the one who first came up? And supposing he were to do this several times under the heat of a scorching sun, might he not, being an expert, overturn more than one stout personage?

Certainly, he said, there would be nothing wonderful in that.

And yet rich men probably have a greater superiority in the science and practise of boxing than they have in military qualities.

Likely enough.

Then we may assume that our athletes will be able to fight with two or three times their own number?

I agree with you, for I think you right.

DAnd they will have allies who will readily join on condition of receiving the spoil. And suppose that, before engaging, our citizens send an embassy to one of the two cities, telling them what is the truth: Silver and gold we neither have nor are permitted to have, but you may; do you therefore come and help us in war, and take the spoils of the other city: Who, on hearing these words, would choose to fight against lean wiry dogs, rather than, with the dogs on their side, against fat and tender sheep?

That is not likely; and yet there might be a danger to the 111 Epoor State if the wealth of many States were to be gathered into one.

But many cities will conspire? No: they are divided in themselves. But how simple of you to use the term State at all of any but our own!

Why so?

You ought to speak of other States in the plural number; not one of them is a city, but many cities, as they say in the game. For indeed any city, however small, is in fact divided into two, one the city of the poor, the other of the rich; 423these are at war with one another; and in either there are many smaller divisions, and you would be altogether beside the mark if you treated them all as a single State. But if you deal with them as many, and give the wealth or power or persons of the one to the others, you will always have a great many friends and not many enemies. Many states are contained in one And your State, while the wise order which has now been prescribed continues to prevail in her, will be the greatest of States, I do not mean to say in reputation or appearance, but in deed and truth, though she number not more than a thousand defenders. A single State which is her equal you will hardly find, either Bamong Hellenes or barbarians, though many that appear to be as great and many times greater.

That is most true, he said.

The limit to the size of the State the possibility of unity. And what, I said, will be the best limit for our rulers to fix when they are considering the size of the State and the amount of territory which they are to include, and beyond which they will not go?

What limit would you propose?

I would allow the State to increase so far as is consistent with unity; that, I think, is the proper limit.

C Very good, he said.

Here then, I said, is another order which will have to be conveyed to our guardians: Let our city be accounted neither large nor small, but one and self-sufficing.

And surely, said he, this is not a very severe order which we impose upon them.

The duty of adjusting the citizens to the rank for which nature intended them. And the other, said I, of which we were speaking before is lighter still,—I mean the duty of degrading the offspring of the guardians when inferior, and of elevating into the rank Dof guardians the offspring of the lower classes, when naturally 112 superior. The intention was, that, in the case of the citizens generally, each individual should be put to the use for which nature intended him, one to one work, and then every man would do his own business, and be one and not many; and so the whole city would be one and not many.

Yes, he said; that is not so difficult.

The regulations which we are prescribing, my good Adeimantus, are not, as might be supposed, a number of great principles, but trifles all, if care be taken, as the saying is, Eof the one great thing,—a thing, however, which I would rather call, not great, but sufficient for our purpose.

What may that be? he asked.

Education, I said, and nurture: If our citizens are well educated, and grow into sensible men, they will easily see their way through all these, as well as other matters which I omit; such, for example, as marriage, the possession of 424women and the procreation of children, which will all follow the general principle that friends have all things in common, as the proverb says.

That will be the best way of settling them.

Good education has a cumulative force and affects the breed. Also, I said, the State, if once started well, moves with accumulating force like a wheel. For good nurture and education implant good constitutions, and these good constitutions taking root in a good education improve more and more, Band this improvement affects the breed in man as in other animals.

Very possibly, he said.

No innovations to be made either in music or gymnastic. Then to sum up: This is the point to which, above all, the attention of our rulers should be directed,—that music and gymnastic be preserved in their original form, and no innovation made. They must do their utmost to maintain them intact. And when any one says that mankind most regard

‘The newest song which the singers have[59],’

C they will be afraid that he may be praising, not new songs, but a new kind of song; and this ought not to be praised, or conceived to be the meaning of the poet; for any musical innovation is full of danger to the whole State, and ought to be prohibited. Damon.So Damon tells me, and I can quite believe 113 him;—he says that when modes of music change, the fundamental laws of the State always change with them.

Yes, said Adeimantus; and you may add my suffrage to Damon’s and your own.

D Then, I said, our guardians must lay the foundations of their fortress in music?

Yes, he said; the lawlessness of which you speak too easily steals in.

Yes, I replied, in the form of amusement; and at first sight it appears harmless.

The spirit of lawlessness, beginning in music, gradually pervades the whole of life. Why, yes, he said, and there is no harm; were it not that little by little this spirit of licence, finding a home, imperceptibly penetrates into manners and customs; whence, issuing with greater force, it invades contracts between man and Eman, and from contracts goes on to laws and constitutions, in utter recklessness, ending at last, Socrates, by an overthrow of all rights, private as well as public.

Is that true? I said.

That is my belief, he replied.

Then, as I was saying, our youth should be trained from the first in a stricter system, for if amusements become 425lawless, and the youths themselves become lawless, they can never grow up into well-conducted and virtuous citizens.

Very true, he said.

The habit of order the basis of education. And when they have made a good beginning in play, and by the help of music have gained the habit of good order, then this habit of order, in a manner how unlike the lawless play of the others! will accompany them in all their actions and be a principle of growth to them, and if there be any fallen places in the State will raise them up again.

Very true, he said.

If the citizens have the root of the matter in them, they will supply the details for themselves. Thus educated, they will invent for themselves any lesser rules which their predecessors have altogether neglected.

What do you mean?

B I mean such things as these:—when the young are to be silent before their elders; how they are to show respect to them by standing and making them sit; what honour is due to parents; what garments or shoes are to be worn; the mode of dressing the hair; deportment and manners in general. You would agree with me? 114

Yes.

But there is, I think, small wisdom in legislating about such matters,—I doubt if it is ever done; nor are any precise written enactments about them likely to be lasting.

Impossible.

It would seem, Adeimantus, that the direction in which Ceducation starts a man, will determine his future life. Does not like always attract like?

To be sure.

Until some one rare and grand result is reached which may be good, and may be the reverse of good?

That is not to be denied.

And for this reason, I said, I shall not attempt to legislate further about them.

Naturally enough, he replied.

The mere routine of administration may be omitted by us. Well, and about the business of the agora, and the ordinary dealings between man and man, or again about agreements Dwith artisans; about insult and injury, or the commencement of actions, and the appointment of juries, what would you say? there may also arise questions about any impositions and exactions of market and harbour dues which may be required, and in general about the regulations of markets, police, harbours, and the like. But, oh heavens! shall we condescend to legislate on any of these particulars?

I think, he said, that there is no need to impose laws about Ethem on good men; what regulations are necessary they will find out soon enough for themselves.

Yes, I said, my friend, if God will only preserve to them the laws which we have given them.

And without divine help, said Adeimantus, they will go on for ever making and mending their laws and their lives in the hope of attaining perfection.

Illustration of reformers of the law taken from invalids who are always doctoring themselves, but will never listen to the truth. You would compare them, I said, to those invalids who, having no self-restraint, will not leave off their habits of intemperance?

Exactly.

426 Yes, I said; and what a delightful life they lead! they are always doctoring and increasing and complicating their disorders, and always fancying that they will be cured by any nostrum which anybody advises them to try. 115

Such cases are very common, he said, with invalids of this sort.

Yes, I replied; and the charming thing is that they deem him their worst enemy who tells them the truth, which is simply that, unless they give up eating and drinking and Bwenching and idling, neither drug nor cautery nor spell nor amulet nor any other remedy will avail.

Charming! he replied. I see nothing charming in going into a passion with a man who tells you what is right.

These gentlemen, I said, do not seem to be in your good graces.

Assuredly not.

Nor would you praise the behaviour of States which act like the men whom I was just now describing. For are there not ill-ordered States in which the citizens are forbidden Cunder pain of death to alter the constitution; and yet he who most sweetly courts those who live under this regime and indulges them and fawns upon them and is skilful in anticipating and gratifying their humours is held to be a great and good statesman—do not these States resemble the persons whom I was describing?

Yes, he said; the States are as bad as the men; and I am very far from praising them.

D But do you not admire, I said, the coolness and dexterity of these ready ministers of political corruption?

Demagogues trying their hands at legislation may be excused for their ignorance of the world. Yes, he said, I do; but not of all of them, for there are some whom the applause of the multitude has deluded into the belief that they are really statesmen, and these are not much to be admired.

What do you mean? I said; you should have more feeling for them. When a man cannot measure, and a great many Eothers who cannot measure declare that he is four cubits high, can he help believing what they say?

Nay, he said, certainly not in that case.

Well, then, do not be angry with them; for are they not as good as a play, trying their hand at paltry reforms such as I was describing; they are always fancying that by legislation they will make an end of frauds in contracts, and the other rascalities which I was mentioning, not knowing that they are in reality cutting off the heads of a hydra? 116

427 Yes, he said; that is just what they are doing.

I conceive, I said, that the true legislator will not trouble himself with this class of enactments whether concerning laws or the constitution either in an ill-ordered or in a well-ordered State; for in the former they are quite useless, and in the latter there will be no difficulty in devising them; and many of them will naturally flow out of our previous regulations.

B What, then, he said, is still remaining to us of the work of legislation?

Nothing to us, I replied; but to Apollo, the God of Delphi, there remains the ordering of the greatest and noblest and chiefest things of all.

Which are they? he said.

Religion to be left to the God of Delphi. The institution of temples and sacrifices, and the entire service of gods, demigods, and heroes; also the ordering of the repositories of the dead, and the rites which have to be observed by him who would propitiate the inhabitants of the world below. These are matters of which we are ignorant ourselves, and as founders of a city we should be Cunwise in trusting them to any interpreter but our ancestral deity. He is the god who sits in the centre, on the navel of the earth, and he is the interpreter of religion to all mankind.

You are right, and we will do as you propose.

But where, amid all this, is justice? son of Ariston, tell me where. DNow that our city has been made habitable, light a candle and search, and get your brother and Polemarchus and the rest of our friends to help, and let us see where in it we can discover justice and where injustice, and in what they differ from one another, and which of them the man who would be happy should have for his portion, whether seen or unseen by gods and men.

SOCRATES, GLAUCON. Nonsense, said Glaucon: did you not promise to search Eyourself, saying that for you not to help justice in her need would be an impiety?

I do not deny that I said so, and as you remind me, I will be as good as my word; but you must join.

We will, he replied.

Well, then, I hope to make the discovery in this way: 117 I mean to begin with the assumption that our State, if rightly ordered, is perfect.

That is most certain.

And being perfect, is therefore wise and valiant and temperate and just.

That is likewise clear.

And whichever of these qualities we find in the State, the one which is not found will be the residue?

428 Very good.

If there were four things, and we were searching for one of them, wherever it might be, the one sought for might be known to us from the first, and there would be no further trouble; or we might know the other three first, and then the fourth would clearly be the one left.

Very true, he said.

And is not a similar method to be pursued about the virtues, which are also four in number?

Clearly.

The place of the virtues in the State: (1) The wisdom of the statesman advises, not about particular arts or pursuits, First among the virtues found in the State, wisdom comes Binto view, and in this I detect a certain peculiarity.

What is that?

The State which we have been describing is said to be wise as being good in counsel?

Very true.

And good counsel is clearly a kind of knowledge, for not by ignorance, but by knowledge, do men counsel well?

Clearly.

And the kinds of knowledge in a State are many and diverse?

Of course.

There is the knowledge of the carpenter; but is that the sort of knowledge which gives a city the title of wise and good in counsel?

C Certainly not; that would only give a city the reputation of skill in carpentering.

Then a city is not to be called wise because possessing a knowledge which counsels for the best about wooden implements?

Certainly not.

Nor by reason of a knowledge which advises about brazen 118 pots, I said, nor as possessing any other similar knowledge?

Not by reason of any of them, he said.

Nor yet by reason of a knowledge which cultivates the earth; that would give the city the name of agricultural?

Yes.

but about the whole State. Well, I said, and is there any knowledge in our recently-founded State among any of the citizens which advises, Dnot about any particular thing in the State, but about the whole, and considers how a State can best deal with itself and with other States?

There certainly is.

And what is this knowledge, and among whom is it found? I asked.

It is the knowledge of the guardians, he replied, and is found among those whom we were just now describing as perfect guardians.

And what is the name which the city derives from the possession of this sort of knowledge?

The name of good in counsel and truly wise.

EThe statesmen or guardians are the smallest of all classes in the State. And will there be in our city more of these true guardians or more smiths?

The smiths, he replied, will be far more numerous.

Will not the guardians be the smallest of all the classes who receive a name from the profession of some kind of knowledge?

Much the smallest.

And so by reason of the smallest part or class, and of the knowledge which resides in this presiding and ruling part of itself, the whole State, being thus constituted according to 429nature, will be wise; and this, which has the only knowledge worthy to be called wisdom, has been ordained by nature to be of all classes the least.

Most true.

Thus, then, I said, the nature and place in the State of one of the four virtues has somehow or other been discovered.

And, in my humble opinion, very satisfactorily discovered, he replied.

Again, I said, there is no difficulty in seeing the nature of 119 courage, and in what part that quality resides which gives the name of courageous to the State.

How do you mean?

B(2) The courage which makes the city courageous is found chiefly in the soldier. Why, I said, every one who calls any State courageous or cowardly, will be thinking of the part which fights and goes out to war on the State's behalf.

No one, he replied, would ever think of any other.

The rest of the citizens may be courageous or may be cowardly, but their courage or cowardice will not, as I conceive, have the effect of making the city either the one or the other.

Certainly not.

It is the quality which preserves right opinion about things to be feared and not to be feared. The city will be courageous in virtue of a portion of herself which preserves under all circumstances that opinion Cabout the nature of things to be feared and not to be feared in which our legislator educated them; and this is what you term courage.

I should like to hear what you are saying once more, for I do not think that I perfectly understand you.

I mean that courage is a kind of salvation.

Salvation of what?

Of the opinion respecting things to be feared, what they are and of what nature, which the law implants through education; and I mean by the words 'under all circumstances' Dto intimate that in pleasure or in pain, or under the influence of desire or fear, a man preserves, and does not lose this opinion. Shall I give you an illustration?

If you please.

Illustration from the art of dyeing. You know, I said, that dyers, when they want to dye wool for making the true sea-purple, begin by selecting their white colour first; this they prepare and dress with much care and pains, in order that the white ground may take the purple hue in full perfection. The dyeing then proceeds; and Ewhatever is dyed in this manner becomes a fast colour, and no washing either with lyes or without them can take away the bloom. But, when the ground has not been duly prepared, you will have noticed how poor is the look either of purple or of any other colour.

Yes, he said; I know that they have a washed-out and ridiculous appearance. 120

Our soldiers must take the dye of the laws. Then now, I said, you will understand what our object was 430in selecting our soldiers, and educating them in music and gymnastic; we were contriving influences which would prepare them to take the dye of the laws in perfection, and the colour of their opinion about dangers and of every other opinion was to be indelibly fixed by their nurture and training, not to be washed away by such potent lyes as pleasure—mightier agent far in washing the soul than any soda or lye; Bor by sorrow, fear, and desire, the mightiest of all other solvents. And this sort of universal saving power of true opinion in conformity with law about real and false dangers I call and maintain to be courage, unless you disagree.

But I agree, he replied; for I suppose that you mean to exclude mere uninstructed courage, such as that of a wild beast or of a slave —this, in your opinion, is not the courage which the law ordains, and ought to have another name.

C Most certainly.

Then I may infer courage to be such as you describe?

Why, yes, said I, you may, and if you add the words 'of a citizen,' you will not be far wrong;—hereafter, if you like, we will carry the examination further, but at present we are seeking not for courage but justice; and for the purpose of our enquiry we have said enough.

You are right, he replied.

Two other virtues, temperance and justice, which must be considered in their proper order. Two virtues remain to be discovered in the State—first, Dtemperance, and then justice which is the end of our search.

Very true.

Now, can we find justice without troubling ourselves about temperance?

I do not know how that can be accomplished, he said, nor do I desire that justice should be brought to light and temperance lost sight of; and therefore I wish that you would do me the favour of considering temperance first.

E Certainly, I replied, I should not be justified in refusing your request.

Then consider, he said.

Yes, I replied; I will; and as far as I can at present see, the virtue of temperance has more of the nature of harmony and symphony than the preceding.

How so? he asked. 121

Temperance, I replied, is the ordering or controlling of certain pleasures and desires; this is curiously enough implied in the saying of ‘a man being his own master;’ and other traces of the same notion may be found in language.

No doubt, he said.

The temperate is master of himself, but the same person, when intemperate, is also the slave of himself. There is something ridiculous in the expression ‘master of himself;’ 431for the master is also the servant and the servant the master; and in all these modes of speaking the same person is denoted.

Certainly.

The meaning is, I believe, that in the human soul there is a better and also a worse principle; and when the better has the worse under control, then a man is said to be master of himself; and this is a term of praise: but when, owing to evil education or association, the better principle, which is also the smaller, is overwhelmed by the greater mass of the Bworse—in this case he is blamed and is called the slave of self and unprincipled.

Yes, there is reason in that.

And now, I said, look at our newly-created State, and there you will find one of these two conditions realized; for the State, as you will acknowledge, may be justly called master of itself, if the words ‘temperance’ and ‘self-mastery’ truly express the rule of the better part over the worse.

Yes, he said, I see that what you say is true.

Let me further note that the manifold and complex pleasures Cand desires and pains are generally found in children and women and servants, and in the freemen so called who are of the lowest and more numerous class.

Certainly, he said.

Whereas the simple and moderate desires which follow reason, and are under the guidance of mind and true opinion, are to be found only in a few, and those the best born and best educated.

Very true.

The State which has the passions and desires of the many controlled by the few may be rightly called temperate. These two, as you may perceive, have a place in our State; Dand the meaner desires of the many are held down by the virtuous desires and wisdom of the few.

That I perceive, he said.

Then if there be any city which may be described as 122 master of its own pleasures and desires, and master of itself, ours may claim such a designation?

Certainly, he replied.

It may also be called temperate, and for the same reasons?

Yes.

And if there be any State in which rulers and subjects will Ebe agreed as to the question who are to rule, that again will be our State?

Undoubtedly.

And the citizens being thus agreed among themselves, in which class will temperance be found—in the rulers or in the subjects?

In both, as I should imagine, he replied.

Do you observe that we were not far wrong in our guess that temperance was a sort of harmony?

Why so?

Temperance resides in the whole State. Why, because temperance is unlike courage and wisdom, each of which resides in a part only, the one making the 432State wise and the other valiant; not so temperance, which extends to the whole, and runs through all the notes of the scale, and produces a harmony of the weaker and the stronger and the middle class, whether you suppose them to be stronger or weaker in wisdom or power or numbers or wealth, or anything else. Most truly then may we deem temperance to be the agreement of the naturally superior and inferior, as to the right to rule of either, both in states and individuals.

B I entirely agree with you.

And so, I said, we may consider three out of the four virtues to have been discovered in our State. The last of those qualities which make a state virtuous must be justice, if we only knew what that was.

The inference is obvious.

Justice is not far off. The time then has arrived, Glaucon, when, like huntsmen, we should surround the cover, and look sharp that justice does not steal away, and pass out of sight and escape us; for Cbeyond a doubt she is somewhere in this country: watch therefore and strive to catch a sight of her, and if you see her first, let me know.

Would that I could! but you should regard me rather as 123 a follower who has just eyes enough to see what you show him—that is about as much as I am good for.

Offer up a prayer with me and follow.

I will, but you must show me the way.

Here is no path, I said, and the wood is dark and perplexing; still we must push on.

D Let us push on.

Here I saw something: Halloo! I said, I begin to perceive a track, and I believe that the quarry will not escape.

Good news, he said.

Truly, I said, we are stupid fellows.

Why so?

Why, my good sir, at the beginning of our enquiry, ages ago, there was justice tumbling out at our feet, and we never saw her; nothing could be more ridiculous. Like people who go about looking for what they have in their hands—Ethat was the way with us —we looked not at what we were seeking, but at what was far off in the distance; and therefore, I suppose, we missed her.

What do you mean?

I mean to say that in reality for a long time past we have been talking of justice, and have failed to recognise her.

I grow impatient at the length of your exordium.

433We had already found her when we spoke of one man doing one thing only. Well then, tell me, I said, whether I am right or not: You remember the original principle which we were always laying down at the foundation of the State, that one man should practise one thing only, the thing to which his nature was best adapted;—now justice is this principle or a part of it.

Yes, we often said that one man should do one thing only.

Further, we affirmed that justice was doing one's own business, and not being a busybody; we said so again and again, Band many others have said the same to us.

Yes, we said so.

Then to do one's own business in a certain way may be assumed to be justice. Can you tell me whence I derive this inference?

I cannot, but I should like to be told.

From another point of view Justice is the residue of the three others. Because I think that this is the only virtue which remains in the State when the other virtues of temperance and courage and wisdom are abstracted; and, that this is the ultimate 124 cause and

condition of the existence of all of them, and while remaining in them is also their preservative; Cand we were saying that if the three were discovered by us, justice would be the fourth or remaining one.

That follows of necessity.

If we are asked to determine which of these four qualities by its presence contributes most to the excellence of the State, whether the agreement of rulers and subjects, or the preservation in the soldiers of the opinion which the law ordains about the true nature of dangers, or wisdom and Dwatchfulness in the rulers, or whether this other which I am mentioning, and which is found in children and women, slave and freeman, artisan, ruler, subject,—the quality, I mean, of every one doing his own work, and not being a busybody, would claim the palm—the question is not so easily answered.

Certainly, he replied, there would be a difficulty in saying which.

Then the power of each individual in the State to do his own work appears to compete with the other political virtues, wisdom, temperance, courage.

Yes, he said.

And the virtue which enters into this competition is Ejustice?

Exactly.

Our idea is confirmed by the administration of justice in lawsuits. No man is to have what is not his own. Let us look at the question from another point of view: Are not the rulers in a State those to whom you would entrust the office of determining suits at law?

Certainly.

And are suits decided on any other ground but that a man may neither take what is another's, nor be deprived of what is his own?

Yes; that is their principle.

Which is a just principle?

Yes.

Then on this view also justice will be admitted to be the having and doing what is a man's own, and belongs to him?

434 Very true.

Illustration: Classes, like individuals, should not meddle with one another's occupations. Think, now, and say whether you agree with me or not. Suppose a carpenter to be doing the business of a cobbler, 125 or a cobbler of a carpenter; and suppose them to exchange their implements or their duties, or the same person to be doing the work of both, or whatever be the change; do you think that any great harm would result to the State?

Not much.

But when the cobbler or any other man whom nature Bdesigned to be a trader, having his heart lifted up by wealth or strength or the number of his followers, or any like advantage, attempts to force his way into the class of warriors, or a warrior into that of legislators and guardians, for which he is unfitted, and either to take the implements or the duties of the other; or when one man is trader, legislator, and warrior all in one, then I think you will agree with me in saying that this interchange and this meddling of one with another is the ruin of the State.

Most true.

Seeing then, I said, that there are three distinct classes, any meddling of one with another, or the change of one into Canother, is the greatest harm to the State, and may be most justly termed evil-doing?

Precisely.

And the greatest degree of evil-doing to one's own city would be termed by you injustice?

Certainly.

This then is injustice; and on the other hand when the trader, the auxiliary, and the guardian each do their own business, that is justice, and will make the city just.

D I agree with you.

From the larger example of the State we will now return to the individual. We will not, I said, be over-positive as yet; but if, on trial, this conception of justice be verified in the individual as well as in the State, there will be no longer any room for doubt; if it be not verified, we must have a fresh enquiry. First let us complete the old investigation, which we began, as you remember, under the impression that, if we could previously examine justice on the larger scale, there would be less difficulty in discerning her in the individual. That larger Eexample appeared to be the State, and accordingly we constructed as good a one as we could, knowing well that in the good State justice would be found. Let the discovery which we made be now applied to the individual—if they agree, 126 we shall be satisfied; or, if there be a difference in the individual, we will come back to the State and have another 435trial of the theory. The friction of the two when rubbed together may possibly strike a light in which justice will shine forth, and the vision which is then revealed we will fix in our souls.

That will be in regular course; let us do as you say.

I proceeded to ask: When two things, a greater and less, are called by the same name, are they like or unlike in so far as they are called the same?

Like, he replied.

B The just man then, if we regard the idea of justice only, will be like the just State?

He will.

And a State was thought by us to be just when the three classes in the State severally did their own business; and also thought to be temperate and valiant and wise by reason of certain other affections and qualities of these same classes?

True, he said.

And so of the individual; we may assume that he has the Csame three principles in his own soul which are found in the State; and he may be rightly described in the same terms, because he is affected in the same manner?

Certainly, he said.

How can we decide whether or no the soul has three distinct principles? Once more then, O my friend, we have alighted upon an easy question—whether the soul has these three principles or not?

An easy question! Nay, rather, Socrates, the proverb holds that hard is the good.

Very true, I said; and I do not think that the method Dwhich we are employing is at all adequate to the accurate solution of this question; Our method is inadequate, and for a better and longer one we have not at present time.the true method is another and a longer one. Still we may arrive at a solution not below the level of the previous enquiry.

May we not be satisfied with that? he said;—under the circumstances, I am quite content.

I too, I replied, shall be extremely well satisfied.

Then faint not in pursuing the speculation, he said.

E Must we not acknowledge, I said, that in each of us there 127 are the same principles and habits which there are in the State; and that from the individual they pass into the State?—how else can they come there? Take the quality of passion or spirit;—it would be ridiculous to imagine that this quality, when found in States, is not derived from the individuals who are supposed to possess it, e.g. the Thracians, Scythians, and in general the northern nations; and the same may be said of the love of knowledge, which is the special characteristic of our part of the world, or of the 436love of money, which may, with equal truth, be attributed to the Phoenicians and Egyptians.

Exactly so, he said.

There is no difficulty in understanding this.

None whatever.

A digression in which an attempt is made to attain logical clearness. But the question is not quite so easy when we proceed to ask whether these principles are three or one; whether, that is to say, we learn with one part of our nature, are angry with another, and with a third part desire the satisfaction Bof our natural appetites; or whether the whole soul comes into play in each sort of action—to determine that is the difficulty.

Yes, he said; there lies the difficulty.

Then let us now try and determine whether they are the same or different.

How can we? he asked.

The criterion of truth: Nothing can be and not be at the same time in the same relation. I replied as follows: The same thing clearly cannot act or be acted upon in the same part or in relation to the same thing at the same time, in contrary ways; and therefore whenever this contradiction occurs in things apparently the same, we know that they are really not the same, but Cdifferent.

Good.

For example, I said, can the same thing be at rest and in motion at the same time in the same part?

Impossible.

Still, I said, let us have a more precise statement of terms, lest we should hereafter fall out by the way. Imagine the case of a man who is standing and also moving his hands and his head, and suppose a person to say that one and the same person is in motion and at rest at the same moment128—to such a mode of speech we should object, and should Drather say that one part of him is in motion while another is at rest.

Very true.

Anticipation of objections to this 'law of thought.' And suppose the objector to refine still further, and to draw the nice distinction that not only parts of tops, but whole tops, when they spin round with their pegs fixed on the spot, are at rest and in motion at the same time (and he may say the same of anything which revolves in the same spot), his objection would not be admitted by us, because Ein such cases things are not at rest and in motion in the same parts of themselves; we should rather say that they have both an axis and a circumference, and that the axis stands still, for there is no deviation from the perpendicular; and that the circumference goes round. But if, while revolving, the axis inclines either to the right or left, forwards or backwards, then in no point of view can they be at rest.

That is the correct mode of describing them, he replied.

Then none of these objections will confuse us, or incline us to believe that the same thing at the same time, in the 437same part or in relation to the same thing, can act or be acted upon in contrary ways.

Certainly not, according to my way of thinking.

Yet, I said, that we may not be compelled to examine all such objections, and prove at length that they are untrue, let us assume their absurdity, and go forward on the understanding that hereafter, if this assumption turn out to be untrue, all the consequences which follow shall be withdrawn.

Yes, he said, that will be the best way.

BLikes and dislikes exist in many forms. Well, I said, would you not allow that assent and dissent, desire and aversion, attraction and repulsion, are all of them opposites, whether they are regarded as active or passive (for that makes no difference in the fact of their opposition)?

Yes, he said, they are opposites.

Well, I said, and hunger and thirst, and the desires in general, and again willing and wishing,—all these you would Crefer to the classes already mentioned. You would say—would you not?—that the soul of him who desires is seeking 129 after the object of his desire; or that he is drawing to himself the thing which he wishes to possess: or again, when a person wants anything to be given him, his mind, longing for the realization of his desire, intimates his wish to have it by a nod of assent, as if he had been asked a question?

Very true.

And what would you say of unwillingness and dislike and the absence of desire; should not these be referred to the opposite class of repulsion and rejection?

D Certainly.

Admitting this to be true of desire generally, let us suppose a particular class of desires, and out of these we will select hunger and thirst, as they are termed, which are the most obvious of them?

Let us take that class, he said.

The object of one is food, and of the other drink?

Yes.

There may be simple thirst or qualified thirst, having respectively a simple or a qualified object. And here comes the point: is not thirst the desire which the soul has of drink, and of drink only; not of drink qualified by anything else; for example, warm or cold, or much or little, or, in a word, drink of any particular sort: but if the Ethirst be accompanied by heat, then the desire is of cold drink; or, if accompanied by cold, then of warm drink; or, if the thirst be excessive, then the drink which is desired will be excessive; or, if not great, the quantity of drink will also be small: but thirst pure and simple will desire drink pure and simple, which is the natural satisfaction of thirst, as food is of hunger?

Yes, he said; the simple desire is, as you say, in every case of the simple object, and the qualified desire of the qualified object.

438Exception: The term good expresses, not a particular, but an universal relation. But here a confusion may arise; and I should wish to guard against an opponent starting up and saying that no man desires drink only, but good drink, or food only, but good food; for good is the universal object of desire, and thirst being a desire, will necessarily be thirst after good drink; and the same is true of every other desire.

Yes, he replied, the opponent might have something to say.

Nevertheless I should still maintain, that of relatives some 130 Bhave a quality attached to either term of the relation; others are simple and have their correlatives simple.

I do not know what you mean.

Illustration of the argument from the use of language about correlative terms. Well, you know of course that the greater is relative to the less?

Certainly.

And the much greater to the much less?

Yes.

And the sometime greater to the sometime less, and the greater that is to be to the less that is to be?

Certainly, he said.

C And so of more and less, and of other correlative terms, such as the double and the half, or again, the heavier and the lighter, the swifter and the slower; and of hot and cold, and of any other relatives;—is not this true of all of them?

Yes.

And does not the same principle hold in the sciences? The object of science is knowledge (assuming that to be the true definition), but the object of a particular science is a Dparticular kind of knowledge; I mean, for example, that the science of house-building is a kind of knowledge which is defined and distinguished from other kinds and is therefore termed architecture.

Certainly.

Because it has a particular quality which no other has?

Yes.

And it has this particular quality because it has an object of a particular kind; and this is true of the other arts and sciences?

Yes.

Recapitulation Now, then, if I have made myself clear, you will understand my original meaning in what I said about relatives. My meaning was, that if one term of a relation is taken alone, the other is taken alone; if one term is qualified, the other is also qualified. EAnticipation of a possible confusion.I do not mean to say that relatives may not be disparate, or that the science of health is healthy, or of disease necessarily diseased, or that the sciences of good and evil are therefore good and evil; but only that, when the term science is no longer used absolutely, but has a qualified object which in this case is the nature of health and disease, 131 it becomes defined, and is hence called not merely science, but the science of medicine.

I quite understand, and I think as you do.

439 Would you not say that thirst is one of these essentially relative terms, having clearly a relation—

Yes, thirst is relative to drink.

And a certain kind of thirst is relative to a certain kind of drink; but thirst taken alone is neither of much nor little, nor of good nor bad, nor of any particular kind of drink, but of drink only?

Certainly.

Then the soul of the thirsty one, in so far as he is thirsty, Bdesires only drink; for this he yearns and tries to obtain it?

That is plain.

The law of contradiction. And if you suppose something which pulls a thirsty soul away from drink, that must be different from the thirsty principle which draws him like a beast to drink; for, as we were saying, the same thing cannot at the same time with the same part of itself act in contrary ways about the same.

Impossible.

No more than you can say that the hands of the archer push and pull the bow at the same time, but what you say is that one hand pushes and the other pulls.

C Exactly so, he replied.

And might a man be thirsty, and yet unwilling to drink?

Yes, he said, it constantly happens.

And in such a case what is one to say? Would you not say that there was something in the soul bidding a man to drink, and something else forbidding him, which is other and stronger than the principle which bids him?

I should say so.

DThe opposition of desire and reason. And the forbidding principle is derived from reason, and that which bids and attracts proceeds from passion and disease?

Clearly.

Then we may fairly assume that they are two, and that they differ from one another; the one with which a man reasons, we may call the rational principle of the soul, the other, with which he loves and hungers and thirsts and feels the 132 flutterings of any other desire, may be termed the irrational or appetitive, the ally of sundry pleasures and satisfactions?

E Yes, he said, we may fairly assume them to be different.

Then let us finally determine that there are two principles existing in the soul. And what of passion, or spirit? Is it a third, or akin to one of the preceding?

I should be inclined to say—akin to desire.

The third principle of spirit or passion illustrated by an example. Well, I said, there is a story which I remember to have heard, and in which I put faith. The story is, that Leontius, the son of Aglaion, coming up one day from the Piraeus, under the north wall on the outside, observed some dead bodies lying on the ground at the place of execution. He felt a desire to see them, and also a dread and abhorrence of them; 440for a time he struggled and covered his eyes, but at length the desire got the better of him; and forcing them open, he ran up to the dead bodies, saying, Look, ye wretches, take your fill of the fair sight.

I have heard the story myself, he said.

The moral of the tale is, that anger at times goes to war with desire, as though they were two distinct things.

Yes; that is the meaning, he said.

And are there not many other cases in which we observe Bthat when a man's desires violently prevail over his reason, he reviles himself, and is angry at the violence within him, and that in this struggle, which is like the struggle of factions in a State, his spirit is on the side of his reason;—Passion never takes part with desire against reason.but for the passionate or spirited element to take part with the desires when reason decides that she should not be opposed[60], is a sort of thing which I believe that you never observed occurring in yourself, nor, as I should imagine, in any one else?

Certainly not.

CRighteous indignation never felt by a person of noble character when he deservedly suffers. Suppose that a man thinks he has done a wrong to another, the nobler he is the less able is he to feel indignant at any suffering, such as hunger, or cold, or any other pain which the injured person may inflict upon him—these he deems to be just, and, as I say, his anger refuses to be excited by them.

True, he said.

But when he thinks that he is the sufferer of the wrong, 133 then he boils and chafes, and is on the side of what he believes to be justice; and because he suffers hunger or cold Dor other pain he is only the more determined to persevere and conquer. His noble spirit will not be quelled until he either slays or is slain; or until he hears the voice of the shepherd, that is, reason, bidding his dog bark no more.

The illustration is perfect, he replied; and in our State, as we were saying, the auxiliaries were to be dogs, and to hear the voice of the rulers, who are their shepherds.

I perceive, I said, that you quite understand me; there is, however, a further point which I wish you to consider.

E What point?

You remember that passion or spirit appeared at first sight to be a kind of desire, but now we should say quite the contrary; for in the conflict of the soul spirit is arrayed on the side of the rational principle.

Most assuredly.

Not two, but three principles in the soul, as in the State. But a further question arises: Is passion different from reason also, or only a kind of reason; in which latter case, instead of three principles in the soul, there will only be two, 441the rational and the concupiscent; or rather, as the State was composed of three classes, traders, auxiliaries, counsellors, so may there not be in the individual soul a third element which is passion or spirit, and when not corrupted by bad education is the natural auxiliary of reason?

Yes, he said, there must be a third.

Yes, I replied, if passion, which has already been shown to be different from desire, turn out also to be different from reason.

But that is easily proved:—We may observe even in young children that they are full of spirit almost as soon as they are born, whereas some of them never seem to attain to Bthe use of reason, and most of them late enough.

Excellent, I said, and you may see passion equally in brute animals, which is a further proof of the truth of what you are saying. Appeal to Homer.And we may once more appeal to the words of Homer, which have been already quoted by us,

'He smote his breast, and thus rebuked his soul[61],' 134

C for in this verse Homer has clearly supposed the power which reasons about the better and worse to be different from the unreasoning anger which is rebuked by it.

Very true, he said.

The conclusion that the same three principles exist both in the State and in the individual applied to each of them. And so, after much tossing, we have reached land, and are fairly agreed that the same principles which exist in the State exist also in the individual, and that they are three in number.

Exactly.

Must we not then infer that the individual is wise in the same way, and in virtue of the same quality which makes the State wise?

Certainly.

D Also that the same quality which constitutes courage in the State constitutes courage in the individual, and that both the State and the individual bear the same relation to all the other virtues?

Assuredly.

And the individual will be acknowledged by us to be just in the same way in which the State is just?

That follows, of course.

We cannot but remember that the justice of the State E consisted in each of the three classes doing the work of its own class?

We are not very likely to have forgotten, he said.

We must recollect that the individual in whom the several qualities of his nature do their own work will be just, and will do his own work?

Yes, he said, we must remember that too.

And ought not the rational principle, which is wise, and has the care of the whole soul, to rule, and the passionate or spirited principle to be the subject and ally?

Certainly.

Music and gymnastic will harmonize passion and reason. These two combined will control desire, And, as we were saying, the united influence of music and gymnastic will bring them into accord, nerving and sustaining the reason with noble words and lessons, and moderating and 442soothing and civilizing the wildness of passion by harmony and rhythm?

Quite true, he said.

And these two, thus nurtured and educated, and having 135 learned truly to know their own functions, will rule[5] over the concupiscent, which in each of us is the largest part of the soul and by nature most insatiable of gain; over this they will keep guard, lest, waxing great and strong with the fulness of bodily pleasures, as they are termed, the Bconcupiscent soul, no longer confined to her own sphere, should attempt to enslave and rule those who are not her natural-born subjects, and overturn the whole life of man?

[5]Reading προστατήσετον with Bekker; or, if the reading προστήσετον, which is found in the MSS., be adopted, then the nominative must be supplied from the previous sentence: 'Music and gymnastic will place in authority over …' This is very awkward, and the awkwardness is increased by the necessity of changing the subject at τηρήσετον.

Very true, he said.

and will be the best defenders both of body and soul. Both together will they not be the best defenders of the whole soul and the whole body against attacks from without; the one counselling, and the other fighting under his leader, and courageously executing his commands and counsels?

True.

The courageous. And he is to be deemed courageous whose spirit retains Cin pleasure and in pain the commands of reason about what he ought or ought not to fear?

Right, he replied.

The wise. And him we call wise who has in him that little part which rules, and which proclaims these commands; that part too being supposed to have a knowledge of what is for the interest of each of the three parts and of the whole?

Assuredly.

The temperate. And would you not say that he is temperate who has these same elements in friendly harmony, in whom the one ruling principle of reason, and the two subject ones of spirit and Ddesire are equally agreed that reason ought to rule, and do not rebel?

Certainly, he said, that is the true account of temperance whether in the State or individual.

The just. And surely, I said, we have explained again and again how and by virtue of what quality a man will be just.

That is very certain.

And is justice dimmer in the individual, and is her form different, or is she the same which we found her to be in the State? 136

There is no difference in my opinion, he said.

The nature of justice illustrated by commonplace instances. Because, if any doubt is still lingering in our minds, a few Ecommonplace instances will satisfy us of the truth of what I am saying.

What sort of instances do you mean?

If the case is put to us, must we not admit that the just 443State, or the man who is trained in the principles of such a State, will be less likely than the unjust to make away with a deposit of gold or silver? Would any one deny this?

No one, he replied.

Will the just man or citizen ever be guilty of sacrilege or theft, or treachery either to his friends or to his country?

Never.

Neither will he ever break faith where there have been oaths or agreements?

Impossible.

No one will be less likely to commit adultery, or to dishonour his father and mother, or to fail in his religious duties?

No one.

B And the reason is that each part of him is doing its own business, whether in ruling or being ruled?

Exactly so.

Are you satisfied then that the quality which makes such men and such states is justice, or do you hope to discover some other?

Not I, indeed.

We have realized the hope entertained in the first construction of the State. Then our dream has been realized; and the suspicion which we entertained at the beginning of our work of construction, Cthat some divine power must have conducted us to a primary form of justice, has now been verified?

Yes, certainly.

And the division of labour which required the carpenter and the shoemaker and the rest of the citizens to be doing each his own business, and not another's, was a shadow of justice, and for that reason it was of use?

Clearly.

The three principles harmonize in one. But in reality justice was such as we were describing, being concerned however, not with the outward man, but Dwith the inward, which is the true self and concernment of 137 man: for the just man does not permit the several elements within him to interfere with one another, or any of them to do the work of others,—he sets in order his own inner life, and is his own master and his own law, and at peace with himself; The harmony of human life.and when he has bound together the three principles within him, which may be compared to the higher, lower, and middle notes of the scale, and the intermediate intervals—when he has bound all these together, and is no longer Emany, but has become one entirely temperate and perfectly adjusted nature, then he proceeds to act, if he has to act, whether in a matter of property, or in the treatment of the body, or in some affair of politics or private business; always thinking and calling that which preserves and co-operates with this harmonious condition, just and good action, and the knowledge which presides over it, wisdom, 444and that which at any time impairs this condition, he will call unjust action, and the opinion which presides over it ignorance.

You have said the exact truth, Socrates.

Very good; and if we were to affirm that we had discovered the just man and the just State, and the nature of justice in each of them, we should not be telling a falsehood?

Most certainly not.

May we say so, then?

Let us say so.

And now, I said, injustice has to be considered.

Clearly.

BInjustice the opposite of justice. Must not injustice be a strife which arises among the three principles—a meddlesomeness, and interference, and rising up of a part of the soul against the whole, an assertion of unlawful authority, which is made by a rebellious subject against a true prince, of whom he is the natural vassal,—what is all this confusion and delusion but injustice, and intemperance and cowardice and ignorance, and every form of vice?

Exactly so.

C And if the nature of justice and injustice be known, then the meaning of acting unjustly and being unjust, or, again, of acting justly, will also be perfectly clear?

What do you mean? he said.

Analogy of body and soul. Why, I said, they are like disease and health; being in the soul just what disease and health are in the body. 138

How so? he said.

Why, I said, that which is healthy causes health, and that which is unhealthy causes disease.

Yes.

D And just actions cause justice, and unjust actions cause injustice?

That is certain.

Health : disease :: justice : injustice. And the creation of health is the institution of a natural order and government of one by another in the parts of the body; and the creation of disease is the production of a state of things at variance with this natural order?

True.

And is not the creation of justice the institution of a natural order and government of one by another in the parts of the soul, and the creation of injustice the production of a state of things at variance with the natural order?

Exactly so, he said.

Then virtue is the health and beauty and well-being of the Esoul, and vice the disease and weakness and deformity of the same?

True.

And do not good practices lead to virtue, and evil practices to vice?

Assuredly.

445The old question, whether the just or the unjust is the happier, has become ridiculous. Still our old question of the comparative advantage of justice and injustice has not been answered: Which is the more profitable, to be just and act justly and practise virtue, whether seen or unseen of gods and men, or to be unjust and act unjustly, if only unpunished and unreformed?

In my judgment, Socrates, the question has now become ridiculous. We know that, when the bodily constitution is gone, life is no longer endurable, though pampered with all kinds of meats and drinks, and having all wealth and all power; and shall we be told that when the very essence of the vital principle is undermined and corrupted, life is Bstill worth having to a man, if only he be allowed to do whatever he likes with the single exception that he is not to acquire justice and virtue, or to escape from injustice and vice; assuming them both to be such as we have described?

Yes, I said, the question is, as you say, ridiculous. Still, 139 as we are near the spot at which we may see the truth in the clearest manner with our own eyes, let us not faint by the way.

Certainly not, he replied.

C Come up hither, I said, and behold the various forms of vice, those of them, I mean, which are worth looking at.

I am following you, he replied: proceed.

I said, The argument seems to have reached a height from which, as from some tower of speculation, a man may look down and see that virtue is one, but that the forms of vice are innumerable; there being four special ones which are deserving of note.

What do you mean? he said.

As many forms of the soul as of the State. I mean, I replied, that there appear to be as many forms of the soul as there are distinct forms of the State.

How many?

D There are five of the State, and five of the soul, I said.

What are they?

The first, I said, is that which we have been describing, and which may be said to have two names, monarchy and aristocracy, accordingly as rule is exercised by one distinguished man or by many.

True, he replied.

But I regard the two names as describing one form only; Efor whether the government is in the hands of one or many, if the governors have been trained in the manner which we have supposed, the fundamental laws of the State will be maintained.

That is true, he replied.

BOOK V.

Steph.
449 *Republic V.*
SOCRATES, GLAUCON, ADEIMANTUS.
The community of women and children. SUCH is the good and true City or State, and the good and true man is of the same pattern; and if this is right every other is wrong; and the evil is one which affects not only the ordering of the State, but also the regulation of the individual soul, and is exhibited in four forms.

What are they? he said.

B I was proceeding to tell the order in which the four evil forms appeared to me to succeed one another, when Polemarchus, who was sitting a little way off, just beyond Adeimantus, began to whisper to him: stretching forth his hand, he took hold of the upper part of his coat by the shoulder, and drew him towards him, leaning forward himself so as to be quite close and saying something in his ear, of which I only caught the words, 'Shall we let him off, or what shall we do?'

Certainly not, said Adeimantus, raising his voice.

Who is it, I said, whom you are refusing to let off?

You, he said.

C I repeated[1], Why am I especially not to be let off?

[1] Reading ἔτι ἐγὼ εἶπον.

The saying 'Friends have all things in common' is an insufficient solution of the problem. Why, he said, we think that you are lazy, and mean to cheat us out of a whole chapter which is a very important part of the story; and you fancy that we shall not notice your airy way of proceeding; as if it were self-evident to everybody, that in the matter of women and children 'friends have all things in common.'

And was I not right, Adeimantus?

Yes, he said; but what is right in this particular case, like everything else, requires to be explained; for community may be of many kinds. Please, therefore, to say what sort Dof community you mean. We have been long 141 expecting that you would tell us something about the family life of your citizens—how they will bring children into the world, and rear them when they have arrived, and, in general, what is the nature of this community of women and children—for we are of opinion that the right or wrong management of such matters will have a great and paramount influence on the State for good or for evil. And now, since the question is still undetermined, and you are taking in hand another 450State, we have resolved, as you heard, not to let you go until you give an account of all this.

To that resolution, said Glaucon, you may regard me as saying Agreed.

SOCRATES, THRASYMACHUS. And without more ado, said Thrasymachus, you may consider us all to be equally agreed.

I said, You know not what you are doing in thus assailing me: What an argument are you raising about the State! The feigned surprise of Socrates.Just as I thought that I had finished, and was only too glad that I had laid this question to sleep, and was reflecting how fortunate I was in your acceptance of what I then said, you ask me to begin again at the very foundation, ignorant of Bwhat a hornet's nest of words you are stirring. Now I foresaw this gathering trouble, and avoided it.

The good-humour of Thrasymachus. For what purpose do you conceive that we have come here, said Thrasymachus,—to look for gold, or to hear discourse?

Yes, but discourse should have a limit.

SOCRATES, GLAUCON. Yes, Socrates, said Glaucon, and the whole of life is the only limit which wise men assign to the hearing of such discourses. But never mind about us; take heart yourself C and answer the question in your own way: What sort of community of women and children is this which is to prevail among our guardians? and how shall we manage the period between birth and education, which seems to require the greatest care? Tell us how these things will be.

Yes, my simple friend, but the answer is the reverse of easy; many more doubts arise about this than about our previous conclusions. For the practicability of what is said may be doubted; and looked at in another point of view, whether the scheme, if ever so practicable, would be for the best, is also doubtful. Hence I feel a reluctance to approach 142 the Dsubject, lest our aspiration, my dear friend, should turn out to be a dream only.

Fear not, he replied, for your audience will not be hard upon you; they are not sceptical or hostile.

I said: My good friend, I suppose that you mean to encourage me by these words.

Yes, he said.

A friendly audience is more dangerous than a hostile one. Then let me tell you that you are doing just the reverse; the encouragement which you offer would have been all very well had I myself believed that I knew what I was talking about: to declare the truth about matters of high Einterest which a man honours and loves among wise men who love him need occasion no fear or faltering in his mind; but to carry on an argument when you are yourself only 451a hesitating enquirer, which is my condition, is a dangerous and slippery thing; and the danger is not that I shall be laughed at (of which the fear would be childish), but that I shall miss the truth where I have most need to be sure of my footing, and drag my friends after me in my fall. And I pray Nemesis not to visit upon me the words which I am going to utter. For I do indeed believe that to be an involuntary homicide is a less crime than to be a deceiver about beauty or goodness or justice in the matter of laws[2]. And that is a risk which I would rather run among enemies than among friends, and therefore you do well to encourage Bme[3].

[2] Or inserting καὶ before νομίμων: ‘a deceiver about beauty or goodness or principles of justice or law.’

[3] Reading ὥστε εὖ με παραμυθεῖ.

Glaucon laughed and said: Well then, Socrates, in case you and your argument do us any serious injury you shall be acquitted beforehand of the homicide, and shall not be held to be a deceiver; take courage then and speak.

Well, I said, the law says that when a man is acquitted he is free from guilt, and what holds at law may hold in argument.

Then why should you mind?

Well, I replied, I suppose that I must retrace my steps Cand say what I perhaps ought to have said before in the proper place. The part of the men has been played out, and now properly enough comes the turn of the women. Of them I will proceed to speak, and the more readily since I am invited by you. 143

For men born and educated like our citizens, the only way, in my opinion, of arriving at a right conclusion about the possession and use of women and children is to follow the path on which we originally started, when we said that the men were to be the guardians and watchdogs of the herd.

True.

D Let us further suppose the birth and education of our women to be subject to similar or nearly similar regulations; then we shall see whether the result accords with our design.

What do you mean?

No distinction among the animals such as is made between men and women. What I mean may be put into the form of a question, I said: Are dogs divided into hes and shes, or do they both share equally in hunting and in keeping watch and in the other duties of dogs? or do we entrust to the males the entire and exclusive care of the flocks, while we leave the females at home, under the idea that the bearing and suckling their puppies is labour enough for them?

E No, he said, they share alike; the only difference between them is that the males are stronger and the females weaker.

But can you use different animals for the same purpose, unless they are bred and fed in the same way?

You cannot.

Then, if women are to have the same duties as men, they 452must have the same nurture and education?

Yes.

The education which was assigned to the men was music and gymnastic.

Yes.

Women must be taught music, gymnastic, and military exercises equally with men. Then women must be taught music and gymnastic and also the art of war, which they must practise like the men?

That is the inference, I suppose.

I should rather expect, I said, that several of our proposals, if they are carried out, being unusual, may appear ridiculous.

No doubt of it.

Yes, and the most ridiculous thing of all will be the sight of women naked in the palaestra, exercising with the men, Bespecially when they are no longer young; they certainly will not be a vision of beauty, any more than the enthusiastic 144 old men who in spite of wrinkles and ugliness continue to frequent the gymnasia.

Yes, indeed, he said: according to present notions the proposal would be thought ridiculous.

But then, I said, as we have determined to speak our minds, we must not fear the jests of the wits which will be directed against this sort of innovation; how they will talk of women's Cattainments both in music and gymnastic, and above all about their wearing armour and riding upon horseback!

Very true, he replied.

Convention should not be permitted to stand in the way of a higher good. Yet having begun we must go forward to the rough places of the law; at the same time begging of these gentlemen for once in their life to be serious. Not long ago, as we shall remind them, the Hellenes were of the opinion, which is still generally received among the barbarians, that the sight of a naked man was ridiculous and improper; and when first the Cretans and then the Lacedaemonians introduced the Dcustom, the wits of that day might equally have ridiculed the innovation.

No doubt.

But when experience showed that to let all things be uncovered was far better than to cover them up, and the ludicrous effect to the outward eye vanished before the better principle which reason asserted, then the man was perceived to be a fool who directs the shafts of his ridicule at any other Esight but that of folly and vice, or seriously inclines to weigh the beautiful by any other standard but that of the good4.

4 Reading with Paris A. καὶ καλοῦ …

Very true, he replied.

First, then, whether the question is to be put in jest or in 453earnest, let us come to an understanding about the nature of woman: Is she capable of sharing either wholly or partially in the actions of men, or not at all? And is the art of war one of those arts in which she can or can not share? That will be the best way of commencing the enquiry, and will probably lead to the fairest conclusion.

That will be much the best way.

Shall we take the other side first and begin by arguing against ourselves; in this manner the adversary's position will not be undefended. 145

B Why not? he said.

Objection: We were saying that every one should do his own work: Have not women and men severally a work of their own? Then let us put a speech into the mouths of our opponents. They will say: 'Socrates and Glaucon, no adversary need convict you, for you yourselves, at the first foundation of the State, admitted the principle that everybody was to do the one work suited to his own nature.' And certainly, if I am not mistaken, such an admission was made by us. 'And do not the natures of men and women differ very much indeed?' And we shall reply: Of course they do. Then we shall be asked, 'Whether the tasks assigned to men and to women should not be different, and such as are agreeable to their Cdifferent natures?' Certainly they should. 'But if so, have you not fallen into a serious inconsistency in saying that men and women, whose natures are so entirely different, ought to perform the same actions?'—What defence will you make for us, my good Sir, against any one who offers these objections?

That is not an easy question to answer when asked suddenly; and I shall and I do beg of you to draw out the case on our side.

These are the objections, Glaucon, and there are many Dothers of a like kind, which I foresaw long ago; they made me afraid and reluctant to take in hand any law about the possession and nurture of women and children.

By Zeus, he said, the problem to be solved is anything but easy.

Why yes, I said, but the fact is that when a man is out of his depth, whether he has fallen into a little swimming bath or into mid ocean, he has to swim all the same.

Very true.

And must not we swim and try to reach the shore: we will hope that Arion's dolphin or some other miraculous help may save us?

E I suppose so, he said.

Well then, let us see if any way of escape can be found. We acknowledged—did we not? that different natures ought to have different pursuits, and that men's and women's natures are different. And now what are we saying?—that different natures ought to have the same pursuits,—this is the inconsistency which is charged upon us. 146

Precisely.

454 Verily, Glaucon, I said, glorious is the power of the art of contradiction!

Why do you say so?

The seeming inconsistency arises out of a verbal opposition. Because I think that many a man falls into the practice against his will. When he thinks that he is reasoning he is really disputing, just because he cannot define and divide, and so know that of which he is speaking; and he will pursue a merely verbal opposition in the spirit of contention and not of fair discussion.

Yes, he replied, such is very often the case; but what has that to do with us and our argument?

B A great deal; for there is certainly a danger of our getting unintentionally into a verbal opposition.

In what way?

When we assigned to different natures different pursuits, we meant only those differences of nature which affected the pursuits. Why we valiantly and pugnaciously insist upon the verbal truth, that different natures ought to have different pursuits, but we never considered at all what was the meaning of sameness or difference of nature, or why we distinguished them when we assigned different pursuits to different natures and the same to the same natures.

Why, no, he said, that was never considered by us.

C I said: Suppose that by way of illustration we were to ask the question whether there is not an opposition in nature between bald men and hairy men; and if this is admitted by us, then, if bald men are cobblers, we should forbid the hairy men to be cobblers, and conversely?

That would be a jest, he said.

Yes, I said, a jest; and why? because we never meant when we constructed the State, that the opposition of natures should extend to every difference, but only to those Ddifferences which affected the pursuit in which the individual is engaged; we should have argued, for example, that a physician and one who is in mind a physician5 may be said to have the same nature.

5 Reading ἰατρὸν μὲν καὶ ἰατρικὸν τὴν ψυχὴν ὄντα.

True.

Whereas the physician and the carpenter have different natures?

Certainly. 147

And if, I said, the male and female sex appear to differ in their fitness for any art or pursuit, we should say that such pursuit or art ought to be assigned to one or the other of them; but if the difference consists only in women bearing Eand men begetting children, this does not amount to a proof that a woman differs from a man in respect of the sort of education she should receive; and we shall therefore continue to maintain that our guardians and their wives ought to have the same pursuits.

Very true, he said.

Next, we shall ask our opponent how, in reference to any 455of the pursuits or arts of civic life, the nature of a woman differs from that of a man?

That will be quite fair.

And perhaps he, like yourself, will reply that to give a sufficient answer on the instant is not easy; but after a little reflection there is no difficulty.

Yes, perhaps.

Suppose then that we invite him to accompany us in the Bargument, and then we may hope to show him that there is nothing peculiar in the constitution of women which would affect them in the administration of the State.

By all means.

The same natural gifts are found in both sexes, but they are possessed in a higher degree by men than women. Let us say to him: Come now, and we will ask you a question:—when you spoke of a nature gifted or not gifted in any respect, did you mean to say that one man will acquire a thing easily, another with difficulty; a little learning will lead the one to discover a great deal; whereas the other, after much study and application, no sooner learns than he forgets; or again, did you mean, that the one has a body which is a good servant to his mind, while the body of the other is a hindrance to him?—would not these be the sort Cof differences which distinguish the man gifted by nature from the one who is ungifted?

No one will deny that.

And can you mention any pursuit of mankind in which the male sex has not all these gifts and qualities in a higher degree than the female? Need I waste time in speaking of the art of weaving, and the management of pancakes and preserves, in which womankind does really appear to be 148 great, and in which for her to be beaten by a man is of all Dthings the most absurd?

You are quite right, he replied, in maintaining the general inferiority of the female sex: although many women are in many things superior to many men, yet on the whole what you say is true.

And if so, my friend, I said, there is no special faculty of administration in a state which a woman has because she is a woman, or which a man has by virtue of his sex, but the gifts of nature are alike diffused in both; all the pursuits of Emen are the pursuits of women also, but in all of them a woman is inferior to a man.

Very true.

Men and women are to be governed by the same laws and to have the same pursuits. Then are we to impose all our enactments on men and none of them on women?

That will never do.

456 One woman has a gift of healing, another not; one is a musician, and another has no music in her nature?

Very true.

And one woman has a turn for gymnastic and military exercises, and another is unwarlike and hates gymnastics?

Certainly.

And one woman is a philosopher, and another is an enemy of philosophy; one has spirit, and another is without spirit?

That is also true.

Then one woman will have the temper of a guardian, and another not. Was not the selection of the male guardians determined by differences of this sort?

Yes.

Men and women alike possess the qualities which make a guardian; they differ only in their comparative strength or weakness.

Obviously.

B And those women who have such qualities are to be selected as the companions and colleagues of men who have similar qualities and whom they resemble in capacity and in character?

Very true.

And ought not the same natures to have the same pursuits?

They ought.

Then, as we were saying before, there is nothing unnatural 149 in assigning music and gymnastic to the wives of the guardians—to that point we come round again.

Certainly not.

The law which we then enacted was agreeable to nature, Cand therefore not an impossibility or mere aspiration; and the contrary practice, which prevails at present, is in reality a violation of nature.

That appears to be true.

We had to consider, first, whether our proposals were possible, and secondly whether they were the most beneficial?

Yes.

And the possibility has been acknowledged?

Yes.

The very great benefit has next to be established?

Quite so.

There are different degrees of goodness both in women and in men. You will admit that the same education which makes a man a good guardian will make a woman a good guardian; for Dtheir original nature is the same?

Yes.

I should like to ask you a question.

What is it?

Would you say that all men are equal in excellence, or is one man better than another?

The latter.

And in the commonwealth which we were founding do you conceive the guardians who have been brought up on our model system to be more perfect men, or the cobblers whose education has been cobbling?

What a ridiculous question!

You have answered me, I replied: Well, and may we not Efurther say that our guardians are the best of our citizens?

By far the best.

And will not their wives be the best women?

Yes, by far the best.

And can there be anything better for the interests of the State than that the men and women of a State should be as good as possible?

There can be nothing better.

457 And this is what the arts of music and gymnastic, when present in such manner as we have described, will accomplish? 150

Certainly.

Then we have made an enactment not only possible but in the highest degree beneficial to the State?

True.

Then let the wives of our guardians strip, for their virtue will be their robe, and let them share in the toils of war and the defence of their country; only in the distribution of labours the lighter are to be assigned to the women, who are the weaker natures, but in other respects their duties are to be the same. BAnd as for the man who laughs at naked women exercising their bodies from the best of motives, in his laughter he is plucking

‘A fruit of unripe wisdom,’

and he himself is ignorant of what he is laughing at, or what he is about;—for that is, and ever will be, the best of The noble saying.sayings, *That the useful is the noble and the hurtful is the base.*

Very true.

Here, then, is one difficulty in our law about women, which we may say that we have now escaped; the wave has not swallowed us up alive for enacting that the guardians of either sex should have all their pursuits in common; to the utility Cand also to the possibility of this arrangement the consistency of the argument with itself bears witness.

Yes, that was a mighty wave which you have escaped.

The second and greater wave. Yes, I said, but a greater is coming; you will not think much of this when you see the next.

Go on; let me see.

The law, I said, which is the sequel of this and of all that has preceded, is to the following effect,—'that the wives of Dour guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent.'

Yes, he said, that is a much greater wave than the other; and the possibility as well as the utility of such a law are far more questionable.

I do not think, I said, that there can be any dispute about the very great utility of having wives and children in common; the possibility is quite another matter, and will be very much disputed. 151

E I think that a good many doubts may be raised about both.

The utility and possibility of a community of wives and children. You imply that the two questions must be combined, I replied. Now I meant that you should admit the utility; and in this way, as I thought, I should escape from one of them, and then there would remain only the possibility.

But that little attempt is detected, and therefore you will please to give a defence of both.

Well, I said, I submit to my fate. Yet grant me a little 458favour: let me feast my mind with the dream as day dreamers are in the habit of feasting themselves when they are walking alone; for before they have discovered any means of effecting their wishes—that is a matter which never troubles them—they would rather not tire themselves by thinking about possibilities; but assuming that what they desire is already granted to them, they proceed with their plan, and delight in detailing what they mean to do when their wish has come true—that is a way which they have of not doing much good Bto a capacity which was never good for much. The utility to be considered first, the possibility afterwards.Now I myself am beginning to lose heart, and I should like, with your permission, to pass over the question of possibility at present. Assuming therefore the possibility of the proposal, I shall now proceed to enquire how the rulers will carry out these arrangements, and I shall demonstrate that our plan, if executed, will be of the greatest benefit to the State and to the guardians. First of all, then, if you have no objection, I will endeavour with your help to consider the advantages of the measure; and hereafter the question of possibility.

I have no objection; proceed.

First, I think that if our rulers and their auxiliaries are to Cbe worthy of the name which they bear, there must be willingness to obey in the one and the power of command in the other; the guardians must themselves obey the laws, and they must also imitate the spirit of them in any details which are entrusted to their care.

That is right, he said.

The legislator will select guardians male and female, who will meet at common meals and exercises, and will be drawn to one another by an irresistible necessity. You, I said, who are their legislator, having selected the men, will now select the women and give them to them;—they must be as far as possible of like natures with them; and they must live in common houses and meet at common meals. None of them will have anything specially his or her own; 152 Dthey will be together, and will be brought up together, and will associate at gymnastic exercises. And so they will be drawn by a necessity of their natures to have intercourse with each other—necessity is not too strong a word, I think?

Yes, he said;—necessity, not geometrical, but another sort of necessity which lovers know, and which is far more convincing and constraining to the mass of mankind.

True, I said; and this, Glaucon, like all the rest, must proceed after an orderly fashion; in a city of the blessed, Elicentiousness is an unholy thing which the rulers will forbid.

Yes, he said, and it ought not to be permitted.

Then clearly the next thing will be to make matrimony sacred in the highest degree, and what is most beneficial will be deemed sacred?

459 Exactly.

The breeding of human beings, as of animals, to be from the best and from those who are of a ripe age. And how can marriages be made most beneficial?—that is a question which I put to you, because I see in your house dogs for hunting, and of the nobler sort of birds not a few. Now, I beseech you, do tell me, have you ever attended to their pairing and breeding?

In what particulars?

Why, in the first place, although they are all of a good sort, are not some better than others?

True.

And do you breed from them all indifferently, or do you take care to breed from the best only?

From the best.

B And do you take the oldest or the youngest, or only those of ripe age?

I choose only those of ripe age.

And if care was not taken in the breeding, your dogs and birds would greatly deteriorate?

Certainly.

And the same of horses and animals in general?

Undoubtedly.

Good heavens! my dear friend, I said, what consummate skill will our rulers need if the same principle holds of the human species!

C Certainly, the same principle holds; but why does this involve any particular skill? 153

Useful lies ‘very honest knaveries.’ Because, I said, our rulers will often have to practise upon the body corporate with medicines. Now you know that when patients do not require medicines, but have only to be put under a regimen, the inferior sort of practitioner is deemed to be good enough; but when medicine has to be given, then the doctor should be more of a man.

That is quite true, he said; but to what are you alluding?

I mean, I replied, that our rulers will find a considerable dose of falsehood and deceit necessary for the good of their subjects: Dwe were saying that the use of all these things regarded as medicines might be of advantage.

And we were very right.

And this lawful use of them seems likely to be often needed in the regulations of marriages and births.

How so?

Arrangements for the improvement of the breed; Why, I said, the principle has been already laid down that the best of either sex should be united with the best as often, and the inferior with the inferior, as seldom as possible; and that they should rear the offspring of the one sort of union, Ebut not of the other, if the flock is to be maintained in first-rate condition. Now these goings on must be a secret which the rulers only know, or there will be a further danger of our herd, as the guardians may be termed, breaking out into rebellion.

Very true.

and for the regulation of population. Had we not better appoint certain festivals at which we will bring together the brides and bridegrooms, and sacrifices 460will be offered and suitable hymeneal songs composed by our poets: the number of weddings is a matter which must be left to the discretion of the rulers, whose aim will be to preserve the average of population? There are many other things which they will have to consider, such as the effects of wars and diseases and any similar agencies, in order as far as this is possible to prevent the State from becoming either too large or too small.

Certainly, he replied.

Pairing by lot. We shall have to invent some ingenious kind of lots which the less worthy may draw on each occasion of our bringing them together, and then they will accuse their own ill-luck and not the rulers. 154

To be sure, he said.

B The brave deserve the fair. And I think that our braver and better youth, besides their other honours and rewards, might have greater facilities of intercourse with women given them; their bravery will be a reason, and such fathers ought to have as many sons as possible.

True.

And the proper officers, whether male or female or both, for offices are to be held by women as well as by men—

Yes—

C What is to be done with the children? The proper officers will take the offspring of the good parents to the pen or fold, and there they will deposit them with certain nurses who dwell in a separate quarter; but the offspring of the inferior, or of the better when they chance to be deformed, will be put away in some mysterious, unknown place, as they should be.

Yes, he said, that must be done if the breed of the guardians is to be kept pure.

They will provide for their nurture, and will bring the mothers to the fold when they are full of milk, taking the Dgreatest possible care that no mother recognises her own child; and other wet-nurses may be engaged if more are required. Care will also be taken that the process of suckling shall not be protracted too long; and the mothers will have no getting up at night or other trouble, but will hand over all this sort of thing to the nurses and attendants.

You suppose the wives of our guardians to have a fine easy time of it when they are having children.

Why, said I, and so they ought. Let us, however, proceed with our scheme. We were saying that the parents should be in the prime of life?

Very true.

E And what is the prime of life? May it not be defined as a period of about twenty years in a woman's life, and thirty in a man's?

Which years do you mean to include?

A woman to bear children from twenty to forty; a man to beget them from twenty-five to fifty-five. A woman, I said, at twenty years of age may begin to bear children to the State, and continue to bear them until forty; a man may begin at five-and-twenty, when he has passed the 155 point at which the pulse of life beats quickest, and continue to beget children until he be fifty-five.

461 Certainly, he said, both in men and women those years are the prime of physical as well as of intellectual vigour.

Any one above or below the prescribed ages who takes part in the public hymeneals shall be said to have done an unholy and unrighteous thing; the child of which he is the father, if it steals into life, will have been conceived under auspices very unlike the sacrifices and prayers, which at each hymeneal priestesses and priest and the whole city will offer, that the new generation may be better and more useful than their Bgood and useful parents, whereas his child will be the offspring of darkness and strange lust.

Very true, he replied.

And the same law will apply to any one of those within the prescribed age who forms a connection with any woman in the prime of life without the sanction of the rulers; for we shall say that he is raising up a bastard to the State, uncertified and unconsecrated.

Very true, he replied.

After the prescribed age has been passed, more licence is allowed: but all who were born after certain hymeneal festivals at which their parents or grandparents came together must be kept separate. This applies, however, only to those who are within the specified age: after that we allow them to range at will, Cexcept that a man may not marry his daughter or his daughter's daughter, or his mother or his mother's mother; and women, on the other hand, are prohibited from marrying their sons or fathers, or son's son or father's father, and so on in either direction. And we grant all this, accompanying the permission with strict orders to prevent any embryo which may come into being from seeing the light; and if any force a way to the birth, the parents must understand that the offspring of such an union cannot be maintained, and arrange accordingly.

That also, he said, is a reasonable proposition. But how Dwill they know who are fathers and daughters, and so on?

They will never know. The way will be this:—dating from the day of the hymeneal, the bridegroom who was then married will call all the male children who are born in the seventh and tenth month afterwards his sons, and the female children his daughters, and they will call him father, and he will call their children his grandchildren, and they 156 will call the elder generation grandfathers and grandmothers. All who were begotten at the time when their fathers and mothers came together will be called their brothers and Esisters, and these, as I was saying, will be forbidden to inter-marry. This, however, is not to be understood as an absolute

prohibition of the marriage of brothers and sisters; if the lot favours them, and they receive the sanction of the Pythian oracle, the law will allow them.

Quite right, he replied.

Such is the scheme, Glaucon, according to which the guardians of our State are to have their wives and families in common. And now you would have the argument show that this community is consistent with the rest of our polity, and also that nothing can be better—would you not?

462 Yes, certainly.

Shall we try to find a common basis by asking of ourselves what ought to be the chief aim of the legislator in making laws and in the organization of a State,—what is the greatest good, and what is the greatest evil, and then consider whether our previous description has the stamp of the good or of the evil?

By all means.

The greatest good of States, unity; the greatest evil, discord. The one the result of public, the other of private feelings. Can there be any greater evil than discord and distraction Band plurality where unity ought to reign? or any greater good than the bond of unity?

There cannot.

And there is unity where there is community of pleasures and pains—where all the citizens are glad or grieved on the same occasions of joy and sorrow?

No doubt.

Yes; and where there is no common but only private feeling a State is disorganized—when you have one half of the world triumphing and the other plunged in grief at Cthe same events happening to the city or the citizens?

Certainly.

Such differences commonly originate in a disagreement about the use of the terms ‘mine’ and ‘not mine,’ ‘his’ and ‘not his.’

Exactly so.

And is not that the best-ordered State in which the greatest 157 number of persons apply the terms ‘mine’ and ‘not mine’ in the same way to the same thing?

Quite true.

The State like a living being which feels altogether when hurt in any part. Or that again which most nearly approaches to the condition of the individual—as in the body, when but a finger of one of us is hurt, the whole frame, drawn towards the soul as a centre and forming one kingdom under the ruling power Dtherein, feels the hurt and sympathizes all together with the part affected, and we say that the man has a pain in his finger; and the same expression is used about any other part of the body, which has a sensation of pain at suffering or of pleasure at the alleviation of suffering.

Very true, he replied; and I agree with you that in the best-ordered State there is the nearest approach to this common feeling which you describe.

Then when any one of the citizens experiences any good Eor evil, the whole State will make his case their own, and will either rejoice or sorrow with him?

Yes, he said, that is what will happen in a well-ordered State.

How different are the terms which are applied to the rulers in other States and in our own! It will now be time, I said, for us to return to our State and see whether this or some other form is most in accordance with these fundamental principles.

Very good.

463 Our State like every other has rulers and subjects?

True.

All of whom will call one another citizens?

Of course.

But is there not another name which people give to their rulers in other States?

Generally they call them masters, but in democratic States they simply call them rulers.

And in our State what other name besides that of citizens do the people give the rulers?

B They are called saviours and helpers, he replied.

And what do the rulers call the people?

Their maintainers and foster-fathers.

And what do they call them in other States?

Slaves.

And what do the rulers call one another in other States? 158

Fellow-rulers.

And what in ours?

Fellow-guardians.

Did you ever know an example in any other State of a ruler who would speak of one of his colleagues as his friend and of another as not being his friend?

Yes, very often.

And the friend he regards and describes as one in whom Che has an interest, and the other as a stranger in whom he has no interest?

Exactly.

But would any of your guardians think or speak of any other guardian as a stranger?

Certainly he would not; for every one whom they meet will be regarded by them either as a brother or sister, or father or mother, or son or daughter, or as the child or parent of those who are thus connected with him.

The State one family. Capital, I said; but let me ask you once more: Shall they Dbe a family in name only; or shall they in all their actions be true to the name? For example, in the use of the word ‘father,’ would the care of a father be implied and the filial reverence and duty and obedience to him which the law commands; and is the violator of these duties to be regarded as an impious and unrighteous person who is not likely to receive much good either at the hands of God or of man? Are these to be or not to be the strains which the children will hear repeated in their ears by all the citizens about those who are intimated to them to be their parents and the rest of their kinsfolk?

E Using the same terms, they will have the same modes of thinking and acting, and this is to be attributed mainly to the community of women and children. These, he said, and none other; for what can be more ridiculous than for them to utter the names of family ties with the lips only and not to act in the spirit of them?

Then in our city the language of harmony and concord will be more often heard than in any other. As I was describing before, when any one is well or ill, the universal word will be ‘with me it is well’ or ‘it is ill.’

464 Most true.

And agreeably to this mode of thinking and speaking, were we not saying that they will have their pleasures and pains in common? 159

Yes, and so they will.

And they will have a common interest in the same thing which they will alike call ‘my own,’ and having this common interest they will have a common feeling of pleasure and pain?

Yes, far more so than in other States.

And the reason of this, over and above the general constitution of the State, will be that the guardians will have a community of women and children?

That will be the chief reason.

B And this unity of feeling we admitted to be the greatest good, as was implied in our own comparison of a well-ordered State to the relation of the body and the members, when affected by pleasure or pain?

That we acknowledged, and very rightly.

Then the community of wives and children among our citizens is clearly the source of the greatest good to the State?

Certainly.

And this agrees with the other principle which we were affirming,—that the guardians were not to have houses or Clands or any other property; their pay was to be their food, which they were to receive from the other citizens, and they were to have no private expenses; for we intended them to preserve their true character of guardians.

Right, he replied.

There will be no private interests among them, and therefore no lawsuits or trials for assault or violence to elders. Both the community of property and the community of families, as I am saying, tend to make them more truly guardians; they will not tear the city in pieces by differing about ‘mine’ and ‘not mine;’ each man dragging any Dacquisition which he has made into a separate house of his own, where he has a separate wife and children and private pleasures and pains; but all will be affected as far as may be by the same pleasures and pains because they are all of one opinion about what is near and dear to them, and therefore they all tend towards a common end.

Certainly, he replied.

And as they have nothing but their persons which they can call their own, suits and complaints will have no existence Eamong them; they will be delivered from all those quarrels of which money or children or relations are the occasion. 160

Of course they will.

Neither will trials for assault or insult ever be likely to occur among them. For that equals should defend themselves against equals we shall maintain to be honourable and right; 465we shall make the protection of the person a matter of necessity.

That is good, he said.

Yes; and there is a further good in the law; viz. that if a man has a quarrel with another he will satisfy his resentment then and there, and not proceed to more dangerous lengths.

Certainly.

To the elder shall be assigned the duty of ruling and chastising the younger.

Clearly.

Nor can there be a doubt that the younger will not strike or do any other violence to an elder, unless the magistrates command him; nor will he slight him in any way. For there are two guardians, shame and fear, mighty to prevent him: shame, which makes men refrain from laying hands on Bthose who are to them in the relation of parents; fear, that the injured one will be succoured by the others who are his brothers, sons, fathers.

That is true, he replied.

Then in every way the laws will help the citizens to keep the peace with one another?

Yes, there will be no want of peace.

From how many other evils will our citizens be delivered! And as the guardians will never quarrel among themselves there will be no danger of the rest of the city being divided either against them or against one another.

None whatever.

I hardly like even to mention the little meannesses of C which they will be rid, for they are beneath notice: such, for example, as the flattery of the rich by the poor, and all the pains and pangs which men experience in bringing up a family, and in finding money to buy necessaries for their household, borrowing and then repudiating, getting how they can, and giving the money into the hands of women and slaves to keep—the many evils of so many kinds which people suffer in this way are mean enough and obvious enough, and not worth speaking of. 161

D Yes, he said, a man has no need of eyes in order to perceive that.

And from all these evils they will be delivered, and their life will be blessed as the life of Olympic victors and yet more blessed.

How so?

The Olympic victor, I said, is deemed happy in receiving a part only of the blessedness which is secured to our citizens, who have won a more glorious victory and have a more complete maintenance at the public cost. For the victory which they have won is the salvation of the whole State; and the crown with which they and their children are crowned is the fulness of all that life needs; they receive Erewards from the hands of their country while living, and after death have an honourable burial.

Yes, he said, and glorious rewards they are.

Answer to the charge of Adeimantus that we made our citizens unhappy for their own good. Do you remember, I said, how in the course of the previous 466discussion6 some one who shall be nameless accused us of making our guardians unhappy—they had nothing and might have possessed all things—to whom we replied that, if an occasion offered, we might perhaps hereafter consider this question, but that, as at present advised, we would make our guardians truly guardians, and that we were fashioning the State with a view to the greatest happiness, not of any particular class, but of the whole?

6 Pages 419, 420 ff.

Yes, I remember.

Their life not to be compared with that of citizens in ordinary States. And what do you say, now that the life of our protectors is made out to be far better and nobler than that of Olympic Bvictors—is the life of shoemakers, or any other artisans, or of husbandmen, to be compared with it?

Certainly not.

He who seeks to be more than a guardian is naught. At the same time I ought here to repeat what I have said elsewhere, that if any of our guardians shall try to be happy in such a manner that he will cease to be a guardian, and is not content with this safe and harmonious life, which, in our judgment, is of all lives the best, but infatuated by some youthful conceit of happiness which gets up into his head Cshall seek to appropriate the whole state to himself, then he 162 will have to learn how wisely Hesiod spoke, when he said, ‘half is more than the whole.’

If he were to consult me, I should say to him: Stay where you are, when you have the offer of such a life.

The common way of life includes common education, common children, common services and duties of men and women. You agree then, I said, that men and women are to have a common way of life such as we have described—common education, common children; and they are to watch over the citizens in common whether abiding in the city or going out to war; they are to keep watch together, and to hunt Dtogether like dogs; and always and in all things, as far as they are able, women are to share with the men? And in so doing they will do what is best, and will not violate, but preserve the natural relation of the sexes.

I agree with you, he replied.

The enquiry, I said, has yet to be made, whether such a community be found possible—as among other animals, so also among men—and if possible, in what way possible?

You have anticipated the question which I was about to suggest.

E There is no difficulty, I said, in seeing how war will be carried on by them.

How?

The children to accompany their parents on military expeditions; Why, of course they will go on expeditions together; and will take with them any of their children who are strong enough, that, after the manner of the artisan’s child, they may look on at the work which they will have to do when they are grown up; 467and besides looking on they will have to help and be of use in war, and to wait upon their fathers and mothers. Did you never observe in the arts how the potters’ boys look on and help, long before they touch the wheel?

Yes, I have.

And shall potters be more careful in educating their children and in giving them the opportunity of seeing and practising their duties than our guardians will be?

The idea is ridiculous, he said.

There is also the effect on the parents, with whom, as with Bother animals, the presence of their young ones will be the greatest incentive to valour.

That is quite true, Socrates; and yet if they are defeated, which may often happen in war, how great the danger is! 163 the children will be lost as well as their parents, and the State will never recover.

True, I said; but would you never allow them to run any risk?

I am far from saying that.

Well, but if they are ever to run a risk should they not do so on some occasion when, if they escape disaster, they will be the better for it?

Clearly.

C but care must be taken that they do not run any serious risk. Whether the future soldiers do or do not see war in the days of their youth is a very important matter, for the sake of which some risk may fairly be incurred.

Yes, very important.

This then must be our first step,—to make our children spectators of war; but we must also contrive that they shall be secured against danger; then all will be well.

True.

Their parents may be supposed not to be blind to the risks of war, but to know, as far as human foresight can, what Dexpeditions are safe and what dangerous?

That may be assumed.

And they will take them on the safe expeditions and be cautious about the dangerous ones?

True.

And they will place them under the command of experienced veterans who will be their leaders and teachers?

Very properly.

Still, the dangers of war cannot be always foreseen; there is a good deal of chance about them?

True.

Then against such chances the children must be at once furnished with wings, in order that in the hour of need they may fly away and escape.

E What do you mean? he said.

I mean that we must mount them on horses in their earliest youth, and when they have learnt to ride, take them on horseback to see war: the horses must not be spirited and warlike, but the most tractable and yet the swiftest that can be had. In this way they will get an excellent view of what is 468hereafter to be their own business; and if there is danger they have only to follow their elder leaders and escape. 164

I believe that you are right, he said.

The coward is to be degraded into a lower rank. Next, as to war; what are to be the relations of your soldiers to one another and to their enemies? I should be inclined to propose that the soldier who leaves his rank or throws away his arms, or is guilty of any other act of cowardice, should be degraded into the rank of a husbandman or artisan. What do you think?

By all means, I should say.

And he who allows himself to be taken prisoner may as well be made a present of to his enemies; he is their lawful prey, and let them do what they like with him.

B Certainly.

The hero to receive honour from his comrades and favour from his beloved, But the hero who has distinguished himself, what shall be done to him? In the first place, he shall receive honour in the army from his youthful comrades; every one of them in succession shall crown him. What do you say?

I approve.

And what do you say to his receiving the right hand of fellowship?

To that too, I agree.

But you will hardly agree to my next proposal.

What is your proposal?

That he should kiss and be kissed by them.

Most certainly, and I should be disposed to go further, and say: CLet no one whom he has a mind to kiss refuse to be kissed by him while the expedition lasts. So that if there be a lover in the army, whether his love be youth or maiden, he may be more eager to win the prize of valour.

Capital, I said. That the brave man is to have more wives than others has been already determined: and he is to have first choices in such matters more than others, in order that he may have as many children as possible?

Agreed.

and to have precedence, and a larger share of meats and drinks; Again, there is another manner in which, according to DHomer, brave youths should be honoured; for he tells how Ajax7, after he had distinguished himself in battle, was rewarded with long chines, which seems to be a compliment appropriate to a hero in the flower of his age, being not only a tribute of honour but also a very strengthening thing. 165

7 Iliad, vii. 321.

Most true, he said.

Then in this, I said, Homer shall be our teacher; and we too, at sacrifices and on the like occasions, will honour the brave according to the measure of their valour, whether men or women, with hymns and those other distinctions which we were mentioning; also with

E ‘seats of precedence, and meats and full cups8;’

and in honouring them, we shall be at the same time training them.

8 Iliad, viii. 161.

That, he replied, is excellent.

Yes, I said; and when a man dies gloriously in war shall we not say, in the first place, that he is of the golden race?

To be sure.

also to be worshipped after death. Nay, have we not the authority of Hesiod for affirming that when they are dead

469 ‘They are holy angels upon the earth, authors of good, averters of evil, the guardians of speech-gifted men’?9

9 Probably Works and Days, 121 foll.

Yes; and we accept his authority.

We must learn of the god how we are to order the sepulture of divine and heroic personages, and what is to be their special distinction; and we must do as he bids?

By all means.

And in ages to come we will reverence them and kneel Bbefore their sepulchres as at the graves of heroes. And not only they but any who are deemed pre-eminently good, whether they die from age, or in any other way, shall be admitted to the same honours.

That is very right, he said.

Behaviour to enemies. Next, how shall our soldiers treat their enemies? What about this?

In what respect do you mean?

First of all, in regard to slavery? Do you think it right that Hellenes should enslave Hellenic States, or allow others to enslave them, if they can help? Should not their custom be to spare them, considering the danger which there is Cthat the whole race may one day fall under the yoke of the barbarians?

To spare them is infinitely better. 166

No Hellene shall be made a slave. Then no Hellene should be owned by them as a slave; that is a rule which they will observe and advise the other Hellenes to observe.

Certainly, he said; they will in this way be united against the barbarians and will keep their hands off one another.

Next as to the slain; ought the conquerors, I said, to take anything but their armour? Does not the practice of Ddespoiling an enemy afford an excuse for not facing the battle? Cowards skulk about the dead, pretending that they are fulfilling a duty, and many an army before now has been lost from this love of plunder.

Very true.

Those who fall in battle are not to be despoiled. And is there not illiberality and avarice in robbing a corpse, and also a degree of meanness and womanishness in making an enemy of the dead body when the real enemy has flown away and left only his fighting gear behind him,—is not this Erather like a dog who cannot get at his assailant, quarrelling with the stones which strike him instead?

Very like a dog, he said.

Then we must abstain from spoiling the dead or hindering their burial?

Yes, he replied, we most certainly must.

The arms of Hellenes are not to be offered at temples; Neither shall we offer up arms at the temples of the gods, 470least of all the arms of Hellenes, if we care to maintain good feeling with other Hellenes; and, indeed, we have reason to fear that the offering of spoils taken from kinsmen may be a pollution unless commanded by the god himself?

Very true.

Again, as to the devastation of Hellenic territory or the burning of houses, what is to be the practice?

May I have the pleasure, he said, of hearing your opinion?

Both should be forbidden, in my judgment; I would take the Bannual produce and no more. Shall I tell you why?

Pray do.

nor Hellenic territory devastated. Why, you see, there is a difference in the names ‘discord’ and ‘war,’ and I imagine that there is also a difference in their natures; the one is expressive of what is internal and domestic, the other of what is external and foreign; and the first of the two is termed discord, and only the second, war. 167

That is a very proper distinction, he replied.

C And may I not observe with equal propriety that the Hellenic race is all united together by ties of blood and friendship, and alien and strange to the barbarians?

Very good, he said.

And therefore when Hellenes fight with barbarians and barbarians with Hellenes, they will be described by us as being at war when they fight, and by nature enemies, and this kind of antagonism should be called war; Hellenic warfare is only a kind of discord not intended to be lasting.but when Hellenes fight with one another we shall say that Hellas is then in a state of disorder and discord, they being by nature friends; Dand such enmity is to be called discord.

I agree.

Consider then, I said, when that which we have acknowledged to be discord occurs, and a city is divided, if both parties destroy the lands and burn the houses of one another, how wicked does the strife appear! No true lover of his country would bring himself to tear in pieces his own nurse and mother: There might be reason in the conqueror depriving the conquered of their harvest, but still they would Ehave the idea of peace in their hearts and would not mean to go on fighting for ever.

Yes, he said, that is a better temper than the other.

And will not the city, which you are founding, be an Hellenic city?

It ought to be, he replied.

Then will not the citizens be good and civilized?

Yes, very civilized.

The lover of his own city will also be a lover of Hellas. And will they not be lovers of Hellas, and think of Hellas as their own land, and share in the common temples?

Most certainly.

And any difference which arises among them will be 471regarded by them as discord only—a quarrel among friends, which is not to be called a war?

Certainly not.

Then they will quarrel as those who intend some day to be reconciled?

Certainly.

They will use friendly correction, but will not enslave or destroy their opponents; they will be correctors, not enemies? 168

Just so.

Hellenes should deal mildly with Hellenes; and with barbarians as Hellenes now deal with one another. And as they are Hellenes themselves they will not devastate Hellas, nor will they burn houses, nor ever suppose that the whole population of a city—men, women, and children—are equally their enemies, for they know that the guilt of war is always confined to a few persons and that the many are their friends. BAnd for all these reasons they will be unwilling to waste their lands and rase their houses; their enmity to them will only last until the many innocent sufferers have compelled the guilty few to give satisfaction?

I agree, he said, that our citizens should thus deal with their Hellenic enemies; and with barbarians as the Hellenes now deal with one another.

Then let us enact this law also for our guardians:—that they are neither to devastate the lands of Hellenes nor to Cburn their houses.

Agreed; and we may agree also in thinking that these, like all our previous enactments, are very good.

The complaint of Glaucon respecting the hesitation of Socrates. But still I must say, Socrates, that if you are allowed to go on in this way you will entirely forget the other question which at the commencement of this discussion you thrust aside:—Is such an order of things possible, and how, if at all? For I am quite ready to acknowledge that the plan which you propose, if only feasible, would do all sorts of good to the State. I will add, what you have omitted, that your Dcitizens will be the bravest of warriors, and will never leave their ranks, for they will all know one another, and each will call the other father, brother, son; and if you suppose the women to join their armies, whether in the same rank or in the rear, either as a terror to the enemy, or as auxiliaries in case of need, I know that they will then be absolutely invincible; and there are many domestic advantages which might also be mentioned and which I also fully acknowledge: Ebut, as I admit all these advantages and as many more as you please, if only this State of yours were to come into existence, we need say no more about them; assuming then the existence of the State, let us now turn to the question of possibility and ways and means—the rest may be left. 169

472 Socrates excuses himself and makes one or two remarks preparatory to a final effort. If I loiter10 for a moment, you instantly make a raid upon me, I said, and have no mercy; I have hardly escaped the first and second waves, and you seem not to be aware that you are now bringing upon me the third, which is the greatest and heaviest. When you have seen and heard the third wave, I think you will be more considerate and will acknowledge that some fear and hesitation was natural respecting a proposal so extraordinary as that which I have now to state and investigate.

10 Reading στραγγευομένῳ.

The more appeals of this sort which you make, he said, the Bmore determined are we that you shall tell us how such a State is possible: speak out and at once.

Let me begin by reminding you that we found our way hither in the search after justice and injustice.

True, he replied; but what of that?

I was only going to ask whether, if we have discovered them, we are to require that the just man should in nothing fail of absolute justice; or may we be satisfied with an approximation, Cand the attainment in him of a higher degree of justice than is to be found in other men?

The approximation will be enough.

We were enquiring into the nature of absolute justice and into the character of the perfectly just, and into injustice and the perfectly unjust, that we might have an ideal. (1) The ideal is a standard only which can never be perfectly realized;We were to look at these

in order that we might judge of our own happiness and unhappiness according to the standard Dwhich they exhibited and the degree in which we resembled them, but not with any view of showing that they could exist in fact.

True, he said.

Would a painter be any the worse because, after having delineated with consummate art an ideal of a perfectly beautiful man, he was unable to show that any such man could ever have existed?

He would be none the worse.

E Well, and were we not creating an ideal of a perfect State?

To be sure.

(2) but is none the worse for this. And is our theory a worse theory because we are unable to 170 prove the possibility of a city being ordered in the manner described?

Surely not, he replied.

That is the truth, I said. But if, at your request, I am to try and show how and under what conditions the possibility is highest, I must ask you, having this in view, to repeat your former admissions.

What admissions?

473 I want to know whether ideals are ever fully realized in language? Does not the word express more than the fact, and must not the actual, whatever a man may think, always, in the nature of things, fall short of the truth? What do you say?

I agree.

Then you must not insist on my proving that the actual State will in every respect coincide with the ideal: if we are only able to discover how a city may be governed nearly as we proposed, you will admit that we have discovered the possibility which you demand; and will be contented. BI am sure that I should be contented—will not you?

Yes, I will.

(3) Although the ideal cannot be realized, one or two changes, or rather a single change, might revolutionize a State. Let me next endeavour to show what is that fault in States which is the cause of their present maladministration, and what is the least change which will enable a State to pass into the truer form; and let the change, if possible, be of one thing only, or, if not, of two; at any rate, let the changes be as few and slight as possible.

C Certainly, he replied.

I think, I said, that there might be a reform of the State if only one change were made, which is not a slight or easy though still a possible one.

What is it? he said.

Socrates goes forth to meet the wave. Now then, I said, I go to meet that which I liken to the greatest of the waves; yet shall the word be spoken, even though the wave break and drown me in laughter and dishonour; and do you mark my words.

Proceed.

‘Cities will never cease from ill until they are governed by philosophers.’ I said: *Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and Dpolitical greatness and wisdom meet in one, and those* 171 *commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils,—nor the human race, as I believe,—and then only will this Eour State have a possibility of life and behold the light of day.* Such was the thought, my dear Glaucon, which I would fain have uttered if it had not seemed too extravagant; for to be convinced that in no other State can there be happiness private or public is indeed a hard thing.

What will the world say to this? Socrates, what do you mean? I would have you consider that the word which you have uttered is one at which numerous persons, and very respectable persons too, in 474a figure pulling off their coats all in a moment, and seizing any weapon that comes to hand, will run at you might and main, before you know where you are, intending to do heaven knows what; and if you don’t prepare an answer, and put yourself in motion, you will be ‘pared by their fine wits,’ and no mistake.

You got me into the scrape, I said.

And I was quite right; however, I will do all I can to get you out of it; but I can only give you good-will and good advice, and, perhaps, I may be able to fit answers to your questions better than another—that is all. And now, having Bsuch an auxiliary, you must do your best to show the unbelievers that you are right.

I ought to try, I said, since you offer me such invaluable assistance. And I think that, if there is to be a chance of our escaping, But who is a philosopher?we must explain to them whom we mean when we say that philosophers are to rule in the State; then we shall be able to defend ourselves: There will be discovered to be some natures who ought to study philosophy and to be Cleaders in the State; and others who are not born to be philosophers, and are meant to be followers rather than leaders.

Then now for a definition, he said.

Follow me, I said, and I hope that I may in some way or other be able to give you a satisfactory explanation.

Proceed.

Parallel of the lover. I dare say that you remember, and therefore I need not remind you, that a lover, if he is worthy of the name, ought to show his love, not to some one part of that which he loves, but to the whole. 172

D I really do not understand, and therefore beg of you to assist my memory.

The lover of the fair loves them all; Another person, I said, might fairly reply as you do; but a man of pleasure like yourself ought to know that all who are in the flower of youth do somehow or other raise a pang or emotion in a lover's breast, and are thought by him to be worthy of his affectionate regards. Is not this a way which you have with the fair: one has a snub nose, and you praise his charming face; the hook-nose of another has, you say, a royal look; while he who is neither snub nor hooked has Ethe grace of regularity: the dark visage is manly, the fair are children of the gods; and as to the sweet 'honey pale,' as they are called, what is the very name but the invention of a lover who talks in diminutives, and is not averse to paleness if appearing on the cheek of youth? In a word, there is no 475excuse which you will not make, and nothing which you will not say, in order not to lose a single flower that blooms in the spring-time of youth.

If you make me an authority in matters of love, for the sake of the argument, I assent.

the lover of wines all wines; And what do you say of lovers of wine? Do you not see them doing the same? They are glad of any pretext of drinking any wine.

Very good.

the lover of honour all honour; And the same is true of ambitious men; if they cannot command an army, they are willing to command a file; and Bif they cannot be honoured by really great and important persons, they are glad to be honoured by lesser and meaner people,—but honour of some kind they must have.

Exactly.

Once more let me ask: Does he who desires any class of goods, desire the whole class or a part only?

The whole.

the philosopher, or lover of wisdom, all knowledge. And may we not say of the philosopher that he is a lover, not of a part of wisdom only, but of the whole?

Yes, of the whole.

And he who dislikes learning, especially in youth, when Che has no power of judging what is good and what is not, such an one we maintain not to be a philosopher or a lover of knowledge, just as he who refuses his food is not hungry, 173 and may be said to have a bad appetite and not a good one?

Very true, he said.

Whereas he who has a taste for every sort of knowledge and who is curious to learn and is never satisfied, may be justly termed a philosopher? Am I not right?

D Under knowledge, however, are not to be included sights and sounds, or under the lovers of knowledge, musical amateurs and the like. Glaucon said: If curiosity makes a philosopher, you will find many a strange being will have a title to the name. All the lovers of sights have a delight in learning, and must therefore be included. Musical amateurs, too, are a folk strangely out of place among philosophers, for they are the last persons in the world who would come to anything like a philosophical discussion, if they could help, while they run about at the Dionysiac festivals as if they had let out their ears to hear every chorus; whether the

performance is in town or country—that makes no difference—they are there. Now are we E to maintain that all these and any who have similar tastes, as well as the professors of quite minor arts, are philosophers?

Certainly not, I replied; they are only an imitation.

He said: Who then are the true philosophers?

Those, I said, who are lovers of the vision of truth.

That is also good, he said; but I should like to know what you mean?

To another, I replied, I might have a difficulty in explaining; but I am sure that you will admit a proposition which I am about to make.

What is the proposition?

That since beauty is the opposite of ugliness, they are two?

Certainly.

476 And inasmuch as they are two, each of them is one?

True again.

And of just and unjust, good and evil, and of every other class, the same remark holds: taken singly, each of them is one; but from the various combinations of them with actions and things and with one another, they are seen in all sorts of lights and appear many?

Very true.

And this is the distinction which I draw between the sight-174loving, art-loving, practical class and those of whom I am Bspeaking, and who are alone worthy of the name of philosophers.

How do you distinguish them? he said.

The lovers of sounds and sights, I replied, are, as I conceive, fond of fine tones and colours and forms and all the artificial products that are made out of them, but their mind is incapable of seeing or loving absolute beauty.

True, he replied.

Few are they who are able to attain to the sight of this.

C Very true.

And he who, having a sense of beautiful things has no sense of absolute beauty, or who, if another lead him to a knowledge of that beauty is unable to follow—of such an one I ask, Is he awake or in a dream only? Reflect: is not the dreamer, sleeping or waking, one who likens dissimilar things, who puts the copy in the place of the real object?

I should certainly say that such an one was dreaming.

True knowledge is the ability to distinguish between the one and many, between the idea and the objects which partake of the idea. But take the case of the other, who recognises the existence Dof absolute beauty and is able to distinguish the idea from the objects which participate in the idea, neither putting the objects in the place of the idea nor the idea in the place of the objects—is he a dreamer, or is he awake?

He is wide awake.

And may we not say that the mind of the one who knows has knowledge, and that the mind of the other, who opines only, has opinion?

Certainly.

But suppose that the latter should quarrel with us and dispute our statement, can we administer any soothing Ecordial or advice to him, without revealing to him that there is sad disorder in his wits?

We must certainly offer him some good advice, he replied.

Come, then, and let us think of something to say to him. Shall we begin by assuring him that he is welcome to any knowledge which he may have, and that we are rejoiced at his having it? But we should like to ask him a question: Does he who has knowledge know something or nothing? (You must answer for him.)

I answer that he knows something. 175

Something that is or is not?

Something that is; for how can that which is not ever be known?

477 There is an intermediate between being and not being, and a corresponding intermediate between ignorance and knowledge. This intermediate is a faculty termed opinion. And are we assured, after looking at the matter from many points of view, that absolute being is or may be absolutely known, but that the utterly non-existent is utterly unknown?

Nothing can be more certain.

Good. But if there be anything which is of such a nature as to be and not to be, that will have a place intermediate between pure being and the absolute negation of being?

Yes, between them.

And, as knowledge corresponded to being and ignorance of necessity to not-being, for that intermediate between being and not-being there has to be discovered a corresponding Bintermediate between ignorance and knowledge, if there be such?

Certainly.

Do we admit the existence of opinion?

Undoubtedly.

As being the same with knowledge, or another faculty?

Another faculty.

Then opinion and knowledge have to do with different kinds of matter corresponding to this difference of faculties?

Yes.

And knowledge is relative to being and knows being. But before I proceed further I will make a division.

What division?

C I will begin by placing faculties in a class by themselves: they are powers in us, and in all other things, by which we do as we do. Sight and hearing, for example, I should call faculties. Have I clearly explained the class which I mean?

Yes, I quite understand.

Then let me tell you my view about them. I do not see them, and therefore the distinctions of figure, colour, and the like, which enable me to discern the differences of some things, do not apply to them. In speaking of a faculty I think Donly of its sphere and its result; and that which has the same sphere and the same result I call the same faculty, but that which has another sphere and another result I call different. Would that be your way of speaking? 176

Yes.

And will you be so very good as to answer one more question? Would you say that knowledge is a faculty, or in what class would you place it?

Certainly knowledge is a faculty, and the mightiest of all faculties.

E And is opinion also a faculty?

Certainly, he said; for opinion is that with which we are able to form an opinion.

And yet you were acknowledging a little while ago that knowledge is not the same as opinion?

Opinion differs from knowledge because the one errs and the other is unerring. Why, yes, he said: how can any reasonable being ever identify that which is infallible with that which errs?

478 An excellent answer, proving, I said, that we are quite conscious of a distinction between them.

Yes.

Then knowledge and opinion having distinct powers have also distinct spheres or subject-matters?

That is certain.

Being is the sphere or subject-matter of knowledge, and knowledge is to know the nature of being?

Yes.

And opinion is to have an opinion?

Yes.

And do we know what we opine? or is the subject-matter of opinion the same as the subject-matter of knowledge?

Nay, he replied, that has been already disproven; if difference in faculty implies difference in the sphere or Bsubject-matter, and if, as we were saying, opinion and knowledge are distinct faculties, then the sphere of knowledge and of opinion cannot be the same.

Then if being is the subject-matter of knowledge, something else must be the subject-matter of opinion?

Yes, something else.

It also differs from ignorance, which is concerned with nothing. Well then, is not-being the subject-matter of opinion? or, rather, how can there be an opinion at all about not-being? Reflect: when a man has an opinion, has he not an opinion about something? Can he have an opinion which is an opinion about nothing?

Impossible. 177

He who has an opinion has an opinion about some one thing?

Yes.

And not-being is not one thing but, properly speaking, Cnothing?

True.

Of not-being, ignorance was assumed to be the necessary correlative; of being, knowledge?

True, he said.

Then opinion is not concerned either with being or with not-being?

Not with either.

And can therefore neither be ignorance nor knowledge?

That seems to be true.

Its place is not to be sought without or beyond knowledge or ignorance, but between them. But is opinion to be sought without and beyond either of them, in a greater clearness than knowledge, or in a greater darkness than ignorance?

In neither.

Then I suppose that opinion appears to you to be darker than knowledge, but lighter than ignorance?

Both; and in no small degree.

D And also to be within and between them?

Yes.

Then you would infer that opinion is intermediate?

No question.

But were we not saying before, that if anything appeared to be of a sort which is and is not at the same time, that sort of thing would appear also to lie in the interval between pure being and absolute not-being; and that the corresponding faculty is neither knowledge nor ignorance, but will be found in the interval between them?

True.

And in that interval there has now been discovered something which we call opinion?

There has.

E Then what remains to be discovered is the object which partakes equally of the nature of being and not-being, and cannot rightly be termed either, pure and simple; this unknown term, when discovered, we may truly call the subject of opinion, and assign each

to their proper faculty,—178the extremes to the faculties of the extremes and the mean to the faculty of the mean.

True.

479 The absoluteness of the one and the relativeness of the many. This being premised, I would ask the gentleman who is of opinion that there is no absolute or unchangeable idea of beauty—in whose opinion the beautiful is the manifold—he, I say, your lover of beautiful sights, who cannot bear to be told that the beautiful is one, and the just is one, or that anything is one—to him I would appeal, saying, Will you be so very kind, sir, as to tell us whether, of all these beautiful things, there is one which will not be found ugly; or of the just, which will not be found unjust; or of the holy, which will not also be unholy?

B No, he replied; the beautiful will in some point of view be found ugly; and the same is true of the rest.

And may not the many which are doubles be also halves?—doubles, that is, of one thing, and halves of another?

Quite true.

And things great and small, heavy and light, as they are termed, will not be denoted by these any more than by the opposite names?

True; both these and the opposite names will always attach to all of them.

And can any one of those many things which are called by particular names be said to be this rather than not to be this?

He replied: They are like the punning riddles which are Casked at feasts or the children's puzzle about the eunuch aiming at the bat, with what he hit him, as they say in the puzzle, and upon what the bat was sitting. The individual objects of which I am speaking are also a riddle, and have a double sense: nor can you fix them in your mind, either as being or not-being, or both, or neither.

Then what will you do with them? I said. Can they have a better place than between being and not-being? For they are clearly not in greater darkness or negation than not-being, Dor more full of light and existence than being.

That is quite true, he said.

Thus then we seem to have discovered that the many ideas which the multitude entertain about the beautiful and about 179 all other things are tossing about in some region which is half-way between pure being and pure not-being?

We have.

Yes; and we had before agreed that anything of this kind which we might find was to be described as matter of opinion, and not as matter of knowledge; being the intermediate flux which is caught and detained by the intermediate faculty.

Quite true.

E Opinion is the knowledge, not of the absolute, but of the many. Then those who see the many beautiful, and who yet neither see absolute beauty, nor can follow any guide who points the way thither; who see the many just, and not absolute justice, and the like, —such persons may be said to have opinion but not knowledge?

That is certain.

But those who see the absolute and eternal and immutable may be said to know, and not to have opinion only?

Neither can that be denied.

The one love and embrace the subjects of knowledge, the other those of opinion? The latter are the same, as I dare say 480you will remember, who listened to sweet sounds and gazed upon fair colours, but would not tolerate the existence of absolute beauty.

Yes, I remember.

Shall we then be guilty of any impropriety in calling them lovers of opinion rather than lovers of wisdom, and will they be very angry with us for thus describing them?

I shall tell them not to be angry; no man should be angry at what is true.

But those who love the truth in each thing are to be called lovers of wisdom and not lovers of opinion.

Assuredly.

BOOK VI.

Steph.
484 *Republic VI.*
SOCRATES, GLAUCON. AND thus, Glaucon, after the argument has gone a weary way, the true and the false philosophers have at length appeared in view.

I do not think, he said, that the way could have been shortened.

If we had time, we might have a nearer view of the true and false philosopher. I suppose not, I said; and yet I believe that we might have had a better view of both of them if the discussion could have been confined to this one subject and if there were not many other questions awaiting us, which he who desires to see in what respect the life of the just differs Bfrom that of the unjust must consider.

And what is the next question? he asked.

Surely, I said, the one which follows next in order. Inasmuch as philosophers only are able to grasp the eternal and unchangeable, and those who wander in the region of the many and variable are not philosophers, I must ask you which of the two classes should be the rulers of our State?

And how can we rightly answer that question?

Which of them shall be our guardians? Whichever of the two are best able to guard the laws and Cinstitutions of our State—let them be our guardians.

Very good.

A question hardly to be asked. Neither, I said, can there be any question that the guardian who is to keep anything should have eyes rather than no eyes?

There can be no question of that.

And are not those who are verily and indeed wanting in the knowledge of the true being of each thing, and who have in their souls no clear pattern, and are unable as with a painter's eye to look at the absolute truth and to that original Dto repair, and having perfect vision of the other world to order the laws about beauty, goodness, justice in this, if not 181 already ordered, and to guard and preserve the order of them—are not such persons, I ask, simply blind?

Truly, he replied, they are much in that condition.

And shall they be our guardians when there are others who, besides being their equals in experience and falling short of them in no particular of virtue, also know the very truth of each thing?

There can be no reason, he said, for rejecting those who have this greatest of all great qualities; they must always have the first place unless they fail in some other respect.

485 Suppose then, I said, that we determine how far they can unite this and the other excellences.

By all means.

The philosopher is a lover of truth and of all true being. In the first place, as we began by observing, the nature of the philosopher has to be ascertained. We must come to an understanding about him, and, when we have done so, then, if I am not mistaken, we shall also acknowledge that such an union of qualities is possible, and that those in whom they are united, and those only, should be rulers in the State.

What do you mean?

Let us suppose that philosophical minds always love knowledge Bof a sort which shows them the eternal nature not varying from generation and corruption.

Agreed.

And further, I said, let us agree that they are lovers of all true being; there is no part whether greater or less, or more or less honourable, which they are willing to renounce; as we said before of the lover and the man of ambition.

True.

And if they are to be what we were describing, is there Cnot another quality which they should also possess?

What quality?

Truthfulness: they will never intentionally receive into their mind falsehood, which is their detestation, and they will love the truth.

Yes, that may be safely affirmed of them.

'May be,' my friend, I replied, is not the word; say rather 'must be affirmed:' for he whose nature is amorous of anything cannot help loving all that belongs or is akin to the object of his affections. 182

Right, he said.

And is there anything more akin to wisdom than truth?

How can there be?

Can the same nature be a lover of wisdom and a lover of Dfalsehood?

Never.

The true lover of learning then must from his earliest youth, as far as in him lies, desire all truth?

Assuredly.

But then again, as we know by experience, he whose desires are strong in one direction will have them weaker in others; they will be like a stream which has been drawn off into another channel.

True.

He will be absorbed in the pleasures of the soul, and therefore temperate and the reverse of covetous or mean. He whose desires are drawn towards knowledge in every form will be absorbed in the pleasures of the soul, and will hardly feel bodily pleasure—I mean, if he be a true philosopher and not a sham one.

E That is most certain.

Such an one is sure to be temperate and the reverse of covetous; for the motives which make another man desirous of having and spending, have no place in his character.

Very true.

486 Another criterion of the philosophical nature has also to be considered.

What is that?

There should be no secret corner of illiberality; nothing can be more antagonistic than meanness to a soul which is ever longing after the whole of things both divine and human.

Most true, he replied.

In the magnificence of his contemplations he will not think much of human life. Then how can he who has magnificence of mind and is the spectator of all time and all existence, think much of human life?

He cannot.

B Or can such an one account death fearful?

No indeed.

Then the cowardly and mean nature has no part in true philosophy? 183

Certainly not.

Or again: can he who is harmoniously constituted, who is not covetous or mean, or a boaster, or a coward—can he, I say, ever be unjust or hard in his dealings?

Impossible.

He will be of a gentle, sociable, harmonious nature; a lover of learning, having a good memory and moving spontaneously in the world of being. Then you will soon observe whether a man is just and gentle, or rude and unsociable; these are the signs which distinguish even in youth the philosophical nature from the unphilosophical.

True.

C There is another point which should be remarked.

What point?

Whether he has or has not a pleasure in learning; for no one will love that which gives him pain, and in which after much toil he makes little progress.

Certainly not.

And again, if he is forgetful and retains nothing of what he learns, will he not be an empty vessel?

That is certain.

Labouring in vain, he must end in hating himself and his fruitless occupation? Yes.

D Then a soul which forgets cannot be ranked among genuine philosophic natures; we must insist that the philosopher should have a good memory?

Certainly.

And once more, the inharmonious and unseemly nature can only tend to disproportion?

Undoubtedly.

And do you consider truth to be akin to proportion or to disproportion?

To proportion.

Then, besides other qualities, we must try to find a naturally well-proportioned and gracious mind, which will move spontaneously towards the true being of everything.

Certainly.

E Well, and do not all these qualities, which we have been enumerating, go together, and are they not, in a manner, necessary to a soul, which is to have a full and perfect participation of being? 184

487 They are absolutely necessary, he replied.

Conclusion: What a blameless study then is philosophy! And must not that be a blameless study which he only can pursue who has the gift of a good memory, and is quick to learn,—noble, gracious, the friend of truth, justice, courage, temperance, who are his kindred?

The god of jealousy himself, he said, could find no fault with such a study.

And to men like him, I said, when perfected by years and education, and to these only you will entrust the State.

B SOCRATES, ADEIMANTUS. Nay, says Adeimantus, you can prove anything, but your hearers are unconvinced all the same. Here Adeimantus interposed and said: To these statements, Socrates, no one can offer a reply; but when you talk in this way, a strange feeling passes over the minds of your hearers: They fancy that they are led astray a little at each step in the argument, owing to their own want of skill in asking and answering questions; these littles accumulate, and at the end of the discussion they are found to have sustained a mighty overthrow and all their former notions appear to be turned upside down. And as unskilful players of draughts are at last shut up by their more skilful adversaries and Chave no piece to move, so they too find themselves shut up at last; for they have nothing to say in this new game of which words are the counters; and yet all the time they are in the right. The observation is suggested to me by what is now occurring. For any one of us might say, that although in words he is not able to meet you at each step of the argument, he sees as a fact that the votaries of philosophy, Common opinion declares philosophers to be either rogues or useless.when they carry on the study, not only in youth as a part of Deducation, but as the pursuit of their maturer years, most of them become strange monsters, not to say utter rogues, and that those who may be considered the best of them are made useless to the world by the very study which you extol.

Well, and do you think that those who say so are wrong?

I cannot tell, he replied; but I should like to know what is your opinion.

Socrates, instead of denying this statement, admits the truth of it. Hear my answer; I am of opinion that they are quite right.

E Then how can you be justified in saying that cities will not cease from evil until philosophers rule in them, when philosophers are acknowledged by us to be of no use to them?

You ask a question, I said, to which a reply can only be given in a parable. 185

Yes, Socrates; and that is a way of speaking to which you are not at all accustomed, I suppose.

A parable. I perceive, I said, that you are vastly amused at having plunged me into such a hopeless discussion; but now hear 488the parable, and then you will be still more amused at the meagreness of my imagination: for the manner in which the best men are treated in their own States is so grievous that no single thing on earth is comparable to it; and therefore, if I am to plead their cause, I must have recourse to fiction, and put together a figure made up of many things, like the fabulous unions of goats and stags which are found in pictures. The noble captain whose senses are rather dull (the people in their better mind); the mutinous crew (the mob of politicians); and the pilot (the true philosopher).Imagine then a fleet or a ship in which there is Ba captain who is taller and stronger than any of the crew, but he is a little deaf and has a similar infirmity in sight, and his knowledge of navigation is not much better. The sailors are quarrelling with one another about the steering—every one is of opinion that he has a right to steer, though he has never learned the art of navigation and cannot tell who taught him or when he learned, and will further assert that it cannot be taught, and they are ready to cut in pieces any Cone who says the contrary. They throng about the captain, begging and praying him to commit the helm to them; and if at any time they do not prevail, but others are preferred to them, they kill the others or throw them overboard, and having first chained up the noble captain's senses with drink or some narcotic drug, they mutiny and take possession of the ship and make free with the stores; thus, eating and drinking, they proceed on their voyage in such manner as Dmight be expected of them. Him who is their partisan and cleverly aids them in their plot for getting the ship out of the captain's hands into their own whether by force or persuasion, they compliment with the name of sailor, pilot, able seaman, and abuse the other sort of man, whom they call a good-for-nothing; but that the true pilot must pay attention to the year and seasons and sky and stars and winds, and whatever else belongs to his art, if he intends to be really qualified for the command of a ship, and that he must and Ewill be the steerer, whether other people like or not—the possibility of this union of authority with the steerer's art has never seriously entered into their thoughts or been made 489part 186 of their calling1. Now in vessels which are in a state of mutiny and by sailors who are mutineers, how will the true pilot be regarded? Will he not be called by them a prater, a star-gazer, a good-for-nothing?

1 Or, applying ὅπως δὲ κυβερνήσει to the mutineers, 'But only understanding (ἐπαΐοντας) that he (the mutinous pilot) must rule in spite of other people, never considering that there is an art of command which may be practised in combination with the pilot's art.'

Of course, said Adeimantus.

The interpretation. Then you will hardly need, I said, to hear the interpretation of the figure, which describes the true philosopher in his relation to the State; for you understand already.

Certainly.

Then suppose you now take this parable to the gentleman who is surprised at finding that philosophers have no honour in their cities; explain it to him and try to convince him that Btheir having honour would be far more extraordinary.

I will.

The uselessness of philosophers arises out of the unwillingness of mankind to make use of them. Say to him, that, in deeming the best votaries of philosophy to be useless to the rest of the world, he is right; but also tell him to attribute their uselessness to the fault of those who will not use them, and not to themselves. The pilot should not humbly beg the sailors to be commanded by him —that is not the order of nature; neither are 'the wise to go to the doors of the rich'—the ingenious author of this saying told a lie— but the truth is, that, when a man is ill, Cwhether he be rich or poor, to the physician he must go, and he who wants to be governed, to him who is able to govern. The ruler who is good for anything ought not to beg his subjects to be ruled by him; although the present governors of mankind are of a different stamp; they may be justly compared to the mutinous sailors, and the true helmsmen to those who are called by them good-for-nothings and star-gazers.

Precisely so, he said.

The real enemies of philosophy her professing followers. For these reasons, and among men like these, philosophy, the noblest pursuit of all, is not likely to be much esteemed Dby those of the opposite faction; not that the greatest and most lasting injury is done to her by her opponents, but by her own professing followers, the same of whom you 187 suppose the accuser to say, that the greater number of them are arrant rogues, and the best are useless; in which opinion I agreed.

Yes.

And the reason why the good are useless has now been explained?

True.

The corruption of philosophy due to many causes. Then shall we proceed to show that the corruption of the majority is also unavoidable, and that this is not to be laid to Ethe charge of philosophy any more than the other?

By all means.

And let us ask and answer in turn, first going back to the 490description of the gentle and noble nature. Truth, as you will remember, was his leader, whom he followed always and in all things; failing in this, he was an impostor, and had no part or lot in true philosophy.

Yes, that was said.

Well, and is not this one quality, to mention no others, greatly at variance with present notions of him?

Certainly, he said.

But before considering this, let us re-enumerate the qualities of the philosopher: And have we not a right to say in his defence, that the true lover of knowledge is always striving after being—that is his nature; he will not rest in the multiplicity of individuals B which is an appearance only, but will go on—the keen edge will not be blunted, nor the force of his desire abate until he have attained the knowledge of the true nature of every essence by a sympathetic and kindred power in the soul, and by that power drawing near and mingling and becoming incorporate with very being, having begotten mind and truth, he will have knowledge and will live and grow truly, and then, and not till then, will he cease from his travail.

Nothing, he said, can be more just than such a description of him.

his love of essence, of truth, of justice, besides his other virtues and natural gifts. And will the love of a lie be any part of a philosopher's nature? Will he not utterly hate a lie?

C He will.

And when truth is the captain, we cannot suspect any evil of the band which he leads?

Impossible. 188

Justice and health of mind will be of the company, and temperance will follow after?

True, he replied.

Neither is there any reason why I should again set in array the philosopher's virtues, as you will doubtless remember that courage, magnificence, apprehension, memory, were his natural gifts. And you objected that, although no one could Ddeny what I then said, still, if you leave words and look at facts, the persons who are thus described are some of them manifestly useless, and the greater number utterly depraved; we were then led to enquire into the grounds of these accusations, and have now arrived at the point of asking why are the majority bad, which question of necessity brought us back to the examination and definition of the true philosopher.

E Exactly.

The reasons why philosophical natures so easily deteriorate. And we have next to consider the corruptions of the philosophic nature, why so many are spoiled and so few escape spoiling—I am speaking of those who were said to be 491useless but not wicked—and, when we have done with them, we will speak of the imitators of philosophy, what manner of men are they who aspire after a profession which is above them and of which they are unworthy, and then, by their manifold inconsistencies, bring upon philosophy, and upon all philosophers, that universal reprobation of which we speak.

What are these corruptions? he said.

(1) There are but a few of them; I will see if I can explain them to you. Every one will admit that a nature having in perfection all the qualities Bwhich we required in a philosopher, is a rare plant which is seldom seen among men.

Rare indeed.

And what numberless and powerful causes tend to destroy these rare natures!

What causes?

(2) and they may be distracted from philosophy by their own virtues; In the first place there are their own virtues, their courage, temperance, and the rest of them, every one of which praiseworthy qualities (and this is a most singular circumstance) destroys and

distracts from philosophy the soul which is the possessor of them.

That is very singular, he replied. 189

C Then there are all the ordinary goods of life—beauty, wealth, strength, rank, and great connections in the State—you understand and also, (3), by the ordinary goods of life.the sort of things—these also have a corrupting and distracting effect.

I understand; but I should like to know more precisely what you mean about them.

Grasp the truth as a whole, I said, and in the right way; you will then have no difficulty in apprehending the preceding remarks, and they will no longer appear strange to you.

And how am I to do so? he asked.

D Why, I said, we know that all germs or seeds, whether vegetable or animal, when they fail to meet with proper nutriment or climate or soil, in proportion to their vigour, are all the more sensitive to the want of a suitable environment, for evil is a greater enemy to what is good than to what is not.

Very true.

(4) The finer natures more liable to injury than the inferior. There is reason in supposing that the finest natures, when under alien conditions, receive more injury than the inferior, because the contrast is greater.

Certainly.

E And may we not say, Adeimantus, that the most gifted minds, when they are ill-educated, become pre-eminently bad? Do not great crimes and the spirit of pure evil spring out of a fulness of nature ruined by education rather than from any inferiority, whereas weak natures are scarcely capable of any very great good or very great evil?

There I think that you are right.

492 (5) They are not corrupted by private sophists, but compelled by the opinion of the world meeting in the assembly or in some other place of resort. And our philosopher follows the same analogy—he is like a plant which, having proper nurture, must necessarily grow and mature into all virtue, but, if sown and planted in an alien soil, becomes the most noxious of all weeds, unless he be preserved by some divine power. Do you really think, as people so often say, that our youth are corrupted by Sophists, or that private teachers of the art corrupt them in any degree worth speaking of? Are not the public who say these things Bthe greatest of all Sophists? And do they not educate to perfection young and old, men and women alike, and fashion them after their own hearts?

When is this accomplished? he said. 190

When they meet together, and the world sits down at an assembly, or in a court of law, or a theatre, or a camp, or in any other popular resort, and there is a great uproar, and they praise some things which are being said or done, and blame other things, equally exaggerating both, shouting and Cclapping their hands, and the echo of the rocks and the place in which they are assembled redoubles the sound of the praise or blame—at such a time will not a young man's heart, as they say, leap within him? Will any private training enable him to stand firm against the overwhelming flood of popular opinion? or will he be carried away by the stream? Will he not have the notions of good and evil which the public in general have—he will do as they do, and as they are, such will he be?

D Yes, Socrates; necessity will compel him.

(6) The other compulsion of violence and death. And yet, I said, there is a still greater necessity, which has not been mentioned.

What is that?

The gentle force of attainder or confiscation or death, which, as you are aware, these new Sophists and educators, who are the public, apply when their words are powerless.

Indeed they do; and in right good earnest.

Now what opinion of any other Sophist, or of any private person, can be expected to overcome in such an unequal contest?

E None, he replied.

They must be saved, if at all, by the power of God. No, indeed, I said, even to make the attempt is a great piece of folly; there neither is, nor has been, nor is ever likely to be, any different type of character which has had no other training in virtue but that which is supplied by public opinion[62]—I speak, my friend, of human virtue only; what is more than human, as the proverb says,

is not included: for I would not have you ignorant that, in the present evil state of governments, whatever is saved and comes to good is 493saved by the power of God, as we may truly say.

I quite assent, he replied.

Then let me crave your assent also to a further observation.

What are you going to say?

Why, that all those mercenary individuals, whom the many 191 call Sophists and whom they deem to be their adversaries, do, in fact, teach nothing but the opinion of the many, that is to say, the opinions of their assemblies; and this is their wisdom. The great brute; his behaviour and temper (the people looked at from their worse side).I might compare them to a man who should study the tempers and desires of a mighty strong beast who is fed Bby him—he would learn how to approach and handle him, also at what times and from what causes he is dangerous or the reverse, and what is the meaning of his several cries, and by what sounds, when another utters them, he is soothed or infuriated; and you may suppose further, that when, by continually attending upon him, he has become perfect in all this, he calls his knowledge wisdom, and makes of it a system or art, which he proceeds to teach, although he has no real notion of what he means by the principles or passions of which he is speaking, but calls this honourable and that dishonourable, or good or evil, or just or unjust, all in accordance Cwith the tastes and tempers of the great brute. Good he pronounces to be that in which the beast delights and evil to be that which he dislikes; and he can give no other account of them except that the just and noble are the necessary, having never himself seen, and having no power of explaining to others the nature of either, or the difference between them, which is immense. By heaven, would not such an one be a rare educator?

Indeed he would.

And in what way does he who thinks that wisdom is Dthe discernment of the tempers and tastes of the motley multitude, whether in painting or music, or, finally, in politics, differ from him whom I have been describing? He who associates with the people will conform to their tastes and will produce only what pleases them.For when a man consorts with the many, and exhibits to them his poem or other work of art or the service which he has done the State, making them his judges[63] when he is not obliged, the so-called necessity of Diomede will oblige him to produce whatever they praise. And yet the reasons are utterly ludicrous which they give in confirmation of their own notions about the honourable and good. Did you ever hear any of them which were not?

E No, nor am I likely to hear.

You recognise the truth of what I have been saying? Then 192 let me ask you to consider further whether the world will ever be induced to believe in the existence of absolute 494beauty rather than of the many beautiful, or of the absolute in each kind rather than of the many in each kind?

Certainly not.

Then the world cannot possibly be a philosopher?

Impossible.

And therefore philosophers must inevitably fall under the censure of the world?

They must.

And of individuals who consort with the mob and seek to please them?

That is evident.

Then, do you see any way in which the philosopher can Bbe preserved in his calling to the end? and remember what we were saying of him, that he was to have quickness and memory and courage and magnificence—these were admitted by us to be the true philosopher's gifts.

Yes.

The youth who has great bodily and mental gifts will be flattered from his childhood, Will not such an one from his early childhood be in all things first among all, especially if his bodily endowments are like his mental ones?

Certainly, he said.

And his friends and fellow-citizens will want to use him as he gets older for their own purposes?

No question.

C Falling at his feet, they will make requests to him and do him honour and flatter him, because they want to get into their hands now, the power which he will one day possess.

That often happens, he said.

And what will a man such as he is be likely to do under such circumstances, especially if he be a citizen of a great city, rich and noble, and a tall proper youth? Will he not be full of boundless aspirations, and fancy himself able to manage the affairs of Hellenes and of barbarians, and having got such Dnotions into his head will he not dilate and elevate himself in the fulness of vain pomp and senseless pride?

To be sure he will.

and being incapable of having reason, will be easily drawn away from philosophy. Now, when he is in this state of mind, if some one gently comes to him and tells him that he is a fool and must get 193 understanding, which can only be got by slaving for it, do you think that, under such adverse circumstances, he will be easily induced to listen?

Far otherwise.

And even if there be some one who through inherent Egoodness or natural reasonableness has had his eyes opened a little and is humbled and taken captive by philosophy, how will his friends behave when they think that they are likely to lose the advantage which they were hoping to reap from his companionship? Will they not do and say anything to prevent him from yielding to his better nature and to render his teacher powerless, using to this end private intrigues as well as public prosecutions?

495 There can be no doubt of it.

And how can one who is thus circumstanced ever become a philosopher?

Impossible.

The very qualities which make a man a philosopher may also divert him from philosophy. Then were we not right in saying that even the very qualities which make a man a philosopher may, if he be ill-educated, divert him from philosophy, no less than riches and their accompaniments and the other so-called goods of life?

We were quite right.

Thus, my excellent friend, is brought about all that ruin and Bfailure which I have been describing of the natures best adapted to the best of all pursuits; they are natures which we maintain to be rare at any time; this being the class out of which come the men who are the authors of the greatest evil to States and individuals; Great natures alone are capable, either of great good, or great evil.and also of the greatest good when the tide carries them in that direction; but a small man never was the doer of any great thing either to individuals or to States.

That is most true, he said.

And so philosophy is left desolate, with her marriage rite Cincomplete: for her own have fallen away and forsaken her, and while they are leading a false and unbecoming life, other unworthy persons, seeing that she has no kinsmen to be her protectors, enter in and dishonour her; and fasten upon her the reproaches which, as you say, her reprovers utter, who affirm of her votaries that some are good for nothing, and that the greater number deserve the severest punishment. 194

That is certainly what people say.

The attractiveness of philosophy to the vulgar. Yes; and what else would you expect, I said, when you think of the puny creatures who, seeing this land open to Dthem—a land well stocked with fair names and showy titles—like prisoners running out of prison into a sanctuary, take a leap out of their trades into philosophy; those who do so being probably the cleverest hands at their own miserable crafts? For, although philosophy be in this evil case, still there remains a dignity about her which is not to be found in the arts. And many are thus attracted by her whose Enatures are imperfect and whose souls are maimed and disfigured by their meannesses, as their bodies are by their trades and crafts. Is not this unavoidable?

Yes.

Are they not exactly like a bald little tinker who has just got out of durance and come into a fortune; he takes a bath and puts on a new coat, and is decked out as a bridegroom going to marry his master's daughter, who is left poor and desolate?

496 A most exact parallel.

What will be the issue of such marriages? Will they not be vile and bastard?

There can be no question of it.

The *mésalliance* of philosophy. And when persons who are unworthy of education approach philosophy and make an alliance with her who is in a rank above them what sort of ideas and opinions are likely to be generated? [64]Will they not be sophisms captivating to the ear, having nothing in them genuine, or worthy of or akin to true wisdom?

No doubt, he said.

Few are the worthy disciples: Then, Adeimantus, I said, the worthy disciples of philosophy Bwill be but a small remnant: perchance some noble and well-educated person, detained by exile in her service, who in the absence of corrupting influences remains devoted to her; or some lofty soul born in a mean city, the politics of which he contemns and neglects; and there may be a gifted few who leave the arts, which they justly despise, and come to her;—or peradventure there are some who are restrained Cby our friend Theages' bridle; for everything in the life of Theages 195 conspired to divert him from philosophy; but ill-health kept him away from politics. My own case of the internal sign is hardly worth mentioning, for rarely, if ever, has such a monitor been given to any other man. Those who belong to this small class have tasted how sweet and blessed a possession philosophy is, and these are unable to resist the madness of the world;and have also seen enough of the madness of the multitude; and they know Dthat no politician is honest, nor is there any champion of justice at whose side they may fight and be saved.Such an one may be compared to a man who has fallen among wild beasts—he will not join in the wickedness of his fellows, but neither is he able singly to resist all their fierce natures, and therefore seeing that he would be of no use to the State or to his friends, and reflecting that he would have to throw away his life without doing any good either to himself or others, he holds his peace, and goes his own way. they therefore in order to escape the storm take shelter behind a wall and live their own life.He is like one who, in the storm of dust and sleet which the driving wind hurries along, retires under the shelter of a wall; and seeing the rest of mankind full of wickedness, he is content, Eif only he can live his own life and be pure from evil or unrighteousness, and depart in peace and good-will, with bright hopes.

Yes, he said, and he will have done a great work before he departs.

A great work—yes; but not the greatest, unless he find 497a State suitable to him; for in a State which is suitable to him, he will have a larger growth and be the saviour of his country, as well as of himself.

The causes why philosophy is in such an evil name have now been sufficiently explained: the injustice of the charges against her has been shown—is there anything more which you wish to say?

Nothing more on that subject, he replied; but I should like to know which of the governments now existing is in your opinion the one adapted to her.

B No existing State suited to philosophy. Not any of them, I said; and that is precisely the accusation which I bring against them—not one of them is worthy of the philosophic nature, and hence that nature is warped and estranged;—as the exotic seed which is sown in a foreign land becomes denaturalized, and is wont to be overpowered and to lose itself in the new soil, even so this growth 196 of philosophy, instead of persisting, degenerates and receives another character. But if philosophy ever finds in the State Cthat perfection which she herself is, then will be seen that she is in truth divine, and that all other things, whether natures of men or institutions, are but human;—and now, I know, that you are going to ask, What that State is:

No, he said; there you are wrong, for I was going to ask another question—whether it is the State of which we are the founders and inventors, or some other?

Even our own State requires the addition of the living authority. Yes, I replied, ours in most respects; but you may remember my saying before, that some living authority would always be required in the State having the same idea of Dthe constitution which guided you when as legislator you were laying down the laws.

That was said, he replied.

Yes, but not in a satisfactory manner; you frightened us by interposing objections, which certainly showed that the discussion would be long and difficult; and what still remains is the reverse of easy.

What is there remaining?

The question how the study of philosophy may be so ordered as not to be the ruin of the State: All great attempts are attended with risk; 'hard is the good,' as men say.

E Still, he said, let the point be cleared up, and the enquiry will then be complete.

I shall not be hindered, I said, by any want of will, but, if at all, by a want of power: my zeal you may see for yourselves; and please to remark in what I am about to say how boldly and unhesitatingly I declare that States should pursue philosophy, not as they do now, but in a different spirit.

In what manner?

498 The superficial study of philosophy which exists in the present day. At present, I said, the students of philosophy are quite young; beginning when they are hardly past childhood, they devote only the time saved from moneymaking and housekeeping to such pursuits; and even those of them who are reputed to have most of the philosophic spirit, when they come within sight of the great difficulty of the subject, I mean dialectic, take themselves off. In after life when invited by some one else, they may, perhaps, go and hear a lecture, and about this they make much ado, for philosophy is not considered 197 by them to be their proper business: at last, when they grow old, in most cases they are extinguished more Btruly than Heracleitus' sun, inasmuch as they never light up again[65].

But what ought to be their course?

Just the opposite. In childhood and youth their study, and what philosophy they learn, should be suited to their tender years: during this period while they are growing up towards manhood, the chief and special care should be given to their bodies that they may have them to use in the service of philosophy; as life advances and the intellect begins to mature, let them increase the gymnastics of the soul; but when the strength of our citizens fails and is past civil and Cmilitary duties, then let them range at will and engage in no serious labour, as we intend them to live happily here, and to crown this life with a similar happiness in another.

How truly in earnest you are, Socrates! he said; I am sure of that; and yet most of your hearers, if I am not mistaken, are likely to be still more earnest in their opposition to you, and will never be convinced; Thrasymachus once more.Thrasymachus least of all.

Do not make a quarrel, I said, between Thrasymachus and Dme, who have recently become friends, although, indeed, we were never enemies; for I shall go on striving to the utmost until I either convert him and other men, or do something which may profit them against the day when they live again, and hold the like discourse in another state of existence.

You are speaking of a time which is not very near.

The people hate philosophy because they have only known bad and conventional imitations of it. Rather, I replied, of a time which is as nothing in comparison with eternity. Nevertheless, I do not wonder that the many refuse to believe; for they have never seen that of which we are now speaking realized; they have seen only Ea conventional imitation of philosophy, consisting of words artificially brought together, not like these of ours having a natural unity. But a human being who in word and work is perfectly moulded, as far as he can be, into the proportion and likeness of virtue—such a man ruling in a city which 499bears the same image, they have never yet seen, neither one nor many of them—do you think that they ever did? 198

No indeed.

No, my friend, and they have seldom, if ever, heard free and noble sentiments; such as men utter when they are earnestly and by every means in their power seeking after truth for the sake of knowledge, while they look coldly on the subtleties of controversy, of which the end is opinion and strife, whether they meet with them in the courts of law or in society.

They are strangers, he said, to the words of which you speak.

And this was what we foresaw, and this was the reason Bwhy truth forced us to admit, not without fear and hesitation, that neither cities nor States nor individuals will ever attain perfection until the small class of philosophers whom we termed useless but not corrupt are providentially compelled, whether they will or not, to take care of the State, and until a like necessity be laid on the State to obey them[66]; or until kings, or if not kings, the sons of kings or princes, are divinely Cinspired with a true love of true philosophy. That either or both of these alternatives are impossible, I see no reason to affirm: if they were so, we might indeed be justly ridiculed as dreamers and visionaries. Am I not right?

Quite right.

Somewhere, at some time, there may have been or may be a philosopher who is also the ruler of a State. If then, in the countless ages of the past, or at the present hour in some foreign clime which is far away and beyond Dour ken, the perfected philosopher is or has been or hereafter shall be compelled by a superior power to have the charge of the State, we are ready to assert to the death, that this our constitution has been, and is—yea, and will be whenever the Muse of Philosophy is queen. There is no impossibility in all this; that there is a difficulty, we acknowledge ourselves.

My opinion agrees with yours, he said.

But do you mean to say that this is not the opinion of the multitude?

I should imagine not, he replied.

O my friend, I said, do not attack the multitude: they will Echange their minds, if, not in an aggressive spirit, but gently 199 and with the view of soothing them and removing their dislike of over-education, you show them your philosophers as they really are and describe as you were just now doing 500their character and profession, and then mankind will see that he of whom you are speaking is not such as they supposed—if they view him in this new light, they will surely change their notion of him, and answer in another strain.[67] Who can be at enmity with one who loves them, who that is himself gentle and free from envy will be jealous of one in whom there is no jealousy? Nay, let me answer for you, that in a few this harsh temper may be found but not in the majority of mankind.

I quite agree with you, he said.

B The feeling against philosophy is really a feeling against pretended philosophers who are always talking about persons. And do you not also think, as I do, that the harsh feeling which the many entertain towards philosophy originates in the pretenders, who rush in uninvited, and are always abusing them, and finding fault with them, who make persons instead of things the theme of their conversation? and nothing can be more unbecoming in philosophers than this.

It is most unbecoming.

For he, Adeimantus, whose mind is fixed upon true being, has surely no time to look down upon the affairs of earth, or Cto be filled with malice and envy, contending against men; his eye is ever directed towards things fixed and immutable, which he sees neither injuring nor injured by one another, but all in order moving according to reason; these he imitates, and to these he will, as far as he can, conform himself. The true philosopher, who has his eye fixed upon immutable principles, will fashion States after the heavenly image.Can a man help imitating that with which he holds reverential converse?

Impossible.

And the philosopher holding converse with the divine order, becomes orderly and divine, as far as the nature of Dman allows; but like every one else, he will suffer from detraction.

Of course. 200

And if a necessity be laid upon him of fashioning, not only himself, but human nature generally, whether in States or individuals, into that which he beholds elsewhere, will he, think you, be an unskilful artificer of justice, temperance, and every civil virtue?

Anything but unskilful.

And if the world perceives that what we are saying about Ehim is the truth, will they be angry with philosophy? Will they disbelieve us, when we tell them that no State can be happy which is not designed by artists who imitate the heavenly pattern?

They will not be angry if they understand, he said. But 501how will they draw out the plan of which you are speaking?

He will begin with a ‘tabula rasa’ and there inscribe his laws. They will begin by taking the State and the manners of men, from which, as from a tablet, they will rub out the picture, and leave a clean surface. This is no easy task. But whether easy or not, herein will lie the difference between them and every other legislator,—they will have nothing to do either with individual or State, and will inscribe no laws, until they have either found, or themselves made, a clean surface.

They will be very right, he said.

Having effected this, they will proceed to trace an outline of the constitution?

No doubt.

B And when they are filling in the work, as I conceive, they will often turn their eyes upwards and downwards: I mean that they will first look at absolute justice and beauty and temperance, and again at the human copy; and will mingle and temper the various elements of life into the image of a man; and this they will conceive according to that other image, which, when existing among men, Homer calls the form and likeness of God.

Very true, he said.

And one feature they will erase, and another they will put Cin, until they have made the ways of men, as far as possible, agreeable to the ways of God?

Indeed, he said, in no way could they make a fairer picture.

The enemies of philosophy, when they hear the truth, are gradually propitiated, And now, I said, are we beginning to persuade those whom 201 you described as rushing at us with might and main, that the painter of constitutions is such an one as we are praising; at whom they were so very indignant because to his hands we committed the State; and are they growing a little calmer at what they have just heard?

Much calmer, if there is any sense in them.

D Why, where can they still find any ground for objection? Will they doubt that the philosopher is a lover of truth and being?

They would not be so unreasonable.

Or that his nature, being such as we have delineated, is akin to the highest good?

Neither can they doubt this.

But again, will they tell us that such a nature, placed under favourable circumstances, will not be perfectly good and wise if any ever was? Or will they prefer those whom we have rejected?

E Surely not.

Then will they still be angry at our saying, that, until philosophers bear rule, States and individuals will have no rest from evil, nor will this our imaginary State ever be realized?

I think that they will be less angry.

and at length become quite gentle. Shall we assume that they are not only less angry but 502quite gentle, and that they have been converted and for very shame, if for no other reason, cannot refuse to come to terms?

By all means, he said.

There may have been one son of a king a philosopher who has remained uncorrupted and has a State obedient to his will. Then let us suppose that the reconciliation has been effected. Will any one deny the other point, that there may be sons of kings or princes who are by nature philosophers?

Surely no man, he said.

And when they have come into being will any one say that they must of necessity be destroyed; that they can hardly Bbe saved is not denied even by us; but that in the whole course of ages no single one of them can escape—who will venture to affirm this?

Who indeed!

But, said I, one is enough; let there be one man who has a city obedient to his will, and he might bring into existence the ideal polity about which the world is so incredulous.

Yes, one is enough. 202

The ruler may impose the laws and institutions which we have been describing, and the citizens may possibly be willing to obey them?

Certainly.

And that others should approve, of what we approve, is no miracle or impossibility?

C I think not.

But we have sufficiently shown, in what has preceded, that all this, if only possible, is assuredly for the best.

We have.

Our constitution then is not unattainable. And now we say not only that our laws, if they could be enacted, would be for the best, but also that the enactment of them, though difficult, is not impossible.

Very good.

And so with pain and toil we have reached the end of one subject, but more remains to be discussed;—how and by Dwhat studies and pursuits will the saviours of the constitution be created, and at what ages are they to apply themselves to their several studies?

Certainly.

Recapitulation. I omitted the troublesome business of the possession of women, and the procreation of children, and the appointment of the rulers, because I knew that the perfect State would be eyed with jealousy and was difficult of attainment; but that piece of cleverness was not of much service to me, Efor I had to discuss them all the same. The women and children are now disposed of, but the other question of the rulers must be investigated from the very beginning. We were saying, as you will remember, that they were to be lovers 503of their country, tried by the test of pleasures and pains, and neither in hardships, nor in dangers, nor at any other critical moment were to lose their patriotism—he was to be rejected who failed, but he who always came forth pure, like gold tried in the refiner's fire, was to be made a ruler, and to receive honours and rewards in life and after death. This was the sort of thing which was being said, and then the argument turned aside and veiled her face; not liking to Bstir the question which has now arisen.

I perfectly remember, he said.

Yes, my friend, I said, and I then shrank from hazarding 203 the bold word; but now let me dare to say— The guardian must be a philosopher, and a philosopher must be a person of rare giftsthat the perfect guardian must be a philosopher.

Yes, he said, let that be affirmed.

And do not suppose that there will be many of them; for the gifts which were deemed by us to be essential rarely grow together; they are mostly found in shreds and patches.

C What do you mean? he said.

The contrast of the quick and solid temperaments. You are aware, I replied, that quick intelligence, memory, sagacity, cleverness, and similar qualities, do not often grow together, and that persons who possess them and are at the same time high-spirited and magnanimous are not so constituted by nature as to live orderly and in a peaceful and settled manner; they are driven any way by their impulses, and all solid principle goes out of them.

Very true, he said.

On the other hand, those steadfast natures which can Dbetter be depended upon, which in a battle are impregnable to fear and immovable, are equally immovable when there is anything to be learned; they are always in a torpid state, and are apt to yawn and go to sleep over any intellectual toil.

Quite true.

They must be united. And yet we were saying that both qualities were necessary in those to whom the higher education is to be imparted, and who are to share in any office or command.

Certainly, he said.

And will they be a class which is rarely found?

Yes, indeed.

E He who is to hold command must be tested in many kinds of knowledge. Then the aspirant must not only be tested in those labours and dangers and pleasures which we mentioned before, but there is another kind of probation which we did not mention—he must be exercised also in many kinds of knowledge, to see whether the soul will be able to endure the highest of all, 504or will faint under them, as in any other studies and exercises.

Yes, he said, you are quite right in testing him. But what do you mean by the highest of all knowledge?

You may remember, I said, that we divided the soul into three parts; and distinguished the several natures of justice, temperance, courage, and wisdom?

Indeed, he said, if I had forgotten, I should not deserve to hear more. 204

And do you remember the word of caution which preceded the discussion of them? [68]

To what do you refer?

B The shorter exposition of education, which has been already given, inadequate. We were saying, if I am not mistaken, that he who wanted to see them in their perfect beauty must take a longer and more circuitous way, at the end of which they would appear; but that we could add on a popular exposition of them on a level with the discussion which had preceded. And you replied that such an exposition would be enough for you, and so the enquiry was continued in what to me seemed to be a very inaccurate manner; whether you were satisfied or not, it is for you to say.

Yes, he said, I thought and the others thought that you gave us a fair measure of truth.

C But, my friend, I said, a measure of such things which in any degree falls short of the whole truth is not fair measure; for nothing imperfect is the measure of anything, although persons are too apt to be contented and think that they need search no further.

Not an uncommon case when people are indolent.

Yes, I said; and there cannot be any worse fault in a guardian of the State and of the laws.

True.

The guardian must take the longer road of the higher learning, The guardian then, I said, must be required to take the Dlonger circuit, and toil at learning as well as at gymnastics, or he will never reach the highest knowledge of all which, as we were just now saying, is his proper calling.

What, he said, is there a knowledge still higher than this—higher than justice and the other virtues?

Yes, I said, there is. And of the virtues too we must behold not the outline merely, as at present—nothing short of the most finished picture should satisfy us. When little Ethings are elaborated with an infinity of pains, in order that they may appear in their full beauty and utmost clearness, how ridiculous that we should not think the highest truths worthy of attaining the highest accuracy!

A right noble thought[69]; but do you suppose that we 205 shall refrain from asking you what is this highest knowledge?

which leads upwards at last to the idea of good. Nay, I said, ask if you will; but I am certain that you have heard the answer many times, and now you either do not understand me or, as I rather think, you are disposed to be 505troublesome; for you have often been told that the idea of good is the highest knowledge, and that all other things become useful and advantageous only by their use of this. You can hardly be ignorant that of this I was about to speak, concerning which, as you have often heard me say, we know so little; and, without which, any other knowledge Bor possession of any kind will profit us nothing. Do you think that the possession of all other things is of any value if we do not possess the good? or the knowledge of all other things if we have no knowledge of beauty and goodness?

Assuredly not.

But what is the good? Some say pleasure, others knowledge, which they absurdly explain to mean knowledge of the good. You are further aware that most people affirm pleasure to be the good, but the finer sort of wits say it is knowledge?

Yes.

And you are aware too that the latter cannot explain what they mean by knowledge, but are obliged after all to say knowledge of the good?

How ridiculous!

C Yes, I said, that they should begin by reproaching us with our ignorance of the good, and then presume our knowledge of it—for the good they define to be knowledge of the good, just as if we understood them when they use the term ‘good’—this is of course ridiculous.

Most true, he said.

And those who make pleasure their good are in equal perplexity; for they are compelled to admit that there are bad pleasures as well as good.

Certainly.

And therefore to acknowledge that bad and good are the same?

D True.

There can be no doubt about the numerous difficulties in which this question is involved.

There can be none.

Further, do we not see that many are willing to do or to 206 have or to seem to be what is just and honourable without the reality; but no one is satisfied with the appearance of good—the reality is what they seek; in the case of the good, appearance is despised by every one.

Very true, he said.

Every man pursues the good, but without knowing the nature of it. Of this then, which every soul of man pursues and makes Ethe end of all his actions, having a presentiment that there is such an end, and yet hesitating because neither knowing 506the nature nor having the same assurance of this as of other things, and therefore losing whatever good there is in other things,—of a principle such and so great as this ought the best men in our State, to whom everything is entrusted, to be in the darkness of ignorance?

Certainly not, he said.

I am sure, I said, that he who does not know how the beautiful and the just are likewise good will be but a sorry guardian of them; and I suspect that no one who is ignorant of the good will have a true knowledge of them.

That, he said, is a shrewd suspicion of yours.

B And if we only have a guardian who has this knowledge our State will be perfectly ordered?

The guardian ought to know these things. Of course, he replied; but I wish that you would tell me whether you conceive this supreme principle of the good to be knowledge or pleasure, or different from either?

Aye, I said, I knew all along that a fastidious gentleman[70] like you would not be contented with the thoughts of other people about these matters.

True, Socrates; but I must say that one who like you has passed a lifetime in the study of philosophy should not be Calways repeating the opinions of others, and never telling his own.

Well, but has any one a right to say positively what he does not know?

Not, he said, with the assurance of positive certainty; he has no right to do that: but he may say what he thinks, as a matter of opinion.

And do you not know, I said, that all mere opinions are bad, and the best of them blind? You would not deny that 207 those who have any true notion without intelligence are only like blind men who feel their way along the road?

Very true.

And do you wish to behold what is blind and crooked and Dbase, when others will tell you of brightness and beauty?

SOCRATES, GLAUCON. Still, I must implore you, Socrates, said Glaucon, not to turn away just as you are reaching the goal; if you will only give such an explanation of the good as you have already given of justice and temperance and the other virtues, we shall be satisfied.

We can only attain to the things of mind through the things of sense. The ‘child’ of the good. Yes, my friend, and I shall be at least equally satisfied, but I cannot help fearing that I shall fail, and that my indiscreet zeal will bring ridicule upon me. No, sweet sirs, let us not Eat present ask what is the actual nature of the good, for to reach what is now in my thoughts would be an effort too great for me. But of the child of the good who is likest him, I would fain speak, if I could be sure that you wished to hear—otherwise, not.

By all means, he said, tell us about the child, and you shall remain in our debt for the account of the parent.

507 I do indeed wish, I replied, that I could pay, and you receive, the account of the parent, and not, as now, of the offspring only; take, however, this latter by way of interest[71], and at the same time have a care that I do not render a false account, although I have no intention of deceiving you.

Yes, we will take all the care that we can: proceed.

Yes, I said, but I must first come to an understanding with you, and remind you of what I have mentioned in the course of this discussion, and at many other times.

B What?

The old story, that there is a many beautiful and a many good, and so of other things which we describe and define; to all of them the term ‘many’ is applied.

True, he said.

And there is an absolute beauty and an absolute good, and of other things to which the term ‘many’ is applied there is an absolute; for they may be brought under a single idea, which is called the essence of each.

Very true. 208

The many, as we say, are seen but not known, and the ideas are known but not seen.

Exactly.

C And what is the organ with which we see the visible things?

The sight, he said.

And with the hearing, I said, we hear, and with the other senses perceive the other objects of sense?

True.

Sight the most complex of the senses, But have you remarked that sight is by far the most costly and complex piece of workmanship which the artificer of the senses ever contrived?

No, I never have, he said.

Then reflect; has the ear or voice need of any third or Dadditional nature in order that the one may be able to hear and the other to be heard?

Nothing of the sort.

No, indeed, I replied; and the same is true of most, if not all, the other senses—you would not say that any of them requires such an addition?

Certainly not.

But you see that without the addition of some other nature there is no seeing or being seen?

How do you mean?

and, unlike the other senses, requires the addition of a third nature before it can be used. This third nature is light. Sight being, as I conceive, in the eyes, and he who has eyes wanting to see; colour being also present in them, still Eunless there be a third nature specially adapted to the purpose, the owner of the eyes will see nothing and the colours will be invisible.

Of what nature are you speaking?

Of that which you term light, I replied.

True, he said.

508 Noble, then, is the bond which links together sight and visibility, and great beyond other bonds by no small difference of nature; for light is their bond, and light is no ignoble thing?

Nay, he said, the reverse of ignoble.

And which, I said, of the gods in heaven would you say was the lord of this element? Whose is that light which makes the eye to see perfectly and the visible to appear? 209

You mean the sun, as you and all mankind say.

May not the relation of sight to this deity be described as follows?

How?

B Neither sight nor the eye in which sight resides is the sun?

No.

The eye like the sun, but not the same with it. Yet of all the organs of sense the eye is the most like the sun?

By far the most like.

And the power which the eye possesses is a sort of effluence which is dispensed from the sun?

Exactly.

Then the sun is not sight, but the author of sight who is recognised by sight?

True, he said.

And this is he whom I call the child of the good, whom the good begat in his own likeness, to be in the visible world, in Crelation to sight and the things of sight, what the good is in the intellectual world in relation to mind and the things of mind:

Will you be a little more explicit? he said.

Why, you know, I said, that the eyes, when a person directs them towards objects on which the light of day is no longer shining, but the moon and stars only, see dimly, and are nearly blind; they seem to have no clearness of vision in them?

Very true.

D Visible objects are to be seen only when the sun shines upon them; truth is only known when illuminated by the idea of good. But when they are directed towards objects on which the sun shines, they see clearly and there is sight in them?

Certainly.

And the soul is like the eye: when resting upon that on which truth and being shine, the soul perceives and understands, and is radiant with intelligence; but when turned towards the twilight of becoming and perishing, then she has opinion only, and goes blinking about, and is first of one opinion and then of another, and seems to have no intelligence?

Just so.

E The idea of good higher than science or truth (the objective than the subjective). Now, that which imparts truth to the known and the power of knowing to the knower is what I would have you term the 210 idea of good, and this you will deem to be the cause of science[72], and of truth in so far as the latter becomes the subject of knowledge; beautiful too, as are both truth and knowledge, you will be right in esteeming this other nature 509as more beautiful than either; and, as in the previous instance, light and sight may be truly said to be like the sun, and yet not to be the sun, so in this other sphere, science and truth may be deemed to be like the good, but not the good; the good has a place of honour yet higher.

What a wonder of beauty that must be, he said, which is the author of science and truth, and yet surpasses them in beauty; for you surely cannot mean to say that pleasure is the good?

God forbid, I replied; but may I ask you to consider the image in another point of view?

B In what point of view?

You would say, would you not, that the sun is not only the author of visibility in all visible things, but of generation and nourishment and growth, though he himself is not generation?

Certainly.

As the sun is the cause of generation, so the good is the cause of being and essence. In like manner the good may be said to be not only the author of knowledge to all things known, but of their being and essence, and yet the good is not essence, but far exceeds essence in dignity and power.

C Glaucon said, with a ludicrous earnestness: By the light of heaven, how amazing!

Yes, I said, and the exaggeration may be set down to you; for you made me utter my fancies.

And pray continue to utter them; at any rate let us hear if there is anything more to be said about the similitude of the sun.

Yes, I said, there is a great deal more.

Then omit nothing, however slight.

I will do my best, I said; but I should think that a great deal will have to be omitted.

I hope not, he said.

D You have to imagine, then, that there are two ruling 211 powers, and that one of them is set over the intellectual world, the other over the visible. I do not say heaven, lest you should fancy that I am playing upon the name (οὐρανός, ὁρατός). May I suppose that you have this distinction of the visible and intelligible fixed in your mind?

I have.

The two spheres of sight and knowledge are represented by a line which is divided into two unequal parts. Now take a line which has been cut into two unequal[73] parts, and divide each of them again in the same proportion, and suppose the two main divisions to answer, one to the visible and the other to the intelligible, and then compare the subdivisions in respect of their clearness and

want of Eclearness, and you will find that the first section in the 510sphere of the visible consists of images. And by images I mean, in the first place, shadows, and in the second place, reflections in water and in solid, smooth and polished bodies and the like: Do you understand?

Yes, I understand.

Imagine, now, the other section, of which this is only the resemblance, to include the animals which we see, and everything that grows or is made.

Very good.

Would you not admit that both the sections of this division have different degrees of truth, and that the copy is to the original as the sphere of opinion is to the sphere of knowledge?

B Most undoubtedly.

Next proceed to consider the manner in which the sphere of the intellectual is to be divided.

In what manner?

Images and hypotheses. Thus:—There are two subdivisions, in the lower of which the soul uses the figures given by the former division as images; the enquiry can only be hypothetical, and instead of going upwards to a principle descends to the other end; in the higher of the two, the soul passes out of hypotheses, and goes up to a principle which is above hypotheses, making no use of images[74] as in the former case, but proceeding only in and through the ideas themselves.

I do not quite understand your meaning, he said. 212

C The hypotheses of mathematics. Then I will try again; you will understand me better when I have made some preliminary remarks. You are aware that students of geometry, arithmetic, and the kindred sciences assume the odd and the even and the figures and three kinds of angles and the like in their several branches of science; these are their hypotheses, which they and every body are supposed to know, and therefore they do not deign to give any account of them either to themselves or others; Dbut they begin with them, and go on until they arrive at last, and in a consistent manner, at their conclusion?

Yes, he said, I know.

In both spheres hypotheses are used, in the lower taking the form of images, but in the higher the soul ascends above hypotheses to the idea of good. And do you not know also that although they make use of the visible forms and reason about them, they are thinking not of these, but of the ideals which they resemble; not of the E figures which they draw, but of the absolute square and the absolute diameter, and so on—the forms which they draw or make, and which have shadows and reflections in water of their own, are converted by them into images, but they are really seeking to behold the things themselves, which can only be seen with the eye of the mind?

511 That is true.

And of this kind I spoke as the intelligible, although in the search after it the soul is compelled to use hypotheses; not ascending to a first principle, because she is unable to rise above the region of hypothesis, but employing the objects of which the shadows below are resemblances in their turn as images, they having in relation to the shadows and reflections of them a greater distinctness, and therefore a higher value.

B I understand, he said, that you are speaking of the province of geometry and the sister arts.

Dialectic by the help of hypotheses rises above hypotheses. And when I speak of the other division of the intelligible, you will understand me to speak of that other sort of knowledge which reason herself attains by the power of dialectic, using the hypotheses not as first principles, but only as hypotheses—that is to say, as steps and points of departure into a world which is above hypotheses, in order that she may soar beyond them to the first principle of the whole; and clinging to this and then to that which depends on this, by successive steps she descends again without the aid of 213 Cany sensible object, from ideas, through ideas, and in ideas she ends.

I understand you, he replied; not perfectly, for you seem to me to be describing a task which is really tremendous; but, at any rate, I understand you to say that knowledge and being, which the science of dialectic contemplates, are clearer than the notions of the arts, as they are termed, which proceed from hypotheses only: these are also contemplated by the understanding, and not by the senses: yet, because Dthey start from hypotheses and do not ascend to a principle, those who contemplate them appear to you not to exercise the higher reason upon them, although when a first principle is added to them they are cognizable by the higher reason.

Return to psychology.And the habit which is concerned with geometry and the cognate sciences I suppose that you would term understanding and not reason, as being intermediate between opinion and reason.

Four faculties: Reason, understanding, faith, perception of shadows. You have quite conceived my meaning, I said; and now, corresponding to these four divisions, let there be four faculties in the soul—reason answering to the highest, Eunderstanding to the second, faith (or conviction) to the third, and perception of shadows to the last—and let there be a scale of them, and let us suppose that the several faculties have clearness in the same degree that their objects have truth.

I understand, he replied, and give my assent, and accept your arrangement.

BOOK VII.

Steph.
514*Republic VII.*
SOCRATES, GLAUCON.
The den, the prisoners; the light at a distance; AND now, I said, let me show in a figure how far our nature is enlightened or unenlightened:—Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and Bcan only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

I see.

the low wall, and the moving figures of which the shadows are seen on the opposite wall of the den. And do you see, I said, men passing along the wall carrying Call sorts of vessels, and statues and figures of animals 515made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

You have shown me a strange image, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

True, he said; how could they see anything but the Bshadows if they were never allowed to move their heads?

And of the objects which are being carried in like manner they would only see the shadows?

Yes, he said.

And if they were able to converse with one another, would they not suppose that they were naming what was actually before them[75]? 215

Very true.

The prisoners would mistake the shadows for realities. And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

No question, he replied.

C To them, I said, the truth would be literally nothing but the shadows of the images.

That is certain.

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of Dwhich in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision,—what will be his reply? And when

released, they would still persist in maintaining the superior truth of the shadows.And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them,—will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

Far truer.

E And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take refuge in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

True, he said.

When dragged upwards, they would be dazzled by excess of light. And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he is forced into the presence of the sun himself, is he not likely to be 516pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

Not all in a moment, he said.

He will require to grow accustomed to the sight of the 216 upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; Band he will see the sky and the stars by night better than the sun or the light of the sun by day?

Certainly.

At length they will see the sun and understand his nature. Last of all he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

Certainly.

He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all Cthings which he and his fellows have been accustomed to behold?

Clearly, he said, he would first see the sun and then reason about him.

They would then pity their old companions of the den. And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?

Certainly, he would.

And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and Dwhich followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer,

‘Better to be the poor servant of a poor master,’

and to endure anything, rather than think as they do and live after their manner?

E Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

But when they returned to the den they would see much worse than those who had never left it. Imagine once more, I said, such an one coming suddenly 217 out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

To be sure, he said.

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never 517moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable), would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

No question, he said.

The prison is the world of sight, the light of the fire is the sun. This entire allegory, I said, you may now append, dear BGlaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed—whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen Conly with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally either in public or private life must have his eye fixed.

I agree, he said, as far as I am able to understand you.

Moreover, I said, you must not wonder that those who attain to this beatific vision are unwilling to descend to human affairs; for their souls are ever hastening into the Dupper world where they desire to dwell; which desire of theirs is very natural, if our allegory may be trusted.

Yes, very natural.

Nothing extraordinary in the philosopher being unable to see in the dark. And is there anything surprising in one who passes from divine contemplations to the evil state of man, misbehaving 218 himself in a ridiculous manner; if, while his eyes are blinking and before he has become accustomed to the surrounding darkness, he is compelled to fight in courts of law, or in other places, about the images or the shadows of images Eof justice, and is endeavouring to meet the conceptions of those who have never yet seen absolute justice?

Anything but surprising, he replied.

518 The eyes may be blinded in two ways, by excess or by defect of light. Any one who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye, quite as much as of the bodily eye; and he who remembers this when he sees any one whose vision is perplexed and weak, will not be too ready to laugh; he will first ask whether that soul of man has come out of the brighter life, and is unable to see because unaccustomed to the dark, or having turned from darkness to the day is dazzled by excess of light. BAnd he will count the one happy in his condition and state of being, and he will pity the other; or, if he have a mind to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets him who returns from above out of the light into the den.

That, he said, is a very just distinction.

The conversion of the soul is the turning round the eye from darkness to light. But then, if I am right, certain professors of education must be wrong when they say that they can put a knowledge Cinto the soul which was not there before, like sight into blind eyes.

They undoubtedly say this, he replied.

Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or Din other words, of the good.

Very true.

And must there not be some art which will effect conversion in the easiest and quickest manner; not implanting 219 the faculty of sight, for that exists already, but has been turned in the wrong direction, and is looking away from the truth?

Yes, he said, such an art may be presumed.

The virtue of wisdom has a divine power which may be turned either towards good or towards evil. And whereas the other so-called virtues of the soul seem to be akin to bodily qualities, for even when they are not E originally innate they can be implanted later by habit and exercise, the virtue of wisdom more than anything else contains a divine element which always remains, and by this conversion is rendered useful and profitable; or, on the other hand, hurtful and useless. Did you never observe the narrow 519intelligence flashing from the keen eye of a clever rogue—how eager he is, how clearly his paltry soul sees the way to his end; he is the reverse of blind, but his keen eye-sight is forced into the service of evil, and he is mischievous in proportion to his cleverness?

Very true, he said.

But what if there had been a circumcision of such natures in the days of their youth; and they had been severed from those sensual pleasures, such as eating and drinking, which, Blike leaden weights, were attached to them at their birth, and which drag them down and turn the vision of their souls upon the things that are below—if, I say, they had been released from these impediments and turned in the opposite direction, the very same faculty in them would have seen the truth as keenly as they see what their eyes are turned to now.

Very likely.

Neither the uneducated nor the overeducated will be good servants of the State. Yes, I said; and there is another thing which is likely, or rather a necessary inference from what has preceded, that neither the uneducated and uninformed of the truth, nor Cyet those who never make an end of their education, will be able ministers of State; not the former, because they have no single aim of duty which is the rule of all their actions, private as well as public; nor the latter, because they will not act at all except upon compulsion, fancying that they are already dwelling apart in the islands of the blest.

Very true, he replied.

Then, I said, the business of us who are the founders of the State will be to compel the best minds to attain that 220 knowledge which we have already shown to be the greatest of all—they must continue to ascend until they arrive at the good; Dbut when they have ascended and seen enough we must not allow them to do as they do now.

What do you mean?

Men should ascend to the upper world, but they should also return to the lower. I mean that they remain in the upper world: but this must not be allowed; they must be made to descend again among the prisoners in the den, and partake of their labours and honours, whether they are worth having or not.

But is not this unjust? he said; ought we to give them a worse life, when they might have a better?

E You have again forgotten, my friend, I said, the intention of the legislator, who did not aim at making any one class in the State happy above the rest; the happiness was to be in the whole State, and he held the citizens together by persuasion and necessity, making them benefactors of the State, 520and therefore benefactors of one another; to this end he created them, not to please themselves, but to be his instruments in binding up the State.

True, he said, I had forgotten.

The duties of philosophers. Observe, Glaucon, that there will be no injustice in compelling our philosophers to have a care and providence of others; we shall explain to them that in other States, men Bof their class are not obliged to share in the toils of politics: and this is reasonable, for they grow up at their own sweet will, and the government would rather not have them. Being self-taught, they cannot be expected to show any gratitude for a culture which they have never received. But we have brought you into the world to be rulers of the hive, kings of yourselves and of the other citizens, and have educated you far better and more perfectly than they have been educated, and you are better able to share in the double duty. Their obligations to their country will induce them to take part in her government.CWherefore each of you, when his turn comes, must go down to the general underground abode, and get the habit of seeing in the dark. When you have acquired the habit, you will see ten thousand times better than the inhabitants of the den, and you will know what the several images are, and what they represent, because you have seen the beautiful and just and good in their truth. And thus our State, which is also yours, will be a reality, and not a dream 221 only, and will be administered in a spirit unlike that of other States, in which men fight with one another about shadows only and are distracted in the struggle for power, Dwhich in their eyes is a great good. Whereas the truth is that the State in which the rulers are most reluctant to govern is always the best and most quietly governed, and the State in which they are most eager, the worst.

Quite true, he replied.

And will our pupils, when they hear this, refuse to take their turn at the toils of State, when they are allowed to spend the greater part of their time with one another in the heavenly light?

E They will be willing but not anxious to rule. Impossible, he answered; for they are just men, and the commands which we impose upon them are just; there can be no doubt that every one of them will take office as a stern necessity, and not after the fashion of our present rulers of State.

Yes, my friend, I said; and there lies the point. You 521must contrive for your future rulers another and a better life than that of a ruler, and then you may have a well-ordered State; The statesman must be provided with a better life than that of a ruler; and then

he will not covet office.for only in the State which offers this, will they rule who are truly rich, not in silver and gold, but in virtue and wisdom, which are the true blessings of life. Whereas if they go to the administration of public affairs, poor and hungering after their own private advantage, thinking that hence they are to snatch the chief good, order there can never be; for they will be fighting about office, and the civil and domestic broils which thus arise will be the ruin of the rulers themselves and of the whole State.

Most true, he replied.

B And the only life which looks down upon the life of political ambition is that of true philosophy. Do you know of any other?

Indeed, I do not, he said.

And those who govern ought not to be lovers of the task? For, if they are, there will be rival lovers, and they will fight.

No question.

Who then are those whom we shall compel to be guardians? Surely they will be the men who are wisest about affairs of 222 State, and by whom the State is best administered, and who at the same time have other honours and another and a better life than that of politics?

They are the men, and I will choose them, he replied.

C And now shall we consider in what way such guardians will be produced, and how they are to be brought from darkness to light, —as some are said to have ascended from the world below to the gods?

By all means, he replied.

The training of the guardians. The process, I said, is not the turning over of an oyster-shell [76], but the turning round of a soul passing from a day which is little better than night to the true day of being, that is, the ascent from below[77], which we affirm to be true philosophy?

Quite so.

And should we not enquire what sort of knowledge has the Dpower of effecting such a change?

Certainly.

What knowledge will draw the soul upwards? What sort of knowledge is there which would draw the soul from becoming to being? And another consideration has just occurred to me: You will remember that our young men are to be warrior athletes?

Yes, that was said.

Then this new kind of knowledge must have an additional quality?

What quality?

Usefulness in war.

Yes, if possible.

Recapitulation. There were two parts in our former scheme of education, Ewere there not?

There were two parts in our former scheme of education, were there not? Just so.

There was gymnastic which presided over the growth and decay of the body, and may therefore be regarded as having to do with generation and corruption?

True.

522 Then that is not the knowledge which we are seeking to discover? 223

No.

But what do you say of music, which also entered to a certain extent into our former scheme?

Music, he said, as you will remember, was the counterpart of gymnastic, and trained the guardians by the influences of habit, by harmony making them harmonious, by rhythm rhythmical, but not giving them science; and the words, whether fabulous or possibly true, had kindred elements of rhythm and harmony in them. But in music there was Bnothing which tended to that good which you are now seeking.

You are most accurate, I said, in your recollection; in music there certainly was nothing of the kind. But what branch of knowledge is there, my dear Glaucon, which is of the desired nature; since all the useful arts were reckoned mean by us?

Undoubtedly; and yet if music and gymnastic are excluded, and the arts are also excluded, what remains?

Well, I said, there may be nothing left of our special subjects; and then we shall have to take something which is not special, but of universal application.

What may that be?

C There remains for the second education, arithmetic; A something which all arts and sciences and intelligences use in common, and which every one first has to learn among the elements of education.

What is that?

The little matter of distinguishing one, two, and three—in a word, number and calculation:—do not all arts and sciences necessarily partake of them?

Yes.

Then the art of war partakes of them?

To be sure.

D Then Palamedes, whenever he appears in tragedy, proves Agamemnon ridiculously unfit to be a general. Did you never remark how he declares that he had invented number, and had numbered the ships and set in array the ranks of the army at Troy; which implies that they had never been numbered before, and Agamemnon must be supposed literally to have been incapable of counting his own feet—how could he if he was ignorant of number? And if that is true, what sort of general must he have been? 224

I should say a very strange one, if this was as you say.

E Can we deny that a warrior should have a knowledge of arithmetic?

Certainly he should, if he is to have the smallest understanding of military tactics, or indeed, I should rather say, if he is to be a man at all.

I should like to know whether you have the same notion which I have of this study?

What is your notion?

that being a study which leads naturally to reflection, for It appears to me to be a study of the kind which we are 523seeking, and which leads naturally to reflection, but never to have been rightly used; for the true use of it is simply to draw the soul towards being.

Will you explain your meaning? he said.

I will try, I said; and I wish you would share the enquiry with me, and say ‘yes’ or ‘no’ when I attempt to distinguish in my own mind what branches of knowledge have this attracting power, in order that we may have clearer proof that arithmetic is, as I suspect, one of them.

Explain, he said.

reflection is aroused by contradictory impressions of sense. I mean to say that objects of sense are of two kinds; some Bof them do not invite thought because the sense is an adequate judge of them; while in the case of other objects sense is so untrustworthy that further enquiry is imperatively demanded.

You are clearly referring, he said, to the manner in which the senses are imposed upon by distance, and by painting in light and shade.

No, I said, that is not at all my meaning.

Then what is your meaning?

When speaking of uninviting objects, I mean those which Cdo not pass from one sensation to the opposite; inviting objects are those which do; in this latter case the sense coming upon the object, whether at a distance or near, gives no more vivid idea of anything in particular than of its opposite. An illustration will make my meaning clearer:—here are three fingers—a little finger, a second finger, and a middle finger.

Very good. 225

You may suppose that they are seen quite close: And here comes the point.

What is it?

No difficulty in simple perception. Each of them equally appears a finger, whether seen in the Dmiddle or at the extremity, whether white or black, or thick or thin—it makes no difference; a finger is a finger all the same. In these cases a man is not compelled to ask of thought the question what is a finger? for the sight never intimates to the mind that a finger is other than a finger.

True.

And therefore, I said, as we might expect, there is nothing Ehere which invites or excites intelligence.

There is not, he said.

But the same senses at the same time give different impressions which are at first indistinct and have to be distinguished by the mind. But is this equally true of the greatness and smallness of the fingers? Can sight adequately perceive them? and is no difference made by the circumstance that one of the fingers is in the middle and another at the extremity? And in like manner does the touch adequately perceive the qualities of thickness or thinness, of softness or hardness? And so of the other senses; do they give perfect intimations of such matters? 524Is not their mode of operation on this wise—the sense which is concerned with the quality of hardness is necessarily concerned also with the quality of softness, and only intimates to the soul that the same thing is felt to be both hard and soft?

You are quite right, he said.

And must not the soul be perplexed at this intimation which the sense gives of a hard which is also soft? What, again, is the meaning of light and heavy, if that which is light is also heavy, and that which is heavy, light?

B Yes, he said, these intimations which the soul receives are very curious and require to be explained.

The aid of numbers is invoked in order to remove the confusion. Yes, I said, and in these perplexities the soul naturally summons to her aid calculation and intelligence, that she may see whether the several objects announced to her are one or two.

True.

And if they turn out to be two, is not each of them one and different?

Certainly. 226

And if each is one, and both are two, she will conceive the Ctwo as in a state of division, for if there were undivided they could only be conceived of as one?

True.

The eye certainly did see both small and great, but only in a confused manner; they were not distinguished.

Yes.

The chaos then begins to be defined. Whereas the thinking mind, intending to light up the chaos, was compelled to reverse the process, and look at small and great as separate and not confused.

Very true.

Was not this the beginning of the enquiry ‘What is great?’ and ‘What is small?’

Exactly so.

The parting of the visible and intelligible. And thus arose the distinction of the visible and the intelligible.

D Most true.

This was what I meant when I spoke of impressions which invited the intellect, or the reverse—those which are simultaneous with opposite impressions, invite thought; those which are not simultaneous do not.

I understand, he said, and agree with you.

And to which class do unity and number belong?

I do not know, he replied.

Thought is aroused by the contradiction of the one and many. Think a little and you will see that what has preceded will supply the answer; for if simple unity could be adequately perceived by the sight or by any other sense, then, Eas we were saying in the case of the finger, there would be nothing to attract towards being; but when there is some contradiction always present, and one is the reverse of one and involves the conception of plurality, then thought begins to be aroused within us, and the soul perplexed and wanting to arrive at a decision asks 'What is absolute unity?' This 525is the way in which the study of the one has a power of drawing and converting the mind to the contemplation of true being.

And surely, he said, this occurs notably in the case of one; for we see the same thing to be both one and infinite in multitude?

Yes, I said; and this being true of one must be equally true of all number? 227

Certainly.

And all arithmetic and calculation have to do with number?

Yes.

B And they appear to lead the mind towards truth?

Yes, in a very remarkable manner.

Arithmetic has a practical and also a philosophical use, the latter the higher. Then this is knowledge of the kind for which we are seeking, having a double use, military and philosophical; for the man of war must learn the art of number or he will not know how to array his troops, and the philosopher also, because he has to rise out of the sea of change and lay hold of true being, and therefore he must be an arithmetician.

That is true.

And our guardian is both warrior and philosopher?

Certainly.

Then this is a kind of knowledge which legislation may fitly prescribe; and we must endeavour to persuade those Cwho are to be the principal men of our State to go and learn arithmetic, not as amateurs, but they must carry on the study until they see the nature of numbers with the mind only; nor again, like merchants or retail-traders, with a view to buying or selling, but for the sake of their military use, and of the soul herself; and because this will be the easiest way for her to pass from becoming to truth and being.

That is excellent, he said.

Yes, I said, and now having spoken of it, I must add Dhow charming the science is! and in how many ways it conduces to our desired end, if pursued in the spirit of a philosopher, and not of a shopkeeper!

How do you mean?

The higher arithmetic is concerned, not with visible or tangible objects, but with abstract numbers. I mean, as I was saying, that arithmetic has a very great and elevating effect, compelling the soul to reason about abstract number, and rebelling against the introduction of visible or tangible objects into the argument. You know Ehow steadily the masters of the art repel and ridicule any one who attempts to divide absolute unity when he is calculating, and if you divide, they multiply [78], taking care that one shall continue one and not become lost in fractions. 228

That is very true.

526 Now, suppose a person were to say to them: O my friends, what are these wonderful numbers about which you are reasoning, in which, as you say, there is a unity such as you demand, and each unit is equal, invariable, indivisible,—what would they answer?

They would answer, as I should conceive, that they were speaking of those numbers which can only be realized in thought.

Then you see that this knowledge may be truly called Bnecessary, necessitating as it clearly does the use of the pure intelligence in the attainment of pure truth?

Yes; that is a marked characteristic of it.

The arithmetician is naturally quick, and the study of arithmetic gives him still greater quickness. And have you further observed, that those who have a natural talent for calculation are generally quick at every other kind of knowledge; and even the dull, if they have had an arithmetical training, although they may derive no other advantage from it, always become much quicker than they would otherwise have been.

Very true, he said.

C And indeed, you will not easily find a more difficult study, and not many as difficult.

You will not.

And, for all these reasons, arithmetic is a kind of knowledge in which the best natures should be trained, and which must not be given up.

I agree.

Let this then be made one of our subjects of education. And next, shall we enquire whether the kindred science also concerns us?

You mean geometry?

Exactly so.

D Geometry has practical applications; Clearly, he said, we are concerned with that part of geometry which relates to war; for in pitching a camp, or taking up a position, or closing or extending the lines of an army, or any other military manoeuvre, whether in actual battle or on a march, it will make all the difference whether a general is or is not a geometrician.

these however are trifling in comparison with that greater part of the science which tends towards the good, Yes, I said, but for that purpose a very little of either geometry or calculation will be enough; the question relates 229 rather to the greater and more advanced part of geometry—Ewhether that tends in any degree to make more easy the vision of the idea of good; and thither, as I was saying, all things tend which compel the soul to turn her gaze towards that place, where is the full perfection of being, which she ought, by all means, to behold.

True, he said.

Then if geometry compels us to view being, it concerns us; if becoming only, it does not concern us?

527 Yes, that is what we assert.

Yet anybody who has the least acquaintance with geometry will not deny that such a conception of the science is in flat contradiction to the ordinary language of geometricians.

How so?

They have in view practice only, and are always speaking, in a narrow and ridiculous manner, of squaring and extending and applying and the like—they confuse the necessities of geometry with those of daily life; whereas knowledge is the Breal object of the whole science.

Certainly, he said.

Then must not a further admission be made?

What admission?

and is concerned with the eternal. That the knowledge at which geometry aims is knowledge of the eternal, and not of aught perishing and transient.

That, he replied, may be readily allowed, and is true.

Then, my noble friend, geometry will draw the soul towards truth, and create the spirit of philosophy, and raise up that which is now unhappily allowed to fall down.

Nothing will be more likely to have such an effect.

C Then nothing should be more sternly laid down than that the inhabitants of your fair city should by all means learn geometry. Moreover the science has indirect effects, which are not small.

Of what kind? he said.

There are the military advantages of which you spoke, I said; and in all departments of knowledge, as experience proves, any one who has studied geometry is infinitely quicker of apprehension than one who has not.

Yes indeed, he said, there is an infinite difference between them. 230

Then shall we propose this as a second branch of knowledge which our youth will study?

Let us do so, he replied.

D And suppose we make astronomy the third—what do you say?

Astronomy, like the previous sciences, is at first praised by Glaucon for its practical uses. I am strongly inclined to it, he said; the observation of the seasons and of months and years is as essential to the general as it is to the farmer or sailor.

I am amused, I said, at your fear of the world, which makes you guard against the appearance of insisting upon useless studies; and I quite admit the difficulty of believing that in every man there is an eye of the soul which, when by Eother pursuits lost and dimmed, is by these purified and re-illumined; and is more precious far than ten thousand bodily eyes, for by it alone is truth seen. Now there are two classes of persons: one class of those who will agree with you and will take your words as a revelation; another class 528to whom they will be utterly unmeaning, and who will naturally deem them to be idle tales, for they see no sort of profit which is to be obtained from them. And therefore you had better decide at once with which of the two you are proposing to argue. You will very likely say with neither, and that your chief aim in carrying on the argument is your own improvement; at the same time you do not grudge to others any benefit which they may receive.

I think that I should prefer to carry on the argument mainly on my own behalf.

Correction of the order. Then take a step backward, for we have gone wrong in the order of the sciences.

What was the mistake? he said.

After plane geometry, I said, we proceeded at once to Bsolids in revolution, instead of taking solids in themselves; whereas after the second dimension the third, which is concerned with cubes and dimensions of depth, ought to have followed.

That is true, Socrates; but so little seems to be known as yet about these subjects.

The pitiable condition of solid geometry. Why, yes, I said, and for two reasons:—in the first place, no government patronises them; this leads to a want of energy in the pursuit of them, and they are difficult; in the 231 second place, students cannot learn them unless they have a director. But then a director can hardly be found, and even Cif he could, as matters now stand, the students, who are very conceited, would not attend to him. That, however, would be otherwise if the whole State became the director of these studies and gave honour to them; then disciples would want to come, and there would be continuous and earnest search, and discoveries would be made; since even now, disregarded as they are by the world, and maimed of their fair proportions, and although none of their votaries can tell the use of them, still these studies force their way by their natural charm, and very likely, if they had the help of the State, they would some day emerge into light.

D Yes, he said, there is a remarkable charm in them. But I do not clearly understand the change in the order. First you began with a geometry of plane surfaces?

Yes, I said.

And you placed astronomy next, and then you made a step backward?

The motion of solids. Yes, and I have delayed you by my hurry; the ludicrous state of solid geometry, which, in natural order, should have followed, made me pass over this branch and go on to Eastronomy, or motion of solids.

True, he said.

Then assuming that the science now omitted would come into existence if encouraged by the State, let us go on to astronomy, which will be fourth.

Glaucon grows sentimental about astronomy. The right order, he replied. And now, Socrates, as you rebuked the vulgar manner in which I praised astronomy 529before, my praise shall be given in your own spirit. For every one, as I think, must see that astronomy compels the soul to look upwards and leads us from this world to another.

Every one but myself, I said; to every one else this may be clear, but not to me.

And what then would you say?

I should rather say that those who elevate astronomy into philosophy appear to me to make us look downwards and not upwards.

What do you mean? he asked. 232

He is rebuked by Socrates, You, I replied, have in your mind a truly sublime conception of our knowledge of the things above. And I dare Bsay that if a person were to throw his head back and study the fretted ceiling, you would still think that his mind was the

percipient, and not his eyes. And you are very likely right, and I may be a simpleton: but, in my opinion, that knowledge only which is of being and of the unseen can make the soul look upwards, and whether a man gapes at the heavens or blinks on the ground, seeking to learn some particular of sense, I would deny that he can learn, for Cnothing of that sort is matter of science; his soul is looking downwards, not upwards, whether his way to knowledge is by water or by land, whether he floats, or only lies on his back.

who explains that the higher astronomy is an abstract science. I acknowledge, he said, the justice of your rebuke. Still, I should like to ascertain how astronomy can be learned in any manner more conducive to that knowledge of which we are speaking?

I will tell you, I said: The starry heaven which we behold is wrought upon a visible ground, and therefore, Dalthough the fairest and most perfect of visible things, must necessarily be deemed inferior far to the true motions of absolute swiftness and absolute slowness, which are relative to each other, and carry with them that which is contained in them, in the true number and in every true figure. Now, these are to be apprehended by reason and intelligence, but not by sight.

True, he replied.

The spangled heavens should be used as a pattern and with a view to that higher knowledge; their beauty is like Ethe beauty of figures or pictures excellently wrought by the hand of Daedalus, or some other great artist, which we may chance to behold; any geometrician who saw them would appreciate the exquisiteness of their workmanship, but he would never dream of thinking that in them he could find the true equal or the true double, or the truth of any 530other proportion.

No, he replied, such an idea would be ridiculous.

And will not a true astronomer have the same feeling when he looks at the movements of the stars? Will he not think that heaven and the things in heaven are framed by the 233 Creator of them in the most perfect manner? But he will never imagine that the proportions of night and day, or of both to the month, or of the month to the year, or of the Bstars to these and to one another, and any other things that are material and visible can also be eternal and subject to no deviation—that would be absurd; and it is equally absurd to take so much pains in investigating their exact truth.

I quite agree, though I never thought of this before.

The real knowledge of astronomy or geometry is to be attained by the use of abstractions. Then, I said, in astronomy, as in geometry, we should employ problems, and let the heavens alone if we would approach the subject in the right way and so make the Cnatural gift of reason to be of any real use.

That, he said, is a work infinitely beyond our present astronomers.

Yes, I said; and there are many other things which must also have a similar extension given to them, if our legislation is to be of any value. But can you tell me of any other suitable study?

No, he said, not without thinking.

Motion, I said, has many forms, and not one only; two of Dthem are obvious enough even to wits no better than ours; and there are others, as I imagine, which may be left to wiser persons.

But where are the two?

There is a second, I said, which is the counterpart of the one already named.

And what may that be?

What astronomy is to the eye, harmonics are to the ear. The second, I said, would seem relatively to the ears to be what the first is to the eyes; for I conceive that as the eyes are designed to look up at the stars, so are the ears to hear harmonious motions; and these are sister sciences—as the Pythagoreans say, and we, Glaucon, agree with them?

Yes, he replied.

E But this, I said, is a laborious study, and therefore we had better go and learn of them; and they will tell us whether there are any other applications of these sciences. At the same time, we must not lose sight of our own higher object.

What is that?

They must be studied with a view to the good and not after the fashion of the empirics or even of the Pythagoreans. There is a perfection which all knowledge ought to reach, 234 and which our pupils ought also to attain, and not to fall short of, as I was

saying that they did in astronomy. 531For in the science of harmony, as you probably know, the same thing happens. The teachers of harmony compare the sounds and consonances which are heard only, and their labour, like that of the astronomers, is in vain.

Yes, by heaven! he said; and 'tis as good as a play to hear them talking about their condensed notes, as they call them; they put their ears close alongside of the strings like persons catching a sound from their neighbour's wall[79]—one set of them declaring that they distinguish an intermediate note and have found the least interval which should be the unit of measurement; the others insisting that the two sounds have passed into the same—either party setting Btheir ears before their understanding.

You mean, I said, those gentlemen who tease and torture the strings and rack them on the pegs of the instrument: I might carry on the metaphor and speak after their manner of the blows which the plectrum gives, and make accusations against the strings, both of backwardness and forwardness to sound; but this would be tedious, and therefore I will only say that these are not the men, and that I am referring to the Pythagoreans, of whom I was just now proposing to enquire about harmony. For they too are in error, like the Castronomers; they investigate the numbers of the harmonies which are heard, but they never attain to problems—that is to say, they never reach the natural harmonies of number, or reflect why some numbers are harmonious and others not.

That, he said, is a thing of more than mortal knowledge.

A thing, I replied, which I would rather call useful; that is, if sought after with a view to the beautiful and good; but if pursued in any other spirit, useless.

Very true, he said.

All these studies must be correlated with one another. Now, when all these studies reach the point of inter-communion Dand connection with one another, and come to be considered in their mutual affinities, then, I think, but not till then, will the pursuit of them have a value for our objects; otherwise there is no profit in them. 235

I suspect so; but you are speaking, Socrates, of a vast work.

What do you mean? I said; the prelude or what? Do you not know that all this is but the prelude to the actual strain which we have to learn? For you surely would not Eregard the skilled mathematician as a dialectician?

Want of reasoning power in mathematicians. Assuredly not, he said; I have hardly ever known a mathematician who was capable of reasoning.

But do you imagine that men who are unable to give and take a reason will have the knowledge which we require of them?

Neither can this be supposed.

532 Dialectic proceeds by reason only, without any help of sense. And so, Glaucon, I said, we have at last arrived at the hymn of dialectic. This is that strain which is of the intellect only, but which the faculty of sight will nevertheless be found to imitate; for sight, as you may remember, was imagined by us after a while to behold the real animals and stars, and last of all the sun himself. And so with dialectic; when a person starts on the discovery of the absolute by the light of reason only, and without any assistance of sense, and perseveres Buntil by pure intelligence he arrives at the perception of the absolute good, he at last finds himself at the end of the intellectual world, as in the case of sight at the end of the visible.

Exactly, he said.

Then this is the progress which you call dialectic?

True.

The gradual acquirement of dialectic by the pursuit of the arts anticipated in the allegory of the den. But the release of the prisoners from chains, and their translation from the shadows to the images and to the light, and the ascent from the underground den to the sun, while in his presence they are vainly trying to look on animals and plants and the light of the sun, but are able to perceive Ceven with their weak eyes the images[80] in the water (which are divine), and are the shadows of true existence (not shadows of images cast by a light of fire, which compared with the sun is only an image)—this power of elevating the highest principle in the soul to the contemplation of that which is best in existence, with which we may compare the raising of that 236 faculty which is the very light of the body to the sight of that which is brightest in the material and visible world—this power is given, as I was saying, by all that study and pursuit Dof the arts which has been described.

I agree in what you are saying, he replied, which may be hard to believe, yet, from another point of view, is harder still to deny. This, however, is not a theme to be treated of in passing only, but will have to be discussed again and again. And so, whether our conclusion be true or false, let us assume all this, and proceed at once from the prelude or preamble to the chief strain[81], and

describe that in like manner. Say, then, what is the nature and what are the divisions of Edialectic, and what are the paths which lead thither; for these paths will also lead to our final rest.

533 The nature of dialectic can only be revealed to those who have been students of the preliminary sciences, Dear Glaucon, I said, you will not be able to follow me here, though I would do my best, and you should behold not an image only but the absolute truth, according to my notion. Whether what I told you would or would not have been a reality I cannot venture to say; but you would have seen something like reality; of that I am confident.

Doubtless, he replied.

But I must also remind you, that the power of dialectic alone can reveal this, and only to one who is a disciple of the previous sciences.

Of that assertion you may be as confident as of the last.

B And assuredly no one will argue that there is any other method of comprehending by any regular process all true existence or of ascertaining what each thing is in its own nature; for the arts in general are concerned with the desires or opinions of men, or are cultivated with a view to production and construction, or for the preservation of such productions and constructions; and as to the mathematical sciences which, as we were saying, have some apprehension of true being—geometry and the like—they only dream about Cbeing, but never can they behold the waking reality so long as they leave the hypotheses which they use unexamined, and are unable to give an account of them. For when a man knows not his own first principle, and when the conclusion 237 and intermediate steps are also constructed out of he knows not what, how can he imagine that such a fabric of convention can ever become science?

Impossible, he said.

which are her handmaids. Then dialectic, and dialectic alone, goes directly to the first principle and is the only science which does away with hypotheses in order to make her ground secure; the eye of Dthe soul, which is literally buried in an outlandish slough, is by her gentle aid lifted upwards; and she uses as handmaids and helpers in the work of conversion, the sciences which we have been discussing. Custom terms them sciences, but they ought to have some other name, implying greater clearness than opinion and less clearness than science: and this, in our previous sketch, was called understanding. But why Eshould we dispute about names when we have realities of such importance to consider?

Why indeed, he said, when any name will do which expresses the thought of the mind with clearness?

Two divisions of the mind, intellect and opinion, each having two subdivisions. At any rate, we are satisfied, as before, to have four divisions; two for intellect and two for opinion, and to call the first division science, the second understanding, the third belief, and the fourth perception of shadows, opinion 534 being concerned with becoming, and intellect with being; and so to make a proportion:—

As being is to becoming, so is pure intellect to opinion.
And as intellect is to opinion, so is science to belief, and understanding to the perception of shadows.

But let us defer the further correlation and subdivision of the subjects of opinion and of intellect, for it will be a long enquiry, many times longer than this has been.

B As far as I understand, he said, I agree.

And do you also agree, I said, in describing the dialectician as one who attains a conception of the essence of each thing? And he who does not possess and is therefore unable to impart this conception, in whatever degree he fails, may in that degree also be said to fail in intelligence? Will you admit so much?

Yes, he said; how can I deny it?

No truth which does not rest on the idea of good And you would say the same of the conception of the good? Until the person is able to abstract and define rationally the 238 Cidea of good, and unless he can run the gauntlet of all objections, and is ready to disprove them, not by appeals to opinion, but to absolute truth, never faltering at any step of the argument—unless he can do all this, you would say that he knows neither the idea of good nor any other good; he apprehends only a shadow, if anything at all, which is given by opinion and not by science;—dreaming and slumbering in this life, before he is well awake here, he Darrives at the world below, and has his final quietus.

In all that I should most certainly agree with you.

And surely you would not have the children of your ideal State, whom you are nurturing and educating—if the ideal ever becomes a reality—you would not allow the future rulers to be like posts[82], having no reason in them, and yet to be set in authority over the highest matters?

Certainly not.

Then you will make a law that they shall have such an education as will enable them to attain the greatest skill in asking and answering questions?

E Yes, he said, you and I together will make it.

ought to have a high place. Dialectic, then, as you will agree, is the coping-stone of the sciences, and is set over them; no other science can be 535placed higher—the nature of knowledge can no further go?

I agree, he said.

But to whom we are to assign these studies, and in what way they are to be assigned, are questions which remain to be considered.

Yes, clearly.

You remember, I said, how the rulers were chosen before?

Certainly, he said.

The same natures must still be chosen, and the preference again given to the surest and the bravest, and, if possible, Bto the fairest; and, having noble and generous tempers, they should also have the natural gifts which will facilitate their education.

And what are these?

The natural gifts which are required in the dialectician: a towardly understanding; a good memory; strength of character; Such gifts as keenness and ready powers of acquisition; for the mind more often faints from the severity of study 239 than from the severity of gymnastics: the toil is more entirely the mind's own, and is not shared with the body.

Very true, he replied.

C Further, he of whom we are in search should have a good memory, and be an unwearied solid man who is a lover of labour in any line; or he will never be able to endure the great amount of bodily exercise and to go through all the intellectual discipline and study which we require of him.

Certainly, he said; he must have natural gifts.

The mistake at present is, that those who study philosophy have no vocation, and this, as I was before saying, is the reason why she has fallen into disrepute: her true sons should take her by the hand and not bastards.

What do you mean?

D industry; In the first place, her votary should not have a lame or halting industry—I mean, that he should not be half industrious and half idle: as, for example, when a man is a lover of gymnastic and hunting, and all other bodily exercises, but a hater rather than a lover of the labour of learning or listening or enquiring. Or the occupation to which he devotes himself may be of an opposite kind, and he may have the other sort of lameness.

Certainly, he said.

love of truth; And as to truth, I said, is not a soul equally to be deemed Ehalt and lame which hates voluntary falsehood and is extremely indignant at herself and others when they tell lies, but is patient of involuntary falsehood, and does not mind wallowing like a swinish beast in the mire of ignorance, and has no shame at being detected?

To be sure.

536 the moral virtues. And, again, in respect of temperance, courage, magnificence, and every other virtue, should we not carefully distinguish between the true son and the bastard? for where there is no discernment of such qualities states and individuals unconsciously err; and the state makes a ruler, and the individual a friend, of one who, being defective in some part of virtue, is in a figure lame or a bastard.

That is very true, he said.

All these things, then, will have to be carefully considered Bby us; and if only those whom we introduce to this vast 240 system of education and training are sound in body and mind, justice herself will have nothing to say against us, and we shall be the saviours of the constitution and of the State; but, if our pupils are men of another stamp, the reverse will happen, and we shall pour a still greater flood of ridicule on philosophy than she has to endure at present.

That would not be creditable.

Socrates plays a little with himself and his subject. Certainly not, I said; and yet perhaps, in thus turning jest into earnest I am equally ridiculous.

In what respect?

C I had forgotten, I said, that we were not serious, and spoke with too much excitement. For when I saw philosophy so undeservedly trampled under foot of men I could not help feeling a sort of indignation at the authors of her disgrace: and my anger made me too vehement.

Indeed! I was listening, and did not think so.

For the study of dialectic the young must be selected. But I, who am the speaker, felt that I was. And now let me remind you that, although in our former selection we Dchose old men, we must not do so in this. Solon was under a delusion when he said that a man when he grows old may learn many things—for he can no more learn much than he can run much; youth is the time for any extraordinary toil.

Of course.

The preliminary studies should be commenced in childhood, but never forced. And, therefore, calculation and geometry and all the other elements of instruction, which are a preparation for dialectic, should be presented to the mind in childhood; not, however, under any notion of forcing our system of education.

Why not?

E Because a freeman ought not to be a slave in the acquisition of knowledge of any kind. Bodily exercise, when compulsory, does no harm to the body; but knowledge which is acquired under compulsion obtains no hold on the mind.

Very true.

Then, my good friend, I said, do not use compulsion, but 537let early education be a sort of amusement; you will then be better able to find out the natural bent.

That is a very rational notion, he said.

Do you remember that the children, too, were to be taken 241 to see the battle on horseback; and that if there were no danger they were to be brought close up and, like young hounds, have a taste of blood given them?

Yes, I remember.

The same practice may be followed, I said, in all these things—labours, lessons, dangers—and he who is most at home in all of them ought to be enrolled in a select number.

B At what age?

The necessary gymnastics must be completed first. At the age when the necessary gymnastics are over: the period whether of two or three years which passes in this sort of training is useless for any other purpose; for sleep and exercise are unpropitious to learning; and the trial of who is first in gymnastic exercises is one of the most important tests to which our youth are subjected.

Certainly, he replied.

At twenty years of age the disciples will begin to be taught the correlation of the sciences. After that time those who are selected from the class of twenty years old will be promoted to higher honour, and the Csciences which they learned without any order in their early education will now be brought together, and they will be able to see the natural relationship of them to one another and to true being.

Yes, he said, that is the only kind of knowledge which takes lasting root.

Yes, I said; and the capacity for such knowledge is the great criterion of dialectical talent: the comprehensive mind is always the dialectical.

I agree with you, he said.

At thirty the most promising will be placed in a select class. These, I said, are the points which you must consider; Dand those who have most of this comprehension, and who are most steadfast in their learning, and in their military and other appointed duties, when they have arrived at the age of thirty have to be chosen by you out of the select class, and elevated to higher honour; and you will have to prove them by the help of dialectic, in order to learn which of them is able to give up the use of sight and the other senses, and in company with truth to attain absolute being: And here, my friend, great caution is required.

Why great caution?

E The growth of scepticism Do you not remark, I said, how great is the evil which dialectic has introduced? 242

What evil? he said.

The students of the art are filled with lawlessness.

Quite true, he said.

Do you think that there is anything so very unnatural or inexcusable in their case? or will you make allowance for them?

In what way make allowance?

in the minds of the young illustrated by the case of a supposititious son, I want you, I said, by way of parallel, to imagine a supposititious son who is brought up in great wealth; he 538is one of a great and numerous family, and has many flatterers. When he grows up to manhood, he learns that his alleged are not his real parents; but who the real are he is unable to discover. Can you guess how he will be likely to behave towards his flatterers and his supposed parents, first of all during the period when he is ignorant of the false relation, and then again when he knows? Or shall I guess for you?

If you please.

who ceases to honour his father when he discovers that he is not his father. Then I should say, that while he is ignorant of the truth Bhe will be likely to honour his father and his mother and his supposed relations more than the flatterers; he will be less inclined to neglect them when in need, or to do or say anything against them; and he will be less willing to disobey them in any important matter.

He will.

But when he has made the discovery, I should imagine that he would diminish his honour and regard for them, and would become more devoted to the flatterers; their influence over him would greatly increase; he would now live after Ctheir ways, and openly associate with them, and, unless he were of an unusually good disposition, he would trouble himself no more about his supposed parents or other relations.

Well, all that is very probable. But how is the image applicable to the disciples of philosophy?

In this way: you know that there are certain principles about justice and honour, which were taught us in childhood, and under their parental authority we have been brought up, obeying and honouring them.

That is true.

D There are also opposite maxims and habits of pleasure 243 which flatter and attract the soul, but do not influence those of us who have any sense of right, and they continue to obey and honour the maxims of their fathers.

True.

So men who begin to analyse the first principles of morality cease to respect them. Now, when a man is in this state, and the questioning spirit asks what is fair or honourable, and he answers as the legislator has taught him, and then arguments many and diverse refute his words, until he is driven into believing that nothing is honourable any more than dishonourable, or Ejust and good any more than the reverse, and so of all the notions which he most valued, do you think that he will still honour and obey them as before?

Impossible.

And when he ceases to think them honourable and natural 539as heretofore, and he fails to discover the true, can he be expected to pursue any life other than that which flatters his desires?

He cannot.

And from being a keeper of the law he is converted into a breaker of it?

Unquestionably.

Now all this is very natural in students of philosophy such as I have described, and also, as I was just now saying, most excusable.

Yes, he said; and, I may add, pitiable.

Therefore, that your feelings may not be moved to pity about our citizens who are now thirty years of age, every care must be taken in introducing them to dialectic.

Certainly.

B Young men are fond of pulling truth to pieces and thus bring disgrace upon themselves and upon philosophy. There is a danger lest they should taste the dear delight too early; for youngsters, as you may have observed, when they first get the taste in their mouths, argue for amusement, and are always contradicting and refuting others in imitation of those who refute them; like puppy-dogs, they rejoice in pulling and tearing at all who come near them.

Yes, he said, there is nothing which they like better.

And when they have made many conquests and received Cdefeats at the hands of many, they violently and speedily get into a way of not believing anything which they believed before, and hence, not only they, but philosophy and all that 244 relates to it is apt to have a bad name with the rest of the world.

Too true, he said.

The dialectician and the eristic. But when a man begins to get older, he will no longer be guilty of such insanity; he will imitate the dialectician who is seeking for truth, and not the eristic, who is contradicting for the sake of amusement; and the greater moderation of his Dcharacter will increase instead of diminishing the honour of the pursuit.

Very true, he said.

And did we not make special provision for this, when we said that the disciples of philosophy were to be orderly and steadfast, not, as now, any chance aspirant or intruder?

Very true.

Suppose, I said, the study of philosophy to take the place of gymnastics and to be continued diligently and earnestly and exclusively for twice the number of years which were passed in bodily exercise—will that be enough?

E Would you say six or four years? he asked.

The study of philosophy to continue for five years; 30–35. Say five years, I replied; at the end of the time they must be sent down again into the den and compelled to hold any military or other office which young men are qualified to hold: in this way they will get their experience of life, and there will be an opportunity of trying whether, when they are drawn all manner of ways by temptation, they will stand firm or flinch.

540 And how long is this stage of their lives to last?

During fifteen years, 35–50, they are to hold office. Fifteen years, I answered; and when they have reached fifty years of age, then let those who still survive and have distinguished themselves in every action of their lives and in every branch of knowledge come at last to their consummation: the time has now arrived at which they must raise the eye of the soul to the universal light which lightens all things, and behold the absolute good; for that is the pattern according to which they are to order the State and the Blives of individuals, and the remainder of their own lives also; making philosophy their chief pursuit, At the end of that time they are to live chiefly in the contemplation of the good, but occasionally to return to politics.but, when their turn comes, toiling also at politics and ruling for the public good, not as though they were performing some heroic 245 action, but simply as a matter of duty; and when they have brought up in each generation others like themselves and left them in their place to be governors of the State, then they will depart to the Islands of the Blest and dwell there; and the city will give them public memorials and sacrifices Cand honour them, if the Pythian oracle consent, as demigods, but if not, as in any case blessed and divine.

You are a sculptor, Socrates, and have made statues of our governors faultless in beauty.

Yes, I said, Glaucon, and of our governesses too; for you must not suppose that what I have been saying applies to men only and not to women as far as their natures can go.

There you are right, he said, since we have made them to share in all things like the men.

D Well, I said, and you would agree (would you not?) that what has been said about the State and the government is not a mere dream, and although difficult not impossible, but only possible in the way which has been supposed; that is to say, when the true philosopher kings are born in a State, one or more of them, despising the honours of this present world which they deem mean and worthless, esteeming above all things right and the honour Ethat springs from right, and regarding justice as the greatest and most necessary of all things, whose ministers they are, and whose principles will be exalted by them when they set in order their own city?

How will they proceed?

Practical measures for the speedy foundation of the State. They will begin by sending out into the country all the 541inhabitants of the city who are more than ten years old, and will take possession of their children, who will be unaffected by the habits of their parents; these they will train in their own habits and laws, I mean in the laws which we have given them: and in this way the State and constitution of which we were speaking will soonest and most easily attain happiness, and the nation which has such a constitution will gain most.

Yes, that will be the best way. And I think, Socrates, Bthat you have very well described how, if ever, such a constitution might come into being. 246

Enough then of the perfect State, and of the man who bears its image—there is no difficulty in seeing how we shall describe him.

There is no difficulty, he replied; and I agree with you in thinking that nothing more need be said.

BOOK VIII.

Steph.
543 *Republic VIII.*
SOCRATES, GLAUCON.
Recapitulation of Book V. AND so, Glaucon, we have arrived at the conclusion that in the perfect State wives and children are to be in common; and that all education and the pursuits of war and peace are also to be common, and the best philosophers and the bravest warriors are to be their kings?

That, replied Glaucon, has been acknowledged.

B Yes, I said; and we have further acknowledged that the governors, when appointed themselves, will take their soldiers and place them in houses such as we were describing, which are common to all, and contain nothing private, or individual; and about their property, you remember what we agreed?

Yes, I remember that no one was to have any of the ordinary possessions of mankind; they were to be warrior Cathletes and guardians, receiving from the other citizens, in lieu of annual payment, only their maintenance, and they were to take care of themselves and of the whole State.

True, I said; and now that this division of our task is concluded, let us find the point at which we digressed, that we may return into the old path.

Return to the end of Book IV. There is no difficulty in returning; you implied, then as now, that you had finished the description of the State: you said that such a State was good, and that the man was good Dwho answered to it, although, as now appears, you had more 544excellent things to relate both of State and man. And you said further, that if this was the true form, then the others were false; and of the false forms, you said, as I remember, that there were four principal ones, and that their defects, and the defects of the individuals corresponding to them, were worth examining. When we had seen all the individuals, and finally agreed as to who was the best and who was the worst 248 of them, we were to consider whether the best was not also the happiest, and the worst the most miserable. I asked you what were the four forms of government of which Byou spoke, and then Polemarchus and Adeimantus put in their word; and you began again, and have found your way to the point at which we have now arrived.

Your recollection, I said, is most exact.

Then, like a wrestler, he replied, you must put yourself again in the same position; and let me ask the same questions, and do you give me the same answer which you were about to give me then.

Yes, if I can, I will, I said.

I shall particularly wish to hear what were the four constitutions of which you were speaking.

C Four imperfect constitutions, the Cretan or Spartan, Oligarchy, Democracy, Tyranny. That question, I said, is easily answered: the four governments of which I spoke, so far as they have distinct names, are, first, those of Crete and Sparta, which are generally applauded; what is termed oligarchy comes next; this is not equally approved, and is a form of government which teems with evils: thirdly, democracy, which naturally follows oligarchy, although very different: and lastly comes tyranny, great and famous, which differs from them all, and is the fourth and worst disorder of a State. I do not know, do you? of any other constitution which can be said to have a distinct character. D There are lordships and principalities which are bought and sold, and some other intermediate forms of government. But these are nondescripts and may be found equally among Hellenes and among barbarians.

Yes, he replied, we certainly hear of many curious forms of government which exist among them.

States are like men, because they are made up of men. Do you know, I said, that governments vary as the dispositions of men vary, and that there must be as many of the one as there are of the other? For we cannot suppose that States are made of ‘oak and rock,’ and not out of the human natures which are in them, and which in a figure Eturn the scale and draw other things after them?

Yes, he said, the States are as the men are; they grow out of human characters.

Then if the constitutions of States are five, the dispositions of individual minds will also be five? 249

Certainly.

Him who answers to aristocracy, and whom we rightly 545call just and good, we have already described.

We have.

Then let us now proceed to describe the inferior sort of natures, being the contentious and ambitious, who answer to the Spartan polity; also the oligarchical, democratical, and tyrannical. Let us place the most just by the side of the most unjust, and when we see them we shall be able to compare the relative happiness or unhappiness of him who leads a life of pure justice or pure injustice. The enquiry will then be completed. And we shall know whether we ought to pursue injustice, as Thrasymachus advises, or Bin accordance with the conclusions of the argument to prefer justice.

Certainly, he replied, we must do as you say.

The State and the individual. Shall we follow our old plan, which we adopted with a view to clearness, of taking the State first and then proceeding to the individual, and begin with the government of honour?—I know of no name for such a government other than timocracy, or perhaps timarchy. We will compare with this the like character in the individual; and, after that, Cconsider oligarchy and the oligarchical man; and then again we will turn our attention to democracy and the democratical man; and lastly, we will go and view the city of tyranny, and once more take a look into the tyrant’s soul, and try to arrive at a satisfactory decision.

That way of viewing and judging of the matter will be very suitable.

How timocracy arises out of aristocracy. First, then, I said, let us enquire how timocracy (the government of honour) arises out of aristocracy (the government Dof the best). Clearly, all political changes originate in divisions of the actual governing power; a government which is united, however small, cannot be moved.

Very true, he said.

In what way, then, will our city be moved, and in what manner will the two classes of auxiliaries and rulers disagree among themselves or with one another? Shall we, after the manner of Homer, pray the Muses to tell us ‘how discord Efirst arose’? Shall we imagine them in solemn 250 mockery, to play and jest with us as if we were children, and to address us in a lofty tragic vein, making believe to be in earnest?

How would they address us?

546 After this manner:—A city which is thus constituted can hardly be shaken; but, seeing that everything which has a beginning has also an end, even a constitution such as yours will not last for ever, but will in time be dissolved. And this is the dissolution:—In plants that grow in the earth, as well as in animals that move on the earth’s surface, fertility and sterility of soul and body occur when the circumferences of the circles of each are completed, which in short-lived existences pass over a short space, and in long-

lived ones over a long space. The intelligence which is alloyed with sense will not know how to regulate births and deaths in accordance with the number which controls them.But to the knowledge of human fecundity and sterility all the wisdom and education of your rulers will not attain; Bthe laws which regulate them will not be discovered by an intelligence which is alloyed with sense, but will escape them, and they will bring children into the world when they ought not. Now that which is of divine birth has a period which is contained in a perfect number,[83] but the period of human birth is comprehended in a number in which first increments by involution and evolution [*or* squared and cubed] obtaining three intervals and four terms of like and unlike, waxing and waning numbers, make all the terms Ccommensurable and agreeable to one another.[84] The base of these (3) with a third added (4) when combined with five (20) and raised to the third power furnishes two harmonies; the first a square which is a hundred times as great (400 = 4 × 100),[85] and the other a figure having one side equal to the former, but oblong,[86] consisting of a hundred numbers squared upon rational diameters of a square (i.e. omitting fractions), the side of which is five (7 × 7 = 49 × 100 = 4900), each of them 251 being less by one (than the perfect square which includes the fractions, sc. 50) or less by[87] two perfect squares of irrational diameters (of a square the side of which is five = 50 + 50 = 100); and a hundred cubes of three (27 × 100 = 2700 + 4900 + 400 = 8000). Now this number represents a geometrical figure which has control over Dthe good and evil of births. For when your guardians are ignorant of the law of births, and unite bride and bridegroom out of season, the children will not be goodly or fortunate. And though only the best of them will be appointed by their predecessors, still they will be unworthy to hold their fathers' places, and when they come into power as guardians, they will soon be found to fail in taking care of us, the Muses, first by under-valuing music; which neglect will soon extend to gymnastic; and hence the young men of your State will be less cultivated. In the succeeding generation rulers will be appointed who have lost the guardian power of testing the metal of your Edifferent races, which, like Hesiod's, are of gold and silver 547and brass and iron. And so iron will be mingled with silver, and brass with gold, and hence there will arise dissimilarity and inequality and irregularity, which always and in all places are causes of hatred and war. This the Muses affirm to be the stock from which discord has sprung, wherever arising; and this is their answer to us.

Yes, and we may assume that they answer truly.

Why, yes, I said, of course they answer truly; how can the Muses speak falsely?

B And what do the Muses say next?

Then discord arose and individual took the place of common property. When discord arose, then the two races were drawn different ways: the iron and brass fell to acquiring money and land and houses and gold and silver; but the gold and silver races, not wanting money but having the true riches in their own nature, inclined towards virtue and the ancient order of things. There was a battle between them, and at last they agreed to distribute their land and houses among Cindividual owners; and they enslaved their friends and maintainers, whom they had formerly protected in the condition of freemen, and made of them subjects and servants; and 252 they themselves were engaged in war and in keeping a watch against them.

I believe that you have rightly conceived the origin of the change.

And the new government which thus arises will be of a form intermediate between oligarchy and aristocracy?

Very true.

Such will be the change, and after the change has been made, Dhow will they proceed? Clearly, the new State, being in a mean between oligarchy and the perfect State, will partly follow one and partly the other, and will also have some peculiarities.

True, he said.

In the honour given to rulers, in the abstinence of the warrior class from agriculture, handicrafts, and trade in general, in the institution of common meals, and in the attention paid to gymnastics and military training—in all these respects this State will resemble the former.

True.

E Timocracy will retain the military and reject the philosophical character of the perfect State. But in the fear of admitting philosophers to power, because they are no longer to be had simple and earnest, but are made up of mixed elements; and in turning from them to passionate and less complex characters, who are by nature 548fitted for war rather than peace; and in the value set by them upon military stratagems and contrivances, and in the waging of everlasting wars—this State will be for the most part peculiar.

Yes.

The soldier class miserly and covetous. Yes, I said; and men of this stamp will be covetous of money, like those who live in oligarchies; they will have, a fierce secret longing after gold and silver, which they will hoard in dark places, having magazines and treasuries of their own for the deposit and concealment of them; also castles which are just nests for their eggs, and in which they Bwill spend large sums on their wives, or on any others whom they please.

That is most true, he said.

And they are miserly because they have no means of openly acquiring the money which they prize; they will spend that which is another man's on the gratification of 253 their desires, stealing their pleasures and running away like children from the law, their father: they have been schooled not by gentle influences but by force, for they have neglected her who is the true Muse, the companion of reason and Cphilosophy, and have honoured gymnastic more than music.

Undoubtedly, he said, the form of government which you describe is a mixture of good and evil.

The spirit of ambition predominates in such States. Why, there is a mixture, I said; but one thing, and one thing only, is predominantly seen,—the spirit of contention and ambition; and these are due to the prevalence of the passionate or spirited element.

Assuredly, he said.

Such is the origin and such the character of this State, which has been described in outline only; the more perfect Dexecution was not required, for a sketch is enough to show the type of the most perfectly just and most perfectly unjust; and to go through all the States and all the characters of men, omitting none of them, would be an interminable labour.

Very true, he replied.

SOCRATES, ADEIMANTUS.
The timocratic man, uncultured, but fond of culture, ambitious, contentious, rough with slaves, and courteous to freemen; a soldier, athlete, hunter; a despiser of riches while young, fond of them when he grows old. Now what man answers to this form of government—how did he come into being, and what is he like?

I think, said Adeimantus, that in the spirit of contention which characterises him, he is not unlike our friend Glaucon.

E Perhaps, I said, he may be like him in that one point; but there are other respects in which he is very different.

In what respects?

He should have more of self-assertion and be less cultivated, and yet a friend of culture; and he should be a good 549listener, but no speaker. Such a person is apt to be rough with slaves, unlike the educated man, who is too proud for that; and he will also be courteous to freemen, and remarkably obedient to authority; he is a lover of power and a lover of honour; claiming to be a ruler, not because he is eloquent, or on any ground of that sort, but because he is a soldier and has performed feats of arms; he is also a lover of gymnastic exercises and of the chase.

Yes, that is the type of character which answers to timocracy.

Such an one will despise riches only when he is young; 254 Bbut as he gets older he will be more and more attracted to them, because he has a piece of the avaricious nature in him, and is not single-minded towards virtue, having lost his best guardian.

Who was that? said Adeimantus.

Philosophy, I said, tempered with music, who comes and takes up her abode in a man, and is the only saviour of his virtue throughout life.

Good, he said.

Such, I said, is the timocratical youth, and he is like the timocratical State.

C Exactly.

His origin is as follows:—He is often the young son of a brave father, who dwells in an ill-governed city, of which he declines the honours and offices, and will not go to law, or exert himself in any way, but is ready to waive his rights in order that he may escape trouble.

And how does the son come into being?

The timocratic man often originates in a reaction against his father's character, which is encouraged by his mother, The character of the son begins to develope when he hears his mother complaining that her husband has no place in the government, of which the consequence is that she has Dno precedence among other women. Further, when she sees her husband not very eager about money, and instead of battling and railing in the law courts or assembly, taking whatever happens to him quietly; and when she observes that his thoughts always centre in himself, while he treats her with very considerable indifference, she is annoyed, and says to her son that his father is only half a man and far too easy-going: adding all the other complaints about her own Eill-treatment which women are so fond of rehearsing.

Yes, said Adeimantus, they give us plenty of them, and their complaints are so like themselves.

and by the old servants of the household. And you know, I said, that the old servants also, who are supposed to be attached to the family, from time to time talk privately in the same strain to the son; and if they see any one who owes money to his father, or is wronging him in any way, and he fails to prosecute them, they tell the youth that 550when he grows up he must retaliate upon people of this sort, and be more of a man than his father. He has only to walk abroad and he hears and sees the same sort of thing: those 255 who do their own business in the city are called simpletons, and held in no esteem, while the busy-bodies are honoured and applauded. The result is that the young man, hearing and seeing all these things—hearing, too, the words of his father, and having a nearer view of his way of life, and making comparisons of him and others—is drawn opposite ways: Bwhile his father is watering and nourishing the rational principle in his soul, the others are encouraging the passionate and appetitive; and he being not originally of a bad nature, but having kept bad company, is at last brought by their joint influence to a middle point, and gives up the kingdom which is within him to the middle principle of contentiousness and passion, and becomes arrogant and ambitious.

You seem to me to have described his origin perfectly.

C Then we have now, I said, the second form of government and the second type of character?

We have.

Next, let us look at another man who, as Aeschylus says,

'Is set over against another State;'

or rather, as our plan requires, begin with the State.

By all means.

Oligarchy I believe that oligarchy follows next in order.

And what manner of government do you term oligarchy?

A government resting on a valuation of property, in which D the rich have power and the poor man is deprived of it.

I understand, he replied.

Ought I not to begin by describing how the change from timocracy to oligarchy arises?

Yes.

Well, I said, no eyes are required in order to see how the one passes into the other.

How?

arises out of increased accumulation and increased expenditure among the citizens. The accumulation of gold in the treasury of private individuals is the ruin of timocracy; they invent illegal modes of expenditure; for what do they or their wives care about the law?

Yes, indeed.

E And then one, seeing another grow rich, seeks to rival 256 him, and thus the great mass of the citizens become lovers of money.

Likely enough.

As riches increase, virtue decreases: the one is honoured, the other despised; the one cultivated, the other neglected. And so they grow richer and richer, and the more they think of making a fortune the less they think of virtue; for when riches and virtue are placed together in the scales of the balance, the one always rises as the other falls.

True.

551 And in proportion as riches and rich men are honoured in the State, virtue and the virtuous are dishonoured.

Clearly.

And what is honoured is cultivated, and that which has no honour is neglected.

That is obvious.

And so at last, instead of loving contention and glory, men become lovers of trade and money; they honour and look up to the rich man, and make a ruler of him, and dishonour the poor man.

They do so.

In an oligarchy a money qualification is established. They next proceed to make a law which fixes a sum Bof money as the qualification of citizenship; the sum is higher in one place and lower in another, as the oligarchy is more or less exclusive; and they allow no one whose property falls below the amount fixed to have any share in the government. These changes in the constitution they effect by force of arms, if intimidation has not already done their work.

Very true.

And this, speaking generally, is the way in which oligarchy is established.

Yes, he said; but what are the characteristics of this form Cof government, and what are the defects of which we were speaking[88]?

A ruler is elected because he is rich: Who would elect a pilot on this principle? First of all, I said, consider the nature of the qualification. Just think what would happen if pilots were to be chosen according to their property, and a poor man were refused permission to steer, even though he were a better pilot?

You mean that they would shipwreck?

Yes; and is not this true of the government of anything[89]? 257

I should imagine so.

Except a city?—or would you include a city?

Nay, he said, the case of a city is the strongest of all, inasmuch as the rule of a city is the greatest and most difficult of all.

D This, then, will be the first great defect of oligarchy?

Clearly.

And here is another defect which is quite as bad.

What defect?

The extreme division of classes in such a State. The inevitable division: such a State is not one, but two States, the one of poor, the other of rich men; and they are living on the same spot and always conspiring against one another.

That, surely, is at least as bad.

They dare not go to war. Another discreditable feature is, that, for a like reason, they are incapable of carrying on any war. Either they arm Ethe multitude, and then they are more afraid of them than of the enemy; or, if they do not call them out in the hour of battle, they are oligarchs indeed, few to fight as they are few to rule. And at the same time their fondness for money makes them unwilling to pay taxes.

How discreditable!

And, as we said before, under such a constitution the 552same persons have too many callings—they are husbandmen, tradesmen, warriors, all in one. Does that look well?

Anything but well.

There is another evil which is, perhaps, the greatest of all, and to which this State first begins to be liable.

What evil?

The ruined man, who has no occupation, once a spendthrift, now a pauper, still exists in the State. A man may sell all that he has, and another may acquire his property; yet after the sale he may dwell in the city of which he is no longer a part, being neither

trader, nor artisan, nor horseman, nor hoplite, but only a poor, helpless creature.

B Yes, that is an evil which also first begins in this State.

The evil is certainly not prevented there; for oligarchies have both the extremes of great wealth and utter poverty.

True.

But think again: In his wealthy days, while he was spending his money, was a man of this sort a whit more good to the State for the purposes of citizenship? Or 258 did he only seem to be a member of the ruling body, although in truth he was neither ruler nor subject, but just a spendthrift?

C As you say, he seemed to be a ruler, but was only a spendthrift.

May we not say that this is the drone in the house who is like the drone in the honeycomb, and that the one is the plague of the city as the other is of the hive?

Just so, Socrates.

And God has made the flying drones, Adeimantus, all without stings, whereas of the walking drones he has made some without stings but others have dreadful stings; of the stingless class are those who in their old age end as paupers; Dof the stingers come all the criminal class, as they are termed.

Most true, he said.

Where there are paupers, there are thieves Clearly then, whenever you see paupers in a State, somewhere in that neighbourhood there are hidden away thieves, and cut-purses and robbers of temples, and all sorts of malefactors.

Clearly.

Well, I said, and in oligarchical States do you not find paupers?

Yes, he said; nearly everybody is a pauper who is not a ruler.

E and other criminals. And may we be so bold as to affirm that there are also many criminals to be found in them, rogues who have stings, and whom the authorities are careful to restrain by force?

Certainly, we may be so bold.

The existence of such persons is to be attributed to want of education, ill-training, and an evil constitution of the State?

True.

Such, then, is the form and such are the evils of oligarchy; and there may be many other evils.

Very likely.

553 Then oligarchy, or the form of government in which the rulers are elected for their wealth, may now be dismissed. Let us next proceed to consider the nature and origin of the individual who answers to this State. 259

By all means.

Does not the timocratical man change into the oligarchical on this wise?

How?

The ruin of the timocratical man gives birth to the oligarchical. A time arrives when the representative of timocracy has a son: at first he begins by emulating his father and walking in his footsteps, but presently he sees him of a sudden Bfoundering against the State as upon a sunken reef, and he and all that he has is lost; he may have been a general or some other high officer who is brought to trial under a prejudice raised by informers, and either put to death, or exiled, or deprived of the privileges of a citizen, and all his property taken from him.

Nothing more likely.

His son begins life a ruined man and takes to money-making. And the son has seen and known all this—he is a ruined man, and his fear has taught him to knock ambition and Cpassion headforemost from his bosom's throne; humbled by poverty he takes to money-making and by mean and miserly savings and hard work gets a fortune together. Is not such an one likely to seat the concupiscent and covetous element on the vacant throne and to suffer it to play the great king within him, girt with tiara and chain and scimitar?

Most true, he replied.

D And when he has made reason and spirit sit down on the ground obediently on either side of their sovereign, and taught them to know their place, he compels the one to think only of how lesser sums may be turned into larger ones, and will not allow the other to worship and admire anything but riches and rich men, or to be ambitious of anything so much as the acquisition of wealth and the means of acquiring it.

Of all changes, he said, there is none so speedy or so sure as the conversion of the ambitious youth into the avaricious one.

E And the avaricious, I said, is the oligarchical youth?

The oligarchical man and State resemble one another in their estimation of wealth: In their toiling and saving ways, in their want of cultivation. Yes, he said; at any rate the individual out of whom he came is like the State out of which oligarchy came.

Let us then consider whether there is any likeness between them.

554 Very good.

First, then, they resemble one another in the value which they set upon wealth? 260

Certainly.

Also in their penurious, laborious character; the individual only satisfies his necessary appetites, and confines his expenditure to them; his other desires he subdues, under the idea that they are unprofitable.

True.

He is a shabby fellow, who saves something out of everything and makes a purse for himself; and this is the sort of Bman whom the vulgar applaud. Is he not a true image of the State which he represents?

He appears to me to be so; at any rate money is highly valued by him as well as by the State.

You see that he is not a man of cultivation, I said.

I imagine not, he said; had he been educated he would never have made a blind god director of his chorus, or given him chief honour[90].

Excellent! I said. Yet consider: Must we not further admit that owing to this want of cultivation there will be Cfound in him dronelike desires as of pauper and rogue, which are forcibly kept down by his general habit of life?

True.

Do you know where you will have to look if you want to discover his rogueries?

Where must I look?

The oligarchical man keeps up a fair outside, but he has only an enforced virtue and will cheat when he can. You should see him where he has some great opportunity of acting dishonestly, as in the guardianship of an orphan.

Aye.

It will be clear enough then that in his ordinary dealings which give him a reputation for honesty he coerces his bad Dpassions by an enforced virtue; not making them see that they are wrong, or taming them by reason, but by necessity and fear constraining them, and because he trembles for his possessions.

To be sure.

Yes, indeed, my dear friend, but you will find that the natural desires of the drone commonly exist in him all the same whenever he has to spend what is not his own. 261

Yes, and they will be strong in him too.

The man, then, will be at war with himself; he will be two men, and not one; but, in general, his better desires Ewill be found to prevail over his inferior ones.

True.

For these reasons such an one will be more respectable than most people; yet the true virtue of a unanimous and harmonious soul will flee far away and never come near him.

I should expect so.

555 His meanness in a contest; he saves his money and loses the prize. And surely, the miser individually will be an ignoble competitor in a State for any prize of victory, or other object of honourable ambition; he will not spend his money in the contest for glory; so afraid is he of awakening his expensive appetites and inviting them to help and join in the struggle; in true oligarchical fashion he fights with a small part only of his resources, and the result commonly is that he loses the prize and saves his money.

Very true.

Can we any longer doubt, then, that the miser and money-maker Banswers to the oligarchical State?

There can be no doubt.

Democracy arises out of the extravagance and indebtedness of men of family and position, Next comes democracy; of this the origin and nature have still to be considered by us; and then we will enquire into the ways of the democratic man, and bring him up for judgment.

That, he said, is our method.

Well, I said, and how does the change from oligarchy into democracy arise? Is it not on this wise?—The good at which such a State aims is to become as rich as possible, a desire which is insatiable?

What then?

C The rulers, being aware that their power rests upon their wealth, refuse to curtail by law the extravagance of the spendthrift youth because they gain by their ruin; they take interest from them and buy up their estates and thus increase their own wealth and importance?

To be sure.

There can be no doubt that the love of wealth and the spirit of moderation cannot exist together in citizens of the same state to any considerable extent; one or the other will Dbe disregarded. 262

That is tolerably clear.

And in oligarchical States, from the general spread of carelessness and extravagance, men of good family have often been reduced to beggary?

Yes, often.

who remain in the city, and form a dangerous class ready to head a revolution. And still they remain in the city; there they are, ready to sting and fully armed, and some of them owe money, some have forfeited their citizenship; a third class are in both predicaments; and they hate and conspire against those who have got their property, and against everybody else, and are Eeager for revolution.

That is true.

On the other hand, the men of business, stooping as they walk, and pretending not even to see those whom they have already ruined, insert their sting—that is, their money—into some one else who is not on his guard against them, and recover the parent sum many times over multiplied into a family of children: and so they make drone and pauper to abound in the State.

556 Yes, he said, there are plenty of them—that is certain.

Two remedies: (1) restrictions on the free use of property; The evil blazes up like a fire; and they will not extinguish it, either by restricting a man's use of his own property, or by another remedy:

What other?

(2) contracts to be made at a man's own risk. One which is the next best, and has the advantage of compelling the citizens to look to their characters:—Let Bthere be a general rule that every one shall enter into voluntary contracts at his own risk, and there will be less of this scandalous money-making, and the evils of which we were speaking will be greatly lessened in the State.

Yes, they will be greatly lessened.

At present the governors, induced by the motives which I have named, treat their subjects badly; while they and their adherents, especially the young men of the governing class, are habituated to lead a life of luxury and idleness Cboth of body and mind; they do nothing, and are incapable of resisting either pleasure or pain.

Very true.

They themselves care only for making money, and are as indifferent as the pauper to the cultivation of virtue. 263

Yes, quite as indifferent.

The subjects discover the weakness of their rulers. Such is the state of affairs which prevails among them. And often rulers and their subjects may come in one another's way, whether on a journey or on some other occasion of meeting, on a pilgrimage or a march, as fellow-soldiers or Dfellow-sailors; aye and they may observe the behaviour of each other in the very moment of danger —for where danger is, there is no fear that the poor will be despised by the rich—and very likely the wiry sunburnt poor man may be placed in battle at the side of a wealthy one who has never spoilt his complexion and has plenty of superfluous flesh—when he sees such an one puffing and at his wits' end, how can he avoid drawing the conclusion that men like him are only rich because no one has the courage to despoil them? And when they meet in private will not people be Esaying to one another 'Our warriors are not good for much'?

Yes, he said, I am quite aware that this is their way of talking.

A slight cause, internal or external, may produce revolution. And, as in a body which is diseased the addition of a touch from without may bring on illness, and sometimes even when there is no external provocation a commotion may arise within—in the same way wherever there is weakness in the State there is also likely to be illness, of which the occasion may be very slight, the one party introducing from without their oligarchical, the other their democratical allies, and then the State falls sick, and is at war with herself; and 557may be at times distracted, even when there is no external cause.

Yes, surely.

Such is the origin and nature of democracy. And then democracy comes into being after the poor have conquered their opponents, slaughtering some and banishing some, while to the remainder they give an equal share of freedom and power; and this is the form of government in which the magistrates are commonly elected by lot.

Yes, he said, that is the nature of democracy, whether the revolution has been effected by arms, or whether fear has caused the opposite party to withdraw.

And now what is their manner of life, and what sort of Ba government have they? for as the government is, such will be the man.

Clearly, he said. 264

Democracy allows a man to do as he likes, and therefore contains the greatest variety of characters and constitutions. In the first place, are they not free; and is not the city full of freedom and frankness—a man may say and do what he likes?

'Tis said so, he replied.

And where freedom is, the individual is clearly able to order for himself his own life as he pleases?

Clearly.

C Then in this kind of State there will be the greatest variety of human natures?

There will.

This, then, seems likely to be the fairest of States, being like an embroidered robe which is spangled with every sort of flower[91]. And just as women and children think a variety of colours to be of all things most charming, so there are many men to whom this State, which is spangled with the manners and characters of mankind, will appear to be the fairest of States.

Yes.

D Yes, my good Sir, and there will be no better in which to look for a government.

Why?

Because of the liberty which reigns there—they have a complete assortment of constitutions; and he who has a mind to establish a State, as we have been doing, must go to a democracy as he would to a bazaar at which they sell them, and pick out the one that suits him; then, when he has made his choice, he may found his State.

E He will be sure to have patterns enough.

The law falls into abeyance. And there being no necessity, I said, for you to govern in this State, even if you have the capacity, or to be governed, unless you like, or go to war when the rest go to war, or to be at peace when others are at peace, unless you are so

disposed—there being no necessity also, because some law forbids you to hold office or be a dicast, that you should not hold office or be a dicast, if you have a fancy—is not 558this a way of life which for the moment is supremely delightful?

For the moment, yes. 265

And is not their humanity to the condemned[92] in some cases quite charming? Have you not observed how, in a democracy, many persons, although they have been sentenced to death or exile, just stay where they are and walk about the world—the gentleman parades like a hero, and nobody sees or cares?

Yes, he replied, many and many a one.

B All principles of order and good taste are trampled under foot by democracy. See too, I said, the forgiving spirit of democracy, and the 'don't care' about trifles, and the disregard which she shows of all the fine principles which we solemnly laid down at the foundation of the city—as when we said that, except in the case of some rarely gifted nature, there never will be a good man who has not from his childhood been used to play amid things of beauty and make of them a joy and a study—how grandly does she trample all these fine notions of ours under her feet, never giving a thought to the pursuits which make a statesman, and promoting to honour any one who professes Cto be the people's friend.

Yes, she is of a noble spirit.

These and other kindred characteristics are proper to democracy, which is a charming form of government, full of variety and disorder, and dispensing a sort of equality to equals and unequals alike.

We know her well.

Consider now, I said, what manner of man the individual is, or rather consider, as in the case of the State, how he comes into being.

Very good, he said.

Is not this the way—he is the son of the miserly and oligarchical Dfather who has trained him in his own habits?

Exactly.

Which are the necessary and which the unnecessary pleasures? And, like his father, he keeps under by force the pleasures which are of the spending and not of the getting sort, being those which are called unnecessary?

Obviously.

Would you like, for the sake of clearness, to distinguish which are the necessary and which are the unnecessary pleasures?

I should. 266

Necessary desires cannot be got rid of, Are not necessary pleasures those of which we cannot get Erid, and of which the satisfaction is a benefit to us? And they are rightly called so, because we are framed by nature to desire both what is beneficial and what is necessary, and cannot help it.

True.

559 We are not wrong therefore in calling them necessary?

We are not.

And the desires of which a man may get rid, if he takes pains from his youth upwards—of which the presence, moreover, does no good, and in some cases the reverse of good—shall we not be right in saying that all these are unnecessary?

Yes, certainly.

Suppose we select an example of either kind, in order that we may have a general notion of them?

Very good.

Will not the desire of eating, that is, of simple food and condiments, in so far as they are required for health and Bstrength, be of the necessary class?

That is what I should suppose.

The pleasure of eating is necessary in two ways; it does us good and it is essential to the continuance of life?

Yes.

but may be indulged to excess. But the condiments are only necessary in so far as they are good for health?

Certainly.

Illustration taken from eating and drinking. And the desire which goes beyond this, of more delicate food, or other luxuries, which might generally be got rid of, if controlled and trained in youth, and is hurtful to the body, and hurtful to the soul in the pursuit of wisdom and virtue, may be Crightly called unnecessary?

Very true.

May we not say that these desires spend, and that the others make money because they conduce to production?

Certainly.

And of the pleasures of love, and all other pleasures, the same holds good?

True.

And the drone of whom we spoke was he who was surfeited in pleasures and desires of this sort, and was the slave 267 Dof the unnecessary desires, whereas he who was subject to the necessary only was miserly and oligarchical?

Very true.

Again, let us see how the democratical man grows out of the oligarchical: the following, as I suspect, is commonly the process.

What is the process?

The young oligarch is led away by his wild associates. When a young man who has been brought up as we were just now describing, in a vulgar and miserly way, has tasted drones' honey and has come to associate with fierce and crafty natures who are able to provide for him all sorts of refinements and varieties of pleasure—then, as you may Eimagine, the change will begin of the oligarchical principle within him into the democratical?

Inevitably.

There are allies to either part of his nature. And as in the city like was helping like, and the change was effected by an alliance from without assisting one division of the citizens, so too the young man is changed by a class of desires coming from without to assist the desires within him, that which is akin and alike again helping that which is akin and alike?

Certainly.

And if there be any ally which aids the oligarchical principle within him, whether the influence of a father or of kindred, 560advising or rebuking him, then there arises in his soul a faction and an opposite faction, and he goes to war with himself.

It must be so.

And there are times when the democratical principle gives way to the oligarchical, and some of his desires die, and others are banished; a spirit of reverence enters into the young man's soul and order is restored.

Yes, he said, that sometimes happens.

And then, again, after the old desires have been driven out, Bfresh ones spring up, which are akin to them, and because he their father does not know how to educate them, wax fierce and numerous.

Yes, he said, that is apt to be the way.

They draw him to his old associates, and holding secret intercourse with them, breed and multiply in him. 268

Very true.

At length they seize upon the citadel of the young man's soul, which they perceive to be void of all accomplishments and fair pursuits and true words, which make their abode in the minds of men who are dear to the gods, and are their best guardians and sentinels.

C None better.

False and boastful conceits and phrases mount upwards and take their place.

They are certain to do so.

The progress of the oligarchic young man told in an allegory. And so the young man returns into the country of the lotus-eaters, and takes up his dwelling there in the face of all men; and if any help be sent by his friends to the oligarchical part of him, the aforesaid vain conceits shut the gate of the king's fastness; and they will neither allow the embassy itself to enter, nor if private advisers offer the fatherly counsel of the aged will they listen to them or receive them. DThere is a battle and they gain the day, and then modesty, which they call silliness, is ignominiously thrust into exile by them, and temperance, which they nickname unmanliness, is trampled in the mire and cast forth; they persuade men that moderation and orderly expenditure are vulgarity and meanness, and so, by the help of a rabble of evil appetites, they drive them beyond the border.

Yes, with a will.

And when they have emptied and swept clean the soul of Ehim who is now in their power and who is being initiated by them in great mysteries, the next thing is to bring back to their house insolence and anarchy and waste and impudence in bright array having garlands on their heads, and a great company with them, hymning their praises and calling 561them by sweet names; insolence they term breeding, and anarchy liberty, and waste magnificence, and impudence courage. And so the young man passes out of his original nature, which was trained in the school of necessity, into the freedom and libertinism of useless and unnecessary pleasures.

Yes, he said, the change in him is visible enough.

He becomes a rake; but he also sometimes stops short in his career and gives way to pleasures good and bad indifferently. After this he lives on, spending his money and labour and time on unnecessary pleasures quite as much as on necessary 269 ones; but if he be fortunate, and is not too much disordered in his wits, when years have elapsed, and the heyday of Bpassion is over—supposing that he then re-admits into the city some part of the exiled virtues, and does not wholly give himself up to their successors—in that case he balances his pleasures and lives in a sort of equilibrium, putting the government of himself into the hands of the one which comes first and wins the turn; and when he has had enough of that, then into the hands of another; he despises none of them but encourages them all equally.

Very true, he said.

He rejects all advice, Neither does he receive or let pass into the fortress any true word of advice; if any one says to him that some Cpleasures are the satisfactions of good and noble desires, and others of evil desires, and that he ought to use and honour some and chastise and master the others—whenever this is repeated to him he shakes his head and says that they are all alike, and that one is as good as another.

Yes, he said; that is the way with him.

passing his life in the alternation from one extreme to another. Yes, I said, he lives from day to day indulging the appetite of the hour; and sometimes he is lapped in drink and strains of the flute; then he becomes a water-drinker, and tries to get thin; Dthen he takes a turn at gymnastics; sometimes idling and neglecting everything, then once more living the life of a philosopher; often he is busy with politics, and starts to his feet and says and does whatever comes into his head; and, if he is emulous of any one who is a warrior, off he is in that direction, or of men of business, once more in that. His life has neither law nor order; and this distracted existence he terms joy and bliss and freedom; and so he goes on.

E Yes, he replied, he is all liberty and equality.

He is 'not one, but all mankind's epitome.' Yes, I said; his life is motley and manifold and an epitome of the lives of many;—he answers to the State which we described as fair and spangled. And many a man and many a woman will take him for their pattern, and many a constitution and many an example of manners is contained in him.

Just so.

562 Let him then be set over against democracy; he may truly be called the democratic man. 270

Let that be his place, he said.

Tyranny and the tyrant. Last of all comes the most beautiful of all, man and State alike, tyranny and the tyrant; these we have now to consider.

Quite true, he said.

Say then, my friend, In what manner does tyranny arise?—that it has a democratic origin is evident.

Clearly.

And does not tyranny spring from democracy in the Bsame manner as democracy from oligarchy—I mean, after a sort?

How?

The insatiable desire of wealth creates a demand for democracy, the insatiable desire of freedom creates a demand for tyranny. The good which oligarchy proposed to itself and the means by which it was maintained was excess of wealth—am I not right?

Yes.

And the insatiable desire of wealth and the neglect of all other things for the sake of money-getting was also the ruin of oligarchy?

True.

And democracy has her own good, of which the insatiable desire brings her to dissolution?

What good?

Freedom, I replied; which, as they tell you in a democracy, Cis the glory of the State—and that therefore in a democracy alone will the freeman of nature deign to dwell.

Yes; the saying is in every body's mouth.

I was going to observe, that the insatiable desire of this and the neglect of other things introduces the change in democracy, which occasions a demand for tyranny.

How so?

When a democracy which is thirsting for freedom has evil Dcup-bearers presiding over the feast, and has drunk too deeply of the strong wine of freedom, then, unless her rulers are very amenable and give a plentiful draught, she calls them to account and punishes them, and says that they are cursed oligarchs.

Yes, he replied, a very common occurrence.

Freedom in the end means anarchy. Yes, I said; and loyal citizens are insultingly termed by her slaves who hug their chains and men of naught; she would have subjects who are like rulers, and rulers who are 271 like subjects: these are men after her own heart, whom she praises and honours both in private and public. Now, in Esuch a State, can liberty have any limit?

Certainly not.

By degrees the anarchy finds a way into private houses, and ends by getting among the animals and infecting them.

How do you mean?

I mean that the father grows accustomed to descend to the level of his sons and to fear them, and the son is on a level with his father, he having no respect or reverence for either of his parents; and this is his freedom, and the metic is equal with the citizen and the citizen with the metic, and the 563stranger is quite as good as either.

Yes, he said, that is the way.

The inversion of all social relations. And these are not the only evils, I said—there are several lesser ones: In such a state of society the master fears and flatters his scholars, and the scholars despise their masters and tutors; young and old are all alike; and the young man is on a level with the old, and is ready to compete with him in word or deed; and old men condescend to the young and are full of pleasantry and gaiety; they are loth to be Bthought morose and authoritative, and therefore they adopt the manners of the young.

Quite true, he said.

The last extreme of popular liberty is when the slave bought with money, whether male or female, is just as free as his or her purchaser; nor must I forget to tell of the liberty and equality of the two sexes in relation to each other.

C Why not, as Aeschylus says, utter the word which rises to our lips?

Freedom among the animals. That is what I am doing, I replied; and I must add that no one who does not know would believe, how much greater is the liberty which the animals who are under the dominion of man have in a democracy than in any other State: for truly, the she-dogs, as the proverb says, are as good as their she-mistresses, and the horses and asses have a way of marching along with all the rights and dignities of freemen; and they will run at any body who comes in their way if he does not leave the road clear for them: and all things are Djust ready to burst with liberty. 272

When I take a country walk, he said, I often experience what you describe. You and I have dreamed the same thing.

No law, no authority. And above all, I said, and as the result of all, see how sensitive the citizens become; they chafe impatiently at the least touch of authority, and at length, as you know, they cease to care even for the laws, written or unwritten; they will have Eno one over them.

Yes, he said, I know it too well.

Such, my friend, I said, is the fair and glorious beginning out of which springs tyranny.

Glorious indeed, he said. But what is the next step?

The ruin of oligarchy is the ruin of democracy; the same disease magnified and intensified by liberty overmasters democracy—the truth being that the excessive 564increase of anything often causes a reaction in the opposite direction; and this is the case not only in the seasons and in vegetable and animal life, but above all in forms of government.

True.

The excess of liberty, whether in States or individuals, seems only to pass into excess of slavery.

Yes, the natural order.

And so tyranny naturally arises out of democracy, and the most aggravated form of tyranny and slavery out of the most extreme form of liberty?

As we might expect.

The common evil of oligarchy and democracy is the class of idle spend-thrifts. That, however, was not, as I believe, your question —you rather desired to know what is that disorder which is Bgenerated alike in oligarchy and democracy, and is the ruin of both?

Just so, he replied.

Well, I said, I meant to refer to the class of idle spendthrifts, of whom the more courageous are the leaders and the more timid the followers, the same whom we were comparing to drones, some stingless, and others having stings.

A very just comparison.

Illustration. These two classes are the plagues of every city in which they are generated, being what phlegm and bile are to the body. CAnd the good physician and lawgiver of the State 273 ought, like the wise bee-master, to keep them at a distance and prevent, if possible, their ever coming in; and if they have anyhow found a way in, then he should have them and their cells cut out as speedily as possible.

Yes, by all means, he said.

Altogether three classes in a democracy. Then, in order that we may see clearly what we are doing, let us imagine democracy to be divided, as indeed it is, into Dthree classes; for in the first place freedom creates rather more drones in the democratic than there were in the oligarchical State.

That is true.

And in the democracy they are certainly more intensified.

How so?

(1) The drones or spend-thrifts who are more numerous and active than in the oligarchy. Because in the oligarchical State they are disqualified and driven from office, and therefore they cannot train or gather strength; whereas in a democracy they are almost the entire ruling power, and while the keener sort speak and act, the rest keep buzzing about the bema and do Enot suffer a word to be said on the other side; hence in democracies almost everything is managed by the drones.

Very true, he said.

Then there is another class which is always being severed from the mass.

What is that?

(2) The orderly or wealthy class who are fed upon by the drones. They are the orderly class, which in a nation of traders is sure to be the richest.

Naturally so.

They are the most squeezable persons and yield the largest amount of honey to the drones.

Why, he said, there is little to be squeezed out of people who have little.

And this is called the wealthy class, and the drones feed upon them.

565 That is pretty much the case, he said.

(3) The working class who also get a share. The people are a third class, consisting of those who work with their own hands; they are not politicians, and have not much to live upon. This, when assembled, is the largest and most powerful class in a democracy.

True, he said; but then the multitude is seldom willing to congregate unless they get a little honey. 274

And do they not share? I said. Do not their leaders deprive the rich of their estates and distribute them among the people; at the same time taking care to reserve the larger part for themselves?

B Why, yes, he said, to that extent the people do share.

The well-to-do have to defend themselves against the people. And the persons whose property is taken from them are compelled to defend themselves before the people as they best can?

What else can they do?

And then, although they may have no desire of change, the others charge them with plotting against the people and being friends of oligarchy?

True.

And the end is that when they see the people, not of their own accord, but through ignorance, and because they are Cdeceived by informers, seeking to do them wrong, then at last they are forced to become oligarchs in reality; they do not wish to be, but the sting of the drones torments them and breeds revolution in them.

That is exactly the truth.

Then come impeachments and judgments and trials of one another.

True.

The people have a protector who, when once he tastes blood, is converted into a tyrant. The people have always some champion whom they set over them and nurse into greatness.

Yes, that is their way.

D This and no other is the root from which a tyrant springs; when he first appears above ground he is a protector.

Yes, that is quite clear.

How then does a protector begin to change into a tyrant? Clearly when he does what the man is said to do in the tale of the Arcadian temple of Lycaean Zeus.

What tale?

The tale is that he who has tasted the entrails of a single human victim minced up with the entrails of other victims is Edestined to become a wolf. Did you never hear it?

Oh, yes.

And the protector of the people is like him; having a mob entirely at his disposal, he is not restrained from shedding the blood of kinsmen; by the favourite method of false accusation he brings them into court and murders them, 275 making the life of man to disappear, and with unholy tongue and lips tasting the blood of his fellow citizens; some he kills and others he banishes, at the same time hinting at the abolition of debts and partition of lands: and after this, what 566will be his destiny? Must he not either perish at the hands of his enemies, or from being a man become a wolf—that is, a tyrant?

Inevitably.

This, I said, is he who begins to make a party against the rich?

The same.

After a time he is driven out, but comes back a full-blown tyrant. After a while he is driven out, but comes back, in spite of his enemies, a tyrant full grown.

That is clear.

B And if they are unable to expel him, or to get him condemned to death by a public accusation, they conspire to assassinate him.

Yes, he said, that is their usual way.

The body-guard. Then comes the famous request for a body-guard, which is the device of all those who have got thus far in their tyrannical career—'Let not the people's friend,' as they say, 'be lost to them.'

Exactly.

The people readily assent; all their fears are for him—they have none for themselves.

C Very true.

And when a man who is wealthy and is also accused of being an enemy of the people sees this, then, my friend, as the oracle said to Croesus,

'By pebbly Hermus' shore he flees and rests not, and is not ashamed to be a coward[93].'

And quite right too, said he, for if he were, he would never be ashamed again.

But if he is caught he dies.

Of course.

D The protector standing up in the chariot of State. And he, the protector of whom we spoke, is to be seen, not 'larding the plain' with his bulk, but himself the overthrower of many, standing up in the chariot of State with the reins in his hand, no longer protector, but tyrant absolute. 276

No doubt, he said.

And now let us consider the happiness of the man, and also of the State in which a creature like him is generated.

Yes, he said, let us consider that.

At first, in the early days of his power, he is full of smiles, and he salutes every one whom he meets;—he to be called Ea tyrant, who is making promises in public and also in private! liberating debtors, and distributing land to the people and his followers, and wanting to be so kind and good to every one!

Of course, he said.

He stirs up wars, and impoverishes his subjects by the imposition of taxes. But when he has disposed of foreign enemies by conquest or treaty, and there is nothing to fear from them, then he is always stirring up some war or other, in order that the people may require a leader.

To be sure.

567 Has he not also another object, which is that they may be impoverished by payment of taxes, and thus compelled to devote themselves to their daily wants and therefore less likely to conspire against him?

Clearly.

And if any of them are suspected by him of having notions of freedom, and of resistance to his authority, he will have a good pretext for destroying them by placing them at the mercy of the enemy; and for all these reasons the tyrant must be always getting up a war.

He must.

B Now he begins to grow unpopular.

A necessary result.

Then some of those who joined in setting him up, and who are in power, speak their minds to him and to one another, and the more courageous of them cast in his teeth what is being done.

Yes, that may be expected.

He gets rid of his bravest and boldest followers. And the tyrant, if he means to rule, must get rid of them; he cannot stop while he has a friend or an enemy who is good for anything.

He cannot.

And therefore he must look about him and see who is Cvaliant, who is high-minded, who is wise, who is wealthy; 277 happy man, he is the enemy of them all, and must seek occasion against them whether he will or no, until he has made a purgation of the State.

Yes, he said, and a rare purgation.

His purgation of the State. Yes, I said, not the sort of purgation which the physicians make of the body; for they take away the worse and leave the better part, but he does the reverse.

If he is to rule, I suppose that he cannot help himself.

D What a blessed alternative, I said:—to be compelled to dwell only with the many bad, and to be by them hated, or not to live at all!

Yes, that is the alternative.

And the more detestable his actions are to the citizens the more satellites and the greater devotion in them will he require?

Certainly.

And who are the devoted band, and where will he procure them?

They will flock to him, he said, of their own accord, if he pays them.

More drones. By the dog! I said, here are more drones, of every sort Eand from every land.

Yes, he said, there are.

But will he not desire to get them on the spot?

How do you mean?

He will rob the citizens of their slaves; he will then set them free and enrol them in his body-guard.

To be sure, he said; and he will be able to trust them best of all.

He puts to death his friends and lives with the slaves whom he has enfranchised. What a blessed creature, I said, must this tyrant be; he 568has put to death the others and has these for his trusted friends.

Yes, he said; they are quite of his sort.

Yes, I said, and these are the new citizens whom he has called into existence, who admire him and are his companions, while the good hate and avoid him.

Of course.

Euripides and the tragedians praise tyranny, which is an excellent reason for expelling them from our State. Verily, then, tragedy is a wise thing and Euripides a great tragedian.

Why so? 278

Why, because he is the author of the pregnant saying,

B ‘Tyrants are wise by living with the wise;’

and he clearly meant to say that they are the wise whom the tyrant makes his companions.

C Yes, he said, and he also praises tyranny as godlike; and many other things of the same kind are said by him and by the other poets.

And therefore, I said, the tragic poets being wise men will forgive us and any others who live after our manner if we do not receive them into our State, because they are the eulogists of tyranny.

Yes, he said, those who have the wit will doubtless forgive us.

But they will continue to go to other cities and attract mobs, and hire voices fair and loud and persuasive, and draw the cities over to tyrannies and democracies.

Very true.

Moreover, they are paid for this and receive honour—the greatest honour, as might be expected, from tyrants, and the next greatest from democracies; but the higher they ascend Dour constitution hill, the more their reputation fails, and seems unable from shortness of breath to proceed further.

True.

But we are wandering from the subject: Let us therefore return and enquire how the tyrant will maintain that fair and numerous and various and ever-changing army of his.

The tyrant seizes the treasures in the temples, and when these fail feeds upon the people. If, he said, there are sacred treasures in the city, he will confiscate and spend them; and in so far as the fortunes of attainted persons may suffice, he will be able to diminish the taxes which he would otherwise have to impose upon the people.

E And when these fail?

Why, clearly, he said, then he and his boon companions, whether male or female, will be maintained out of his father's estate.

You mean to say that the people, from whom he has derived his being, will maintain him and his companions?

Yes, he said; they cannot help themselves.

They rebel, and then he beats his own parent, i.e. the people. But what if the people fly into a passion, and aver that a 279 grown-up son ought not to be supported by his father, but 569that the father should be supported by the son? The father did not bring him into being, or settle him in life, in order that when his son became a man he should himself be the servant of his own servants and should support him and his rabble of slaves and companions; but that his son should protect him, and that by his help he might be emancipated from the government of the rich and aristocratic, as they are termed. And so he bids him and his companions depart, just as any other father might drive out of the house a riotous son and his undesirable associates.

By heaven, he said, then the parent will discover what Ba monster he has been fostering in his bosom; and, when he wants to drive him out, he will find that he is weak and his son strong.

Why, you do not mean to say that the tyrant will use violence? What! beat his father if he opposes him?

Yes, he will, having first disarmed him.

Then he is a parricide, and a cruel guardian of an aged parent; and this is real tyranny, about which there can be no longer a mistake: as the saying is, the people who would escape the smoke which is the slavery of freemen, has fallen Cinto the fire which is the tyranny of slaves. Thus liberty, getting out of all order and reason, passes into the harshest and bitterest form of slavery.

True, he said.

Very well; and may we not rightly say that we have sufficiently discussed the nature of tyranny, and the manner of the transition from democracy to tyranny?

Yes, quite enough, he said.

BOOK IX.

Steph.
571 *Republic IX.*
SOCRATES, ADEIMANTUS. LAST of all comes the tyrannical man; about whom we have once more to ask, how is he formed out of the democratical? and how does he live, in happiness or in misery?

Yes, he said, he is the only one remaining.

There is, however, I said, a previous question which remains unanswered.

What question?

A digression having a purpose. I do not think that we have adequately determined the nature and number of the appetites, and until this is accomplished Bthe enquiry will always be confused.

Well, he said, it is not too late to supply the omission.

The wild beast latent in man peers forth in sleep. Very true, I said; and observe the point which I want to understand: Certain of the unnecessary pleasures and appetites I conceive to be unlawful; every one appears to have them, but in some persons they are controlled by the laws and by reason, and the better desires prevail over them—either they are wholly banished or they become few and weak; while in the case of others they are stronger, and Cthere are more of them.

Which appetites do you mean?

I mean those which are awake when the reasoning and human and ruling power is asleep; then the wild beast within us, gorged with meat or drink, starts up and having shaken off sleep, goes forth to satisfy his desires; and there Dis no conceivable folly or crime—not excepting incest or any other unnatural union, or parricide, or the eating of forbidden food—which at such a time, when he has parted company with all shame and sense, a man may not be ready to commit.

Most true, he said.

The contrast of the temperate man whose passions are under the control of reason. But when a man's pulse is healthy and temperate, and when before going to sleep he has awakened his rational 281 powers, and fed them on noble thoughts and enquiries, Ecollecting himself in meditation; after having first indulged his appetites neither too much nor too little, but just enough to lay them to sleep, and prevent them and their enjoyments 572and pains from interfering with the higher principle—which he leaves in the solitude of pure abstraction, free to contemplate and aspire to the knowledge of the unknown, whether in past, present, or future: when again he has allayed the passionate element, if he has a quarrel against any one—I say, when, after pacifying the two irrational principles, he rouses up the third, which is reason, before he takes his rest, then, as you know, he attains truth most nearly, and is least Blikely to be the sport of fantastic and lawless visions.

I quite agree.

In saying this I have been running into a digression; but the point which I desire to note is that in all of us, even in good men, there is a lawless wild-beast nature, which peers out in sleep. Pray, consider whether I am right, and you agree with me.

Yes, I agree.

Recapitulation. And now remember the character which we attributed Cto the democratic man. He was supposed from his youth upwards to have been trained under a miserly parent, who encouraged the saving appetites in him, but discountenanced the unnecessary, which aim only at amusement and ornament?

True.

And then he got into the company of a more refined, licentious sort of people, and taking to all their wanton ways rushed into the opposite extreme from an abhorrence of his father's meanness. At last, being a better man than his corruptors, he was drawn in both directions until he halted Dmidway and led a life, not of vulgar and slavish passion, but of what he deemed moderate indulgence in various pleasures. After this manner the democrat was generated out of the oligarch?

Yes, he said; that was our view of him, and is so still.

And now, I said, years will have passed away, and you must conceive this man, such as he is, to have a son, who is brought up in his father's principles.

I can imagine him. 282

Then you must further imagine the same thing to happen to the son which has already happened to the father:—he is Edrawn into a perfectly lawless life, which by his seducers is termed perfect liberty; and his father and friends take part with his moderate desires, and the opposite party assist the opposite ones. As soon as these dire magicians and 573tyrant-makers find that they are losing their hold on him, they contrive to implant in him a master passion, to be lord over his idle and spendthrift lusts—a sort of monstrous winged drone—that is the only image which will adequately describe him.

Yes, he said, that is the only adequate image of him.

And when his other lusts, amid clouds of incense and perfumes and garlands and wines, and all the pleasures of a dissolute life, now let loose, come buzzing around him, nourishing to the utmost the sting of desire which they implant in his drone-like nature, then at last this lord of Bthe soul, having Madness for the captain of his guard, breaks out into a frenzy: and if he finds in himself

any good opinions or appetites in process of formation[94], and there is in him any sense of shame remaining, to these better principles he puts an end, and casts them forth until he has purged away temperance and brought in madness to the full.

The tyrannical man is made up of lusts and appetites. Love, drink, madness are but different forms of tyranny. Yes, he said, that is the way in which the tyrannical man is generated.

And is not this the reason why of old love has been called a tyrant?

I should not wonder.

Further, I said, has not a drunken man also the spirit of Ca tyrant?

He has.

And you know that a man who is deranged and not right in his mind, will fancy that he is able to rule, not only over men, but also over the gods?

That he will.

And the tyrannical man in the true sense of the word comes into being when, either under the influence of nature, or habit, or both, he becomes drunken, lustful, passionate? O my friend, is not that so? 283

Assuredly.

Such is the man and such is his origin. And next, how does he live?

D Suppose, as people facetiously say, you were to tell me.

I imagine, I said, at the next step in his progress, that there will be feasts and carousals and revellings and courtezans, and all that sort of thing; Love is the lord of the house within him, and orders all the concerns of his soul.

That is certain.

Yes; and every day and every night desires grow up many and formidable, and their demands are many.

They are indeed, he said.

His revenues, if he has any, are soon spent.

True.

E Then comes debt and the cutting down of his property.

Of course.

His desires become greater and his means less. When he has nothing left, must not his desires, crowding in the nest like young ravens, be crying aloud for food; and 574he, goaded on by them, and especially by love himself, who is in a manner the captain of them, is in a frenzy, and would fain discover whom he can defraud or despoil of his property, in order that he may gratify them?

Yes, that is sure to be the case.

He must have money, no matter how, if he is to escape horrid pains and pangs.

He must.

He will rob his father and mother. And as in himself there was a succession of pleasures, and the new got the better of the old and took away their rights, so he being younger will claim to have more than his father and his mother, and if he has spent his own share of the property, he will take a slice of theirs.

No doubt he will.

B And if his parents will not give way, then he will try first of all to cheat and deceive them.

Very true.

And if he fails, then he will use force and plunder them.

Yes, probably.

And if the old man and woman fight for their own, what then, my friend? Will the creature feel any compunction at tyrannizing over them? 284

Nay, he said, I should not feel at all comfortable about his parents.

He will prefer the love of a girl or a youth to his aged parents, and may even be induced to strike them. But, O heavens! Adeimantus, on account of some new-fangled love of a harlot, who is anything but a necessary Cconnection, can you believe that he would strike the mother who is his ancient friend and necessary to his very existence, and would place her under the authority of the other, when she is brought under the same roof with her; or that, under like circumstances, he would do the same to his withered old father, first and most indispensable of friends, for the sake of some newly-found blooming youth who is the reverse of indispensable?

Yes, indeed, he said; I believe that he would.

Truly, then, I said, a tyrannical son is a blessing to his father and mother.

He is indeed, he replied.

D He turns highwayman, robs temples, loses all his early principles, and becomes in waking reality the evil dream which he had in sleep.
He gathers followers about him. He first takes their property, and when that fails, and pleasures are beginning to swarm in the hive of his soul, then he breaks into a house, or steals the garments of some nightly wayfarer; next he proceeds to clear a temple. Meanwhile the old opinions which he had when a child, and which gave judgment about good and evil, are overthrown by those others which have just been emancipated, and are now the body-guard of love and share his empire. These in his democratic days, when he was still subject to the laws Eand to his father, were only let loose in the dreams of sleep. But now that he is under the dominion of love, he becomes always and in waking reality what he was then very rarely and in a dream only; he will commit the foulest murder, or eat forbidden food, or be guilty of any other horrid act. 575Love is his tyrant, and lives lordly in him and lawlessly, and being himself a king, leads him on, as a tyrant leads a State, to the performance of any reckless deed by which he can maintain himself and the rabble of his associates, whether those whom evil communications have brought in from without, or those whom he himself has allowed to break loose within him by reason of a similar evil nature in himself. Have we not here a picture of his way of life?

Yes, indeed, he said.

And if there are only a few of them in the State, and the 285 Brest of the people are well disposed, they go away and become the body-guard or mercenary soldiers of some other tyrant who may probably want them for a war; and if there is no war, they stay at home and do many little pieces of mischief in the city.

What sort of mischief?

For example, they are the thieves, burglars, cut-purses, foot-pads, robbers of temples, man-stealers of the community; or if they are able to speak they turn informers, and bear false witness, and take bribes.

C A small catalogue of evils, even if the perpetrators of them are few in number.

A private person can do but little harm in comparison of the tyrant. Yes, I said; but small and great are comparative terms, and all these things, in the misery and evil which they inflict upon a State, do not come within a thousand miles of the tyrant; when this noxious class and their followers grow numerous and become conscious of their strength, assisted by the infatuation of the people, they choose from among themselves the one who has most of the tyrant in his own soul, Dand him they create their tyrant.

Yes, he said, and he will be the most fit to be a tyrant.

If the people yield, well and good; but if they resist him, as he began by beating his own father and mother, so now, if he has the power, he beats them, and will keep his dear old fatherland or motherland, as the Cretans say, in subjection to his young retainers whom he has introduced to be their rulers and masters. This is the end of his passions and desires.

E Exactly.

The behaviour of the tyrant to his early supporters. When such men are only private individuals and before they get power, this is their character; they associate entirely with their own flatterers or ready tools; or if they want anything from anybody, they in their turn are equally ready to bow down before them: they profess every sort of 576affection for them; but when they have gained their point they know them no more.

Yes, truly.

He is always either master or servant, always treacherous, unjust, the waking reality of our dream, a tyrant by nature, a tyrant in fact. They are always either the masters or servants and never the friends of anybody; the tyrant never tastes of true freedom or friendship. 286

Certainly not.

And may we not rightly call such men treacherous?

No question.

B Also they are utterly unjust, if we were right in our notion of justice?

Yes, he said, and we were perfectly right.

Let us then sum up in a word, I said, the character of the worst man: he is the waking reality of what we dreamed.

Most true.

And this is he who being by nature most of a tyrant bears rule, and the longer he lives the more of a tyrant he becomes.

SOCRATES, GLAUCON. That is certain, said Glaucon, taking his turn to answer.

The wicked are also the most miserable. And will not he who has been shown to be the wickedest, Cbe also the most miserable? and he who has tyrannized longest and most, most continually and truly miserable; although this may not be the opinion of men in general?

Yes, he said, inevitably.

Like man, like State. And must not the tyrannical man be like the tyrannical State, and the democratical man like the democratical State; and the same of the others?

Certainly.

And as State is to State in virtue and happiness, so is man in relation to man?

D To be sure.

The opposite of the king. Then comparing our original city, which was under a king, and the city which is under a tyrant, how do they stand as to virtue?

They are the opposite extremes, he said, for one is the very best and the other is the very worst.

There can be no mistake, I said, as to which is which, and therefore I will at once enquire whether you would arrive at a similar decision about their relative happiness and misery. And here we must not allow ourselves to be panic-stricken at the apparition of the tyrant, who is only a unit and may perhaps have a few retainers about him; but let us go as we Eought into every corner of the city and look all about, and then we will give our opinion.

A fair invitation, he replied; and I see, as every one must, that a tyranny is the wretchedest form of government, and the rule of a king the happiest. 287

And in estimating the men too, may I not fairly make 577a like request, that I should have a judge whose mind can enter into and see through human nature? he must not be like a child who looks at the outside and is dazzled at the pompous aspect which the tyrannical nature assumes to the beholder, but let him be one who has a clear insight. May I suppose that the judgment is given in the hearing of us all by one who is able to judge, and has dwelt in the same place with him, and been present at his dally life and known Bhim in his family relations, where he may be seen stripped of his tragedy attire, and again in the hour of public danger—he shall tell us about the happiness and misery of the tyrant when compared with other men?

That again, he said, is a very fair proposal.

Shall I assume that we ourselves are able and experienced judges and have before now met with such a person? We shall then have some one who will answer our enquiries.

By all means.

C Let me ask you not to forget the parallel of the individual and the State; bearing this in mind, and glancing in turn from one to the other of them, will you tell me their respective conditions?

What do you mean? he asked.

The State is not free, but enslaved. Beginning with the State, I replied, would you say that a city which is governed by a tyrant is free or enslaved?

No city, he said, can be more completely enslaved.

And yet, as you see, there are freemen as well as masters in such a State?

Yes, he said, I see that there are—a few; but the people, speaking generally, and the best of them are miserably degraded and enslaved.

D Like a slave, the tyrant is full of meanness, and the ruling part of him is madness. Then if the man is like the State, I said, must not the same rule prevail? his soul is full of meanness and vulgarity—the best elements in him are enslaved; and there is a small ruling part, which is also the worst and maddest.

Inevitably.

And would you say that the soul of such an one is the soul of a freeman, or of a slave?

He has the soul of a slave, in my opinion. 288

And the State which is enslaved under a tyrant is utterly incapable of acting voluntarily?

Utterly incapable.

E The city which is subject to him is goaded by a gadfly; And also the soul which is under a tyrant (I am speaking of the soul taken as a whole) is least capable of doing what she desires; there is a gadfly which goads her, and she is full of trouble and remorse?

Certainly.

And is the city which is under a tyrant rich or poor?

Poor.

578 poor; And the tyrannical soul must be always poor and insatiable?

True.

And must not such a State and such a man be always full of fear?

Yes, indeed.

full of misery. Is there any State in which you will find more of lamentation and sorrow and groaning and pain?

Certainly not.

And is there any man in whom you will find more of this sort of misery than in the tyrannical man, who is in a fury of passions and desires?

Impossible.

B Reflecting upon these and similar evils, you held the tyrannical State to be the most miserable of States?

And I was right, he said.

Also the tyrannical man is most miserable. Certainly, I said. And when you see the same evils in the tyrannical man, what do you say of him?

I say that he is by far the most miserable of all men.

Yet there is a still more miserable being, the tyrannical man who is a public tyrant. There, I said, I think that you are beginning to go wrong.

What do you mean?

I do not think that he has as yet reached the utmost extreme of misery.

Then who is more miserable?

One of whom I am about to speak.

Who is that?

C He who is of a tyrannical nature, and instead of leading a private life has been cursed with the further misfortune of being a public tyrant.

From what has been said, I gather that you are right. 289

Yes, I replied, but in this high argument you should be a little more certain, and should not conjecture only; for of all questions, this respecting good and evil is the greatest.

Very true, he said.

Let me then offer you an illustration, which may, I think, Dthrow a light upon this subject.

What is your illustration?

In cities there are many great slaveowners, and they help to protect one another. The case of rich individuals in cities who possess many slaves: from them you may form an idea of the tyrant's condition, for they both have slaves; the only difference is that he has more slaves.

Yes, that is the difference.

You know that they live securely and have nothing to apprehend from their servants?

What should they fear?

Nothing. But do you observe the reason of this?

Yes; the reason is, that the whole city is leagued together for the protection of each individual.

E But suppose a slaveowner and his slaves carried off into the wilderness, what will happen then? Such is the condition of the tyrant. Very true, I said. But imagine one of these owners, the master say of some fifty slaves, together with his family and property and slaves, carried off by a god into the wilderness, where there are no freemen to help him—will he not be in an agony of fear lest he and his wife and children should be put to death by his slaves?

Yes, he said, he will be in the utmost fear.

579 The time has arrived when he will be compelled to flatter divers of his slaves, and make many promises to them of freedom and other things, much against his will—he will have to cajole his own servants.

Yes, he said, that will be the only way of saving himself.

And suppose the same god, who carried him away, to surround him with neighbours who will not suffer one man to be the master of another, and who, if they could catch the offender, would take his life?

B His case will be still worse, if you suppose him to be everywhere surrounded and watched by enemies.

He is the daintiest of all men and has to endure the hardships of a prison; And is not this the sort of prison in which the tyrant will be bound—he who being by nature such as we have described, is full of all sorts of fears and lusts? His soul is dainty and greedy, and yet alone, of all men in the city, he is never 290 allowed to go on a journey, or to see the things which other freemen desire to see, but he lives in his hole like a woman Chidden in the house, and is jealous of any other citizen who goes into foreign parts and sees anything of interest.

Very true, he said.

Miserable in himself, he is still more miserable if he be in a public station. And amid evils such as these will not he who is ill-governed in his own person—the tyrannical man, I mean—whom you just now decided to be the most miserable of all—will not he be yet more miserable when, instead of leading a private life, he is constrained by fortune to be a public tyrant? He has to be master of others when he is not master of himself: he is like a diseased or paralytic man who is compelled to pass his Dlife, not in retirement, but fighting and combating with other men.

Yes, he said, the similitude is most exact.

He then leads a life worse than the worst, Is not his case utterly miserable? and does not the actual tyrant lead a worse life than he whose life you determined to be the worst?

Certainly.

in unhappiness, He who is the real tyrant, whatever men may think, is the real slave, and is obliged to practise the greatest adulation Eand servility, and to be the flatterer of the vilest of mankind. He has desires which he is utterly unable to satisfy, and has more wants than any one, and is truly poor, if you know how to inspect the whole soul of him: all his life long he is beset with fear and is full of convulsions and distractions, even as the State which he resembles: and surely the resemblance holds?

Very true, he said.

580 and in wickedness. Moreover, as we were saying before, he grows worse from having power: he becomes and is of necessity more jealous, more faithless, more unjust, more friendless, more impious, than he was at first; he is the purveyor and cherisher of every sort of vice, and the consequence is that he is supremely miserable, and that he makes everybody else as miserable as himself.

No man of any sense will dispute your words.

The umpire decides that Come then, I said, and as the general umpire in theatrical Bcontests proclaims the result, do you also decide who in your opinion is first in the scale of happiness, and who second, 291 and in what order the others follow: there are five of them in all—they are the royal, timocratical, oligarchical, democratical, tyrannical.

The decision will be easily given, he replied; they shall be choruses coming on the stage, and I must judge them in the order in which they enter, by the criterion of virtue and vice, happiness and misery.

the best is the happiest and the worst is the most miserable. This is the proclamation of the son of Ariston. Need we hire a herald, or shall I announce, that the son of Ariston [the best] has decided that the best and justest Cis also the happiest, and that this is he who is the most royal man and king over himself; and that the worst and most unjust man is also the most miserable, and that this is he who being the greatest tyrant of himself is also the greatest tyrant of his State?

Make the proclamation yourself, he said.

And shall I add, ‘whether seen or unseen by gods and men’?

Let the words be added.

Then this, I said, will be our first proof; and there is Danother, which may also have some weight.

What is that?

Proof, derived from the three principles of the soul. The second proof is derived from the nature of the soul: seeing that the individual soul, like the State, has been divided by us into three principles, the division may, I think, furnish a new demonstration.

Of what nature?

It seems to me that to these three principles three pleasures correspond; also three desires and governing powers.

How do you mean? he said.

There is one principle with which, as we were saying, a man learns, another with which he is angry; the third, Ehaving many forms, has no special name, but is denoted by the general term appetitive, from the extraordinary strength and vehemence of the desires of eating and drinking and the other sensual appetites which are the main elements of it; 581also money-loving, because such desires are generally satisfied by the help of money.

That is true, he said.

(1) The appetitive: If we were to say that the loves and pleasures of this third part were concerned with gain, we should then be 292 able to fall back on a single notion; and might truly and intelligibly describe this part of the soul as loving gain or money.

I agree with you.

Again, is not the passionate element wholly set on ruling and conquering and getting fame?

B True.

(2) The ambitious; Suppose we call it the contentious or ambitious—would the term be suitable?

Extremely suitable.

(3) The principle of knowledge and truth. On the other hand, every one sees that the principle of knowledge is wholly directed to the truth, and cares less than either of the others for gain or fame.

Far less.

‘Lover of wisdom,’ ‘lover of knowledge,’ are titles which we may fitly apply to that part of the soul?

Certainly.

One principle prevails in the souls of one class of men, Canother in others, as may happen?

Yes.

Then we may begin by assuming that there are three classes of men—lovers of wisdom, lovers of honour, lovers of gain?

Exactly.

And there are three kinds of pleasure, which are their several objects?

Very true.

Each will depreciate the others, but only the philosopher has the power to judge, Now, if you examine the three classes of men, and ask of them in turn which of their lives is pleasantest, each will be found praising his own and depreciating that of others: Dthe money-maker will contrast the vanity of honour or of learning if they bring no money with the solid advantages of gold and silver?

True, he said.

And the lover of honour—what will be his opinion? Will he not think that the pleasure of riches is vulgar, while the pleasure of learning, if it brings no distinction, is all smoke and nonsense to him?

Very true. 293

because he alone has experience of the highest pleasures and is also acquainted with the lower. And are we to suppose[95], I said, that the philosopher sets Eany value on other pleasures in comparison with the pleasure of knowing the truth, and in that pursuit abiding, ever learning, not so far indeed from the heaven of pleasure? Does he not call the other pleasures necessary, under the idea that if there were no necessity for them, he would rather not have them?

There can be no doubt of that, he replied.

Since, then, the pleasures of each class and the life of each are in dispute, and the question is not which life is more or 582 less honourable, or better or worse, but which is the more pleasant or painless—how shall we know who speaks truly?

I cannot myself tell, he said.

Well, but what ought to be the criterion? Is any better than experience and wisdom and reason?

There cannot be a better, he said.

Then, I said, reflect. Of the three individuals, which has the greatest experience of all the pleasures which we enumerated? Has the lover of gain, in learning the nature of essential truth, greater experience of the pleasure of Bknowledge than the philosopher has of the pleasure of gain?

The philosopher, he replied, has greatly the advantage; for he has of necessity always known the taste of the other pleasures from his childhood upwards: but the lover of gain in all his experience has not of necessity tasted—or, I should rather say, even had he desired, could hardly have tasted—the sweetness of learning and knowing truth.

Then the lover of wisdom has a great advantage over the lover of gain, for he has a double experience?

C Yes, very great.

Again, has he greater experience of the pleasures of honour, or the lover of honour of the pleasures of wisdom?

Nay, he said, all three are honoured in proportion as they attain their object; for the rich man and the brave man and the wise man alike have their crowd of admirers, and as they all receive honour they all have experience of the pleasures of honour; but the delight which is to be found 294 in the knowledge of true being is known to the philosopher only.

D His experience, then, will enable him to judge better than any one?

Far better.

The philosopher alone having both judgment and experience, And he is the only one who has wisdom as well as experience?

Certainly.

Further, the very faculty which is the instrument of judgment is not possessed by the covetous or ambitious man, but only by the philosopher?

What faculty?

Reason, with whom, as we were saying, the decision ought to rest.

Yes.

And reasoning is peculiarly his instrument?

Certainly.

If wealth and gain were the criterion, then the praise or Eblame of the lover of gain would surely be the most trustworthy?

Assuredly.

Or if honour or victory or courage, in that case the judgment of the ambitious or pugnacious would be the truest?

Clearly.

the pleasures which he approves are the true pleasures: he places (1) the love of wisdom, (2) the love of honour, (3) and lowest the love of gain. But since experience and wisdom and reason are the judges—

The only inference possible, he replied, is that pleasures which are approved by the lover of wisdom and reason are the truest.

And so we arrive at the result, that the pleasure of the 583intelligent part of the soul is the pleasantest of the three, and that he of us in whom this is the ruling principle has the pleasantest life.

Unquestionably, he said, the wise man speaks with authority when he approves of his own life.

And what does the judge affirm to be the life which is next, and the pleasure which is next?

Clearly that of the soldier and lover of honour; who is nearer to himself than the money-maker.

Last comes the lover of gain? 295

Very true, he said.

B True pleasure is not relative but absolute. Twice in succession, then, has the just man overthrown the unjust in this conflict; and now comes the third trial, which is dedicated to Olympian Zeus the saviour: a sage whispers in my ear that no pleasure except that of the wise is quite true and pure—all others are a shadow only; and surely this will prove the greatest and most decisive of falls?

Yes, the greatest; but will you explain yourself?

C I will work out the subject and you shall answer my questions.

Proceed.

Say, then, is not pleasure opposed to pain?

True.

And there is a neutral state which is neither pleasure nor pain?

There is.

A state which is intermediate, and a sort of repose of the soul about either—that is what you mean?

Yes.

You remember what people say when they are sick?

What do they say?

That after all nothing is pleasanter than health. But then they never knew this to be the greatest of pleasures until Dthey were ill.

Yes, I know, he said.

The states intermediate between pleasure and pain are termed pleasures or pains only in relation to their opposites. And when persons are suffering from acute pain, you must have heard them say that there is nothing pleasanter than to get rid of their pain?

I have.

And there are many other cases of suffering in which the mere rest and cessation of pain, and not any positive enjoyment, is extolled by them as the greatest pleasure?

Yes, he said; at the time they are pleased and well content to be at rest.

E Again, when pleasure ceases, that sort of rest or cessation will be painful?

Doubtless, he said.

Then the intermediate state of rest will be pleasure and will also be pain?

So it would seem. 296

But can that which is neither become both?

I should say not.

And both pleasure and pain are motions of the soul, are they not?

Yes.

584 Pleasure and pain are said to be states of rest, but they are really motions. But that which is neither was just now shown to be rest and not motion, and in a mean between them?

Yes.

How, then, can we be right in supposing that the absence of pain is pleasure, or that the absence of pleasure is pain?

Impossible.

This then is an appearance only and not a reality; that is to say, the rest is pleasure at the moment and in comparison of what is painful, and painful in comparison of what is pleasant; but all these representations, when tried by the test of true pleasure, are not real but a sort of imposition?

That is the inference.

B All pleasures are not merely cessations of pains, or pains of pleasures; e.g. the pleasures of smell are not. Look at the other class of pleasures which have no antecedent pains and you will no longer suppose, as you perhaps may at present, that pleasure is only the cessation of pain, or pain of pleasure.

What are they, he said, and where shall I find them?

There are many of them: take as an example the pleasures of smell, which are very great and have no antecedent pains; they come in a moment, and when they depart leave no pain behind them.

Most true, he said.

C Let us not, then, be induced to believe that pure pleasure is the cessation of pain, or pain of pleasure.

No.

Still, the more numerous and violent pleasures which reach the soul through the body are generally of this sort—they are reliefs of pain.

That is true.

And the anticipations of future pleasures and pains are of a like nature?

Yes.

D Shall I give you an illustration of them?

Let me hear. 297

You would allow, I said, that there is in nature an upper and lower and middle region?

I should.

Illustrations of the unreality of certain pleasures. And if a person were to go from the lower to the middle region, would he not imagine that he is going up; and he who is standing in the middle and sees whence he has come, would imagine that he is already in the upper region, if he has never seen the true upper world?

To be sure, he said; how can he think otherwise?

E But if he were taken back again he would imagine, and truly imagine, that he was descending?

No doubt.

All that would arise out of his ignorance of the true upper and middle and lower regions?

Yes.

Then can you wonder that persons who are inexperienced in the truth, as they have wrong ideas about many other things, should also have wrong ideas about pleasure and pain and the intermediate state; so that when they are only being 585drawn towards the painful they feel pain and think the pain which they experience to be real, and in like manner, when drawn away from pain to the neutral or intermediate state, they firmly believe that they have reached the goal of satiety and pleasure; they, not knowing pleasure, err in contrasting pain with the absence of pain, which is like contrasting black with grey instead of white—can you wonder, I say, at this?

No, indeed; I should be much more disposed to wonder at the opposite.

Look at the matter thus:—Hunger, thirst, and the like, Bare inanitions of the bodily state?

Yes.

And ignorance and folly are inanitions of the soul?

True.

And food and wisdom are the corresponding satisfactions of either?

Certainly.

The intellectual more real than the sensual. And is the satisfaction derived from that which has less or from that which has more existence the truer?

Clearly, from that which has more.

What classes of things have a greater share of pure 298 existence in your judgment—those of which food and drink and condiments and all kinds of sustenance are examples, or the class which contains true opinion and knowledge and Cmind and all the different kinds of virtue? Put the question in this way:—Which has a more pure being—that which is concerned with the invariable, the immortal, and the true, and is of such a nature, and is found in such natures; or that which is concerned with and found in the variable and mortal, and is itself variable and mortal?

Far purer, he replied, is the being of that which is concerned with the invariable.

And does the essence of the invariable partake of knowledge in the same degree as of essence?

Yes, of knowledge in the same degree.

And of truth in the same degree?

Yes.

And, conversely, that which has less of truth will also have less of essence?

Necessarily.

D Then, in general, those kinds of things which are in the service of the body have less of truth and essence than those which are in the service of the soul?

Far less.

And has not the body itself less of truth and essence than the soul?

Yes.

What is filled with more real existence, and actually has a more real existence, is more really filled than that which is filled with less real existence and is less real?

Of course.

The pleasures of the sensual and also of the passionate element are unreal and mixed. And if there be a pleasure in being filled with that which is according to nature, that which is more really filled with Emore real being will more really and truly enjoy true pleasure; whereas that which participates in less real being will be less truly and surely satisfied, and will participate in an illusory and less real pleasure?

Unquestionably.

586 Those then who know not wisdom and virtue, and are always busy with gluttony and sensuality, go down and up again as far as the mean; and in this region they move at 299 random throughout life, but they never pass into the true upper world; thither they neither look, nor do they ever find their way, neither are they truly filled with true being, nor do they taste of pure and abiding pleasure. Like cattle, with their eyes always looking down and their heads stooping to the earth, that is, to the dining-table, they fatten and feed Band breed, and, in their excessive love of these delights, they kick and butt at one another with horns and hoofs which are made of iron; and they kill one another by reason of their insatiable lust. For they fill themselves with that which is not substantial, and the part of themselves which they fill is also unsubstantial and incontinent.

Verily, Socrates, said Glaucon, you describe the life of the many like an oracle.

Their pleasures are mixed with pains—how can they be otherwise? For they are mere shadows and pictures of Cthe true, and are coloured by contrast, which exaggerates both light and shade, and so they implant in the minds of fools insane desires of themselves; and they are fought about as Stesichorus says that the Greeks fought about the shadow of Helen at Troy in ignorance of the truth.

Something of that sort must inevitably happen.

And must not the like happen with the spirited or passionate element of the soul? Will not the passionate man who carries his passion into action, be in the like case, whether he is envious and ambitious, or violent and contentious, or angry and discontented, if he be seeking to attain Dhonour and victory and the satisfaction of his anger without reason or sense?

Yes, he said, the same will happen with the spirited element also.

Both kinds of pleasures are attained in the highest degree when the desires which seek them are under the guidance of reason. Then may we not confidently assert that the lovers of money and honour, when they seek their pleasures under the guidance and in the company of reason and knowledge, and pursue after and win the pleasures which wisdom shows them, will also have the truest pleasures in the highest degree which is attainable to them, inasmuch as they follow truth; Eand they will have the pleasures which are natural to them, if that which is best for each one is also most natural to him?

Yes, certainly; the best is the most natural. 300

And when the whole soul follows the philosophical principle, and there is no division, the several parts are just, 587and do each of them their own business, and enjoy severally the best and truest pleasures of which they are capable?

Exactly.

But when either of the two other principles prevails, it fails in attaining its own pleasure, and compels the rest to pursue after a pleasure which is a shadow only and which is not their own?

True.

And the greater the interval which separates them from philosophy and reason, the more strange and illusive will be the pleasure?

Yes.

And is not that farthest from reason which is at the greatest distance from law and order?

Clearly.

And the lustful and tyrannical desires are, as we saw, at the Bgreatest distance?

Yes.

And the royal and orderly desires are nearest?

Yes.

Then the tyrant will live at the greatest distance from true or natural pleasure, and the king at the least?

Certainly.

But if so, the tyrant will live most unpleasantly, and the king most pleasantly?

Inevitably.

The measure of the interval which separates the king from the tyrant, Would you know the measure of the interval which separates them?

Will you tell me?

There appear to be three pleasures, one genuine and two Cspurious: now the transgression of the tyrant reaches a point beyond the spurious; he has run away from the region of law and reason, and taken up his abode with certain slave pleasures which are his satellites, and the measure of his inferiority can only be expressed in a figure.

How do you mean?

I assume, I said, that the tyrant is in the third place from the oligarch; the democrat was in the middle? 301

Yes.

And if there is truth in what has preceded, he will be wedded to an image of pleasure which is thrice removed as to truth from the pleasure of the oligarch?

He will.

And the oligarch is third from the royal; since we count Das one royal and aristocratical?

Yes, he is third.

Then the tyrant is removed from true pleasure by the space of a number which is three times three?

Manifestly.

expressed under the symbol of a cube corresponding to the number 729. The shadow then of tyrannical pleasure determined by the number of length will be a plane figure.

Certainly.

And if you raise the power and make the plane a solid, there is no difficulty in seeing how vast is the interval by which the tyrant is parted from the king.

Yes; the arithmetician will easily do the sum.

Or if some person begins at the other end and measures Ethe interval by which the king is parted from the tyrant in truth of pleasure, he will find him, when the multiplication is completed, living 729 times more pleasantly, and the tyrant more painfully by this same interval.

What a wonderful calculation! And how enormous is the 588distance which separates the just from the unjust in regard to pleasure and pain!

which is *nearly* the number of days and nights in a year. Yet a true calculation, I said, and a number which nearly concerns human life, if human beings are concerned with days and nights and months and years[96].

Yes, he said, human life is certainly concerned with them.

Then if the good and just man be thus superior in pleasure to the evil and unjust, his superiority will be infinitely greater in propriety of life and in beauty and virtue?

Immeasurably greater.

B Refutation of Thrasymachus. Well, I said, and now having arrived at this stage of the argument, we may revert to the words which brought us hither: Was not some one saying that injustice was a gain to the perfectly unjust who was reputed to be just?

Yes, that was said. 302

Now then, having determined the power and quality of justice and injustice, let us have a little conversation with him.

What shall we say to him?

Let us make an image of the soul, that he may have his own words presented before his eyes.

C Of what sort?

The triple animal who has outwardly the image of a man. An ideal image of the soul, like the composite creations of ancient mythology, such as the Chimera or Scylla or Cerberus, and there are many others in which two or more different natures are said to grow into one.

There are said of have been such unions.

Then do you now model the form of a multitudinous, many-headed monster, having a ring of heads of all manner of beasts, tame and wild, which he is able to generate and metamorphose at will.

D You suppose marvellous powers in the artist; but, as language is more pliable than wax or any similar substance, let there be such a model as you propose.

Suppose now that you make a second form as of a lion, and a third of a man, the second smaller than the first, and the third smaller than the second.

That, he said, is an easier task; and I have made them as you say.

And now join them, and let the three grow into one.

That has been accomplished.

Next fashion the outside of them into a single image, as of a man, so that he who is not able to look within, and sees Eonly the outer hull, may believe the beast to be a single human creature.

I have done so, he said.

Will any one say that we should strengthen the monster and the lion at the expense of the man? And now, to him who maintains that it is profitable for the human creature to be unjust, and unprofitable to be just, let us reply that, if he be right, it is profitable for this creature to feast the multitudinous monster and strengthen the lion and 589the lion-like qualities, but to starve and weaken the man, who is consequently liable to be dragged about at the mercy of either of the other two; and he is not to attempt to familiarize or harmonize them with one another—he ought rather to suffer them to fight and bite and devour one another. 303

Certainly, he said; that is what the approver of injustice says.

To him the supporter of justice makes answer that he should ever so speak and act as to give the man within him in some way or other the most complete mastery over the Bentire human creature. He should watch over the many-headed monster like a good husbandman, fostering and cultivating the gentle qualities, and preventing the wild ones from growing; he should be making the lion-heart his ally, and in common care of them all should be uniting the several parts with one another and with himself.

Yes, he said, that is quite what the maintainer of justice say.

And so from every point of view, whether of pleasure, Chonour, or advantage, the approver of justice is right and speaks the truth, and the disapprover is wrong and false and ignorant?

Yes, from every point of view.

For the noble principle subjects the beast to the man, the ignoble the man to the beast. Come, now, and let us gently reason with the unjust, who is not intentionally in error. ‘Sweet Sir,’ we will say to him, ‘what think you of things esteemed noble and ignoble? DIs not the noble that which subjects the beast to the man, or rather to the god in man; and the ignoble that which subjects the man to the beast?’ He can hardly avoid saying Yes—can he now?

Not if he has any regard for my opinion.

But, if he agree so far, we may ask him to answer another question: ‘Then how would a man profit if he received gold and silver on the condition that he was to enslave the noblest part of him to the worst? A man would not be the gainer if he sold his child: how much worse to sell his soul!Who can imagine that a man who Esold his son or daughter into slavery for money, especially if he sold them into the hands of fierce and evil men, would be the gainer, however large might be the sum which he received? And will any one say that he is not a miserable 590caitiff who remorselessly sells his own divine being to that which is most godless and detestable? Eriphyle took the necklace as the price of her husband’s life, but he is taking a bribe in order to compass a worse ruin.’

Yes, said Glaucon, far worse—I will answer for him.

Has not the intemperate been censured of old, because in 304 him the huge multiform monster is allowed to be too much at large?

Clearly.

Proofs:–(1) Men are blamed for the predominance of the lower nature, And men are blamed for pride and bad temper when the Blion and serpent element in them disproportionately grows and gains strength?

Yes.

And luxury and softness are blamed, because they relax and weaken this same creature, and make a coward of him?

Very true.

And is not a man reproached for flattery and meanness who subordinates the spirited animal to the unruly monster, and, for the sake of money, of which he can never have enough, habituates him in the days of his youth to be trampled in the mire, and from being a lion to become a monkey?

Cas well as for the meanness of their employments and character: True, he said.

And why are mean employments and manual arts a reproach? Only because they imply a natural weakness of the higher principle; the individual is unable to control the creatures within him, but has to court them, and his great study is how to flatter them.

(2) It is admitted that every one should be the servant of a divine rule, or at any rate be kept under control by an external authority: Such appears to be the reason.

And therefore, being desirous of placing him under a rule like that of the best, we say that he ought to be the servant Dof the best, in whom the Divine rules; not, as Thrasymachus supposed, to the injury of the servant, but because every one had better be ruled by divine wisdom dwelling within him; or, if this be impossible, then by an external authority, in order that we may be all, as far as possible, under the same government, friends and equals.

True, he said.

E And this is clearly seen to be the intention of the law, which is the ally of the whole city; and is seen also in the authority which we exercise over children, (3) The care taken of children shows that we seek to establish in them a higher principle.and the refusal to let them be free until we have established in them a principle analogous to the constitution of a state, and by 591cultivation of this higher element have set up in their hearts a guardian and ruler like our own, and when this is done they may go their ways.

Yes, he said, the purpose of the law is manifest. 305

From what point of view, then, and on what ground can we say that a man is profited by injustice or intemperance or other baseness, which will make him a worse man, even though he acquire money or power by his wickedness?

From no point of view at all.

What shall he profit, if his injustice be undetected and unpunished? BHe who is undetected only gets worse, whereas he who is detected and punished has the brutal part of his nature silenced and humanized; the gentler element in him is liberated, The wise man will employ his energies in freeing and harmonizing the nobler elements of his nature and in regulating his bodily habits.and his whole soul is perfected and ennobled by the acquirement of justice and temperance and wisdom, more than the body ever is by receiving gifts of beauty, strength and health, in proportion as the soul is more honourable than the body.

Certainly, he said.

C To this nobler purpose the man of understanding will devote the energies of his life. And in the first place, he will honour studies which impress these qualities on his soul and will disregard others?

Clearly, he said.

His first aim not health but harmony of soul. In the next place, he will regulate his bodily habit and training, and so far will he be from yielding to brutal and irrational pleasures, that he will regard even health as quite a secondary matter; his first object will be not that he may Dbe fair or strong or well, unless he is likely thereby to gain temperance, but he will always desire so to attemper the body as to preserve the harmony of the soul?

Certainly he will, if he has true music in him.

And in the acquisition of wealth there is a principle of order and harmony which he will also observe; he will not allow himself to be dazzled by the foolish applause of the world, and heap up riches to his own infinite harm?

Certainly not, he said.

E He will not heap up riches, He will look at the city which is within him, and take heed that no disorder occur in it, such as might arise either from superfluity or from want; and upon this principle he will regulate his property and gain or spend according to his means.

Very true.

and he will only accept such political honours as will not deteriorate his character. And, for the same reason, he will gladly accept and enjoy 306 592such honours as he deems likely to make him a better man; but those, whether private or public, which are likely to disorder his life, he will avoid?

Then, if that is his motive, he will not be a statesman.

By the dog of Egypt, he will! in the city which is his own he certainly will, though in the land of his birth perhaps not, unless he have a divine call.

He has a city of his own, and the ideal pattern of this will be the law of his life. I understand; you mean that he will be a ruler in the city of which we are the founders, and which exists in idea only; Bfor I do not believe that there is such an one anywhere on earth?

In heaven, I replied, there is laid up a pattern of it, methinks, which he who desires may behold, and beholding, may set his own house in order[97]. But whether such an one exists, or ever will exist in fact, is no matter; for he will live after the manner of that city, having nothing to do with any other.

I think so, he said.

BOOK X.

Steph.
595 *Republic X*. SOCRATES, GLAUCON. OF the many excellences which I perceive in the order of our State, there is none which upon reflection pleases me better than the rule about poetry.

To what do you refer?

To the rejection of imitative poetry, which certainly ought not to be received; as I see far more clearly now that B the parts of the soul have been distinguished.

What do you mean?

Poetical imitations are ruinous to the mind of the hearer. Speaking in confidence, for I should not like to have my words repeated to the tragedians and the rest of the imitative tribe—but I do not mind saying to you, that all poetical imitations are ruinous to the understanding of the hearers, and that the knowledge of their true nature is the only antidote to them.

Explain the purport of your remark.

Well, I will tell you, although I have always from my earliest youth had an awe and love of Homer, which even now makes the words falter on my lips, for he is the great Ccaptain and teacher of the whole of that charming tragic company; but a man is not to be reverenced more than the truth, and therefore I will speak out.

Very good, he said.

Listen to me then, or rather, answer me.

Put your question.

The nature of imitation. Can you tell me what imitation is? for I really do not know.

A likely thing, then, that I should know.

596 Why not? for the duller eye may often see a thing sooner than the keener.

Very true, he said; but in your presence, even if I had any 308 faint notion, I could not muster courage to utter it. Will you enquire yourself?

Well then, shall we begin the enquiry in our usual manner: Whenever a number of individuals have a common name, we assume them to have also a corresponding idea or form:—do you understand me?

I do.

The idea is one, but the objects comprehended under it are many. Let us take any common instance; there are beds and Btables in the world—plenty of them, are there not?

Yes.

But there are only two ideas or forms of them—one the idea of a bed, the other of a table.

True.

And the maker of either of them makes a bed or he makes a table for our use, in accordance with the idea—that is our way of speaking in this and similar instances—but no artificer makes the ideas themselves: how could he?

Impossible.

And there is another artist,—I should like to know what you would say of him.

C Who is he?

The universal creator an extraordinary person. But note also that everybody is a creator in a sense. For all things may be made by the reflection of them in a mirror. One who is the maker of all the works of all other workmen.

What an extraordinary man!

Wait a little, and there will be more reason for your saying so. For this is he who is able to make not only vessels of every kind, but plants and animals, himself and all other things—the earth and heaven, and the things which are in heaven or under the earth; he makes the gods also.

D He must be a wizard and no mistake.

Oh! you are incredulous, are you? Do you mean that there is no such maker or creator, or that in one sense there might be a maker of all these things but in another not? Do you see that there is a way in which you could make them all yourself?

What way?

An easy way enough; or rather, there are many ways in which the feat might be quickly and easily accomplished, none quicker than that of turning a mirror round and round—you Ewould soon enough make the sun and the heavens, and the earth and yourself, and other animals and plants, and 309 all the other things of which we were just now speaking, in the mirror.

Yes, he said; but they would be appearances only.

But this is an appearance only: and the painter too is a maker of appearances. Very good, I said, you are coming to the point now. And the painter too is, as I conceive, just such another—a creator of appearances, is he not?

Of course.

But then I suppose you will say that what he creates is untrue. And yet there is a sense in which the painter also creates a bed?

Yes, he said, but not a real bed.

597 And what of the maker of the bed? were you not saying that he too makes, not the idea which, according to our view, is the essence of the bed, but only a particular bed?

Yes, I did.

Then if he does not make that which exists he cannot make true existence, but only some semblance of existence; and if any one were to say that the work of the maker of the bed, or of any other workman, has real existence, he could hardly be supposed to be speaking the truth.

At any rate, he replied, philosophers would say that he was not speaking the truth.

No wonder, then, that his work too is an indistinct expression of truth.

B No wonder.

Suppose now that by the light of the examples just offered we enquire who this imitator is?

If you please.

Three beds and three makers of beds. Well then, here are three beds: one existing in nature, which is made by God, as I think that we may say—for no one else can be the maker?

No.

There is another which is the work of the carpenter?

Yes.

And the work of the painter is a third?

Yes.

Beds, then, are of three kinds, and there are three artists who superintend them: God, the maker of the bed, and the painter?

Yes, there are three of them. 310

C God, whether from choice or from necessity, made one bed in nature and one only; two or more such ideal beds neither ever have been nor ever will be made by God.

Why is that?

(1) The creator. God could only make one bed; if he made two, a third would still appear behind them. Because even if He had made but two, a third would still appear behind them which both of them would have for their idea, and that would be the ideal bed and not the two others.

Very true, he said.

D God knew this, and He desired to be the real maker of a real bed, not a particular maker of a particular bed, and therefore He created a bed which is essentially and by nature one only.

So we believe.

Shall we, then, speak of Him as the natural author or maker of the bed?

Yes, he replied; inasmuch as by the natural process of creation He is the author of this and of all other things.

(2) The human maker. And what shall we say of the carpenter—is not he also the maker of the bed?

Yes.

But would you call the painter a creator and maker?

Certainly not.

Yet if he is not the maker, what is he in relation to the bed?

E (3) The imitator, i.e. the painter or poet, I think, he said, that we may fairly designate him as the imitator of that which the others make.

Good, I said; then you call him who is third in the descent from nature an imitator?

Certainly, he said.

And the tragic poet is an imitator, and therefore, like all other imitators, he is thrice removed from the king and from the truth?

That appears to be so.

Then about the imitator we are agreed. And what about 598the painter?—I would like to know whether he may be thought to imitate that which originally exists in nature, or only the creations of artists?

The latter.

As they are or as they appear? you have still to determine this. 311

What do you mean?

whose art is one of imitation or appearance and a long way removed from the truth. I mean, that you may look at a bed from different points of view, obliquely or directly or from any other point of view, and the bed will appear different, but there is no difference in reality. And the same of all things.

Yes, he said, the difference is only apparent.

B Now let me ask you another question: Which is the art of painting designed to be—an imitation of things as they are, or as they appear—of appearance or of reality?

Of appearance.

Any one who does all things does only a very small part of them. Then the imitator, I said, is a long way off the truth, and can do all things because he lightly touches on a small part of them, and that part an image. For example: A painter will paint a cobbler, carpenter, or any other artist, though he Cknows nothing of their arts; and, if he is a good artist, he may deceive children or simple persons, when he shows them his picture of a carpenter from a distance, and they will fancy that they are looking at a real carpenter.

Certainly.

Any one who pretends to know all things is ignorant of the very nature of knowledge. And whenever any one informs us that he has found a man who knows all the arts, and all things else that anybody knows, and every single thing with a higher degree of accuracy Dthan any other man—whoever tells us this, I think that we can only imagine him to be a simple creature who is likely to have been deceived by some wizard or actor whom he met, and whom he thought all-knowing, because he himself was unable to analyse the nature of knowledge and ignorance and imitation.

Most true.

And he who attributes such universal knowledge to the poets is similarly deceived. And so, when we hear persons saying that the tragedians, and Homer, who is at their head, know all the arts and all Ethings human, virtue as well as vice, and divine things too, for that the good poet cannot compose well unless he knows his subject, and that he who has not this knowledge can never be a poet, we ought to consider whether here also there may not be a similar illusion. Perhaps they may have come across imitators and been deceived by them; they may not have remembered when they saw their works that 599these were but imitations thrice removed from the truth, and could easily be made without any knowledge of the truth, 312 because they are appearances only and not realities? Or, after all, they may be in the right, and poets do really know the things about which they seem to the many to speak so well?

The question, he said, should by all means be considered.

He who could make the original would not make the image. Now do you suppose that if a person were able to make the original as well as the image, he would seriously devote himself to the image-making branch? Would he allow imitation to be the ruling principle of his life, as if he had Bnothing higher in him?

I should say not.

The real artist, who knew what he was imitating, would be interested in realities and not in imitations; and would desire to leave as memorials of himself works many and fair; and, instead of being the author of encomiums, he would prefer to be the theme of them.

Yes, he said, that would be to him a source of much greater honour and profit.

If Homer had been a legislator, or general, or inventor, Then, I said, we must put a question to Homer; not about Cmedicine, or any of the arts to which his poems only incidentally refer: we are not going to ask him, or any other poet, whether he has cured patients like Asclepius, or left behind him a school of medicine such as the Asclepiads were, or whether he only talks about medicine and other arts at second-hand; but we have a right to know respecting military tactics, politics, education, which are the chiefest Dand noblest subjects of his poems, and we may fairly ask him about them. ‘Friend Homer,’ then we say to him, ‘if you are only in the second remove from truth in what you say of virtue, and not in the third—not an image maker or imitator—and if you are able to discern what pursuits make men better or worse in private or public life, tell us what State was ever better governed by your help? The good Eorder of Lacedaemon is due to Lycurgus, and many other cities great and small have been similarly benefited by others; but who says that you have been a good legislator to them and have done them any good? Italy and Sicily boast of Charondas, and there is Solon who is renowned among us; but what city has anything to say about you?’ Is there any city which he might name?

I think not, said Glaucon; not even the Homerids themselves pretend that he was a legislator. 313

600 Well, but is there any war on record which was carried on successfully by him, or aided by his counsels, when he was alive?

There is not.

Or is there any invention[98] of his, applicable to the arts or to human life, such as Thales the Milesian or Anacharsis the Scythian, and other ingenious men have conceived, which is attributed to him?

There is absolutely nothing of the kind.

But, if Homer never did any public service, was he privately a guide or teacher of any? Had he in his lifetime friends Bwho loved to associate with him, and who handed down to posterity an Homeric way of life, such as was established by Pythagoras who was so greatly beloved for his wisdom, and whose followers are to this day quite celebrated for the order which was named after him?

Nothing of the kind is recorded of him. For surely, Socrates, Creophylus, the companion of Homer, that child of flesh, whose name always makes us laugh, might be more justly ridiculed for his stupidity, if, as is said, Homer was Cgreatly neglected by him and others in his own day when he was alive?

or had done anything else for the improvement of mankind, he would not have been allowed to starve. Yes, I replied, that is the tradition. But can you imagine, Glaucon, that if Homer had really been able to educate and improve mankind—if he had possessed knowledge and not been a mere imitator—can you imagine, I say, that he would not have had many followers, and been honoured and loved by them? Protagoras of Abdera, and Prodicus of Ceos, and a host of others, have only to whisper to their contemporaries: D'You will never be able to manage either your own house or your own State until you appoint us to be your ministers of education'—and this ingenious device of theirs has such an effect in making men love them that their companions all but carry them about on their shoulders. And is it conceivable that the contemporaries of Homer, or again of Hesiod, would have allowed either of them to go about as rhapsodists, if they had really been able to make mankind virtuous? Would they not have been as unwilling to part with them as with gold, and have compelled them to stay 314 Eat home with them? Or, if the master would not stay, then the disciples would have followed him about everywhere, until they had got education enough?

Yes, Socrates, that, I think, is quite true.

The poets, like the painters, are but imitators; Then must we not infer that all these poetical individuals, beginning with Homer, are only imitators; they copy images 601of virtue and the like, but the truth they never reach? The poet is like a painter who, as we have already observed, will make a likeness of a cobbler though he understands nothing of cobbling; and his picture is good enough for those who know no more than he does, and judge only by colours and figures.

Quite so.

In like manner the poet with his words and phrases[99] may be said to lay on the colours of the several arts, himself understanding their nature only enough to imitate them; and other people, who are as ignorant as he is, and judge only from his words, imagine that if he speaks of cobbling, or of military tactics, or of anything else, in metre and harmony Band rhythm, he speaks very well—such is the sweet influence which melody and rhythm by nature have. And I think that you must have observed again and again what a poor appearance the tales of poets make when stripped of the colours which music puts upon them, and recited in simple prose.

Yes, he said.

They are like faces which were never really beautiful, but only blooming; and now the bloom of youth has passed away from them?

Exactly.

they know nothing of true existence. Here is another point: The imitator or maker of the image knows nothing of true existence; he knows appearances only. CAm I not right?

Yes.

Then let us have a clear understanding, and not be satisfied with half an explanation.

Proceed.

Of the painter we say that he will paint reins, and he will paint a bit?

Yes. 315

And the worker in leather and brass will make them?

Certainly.

The maker has more knowledge than the imitator, but less than the user. Three arts, using, making, imitating. But does the painter know the right form of the bit and reins? Nay, hardly even the workers in brass and leather who make them; only the horseman who knows how to use them—he knows their right form.

Most true.

And may we not say the same of all things?

What?

D That there are three arts which are concerned with all things: one which uses, another which makes, a third which imitates them?

Yes.

Goodness of things relative to use; hence the maker of them is instructed by the user. And the excellence or beauty or truth of every structure, animate or inanimate, and of every action of man, is relative to the use for which nature or the artist has intended them.

True.

Then the user of them must have the greatest experience of them, and he must indicate to the maker the good or bad qualities which develop themselves in use; for example, the flute-player will tell the flute-maker which of his flutes is satisfactory to the performer; he will tell him how he ought Eto make them, and the other will attend to his instructions?

Of course.

The one knows and therefore speaks with authority about the goodness and badness of flutes, while the other, confiding in him, will do what he is told by him?

True.

The maker has belief and not knowledge, the imitator neither. The instrument is the same, but about the excellence or badness of it the maker will only attain to a correct belief; and this he will gain from him who knows, by talking to him 602and being compelled to hear what he has to say, whereas the user will have knowledge?

True.

But will the imitator have either? Will he know from use whether or no his drawing is correct or beautiful? or will he have right opinion from being compelled to associate with another who knows and gives him instructions about what he should draw? 316

Neither.

Then he will no more have true opinion than he will have knowledge about the goodness or badness of his imitations?

I suppose not.

The imitative artist will be in a brilliant state of intelligence about his own creations?

Nay, very much the reverse.

B And still he will go on imitating without knowing what makes a thing good or bad, and may be expected therefore to imitate only that which appears to be good to the ignorant multitude?

Just so.

Thus far then we are pretty well agreed that the imitator has no knowledge worth mentioning of what he imitates. Imitation is only a kind of play or sport, and the tragic poets, whether they write in Iambic or in Heroic verse, are imitators in the highest degree?

Very true.

C Imitation has been proved to be thrice removed from the truth. And now tell me, I conjure you, has not imitation been shown by us to be concerned with that which is thrice removed from the truth?

Certainly.

And what is the faculty in man to which imitation is addressed?

What do you mean?

I will explain: The body which is large when seen near, appears small when seen at a distance?

True.

And the same object appears straight when looked at out of the water, and crooked when in the water; and the concave becomes convex, owing to the illusion about colours to which the sight is liable. Thus every sort of confusion is revealed within us; Dand this is that weakness of the human mind on which the art of conjuring and of deceiving by light and shadow and other ingenious devices imposes, having an effect upon us like magic.

True.

The art of measuring given to man that he may correct the variety of appearances. And the arts of measuring and numbering and weighing come to the rescue of the human understanding—there 317 is the beauty of them—and the apparent greater or less, or more or heavier, no longer have the mastery over us, but give way before calculation and measure and weight?

Most true.

E And this, surely, must be the work of the calculating and rational principle in the soul?

To be sure.

And when this principle measures and certifies that some things are equal, or that some are greater or less than others, there occurs an apparent contradiction?

True.

But were we not saying that such a contradiction is impossible—the same faculty cannot have contrary opinions at the same time about the same thing?

Very true.

603 Then that part of the soul which has an opinion contrary to measure is not the same with that which has an opinion in accordance with measure?

True.

And the better part of the soul is likely to be that which trusts to measure and calculation?

Certainly.

And that which is opposed to them is one of the inferior principles of the soul?

No doubt.

This was the conclusion at which I was seeking to arrive when I said that painting or drawing, and imitation in general, when doing their own proper work, are far removed from truth, and the companions and friends and associates of Ba principle within us which is equally removed from reason, and that they have no true or healthy aim.

Exactly.

The productions of the imitative arts are bastard and illegitimate. The imitative art is an inferior who marries an inferior, and has inferior offspring.

Very true.

And is this confined to the sight only, or does it extend to the hearing also, relating in fact to what we term poetry?

Probably the same would be true of poetry.

Do not rely, I said, on a probability derived from the analogy of painting; but let us examine further and see 318 Cwhether the faculty with which poetical imitation is concerned is good or bad.

By all means.

We may state the question thus:—Imitation imitates the actions of men, whether voluntary or involuntary, on which, as they imagine, a good or bad result has ensued, and they rejoice or sorrow accordingly. Is there anything more?

No, there is nothing else.

They imitate opposites; But in all this variety of circumstances is the man at unity Dwith himself—or rather, as in the instance of sight there was confusion and opposition in his opinions about the same things, so here also is there not strife and inconsistency in his life? Though I need hardly raise the question again, for I remember that all this has been already admitted; and the soul has been acknowledged by us to be full of these and ten thousand similar oppositions occurring at the same moment?

And we were right, he said.

Yes, I said, thus far we were right; but there was an Eomission which must now be supplied.

What was the omission?

Were we not saying that a good man, who has the misfortune to lose his son or anything else which is most dear to him, will bear the loss with more equanimity than another?

Yes.

they encourage weakness; But will he have no sorrow, or shall we say that although he cannot help sorrowing, he will moderate his sorrow?

The latter, he said, is the truer statement.

604 Tell me: will he be more likely to struggle and hold out against his sorrow when he is seen by his equals, or when he is alone?

It will make a great difference whether he is seen or not.

When he is by himself he will not mind saying or doing many things which he would be ashamed of any one hearing or seeing him do?

True.

There is a principle of law and reason in him which bids him resist, as well as a feeling of his misfortune which is Bforcing him to indulge his sorrow? 319

True.

But when a man is drawn in two opposite directions, to and from the same object, this, as we affirm, necessarily implies two distinct principles in him?

Certainly.

One of them is ready to follow the guidance of the law?

How do you mean?

they are at variance with the exhortations of philosophy; The law would say that to be patient under suffering is best, and that we should not give way to impatience, as there is no knowing whether such things are good or evil; and nothing is gained by impatience; also, because no human Cthing is of serious importance, and grief stands in the way of that which at the moment is most required.

What is most required? he asked.

That we should take counsel about what has happened, and when the dice have been thrown order our affairs in the way which reason deems best; not, like children who have had a fall, keeping hold of the part struck and wasting time in setting up a howl, but always accustoming the soul forthwith Dto apply a remedy, raising up that which is sickly and fallen, banishing the cry of sorrow by the healing art.

Yes, he said, that is the true way of meeting the attacks of fortune.

Yes, I said; and the higher principle is ready to follow this suggestion of reason?

Clearly.

they recall trouble and sorrow; And the other principle, which inclines us to recollection of our troubles and to lamentation, and can never have enough of them, we may call irrational, useless, and cowardly?

Indeed, we may.

E And does not the latter—I mean the rebellious principle—furnish a great variety of materials for imitation? Whereas the wise and calm temperament, being always nearly equable, is not easy to imitate or to appreciate when imitated, especially at a public festival when a promiscuous crowd is assembled in a theatre. For the feeling represented is one to which they are strangers.

605 Certainly.

Then the imitative poet who aims at being popular is not 320 by nature made, nor is his art intended, to please or to affect the rational principle in the soul; but he will prefer the passionate and fitful temper, which is easily imitated?

Clearly.

they minister in an inferior manner to an inferior principle in the soul. And now we may fairly take him and place him by the side of the painter, for he is like him in two ways: first, inasmuch as his creations have an inferior degree of truth—in this, BI say, he is

like him; and he is also like him in being concerned with an inferior part of the soul; and therefore we shall be right in refusing to admit him into a well-ordered State, because he awakens and nourishes and strengthens the feelings and impairs the reason. As in a city when the evil are permitted to have authority and the good are put out of the way, so in the soul of man, as we maintain, the imitative poet implants an evil constitution, for he indulges the Cirrational nature which has no discernment of greater and less, but thinks the same thing at one time great and at another small—he is a manufacturer of images and is very far removed from the truth[100].

Exactly.

But we have not yet brought forward the heaviest count in our accusation:—the power which poetry has of harming even the good (and there are very few who are not harmed), is surely an awful thing?

Yes, certainly, if the effect is what you say.

How can we be right in sympathizing with the sorrows of poetry when we would fain restrain those of real life? Hear and judge: The best of us, as I conceive, when we listen to a passage of Homer, or one of the tragedians, in Dwhich he represents some pitiful hero who is drawling out his sorrows in a long oration, or weeping, and smiting his breast—the best of us, you know, delight in giving way to sympathy, and are in raptures at the excellence of the poet who stirs our feelings most.

Yes, of course I know.

But when any sorrow of our own happens to us, then you may observe that we pride ourselves on the opposite quality—we would fain be quiet and patient; this is the manly part, Eand the other which delighted us in the recitation is now deemed to be the part of a woman.

Very true, he said. 321

Now can we be right in praising and admiring another who is doing that which any one of us would abominate and be ashamed of in his own person?

No, he said, that is certainly not reasonable.

606 Nay, I said, quite reasonable from one point of view.

What point of view?

We fail to observe that a sentimental pity soon creates a real weakness. If you consider, I said, that when in misfortune we feel a natural hunger and desire to relieve our sorrow by weeping and lamentation, and that this feeling which is kept under control in our own calamities is satisfied and delighted by the poets;—the better nature in each of us, not having been sufficiently trained by reason or habit, allows the sympathetic Belement to break loose because the sorrow is another's; and the spectator fancies that there can be no disgrace to himself in praising and pitying any one who comes telling him what a good man he is, and making a fuss about his troubles; he thinks that the pleasure is a gain, and why should he be supercilious and lose this and the poem too? Few persons ever reflect, as I should imagine, that from the evil of other men something of evil is communicated to themselves. And so the feeling of sorrow which has gathered strength at the sight of the misfortunes of others is with difficulty repressed in our own.

C How very true!

In like manner the love of comedy may turn a man into a buffoon. And does not the same hold also of the ridiculous? There are jests which you would be ashamed to make yourself, and yet on the comic stage, or indeed in private, when you hear them, you are greatly amused by them, and are not at all disgusted at their unseemliness;—the case of pity is repeated;—there is a principle in human nature which is disposed to raise a laugh, and this which you once restrained by reason, because you were afraid of being thought a buffoon, is now let out again; and having stimulated the risible faculty at the theatre, you are betrayed unconsciously to yourself into playing the comic poet at home.

Quite true, he said.

D And the same may be said of lust and anger and all the other affections, of desire and pain and pleasure, which are held to be inseparable from every action—in all of them 322 poetry feeds and waters the passions instead of drying them up; she lets them rule, although they ought to be controlled, if mankind are ever to increase in happiness and virtue.

I cannot deny it.

E We are lovers of Homer, but we must expel him from our State. Therefore, Glaucon, I said, whenever you meet with any of the eulogists of Homer declaring that he has been the educator of Hellas, and that he is profitable for education and for the ordering of

human things, and that you should 607take him up again and again and get to know him and regulate your whole life according to him, we may love and honour those who say these things—they are excellent people, as far as their lights extend; and we are ready to acknowledge that Homer is the greatest of poets and first of tragedy writers; but we must remain firm in our conviction that hymns to the gods and praises of famous men are the only poetry which ought to be admitted into our State. For if you go beyond this and allow the honeyed muse to enter, either in epic or lyric verse, not law and the reason of mankind, which by common consent have ever been deemed best, but pleasure and pain will be the rulers in our State.

That is most true, he said.

B Apology to the poets. And now since we have reverted to the subject of poetry, let this our defence serve to show the reasonableness of our former judgment in sending away out of our State an art having the tendencies which we have described; for reason constrained us. But that she may not impute to us any harshness or want of politeness, let us tell her that there is an ancient quarrel between philosophy and poetry; of which there are many proofs, such as the saying of 'the yelping hound howling at her lord,' or of one 'mighty in Cthe vain talk of fools,' and 'the mob of sages circumventing Zeus,' and the 'subtle thinkers who are beggars after all'; and there are innumerable other signs of ancient enmity between them. Notwithstanding this, let us assure our sweet friend and the sister arts of imitation, that if she will only prove her title to exist in a well-ordered State we shall be delighted to receive her—we are very conscious of her charms; but we may not on that account betray the truth. 323 I dare say, Glaucon, that you are as much charmed by her Das I am, especially when she appears in Homer?

Yes, indeed, I am greatly charmed.

Shall I propose, then, that she be allowed to return from exile, but upon this condition only—that she make a defence of herself in lyrical or some other metre?

Certainly.

And we may further grant to those of her defenders who are lovers of poetry and yet not poets the permission to speak in prose on her behalf: let them show not only that she is pleasant but also useful to States and to human life, and we will listen in a kindly spirit; for if this can be proved Ewe shall surely be the gainers—I mean, if there is a use in poetry as well as a delight?

Certainly, he said, we shall be the gainers.

If her defence fails, then, my dear friend, like other persons who are enamoured of something, but put a restraint upon themselves when they think their desires are opposed to their interests, so too must we after the manner of lovers give her up, though not without a struggle. Poetry is attractive but not true.We too are inspired by that love of poetry which the education 608of noble States has implanted in us, and therefore we would have her appear at her best and truest; but so long as she is unable to make good her defence, this argument of ours shall be a charm to us, which we will repeat to ourselves while we listen to her strains; that we may not fall away into the childish love of her which captivates the many. At all events we are well aware[101] that poetry being such as we have described is not to be regarded seriously as attaining to the truth; and he who listens to her, fearing for the safety of the Bcity which is within him, should be on his guard against her seductions and make our words his law.

Yes, he said, I quite agree with you.

Yes, I said, my dear Glaucon, for great is the issue at stake, greater than appears, whether a man is to be good or bad. And what will any one be profited if under the influence of honour or money or power, aye, or under the excitement of poetry, he neglect justice and virtue? 324

Yes, he said; I have been convinced by the argument, as I believe that any one else would have been.

C And yet no mention has been made of the greatest prizes and rewards which await virtue.

What, are there any greater still? If there are, they must be of an inconceivable greatness.

The rewards of virtue extend not only to this little space of human life but to the whole of existence. Why, I said, what was ever great in a short time? The whole period of three score years and ten is surely but a little thing in comparison with eternity?

Say rather 'nothing,' he replied.

And should an immortal being seriously think of this little Dspace rather than of the whole?

Of the whole, certainly. But why do you ask?

Are you not aware, I said, that the soul of man is immortal and imperishable?

He looked at me in astonishment, and said: No, by heaven: And are you really prepared to maintain this?

Yes, I said, I ought to be, and you too—there is no difficulty in proving it.

I see a great difficulty; but I should like to hear you state this argument of which you make so light.

Listen then.

I am attending.

There is a thing which you call good and another which you call evil?

Yes, he replied.

E Would you agree with me in thinking that the corrupting and destroying element is the evil, and the saving and improving element the good?

Yes.

Everything has a good and an evil, and if not destroyed by its own evil, will not be destroyed by that of another. And you admit that every thing has a good and also an evil; 609as ophthalmia is the evil of the eyes and disease of the whole body; as mildew is of corn, and rot of timber, or rust of copper and iron: in everything, or in almost everything, there is an inherent evil and disease?

Yes, he said.

And anything which is infected by any of these evils is made evil, and at last wholly dissolves and dies?

True.

The vice and evil which is inherent in each is the destruction 325 of each; and if this does not destroy them there is nothing else that will; Bfor good certainly will not destroy them, nor again, that which is neither good nor evil.

Certainly not.

If, then, we find any nature which having this inherent corruption cannot be dissolved or destroyed, we may be certain that of such a nature there is no destruction?

That may be assumed.

Well, I said, and is there no evil which corrupts the soul?

Yes, he said, there are all the evils which we were just now Cpassing in review: unrighteousness, intemperance, cowardice, ignorance.

Therefore, if the soul cannot be destroyed by moral evil, she certainly will not be destroyed by physical evil. But does any of these dissolve or destroy her?—and here do not let us fall into the error of supposing that the unjust and foolish man, when he is detected, perishes through his own injustice, which is an evil of the soul. Take the analogy of the body: The evil of the body is a disease which wastes and reduces and annihilates the body; and all the things of which we were just now speaking come to annihilation Dthrough their own corruption attaching to them and inhering in them and so destroying them. Is not this true?

Yes.

Consider the soul in like manner. Does the injustice or other evil which exists in the soul waste and consume her? Do they by attaching to the soul and inhering in her at last bring her to death, and so separate her from the body?

Certainly not.

And yet, I said, it is unreasonable to suppose that anything can perish from without through affection of external evil which could not be destroyed from within by a corruption of its own?

It is, he replied.

E Consider, I said, Glaucon, that even the badness of food, whether staleness, decomposition, or any other bad quality, when confined to the actual food, is not supposed to destroy the body; although, if the badness of food communicates corruption to the body, then we should say that the body 610has been destroyed by a corruption of itself, which is disease, brought on by this; but that the body, being one thing, can be destroyed by the badness of food, which 326 is another, and which does not engender any natural infection—this we shall absolutely deny?

Very true.

Evil means the contagion of evil, and the evil of the body does not infect the soul. And, on the same principle, unless some bodily evil can produce an evil of the soul, we must not suppose that the soul, which is one thing, can be dissolved by any merely external evil which belongs to another?

Yes, he said, there is reason in that.

Either, then, let us refute this conclusion, or, while it Bremains unrefuted, let us never say that fever, or any other disease, or the knife put to the throat, or even the cutting up of the whole body into the minutest pieces, can destroy the soul, until she herself is proved to become more unholy or unrighteous in consequence of these things being done to the body; but that the soul, or anything else if not destroyed Cby an internal evil, can be destroyed by an external one, is not to be affirmed by any man.

And surely, he replied, no one will ever prove that the souls of men become more unjust in consequence of death.

But if some one who would rather not admit the immortality of the soul boldly denies this, and says that the dying do really become more evil and unrighteous, then, if the speaker is right, I suppose that injustice, like disease, must be assumed to be fatal to the unjust, and that those who take Dthis disorder die by the natural inherent power of destruction which evil has, and which kills them sooner or later, but in quite another way from that in which, at present, the wicked receive death at the hands of others as the penalty of their deeds?

Nay, he said, in that case injustice, if fatal to the unjust, will not be so very terrible to him, for he will be delivered from evil. But I rather suspect the opposite to be the truth, Eand that injustice which, if it have the power, will murder others, keeps the murderer alive—aye, and well awake too; so far removed is her dwelling-place from being a house of death.

True, I said; if the inherent natural vice or evil of the soul is unable to kill or destroy her, hardly will that which is appointed to be the destruction of some other body, destroy a soul or anything else except that of which it was appointed to be the destruction. 327

Yes, that can hardly be.

But the soul which cannot be destroyed by an evil, whether 611inherent or external, must exist for ever, and if existing for ever, must be immortal?

Certainly.

If the soul is indestructible, the number of souls can never increase or diminish. That is the conclusion, I said; and, if a true conclusion, then the souls must always be the same, for if none be destroyed they will not diminish in number. Neither will they increase, for the increase of the immortal natures must come from something mortal, and all things would thus end in immortality.

Very true.

But this we cannot believe—reason will not allow us—any Bmore than we can believe the soul, in her truest nature, to be full of variety and difference and dissimilarity.

What do you mean? he said.

The soul, I said, being, as is now proven, immortal, must be the fairest of compositions and cannot be compounded of many elements?

Certainly not.

The soul, if she is to be seen truly, should be stripped of the accidents of earth. Her immortality is demonstrated by the previous argument, and there are many other proofs; but to see her as she Creally is, not as we now behold her, marred by communion with the body and other miseries, you must contemplate her with the eye of reason, in her original purity; and then her beauty will be revealed, and justice and injustice and all the things which we have described will be manifested more clearly. Thus far, we have spoken the truth concerning her as she appears at present, but we must remember also that we have seen her only in a condition which may be compared to Dthat of the sea-god Glaucus, whose original image can hardly be discerned because his natural members are broken off and crushed and damaged by the waves in all sorts of ways, and incrustations have grown over them of seaweed and shells and stones, so that he is more like some monster than he is to his own natural form. And the soul which we behold is in a similar condition, disfigured by ten thousand ills. But not there, Glaucon, not there must we look.

Where then?

E Her true conversation is with the eternal. At her love of wisdom. Let us see whom she affects, and 328 what society and converse she seeks in virtue of her near kindred with the immortal and eternal and divine; also how different she would become if wholly following this superior principle, and borne by a divine impulse out of the ocean in which she now is, and disengaged from the

stones and shells and things of earth and rock which in wild variety spring up 612around her because she feeds upon earth, and is overgrown by the good things of this life as they are termed: then you would see her as she is, and know whether she have one shape only or many, or what her nature is. Of her affections and of the forms which she takes in this present life I think that we have now said enough.

True, he replied.

Having put aside for argument's sake the rewards of virtue, we may now claim to have them restored. And thus, I said, we have fulfilled the conditions of the argument[102]; Bwe have not introduced the rewards and glories of justice, which, as you were saying, are to be found in Homer and Hesiod; but justice in her own nature has been shown to be best for the soul in her own nature. Let a man do what is just, whether he have the ring of Gyges or not, and even if in addition to the ring of Gyges he put on the helmet of Hades.

Very true.

And now, Glaucon, there will be no harm in further enumerating how many and how great are the rewards which Cjustice and the other virtues procure to the soul from gods and men, both in life and after death.

Certainly not, he said.

Will you repay me, then, what you borrowed in the argument?

What did I borrow?

The assumption that the just man should appear unjust and the unjust just: for you were of opinion that even if the true state of the case could not possibly escape the eyes of gods and men, still this admission ought to be made for the sake of the argument, in order that pure justice might be Dweighed against pure injustice. Do you remember?

I should be much to blame if I had forgotten.

Then, as the cause is decided, I demand on behalf of justice that the estimation in which she is held by gods and 329 men and which we acknowledge to be her due should now be restored to her by us6; since she has been shown to confer reality, and not to deceive those who truly possess her, let what has been taken from her be given back, that so she may win that palm of appearance which is hers also, and which she gives to her own.

6Reading ἡμῶν.

E The demand, he said, is just.

In the first place, I said—and this is the first thing which you will have to give back—the nature both of the just and unjust is truly known to the gods.

Granted.

The just man is the friend of the gods, and all things work together for his good. And if they are both known to them, one must be the friend and the other the enemy of the gods, as we admitted from the beginning?

True.

613 And the friend of the gods may be supposed to receive from them all things at their best, excepting only such evil as is the necessary consequence of former sins?

Certainly.

Then this must be our notion of the just man, that even when he is in poverty or sickness, or any other seeming misfortune, all things will in the end work together for good to him in life and death: for the gods have a care of any one whose desire is to become just and to be like God, as far as Bman can attain the divine likeness, by the pursuit of virtue?

Yes, he said; if he is like God he will surely not be neglected by him.

The unjust is the opposite. And of the unjust may not the opposite be supposed?

Certainly.

Such, then, are the palms of victory which the gods give the just?

That is my conviction.

He may be compared to a runner who is only good at the start. And what do they receive of men? Look at things as they really are, and you will see that the clever unjust are in the case of runners, who run well from the starting-place to the goal but not back again from the goal: they go off at a great pace, Cbut in the end only look foolish, slinking away with their ears draggling on their shoulders, and without a crown; but the true runner comes to the finish and receives the 330 prize and is crowned. And this is the way with the just; he who endures to the end of every action and occasion of his entire life has a good report and carries off the prize which men have to bestow.

True.

Recapitulation of things unfit for ears polite which had been described by Glaucon in Book II. And now you must allow me to repeat of the just the blessings which you were attributing to the fortunate unjust. DI shall say of them, what you were saying of the others, that as they grow older, they become rulers in their own city if they care to be; they marry whom they like and give in marriage to whom they will; all that you said of the others I now say of these. And, on the other hand, of the unjust I say that the greater number, even though they escape in their youth, are found out at last and look foolish at the end of their course, and when they come to be old and miserable are flouted alike by stranger and citizen; they are beaten and Ethen come those things unfit for ears polite, as you truly term them; they will be racked and have their eyes burned out, as you were saying. And you may suppose that I have repeated the remainder of your tale of horrors. But will you let me assume, without reciting them, that these things are true?

Certainly, he said, what you say is true.

614 These, then, are the prizes and rewards and gifts which are bestowed upon the just by gods and men in this present life, in addition to the other good things which justice of herself provides.

Yes, he said; and they are fair and lasting.

And yet, I said, all these are as nothing either in number or greatness in comparison with those other recompenses which await both just and unjust after death. And you ought to hear them, and then both just and unjust will have received from us a full payment of the debt which the argument owes to them.

B Speak, he said; there are few things which I would more gladly hear.

SOCRATES.The vision of Er. Well, I said, I will tell you a tale; not one of the tales which Odysseus tells to the hero Alcinous, yet this too is a tale of a hero, Er the son of Armenius, a Pamphylian by birth. He was slain in battle, and ten days afterwards, when the bodies of the dead were taken up already in a state of corruption, his body was found unaffected by decay, and 331 carried away home to be buried. And on the twelfth day, as he was lying on the funeral pile, he returned to life and told them what he had seen in the other world. The judgement.He said that when his soul left the body he went on a journey with a great company, Cand that they came to a mysterious place at which there were two openings in the earth; they were near together, and over against them were two other openings in the heaven above. The two openings in heaven and the two in earth through which passed those who were beginning and those who had completed their pilgrimage.In the intermediate space there were judges seated, who commanded the just, after they had given judgment on them and had bound their sentences in front of them, to ascend by the heavenly way on the right hand; and in like manner the unjust were bidden by them to descend by the lower way on the left hand; these also bore the symbols of their deeds, but fastened on their backs. He drew near, Dand they told him that he was to be the messenger who would carry the report of the other world to men, and they bade him hear and see all that was to be heard and seen in that place. Then he beheld and saw on one side the souls departing at either opening of heaven and earth when sentence had been given on them; and at the two other openings other souls, some ascending out of the earth dusty and worn with travel, some descending out of heaven clean and bright. And Earriving ever and anon they seemed to have come from a long journey, and they went forth with gladness into the meadow, where they encamped as at a festival; and those who knew one another embraced and conversed, the souls which came from earth curiously enquiring about the things above, The meeting in the meadow.and the souls which came from heaven about the things beneath. And they told one another of what had happened by the way, those from below weeping and sorrowing 615at the remembrance of the things which they had endured and seen in their journey beneath the earth (now the journey lasted a thousand years), while those from above were describing heavenly delights and visions of inconceivable beauty. The story, Glaucon, would take too long to tell; but the sum was this:—The punishment tenfold the sin.He said that for every wrong which they had done to any one they suffered tenfold; or once in a hundred years—such being reckoned to be the length Bof man's life, and the penalty being thus paid ten times in a thousand years. If, for example, there were any who had been 332 the cause of many deaths, or had betrayed or enslaved cities or armies, or been guilty of any other evil behaviour, for each and all of their offences they received punishment ten times over, and the rewards of beneficence and justice and Choliness were in the same proportion.

‘Unbaptized infants.’/I need hardly repeat what he said concerning young children dying almost as soon as they were born. Of piety and impiety to gods and parents, and of murderers[103], there were retributions other and greater far which he described. He mentioned that he was present when one of the spirits asked another, ‘Where is Ardiaeus the Great?’ Ardiaeus the tyrant.(Now this Ardiaeus lived a thousand years before the time of Er: he had been the tyrant of some city of Pamphylia, and had murdered his aged father and his elder brother, Dand was said to have committed many other abominable crimes.) The answer of the other spirit was: ‘He comes not hither and will never come. And this,’ said he, ‘was one of the dreadful sights which we ourselves witnessed. We were at the mouth of the cavern, and, having completed all our experiences, were about to reascend, when of a sudden Ardiaeus appeared and several others, most of whom were tyrants; and there were also besides the tyrants private individuals Ewho had been great criminals: they were just, as they fancied, about to return into the upper world, but the mouth, instead of admitting them, gave a roar, whenever any of these Incurable sinners.incurable sinners or some one who had not been sufficiently punished tried to ascend; and then wild men of fiery aspect, who were standing by and heard the sound, 616seized and carried them off; and Ardiaeus and others they bound head and foot and hand, and threw them down and flayed them with scourges, and dragged them along the road at the side, carding them on thorns like wool, and declaring to the passers-by what were their crimes, and that[104] they were being taken away to be cast into hell.’ And of all the many terrors which they had endured, he said that there was none like the terror which each of them felt at that moment, lest they should hear the voice; and when there was silence, one by one they ascended with exceeding joy. These, said Er, were the penalties and retributions, and there were blessings as great. 333

B Now when the spirits which were in the meadow had tarried seven days, on the eighth they were obliged to proceed on their journey, and, on the fourth day after, he said that they came to a place where they could see from above a line of light, straight as a column, extending right through the whole heaven and through the earth, in colour resembling the rainbow, only brighter and purer; another day’s journey brought them to the place, and there, in the Cmidst of the light, they saw the ends of the chains of heaven let down from above: for this light is the belt of heaven, and holds together the circle of the universe, like the under-girders of a trireme. From these ends is extended the spindle of Necessity, on which all the revolutions turn. The shaft and hook of this spindle are made of steel, and the whorl is made partly of steel and also partly of other materials. DThe whorls representing the spheres of the heavenly bodies.Now the whorl is in form like the whorl used on earth; and the description of it implied that there is one large hollow whorl which is quite scooped out, and into this is fitted another lesser one, and another, and another, and four others, making eight in all, like vessels which fit into one another; the whorls show their edges on the upper side, and on their Elower side all together form one continuous whorl. This is pierced by the spindle, which is driven home through the centre of the eighth. The first and outermost whorl has the rim broadest, and the seven inner whorls are narrower, in the following proportions—the sixth is next to the first in size, the fourth next to the sixth; then comes the eighth; the seventh is fifth, the fifth is sixth, the third is seventh, last and eighth comes the second. The largest [or fixed stars] is spangled, and the seventh [or sun] is brightest; the eighth [or moon] 617coloured by the reflected light of the seventh; the second and fifth [Saturn and Mercury] are in colour like one another, and yellower than the preceding; the third [Venus] has the whitest light; the fourth [Mars] is reddish; the sixth [Jupiter] is in whiteness second. Now the whole spindle has the same motion; but, as the whole revolves in one direction, the seven inner circles move slowly in the other, and of these the swiftest is the eighth; next in swiftness are the Bseventh, sixth, and fifth, which move together; third in swiftness appeared to move according to the law of this 334 reversed motion the fourth; the third appeared fourth and the second fifth. The spindle turns on the knees of Necessity; and on the upper surface of each circle is a siren, who goes round with them, hymning a single tone or note. The eight together form one harmony; and round about, at equal intervals, Cthere is another band, three in number, each sitting upon her throne: these are the Fates, daughters of Necessity, who are clothed in white robes and have chaplets upon their heads, Lachesis and Clotho and Atropos, who accompany with their voices the harmony of the sirens—Lachesis singing of the past, Clotho of the present, Atropos of the future; Clotho from time to time assisting with a touch of her right hand the revolution of the outer circle of the whorl or spindle, and Atropos with her left hand touching and guiding the inner ones, and Lachesis laying Dhold of either in turn, first with one hand and then with the other.

When Er and the spirits arrived, their duty was to go at once to Lachesis; but first of all there came a prophet who arranged them in order; then he took from the knees of Lachesis lots and samples of lives, and having mounted a high pulpit, spoke as follows: The proclamation of the free choice.‘Hear the word of Lachesis, the daughter of Necessity. Mortal souls, behold a new cycle of life and mortality. Your genius will not be allotted to you, Ebut you will choose your genius; and let him who draws the first lot have the first choice, and the life which he chooses shall be his destiny. Virtue is free, and as a man honours or dishonours her he will have more or less of her; the responsibility is with the chooser—God is justified.’ When the Interpreter had thus spoken he scattered lots indifferently among them all, and each of them took up the lot which fell near him, all but Er himself (he was not allowed), and each as he took his lot perceived the number which he had obtained. 618Then the Interpreter placed on the ground before them the samples of lives; and there were many more lives than the souls present, and they were of all sorts. There were lives of every animal and of man in every condition. And there were tyrannies among them, some lasting out the tyrant’s life, others which broke

off in the middle and came to an end in poverty and exile and beggary; and there were 335 lives of famous men, some who were famous for their form and beauty as well as for their strength and success in games, Bor, again, for their birth and the qualities of their ancestors; and some who were the reverse of famous for the opposite qualities. And of women likewise; there was not, however, any definite character in them, because the soul, when choosing a new life, must of necessity become different. But there was every other quality, and the all mingled with one another, and also with elements of wealth and poverty, and disease and health; and there were mean states also. And here, my dear Glaucon, is the supreme peril of our human state; and therefore the utmost care should be taken. The complexity of circumstances,CLet each one of us leave every other kind of knowledge and seek and follow one thing only, if peradventure he may be able to learn and may find some one who will make him able to learn and discern between good and evil, and so to choose always and everywhere the better life as he has opportunity. He should consider the bearing of all these things which have been mentioned severally and collectively upon virtue; and their relation to the human soul.he should know what the effect of beauty is when combined with poverty or wealth in a Dparticular soul, and what are the good and evil consequences of noble and humble birth, of private and public station, of strength and weakness, of cleverness and dullness, and of all the natural and acquired gifts of the soul, and the operation of them when conjoined; he will then look at the nature of the soul, and from the consideration of all these qualities he will be able to determine which is the better and which is the worse; and so he will choose, giving the name Eof evil to the life which will make his soul more unjust, and good to the life which will make his soul more just; all else he will disregard. For we have seen and know that this is 619the best choice both in life and after death. A man must take with him into the world below an adamantine faith in truth and right, that there too he may be undazzled by the desire of wealth or the other allurements of evil, lest, coming upon tyrannies and similar villainies, he do irremediable wrongs to others and suffer yet worse himself; but let him know how to choose the mean and avoid the extremes on either side, as far as possible, not only in this life but 336 in all Bthat which is to come. For this is the way of happiness.

And according to the report of the messenger from the other world this was what the prophet said at the time: ‘Even for the last comer, if he chooses wisely and will live diligently, there is appointed a happy and not undesirable existence. Let not him who chooses first be careless, and let not the last despair.’ And when he had spoken, he who had the first choice came forward and in a moment chose the greatest tyranny; his mind having been darkened by folly and sensuality, he had not thought out the whole matter before he chose, and did not at first sight perceive that he Cwas fated, among other evils, to devour his own children. But when he had time to reflect, and saw what was in the lot, he began to beat his breast and lament over his choice, forgetting the proclamation of the prophet; for, instead of throwing the blame of his misfortune on himself, he accused chance and the gods, and everything rather than himself. Habit not enough without philosophy when circumstances change.Now he was one of those who came from heaven, and in a former life had dwelt in a well-ordered State, but his virtue Dwas a matter of habit only, and he had no philosophy. And it was true of others who were similarly overtaken, that the greater number of them came from heaven and therefore they had never been schooled by trial, whereas the pilgrims who came from earth having themselves suffered and seen others suffer, were not in a hurry to choose. And owing to this inexperience of theirs, and also because the lot was a chance, many of the souls exchanged a good destiny for an evil or an evil for a good. For if a man had always on his arrival in this world dedicated himself from the first to sound philosophy, Eand had been moderately fortunate in the number of the lot, he might, as the messenger reported, be happy here, and also his journey to another life and return to this, instead of being rough and underground, would be smooth and heavenly. The spectacle of the election.Most curious, he said, was the spectacle—sad and laughable and strange; for the choice of the souls 620was in most cases based on their experience of a previous life. There he saw the soul which had once been Orpheus choosing the life of a swan out of enmity to the race of women, hating to be born of a woman because they had 337 been his murderers; he beheld also the soul of Thamyras choosing the life of a nightingale; birds, on the other hand, like the swan and other musicians, wanting to be men. The Bsoul which obtained the twentieth[105] lot chose the life of a lion, and this was the soul of Ajax the son of Telamon, who would not be a man, remembering the injustice which was done him in the judgment about the arms. The next was Agamemnon, who took the life of an eagle, because, like Ajax, he hated human nature by reason of his sufferings. About the middle came the lot of Atalanta; she, seeing the great fame of an athlete, was unable to resist the temptation: and after her Cthere followed the soul of Epeus the son of Panopeus passing into the nature of a woman cunning in the arts; and far away among the last who chose, the soul of the jester Thersites was putting on the form of a monkey. There came also the soul of Odysseus having yet to make a choice, and his lot happened to be the last of them all. Now the recollection of former toils had disenchanted him of ambition, and he went about for a considerable time in search of the life of a private man who had no cares; he had some difficulty in finding this, which was lying about and had been neglected by everybody else; Dand when he saw it, he said that he would have done the same had his lot been first instead of last, and that he was delighted to have it. And not only did men pass into animals, but I must also mention that there were animals tame and wild who changed into one another and into corresponding human natures—the good into the gentle and the evil into the savage, in all sorts of combinations.

All the souls had now chosen their lives, and they went in the order of their choice to Lachesis, who sent with them the genius whom they had severally chosen, to be the guardian Eof their lives and the fulfiller of the choice: this genius led the souls first to Clotho, and drew them within the revolution of the spindle impelled by her hand, thus ratifying the destiny of each; and then, when they were fastened to this, carried them to Atropos, who spun the threads and made 621them irreversible, whence without turning round they passed beneath the throne of Necessity; and when they had all passed, they marched on in a scorching heat to the plain of 338 Forgetfulness, which was a barren waste destitute of trees and verdure; and then towards evening they encamped by the river of Unmindfulness, whose water no vessel can hold; of this they were all obliged to drink a certain quantity, and those who were not saved by wisdom drank more than was necessary; and each one as he drank forgot all things. BNow after they had gone to rest, about the middle of the night there was a thunderstorm and earthquake, and then in an instant they were driven upwards in all manner of ways to their birth, like stars shooting. He himself was hindered from drinking the water. But in what manner or by what means he returned to the body he could not say; only, in the morning, awaking suddenly, he found himself lying on the pyre.

And thus, Glaucon, the tale has been saved and has not perished, Cand will save us if we are obedient to the word spoken; and we shall pass safely over the river of Forgetfulness and our soul will not be defiled. Wherefore my counsel is, that we hold fast ever to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good and every sort of evil. Thus shall we live dear to one another and to the gods, both while remaining here and when, like Dconquerors in the games who go round to gather gifts, we receive our reward. And it shall be well with us both in this life and in the pilgrimage of a thousand years which we have been describing.

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[1] Bendis, the Thracian Artemis.

[2] Reading φυλάξασθαι καὶ λαθεῖν, οὗτος, κτλ.

[3] Reading Γύνῃ τῷ Κροίσου τοῦ Λυδοῦ προγόνῳ.

[4] Seven against Thebes, 574.

[5] Hesiod, Works and Days, 230.

[6] Homer, Od. xix. 109.

[7] Eumolpus.

[8] Hesiod, Works and Days, 287.

[9] Homer, Iliad, ix. 493.

[10] Hesiod, Theogony, 154, 459.

[11] Placing the comma after γραυσί, and not after γιγνομένοις.

[12] Iliad, xxiv. 527.

[13] Iliad, ii. 69.

[14] Ib. xx.

[15] Hom. Od. xvii. 485.

[16] Omitting κατὰ φαντασίας.

[17] From a lost play.

[18] Od. xi. 489.

[19] Il. xx. 64.

[20] Il. xxiii. 103.

[21] Od. x. 495.

[22] Il. xvi. 856.

[23] Ib. xxiii. 100.

[24] Od. xxiv. 6.

[25] Il. xxiv. 10.

[26] Ib. xviii. 23.

[27] Ib. xxii. 414.

[28] Il. xviii. 54.

[29] Ib. xxii. 168.

[30] Ib. xvi. 433.

[31] Ib. i. 599.

[32] Od. xvii. 383 sq.

[33] Or, ‘if his words are accompanied by actions.’

[34] Il. iv. 412.

[35] Od. iii. 8.

[36] Ib. iv. 431.

[37] Ib. i. 225.

[38] Ib. ix. 8.

[39] Ib. xii. 342.

[40] Il. xiv. 281.

[41] Od. viii. 266.

[42] Ib. xx. 17.

[43] Quoted by Suidas as attributed to Hesiod.

[44] Il. ix. 515.

[45] Ib. xxiv. 175.

[46] Cf. *infra*, x. 595.

[47] Il. xxii. 15 sq.

[48] Ib. xxi. 130, 223 sq.

[49] Il. xxiii. 151.

[50] Ib. xxii. 394.

[51] Ib. xxiii. 175.

[52] From the Niobe of Aeschylus.

[53] i.e. the four notes of the tetrachord.

[54] Socrates expresses himself carelessly in accordance with his assumed ignorance of the details of the subject. In the first part of the sentence he appears to be speaking of paeonic rhythms which are in the ratio of 3⁄2; in the second part, of dactylic and anapaestic rhythms, which are in the ratio of 1⁄1; in the last clause, of iambic and trochaic rhythms, which are in the ratio of 1⁄2 or 2⁄1.

[55] Cp. *supra*, II. 368 D.

[56] Making the answer of Socrates begin at καὶ γὰρ πρὸς κ.τ.λ.

[57] Iliad iv. 218.

[58] Or, ‘that for their own good you are making these people miserable.’

[59] Od. i. 352.

[60] Reading μὴ δεῖν ἀντιπράτειν, without a comma after δεῖν.

[61] Od. xx. 17, quoted supra, III. 390 D.

[62] Or, taking παρὰ in another sense, ‘trained to virtue on their principles.’

[63] Putting a comma after τῶν ἀνανγκαίων.

[64] Or, ‘will they not deserve to be called sophisms,’ ….

[65] Heraclitus said that the sun was extinguished every evening and relighted every morning.

[66] Reading κατηκόῳ or κατηκόοις.

[67] Reading ἦ καὶ ἐὰν οὕτω θεῶνται without a question, and ἀλλοίαν τοι: or, retaining the question and taking ἀλλοίαν δόξαν in a new sense: ‘Do you mean to say really that, viewing him in this light, they will be of another mind from yours, and answer in another strain?’

[68] Cp. IV. 435 D.

[69] Or, separating καὶ μάλα from ἄξιον, ‘True, he said, and a noble thought’: or ἄξιον τὸ διανόημα may be a gloss.

[70] Reading ἀνὴρ καλός: or reading ἀνὴρ καλῶς, ‘I quite well knew from the very first, that you, &c.’

[71] A play upon τόκος, which means both ‘offspring’ and ‘interest.’

[72] Reading διανοοῦ.

[73] Reading: ἄνισα.

[74] Reading ὧνπερ ἐκεῖνο εἰκόνων.

[75] Reading παρόντα.

[76] In allusion to a game in which two parties fled or pursued according as an oyster-shell which was thrown into the air fell with the dark or light side uppermost.

[77] Reading οὖσαν ἐπάνοδον.

[78] Meaning either (1) that they integrate the number because they deny the possibility of fractions; or (2) that division is regarded by them as a process of multiplication, for the fractions of one continue to be units.

[79] Or, ‘close alongside of their neighbour’s instruments, as if to catch a sound from them.’

[80] Omitting ἐνταῦθα δὲ πρὸς φαντάσματα. The word θεῖα is bracketed by Stallbaum.

[81] A play upon the word νόμος, which means both ‘law’ and ‘strain.’

[82] γραμμάς, literally ‘lines,’ probably the starting-point of a race-course.

[83] i.e. a cyclical number, such as 6, which is equal to the sum of its divisors 1, 2, 3, so that when the circle or time represented by 6 is completed, the lesser times or rotations represented by 1, 2, 3 are also completed.

[84] Probably the numbers 3, 4, 5, 6 of which the three first = the sides of the Pythagorean triangle. The terms will then be 33, 43, 53, which together = 63 = 216.

[85] Or the first a square which is 100 × 100 = 10,000. The whole number will then be 17,500 = a square of 100, and an oblong of 100 by 75.

[86] Reading προμήκη δέ.

[87] Or, ‘consisting of two numbers squared upon irrational diameters,’ &c. = 100. For other explanations of the passage see Introduction.

[88] Cp. supra, 544 C.

[89] Omitting ἤ τινος.

[90] Reading καὶ ἐτίμα μάλιστα. Εὖ, ἦ δ’ ἐγώ, according to Schneider’s excellent emendation.

[91] Omitting τί μήν; ἔφη.

[92] Or, ‘the philosophical temper of the condemned.’

[93] Herod. i. 55.

[94] Or, ‘opinions or appetites such as are deemed to be good.’

[95] Reading with Grasere and Hermann τί οἰώμεθα, and omitting οὐδὲν, which is not found in the best MSS.

[96] 729 *nearly* equals the number of days and nights in the year.

[97] Or ‘take up his abode there.’

[98] Omitting εἰς.

[99] Or, ‘with his nouns and verbs.’

[100] Reading εἰδωλοποιοῦντα … ἀφεστῶτα.

[101] Or, if we accept Madvig’s ingenious but unnecessary emendation ᾄσόμεθα, ‘At all events we will sing, that’ &c.

[102] Reading ἀπελυσάμεθα.

[103] Reading αὐτόχειρας.

[104] Reading καὶ ὅτι.

[105] Reading εἰκοστήν.

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Analogy of the arts applied to rulers, 1. 341; of the arts and justice, *ib.* 349; of men and animals, 2. 375; 5. 459.

Anapaestic rhythms, 3. 400 B.

Anarchy, begins in music, 4. 424 E [*cp.* Laws 3. 701 B]; in democracies, 8. 562 D.

Anger, stirred by injustice, 4. 440.

Animals, liberty enjoyed by, in a democracy, 8. 562 E, 563 C; choose their destiny in the next world, 10. 620 D [*cp.* Phaedr. 249 B].

Anticipations of pleasure and pain, 9. 584 D.

Aphroditè, bound by Hephaestus, 3. 390 C.

Apollo, song of, at the nuptials of Thetis, 2. 383 A; Apollo and Achilles, 3. 391 A; Chryses' prayer to, *ib.* 394 A; lord of the lyre, *ib.* 399 E; father of Asclepius, *ib.* 408 C; the God of Delphi, 4. 427 A.

Appearance, power of, 2. 365 B, 366 C.

Appetite, good and bad, 5. 475 C.

Appetites, the, 8. 559; 9. 571 (*cp.* 4. 439).

Appetitive element of the soul, 4. 439 [*cp.* Tim. 70 E]; must be subordinate to reason and passion, 4. 442 A; 9. 571 D; may be described as the love of gain, 9. 581 A.

Arcadia, temple of Lycaean Zeus in, 8. 565 D.

Archilochus, quoted, 2. 365 C.

Architecture, 4. 438 C; necessity of pure taste in, 3. 401.

Ardiaeus, tyrant of Pamphylia, his eternal punishment, 10. 615 C, E.

Ares and Aphroditè, 3. 390 C.

Argos, Agamemnon, king of, 3. 393 E.

Argument, the longer and the shorter method of, 4. 435; 6. 504; misleading nature of (Adeimantus), 6. 487; youthful love of, 7. 539 [*cp.* Phil. 15 E]. For the personification of the argument, *see* Personification.

Arion, 5. 453 E.

Aristocracy (i.e. the ideal state or government of the best), 4. 445 C (*cp.* 8. 544 E, 545 D, *and see* State); mode of its decline, 8. 546;
—the aristocratical man, 7. 541 B; 8. 544 E (*see* Guardians, Philosopher, Ruler):
—(in the ordinary sense of the word), 1. 338 D. Cp. Constitution.

Ariston, father of Glaucon, 1. 327 A (*cp.* 2. 368 A).

Aristonymus, father of Cleitophon, 1. 328 B.

Arithmetic, must be learnt by the rulers, 7. 522–526; use of, in forming ideas, *ib.* 524 foll. (*cp.* 10. 602); spirit in which it should be pursued, 7. 525 D; common notions about, mistaken, *ib.* E; an excellent instrument of education, *ib.* 526 [*cp.* Laws 5. 747]; employed in order to express the interval between the king and the tyrant, 9. 587. Cp. Mathematics.

Armenius, father of Er, the Pamphylian, 10. 614 B.

Arms, throwing away of, disgraceful, 5. 468 A; arms of Hellenes not to be offered as trophies in the temples, *ib.* 470 A.

Army needed in a state, 2. 374.

Art, influence of, on character, 3. 400 foll.;
—art of building, *ib.* 401 A; 4. 438 C; carpentry, 4. 428 C; calculation, 7. 524, 526 B; 10. 341 602; cookery, 1. 332 C; dyeing, 4. 429 D; embroidery, 3. 401 A; exchange, 2. 369 C; measurement, 10. 602; money-making, 1. 330; 8. 556; payment, 1. 346; tactics, 7. 522 E, 525 B; weaving, 3. 401 A; 5. 455 D; weighing, 10. 602 D;
—the arts exercised for the good of their subject, 1. 342, 345–347 [*cp.* Euthyph. 13]; interested in their own perfection, 1. 342; differ according to their functions, *ib.* 346; full of grace, 3. 401 A; must be subject to a censorship, *ib.* B; causes of the deterioration of, 4. 421; employment of children in, 5. 467 A; ideals in, *ib.* 472 D; chiefly useful for practical purposes, 7. 533 A;
—the arts and philosophy, 6. 495 E, 496 C (cp. *supra* 5. 475 D, 476 A);
—the handicraft arts a reproach, 9. 590 C;
—the lesser arts (τεχνύδρια), 5. 475 D; (τέχνια), 6. 495 D;
—three arts concerned with all things, 10. 601.

Art. [*Art, according to the conception of Plato, is not a collection of canons of criticism, but a subtle influence which pervades all things animate as well as inanimate* (3. 400, 401). *He knows nothing of 'schools' or of the history of art, nor does he select any building or statue for condemnation or admiration.* [*Cp.* Protag. 311 C, *where Pheidias is casually mentioned as the typical sculptor, and* Meno 91 D, *where Socrates says that Pheidias, 'although he wrought such exceedingly noble works,' did not make nearly so much money by them as Protagoras did by his wisdom.*] *Plato judges art by one test, 'simplicity,' but under this he includes moderation, purity, and harmony of proportion; and he would extend to sculpture and architecture the same rigid censorship which he has already applied to poetry and music* (3. 401 A). *He dislikes the 'illusions' of painting* (10. 602) *and the 'false proportions' given by sculptors to their subjects* (Soph. 234 E), *both of which he classes as a species of magic. With more justice he points out the danger of an excessive devotion to art;* (cp. *the ludicrous pictures of the unmanly musician* (3. 411), *and of the dilettanti who run about to every chorus* (5. 475)). *But he hopes to save his guardians from effeminacy by the severe discipline and training of their early years. Sparta and Athens are to be combined* [*cp.* Introduction, p. clxx]: *the citizens will live, as Adeimantus complains, 'like a garrison of mercenaries'* (4. 419); *but they will be surrounded by an atmosphere of grace and beauty, which will insensibly instil noble and true ideas into their minds.*]

Artisans, necessary in the state, 2. 370; have no time to be ill, 3. 406 D.

Artist, the Great, 10. 596 [*cp.* Laws 10. 902 E];
—the true artist does not work for his own benefit, 1. 346, 347;
—artists must imitate the good only, 3. 401 C.

Asclepiadae, 3. 405 D, 408 B; 10. 599 C.

Asclepius, son of Apollo, 3. 408 C; not ignorant of the lingering treatment, *ib.* 406 D; a statesman, *ib.* 407 E; said by the poets to have been bribed to restore a rich man to life, *ib.* 408 B; left disciples, 10. 599 C;
—descendants of, 3. 406 A;
—his sons at Troy, *ibid.*

Assaults, trials for, will be unknown in the best state, 5. 464 E.

Astronomy, must be studied by the rulers, 7. 527–530; spirit in which it should be pursued, *ib.* 529, 530. 342

Atalanta, chose the life of an athlete, 10. 620 B.

Athené, not to be considered author of the strife between Trojans and Achaeans, 2. 379 E.

Athenian confectionery, 3. 404 E.

Athens, corpses exposed outside the northern wall of, 4. 439 E.

Athlete, Atalanta chooses the soul of an, 10. 620 B; athletes, obliged to pay excessive attention to diet, 3. 404 A; sleep away their lives, *ibid.*; are apt to become brutalized, *ib.* 410, 411 (cp. 7. 535 D);
—the guardians athletes of war, 3. 403 E, 404 B; 4. 422; 7. 521 E; 8. 543 [*cp.* Laws 8. 830].

Atridae, 3. 393 A.

Atropos (one of the Fates), her song, 10. 617 C; spins the threads of destiny, and makes them irreversible, *ib.* 620 E.

Attic confections, 3. 404 E.

Audience, *see* Spectator.

Autolycus, praised by Homer, 1. 334 A.

Auxiliaries, the young warriors of the state, 3. 414; compared to dogs, 2. 376; 4. 440 D; 5. 451 D; have silver mingled in their veins, 3. 415 A. Cp. Guardians.

Avarice, disgraceful, 1. 347 B; forbidden in the guardians, 3. 390 E; falsely imputed to Achilles and Asclepius by the poets, *ib.* 391 B, 408 C; characteristic of timocracy and oligarchy, 8. 548 A, 553.

B.

Barbarians, regard nakedness as improper, 5. 452; the natural enemies of the Hellenes, *ib.* 469 D, 470 C [*cp.* Pol. 262 D]; peculiar forms of government among, 8. 544 D.

Beast, the great, 6. 493; the many-headed, 9. 588, 589; 'the wild beast within us,' *ib.* 571, 572.

Beautiful, the, and the good are one, 5. 452;
—the many beautiful contrasted with absolute beauty, 6. 507 B.

Beauty as a means of education, 3. 401 foll.; absolute beauty, 5. 476, 479; 6. 494 A, 501 B, 507 B [*cp.* Laws 2. 655 C].

Becoming, the passage from, to being, 7. 518 D, 521 D, 525 D.

Beds, the figure of the three, 10. 596.

Bee-masters, 8. 564 C.

Being and not being, 5. 477; true being the object of the philosopher's desire, 6. 484, 485, 486 E, 490, 500 C; 7. 521, 537 D; 9. 581, 582 C (cp. 5. 475 E; 7. 520 B, 525; *and* Phaedo 82; Phaedr. 249; Theaet. 173 E; Soph. 249 D, 254); concerned with the invariable, 9. 585 C.

Belief, *see* Faith.

Bendidea, a feast of Artemis, 1. 354 A (cp. 327 A, B).

Bendis, a title of Artemis, 1. 327 A.

Bias of Priene, 1. 335 E.

Birds, breeding of, at Athens, 5. 459.

Blest, Islands of the, 7. 519 C, 540 B.

Body, the, not self-sufficing, 1. 341 E; excessive care of, inimical to virtue, 3. 407 (cp. 9. 591 D); has less truth and essence than the soul, 9. 585 D;
—harmony of body and soul, 3. 402 D.

Body, the, and the members, comparison of the state to, 5. 462 D, 464 B.

Boxing, 4. 422.

Brass (and iron) mingled by the God in the husbandmen and craftsmen, 3. 415 A (cp. 8. 547 A).

Breeding of animals, 5. 459.

Building, art of, 3. 401 A; 4. 438 C.

Burial of the guardians, 3. 414 A; 5. 465 E, 469 A; 7. 540 B [*cp.* Laws 12. 947]. 343

C.

Calculation, art of, corrects the illusions of sight, 10. 602 (cp. 7. 524); the talent for, accompanied by general quickness, 7. 526 B. Cp. Arithmetic.

Captain, parable of the deaf, 6. 488.

Carpentry, 4. 428 C.

Causes, final, argument from, applied to justice, 1. 352: 6. 491 E, 495 B;
—of crimes, 8. 552 D; 9. 575 A.

Cave, the image of the, 7. 514 foll., 532 (cp. 539 E).

Censorship of fiction, 2. 377; 3. 386–391, 401 A, 408 C; 10. 595 foll. [*cp.* Laws 7. 801, 811]; of the arts, 3. 401.

Ceos, Prodicus of, 10. 600 C.

Cephalus, father of Polemarchus, 1. 327 B; offers sacrifice, *ib.* 328 B, 331 D; his views on old age, *ib.* 328 E; his views on wealth, *ib.* 330 A foll.

Cephalus [of Clazomenae], 1. 330 B.

Cerberus, two natures in one, 9. 588 C.

Chance in war, 5. 467 E; blamed by men for their misfortunes, 10. 619 C.

Change in music, not to be allowed, 4. 424 [*cp.* Laws 7. 799].

Character, differences of, in men, 1. 329 D [*cp.* Pol. 307]; in women, 5. 456;
—affected by the imitation of unworthy objects, 3. 395;
—national character, 4. 435 [*cp.* Laws 5. 747]:
—great characters may be ruined by bad education, 6. 491 E, 495 B; 7. 519:
—faults of character, 6. 503 [*cp.* Theaet. 144 B].

Charmantides, the Paeanian, present at the dialogue, 1. 328 B.

Charondas, lawgiver of Italy and Sicily, 10. 599 E.

Cheese, 2. 372 C; 3. 405 E.

Cheiron, teacher of Achilles, 3. 391 C.

Children have spirit, but not reason, 4. 441 A; why under authority, 9. 590 E;
—in the state, 3. 415; 5. 450 E, 457 foll.; 8. 543; must not hear improper stories, 2. 377; 3. 391 C; must be reared amid fair sights and sounds, 3. 401; must receive education even in their plays, 4. 425 A; 7. 537 A [*cp.* Laws 1. 643 B]; must learn to ride, 5. 467 [*cp.* Laws 7. 804 C]; must go with their fathers and mothers into war, 5. 467; 7. 537 A:
—transfer of children from one class to another, 3. 415; 4. 423 D:

—exposure of children allowed, 5. 460 C, 461 C:
—illegitimate children, *ib.* 461 A.

Chimaera, two natures in one, 9. 588 C.

Chines, presented to the brave warrior, 5. 468 D.

Chryses, the priest of Apollo (Iliad i. 11 foll.), 3. 392 E foll.

Cithara, *see* Harp.

Citizens, the, of the best state, compared to a garrison of mercenaries (Adeimantus), 4. 419 (cp. 8. 543); will form one family, 5. 462 foll. *See* Guardians.

City, situation of the, 3. 415:
—the 'city of pigs,' 2. 372:
—the heavenly city, 9. 592:
—Cities, most, divided between rich and poor, 4. 422 E; 8. 551 E [*cp.* Laws 12. 945 E]:
—the game of cities, 4. 422 E. Cp. Constitution, State.

Classes, in the state, should be kept distinct, 2. 374; 3. 397 E, 415 A; 4. 421, 433 A, 434, 441 E, 443; 5. 453 (cp. 8. 552 A, *and* Laws 8. 846 E).

Cleitophon, the son of Aristonymus, present at the dialogue, 1. 328 B; interposes on behalf of Thrasymachus, *ib.* 340 A.

Cleverness, no match for honesty, 3. 409 C (cp. 10. 613 C); not often united with a steady character, 6. 344 503 [*cp.* Theaet. 144 B]; needs an ideal direction, 7. 519 [*cp.* Laws 7. 819 A].

Clotho, second of the fates, 10. 617 C, 620 E; sings of the present, *ib.* 617 C; the souls brought to her, *ib.* 620 E.

Colours, comparison of, 9. 585 A; contrast of, *ib.* 586 C;
—indelible colours, 4. 429:
—'colours' of poetry, 10. 601 A.

Comedy, cannot be allowed in the state, 3. 394 [*cp.* Laws 7. 816 D]; accustoms the mind to vulgarity, 10. 606;
—same actors cannot act both tragedy and comedy, 3. 395.

Common life in the state, 5. 458, 464 foll.;
—common meals of the guardians, 3. 416; common meals for women, 5. 458 D [*cp.* Laws 6. 781; 7. 806 E; 8. 839 D];
—common property among the guardians, 3. 416 E; 4. 420 A, 422 D; 5. 464; 8. 543.

Community of women and children, 3. 416; 5. 450 E, 457 foll., 462, 464; 8. 543 A [*cp.* Laws 5. 739 C];
—of property, 3. 416 E; 4. 420 A, 422 D; 5. 464; 8. 543;
—of feeling, 5. 464.

Community. [*The communism of the Republic seems to have been suggested by Plato's desire for the unity of the state* (cp. 5. 462 foll.). *If those 'two small pestilent words, "meum" and "tuum," which have engendered so much strife among men and created so much mischief in the world,' could be banished from the lips and thoughts of mankind, the ideal state would soon be realized. The citizens would have parents, wives, children, and property in common; they would rejoice in each other's prosperity, and sorrow at each other's misfortune; they would call their rulers not 'lords' and 'masters,' but 'friends' and 'saviours.' Plato is aware that such a conception could hardly be carried out in this world; and he evades or adjourns, rather than solves, the difficulty by the famous assertion that only when the philosopher rules in the city will the ills of human life find an end* [*cp.* Introduction, p. clxxiii]. *In the Critias, where the ideal state, as Plato himself hints to us* (110 D), *is to some extent reproduced in an imaginary description of ancient Attica, property is common, but there is no mention of a community of wives and children. Finally in the Laws* (5. 739), *Plato while still maintaining the blessings of communism, recognizes the impossibility of its realization, and sets about the construction of a 'second-best state' in which the rights of property are conceded; although, according to Aristotle* (Pol. ii. 6, § 4), *he gradually reverts to the ideal polity in all except a few unimportant particulars.*]

Conception, the, of truth by the philosopher, 6. 490 A.

Confidence and courage, 4. 430 B.

Confiscation of the property of the rich in democracies, 8. 565.

Constitution, the aristocratic, is the ideal state sketched in bk. iv (cp. 8. 544 E, 545 D);
—defective forms of constitution, 4. 445 B; 8. 544 [*cp.* Pol. 291 E foll.]; aristocracy (in the ordinary sense), 1. 338 D; timocracy or 'Spartan polity,' 8. 545 foll.; oligarchy, *ib.* 550 foll., 554 E; democracy, *ib.* 555 foll., 557 D; tyranny, *ib.* 544 C, 562. Cp. Government, State.

Contentiousness, a characteristic of timocracy, 8. 548.

Contracts, in some states not protected by law, 8. 556 A.

Contradiction, nature of, 4. 436; 10. 602 E; power of, 5. 454 A. 345

Convention, justice a matter of, 2. 359 A.

Conversation, should not be personal, 6. 500 B.

Conversion of the soul, 7. 518, 521, 525 [*cp.* Laws 12. 957 E].

Cookery, art of, employed in the definition of justice, 1. 332 C.

Corinthian courtesans, 3. 404 D.

Corpses, not to be spoiled, 5. 469.

Correlative and relative, qualifications of, 4. 437 foll. [*cp.* Gorg. 476]; how corrected, 7. 524.

Corruptio optimi pessima, 6. 491.

Corruption, the, of youth, not to be attributed to the Sophists, but to public opinion, 6. 492 A.

Courage, required in the guardians, 2. 375; 3. 386, 413 E, 416 E; 4. 429; 6. 503 E; inconsistent with the fear of death, 3. 386; 6. 486 A; = the preservation of a right opinion about objects of fear, 4. 429, 442 B (cp. 2. 376, *and* Laches 193, 195); distinguished from fearlessness, 4. 430 B; one of the philosopher's virtues, 6. 486 A, 490 E, 494 A:
—the courageous temper averse to intellectual toil, *ib.* 503 D [*cp.* Pol. 306, 307].

Courtesans, 3. 404 D.

Covetousness, not found in the philosopher, 6. 485 E; characteristic of timocracy and oligarchy, 8. 548, 553; = the appetitive element of the soul, 9. 581 A.

Cowardice in war, to be punished, 5. 468 A; not found in the philosopher, 6. 486 B.

Creophylus, 'the child of flesh,' companion of Homer, 10. 600 B.

Crete, government of, generally applauded, 8. 544 C; a timocracy, *ib.* 545 B;
—Cretans, naked exercises among, 5. 452 C; call their country 'mother-land,' 9. 575 E;
—Cretic rhythm, 3. 400 B.

Crimes, great and small, differently estimated by mankind, 1. 344 (cp. 348 D); causes of, 6. 491 E, 495 B; 8. 552 D; 9. 575 A.

Criminals, are usually men of great character spoiled by bad education, 6. 491 E, 495 B; numerous in oligarchies, 8. 552 D.

Croesus, 2. 359 C; 'as the oracle said to Croesus,' 8. 566 C.

Cronos, ill treated by Zeus, 2. 377 E; his behaviour to Uranus, *ibid.*

Cunning man, the, no match for the virtuous, 3. 409 D.

Cycles, recurrence of, in nature, 8. 546 A [*cp.* Tim. 22 C; Crit. 109 D; Pol. 269 foll.; Laws 3. 677].

D.

Dactylic metre, 3. 400 C.

Daedalus, beauty of his works, 7. 529 E.

Damon, an authority on rhythm, 3. 400 B (cp. 4. 424 C).

Dancing (in education), 3. 412 B.

Day-dreams, 5. 458 A, 476 C.

Dead (in battle) not to be stripped, 5. 469; judgment of the dead, 10. 615.

Death, the approach of, brings no terror to the aged, 1. 330 E; the guardians must have no fear of, 3. 386, 387 (cp. 6. 486 C); preferable to slavery, 3. 387 A.

Debts, abolition of, proclaimed by demagogues, 8. 565 E, 566 E.

Delphi, religion left to the god at, 4. 427 A (cp. 5. 461 E, 469 A; 7. 540 B).

Demagogues, 8. 564, 565.

Democracy, 1. 338 D; spoken of under the parable of the captain and the mutinous crew, 6. 488; democracy and philosophy, *ib.* 494, 500; the third form of imperfect state, 8. 544 [*cp.* Pol. 291, 292]; detailed account of, *ib.* 555 foll.; characterised by freedom, *ib.* 557 B, 561–563; a 'bazaar of constitutions,' *ib.* 557 D; the 346 humours of democracy, *ib.* E, 561; elements contained in, *ib.* 564.
—democracy in animals, *ib.* 563:
—the democratical man, *ib.* 558, 559 foll., 561, 562; 9. 572; his place in regard to pleasure, 9. 587.

Desire, has a relaxing effect on the soul, 4. 430 A; the conflict of desire and reason, 4. 440 [*cp.* Phaedr. 253 foll.; Tim. 70 A];
—the desires divided into simple and qualified, 4. 437 foll.; into necessary and unnecessary, 8. 559.

Despots (masters), 5. 463 A. *See* Tyrant.

Destiny, the, of man in his own power, 10. 617 E.

Dialectic, the most difficult branch of philosophy, 6. 498; objects of, *ib.* 511; 7. 537 D; proceeds by a double method, 6. 511; compared to sight, 7. 532 A; capable of attaining to the idea of good, *ibid.*; gives firmness to hypotheses, *ib.* 533; the coping stone of the sciences, *ib.* 534 [*cp.* Phil. 57]; must be studied by the rulers, *ib.* 537; dangers of the study, *ibid.*; years to be spent in, *ib.* 539; distinguished from eristic, *ib.* D (cp. 5. 454 A; 6. 499 A):
—the dialectician has a conception of essence, 7. 534 [*cp.* Phaedo 75 D].

Dialectic. [*Dialectic, the 'coping stone of knowledge,' is everywhere distinguished by Plato from eristic, i.e., argument for argument's sake* [*cp.* Euthyd. 275 foll., 293; Meno 75 D; Phaedo 101; Phil. 17; Theaet. 167 E]. *It is that 'gift of heaven'* (Phil. 16) *which teaches men to employ the hypotheses of science, not as final results, but as points from which the mind may rise into the higher heaven of ideas and behold truth and being. This vague and magnificent conception was probably hardly clearer to Plato himself when he wrote the Republic than it is to us* [*cp.* Introduction, p. xcii.]; *but in the Sophist and Statesman it appears in a more definite form as a combination of analysis and synthesis by which we arrive at a true notion of things.* [*Cp. the* Ὑφηγημένη μεθόδος *of Aristotle* (Pol. i. 1, § 3; 8, § 1), *which is an analogous mode of proceeding from the parts to the whole.*] *In the Laws dialectic no longer occupies a prominent place; it is the 'old man's harmless amusement'* (7. 820 C), *or, regarded more seriously, the method of discussion by question and answer, which is abused by the natural philosophers to disprove the existence of the Gods* (10. 891).]

Dice (κύβοι), 10. 604 C; skill required in dice-playing, 2. 374 C.

Diet, 3. 404; 8. 559 C [*cp.* Tim. 89].

Differences, accidental and essential, 5. 454.

Diomede, his command to the Greeks (Iliad iv. 412), 3. 389 E; 'necessity of,' (proverb), 6. 493 D.

Dionysiac festival (at Athens), 5. 475 D.

Discord, causes of, 5. 462; 8. 547 A, 556 E; the ruin of states, 5. 462; distinguished from war, *ib.* 470 [*cp.* Laws 1. 628, 629].

Discourse, love of, 1. 328 A; 5. 450 B; increases in old age, 1. 328 D; pleasure of, in the other world, 6. 498 D [*cp.* Apol. 41].

Disease, origin of, 3. 404; the right treatment of, *ib.* 405 foll.; the physician must have experience of, in his own person, *ib.* 408; disease and vice compared, 4. 444; 10. 609 foll. [*cp.* Soph. 228; Pol. 296; Laws 10. 347 906]; inherent in everything, 10. 609.

Dishonesty, thought by men to be more profitable than honesty, 2. 364 A.

Dithyrambic poetry, nature of, 3. 394 B.

Diversities of natural gifts, 2. 370; 5. 455; 7. 535 A.

Division of labour, 2. 370, 374 A; 3. 394 E, 395 B, 397 E; 4. 423 E, 433 A, 435 A, 441 E, 443, 453 B; a part of justice, 4. 433, 435 A, 441 E (cp. *supra* 1. 332, 349, 350, *and* Laws 8. 846 C);

—of lands, proclaimed by the would-be tyrant, 8. 565 E, 566 E.

Doctors, flourish when luxury increases in the state, 2. 373 C; 3. 405 A; two kinds of, 5. 459 C [*cp.* Laws 4. 720; 9. 857 D]. Cp. Physician.

Dog, Socrates' oath by the, 3. 399 E; 8. 567 E; 9. 592;
—dogs are philosophers, 2. 376; the guardians the watch-dogs of the state, *ibid.*; 4. 440 D; 5. 451 D; breeding of dogs, 5. 459.

Dolphin, Arion's, 5. 453 E.

Dorian harmony, allowed, with the Phrygian, in the state, 3. 399 A.

Draughts, 1. 333 A; skill required in, 2. 374 C;
—comparison of an argument to a game of draughts, 6. 487 C.

Dreams, an indication of the bestial element in human nature, 9. 571, 572, 574 E.

Drones, the, 8. 552, 554 C, 555 E, 559 C, 564 B, 567 E; 9. 573 A [*cp.* Laws 10. 901 A].

Drunkenness, in heaven, 2. 363 D; forbidden in the guardians, 3. 398 E, 403 E;
—the drunken man apt to be tyrannical, 8. 573 C. Cp. Intoxication.

Dyeing, 4. 429 D.

E.

Early society, 2. 359.

Eating, pleasure accompanying, 8. 559.

Education, commonly divided into gymnastic for the body and music for the soul, 2. 376 E, 403 (*see* Gymnastic, Music, *and cp.* Laws 7. 795 E); both music and gymnastic really designed for the soul, 3. 410:
—use of fiction in, 2. 377 foll.; 3. 391; the poets bad educators, 2. 377; 3. 391, 392, 408 B; 10. 600, 606 E, 607 B [*cp.* Laws 10. 886 C, 890 A]; must be simple, 3. 397, 404 E; melody in, *ib.* 398 foll.; mimetic art in, *ib.* 399; importance of good surroundings, *ib.* 401; influence of, on manners, 4. 424, 425; innovation in, dangerous, *ibid.*; early, should be given through amusement, *ib.* 425 A; 7. 536 E [*cp.* Laws 1. 643 B]; ought to be the same for men and women, 5. 451 foll., 466; dangerous when ill-directed, 6. 491; not a process of acquisition, but the use of powers already existing in us, 7. 518; not to be compulsory, *ib.* 537 A;
—education of the guardians, 2. 376 foll.; 4. 429, 430; 7. 521 (cp. Guardians, Ruler);
—the higher or philosophic education, 6. 498, 503 E, 504; 7. 514–537; age at which it should commence, 6. 498; 7. 537; 'the longer way,' 6. 504 (cp. 4. 435); 'the prelude or preamble,' 7. 532 E.

Education. [*Education in the Republic is divided into two parts,* (i) *the common education of the citizens;* (ii) *the special education of the rulers.* (i) *The first, beginning with childhood in the plays of the children* [*cp.* Laws 1. 643 B], *is the old Hellenic education,* [*the* καταβεβλημένα παιδεύματα *of Aristotle*, Pol. viii. 2, § 6], 348—'*music for the mind and gymnastic for the body*' [*cp.* Laws 7. 795 E]. *But Plato soon discovers that both are really intended for the benefit of the soul* [*cp.* Laws 5. 743 D]; *and under 'music' he includes literature* (λόγοι), *i.e. humane culture as distinguished from scientific knowledge. Music precedes gymnastic; both are not to be learned together; only the simpler kinds of either are tolerated* [*cp.* Laws Book VII, *passim*]. *Boys and girls share equally in both* [*cp.* Laws 7. 794 D]. *The greatest attention must be paid to good surroundings; nothing mean or vile must meet the eye or strike the ear of the young scholar. The fairy tales of childhood and the fictions of the poets are alike placed under censorship* [*cp.* Laws Book X, *and see s. v.* Poetry]. *Gentleness is to be united with manliness; beauty of form and activity of mind are to mingle in perfect and harmonious accord.*
—(ii) *The special education commences at twenty by the selection of the most promising students. These spend ten years in the acquisition of the higher branches of arithmetic, geometry, astronomy, harmony* [*cp.* Laws 7. 817 E], *which are not to be pursued in a scientific spirit or for utility only, but rather with a view to their combination by means of dialectic into an ideal of all knowledge* (*see s. v.* Dialectic). *At thirty a further selection is made: those selected spend five years in the study of philosophy, are then sent into active life for fifteen years, and finally after fifty return to philosophy, which for the remainder of their days is to form their chief occupation* (*see s. v.* Rulers).]

Egyptians, characterised by love of money, 4. 435 E.

Elder, the, to bear rule in the state, 3. 412 B [*cp.* Laws 3. 690 A; 4. 714 E]; to be over the younger, 5. 465 A [*cp.* Laws 4. 721 D; 9. 879 C; 11. 917 A].

Embroidery, art of, 3. 401 A.

Enchantments, used by mendicant prophets, 2. 364 B;
—enchantments, i.e. tests to which the guardians are to be subjected, 3. 413 (cp. 6. 503 A; 7. 539 E).

End, the, and use of the soul, 1. 353:
—ends and excellencies (ἀρεταὶ) of things, *ibid.*; things distinguished by their ends, 5. 478.

Endurance, must be inculcated on the young, 3. 390 C (cp. 10. 605 E).

Enemies, treatment of, 5. 469.

Enquiry, roused by some objects of sense, 7. 523.

Epeus, soul of, turns into a woman, 10. 620 C.

Epic poetry, a combination of imitation and narration, 3. 394 B, 396 E;
—epic poets, imitators in the highest degree, 10. 602 C.

Er, myth of, 10. 614 B foll.

Eriphyle, 9. 590 A.

Eristic, distinguished from dialectic, 5. 454 A; 6. 499 A; 7. 539 D.

Error, not possible in the skilled person (Thrasymachus), 1. 340 D.

Essence and the good, 6. 509; essence of the invariable, 9. 585;
—essence of things, 6. 507 B; apprehended by the dialectician, 7. 534 B.

Eternity, contrasted with human life, 10. 608 D.

Eumolpus, son of Musaeus, 2. 363 D.

Eunuch, the riddle of the, 5. 479.

Euripides, a great tragedian, 8. 568 A; his maxims about tyrants, *ibid.*:
—quoted, Troades, l. 1169, *ibid.* 349

Eurypylus, treatment of the wounded, 3. 405 E, 408 A.

Euthydemus, brother of Polemarchus, 1. 328 B.

Evil, God not the author of, 2. 364, 379, 380 A; 3. 391 E [*cp.* Laws 2. 672 B]; the destructive element in the soul, 10. 609 foll. (cp. 4. 444):
—justice must exist even among the evil, 1. 351 foll.; their supposed prosperity, 2. 364 [*cp.* Gorg. 470 foll.; Laws 2. 66 1; 10. 899, 905]; more numerous than the good, 3. 409 D. Cp. Injustice.

Excellence relative to use, 10. 601; excellences (ἀρεταὶ) and ends of things, 1. 353.

Exchange, the art of, necessary in the formation of the state, 2. 369 C.

Exercises, naked, in Greece, 5. 452.

Existence, a participation in essence, 9. 585 [*cp.* Phaedo 101].

Experience, the criterion of true and false pleasures, 9. 582.

Expiation of guilt, 2. 364.

Eye of the soul, 7. 518 D, 527 E, 533 D, 540 A;
—the soul like the eye, 6. 508; 7. 518:
—Eyes, the, in relation to sight, 6. 507 (cp. Sight).

Fact and ideal, 5. 472, 473.

Faculties, how different, 5. 477;
—faculties of the soul, 6. 511 E; 7. 533 E.

Faith [or Persuasion], one of the faculties of the soul, 6. 511 D; 7. 533 E.

Falsehood, alien to the nature of God, 2. 382 [*cp.* Laws 11. 917 A]; a medicine, only to be used by the state, *ibid.*; 3. 389 A, 414 C; 5. 459 D [*cp.* Laws 2. 663]; hateful to the philosopher, 6. 486, 490.

Family life in the state, 5. 449;
—families in the state, *ib.* 461;
—family and state, *ib.* 463;
—cares of family life, *ib.* 465 C.

Fates, the, 10. 617, 620 E.

Fear, a solvent of the soul, 4. 430 A; fear and shame, 5. 465 A.

Fearlessness, distinguished from courage, 4. 430 B [*cp.* Laches 197 B; Protag. 349 C, 359 foll.].

Feeling, community of, in the state, 5. 464.

Festival of the Bendidea (at the Piraeus), 1. 327 A, 354 A; of Dionysus (at Athens), 5. 475 D.

Fiction in education, 2. 377 foll.; 3. 391; censorship of, necessary, 2. 377 foll.; 3. 386–391, 401 A, 408 C; 10. 595 foll.; not to represent sorrow, 3. 387 foll. (cp. 10. 604); representing intemperance to be discarded, 3. 390;
—stories about the gods, not to be received, 2. 378 foll.; 3. 388 foll., 408 C [*cp.* Euthyph. 6, 8; Crit. 109 B; Laws 2. 672 B; 10. 886 C; 12. 941];
—stories of the world below, objectionable, 3. 386 foll. (cp. Hades, World below).

Final causes, argument from, applied to justice, 1. 352.

Fire, obtained by friction, 4. 434 E.

Flattery, of the multitude by their leaders, in ill-ordered states, 4. 426 (cp. 9. 590 B).

Flute, the, to be rejected, 3. 399;
—flute players and flute makers, *ib.* D; 10. 601.

Folly, an inanition (κένωσις) of the soul, 9. 585 A.

Food, the condition of life and existence, 2. 369 C.

Forgetfulness, a mark of an unphilosophical nature, 6. 486 D, 490 E:
—the plain of Forgetfulness (Lethe), 10. 621 A.

Fox, the emblem of subtlety, 2. 365 C.

Fractions, 7. 525 E.

Freedom, the characteristic of democracy, 8. 557 B, 561–563.

Friend, the, must be as well as seem 350 good, 1. 334, 335;
—the friends of the tyrant, 8. 567 E; 9. 576.

Friendship, implies justice, 1. 351 foll.; in the state, 5. 462, 463.

Funeral of the guardians, 5. 465 E, 468 E; 7. 540 B;
—corpses placed on the pyre on the twelfth day, 10. 614.

Future life, 3. 387; 10. 614 foll.; punishment of the wicked in, 2. 363; 10. 615 [*cp.* Phaedo 108; Gorg. 523 E, 525; Laws 9. 870 E, 881 B; 10. 904 C]. *See* Hades, World below.

G.

Games, as a means of education, 4. 425 A (cp. 7. 537 A);
—dice (κύβοι), 10. 604 C;
—draughts (πεττεία), 1. 333 A; 2. 374 C; 6. 487 C;
—city (πόλις), 4. 422 E:
—[the Olympic, &c.] glory gained by success in, 5. 465 D, 466 A; 10. 618 A (cp. 620 B).

General, the, ought to know arithmetic and geometry, 7. 522 D, 525 B, 526 D, 527 C.

Gentleness, characteristic of the philosopher, 2. 375, 376; 3. 410; 6. 486 C; usually inconsistent with spirit, 2. 375.

Geometry, must be learnt by the rulers, 7. 526 foll.; erroneously thought to serve for practical purposes only, *ib.* 527;
—geometry of solids, *ib.* 528;
—geometrical necessity, 5. 458 D;
—geometrical notions apprehended by a faculty of the soul, 6. 511 C.

Giants, battles of the, 2. 378 B.

Gifts, given to victors, 3. 414; 5. 460, 468;
—gifts of nature, 2. 370 A; 5. 455; 7. 535 A; may be perverted, 6. 491 E, 495 A; 7. 519 [*cp.* Laws 7. 819 A; 10. 908 C].

Glaucon, son of Ariston, 1. 327 A; 2. 368 A; takes up the discourse, 1. 347 A; 2. 372 C; 3. 398 B; 4. 427 D; 5. 450 A; 6. 506 D; 9. 576 B; anxious to contribute money for Socrates, 1. 337 E; the boldest of men, 2. 357 A; his genius, *ib.* 368 A; distinguished at the battle of Megara, *ibid.*; a musician, 3. 398 D; 7. 531 A; desirous that Socrates should discuss the subject of women and children, 5. 450 A; breeds dogs and birds, *ib.* 459 A; a lover, *ib.* 474 D (cp. 3. 402 E; 5. 458 E); not a dialectician, 7. 533; his contentiousness, 8. 548 E; not acquainted with the doctrine of the immortality of the soul, 10. 608.

Glaucus, the sea-god, 10. 611 C.

Gluttony, 9. 586 A.

God, not the author of evil, 2. 364, 379, 380 A; 3. 391 E [*cp.* Laws 2. 672 B]; never changes, 2. 380; will not lie, *ib.* 382; the maker of all things, 10. 598:
—Gods, the, thought to favour the unjust, 2. 362 B, 364; supposed to accept the gifts of the wicked, *ib.* 365 [*cp.* Laws 4. 716 E; 10. 905 foll.; 12. 948]; believed to take no heed of human affairs, 2. 365 [*cp.* Laws 10. 889 foll.; 12. 948]; human ignorance of, 2. 365 [*cp.* Crat 400 E; Crit. 107; Parm. 134 E]; disbelief in, 2. 365 [*cp.* Laws 10. 885 foll., 909; 12. 948]; stories of, not to be repeated, 2. 378 foll.; 3. 388 foll., 408 C [*cp.* Euthyph. 6, 8; Crit. 109 B; Laws 2. 672 B; 10. 886 C; 12. 941]; not to be represented grieving or laughing, 3. 388;
—'gods who wander about at night in the disguise of strangers,' 2. 381 D;
—the war of the gods and the giants, *ib.* 378 B.

God. [*The theology of Plato is summed up by himself in the second book of the Republic under two heads, 'God is perfect and unchangeable,' and 'God is true and* 351 *the author of truth.' These canons are also the test by which he tries poetry and the poets* (*see s. v.* Poetry):—*Homer and the tragedians represent the Gods as changing their forms or as deceiving men by lying dreams, and therefore they must be expelled from the state. But Plato has not yet acquired the austere temper of his later years. He does not threaten the impenitent unbeliever with bonds and death* (Laws 10. 908, 910), *but is content to show by argument the superiority of justice over injustice. In other respects the theology of the Republic is repeated and amplified in the Laws; the theses that God is not the author of evil and will not accept the gifts of the wicked or favour the unjust, are maintained with equal earnestness in both. The Republic is less pessimistic in tone than the Laws; but the thought of the insignificance of man and the briefness of human life is already familiar to Plato's mind* [*cp.* 6. 486 A; 10. 604; *and see s. v.* Man]. *The conception of God as the Demiurgus or Creator of the universe, which is prominent in the Timaeus, Sophist, and Statesman, hardly appears either in the Republic or the Laws* (*cp.* Rep. 10. 596 foll.; Laws 10. 886 foll.).]

Gold, mingled by the God in the auxiliaries, 3. 415 A (cp. 416 E; 8. 547 A);
—[and silver] not allowed to the guardians, 3. 416 E; 4. 419, 422 D; 5. 464 D (cp. 8. 543).

Good, the saving element, 10. 609:
—the good = the beautiful, 5. 452 [*cp.* Lys. 216; Symp. 201 B, 204 E foll.]; the good and pleasure, 6. 505, 509 A [*cp.* Gorg. 497; Phil. 11, 60 A]; the good superior to essence, *ib.* 509; the brightest and best of being, 7. 518 D;
—absolute good, 6. 507 B; 7. 540 A;

—the idea of good, 6. 505, 508; 7. 517, 534; is the highest knowledge, 6. 505; 7. 526 E; nature of, 6. 505, 506;
—the child of the good, *ib.* 506 E, 508:
—good things least liable to change, 2. 381;
—goods classified, *ib.* 357, 367 D [*cp.* Protag. 334; Gorg. 451 E; Phil. 66; Laws 1. 631; 3. 697];
—the goods of life often a temptation, 6. 491 E, 495 A.

Good man, the, will disdain to imitate ignoble actions, 3. 396:
—Good men, why they take office, 1. 347; = the wise, *ib.* 350 [*cp.* 1 Alcib. 124, 125]; unfortunate (Adeimantus), 2. 364; self-sufficient, 3. 387 [*cp.* Lys. 215 A]; will not give way to sorrow, *ibid.*; 10. 603 E [*cp.* Laws 5. 732; 7. 792 B, 800 D]; appear simple from their inexperience of evil, 3. 409 A; hate the tyrant, 8. 568 A; the friends of God and like Him, 10. 613 [*cp.* Phil. 39 E; Laws 4. 716].

Goods, community of, 3. 416; 5. 464; 8. 543. *See* Community.

Government, forms of, are they administered in the interest of the rulers? 1. 338 D, 343, 346; are all based on a principle of justice, *ib.* 338 E [*cp.* Laws 12. 945]; present forms in an evil condition, 6. 492 E, 496; none of the existing forms adapted to philosophy, *ib.* 497;
—the four imperfect forms, 4. 445 B; 8. 544 [*cp.* Pol. 291 foll., 301 foll.]; succession of changes in states, 8. 545 foll.;
—peculiar barbarian forms, *ib.* 544 D. Cp. Constitution, State.

Government, forms of. [*The classification of forms of government which Plato adopts in the Republic is not exactly the same with that given in the Statesman or the Laws. Both in the Republic* 352 *and the Statesman the series commences with the perfect state, which may be either monarchy or aristocracy, accordingly as the 'one best man' bears rule or many who are all 'perfect in virtue'* [*cp.* Arist. Pol. iv. 2, § 1]. *But in the Republic the further succession is somewhat fancifully connected with the divisions of the soul. The rule of reason* [*i.e. the perfect state*] *passes into timocracy, in which the 'spirited element' is predominant* (8. 548), *timocracy into three governments in turn, which represent the 'appetitive principle,'—first, oligarchy, in which the desire of wealth is supreme* (8. 533 D; 9. 581); *secondly, democracy, characterised by an unbounded lust for freedom* (9. 561); *thirdly, tyranny, in which all evil desires grow unchecked, and the tyrant becomes 'the waking reality of what he once was in his dreams only'* (9. 574 E). *Each of these inferior forms is illustrated in the individual who corresponds to the state and 'is set over against it'* (8. 550 C). *In the Statesman, after the government of the one or many good has been separated, the remaining forms are classified accordingly as the government has or has not regard to law, and democracy is said to be* (303 A) *'the worst of lawful and the best of lawless governments'* (*an expression criticised by Aristotle*, Pol. iv. 2, § 3). *In the Laws again the subject is differently treated: monarchy and democracy are described as 'the two mother forms,' which must be combined in order to produce a good state* (3. 693), *and the Spartan and Cretan constitutions are therefore praised as polities in which every form of government is represented* (4. 712). *But the majority of existing states are mere class governments and have no regard to virtue* (12. 962 E). *These various ideas are nearly all reproduced or criticised in the Politics of Aristotle, who, however, does not employ the term 'timocracy,' and adds one great original conception,—the* μεσὴ πολιτεία, *or government of the middle class.*]

Governments, sometimes bought and sold, 8. 544 D.

Grace (εὐσχημοσύνη), the effect of good rhythm accompanying good style, 3. 400 D; all life and every art full of grace, *ib.* 401 A.

Greatness and smallness, 4. 438 B; 5. 479 B; 7. 523, 524; 9. 575 C; 10. 602 D, 605 C.

Grief, not to be indulged, 3. 387; 10. 603–606. Cp. Sorrow.

Guard, the tyrant's request for a, 8. 566 B, 567 E.

Guardians of the state, must be philosophers, 2. 376; 6. 484, 498, 501, 503 B; 7. 520, 521, 525 B, 540; 8. 543; must be both spirited and gentle, 2. 375; 3. 410; 6. 503 [*cp.* Laws 5. 731 B]; must be tested by pleasures and pains, 3. 413 (cp. 6. 503 A; 7. 539 E); have gold and silver mingled in their veins, 3. 415 A (cp. 416 E; 8. 547 A); their happiness, 4. 419 foll.; 5. 465 E foll.; 6. 498 C; 7. 519 E; will be the class in the state which possesses wisdom, 4. 428 [*cp.* Laws 12. 965 A]; will form one family with the citizens, 5. 462–466; must preserve moderation, *ib.* 466 B; divided into auxiliaries and guardians proper, 3. 414 (cp. 8. 545 E; *and see* Auxiliaries, Rulers):
—the guardians [i.e. the auxiliaries] must be courageous, 2. 375; 3. 386, 413 E, 416 E; 4. 429; 6. 503 E; must have no fear of death, 3. 386 (cp. 353 6. 486 C); not to weep, 3. 387 (cp. 10. 603 E); nor to be given to laughter, 3. 388 [*cp.* Laws 5. 732; 11. 935]; must be temperate, *ib.* 389 D; must not be avaricious, *ib.* 390 E; must only imitate noble characters and actions, *ib.* 395 foll., 402 E; must only learn the Dorian and Phrygian harmonies, and play on the lyre and harp, *ib.* 398, 399; must be sober, *ib.* 398 E, 403 E; must be reared amid fair surroundings, *ib.* 401; athletes of war, *ib.* 403, 404 B; 4. 422; 7. 521 E; 8. 543 [*cp.* Laws 8. 830]; must live

according to rule, 3. 404; will not go to law or have resort to medicine, *ib.* 410 A; must have common meals and live a soldier's life, *ib.* 416; will not require gold or silver or property of any kind, *ib.* 417; 4. 419, 420 A, 422 D; 5. 464 C; compared to a garrison of mercenaries (Adeimantus), 4. 419 (cp. 8. 543); must go to war on horseback in their childhood, 5. 467; 7. 537 A; regulations for their conduct in war, 5. 467–471:
—female guardians, *ib.*, 456, 458, 468; 7. 540 C (cp. Women).

Gyges, 2. 359 C; 10. 612 B.

Gymnastic, supposed to be intended only for the body, 2. 376 E; 3. 403; 7. 521 [*cp.* Laws 7. 795 E]; really designed for the improvement of the soul, 3. 410; like music, should be continued throughout life, *ib.* 403 C; effect of excessive, *ib.* 404, 410; 7. 537 B; should be of a simple character, 3. 404, 410 A; the ancient forms of, to be retained, 4. 424; must co-operate with music in creating a harmony of the soul, *ib.* 441 E; suitable to women, 5. 452–457 [*cp.* Laws 7. 804, 813, 833]; ought to be combined with intellectual pursuits, 7. 535 D [*cp.* Tim. 88]; time to be spent in, *ib.* 537.

H.

Habit and virtue, 7. 518 E; 10. 619 D.

Hades, tales about the terrors of, 1. 330 D; 2. 366 A; such tales not to be heeded, 3. 386 B [*cp.* Crat. 403];
—the place of punishment, 2. 363; 10. 614 foll.; Musaeus' account of the good and bad in, 2. 363;
—the journey to, 10. 614 [*cp.* Phaedo 108 A]:
—(Pluto) helmet of, 10. 612 B. Cp. World below.

Half, the, better than the whole, 5. 466 B.

Handicraft arts, a reproach, 9. 590 [*cp.* Gorg. 512].

Happiness of the unjust, 1. 354; 2. 364; 3. 392 B (cp. 8. 545 A, *and* Gorg. 470 foll.; Laws 2. 661; 10. 899 E, 905 A);
—of the guardians, 4. 576 foll.; 5. 465 E foll.; 6. 498 C; 7. 519 E;
—of Olympic victors, 5. 465 D, 466 A; 10. 618 A;
—of the tyrant, 9. 576 foll., 587;
—the greatest happiness awarded to the most just, *ib.* 580 foll.

Harmonies, the more complex to be rejected, 3. 397 foll.;
—the Lydian harmony, *ib.* 398; the Ionian, *ib.* E; the Dorian and Phrygian alone to be accepted, *ib.* 399.

Harmony, akin to virtue, 3. 401 A (cp. 7. 522 A);
—science of, must be acquired by the rulers, 7. 531 (cp. Music);
—harmony of soul and body, 3. 402 D;
—harmony of the soul, effected by temperance, 4. 430, 441 E, 442 D, 443 (cp. 9. 591 D, *and* Laws 2. 653 B);
—harmony in the acquisition of wealth, 9. 591 E.

Harp, the, (κιθάρα), allowed in the best state, 3. 399. 354

Hatred, between the despot and his subjects, 8. 567 E; 9. 576 A.

Health and justice compared, 4. 444; pleasure of health, 9. 583 C; secondary to virtue, *ib.* 591 D.

Hearing, classed among faculties, 5. 477 E; composed of two elements, speech and hearing, and not requiring, like sight, a third intermediate nature, 6. 507 C.

Heaven, the starry, the fairest of visible things, 7. 529 D; the motions of, not eternal, *ib.* 530 A.

Heaviness, 5. 479; 7. 524 A.

Hector, dragged by Achilles round the tomb of Patroclus, 3. 391 B.

Helen, never went to Troy, 9. 586 C.

Hellas, not to be devastated in civil war, 5. 470 A foll., 471 A:
—Hellenes characterised by the love of knowledge, 4. 435 E; did not originally strip in the gymnasia, 5. 452 D; not to be enslaved by Hellenes, *ib.* 469 B, C; united by ties of blood, *ib.* 470 C; not to devastate Hellas, *ib.* 471 A foll.; Hellenes and barbarians are strangers, *ib.* 469 D, 470 C [*cp.* Pol. 262 D].

Hellespont, 3. 404 C.

Hephaestus, binds Herè, 2. 378 D; thrown from heaven by Zeus, *ibid.*; improperly delineated by Homer, 3. 389 A; chains Ares and Aphroditè, *ib.* 390 C.

Heracleitus, the 'sun of,' 6. 498 B.

Herè, bound by Hephaestus, 2. 378 D; Herè and Zeus, *ibid.*; 3. 390 B; begged alms for the daughters of Inachus, 2. 381 D.

Hermes, the star sacred to (Mercury), 10. 617 A.

Hermus, 8. 566 C.

Herodicus of Selymbria, the inventor of valetudinarianism, 3. 406 A foll.

Heroes, not to lament, 3. 387, 388; 10. 603–606; to be rewarded, 5. 468; after death, *ibid.*

Heroic rhythm, 3. 400 C.

Hesiod, his rewards of justice, 2. 363 B; 10. 612 A; his stories improper for youth, 2. 377 D; his classification of the races, 8. 547 A; a wandering rhapsode, 10. 600 D:—
Quoted:—
Theogony,
l. 154, 459, 2. 377 E.
Works and Days,
l. 40, 5. 466 B.
l. 109, 8. 546 E.
l. 122, 5. 468 E.
l. 233, 2. 363 B.
l. 287, *ib.* 364 D.
Fragm. 117, 3. 390 E.

Hirelings, required in the state, 2. 371 E.

Holiness of marriage, 5. 458 E, 459 [*cp.* Laws 6. 776]. *See* Marriage.

Homer, supports the theory that justice is a thief, 1. 334 B; his rewards of justice, 2. 363 B; 10. 612 A; his stories not approved for youth, 2. 377 D foll. (cp. 10. 595); his mode of narration, 3. 393 A foll.; feeds his heroes on campaigners' fare, *ib.* 404 C; Socrates' feeling of reverence for him, 10. 595 C, 607 (cp. 3. 391 A); the captain and teacher of the tragic poets, 10. 595 B, 598 D, E; not a legislator, *ib.* 599 E; or a general, *ib.* 600 A [*cp.* Ion 537 foll.]; or inventor, *ibid.*; or teacher, *ibid.*; no educator, *ib.* 600, 606 E, 607 B; not much esteemed in his lifetime, *ib.* 600 B foll.; went about as a rhapsode, *ibid.* Passages quoted or referred to:—
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l. 11 foll., 3. 392 E foll.
l. 131, 6. 501 B.
l. 225, 3. 389 E.
l. 590 foll., 2. 378 D.
l. 599 foll., 3. 389 A.
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Iliad ix.
l. 497 foll., 2. 364 D.
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l. 100 foll., *ib.* 387 A.
l. 103 foll., *ib.* 386 D.
l. 151 *ib.* 391 B.
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l. 17, 3. 390 D; 4. 441 B.
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l. 6, 3. 387 A.
l. 40, 8. 566 D.

Homer, allusions to, 1. 328 E; 2. 381 D; 3. 390 E; 8. 544 D.

Homeridae, 10. 599 E.

Honest man, the, a match for the rogue, 3. 409 C (cp. 10. 613 C).

Honesty, fostered by the possession of wealth, 1. 331 A; thought by mankind to be unprofitable, 2. 364 A; 3. 392 B.

Honour, pleasures enjoyed by the lover of, 9. 581 C, 586 E:
—the 'government of honour,' *see* Timocracy.

Hope, the comfort of the righteous in old age (Pindar), 1. 331 A.

Household cares, 5. 465 C.

Human interests, unimportance of, 10. 604 B (cp. 6. 486 A, *and* Theaet. 173; Laws 1. 644 E; 7. 803);
—life, full of evils, 2. 379 C; shortness of, 10. 608 D;
—nature, incapable of doing many things well, 3. 395 B;
—sacrifices, 8. 565 D. 356

Hunger, 4. 437 E, 439; an inanition (κένωσις) of the body, 9. 585 A.

Hymns, to the gods, may be allowed in the State, 10: 607 A [*cp.* Laws 3. 700 A; 7. 801 E];
—marriage hymns, 5. 459 E.

Hypothesis, in mathematics and in the intellectual world, 6. 510; in the sciences, 7. 533.

I.

Iambic measure, 3. 400 C.

Ida, altar of the gods on, 3. 391 E.

Idea of good, the source of truth, 6. 508 (cp. 505); a cause like the sun, *ib.* 508; 7. 516, 517; must be apprehended by the lover of knowledge, 7. 534;
—ideas and phenomena, 5. 476; 6. 507;
—ideas and hypotheses, 6. 510;
—absolute ideas, 5. 476 [*cp.* Phaedo 65, 74; Parm. 133]; origin of abstract ideas, 7. 523; nature of, 10. 596; singleness of, *ib.* 597 [*cp.* Tim. 28, 51].

Idea. [*The Idea of Good is an abstraction, which, under that name at least, does not elsewhere occur in Plato's writings. But it is probably not essentially different from another abstraction, 'the true being of things,' which is mentioned in many of his Dialogues* [*cp. passages cited s. v. Being*]. *He has nowhere given an explanation of his meaning, not because he was 'regardless whether we understood him or not,' but rather, perhaps, because he was himself unable to state in precise terms the ideal which floated before his mind. He belonged to an age in which men felt too strongly the first pleasure of metaphysical speculation to be able to estimate the true value of the ideas which they conceived* (*cp. his own picture of the effect of dialectic on the youthful mind*, 7. 539). *To him, as to the Schoolmen of the Middle Ages, an abstraction seemed truer than a fact: he was impatient to shake off the shackles of sense and rise into the purer atmosphere of ideas. Yet in the allegory of the cave* (*Book VII*), *whose inhabitants must go up to the*

light of perfect knowledge but descend again into the obscurity of opinion, he has shown that he was not unaware of the necessity of finding a firm starting-point for these flights of metaphysical imagination (*cp.* 6. 510). *A passage in the Philebus* (65 A) *gives perhaps the best insight into his meaning: 'If we are not able to hunt the good with one idea only, with three we may take our prey, —Beauty, Symmetry, Truth.' The three were inseparable to the Greek mind, and no conception of perfection could be formed in which they did not unite.* (Cp. Introduction, pp. lxix, xcvii).]

Ideal state, is it possible? 5. 471, 473; 6. 499; 7. 540 (cp. 7. 520, *and* Laws 4. 711 E; 5. 739); how to be commenced, 6. 501; 7. 540: —ideals, value of, 5. 472. For the ideal state, *see* City, Constitution, Education, Guardians, Rulers, etc.

Ignorance, nature of, 5. 477, 478; an inanition (κένωσις) of the soul, 9. 585.

Iliad, the style of, illustrated, 3. 392 E foll.; mentioned, *ib.* 393 A. Cp. Homer, Odyssey.

Ilion, *see* Troy.

Illegitimate children, 5. 461 A.

Illusions of sight, 7. 523; 10. 602 [*cp.* Phaedo 65 A; Phil. 380, 42 D; Theaet. 157 E].

Images, (i.e. reflections of visible objects), 6. 510; 10. 596 (*cp.* Tim. 52 D). 357

Imitation in style, 3. 393, 394; 10. 596 foll., 600 foll.; affects the character, 3. 395; thrice removed from the truth, 10. 596, 597, 598, 602 B; concerned with the weaker part of the soul, *ib.* 604.

Imitative poetry, 10. 595; arts, inferior, *ib.* 605.

Imitators, ignorant, 10. 602.

Immortality, proof of, 10. 608 foll., (cp. 6. 498 C, *and see* Soul).

Impatience, uselessness of, 10. 604 C.

Impetuosity, 6. 503 E.

Inachus, Herè asks alms for the daughters of, 2. 381 D.

Inanitions (κένωσεις) of body and soul, 9. 585 A.

Incantations used by mendicant prophets, 2. 364 B; in medicine, 4. 426 A.

Income Tax, 1. 343 D.

Indifference to money, characteristic of those who inherit a fortune, 1. 330 B.

Individual, inferior types of the, 8. 545; individual and state, 2. 368; 4. 434, 441; 5. 462; 8. 544; 9. 577 B [*cp.* Laws 3. 689; 5. 739; 9. 875, 877 C; 11. 923].

Infants have spirit, but not reason, 4. 441 [*cp.* Laws 12. 963 E].

Informers, 9. 575 B.

Injustice, advantage of, 1. 343; defined by Thrasymachus as discretion, *ib.* 348 D; injustice and vice, *ibid.*; suicidal to states and individuals, *ib.* 351 E [*cp.* Laws 10. 906 A]; in perfection, 2. 360; eulogists of, *ib.* 361, 366, 367; 3. 392 B (*cp.* 8. 545 A; 9. 588); only blamed by those who have not the power to be unjust, 2. 366 C; in the state, 4. 434; = anarchy in the soul, *ib.* 444 B [*cp.* Soph. 228]; brings no profit, 9. 589, 590; 10. 613.

Innovation in education dangerous, 4. 424 [*cp.* Laws 2. 656, 660 A]. See Gymnastic, Music.

Intellect, objects of, classified, 7. 534 (cp. 5. 476); relation of the intellect and the good, 6. 508.

Intellectual world, divisions of, 6. 510 foll.; 7. 517; compared to the visible, 6. 508, 509; 7. 532 A.

Intercourse between the sexes, 5. 458 foll. [*cp.* Laws 8. 839 foll.]; in a democracy, 8. 563 B.

Interest, sometimes irrecoverable by law, 8. 556 A [*cp.* Laws 5. 742 C].

Intermediates, 9. 583.

Intimations, the, given by the senses imperfect, 7. 523 foll.; 10. 602.

Intoxication, not allowed in the state, 3. 398 E, 403 E. Cp. Drinking.

Invalids, 3. 406, 407; 4. 425, 426.

Ionian harmony, must be rejected, 3. 399 A.

Iron (and brass) mingled by the God in the husbandmen and craftsmen, 3. 415 A (cp. 8. 547 A).

Ismenias, the Theban, 'a rich and mighty man,' 1. 336 A.

Italy, 'can tell of Charondas as a lawgiver,' 10. 599 E.

J.

Judge, the good, must himself be virtuous, 3. 409 [*cp.* Pol. 305].

Judgement, the final, 10. 614 foll. Cp. Hades.

Juggling, 10. 602 D.

Just man, the, is at a disadvantage compared with the unjust (Thrasymachus), 1. 343; is happy, *ib.* 354 [*cp.* Laws 1. 660 E]; attains harmony in his soul, 4. 443 E; proclaimed the happiest, 9. 580 foll.;
—just men the friends of the gods, 10. 613 [*cp.* Phil. 39 E; Laws 4. 716 D];
—just and unjust are at heart the same (Glaucon), 3. 360.

Justice, = to speak the truth and pay one's debts, 1. 331 foll.; 358 = the interest of the stronger, *ib.* 338; 2. 367 [*cp.* Gorg. 489; Laws 4. 714 A]; = honour among thieves, 1. 352; = the excellence of the soul, *ib.* 353:
—the art which gives good and evil to friends and enemies, *ib.* 332 foll., 336; is a thief, *ib.* 334; the proper virtue of man, *ib.* 335; 'sublime simplicity,' *ib.* 348; does not aim at excess, *ib.* 349; identical with wisdom and virtue, *ib.* 351; a principle of harmony, *ibid.* (cp. 9. 591 D); in the highest class of goods, 2. 357, 367 D [*cp.* Laws 1. 631 C]; the union of wisdom, temperance, and courage, 4. 433 [*cp.* Laws 1. 631 C]; a division of labour, *ibid.* foll. (cp. *supra*, 1. 332, 349, 350, *and* 1 Alcib. 127):
—nature and origin of (Glaucon), 2. 358, 359; conventional, *ib.* 359 A [*cp.* Theaet. 172 A, 177 C; Laws 10. 889, 890]; praised for its consequences only (Adeimantus), *ib.* 362 E, 366; a matter of appearance, *ib.* 365:
—useful alike in war and peace, 1. 333; can do no harm, *ib.* 335; more precious than gold, *ib.* 336; toilsome, 2. 364:
—compared to health, 4. 444:
—the poets on, 2. 363, 364, 365 E:
—in perfection, *ib.* 361:
—more profitable than injustice, 4. 445; 9. 589 foll.; superior to injustice, 9. 589; final triumph of, *ib.* 580; 10. 612, 613:
—in the state, 2. 369; 4. 431; the same in the individual and the state, 4. 435 foll., 441 foll.:
—absolute justice, 5. 479 E; 6. 501 B; 7. 517 E.

Justice. [*The search for justice is the groundwork or foundation of the Republic, which commences with an enquiry into its nature and ends with a triumphant demonstration of the superior happiness enjoyed by the just man. In the First Book several definitions of justice are attempted, all of which prove inadequate. Glaucon and Adeimantus then intervene:—mankind regard justice as a necessity, not as a good in itself, or at best as only to be practised because of the temporal benefits which flow from it: can Socrates prove that it belongs to a higher class of goods? Socrates in reply proposes to construct an ideal state in which justice will be more easily recognised than in the individual. Justice is thus discovered to be the essential virtue of the state,* (*a thesis afterwards enlarged upon by Aristotle* [Pol. i. 2, § 16; iii. 13, § 3]), *the bond of the social organization, and, like temperance in the Laws* [3. 696, 697; 4. 709 E], *rather the accompaniment or condition of the virtues than a virtue in itself* [*cp.* Introduction, p. lxiii]. *Expressed in an outward or political form it becomes the great principle which has been already enunciated* (i. 322), '*that every man shall do his own work;' on this Plato bases the necessity of the division into classes which underlies the whole fabric of the ideal state* (4. 433 foll.; Tim. 17 C). *Thus we are led to acknowledge the happiness of the just; for he alone reflects in himself this vital principle of the state* (4. 445). *The final proof is supplied by a comparison of the perfect state with actual forms of government. These, like the individuals who correspond to them, become more and more miserable as they recede further from the ideal, and the climax is reached* (9. 587) *when the tyrant is shown by the aid of arithmetic to have '729 times less pleasure than the king'* [*i.e. the perfectly just ruler*]. *Lastly, the happiness of the just is proved to* 359 *extend also into the next world, where men appear before the judgment seat of heaven and receive the due reward of their deeds in this life.*]

K.

King, the Great, 8. 553 D:
—pleasure of the king and the tyrant compared, 9. 587 foll.;
—kings and philosophers, 5. 473 (cp. 6. 487 E, 498 foll., 501 E foll.; 7. 540; 8. 543; 9. 592).

Kisses, the reward of the brave warrior, 5. 468 C.

Knowledge (ἐπιστήμη, γιγνώσκειν), = knowledge of ideas, 6. 484;
—nature of, 5. 477, 478; classed among faculties, *ib.* 477; 6. 511 E; 7. 533 E;
—previous, to birth, 7. 518 C;
—how far given by sense, *ib.* 529 [*cp.* Phaedo 75];
—should not be acquired under compulsion, *ib.* 536 E;
—the foundation of courage, 4. 429 [*cp.* Laches 193, 197; Protag. 350, 360];
—knowledge and opinion, 5. 476–478; 6. 508, 510 A; 7. 534; knowledge and pleasure, 6. 505; knowledge and wisdom, 4. 428;
—the highest knowledge, 6. 504; 7. 514 foll.;
—unity of knowledge, 5. 479 [*cp.* Phaedo 101];
—the best knowledge, 10. 618;
—knowledge of shadows, 6. 511 D; 7. 534 A:
—love of knowledge characteristic of the Hellenes, 4. 435 E; peculiar to the rational element of the soul, 9. 581 B.

L.

Labour, division of, 2. 370, 374 A; 3. 394 E, 395 B, 397 E; 4. 423 E, 433 A, 435 A, 441 E, 443, 453 B [*cp.* Laws 8. 846, 847].

Lacedaemon, owes its good order to Lycurgus, 10. 599 E;
—constitution of, commonly extolled, 8. 544 D; a timocracy, *ib.* 545 B:
—Lacedaemonians first after the Cretans to strip in the gymnasia, 5. 452 D.

Lachesis, turns the spindle of Necessity together with Clotho and Atropos, 10. 617 C; her speech, *ib.* D; apportions a genius to each soul, *ib.* 620 D.

Lamentation over the dead, to be checked, 3. 387.

Lands, partition of, proclaimed by the would-be tyrant, 8. 565 E, 566 E.

Language, pliability of, 9. 588 D [*cp.* Soph. 277 B].

Laughter not to be allowed in the guardians, 3. 388 [*cp.* Laws 5. 732; 11. 935]; nor represented in the gods, *ib.* 389.

Laws, may be given in error, 1. 339 E; supposed to arise from a convention among mankind, 2. 359 A; cause of, 3. 405; on special subjects of little use, 4. 425, 426 [*cp.* Laws 7. 788]; treated with contempt in democracies, 8. 563 E; bring help to all in the state, 9. 590.

Lawyers, increase when wealth abounds, 4. 405 A.

Learning, pleasure of, 6. 486 C (cp. 9. 581, 586).

Legislation, cannot reach the minutiae of life, 4. 425, 426; requires the help of God, *ib.* 425 E. Cp. Laws.

Leontius, story of, 4. 439 E.

Lethe, 10. 621.

Letters, image of the large and small, 2. 368; 3. 402 A.

Liberality, one of the virtues of the philosopher, 6. 485 E.

Liberty, characteristic of democracy, 8. 557 B, 561–563.

Licence, begins in music, 4. 424 E [*cp.* Laws 3. 701 B]; in democracies, 8. 562 D.

Licentiousness forbidden, 5. 458. 360

Lie, a, hateful to the philosopher, 6. 490 C (cp. *supra* 486 E);
—the true lie and the lie in words, 2. 382;
—the royal lie (γενναίον ψεῦδος), 3. 414;
—rulers of the state may lie, 2. 382; 3. 389 A, 414 C; 5. 459 D;
—the Gods not to be represented as lying, 2. 382;
—lies of the poets, *ib.* 377 foll.; 3. 386, 408 B (cp. 10. 597 foll.).

Life in the early state, 2. 372;
—loses its zest in old age, 1. 329 A; full of evils, 2. 379 C; intolerable without virtue, 4. 445; shortness of, compared to eternity, 10. 608 D;
—the life of virtue toilsome, 2. 364 D;
—the just or the unjust, which is the more advantageous? *ib.* 347 foll.;
—three kinds of lives among men, 9. 581;
—life of women ought to resemble that of men, 5. 451 foll. [*cp.* Laws 7. 804 E];
—the necessities of life, 2. 369, 373 A;
—the prime of life, 5. 460 E.

Light, 6. 507 E. Cp. Sight, Vision.

Light and heavy, 5. 479; 7. 524.

Like to like, 4. 425 C.

Literature (λόγοι), included under 'music' in education, 2. 376 E.

Litigation, the love of, ignoble, 3. 405.

Logic; method of residues, 4. 427;
—accidents and essence distinguished, 5. 454;
—nature of opposition, 4. 436;
—categories, πρός τι, 4. 437; quality and relation, *ibid.*;
—fallacies, 6. 487. For Plato's method of definitions, *see* Knowledge, Temperance; and cp. Dialectic, Metaphysic.

Lotophagi, 8. 560 C.

Lots, use of, 5. 460 A, 462 E; election by, characteristic of democracy, 8. 557 A.

Love of the beautiful, 3. 402, 403 [*cp.* 1 Alcib. 131]; bodily love and true love, *ib.* 403; love and the love of knowledge, 5. 474 foll.; is of the whole, not of the part, *ib.* C, 475 B; 6. 485 B; a tyrant, 9. 573 B, 574 E (cp. 1. 329 B):
—familiarities which may be allowed between the lover and the beloved, 3. 403 B:
—lovers' names, 5. 474:
—lovers of wine, *ib.* 475 A:
—lovers of beautiful sights and sounds, *ib.* 476 B, 479 A, 480.

Luxury in the state, 2. 372, 373; a cause of disease, 3. 405 E; would not give happiness to the citizens, 4. 420, 421; makes men cowards, 9. 590 B.

Lycaean Zeus, temple of, 8. 565 D.

Lycurgus, the author of the greatness of Lacedaemon, 10. 599 E.

Lydia, kingdom of, obtained by Gyges, 2. 359 C:
—Lydian harmonies, to be rejected, 3. 398 E foll.

Lying, a privilege of the state, 3. 389 A, 414 C; 5. 459 D.

Lyre, the instrument of Apollo, and allowed in the best state, 3. 399 D.

Lysanias, father of Cephalus, 1. 330 B.

Lysias, the brother of Polemarchus, 1. 328 B.

M.

Madman, arms not to be returned to a, 1. 331; fancies of madmen, 8. 573 C.

Magic, 10. 602 D.

Magistrates, elected by lot in democracy, 8. 557 A.

Magnanimity, (μεγαλόπρεπεια), one of the philosopher's virtues, 6. 486 A, 490 E, 494 A.

Maker, the, not so good a judge as the user, 10. 601 C [*cp.* Crat. 390].

Man, 'the master of himself,' 4. 430 E [*cp.* Laws 1. 626 E foll.]; 'the form and likeness of God,' 6. 501 B [*cp.* Phaedr. 248 A; Theaet. 176 C; Laws 4. 716 D]; his unimportance, 10. 604 B (cp. 6. 486 A, 361 *and* Laws 1. 644 E; 7. 803); has the power to choose his own destiny, 10. 617 E;
—the one best man, 6. 502 [*cp.* Pol. 301]:
—Men are not just of their own will, 2. 366 C; unite in the state in order to supply each other's wants, *ib.* 369;
—the nature of men and women, 5. 453–455;
—analogy of men and animals, *ib.* 459;
—three classes of, 9. 581.

Manners, influenced by education, 4. 424, 425; cannot be made the subject of legislation, *ibid.*; freedom of, in democracies, 8. 563 A.

'Many,' the term, as applied to the beautiful, the good, &c., 6. 507.

Many, the, flatter their leaders into thinking themselves statesmen, 4. 426; wrong in their notions about the honourable and the good, 6. 493 E; would lose their harsh feeling towards philosophy if they could see the true philosopher, *ib.* 500; their pleasures and pains, 9. 586;
—'the great beast,' 6. 493. Cp. Multitude.

Marionette players, 7. 514 B.

Marriage, holiness of, 5. 458 E, 459; age for, *ib.* 460; prayers and sacrifices at, *ibid.*;
—marriage festivals, *ib.* 459, 460.

Marsyas, Apollo to be preferred to, 3. 399 E.

Mathematics, 7. 522–532; use of hypotheses in, 6. 510;
—mathematical notions perceived by a faculty of the soul, 6. 511 C:
—the mathematician not usually a dialectician, 7. 531 E.

Mean, happiness of the, 10. 619 A [*cp.* Laws 3. 679 A; 5. 728 E; 7. 792 D].

Meanness, unknown to the philosopher, 6. 486 A; characteristic of the oligarchs, 8. 554.

Measurement, art of, corrects the illusions of sight, 10. 602 D.

Meat, roast, the best diet for soldiers, 3. 404 D.

Medicine, cause of, 3. 405; not intended to preserve unhealthy and intemperate subjects, *ib.* 406 foll., 408 A; 4. 426 A [*cp.* Tim. 89 B]; the two kinds of, 5. 459 [*cp.* Laws 4. 720]; use of incantations in, 4. 426 A;
—analogy of, employed in the definition of justice, 1. 332 C.

Megara, battle of, 2. 368 A.

Melody, in education, 3. 398 foll.; its influence, 10. 601 B.

Memory, the philosopher should have a good, 6. 486 D, 490 E, 494 A; 7. 535 B.

Mendicant prophets, 2. 364 C.

Menelaus, treatment of, when wounded, 3. 408 A.

Menoetius, father of Patroclus, 3. 388 C.

Mental blindness, causes of, 7. 518.

Merchants, necessary in the state, 2. 371.

Metaphysics; absolute ideas, 5. 476;
—abstract and relative ideas, 7. 524;
—analysis of knowledge, 6. 510;
—qualifications of relative and correlative, 4. 437 foll.; 7. 524. Cp. Idea, Logic.

Metempsychosis, 10. 617. Cp. Soul.

Midas, wealth of, 3. 408 B.

Might and right, 1. 338 foll. [*cp.* Gorg. 483, 489; Laws 1. 627; 3. 690; 10. 890].

Miletus, Thales of, 10. 600 A.

Military profession, the, 2. 374.

Mimetic art, in education, 3. 394 foll.; the same person cannot succeed in tragedy and comedy, *ib.* 395 A; imitations lead to habit, *ib.* D; men acting women's part, *ib.* E; influence on character, *ibid.* foll. Cp. Imitation.

'Mine and thine,' a common cause of dispute, 5. 462.

Ministers of the state must be educated, 7. 519. See Ruler. 362

Miser, the, typical of the oligarchical state, 8. 555 A (cp. 559 D).

Misfortune, to be borne with patience, 3. 387; 10. 603–606.

Models (or types), by which the poets are to be guided in their compositions, 2. 379 A.

Moderation, necessity of, 5. 466 B [*cp.* Laws 3. 690 E; 5. 732, 736 E].

Momus (god of jealousy), 6. 487 A.

Monarchy, distinguished from aristocracy as that form of the perfect state in which one rules, 4. 445 C (cp. 9. 576 D, *and* Pol. 301); the happiest form of government, 9. 576 E (cp. 580 C, 587 B).

Money, needed in the state, 2. 371 B [*cp.* Laws 11. 918]; not necessary in order to carry on war, 4. 423;
—love of, among the Egyptians and Phoenicians, *ib.* 435 E; characteristic of timocracy and oligarchy, 8. 548 A, 553, 562 A; referred to the appetitive element of the soul, 9. 580 E; despicable, *ib.* 589 E, 590 C (cp. 3. 390 E).

Money-lending, in oligarchies, 8. 555, 556.

Money-making, art of, in Cephalus' family, 1. 330 B; evil of, 8. 556; pleasure of, 9. 581 C, 586 E.

Money-qualifications in oligarchies, 8. 550, 551.

Moon, reputed mother of Orpheus, 2. 364 E.

Motherland, a Cretan word, 9. 575 E [*cp.* Menex. 237].

Mothers in the state, 5. 460.

Motion and rest, 4. 436;
—motion of the stars, 7. 529, 530; 10. 616 E.

Multitude, the, the great Sophist, 6. 492; their madness, *ib.* 496 C. Cp. Many.

Musaeus, his pictures of a future life, 2. 363 D, E, 364 E.

Muses, the, Musaeus and Orpheus the children of, 2. 364 E.

Music, to be taught before gymnastic, 2. 376 E (cp. 3. 403 C); includes literature (λόγοι), 2. 376 E;
—in education, *ib.* 377 foll.; 3. 398 foll.; 7. 522 A (*see* Poetry, Poets, *and cp.* Protag. 326; Laws 2. 654, 660); complexity in, to be rejected, 3. 397 [*cp.* Laws 7. 812]; the severe and the vulgar kind, *ibid.* [*cp.* Laws 7. 802]; the end of, the love of beauty, *ib.* 403 C; like gymnastic, should be studied throughout life, *ibid.*; the simpler kinds of, foster temperance in the soul, *ib.* 404 A, 410 A; effect of excessive, *ib.* 410, 411; ancient forms of, not to be altered, 4. 424 [*cp.* Laws 2. 657; 7. 799, 801]; must be taught to women, 5. 452.

Music. [*Music to the ancients had a far wider significance than to us. It was opposed to gymnastic as 'mental' to 'bodily' training, and included equally reading and writing, mathematics, harmony, poetry, and music strictly speaking: drawing, as Aristotle tells us*

(Pol. viii. 3, § 1), *was sometimes made a separate division.*
I. *Music* (*in this wider sense*), *Plato says, should precede gymnastic; and, according to a remarkable passage in the Protagoras* (325 C), *the pupils in a Greek school were actually instructed in reading and writing, made to learn poetry by heart, and taught to play on the lyre, before they went to the gymnasium. The ages at which children should commence these various studies are not stated in the Republic; but in the VIIth Book of the Laws, where the subject is treated more in detail, the children begin going to school at ten, and spend three years in learning to read and write, and another three years in music* (Laws 7. 810). *This agrees very fairly with the selection of the* 363 *most promising youth at the age of twenty* (Rep. 7. 537), *as it would allow a corresponding period of three years for gymnastic training.*
II. *Music, strictly so called, plays a great part in Plato's scheme of education. He hopes by its aid to make the lives of his youthful scholars harmonious and gracious, and to implant in their souls true conceptions of good and evil. Music is a gift of the Gods to men, and was never intended, 'as the many foolishly and blasphemously suppose,' merely to give us an idle pleasure* (Tim. 47 E; Laws 2. 654, 658 E; 7. 802 D). *Neither should a freeman aim at attaining perfect execution* [*cp.* Arist. Pol. viii. 6, §§ 7, 15]: *in the Laws* (7. 810) *we are told that every one must go through the three years course of music, 'neither more nor less, whether he like or whether he dislike the study.' Both instruments and music are to be of a simple character: in the Republic only the lyre, the pipe, and the flute are tolerated, and the Dorian and Phrygian harmonies. No change in the fashions of music is permitted; for where there is licence in music there will be anarchy in the state. In this desire for simplicity and fixity in music Plato was probably opposed to the tendencies of his own age. The severe harmony which had once characterized Hellenic art was passing out of favour: alike in architecture, sculpture, painting, literature, and music, richer and more ornate styles prevailed. We regard the change as inevitable, and not perhaps wholly to be regretted: to Plato it was a cause rather than a sign of the decline of Hellas.*]

Musical amateurs, 5. 475;
—education, 2. 377; 3. 398 foll.; 7. 522 A;
—instruments, the more complex kinds of, rejected, 3. 399 [*cp.* Laws 7. 812 D];
—modes, *ib.* 397–399; changes in, involve changes in the laws, 4. 424 C.

Mysteries, 2. 365 A, 366 A, 378 A; 8. 560 E.

Mythology, misrepresentations of the gods in, 2. 378 foll.; 3. 388 foll., 408 C (cp. Gods); like poetry, has an imitative character, 3. 392 D foll.

N.

Narration, styles of, 3. 392, 393, 396.

National qualities, 4. 435.

Natural gifts, 2. 370 A; 5. 455; 6. 491 E, 495 A; 7. 519, 535.

Nature, recurrent cycles in, 8. 546 A (cp. Cycles); divisions of, 9. 584 [*cp.* Phil. 23].

Necessities, the, of life, 2. 368, 373 A.

Necessity, the mother of the Fates, 10. 616, 617, 621 A.

Necessity, the, 'which lovers know,' 5. 458 E;
—the 'necessity of Diomede,' 6. 493 D.

Nemesis, 5. 451 A.

Niceratus, son of Nicias, 1. 327 C.

Nicias, 1. 327 C.

Nightingale, Thamyras changed into a, 10. 620.

Niobe, sufferings of, in tragic poetry, 2. 380 A.

νόμος, strain and law, 7. 532 E [*cp.* Laws 7. 800 A].

Not-being, 5. 477.

Novelties in music and gymnastic to be discouraged, 4. 424.

Number, said to have been invented by Palamedes, 7. 522 D;
—the number of the State, 8. 546.

O.

Objects and ideas to be distinguished, 5. 476; 6. 507. 364

Odysseus and Alcinous, 10. 614 B; chooses the lot of a private man, *ib.* 620 D.

Odyssey, 3. 393 A. Cp. Iliad.

Office, not desired by the good ruler, 7. 520 A.

Old age, complaints against, 1. 329; Sophocles quoted in regard to, *ibid.*; wealth a comforter of age, *ibid.*;
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—'colours' of poetry, *ib.* 601 A.

Poetry. [*The Republic is the first of Plato's works in which he seriously examines the value of poetry in education, and the place of the poets in the state. The question could hardly be neglected by the philosopher who proposed to construct an ideal polity or government of the best. For poetry played a great part in Hellenic life: the children learned whole poems by heart in their schools* (Protag. 326 A; Laws 7. 810 C); *the rhapsode delighted the crowds at the festivals* (Ion 535); *the theatres were free, or almost free, to all, 'costing but a drachma at the most'* (Apol. 26 D); *the intervals of a banquet were filled up by conversation about the poets* (Protag. 347 C). *The quarrel between philosophy and poetry was an ancient one, which had found its first expression in the attacks of Xenophanes* (538 B.C.) *and Heracleitus* (508 B.C.) *upon the popular mythology. In the earlier dialogues of Plato the poets are treated with an ironical courtesy, through which an antagonistic spirit is allowed here and there to appear: they are 'winged and holy beings'* (Ion 534) *who sing by inspiration*, 367 *but at the same time are the worst possible critics of their own writings and the most self-conceited of mortals* (Apol. 22 D). *In the Republic* (*II and III*), *Plato begins the trial of poetry by the enquiry whether the tales and legends related by the epic and tragic poets are true in themselves or likely to furnish good examples to his future citizens. They cannot be true, for they are contrary to the nature of God* (*see s. v.* God), *and they are certainly not proper lessons for youth. There must be a censorship of poetry, and all objectionable passages expunged; suitable rules and regulations will be laid down, and to these the poets must conform. In the Xth Book the argument takes a deeper tone. The Poet is proved to be an impostor thrice removed from the truth, a wizard who steals the hearts of the unwary by his spells and enchantments. Men easily fall into the habit of imitating what they admire; and the lamentations and woes of the tragic hero and the unseemly buffoonery of the comedian are equally bad models for the citizens of a free and noble state. The poets must therefore be banished, unless, Plato adds, the lovers of poetry can persuade us of her innocence of the charges laid against her. In the Laws a similar conclusion is reached:—'The state is an imitation of the best life, and the noblest form of tragedy. The legislator and the poet are rivals, and the latter can only be tolerated if his words are in harmony with the laws of the state'* (vii. 817)].

Poets, the, love their poems as their own creation, 1. 330 C [*cp.* Symp. 209]; speak in parables, *ib.* 332 B (cp. 3. 413 B); on justice, 2. 363, 364, 365 E; bad teachers of youth, *ib.* 377; 3. 391, 392, 408 C [*cp.* Laws 10. 866 C, 890 A]; must be restrained by certain

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—knowledge of shadows (εἰκασία), one of the faculties of the soul, 6. 511 E; 7. 533 E.

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—eye of the soul, 7. 518 D, 527 E, 533 D, 540 A;
—five forms of the state and soul, 4. 445; 5. 449; 9. 577.

Soul. [*The psychology of the Republic, while agreeing generally with that of the other Dialogues, is in some respects a modification or developement of their conclusions.*
—The division of the soul into three elements, reason, spirit, appetite, here first assumes a precise form, and henceforward has a permanent place in the language of philosophy (*cp.* Introd. p. lxvii). *On this division the distinction between forms of government is based* (*see s. v.* Government). *Virtue, again, is the harmony or accord of the different elements, when the dictates of reason are enforced by passion against the appetites, while vice is the anarchy or discord of the soul when passion and appetite join in rebellion against reason* (*cp.* 4. 444; 10. 609 foll.; Soph. 228; Pol. 296 D; Laws 10. 906 C].
—Regarded from the intellectual side the soul is analysed into four faculties, reason, understanding, faith, knowledge of shadows. These severally correspond to the four divisions of knowledge (6. 511 E), *two for intellect and two for opinion; and thus arises the Platonic 'proportion,'—being : becoming :: intellect : opinion, and science : belief* 372 :: *understanding : knowledge of shadows. These divisions are partly real, partly formed by a logical process, which, as in so many distinctions of ancient philosophers, has outrun fact, and are further illustrated and explained by the allegory of the cave in Book VII* (*see* Introduction, p. xciv).
—The pre-existence and the immortality of the soul are assumed. The doctrine of ἀνάμνησις *or 'remembrance of a previous birth' is not so much dwelt upon as in the Meno, Phaedo, or Phaedrus, neither is it made a proof of immortality* (Meno 86; Phaedo 73). *It is apparently alluded to in the story of Er, where we are told that 'the pilgrims drank the waters of Unmindfulness; the foolish took too deep a draught, but the wise were more moderate'* (10. 621 A). *In the Xth Book Glaucon is supposed to receive with amazement Socrates' confident assertion of immortality, although a previous allusion to another state of existence has passed unheeded* (6. 498 D); *and in earlier parts of the discussion* (*e.g.* 2. 362; 3. 386), *the censure which is passed on the common representations of Hades implies in itself some belief in a future life* [*cp.* Introduction to Phaedo, Vol. I]. *The argument for the immortality of the soul is not drawn out at great length or with the emphasis of the Phaedo. It is chiefly of a verbal character:—All things which perish are destroyed by some inherent evil; but the soul is not destroyed by sin, which is the evil proper to her, and must therefore be immortal* (*cp.* Introd. p. clxvi).
—The condition of the soul after death is represented by Plato in his favourite form of a myth [*cp.* Meno 81; Phaedo 88; Gorg. 522]. *The Pamphylian warrior Er, who is supposed to have died in battle, revives when placed on the funeral pyre and relates his experiences in the other world. He tells how the just are rewarded and the wicked punished, and is privileged to describe the spectacle which he had witnessed of the choice of a new life by the pilgrim souls. The reward of release from bodily existence is not held out to the philosopher* (Phaedo 114 C), *but his wisdom, which has a deeper root than habit* (10. 619), *preserves him from overhaste in his choice and ensures him a happy destiny.*
—The transmigration of souls is represented in the myth much as in the Phaedrus and Timaeus. Plato in all likelihood derived the doctrine from an Oriental source, but through Pythagorean channels. It probably had a real hold on his mind, as it agreed, or could be made to agree, with the conviction, which he elsewhere expresses, of the remedial nature of punishment [*cp.* Protag. 323; Gorg. 523–525].

Sounds in music, 7. 531 A.

Sparta. *See* Lacedaemon.

Spectator, the, unconsciously influenced by what he sees and hears, 10. 605, 606 [*cp.* Laws 2. 656 A, 659 C];
—the philosopher the spectator of all time and all existence, 6. 486 A [*cp.* Theaet. 173 E].

Spendthrifts, in Greek states, 8. 564.

Spercheius, the river-god, 3. 391 B.

Spirit, must be combined with gentleness in the guardians, 2. 375; 3. 410; 6. 503 [*cp.* Laws 5. 731 B]; characteristic of northern nations, 4. 435 E; found in quite young children, *ib.* 441 A [*cp.* Laws; 12. 373 963]:
—the spirited (or passionate) element in the soul, *ib.* 440 foll.; 6. 504 A; 8. 550 A; 9. 572 A, 580 E; must be subject to the rational part, 4. 441 E [*cp.* Tim. 30 C, 70, 89 D]; predominant in the timocratic state and man, 8. 548, 550 B; characterised by ambition, 9. 581 B; its pleasures, *ib.* 586 D; the favourite object of the poet's imitation, 10. 604, 605.

Stars, motion of the, 7. 529, 530; 10. 616 E.

State, relation of, to the individual, 2. 368; 4. 434, 441; 5. 462; 8. 544; 9. 577 B [*cp.* Laws 3. 689; 5. 739; 9. 875, 877 C; 11. 923]; origin of, 2. 369 foll. [*cp.* Laws 3. 678 foll.]; should be in unity, 4. 422; 5. 463 [*cp.* Laws 5. 739]; place of the virtues in, 4. 428

foll.; virtue of state and individual, *ib.* 441; 6. 498 E; family life in, 5. 449 [*cp.* Laws 5. 740]:
—the luxurious state, 2. 372 D foll.:
—[the best state]; classes must be kept distinct, *ib.* 374; 3. 379 E, 415 A; 4. 421, 433 A, 434, 441 E, 443; 5. 453 (cp. 8. 552 A, *and* Laws 8. 846 E); the rulers must be philosophers, 2. 376; 5. 473; 6. 484, 497 foll., 501, 503 B; 7. 520, 521, 525 B, 540; 8. 543 (cp. Rulers); the government must have the monopoly of lying, 2. 382; 3. 389 A, 414 C; 5. 459 D [*cp.* Laws 2. 663 E]; the poets to be banished, 3. 398 A; 8. 568 B; 10. 595 foll., 605 A, 607 A [*cp.* Laws 7. 817]; the older must bear rule, the younger obey, 3. 412 [*cp.* Laws 3. 690 A; 4. 714 E]; women, children, and goods to be common, *ib.* 416; 5. 450 E, 457 foll., 462, 464; 8. 543 A [*cp.* Laws 5. 739; 7. 807 B]; must be happy as a whole, 4. 420 D; 5. 466 A; 7. 519 E; will easily master other states in war, 4. 422; must be of a size which is not inconsistent with unity, *ib.* 423 [*cp.* Laws 5. 737]; composed of three classes, traders, auxiliaries, counsellors, *ib.* 441 A; may be either a monarchy or an aristocracy, *ib.* 445 C (cp. 9. 576 D); will form one family, 5. 463 [*cp.* Pol. 259]; will be free from quarrels and law-suits, 2. 378; 5. 464, 465;
—is it possible? 5. 471, 473; 6. 499; 7. 540 [*cp.* 7. 520 *and* Laws 4. 711 E; 5. 739]; framed after the heavenly pattern, 6. 500 E; 7. 540 A; 9. 592; how to be commenced, 6. 501; 7. 540; manner of its decline, 8. 546 [*cp.* Crit. 120];
—the best state that in which the rulers least desire office, 7. 520, 521:
—the four imperfect forms of states, 4. 445 B; 8. 544 [*cp.* Pol. 291 foll., 391 foll.]; succession of states, 8. 545 foll. (cp. Government, forms of):
—existing states not one but many, 4. 423 A; nearly all corrupt, 6. 496; 7. 519, 520; 9. 592.

State. [*The polity of which Plato 'sketches the outline' in the Republic may be analysed into two principal elements,* I, *an Hellenic state of the older or Spartan type, with some traits borrowed from Athens,* II, *an ideal city in which the citizens have all things in common, and the government is carried on by a class of philosopher rulers who are selected by merit. These two elements are not perfectly combined; and, as Aristotle complains* (Pol. ii. 5, § 18), *very much is left ill-defined and uncertain.*
—I. *Like Hellenic cities in general, the number of the citizens is not to be great. The size of the state is limited by the requirement that 'it shall not be larger or smaller than is consistent with unity.'* [*The 'convenient number' 5040, which is* 374 *suggested in the Laws* (v. 737), *is regarded by Aristotle* (Pol. ii. 6, § 6) *as an 'enormous multitude.'*] *Again, the individual is subordinate to the state. When Adeimantus complains of the hard life which the citizens will lead, 'like mercenaries in a garrison'* (4. 419), *he is answered by Socrates that if the happiness of the whole is secured, the happiness of the parts will inevitably follow. Once more, war is supposed to be the normal condition of the state, and military service is imposed upon all. The profession of arms is the only one in which the citizen may properly engage. Trade is regarded as dishonourable:—'those who are good for nothing else sit in the Agora buying and selling'* (2. 371 D); *the warrior can spare no time for such an employment* (*ib.* 374 C). [*In the Laws Plato's ideas enlarge; he thinks that peace is to be preferred to war* (1. 628); *and he speculates on the possibility of redeeming trade from reproach by compelling some of the best citizens to open a shop or keep a tavern* (11. 918).]—*In these respects, as well as in the introduction of common meals, Plato was probably influenced by the traditional ideal of Sparta* [*cp.* Introd. p. clxx]. *The Athenian element appears in the intellectual training of the citizens, and generally in the atmosphere of grace and refinement which they are to breathe* (*see s. v.* Art). *The restless energy of the Athenian character is perhaps reflected in the discipline imposed upon the ruling class* (7. 540), *who when they have reached fifty are dispensed from continuous public service, but must then devote themselves to abstract study, and also be willing to take their turn when necessary at the helm of state* [*cp.* Laws 7. 807; Thucyd. i. 70; ii. 40].
—II. *The most peculiar features of Plato's state are* (1) *the community of property,* (2) *the position of women,* (3) *the government of philosophers.* (1) *The first* (*see s. v.*), *though suggested in some measure by the example of Sparta or Crete* [*cp.* Arist. Pol. ii. 5, § 6], *is not known to have been actually practised anywhere in Hellas, unless possibly among such a body as the Pythagorean brotherhood.* (2) *Nothing in all the Republic was probably stranger to his contemporaries than the place which Plato assigns to women in the state. The community of wives and children, though carefully guarded by him from the charge of licentiousness* (5. 458 E), *would appear worse in Athenian eyes than the traditional 'licence' of the Spartan women* [Arist. Pol. ii. 9, § 5), *which, so far as it really existed, no doubt arose out of an excessive regard to physical considerations in marriage. Again, the equal share in education, in war, and in administration which the women are supposed to enjoy in Plato's state, was, if not so revolting, quite as contrary to common Hellenic sentiment* [*cp.* Thucyd. ii. 45]. *The Spartan women exercised a great influence on public affairs, but this was mainly indirect* [*cp.* Laws 7. 806; Arist. Pol. ii. 9, § 8]; *they did not hold office or learn the use of arms. At Athens, as is well known, the women, of the upper classes at least, lived in an almost Oriental seclusion, and were wholly absorbed in household duties* (Laws 7. 805 E). (3) *Finally, the government of philosophers had no analogy in the Hellenic world of* 375 *Plato's time. He may have taken the suggestion from the stories of the Pythagorean rule in Magna Graecia. But it is also possible that these accounts of the brotherhood of Pythagoras, some of which have reached us on very doubtful authority, may be themselves to a considerable extent coloured and distorted by features adapted from the Republic. Whether this is the case or not, we can hardly*

doubt that Plato was chiefly indebted to his own imagination for his kingdom of philosophers, or that it remained to himself an ideal, rather than a state which would ever 'play her part in actual life' (Tim. 19, 20). *It is at least significant that he never finished the Critias, as though he were unable to embody, even in a mythical form, the 'city of which the pattern is laid up in heaven.'*]

Statesmen in their own imagination, 4. 426.

Statues, polished for a decision, 2. 361 D; painted, 4. 420 D.

Steadiness of character, apt to be accompanied by stupidity, 6. 503 [*cp.* Theaet. 144 B].

Stesichorus, says that Helen was never at Troy, 9. 586 C.

Stories, improper, not to be told to children, 2. 377; 3. 391. Cp. Children, Education.

Strength, rule of, 1. 338.

Style of poetry, 3. 392;
—styles, various, *ib.* 397.

Styx, 3. 387 B.

Suits, will be unknown in the best state, 5. 464 E.

Sumptuary laws, 4. 423, 425.

Sun, the, compared with the idea of good, 6. 508; not sight, but the author of sight, *ib.* 509;
—'the sun of Heracleitus,' *ib.* 498 A.

Supposititious son, parable of the, 7. 538.

Sympathy, of soul and body, 5. 462 D, 464 B; aroused by poetry, 10. 605 B.

Syracusan dinners, 3. 404 D.

T.

Tactics, use of arithmetic in, 7. 522 E, 525 B.

Tartarus (= hell), 10. 616 A.

Taste, good, importance of, 3. 401, 402.

Taxes, heavy, imposed by the tyrant, 8. 567 A, 568 E.

Teiresias, alone has understanding among the dead, 3. 386 E.

Telamon, 10. 620 B.

Temperance (σωφροσύνη), in the state, 3. 389; 4. 430 foll. [*cp.* Laws 3. 696]; temperance and love, 3. 403 A; fostered in the soul by the simple kind of music, *ib.* 404 E, 410 A; a harmony of the soul, 4. 430, 441 E, 442 D, 443 (cp. 9. 591 D, *and* Laws 2. 653 B); one of the philosopher's virtues, 6. 485 E, 490 E, 491 B, 494 B [*cp.* Phaedo 68].

Temple-robbing, 9. 574 D, 575 B.

Territory, devastation of Hellenic, not to be allowed, 5. 470;
—unlimited, not required by the good state, 4. 423 [*cp.* Laws 5. 737].

Thales, inventions of, 10. 600 A.

Thamyras, soul of, chooses the life of a nightingale, 10. 620 A.

Theages, the bridle of, 6. 496 B.

Themis, did not instigate the strife with the gods, 2. 379 E.

Themistocles, answer of, to the Seriphian, 1. 330 A.

Theology of Plato, 2. 379 foll. Cp. God.

Thersites, puts on the form of a monkey, 10. 620 C.

Theseus, the tale of, and Peirithous not permitted, 3. 391 C.

Thetis, not to be slandered, 2. 381 D; 376 her accusation of Apollo, *ib.* 383 A.

Thirst, 4. 437 E, 439; an inanition (κένωσις) of the body, 9. 585 A.

Thracians, procession of, in honour of Bendis, 1. 327 A; characterised by spirit or passion, 4. 435 E.

Thrasymachus, the Chalcedonian, a person in the dialogue, 1. 328 B; described, *ib.* 336 B; will be paid, *ib.* 337 D; defines justice, *ib.* 338 C foll.; his rudeness, *ib.* 343 A; his views of government, *ibid.* (cp. 9. 590 D); his encomium on injustice, 1. 343 A; his manner of speech, *ib.* 345 B; his paradox about justice and injustice, *ib.* 348 B foll.; he blushes, *ib.* 350 D; is pacified, and retires from the argument, *ib.* 354 (cp. 6. 498 C); would have Socrates discuss the subject of women and children, 5. 450.

Timocracy, 8. 545 foll.; origin of, ib. 547:
—the timocratical man, described, 8. 549; his origin, *ibid.*

Tinker, the prosperous, 6. 495, 496.

Tops, 4. 436.

Torch race, an equestrian, 1. 328 A.

Touch, 7. 523 E.

Traders, necessary in the state, 2. 371.

Traditions of ancient times, their truth not certainly known to us, 2. 382 C (cp. 3. 414 C, *and* Tim. 40 D; Crit. 107; Pol. 271 A; Laws 4. 713 E; 6. 782 D).

Tragedy and comedy in the state, 3. 394 [*cp.* Laws 7. 817].

Tragic poets, the, eulogizers of tyranny, 8. 568 A; imitators, 10. 597, 598.

Training, dangers of, 3. 404 A; severity of, 6. 504 A (cp. 7. 535 B).

Transfer of children from one class to another, 3. 415; 4. 423 D.

Transmigration of souls, 10. 617. See Soul.

Trochaic rhythms, 3. 400 B.

Troy, 3. 393 E; Helen never at, 9. 586 C:
—Trojan War, 2. 380 A: treatment of the wounded in, 3. 405 E, 408 A; the army numbered by Palamedes, 7. 522 D.

Truth, is not lost by men of their own will, 3. 413 A; the aim of the philosopher, 6. 484, 485, 486 E, 490, 500 C, 501 D; 7. 521, 537 D; 9. 581, 582 C (cp. *supra* 5. 475 E; 7. 520, 525; *and* Phaedo 82; Phaedr. 249; Theaet. 173 E; Soph. 249 D, 254 A); akin to wisdom, 6. 485 D; to proportion, *ib.* 486 E; no partial measure of, sufficient, *ib.* 504; love of, essential in this world and the next, 10. 618;
—truth and essence, 9. 585 D.

Tyranny, 1. 338 D; = injustice on the grand scale, *ib.* 344 [*cp.* Gorg. 469]; the wretchedest form of government, 8. 544 C; 9. 576 [*cp.* Pol. 302 E]; origin of, 8. 562, 564:
—the tyrannical man, 9. 571 foll.; life of, *ib.* 573; his treatment of his parents, *ib.* 574; most miserable, *ib.* 576, 578; has the soul of a slave, *ib.* 577.

Tyrant, the, origin of, 8. 565; happiness of, *ib.* 566 foll.; 9. 576 foll. [*cp.* Laws 2. 661 B]; his rise to power, 8. 566; his taxes, *ib.* 567 A, 568 E; his army, *ib.* 567 A, 569; his purgation of the city, *ib.* 567 B; misery of, 9. 579; has no real pleasure, *ib.* 587; how far distant from pleasure, *ibid.*:
—Tyrants and poets, 8. 568; have no friends, *ibid.*; 9. 576 [*cp.* Gorg. 510 C]; punishment of, in the world below, 10. 615 [*cp.* Gorg. 525].

U.

Understanding, a faculty of the soul, 6. 511 D; = science, 7. 533 E.

Union impossible among the bad, 1. 352 A [*cp.* Lysis 214]. 377

Unity of the state, 4. 422, 423; 5. 462, 463 [*cp.* Laws 5. 739];
—absolute unity, 7. 524 E, 525 E; unity and plurality, *ibid.*

Unjust man, the, happy (Thrasymachus), 1. 343, 344 [*cp.* Gorg. 470 foll.]; his unhappiness finally proved, 9. 580; 10. 613:
—injustice = private profit, 1. 344 (*see* Injustice).

Uranus, immoral stories about, 2. 377 E.

User, the, a better judge than the maker, 10. 601 C [*cp.* Crat. 390].

Usury, sometimes not protected by law, 8. 556 A [*cp.* Laws 5. 742 C].

V.

Valetudinarianism, 3. 406; 4. 426 A.

Valour, prizes of, 5. 468.

Vice, the disease of the soul, 4. 444; 10. 609 foll. [*cp.* Soph. 228; Pol. 296 D; Laws 10. 906 C]; is many, 4. 445; the proper object of ridicule, 5. 452 E;
—fine names for the vices, 8. 560 E. Cp. Injustice.

Virtue and justice, 1. 350 [*cp.* Meno 73 E, 79]; thought by mankind to be toilsome, 2. 364 A [*cp.* Laws 807 D]; virtue and harmony, 3. 401 A (*cp.* 7. 522 A); virtue and pleasure, 3. 402 E (cp. Pleasure); not promoted by excessive care of the body, *ib.* 407 (*cp.* 9. 591 D); makes men wise, 3. 409 E; divided into parts, 4. 428 foll., 433; in the individual and the state, *ib.* 435 foll., 441 (cp. Justice); the health of the soul, *ib.* 444 (cp. 10. 609 foll., *and* Soph. 228; Pol. 296 D); is one, *ib.* 445; may be a matter of habit, 7. 518 E; 10. 619 D; impeded by wealth, 8. 550 E [*cp.* Laws 5. 728 A, 742; 8. 831, 836 A];
—virtues of the philosopher, 6. 485 foll., 490 D, 491 B, 494 B (cp. Philosopher); place of the several virtues in the state, 4. 427 foll.

Visible world, divisions of, 6. 510 foll.; 7. 517; compared to the intellectual, 6. 508, 509; 7. 532 A.

Vision, 5. 477; 6. 508; 7. 517. *See* Sight.

W.

War, causes of, 2. 373; 4. 422 foll.; 8. 547 A; an art, 2. 374 A (cp. 4. 422, *and* Laws 11. 921 E); men, women, and children to go to, 5. 452 foll., 467, 471 E; 7. 537 A; regulations concerning, 5. 467–471; a matter of chance, *ib.* 467 E [*cp.* Laws 1. 638 A]; distinction between internal and external, *ib.* 470 A [*cp.* Laws 1. 628, 629]; the guilt of, always confined to a few persons, *ib.* 471 B; love of, especially characteristic of timocracy, 8. 547 E; cannot be easily waged by an oligarchy, *ib.* 551 E; the rich and the poor in war, *ib.* 556 C; a favourite resource of the tyrant, *ib.* 567 A.

Warrior, the brave, rewards of, 5. 468; his burial, *ib.* E; the warrior must know how to count, 7. 522 E, 525; must be a geometrician, *ib.* 526.

Waves, the three, 5. 457 C, 472 A, 473 C.

Weak, the, by nature subject to the strong, 1. 338 [*cp.* Gorg. 489; Laws 3. 690 B]; not capable of much, either for good or evil, 6. 491 E, 495 B.

Wealth, the advantage of, in old age, 1. 329, 330; the greatest blessing of, *ib.* 330, 331; the destruction of the arts, 4. 421; influence of, on the state, *ib.* 422 A [*cp.* Laws 4. 705; 5. 729 A]; the 'sinews of war,' *ibid.*; all-powerful in oligarchies and timocracies, 8. 548 A, 551 B, 553, 562 A; an impediment to virtue, 378 *ib.* 550 E [*cp.* Laws 5. 728 A; 742 E; 8. 831, 836 A]; should only be acquired to a moderate amount, 9. 591 E [*cp.* Laws 7. 801 B]:
—the blind god of wealth (Pluto), 8. 554 B:
—Wealthy, the, everywhere hostile to the poor, 4. 423 A; 8. 551 E [*cp.* Laws 5. 736 A]; flattered by them, 5. 465 C; the wealthy and the wise, 6. 489 B; plundered by the multitude in democracies, 8. 564, 565.

Weaving, the art of, 3. 401 A; 5. 455 D.

Weep, the guardians not to, 3. 387 C (cp. 10. 603 E).

Weighing, art of, corrects the illusions of sight, 10. 602 D.

Whole, the, in regard to the happiness of the state, 4. 420 D; 5. 466 A; 7. 519 E; in love, 5. 474 C, 475 B; 6. 485 B.

Whorl, the great, 10. 616.

Wicked, the, punishment of, in the world below, 2. 363; 10. 614; thought by men to be happy, 1. 354; 2. 364 A; 3. 392 B (cp. 8. 545 A, *and* Gorg. 470 foll.; Laws 2. 66 1; 10. 899 E, 905 A).

Wine, lovers of, 5. 475 A.

Wisdom (σοφία, φρόνησις) and injustice, 1. 349, 350; in the state, 4. 428; akin to truth, 6. 485 D; the power of, 7. 518, 519; the only virtue which is innate in us, *ib.* 518 E.

Wise man, the, = the good, 1. 350 [*cp.* 1 Alcib. 124, 125]; definition of, 4. 442 C; alone has true pleasure, 9. 583 B; life of, *ib.* 591;
—'the wise to go to the doors of the rich,' 6. 489 B;
—wise men said to be the friends of the tyrant, 8. 568.

Wives to be common in the state, 5. 457 foll.; 8. 543.

Wolves, men changed into, 8. 565 D; 'wolf and flock' (proverb), 3. 415 D.

Women, employments of, 5. 455; differences of taste in, *ib.* 456; fond of complaining, 8. 549 D; supposed to differ in nature from men, 5. 453; inferior to men, *ib.* 455 [*cp.* Tim. 42; Laws 6. 781]; ought to be trained like men, *ib.* 451, 466 [*cp.* Laws 7. 805; 8. 829 E]; in the gymnasia, *ib.* 452, 457 [*cp.* Laws 7. 813, 814; 8. 833]; in war, *ib.* 453 foll., 466 E, 471 E [*cp.* Laws 6. 785; 7. 806, 814 A]; to be guardians, *ib.* 456, 458, 468; 7. 540 C; (and children) to be common, 5. 450 E, 457 foll., 462, 464; 8. 543 [*cp.* Laws 5. 739]. *See supra s. v.* State, p. 374.

World, the, cannot be a philosopher, 6. 494 A.

World below, the, seems very near to the aged, 1. 330 E; not to be reviled, 3. 386 foll. [*cp.* Crat. 403; Laws 5. 727 E; 8. 828 D]; pleasure of discourse in, 6. 498 D [*cp.* Apol. 41]; punishment of the wicked in, 2. 363; 10. 614 foll.; sex in, 10. 618 B;
—[heroes] who have ascended from the world below to the gods, 7. 521 C.

X.

Xerxes, perhaps author of the maxim that justice = paying one's debts, 1. 336 A.

Y.

Young, the, how affected by the common praises of injustice, 2. 365; cannot understand allegory, *ib.* 378 E; must be subject in the state, 3. 412 B [*cp.* Laws 3. 690 A; 4. 714 E]; must submit to their elders, 5. 465 A [*cp.* Laws 4. 721 D; 9. 879 C; 11. 917 A]. Cp. Children, Education.

Youth, the corruption of, not to be attributed to the Sophists, but to 379 public opinion, 6. 492 A;
—youthful enthusiasm for metaphysics, 7. 539 B [*cp.* Phil. 15 E];
—youthful scepticism, not of long continuance, *ib.* D [*cp.* Soph. 234 E; Laws 10. 888 B].

Z.

Zeus, his treatment of his father, 2. 377 E; throws Hephaestus from heaven, *ib.* 378 D;
—Achilles descended from, 3. 391 C;
—did not cause the violation of the treaty in the Trojan War, or the strife of the gods, 2. 379 E; or send the lying dream to Agamemnon, *ib.* 383 A; or lust for Herè, 3. 390 B; ought not to have been described by Homer as lamenting for Achilles and Sarpedon, *ib.* 388 C;
—Lycaean Zeus, 8. 565 D;
—Olympian Zeus, 9. 583 B.

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2.8: The Life of Aristotle

The Life of Aristotle

Aristotle (/ˈærɪstɒtəl/;[3] Greek: Ἀριστοτέλης Aristotélēs, pronounced [aristotélɛːs]; 384–322 BC)[A] was a Greek philosopher and polymath during the Classical period in Ancient Greece. He was the founder of the Lyceum and the Peripatetic school of philosophy and Aristotelian tradition. Along with his teacher Plato, he has been called the "Father of Western Philosophy". His writings cover many subjects – including physics, biology, zoology, metaphysics, logic, ethics, aesthetics, poetry, theatre, music, rhetoric, psychology, linguistics, economics, politics and government. Aristotle provided a complex synthesis of the various philosophies existing prior to him, and it was above all from his teachings that the West inherited its intellectual lexicon, as well as problems and methods of inquiry. As a result, his philosophy has exerted a unique influence on almost every form of knowledge in the West and it continues to be a subject of contemporary philosophical discussion.

Little is known about his life. Aristotle was born in the city of Stagira in Northern Greece. His father, Nicomachus, died when Aristotle was a child, and he was brought up by a guardian. At seventeen or eighteen years of age, he joined Plato's Academy in Athens and remained there until the age of thirty-seven (c. 347 BC).[4] Shortly after Plato died, Aristotle left Athens and, at the request of Philip II of Macedon, tutored Alexander the Great beginning in 343 BC.[5] He established a library in the Lyceum which helped him to produce many of his hundreds of books on papyrus scrolls. Though Aristotle wrote many elegant treatises and dialogues for publication, only around a third of his original output has survived, none of it intended for publication.[6]

Aristotle's views on physical science profoundly shaped medieval scholarship. Their influence extended from Late Antiquity and the Early Middle Ages into the Renaissance, and were not replaced systematically until the Enlightenment and theories such as classical mechanics. Some of Aristotle's zoological observations found in his biology, such as on the hectocotyl (reproductive) arm of the octopus, were disbelieved until the 19th century. His works contain the earliest known formal study of logic, studied by medieval scholars such as Peter Abelard and John Buridan. Aristotle's influence on logic also continued well into the 19th century.

He influenced Islamic thought during the Middle Ages, as well as Christian theology, especially the Neoplatonism of the Early Church and the scholastic tradition of the Catholic Church. Aristotle was revered among medieval Muslim scholars as "The First Teacher" and among medieval Christians like Thomas Aquinas as simply "The Philosopher". His ethics, though always influential, gained renewed interest with the modern advent of virtue ethics, such as in the thinking of Alasdair MacIntyre and Philippa Foot.

Life

In general, the details of Aristotle's life are not well-established. The biographies written in ancient times are often speculative and historians only agree on a few salient points.[B]

Aristotle, whose name means "the best purpose" in Ancient Greek,[7] was born in 384 BC in Stagira, Chalcidice, about 55 km (34 miles) east of modern-day Thessaloniki.[8][9] His father Nicomachus was the personal physician to King Amyntas of Macedon. Both of Aristotle's parents died when he was about thirteen, and Proxenus of Atarneus became his guardian.[10] Although little information about Aristotle's childhood has survived, he probably spent some time within the Macedonian palace, making his first connections with the Macedonian monarchy.[11]

At the age of seventeen or eighteen, Aristotle moved to Athens to continue his education at Plato's Academy.[12] He probably experienced the Eleusinian Mysteries as he wrote when describing the sights one viewed at the Eleusinian Mysteries, "to experience is to learn" [παθείν μαθεῖν].[13] Aristotle remained in Athens for nearly twenty years before leaving in 348/47 BC. The traditional story about his departure records that he was disappointed with the Academy's direction after control passed to Plato's nephew Speusippus, although it is possible that he feared the anti-Macedonian sentiments in Athens at that time and left before Plato died.[14] Aristotle then accompanied Xenocrates to the court of his friend Hermias of Atarneus in Asia Minor. After the death of Hermias, Aristotle travelled with his pupil Theophrastus to the island of Lesbos, where together they researched the botany and zoology of the island and its sheltered lagoon. While in Lesbos, Aristotle married Pythias, either Hermias's adoptive daughter or niece. She bore him a daughter, whom they also named Pythias. In 343 BC, Aristotle was invited by Philip II of Macedon to become the tutor to his son Alexander.[15][5]

Aristotle was appointed as the head of the royal academy of Macedon. During Aristotle's time in the Macedonian court, he gave lessons not only to Alexander, but also to two other future kings: Ptolemy and Cassander.[16] Aristotle encouraged Alexander toward eastern conquest, and Aristotle's own attitude towards Persia was unabashedly ethnocentric. In one famous example, he counsels Alexander to be "a leader to the Greeks and a despot to the barbarians, to look after the former as after friends and

relatives, and to deal with the latter as with beasts or plants".[16] By 335 BC, Aristotle had returned to Athens, establishing his own school there known as the Lyceum. Aristotle conducted courses at the school for the next twelve years. While in Athens, his wife Pythias died and Aristotle became involved with Herpyllis of Stagira, who bore him a son whom he named after his father, Nicomachus. According to the Suda, he also had an erômenos, Palaephatus of Abydus.[17]

This period in Athens, between 335 and 323 BC, is when Aristotle is believed to have composed many of his works.[5] He wrote many dialogues, of which only fragments have survived. Those works that have survived are in treatise form and were not, for the most part, intended for widespread publication; they are generally thought to be lecture aids for his students. His most important treatises include Physics, Metaphysics, Nicomachean Ethics, Politics, On the Soul and Poetics. Aristotle studied and made significant contributions to "logic, metaphysics, mathematics, physics, biology, botany, ethics, politics, agriculture, medicine, dance and theatre."[4]

Near the end of his life, Alexander and Aristotle became estranged over Alexander's relationship with Persia and Persians. A widespread tradition in antiquity suspected Aristotle of playing a role in Alexander's death, but the only evidence of this is an unlikely claim made some six years after the death.[18] Following Alexander's death, anti-Macedonian sentiment in Athens was rekindled. In 322 BC, Demophilus and Eurymedon the Hierophant reportedly denounced Aristotle for impiety,[19] prompting him to flee to his mother's family estate in Chalcis, on Euboea, at which occasion he was said to have stated: "I will not allow the Athenians to sin twice against philosophy"[20][21][22] – a reference to Athens's trial and execution of Socrates. He died on Euboea of natural causes later that same year, having named his student Antipater as his chief executor and leaving a will in which he asked to be buried next to his wife.[23]

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2.9: The Poetics By Aristotle (Translated by S H Butcher)

Book I

I propose to treat of Poetry in itself and of its various kinds, noting the essential quality of each; to inquire into the structure of the plot as requisite to a good poem; into the number and nature of the parts of which a poem is composed; and similarly into whatever else falls within the same inquiry. Following, then, the order of nature, let us begin with the principles which come first.

Epic poetry and Tragedy, Comedy also and Dithyrambic: poetry, and the music of the flute and of the lyre in most of their forms, are all in their general conception modes of imitation. They differ, however, from one: another in three respects,—the medium, the objects, the manner or mode of imitation, being in each case distinct.

For as there are persons who, by conscious art or mere habit, imitate and represent various objects through the medium of colour and form, or again by the voice; so in the arts above mentioned, taken as a whole, the imitation is produced by rhythm, language, or 'harmony,' either singly or combined.

Thus in the music of the flute and of the lyre, 'harmony' and rhythm alone are employed; also in other arts, such as that of the shepherd's pipe, which are essentially similar to these. In dancing, rhythm alone is used without 'harmony'; for even dancing imitates character, emotion, and action, by rhythmical movement.

There is another art which imitates by means of language alone, and that either in prose or verse—which, verse, again, may either combine different metres or consist of but one kind—but this has hitherto been without a name. For there is no common term we could apply to the mimes of Sophron and Xenarchus and the Socratic dialogues on the one hand; and, on the other, to poetic imitations in iambic, elegiac, or any similar metre. People do, indeed, add the word 'maker' or 'poet' to the name of the metre, and speak of elegiac poets, or epic (that is, hexameter) poets, as if it were not the imitation that makes the poet, but the verse that entitles them all indiscriminately to the name. Even when a treatise on medicine or natural science is brought out in verse, the name of poet is by custom given to the author; and yet Homer and Empedocles have nothing in common but the metre, so that it would be right to call the one poet, the other physicist rather than poet. On the same principle, even if a writer in his poetic imitation were to combine all metres, as Chaeremon did in his Centaur, which is a medley composed of metres of all kinds, we should bring him too under the general term poet. So much then for these distinctions.

There are, again, some arts which employ all the means above mentioned, namely, rhythm, tune, and metre. Such are Dithyrambic and Nomic poetry, and also Tragedy and Comedy; but between them the difference is, that in the first two cases these means are all employed in combination, in the latter, now one means is employed, now another.

Such, then, are the differences of the arts with respect to the medium of imitation.

II

Since the objects of imitation are men in action, and these men must be either of a higher or a lower type (for moral character mainly answers to these divisions, goodness and badness being the distinguishing marks of moral differences), it follows that we must represent men either as better than in real life, or as worse, or as they are. It is the same in painting. Polygnotus depicted men as nobler than they are, Pauson as less noble, Dionysius drew them true to life.

Now it is evident that each of the modes of imitation above mentioned will exhibit these differences, and become a distinct kind in imitating objects that are thus distinct. Such diversities may be found even in dancing, flute-playing, and lyre-playing. So again in language, whether prose or verse unaccompanied by music. Homer, for example, makes men better than they are; Cleophon as they are; Hegemon the Thasian, the inventor of parodies, and Nicochares, the author of the Deiliad, worse than they are. The same thing holds good of Dithyrambs and Nomes; here too one may portray different types, as Timotheus and Philoxenus differed in representing their Cyclopes. The same distinction marks off Tragedy from Comedy; for Comedy aims at representing men as worse, Tragedy as better than in actual life.

III

There is still a third difference—the manner in which each of these objects may be imitated. For the medium being the same, and the objects the same, the poet may imitate by narration—in which case he can either take another personality as Homer does, or speak in his own person, unchanged—or he may present all his characters as living and moving before us.

These, then, as we said at the beginning, are the three differences which distinguish artistic imitation,—the medium, the objects, and the manner. So that from one point of view, Sophocles is an imitator of the same kind as Homer—for both imitate higher types of character; from another point of view, of the same kind as Aristophanes—for both imitate persons acting and doing. Hence, some say, the name of 'drama' is given to such poems, as representing action. For the same reason the Dorians claim the invention both of Tragedy and Comedy. The claim to Comedy is put forward by the Megarians,—not only by those of Greece proper, who allege that it originated under their democracy, but also by the Megarians of Sicily, for the poet Epicharmus, who is much earlier than Chionides and Magnes, belonged to that country. Tragedy too is claimed by certain Dorians of the Peloponnese. In each case they appeal to the evidence of language. The outlying villages, they say, are by them called {kappa omega mu alpha iota}, by the Athenians {delta eta mu iota}: and they assume that Comedians were so named not from {kappa omega mu 'alpha zeta epsilon iota nu}, 'to revel,' but because they wandered from village to village (kappa alpha tau alpha / kappa omega mu alpha sigma), being excluded contemptuously from the city. They add also that the Dorian word for 'doing' is {delta rho alpha nu}, and the Athenian, {pi rho alpha tau tau epsilon iota nu}.

This may suffice as to the number and nature of the various modes of imitation.

IV

Poetry in general seems to have sprung from two causes, each of them lying deep in our nature. First, the instinct of imitation is implanted in man from childhood, one difference between him and other animals being that he is the most imitative of living creatures, and through imitation learns his earliest lessons; and no less universal is the pleasure felt in things imitated. We have evidence of this in the facts of experience. Objects which in themselves we view with pain, we delight to contemplate when reproduced with minute fidelity: such as the forms of the most ignoble animals and of dead bodies. The cause of this again is, that to learn gives the liveliest pleasure, not only to philosophers but to men in general; whose capacity, however, of learning is more limited. Thus the reason why men enjoy seeing a likeness is, that in contemplating it they find themselves learning or inferring, and saying perhaps, 'Ah, that is he.' For if you happen not to have seen the original, the pleasure will be due not to the imitation as such, but to the execution, the colouring, or some such other cause.

Imitation, then, is one instinct of our nature. Next, there is the instinct for 'harmony' and rhythm, metres being manifestly sections of rhythm. Persons, therefore, starting with this natural gift developed by degrees their special aptitudes, till their rude improvisations gave birth to Poetry.

Poetry now diverged in two directions, according to the individual character of the writers. The graver spirits imitated noble actions, and the actions of good men. The more trivial sort imitated the actions of meaner persons, at first composing satires, as the former did hymns to the gods and the praises of famous men. A poem of the satirical kind cannot indeed be put down to any author earlier than Homer; though many such writers probably there were. But from Homer onward, instances can be cited,—his own Margites, for example, and other similar compositions. The appropriate metre was also here introduced; hence the measure is still called the iambic or lampooning measure, being that in which people lampooned one another. Thus the older poets were distinguished as writers of heroic or of lampooning verse.

As, in the serious style, Homer is pre-eminent among poets, for he alone combined dramatic form with excellence of imitation, so he too first laid down the main lines of Comedy, by dramatising the ludicrous instead of writing personal satire. His Margites bears the same relation to Comedy that the Iliad and Odyssey do to Tragedy. But when Tragedy and Comedy came to light, the two classes of poets still followed their natural bent: the lampooners became writers of Comedy, and the Epic poets were succeeded by Tragedians, since the drama was a larger and higher form of art.

Whether Tragedy has as yet perfected its proper types or not; and whether it is to be judged in itself, or in relation also to the audience,—this raises another question. Be that as it may, Tragedy—as also Comedy—was at first mere improvisation. The one originated with the authors of the Dithyramb, the other with those of the phallic songs, which are still in use in many of our cities. Tragedy advanced by slow degrees; each new element that showed itself was in turn developed. Having passed through many changes, it found its natural form, and there it stopped.

Aeschylus first introduced a second actor; he diminished the importance of the Chorus, and assigned the leading part to the dialogue. Sophocles raised the number of actors to three, and added scene-painting. Moreover, it was not till late that the short plot was discarded for one of greater compass, and the grotesque diction of the earlier satyric form for the stately manner of Tragedy. The iambic measure then replaced the trochaic tetrameter, which was originally employed when the poetry was of the Satyric order, and had greater affinities with dancing. Once dialogue had come in, Nature herself discovered the appropriate measure. For the

iambic is, of all measures, the most colloquial: we see it in the fact that conversational speech runs into iambic lines more frequently than into any other kind of verse; rarely into hexameters, and only when we drop the colloquial intonation. The additions to the number of 'episodes' or acts, and the other accessories of which tradition; tells, must be taken as already described; for to discuss them in detail would, doubtless, be a large undertaking.

V

Comedy is, as we have said, an imitation of characters of a lower type, not, however, in the full sense of the word bad, the Ludicrous being merely a subdivision of the ugly. It consists in some defect or ugliness which is not painful or destructive. To take an obvious example, the comic mask is ugly and distorted, but does not imply pain.

The successive changes through which Tragedy passed, and the authors of these changes, are well known, whereas Comedy has had no history, because it was not at first treated seriously. It was late before the Archon granted a comic chorus to a poet; the performers were till then voluntary. Comedy had already taken definite shape when comic poets, distinctively so called, are heard of. Who furnished it with masks, or prologues, or increased the number of actors,—these and other similar details remain unknown. As for the plot, it came originally from Sicily; but of Athenian writers Crates was the first who, abandoning the 'iambic' or lampooning form, generalised his themes and plots.

Epic poetry agrees with Tragedy in so far as it is an imitation in verse of characters of a higher type. They differ, in that Epic poetry admits but one kind of metre, and is narrative in form. They differ, again, in their length: for Tragedy endeavours, as far as possible, to confine itself to a single revolution of the sun, or but slightly to exceed this limit; whereas the Epic action has no limits of time. This, then, is a second point of difference; though at first the same freedom was admitted in Tragedy as in Epic poetry.

Of their constituent parts some are common to both, some peculiar to Tragedy, whoever, therefore, knows what is good or bad Tragedy, knows also about Epic poetry. All the elements of an Epic poem are found in Tragedy, but the elements of a Tragedy are not all found in the Epic poem.

VI

Of the poetry which imitates in hexameter verse, and of Comedy, we will speak hereafter. Let us now discuss Tragedy, resuming its formal definition, as resulting from what has been already said.

Tragedy, then, is an imitation of an action that is serious, complete, and of a certain magnitude; in language embellished with each kind of artistic ornament, the several kinds being found in separate parts of the play; in the form of action, not of narrative; through pity and fear effecting the proper purgation of these emotions. By 'language embellished,' I mean language into which rhythm, 'harmony,' and song enter. By 'the several kinds in separate parts,' I mean, that some parts are rendered through the medium of verse alone, others again with the aid of song.

Now as tragic imitation implies persons acting, it necessarily follows, in the first place, that Spectacular equipment will be a part of Tragedy. Next, Song and Diction, for these are the medium of imitation. By 'Diction' I mean the mere metrical arrangement of the words: as for 'Song,' it is a term whose sense every one understands.

Again, Tragedy is the imitation of an action; and an action implies personal agents, who necessarily possess certain distinctive qualities both of character and thought; for it is by these that we qualify actions themselves, and these—thought and character—are the two natural causes from which actions spring, and on actions again all success or failure depends. Hence, the Plot is the imitation of the action: for by plot I here mean the arrangement of the incidents. By Character I mean that in virtue of which we ascribe certain qualities to the agents. Thought is required wherever a statement is proved, or, it may be, a general truth enunciated. Every Tragedy, therefore, must have six parts, which parts determine its quality—namely, Plot, Character, Diction, Thought, Spectacle, Song. Two of the parts constitute the medium of imitation, one the manner, and three the objects of imitation. And these complete the list. These elements have been employed, we may say, by the poets to a man; in fact, every play contains Spectacular elements as well as Character, Plot, Diction, Song, and Thought.

But most important of all is the structure of the incidents. For Tragedy is an imitation, not of men, but of an action and of life, and life consists in action, and its end is a mode of action, not a quality. Now character determines men's qualities, but it is by their actions that they are happy or the reverse. Dramatic action, therefore, is not with a view to the representation of character: character comes in as subsidiary to the actions. Hence the incidents and the plot are the end of a tragedy; and the end is the chief thing of all. Again, without action there cannot be a tragedy; there may be without character. The tragedies of most of our modern poets fail in the rendering of character; and of poets in general this is often true. It is the same in painting; and here lies the difference between

Zeuxis and Polygnotus. Polygnotus delineates character well: the style of Zeuxis is devoid of ethical quality. Again, if you string together a set of speeches expressive of character, and well finished in point of diction and thought, you will not produce the essential tragic effect nearly so well as with a play which, however deficient in these respects, yet has a plot and artistically constructed incidents. Besides which, the most powerful elements of emotional: interest in Tragedy Peripeteia or Reversal of the Situation, and Recognition scenes—are parts of the plot. A further proof is, that novices in the art attain to finish: of diction and precision of portraiture before they can construct the plot. It is the same with almost all the early poets.

The Plot, then, is the first principle, and, as it were, the soul of a tragedy: Character holds the second place. A similar fact is seen in painting. The most beautiful colours, laid on confusedly, will not give as much pleasure as the chalk outline of a portrait. Thus Tragedy is the imitation of an action, and of the agents mainly with a view to the action.

Third in order is Thought,—that is, the faculty of saying what is possible and pertinent in given circumstances. In the case of oratory, this is the function of the Political art and of the art of rhetoric: and so indeed the older poets make their characters speak the language of civic life; the poets of our time, the language of the rhetoricians. Character is that which reveals moral purpose, showing what kind of things a man chooses or avoids. Speeches, therefore, which do not make this manifest, or in which the speaker does not choose or avoid anything whatever, are not expressive of character. Thought, on the other hand, is found where something is proved to be, or not to be, or a general maxim is enunciated.

Fourth among the elements enumerated comes Diction; by which I mean, as has been already said, the expression of the meaning in words; and its essence is the same both in verse and prose.

Of the remaining elements Song holds the chief place among the embellishments.

The Spectacle has, indeed, an emotional attraction of its own, but, of all the parts, it is the least artistic, and connected least with the art of poetry. For the power of Tragedy, we may be sure, is felt even apart from representation and actors. Besides, the production of spectacular effects depends more on the art of the stage machinist than on that of the poet.

VII

These principles being established, let us now discuss the proper structure of the Plot, since this is the first and most important thing in Tragedy.

Now, according to our definition, Tragedy is an imitation of an action that is complete, and whole, and of a certain magnitude; for there may be a whole that is wanting in magnitude. A whole is that which has a beginning, a middle, and an end. A beginning is that which does not itself follow anything by causal necessity, but after which something naturally is or comes to be. An end, on the contrary, is that which itself naturally follows some other thing, either by necessity, or as a rule, but has nothing following it. A middle is that which follows something as some other thing follows it. A well constructed plot, therefore, must neither begin nor end at haphazard, but conform to these principles.

Again, a beautiful object, whether it be a living organism or any whole composed of parts, must not only have an orderly arrangement of parts, but must also be of a certain magnitude; for beauty depends on magnitude and order. Hence a very small animal organism cannot be beautiful; for the view of it is confused, the object being seen in an almost imperceptible moment of time. Nor, again, can one of vast size be beautiful; for as the eye cannot take it all in at once, the unity and sense of the whole is lost for the spectator; as for instance if there were one a thousand miles long. As, therefore, in the case of animate bodies and organisms a certain magnitude is necessary, and a magnitude which may be easily embraced in one view; so in the plot, a certain length is necessary, and a length which can be easily embraced by the memory. The limit of length in relation to dramatic competition and sensuous presentment, is no part of artistic theory. For had it been the rule for a hundred tragedies to compete together, the performance would have been regulated by the water-clock,—as indeed we are told was formerly done. But the limit as fixed by the nature of the drama itself is this: the greater the length, the more beautiful will the piece be by reason of its size, provided that the whole be perspicuous. And to define the matter roughly, we may say that the proper magnitude is comprised within such limits, that the sequence of events, according to the law of probability or necessity, will admit of a change from bad fortune to good, or from good fortune to bad.

VIII

Unity of plot does not, as some persons think, consist in the Unity of the hero. For infinitely various are the incidents in one man's life which cannot be reduced to unity; and so, too, there are many actions of one man out of which we cannot make one action. Hence, the error, as it appears, of all poets who have composed a Heracleid, a Theseid, or other poems of the kind. They imagine that as Heracles was one man, the story of Heracles must also be a unity. But Homer, as in all else he is of surpassing merit, here

too—whether from art or natural genius—seems to have happily discerned the truth. In composing the Odyssey he did not include all the adventures of Odysseus—such as his wound on Parnassus, or his feigned madness at the mustering of the host—incidents between which there was no necessary or probable connection: but he made the Odyssey, and likewise the Iliad, to centre round an action that in our sense of the word is one. As therefore, in the other imitative arts, the imitation is one when the object imitated is one, so the plot, being an imitation of an action, must imitate one action and that a whole, the structural union of the parts being such that, if any one of them is displaced or removed, the whole will be disjointed and disturbed. For a thing whose presence or absence makes no visible difference, is not an organic part of the whole.

IX

It is, moreover, evident from what has been said, that it is not the function of the poet to relate what has happened, but what may happen,—what is possible according to the law of probability or necessity. The poet and the historian differ not by writing in verse or in prose. The work of Herodotus might be put into verse, and it would still be a species of history, with metre no less than without it. The true difference is that one relates what has happened, the other what may happen. Poetry, therefore, is a more philosophical and a higher thing than history: for poetry tends to express the universal, history the particular. By the universal, I mean how a person of a certain type will on occasion speak or act, according to the law of probability or necessity; and it is this universality at which poetry aims in the names she attaches to the personages. The particular is—for example—what Alcibiades did or suffered. In Comedy this is already apparent: for here the poet first constructs the plot on the lines of probability, and then inserts characteristic names;—unlike the lampooners who write about particular individuals. But tragedians still keep to real names, the reason being that what is possible is credible: what has not happened we do not at once feel sure to be possible: but what has happened is manifestly possible: otherwise it would not have happened. Still there are even some tragedies in which there are only one or two well known names, the rest being fictitious. In others, none are well known, as in Agathon's Antheus, where incidents and names alike are fictitious, and yet they give none the less pleasure. We must not, therefore, at all costs keep to the received legends, which are the usual subjects of Tragedy. Indeed, it would be absurd to attempt it; for even subjects that are known are known only to a few, and yet give pleasure to all. It clearly follows that the poet or 'maker' should be the maker of plots rather than of verses; since he is a poet because he imitates, and what he imitates are actions. And even if he chances to take an historical subject, he is none the less a poet; for there is no reason why some events that have actually happened should not conform to the law of the probable and possible, and in virtue of that quality in them he is their poet or maker.

Of all plots and actions the epeisodic are the worst. I call a plot 'epeisodic' in which the episodes or acts succeed one another without probable or necessary sequence. Bad poets compose such pieces by their own fault, good poets, to please the players; for, as they write show pieces for competition, they stretch the plot beyond its capacity, and are often forced to break the natural continuity.

But again, Tragedy is an imitation not only of a complete action, but of events inspiring fear or pity. Such an effect is best produced when the events come on us by surprise; and the effect is heightened when, at the same time, they follow as cause and effect. The tragic wonder will thee be greater than if they happened of themselves or by accident; for even coincidences are most striking when they have an air of design. We may instance the statue of Mitys at Argos, which fell upon his murderer while he was a spectator at a festival, and killed him. Such events seem not to be due to mere chance. Plots, therefore, constructed on these principles are necessarily the best.

X

Plots are either Simple or Complex, for the actions in real life, of which the plots are an imitation, obviously show a similar distinction. An action which is one and continuous in the sense above defined, I call Simple, when the change of fortune takes place without Reversal of the Situation and without Recognition.

A Complex action is one in which the change is accompanied by such Reversal, or by Recognition, or by both. These last should arise from the internal structure of the plot, so that what follows should be the necessary or probable result of the preceding action. It makes all the difference whether any given event is a case of propter hoc or post hoc.

XI

Reversal of the Situation is a change by which the action veers round to its opposite, subject always to our rule of probability or necessity. Thus in the Oedipus, the messenger comes to cheer Oedipus and free him from his alarms about his mother, but by revealing who he is, he produces the opposite effect. Again in the Lynceus, Lynceus is being led away to his death, and Danaus goes with him, meaning, to slay him; but the outcome of the preceding incidents is that Danaus is killed and Lynceus saved.

Recognition, as the name indicates, is a change from ignorance to knowledge, producing love or hate between the persons destined by the poet for good or bad fortune. The best form of recognition is coincident with a Reversal of the Situation, as in the Oedipus. There are indeed other forms. Even inanimate things of the most trivial kind may in a sense be objects of recognition. Again, we may recognise or discover whether a person has done a thing or not. But the recognition which is most intimately connected with the plot and action is, as we have said, the recognition of persons. This recognition, combined, with Reversal, will produce either pity or fear; and actions producing these effects are those which, by our definition, Tragedy represents. Moreover, it is upon such situations that the issues of good or bad fortune will depend. Recognition, then, being between persons, it may happen that one person only is recognised by the other-when the latter is already known—or it may be necessary that the recognition should be on both sides. Thus Iphigenia is revealed to Orestes by the sending of the letter; but another act of recognition is required to make Orestes known to Iphigenia.

Two parts, then, of the Plot—Reversal of the Situation and Recognition—turn upon surprises. A third part is the Scene of Suffering. The Scene of Suffering is a destructive or painful action, such as death on the stage, bodily agony, wounds and the like.

XII

[The parts of Tragedy which must be treated as elements of the whole have been already mentioned. We now come to the quantitative parts, and the separate parts into which Tragedy is divided, namely, Prologue, Episode, Exode, Choric song; this last being divided into Parode and Stasimon. These are common to all plays: peculiar to some are the songs of actors from the stage and the Commoi.

The Prologue is that entire part of a tragedy which precedes the Parode of the Chorus. The Episode is that entire part of a tragedy which is between complete choric songs. The Exode is that entire part of a tragedy which has no choric song after it. Of the Choric part the Parode is the first undivided utterance of the Chorus: the Stasimon is a Choric ode without anapaests or trochaic tetrameters: the Commos is a joint lamentation of Chorus and actors. The parts of Tragedy which must be treated as elements of the whole have been already mentioned. The quantitative parts the separate parts into which it is divided—are here enumerated.]

XIII

As the sequel to what has already been said, we must proceed to consider what the poet should aim at, and what he should avoid, in constructing his plots; and by what means the specific effect of Tragedy will be produced.

A perfect tragedy should, as we have seen, be arranged not on the simple but on the complex plan. It should, moreover, imitate actions which excite pity and fear, this being the distinctive mark of tragic imitation. It follows plainly, in the first place, that the change, of fortune presented must not be the spectacle of a virtuous man brought from prosperity to adversity: for this moves neither pity nor fear; it merely shocks us. Nor, again, that of a bad man passing from adversity to prosperity: for nothing can be more alien to the spirit of Tragedy; it possesses no single tragic quality; it neither satisfies the moral sense nor calls forth pity or fear. Nor, again, should the downfall of the utter villain be exhibited. A plot of this kind would, doubtless, satisfy the moral sense, but it would inspire neither pity nor fear; for pity is aroused by unmerited misfortune, fear by the misfortune of a man like ourselves. Such an event, therefore, will be neither pitiful nor terrible. There remains, then, the character between these two extremes,—that of a man who is not eminently good and just,-yet whose misfortune is brought about not by vice or depravity, but by some error or frailty. He must be one who is highly renowned and prosperous,—a personage like Oedipus, Thyestes, or other illustrious men of such families.

A well constructed plot should, therefore, be single in its issue, rather than double as some maintain. The change of fortune should be not from bad to good, but, reversely, from good to bad. It should come about as the result not of vice, but of some great error or frailty, in a character either such as we have described, or better rather than worse. The practice of the stage bears out our view. At first the poets recounted any legend that came in their way. Now, the best tragedies are founded on the story of a few houses, on the fortunes of Alcmaeon, Oedipus, Orestes, Meleager, Thyestes, Telephus, and those others who have done or suffered something terrible. A tragedy, then, to be perfect according to the rules of art should be of this construction. Hence they are in error who censure Euripides just because he follows this principle in his plays, many of which end unhappily. It is, as we have said, the right ending. The best proof is that on the stage and in dramatic competition, such plays, if well worked out, are the most tragic in effect; and Euripides, faulty though he may be in the general management of his subject, yet is felt to be the most tragic of the poets.

In the second rank comes the kind of tragedy which some place first. Like the Odyssey, it has a double thread of plot, and also an opposite catastrophe for the good and for the bad. It is accounted the best because of the weakness of the spectators; for the poet is guided in what he writes by the wishes of his audience. The pleasure, however, thence derived is not the true tragic pleasure. It is

proper rather to Comedy, where those who, in the piece, are the deadliest enemies—like Orestes and Aegisthus—quit the stage as friends at the close, and no one slays or is slain.

XIV

Fear and pity may be aroused by spectacular means; but they may also result from the inner structure of the piece, which is the better way, and indicates a superior poet. For the plot ought to be so constructed that, even without the aid of the eye, he who hears the tale told will thrill with horror and melt to pity at what takes place. This is the impression we should receive from hearing the story of the Oedipus. But to produce this effect by the mere spectacle is a less artistic method, and dependent on extraneous aids. Those who employ spectacular means to create a sense not of the terrible but only of the monstrous, are strangers to the purpose of Tragedy; for we must not demand of Tragedy any and every kind of pleasure, but only that which is proper to it. And since the pleasure which the poet should afford is that which comes from pity and fear through imitation, it is evident that this quality must be impressed upon the incidents.

Let us then determine what are the circumstances which strike us as terrible or pitiful.

Actions capable of this effect must happen between persons who are either friends or enemies or indifferent to one another. If an enemy kills an enemy, there is nothing to excite pity either in the act or the intention,—except so far as the suffering in itself is pitiful. So again with indifferent persons. But when the tragic incident occurs between those who are near or dear to one another—if, for example, a brother kills, or intends to kill, a brother, a son his father, a mother her son, a son his mother, or any other deed of the kind is done—these are the situations to be looked for by the poet. He may not indeed destroy the framework of the received legends—the fact, for instance, that Clytemnestra was slain by Orestes and Eriphyle by Alcmaeon but he ought to show invention of his own, and skilfully handle the traditional material. Let us explain more clearly what is meant by skilful handling.

The action may be done consciously and with knowledge of the persons, in the manner of the older poets. It is thus too that Euripides makes Medea slay her children. Or, again, the deed of horror may be done, but done in ignorance, and the tie of kinship or friendship be discovered afterwards. The Oedipus of Sophocles is an example. Here, indeed, the incident is outside the drama proper; but cases occur where it falls within the action of the play: one may cite the Alcmaeon of Astydamas, or Telegonus in the Wounded Odysseus. Again, there is a third case,— (to be about to act with knowledge of the persons and then not to act. The fourth case is) when some one is about to do an irreparable deed through ignorance, and makes the discovery before it is done. These are the only possible ways. For the deed must either be done or not done,—and that wittingly or unwittingly. But of all these ways, to be about to act knowing the persons, and then not to act, is the worst. It is shocking without being tragic, for no disaster follows. It is, therefore, never, or very rarely, found in poetry. One instance, however, is in the Antigone, where Haemon threatens to kill Creon. The next and better way is that the deed should be perpetrated. Still better, that it should be perpetrated in ignorance, and the discovery made afterwards. There is then nothing to shock us, while the discovery produces a startling effect. The last case is the best, as when in the Cresphontes Merope is about to slay her son, but, recognising who he is, spares his life. So in the Iphigenia, the sister recognises the brother just in time. Again in the Helle, the son recognises the mother when on the point of giving her up. This, then, is why a few families only, as has been already observed, furnish the subjects of tragedy. It was not art, but happy chance, that led the poets in search of subjects to impress the tragic quality upon their plots. They are compelled, therefore, to have recourse to those houses whose history contains moving incidents like these.

Enough has now been said concerning the structure of the incidents, and the right kind of plot.

XV

In respect of Character there are four things to be aimed at. First, and most important, it must be good. Now any speech or action that manifests moral purpose of any kind will be expressive of character: the character will be good if the purpose is good. This rule is relative to each class. Even a woman may be good, and also a slave; though the woman may be said to be an inferior being, and the slave quite worthless. The second thing to aim at is propriety. There is a type of manly valour; but valour in a woman, or unscrupulous cleverness, is inappropriate. Thirdly, character must be true to life: for this is a distinct thing from goodness and propriety, as here described. The fourth point is consistency: for though the subject of the imitation, who suggested the type, be inconsistent, still he must be consistently inconsistent. As an example of motiveless degradation of character, we have Menelaus in the Orestes: of character indecorous and inappropriate, the lament of Odysseus in the Scylla, and the speech of Melanippe: of inconsistency, the Iphigenia at Aulis,—for Iphigenia the suppliant in no way resembles her later self.

As in the structure of the plot, so too in the portraiture of character, the poet should always aim either at the necessary or the probable. Thus a person of a given character should speak or act in a given way, by the rule either of necessity or of probability; just as this event should follow that by necessary or probable sequence. It is therefore evident that the unravelling of the plot, no

less than the complication, must arise out of the plot itself, it must not be brought about by the 'Deus ex Machina'—as in the Medea, or in the Return of the Greeks in the Iliad. The 'Deus ex Machina' should be employed only for events external to the drama,—for antecedent or subsequent events, which lie beyond the range of human knowledge, and which require to be reported or foretold; for to the gods we ascribe the power of seeing all things. Within the action there must be nothing irrational. If the irrational cannot be excluded, it should be outside the scope of the tragedy. Such is the irrational element in the Oedipus of Sophocles.

Again, since Tragedy is an imitation of persons who are above the common level, the example of good portrait-painters should be followed. They, while reproducing the distinctive form of the original, make a likeness which is true to life and yet more beautiful. So too the poet, in representing men who are irascible or indolent, or have other defects of character, should preserve the type and yet ennoble it. In this way Achilles is portrayed by Agathon and Homer.

These then are rules the poet should observe. Nor should he neglect those appeals to the senses, which, though not among the essentials, are the concomitants of poetry; for here too there is much room for error. But of this enough has been said in our published treatises.

XVI

What Recognition is has been already explained. We will now enumerate its kinds.

First, the least artistic form, which, from poverty of wit, is most commonly employed recognition by signs. Of these some are congenital,—such as 'the spear which the earth-born race bear on their bodies,' or the stars introduced by Carcinus in his Thyestes. Others are acquired after birth; and of these some are bodily marks, as scars; some external tokens, as necklaces, or the little ark in the Tyro by which the discovery is effected. Even these admit of more or less skilful treatment. Thus in the recognition of Odysseus by his scar, the discovery is made in one way by the nurse, in another by the swineherds. The use of tokens for the express purpose of proof—and, indeed, any formal proof with or without tokens—is a less artistic mode of recognition. A better kind is that which comes about by a turn of incident, as in the Bath Scene in the Odyssey.

Next come the recognitions invented at will by the poet, and on that account wanting in art. For example, Orestes in the Iphigenia reveals the fact that he is Orestes. She, indeed, makes herself known by the letter; but he, by speaking himself, and saying what the poet, not what the plot requires. This, therefore, is nearly allied to the fault above mentioned:—for Orestes might as well have brought tokens with him. Another similar instance is the 'voice of the shuttle' in the Tereus of Sophocles.

The third kind depends on memory when the sight of some object awakens a feeling: as in the Cyprians of Dicaeogenes, where the hero breaks into tears on seeing the picture; or again in the 'Lay of Alcinous,' where Odysseus, hearing the minstrel play the lyre, recalls the past and weeps; and hence the recognition.

The fourth kind is by process of reasoning. Thus in the Choephori: 'Some one resembling me has come: no one resembles me but Orestes: therefore Orestes has come.' Such too is the discovery made by Iphigenia in the play of Polyidus the Sophist. It was a natural reflection for Orestes to make, 'So I too must die at the altar like my sister.' So, again, in the Tydeus of Theodectes, the father says, 'I came to find my son, and I lose my own life.' So too in the Phineidae: the women, on seeing the place, inferred their fate:—'Here we are doomed to die, for here we were cast forth.' Again, there is a composite kind of recognition involving false inference on the part of one of the characters, as in the Odysseus Disguised as a Messenger. A said (that no one else was able to bend the bow;... hence B (the disguised Odysseus) imagined that A would) recognise the bow which, in fact, he had not seen; and to bring about a recognition by this means that the expectation A would recognise the bow is false inference.

But, of all recognitions, the best is that which arises from the incidents themselves, where the startling discovery is made by natural means. Such is that in the Oedipus of Sophocles, and in the Iphigenia; for it was natural that Iphigenia should wish to dispatch a letter. These recognitions alone dispense with the artificial aid of tokens or amulets. Next come the recognitions by process of reasoning.

XVII

In constructing the plot and working it out with the proper diction, the poet should place the scene, as far as possible, before his eyes. In this way, seeing everything with the utmost vividness, as if he were a spectator of the action, he will discover what is in keeping with it, and be most unlikely to overlook inconsistencies. The need of such a rule is shown by the fault found in Carcinus. Amphiaraus was on his way from the temple. This fact escaped the observation of one who did not see the situation. On the stage, however, the piece failed, the audience being offended at the oversight.

Again, the poet should work out his play, to the best of his power, with appropriate gestures; for those who feel emotion are most convincing through natural sympathy with the characters they represent; and one who is agitated storms, one who is angry rages, with the most life-like reality. Hence poetry implies either a happy gift of nature or a strain of madness. In the one case a man can take the mould of any character; in the other, he is lifted out of his proper self.

As for the story, whether the poet takes it ready made or constructs it for himself, he should first sketch its general outline, and then fill in the episodes and amplify in detail. The general plan may be illustrated by the Iphigenia. A young girl is sacrificed; she disappears mysteriously from the eyes of those who sacrificed her; She is transported to another country, where the custom is to offer up all strangers to the goddess. To this ministry she is appointed. Some time later her own brother chances to arrive. The fact that the oracle for some reason ordered him to go there, is outside the general plan of the play. The purpose, again, of his coming is outside the action proper. However, he comes, he is seized, and, when on the point of being sacrificed, reveals who he is. The mode of recognition may be either that of Euripides or of Polyidus, in whose play he exclaims very naturally:—'So it was not my sister only, but I too, who was doomed to be sacrificed'; and by that remark he is saved.

After this, the names being once given, it remains to fill in the episodes. We must see that they are relevant to the action. In the case of Orestes, for example, there is the madness which led to his capture, and his deliverance by means of the purificatory rite. In the drama, the episodes are short, but it is these that give extension to Epic poetry. Thus the story of the Odyssey can be stated briefly. A certain man is absent from home for many years; he is jealously watched by Poseidon, and left desolate. Meanwhile his home is in a wretched plight—suitors are wasting his substance and plotting against his son. At length, tempest-tost, he himself arrives; he makes certain persons acquainted with him; he attacks the suitors with his own hand, and is himself preserved while he destroys them. This is the essence of the plot; the rest is episode.

XVIII

Every tragedy falls into two parts,—Complication and Unravelling or Denouement. Incidents extraneous to the action are frequently combined with a portion of the action proper, to form the Complication; the rest is the Unravelling. By the Complication I mean all that extends from the beginning of the action to the part which marks the turning-point to good or bad fortune. The Unravelling is that which extends from the beginning of the change to the end. Thus, in the Lynceus of Theodectes, the Complication consists of the incidents presupposed in the drama, the seizure of the child, and then again, The Unravelling extends from the accusation of murder to the end.

There are four kinds of Tragedy, the Complex, depending entirely on Reversal of the Situation and Recognition; the Pathetic (where the motive is passion),—such as the tragedies on Ajax and Ixion; the Ethical (where the motives are ethical),—such as the Phthiotides and the Peleus. The fourth kind is the Simple (We here exclude the purely spectacular element), exemplified by the Phorcides, the Prometheus, and scenes laid in Hades. The poet should endeavour, if possible, to combine all poetic elements; or failing that, the greatest number and those the most important; the more so, in face of the cavilling criticism of the day. For whereas there have hitherto been good poets, each in his own branch, the critics now expect one man to surpass all others in their several lines of excellence.

In speaking of a tragedy as the same or different, the best test to take is the plot. Identity exists where the Complication and Unravelling are the same. Many poets tie the knot well, but unravel it ill. Both arts, however, should always be mastered.

Again, the poet should remember what has been often said, and not make an Epic structure into a Tragedy—by an Epic structure I mean one with a multiplicity of plots—as if, for instance, you were to make a tragedy out of the entire story of the Iliad. In the Epic poem, owing to its length, each part assumes its proper magnitude. In the drama the result is far from answering to the poet's expectation. The proof is that the poets who have dramatised the whole story of the Fall of Troy, instead of selecting portions, like Euripides; or who have taken the whole tale of Niobe, and not a part of her story, like Aeschylus, either fail utterly or meet with poor success on the stage. Even Agathon has been known to fail from this one defect. In his Reversals of the Situation, however, he shows a marvellous skill in the effort to hit the popular taste,—to produce a tragic effect that satisfies the moral sense. This effect is produced when the clever rogue, like Sisyphus, is outwitted, or the brave villain defeated. Such an event is probable in Agathon's sense of the word: 'it is probable,' he says, 'that many things should happen contrary to probability.'

The Chorus too should be regarded as one of the actors; it should be an integral part of the whole, and share in the action, in the manner not of Euripides but of Sophocles. As for the later poets, their choral songs pertain as little to the subject of the piece as to that of any other tragedy. They are, therefore, sung as mere interludes, a practice first begun by Agathon. Yet what difference is there between introducing such choral interludes, and transferring a speech, or even a whole act, from one play to another?

XIX

It remains to speak of Diction and Thought, the other parts of Tragedy having been already discussed. Concerning Thought, we may assume what is said in the Rhetoric, to which inquiry the subject more strictly belongs. Under Thought is included every effect which has to be produced by speech, the subdivisions being,—proof and refutation; the excitation of the feelings, such as pity, fear, anger, and the like; the suggestion of importance or its opposite. Now, it is evident that the dramatic incidents must be treated from the same points of view as the dramatic speeches, when the object is to evoke the sense of pity, fear, importance, or probability. The only difference is, that the incidents should speak for themselves without verbal exposition; while the effects aimed at in speech should be produced by the speaker, and as a result of the speech. For what were the business of a speaker, if the Thought were revealed quite apart from what he says?

Next, as regards Diction. One branch of the inquiry treats of the Modes of Utterance. But this province of knowledge belongs to the art of Delivery and to the masters of that science. It includes, for instance,—what is a command, a prayer, a statement, a threat, a question, an answer, and so forth. To know or not to know these things involves no serious censure upon the poet's art. For who can admit the fault imputed to Homer by Protagoras,—that in the words, 'Sing, goddess, of the wrath,' he gives a command under the idea that he utters a prayer? For to tell some one to do a thing or not to do it is, he says, a command. We may, therefore, pass this over as an inquiry that belongs to another art, not to poetry.

XX

[Language in general includes the following parts:—Letter, Syllable, Connecting word, Noun, Verb, Inflexion or Case, Sentence or Phrase.

A Letter is an indivisible sound, yet not every such sound, but only one which can form part of a group of sounds. For even brutes utter indivisible sounds, none of which I call a letter. The sound I mean may be either a vowel, a semi-vowel, or a mute. A vowel is that which without impact of tongue or lip has an audible sound. A semi-vowel, that which with such impact has an audible sound, as S and R. A mute, that which with such impact has by itself no sound, but joined to a vowel sound becomes audible, as G and D. These are distinguished according to the form assumed by the mouth and the place where they are produced; according as they are aspirated or smooth, long or short; as they are acute, grave, or of an intermediate tone; which inquiry belongs in detail to the writers on metre.

A Syllable is a non-significant sound, composed of a mute and a vowel: for GR without A is a syllable, as also with A,—GRA. But the investigation of these differences belongs also to metrical science.

A Connecting word is a non-significant sound, which neither causes nor hinders the union of many sounds into one significant sound; it may be placed at either end or in the middle of a sentence. Or, a non-significant sound, which out of several sounds, each of them significant, is capable of forming one significant sound,—as {alpha mu theta iota}, {pi epsilon rho iota}, and the like. Or, a non-significant sound, which marks the beginning, end, or division of a sentence; such, however, that it cannot correctly stand by itself at the beginning of a sentence, as {mu epsilon nu}, {eta tau omicron iota}, {delta epsilon}.

A Noun is a composite significant sound, not marking time, of which no part is in itself significant: for in double or compound words we do not employ the separate parts as if each were in itself significant. Thus in Theodorus, 'god-given,' the {delta omega rho omicron nu} or 'gift' is not in itself significant.

A Verb is a composite significant sound, marking time, in which, as in the noun, no part is in itself significant. For 'man,' or 'white' does not express the idea of 'when'; but 'he walks,' or 'he has walked' does connote time, present or past.

Inflexion belongs both to the noun and verb, and expresses either the relation 'of,' 'to,' or the like; or that of number, whether one or many, as 'man' or 'men '; or the modes or tones in actual delivery, e.g. a question or a command. 'Did he go?' and 'go' are verbal inflexions of this kind.

A Sentence or Phrase is a composite significant sound, some at least of whose parts are in themselves significant; for not every such group of words consists of verbs and nouns—'the definition of man,' for example—but it may dispense even with the verb. Still it will always have some significant part, as 'in walking,' or 'Cleon son of Cleon.' A sentence or phrase may form a unity in two ways,—either as signifying one thing, or as consisting of several parts linked together. Thus the Iliad is one by the linking together of parts, the definition of man by the unity of the thing signified.]

XXI

Words are of two kinds, simple and double. By simple I mean those composed of non-significant elements, such as {gamma eta}. By double or compound, those composed either of a significant and non-significant element (though within the whole word no element is significant), or of elements that are both significant. A word may likewise be triple, quadruple, or multiple in form, like so many Massilian expressions, e.g. 'Hermo-caico-xanthus who prayed to Father Zeus>.'

Every word is either current, or strange, or metaphorical, or ornamental, or newly-coined, or lengthened, or contracted, or altered.

By a current or proper word I mean one which is in general use among a people; by a strange word, one which is in use in another country. Plainly, therefore, the same word may be at once strange and current, but not in relation to the same people. The word {sigma iota gamma upsilon nu omicron nu}, 'lance,' is to the Cyprians a current term but to us a strange one.

Metaphor is the application of an alien name by transference either from genus to species, or from species to genus, or from species to species, or by analogy, that is, proportion. Thus from genus to species, as: 'There lies my ship'; for lying at anchor is a species of lying. From species to genus, as: 'Verily ten thousand noble deeds hath Odysseus wrought'; for ten thousand is a species of large number, and is here used for a large number generally. From species to species, as: 'With blade of bronze drew away the life,' and 'Cleft the water with the vessel of unyielding bronze.' Here {alpha rho upsilon rho alpha iota}, 'to draw away,' is used for {tau alpha mu epsilon iota nu}, 'to cleave,' and {tau alpha mu epsilon iota nu} again for {alpha rho upsilon alpha iota},—each being a species of taking away. Analogy or proportion is when the second term is to the first as the fourth to the third. We may then use the fourth for the second, or the second for the fourth. Sometimes too we qualify the metaphor by adding the term to which the proper word is relative. Thus the cup is to Dionysus as the shield to Ares. The cup may, therefore, be called 'the shield of Dionysus,' and the shield 'the cup of Ares.' Or, again, as old age is to life, so is evening to day. Evening may therefore be called 'the old age of the day,' and old age, 'the evening of life,' or, in the phrase of Empedocles, 'life's setting sun.' For some of the terms of the proportion there is at times no word in existence; still the metaphor may be used. For instance, to scatter seed is called sowing: but the action of the sun in scattering his rays is nameless. Still this process bears to the sun the same relation as sowing to the seed. Hence the expression of the poet 'sowing the god-created light.' There is another way in which this kind of metaphor may be employed. We may apply an alien term, and then deny of that term one of its proper attributes; as if we were to call the shield, not 'the cup of Ares,' but 'the wineless cup.'

{An ornamental word...}

A newly-coined word is one which has never been even in local use, but is adopted by the poet himself. Some such words there appear to be: as {epsilon rho nu upsilon gamma epsilon sigma}, 'sprouters,' for {kappa epsilon rho alpha tau alpha}, 'horns,' and {alpha rho eta tau eta rho}, 'supplicator,' for {iota epsilon rho epsilon upsilon sigma}, 'priest.'

A word is lengthened when its own vowel is exchanged for a longer one, or when a syllable is inserted. A word is contracted when some part of it is removed. Instances of lengthening are,—{pi omicron lambda eta omicron sigma} for {pi omicron lambda epsilon omega sigma}, and {Pi eta lambda eta iota alpha delta epsilon omega} for {Pi eta lambda epsilon iota delta omicron upsilon}: of contraction,—{kappa rho iota}, {delta omega}, and {omicron psi}, as in {mu iota alpha / gamma iota nu epsilon tau alpha iota / alpha mu phi omicron tau episilon rho omega nu / omicron psi}.

An altered word is one in which part of the ordinary form is left unchanged, and part is re-cast; as in {delta epsilon xi iota-tau epsilon rho omicron nu / kappa alpha tau alpha / mu alpha zeta omicron nu}, {delta epsilon xi iota tau epsilon rho omicron nu} is for {delta epsilon xi iota omicron nu}.

[Nouns in themselves are either masculine, feminine, or neuter. Masculine are such as end in {nu}, {rho}, {sigma}, or in some letter compounded with {sigma},—these being two, and {xi}. Feminine, such as end in vowels that are always long, namely {eta} and {omega}, and—of vowels that admit of lengthening—those in {alpha}. Thus the number of letters in which nouns masculine and feminine end is the same; for {psi} and {xi} are equivalent to endings in {sigma}. No noun ends in a mute or a vowel short by nature. Three only end in {iota},—{mu eta lambda iota}, {kappa omicron mu mu iota}, {pi epsilon pi epsilon rho iota}: five end in {upsilon}. Neuter nouns end in these two latter vowels; also in {nu} and {sigma}.]

XXII

The perfection of style is to be clear without being mean. The clearest style is that which uses only current or proper words; at the same time it is mean:—witness the poetry of Cleophon and of Sthenelus. That diction, on the other hand, is lofty and raised above the commonplace which employs unusual words. By unusual, I mean strange (or rare) words, metaphorical, lengthened,—anything,

in short, that differs from the normal idiom. Yet a style wholly composed of such words is either a riddle or a jargon; a riddle, if it consists of metaphors; a jargon, if it consists of strange (or rare) words. For the essence of a riddle is to express true facts under impossible combinations. Now this cannot be done by any arrangement of ordinary words, but by the use of metaphor it can. Such is the riddle:—'A man I saw who on another man had glued the bronze by aid of fire,' and others of the same kind. A diction that is made up of strange (or rare) terms is a jargon. A certain infusion, therefore, of these elements is necessary to style; for the strange (or rare) word, the metaphorical, the ornamental, and the other kinds above mentioned, will raise it above the commonplace and mean, while the use of proper words will make it perspicuous. But nothing contributes more to produce a clearness of diction that is remote from commonness than the lengthening, contraction, and alteration of words. For by deviating in exceptional cases from the normal idiom, the language will gain distinction; while, at the same time, the partial conformity with usage will give perspicuity. The critics, therefore, are in error who censure these licenses of speech, and hold the author up to ridicule. Thus Eucleides, the elder, declared that it would be an easy matter to be a poet if you might lengthen syllables at will. He caricatured the practice in the very form of his diction, as in the verse: '{Epsilon pi iota chi alpha rho eta nu / epsilon iota delta omicron nu / Mu alpha rho alpha theta omega nu alpha delta epsilon / Beta alpha delta iota zeta omicron nu tau alpha}, or, {omicron upsilon kappa / alpha nu / gamma / epsilon rho alpha mu epsilon nu omicron sigma / tau omicron nu / epsilon kappa epsilon iota nu omicron upsilon /epsilon lambda lambda epsilon beta omicron rho omicron nu}. To employ such license at all obtrusively is, no doubt, grotesque; but in any mode of poetic diction there must be moderation. Even metaphors, strange (or rare) words, or any similar forms of speech, would produce the like effect if used without propriety and with the express purpose of being ludicrous. How great a difference is made by the appropriate use of lengthening, may be seen in Epic poetry by the insertion of ordinary forms in the verse. So, again, if we take a strange (or rare) word, a metaphor, or any similar mode of expression, and replace it by the current or proper term, the truth of our observation will be manifest. For example Aeschylus and Euripides each composed the same iambic line. But the alteration of a single word by Euripides, who employed the rarer term instead of the ordinary one, makes one verse appear beautiful and the other trivial. Aeschylus in his Philoctetes says: {Phi alpha gamma epsilon delta alpha iota nu alpha / delta / eta / mu omicron upsilon / sigma alpha rho kappa alpha sigma / epsilon rho theta iota epsilon iota / pi omicron delta omicron sigma}.

Euripides substitutes {Theta omicron iota nu alpha tau alpha iota} 'feasts on' for {epsilon sigma theta iota epsilon iota} 'feeds on.' Again, in the line, {nu upsilon nu / delta epsilon / mu /epsilon omega nu / omicron lambda iota gamma iota gamma upsilon sigma / tau epsilon / kappa alpha iota / omicron upsilon tau iota delta alpha nu omicron sigma / kappa alpha iota / alpha epsilon iota kappa eta sigma), the difference will be felt if we substitute the common words, {nu upsilon nu / delta epsilon / mu / epsilon omega nu / mu iota kappa rho omicron sigma / tau epsilon / kappa alpha iota / alpha rho theta epsilon nu iota kappa omicron sigma / kappa alpha iota / alpha epsilon iota delta gamma sigma}. Or, if for the line, {delta iota phi rho omicron nu / alpha epsilon iota kappa epsilon lambda iota omicron nu / kappa alpha tau alpha theta epsilon iota sigma / omicron lambda iota gamma eta nu / tau epsilon / tau rho alpha pi epsilon iota sigma / omicron lambda iota gamma eta nu / tau epsilon / tau rho alpha pi epsilon zeta alpha nu,} We read, {delta iota phi rho omicron nu / mu omicron chi theta eta rho omicron nu / kappa alpha tau alpha theta epsilon iota sigma / mu iota kappa rho alpha nu / tau epsilon / tau rho alpha pi epsilon zeta alpha nu}.

Or, for {eta iota omicron nu epsilon sigma / beta omicron omicron omega rho iota nu, eta iota omicron nu epsilon sigma kappa rho alpha zeta omicron upsilon rho iota nu}

Again, Ariphrades ridiculed the tragedians for using phrases which no one would employ in ordinary speech: for example, {delta omega mu alpha tau omega nu / alpha pi omicron} instead of {alpha pi omicron / delta omega mu alpha tau omega nu}, {rho epsilon theta epsilon nu}, {epsilon gamma omega / delta epsilon / nu iota nu}, {Alpha chi iota lambda lambda epsilon omega sigma / pi epsilon rho iota} instead of {pi epsilon rho iota / 'Alpha chi iota lambda lambda epsilon omega sigma}, and the like. It is precisely because such phrases are not part of the current idiom that they give distinction to the style. This, however, he failed to see.

It is a great matter to observe propriety in these several modes of expression, as also in compound words, strange (or rare) words, and so forth. But the greatest thing by far is to have a command of metaphor. This alone cannot be imparted by another; it is the mark of genius, for to make good metaphors implies an eye for resemblances.

Of the various kinds of words, the compound are best adapted to Dithyrambs, rare words to heroic poetry, metaphors to iambic. In heroic poetry, indeed, all these varieties are serviceable. But in iambic verse, which reproduces, as far as may be, familiar speech, the most appropriate words are those which are found even in prose. These are,—the current or proper, the metaphorical, the ornamental.

Concerning Tragedy and imitation by means of action this may suffice.

XXIII

As to that poetic imitation which is narrative in form and employs a single metre, the plot manifestly ought, as in a tragedy, to be constructed on dramatic principles. It should have for its subject a single action, whole and complete, with a beginning, a middle, and an end. It will thus resemble a living organism in all its unity, and produce the pleasure proper to it. It will differ in structure from historical compositions, which of necessity present not a single action, but a single period, and all that happened within that period to one person or to many, little connected together as the events may be. For as the sea-fight at Salamis and the battle with the Carthaginians in Sicily took place at the same time, but did not tend to any one result, so in the sequence of events, one thing sometimes follows another, and yet no single result is thereby produced. Such is the practice, we may say, of most poets. Here again, then, as has been already observed, the transcendent excellence of Homer is manifest. He never attempts to make the whole war of Troy the subject of his poem, though that war had a beginning and an end. It would have been too vast a theme, and not easily embraced in a single view. If, again, he had kept it within moderate limits, it must have been over-complicated by the variety of the incidents. As it is, he detaches a single portion, and admits as episodes many events from the general story of the war—such as the Catalogue of the ships and others—thus diversifying the poem. All other poets take a single hero, a single period, or an action single indeed, but with a multiplicity of parts. Thus did the author of the Cypria and of the Little Iliad. For this reason the Iliad and the Odyssey each furnish the subject of one tragedy, or, at most, of two; while the Cypria supplies materials for many, and the Little Iliad for eight—the Award of the Arms, the Philoctetes, the Neoptolemus, the Eurypylus, the Mendicant Odysseus, the Laconian Women, the Fall of Ilium, the Departure of the Fleet.

XXIV

Again, Epic poetry must have as many kinds as Tragedy: it must be simple, or complex, or 'ethical,' or 'pathetic.' The parts also, with the exception of song and spectacle, are the same; for it requires Reversals of the Situation, Recognitions, and Scenes of Suffering. Moreover, the thoughts and the diction must be artistic. In all these respects Homer is our earliest and sufficient model. Indeed each of his poems has a twofold character. The Iliad is at once simple and 'pathetic,' and the Odyssey complex (for Recognition scenes run through it), and at the same time 'ethical.' Moreover, in diction and thought they are supreme.

Epic poetry differs from Tragedy in the scale on which it is constructed, and in its metre. As regards scale or length, we have already laid down an adequate limit:—the beginning and the end must be capable of being brought within a single view. This condition will be satisfied by poems on a smaller scale than the old epics, and answering in length to the group of tragedies presented at a single sitting.

Epic poetry has, however, a great—a special—capacity for enlarging its dimensions, and we can see the reason. In Tragedy we cannot imitate several lines of actions carried on at one and the same time; we must confine ourselves to the action on the stage and the part taken by the players. But in Epic poetry, owing to the narrative form, many events simultaneously transacted can be presented; and these, if relevant to the subject, add mass and dignity to the poem. The Epic has here an advantage, and one that conduces to grandeur of effect, to diverting the mind of the hearer, and relieving the story with varying episodes. For sameness of incident soon produces satiety, and makes tragedies fail on the stage.

As for the metre, the heroic measure has proved its fitness by the test of experience. If a narrative poem in any other metre or in many metres were now composed, it would be found incongruous. For of all measures the heroic is the stateliest and the most massive; and hence it most readily admits rare words and metaphors, which is another point in which the narrative form of imitation stands alone. On the other hand, the iambic and the trochaic tetrameter are stirring measures, the latter being akin to dancing, the former expressive of action. Still more absurd would it be to mix together different metres, as was done by Chaeremon. Hence no one has ever composed a poem on a great scale in any other than heroic verse. Nature herself, as we have said, teaches the choice of the proper measure.

Homer, admirable in all respects, has the special merit of being the only poet who rightly appreciates the part he should take himself. The poet should speak as little as possible in his own person, for it is not this that makes him an imitator. Other poets appear themselves upon the scene throughout, and imitate but little and rarely. Homer, after a few prefatory words, at once brings in a man, or woman, or other personage; none of them wanting in characteristic qualities, but each with a character of his own.

The element of the wonderful is required in Tragedy. The irrational, on which the wonderful depends for its chief effects, has wider scope in Epic poetry, because there the person acting is not seen. Thus, the pursuit of Hector would be ludicrous if placed upon the stage—the Greeks standing still and not joining in the pursuit, and Achilles waving them back. But in the Epic poem the absurdity passes unnoticed. Now the wonderful is pleasing: as may be inferred from the fact that every one tells a story with some addition of his own, knowing that his hearers like it. It is Homer who has chiefly taught other poets the art of telling lies skilfully. The secret of

it lies in a fallacy, For, assuming that if one thing is or becomes, a second is or becomes, men imagine that, if the second is, the first likewise is or becomes. But this is a false inference. Hence, where the first thing is untrue, it is quite unnecessary, provided the second be true, to add that the first is or has become. For the mind, knowing the second to be true, falsely infers the truth of the first. There is an example of this in the Bath Scene of the Odyssey.

Accordingly, the poet should prefer probable impossibilities to improbable possibilities. The tragic plot must not be composed of irrational parts. Everything irrational should, if possible, be excluded; or, at all events, it should lie outside the action of the play (as, in the Oedipus, the hero's ignorance as to the manner of Laius' death); not within the drama,—as in the Electra, the messenger's account of the Pythian games; or, as in the Mysians, the man who has come from Tegea to Mysia and is still speechless. The plea that otherwise the plot would have been ruined, is ridiculous; such a plot should not in the first instance be constructed. But once the irrational has been introduced and an air of likelihood imparted to it, we must accept it in spite of the absurdity. Take even the irrational incidents in the Odyssey, where Odysseus is left upon the shore of Ithaca. How intolerable even these might have been would be apparent if an inferior poet were to treat the subject. As it is, the absurdity is veiled by the poetic charm with which the poet invests it.

The diction should be elaborated in the pauses of the action, where there is no expression of character or thought. For, conversely, character and thought are merely obscured by a diction that is over brilliant.

XXV

With respect to critical difficulties and their solutions, the number and nature of the sources from which they may be drawn may be thus exhibited.

The poet being an imitator, like a painter or any other artist, must of necessity imitate one of three objects,—things as they were or are, things as they are said or thought to be, or things as they ought to be. The vehicle of expression is language,—either current terms or, it may be, rare words or metaphors. There are also many modifications of language, which we concede to the poets. Add to this, that the standard of correctness is not the same in poetry and politics, any more than in poetry and any other art. Within the art of poetry itself there are two kinds of faults, those which touch its essence, and those which are accidental. If a poet has chosen to imitate something, (but has imitated it incorrectly) through want of capacity, the error is inherent in the poetry. But if the failure is due to a wrong choice if he has represented a horse as throwing out both his off legs at once, or introduced technical inaccuracies in medicine, for example, or in any other art the error is not essential to the poetry. These are the points of view from which we should consider and answer the objections raised by the critics.

First as to matters which concern the poet's own art. If he describes the impossible, he is guilty of an error; but the error may be justified, if the end of the art be thereby attained (the end being that already mentioned), if, that is, the effect of this or any other part of the poem is thus rendered more striking. A case in point is the pursuit of Hector. If, however, the end might have been as well, or better, attained without violating the special rules of the poetic art, the error is not justified: for every kind of error should, if possible, be avoided.

Again, does the error touch the essentials of the poetic art, or some accident of it? For example,—not to know that a hind has no horns is a less serious matter than to paint it inartistically.

Further, if it be objected that the description is not true to fact, the poet may perhaps reply,—'But the objects are as they ought to be': just as Sophocles said that he drew men as they ought to be; Euripides, as they are. In this way the objection may be met. If, however, the representation be of neither kind, the poet may answer,—This is how men say the thing is.' This applies to tales about the gods. It may well be that these stories are not higher than fact nor yet true to fact: they are, very possibly, what Xenophanes says of them. But anyhow, 'this is what is said.' Again, a description may be no better than the fact: 'still, it was the fact'; as in the passage about the arms: 'Upright upon their butt-ends stood the spears.' This was the custom then, as it now is among the Illyrians.

Again, in examining whether what has been said or done by some one is poetically right or not, we must not look merely to the particular act or saying, and ask whether it is poetically good or bad. We must also consider by whom it is said or done, to whom, when, by what means, or for what end; whether, for instance, it be to secure a greater good, or avert a greater evil.

Other difficulties may be resolved by due regard to the usage of language. We may note a rare word, as in {omicron upsilon rho eta alpha sigma / mu epsilon nu / pi rho omega tau omicron nu}, where the poet perhaps employs {omicron upsilon rho eta alpha sigma} not in the sense of mules, but of sentinels. So, again, of Dolon: 'ill-favoured indeed he was to look upon.' It is not meant that his body was ill-shaped, but that his face was ugly; for the Cretans use the word {epsilon upsilon epsilon iota delta epsilon

sigma}, 'well-favoured,' to denote a fair face. Again, {zeta omega rho omicron tau epsilon rho omicron nu / delta epsilon / kappa epsilon rho alpha iota epsilon}, 'mix the drink livelier,' does not mean `mix it stronger' as for hard drinkers, but 'mix it quicker.'

Sometimes an expression is metaphorical, as 'Now all gods and men were sleeping through the night,'—while at the same time the poet says: 'Often indeed as he turned his gaze to the Trojan plain, he marvelled at the sound of flutes and pipes.' 'All' is here used metaphorically for 'many,' all being a species of many. So in the verse,—'alone she hath no part...,' {omicron iota eta}, 'alone,' is metaphorical; for the best known may be called the only one.

Again, the solution may depend upon accent or breathing. Thus Hippias of Thasos solved the difficulties in the lines,—{delta iota delta omicron mu epsilon nu (delta iota delta omicron mu epsilon nu) delta epsilon / omicron iota,} and { tau omicron / mu epsilon nu / omicron upsilon (omicron upsilon) kappa alpha tau alpha pi upsilon theta epsilon tau alpha iota / omicron mu beta rho omega}.

Or again, the question may be solved by punctuation, as in Empedocles,—'Of a sudden things became mortal that before had learnt to be immortal, and things unmixed before mixed.'

Or again, by ambiguity of meaning,—as {pi alpha rho omega chi eta kappa epsilon nu / delta epsilon / pi lambda epsilon omega / nu upsilon xi}, where the word {pi lambda epsilon omega} is ambiguous.

Or by the usage of language. Thus any mixed drink is called {omicron iota nu omicron sigma}, 'wine.' Hence Ganymede is said 'to pour the wine to Zeus,' though the gods do not drink wine. So too workers in iron are called {chi alpha lambda kappa epsilon alpha sigma}, or workers in bronze. This, however, may also be taken as a metaphor.

Again, when a word seems to involve some inconsistency of meaning, we should consider how many senses it may bear in the particular passage. For example: 'there was stayed the spear of bronze'—we should ask in how many ways we may take 'being checked there.' The true mode of interpretation is the precise opposite of what Glaucon mentions. Critics, he says, jump at certain groundless conclusions; they pass adverse judgment and then proceed to reason on it; and, assuming that the poet has said whatever they happen to think, find fault if a thing is inconsistent with their own fancy. The question about Icarius has been treated in this fashion. The critics imagine he was a Lacedaemonian. They think it strange, therefore, that Telemachus should not have met him when he went to Lacedaemon. But the Cephallenian story may perhaps be the true one. They allege that Odysseus took a wife from among themselves, and that her father was Icadius not Icarius. It is merely a mistake, then, that gives plausibility to the objection.

In general, the impossible must be justified by reference to artistic requirements, or to the higher reality, or to received opinion. With respect to the requirements of art, a probable impossibility is to be preferred to a thing improbable and yet possible. Again, it may be impossible that there should be men such as Zeuxis painted. 'Yes,' we say, 'but the impossible is the higher thing; for the ideal type must surpass the reality.' To justify the irrational, we appeal to what is commonly said to be. In addition to which, we urge that the irrational sometimes does not violate reason; just as 'it is probable that a thing may happen contrary to probability.'

Things that sound contradictory should be examined by the same rules as in dialectical refutation whether the same thing is meant, in the same relation, and in the same sense. We should therefore solve the question by reference to what the poet says himself, or to what is tacitly assumed by a person of intelligence.

The element of the irrational, and, similarly, depravity of character, are justly censured when there is no inner necessity for introducing them. Such is the irrational element in the introduction of Aegeus by Euripides and the badness of Menelaus in the Orestes.

Thus, there are five sources from which critical objections are drawn. Things are censured either as impossible, or irrational, or morally hurtful, or contradictory, or contrary to artistic correctness. The answers should be sought under the twelve heads above mentioned.

XXVI

The question may be raised whether the Epic or Tragic mode of imitation is the higher. If the more refined art is the higher, and the more refined in every case is that which appeals to the better sort of audience, the art which imitates anything and everything is manifestly most unrefined. The audience is supposed to be too dull to comprehend unless something of their own is thrown in by the performers, who therefore indulge in restless movements. Bad flute-players twist and twirl, if they have to represent 'the quoit-throw,' or hustle the coryphaeus when they perform the 'Scylla.' Tragedy, it is said, has this same defect. We may compare the opinion that the older actors entertained of their successors. Mynniscus used to call Callippides 'ape' on account of the extravagance of his action, and the same view was held of Pindarus. Tragic art, then, as a whole, stands to Epic in the same relation as the younger to the elder actors. So we are told that Epic poetry is addressed to a cultivated audience, who do not need gesture; Tragedy, to an inferior public. Being then unrefined, it is evidently the lower of the two.

Now, in the first place, this censure attaches not to the poetic but to the histrionic art; for gesticulation may be equally overdone in epic recitation, as by Sosi-stratus, or in lyrical competition, as by Mnasitheus the Opuntian. Next, all action is not to be condemned any more than all dancing—but only that of bad performers. Such was the fault found in Callippides, as also in others of our own day, who are censured for representing degraded women. Again, Tragedy like Epic poetry produces its effect even without action; it reveals its power by mere reading. If, then, in all other respects it is superior, this fault, we say, is not inherent in it.

And superior it is, because it has all the epic elements—it may even use the epic metre—with the music and spectacular effects as important accessories; and these produce the most vivid of pleasures. Further, it has vividness of impression in reading as well as in representation. Moreover, the art attains its end within narrower limits; for the concentrated effect is more pleasurable than one which is spread over a long time and so diluted. What, for example, would be the effect of the Oedipus of Sophocles, if it were cast into a form as long as the Iliad? Once more, the Epic imitation has less unity; as is shown by this, that any Epic poem will furnish subjects for several tragedies. Thus if the story adopted by the poet has a strict unity, it must either be concisely told and appear truncated; or, if it conform to the Epic canon of length, it must seem weak and watery. (Such length implies some loss of unity,) if, I mean, the poem is constructed out of several actions, like the Iliad and the Odyssey, which have many such parts, each with a certain magnitude of its own. Yet these poems are as perfect as possible in structure; each is, in the highest degree attainable, an imitation of a single action.

If, then, Tragedy is superior to Epic poetry in all these respects, and, moreover, fulfils its specific function better as an art for each art ought to produce, not any chance pleasure, but the pleasure proper to it, as already stated it plainly follows that Tragedy is the higher art, as attaining its end more perfectly.

Thus much may suffice concerning Tragic and Epic poetry in general; their several kinds and parts, with the number of each and their differences; the causes that make a poem good or bad; the objections of the critics and the answers to these objections.

2.9: The Poetics By Aristotle (Translated by S H Butcher) is shared under a CC BY license and was authored, remixed, and/or curated by LibreTexts.

2.10: Nicomachean Ethics By Aristotle (Translated by J A Smith)

Introduction

The *Ethics* of Aristotle is one half of a single treatise of which his *Politics* is the other half. Both deal with one and the same subject. This subject is what Aristotle calls in one place the "philosophy of human affairs;" but more frequently Political or Social Science. In the two works taken together we have their author's whole theory of human conduct or practical activity, that is, of all human activity which is not directed merely to knowledge or truth. The two parts of this treatise are mutually complementary, but in a literary sense each is independent and self-contained. The proem to the *Ethics* is an introduction to the whole subject, not merely to the first part; the last chapter of the *Ethics* points forward to the *Politics*, and sketches for that part of the treatise the order of enquiry to be pursued (an order which in the actual treatise is not adhered to).

The principle of distribution of the subject-matter between the two works is far from obvious, and has been much debated. Not much can be gathered from their titles, which in any case were not given to them by their author. Nor do these titles suggest any very compact unity in the works to which they are applied: the plural forms, which survive so oddly in English (Ethics, Politics), were intended to indicate the treatment within a single work of a *group* of connected questions. The unity of the first group arises from their centring round the topic of character, that of the second from their connection with the existence and life of the city or state. We have thus to regard the *Ethics* as dealing with one group of problems and the *Politics* with a second, both falling within the wide compass of Political Science. Each of these groups falls into sub-groups which roughly correspond to the several books in each work. The tendency to take up one by one the various problems which had suggested themselves in the wide field obscures both the unity of the subject-matter and its proper articulation. But it is to be remembered that what is offered us is avowedly rather an enquiry than an exposition of hard and fast doctrine.

Nevertheless each work aims at a relative completeness, and it is important to observe the relation of each to the other. The distinction is not that the one treats of Moral and the other of Political Philosophy, nor again that the one deals with the moral activity of the individual and the other with that of the State, nor once more that the one gives us the theory of human conduct, while the other discusses its application in practice, though not all of these misinterpretations are equally erroneous. The clue to the right interpretation is given by Aristotle himself, where in the last chapter of the *Ethics* he is paving the way for the *Politics*. In the *Ethics* he has not confined himself to the abstract or isolated individual, but has always thought of him, or we might say, in his social and political context, with a given nature due to race and heredity and in certain surroundings. So viewing him he has studied the nature and formation of his character—all that he can make himself or be made by others to be. Especially he has investigated the various admirable forms of human character and the mode of their production. But all this, though it brings more clearly before us what goodness or virtue is, and how it is to be reached, remains mere theory or talk. By itself it does not enable us to become, or to help others to become, good. For this it is necessary to bring into play the great force of the Political Community or State, of which the main instrument is Law. Hence arises the demand for the necessary complement to the *Ethics*, *i.e.*, a treatise devoted to the questions which centre round the enquiry; by what organisation of social or political forces, by what laws or institutions can we best secure the greatest amount of good character?

We must, however, remember that the production of good character is not the end of either individual or state action: that is the aim of the one and the other because good character is the indispensable condition and chief determinant of happiness, itself the goal of all human doing. The end of all action, individual or collective, is the greatest happiness of the greatest number. There is, Aristotle insists, no difference of kind between the good of one and the good of many or all. The sole difference is one of amount or scale. This does not mean simply that the State exists to secure in larger measure the objects of degree which the isolated individual attempts, but is too feeble, to secure without it. On the contrary, it rather insists that whatever goods society alone enables a man to secure have always had to the individual—whether he realised it or not—the value which, when so secured, he recognises them to possess. The best and happiest life for the individual is that which the State renders possible, and this it does mainly by revealing to him the value of new objects of desire and educating him to appreciate them. To Aristotle or to Plato the State is, above all, a large and powerful educative agency which gives the individual increased opportunities of self-development and greater capacities for the enjoyment of life.

Looking forward, then, to the life of the State as that which aids support, and combines the efforts of the individual to obtain happiness, Aristotle draws no hard and fast distinction between the spheres of action of Man as individual and Man as citizen. Nor does the division of his discussion into the *Ethics* and the *Politics* rest upon any such distinction. The distinction implied is rather between two stages in the life of the civilised man—the stage of preparation for the full life of the adult citizen, and the stage of the actual exercise or enjoyment of citizenship. Hence the *Ethics*, where his attention is directed upon the formation of character, is

largely and centrally a treatise on Moral Education. It discusses especially those admirable human qualities which fit a man for life in an organised civic community, which makes him "a good citizen," and considers how they can be fostered or created and their opposites prevented.

This is the kernel of the *Ethics*, and all the rest is subordinate to this main interest and purpose. Yet "the rest" is not irrelevant; the whole situation in which character grows and operates is concretely conceived. There is a basis of what we should call Psychology, sketched in firm outlines, the deeper presuppositions and the wider issues of human character and conduct are not ignored, and there is no little of what we should call Metaphysics. But neither the Psychology nor the Metaphysics is elaborated, and only so much is brought forward as appears necessary to put the main facts in their proper perspective and setting. It is this combination of width of outlook with close observation of the concrete facts of conduct which gives its abiding value to the work, and justifies the view of it as containing Aristotle's Moral Philosophy. Nor is it important merely as summing up the moral judgments and speculations of an age now long past. It seizes and dwells upon those elements and features in human practice which are most essential and permanent, and it is small wonder that so much in it survives in our own ways of regarding conduct and speaking of it. Thus it still remains one of the classics of Moral Philosophy, nor is its value likely soon to be exhausted.

As was pointed out above, the proem (Book I., cc. i-iii.) is a prelude to the treatment of the whole subject covered by the *Ethics* and the *Politics* together. It sets forth the purpose of the enquiry, describes the spirit in which it is to be undertaken and what ought to be the expectation of the reader, and lastly states the necessary conditions of studying it with profit. The aim of it is the acquisition and propagation of a certain kind of knowledge (science), but this knowledge and the thinking which brings it about are subsidiary to a practical end. The knowledge aimed at is of what is best for man and of the conditions of its realisation. Such knowledge is that which in its consumate form we find in great statesmen, enabling them to organise and administer their states and regulate by law the life of the citizens to their advantage and happiness, but it is the same kind of knowledge which on a smaller scale secures success in the management of the family or of private life.

It is characteristic of such knowledge that it should be deficient in "exactness," in precision of statement, and closeness of logical concatenation. We must not look for a mathematics of conduct. The subject-matter of Human Conduct is not governed by necessary and uniform laws. But this does not mean that it is subject to no laws. There are general principles at work in it, and these can be formulated in "rules," which rules can be systematised or unified. It is all-important to remember that practical or moral rules are only general and always admit of exceptions, and that they arise not from the mere complexity of the facts, but from the liability of the facts to a certain unpredictable variation. At their very best, practical rules state probabilities, not certainties; a relative constancy of connection is all that exists, but it is enough to serve as a guide in life. Aristotle here holds the balance between a misleading hope of reducing the subject-matter of conduct to a few simple rigorous abstract principles, with conclusions necessarily issuing from them, and the view that it is the field of operation of inscrutable forces acting without predictable regularity. He does not pretend to find in it absolute uniformities, or to deduce the details from his principles. Hence, too, he insists on the necessity of experience as the source or test of all that he has to say. Moral experience—the actual possession and exercise of good character—is necessary truly to understand moral principles and profitably to apply them. The mere intellectual apprehension of them is not possible, or if possible, profitless.

The *Ethics* is addressed to students who are presumed both to have enough general education to appreciate these points, and also to have a solid foundation of good habits. More than that is not required for the profitable study of it.

If the discussion of the nature and formation of character be regarded as the central topic of the *Ethics*, the contents of Book I., cc. iv.-xii. may be considered as still belonging to the introduction and setting, but these chapters contain matter of profound importance and have exercised an enormous influence upon subsequent thought. They lay down a principle which governs all Greek thought about human life, viz. that it is only intelligible when viewed as directed towards some end or good. This is the Greek way of expressing that all human life involves an ideal element—something which it is not yet and which under certain conditions it is to be. In that sense Greek Moral Philosophy is essentially idealistic. Further it is always assumed that all human practical activity is directed or "oriented" to a *single* end, and that that end is knowable or definable in advance of its realisation. To know it is not merely a matter of speculative interest, it is of the highest practical moment for only in the light of it can life be duly guided, and particularly only so can the state be properly organised and administered. This explains the stress laid throughout by Greek Moral Philosophy upon the necessity of knowledge as a condition of the best life. This knowledge is not, though it includes knowledge of the nature of man and his circumstances, it is knowledge of what is best—of man's supreme end or good.

But this end is not conceived as presented to him by a superior power nor even as something which *ought* to be. The presentation of the Moral Ideal as Duty is almost absent. From the outset it is identified with the object of desire, of what we not merely judge

desirable but actually do desire, or that which would, if realised, satisfy human desire. In fact it is what we all, wise and simple, agree in naming "Happiness" (Welfare or Well-being)

In what then does happiness consist? Aristotle summarily sets aside the more or less popular identifications of it with abundance of physical pleasures, with political power and honour, with the mere possession of such superior gifts or attainments as normally entitle men to these, with wealth. None of these can constitute the end or good of man as such. On the other hand, he rejects his master Plato's conception of a good which is the end of the whole universe, or at least dismisses it as irrelevant to his present enquiry. The good towards which all human desires and practical activities are directed must be one conformable to man's special nature and circumstances and attainable by his efforts. There is in Aristotle's theory of human conduct no trace of Plato's "other worldliness", he brings the moral ideal in Bacon's phrase down to "right earth"—and so closer to the facts and problems of actual human living. Turning from criticism of others he states his own positive view of Happiness, and, though he avowedly states it merely in outline his account is pregnant with significance. Human Happiness lies in activity or energising, and that in a way peculiar to man with his given nature and his given circumstances, it is not theoretical, but practical: it is the activity not of reason but still of a being who possesses reason and applies it, and it presupposes in that being the development, and not merely the natural possession, of certain relevant powers and capacities. The last is the prime condition of successful living and therefore of satisfaction, but Aristotle does not ignore other conditions, such as length of life, wealth and good luck, the absence or diminution of which render happiness not impossible, but difficult of attainment.

It is interesting to compare this account of Happiness with Mill's in *Utilitarianism*. Mill's is much the less consistent: at times he distinguishes and at times he identifies, happiness, pleasure, contentment, and satisfaction. He wavers between belief in its general attainability and an absence of hopefulness. He mixes up in an arbitrary way such ingredients as "not expecting more from life than it is capable of bestowing," "mental cultivation," "improved laws," etc., and in fact leaves the whole conception vague, blurred, and uncertain. Aristotle draws the outline with a firmer hand and presents a more definite ideal. He allows for the influence on happiness of conditions only partly, if at all, within the control of man, but he clearly makes the man positive determinant of man's happiness he in himself, and more particularly in what he makes directly of his own nature, and so indirectly of his circumstances. "'Tis in ourselves that we are thus or thus" But once more this does not involve an artificial or abstract isolation of the individual moral agent from his relation to other persons or things from his context in society and nature, nor ignore the relative dependence of his life upon a favourable environment.

The main factor which determines success or failure in human life is the acquisition of certain powers, for Happiness is just the exercise or putting forth of these in actual living, everything else is secondary and subordinate. These powers arise from the due development of certain natural aptitudes which belong (in various degrees) to human nature as such and therefore to all normal human beings. In their developed form they are known as virtues (the Greek means simply "goodnesses," "perfections," "excellences," or "fitnesses"), some of them are physical, but others are psychical, and among the latter some, and these distinctively or peculiarly human, are "rational," *i e*, presuppose the possession and exercise of mind or intelligence. These last fall into two groups, which Aristotle distinguishes as Goodnesses of Intellect and Goodnesses of Character. They have in common that they all excite in us admiration and praise of their possessors, and that they are not natural endowments, but acquired characteristics But they differ in important ways. (1) the former are excellences or developed powers of the reason as such—of that in us which sees and formulates laws, rules, regularities systems, and is content in the vision of them, while the latter involve a submission or obedience to such rules of something in us which is in itself capricious and irregular, but capable of regulation, viz our instincts and feelings, (2) the former are acquired by study and instruction, the latter by discipline. The latter constitute "character," each of them as a "moral virtue" (literally "a goodness of character"), and upon them primarily depends the realisation of happiness. This is the case at least for the great majority of men, and for all men their possession is an indispensable basis of the best, *i e*, the most desirable life. They form the chief or central subject-matter of the *Ethics*.

Perhaps the truest way of conceiving Aristotle's meaning here is to regard a moral virtue as a form of obedience to a maxim or rule of conduct accepted by the agent as valid for a class of recurrent situations in human life. Such obedience requires knowledge of the rule and acceptance of it *as the rule* of the agent's own actions, but not necessarily knowledge of its ground or of its systematic connexion with other similarly known and similarly accepted rules (It may be remarked that the Greek word usually translated "reason," means in almost all cases in the *Ethics* such a rule, and not the faculty which apprehends, formulates, considers them).

The "moral virtues and vices" make up what we call character, and the important questions arise: (1) What is character? and (2) How is it formed? (for character in this sense is not a natural endowment; it is formed or produced). Aristotle deals with these questions in the reverse order. His answers are peculiar and distinctive—not that they are absolutely novel (for they are anticipated in Plato), but that by him they are for the first time distinctly and clearly formulated.

(1.) Character, good or bad, is produced by what Aristotle calls “habituation,” that is, it is the result of the repeated doing of acts which have a similar or common quality. Such repetition acting upon natural aptitudes or propensities gradually fixes them in one or other of two opposite directions, giving them a bias towards good or evil. Hence the several acts which determine goodness or badness of character must be done in a certain way, and thus the formation of good character requires discipline and direction from without. Not that the agent himself contributes nothing to the formation of his character, but that at first he needs guidance. The point is not so much that the process cannot be safely left to Nature, but that it cannot be entrusted to merely intellectual instruction. The process is one of assimilation, largely by imitation and under direction and control. The result is a growing understanding of what is done, a choice of it for its own sake, a fixity and steadiness of purpose. Right acts and feelings become, through habit, easier and more pleasant, and the doing of them a “second nature.” The agent acquires the power of doing them freely, willingly, more and more “of himself.”

But what are “right” acts? In the first place, they are those that conform to a rule—to the right rule, and ultimately to reason. The Greeks never waver from the conviction that in the end moral conduct is essentially reasonable conduct. But there is a more significant way of describing their “rightness,” and here for the first time Aristotle introduces his famous “Doctrine of the Mean.” Reasoning from the analogy of “right” physical acts, he pronounces that rightness always means adaptation or adjustment to the special requirements of a situation. To this adjustment he gives a quantitative interpretation. To do (or to feel) what is right in a given situation is to do or to feel just the amount required—neither more nor less: to do wrong is to do or to feel too much or too little—to fall short of or over-shoot, “a mean” determined by the situation. The repetition of acts which lie in the mean is the cause of the formation of each and every “goodness of character,” and for this “rules” can be given.

(2) What then is a “moral virtue,” the result of such a process duly directed? It is no mere mood of feeling, no mere liability to emotion, no mere natural aptitude or endowment, it is a permanent *state* of the agent’s self, or, as we might in modern phrase put it, of his will, it consists in a steady self-imposed obedience to a rule of action in certain situations which frequently recur in human life. The rule prescribes the control and regulation within limits of the agent’s natural impulses to act and feel thus and thus. The situations fall into groups which constitute the “fields” of the several “moral virtues”, for each there is a rule, conformity to which secures rightness in the individual acts. Thus the moral ideal appears as a code of rules, accepted by the agent, but as yet *to him* without rational justification and without system or unity. But the rules prescribe no mechanical uniformity: each within its limits permits variety, and the exactly right amount adopted to the requirements of the individual situation (and every actual situation is individual) must be determined by the intuition of the moment. There is no attempt to reduce the rich possibilities of right action to a single monotonous type. On the contrary, there are acknowledged to be many forms of moral virtue, and there is a long list of them, with their correlative vices enumerated.

The Doctrine of the Mean here takes a form in which it has impressed subsequent thinkers, but which has less importance than is usually ascribed to it. In the “Table of the Virtues and Vices,” each of the virtues is flanked by two opposite vices, which are respectively the excess and defect of that which in due measure constitutes the virtue. Aristotle tries to show that this is the case in regard to every virtue named and recognised as such, but his treatment is often forced and the endeavour is not very successful. Except as a convenient principle of arrangement of the various forms of praiseworthy or blameworthy characters, generally acknowledged as such by Greek opinion, this form of the doctrine is of no great significance.

Books III-V are occupied with a survey of the moral virtues and vices. These seem to have been undertaken in order to verify in detail the general account, but this aim is not kept steadily in view. Nor is there any well-considered principle of classification. What we find is a sort of portrait-gallery of the various types of moral excellence which the Greeks of the author’s age admired and strove to encourage. The discussion is full of acute, interesting and sometimes profound observations. Some of the types are those which are and will be admired at all times, but others are connected with peculiar features of Greek life which have now passed away. The most important is that of Justice or the Just Man, to which we may later return. But the discussion is preceded by an attempt to elucidate some difficult and obscure points in the general account of moral virtue and action (Book III, cc i-v). This section is concerned with the notion of Responsibility. The discussion designedly excludes what we may call the metaphysical issues of the problem, which here present themselves, it moves on the level of thought of the practical man, the statesman, and the legislator. Coercion and ignorance of relevant circumstances render acts involuntary and exempt their doer from responsibility, otherwise the act is voluntary and the agent responsible, choice or preference of what is done, and inner consent to the deed, are to be presumed. Neither passion nor ignorance of the right rule can extenuate responsibility. But there is a difference between acts done voluntarily and acts done of *set* choice or purpose. The latter imply Deliberation. Deliberation involves thinking, thinking out means to ends: in deliberate acts the whole nature of the agent consents to and enters into the act, and in a peculiar sense they are his, they *are* him in action, and the most significant evidence of what he is. Aristotle is unable wholly to avoid allusion to the metaphysical difficulties and what he does here say upon them is obscure and unsatisfactory. But he insists upon the importance in

moral action of the agent's inner consent, and on the reality of his individual responsibility. For his present purpose the metaphysical difficulties are irrelevant.

The treatment of Justice in Book V has always been a source of great difficulty to students of the *Ethics*. Almost more than any other part of the work it has exercised influence upon mediaeval and modern thought upon the subject. The distinctions and divisions have become part of the stock-in-trade of would be philosophic jurists. And yet, oddly enough, most of these distinctions have been misunderstood and the whole purport of the discussion misconceived. Aristotle is here dealing with justice in a restricted sense viz as that special goodness of character which is required of every adult citizen and which can be produced by early discipline or habituation. It is the temper or habitual attitude demanded of the citizen for the due exercise of his functions as taking part in the administration of the civic community—as a member of the judicature and executive. The Greek citizen was only exceptionally, and at rare intervals if ever, a law-maker while at any moment he might be called upon to act as a judge (juryman or arbitrator) or as an administrator. For the work of a legislator far more than the moral virtue of justice or fairmindedness was necessary, these were requisite to the rarer and higher "intellectual virtue" of practical wisdom. Then here, too, the discussion moves on a low level, and the raising of fundamental problems is excluded. Hence "distributive justice" is concerned not with the large question of the distribution of political power and privileges among the constituent members or classes of the state but with the smaller questions of the distribution among those of casual gains and even with the division among private claimants of a common fund or inheritance, while "corrective justice" is concerned solely with the management of legal redress. The whole treatment is confused by the unhappy attempt to give a precise mathematical form to the principles of justice in the various fields distinguished. Still it remains an interesting first endeavour to give greater exactness to some of the leading conceptions of jurisprudence.

Book VI appears to have in view two aims: (1) to describe goodness of intellect and discover its highest form or forms; (2) to show how this is related to goodness of character, and so to conduct generally. As all thinking is either theoretical or practical, goodness of intellect has *two* supreme forms—Theoretical and Practical Wisdom. The first, which apprehends the eternal laws of the universe, has no direct relation to human conduct: the second is identical with that master science of human life of which the whole treatise, consisting of the *Ethics* and the *Politics*, is an exposition. It is this science which supplies the right rules of conduct Taking them as they emerge in and from practical experience, it formulates them more precisely and organises them into a system where they are all seen to converge upon happiness. The mode in which such knowledge manifests itself is in the power to show that such and such rules of action follow from the very nature of the end or good for man. It presupposes and starts from a clear conception of the end and the wish for it as conceived, and it proceeds by a deduction which is dehberation writ large. In the man of practical wisdom this process has reached its perfect result, and the code of right rules is apprehended as a system with a single principle and so as something wholly rational or reasonable He has not on each occasion to seek and find the right rule applicable to the situation, he produces it at once from within himself, and can at need justify it by exhibiting its rationale, *i.e.* , its connection with the end. This is the consummate form of reason applied to conduct, but there are minor forms of it, less independent or original, but nevertheless of great value, such as the power to think out the proper cause of policy in novel circumstances or the power to see the proper line of treatment to follow in a court of law.

The form of the thinking which enters into conduct is that which terminates in the production of a rule which declares some means to the end of life. The process presupposes *(a)* a clear and just apprehension of the nature of that end—such as the *Ethics* itself endeavours to supply; *(b)* a correct perception of the conditions of action, *(a)* at least is impossible except to a man whose character has been duly formed by discipline; it arises only in a man who has acquired moral virtue. For such action and feeling as forms bad character, blinds the eye of the soul and corrupts the moral principle, and the place of practical wisdom is taken by that parody of itself which Aristotle calls "cleverness"—the "wisdom" of the unscrupulous man of the world. Thus true practical wisdom and true goodness of character are interdependent; neither is genuinely possible or "completely" present without the other. This is Aristotle's contribution to the discussion of the question, so central in Greek Moral Philosophy, of the relation of the intellectual and the passionate factors in conduct.

Aristotle is not an intuitionist, but he recognises the implication in conduct of a direct and immediate apprehension both of the end and of the character of his circumstances under which it is from moment to moment realised. The directness of such apprehension makes it analogous to sensation or sense-perception; but it is on his view in the end due to the existence or activity in man of that power in him which is the highest thing in his nature, and akin to or identical with the divine nature—mind, or intelligence. It is this which reveals to us what is best for us—the ideal of a happiness which is the object of our real wish and the goal of all our efforts. But beyond and above the practical ideal of what is best *for man* begins to show itself another and still higher ideal—that of a life not distinctively human or in a narrow sense practical, yet capable of being participated in by man even under the actual circumstances of this world. For a time, however, this further and higher ideal is ignored.

The next book (Book VII.), is concerned partly with moral conditions, in which the agent seems to rise above the level of moral virtue or fall below that of moral vice, but partly and more largely with conditions in which the agent occupies a middle position between the two. Aristotle's attention is here directed chiefly towards the phenomena of "Incontinence," weakness of will or imperfect self-control. This condition was to the Greeks a matter of only too frequent experience, but it appeared to them peculiarly difficult to understand. How can a man know what is good or best for him, and yet chronically fail to act upon his knowledge? Socrates was driven to the paradox of denying the possibility, but the facts are too strong for him. Knowledge of the right rule may be present, nay the rightfulness of its authority may be acknowledged, and yet time after time it may be disobeyed; the will may be good and yet overmastered by the force of desire, so that the act done is contrary to the agent's will. Nevertheless the act may be the agent's, and the will therefore divided against itself. Aristotle is aware of the seriousness and difficulty of the problem, but in spite of the vividness with which he pictures, and the acuteness with which he analyses, the situation in which such action occurs, it cannot be said that he solves the problem. It is time that he rises above the abstract view of it as a conflict between reason and passion, recognising that passion is involved in the knowledge which in conduct prevails or is overborne, and that the force which leads to the wrong act is not blind or ignorant passion, but always has some reason in it. But he tends to lapse back into the abstraction, and his final account is perplexed and obscure. He finds the source of the phenomenon in the nature of the desire for bodily pleasures, which is not irrational but has something rational in it. Such pleasures are not necessarily or inherently bad, as has sometimes been maintained; on the contrary, they are good, but only in certain amounts or under certain conditions, so that the will is often misled, hesitates, and is lost.

Books VIII. and IX. (on Friendship) are almost an interruption of the argument. The subject-matter of them was a favourite topic of ancient writers, and the treatment is smoother and more orderly than elsewhere in the *Ethics*. The argument is clear, and may be left without comment to the readers. These books contain a necessary and attractive complement to the somewhat dry account of Greek morality in the preceding books, and there are in them profound reflections on what may be called the metaphysics of friendship or love.

At the beginning of Book X. we return to the topic of Pleasure, which is now regarded from a different point of view. In Book VII. the antagonists were those who over-emphasised the irrationality or badness of Pleasure: here it is rather those who so exaggerate its value as to confuse or identify it with the good or Happiness. But there is offered us in this section much more than criticism of the errors of others. Answers are given both to the psychological question, "What is Pleasure?" and to the ethical question, "What is its value?" Pleasure, we are told, is the natural concomitant and index of perfect activity, distinguishable but inseparable from it —"the activity of a subject at its best acting upon an object at its best." It is therefore always and in itself a good, but its value rises and falls with that of the activity with which it is conjoined, and which it intensifies and perfects. Hence it follows that the highest and best pleasures are those which accompany the highest and best activity.

Pleasure is, therefore, a necessary element in the best life, but it is not the whole of it nor the principal ingredient. The value of a life depends upon the nature and worth of the activity which it involves; given the maximum of full free action, the maximum of pleasure necessary follows. But on what sort of life is such activity possible? This leads us back to the question, What is happiness? In what life can man find the fullest satisfaction for his desires? To this question Aristotle gives an answer which cannot but surprise us after what has preceded. True Happiness, great satisfaction, cannot be found by man in any form of "practical" life, no, not in the fullest and freest exercise possible of the "moral virtues," not in the life of the citizen or of the great soldier or statesman. To seek it there is to court failure and disappointment. It is to be found in the life of the onlooker, the disinterested spectator; or, to put it more distinctly, "in the life of the philosopher, the life of scientific and philosophic contemplation." The highest and most satisfying form of life possible to man is "the contemplative life"; it is only in a secondary sense and for those incapable of their life, that the practical or moral ideal is the best. It is time that such a life is not distinctively human, but it is the privilege of man to partake in it, and such participation, at however rare intervals and for however short a period, is the highest Happiness which human life can offer. All other activities have value only because and in so far as they render *this* life possible.

But it must not be forgotten that Aristotle conceives of this life as one of intense activity or energising: it is just this which gives it its supremacy. In spite of the almost religious fervour with which he speaks of it ("the most orthodox of his disciples" paraphrases his meaning by describing its content as "the service and vision of God"), it is clear that he identified it with the life of the philosopher, as he understood it, a life of ceaseless intellectual activity in which at least at times all the distractions and disturbances inseparable from practical life seemed to disappear and become as nothing. This ideal was partly an inheritance from the more ardent idealism of his master Plato, but partly it was the expression of personal experience.

The nobility of this ideal cannot be questioned; the conception of the end of man or a life lived for truth—of a life blissfully absorbed in the vision of truth—is a lofty and inspiring one. But we cannot resist certain criticisms upon its presentation by

Aristotle: (1) the relation of it to the lower ideal of practice is left somewhat obscure; (2) it is described in such a way as renders its realisation possible only to a gifted few, and under exceptional circumstances; (3) it seems in various ways, as regards its content, to be unnecessarily and unjustifiably limited. But it must be borne in mind that this is a first endeavour to determine its principle, and that similar failures have attended the attempts to describe the "religious" or the "spiritual" ideals of life, which have continually been suggested by the apparently inherent limitations of the "practical" or "moral" life, which is the subject of Moral Philosophy.

The Moral Ideal to those who have most deeply reflected on it leads to the thought of an Ideal beyond and above it, which alone gives it meaning, but which seems to escape from definite conception by man. The richness and variety of this Ideal ceaselessly invite, but as ceaselessly defy, our attempts to imprison it in a definite formula or portray it in detailed imagination. Yet the thought of it is and remains inexpungable from our minds.

This conception of the best life is not forgotten in the *Politics* The end of life in the state is itself well-living and well-doing—a life which helps to produce the best life The great agency in the production of such life is the State operating through Law, which is Reason backed by Force. For its greatest efficiency there is required the development of a science of legislation. The main drift of what he says here is that the most desirable thing would be that the best reason of the community should be embodied in its laws. But so far as that is not possible, it still is true that anyone who would make himself and others better must become a miniature legislator—must study the general principles of law, morality, and education. The conception of [Grek: politikae] with which he opened the *Ethics* would serve as a guide to a father educating his children as well as to the legislator legislating for the state. Finding in his predecessors no developed doctrine on this subject, Aristotle proposes himself to undertake the construction of it, and sketches in advance the programme of the *Politics* in the concluding sentence of the *Ethics* His ultimate object is to answer the questions, What is the best form of Polity, how should each be constituted, and what laws and customs should it adopt and employ? Not till this answer is given will "the philosophy of human affairs" be complete.

On looking back it will be seen that the discussion of the central topic of the nature and formation of character has expanded into a Philosophy of Human Conduct, merging at its beginning and end into metaphysics The result is a Moral Philosophy set against a background of Political Theory and general Philosophy. The most characteristic features of this Moral Philosophy are due to the fact of its essentially teleological view of human life and action: (1) Every human activity, but especially every human practical activity, is directed towards a simple End discoverable by reflection, and this End is conceived of as the object of universal human desire, as something to be enjoyed, not as something which ought to be done or enacted. Anstotle's Moral Philosophy is not hedonistic but it is eudæmomstic, the end is the enjoyment of Happiness, not the fulfilment of Duty. (2) Every human practical activity derives its value from its efficiency as a means to that end, it is good or bad, right or wrong, as it conduces or fails to conduce to Happiness Thus his Moral Philosophy is essentially utilitarian or prudential Right action presupposes Thought or Thinking, partly on the development of a clearer and distincter conception of the end of desire, partly as the deduction from that of rules which state the normally effective conditions of its realisation. The thinking involved in right conduct is calculation—calculation of means to an end fixed by nature and foreknowable Action itself is at its best just the realisation of a scheme preconceived and thought out beforehand, commending itself by its inherent attractiveness or promise of enjoyment.

This view has the great advantage of exhibiting morality as essentially reasonable, but the accompanying disadvantage of lowering it into a somewhat prosaic and unideal Prudentialism, nor is it saved from this by the tacking on to it, by a sort of after-thought, of the second and higher Ideal—an addition which ruins the coherence of the account without really transmuting its substance The source of our dissatisfaction with the whole theory lies deeper than in its tendency to identify the end with the maximum of enjoyment or satisfaction, or to regard the goodness or badness of acts and feelings as lying solely in their efficacy to produce such a result It arises from the application to morality of the distinction of means and end For this distinction, for all its plausibility and usefulness in ordinary thought and speech, cannot finally be maintained In morality—and this is vital to its character—everything is both means and end, and so neither in distinction or separation, and all thinking about it which presupposes the finality of this distinction wanders into misconception and error. The thinking which really matters in conduct is not a thinking which imaginatively forecasts ideals which promise to fulfil desire, or calculates means to their attainment—that is sometimes useful, sometimes harmful, and always subordinate, but thinking which reveals to the agent the situation in which he is to act, both, that is, the universal situation on which as man he always and everywhere stands, and the ever-varying and ever-novel situation in which he as this individual, here and now, finds himself. In such knowledge of given or historic fact lie the natural determinants of his conduct, in such knowledge alone lies the condition of his freedom and his good.

But this does not mean that Moral Philosophy has not still much to learn from Aristotle's *Ethics*. The work still remains one of the best introductions to a study of its important subject-matter, it spreads before us a view of the relevant facts, it reduces them to

manageable compass and order, it raises some of the central problems, and makes acute and valuable suggestions towards their solution. Above all, it perpetually incites to renewed and independent reflection upon them.

Book I

Every art, and every science reduced to a teachable form, and in like manner every action and moral choice, aims, it is thought, at some good: for which reason a common and by no means a bad description of the Chief Good is, “that which all things aim at.”

Now there plainly is a difference in the Ends proposed: for in some cases they are acts of working, and in others certain works or tangible results beyond and beside the acts of working: and where there are certain Ends beyond and beside the actions, the works are in their nature better than the acts of working. Again, since actions and arts and sciences are many, the Ends likewise come to be many: of the healing art, for instance, health; of the ship-building art, a vessel; of the military art, victory; and of domestic management, wealth; are respectively the Ends.

And whatever of such actions, arts, or sciences range under some one faculty (as under that of horsemanship the art of making bridles, and all that are connected with the manufacture of horse-furniture in general; this itself again, and every action connected with war, under the military art; and in the same way others under others), in all such, the Ends of the master-arts are more choice-worthy than those ranging under them, because it is with a view to the former that the latter are pursued.

(And in this comparison it makes no difference whether the acts of working are themselves the Ends of the actions, or something further beside them, as is the case in the arts and sciences we have been just speaking of.)

II] Since then of all things which may be done there is some one End which we desire for its own sake, and with a view to which we desire everything else; and since we do not choose in all instances with a further End in view (for then men would go on without limit, and so the desire would be unsatisfied and fruitless), this plainly must be the Chief Good, *i.e.* the best thing of all.

Surely then, even with reference to actual life and conduct, the knowledge of it must have great weight; and like archers, with a mark in view, we shall be more likely to hit upon what is right: and if so, we ought to try to describe, in outline at least, what it is and of which of the sciences and faculties it is the End.

1094b] Now one would naturally suppose it to be the End of that which is most commanding and most inclusive: and to this description, [Greek: *politikae*] plainly answers: for this it is that determines which of the sciences should be in the communities, and which kind individuals are to learn, and what degree of proficiency is to be required. Again; we see also ranging under this the most highly esteemed faculties, such as the art military, and that of domestic management, and Rhetoric. Well then, since this uses all the other practical sciences, and moreover lays down rules as to what men are to do, and from what to abstain, the End of this must include the Ends of the rest, and so must be *The Good* of Man. And grant that this is the same to the individual and to the community, yet surely that of the latter is plainly greater and more perfect to discover and preserve: for to do this even for a single individual were a matter for contentment; but to do it for a whole nation, and for communities generally, were more noble and godlike.

III] Such then are the objects proposed by our treatise, which is of the nature of [Greek: *politikae*]: and I conceive I shall have spoken on them satisfactorily, if they be made as distinctly clear as the nature of the subject-matter will admit: for exactness must not be looked for in all discussions alike, any more than in all works of handicraft. Now the notions of nobleness and justice, with the examination of which *politikea* is concerned, admit of variation and error to such a degree, that they are supposed by some to exist conventionally only, and not in the nature of things: but then, again, the things which are allowed to be goods admit of a similar error, because harm comes to many from them: for before now some have perished through wealth, and others through valour.

We must be content then, in speaking of such things and from such data, to set forth the truth roughly and in outline; in other words, since we are speaking of general matter and from general data, to draw also conclusions merely general. And in the same spirit should each person receive what we say: for the man of education will seek exactness so far in each subject as the nature of the thing admits, it being plainly much the same absurdity to put up with a mathematician who tries to persuade instead of proving, and to demand strict demonstrative reasoning of a Rhetorician.

1095a] Now each man judges well what he knows, and of these things he is a good judge: on each particular matter then he is a good judge who has been instructed in *it*, and in a general way the man of general mental cultivation.

Hence the young man is not a fit student of Moral Philosophy, for he has no experience in the actions of life, while all that is said presupposes and is concerned with these: and in the next place, since he is apt to follow the impulses of his passions, he will hear as though he heard not, and to no profit, the end in view being practice and not mere knowledge.

And I draw no distinction between young in years, and youthful in temper and disposition: the defect to which I allude being no direct result of the time, but of living at the beck and call of passion, and following each object as it rises. For to them that are such the knowledge comes to be unprofitable, as to those of imperfect self-control: but, to those who form their desires and act in accordance with reason, to have knowledge on these points must be very profitable.

Let thus much suffice by way of preface on these three points, the student, the spirit in which our observations should be received, and the object which we propose.

IV] And now, resuming the statement with which we commenced, since all knowledge and moral choice grasps at good of some kind or another, what good is that which we say [Greek: *politikai*] aims at? or, in other words, what is the highest of all the goods which are the objects of action?

So far as name goes, there is a pretty general agreement: for HAPPINESS both the multitude and the refined few call it, and “living well” and “doing well” they conceive to be the same with “being happy;” but about the Nature of this Happiness, men dispute, and the multitude do not in their account of it agree with the wise. For some say it is some one of those things which are palpable and apparent, as pleasure or wealth or honour; in fact, some one thing, some another; nay, oftentimes the same man gives a different account of it; for when ill, he calls it health; when poor, wealth: and conscious of their own ignorance, men admire those who talk grandly and above their comprehension. Some again held it to be something by itself, other than and beside these many good things, which is in fact to all these the cause of their being good.

Now to sift all the opinions would be perhaps rather a fruitless task; so it shall suffice to sift those which are most generally current, or are thought to have some reason in them.

1095b] And here we must not forget the difference between reasoning from principles, and reasoning to principles: for with good cause did Plato too doubt about this, and inquire whether the right road is from principles or to principles, just as in the racecourse from the judges to the further end, or *vice versâ*.

Of course, we must begin with what is known; but then this is of two kinds, what we *do* know, and what we *may* know: perhaps then as individuals we must begin with what we *do* know. Hence the necessity that he should have been well trained in habits, who is to study, with any tolerable chance of profit, the principles of nobleness and justice and moral philosophy generally. For a principle is a matter of fact, and if the fact is sufficiently clear to a man there will be no need in addition of the reason for the fact. And he that has been thus trained either has principles already, or can receive them easily: as for him who neither has nor can receive them, let him hear his sentence from Hesiod:

He is best of all who of himself conceiveth all things;

Good again is he too who can adopt a good suggestion;

But whoso neither of himself conceiveth nor hearing from

another

Layeth it to heart;—he is a useless man.

V But to return from this digression.

Now of the Chief Good (*i.e.* of Happiness) men seem to form their notions from the different modes of life, as we might naturally expect: the many and most low conceive it to be pleasure, and hence they are content with the life of sensual enjoyment. For there are three lines of life which stand out prominently to view: that just mentioned, and the life in society, and, thirdly, the life of contemplation.

Now the many are plainly quite slavish, choosing a life like that of brute animals: yet they obtain some consideration, because many of the great share the tastes of Sardanapalus. The refined and active again conceive it to be honour: for this may be said to be the end of the life in society: yet it is plainly too superficial for the object of our search, because it is thought to rest with those who pay rather than with him who receives it, whereas the Chief Good we feel instinctively must be something which is our own, and not easily to be taken from us.

And besides, men seem to pursue honour, that they may *[Sidenote: 1096a] believe themselves to be good: for instance, they seek to be honoured by the wise, and by those among whom they are known, and for virtue: clearly then, in the opinion at least of these men, virtue is higher than honour. In truth, one would be much more inclined to think this to be the end of the life in society; yet this itself is plainly not sufficiently final: for it is conceived possible, that a man possessed of virtue might sleep or be inactive all through his life, or, as a third case, suffer the greatest evils and misfortunes: and the man who should live thus no one would call happy, except for mere disputation's sake.

And for these let thus much suffice, for they have been treated of at sufficient length in my Encyclia.

A third line of life is that of contemplation, concerning which we shall make our examination in the sequel.

As for the life of money-making, it is one of constraint, and wealth manifestly is not the good we are seeking, because it is for use, that is, for the sake of something further: and hence one would rather conceive the forementioned ends to be the right ones, for men rest content with them for their own sakes. Yet, clearly, they are not the objects of our search either, though many words have been wasted on them. So much then for these.

VI] Again, the notion of one Universal Good (the same, that is, in all things), it is better perhaps we should examine, and discuss the meaning of it, though such an inquiry is unpleasant, because they are friends of ours who have introduced these [Greek: *eidae*]. Still perhaps it may appear better, nay to be our duty where the safety of the truth is concerned, to upset if need be even our own theories, specially as we are lovers of wisdom: for since both are dear to us, we are bound to prefer the truth. Now they who invented this doctrine of [Greek: *eidae*], did not apply it to those things in which they spoke of priority and posteriority, and so they never made any [Greek: *idea*] of numbers; but good is predicated in the categories of Substance, Quality, and Relation; now that which exists of itself, *i.e.* Substance, is prior in the nature of things to that which is relative, because this latter is an off-shoot, as it were, and result of that which is; on their own principle then there cannot be a common [Greek: *idea*] in the case of these.

In the next place, since good is predicated in as many ways as there are modes of existence [for it is predicated in the category of Substance, as God, Intellect—and in that of Quality, as The Virtues—and in that of Quantity, as The Mean—and in that of Relation, as The Useful—and in that of Time, as Opportunity—and in that of Place, as Abode; and other such like things], it manifestly cannot be something common and universal and one in all: else it would not have been predicated in all the categories, but in one only.

1096b] Thirdly, since those things which range under one [Greek: *idea*] are also under the cognisance of one science, there would have been, on their theory, only one science taking cognisance of all goods collectively: but in fact there are many even for those which range under one category: for instance, of Opportunity or Seasonableness (which I have before mentioned as being in the category of Time), the science is, in war, generalship; in disease, medical science; and of the Mean (which I quoted before as being in the category of Quantity), in food, the medical science; and in labour or exercise, the gymnastic science. A person might fairly doubt also what in the world they mean by very-this that or the other, since, as they would themselves allow, the account of the humanity is one and the same in the very-Man, and in any individual Man: for so far as the individual and the very-Man are both Man, they will not differ at all: and if so, then very-good and any particular good will not differ, in so far as both are good. Nor will it do to say, that the eternity of the very-good makes it to be more good; for what has lasted white ever so long, is no whiter than what lasts but for a day.

No. The Pythagoreans do seem to give a more credible account of the matter, who place “One” among the goods in their double list of goods and bads: which philosophers, in fact, Speusippus seems to have followed.

But of these matters let us speak at some other time. Now there is plainly a loophole to object to what has been advanced, on the plea that the theory I have attacked is not by its advocates applied to all good: but those goods only are spoken of as being under one [Greek: idea], which are pursued, and with which men rest content simply for their own sakes: whereas those things which have a tendency to produce or preserve them in any way, or to hinder their contraries, are called good because of these other goods, and after another fashion. It is manifest then that the goods may be so called in two senses, the one class for their own sakes, the other because of these.

Very well then, let us separate the independent goods from the instrumental, and see whether they are spoken of as under one [Greek: idea]. But the question next arises, what kind of goods are we to call independent? All such as are pursued even when separated from other goods, as, for instance, being wise, seeing, and certain pleasures and honours (for these, though we do pursue them with some further end in view, one would still place among the independent goods)? or does it come in fact to this, that we can call nothing independent good except the [Greek: idea], and so the concrete of it will be nought?

If, on the other hand, these are independent goods, then we shall require that the account of the goodness be the same clearly in all, just as that of the whiteness is in snow and white lead. But how stands the fact? Why of honour and wisdom and pleasure the accounts are distinct and different in so far as they are good. The Chief Good then is not something common, and after one [Greek: idea].

But then, how does the name come to be common (for it is not seemingly a case of fortuitous equivocation)? Are different individual things called good by virtue of being from one source, or all conducing to one end, or rather by way of analogy, for that intellect is to the soul as sight to the body, and so on? However, perhaps we ought to leave these questions now, for an accurate investigation of them is more properly the business of a different philosophy. And likewise respecting the [Greek: idea]: for even if there is some one good predicated in common of all things that are good, or separable and capable of existing independently, manifestly it cannot be the object of human action or attainable by Man; but we are in search now of something that is so.

It may readily occur to any one, that it would be better to attain a knowledge of it with a view to such concrete goods as are attainable and practical, because, with this as a kind of model in our hands, we shall the better know what things are good for us individually, and when we know them, we shall attain them.

Some plausibility, it is true, this argument possesses, but it is contradicted by the facts of the Arts and Sciences; for all these, though aiming at some good, and seeking that which is deficient, yet pretermit the knowledge of it: now it is not exactly probable that all artisans without exception should be ignorant of so great a help as this would be, and not even look after it; neither is it easy to see wherein a weaver or a carpenter will be profited in respect of his craft by knowing the very-good, or how a man will be the more apt to effect cures or to command an army for having seen the [Greek: idea] itself. For manifestly it is not health after this general and abstract fashion which is the subject of the physician’s investigation, but the health of Man, or rather perhaps of this or that man; for he has to heal individuals.—Thus much on these points.

VII

And now let us revert to the Good of which we are in search: what can it be? for manifestly it is different in different actions and arts: for it is different in the healing art and in the art military, and similarly in the rest. What then is the Chief Good in each? Is it not “that for the sake of which the other things are done?” and this in the healing art is health, and in the art military victory, and in that of house-building a house, and in any other thing something else; in short, in every action and moral choice the End, because in all cases men do everything else with a view to this. So that if there is some one End of all things which are and may be done, this must be the Good proposed by doing, or if more than one, then these.

Thus our discussion after some traversing about has come to the same point which we reached before. And this we must try yet more to clear up.

Now since the ends are plainly many, and of these we choose some with a view to others (wealth, for instance, musical instruments, and, in general, all instruments), it is clear that all are not final: but the Chief Good is manifestly something final; and so, if there is some one only which is final, this must be the object of our search: but if several, then the most final of them will be it.

Now that which is an object of pursuit in itself we call more final than that which is so with a view to something else; that again which is never an object of choice with a view to something else than those which are so both in themselves and with a view to this

ulterior object: and so by the term “absolutely final,” we denote that which is an object of choice always in itself, and never with a view to any other.

And of this nature Happiness is mostly thought to be, for this we choose always for its own sake, and never with a view to anything further: whereas honour, pleasure, intellect, in fact every excellence we choose for their own sakes, it is true (because we would choose each of these even if no result were to follow), but we choose them also with a view to happiness, conceiving that through their instrumentality we shall be happy: but no man chooses happiness with a view to them, nor in fact with a view to any other thing whatsoever.

The same result is seen to follow also from the notion of self-sufficiency, a quality thought to belong to the final good. Now by sufficient for Self, we mean not for a single individual living a solitary life, but for his parents also and children and wife, and, in general, friends and countrymen; for man is by nature adapted to a social existence. But of these, of course, some limit must be fixed: for if one extends it to parents and descendants and friends’ friends, there is no end to it. This point, however, must be left for future investigation: for the present we define that to be self-sufficient “which taken alone makes life choice-worthy, and to be in want of nothing;” now of such kind we think Happiness to be: and further, to be most choice-worthy of all things; not being reckoned with any other thing, for if it were so reckoned, it is plain we must then allow it, with the addition of ever so small a good, to be more choice-worthy than it was before: because what is put to it becomes an addition of so much more good, and of goods the greater is ever the more choice-worthy.

So then Happiness is manifestly something final and self-sufficient, being the end of all things which are and may be done.

But, it may be, to call Happiness the Chief Good is a mere truism, and what is wanted is some clearer account of its real nature. Now this object may be easily attained, when we have discovered what is the work of man; for as in the case of flute-player, statuary, or artisan of any kind, or, more generally, all who have any work or course of action, their Chief Good and Excellence is thought to reside in their work, so it would seem to be with man, if there is any work belonging to him.

Are we then to suppose, that while carpenter and cobbler have certain works and courses of action, Man as Man has none, but is left by Nature without a work? or would not one rather hold, that as eye, hand, and foot, and generally each of his members, has manifestly some special work; so too the whole Man, as distinct from all these, has some work of his own?

What then can this be? not mere life, because that plainly is shared with him even by vegetables, and we want what is peculiar to him. We must separate off then the life of mere nourishment and growth, and next will come the life of sensation: but this again manifestly is common to horses, oxen, and every animal. There remains then a kind of life of the Rational Nature apt to act: and of this Nature there are two parts denominated Rational, the one as being obedient to Reason, the other as having and exerting it. Again, as this life is also spoken of in two ways, we must take that which is in the way of actual working, because this is thought to be most properly entitled to the name. If then the work of Man is a working of the soul in accordance with reason, or at least not independently of reason, and we say that the work of any given subject, and of that subject good of its kind, are the same in kind (as, for instance, of a harp-player and a good harp-player, and so on in every case, adding to the work eminence in the way of excellence; I mean, the work of a harp-player is to play the harp, and of a good harp-player to play it well); if, I say, this is so, and we assume the work of Man to be life of a certain kind, that is to say a working of the soul, and actions with reason, and of a good man to do these things well and nobly, and in fact everything is finished off well in the way of the excellence which peculiarly belongs to it: if all this is so, then the Good of Man comes to be “a working of the Soul in the way of Excellence,” or, if Excellence admits of degrees, in the way of the best and most perfect Excellence.

And we must add, in a complete life; for as it is not one swallow or one fine day that makes a spring, so it is not one day or a short time that makes a man blessed and happy.

Let this then be taken for a rough sketch of the Chief Good: since it is probably the right way to give first the outline, and fill it in afterwards. And it would seem that any man may improve and connect what is good in the sketch, and that time is a good discoverer and co-operator in such matters: it is thus in fact that all improvements in the various arts have been brought about, for any man may fill up a deficiency.

You must remember also what has been already stated, and not seek for exactness in all matters alike, but in each according to the subject-matter, and so far as properly belongs to the system. The carpenter and geometrician, for instance, inquire into the right line in different fashion: the former so far as he wants it for his work, the latter inquires into its nature and properties, because he is concerned with the truth.

So then should one do in other matters, that the incidental matters may not exceed the direct ones.

And again, you must not demand the reason either in all things alike, because in some it is sufficient that the fact has been well demonstrated, which is the case with first principles; and the fact is the first step, *i.e.* starting-point or principle.

And of these first principles some are obtained by induction, some by perception, some by a course of habituation, others in other different ways. And we must try to trace up each in their own nature, and take pains to secure their being well defined, because they have great influence on what follows: it is thought, I mean, that the starting-point or principle is more than half the whole matter, and that many of the points of inquiry come simultaneously into view thereby.

VIII

We must now inquire concerning Happiness, not only from our conclusion and the data on which our reasoning proceeds, but likewise from what is commonly said about it: because with what is true all things which really are are in harmony, but with that which is false the true very soon jars.

Now there is a common division of goods into three classes; one being called external, the other two those of the soul and body respectively, and those belonging to the soul we call most properly and specially good. Well, in our definition we assume that the actions and workings of the soul constitute Happiness, and these of course belong to the soul. And so our account is a good one, at least according to this opinion, which is of ancient date, and accepted by those who profess philosophy. Rightly too are certain actions and workings said to be the end, for thus it is brought into the number of the goods of the soul instead of the external. Agreeing also with our definition is the common notion, that the happy man lives well and does well, for it has been stated by us to be pretty much a kind of living well and doing well.

But further, the points required in Happiness are found in combination in our account of it.

For some think it is virtue, others practical wisdom, others a kind of scientific philosophy; others that it is these, or else some one of them, in combination with pleasure, or at least not independently of it; while others again take in external prosperity.

Of these opinions, some rest on the authority of numbers or antiquity, others on that of few, and those men of note: and it is not likely that either of these classes should be wrong in all points, but be right at least in some one, or even in most.

Now with those who assert it to be Virtue (Excellence), or some kind of Virtue, our account agrees: for working in the way of Excellence surely belongs to Excellence.

And there is perhaps no unimportant difference between conceiving of the Chief Good as in possession or as in use, in other words, as a mere state or as a working. For the state or habit may possibly exist in a subject without effecting any good, as, for instance, in him who is asleep, or in any other way inactive; but the working cannot so, for it will of necessity act, and act well. And as at the Olympic games it is not the finest and strongest men who are crowned, but they who enter the lists, for out of these the prize-men are selected; so too in life, of the honourable and the good, it is they who act who rightly win the prizes.

Their life too is in itself pleasant: for the feeling of pleasure is a mental sensation, and that is to each pleasant of which he is said to be fond: a horse, for instance, to him who is fond of horses, and a sight to him who is fond of sights: and so in like manner just acts to him who is fond of justice, and more generally the things in accordance with virtue to him who is fond of virtue. Now in the case of the multitude of men the things which they individually esteem pleasant clash, because they are not such by nature, whereas to the lovers of nobleness those things are pleasant which are such by nature: but the actions in accordance with virtue are of this kind, so that they are pleasant both to the individuals and also in themselves.

So then their life has no need of pleasure as a kind of additional appendage, but involves pleasure in itself. For, besides what I have just mentioned, a man is not a good man at all who feels no pleasure in noble actions, just as no one would call that man just who does not feel pleasure in acting justly, or liberal who does not in liberal actions, and similarly in the case of the other virtues which might be enumerated: and if this be so, then the actions in accordance with virtue must be in themselves pleasurable. Then again they are certainly good and noble, and each of these in the highest degree; if we are to take as right the judgment of the good man, for he judges as we have said.

Thus then Happiness is most excellent, most noble, and most pleasant, and these attributes are not separated as in the well-known Delian inscription—

“Most noble is that which is most just, but best is health; And naturally most pleasant is the obtaining one’s desires.”

For all these co-exist in the best acts of working: and we say that Happiness is these, or one, that is, the best of them.

Still it is quite plain that it does require the addition of external goods, as we have said: because without appliances it is impossible, or at all events not easy, to do noble actions: for friends, money, and political influence are in a manner instruments whereby many

things are done: some things there are again a deficiency in which mars blessedness; good birth, for instance, or fine offspring, or even personal beauty: for he is not at all capable of Happiness who is very ugly, or is ill-born, or solitary and childless; and still less perhaps supposing him to have very bad children or friends, or to have lost good ones by death. As we have said already, the addition of prosperity of this kind does seem necessary to complete the idea of Happiness; hence some rank good fortune, and others virtue, with Happiness.

And hence too a question is raised, whether it is a thing that can be learned, or acquired by habituation or discipline of some other kind, or whether it comes in the way of divine dispensation, or even in the way of chance.

Now to be sure, if anything else is a gift of the Gods to men, it is probable that Happiness is a gift of theirs too, and specially because of all human goods it is the highest. But this, it may be, is a question belonging more properly to an investigation different from ours: and it is quite clear, that on the supposition of its not being sent from the Gods direct, but coming to us by reason of virtue and learning of a certain kind, or discipline, it is yet one of the most Godlike things; because the prize and End of virtue is manifestly somewhat most excellent, nay divine and blessed.

It will also on this supposition be widely participated, for it may through learning and diligence of a certain kind exist in all who have not been maimed for virtue.

And if it is better we should be happy thus than as a result of chance, this is in itself an argument that the case is so; because those things which are in the way of nature, and in like manner of art, and of every cause, and specially the best cause, are by nature in the best way possible: to leave them to chance what is greatest and most noble would be very much out of harmony with all these facts.

The question may be determined also by a reference to our definition of Happiness, that it is a working of the soul in the way of excellence or virtue of a certain kind: and of the other goods, some we must have to begin with, and those which are co-operative and useful are given by nature as instruments.

These considerations will harmonise also with what we said at the commencement: for we assumed the End of [Greek Text: poletikae] to be most excellent: now this bestows most care on making the members of the community of a certain character; good that is and apt to do what is honourable.

With good reason then neither ox nor horse nor any other brute animal do we call happy, for none of them can partake in such working: and for this same reason a child is not happy either, because by reason of his tender age he cannot yet perform such actions: if the term is applied, it is by way of anticipation.

For to constitute Happiness, there must be, as we have said, complete virtue and a complete life: for many changes and chances of all kinds arise during a life, and he who is most prosperous may become involved in great misfortunes in his old age, as in the heroic poems the tale is told of Priam: but the man who has experienced such fortune and died in wretchedness, no man calls happy.

Are we then to call no man happy while he lives, and, as Solon would have us, look to the end? And again, if we are to maintain this position, is a man then happy when he is dead? or is not this a complete absurdity, specially in us who say Happiness is a working of a certain kind?

If on the other hand we do not assert that the dead man is happy, and Solon does not mean this, but only that one would then be safe in pronouncing a man happy, as being thenceforward out of the reach of evils and misfortunes, this too admits of some dispute, since it is thought that the dead has somewhat both of good and evil (if, as we must allow, a man may have when alive but not aware of the circumstances), as honour and dishonour, and good and bad fortune of children and descendants generally.

Nor is this view again without its difficulties: for, after a man has lived in blessedness to old age and died accordingly, many changes may befall him in right of his descendants; some of them may be good and obtain positions in life accordant to their merits, others again quite the contrary: it is plain too that the descendants may at different intervals or grades stand in all manner of relations to the ancestors. Absurd indeed would be the position that even the dead man is to change about with them and become at one time happy and at another miserable. Absurd however it is on the other hand that the affairs of the descendants should in no degree and during no time affect the ancestors.

But we must revert to the point first raised, since the present question will be easily determined from that.

If then we are to look to the end and then pronounce the man blessed, not as being so but as having been so at some previous time, surely it is absurd that when he *is* happy the truth is not to be asserted of him, because we are unwilling to pronounce the living

happy by reason of their liability to changes, and because, whereas we have conceived of happiness as something stable and no way easily changeable, the fact is that good and bad fortune are constantly circling about the same people: for it is quite plain, that if we are to depend upon the fortunes of men, we shall often have to call the same man happy, and a little while after miserable, thus representing our happy man

"Chameleon-like, and based on rottenness."

Is not this the solution? that to make our sentence dependent on the changes of fortune, is no way right: for not in them stands the well, or the ill, but though human life needs these as accessories (which we have allowed already), the workings in the way of virtue are what determine Happiness, and the contrary the contrary.

And, by the way, the question which has been here discussed, testifies incidentally to the truth of our account of Happiness. For to nothing does a stability of human results attach so much as it does to the workings in the way of virtue, since these are held to be more abiding even than the sciences: and of these last again the most precious are the most abiding, because the blessed live in them most and most continuously, which seems to be the reason why they are not forgotten. So then this stability which is sought will be in the happy man, and he will be such through life, since always, or most of all, he will be doing and contemplating the things which are in the way of virtue: and the various chances of life he will bear most nobly, and at all times and in all ways harmoniously, since he is the truly good man, or in the terms of our proverb "a faultless cube."

And whereas the incidents of chance are many, and differ in greatness and smallness, the small pieces of good or ill fortune evidently do not affect the balance of life, but the great and numerous, if happening for good, will make life more blessed (for it is their nature to contribute to ornament, and the using of them comes to be noble and excellent), but if for ill, they bruise as it were and maim the blessedness: for they bring in positive pain, and hinder many acts of working. But still, even in these, nobleness shines through when a man bears contentedly many and great mischances not from insensibility to pain but because he is noble and high-spirited.

And if, as we have said, the acts of working are what determine the character of the life, no one of the blessed can ever become wretched, because he will never do those things which are hateful and mean. For the man who is truly good and sensible bears all fortunes, we presume, becomingly, and always does what is noblest under the circumstances, just as a good general employs to the best advantage the force he has with him; or a good shoemaker makes the handsomest shoe he can out of the leather which has been given him; and all other good artisans likewise. And if this be so, wretched never can the happy man come to be: I do not mean to say he will be blessed should he fall into fortunes like those of Priam.

Nor, in truth, is he shifting and easily changeable, for on the one hand from his happiness he will not be shaken easily nor by ordinary mischances, but, if at all, by those which are great and numerous; and, on the other, after such mischances he cannot regain his happiness in a little time; but, if at all, in a long and complete period, during which he has made himself master of great and noble things.

Why then should we not call happy the man who works in the way of perfect virtue, and is furnished with external goods sufficient for acting his part in the drama of life: and this during no ordinary period but such as constitutes a complete life as we have been describing it.

Or we must add, that not only is he to live so, but his death must be in keeping with such life, since the future is dark to us, and Happiness we assume to be in every way an end and complete. And, if this be so, we shall call them among the living blessed who have and will have the things specified, but blessed *as Men*.

On these points then let it suffice to have denned thus much.

XI

Now that the fortunes of their descendants, and friends generally, contribute nothing towards forming the condition of the dead, is plainly a very heartless notion, and contrary to the current opinions.

But since things which befall are many, and differ in all kinds of ways, and some touch more nearly, others less, to go into minute particular distinctions would evidently be a long and endless task: and so it may suffice to speak generally and in outline.

If then, as of the misfortunes which happen to one's self, some have a certain weight and turn the balance of life, while others are, so to speak, lighter; so it is likewise with those which befall all our friends alike; if further, whether they whom each suffering befalls be alive or dead makes much more difference than in a tragedy the presupposing or actual perpetration of the various crimes

and horrors, we must take into our account this difference also, and still more perhaps the doubt concerning the dead whether they really partake of any good or evil; it seems to result from all these considerations, that if anything does pierce the veil and reach them, be the same good or bad, it must be something trivial and small, either in itself or to them; or at least of such a magnitude or such a kind as neither to make happy them that are not so otherwise, nor to deprive of their blessedness them that are.

It is plain then that the good or ill fortunes of their friends do affect the dead somewhat: but in such kind and degree as neither to make the happy unhappy nor produce any other such effect.

XII

Having determined these points, let us examine with respect to Happiness, whether it belongs to the class of things praiseworthy or things precious; for to that of faculties it evidently does not.

Now it is plain that everything which is a subject of praise is praised for being of a certain kind and bearing a certain relation to something else: for instance, the just, and the valiant, and generally the good man, and virtue itself, we praise because of the actions and the results: and the strong man, and the quick runner, and so forth, we praise for being of a certain nature and bearing a certain relation to something good and excellent (and this is illustrated by attempts to praise the gods; for they are presented in a ludicrous aspect by being referred to our standard, and this results from the fact, that all praise does, as we have said, imply reference to a standard). Now if it is to such objects that praise belongs, it is evident that what is applicable to the best objects is not praise, but something higher and better: which is plain matter of fact, for not only do we call the gods blessed and happy, but of men also we pronounce those blessed who most nearly resemble the gods. And in like manner in respect of goods; no man thinks of praising Happiness as he does the principle of justice, but calls it blessed, as being somewhat more godlike and more excellent.

Eudoxus too is thought to have advanced a sound argument in support of the claim of pleasure to the highest prize: for the fact that, though it is one of the good things, it is not praised, he took for an indication of its superiority to those which are subjects of praise: a superiority he attributed also to a god and the Chief Good, on the ground that they form the standard to which everything besides is referred. For praise applies to virtue, because it makes men apt to do what is noble; but encomia to definite works of body or mind.

However, it is perhaps more suitable to a regular treatise on encomia to pursue this topic with exactness: it is enough for our purpose that from what has been said it is evident that Happiness belongs to the class of things precious and final. And it seems to be so also because of its being a starting-point; which it is, in that with a view to it we all do everything else that is done; now the starting-point and cause of good things we assume to be something precious and divine.

XIII

Moreover, since Happiness is a kind of working of the soul in the way of perfect Excellence, we must inquire concerning Excellence: for so probably shall we have a clearer view concerning Happiness; and again, he who is really a statesman is generally thought to have spent most pains on this, for he wishes to make the citizens good and obedient to the laws. (For examples of this class we have the lawgivers of the Cretans and Lacedaemonians and whatever other such there have been.) But if this investigation belongs properly to [Greek: politikae], then clearly the inquiry will be in accordance with our original design.

Well, we are to inquire concerning Excellence, *i.e.* Human Excellence of course, because it was the Chief Good of Man and the Happiness of Man that we were inquiring of just now. By Human Excellence we mean not that of man's body but that of his soul; for we call Happiness a working of the Soul.

And if this is so, it is plain that some knowledge of the nature of the Soul is necessary for the statesman, just as for the Oculist a knowledge of the whole body, and the more so in proportion as [Greek: politikae] is more precious and higher than the healing art: and in fact physicians of the higher class do busy themselves much with the knowledge of the body.

So then the statesman is to consider the nature of the Soul: but he must do so with these objects in view, and so far only as may suffice for the objects of his special inquiry: for to carry his speculations to a greater exactness is perhaps a task more laborious than falls within his province.

In fact, the few statements made on the subject in my popular treatises are quite enough, and accordingly we will adopt them here: as, that the Soul consists of two parts, the Irrational and the Rational (as to whether these are actually divided, as are the parts of the body, and everything that is capable of division; or are only metaphysically speaking two, being by nature inseparable, as are convex and concave circumferences, matters not in respect of our present purpose). And of the Irrational, the one part seems common to other objects, and in fact vegetative; I mean the cause of nourishment and growth (for such a faculty of the Soul one

would assume to exist in all things that receive nourishment, even in embryos, and this the same as in the perfect creatures; for this is more likely than that it should be a different one).

Now the Excellence of this manifestly is not peculiar to the human species but common to others: for this part and this faculty is thought to work most in time of sleep, and the good and bad man are least distinguishable while asleep; whence it is a common saying that during one half of life there is no difference between the happy and the wretched; and this accords with our anticipations, for sleep is an inactivity of the soul, in so far as it is denominated good or bad, except that in some wise some of its movements find their way through the veil and so the good come to have better dreams than ordinary men. But enough of this: we must forego any further mention of the nutritive part, since it is not naturally capable of the Excellence which is peculiarly human.

And there seems to be another Irrational Nature of the Soul, which yet in a way partakes of Reason. For in the man who controls his appetites, and in him who resolves to do so and fails, we praise the Reason or Rational part of the Soul, because it exhorts aright and to the best course: but clearly there is in them, beside the Reason, some other natural principle which fights with and strains against the Reason. (For in plain terms, just as paralysed limbs of the body when their owners would move them to the right are borne aside in a contrary direction to the left, so is it in the case of the Soul, for the impulses of men who cannot control their appetites are to contrary points: the difference is that in the case of the body we do see what is borne aside but in the case of the soul we do not. But, it may be, not the less on that account are we to suppose that there is in the Soul also somewhat besides the Reason, which is opposed to this and goes against it; as to *how* it is different, that is irrelevant.)

But of Reason this too does evidently partake, as we have said: for instance, in the man of self-control it obeys Reason: and perhaps in the man of perfected self-mastery, or the brave man, it is yet more obedient; in them it agrees entirely with the Reason.

So then the Irrational is plainly twofold: the one part, the merely vegetative, has no share of Reason, but that of desire, or appetition generally, does partake of it in a sense, in so far as it is obedient to it and capable of submitting to its rule. (So too in common phrase we say we have [Greek: *logos*] of our father or friends, and this in a different sense from that in which we say we have [Greek: logos] of mathematics.)

Now that the Irrational is in some way persuaded by the Reason, admonition, and every act of rebuke and exhortation indicate. If then we are to say that this also has Reason, then the Rational, as well as the Irrational, will be twofold, the one supremely and in itself, the other paying it a kind of filial regard.

The Excellence of Man then is divided in accordance with this difference: we make two classes, calling the one Intellectual, and the other Moral; pure science, intelligence, and practical wisdom—Intellectual: liberality, and perfected self-mastery—Moral: in speaking of a man's Moral character, we do not say he is a scientific or intelligent but a meek man, or one of perfected self-mastery: and we praise the man of science in right of his mental state; and of these such as are praiseworthy we call Excellences.

Book II

Well: human Excellence is of two kinds, Intellectual and Moral: now the Intellectual springs originally, and is increased subsequently, from teaching (for the most part that is), and needs therefore experience and time; whereas the Moral comes from custom, and so the Greek term denoting it is but a slight deflection from the term denoting custom in that language.

From this fact it is plain that not one of the Moral Virtues comes to be in us merely by nature: because of such things as exist by nature, none can be changed by custom: a stone, for instance, by nature gravitating downwards, could never by custom be brought to ascend, not even if one were to try and accustom it by throwing it up ten thousand times; nor could file again be brought to descend, nor in fact could anything whose nature is in one way be brought by custom to be in another. The Virtues then come to be in us neither by nature, nor in despite of nature, but we are furnished by nature with a capacity for receiving themu and are perfected in them through custom.

Again, in whatever cases we get things by nature, we get the faculties first and perform the acts of working afterwards; an illustration of which is afforded by the case of our bodily senses, for it was not from having often seen or heard that we got these senses, but just the reverse: we had them and so exercised them, but did not have them because we had exercised them. But the Virtues we get by first performing single acts of working, which, again, is the case of other things, as the arts for instance; for what we have to make when we have learned how, these we learn how to make by making: men come to be builders, for instance, by building; harp-players, by playing on the harp: exactly so, by doing just actions we come to be just; by doing the actions of self-mastery we come to be perfected in self-mastery; and by doing brave actions brave.

And to the truth of this testimony is borne by what takes place in communities: because the law-givers make the individual members good men by habituation, and this is the intention certainly of every law-giver, and all who do not effect it well fail of their intent; and herein consists the difference between a good Constitution and a bad.

Again, every Virtue is either produced or destroyed from and by the very same circumstances: art too in like manner; I mean it is by playing the harp that both the good and the bad harp-players are formed: and similarly builders and all the rest; by building well men will become good builders; by doing it badly bad ones: in fact, if this had not been so, there would have been no need of instructors, but all men would have been at once good or bad in their several arts without them.

So too then is it with the Virtues: for by acting in the various relations in which we are thrown with our fellow men, we come to be, some just, some unjust: and by acting in dangerous positions and being habituated to feel fear or confidence, we come to be, some brave, others cowards.

Similarly is it also with respect to the occasions of lust and anger: for some men come to be perfected in self-mastery and mild, others destitute of all self-control and passionate; the one class by behaving in one way under them, the other by behaving in another. Or, in one word, the habits are produced from the acts of working like to them: and so what we have to do is to give a certain character to these particular acts, because the habits formed correspond to the differences of these.

So then, whether we are accustomed this way or that straight from childhood, makes not a small but an important difference, or rather I would say it makes all the difference.

II

Since then the object of the present treatise is not mere speculation, as it is of some others (for we are inquiring not merely that we may know what virtue is but that we may become virtuous, else it would have been useless), we must consider as to the particular actions how we are to do them, because, as we have just said, the quality of the habits that shall be formed depends on these.

Now, that we are to act in accordance with Right Reason is a general maxim, and may for the present be taken for granted: we will speak of it hereafter, and say both what Right Reason is, and what are its relations to the other virtues.

1104a

But let this point be first thoroughly understood between us, that all which can be said on moral action must be said in outline, as it were, and not exactly: for as we remarked at the commencement, such reasoning only must be required as the nature of the subject-matter admits of, and matters of moral action and expediency have no fixedness any more than matters of health. And if the subject in its general maxims is such, still less in its application to particular cases is exactness attainable: because these fall not under any art or system of rules, but it must be left in each instance to the individual agents to look to the exigencies of the particular case, as it is in the art of healing, or that of navigating a ship. Still, though the present subject is confessedly such, we must try and do what we can for it.

First then this must be noted, that it is the nature of such things to be spoiled by defect and excess; as we see in the case of health and strength (since for the illustration of things which cannot be seen we must use those that can), for excessive training impairs the strength as well as deficient: meat and drink, in like manner, in too great or too small quantities, impair the health: while in due proportion they cause, increase, and preserve it.

Thus it is therefore with the habits of perfected Self-Mastery and Courage and the rest of the Virtues: for the man who flies from and fears all things, and never stands up against anything, comes to be a coward; and he who fears nothing, but goes at everything, comes to be rash. In like manner too, he that tastes of every pleasure and abstains from none comes to lose all self-control; while he who avoids all, as do the dull and clownish, comes as it were to lose his faculties of perception: that is to say, the habits of perfected Self-Mastery and Courage are spoiled by the excess and defect, but by the mean state are preserved.

Furthermore, not only do the origination, growth, and marring of the habits come from and by the same circumstances, but also the acts of working after the habits are formed will be exercised on the same: for so it is also with those other things which are more directly matters of sight, strength for instance: for this comes by taking plenty of food and doing plenty of work, and the man who has attained strength is best able to do these: and so it is with the Virtues, for not only do we by abstaining from pleasures come to be perfected in Self-Mastery, but when we have come to be so we can best abstain from them: similarly too with Courage: for it is by accustoming ourselves to despise objects of fear and stand up against them that we come to be brave; and [Sidenote(?): 1104*b*] after we have come to be so we shall be best able to stand up against such objects.

And for a test of the formation of the habits we must [Sidenote(?): III] take the pleasure or pain which succeeds the acts; for he is perfected in Self-Mastery who not only abstains from the bodily pleasures but is glad to do so; whereas he who abstains but is sorry to do it has not Self-Mastery: he again is brave who stands up against danger, either with positive pleasure or at least without any pain; whereas he who does it with pain is not brave.

For Moral Virtue has for its object-matter pleasures and pains, because by reason of pleasure we do what is bad, and by reason of pain decline doing what is right (for which cause, as Plato observes, men should have been trained straight from their childhood to receive pleasure and pain from proper objects, for this is the right education). Again: since Virtues have to do with actions and feelings, and on every feeling and every action pleasure and pain follow, here again is another proof that Virtue has for its object-matter pleasure and pain. The same is shown also by the fact that punishments are effected through the instrumentality of these; because they are of the nature of remedies, and it is the nature of remedies to be the contraries of the ills they cure. Again, to quote what we said before: every habit of the Soul by its very nature has relation to, and exerts itself upon, things of the same kind as those by which it is naturally deteriorated or improved: now such habits do come to be vicious by reason of pleasures and pains, that is, by men pursuing or avoiding respectively, either such as they ought not, or at wrong times, or in wrong manner, and so forth (for which reason, by the way, some people define the Virtues as certain states of impassibility and utter quietude, but they are wrong because they speak without modification, instead of adding “as they ought,” “as they ought not,” and “when,” and so on). Virtue then is assumed to be that habit which is such, in relation to pleasures and pains, as to effect the best results, and Vice the contrary.

The following considerations may also serve to set this in a clear light. There are principally three things moving us to choice and three to avoidance, the honourable, the expedient, the pleasant; and their three contraries, the dishonourable, the hurtful, and the painful: now the good man is apt to go right, and the bad man wrong, with respect to all these of course, but most specially with respect to pleasure: because not only is this common to him with all animals but also it is a concomitant of all those things which move to choice, since both the honourable and the expedient give an impression of pleasure.

1105a] Again, it grows up with us all from infancy, and so it is a hard matter to remove from ourselves this feeling, engrained as it is into our very life.

Again, we adopt pleasure and pain (some of us more, and some less) as the measure even of actions: for this cause then our whole business must be with them, since to receive right or wrong impressions of pleasure and pain is a thing of no little importance in respect of the actions. Once more; it is harder, as Heraclitus says, to fight against pleasure than against anger: now it is about that which is more than commonly difficult that art comes into being, and virtue too, because in that which is difficult the good is of a higher order: and so for this reason too both virtue and moral philosophy generally must wholly busy themselves respecting pleasures and pains, because he that uses these well will be good, he that does so ill will be bad.

Let us then be understood to have stated, that Virtue has for its object-matter pleasures and pains, and that it is either increased or marred by the same circumstances (differently used) by which it is originally generated, and that it exerts itself on the same circumstances out of which it was generated.

Now I can conceive a person perplexed as to the meaning of our statement, that men must do just actions to become just, and those of self-mastery to acquire the habit of self-mastery; "for," he would say, "if men are doing the actions they have the respective virtues already, just as men are grammarians or musicians when they do the actions of either art." May we not reply by saying that it is not so even in the case of the arts referred to: because a man may produce something grammatical either by chance or the suggestion of another; but then only will he be a grammarian when he not only produces something grammatical but does so grammarian-wise, *i.e.* in virtue of the grammatical knowledge he himself possesses.

Again, the cases of the arts and the virtues are not parallel: because those things which are produced by the arts have their excellence in themselves, and it is sufficient therefore [Sidenote: 1105b] that these when produced should be in a certain state: but those which are produced in the way of the virtues, are, strictly speaking, actions of a certain kind (say of Justice or perfected Self-Mastery), not merely if in themselves they are in a certain state but if also he who does them does them being himself in a certain state, first if knowing what he is doing, next if with deliberate preference, and with such preference for the things' own sake; and thirdly if being himself stable and unapt to change. Now to constitute possession of the arts these requisites are not reckoned in, excepting the one point of knowledge: whereas for possession of the virtues knowledge avails little or nothing, but the other requisites avail not a little, but, in fact, are all in all, and these requisites as a matter of fact do come from oftentimes doing the actions of Justice and perfected Self-Mastery.

The facts, it is true, are called by the names of these habits when they are such as the just or perfectly self-mastering man would do; but he is not in possession of the virtues who merely does these facts, but he who also so does them as the just and self-mastering do them.

We are right then in saying, that these virtues are formed in a man by his doing the actions; but no one, if he should leave them undone, would be even in the way to become a good man. Yet people in general do not perform these actions, but taking refuge in talk they flatter themselves they are philosophising, and that they will so be good men: acting in truth very like those sick people who listen to the doctor with great attention but do nothing that he tells them: just as these then cannot be well bodily under such a course of treatment, so neither can those be mentally by such philosophising.

V] Next, we must examine what Virtue is. Well, since the things which come to be in the mind are, in all, of three kinds, Feelings, Capacities, States, Virtue of course must belong to one of the three classes.

By Feelings, I mean such as lust, anger, fear, confidence, envy, joy, friendship, hatred, longing, emulation, compassion, in short all such as are followed by pleasure or pain: by Capacities, those in right of which we are said to be capable of these feelings; as by virtue of which we are able to have been made angry, or grieved, or to have compassionated; by States, those in right of which we are in a certain relation good or bad to the aforementioned feelings; to having been made angry, for instance, we are in a wrong relation if in our anger we were too violent or too slack, but if we were in the happy medium we are in a right relation to the feeling. And so on of the rest.

Now Feelings neither the virtues nor vices are, because in right of the Feelings we are not denominated either good or bad, but in right of the virtues and vices we are.

1106*a*] Again, in right of the Feelings we are neither praised nor blamed (for a man is not commended for being afraid or being angry, nor blamed for being angry merely but for being so in a particular way), but in right of the virtues and vices we are.

Again, both anger and fear we feel without moral choice, whereas the virtues are acts of moral choice, or at least certainly not independent of it.

Moreover, in right of the Feelings we are said to be moved, but in right of the virtues and vices not to be moved, but disposed, in a certain way.

And for these same reasons they are not Capacities, for we are not called good or bad merely because we are able to feel, nor are we praised or blamed.

And again, Capacities we have by nature, but we do not come to be good or bad by nature, as we have said before.

Since then the virtues are neither Feelings nor Capacities, it remains that they must be States.

VI] Now what the genus of Virtue is has been said; but we must not merely speak of it thus, that it is a state but say also what kind of a state it is. We must observe then that all excellence makes that whereof it is the excellence both to be itself in a good state and to perform its work well. The excellence of the eye, for instance, makes both the eye good and its work also: for by the excellence of the eye we see well. So too the excellence of the horse makes a horse good, and good in speed, and in carrying his rider, and

standing up against the enemy. If then this is universally the case, the excellence of Man, i.e. Virtue, must be a state whereby Man comes to be good and whereby he will perform well his proper work. Now how this shall be it is true we have said already, but still perhaps it may throw light on the subject to see what is its characteristic nature.

In all quantity then, whether continuous or discrete, one may take the greater part, the less, or the exactly equal, and these either with reference to the thing itself, or relatively to us: and the exactly equal is a mean between excess and defect. Now by the mean of the thing, *i.e.* absolute mean, I denote that which is equidistant from either extreme (which of course is one and the same to all), and by the mean relatively to ourselves, that which is neither too much nor too little for the particular individual. This of course is not one nor the same to all: for instance, suppose ten is too much and two too little, people take six for the absolute mean; because it exceeds the smaller sum by exactly as much as it is itself exceeded by the larger, and this mean is according to arithmetical proportion.

1106*b*] But the mean relatively to ourselves must not be so found ; for it does not follow, supposing ten minæ is too large a quantity to eat and two too small, that the trainer will order his man six; because for the person who is to take it this also may be too much or too little: for Milo it would be too little, but for a man just commencing his athletic exercises too much: similarly too of the exercises themselves, as running or wrestling.

So then it seems every one possessed of skill avoids excess and defect, but seeks for and chooses the mean, not the absolute but the relative.

Now if all skill thus accomplishes well its work by keeping an eye on the mean, and bringing the works to this point (whence it is common enough to say of such works as are in a good state, “one cannot add to or take ought from them,” under the notion of excess or defect destroying goodness but the mean state preserving it), and good artisans, as we say, work with their eye on this, and excellence, like nature, is more exact and better than any art in the world, it must have an aptitude to aim at the mean.

It is moral excellence, *i.e.* Virtue, of course which I mean, because this it is which is concerned with feelings and actions, and in these there can be excess and defect and the mean: it is possible, for instance, to feel the emotions of fear, confidence, lust, anger, compassion, and pleasure and pain generally, too much or too little, and in either case wrongly; but to feel them when we ought, on what occasions, towards whom, why, and as, we should do, is the mean, or in other words the best state, and this is the property of Virtue.

In like manner too with respect to the actions, there may be excess and defect and the mean. Now Virtue is concerned with feelings and actions, in which the excess is wrong and the defect is blamed but the mean is praised and goes right; and both these circumstances belong to Virtue. Virtue then is in a sense a mean state, since it certainly has an aptitude for aiming at the mean.

Again, one may go wrong in many different ways (because, as the Pythagoreans expressed it, evil is of the class of the infinite, good of the finite), but right only in one; and so the former is easy, the latter difficult; easy to miss the mark, but hard to hit it: and for these reasons, therefore, both the excess and defect belong to Vice, and the mean state to Virtue; for, as the poet has it,

“Men may be bad in many ways,

But good in one alone.”

Virtue then is “a state apt to exercise deliberate choice, being in the

relative mean, determined by reason, and as the man of practical wisdom

would determine.”

It is a middle state between too faulty ones, in the way of excess on one side and of defect on the other: and it is so moreover, because the faulty states on one side fall short of, and those on the other exceed, what is right, both in the case of the feelings and the actions; but Virtue finds, and when found adopts, the mean.

And so, viewing it in respect of its essence and definition, Virtue is a mean state; but in reference to the chief good and to excellence it is the highest state possible.

But it must not be supposed that every action or every feeling is capable of subsisting in this mean state, because some there are which are so named as immediately to convey the notion of badness, as malevolence, shamelessness, envy; or, to instance in actions, adultery, theft, homicide; for all these and suchlike are blamed because they are in themselves bad, not the having too much or too little of them.

In these then you never can go right, but must always be wrong: nor in such does the right or wrong depend on the selection of a proper person, time, or manner (take adultery for instance), but simply doing any one soever of those things is being wrong.

You might as well require that there should be determined a mean state, an excess and a defect in respect of acting unjustly, being cowardly, or giving up all control of the passions: for at this rate there will be of excess and defect a mean state; of excess, excess; and of defect, defect.

But just as of perfected self-mastery and courage there is no excess and defect, because the mean is in one point of view the highest possible state, so neither of those faulty states can you have a mean state, excess, or defect, but howsoever done they are wrong: you cannot, in short, have of excess and defect a mean state, nor of a mean state excess and defect.

VII

It is not enough, however, to state this in general terms, we must also apply it to particular instances, because in treatises on moral conduct general statements have an air of vagueness, but those which go into detail one of greater reality: for the actions after all must be in detail, and the general statements, to be worth anything, must hold good here.

We must take these details then from the Table.

I. In respect of fears and confidence or boldness:

1107b

The Mean state is Courage: men may exceed, of course, either in absence of fear or in positive confidence: the former has no name (which is a common case), the latter is called rash: again, the man who has too much fear and too little confidence is called a coward.

II. In respect of pleasures and pains (but not all, and perhaps fewer pains than pleasures):

The Mean state here is perfected Self-Mastery, the defect total absence of Self-control. As for defect in respect of pleasure, there are really no people who are chargeable with it, so, of course, there is really no name for such characters, but, as they are conceivable, we will give them one and call them insensible.

III. In respect of giving and taking wealth (a):

The mean state is Liberality, the excess Prodigality, the defect Stinginess: here each of the extremes involves really an excess and defect contrary to each other: I mean, the prodigal gives out too much and takes in too little, while the stingy man takes in too much and gives out too little. (It must be understood that we are now giving merely an outline and summary, intentionally: and we will, in a later part of the treatise, draw out the distinctions with greater exactness.)

IV. In respect of wealth (b):

There are other dispositions besides these just mentioned; a mean state called Munificence (for the munificent man differs from the liberal, the former having necessarily to do with great wealth, the latter with but small); the excess called by the names either of Want of taste or Vulgar Profusion, and the defect Paltriness (these also differ from the extremes connected with liberality, and the manner of their difference shall also be spoken of later).

V. In respect of honour and dishonour (a):

The mean state Greatness of Soul, the excess which may be called braggadocio, and the defect Littleness of Soul.

VI. In respect of honour and dishonour (b):

1108a

Now there is a state bearing the same relation to Greatness of Soul as we said just now Liberality does to Munificence, with the difference that is of being about a small amount of the same thing: this state having reference to small honour, as Greatness of Soul to great honour; a man may, of course, grasp at honour either more than he should or less; now he that exceeds in his grasping at it is called ambitious, he that falls short unambitious, he that is just as he should be has no proper name: nor in fact have the states, except that the disposition of the ambitious man is called ambition. For this reason those who are in either extreme lay claim to the mean as a debateable land, and we call the virtuous character sometimes by the name ambitious, sometimes by that of unambitious, and we commend sometimes the one and sometimes the other. Why we do it shall be said in the subsequent part of the treatise; but now we will go on with the rest of the virtues after the plan we have laid down.

VII. In respect of anger:

Here too there is excess, defect, and a mean state; but since they may be said to have really no proper names, as we call the virtuous character Meek, we will call the mean state Meekness, and of the extremes, let the man who is excessive be denominated Passionate, and the faulty state Passionateness, and him who is deficient Angerless, and the defect Angerlessness.

There are also three other mean states, having some mutual resemblance, but still with differences; they are alike in that they all have for their object-matter intercourse of words and deeds, and they differ in that one has respect to truth herein, the other two to what is pleasant; and this in two ways, the one in relaxation and amusement, the other in all things which occur in daily life. We must say a word or two about these also, that we may the better see that in all matters the mean is praiseworthy, while the extremes are neither right nor worthy of praise but of blame.

Now of these, it is true, the majority have really no proper names, but still we must try, as in the other cases, to coin some for them for the sake of clearness and intelligibleness.

I. In respect of truth: The man who is in the mean state we will call Truthful, and his state Truthfulness, and as to the disguise of truth, if it be on the side of exaggeration, Braggadocia, and him that has it a Braggadocio; if on that of diminution, Reserve and Reserved shall be the terms.

II. In respect of what is pleasant in the way of relaxation or amusement: The mean state shall be called Easy-pleasantry, and the character accordingly a man of Easy-pleasantry; the excess Buffoonery, and the man a Buffoon; the man deficient herein a Clown, and his state Clownishness.

III. In respect of what is pleasant in daily life: He that is as he should be may be called Friendly, and his mean state Friendliness: he that exceeds, if it be without any interested motive, somewhat too Complaisant, if with such motive, a Flatterer: he that is deficient and in all instances unpleasant, Quarrelsome and Cross.

There are mean states likewise in feelings and matters concerning them. Shamefacedness, for instance, is no virtue, still a man is praised for being shamefaced: for in these too the one is denominated the man in the mean state, the other in the excess; the Dumbfoundered, for instance, who is overwhelmed with shame on all and any occasions: the man who is in the defect, *i.e.* who has no shame at all in his composition, is called Shameless: but the right character Shamefaced.

Indignation against successful vice, again, is a state in the mean between Envy and Malevolence: they all three have respect to pleasure and pain produced by what happens to one's neighbour: for the man who has this right feeling is annoyed at undeserved success of others, while the envious man goes beyond him and is annoyed at all success of others, and the malevolent falls so far short of feeling annoyance that he even rejoices [at misfortune of others].

But for the discussion of these also there will be another opportunity, as of Justice too, because the term is used in more senses than one. So after this we will go accurately into each and say how they are mean states: and in like manner also with respect to the Intellectual Excellences.

Now as there are three states in each case, two faulty either in the way of excess or defect, and one right, which is the mean state, of course all are in a way opposed to one another; the extremes, for instance, not only to the mean but also to one another, and the mean to the extremes: for just as the half is greater if compared with the less portion, and less if compared with the greater, so the mean states, compared with the defects, exceed, whether in feelings or actions, and *vice versa*. The brave man, for instance, shows as rash when compared with the coward, and cowardly when compared with the rash; similarly too the man of perfected self-mastery, viewed in comparison with the man destitute of all perception, shows like a man of no self-control, but in comparison with the man who really has no self-control, he looks like one destitute of all perception: and the liberal man compared with the stingy seems prodigal, and by the side of the prodigal, stingy.

And so the extreme characters push away, so to speak, towards each other the man in the mean state; the brave man is called a rash man by the coward, and a coward by the rash man, and in the other cases accordingly. And there being this mutual opposition, the contrariety between the extremes is greater than between either and the mean, because they are further from one another than from the mean, just as the greater or less portion differ more from each other than either from the exact half.

Again, in some cases an extreme will bear a resemblance to the mean; rashness, for instance, to courage, and prodigality to liberality; but between the extremes there is the greatest dissimilarity. Now things which are furthest from one another are defined to be contrary, and so the further off the more contrary will they be.

1109a] Further: of the extremes in some cases the excess, and in others the defect, is most opposed to the mean: to courage, for instance, not rashness which is the excess, but cowardice which is the defect; whereas to perfected self-mastery not insensibility which is the defect but absence of all self-control which is the excess.

And for this there are two reasons to be given; one from the nature of the thing itself, because from the one extreme being nearer and more like the mean, we do not put this against it, but the other; as, for instance, since rashness is thought to be nearer to courage than cowardice is, and to resemble it more, we put cowardice against courage rather than rashness, because those things which are further from the mean are thought to be more contrary to it. This then is one reason arising from the thing itself; there is another arising from our own constitution and make: for in each man's own case those things give the impression of being more contrary to the mean to which we individually have a natural bias. Thus we have a natural bias towards pleasures, for which reason we are much more inclined to the rejection of all self-control, than to self-discipline.

These things then to which the bias is, we call more contrary, and so total want of self-control (the excess) is more contrary than the defect is to perfected self-mastery.

IX

Now that Moral Virtue is a mean state, and how it is so, and that it lies between two faulty states, one in the way of excess and another in the way of defect, and that it is so because it has an aptitude to aim at the mean both in feelings and actions, all this has been set forth fully and sufficiently.

And so it is hard to be good: for surely hard it is in each instance to find the mean, just as to find the mean point or centre of a circle is not what any man can do, but only he who knows how: just so to be angry, to give money, and be expensive, is what any man can do, and easy: but to do these to the right person, in due proportion, at the right time, with a right object, and in the right manner, this is not as before what any man can do, nor is it easy; and for this cause goodness is rare, and praiseworthy, and noble.

Therefore he who aims at the mean should make it his first care to keep away from that extreme which is more contrary than the other to the mean; just as Calypso in Homer advises Ulysses,

"Clear of this smoke and surge thy barque direct;"

because of the two extremes the one is always more, and the other less, erroneous; and, therefore, since to hit exactly on the mean is difficult, one must take the least of the evils as the safest plan; and this a man will be doing, if he follows this method.

1109b] We ought also to take into consideration our own natural bias; which varies in each man's case, and will be ascertained from the pleasure and pain arising in us. Furthermore, we should force ourselves off in the contrary direction, because we shall find ourselves in the mean after we have removed ourselves far from the wrong side, exactly as men do in straightening bent timber.

But in all cases we must guard most carefully against what is pleasant, and pleasure itself, because we are not impartial judges of it.

We ought to feel in fact towards pleasure as did the old counsellors towards Helen, and in all cases pronounce a similar sentence; for so by sending it away from us, we shall err the less.

Well, to speak very briefly, these are the precautions by adopting which we shall be best able to attain the mean.

Still, perhaps, after all it is a matter of difficulty, and specially in the particular instances: it is not easy, for instance, to determine exactly in what manner, with what persons, for what causes, and for what length of time, one ought to feel anger: for we ourselves sometimes praise those who are defective in this feeling, and we call them meek; at another, we term the hot-tempered manly and spirited.

Then, again, he who makes a small deflection from what is right, be it on the side of too much or too little, is not blamed, only he who makes a considerable one; for he cannot escape observation. But to what point or degree a man must err in order to incur blame, it is not easy to determine exactly in words: nor in fact any of those points which are matter of perception by the Moral Sense: such questions are matters of detail, and the decision of them rests with the Moral Sense.

At all events thus much is plain, that the mean state is in all things praiseworthy, and that practically we must deflect sometimes towards excess sometimes towards defect, because this will be the easiest method of hitting on the mean, that is, on what is right.

Book III

I Now since Virtue is concerned with the regulation of feelings and actions, and praise and blame arise upon such as are voluntary, while for the involuntary allowance is made, and sometimes compassion is excited, it is perhaps a necessary task for those who are investigating the nature of Virtue to draw out the distinction between what is voluntary and what involuntary; and it is certainly useful for legislators, with respect to the assigning of honours and punishments.

III

Involuntary actions then are thought to be of two kinds, being done either on compulsion, or by reason of ignorance. An action is, properly speaking, compulsory, when the origination is external to the agent, being such that in it the agent (perhaps we may more properly say the patient) contributes nothing; as if a wind were to convey you anywhere, or men having power over your person.

But when actions are done, either from fear of greater evils, or from some honourable motive, as, for instance, if you were ordered to commit some base act by a despot who had your parents or children in his power, and they were to be saved upon your compliance or die upon your refusal, in such cases there is room for a question whether the actions are voluntary or involuntary.

A similar question arises with respect to cases of throwing goods overboard in a storm: abstractedly no man throws away his property willingly, but with a view to his own and his shipmates' safety any one would who had any sense.

The truth is, such actions are of a mixed kind, but are most like voluntary actions; for they are choiceworthy at the time when they are being done, and the end or object of the action must be taken with reference to the actual occasion. Further, we must denominate an action voluntary or involuntary at the time of doing it: now in the given case the man acts voluntarily, because the originating of the motion of his limbs in such actions rests with himself; and where the origination is in himself it rests with himself to do or not to do.

Such actions then are voluntary, though in the abstract perhaps involuntary because no one would choose any of such things in and by itself.

But for such actions men sometimes are even praised, as when they endure any disgrace or pain to secure great and honourable equivalents; if *vice versâ*, then they are blamed, because it shows a base mind to endure things very disgraceful for no honourable object, or for a trifling one.

For some again no praise is given, but allowance is made; as where a man does what he should not by reason of such things as overstrain the powers of human nature, or pass the limits of human endurance.

Some acts perhaps there are for which compulsion cannot be pleaded, but a man should rather suffer the worst and die; how absurd, for instance, are the pleas of compulsion with which Alcmaeon in Euripides' play excuses his matricide!

But it is difficult sometimes to decide what kind of thing should be chosen instead of what, or what endured in preference to what, and much moreso to abide by one's decisions: for in general the alternatives are painful, and the actions required are base, and so praise or blame is awarded according as persons have been compelled or no.

1110b What kind of actions then are to be called compulsory? may we say, simply and abstractedly whenever the cause is external and the agent contributes nothing; and that where the acts are in themselves such as one would not wish but choiceworthy at the present time and in preference to such and such things, and where the origination rests with the agent, the actions are in themselves involuntary but at the given time and in preference to such and such things voluntary; and they are more like voluntary than involuntary, because the actions consist of little details, and these are voluntary.

But what kind of things one ought to choose instead of what, it is not easy to settle, for there are many differences in particular instances.

But suppose a person should say, things pleasant and honourable exert a compulsive force (for that they are external and do compel); at that rate every action is on compulsion, because these are universal motives of action.

Again, they who act on compulsion and against their will do so with pain; but they who act by reason of what is pleasant or honourable act with pleasure.

It is truly absurd for a man to attribute his actions to external things instead of to his own capacity for being easily caught by them; or, again, to ascribe the honourable to himself, and the base ones to pleasure.

So then that seems to be compulsory "whose origination is from without, the party compelled contributing nothing." Now every action of which ignorance is the cause is not-voluntary, but that only is involuntary which is attended with pain and remorse; for clearly the man who has done anything by reason of ignorance, but is not annoyed at his own action, cannot be said to have done it *with* his will because he did not know he was doing it, nor again *against* his will because he is not sorry for it.

So then of the class "acting by reason of ignorance," he who feels regret afterwards is thought to be an involuntary agent, and him that has no such feeling, since he certainly is different from the other, we will call a not-voluntary agent; for as there is a real difference it is better to have a proper name.

Again, there seems to be a difference between acting *because of* ignorance and acting *with* ignorance: for instance, we do not usually assign ignorance as the cause of the actions of the drunken or angry man, but either the drunkenness or the anger, yet they act not knowingly but with ignorance.

Again, every bad man is ignorant what he ought to do and what to leave undone, and by reason of such error men become unjust and wholly evil.

1111a] Again, we do not usually apply the term involuntary when a man is ignorant of his own true interest; because ignorance which affects moral choice constitutes depravity but not involuntariness: nor does any ignorance of principle (because for this men are blamed) but ignorance in particular details, wherein consists the action and wherewith it is concerned, for in these there is both compassion and allowance, because he who acts in ignorance of any of them acts in a proper sense involuntarily.

It may be as well, therefore, to define these particular details; what they are, and how many; viz. who acts, what he is doing, with respect to what or in what, sometimes with what, as with what instrument, and with what result (as that of preservation, for instance), and how, as whether softly or violently.

All these particulars, in one and the same case, no man in his senses could be ignorant of; plainly not of the agent, being himself. But what he is doing a man may be ignorant, as men in speaking say a thing escaped them unawares; or as Aeschylus did with respect to the Mysteries, that he was not aware that it was unlawful to speak of them; or as in the case of that catapult accident the other day the man said he discharged it merely to display its operation. Or a person might suppose a son to be an enemy, as Merope did; or that the spear really pointed was rounded off; or that the stone was a pumice; or in striking with a view to save might kill; or might strike when merely wishing to show another, as people do in sham-fighting.

Now since ignorance is possible in respect to all these details in which the action consists, he that acted in ignorance of any of them is thought to have acted involuntarily, and he most so who was in ignorance as regards the most important, which are thought to be those in which the action consists, and the result.

Further, not only must the ignorance be of this kind, to constitute an action involuntary, but it must be also understood that the action is followed by pain and regret.

Now since all involuntary action is either upon compulsion or by reason of ignorance, Voluntary Action would seem to be "that whose origination is in the agent, he being aware of the particular details in which the action consists."

For, it may be, men are not justified by calling those actions involuntary, which are done by reason of Anger or Lust.

Because, in the first place, if this be so no other animal but man, and not even children, can be said to act voluntarily. Next, is it meant that we never act voluntarily when we act from Lust or Anger, or that we act voluntarily in doing what is right and involuntarily in doing what is discreditable? The latter supposition is absurd, since the cause is one and the same. Then as to the former, it is a strange thing to maintain actions to be involuntary which we are bound to grasp at: now there are occasions on which anger is a duty, and there are things which we are bound to lust after, health, for instance, and learning.

Again, whereas actions strictly involuntary are thought to be attended with pain, those which are done to gratify lust are thought to be pleasant.

Again: how does the involuntariness make any difference between wrong actions done from deliberate calculation, and those done by reason of anger? for both ought to be avoided, and the irrational feelings are thought to be just as natural to man as reason, and so of course must be such actions of the individual as are done from Anger and Lust. It is absurd then to class these actions among the involuntary.

II

Having thus drawn out the distinction between voluntary and involuntary action our next step is to examine into the nature of Moral Choice, because this seems most intimately connected with Virtue and to be a more decisive test of moral character than a man's acts are.

Now Moral Choice is plainly voluntary, but the two are not co-extensive, voluntary being the more comprehensive term; for first, children and all other animals share in voluntary action but not in Moral Choice; and next, sudden actions we call voluntary but do not ascribe them to Moral Choice.

Nor do they appear to be right who say it is lust or anger, or wish, or opinion of a certain kind; because, in the first place, Moral Choice is not shared by the irrational animals while Lust and Anger are. Next; the man who fails of self-control acts from Lust but not from Moral Choice; the man of self-control, on the contrary, from Moral Choice, not from Lust. Again: whereas Lust is frequently opposed to Moral Choice, Lust is not to Lust.

Lastly: the object-matter of Lust is the pleasant and the painful, but of Moral Choice neither the one nor the other. Still less can it be Anger, because actions done from Anger are thought generally to be least of all consequent on Moral Choice.

Nor is it Wish either, though appearing closely connected with it; because, in the first place, Moral Choice has not for its objects impossibilities, and if a man were to say he chose them he would be thought to be a fool; but Wish may have impossible things for its objects, immortality for instance.

Wish again may be exercised on things in the accomplishment of which one's self could have nothing to do, as the success of any particular actor or athlete; but no man chooses things of this nature, only such as he believes he may himself be instrumental in procuring.

Further: Wish has for its object the End rather, but Moral Choice the means to the End; for instance, we wish to be healthy but we choose the means which will make us so; or happiness again we wish for, and commonly say so, but to say we choose is not an appropriate term, because, in short, the province of Moral Choice seems to be those things which are in our own power.

Neither can it be Opinion; for Opinion is thought to be unlimited in its range of objects, and to be exercised as well upon things eternal and impossible as on those which are in our own power: again, Opinion is logically divided into true and false, not into good and bad as Moral Choice is.

However, nobody perhaps maintains its identity with Opinion simply; but it is not the same with opinion of any kind, because by choosing good and bad things we are constituted of a certain character, but by having opinions on them we are not.

Again, we choose to take or avoid, and so on, but we opine what a thing is, or for what it is serviceable, or how; but we do not opine to take or avoid.

Further, Moral Choice is commended rather for having a right object than for being judicious, but Opinion for being formed in accordance with truth.

Again, we choose such things as we pretty well know to be good, but we form opinions respecting such as we do not know at all.

And it is not thought that choosing and opining best always go together, but that some opine the better course and yet by reason of viciousness choose not the things which they should.

It may be urged, that Opinion always precedes or accompanies Moral Choice; be it so, this makes no difference, for this is not the point in question, but whether Moral Choice is the same as Opinion of a certain kind.

Since then it is none of the aforementioned things, what is it, or how is it characterised? Voluntary it plainly is, but not all voluntary action is an object of Moral Choice. May we not say then, it is "that voluntary which has passed through a stage of previous deliberation?" because Moral Choice is attended with reasoning and intellectual process. The etymology of its Greek name seems to give a hint of it, being when analysed "chosen in preference to somewhat else."

III

Well then; do men deliberate about everything, and is anything soever the object of Deliberation, or are there some matters with respect to which there is none? (It may be as well perhaps to say, that by “object of Deliberation” is meant such matter as a sensible man would deliberate upon, not what any fool or madman might.)

Well: about eternal things no one deliberates; as, for instance, the universe, or the incommensurability of the diameter and side of a square.

Nor again about things which are in motion but which always happen in the same way either necessarily, or naturally, or from some other cause, as the solstices or the sunrise.

Nor about those which are variable, as drought and rains; nor fortuitous matters, as finding of treasure.

Nor in fact even about all human affairs; no Lacedæmonian, for instance, deliberates as to the best course for the Scythian government to adopt; because in such cases we have no power over the result.

But we do deliberate respecting such practical matters as are in our own power (which are what are left after all our exclusions).

I have adopted this division because causes seem to be divisible into nature, necessity, chance, and moreover intellect, and all human powers.

And as man in general deliberates about what man in general can effect, so individuals do about such practical things as can be effected through their own instrumentality.

1112b] Again, we do not deliberate respecting such arts or sciences as are exact and independent: as, for instance, about written characters, because we have no doubt how they should be formed; but we do deliberate on all buch things as are usually done through our own instrumentality, but not invariably in the same way; as, for instance, about matters connected with the healing art, or with money-making; and, again, more about piloting ships than gymnastic exercises, because the former has been less exactly determined, and so forth; and more about arts than sciences, because we more frequently doubt respecting the former.

So then Deliberation takes place in such matters as are under general laws, but still uncertain how in any given case they will issue, *i.e.* in which there is some indefiniteness; and for great matters we associate coadjutors in counsel, distrusting our ability to settle them alone.

Further, we deliberate not about Ends, but Means to Ends. No physician, for instance, deliberates whether he will cure, nor orator whether he will persuade, nor statesman whether he will produce a good constitution, nor in fact any man in any other function about his particular End; but having set before them a certain End they look how and through what means it may be accomplished: if there is a choice of means, they examine further which are easiest and most creditable; or, if there is but one means of accomplishing the object, then how it may be through this, this again through what, till they come to the first cause; and this will be the last found; for a man engaged in a process of deliberation seems to seek and analyse, as a man, to solve a problem, analyses the figure given him. And plainly not every search is Deliberation, those in mathematics to wit, but every Deliberation is a search, and the last step in the analysis is the first in the constructive process. And if in the course of their search men come upon an impossibility, they give it up; if money, for instance, be necessary, but cannot be got: but if the thing appears possible they then attempt to do it.

And by possible I mean what may be done through our own instrumentality (of course what may be done through our friends is through our own instrumentality in a certain sense, because the origination in such cases rests with us). And the object of search is sometimes the necessary instruments, sometimes the method of using them; and similarly in the rest sometimes through what, and sometimes how or through what.

So it seems, as has been said, that Man is the originator of his actions; and Deliberation has for its object whatever may be done through one’s own instrumentality, and the actions are with a view to other things; and so it is, not the End, but the Means to Ends on which Deliberation is employed.

III3a

Nor, again, is it employed on matters of detail, as whether the substance before me is bread, or has been properly cooked; for these come under the province of sense, and if a man is to be always deliberating, he may go on *ad infinitum*.

Further, exactly the same matter is the object both of Deliberation and Moral Choice; but that which is the object of Moral Choice is thenceforward separated off and definite, because by object of Moral Choice is denoted that which after Deliberation has been

preferred to something else: for each man leaves off searching how he shall do a thing when he has brought the origination up to himself, *i.e.* to the governing principle in himself, because it is this which makes the choice. A good illustration of this is furnished by the old regal constitutions which Homer drew from, in which the Kings would announce to the commonalty what they had determined before.

Now since that which is the object of Moral Choice is something in our own power, which is the object of deliberation and the grasping of the Will, Moral Choice must be "a grasping after something in our own power consequent upon Deliberation:" because after having deliberated we decide, and then grasp by our Will in accordance with the result of our deliberation.

Let this be accepted as a sketch of the nature and object of Moral Choice, that object being "Means to Ends."

IV] That Wish has for its object-matter the End, has been already stated; but there are two opinions respecting it; some thinking that its object is real good, others whatever impresses the mind with a notion of good.

Now those who maintain that the object of Wish is real good are beset by this difficulty, that what is wished for by him who chooses wrongly is not really an object of Wish (because, on their theory, if it is an object of wish, it must be good, but it is, in the case supposed, evil). Those who maintain, on the contrary, that that which impresses the mind with a notion of good is properly the object of Wish, have to meet this difficulty, that there is nothing naturally an object of Wish but to each individual whatever seems good to him; now different people have different notions, and it may chance contrary ones.

But, if these opinions do not satisfy us, may we not say that, abstractedly and as a matter of objective truth, the really good is the object of Wish, but to each individual whatever impresses his mind with the notion of good. And so to the good man that is an object of Wish which is really and truly so, but to the bad man anything may be; just as physically those things are wholesome to the healthy which are really so, but other things to the sick. And so too of bitter and sweet, and hot and heavy, and so on. For the good man judges in every instance correctly, and in every instance the notion conveyed to his mind is the true one.

For there are fair and pleasant things peculiar to, and so varying with, each state; and perhaps the most distinguishing characteristic of the good man is his seeing the truth in every instance, he being, in fact, the rule and measure of these matters.

The multitude of men seem to be deceived by reason of pleasure, because though it is not really a good it impresses their minds with the notion of goodness, so they choose what is pleasant as good and avoid pain as an evil.

Now since the End is the object of Wish, and the means to the End of Deliberation and Moral Choice, the actions regarding these matters must be in the way of Moral Choice, *i.e.* voluntary: but the acts of working out the virtues are such actions, and therefore Virtue is in our power.

And so too is Vice: because wherever it is in our power to do it is also in our power to forbear doing, and *vice versâ*: therefore if the doing (being in a given case creditable) is in our power, so too is the forbearing (which is in the same case discreditable), and *vice versâ*.

But if it is in our power to do and to forbear doing what is creditable or the contrary, and these respectively constitute the being good or bad, then the being good or vicious characters is in our power.

As for the well-known saying, "No man voluntarily is wicked or involuntarily happy," it is partly true, partly false; for no man is happy against his will, of course, but wickedness is voluntary. Or must we dispute the statements lately made, and not say that Man is the originator or generator of his actions as much as of his children?

But if this is matter of plain manifest fact, and we cannot refer our actions to any other originations beside those in our own power, those things must be in our own power, and so voluntary, the originations of which are in ourselves.

Moreover, testimony seems to be borne to these positions both privately by individuals, and by law-givers too, in that they chastise and punish those who do wrong (unless they do so on compulsion, or by reason of ignorance which is not self-caused), while they honour those who act rightly, under the notion of being likely to encourage the latter and restrain the former. But such things as are not in our own power, *i.e.* not voluntary, no one thinks of encouraging us to do, knowing it to be of no avail for one to have been persuaded not to be hot (for instance), or feel pain, or be hungry, and so forth, because we shall have those sensations all the same.

And what makes the case stronger is this: that they chastise for the very fact of ignorance, when it is thought to be self-caused; to the drunken, for instance, penalties are double, because the origination in such case lies in a man's own self: for he might have helped getting drunk, and this is the cause of his ignorance.

III4*a*] Again, those also who are ignorant of legal regulations which they are bound to know, and which are not hard to know, they chastise; and similarly in all other cases where neglect is thought to be the cause of the ignorance, under the notion that it was in

their power to prevent their ignorance, because they might have paid attention.

But perhaps a man is of such a character that he cannot attend to such things: still men are themselves the causes of having become such characters by living carelessly, and also of being unjust or destitute of self-control, the former by doing evil actions, the latter by spending their time in drinking and such-like; because the particular acts of working form corresponding characters, as is shown by those who are practising for any contest or particular course of action, for such men persevere in the acts of working.

As for the plea, that a man did not know that habits are produced from separate acts of working, we reply, such ignorance is a mark of excessive stupidity.

Furthermore, it is wholly irrelevant to say that the man who acts unjustly or dissolutely does not *wish* to attain the habits of these vices: for if a man wittingly does those things whereby he must become unjust he is to all intents and purposes unjust voluntarily; but he cannot with a wish cease to be unjust and become just. For, to take the analogous case, the sick man cannot with a wish be well again, yet in a supposable case he is voluntarily ill because he has produced his sickness by living intemperately and disregarding his physicians. There was a time then when he might have helped being ill, but now he has let himself go he cannot any longer; just as he who has let a stone out of his hand cannot recall it, and yet it rested with him to aim and throw it, because the origination was in his power. Just so the unjust man, and he who has lost all self-control, might originally have helped being what they are, and so they are voluntarily what they are; but now that they are become so they no longer have the power of being otherwise.

And not only are mental diseases voluntary, but the bodily are so in some men, whom we accordingly blame: for such as are naturally deformed no one blames, only such as are so by reason of want of exercise, and neglect: and so too of weakness and maiming: no one would think of upbraiding, but would rather compassionate, a man who is blind by nature, or from disease, or from an accident; but every one would blame him who was so from excess of wine, or any other kind of intemperance. It seems, then, that in respect of bodily diseases, those which depend on ourselves are censured, those which do not are not censured; and if so, then in the case of the mental disorders, those which are censured must depend upon ourselves.

III4*b*] But suppose a man to say, "that (by our own admission) all men aim at that which conveys to their minds an impression of good, and that men have no control over this impression, but that the End impresses each with a notion correspondent to his own individual character; that to be sure if each man is in a way the cause of his own moral state, so he will be also of the kind of impression he receives: whereas, if this is not so, no one is the cause to himself of doing evil actions, but he does them by reason of ignorance of the true End, supposing that through their means he will secure the chief good. Further, that this aiming at the End is no matter of one's own choice, but one must be born with a power of mental vision, so to speak, whereby to judge fairly and choose that which is really good; and he is blessed by nature who has this naturally well: because it is the most important thing and the fairest, and what a man cannot get or learn from another but will have such as nature has given it; and for this to be so given well and fairly would be excellence of nature in the highest and truest sense."

If all this be true, how will Virtue be a whit more voluntary than Vice? Alike to the good man and the bad, the End gives its impression and is fixed by nature or howsoever you like to say, and they act so and so, referring everything else to this End.

Whether then we suppose that the End impresses each man's mind with certain notions not merely by nature, but that there is somewhat also dependent on himself; or that the End is given by nature, and yet Virtue is voluntary because the good man does all the rest voluntarily, Vice must be equally so; because his own agency equally attaches to the bad man in the actions, even if not in the selection of the End.

If then, as is commonly said, the Virtues are voluntary (because we at least co-operate in producing our moral states, and we assume the End to be of a certain kind according as we are ourselves of certain characters), the Vices must be voluntary also, because the cases are exactly similar.

Well now, we have stated generally respecting the Moral Virtues, the genus (in outline), that they are mean states, and that they are habits, and how they are formed, and that they are of themselves calculated to act upon the circumstances out of which they were formed, and that they are in our own power and voluntary, and are to be done so as right Reason may direct.

III5*a*] But the particular actions and the habits are not voluntary in the same sense; for of the actions we are masters from beginning to end (supposing of course a knowledge of the particular details), but only of the origination of the habits, the addition by small particular accessions not being cognisiable (as is the case with sicknesses): still they are voluntary because it rested with us to use our circumstances this way or that.

Here we will resume the particular discussion of the Moral Virtues, and say what they are, what is their object-matter, and how they stand respectively related to it: of course their number will be thereby shown. First, then, of Courage. Now that it is a mean state, in respect of fear and boldness, has been already said: further, the objects of our fears are obviously things fearful or, in a general way of statement, evils; which accounts for the common definition of fear, viz. “expectation of evil.”

Of course we fear evils of all kinds: disgrace, for instance, poverty, disease, desolateness, death; but not all these seem to be the object-matter of the Brave man, because there are things which to fear is right and noble, and not to fear is base; disgrace, for example, since he who fears this is a good man and has a sense of honour, and he who does not fear it is shameless (though there are those who call him Brave by analogy, because he somewhat resembles the Brave man who agrees with him in being free from fear); but poverty, perhaps, or disease, and in fact whatever does not proceed from viciousness, nor is attributable to his own fault, a man ought not to fear: still, being fearless in respect of these would not constitute a man Brave in the proper sense of the term.

Yet we do apply the term in right of the similarity of the cases; for there are men who, though timid in the dangers of war, are liberal men and are stout enough to face loss of wealth.

And, again, a man is not a coward for fearing insult to his wife or children, or envy, or any such thing; nor is he a Brave man for being bold when going to be scourged.

What kind of fearful things then do constitute the object-matter of the Brave man? first of all, must they not be the greatest, since no man is more apt to withstand what is dreadful. Now the object of the greatest dread is death, because it is the end of all things, and the dead man is thought to be capable neither of good nor evil. Still it would seem that the Brave man has not for his object-matter even death in every circumstance; on the sea, for example, or in sickness: in what circumstances then? must it not be in the most honourable? now such is death in war, because it is death in the greatest and most honourable danger; and this is confirmed by the honours awarded in communities, and by monarchs.

He then may be most properly denominated Brave who is fearless in respect of honourable death and such sudden emergencies as threaten death; now such specially are those which arise in the course of war.

1115b] It is not meant but that the Brave man will be fearless also on the sea (and in sickness), but not in the same way as sea-faring men; for these are light-hearted and hopeful by reason of their experience, while landsmen though Brave are apt to give themselves up for lost and shudder at the notion of such a death: to which it should be added that Courage is exerted in circumstances which admit of doing something to help one’s self, or in which death would be honourable; now neither of these requisites attach to destruction by drowning or sickness.

VII

Again, fearful is a term of relation, the same thing not being so to all, and there is according to common parlance somewhat so fearful as to be beyond human endurance: this of course would be fearful to every man of sense, but those objects which are level to the capacity of man differ in magnitude and admit of degrees, so too the objects of confidence or boldness.

Now the Brave man cannot be frighted from his propriety (but of course only so far as he is man); fear such things indeed he will, but he will stand up against them as he ought and as right reason may direct, with a view to what is honourable, because this is the end of the virtue.

Now it is possible to fear these things too much, or too little, or again to fear what is not really fearful as if it were such. So the errors come to be either that a man fears when he ought not to fear at all, or that he fears in an improper way, or at a wrong time, and so forth; and so too in respect of things inspiring confidence. He is Brave then who withstands, and fears, and is bold, in respect of right objects, from a right motive, in right manner, and at right times: since the Brave man suffers or acts as he ought and as right reason may direct.

Now the end of every separate act of working is that which accords with the habit, and so to the Brave man Courage; which is honourable; therefore such is also the End, since the character of each is determined by the End.

So honour is the motive from which the Brave man withstands things fearful and performs the acts which accord with Courage.

Of the characters on the side of Excess, he who exceeds in utter absence of fear has no appropriate name (I observed before that many states have none), but he would be a madman or inaccessible to pain if he feared nothing, neither earthquake, nor the billows, as they tell of the Celts.

He again who exceeds in confidence in respect of things fearful is rash. He is thought moreover to be a braggart, and to advance unfounded claims to the character of Brave: the relation which the Brave man really bears to objects of fear this man wishes to

appear to bear, and so imitates him in whatever points he can; for this reason most of them exhibit a curious mixture of rashness and cowardice; because, affecting rashness in these circumstances, they do not withstand what is truly fearful.

III6*a*] The man moreover who exceeds in feeling fear is a coward, since there attach to him the circumstances of fearing wrong objects, in wrong ways, and so forth. He is deficient also in feeling confidence, but he is most clearly seen as exceeding in the case of pains; he is a fainthearted kind of man, for he fears all things: the Brave man is just the contrary, for boldness is the property of the light-hearted and hopeful.

So the coward, the rash, and the Brave man have exactly the same object-matter, but stand differently related to it: the two first-mentioned respectively exceed and are deficient, the last is in a mean state and as he ought to be. The rash again are precipitate, and, being eager before danger, when actually in it fall away, while the Brave are quick and sharp in action, but before are quiet and composed.

Well then, as has been said, Courage is a mean state in respect of objects inspiring boldness or fear, in the circumstances which have been stated, and the Brave man chooses his line and withstands danger either because to do so is honourable, or because not to do so is base. But dying to escape from poverty, or the pangs of love, or anything that is simply painful, is the act not of a Brave man but of a coward; because it is mere softness to fly from what is toilsome, and the suicide braves the terrors of death not because it is honourable but to get out of the reach of evil.

VIII

Courage proper is somewhat of the kind I have described, but there are dispositions, differing in five ways, which also bear in common parlance the name of Courage.

We will take first that which bears most resemblance to the true, the Courage of Citizenship, so named because the motives which are thought to actuate the members of a community in braving danger are the penalties and disgrace held out by the laws to cowardice, and the dignities conferred on the Brave; which is thought to be the reason why those are the bravest people among whom cowards are visited with disgrace and the Brave held in honour.

Such is the kind of Courage Homer exhibits in his characters; Diomed and Hector for example. The latter says,

"Polydamas will be the first to fix

Disgrace upon me."

Diomed again,

"For Hector surely will hereafter say,

Speaking in Troy, Tydides by my hand"—

This I say most nearly resembles the Courage before spoken of, because it arises from virtue, from a feeling of shame, and a desire of what is noble (that is, of honour), and avoidance of disgrace which is base. In the same rank one would be inclined to place those also who act under compulsion from their commanders; yet are they really lower, because not a sense of honour but fear is the motive from which they act, and what they seek to avoid is not that which is base but that which is simply painful: commanders do in fact compel their men sometimes, as Hector says (to quote Homer again),

"But whomsoever I shall find cowering afar from the fight,

The teeth of dogs he shall by no means escape."

III6*b*] Those commanders who station staunch troops by doubtful ones, or who beat their men if they flinch, or who draw their troops up in line with the trenches, or other similar obstacles, in their rear, do in effect the same as Hector, for they all use compulsion.

But a man is to be Brave, not on compulsion, but from a sense of honour.

In the next place, Experience and Skill in the various particulars is thought to be a species of Courage: whence Socrates also thought that Courage was knowledge.

This quality is exhibited of course by different men under different circumstances, but in warlike matters, with which we are now concerned, it is exhibited by the soldiers ("the regulars"): for there are, it would seem, many things in war of no real importance which these have been constantly used to see; so they have a show of Courage because other people are not aware of the real nature of these things. Then again by reason of their skill they are better able than any others to inflict without suffering themselves, because they are able to use their arms and have such as are most serviceable both with a view to offence and defence: so that their case is parallel to that of armed men fighting with unarmed or trained athletes with amateurs, since in contests of this kind those are the best fighters, not who are the bravest men, but who are the strongest and are in the best condition.

In fact, the regular troops come to be cowards whenever the danger is greater than their means of meeting it; supposing, for example, that they are inferior in numbers and resources: then they are the first to fly, but the mere militia stand and fall on the ground (which as you know really happened at the Hermæum), for in the eyes of these flight was disgraceful and death preferable to safety bought at such a price: while "the regulars" originally went into the danger under a notion of their own superiority, but on discovering their error they took to flight, having greater fear of death than of disgrace; but this is not the feeling of the Brave man.

Thirdly, mere Animal Spirit is sometimes brought under the term Courage: they are thought to be Brave who are carried on by mere Animal Spirit, as are wild beasts against those who have wounded them, because in fact the really Brave have much Spirit, there being nothing like it for going at danger of any kind; whence those frequent expressions in Homer, "infused strength into his spirit," "roused his strength and spirit," or again, "and keen strength in his nostrils," "his blood boiled:" for all these seem to denote the arousing and impetuosity of the Animal Spirit.

III7*a*] Now they that are truly Brave act from a sense of honour, and this Animal Spirit co-operates with them; but wild beasts from pain, that is because they have been wounded, or are frightened; since if they are quietly in their own haunts, forest or marsh, they do not attack men. Surely they are not Brave because they rush into danger when goaded on by pain and mere Spirit, without any view of the danger: else would asses be Brave when they are hungry, for though beaten they will not then leave their pasture: profligate men besides do many bold actions by reason of their lust. We may conclude then that they are not Brave who are goaded on to meet danger by pain and mere Spirit; but still this temper which arises from Animal Spirit appears to be most natural, and would be Courage of the true kind if it could have added to it moral choice and the proper motive. So men also are pained by a feeling of anger, and take pleasure in revenge; but they who fight from these causes may be good fighters, but they are not truly Brave (in that they do not act from a sense of honour, nor as reason directs, but merely from the present feeling), still they bear some resemblance to that character.

Nor, again, are the Sanguine and Hopeful therefore Brave: since their boldness in dangers arises from their frequent victories over numerous foes. The two characters are alike, however, in that both are confident; but then the Brave are so from the afore-mentioned causes, whereas these are so from a settled conviction of their being superior and not likely to suffer anything in return (they who are intoxicated do much the same, for they become hopeful when in that state); but when the event disappoints their expectations they run away: now it was said to be the character of a Brave man to withstand things which are fearful to man or produce that impression, because it is honourable so to do and the contrary is dishonourable.

For this reason it is thought to be a greater proof of Courage to be fearless and undisturbed under the pressure of sudden fear than under that which may be anticipated, because Courage then comes rather from a fixed habit, or less from preparation: since as to foreseen dangers a man might take his line even from calculation and reasoning, but in those which are sudden he will do so according to his fixed habit of mind.

Fifthly and lastly, those who are acting under Ignorance have a show of Courage and are not very far from the Hopeful; but still they are inferior inasmuch as they have no opinion of themselves; which the others have, and therefore stay and contest a field for some little time; but they who have been deceived fly the moment they know things to be otherwise than they supposed, which the Argives experienced when they fell on the Lacedæmonians, taking them for the men of Sicyon. We have described then what kind of men the Brave are, and what they who are thought to be, but are not really, Brave.

IX

It must be remarked, however, that though Courage has for its object-matter boldness and fear it has not both equally so, but objects of fear much more than the former; for he that under pressure of these is undisturbed and stands related to them as he ought is better entitled to the name of Brave than he who is properly affected towards objects of confidence. So then men are termed Brave for withstanding painful things.

It follows that Courage involves pain and is justly praised, since it is a harder matter to withstand things that are painful than to abstain from such as are pleasant.

1117*b*

It must not be thought but that the End and object of Courage is pleasant, but it is obscured by the surrounding circumstances: which happens also in the gymnastic games; to the boxers the End is pleasant with a view to which they act, I mean the crown and the honours; but the receiving the blows they do is painful and annoying to flesh and blood, and so is all the labour they have to undergo; and, as these drawbacks are many, the object in view being small appears to have no pleasantness in it.

If then we may say the same of Courage, of course death and wounds must be painful to the Brave man and against his will: still he endures these because it is honourable so to do or because it is dishonourable not to do so. And the more complete his virtue and his happiness so much the more will he be pained at the notion of death: since to such a man as he is it is best worth while to live, and he with full consciousness is deprived of the greatest goods by death, and this is a painful idea. But he is not the less Brave for feeling it to be so, nay rather it may be he is shown to be more so because he chooses the honour that may be reaped in war in preference to retaining safe possession of these other goods. The fact is that to act with pleasure does not belong to all the virtues, except so far as a man realises the End of his actions.

But there is perhaps no reason why not such men should make the best soldiers, but those who are less truly Brave but have no other good to care for: these being ready to meet danger and bartering their lives against small gain.

Let thus much be accepted as sufficient on the subject of Courage; the true nature of which it is not difficult to gather, in outline at least, from what has been said.

X

Next let us speak of Perfected Self-Mastery, which seems to claim the next place to Courage, since these two are the Excellences of the Irrational part of the Soul.

That it is a mean state, having for its object-matter Pleasures, we have already said (Pains being in fact its object-matter in a less degree and dissimilar manner), the state of utter absence of self-control has plainly the same object-matter; the next thing then is to determine what kind of Pleasures.

Let Pleasures then be understood to be divided into mental and bodily: instances of the former being love of honour or of learning: it being plain that each man takes pleasure in that of these two objects which he has a tendency to like, his body being no way affected but rather his intellect. Now men are not called perfectly self-mastering or wholly destitute of self-control in respect of pleasures of this class: nor in fact in respect of any which are not bodily; those for example who love to tell long stories, and are prosy, and spend their days about mere chance matters, we call gossips but not wholly destitute of self-control, nor again those who are pained at the loss of money or friends.

1118*a*

It is bodily Pleasures then which are the object-matter of Perfected Self-Mastery, but not even all these indifferently: I mean, that they who take pleasure in objects perceived by the Sight, as colours, and forms, and painting, are not denominated men of Perfected Self-Mastery, or wholly destitute of self-control; and yet it would seem that one may take pleasure even in such objects, as one ought to do, or excessively, or too little.

So too of objects perceived by the sense of Hearing; no one applies the terms before quoted respectively to those who are excessively pleased with musical tunes or acting, or to those who take such pleasure as they ought.

Nor again to those persons whose pleasure arises from the sense of Smell, except incidentally: I mean, we do not say men have no self-control because they take pleasure in the scent of fruit, or flowers, or incense, but rather when they do so in the smells of unguents and sauces: since men destitute of self-control take pleasure herein, because hereby the objects of their lusts are recalled to their imagination (you may also see other men take pleasure in the smell of food when they are hungry): but to take pleasure in such is a mark of the character before named since these are objects of desire to him.

Now not even brutes receive pleasure in right of these senses, except incidentally. I mean, it is not the scent of hares' flesh but the eating it which dogs take pleasure in, perception of which pleasure is caused by the sense of Smell. Or again, it is not the lowing of the ox but eating him which the lion likes; but of the fact of his nearness the lion is made sensible by the lowing, and so he appears to take pleasure in this. In like manner, he has no pleasure in merely seeing or finding a stag or wild goat, but in the prospect of a meal.

The habits of Perfect Self-Mastery and entire absence of self-control have then for their object-matter such pleasures as brutes also share in, for which reason they are plainly servile and brutish: they are Touch and Taste.

But even Taste men seem to make little or no use of; for to the sense of Taste belongs the distinguishing of flavours; what men do, in fact, who are testing the quality of wines or seasoning "made dishes."

But men scarcely take pleasure at all in these things, at least those whom we call destitute of self-control do not, but only in the actual enjoyment which arises entirely from the sense of Touch, whether in eating or in drinking, or in grosser lusts. This accounts for the wish said to have been expressed once by a great glutton, "that his throat had been formed longer than a crane's neck," implying that his pleasure was derived from the Touch.

1118b] The sense then with which is connected the habit of absence of self-control is the most common of all the senses, and this habit would seem to be justly a matter of reproach, since it attaches to us not in so far as we are men but in so far as we are animals. Indeed it is brutish to take pleasure in such things and to like them best of all; for the most respectable of the pleasures arising from the touch have been set aside; those, for instance, which occur in the course of gymnastic training from the rubbing and the warm bath: because the touch of the man destitute of self-control is not indifferently of *any* part of the body but only of particular parts.

XI

Now of lusts or desires some are thought to be universal, others peculiar and acquired; thus desire for food is natural since every one who really needs desires also food, whether solid or liquid, or both (and, as Homer says, the man in the prime of youth needs and desires intercourse with the other sex); but when we come to this or that particular kind, then neither is the desire universal nor in all men is it directed to the same objects. And therefore the conceiving of such desires plainly attaches to us as individuals. It must be admitted, however, that there is something natural in it: because different things are pleasant to different men and a preference of some particular objects to chance ones is universal. Well then, in the case of the desires which are strictly and properly natural few men go wrong and all in one direction, that is, on the side of too much: I mean, to eat and drink of such food as happens to be on the table till one is overfilled is exceeding in quantity the natural limit, since the natural desire is simply a supply of a real deficiency. For this reason these men are called belly-mad, as filling it beyond what they ought, and it is the slavish who become of this character.

But in respect of the peculiar pleasures many men go wrong and in many different ways; for whereas the term "fond of so and so" implies either taking pleasure in wrong objects, or taking pleasure excessively, or as the mass of men do, or in a wrong way, they who are destitute of all self-control exceed in all these ways; that is to say, they take pleasure in some things in which they ought not to do so (because they are properly objects of detestation), and in such as it is right to take pleasure in they do so more than they ought and as the mass of men do.

Well then, that excess with respect to pleasures is absence of self-control, and blameworthy, is plain. But viewing these habits on the side of pains, we find that a man is not said to have the virtue for withstanding them (as in the case of Courage), nor the vice for not withstanding them; but the man destitute of self-control is such, because he is pained more than he ought to be at not obtaining things which are pleasant (and thus his pleasure produces pain to him), and the man of Perfected Self-Mastery is such in virtue of not being pained by their absence, that is, by having to abstain from what is pleasant.

II9a] Now the man destitute of self-control desires either all pleasant things indiscriminately or those which are specially pleasant, and he is impelled by his desire to choose these things in preference to all others; and this involves pain, not only when he misses the attainment of his objects but, in the very desiring them, since all desire is accompanied by pain. Surely it is a strange case this, being pained by reason of pleasure.

As for men who are defective on the side of pleasure, who take less pleasure in things than they ought, they are almost imaginary characters, because such absence of sensual perception is not natural to man: for even the other animals distinguish between different kinds of food, and like some kinds and dislike others. In fact, could a man be found who takes no pleasure in anything and to whom all things are alike, he would be far from being human at all: there is no name for such a character because it is simply imaginary.

But the man of Perfected Self-Mastery is in the mean with respect to these objects: that is to say, he neither takes pleasure in the things which delight the vicious man, and in fact rather dislikes them, nor at all in improper objects; nor to any great degree in any object of the class; nor is he pained at their absence; nor does he desire them; or, if he does, only in moderation, and neither more than he ought, nor at improper times, and so forth; but such things as are conducive to health and good condition of body, being also pleasant, these he will grasp at in moderation and as he ought to do, and also such other pleasant things as do not hinder these objects, and are not unseemly or disproportionate to his means; because he that should grasp at such would be liking such pleasures more than is proper; but the man of Perfected Self-Mastery is not of this character, but regulates his desires by the dictates of right reason.

XII

Now the vice of being destitute of all Self-Control seems to be more truly voluntary than Cowardice, because pleasure is the cause of the former and pain of the latter, and pleasure is an object of choice, pain of avoidance. And again, pain deranges and spoils the natural disposition of its victim, whereas pleasure has no such effect and is more voluntary and therefore more justly open to reproach.

It is so also for the following reason; that it is easier to be inured by habit to resist the objects of pleasure, there being many things of this kind in life and the process of habituation being unaccompanied by danger; whereas the case is the reverse as regards the objects of fear.

Again, Cowardice as a confirmed habit would seem to be voluntary in a different way from the particular instances which form the habit; because it is painless, but these derange the man by reason of pain so that he throws away his arms and otherwise behaves himself unseemly, for which reason they are even thought by some to exercise a power of compulsion.

But to the man destitute of Self-Control the particular instances are on the contrary quite voluntary, being done with desire and direct exertion of the will, but the general result is less voluntary: since no man desires to form the habit.

1119b

The name of this vice (which signifies etymologically unchastened-ness) we apply also to the faults of children, there being a certain resemblance between the cases: to which the name is primarily applied, and to which secondarily or derivatively, is not relevant to the present subject, but it is evident that the later in point of time must get the name from the earlier. And the metaphor seems to be a very good one; for whatever grasps after base things, and is liable to great increase, ought to be chastened; and to this description desire and the child answer most truly, in that children also live under the direction of desire and the grasping after what is pleasant is most prominently seen in these.

Unless then the appetite be obedient and subjected to the governing principle it will become very great: for in the fool the grasping after what is pleasant is insatiable and undiscriminating; and every acting out of the desire increases the kindred habit, and if the desires are great and violent in degree they even expel Reason entirely; therefore they ought to be moderate and few, and in no respect to be opposed to Reason. Now when the appetite is in such a state we denominate it obedient and chastened.

In short, as the child ought to live with constant regard to the orders of its educator, so should the appetitive principle with regard to those of Reason.

So then in the man of Perfected Self-Mastery, the appetitive principle must be accordant with Reason: for what is right is the mark at which both principles aim: that is to say, the man of perfected self-mastery desires what he ought in right manner and at right times, which is exactly what Reason directs. Let this be taken for our account of Perfected Self-Mastery.

Book IV

I

We will next speak of Liberality. Now this is thought to be the mean state, having for its object-matter Wealth: I mean, the Liberal man is praised not in the circumstances of war, nor in those which constitute the character of perfected self-mastery, nor again in judicial decisions, but in respect of giving and receiving Wealth, chiefly the former. By the term Wealth I mean “all those things whose worth is measured by money.”

Now the states of excess and defect in regard of Wealth are respectively Prodigality and Stinginess: the latter of these terms we attach invariably to those who are over careful about Wealth, but the former we apply sometimes with a complex notion; that is to say, we give the name to those who fail of self-control and spend money on the unrestrained gratification of their passions; and this is why they are thought to be most base, because they have many vices at once.

1120a

It must be noted, however, that this is not a strict and proper use of the term, since its natural etymological meaning is to denote him who has one particular evil, viz. the wasting his substance: he is unsaved (as the term literally denotes) who is wasting away by his own fault; and this he really may be said to be; the destruction of his substance is thought to be a kind of wasting of himself, since these things are the means of living. Well, this is our acceptation of the term Prodigality.

Again. Whatever things are for use may be used well or ill, and Wealth belongs to this class. He uses each particular thing best who has the virtue to whose province it belongs: so that he will use Wealth best who has the virtue respecting Wealth, that is to say, the Liberal man. Expenditure and giving are thought to be the using of money, but receiving and keeping one would rather call the possessing of it. And so the giving to proper persons is more characteristic of the Liberal man, than the receiving from proper quarters and forbearing to receive from the contrary. In fact generally, doing well by others is more characteristic of virtue than being done well by, and doing things positively honourable than forbearing to do things dishonourable; and any one may see that the doing well by others and doing things positively honourable attaches to the act of giving, but to that of receiving only the being done well by or forbearing to do what is dishonourable.

Besides, thanks are given to him who gives, not to him who merely forbears to receive, and praise even more. Again, forbearing to receive is easier than giving, the case of being too little freehanded with one’s own being commoner than taking that which is not one’s own.

And again, it is they who give that are denominated Liberal, while they who forbear to receive are commended, not on the score of Liberality but of just dealing, while for receiving men are not, in fact, praised at all.

And the Liberal are liked almost best of all virtuous characters, because they are profitable to others, and this their profitableness consists in their giving.

Furthermore: all the actions done in accordance with virtue are honourable, and done from the motive of honour: and the Liberal man, therefore, will give from a motive of honour, and will give rightly; I mean, to proper persons, in right proportion, at right times, and whatever is included in the term “right giving:” and this too with positive pleasure, or at least without pain, since whatever is done in accordance with virtue is pleasant or at least not unpleasant, most certainly not attended with positive pain.

But the man who gives to improper people, or not from a motive of honour but from some other cause, shall be called not Liberal but something else. Neither shall he be so [Sidenote:1120b] denominated who does it with pain: this being a sign that he would prefer his wealth to the honourable action, and this is no part of the Liberal man’s character; neither will such an one receive from improper sources, because the so receiving is not characteristic of one who values not wealth: nor again will he be apt to ask, because one who does kindnesses to others does not usually receive them willingly; but from proper sources (his own property, for instance) he will receive, doing this not as honourable but as necessary, that he may have somewhat to give: neither will he be careless of his own, since it is his wish through these to help others in need: nor will he give to chance people, that he may have wherewith to give to those to whom he ought, at right times, and on occasions when it is honourable so to do.

Again, it is a trait in the Liberal man’s character even to exceed very much in giving so as to leave too little for himself, it being characteristic of such an one not to have a thought of self.

Now Liberality is a term of relation to a man’s means, for the Liberal-ness depends not on the amount of what is given but on the moral state of the giver which gives in proportion to his means. There is then no reason why he should not be the more Liberal man who gives the less amount, if he has less to give out of.

Again, they are thought to be more Liberal who have inherited, not acquired for themselves, their means; because, in the first place, they have never experienced want, and next, all people love most their own works, just as parents do and poets.

It is not easy for the Liberal man to be rich, since he is neither apt to receive nor to keep but to lavish, and values not wealth for its own sake but with a view to giving it away. Hence it is commonly charged upon fortune that they who most deserve to be rich are least so. Yet this happens reasonably enough; it is impossible he should have wealth who does not take any care to have it, just as in any similar case.

Yet he will not give to improper people, nor at wrong times, and so on: because he would not then be acting in accordance with Liberality, and if he spent upon such objects, would have nothing to spend on those on which he ought: for, as I have said before, he is Liberal who spends in proportion to his means, and on proper objects, while he who does so in excess is prodigal (this is the reason why we never call despots prodigal, because it does not seem to be easy for them by their gifts and expenditure to go beyond their immense possessions).

To sum up then. Since Liberality is a mean state in respect of the giving and receiving of wealth, the Liberal man will give and spend on proper objects, and in proper proportion, in great things and in small alike, and all this with pleasure to himself; also he will receive from right sources, and in right proportion: because, as the virtue is a mean state in respect of both, he will do both as he ought, and, in fact, upon proper giving follows the correspondent receiving, while that which is not such is contrary to it. (Now those which follow one another come to co-exist in the same person, those which are contraries plainly do not.)

121a] Again, should it happen to him to spend money beyond what is needful, or otherwise than is well, he will be vexed, but only moderately and as he ought; for feeling pleasure and pain at right objects, and in right manner, is a property of Virtue.

The Liberal man is also a good man to have for a partner in respect of wealth: for he can easily be wronged, since he values not wealth, and is more vexed at not spending where he ought to have done so than at spending where he ought not, and he relishes not the maxim of Simonides.

But the Prodigal man goes wrong also in these points, for he is neither pleased nor pained at proper objects or in proper manner, which will become more plain as we proceed. We have said already that Prodigality and Stinginess are respectively states of excess and defect, and this in two things, giving and receiving (expenditure of course we class under giving). Well now, Prodigality exceeds in giving and forbearing to receive and is deficient in receiving, while Stinginess is deficient in giving and exceeds in receiving, but it is in small things.

The two parts of Prodigality, to be sure, do not commonly go together; it is not easy, I mean, to give to all if you receive from none, because private individuals thus giving will soon find their means run short, and such are in fact thought to be prodigal. He that should combine both would seem to be no little superior to the Stingy man: for he may be easily cured, both by advancing in years, and also by the want of means, and he may come thus to the mean: he has, you see, already the *facts* of the Liberal man, he gives and forbears to receive, only he does neither in right manner or well. So if he could be wrought upon by habituation in this respect, or change in any other way, he would be a real Liberal man, for he will give to those to whom he should, and will forbear to receive whence he ought not. This is the reason too why he is thought not to be low in moral character, because to exceed in giving and in forbearing to receive is no sign of badness or meanness, but only of folly.

121b] Well then, he who is Prodigal in this fashion is thought far superior to the Stingy man for the aforementioned reasons, and also because he does good to many, but the Stingy man to no one, not even to himself. But most Prodigals, as has been said, combine with their other faults that of receiving from improper sources, and on this point are Stingy: and they become grasping, because they wish to spend and cannot do this easily, since their means soon run short and they are necessitated to get from some other quarter; and then again, because they care not for what is honourable, they receive recklessly, and from all sources indifferently, because they desire to give but care not how or whence. And for this reason their givings are not Liberal, inasmuch as they are not honourable, nor purely disinterested, nor done in right fashion; but they oftentimes make those rich who should be poor, and to those who are quiet respectable kind of people they will give nothing, but to flatterers, or those who subserve their pleasures in any way, they will give much. And therefore most of them are utterly devoid of self-restraint; for as they are open-handed they are liberal in expenditure upon the unrestrained gratification of their passions, and turn off to their pleasures because they do not live with reference to what is honourable.

Thus then the Prodigal, if unguided, slides into these faults; but if he could get care bestowed on him he might come to the mean and to what is right.

Stinginess, on the contrary, is incurable: old age, for instance, and incapacity of any kind, is thought to make people Stingy; and it is more congenial to human nature than Prodigality, the mass of men being fond of money rather than apt to give: moreover it extends far and has many phases, the modes of stinginess being thought to be many. For as it consists of two things, defect of giving and excess of receiving, everybody does not have it entire, but it is sometimes divided, and one class of persons exceed in

receiving, the other are deficient in giving. I mean those who are designated by such appellations as sparing, close-fisted, niggards, are all deficient in giving; but other men's property they neither desire nor are willing to receive, in some instances from a real moderation and shrinking from what is base.

There are some people whose motive, either supposed or alleged, for keeping their property is this, that they may never be driven to do anything dishonourable: to this class belongs the skinflint, and every one of similar character, so named from the excess of not-giving. Others again decline to receive their neighbour's goods from a motive of fear; their notion being that it is not easy to take other people's things yourself without their taking yours: so they are content neither to receive nor give.

122a] The other class again who are Stingy in respect of receiving exceed in that they receive anything from any source; such as they who work at illiberal employments, brothel keepers, and such-like, and usurers who lend small sums at large interest: for all these receive from improper sources, and improper amounts. Their common characteristic is base-gaining, since they all submit to disgrace for the sake of gain and that small; because those who receive great things neither whence they ought, nor what they ought (as for instance despots who sack cities and plunder temples), we denominate wicked, impious, and unjust, but not Stingy.

Now the dicer and bath-plunderer and the robber belong to the class of the Stingy, for they are given to base gain: both busy themselves and submit to disgrace for the sake of gain, and the one class incur the greatest dangers for the sake of their booty, while the others make gain of their friends to whom they ought to be giving.

So both classes, as wishing to make gain from improper sources, are given to base gain, and all such receivings are Stingy. And with good reason is Stinginess called the contrary of Liberality: both because it is a greater evil than Prodigality, and because men err rather in this direction than in that of the Prodigality which we have spoken of as properly and completely such.

Let this be considered as what we have to say respecting Liberality and the contrary vices.

II

Next in order would seem to come a dissertation on Magnificence, this being thought to be, like liberality, a virtue having for its object-matter Wealth; but it does not, like that, extend to all transactions in respect of Wealth, but only applies to such as are expensive, and in these circumstances it exceeds liberality in respect of magnitude, because it is (what the very name in Greek hints at) fitting expense on a large scale: this term is of course relative: I mean, the expenditure of equipping and commanding a trireme is not the same as that of giving a public spectacle: "fitting" of course also is relative to the individual, and the matter wherein and upon which he has to spend. And a man is not denominated Magnificent for spending as he should do in small or ordinary things, as, for instance,

"Oft to the wandering beggar did I give,"

but for doing so in great matters: that is to say, the Magnificent man is liberal, but the liberal is not thereby Magnificent. The falling short of such a state is called Meanness, the exceeding it Vulgar Profusion, Want of Taste, and so on; which are faulty, not because they are on an excessive scale in respect of right objects but, because they show off in improper objects, and in improper manner: of these we will speak presently. The Magnificent man is like a man of skill, because he can see what is fitting, and can spend largely in good taste; for, as we said at the commencement, [Sidenote: 1122b] the confirmed habit is determined by the separate acts of working, and by its object-matter.

Well, the expenses of the Magnificent man are great and fitting: such also are his works (because this secures the expenditure being not great merely, but befitting the work). So then the work is to be proportionate to the expense, and this again to the work, or even above it: and the Magnificent man will incur such expenses from the motive of honour, this being common to all the virtues, and besides he will do it with pleasure and lavishly; excessive accuracy in calculation being Mean. He will consider also how a thing may be done most beautifully and fittingly, rather, than for how much it may be done, and how at the least expense.

So the Magnificent man must be also a liberal man, because the liberal man will also spend what he ought, and in right manner: but it is the Great, that is to say tke large scale, which is distinctive of the Magnificent man, the object-matter of liberality being the same, and without spending more money than another man he will make the work more magnificent. I mean, the excellence of a possession and of a work is not the same: as a piece of property that thing is most valuable which is worth most, gold for instance; but as a work that which is great and beautiful, because the contemplation of such an object is admirable, and so is that which is Magnificent. So the excellence of a work is Magnificence on a large scale. There are cases of expenditure which we call honourable, such as are dedicatory offerings to the gods, and the furnishing their temples, and sacrifices, and in like manner everything that has reference to the Deity, and all such public matters as are objects of honourable ambition, as when men think in

any case that it is their duty to furnish a chorus for the stage splendidly, or fit out and maintain a trireme, or give a general public feast.

Now in all these, as has been already stated, respect is had also to the rank and the means of the man who is doing them: because they should be proportionate to these, and befit not the work only but also the doer of the work. For this reason a poor man cannot be a Magnificent man, since he has not means wherewith to spend largely and yet becomingly; and if he attempts it he is a fool, inasmuch as it is out of proportion and contrary to propriety, whereas to be in accordance with virtue a thing must be done rightly.

Such expenditure is fitting moreover for those to whom such things previously belong, either through themselves or through their ancestors or people with whom they are connected, and to the high-born or people of high repute, and so on: because all these things imply greatness and reputation.

So then the Magnificent man is pretty much as I have described him, and Magnificence consists in such expenditures: because they are the greatest and most honourable: [Sidenote:1123a] and of private ones such as come but once for all, marriage to wit, and things of that kind; and any occasion which engages the interest of the community in general, or of those who are in power; and what concerns receiving and despatching strangers; and gifts, and repaying gifts: because the Magnificent man is not apt to spend upon himself but on the public good, and gifts are pretty much in the same case as dedicatory offerings.

It is characteristic also of the Magnificent man to furnish his house suitably to his wealth, for this also in a way reflects credit; and again, to spend rather upon such works as are of long duration, these being most honourable. And again, propriety in each case, because the same things are not suitable to gods and men, nor in a temple and a tomb. And again, in the case of expenditures, each must be great of its kind, and great expense on a great object is most magnificent, that is in any case what is great in these particular things.

There is a difference too between greatness of a work and greatness of expenditure: for instance, a very beautiful ball or cup is magnificent as a present to a child, while the price of it is small and almost mean. Therefore it is characteristic of the Magnificent man to do magnificently whatever he is about: for whatever is of this kind cannot be easily surpassed, and bears a proper proportion to the expenditure.

Such then is the Magnificent man.

The man who is in the state of excess, called one of Vulgar Profusion, is in excess because he spends improperly, as has been said. I mean in cases requiring small expenditure he lavishes much and shows off out of taste; giving his club a feast fit for a wedding-party, or if he has to furnish a chorus for a comedy, giving the actors purple to wear in the first scene, as did the Megarians. And all such things he will do, not with a view to that which is really honourable, but to display his wealth, and because he thinks he shall be admired for these things; and he will spend little where he ought to spend much, and much where he should spend little.

The Mean man will be deficient in every case, and even where he has spent the most he will spoil the whole effect for want of some trifle; he is procrastinating in all he does, and contrives how he may spend the least, and does even that with lamentations about the expense, and thinking that he does all things on a greater scale than he ought.

Of course, both these states are faulty, but they do not involve disgrace because they are neither hurtful to others nor very unseemly.

III

The very name of Great-mindedness implies, that great things are its object-matter; and we will first settle what kind of things. It makes no difference, of course, whether we regard the moral state in the abstract or as exemplified in an individual.

1123b] Well then, he is thought to be Great-minded who values himself highly and at the same time justly, because he that does so without grounds is foolish, and no virtuous character is foolish or senseless. Well, the character I have described is Great-minded. The man who estimates himself lowly, and at the same time justly, is modest; but not Great-minded, since this latter quality implies greatness, just as beauty implies a large bodily conformation while small people are neat and well made but not beautiful.

Again, he who values himself highly without just grounds is a Vain man: though the name must not be applied to every case of unduly high self-estimation. He that values himself below his real worth is Small-minded, and whether that worth is great, moderate, or small, his own estimate falls below it. And he is the strongest case of this error who is really a man of great worth, for what would he have done had his worth been less?

The Great-minded man is then, as far as greatness is concerned, at the summit, but in respect of propriety he is in the mean, because he estimates himself at his real value (the other characters respectively are in excess and defect). Since then he justly estimates

himself at a high, or rather at the highest possible rate, his character will have respect specially to one thing: this term “rate” has reference of course to external goods: and of these we should assume that to be the greatest which we attribute to the gods, and which is the special object of desire to those who are in power, and which is the prize proposed to the most honourable actions: now honour answers to these descriptions, being the greatest of external goods. So the Great-minded man bears himself as he ought in respect of honour and dishonour. In fact, without need of words, the Great-minded plainly have honour for their object-matter: since honour is what the great consider themselves specially worthy of, and according to a certain rate.

The Small-minded man is deficient, both as regards himself, and also as regards the estimation of the Great-minded: while the Vain man is in excess as regards himself, but does not get beyond the Great-minded man. Now the Great-minded man, being by the hypothesis worthy of the greatest things, must be of the highest excellence, since the better a man is the more is he worth, and he who is best is worth the most: it follows then, that to be truly Great-minded a man must be good, and whatever is great in each virtue would seem to belong to the Great-minded. It would no way correspond with the character of the Great-minded to flee spreading his hands all abroad; nor to injure any one; for with what object in view will he do what is base, in whose eyes nothing is great? in short, if one were to go into particulars, the Great-minded man would show quite ludicrously unless he were a good man: he would not be in fact deserving of honour if he were a bad man, honour being the prize of virtue and given to the good.

This virtue, then, of Great-mindedness seems to be a kind of ornament of all the other virtues, in that it makes them better and cannot be without them; and for this reason it is a hard matter to be really and truly Great-minded; for it cannot be without thorough goodness and nobleness of character.

124a] Honour then and dishonour are specially the object-matter of the Great-minded man: and at such as is great, and given by good men, he will be pleased moderately as getting his own, or perhaps somewhat less for no honour can be quite adequate to perfect virtue: but still he will accept this because they have nothing higher to give him. But such as is given by ordinary people and on trifling grounds he will entirely despise, because these do not come up to his deserts: and dishonour likewise, because in his case there cannot be just ground for it.

Now though, as I have said, honour is specially the object-matter of the Great-minded man, I do not mean but that likewise in respect of wealth and power, and good or bad fortune of every kind, he will bear himself with moderation, fall out how they may, and neither in prosperity will he be overjoyed nor in adversity will he be unduly pained. For not even in respect of honour does he so bear himself; and yet it is the greatest of all such objects, since it is the cause of power and wealth being choiceworthy, for certainly they who have them desire to receive honour through them. So to whom honour even is a small thing to him will all other things also be so; and this is why such men are thought to be supercilious.

It seems too that pieces of good fortune contribute to form this character of Great-mindedness: I mean, the nobly born, or men of influence, or the wealthy, are considered to be entitled to honour, for they are in a position of eminence and whatever is eminent by good is more entitled to honour: and this is why such circumstances dispose men rather to Great-mindedness, because they receive honour at the hands of some men.

Now really and truly the good man alone is entitled to honour; only if a man unites in himself goodness with these external advantages he is thought to be more entitled to honour: but they who have them without also having virtue are not justified in their high estimate of themselves, nor are they rightly denominated Great-minded; since perfect virtue is one of the indispensable conditions to such & character.

124b] Further, such men become supercilious and insolent, it not being easy to bear prosperity well without goodness; and not being able to bear it, and possessed with an idea of their own superiority to others, they despise them, and do just whatever their fancy prompts; for they mimic the Great-minded man, though they are not like him, and they do this in such points as they can, so without doing the actions which can only flow from real goodness they despise others. Whereas the Great-minded man despises on good grounds (for he forms his opinions truly), but the mass of men do it at random.

Moreover, he is not a man to incur little risks, nor does he court danger, because there are but few things he has a value for; but he will incur great dangers, and when he does venture he is prodigal of his life as knowing that there are terms on which it is not worth his while to live. He is the sort of man to do kindnesses, but he is ashamed to receive them; the former putting a man in the position of superiority, the latter in that of inferiority; accordingly he will greatly overpay any kindness done to him, because the original actor will thus be laid under obligation and be in the position of the party benefited. Such men seem likewise to remember those they have done kindnesses to, but not those from whom they have received them: because he who has received is inferior to him who has done the kindness and our friend wishes to be superior; accordingly he is pleased to hear of his own kind acts but not of

those done to himself (and this is why, in Homer, Thetis does not mention to Jupiter the kindnesses she had done him, nor did the Lacedæmonians to the Athenians but only the benefits they had received).

Further, it is characteristic of the Great-minded man to ask favours not at all, or very reluctantly, but to do a service very readily; and to bear himself loftily towards the great or fortunate, but towards people of middle station affably; because to be above the former is difficult and so a grand thing, but to be above the latter is easy; and to be high and mighty towards the former is not ignoble, but to do it towards those of humble station would be low and vulgar; it would be like parading strength against the weak.

And again, not to put himself in the way of honour, nor to go where others are the chief men; and to be remiss and dilatory, except in the case of some great honour or work; and to be concerned in few things, and those great and famous. It is a property of him also to be open, both in his dislikes and his likings, because concealment is a consequent of fear. Likewise to be careful for reality rather than appearance, and talk and act openly (for his contempt for others makes him a bold man, for which same reason he is apt to speak the truth, except where the principle of reserve comes in), but to be reserved towards the generality of men.

II25a] And to be unable to live with reference to any other but a friend; because doing so is servile, as may be seen in that all flatterers are low and men in low estate are flatterers. Neither is his admiration easily excited, because nothing is great in his eyes; nor does he bear malice, since remembering anything, and specially wrongs, is no part of Great-mindedness, but rather overlooking them; nor does he talk of other men; in fact, he will not speak either of himself or of any other; he neither cares to be praised himself nor to have others blamed; nor again does he praise freely, and for this reason he is not apt to speak ill even of his enemies except to show contempt and insolence.

And he is by no means apt to make laments about things which cannot be helped, or requests about those which are trivial; because to be thus disposed with respect to these things is consequent only upon real anxiety about them. Again, he is the kind of man to acquire what is beautiful and unproductive rather than what is productive and profitable: this being rather the part of an independent man. Also slow motion, deep-toned voice, and deliberate style of speech, are thought to be characteristic of the Great-minded man: for he who is earnest about few things is not likely to be in a hurry, nor he who esteems nothing great to be very intent: and sharp tones and quickness are the result of these.

This then is my idea of the Great-minded man; and he who is in the defect is a Small-minded man, he who is in the excess a Vain man. However, as we observed in respect of the last character we discussed, these extremes are not thought to be vicious exactly, but only mistaken, for they do no harm.

The Small-minded man, for instance, being really worthy of good deprives himself of his deserts, and seems to have somewhat faulty from not having a sufficiently high estimate of his own desert, in fact from self-ignorance: because, but for this, he would have grasped after what he really is entitled to, and that is good. Still such characters are not thought to be foolish, but rather laggards. But the having such an opinion of themselves seems to have a deteriorating effect on the character: because in all cases men's aims are regulated by their supposed desert, and thus these men, under a notion of their own want of desert, stand aloof from honourable actions and courses, and similarly from external goods.

But the Vain are foolish and self-ignorant, and that palpably: because they attempt honourable things, as though they were worthy, and then they are detected. They also set themselves off, by dress, and carriage, and such-like things, and desire that their good circumstances may be seen, and they talk of them under the notion of receiving honour thereby. Small-mindedness rather than Vanity is opposed to Great-mindedness, because it is more commonly met with and is worse.

125b] Well, the virtue of Great-mindedness has for its object great Honour, as we have said: and there seems to be a virtue having Honour also for its object (as we stated in the former book), which may seem to bear to Great-mindedness the same relation that Liberality does to Magnificence: that is, both these virtues stand aloof from what is great but dispose us as we ought to be disposed towards moderate and small matters. Further: as in giving and receiving of wealth there is a mean state, an excess, and a defect, so likewise in grasping after Honour there is the more or less than is right, and also the doing so from right sources and in right manner.

For we blame the lover of Honour as aiming at Honour more than he ought, and from wrong sources; and him who is destitute of a love of Honour as not choosing to be honoured even for what is noble. Sometimes again we praise the lover of Honour as manly and having a love for what is noble, and him who has no love for it as being moderate and modest (as we noticed also in the former discussion of these virtues).

It is clear then that since "Lover of so and so" is a term capable of several meanings, we do not always denote the same quality by the term "Lover of Honour;" but when we use it as a term of commendation we denote more than the mass of men are; when for blame more than a man should be.

And the mean state having no proper name the extremes seem to dispute for it as unoccupied ground: but of course where there is excess and defect there must be also the mean. And in point of fact, men do grasp at Honour more than they should, and less, and sometimes just as they ought; for instance, this state is praised, being a mean state in regard of Honour, but without any appropriate name. Compared with what is called Ambition it shows like a want of love for Honour, and compared with this it shows like Ambition, or compared with both, like both faults: nor is this a singular case among the virtues. Here the extreme characters appear to be opposed, because the mean has no name appropriated to it.

V

Meekness is a mean state, having for its object-matter Anger: and as the character in the mean has no name, and we may almost say the same of the extremes, we give the name of Meekness (leaning rather to the defect, which has no name either) to the character in the mean.

The excess may be called an over-aptness to Anger: for the passion is Anger, and the producing causes many and various. Now he who is angry at what and with whom he ought, and further, in right manner and time, and for proper length of time, is praised, so this Man will be Meek since Meekness is praised. For the notion represented by the term Meek man is the being imperturbable, and not being led away by passion, but being angry in that manner, and at those things, and for that length of time, which Reason may direct. This character however is thought to err rather on [Sidenote:1126a] the side of defect, inasmuch as he is not apt to take revenge but rather to make allowances and forgive. And the defect, call it Angerlessness or what you will, is blamed: I mean, they who are not angry at things at which they ought to be angry are thought to be foolish, and they who are angry not in right manner, nor in right time, nor with those with whom they ought; for a man who labours under this defect is thought to have no perception, nor to be pained, and to have no tendency to avenge himself, inasmuch as he feels no anger: now to bear with scurrility in one's own person, and patiently see one's own friends suffer it, is a slavish thing.

As for the excess, it occurs in all forms; men are angry with those with whom, and at things with which, they ought not to be, and more than they ought, and too hastily, and for too great a length of time. I do not mean, however, that these are combined in any one person: that would in fact be impossible, because the evil destroys itself, and if it is developed in its full force it becomes unbearable.

Now those whom we term the Passionate are soon angry, and with people with whom and at things at which they ought not, and in an excessive degree, but they soon cool again, which is the best point about them. And this results from their not repressing their anger, but repaying their enemies (in that they show their feeings by reason of their vehemence), and then they have done with it.

The Choleric again are excessively vehement, and are angry at everything, and on every occasion; whence comes their Greek name signifying that their choler lies high.

The Bitter-tempered are hard to reconcile and keep their anger for a long while, because they repress the feeling: but when they have revenged themselves then comes a lull; for the vengeance destroys their anger by producing pleasure in lieu of pain. But if this does not happen they keep the weight on their minds: because, as it does not show itself, no one attempts to reason it away, and digesting anger within one's self takes time. Such men are very great nuisances to themselves and to their best friends.

Again, we call those Cross-grained who are angry at wrong objects, and in excessive degree, and for too long a time, and who are not appeased without vengeance or at least punishing the offender.

To Meekness we oppose the excess rather than the defect, because it is of more common occurrence: for human nature is more disposed to take than to forgo revenge. And the Cross-grained are worse to live with [than they who are too phlegmatic].

Now, from what has been here said, that is also plain which was said before. I mean, it is no easy matter to define how, and with what persons, and at what kind of things, and how long one ought to be angry, and up to what point a person is right or is wrong. For he that transgresses the strict rule only a little, whether on the side of too much or too little, is not blamed: sometimes we praise those who

126b] are deficient in the feeling and call them Meek, sometimes we call the irritable Spirited as being well qualified for government. So it is not easy to lay down, in so many words, for what degree or kind of transgression a man is blameable: because the decision is in particulars, and rests therefore with the Moral Sense. Thus much, however, is plain, that the mean state is praiseworthy, in virtue of which we are angry with those with whom, and at those things with which, we ought to be angry, and in right manner, and so on; while the excesses and defects are blameable, slightly so if only slight, more so if greater, and when considerable very blameable.

It is clear, therefore, that the mean state is what we are to hold to.

This then is to be taken as our account of the various moral states which have Anger for their object-matter.

VI

Next, as regards social intercourse and interchange of words and acts, some men are thought to be Over-Complaisant who, with a view solely to giving pleasure, agree to everything and never oppose, but think their line is to give no pain to those they are thrown amongst: they, on the other hand, are called Cross and Contentious who take exactly the contrary line to these, and oppose in everything, and have no care at all whether they give pain or not.

Now it is quite clear of course, that the states I have named are blameable, and that the mean between them is praiseworthy, in virtue of which a man will let pass what he ought as he ought, and also will object in like manner. However, this state has no name appropriated, but it is most like Friendship; since the man who exhibits it is just the kind of man whom we would call the amiable friend, with the addition of strong earnest affection; but then this is the very point in which it differs from Friendship, that it is quite independent of any feeling or strong affection for those among whom the man mixes: I mean, that he takes everything as he ought, not from any feeling of love or hatred, but simply because his natural disposition leads him to do so; he will do it alike to those whom he does know and those whom he does not, and those with whom he is intimate and those with whom he is not; only in each case as propriety requires, because it is not fitting to care alike for intimates and strangers, nor again to pain them alike.

It has been stated in a general way that his social intercourse will be regulated by propriety, and his aim will be to avoid giving pain and to contribute to pleasure, but with a constant reference to what is noble and expedient.

His proper object-matter seems to be the pleasures and pains which arise out of social intercourse, but whenever it is not honourable or even hurtful to him to contribute to pleasure, in these instances he will run counter and prefer to give pain.

Or if the things in question involve unseemliness to the doer, and this not inconsiderable, or any harm, whereas his opposition will cause some little pain, here he will not agree but will run counter.

127a] Again, he will regulate differently his intercourse with great men and with ordinary men, and with all people according to the knowledge he has of them; and in like manner, taking in any other differences which may exist, giving to each his due, and in itself preferring to give pleasure and cautious not to give pain, but still guided by the results, I mean by what is noble and expedient according as they preponderate.

Again, he will inflict trifling pain with a view to consequent pleasure.

Well, the man bearing the mean character is pretty well such as I have described him, but he has no name appropriated to him: of those who try to give pleasure, the man who simply and disinterestedly tries to be agreeable is called Over-Complaisant, he who does it with a view to secure some profit in the way of wealth, or those things which wealth may procure, is a Flatterer: I have said before, that the man who is “always non-content” is Cross and Contentious. Here the extremes have the appearance of being opposed to one another, because the mean has no appropriate name.

VII

The mean state which steers clear of Exaggeration has pretty much the same object-matter as the last we described, and likewise has no name appropriated to it. Still it may be as well to go over these states: because, in the first place, by a particular discussion of each we shall be better acquainted with the general subject of moral character, and next we shall be the more convinced that the virtues are mean states by seeing that this is universally the case.

In respect then of living in society, those who carry on this intercourse with a view to pleasure and pain have been already spoken of; we will now go on to speak of those who are True or False, alike in their words and deeds and in the claims which they advance.

Now the Exaggerator is thought to have a tendency to lay claim to things reflecting credit on him, both when they do not belong to him at all and also in greater degree than that in which they really do: whereas the Reserved man, on the contrary, denies those which really belong to him or else depreciates them, while the mean character being a Plain-matter-of-fact person is Truthful in life and word, admitting the existence of what does really belong to him and making it neither greater nor less than the truth.

It is possible of course to take any of these lines either with or without some further view: but in general men speak, and act, and live, each according to his particular character and disposition, unless indeed a man is acting from any special motive.

Now since falsehood is in itself low and blameable, while truth is noble and praiseworthy, it follows that the Truthful man (who is also in the mean) is praiseworthy, and the two who depart from strict truth are both blameable, but especially the Exaggerator.

We will now speak of each, and first of the Truthful man: I call him Truthful, because we are not now meaning the man who is true in his agreements nor in such matters as amount to justice or injustice (this would come within the [Sidenote:1127b] province of a different virtue), but, in such as do not involve any such serious difference as this, the man we are describing is true in life and word simply because he is in a certain moral state.

And he that is such must be judged to be a good man: for he that has a love for Truth as such, and is guided by it in matters indifferent, will be so likewise even more in such as are not indifferent; for surely he will have a dread of falsehood as base, since he shunned it even in itself: and he that is of such a character is praiseworthy, yet he leans rather to that which is below the truth, this having an appearance of being in better taste because exaggerations are so annoying.

As for the man who lays claim to things above what really belongs to him *without* any special motive, he is like a base man because he would not otherwise have taken pleasure in falsehood, but he shows as a fool rather than as a knave. But if a man does this *with* a special motive, suppose for honour or glory, as the Braggart does, then he is not so very blameworthy, but if, directly or indirectly, for pecuniary considerations, he is more unseemly.

Now the Braggart is such not by his power but by his purpose, that is to say, in virtue of his moral state, and because he is a man of a certain kind; just as there are liars who take pleasure in falsehood for its own sake while others lie from a desire of glory or gain. They who exaggerate with a view to glory pretend to such qualities as are followed by praise or highest congratulation; they who do it with a view to gain assume those which their neighbours can avail themselves of, and the absence of which can be concealed, as a man's being a skilful soothsayer or physician; and accordingly most men pretend to such things and exaggerate in this direction, because the faults I have mentioned are in them.

The Reserved, who depreciate their own qualities, have the appearance of being more refined in their characters, because they are not thought to speak with a view to gain but to avoid grandeur: one very common trait in such characters is their denying common current opinions, as Socrates used to do. There are people who lay claim falsely to small things and things the falsity of their pretensions to which is obvious; these are called Factotums and are very despicable.

This very Reserve sometimes shows like Exaggeration; take, for instance, the excessive plainness of dress affected by the Lacedaemonians: in fact, both excess and the extreme of deficiency partake of the nature of Exaggeration. But they who practise Reserve in moderation, and in cases in which the truth is not very obvious and plain, give an impression of refinement. Here it is the Exaggerator (as being the worst character) who appears to be opposed to the Truthful Man.

VIII

I28a] Next, as life has its pauses and in them admits of pastime combined with Jocularity, it is thought that in this respect also there is a kind of fitting intercourse, and that rules may be prescribed as to the kind of things one should say and the manner of saying them; and in respect of hearing likewise (and there will be a difference between the saying and hearing such and such things). It is plain that in regard to these things also there will be an excess and defect and a mean.

Now they who exceed in the ridiculous are judged to be Buffoons and Vulgar, catching at it in any and every way and at any cost, and aiming rather at raising laughter than at saying what is seemly and at avoiding to pain the object of their wit. They, on the other hand, who would not for the world make a joke themselves and are displeased with such as do are thought to be Clownish and Stern. But they who are Jocular in good taste are denominated by a Greek term expressing properly ease of movement, because such are thought to be, as one may say, motions of the moral character; and as bodies are judged of by their motions so too are moral characters.

Now as the ridiculous lies on the surface, and the majority of men take more pleasure than they ought in Jocularity and Jesting, the Buffoons too get this name of Easy Pleasantry, as if refined and gentlemanlike; but that they differ from these, and considerably too, is plain from what has been said.

One quality which belongs to the mean state is Tact: it is characteristic of a man of Tact to say and listen to such things as are fit for a good man and a gentleman to say and listen to: for there are things which are becoming for such a one to say and listen to in the way of Jocularity, and there is a difference between the Jocularity of the Gentleman and that of the Vulgarian; and again, between that of the educated and uneducated man. This you may see from a comparison of the Old and New Comedy: in the former obscene talk made the fun; in the latter it is rather innuendo: and this is no slight difference *as regards decency*.

Well then, are we to characterise him who jests well by his saying what is becoming a gentleman, or by his avoiding to pain the object of his wit, or even by his giving him pleasure? or will not such a definition be vague, since different things are hateful and pleasant to different men?

Be this as it may, whatever he says such things will he also listen to, since it is commonly held that a man will do what he will bear to hear: this must, however, be limited; a man will not do quite all that he will hear: because jesting is a species of scurrility and there are some points of scurrility forbidden by law; it may be certain points of jesting should have been also so forbidden. So then the refined and gentlemanlike man will bear himself thus as being a law to himself. Such is the mean character, whether denominated the man of Tact or of Easy Pleasantry.

But the Buffoon cannot resist the ridiculous, sparing neither himself nor any one else so that he can but raise his laugh, saying things of such kind as no man of refinement would say and some which he would not even tolerate if said by others in his hearing. [Sidenote:1128b] The Clownish man is for such intercourse wholly useless: inasmuch as contributing nothing jocose of his own he is savage with all who do.

Yet some pause and amusement in life are generally judged to be indispensable.

The three mean states which have been described do occur in life, and the object-matter of all is interchange of words and deeds. They differ, in that one of them is concerned with truth, and the other two with the pleasurable: and of these two again, the one is conversant with the jocosities of life, the other with all other points of social intercourse.

IX

To speak of Shame as a Virtue is incorrect, because it is much more like a feeling than a moral state. It is defined, we know, to be "a kind of fear of disgrace," and its effects are similar to those of the fear of danger, for they who feel Shame grow red and they who fear death turn pale. So both are evidently in a way physical, which is thought to be a mark of a feeling rather than a moral state.

Moreover, it is a feeling not suitable to every age, but only to youth: we do think that the young should be Shamefaced, because since they live at the beck and call of passion they do much that is wrong and Shame acts on them as a check. In fact, we praise such young men as are Shamefaced, but no one would ever praise an old man for being given to it, inasmuch as we hold that he ought not to do things which cause Shame; for Shame, since it arises at low bad actions, does not at all belong to the good man, because such ought not to be done at all: nor does it make any difference to allege that some things are disgraceful really, others only because they are thought so; for neither should be done, so that a man ought not to be in the position of feeling Shame. In truth, to be such a man as to do anything disgraceful is the part of a faulty character. And for a man to be such that he would feel Shame if he should do anything disgraceful, and to think that this constitutes him a good man, is absurd: because Shame is felt at voluntary actions only, and a good man will never voluntarily do what is base.

True it is, that Shame may be good on a certain supposition, as "if a man should do such things, he would feel Shame:" but then the Virtues are good in themselves, and not merely in supposed cases. And, granted that impudence and the not being ashamed to do what is disgraceful is base, it does not the more follow that it is good for a man to do such things and feel Shame.

Nor is Self-Control properly a Virtue, but a kind of mixed state: however, all about this shall be set forth in a future Book.

Book V

129a] Now the points for our inquiry in respect of Justice and Injustice are, what kind of actions are their object-matter, and what kind of a mean state Justice is, and between what points the abstract principle of it, i.e. the Just, is a mean. And our inquiry shall be, if you please, conducted in the same method as we have observed in the foregoing parts of this treatise.

We see then that all men mean by the term Justice a moral state such that in consequence of it men have the capacity of doing what is just, and actually do it, and wish it: similarly also with respect to Injustice, a moral state such that in consequence of it men do unjustly and wish what is unjust: let us also be content then with these as a ground-work sketched out.

I mention the two, because the same does not hold with regard to States whether of mind or body as with regard to Sciences or Faculties: I mean that whereas it is thought that the same Faculty or Science embraces contraries, a State will not: from health, for instance, not the contrary acts are done but the healthy ones only; we say a man walks healthily when he walks as the healthy man would.

However, of the two contrary states the one may be frequently known from the other, and oftentimes the states from their subject-matter: if it be seen clearly what a good state of body is, then is it also seen what a bad state is, and from the things which belong to a good state of body the good state itself is seen, and *vice versa*. If, for instance, the good state is firmness of flesh it follows that the bad state is flabbiness of flesh; and whatever causes firmness of flesh is connected with the good state. It follows moreover in general, that if of two contrary terms the one is used in many senses so also will the other be; as, for instance, if "the Just," then also "the Unjust." Now Justice and Injustice do seem to be used respectively in many senses, but, because the line of demarcation between these is very fine and minute, it commonly escapes notice that they are thus used, and it is not plain and manifest as where the various significations of terms are widely different for in these last the visible difference is great, for instance, the word [Greek: klehis] is used equivocally to denote the bone which is under the neck of animals and the instrument with which people close doors.

Let it be ascertained then in how many senses the term "Unjust man" is used. Well, he who violates the law, and he who is a grasping man, and the unequal man, are all thought to be Unjust and so manifestly the Just man will be, the man who acts according to law, and the equal man "The Just" then will be the lawful and the equal, and "the Unjust" the unlawful and the unequal.

129b] Well, since the Unjust man is also a grasping man, he will be so, of course, with respect to good things, but not of every kind, only those which are the subject-matter of good and bad fortune and which are in themselves always good but not always to the individual. Yet men pray for and pursue these things: this they should not do but pray that things which are in the abstract good may be so also to them, and choose what is good for themselves.

But the Unjust man does not always choose actually the greater part, but even sometimes the less; as in the case of things which are simply evil: still, since the less evil is thought to be in a manner a good and the grasping is after good, therefore even in this case he is thought to be a grasping man, i.e. one who strives for more good than fairly falls to his share: of course he is also an unequal man, this being an inclusive and common term.

We said that the violator of Law is Unjust, and the keeper of the Law Just: further, it is plain that all Lawful things are in a manner Just, because by Lawful we understand what have been defined by the legislative power and each of these we say is Just. The Laws too give directions on all points, aiming either at the common good of all, or that of the best, or that of those in power (taking for the standard real goodness or adopting some other estimate); in one way we mean by Just, those things which are apt to produce and preserve happiness and its ingredients for the social community.

Further, the Law commands the doing the deeds not only of the brave man (as not leaving the ranks, nor flying, nor throwing away one's arms), but those also of the perfectly self-mastering man, as abstinence from adultery and wantonness; and those of the meek man, as refraining from striking others or using abusive language: and in like manner in respect of the other virtues and vices commanding some things and forbidding others, rightly if it is a good law, in a way somewhat inferior if it is one extemporised.

Now this Justice is in fact perfect Virtue, yet not simply so but as exercised towards one's neighbour: and for this reason Justice is thought oftentimes to be the best of the Virtues, and

"neither Hesper nor the Morning-star

So worthy of our admiration:"

and in a proverbial saying we express the same;

"All virtue is in Justice comprehended."

And it is in a special sense perfect Virtue because it is the practice of perfect Virtue. And perfect it is because he that has it is able to practise his virtue towards his neighbour and not merely on himself; I mean, there are many who can practise virtue in the regulation of their own personal conduct who are wholly unable to do it in transactions with

130a] their neighbour. And for this reason that saying of Bias is thought to be a good one,

"Rule will show what a man is;"

for he who bears Rule is necessarily in contact with others, i.e. in a community. And for this same reason Justice alone of all the Virtues is thought to be a good to others, because it has immediate relation to some other person, inasmuch as the Just man does what is advantageous to another, either to his ruler or fellow-subject. Now he is the basest of men who practises vice not only in his own person but towards his friends also; but he the best who practises virtue not merely in his own person but towards his neighbour, for this is a matter of some difficulty.

However, Justice in this sense is not a part of Virtue but is co-extensive with Virtue; nor is the Injustice which answers to it a part of Vice but co-extensive with Vice. Now wherein Justice in this sense differs from Virtue appears from what has been said: it is the same really, but the point of view is not the same: in so far as it has respect to one's neighbour it is Justice, in so far as it is such and such a moral state it is simply Virtue.

II

But the object of our inquiry is Justice, in the sense in which it is a part of Virtue (for there is such a thing, as we commonly say), and likewise with respect to particular Injustice. And of the existence of this last the following consideration is a proof: there are many vices by practising which a man acts unjustly, of course, but does not grasp at more than his share of good; if, for instance, by reason of cowardice he throws away his shield, or by reason of ill-temper he uses abusive language, or by reason of stinginess does not give a friend pecuniary assistance; but whenever he does a grasping action, it is often in the way of none of these vices, certainly not in all of them, still in the way of some vice or other (for we blame him), and in the way of Injustice. There is then some kind of Injustice distinct from that co-extensive with Vice and related to it as a part to a whole, and some "Unjust" related to that which is co-extensive with violation of the law as a part to a whole.

Again, suppose one man seduces a man's wife with a view to gain and actually gets some advantage by it, and another does the same from impulse of lust, at an expense of money and damage; this latter will be thought to be rather destitute of self-mastery than a grasping man, and the former Unjust but not destitute of self-mastery: now why? plainly because of his gaining.

Again, all other acts of Injustice we refer to some particular depravity, as, if a man commits adultery, to abandonment to his passions; if he deserts his comrade, to cowardice; if he strikes another, to anger: but if he gains by the act to no other vice than to Injustice.

131b] Thus it is clear that there is a kind of Injustice different from and besides that which includes all Vice, having the same name because the definition is in the same genus; for both have their force in dealings with others, but the one acts upon honour, or wealth, or safety, or by whatever one name we can include all these things, and is actuated by pleasure attendant on gain, while the other acts upon all things which constitute the sphere of the good man's action.

Now that there is more than one kind of Justice, and that there is one which is distinct from and besides that which is co-extensive with, Virtue, is plain: we must next ascertain what it is, and what are its characteristics.

Well, the Unjust has been divided into the unlawful and the unequal, and the Just accordingly into the lawful and the equal: the aforementioned Injustice is in the way of the unlawful. And as the unequal and the more are not the same, but differing as part to whole (because all more is unequal, but not all unequal more), so the Unjust and the Injustice we are now in search of are not the same with, but other than, those before mentioned, the one being the parts, the other the wholes; for this particular Injustice is a part of the Injustice co-extensive with Vice, and likewise this Justice of the Justice co-extensive with Virtue. So that what we have now to speak of is the particular Justice and Injustice, and likewise the particular Just and Unjust.

Here then let us dismiss any further consideration of the Justice ranking as co-extensive with Virtue (being the practice of Virtue in all its bearings towards others), and of the co-relative Injustice (being similarly the practice of Vice). It is clear too, that we must separate off the Just and the Unjust involved in these: because one may pretty well say that most lawful things are those which naturally result in action from Virtue in its fullest sense, because the law enjoins the living in accordance with each Virtue and forbids living in accordance with each Vice. And the producing causes of Virtue in all its bearings are those enactments which have been made respecting education for society.

By the way, as to individual education, in respect of which a man is simply good without reference to others, whether it is the province of [Greek: politikhae] or some other science we must determine at a future time: for it may be it is not the same thing to be a good man and a good citizen in every case.

Now of the Particular Justice, and the Just involved in it, one species is that which is concerned in the distributions of honour, or wealth, or such other things as are to be shared among the members of the social community (because in these one man as compared with another may have either an equal or an unequal share), and the other is that which is Corrective in the various transactions between man and man.

1131a] And of this latter there are two parts: because of transactions some are voluntary and some involuntary; voluntary, such as follow; selling, buying, use, bail, borrowing, deposit, hiring: and this class is called voluntary because the origination of these transactions is voluntary.

The involuntary again are either such as effect secrecy; as theft, adultery, poisoning, pimping, kidnapping of slaves, assassination, false witness; or accompanied with open violence; as insult, bonds, death, plundering, maiming, foul language, slanderous abuse.

III

Well, the unjust man we have said is unequal, and the abstract “Unjust” unequal: further, it is plain that there is some mean of the unequal, that is to say, the equal or exact half (because in whatever action there is the greater and the less there is also the equal, i.e. the exact half). If then the Unjust is unequal the Just is equal, which all must allow without further proof: and as the equal is a mean the Just must be also a mean. Now the equal implies two terms at least: it follows then that the Just is both a mean and equal, and these to certain persons; and, in so far as it is a mean, between certain things (that is, the greater and the less), and, so far as it is equal, between two, and in so far as it is just it is so to certain persons. The Just then must imply four terms at least, for those to which it is just are two, and the terms representing the things are two.

And there will be the same equality between the terms representing the persons, as between those representing the things: because as the latter are to one another so are the former: for if the persons are not equal they must not have equal shares; in fact this is the very source of all the quarrelling and wrangling in the world, when either they who are equal have and get awarded to them things not equal, or being not equal those things which are equal. Again, the necessity of this equality of ratios is shown by the common phrase “according to rate,” for all agree that the Just in distributions ought to be according to some rate: but what that rate is to be, all do not agree; the democrats are for freedom, oligarchs for wealth, others for nobleness of birth, and the aristocratic party for virtue.

The Just, then, is a certain proportionable thing. For proportion does not apply merely to number in the abstract, but to number generally, since it is equality of ratios, and implies four terms at least (that this is the case in what may be called discrete proportion is plain and obvious, but it is true also in continual proportion, for this uses the one [Sidenote: 1131b] term as two, and mentions it twice; thus A:B:C may be expressed A:B::B:C. In the first, B is named twice; and so, if, as in the second, B is actually written twice, the proportionals will be four): and the Just likewise implies four terms at the least, and the ratio between the two pair of terms is the same, because the persons and the things are divided similarly. It will stand then thus, A:B::C:D, and then permutando A:C::B:D, and then (supposing C and D to represent the things) A+C:B+D::A:B. The distribution in fact consisting in putting together these terms thus: and if they are put together so as to preserve this same ratio, the distribution puts them together justly. So then the joining together of the first and third and second and fourth proportionals is the Just in the distribution, and this Just is the mean relatively to that which violates the proportionate, for the proportionate is a mean and the Just is proportionate. Now mathematicians call this kind of proportion geometrical: for in geometrical proportion the whole is to the whole as each part to each part. Furthermore this proportion is not continual, because the person and thing do not make up one term.

The Just then is this proportionate, and the Unjust that which violates the proportionate; and so there comes to be the greater and the less: which in fact is the case in actual transactions, because he who acts unjustly has the greater share and he who is treated unjustly has the less of what is good: but in the case of what is bad this is reversed: for the less evil compared with the greater

comes to be reckoned for good, because the less evil is more choiceworthy than the greater, and what is choiceworthy is good, and the more so the greater good.

This then is the one species of the Just.

IV

And the remaining one is the Corrective, which arises in voluntary as well as involuntary transactions. Now this just has a different form from the aforementioned; for that which is concerned in distribution of common property is always according to the aforementioned proportion: I mean that, if the division is made out of common property, the shares will bear the same proportion to one another as the original contributions did: and the Unjust which is opposite to this Just is that which violates the proportionate.

But the Just which arises in transactions between men is an equal in a certain sense, and the Unjust an unequal, only not in the way of that proportion but of arithmetical. [Sidenote: 1132a] Because it makes no difference whether a robbery, for instance, is committed by a good man on a bad or by a bad man on a good, nor whether a good or a bad man has committed adultery: the law looks only to the difference created by the injury and treats the men as previously equal, where the one does and the other suffers injury, or the one has done and the other suffered harm. And so this Unjust, being unequal, the judge endeavours to reduce to equality again, because really when the one party has been wounded and the other has struck him, or the one kills and the other dies, the suffering and the doing are divided into unequal shares; well, the judge tries to restore equality by penalty, thereby taking from the gain.

For these terms gain and loss are applied to these cases, though perhaps the term in some particular instance may not be strictly proper, as gain, for instance, to the man who has given a blow, and loss to him who has received it: still, when the suffering has been estimated, the one is called loss and the other gain.

And so the equal is a mean between the more and the less, which represent gain and loss in contrary ways (I mean, that the more of good and the less of evil is gain, the less of good and the more of evil is loss): between which the equal was stated to be a mean, which equal we say is Just: and so the Corrective Just must be the mean between loss and gain. And this is the reason why, upon a dispute arising, men have recourse to the judge: going to the judge is in fact going to the Just, for the judge is meant to be the personification of the Just. And men seek a judge as one in the mean, which is expressed in a name given by some to judges ([Greek: mesidioi], or middle-men) under the notion that if they can hit on the mean they shall hit on the Just. The Just is then surely a mean since the judge is also.

So it is the office of a judge to make things equal, and the line, as it were, having been unequally divided, he takes from the greater part that by which it exceeds the half, and adds this on to the less. And when the whole is divided into two exactly equal portions then men say they have their own, when they have gotten the equal; and the equal is a mean between the greater and the less according to arithmetical equality.

This, by the way, accounts for the etymology of the term by which we in Greek express the ideas of Just and Judge; ([Greek: dikaion] quasi [Greek: dichaion], that is in two parts, and [Greek: dikastaes] quasi [Greek: dichastaes], he who divides into two parts). For when from one of two equal magnitudes somewhat has been taken and added to the other, this latter exceeds the former by twice that portion: if it had been merely taken from the former and not added to the latter, then the latter would [Sidenote:1132b] have exceeded the former only by that one portion; but in the other case, the greater exceeds the mean by one, and the mean exceeds also by one that magnitude from which the portion was taken. By this illustration, then, we obtain a rule to determine what one ought to take from him who has the greater, and what to add to him who has the less. The excess of the mean over the less must be added to the less, and the excess of the greater over the mean be taken from the greater.

Thus let there be three straight lines equal to one another. From one of them cut off a portion, and add as much to another of them. The whole line thus made will exceed the remainder of the first-named line, by twice the portion added, and will exceed the untouched line by that portion. And these terms loss and gain are derived from voluntary exchange: that is to say, the having more than what was one's own is called gaining, and the having less than one's original stock is called losing; for instance, in buying or selling, or any other transactions which are guaranteed by law: but when the result is neither more nor less, but exactly the same as there was originally, people say they have their own, and neither lose nor gain.

So then the Just we have been speaking of is a mean between loss and gain arising in involuntary transactions; that is, it is the having the same after the transaction as one had before it took place.

V] There are people who have a notion that Reciprocation is simply just, as the Pythagoreans said: for they defined the Just simply and without qualification as "That which reciprocates with another." But this simple Reciprocation will not fit on either to the

Distributive Just, or the Corrective (and yet this is the interpretation they put on the Rhadamanthian rule of Just, If a man should suffer what he hath done, then there would be straightforward justice"), for in many cases differences arise: as, for instance, suppose one in authority has struck a man, he is not to be struck in turn; or if a man has struck one in authority, he must not only be struck but punished also. And again, the voluntariness or involuntariness of actions makes a great difference.

II33*a*] But in dealings of exchange such a principle of Justice as this Reciprocation forms the bond of union, but then it must be Reciprocation according to proportion and not exact equality, because by proportionate reciprocity of action the social community is held together, For either Reciprocation of evil is meant, and if this be not allowed it is thought to be a servile condition of things: or else Reciprocation of good, and if this be not effected then there is no admission to participation which is the very bond of their union.

And this is the moral of placing the Temple of the Graces ([Greek: charites]) in the public streets; to impress the notion that there may be requital, this being peculiar to [Greek: charis] because a man ought to requite with a good turn the man who has done him a favour and then to become himself the originator of another [Greek: charis], by doing him a favour.

Now the acts of mutual giving in due proportion may be represented by the diameters of a parallelogram, at the four angles of which the parties and their wares are so placed that the side connecting the parties be opposite to that connecting the wares, and each party be connected by one side with his own ware, as in the accompanying diagram.

The builder is to receive from the shoemaker of his ware, and to give him of his own: if then there be first proportionate equality, and *then* the Reciprocation takes place, there will be the just result which we are speaking of: if not, there is not the equal, nor will the connection stand: for there is no reason why the ware of the one may not be better than that of the other, and therefore before the exchange is made they must have been equalised. And this is so also in the other arts: for they would have been destroyed entirely if there were not a correspondence in point of quantity and quality between the producer and the consumer. For, we must remember, no dealing arises between two of the same kind, two physicians, for instance; but say between a physician and agriculturist, or, to state it generally, between those who are different and not equal, but these of course must have been equalised before the exchange can take place.

It is therefore indispensable that all things which can be exchanged should be capable of comparison, and for this purpose money has come in, and comes to be a kind of medium, for it measures all things and so likewise the excess and defect; for instance, how many shoes are equal to a house or a given quantity of food. As then the builder to the shoemaker, so many shoes must be to the house (or food, if instead of a builder an agriculturist be the exchanging party); for unless there is this proportion there cannot be exchange or dealing, and this proportion cannot be unless the terms are in some way equal; hence the need, as was stated above, of some one measure of all things. Now this is really and truly the Demand for them, which is the common bond of all such dealings. For if the parties were not in want at all or not similarly of one another's wares, there would either not be any exchange, or at least not the same.

And money has come to be, by general agreement, a representative of Demand: and the account of its Greek name [Greek: nomisma] is this, that it is what it is not naturally but by custom or law ([Greek: nomos]), and it rests with us to change its value, or make it wholly useless.

1113b] Very well then, there will be Reciprocation when the terms have been equalised so as to stand in this proportion; Agriculturist : Shoemaker : : wares of Shoemaker : wares of Agriculturist; but you must bring them to this form of proportion when they exchange, otherwise the one extreme will combine both exceedings of the mean: but when they have exactly their own then they are equal and have dealings, because the same equality can come to be in their case. Let A represent an agriculturist, C food, B a shoemaker, D his wares equalised with A's. Then the proportion will be correct, A:B::C:D; *now* Reciprocation will be practicable, if it were not, there would have been no dealing.

Now that what connects men in such transactions is Demand, as being some one thing, is shown by the fact that, when either one does not want the other or neither want one another, they do not exchange at all: whereas they do when one wants what the other man has, wine for instance, giving in return corn for exportation.

And further, money is a kind of security to us in respect of exchange at some future time (supposing that one wants nothing now that we shall have it when we do): the theory of money being that whenever one brings it one can receive commodities in exchange: of course this too is liable to depreciation, for its purchasing power is not always the same, but still it is of a more permanent nature than the commodities it represents. And this is the reason why all things should have a price set upon them, because thus there may be exchange at any time, and if exchange then dealing. So money, like a measure, making all things commensurable equalises them: for if there was not exchange there would not have been dealing, nor exchange if there were not

equality, nor equality if there were not the capacity of being commensurate: it is impossible that things so greatly different should be really commensurate, but we can approximate sufficiently for all practical purposes in reference to Demand. The common measure must be some one thing, and also from agreement (for which reason it is called [Greek: nomisma]), for this makes all things commensurable: in fact, all things are measured by money. Let B represent ten minæ, A a house worth five minæ, or in other words half B, C a bed worth 1/10th of B: it is clear then how many beds are equal to one house, namely, five.

It is obvious also that exchange was thus conducted before the existence of money: for it makes no difference whether you give for a house five beds or the price of five beds. We have now said then what the abstract Just and Unjust are, and these having been defined it is plain that just acting is a mean between acting unjustly and being acted unjustly towards: the former being equivalent to having more, and the latter to having less.

But Justice, it must be observed, is a mean state not after the same manner as the forementioned virtues, but because it aims at producing the mean, while Injustice occupies *both* the extremes.

1134*a*] And Justice is the moral state in virtue of which the just man is said to have the aptitude for practising the Just in the way of moral choice, and for making division between, himself and another, or between two other men, not so as to give to himself the greater and to his neighbour the less share of what is choiceworthy and contrariwise of what is hurtful, but what is proportionably equal, and in like manner when adjudging the rights of two other men.

Injustice is all this with respect to the Unjust: and since the Unjust is excess or defect of what is good or hurtful respectively, in violation of the proportionate, therefore Injustice is both excess and defect because it aims at producing excess and defect; excess, that is, in a man's own case of what is simply advantageous, and defect of what is hurtful: and in the case of other men in like manner generally speaking, only that the proportionate is violated not always in one direction as before but whichever way it happens in the given case. And of the Unjust act the less is being acted unjustly towards, and the greater the acting unjustly towards others.

Let this way of describing the nature of Justice and Injustice, and likewise the Just and the Unjust generally, be accepted as sufficient.

VI] Again, since a man may do unjust acts and not yet have formed a character of injustice, the question arises whether a man is unjust in each particular form of injustice, say a thief, or adulterer, or robber, by doing acts of a given character.

We may say, I think, that this will not of itself make any difference; a man may, for instance, have had connection with another's wife, knowing well with whom he was sinning, but he may have done it not of deliberate choice but from the impulse of passion: of course he acts unjustly, but he has not necessarily formed an unjust character: that is, he may have stolen yet not be a thief; or committed an act of adultery but still not be an adulterer, and so on in other cases which might be enumerated.

Of the relation which Reciprocation bears to the Just we have already spoken: and here it should be noticed that the Just which we are investigating is both the Just in the abstract and also as exhibited in Social Relations, which latter arises in the case of those who live in communion with a view to independence and who are free and equal either proportionately or numerically.

It follows then that those who are not in this position have not among themselves the Social Just, but still Just of some kind and resembling that other. For Just implies mutually acknowledged law, and law the possibility of injustice, for adjudication is the act of distinguishing between the Just and the Unjust.

And among whomsoever there is the possibility of injustice among these there is that of acting unjustly; but it does not hold conversely that injustice attaches to all among whom there is the possibility of acting unjustly, since by the former we mean giving one's self the larger share of what is abstractedly good and the less of what is abstractedly evil.

134*b*] This, by the way, is the reason why we do not allow a man to govern, but Principle, because a man governs for himself and comes to be a despot: but the office of a ruler is to be guardian of the Just and therefore of the Equal. Well then, since he seems to have no peculiar personal advantage, supposing him a Just man, for in this case he does not allot to himself the larger share of what is abstractedly good unless it falls to his share proportionately (for which reason he really governs for others, and so Justice, men say, is a good not to one's self so much as to others, as was mentioned before), therefore some compensation must be given him, as there actually is in the shape of honour and privilege; and wherever these are not adequate there rulers turn into despots.

But the Just which arises in the relations of Master and Father, is not identical with, but similar to, these; because there is no possibility of injustice towards those things which are absolutely one's own; and a slave or child (so long as this last is of a certain age and not separated into an independent being), is, as it were, part of a man's self, and no man chooses to hurt himself, for which reason there cannot be injustice towards one's own self: therefore neither is there the social Unjust or Just, which was stated to be

in accordance with law and to exist between those among whom law naturally exists, and these were said to be they to whom belongs equality of ruling and being ruled.

Hence also there is Just rather between a man and his wife than between a man and his children or slaves; this is in fact the Just arising in domestic relations: and this too is different from the Social Just.

VII] Further, this last-mentioned Just is of two kinds, natural and conventional; the former being that which has everywhere the same force and does not depend upon being received or not; the latter being that which originally may be this way or that indifferently but not after enactment: for instance, the price of ransom being fixed at a mina, or the sacrificing a goat instead of two sheep; and again, all cases of special enactment, as the sacrificing to Brasidas as a hero; in short, all matters of special decree.

But there are some men who think that all the Justs are of this latter kind, and on this ground: whatever exists by nature, they say, is unchangeable and has everywhere the same force; fire, for instance, burns not here only but in Persia as well, but the Justs they see changed in various places.

Now this is not really so, and yet it is in a way (though among the gods perhaps by no means): still even amongst ourselves there is somewhat existing by nature: allowing that everything is subject to change, still there is that which does exist by nature, and that which does not.

Nay, we may go further, and say that it is practically plain what among things which can be otherwise does exist by nature, and what does not but is dependent upon enactment and conventional, even granting that both are alike subject to be changed: and the same distinctive illustration will apply to this and other cases; the right hand is naturally the stronger, still some men may become equally strong in both.

1135*a*] A parallel may be drawn between the Justs which depend upon convention and expedience, and measures; for wine and corn measures are not equal in all places, but where men buy they are large, and where these same sell again they are smaller: well, in like manner the Justs which are not natural, but of human invention, are not everywhere the same, for not even the forms of government are, and yet there is one only which by nature would be best in all places.

Now of Justs and Lawfuls each bears to the acts which embody and exemplify it the relation of an universal to a particular; the acts being many, but each of the principles only singular because each is an universal. And so there is a difference between an unjust act and the abstract Unjust, and the just act and the abstract Just: I mean, a thing is unjust in itself, by nature or by ordinance; well, when this has been embodied in act, there is an unjust act, but not till then, only some unjust thing. And similarly of a just act. (Perhaps [Greek: dikaiopragaema] is more correctly the common or generic term for just act, the word [Greek: dikaioma], which I have here used, meaning generally and properly the act corrective of the unjust act.) Now as to each of them, what kinds there are, and how many, and what is their object-matter, we must examine afterwards.

VIII] For the present we proceed to say that, the Justs and the Unjusts being what have been mentioned, a man is said to act unjustly or justly when he embodies these abstracts in voluntary actions, but when in involuntary, then he neither acts unjustly or justly except accidentally; I mean that the being just or unjust is really only accidental to the agents in such cases.

So both unjust and just actions are limited by the being voluntary or the contrary: for when an embodying of the Unjust is voluntary, then it is blamed and is at the same time also an unjust action: but, if voluntariness does not attach, there will be a thing which is in itself unjust but not yet an unjust action.

By voluntary, I mean, as we stated before, whatsoever of things in his own power a man does with knowledge, and the absence of ignorance as to the person to whom, or the instrument with which, or the result with which he does; as, for instance, whom he strikes, what he strikes him with, and with what probable result; and each of these points again, not accidentally nor by compulsion; as supposing another man were to seize his hand and strike a third person with it, here, of course, the owner of the hand acts not voluntarily, because it did not rest with him to do or leave undone: or again, it is conceivable that the person struck may be his father, and he may know that it is a man, or even one of the present company, whom he is striking, but not know that it is his father. And let these same distinctions be supposed to be carried into the case of the result and in fact the whole of any given action. In fine then, that is involuntary which is done through ignorance, or which, not resulting from ignorance, is not in the agent's control or is done on compulsion.

I mention these cases, because there are many natural *[Sidenote: 1135*b*] things which we do and suffer knowingly but still no one of which is either voluntary or involuntary, growing old, or dying, for instance.

Again, accidentality may attach to the unjust in like manner as to the just acts. For instance, a man may have restored what was deposited with him, but against his will and from fear of the consequences of a refusal: we must not say that he either does what is

just, or does justly, except accidentally: and in like manner the man who through compulsion and against his will fails to restore a deposit, must be said to do unjustly, or to do what is unjust, accidentally only.

Again, voluntary actions we do either from deliberate choice or without it; from it, when we act from previous deliberation; without it, when without any previous deliberation. Since then hurts which may be done in transactions between man and man are threefold, those mistakes which are attended with ignorance are, when a man either does a thing not to the man to whom he meant to do it, or not the thing he meant to do, or not with the instrument, or not with the result which he intended: either he did not think he should hit him at all, or not with this, or this is not the man he thought he should hit, or he did not think this would be the result of the blow but a result has followed which he did not anticipate; as, for instance, he did it not to wound but merely to prick him; or it is not the man whom, or the way in which, he meant.

Now when the hurt has come about contrary to all reasonable expectation, it is a Misadventure; when though not contrary to expectation yet without any viciousness, it is a Mistake; for a man makes a mistake when the origination of the cause rests with himself, he has a misadventure when it is external to himself. When again he acts with knowledge, but not from previous deliberation, it is an unjust action; for instance, whatever happens to men from anger or other passions which are necessary or natural: for when doing these hurts or making these mistakes they act unjustly of course and their actions are unjust, still they are not yet confirmed unjust or wicked persons by reason of these, because the hurt did not arise from depravity in the doer of it: but when it does arise from deliberate choice, then the doer is a confirmed unjust and depraved man.

And on this principle acts done from anger are fairly judged not to be from malice prepense, because it is not the man who acts in wrath who is the originator really but he who caused his wrath. And again, the question at issue in such cases is not respecting the fact but respecting the justice of the case, the occasion of anger being a notion of injury. I mean, that the parties do not dispute about the fact, as in questions of contract (where one of the two must be a rogue, unless real forgetfulness can be pleaded), but, admitting the fact, they dispute on which side the justice of the case lies (the one who plotted against the other, *i.e.* the real aggressor, of course, cannot be ignorant), so that the one thinks there is injustice committed while the other does not.

11364] Well then, a man acts unjustly if he has hurt another of deliberate purpose, and he who commits such acts of injustice is *ipso facto* an unjust character when they are in violation of the proportionate or the equal; and in like manner also a man is a just character when he acts justly of deliberate purpose, and he does act justly if he acts voluntarily.

Then as for involuntary acts of harm, they are either such as are excusable or such as are not: under the former head come all errors done not merely in ignorance but from ignorance; under the latter all that are done not from ignorance but in ignorance caused by some passion which is neither natural nor fairly attributable to human infirmity.

IX] Now a question may be raised whether we have spoken with sufficient distinctness as to being unjustly dealt with, and dealing unjustly towards others. First, whether the case is possible which Euripides has put, saying somewhat strangely,

"My mother he hath slain; the tale is short,

Either he willingly did slay her willing,

Or else with her will but against his own."

I mean then, is it really possible for a person to be unjustly dealt with with his own consent, or must every case of being unjustly dealt with be against the will of the sufferer as every act of unjust dealing is voluntary?

And next, are cases of being unjustly dealt with to be ruled all one way as every act of unjust dealing is voluntary? or may we say that some cases are voluntary and some involuntary?

Similarly also as regards being justly dealt with: all just acting is voluntary, so that it is fair to suppose that the being dealt with unjustly or justly must be similarly opposed, as to being either voluntary or involuntary.

Now as for being justly dealt with, the position that every case of this is voluntary is a strange one, for some are certainly justly dealt with without their will. The fact is a man may also fairly raise this question, whether in every case he who has suffered what is unjust is therefore unjustly dealt with, or rather that the case is the same with suffering as it is with acting; namely that in both it is possible to participate in what is just, but only accidentally. Clearly the case of what is unjust is similar: for doing things in themselves unjust is not identical with acting unjustly, nor is suffering them the same as being unjustly dealt with. So too of acting justly and being justly dealt with, since it is impossible to be unjustly dealt with unless some one else acts unjustly or to be justly dealt with unless some one else acts justly.

Now if acting unjustly is simply "hurting another voluntarily" (by which I mean, knowing whom you are hurting, and wherewith, and how you are hurting him), and the man who fails of self-control voluntarily hurts himself, then this will be a case of being voluntarily dealt unjustly with, and it will be possible for a man to deal unjustly with himself. (This by the way is one of the questions raised, whether it is possible for a man to deal unjustly with himself.) Or again, a man may, by reason of failing of self-control, receive hurt from another man acting voluntarily, and so here will be another case of being unjustly dealt with voluntarily. [Sidenote: 1136]

The solution, I take it, is this: the definition of being unjustly dealt with is not correct, but we must add, to the hurting with the knowledge of the person hurt and the instrument and the manner of hurting him, the fact of its being against the wish of the man who is hurt.

So then a man may be hurt and suffer what is in itself unjust voluntarily, but unjustly dealt with voluntarily no man can be: since no man wishes to be hurt, not even he who fails of self-control, who really acts contrary to his wish: for no man wishes for that which he does not *think* to be good, and the man who fails of self-control does not what he thinks he ought to do.

And again, he that gives away his own property (as Homer says Glaucus gave to Diomed, "armour of gold for brass, armour worth a hundred oxen for that which was worth but nine") is not unjustly dealt with, because the giving rests entirely with himself; but being unjustly dealt with does not, there must be some other person who is dealing unjustly towards him.

With respect to being unjustly dealt with then, it is clear that it is not voluntary.

There remain yet two points on which we purposed to speak: first, is he chargeable with an unjust act who in distribution has *given* the larger share to one party contrary to the proper rate, or he that *has* the larger share? next, can a man deal unjustly by himself?

In the first question, if the first-named alternative is possible and it is the distributor who acts unjustly and not he who has the larger share, then supposing that a person knowingly and willingly gives more to another than to himself here is a case of a man dealing unjustly by himself; which, in fact, moderate men are thought to do, for it is a characteristic of the equitable man to take less than his due.

Is not this the answer? that the case is not quite fairly stated, because of some other good, such as credit or the abstract honourable, in the supposed case the man did get the larger share. And again, the difficulty is solved by reference to the definition of unjust dealing: for the man suffers nothing contrary to his own wish, so that, on this score at least, he is not unjustly dealt with, but, if anything, he is hurt only.

It is evident also that it is the distributor who acts unjustly and not the man who has the greater share: because the mere fact of the abstract Unjust attaching to what a man does, does not constitute unjust action, but the doing this voluntarily: and voluntariness attaches to that quarter whence is the origination of the action, which clearly is in the distributor not in the receiver. And again the term doing is used in several senses; in one sense inanimate objects kill, or the hand, or the slave by his master's bidding; so the man in question does not act unjustly but does things which are in themselves unjust.

1137a] Again, suppose that a man has made a wrongful award in ignorance; in the eye of the law he does not act unjustly nor is his awarding unjust, but yet he is in a certain sense: for the Just according to law and primary or natural Just are not coincident: but, if he knowingly decided unjustly, then he himself as well as the receiver got the larger share, that is, either of favour from the receiver or private revenge against the other party: and so the man who decided unjustly from these motives gets a larger share, in exactly the same sense as a man would who received part of the actual matter of the unjust action: because in this case the man who wrongly adjudged, say a field, did not actually get land but money by his unjust decision.

Now men suppose that acting Unjustly rests entirely with themselves, and conclude that acting Justly is therefore also easy. But this is not really so; to have connection with a neighbour's wife, or strike one's neighbour, or give the money with one's hand, is of course easy and rests with one's self: but the doing these acts with certain inward dispositions neither is easy nor rests entirely with one's self. And in like way, the knowing what is Just and what Unjust men think no great instance of wisdom because it is not hard to comprehend those things of which the laws speak. They forget that these are not Just actions, except accidentally: to be Just they must be done and distributed in a certain manner: and this is a more difficult task than knowing what things are wholesome; for in this branch of knowledge it is an easy matter to know honey, wine, hellebore, cautery, or the use of the knife, but the knowing how one should administer these with a view to health, and to whom and at what time, amounts in fact to being a physician.

From this very same mistake they suppose also, that acting Unjustly is equally in the power of the Just man, for the Just man no less, nay even more, than the Unjust, may be able to do the particular acts; he may be able to have intercourse with a woman or strike a man; or the brave man to throw away his shield and turn his back and run this way or that. True: but then it is not the mere

doing these things which constitutes acts of cowardice or injustice (except accidentally), but the doing them with certain inward dispositions: just as it is not the mere using or not using the knife, administering or not administering certain drugs, which constitutes medical treatment or curing, but doing these things in a certain particular way.

Again the abstract principles of Justice have their province among those who partake of what is abstractedly good, and can have too much or too little of these. Now there are beings who cannot have too much of them, as perhaps the gods; there are others, again, to whom no particle of them is of use, those who are incurably wicked to whom all things are hurtful; others to whom they are useful to a certain degree: for this reason then the province of Justice is among Men.

1137b] We have next to speak of Equity and the Equitable, that is to say, of the relations of Equity to Justice and the Equitable to the Just; for when we look into the matter the two do not appear identical nor yet different in kind; and we sometimes commend the Equitable and the man who embodies it in his actions, so that by way of praise we commonly transfer the term also to other acts instead of the term good, thus showing that the more Equitable a thing is the better it is: at other times following a certain train of reasoning we arrive at a difficulty, in that the Equitable though distinct from the Just is yet praiseworthy; it seems to follow either that the Just is not good or the Equitable not Just, since they are by hypothesis different; or if both are good then they are identical.

This is a tolerably fair statement of the difficulty which on these grounds arises in respect of the Equitable; but, in fact, all these may be reconciled and really involve no contradiction: for the Equitable is Just, being also better than one form of Just, but is not better than the Just as though it were different from it in kind: Just and Equitable then are identical, and, both being good, the Equitable is the better of the two.

What causes the difficulty is this; the Equitable is Just, but not the Just which is in accordance with written law, being in fact a correction of that kind of Just. And the account of this is, that every law is necessarily universal while there are some things which it is not possible to speak of rightly in any universal or general statement. Where then there is a necessity for general statement, while a general statement cannot apply rightly to all cases, the law takes the generality of cases, being fully aware of the error thus involved; and rightly too notwithstanding, because the fault is not in the law, or in the framer of the law, but is inherent in the nature of the thing, because the matter of all action is necessarily such.

When then the law has spoken in general terms, and there arises a case of exception to the general rule, it is proper, in so far as the lawgiver omits the case and by reason of his universality of statement is wrong, to set right the omission by ruling it as the lawgiver himself would rule were he there present, and would have provided by law had he foreseen the case would arise. And so the Equitable is Just but better than one form of Just; I do not mean the abstract Just but the error which arises out of the universality of statement: and this is the nature of the Equitable, “a correction of Law, where Law is defective by reason of its universality.”

This is the reason why not all things are according to law, because there are things about which it is simply impossible to lay down a law, and so we want special enactments for particular cases. For to speak generally, the rule of the undefined must be itself undefined also, just as the rule to measure Lesbian building is made of lead: for this rule shifts according to the form of each stone and the special enactment according to the facts of the case in question.

1138a] It is clear then what the Equitable is; namely that it is Just but better than one form of Just: and hence it appears too who the Equitable man is: he is one who has a tendency to choose and carry out these principles, and who is not apt to press the letter of the law on the worse side but content to waive his strict claims though backed by the law: and this moral state is Equity, being a species of Justice, not a different moral state from Justice.

XI

The answer to the second of the two questions indicated above, “whether it is possible for a man to deal unjustly by himself,” is obvious from what has been already stated. In the first place, one class of Justs is those which are enforced by law in accordance with Virtue in the most extensive sense of the term: for instance, the law does not bid a man kill himself; and whatever it does not bid it forbids: well, whenever a man does hurt contrary to the law (unless by way of requital of hurt), voluntarily, i.e. knowing to whom he does it and wherewith, he acts Unjustly. Now he that from rage kills himself, voluntarily, does this in contravention of Right Reason, which the law does not permit. He therefore acts Unjustly: but towards whom? towards the Community, not towards himself (because he suffers with his own consent, and no man can be Unjustly dealt with with his own consent), and on this principle the Community punishes him; that is a certain infamy is attached to the suicide as to one who acts Unjustly towards the Community.

Next, a man cannot deal Unjustly by himself in the sense in which a man is Unjust who only does Unjust acts without being entirely bad (for the two things are different, because the Unjust man is in a way bad, as the coward is, not as though he were

chargeable with badness in the full extent of the term, and so he does not act Unjustly in this sense), because if it were so then it would be possible for the same thing to have been taken away from and added to the same person: but this is really not possible, the Just and the Unjust always implying a plurality of persons.

Again, an Unjust action must be voluntary, done of deliberate purpose, and aggressive (for the man who hurts because he has first suffered and is merely requiting the same is not thought to act Unjustly), but here the man does to himself and suffers the same things at the same time.

Again, it would imply the possibility of being Unjustly dealt with with one's own consent.

And, besides all this, a man cannot act Unjustly without his act falling under some particular crime; now a man cannot seduce his own wife, commit a burglary on his own premises, or steal his own property. After all, the general answer to the question is to allege what was settled respecting being Unjustly dealt with with one's own consent.

It is obvious, moreover, that being Unjustly dealt by and dealing Unjustly by others are both wrong; because the one is having less, the other having more, than the mean, and the case is parallel to that of the healthy in the healing art, and that of good condition in the art of training: but still the dealing Unjustly by others is the worst of the two, because this involves wickedness and is blameworthy; wickedness, I mean, either wholly, or nearly so (for not all voluntary wrong implies injustice), but the being Unjustly dealt by does not involve wickedness or injustice.

1138b] In itself then, the being Unjustly dealt by is the least bad, but accidentally it may be the greater evil of the two. However, scientific statement cannot take in such considerations; a pleurisy, for instance, is called a greater physical evil than a bruise: and yet this last may be the greater accidentally; it may chance that a bruise received in a fall may cause one to be captured by the enemy and slain.

Further: Just, in the way of metaphor and similitude, there may be I do not say between a man and himself exactly but between certain parts of his nature; but not Just of every kind, only such as belongs to the relation of master and slave, or to that of the head of a family. For all through this treatise the rational part of the Soul has been viewed as distinct from the irrational.

Now, taking these into consideration, there is thought to be a possibility of injustice towards one's self, because herein it is possible for men to suffer somewhat in contradiction of impulses really their own; and so it is thought that there is Just of a certain kind between these parts mutually, as between ruler and ruled.

Let this then be accepted as an account of the distinctions which we recognise respecting Justice and the rest of the moral virtues.

Book VI

I having stated in a former part of this treatise that men should choose the mean instead of either the excess or defect, and that the mean is according to the dictates of Right Reason; we will now proceed to explain this term.

For in all the habits which we have expressly mentioned, as likewise in all the others, there is, so to speak, a mark with his eye fixed on which the man who has Reason tightens or slacks his rope; and there is a certain limit of those mean states which we say

are in accordance with Right Reason, and lie between excess on the one hand and defect on the other.

Now to speak thus is true enough but conveys no very definite meaning: as, in fact, in all other pursuits requiring attention and diligence on which skill and science are brought to bear; it is quite true of course to say that men are neither to labour nor relax too much or too little, but in moderation, and as Right Reason directs; yet if this were all a man had he would not be greatly the wiser; as, for instance, if in answer to the question, what are proper applications to the body, he were to be told, “Oh! of course, whatever the science of medicine, and in such manner as the physician, directs.”

And so in respect of the mental states it is requisite not merely that this should be true which has been already stated, but further that it should be expressly laid down what Right Reason is, and what is the definition of it.

1139a] Now in our division of the Excellences of the Soul, we said there were two classes, the Moral and the Intellectual: the former we have already gone through; and we will now proceed to speak of the others, premising a few words respecting the Soul itself. It was stated before, you will remember, that the Soul consists of two parts, the Rational, and Irrational: we must now make a similar division of the Rational.

Let it be understood then that there are two parts of the Soul possessed of Reason; one whereby we realise those existences whose causes cannot be otherwise than they are, and one whereby we realise those which can be otherwise than they are (for there must be, answering to things generically different, generically different parts of the soul naturally adapted to each, since these parts of the soul possess their knowledge in virtue of a certain resemblance and appropriateness in themselves to the objects of which they are percipients); and let us name the former, “that which is apt to know,” the latter, “that which is apt to calculate” (because deliberating and calculating are the same, and no one ever deliberates about things which cannot be otherwise than they are: and so the Calculative will be one part of the Rational faculty of the soul).

We must discover, then, which is the best state of each of these, because that will be the Excellence of each; and this again is relative to the work each has to do.

II

There are in the Soul three functions on which depend moral action and truth; Sense, Intellect, Appetition, whether vague Desire or definite Will. Now of these Sense is the originating cause of no moral action, as is seen from the fact that brutes have Sense but are in no way partakers of moral action.

[Intellect and Will are thus connected,] what in the Intellectual operation is Affirmation and Negation that in the Will is Pursuit and Avoidance, And so, since Moral Virtue is a State apt to exercise Moral Choice and Moral Choice is Will consequent on deliberation, the Reason must be true and the Will right, to constitute good Moral Choice, and what the Reason affirms the Will must pursue. Now this Intellectual operation and this Truth is what bears upon Moral Action; of course truth and falsehood than the conclusion such knowledge as he has will be merely accidental.

IV

140a] Let thus much be accepted as a definition of Knowledge. Matter which may exist otherwise than it actually does in any given case (commonly called Contingent) is of two kinds, that which is the object of Making, and that which is the object of Doing; now Making and Doing are two different things (as we show in the exoteric treatise), and so that state of mind, conjoined with Reason, which is apt to Do, is distinct from that also conjoined with Reason, which is apt to Make: and for this reason they are not included one by the other, that is, Doing is not Making, nor Making Doing. Now as Architecture is an Art, and is the same as “a certain state of mind, conjoined with Reason, which is apt to Make,” and as there is no Art which is not such a state, nor any such state which is not an Art, Art, in its strict and proper sense, must be “a state of mind, conjoined with true Reason, apt to Make.”

Now all Art has to do with production, and contrivance, and seeing how any of those things may be produced which may either be or not be, and the origination of which rests with the maker and not with the thing made.

And, so neither things which exist or come into being necessarily, nor things in the way of nature, come under the province of Art, because these are self-originating. And since Making and Doing are distinct, Art must be concerned with the former and not the latter. And in a certain sense Art and Fortune are concerned with the same things, as, Agathon says by the way,

“Art Fortune loves, and is of her beloved.”

So Art, as has been stated, is “a certain state of mind, apt to Make, conjoined with true Reason;” its absence, on the contrary, is the same state conjoined with false Reason, and both are employed upon Contingent matter.

V

As for Practical Wisdom, we shall ascertain its nature by examining to what kind of persons we in common language ascribe it.

1140b] It is thought then to be the property of the Practically Wise man to be able to deliberate well respecting what is good and expedient for himself, not in any definite line, as what is conducive to health or strength, but what to living well. A proof of this is that we call men Wise in this or that, when they calculate well with a view to some good end in a case where there is no definite rule. And so, in a general way of speaking, the man who is good at deliberation will be Practically Wise. Now no man deliberates respecting things which cannot be otherwise than they are, nor such as lie not within the range of his own action: and so, since Knowledge requires strict demonstrative reasoning, of which Contingent matter does not admit (I say Contingent matter, because all matters of deliberation must be Contingent and deliberation cannot take place with respect to things which are Necessarily), Practical Wisdom cannot be Knowledge nor Art; nor the former, because what falls under the province of Doing must be Contingent; not the latter, because Doing and Making are different in kind.

It remains then that it must be “a state of mind true, conjoined with Reason, and apt to Do, having for its object those things which are good or bad for Man:” because of Making something beyond itself is always the object, but cannot be of Doing because the very well-doing is in itself an End.

For this reason we think Pericles and men of that stamp to be Practically Wise, because they can see what is good for themselves and for men in general, and we also think those to be such who are skilled in domestic management or civil government. In fact, this is the reason why we call the habit of perfected self-mastery by the name which in Greek it bears, etymologically signifying “that which preserves the Practical Wisdom:” for what it does preserve is the Notion I have mentioned, *i.e.* of one’s own true interest, For it is not every kind of Notion which the pleasant and the painful corrupt and pervert, as, for instance, that “the three angles of every rectilineal triangle are equal to two right angles,” but only those bearing on moral action.

For the Principles of the matters of moral action are the final cause of them: now to the man who has been corrupted by reason of pleasure or pain the Principle immediately becomes obscured, nor does he see that it is his duty to choose and act in each instance with a view to this final cause and by reason of it: for viciousness has a tendency to destroy the moral Principle: and so Practical Wisdom must be “a state conjoined with reason, true, having human good for its object, and apt to do.”

Then again Art admits of degrees of excellence, but Practical Wisdom does not: and in Art he who goes wrong purposely is preferable to him who does so unwittingly, but not so in respect of Practical Wisdom or the other Virtues. It plainly is then an Excellence of a certain kind, and not an Art.

Now as there are two parts of the Soul which have Reason, it must be the Excellence of the Opinionative [which we called before calculative or deliberative], because both Opinion and Practical Wisdom are exercised upon Contingent matter. And further, it is not simply a state conjoined with Reason, as is proved by the fact that such a state may be forgotten and so lost while Practical Wisdom cannot.

VI

Now Knowledge is a conception concerning universals and Necessary matter, and there are of course certain First Principles in all trains of demonstrative reasoning (that is of all Knowledge because this is connected with reasoning): that faculty, then, which takes in the first principles of that which comes under the range of Knowledge, cannot be either Knowledge, or Art, or Practical Wisdom: not Knowledge, because what is the object of Knowledge must be derived from demonstrative reasoning; not either of the other two, because they are exercised upon Contingent matter only. [Sidenote: 1141a] Nor can it be Science which takes in these, because the Scientific Man must in some cases depend on demonstrative Reasoning.

It comes then to this: since the faculties whereby we always attain truth and are never deceived when dealing with matter Necessary or even Contingent are Knowledge, Practical Wisdom, Science, and Intuition, and the faculty which takes in First Principles cannot be any of the three first; the last, namely Intuition, must be it which performs this function.

VII

Science is a term we use principally in two meanings: in the first place, in the Arts we ascribe it to those who carry their arts to the highest accuracy; Phidias, for instance, we call a Scientific or cunning sculptor; Polycleitus a Scientific or cunning statuary; meaning, in this instance, nothing else by Science than an excellence of art: in the other sense, we think some to be Scientific in a

general way, not in any particular line or in any particular thing, just as Homer says of a man in his Margites; “Him the Gods made neither a digger of the ground, nor ploughman, nor in any other way Scientific.”

So it is plain that Science must mean the most accurate of all Knowledge; but if so, then the Scientific man must not merely know the deductions from the First Principles but be in possession of truth respecting the First Principles. So that Science must be equivalent to Intuition and Knowledge; it is, so to speak, Knowledge of the most precious objects, *with a head on*.

I say of the most precious things, because it is absurd to suppose [Greek: politikae], or Practical Wisdom, to be the highest, unless it can be shown that Man is the most excellent of all that exists in the Universe. Now if “healthy” and “good” are relative terms, differing when applied to men or to fish, but “white” and “straight” are the same always, men must allow that the Scientific is the same always, but the Practically Wise varies: for whatever provides all things well for itself, to this they would apply the term Practically Wise, and commit these matters to it; which is the reason, by the way, that they call some brutes Practically Wise, such that is as plainly have a faculty of forethought respecting their own subsistence.

And it is quite plain that Science and [Greek: politikae] cannot be identical: because if men give the name of Science to that faculty which is employed upon what is expedient for themselves, there will be many instead of one, because there is not one and the same faculty employed on the good of all animals collectively, unless in the same sense as you may say there is one art of healing with respect to all living beings.

1141b] If it is urged that man is superior to all other animals, that makes no difference: for there are many other things more Godlike in their nature than Man, as, most obviously, the elements of which the Universe is composed.

It is plain then that Science is the union of Knowledge and Intuition, and has for its objects those things which are most precious in their nature. Accordingly, Anexagoras, Thales, and men of that stamp, people call Scientific, but not Practically Wise because they see them ignorant of what concerns themselves; and they say that what they know is quite out of the common run certainly, and wonderful, and hard, and very fine no doubt, but still useless because they do not seek after what is good for them as men.

But Practical Wisdom is employed upon human matters, and such as are objects of deliberation (for we say, that to deliberate well is most peculiarly the work of the man who possesses this Wisdom), and no man deliberates about things which cannot be otherwise than they are, nor about any save those that have some definite End and this End good resulting from Moral Action; and the man to whom we should give the name of Good in Counsel, simply and without modification, is he who in the way of calculation has a capacity for attaining that of practical goods which is the best for Man. Nor again does Practical Wisdom consist in a knowledge of general principles only, but it is necessary that one should know also the particular details, because it is apt to act, and action is concerned with details: for which reason sometimes men who have not much knowledge are more practical than others who have; among others, they who derive all they know from actual experience: suppose a man to know, for instance, that light meats are easy of digestion and wholesome, but not what kinds of meat are light, he will not produce a healthy state; that man will have a much better chance of doing so, who knows that the flesh of birds is light and wholesome. Since then Practical Wisdom is apt to act, one ought to have both kinds of knowledge, or, if only one, the knowledge of details rather than of Principles. So there will be in respect of Practical Wisdom the distinction of supreme and subordinate.

VIII

Further: [Greek: politikhae] and Practical Wisdom are the same mental state, but the point of view is not the same.

Of Practical Wisdom exerted upon a community that which I would call the Supreme is the faculty of Legislation; the subordinate, which is concerned with the details, generally has the common name [Greek: politikhae], and its functions are Action and Deliberation (for the particular enactment is a matter of action, being the ultimate issue of this branch of Practical Wisdom, and therefore people commonly say, that these men alone are really engaged in government, because they alone act, filling the same place relatively to legislators, that workmen do to a master).

Again, that is thought to be Practical Wisdom in the most proper sense which has for its object the interest of the Individual: and this usually appropriates the common name: the others are called respectively Domestic Management, Legislation, Executive Government divided into two branches, Deliberative and Judicial. Now of course, knowledge for one’s self is one kind of knowledge, but it admits of many shades of difference: and it is a common notion that the man [Sidenote:1142a] who knows and busies himself about his own concerns merely is the man of Practical Wisdom, while they who extend their solicitude to society at large are considered meddlesome.

Euripides has thus embodied this sentiment; “How,” says one of his Characters, “How foolish am I, who whereas I might have shared equally, idly numbered among the multitude of the army ... for them that are busy and meddlesome [Jove hates],” because

the generality of mankind seek their own good and hold that this is their proper business. It is then from this opinion that the notion has arisen that such men are the Practically-Wise. And yet it is just possible that the good of the individual cannot be secured independently of connection with a family or a community. And again, how a man should manage his own affairs is sometimes not quite plain, and must be made a matter of inquiry.

A corroboration of what I have said is the fact, that the young come to be geometricians, and mathematicians, and Scientific in such matters, but it is not thought that a young man can come to be possessed of Practical Wisdom: now the reason is, that this Wisdom has for its object particular facts, which come to be known from experience, which a young man has not because it is produced only by length of time.

By the way, a person might also inquire why a boy may be made a mathematician but not Scientific or a natural philosopher. Is not this the reason? that mathematics are taken in by the process of abstraction, but the principles of Science and natural philosophy must be gained by experiment; and the latter young men talk of but do not realise, while the nature of the former is plain and clear.

Again, in matter of practice, error attaches either to the general rule, in the process of deliberation, or to the particular fact: for instance, this would be a general rule, “All water of a certain gravity is bad;” the particular fact, “this water is of that gravity.”

And that Practical Wisdom is not knowledge is plain, for it has to do with the ultimate issue, as has been said, because every object of action is of this nature.

To Intuition it is opposed, for this takes in those principles which cannot be proved by reasoning, while Practical Wisdom is concerned with the ultimate particular fact which cannot be realised by Knowledge but by Sense; I do not mean one of the five senses, but the same by which we take in the mathematical fact, that no rectilineal figure can be contained by less than three lines, i.e. that a triangle is the ultimate figure, because here also is a stopping point.

This however is Sense rather than Practical Wisdom, which is of another kind.

IX

Now the acts of inquiring and deliberating differ, though deliberating is a kind of inquiring. We ought to ascertain about Good Counsel likewise what it is, whether a kind of Knowledge, or Opinion, or Happy Conjecture, or some other kind of faculty. Knowledge it obviously is not, because men do not inquire about what they know, and Good Counsel is a kind of deliberation, and the man who is deliberating is inquiring and calculating. [Sidenote:1142b]

Neither is it Happy Conjecture; because this is independent of reasoning, and a rapid operation; but men deliberate a long time, and it is a common saying that one should execute speedily what has been resolved upon in deliberation, but deliberate slowly.

Quick perception of causes again is a different faculty from good counsel, for it is a species of Happy Conjecture. Nor is Good Counsel Opinion of any kind.

Well then, since he who deliberates ill goes wrong, and he who deliberates well does so rightly, it is clear that Good Counsel is rightness of some kind, but not of Knowledge nor of Opinion: for Knowledge cannot be called right because it cannot be wrong, and Rightness of Opinion is Truth: and again, all which is the object of opinion is definitely marked out.

Still, however, Good Counsel is not independent of Reason, Does it remain then that it is a rightness of Intellectual Operation simply, because this does not amount to an assertion; and the objection to Opinion was that it is not a process of inquiry but already a definite assertion; whereas whosoever deliberates, whether well or ill, is engaged in inquiry and calculation.

Well, Good Counsel is a Rightness of deliberation, and so the first question must regard the nature and objects of deliberation. Now remember Rightness is an equivocal term; we plainly do not mean Rightness of any kind whatever; the [Greek: akrataes], for instance, or the bad man, will obtain by his calculation what he sets before him as an object, and so he may be said to have deliberated *rightly* in one sense, but will have attained a great evil. Whereas to have deliberated well is thought to be a good, because Good Counsel is Rightness of deliberation of such a nature as is apt to attain good.

But even this again you may get by false reasoning, and hit upon the right effect though not through right means, your middle term being fallacious: and so neither will this be yet Good Counsel in consequence of which you get what you ought but not through proper means.

Again, one man may hit on a thing after long deliberation, another quickly. And so that before described will not be yet Good Counsel, but the Rightness must be with reference to what is expedient; and you must have a proper end in view, pursue it in a right manner and right time.

Once more. One may deliberate well either generally or towards some particular End. Good counsel in the general then is that which goes right towards that which is the End in a general way of consideration; in particular, that which does so towards some particular End.

Since then deliberating well is a quality of men possessed of Practical Wisdom, Good Counsel must be "Rightness in respect of what conduces to a given End, of which Practical Wisdom is the true conception." [Sidenote: X 1143*a*] There is too the faculty of Judiciousness, and also its absence, in virtue of which we call men Judicious or the contrary.

Now Judiciousness is neither entirely identical with Knowledge or Opinion (for then all would have been Judicious), nor is it any one specific science, as medical science whose object matter is things wholesome; or geometry whose object matter is magnitude: for it has not for its object things which always exist and are immutable, nor of those things which come into being just any which may chance; but those in respect of which a man might doubt and deliberate.

And so it has the same object matter as Practical Wisdom; yet the two faculties are not identical, because Practical Wisdom has the capacity for commanding and taking the initiative, for its End is "what one should do or not do:" but Judiciousness is only apt to decide upon suggestions (though we do in Greek put "well" on to the faculty and its concrete noun, these really mean exactly the same as the plain words), and Judiciousness is neither the having Practical Wisdom, nor attaining it: but just as learning is termed [Greek: sunievai] when a man uses his knowledge, so judiciousness consists in employing the Opinionative faculty in judging concerning those things which come within the province of Practical Wisdom, when another enunciates them; and not judging merely, but judging well (for [Greek: eu] and [Greek: kalos] mean exactly the same thing). And the Greek name of this faculty is derived from the use of the term [Greek: suvievai] in learning: [Greek: mavthaveiv] and [Greek: suvievai] being often used as synonymous.

XI] The faculty called [Greek: gvomh], in right of which we call men [Greek: euyvomoves], or say they have [Greek: gvomh], is "the right judgment of the equitable man." A proof of which is that we most commonly say that the equitable man has a tendency to make allowance, and the making allowance in certain cases is equitable. And [Greek: sungvomae] (the word denoting allowance) is right [Greek: gvomh] having a capacity of making equitable decisions, By "right" I mean that which attains the True. Now all these mental states tend to the same object, as indeed common language leads us to expect: I mean, we speak of [Greek: gnomae], Judiciousness, Practical Wisdom, and Practical Intuition, attributing the possession of [Greek: gnomae] and Practical Intuition to the same Individuals whom we denominate Practically-Wise and Judicious: because all these faculties are employed upon the extremes, i.e. on particular details; and in right of his aptitude for deciding on the matters which come within the province of the Practically-Wise, a man is Judicious and possessed of good [Greek: gnomae]; i.e. he is disposed to make allowance, for considerations of equity are entertained by all good men alike in transactions with their fellows.

And all matters of Moral Action belong to the class of particulars, otherwise called extremes: for the man of Practical Wisdom must know them, and Judiciousness and [Greek: gnomae] are concerned with matters of Moral Actions, which are extremes.

143b] Intuition, moreover, takes in the extremes at both ends: I mean, the first and last terms must be taken in not by reasoning but by Intuition [so that Intuition comes to be of two kinds], and that which belongs to strict demonstrative reasonings takes in immutable, i.e. Necessary, first terms; while that which is employed in practical matters takes in the extreme, the Contingent, and the minor Premiss: for the minor Premisses are the source of the Final Cause, Universals being made up out of Particulars. To take in these, of course, we must have Sense, i.e. in other words Practical Intuition. And for this reason these are thought to be simply gifts of nature; and whereas no man is thought to be Scientific by nature, men are thought to have [Greek: gnomae], and Judiciousness, and Practical Intuition: a proof of which is that we think these faculties are a consequence even of particular ages, and this given age has Practical Intuition and [Greek: gnomae], we say, as if under the notion that nature is the cause. And thus Intuition is both the beginning and end, because the proofs are based upon the one kind of extremes and concern the other.

And so one should attend to the undemonstrable dicta and opinions of the skilful, the old and the Practically-Wise, no less than to those which are based on strict reasoning, because they see aright, having gained their power of moral vision from experience.

XII

Well, we have now stated the nature and objects of Practical Wisdom and Science respectively, and that they belong each to a different part of the Soul. But I can conceive a person questioning their utility. "Science," he would say, "concerns itself with none of the causes of human happiness (for it has nothing to do with producing anything): Practical Wisdom has this recommendation, I grant, but where is the need of it, since its province is those things which are just and honourable, and good for man, and these are the things which the good man as such does; but we are not a bit the more apt to do them because we know them, since the Moral Virtues are Habits; just as we are not more apt to be healthy or in good condition from mere knowledge of what relates to these (I

mean, of course, things so called not from their producing health, etc., but from their evidencing it in a particular subject), for we are not more apt to be healthy and in good condition merely from knowing the art of medicine or training.

"If it be urged that *knowing what is* good does not by itself make a Practically-Wise man but *becoming* good; still this Wisdom will be no use either to those that are good, and so have it already, or to those who have it not; because it will make no difference to them whether they have it themselves or put themselves under the guidance of others who have; and we might be contented to be in respect of this as in respect of health: for though we wish to be healthy still we do not set about learning the art of healing.

"Furthermore, it would seem to be strange that, though lower in the scale than Science, it is to be its master; which it is, because whatever produces results takes the rule and directs in each matter."

This then is what we are to talk about, for these are the only points now raised.

144a] Now first we say that being respectively Excellences of different parts of the Soul they must be choiceworthy, even on the supposition that they neither of them produce results.

In the next place we say that they *do* produce results; that Science makes Happiness, not as the medical art but as healthiness makes health: because, being a part of Virtue in its most extensive sense, it makes a man happy by being possessed and by working.

Next, Man's work *as Man* is accomplished by virtue of Practical Wisdom and Moral Virtue, the latter giving the right aim and direction, the former the right means to its attainment; but of the fourth part of the Soul, the mere nutritive principle, there is no such Excellence, because nothing is in its power to do or leave undone.

As to our not being more apt to do what is noble and just by reason of possessing Practical Wisdom, we must begin a little higher up, taking this for our starting-point. As we say that men may do things in themselves just and yet not be just men; for instance, when men do what the laws require of them, either against their will, or by reason of ignorance or something else, at all events not for the sake of the things themselves; and yet they do what they ought and all that the good man should do; so it seems that to be a good man one must do each act in a particular frame of mind, I mean from Moral Choice and for the sake of the things themselves which are done. Now it is Virtue which makes the Moral Choice right, but whatever is naturally required to carry out that Choice comes under the province not of Virtue but of a different faculty. We must halt, as it were, awhile, and speak more clearly on these points.

There is then a certain faculty, commonly named Cleverness, of such a nature as to be able to do and attain whatever conduces to *any* given purpose: now if that purpose be a good one the faculty is praiseworthy; if otherwise, it goes by a name which, denoting strictly the ability, implies the willingness to do *anything*; we accordingly call the Practically-Wise Clever, and also those who can and will do anything.

Now Practical Wisdom is not identical with Cleverness, nor is it without this power of adapting means to ends: but this Eye of the Soul (as we may call it) does not attain its proper state without goodness, as we have said before and as is quite plain, because the syllogisms into which Moral Action may be analysed have for their Major Premiss, "since ————is the End and the Chief Good" (fill up the blank with just anything you please, for we merely want to exhibit the Form, so that anything will do), but *how* this blank should be filled is seen only by the good man: because Vice distorts the moral vision and causes men to be deceived in respect of practical principles.

It is clear, therefore, that a man cannot be a Practically-Wise, without being a good, man.

XIII

144b] We must inquire again also about Virtue: for it may be divided into Natural Virtue and Matured, which two bear to each other a relation similar to that which Practical Wisdom bears to Cleverness, one not of identity but resemblance. I speak of Natural Virtue, because men hold that each of the moral dispositions attach to us all somehow by nature: we have dispositions towards justice, self-mastery and courage, for instance, immediately from our birth: but still we seek Goodness in its highest sense as something distinct from these, and that these dispositions should attach to us in a somewhat different fashion. Children and brutes have these natural states, but then they are plainly hurtful unless combined with an intellectual element: at least thus much is matter of actual experience and observation, that as a strong body destitute of sight must, if set in motion, fall violently because it has not sight, so it is also in the case we are considering: but if it can get the intellectual element it then excels in acting. Just so the Natural State of Virtue, being like this strong body, will then be Virtue in the highest sense when it too is combined with the intellectual element.

So that, as in the case of the Opinionative faculty, there are two forms, Cleverness and Practical Wisdom; so also in the case of the Moral there are two, Natural Virtue and Matured; and of these the latter cannot be formed without Practical Wisdom.

This leads some to say that all the Virtues are merely intellectual Practical Wisdom, and Socrates was partly right in his inquiry and partly wrong: wrong in that he thought all the Virtues were merely intellectual Practical Wisdom, right in saying they were not independent of that faculty.

A proof of which is that now all, in defining Virtue, add on the "state" [mentioning also to what standard it has reference, namely that] "which is accordant with Right Reason:" now "right" means in accordance with Practical Wisdom. So then all seem to have an instinctive notion that that state which is in accordance with Practical Wisdom is Virtue; however, we must make a slight change in their statement, because that state is Virtue, not merely which is in accordance with but which implies the possession of Right Reason; which, upon such matters, is Practical Wisdom. The difference between us and Socrates is this: he thought the Virtues were reasoning processes (*i.e.* that they were all instances of Knowledge in its strict sense), but we say they imply the possession of Reason.

From what has been said then it is clear that one cannot be, strictly speaking, good without Practical Wisdom nor Practically-Wise without moral goodness.

And by the distinction between Natural and Matured Virtue one can meet the reasoning by which it might be argued "that the Virtues are separable because the same man is not by nature most inclined to all at once so that he will have acquired this one before he has that other:" we would reply that this is possible with respect to the Natural Virtues but not with respect to those in right of which a man is denominated simply good: because they will all belong to him together with the one faculty of Practical Wisdom. [Sidenote:1145a]

It is plain too that even had it not been apt to act we should have needed it, because it is the Excellence of a part of the Soul; and that the moral choice cannot be right independently of Practical Wisdom and Moral Goodness; because this gives the right End, that causes the doing these things which conduce to the End.

Then again, it is not Master of Science (i.e. of the superior part of the Soul), just as neither is the healing art Master of health; for it does not make use of it, but looks how it may come to be: so it commands for the sake of it but does not command it.

The objection is, in fact, about as valid as if a man should say [Greek: politikae] governs the gods because it gives orders about all things in the community.

APPENDIX

On [Greek: epistaemae], from I. Post. Analyt. chap. i. and ii.

(Such parts only are translated as throw light on the Ethics.)

All teaching, and all intellectual learning, proceeds on the basis of previous knowledge, as will appear on an examination of all. The Mathematical Sciences, and every other system, draw their conclusions in this method. So too of reasonings, whether by syllogism, or induction: for both teach through what is previously known, the former assuming the premisses as from wise men, the latter proving universals from the evidentness of the particulars. In like manner too rhetoricians persuade, either through examples (which amounts to induction), or through enthymemes (which amounts to syllogism).

Well, we suppose that we *know* things (in the strict and proper sense of the word) when we suppose ourselves to know the cause by reason of which the thing is to be the cause of it; and that this cannot be otherwise. It is plain that the idea intended to be conveyed by the term *knowing* is something of this kind; because they who do not really know suppose themselves thus related to the matter in hand and they who do know really are so that of whatsoever there is properly speaking Knowledge this cannot be otherwise than it is Whether or no there is another way of knowing we will say afterwards, but we do say that we know through demonstration, by which I mean a syllogism apt to produce Knowledge, i.e. in right of which through having it, we know.

If Knowledge then is such as we have described it, the Knowledge produced by demonstrative reasoning must be drawn from premisses *true* and *first*, and *incapable of syllogistic proof*, and *better known*, and *prior in order of time*, and *causes of the conclusion*, for so the principles will be akin to the conclusion demonstrated.

(Syllogism, of course there may be without such premisses, but it will not be demonstration because it will not produce knowledge).

True, they must be, because it is impossible to know that which is not.

First, that is indemonstrable, because, if demonstrable, he cannot be said to *know* them who has no demonstration of them for knowing such things as are demonstrable is the same as having demonstration of them.

Causes they must be, and *better known*, and *prior* in time, *causes*, because we then know when we are acquainted with the cause, and *prior*, if causes, and *known beforehand*, not merely comprehended in idea but known to exist (The terms prior, and better known, bear two senses for *prior by nature* and *prior relatively to ourselves* are not the same, nor *better known by nature*, and *better known to us* I mean, by *prior* and *better known relatively to ourselves*, such things as are nearer to sensation, but abstractedly so such as are further Those are furthest which are most universal those nearest which are particulars, and these are mutually opposed) And by *first*, I mean *principles akin to the conclusion*, for principle means the same as first And the principle or first step in demonstration is a proposition incapable of syllogistic proof, i. e. one to which there is none prior. Now of such syllogistic principles I call that a [Greek: thxsis] which you cannot demonstrate, and which is unnecessary with a view to learning something else. That which is necessary in order to learn something else is an Axiom.

Further, since one is to believe and know the thing by having a syllogism of the kind called demonstration, and what constitutes it to be such is the nature of the premisses, it is necessary not merely to *know before*, but to *know better than the conclusion*, either all or at least some of, the principles, because that which is the cause of a quality inhering in something else always inheres itself more as the cause of our loving is itself more lovable. So, since the principles are the cause of our knowing and behoving we know and believe them more, because by reason of them we know also the conclusion following.

Further: the man who is to have the Knowledge which comes through demonstration must not merely know and believe his principles better than he does his conclusion, but he must believe nothing more firmly than the contradictories of those principles out of which the contrary fallacy may be constructed: since he who *knows*, is to be simply and absolutely infallible.

Book VII

I

Next we must take a different point to start from, and observe that of what is to be avoided in respect of moral character there are three forms; Vice, Imperfect Self-Control, and Brutishness. Of the two former it is plain what the contraries are, for we call the one Virtue, the other Self-Control; and as answering to Brutishness it will be most suitable to assign Superhuman, i.e. heroical and godlike Virtue, as, in Homer, Priam says of Hector “that he was very excellent, nor was he like the offspring of mortal man, but of a god.” and so, if, as is commonly said, men are raised to the position of gods by reason of very high excellence in Virtue, the state opposed to the Brutish will plainly be of this nature: because as brutes are not virtuous or vicious so neither are gods; but the state of these is something more precious than Virtue, of the former something different in kind from Vice.

And as, on the one hand, it is a rare thing for a man to be godlike (a term the Lacedaemonians are accustomed to use when they admire a man exceedingly; [Greek:seios anhæp] they call him), so the brutish man is rare; the character is found most among barbarians, and some cases of it are caused by disease or maiming; also such men as exceed in vice all ordinary measures we therefore designate by this opprobrious term. Well, we must in a subsequent place make some mention of this disposition, and Vice has been spoken of before: for the present we must speak of Imperfect Self-Control and its kindred faults of Softness and Luxury, on the one hand, and of Self-Control and Endurance on the other; since we are to conceive of them, not as being the same states exactly as Virtue and Vice respectively, nor again as differing in kind. [Sidenote:1145b] And we should adopt the same course as before, i.e. state the phenomena, and, after raising and discussing difficulties which suggest themselves, then exhibit, if possible, all the opinions afloat respecting these affections of the moral character; or, if not all, the greater part and the most important: for we

may consider we have illustrated the matter sufficiently when the difficulties have been solved, and such theories as are most approved are left as a residuum.

The chief points may be thus enumerated. It is thought,

I. That Self-Control and Endurance belong to the class of things good and praiseworthy, while Imperfect Self-Control and Softness belong to that of things low and blameworthy.

II. That the man of Self-Control is identical with the man who is apt to abide by his resolution, and the man of Imperfect Self-Control with him who is apt to depart from his resolution.

III. That the man of Imperfect Self-Control does things at the instigation of his passions, knowing them to be wrong, while the man of Self-Control, knowing his lusts to be wrong, refuses, by the influence of reason, to follow their suggestions.

IV. That the man of Perfected Self-Mastery unites the qualities of Self-Control and Endurance, and some say that every one who unites these is a man of Perfect Self-Mastery, others do not.

V. Some confound the two characters of the man who has *no* Self-Control, and the man of *Imperfect Self-Control*, while others distinguish between them.

VI. It is sometimes said that the man of Practical Wisdom cannot be a man of Imperfect Self-Control, sometimes that men who are Practically Wise and Clever are of Imperfect Self-Control.

VII. Again, men are said to be of Imperfect Self-Control, not simply but with the addition of the thing wherein, as in respect of anger, of honour, and gain.

These then are pretty well the common statements.

II

Now a man may raise a question as to the nature of the right conception in violation of which a man fails of Self-Control.

That he can so fail when *knowing* in the strict sense what is right some say is impossible: for it is a strange thing, as Socrates thought, that while Knowledge is present in his mind something else should master him and drag him about like a slave. Socrates in fact contended generally against the theory, maintaining there is no such state as that of Imperfect Self-Control, for that no one acts contrary to what is best conceiving it to be best but by reason of ignorance what is best.

With all due respect to Socrates, his account of the matter is at variance with plain facts, and we must inquire with respect to the affection, if it be caused by ignorance what is the nature of the ignorance: for that the man so failing does not suppose his acts to be right before he is under the influence of passion is quite plain.

There are people who partly agree with Socrates and partly not: that nothing can be stronger than Knowledge they agree, but that no man acts in contravention of his conviction of what is better they do not agree; and so they say that it is not Knowledge, but only Opinion, which the man in question has and yet yields to the instigation of his pleasures.

146a] But then, if it is Opinion and not Knowledge, that is it the opposing conception be not strong but only mild (as in the case of real doubt), the not abiding by it in the face of strong lusts would be excusable: but wickedness is not excusable, nor is anything which deserves blame.

Well then, is it Practical Wisdom which in this case offers opposition: for that is the strongest principle? The supposition is absurd, for we shall have the same man uniting Practical Wisdom and Imperfect Self-Control, and surely no single person would maintain that it is consistent with the character of Practical Wisdom to do voluntarily what is very wrong; and besides we have shown before that the very mark of a man of this character is aptitude to act, as distinguished from mere knowledge of what is right; because he is a man conversant with particular details, and possessed of all the other virtues.

Again, if the having strong and bad lusts is necessary to the idea of the man of Self-Control, this character cannot be identical with the man of Perfected Self-Mastery, because the having strong desires or bad ones does not enter into the idea of this latter character: and yet the man of Self-Control must have such: for suppose them good; then the moral state which should hinder a man from following their suggestions must be bad, and so Self-Control would not be in all cases good: suppose them on the other hand to be weak and not wrong, it would be nothing grand; nor anything great, supposing them to be wrong and weak.

Again, if Self-Control makes a man apt to abide by all opinions without exception, it may be bad, as suppose the case of a false opinion: and if Imperfect Self-Control makes a man apt to depart from all without exception, we shall have cases where it will be

good; take that of Neoptolemus in the Philoctetes of Sophocles, for instance: he is to be praised for not abiding by what he was persuaded to by Ulysses, because he was pained at being guilty of falsehood.

Or again, false sophistical reasoning presents a difficulty: for because men wish to prove paradoxes that they may be counted clever when they succeed, the reasoning that has been used becomes a difficulty: for the intellect is fettered; a man being unwilling to abide by the conclusion because it does not please his judgment, but unable to advance because he cannot disentangle the web of sophistical reasoning.

Or again, it is conceivable on this supposition that folly joined with Imperfect Self-Control may turn out, in a given case, goodness: for by reason of his imperfection of self-control a man acts in a way which contradicts his notions; now his notion is that what is really good is bad and ought not to be done; and so he will eventually do what is good and not what is bad.

Again, on the same supposition, the man who acting on conviction pursues and chooses things because they are pleasant must be thought a better man than he who does so not by reason of a quasi-rational conviction but of Imperfect Self-Control: because he is more open to cure by reason of the possibility of his receiving a contrary conviction. But to the man of Imperfect Self-Control would apply the proverb, “when water chokes, what should a man drink then?” for had he never been convinced at all in respect of [Sidenote: 1146b] what he does, then by a conviction in a contrary direction he might have stopped in his course; but now though he has had convictions he notwithstanding acts against them.

Again, if any and every thing is the object-matter of Imperfect and Perfect Self-Control, who is the man of Imperfect Self-Control simply? because no one unites all cases of it, and we commonly say that some men are so simply, not adding any particular thing in which they are so.

Well, the difficulties raised are pretty near such as I have described them, and of these theories we must remove some and leave others as established; because the solving of a difficulty is a positive act of establishing something as true.

III

Now we must examine first whether men of Imperfect Self-Control act with a knowledge of what is right or not: next, if with such knowledge, in what sense; and next what are we to assume is the object-matter of the man of Imperfect Self-Control, and of the man of Self-Control; I mean, whether pleasure and pain of all kinds or certain definite ones; and as to Self-Control and Endurance, whether these are designations of the same character or different. And in like manner we must go into all questions which are connected with the present.

But the real starting point of the inquiry is, whether the two characters of Self-Control and Imperfect Self-Control are distinguished by their object-matter, or their respective relations to it. I mean, whether the man of Imperfect Self-Control is such simply by virtue of having such and such object-matter; or not, but by virtue of his being related to it in such and such a way, or by virtue of both: next, whether Self-Control and Imperfect Self-Control are unlimited in their object-matter: because he who is designated without any addition a man of Imperfect Self-Control is not unlimited in his object-matter, but has exactly the same as the man who has lost all Self-Control: nor is he so designated because of his relation to this object-matter merely (for then his character would be identical with that just mentioned, loss of all Self-Control), but because of his relation to it being such and such. For the man who has lost all Self-Control is led on with deliberate moral choice, holding that it is his line to pursue pleasure as it rises: while the man of Imperfect Self-Control does not think that he ought to pursue it, but does pursue it all the same.

Now as to the notion that it is True Opinion and not Knowledge in contravention of which men fail in Self-Control, it makes no difference to the point in question, because some of those who hold Opinions have no doubt about them but suppose themselves to have accurate Knowledge; if then it is urged that men holding Opinions will be more likely than men who have Knowledge to act in contravention of their conceptions, as having but a moderate belief in them; we reply, Knowledge will not differ in this respect from Opinion: because some men believe their own Opinions no less firmly than others do their positive Knowledge: Heraclitus is a case in point.

Rather the following is the account of it: the term *knowing* has two senses; both the man who does not use his Knowledge, and he who does, are said to *know*: there will be a difference between a man’s acting wrongly, who though possessed of Knowledge does not call it into operation, and his doing so who has it and actually exercises it: the latter is a strange case, but the mere having, if not exercising, presents no anomaly.

147a] Again, as there are two kinds of propositions affecting action, universal and particular, there is no reason why a man may not act against his Knowledge, having both propositions in his mind, using the universal but not the particular, for the particulars are the objects of moral action.

There is a difference also in universal propositions; a universal proposition may relate partly to a man's self and partly to the thing in question: take the following for instance; "dry food is good for every man," this may have the two minor premisses, "this is a man," and "so and so is dry food;" but whether a given substance is so and so a man either has not the Knowledge or does not exert it. According to these different senses there will be an immense difference, so that for a man to *know* in the one sense, and yet act wrongly, would be nothing strange, but in any of the other senses it would be a matter for wonder.

Again, men may have Knowledge in a way different from any of those which have been now stated: for we constantly see a man's state so differing by having and not using Knowledge, that he has it in a sense and also has not; when a man is asleep, for instance, or mad, or drunk: well, men under the actual operation of passion are in exactly similar conditions; for anger, lust, and some other such-like things, manifestly make changes even in the body, and in some they even cause madness; it is plain then that we must say the men of Imperfect Self-Control are in a state similar to these.

And their saying what embodies Knowledge is no proof of their actually then exercising it, because they who are under the operation of these passions repeat demonstrations; or verses of Empedocles, just as children, when first learning, string words together, but as yet know nothing of their meaning, because they must grow into it, and this is a process requiring time: so that we must suppose these men who fail in Self-Control to say these moral sayings just as actors do. Furthermore, a man may look at the account of the phænomenon in the following way, from an examination of the actual working of the mind: All action may be analysed into a syllogism, in which the one premiss is an universal maxim and the other concerns particulars of which Sense [moral or physical, as the case may be] is cognisant: now when one results from these two, it follows necessarily that, as far as theory goes the mind must assert the conclusion, and in practical propositions the man must act accordingly. For instance, let the universal be, "All that is sweet should be tasted," the particular, "This is sweet;" it follows necessarily that he who is able and is not hindered should not only draw, but put in practice, the conclusion "This is to be tasted." When then there is in the mind one universal proposition forbidding to taste, and the other "All that is sweet is pleasant" with its minor "This is sweet" (which is the one that really works), and desire happens to be in the man, the first universal bids him avoid this but the desire leads him on to taste; for it has the power of moving the various organs: and so it results that he fails in Self-Control, [Sidenote:1147b] in a certain sense under the influence of Reason and Opinion not contrary in itself to Reason but only accidentally so; because it is the desire that is contrary to Right Reason, but not the Opinion: and so for this reason brutes are not accounted of Imperfect Self-Control, because they have no power of conceiving universals but only of receiving and retaining particular impressions.

As to the manner in which the ignorance is removed and the man of Imperfect Self-Control recovers his Knowledge, the account is the same as with respect to him who is drunk or asleep, and is not peculiar to this affection, so physiologists are the right people to apply to. But whereas the minor premiss of every practical syllogism is an opinion on matter cognisable by Sense and determines the actions; he who is under the influence of passion either has not this, or so has it that his having does not amount to *knowing* but merely saying, as a man when drunk might repeat Empedocles' verses; and because the minor term is neither universal, nor is thought to have the power of producing Knowledge in like manner as the universal term: and so the result which Socrates was seeking comes out, that is to say, the affection does not take place in the presence of that which is thought to be specially and properly Knowledge, nor is this dragged about by reason of the affection, but in the presence of that Knowledge which is conveyed by Sense.

Let this account then be accepted of the question respecting the failure in Self-Control, whether it is with Knowledge or not; and, if with knowledge, with what kind of knowledge such failure is possible.

IV

The next question to be discussed is whether there is a character to be designated by the term "of Imperfect Self-Control" simply, or whether all who are so are to be accounted such, in respect of some particular thing; and, if there is such a character, what is his object-matter.

Now that pleasures and pains are the object-matter of men of Self-Control and of Endurance, and also of men of Imperfect Self-Control and Softness, is plain.

Further, things which produce pleasure are either necessary, or objects of choice in themselves but yet admitting of excess. All bodily things which produce pleasure are necessary; and I call such those which relate to food and other grosser appetities, in short such bodily things as we assumed were the Object-matter of absence of Self-Control and of Perfected Self-Mastery.

The other class of objects are not necessary, but objects of choice in themselves: I mean, for instance, victory, honour, wealth, and such-like good or pleasant things. And those who are excessive in their liking for such things contrary to the principle of Right Reason which is in their own breasts we do not designate men of Imperfect Self-Control simply, but with the addition of the thing

wherein, as in respect of money, or gain, or honour, or anger, and not simply; because we consider them as different characters and only having that title in right of a kind of resemblance (as when we add to a man's name "conqueror in the Olympic games" the account of him as Man differs but little from the account of him as the Man who conquered in the Olympic games, but still it is different). And a proof of the real [Sidenote: 1148a] difference between these so designated with an addition and those simply so called is this, that Imperfect Self-Control is blamed, not as an error merely but also as being a vice, either wholly or partially; but none of these other cases is so blamed.

But of those who have for their object-matter the bodily enjoyments, which we say are also the object-matter of the man of Perfected Self-Mastery and the man who has lost all Self-Control, he that pursues excessive pleasures and too much avoids things which are painful (as hunger and thirst, heat and cold, and everything connected with touch and taste), not from moral choice but in spite of his moral choice and intellectual conviction, is termed "a man of Imperfect Self-Control," not with the addition of any particular object-matter as we do in respect of want of control of anger but simply.

And a proof that the term is thus applied is that the kindred term "Soft" is used in respect of these enjoyments but not in respect of any of those others. And for this reason we put into the same rank the man of Imperfect Self-Control, the man who has lost it entirely, the man who has it, and the man of Perfected Self-Mastery; but not any of those other characters, because the former have for their object-matter the same pleasures and pains: but though they have the same object-matter, they are not related to it in the same way, but two of them act upon moral choice, two without it. And so we should say that man is more entirely given up to his passions who pursues excessive pleasures, and avoids moderate pains, being either not at all, or at least but little, urged by desire, than the man who does so because his desire is very strong: because we think what would the former be likely to do if he had the additional stimulus of youthful lust and violent pain consequent on the want of those pleasures which we have denominated necessary?

Well then, since of desires and pleasures there are some which are in kind honourable and good (because things pleasant are divisible, as we said before, into such as are naturally objects of choice, such as are naturally objects of avoidance, and such as are in themselves indifferent, money, gain, honour, victory, for instance); in respect of all such and those that are indifferent, men are blamed not merely for being affected by or desiring or liking them, but for exceeding in any way in these feelings.

And so they are blamed, whosoever in spite of Reason are mastered by, that is pursue, any object, though in its nature noble and good; they, for instance, who are more earnest than they should be respecting honour, or their children or parents; not but what these are good objects and men are praised for being earnest about them: but still they admit of excess; for instance, if any one, as Niobe did, should fight even against the gods, or feel towards his father as Satyrus, who got therefrom the nickname of [Greek: philophator], [Sidenote: 1148b] because he was thought to be very foolish.

Now depravity there is none in regard of these things, for the reason assigned above, that each of them in itself is a thing naturally choiceworthy, yet the excesses in respect of them are wrong and matter for blame: and similarly there is no Imperfect Self-Control in respect of these things; that being not merely a thing that should be avoided but blameworthy.

But because of the resemblance of the affection to the Imperfection of Self-Control the term is used with the addition in each case of the particular object-matter, just as men call a man a bad physician, or bad actor, whom they would not think of calling simply bad. As then in these cases we do not apply the term simply because each of the states is not a vice, but only like a vice in the way of analogy, so it is plain that in respect of Imperfect Self-Control and Self-Control we must limit the names to those states which have the same object-matter as Perfected Self-Mastery and utter loss of Self-Control, and that we do apply it to the case of anger only in the way of resemblance: for which reason, with an addition, we designate a man of Imperfect Self-Control in respect of anger, as of honour or of gain.

V

As there are some things naturally pleasant, and of these two kinds; those, namely, which are pleasant generally, and those which are so relatively to particular kinds of animals and men; so there are others which are not naturally pleasant but which come to be so in consequence either of maimings, or custom, or depraved natural tastes: and one may observe moral states similar to those we have been speaking of, having respectively these classes of things for their object-matter.

I mean the Brutish, as in the case of the female who, they say, would rip up women with child and eat the foetus; or the tastes which are found among the savage tribes bordering on the Pontus, some liking raw flesh, and some being cannibals, and some lending one another their children to make feasts of; or what is said of Phalaris. These are instances of Brutish states, caused in some by disease or madness; take, for instance, the man who sacrificed and ate his mother, or him who devoured the liver of his fellow-servant. Instances again of those caused by disease or by custom, would be, plucking out of hair, or eating one's nails, or

eating coals and earth. ... Now wherever nature is really the cause no one would think of calling men of Imperfect Self-Control, ... nor, in like manner, such as are in a diseased state through custom.

149a] Obviously the having any of these inclinations is something foreign to what is denominated Vice, just as Brutishness is: and when a man has them his mastering them is not properly Self-Control, nor his being mastered by them Imperfection of Self-Control in the proper sense, but only in the way of resemblance; just as we may say a man of ungovernable wrath fails of Self-Control in respect of anger but not simply fails of Self-Control. For all excessive folly, cowardice, absence of Self-Control, or irritability, are either Brutish or morbid. The man, for instance, who is naturally afraid of all things, even if a mouse should stir, is cowardly after a Brutish sort; there was a man again who, by reason of disease, was afraid of a cat: and of the fools, they who are naturally destitute of Reason and live only by Sense are Brutish, as are some tribes of the far-off barbarians, while others who are so by reason of diseases, epileptic or frantic, are in morbid states.

So then, of these inclinations, a man may sometimes merely have one without yielding to it: I mean, suppose that Phalaris had restrained his unnatural desire to eat a child: or he may both have and yield to it. As then Vice when such as belongs to human nature is called Vice simply, while the other is so called with the addition of “brutish” or “morbid,” but not simply Vice, so manifestly there is Brutish and Morbid Imperfection of Self-Control, but that alone is entitled to the name without any qualification which is of the nature of utter absence of Self-Control, as it is found in Man.

VI

It is plain then that the object-matter of Imperfect Self-Control and Self-Control is restricted to the same as that of utter absence of Self-Control and that of Perfected Self-Mastery, and that the rest is the object-matter of a different species so named metaphorically and not simply: we will now examine the position, “that Imperfect Self-Control in respect of Anger is less disgraceful than that in respect of Lusts.”

In the first place, it seems that Anger does in a way listen to Reason but mishears it; as quick servants who run out before they have heard the whole of what is said and then mistake the order; dogs, again, bark at the slightest stir, before they have seen whether it be friend or foe; just so Anger, by reason of its natural heat and quickness, listening to Reason, but without having heard the command of Reason, rushes to its revenge. That is to say, Reason or some impression on the mind shows there is insolence or contempt in the offender, and then Anger, reasoning as it were that one ought to fight against what is such, fires up immediately: whereas Lust, if Reason or Sense, as the case may be, merely says a thing is sweet, rushes to the enjoyment of it: and so Anger follows Reason in a manner, but Lust does not and is therefore more disgraceful: because he that cannot control his anger yields in a manner to Reason, but the other to his Lust and not to Reason at all. [Sidenote:1149b]

Again, a man is more excusable for following such desires as are natural, just as he is for following such Lusts as are common to all and to that degree in which they are common. Now Anger and irritability are more natural than Lusts when in excess and for objects not necessary. (This was the ground of the defence the man made who beat his father, “My father,” he said, “used to beat his, and his father his again, and this little fellow here,” pointing to his child, “will beat me when he is grown a man: it runs in the family.” And the father, as he was being dragged along, bid his son leave off beating him at the door, because he had himself been used to drag his father so far and no farther.)

Again, characters are less unjust in proportion as they involve less insidiousness. Now the Angry man is not insidious, nor is Anger, but quite open: but Lust is: as they say of Venus,

“Cyprus-born Goddess, *weaver of deceits*”

Or Homer of the girdle called the Cestus,

“Persuasiveness *cheating* e’en the subtlest mind.”

And so since this kind of Imperfect Self-Control is more unjust, it is also more disgraceful than that in respect of Anger, and is simply Imperfect Self-Control, and Vice in a certain sense. Again, no man feels pain in being insolent, but every one who acts through Anger does act with pain; and he who acts insolently does it with pleasure. If then those things are most unjust with which we have most right to be angry, then Imperfect Self-Control, arising from Lust, is more so than that arising from Anger: because in Anger there is no insolence.

Well then, it is clear that Imperfect Self-Control in respect of Lusts is more disgraceful than that in respect of Anger, and that the object-matter of Self-Control, and the Imperfection of it, are bodily Lusts and pleasures; but of these last we must take into account the differences; for, as was said at the commencement, some are proper to the human race and natural both in kind and degree, others Brutish, and others caused by maimings and diseases.

Now the first of these only are the object-matter of Perfected Self-Mastery and utter absence of Self-Control; and therefore we never attribute either of these states to Brutes (except metaphorically, and whenever any one kind of animal differs entirely from another in insolence, mischievousness, or voracity), because they have not moral choice or process of deliberation, but are quite different from that kind of creature just as are madmen from other men.

1150a] Brutishness is not so low in the scale as Vice, yet it is to be regarded with more fear: because it is not that the highest principle has been corrupted, as in the human creature, but the subject has it not at all.

It is much the same, therefore, as if one should compare an inanimate with an animate being, which were the worse: for the badness of that which has no principle of origination is always less harmful; now Intellect is a principle of origination. A similar case would be the comparing injustice and an unjust man together: for in different ways each is the worst: a bad man would produce ten thousand times as much harm as a bad brute.

VII

Now with respect to the pleasures and pains which come to a man through Touch and Taste, and the desiring or avoiding such (which we determined before to constitute the object-matter of the states of utter absence of Self-Control and Perfected Self-Mastery), one may be so disposed as to yield to temptations to which most men would be superior, or to be superior to those to which most men would yield: in respect of pleasures, these characters will be respectively the man of Imperfect Self-Control, and the man of Self-Control; and, in respect of pains, the man of Softness and the man of Endurance: but the moral state of most men is something between the two, even though they lean somewhat to the worse characters.

Again, since of the pleasures indicated some are necessary and some are not, others are so to a certain degree but not the excess or defect of them, and similarly also of Lusts and pains, the man who pursues the excess of pleasant things, or such as are in themselves excess, or from moral choice, for their own sake, and not for anything else which is to result from them, is a man utterly void of Self-Control: for he must be incapable of remorse, and so incurable, because he that has not remorse is incurable. (He that has too little love of pleasure is the opposite character, and the man of Perfected Self-Mastery the mean character.) He is of a similar character who avoids the bodily pains, not because he *cannot*, but because he *chooses not to*, withstand them.

But of the characters who go wrong without *choosing* so to do, the one is led on by reason of pleasure, the other because he avoids the pain it would cost him to deny his lust; and so they are different the one from the other. Now every one would pronounce a man worse for doing something base without any impulse of desire, or with a very slight one, than for doing the same from the impulse of a very strong desire; for striking a man when not angry than if he did so in wrath: because one naturally says, “What would he have done had he been under the influence of passion?” (and on this ground, by the bye, the man utterly void of Self-Control is worse than he who has it imperfectly). However, of the two characters which have been mentioned [as included in that of utter absence of Self-Control], the one is rather Softness, the other properly the man of no Self-Control.

Furthermore, to the character of Imperfect Self-Control is opposed that of Self-Control, and to that of Softness that of Endurance: because Endurance consists in continued resistance but Self-Control in actual mastery, and continued resistance and actual mastery are as different as not being conquered is from conquering; and so Self-Control is more choiceworthy than Endurance.

150b] Again, he who fails when exposed to those temptations against which the common run of men hold out, and are well able to do so, is Soft and Luxurious (Luxury being a kind of Softness): the kind of man, I mean, to let his robe drag in the dirt to avoid the trouble of lifting it, and who, aping the sick man, does not however suppose himself wretched though he is like a wretched man. So it is too with respect to Self-Control and the Imperfection of it: if a man yields to pleasures or pains which are violent and excessive it is no matter for wonder, but rather for allowance if he made what resistance he could (instances are, Philoctetes in Theodectes’ drama when wounded by the viper; or Cercyon in the Alope of Carcinus, or men who in trying to suppress laughter burst into a loud continuous fit of it, as happened, you remember, to Xenophantus), but it is a matter for wonder when a man yields to and cannot contend against those pleasures or pains which the common herd are able to resist; always supposing his failure not to be owing to natural constitution or disease, I mean, as the Scythian kings are constitutionally Soft, or the natural difference between the sexes.

Again, the man who is a slave to amusement is commonly thought to be destitute of Self-Control, but he really is Soft; because amusement is an act of relaxing, being an act of resting, and the character in question is one of those who exceed due bounds in respect of this.

Moreover of Imperfect Self-Control there are two forms, Precipitancy and Weakness: those who have it in the latter form though they have made resolutions do not abide by them by reason of passion; the others are led by passion because they have never formed any resolutions at all: while there are some who, like those who by tickling themselves beforehand get rid of ticklishness, having felt and seen beforehand the approach of temptation, and roused up themselves and their resolution, yield not to passion; whether the temptation be somewhat pleasant or somewhat painful. The Precipitate form of Imperfect Self-Control they are most liable to who are constitutionally of a sharp or melancholy temperament: because the one by reason of the swiftness, the other by reason of the violence, of their passions, do not wait for Reason, because they are disposed to follow whatever notion is impressed upon their minds.

VIII

Again, the man utterly destitute of Self-Control, as was observed before, is not given to remorse: for it is part of his character that he abides by his moral choice: but the man of Imperfect Self-Control is almost made up of remorse: and so the case is not as we determined it before, but the former is incurable and the latter may be cured: for depravity is like chronic diseases, dropsy and consumption for instance, but Imperfect Self-Control is like acute disorders: the former being a continuous evil, the latter not so. And, in fact, Imperfect Self-Control and Confirmed Vice are different in kind: the latter being imperceptible to its victim, the former not so.

1151a] But, of the different forms of Imperfect Self-Control, those are better who are carried off their feet by a sudden access of temptation than they who have Reason but do not abide by it; these last being overcome by passion less in degree, and not wholly without premeditation as are the others: for the man of Imperfect Self-Control is like those who are soon intoxicated and by little wine and less than the common run of men. Well then, that Imperfection of Self-Control is not Confirmed Viciousness is plain: and yet perhaps it is such in a way, because in one sense it is contrary to moral choice and in another the result of it: at all events, in respect of the actions, the case is much like what Demodocus said of the Miletians. “The people of Miletus are not fools, but they do just the kind of things that fools do;” and so they of Imperfect Self-Control are not unjust, but they do unjust acts.

But to resume. Since the man of Imperfect Self-Control is of such a character as to follow bodily pleasures in excess and in defiance of Right Reason, without acting on any deliberate conviction, whereas the man utterly destitute of Self-Control does act upon a conviction which rests on his natural inclination to follow after these pleasures; the former may be easily persuaded to a different course, but the latter not: for Virtue and Vice respectively preserve and corrupt the moral principle; now the motive is the principle or starting point in moral actions, just as axioms and postulates are in mathematics: and neither in morals nor mathematics is it Reason which is apt to teach the principle; but Excellence, either natural or acquired by custom, in holding right notions with respect to the principle. He who does this in morals is the man of Perfected Self-Mastery, and the contrary character is the man utterly destitute of Self-Control.

Again, there is a character liable to be taken off his feet in defiance of Right Reason because of passion; whom passion so far masters as to prevent his acting in accordance with Right Reason, but not so far as to make him be convinced that it is his proper line to follow after such pleasures without limit: this character is the man of Imperfect Self- Control, better than he who is utterly destitute of it, and not a bad man simply and without qualification: because in him the highest and best part, i.e. principle, is preserved: and there is another character opposed to him who is apt to abide by his resolutions, and not to depart from them; at all events, not at the instigation of passion. It is evident then from all this, that Self-Control is a good state and the Imperfection of it a bad one.

Next comes the question, whether a man is a man of Self-Control for abiding by his conclusions and moral choice be they of what kind they may, or only by the right one; or again, a man of Imperfect Self-Control for not abiding by his conclusions and moral choice be they of whatever kind; or, to put the case we did before, is he such for not abiding by false conclusions and wrong moral choice?

Is not this the truth, that *incidentally* it is by conclusions and moral choice of any kind that the one character abides and the other does not, but *per se* true conclusions and right moral choice: to explain what is meant by incidentally, and *per se*; suppose a man chooses or pursues this thing for the sake of that, he is said to pursue and choose that *per se*, but this only incidentally. For the term *per se* we use commonly the word “simply,” and so, in a way, it is opinion of any kind soever by which the two characters respectively abide or not, but he is “simply” entitled to the designations who abides or not by the true opinion.

There are also people, who have a trick of abiding by their, own opinions, who are commonly called Positive, as they who are hard to be persuaded, and whose convictions are not easily changed: now these people bear some resemblance to the character of Self-Control, just as the prodigal to the liberal or the rash man to the brave, but they are different in many points. The man of Self-Control does not change by reason of passion and lust, yet when occasion so requires he will be easy of persuasion: but the Positive man changes not at the call of Reason, though many of this class take up certain desires and are led by their pleasures. Among the class of Positive are the Opinionated, the Ignorant, and the Bearish: the first, from the motives of pleasure and pain: I mean, they have the pleasurable feeling of a kind of victory in not having their convictions changed, and they are pained when their decrees, so to speak, are reversed: so that, in fact, they rather resemble the man of Imperfect Self-Control than the man of Self-Control.

Again, there are some who depart from their resolutions not by reason of any Imperfection of Self-Control; take, for instance, Neoptolemus in the Philoctetes of Sophocles. Here certainly pleasure was the motive of his departure from his resolution, but then it was one of a noble sort: for to be truthful was noble in his eyes and he had been persuaded by Ulysses to lie.

So it is not every one who acts from the motive of pleasure who is utterly destitute of Self-Control or base or of Imperfect Self-Control, only he who acts from the impulse of a base pleasure.

Moreover as there is a character who takes less pleasure than he ought in bodily enjoyments, and he also fails to abide by the conclusion of his Reason, the man of Self-Control is the mean between him and the man of Imperfect Self-Control: that is to say, the latter fails to abide by them because of somewhat too much, the former because of somewhat too little; while the man of Self-Control abides by them, and never changes by reason of anything else than such conclusions.

Now of course since Self-Control is good both the contrary States must be bad, as indeed they plainly are: but because the one of them is seen in few persons, and but rarely in them, Self-Control comes to be viewed as if opposed only to the Imperfection of it, just as Perfected Self-Mastery is thought to be opposed only to utter want of Self-Control.

1152a] Again, as many terms are used in the way of similitude, so people have come to talk of the Self-Control of the man of Perfected Self-Mastery in the way of similitude: for the man of Self-Control and the man of Perfected Self-Mastery have this in common, that they do nothing against Right Reason on the impulse of bodily pleasures, but then the former has bad desires, the latter not; and the latter is so constituted as not even to feel pleasure contrary to his Reason, the former feels but does not yield to it. Like again are the man of Imperfect Self-Control and he who is utterly destitute of it, though in reality distinct: both follow bodily pleasures, but the latter under a notion that it is the proper line for him to take, his former without any such notion.

X

And it is not possible for the same man to be at once a man of Practical Wisdom and of Imperfect Self-Control: because the character of Practical Wisdom includes, as we showed before, goodness of moral character. And again, it is not knowledge merely, but aptitude for action, which constitutes Practical Wisdom: and of this aptitude the man of Imperfect Self-Control is destitute. But there is no reason why the Clever man should not be of Imperfect Self-Control: and the reason why some men are occasionally thought to be men of Practical Wisdom, and yet of Imperfect Self-Control, is this, that Cleverness differs from Practical Wisdom in the way I stated in a former book, and is very near it so far as the intellectual element is concerned but differs in respect of the moral choice.

Nor is the man of Imperfect Self-Control like the man who both has and calls into exercise his knowledge, but like the man who, having it, is overpowered by sleep or wine. Again, he acts voluntarily (because he knows, in a certain sense, what he does and the result of it), but he is not a confirmed bad man, for his moral choice is good, so he is at all events only half bad. Nor is he unjust, because he does not act with deliberate intent: for of the two chief forms of the character, the one is not apt to abide by his deliberate resolutions, and the other, the man of constitutional strength of passion, is not apt to deliberate at all.

So in fact the man of Imperfect Self-Control is like a community which

makes all proper enactments, and has admirable laws, only does not act

on them, verifying the scoff of Anaxandrides,

"That State did will it, which cares nought for laws;"

whereas the bad man is like one which acts upon its laws, but then

unfortunately they are bad ones. Imperfection of Self-Control and

Self-Control, after all, are above the average state of men; because he

of the latter character is more true to his Reason, and the former less

so, than is in the power of most men.

Again, of the two forms of Imperfect Self-Control that is more easily cured which they have who are constitutionally of strong passions, than that of those who form resolutions and break them; and they that are so through habituation than they that are so naturally; since of course custom is easier to change than nature, because the very resemblance of custom to nature is what constitutes the difficulty of changing it; as Evenus says,

"Practice, I say, my friend, doth long endure,

And at the last is even very nature."

We have now said then what Self-Control is, what Imperfection of Self-Control, what Endurance, and what Softness, and how these states are mutually related.

XI

II52b

To consider the subject of Pleasure and Pain falls within the province of the Social-Science Philosopher, since he it is who has to fix the Master-End which is to guide us in dominating any object absolutely evil or good.

But we may say more: an inquiry into their nature is absolutely necessary. First, because we maintained that Moral Virtue and Moral Vice are both concerned with Pains and Pleasures: next, because the greater part of mankind assert that Happiness must include Pleasure (which by the way accounts for the word they use, makarioz; chaireiu being the root of that word).

Now some hold that no one Pleasure is good, either in itself or as a matter of result, because Good and Pleasure are not identical. Others that some Pleasures are good but the greater number bad. There is yet a third view; granting that every Pleasure is good, still the Chief Good cannot possibly be Pleasure.

In support of the first opinion (that Pleasure is utterly not-good) it is urged that:

I. Every Pleasure is a sensible process towards a complete state; but no such process is akin to the end to be attained: *e.g.* no process of building to the completed house.

2. The man of Perfected Self-Mastery avoids Pleasures.

3. The man of Practical Wisdom aims at avoiding Pain, not at attaining Pleasure.

4. Pleasures are an impediment to thought, and the more so the more keenly they are felt. An obvious instance will readily occur.

5. Pleasure cannot be referred to any Art: and yet every good is the result of some Art.

6. Children and brutes pursue Pleasures.

In support of the second (that not all Pleasures are good), That there are some base and matter of reproach, and some even hurtful: because some things that are pleasant produce disease.

In support of the third (that Pleasure is not the Chief Good), That it is not an End but a process towards creating an End.

This is, I think, a fair account of current views on the matter.

XII

But that the reasons alleged do not prove it either to be not-good or the Chief Good is plain from the following considerations.

First. Good being either absolute or relative, of course the natures and states embodying it will be so too; therefore also the movements and the processes of creation. So, of those which are thought to be bad some will be bad absolutely, but relatively not bad, perhaps even choiceworthy; some not even choiceworthy relatively to any particular person, only at certain times or for a short time but not in themselves choiceworthy.

Others again are not even Pleasures at all though they produce that impression on the mind: all such I mean as imply pain and whose purpose is cure; those of sick people, for instance.

Next, since Good may be either an active working or a state, those [Greek: *kinaeseis* or *geneseis*] which tend to place us in our natural state are pleasant incidentally because of that *[Sidenote: 1153a] tendency: but the active working is really in the desires excited in the remaining (sound) part of our state or nature: for there are Pleasures which have no connection with pain or desire: the acts of contemplative intellect, for instance, in which case there is no deficiency in the nature or state of him who performs the acts.

A proof of this is that the same pleasant thing does not produce the sensation of Pleasure when the natural state is being filled up or completed as when it is already in its normal condition: in this latter case what give the sensation are things pleasant *per se*, in the former even those things which are contrary. I mean, you find people taking pleasure in sharp or bitter things of which no one is naturally or in itself pleasant; of course not therefore the Pleasures arising from them, because it is obvious that as is the classification of pleasant things such must be that of the Pleasures arising from them.

Next, it does not follow that there must be something else better than any given pleasure because (as some say) the End must be better than the process which creates it. For it is not true that all Pleasures are processes or even attended by any process, but (some are) active workings or even Ends: in fact they result not from our coming to be something but from our using our powers. Again, it is not true that the End is, in every case, distinct from the process: it is true only in the case of such processes as conduce to the perfecting of the natural state.

For which reason it is wrong to say that Pleasure is "a sensible process of production." For "process etc." should be substituted "active working of the natural state," for "sensible" "unimpeded." The reason of its being thought to be a "process etc." is that it is good in the highest sense: people confusing "active working" and "process," whereas they really are distinct.

Next, as to the argument that there are bad Pleasures because some things which are pleasant are also hurtful to health, it is the same as saying that some healthful things are bad for "business." In this sense, of course, both may be said to be bad, but then this does not make them out to be bad *simpliciter*: the exercise of the pure Intellect sometimes hurts a man's health: but what hinders Practical Wisdom or any state whatever is, not the Pleasure peculiar to, but some Pleasure foreign to it: the Pleasures arising from the exercise of the pure Intellect or from learning only promote each.

Next. "No Pleasure is the work of any Art." What else would you expect? No active working is the work of any Art, only the faculty of so working. Still the perfumer's Art or the cook's are thought to belong to Pleasure.

Next. "The man of Perfected Self-Mastery avoids Pleasures." "The man of Practical Wisdom aims at escaping Pain rather than at attaining Pleasure."

"Children and brutes pursue Pleasures."

One answer will do for all.

We have already said in what sense all Pleasures are good *per se* and in what sense not all are good: it is the latter class that brutes and children pursue, such as are accompanied by desire and pain, that is the bodily Pleasures (which answer to this description) and the excesses of them: in short, those in respect of which the man utterly destitute of Self-Control is thus utterly destitute. And it is the absence of the pain arising from these Pleasures that the man of Practical Wisdom aims at. It follows that these Pleasures are what the man of Perfected Self-Mastery avoids: for obviously he has Pleasures peculiarly his own.

XIII 1153*b*] Then again, it is allowed that Pain is an evil and a thing to be avoided partly as bad *per se*, partly as being a hindrance in some particular way. Now the contrary of that which is to be avoided, *quâ* it is to be avoided, *i.e.* evil, is good. Pleasure then must be *a* good.

The attempted answer of Speusippus, "that Pleasure may be opposed and yet not contrary to Pain, just as the greater portion of any magnitude is contrary to the less but only opposed to the exact half," will not hold: for he cannot say that Pleasure is identical with evil of any kind. Again. Granting that some Pleasures are low, there is no reason why some particular Pleasure may not be very good, just as some particular Science may be although there are some which are low.

Perhaps it even follows, since each state may have active working unimpeded, whether the active workings of all be Happiness or that of some one of them, that this active working, if it be unimpeded, must be choiceworthy: now Pleasure is exactly this. So that the Chief Good may be Pleasure of some kind, though most Pleasures be (let us assume) low *per se*.

And for this reason all men think the happy life is pleasant, and interweave Pleasure with Happiness. Reasonably enough: because Happiness is perfect, but no impeded active working is perfect; and therefore the happy man needs as an addition the goods of the body and the goods external and fortune that in these points he may not be fettered. As for those who say that he who is being

tortured on the wheel, or falls into great misfortunes is happy provided only he be good, they talk nonsense, whether they mean to do so or not. On the other hand, because fortune is needed as an addition, some hold good fortune to be identical with Happiness: which it is not, for even this in excess is a hindrance, and perhaps then has no right to be called good fortune since it is good only in so far as it contributes to Happiness.

The fact that all animals, brute and human alike, pursue Pleasure, is some presumption of its being in a sense the Chief Good;

("There must be something in what most folks say,") only as one and the same nature or state neither is nor is thought to be the best, so neither do all pursue the same Pleasure, Pleasure nevertheless all do. Nay further, what they pursue is, perhaps, not what they think nor what they would say they pursue, but really one and the same: for in all there is some instinct above themselves. But the bodily Pleasures have received the name exclusively, because theirs is the most frequent form and that which is universally partaken of; and so, because to many these alone are known they believe them to be the only ones which exist.

II54a

It is plain too that, unless Pleasure and its active working be good, it will not be true that the happy man's life embodies Pleasure: for why will he want it on the supposition that it is not good and that he can live even with Pain? because, assuming that Pleasure is not good, then Pain is neither evil nor good, and so why should he avoid it?

Besides, the life of the good man is not more pleasurable than any other unless it be granted that his active workings are so too.

XIV

Some inquiry into the bodily Pleasures is also necessary for those who say that some Pleasures, to be sure, are highly choiceworthy (the good ones to wit), but not the bodily Pleasures; that is, those which are the object-matter of the man utterly destitute of Self-Control.

If so, we ask, why are the contrary Pains bad? they cannot be (on their assumption) because the contrary of bad is good.

May we not say that the necessary bodily Pleasures are good in the sense in which that which is not-bad is good? or that they are good only up to a certain point? because such states or movements as cannot have too much of the better cannot have too much of Pleasure, but those which can of the former can also of the latter. Now the bodily Pleasures do admit of excess: in fact the low bad man is such because he pursues the excess of them instead of those which are necessary (meat, drink, and the objects of other animal appetites do give pleasure to all, but not in right manner or degree to all). But his relation to Pain is exactly the contrary: it is not excessive Pain, but Pain at all, that he avoids [which makes him to be in this way too a bad low man], because only in the case of him who pursues excessive Pleasure is Pain contrary to excessive Pleasure.

It is not enough however merely to state the truth, we should also show how the false view arises; because this strengthens conviction. I mean, when we have given a probable reason why that impresses people as true which really is not true, it gives them a stronger conviction of the truth. And so we must now explain why the bodily Pleasures appear to people to be more choiceworthy than any others.

The first obvious reason is, that bodily Pleasure drives out Pain; and because Pain is felt in excess men pursue Pleasure in excess, *i.e.* generally bodily Pleasure, under the notion of its being a remedy for that Pain. These remedies, moreover, come to be violent ones; which is the very reason they are pursued, since the impression they produce on the mind is owing to their being looked at side by side with their contrary.

And, as has been said before, there are the two following reasons why bodily Pleasure is thought to be not-good.

1. Some Pleasures of this class are actings of a low nature, whether congenital as in brutes, or acquired by custom as in low bad men.

2. Others are in the nature of cures, cures that is of some deficiency; now of course it is better to have [the healthy state] originally than that it should accrue afterwards.

1154b] But some Pleasures result when natural states are being perfected: these therefore are good as a matter of result.

Again, the very fact of their being violent causes them to be pursued by such as can relish no others: such men in fact create violent thirsts for themselves (if harmless ones then we find no fault, if harmful then it is bad and low) because they have no other things to take pleasure in, and the neutral state is distasteful to some people constitutionally; for toil of some kind is inseparable from life, as physiologists testify, telling us that the acts of seeing or hearing are painful, only that we are used to the pain and do not find it out.

Similarly in youth the constant growth produces a state much like that of vinous intoxication, and youth is pleasant. Again, men of the melancholic temperament constantly need some remedial process (because the body, from its temperament, is constantly being worried), and they are in a chronic state of violent desire. But Pleasure drives out Pain; not only such Pleasure as is directly contrary to Pain but even any Pleasure provided it be strong: and this is how men come to be utterly destitute of Self-Mastery, *i.e.* low and bad.

But those Pleasures which are unconnected with Pains do not admit of excess: *i.e.* such as belong to objects which are naturally pleasant and not merely as a matter of result: by the latter class I mean such as are remedial, and the reason why these are thought to be pleasant is that the cure results from the action in some way of that part of the constitution which remains sound. By "pleasant naturally" I mean such as put into action a nature which is pleasant.

The reason why no one and the same thing is invariably pleasant is that our nature is, not simple, but complex, involving something different from itself (so far as we are corruptible beings). Suppose then that one part of this nature be doing something, this something is, to the other part, unnatural: but, if there be an equilibrium of the two natures, then whatever is being done is indifferent. It is obvious that if there be any whose nature is simple and not complex, to such a being the same course of acting will always be the most pleasurable.

For this reason it is that the Divinity feels Pleasure which is always one, *i.e.* simple: not motion merely but also motionlessness acts, and Pleasure resides rather in the absence than in the presence of motion.

The reason why the Poet's dictum "change is of all things most pleasant" is true, is "a baseness in our blood;" for as the bad man is easily changeable, bad must be also the nature that craves change, *i.e.* it is neither simple nor good.

We have now said our say about Self-Control and its opposite; and about Pleasure and Pain. What each is, and how the one set is good the other bad. We have yet to speak of Friendship.

Book VIII

I 1155*a*] Next would seem properly to follow a dissertation on Friendship: because, in the first place, it is either itself a virtue or connected with virtue; and next it is a thing most necessary for life, since no one would choose to live without friends though he should have all the other good things in the world: and, in fact, men who are rich or possessed of authority and influence are thought to have special need of friends: for where is the use of such prosperity if there be taken away the doing of kindnesses of which friends are the most usual and most commendable objects? Or how can it be kept or preserved without friends? because the greater it is so much the more slippery and hazardous: in poverty moreover and all other adversities men think friends to be their only refuge.

Furthermore, Friendship helps the young to keep from error: the old, in respect of attention and such deficiencies in action as their weakness makes them liable to; and those who are in their prime, in respect of noble deeds ("They *two* together going," Homer says, you may remember), because they are thus more able to devise plans and carry them out.

Again, it seems to be implanted in us by Nature: as, for instance, in the parent towards the offspring and the offspring towards the parent (not merely in the human species, but likewise in birds and most animals), and in those of the same tribe towards one another, and specially in men of the same nation; for which reason we commend those men who love their fellows: and one may see in the course of travel how close of kin and how friendly man is to man.

Furthermore, Friendship seems to be the bond of Social Communities, and legislators seem to be more anxious to secure it than Justice even. I mean, Unanimity is somewhat like to Friendship, and this they certainly aim at and specially drive out faction as being inimical.

Again, where people are in Friendship Justice is not required; but, on the other hand, though they are just they need Friendship in addition, and that principle which is most truly just is thought to partake of the nature of Friendship.

Lastly, not only is it a thing necessary but honourable likewise: since we praise those who are fond of friends, and the having numerous friends is thought a matter of credit to a man; some go so far as to hold, that "good man" and "friend" are terms synonymous.

Yet the disputed points respecting it are not few: some men lay down that it is a kind of resemblance, and that men who are like one another are friends: whence come the common sayings, "Like will to like," "Birds of a feather," and so on. Others, on the contrary, say, that all such come under the maxim, "Two of a trade never agree."

1155b] Again, some men push their inquiries on these points higher and reason physically: as Euripides, who says,

"The earth by drought consumed doth love the rain,

And the great heaven, overcharged with rain,

Doth love to fall in showers upon the earth."

Heraclitus, again, maintains, that "contrariety is expedient, and that the best agreement arises from things differing, and that all things come into being in the way of the principle of antagonism."

Empedocles, among others, in direct opposition to these, affirms, that "like aims at like."

These physical questions we will take leave to omit, inasmuch as they are foreign to the present inquiry; and we will examine such as are proper to man and concern moral characters and feelings: as, for instance, "Does Friendship arise among all without distinction, or is it impossible for bad men to be friends?" and, "Is there but one species of Friendship, or several?" for they who ground the opinion that there is but one on the fact that Friendship admits of degrees hold that upon insufficient proof; because things which are different in species admit likewise of degrees (on this point we have spoken before).

II

Our view will soon be cleared on these points when we have ascertained what is properly the object-matter of Friendship: for it is thought that not everything indiscriminately, but some peculiar matter alone, is the object of this affection; that is to say, what is good, or pleasurable, or useful. Now it would seem that that is useful through which accrues any good or pleasure, and so the objects of Friendship, as absolute Ends, are the good and the pleasurable.

A question here arises; whether it is good absolutely or that which is good to the individuals, for which men feel Friendship (these two being sometimes distinct): and similarly in respect of the pleasurable. It seems then that each individual feels it towards that which is good to himself, and that abstractedly it is the real good which is the object of Friendship, and to each individual that which is good to each. It comes then to this; that each individual feels Friendship not for what *is* but for that which *conveys to his mind the impression of being* good to himself. But this will make no real difference, because that which is truly the object of Friendship will also convey this impression to the mind.

There are then three causes from which men feel Friendship: but the term is not applied to the case of fondness for things inanimate because there is no requital of the affection nor desire for the good of those objects: it certainly savours of the ridiculous to say that a man fond of wine wishes well to it: the only sense in which it is true being that he wishes it to be kept safe and sound for his own use and benefit. But to the friend they say one should wish all good for his sake. And when men do thus wish good to another (he not *[Sidenote: 1156a] reciprocating the feeling), people call them Kindly; because Friendship they describe as being "Kindliness between persons who reciprocate it." But must they not add that the feeling must be mutually known? for many men are kindly

disposed towards those whom they have never seen but whom they conceive to be amiable or useful: and this notion amounts to the same thing as a real feeling between them.

Well, these are plainly Kindly-disposed towards one another: but how can one call them friends while their mutual feelings are unknown to one another? to complete the idea of Friendship, then, it is requisite that they have kindly feelings towards one another, and wish one another good from one of the aforementioned causes, and that these kindly feelings should be mutually known.

III

As the motives to Friendship differ in kind so do the respective feelings and Friendships. The species then of Friendship are three, in number equal to the objects of it, since in the line of each there may be "mutual affection mutually known."

Now they who have Friendship for one another desire one another's good according to the motive of their Friendship; accordingly they whose motive is utility have no Friendship for one another really, but only in so far as some good arises to them from one another.

And they whose motive is pleasure are in like case: I mean, they have Friendship for men of easy pleasantry, not because they are of a given character but because they are pleasant to themselves. So then they whose motive to Friendship is utility love their friends for what is good to themselves; they whose motive is pleasure do so for what is pleasurable to themselves; that is to say, not in so far as the friend beloved *is* but in so far as he is useful or pleasurable. These Friendships then are a matter of result: since the object is not beloved in that he is the man he is but in that he furnishes advantage or pleasure as the case may be. Such Friendships are of course very liable to dissolution if the parties do not continue alike: I mean, that the others cease to have any Friendship for them when they are no longer pleasurable or useful. Now it is the nature of utility not to be permanent but constantly varying: so, of course, when the motive which made them friends is vanished, the Friendship likewise dissolves; since it existed only relatively to those circumstances.

Friendship of this kind is thought to exist principally among the old (because men at that time of life pursue not what is pleasurable but what is profitable); and in such, of men in their prime and of the young, as are given to the pursuit of profit. They that are such have no intimate intercourse with one another; for sometimes they are not even pleasurable to one another; nor, in fact, do they desire such intercourse unless their friends are profitable to them, because they are pleasurable only in so far as they have hopes of advantage. With these Friendships is commonly ranked that of hospitality.

But the Friendship of the young is thought to be based on the motive of pleasure: because they live at the beck and call of passion and generally pursue what is pleasurable to themselves and the object of the present moment: and as their age changes so likewise do their pleasures.

This is the reason why they form and dissolve Friendships rapidly: since the Friendship changes with the pleasurable object and such pleasure changes quickly.

1156b] The young are also much given up to Love; this passion being, in great measure, a matter of impulse and based on pleasure: for which cause they conceive Friendships and quickly drop them, changing often in the same day: but these wish for society and intimate intercourse with their friends, since they thus attain the object of their Friendship.

That then is perfect Friendship which subsists between those who are good and whose similarity consists in their goodness: for these men wish one another's good in similar ways; in so far as they are good (and good they are in themselves); and those are specially friends who wish good to their friends for their sakes, because they feel thus towards them on their own account and not as a mere matter of result; so the Friendship between these men continues to subsist so long as they are good; and goodness, we know, has in it a principle of permanence.

Moreover, each party is good abstractedly and also relatively to his friend, for all good men are not only abstractedly good but also useful to one another. Such friends are also mutually pleasurable because all good men are so abstractedly, and also relatively to one another, inasmuch as to each individual those actions are pleasurable which correspond to his nature, and all such as are like them. Now when men are good these will be always the same, or at least similar.

Friendship then under these circumstances is permanent, as we should reasonably expect, since it combines in itself all the requisite qualifications of friends. I mean, that Friendship of whatever kind is based upon good or pleasure (either abstractedly or relatively to the person entertaining the sentiment of Friendship), and results from a similarity of some sort; and to this kind belong all the aforementioned requisites in the parties themselves, because in this the parties are similar, and so on: moreover, in it there is the abstractedly good and the abstractedly pleasant, and as these are specially the object-matter of Friendship so the feeling and the state of Friendship is found most intense and most excellent in men thus qualified.

Rare it is probable Friendships of this kind will be, because men of this kind are rare. Besides, all requisite qualifications being presupposed, there is further required time and intimacy: for, as the proverb says, men cannot know one another "till they have eaten the requisite quantity of salt together;" nor can they in fact admit one another to intimacy, much less be friends, till each has appeared to the other and been proved to be a fit object of Friendship. They who speedily commence an interchange of friendly actions may be said to wish to be friends, but they are not so unless they are also proper objects of Friendship and mutually known to be such: that is to say, a desire for Friendship may arise quickly but not Friendship itself.

IV

Well, this Friendship is perfect both in respect of the time and in all other points; and exactly the same and similar results accrue to each party from the other; which ought to be the case between friends.

II57a] The friendship based upon the pleasurable is, so to say, a copy of this, since the good are sources of pleasure to one another: and that based on utility likewise, the good being also useful to one another. Between men thus connected Friendships are most permanent when the same result accrues to both from one another, pleasure, for instance; and not merely so but from the same source, as in the case of two men of easy pleasantry; and not as it is in that of a lover and the object of his affection, these not deriving their pleasure from the same causes, but the former from seeing the latter and the latter from receiving the attentions of the former: and when the bloom of youth fades the Friendship sometimes ceases also, because then the lover derives no pleasure from seeing and the object of his affection ceases to receive the attentions which were paid before: in many cases, however, people so connected continue friends, if being of similar tempers they have come from custom to like one another's disposition.

Where people do not interchange pleasure but profit in matters of Love, the Friendship is both less intense in degree and also less permanent: in fact, they who are friends because of advantage commonly part when the advantage ceases; for, in reality, they never were friends of one another but of the advantage.

So then it appears that from motives of pleasure or profit bad men may be friends to one another, or good men to bad men or men of neutral character to one of any character whatever: but disinterestedly, for the sake of one another, plainly the good alone can be friends; because bad men have no pleasure even in themselves unless in so far as some advantage arises.

And further, the Friendship of the good is alone superior to calumny; it not being easy for men to believe a third person respecting one whom they have long tried and proved: there is between good men mutual confidence, and the feeling that one's friend would never have done one wrong, and all other such things as are expected in Friendship really worthy the name; but in the other kinds there is nothing to prevent all such suspicions.

I call them Friendships, because since men commonly give the name of friends to those who are connected from motives of profit (which is justified by political language, for alliances between states are thought to be contracted with a view to advantage), and to those who are attached to one another by the motive of pleasure (as children are), we may perhaps also be allowed to call such persons friends, and say there are several species of Friendship; primarily and specially that of the good, in that they are good, and the rest only in the way of resemblance: I mean, people connected otherwise are friends in that way in which there arises to them somewhat good and some mutual resemblance (because, we must remember the pleasurable is good to those who are fond of it).

These secondary Friendships, however, do not combine very well; that is to say, the same persons do not become friends by reason of advantage and by reason of the pleasurable, for these matters of result are not often combined. And Friendship having been divided into these kinds, bad

1157b] men will be friends by reason of pleasure or profit, this being their point of resemblance; while the good are friends for one another's sake, that is, in so far as they are good.

These last may be termed abstractedly and simply friends, the former as a matter of result and termed friends from their resemblance to these last.

V

Further; just as in respect of the different virtues some men are termed good in respect of a certain inward state, others in respect of acts of working, so is it in respect of Friendship: I mean, they who live together take pleasure in, and impart good to, one another: but they who are asleep or are locally separated do not perform acts, but only are in such a state as to act in a friendly way if they acted at all: distance has in itself no direct effect upon Friendship, but only prevents the acting it out: yet, if the absence be protracted, it is thought to cause a forgetfulness even of the Friendship: and hence it has been said, "many and many a Friendship doth want of intercourse destroy."

Accordingly, neither the old nor the morose appear to be calculated for Friendship, because the pleasurableness in them is small, and no one can spend his days in company with that which is positively painful or even not pleasurable; since to avoid the painful and aim at the pleasurable is one of the most obvious tendencies of human nature. They who get on with one another very fairly, but are not in habits of intimacy, are rather like people having kindly feelings towards one another than friends; nothing being so characteristic of friends as the living with one another, because the necessitous desire assistance, and the happy companionship, they being the last persons in the world for solitary existence: but people cannot spend their time together unless they are mutually pleasurable and take pleasure in the same objects, a quality which is thought to appertain to the Friendship of companionship.

The connection then subsisting between the good is Friendship *par excellence*, as has already been frequently said: since that which is abstractedly good or pleasant is thought to be an object of Friendship and choiceworthy, and to each individual whatever is such to him; and the good man to the good man for both these reasons. (Now the entertaining the sentiment is like a feeling, but Friendship itself like a state: because the former may have for its object even things inanimate, but requital of Friendship is attended with moral choice which proceeds from a moral state: and again, men wish good to the objects of their Friendship for their sakes, not in the way of a mere feeling but of moral state.).

And the good, in loving their friend, love their own good (inasmuch as the good man, when brought into that relation, becomes a good to him with whom he is so connected), so that either party loves his own good, and repays his friend equally both in wishing well and in the pleasurable: for equality is said to be a tie of Friendship. Well, these points belong most to the Friendship between good men.

But between morose or elderly men Friendship is less apt to arise, because they are somewhat awkward-tempered, and take less pleasure in intercourse and society; these being thought to be specially friendly and productive of Friendship: and so young men become friends quickly, old men not so (because people do not become friends with any, unless they take pleasure in them); and in like manner neither do the morose. Yet men of these classes entertain kindly feelings towards one another: they wish good to one another and render mutual assistance in respect of their needs, but they are not quite friends, because they neither spend their time together nor take pleasure in one another, which circumstances are thought specially to belong to Friendship.

To be a friend to many people, in the way of the perfect Friendship, is not possible; just as you cannot be in love with many at once: it is, so to speak, a state of excess which naturally has but one object; and besides, it is not an easy thing for one man to be very much pleased with many people at the same time, nor perhaps to find many really good. Again, a man needs experience, and to be in habits of close intimacy, which is very difficult.

But it *is* possible to please many on the score of advantage and pleasure: because there are many men of the kind, and the services may be rendered in a very short time.

Of the two imperfect kinds that which most resembles the perfect is the Friendship based upon pleasure, in which the same results accrue from both and they take pleasure in one another or in the same objects; such as are the Friendships of the young, because a generous spirit is most found in these. The Friendship because of advantage is the connecting link of shopkeepers.

Then again, the very happy have no need of persons who are profitable, but of pleasant ones they have because they wish to have people to live intimately with; and what is painful they bear for a short time indeed, but continuously no one could support it, nay, not even the Chief Good itself, if it were painful to him individually: and so they look out for pleasant friends: perhaps they ought to require such to be good also; and good moreover to themselves individually, because then they will have all the proper requisites of Friendship.

Men in power are often seen to make use of several distinct friends: for some are useful to them and others pleasurable, but the two are not often united: because they do not, in fact, seek such as shall combine pleasantness and goodness, nor such as shall be useful for honourable purposes: but with a view to attain what is pleasant they look out for men of easy-pleasantry; and again, for men who are clever at executing any business put into their hands: and these qualifications are not commonly found united in the same man.

It has been already stated that the good man unites the qualities of pleasantness and usefulness: but then such a one will not be a friend to a superior unless he be also his superior in goodness: for if this be not the case, he cannot, being surpassed in one point, make things equal by a proportionate degree of Friendship. And characters who unite superiority of station and goodness are not common. Now all the kinds of Friendship which have been already mentioned exist in a state of equality, inasmuch as either the same results accrue to both and they wish the same things to one another, or else they barter one thing against another; pleasure, for instance, against profit: it has been said already that Friendships of this latter kind are less intense in degree and less permanent.

And it is their resemblance or dissimilarity to the same thing which makes them to be thought to be and not to be Friendships: they show like Friendships in right of their likeness to that which is based on virtue (the one kind having the pleasurable, the other the profitable, both of which belong also to the other); and again, they do not show like Friendships by reason of their unlikeness to that true kind; which unlikeness consists herein, that while that is above calumny and so permanent these quickly change and differ in many other points.

VII

But there is another form of Friendship, that, namely, in which the one party is superior to the other; as between father and son, elder and younger, husband and wife, ruler and ruled. These also differ one from another: I mean, the Friendship between parents and children is not the same as between ruler and the ruled, nor has the father the same towards the son as the son towards the father, nor the husband towards the wife as she towards him; because the work, and therefore the excellence, of each of these is different, and different therefore are the causes of their feeling Friendship; distinct and different therefore are their feelings and states of Friendship.

And the same results do not accrue to each from the other, nor in fact ought they to be looked for: but, when children render to their parents what they ought to the authors of their being, and parents to their sons what they ought to their offspring, the Friendship between such parties will be permanent and equitable.

Further; the feeling of Friendship should be in a due proportion in all Friendships which are between superior and inferior; I mean, the better man, or the more profitable, and so forth, should be the object of a stronger feeling than he himself entertains, because when the feeling of Friendship comes to be after a certain rate then equality in a certain sense is produced, which is thought to be a requisite in Friendship.

(It must be remembered, however, that the equal is not in the same case as regards Justice and Friendship: for in strict Justice the exactly proportioned equal ranks first, and the actual numerically equal ranks second, while in Friendship this is exactly reversed.)

1159a] And that equality is thus requisite is plainly shown by the occurrence of a great difference of goodness or badness, or prosperity, or something else: for in this case, people are not any longer friends, nay they do not even feel that they ought to be. The clearest illustration is perhaps the case of the gods, because they are most superior in all good things. It is obvious too, in the case of kings, for they who are greatly their inferiors do not feel entitled to be friends to them; nor do people very insignificant to be friends to those of very high excellence or wisdom. Of course, in such cases it is out of the question to attempt to define up to what point they may continue friends: for you may remove many points of agreement and the Friendship last nevertheless; but when one of the parties is very far separated (as a god from men), it cannot continue any longer.

This has given room for a doubt, whether friends do really wish to their friends the very highest goods, as that they may be gods: because, in case the wish were accomplished, they would no longer have them for friends, nor in fact would they have the good things they had, because friends are good things. If then it has been rightly said that a friend wishes to his friend good things for that friend's sake, it must be understood that he is to remain such as he now is: that is to say, he will wish the greatest good to him of which as man he is capable: yet perhaps not all, because each man desires good for himself most of all.

VIII

It is thought that desire for honour makes the mass of men wish rather to be the objects of the feeling of Friendship than to entertain it themselves (and for this reason they are fond of flatterers, a flatterer being a friend inferior or at least pretending to be such and rather to entertain towards another the feeling of Friendship than to be himself the object of it), since the former is thought to be nearly the same as being honoured, which the mass of men desire. And yet men seem to choose honour, not for its own sake, but incidentally: I mean, the common run of men delight to be honoured by those in power because of the hope it raises; that is they think they shall get from them anything they may happen to be in want of, so they delight in honour as an earnest of future benefit. They again who grasp at honour at the hands of the good and those who are really acquainted with their merits desire to confirm their own opinion about themselves: so they take pleasure in the conviction that they are good, which is based on the sentence of those who assert it. But in being the objects of Friendship men delight for its own sake, and so this may be judged to be higher than being honoured and Friendship to be in itself choiceworthy. Friendship, moreover, is thought to consist in feeling, rather than being the object of, the sentiment of Friendship, which is proved by the delight mothers have in the feeling: some there are who give their children to be adopted and brought up by others, and knowing them bear this feeling towards them never seeking to have it returned, if both are not possible; but seeming to be content with seeing them well off and bearing this feeling themselves towards them, even though they, by reason of ignorance, never render to them any filial regard or love.

Since then Friendship stands rather in the entertaining, than in being the object of, the sentiment, and they are praised who are fond of their friends, it seems that entertaining—*[Sidenote: II59b]the sentiment is the Excellence of friends; and so, in whomsoever this exists in due proportion these are stable friends and their Friendship is permanent. And in this way may they who are unequal best be friends, because they may thus be made equal.

Equality, then, and similarity are a tie to Friendship, and specially the similarity of goodness, because good men, being stable in themselves, are also stable as regards others, and neither ask degrading services nor render them, but, so to say, rather prevent them: for it is the part of the good neither to do wrong themselves nor to allow their friends in so doing.

The bad, on the contrary, have no principle of stability: in fact, they do not even continue like themselves: only they come to be friends for a short time from taking delight in one another's wickedness. Those connected by motives of profit, or pleasure, hold together somewhat longer: so long, that is to say, as they can give pleasure or profit mutually.

The Friendship based on motives of profit is thought to be most of all formed out of contrary elements: the poor man, for instance, is thus a friend of the rich, and the ignorant of the man of information; that is to say, a man desiring that of which he is, as it happens, in want, gives something else in exchange for it. To this same class we may refer the lover and beloved, the beautiful and the ill-favoured. For this reason lovers sometimes show in a ridiculous light by claiming to be the objects of as intense a feeling as they themselves entertain: of course if they are equally fit objects of Friendship they are perhaps entitled to claim this, but if they have nothing of the kind it is ridiculous.

Perhaps, moreover, the contrary does not aim at its contrary for its own sake but incidentally: the mean is really what is grasped at; it being good for the dry, for instance, not to become wet but to attain the mean, and so of the hot, etc. However, let us drop these questions, because they are in fact somewhat foreign to our purpose.

IX

It seems too, as was stated at the commencement, that Friendship and Justice have the same object-matter, and subsist between the same persons: I mean that in every Communion there is thought to be some principle of Justice and also some Friendship: men address as friends, for instance, those who are their comrades by sea, or in war, and in like manner also those who are brought into Communion with them in other ways: and the Friendship, because also the Justice, is co-extensive with the Communion, This justifies the common proverb, "the goods of friends are common," since Friendship rests upon Communion.

[1160a] Now brothers and intimate companions have all in common, but other people have their property separate, and some have more in common and others less, because the Friendships likewise differ in degree. So too do the various principles of Justice involved, not being the same between parents and children as between brothers, nor between companions as between fellow-citizens merely, and so on of all the other conceivable Friendships. Different also are the principles of Injustice as regards these different grades, and the acts become intensified by being done to friends; for instance, it is worse to rob your companion than one who is merely a fellow-citizen; to refuse help to a brother than to a stranger; and to strike your father than any one else. So then the Justice naturally increases with the degree of Friendship, as being between the same parties and of equal extent.

All cases of Communion are parts, so to say, of the great Social one, since in them men associate with a view to some advantage and to procure some of those things which are needful for life; and the great Social Communion is thought originally to have been associated and to continue for the sake of some advantage: this being the point at which legislators aim, affirming that to be just which is generally expedient. All the other cases of Communion aim at advantage in particular points; the crew of a vessel at that which is to result from the voyage which is undertaken with a view to making money, or some such object; comrades in war at that which is to result from the war, grasping either at wealth or victory, or it may be a political position; and those of the same tribe, or Demus, in like manner.

Some of them are thought to be formed for pleasure's sake, those, for instance, of bacchanals or club-fellows, which are with a view to Sacrifice or merely company. But all these seem to be ranged under the great Social one, inasmuch as the aim of this is, not merely the expediency of the moment but, for life and at all times; with a view to which the members of it institute sacrifices and their attendant assemblies, to render honour to the gods and procure for themselves respite from toil combined with pleasure. For it appears that sacrifices and religious assemblies in old times were made as a kind of first-fruits after the ingathering of the crops, because at such seasons they had most leisure.

So then it appears that all the instances of Communion are parts of the great Social one: and corresponding Friendships will follow upon such Communions.

X

Of Political Constitutions there are three kinds; and equal in number are the deflections from them, being, so to say, corruptions of them.

The former are Kingship, Aristocracy, and that which recognises the principle of wealth, which it seems appropriate to call Timocracy (I give to it the name of a political constitution because people commonly do so). Of these the best is Monarchy, and Timocracy the worst.

II6ob] From Monarchy the deflection is Despotism; both being Monarchies but widely differing from each other; for the Despot looks to his own advantage, but the King to that of his subjects: for he is in fact no King who is not thoroughly independent and superior to the rest in all good things, and he that is this has no further wants: he will not then have to look to his own advantage but to that of his subjects, for he that is not in such a position is a mere King elected by lot for the nonce.

But Despotism is on a contrary footing to this Kingship, because the Despot pursues his own good: and in the case of this its inferiority is most evident, and what is worse is contrary to what is best. The Transition to Despotism is made from Kingship, Despotism being a corrupt form of Monarchy, that is to say, the bad King comes to be a Despot.

From Aristocracy to Oligarchy the transition is made by the fault of the Rulers in distributing the public property contrary to right proportion; and giving either all that is good, or the greatest share, to themselves; and the offices to the same persons always, making wealth their idol; thus a few bear rule and they bad men in the place of the best.

From Timocracy the transition is to Democracy, they being contiguous: for it is the nature of Timocracy to be in the hands of a multitude, and all in the same grade of property are equal. Democracy is the least vicious of all, since herein the form of the constitution undergoes least change.

Well, these are generally the changes to which the various Constitutions are liable, being the least in degree and the easiest to make.

Likenesses, and, as it were, models of them, one may find even in Domestic life: for instance, the Communion between a Father and his Sons presents the figure of Kingship, because the children are the Father's care: and hence Homer names Jupiter Father because Kingship is intended to be a paternal rule. Among the Persians, however, the Father's rule is Despotic, for they treat their Sons as slaves. (The relation of Master to Slaves is of the nature of Despotism because the point regarded herein is the Master's interest): this now strikes me to be as it ought, but the Persian custom to be mistaken; because for different persons there should be different rules. [Sidenote: 1161a] Between Husband and Wife the relation takes the form of Aristocracy, because he rules by right and in such points only as the Husband should, and gives to the Wife all that befits her to have. Where the Husband lords it in everything he changes the relation into an Oligarchy; because he does it contrary to right and not as being the better of the two. In some instances the Wives take the reins of government, being heiresses: here the rule is carried on not in right of goodness but by reason of wealth and power, as it is in Oligarchies.

Timocracy finds its type in the relation of Brothers: they being equal except as to such differences as age introduces: for which reason, if they are very different in age, the Friendship comes to be no longer a fraternal one: while Democracy is represented specially by families which have no head (all being there equal), or in which the proper head is weak and so every member does that which is right in his own eyes.

XI

Attendant then on each form of Political Constitution there plainly is Friendship exactly co-extensive with the principle of Justice; that between a King and his Subjects being in the relation of a superiority of benefit, inasmuch as he benefits his subjects; it being assumed that he is a good king and takes care of their welfare as a shepherd tends his flock; whence Homer (to quote him again) calls Agamemnon, "shepherd of the people." And of this same kind is the Paternal Friendship, only that it exceeds the former in the greatness of the benefits done; because the father is the author of being (which is esteemed the greatest benefit) and of maintenance and education (these things are also, by the way, ascribed to ancestors generally): and by the law of nature the father has the right of rule over his sons, ancestors over their descendants, and the king over his subjects.

These friendships are also between superiors and inferiors, for which reason parents are not merely loved but also honoured. The principle of Justice also between these parties is not exactly the same but according to proportiton, because so also is the Friendship.

Now between Husband and Wife there is the same Friendship as in Aristocracy: for the relation is determined by relative excellence, and the better person has the greater good and each has what befits: so too also is the principle of Justice between them.

The Fraternal Friendship is like that of Companions, because brothers are equal and much of an age, and such persons have generally like feelings and like dispositions. Like to this also is the Friendship of a Timocracy, because the citizens are intended to be equal and equitable: rule, therefore, passes from hand to hand, and is distributed on equal terms: so too is the Friendship accordingly.

1161b] In the deflections from the constitutional forms, just as the principle of Justice is but small so is the Friendship also: and least of all in the most perverted form: in Despotism there is little or no Friendship. For generally wherever the ruler and the ruled have nothing in common there is no Friendship because there is no Justice; but the case is as between an artisan and his tool, or between soul and body, and master and slave; all these are benefited by those who use them, but towards things inanimate there is neither Friendship nor Justice: nor even towards a horse or an ox, or a slave *quâ* slave, because there is nothing in common: a slave as such is an animate tool, a tool an inanimate slave. *Quâ* slave, then, there is no Friendship towards him, only *quâ* man: for it is thought that there is some principle of Justice between every man, and every other who can share in law and be a party to an agreement; and so somewhat of Friendship, in so far as he is man. So in Despotisms the Friendships and the principle of Justice are inconsiderable in extent, but in Democracies they are most considerable because they who are equal have much in common.

XII

Now of course all Friendship is based upon Communion, as has been already stated: but one would be inclined to separate off from the rest the Friendship of Kindred, and that of Companions: whereas those of men of the same city, or tribe, or crew, and all such, are more peculiarly, it would seem, based upon Communion, inasmuch as they plainly exist in right of some agreement expressed or implied: among these one may rank also the Friendship of Hospitality,

The Friendship of Kindred is likewise of many kinds, and appears in all its varieties to depend on the Parental: parents, I mean, love their children as being a part of themselves, children love their parents as being themselves somewhat derived from them. But parents know their offspring more than these know that they are from the parents, and the source is more closely bound to that which is produced than that which is produced is to that which formed it: of course, whatever is derived from one's self is proper to that from which it is so derived (as, for instance, a tooth or a hair, or any other thing whatever to him that has it): but the source to it is in no degree proper, or in an inferior degree at least.

Then again the greater length of time comes in: the parents love their offspring from the first moment of their being, but their offspring them only after a lapse of time when they have attained intelligence or instinct. These considerations serve also to show why mothers have greater strength of affection than fathers.

Now parents love their children as themselves (since what is derived from themselves becomes a kind of other Self by the fact of separation), but children their parents as being sprung from them. And brothers love one another from being sprung from the same; that is, their sameness with the common stock creates a sameness with one another; whence come the phrases, "same blood," "root," and so on. In fact they are the same, in a sense, even in the separate distinct individuals.

Then again the being brought up together, and the nearness of age, are a great help towards Friendship, for a man likes one of his own age and persons who are used to one another are companions, which accounts for the resemblance between the Friendship of Brothers and that of Companions.

162a] And cousins and all other relatives derive their bond of union from these, that is to say, from their community of origin: and the strength of this bond varies according to their respective distances from the common ancestor.

Further: the Friendship felt by children towards parents, and by men towards the gods, is as towards something good and above them; because these have conferred the greatest possible benefits, in that they are the causes of their being and being nourished, and of their having been educated after they were brought into being.

And Friendship of this kind has also the pleasurable and the profitable more than that between persons unconnected by blood, in proportion as their life is also more shared in common. Then again in the Fraternal Friendship there is all that there is in that of Companions, and more in the good, and generally in those who are alike; in proportion as they are more closely tied and from their very birth have a feeling of affection for one another to begin with, and as they are more like in disposition who spring from the same stock and have grown up together and been educated alike: and besides this they have the greatest opportunities in respect of time for proving one another, and can therefore depend most securely upon the trial. The elements of Friendship between other consanguinities will be of course proportionably similar.

Between Husband and Wife there is thought to be Friendship by a law of nature: man being by nature disposed to pair, more than to associate in Communities: in proportion as the family is prior in order of time and more absolutely necessary than the Community.

And procreation is more common to him with other animals; all the other animals have Communion thus far, but human creatures cohabit not merely for the sake of procreation but also with a view to life in general: because in this connection the works are immediately divided, and some belong to the man, others to the woman: thus they help one the other, putting what is peculiar to each into the common stock.

And for these reasons this Friendship is thought to combine the profitable and the pleasurable: it will be also based upon virtue if they are good people; because each has goodness and they may take delight in this quality in each other. Children too are thought to be a tie: accordingly the childless sooner separate, for the children are a good common to both and anything in common is a bond of union.

The question how a man is to live with his wife, or (more generally) one friend with another, appears to be no other than this, how it is just that they should: because plainly there is not the same principle of Justice between a friend and friend, as between strangers, or companions, or mere chance fellow-travellers.

XIII

162b] There are then, as was stated at the commencement of this book, three kinds of Friendship, and in each there may be friends on a footing of equality and friends in the relation of superior and inferior; we find, I mean, that people who are alike in goodness, become friends, and better with worse, and so also pleasant people; again, because of advantage people are friends, either balancing exactly their mutual profitableness or differing from one another herein. Well then, those who are equal should in right of this equality be equalised also by the degree of their Friendship and the other points, and those who are on a footing of inequality by rendering Friendship in proportion to the superiority of the other party.

Fault-finding and blame arises, either solely or most naturally, in Friendship of which utility is the motive: for they who are friends by reason of goodness, are eager to do kindnesses to one another because this is a natural result of goodness and Friendship; and when men are vying with each other for this End there can be no fault-finding nor contention: since no one is annoyed at one who entertains for him the sentiment of Friendship and does kindnesses to him, but if of a refined mind he requites him with kind actions. And suppose that one of the two exceeds the other, yet as he is attaining his object he will not find fault with his friend, for good is the object of each party.

Neither can there well be quarrels between men who are friends for pleasure's sake: because supposing them to delight in living together then both attain their desire; or if not a man would be put in a ridiculous light who should find fault with another for not pleasing him, since it is in his power to forbear intercourse with him. But the Friendship because of advantage is very liable to fault-finding; because, as the parties use one another with a view to advantage, the requirements are continually enlarging, and they think they have less than of right belongs to them, and find fault because though justly entitled they do not get as much as they want: while they who do the kindnesses, can never come up to the requirements of those to whom they are being done.

It seems also, that as the Just is of two kinds, the unwritten and the legal, so Friendship because of advantage is of two kinds, what may be called the Moral, and the Legal: and the most fruitful source of complaints is that parties contract obligations and discharge them not in the same line of Friendship. The Legal is upon specified conditions, either purely tradesmanlike from hand to hand or somewhat more gentlemanly as regards time but still by agreement a *quid pro quo*.

In this Legal kind the obligation is clear and admits of no dispute, the friendly element is the delay in requiring its discharge: and for this reason in some countries no actions can be maintained at Law for the recovery of such debts, it being held that they who have dealt on the footing of credit must be content to abide the issue.

That which may be termed the Moral kind is not upon specified conditions, but a man gives as to his friend and so on: but still he expects to receive an equivalent, or even more, as though he had not given but lent: he also will find fault, because he does not get the obligation discharged in the same way as it was contracted.

163a] Now this results from the fact, that all men, or the generality at least, *wish* what is honourable, but, when tested, *choose* what is profitable; and the doing kindnesses disinterestedly is honourable while receiving benefits is profitable. In such cases one should, if able, make a return proportionate to the good received, and do so willingly, because one ought not to make a disinterested friend of a man against his inclination: one should act, I say, as having made a mistake originally in receiving kindness from one from whom one ought not to have received it, he being not a friend nor doing the act disinterestedly; one should therefore discharge one's self of the obligation as having received a kindness on specified terms: and if able a man would engage to repay the kindness, while if he were unable even the doer of it would not expect it of him: so that if he is able he ought to repay it. But one ought at the

first to ascertain from whom one is receiving kindness, and on what understanding, that on that same understanding one may accept it or not.

A question admitting of dispute is whether one is to measure a kindness by the good done to the receiver of it, and make this the standard by which to requite, or by the kind intention of the doer?

For they who have received kindnesses frequently plead in depreciation that they have received from their benefactors such things as were small for them to give, or such as they themselves could have got from others: while the doers of the kindnesses affirm that they gave the best they had, and what could not have been got from others, and under danger, or in such-like straits.

May we not say, that as utility is the motive of the Friendship the advantage conferred on the receiver must be the standard? because he it is who requests the kindness and the other serves him in his need on the understanding that he is to get an equivalent: the assistance rendered is then exactly proportionate to the advantage which the receiver has obtained, and he should therefore repay as much as he gained by it, or even more, this being more creditable.

In Friendships based on goodness, the question, of course, is never raised, but herein the motive of the doer seems to be the proper standard, since virtue and moral character depend principally on motive.

XIV

Quarrels arise also in those Friendships in which the parties are unequal because each party thinks himself entitled to the greater share, and of course, when this happens, the Friendship is broken up.

The man who is better than the other thinks that having the greater share pertains to him of right, for that more is always awarded to the good man: and similarly the man who is more profitable to another than that other to him: “one who is useless,” they say, “ought not to share equally, for it comes to a tax, and not a Friendship, unless the fruits of the Friendship are reaped in proportion to the works done:” their notion being, that as in a money partnership they who contribute more receive more so should it be in Friendship likewise.

On the other hand, the needy man and the less virtuous advance the opposite claim: they urge that “it is the very business of a good friend to help those who are in need, else what is the use of having a good or powerful friend if one is not to reap the advantage at all?”

1163b] Now each seems to advance a right claim and to be entitled to get more out of the connection than the other, only *not more of the same thing*: but the superior man should receive more respect, the needy man more profit: respect being the reward of goodness and beneficence, profit being the aid of need.

This is plainly the principle acted upon in Political Communities: he receives no honour who gives no good to the common stock: for the property of the Public is given to him who does good to the Public, and honour is the property of the Public; it is not possible both to make money out of the Public and receive honour likewise; because no one will put up with the less in every respect: so to him who suffers loss as regards money they award honour, but money to him who can be paid by gifts: since, as has been stated before, the observing due proportion equalises and preserves Friendship.

Like rules then should be observed in the intercourse of friends who are unequal; and to him who advantages another in respect of money, or goodness, that other should repay honour, making requital according to his power; because Friendship requires what is possible, not what is strictly due, this being not possible in all cases, as in the honours paid to the gods and to parents: no man could ever make the due return in these cases, and so he is thought to be a good man who pays respect according to his ability.

For this reason it may be judged never to be allowable for a son to disown his father, whereas a father may his son: because he that owes is bound to pay; now a son can never, by anything he has done, fully requite the benefits first conferred on him by his father, and so is always a debtor. But they to whom anything is owed may cast off their debtors: therefore the father may his son. But at the same time it must perhaps be admitted, that it seems no father ever *would* sever himself utterly from a son, except in a case of exceeding depravity: because, independently of the natural Friendship, it is like human nature not to put away from one’s self the assistance which a son might render. But to the son, if depraved, assisting his father is a thing to be avoided, or at least one which he will not be very anxious to do; most men being willing enough to receive kindness, but averse to doing it as unprofitable.

Let thus much suffice on these points.

Book IX

I

1164a] Well, in all the Friendships the parties to which are dissimilar it is the proportionate which equalises and preserves the Friendship, as has been already stated: I mean, in the Social Friendship the cobbler, for instance, gets an equivalent for his shoes after a certain rate; and the weaver, and all others in like manner. Now in this case a common measure has been provided in money, and to this accordingly all things are referred and by this are measured: but in the Friendship of Love the complaint is sometimes from the lover that, though he loves exceedingly, his love is not requited; he having perhaps all the time nothing that can be the object of Friendship: again, oftentimes from the object of love that he who as a suitor promised any and every thing now performs nothing. These cases occur because the Friendship of the lover for the beloved object is based upon pleasure, that of the other for him upon utility, and in one of the parties the requisite quality is not found: for, as these are respectively the grounds of the Friendship, the Friendship comes to be broken up because the motives to it cease to exist: the parties loved not one another but qualities in one another which are not permanent, and so neither are the Friendships: whereas the Friendship based upon the moral character of the parties, being independent and disinterested, is permanent, as we have already stated.

Quarrels arise also when the parties realise different results and not those which they desire; for the not attaining one's special object is all one, in this case, with getting nothing at all: as in the well-known case where a man made promises to a musician, rising in proportion to the excellence of his music; but when, the next morning, the musician claimed the performance of his promises, he said that he had given him pleasure for pleasure: of course, if each party had intended this, it would have been all right: but if the one desires amusement and the other gain, and the one gets his object but the other not, the dealing cannot be fair: because a man fixes his mind upon what he happens to want, and will give so and so for that specific thing.

The question then arises, who is to fix the rate? the man who first gives, or the man who first takes? because, *prima facie*, the man who first gives seems to leave the rate to be fixed by the other party. This, they say, was in fact the practice of Protagoras: when he taught a man anything he would bid the learner estimate the worth of the knowledge gained by his own private opinion; and then he used to take so much from him. In such cases some people adopt the rule,

"With specified reward a friend should be content."

They are certainly fairly found fault with who take the money in advance and then do nothing of what they said they would do, their promises having been so far beyond their ability; for such men do not perform what they agreed, The Sophists, however, are perhaps obliged to take this course, because no one would give a sixpence for their knowledge. These then, I say, are fairly found fault with, because they do not what they have already taken money for doing.

1164b] In cases where no stipulation as to the respective services is made they who disinterestedly do the first service will not raise the question (as we have said before), because it is the nature of Friendship, based on mutual goodness to be reference to the intention of the other, the intention being characteristic of the true friend and of goodness.

And it would seem the same rule should be laid down for those who are connected with one another as teachers and learners of philosophy; for here the value of the commodity cannot be measured by money, and, in fact, an exactly equivalent price cannot be set upon it, but perhaps it is sufficient to do what one can, as in the case of the gods or one's parents.

But where the original giving is not upon these terms but avowedly for some return, the most proper course is perhaps for the requital to be such as *both* shall allow to be proportionate, and, where this cannot be, then for the receiver to fix the value would seem to be not only necessary but also fair: because when the first giver gets that which is equivalent to the advantage received by the other, or to what he would have given to secure the pleasure he has had, then he has the value from him: for not only is this seen to be the course adopted in matters of buying and selling but also in some places the law does not allow of actions upon voluntary dealings; on the principle that when one man has trusted another he must be content to have the obligation discharged in the same spirit as he originally contracted it: that is to say, it is thought fairer for the trusted, than for the trusting, party, to fix the value. For, in general, those who have and those who wish to get things do not set the same value on them: what is their own, and what they give in each case, appears to them worth a great deal: but yet the return is made according to the estimate of those who have received first, it should perhaps be added that the receiver should estimate what he has received, not by the value he sets upon it now that he has it, but by that which he set upon it before he obtained it.

II

Questions also arise upon such points as the following: Whether one's father has an unlimited claim on one's services and obedience, or whether the sick man is to obey his physician? or, in an election of a general, the warlike qualities of the candidates should be alone regarded?

In like manner whether one should do a service rather to one's friend or to a good man? whether one should rather requite a benefactor or give to one's companion, supposing that both are not within one's power?

1165a] Is not the true answer that it is no easy task to determine all such questions accurately, inasmuch as they involve numerous differences of all kinds, in respect of amount and what is honourable and what is necessary? It is obvious, of course, that no one person can unite in himself all claims. Again, the requital of benefits is, in general, a higher duty than doing unsolicited kindnesses to one's companion; in other words, the discharging of a debt is more obligatory upon one than the duty of giving to a companion. And yet this rule may admit of exceptions; for instance, which is the higher duty? for one who has been ransomed out of the hands of robbers to ransom in return his ransomer, be he who he may, or to repay him on his demand though he has not been taken by robbers, or to ransom his own father? for it would seem that a man ought to ransom his father even in preference to himself.

Well then, as has been said already, as a general rule the debt should be discharged, but if in a particular case the giving greatly preponderates as being either honourable or necessary, we must be swayed by these considerations: I mean, in some cases the requital of the obligation previously existing may not be equal; suppose, for instance, that the original benefactor has conferred a kindness on a good man, knowing him to be such, whereas this said good man has to repay it believing him to be a scoundrel.

And again, in certain cases no obligation lies on a man to lend to one who has lent to him; suppose, for instance, that a bad man lent to him, as being a good man, under the notion that he should get repaid, whereas the said good man has no hope of repayment from him being a bad man. Either then the case is really as we have supposed it and then the claim is not equal, or it is not so but supposed to be; and still in so acting people are not to be thought to act wrongly. In short, as has been oftentimes stated before, all statements regarding feelings and actions can be definite only in proportion as their object-matter is so; it is of course quite obvious that all people have not the same claim upon one, nor are the claims of one's father unlimited; just as Jupiter does not claim all kinds of sacrifice without distinction: and since the claims of parents, brothers, companions, and benefactors, are all different, we must give to each what belongs to and befits each.

And this is seen to be the course commonly pursued: to marriages men commonly invite their relatives, because these are from a common stock and therefore all the actions in any way pertaining thereto are common also: and to funerals men think that relatives ought to assemble in preference to other people, for the same reason.

And it would seem that in respect of maintenance it is our duty to assist our parents in preference to all others, as being their debtors, and because it is more honourable to succour in these respects the authors of our existence than ourselves. Honour likewise we ought to pay to our parents just as to the gods, but then, not all kinds of honour: not the same, for instance, to a father as to a mother: nor again to a father the honour due to a scientific man or to a general but that which is a father's due, and in like manner to a mother that which is a mother's.

To all our elders also the honour befitting their age, by rising up in their presence, turning out of the way for them, and all similar marks of respect: to our companions again, or brothers, frankness and free participation in all we have. And to those of the same family, or tribe, or city, with ourselves, and all similarly connected with us, we should constantly try to render their due, and to discriminate what belongs to each in respect of nearness of connection, or goodness, or intimacy: of course in the case of those of

the same class the discrimination is easier; in that of those who are in different classes it is a matter of more trouble. This, however, should not be a reason for giving up the attempt, but we must observe the distinctions so far as it is practicable to do so.

III

A question is also raised as to the propriety of dissolving or not dissolving those Friendships the parties to which do not remain what they were when the connection was formed.

1165b] Now surely in respect of those whose motive to Friendship is utility or pleasure there can be nothing wrong in breaking up the connection when they no longer have those qualities; because they were friends [not of one another, but] of those qualities: and, these having failed, it is only reasonable to expect that they should cease to entertain the sentiment.

But a man has reason to find fault if the other party, being really attached to him because of advantage or pleasure, pretended to be so because of his moral character: in fact, as we said at the commencement, the most common source of quarrels between friends is their not being friends on the same grounds as they suppose themselves to be.

Now when a man has been deceived in having supposed himself to excite the sentiment of Friendship by reason of his moral character, the other party doing nothing to indicate he has but himself to blame: but when he has been deceived by the pretence of the other he has a right to find fault with the man who has so deceived him, aye even more than with utterers of false coin, in proportion to the greater preciousness of that which is the object-matter of the villany.

But suppose a man takes up another as being a good man, who turns out, and is found by him, to be a scoundrel, is he bound still to entertain Friendship for him? or may we not say at once it is impossible? since it is not everything which is the object-matter of Friendship, but only that which is good; and so there is no obligation to be a bad man's friend, nor, in fact, ought one to be such: for one ought not to be a lover of evil, nor to be assimilated to what is base; which would be implied, because we have said before, like is friendly to like.

Are we then to break with him instantly? not in all cases; only where our friends are incurably depraved; when there is a chance of amendment we are bound to aid in repairing the moral character of our friends even more than their substance, in proportion as it is better and more closely related to Friendship. Still he who should break off the connection is not to be judged to act wrongly, for he never was a friend to such a character as the other now is, and therefore, since the man is changed and he cannot reduce him to his original state, he backs out of the connection.

To put another case: suppose that one party remains what he was when the Friendship was formed, while the other becomes morally improved and widely different from his friend in goodness; is the improved character to treat the other as a friend?

May we not say it is impossible? The case of course is clearest where there is a great difference, as in the Friendships of boys: for suppose that of two boyish friends the one still continues a boy in mind and the other becomes a man of the highest character, how can they be friends? since they neither are pleased with the same objects nor like and dislike the same things: for these points will not belong to them as regards one another, and without them it was assumed they cannot be friends because they cannot live in intimacy: and of the case of those who cannot do so we have spoken before.

Well then, is the improved party to bear himself towards his former friend in no way differently to what he would have done had the connection never existed?

Surely he ought to bear in mind the intimacy of past times, and just as we think ourselves bound to do favours for our friends in preference to strangers, so to those who have been friends and are so no longer we should allow somewhat on the score of previous Friendship, whenever the cause of severance is not excessive depravity on their part.

IV

II66a] Now the friendly feelings which are exhibited towards our friends, and by which Friendships are characterised, seem to have sprung out of those which we entertain toward ourselves. I mean, people define a friend to be "one who intends and does what is good (or what he believes to be good) to another for that other's sake," or "one who wishes his friend to be and to live for that friend's own sake" (which is the feeling of mothers towards their children, and of friends who have come into collision). Others again, "one who lives with another and chooses the same objects," or "one who sympathises with his friend in his sorrows and in his joys" (this too is especially the case with mothers).

Well, by some one of these marks people generally characterise Friendship: and each of these the good man has towards himself, and all others have them in so far as they suppose themselves to be good. (For, as has been said before, goodness, that is the good man, seems to be a measure to every one else.)

For he is at unity in himself, and with every part of his soul he desires the same objects; and he wishes for himself both what is, and what he believes to be, good; and he does it (it being characteristic of the good man to work at what is good), and for the sake of himself, inasmuch as he does it for the sake of his Intellectual Principle which is generally thought to be a man's Self. Again, he wishes himself And specially this Principle whereby he is an intelligent being, to live and be preserved in life, because existence is a good to him that is a good man.

But it is to himself that each individual wishes what is good, and no man, conceiving the possibility of his becoming other than he now is, chooses that that New Self should have all things indiscriminately: a god, for instance, has at the present moment the Chief Good, but he has it in right of being whatever he actually now is: and the Intelligent Principle must be judged to be each man's Self, or at least eminently so [though other Principles help, of course, to constitute him the man he is]. Furthermore, the good man wishes to continue to live with himself; for he can do it with pleasure, in that his memories of past actions are full of delight and his anticipations of the future are good and such are pleasurable. Then, again, he has good store of matter for his Intellect to contemplate, and he most especially sympathises with his Self in its griefs and joys, because the objects which give him pain and pleasure are at all times the same, not one thing to-day and a different one to-morrow: because he is not given to repentance, if one may so speak. It is then because each of these feelings are entertained by the good man towards his own Self and a friend feels towards a friend as towards himself (a friend being in fact another Self), that Friendship is thought to be some one of these things and they are accounted friends in whom they are found. Whether or no there can really be Friendship between a man and his Self is a question we will not at present entertain: there may be thought to be Friendship, in so far as there are two or more of the aforesaid requisites, and because the highest degree of Friendship, in the usual acceptation of that term, resembles the feeling entertained by a man towards himself.

1166b] But it may be urged that the aforesaid requisites are to all appearance found in the common run of men, though they are men of a low stamp.

May it not be answered, that they share in them only in so far as they please themselves, and conceive themselves to be good? for certainly, they are not either really, or even apparently, found in any one of those who are very depraved and villainous; we may almost say not even in those who are bad men at all: for they are at variance with themselves and lust after different things from those which in cool reason they wish for, just as men who fail of Self-Control: I mean, they choose things which, though hurtful, are pleasurable, in preference to those which in their own minds they believe to be good: others again, from cowardice and indolence, decline to do what still they are convinced is best for them: while they who from their depravity have actually done many dreadful actions hate and avoid life, and accordingly kill themselves: and the wicked seek others in whose company to spend their time, but fly from themselves because they have many unpleasant subjects of memory, and can only look forward to others like them when in solitude but drown their remorse in the company of others: and as they have nothing to raise the sentiment of Friendship so they never feel it towards themselves.

Neither, in fact, can they who are of this character sympathise with their Selves in their joys and sorrows, because their soul is, as it were, rent by faction, and the one principle, by reason of the depravity in them, is grieved at abstaining from certain things, while the other and better principle is pleased thereat; and the one drags them this way and the other that way, as though actually tearing them asunder. And though it is impossible actually to have at the same time the sensations of pain and pleasure; yet after a little time the man is sorry for having been pleased, and he could wish that those objects had not given him pleasure; for the wicked are full of remorse.

It is plain then that the wicked man cannot be in the position of a friend even towards himself, because he has in himself nothing which can excite the sentiment of Friendship. If then to be thus is exceedingly wretched it is a man's duty to flee from wickedness with all his might and to strive to be good, because thus may he be friends with himself and may come to be a friend to another.

V] Kindly Feeling, though resembling Friendship, is not identical with it, because it may exist in reference to those whom we do not know and without the object of it being aware of its existence, which Friendship cannot. (This, by the way, has also been said before.) And further, it is not even Affection because it does not imply intensity nor yearning, which are both consequences of Affection. Again Affection requires intimacy but Kindly Feeling may arise quite suddenly, as happens sometimes in respect of men against whom people are matched in any way, I mean they come to be kindly disposed to them and sympathise in their wishes, but still they would not join them in any action, because, as we said, they conceive this feeling of kindness suddenly and so have but a superficial liking.

What it does seem to be is the starting point of a Friendship; just as pleasure, received through the sight, is the commencement of Love: for no one falls in love without being first pleased with the personal appearance of the beloved object, and yet he who takes pleasure in it does not therefore necessarily love, but when he wearies for the object in its absence and desires its presence. Exactly

in the same way men cannot be friends without having passed through the stage of Kindly Feeling, and yet they who are in that stage do not necessarily advance to Friendship: they merely have an inert wish for the good of those toward whom they entertain the feeling, but would not join them in any action, nor put themselves out of the way for them. So that, in a metaphorical way of speaking, one might say that it is dormant Friendship, and when it has endured for a space and ripened into intimacy comes to be real Friendship; but not that whose object is advantage or pleasure, because such motives cannot produce even Kindly Feeling.

I mean, he who has received a kindness requites it by Kindly Feeling towards his benefactor, and is right in so doing: but he who wishes another to be prosperous, because he has hope of advantage through his instrumentality, does not seem to be kindly disposed to that person but rather to himself; just as neither is he his friend if he pays court to him for any interested purpose.

Kindly Feeling always arises by reason of goodness and a certain amiability, when one man gives another the notion of being a fine fellow, or brave man, etc., as we said was the case sometimes with those matched against one another.

VI] Unity of Sentiment is also plainly connected with Friendship, and therefore is not the same as Unity of Opinion, because this might exist even between people unacquainted with one another.

Nor do men usually say people are united in sentiment merely because they agree in opinion on *any* point, as, for instance, on points of astronomical science (Unity of Sentiment herein not having any connection with Friendship), but they say that Communities have Unity of Sentiment when they agree respecting points of expediency and take the same line and carry out what has been determined in common consultation.

Thus we see that Unity of Sentiment has for its object matters of action, and such of these as are of importance, and of mutual, or, in the case of single States, common, interest: when, for instance, all agree in the choice of magistrates, or forming alliance with the Lacedæmonians, or appointing Pittacus ruler (that is to say, supposing he himself was willing). [Sidenote: 1167*b*] But when each wishes himself to be in power (as the brothers in the Phoenissæ), they quarrel and form parties: for, plainly, Unity of Sentiment does not merely imply that each entertains the same idea be it what it may, but that they do so in respect of the same object, as when both the populace and the sensible men of a State desire that the best men should be in office, because then all attain their object.

Thus Unity of Sentiment is plainly a social Friendship, as it is also said to be: since it has for its object-matter things expedient and relating to life.

And this Unity exists among the good: for they have it towards themselves and towards one another, being, if I may be allowed the expression, in the same position: I mean, the wishes of such men are steady and do not ebb and flow like the Euripus, and they wish what is just and expedient and aim at these things in common.

The bad, on the contrary, can as little have Unity of Sentiment as they can be real friends, except to a very slight extent, desiring as they do unfair advantage in things profitable while they shirk labour and service for the common good: and while each man wishes for these things for himself he is jealous of and hinders his neighbour: and as they do not watch over the common good it is lost. The result is that they quarrel while they are for keeping one another to work but are not willing to perform their just share.

VII] Benefactors are commonly held to have more Friendship for the objects of their kindness than these for them: and the fact is made a subject of discussion and inquiry, as being contrary to reasonable expectation.

The account of the matter which satisfies most persons is that the one are debtors and the others creditors: and therefore that, as in the case of actual loans the debtors wish their creditors out of the way while the creditors are anxious for the preservation of their debtors, so those who have done kindnesses desire the continued existence of the people they have done them to, under the notion of getting a return of their good offices, while these are not particularly anxious about requital.

Epicharmus, I suspect, would very probably say that they who give this solution judge from their own baseness; yet it certainly is like human nature, for the generality of men have short memories on these points, and aim rather at receiving than conferring benefits.

But the real cause, it would seem, rests upon nature, and the case is not parallel to that of creditors; because in this there is no affection to the persons, but merely a wish for their preservation with a view to the return: whereas, in point of fact, they who have done kindnesses feel friendship and love for those to whom they have done them, even though they neither are, nor can by possibility hereafter be, in a position to serve their benefactors.

1168*a*] And this is the case also with artisans; every one, I mean, feels more affection for his own work than that work possibly could for him if it were animate. It is perhaps specially the case with poets: for these entertain very great affection for their poems,

loving them as their own children. It is to this kind of thing I should be inclined to compare the case of benefactors: for the object of their kindness is their own work, and so they love this more than this loves its creator.

And the account of this is that existence is to all a thing choiceworthy and an object of affection; now we exist by acts of working, that is, by living and acting; he then that has created a given work exists, it may be said, by his act of working: therefore he loves his work because he loves existence. And this is natural, for the work produced displays in act what existed before potentially.

Then again, the benefactor has a sense of honour in right of his action, so that he may well take pleasure in him in whom this resides; but to him who has received the benefit there is nothing honourable in respect of his benefactor, only something advantageous which is both less pleasant and less the object of Friendship.

Again, pleasure is derived from the actual working out of a present action, from the anticipation of a future one, and from the recollection of a past one: but the highest pleasure and special object of affection is that which attends on the actual working. Now the benefactor's work abides (for the honourable is enduring), but the advantage of him who has received the kindness passes away.

Again, there is pleasure in recollecting honourable actions, but in recollecting advantageous ones there is none at all or much less (by the way though, the contrary is true of the expectation of advantage).

Further, the entertaining the feeling of Friendship is like acting on another; but being the object of the feeling is like being acted upon.

So then, entertaining the sentiment of Friendship, and all feelings connected with it, attend on those who, in the given case of a benefaction, are the superior party.

Once more: all people value most what has cost them much labour in the production; for instance, people who have themselves made their money are fonder of it than those who have inherited it: and receiving kindness is, it seems, unlaborious, but doing it is laborious. And this is the reason why the female parents are most fond of their offspring; for their part in producing them is attended with most labour, and they know more certainly that they are theirs. This feeling would seem also to belong to benefactors.

VIII] A question is also raised as to whether it is right to love one's Self best, or some one else: because men find fault with those who love themselves best, and call them in a disparaging way lovers of Self; and the bad man is thought to do everything he does for his own sake merely, and the more so the more depraved he is; accordingly men reproach him with never doing anything unselfish: whereas the good man acts from a sense of honour (and the more so the better man he is), and for his friend's sake, and is careless of his own interest.

1168*b*] But with these theories facts are at variance, and not unnaturally: for it is commonly said also that a man is to love most him who is most his friend, and he is most a friend who wishes good to him to whom he wishes it for that man's sake even though no one knows. Now these conditions, and in fact all the rest by which a friend is characterised, belong specially to each individual in respect of his Self: for we have said before that all the friendly feelings are derived to others from those which have Self primarily for their object. And all the current proverbs support this view; for instance, "one soul," "the goods of friends are common," "equality is a tie of Friendship," "the knee is nearer than the shin." For all these things exist specially with reference to a man's own Self: he is specially a friend to himself and so he is bound to love himself the most.

It is with good reason questioned which of the two parties one should follow, both having plausibility on their side. Perhaps then, in respect of theories of this kind, the proper course is to distinguish and define how far each is true, and in what way. If we could ascertain the sense in which each uses the term "Self-loving," this point might be cleared up.

Well now, they who use it disparagingly give the name to those who, in respect of wealth, and honours, and pleasures of the body, give to themselves the larger share: because the mass of mankind grasp after these and are earnest about them as being the best things; which is the reason why they are matters of contention. They who are covetous in regard to these gratify their lusts and passions in general, that is to say the irrational part of their soul: now the mass of mankind are so disposed, for which reason the appellation has taken its rise from that mass which is low and bad. Of course they are justly reproached who are Self-loving in this sense.

And that the generality of men are accustomed to apply the term to denominate those who do give such things to themselves is quite plain: suppose, for instance, that a man were anxious to do, more than other men, acts of justice, or self-mastery, or any other virtuous acts, and, in general, were to secure to himself that which is abstractedly noble and honourable, no one would call him Self-loving, nor blame him.

Yet might such an one be judged to be more truly Self-loving: certainly he gives to himself the things which are most noble and most good, and gratifies that Principle of his nature which is most rightfully authoritative, and obeys it in everything: and just as that which possesses the highest authority is thought to constitute a Community or any other system, so also in the case of Man: and so he is most truly Self-loving who loves and gratifies this Principle.

Again, men are said to have, or to fail of having, self-control, according as the Intellect controls or not, it being plainly implied thereby that this Principle constitutes each individual; and people are thought to have done of themselves, and voluntarily, those things specially which are done with Reason. [Sidenote: 1169*a*]

It is plain, therefore, that this Principle does, either entirely or specially constitute the individual man, and that the good man specially loves this. For this reason then he must be specially Self-loving, in a kind other than that which is reproached, and as far superior to it as living in accordance with Reason is to living at the beck and call of passion, and aiming at the truly noble to aiming at apparent advantage.

Now all approve and commend those who are eminently earnest about honourable actions, and if all would vie with one another in respect of the [Greek: kalhon], and be intent upon doing what is most truly noble and honourable, society at large would have all that is proper while each individual in particular would have the greatest of goods, Virtue being assumed to be such.

And so the good man ought to be Self-loving: because by doing what is noble he will have advantage himself and will do good to others: but the bad man ought not to be, because he will harm himself and his neighbours by following low and evil passions. In the case of the bad man, what he ought to do and what he does are at variance, but the good man does what he ought to do, because all Intellect chooses what is best for itself and the good man puts himself under the direction of Intellect.

Of the good man it is true likewise that he does many things for the sake of his friends and his country, even to the extent of dying for them, if need be: for money and honours, and, in short, all the good things which others fight for, he will throw away while eager to secure to himself the [Greek: kalhon]: he will prefer a brief and great joy to a tame and enduring one, and to live nobly for one year rather than ordinarily for many, and one great and noble action to many trifling ones. And this is perhaps that which befals men who die for their country and friends; they choose great glory for themselves: and they will lavish their own money that their friends may receive more, for hereby the friend gets the money but the man himself the [Greek: kalhon]; so, in fact he gives to himself the greater good. It is the same with honours and offices; all these things he will give up to his friend, because this reflects honour and praise on himself: and so with good reason is he esteemed a fine character since he chooses the honourable before all things else. It is possible also to give up the opportunities of action to a friend; and to have caused a friend's doing a thing may be more noble than having done it one's self.

In short, in all praiseworthy things the good man does plainly give to himself a larger share of the honourable. [Sidenote: 1169*b*] In this sense it is right to be Self-loving, in the vulgar acceptation of the term it is not.

IX] A question is raised also respecting the Happy man, whether he will want Friends, or no?

Some say that they who are blessed and independent have no need of Friends, for they already have all that is good, and so, as being independent, want nothing further: whereas the notion of a friend's office is to be as it were a second Self and procure for a man what he cannot get by himself: hence the saying,

"When Fortune gives us good, what need we Friends?"

On the other hand, it looks absurd, while we are assigning to the Happy man all other good things, not to give him Friends, which are, after all, thought to be the greatest of external goods.

Again, if it is more characteristic of a friend to confer than to receive kindnesses, and if to be beneficent belongs to the good man and to the character of virtue, and if it is more noble to confer kindnesses on friends than strangers, the good man will need objects for his benefactions. And out of this last consideration springs a question whether the need of Friends be greater in prosperity or adversity, since the unfortunate man wants people to do him kindnesses and they who are fortunate want objects for their kind acts.

Again, it is perhaps absurd to make our Happy man a solitary, because no man would choose the possession of all goods in the world on the condition of solitariness, man being a social animal and formed by nature for living with others: of course the Happy man has this qualification since he has all those things which are good by nature: and it is obvious that the society of friends and good men must be preferable to that of strangers and ordinary people, and we conclude, therefore, that the Happy man does need Friends.

But then, what do they mean whom we quoted first, and how are they right? Is it not that the mass of mankind mean by Friends those who are useful? and of course the Happy man will not need such because he has all good things already; neither will he need such as are Friends with a view to the pleasurable, or at least only to a slight extent; because his life, being already pleasurable, does not want pleasure imported from without; and so, since the Happy man does not need Friends of these kinds, he is thought not to need any at all.

But it may be, this is not true: for it was stated originally, that Happiness is a kind of Working; now Working plainly is something that must come into being, not be already there like a mere piece of property.

1170*a*] If then the being happy consists in living and working, and the good man's working is in itself excellent and pleasurable (as we said at the commencement of the treatise), and if what is our own reckons among things pleasurable, and if we can view our neighbours better than ourselves and their actions better than we can our own, then the actions of their Friends who are good men are pleasurable to the good; inasmuch as they have both the requisites which are naturally pleasant. So the man in the highest state of happiness will need Friends of this kind, since he desires to contemplate good actions, and actions of his own, which those of his friend, being a good man, are. Again, common opinion requires that the Happy man live with pleasure to himself: now life is burthensome to a man in solitude, for it is not easy to work continuously by one's self, but in company with, and in regard to others, it is easier, and therefore the working, being pleasurable in itself will be more continuous (a thing which should be in respect of the Happy man); for the good man, in that he is good takes pleasure in the actions which accord with Virtue and is annoyed at those which spring from Vice, just as a musical man is pleased with beautiful music and annoyed by bad. And besides, as Theognis says, Virtue itself may be improved by practice, from living with the good.

And, upon the following considerations more purely metaphysical, it will probably appear that the good friend is naturally choiceworthy to the good man. We have said before, that whatever is naturally good is also in itself good and pleasant to the good man; now the fact of living, so far as animals are concerned, is characterised generally by the power of sentience, in man it is characterised by that of sentience, or of rationality (the faculty of course being referred to the actual operation of the faculty, certainly the main point is the actual operation of it); so that living seems mainly to consist in the act of sentience or exerting rationality: now the fact of living is in itself one of the things that are good and pleasant (for it is a definite totality, and whatever is such belongs to the nature of good), but what is naturally good is good to the good man: for which reason it seems to be pleasant to all. (Of course one must not suppose a life which is depraved and corrupted, nor one spent in pain, for that which is such is indefinite as are its inherent qualities: however, what is to be said of pain will be clearer in what is to follow.)

If then the fact of living is in itself good and pleasant (and this appears from the fact that all desire it, and specially those who are good and in high happiness; their course of life being most choiceworthy and their existence most choiceworthy likewise), then also he that sees perceives that he sees; and he that hears perceives that he hears; and he that walks perceives that he walks; and in all the other instances in like manner there is a faculty which reflects upon and perceives the fact that we are working, so that we can perceive that we perceive and intellectually know that we intellectually know: but to perceive that we perceive or that we intellectually know is to perceive that we exist, since existence was defined to be perceiving or intellectually knowing.

1170*b* Now to perceive that one lives is a thing pleasant in itself, life being a thing naturally good, and the perceiving of the presence in ourselves of things naturally good being pleasant.

Therefore the fact of living is choiceworthy, and to the good specially so since existence is good and pleasant to them: for they receive pleasure from the internal consciousness of that which in itself is good.

But the good man is to his friend as to himself, friend being but a name for a second Self; therefore as his own existence is choiceworthy to each so too, or similarly at least, is his friend's existence. But the ground of one's own existence being choiceworthy is the perceiving of one's self being good, any such perception being in itself pleasant. Therefore one ought to be thoroughly conscious of one's friend's existence, which will result from living with him, that is sharing in his words and thoughts: for this is the meaning of the term as applied to the human species, not mere feeding together as in the case of brutes.

If then to the man in a high state of happiness existence is in itself choiceworthy, being naturally good and pleasant, and so too a friend's existence, then the friend also must be among things choiceworthy. But whatever is choiceworthy to a man he should have or else he will be in this point deficient. The man therefore who is to come up to our notion "Happy" will need good Friends. Are we then to make our friends as numerous as possible? or, as in respect of acquaintance it is thought to have been well said "have not thou many acquaintances yet be not without;" so too in respect of Friendship may we adopt the precept, and say that a man should not be without friends, nor again have exceeding many friends?

Now as for friends who are intended for use, the maxim I have quoted will, it seems, fit in exceedingly well, because to requite the services of many is a matter of labour, and a whole life would not be long enough to do this for them. So that, if more numerous than what will suffice for one's own life, they become officious, and are hindrances in respect of living well: and so we do not want them. And again of those who are to be for pleasure a few are quite enough, just like sweetening in our food.

X

But of the good are we to make as many as ever we can, or is there any measure of the number of friends, as there is of the number to constitute a Political Community? I mean, you cannot make one out of ten men, and if you increase the number to one hundred thousand it is not any longer a Community. However, the number is not perhaps some one definite number but any between certain extreme limits.

1171*a*] Well, of friends likewise there is a limited number, which perhaps may be laid down to be the greatest number with whom it would be possible to keep up intimacy; this being thought to be one of the greatest marks of Friendship, and it being quite obvious that it is not possible to be intimate with many, in other words, to part one's self among many. And besides it must be remembered that they also are to be friends to one another if they are all to live together: but it is a matter of difficulty to find this in many men at once.

It comes likewise to be difficult to bring home to one's self the joys and sorrows of many: because in all probability one would have to sympathise at the same time with the joys of this one and the sorrows of that other.

Perhaps then it is well not to endeavour to have very many friends but so many as are enough for intimacy: because, in fact, it would seem not to be possible to be very much a friend to many at the same time: and, for the same reason, not to be in love with many objects at the same time: love being a kind of excessive Friendship which implies but one object: and all strong emotions must be limited in the number towards whom they are felt.

And if we look to facts this seems to be so: for not many at a time become friends in the way of companionship, all the famous Friendships of the kind are between *two* persons: whereas they who have many friends, and meet everybody on the footing of intimacy, seem to be friends really to no one except in the way of general society; I mean the characters denominated as over-complaisant.

To be sure, in the way merely of society, a man may be a friend to many without being necessarily over-complaisant, but being truly good: but one cannot be a friend to many because of their virtue, and for the persons' own sake; in fact, it is a matter for contentment to find even a few such.

XI

Again: are friends most needed in prosperity or in adversity? they are required, we know, in both states, because the unfortunate need help and the prosperous want people to live with and to do kindnesses to: for they have a desire to act kindly to some one.

To have friends is more necessary in adversity, and therefore in this case useful ones are wanted; and to have them in prosperity is more honourable, and this is why the prosperous want good men for friends, it being preferable to confer benefits on, and to live with, these. For the very presence of friends is pleasant even in adversity: since men when grieved are comforted by the sympathy of their friends.

And from this, by the way, the question might be raised, whether it is that they do in a manner take part of the weight of calamities, or only that their presence, being pleasurable, and the consciousness of their sympathy, make the pain of the sufferer less. However, we will not further discuss whether these which have been suggested or some other causes produce the relief, at least the effect we speak of is a matter of plain fact.

1171b] But their presence has probably a mixed effect: I mean, not only is the very seeing friends pleasant, especially to one in misfortune, and actual help towards lessening the grief is afforded (the natural tendency of a friend, if he is gifted with tact, being to comfort by look and word, because he is well acquainted with the sufferer's temper and disposition and therefore knows what things give him pleasure and pain), but also the perceiving a friend to be grieved at his misfortunes causes the sufferer pain, because every one avoids being cause of pain to his friends. And for this reason they who are of a manly nature are cautious not to implicate their friends in their pain; and unless a man is exceedingly callous to the pain of others he cannot bear the pain which is thus caused to his friends: in short, he does not admit men to wail with him, not being given to wail at all: women, it is true, and men who resemble women, like to have others to groan with them, and love such as friends and sympathisers. But it is plain that it is our duty in all things to imitate the highest character.

On the other hand, the advantages of friends in our prosperity are the pleasurable intercourse and the consciousness that they are pleased at our good fortune.

It would seem, therefore, that we ought to call in friends readily on occasion of good fortune, because it is noble to be ready to do good to others: but on occasion of bad fortune, we should do so with reluctance; for we should as little as possible make others share in our ills; on which principle goes the saying, “I am unfortunate, let that suffice.” The most proper occasion for calling them in is when with small trouble or annoyance to themselves they can be of very great use to the person who needs them.

But, on the contrary, it is fitting perhaps to go to one’s friends in their misfortunes unasked and with alacrity (because kindness is the friend’s office and specially towards those who are in need and who do not demand it as a right, this being more creditable and more pleasant to both); and on occasion of their good fortune to go readily, if we can forward it in any way (because men need their friends for this likewise), but to be backward in sharing it, any great eagerness to receive advantage not being creditable.

One should perhaps be cautious not to present the appearance of sullenness in declining the sympathy or help of friends, for this happens occasionally.

It appears then that the presence of friends is, under all circumstances, choiceworthy.

May we not say then that, as seeing the beloved object is most prized by lovers and they choose this sense rather than any of the others because Love

“Is engendered in the eyes,

With gazing fed,”

in like manner intimacy is to friends most choiceworthy, Friendship being communion? Again, as a man is to himself so is he to his friend; now with respect to himself the perception of his own existence is choiceworthy, therefore is it also in respect of his friend.

And besides, their Friendship is acted out in intimacy, and so with good reason they desire this. And whatever in each man’s opinion constitutes existence, or whatsoever it is for the sake of which they choose life, herein they wish their friends to join with them; and so some men drink together, others gamble, others join in gymnastic exercises or hunting, others study philosophy together: in each case spending their days together in that which they like best of all things in life, for since they wish to be intimate with their friends they do and partake in those things whereby they think to attain this object.

Therefore the Friendship of the wicked comes to be depraved; for, being unstable, they share in what is bad and become depraved in being made like to one another: but the Friendship of the good is good, growing with their intercourse; they improve also, as it seems, by repeated acts, and by mutual correction, for they receive impress from one another in the points which give them pleasure; whence says the poet,

“Thou from the good, good things shalt surely learn.”

Here then we will terminate our discourse of Friendship. The next thing is to go into the subject of Pleasure.

Book X

Next, it would seem, follows a discussion respecting Pleasure, for it is thought to be most closely bound up with our kind: and so men train the young, guiding them on their course by the rudders of Pleasure and Pain. And to like and dislike what one ought is judged to be most important for the formation of good moral character: because these feelings extend all one's life through, giving a bias towards and exerting an influence on the side of Virtue and Happiness, since men choose what is pleasant and avoid what is painful.

Subjects such as these then, it would seem, we ought by no means to pass by, and specially since they involve much difference of opinion. There are those who call Pleasure the Chief Good; there are others who on the contrary maintain that it is exceedingly bad; some perhaps from a real conviction that such is the case, others from a notion that it is better, in reference to our life and conduct, to show up Pleasure as bad, even if it is not so really; arguing that, as the mass of men have a bias towards it and are the slaves of their pleasures, it is right to draw them to the contrary, for that so they may possibly arrive at the mean.

I confess I suspect the soundness of this policy; in matters respecting men's feelings and actions theories are less convincing than facts: whenever, therefore, they are found conflicting with actual experience, they not only are despised but involve the truth in their fall: he, for instance, who deprecates Pleasure, if once seen to aim at it, gets the credit of backsliding to it as being universally such as he said it was, the mass of men being incapable of nice distinctions.

Real accounts, therefore, of such matters seem to be most expedient, not with a view to knowledge merely but to life and conduct: for they are believed as being in harm with facts, and so they prevail with the wise to live in accordance with them.

But of such considerations enough: let us now proceed to the current maxims respecting Pleasure.

II Now Eudoxus thought Pleasure to be the Chief Good because he saw all, rational and irrational alike, aiming at it: and he argued that, since in all what was the object of choice must be good and what most so the best, the fact of all being drawn to the same thing proved this thing to be the best for all: "For each," he said, "finds what is good for itself just as it does its proper nourishment, and so that which is good for all, and the object of the aim of all, is their Chief Good."

(And his theories were received, not so much for their own sake, as because of his excellent moral character; for he was thought to be eminently possessed of perfect self-mastery, and therefore it was not thought that he said these things because he was a lover of Pleasure but that he really was so convinced.)

And he thought his position was not less proved by the argument from the contrary: that is, since Pain was in itself an object of avoidance to all the contrary must be in like manner an object of choice.

Again he urged that that is most choiceworthy which we choose, not by reason of, or with a view to, anything further; and that Pleasure is confessedly of this kind because no one ever goes on to ask to what purpose he is pleased, feeling that Pleasure is in itself choiceworthy.

Again, that when added to any other good it makes it more choiceworthy; as, for instance, to actions of justice, or perfected self-mastery; and good can only be increased by itself.

However, this argument at least seems to prove only that it belongs to the class of goods, and not that it does so more than anything else: for every good is more choicewortby in combination with some other than when taken quite alone. In fact, it is by just such an argument that Plato proves that Pleasure is not the Chief Good: "For," says he, "the life of Pleasure is more choiceworthy in combination with Practical Wisdom than apart from it; but, if the compound better then simple Pleasure cannot be the Chief Good; because the very Chief Good cannot by any addition become choiceworthy than it is already:" and it is obvious that nothing else can be the Chief Good, which by combination with any of the things in themselves good comes to be more choiceworthy.

What is there then of such a nature? (meaning, of course, whereof we can partake; because that which we are in search of must be such).

As for those who object that "what all aim at is not necessarily good," I confess I cannot see much in what they say, because what all *think* we say *is*. And he who would cut away this ground from under us will not bring forward things more dependable: because if the argument had rested on the desires of irrational creatures there might have been something in what he says, but, since the

rational also desire Pleasure, how can his objection be allowed any weight? and it may be that, even in the lower animals, there is some natural good principle above themselves which aims at the good peculiar to them.

Nor does that seem to be sound which is urged respecting the argument from the contrary: I mean, some people say “it does not follow that Pleasure must be good because Pain is evil, since evil may be opposed to evil, and both evil and good to what is indifferent:” now what they say is right enough in itself but does not hold in the present instance. If both Pleasure and Pain were bad both would have been objects of avoidance; or if neither then neither would have been, at all events they must have fared alike: but now men do plainly avoid the one as bad and choose the other as good, and so there is a complete opposition. III Nor again is Pleasure therefore excluded from being good because it does not belong to the class of qualities: the acts of virtue are not qualities, neither is Happiness [yet surely both are goods].

Again, they say the Chief Good is limited but Pleasure unlimited, in that it admits of degrees.

Now if they judge this from the act of feeling Pleasure then the same thing will apply to justice and all the other virtues, in respect of which clearly it is said that men are more or less of such and such characters (according to the different virtues), they are more just or more brave, or one may practise justice and self-mastery more or less.

If, on the other hand, they judge in respect of the Pleasures themselves then it may be they miss the true cause, namely that some are unmixed and others mixed: for just as health being in itself limited, admits of degrees, why should not Pleasure do so and yet be limited? in the former case we account for it by the fact that there is not the same adjustment of parts in all men, nor one and the same always in the same individual: but health, though relaxed, remains up to a certain point, and differs in degrees; and of course the same may be the case with Pleasure.

Again, assuming the Chief Good to be perfect and all Movements and Generations imperfect, they try to shew that Pleasure is a Movement and a Generation.

Yet they do not seem warranted in saying even that it is a Movement: for to every Movement are thought to belong swiftness and slowness, and if not in itself, as to that of the universe, yet relatively: but to Pleasure neither of these belongs: for though one may have got quickly into the state Pleasure, as into that of anger, one cannot be in the state quickly, nor relatively to the state of any other person; but we can walk or grow, and so on, quickly or slowly.

Of course it is possible to change into the state of Pleasure quickly or slowly, but to act in the state (by which, I mean, have the perception of Pleasure) quickly, is not possible. And how can it be a Generation? because, according to notions generally held, not *any*thing is generated from *any*thing, but a thing resolves itself into that out of which it was generated: whereas of that of which Pleasure is a Generation Pain is a Destruction.

Again, they say that Pain is a lack of something suitable to nature and Pleasure a supply of it.

But these are affections of the body: now if Pleasure really is a supplying of somewhat suitable to nature, that must feel the Pleasure in which the supply takes place, therefore the body of course: yet this is not thought to be so: neither then is Pleasure a supplying, only a person of course will be pleased when a supply takes place just as he will be pained when he is cut.

This notion would seem to have arisen out of the Pains and Pleasures connected with natural nourishment; because, when people have felt a lack and so have had Pain first, they, of course, are pleased with the supply of their lack.

But this is not the case with all Pleasures: those attendant on mathematical studies, for instance, are unconnected with any Pain; and of such as attend on the senses those which arise through the sense of Smell; and again, many sounds, and sights, and memories, and hopes: now of what can these be Generations? because there has been here no lack of anything to be afterwards supplied.

And to those who bring forward disgraceful Pleasures we may reply that these are not really pleasant things; for it does not follow because they are pleasant to the ill-disposed that we are to admit that they are pleasant except to them; just as we should not say that those things are really wholesome, or sweet, or bitter, which are so to the sick, or those objects really white which give that impression to people labouring under ophthalmia.

Or we might say thus, that the Pleasures are choiceworthy but not as derived from these sources: just as wealth is, but not as the price of treason; or health, but not on the terms of eating anything however loathsome. Or again, may we not say that Pleasures differ in kind? those derived from honourable objects, for instance are different from those arising from disgraceful ones; and it is not possible to experience the Pleasure of the just man without being just, or of the musical man without being musical; and so on of others.

The distinction commonly drawn between the friend and the flatterer would seem to show clearly either that Pleasure is not a good, or that there are different kinds of Pleasure: for the former is thought to have good as the object of his intercourse, the latter Pleasure only; and this last is reproached, but the former men praise as having different objects in his intercourse.

1174a

Again, no one would choose to live with a child's intellect all his life through, though receiving the highest possible Pleasure from such objects as children receive it from; or to take Pleasure in doing any of the most disgraceful things, though sure never to be pained.

There are many things also about which we should be diligent even though they brought no Pleasure; as seeing, remembering, knowing, possessing the various Excellences; and the fact that Pleasures do follow on these naturally makes no difference, because we should certainly choose them even though no Pleasure resulted from them.

It seems then to be plain that Pleasure is not the Chief Good, nor is every kind of it choiceworthy: and that there are some choiceworthy in themselves, differing in kind, *i.e.* in the sources from which they are derived. Let this then suffice by way of an account of the current maxims respecting Pleasure and Pain.

IV

Now what it is, and how characterised, will be more plain if we take up the subject afresh.

An act of Sight is thought to be complete at any moment; that is to say, it lacks nothing the accession of which subsequently will complete its whole nature.

Well, Pleasure resembles this: because it is a whole, as one may say; and one could not at any moment of time take a Pleasure whose whole nature would be completed by its lasting for a longer time. And for this reason it is not a Movement: for all Movement takes place in time of certain duration and has a certain End to accomplish; for instance, the Movement of house-building is then only complete when the builder has produced what he intended, that is, either in the whole time [necessary to complete the whole design], or in a given portion. But all the subordinate Movements are incomplete in the parts of the time, and are different in kind from the whole movement and from one another (I mean, for instance, that the fitting the stones together is a Movement different from that of fluting the column, and both again from the construction of the Temple as a whole: but this last is complete as lacking nothing to the result proposed; whereas that of the basement, or of the triglyph, is incomplete, because each is a Movement of a part merely).

As I said then, they differ in kind, and you cannot at any time you choose find a Movement complete in its whole nature, but, if at all, in the whole time requisite.

1174*b*

And so it is with the Movement of walking and all others: for, if motion be a Movement from one place to another place, then of it too there are different kinds, flying, walking, leaping, and such-like. And not only so, but there are different kinds even in walking: the where-from and where-to are not the same in the whole Course as in a portion of it; nor in one portion as in another; nor is crossing this line the same as crossing that: because a man is not merely crossing a line but a line in a given place, and this is in a different place from that.

Of Movement I have discoursed exactly in another treatise. I will now therefore only say that it seems not to be complete at any given moment; and that most movements are incomplete and specifically different, since the whence and whither constitute different species.

But of Pleasure the whole nature is complete at any given moment: it is plain then that Pleasure and Movement must be different from one another, and that Pleasure belongs to the class of things whole and complete. And this might appear also from the impossibility of moving except in a definite time, whereas there is none with respect to the sensation of Pleasure, for what exists at the very present moment is a kind of "whole."

From these considerations then it is plain that people are not warranted in saying that Pleasure is a Movement or a Generation: because these terms are not applicable to all things, only to such as are divisible and not "wholes:" I mean that of an act of Sight there is no Generation, nor is there of a point, nor of a monad, nor is any one of these a Movement or a Generation: neither then of Pleasure is there Movement or Generation, because it is, as one may say, "a whole."

Now since every Percipient Faculty works upon the Object answering to it, and perfectly the Faculty in a good state upon the most excellent of the Objects within its range (for Perfect Working is thought to be much what I have described; and we will not raise

any question about saying “the Faculty” works, instead of, “that subject wherein the Faculty resides”), in each case the best Working is that of the Faculty in its best state upon the best of the Objects answering to it. And this will be, further, most perfect and most pleasant: for Pleasure is attendant upon every Percipient Faculty, and in like manner on every intellectual operation and speculation; and that is most pleasant which is most perfect, and that most perfect which is the Working of the best Faculty upon the most excellent of the Objects within its range.

And Pleasure perfects the Working. But Pleasure does not perfect it in the same way as the Faculty and Object of Perception do, being good; just as health and the physician are not in similar senses causes of a healthy state.

And that Pleasure does arise upon the exercise of every Percipient Faculty is evident, for we commonly say that sights and sounds are pleasant; it is plain also that this is especially the case when the Faculty is most excellent and works upon a similar Object: and when both the Object and Faculty of Perception are such, Pleasure will always exist, supposing of course an agent and a patient.

1175*a*

Furthermore, Pleasure perfects the act of Working not in the way of an inherent state but as a supervening finish, such as is bloom in people at their prime. Therefore so long as the Object of intellectual or sensitive Perception is such as it should be and also the Faculty which discerns or realises the Object, there will be Pleasure in the Working: because when that which has the capacity of being acted on and that which is apt to act are alike and similarly related, the same result follows naturally.

How is it then that no one feels Pleasure continuously? is it not that he wearies, because all human faculties are incapable of unintermitting exertion; and so, of course, Pleasure does not arise either, because that follows upon the act of Working. But there are some things which please when new, but afterwards not in the like way, for exactly the same reason: that at first the mind is roused and works on these Objects with its powers at full tension; just as they who are gazing stedfastly at anything; but afterwards the act of Working is not of the kind it was at first, but careless, and so the Pleasure too is dulled.

Again, a person may conclude that all men grasp at Pleasure, because all aim likewise at Life and Life is an act of Working, and every man works at and with those things which also he best likes; the musical man, for instance, works with his hearing at music; the studious man with his intellect at speculative questions, and so forth. And Pleasure perfects the acts of Working, and so Life after which men grasp. No wonder then that they aim also at Pleasure, because to each it perfects Life, which is itself choiceworthy. (We will take leave to omit the question whether we choose Life for Pleasure’s sake of Pleasure for Life’s sake; because these two plainly are closely connected and admit not of separation; since Pleasure comes not into being without Working, and again, every Working Pleasure perfects.)

And this is one reason why Pleasures are thought to differ in kind, because we suppose that things which differ in kind must be perfected by things so differing: it plainly being the case with the productions of Nature and Art; as animals, and trees, and pictures, and statues, and houses, and furniture; and so we suppose that in like manner acts of Working which are different in kind are perfected by things differing in kind. Now Intellectual Workings differ specifically from those of the Senses, and these last from one another; therefore so do the Pleasures which perfect them.

This may be shown also from the intimate connection subsisting between each Pleasure and the Working which it perfects: I mean, that the Pleasure proper to any Working increases that Working; for they who work with Pleasure sift all things more closely and carry them out to a greater degree of nicety; for instance, those men become geometricians who take Pleasure in geometry, and they apprehend particular points more completely: in like manner men who are fond of music, or architecture, or anything else, improve each on his own pursuit, because they feel Pleasure in them. Thus the Pleasures aid in increasing the Workings, and things which do so aid are proper and peculiar: but the things which are proper and peculiar to others specifically different are themselves also specifically different.

Yet even more clearly may this be shown from the fact that the Pleasures arising from one kind of Workings hinder other Workings; for instance, people who are fond of flute-music cannot keep their attention to conversation or discourse when they catch the sound of a flute; because they take more Pleasure in flute-playing than in the Working they are at the time engaged on; in other words, the Pleasure attendant on flute-playing destroys the Working of conversation or discourse. Much the same kind of thing takes place in other cases, when a person is engaged in two different Workings at the same time: that is, the pleasanter of the two keeps pushing out the other, and, if the disparity in pleasantness be great, then more and more till a man even ceases altogether to work at the other.

This is the reason why, when we are very much pleased with anything whatever, we do nothing else, and it is only when we are but moderately pleased with one occupation that we vary it with another: people, for instance, who eat sweetmeats in the theatre do so most when the performance is indifferent.

Since then the proper and peculiar Pleasure gives accuracy to the Workings and makes them more enduring and better of their kind, while those Pleasures which are foreign to them mar them, it is plain there is a wide difference between them: in fact, Pleasures foreign to any Working have pretty much the same effect as the Pains proper to it, which, in fact, destroy the Workings; I mean, if one man dislikes writing, or another calculation, the one does not write, the other does not calculate; because, in each case, the Working is attended with some Pain: so then contrary effects are produced upon the Workings by the Pleasures and Pains proper to them, by which I mean those which arise upon the Working, in itself, independently of any other circumstances. As for the Pleasures foreign to a Working, we have said already that they produce a similar effect to the Pain proper to it; that is they destroy the Working, only not in like way.

Well then, as Workings differ from one another in goodness and badness, some being fit objects of choice, others of avoidance, and others in their nature indifferent, Pleasures are similarly related; since its own proper Pleasure attends or each Working: of course that proper to a good Working is good, that proper to a bad, bad: for even the desires for what is noble are praiseworthy, and for what is base blameworthy.

Furthermore, the Pleasures attendant on Workings are more closely connected with them even than the desires after them: for these last are separate both in time and nature, but the former are close to the Workings, and so indivisible from them as to raise a question whether the Working and the Pleasure are identical; but Pleasure does not seem to be an Intellectual Operation nor a Faculty of Perception, because that is absurd; but yet it gives some the impression of being the same from not being separated from these.

As then the Workings are different so are their Pleasures; now Sight differs from Touch in purity, and Hearing and Smelling from Taste; therefore, in like manner, do their Pleasures; and again, Intellectual Pleasures from these Sensual, and the different kinds both of Intellectual and Sensual from one another.

It is thought, moreover, that each animal has a Pleasure proper to itself, as it has a proper Work; that Pleasure of course which is attendant on the Working. And the soundness of this will appear upon particular inspection: for horse, dog, and man have different Pleasures; as Heraclitus says, an ass would sooner have hay than gold; in other words, provender is pleasanter to asses than gold. So then the Pleasures of animals specifically different are also specifically different, but those of the same, we may reasonably suppose, are without difference.

Yet in the case of human creatures they differ not a little: for the very same things please some and pain others: and what are painful and hateful to some are pleasant to and liked by others. The same is the case with sweet things: the same will not seem so to the man in a fever as to him who is in health: nor will the invalid and the person in robust health have the same notion of warmth. The same is the case with other things also.

Now in all such cases that is held to *be* which impresses the good man with the notion of being such and such; and if this is a second maxim (as it is usually held to be), and Virtue, that is, the Good man, in that he is such, is the measure of everything, then those must be real Pleasures which gave him the impression of being so and those things pleasant in which he takes Pleasure. Nor is it at all astonishing that what are to him unpleasant should give another person the impression of being pleasant, for men are liable to many corruptions and marrings; and the things in question are not pleasant really, only to these particular persons, and to them only as being thus disposed.

Well of course, you may say, it is obvious that we must assert those which are confessedly disgraceful to be real Pleasures, except to depraved tastes: but of those which are thought to be good what kind, or which, must we say is *The Pleasure of Man?* is not the answer plain from considering the Workings, because the Pleasures follow upon these?

Whether then there be one or several Workings which belong to the perfect and blessed man, the Pleasures which perfect these Workings must be said to be specially and properly *The Pleasures of Man;* and all the rest in a secondary sense, and in various degrees according as the Workings are related to those highest and best ones.

VI

Now that we have spoken about the Excellences of both kinds, and Friendship in its varieties, and Pleasures, it remains to sketch out Happiness, since we assume that to be the one End of all human things: and we shall save time and trouble by recapitulating what was stated before.

1176b] Well then, we said that it is not a State merely; because, if it were, it might belong to one who slept all his life through and merely vegetated, or to one who fell into very great calamities: and so, if these possibilities displease us and we would rather put it into the rank of some kind of Working (as was also said before), and Workings are of different kinds (some being necessary and

choiceworthy with a view to other things, while others are so in themselves), it is plain we must rank Happiness among those choiceworthy for their own sakes and not among those which are so with a view to something further: because Happiness has no lack of anything but is self-sufficient.

By choiceworthy in themselves are meant those from which nothing is sought beyond the act of Working: and of this kind are thought to be the actions according to Virtue, because doing what is noble and excellent is one of those things which are choiceworthy for their own sake alone.

And again, such amusements as are pleasant; because people do not choose them with any further purpose: in fact they receive more harm than profit from them, neglecting their persons and their property. Still the common run of those who are judged happy take refuge in such pastimes, which is the reason why they who have varied talent in such are highly esteemed among despots; because they make themselves pleasant in those things which these aim at, and these accordingly want such men.

Now these things are thought to be appurtenances of Happiness because men in power spend their leisure herein: yet, it may be, we cannot argue from the example of such men: because there is neither Virtue nor Intellect necessarily involved in having power, and yet these are the only sources of good Workings: nor does it follow that because these men, never having tasted pure and generous Pleasure, take refuge in bodily ones, we are therefore to believe them to be more choiceworthy: for children too believe that those things are most excellent which are precious in their eyes.

We may well believe that as children and men have different ideas as to what is precious so too have the bad and the good: therefore, as we have many times said, those things are really precious and pleasant which seem so to the good man: and as to each individual that Working is most choiceworthy which is in accordance with his own state to the good man that is so which is in accordance with Virtue.

Happiness then stands not in amusement; in fact the very notion is absurd of the End being amusement, and of one's toiling and enduring hardness all one's life long with a view to amusement: for everything in the world, so to speak, we choose with some further End in view, except Happiness, for that is the End comprehending all others. Now to take pains and to labour with a view to amusement is plainly foolish and very childish: but to amuse one's self with a view to steady employment afterwards, as Anacharsis says, is thought to be right: for amusement is like rest, and men want rest because unable to labour continuously.

Rest, therefore, is not an End, because it is adopted with a view to Working afterwards.

1177a] Again, it is held that the Happy Life must be one in the way of Excellence, and this is accompanied by earnestness and stands not in amusement. Moreover those things which are done in earnest, we say, are better than things merely ludicrous and joined with amusement: and we say that the Working of the better part, or the better man, is more earnest; and the Working of the better is at once better and more capable of Happiness.

Then, again, as for bodily Pleasures, any ordinary person, or even a slave, might enjoy them, just as well as the best man living but Happiness no one supposes a slave to share except so far as it is implied in life: because Happiness stands not in such pastimes but in the Workings in the way of Excellence, as has also been stated before.

VII

Now if Happiness is a Working in the way of Excellence of course that Excellence must be the highest, that is to say, the Excellence of the best Principle. Whether then this best Principle is Intellect or some other which is thought naturally to rule and to lead and to conceive of noble and divine things, whether being in its own nature divine or the most divine of all our internal Principles, the Working of this in accordance with its own proper Excellence must be the perfect Happiness.

That it is Contemplative has been already stated: and this would seem to be consistent with what we said before and with truth: for, in the first place, this Working is of the highest kind, since the Intellect is the highest of our internal Principles and the subjects with which it is conversant the highest of all which fall within the range of our knowledge.

Next, it is also most Continuous: for we are better able to contemplate than to do anything else whatever, continuously.

Again, we think Pleasure must be in some way an ingredient in Happiness, and of all Workings in accordance with Excellence that in the way of Science is confessedly most pleasant: at least the pursuit of Science is thought to contain Pleasures admirable for purity and permanence; and it is reasonable to suppose that the employment is more pleasant to those who have mastered, than to those who are yet seeking for, it.

And the Self-Sufficiency which people speak of will attach chiefly to the Contemplative Working: of course the actual necessaries of life are needed alike by the man of science, and the just man, and all the other characters; but, supposing all sufficiently supplied

with these, the just man needs people towards whom, and in concert with whom, to practise his justice; and in like manner the man of perfected self-mastery, and the brave man, and so on of the rest; whereas the man of science can contemplate and speculate even when quite alone, and the more entirely he deserves the appellation the more able is he to do so: it may be he can do better for having fellow-workers but still he is certainly most Self-Sufficient.

1177b] Again, this alone would seem to be rested in for its own sake, since nothing results from it beyond the fact of having contemplated; whereas from all things which are objects of moral action we do mean to get something beside the doing them, be the same more or less.

Also, Happiness is thought to stand in perfect rest; for we toil that we may rest, and war that we may be at peace. Now all the Practical Virtues require either society or war for their Working, and the actions regarding these are thought to exclude rest; those of war entirely, because no one chooses war, nor prepares for war, for war's sake: he would indeed be thought a bloodthirsty villain who should make enemies of his friends to secure the existence of fighting and bloodshed. The Working also of the statesman excludes the idea of rest, and, beside the actual work of government, seeks for power and dignities or at least Happiness for the man himself and his fellow-citizens: a Happiness distinct the national Happiness which we evidently seek as being different and distinct.

If then of all the actions in accordance with the various virtues those of policy and war are pre-eminent in honour and greatness, and these are restless, and aim at some further End and are not choiceworthy for their own sakes, but the Working of the Intellect, being apt for contemplation, is thought to excel in earnestness, and to aim at no End beyond itself and to have Pleasure of its own which helps to increase the Working, and if the attributes of Self-Sufficiency, and capacity of rest, and unweariedness (as far as is compatible with the infirmity of human nature), and all other attributes of the highest Happiness, plainly belong to this Working, this must be perfect Happiness, if attaining a complete duration of life, which condition is added because none of the points of Happiness is incomplete.

But such a life will be higher than mere human nature, because a man will live thus, not in so far as he is man but in so far as there is in him a divine Principle: and in proportion as this Principle excels his composite nature so far does the Working thereof excel that in accordance with any other kind of Excellence: and therefore, if pure Intellect, as compared with human nature, is divine, so too will the life in accordance with it be divine compared with man's ordinary life.

1178a] Yet must we not give ear to those who bid one as man to mind only man's affairs, or as mortal only mortal things; but, so far as we can, make ourselves like immortals and do all with a view to living in accordance with the highest Principle in us, for small as it may be in bulk yet in power and preciousness it far more excels all the others.

In fact this Principle would seem to constitute each man's "Self," since it is supreme and above all others in goodness it *would* be absurd then for a man not to choose his own life but that of some other.

And here will apply an observation made before, that whatever is proper to each is naturally best and pleasantest to him: such then is to Man the life in accordance with pure Intellect (since this Principle is most truly Man), and if so, then it is also the happiest.

VIII

And second in degree of Happiness will be that Life which is in accordance with the other kind of Excellence, for the Workings in accordance with this are proper to Man: I mean, we do actions of justice, courage, and the other virtues, towards one another, in contracts, services of different kinds, and in all kinds of actions and feelings too, by observing what is befitting for each: and all these plainly are proper to man. Further, the Excellence of the Moral character is thought to result in some points from physical circumstances, and to be, in many, very closely connected with the passions.

Again, Practical Wisdom and Excellence of the Moral character are very closely united; since the Principles of Practical Wisdom are in accordance with the Moral Virtues and these are right when they accord with Practical Wisdom.

These moreover, as bound up with the passions, must belong to the composite nature, and the Excellences or Virtues of the composite nature are proper to man: therefore so too will be the life and Happiness which is in accordance with them. But that of the Pure Intellect is separate and distinct: and let this suffice upon the subject, since great exactness is beyond our purpose,

It would seem, moreover, to require supply of external goods to a small degree, or certainly less than the Moral Happiness: for, as far as necessaries of life are concerned, we will suppose both characters to need them equally (though, in point of fact, the man who lives in society does take more pains about his person and all that kind of thing; there will really be some little difference), but when we come to consider their Workings there will be found a great difference.

I mean, the liberal man must have money to do his liberal actions with, and the just man to meet his engagements (for mere intentions are uncertain, and even those who are unjust make a pretence of *wishing* to do justly), and the brave man must have power, if he is to perform any of the actions which appertain to his particular Virtue, and the man of perfected self-mastery must have opportunity of temptation, else how shall he or any of the others display his real character?

1178b

(By the way, a question is sometimes raised, whether the moral choice or the actions have most to do with Virtue, since it consists in both: it is plain that the perfection of virtuous action requires both: but for the actions many things are required, and the greater and more numerous they are the more.) But as for the man engaged in Contemplative Speculation, not only are such things unnecessary for his Working, but, so to speak, they are even hindrances: as regards the Contemplation at least; because of course in so far as he is Man and lives in society he chooses to do what Virtue requires, and so he will need such things for maintaining his character as Man though not as a speculative philosopher.

And that the perfect Happiness must be a kind of Contemplative Working may appear also from the following consideration: our conception of the gods is that they are above all blessed and happy: now what kind of Moral actions are we to attribute to them? those of justice? nay, will they not be set in a ridiculous light if represented as forming contracts, and restoring deposits, and so on? well then, shall we picture them performing brave actions, withstanding objects of fear and meeting dangers, because it is noble to do so? or liberal ones? but to whom shall they be giving? and further, it is absurd to think they have money or anything of the kind. And as for actions of perfected self-mastery, what can theirs be? would it not be a degrading praise that they have no bad desires? In short, if one followed the subject into all details all the circumstances connected with Moral actions would appear trivial and unworthy of gods.

Still, every one believes that they live, and therefore that they Work because it is not supposed that they sleep their time away like Endymion: now if from a living being you take away Action, still more if Creation, what remains but Contemplation? So then the Working of the Gods, eminent in blessedness, will be one apt for Contemplative Speculation; and of all human Workings that will have the greatest capacity for Happiness which is nearest akin to this.

A corroboration of which position is the fact that the other animals do not partake of Happiness, being completely shut out from any such Working.

To the gods then all their life is blessed; and to men in so far as there is in it some copy of such Working, but of the other animals none is happy because it in no way shares in Contemplative Speculation.

Happiness then is co-extensive with this Contemplative Speculation, and in proportion as people have the act of Contemplation so far have they also the being happy, not incidentally, but in the way of Contemplative Speculation because it is in itself precious.

So Happiness must be a kind of Contemplative Speculation; but since it is Man we are speaking of he will need likewise External Prosperity, because his Nature is not by itself sufficient for Speculation, but there must be health of body, and nourishment, and tendance of all kinds.

1179a] However, it must not be thought, because without external goods a man cannot enjoy high Happiness, that therefore he will require many and great goods in order to be happy: for neither Self-sufficiency, nor Action, stand in Excess, and it is quite possible to act nobly without being ruler of sea and land, since even with moderate means a man may act in accordance with Virtue.

And this may be clearly seen in that men in private stations are thought to act justly, not merely no less than men in power but even more: it will be quite enough that just so much should belong to a man as is necessary, for his life will be happy who works in accordance with Virtue.

Solon perhaps drew a fair picture of the Happy, when he said that they are men moderately supplied with external goods, and who have achieved the most noble deeds, as he thought, and who have lived with perfect self-mastery: for it is quite possible for men of moderate means to act as they ought.

Anaxagoras also seems to have conceived of the Happy man not as either rich or powerful, saying that he should not wonder if he were accounted a strange man in the judgment of the multitude: for they judge by outward circumstances of which alone they have any perception.

And thus the opinions of the Wise seem to be accordant with our account of the matter: of course such things carry some weight, but truth, in matters of moral action, is judged from facts and from actual life, for herein rests the decision. So what we should do is

to examine the preceding statements by referring them to facts and to actual life, and when they harmonise with facts we may accept them, when they are at variance with them conceive of them as mere theories.

Now he that works in accordance with, and pays observance to, Pure Intellect, and tends this, seems likely to be both in the best frame of mind and dearest to the Gods: because if, as is thought, any care is bestowed on human things by the Gods then it must be reasonable to think that they take pleasure in what is best and most akin to themselves (and this must be the Pure Intellect); and that they requite with kindness those who love and honour this most, as paying observance to what is dear to them, and as acting rightly and nobly. And it is quite obvious that the man of Science chiefly combines all these: he is therefore dearest to the Gods, and it is probable that he is at the same time most Happy.

Thus then on this view also the man of Science will be most Happy.

IX

Now then that we have said enough in our sketchy kind of way on these subjects; I mean, on the Virtues, and also on Friendship and Pleasure; are we to suppose that our original purpose is completed? Must we not rather acknowledge, what is commonly said, that in matters of moral action mere Speculation and Knowledge is not the real End but rather Practice: and if so, then neither in respect of Virtue is Knowledge enough; we must further strive to have and exert it, and take whatever other means there are of becoming good.

Now if talking and writing were of themselves sufficient to make men good, they would justly, as Theognis observes have reaped numerous and great rewards, and the thing to do would be to provide them: but in point of fact, while they plainly have the power to guide and stimulate the generous among the young and to base upon true virtuous principle any noble and truly high-minded disposition, they as plainly are powerless to guide the mass of men to Virtue and goodness; because it is not their nature to be amenable to a sense of shame but only to fear; nor to abstain from what is low and mean because it is disgraceful to do it but because of the punishment attached to it: in fact, as they live at the beck and call of passion, they pursue their own proper pleasures and the means of securing them, and they avoid the contrary pains; but as for what is noble and truly pleasurable they have not an idea of it, inasmuch as they have never tasted of it.

Men such as these then what mere words can transform? No, indeed! it is either actually impossible, or a task of no mean difficulty, to alter by words what has been of old taken into men's very dispositions: and, it may be, it is a ground for contentment if with all the means and appliances for goodness in our hands we can attain to Virtue.

The formation of a virtuous character some ascribe to Nature, some to Custom, and some to Teaching. Now Nature's part, be it what it may, obviously does not rest with us, but belongs to those who in the truest sense are fortunate, by reason of certain divine agency,

Then, as for Words and Precept, they, it is to be feared, will not avail with all; but it may be necessary for the mind of the disciple to have been previously prepared for liking and disliking as he ought; just as the soil must, to nourish the seed sown. For he that lives in obedience to passion cannot hear any advice that would dissuade him, nor, if he heard, understand: now him that is thus how can one reform? in fact, generally, passion is not thought to yield to Reason but to brute force. So then there must be, to begin with, a kind of affinity to Virtue in the disposition; which must cleave to what is honourable and loath what is disgraceful. But to get right guidance towards Virtue from the earliest youth is not easy unless one is brought up under laws of such kind; because living with self-mastery and endurance is not pleasant to the mass of men, and specially not to the young. For this reason the food, and manner of living generally, ought to be the subject of legal regulation, because things when become habitual will not be disagreeable.

1180*a*] Yet perhaps it is not sufficient that men while young should get right food and tendance, but, inasmuch as they will have to practise and become accustomed to certain things even after they have attained to man's estate, we shall want laws on these points as well, and, in fine, respecting one's whole life, since the mass of men are amenable to compulsion rather than Reason, and to punishment rather than to a sense of honour.

And therefore some men hold that while lawgivers should employ the sense of honour to exhort and guide men to Virtue, under the notion that they will then obey who have been well trained in habits; they should impose chastisement and penalties on those who disobey and are of less promising nature; and the incurable expel entirely: because the good man and he who lives under a sense of honour will be obedient to reason; and the baser sort, who grasp at pleasure, will be kept in check, like beasts of burthen by pain. Therefore also they say that the pains should be such as are most contrary to the pleasures which are liked.

As has been said already, he who is to be good must have been brought up and habituated well, and then live accordingly under good institutions, and never do what is low and mean, either against or with his will. Now these objects can be attained only by men living in accordance with some guiding Intellect and right order, with power to back them.

As for the Paternal Rule, it possesses neither strength nor compulsory power, nor in fact does the Rule of any one man, unless he is a king or some one in like case: but the Law has power to compel, since it is a declaration emanating from Practical Wisdom and Intellect. And people feel enmity towards their fellow-men who oppose their impulses, however rightly they may do so: the Law, on the contrary, is not the object of hatred, though enforcing right rules.

The Lacedæmonian is nearly the only State in which the framer of the Constitution has made any provision, it would seem, respecting the food and manner of living of the people: in most States these points are entirely neglected, and each man lives just as he likes, ruling his wife and children Cyclops-Fashion.

Of course, the best thing would be that there should be a right Public System and that we should be able to carry it out: but, since as a public matter those points are neglected, the duty would seem to devolve upon each individual to contribute to the cause of Virtue with his own children and friends, or at least to make this his aim and purpose: and this, it would seem, from what has been said, he will be best able to do by making a Legislator of himself: since all public *[Sidenote: 1180*b*] systems, it is plain, are formed by the instrumentality of laws and those are good which are formed by that of good laws: whether they are written or unwritten, whether they are applied to the training of one or many, will not, it seems, make any difference, just as it does not in music, gymnastics, or any other such accomplishments, which are gained by practice.

For just as in Communities laws and customs prevail, so too in families the express commands of the Head, and customs also: and even more in the latter, because of blood-relationship and the benefits conferred: for there you have, to begin with, people who have affection and are naturally obedient to the authority which controls them.

Then, furthermore, Private training has advantages over Public, as in the case of the healing art: for instance, as a general rule, a man who is in a fever should keep quiet, and starve; but in a particular case, perhaps, this may not hold good; or, to take a different illustration, the boxer will not use the same way of fighting with all antagonists.

It would seem then that the individual will be most exactly attended to under Private care, because so each will be more likely to obtain what is expedient for him. Of course, whether in the art of healing, or gymnastics, or any other, a man will treat individual cases the better for being acquainted with general rules; as, “that so and so is good for all, or for men in such and such cases:” because general maxims are not only said to be but are the object-matter of sciences: still this is no reason against the possibility of a man’s taking excellent care of some *one* case, though he possesses no scientific knowledge but from experience is exactly acquainted with what happens in each point; just as some people are thought to doctor themselves best though they would be wholly unable to administer relief to others. Yet it may seem to be necessary nevertheless, for one who wishes to become a real artist and well acquainted with the theory of his profession, to have recourse to general principles and ascertain all their capacities: for we have already stated that these are the object-matter of sciences.

If then it appears that we may become good through the instrumentality of laws, of course whoso wishes to make men better by a system of care and training must try to make a Legislator of himself; for to treat skilfully just any one who may be put before you is not what any ordinary person can do, but, if any one, he who has knowledge; as in the healing art, and all others which involve careful practice and skill.

1181*a*] Will not then our next business be to inquire from what sources, or how one may acquire this faculty of Legislation; or shall we say, that, as in similar cases, Statesmen are the people to learn from, since this faculty was thought to be a part of the Social Science? Must we not admit that the Political Science plainly does not stand on a similar footing to that of other sciences and faculties? I mean, that while in all other cases those who impart the faculties and themselves exert them are identical (physicians and painters for instance) matters of Statesmanship the Sophists profess to teach, but not one of them practises it, that being left to those actually engaged in it: and these might really very well be thought to do it by some singular knack and by mere practice rather than by any intellectual process: for they neither write nor speak on these matters (though it might be more to their credit than composing speeches for the courts or the assembly), nor again have they made Statesmen of their own sons or their friends.

One can hardly suppose but that they would have done so if they could, seeing that they could have bequeathed no more precious legacy to their communities, nor would they have preferred, for themselves or their dearest friends, the possession of any faculty rather than this.

Practice, however, seems to contribute no little to its acquisition; merely breathing the atmosphere of politics would never have made Statesmen of them, and therefore we may conclude that they who would acquire a knowledge of Statesmanship must have in

addition practice.

But of the Sophists they who profess to teach it are plainly a long way off from doing so: in fact, they have no knowledge at all of its nature and objects; if they had, they would never have put it on the same footing with Rhetoric or even on a lower: neither would they have conceived it to be "an easy matter to legislate by simply collecting such laws as are famous because of course one could select the best," as though the selection were not a matter of skill, and the judging aright a very great matter, as in Music: for they alone, who have practical knowledge of a thing, can judge the performances rightly or understand with what means and in what way they are accomplished, and what harmonises with what: the unlearned must be content with being able to discover whether the result is good or bad, as in painting.

1181*b*] Now laws may be called the performances or tangible results of Political Science; how then can a man acquire from these the faculty of Legislation, or choose the best? we do not see men made physicians by compilations: and yet in these treatises men endeavour to give not only the cases but also how they may be cured, and the proper treatment in each case, dividing the various bodily habits. Well, these are thought to be useful to professional men, but to the unprofessional useless. In like manner it may be that collections of laws and Constitutions would be exceedingly useful to such as are able to speculate on them, and judge what is well, and what ill, and what kind of things fit in with what others: but they who without this qualification should go through such matters cannot have right judgment, unless they have it by instinct, though they may become more intelligent in such matters.

Since then those who have preceded us have left uninvestigated the subject of Legislation, it will be better perhaps for us to investigate it ourselves, and, in fact, the whole subject of Polity, that thus what we may call Human Philosophy may be completed as far as in us lies.

First then, let us endeavour to get whatever fragments of good there may be in the statements of our predecessors, next, from the Polities we have collected, ascertain what kind of things preserve or destroy Communities, and what, particular Constitutions; and the cause why some are well and others ill managed, for after such inquiry, we shall be the better able to take a concentrated view as to what kind of Constitution is best, what kind of regulations are best for each, and what laws and customs.

To this let us now proceed.

Notes

P 2, l. 16. For this term, as here employed, our language contains no equivalent expression except an inconvenient paraphrase.

There are three senses which it bears in this treatise: the first (in which it is here employed) is its strict etymological signfication "The science of Society," and this includes everything which can bear at all upon the well-being of Man in his social capacity, "Quicquid agunt homines nostri est farrago libelli." It is in this view that it is fairly denominated most commanding and inclusive.

The second sense (in which it occurs next, just below) is "Moral Philosophy." Aristotle explains the term in this sense in the Rhetoric (1 2) [Greek: hae peri ta aethae pragmateia aen dikaion esti prosagoreuen politikaen]. He has principally in view in this treatise the moral training of the Individual, the branch of the Science of Society which we call Ethics Proper, bearing the same relation to the larger Science as the hewing and squaring of the stones to the building of the Temple, or the drill of the Recruit to the manoeuvres of the field. Greek Philosophy viewed men principally as constituent parts of a [Greek: polis], considering this

function to be the real End of each, and this state as that in which the Individual attained his highest and most complete development.

The third sense is “The detail of Civil Government,” which Aristotle expressly states (vi. 8) was the most common acceptation of the term.

P 3, l. 23. Matters of which a man is to judge either belong to some definite art or science, or they do not. In the former case he is the best judge who has thorough acquaintance with that art or science, in the latter, the man whose powers have been developed and matured by education. A lame horse one would show to a farmer, not to the best and wisest man of one’s acquaintance; to the latter, one would apply in a difficult case of conduct.

Experience answers to the first, a state of self-control to the latter.

P 3, l. 35. In the last chapter of the third book of this treatise it is said of the fool, that his desire of pleasure is not only insatiable, but indiscriminate in its objects, [Greek: pantachothen].

P 4, l. 30. [Greek: ‘Archae] is a word used in this treatise in various significations. The primary one is “beginning or first cause,” and this runs through all its various uses.

“Rule,” and sometimes “Rulers,” are denoted by this term the initiative being a property of Rule.

“Principle” is a very usual signification of it, and in fact the most characteristic of the Ethics. The word Principle means “starting-point.” Every action has two beginnings, that of Resolve ([Greek: ou eneka]), and that of Action ([Greek: othen ae kenaesis]). I desire praise of men this then is the beginning of Resolve. Having considered how it is to be attained, I resolve upon some course and this Resolve is the beginning of Action.

The beginnings of Resolve, ‘[Greek: Archai] or Motives, when formally stated, are the major premisses of what Aristotle calls the [Greek: sullagismoi ton prakton], i.e. the reasoning into which actions may be analysed.

Thus we say that the desire of human praise was the motive of the Pharisees, or the principle on which they acted.

Their practical syllogism then would stand thus:

Whatever gains human praise is to be done;

Public praying and almsgiving gave human praise:

[ergo] Public praying and almsgiving are to be done.

The major premisses may be stored up in the mind as rules of action, and this is what is commonly meant by having principles good or bad.

P. 5, l 1. The difficulty of this passage consists in determining the signification of the terms [Greek: gnorima aemin] and [Greek: gnorima aplos]

I have translated them without reference to their use elsewhere, as denoting respectively what *is* and what *may* be known. All truth is [Greek: gnorimon aplos], but that alone [Greek: aemin] which we individually realise, therefore those principles alone are [Greek: gnorima aemin] which *we have received as true*. From this appears immediately the necessity of good training as preparatory to the study of Moral Philosophy for good training in habits will either work principles into our nature, or make us capable of accepting them as soon as they are put before us; which no mere intellectual training can do. The child who has been used to obey his parents may never have heard the fifth Commandment but it is in the very texture of his nature, and the first time he hears it he will recognise it as morally true and right the principle is in his case a fact, the reason for which he is as little inclined to ask as any one would be able to prove its truth if he should ask.

But these terms are employed elsewhere (Analytica Post I cap. 11. sect. 10) to denote respectively particulars and universals The latter are so denominated, because principles or laws must be supposed to have existed before the instances of their operation. Justice must have existed before just actions, Redness before red things, but since what we meet with are the concrete instances (from which we gather the principles and laws), the particulars are said to be [Greek: gnorimotera aemin]

Adopting this signification gives greater unity to the whole passage, which will then stand thus. The question being whether we are to assume principles, or obtain them by an analysis of facts, Aristotle says, “We must begin of course with what is known but then this term denotes either particulars or universals perhaps we then must begin with particulars and hence the necessity of a previous good training in habits, etc. (which of course is beginning with particular facts), for a fact is a starting point, and if this be sufficiently clear, there will be no want of the reason for the fact in addition”

The objection to this method of translation is, that [Greek: archai] occurs immediately afterwards in the sense of “principles.”

Utere tuo judicio nihil enim impedio.

P 6, l. 1. Or “prove themselves good,” as in the Prior Analytics, ii 25, [Greek: apanta pisteuomen k.t l] but the other rendering is supported by a passage in Book VIII. chap. ix. [Greek: oi d’ upo ton epieikon kai eidoton oregomenoi timaes bebaiosai ten oikeian doxan ephientai peri auton chairousi de oti eisin agathoi, pisteuontes te ton legonton krisei]

P 6, l. 11. [Greek: thesis] meant originally some paradoxical statement by any philosopher of name enough to venture on one, but had come to mean any dialectical question. Topics, I. chap. ix.

P 6, l. 13. A lost work, supposed to have been so called, because containing miscellaneous questions.

P 6, l. 15. It is only quite at the close of the treatise that Aristotle refers to this, and allows that [Greek: theoria] constitutes the highest happiness because it is the exercise of the highest faculty in man the reason of thus deferring the statement being that till the lower, that is the moral, nature has been reduced to perfect order, [Greek: theoria] cannot have place, though, had it been held out from the first, men would have been for making the experiment at once, without the trouble of self-discipline.

P 6, l. 22. Or, as some think, “many theories have been founded on them.”

P. 8, l. 1. The list ran thus—

[Greek:

to peras to apeiron | to euthu

to perisson to artion | to phos

to en to plethos | to tetragonon

to dexion to aristeron | to aeremoun

to arren to thelu | to agathon

]

P 8, l. 2. Plato’s sister’s son.

P 9, l. 9. This is the capital defect in Aristotle’s eyes, who being eminently practical, could not like a theory which not only did not necessarily lead to action, but had a tendency to discourage it by enabling unreal men to talk finely. If true, the theory is merely a way of stating facts, and leads to no action.

P. 10, l. 34. *i.e.* the identification of Happiness with the Chief Good.

P. 11, l. 11. *i.e.* without the capability of addition.

P. 11, l. 14. And then Happiness would at once be shown not to be the Chief Good. It is a contradiction in terms to speak of adding to the Chief Good. See Book X. chap. 11. [Greek: delon os oud allo ouden tagathon an eiae o meta tenos ton kath’ auto agathon airetoteron ginetai.]

P. 12, l. 9. *i.e.* as working or as quiescent.

P. 13, 1. 14. This principle is more fully stated, with illustrations, in the Topics, I. chap. ix.

P. 13, l. 19. Either that of the bodily senses, or that of the moral senses. “Fire burns,” is an instance of the former, “Treason is odious,” of the latter.

P. 14, l. 27. I have thought it worthwhile to vary the interpretation of this word, because though “habitus” may be equivalent to all the senses of [Greek: exis], “habit” is not, at least according to our colloquial usage we commonly denote by “habit” a state formed by habituation.

P. 14, l. 35. Another and perhaps more obvious method of rendering this passage is to apply [Greek: kalon kagathon] to things, and let them depend grammatically on [Greek: epaeboli]. It is to be remembered, however, that [Greek: kalos kagathos] bore a special and well-known meaning also the comparison is in the text more complete, and the point of the passage seems more completely brought out.

P. 15 l. 16. “Goodness always implies the love of itself, an affection to goodness.” (Bishop Butler, Sermon xiii) Aristotle describes pleasure in the Tenth Book of this Treatise as the result of any faculty of perception meeting with the corresponding object, vicious

pleasure being as truly pleasure as the most refined and exalted. If Goodness then implies the love of itself, the percipient will always have its object present, and pleasure continually result.

P. 15, l. 32. In spite of theory, we know as a matter of fact that external circumstances are necessary to complete the idea of Happiness not that Happiness is capable of addition, but that when we assert it to be identical with virtuous action we must understand that it is to have a fair field; in fact, the other side of [Greek: bios teleios].

P. 16, l. 18. It is remarkable how Aristotle here again shelves what he considers an unpractical question. If Happiness were really a direct gift from Heaven, independently of human conduct, all motive to self-discipline and moral improvement would vanish He shows therefore that it is no depreciation of the value of Happiness to suppose it to come partly at least from ourselves, and he then goes on with other reasons why we should think with him.

P. 16, l. 26. This term is important, what has been maimed was once perfect; he does not contemplate as possible the case of a man being born incapable of virtue, and so of happiness.

P. 17, l. 3. But why give materials and instruments, if there is no work to do?

P. 18, l. 6. The supposed pair of ancestors.

P. 18, l. 12. Solon says, “Call no man happy till he is dead.” He must mean either, The man when dead *is* happy (a), or, The man when dead *may be said to have been happy* (b). If the former, does he mean positive happiness (a)? or only freedom from unhappiness ([Greek: B])? *We* cannot allow (a), Men’s opinions disallow ([Greek: B]), We revert now to the consideration of (b).

P. 18, l. 36. The difficulty was raised by the clashing of a notion commonly held, and a fact universally experienced. Most people conceive that Happiness should be abiding, every one knows that fortune is changeable. It is the notion which supports the definition, because we have therein based Happiness on the most abiding cause.

P. 20, l. 12. The term seems to be employed advisedly. The Choragus, of course, dressed his actors *for their parts;* not according to their fancies or his own.

Hooker has (E. P. v. ixxvi. 5) a passage which seems to be an admirable paraphrase on this.

“Again, that the measure of our outward prosperity be taken by proportion with that which every man’s estate in this present life requireth. External abilities are instruments of action. It contenteth wise artificers to have their instruments proportionable to their work, rather fit for use than huge and goodly to please the eye. Seeing then the actions of a servant do not need that which may be necessary for men of calling and place in the world, neither men of inferior condition many things which greater personages can hardly want; surely they are blessed in worldly respects who have wherewith to perform what their station and place asketh, though they have no more.”

P. 20, l. 18. Always bearing in mind that man “never continueth in one stay.”

P. 20, l. 11. The meaning is this: personal fortunes, we have said, must be in certain weight and number to affect our own happiness, this will be true, of course, of those which are reflected on us from our friends: and these are the only ones to which the dead are supposed to be liable? add then the difference of sensibility which it is fair to presume, and there is a very small residuum of joy or sorrow.

P. 21, l. 18. This is meant for an exhaustive division of goods, which are either so *in esse* or *in posse*.

If *in esse*, they are either above praise, or subjects of praise. Those *in posse*, here called faculties, are good only when rightly used. Thus Rhetoric is a faculty which may be used to promote justice or abused to support villainy. Money in like way.

P. 22, l. 4. Eudoxus, a philosopher holding the doctrine afterwards adopted by Epicurus respecting pleasure, but (as Aristotle testifies in the Tenth Book) of irreproachable character.

P. 22, l. 13. See the Rhetoric, Book I. chap ix.

P. 24, l. 23. The unseen is at least as real as the seen.

P. 24, l. 29. The terms are borrowed from the Seventh Book and are here used in their strict philosophical meaning. The [Greek: enkrates] is he who has bad or unruly appetites, but whose reason is strong enough to keep them under. The [Greek: akrates] is he whose appetites constantly prevail over his reason and previous good resolutions.

By the law of habits the former is constantly approximating to a state in which the appetites are wholly quelled. This state is called [Greek: sophrosyne], and the man in it [Greek: sophron]. By the same law the remonstrances of reason in the latter grow fainter and

fainter till they are silenced for ever. This state is called [Greek: akolasia], and the man in it [Greek: akolastos].

P. 25, l. 2. This is untranslateable. As the Greek phrase, [Greek: echein logon tinos], really denotes substituting that person's [Greek: logos] for one's own, so the Irrational nature in a man of self-control or perfected self-mastery substitutes the orders of Reason for its own impulses. The other phrase means the actual possession of mathematical truths as part of the mental furniture, *i.e.* knowing them.

P 25, l. 16. [Greek: xin] may be taken as opposed to [Greek: energeian], and the meaning will be, to show a difference between Moral and Intellectual Excellences, that men are commended for merely having the latter, but only for exerting and using the former.

P. 26, l. 2. Which we call simply virtue.

P. 26, l. 4. For nature must of course supply the capacity.

P. 26, l. 18. Or "as a simple result of nature."

P. 28, l. 12. This is done in the Sixth Book.

P. 28, l. 21. It is, in truth, in the application of rules to particular details of practice that our moral Responsibility chiefly lies no rule can be so framed, that evasion shall be impossible. See Bishop Butler's Sermon on the character of Balaam, and that on Self-Deceit. P. 29, l. 32. The words [Greek: akolastos] and [Greek: deilos] are not used here in their strict significations to denote confirmed states of vice the [Greek: enkrates] necessarily feels pain, because he must always be thwarting passions which are a real part of his nature, though this pain will grow less and less as he nears the point of [Greek: sophrosyne] or perfected Self-Mastery, which being attained the pain will then, and then only, cease entirely. So a certain degree of fear is necessary to the *formation* of true courage. All that is meant here is, that no habit of courage or self-mastery can be said to be matured, until pain altogether vanishes.

P. 30, l. 18. Virtue consists in the due regulation of *all* the parts of our nature our passions are a real part of that nature, and as such have their proper office, it is an error then to aim at their extirpation. It is true that in a perfect moral state emotion will be rare, but then this will have been gained by regular process, being the legitimate result of the law that "passive impressions weaken as active habits are strengthened, by repetition." If musical instruments are making discord, I may silence or I may bring them into harmony in either case I get rid of discord, but in the latter I have the positive enjoyment of music. The Stoics would have the passions rooted out, Aristotle would have them cultivated to use an apt figure (whose I know not), They would pluck the blossom off at once, he would leave it to fall in due course when the fruit was formed. Of them we might truly say, *Solitudinem faciunt, pacem appellant*. See on this point Bishop Butler's fifth Sermon, and sect. 11. of the chapter on Moral Discipline in the first part of his Analogy.

P. 32, l. 16. I have adopted this word from our old writers, because our word *act* is so commonly interchanged with *action*. [Greek: Praxis] (action) properly denotes the whole process from the conception to the performance. [Greek: Pragma] (fact) only the result. The latter may be right when the former is wrong if, for example, a murderer was killed by his accomplices. Again, the [Greek: praxis] may be *good* though the [Greek: pragma] be wrong, as if a man under erroneous impressions does what would have been right if his impressions had been true (subject of course to the question how far he is guiltless of his original error), but in this case we could not call the [Greek: praxis] *right*. No repetition of [Greek: pragmata] goes to form a habit. See Bishop Butler on the Theory of Habits m the chapter on Moral Discipline, quoted above, sect. 11. "And in like manner as habits belonging to the body," etc.

P. 32, l. 32. Being about to give a strict logical definition of Virtue, Aristotle ascertains first what is its genus [Greek: ti estin].

P. 33, l. 15. That is, not for *merely having* them, because we did not make ourselves.

See Bishop Butler's account of our nature as containing "particular propensions," in sect. iv. of the chapter on Moral discipline, and in the Preface to the Sermons. P. 34, l. 14. This refers to the division of quantity ([Greek: poson]) in the Categories. Those Quantities are called by Aristotle Continuous whose parts have position relatively to one another, as a line, surface, or solid, those discrete, whose parts have no such relation, as numbers themselves, or any string of words grammatically unconnected.

P. 34, l. 27. Numbers are in arithmetical proportion (more usually called progression), when they increase or decrease by a common difference thus, 2, 6, 10 are so, because 2 + 4 = 6, 6 + 4= 10, or *vice versa*, 10 - 4 = 6, 6 - 4 = 2.

P. 36, l. 3. The two are necessary, because since the reason itself may be perverted, a man must have recourse to an external standard; we may suppose his [Greek: logos] originally to have been a sufficient guide, but when he has injured his moral

perceptions in any degree, he must go out of himself for direction.

P. 37, l. 8. This is one of the many expressions which seem to imply that this treatise is rather a collection of notes of a *viva voce* lecture than a set formal treatise. “The table” of virtues and vices probably was sketched out and exhibited to the audience.

P. 37,1. 23. Afterwards defined as “All things whose value is measured by money”

P. 38, l. 8. We have no term exactly equivalent; it may be illustrated by Horace’s use of the term *hiatus*:

A P 138] “Quid dignum tanto feret hic promissor hiatu?” Opening the mouth wide gives a promise of something great to come, if nothing great does come, this is a case of [Greek: chaunotes] or fruitless and unmeaning *hiatus*; the transference to the present subject is easy.

P. 38, l. 22. In like manner *we* talk of laudable ambition, implying of course there may be that which is not laudable.

P. 40, l. 3. An expression of Bishop Butler’s, which corresponds exactly to the definition of [Greek: nemesis] in the Rhetoric.

P. 41, l. 9. That is, in the same genus; to be contraries, things must be generically connected: [Greek: ta pleiston allelon diestekota ton en to auto genei enantia orizontai]. Categories, iv. 15.

P. 42, l. 22. “[Greek: Deuteros plous] is a proverb,” says the Scholiast on the Phaedo, “used of those who do anything safely and cautiously inasmuch as they who have miscarried in their first voyage, set about then: preparations for the second cautiously,” and he then alludes to this passage.

P. 42, l. 31. That is, you must allow for the *recoil*."Naturam expellas furca tamen usque recurret.”

P. 43, l. 2. This illustration sets in so clear a light the doctrines entertained respectively by Aristotle, Eudoxus, and the Stoics regarding pleasure, that it is worth while to go into it fully.

The reference is to Iliad iii. 154-160. The old counsellors, as Helen comes upon the city wall, acknowledge her surpassing beauty, and have no difficulty in understanding how both nations should have incurred such suffering for her sake still, fair as she is, home she must go, that she bring not ruin on themselves and their posterity.

This exactly represents Aristotle’s relation to Pleasure he does not, with Eudoxus and his followers, exalt it into the Summum Bonum (as Paris would risk all for Helen), nor does he the the Stoics call it wholly evil, as Hector might have said that the woes Helen had caused had “banished all the beauty from her cheek,” but, with the aged counsellors, admits its charms, but aware of their dangerousness resolves to deny himself, he “feels her sweetness, yet defies her thrall.”

P. 43, l. 20. [Greek: Aisthesis] is here used as an analogous noun, to denote the faculty which, in respect of moral matters, discharges the same function that bodily sense does in respect of physical objects. It is worth while to notice how in our colloquial language we carry out the same analogy. We say of a transaction, that it “looks ugly,” “sounds oddly,” is a “nasty job,” “stinks in our nostrils,” is a “hard dealing.”

P. 46, l. 16. A man is not responsible for being [Greek: theratos], because “particular propensions, from their very nature, must be felt, the objects of them being present, though they cannot be gratified at all, or not with the allowance of the moral principle.” But he is responsible for being [Greek: eutheratos], because, though thus formed, he “might have improved and raised himself to an higher and more secure state of virtue by the contrary behaviour, by steadily following the moral principle, supposed to be one part of his nature, and thus withstanding that unavoidable danger of defection which necessarily arose from propension, the other part of it. For by thus preserving his integrity for some time, his danger would lessen, since propensions, by being inured to submit, would do it more easily and of course and his security against this lessening danger would increase, since the moral principle would gain additional strength by exercise, both which things are implied in the notion of virtuous habits.” (From the chapter on Moral Discipline m the Analogy, sect. iv.) The purpose of this disquisition is to refute the Necessitarians; it is resumed in the third chapter of this Book.

P. 47, l. 7. Virtue is not only the duty, but (by the laws of the Moral Government of the World) also the interest of Man, or to express it in Bishop Butler’s manner, Conscience and Reasonable self-love are the two principles in our nature which of right have supremacy over the rest, and these two lead in point of fact the same course of action. (Sermon II.)

P. 47, l. 7. Any ignorance of particular facts affects the rightness not of the [Greek: praxis], but of the [Greek: pragma], but ignorance of *i.e.* incapacity to discern, Principles, shows the Moral Constitution to have been depraved, *i.e.* shows Conscience to be perverted, or the sight of Self-love to be impaired.

P. 48, l. 18. [Greek: eneka] primarily denotes the relation of cause and effect all circumstances which in any way contribute to a cert result are [Greek: eneka] that result.

From the power which we have or acquire of deducing future results from present causes we are enabled to act towards, with a view to produce, these results thus [Greek: eneka] comes to mean not causation merely, but *designed* causation and so [Greek: on eneka] is used for Motive, or final cause.

It is the primary meaning which is here intended, it would be a contradiction in terms to speak of a man's being ignorant of his own Motive of action.

When the man "drew a bow at a venture and smote the King of Israel between the joints of the harnesss" (i Kings xxii 34) he did it [Greek: eneka ton apdkteinai] the King of Israel, in the primary sense of [Greek: eneka] that is to say, the King's death was *in fact the result*, but could not have been the motive, of the shot, because the King was disguised and the shot was at a venture.

P. 48, l. 22 Bishop Butler would agree to this he says of settled deliberate anger, "It seems in us plainly connected with a sense of virtue and vice, of moral good and evil." See the whole Sermon on Resentment.

P. 48, l 23. Aristotle has, I venture to think, rather quibbled here, by using [Greek: epithumia] and its verb, equivocally as there is no following his argument without condescending to the same device, I have used our word lust in its ancient signification Ps. xxiv. 12, "What man is he that lusteth to live?"

P. 48, l 28. The meaning is, that the *onus probandi* is thrown upon the person who maintains the distinction, Aristotle has a *prima facie* case. The whole passage is one of difficulty. Card wells text gives the passage from [Greek: dokei de] as a separate argument Bekker's seems to intend al 81 ir/jd£eis as a separate argument but if so, the argument would be a mere *petitio principii*. I have adopted Cardwell's reading in part, but retain the comma at [Greek: dmpho] and have translated the last four words as applying to the whole discussion, whereas Cardwell's reading seems to restrict them to the last argument.

P. 50, l ii. *i.e.* on objects of Moral Choice, opinion of this kind is not the same as Moral Choice, because actions alone form habits and constitute character, opinions are in general *signs* of character, but when they begin to be acted on they cease to be opinions, and merge in Moral Choice.

"Treason doth never prosper, what's the reason?

When it doth prosper, none dare call it Treason."

P. 53, 1. 4. The introduction of the words [Greek: dia tinos] seems a mere useless repetition, as in the second chapter [Greek: en tini] added to [Greek: peri ti]. These I take for some among the many indications that the treatise is a collection of notes for lectures, and not a finished or systematic one.

P. 53, 1. 17. Suppose that three alternatives lay before a man, each of the three is of course an object of Deliberation; when he has made his choice, the alternative chosen does not cease to be in nature an object of Deliberation, but superadds the character of being chosen and so distinguished. Three men are admitted candidates for an office, the one chosen is the successful candidate, so of the three [Greek: bouleuta], the one chosen is the [Greek: bouleuton proaireton].

P. 53, 1. 22. Compare Bishop Butler's "System of Human Nature," in the Preface to the Sermons.

P. 53, 1. 33. These words, [Greek: ek tou bouleusasthai—bouleusin], contain the account of the whole mental machinery of any action. The first step is a Wish, implied in the first here mentioned, viz. Deliberation, for it has been already laid down that Deliberation has for its object-matter means to Ends supposed to be set before the mind, the next step is Deliberation, the next Decision, the last the definite extending of the mental hand towards the object thus selected, the two last constitute [Greek: proairesis] in its full meaning. The word [Greek: orexis] means literally "a grasping at or after" now as this physically may be either vague or definite, so too may the mental act, consequently the term as transferred to the mind has two uses, and denotes either the first wish, [Greek: boulaesis], or the last definite movement, Will in its strict and proper sense. These two uses are recognised in the Rhetoric (I 10), where [Greek: orexis] is divided into [Greek: alogos] and [Greek: logistikae].

The illustration then afforded by the polities alluded to is this, as the Kings first decided and then announced their decision for acceptance and execution by their subjects, so Reason, having decided on the course to be taken, communicates its decision to the Will, which then proceeds to move [Greek: ta organika merae]. To instance in an action of the mixed kind mentioned in the first chapter, safe arrival at land is naturally desired, two means are suggested, either a certain loss of goods, or trying to save both lives and goods, the question being debated, the former is chosen, this decision is communicated to the Will, which causes the owner's

hands to throw overboard his goods: the act is denominated voluntary, because the Will is consenting, but in so denominating it, we leave out of sight how that consent was obtained. In a purely compulsory case the never gets beyond the stage of Wish, for no means are power and deliberation therefore is useless, consequently there is neither Decision nor Will, in other words, no Choice.

P. 54, 1. 18. Compare the statement in the Rhetoric, 1 10, [Greek: esti d hae men boulaeis agathou orexis (oudeis gar bouletai all ae otan oiaetho einai agathon)]

P 56, 1. 34. A stone once set in motion cannot be recalled, because it is then placed under the operation of natural laws which cannot be controlled or altered, so too in Moral declension, there is a point at which gravitation operates irretrievably, "there is a certain bound to imprudence and misbehaviour which being transgressed, there remains no place for repentance in the natural course of things." Bishop Butler's Analogy, First Part, chap 11.

P 58, 1. 14. Habits being formed by acting in a certain way under certain circumstances we can only choose how we will act not what circumstances we will have to act under.

P. 59, 1. 19. "Moral Courage" is our phrase.

P 61, 1. 6. The meaning of this passage can scarcely be conveyed except by a paraphrase.

"The object of each separate act of working is that which accords with the habit they go to form. Courage is the habit which separate acts of bravery go to form, therefore the object of these is that which accords with Courage, *i.e.* Courage itself. But Courage is honourable (which implies that the end and object of it is honour, since things are denominated according to their end and object), therefore the object of each separate act of bravery is honour."

P 62, 1. 14. For true Courage is required, i. Exact appreciation of danger. 2. A Proper motive for resisting fear. Each of the Spurious kinds will be found to fail in one or other, or both.

P 63, 1. 11. This may merely mean, "who give strict orders" not to flinch, which would imply the necessity of compulsion The word is capable of the sense given above, which seems more forcible.

P 63, 1. 19. See Book VI. chap. xiii. near the end [Greek: sokrataes aehen oun logous tas aretas oeto einai (epiotaemas gar einai pasas)]

P 63, 1. 24. Such as the noise, the rapid movements, and apparent confusion which to an inexperienced eye and ear would be alarming. So Livy says of the Gauls, v. 37, Nata in *vanos* tumultus gens.

P. 64, 1. 5. In Coronea in Boeotia, on the occasion of the citadel being betrayed to some Phocians. "The regulars" were Boeotian troops, the [Greek: politika] Coroneans.

P. 64, 1. 9. By the difference of tense it seems Aristotle has mixed up two things, beginning to speak of the particular instance, and then carried into the general statement again. This it is scarce worth while to imitate.

P. 68, 1. 8. The meaning of the phrase [Greek: kata sumbebaekos], as here used, in given in the Seventh Book, chap. X. [Greek: ei gar tis todi dia todi aireitai ae diokei, kath ahuto men touto diokei kai aireitai, kata sumbebaekos de to proteron].

P. 97, 1. 2. Perhaps "things which reflect credit on them" as on page 95.

P. 100, 1. 12. Book VII.

P. 101, 1. 11. Each term is important to make up the character of Justice, men must have the capacity, do the acts, and do them from moral choice.

P. 102, 1. 1. But not always. [Greek: Philein], for instance, has two senses, "to love" and "to kiss," [Greek: misein] but one. Topics, I. chap. XIII. 5.

P. 102, 1. 6. *Things* are [Greek: homonuma] which have only their name in common, being in themselves different. The [Greek: homonumia] is *close* therefore when the difference though real is but slight. There is no English expression for [Greek: homonumia], "equivocal" being applied to a term and not to its various significates.

P. 102, 1. 24. See Book I. chap. 1. [Greek: toiautaen de tina planaen echei kai tagatha k.t.l.]

P. 104, 1. 10. A man habitually drunk in private is viewed by our law as confining his vice to himself, and the law therefore does not attempt to touch him; a religious hermit may be viewed as one who confines his virtue to his own person.

P. 105, 1. 5. See the account of Sejanus and Livia. Tac. Annal. IV. 3.

P. 105, 1. 31. Cardwell's text, which here gives [Greek: paranomon], yields a much easier and more natural sense. All Injustice violates law, but only the particular kinds violate equality; and therefore the unlawful : the unequal :: universal Injustice the particular *i.e.* as whole to part. There is a reading which also alters the words within the parenthesis, but this hardly affects the gist of the passage.

P. 106, 1. 19. There are two reasons why the characters are not necessarily coincident. He is a good citizen, who does his best to carry out the [Greek: politeia] under which he lives, but this may be faulty, so therefore *pro tanto* is he.

Again, it is sufficient, so far as the Community is concerned, that he does the *facts* of a good man but for the perfection of his own individual character, he must do them virtuously. A man may move rightly in his social orbit, without revolving rightly on his own axis.

The question is debated in the Politics, III. 2. Compare also the distinction between the brave man, and good soldier (supra, Book III. chap. xii.), and also Bishop Butler's first Sermon.

P. 107, 1. 17. Terms used for persons.

P. 107, 1. 34. By [Greek:——] is meant numbers themselves, 4, 20, 50, etc, by [Greek:——] these numbers exemplified, 4 horses, 20 sheep, etc.

P 108, 1 14. The profits of a mercantile transaction (say £1000) are to be divided between A and B, in the ratio of 2 to 3 (which is the real point to be settled); then,

A • B . 400 600.

A 400 : . B 600 (permutando, and assuming a value for A and B, so as to make them commensurable with the respectiy sums).

A+400 : B+600 : : A • B. This represents the actual distribution; its fairness depending entirely on that of the first proportion.

P. 109, 1. 10. *i.e.* Corrective Justice is wrought out by subtraction from the wrong doer and addition to the party injured.

P. 110, 1. 3. Her Majesty's "Justices."

P. 111, 1. 1. I have omitted the next three lines, as they seem to be out of place here, and to occur much more naturally afterwards; it not being likely that they were originally twice written, one is perhaps at liberty to give Aristotle the benefit of the doubt, and conclude that he put them where they made the best sense.

P. 111, 1. 8. This I believe to be the meaning of the passage but do not pretend to be able to get it out of the words.

P 111, 1. 27. This is apparently contrary to what was said before, but not really so. Aristotle does not mean that the man in authority struck wrongfully, but he takes the extreme case of simple Reciprocation, and in the second case, the man who strikes one in authority commits two offences, one against the person (and so far they are equal), and another against the office.

P. 112, 1. 5. [Greek:——] denotes, 1st, a kindly feeling issuing in a gratuitous act of kindness, 2ndly, the effect of this act of kindness on a generous mind; 3rdly, this effect issuing in a requital of the kindness.

P. 113, 1. 33. The Shoemaker would get a house while the Builder only had (say) one pair of shoes, or at all events not so many as he ought to have. Thus the man producing the least valuable ware would get the most valuable, and *vice versa*.

Adopting, as I have done, the reading which omits [Greek:——] at [Greek:——], we have simply a repetition of the caution, that before Reciprocation is attempted, there must be the same ratio between the wares as between the persons, *i.e.* the ratio of equality.

If we admit [Greek: ou], the meaning may be, that you must not bring into the proportion the difference mentioned above [Greek: eteron kai ouk ison], since for the purposes of commerce all men are equal.

Say that the Builder is to the Shoemaker as 10:1. Then there must be the same ratio between the wares, consequently the highest artist will carry off the most valuable wares, thus combining in himself both [Greek: uperochai]. The following are the three cases, given 100 pr. shoes = 1 house.

Builder : Shoemaker : : 1 pr. shoes : 1 house—*wrong*.

——- ——- 100 pr. shoes : 1 house—*right*

——- ——- 10 (100 pr. shoes) : 1 house—*wrong*.

P. 185, l. 30. Every unjust act embodies [Greek: to adikon], which is a violation of [Greek: to ison], and so implies a greater and a less share, the former being said to fall to the doer, the latter to the sufferer, of injury.

P. 116, l. 18. In a pure democracy men are absolutely, *i.e.* numerically, equal, in other forms only proportionately equal. Thus the meanest British subject is proportionately equal to the Sovereign, that is to say, is as fully secured in his rights as the Sovereign in hers.

P. 118, l. 8. Or, according to Cardwell's reading ([Greek: kineton ou mentoi pan]) "but amongst ourselves there is Just, which is naturally variable, but certainly all Just is not such." The sense of the passage is not affected by the reading. In Bekker's text we must take [Greek: kineton] to mean the same as [Greek: kinoumenon], *i.e.* "we admit there is no Just which has not been sometimes disallowed, still," etc. With Cardwell's, [Greek: kineton] will mean "which not only *does* but naturally *may* vary."

P. 118, l. 33. Murder is unjust by the law of nature, Smuggling by enactment. Therefore any act which can be referred to either of these heads is an unjust act, or, as Bishop Butler phrases it, an act *materially* unjust. Thus much may be decided without reference to the agent. See the note on page 32, l. 16.

P. 121, l. 13. "As distinct from pain or loss." Bishop Butler's Sermon on Resentment. See also, Rhet. 11. 2 Def. of [Greek: orgae].

P. 121, l. 19. This method of reading the passage is taken from Zell as quoted in Cardwell's Notes, and seems to yield the best sense. The Paraphrast gives it as follows:

"But the aggressor is not ignorant that he began, and so he feels himself to be wrong [and will not acknowledge that he is the aggressor], but the other does not."

P. 122, l.18. As when a man is "*justified* at the Grass Market," *i.e.* hung. P. 125, 1. 36. Where the stock of good is limited, if any individual takes more than his share some one else must have less than his share; where it is infinite, or where there is no good at all this cannot happen.

P. 128,1 24. The reference is to chap. vii. where it was said that the law views the parties in a case of particular injustice as originally equal, but now unequal, the wrong doer the gainer and the sufferer the loser by the wrong, but in the case above supposed there is but *one* party.

P, 129, 1. 25. So in the Politics, 1. 2. *Hae men gar psuchae tou somatos archei despotikaen archaen, o de nous taes orexeos politikaen kai despotikaev.* Compare also Bishop Butler's account of human nature as a system—of the different authority of certain principles, and specially the supremacy of Conscience.

P. 130, 1. 8. I understand the illustration to be taken from the process of lowering a weight into its place; a block of marble or stone, for instance, in a building.

P. 131, 1 8. Called for convenience sake Necessary and Contingent matter.

P. 131, 1. 13. One man learns Mathematics more easily than another, in common language, *he has a turn for* Mathematics, *i e* something in his mental conformation answers to that science The Phrenologist shows the bump denoting this aptitude.

P. 131, 1. 21. And therefore the question resolves itself into this, "What is the work of the Speculative, and what of the Practical, faculty of Reason." See the description of *apetae* II. 5.

P. 131, 1. 33. *praxis* is here used in its strict and proper meaning.

P. 131,1. 34. That is to say, the Will waits upon deliberation in which Reason is the judge; when the decision is pronounced, the Will must act accordingly.

The question at issue always is, *Is this Good?* because the Will is only moved by an impression of Good; the Decision then will be always *Aye or No*, and the mental hand is put forth to grasp in the former case, and retracted in the later.

So far as what must take place in *every* Moral Action, right or wrong, the Machinery of the mind being supposed uninjured but to constitute a good Moral Choice, *i e.*. a good Action, the Reason must have said Aye when it ought.

The cases of faulty action will be, either when the Machinery is perfect but wrongly directed, as in the case of a deliberate crime, or when the direction given by the Reason is right but the Will does not move in accordance with that direction, in other words, when the Machinery is out of order; as in the case of the [Greek: akrates]—video meliora proboque, Deteriora sequor.

P. 132, l. 9. See the note on [Greek: Arche] on page 4, l. 30.

P. 133, l. 6. The mind attains truth, either for the sake of truth itself ([Greek: aplos]), or for the sake of something further ([Greek: eneka tinos]). If the first then either syllogistically ([Greek: episteme]), non-syllogistically ([Greek: nous]), or by union of the two methods ([Greek: sophla]). If the second, either with a view to *act* ([Greek: phronesis]), or with a view to *make* ([Greek: techne]).

Otherwise. The mind contemplates Matter Necessary or Contingent. If necessary, Principles ([Greek: nous]), Deductions ([Greek: episteme]), or Mixed ([Greek: sophla]). If Contingent, Action ([Greek: phronesis]), Production ([Greek: techen]). (Giphanius quoted in Cardwell's notes.)

P. 133, l. 20. The cobbler is at his last, why? to make shoes, which are to clothe the feet of someone and the price to be paid, *i.e.* the produce of his industry, is to enable him to support his wife and children; thus his production is subordinate to Moral Action.

P. 133, l. 23. It may be fairly presumed that Aristotle would not thus have varied his phrase without some real difference of meaning. That difference is founded, I think, on the two senses of [Greek: orexis] before alluded to (note, p. 53, l. 33). The first impulse of the mind towards Action may be given either by a vague desire or by the suggestion of Reason. The vague desire passing through the deliberate stage would issue in Moral Choice. Reason must enlist the Will before any Action can take place.

Reason ought to be the originator in all cases, as Bishop Butler observes that Conscience should be. If this were so, every act of Moral Choice would be [Greek: orektikos nous].

But one obvious function of the feelings and passions in our composite nature is to instigate Action, when Reason and Conscience by themselves do not: so that as a matter of fact our Moral Choice is, in general, fairly described as [Greek: orexis dianoetike]. See Bishop Butler's Sermon II. and the First upon Compassion.

P. 133, l. 24. It is the opening statement of the Post Analytics.

P. 133, l. 27. Aristotle in his logical analysis of Induction, Prior. Analytics II. 25, defines it to be "the proving the inherence of the major term in the middle (*i.e.* proving the truth of the major premiss in fig. 1) through the minor term." He presupposes a Syllogism in the first Figure with an universal affirmative conclusion, which reasons, of course, from an universal, which universal is to be taken as proved by Induction. His doctrine turns upon a canon which he there quotes. "If of one and the same term two others be predicated, one of which is coextensive with that one and the same, the other may be predicated of that which is thus coextensive." The fact of this coextensiveness must be ascertained by [Greek: nous], in other words, by the Inductive Faculty. We will take Aldrich's instance. All Magnets attract iron \ A B C are Magnets | Presupposed Syllogism reasoning A B C attract iron. / from an universal.

A B C attract iron (Matter of observation and experiment)

All Magnets are A B C (Assumed by [Greek: nous], i.e. the Inductive faculty)

All Magnets attract iron (Major premiss of the last Syllogism proved by taking the minor term of that for the middle term of this.)

Or, according to the canon quoted above: A B C are Magnets. A B C attract iron.

But [Greek: nous] tells me that the term Magnets is coextensive with the term A B C, therefore of all Magnets I may predicate that they attract iron.

Induction is said by Aristotle to be [Greek: hoia phanton], but he says in the same place that for this reason we must *conceive* ([Greek: noehin]) the term containing the particular Instances (as A B C above) as composed of all the Individuals.

If Induction implied actual examination of all particular instances it would cease to be Reasoning at all and sink into repeated acts of Simple Apprehension it is really the bridging over of a chasm, not the steps cut in the rock on either side to enable us to walk down into and again out of it. It is a branch of probable Reasoning, and its validity depends *entirely* upon the quality of the particular mind which performs it. Rapid Induction has always been a distinguishing mark of Genius the certainty produced by it is Subjective and not Objective. It may be useful to exhibit it Syllogistically, but the Syllogism which exhibits it is either nugatory, or contains a premiss *literally* false. It will be found useful to compare on the subject of Induction *as the term is used by Aristotle*, Analytica Prior. II 25 26 Analytica Post. I. 1, 3, and I. Topics VI I and X.

P 133 1 32. The reference is made to the Post Analyt I II and it is impossible to understand the account of [Greek: epistaemae] without a perusal of the chapter, the additions to the definition referred to relate to the nature of the premisses from which [Greek: epistaemae] draws its conclusions they are to be "true, first principles incapable of any syllogistic proof, better known than the conclusion, prior to it, and causes of it." (See the appendix to this Book.)

P 134 1 12. This is the test of correct logical division, that the *membra dividentia* shall be opposed, *i.e.* not included the one by the other. P. 134, l. 13. The meaning of the [Greek: hepehi] appears to be this: the appeal is made in the first instance to popular language, just as it the case of [Greek: epistaemae], and will be in those of [Greek: phronaesis] and [Greek: sophia]. We commonly call Architecture an Art, and it is so and so, therefore the name Art and this so and so are somehow connected to prove that

connection to be “coextensiveness,” we predicate one of the other and then simply convert the proposition, which is the proper test of any logical definition, or of any specific property. See the Topics, 1. vi.

P. 135, l. 2. See the parable of the unjust Steward, in which the popular sense of [Greek: phronaesis] is strongly brought out; [Greek: ephaenesen ho kurios ton oikonomon taes adikias oti phronimos epoiaesen hoti ohi viohi tou aionos toutou phronimoteroi, k.t.l.]—Luke xvi. 8.

P. 135, l. 5. Compare the [Greek: aplos] and [Greek: kath’ ekasta pepaideumenos] of Book I. chap. 1.

P. 135, l. 35. The two aspects under which Virtue may be considered as claiming the allegiance of moral agents are, that of being right, and that of being truly expedient, because Conscience and Reasonable Self-Love are the two Principles of our moral constitution naturally supreme and “Conscience and Self-Love, *if we understand our true happiness*, always lead us the same way.” Bishop Butler, end of Sermon III.

And again:

“If by *a sense of interest* is meant a practical regard to what is upon the whole our Happiness this is not only coincident with the principle of Virtue or Moral Rectitude, but is a part of the idea itself. And it is evident this Reasonable Self-Love wants to be improved as really as any principle in our nature. So little cause is there for Moralists to disclaim this principle.” From the note on sect. iv. of the chapter on Moral Discipline, Analogy, part I chap. v.

P. 136, l. 6. See the note on [Greek: Arche] on page 4, l. 30.

The student will find it worth while to compare this passage with the following—Chap. xiii. of this book beginning [Greek: e d’ exis to ommati touto k. t. l]—vii. 4. [Greek: eti kai ode physikos. k.t.l.] vii. 9.—[Greek: ae gar arethae kai ae mochthaeria. k.t.l.]—iii. 7 *ad finem*. [Greek: ei de tis legoi. k.t.l.]

P. 136, l. 15. This is not quite fair. Used in its strict sense, Art does not admit of degrees of excellence any more than Practical Wisdom. In popular language we use the term “wiser man,” as readily as “better artist” really denoting in each case different degrees of approximation to Practical Wisdom and Art respectively, [Greek: dia to ginesthai tous epainous di anaphoras]. I. 12.

P. 136, l. 17. He would be a *better Chymist* who should poison intentionally, than he on whose mind the prevailing impression was that “Epsom Salts mean Oxalic Acid, and Syrup of Senna Laudanum.” P. 137, l. 13. The term Wisdom is used in our English Translation of the Old Testament in the sense first given to [Greek:——] here. “Then wrought Bezaleel and Ahohab, and every *wise-hearted man, in whom the Lord put wisdom and understanding* to know how to work all manner of work for the service of the Sanctuary” Exodus xxxvi. i.

P. 137 l. 27. [Greek:——] and [Greek:——], (in the strict sense, for it is used in many different senses in this book) are different parts of the whole function [Greek:——], [Greek:——] takes in conclusions, drawn by strict reasoning from Principles of a certain kind which [Greek: ——] supplies. It is conceivable that a man might go on gaining these principles by Intuition and never reasoning from them, and so [Greek: ——] might exist independent of [Greek:——], but not this without that. Put the two together, the head to the trunk, and you form the living being [Greek:——]. There are three branches of [Greek:——] according to Greek Philosophy, [Greek:——], [Greek:——], [Greek:——]. Science is perhaps the nearest English term, but we have none really equivalent.

P 137, l. 29. [Greek:——] is here used in its most extensive sense, [Greek:——] would be its chief Instrument.

P. 138, l. 16. The faculty concerned with which is [Greek:——].

P. 139, l. 16. In every branch of Moral Action in which Practical Wisdom is employed there will be general principles, and the application of them, but in some branches there are distinct names appropriated to the operations of Practical Wisdom, in others there are not.

Thus Practical Wisdom, when employed on the general principles of Civil Government, is called Legislation, as administering its particular functions it is called simply Government. In Domestic Management, there are of course general Rules, and also the particular application of them; but here the faculty is called only by one name. So too when Self-Interest is the object of Practical Wisdom.

P. 139, l. 27. [Greek:——], “our mere Operatives in Public business.” (Chalmers.)

P. 139, l. 32. Practical Wisdom may be employed either respecting Self, (which is [Greek:——] proper) or not-Self, *i.e.* either one’s family=[Greek:——], or one’s community=[Greek:——], but here the supreme and subordinate are distinguished, the former is

[Greek:——], the latter [Greek:——] proper, whose functions are deliberation and the administration of justice.

P. 140, l. 16. But where can this be done, if there be no community? see Horace's account of the way in which his father made him reap instruction from the examples in the society around him. 1. Sat. iv. 105, etc. See also Bishop Butler, Analogy, part I. chap. v. sect. iii.

The whole question of the Selfish Morality is treated in Bishop Butler's first three and the eleventh Sermons, in which he shows the coincidence in *fact* of enlightened Self-Love and Benevolence *i.e.* love of others. Compare also what is said in the first Book of this treatise, chap. v., about [Greek: autarkeia].

P. 140, l. 17. More truly "implied," namely, that Practical Wisdom results from experience.

P. 140, l. 23. This observation seems to be introduced, simply because suggested by the last, and not because at all relevant to the matter in hand.

P. 140, l. 27. An instance of Principles gained [Greek: aisthesei]. (Book 1. chap. viii.)

P. 141, l. 1. Particulars are called [Greek: eschata] because they are last arrived at in the deliberative process, but a little further on we have the term applied to first principles, because they stand at one extremity, and facts at the other, of the line of action.

P. 141, l. 12. I prefer the reading [Greek: e phronesis], which gives this sense, "Well, as I have said, Practical Wisdom is this kind of sense, and the other we mentioned is different in kind." In a passage so utterly unimportant, and thrown in almost colloquially, it is not worth while to take much trouble about such a point.

P. 141, l. 25. The definition of it in the Organon (Post Analyt. 1. xxiv.), "a happy conjecture of the middle term without time to consider of it."

The quaestio states the phenomena, and the middle term the causation the rapid ascertaining of which constitutes [Greek: anchinoia]. All that receives light from the sun is bright on the side next to the sun. The moon receives light from the sun, The moon is bright on the side next the sun. The [Greek: anchinoia] consists in rapidly and correctly accounting for the observed fact, that the moon is bright on the side next to the sun.

P. 141, l. 34. Opinion is a complete, deliberation an incomplete, mental act.

P. 142, l. 19. The End does not sanctify the Means.

P. 142, l. 28. The meaning is, there is one End including all others; and in this sense [Greek: phronesis] is concerned with means, not Ends but there are also many subordinate Ends which are in fact Means to the Great End of all. Good counsel has reference not merely to the grand End, but to the subordinate Ends which [Greek: phronesis] selects as being right means to the Grand End of all.
P. 142,1. 34. The relative [Greek: on] might be referred to [Greek: sumpheron], but that [Greek: eubonlia] has been already divided into two kinds, and this construction would restrict the name to one of them, namely that [Greek: pros ti telos] as opposed to that [Greek: pros to telos aplos].

P. 143,1 27. We have no term which at all approximates to the meaning of this word, much less will our language admit of the play upon it which connects it with [Greek: suggnomae].

P. 144, 1 i. Meaning, of course, all those which relate to Moral Action. [Greek: psronaesis] is equivalent to [Greek: euboulia, ounesis, gnomae, and nous] (in the new sense here given to it).

The faculty which guides us truly in all matters of Moral Action is [Greek: phronaesis], i.e. Reason directed by Goodness or Goodness informed by Reason. But just as every faculty of body and soul is not actually in operation at the same time, though the Man is acting, so proper names are given to the various Functions of Practical Wisdom.

Is the [Greek: phronimos] forming plans to attain some particular End? he is then [Greek: euboulos]—is he passing under review the suggestions of others? he is [Greek: sunetos]—is he judging of the acts of others? he admits [Greek: gnomae] to temper the strictness of justness—is he applying general Rules to particular cases? he is exercising [Greek: nous praktikos] or [Greek: agsthaesis]—while in each and all he is [Greek: phronimos]?

P. 144, 1. 7. See note, on p. 140.

P 144 1.19. There are cases where we must simply accept or reject without proof: either when Principles are propounded which are prior to all reasoning, or when particular facts are brought before us which are simply matters of [Greek: agsthaesis]. Aristotle here brings both these cases within the province of [Greek: nous], *i.e.* he calls by this name the Faculty which attains Truth in each.

P. 144, 1. 25. *i.e.* of the [Greek: syllogisimai ton prakton].

P 144,1 27. See the note on [Greek: Archae] on p. 4,1 30. As a matter of fact and mental experience the Major Premiss of the Practica Syllogism is wrought into the mind by repeatedly acting upon the Minor Premiss (*i.e.* by [Greek: ethismos]).

All that is pleasant is to be done,

This is pleasant,

This is to be done

By habitually acting on the Minor Premiss, *i.e.* on the suggestions of [Greek: epithymia], a man comes really to hold the Major Premiss. Aristotle says of the man destitute of all self-control that he is firmly persuaded that it is his proper line to pursue the gratification of his bodily appetites, [Greek: dia to toioytos einai oios diokein aytas]. And his analysis of [Greek: akrasia] (the state of progress towards this utter abandonment to passion) shows that each case of previous good resolution succumbing to temptation is attributable to [Greek: epithymia] suggesting its own Minor Premiss in place of the right one. Book VII. 8 and 5. P. 145, l. 4. The *consequentia* is this:

There are cases both of principles and facts which cannot admit of reasoning, and must be authoritatively determined by [Greek: nous]. What makes [Greek: nous] to be a true guide? only practice, i.e. Experience, and *therefore*, etc.

P. 145, l. 22. This is a note to explain [Greek: hygieina] and [Greek: euektika], he gives these three uses of the term [Greek: hygieinon] in the Topics, I. xiii. 10,

{ [Greek: to men hygieias poiætikon], [Greek: hygieinon legetai]

{ [Greek: to de phylaktikon],

{ [Greek: to de sæmantikon].

Of course the same will apply to [Greek: euektikon].

P. 146, l. 11. Healthiness is the formal cause of health.

Medicine is the efficient.

See Book X. chap. iv. [Greek: hosper oud hæ hygieia kai ho iatros homoios aitia esti tou ugiainein].

P. 146, l. 17. [Greek: phronæsis] is here used in a partial sense to signify the Intellectual, as distinct from the Moral, element of Practical Wisdom.

P. 146, l. 19. This is another case of an observation being thrown in *obiter*, not relevant to, but suggested by, the matter in hand.

P. 146, l. 22. See Book II. chap. iii. and V. xiii.

P. 147, l. 6. The article is supplied at [Greek: panourgous], because the abstract word has just been used expressly in a bad sense. “Up to anything” is the nearest equivalent to [Greek: panourgos], but too nearly approaches to a colloquial vulgarism.

P. 147, l. 13. See the note on [Greek: Archæ] on page 4, l. 30.

P. 147, l. 14. And for the Minor, of course,

“This particular action is———.”

We may paraphrase [Greek: to telos] by [Greek: ti dei prattein—ti gar dei prattein hæ mæ, to telos autæs estin] i.e. [Greek: tæs phronæseos].—(Chap. xi. of this Book.)

P. 147, l. 19. “Look asquint on the face of truth.” Sir T. Browne, Religio Medici.

P. 147, l. 26. The term [Greek: sophronikoi] must be understood as governing the signification of the other two terms, there being no single Greek term to denote in either case mere dispositions towards these Virtues.

P. 147, l. 30. Compare the passage at the commencement of Book X. [Greek: nun de phainontai] [Greek: katokochimon ek tæs aretæs].

P. 148, l. 10. It must be remembered, that [Greek: phronæsis] is used throughout this chapter in two senses, its proper and complete sense of Practical Wisdom, and its incomplete one of merely the Intellectual Element of it. P. 152, 1. 1. The account of Virtue and Vice hitherto given represents rather what men *may be* than what they *are*. In this book we take a practical view of Virtue and Vice, in their ordinary, every day development.

P. 152, 1. 17. This illustrates the expression, "*Deceits* of the Flesh."

P. 156, 1. 12. Another reading omits the [Greek:——]; the meaning of the whole passage would be exactly the same—it would then run, "if he had been convinced of the rightness of what he does, *i.e.* if he were now acting on conviction, he might stop in his course on a change of conviction."

P. 158, 1. 4. Major and minor Premises of the [Greek:——] [Greek——]

P. 158, 1. 8. Some necessarily implying knowledge of the particular, others not.

P 158, 1. 31. As a modern parallel, take old Trumbull in Scott's "Red Gauntlet."

P. 159, 1. 23. That is, as I understand it, either the major or the minor premise, it is true, that "all that is sweet is pleasant," it is true also, that "this is sweet," what is contrary to Right Reason is the bringing in this minor to the major *i.e.* the universal maxim, forbidding to taste. Thus, a man goes to a convivial meeting with the maxim in his mind "All excess is to be avoided," at a certain time his [Greek:——] tells him "This glass is excess." As a matter of mere reasoning, he cannot help receiving the conclusion "This glass is to be avoided," and supposing him to be morally sound he would accordingly abstain. But [Greek:——], being a simple tendency towards indulgence suggests, in place of the minor premise "This is excess," its own premise "This is sweet," this again suggests the self-indulgent maxim or principle ('[Greek:——]), "All that is sweet is to be tasted," and so, by strict logical sequence, proves "This glass is to be tasted."

The solution then of the phænomenon of [Greek:——] is this that [Greek:——], by its direct action on the animal nature, swamps the suggestions of Right Reason.

On the high ground of Universals, [Greek:——] i.e. [Greek:——] easily defeats [Greek:——]. The [Greek:——], an hour before he is in temptation, would never deliberately prefer the maxim "All that is sweet is to be tasted" to "All excess is to be avoided." The [Greek:——] would.

Horace has a good comment upon this (II Sat 2):

Quæ virtus et quanta, bom, sit vivere parvo

Discite, *non inter lances mensasque nitentes*

Verum hic *impransi* mecum disquirite

Compare also Proverbs XXIII. 31. "Look not thou upon the wine when it is red," etc. P. 160, l. 2. [Greek: oron]. Aristotle's own account of this word (Prior Analyt ii. 1) is [Greek: eis on dialuetai hae protasis], but both in the account of [Greek: nous] and here it seems that the proposition itself is really indicated by it.

P. 161, l. 16. The Greek would give "avoids excessive pain," but this is not true, for the excess of pain would be ground for excuse the warrant for translating as in the text, is the passage occurring just below [Greek: diokei tas uperbolas kai pheugei metrias lupas].

P. 162, l. 11. Compare Bishop Butler on Particular Propensions, Analogy, Part I chap v sect. iv.

P. 162, l. 35. That is, they are to the right states as Vice to Virtue.

P. 165, l. 4 Consult in connection with this Chapter the Chapter on [Greek: orgae] in the Rhetoric, II. 2, and Bishop Butler's Sermon on Resentment.

P. 166, l. 7. The reasoning here being somewhat obscure from the concisement of expression, the following exposition of it is subjoined.

Actions of Lust are wrong actions done with pleasure,

Wrong actions done with pleasure are more justly objects of wrath,

[Footnote: [Greek: hubpis] is introduced as the single instance from which this premiss is proved inductively. See the account of it in the Chapter of the Rhetoric referred to in the preceding note.]

Such as are more justly objects of wrath are more unjust,

Actions of Lust are more unjust

P. 168, l. 3. [Greek: ton dae lechthenton]. Considerable difference of opinion exists as to the proper meaning of these words. The emendation which substitutes [Greek: akrataes] for [Greek: akolastos] removes all difficulty, as the clause would then naturally refer to [Greek: ton mae proairoumenon] but Zell adheres to the reading in the text of Bekker, because the authority of MSS and old editions is all on this side.

I understand [Greek: mallon] as meant to modify the word [Greek: malakias], which properly denotes that phase of [Greek: akrasia] (not [Greek: akolasia]) which is caused by pain.

The [Greek: akolastos] *deliberately* pursues pleasure and declines pain if there is to be a distinct name for the latter phase, it comes under [Greek: malakia] more nearly than any other term, though perhaps not quite properly.

Or the words may be understood as referring to the class of wrong acts caused by avoidance of pain, whether deliberate or otherwise, and then of course the names of [Greek: malakia] and [Greek: akolasia] may be fitly given respectively.

P. 169, l. 29. “If we went into a hospital where all were sick or dying, we should think those least ill who were insensible to pain; a physician who knew the whole, would behold them with despair. And there is a mortification of the soul as well as of the body, in which the first symptoms of returning hope are pain and anguish” Sewell, Sermons to Young Men (Sermon xii.)

P. 170, 1. 6. Before the time of trial comes the man deliberately makes his Moral Choice to act rightly, but, at the moment of acting, the powerful strain of desire makes him contravene this choice his Will does not act in accordance with the affirmation or negation of his Reason. His actions are therefore of the mixed kind. See Book III. chap. i, and note on page 128.

P. 171, 1. 17. Let a man be punctual *on principle* to any one engagement in the day, and he must, as a matter of course, keep all his others in their due places relatively to this one; and so will often wear an appearance of being needlessly punctilious in trifles.

P. 172, 1. 21. Because he is destitute of these minor springs of action, which are intended to supply the defects of the higher principle.

See Bishop Butler’s first Sermon on Compassion, and the conclusion of note on p. 129.

P. 179, 1. 4. Abandoning Bekker’s punctuation and reading [Greek: mae agathon], yields a better sense.

“Why will he want it on the supposition that it is not good? He can live even with Pain because,” etc.

P. 179, 1. 25. [Greek: pheugei] may be taken perhaps as equivalent to [Greek: pheugouoi] and so balance [Greek: chairouoi]. But compare Chapter VIII (Bekker).

P. 183, 1. 6. “Owe no man anything, but to *love* one another for he that loveth another *hath fulfilled the Law*.” Romans XIII. 8.

P. 183, I. 20. [Greek: kerameis]. The Proverb in full is a line from Hesiod, [Greek: kahi keramehus keramei koteei kai tektoni tekton].

P. 184, I. 33. In this sense, therefore, is it sung of Mrs. Gilpin that she

“two stone bottles found,

To hold the liquor that she *loved*,

And keep it safe and sound.”

P. 187, 1. 24. Cardwell’s reading, [Greek: tautae gar omoioi, kai ta loipa] is here adopted, as yielding a better sense than Bekker’s.

P. 192, 1. 34. The Great man will have a right to look for more Friendship than he bestows, but the Good man *can* feel Friendship only for, and in proportion to, the goodness of the other.

P. 195, 1. 12. See note on page 68, 1. 8.

P. 202, 1. 28. See I. Topics, Chap. v. on the various senses of [Greek: tauton].

P. 203, 1. 35. “For the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity.” P. 206, 1. 10. Which one would be assuming he was, if one declined to recognise the obligation to requite the favour or kindness.

P. 217, 1. 10. “Neither the Son of man, that He should *repent*.” Numbers xxiii. 19.

“In a few instances the Second Intention, or Philosophical employment of a Term, is more extensive than the First Intention, or popular use.” Whately, Logic, iii. 10.

P. 218, 1. 17. “I have sometimes considered in what troublesome case is that Chamberlain in an Inn who being but one is to give attendance to many guests. For suppose them all in one chamber, yet, if one shall command him to come to the window, and the other to the table, and another to the bed, and another to the chimney, and another to come upstairs, and another to go downstairs, and all in the same instant, how would he be distracted to please them all? And yet such is the sad condition of nay soul by nature, not only a servant but a slave unto sin. Pride calls me to the window, gluttony to the table, wantonness to the bed, laziness to the chimney, ambition commands me to go upstairs, and covetousness to come down. Vices, I see, are as well contrary to themselves as to Virtue.” (Fuller’s Good Thoughts in Bad Times. Mix’t Contemplations, viii.)

P. 235, 1. 14. See note, p. 43.

P. 235, 1. 24. See Book II. chap. ix.

P. 237, 1. 3. See Book I. chap. v. ad finem.

P. 238, 1. 2. The notion alluded to is that of the [greek: idea]: that there is no real substantial good except the [greek: auto agathon], and therefore whatever is so called is so named in right of its participation in that.

P. 238, 1. 9. See note on page 136, 1. 15.

P. 238, 1. 24. Movement is, according to Aristotle, of six kinds: [sidenote:Categories, chap xi.]From not being to being . . . . Generation

From being to not being . . . . Destruction

From being to being more . . . . Increase

From being to being less . . . . Diminution

From being here to being there . . Change of Place

From being in this way to being in that Alteration

P. 238, 1 31. *A* may go to sleep quicker than *B*, but cannot *do more sleep* in a given time.

P. 239, 1. 3. Compare Book III. chap. vi. [Greek: osper kai epi ton somaton, k. t. l.]

P. 241, 1. 6. Which is of course a [Greek: genesis].

P. 241, 1. 9. That is, subordinate Movements are complete before the whole Movement is. P. 242, 1. 7. Pleasure is so instantaneous a sensation, that it cannot be conceived divisible or incomplete; the longest continued Pleasure is only a succession of single sparks, so rapid as to give the appearance of a stream, of light.

P. 245, 1. 18. A man is as effectually hindered from taking a walk by the [Greek: allotria haedouae] of reading a novel, as by the [Greek: oikeia lupae] of gout in the feet.

P. 249, 1. 12. I have thus rendered [Greek: spoudae (ouk agnoon to hamartanomenon)]; but, though the English term does not represent the depth of the Greek one, it is some approximation to the truth to connect an earnest serious purpose with Happiness.

P. 250, 1. 12. Bishop Butler, *contra* (Sermon XV.).

“Knowledge is not our proper Happiness. Whoever will in the least attend to the thing will see that it is the gaining, not the having, of it, which is the entertainment of the mind.” The two statements may however be reconciled. Aristotle may be well understood only to mean, that the pursuit of knowledge will be the pleasanter, the freer it is from the minor hindrances which attend on *learning*.

Footnote P. 250, 1. 30. The clause immediately following indicates that Aristotle felt this statement to be at first sight startling, Happiness having been all the way through connected with [Greek: energeia], but the statement illustrates and confirms what was said in note on page 6, 1. 15.

P. 251, 1. 7. That is to say, he aims at producing not merely a happy aggregate, but an aggregate of happy individuals. Compare what is said of Legislators in the last chapter of Book I and the first of Book II.

P. 252, 1. 22. See note, page 146, 1. 17.

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