

Bodily Movement and Soul's Movement: Infant Education in Plato's *Laws*

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The purpose of this paper is to clarify the relationship between the bodily movement and the movement of the soul in the theory of infant education in the *Laws* of Plato. In the dialogue, Plato describes the education of infants in terms of external physical movements and internal movements of the soul (790e-791b). The inner disorderly movements of the soul, such as fear and pain, are surpassed by the outer orderly movements, such as being shaken in the nurse's arms. The relationship between surpassing and being surpassed in these two motions makes us think of a situation in which physical motions move the soul in a physical mechanism. However, Plato carefully avoids using the term "moving (*κινεῖν*)" and its cognates to describe how a bodily movement affects a soul. This suggests that the body and soul do not share a contact relationship. This can be understood in a manner consistent with the discussion of the voluntary motion of the soul and the secondary motion of physical entities in book 10 of the *Laws* (891e-897b). In the book, Plato says that the movement of physical entities never moves the soul (896b5). The soul only moves by itself. However, this does not mean that the soul moves independently of the external world. The soul can "receive" the state of the external world and move in harmony with it (894c5-6, 897a4-5). It is the nature of our soul to become familiar and harmonize with the world in front of us through repeated exposure to it, and the education of infants is based on this nature. When we sing songs for crying babies and toddlers and shake their bodies, we are calling on the voluntary movement of their souls to restore their order.