

Selections from Plato's *Republic*, Book 1
(Richard Sterling and William Scott, trans. *Plato. The Republic*. New York: Norton, 1985.)

Pick out the **nouns** in the following passage:

Yesterday I went down to the Piraeus with Glaucon, Ariston's son, to offer my devotions to the goddess. I also wanted to see how their festival would turn out. Our citizens staged a fine parade, but even the Thracians were good.

Once we had made our devotions and seen the whole festival, we started home. But at that moment Polemarchus, Cephalus' son, saw us hurrying on and had his boy turn to stop us. He grabbed my cloak from behind and said that Polemarchus hoped that we would wait for him to catch up.

Pick out the **adverbs** from the following passage:

So we went to Polemarchus' house.... Cephalus, Polemarchus' father, was also at home. Cephalus greeted me as soon as he saw me. My dear Socrates, you don't come to see us here in the Piraeus as often as you should. Of course, if I were strong enough to make the journey to Athens, you wouldn't need to come here.... My bodily pleasures are rapidly diminishing, but my desire for the pleasures of good conversation grows just as rapidly....

Cephalus, I count conversations with very old people among my greatest pleasures. We ought to learn from them as from travelers on a road we have not yet taken but which most us, sooner or later, are destined to follow. What is it like? Is the journey rough and hazardous, or are there pleasures and satisfactions on the way?

Pick out the **adjectives** from the following passage spoken by Cephalus:

The truth is that old age brings with it an experience of tranquility and release in these [e.g., sex] and other matters. When passion's pressures abate, one is rid of a whole horde of lunatic slave masters. Fading sexual powers and snubs from one's relatives are not the serious problems of old age. The real cause of troubles or well-being is to be found in the character of the individual. If he has been generally temperate and cheerful during his youth and middle years, old age is likely to treat him reasonably well. But one with contrary characteristics will find youth and old age alike to be burdensome.

Pick out the **prepositions** from the following passage introduced by Socrates:

Well, our success in disproving one definition of justice [that justice benefits friends and injures enemies] can only lead us to ask whether anyone can come up with another.

Now Thrasymachus had often tried to break into the argument but had been restrained by the others who wanted to hear it to the end. But when Polemarchus and I had reached this point in the conversation, there was a brief pause, and Thras. could no longer be held back. He rose up like a beast and leaped at us as if he would tear us to pieces. Polemarchus and I recoiled in terror.

Pick out the **conjunctions** from the following passage, spoken by Thrasymachus:

The just man is always a loser, my naïve Socrates. He always loses out to the unjust. Consider private business. If a just man takes an unjust man for a partner and the partnership is later dissolved, it is invariably the unjust man who walks away with the lion's share of the assets. Consider their dealings with government. When taxes fall due, the just man will pay more and the unjust less on the same amount of property. Or, if the government is letting out contracts or disbursing money for some other purpose, those who are unjust will get it all, and the just will get nothing. . . . People censure injustice only because they fear to be its victims and not because they have scruples about being unjust themselves. So it is, Socrates, that injustice, when practiced on a large enough scale, is stronger and freer and more successful than justice. What I said at the outset, then, remains true. Justice is whatever serves the interest of the stronger; injustice, on the other hand, is whatever serves the personal advantage of any man.

Pick out the **pronouns** in the following passage spoken by Socrates and Thrasymachus:

Could a city, an army, a gang of bandits or thieves, or for that matter, any group seeking to realize common purposes succeed if the group members were constantly trying to wrong each other?

No. --Would they be more likely to achieve their objectives if their members refrained from being unjust to one another?

Yes. --This is because injustices generate hatred, quarrels, and factions. Only justice can create unity and love. Is that not true?

If you insist. I do not want to contradict you. --How good of you. Tell me more. If injustice invariably implants hatred, whether among groups of free men or slaves, will it not cause them to hate and injure each other, making it impossible for them to cooperate in a common enterprise?