I. Introductory conversation (624a-625c)

The divine origin of legislation, and the human project of inquiring into laws.

- (624a-625a) Zeus and Apollo credited with the origin of Cretan and Spartan laws.
- (625a-c) A discussion of “constitutions and laws” proposed to fill the journey to the sacred cave of Zeus.

II. Peace not War as the focus of legislation (625c-632d)

Articulation then criticism of the thesis that war is the human condition and victory in war the ultimate aim of the legislator. The legislator aims not only at producing citizens who excel in battle against external foes, but, more importantly, at endowing them with the virtues enabling them to coexist peacefully with fellow citizens and cooperate in the project self-government.

- (625c-626c) A survey of Cretan practices from which it is inferred that war is the human condition and victory in war the primary concern of the legislator.
- (626c-627c) Development of the idea that war and conflict are the human condition: between states, villages within states, families within villages, siblings within families, and within individual persons (the better part struggling against the worst).
- (627c-628d) Reconciliation of warring parties proposed as preferable to victory of the better over the worse; hence peace is a goal superior to victory.
  - (628e-630d) Application of this result to criticize the military ethic propounded by the Spartan poet Tyrtaeus.
- (630d-632e) The goals & practice of the proper legislator
  - (630e-631a) to inculcate the whole of virtue in citizens, not just courage.
• (631b-d) to provide the city with *divine goods* (the virtues) and the *human goods* (health, wealth, etc.) that depend on them.

• (631e-632c) to scrutinize citizens’ pleasures and pains at the vicissitudes of life, using the laws to praise and admonish them.

• (632c) to establish guardians of the laws

### III. Institutions to cultivate courage and moderation (632d-641a)

Case study of Spartan institutions that identifies many designed to inculcate courage (resistance to pains), but none to inculcate temperance (resistance to pleasures).

- (632d-e) proposal to identify the ways in which Dorian institutions satisfy the larger legislative goals identified at 630e-632d; discussion to proceed one virtue at a time.

- (633a-635e) Spartan institutions designed to inculcate *courage* by cultivating resistance to pain and fear; absence noted of Spartan or Cretan institutions cultivating “resistance to pleasures”.

- (635e-637b) the Dorian practice of forbidding extreme pleasures proposed as a strategy for inculcating *moderation*; outlawing of Athenian-style drinking parties cited as an example by Megillus.

  - (637b-639a) methodological preamble to the evaluation of alien norms.

  - (639a-641a) Athenian: the merits of drinking parties to be assessed only by considering cases in which they are properly conducted by a knowledgeable and sober leader (on analogy with military and seafaring cases).

### IV. Drinking Parties as an Educational institution (641a-650b)

Properly led drinking parties claimed to be beneficial; explanation in the context of a more general discussion of education (*paideia*).

- (641a-642e) the benefits of a properly conducted drinking party can be explained only in the context of a theory of education –
forewarned to be a lengthy digression, to which the interlocutors agree, expressing great friendliness to the Athenian.

EDUCATION

• (643a-644b) Education (*paideia*) defined as channeling of pleasures and desires from childhood via play.
  
  ▪ (644b-645c) self mastery, and the “better and worse” parts of the self that it implies (pleasure, pain, and reason), explained via the figure of the *divine puppets*.

THE BENEFITS OF DRUNKENNESS

• (645d-646d) initial effect of drunkenness is to undermine self-mastery, but this is a temporary debility, to be offset by the resulting benefit (on analogy with physical training, which weakens the body in the short term, but ultimately strengthens it).

• (646e-650a) the resulting benefit is the cultivation of shame, to combat impulses toward anti-social behaviour (on analogy with cultivating courage to combat feelings of fear); the benefit also explained as a diagnostic test for the social virtues of moderation and justice. *(The explanation of benefits continued in Book II)*