Plato: Republic Book 1: 327a–344c

327 **a** I walked yesterday down to the Piraeus with Glaucon, the son of Ariston, both in order to pray to the goddess, and at the same time wishing to see in what manner they would conduct the festival, as now they were holding it for the first time. And so to me the procession of the native (Athenians) seemed to be beautiful, however that which the Thracians sent seemed to be no less distinguished.

b And after we had [*lit.* having] prayed and watched we were returning towards the city. And then Polemarchus the son of Cephalus, when he [*lit.* having] observed us from far off having started off homewards, he ordered his (slave) boy to run and bid (us) to wait for himself. And the boy took hold of my cloak from behind (and) he said, "Polemarchus bids you to wait." And I both turned around and I asked him where his master was. "Here he is" he said, "approaching from behind. So wait."

"So we will wait" said Glaucon.

c And a little while later both Polemarchus arrived and Adeimantus the brother of Glaucon and Niceratus the son of Nicios, and certain others apparently from the procession. And so Polemarchus said "O Socrates, you seem to me to have started towards the city, as though leaving."

"You do not judge badly" I said.

"And so do you see how many there are of us" he said.

"How could I not?"

"Therefore either you be stronger than these men or wait here" he said.

"But is there not one thing still remaining", I said, "namely if we were to persuade you that it is necessary to release us?"

"Can it be that would you be able to persuade (us), he said, "If we do not listen?"

"By no means" said Glaucon.

"So then, determine accordingly, as if will not listen."

328 **a** And Adeimantus said, "Indeed do you not know that there will be a torch race in the [*lit.* towards] evening, from horses, to the goddess?"

"On horseback?" I said. "This is indeed new. Having torches, will they pass them to one another (while) competing on horses? Or what do you mean [*lit.* how do you say]?

"Just so" said Polemarchus. "And besides they will put on an all-night festival which will be worthy to see. For we shall rise after dinner and we will see the all-night festival, and we will both associate with many of the young men there and also converse (with them). So wait and do not do otherwise."

b And Glaucon said "It seems that we must wait [*lit.* that it is requiring to be waited]."

"Well if it seems so" I said, "It is necessary to do it."

And so we went home to Polemarchus' house, and discovered both Lysias and Euthydemus there, the brothers of Polemarchus and moreover (we found) Thrasymachus the Chalcedonian, and Charmantides the Paeonian and Clitipho the son of Aristonimus.

Cephalus the father of Polemarchus was also inside. And he seemed to me to be a very old man.

c For I had not seen him for a long time. And he was sitting crowned on a certain cushion and chair. For he happened to have been sacrificing in the courtyard. And so we sat down by him. For some seats were lying there in a circle.

And so immediately then, Cephalus, after he saw me [*lit.* having seen me] both began to greet me and said "O Socrates, you do not visit us frequently (enough) (although) walking down to the Piraeus. However it was necessary. For if I were able still to journey up to the city easily,

d it would not be necessary for you to come here, as we would go to you. But now it is necessary for you to come here more frequently. You can be sure that indeed for me, to the degree that the other pleasures, those of the body, fade away, to that same degree the desires for and also the pleasures in conversation [*lit.* concerning words] will increase. And so don't do otherwise, but associate [*lit.* come together] with these young men, and visit us frequently here as friends and even as very close associates of the household."

"I can entirely agree" I said "Indeed I enjoy conversing with the very aged.

e For it seems to me that one ought to learn from them, (even) as from those who have gone before on a certain path which also perhaps it will be necessary that we journey on, of what kind it is, rough and difficult, or easy and easily travelled. And what is more I would gladly learn from you what this seems (like) to you, since already you are so advanced in the age which indeed the poets say is "Upon the threshold of old age", whether it is a difficult part of life, or how do you report this?"

329 **a** "I will tell you by Zeus. O Socrates, such as appears to me. For so often some of us having similar ages come together into the same place, preserving the ancient proverb. And so most of us coming together lament, longing for the pleasures of [*lit.* in] youth and being reminded about the love affairs and drinking parties and the feasts and certain other things that go along with such things. And they are vexed, as if having been robbed [*lit.* deprived] of certain great things and (as if) at that time living well, but now not living (at all).

b And some also bewail, the insults an old man suffers from his relatives [*lit.* the relatives' insults of an old man] and in respect to this they recite (that) old age is the cause of so many evils for them. And these men do not seem to me, O Socrates, to be blaming the cause. For if this was the cause, then I too would have felt these same things, because of old age, and all the others as many as have come to so far advanced an age [*lit.* so far advanced with age]. Now I for my part have already met with others not affected in this way, and what is more once I was present with Sophocles, the poet, while he was being asked by someone;

c "How" said he, "are you in respect to love affairs? Are you still able [*lit.* still of such a kind] to have an affair with a woman?" And he said, "Hush, man; most gladly, however, have I fled from this, just like one who has escaped from some insane and fierce

master." And so even then this man seemed to me to speak well, and now not less. For altogether in old age there is a great peace and freedom from such things. Whenever the desires cease straining and slacken, undoubtedly the saying of Sophocles happens,

d there is release from many mad masters. But both concerning these things and those things in respect to relatives, there is one thing responsible, Socrates, and it is not old age, but the nature of the men. For if [and men] they were moderate and good-tempered, even old age is laborious within measure, But if not, both old age, Socrates, and youth are difficult for such a man." And I wondered when he said these things, wishing that he speak further, I urged him and said,

e "O Cephalus, I think of you, that many, whenever you say these things, do not accept them from you, but think that you bear old age easily not because of your nature but because of your wealth; for they say there are many consolations for the rich.

"You speak the truth" he said. "For they do not accept it. And they do say something, however not so much as they think. But the saying of Themistocles holds well, who, to a Seriphian abusing him and saying that it was not because of himself that he was in good repute, but because of his city, he answered

330 **a** that neither he himself if he were a Seriphian would become famous, nor he if he were an Athenian. And indeed to those not being wealthy and bearing old age with difficulty, the same saying holds is right, because neither would a respectable man bear old age particularly easily with poverty, nor would the unrespectable man, although having become rich, ever become sweet-tempered in himself. "But" I said, "O Cephalus, of those things which you possess, did you receive the greater part or did you earn them in addition?"

b "How much more I made, O Socrates?" he said. "I became a money-maker midway between my father and grandfather. For my grandfather, called by the same name as me, received nearly as much wealth as I now possess, and made it many times as much, but my father Lysanias made it less than the present (wealth). But I am content if I leave to these (boys) no less, but more than I received by a little."

c "For the sake of which I asked," I said, "Because you seemed to me not to love money excessively, but those who themselves have not made money do this for the most part. But those having made money are fond of these things twice as much as the others. For just as the poets love their own poems and fathers their sons, in this way indeed those having made money are serious about the money as (though) their own creation, and (are serious about it) in accordance with the use by which indeed the others (take it seriously). And so they are difficult to meet with, wishing to commend nothing except wealth."

"You speak the truth" he said.

d "Very much so" I said. "But still tell me this much. What do you think is the greatest good that you have profited (from) possessing much wealth?"

"Something" he said, "Perhaps I would not persuade many if I spoke [*lit.* speaking]. For you know well", he said, "Socrates, that whenever someone is near to knowing that he will die, fear and anxiety enter (his mind) concerning for him things which previously did not enter (his mind). For the stories which are told about those in Hades, that it is necessary for him having done wrong here to pay the penalty there,

e although laughed at till this, then torment his soul lest they are true. And he— either under the weakness of old age or as though already being nearer to those things, he observes these things somewhat more— and so this man becomes full of suspicion and fear and now he considers and examines whether he has ever wronged anyone in any way. And so the one who finds of himself many wrong doings in his life, waking up often even from his sleep just like children, is full of fear and lives with an expectation of evil.

331 **a** But for him who is conscious of no wrong in himself there is a sweet hope and nourishment of old age, as also Pindar says. For indeed gracefully, O Socrates, he said this, that whosever has passed through life justly and reverently,

> Sweet expectation [hope], refreshing the heart, nourisher of old age, accompanies him— hope, which especially steers the much-turning minds of mortals.

And so he amazingly speaks well. In regard to this, I myself consider the possession of wealth to be of the greatest value, not in any way to every man but to the good and orderly man,

b and not willingly deceiving and cheating, nor someone either owing any sacrifices to a god or money for a man, then having feared to go away to there— the possession of wealth contributes a great part to this. It also has many other uses. But, comparing one thing against another, I myself would consider not least, Socrates, that wealth is the most useful thing towards this for a man having sense."

c "You are speaking gloriously", I said. "But this very thing, justice, shall we say that it is either truthfulness in an absolute way and if anyone were to receive anything from someone, to give it back, it is possible to do these things sometimes justly, or at other times injustly? For instance, I say the following: All would surely say, if someone were to take weapons from a friend in his right mind, if he should demand them back, having gone mad, so that it is neither necessary to give these things back, nor would he who gives it back be just, nor if he is willing to speak the whole truth to the one who is in this state of mind."

d You speak rightly, he said.

"Then this is not the definition of justice, both to speak the truth and give back what someone receives."

"Indeed it is, O Socrates", said Polemarchus, interrupting, "if indeed it is necessary to believe [*lit.* be persuaded by] Simonides at all."

"However that may be" said Cephalus, "I give the argument over to you. For it is necessary for me now to attend to the sacred rites."

"Therefore" said Polemarchus, "Am I the heir of your affairs?"

"Indeed" he said laughing, and at the same time began to go out towards the sacred rites.

e "Tell me" I said, "You, the heir of the argument, what do you say that Simonides says rightly concerning justice?"

"That the return of the things owed to each is just. Saying this he seems to me at least to speak beautifully."

"However" I said, "it is not easy to disbelieve Simonides. For he is a wise and inspired man. However this— whatever he meant— you, O Polemarchus, know perhaps, but I however do not know. For it is clear that he does not mean this thing, which we were speaking of just now, the giving back, when someone has deposited something, to anybody whatsoever if he is not asking for it in his right mind.

332 **a** Although doubtless indeed this which is deposited is owed. For surely this is true?"

"Yes".

"We must never return anything when someone demands it back not in their right mind [*lit.* is it not requiring to be given back then, whenever someone demands it back not in their right mind]?"

"That is true", he said.

"Indeed it is something other than such a thing, as it seems, Simonides means, that it is just to give back what is due [*lit.* the giving back of the things owing is just]."

"Something else by Zeus" he said. "For he thinks that friends owe to friends to do something good, but nothing bad."

"I understand," I said— "that he does not return the things owed, whoever returns gold to the one who has deposited it,

b if the return and the acceptance are injurious things, and both the recipient and returner are friends. Do you not say that Simonides means thus?"

"Indeed."

"But what about this? Is it requiring to return to enemies whatever one happens to owe?"

"By all means," he said, "what is indeed due to them, and it is owed, I suppose, from an enemy to an enemy what is also proper, something evil."

"Then Simonides" I said, "riddled in the manner of poets, about justice— what it is.

c For he was thinking, as it appears, that this is justice, the giving back of that which is fitting to each, this he named that which is owed."

"But what do you think?" he said.

"By Zeus" I said, "if someone asked him. O Simonides, the skill which assigns something owed and befitting to what is called medicine? What do you suppose that he would answer (to) us?"

"It is clear" he said, "that [it is] the skill which assigns both medicines and food and drink to bodies."

"And the skill which assigns something owed and befitting to what is called cookery?"

d "The skill (which assigns) flavourings to meats."

"Very well. And so the skill that assigns something to what would be called justice?"

"If" he said, "in any way it is necessary to follow those things having been said previously, it is the skill which assigns benefits and harms to friends and enemies."
"Does he mean that to do good for friends and evilly to enemies is justice?"
"It seems to me."
"And so who is the most able, to do good for suffering friends and evilly to enemies in respect to disease and health?"
"The doctor."
e "And who [is most able to do good to] sailing [friends and evilly to enemies] in respect to the danger of the sea?"
"The helmsman."
"And what about the just man? And in action and in respect to what deed is he most able to benefit friends and to harm enemies?"
"In making war and in the making of an alliance, it certainly seems to me."
"Very well. However to those not suffering, O friend Polemarchus, the doctor is useless."
"True."
"And to those not sailing so is the helmsman."
"Yes."
"Then also to those not waging war is the just man useless?"
"Certainly this does not seem to be true [*lit*. this seems to me not very much.]"
"So then, justice is also something useful in [times of] peace?"
333 **a** "It is something useful."
"For also in agriculture. Is it not?"
"Yes."
"Indeed in respect to the acquisition of fruit?"
"Yes."
"And likewise the art of the shoemaker?"
"Yes."
"Indeed, I suppose, you would say, in respect to the acquisition of shoes?"
"Certainly."
"What then? In respect to the use or acquisition of what would you say that justice is something useful in peace time?"
"In respect to business contracts, O Socrates."
"Do you mean business contracts as partnerships or something else?"
"Partnerships, certainly."
b "And so is a just man a good and useful partner in the placing of a chess piece or the chess-player?"
"The chess player."
"But in the placing of bricks and stones is the just man both a more useful and a better partner than the builder?"
"By no means."
"But in what certain partnership is the just man a better partner than the harpist, as the harpist is better than the just man in striking a note?"
"In the partnerships of money, it seems to me."

"Except if perhaps, O Polemarchus, in regards to the use of money, whenever it is necessary to buy or to sell a horse in a partnership of money."

c "Then in that circumstance, as I suppose, (it would be) the horse-trainer. For surely?"

"So it seems."

"And yet whenever indeed it is (necessary to buy or sell) a ship, it would be the shipbuilder or the helmsman?"

"It would seem so."

"And so whenever it is necessary to use silver or gold in partnership, the just man in what is more useful than all others?"

"Whenever it necessary to make a deposit and that it be safe, O Socrates."

"Therefore do you say whenever it is necessary to use it in no way, but that it lie?"

"Indeed so."

d "Then whenever money is unused, then justice is useful in relation to it?"

"It is likely."

"And whenever indeed it is necessary to keep a sickle safe, then justice is useful both in partnership and in private. And whenever it is necessary to use it, then the viticulture (is useful)?"

"It appears so."

"So you will say that whenever it is necessary to keep both a shield and a lyre and not to use it, justice is useful, but whenever it is necessary to use it, then soldiery and music (are useful)?"

"There is a necessity."

"And indeed concerning all other cases, in the use of each thing, is justice useless but in its disuse useful?"

"It is likely."

e "And so, my friend, justice indeed cannot be something very honourable, if it happens to be useful in regards to things being unused. But let us inquire as to this thing. Is not the one most clever at striking [*lit.* clever to strike] in a fight, whether in boxing or in some other way, (is) this man also (most clever) to guard himself?"

"Indeed."

"And so whoever is clever to guard themselves against disease, this man is most clever to escape notice in inflicting it?"

"It seems to me indeed."

334 **a** "So then indeed, the same good guard of an army, (is the one) who is good to steal the plans of the enemy and other operations?"

"Indeed."

"Then of what thing anyone (is) a clever guard, of this thing also he is a clever thief."

"So it seems."

"Then if the just man (is) clever to guard money, then (he is) also clever to steal (it)."

"Thus the argument indicates", he said.

Then the just man appears to be some kind of thief, it seems, and you are likely to have learnt this from Homer.

b For also that man is content with the grandfather of Odysseus by his mother, Autolycus and they say that he excels all men both in

theft and in oath(s). And so, justice seems both according to you and according to Homer, and according to Simonides, to be some kind of thieving, however (it is some kind of thieving) with respect to the benefiting of friends and harm of enemies. Were you not saying thus?"

"No, by Zeus" he said, "But I know no longer what I was saying. However this still seems good to me— justice is to benefit friends but to harm enemies."

c "But do you say that friends are those who [either] seem to be useful to each, or those who (truly) are, even if they do not seem (to be), and enemies in the same way?

"It is likely" he said, "to love those whom one would consider useful, but to hate those whom one would consider base."

"And so, do men make such a mistake concerning this, do they not, so that it seems to them that many are useful, when (in truth) they are not, and many on the contrary?"

"They are erring."

"To these (men) the good are enemies, but the bad are friends?"

"Certainly."

"But nevertheless it is just at that time for these men, those who are base,

d but to harm those who are good?"

"It appears so."

"Yet truly, the good both are just men and as many as do no wrong?"

"It is true."

"Indeed according to your argument, it is just to do wrong to those who do no wrong."

"No indeed", he said, "O Socrates. For the argument seems to be wicked."

"Is it just" I said, "to harm the wrong-doers, and to benefit the just?"

"This former (argument) appears finer than that (latter) one."

"Then to many, O Polemarchus, it will happen, as many as have been quite mistaken about men, that it is just to harm friends.

e For they are base to these men. And to harm enemies— for they are good (to those men). And thus we will say the very opposite than we said that Simonides says."

"And it happens very much this way," he said. "But let us change things around. For we run the risk [*lit.* we are likely] to define [*lit.* place] the friend and the enemy incorrectly."

"How were they then defined, O Polemarchus?"

"That the one seeming to be good/useful, this is the friend."

"But now," I said, "how are we to change it around?"

"Both the one seeming" he said, "and the one being good/useful is the friend.

335 **a** "But the one seeming to be, but if he is not (in reality), that he seems to be a friend but he is not. And concerning the enemy the same proposition (holds true)."

"Indeed the friend, as it seems, by this argument will be the good man, but the enemy the wicked man."

"Yes."

"Is it," said I, "[the part] of a just man to harm even anyone at all of men?"
"Even certainly indeed," he said, "it is necessary to harm both evil men and enemies."
"But horses, if they are harmed, do they become better or worse?"
"Worse."
"Are you bidding that we add to (the definition of) justice [or, in other words] as we were saying at first, saying that justice is to treat a friend well, but an enemy badly; now in addition to this that we say the following, that justice is to treat a friend who is actually good well, but to harm an enemy who is actually bad?"
b "And so exactly," he said, "thus it seems to me that it would be spoken well."
"And so exactly."
"But is not justice the human excellence?"
"Even this is a necessity."
"And, my friend, that if they are harmed it is necessary that those of men become more unjust."
"So it seems."
"And so are musicians able to make people unmusical through musical skill?"
"Impossible."
"But the horsemen (are able to make) people unskilful with horses through horsemanship?"
"In respect of the excellence of dogs, or in respect of that of horses?"
"In respect of that of horses."
"And so dogs if they have been harmed become worse in respect of the excellence of dogs, but not in respect of that of horses?"
"Surely."
c "And, my companion, would we not say thus that men, if they are harmed, become worse in respect of human excellence?"
"Nor (the work) of dryness to moisten but of its opposite."
"Exactly indeed."
"Nor indeed (the work) of the good to harm but its opposite."
"So it appears."
"But then is the just man good?"
"Of course."
"It is not possible."
"But by justice, then, the just (are able to make) people unjust?
d Or even altogether the good by their excellence (are able to make) people bad?"
"But it's impossible."
"For I don't think it the work of heat to cool but of its opposite."
"Yes."
"Is it not then the function of the just man, O Polemarchus, to harm neither the friend, nor anyone else, but his opposite, the unjust man?"
"Altogether you seem to me to speak true things, O Socrates" he said.
e "If then, someone says that it is just to give back to each the things owed, and indeed this means for him that harm is owed to

enemies from the just man, and help to his friends, he was no wise who said these things. For he was not saying true things. For nowhere was it appearing to us that it is just to harm anyone."

"I concede" he said.

"Then we shall fight" I said, "both you and I together, if anyone should say that either Simonides or Bias, or Pittacus or any other of the wise or blessed men said this."

"I certainly am prepared" he said, "to take part in the battle."

336 **a** "But do you know," I said, "of whom it seems to me that the saying is, to say that it is just to benefit friends and to harm enemies?"

"Of whom" he said.

"I suppose that this is of Periander or Perdiccas or Xerxes or Ismenias the Theban or some other rich man, thinking himself to have great power."

"You speak very true things" he said.

"Very well," I said. "But since this too seems neither justice nor just, what else would one say that this is?"

b And Thrasymachus, many times, even during our conversation, set out to interrupt the argument, then was prevented by those sitting beside him, who wanted to hear the argument out. But when we paused and I said these things, he no longer carried his silence, but having collected himself up [*or* having coiled himself up], just like a wild beast he threw himself upon us, as if about to tear us to pieces.

Both I and Polemarchus, frightened, were panic-stricken. And he, having pronounced into our midst, said, "What nonsense of old holds you, Socrates?

c And why do you play the fool, deferring to one another amongst yourselves? But if you want thus truly to know the thing, that it is [*ie.* what is just], do not merely ask nor be ambitious by refuting whenever someone answers in some way, having understood this, that it is easier to ask than to answer, but you yourself both answer and say, what you say is just.

d And mind, lest you tell me that it is what is necessary, and lest (that it is what is) profitable, or advantageous, or beneficial, or gainful, but tell me clearly and accurately whatever you say. As I will not accept it, if you speak such nonsense."

And I, having listened, was terrified, and looking towards him I was afraid, and I think to myself, if I had not seen him first, instead of that man me, that I would have become dumb. But now, whilst he began [*lit.* was beginning] to be made savage by the argument,

e I first looked towards him, so that I became capable to answer him, and I said trembling, "O Thrasymachus, don't be difficult with us. For if both this man and I are going astray somewhat in the inquiry of the conversation, know well that we err unwillingly. For indeed do not suppose, if we were searching for gold, that we would never be willing to defer to one another in the search and to destroy the discovery of it, but searching for justice, a thing more precious than much gold [*lit.* golds], then so foolishly we would yield to one another and would strive, that this be

brought to light especially. Believe me, indeed, friend. But I think that we are not able.

337 a "And so it is far more likely that we would receive pity [*lit.* we would be pitied] from you clever people than be the object of your anger."

And he, having heard both broke into laughter very sardonically, and said, "O Heracles, that is the self-same customary irony of Socrates, and these things I both knew and spoke beforehand to these men, that you would not want to answer, but you would disparage yourself and would do anything [*lit.* everything] rather than answer, if someone asks you something."

"For you are wise, Thrasymachus" said I. "And so you knew well that if you would ask anyone how large twelve is, and you forewarn him—

b 'Mind that you do not tell me, man, that twelve is twice six or thrice four, or 6 times 2, or 4 times 3. Since I will not accept you if you trifle such things'— I suppose it was clear to you that no one would answer to one having enquired thus. But if he said to you, "O Thrasymachus, what do you mean? May I not answer any of the things which you warn? Either, O wonderful one, not even if it happens to really be any of these things, but might I say something other than the truth? Or what do you mean?

c What would you say to him regarding these things?"

"Very well" said he, "As if this is like that."

"Indeed nothing hinders" I said. "But therefore even if it is not similar, but it appears to be such a thing to the one having been asked, do you think that he would answer with something that appears less than himself, whether we forbid him or not?"

"And so surely" he said, "You will even do this; are you answering something of those things, which I forbad?"

"I would not be amazed" I said. "If thus it is right to me having examined this."

d "And so what" he said, "if I show another answer contrary to all these (answers) concerning justice, better than these? What do you deserve to suffer?"

"What else," I said, "that whatever is fitting for the one not knowing to suffer? And it is fitting, I suppose, to learn from the one who does not know? And therefore I deserve to suffer this."

"For you are sweet" he said. "But in addition to the learning you also pay silver."

"Therefore whenever it happens to me [*ie.* whenever I have some money]" he said.

"But there is" said Glaucon. "But as far as gold is concerned, Thrasymachus, speak. For we shall all contribute to Socrates."

e "Indeed I know" he said. "In order that Socrates might achieve the accustomed thing, (namely) he himself may not answer, but with the others having answered you will take the argument and refute."

"For how" I said, "O best one, would someone answer first not knowing or allege to know (if he does not know), and then, even if he knows something, if it was forbidden for him by a worthy man [*lit.* a man not worthless], that he will speak nothing of what he

believes concerning those things. But rather it is fitting that you speak;

338 **a** for you indeed say that you knew and are able to speak. And so do not do otherwise, but both grant favour to me by answering, and do not both grudge to teach both Glaucon here [*lit.* this Glaucon] and the others.

When I had spoken these things [*lit.* with these things having been spoken], both Glaucon and the others began to beg him not to do otherwise. And Thrasymachus was clearly desiring to speak, that he might be in good repute, believing that he had glorious answers. And he pretended to insist with regard to me being the one to answer. But finally he conceded and then said,

b "This indeed is the wisdom of Socrates; that he himself does not want to teach, but going around to learn from others does not even give back gratitude for these things.

"That," I said, "I learn from others, you spoke the truth, O Thrasymachus, but that you say that I do not pay back thanks, (you spoke) false. For I pay back as much as I am able. But I am only able to praise. For I have no money. But how readily I do this, if someone seems to me to speak well, very immediately will you know, whenever you answer. For I suppose that you will speak well.

c "Listen then" he said, "For I say that justice is nothing else than the advantage of the stronger. But why are you not praising me? But you will not be willing.

"Indeed if I learned first", I said, "what you mean. For now I do not yet know [*ie.* I still do not know]. You say that justice is the interest of the stronger. And in respect to thus, O Thrasymachus, what ever do you mean? For you doubtless indeed deny the following: if Polydamus the all-round athlete was stronger than us and the oxen meat is advantageous to him in regards to the body,

d then [that] this food is even for us, who are weaker than that man, of benefit and at the same time just."

"For you are offensive" he said, "O Socrates, and in this way you judge, in which you would injure the argument most especially."

"By no means, O best one!" I said. "But speak more clearly what you mean."

"Then do you not know," he said, "that some of the cities are ruled tyrannically, some democratically, and others aristocratically?"

"For how (could I) not?"

"Therefore this is stronger in each city, (namely) the ruling part?"

"Indeed."

e "But indeed each government establishes the laws, in regards to the advantage itself [*ie.* its own advantage], namely the democratic [government] democratic laws, the tyrannical [government] tyrannical laws, and the others in this way. And having established this, they have proved that this is just to those who are being ruled, namely the advantage to themselves, and they punish him who has departed from this, both as one being contrary to the law, and one doing wrong. And so if it is this, O best one, which I say that in all cities the same thing is just,

339 a that is the advantage of the government which has been established. But this doubtless rules, so that it results to the one reasoning rightly that everywhere the same thing is just, namely the advantage of the stronger.

"Now" I said, "I (have) learned what you mean. But whether it is true or not, I will attempt to learn. And so the advantage, O Thrasymachus, you answer is just; Although you forbid me indeed that I may answer this— but indeed added to it is that "of the stronger".

b "Perhaps small things indeed were added," he said.

"It is not yet clear, (even) if it is great things. But that this is requiring to be examined, whether you speak the truth, it is clear. For since I agree that something just is an advantage, but you add and you say that this is the (advantage) of the stronger, but I do not know, it is indeed requiring to be examined."

"Examine," he said.

"These things will be," said I. "And tell me; however do you not say that justice is to obey those ruling?"

"I do indeed."

c "But either are those who rule infallible in each of the cities infallible, or are they able to err in any way?"

"Certainly doubtless," he said, "they are able to err in some way."

"Therefore, in attempting to establish the laws do they establish some of them rightly, and certain others not rightly?"

"I suppose so."

"But then (the establishing) rightly is the establishing of those things advantageous to them, but (the establishing) not rightly is of those things disadvantageous? Or what do you mean?"

"I agree [*lit.* thus]."

"But whatever they would establish is requiring to be done by those being ruled, and justice is this?"

"For how (would it) not?"

d "Then justice is not only, according to your argument, the doing of the advantage of the stronger, but also the opposite, not to do the advantage?"

"What do you mean?" he said.

"Whatever you mean, I seem to myself (to mean.) Let us examine it better. Has it not been agreed, that the rulers commanding those being ruled to do certain things, sometimes they are mistaken in the thing best for themselves, but whatever things the rulers command is just for those being ruled to do? Have these things not been agreed upon?"

"I suppose so," he said.

e "Suppose therefore" I said, "also that it has been agreed upon by you, that the doing of disadvantageous things to the rulers and the stronger is just, whenever the rulers command unwillingly bad things for themselves, but you may say that for these it is just to do these things which they commanded— Surely then, O most wise Thrasymachus, it is not necessary that this happen in the following way, that it is just to do otherwise than what you say? For I suppose the disadvantage of the stronger is commanded for the weaker to do."

340 **a** "Yes by Zeus," said Polemarchus, "O Socrates. It is indeed most clear."

"Indeed if you bear witness to it," interrupted Cleitophon.

"And why" he said, "is a witness necessary? For Thrasymachus himself agrees that rulers command sometimes things bad to themselves, but it is just for those being ruled to do these things."

"For the doing of the things commanded by the rulers, Thrasymachus established to be just."

"For also the advantage of the stronger, O Cleitophon, he established to be just.

b And having established both these things he furthermore agreed sometimes that the stronger command things disadvantageous to themselves, and bid the weaker and those being ruled to do things disadvantageous to themselves. And from these admissions, would (the doing of) the advantage of the stronger be nothing more just, than (the) not (doing of) the advantage (of the stronger)?

"But", said Cleitophon, "He was saying that the (doing of) the advantage of the stronger is whatever the stronger might think is advantageous to himself. That this is requiring to be done by the weaker, and this he establishes to be just."

"But it was not said thus" said Polemarchus.

c It makes no difference, Polemarchus" I said, "but if Thrasymachus now speaks in this way, thus let us accept that of him. So speak to me, Thrasymachus. Was this what you wished to say, that justice is that which to the weaker is the advantage of the stronger, whether it is to his advantage or not? Are we to speak that you mean this?"

"By no means [*lit.* indeed the least]" he said. "But does he think that I call the one having made a mistake the stronger, whenever he has made a mistake?"

"I myself" said I, "was thinking that you meant this, when you were agreeing that rulers are not infallible, but also err in some way."

d "For you are a slanderer" he said, "in your reasoning[s], Socrates. Do you call a man a doctor if he makes a mistake concerning suffering people in respect to the thing itself in which he has erred?" Or a calculator, who(ever) makes a mistake in calculation, then whenever he makes a mistake in accordance with this very mistake? But I suppose we are saying in a word thus [*ie.* we commonly say], that the doctor errs and the calculator, and the grammarian. Whereas in fact I suppose each of these, to the degree that he is that which we named him, he never errs.

e So that according to the accurate argument [*ie.* in the precise sense], since you also argue accurately, no one of the craftsmen errs. For with (technical) knowledge lacking, the one making the mistake errs, in which he is no craftsman. So that no craftsman, or wise man, or ruler makes a mistake at that time when he is a ruler, but everyone would say that the doctor was making a mistake and the ruler was making a mistake. And so judge that I also am answering such a thing to you. But the most accurate things happen to be this, that the ruler, to the extent that he is a ruler, does not err,

341 a but (if) not erring, that he establishes the best thing to himself, and this is requiring to be done by the one being ruled. So that thing I was saying from the beginning I say is just, namely to do the advantage of the stronger."

"Very well," I said, "Thrasymachus. Do I seem to you to judge unfairly?"

"Very much so" he said.

"For do you think that I ask you, injuring you from a conspiracy in the argument, when I was asking?"

"And so I know it well" he said, "And there will be no more for you.

b For neither would you escape my notice while injuring me [*ie.* injure me in secret], nor, if not escaping my notice, would you be able to do violence to me by the argument."

"I would never attempt it" I said, "O most supremely happy one. But so that such a thing might not happen to us again, define whether you mean both the ruler and the stronger, the ruler so called [*lit.* the ruler so to speak], or the one in the accurate sense, which you were speaking of just now, of whom the advantage of the one who is the stronger it will be just for the weaker to do."

"It is the ruler who is in the most accurate sense. Injure and attack unfairly in respect to these things, if you are able in some way— I ask for no mercy from you— but you will not be able."

c "For do you think," I said, "that I would be so mad as to attempt to shave a lion and to attack Thrasymachus unfairly?"

"Now indeed," he said, "You attempt, being nothing and these things (are nothing.) [*ie.* what you attempt comes to nothing.]"

"Enough" I said, "of such things. But tell me: the doctor in the precise sense, which you were speaking of just now, is he either a money-maker or a carer of the sick? So tell me with respect to the doctor in reality?"

"He is a carer of sufferers," he said.

"And what about the helmsman? Is the true helmsman a leader of the sailors, or a sailor?"

"A leader of sailors."

d "I suppose this is not requiring to be taken into account, that he sails in the ships, nor should he be called a sailor. For not according to the sailing is he called a helmsman, but on account of the skill and the leading of the sailors."

"True" he said.

"Is there any advantage to each of these?"

"Exactly."

"And is not also the skill by nature directed towards this", I said, "directed towards the sailing and contriving the advantage to each."

"It is directed to this," he said.

"And so is there some advantage to each of the skills other than that it be especially complete?"

e "What do you mean by that?"

"Even as" I said, "if you were to ask me whether it suffices a body to be a body, or it is in need also of something [else], I would say that:

"Therefore altogether it is in need of more. Because of these things also the medical skill has now been discovered, the body is infirm and it is not sufficient for it to be such. And so, so that the things advantageous might be devised for it, the skill was invented for this."

"So would I seem to you", I said, "to speak rightly, if you spoke thus, or not?"

"Rightly," he said.

342 **a** "But what then? Is the doctor's skill in itself defective, or is any other skill because it is in need also of any excellence— just as the eyes (have a need of) sight and the ears of hearing, and because of this, with respect to them there is a certain skill which will examine and devise the advantage for these very things— then also is there within the very skill a certain defect, and is there a need for each skill of another skill which will examine the advantage for it, and for the one examining (is there a need) of another such in turn, and is this unending?

b Or will the one skill look to the advantage of itself? Or there is a need of neither itself nor of another to examine the advantage with respect to its own defect. For neither is there present a defect nor (any) error in any [*lit*. no] skill, nor is it fitting for any skill to seek the advantage for anything else other for than of which it is the skill, but it is itself unharmed and unimpaired, being right, so long as each would be an accurate whole? And examine in that accurate sense. Is it thus or otherwise?"

"Thus" he said, "it appears."

c "Then," I said, "the medical (skill) does not look to the advantage to the medical (skill) but the body."

"Yes" he said.

"Nor the horsemanship to horsemanship but to horses. Nor any other skill to itself— for it needs nothing in addition— but to that of which it is the skill."

"It appears thus," he said.

"Yet truly, Thrasymachus, the skills indeed rule and are master of that of which they are the skills."

He conceded right there, although [*lit.* even] very reluctantly.

"Then no science looks to the advantage of the stronger, nor gives commands, but both looks to the advantage of weaker,

d and also of the thing being ruled by itself.

He finally agreed to these things also, but he attempts to fight concerning this. And when he agreed , I said, "Is it not true, that no doctor, to the extent he is a doctor, he looks to the advantage to the doctor, nor gives commands, but the (advantage) to the sufferer? For has it not been agreed that the doctor accurately defined [*lit.* the accurate doctor] is ruler of bodies, but not a money-maker? Or has it not been agreed?"

He consented.

"Therefore also [that] the helmsman in the accurate sense [*lit.* the accurate helmsman] is ruler of sailors, but not a sailor?"

e "It has been agreed."

"Then [that] both such a helmsman, and also a ruler, will not look to the advantage to the helmsman, and also will give commands, but the (advantage) to the sailor and to the one being ruled."

"He reluctantly agreed."

"Therefore," I said, "Thrasymachus, no one else in any rule, to the extent that he is a ruler, looks to the advantage to himself, nor gives commands, but to the one being ruled and to whomever he himself works as a craftsman, and in looking to that, and the advantage, and the thing fitting to that, he both says all that he says, and does all that he does."

343 **a** And so when we were at that point of the argument and it was manifest to everyone that the account of justice had come around towards the opposite [*ie.* had turned right around], Thrasymachus, instead of answering, said, "Tell me, Socrates, do you have a nurse [*lit.* is there a nurse for you]?"

"Why" I said, "was it not necessary to answer rather than to ask such things?"

"Because," he said, "she overlooks you indeed, snivelling, and does not wipe your nose when you are in need, you who do not even recognise neither sheep nor a shepherd for her."

"Why do you especially (say) that?" I said.

b "Because you think that shepherds or herdsmen look to the good of the sheep or the oxen and fatten them and tend them, looking to something else than the good of their master and of themselves, and what is more those ruling in the cities, who truly [*lit.* in truth] rule, you think that they think in some way differently towards those being ruled than just as someone would treat [*lit.* be disposed towards] sheep, and that they look to something else through night and day than this, from which they themselves will be benefited.

c "And thus you are far away concerning both the just and justice, and both the unjust and injustice, so that you do not know that justice and the just is another's good, in reality the advantage both of the stronger and a ruler, and the proper harm both of the one obeying and serving, injustice is the opposite, and it rules those who are truly simple and just, those who, being ruled, do the advantage of him, being stronger, and they make him happy, by serving him, but themselves not to any degree.

d "But it is necessary, O most simple Socrates, that it be examined in the following way, that a just man has less than an unjust man in every way. Firstly in the business contracts with one another, where such a one would join with such a one, but by no means would you find in the dissolution of partnerships the just man having more than the unjust man, but less. Then in those (partnerships) towards the city, whenever there are any contributions [*ie.* taxes], the just man contributes more from equal (amounts), but the unjust man less, and, whenever (there are) taking , (the just man) makes no profit, but (the unjust man) much profit.

e "For also whenever each rules in respect to any office, it falls to the just man, even if there is no other loss, that his private affairs are in a sorrier state through neglect, but he benefits in no way from the people because he is just [*lit.* because of the being just], but in addition to these things, he is hateful to his relations and acquaintances, whenever he is willing in no way to serve them

contrary to justice. But to the unjust man all of these things fall the opposite way.

344 a "For I mean whom I was indeed talking about now, the one being able to gain an unfair advantage in respect to great things. And so look to this man, if indeed you want to judge by how much more it benefits him, in private, to be unjust, than to be just. You would learn easiest of all, if you were too come to the most extreme injustice, which makes the one having done wrong the happiest, but the ones having been wronged and not willing to do wrong most wretched. And this [thing] is a tyranny, which steals [*lit.* takes away] another's things in no small way [*lit.* not according to a small way], both by stealth and by force, and both sacred things and holy things, and private things and public things, but altogether.

b "About each part of which, whenever someone does wrong openly [*lit.* not in secret], he is both punished and has the greatest disgrace[s]— for also those doing wrong according to the parts of such crimes are called sacrilegious people and kidnappers and housebreakers and robbers and thieves— but whenever someone, in addition to the goods (money), of the people also kidnapping them, enslaves them, instead of these shameful names he has been called happy and blessed,

c "not only by the citizens but also by the others, as many as would have come to know that he has done wrong in respect to the whole wrongdoing. For those reproaching the injustice, reproach it not fearing the doing of the injustices, but the suffering. Thus, Socrates, injustice is (something) both stronger and freer and more powerful [despotic] than justice, having become on a large scale, and what thing I was saying from the beginning, that justice really is the advantage of the stronger, but the unjust thing to oneself is both advantageous and a benefit.