

Socrates

One, two, three: but pray tell me, dear Timaeus, where is the fourth among those who dined with us yesterday, and now among the hosts?

Timaeus

A certain ailment has befallen him, O Socrates; for he would not willingly have absented himself from our gathering.

Socrates

Shall it then be your duty to fill the void left by his absence, both in deed and in the discourse concerning him?

Timaeus

Indeed, it shall be so, and according to our ability, we shall leave nothing wanting; for it would not be just that those who were entertained by you yesterday should not eagerly share with the rest of us.

Socrates

Do you then remember all that you were to recount regarding the matters I set forth?

Timaeus

We remember those things, but for what we do not, you may remind us; and moreover, if it be not too burdensome for you, return to the beginning briefly, that it may be more firmly established among us.

Socrates

So be it. Yesterday, it was the essence of the discourse I delivered concerning the state that appeared to me most fitting, and from what sort of men it might best arise.

Timaeus

And indeed, it was spoken well among us, O Socrates, in accordance with reason.

Socrates

Shall we not then distinguish the various arts of the husbandmen from those of the warriors, as we first did in our discourse?

Timaeus

Yes.

Socrates

And according to nature, granting to each his own suitable pursuit, one art for each, we shall declare that those who ought to be warriors must be the guardians of the city, whether some from

without or even from within should arise to do harm, judging gently those who are friends by nature and are in authority, yet fierce in battle against those who confront them from among the enemies.

Timaeus

Indeed, it shall be so.

Socrates

For I believe we have spoken of a certain nature of the guardians of the soul, that they must be both spirited and philosophical, so that they may rightly be gentle towards one another and fierce when the occasion demands.

Timaeus

Yes.

Socrates

And what of their nourishment? Should they not be nurtured in gymnastics and music, and all that pertains to them, in every respect?

Timaeus

Indeed, it shall be so.

Socrates

And those thus nurtured ought to be taught that they should not consider any possession of gold or silver or any other private wealth as their own, but rather, as hired guardians receiving a wage for their service from those whom they protect, a wage that is moderate and temperate, to be spent in common and to live together with one another, ever mindful of virtue, while allowing leisure for the other pursuits.

Timaeus

These matters have also been spoken of in this way.

Socrates

And indeed, we have also recalled concerning women, that their natures should be harmonized with those of men, and that all pursuits should be shared in common, both in war and in other aspects of life.

Timaeus

Thus it was also said.

Socrates

What then of the matter of procreation? Is it not memorable, due to the novelty of what has been

said, that we have established that the matters of marriage and of children should be common to all, devising a means that none should ever know their own offspring, and that all should regard one another as of the same kin, brothers and sisters, as many as may be born within the proper age, and those who are parents and ancestors above, and those below, the children of children?

Timaeus

Yes, and these matters are indeed memorable as you say.

Socrates

And that they should be born as the best of natures, do we not remember that we said the rulers should secretly devise a lottery for the unions of marriage, so that the base may be separated from the good, and that no enmity should arise among them due to this, considering chance as the cause of their unions?

Timaeus

We do remember.

Socrates

And indeed, we have said that the good should be nurtured, while the bad should be sent to another city in secret; and as they increase, we must always seek to elevate the worthy again, while those unworthy among them should be transferred to the land of the returning.

Timaeus

So it is.

Socrates

Have we then already concluded, as we did yesterday,