

**THE CAMBRIDGE SERIES FOR
SCHOOLS AND TRAINING
COLLEGES. THE EDUCATION OF
THE YOUNG IN THE REPUBLIC OF
PLATO**

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The Cambridge Series for Schools and Training Colleges. The Education of the Young in the Republic of Plato by Bernard Bosanquet

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BERNARD BOSANQUET

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THE EDUCATION OF THE YOUNG

IN

THE REPUBLIC

OF PLATO.

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THE EDUCATION OF THE YOUNG

IN

THE REPUBLIC

OF PLATO

TRANSLATED

INTO ENGLISH WITH NOTES AND INTRODUCTION

BY

BERNARD BOSANQUET, M.A., LL.D.

AUTHOR OF 'A COMPANION TO PLATO'S REPUBLIC.'

STEREOTYPED EDITION.

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1901

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PREFATORY NOTE.

THE present volume is intended to bring before English readers the description and theory of education for the young which is found in the earlier books of Plato's *Republic*. The volume ends with the account of a commonwealth considered as a moral organism, which explains the reason and purpose of that earlier education. It must be understood that here we have before us only a portion of the educational scheme, and only the preface to the philosophical conceptions, which Plato sets forth in the *Republic* as a whole. And this volume may possibly serve, to some readers, as an introduction to a completer study of the *Republic*¹ and of Plato's ideas.

There are obvious reasons which make it convenient and desirable for an annotator to supplement his commentary by a version from his own hand. This practice implies no desire to compare his own version, on its whole merits, with those which have found their recognised place in English literature. Its object is to set before students a definite type of renderings and conceptions, which otherwise could only be conveyed by a greatly extended commentary.

The only deviation from the text is the omission of a few lines in pp. 402—3.

BERNARD BOSANQUET.

¹ See the author's *Companion to Plato's Republic*, Rivington & Co.

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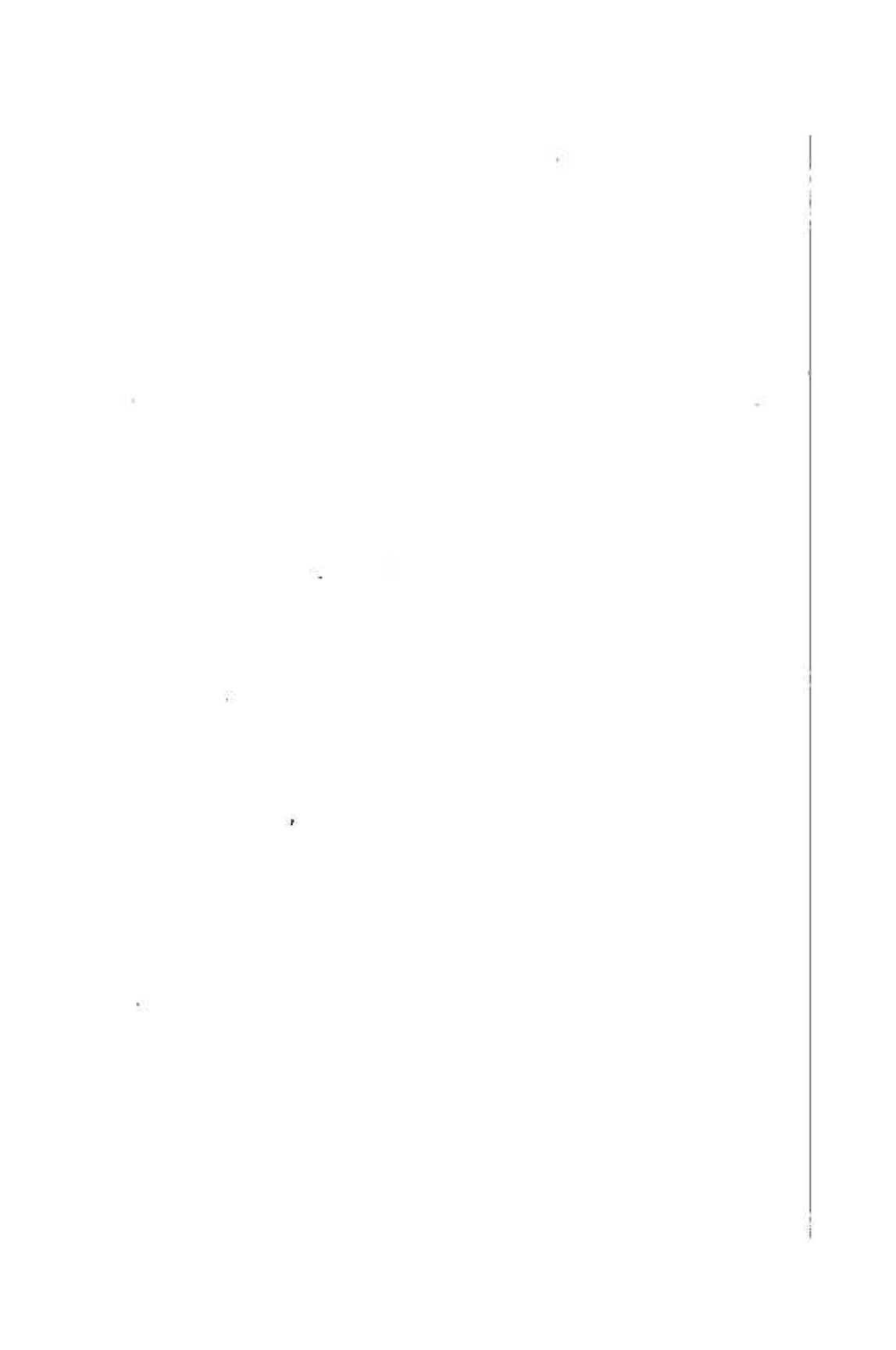
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EDUCATION IN PLATO'S TIME.

INTRODUCTION.

I. GREEK EDUCATION IN THE BEST DAYS OF GREECE.

THE following account of a Greek education in the best days of Greece may be taken as substantially true. When the speaker insists upon the attention devoted to moral training, he is making a point which his argument happens to need. But the passage, which comes from one of Plato's imaginary conversations, would have lost its force if it had gone beyond the bounds of probability.

“From the moment that a child can understand pretty quickly what is said, his nurse and his mother and his tutor and even his father strive their hardest for this one end, that the boy may be as good as possible. At every deed and word they are teaching him and pointing out to him, ‘This is right, that is wrong; This is pretty, that is ugly; This is pious, that is impious; Do this, Don't do that.’ So if he obeys them of his own accord it is well, if not, they correct him with threats and blows, like a bit of wood which is twisting and warping. After that, when they send him to the schoolmasters, they urge upon them to look after the children's good behaviour much