

THE
PROTAGORAS OF PLATO

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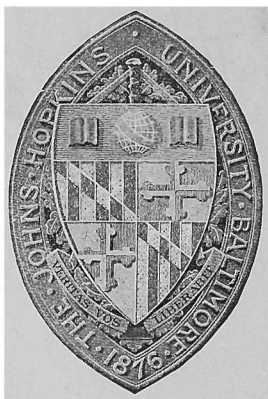
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JAY PROFESSOR OF GREEK IN COLUMBIA COLLEGE

THE
PROTAGORAS OF PLATO

WITH AN INTRODUCTION
AND CRITICAL AND EXPLANATORY NOTES

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*τίς οὖν ἡ παιδεία; ἢ χαλεπὸν εὐρεῖν βελτίω τῆς ὑπὸ
τοῦ πολλοῦ χρόνου εὐρημένης; . . .—PLATO*

NEW YORK
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1881

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PREFACE.

THE present edition of the "Protagoras" has been undertaken at the invitation of Professor Drisler, although I had a few years ago, at the suggestion of another distinguished scholar, occupied myself in gaining a critical acquaintance with the text, in gathering materials for a commentary from the Greek sources, and in reviewing again the general character of those Platonic dialogues of which the "Protagoras" may be considered the type. The standing of this piece in the Platonic canon is so undisputed as to relieve me of the necessity of saying anything in this place about the Platonic question, which would indeed be *κύνα δείρειν δεδαρμένην*. Brevity has been aimed at, in both Notes and Introduction. The analysis presented in § II. of the Introduction will, I trust, exhibit a satisfactory tracing of the unity and connection of the thought. Of the commentaries of others, from which information has been derived, Sauppe stands in the first line; but Ast, Heindorf, Stallbaum, Kroschel, Deuschle, and others, have not been neglected. At the same time, I have endeavored in each case to expressly note my obligation to the particular editor or editors.

As for the text, it is based on the recent critical edition of Schanz (Leipsic, Tauchnitz, 1880). A selection from the elaborate but well-sifted critical apparatus of Schanz has been made, and especially all cases in which the present text differs

from the two leading MSS.—viz., the famous Oxford MS. “B” (altera manus b) and the Venetus “T” (altera manus t)—have been noted. Furthermore, the authors of the most important emendations and conjectures, as Stephanus, Bekker, Heindorf, Ast, Dobrée, Cobet, Kroschel, etc., have been quoted in foot-notes under the text, and from these it will be seen that in the present edition, in a number of instances, the readings of the MSS., of Sauppe, Hirschig, Kroschel, and others have been preferred to those of Schanz. A Greek and English Index, which refers to the Notes, has been prepared.

My particular thanks are due to Professor Drisler for the use of books from his library and for useful suggestions in the preparation of the work generally. I also beg leave to express my profound obligations to the following scholars:

1. To Professor Bonitz, of Berlin, whose lectures in the winter of 1873–74 on the history of Greek philosophy have been to me an enduring stimulus towards kindred reading and study.

2. To Professor Paul Schuster,* of Leipsic, whose lectures on “Plato’s Life and Writings” it was my privilege to attend in the summer of 1874.

3. To Professor Gildersleeve, of Baltimore, to whom, in the perception of syntax and idiom, I owe more than to any other teacher, and whose example, method, and instruction I will always cherish in grateful remembrance.

E. G. SIHLER.

NEW YORK, *August*, 1881.

*Schuster, the talented editor of Heraclitus’s fragments, who was promoted to an extraordinary professorship at Leipsic at the nomination of Ritschl—a man in whom the accomplishments of philologist, metaphysician, and poet were blended—was cut off in the flower of life and in the spring-time of his chosen work, in 1877, by brain-fever.

INTRODUCTION.

ONE of the most notable features in the character and career of Socrates is the fact that he had among his many hearers and disciples men so utterly different in personal character, in motives and aims; men whose careers afterwards so utterly separated. Think of the bon-vivant and glib man of the world Aristippus, and again of the ascetic and almost coarse Antisthenes; or consider the little resemblance between the calm, orderly, practical Xenophon and the author of the *Phaedrus*; or what a chasm of difference between the devoted enthusiast Chaerephon and the cold and relentless doctrinaire Critias, the son of Callaeschus. Though some others might lay claim to equal devotion to the master, no one has so splendidly and effectively painted him on a long series of classic canvases as the son of Ariston.¹ But while one may, in a certain sense, call almost all of Plato's performances *apologies* of the master, a line must be drawn between those pieces which exhibit in a measure the historical Socrates, and those in which the departed master is merely the ideal type of inquiry and the literary mouth-piece of Plato's own thoughts. The former group is often called that of the *Socratic Dialogues* proper: it includes, by more or less general consent, the Lesser

¹ There is no need here of introducing the principal data of Plato's life. In addition to Diogenes Laërtius, lib. iii., there may be mentioned: Grote, *Plato*, etc., i. 113-131; C. Steinhart, *Platons Leben* (1873); C. F. Hermann, *Geschichte und System der platonischen Philosophie* (1839), pp. 1-83; E. Zeller, *Philosophie der Griechen*, vol. ii., translated by Sarah Frances Alleyne and Alfred Goodwin (London, 1876). Steinhart's book contains the fullest treatment of the subject, as well as the most sympathetic.

Hippias, Lysis, Charmides, Laches, Euthyphro, and Protagoras.¹

Of all these, the *Protagoras* is, without doubt, the finest performance from a literary point of view, and has been as much favored in the regular course of classic reading abroad² as it seems to have been neglected in America. Cicero, in the course of his rhetorical training, wrote out a Latin version of the dialogue, of which translation, however, but four meagre fragments are preserved. Schleiermacher, probably the most eminent restorer of Platonic reading in modern times after the Florentines of the fifteenth century, calls our dialogue "a rather complicated one, and which, perhaps, has been more praised than thoroughly understood." Still, since his day, so many scholars have analyzed the economy in art and thought of this dialogue that the latter part of Schleiermacher's judgment may probably be modified, while the former part may be confidently upheld.

§ I.

Πρωταγόρας ἢ Σοφισταί.—This is the double title found in Diog. Laërt. iii. 59; but it is certain that Plato did not himself give this double title to the dialogue.³ The second title has, no doubt, been added by the literature-scholars of the Alexandrian and later times, such as Aristophanes of Byzantium, Thrasyllus the favorite of Tiberius, and others. But in the present instance the summary of contents intended to be conveyed by the second title is at least misleading; for the dialogue is far from being a fully equipped polemic against the Sophists, or a delineation of their doctrine, as will be seen below §§ II. and III. Plato is far from treating the Sophists,

¹ The *Apology* and *Crito* may probably be classed as *occasional compositions*. Cf. Zeller, ii., Engl. transl., p. 120.

² Cf. the editions by Ast, Heindorf, Stallbaum (new edition by Kroschel, 1865), Deuschle (3d edition by Cron, Leipsic, 1877), the very fine edition by Sauppe (3d ed. 1873, Weidmann, Berlin), by F. Wildauer (Innsbruck, 1857), E. Jahn (Vienna, 1864), Wayte (University Press).

³ Such other double titles are *Λάχης ἢ περὶ ἀνδρείας*, *Λύσις ἢ περὶ φιλίας*, *Χαρμίδης ἢ περὶ σωφροσύνης*, *Εὐθύφρων ἢ περὶ δόσιου*, etc.

as a class, with the incisive bitterness of later productions, as the *Gorgias* or in the *Republic*, where the life of the Sophist is placed lower than all others excepting that of the tyrant. Still, we must say something of the Sophists in general, and of Protagoras in particular.

The "Sophists" were a class of men who appeared at about the same time, not being descended from one specific locality (as the inventors of some particular industry might be), but coming from different parts of Greece—Abdera on the Thracian coast, Ceos and Paros in the Archipelago, from Sicily, from Chalcedon, from the Peloponnesus. Flourishing in the last generation of the fifth century B.C., they were bearers and propagators of a more elaborate culture and training than the traditional routine of Greek education had been offering, and made a profession of it. This, in the case of many, was quite lucrative, and they were eagerly sought by younger men, especially at Athens, where the strength or plausibility of individual ratiocination and pleading was coming to be a more powerful lever and source of power before the *ἐκκλησία*, as well as before the several courts, than traditional maxims and the force of age and experience, as one may see from Thucydides, Aristophanes, and Euripides.

From the modern standpoint of professional pursuits, we cannot, of course, judge them as harshly as Plato did (cf. Grote, *History of Greece*, chap. lxvii.). At the same time, we must try to appreciate intelligently the way in which Socrates and his pupil Plato seem to have principally judged them and their work: i. e. *from the standpoint of dialectic thoroughness and accuracy of thought, that intellectual aim which Socrates tried to establish for himself and others.* Here we cannot deny that their aims and methods were a wrong path and a deceptive allurements; that what distinct philosophic view they had ran counter to that of Socrates, especially in the advocacy of subjectivism.

Protagoras of Abdera was born about 480 B.C. There was a later tradition (Diog. Laërt. ix. 53), according to which he was first a porter, and rose by dint of his talents and industry.

He certainly was at Athens before 445, and so great was his reputation at that time that Pericles intrusted him with drawing up a constitution for the colony sent to Thurii. After 445 he spent some time in Magna Graecia and Sicily as an instructor and lecturer. For a second time he came to Athens about 433 or 431, to which time the dramatic date of the *Protagoras* may be assigned. Protagoras taught the theory of discourse and effective reasoning, drilling his pupils by setting them to pleading for and against the same theme in turn (Diog. Laërt. ix. 53), choosing especially general truths for the subject matter of this exercise. His rhetorical attainments seem to have been based on some more accurate inquiry into the structure of speech; e. g. he made out several *moods* of statement: *εὐχολή, ἐρώτησις, ἀπόκρισις, ἐντολή*¹—a kind of rhetorical grammar. In his *ὀρθοέπεια*, he seems to have occupied himself about distinctions of gender, tenses, and the like. His fees for a full course of instruction were large: one hundred minae (about \$1800) were paid to him, according to Diog. Laërt. ix. 52—a rate of professional remuneration which far surpassed that of men eminent in other professions, as the sculptor Phidias. In the latter part of his life, Protagoras is said to have been forbidden to stay at Athens on account of his book about the gods. Of this book the following words are preserved in Diog. Laërt. ix. 51: *περὶ μὲν θεῶν οὐκ ἔχω εἰδέναι, εἰδ' ὥς εἰσίν, εἰδ' ὥς οὐκ εἰσίν. πολλὰ γὰρ τὰ κωλύοντα εἰδέναι, ἢ τε ἀδηλότης καὶ βραχὺς ὧν ὁ βίος τοῦ ἀνθρώπου*. He seems to have gone to Sicily again. His death is placed about 411 or 410. The position of Protagoras in the history of Greek thought is a negative one. In the present place, I may limit myself to a brief statement: Plato has made it the subject of an elaborate controversy in a later dialogue, the *Theaetetus*, but does not touch upon it in the present composition at all. Protagoras professed that the sole source of cognition was sensuous perception, and that (individual) man was the standard of all things, both in affirmation and negation, the

¹ Two other traditions on this matter are found in Diog. Laërt. l. c.

sentient subject the only judge; objective cognition, however, was out of the question, sensuous perception being both varying in a number of persons, and not consistent in the development of one and the same person. The statements of mathematics, too, were purely subjective, and effective or real refutation of statements was impossible.

Gorgias of Leontini, in Sicily, came to Athens on a political mission in 427 B.C. The novelty and style of his discourse made a sensation, and he became a famous and prosperous teacher of rhetoric. The fee of one hundred minae is stated in connection with his instruction too. He developed a poetic type of prose discourse, the principal element of which seems to have been a certain rhythm. Agathon's speech in Plato's *Symposium* is a fair type of his style.¹ Prodicus of Ceos directed his attention to a nicer perception of literature and literary practice, especially in the discrimination of synonyms, a service which Socrates himself seems to have appreciated more than Plato. Some scholars trace his influence even in Thucydides. On Prodicus, cf. Plato, *Cratyl.* 384 b; *Charm.* p. 163; *Meno*, 96 d; *Theaet.* 151 b.

Hippias of Elis was a man who aimed at encyclopedic attainments and universal accomplishments, and seems to have had early opportunities to distinguish himself at the neighboring Olympia. He discoursed on astronomy, mathematics, physics, as well as on historical antiquities and on poets. His work was lucrative. In *Hipp. Major*, 282 d, e, sqq., it is stated that in a Sicilian tour his receipts in a short time amounted to two and a half talents (about \$2700), although at the same time Protagoras himself was doing acceptable service in the island. Among the lesser Sophists were Polus of Agrigentum, a pupil of Gorgias, and figuring in the dialogue of that name; Euenus of Paros, whose course on ἀπειρή cost five minae (\$90) (Plato, *Apol.* 20 a, sqq.); Thrasymachus of Chalcedon, who appears in the *Republic*; and the dialectic

¹ For strictures on *technical* rhetoric, the *Phaedrus*, rather than the *Gorgias*, of Plato should be consulted.

jugglers Dionysodorus and Euthydemus. It would seem (in spite of Grote's defence) that in the second and third generations the quality of the professional "Sophists" greatly degenerated (cf. Lysias ap. Dionys. Hal. *Judicium de Lysia*, p. 521: ἐγὼ δὲ ἤκω οὐ μικρολογησόμενος, οὐδὲ περὶ τῶν ὀνομάτων μαχούμενος. ἡγοῦμαι γὰρ ταῦτα ἔργα μὲν εἶναι σοφιστῶν λίαν ἀχρήστων καὶ σφόδρα βίου δεομένων).

On the subject of the "Sophists" in general, compare Grote, l. c.; C. F. Hermann, pp. 179–231; Steinhart, *Leben Plato's*, p. 61 sqq., and note 92 on p. 288 sq.; Schwegler, *Gesch. der gr. Phil.* (1870, 2d ed.), pp. 90–101; Westermann, *Gesch. der gr. Beredsamkeit*, § 30; James F. Ferrier, *Lectures on Greek Phil.* (2d ed. 1875); M. Schanz, *Beiträge zur vorsokratischen Philosophie aus Plato: I. die Sophisten* (Göttingen, 1867).

§ II.

We will now attempt to present the *thought* of the *Protagoras*, stripped, as far as possible, of all personal, historical, and dramatic elements. It is commonly found that men, especially younger men, proceed to action without any clear or definite conception of their real aim, or of the stake involved; they following mainly popular opinion or fashion (310 b; 314 c), as young Hippocrates does in his eagerness to put himself under the tuition of Protagoras. But the latter fails to state at once and concisely what he proposed to effect, and comes to the point only after considerable parade and irrelevant discourse: to teach efficiency in private and public administration (318 e; 319 a)—whereas the inquiry of Socrates had been stated promptly and concisely (318 a). But is this excellence (*ἀρετή*) really teachable? For it is seen that the Athenians, in all professional action proposed, prefer the judgment of professional experts; but in all general questions of public policy and administration (319) the judgment of all classes of citizens is equally listened to—a practice which seems to rest on the silent assumption that this latter faculty or excellence is not teachable. Again, it is seen that eminent public men generally fail to transmit their own capacity to those nearest to them (319 e; 320 c).

1. The reply is made that ἀρετή really *is* teachable. For if we compare the position of man among the other animals, we perceive his purely physical equipment of strength or force to be comparatively slender, but see in him the faculty of industrial application and invention as his principal means of self-preservation. But as for the higher form of human life, in organized society, we find that to be based on the universal possession of the principal *moral faculties* (of moral feeling and regard for others, αἰδώς, and of the sense of justice, δίκη). This universal possession is a matter generally understood; and the participation of all citizens in general questions of policy and administration is based on this assumption, and every one claims for himself the possession of these faculties.

Again, if we take the practice of moral exhortation, of blaming and of *punishment*, is it not based on the presumption that man is capable of self-management morally, and of improving in this regard (320 c; 324 d)?

Moreover, it may be stated that the universal practice of *education* in its several stages and branches aims at moral ideals (poets), at self-restraint and order (music), at endurance and promptness of execution (gymnastic training), at civil probity and patriotism (laws), and at the sense of responsibility (board of review, εὐθύναι), (324 d; 326 c).

As to the objection about the inferior sons of eminent men, the following is to be said: while a certain measure of moral capacity is a universal possession, there is such a thing as being a *virtuoso*; and neither the sons nor the fathers of such are generally of the same quality. At the same time, there may be those who, by their instruction, are able to raise or increase this modicum of practical excellence and faculty of correct action. Such a teacher of ἀρετή Protagoras professes to be (326 e; 328 d).

2. But is the practice of monologue by one and the same interlocutor really sufficient for getting below the surface of the subject, and for the development of more accurate thought (328 d; 329 d)? What is moral excellence (ἀρετή)? Is it a homogeneous unity? What are its relations to the several vir-

lies, as justice, self-restraint, regard for religious obligations, &c. These would seem parts organic, but not homogeneous, to the virtue, with separate and different functions, like the several parts of the human face. But it is seen further on that *δσιότης* and *δικαιοσύνη* have very close affinity. This the opponent admits with a somewhat bad grace, adding the conventional phrase "if you will have it so." But by the other side it is urged that true dialectic excludes such modes of assent. "Well, then," is the rejoinder, "*resemblance* is so very relative."

But, pressing the same point in another instance, the following is urged (332 a): Take *σωφροσύνη* and *σοφία*: their common opposite is *ἀφροσύνη*. Now, all strict (contradictory) opposites consist of one pair of correlatives only, hence the (positive) opposite of *ἀφροσύνη* is substantially one and the same thing; the affinity of the two virtues *σοφία* and *σωφροσύνη* is therefore a close and definite one (333 b).

The general subject of *ἀρετή* being then taken up from another point of view (333 d, e), the convertibility of the *good* and the *useful* is to be shown; but the point is eluded by the opponent, who gives a long passage of his own on the relativity of the useful (334 a-c). By Socrates the necessity of brief and concise question and reply is urged again as the true method of dialectic. (After a long but purely *dramatic interlude*, the subject is resumed in 339 a.)

3. A *poetic quotation* is now brought forward by the opponent, the contents of which have some bearing on the general theme of the discourse, viz.: the nature of *ἀρετή*, and man's capacity of attaining to it. Both sides present an interpretation of it, differing much and hopelessly in their several conceptions of the passage (339 a; 347 a). Socrates winds up this phase of the discourse by *disapproving in principle* (347 c, sqq.) of such methods of discussion as being foreign to the spirit of true dialectic.

4. The entire subject is now taken up anew and in a manner more agreeable to the exigencies of true dialectic (348 c, sqq.), in which the manager of the inquiry seeks no personal

triumph, but endeavors to sift that which as yet baffles the understanding, which labor would proceed more fruitfully in joint endeavor. The point, then (349 b), is this: What is the relation between the several virtues? It is now granted by the opponent (349 d) that the four virtues σοφία, σωφροσύνη, δικαιοσύνη, ὁσιότης are connected by a bond of substantial affinity; but ἀνδρεία seems to stand somewhat by itself. But it would seem that those are the most *confident* (θαράλαιοι) who have the best knowledge, in the several ways of encountering danger. On the other hand, the convertibility of *being confident* and *being courageous* is not admitted by Protagoras (350 c; 351 b).

The subject is then taken up from another point of view. The *good* is *pleasant* and the *evil* is *painful*: the meaning of these terms is really coextensive, exceptions being only apparently so. The governing factor in human action, normally (352 b), is *knowledge* (ἐπιστήμη). But is it not a matter of common experience that men often act against their knowledge, and allow themselves to be overcome by pleasure? But this is an apparent inconsistency only; nothing pleasurable is evil (353 c, sqq.) in itself, but only so far as it has painful consequences; and, on the other hand, many painful things are good, not in themselves, but in so far as they have good and wholesome consequences; pleasure and pain being the criteria of good and of evil (354 c). Now, all men act in accordance with *their understanding* of the good (pleasurable) and evil (painful) (355 a, sqq.); and when people are "overcome by pleasure," they are actually "overcome" by the good. This seems paradox, but it is a correct statement. The man who is "overcome" by pleasure errs not so much in action as in the judgment, the knowledge, on which his action is based. He is mentally short-sighted, his perception is faulty; for, looking at the immediately pleasurable, he fails to perceive the distant evil which is going to overbalance the present good (pleasurable), its source. Correction, then, is found to be merely the capacity of measuring the present over against the more distant, and choosing that which contains more per-

manent good. This faculty of mensuration, the estimate of proportions, is the intellectual factor which ought to govern life. This faculty is really a branch of knowledge, while incorrect action, on the other hand, reduces itself to *ἀμαθία* (357 d): to underestimate things worth a great deal, and *vice versa* (358 c).

From this point the discussion is brought around again to *courage*. No one, according to the preceding, chooses that which he considers evil to himself (358 e). Courage, too, comes under the general definition of *ἀρετή*, as an *ἐπιστήμη*: courageous men go to meet terrible things, not in so far as the latter themselves are evil, but in so far as they, their ulterior consequences, are boons (e. g. liberty, glory, etc.), thus estimating the *δεινά* aright. On the other hand, ignorance of these matters is = *δειλία* (360 c), incapacity of making a true estimate of *δεινά* and *μὴ δεινά*. This is the limit of the discussion: the subject is not advanced any further. A summary of the discussion is presented near the end in the words (360 e) *πῶς ποτ' ἔχει τὰ περὶ τῆς ἀρετῆς καὶ τί ποτ' ἐστὶν αὐτό, ἢ ἀρετή*.

NOTE.—The *Protagoras*, so far as the thought goes, marks an advancement on the other Socratic dialogues. The *Laches*, *Lysis*, etc., deal with some portion only of the general subject treated in the *Protagoras*. Besides, they are more occupied, in proportion, in the *ἔλεγχος*—i. e., in the destructive analysis of opinion and judgment, crude, conventional, subjective, superficial—than in presenting anything positive. The ethical thoughts in the *Protagoras* substantially agree with those advanced by Socrates in Xenoph. *Mem.* III.—IV. To such passages I have endeavored to call attention at convenient points in the Notes.

As for the *Gorgias*, the subject-matter of which has some points of resemblance, Zeller says (p. 121, Engl. ed.): “If we compare the argument of the *Gorgias* (495 sqq.) against the identity of Good and Pleasure with that of the *Protagoras* (354 b, sqq.), which leaves this identity still as an hypothesis, it is clear that the latter must be earlier than the former, and, consequently, than all the dialogues succeeding it.” So far Zeller. One of the most striking features is the coloring, the general tone, of the *Gorgias*, full of acerbity, and tinged with an almost personal bitterness. It really is the *Second Apology* of Socrates. If we weigh this point only, and think of the ease and general good-nature of most of the Socratic dialogues, the suggestion presents itself very strongly

that *Protagoras* is to be dated before the death of Socrates. But, *adhuc sub iudice lis est*.

Grote treats the doctrine advanced in the *Protagoras* as simply Platonic, and seems to disregard the palpable fact that it is all purely Socratic thought. In following C. F. Hermann and Zeller, one will be likely to appreciate more correctly the *Protagoras*, and the entire class of productions to which it belongs, than by following Grote.

As for the *Meno* of Plato, it seems certain to me that it is a later piece. While the theme or text of the discussion appears to be nearly the same, and while one is inclined to suppose, at first, that Plato has consciously treated over again the question of the *Protagoras*, one thing is certain: Plato has advanced considerably in his own philosophic thought from the standpoint of the *Protagoras*. The doctrine of ἀνάμνησις, the employment of the Pythagorean doctrines of the soul in his own way, the theory of Ideas—all these things had fully matured in his mind when he wrote the *Meno*.

§ III.

1. The *Protagoras* is eminently a dramatic composition. The persons in the course of the dialogue reveal their several characters naturally, and in a manner well suggested by the development of the action. On the other hand, the action is largely promoted or retarded by the individuality of the several interlocutors.

Nothing could more forcibly, in the exposition, suggest the indirect power of the great Sophist's reputation than the deportment of young Hippocrates. He is so impatient to meet Protagoras as to forget all conventional rules of demeanor, and to neglect his own insufficient repose after an exhausting trip on the preceding day. Still he is ingenuous; as the day breaks (312 a), his blushes betray his embarrassment to his adviser. The incidents of their arrival at Callias's house are sketched very vividly; the doorkeeper (312 c, sq.) is so exasperated by the continuous influx of Sophists that he at first bangs the door in their faces. The surroundings of the great Sophist himself show the high esteem in which he is held. He walks up and down the prostōon, accompanied by his young host Callias, and some of the most distinguished young men of the town. A large number of lesser persons walk close behind to catch every word, and very deferentially and

carefully do they open their ranks whenever Protagoras turns, and fall in again behind him.

Hippias of Elis, in a chamber opposite, is lecturing to another set of friends of culture, friends of science like the physician Eryxias and the intellectual gourmand Phaedrus. Altogether, the number of *κῶφα πρόσωπα* who give embellishment and variety to the stage is very large in this piece.

A third group (315 d) is collected around Prodicus, who is still on his couch, apparently ailing. The words uttered by him are not distinctly audible to the two visitors, from the resonance of his deep voice against the walls of his chamber.

2. Protagoras (316 b), instead of coming at once to the point of his visitors' inquiry, gives an account of his own professional principles and career at considerable length, and further on cannot refrain from some side thrusts (318 d) at other Sophists who were claimants of public favor. In the first part of his own discourse, he, with a certain dignity and unctuousness, presents his thoughts in the garb of a myth. He begins to betray some irritation under the close grasp of Socrates' dialectic in 331 c, and further on in 333 d, and attempts, by an unbroken excursus, to maintain his own brilliancy and congenial mode of discourse (334 a-c). After this, when Socrates again insists on terse and concise exchange of question and answer, the difficulties of the situation increase, and an abrupt termination of the dialogue seems imminent.

3. In an *Interlude* this dramatic knot is untied. The host, Callias, favors his distinguished guest, Protagoras. Socrates has an eager partisan in Alcibiades. The cool and unbiassed Critias, as well as the pompous Hippias, each interposes, in a characteristic way, in order to reconcile the main combatants. At last the universal desire of the company present, rather than his own inclination, moves Protagoras to heed the request of Socrates, and to proceed in a manner more congenial to the latter.

4. As for Prodicus, he, in the course of the interpretation of the Simonides passage, is entrapped by the wary Socrates

(340 d, sqq.) in a manner which gives Protagoras a welcome opportunity to triumph over his brother Sophist (340 d). The *εἰρωεΐα*, the mock self-debasement, of Socrates is a vein running through the entire piece; he really deals most effective blows to his opponent while claiming no definite knowledge for himself. Still, the treatment which he extends to his principal opponent is more sincerely respectful at bottom than his handling of Prodicus and of Hippias.

The dialogue concludes by an "all's well that ends well." Socrates expresses his satisfaction, and a readiness at some future time to go on with Protagoras in common inquiry (361 d). Protagoras, on his side, parts from Socrates with good-will and professions of very high esteem. He compliments Socrates, not only on his fine intellectual powers, but also on his generous disposition. Thus the main combatants part with mutual regard, and the piece comes to an end.

ΠΡΩΤΑΓΟΡΑΣ

ἢ σοφισταί· [ἐνδεικτικός]

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΕΤΑΙΡΟΣ, ΣΩΚΡΑΤΗΣ, ΙΠΠΟΚΡΑΤΗΣ, ΠΡΩΤΑΓΟΡΑΣ,
ΑΛΚΙΒΙΑΔΗΣ, ΚΑΛΛΙΑΣ, ΚΡΙΤΙΑΣ, ΠΡΟΔΙΚΟΣ, ΙΠΠΙΑΣ.

309 Πόξεν, ὦ Σώκρατες, φαίνει; ἡ δὴλα δὴ ὅτι ἀπὸ κυνη-
γεσίου τοῦ περὶ τὴν Ἀλκιβιάδου ὥραν; καὶ μὴν μοι καὶ
Introduction. πρῶην ἰδόντι καλὸς μὲν ἐφαίνετο ἀνὴρ ἔτι,
ἀνὴρ μέντοι, ὦ Σώκρατες, ὥς γ' ἐν αὐτοῖς ἡμῖν
εἰρησθαι, καὶ πῶγωνός ἥδη ὑποπιμπλάμενος. 5

ΣΩ. Εἴτα τί τοῦτο; οὐ σὺ μέντοι Ὀμήρου ἐπαινέτης
Β εἶ, ὃς ἔφη χαριεστάτην ἥβην εἶναι τοῦ ὑπηνήτου, ἣν νῦν
Ἀλκιβιάδης ἔχει;

ΕΤ. Τί οὖν τὰ νῦν; ἡ παρ' ἐκείνου φαίνει; καὶ πῶς
πρὸς σὲ ὁ νεανίας διάκειται; 10

ΣΩ. Εὖ, ἔμοιγε ἔδοξεν, οὐχ ἥκιστα δὲ καὶ τῇ νῦν ἡμέρᾳ·
καὶ γὰρ πολλὰ ὑπὲρ ἐμοῦ εἶπε, βοηθῶν ἐμοί, καὶ οὖν καὶ
ἄρτι ἀπ' ἐκείνου ἔρχομαι. ἄτοπον μέντοι τί σοι ἐθέλω εἰ-
πεῖν· παρόντος γὰρ ἐκείνου οὔτε προσεῖχον τὸν νοῦν ἐπε-
λανθανόμην τε αὐτοῦ θαμά. 15

С ΕΤ. Καὶ τί ἂν γεγονὸς εἴη περὶ σὲ κάκεινον τοσοῦτον
πράγμα; οὐ γὰρ δήπου τινὲ καλλίονι ἐνέτυχες ἄλλῳ ἢ γε
τῇδε τῇ πόλει.

ΣΩ. Καὶ πολὺ γε.

ΕΤ. Τί φής; ἄστῳ ἢ ξένῳ;

ΣΩ. Ξένῳ.

ΕΤ. Ποδαπῷ;

ΣΩ. Ἀβδηρίτῃ.

5 ΕΤ. Καὶ οὕτω καλός τις ὁ ξένος ἔδοξέν σοι εἶναι, ὥστε τοῦ Κλεινίου υἱός καλλίων σοι φανῆναι;

ΣΩ. Πῶς δ' οὐ μέλλει, ὦ μακάριε, τὸ σοφώτερον κάλιον φαίνεσθαι;

ΕΤ. Ἀλλ' ἢ σοφῷ τινι ἡμῖν, ὦ Σώκρατες, ἐντυχὼν 10 πάρει;

ΣΩ. Σοφωτάτῳ μὲν οὖν δήπου τῶν γε νῦν, εἴ σοι δοκεῖ Διοφώτατος εἶναι Πρωταγόρας.

ΕΤ. ὦ τί λέγεις; Πρωταγόρας ἐπιδεδήμηκεν;

ΣΩ. Τρίτην γε ἡδὴ ἡμέραν.

15 ΕΤ. Καὶ ἄρτι ἄρα ἐκείνῳ συγγεγονὼς ἦκεις;

ΣΩ. Πάνυ γε πολλὰ καὶ εἰπὼν καὶ ἀκούσας.

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ΕΤ. Τί οὖν οὐ διηγῆσω ἡμῖν τὴν ξυνουσίαν, εἰ μὴ σέ τι κωλύει, κασιζόμενος ἐνταυθί, ἐξαναστήσας τὸν παῖδα τουτονί;

20 ΣΩ. Πάνυ μὲν οὖν· καὶ χάριν γε εἴσομαι, ἐὰν ἀκούητε.

ΕΤ. Καὶ μὴν καὶ ἡμεῖς σοί, ἐὰν λέγῃς.

ΣΩ. Διπλῇ ἂν εἴῃ ἡ χάρις. ἀλλ' οὖν ἀκούετε.

Τῆς παρελθούσης νυκτὸς ταυτησί, ἔτι βαθείος ὄρθρου, Ἰπποκράτης ὁ Ἀπολλοδώρου υἱός, Φάσωνος δὲ ἀδελφός,

25 τὴν θύραν τῇ βακτηρίᾳ πάνυ σφόδρα ἔκρουε, Β
Prologue and Exposition. καὶ ἐπειδὴ αὐτῷ ἀνέωξέ τις, εὐθὺς εἶσω ἦεν ἐπειγόμενος, καὶ τῇ φωνῇ μέγα λέγων, ὦ Σώ-

κρατες, ἔφη, ἐργήγορας ἢ καθεύδεις; καὶ ἐγὼ τὴν φωνὴν γνοὺς αὐτοῦ, Ἰπποκράτης, ἔφην, οὗτος· μὴ τι νεώτερον

30 ἀγγέλλεις; Οὐδέν γ', ἢ δ' ὅς, εἰ μὴ ἀγαθὰ γε. Εὖ ἂν λέγοις, ἦν δ' ἐγώ· ἔστι δὲ τί, καὶ τοῦ ἔνεκα τηνικάδε ἀφίκου; Πρωταγόρας, ἔφη, ἦκει, στάς παρ' ἐμοί. Πρώην,

7 σοφώτερον Ficinus, σοφώτατον BT 10 πάρει TB, παρεῖ B 22 διπλῇ B, διπλῇ T

ἔφην ἐγώ· σὺ δὲ ἄρτι πέπυσαι; Νὴ τοὺς Θεοὺς, ἔφη, ἐσπέ-
 C ρας γε. καὶ ἅμα ἐπιψηλαφήσας τοῦ σκίμποδος ἐκαθέζετο
 παρὰ τοὺς πόδας μου, καὶ εἶπεν· Ἐσπέρας δῆτα, μάλα γε
 ὁψὲ ἀφικόμενος ἐξ Οἰνότης. ὁ γάρ τοι παῖς με ὁ Σάτυρος
 ἀπέδρα· καὶ δῆτα μέλλων σοι φράζειν, ὅτι διωζοίμην αὐ- 5
 τόν, ὑπὸ τινος ἄλλου ἐπελαθόμεν· ἐπειδὴ δὲ ἤλθον καὶ
 δεδειπνηκότες ἦμεν καὶ ἐμέλλομεν ἀναπαύεσθαι, τότε μοι
 ἀδελφὸς λέγει, ὅτι ἦκει Πρωταγόρας. καὶ ἔτι μὲν ἐνεχί-
 D ρησα εὐθὺς παρὰ σὲ ἵναι, ἔπειτά μοι λίαν πόρρω ἔδοξε
 τῶν νυκτῶν εἶναι· ἐπειδὴ δὲ τάχιστα με ἐκ τοῦ κόπου ὁ 10
 ὕπνος ἀνῆκεν, εὐθὺς ἀναστὰς οὕτω δεῦρο ἐπορευόμεν. καὶ
 ἐγὼ γιγνίσκων αὐτοῦ τὴν ἀνδρείαν καὶ τὴν πτόησιν, Τί
 οὖν σοι, ἦν δ' ἐγώ, τοῦτο; μὴν τί σε ἀδικεῖ Πρωταγόρας;
 καὶ ὅς γελάσας, Νὴ τοὺς Θεοὺς, ἔφη, ὦ Σώκρατες, ὅτι γε
 μόνος ἐστὶ σοφός, ἐμὲ δὲ οὐ ποιεῖ. Ἀλλὰ ναὶ μὰ Δία, 15
 ἔφην ἐγώ, ἂν αὐτῷ διδῶς ἀργύριον καὶ πείθῃς ἐκείνον,
 ποιήσει καὶ σὲ σοφόν. Εἰ γάρ, ἦ δ' ὅς, ὦ Ζεῦ καὶ θεοί,
 E ἐν τούτῳ εἴη· ὥς οὔτ' ἂν τῶν ἐμῶν ἐπιλίποισι οὐδέν οὔτε
 τῶν φίλων· ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἦκω παρὰ σέ, ἵνα
 ὑπὲρ ἐμοῦ διαλεχθῇς αὐτῷ. ἐγὼ γὰρ ἅμα μὲν καὶ νεώτερός 20
 εἰμι, ἅμα δὲ οὐδὲ ἑώρακα Πρωταγόραν πώποτε οὐδ' ἀκή-
 κοα οὐδέν· ἔτι γὰρ παῖς ἦ, ὅτε τὸ πρότερον ἐπεδήμησεν.
 ἀλλὰ γάρ, ὦ Σώκρατες, πάντες τὸν ἄνδρα ἐπαινοῦσιν καὶ
 φασιν σοφώτατον εἶναι λέγειν· ἀλλὰ τί οὐ βαδίζομεν παρ'
 311 αὐτόν, ἵνα ἔνδον καταλάβωμεν; καταλύει δ', ὥς ἐγὼ ἤκουσα, 25
 παρὰ Καλλίᾳ τῷ Ἰππονίκου· ἀλλ' ἴωμεν. καὶ ἐγὼ εἶπον·
 Μήπω γ', ὠγαθέ, [ἐκεῖσε ἴωμεν], πρὸ γὰρ ἐστίν, ἀλλὰ
 δεῦρο ἐξαναστῶμεν εἰς τὴν αὐλήν, καὶ περιμόντες αὐτοῦ
 διατρίψωμεν, ἕως ἂν φῶς γένηται· εἶτα ἴωμεν. καὶ γὰρ
 τὰ πολλὰ Πρωταγόρας ἔνδον διατρίβει, ὥστε, θάρρει, 30
 καταληψόμεθα αὐτόν, ὥς τὸ εἶκός, ἔνδον.

Μετὰ ταῦτα ἀναστάντες εἰς τὴν αὐλήν περιῆμεν· καὶ

8 ἀδελφὸς Bekker, ἀδελφὸς BT 18 εἴη B, ἴοι T 29 ἴωμεν T, ἴο-
 μεν B

- ἐγὼ ἀποπειρώμενος τοῦ Ἱπποκράτους τῆς ρώμης διεσκό-
 πουν αὐτὸν καὶ ἠρώτων, Εἰπέ μοι, ἔφην ἐγώ, ὦ Ἱππό-
 κρατες, παρὰ Πρωταγόραν νῦν ἐπιχειρεῖς ἵεναι, ἀργύριον
 5 τελῶν ἐκείνῳ μισθὸν ὑπὲρ σεαυτοῦ, ὡς παρὰ τίνα ἀφι-
 5 ξόμενος καὶ τίς γεννησόμενος; ὥσπερ ἂν εἰ ἐπενόεις παρὰ
 τὸν σαυτοῦ ὁμώνυμον ἐλθῶν Ἱπποκράτῃ τὸν Κῶν, τὸν
 τῶν Ἀσκληπιαδῶν, ἀργύριον τελεῖν ὑπὲρ σαυτοῦ μισθὸν
 ἐκείνῳ, εἴ τίς σε ἤρετο, Εἰπέ μοι, μέλλεις τελεῖν, ὦ Ἱππό-
 κρατες, Ἱπποκράτῃ μισθὸν ὡς τίνι ὄντι; τί ἂν ἀπεκρίνω; C
- 10 Knowledge Εἶπον ἄν, ἔφη, ὅτι ὡς ἱατρῷ. Ὡς τίς γεννησό-
 an essential μενος; Ὡς ἱατρός, ἔφη. Εἰ δὲ παρὰ Πολύκλει-
 element of correct τον τὸν Ἀργεῖον ἢ Φειδίαν τὸν Ἀθηναῖον ἐπε-
 action. νόεις ἀφικόμενος μισθὸν ὑπὲρ σαυτοῦ τελεῖν ἐκεί-
 νοις, εἴ τίς σε ἤρετο· τελεῖν τοῦτο τὸ ἀργύριον ὡς τίνι ὄντι
- 15 ἐν νῷ ἔχεις Πολυκλείτῳ τε καὶ Φειδίᾳ; τί ἂν ἀπεκρίνω;
 Εἶπον ἄν ὡς ἀγαλματοποιοῖς. Ὡς τίς δὲ γεννησόμενος αὐ-
 4 τός; Δῆλον ὅτι ἀγαλματοποιός. Εἶεν, ἦν δ' ἐγώ· παρὰ D
 δὲ δὴ Πρωταγόραν νῦν ἀφικόμενοι ἐγώ τε καὶ σὺ ἀργύριον
 ἐκείνῳ μισθὸν ἐτοῖμοι ἐσόμεθα τελεῖν ὑπὲρ σοῦ, ἂν μὲν ἐξικ-
- 20 νῇται τὰ ἡμέτερα χρήματα καὶ τούτοις πείθωμεν αὐτόν, εἰ
 δὲ μή, καὶ τὰ τῶν φίλων προσαναλίσκοντες. εἰ οὖν τις
 ἡμᾶς περὶ ταῦτα οὕτω σφόδρα σπουδάζοντας ἔροιτο·
 εἰπέ μοι, ὦ Σώκρατες τε καὶ Ἱππόκρατες, ὡς τίνι ὄντι
 τῷ Πρωταγόρᾳ ἐν νῷ ἔχετε χρήματα τελεῖν; τί ἂν αὐτῷ
- 25 ἀποκρινάμεθα; τί ὄνομα ἄλλο γε λεγόμενον περὶ Πρω- E
 ταγόρου ἀκούομεν, ὥσπερ περὶ Φειδίου ἀγαλματοποιὸν καὶ
 περὶ Ὀμήρου ποιητήν, τί τοιοῦτον περὶ Πρωταγόρου ἀκού-
 ομεν; Σοφιστὴν δὴ τοι ὀνομάζουσί γε, ὦ Σώκρατες, τὸν
 ἄνδρα εἶναι, ἔφη. Ὡς σοφιστῇ ἄρα ἐρχόμεθα τελοῦντες
- 30 τὰ χρήματα; Μάλιστα. Εἰ οὖν καὶ τοῦτό τις σε προσέ-
 312 ροιτο· αὐτὸς δὲ δὴ ὡς τίς γεννησόμενος ἔρχει παρὰ τὸν
 Πρωταγόραν; καὶ ὅς εἶπεν ἐρυθρίασας—ἥδη γὰρ ὑπέφαι-
 νέν τι ἡμέρας, ὥστε καταφανῇ αὐτὸν γενέσθαι— Εἰ μὲν τι

τοῖς ἔμπροσθεν ἔοικεν, δῆλον ὅτι σοφιστὴς γενησόμενος. Σὺ δέ, ἦν δ' ἐγώ, πρὸς θεῶν, οὐκ ἂν αἰσχύνοιο εἰς τοὺς Ἕλληνας σαυτὸν σοφιστὴν παρέχων; Νῆ τὸν Δία, ὦ Σώκρατες, εἶπερ γε ἂν διανοοῦμαι χρὴ λέγειν. Ἄλλ' ἄρα, ὦ Ἱππόκρατες, μὴ οὐ τοιαύτην ὑπολαμβάνεις σου τὴν παρὰ 5
 B Πρωταγόρου μάθησιν ἔσεσθαι, ἀλλ' οἷαπερ ἡ παρὰ τοῦ γραμματιστοῦ ἐγένετο καὶ κιθαριστοῦ καὶ παιδοτρίβου; τούτων γὰρ σὺ ἐκάστην οὐκ ἐπὶ τέχνην ἔμαθες, ὡς δημιουργὸς ἐσόμενος, ἀλλ' ἐπὶ παιδείᾳ, ὡς τὸν ιδιώτην καὶ τὸν ἐλεύθερον πρέπει. Πάνυ μὲν οὖν μοι δοκεῖ, ἔφη, τοιαύτη 10
 μαλλον εἶναι ἢ παρὰ Πρωταγόρου μάθησις.

Οἶσθα οὖν ὃ μέλλεις νῦν πράττειν, ἢ σε λανθάνει; ἦν δ' ἐγώ. Τοῦ πέρι; Ὅτι μέλλεις τὴν ψυχὴν τὴν σαυτοῦ πα-
 C ρασχεῖν θεραπεῦσαι ἀνδρί, ὡς φῆς, σοφιστῇ· ὃ Application of this principle to the case of young Hippocrates. τι δέ ποτε ὁ σοφιστὴς ἐστίν, θανμάζοιμ' ἂν εἰ 15 οἶσθα. καίτοι εἰ τοῦτ' ἀγνοεῖς, οὐδὲ ὅτῳ παραδίδως τὴν ψυχὴν οἶσθα, οὐτ' εἰ ἀγαθῷ οὐτ' εἰ κακῷ πράγματι. Οἶμαί γ', ἔφη, εἰδέναι. Λέγε δὴ, τί ἡγεῖ εἶναι τὸν σοφιστὴν; Ἐγὼ μὲν, ἦ δ' ὅς, ὥσπερ τοῦνομα λέγει, τοῦτον εἶναι τὸν τῶν σοφῶν ἐπιστήμονα. Οὐκ- 20 οὖν, ἦν δ' ἐγώ, τοῦτο μὲν ἔξεστι λέγειν καὶ περὶ ζωγράφων
 D καὶ περὶ τεκτόνων, ὅτι οὗτοί εἰσιν οἱ τῶν σοφῶν ἐπιστήμονες· ἀλλ' εἴ τις ἔροιτο ἡμᾶς, τῶν τί σοφῶν εἰσιν οἱ ζωγράφοι ἐπιστήμονες, εἴποιμεν ἂν πον αὐτῷ, ὅτι τῶν πρὸς τὴν ἀπεργασίαν τὴν τῶν εἰκόνων, καὶ τᾶλλα οὕτως. εἰ δέ τις ἐκείνο 25 ἔροιτο, ὃ δὲ σοφιστὴς τῶν τί σοφῶν ἐστίν; τί ἂν ἀποκριναίμεθα αὐτῷ; ποίας ἐργασίας ἐπιστάτης; Τί ἂν εἴποιμεν αὐτὸν εἶναι, ὦ Σώκρατες, ἢ ἐπιστάτην τοῦ ποιῆσαι δεινὸν λέγειν; Ἰσως ἂν, ἦν δ' ἐγώ, ἀληθεῖ λέγοιμεν, οὐ μέντοι ἱκανῶς γε· ἐρωτήσεως γὰρ ἔτι ἢ ἀπόκρισις ἡμῖν δεῖται. 30 περὶ οὗτου ὁ σοφιστὴς δεινὸν ποιεῖ λέγειν· ὥσπερ ὁ κιθα-

5 ὑπολαμβάνεις B, ὑπολαμβάνης T 6 οἷα περ ἢ παρὰ T, οἷα περὶ B 22 σοφῶν Tb, σοφιστῶν B 27 εἰ εἴποιμεν Schanz 28 τοῦ ποιῆσαι t, τοῦ τὸ ποιῆσαι BT 30 ἢ ἀπόκρισις T, ἢ ἀποκρίσεως B

ριστῆς δεινὸν δῆπου ποιεῖ λέγειν περὶ οὐπὲρ καὶ ἐπιστήμο-
 να, περὶ κισαρίσεως· ἦ γάρ; Ναί. Εἶεν· ὁ δὲ δὴ σοφι-
 στῆς περὶ τίνος δεινὸν ποιεῖ λέγειν; *ἦ* δῆλον ὅτι περὶ
 οὐπὲρ καὶ ἐπίσταται; Εἰκός γε. Τί δὴ ἐστὶν τοῦτο, περὶ
 5 οὗ αὐτός τε ἐπιστήμων ἐστὶν ὁ σοφιστῆς καὶ τὸν μαθητὴν
 ποιεῖ; Μὰ Δί', ἔφη, οὐκέτι ἔχω σοι λέγειν.

Καὶ ἐγὼ εἶπον μετὰ τοῦτο· Τί οὖν; οἷσθα εἰς οἷόν τινα 313
 κίνδυνον ἔρχει ὑποθήσων τὴν ψυχὴν; ἢ εἰ μὲν τὸ σῶμα
 ἐπιτρέπῃ σε ἔδει τῷ, διακινδυνεύοντα ἢ χρηστὸν αὐτὸ γε-
 10 νέσθαι ἢ ποιηρόν, πολλὰ ἂν περιεσκεψώ, εἴτ' ἐπιτρεπτέον
 εἴτε οὐ, καὶ εἰς συμβουλήν τοὺς τε φίλους ἂν παρεκάλεις
 καὶ τοὺς οἰκείους, σκοπούμενος ἡμέρας συχνάς· ὁ δὲ περὶ
 πλείονος τοῦ σώματος ἡγεί, τὴν ψυχὴν, καὶ ἐν ᾧ πάντ'
 ἐστὶν τὰ σὰ ἢ εὖ ἢ κακῶς πράττειν, χρηστοῦ ἢ πονηροῦ
 15 αὐτοῦ γενομένου, περὶ δὲ τούτου οὔτε τῷ πατρὶ οὔτε τῷ Β
 ἀδελφῷ ἐπεκοινώσω οὔτε ἡμῶν τῶν ἐταίρων οὐδενί, εἴτ'
 ἐπιτρεπτέον εἴτε καὶ οὐ τῷ ἀφικομένῳ τούτῳ ξένῳ τὴν σὴν
 ψυχὴν, ἀλλ' ἐσπέρας ἀκούσας, ὡς φῆς, ὄρθριος ἦκων περὶ
 μὲν τούτου οὐδένα λόγον οὐδὲ συμβουλήν ποιεῖ, εἴτε χρὴ
 20 ἐπιτρέπῃ σαυτὸν αὐτῷ εἴτε μή, ἐτοῖμος δ' εἴ ἀναλίσκειν τά
 τε σαυτοῦ καὶ τὰ τῶν φίλων χρήματα, ὡς ἦδη
 Special risk of Hippocrates. διεγνώκως, ὅτι πάντως συνεστέον Πρωταγόρα,
 ὃν οὔτε γινώσκεις, ὡς φῆς, οὔτε διείλεξαι οὐ- C
 δεπώποτε, σοφιστὴν δ' ὀνομάζεις, τὸν δὲ σοφιστὴν, ὃ τί
 25 ποτ' ἐστὶν, φαίνει ἀγνοῶν, ᾧ μέλλεις σαυτὸν ἐπιτρέπῃ;
 καὶ ὅς ἀκούσας, Ἔοικεν, ἔφη, ὦ Σώκρατες, ἐξ ὧν σὺ λέγεις.
 Ἄρ' οὖν, ὦ Ἰππόκρατες, ὁ σοφιστῆς τυγχάνει ὧν ἐμπορός
 τις ἢ κάπηλος τῶν ἀγωγίμων, ἀφ' ὧν ψυχὴ τρέφεται;
 Φαίνεται γὰρ ἔμοιγε τοιοῦτός τις· τρέφεται δέ, ἣν δ' ἐγώ,
 30 ψυχὴ τίνι; Μαθήμασιν δῆπου, ὦ Σώκρατες. καὶ ὅπως γε
 μή, ὦ ἐταῖρε, ὁ σοφιστῆς ἐπαινῶν ἂ πωλεῖ ἐξαπατήσῃ ἡμᾶς, D

1 δῆπου T, δ' εἴ που B 3 δῆλον T Vindob. suppl. 7 18 ὄρθριος:
 ὄρθριον BT 20 αὐτῷ T αὐτῷ B 29 τρέφεται δέ, ᾧ Σώκρατες, ψυχὴ
 τίνι B' T 30 δῆπου, ἣν δ' ἐγώ BT

D ὥσπερ οἱ περὶ τὴν τοῦ σώματος τροφήν, ὃ ἔμπορός τε καὶ
 κάπηλος. καὶ γὰρ οὗτοί που ὦν ἄγουσιν ἀγωγίμων οὔτε
 αὐτοὶ ἴσασιν ὅ τι χρηστὸν ἢ πονηρὸν περὶ τὸ σῶμα, ἐπαι-
 νοῦσιν δὲ πάντα πωλοῦντες, οὔτε οἱ ὠνούμενοι παρ' αὐ-
 τῶν, ἐὰν μὴ τις τύχῃ γυμναστικὸς ἢ ἱατρὸς ὦν. οὕτω δὲ 5
 καὶ οἱ τὰ μαθήματα περιάγοντες κατὰ τὰς πόλεις καὶ πω-
 λοῦντες καὶ καπηλεύοντες τῷ ἅε ἐπιθυμοῦντι ἐπαινοῦσιν
 μὲν πάντα ἃ πωλοῦσιν, τάχα δ' ἂν τινες, ὧ ἄριστε, καὶ
 τούτων ἀγνοοῖεν ὦν πωλοῦσιν ὅ τι χρηστὸν ἢ πονηρὸν
 E πρὸς τὴν ψυχὴν· ὥς δ' αὐτως καὶ οἱ ὠνούμενοι παρ' αὐ- 10
 τῶν, ἐὰν μὴ τις τύχῃ περὶ τὴν ψυχὴν αὐτῶν ἱατρικὸς ὦν. εἰ
 μὲν οὖν σὺ τυγχάνεις ἐπιστήμων τούτων τί χρηστὸν καὶ
 πονηρὸν, ἀσφαλές σοι ὠνεῖσθαι μαθήματα καὶ παρὰ Πρω-
 ταγόρου καὶ παρ' ἄλλου ὁτουοῦν· εἰ δὲ μὴ, ὦρα, ὧ μακάριε,
 314 μὴ περὶ τοῖς φιλτάτοις κυβεύης τε καὶ κινδυνεύης. καὶ γὰρ 15
 δὴ καὶ πολὺ μείζων κίνδυνος ἐν τῇ τῶν μαθημάτων ὠνῇ ἢ
 ἐν τῇ τῶν σιτίων. σιτία μὲν γὰρ καὶ ποτὰ πριάμενον παρὰ
 τοῦ καπήλου [καὶ ἐμπόρου] ἕξεσθαι ἐν ἄλλοις ἀγγείοις
 ἀποφέρειν, καὶ πρὶν δεῖξασθαι αὐτὰ εἰς τὸ σῶμα πίνοντα ἢ
 φαγόντα, καταξέμενον οἴκαδε ἕξεσθαι συμβουλευσάσθαι, 20
 παρακαλέσαντα τὸν ἐπαῖοντα, ὅ τι τε ἐδεστέον ἢ ποτέον
 καὶ ὅ τι μὴ, καὶ ὁπόσον καὶ ὁπότε· ὥστε ἐν τῇ ὠνῇ οὐ μέ-
 B γας ὁ κίνδυνος. μαθημάτων δὲ οὐκ ἔστιν ἐν ἄλλῳ ἀγγείῳ
 ἀπενεγκεῖν, ἀλλ' ἀνάγκη, καταξέοντα τὴν τιμὴν, τὸ μάθημα
 ἐν αὐτῇ τῇ ψυχῇ λαβόντα [καὶ μαθόντα] ἀπίεσθαι ἢ βε- 25
 βλαμμένον ἢ ὠφελημένον. ταῦτα οὖν σκοπώμεθα καὶ μετὰ
 τῶν πρεσβυτέρων ἡμῶν· ἡμεῖς γὰρ ἔτι νέοι ὥστε τοσοῦτον
 πρᾶγμα διελέσθαι. νῦν μέντοι, ὥσπερ ὠρμήσαμεν, ἴωμεν
 καὶ ἀκούσωμεν τοῦ ἀνδρός, ἔπειτα ἀκούσαντες καὶ ἄλλοις
 ἀνακοινώσωμεθα· καὶ γὰρ οὐ μόνος Πρωταγόρας αὐτόστι 30
 C ἐστίν, ἀλλὰ καὶ Ἰππίας ὁ Ἡλείος· οἶμαι δὲ καὶ Πρόδικον
 τὸν Κεῖον· καὶ ἄλλοι πολλοὶ καὶ σοφοί.

Δόξαν ἡμῖν ταῦτα ἐπορευόμεθα· ἐπειδὴ δὲ ἐν τῇ προ-

Σύρῳ ἐγενόμεθα, ἐπιστάντες περί τινος λόγου διελεγόμεθα,
ὅς ἡμῖν κατὰ τὴν ὁδὸν ἐνέπεσεν· ἵν' οὖν μὴ

The main
drama begins.
The stage and
the persons.

- 5 μεθα, ἕως συνωμολογήσαμεν ἀλλήλοις. δοκεῖ
οὖν μοι, ὁ Συρῳρός, εὐνοῦχός τις, κατήκουεν ἡμῶν, κινδυνεύει δὲ διὰ τὸ πληθὺς τῶν σοφιστῶν ἄχθεσθαι τοῖς φοι-
τῶσιν εἰς τὴν οἰκίαν· ἐπειδὴ γοῦν ἐκρούσαμεν τὴν Σύραν,
ἀνοίξας καὶ ἰδὼν ἡμᾶς, Ἔα, ἔφη, σοφισταί τινες· οὐ σχολή
10 αὐτῷ· καὶ ἅμα ἀμφοῖν τοῖν χερσὶν τὴν Σύραν πάννυ προ-
θύμως ὡς οἷός τ' ἦν ἐπήραξεν. καὶ ἡμεῖς πάλιν ἐκρούο-
μεν, καὶ ὅς ἐγκεκλημένης τῆς Σύρας ἀποκρινόμενος εἶπεν,
ὦ ἄνθρωποι, ἔφη, οὐκ ἀκηκόατε, ὅτι οὐ σχολή αὐτῷ;
'Ἄλλ' ὠγαθέ, ἔφην ἐγώ, οὔτε παρὰ Καλλίαν ἤκομεν οὔτε
15 σοφισταί ἐσμεν· ἀλλὰ θάρρει· Πρωταγόραν γάρ τοι δεό-
μενοι ἰδεῖν ἤλθομεν· εἰσάγγειλον οὖν· μόγις οὖν ποτε ἡμῖν
ἄνθρωπος ἀνέωξεν τὴν Σύραν.

- Ἐπειδὴ δὲ εἰσήλθομεν, κατελάβομεν Πρωταγόραν ἐν
τῷ προστώφῳ περιπατοῦντα, ἐξῆς δ' αὐτῷ συμπεριεπάουν
20 ἐκ μὲν τοῦ ἐπὶ θάτερα Καλλίας ὁ Ἰππονίκου καὶ ὁ ἀδελ-
φός αὐτοῦ ὁ ὁμομήτριος, Πάραλος ὁ Περικλέους, καὶ Χαρ-
μίδης ὁ Γλαύκωνος, ἐκ δὲ τοῦ ἐπὶ θάτερα ὁ ἕτερος τῶν
Περικλέους Ξάνθιππος καὶ Φιλιππίδης ὁ Φιλομήλου καὶ
'Αντίμοιρος ὁ Μενδαῖος, ὅσπερ εὐδοκιμεῖ μάλιστα τῶν
25 Πρωταγόρου μαθητῶν καὶ ἐπὶ τέχνῃ μανθάνει, ὡς σοφι-
στής ἐσόμενος. τούτων δὲ οἱ ὀπισθεν ἠκολούθουν ἐπακού-
οντες τῶν λεγομένων, τὸ μὲν πολὺ ξένοι ἐφαίνοντο, οὐς
ἄγχι ἐξ ἐκάστων τῶν πόλεων ὁ Πρωταγόρας, δι' ὧν διεξέρ-
χεται, κηλῶν τῇ φωνῇ ὥσπερ Ὀρφεύς, οἱ δὲ κατὰ τὴν φω-
30 νὴν ἔπονται κεκλημένοι· ἦσαν δέ τινες καὶ τῶν ἐπιχωρίων B
ἐν τῷ χορῷ. τοῦτον τὸν χορὸν μάλιστα ἔγωγε ἰδὼν

12 ἐγκεκλειμένης B, ἐγκεκλεισμένης T 15 τοι: τι BT 17 ἄνθρωπος
Bekker, ἄνθρωπος BT 22 ἕτερος: ἑταῖρος BT 26 οἱ ὀπισθεν: ὀπι-
σθεν BT 28 ἐξ ἐκάστων T, ἐξακοστῶν B | τῶν πόλεων B, πόλεων T

ἦσθην, ὥς καλῶς ἠὺλαβοῦντο μηδέποτε ἐμποδῶν ἐν τῷ
 πρόσθεν εἶναι Πρωταγόρου, ἀλλ' ἐπειδὴ αὐτὸς ἀναστρέφει
 καὶ οἱ μετ' ἐκείνου, εὖ πως καὶ ἐν κόσμῳ περιεσχίζοντο
 οὗτοι οἱ ἐπὶήκοοι ἔνθεν καὶ ἔνθεν, καὶ ἐν κύκλῳ περιούνητες
 αἰεὶ εἰς τὸ ὀπίσθεν καθίσταντο κάλλιστα.

5

Τὸν δὲ μετ' εἰσενόησα ἔφη "Ὅμηρος, Ἰππίαν τὸν
 C' Ἠλεῖον, καθήμενον ἐν τῷ κατ' ἀντικρὺ προστώῳ ἐν Θρόνῳ·
 περὶ αὐτὸν δ' ἐκάθητο ἐπὶ βάθρων Ἐρυξίμαχος τε ὁ
 Ἀκουμενοῦ καὶ Φαῖδρος ὁ Μυρρινούσιος καὶ Ἄνδρων ὁ Ἀν-
 δροτίωνος καὶ τῶν ξένων πολῖται τε αὐτοῦ καὶ ἄλλοι τινές. 10
 ἐφαίνοντο δὲ περὶ φύσεώς τε καὶ τῶν μετεώρων [ἀστρο-
 νομικά] ἅττα διερωτῶν τὸν Ἰππίαν, ὃ δ' ἐν Θρόνῳ καθήμε-
 νος ἐκάστοις αὐτῶν δέκρινεν καὶ διεξήγει τὰ ἐρωτώμενα.

Καὶ μὲν δὴ καὶ Τάνταλόν γε εἰσεῖδον. ἐπεδήμει
 D γὰρ ἄρα καὶ Πρόδικος ὁ Κεῖος, ἦν δὲ ἐν οἰκῇματί τινι, ᾧ 15
 πρὸ τοῦ μὲν ὥς ταμείῳ ἐχρήτο Ἰππόνικος, νῦν δὲ ὑπὸ
 τοῦ πλήθους τῶν καταλυόντων ὁ Καλλίας καὶ τοῦτο ἐκ-
 κενώσας ξένοις κατάλυσιν πεποίηκεν. ὁ μὲν οὖν Πρόδικος
 ἔτι κατέκειτο, ἐγκεκαλυμμένος ἐν κηδίοις τισὶν καὶ στρώ-
 μασιν καὶ μάλα πολλοῖς, ὥς ἐφαίνετο· παρεκάθητο δὲ 20
 αὐτῷ ἐπὶ ταῖς πλησίον κλίναις Πανσανίας τε ὁ ἐκ Κερα-
 μέων καὶ μετὰ Πανσανίου νέον τι ἔτι μειράκιον, ὥς μὲν
 E ἐγὼμαι, καλόν τε κάγαθόν τὴν φύσιν, τὴν δ' οὖν ἰδέαν
 πάνυ καλός. ἔδοξα ἀκοῦσαι ὄνομα αὐτῷ εἶναι Ἀγάθωνα,
 καὶ οὐκ ἂν θαυμάζοιμι, εἰ παιδικὰ Πανσανίου τυγχάνει 25
 ὦν. τοῦτ' ἦν τὸ μειράκιον, καὶ τὸ Ἀδειμάντῳ ἀμφοτέρῳ,
 ὃ τε Κήπιδος καὶ ὁ Λευκολοφίδου, καὶ ἄλλοι τινές ἐφαί-
 νοντο· περὶ δὲ ὧν διελέγοντο οὐκ ἐδυνάμην ἔγωγε μαθεῖν
 ἔξωθεν, καίπερ λιπαρῶς ἔχων ἀκούειν τοῦ Προδίκου· —
 316 πάσσοφος γάρ μοι δοκεῖ ἀνὴρ εἶναι καὶ Ξεῖος· — ἀλλὰ 30
 διὰ τὴν βαρύτητα τῆς φωνῆς βόμβος τις ἐν τῷ οἰκῇματι
 γιγνόμενος ἀσαφῆ ἐποίει τὰ λεγόμενα.

14 εἰσεῖδον: εἶσιδον BT 15 ἄρα καὶ: ἄρα T | κιος B, κῖος T 19
 στρώμασιν B, στρώμασι T 30 ἀνὴρ Bekker, ἀνὴρ BT

Καὶ ἡμεῖς μὲν ἄρτι εἰσεληλύθειμεν, κατόπιν δὲ ἡμῶν
 ἐπεισῆλθον Ἀλκιβιάδης τε ὁ καλός, ὡς φῆς
 Hippocrates
 introduced to
 Protagoras.
 σὺ καὶ ἐγὼ πείθομαι, καὶ Κριτίας ὁ Καλ-
 λίσχρου.

5 The latter dis-
 courses on his
 own position
 in the profes-
 sion.

Ἡμεῖς οὖν ὡς εἰσήλθομεν, ἔτι σμίκρ' ἄττα
 διατρίψαντες καὶ ταῦτα διαθεασάμενοι προσῆ-
 μεν πρὸς τὸν Πρωταγόραν, καὶ ἐγὼ εἶπον· ὦ B

Πρωταγόρα, πρὸς σέ τοι ἦλθομεν ἐγὼ τε καὶ
 Ἴπποκράτης οὗτος. Πότερον, ἔφη, μόνῳ βουλόμενοι
 10 διαλεχθῆναι ἢ καὶ μετὰ τῶν ἄλλων; Ἡμῖν μὲν, ἦν δ'
 ἐγὼ, οὐδὲν διαφέρει· ἀκούσας δέ, οὗ ἔνεκα ἦλθομεν, αὐτὸς
 σκέψαι. Τί οὖν δὴ ἐστίν, ἔφη, οὗ ἔνεκα ἦκετε; Ἴπποκρά-
 τῆς ὅδε ἐστὶν μὲν τῶν ἐπιχωρίων, Ἀπολλοδώρου υἱός,
 οἰκίας μεγάλης τε καὶ εὐδαίμονος, αὐτὸς δὲ τὴν φύσιν
 15 δοκεῖ ἐνάμιλλος εἶναι τοῖς ἡλικιώταις. ἐπιθυμῶν δέ μοι C
 δοκεῖ ἐλλόγμιος γενέσθαι ἐν τῇ πόλει, τοῦτο δὲ οἶεται οἱ
 μάλιστ' ἂν γενέσθαι, εἰ σοὶ συγγένοιτο· ταῦτ' οὖν ἤδη σὺ
 σκόπει, πότερον περὶ αὐτῶν μόνος οἶει δεῖν διαλέγεσθαι
 πρὸς μόνους, ἢ μετ' ἄλλων. Ὅρθῳς, ἔφη, προμηθεῖ, ὦ
 20 Σώκρατες, ὑπὲρ ἐμοῦ. Ξένον γὰρ ἄνδρα καὶ ἰόντα εἰς πό-
 λεις μεγάλας, καὶ ἐν ταύταις πείζοντα τῶν νέων τοὺς βελ-
 τίστους ἀπολείποντας τὰς τῶν ἄλλων συνουσίας, καὶ οἰ-
 κείων καὶ ὀθνείων, καὶ πρεσβυτέρων καὶ νεωτέρων ἑαυτῷ
 συνεῖναι ὡς βελτίους ἐσομένους διὰ τὴν ἑαυτοῦ συνουσίαν, D
 25 χρὴ εὐλαβεῖσθαι τὸν ταῦτα πράττοντα· οὐ γὰρ σμικροὶ
 περὶ αὐτὰ φθύνουσι τε γίγνονται καὶ ἄλλαι δυσμένειαι τε καὶ
 ἐπιβουλαί. ἐγὼ δὲ τὴν σοφιστικὴν τέχνην φημί μὲν εἶναι
 παλαιάν, τοὺς δὲ μεταχειριζομένους αὐτὴν τῶν παλαιῶν
 ἀνδρῶν, φοβουμένους τὸ ἐπαχθεῖς αὐτῆς, πρόσχημα ποι-
 30 εῖσθαι καὶ προκαλύπτεσθαι, τοὺς μὲν ποίησιν, οἷον Ὀμη-
 ρόν τε καὶ Ἡσίοδον καὶ Σιμωνίδην, τοὺς δὲ αὖ τελετάς
 τε καὶ χρησμηδίας, τοὺς ἀμφί τε Ὀρφέα καὶ Μουσαῖον·

6 διαθεασάμενοι B, διαθεσασάμενοι T 9 μόνος μόνῳ Schanz after
 Cobet 17 μάλιστα ἂν Stephanus, μάλιστ' ἂν Hirschig, μάλιστα BT

ἐνίους δέ τινας ἤσθηναι καὶ γυμναστικὴν, οἷον Ἴκκος τε
 Εὐ Ταραντῖνος καὶ ὁ νῦν ἔτι ὦν οὐδενὸς ἤττων σοφιστῆς
 Ἡρόδικος ὁ Σηλυμβριανός, τὸ δὲ ἀρχαῖον Μεγαρεύς·
 μουσικὴν δὲ Ἀγαθοκλῆς τε ὁ ὑμέτερος πρόσχημα ἐποιή-
 σατο, μέγας ὦν σοφιστῆς, καὶ Πυθοκλείδης ὁ Κεῖος καὶ 5
 ἄλλοι πολλοί. οὗτοι πάντες, ὥσπερ λέγω, φοβηθέντες
 τὸν φθόνον ταῖς τέχναις ταύταις παραπετάσασιν ἐχρή-
 317 σαντο· ἐγὼ δὲ τούτοις ἅπασιν κατὰ τοῦτο εἶναι οὐ ξυμφέ-
 ρομαι· ἡγοῦμαι γὰρ αὐτοὺς οὐ τι διαπράξασθαι ὁ ἐβουλή-
 θησαν· οὐ γὰρ λαβεῖν τῶν ἀνθρώπων τοὺς δυναμένους ἐν 10
 ταῖς πόλεσι πράττειν, ὥνπερ ἕνεκα ταῦτ' ἐστὶν τὰ προσχή-
 ματα· ἐπεὶ οἱ γε πολλοὶ ὥς ἔπος εἰπεῖν οὐδὲν αἰσθάνονται,
 ἀλλ' ἄττ' ἂν οὗτοι διαγγέλλωσι, ταῦτα ὑμνοῦσιν. τὸ οὖν
 ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶναι, ἀλλὰ καταφανῇ
 Βεῖναι, πολλὴ μωρία καὶ τοῦ ἐπιχειρήματος, καὶ πολὺ δυσ- 15
 μενεστέρους παρέχεσθαι ἀνάγκη τοὺς ἀνθρώπους· ἡγοῦν-
 ται γὰρ τὸν τοιοῦτον πρὸς τοῖς ἄλλοις καὶ πανούργον
 εἶναι. ἐγὼ οὖν τούτων τὴν ἐναντίαν ἅπασαν ὁδὸν ἐλή-
 λυθα, καὶ ὁμολογῶ τε σοφιστῆς εἶναι καὶ παιδεύειν ἀνθρώ-
 πους, καὶ εὐλάβειαν ταύτην οἶμαι βελτίω ἐκείνης εἶναι, τὸ 20
 ὁμολογεῖν μᾶλλον ἢ ἕξαρνον εἶναι· καὶ ἄλλας πρὸς ταύτην
 C ἔσκεμμαι, ὥστε, σὺν θεῷ εἰπεῖν, μηδὲν δεινὸν πάσχειν διὰ
 τὸ ὁμολογεῖν σοφιστῆς εἶναι. καίτοι πολλά γε ἔτη ἤδη
 εἰμὶ ἐν τῇ τέχνῃ· καὶ γὰρ καὶ τὰ ξύμπαντα πολλὰ μοί
 ἐστίν· οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν 25
 πατὴρ εἴην· ὥστε πολὺ μοι ἡδιστόν ἐστιν, εἴ τι βούλεσθε,
 περὶ τούτων ἀπάντων ἐναντίον τῶν ἔνδον ὄντων τὸν λό-
 γον ποιῆσθαι. καὶ ἐγὼ — ὑπώπτεισα γὰρ βούλεσθαι
 αὐτὸν τῷ τε Προδίκῳ καὶ τῷ Ἰππία ἐνδείξασθαι καὶ καλ-
 D λωπίσασθαι, ὅτι ἐρασταὶ αὐτοῦ ἀφιγμένοι εἴμεν — Τί οὖν, 30
 ἔφην ἐγώ, οὐ καὶ Πρόδικον καὶ Ἰππίαν ἐκαλέσαμεν καὶ
 τοὺς μετ' αὐτῶν, ἵνα ἐπακούσωσιν ἡμῶν; Πάνν μὲν οὖν,
 ἔφη ὁ Πρωταγόρας. Βούλεσθε οὖν, ὁ Καλλίας ἔφη,

συνέδριον κατασκευάσωμεν, ἵνα καθιζόμενοι διαλέγησθε; Ἐδόκει χρῆναι· ἄσμενοι δὲ πάντες ἡμεῖς, ὡς ἀκουσόμενοι ἀνδρῶν σοφῶν, καὶ αὐτοὶ ἀντιλαβόμενοι τῶν βάθρων καὶ τῶν κλινῶν κατεσκευάζομεν παρὰ τῷ Ἰππία· ἐκεῖ γὰρ 5 προϋπῆρχε τὰ βάθρα. ἐν δὲ τούτῳ Καλλίας τε καὶ Ἀλκιβιάδης ἡκέτην ἄγοντε τὸν Πρόδικον, ἀναστήσαντες ἐκ τῆς κλίνης, καὶ τοὺς μετὰ τοῦ Προδίκου.

- Ἐπεὶ δὲ πάντες συνεκαθεζόμεθα, ὁ Πρωταγόρας, Νῦν δὴ ἄν, ἔφη, λέγοις, ὦ Σώκρατες, ἐπειδὴ καὶ οἶδε πάρε-
 10 σιν, περὶ ὧν ὀλίγον πρότερον μνείαν ἐποιοῦ
πρὸς ἐμὲ ὑπὲρ τοῦ νεανίσκου. καὶ ἐγὼ εἶπον
ὅτι Ἡ αὐτή μοι ἀρχή ἐστιν, ὦ Πρωταγόρα,
ἥπερ ἄρτι, περὶ ὧν ἀφικόμην. Ἰπποκράτης γὰρ ὅδε τυγ- 318
χάνει ἐν ἐπιθυμίᾳ ὧν τῆς σῆς συνουσίας· ὃ τι οὖν αὐτῷ
 15 ἀποβήσεται, ἐάν σοι συνῇ, ἡδέως ἂν φησι πυθέσθαι. το-
σοῦτος ὃ γε ἡμέτερος λόγος. ὑπολαβὼν οὖν ὁ Πρωταγό-
ρας εἶπεν· ὦ νεανίσκε, ἔσται τοίνυν σοι, ἐάν ἐμοὶ συνῆς,
ἢ ἂν ἡμέρᾳ ἐμοὶ συγγένῃ, ἀπιέναι οἴκαδε βελτίονι γεγο-
νότι, καὶ [ἐν] τῇ ὑστεραίᾳ ταῦτά ταῦτα· καὶ ἐκάστης ἡμέ-
 20 ρας αἰ ἐπὶ τὸ βέλτιον ἐπιδιδόναι. καὶ ἐγὼ ἀκούσας εἶπον·
ὦ Πρωταγόρα, τοῦτο μὲν οὐδὲν θαυμαστὸν λέγεις, ἀλλὰ B
εἰκός, ἐπεὶ κἂν σύ, καίπερ τηλικούτος ὧν καὶ οὕτως σοφός,
εἴ τίς σε διδάξειεν ὃ μὴ τυγχάνεις ἐπιστάμενος, βελτίων
ἂν γένοιο· ἀλλὰ μὴ οὕτως, ἀλλ' ὥσπερ ἂν εἰ αὐτίκα μάλα
 25 μεταβαλὼν τὴν ἐπιθυμίαν Ἰπποκράτης ὅδε ἐπιθυμήσειεν
τῆς συνουσίας τούτου τοῦ νεανίσκου τοῦ νῦν νεωστὶ ἐπι-
δημοῦντος, Ζευξίππου τοῦ Ἡρακλεώτου, καὶ ἀφικόμενος
παρ' αὐτόν, ὥσπερ παρὰ σὲ νῦν, ἀκούσειεν αὐτοῦ ταῦτά C
ταῦτα, ἥπερ σοῦ, ὅτι ἐκάστης ἡμέρας ξυνὼν αὐτῷ βελτίων
 30 ἔσται καὶ ἐπιδώσει· εἰ αὐτὸν ἐπανέροιτο· τί δὴ φῆς βελτίω
ἔσεσθαι καὶ εἰς τί ἐπιδώσειν; εἴποι ἂν αὐτῷ ὁ Ζεύξιππος,
ὅτι πρὸς γραφικὴν· κἂν εἰ Ὀρθαγόρᾳ τῷ Θηβαίῳ συγ-
γενόμενος, ἀκούσας ἐκείνου ταῦτά ταῦτα, ἥπερ σοῦ, ἐπα-
νέροιτο αὐτὸν εἰς ὃ τι βελτίων καθ' ἡμέραν ἔσται συγγιγ-

νόμενος ἐκείνῳ, εἴποι ἄν, ὅτι εἰς αὐλήσιν· οὕτω δὲ καὶ σὺ
 D εἰπὲ τῷ νεανίσκῳ καὶ ἐμοὶ ὑπὲρ τούτου ἐρωτῶντι, Ἴπποκρά-
 της ὅδε Πρωταγόρα συγγενόμενος, ἧ ἂν αὐτῷ ἡμέρα συγ-
 γένηται, βελτίων ἅπεισι γενόμενος καὶ τῶν ἄλλων ἡμερῶν
 ἐκάστης οὕτως ἐπιδώσει εἰς τί, ὧ Πρωταγόρα, καὶ περὶ 5
 τοῦ; καὶ ὁ Πρωταγόρας ἐμοῦ ταῦτα ἀκούσας, Σὺ τε κα-
 λῶς ἐρωτᾷς, ἔφη, ὧ Σώκρατες, καὶ ἐγὼ τοῖς καλῶς ἐρω-
 τῶσι χαίρω ἀποκρινόμενος. Ἴπποκράτης γὰρ παρ' ἐμὲ
 ἀφικόμενος οὐ πείσεται, ἅπερ ἂν ἔπαθεν ἄλλῳ τῷ συγγε-
 E νόμενος τῶν σοφιστῶν· οἱ μὲν γὰρ ἄλλοι λωβῶνται τοὺς 10
 νέους· τὰς γὰρ τέχνας αὐτοὺς πεφευγότας ἄκοντας πάλιν
 αὖ ἄγοντες ἐμβάλλουσιν εἰς τέχνας, λογισμούς τε καὶ
 ἀστρονομίαν καὶ γεωμετρίαν καὶ μουσικὴν διδάσκοντες—καὶ
 ἅμα εἰς τὸν Ἰππίαν ἀπέβλεψεν—παρὰ δ' ἐμὲ ἀφικόμενος
 μαθήσεται οὐ περὶ ἄλλου τοῦ ἢ περὶ οὗ ἥκει. τὸ δὲ μά- 15
 ξημά ἐστιν εὐβουλία περὶ τῶν οἰκείων, ὅπως ἂν ἄριστα
 τὴν αὐτοῦ οἰκίαν διοικοῖ, καὶ περὶ τῶν τῆς πόλεως, ὅπως
 319 τὰ τῆς πόλεως δυνατώτατος ἂν εἴη καὶ πράττειν καὶ λέ-
 γειν. Ἔρα, ἔφη ἐγώ, ἔπομαί σου τῷ λόγῳ; δοκεῖς γάρ
 μοι λέγειν τὴν πολιτικὴν τέχνην καὶ ὑπισχνεῖσθαι ποιεῖν 20
 ἄνδρας ἀγαθοὺς πολίτας. Αὐτὸ μὲν οὖν τοῦτό ἐστιν,
 ἔφη, ὧ Σώκρατες, τὸ ἐπάγγελμα, ὃ ἐπαγγέλλομαι.

Ἡ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέ-
 κτησαι· οὐ γάρ τι ἄλλο πρὸς γε σὲ εἰρήσεται ἢ ἅπερ νοῶ.
 ἐγὼ γὰρ τοῦτο, ὧ Πρωταγόρα, οὐκ ᾤμην δι- 25
 Can ἀρετὴ really be taught? δακτὸν εἶναι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως
 B [ἂν] ἀπιστῶ. ὅθεν δὲ αὐτὸ ἡγοῦμαι οὐ δι-
 δακτὸν εἶναι μὴδ' ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώ-
 ποις, δίκαιός εἰμι εἰπεῖν. ἐγὼ γὰρ Ἀθηναίους, ὥσπερ καὶ
 οἱ ἄλλοι Ἕλληνες, φημι σοφοὺς εἶναι. ὁρῶ οὖν, ὅταν 30
 συλλεγῶμεν εἰς τὴν ἐκκλησίαν, ἐπειδὰν μὲν περὶ οἰκοδο-
 μίας τι δέη πρᾶξαι τὴν πόλιν, τοὺς οἰκοδόμους μεταπεμ-
 πομένους συμβούλους περὶ τῶν οἰκοδομημάτων, ὅταν δὲ

5 ἐπιδώσει: ἐπιδώσει BT 26 ὅπως ἂν ἀπιστῶ BT

- περὶ ναυπηγίας, τοὺς ναυπηγούς, καὶ τᾶλλα πάντα οὕτως, C
 ὅσα ἡγοῦνται μαθητὰ τε καὶ διδασκὰ εἶναι· ἐὰν δέ τις ἄλ-
 λος ἐπιχειρῇ αὐτοῖς συμβουλευεῖν, ὃν ἐκεῖνοι μὴ οἴονται
 5 Professional δημιουργὸν εἶναι, κἂν πάνυ καλὸς ᾗ καὶ πλού-
 10 knowledge and judgment superior in professional matters, σιος καὶ τῶν γενναίων, οὐδέν τι μᾶλλον ἀποδέ-
 χονται, ἀλλὰ καταγελῶσι καὶ ᾄουσι, ἕως
 ἂν ἡ αὐτὸς ἀποστῇ ὁ ἐπιχειρῶν λέγειν κατα-
 ᾄουσι, ἢ οἱ τοξόται αὐτὸν ἀφελκύσωσιν
 ἢ ἐξάρωνται κελεύοντων τῶν πρυτάνεων. περὶ μὲν οὖν ὧν
 10 οἴονται ἐν τέχνῃ εἶναι, οὕτω διαπράττονται· ἐπειδὴν δέ τι
 περὶ τῶν τῆς πόλεως [διοικήσεως] δέη βουλευσασθαι, D
 συμβουλεύει αὐτοῖς ἀνιστάμενος περὶ τούτων ὁμοίως μὲν
 τέκτων, ὁμοίως δὲ χαλκεὺς σκυτοτόμος, ἔμπορος ναύκλη-
 15 ρος, πλούσιος πένης, γενναῖος ἀγεννής, καὶ τούτοις οὐ-
 20 δείς τοῦτο ἐπιπλήττει ὥσπερ τοῖς πρότερον, ὅτι οὐδαμῶθεν
 μαθὼν, οὐδὲ ὄντος διδασκάλου οὐδενὸς αὐτῷ, ἔπειτα συμ-
 βουλευεῖν ἐπιχειρεῖ· δηλον γάρ, ὅτι οὐχ ἡγοῦνται διδα-
 κτὸν εἶναι. μὴ τοίνυν ὅτι τὸ κοινὸν τῆς πόλεως οὕτως ἔχει, E
 ἀλλὰ ἰδίᾳ ἡμῖν οἱ σοφώτατοι καὶ ἄριστοι τῶν πολιτῶν
 20 ταύτην τὴν ἀρετὴν ἣν ἔχουσιν οὐχ οἷοί τε ἄλλοις παρα-
 δίδοναι· ἐπεὶ Περικλῆς, ὁ τουτωνὶ τῶν νεανίσκων πατήρ,
 τούτους ἃ μὲν διδασκάλων εἵχετο καλῶς καὶ εὖ ἐπαίδευσεν, 320
 ἃ δὲ αὐτὸς σοφός ἐστιν, οὔτε αὐτὸς παιδεύει οὔτε τῷ ἄλλῳ
 25 but personal excellence not considered transmissible by means of instruction. Examples. παραδίδωσιν, ἀλλ' αὐτοὶ περιμόντες νέμονται
 ὥσπερ ἄφεται, ἕαν που αὐτόματοι περιτύχωσιν
 τῇ ἀρετῇ. εἰ δὲ βούλει, Κλεινίαν, τὸν Ἀλκι-
 βιάδου τουτουῖ νεώτερον ἀδελφόν, ἐπιτρο-
 πεύων ὁ αὐτὸς οὗτος ἀνὴρ Περικλῆς, δεδιὼς
 30 περὶ αὐτοῦ μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου,
 ἀποσπᾶσας ἀπὸ τούτου, καταξέμενος ἐν Ἀρίφρονος ἐπαί-
 δευε· καὶ πρὶν ἑξ μῆνας γεγονέναι, ἀπέδωκε τούτῳ οὐκ
 ἔχων ὅ τι χρῆσαιτο αὐτῷ. καὶ ἄλλους σοὶ παμπόλλους B
 ἔχω λέγειν, οἳ αὐτοὶ ἀγαθοὶ ὄντες οὐδένα πώποτε βελτίω

ἐποίησαν οὔτε τῶν οἰκείων οὔτε τῶν ἀλλοτρίων. ἐγὼ οὖν, ὦ Πρωταγόρα, εἰς ταῦτα ἀποβλέπων οὐχ ἡγοῦμαι διδασκτὸν εἶναι ἀρετὴν· ἐπειδὴ δέ σου ἀκούω ταῦτα λέγοντος, κάμπτομαι καὶ οἶμαί τί σε λέγειν διὰ τὸ ἡγεῖσθαι σε πολλῶν μὲν ἔμπειρον γεγονέναι, πολλὰ δὲ μεμαθηκέναι, τὰ δὲ 5 αὐτὸν ἐξηυρηκέναι. εἰ οὖν ἔχεις ἐναργέστερον ἡμῖν ἐπιδείξαι, ὥς διδασκτὸν ἐστὶν ἡ ἀρετὴ, μὴ φθονήσης, ἀλλ' ἐπιδείξον. Ἄλλ', ὦ Σώκρατες, ἔφη, οὐ φθονήσω· ἀλλὰ πό-

Protagoras
proposes to
show that
ἀρετή can be
taught.
Presentation
through a
myth.

τερον ὑμῖν, ὥς πρεσβύτερος νεωτέρους, μῦθον λέγων ἐπιδείξω ἢ λόγῳ διεξιέλθω; πολλοὶ οὖν 10 αὐτῷ ὑπέλαβον τῶν παρακαθημένων, ὅποτε-ρως βούλοιο, οὕτως διεξίεναι. Δοκεῖ τοίνυν μοι, ἔφη, χαριέστερον εἶναι μῦθον ὑμῖν λέγειν.

Ἦν γάρ ποτε χρόνος, ὅτε θεοὶ μὲν ἦσαν, 15 Ζηητὰ δὲ γένη οὐκ ἦν. ἐπειδὴ δὲ καὶ τούτοις 15 χρόνος ἦλθεν εἰμαρμένους γενέσεως, τυποῦσιν αὐτὰ θεοὶ γῆς ἔνδον ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται. ἐπειδὴ δ' ἄγειν αὐτὰ πρὸς φῶς ἔμελλον, προσέταξαν Προμηθεὶ καὶ Ἐπιμηθεὶ κοσμησαί τε καὶ νεῖμαι δυνάμεις ἐκάστοις ὥς πρέπει. Προμηθεῖα δὲ παραιεῖται 20 Ἐπιμηθεὺς αὐτὸς νεῖμαι, νείμαντος δ' ἐμοῦ, ἔφη, ἐπίσκε-Εψαι· καὶ οὕτως πείσας νέμει. νέμων δὲ τοῖς μὲν ἰσχὺν ἄνευ τάχους προσῆπτεν, τὰ δ' ἀσθενέστερα τάχει ἐκόσμει· τὰ δὲ ὥπλιζε, τοῖς δ' ἄοπλον διδοὺς φύσιν ἄλλην τιν' αὐτοῖς ἐμηχανᾶτο δύναμιν εἰς σωτηρίαν. ἃ μὲν γὰρ αὐτῶν 25 σμικρότητι ἡμπισχεν, πτηνὸν φυγὴν ἢ κατάγειον οἴκησιν 321 ἔνεμεν· ἃ δὲ ἠῶξε μεγέθει, τῷδε αὐτῷ αὐτὰ ἔσωζεν· καὶ τᾶλλα οὕτως ἐπανίστων ἔνεμεν. ταῦτα δὲ ἐμηχανᾶτο εὐλάβειαν ἔχων μὴ τι γένος αἰστωθεῖν· ἐπειδὴ δὲ αὐτοῖς ἀλληλοφθοριῶν διαφυγὰς ἐπήρκεσε, πρὸς τὰς ἐκ Διὸς ὥρας 30 εὐμάρειαν ἐμηχανᾶτο ἀμφιεννὺς αὐτὰ πυκναῖς τε θριξίν καὶ στερεοῖς δέρμασιν, ἱκανοῖς μὲν ἀμῦναι χειμῶνα, δυνατοῖς

6 αὐτὸν T, αὐτὸν B 10 ἢ λόγῳ διεξιέλθῳ BT 22 νέμει T, νείμαι B 23 τοὺς δ' ἀσθενέστερους· τοὺς δὲ BT 27 τῷδε B, τῷ δὲ T

δὲ καὶ καύματα, καὶ ἐς εὐνάς ἰοῦσιν ὅπως ὑπάρχοι τὰ αὐτὰ
ταῦτα στρωμνὴ οἰκεία τε καὶ αὐτοφυῆς ἐκάστω· καὶ ὑποδῶν B
τὰ μὲν ὑπλαῖς, τὰ δὲ [Ξριξίν καὶ] δέρμασιν στερεοῖς καὶ
ἀναίμοις. τοῦντεῦθεν τροφὰς ἄλλοις ἄλλας ἐξεπóριζεν,
5 τοῖς μὲν ἐκ γῆς βοτάνην, ἄλλοις δὲ δένδρων καρπούς,
τοῖς δὲ ῥίζας· ἔστι δ' οἷς ἔδωκεν εἶναι τροφήν ζώων ἄλ-
λων βοράν· καὶ τοῖς μὲν ὀλιγογονίαν προσῆψε, τοῖς δ'
ἀναλίσκομένοις ὑπὸ τούτων πολυγονίαν, σωτηρίαν τῷ γέ-
νει πορίζων. ἄτε δὴ οὖν οὐ πάνυ τι σοφὸς ὢν ὁ Ἐπιμη-
10 θεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις· λοιπὸν δὴ C
ἀκόσμητον ἔτι αὐτῷ ἦν τὸ ἀνθρώπων γένος, καὶ ἠπόρει ὅ
τι χρῆσαιτο. ἀποροῦντι δὲ αὐτῷ ἔρχεται Προμηθεὺς ἐπι-
σκεφόμενος τὴν νομήν, καὶ ὄρᾳ τὰ μὲν ἄλλα ζῶα ἐμμελῶς
πάντων ἔχοντα, τὸν δὲ ἄνθρωπον γυμνόν τε καὶ ἀνυπόδη-
15 τον καὶ ἄστρωτον καὶ ἄοπλον· ἥδη δὲ καὶ ἡ εἰμαρμένη
ἡμέρα παρῆν, ἐν ᾗ ἔδει καὶ ἄνθρωπον ἐξιέναι ἐκ γῆς εἰς
φῶς. ἀπορία οὖν ἐχόμενος ὁ Προμηθεύς, ἦντινα σωτη- D
ρίαν τῷ ἀνθρώπῳ εὖροι, κλέπτει Ἐφραίστου καὶ Ἀθηνᾶς
τὴν ἔντεχον σοφίαν σὺν πυρί — ἀμήχανον γὰρ ἦν ἀνευ
20 πυρὸς αὐτὴν κτητὴν τῷ ἢ χρησίμην γενέσθαι — καὶ οὕτω
δὴ δωρεῖται ἀνθρώπῳ. τὴν μὲν οὖν περὶ τὸν βίον σοφίαν
ἄνθρωπος ταύτην ἔσχεν, τὴν δὲ πολιτικὴν οὐκ εἶχεν· ἦν γὰρ
παρὰ τῷ Δίῳ· τῷ δὲ Προμηθεΐ εἰς μὲν τὴν ἀκρόπολιν τὴν
τοῦ Διὸς οἴκησιν οὐκέτι ἐνεχώρει εἰσελθεῖν· πρὸς δὲ καὶ αἱ
25 Διὸς φυλακαὶ φοβεραὶ ἦσαν· εἰς δὲ τὸ τῆς Ἀθηνᾶς καὶ E
Ἐφραίστου οἶκημα τὸ κοινόν, ἐν ᾧ ἐφιλοτεχνεῖτην, λαδῶν
εἰσέρχεται, καὶ κλέψας τὴν τε ἔμπυρον τέχνην τὴν τοῦ
Ἐφραίστου καὶ τὴν ἄλλην τὴν τῆς Ἀθηνᾶς δίδωσιν ἀν-
θρώπῳ, καὶ ἐκ τούτου εὐπορία μὲν ἀνθρώπῳ τοῦ βίου
30 γίγνεται, Προμηθεὶς δὲ [δι' Ἐπιμηθεῖα] ὕστερον, ἥπερ λέ- 322
γεται, κλοπῆς δίκην μετῆλθεν.

Ἐπειδὴ δὲ ὁ ἄνθρωπος θείας μετέσχε μοίρας, πρῶτον

2 οἰκία B, οἰκεῖα T ὑποδῶν Cobet, ὑπὸ ποδῶν BT 4 ἄλλοις T, ἄλ-
λῆλοις B 10 τὰς δυνάμεις εἰς τὰ ἄλογα T | διακοσμητὸν B

μὲν [διὰ τὴν τοῦ Θεοῦ συγγένειαν] ζῶων μόνον θεοὺς ἐνό-
μισεν, καὶ ἐπεχείρει βωμοὺς τε ἰδρύεσθαι καὶ ἀγάλματα
θεῶν· ἔπειτα φωνὴν καὶ ὀνόματα ταχὺ διηρξώσατο τῇ
τέχνῃ, καὶ οἰκήσεις καὶ ἐσθῆτας καὶ ὑποδέσεις καὶ στρω- 5
μνάς καὶ τὰς ἐκ γῆς τροφὰς ἠῦρετο. οὕτω δὲ παρεσκευα-

B σμένον κατ' ἀρχὰς ἄνθρωποι ἔκουν σποράδην, πόλεις δὲ
οὐκ ἦσαν· ἀπόλλυντο οὖν ὑπὸ τῶν θηρίων διὰ τὸ παν-
ταχῇ αὐτῶν ἀσθενέστεροι εἶναι, καὶ ἡ δημιουργικὴ τέχνη
αὐτοῖς πρὸς μὲν τροφήν ἱκανὴ βοηθὸς ἦν, πρὸς δὲ τὸν
τῶν θηρίων πόλεμον ἐνδεής· πολιτικὴν γὰρ τέχνην οὐπω 10
εἶχον, ἧς μέρος πολεμική. ἐζήτουν δὲ ἀθροίζεσθαι καὶ
σώζεσθαι κτίζοντες πόλεις· ὅτ' οὖν ἀθροισθεῖεν, ἡδίκουν
ἀλλήλους ἅτε οὐκ ἔχοντες τὴν πολιτικὴν τέχνην, ὥστε
πάλιν σκεδαννύμενοι διεφθείροντο. Ζεὺς οὖν δείσας περὶ

C τῷ γένει ἡμῶν, μὴ ἀπόλοιτο πᾶν, Ἑρμῆν πέμπει ἄγοντα 15
εἰς ἀνθρώπους αἰδῶ τε καὶ δίκην, ἵν' εἴεν πόλεων κόσμοι
τε καὶ δεσμοὶ φιλίας συναγωγοί. ἔρωτᾷ οὖν Ἑρμῆς Δία,
τίνα οὖν τρόπον δοίῃ δίκην καὶ αἰδῶ ἀνθρώποις· πότερον
ὥς αἱ τέχναι νενέμηνται, οὕτω καὶ ταύτας νείμω; νενέμηνται
δὲ ὧδε· εἴς ἔχων ἱατρικὴν πολλοῖς ἱκανὸς ἰδιώταις, καὶ οἱ 20

ἄλλοι δημιουργοί· καὶ δίκην δὲ καὶ αἰδῶ οὕτω
D ὧ ἐν τοῖς ἀνθρώποις, ἢ ἐπὶ πάντας νείμω;
ἐπὶ πάντας, ἔφη ὁ Ζεὺς, καὶ πάντες μετεχόν-
των· οὐ γὰρ ἂν γένοιτο πόλεις, εἰ ὀλίγοι αὐ-
τῶν μετέχοιεν ὥσπερ ἄλλων τεχνῶν· καὶ νόμον 25
γε θεὸς παρ' ἐμοῦ, τὸν μὴ δυνάμενον αἰδοῦς καὶ
δίκης μετέχειν κτείνειν ὥς νόσον πόλεως.

Οὕτω δὲ, ὦ Σώκρατες, καὶ διὰ ταῦτα οἱ τε ἄλλοι καὶ
'Αθηναῖοι, ὅταν μὲν περὶ ἀρετῆς τεκτονικῆς ἢ λόγος ἢ ἄλ-
λης τινὸς δημιουργικῆς, ὀλίγοις οἴονται μετέναι συμβου- 30
λῆς, καὶ ἐάν τις ἐκτὸς ὧν τῶν ὀλίγων συμβουλευή, οὐκ
E ἀνέχονται, ὥς σὺ φῆς· εἰκότως, ὥς ἐγὼ φημι· ὅταν δὲ εἰς
323 συμβουλὴν πολιτικῆς ἀρετῆς ἴωσιν, ἢν δεῖ διὰ δικαιοσύνης

πασαν ἵεναι καὶ σωφροσύνης, εἰκότως παντὸς ἀνδρὸς ἀνέ-
χονται, ὥς παντὶ προσῆκον ταύτης γε μετέχειν τῆς ἀρετῆς,
ἢ μὴ εἶναι πόλεις. αὕτη, ὧ Σώκρατες, τούτου αἰτία.

ἵνα δὲ μὴ οἷα ἀπατᾶσθαι, ὥς τῷ ὄντι ἡγοῦνται πάντες
5 ἀνθρώποι πάντα ἄνδρα μετέχειν δικαιοσύνης τε καὶ τῆς
ἄλλης πολιτικῆς ἀρετῆς, τόδε αὖ λαβεῖν τεκμήριον. ἰν γὰρ
ταῖς ἄλλαις ἀρεταῖς, ὥσπερ σὺ λέγεις, ἐάν τις φῇ ἀγαθὸς
αὐλητῆς εἶναι, ἢ ἄλλην ἡντινοῦν τέχνην, ἢν μὴ ἐστίν, ἢ
καταγελῶσιν ἢ χαλεπαίνουνσιν, καὶ οἱ οἰκτεῖοι προσιόντες B
10 νομιθετοῦσιν ὥς μαινόμενον· ἐν δὲ δικαιοσύνῃ καὶ ἐν τῇ
ἄλλῃ πολιτικῇ ἀρετῇ, ἐάν τινα καὶ εἰδῶσιν ὅτι
ἄδικός ἐστιν, ἐὰν οὗτος αὐτὸς καθ' αὐτοῦ τὰ-
ληθῇ λέγῃ ἐναντίον πολλῶν, ὃ ἱκεῖ σωφροσύ-
νην ἡγοῦντο εἶναι, τὰληθῇ λέγειν, ἐνταῦθα μα-
15 νίαν, καὶ φασιν πάντας δεῖν φάναι εἶναι δικαί-
ους, ἐάν τε ὦσιν ἐάν τε μή, ἢ μαίνεσθαι τὸν μὴ προσποιού-
μενον δικαιοσύνην· ὥς ἀναγκαῖον οὐδένα ὄντιν' οὐχὶ ἀμῶς C
γέ πως μετέχειν αὐτῆς, ἢ μὴ εἶναι ἐν ἀνθρώποις.

Ὅτι μὲν οὖν πάντ' ἄνδρα εἰκότως ἀποδέχονται περὶ
20 ταύτης τῆς ἀρετῆς σύμβουλον διὰ τὸ ἡγέσθαι παντὶ με-
τεῖναι αὐτῆς, ταῦτα λέγω· ὅτι δὲ αὐτὴν οὐ φύσει ἡγοῦν-
ται εἶναι οὐδ' ἀπὸ τοῦ αὐτομάτου, ἀλλὰ διδακτὸν τε καὶ
ἐξ ἐπιμελείας παραγίγνεσθαι ὃ ἂν παραγίγνηται, τοῦτό
σοι μετὰ τοῦτο πειράσομαι ἀποδείξαι. ὅσα γὰρ ἡγοῦνται
25 ἀλλήλους κακὰ ἔχειν ἀνθρώποι φύσει ἢ τύχῃ, D
οὐδεὶς θυμοῦται οὐδὲ νομιθετεῖ οὐδὲ διδάσκει
οὐδὲ κολάζει τοὺς ταῦτα ἔχοντας, ἵνα μὴ τοιοῦ-
τοι ὦσιν, ἀλλ' ἐλεοῦσιν· οἷον τοὺς αἰσχροὺς
ἢ σμικροὺς ἢ ἀσθενεῖς τίς οὔτως ἀνόητος,
30 ὥστε τι τούτων ἐπιχειρεῖν ποιεῖν; ταῦτα μὲν
γάρ, οἶμαι, ἴσασιν ὅτι φύσει τε καὶ τύχῃ τοῖς ἀνθρώποις
γίγνεται τὰ καλὰ καὶ τὰναντία τούτοις· ὅσα δὲ ἐξ ἐπιμε-
λείας καὶ ἀσκήσεως καὶ διδαχῆς οἴονται γίγνεσθαι ἀγαθὰ

1 ἄπαντος BT 8 ἦν T, ἦν B 30 ὥστε τι T, ὥστ' ἔτι B

Capacity of
moral judg-
ment pre-
sumed for all
men.

Physical
shortcomings
removed from
reprehension,
because they
are fixed.

ἀνθρώποις, ἐάν τις ταῦτα μὴ ἔχῃ, ἀλλὰ τὰναντία τούτων

κακά, ἐπὶ τούτοις που οἷ τε θυμοὶ γίγνονται καὶ αἱ κολάσεις καὶ αἱ νουθετήσεις. ὣν ἐστὶν ἐν αἱ ἀδικία καὶ ἡ ἀσέβεια καὶ συλλήβδην πᾶν τὸ ἐναντίον τῆς πολιτικῆς ἀρετῆς· ἐνθα δὴ 5
 324 improvement, because it is made the object of criticism. πᾶς παντὶ θυμοῦται καὶ νουθετεῖ, δηλον ὅτι ὡς ἐξ ἐπιμελείας καὶ μαθήσεως κτητῆς οὔσης. εἰ γὰρ ἐθέλεις ἐννοῆσαι τὸ κολάζειν, ὦ Σώκρατες,

τοὺς ἀδικοῦντας τί ποτε δύναται, αὐτό σε διδάξει, ὅτι οἷ γε ἄνθρωποι ἡγοῦνται παρασκευαστὸν εἶναι ἀρετήν. οὐδεὶς 10

γὰρ κολάζει τοὺς ἀδικοῦντας πρὸς τοῦτο τὸν νοῦν ἔχων καὶ τούτου ἕνεκα, ὅτι ἠδίκησεν, ὅστις μὴ ὥσπερ θηρίον ἀλογίστως τιμωρεῖται· ὁ δὲ μετὰ λόγου ἐπιχειρῶν κολάζειν οὐ τοῦ παρεληλυθότος ἕνεκα ἀδικήματος τιμωρεῖται — οὐ γὰρ ἂν τό γε πραχθεὶν ἀγέννητον ξείν — ἀλλὰ τοῦ μέλ- 15

λοντος χάριν, ἵνα μὴ αὖτις ἀδικήσῃ μήτε αὐτὸς οὗτος μήτε ἄλλος ὁ τοῦτον ἰδὼν κολασθέντα· καὶ τοιαύτην διάνοιαν ἔχων διανοεῖται παιδευτὴν εἶναι ἀρετήν· ἀποτροπῆς γοῦν ἕνεκα κολάζει. ταύτην οὖν τὴν δόξαν πάντες ἔχουσιν,

C ὅσοι περ τιμωροῦνται καὶ ἰδία καὶ δημοσίᾳ· τιμωροῦνται δὲ 20 καὶ κολάζονται οἷ τε ἄλλοι ἄνθρωποι οὓς ἂν οἶωνται ἀδικεῖν, καὶ οὐχ ἥκιστα Ἀθηναῖοι, οἱ σοὶ πολῖται· ὥστε κατὰ τοῦτον τὸν λόγον καὶ Ἀθηναῖοι εἰσι τῶν ἡγουμένων παρασκευαστὸν εἶναι καὶ διδακτὸν ἀρετήν. ὥς μὲν οὖν εἰκότως ἀποδέχονται οἱ σοὶ πολῖται καὶ χαλκέως· καὶ σκυτοτόμου 25

συμβουλευόντος τὰ πολιτικά, καὶ ὅτι διδακτὸν καὶ παρασκευαστὸν ἡγοῦνται ἀρετήν, ἀποδέδεικται σοι, ὦ Σώκρατες, ἱκανῶς, ὥς γ' ἐμοὶ φαίνεται.

Ἔτι δὴ λοιπὴ ἀπορία ἐστίν, ἣν ἀπορεῖς περὶ τῶν ἀνδρῶν τῶν ἀγαθῶν, τί δήποτε οἱ ἄνδρες οἱ ἀγαθοὶ τὰ μὲν ἄλλα 30 τοὺς αὐτῶν νύεῖς διδάσκουσιν, ἃ διδασκάλων ἔχεται, καὶ

11 πρὸς τούτῳ BT 15 τό γε T, τότε B 25 οἱ σοὶ T, οἷς οἱ B
 28 γ' ἐμοὶ T, γέ μοι B 29 λοιπὴ BT, λοιπὴ ἢ Heindorf 31 αὐτῶν T, αὐτῶν B

σοφούς ποιοῦσιν, ἣν δὲ αὐτοὶ ἀρετὴν ἀγαθοί, οὐδενὺς
βελτίους ποιοῦσιν. τούτου δὴ πέρι, ὧ Σώκρα-

Why do men
of signal ex-
cellence not
transmit it to
their sons?
5

τεες, οὐκέτι μῦθόν σοι ἔρω, ἀλλὰ λόγον. ὦδε
γὰρ ἐννόησον· πότερον ἔστιν τι ἐν, ἢ οὐκ ἔστιν, Ε
οὔ ἀναγκαῖον πάντας τοὺς πολίτας μετέχειν,
εἴπερ μέλλει πόλις εἶναι; ἐν τούτῳ γὰρ αὕτη
λύεται ἡ ἀπορία, ἣν σὺ ἀπορεῖς, ἢ ἄλλο τι οὐδαμοῦ. εἰ μὲν
γὰρ ἔστιν καὶ τοῦτό ἐστιν τὸ ἐν οὐ τεκτονικὴ οὐδὲ χαλκεία
οὐδὲ κεραμεία, ἀλλὰ δικαιοσύνη καὶ σωφροσύνη καὶ τὸ ὅσιον 325

10 εἶναι, καὶ συλλήβδην ἐν αὐτὸ προσαγορεύω εἶναι ἀνδρὸς
ἀρετὴν· εἰ τοῦτ' ἐστίν, οὔ δεῖ πάντας μετέχειν καὶ μετὰ
τούτου πάντ' ἄνδρα, ἐάν τι καὶ ἄλλο βούληται μανθάνειν
ἢ πράττειν, οὕτω πράττειν, ἄνευ δὲ τούτου μή, ἢ τὸν μὴ
μετέχοντα καὶ διδάσκειν καὶ κολάζειν, καὶ παῖδα καὶ ἄνδρα

15 καὶ γυναῖκα, ἔωσπερ ἂν κολαζόμενος βελτίων γένηται, ὃς
δ' ἂν μὴ ὑπακούῃ κολαζόμενος καὶ διδασκόμενος, ὥς ἀνία-
τον ὄντα τοῦτον ἐκβάλλειν ἐκ τῶν πόλεων ἢ ἀποκτείνειν·
εἰ οὕτω μὲν ἔχει, οὕτω δ' αὐτοῦ πεφυκός τις οἱ ἀγαθοὶ ἄν-
δρες εἰ τὰ μὲν ἄλλα διδάσκονται τοὺς υἱεῖς, τοῦτο δὲ μή,

20 σκέψαι ὥς θανμασίως ἀγαθοὶ γίγνονται οἱ ἀγαθοί. ὅτι μὲν
γὰρ διδασκὸν αὐτὸ ἡγούνται καὶ ἰδίᾳ καὶ δημοσίᾳ, ἀπεδείξα-
μεν· διδασκτοῦ δὲ ὄντος καὶ θεραπευτοῦ τὰ μὲν ἄλλα ἄρα
τοὺς υἱεῖς διδάσκονται, ἐφ' οἷς οὐκ ἔστι θάνατος ἢ ζημία, ἐὰν
μὴ ἐπίστωνται, ἐφ' ὧν δὲ ἢ τε ζημία θάνατος αὐτῶν τοῖς παισὶ

25 καὶ φυγαὶ μὴ μαθοῦσι μηδὲ θεραπευθεῖσιν εἰς ἀρετὴν, καὶ C
πρὸς τῇ θανάτῳ χρημάτων τε δημεύσεις καὶ ὥς ἔπος εἰπὲν
ξυλλήβδην τῶν οἴκων ἀνατροπαί, ταῦτα δ' ἄρα οὐ διδά-
σκονται οὐδ' ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν;

Of course moral
excellence
30 is aimed at in
the education
of the latter,
Οἷεσθαι γε χρή, ὧ Σώκρατες. Ἐκ παίδων
σμικρῶν ἀρξάμενοι, μέχρι οὐπὲρ ἂν ζῶσι, καὶ
διδάσκουσι καὶ νοουσι τοῦσιν. ἐπειδὴν θᾶττον
συνῆ τις τὰ λεγόμενα, καὶ τροφὸς καὶ μήτηρ

καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατὴρ περὶ τούτου διαμά- D

χονται, ὅπως βέλτιστος ἔσται ὁ παῖς, παρ' ἕκαστον καὶ
 in all the dif- ἔργον καὶ λόγον διδάσκοντες καὶ ἐνδεικνύμενοι,
 ferent stages: ὅτι τὸ μὲν δίκαιον, τὸ δὲ ἄδικον, καὶ τὸδε μὲν
 καλόν, τὸδε δὲ αἰσχρόν, καὶ τὸδε μὲν ὀσιον,
 τὸδε δὲ ἀνύσιον, καὶ τὰ μὲν ποίει, τὰ δὲ μὴ ποίει· καὶ 5
 during in- ἐὰν μὲν ἐκὼν πείθεται.—εἰ δὲ μή, ὥσπερ ξύλον
 fancy, διαστρεφόμενον καὶ καμπτόμενον εὐξύνουσιν
 ἀπειλαῖς καὶ πληγαῖς. μετὰ δὲ ταῦτα εἰς

E διδασκάλων πέμποντες πολὺ μᾶλλον ἐντέλλονται ἐπιμε-
 λῆσαι εὐκοσμίας τῶν παιδῶν ἢ γραμμάτων τε καὶ 10
 in school, κισαρίσεως· οἱ δὲ διδάσκαλοι τούτων τε ἐπι-
 both in read- μελοῦνται, καὶ ἐπειδὴν αὖ γράμματα μάθωσιν
 ing the good καὶ μέλλωσιν συνήσειν τὰ γεγραμμένα, ὥσπερ
 authors τότε τὴν φωνήν, παρατιθέασιν αὐτοῖς ἐπὶ τῶν

βάζρων ἀναγινώσκειν ποιητῶν ἀγαθῶν ποιήματα καὶ 15
 326 ἐκμανθάνειν ἀναγκάζουσιν, ἐν οἷς πολλὰ μὲν νουθετήσεις
 ἔνεισιν, πολλὰ δὲ διέξοδοι καὶ ἔπαινοι καὶ ἐγκώμια παλαιῶν
 and in musi- ἀνδρῶν ἀγαθῶν, ἵνα ὁ παῖς ζῆλῶν μιμῆται
 cal instruc- καὶ ὀρέγεται τοιοῦτος γενέσθαι. οἱ τ' αὖ κισα-
 tion ρισταί, ἕτερα τοιαῦτα, σωφροσύνης τε ἐπιμε- 20

λοῦνται καὶ ὅπως ἂν οἱ νέοι μηδὲν κακουργῶσιν· πρὸς
 δὲ τούτοις, ἐπειδὴν κισαρίζειν μάθωσιν, ἄλλων αὖ ποιητῶν

B ἀγαθῶν ποιήματα διδάσκουσι μελοποιῶν, εἰς τὰ κισαρίσμα-
 τα ἐντείνοντες, καὶ τοὺς ῥυθμούς τε καὶ τὰς ἁρμονίας
 ἀναγκάζουσιν οἰκειοῦσθαι ταῖς ψυχαῖς τῶν παιδῶν, ἵνα 25
 ἡμερώτεροί τε ᾧσιν, καὶ εὐρυθμότεροι καὶ εὐαρμοστότεροι
 γιγνόμενοι χρήσιμοι ᾧσιν εἰς τὸ λέγειν τε καὶ πράττειν·
 πᾶς γὰρ ὁ βίος τοῦ ἀνθρώπου εὐρυθμίας τε καὶ εὐαρμο-
 and in gym- στίας δεῖται. ἔτι τοίνυν πρὸς τούτοις εἰς
 nastic train- παιδοτρίβου πέμπουσιν, ἵνα τὰ σώματα βελτίω 30
 ing; ἔχοντες ὑπηρετῶσι τῇ διανοίᾳ χρηστῇ οὔσῃ,

C καὶ μὴ ἀναγκάζωνται· ἀποδειλιᾷν διὰ τὴν πονηρίαν τῶν
 σωμάτων καὶ ἐν τοῖς πολέμοις καὶ ἐν ταῖς ἄλλαις πράξε-

5 τὰ μὲν—τὰ δὲ B, τάδε μὲν—τάδε δὲ T 13 συνήσειν T, συνοίσειν B

σιν * καὶ ταῦτα ποιοῦσιν οἱ μάλιστα δυνάμενοι * μάλιστα* .

and of all these influences eminent men's
5 sons get the greatest allotment.

μάλιστα δὲ δύνανται οἱ πλουσιώτατοι * καὶ οἱ
τούτων νίεις, πρωαίτατα εἰς διδασκάλων τῆς
ἡλικίας ἀρξάμενοι φοιτᾶν, ὁψαίτατα ἀπαλλάτ-
τονται. ἐπειδὴν δὲ ἐκ διδασκάλων ἀπαλλαγώ-
σιν, ἡ πόλις αὖ τούς τε νόμους ἀναγκάζει
μανθάνειν καὶ κατὰ τούτους ζῆν [κατὰ παρά- D

δειγμα], ἵνα μὴ αὐτοὶ ἐφ' αὐτῶν εἰκῇ πράττωσιν, ἀλλ'

Education
10 through influ-
ences of ripen
years : moral
aim of laws
and public in-
stitutions.

ἀτεχνῶς ὥσπερ οἱ γραμματισταὶ τοῖς μήπω
δεινοῖς γράφειν τῶν παιδῶν ὑπογράψαντες
γραμμαῖς τῇ γραφίδι οὕτω τὸ γραμματεῖον
διδόασιν καὶ ἀναγκάζουσι γράφειν κατὰ τὴν
ὑφήγησιν τῶν γραμμῶν, ὥς δὲ καὶ ἡ πόλις
νόμους ὑπογράψασα, ἀγαθῶν καὶ παλαιῶν

15 νομοθετῶν εὐρήματα, κατὰ τούτους ἀναγκάζει καὶ ἄρχειν
καὶ ἄρχεσθαι * ὅς δ' ἂν ἐκτός βαίῃη τούτων, κολάζει,
καὶ ὄνομα τῇ κολάσει ταύτῃ καὶ παρ' ὑμῖν καὶ ἄλλοι πολ-
λαχοῦ, ὥς εὐθυνοῦσης τῆς δίκης, εὐθύναι. τοσαύτης E
οὖν τῆς ἐπιμελείας οὐσης περὶ ἀρετῆς ἰδίᾳ καὶ δημοσίᾳ,
20 θαναμάζεις, ὧ Σώκρατες, καὶ ἀπορεῖς, εἰ διδακτόν ἐστιν
ἀρετή; ἀλλ' οὐ χρὴ θαναμάζειν, ἀλλὰ πολὺ μᾶλλον, εἰ μὴ
διδακτόν.

Διὰ τί οὖν τῶν ἀγαθῶν πατέρων πολλοὶ νίεις φαῦλοι
γίγνονται; τοῦτο αὖ μάθε * οὐδὲν γὰρ θαναμαστόν, εἴπερ

25 ἀληθῆ ἐγὼ ἐν τοῖς ἔμπροσθεν ἔλεγον, ὅτι τούτου τοῦ

But, with all
this, different
degrees of
moral results
prevail.

πράγματος, τῆς ἀρετῆς, εἰ μέλλει πόλις εἶναι, 327

οὐδένα δεῖ ιδιωτεύειν. εἰ γὰρ δὴ ὁ λέγω οὕτως
ἔχει — ἔχει δὲ μάλιστα πάντων οὕτως — ἐν-
θυμήσῃτι ἄλλο τῶν ἐπιτηδευμάτων ὅτιοῦν καὶ

30 μαθημάτων προελόμενος. εἰ μὴ οἷόν τ' ἦν
πόλιν εἶναι, εἰ μὴ πάντες αὐληταὶ ἦμεν, ὅποῖός τις ἐδύνατο

1 δυνάμενοι μάλιστα Heindorf, δυνάμενοι BT 3 εἰς διδασκάλων τῆς
ἡλικίας ἀρξάμενοι BT, πρωαίτατα τῆς ἡλικίας εἰς δ. Hirschig 13 ὥς BT
17 ὄνομα τῇ Tb, ὀνοματι B 26 πόλις Bt, πολίτης T

ἕκαστος, καὶ τοῦτο καὶ ἰδίᾳ καὶ δημοσίᾳ πᾶς πάντα καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν μὴ καλῶς αὐλοῦντα, καὶ μὴ ἐφθόνηι τούτου, ὥσπερ νῦν τῶν δικαίων καὶ τῶν νομίμων οὐδεὶς φθονεῖ οὐδ' ἀποκρύπτεται ὥσπερ τῶν ἄλλων τεχνη-
 Βμάτων * λυσιτελεῖ γὰρ οἷμαι ἡμῖν ἢ ἀλλήλων δικαιοσύνη 5
 καὶ ἀρετὴ * διὰ ταῦτα πᾶς παντὶ προξυμῶς λέγει καὶ διδάσκει [καὶ] τὰ δίκαια καὶ τὰ νόμιμα. εἰ οὖν οὕτω καὶ ἐν αὐλήσει πᾶσαν προξυμίαν καὶ ἀφθονίαν εἶχομεν ἀλλήλους
 There is such a thing as special endowment and aptness, and so an eminent man's son may be inferior in moral excellence. διδάσκειν, οἷε ἄν τι, ἔφη, μᾶλλον, ὦ Σώκρατες, τῶν ἀγαθῶν αὐλητῶν ἀγαθοὺς αὐλητὰς τοὺς 10
 C υἱεῖς γίγνεσθαι ἢ τῶν φαύλων ; οἷμαι μὲν οὐ, ἀλλὰ ὅτου ἔτυχεν ὁ υἱὸς εὐφυέστατος γενόμενος εἰς αὐλησιν, οὗτος ἂν ἐλλόγιμος ἠξιήσῃ, οὗτου δὲ ἀφυῆς, ἀκλεῆς * καὶ πολλάκις μὲν ἀγαθοῦ αὐλητοῦ φαῦλος ἂν ἀπέβῃ, πολλάκις δ' ἂν 15
 φαύλου ἀγαθός * ἀλλ' οὖν αὐληταὶ γ' ἂν πάντες ἦσαν ἱκανοὶ ὥς πρὸς τοὺς ἰδιώτας καὶ μηδὲν αὐλήσεως ἐπαίοντας. οὕτως οἴου καὶ νῦν, ὅστις σοι ἀδικώτατος φαίνεται ἄνθρωπος τῶν ἐν ἐννόμοις ἀνθρώποις τετραμμένων, δίκαιον αὐτὸν εἶναι καὶ δημιουργὸν τούτου 20
 D τοῦ πράγματος, εἰ δέοι αὐτὸν κρίνεσθαι πρὸς ἀνθρώπους, οἷς μήτε παιδεῖα ἐστὶν μήτε δικαστήρια μήτε νόμοι μηδὲ ἀνάγκη μηδεμία διὰ παντὸς ἀναγκάζουσα ἀρετῆς ἐπιμελεῖσθαι, ἀλλ' εἶεν ἄγριοι τινες, οἷους περ ἐέρυσιν Φερεκράτης 25
 οὗ ποιητῆς ἐδίδαξεν ἐπὶ Αθηναίῳ. ἡ σφόδρα ἐν τοῖς τοιοῦτοις ἀνθρώποις γενόμενος, ὥσπερ οἱ ἐν ἐκείνῳ τῷ χωρῷ μισάνθρωποι, ἀγαπήσῃς ἂν, εἰ ἐντύχοις Εὐρυβάτῳ καὶ Φρυωνῶνδᾳ, καὶ ἀνολοφύραι' ἂν
 E ποξῶν τὴν τῶν ἐνθάδε ἀνθρώπων πονηρίαν * νῦν δὲ 30
 τρυφᾷς, ὦ Σώκρατες, διότι πάντες διδάσκαλοί εἰσιν ἀρετῆς, καθ' ὅσον δύνανται ἕκαστος, καὶ οὐδεὶς σοι φαίνεται

ἢ ἡμῖν Stephanus, ἢ μιν BT 19 ἐν νόμοις καὶ ἀνθρώποις BT 29 ἐντύχοις B, ἐντύχαις T

εἶναι· ὥσπερ ἂν εἰ ζητοῖς τίς διδάσκαλος τοῦ ἐλληνίζειν,

οὐδ' ἂν εἴς φανείη, οὐδέ γ' ἂν, οἶμαι; εἰ ζητοῖς 328

τίς ἂν ἡμῖν διδάξειεν τοὺς τῶν χειροτεχνῶν
 υἱεῖς αὐτὴν ταύτην τὴν τέχνην, ἣν δὴ παρὰ τοῦ
 5 πατρὸς μεμαθήκασιν, καθ' ὅσον οἷός τ' ἦν ὁ
 πατήρ καὶ οἱ τοῦ πατρὸς φίλοι ὄντες ὁμό-
 τεχνοι, τούτους ἔτι τίς ἂν διδάξειεν; οὐ ρᾶδιον
 οἶμαι εἶναι, ὦ Σώκρατες, τούτων διδάσκαλον

φανῆναι, τῶν δὲ ἀπείρων παντάπασι ρᾶδιον, οὕτω δὲ ἀρετῆς

10 καὶ τῶν ἄλλων πάντων· ἀλλὰ καὶ εἰ ὀλίγον ἔστιν τις

ὅστις διαφέρει ἡμῶν προβιβάσαι εἰς ἀρετὴν,
 ἀγαπητόν. ὦν δὴ ἐγὼ οἶμαι εἴς εἶναι, καὶ B
 διαφερόντως ἂν τῶν ἄλλων ἀνθρώπων ὀνησαί
 τινα πρὸς τὸ καλὸν ἀγαθὸν γενέσθαι, καὶ
 15 ἀξίως τοῦ μισθοῦ ὃν πράττομαι, καὶ ἔτι πλείο-

νος, ὥστε καὶ αὐτῷ δοκεῖν τῷ μαζόντι. διὰ
 ταῦτα καὶ τὸν τρόπον τῆς πράξεως τοῦ μισθοῦ
 τοιοῦτον πεποιήμαι· ἐπειδὴν γάρ τις παρ' ἐμοῦ
 μάθῃ, ἐὰν μὲν βούληται, ἀπέδωκεν ὃ ἐγὼ πράτ-

20 τομαι ἀργύριον· ἐὰν δὲ μή, ἐλθὼν εἰς ἱερόν,
 ὁμόσας, ὅσου ἂν φῇ ἄξια εἶναι τὰ μαθήματα, τοσοῦτον C
 κατέσθηκε.

Τοιοῦτόν σοι, ἔφη, ὦ Σώκρατες, ἐγὼ καὶ μῦθον καὶ λό-

γον εἶρηκα, ὡς διδακτὸν ἀρετὴ καὶ Ἀθηναῖοι

25 Conclusion of
 the argument
 of Protagoras.

οὕτως ἡγοῦνται, καὶ ὅτι οὐδὲν θάυμαστον τῶν

ἀγαθῶν πατέρων φαύλους υἱεῖς γίγνεσθαι καὶ

τῶν φαύλων ἀγαθούς, ἐπεὶ καὶ οἱ Πολυκλείτου υἱεῖς,

Παράλου καὶ Ξανθίππου τοῦδε ἡλικιωται, οὐδὲν πρὸς τὸν

30 πατέρα εἰσίν, καὶ ἄλλοι ἄλλων δημιουργῶν. τῶνδε δὲ

οὐπω ἄξιον τοῦτο κατηγορεῖν· ἔτι γὰρ ἐν αὐτοῖς εἰσιν

ἐλπίδες· νέοι γάρ.

D

Πρωταγόρας μὲν τοσαῦτα καὶ τοιαῦτα ἐπιδειξάμενος

ἀπεπαύσατο τοῦ λόγου. καὶ ἐγὼ ἐπὶ μὲν πολὺν χρόνον

κεκληλημένος ἔτι πρὸς αὐτὸν ἔβλεπον ὥς ἱεροῦντά τι, ἐπι-

Effect of the
same on Soc-
rates (Socrat-
ic irony).

θυμῶν ἀκούειν· ἐπεὶ δὲ δὴ ἠσφόδρην ὅτι τῷ
ὄντι πεπαυμένος εἶη, μόγις πως ἑμαυτὸν ὥσ-
περὶ συναγείρας εἶπον, βλέψας πρὸς τὸν Ἰπ-
ποκράτη· ὦ παῖ Ἀπολλοδώρου, ὥς χάριν σοι 5

E ἔχω ὅτι προὔτρεψάς με ὥδε ἀφικέσθαι· πολλοῦ γὰρ ποιού-
μαι ἀκηκοέναι ἢ ἀκήκοα Πρωταγόρου. ἔγωγε ἐν μὲν τῷ

Brief excur-
sus on the su-
periority of
the dialectical
method in ar-
gumentation.

ἐμπροσθεν χρόνῳ ἡγούμην οὐκ εἶναι ἀνδρω-
πίνην ἐπιμέλειαν, ἣ ἀγαθοὶ οἱ ἀγαθοὶ γίγνον-
ται· νῦν δὲ πέπεισμαι. πλὴν σμικρὸν τί μοι 10
ἐμποδῶν, ὃ δῆλον ὅτι Πρωταγόρας ῥαδίως
ἐπεκδιδάξει, ἐπειδὴ καὶ τὰ πολλὰ ταῦτα ἐξεδί-
δαξεν. καὶ γὰρ εἰ μὲν τις περὶ αὐτῶν τούτων συγγένειτο

329 ὁτιοῦν τῶν δημηγόρων, τάχ' ἂν καὶ *τούτου* τοιούτους
λόγους ἀκούσειεν ἢ Περικλέους ἢ ἄλλου τινὸς τῶν ἱκανῶν 15
εἰπεῖν· εἰ δὲ ἐπ' ἀνέροισιν ἄν τις, ὥσπερ βιβλία οὐδὲν ἔχου-
σιν οὔτε ἀποκρίνασθαι οὔτε αὐτοὶ ἐρέσθαι, ἀλλ' ἐάν τις καὶ
σμικρὸν ἐπερωτήσῃ τι τῶν ῥηξέντων, ὥσπερ τὰ χαλκεῖα
πληγέντα μακρὸν ἤχεϊ καὶ ἀποτείνει, ἐὰν μὴ ἐπιλάβηται
τις, καὶ οἱ ῥήτορες οὕτω σμικρὰ ἐρωτηθέντες δύλῃχον 20

B κατατείνουσι τοῦ λόγου. Πρωταγόρας δὲ ὅδε ἱκανὸς μὲν
μακροὺς λόγους καὶ καλοὺς εἰπεῖν, ὥς αὐτὸ δηλοῖ, ἱκανὸς
δὲ καὶ ἐρωτηθεὶς ἀποκρίνασθαι κατὰ βραχὺ καὶ ἐρόμενος
περιμεῖναι τε καὶ ἀποδέξασθαι τὴν ἀπόκρισιν, ἢ ὀλίγοις
ἐστὶ παρεσκευασμένα. νῦν οὖν, ὦ Πρωταγόρα, σμικροῦ 25
τινος ἐνδεής εἰμι πάντ' ἔχειν, εἴ μοι ἀποκρίναιο τόδε. τὴν
ἀρετὴν φῆς διδασκτὸν εἶναι, καὶ ἐγὼ εἶπερ ἄλλῳ τῷ ἀνδρῶ-
C πων, πειθοίμην ἂν καὶ σοὶ [πεῖζομαι]· ὃ δ' ἐθαύμασά σου
λέγοντος, τοῦτό μοι ἐν τῇ ψυχῇ ἀποπλήρωσον. ἔλεγες
γὰρ ὅτι ὁ Ζεὺς τὴν δικαιοσύνην καὶ τὴν αἰδῶ πέμψειεν 30
τοῖς ἀνθρώποις, καὶ αὖ πολλαχοῦ ἐν τοῖς λόγοις ἐλέγετο
ὑπὸ σοῦ ἡ δικαιοσύνη καὶ σωφροσύνη καὶ ὁσιότης καὶ

1 τι BT, ἔτι Hertlein 14 τοιούτους BT 19 ἀποτείνει T, ἀποτίνει B
23 ἀποκρίνεσθαι T 27 ἀνθρώπων πειθοίμην ἂν καὶ σοὶ πεῖζομαι BT

πάντα ταῦτα ὥς ἐν τι εἴη συλλήβδην, ἀρετή· ταῦτ' οὖν
 Socrates re- αὐτὰ δῖελξέ μοι ἀκριβῶς τῷ λόγῳ, πότερον ἐν
 quires a defi- μέν τί ἐστιν ἡ ἀρετή, μόρια δὲ αὐτῆς ἐστιν ἡ
 nition of ἀρετή: is it δικαιοσύνη καὶ σωφροσύνη καὶ ὑσιότης, ἢ ταῦτ'
 5 simple or ἐστὶν ἂ νῦν δι' ἐγὼ ἔλεγον πάντα ὀνόματα τοῦ D
 composite? αὐτοῦ ἐνὸς ὄντος· τοῦτ' ἐστὶν ὃ ἔτι ἐπιποῶ.

Ἄλλα ῥάδιον τοῦτό γ', ἔφη, ὦ Σώκρατες, ἀποκρίνασθαι,
 ὅτι ἐνὸς ὄντος τῆς ἀρετῆς μόρια ἐστὶν ἂ ἐρωτᾷς. Πότερον,
 ἔφη, ὥσπερ προσώπου τὰ μόρια μόριά ἐστιν, στύμα τε καὶ
 10 ῥίς καὶ ὀφθαλμοὶ καὶ ὦτα, ἢ ὥσπερ τὰ τοῦ χρυσοῦ μόρια
 οὐδὲν διαφέρει [τὰ ἕτερα τῶν ἐτέρων] ἀλλήλων καὶ τοῦ
 ὅλου, ἀλλ' ἢ μεγέθει καὶ σμικρότητι; Ἐκείνως
 It is compos- μοι φαίνεται, ὦ Σώκρατες, ὥσπερ τὰ τοῦ προ- E
 ite, and its parts are het- σώπου μόρια ἔχει πρὸς τὸ ὅλον πρόσωπον.
 erogeneous, Πότερον οὖν, ἦν δ' ἐγώ, καὶ μεταλαμβάνουσιν
 15 having sepa- οἱ ἄνθρωποι τούτων τῶν τῆς ἀρετῆς μορίων οἱ
 rate functions. μὲν ἄλλο, οἱ δὲ ἄλλο, ἢ ἀνάγκη, ἑάνπερ τις ἐν λάβῃ,
 ἅπαντα ἔχει; Οὐδαμῶς, ἔφη, ἐπεὶ πολλοὶ ἀνδρεῖοί εἰσιν,
 ἄδικοι δέ, καὶ δίκαιοι αὖ, σοφοὶ δὲ οὐ. Ἔστιν γὰρ οὖν καὶ
 20 ταῦτα μόρια τῆς ἀρετῆς, ἔφη ἐγώ, σοφία τε καὶ ἀνδρεία; 330
 Πάντων μάλιστα δήπου, ἔφη· καὶ μέγιστόν γε ἡ σοφία
 τῶν μορίων. Ἐκαστον δὲ αὐτῶν ἐστὶν, ἦν δ' ἐγώ, ἄλλο,
 τὸ δὲ ἄλλο; Ναί. Ἡ καὶ δύναμιν αὐτῶν ἕκαστον ἰδίαν
 ἔχει, ὥσπερ τὰ τοῦ προσώπου; οὐκ ἔστιν ὀφθαλμὸς οἷον
 25 τὰ ὦτα, οὐδ' ἡ δύναμις αὐτοῦ ἢ αὐτή· οὐδὲ τῶν ἄλλων
 οὐδὲν ἐστὶν οἷον τὸ ἕτερον οὔτε κατὰ τὴν δύναμιν οὔτε
 κατὰ τὰ ἄλλα· ἄρ' οὖν οὕτω καὶ τὰ τῆς ἀρετῆς μόρια οὐκ
 ἔστιν τὸ ἕτερον οἷον τὸ ἕτερον, οὔτε αὐτὸ οὔτε ἡ δύναμις B
 αὐτοῦ; ἢ δῆλα δὴ ὅτι οὕτως ἔχει, εἶπερ τῷ παραδείγματι
 30 γε ὅμοιον; Ἄλλ' οὕτως, ἔφη. καὶ ἐγὼ εἶπον· Οὐδὲν ἄρα
 ἐστὶν τῶν τῆς ἀρετῆς μορίων ἄλλ' οἷον ἐπιστήμη, οὐδ'
 οἷον δικαιοσύνη, οὐδ' οἷον ἀνδρεία, οὐδ' οἷον σωφροσύνη,
 οὐδ' οἷον ὑσιότης. Οὐκ ἔφη. Φέρε δὴ, ἔφη ἐγώ, κοινῇ

30 ἔφη B, ἔφη ἔχει ὦ Σώκρατες T

σκεψόμεθα ποῖόν τι αὐτῶν ἐστὶν ἕκαστον. πρῶτον μὲν τὸ
 C Δικαιοσύνη. τοιόνδε· ἡ δικαιοσύνη πρᾶγμα τί ἐστὶν ἢ οὐδὲν
 πρᾶγμα; ἐμοὶ μὲν γὰρ δοκεῖ· τί δὲ σοί;
 Κἀμοί, ἔφη. Τί οὖν; εἴ τις ἔροιτο ἐμέ τε καὶ σέ· ὦ Πρωτα-
 γόρα τε καὶ Σώκρατες, εἶπετον δὴ μοι, τοῦτο τὸ πρᾶγμα, 5
 ὃ ὠνομάσατε ἄρτι, ἡ δικαιοσύνη, αὐτὸ τοῦτο δίκαιόν ἐστιν
 ἢ ἀδίκον; ἐγὼ μὲν ἂν αὐτῷ ἀποκριναίμην ὅτι δίκαιον· σὺ
 δὲ τίν' ἂν ψῆφον ᾤῃς; τὴν αὐτὴν ἐμοὶ ἢ ἄλλην; Τὴν αὐ-
 τήν, ἔφη. Ἔστιν ἄρα τοιοῦτον ἡ δικαιοσύνη οἷον δίκαιον
 D εἶναι, φαίην ἂν ἐγώ γε ἀποκρινόμενος τῷ ἐρωτῶντι· οὐκ- 10
 οὖν καὶ σύ; Ναί, ἔφη. Εἰ οὖν μετὰ τοῦτο ἡμᾶς ἔροιτο·
 οὐκοῦν καὶ ὁσιότητά τινά φατε εἶναι; φαῖμεν
 ὁσιότης. ἄν, ὥς ἐγώ μαι. Ναί, ἢ δ' ὅς. Οὐκοῦν φατέ
 καὶ τοῦτο πρᾶγμα τί εἶναι; φαῖμεν ἄν· ἢ οὐ; Καὶ τοῦτο
 συνέφη. Πότερον δὲ τοῦτο αὐτὸ τὸ πρᾶγμα φατε τοιοῦτον 15
 πεφυκέναι οἷον ἀνόσιον εἶναι ἢ οἷον ὕσιον; ἀγανακτήσαιμ'
 ἂν ἐγώ γ', ἔφην, τῷ ἐρωτήματι, καὶ εἵποίμ' ἄν· εὐφήμει, ὦ
 E ἄνθρωπε· σχολῇ μεντᾶν τι ἄλλο ὕσιον εἴη, εἰ μὴ αὐτὴ γε
 ἡ ὁσιότης ὕσιον ἔσται. τί δὲ σύ; οὐχ οὕτως ἂν ἀποκρί-
 ναιο; Πάνν μὲν οὖν, ἔφη. 20

Εἰ οὖν μετὰ τοῦτο εἵποι ἐρωτῶν ἡμᾶς· πῶς οὖν ὀλίγον
 πρότερον ἐλέγετε; ἄρ' οὐκ ὀρθῶς ὑμῶν κατήκουσα; ἐδό-
 ξατέ μοι φάναι *τὰ* τῆς ἀρετῆς μόρια εἶναι οὕτως ἔχοντα
 Socrates re- πρὸς ἄλληλα, ὥς οὐκ εἶναι τὸ ἕτερον αὐτῶν
 serves his οἷον τὸ ἕτερον· εἵποίμ' ἂν ἐγώ γε ὅτι τὰ μὲν 25
 own position, ἄλλα ὀρθῶς ἤκουσας, ὅτι δὲ καὶ ἐμὲ οἶει εἰπεῖν

331 τοῦτο, παρήκουσας· Πρωταγόρας γὰρ ὅδε ταῦτα ἀπεκρί-
 νατο, ἐγὼ δὲ ἡρώτων. εἰ οὖν εἵποι· ἀληθεῖ ὅδε λέγει, ὦ
 Πρωταγόρα; σὺ φῆς οὐκ εἶναι τὸ ἕτερον μόριον οἷον τὸ
 ἕτερον τῶν τῆς ἀρετῆς; σὸς οὗτος ὁ λόγος ἐστίν; τί ἂν 30
 αὐτῷ ἀποκρίναιο; Ἀνάγκη, ἔφη, ὦ Σώκρατες, ὁμολογεῖν.
 Τί οὖν, ὦ Πρωταγόρα, ἀποκρινόμεθα αὐτῷ, ταῦτα ὁμο-
 λογήσαντες, ἐὰν ἡμᾶς ἐπανεῖρηται· οὐκ ἄρα ἐστὶν ὁσιότης

οἷον δίκαιον εἶναι πρᾶγμα, οὐδὲ δικαιοσύνη οἷον ὅσιον,
 ἀλλ' οἷον μὴ ὅσιον· ἡ δ' ὁσιότης οἷον μὴ B
 and claims
 that δικαιοσύ-
 νη and ὁσιότης
 are really ho-
 5 mogeneous
 and of very
 close resem-
 blance.

- ὅτι ἦτοι ταυτόν γ' ἐστὶν δικαιοῦτης ὁσιότητι ἢ
 ὅ τι ὁμοιότατον, καὶ μάλιστα πάντων ἢ τε δικαιοσύνη οἷον
 10 ὁσιότης καὶ ἡ ὁσιότης οἷον δικαιοσύνη. ἀλλ' ὅρα, εἰ διακω-
 λύεις ἀποκρίνεσθαι, ἢ καὶ σοὶ συνδοκεῖ οὕτως. Οὐ πάν-
 μοι δοκεῖ, ἔφη, ὦ Σώκρατες, οὕτως ἀπλοῦν εἶναι, ὥστε C
 συγχωρῆσαι τὴν τε δικαιοσύνην ὅσιον εἶναι καὶ τὴν ὁσιότη-
 τα δίκαιον, ἀλλὰ τί μοι δοκεῖ ἐν αὐτῷ διάφορον εἶναι.
 15 ἀλλὰ τί τοῦτο διαφέρει; ἔφη· εἰ γὰρ βούλει, ἔστω ἡμῖν
 καὶ δικαιοσύνη ὅσιον καὶ ὁσιότης δίκαιον. Μή μοι, ἦν δ'
 ἐγώ· οὐδὲν γὰρ δέομαι τὸ εἰ βούλει τοῦτο καὶ εἰ σοι
 δοκεῖ ἐλέγχεσθαι, ἀλλ' ἐμέ τε καὶ σέ· τὸ δ' ἐμέ τε καὶ
 σέ τοῦτο λέγω, οἰόμενος οὕτω τὸν λόγον
 20 Slight person-
 al friction.
 βέλτιστ' ἂν ἐλέγχεσθαι, εἴ τις τὸ εἰ ἀφέλοι
 αὐτοῦ. Ἀλλὰ μέντοι, ἢ δ' ὅς, προσέεικέν τι D
 δικαιοσύνη ὁσιότητι· καὶ γὰρ ὅτιοῦν ὅττω ἄμῃ γέ πῃ
 προσέεικεν. τὸ γὰρ λευκὸν τῷ μέλανι ἐστὶν ὅπῃ προσέ-
 οικεν, καὶ τὸ σκληρὸν τῷ μαλακῷ, καὶ τᾶλλα
 25 Protagoras
 insists on the
 relativity of
 resemblance,
 ἃ δοκεῖ ἐναντιώτατα εἶναι ἀλλήλοις· καὶ ἃ
 τότε ἔφαμεν ἄλλην δύναμιν ἔχειν καὶ οὐκ εἶναι
 τὸ ἕτερον οἷον τὸ ἕτερον, τὰ τοῦ προσώπου
 μόρια, ἄμῃ γέ πῃ προσέεικεν καὶ ἐστὶν τὸ ἕτερον οἷον τὸ
 ἕτερον· ὥστε τούτῳ γε τῷ τρόπῳ καὶ ταῦτα ἐλέγχεις, εἰ E
 30 βούλοιο, ὥς ἅπαντά ἐστιν ὁμοῖα ἀλλήλοις. ἀλλ' οὐχὶ τὰ
 ὁμοῖον τι ἔχοντα ὁμοῖα δίκαιον καλεῖν, οὐδὲ τὰ ἀνόμοιον
 τι ἔχοντα ἀνόμοια, καὶ πάννυ σμικρὸν ἔχῃ [τὸ ὁμοῖον].
 καὶ ἐγὼ θαυμάσας εἶπον πρὸς αὐτόν, Ἦ γὰρ οὕτω σοι τὸ

332 δίκαιον καὶ τὸ ὅσιον πρὸς ἄλληλα ἔχει, ὥστε ὁμοῖόν τι
 and the point οὐδὲ αὖ ὥς σύ μοι δοκεῖς οἶεσθαι. Ἀλλὰ μήν,
 is dropped. ἔφην ἐγώ, ἐπειδὴ δυσχερῶς δοκεῖς μοι ἔχειν
 πρὸς τοῦτο, τοῦτο μὲν ἑάσωμεν, τόδε δὲ ἄλλο 5
 ὦν ἔλεγες ἐπισκεψώμεθα.

Ἀφροσύνην τι καλεῖς; Ἔφη. Τούτῳ τῷ πράγματι οὐ
 πᾶν τὸ ἑναντίον ἐστὶν ἡ σοφία; Ἔμοιγε δοκεῖ,
 ἔφη. Πότερον δὲ ὅταν πράττωσιν ἄνθρωποι
 ὀρθῶς τε καὶ ὠφελίμως, τότε σωφρονεῖν σοι 10
 δοκοῦσιν οὕτω πράττοντες, ἢ [εἰ] τὸ ἑναντίον
 [ἔπραττον]; Σωφρονεῖν, ἔφη. Οὐκοῦν σω-
 φροσύνη σωφρονούσιν; Ἀνάγκη. Οὐκοῦν οἱ μὴ ὀρθῶς
 πράττοντες ἀφρόνως πράττουσιν καὶ οὐ σωφρονούσιν οὕτω
 πράττοντες; Συνδοκεῖ μοι, ἔφη. Τὸ ἑναντίον ἄρα ἐστὶν τὸ 15
 ἀφρόνως πράττειν τῷ σωφρόνως; Ἔφη. Οὐκοῦν τὰ μὲν
 ἀφρόνως πραττόμενα ἀφροσύνην πράττεται, τὰ δὲ σωφρόνως
 σωφροσύνη; Ὡμολόγει. Οὐκοῦν εἴ τι ἰσχυρῶς πράττεται,
 ἰσχυρῶς πράττεται, καὶ εἴ τι ἀσθενέως, ἀσθενῶς; Ἐδόκει.
 Καὶ εἴ τι μετὰ τάχους, ταχέως, καὶ εἴ τι μετὰ βραδυτητος, 20
 βραδέως; Ἔφη. Καὶ εἴ τι διη ὡσαύτως πράττεται, ὑπὸ
 τοῦ αὐτοῦ πράττεται, καὶ εἴ τι ἐναντίως, ὑπὸ τοῦ ἐναντίου;
 Συνέφη. Φέρε δὴ, ἦν δ' ἐγώ, ἔστιν τι καλόν; Συνεχώρει.
 Τούτῳ ἔστιν τι ἐναντίον πλὴν τὸ αἰσχρόν;
 Οὐκ ἔστιν. Τί δέ; ἔστιν τι ἀγαθόν; Ἔστιν. 25
 Τούτῳ ἔστιν τι ἐναντίον πλὴν τὸ κακόν; Οὐκ
 ἔστιν. Τί δέ; ἔστιν τι ὀξὺ ἐν φωνῇ; Ἔφη. Τούτῳ μὴ
 ἔστιν τι ἐναντίον ἄλλο πλὴν τὸ βαρὺ; Οὐκ ἔφη. Οὐκοῦν,
 ἦν δ' ἐγώ, ἐνὶ ἐκάστῳ τῶν ἐναντίων ἐν μόνον ἐστὶν ἐναντίον
 καὶ οὐ πολλά; Συνωμολόγει. Ἰθὶ δὴ, ἦν δ' ἐγώ, ἀναλο- 30
 γισώμεθα τὰ ὠμολογημένα ἡμῖν. ὠμολογήκαμεν ἐν ἐνὶ
 μόνον ἐναντίον εἶναι, πλείω δὲ μή; Ὡμολογήκαμεν. Τὸ
 δὲ ἐναντίως πραττόμενον ὑπὸ ἐναντίων πράττεσθαι; Ἔφη.

ὃ τόδε B, τὸ δὲ T 7 οὐ: οὗ BT 11 ἢ εἰ τὸ ἑναντίον ἔπραττον BT

- ὤμολογίκαμεν δὲ ἐναντίως πράττεσθαι ὃ ἂν ἀφρόνως
 πράττηται τῇ σωφρόνως πραττομένῳ; Ἔφη. Τὸ δὲ σωφρό-
 νως πραττόμενον ὑπὸ σωφροσύνης πράττεσθαι, τὸ δὲ ἀφρό-
 νως ὑπὸ ἀφροσύνης; Συνεχώρει. Οὐκοῦν εἴπερ ἐναντίως Ε
 5 πράττεται, ὑπὸ ἐναντίου πράττοιτ' ἄν; Ναί. Πράττεται
 Now ἀφροσύ- δὲ τὸ μὲν ὑπὸ σωφροσύνης, τὸ δὲ ὑπὸ ἀφροσύ-
 νη is the con- νης; Ναί. Ἐναντίως; Πάνυ γε. Οὐκοῦν
 trast of σω- ὑπὸ ἐναντίων ὄντων; Ναί. Ἐναντίον ἄρ'
 φροσύνη and of σοφία as ἐστὶν ἀφροσύνη σωφροσύνη; Φαίνεται. Μέ-
 10 well. μνησαι οὖν ὅτι ἐν τοῖς ἔμπροσθεν ὁμολόγηται
 ἡμῖν ἀφροσύνη σοφία ἐναντίον εἶναι; Συνωμολόγει. Ἐν
 δὲ ἐνὶ μόνον ἐναντίον εἶναι; Φημί. Πότερον οὖν, ὥ 333
 Πρωταγόρα, λύσωμεν τῶν λόγων; τὸ ἐν ἐνὶ μόνον ἐναν-
 τίον εἶναι, ἢ ἐκείνον ἐν ᾧ ἐλέγετο ἕτερον εἶναι
 15 Hence σοφία and σωφροσύ- σωφροσύνης σοφία, μόριον δὲ ἐκάτερον ἀρετῆς,
 νη must be καὶ πρὸς τῷ ἕτερον εἶναι καὶ ἀνόμοια καὶ αὐτὰ
 assumed to be καὶ αἱ δυνάμεις αὐτῶν, ὥσπερ τὰ τοῦ προσώπου
 one. μόρια; πότερον οὖν δὴ λύσωμεν; οὗτοι γὰρ
 οἱ λόγοι ἀμφοτέροι οὐ πάνυ μουσικῶς λέγονται· οὐ γὰρ
 20 συνάξουσιν οὐδὲ συναρμόττουσιν ἀλλήλοις. πῶς γὰρ ἂν
 συνάδοιεν, εἴπερ γε ἀνάγκη ἐνὶ μὲν ἐν μόνον ἐναντίον εἶναι, Β
 πλείοσι δὲ μή, τῇ δὲ ἀφροσύνη ἐνὶ ὄντι σοφία ἐναντία καὶ
 σωφροσύνη αὖ φαίνεται· ἢ γάρ, ὥ Πρωταγόρα, ἔφην ἐγώ,
 ἢ ἄλλως πως; ὤμολόγησεν καὶ μάλ' ἀκόντως. Οὐκοῦν
 25 ἐν ἂν εἴη ἡ σωφροσύνη καὶ ἡ σοφία; τὸ δὲ πρότερον αὖ
 ἐφάνη ἡμῖν ἡ δικαιοσύνη καὶ ἡ ὁσιότης σχεδόν τι ταυτὸν
 ὄν. Ἴσι δὴ, ἦν δ' ἐγώ, ὥ Πρωταγόρα, μὴ ἀποκάμωμεν,
 ἀλλὰ καὶ τὰ λοιπὰ διασκεψώμεθα. ἄρά τίς σοι δοκεῖ
 ἀδικῶν ἀνθρώπος σωφρονεῖν, ὅτι ἀδικεῖ; Αἰσχυνοίμην ἂν C
 30 ἔγωγ', ἔφη, ὥ Σώκρατες, τοῦτο ὁμολογεῖν, ἐπεὶ πολλοὶ γέ
 φασὶν τῶν ἀνθρώπων. Πότερον οὖν πρὸς ἐκείνους τὸν
 λόγον ποιήσομαι, ἔφην, ἢ πρὸς σέ; Εἰ βούλει, ἔφη, πρὸς
 τοῦτον πρῶτον τὸν λόγον διαλέχσῃσι τὸν τῶν πολλῶν.

Ἄλλ' οὐδέν μοι διαφέρει, εἰ μὴ μόνον σύ γε ἀποκρίνη, εἴτ' οὖν δοκεῖ σοι ταῦτα, εἴτε μή. τὸν γὰρ λόγον ἔγωγε μά-
λιστα ἐξετάζω, συμβαίνει μέντοι ἴσως καὶ ἐμὲ τὸν ἐρωτῶντα
καὶ τὸν ἀποκρινόμενον ἐξετάζεσθαι.

D Τὸ μὲν οὖν πρῶτον ἐκαλλωπίζετο ἡμῖν ὁ Πρωταγόρας · 5
Protagoras τὸν γὰρ λόγον ἡττιᾶτο δυσχερῇ εἶναι · ἔπειτα
nettled. μέντοι συνεχώρησεν ἀποκρίνεσθαι.

Ἰσι δὴ, ἔφην ἐγώ, ἐξ ἀρχῆς μοι ἀπόκριναι. δοκοῦσί
τινὲς σοι σωφρονεῖν ἀδικοῦντες ; Ἔστω, ἔφη. Τὸ δὲ σω-
φρονεῖν λέγεις εὖ φρονεῖν ; Ἔφη. Τὸ δ' εὖ 10

Can σωφρο-
σύνη be in-
volved in
ἀδικία?

There may be
a regard for
that which is
good for the

E ἀδικῶν. Is
the good the
useful?

φρονεῖν εὖ βουλευέσθαι [ὅτι ἀδικοῦσιν] ;
Ἔστω, ἔφη. Πότερον, ἢν δ' ἐγώ, εἰ εὖ πρᾶτ-
τουσιν ἀδικοῦντες ἢ εἰ κακῶς ; Εἰ εὖ. Λέγεις
οὖν ἀγαθὰ ἅττα εἶναι ; Λέγω. Ἄρ' οὖν, ἢν δ'
ἐγώ, ταῦτ' ἐστὶν ἀγαθὰ, ἃ ἐστὶν ὠφέλιμα τοῖς 15
ἀνθρώποις ; Καὶ ναὶ μὰ Δί', ἔφη, καὶ μὴ τοῖς
ἀνθρώποις ὠφέλιμα ἦ, ἔγωγε καλῶ ἀγαθὰ.
καὶ μοι ἐδόκει ὁ Πρωταγόρας ἤδη τετραχύνθαι

τε καὶ ἀγωνιᾶν καὶ παρατετάσθαι πρὸς τὸ ἀποκρίνεσθαι ·
ἐπειδὴ οὖν ἑώρων αὐτὸν οὕτως ἔχοντα, εὐλαβούμενος 20

334 ἡρέμα ἡρόμην. Πότερον, ἢν δ' ἐγώ, λέγεις, ὦ Πρωταγόρα,
ἂ μὴδενὶ ἀνθρώπων ὠφέλιμά ἐστιν, ἢ ἂ μὴδὲ

Protagoras
insists on the
relativity of
the useful,
which point
he amply il-
lustrates sat-
isfying at the
same time his
love of rhetor-
ical display.

τὸ παράπαν ὠφέλιμα ; καὶ τὰ τοιαῦτα σὺ ἀγαθὰ
καλεῖς ; Οὐδαμῶς, ἔφη · ἀλλ' ἔγωγε πολλὰ
οἶδ' ἂ ἀνθρώποις μὲν ἀνωφελῆ ἐστι, καὶ σιτία 25
καὶ ποτὰ καὶ φάρμακα καὶ ἄλλα μυρία, τὰ δέ
γε ὠφέλιμα · τὰ δὲ ἀνθρώποις μὲν οὐδέτερα,
ἵπποις δέ · τὰ δὲ βουσίην μόνον, τὰ δὲ κυσίην ·
τὰ δέ γε τούτων μὲν οὐδέσι, δένδροις δέ · τὰ
δὲ τοῦ δένδρου ταῖς μὲν ρίζαις ἀγαθὰ, ταῖς δὲ 30

B βλάσταις πονηρά, οἷον καὶ ἡ κόπρος, πάντων τῶν φυτῶν
ταῖς μὲν ρίζαις ἀγαθὸν παραβαλλομένη, εἰ δ' ἐξέλους ἐπὶ
τοὺς πτόρζους καὶ τοὺς νέους κλῶνας ἐπιβάλλειν, πάντα

19 παρατετάσθαι Kock, παρατετάχθαι BT 29 οὐδενὶ BT

ἀπόλλυσιν· ἐπεὶ καὶ τὸ ἔλαιον τοῖς μὲν φυτοῖς ἅπασιν
 ἐστὶν πάγκακον καὶ ταῖς θριξὶν πολεμιώτατον ταῖς τῶν
 ἄλλων ζώων πλὴν ταῖς τοῦ ἀνθρώπου, ταῖς δὲ τοῦ ἀνθρώ-
 που ἀγωγὸν καὶ τῷ ἄλλῳ σώματι. οὕτω δὲ ποικίλον τί
 5 ἐστὶν τὸ ἀγαθὸν καὶ παντοδαπὸν, ὥστε καὶ ἐνταῦθα τοῖς
 μὲν ἔξωθεν τοῦ σώματος ἀγαθὸν ἐστὶν τῷ ἀνθρώπῳ, τοῖς
 δ' ἐντὸς ταῦτόν τοῦτο κάκιστον· καὶ διὰ τοῦτο οἱ ἱατροὶ C
 πάντες ἀπαγορεύουσιν τοῖς ἀσθενοῦσιν μὴ χρῆσθαι ἐλαίῳ,
 ἀλλ' ἢ ὅ τι σμικροτάτῳ ἐν τούτοις οἷς μέλλει ἔδεσθαι,
 10 ὅσον μόνον τὴν δυσχέρειαν κατασβέσαι τὴν ἐπὶ ταῖς
 αἰσθήσεσι ταῖς διὰ τῶν ῥινῶν γιγνομένην ἐν τοῖς σιτίοις
 τε καὶ ὄψοις.

Εἰπόντος οὖν ταῦτα αὐτοῦ οἱ παρόντες ἀνεθορύβησαν
 ὡς εὖ λέγοι· καὶ ἐγὼ εἶπον· ὦ Πρωταγόρα,
 15 He is reward- ἔγὼ τυγχάνω ἐπιλήσμων τις ὢν ἄνθρωπος, D
 ed by ap- plause. καὶ ἂν τίς μοι μακρὰ λέγῃ, ἐπιλανθάνομαι
 περὶ οὗ ἂν ἦ ὁ λόγος. ὥσπερ οὖν, εἰ ἐτύγχανον ὑπόκωφος
 ὢν, ὅου ἂν χρῆναι, εἴπερ ἔμελλές μοι διαλέξεσθαι, μεῖζον
 20 Socrates now φθέγγεσθαι ἢ πρὸς τοὺς ἄλλους, οὕτω καὶ νῦν,
 insists on pre- ἐπεὶ δὴ ἐπιλήσμωνι ἐνέτυχες, σύντεμνέ μοι τὰς
 cise and brief ἀποκρίσεις καὶ βραχυτέρας ποίει, εἰ μέλλω σοι
 answers. ἔπεσθαι. Πῶς οὖν κελεύεις με βραχέα ἀποκρί-
 νεσθαι; ἢ βραχυτερά σοι, ἔφη, ἀποκρίνωμαι ἢ δεῖ; Μηδα-
 μῶς, ἦν δ' ἐγώ. Ἄλλ' ὅσα δεῖ; ἔφη. Ναί, ἦν δ' ἐγώ. E
 25 Πότερα οὖν ὅσα ἐμοὶ δοκεῖ δεῖν ἀποκρίνεσθαι,
 Socrates ap- τοσαῦτά σοι ἀποκρίνωμαι, ἢ ὅσα σοί; Ἀκίκοα
 peals to the γούν, ἦν δ' ἐγώ, ὅτι σὺ οἷός τ' εἶ καὶ αὐτὸς καὶ
 versatility of ἄλλον διδάξαι περὶ τῶν αὐτῶν καὶ μακρὰ
 his opponent, λέγειν, εἰ βούλῃ, οὕτως, ὥστε τὸν λόγον
 deprecating at the same time his own
 30 limited facul- μηδέποτε ἐπιλιπεῖν, καὶ αὖ βραχέα οὕτως, ὥστε
 ty of discus- μηδένα σοῦ ἐν βραχυτέροις εἰπεῖν· εἰ οὖν μέλ- 335
 sion. λεις ἐμοὶ διαλέξεσθαι, τῷ ἑτέρῳ χρῶ τρόπῳ
 πρὸς με, τῇ βραχυλογίᾳ. ὦ Σώκρατες, ἔφη, ἐγὼ πολλοῖς

ἤδη εἰς ἀγῶνα λόγων ἀφικόμην ἀνθρώποις, καὶ εἰ τοῦτο ἐποιοῦν ὃ σὺ κελεύεις, ὥς ὁ ἀντιλέγων ἐκέλευέν με δια-

Protagoras
refuses this
request defi-
nitely.

λέγεσθαι, οὕτω διελεγόμην, οὐδενὸς ἂν βελτίων ἐφαινόμην οὐδ' ἂν ἐγένετο Πρωταγόρου ὄνομα ἐν τοῖς Ἑλλησιν. καὶ ἐγὼ—ἐγνων γὰρ ὅτι 5 οὐκ ἤρεσεν αὐτὸς αὐτῇ ταῖς ἀποκρίσεσιν ταῖς

B ἔμπροσθεν, καὶ ὅτι οὐκ ἐξελήσοι ἐκὼν εἶναι ἀποκρινόμενος διαλέγεσθαι—ἡγησάμενος οὖν οὐκέτι ἐμὸν ἔργον εἶναι

[Dramatic
complica-
tion.]

παρεῖναι ἐν ταῖς συνουσίαις, Ἄλλὰ τοι, ἔφην, ὦ Πρωταγόρα, οὐδ' ἐγὼ λιπαρῶς ἔχω παρὰ τὰ 10 σοὶ δοκοῦντα τὴν συνουσίαν ἡμῖν γίγνεσθαι,

ἀλλ' ἐπειδὴ σὺ βούλῃ διαλέγεσθαι ὥς ἐγὼ δύναμαι ἔπεσθαι, τότε σοὶ διαλέξομαι. σὺ μὲν γάρ, ὥς λέγεται

C βραχυλογία οἷός τ' εἶ συνουσίας ποιῆσθαι· σοφὸς γὰρ 15 εἶ· ἐγὼ δὲ τὰ μακρὰ ταῦτα ἀδύνατος, ἐπεὶ ἐβουλόμην ἂν οἷός τ' εἶναι.

ἀλλὰ σὲ ἐχρῆν ἡμῖν συγχωρεῖν τὸν ἀμφοτέρα δυνάμενον, ἵνα συνουσία ἐγίγνετο· νῦν δὲ ἐπειδὴ οὐκ ἐθέλεις καὶ ἐμοὶ τις ἀσχολία ἐστὶν καὶ οὐκ ἂν οἷός τ' εἴην σοὶ

Socrates pro-
poses to de-
part.

παραμεῖναι ἀποτείνοντι μακροὺς λόγους—ἐλ- 20 θεῖν γάρ ποί με δεῖ—εἴμι· ἐπεὶ καὶ ταῦτ' ἂν ἴσως οὐκ ἀηδῶς σου ἤκουον.

Καὶ ἅμα ταῦτ' εἰπὼν ἀνιστάμην ὥς ἀπιών· καὶ μου

D The host in-
terposes, and
begs Socrates
to remain.

ἀνισταμένου ἐπιλαμβάνεται ὁ Καλλίας τῆς χειρὸς τῇ δεξιᾷ, τῇ δ' ἄριστερᾷ ἀντελάβετο 25 τοῦ τρίβωνος τουτουῖ, καὶ εἶπεν· Οὐκ ἀφήσο- μέν σε, ὦ Σώκρατες· ἐὰν γὰρ σὺ ἐξέλθῃς, οὐχ

ὁμοίως ἡμῖν ἔσονται οἱ διάλογοι. δέομαι οὖν σου παραμεῖ- ναι ἡμῖν· ὥς ἐγὼ οὐδ' ἂν ἐνὸς ἡδίου ἀκούσαιμι ἢ σοῦ τε καὶ Πρωταγόρου διαλεγομένων· ἀλλὰ χάρισαι ἡμῖν πᾶσιν. 30

καὶ ἐγὼ εἶπον—ἤδη δὲ ἀνειστήκη ὥς ἐξιὼν—ὦ παῖ Ἰπ- πονίκου, αἰ μὲν ἔγωγέ σου τὴν φιλοσοφίαν ἄγαμαι, ἀτὰρ

E καὶ νῦν ἐπαινώ καὶ φιλῶ, ὥστε βουλόμην ἂν χαρίζεσθαι

σοι, εἴ μου δυνατὰ δέοιο· νῦν δ' ἐστὶν ὥσπερ ἂν εἰ δέοιό μου Κρίσωνι τῷ Ἱμεραίῳ δρομεῖ ἀκμάζοντι ἔπεσσαι, ἢ τῶν δολιχοδρόμων τῷ ἢ τῶν ἡμεροδρόμων διαθεῖν τε καὶ ἔπεσσαι. εἵπομι ἂν σοι ὅτι πολὺ σοῦ 336
 Socrates re-joins with his own inability to keep pace with Protagoras in μακρολογία.

γὰρ οὐ δύναμαι ταχὺ θεῖν, οὗτος δὲ δύναται βραδέως.
 10 εἰ οὖν ἐπιθυμεῖς ἐμοῦ καὶ Πρωταγόρου ἀκούειν, τούτου δέον, ὥσπερ τὸ πρῶτόν μοι ἀπεκρίνατο διὰ βραχέων τε καὶ αὐτὰ τὰ ἐρωτώμενα, οὕτω καὶ νῦν ἀποκρίνεσθαι· εἰ δὲ μή, τίς ὁ τρόπος ἔσται τῶν διαλόγων; χωρὶς γὰρ B
 Callias con- sider's Protag- 15 oras's de- mand a fair one. ἔγωγ' ὥμην εἶναι τὸ συνεῖναι τε ἀλλήλοις διαλεγομένους καὶ τὸ δημηγορεῖν. Ἄλλ' ὀργῆς, ἔφη, ᾧ Σώκρατες· δίκαια δοκεῖ λέγειν Πρωταγόρας ἀξιῶν αὐτῷ τε ἐξεῖναι διαλέγεσθαι ὅπως βούλεται καὶ σοὶ ὅπως ἂν αὖ σὺ βούλῃ.

Ὑπολαβὼν οὖν ὁ Ἀλκιβιάδης, Οὐ καλῶς λέγεις, ἔφη, ᾧ Καλλία· Σωκράτης μὲν γὰρ ὅδε ὁμολογεῖ 20
 Alcibiades now takes the part of Socra- tes, and at- tacks Protag- 25 oras's fashion of discourse and upholds the request of Socrates. μὴ μετεῖναι ὅτ' μακρολογίας καὶ παραχωρεῖ Πρωταγόρα, τοῦ δὲ διαλέγεσθαι οἷός τ' εἶναι C καὶ ἐπίστασθαι λόγον τε δοῦναι καὶ δέξασθαι θανατάζοιμ' ἂν εἰ τῷ ἀνθρώπῳ παραχωρεῖ. εἰ μὲν οὖν καὶ Πρωταγόρας ὁμολογεῖ φανυλότε- 25 ρος εἶναι Σωκράτους διαλεχθῆναι, ἔξαρκεῖ Σωκράτει· εἰ δὲ ἀντιποιεῖται, διαλεγέσθω ἐρω- τῶν τε καὶ ἀποκρινόμενος, μὴ ἐφ' ἐκάστη ἐρωτήσει μακρὸν λόγον ἀποτείνων, ἐκκρούων τοὺς λόγους καὶ οὐκ ἐξέλῳν 30 διδόναι λόγον, ἀλλ' ἀπομηκύνων ἕως ἂν ἐπιλάθωνται περὶ D ὅτου τὸ ἐρώτημα ἦν οἱ πολλοὶ τῶν ἀκούοντων· ἐπεὶ Σωκράτῃ γε ἐγὼ ἐγγυῶμαι μὴ ἐπιλήσεσθαι, οὐχ ὅτι παίζει

11 δέου: δέοι BT 16 δοκεῖ Bt, δεῖ T 17 αὐτῷ τε BT 32 ἐγγυῶμαι t, ἐγγυῶ καὶ BT

καί φησιν ἐπιλήσμων εἶναι. ἐμοὶ μὲν οὖν δοκεῖ ἐπιεικέστερα Σωκράτης λέγειν· χρηὶ γὰρ ἕκαστον τὴν ἑαυτοῦ γνώμην ἀποφαίνεσθαι.

Μετὰ δὲ τὸν Ἀλκιβιάδην, ὡς ἐγῶμαι, Κριτίας ἦν ὁ
 Critias now speaks, suggesting a common amicable agreement without any partisanship.
 εἰπὼν· ὦ Πρόδικε καὶ Ἰππία, Καλλίας μὲν 5
 δοκεῖ μοι μάλα πρὸς Πρωταγόρου εἶναι, Ἀλκιβιάδης δὲ αἰεὶ φιλόνικός ἐστι πρὸς ὃ ἂν ὀρμήσῃ· ἡμᾶς δὲ οὐδὲν δεῖ συμφιλονικεῖν οὔτε Σωκράτει οὔτε Πρωταγόρᾳ, ἀλλὰ κοινῇ ἀμφοτέρων δεῖσθαι μὴ μεταξὺ διαλῦσαι τὴν ξυνουσίαν. 10

337 Εἰπόντος δὲ αὐτοῦ ταῦτα ὁ Πρόδικος, Καλῶς μοι, ἔφη, δοκεῖς λέγειν, ὦ Κριτία· χρηὶ γὰρ τοὺς ἐν τοιοῖσδε λόγοις παραγινομένους κοινούς μὲν εἶναι ἀμφοῖν τοῖν διαλεγομένοιιν ἀκροατάς, ἵσους δὲ μή. ἔστιν γὰρ οὐ ταῦτόν· κοινῇ μὲν γὰρ ἀκοῦσαι 15 δεῖ ἀμφοτέρων, μὴ ἴσον δὲ νεῖμαι ἑκατέρῳ, ἀλλὰ τῷ μὲν σοφωτέρῳ πλεον, τῷ δὲ ἀμαθεστέρῳ ἔλαττον. ἐγὼ μὲν καὶ αὐτός, ὦ Πρωταγόρα τε καὶ Β Σώκρατες, ἀξιώ ὑμᾶς συγχωρεῖν καὶ ἀλλήλοις περὶ τῶν λόγων ἀμφισβητεῖν μὲν, ἐρίζειν δὲ μή· ἀμφισβητοῦσι μὲν 20 γὰρ καὶ δεῖ εὐνοίαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσιν δὲ οἱ διάφοροί τε καὶ ἐχθροὶ ἀλλήλοις. καὶ οὕτως ἂν καλλίστη ἡμῖν ἡ συνουσία γίγνοιτο· ὑμεῖς τε γὰρ οἱ λέγοντες μάλιστ' ἂν οὕτως ἐν ἡμῖν τοῖς ἀκούουσιν εὐδοκιμοῖτε καὶ οὐκ ἐπαινοῖσθε· εὐδοκιμεῖν μὲν γὰρ ἔστιν παρὰ ταῖς ψυχαῖς τῶν 25 ἀκουόντων ἄνευ ἀπάτης, ἐπαινεῖσθαι δὲ ἐν λόγῳ πολλάκις C παρὰ δόξαν ψευδομένων· ἡμεῖς τ' αὖ οἱ ἀκούοντες μάλιστ' ἂν οὕτως εὐφραينوίμεθα, οὐχ ἡδοίμεθα· εὐφραίνεσθαι μὲν γὰρ ἔστιν μανθάνοντά τι καὶ φρονήσεως μεταλαμβάνοντα αὐτῇ τῇ διανοίᾳ, ἡδεσθαι δὲ ἐσθλόντά τι ἢ ἄλλο ἢδὺ 30 πᾶσχοντα αὐτῷ τῷ σώματι. Ταῦτα οὖν εἰπόντος τοῦ Προδίκου πολλοὶ πάνυ τῶν παρόντων ἀπεδέξαντο.

Μετὰ δὲ τὸν Πρόδικον Ἰππίας ὁ σοφὸς εἶπεν, ὦ ἄνδρες,

ἔφη, οἱ παρόντες, ἡγοῦμαι ἐγὼ ἡμᾶς συγγενεῖς τε καὶ οἰκείους καὶ πολίτας ἅπαντας εἶναι φύσει, οὐδ'

Hippias now speaks, introducing one of his hobbies at the same time.

He suggests that the two combatants come to an amicable agreement, each modifying his own fashion somewhat. He also proposes that an umpire be appointed.

5

νόμῳ· τὸ γὰρ ὁμοῖον τῷ ὁμοίῳ φύσει συγγενές ἐστιν, ὁ δὲ νόμος, τύραννος ὢν τῶν ἀνθρώπων, πολλὰ παρὰ τὴν φύσιν βιάζεται. ἡμᾶς οὖν αἰσχροὺς τὴν μὲν φύσιν τῶν πραγμάτων εἰδέναι, σοφωτάτους δὲ ὄντας τῶν Ἑλλήνων, καὶ κατ' αὐτὸ τοῦτο νῦν συνεληλυθότας τῆς τε Ἑλλάδος εἰς αὐτὸ τὸ πρυτανεῖόν τῆς σοφίας καὶ αὐτῆς τῆς πόλεως εἰς τὸν μέγιστον καὶ ὀλβιώ- E
τατον οἶκον τόνδε, μηδὲν τούτου τοῦ ἀξιώματος ἄξιον ἀποφήνασθαι, ἀλλ' ὥσπερ τοὺς φανλο-
τάτους τῶν ἀνθρώπων διαφερεσθαι ἀλλήλοις. ἐγὼ μὲν οὖν καὶ δέομαι καὶ συμβουλεύω, ὦ

15

Πρωταγόρα τε καὶ Σώκратες, συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν συμβιβάζοντων εἰς τὸ μέσον, 338
καὶ μήτε σὲ τὸ ἀκριβές τοῦτο εἶδος τῶν διαλόγων ζητεῖν τὸ κατὰ βραχὺ λίαν, εἰ μὴ ἡδὺ Πρωταγόρα, ἀλλ' ἰφθίμηναι καὶ χαλάσαι τὰς ἡνίας τοῖς λόγοις, ἵνα μεγαλοπρεπεστεροὶ
20 καὶ εὐσχημονέστεροὶ ἡμῖν φαίνωνται, μήτ' αὖ Πρωταγόραν πάντα κάλων ἐκτείναντα, οὐρίᾳ ἐφέντα, φεύγειν εἰς τὸ πέλαγος τῶν λόγων, ἀποκρύψαντα γῆν, ἀλλὰ μέσον τι ἀμφοτέρους τεμεῖν. ὥς οὖν ποιήσετε καὶ πείθεσθε μοι ῥαβδοῦχον καὶ ἐπιστάτην καὶ πρύτανιν ἐλέσθαι, ὅς ὑμῖν B
25 φυλάξει τὸ μέτριον μῆκος τῶν λόγων ἑκατέρου.

Ταῦτα ἤρесе τοῖς παροῦσι, καὶ πάντες ἐπῆνεσαν, καὶ ἐμέ τε ὁ Καλλίας οὐκ ἔφη ἀφήσειν καὶ ἐλέσθαι ἰδέοντο ἐπιστάτην. εἶπον οὖν ἐγὼ ὅτι αἰσχροὺς εἴη βραβευτὴν ἐλέσθαι τῶν λόγων. εἴτε γὰρ
30 χεীরων ἔσται ἡμῶν ὁ αἰρεθεὶς, οὐκ ὀρθῶς ἂν ἔχοι τὸν χείρω τῶν βελτιόνων ἐπιστατεῖν, εἴτε ὁμοῖος, οὐδ' οὕτως ὀρθῶς· ὁ γὰρ ὁμοῖος ἡμῖν ὁμοῖα καὶ

Socrates, however, opposes the idea of an umpire from three reasons,

30

1 ἡμᾶς Heindorf, ὑμᾶς BT 20 ἡμῖν: ὑμῖν BT 21 κάλων t, κἄλον B, κἄλον T 23 ποιήσετε—πείθεσθε BT, ποιήσετε—πείσεσθε apogr. E

C ποιήσει, ὥστε ἐκ περιπτοῦ ῥήσεται. ἀλλὰ δὴ βελτίονα
 ἡμῶν αἰρήσεσθε. τῇ μὲν ἀληθείᾳ, ὡς ἐγῶμαι,
 ἀδύνατον ὑμῖν ὥστε Πρωταγόρου τοῦδε σοφώ-
 τερόν τινα ἐλέσθαι· εἰ δὲ αἰρήσεσθε μὲν μηδὲν
 βελτίω, φήσετε δέ, αἰσχρὸν καὶ τοῦτο τῷδε 5
 γίνεσθαι, ὥσπερ φαύλῳ ἀνθρώπῳ ἐπιστάτην
 αἰρεῖσθαι, ἐπεὶ τό γ' ἐμὸν οὐδέν μοι διαφέρει.
 ἀλλ' οὕτως ἐξέλω ποιῆσαι, ἵν' ὁ προϋμεῖσθε
 συνουσία τε καὶ διάλογοι ἡμῖν γίνωνται· εἰ
 μὴ βούλεται Πρωταγόρας ἀποκρίνεσθαι, οὗτος 10
 μὲν ἐρωτάτω, ἐγὼ δὲ ἀποκρινοῦμαι, καὶ ἅμα πειράσομαι
 D αὐτῷ δεῖξαι, ὡς ἐγὼ φημι χρῆναι τὸν ἀποκρινόμενον ἀπο-
 κρίνεσθαι· ἐπειδὴν δὲ ἐγὼ ἀποκρίνωμαι ὑπόσ' αὖν οὗτος
 βούληται ἐρωτᾶν, πάλιν οὗτος ἐμοὶ λόγον ὑποσχέτω ὁμοί-
 ως. εἰ οὖν μὴ δοκῇ πρόθυμος εἶναι πρὸς αὐτὸ τὸ ἐρω- 15
 τώμενον ἀποκρίνεσθαι, καὶ ἐγὼ καὶ ὑμεῖς κοινῇ δεησόμεθα
 αὐτοῦ ἅπερ ὑμεῖς ἐμοῦ, μὴ διαφθεῖρειν τὴν συνουσίαν· καὶ
 E οὐδὲν δεῖ τούτου ἔνεκα ἕνα ἐπιστάτην γενέσθαι, ἀλλὰ πάν-
 τες κοινῇ ἐπιστατήσετε. ἐδόκει πᾶσιν οὕτω ποιητέον εἶναι·
 καὶ ὁ Πρωταγόρας πάνυ μὲν οὐκ ἤθελεν, ὅμως δὲ ἡναγκά- 20
 σθη ὁμολογῆσαι ἐρωτήσιν, καὶ ἐπειδὴν ἱκανῶς ἐρωτήσῃ,
 πάλιν δώσειν λόγον κατὰ σμικρὸν ἀποκρινόμενος. ἤρξατο
 οὖν ἐρωτᾶν οὕτωςί πως.

Ἦγοῦμαι, ἔφη, ὦ Σώκρατες, ἐγὼ ἀνδρὶ παιδείας μέγι-
 339 Protogoras calls attention to the importance of correctly interpreting poetry. He selects a poem of Simonides.
 στον μέρος εἶναι περὶ ἐπῶν δεινὸν εἶναι· ἔστιν 25
 δὲ τοῦτο τὰ ὑπὸ τῶν ποιητῶν λεγόμενα οἷόν τ'
 εἶναι συνιέναι ἅ τε ὀρθῶς πεποίηται καὶ ἅ μή,
 καὶ ἐπίστασθαι διελεῖν τε καὶ ἐρωτώμενον λό-
 γον δοῦναι. καὶ δὴ καὶ νῦν ἔσται τὸ ἐρώτημα
 περὶ τοῦ αὐτοῦ μὲν, περὶ οὐπερ ἐγὼ τε καὶ σὺ 30
 νῦν δὴ διελεγόμεθα, περὶ ἀρετῆς, μετενηνεγμέ-
 νον δ' εἰς ποίησιν· τοσοῦτον μόνον διοίσει. λέγει γάρ

3 ἀδύνατον ὑμῖν ὥστε B^T, ἀδύνατον δν ὑμῖν ἴστε Badham 13 ὑπόσ'
 B, ὅπως T 31 νυνδὴ διελεγόμεθα Stallbaum, νῦν διαλεγόμεθα B^T

που Σιμωνίδης πρὸς Σκόπαν, τὸν Κρέοντος υἱὸν τοῦ Θε-
ταλοῦ, ὅτι

ἄνδρ' ἀγαθὸν μὲν ἀλαξέως γενέσθαι χαλεπὸν, Β
χερσὶν τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἄνευ

5 ψόγου τετυγμένον.

τοῦτο ἐπίστασαι τὸ ἄσμα, ἢ πᾶν σοι διεξέλθω; καὶ ἐγὼ εἴ-
πον ὅτι Οὐδὲν δεῖ· ἐπίσταμαί τε γάρ, καὶ πάνν μοι τυγχά-

Simonides was in-
consistent in
10 blaming Pit-
tacus, be-
cause the lat-
ter really
meant the
same thing.

νει μεμεληκὸς τοῦ ἄσματος. Εὖ, ἔφη, λέγεις.
πότερον οὖν καλῶς σοι δοκεῖ πεποιῆσθαι καὶ
ὀρθῶς, ἢ οὐ; Πάνν, ἔφην ἐγώ, *καλῶς* τε καὶ
ὀρθῶς. Δοκεῖ δέ σοι καλῶς πεποιῆσθαι, εἰ
ἐναντία λέγει αὐτὸς αὐτῷ ὁ ποιητής; Οὐ κα-
15 λῶς, ἦν δ' ἐγώ. "Ορα δὴ, ἔφη, βέλτιον. Ἄλλ',
ὠγαθέ, ἔσκεμμαι ἰκανῶς. Οἶσθα οὖν, ἔφη, ὅτι

15 προῖόντος τοῦ ἄσματος λέγει πον·

οὐδὲ μοι ἐμμελέως τὸ Πιττάκειον νέμεται,
καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον· χαλεπὸν
φάτ' ἐσθλὸν ἔμμεναι.

ἐννοεῖς ὅτι ὁ αὐτὸς οὗτος καὶ τάδε λέγει κάκεινα τὰ ἔμ-
20 προσθεν; Οἶδα, ἦν δ' ἐγώ. Δοκεῖ οὖν σοι, ἔφη, ταῦτα
ἐκείνοις ὁμολογεῖσθαι; Φαίνεται ἔμοιγε. καὶ ἅμα μέντοι
ἐφοβούμην μή τι λέγοι. Ἀτάρ, ἔφην ἐγώ, σοὶ οὐ φαίνε-
ται; Πῶς γὰρ ἂν φαίνοιτο ὁμολογεῖν αὐτὸς ἑαυτῷ ὁ D
ταῦτα ἀμφότερα λέγων, ὅς γε τὸ μὲν πρῶτον αὐτὸς ὑπέ-
25 θετο χαλεπὸν εἶναι ἄνδρα ἀγαθὸν γενέσθαι ἀληθεῖα, ὀλί-
γον δὲ τοῦ ποιήματος εἰς τὸ πρόσθεν προσελθὼν ἐπέλα-
θετο, καὶ Πιττακὸν τὸν ταῦτά λέγοντα ἑαυτῷ, ὅτι χαλεπὸν
ἐσθλὸν ἔμμεναι, τοῦτον μέμφεται τε καὶ οὐ φησιν ἀποδέ-
χεσθαι αὐτοῦ τὰ αὐτὰ ἑαυτῷ λέγοντος. καίτοι ὅποτε τὸν
30 ταῦτά λέγοντα αὐτῷ μέμφεται, δῆλον ὅτι καὶ ἑαυτὸν μέμ-
φεται, ὥστε ἤτοι τὸ πρότερον ἢ ὕστερον οὐκ ὀρθῶς λέγει.
εἰπὼν οὖν ταῦτα πολλοῖς ὁρύβιον παρέσχεν καὶ ἔπαινον E

10 ἐγώ, καλῶς τε καὶ Bekker, ἐγώ τε καὶ B 20 ταῦτά BT 27 ταῦτά
B, ταῦτα B 30 αὐτῷ T, αὐτῷ B 31 πότερον B, πότερον T

τῶν ἀκούντων· καὶ ἐγὼ τὸ μὲν πρῶτον, ὥσπερ ἐὶ ὑπὸ ἀγα-
 Applause. ζοῦ πύκτου πληγεῖς, ἑσκοτώσῃν τε καὶ εἰλιγ-

γίασα εἰπόντος αὐτοῦ ταῦτα καὶ τῶν ἄλλων
 ἐπιθορυβησάντων· ἔπειτα, ὥς γε πρὸς σέ ἐιρηῇσθαι τάλῃσῃ,
 ἵνα μοι χρόνος ἐγγένηται τῇ σκέψει τί λέγοι ὁ ποιητής, 5

Socrates calls
 upon Prodi-
 340 cus for aid. τρέπομί· πρὸς τὸν Πρόδικον, καὶ καλέσας αὐ-
 τόν, ὦ Πρόδικε, ἔφην ἐγώ, σὸς μέντοι Σιμω-
 νίδης πολίτης· δίκαιος εἴ βοηθεῖν τῷ ἀνδρί.

δοκῶ οὖν μοι ἐγὼ παρακαλεῖν σέ, ὥσπερ ἔφη Ὀμηρος τὸν
 Σκάμανδρον πολιορκούμενον ὑπὸ τοῦ Ἀχιλλέως τὸν Σι- 10
 μόντα παρακαλεῖν, εἰπόντα·

φίλε κασίγνητε, σῆξενος ἀνέρος ἀμφοτέροί περ
 σχῶμεν.

ἀτὰρ καὶ ἐγὼ σέ παρακαλῶ, μὴ ἡμῖν ὁ Πρωταγόρας τὸν
 Σιμωνίδην ἐκπέρσῃ. καὶ γὰρ οὖν καὶ δεῖται τὸ ὑπὲρ Σι- 15
 μωνίδου ἐπανόρθωμα τῆς σῆς μουσικῆς, ἣ τό τε βούλε-
 B σθαι καὶ ἐπιθυμεῖν διαιρεῖς ὥς οὐ ταὐτὸν ὄν, καὶ ἄ
 νῦν δὴ εἴπεις πολλά τε καὶ καλά. καὶ νῦν σκόπει, εἴ σοι
 συνδοκεῖ ὅπερ ἐμοί. οὐ γὰρ φαίνεται ἐναντία λέγειν αὐ-
 τὸς αὐτῷ Σιμωνίδης. σὺ γάρ, ὦ Πρόδικε, προαπόφηναι 20·
 τὴν σὴν γνώμην· ταυτόν σοι δοκεῖ εἶναι τὸ γενέσθαι
 C καὶ τὸ εἶναι, ἢ ἄλλο; Ἄλλο νῆ Δί, ἔφη ὁ Πρόδικος.
 Οὐκοῦν, ἔφην ἐγώ, ἐν μὲν τοῖς πρώτοις αὐτὸς ὁ Σιμωνίδης
 τὴν ἑαυτοῦ γνώμην ἀπεφώνηατο, ὅτι ἄνδρα ἀγαθὸν ἀληθεῖα
 γενέσθαι χαλεπὸν εἶη; Ἀληθεῖ λέγεις, ἔφη ὁ Πρόδικος. 25

Difference
 between εἶναι
 and γενέσθαι. Τὸν δέ γε Πιπτακόν, ἦν δ' ἐγώ, μίμφεται, οὐχ
 ὥς οἶεται Πρωταγόρας, τὸ αὐτὸν ἑαυτῷ λέ-
 γοντα, ἀλλ' ἄλλο. οὐ γὰρ τοῦτο ὁ Πιπτακὸς
 ἔλεγεν τὸ χαλεπὸν, τὸ γενέσθαι ἐσθλόν, ὥσπερ ὁ Σιμωνί-
 δης, ἀλλὰ τὸ ἔμμεναι· ἔστιν δὲ οὐ ταυτόν, ὦ Πρωταγόρα, 30
 ὥς φησιν Πρόδικος ὅδε, τὸ εἶναι καὶ τὸ γενέσθαι· εἰ δὲ
 μὴ τὸ αὐτό ἐστιν τὸ εἶναι τῷ γενέσθαι, οὐκ ἐναντία λέγει
 ὁ Σιμωνίδης αὐτὸς αὐτῷ. καὶ ἴσως ἂν φαίη Πρόδικος

5 ἐγγένηται: ἐκγένηται BT 29 χαλεπὸν Schanz

ὁδε καὶ ἄλλοι πολλοί, καὶ Ἡσίοδον, γενέσθαι μὲν ἀγαθὸν D
χαλεπὸν εἶναι· τῆς γὰρ ἀρετῆς ἐμπροσθεν τοὺς θεοὺς
ιδρῶτα θεῖναι· ὅταν δέ τις αὐτῆς εἰς ἄκρον ἵκηται, ῥηϊδίην
δῆπναιτα πέλειν, χαλεπὴν περ εὐῶσαν, ἐκτῆσθαι.

5 Ὁ μὲν οὖν Πρόδικος ἀκούσας ταῦτα ἐπήνεσέν με· ὁ δὲ
Πρωταγόρας, Τὸ ἐπανόρθωμά σοι, ἔφη, ὦ Σώκρατες, μεῖζον
ἀμάρτημα ἔχει ἢ ὁ ἐπανορθοῖς. καὶ ἐγὼ εἶπον, Κακὸν
ἄρα μοι εἵργασται, ὥς ἔοικεν, ὦ Πρωταγόρα, καὶ εἰμί τις
γελοῖος ἰατρός· ἰώμενος μεῖζον τὸ νόσημα ποιῶ. Ἄλλ' E

10 οὕτως ἔχει, ἔφη. Πῶς δὴ; ἦν δ' ἐγώ. Πολλὴ ἂν, ἔφη,
ἀμαθία εἴη τοῦ ποιητοῦ, εἰ οὕτω φαῦλόν τί φησιν εἶναι τὴν
ἀρετὴν ἐκτῆσθαι, ὅ ἐστιν πάντων χαλεπώτατον, ὥς ἅσασιν
δοκεῖ ἀνθρώποις. καὶ ἐγὼ εἶπον, Νὴ τὸν Δία, εἰς καιρὸν
γε παρατετύχηκεν ἡμῖν ἐν τοῖς λόγοις Πρόδικος ὅδε.

15 κινδυνεύει γάρ τοι, ὦ Πρωταγόρα, ἢ Προδίκου σοφία θεία 341

Prodicus is τις εἶναι πάλαι, ἥτοι ἀπὸ Σιμωνίδου ἀρξαμένη,
made to cover ἢ καὶ ἔτι παλαιότερα. σὺ δὲ ἄλλων πολλῶν
himself with ἔμπειρος ὢν ταύτης ἄπειρος εἶναι φαίνει, οὐχ
little glory ὥσπερ ἐγὼ ἔμπειρος διὰ τὸ μαθητῆς εἶναι
through his Προδίκου τουτοῦ· καὶ νῦν μοι δοκεῖς οὐ
excessive and μανθάνειν, ὅτι καὶ τὸ χαλεπὸν τοῦτο ἴσως οὐχ
20 confident οὕτως Σιμωνίδης ὑπελάμβανεν, ὥσπερ σὺ
synonym- ὑπολαμβάνεις, ἀλλ' ὥσπερ περὶ τοῦ δεινοῦ Πρόδικός με
mongering. οὕτοσὶ νοθετεῖ ἐκάστοτε, ὅταν ἐπαινῶν ἐγὼ ἢ σὲ ἢ ἄλλον

25 τινὰ λέγω ὅτι Πρωταγόρας σοφός καὶ δεινός ἐστιν ἀνὴρ,
ἐρωτᾷ εἰ οὐκ αἰσχύνομαι τὰγαθὰ δεινὰ καλῶν. τὸ γὰρ B
δεινόν, φησίν, κακόν ἐστιν· οὐδεὶς γοῦν λέγει ἐκάστοτε
δεινοῦ πλούτου οὐδὲ δεινῆς εἰρήνης οὐδὲ δεινῆς ὑγιείας,
ἀλλὰ δεινῆς νόσου καὶ δεινοῦ πολέμου καὶ δεινῆς πενίας,

30 ὥς τοῦ δεινοῦ κακοῦ ὄντος. ἴσως οὖν καὶ τὸ χαλεπὸν αὖ
οἱ Κεῖοι καὶ ὁ Σιμωνίδης ἢ κακὸν ὑπολαμβάνουσιν ἢ ἄλλο
τι ὃ σὺ οὐ μανθάνεις· ἐρώμεθα οὖν Πρόδικον· δίκαιον
γὰρ τὴν Σιμωνίδου φωνὴν τοῦτον ἐρωτᾶν· τί ἔλεγεν, ὦ C
Πρόδικε, τὸ χαλεπὸν Σιμωνίδης; Κακόν, ἔφη. Διὰ ταῦτ'

ἄρα καὶ μέμφεται, ἦν δ' ἐγώ, ὦ Πρόδικε, τὸν Πιττακὸν λέγοντα χαλεπὸν ἐσθλὸν ἔμμεναι, ὥσπερ ἂν εἰ ἤκουεν αὐτοῦ λέγοντος ὅτι ἐστὶν κακὸν ἐσθλὸν ἔμμεναι. Ἀλλὰ τί οἶε, ἔφη, λέγειν, ὦ Σώκρατες, Σιμωνίδην ἄλλο ἢ τοῦτο, καὶ ὀνειδίζειν τῷ Πιττακῷ, ὅτι τὰ ὀνόματα οὐκ ἠπίστατο ὀρθῶς 5 διαιρεῖν ἅτε Δέσβιος ὦν καὶ ἐν φωνῇ βαρβάρῳ τετραμμένος; Ἀκούεις δὴ, ἔφην ἐγώ, ὦ Πρωταγόρα, Προδίκου

D τοῦδε. ἔχεις τι πρὸς ταῦτα λέγειν; καὶ ὁ Πρωταγόρας, Πολλοῦ γε δεῖ, ἔφη, οὕτως ἔχειν, ὦ Πρόδικε· ἀλλ' ἐγὼ εὖ οἶδ' ὅτι καὶ Σιμωνίδης τὸ χαλεπὸν ἔλεγεν ὕπερ ἡμεῖς οἱ 10 ἄλλοι, οὐ τὸ κακόν, ἀλλ' ὃ ἂν μὴ ράδιον ᾖ, ἀλλὰ διὰ πολλῶν πραγμάτων γίγνηται. Ἀλλὰ καὶ ἐγὼ οἶμαι, ἔφην, ὦ Πρωταγόρα, τοῦτο λέγειν Σιμωνίδην, καὶ Πρόδικόν γε τύνδε εἰδέναι, ἀλλὰ παίζειν καὶ σοῦ δοκεῖν ἀποπειρασθαι, εἰ οἷός τ' ἔσει τῷ σαυτοῦ λόγῳ βοηθεῖν· ἐπεὶ ὅτι γε 15 E Σιμωνίδης οὐ λέγει τὸ χαλεπὸν κακόν, μέγα τεκμήριόν ἐστιν εὐθὺς τὸ μετὰ τοῦτο ῥῆμα· λέγει γὰρ ὅτι

Ξεὸς ἂν μόνος τοῦτ' ἔχοι γέρας

οὐ δῆπου τοῦτό γε λέγων, κακὸν ἐσθλὸν ἔμμεναι, εἴτα τὸν Ξεὸν φησιν μόνον τοῦτο ἂν ἔχειν καὶ τῷ Ξεῷ τοῦτο γέρας 20 ἀπένειμε μόνῳ· ἀκόλαστον γὰρ ἂν τινα λέγοι Σιμωνίδην Πρόδικος καὶ οὐδαμῶς Κεῖον. ἀλλ' ἃ μοι δοκεῖ διανοεῖσθαι Σιμωνίδης ἐν τούτῳ τῷ ᾄσματι, ἐξέλω σοι 342 exegesis. εἰπεῖν, εἰ βούλει λαβεῖν μου πεῖραν ὅπως ἔχω, ὃ σὺ λέγεις τοῦτο, περὶ ἐπῶν· ἐὰν δὲ βούλῃ, σοῦ ἀκούσομαι. 25 ὁ μὲν οὖν Πρωταγόρας ἀκούσας μου ταῦτα λέγοντος, Εἰ σὺ βούλει, ἔφη, ὦ Σώκρατες· ὁ δὲ Πρόδικός τε καὶ ὁ Ἰππίας ἐκελευέτην πάννυ, καὶ οἱ ἄλλοι.

Ἐγὼ τοίνυν, ἦν δ' ἐγώ, ἃ γ' ἐμοὶ δοκεῖ περὶ τοῦ ᾄσματος τούτου, πειράσομαι ὑμῖν διεξελθεῖν. φιλοσοφία γάρ 30 ἐστὶν παλαιότατη τε καὶ πλείστη τῶν Ἑλλήνων ἐν Κρήτῃ B τε καὶ ἐν Λακεδαιμόνι, καὶ σοφισταὶ πλείστοι γῆς ἐκεῖ εἰσὶν· ἀλλ' ἐξαρνοῦνται καὶ σχηματίζονται ἀμαθεῖς εἶναι,

18 τοῦτο BT 29 γ' ἐμοὶ Bekker, γε μοι BT

ἵνα μὴ κατάδηλοι ὦσιν ὅτι σοφία τῶν Ἑλλήνων περιείσιν,

True philosophy, i. e. brevity and conciseness cultivated in Crete and Sparta, being the real explanation of Sparta's eminence;

- ὥσπερ οὐδὲ Πρωταγόρας ἔλεγε τοὺς σοφιστάς, ἀλλὰ δοκῶσιν τῷ μάχεσθαι καὶ ἀνδρεία περιεῖναι, ἡγούμενοι, εἰ γνωσθεῖεν ὅτι περιείσιν, πάντας τοῦτο ἀσκήσειν. νῦν δὲ ἀποκρυψάμενοι ἐκείνο ἐξηπατήκασιν τοὺς ἐν ταῖς πόλεσι λακωνίζοντας, καὶ οἱ μὲν ὧτά τε κατὰγνυνται μιμούμενοι αὐτούς, καὶ ἱμάντας περιελίττονται C καὶ φιλογυμναστοῦσιν καὶ βραχείας ἀναβολὰς
- 10 φοροῦσιν, ὥς δὴ τούτοις κρατοῦντας τῶν Ἑλλήνων τοὺς Λακεδαιμόνιους· οἱ δὲ Λακεδαιμόνιοι ἐπειδὰν βούλωνται ἀνέδην τοῖς παρ' αὐτοῖς συγγενέσθαι σοφισταῖς, καὶ ἤδη ἄχζονται λάθρα ξυγγιγνόμενοι, ξενηλασίας ποιούμενοι τῶν τε λακωνιζόντων τούτων καὶ ἐάν τις ἄλλος ξένος ὦν
- 15 ἐπιδημήσῃ, συγγίγνονται τοῖς σοφισταῖς λανθάνοντες τοὺς ξένους, καὶ αὐτοὶ οὐδένα ἐῷσιν τῶν νέων εἰς τὰς ἄλλας D πόλεις ἐξίεναι, ὥσπερ οὐδὲ Κρήτες, ἵνα μὴ ἀπομανθάνωσιν ἃ αὐτοὶ διδάσκουσιν. εἰσὶν δὲ ἐν ταύταις ταῖς πόλεσιν οὐ μόνον ἄνδρες ἐπὶ παιδεύσει μέγα φρονοῦντες, ἀλλὰ καὶ
- 20 γυναῖκες. γνοῖτε δ' ἂν, ὅτι ἐγὼ ταῦτα ἀληθεῖ λέγω καὶ Λακεδαιμόνιοι πρὸς φιλοσοφίαν καὶ λόγους ἄριστα πεπαίδευνται, ὧδε· εἰ γὰρ ἐθέλει τις Λακεδαιμονίων τῷ φανλοτάτῳ συγγενέσθαι, τὰ μὲν πολλὰ ἐν τοῖς λόγοις εὐρήσει E αὐτὸν φαῦλόν τινα φαινόμενον, ἔπειτα, ὅπου ἂν τύχῃ τῶν λεγομένων, ἐνέβαλεν ῥῆμα ἄξιον λόγου βραχὺ καὶ συνεστραμμένον ὥσπερ δεινὸς ἀκοντιστής, ὥστε φαίνεσθαι τὸν προσδιαλεγόμενον παιδὸς μηδὲν βελτίω. τοῦτο οὖν αὐτὸ καὶ τῶν νῦν εἰσὶν οἱ κατανεοήκασιν καὶ
- 30 τῶν πάλοι, ὅτι τὸ λακωνίζειν πολὺ μᾶλλον ἐστὶν φιλοσοφεῖν ἢ φιλογυμναστεῖν, εἰδότες ὅτι τοιαῦτα οἷόν τ' εἶναι ῥήματα φθέγγεσθαι τελέως πεπαιδευμένου ἐστὶν ἀνθρώπου. τούτων ἦν καὶ Θαλῆς ὁ 3 ἀνδρεία T, ἀνδρεῖοι B 4 ὅ περιείσι Heusde, οι περιείσιν B, ὥπερ εἰσὶν T

of the same kind was the wisdom of the Seven Wise Men in general, and this saying of Pitacrus. The latter saying Simonides endeavored to refute.

343 Μιλήσιος καὶ Πιττακὸς ὁ Μυτιληναῖος καὶ Βίας ὁ Πριηνεὺς καὶ Σόλων ὁ ἡμέτερος καὶ Κλεόβουλος ὁ Αἰνιδίος καὶ Μύσων ὁ Χηνεύς, καὶ ἔβδομος ἐν τούτοις ἐλέγετο Λακεδαιμόνιος Χίλων. οὗτοι πάντες ζηλωταὶ καὶ ἐρασταὶ καὶ μαθηταὶ ἦσαν τῆς Λακεδαιμονίων παιδείας· καὶ καταμάθοι 5 ἂν τις αὐτῶν τὴν σοφίαν τοιαύτην οὔσαν, ῥήματα βραχέα Β ἄξιομνημόνευτα ἐκάστω εἰρημένα ὅτι καὶ κοινῇ ξυνελθόντες ἀπαρχὴν τῆς σοφίας ἀνέδεσαν τῷ Ἀπόλλωνι εἰς τὸν νεῶν τὸν ἐν Δελφοῖς, γράψαντες ταῦτα, ἃ δὴ πάντες ὑμνοῦσιν, γυνῶσι σαυτόν καὶ μηδὲν ἄγαν. 10

Τοῦ δὴ ἔνεκα ταῦτα λέγω; ὅτι οὗτος ὁ τρόπος ἦν τῶν παλαιῶν τῆς φιλοσοφίας, βραχυλογία τις Λακωνική· καὶ δὴ καὶ τοῦ Πιττακοῦ ἰδίᾳ περιεφέρετο τοῦτο τὸ ῥῆμα ἐγκωμιαζόμενον ὑπὸ τῶν σοφῶν, τὸ χαλεπὸν ἐσθλὸν C ἔμμεναι. ὁ οὖν Σιμωνίδης, ἅτε φιλότιμος ὢν ἐπὶ σοφίᾳ, 15 ἔγνω ὅτι, εἰ καθελοί τοῦτο τὸ ῥῆμα ὥσπερ εὐδοκιμοῦντα ἀθλητὴν καὶ περιγένοιτο αὐτοῦ, αὐτὸς εὐδοκιμήσει ἐν τοῖς τότε ἀνθρώποις. εἰς τοῦτο οὖν τὸ ῥῆμα καὶ τούτου ἔνεκα τούτῳ ἐπιβουλεύων κολοῦσαι αὐτὸ ἅπαν τὸ ἔσμα πεποίηκεν, ὥς μοι φαίνεται. 20

Ἐπισκεψώμεθα δὴ αὐτὸ κοινῇ ἅπαντες, εἰ ἄρα ἐγὼ ἀληθεῖ λέγω. εὐθὺς γὰρ τὸ πρῶτον τοῦ ἔσματος μανικὸν ἂν D Grammatical points advanced to support Socrates' interpretation. φανείη, εἰ βουλόμενος λέγειν, ὅτι ἄνδρα ἀγαθὸν γενέσθαι χαλεπὸν, ἔπειτα ἐνέβαλε τὸ μέν. 25 τοῦτο γὰρ οὐδὲ πρὸς ἓνα λόγον φαίνεται ἐμβε- βλῆσθαι, ἐὰν μὴ τις ὑπολάβῃ πρὸς τὸ τοῦ Πιττακοῦ ῥῆμα ὥσπερ ἐρίζοντα λέγειν τὸν Σιμωνίδην, λέγοντος τοῦ Πιττακοῦ ὅτι χαλεπὸν ἐσθλὸν ἔμμεναι, ἀμφισβητοῦντα εἰπεῖν ὅτι Οὐκ, ἀλλὰ γενέσθαι μὲν χαλεπὸν ἄνδρα ἀγαθὸν ἐστίν, ὃ Πιττακέ, ὥς ἀληθῶς οὐκ 30 ἀληθεῖα ἀγαθόν, οὐκ ἐπὶ τούτῳ λέγει τὴν ἀλήθειαν, ὥς E ἄρα ὄντων τινῶν τῶν μὲν ὥς ἀληθῶς ἀγαθῶν, τῶν δὲ

7 εἰρημένα BT, εἰρημένα ὅτι sine οὔτοι Kroschel 24 ἐνέβαλε τὸ : ἐνεβάλετο BT

ἀγαθῶν μὲν, οὐ μέντοι ἀληθῶς· εὖηθες γὰρ τοῦτό γε φανείη ἂν καὶ οὐ Σιμωνίδου· ἀλλ' ὑπερβατὸν δεῖ θεῖναι ἐν τῷ ἄσματι τὸ ἀλαθέως, οὕτωςί πως ὑπειπόντα τὸ τοῦ Πιττακοῦ, ὥσπερ ἂν εἰ θεῖμεν αὐτὸν λέγοντα τὸν Πιττα-
 5 κὸν καὶ Σιμωνίδην ἀποκρινόμενον, εἰπόντα ὦ ἄνθρωποι, χαλεπὸν ἐσθλὸν ἔμμεναι, τὸν δὲ ἀποκρινόμενον ὅτι ὦ Πιττακέ, οὐκ ἀληθῆ λέγεις· οὐ γὰρ εἶναι ἀλλὰ γενέσθαι 344
 μὲν ἐστιν ἄνδρα ἀγαθὸν χερσί τε καὶ ποσὶ καὶ νόῳ τετρά-
 γωνον, ἄνευ ψόγου τετυγμένον, χαλεπὸν ἀλαθέως. οὕτω
 10 φαίνεται [τὸ] πρὸς λόγον τὸ μὲν ἐμβεβλημένον καὶ τὸ ἀλαθέως ὀρθῶς ἐπ' ἐσχάτῳ κείμενον· καὶ τὰ ἐπιόντα πάντα τούτῳ μαρτυρεῖ, ὅτι οὕτως εἴρηται. πολλὰ μὲν γὰρ ἔστι καὶ περὶ ἐκάστου τῶν ἐν τῷ ἄσματι εἰρημένων ἀποδεί-
 ξαι ὥς εὖ πεποιήται· πάνν γὰρ χαριέντως καὶ μεμελημένως B
 15 ἔχει. ἀλλὰ μακρὸν ἂν εἴη αὐτὸ οὕτω διελθεῖν· ἀλλὰ τὸν τύπον αὐτοῦ τὸν ὅλον διεξέλθωμεν καὶ τὴν βούλησιν, ὅτι παντὸς μᾶλλον ἑλεγχὸς ἐστιν τοῦ Πιττακείου ρήματος διὰ παντὸς τοῦ ἄσματος.

Λέγει γὰρ μετὰ τοῦτο ὀλίγα διελθὼν, ὥς ἂν εἰ λέγοι
 20 λόγον, ὅτι γενέσθαι μὲν ἄνδρα ἀγαθὸν χαλεπὸν ἀλαθέως, οἷόν τε μέντοι ἐπὶ γε χρόνον τινά· γενόμενον δὲ διαμένειν ἐν ταύτῃ τῇ ἔξει καὶ εἶναι ἄνδρα C
 ἀγαθόν, ὥς σὺ λέγεις, ὦ Πιττακέ, ἀδύνατον καὶ οὐκ ἀνθρώπειον, ἀλλὰ θεὸς ἂν μόνος τοῦτο ἔχοι τὸ
 25 γέρας,

ἄνδρα δ' οὐκ ἔστι μὴ οὐ κακὸν ἔμμεναι,
 ὃν ἂν ἀμήχανος συμφορὰ καθεῖλη.
 τίνα οὖν ἀμήχανος συμφορὰ καταιρεῖ ἐν πλοίου ἀρχῇ;
 δῆλον ὅτι οὐ τὸν ιδιώτην· ὁ μὲν γὰρ ιδιώτης αἰεὶ κατήρη-
 30 ται· ὥσπερ οὖν οὐ τὸν κείμενόν τις ἂν καταβάλοι, ἀλλὰ τὸν μὲν ἐστῶτά ποτε καταβάλοι ἂν τις, ὥστε κείμενον ποιῆσαι, τὸν δὲ κείμενον οὔ, οὕτω καὶ τὸν εὐμήχανον ὄντα ποτὲ ἀμήχανος ἂν συμφορὰ καθεῖλοι, τὸν δὲ αἰεὶ ἀμήχανον D

όντα οὐ · καὶ τὸν κυβερνήτην μέγας χειμῶν ἐπιπεσὼν ἀμήχανον ἂν ποιήσειεν, καὶ γεωργὸν χαλεπὴ ὥρα ἐπελ-
 θούσα ἀμήχανον ἂν θείη, καὶ ἱατρὸν ταῦτά ταῦτα. τῷ μὲν
 γὰρ ἐσθλῷ ἐγχωρεῖ κακῷ γενέσθαι, ὥσπερ καὶ παρ' ἄλλου
 ποιητοῦ μαρτυρεῖται τοῦ εἰπόντος

5

αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δ' ἐσθλός ·

Εἰ τῷ δὲ κακῷ οὐκ ἐγχωρεῖ γενέσθαι, ἀλλ' αἰεὶ εἶναι ἀνάγκη ·
 ὥστε τὸν μὲν εὐμήχανον καὶ σοφὸν καὶ ἀγαθὸν ἐπειδὴν
 ἀμήχανος συμφορὰ κατέλῃ, οὐκ ἔστι μὴ οὐ κακὸν ἔμμεναι ·
 σὺ δὲ φῆς, ὦ Πιπτακέ, χαλεπὸν ἐσθλὸν ἔμμεναι · τὸ δ' ἐστὶν 10
 γενέσθαι μὲν χαλεπόν, δυνατόν δὲ [ἐσθλόν], ἔμμεναι δὲ
 ἀδύνατον ·

πράξας μὲν γὰρ εὖ πᾶς ἀνὴρ ἀγαθός,
 κακὸς δ' εἰ κακῶς.

345 τίς οὖν εἰς γράμματα ἀγαθὴ πρᾶξις ἐστίν, καὶ τίς ἄνδρα 15
 ἀγαθὸν ποιεῖ εἰς γράμματα; δῆλον ὅτι ἡ τούτων μάθησις.

Introduction
 of Socrates'
 own Ethical
 Theory.
 ἐπιστήμη in
 Ethics.

τίς δὲ εὐπραγία ἀγαθὸν ἱατρὸν ποιεῖ; δῆλον
 ὅτι ἡ τῶν καμνόντων τῆς θεραπέιας μάθησις.
 κακὸς δὲ κακῶς · τίς οὖν ἂν κακὸς ἱατρός
 γένοιτο; δῆλον ὅτι ὃ πρῶτον μὲν ὑπάρχει 20
 ἱατρῷ εἶναι, ἔπειτα ἀγαθῷ ἱατρῷ · οὗτος γὰρ
 ἂν καὶ κακὸς γένοιτο · ἡμεῖς δὲ οἱ ἱατρικῆς ἰδιῶται οὐκ ἂν
 ποτε γενοίμεθα κακῶς πράξαντες οὔτε ἱατροὶ οὔτε τέκτονες

Βοῦτε ἄλλο οὐδὲν τῶν τοιούτων · ὅστις δὲ μὴ ἱατρός ἂν
 γένοιτο κακῶς πράξας, δῆλον ὅτι οὐδὲ κακὸς ἱατρός. οὕτω 25
 καὶ ὁ μὲν ἀγαθὸς ἀνὴρ γένοιτ' ἂν ποτε καὶ κακὸς ἢ ὑπὸ
 χρόνου ἢ ὑπὸ πόνου ἢ ὑπὸ νόσου ἢ ὑπὸ ἄλλου τινὸς
 περιπτώματος · αὕτη γὰρ μόνῃ ἐστὶ κακὴ πρᾶξις, ἐπιστήμης
 στερηθῆναι · ὁ δὲ κακὸς ἀνὴρ οὐκ ἂν ποτε γένοιτο κακός ·
 ἐστὶν γὰρ αἰεὶ · ἀλλ' εἰ μέλλει κακὸς γενέσθαι, δεῖ αὐτὸν 30
 πρότερον ἀγαθὸν γενέσθαι. ὥστε καὶ τοῦτο τοῦ ἥσματος
 C πρὸς τοῦτο τείνει, ὅτι εἶναι μὲν ἄνδρα ἀγαθὸν οὐχ οἷόν
 τε [διατελοῦντα ἀγαθόν], γενέσθαι δὲ ἀγαθὸν οἷόν τε,

11 ἐσθλόν delevit Schneidewin 19 κακὸς δὲ BT, κακὸς δ' εἰ Ast

καὶ κακὸν γε τὸν αὐτὸν τοῦτον· ἐπὶ πλεῖστον δὲ καὶ ἄριστοί εἰσιν οὗς ἂν οἱ θεοὶ φιλῶσιν.

Ταυτὰ τε οὖν πάντα πρὸς τὸν Πιττακὸν εἴρηται, καὶ τὰ ἐπιόντα γε τοῦ ἄσματος ἔτι μᾶλλον δηλοῖ. φησὶ γάρ·

5 τοῦνεκεν οὐ ποτ' ἐγὼ τὸ μὴ γενέσθαι δυνατὸν διζήμενος κενεὰν ἐς ἄπρακτον ἐλπίδα μοῖραν αἰῶνος βαλέω,

πανάμωμον ἄνθρωπον, εὐρυνεδοῦς ὅσοι καρπὸν αἰνύμεθα χθονός·

10 ἔπειθ' ὑμῖν εὐρὼν ἀπαγγελέω, φησὶν· οὕτω σφόδρα καὶ δι' ὅλου τοῦ ἄσματος ἐπεξέρχεται Δ τῷ τοῦ Πιττακοῦ ῥήματι·

πάντας δ' ἱπαίνημι καὶ φιλέω
ἐκὼν ὅστις ἔρδη

15 μηδὲν αἰσχρόν· ἀνάγκη δ' οὐδὲ θεοὶ μάχονται·

καὶ τοῦτ' ἐστὶ πρὸς τὸ αὐτὸ τοῦτ' εἰρημένον. οὐ γὰρ οὕτως ἀπαίδευτος ἦν Σιμωνίδης, ὥστε τούτους φάναι ἱπαινεῖν, ὅς ἂν ἐκὼν μηδὲν κακὸν ποιῇ, ὡς ὄντων

20 Further So-
cratic Ethics:
none do the
evil from their
own choice.
τινῶν οἱ ἐκόντες κακὰ ποιοῦσιν. ἐγὼ γὰρ σχεδόν τι οἶμαι τοῦτο, ὅτι οὐδεὶς τῶν σοφῶν Ε ἀνδρῶν ἡγεῖται οὐδένα ἀνθρώπων ἐκόντα ἐξαμαρτάνειν οὐδὲ αἰσχρὰ τε καὶ κακὰ ἐκόντα ἐργάζεσθαι, ἀλλ' εὖ ἴσασιν ὅτι πάντες οἱ τὰ αἰσχρὰ καὶ τὰ

25 κακὰ ποιοῦντες ἄκοντες ποιοῦσιν· καὶ διὸ καὶ ὁ Σιμωνίδης οὐχ ὅς ἂν μὴ κακὰ ποιῇ ἐκὼν, τούτων φησὶν ἐπαινέτης εἶναι, ἀλλὰ περὶ ἑαυτοῦ λέγει τοῦτο τὸ ἐκὼν. ἡγεῖτο γὰρ ἄνδρα καλὸν κάγαθόν πολλάκις αὐτὸν ἐπαναγκάζειν φίλον τινὲ γίγνεσθαι καὶ ἐπαινέτην [φιλεῖν καὶ ἐπαινεῖν], 346
30 οἷον ἀνδρὶ πολλάκις συμβῆναι μητέρα ἢ πατέρα ἀλλόκοτον ἢ πατρίδα ἢ ἄλλο τι τῶν τοιούτων. τοὺς μὲν οὖν πονηροὺς, ὅταν τοιοῦτόν τι αὐτοῖς συμβῇ, ὥσπερ ἀσμένους

10 ἔπειθ' BT, ἐπὶ θ' vel ἐπὶ δ' Bergk (ἐπὶ δὴ μιν εὐρὼν Sauppe) 32 τοιοῦτόν τι B, τι τοιοῦτον T

ὄρᾱν καὶ ψέγοντας ἐπιδεικνύναι καὶ κατηγορεῖν τὴν πονη-
 ρίαν τῶν γονέων ἢ πατρίδος, ἵνα αὐτοῖς ἀμελοῦσιν αὐτῶν
 μὴ ἐγκαλῶσιν οἱ ἄνθρωποι μηδ' ὀνειδίζωσιν ὅτι ἀμελοῦσιν,
 Β ὥστε ἔτι μᾶλλον ψέγειν τε αὐτοὺς καὶ ἔχθρας ἐκουσίους
 πρὸς ταῖς ἀναγκαίαις προστίθεσθαι· τοὺς δ' ἀγαθοὺς 5
 ἐπικρύπτεσθαι τε καὶ ἐπαινεῖν ἀναγκάζεσθαι, καὶ ἂν τι
 ὀργισθῶσιν τοῖς γονεῦσιν ἢ πατρίδι ἀδικηθέντες, αὐτοὺς
 ἑαυτοὺς παραμυθεῖσθαι καὶ διαλλάττεσθαι προσαναγκά-
 ζοντας ἑαυτοὺς φιλεῖν τοὺς ἑαυτῶν καὶ ἐπαινεῖν. πολλὰκις
 δέ, οἶμαι, καὶ Σιμωνίδης ἡγήσατο καὶ αὐτὸς ἢ τύραννον ἢ 10
 ἄλλον τινὰ τῶν τοιούτων ἐπαινέσαι καὶ ἐγκωμιάσαι οὐχ
 C ἐκόν, ἀλλ' ἀναγκαζόμενος. ταῦτα δὴ καὶ τῷ Πιπτακῷ
 λέγει ὅτι ἐγώ, ὦ Πιπτακέ, οὐ διὰ ταῦτά σε ψέγω· ὅτι εἰμὶ
 φιλόψογος, ἐπεὶ

ἔμοιγ' ἐξαρκεῖ ὃς ἂν μὴ κακὸς ᾦ 15

μηδ' ἄγαν ἀπάλαμνος, εἰδὼς τ' ὀνησίπολιν

δίκαν ὑγιῆς ἀνὴρ·

οὗ μιν ἐγὼ μωμήσομαι.

οὐ γάρ εἰμι φιλόμωμος·

τῶν γὰρ ἡλιθίων ἀπείρων γενέσθαι, 20

ὥστ' εἴ τις χαίρει ψέγων, ἐμπλησθεῖν ἂν ἐκείνους μεμ-
 φόμενος.

πάντα τοι καλὰ, τοῖσί τ' αἰσχρὰ μὴ μέμικται.
 D οὐ τοῦτο λέγει, ὥσπερ ἂν εἰ ἔλεγε πάντα τοι λευκά, οἷς
 μέλανα μὴ μέμικται· γελοῖον γὰρ ἂν εἴη πολλαχῇ· ἀλλ' 25
 ὅτι αὐτὸς καὶ τὰ μέσα ἀποδέχεται ὥστε μὴ ψέγειν· καὶ
 οὐ ζητῶ, ἔφη, πανάμωμον ἄνθρωπον, εὐρυεδοῦς
 ὅσοι καρπὸν αἰνύμεθα χθονός, ἔπειθ' ὑμῖν εὐρὼν
 ἀπαγγελέω· ὥστε τούτου γ' ἕνεκα οὐδένα ἐπαινέσομαι,
 ἀλλὰ μοι ἐξαρκεῖ, ἂν ᾗ μέσος καὶ μηδὲν κακὸν ποιῇ, ὥς 30
 ἐγὼ πάντας φιλέω καὶ ἐπαίνημι—καὶ τῇ φωνῇ ἐν-
 ταῦθα κέχρηται τῇ τῶν Μυτιληναίων, ὥς πρὸς Πιπτακὸν

7 πατρίδι ἀδικηθέντες B, πατρίδι διαδικηθέντες T 16 τ' ὀνησίπολιν
 G. Hermann, γε ὀνήσει πόλιν BT 18 οὗ μιν Schleiermacher, οὐ μὴν BT

λέγων τὸ πάντας δὲ ἐπαίνημι καὶ φιλέω ἐκὼν (ἐν-Ε
ταῦτα δει ἐν τῷ ἐκὼν διαλαβεῖν λέγοντα) ὅστις ἔρδῃ
μηδὲν αἰσχυρόν, ἄκων δ' ἔστιν οὐς ἐγὼ ἐπαινῶ καὶ φιλῶ.
σὲ οὖν, καὶ εἰ μέσως ἔλεγες ἐπεικῇ καὶ ἀληθῇ, ὦ Πιττακῆ,
5 οὐκ ἂν ποτε ἔψεγον. νῦν δέ—σφόδρα γὰρ καὶ περὶ τῶν 347
μεγίστων ψευδόμενος δοκεῖς ἀληθῇ λέγειν, διὰ ταῦτά σε
ἐγὼ ψέγω.

Ταῦτά μοι δοκεῖ, ὦ Πρόδικε καὶ Πρωταγόρα, ἣν δ' ἐγώ,
Σιμωνίδης διανοοῦμενος πεποιηκέναι τοῦτο τὸ ἄσμα.

- 10 Καὶ ὁ Ἱππίας, Εὖ μέν μοι δοκεῖς, ἔφη, ὦ Σώκρατες, καὶ
σὺ περὶ τοῦ ἄσματος διεληλυθέναι· ἔστι μέντοι, ἔφη, καὶ
ἔμοι λόγος περὶ αὐτοῦ εὖ ἔχων, ὃν ὑμῖν ἐπι-
15 Hippias
would parade
himself, but is
repressed by
Alcibiades. δειξω, ἂν βούλησθε. καὶ ὁ Ἀλκιβιάδης, Naί, B
ἔφη, ὦ Ἱππία, εἰσαῦθίς γε· νῦν δὲ δίκαιόν
ἔστιν, ἃ ὁμολογησάτην πρὸς ἀλλήλῳ Πρωτα-
γώρας καὶ Σωκράτης, Πρωταγόρας μὲν εἰ ἔτι

- βούλεται ἐρωτᾶν, ἀποκρίνεσθαι Σωκράτη, εἰ δὲ δὴ βούλε-
ται Σωκράτει ἀποκρίνεσθαι, ἐρωτᾶν τὸν ἕτερον. καὶ ἐγὼ
εἶπον Ἐπιτρέπω μὲν ἔγωγε Πρωταγόρα ὁπότερον αὐτῷ
20 Socrates con-
demns in prin-
ciple all phi-
losophizing
on passages
taken from
the poets. ἥδιον· εἰ δὲ βούλεται, περὶ μὲν ἁσμάτων τε C
καὶ ἐπῶν ἑάσωμεν, περὶ δὲ ὧν τὸ πρῶτον ἐγὼ
σε ἠρώτησα, ὦ Πρωταγόρα, ἡδέως ἂν ἐπὶ
τέλος ἔλθοιμι μετὰ σοῦ σκοπούμενος. καὶ γὰρ
δοκεῖ μοι τὸ περὶ ποιήσεως διαλέγεσθαι ὁμοιού-
25

- τατον εἶναι τοῖς συμποσίοις τοῖς τῶν φαύλων
καὶ ἀγοραίων ἀνθρώπων. καὶ γὰρ οὗτοι, διὰ τὸ μὴ δύνα-
σθαι ἀλλήλοις δι' ἑαυτῶν συνεῖναι ἐν τῷ πότῳ μηδὲ διὰ
τῆς ἑαυτῶν φωνῆς καὶ τῶν λόγων τῶν ἑαυτῶν ὑπὸ ἀπαι-
δευσίας, τιμίας ποιοῦσι τὰς αὐλητρίδας, πολλοῦ μισθοῦ-
30 μενοι ἀλλοτρίαν φωνὴν τὴν τῶν αὐλῶν, καὶ διὰ τῆς D
ἐκείνων φωνῆς ἀλλήλοις σύνεισιν· ὅπου δὲ καλοὶ κἀγαθοὶ
συμπόται [πεπαιδευμένοι] εἰσίν, οὐκ ἂν ἴδοις οὐτ' αὐλη-
τρίδας οὔτε ὀρχηστρίδας οὔτε ψαλγρίας, ἀλλὰ αὐτοὺς

αὐτοῖς ἱκανοὺς ὄντας συνεῖναι ἄνευ τῶν λήρων τε καὶ παιδιῶν τούτων διὰ τῆς αὐτῶν φωνῆς, λέγοντάς τε καὶ Ἐ ἀκούοντας ἐν μέρει ἑαυτῶν κοσμίως, καὶν πάνυ πολὺν οἶνον πίωσιν. οὕτω δὲ καὶ αἱ τοιαίδε συνουσίαι, ἐὰν μὲν λάβωνται ἀνδρῶν, οἵοιπερ ἡμῶν οἱ πολλοὶ φασιν εἶναι, 5 οὐδὲν δέονται ἀλλοτρίας φωνῆς οὐδὲ ποιητῶν, οὐς οὔτε ἀνερέσσαι οἷόν τ' ἐστὶν περὶ ὧν λέγουσιν, ἐπαγόμενοι Superiority of the dialectical method. τε αὐτοὺς οἱ πολλοὶ ἐν τοῖς λόγοις οἱ μὲν ταῦτά φασιν τὸν ποιητὴν νοεῖν, οἱ δ' ἕτερα, περὶ πράγματος διαλεγόμενοι ἀδυνάτου σφίσιν 10

ἐξελέγξαι· ἀλλὰ τὰς μὲν τοιαύτας συνουσίας ἐῷσιν χαίρειν, 348 αὐτοὶ δ' ἑαυτοῖς σύνεισιν δι' ἑαυτῶν, ἐν τοῖς ἑαυτῶν λόγοις πείραν ἀλλήλων λαμβάνοντες καὶ διδόντες. τοὺς τοιοῦτους μοι δοκεῖ χρῆναι μᾶλλον μιμεῖσθαι ἐμέ τε καὶ σέ, καταθεμένους τοὺς ποιητὰς αὐτοὺς δι' ἡμῶν αὐτῶν πρὸς 15 ἀλλήλους τοὺς λόγους ποιεῖσθαι, τῆς ἀληθείας καὶ ἡμῶν αὐτῶν πείραν λαμβάνοντας· καὶν μὲν βούλη ἔτι ἐρωτᾶν, ἐτοῖμός εἰμί σοι παρέχειν ἀποκρινόμενος· ἐὰν δὲ βούλη, σὺ ἐμοὶ παράσχεις, περὶ ὧν μεταξὺ ἐπανσάμεθα διεξιόντες, τούτοις τέλος ἐπιθεῖναι. 20

B Λέγοντος οὖν ἐμοῦ ταῦτα καὶ τοιαῦτα ἄλλα οὐδὲν ἀπε-
 σάφει ὁ Πρωταγόρας ὁπότερα ποιήσοι. εἶπεν οὖν ὁ
 Protagoras Ἀλκιβιάδης πρὸς τὸν Καλλίαν βλέψας, ὦ
 is silent. Al- Καλλία, δοκεῖ σοι, ἔφη, καὶ νῦν καλῶς Πρω-
 cibiades stirs him up, and he agrees to go on. ταγόρας ποιεῖν, οὐκ ἐθέλων εἶτε δώσει λόγον 25 εἶτε μὴ διασαφεῖν; ἐμοὶ γὰρ οὐ δοκεῖ· ἀλλ' ἥτοι διαλεγέσθω ἢ εἰπέτω ὅτι οὐκ ἐθέλει δια-
 λέγεσθαι, ἵνα τούτῳ μὲν ταῦτα συνειδῶμεν, Σωκράτης δὲ
 C ἄλλῳ τῷ διαλέγεται ἢ ἄλλος ὅστις ἂν βούληται ἄλλῳ.
 καὶ ὁ Πρωταγόρας αἰσχυρθεῖς, ὥς γ' ἐμοὶ ἔδοξεν, τοῦ τε 30 Ἀλκιβιάδου ταῦτα λέγοντος καὶ τοῦ Καλλίου δεομένου καὶ τῶν ἄλλων σχεδόν τι τῶν παρόντων, μόγις προὔτράπετο

9 ταῦτα B, ταῦτά T 10, 11 διαλεγόμενοι ἀδυνατοῦσιν ἐξελέγξαι BT, ἀδυνάτου σφίσιν ἐξελέγξαι Ast.

εἰς τὸ διαλέγεσθαι καὶ ἐκέλευεν ἐρωτᾶν αὐτὸν ὡς ἀποκρι-
νόμενος.

Εἶπον δὴ ἐγώ, ὦ Πρωταγόρα, μὴ οἷου διαλέγεσθαι μέ-
σοι ἄλλο τι βουλόμενον ἢ ἂ αὐτὸς ἀπορῶ
5 Socrates ex- presses his gratification. ἐκάστοτε, ταῦτα διασκέψασθαι. ἡγοῦμαι γὰρ
πάνυ λέγειν τι τὸν Ὅμηρον τὸ

σύν τε δὴ ἔρχομένῳ, καὶ τε πρὸ δ τοῦ ἐνόησεν. D

εὐπορώτεροι γάρ πως ἅπαντές ἐσμεν οἱ ἄνθρωποι πρὸς
ἅπαν ἔργον καὶ λόγον καὶ διανόημα· μοῦνος δ' εἶπερ
10 τε νοήσῃ, αὐτίκα περιῶν ζητεῖ ὅτῳ ἐπιδείξεται καὶ μεθ'
ὅτου βεβαιώσεται, ἕως ἂν ἐντύχῃ. ὥσπερ καὶ ἐγὼ ἕνεκα
τούτου σοὶ ἡδέως διαλέγομαι μᾶλλον ἢ ἄλλῳ τινί, ἡγού-
μενός σε βέλτιστ' ἂν ἐπισκέψασθαι καὶ περὶ τῶν ἄλλων
περὶ ὧν εἰκὸς σκοπεῖσθαι τὸν ἐπεικῆ, καὶ δὴ καὶ περὶ E
15 ἀρετῆς. τίνα γὰρ ἄλλον ἢ σέ; ὅς γε οὐ μόνον αὐτὸς
οἶει καλὸς καὶ ἀγαθὸς εἶναι, ὥσπερ τινὲς ἄλλοι αὐτοῖς μὲν
ἐπεικεῖς εἰσιν, ἄλλους δὲ οὐ δύνανται ποιεῖν· σὺ δὲ καὶ
αὐτὸς ἀγαθὸς εἶ καὶ ἄλλους οἷός τ' εἶ ποιεῖν ἀγαθοῦς.
καὶ οὕτω πεπίστευκας σαυτῷ, ὥστε καὶ ἄλλων ταύτην
20 τὴν τέχνην ἀποκρυπτομένων σύ γ' ἀναφανδὸν σεαυτὸν
ὑποκηρυζάμενος εἰς πάντας τοὺς Ἑλληνας, σοφιστὴν 349
ἐπὶ νομάσας, σεαυτὸν ἀπέφηνας παιδεύσεως καὶ ἀρετῆς δι-
δάσκαλον, πρῶτος τούτου μισθὸν ἀξιώσας ἄρνευσθαι. || πῶς
οὖν οὐ σε χρὴν παρακαλεῖν ἐπὶ τὴν τούτων σκέψιν καὶ
25 ἐρωτᾶν καὶ ἀνακρινεῖσθαι; οὐκ ἔσθ' ὅπως οὐ.
καὶ νῦν δὴ ἐγὼ ἐκέῖνα, ἅπερ τὸ πρῶτον ἡρώ-
των περὶ τούτων, πάλιν ἐπιθυμῶ ἐξ ἀρχῆς τὰ
μὲν ἀναμνησθῆναι παρὰ σοῦ, τὰ δὲ συνδια-
σκέψασθαι. ἦν δέ, ὡς ἐγῴμαι, τὸ ἐρώτημα
30 τὸδε· σοφία καὶ σωφροσύνη καὶ ἀνδρεία καὶ B
δικαιοσύνη καὶ ὁσιότης, πότερον ταῦτα, πέντε
ὄντα ὀνόματα, ἐπὶ ἐνὶ πράγματι ἐστίν, ἢ ἐκά-
στα τῶν ὀνομάτων τούτων ὑπόκειται τις ἴδιος

7 ὅτου BT 10, 11 περὶ ὧν B, περιῶν T, ἐπιδείξεται: βεβαιώσεται BT

οὐσία καὶ πρᾶγμα ἔχον ἑαυτοῦ δύναμιν ἕκαστον, οὐκ ὄν
οἶον τὸ ἕτερον αὐτῶν τὸ ἕτερον; ἔφησθα οὖν σὺ οὐκ
ὀνόματα ἐπὶ ἐνὶ εἶναι, ἀλλὰ ἕκαστον ἰδίῳ πράγματι τῶν
C ὀνομάτων τούτων ἐπικεῖσθαι, πάντα δὲ ταῦτα μόρια εἶναι
ἀρετῆς, οὐχ ὥς τὰ τοῦ χροῦσος μόρια ὁμοῖά ἐστιν ἀλλήλοις 5
καὶ τῷ ὕλῳ οὗ μόριά ἐστιν, ἀλλ' ὥς τὰ τοῦ προσώπου
μόρια καὶ τῷ ὄλῳ οὗ μόριά ἐστιν καὶ ἀλλήλοις ἀνόμοια,
ἰδίαν ἕκαστα δύναμιν ἔχοντα. ταῦτα εἰ μὲν σοι δοκεῖ ἔτι
ὑπὲρ τότε, φάσι· εἰ δὲ ἄλλως πως, τοῦτο διόρισαι, ὥς
ἔγωγε οὐδέν σοι ὑπόλογον τίξεται, ἐάν πῃ ἄλλη νῦν 10
D φήσης· οὐ γὰρ ἂν θανατάζοιμι, εἰ τότε ἀποπειρώμενός μου
ταῦτα ἔλεγες.

Ἄλλ' ἐγὼ σοι, ἔφη, λέγω, ὦ Σώκρατες, ὅτι ταῦτα πάντα
μόρια μὲν ἐστὶν ἀρετῆς, καὶ τὰ μὲν τέτταρα αὐτῶν ἐπικεκῶς
παραπλήσια ἀλλήλοις ἐστίν, ἡ δὲ ἀνδρεία πάνυ 15

The latter
seems proba-
ble, excepting
in the case of
ἀνδρεία.

πολὺ διαφέρων πάντων τούτων. ὥδε δὲ γνώσει
ὅτι ἐγὼ ἀληθῆ λέγω· εὐρήσεις γὰρ πολλοὺς
τῶν ἀνθρώπων ἀδικωτάτους μὲν ὄντας καὶ ἀνο-
σιωτάτους καὶ ἀκολαστοτάτους καὶ ἀμαρτυρά-
τους, ἀνδρειοτάτους δὲ διαφερόντως. Ἐχε δὴ, ἔφη, ἐγὼ· 20

E ἄξιον γάρ τοι ἐπισκέψασθαι ὃ λέγεις. πότερον τοὺς ἀν-
δρείους θαρραλέους λέγεις ἢ ἄλλο τι; Καὶ ἴτας γ', ἔφη,
ἐφ' ᾧ οἱ πολλοὶ φοβοῦνται ἰέναι. Φέρε δὴ, τὴν ἀρετὴν
καλὸν τι φῆς εἶναι, καὶ ὥς καλοῦ ὄντος αὐτοῦ σὺ διδά-
σκαλον στυγερὸν παρέχεις; Κάλλιστον μὲν οὖν, ἔφη, εἰ μὴ 25
μαίνομαι γε. Πότερον οὖν, ἦν δ' ἐγώ, τὸ μὲν τι αὐτοῦ
αἰσχρόν, τὸ δὲ τι καλόν, ἢ ὅλον καλόν; Ὅλον πού κα-
λὸν ὥς οἶόν τε μάλιστα. Οἶσθα οὖν τίνες εἰς τὰ φρέατα

350 But it has
been shown
that ἀνδρεία
too must be
connected
with ἐπιστήμη.

κολυμβῶσιν θαρραλέως; Ἐγωγε, ὅτι οἱ κολ-
υμβηταί. Πότερον διότι ἐπίστανται ἢ δι' ἄλ- 30
λο τι; Ὅτι ἐπίστανται. Τίνες δὲ ἀπὸ τῶν
ἵππων πολεμεῖν θαρραλεοὶ εἰσὶν; πότερον οἱ
ἱππικοὶ ἢ οἱ ἄφιπποι; Οἱ ἱππικοί. Τίνες δὲ

πέλτας ἔχοντες; οἱ πελταστικοὶ ἢ οἱ μή; Οἱ πελταστικοί.
καὶ τὰ ἄλλα γε πάντα, εἰ τοῦτο ζητεῖς, ἔφη, οἱ ἐπιστήμονες
τῶν μὴ ἐπισταμένων θαρραλεώτεροί εἰσιν, καὶ αὐτοὶ ἑαυ-
τῶν, ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν. Ἦδη δέ τινας B
5 ἑώρακας, ἔφη, πάντων τούτων ἀνεπιστήμονας ὄντας,
θαρροῦντας δὲ πρὸς ἕκαστα τούτων; Ἐγώ γε, ἢ δ' ὅς,
καὶ λίαν γε θαρροῦντας. Οὐκοῦν οἱ θαρραλέοι οὗτοι καὶ
ἀνδρεῖοί εἰσιν; Αἰσχροὺς μεντὰν, ἔφη, εἴη ἡ ἀνδρεία· ἐπεὶ
οὗτοί γε μαινόμενός εἰσιν. Πῶς οὖν, ἔφη, ἐγώ, ἔλεγες
10 τοὺς ἀνδρεῖους; οὐχὶ [τοὺς] θαρραλέους εἶναι; Καὶ νῦν
γ', ἔφη. Οὐκοῦν οὗτοι, ἦν δ' ἐγώ, οἱ οὕτω θαρραλέοι
ὄντες οὐκ ἀνδρεῖοι ἀλλὰ μαινόμενοι φαίνονται; καὶ ἐκεῖ C
αὖ οἱ σφώτατοι οὗτοι καὶ θαρραλεώτατοί εἰσιν, θαρρα-
λεώτατοι δὲ ὄντες ἀνδρειώτατοι; καὶ κατὰ τοῦτον τὸν
15 λόγον ἡ σοφία ἂν ἀνδρεία εἴη;

Οὐ καλῶς, ἔφη, μνημονεύεις, ὦ Σώκρατες, ἃ ἔλεγον τε
καὶ ἀπεκρινόμην σοι. Ἐγώ γε ἐρωτηθεὶς ὑπὸ σοῦ, εἰ οἱ
ἀνδρεῖοι θαρραλέοι εἰσίν, ὡμολόγησα· εἰ δὲ
Exeкурс on
dialectic καὶ οἱ θαρραλέοι ἀνδρεῖοι, οὐκ ἠρωτήθην· εἰ
20 method. Con- γάρ με τοῦτ' ἤρου, εἶπον ἂν ὅτι οὐ πάντες·
version of
judgments. τοὺς δὲ ἀνδρεῖους ὥς οὐ θαρραλέοι εἰσίν, τὸ D
ἐμὸν ὁμολόγημα, οὐδαμοῦ ἐπέδειξας ὥς οὐκ
ὀρθῶς ὡμολόγησα. Ἐπειτα τοὺς ἐπισταμένους αὐτοὺς
ἑαυτῶν θαρραλεωτέρους ὄντας ἀποφαίνεις καὶ μὴ ἐπιστα-
25 μένων ἄλλων, καὶ ἐν τούτῳ οἶε τὴν ἀνδρείαν καὶ τὴν
σοφίαν ταυτὸν εἶναι· τούτῳ δὲ τῷ τρόπῳ μετιῶν καὶ τὴν
ἰσχὺν οἰηθεῖς ἂν εἶναι σοφίαν. πρῶτον μὲν γὰρ εἰ οὕτω
μετιῶν ἕροιο με εἰ οἱ ἰσχυροὶ δυνατοὶ εἰσιν, φαίην ἂν·
ἔπειτα, εἰ οἱ ἐπιστάμενοι παλαίειν δυνατώτεροί εἰσιν τῶν μὴ E
30 ἐπισταμένων παλαίειν καὶ αὐτοὶ αὐτῶν, ἐπειδὴν μάθωσιν, ἢ
πρὶν μαθεῖν, φαίην ἂν· ταῦτα δὲ ἐμοῦ ὁμολογήσαντος
ἐξείη ἂν σοι, χρωμένῳ τοῖς αὐτοῖς τεκμηρίοις τούτοις,

9 πῶς λέγεις BT, πῶς ἔλεγες Hirschig 20 τοῦτ' Hirschig, τότε BT
28 οἱ ἰσχυροὶ T, ἰσχυροὶ B 29 εἰ οἱ t, οἶε B, οἶε T

λέγειν ὥς κατὰ τὴν ἐμὴν ὁμολογίαν ἡ σοφία ἐστὶν ἰσχύς.
 ἐγὼ δὲ οὐδαμοῦ οὐδ' ἐνταῦθα ὁμολογῶ τοὺς δυνατοὺς
 ἰσχυροὺς εἶναι, τοὺς μέντοι ἰσχυροὺς δυνατούς· οὐ γὰρ
 351 ταῦτόν εἶναι δύνάμιν τε καὶ ἰσχύν, ἀλλὰ τὸ μὲν καὶ ἀπὸ
 ἐπιστήμης γίγνεσθαι, τὴν δύναμιν, καὶ ἀπὸ μανίας τε 5
 καὶ ἀπὸ θυμοῦ, ἰσχὺν δὲ ἀπὸ φύσεως καὶ εὐτροφίας τῶν
 σωμάτων. οὕτω δὲ κακῇ οὐ ταῦτόν εἶναι θάρσος τε καὶ
 ἀνδρείαν· ὥστε συμβαίνει τοὺς μὲν ἀνδρείους θαρραλέους
 εἶναι, μὴ μέντοι τοὺς γε θαρραλέους ἀνδρείους πάντας·
 θάρσος μὲν γὰρ καὶ ἀπὸ τέχνης γίγνεται ἀνθρώποις καὶ 10
 Β ἀπὸ θυμοῦ τε καὶ ἀπὸ μανίας, ὥσπερ ἡ δύναμις, ἀνδρεία
 δὲ ἀπὸ φύσεως καὶ εὐτροφίας τῶν ψυχῶν γίγνεται.

Λέγεις δέ τινας, ἔφην, ὦ Πρωταγόρα, τῶν ἀνθρώπων
 εὔ ζῆν, τοὺς δὲ κακῶς; Ἔφη. Ἄρ' οὖν δοκεῖ σοι ἄνθρω-
 What is προς ἄν εὔ ζῆν, εἰ ἀνιώμενός τε καὶ ὀδυνώμενος 15
 ἀγαθόν and ζῶν; Οὐκ ἔφη. Τί δ', εἰ ἡδέως βιοῦς τὸν
 κακόν? βίον τελευτήσῃεν, οὐκ εὔ ἄν σοι δοκοῖ οὕτως
 βεβιωκέναι; Ἐμοιγ', ἔφη. Τὸ μὲν ἄρα ἡδέως ζῆν ἀγα-
 C θόν, τὸ δ' ἀηδῶς κακόν. Εἵπερ τοῖς καλοῖς γ', ἔφη, ζῶν
 ἡδόμενος. Τί δὴ, ὦ Πρωταγόρα; μὴ καὶ σύ, ὥσπερ οἱ 20
 πολλοί, ἡδέ' ἅττα καλεῖς κακὰ καὶ ἀνιαρὰ ἀγαθὰ; ἐγὼ
 γὰρ λέγω, καθ' ὃ ἡδέα ἐστίν, ἄρα κατὰ τοῦτο οὐκ ἀγαθὰ,
 μὴ εἴ τι ἀπ' αὐτῶν ἀποβήσεται ἄλλο; καὶ αὖτις αὖ τὰ
 ἀνιαρὰ ὡσαύτως οὕτως οὐ καθ' ὅσον ἀνιαρὰ, κακὰ; Οὐκ
 οἶδα, ὦ Σώκρατες, ἔφη, ἀπλῶς οὕτως, ὥς σὺ 25
 D The ἀγαθὰ ἐρωτᾷς, εἰ ἐμοὶ ἀποκριτέον ἐστίν, ὥς τὰ ἡδέα
 are a species of the ἡδέα τε ἀγαθὰ ἐστὶν ἅπαντα καὶ τὰ ἀνιαρὰ κακὰ·
 and the κακὰ ἀλλά μοι δοκεῖ οὐ μόνον πρὸς τὴν νῦν ἀπό-
 of the ἀνιαρὰ. κρισιν ἐμοὶ ἀσφαλέστερον εἶναι ἀποκρίνασθαι,
 ἀλλὰ καὶ πρὸς πάντα τὸν ἄλλον βίον τὸν ἐμόν, ὅτι ἐστι 30
 μὲν ἃ τῶν ἡδέων οὐκ ἐστὶν ἀγαθὰ, ἐστι δ' αὖ καὶ ἃ τῶν
 ἀνιαρῶν οὐκ ἐστὶ κακὰ, ἐστι δ' ἃ ἐστὶν, καὶ τρίτον ἃ οὐδέ-
 τερα, οὔτε κακὰ οὔτ' ἀγαθὰ. Ἡδέα δὲ καλεῖς, ἦν δ' ἐγώ,

- οὐ τὰ ἡδονῆς μετέχοντα ἢ ποιῶντα ἡδονήν; Πάνυ γ', Ε
 ἔφη. Τοῦτο τοίνυν λέγω, καὶ ὅσον ἡδέα ἐστίν, εἰ οὐκ
 ἀγαθὰ, τὴν ἡδονὴν αὐτὴν ἐρωτῶν εἰ οὐκ ἀγαθόν ἐστιν.
 "Ὡσπερ σὺ λέγεις, ἔφη, ἐκάστοτε, ὦ Σώκρατες, σκοπώμεθα
 5 αὐτό, καὶ ἐὰν μὲν πρὸς λόγον δοκῇ εἶναι τὸ σκέμμα καὶ
 τὸ αὐτὸ φαίνεται ἡδὺ τε καὶ ἀγαθόν, συγχωρησάμεθα· εἰ
 δὲ μή, τότε ἤδη ἀμφισβητήσομεν. Πότερον οὖν, ἦν δ'
 ἐγώ, σὺ βούλει ἡγεμονεύειν τῆς σκέψεως, ἢ ἐγὼ ἡγῶμαι;
 Δίκαιος, ἔφη, σὺ ἡγείσθαι· σὺ γὰρ καὶ κατάρχεις τοῦ
 10 λόγου. Ἄρ' οὖν, ἦν δ' ἐγώ, τῇδὲ πῃ καταφανὲς ἂν ἡμῖν 352
 γένοιτο; ὥσπερ εἰ τις ἄνθρωπον σκοπῶν ἐκ τοῦ εἵδους ἢ
 πρὸς ὑγίειαν ἢ πρὸς ἄλλο τι τῶν τοῦ σώματος ἔργων,
 ἰδὼν τὸ πρόσωπον καὶ τὰς χεῖρας ἄκρας εἶποι· ἴθι δὴ μοι
 ἀποκαλύψας καὶ τὰ στήθη καὶ τὸ μετάφρενον ἐπίδειξον,
 15 ἵνα ἐπισκέψωμαι σαφέστερον· καὶ ἐγὼ τοιοῦτόν τι ποιεῶ
 πρὸς τὴν σκέψιν· θεασάμενος ὅτι οὕτως ἔχεις πρὸς τὸ
 ἀγαθόν καὶ τὸ ἡδύ, ὡς φῆς, δέομαι τοιοῦτόν τι εἰπεῖν· ἴθι
 δὴ μοι, ὦ Πρωταγόρα, καὶ τόδε τῆς διανοίας ἀποκάλυψον· Β
 πῶς ἔχεις πρὸς ἐπιστήμην; πότερον καὶ τοῦτό σοι δοκεῖ
 20 ὥσπερ τοῖς πολλοῖς ἀνθρώποις, ἢ ἄλλως;
 δοκεῖ δὲ τοῖς πολλοῖς περὶ ἐπιστήμης τοιοῦτόν
 τι, οὐκ ἰσχυρόν οὐδ' ἡγεμονικόν οὐδ' ἀρχικόν
 εἶναι· οὐδὲ ὡς περὶ τοιούτου αὐτοῦ ὄντος δια-
 νοοῦνται, ἀλλ' ἐνούσης πολλάκις ἀνθρώπων
 25 ἐπιστήμης οὐ τὴν ἐπιστήμην αὐτοῦ ἄρχειν, ἀλλ' ἄλλο
 τι, τοτὲ μὲν θυμόν, τοτὲ δὲ ἡδονήν, τοτὲ δὲ λύπην, ἐνίοτε
 δὲ ἔρωτα, πολλάκις δὲ φόβον, ἀτεχνῶς διανοοῦμενοι περὶ C
 τῆς ἐπιστήμης, ὥσπερ περὶ ἀνδραπύδου, περιελκομένης
 ὑπὸ τῶν ἄλλων ἀπάντων. ἄρ' οὖν καὶ σοὶ τοιοῦτόν τι
 30 περὶ αὐτῆς δοκεῖ, ἢ καλὸν τε εἶναι ἢ ἐπι-
 στάμη καὶ οἶον ἄρχειν τοῦ ἀνθρώπου, καὶ
 ἄνθρωπος γιγνώσκη τις τὰγαθὰ καὶ τὰ κακά, μὴ
 ἂν κρατηθῆναι ὑπὸ μηδενός, ὥστε ἄλλ' ἅττα πράττειν
 23 ὡς περὶ Β, ὥσπερ Τ, τοιούτου Τ, τοῦ οὐ τοῦ Β

- ἢ ἂν ἐπιστήμη κελεύη, ἀλλ' ἱκανὴν εἶναι τὴν φρόνησιν
βοηθεῖν τῷ ἀνθρώπῳ; Καὶ δοκεῖ, ἔφη, ὥσπερ σὺ λέγεις,
ὦ Σώκρατες, καὶ ἅμα, εἴπερ τῷ ἄλλῳ, αἰσχροὺς ἐστὶ καὶ
D ἔμοι σοφίαν καὶ ἐπιστήμην μὴ οὐχὶ πάντων κράτιστον
φάναι εἶναι τῶν ἀνθρωπείων πραγμάτων. Κα- 5
and the em-
pirical fact is
that men do
not act against
their knowl-
edge or judg-
ment. The
assumption
that they fre-
quently do, is
wrong.
E
λῶς γε, ἔφην ἐγώ, σὺ λέγων καὶ ἀληθεῖ. οἷσθα
οὖν ὅτι οἱ πολλοὶ τῶν ἀνθρώπων ἐμοί τε καὶ
σοὶ οὐ πείθονται, ἀλλὰ πολλοὺς φασὶ γιγνώ-
σκοντας τὰ βέλτιστα οὐκ ἐξέλειν πράττειν,
ἐξὼν αὐτοῖς, ἀλλὰ ἄλλα πράττειν· καὶ ὅσους 10
δὴ ἐγὼ ἠρόμην ὃ τί ποτε αἰτιὸν ἐστὶ τούτου,
ὑπὸ ἡδονῆς φασὶν ἡττωμένους ἢ λύπης ἢ ὦν
νῦν δὴ ἐγὼ ἔλεγον ὑπὸ τινος τούτων κρατουμέ-
νους ταῦτα ποιεῖν τοὺς ποιούντας. Πολλὰ γὰρ οἶμαι,
ἔφη, ὦ Σώκρατες, καὶ ἄλλα οὐκ ὀρθῶς λέγουσιν οἱ ἀνθρω- 15
ποι. Ἴθι δὴ μετ' ἐμοῦ ἐπιχείρησον πείθειν τοὺς ἀνθρώ-
353 πους καὶ διδάσκειν ὃ ἐστὶν αὐτοῖς τοῦτο τὸ πάθος, ὃ φασιν
ὑπὸ τῶν ἡδονῶν ἡττᾶσθαι καὶ οὐ πράττειν διὰ ταῦτα τὰ
βέλτιστα, ἐπεὶ γινώσκειν γε αὐτά. ἴσως γὰρ ἂν λε-
γόντων ἡμῶν ὅτι οὐκ ὀρθῶς λέγετε, ὦ ἀνθρωποι, ἀλλὰ 20
ψεύδεσθε, ἔρουντ' ἂν ἡμᾶς· ὦ Πρωταγόρα τε καὶ Σώκρα-
τες, εἰ μὴ ἐστὶν τοῦτο τὸ πάθημα ἡδονῆς ἡττᾶσθαι, ἀλλὰ
τί ποτ' ἐστίν, καὶ τί ὑμεῖς αὐτό φατε εἶναι; εἴπατον ἡμῖν.
Τί δέ, ὦ Σώκρατες, δεῖ ἡμᾶς σκοπεῖσθαι τὴν τῶν πολλῶν
δόξαν ἀνθρώπων, οἷ ὃ τι ἂν τύχωσι τοῦτο λέγουσιν; 25
B Οἶμαι, ἦν δ' ἐγώ, εἶναι τι ἡμῖν τοῦτο πρὸς τὸ ἐξευρεῖν
περὶ ἀνδρείας, πρὸς τᾶλλα μόρια τὰ τῆς ἀρετῆς πῶς ποτ'
ἔχει. εἰ οὖν σοι δοκεῖ ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν, ἐμὲ
ἡγήσασθαι, ἢ οἶμαι ἂν ἔγωγε κάλλιστα φανερόν γενέσθαι,
ἔπου· εἰ δὲ μὴ βούλει, εἰ σοι φίλον, ἐὼ χαίρειν. Ἄλλ', 30
ἔφη, ὀρθῶς λέγεις· καὶ πέραινε ὥσπερ ἤρξω.
C Πάλιν τοίνυν, ἔφην ἐγώ, εἰ ἔρουντο ἡμᾶς· τί οὖν φατὲ

1 ἢ B, ἢ T, ἂν Sauppe, ἂ ἢ B, ἂν T 19 ἐπεὶ γινώσκειν: ἐπιγινώσκειν
BT 22 ἄλλα T, ἄλλο B

τοῦτο εἶναι, ὃ ἡμεῖς ἤττω εἶναι τῶν ἡδονῶν ἐλέγομεν ;
εἴποιμ' ἂν ἔγωγε πρὸς αὐτοὺς ὥδι · ἀκούετε δὴ · πειρα-

Psychological
analysis of
5 ἡδονῶν ἡττᾶ-
σθαι. σόμεθα γὰρ ὑμῖν ἐγώ τε καὶ Πρωταγόρας
φράσαι. ἄλλο τι γάρ, ὧ ἄνθρωποι, φατέ ὑμῖν
τοῦτο γίνεσθαι ἐν τοῖσδε, οἷον πολλάκις ὑπὸ

σίτῳ καὶ ποτῶν καὶ ἀφροδισίων κρατούμενοι
ἡδέων ὄντων, γινώσκοντες ὅτι πονηρά ἐστιν, ὅμως αὐτὰ
πράττειν ; Φαῖεν ἄν. Οὐκοῦν ἐροίμεθ' ἂν αὐτοὺς ἐγώ τε
καὶ σὺ πάλιν · πονηρὰ δὲ αὐτὰ πῇ φατέ εἶναι ; πότερον ὅτι

10 Men choose
a course of
action on the
supposition
that the ob-
ject is good
for the sub-
ject; and *vice*
15 *versa*. The
regard for the
τὴν ἡδονὴν ταύτην ἐν τῷ παραχρῆμα παρέχει D
καὶ ἡδύ ἐστιν ἕκαστον αὐτῶν, ἢ ὅτι εἰς τὸν
ὑστερον χρόνον νόσους τε ποιεῖ καὶ πενίας καὶ
ἄλλα τοιαῦτα πολλὰ παρασκευάζει ; ἢ κἂν εἴ
τι τούτων εἰς τὸ ὑστερον μηδὲν παρασκευάζει,
χαίρειν δὲ μόνον ποιεῖ, ὅμως δ' ἂν κακὰ εἴη,
ὅτι παθόντα χαίρειν ποιεῖ καὶ ὀπρῶν ; ἄρ'
οἴομεθ' ἂν αὐτούς, ὧ Πρωταγόρα, ἄλλο τι

ἀποκρίνασθαι, ἢ ὅτι οὐ κατὰ τὴν αὐτῆς τῆς ἡδονῆς τῆς
παραχρῆμα ἐργασίαν κακὰ ἐστιν, ἀλλὰ διὰ τὰ ὑστερον E

20 γιγνόμενα, νόσους τε καὶ τᾶλλα. Ἐγὼ μὲν οἶμαι, ἔφη
ὁ Πρωταγόρας, τοὺς πολλοὺς ἂν ταῦτα ἀποκρίνασθαι.
Οὐκοῦν νόσους ποιοῦντα ἀνίας ποιεῖ, καὶ πενίας ποιοῦντα
ἀνίας ποιεῖ ; ὁμολογοῖεν ἄν, ὡς ἐγώ μαι. Συνέφη ὁ Πρω- 354
ταγόρας. Οὐκοῦν φαίνεται, ὧ ἄνθρωποι, ὑμῖν, ὥς φαμεν

25 ἐγώ τε καὶ Πρωταγόρας, δι' οὐδὲν ἄλλο ταῦτα κακὰ ὄντα, ἢ
διότι εἰς ἀνίας τε ἀποτελεντᾷ καὶ ἄλλων ἡδονῶν ἀποστε-
ρεῖ ; ὁμολογοῖεν ἄν ; Συνεδόκει ἡμῖν ἀμφοῖν.

pleasurable
and for the
reverse really
always deter-
30 mines action. Οὐκοῦν πάλιν αὖ αὐτοὺς τὸ ἐναντίον εἰ ἐροί-
μεθα · ὧ ἄνθρωποι οἱ λέγοντες αὖ ἀγαθὰ
ἀνιάρᾳ εἶναι, ἄρα οὐ τὰ τοιαῦτα λέγετε, οἷον τὰ
τε γυμνάσια καὶ τὰς στρατείας καὶ τὰς ὑπὸ
τῶν ἱατρῶν θεραπείας τὰς διὰ καύσειών τε καὶ τομῶν καὶ

16 ὅτι παθόντα Stallbaum, ὅτι παρόντα Hermann, ὅτι μαθόντα BT
28 πάλιν αὖ Schanz, πάλιν ἂν BT 31 στρατείας T, στρατιάς B

φαρμακειῶν καὶ λιμοκτονιῶν γιγνομένης, ὅτι ταῦτα ἀγαθὰ
 B μέν ἐστιν, ἀντιὰρ δέ; φαῖεν ἄν; Συνεδόκει. Πότερον
 οὖν κατὰ τόδε ἀγαθὰ αὐτὰ καλεῖτε, ὅτι ἐν τῷ παραχρῆμα
 ὁδύνας τὰς ἐσχάτας παρέχει καὶ ἀλγηδόνας, ἢ ὅτι εἰς τὸν
 ὕστερον χρόνον ὑγίειαί τε ἀπ' αὐτῶν γίγνονται καὶ εὐεξίαι 5
 τῶν σωμάτων καὶ τῶν πόλεων σωτηρίαι καὶ ἄλλων ἀρχαὶ
 καὶ πλοῦτοι; φαῖεν ἄν, ὥς ἐγῶμαι. Συνεδόκει. Ταῦτα δὲ
 ἀγαθὰ ἐστι δι' ἄλλο τι, ἢ ὅτι εἰς ἡδονὰς ἀποτελευτᾷ καὶ
 λυπῶν ἀπαλλαγὰς τε καὶ ἀποτροπὰς; ἢ ἔχετε τι ἄλλο
 C τέλος λέγειν, εἰς ὃ ἀποβλέψαντες αὐτὰ ἀγαθὰ καλεῖτε, 10
 ἀλλ' ἢ ἡδονὰς τε καὶ λύπας; οὐκ ἄν φαῖεν, ὥς ἐγῶμαι.
 Οὐδ' ἐμοὶ δοκεῖ, ἔφη ὁ Πρωταγόρας. Οὐκοῦν τὴν μὲν
 ἡδονὴν διώκετε ὡς ἀγαθὸν ὄν, τὴν δὲ λύπην φεύγετε ὡς
 κακόν; Συνεδόκει. Τοῦτ' ἄρα ἡγεῖσθ' εἶναι κακόν, τὴν
 λύπην, καὶ ἀγαθὸν τὴν ἡδονήν, ἐπεὶ καὶ αὐτὸ τὸ χαίρειν 15
 τότε λέγετε κακὸν εἶναι, ὅταν μείζονων ἡδονῶν ἀποστερηῇ
 ἢ ὅσας αὐτὸ ἔχει, ἢ λύπας μείζους παρασκευάζῃ τῶν ἐν
 D αὐτῷ ἡδονῶν· ἐπεὶ εἰ κατ' ἄλλο τι αὐτὸ τὸ χαίρειν κακὸν
 καλεῖτε καὶ εἰς ἄλλο τι τέλος ἀποβλέψαντες, ἔχοιτε ἄν
 καὶ ἡμῖν εἰπεῖν· ἀλλ' οὐχ ἔξετε. Οὐδ' ἐμοὶ δοκοῦσιν, 20
 ἔφη ὁ Πρωταγόρας. Ἄλλο τι οὖν πάλιν καὶ περὶ αὐτοῦ
 τοῦ λυπεῖσθαι ὁ αὐτὸς τρόπος; τότε καλεῖτε αὐτὸ τὸ
 λυπεῖσθαι ἀγαθόν, ὅταν ἢ μείζους λύπας τῶν ἐν αὐτῷ
 οὐσῶν ἀπαλλάττῃ ἢ μείζους ἡδονὰς τῶν λυπῶν παρα-
 σκευάζῃ; ἐπεὶ εἰ πρὸς ἄλλο τι τέλος ἀποβλέπετε, ὅταν 25
 E καλῆτε αὐτὸ τὸ λυπεῖσθαι ἀγαθόν, ἢ πρὸς ὃ ἐγὼ λέγω,
 ἔχετε ἡμῖν εἰπεῖν· ἀλλ' οὐχ ἔξετε. Ἀληθεῖ, ἔφη, λέγεις,
 ὁ Πρωταγόρας. Πάλιν τοίνυν, ἔφην ἐγώ, εἰ με ἀνέροις, 30
 ὦ ἄνθρωποι, τίνος οὖν δήποτε ἔνεκα πολλὰ περὶ τούτου
 λέγεις καὶ πολλαχῇ; συγγιγνώσκετέ μοι, φαῖν ἄν ἔγωγε. ὁ
 πρῶτον μὲν γὰρ οὐ ράδιον ἀποδείξαι, τί ἐστίν ποτε τοῦτο,
 ὃ ὑμεῖς καλεῖτε τῶν ἡδονῶν ἥττω εἶναι· ἔπειτα ἐν τούτῳ

1 φαρμακειῶν T, φαρμάκων B 11 ἀλλ' ἢ Stephanus, ἀλλ' BT 16 λέγετε
 T, λέγεται B

εἰσὶν πᾶσαι αἱ ἀποδείξεις. ἀλλ' ἔτι καὶ νῦν ἀναθέσθαι
ἕξεσιν, εἴ πῃ ἔχετε ἄλλο τι φάναι εἶναι τὸ ἀγαθὸν ἢ τὴν 355

If this is cor-
rect, it must
5 be said that
man never
acts against
his concep-
tion of the
good,

ἡδονήν, ἢ τὸ κακὸν ἄλλο τι ἢ τὴν ἀνίαν, ἢ
ἀρκεῖ ὑμῖν τὸ ἡδέως καταβιῶναι τὸν βίον ἄνευ
λυπῶν; εἰ δὲ ἀρκεῖ καὶ μὴ ἔχετε μηδὲν ἄλλο
φάναι εἶναι ἀγαθὸν ἢ κακόν, ὃ μὴ εἰς ταῦτα
τελευτᾷ, τὸ μετὰ τοῦτο ἀκούετε. φημὶ γὰρ
ὑμῖν τούτου οὕτως ἔχοντος γελοῖον τὸν λόγον
γίγνεσθαι, ὅταν λέγητε, ὅτι πολλάκις γιγνώ-

10 σκων τὰ κακὰ ἄνθρωπος, ὅτι κακὰ ἐστίν, ὅμως πράττει
αὐτά, ἐξὸν μὴ πράττειν, ὑπὸ τῶν ἡδονῶν ἀγόμενος καὶ B
ἐκπληττόμενος· καὶ αὖθις αὖ λέγετε, ὅτι γιγνώσκων ὁ
ἄνθρωπος τὰγαθὰ πράττειν οὐκ ἐθέλει διὰ τὰς παραχρῆμα
ἡδονάς, ὑπὸ τούτων ἡττώμενος. ὥς δὲ ταῦτα γελοῖα ἐστίν,

15 κατὰδηλον ἔσται, ἰὰν μὴ πολλοῖς ὀνόμασι χρώμεθα ἄρα,
ἡδεῖ τε καὶ ἀνιαρῇ καὶ ἀγαθῷ καὶ κακῷ, ἀλλ' ἐπειδὴ δύο
ἐφάνη ταῦτα, δυοῖν καὶ ὀνόμασιν προσαγορεύωμεν αὐτά,
πρῶτον μὲν ἀγαθῷ καὶ κακῷ, ἔπειτα αὖθις ἡδεῖ τε καὶ
ἀνιαρῷ. Θέμενοι δὴ οὕτω λέγωμεν, ὅτι γιγνώ- C

and the ἡττᾶ-
20 σθαι ἡδονῶν
resolves itself
into ἡττᾶσθαι
ἀγαθοῦ: only
it is really
choosing less-
er good in-
25 stead of great-
er good.

σκων ὁ ἄνθρωπος τὰ κακὰ ὅτι κακὰ ἐστίν,
ὅμως αὐτὰ ποιεῖ. ἐὰν οὖν τις ἡμᾶς ἔρηται,
διὰ τί, ἡττώμενος, φήσομεν· ὑπο τοῦ; ἐκεῖνος
ἐρήσεται ἡμᾶς· ἡμῖν δὲ ὑπὸ μὲν ἡδονῆς οὐκέτι
ἕξεσιν εἰπεῖν· ἄλλο γὰρ ὄνομα μετέλληφεν
25 ἀντὶ τῆς ἡδονῆς τὸ ἀγαθόν· ἐκεῖνῳ δὴ ἀπο-
κρινώμεθα καὶ λέγωμεν, ὅτι ἡττώμενος—ὑπὸ

τίνος; φήσει· τοῦ ἀγαθοῦ, φήσομεν νῆ Δία. ἂν οὖν
τύχη ὁ ἐρόμενος ἡμᾶς ὑβριστῆς ὢν, γελάσεται καὶ ἐρεῖ·
ἢ γελοῖον λέγετε πρᾶγμα, εἰ πράττει τις κακὰ, γιγνώσκων D
30 ὅτι κακὰ ἐστίν, οὐ δέον αὐτὸν πράττειν, ἡττώμενος ὑπὸ
τῶν ἀγαθῶν. Ἄρα, φήσει, οὐκ ἀξίων ὄντων νικᾶν ἐν ὑμῖν

3 ἢ ἄλλο BT 10 ἄνθρωπος Sauppe, ἄνθρωπος BT—αὐτὰ T, αὐτὸ B
17 προσαγορεύωμεν B, προσαγορεύομεν T 19 λέγωμεν T, λέγομεν B
22 του T, τούτου B 26 λέγωμεν: λέγομεν BT

τῶν ἀγαθῶν τὰ κακά, ἢ ἀξίων ; φήσομεν δηλον ὅτι ἀπο-
κρινόμενοι, ὅτι οὐκ ἀξίων ὄντων · οὐ γὰρ ἂν ἐξημάρτανεν
ὄν φάμεν ἥττω εἶναι τῶν ἡδονῶν. κατὰ τί δέ, φήσει ἴσως,
ἀνάξιά ἐστιν τὰγαθὰ τῶν κακῶν ἢ τὰ κακὰ τῶν ἀγαθῶν ;
ἢ κατ' ἄλλο τι ἢ ὅταν τὰ μὲν μείζω, τὰ δὲ σμικρότερα ἦ ; ἢ 5

Ε πλείω, τὰ δὲ ἐλάττω [ἦ] ; οὐχ ἔξομεν εἰπεῖν ἄλλο ἢ τοῦτο.
δηλον ἄρα, φήσει, ὅτι τὸ ἡττᾶσθαι τοῦτο λέγετε, ἀντὶ
ἐλαττόνων ἀγαθῶν μείζω κακὰ λαμβάνειν. ταῦτα μὲν οὖν
οὕτω. μεταλάβωμεν δὴ τὰ ὀνόματα πάλιν τὸ ἡδὺ τε καὶ
ἀνιαρὸν ἐπὶ τοῖς αὐτοῖς τούτοις, καὶ λέγωμεν ὅτι ἄνθρω- 10

Correct ac-
tion then re-
solves itself
into that

356 choice of good
which is based
upon the
knowledge of
the greater,
i. e. the more
remote and ul-
timate good.

προς πράττει, τότε μὲν ἐλέγομεν τὰ κακά, νῦν
δὲ λέγωμεν τὰ ἀνιარά, γιγνώσκων, ὅτι ἀνιარά
ἐστιν, ἡττώμενος ὑπὸ τῶν ἡδέων, δηλον ὅτι
ἀναξίων ὄντων νικᾶν. καὶ τίς ἄλλη δὴ ἀξία
ἡδονῇ πρὸς λύπην ἐστίν, ἀλλ' ἢ ὑπερβολὴ 15
ἀλλήλων καὶ ἔλλειψις ; ταῦτα δ' ἐστὶ μείζω τε
καὶ σμικρότερα γιγνόμενα ἀλλήλων καὶ πλείω
καὶ ἐλάττω καὶ μᾶλλον καὶ ἥττον. εἰ γάρ τις
λέγοι ὅτι ἀλλὰ πολὺ διαφέρει, ὧ Σώκρατες, τὸ

παραχρῆμα ἡδὺ τοῦ εἰς τὸν ὕστερον χρόνον καὶ ἡδέος καὶ 20
λυπηροῦ, μῶν ἄλλῳ τῷ, φαίην ἂν ἔγωγε, ἢ ἡδονῇ καὶ

Β λύπῃ ; οὐ γὰρ ἔσθ' ὅτῳ ἄλλῳ. ἀλλ' ὥσπερ ἀγαθὸς
ἰστάναι ἄνθρωπος, συνθεῖς τὰ ἡδέα καὶ συνθεῖς τὰ λυ-
πηρά, καὶ τὸ ἐγγὺς καὶ τὸ πόρρω στήσας ἐν τῷ ζυγῷ,
εἰπὲ πότερα πλείω ἐστίν. ἐὰν μὲν γὰρ ἡδέα πρὸς ἡδέα 25
ἰστῆς, τὰ μείζω αἰεὶ καὶ πλείω ληπτέα · ἐὰν δὲ λυπηρά
πρὸς λυπηρά, τὰ ἐλάττω καὶ σμικρότερα · ἐὰν δὲ ἡδέα
πρὸς λυπηρά, ἐὰν μὲν τὰ ἀνιარά ὑπερβάλληται ὑπὸ τῶν
ἡδέων, ἐὰν τε τὰ ἐγγὺς ὑπὸ τῶν πόρρω ἐὰν τε τὰ πόρρω
ὑπὸ τῶν ἐγγύς, ταύτην τὴν πρᾶξιν πρακτέον ἐν ἣ ἂν 30

Γ ταυτ' ἐνῇ · ἐὰν δὲ τὰ ἡδέα ὑπὸ τῶν ἀνιαρῶν, οὐ πρακτέα ·
μή πῃ ἄλλη ἔχει, φαίην ἂν, ταῦτα, ὧ ἄνθρωποι ; οἷδ' ὅτι
οὐκ ἂν ἔχοιεν ἄλλως λέγειν. Συνεδόκει καὶ ἐκείνῳ. "Οτε

δὴ τοῦτο οὕτως ἔχει, τόδε μοι ἀποκρίνασθε, φήσω. φαίνεται ὑμῖν τῇ ὄψει τὰ αὐτὰ μεγέθη ἐγγύθεν μὲν μείζω, πόρρωθεν δὲ ἐλάττω· ἢ οὐ; Φήσουσι. Καὶ τὰ παχέα καὶ τὰ πολλὰ ὡσαύτως; καὶ αἱ φωναὶ * αἱ * ἴσαι ἐγγύθεν μὲν 5 μείζους, πόρρωθεν δὲ σμικρότεραι; Φαῖεν ἄν. Εἰ οὖν

It is a kind of refined power of perception, and a certain skill in weighing and measuring.
 10 ἐν τούτῳ ἡμῖν ἦν τὸ εὖ πράττειν, ἐν τῷ τὰ μὲν D
 μεγάλα μήκη καὶ πράττειν καὶ λαμβάνειν, τὰ δὲ σμικρὰ καὶ φεύγειν καὶ μὴ πράττειν, τίς ἂν ἡμῖν σωτηρία ἐφάνη τοῦ βίου; ἄρα ἡ μετρη-
 15 τικὴ τέχνη ἢ ἡ τοῦ φαινομένου δύνამις; ἢ αὕτη μὲν ἡμᾶς ἐπλάνα καὶ ἐποίει ἄνω τε καὶ κάτω πολλάκις μεταλαμβάνειν ταῦτα καὶ μεταμέλειν καὶ ἐν ταῖς πράξεσιν καὶ ἐν ταῖς αἰρέσεσιν τῶν μεγάλων τε καὶ σμικρῶν, ἢ δὲ μετρητικὴ ἄκυρον μὲν ἂν ἐποίησε τοῦτο τὸ
 20 φάντασμα, δηλώσασα δὲ τὸ ἀληθὲς ἡσυχίαν ἂν ἐποίησεν E
 ἔχειν τὴν ψυχὴν μένουσαν ἐπὶ τῷ ἀληθεῖ καὶ ἔσωσεν ἂν τὸν βίον; ἄρ' ἂν ὁμολογοῖεν οἱ ἄνθρωποι πρὸς ταῦτα ἡμᾶς τὴν μετρητικὴν σώζειν ἂν τέχνην, ἢ ἄλλην; Τὴν μετρητικὴν, ὡμολόγει. Τί δ', εἰ ἐν τῇ τοῦ περιττοῦ καὶ
 25 ἀρτίου αἰρέσει ἡμῖν ἦν ἡ σωτηρία τοῦ βίου, ὅποτε τὸ πλεον ὀρθῶς ἔδει ἐλέσθαι καὶ ὅποτε τὸ ἐλάττων, ἢ αὐτὸ πρὸς ἑαυτὸ ἢ τὸ ἕτερον πρὸς τὸ ἕτερον, εἴτ' ἐγγὺς εἴτε πόρρω εἴη, τί ἂν ἔσωξεν ἡμῖν τὸν βίον; ἄρ' ἂν οὐκ ἐπι-
 30 στήμη; καὶ ἄρ' ἂν οὐ μετρητικὴ τις, ἐπειδὴ περ ὑπερβολῆς 357
 25 τε καὶ ἐνδείας ἐστὶν ἡ τέχνη; ἐπειδὴ δὲ περιττοῦ τε καὶ ἀρτίου, ἄρα ἄλλη τις ἢ ἀριθμητικὴ; ὁμολογοῖεν ἂν ἡμῖν οἱ ἄνθρωποι, ἢ οὐ; Ἐδόκουν ἂν καὶ τῷ Πρωταγόρᾳ ὁμολογεῖν. Εἶεν, ὦ ἄνθρωποι· ἐπειδὴ δὲ ἡδονῆς τε καὶ λύπης ἐν ὀρθῇ τῇ αἰρέσει ἐφάνη ἡμῖν ἡ σωτηρία τοῦ βίου
 30 οὔσα, τοῦ τε πλείονος καὶ ἐλάττονος καὶ μείζονος καὶ σμικροτέρου καὶ πορρωτέρω καὶ ἐγγυτέρω, ἄρα πρῶτον B

4 ἴσαι BT 10 ἢ ἡ: ἡ BT 11 αὕτη T, αὐτὴ B 15 δηλᾶ σασα T, δηλώσας B 23 οὐκ ἐπιστήμη: ἐπιστήμη BT 26 ἡ ἀριθμητικὴ: ἀριθμη-
 τικὴ B, ἀριθμητικῇ T

μὲν οὐ μετρητικὴ φαίνεται, ὑπερβολῆς τε καὶ ἐνδείας οὕσα καὶ ἰσότητος πρὸς ἀλλήλας σκέψις; Ἄλλ' ἀνάγκη.

Hence it comes within the sphere of theory and knowledge. Ἐπεὶ δὲ μετρητικὴ, ἀνάγκη δήπου τέχνη καὶ ἐπιστήμη. Συμφήσουσιν. Ὅτις μὲν τοίνυν τέχνη καὶ ἐπιστήμη ἐστὶν αὕτη, εἰσαυθις σκε- 5 ψόμεθα· ὅτι δὲ ἐπιστήμη ἐστίν, τοσοῦτον ἐξαρκεῖ πρὸς τὴν ἀποδείξιν, ἣν ἐμὲ δεῖ καὶ

Πρωταγόραν ἀποδείξαι περὶ ὧν ἤρεσθ' ἡμᾶς. ἤρεσθε C δέ, εἰ μένησθε, ἥνικα ἡμεῖς ἀλλήλοις ὡμολογοῦμεν ἐπιστήμης μηδὲν εἶναι κρεῖττον, ἀλλὰ τοῦτο αἰεὶ κρατεῖν, ὅπου 10 ἂν ἐνῇ, καὶ ἡδονῆς καὶ τῶν ἄλλων ἀπάντων· ὑμεῖς δὲ δὴ ἔφατε τὴν ἡδονὴν πολλάκις κρατεῖν καὶ τοῦ εἰδότος ἀνθρώπου, ἐπειδὴ δὲ ὑμῖν οὐχ ὡμολογοῦμεν, μετὰ τοῦτο

Hence "yielding to pleasurable sensations" is a want of knowledge. D ἤρεσθε ἡμᾶς· ὦ Πρωταγόρα τε καὶ Σώκρατες, εἰ μὴ ἔστι τοῦτο τὸ πάθημα ἡδονῆς ἡττᾶσθαι, 15 ἀλλὰ τί ποτ' ἐστὶν καὶ τί ὑμεῖς αὐτό φατε εἶναι; εἶπατε ἡμῖν. εἰ μὲν οὖν τότε εὐθύς ὑμῖν εἶπομεν ὅτι ἀμαθία, κατεγελάτε ἂν ἡμῶν·

νῦν δὲ ἂν ἡμῶν καταγελάτε, καὶ ὑμῶν αὐτῶν καταγελά- 20 σεσθε. καὶ γὰρ ὑμεῖς ὡμολογήκατε ἐπιστήμης ἐνδεία ἐξαμαρτάνειν περὶ τὴν τῶν ἡδονῶν αἵρεσιν καὶ λυπῶν τοὺς ἐξαμαρτάνοντας· ταῦτα δὲ ἐστὶν ἀγαθὰ τε καὶ κακά· καὶ οὐ μόνον ἐπιστήμης, ἀλλὰ καὶ εἰς τὸ πρόσθεν ἔτι ὡμολογήκατε ὅτι μετρητικῆς· ἡ δὲ ἐξαμαρτανσμένη πρᾶξις

E ἄνευ ἐπιστήμης ἴστε πού καὶ αὐτοὶ ὅτι ἀμαθία πράττε- 25 ται. ὥστε τοῦτ' ἐστὶν τὸ ἡδονῆς ἥττω εἶναι, ἀμαθία ἢ

This want should be removed by moral instruction. μεγίστη· ἥς Πρωταγόρας ὕδὲ φησὶν ἰατρός εἶναι καὶ Πρόδικος καὶ Ἰππίας· ὑμεῖς δὲ διὰ τὸ οἶεσθαι ἄλλο τι ἢ ἀμαθίαν εἶναι οὔτε αὐτοὶ οὔτε τοὺς ὑμετέρους παῖδας παρὰ τοὺς 30 τούτων διδασκάλους τοῦσδε τοὺς σοφιστὰς πέμπετε, ὥς οὐ διδακτοῦ ὄντος, ἀλλὰ κηδόμενοι τοῦ

5 αὕτη: ἡ αὐτὴ BT 16 ἀλλὰ T, ἄλλο B 23 εἰς τὸ: ἥς τὸ BT 30 αὐτοὶ BT, αὐτοὶ ἴτε Madvig

ἀργυρίου καὶ οὐ διδόντες τούτοις κακῶς πράττετε καὶ ἰδία καὶ δημοσία.

- Ταῦτα μὲν τοῖς πολλοῖς ἀποκεκριμένοι ἂν ἤμεν· ὑμᾶς 358
 δὲ δὴ μετὰ Πρωταγόρου ἐρωτῶ, *ῶ* Ἰππία τε καὶ Πρόδικε
 5 —κοινὸς γὰρ δὴ ἔστω ὑμῖν ὁ λόγος—πότερον δοκῶ ὑμῖν
 ἀληθεῖ λέγειν ἢ ψεύδεσθαι. Ὑπερφυῶς ἐδόκει ἅπασιν
 ἀληθεῖ εἶναι τὰ εἰρημένα. Ὁμολογεῖτε ἄρα, ἦν δ' ἐγώ, τὸ
 Applause and μὲν ἡδὺ ἀγαθὸν εἶναι, τὸ δὲ ἀνιαρὸν κακόν.
 approval. τὴν δὲ Προδίκου τοῦδε διαίρεσιν τῶν ὀνομά-
 10 των παραιτοῦμαι· εἴτε γὰρ ἡδὺ εἴτε τερπνὸν λέγεις εἴτε
 χαρτόν, εἴτε ὀπύθεν καὶ ὕπως χαίρεις τὰ τοιαῦτα ὀνομά- B
 ζων, ὧ βέλτιστε Πρόδικε, τοῦτό μοι πρὸς ὃ βούλομαι
 ἀπόκριναι. Γελάσας οὖν ὁ Πρόδικος συνωμολόγησε, καὶ
 οἱ ἄλλοι. Τί δὲ δὴ, ὦ ἄνδρες, ἔφην ἐγώ, τὸ τοιόνδε; αἰ
 5 ἐπὶ τούτῳ πράξεις ἅπασαι, ἐπὶ τοῦ ἀλύπως ζῆν καὶ ἡδέως,
 ἄρ' οὐ καλαὶ [καὶ ὠφέλιμοι]; καὶ τὸ καλὸν ἔργον ἀγαθόν
 τε καὶ ὠφέλιμον; Συνεδόκει. Εἰ ἄρα, ἔφην ἐγώ, τὸ ἡδὺ
 ἀγαθὸν ἐστίν, οὐδεὶς οὔτε εἰδὼς οὔτε οἰόμενος ἄλλα
 βελτίῳ εἶναι, ἢ ἃ ποιεῖ, καὶ δυνατά, ἔπειτα ποιεῖ ταῦτα, C
 20 ἐξὸν τὰ βελτίῳ· οὐδὲ τὸ ἥττω εἶναι αὐτοῦ ἄλλο τι τοῦτ'
 ἐστὶν ἢ ἀμαθία, οὐδὲ κρείττω ἑαυτοῦ ἄλλο τι ἢ σοφία.
 Συνεδόκει πᾶσιν. Τί δὲ δὴ; ἀμαθίαν ἄρα τὸ τοιόνδε
 λέγετε, τὸ ψευδῇ ἔχειν δόξαν καὶ ἐψεῦσθαι περὶ τῶν πραγ-
 μάτων τῶν πολλοῦ ἀξίων; Καὶ τοῦτο πᾶσι συνεδόκει.
 25 Ἄλλο τι οὖν, ἔφην ἐγώ, ἐπὶ γε τὰ κακὰ οὐδεὶς ἐκὼν ἔρχε-
 ται οὐδ' ἐπὶ ἃ οἶεται κακὰ εἶναι, οὐδ' ἔστι τοῦτο, ὥς ἔοικεν,
 ἐν ἀνθρώπου φύσει, ἐπὶ ἃ οἶεται κακὰ εἶναι ἐξέλειν ἵεναι D
 ἀντὶ τῶν ἀγαθῶν· ὅταν τε ἀναγκασθῇ δυοῖν κακοῖν τὸ
 ἕτερον αἰρεῖσθαι, οὐδεὶς τὸ μείζον αἰρήσεται ἐξὸν τὸ ἔλατ-
 30 τον. Ἄπαντα ταῦτα συνεδόκει ἅπασιν ἡμῖν. Τί οὖν;
 ἔφην ἐγώ, καλεῖτέ *τι* δέος καὶ φόβον; καὶ ἄρα ὕπερ
 ἐγώ; πρὸς σὲ λέγω, ὦ Πρόδικε. προσδοκίαν τινὰ λέγω

19 ἃ ἐποίει καὶ δυνατὰ BT 20 αὐτοῦ BT 25 ἀλλ' ὅτι B 30 συνδο-
 κεῖ BT 31 καλεῖτέ τι Heindorf, καλεῖτε BT

κακοῦ τοῦτο, εἴτε φόβον εἴτε δέος καλεῖτε. Ἐδόκει Πρω-
 ταγόρᾳ μὲν καὶ Ἰππία δέος τε καὶ φόβος εἶναι τοῦτο, Προ-
 Ε δίκῃ δὲ δέος, φόβος δ' οὐ. Ἄλλ' οὐδέν, ἔφην ἐγώ, *ῶ*
 Πρόδικε, διαφέρει· ἀλλὰ τόδε. εἰ ἀληθῆ τὰ ἔμπροσθέν
 ἐστίν, ἄρά τις ἀνθρώπων ἐξελήσει ἐπὶ ταῦτα ἰέναι ἃ δέ- 5
 δοικεν, ἕξον ἐπὶ ἃ μή; ἢ ἀδύνατον ἐκ τῶν ὁμολογημένων;
 ἃ γὰρ δέδοικεν, ὁμολόγηται ἡγεῖσθαι κακὰ εἶναι· ἃ δὲ
 ἡγείται κακά, οὐδένα οὔτε ἰέναι ἐπὶ ταῦτα οὔτε λαμβάνειν
 359 ἐκόντα. Ἐδόκει καὶ ταῦτα πᾶσιν.

Οὕτω δὴ τούτων ὑποκειμένων, ἦν δ' ἐγώ, *ῶ* Πρόδικέ 10
 τε καὶ Ἰππία, ἀπολογείσθω ἡμῖν Πρωταγόρας ὅδε, ἃ τὸ
 πρῶτον ἀπεκρίνατο, πῶς ὁρῶς ἔχει, μὴ ἃ τὸ
 Application of these re-
 sults to the
 definition of
 ἀνδρεία.
 πρῶτον παντάπασιν· τότε μὲν γὰρ διὰ πέντε
 ὄντων μορίων τῆς ἀρετῆς οὐδέν ἔφη εἶναι τὸ
 ἕτερον οἷον τὸ ἕτερον, ἰδίαν δὲ αὐτοῦ ἕκαστον 15
 ἔχειν δύναμιν· ἀλλ' οὐ ταῦτα λέγω, ἀλλ' ἃ τὸ
 ὕστερον εἶπεν. τὸ γὰρ ὕστερον ἔφη τὰ μὲν τέτταρα ἐπει-
 κῶς παραπλήσια ἀλλήλοις εἶναι, τὸ δὲ ἓν πάνυ πολὺ
 Β διαφέρειν τῶν ἄλλων, τὴν ἀνδρείαν, γινώσσεσθαι δὲ μ' ἔφη
 τεκμηρίῳ τῷδε· εὐρήσεις γάρ, ὦ Σώκρατες, ἀνθρώπους 20
 ἀνοσιωτάτους μὲν ὄντας καὶ ἀδικωτάτους καὶ ἀκολαστο-
 τάτους καὶ ἀμαρτυράτους, ἀνδρειοτάτους δέ· ὃ γινώσκει ὅτι
 πολὺ διαφέρει ἢ ἀνδρεία τῶν ἄλλων μορίων τῆς ἀρετῆς.
 καὶ ἐγὼ εὐξυνὸς τότε πάνυ ἐθαύμασα τὴν ἀπόκρισιν, καὶ ἔτι
 μᾶλλον ἐπειδὴ ταῦτα μεθ' ὑμῶν διεξῆλθον. ἡρόμην δ' οὖν 25
 τοῦτον, εἰ τοὺς ἀνδρείους λέγοι θαρραλέους· ὁ δέ, καὶ
 C ἵτας γ', ἔφη. μέμνησαι, ἦν δ' ἐγώ, ὦ Πρωταγόρα, ταῦτα
 ἀποκρινόμενος; Ὁμολόγει. Ἰσι δὴ, ἔφην ἐγώ, εἰπὲ ἡμῖν,
 ἐπὶ τίνα λέγεις ἵτας εἶναι τοὺς ἀνδρείους; ἢ ἐφ' ἅπερ
 οἱ δειλοὶ; Οὐκ ἔφη. Οὐκοῦν ἐφ' ἕτερα. Ναί, ἢ δ' ὅς. 30
 Πότερον οἱ μὲν δειλοὶ ἐπὶ τὰ θαρραλέα ἔρχονται, οἱ δὲ
 ἀνδρεῖοι ἐπὶ τὰ δεινά; Λέγεται δὴ, ὦ Σώκρατες, οὕτως

16 ἃ Β, ὁ Τ 18 πάνυ πολὺ Β, πάνυ Τ 19 γινώσσεσθε ΒΤ 32 δειλά
 ΒΤ

- ὑπὸ τῶν ἀνθρώπων. Ἀληθεῖ, ἔφην ἐγώ, λέγεις· ἀλλ' οὐ τοῦτο ἐρωτῶ, ἀλλὰ σὺ ἐπὶ τί φῆς ἴτας εἶναι τοὺς ἀνδρεί- D
 οὺς; ἄρ' ἐπὶ τὰ δεινὰ, ἡγουμενους δεινὰ εἶναι, ἢ ἐπὶ τὰ μὴ; Ἀλλὰ τοῦτο γ', ἔφη, ἐν οἷς σὺ
 5 ἔλεγες τοῖς λόγοις ἀπεδείχθη ἄρτι ὅτι ἀδύνα-
 τον. Καὶ τοῦτο, ἔφην ἐγώ, ἀληθὲς λέγεις·
 ὥστ' εἰ τοῦτο ὁρῶς ἀπεδείχθη, ἐπὶ μὲν ἂ
 δεινὰ ἡγέεται εἶναι οὐδεὶς ἔρχεται, ἐπειδὴ τὸ
 ἥττω εἶναι ἑαυτοῦ εὐρέθη ἀμαξία οὔσα. Ὁμο-
 10 λόγει. Ἀλλὰ μὴν ἐπὶ ἃ γε θαρροῦσιν πάντες αὖ ἔρχονται,
 καὶ δειλοὶ καὶ ἀνδρεῖοι, καὶ ταύτῃ γε ἐπὶ τὰ αὐτὰ ἔρχονται
 οἱ δειλοὶ τε καὶ οἱ ἀνδρεῖοι. Ἀλλὰ μέντοι, ἔφη, ὦ Σώκρα- E
 τες, πᾶν γε τοῦναντίον ἐστὶν ἐπὶ ἃ οἱ τε δειλοὶ ἔρχονται
 καὶ οἱ ἀνδρεῖοι. αὐτίκα εἰς τὸν πόλεμον οἱ μὲν ἐξέλουσιν
 15 ἰέναι, οἱ δὲ οὐκ ἐξέλουσιν. Πότερον, ἔφην ἐγώ, καλὸν ὃν
 ἰέναι ἢ αἰσχρόν; Καλόν, ἔφη. Οὐκοῦν εἴπερ καλόν, καὶ
 ἀγαθὸν ὡμολογήσαμεν ἐν τοῖς ἔμπροσθεν· τὰς γὰρ καλὰς
 πράξεις ἀπάσας ἀγαθὰς ὡμολογήσαμεν. Ἀληθεῖ λέγεις,
 καὶ αἰεὶ ἔμοιγε δοκεῖ οὕτως. Ὅρῶς γε, ἔφην ἐγώ. ἀλλὰ
 20 ποτέρους φῆς εἰς τὸν πόλεμον οὐκ ἐξελίγειν ἰέναι, καλὸν ὃν 360
 καὶ ἀγαθόν; Τοὺς δειλοὺς, ἦ δ' ὅς. Οὐκοῦν, ἦν δ' ἐγώ,
 εἴπερ καλὸν καὶ ἀγαθόν, καὶ ἡδύ; Ὁμολόγηται γοῦν,
 ἔφη. Ἄρ' οὖν γιγνώσκοντες οἱ δειλοὶ οὐκ ἐξέλουσιν ἰέναι
 ἐπὶ τὸ κάλλιον τε καὶ ἄμεινον καὶ ἡδιον; Ἀλλὰ καὶ τοῦτο
 25 ἐὰν ὁμολογῶμεν, ἔφη, διαφθεροῦμεν τὰς ἔμπροσθεν ὁμο-
 λογίας. || Τί δ' ὁ ἀνδρεῖος; οὐκ ἐπὶ τὸ κάλλιον τε καὶ
 ἄμεινον καὶ ἡδιον ἔρχεται; Ἀνάγκη, ἔφη, ὁμολογεῖν. B
 Οὐκοῦν ὅλως οἱ ἀνδρεῖοι οὐκ αἰσχροὺς φόβους φοβοῦνται,
 ὅταν φοβῶνται, οὐδὲ αἰσchrὰ θάρρη θαρροῦσιν; Ἀληθεῖ,
 30 ἔφη. Εἰ δὲ μὴ αἰσchrά, ἄρ' οὐ καλὰ; Ὁμολόγει. Εἰ δὲ
 καλὰ, καὶ ἀγαθὰ; Ναί. Οὐκοῦν καὶ οἱ δειλοὶ [καὶ οἱ

9 εὐρέθη T, εὐρέθη ἢ B 12 οἱ ἀνδρεῖοι B, ἀνάνδρεῖοι T 20 ποτέρους
 T, ποτέρου B—φῆς εἰς: φήσεις B'T 24 κάλλιον Stephanus, καλόν B'T
 25 διαφθεροῦμεν T, διαφεροῦμεν B

ῥαρεῖς] καὶ οἱ μαινόμενοι τὸναναντίον αἰσχροὺς τε φόβους
φοβοῦνται καὶ αἰσχρὰ ῥάρρη ῥαρροῦσιν; Ὁμολόγει.

Again, both
C foolhardiness
and coward-
ice are based
on want of
knowledge.

Θαρροῦσιν δὲ τὰ αἰσχρὰ καὶ κακὰ δι' ἄλλο τι
ἢ δι' ἄγνοίαν καὶ ἀμαξίαν; Οὕτως ἔχει, ἔφη.
Τί οὖν; τοῦτο δι' ὃ δειλοὶ εἰσιν οἱ δειλοί, 5
δειλίαν ἢ ἀνδρείαν καλεῖς; Δειλίαν ἔγωγ',
ἔφη. Δειλοὶ δὲ οὐ διὰ τὴν τῶν δεινῶν ἀμα-
ξίαν ἐφάνησαν ὄντες; Πάνυ γ', ἔφη. Διὰ ταύτην ἄρα
τὴν ἀμαξίαν δειλοὶ εἰσιν; Ὁμολόγει. Δι' ὃ δὲ δειλοὶ
εἰσιν, δειλία ὁμολογεῖται παρὰ σοῦ; Συνέφη. Οὐκοῦν 10
ἢ τῶν δεινῶν καὶ μὴ δεινῶν ἀμαξία δειλία ἂν εἴη; Ἐπέ-
D νευσεν. Ἀλλὰ μήν, ἦν δ' ἐγώ, ἐναντίον ἀνδρεία δειλία.
Ἔφη. Οὐκοῦν ἢ τῶν δεινῶν καὶ μὴ δεινῶν σοφία ἐναντία
τῇ τούτων ἀμαξία ἐστίν; Καὶ ἐνταῦθα ἔτι ἐπένευσεν. Ἡ
δὲ τούτων ἀμαξία δειλία; Πάνυ μόγις ἐνταῦθα ἐπένευσεν. 15
Ἡ σοφία ἄρα τῶν δεινῶν καὶ μὴ δεινῶν ἀνδρεία ἐστίν,
ἐναντία οὖσα τῇ τούτων ἀμαξία; οὐκέτι ἐνταῦ-
θα οὐτ' ἐπινεῦσαι ἠθέλησεν ἐσίγα τε· καὶ ἐγὼ
εἶπον· Τί δή, ὦ Πρωταγόρα, οὔτε σὺ φῆς ἂ
ἐρωτῶ οὔτε ἀπόφης; Αὐτός, ἔφη, πέρανον. 20
E Ἐν γ', ἔφην ἐγώ, μόνον ἐρόμενος ἔτι σέ, εἴ σοι ὥσπερ τὸ
πρῶτον ἔτι δοκοῦσιν εἶναί τινες ἄνθρωποι ἀμαξέστατοι
μέν, ἀνδρεϊότατοι δέ. Φιλονικεῖν μοι, ἔφη, δοκεῖς, ὦ Σώ-
κρατες, τὸ ἐμὲ εἶναι τὸν ἀποκρινόμενον· χαριῶμαι οὖν
σοι, καὶ λέγω ὅτι ἐκ τῶν ὁμολογημένων ἀδύνατόν μοι 25
δοκεῖ εἶναι.

Οὗτοι, ἦν δ' ἐγώ, ἄλλου ἕνεκα ἐρωτῶ πάντα ταῦτα, ἢ
σκέψασθαι βουλόμενος, πῶς ποτ' ἔχει τὰ περὶ τῆς ἀρετῆς
καὶ τί ποτ' ἐστὶν αὐτό, ἢ ἀρετή. οἶδα γὰρ
Socrates, on
361 the other hand, ὅτι τούτου φανεροῦ γενομένου μάλιστα ἂν 30
now agrees
that ἀρετή
can be taught. κατὰδηλον γένοιτο ἐκεῖνο, περὶ οὗ ἐγώ τε καὶ
σὺ μακρὸν λόγον ἐκάτερος ἀπετείναμεν, ἐγώ

6 δεινῶν· δειλῶν B T 23 ἔφη B, ἔτι T—τὸν ἀποκρινόμενον T, τὸ ἀπο-
κρινόμενον B 27 ἄλλον B, ἄλλ οὗ T

μὲν λέγων ὥς οὐ διδακτὸν ἀρετή, σὺ δ' ὥς διδακτόν. καὶ μοι δοκεῖ ἡμῶν ἡ ἄρτι ἔξοδος τῶν λόγων ὥσπερ ἄνθρωπος κατηγορεῖν τε καὶ καταγελᾶν, καὶ εἰ φωνὴν λάβοι, εἰπεῖν ἂν ὅτι ἄτοποί γ' ἐστέ, ὦ Σώκρατες τε καὶ Πρωταγόρα · σὺ μὲν λέγων ὅτι οὐ διδακτόν ἐστιν ἀρετὴ ἐν τοῖς ἐμπροσθεν, νῦν σεαυτῷ τάναντία σπεύδεις, ἐπιχειρῶν ἀποδεῖξαι ὥς πάντα χρήματα ἐστὶν ἐπιστήμη, καὶ ἡ δικαιοσύνη B

Conclusion: καὶ σωφροσύνη καὶ ἡ ἀνδρεία, ᾧ τρόπῳ μάλιστα' ἂν διδακτὸν φανείη ἡ ἀρετή · εἰ μὲν γὰρ
 10 Fundamental importance of knowledge. ἄλλο τι ἦν ἢ ἐπιστήμη ἡ ἀρετή, ὥσπερ Πρωταγόρας ἐπεχείρει λέγειν, σαφῶς οὐκ ἂν ἦν διδακτόν · νῦν δὲ εἰ φανήσεται ἐπιστήμη ὅλον, ὥς σὺ σπεύδεις, ὦ Σώκρατες, θανμάσιον ἔσται μὴ διδακτόν ὄν. Πρωταγόρας δ' αὖ διδακτὸν τότε ὑποθέμενος νῦν τοῦ-
 15 ναντίον ἔοικεν σπεύδοντι, ὀλίγου πάντα μᾶλλον φανῆναι C αὐτὸ ἢ ἐπιστήμην · καὶ οὕτως ἂν ἦκιστα εἴη διδακτόν. ἐγὼ οὖν, ὦ Πρωταγόρα, πάντα ταῦτα καθορῶν ἄνω κάτω ταραττόμενα δεινῶς, πᾶσαν προθυμίαν ἔχω καταφανῇ αὐτὰ γενέσθαι, καὶ βουλοίμην ἂν ταῦτα διεξελεθύντας ἡμᾶς
 20 ἐξελεθεῖν καὶ ἐπὶ τὴν ἀρετὴν ὅ τι ἔστιν, καὶ πάλιν ἐπισκέψασθαι περὶ αὐτοῦ, εἴτε διδακτόν εἴτε μὴ διδακτόν, μὴ πολλάκις ἡμᾶς ὁ Ἐπιμηθεὺς ἐκεῖνος καὶ ἐν τῇ σκέψει σφήλῃ ἐξαπατήσας, ὥσπερ καὶ ἐν τῇ διανομῇ ἡμέλησεν D ἡμῶν, ὥς φης σύ. ἤρεσεν οὖν μοι καὶ ἐν τῷ μύθῳ ὁ Προ-
 25 Mutual compliments. μηθεὺς μᾶλλον τοῦ Ἐπιμηθέως · ᾧ χρώμενος ἐγὼ καὶ προμηθεύμενος ὑπὲρ τοῦ βίου τοῦ ἑμαυτοῦ παντὸς πάντα ταῦτα πραγματεύομαι, καὶ εἰ σὺ ἐθέλοις, ὅπερ καὶ κατ' ἀρχὰς ἔλεγον, μετὰ σοῦ ἂν ἦδιστα ταῦτα συνδιασκοποίην. καὶ ὁ Πρωταγόρας, Ἐγὼ μὲν,
 30 ἔφη, ὦ Σώκρατες, ἐπαινῶ σου τὴν προθυμίαν καὶ τὴν διέξοδον τῶν λόγων. καὶ γὰρ οὔτε τᾶλλα οἶμαι κακὸς εἶναι E ἄνθρωπος, φθονερός τε ἦκιστ' ἀνθρώπων, ἐπεὶ καὶ περὶ σοῦ πρὸς πολλοὺς διη εἶρηκα, ὅτι ὦν ἐντυγχάνω πολὺ

5 ἀρετὴ Bt, ἡ ἀρετὴ T 10 ἡ ἐπιστήμη ἢ BT 27 εἰ σὺ T, εἴσοι B

μάλιστα ἄγαμαι σέ, τῶν μὲν τηλικούτων καὶ πάνυ * καὶ
 λέγω γε ὅτι οὐκ ἂν ξαυμάζοιμι, εἰ τῶν ἐλλογίμων γένοιτο
 ἀνδρῶν ἐπὶ σοφία. καὶ περὶ τούτων δὲ εἰσαῦσις, ὅταν
 362 βούλῃ, διέξιμεν * νῦν δ' ὥρα ἤδη καὶ ἐπ' ἄλλο τι τρέπε-
 Departure of σθαι. Ἄλλ', ἣν δ' ἐγώ, οὕτω χρὴ ποιεῖν, εἴ 5
 Socrates. σοι δοκεῖ. καὶ γὰρ ἐμοὶ οὔτερ ἔφην ἵεναι
 πάλαι ὥρα, ἀλλὰ Καλλία τῷ καλῷ χαριζόμενος παρέ-
 μεινα.

Ταῦτ' εἰπόντες καὶ ἀκούσαντες ἀπῆμεν.

4 διέξιμεν bt, διέξειμεν B

The poem of Simonides in Schneidewin's arrangement.

Στροφή α.

Ἄνδρ' ἀγαθὸν μὲν ἀλαδέως γενέσθαι χαλεπὸν,
χερσὶν τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἄνευ ψόγου τε-
τυγμένον.

(Five lines are wanting.)

Ἀντιστρ. α.

Οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται,
καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον · χαλεπὸν φάτ'
ἔσθλόν ἐμμεναι.
Ξεὸς ἂν μόνος τοῦτ' ἔχοι γέρας · ἄνδρα δ' οὐκ ἔστι μὴ οὐ
κακὸν ἐμμεναι,

ὃν ἂν ἀμάχανος συμφορὰ καθεῖλη.
Πράξαις γὰρ εὔ πᾶς ἀνὴρ ἀγαθός,
κακὸς δ' εἰ κακῶς, καὶ
τοῦπιπλεῖστον ἄριστοι, τοὺς κε Ξεοὶ φιλέωσιν.
Ἐπωδὸς α.

Ἔμοιγ' ἐξαρκεῖ,
ὅς ἂν μὴ κακὸς ᾗ
μηδ' ἄγαν ἀπάλαμνος, εἰδώς γ' ὀνησίπολιν δίκαν, ὑγιῆς ἀνὴρ.
Οὐ μιν ἐγὼ μωμήσομαι ·
οὐ γὰρ ἐγὼ φιλόμωμος ·
τῶν γὰρ ἡλιθίων ἀπείρων γενέσθαι.
Πάντα τοι καλὰ, τοῖσί τ' αἰσχροῖς μὴ μέμικται.

Στροφή β.

Τοῦνεκεν οὐ ποτ' ἐγὼ τὸ μὴ γενέσθαι δυνατόν
διζήμενος κενεὰν ἐς ἄπρακτον ἐλπίδα μοῖραν αἰῶνος βαλέω,
πανάμωμον ἄνθρωπον, εὐρυέδους ὅσοι καρπὸν αἰνύμεθα
χθονός ·

ἔπειτ' ὕμιν εὐρὼν ἀπαγγελέω.
Πάντας δ' ἐπαίνημι καὶ φιλέω,
ἐκὼν ὅστις ἔρδῃ
μηδὲν αἰσχρόν · ἀνάγκη δ' οὐδὲ Ξεοὶ μάχονται.

NOTES

NOTES.

Πρωταγόρας ἡ σοφισταί· [ἐνδεικτικός]. The double title, as in the other dialogues of Plato, is probably due to the classifiers of Alexandria, and to Thrasyllus, the contemporary and confidant of Tiberius. The arrangement of the dialogues in tetralogies by Thrasyllus has come down to us in the best MSS., as in the Clarkianus, e. g., of Oxford; cf. "Novae Commentationes Platonicae," by M. Schanz, Würzburg, 1871, p. 111 sq. Other double titles are **Θεαίτητος ἡ περὶ ἐπιστήμης, Χαρμίδης ἡ περὶ σωφροσύνης, Φίληβος ἡ περὶ ἡδονῆς.** The other dialogues grouped with the Protagoras as a tetralogy are the Euthydemus, the Gorgias, and the Meno. As for the technical epithet ἐνδεικτικός (embodying a demonstration), it is used with the Protagoras only; but it is no more appropriate with the Protagoras than ἡθικός or πειραστικός would have been.

τὰ τοῦ διαλόγου πρόσωπα. The persons are cited in the order of their successive appearance in the course of the dialogue.

309, A. **πόθεν . . . φαίνει.** Current form of greeting, not curiosity; cf. Lys. 203 a: **ποῖ δὴ πορεύει καὶ πόθεν;** also Phaedr. 227 a: **φαίνεσθαι,** of *coming*, as in Aristoph. Vesp. 267: **οὐ φαίνεται δεῦρο πρὸς τὸ πλῆθος.** For obligatory coming ἀπαντᾶν is generally used.

ἡ δῆλα δῆ. ἡ elliptic, introducing the second part of a question, ἄλλο τι, or something similar, being understood; cf. Apol. 24 c: **ἄλλο τι ἢ περὶ πολλοῦ ποιεῖ.** For the balancing character of the question, cf. the current phrase **ἄλλως τε καί.**

κυνηγεσίου. For the metaphor cf. Sophist. 222 d: **τῷ τῶν ἐρώντων θήρῃ τὸν νοῦν, ὡς ἔοικας, οὕτω προσέσχεες.**

τὴν Ἀλκιβιάδου ὥραν. Cf. Symp. 213, 216 c-d: **ὁρᾶτε γὰρ ὅτι Σωκράτης ἐρωτικῶς διάκειται τῶν καλῶν καὶ αἰεὶ περὶ τούτους ἐστὶ, κ.τ.έ.,** but add 316 e: **εἰρωνευόμενος δὲ καὶ παίζων πάντα τὸν βίον . . . διατελεῖ;** also 219 b sqq.; Xen. Mem. I. 2, 24; Plat. Men. 76 c: **εἰμὶ ἡττων τῶν καλῶν.**

πρόην, properly "the day before yesterday," *the other day*.

ὡς . . . εἰρησθαι, *to speak in confidence*. As for the perf., comp. the German, "Im Vertrauen *gesagt*," let it be *said*.

πώγωνος ἤδη ὑποπιμπλάμενος, "*cui per genas plurima lanugo jam serpit*."—Ficinus. Jowett less accurately, "and he had got a beard like a man." As for Alc. being called ἀνὴρ, cf. Charm. 154 d, with regard to the youth Charmides: ὡς ἄμαχον λέγετε τὸν ἄνδρα, κ.τ.έ.

εἶτα has concessive force.

Ὅμηρου ἐπαινέτης, Od. κ 279. Hermes appearing to Odysseus to help him with the herb "moly." πρῶτον ὑπηνήτη, τοῦ-περ χαριεστάτη ἦβη. Cf. Charm. 161 a: Ὅμηρῳ οὐ πιστεύεις καλῶς λέγειν.

B. δς ἔφη. We generally use the present in quotations from extant authors, the past being really more personal and vivid; cf. Men. 76 d: ἔφη Πίνδαρος, Lach. 291 b: Ὅμηρός που ἔφη. The present occurs below 339 a, Hipp. min. 364 e.

ἐμοιγε ἔδοξεν, paratactic epenthesis, as below 314 c: δοκεῖ οὖν μοι, ὁ θυρωρός.

ὑπὲρ ἐμοῦ εἶπε, βοηθῶν ἐμοί. Not pleonastic, but βοηθῶν adds the emergency in which Alcibiades spoke in behalf of Socrates. Socrates was hard pressed.

ἐθέλω here auxiliary as in Engl. for future. Similarly Herodotus uses ἐρχομαι c. inf.

παρόντος, concessive.

οὔτε προσείχον . . . ἐπελανθανόμην τε, neque—et. The second member adds a higher degree. See collections of examples in Stallbaum's note.

C. οὐ γὰρ . . . καλλίονι. Plut. Alcib. 1: περὶ μὲν οὖν τοῦ κάλλους Ἀλκιβιάδου οὐδὲν ἴσως δεῖ λέγειν, πλὴν ὅτι καὶ παῖδα καὶ μειράκιον καὶ ἄνδρα πάσῃ συναντήσαν τῇ ἡλικίᾳ καὶ ὥρα τοῦ σώματος ἐράσμιον καὶ ἡδὺν παρέσχεν. Lysis and Charmides, too, were youths of great beauty, but of greater σωφροσύνη.

ἄστῳ, political term, civis. ἀστή likewise of an Attic woman of full birth.

οὕτω καλός τις, *so handsome a person*.

τοῦ Κλεινίου. Greek society had no nomina gentilia.

τὸ σοφώτερον κάλλιον. Sportive irony which may be observed throughout the dialogue. Schleiermacher, Introd. III, ed. 1855, p. 153.

D. Πρωταγόρας. Deliberate and emphatic position at the end of the sentence.

ὦ τί λέγεις. ὦ of special excitement different from the ὦ of current address.

Προταγόρας ἐπιδημήκεν, *is in town*, combination of past and present.

καὶ ἄρτι ἄρα. ἄρα in colloquial inference: *I understand, I see.*

310, A. τί οὖν οὐ διηγῆσω. *Do tell us all about the conversation.* "In questions with τί οὐ the aorist is used, an emphatic demand being contained in the surprise that the action has not yet taken place."—Krüger, § 53, 6, 2; Goodwin, M. T. § 19, n. 6.

εἰ μὴ σέ τι κωλύει. A phrase of good-breeding, cf. below 317 c: εἰ τι βούλεσθε; Lach. 187 c: ἡδομένοις ἂν εἴη; 187 d: εἰ οὖν ὑμῖν μῆτι διαφέρει, Charm. 155 a.

ἐξαναστήσας τὸν παῖδα τουτονί, possibly an ἀκόλουθος of the speaker. Perhaps, too, an Attic boy, Xen. Mem. II. 3, 16: οὐ γὰρ καὶ ὁδοῦ παραχωρῆσαι τὸν νεώτερον πρεσβυτέρῳ συντυγχάνοντι πανταχοῦ νομίζεται καὶ καζήμενον ὑπαναστῆσαι. Perhaps the scene of the present conversation is to be suggested—a wrestling-school.

χάριν εἶσομαι, cf. the German "Dank wissen." χάριν εἶδέναι and ἔχειν, of sentiment and obligation; χάριν διδόναι, ἀποδοῦναι, of the act of thanking.

εἰ βαθέος ὄρθρον. Crito, 43 a: ὄρθρος βαθύς. Perhaps degrees of light are associated with the motion of the sun, deep night, "Hoher Tag."

Ἴπποκράτης is mentioned in this dialogue only; his very name, however, suggests descent and breeding, Aristoph. Nub. 63 sqq.

ἡ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,

Ξάνδιππον ἢ Χάριππον ἢ Καλλιπίδην...

further characterization is given below, 316 b. His aims were practical, like those of most young men of his class. "Sophistas autem duces videlicet illos ad honorem et potentiam, cupidissimus audiendi." Groen van Prinsterer, "Prosopographia Platonica," p. 226.

B. Ἴπποκράτης . . . οὗτος, not the οὗτος of interpellation, but *that is H.*, as the editors have noted after Heindorf.

στὰς παρ' ἐμοί. Ficinus has missed the sense, "Protagoras venit et prope me divertit." παρ' ἐμοί implies the result of the motion, as below, 320 a: καταθέμενος ἐν Ἀρίφρονος.

μὴ τι νεώτερον, *no bad news, I hope*; cf. Latin, "inauditum inusitatum, novae res," a change in settled affairs implying a disturbance. "Ceterum νεώτερον poni constat pro νέον, quod ita

usurpatur, Eurip. Med. 37."—Heindorf. *νεώτερόν τι ποιεῖν*, Thucyd. I. 132, 5.

εὖ ἂν λέγοις, Sauppe, "*Das wäre ja schön.*" Thus Theaet. replies to the compliment of Socrates, Theaet. 145 b: εὖ ἂν ἔχοι.

C. ἐπιψηλαφήσας τοῦ σκίμποδος, to assist the imagination of the reader, *grasped for my lounge*. The σκίμπος was a κλινίδιον εὐτελές.

ἐξ Οἰνός (Pape, "*Lex. der Griech. Eigennamen*"). There were two, the one near Marathon, the other on the Boeotian frontier. The latter, of course, is meant in the present passage.

μέλλων σοι φράζειν. These words seem to imply that Hippocrates was a daily companion of Socrates, a regular attendant on his discourses, hence the desire to excuse himself.

ὑπό τινος, here of the hindering cause, *grae*.

D. ἀναστὰς οὕτω δεῦρο ἐπορευόμεν. οὕτω esp. after participles of temporal significance: 314 c, διαπερανάμενοι οὕτως ἐσίοιμεν . . . 326 d, ὑπογράψαντες . . . οὕτω διδάσι.

καὶ ἐγὼ γινώσκων, not "perceiving" (γνούς), but *being acquainted with*, Theaet. 144 c: σκόπει εἰ γινώσκεις αὐτόν.

μὴν τί σε ἀδικεῖ Πρ., i. e. = ἀδικός ἐστι περί σε; the present of condition or permanent result; cf. Kr. 53, 1, 3: φεύγειν, ἀλίσκεσθαι, νικᾶν, κρατεῖν, ἡττᾶσθαι. Cf. Dem. VI. 17: ἀδικεῖ πολλὸν ἥδη χρόνον. Similarly ἀσεβεῖν.

ἂν αὐτῷ διδῶς . . . καὶ πείθης ἐκεῖνον. ἐκεῖνον refers to Protagoras too; it is added because πείθης requires a different case from διδῶς.

εἰ . . . ἐν τούτῳ εἴη . . ., if it were *contained in* that, dependent from that; cf. below, 313 a: ἐν ᾧ πάντ' ἐστί. The ideal form of the wish exhibits the profound devotion of Hippocrates to Protagoras.

E. αὐτὰ ταῦτα. Accus. of specification with ἤκω.

ᾧτε τὸ πρότερον. Cf. Introduction, § I.

τί οὐ βαδίζομεν, impatient form of exhortation; cf. above the aor., 310 a: τί . . . οὐ διηγῆσω. Questions with τί οὐ refer to action, with πῶς οὐ generally refer to thought.

311, A. καταλύει . . . παρὰ Καλλίᾳ. As to the present, see note on ἀδικεῖ above, 310 d, *Is stopping at the house of Callias*.

ἐξαναστῶμεν [from ἐξανίστασθαι], *let us get up and step out into the court*.

τὰ πολλὰ Πρωταγόρας ἐνδον διατρίβει. Largely, no doubt, because his professional intercourse exacted fees; Socrates, on the

contrary, was always on the street. This very reserve of Protagoras and other sophists seems to have stimulated the curiosity of the general public; cf. Eupolis, *Κόλακες*, fragm. 10 (Meineke).

B. ἀποπειρώμενος . . . τῆς ῥώμης, *testing his muscle*, vid. as regards φρόνησις, the phrase probably that of a wrestling-master; tropical language derived from the palaestra is very common in Plato: Euthydemus, 278 c, ὑποσκελίζων καὶ ἀνατρέπων, Rep. II. 362 d, τὰ ὑπὸ τούτου ῥηθέντα καταπαλαῖσαι; ib. VIII. 544 b, τὴν αὐτὴν λαβὴν παρέχειν; below, Prot. 336 c, ἐκκρούων τοὺς λόγους.

ὥς παρὰ τίνα ἀφιξόμενος καὶ τίς γενησόμενος; *looking forward to meeting what sort of man and to what kind of development for yourself?* ὥς c. part. expresses subjective attitude of the agent; cf. Gildersleeve on Justin Martyr, A. c. 4, 19.

εἰ ἐπενόεις . . . εἴ τίς σε ἤρετο. Notice the *unreal* form of the protasis; it is not even to be assumed that the young Athenian gentleman should choose the dependent career of a δημιουργός.

Ἵπποκράτης, the well-known founder of systematic medicine in antiquity; he flourished about 430 B.C., and died in Thessaly; cf. Phaedr. 270 c.

C. Πολύκλειτον . . . Φειδίαν. The former was distinguished by the perfection of his representation of human figures, especially as ἀθληταί; the latter held a position at Athens under Pericles, such as Michel Angelo held under Leo X. at Rome. He died at Athens, having suffered before his death an unjust persecution, which probably was aimed mainly against his patron Pericles. Cf. Aristoph. Pac. 605 sq.:

πρῶτα μὲν γὰρ ἤρξεν αὐτῆς Φειδίας πράξας κακῶς·
εἶτα Περικλέης φοβηθεὶς μὴ μετὰσχοι τῆς τύχης, κ.τ.έ.

His most famous works were the great Athena on the Acropolis, of gold and ivory, and the Zeus at Olympia.

This mode of illustrating a principle or concept, which Socrates was wont to practise, by *bringing up* concrete instances, is called ἐπαγωγή. Cf. Gorgias, 553 c (Zeuxis).

D. ἂν μὲν ἐξικνήται. Anticipatory construction. ἐξικν.=suffice, cf. ἰκ-ανός. The apodosis with ἐξικν. is not expressed; cf. 325 c.

εἴ . . . τίς . . . ἔροιτο . . . τί ἂν . . . ἀποκριναίμεθα; Ficinus: "Si quis interrogaret . . . quid illi responderemus?" This rendering is not quite accurate; more exactly: *si quis interroget, . . . quid illi respondeamus?*

E. σοφιστὴν . . . ὀνομάζουσιν . . . τὸν ἄνδρα εἶναι . . . ὀνομάζειν used pregnantly, including λέγειν. Cf. Lysias, VII. 18: περὶ ὧν

ἀποκρυπτόμεθα μηδὲν εἰδέναι. Sauppe quotes Phileb. 13 b: *πάσας ἡδονὰς ἀγαθὸν εἶναι προσαγορεύεις.*

ἐρχόμεθα τελούντες. (Future.) Cf. the common English periphrasis of the future: below, 313 a, and Theaet. 198 e: *ἔρχεται μαθησόμενος.* Herodotus, who abounds in periphrases, employs this one too: II. 11, *ὥς ἔρχομαι φράσω*; II. 35, *ἔρχομαι μηκυνέων*; III. 6, IV. 99, III. 80 sqq.

312, A. **ὑπέφαινέν τι ἡμέρας.** A dramatic reminder to refresh the imagination of the reader; cf. above, 310 c, and Phaedr. 259 a, 279 b, and the *παιδαγωγοί* at the end of the *Lysis*.

οὐκ ἂν αἰσχύνοιο . . . παρέχων; On the subject-matter cf. Lach. 197 d: *καὶ γὰρ πρέπει, ὦ Σώκρατες, σοφιστῇ τὰ τοιαῦτα μᾶλλον κομψεῖσθαι ἢ ἀνδρὶ ὃν ἡ πόλις ἀξιοῖ αὐτῆς προίσταναι.*

εἰς τοὺς Ἕλληνας, to the Greek public.

εἴπερ (si quidem), almost causal in force.

μὴ οὐ . . . ὑπολαμβάνεις. Some negative verb is to be supplied before *μὴ*. *οὐ* belongs to *τοιαύτην*. Cf. Krüger, § 67, 11. As to the indicative, cf. Goodwin, M. T. § 46, note 5, a: *μὴ* with the present indicative expresses a fear that something *is now going on*. Jowett's translation is rather free.

B. ἀλλ' οἴαπερ ἡ παρὰ τοῦ γραμμ. κ.τ.έ. Cf. below, 326 d sqq.

ἐπὶ τέχνῃ, for professional purposes.

ὥς τὸν ιδιώτην . . . πρέπει. What verb to be understood after *ιδιώτην* and *ἐλεύθερον*? *πρέπει* is *not* personally construed here.

C. ἀνδρί . . . σοφιστῇ. *σοφιστῇ* is predicative apposition with *ἀνδρί*.

ὁ σοφιστής, generically.

οὐτ' εἰ ἀγαθῷ οὐτ' εἰ κακῷ πράγματι. Sauppe (more precisely than Kroschel and Deuschle): "The designation of the sophist as a 'thing' has something derisive and sportive; Aristoph. Eccles. 441: *γυναικα δ' εἶναι πρᾶγμ' ἔφη νουβυστικὸν καὶ χρηματοποιόν.*" Sauppe, among other passages, quotes Demosth. 35, 15: *Λάκριτος, μέγα πρᾶγμα, Ἰσοκράτους μαθητής.* And also Phaedr. 240 a: *κόλακι, δεινῷ θηρίῳ καὶ βλάβῃ μεγάλῃ.*

ὥσπερ τούνομα λέγει. The assumed etymology *σοφ-, ιστ-, to know wisdom*. On the matter, see Schanz, "Die Sophisten," p. 5. The Cratylus abounds in similar naïve etymologies; cf. also Phaedrus.

D. τῶν τί σοφῶν εἰσιν οἱ, κ.τ.έ. *τῶν σοφῶν* gen. of *τὰ σοφά*. *τί* accus. of specification.

δεινὸν λέγειν. δεινός of distinguished ability in any department; cf. *ικανός* and *δυνατός*.

E. ἡ δὴλον ὅτι. ἡ elliptic as above, 309 a.

313, A. εἰ . . . ἔδει . . . πολλὰ ἂν περιεσκεψώ . . . φίλους ἂν παρεκάλεis. περιεσκεψώ is an unreal apodosis with reference to the *present* in this passage; cf. below, Prot. 355 d: ἐπλάνα καὶ ἐποίει ἂν . . . ἡ δὲ μετρητικὴ τέχνη ἄκυρον μὲν ἂν ἐποίησε τοῦτο τὸ φάντασμα. Sauppe suggests that the *momentary* character of the action causes the construction. On the other hand the imperf. with ἂν is sometimes met for unreal apodoses referring to the past; below, 357 d: εἰ . . . εἵπομεν . . . κατεγελάτε ἂν ἡμῶν; Gorg. 471 a, Demosth. 18, 28: ἔξεώρουν ἂν, εἰ μὴ ταῦτ' ἐγράφη; ib. § 20, οὐκ ἂν ἀμφοτέρα εἶχε.

ἡ εὐ ἢ κακῶς πράττειν. Infin. epexegeticus after πάντ' ἐστί. Similar construction after διαφέρειν, Phaedr. 264 c: ὅτι δ' οὐδὲν διαφέρει . . . πρῶτον ἢ ὕστατόν τι λέγεσθαι. For the subject-matter, cf. Lach. 185 a.

B. εἴτ' ἐπιτρεπτόν εἴτε καὶ οὐ. Cf. the German "ob—oder auch nicht."

τῷ ἀφικόμενῳ τούτῳ ξένῳ. A tinge of scorn is unmistakable.

συνεστέον, *that you must needs be introduced to P.*; from συνιστάσθαι; cf. the correlatives συνεῖναι, συνουσία, συνουσιαστής.

C. ᾧ μέλλεις σαυτὸν ἐπιτρέπειν; From 313 a, τί οὖν—to this point there is an unbroken flow of speech without a single stop—a strong expression of the feeling of Socrates on the subject. Jowett's translation fails to express this.

ἐμπορός τις ἢ κάπηλος τῶν ἀγωγίμων. ἔμπορος, the merchant, κάπηλος, the retailer, peddler, etc. It was a point which Socrates especially reprehended in the "Sophists," that they took fees for their instruction; cf. Xen. Mem. I. c. 6. Soph. 231 d, the sophist as a species is called νέων καὶ πλουσίων ἔμμοθος *θηρευτής*.

ὅπως γε μή. Supply ὅρα, or some such verb.

D. περιάγοντες, *hawking about*.

τῷ ἀεὶ ἐπιθυμοῦντι. Cf. Xen. Mem. I. 6, 13: καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας, σοφιστὰς ἀποκαλοῦσιν.

E. εἰ μὲν οὖν σὺ τυγχάνεις ἐπιστήμων τούτων. "Plato rarely construes *τυγχάνειν* without the participle, Rep. II. 369 b, Tim. 61 c."—Sauppe. But in the present passage ὦν may have easily been lost after ἐπιστήμων or τούτων.

ὅ τι χρηστὸν καὶ πονηρόν. In Gorg. 464 b sqq. there is a close

analogy of this thought. True πολιτική and δικαιοσύνη are paired off with γυμναστική and ιατρική. On the other hand are placed κολακεία and its counterpart ὑποποικιή.

314, A. κυβεύης τε καὶ κινδυνεύης. Plato is fond of such doublets which express his wealth of diction rather than any fine discrimination of synonyms. (Similarly Demosthenes.) Cf. below, 316 d: πρόσχημα ποιῆσθαι καὶ προκαλύπτεισθαι. Critias, 116 c: ἐφίτυσαν καὶ ἐγέννησαν. Phaedr. 245 d: πηγή καὶ ἀρχὴ κινήσεως. Lysis, 216 d: διολισθαίνει καὶ διαδύεται ἡμᾶς.

καὶ γὰρ, elliptic: And (so you will in fact) for.

κίνδυνος, *risk*. κίνδυνος is the current term for *commercial* risk, Dem. private orations, passim.

καταθέμενον οἰκάδε, pregnant: *Take home and deposit it there.*

τὸν ἐπαίοντα, the expert. On the synonyms of *knowing* in Greek, cf. Schmidt, "Griech. Synonymik," I. p. 297.

B. νέοι ὥστε . . . διελέσθαι. We would expect νεώτεροι. νέοι used pregnantly. Ast cites Xen. Mem. III. 13, 3: ψυχρὸν ὥστε λούσασθαι, and Heindorf quotes Eurip. Androm. 80: γέρων ἐκεῖνος ὥστε σ' ὥφελειν παρών.

C. οἶμαι δὲ καὶ Πρόδικον. Scil. αὐτόθι εἶναι. More commonly οἶμαι is loosely thrown in epenthetically.

δόξαν ἡμῖν ταῦτα. Acc. absol. of ἔδοξεν, instead of ἐπεὶ ἔδοξεν ἡμῖν ταῦτα. The relation of acc. absol. elsewhere is generally concessive. Kr. 56, 9, 6. A very great variety of acc. absol. is found in Thucydides, who cultivates all shifts of brachylogy with especial favor: e. g. παράσχον, I. 120, 3; ὑπάρχον, I. 124, 1; εἰρημένον, I. 140, 2; λεγόμενον, II. 47, 3.

ἐν τῷ προθύρῳ ἐγενόμεθα. Prepos. with dat. of result of motion, cf. the metaph. phrase ὑπό τινι γενέσθαι, and below, στάντες ἐν τ. π.

διαπερανάμενοι οὕτως, cf. above, 230 d, ἀναστὰς οὕτω.

D. κατήκουεν, *overheard*.

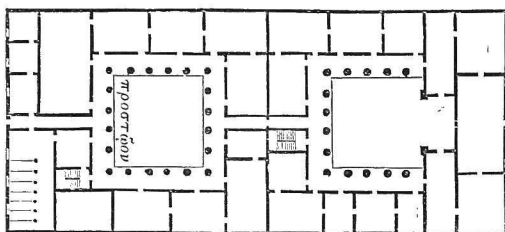
κινδυνεύει . . . ἄχθεσθαι. ἄχθεσθαι=inf. of the imperf.

ἐκρούσαμεν. [To knocking frequently was added the call for the porter παῖ παῖ! Aristoph. Av. 57, Ran. 38.

οὐ σχολὴ αὐτῷ. Kroschel compares Cic. de Senect. c. 10: nemo, inquit, adhuc convenire me voluit cui fuerim occupatus.

E. δεόμενοι. *Wanting to*; stronger than βούλεσθαι, cf. below, 331 c: οὐδὲν δέομαι τὸ εἰ βούλει τοῦτο . . . ἐλέγχεσθαι.

ἐν τῷ προστάῳ. The colonnade surrounding the court. See illustration.



Καλλίας ὁ Ἱππονίκου. For seven generations these two names were held in succession by the heads of this great Attic house. In splendor the Alcmaeonidae alone seem to have rivalled them; cf. Herod. VII. 151, and Plat. Apol. 20 a. The support which Callias gave to the professional men of culture seems to have proceeded principally from ostentation and love of display. Eupolis places the scene of his play, the *Κόλακες* (427 B.C.), in the house of Callias. In his house, too, the *Convivium* written by Xenophon takes place. As early as 415 his lavish habits seem to have perceptibly diminished his resources; cf. Aristoph. *Av.* 284 sqq. :

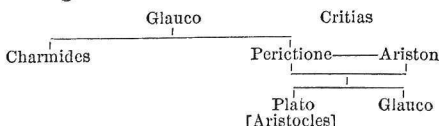
(Euclep.) Καλλίας ἄρ' οὗτος οὔρῃς ἐστίν· ὡς πτερορρεῖ.

(Peithet.) ἄτε γὰρ ὦν γενναῖος ὑπό τε συκοφαντῶν τίλλεται,
αἷ τε Σήλειαί προσεκτίλλουσιν αὐτοῦ τὰ πτερά.

The profligacy of his private life is implied in Aristoph. *Ran.* 428 sq. The scenic date of the dialogue is to be put down (Introd.) about 432, and Callias appears as sole master of his father's house. Still Hipponicus died some ten years after only. Such anachronisms are frequent in Plato, and exhibit his artistic freedom of arrangement.

315, A. **Πάραλος ὁ Περικλέους**, half-brother of Callias. The mother of Paralus had first been the wife of (συνῴκει) Hipponicus, by whom she had Callias; then she married Pericles, by whom (Plut. *Pericl.* c. 24) she had Xanthippus and Paralus. Still later she contracted a marriage with a third party.

Χαρμίδης ὁ Γλαῦκωνος, brother of Plato's mother; cf. the dialogue bearing his name.



ἐπὶ τέχνῃ, for professional purposes, looking forward to the career of a sophist.

ἐξ ἐκάστων. Distributive: from the several cities. Cf. ἐκάστοτε and αἰεί with participles, as well as alone.

κηλῶν τῇ φωνῇ ὥσπερ Ὅρφεύς, οἱ δὲ . . . ἔπονται. Extension of the simile with a demonstr., dropping the relative construction, as in Homer, passim, e. g. Od. χ 384.

Β. χορόν . . . ἡύλαβούντο, χορόν collective noun.

ἐπειδὴ . . . ἀναστρέφοι. Repeated action in the past. Turn it into present construction.

αἰεί, every time. Cf. above: ἐξ ἐκάστων. As for the admiration enjoyed by Protagoras and other eminent Sophists, comp. Plat. Rep. X. 600 d: ὥστε μόνον οὐκ ἐπὶ ταῖς κεφαλαῖς περιφέρουσιν αὐτοὺς οἱ ἐταῖροι.

τὸν δὲ μετ' εἰσενόγησα, ἔφη Ὅμηρος. (Od. λ 601, in the visit to the lower world.) We must be careful not to over-refine on a fragment of quotation. It is merely a sportive reminiscence from Homer, the Greek's Bible. The employment of archaisms often expresses a certain sportive dignity, as it might in modern parlance in a conversational narrative, "I lifted up my eyes and beheld," or something to that effect. The German editors, more or less imagine that they perceive "the sting of the allusion" to the fate or character of Sisyphus, Tantalus, etc.

С. Ἐρυξίμαχός τε ὁ Ἀκουμενοῦ, a prominent physician and a lover of science, as the present scene shows, also a prominent *persona* in the "Symposium;" cf. also Phaedr. 268 a.

Φαίδρος ὁ Μυρρινούσιος, called a friend of Eryximachus in Phaedr. 268 a. He, with Socrates, are the only interlocutors in the dialogue bearing his name. According to that dialogue he was a great reader and an ardent admirer of the most recent literary performances. He was one of those men who make authors popular, while their critical acumen is but mediocre. His health seems to have been delicate, and he took constitutional walks, etc.

ἐν θρόνῳ, while his hearers sit on βάθρα (above).

διέκρινεν καὶ διεξήγει. *He passed upon, and gave analyses of, the points asked.*

Τάνταλον. Namely, Prodicus. Probably grouped with Tantalus, because he seems to have suffered from some chronic or incurable disease.

Δ. πεποίηκεν. Socrates is telling of it all on the same day when he observed all this.

ἐγκεκαλυμμένος ἐν κωδίοις τισίν, κ.τ.ε. Ast makes some fanciful observations, and Stallbaum, at least, says: *describuntur mores mollis et delicatuli hominis*. But comp. Plut. Moral. 967 B sqq. Dübner: ὥσπερ οὖν ὁ Πρόδικον τὸν σοφιστὴν, ἢ Φιλῆταν τὸν ποιητὴν, ἀξιῶν πολιτεύεσθαι . . . νοσώδεις καὶ τὰ πολλὰ κλινοπετεεῖς. Add 317 e.

Πανσανίας. Cf. Groen van Prinsterer; "Prosopographia Platonica," p. 206, while Pausanias's relation to Agathon would seem to have been sustained, from the "Symposium." His encomium of ἔρωσ, Symp. 180 c sqq., must allow the inference that Pausanias condemned unnatural ἔρωσ.

Ε. Ἀγάθωνα. Agathon, the elegant dandy and poet of the "Ἄνθος, of later years, host in Plato's "Symposium." He is characteristically introduced in the beginning of Aristoph. Thesmophoriazusae, where Euripides considers him the person most likely to appear like a woman in an assembly of women.

Λιπαρῶς ἔχων (= γλίχισθαι). ἔχω with adverbs of condition and attitude; cf. below, 335: λιπαρῶς ἔχω . . . τὴν συνουσίαν ἡμῖν γίγνεσθαι; Apol. 17 d: ξένως ἔχω τῆς ἐνθάδε λέξεως.

316, A. ἄρτι εἰσεληλύθειμεν, because it took but a few moments to observe what has been described at some length from 315 a to 316 a.

ὁ καλός, ὡς φῆς σύ. At the beginning of the dialogue, 309 a, the ἔταιρος is addressed.

καὶ Κριτίας ὁ Καλλαίσχρον. The association of Critias and of Alcibiades with Socrates may to some extent be placed among those things which caused the persecution and death of the latter. The Athenian democracy of 400–399 B.C. justly looked upon both men as the principal malefactors of the commonwealth in the past twenty years, but it was wrong and unjust to make Socrates responsible for their peculiar development. Xenophon, Mem. I. 2, 12 sqq., explains that these two men had noted the self-control of Socrates, and his mental sway over others, and desired to obtain an eminent degree of efficiency in discourse and management of affairs, but (I. 2, 16) as for imitating the *life* of Socrates, they would have preferred death to that.

Β. πρὸς σέ τοι ἦλθομεν. We would expect ἦκομεν or some perfect; but cf. Krüger, § 53, 6, 1: "Being the most absolute of the past tenses, the aorist can stand synonymous even with the perfect and pluperfect." Cf. below, ἦκετε.

μόνῃ βουλόμενοι διαλεχθῆναι ἢ καὶ μετὰ τῶν ἄλλων. Perhaps

μόνοι β. This at least would make the *opposition* of καὶ μετὰ τ. ἀ. more symmetrical. Ficinus: *numquid seorsum ab aliis mecum loqui vultis? an coram omnibus?* Schanz conjectures *μόνοι* before *μόνῳ*.

ἐστὶν . . . τῶν ἐπιχωρίων. Gen. partitive used predicatively.

οἰκίας μεγάλης τε καὶ εὐδαίμονος. Possibly to suggest that good fees might eventually be expected.

Γ. τοῦτο δὲ οἶεται οἱ μάλιστ' ἂν γενέσθαι, εἰ σοὶ συγγένοιτο. The *ἂν* after *μάλιστα*, a conjecture made by Stephanus and Sauppe. The equivalent of the present construction in oratio recta, no doubt, was an *ideal* construction of the hypothesis.

ἤδη σὺ σκόπει. *ἤδη* is more than our simple *now*: *We have now come to a point where you must see whether*, etc.

Δ. τὸν ταῦτα πράττοντα. So in all MSS.; it would be bold therefore to suggest an interpolation. It is really not so much an anacoluthon as a compact restatement of the somewhat prolix subject of *εἰλαβεῖσθαι*.

φημὶ μὲν εἶναι παλαιάν. *μὲν* really goes with *παλαιάν*. Kühner, "*Ausführl. Gr. Gramm.*," II. p. 809.

τοὺς ἀμφὶ τε Ὀρφέα καὶ Μουσαῖον. *Orpheus and Musaeus and their school*. These legendary persons are similarly viewed in Diogenes Laertius, Prooemium.

Ἴκκος of Tarentum; Plato Legg. VIII. 839 e, distinguished as Olympian victor, and for the monastic purity of his life. His name became proverbial (*Ἴκκου δειπνον*).

Ἡρόδικος of Selymbria (about forty miles west of Byzantium, on the northern coast of the Propontis) was a travelling physician and a hygienist in the modern sense of the word; Plato Phaedr. 227 d, Rep. III. 406 a.

Ἀγαθοκλῆς and Pythocles. The latter the teacher of the former according to Schol. Plat. Alcib. I. 218. Agathocles in his turn was called the teacher of Damon, the music-master of Pericles, Plut. Pericl. c. 4. Groen van Prinsterer surmises that Plutarch made out Damon a "sophist" from the analogy of the present passage, Prosop. Plat. p. 186.

317, Α. κατὰ τοῦτο εἶναι. Adverbial phrase like *ἔκων εἶναι*. Cf. Classen on Thucyd. VI. 12, 1.

τοὺς δυναμένους . . . πράττειν. Participle used substantively, like *οἱ λέγοντες* (= *ρήτορες*) in Demosth.: the leading men in public life.

ἐπεὶ, attached to τοὺς *δυναμένους*, i. e. *these only* are to be mentioned, *for* the masses merely, etc.

διαγγέλλωσι, *whatever password they start*; διαγγέλλειν, esp. in military use, Xen. Anab. passim.

ὑμνοῦσιν, *thoughtlessly* repeat (as singing and humming are apt to go).

ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶναι. A good illustration of the different force of the present and of the aorist; in the present apposition the present is conative. Cf. Aristoph. Nub. 167: ἢ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην... Ach. 177: δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας...;

πολλὴ μωρία καὶ τοῦ ἐπιχειρήματος, *is a great folly in the very undertaking*. Jowett, inaccurately, "Is the very height of folly." Cf. ἀμουνσία and ἀλογία in Plat. Lysis, 206 a, b.

B. τούτων τὴν ἐναντίαν ἅπασαν ὁδὸν ἐλήλυθα. We would at first expect τούτοις instead of τούτων, but the latter genitive really contains a *condensed comparison* = τὴν ἐναντίαν τῇ τούτων [ὁδῷ]. Sauppe takes it differently. ἅπασαν adverbial with ἐναντίαν.

τὸ ὁμολογεῖν, κ.τ.λ., in apposition with ἐλάβειαν ταύτην.

ἄλλας, scil. ὁδοὺς.

C. πολλά... ἔτι ἤδη εἰμί. Present of extension.

οἰδενὸς ὅτου οὐ, must not be strained too much in biographic inquiry, especially when his age is compared with that of Socrates.

εἴ τι βούλεσθε. A phrase of *good-breeding* (different from εἰ βούλει, 331 c), *if it is convenient to you*.

D. τί οὖν... οὐ... ἐκαλέσαμεν. Aorist of *impatient request*, cf. above, 310 a, on τί οὖν οὐ διηγῆσω.

ἐπακούσωσιν ἡμῶν; The person after verbs of hearing in gen. being really the *source*. (In 310 e, ἀκήκοα οὐδέν, we must supply αὐτοῦ.)

καὶ αὐτοί, without waiting for the slaves to do so—showing their eagerness.

προὔπηρχε. Cf. the Germ. *vorhanden*. ὑπάρχειν generally includes the sense of *being available*.

E. νῦν δὴ ἂν... λέγοις. A mild form of request, Krüger, § 54, 3, 8. Deuschle quotes χωροῖς ἂν εἶσω, Soph. Philoct. 674, and other passages.

318, A. ὅ τι οὖν αὐτῷ ἀποβήσεται. Cf. Gorg. 455 d: τί ἡμῖν, ὅ

Γοργία, ἔσται, ἰάν σοι συνῶμεν; περὶ τίνων τῇ πόλει συμβουλευέειν οἱοί τ' ἰσόμεθα;

τοσοῦτος ὁ γε ἡμέτερος λόγος. A reflection on Protagoras's proximity before.

ἐπιδιδόναι. Not intransitive at bottom (cf. εἰσβάλλειν); but the material object remains unexpressed. Cf. the Germ. *zunehmen*.

B. κἄν. The ἄν goes with γένοιτο, below, where it is repeated; the ἄν having a tendency to act as avant-courier of the coming optative, at the earliest possible moment.

ᾧπερ ἂν εἰ αὐτίκα. The argument, as above, 311 b sqq., Zeuxippus and Orthagoras being substituted for Hippocrates, Phidias, and Polyclitus: αὐτίκα, to use the first illustration that presents itself.

Ζευξίππου. "Zeuxis, originally nothing but a petting abbreviation of Zeuxippus."—Sauppe. His most famous rival was Parrhasius (story of painted grapes attracting birds, etc.). Zeuxis's most famous painting was a "Helen in the Temple of Hera Lacinia at Agrigentum."

C. ἐπανερώτο, should follow up the matter (ἀνά) and add (ἐπὶ) the inquiry . . .

Ὀρθαγόρα τῷ Θηβαίῳ. The Theban flute- (clarinet-) players were famous, and their professional services at Athens seem to have been a current thing. See Aristoph. Ach. 862 sqq.

D. χαίρω ἀποκρινόμενος, patronizing air. His later discomfiture under the searching test of Socratic dialectic becomes all the more striking.

ἄπερ ἂν ἔπαθεν. To Protagoras, the possibility of young Hippocrates putting himself under the instruction of any of the other Sophists is entirely out of the question.

λωβῶνται. Properly of maiming and of bodily maltreatment.

E. εἰς τὸν Ἱππίαν ἀπέβλεψεν. This passage is one of the *loci classici* for information about Hippias. Cf. Schanz, "Sophisten," p. 49 sq.; Hipp. min. 366 sqq.

ὅπως. Purely relative.

319, A. ἔπομαι, as in Engl. vernacular, from the sphere of way and motion ("to follow=understand"); cf. ὁδός, ἵεναι, περιμέναι, in similar employment. Politic. 280 b: οὐχ ἔσπου τοῖς λεχθεῖσι, ὥς φαίνει.

τὸ ἐπάγγελμα, ὃ ἐπαγγέλλομαι. The announcement which I (regularly) make.

οὐ γάρ . . . ἄλλο, κ.τ.έ., to soften the harshness of the preceding; cf. below, 336 d: *χρὴ γὰρ ἕκαστον τὴν αὐτοῦ γνώμην ἀποφαίνεσθαι*.

B. *ὅπως* [ἄν] *ἀπιστῶ*. Heindorf objected to the *ἄν*; the subjunctive really is deliberative.

δίκαιός εἰμι εἰπεῖν. Personal constr.=δεῖ με εἰπεῖν. The tendency towards personal construction is greater in Greek than in Latin.

φημί. Emphatic; *I assert*.

C. *ὃν ἐκείνοι μὴ οἴονται*. *μὴ* in generic statements involving contingency.

τῶν γενναίων. Gen. partitive used predicatively. Cf. *τῶν ἐπιχωρίων* in 316 b.

καταθορυβηθείς, *shouted down*. *θόρυβος*, the regular form of disapproval by the sovereign *δῆμος* in the assembly; cf. Dem. 37, 50; 5, 15; Plat. Apol. 30 b: *μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι*.

οἱ τοξόται αὐτὸν ἀφελκύσωσιν. Cf. Aristoph. Ach. 54 sqq.:

(Herald) . . . *οἱ τοξόται!*

56. (Dicaeopolis) *ὦνδρες πρυτάνεις ἀδικεῖτε τὴν ἐκκλησίαν*.

Add Aristoph. Eq. 665; Eccles. 258: *τὸν ἄνδρ' ἀπάγοντες* . . . Cf. also the rough experience of Plato's brother Glauco, Xen. Mem. III. 6, 1.

ἐν τέχνῃ. Gorg. 455 b: *δῆλον γὰρ ὅτι ἐν ἐκάστῃ αἰρέσει τὸν τεχνιώτατον δεῖ αἰρεῖσθαι* . . .

D. *πλούσιος πέννης*, κ.τ.έ. Kroschel compares Cic. Tusc. V. 39: *at vero bona mala, aequa iniqua, magna parva poterat*.

ἐπιπλήττει . . . *ὅτι*. The latter introduces the contents of the *ἐπιπλήττειν*, which is used *pregnantly*.

ἔπειτα, after the participle; here with *concessive* force, as *εἴτα* frequently. Germ. dann *doch*.

E. *μὴ τοῖνυν ὅτι* . . . *ἀλλά*, non solum non, sed etiam. Krüger, § 67, 14, 3: *μὴ* [εἵπρς] *ὅτι*, let alone that—not only not. After the *ἀλλά*, *καί* is understood; the same omission frequently found after *οὐ μόνον*.

320, A. *ἂ δὲ αὐτὸς σοφός ἐστιν*. Accusative of specification; cf. above, 312 d.

νέμονται ὥσπερ ἄφετοι. *νέμονται* = proleptic metaphor drawn from the comparison immediately following: "*they graze* like (sacred cattle) *turned adrift*," i. e., without the benefit of regular instruction and careful guardianship. Cf. Critias, 119 d: *ἀφέτων ὄντων ταύρων ἐν τῷ τοῦ Ποσειδῶνος ἱερῷ*; Rep. VI. 498 c: *ἀφέτους*

νέμεσθαι. What was sacred to a god must not be bound, e. g., human victims destined for sacrifice, Eurip. Iph. Taur. 637: φυλάσσειτ' αὐτούς, πρόσπολοι, δεσμῶν ἄτερ.

εἰ δὲ βούλει, added epenthetically, without determining the construction; if you like=*allow me* (to present the following instance); cf. below, 353 b: εἰ δὲ μὴ βούλει, εἴ σοι φίλον, ἐὼ χαίρειν. Men. 71 e: εἰ μὲν βούλει, ἐλευθέρου, εἰ δὲ βούλει, δούλου. The earlier part of the Laches starts with the same fact of experience, neither Lysimachus nor Melesias having at all received from their fathers the distinguished excellence of the latter.

ἐπιτροπεύων. Note the force of the present: *while acting as guardian*.

μὴ διαφθαρήν δὴ ὑπὸ Ἀλκιβιάδου. These words are dramatically improbable. Socrates could not have spoken so before Alcibiades.

καταθέμενος. Cf. the English phrase *placing* (*in a school*, e. g.).

B. ὅ τι χρήσαιτο αὐτῷ, *what to do with him*. χρῆσθαι even without an object: τί οὖν χρησώμεθα; Plat. Lysis, 213 c.

κάμπτομαι, *I give in* (properly, *bend*), recede from my position. The opposite is καρτεροῦν, Lach. 192 e.

C. ἡ λόγῳ διεξέλθω; The change from διεξελάθων is a conjecture of Hirschig's; Schanz has now adopted it. A few of the minor MSS., too, have this reading. The μῦθον λέγειν constitutes an ἐπίδειξις, but the λόγος proper is a διελαθεῖν, an analysis. Cf. also below, 329 c: διελάθῃ μοι ἀκριβῶς τῷ λόγῳ.

The Myth of Protagoras. This myth probably is Plato's earliest attempt in this form of literary composition, through which he has given such agreeable relief and variety to many of his dialogues. The myth is found in all periods and types of Plato's dialogues; cf. Gorg. 523 a sqq., Phaedr. 240 a sqq., Phaedo, 107 sqq., Rep. X. 614-621, Critias, 109 b sqq., Tim. 26 b sqq., etc. Many critics agree in assuming that we have in the present myth a faithful reproduction of Protagorean style. Other sophists seem to have adopted this means of conveying instruction as agreeable, impressive, and entertaining; cf. Prodicus and his famous myth on Hercules, Xen. Mem. II. 1, 21.

ἦν γὰρ ποτε χρόνος, as tales generally begin, both in ancient and modern times.

θνητὰ δὲ γένη. Not merely of men.

D. γῆς ἔνδον. "ἔνδον with the gen. in prose is elsewhere found

in Antiphon only, who favors archaic expression, 5, § 45: *ἐνδον ὦν αὐτοῦ καὶ μὴ πεφοβημένος*.”—Sauppe.

ὥς πρέπει. *πρέπει* not necessary. Cf. Heindorf's note.

παραίτεται. Generally in requests including something negative, or precluding something positive.

Ε. τὰ δ' ἀσθενέστερα, as hares, antelopes, etc.

προσῆπτεν . . . ὤπλιζε. Notice the symmetry of construction. How compactly would a Thucydides have said the same thing!

πτηνὸν φυγὴν . . . κατάγειον οἴκησιν, *winged flight, subterranean mansion*, elegant poetical phrase.

ἦδε μεγέθει. Prolepsis.

τῷδε instead of *τούτῳ*. “The datives *σικρότητι* with *ἡμισυ* and *τριῖσι* with *ἀμφιεννύς*, instead of the accusatives (Sympos. 219 b); furthermore, *αὐτοῖς ἐμυχανᾶτο* after *τοῖς δ'*, and *αὐτὰ ἔσωζε* after *ἀ δέ*, are tinges of poetic and archaic expression.”—Sauppe. “Ceterum peritos vix attinet monere quantum in hac narratione tum singula . . . tum totius orationis color habitusque a Platonis stilo discordet.”—Heindorf.

321, A. μή τι γένος ἀϊστωθείη, *be extinguished*. ἀϊστώ in the present passage only in Plato. Cf. Goethe's remark, how lavish Nature is in the consumption of individuals, how tenacious in the maintenance of the species.

πρὸς τὰς ἐκ Διὸς ὥρας. Cf. the rationalizing etymology, Cratyl. 410 c: αἱ ὥραι . . . ὅραι γὰρ εἰσι διὰ τὸ ὀρίζειν χειμῶνάς τε καὶ θέρη καὶ πνεύματα καὶ τοὺς καρπὸν τοὺς ἐκ τῆς γῆς.

ἱκανοὺς μὲν . . . δυνατοῖς δέ. Notice the rhythm.

B. The same *teleological* view of the creation and equipment of living beings was held by Socrates, emphatically including man, however. Xen. Mem. I. 6, 14: οὐ γὰρ πάνν σοι κατάδηλον ὅτι παρὰ τᾶλλα ζῶα ὥσπερ θεοὶ ἀνθρώποι βιοτεύουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες;

πολυγονίαν, as the herring, e. g.

οὐ πάνν τι σοφὸς ὢν. Litotes=*possessing but a moderate amount of wisdom*.

C. ἡπόρει ὃ τι χρῆσαιτο. Cf. note, above, on 320 a: οὐκ ἔχων ὃ τι χρῆσαιτο αὐτῷ. The entire passage is referred to in Aristotle, “De Part. Animal.” IV. 10, p. 687 a, 23.

D. περὶ τὸν βίον, scil. *victum*, βιοτόν.

ταύτη ἔσχεν. Ingressive aorist.

οὐκέτι ἐνεχόρει. “Prometheo, cum in Vulcani Minervaeque of-

ficinam intrare posset, non tamen illud quoque permissum ut et Jovis arcem intraret" (Heindorf), which view is followed by Sauppe. Stallbaum suggests that the εἰμαρμένη ἡμέρα was too near.

Ε. ἐν ᾧ ἐφιλοτεχνεῖτην. *In which they were wont to follow their favorite pursuit of skilled art.*

καὶ ἐκ τούτου εὐπορία μὲν ἀνθρώπῳ τοῦ βίου. Cf. the magnificent lines in Aeschyl. Prom. Vinc. 447 sqq.

322, Α. μετῆλθεν, *overtook*. The present would be=pursued.

θείας μετέσχε μοίρας, *had a share in the lot (life) of the gods*, namely, culture, etc.; cf. Phaedr. 230: ζῶον θείας τινὸς καὶ ἀνύφου μοίρας φύσει μετέχον.

θεοὺς ἐνόμισεν. *Ingressive aorist. Established belief in gods.*

Β. ἀπώλλυντο, *were suffering decimation*; cf. below, διεφθείροντο. πολιτικὴν . . . τέχνην, *the craft of living together in organized society.*

δείσας, *becoming apprehensive.*

Γ. περὶ τῷ γένει. Cf. above, 314 a: περὶ τοῖς φιλτάτοις.

Ἑρμῆν πέμπει ἄγοντα. ἄγοντα shows that the objects Αἰδώς and Δίκη are conceived as personifications.

κοσμοὶ τε καὶ δεσμοὶ φιλίας συναγωγοί. φιλίας, genitive objective after συναγωγοί. The latter word is found in only one other passage in Plato, Tim. 31 c: δεσμὸν . . . ἐν μέσῳ δεῖ τινὰ ἀμφοῖν ξυναγωγὸν γίγνεσθαι. The phrase is highly poetical, and Sauppe suggests a poetical reminiscence.

τίνα . . . τρόπον δοίη . . . νέμω; Transition from oratio obliqua to oratio recta, cf. Xen. Anab. I. 3, 20: κἂν μὲν ἡ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ. ἦν δὲ φύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα.

Δ. τὸν μὴ δυνάμενον . . . κτείνειν. Indirect statement of the law κτεινόντων. The ethical doctrine here advanced by Plato is based on an assumption still controverted by materialists and physicists. αἰδώς and δίκη are substantially what we would now call *conscience*, or the *innate* capacity and tendency of moral feeling and moral judgment. For the opposite view, cf. Hor. Sat. I. 3, 98 sqq.:

Atque ipsa utilitas, justī prope mater et aequi.

Cum prorepserunt primis animalia terris,

Mutum et turpe pecus, glandem atque cubilia propter

Unguibus et pugnīs, dein fustibus, atque ita porro

Pugnabant armis, quae post fabricaverat usus;

Donce verba, quibus voces sensusque notarent,

Nominaque invenere: delinē absistere bello

hadding

Oppida coeperunt munire, et ponere leges,
Ne quis fur esset, neu latro, neu quis adulter.

ὀλίγοις οἴονται μετείνειν. οἴονται = *placet illis*, in the sense of decide, as *δοκεῖν τι* frequently, *hold that* (but) *few shall share*.

εἰάν τις . . . συμβουλεύῃ, *tries to give advice*, as the context shows.

323, A. ἦν δεῖ διὰ δικαιοσύνης . . . εἶναι. Cf. the etymology of Latin *versari in aliqua re*; (Germ., “*sich auf dem Gebiete von et- was bewegen.*”) διὰ with genitive here not instrumental, but of *motion within a limit*. Heindorf quotes Legg. I. 632 c: φύλακας . . . τοὺς μὲν διὰ φρονήσεως, τοὺς δὲ δι’ ἀληθοῦς δόξης ἰόντας. Xen. Cyrop. II. 2, 4: πονηρία διὰ τῶν παραντίκα ἡδονῶν πορευομένη.

μετέχειν . . . μὴ εἶναι, both dependent from προσῆκον, slightly zeugmatic. Sauppe suggests supplying ἀναγκαῖον ὄν from προσῆκον, to go with the second infinitive. Immediately below, ἀγαθὸς αὐλητῆς ἢ ἄλλην τέχνην is a similar brachylogy, *good as a flute-player, or in any other branch*, etc.

ἦν μὴ ἔστιν. Accusative of specification; supply ἀγαθός from the preceding.

B. τὸν μὴ προσποιούμενον. μὴ in all generic (and, by inference, hypothetic) statements, = ὅστις ἂν μὴ προσποιῇται.

C. ὡς ἀναγκαῖον. Possibly ὄν lost after it by “haplographia.”
ἐν ἀνθρώποις, *in human society*.

ἐξ ἐπιμελείας, *as the result of careful attention*.

D. τοὺς αἰσχροὺς ἢ σμικροὺς. Cf. the Homeric opposite: καλὴ μεγάλη τε.

ταῦτα . . . ἴσασιν ὅτι . . . γίγνεται. ταῦτα, anticipation of the subject of the subclause, a current means of emphasizing; cf. above, 323 b: εἰάν τινα καὶ εἰδῶσιν ὅτι ἀδίκος ἔστιν. And below: ἐξέλεις ἐννοῆσαι τὸ κολάζειν . . . τί ποτε δύναται. Cf. Krüger, § 61, 6, 2.

324, A. πᾶν τὸ ἐναντίον τῆς πολιτικῆς. ἐναντίος in substantive construction; but a little above, 323 b, τὰ καλὰ καὶ τάναντία τοῦτοις, it is in its native (adjective) construction.

αὐτό σε διδάξει. The subject-matter, *the very premises*, etc., not strictly referable to τὸ κολάζειν, as Sauppe notes.

B. ὅστις μὴ ὥσπερ θηρίον ἀλογίστως τιμωρεῖται. We see what an old song it is to decry the compensatory view of punishment

as barbaric. On the other hand, it ought to be consoling to those who advocate punishment solely for prevention to see how ancient this thought of progress really is.

παιδευτήν. Generally in the dialogue and elsewhere in this connection διδασκόν is used.

C. οἱ σοὶ πολῖται. *Tui cives.* Above, 316 b, merely ὁ ὑμέτερος. *εἰκότως, rationally, consistently.*

D. ἦν δὲ αὐτοὶ ἀρετὴν ἀγαθοί. Not so much an accusative of specification as a cognate accusative. Cf. Hom. Il. XV. 641: *ὡς ἀμείνων παντοίας ἀρετᾶς.*

οὐκέτι μῦθον σοι ἔρω, ἀλλὰ λόγον. The same opposition is found in Gorg. 523 a: *ἄκουε δὴ, φασί, μάλα καλοῦ λόγον, ὃν σὺ μὲν ἡγήσει μῦθον, ὥς ἐγὼ οἶμαι, ἐγὼ δὲ λόγον.* But in the present passage the opposition is merely between bare statement and embellishment.

E. λύεται ἡ ἀπορία, *the difficulty is explained;* cf. the opposite English vernacular of a “knotty subject.”

325, A. **ἐν αὐτὸ προσαγορεύειναι.** *προσαγορεύω* pregnant, as above, 311 e: *σοφιστὴν . . . ὀνομάζουσι . . . τὸν ἄνδρα εἶναι.* Throughout this argumentation of Protagoras the anacolutha, etc., incidental to conversational style, have been well expressed by Plato. (Cf. Sauppe's note.)

B. ἀγαθοὶ γίνονται οἱ ἀγαθοί. The first *ἀγαθοί* has been added to the reading of the MSS. Sauppe's attempt to illustrate the MS. reading from other sources is not satisfactory. Deuschle suggests the present reading. The main argument for the same, however, is found in the passage below, 328 e: *ἡ ἀγαθοὶ οἱ ἀγαθοὶ γίνονται.*

θεραπευτοῦ = above, 324 c: *παρασκευαστόν.*

θάνατος ἡ ξημία. The order of words in this phrase is generally fixed.

C. φυγαὶ . . . δημεύσεις . . . ἀνατροπαί. The plural distributive, *in each case.*

ἐπειδὴν θάπτον, more commonly *τάχιστα.*

D. διαμάχονται, *struggle in rivalry.*

ὅπως, here purely relative, as is seen by the antecedent *τούτου.*

τὸ μὲν δίκαιον, τὸ δέ, κ.τ.έ., general rules, general truths, whereas *τόδε μὲν καλὸν, κ.τ.λ.,* of concrete matters actually done or to be done.

ἐὰν μὲν ἐκὼν πείθεται . . . Aposiopesis, namely, *εὖ ἔχει,* or something to that effect (cf. above, 311 d). In the present passage the

aposiopesis occurs in the first member of the disjunctive statement. For an aposiopesis in the second member, cf. Theaet. 143 d: *εἰ μὲν τῶν ἐν Κυρήνῃ μᾶλλον ἐκηδόμην . . . τὰ ἐκεῖ ἂν σε . . . ἀνηρώτων—νῦν δ'έ . . .*

εἰς διδασκάλων. Cf. the famous passage in Aristoph. Nub. 961 sqq.: *λέξω τοῖνυν τὴν ἀρχαίαν παιδείαν ὥς διέκειτο, κ.τ.έ.*

326, A. *ἐκμανθάνειν ἀναγκάζουσιν.* Thus Niceratus was compelled by his father, Nicias, to learn all of Homer by heart, Xen. Symp. 3, 5. It seems, too, that at family gatherings, banquets, and the like, the boys were called upon to declaim selections; Aristoph. Pac. 1265 sqq.

ἐν οἷς πολλὰ . . . νουτεγήσεις, as, for instance, the elegies of Solon, Theognis, Phocylides, the didactic poems of Hesiod, especially the *Ἔργα κ. Ἡ.*

ἴνα ὁ παῖς ζηλῶν μιμῆται, κ.τ.έ. This practical view is met with elsewhere frequently. Thus Aeschylus in the contest before Bacchus in the Ranae of Aristophanes, 1008: *ἀπόκριναί μοι, τίνας οὔνεκα χρὴ θανατάζειν ἄνδρα ποιητὴν;* (Eurip.) *δεξιότητος καὶ νοῦν-σεσίας, ὅτι βελτίους τε ποιοῦμεν τοὺς ἀνθρώπους ἐν ταῖς πόλεσιν.* Plato, in his work on the (ideal) organization of society, the *Πολιτεία*, in his maturer years, has ex professo discussed literature, in its educational aspect at great length, Rep. II., and has severely criticised Homer from this point of view, p. 391: *ἀμφότερα δὲ μὴ λέγειν, μηδὲ ἡμῖν ἐπιχειρεῖν πείθειν τοὺς νέους ὥς οἱ θεοὶ κακὰ γεννώσι καὶ ἥρωες ἀνθρώπων οὐδὲν βελτίους.*

B. εἰς τὰ κιθαρίσματα ἐντείνοντες. *ἐντείνω*, adapting a text to music or rhythm, and vice versa; Aristoph. Nub. 969: *ἐντειναμένους τὴν ἁρμονίαν ἣν οἱ πατέρες παρέδωκαν.*

τοὺς ρυθμούς τε καὶ τὰς ἁρμονίας ἀναγκάζουσιν οἰκειοῦσθαι, κ.τ.έ. Cf. the special discussion of this subject by Plato later, in the Rep. III. 398 sq. The Lydian and Ionian mood he calls soft, the Doric and Phrygian robust and severe. Of instruments he approves of the lyre and cithara only, rejecting the flute (clarinet).

εὐρυθμότεροι, κ.τ.έ. Cf. Plato, Rep. II. 400 e.

εἰς παιδοτρίβου, namely, the palaestra, where boys and youths were more frequently met than elsewhere. Cf. the beginning of Plat. Lysis (the palaestra of Miceus), and the scenery of the Charmides (palaestra of Taureas). This part of regular education received additional importance from the preparation for the contests at Olympia, Delphi, etc.

C. τῆς ἡλικίας. Genitive partitive with *πρωΐαιτάτα*.

D. καὶ κατὰ τούτους ζῆν. Cf. the imaginary conversation of Socrates with οἱ νόμοι καὶ τὸ κοινὸν τῆς πόλεως, Crito, 50 sqq. γράμματα, to make them write straight and even.

ὥς, demonstrative; rare in Attic prose, common in Ionic (Homer). Cf. Sauppe's note.

E. εὐθύναι. All officials (excepting, of course, the δικασταί of the vast tribunals) were subject to scrutiny by the board of audit (λογισταί and εὐθύνου) at the end of their term of office. Some officials were held accountable to the special bodies by which they had been returned, as, e. g., the φυλάρχαι to the φυλαί, etc., and all were subject to a vote of confirmation or of disapproval at the beginning of each prytany, ten times a year. Cf. C. F. Hermann, "Staatsalterthümer."

διὰ τί οὖν τῶν ἀγαθῶν πατέρων, κ.τ.έ. Compare the starting-point in the discussion of the Laches, 179 c, d: It is a fact that eminent ability is generally not handed down to sons from or by their fathers, hence the concern of Lysimachus, son of Aristides, and of Melesias, son of Thucydides, in training and education.

φαῦλοι. The nearest synonym is ἀβέλτερος; both signify a negative quality—worthlessness.

τοῦτο αἶδ. In the *second* place, after the argument about virtue being teachable has been concluded.

327, A. ἰδιωτεύειν, be ignorant of, have no concern in it; every one must, in a certain sense, be a *craftsman* in these general moral attainments.

καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν μὴ καλῶς. Hirschig proposes to bracket καὶ before ἐδίδασκε, conceiving the phrase, no doubt, as a mere ἐν διὰ δυοῖν; but the two verbs present a gradation. The accusative, τὸν μὴ καλῶς ἀνλοῦντα, it is true, is determined by ἐδίδασκε, as Sauppe notes.

B. ἡ ἀλλήλων δικαιοσύνη. The genitive ἀλλήλων, strictly speaking, is a genitive objective in the present construction; for the justice and virtue *mutually practised* is a profitable thing to us.

οἷει ἄν. The ἄν goes with γίγνεσθαι, below, which contains the apodosis, in indirect statement, of the protasis (unreal condition), εἰ εἴχομεν.

C. ἐλλόγιμος ηὐξήθη. Current prolepsis. αὐξάνεσθαι is thus used seven times in Plato (Ast, lex.); cf. the English *wax=grow*, etc. Heindorf quotes Aristoph. Vesp. 1023: ἀρθεῖς μέγας.

ἱκανοί, sufficient, passable; ἱκανός from ἰκνέομαι (*ausreichen*). ἱκανός frequently is raised from its etymological meaning into more positive force, while δεινός is somewhat toned down.

τῶν ἐν ἐννόμοις ἀνθρώποις. Reading of Schanz, instead of ἐν νόμοις καὶ ἀνθρώποις. Sauppe and others, who maintain the MS. reading, take the phrase as a compact one = civilized society. Stallbaum took umbrage at καὶ ἀνθρώποις, and Doederlein suggested ἐν τρόποις; cf. Rep. VII. 541 a.

D. ἄγριοί τινες, *a set of savages*.

οἷοι περ οὓς πέρυσσι Φερεκράτης . . . ἐδίδαξεν. According to Athenaeus, V. p. 218 d, this comedy was given at Athens (in 420 B.C.) in the archonship of Aristion (Meineke, "Fragm. Com." ed. min. I. p. 87). Of course this date does not harmonize with the dramatic date of the present dialogue. Plato never balks at anachronisms when they suit his literary opportunities. Cf. the copious discussion of this feature by Zeller, "Berlin Academy Transactions," 1873. As for the play of "The Savages," the context shows that the μισάνθρωποι must not be confounded with the ἄγριοι, but that the brutality of the latter induced the former to take a milder view of the corruptions in civilized society. The fragments preserved of the play are very few, and suggest but little of the plot of the piece. διδάσκειν is an ex parte designation of a dramatic exhibition, viz., from the rehearsing. Generally, the poet himself undertook this, receiving his fee from the state, and thus was called the διδάσκαλος. Pherecrates was a notable poet of the Old Comedy. Fragments of seventeen distinct plays of his are preserved in Meineke's collection.

σφόδρα goes with ἀγαπήσαις ἄν.

Εὐρυβάτω καὶ Φρυνώνδῃ, types of wickedness, whose names became proverbial; cf. "Dick Turpin," and the like. Suidas, s. v. (I.): ἀνδρὰ φασὶ τοῦτον Ἐφέσιον εἶναι, καὶ λαβόντα χρήματα παρὰ Κροίσου ὥστε στρατιάν συναγαγεῖν εἰς τὸν πόλεμον τὸν εἰς τοὺς Πέρσας, προδότῃν γενόμενον ἐγχειρίσαι τῷ Κύρῳ τὰ χρήματα τοῦ Κροίσου, καὶ ἐντεῦθεν τοὺς πονηροὺς Εὐρυβάτους καλεῖσθαι.

E. τρυφᾷς, *you are dainty*; Ficinus's *deliciosior videris* being more accurate than Jowett's *You are discontented*.

ἐλληνίζειν, of speaking Greek, from which the adverb ἐλληνιστί. Cf. βαρβαρίζειν, βαρβαριστί.

328, B. ἀξίως τοῦ μισθοῦ. Cf. Diog. Laert. IX. 8, 3. A. Gellius, V. 10, tells the famous story how Protagoras lost fifty per cent.

of his fee from his pupil Euathlus; cf. also Laches, 186 c, where Socrates says: ἀλλὰ τοῖς μὲν σοφισταῖς οὐκ ἔχω τελεῖν μισθούς, οἵπερ μόνου ἐπηγγέλλοντό με οἷοί τ' εἶναι ποιῆσαι καλόν τε κάγαθόν.

ἀπέδωκεν and below, κατέθηκεν. Empirical aorists.

C. μῦθον καὶ λόγον, *a tale and a demonstration*.

τῶνδε δὲ οὐπω ἄξιον, κ.τ.έ. In this remark of Protagoras's, Plato has somewhat mitigated the violation of dramatic probability into which he had been carried by the argument above, 320 A.

D. τοσαῦτα καὶ τοιαῦτα. The former contains the main stricture from the Socratic standpoint. Cf. τὰ πολλὰ ταῦτα, e.

ἐπὶ μὲν πολὺν χρόνον. ἐπὶ in this use = the accusative of extent. Thucydides is distinguished by his copious use of this preposition, both temporally and locally. Stallbaum connects ἐπὶ μὲν πολὺν χρόνον with κεκλημένος, Heindorf and Sauppe take it with ἐβλεπον. Which is preferable?

κεκλημένος. The same metaphor above, 315 a: κηλῶν τῇ φωνῇ ὥσπερ Ὀρφεύς. While the passage is ironical to some extent, it is not sarcastic.

ὥσπερὲ συναγείρας continues the metaphorical phrase: *Collecting* (rousing) *myself as it were*.

E. ὦδε ἀφικέσθαι. ὦδε for δεῦρο is poetical.

ἦ ἀγαθοὶ . . . ἀγαθοὶ γίνονται. Cf. above, 325 b.

ἐπεκδιδάξει, *give additional, exhaustive instruction*.

συγγένοιτο, *should become a pupil*.

329, A. ὥσπερ βιβλία . . . ὥσπερ τὰ χαλκεῖα. These two comparisons, at first sight, seem to be inconsistent with one another, so much so that C. F. Hermann in his text has inserted οὐχ before ὥσπερ βιβλία. But the rhetorical soliloquies of the Sophist's discourse, against which the present criticism is directed, resemble both books and brazen pots (or bells); the former in their constitutional inability to further the subject-matter by questions and answers, and the latter by the endless ring of their declamation. Hermann probably missed the *tertium comparationis* in the case of the books, which is not their *silence* as such. Cf. also the story of the invention of letters, etc., in the Phaedrus, 275 sq.

δόλιχον . . . τοῦ λόγου. Metaphor from the long-distance race at Olympia and elsewhere, twelve times the distance of a stadium (1½ miles), or more. ὑπερπηδᾶν, ὑπερδεῖν, κατατρέχειν, are fre-

him u. zueilen

quently used in metaphorical sense in Plato; cf. Ast, *Lex. Plat.*: πολλὰ καὶ περὶ ψυχῆς ὁ δρόμος, *Theaet.* 173 a.

B. **σμικροῦ τινος ἐνδεής εἰμι πάντ' ἔχειν.** The infinitive ἔχειν is epexegetis (= ὥστε πάντ' ἔχειν), not object, of ἐνδεής εἰμι.

εἴ μοι ἀποκρίναιο is supplementary, not correlative, to ἐνδεής εἰμι.

πειθοίμην. The additional *πειθομαι* of the MSS. is probably due to dittographia.

C. **τοῦτό μοι ἐν τῇ ψυχῇ ἀποπλήρωσον.** *Hoc quod mancum quasi est in animo meo, plenum perfectumque redde.*—Heindorf.

διελθὲ . . . τῷ λόγῳ. Cf. above, 320 c: *μῦθον λέγων ἐπιδείξω ἡ λόγῳ διεξέλω*;

D. **τοῦ αὐτοῦ ἐνὸς ὄντος.** ἐνὸς ὄντος predicative=ὃ ἓν ἐστι.

ὃ ἔτι ἐπιποθῶ. ἔτι and ἐπί not a tautology. Cf. Charmides, 174 a: *τόδε δὴ ἔτι προσποθῶ.* At this point Socrates suggests a point of inquiry which would lead to the further positive development of the subject.

ἀλλὰ ῥᾷδιον. The interlocutor of Socrates is made by Plato to assume the air of easy confidence, so that the embarrassment of the same further on will appear all the more striking.

330, A. **δύναμιν.** Here rather *function* than force—viz., with reference to its objects.

B. **εἴπερ τῷ παραδείγματι . . . ἔοικεν.** Ast takes *ἔοικεν* as absolute and impersonal; probably *αὐτό* is to be understood. In the modern idiom we would change the relation, making *παραδειγμα* the subject, if the example resembles (the subject-matter), *if the example is adequate, holds good.*

κοινῇ σκεψόμεθα, ποῖόν τι αὐτῶν ἐστὶν ἕκαστον. Cf. the general statement of Xen. *Mem.* IV. 6, 1: *σκοπῶν σὺν τοῖς συνοῦσι, τί ἕκαστον εἴη τῶν ὄντων, οὐδέ ποτ' ἔλγηε.*

C. **ἡ δικαιοσύνη πρᾶγμα τί ἐστίν, κ.τ.έ.** The first point is, that the term *δικαιοσύνη* covers a reality, that it is not a mere generalization; cf. 332 a: *ἀφροσύνην τι καλεῖς*; 358 d: *καλεῖται τι δέος καὶ φόβον*; Xen. *Mem.* IV. 2, 22: *οἶδα δέ τινας ἀνδραποδῶδεις καλουμένους*;

τίν' ἂν ψῆφον θεῖο; metaphorical phrase from balloting (*What side should you take?*), or from judicial decisions, *ψῆφοι* being used in both.

τὴν αὐτὴν ἐμοί; ἐμοί the dative after similarity. There would also be possible the construction *τὴν αὐτὴν καὶ ἐγώ*; cf. Krüger,

Synt. 48, 13, 9: "After verbs of similarity and resemblance there occurs the brachylogy mentioned in § 47, 27, 5," etc.

D. οσιότητά τινα. Almost personal treatment of the concept. εὐφήμει, ὦ ἄνθρωπε, bona verba, quaeso — Ficinus. The original force of the phrase, no doubt, means that a remark is judged as wicked; later, however, it seems to have meant simply, *hush! peace!* Cf. Sympos. 214 d, Socrates to Alcib.: οὐκ εὐφημίσεις;

E. σχολῇ μέντ' ἄν τι . . . εἴη, εἰ μὴ . . . ἔσται. Change of construction, expressing the increasing *earnestness* of the speaker. The protasis *monitory*; cf. Prof. Gildersleeve, in "Trans. of Am. Philol. Association, 1876," p. 9 sqq.

εἰ οὖν μετὰ τοῦτ' εἴποι, κ.τ.έ. Socrates' preference of the dialectic mode of discourse seems to have been so great that he seems even to have managed imaginary interlocutors, or ideal sharers in the dialogue, with the greatest volubility. Cf. further below, 355 c: ἐὰν οὖν τις ἡμᾶς ἔρηται, κ.τ.έ.; 356 a: εἰ γὰρ τις λέγοι, κ.τ.έ., and the fine representation of the νόμοι, Crito, 50 a sqq.

331, A. σὺς οὗτος ὁ λόγος; *is that your statement?* Are you the author of this view? Cf. Eurip. Melanippa Sap. Fragm. 6: κοῦκ ἐμὸς ὁ μῦθος, ἀλλ' ἐμῆς μητρὸς πάρα, κ.τ.έ.

B. ἐγὼ μὲν γὰρ αὐτὸς ὑπὲρ γε ἑμαυτοῦ φαίην, κ.τ.έ. Cf. the similar subject treated in Euthyphro, 11 e sq.: *ιδεῖ γὰρ εἰ οὐκ ἀναγκαῖόν σοι δοκεῖ δίκαιον εἶναι πᾶν τὸ ὕσιον.*

ταῦτόν . . . οσιότητι, *idem ac pietatem*. Cf. construction above, 330 c.

C. εἰ γὰρ βούλει, κ.τ.έ. Protagoras shows in this phrase that he is not very much in earnest in his assent, that he simply yields the point to get on. But such is not dialectic progression in the judgment of Socrates, and hence his sharp phrase, *μή μοι*, which always betrays some passion, "I'll none of that!" Ficinus very tamely: *Haud haec admitto*. Cf. Aristoph. Eq. 19 sqq.:

(Nicias) πῶς ἂν οὖν ποτε
εἴποιμ' ἂν αὐτὸ δῆτα κομψευρικῶς;
(Dem.) μή μοι γε, μή μοι, μή διασκανδικίσης.

εἴ τις τὸ εἰ ἀφέλοι. Socrates does not mean to say that the element of hypothesis must be utterly eliminated from normal dialectic—he himself abounds in it—but he desires to condemn in principle the practice of provisional assent or dissent.

D. καὶ γὰρ ὅτιοῦν ὀφϋοῦν. By this addition Protagoras endeav-

ors to cancel the effect of his admission. Perhaps, too, we have here a faint suggestion of the metaphysical tenets of Protagoras, according to which definiteness and permanence, both of sensuous impressions and of consequent human judgment about anything, were impossible. Hence the practical consequence which he drew: δύο λόγους εἶναι περὶ παντὸς πράγματος ἀντικειμένους ἀλλήλοις.

Ε. κὰν ταῦτα ἐλέγχοις . . . ὥς ἅπαντα, κ.τ.έ. Not "and you might prove this, that all things resemble one another," but *and you might prove that these* (namely, τὰ τοῦ προσώπου μόρια) *all resemble one another*, ταῦτα really being not the direct object of ἐλέγχοις, but an anticipation of the subject of the clause dependent from ἐλέγχοις.

οὕτω σοι . . . ἔχει, namely, ἡγεῖ σὺ οὕτως ἔχειν, κ.τ.έ.

332, Α. ἀφροσύνην τι καλεῖς; Cf. above, 330 c: ἡ δικαιοσύνη πᾶγμα τί ἐστιν ἢ οὐδὲν πᾶγμα; Does the term ἀφροσύνη cover something, a real substance, or is it a mere word? Cf. Phaedo, 103 c: θερμόν τι καλεῖς καὶ ψυχρόν;

πράττωσιν ἄνθρωποι ὀρθῶς τε καὶ ὠφελίμως. Not "do upright and useful acts," but *follow their* (respective) *pursuits in a proper and useful manner*. As for the primary meaning of ὀρθός, cf. the Engl. "upright." See distinction between ποιεῖν and πράττειν treated at length by J. H. H. Schmidt, "Synonymik der Griech. Sprache," I. p. 407 sq.

σωφρονεῖν. One of the most characteristic terms of Greek ethics, and which can hardly be reproduced by any single English term; cf. the discussion and the several definitions in the Charmides.

Β. οἱ μὴ ὀρθῶς πράττοντες. μὴ with generic participle, as in most negative generic statements, here equivalent to οὔτινες ἀν μὴ ὀρθῶς πράττωσιν, involving the protasis of a general supposition.

εἰ τι ἰσχυροῦ . . . ἀσθενεία, κ.τ.έ. Socratic induction (ἐπαγωγή). The datives are strictly instrumental, as is seen below from their equivalent (c): ὑπὸ τοῦ αὐτοῦ—ὡσαύτως.

Γ. συνέφη. Here the narrative is getting somewhat dry, of course. Notice how Plato avoids repeating the same term for as-sent: συνδοκεῖ μοι, ἔφη—ἔφη—ὡμολόγει—ἐδόκει—ἔφη—συνέφη—συν-εχώρει (ποικιλία). Cf. Krüger, § 64, 5, 4.

Τοῦτόφ μὴ ἐστίν τι ἐναντίον, κ.τ.έ. μὴ = num, *not, I dare say*.

D. ἀναλογισώμεθα. Cf. the Engl. "reckon *up*." Sauppe cites Rep. X. 618, d: ἀναλογιζόμενον πάντα τὰ νῦν δὴ ῥηθέντα.

333, A. λύσωμεν. λύειν not of analysis here, but of the solution of problems and difficulties. The τῶ statements (λόγοι) referred to have not any difficulty in themselves, individually, but relatively, if compared with one another. They cannot both stand together.

τὸ ἐν . . . εἶναι. The article here is deictic.

οὐ πάνυ μουσικῶς. οὐ πάνυ (litotes) milder than πάνυ οὐ, but strong through litotes; cf. above, of Epimetheus, 321 b: οὐ πάνυ τι σοφὸς ὤν. μουσικῶς, properly, consistently; cf. below, in the fragment from Simonides, 339 c: οὐδέ μοι ἐμμελέως τὸ Πιπτάκειον νέμεται.

συνᾶδουσιν οὐδὲ συναρμόττουσιν, doublet of expression without any special discrimination of synonyms; cf. above, 314 a: περὶ τοῖς φιλτάτοις κυβεύῃς τε καὶ κινδυνεύῃς.

πῶς . . . συνᾶδοιεν, εἴπερ = si quidem = *since*.

B. ἐνὶ ὄντι. The gender of the copula ὄντι attracted by the predicate ἐνί.

ἦ γάρ, namely οὕτως ἔχει.

καὶ μάλ' ἀκόντως. The καὶ not pleonastic, but emphatic; *he agreed, and that right unwillingly*—with a very bad grace.

τὸ δὲ πρότερον αὖ ἐφάνη. Socrates calls attention to the result of the inquiry in the first case, where Protagoras had yielded with an εἰ γάρ βούλει, 331 c. In the present case his assent has been compelled much more decisively. As for the present identification, in point of ethics, of σοφία and σωφροσύνη, cf. Xen. Mem. III. 9, 4: σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τὸν τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι αὐτοῖς, καὶ τὸν τὰ αἰσχροὶ εἰδόμενα εὐλαβεῖσθαι, σοφόν τε καὶ σώφρονα ἔκρινε, whence it seems that σοφία has more of a positive, and σωφροσύνη rather a negative, function.

μὴ ἀποκάμωμεν. Cf. ἀπειπεῖν, Phaedr. 228 a. Of physical and mental labor, *give out, give up*.

καὶ τὰ λοιπά. There now remains to be discussed the homogeneous character and function of ἀνδρεία as compared with the other specific virtues, and with the *intellectual character* of virtue in general.

C. σωφρονεῖν ὅτι=[ὅ τι] ἄδικεῖ. ὅτι not causal but limitative, *qua injuste agit*.

ἐπεὶ πολλοὶ γέ φασιν. The basis of the ἐπεὶ must be gathered from the preceding, Δίσχυνοίμην ἂν ἔγωγ', κ.τ.έ.—namely, "and I make this *as a merely personal statement*," since, etc.; elliptical use of ἐπεὶ. In such relations ἐπεὶ often has almost a concessive force, as below, 335 c: ἐγὼ δὲ τὰ μακρὰ ταῦτα ἀδύνατος, ἐπεὶ ἐβουλόμην ἂν οἷός τ' εἶναι.

συμβαίνει μέντοι ἴσως, κ.τ.έ., because the holder of a view or argument often cannot well be separated from the latter, and the personal element cannot be entirely avoided. In Charmides, 166 b, c, Critias, being hard pushed by Socrates, complains: ἐμέ . . . ἐπιχειρεῖς ἐλέγχειν, ἐάσας περὶ οὗ ὁ λόγος ἐστίν. But Socrates defends himself against the imputation of personal bias, and claims that a common benefit accrues from his inquiries: ἡ οὐ κοινὸν οἶε ἀγαθὸν εἶναι σχεδόν τι πᾶσιν ἀνθρώποις, γίγνεσθαι καταφανὲς ἕκαστον τῶν ὄντων ὅπως ἔχει; As a matter of fact, however, a great deal of personal rancor *did* follow from the intercourse with Socrates, in the case of many whose intellectual defeat was felt by them as a personal grievance. See Apol. 21 d, e, 23, a, c, etc.

D. ἐκαλλωπίζετο ἡμῖν ὁ Πρωταγόρας. καλλωπίζεσθαι, *to act daintily*; similarly σεμνύνεσθαι, *trnphān*, and θρύπτεσθαι, c. g.; Phaedr. 228 c: ἐθρύπτετο, ὡς δὴ οὐκ ἐπιθυμῶν λέγειν. ἡμῖν is *dativus ethicus*.

ἔστω, ἔφη, exhibits the unwillingness of Protagoras to go on with the argument: *We'll assume that*, i. e., so as to go on.

ταῦτ' ἐστὶν ἀγαθόν, ἃ ἐστὶν ὠφέλιμα. This fairly expresses the view of Socrates, and students of philosophy have generally alleged against him that he either failed to specify the real contents of the ἀγαθόν, or that he did not carry it beyond a general utilitarian conception. From this point of view, too, he disapproved of carrying theoretical pursuits beyond the limit of utility, as mathematics, astronomy, and the like: τὸ δὲ μέχρι τῶν δυσ-ξυνέτων διαγραμμάτων γεωμετρίαν μανθάνειν ἀπεδοκίμαζεν, ὅ τι μὲν ὠφελοίη ταῦτα, οὐκ ἔφη ὀρεῖν, Xen. Mem. IV. 7, 3.

E. τετραχύνθαι τε καὶ ἀγωνιᾶν. Ficinus condenses: *subirasci*. *τραχύνω* has a close etymological and lexical counterpart in *exasperate*; ἀγωνιᾶν, *to labor*, "to exert one's self severely," "to be in trouble."

παραπετάσθαι πρὸς τὸ ἀποκρίνεσθαι must be taken together. The reading of the MSS. *παπατεράχθαι* is very well in itself (it is maintained by Sauppe, Kroschel, Deuschle); but Kock's emendation, *παπατετάσθαι*, which has been adopted with Schanz, seems

to agree much better with the context: Protagoras is not drawn up ready (like an army) to go on with answering, but rather *worn out* with regard to answering, tired of it, and eager to go on with his own uninterrupted ἐπιδειξις.

334, A. ἀλλ' ἔγωγε πολλὰ οἶδ', ᾧ, κ.τ.ε. Digression of Protagoras on the relativity of the useful. The Sophist breaks away again from the narrow fetters of Socratic διαλέγεσθαι, which repressed his own more congenial mode of discourse. The incident is dramatic, proceeding from the character of Protagoras; at the same time, a thought is brought forward which is not entirely foreign to the subject-matter, Xen. Mem. III. 8, 4 sqq.

B. ἐπεὶ καὶ τὸ ἔλαιον . . . The basis of the ἐπεὶ is to be sought in the general statement; καὶ οὕτως γε λεκτέον, or something to that effect, being understood.

ἀγωγόν (*conductive*), profitable. Cf. the etymology of the opposite, ἐμποδών, impede, and the German *foerderlich*.

ποικίλον . . . παντοδαπόν. The sense of ποικίλον is a *unity* with many aspects, that of παντοδαπόν a *compound* from many sources.

ταῦτόν τοῦτο, emphatic restatement of the subject.

C. οἷς μέλλει ἔδωσθαι, namely, ὁ ἀσθενῶν understood, concord κατὰ σύνεσιν (being generic) with τοῖς ἀσθενούσιν.

αἰσθήσεις, *sensations*.

διὰ τῶν ῥινῶν. Stallbaum professes not to see the sense of this, and reads διὰ τῶν χυμῶν (through the sense of taste); but Sauppe: "Nothing similar seems to occur with the ancients; at the same time, one may well suppose that in the case of fish, e. g., the perfume of oil may have this effect."

ἀνεθούρησαν ὥς εὖ λέγοι. ἀνεθούρησαν pregnant—namely, λέγοντες, or ἐμφαίνοντες, ὥς . . . λέγοι, oratio obliqua; Socrates does not commit himself to the same judgment.

ἐπιλήσμων τις ὢν. Socratic irony. Cf. below the judgment of his admirer, Alcibiades: οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι, 336 d.

D. μείζον φθέγγεσθαι, *maiorē voce uti*. φθέγγεσθαι from the standpoint of the hearer, as to sound, cf. ἀνδᾶν, φωνεῖν. Cf. Schmidt, "Synonymik," I. p. 54.

σύντεμέν μοι τὰς ἀποκρίσεις. The unbroken and flowing ἐπιδειξις of rhetorical delivery and Socratic inquiry do not go to-

gether; similarly, Hipp. min. 364 b: ὤκνουν γὰρ ἐπανερέσθαι . . . καὶ μὴ ἐμποδῶν εἶην ἑρωτῶν τῇ ἀποδείξει.

E. καὶ αὐτός, namely, μακρὰ λέγειν, κ.τ.έ.

μακρὰ λέγειν . . . καὶ αὐτὸ βραχεία οὕτως, κ.τ.έ. A similar faculty claimed by Gorgias, Gorg. 449 c: καὶ γὰρ αὐτὸ καὶ τοῦτο ἐν ἐστίν ὧν φημί, μηδένα ἂν ἐν βραχυτέροις ἐμοῦ ταῦτά εἰπεῖν. Socrates therefore begs of him to use the latter. Ast quotes Phaedr. 267 b, where Tisias and Gorgias are noted as the "inventors" [ἀνεύρον] both of terseness and of fulness of discourse.

335, A. πολλοῖς ἤδη εἰς ἀγῶνα λόγων ἀφικόμην, *against many already have I taken the field of discussion* (rather than discourse, on account of the plural, λόγοι). ἀγών properly the contest in games. The English "to be pitted against," has a less noble sphere of derivation. The dative, πολλοῖς, probably after the compact phrase εἰς ἀγῶνα ἀφικνεῖσθαι, in the sense of μάχεσθαι, πολεμεῖν, or Homeric μάρνασθαι, all of which generally take the personal dative.

ἐποίουν . . . διελεγόμην. Unreal protasis in the past, as the apodosis, ἂν ἐγένετο, shows; referring to *continuous habit*.

ἐγένετο. Pregnant or absolute, *had been established*. Stallbaum's proposal, ἐλέγετο, does not seem to have found much acceptance.

B. ὅτι οὐκ ἐβλήσῃ. "The optative of the future is generally found in the oratio obliqua only, after an historical tense, although here, too, the indicative is very common."—Krüger, 53, 7, 10, and 54, 6, 2.

ἐν ταῖς συνουσίαις. As for the plural, cf. below, 336 b: τῶν διαλόγων.

C. ἐβουλόμην ἂν . . . συνουσία ἐγένετο. Unreal forms of hypothesis implied; the speaker looks upon the continuation of the discourse as impossible.

ἀσχολία. Cf. the etymology of *negotium*.

ἀποτείνοντι μακροὺς λόγους. Cf. above, 329 a, ἀποτείνεμεν and κατατείνειν.

D. ὁ Καλλίας. Dramatic propriety, he being the host.

οὐχ ὁμοίως. Litotes, *not at all so efficiently*.

οὐδ' ἂν ἐνός. οὐδεὶς in tmesis much more emphatic than as compound; cf. below, 243 d: οὐδ' ἂν πρὸς ἓνα λόγον.

ὥς ἐξίων. ἐξεῖμι here with its future force.

σοὺ τὴν φιλοσοφίαν. Here in its primary, not in any technical,

sense, *discendi cupiditas*.—Ast. Similarly Lysis, 213. d, with reference to the boy Lysis: ἡσθεὶς τῇ φιλοσοφίᾳ, where Ficinus, inaccurately, “illius philosophiam nimium delectatus;” add Rep. III. 376 b: τὸ γε φιλομαθὲς καὶ φιλόσοφον ταῦτόν.

E. Κρίσωνι τῷ Ἱμεραίῳ, nobilis σταδιοδρόμος; ter deinceps cursu vicit, Olymp. 83, 84, 85.—Stallbaum.

δρομεῖ ἀκμάζοντι. These words have been bracketed by Groen van Prinsterer, “Prosopographia Platonica,” and after him by Hirschig and other editors, but they may be very properly retained; point thus: Κρίσωνι τῷ Ἱμεραίῳ δρομεῖ, ἀκμάζοντι, *Crison, the runner of Himera, when in his prime*; ἀκμάζοντι must be taken predicatively, of course.

δολιχοδρόμων. Cf. above, 329 a.

336, A. θεάσασθαι. The metaphor sustained, the sphere being that of an ἀγών. Similar phraseology, Theaet. 171 d: καταδέομεν, παραδέομεν. A little below the matter is repeated: κυρίους ὀνόμασι, εἰ οὖν ἐπιθυμεῖς.

συγκαθεῖναι. Intransitive, as many compounds of ἵεναι, 338 a. Theaet. 168 b: ἵλεω τῇ διανοίᾳ συγκαθεῖς ὡς ἀληθῶς σκέψαι. Rep. VIII. 566 a: οἱ δὲ γέροντες ξυγκαθιέντες τοῖς νέοις εὐτραπέλειας τε καὶ χαριεντισμοῦ ἐμπίπλυνται. Krüger, § 52, 2, 8; Sauppe. For a similar metaphor of *starting* in a race, cf. Aristoph. Eq. 1159:

(Sausage-seller.) ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί,
ἵνα σ' εὖ ποιῶμεν ἐξ ἴσον.

(Demos.) δρᾶν ταῦτα χρή.
ἄπιτον.

B. ἀλλ' ὁρᾷς. Colloquial phrase; the Engl. vernacular, *Don't you see?* Kroschel quotes Hipparch. 227 d: ἀλλ' ὁρᾷς, ὦ γλυκύτατε, τὸ κερδαίνειν ἄρτι ὠμολογήσαμεν εἶναι ὠφελῆσθαι. Aristoph. Thesm. 426: ταῦθ', ὁρᾷς, οὐπόποτ' εἶπεν.

ὑπολαβὼν ὃν ὁ Ἀλκιβιάδης. This is the succor to which Socrates refers at the beginning of the dialogue, 309 b: πολλὰ ὑπὲρ ἐμοῦ εἶπες, κ.τ.έ. Similarly in the Hipp. min., 373 a, Eudicus, appealed to by Socrates, induces Hippias to abstain from μακρολογία, and to conform to Socrates' method of discourse. The interposition of Alcibiades is very opportune, for it brings a criticism to bear on Protagoras so direct and forcible that the reserve and courtesy of Socrates himself would not have ventured upon it.

C. ἐκκρούων τοὺς λόγους. Metaphor drawn from boxing, avoid-

ing, i. e., parrying, a blow by striking the opponent's fist aside. ἐκκρούειν in this sense only in the present passage in Plato, but frequent in the orators. Cf. below, 339 c: ὥσπερ ἐκ τοῦ ἀγαθοῦ πύκτου πληγείς.

D. οὐχ ὅτι παίζει. Cf. Sympos. 218 d (Alcibiades speaks): εἰρω-νικῶς καὶ σφόδρα ἑαυτῷ εἰωθότως ἔλεξεν.

ἐπιεικέστερα. The compound ἐπιεικής more of practical propriety (fairness), εἰκός more of purely logical propriety. Cf. ἐπιείκεια.

πρὸς Πρωταγόρου, *on the side of Protagoras, a partisan of Protagoras*. A brief but excellent characterization of the man's temperament in this regard is found in Plut. Vit. Alcib. c. 2: Φύσει δὲ πολλῶν ὄντων καὶ μεγάλων παθῶν ἐν αὐτῷ τὸ φιλόνεικον ἰσχυρότατον ἦν καὶ τὸ φιλόπρωτον.

337, A. ὁ Προδίκος, κ.τ.έ. The mode of introducing Prodicus seems a little forced, and is so, no doubt, just as that of Hippias below. At the same time, we must keep in mind that these figures, together with that of the leading sophist, serve as foils to set off all the more effectively the figure and dialectic procedure of the protagonist Socrates. There is not enough space allotted to these secondary figures in the dialogue for a *purely dramatic development* of their peculiarities. In the present case the synonyms come upon us a little too suddenly and liberally. As for the rest, cf. Lach. 197 c: τῷ Προδίκῳ . . . ὅς δὴ δοκεῖ τῶν σοφιστῶν κάλλιστα τὰ τοιαῦτα ὀνόματα διαρεῖν. For another distinction of synonyms (in the mouth of Critias) cf. Charmides, 163.

κοινούς . . . ἴσους. Prodicus was not particularly fortunate in his strictures on words and their uses in this instance. κοινός καὶ ἴσος continued to be a set phrase for *fairness and impartiality*. Dem. πρὸς Ἀφοβον (III.) § 1: ἄν περ ἴσοι καὶ κοινοὶ γένησθε ἡμῶν ἀκροαταί.

B. ἀξιῶ ὑμᾶς συγχαρεῖν, κ.τ.έ., rendered by Cicero as follows: *nunc a vobis, o Protagora et Socrates, postulo, ut de isto concedatis alter alteri et inter vos de hujusmodi rebus controversemini, non concertetis*; Cicero, Fragm. p. 55, ed. Baiter et Kayser. Prisc. VIII. 7, 35.

εὐδοκιμεῖν is very nearly the same as our *to be appreciated, to enjoy the good opinion*, etc. εὐδοκιμεῖν and ἐπαινεῖσθαι, of course, do not exclude each other.

C. *παρὰ δόξαν ψευδομένων*. *δόξα* here is strictly that of the subjects who practise the *ἐπαινεῖν*.

εὐφραίνεσθαι and *ἡδεσθαι* as representing, the former the more refined and mental pleasure, the latter the pleasure of sensation; cf. *εὐφροσύνη* and *ἡδονή*. The specific sense of the latter is even more strongly expressed in the plural, *αἱ ἡδοναί*.

αὐτῇ τῇ διανοίᾳ . . . αὐτῷ τῷ σώματι. With the mind *directly*, with the body *directly*, excluding one another.

πάσχοντα. *πάσχειν τι* = *affici aliqua re*.

πολλοὶ πάνυ . . . ἀπεδέχοντο. Cf. above, 334 c: *οἱ παρόντες ἀνεθόρυβησαν ὥς εὐ λέγοι*, of Protagoras; and also below, after Hippias's parade, 338 b: *ταῦτα ἤρεσε τοῖς παροῦσι καὶ πάντες ἐπήνεσαν*. All this is added purposely by Plato, to put the ultimate victory of Socrates in a still stronger light.

ὦ ἄνδρες . . . οἱ παρόντες. Hippias addresses himself to the entire company directly, not to Protagoras or Socrates or Callias especially, nor at once; this probably agrees with his love of applause, and with his attempt to have his good offices in the controversy accepted by all.

D. *φύσει, οὐ νόμῳ*. The pet doctrine of Hippias. What bearing it was to have on the matter in hand is not at once patent. Perhaps he means to suggest that, their dignity and standing being really equal, it was all the more proper to come to an amicable understanding. The same depreciation of law, as something purely conventional, subjective, and changing, is exhibited by Hippias in Xen. Mem. IV. 4, 5, whereas Socrates, ib. 12, says: *φημὶ . . . ἐγὼ τὸ νόμιμον δίκαιον εἶναι*; Cf. also the attitude of Socrates in the Crito. The *φύσει δίκαιον*, of course, always reduces itself to the *right of the stronger*, and is thus maintained by Callicles in the Gorgias, as in 483 d: *ἡ δὲ γε, οἶμαι, φύσις αὐτῇ ἀποφαίνει αὐτὸν ὅτι δίκαιόν ἐστι τὸν ἀμείνω τοῦ χείρονος πλεον ἔχειν καὶ τὸν δυνατώτερον τοῦ ἀδυνατώτερον*, and he criticises law as a fanciful contrivance to curb and override this superior *law of nature*. The same view is held by Thrasymachus, in the Republic, I., and by the Athenians in the famous discourse with the Melians, as presented by Thucydides, V. sub finem. And these questions will generally come to the surface in all ethical discussions, especially with regard to political science.

ὁ δὲ νόμος, τύραννος ὢν . . . ἀνθρώπων, a reminiscence from Pindar (Fragm. 146, Bgk. ed. II.), Gorg. 484 b:

νόμος ὁ πάντων βασιλεὺς
 θνατῶν τε καὶ ἀθανάτων
 ἄγει δικαίων τὸ βιαιότατον
 ὑπερτάτα χειρί.

Cf. the beautiful excursus on this topic by Herodotus, III. 38, which he winds up with the remark : καὶ ὁρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι νόμον πάντων βασιλέα φήσας εἶναι. In Phaedr. 272 d, Plato makes a distinction between those who have a *natural* faculty for justice, and those who acquire it by τρoφή.

φύσιν τῶν πραγμάτων εἰδέναι. The supreme assurance and self-esteem of Hippias come out strongly elsewhere too, e. g., Xen. Mem. IV. 4, 7 : περὶ . . . τοῦ δικαίου πάνν οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν.

κατ' αὐτὸ τοῦτο. *Hoc ipso nomine*, Heindorf; *de hoc ipso*, Ficinus; *and as such*, Jowett; viz., agreeably to that very claim and dignity—of being the wisest.

εἰς αὐτὸ τὸ πρυτανεῖον τῆς σοφίας, namely, Athens. The πρυτανεῖον here is not the hall, where the executive board of the Senate dined at public expense, together with public benefactors, etc. (Plat. Apol. 36 a), but πυρὸς ταμεῖον, ἔνθα ἦν ἄσβεστον πῦρ καὶ ἠύχοντο (Suidas). Within the last generation men like Parmenides, Zeno, Anaxagoras, Archelaus, Protagoras, Gorgias, Euenus, etc., had visited Athens for longer or shorter periods. Cf. also the words of Pericles, given to him by Thucydides in a speech very near in date to that of the present dialogue, Thucyd. III. 41, 1 : ξυνελών τε λέγω τήν τε πᾶσαν πόλιν τῆς Ἑλλάδος παίδευσιν εἶναι.

Ε. συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν. Cf. θανεῖν ὑπό τινος, διακεῖσθαι ὑπό τινος, etc. Plat. Soph. 242 e : τοτὲ μὲν ἐν εἰναί φασι τὸ πᾶν καὶ φίλον ὑπ' Ἀφροδίτης . . . τοτὲ δέ, κ.τ.έ. Hom. II. p 428 : ἐν κονίῃσι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνιοιο." συμβαίνειν is here a neutral verb, its active correspondent (Thuc. 2, 29) being συμβιβάζειν, immediately below.—Sauppe.

338, A. φαίνονται, not *seem*, but *present themselves* before us as on the stage or in a public contest.

πάντα κάλων ἐκτείναντα . . . τεμεῖν. Metaphorical diction drawn from ships and sailing. Cf. Aristoph. Ran. 997 sqq. :

ἀλλ' ὅπως ὦ γεννάδα
 μὴ πρὸς ὀργὴν ἀντιλέξεις,
 ἀλλὰ συστειλας ἄκροισι
 χρώμενος τοῖς ἱστίοις,
 εἶτα μάλλον μάλλον ἄξεις

καὶ φυλάξεις
ἥνικ' ἂν τὸ πνεῦμα λείον
καὶ καθεστῆκός λάβῃς.

And Eq. 756 :

νῦν δὴ σε πάντα δεῖ κάλων ἱξίειναι σεαυτοῦ.

The fulness and poetical character of Hippias's remarks entirely exceed the occasion.

B. Καλλίας οὐκ ἔφη, refused. The οὐκ "adherescent," *negavit*, as below, e: πάννυ μὲν οὐκ ἤθελεν, *poluit*.

βραβευτήν, properly the awarder of the prize at games, judge of contest, umpire; cf. ῥαβδοῦχος, marshal, above. The other form, βραβεύς, occurs once in Plat. Legg. XII. 949 a: ἄλλων ἐπιστάτας καὶ βραβεύας.

ὁ γὰρ ὁμοῖος . . . ποιήσει. Transition from oratio obliqua to oratio recta, colloquial; cf. above, 322 c.

C. ἐπεὶ τό γ' ἐμὸν οὐδέν μοι διαφέρει. τὸ γ' ἐμὸν, *for my part*. Gorg. 458 d: τὸ γ' ἐμὸν οὐδὲν κωλύει εἴπερ ἐθέλει Γόργιας.

οὗτος μὲν ἐρωτάω, . . . οὗτος ὑποσχετώ, the demonstrative, expressing the speaker's nodding with his head, as it were, is not superfluous; partly because Socrates addresses himself at this moment to his host and the general company, and partly on account of the opposition to ἐγώ.

ἅμα πειράσομαι . . . ἀποκρίνεσθαι, which Schleiermacher conceived as the main purpose and scope of the entire dialogue—viz., the exposition of correct philosophical method, διαλέγεσθαι in its specific sense; cf. above, 336 b, its opposite, τὸ δημηγορεῖν.

E. ἐπιστατήσετε, *courteous periphrasis of the imperative*, as above, c, αἰρήσεσθε, and a, ποιήσετε. Cf. Goodwin, M. T. § 25, note 5.

ἑδόκει πᾶσιν . . . ποιητέον εἶναι, not ποιῆσαι, because it is not the πάντες who are primarily engaged in the execution—πάντες ἐπιστατήσετε being a mere courtesy—but Socrates and Protagoras.

ἐπειδὴν ἱκανῶς ἐρωτήσῃ. Not strict construction, but *repraesentatio* of direct statement.

339, A. περὶ ἐπὶ δεινὸν εἶναι. The introduction of the entire episode of the discussion of the Simonidean passage, at first sight, seems somewhat irrelevant; but it has a proper place in the economy of the dialogue, only it must be borne in mind that the episode has a negative import—viz., to show ὡς οὐ χρή διαλέγεσθαι, to borrow from the phrase of Socrates above, 338 d. As a matter

of actual practice, morality was largely learned from the poets in the ἐγκύκλιος παιδεία of boys; cf. above, ποιητῶν ἀγαθῶν ποιήματα, 325 e. Cf. also Aristoph. Ran. 1007 sqq.:

(Aeschylus) ἀπόκριναι μοι, τίνος οὐνεκα χρὴ θαυμάζειν ἄνδρα ποιητήν;
(Euripides) δεξιότητος καὶ νοουθεσίας, ὅτι βελτίους τε ποιοῦμεν τοὺς ἀνθρώπους ἐν ταῖς πόλεσιν.

As for Socrates himself, he by no means disapproved of referring to poets, e. g. in moral discussion, for illustration and elucidation of some point; cf. Xen. Mem. I. 2, 20, where he quotes from Hesiod and from Epicharmus. This, however, was something different from basing ethical theory on the words of a poet. The sophists at Athens certainly found a well-prepared field in their practice of literary criticism.

ἂ τε ὀρθῶς πεποιήται καὶ ἂ μή. Of course, comparative estimates of different poets were also given, of which we have a reflection in Aristoph. Nub. 1361 sqq. Young Pheidippides, after having been under the influence of the new learning, sets up an entirely different canon of poetical excellence, opposed to that one which his father had entertained hitherto. Simonides and Aeschylus are called poor poets, whereas Euripides is made the leading one.

λέγει γάρ που (πού with regard to the accuracy of recollecting the words) πρὸς Σκόπαν, *says in the poem directed to Scopas*. "Dedicate" would not be quite accurate in the case of Simonides, because such poems were written by order, as most of Pindar's were, for a definite occasion generally. The present poem of Simonides, in its occasion and spirit, does not ill agree with the judgment of Simonides indirectly given by Aristoph. Pac. 699: κέρδους ἕκατι κἂν ἐπὶ ρίπῃς πλείοι. Sauppe and Blass judge, from the general tenor of the passages quoted, that the piece was not an ἐπινίκιον, but a σκόλιον, or after-dinner piece, sung at an entertainment of the Thessalian gentleman by a chorus. (Sauppe, Einleitung, p. 22.) It is evident, from the general drift of the Simonidean lines quoted, that the poet found it a difficult task to praise a man like Scopas at all, and that in a certain manner he excused himself to the public for undertaking the task. The interesting tradition about Simonides' niggardly treatment at the hands of his patron, and how he was saved from impending destruction through Castor and Pollux, is related at length by Cicero, De Oratore, II. 351 sqq.

B. τετράγωνον. Cf. "square" in English vernacular, "square"

dealing, and the like. The editors quote Aristotle, *Rhet.* III. 11: τὸν ἀγαθὸν ἄνδρα φάναι εἶναι τετράγωνον μεταφορά· ἄμφω γὰρ τέλεια. ἄνευ φόγου τετυγμένον evidently continues the metaphor, *wrought without a flaw*.

τυγχάνει μεμεληκὸς τοῦ ἔσματος. μέλειν τινί τινος, impersonal; cf. *Plat. Apol.* 24 c; cf. *Lach.* 187 c: μεμεληκέναι ὑμῖν ἡγούμεθα, ὡς εἰκός, περὶ τῶν τοιούτων, where the material object is construed a little differently. See also *Apol.* 25 c.

C. ἐμμελέως, namely εἰρῆσθαι, to be gathered from εἰρημένον in the next line, especially if νέμεται (*Sauppe, Kroschel*) is here = νομίζεται. τὸ Πιττάκειον. Cf. below, 343 b. Protagoras urges inconsistency against Simonides for his dissent from Pittacus.

μή τι λέγοι, *lest he made a point* (adverse to my view).

D. τοῦ ποιήματος. Gen. partitive after εἰς τὸ πρόσθεν.

E. πολλοῖς θόρυβον παρέσχεν. Cf. note on 337 c: πολλοὶ πάνν . . . ἀπεδέξαντο. Elsewhere, too, Plato records the effect of the performances of Socrates' opponents upon the hearers, e. g. *Euthydem.* 276 d: ἐνταῦθα δὴ καὶ πάνν ἐγέλασαν τε καὶ ἐθορύβησαν οἱ ἔρασαι τοῖν ἀνδροῖν.

ὥσπερ ἐὶν ὑπὸ ἀγαθοῦ πύκτου πληγείς. Socratic irony; cf. above, 328 d, and *Euthydem.* 303 a: ἐγὼ μὲν οὖν, ὦ Κρίτων, ὥσπερ πληγείς ὑπὸ τοῦ λόγου, ἐκείμην ἄφρωνος . . .

τῇ σκέψει τί λέγοι ὁ ποιητής. Compact construction, in which *Thucydides* abounds, and the use of which he carries to the utmost limits, e. g. VII. 34, 6: διὰ . . . τὴν τοῦ ἀνέμου ἄπωσιν αὐτῶν ἐς τὸ πέλαγος.

340, A. δοκῶ οὖν μοι . . . παρακαλεῖν σέ. δοκεῖν in personal construction not only in the intellectual sense, but also in that of *decision*, growing out of it, e. g. *Phaedr.* 230 e: ἐγὼ μὲν μοι δοκῶ κατακεῖσθαι.

πολιορκούμενον, *besieged*, i. e., hard pressed, the metaphorical phrase being maintained immediately below; ἐκπέρση itself derived from reminiscence of the Homeric passage a little farther below, II. φ 309 sq.: ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἄνακτος | ἐκπέρσει.

εἰπόντα, in II. φ 308.

τῆς σῆς μουσικῆς. μουσικός and μουσική refer to culture and accomplishments in general, intellectual training; thus, μουσικὴν ἐπίστασθαι in *Aristoph. Eq.* 188, to have education, and *ibid.* 191: ἡ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ | ἔτ' ἐστὶν ἀνδρός . . . Cf. the opposite, ἄμουσος.

τό τε βούλεσθαι καὶ ἐπιθυμῆν διαιρεῖς, which specimens are quoted as showing the supreme nicety in Prodicus's discrimination of synonyms.

C. τὸ αὐτὸν ἑαυτῷ λέγοντα, dependent from μέμφεται. The participle is found after this verb, not inasmuch as μέμφεσθαι is a verb of emotion, the object clauses after which generally have ὅτι, but μέμφεται here would seem to stand *pregnantly*, including a verb like ὑπολαβών, or something to that effect. Cf. Krüger, § 56, 7, 1-2.

ἔλεγεν, *called, understood to be.*

τὸ χαλεπόν. There is no need of bracketing τό, which is deictic with reference to the passage above from which χαλεπόν is taken.

γενέσθαι ἐσθλόν is expegetical with τοῦτο.

D. καθ' Ἡσίοδον, the famous sentence of the Ascræan farmer, Ἔργα κ. Ἡμ. 289 sqq. : τῆς δ' ἀρετῆς ἰδρωῖτα θεοὶ προπάροιθεν ἔζηκαν | ἀθάνατοι· μακρὸς δὲ καὶ ὄρσιος οἶμος ἐς αὐτήν, | καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται | ῥηιδίῃ δὴ ἔπειτα πέλει χαλεπὴ περ ἑοῦσα . . .

αὐτῆς εἰς ἄκρον. The road to excellence being conceived as a steep ascent, as in Longfellow's "Excelsior" (Lat. *fastigium*). The Hesiodic passage is quoted in full by Socrates in Xen. Mem. II. 1, 20.

τὸ ἐπανόρθωμα (cf. above, 340 a : τὸ ὑπὲρ Σιμωνίδου ἐπανόρθωμα) is criticism or elucidation which tends to restore or *uphold* something; in modern technical language=conservative criticism.

Κακὸν ἄρα μοι εἴργασται, *I have done a poor stroke of work, then.* The primary sense of the dative with passives (Krüger, § 48, 15, 3) is not so much purely instrumental as possessive, the interest or stake of the subject in the action being palpable.

εἰμὶ τις γελοῖος ἱατρός, κ.τ.έ. Sauppe and Deuschle refer the phrase to a proverbial expression, as in Herod. III. 53: μὴ τῷ κακῷ τὸ κακὸν ἰῶ. Thucyd. V. 65: κακὸν κακῷ ἰάσασθαι.

E. κινδυνεύει. κινδυνεύει has almost entirely lost its etymological sense in such constructions, and been reduced to a *modal auxiliary*, often coming near in shade to the optative with ἄν.

341. ἀπὸ Σιμωνίδου. Simonides was highly thought of by Plato as a poet, cf. Rep. I. p. 331 e, where a point of ethical definition is established with a reference to some passage in Simonides.—Bernhardy, "Griech. Lit." I. 1, p. 706. Of course the present praise of synonymics as ancient is ironical.

ἄπειρος . . . οὐχ ὥσπερ ἐγὼ ἔμπειρος. Epic fulness, characteristic of Greek expression in general. Heindorf compares Aristoph. Eq. 784: ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως | οὐχ ὥσπερ ἐγὼ ραιψάμενός σοι τουτὶ φέρω.

Διὰ τὸ μαθητὴς εἶναι Προδίκου τουτουί. The other passages containing similar statements on the part of Socrates (Charmides, 163 d; Cratyl. 384 b) are discussed by Schanz, "Sophisten," p. 41 sq. As for the rest, the general inference may probably be made that the historical Socrates entertained a somewhat higher regard for Prodicus than Plato himself. Cf. also Lach. 197 d: ὁ δὲ Δάμων τῷ Προδίκῳ πολλὰ πλησιάζει, ὃς δὲ δοκεῖ τῶν σοφιστῶν κάλλιστα τὰ τοιαῦτα ὀνόματα διαιρεῖν. We can easily understand that Socrates, in his constant occupation of defining concepts, had frequent need of synonymical discrimination, as, e. g., in Xen. Mem. III. 9, 14, where he defines the difference between εὐπραξία and εὐδαιμονία.

B. εἰ οὐκ εἰσχύνομαι. It seems that Prodicus, in his studies of words and their uses, went out of his way to attack established and current phraseology, basing his exceptions on etymology.

δεινοῦ πλούτου, κ.τ.ε. Exclamatory genitives implying cause. —Krüger, § 47, 3, 1. Cf. Aristoph. Ach. 64: ὠκβάτανα τοῦ σχήματος.

τὴν Σιμωνίδου φωνήν, the dialect, which was Ionic (Ceos). The ease with which Prodicus allows himself to be entrapped, however great his delight may have been to operate in his accustomed grooves, is, to say the least, somewhat wanting in dramatic probability.

C. εἰ ἤκουεν αὐτοῦ λέγοντος, *heard him saying*, i. e., *understood him to say*. ἤκουεν in its tense is strict construction, because going with μέμφεται, the *present quotation of authors*, as it might be called; although the Greeks, differently from our own practice, used the more vivid variety of past tenses also in quotations and incidental discussions. Cf. note on 309 a, above: Ὀμήρου . . . ὃς ἔφη, and immediately below: ὅτι τὰ ὀνόματα οὐκ ἠπίστατο διαιρεῖν, and e: φησί, . . . ἀπένειμε.

καὶ ἐν φωνῇ βαρβάρῳ τετραμμένος. We must never forget that *βαρβαρος*, in its etymological force (onomatopoeic word), means not more and not less than *unintelligible*, or here, *in a dialect hard to understand*, as the Aeolic dialect of Lesbos might be called, perhaps, from the standpoint of the Attic. Still, we feel that Plato strains things somewhat when he puts these things into the mouth of Prodicus. Plato simply tries to prepare the

ultimate stultification of Prodicus as reasonably as possible, but, if anywhere, it is here that the attempt borders on the limits of a farce.

D. ἀλλὰ παίζειν. Thus Socrates draws himself out and leaves poor Prodicus in the lurch. It would seem hard for Socrates to preserve his gravity at this point.

τῷ σαυτοῦ λόγῳ βοηθεῖν. *βοηθεῖν* generally implies the emergency of danger, etc., *to succor*; differently from *συμμαχεῖν* or *ἐπιμαχεῖν*.

E. εἴτα τὸν θεόν φησιν. The force of *εἴτα* is concessive. Cf. the German *dann doch*, i. e., the preceding being granted, still he, after (all) that he says, etc. Cf. 309 a: *εἴτα τί τοῦτο*;

ἀκόλαστον . . . ἂν τινα . . . οὐδαμῶς Κεῖον. "Ceorum civitatem claram fuisse ob morum probitatem, severitatem institutorum, reipublicae administrationem, docuit Boeckh, in *Min. et Legg.* p. 109," etc. "Itaque Κεῖος recto opponitur nunc ἀκολάστῳ."—Stallbaum.

342, A. λαβεῖν μου . . . ὅπως ἔχω, ὃ σὺ λέγεις τοῦτο, περὶ ἐπῶν, *to test me what attitude I hold with regard to poetry, as you call it*; probably an allusion to the name of Protagoras's book, or special instruction on ὁρθοέπεια. Cf. also above, 338 e: *περὶ ἐπῶν δεινὸν εἶναι*.

ἐγὼ τοίνυν, κ.τ.έ., down to 343 b. This long introduction, the ostensible purpose of which is to classify and determine the saying of Pittacus, is really somewhat of a parody on the prolix and rather grand introduction of Protagoras about the general class and species of intellectual pursuits to which his own work belonged, above, 316 d: *ἐγὼ δὲ τὴν σοφιστικὴν τέχνην φημὶ μὲν εἶναι παλαιάν, κ.τ.έ.*

B. πλείστοι γῆς ἐκεί εἰσίν. *γῆς* evidently is a genitive partitive, the question being, however, as to its dependence. Sauppe claims that taking *γῆς* with *πλείστοι* is against the usage of the language. Kroschel and Stallbaum, however, favor connecting *γῆς* with *πλείστοι*, quoting Krüger, § 47, 28, 7, who cites the present passage with the same view of the construction.

σχηματίζονται, make believe, assume the attitude. Cf. the German *sich stellen*.

τῷ μάχεσθαι καὶ ἀνδρεῖα. These truths of Greek politics had been more than ever vindicated at the probable date of Plato's writing these words—viz., a few years after the end of the Peloponnesian War (404).

τοὺς ἐν ταῖς πόλεσι (distributive, *in the several cities*) λακωνίζοντας, boxing, and giving much time to harden the body by athletic exercise, and also in many superficial and trifling modes of imitation. Cf. Aristoph. Av. 1280 sqq.:

πρὶν μὲν γὰρ οἰκίσαι σε τήνδε τὴν πόλιν,
ἐλακωνομάνουν ἅπαντες ἄνθρωποι τότε,
ἐκόμων, ἐπείνων ἐρρύπων ἐσωκράτων
ἐσκυταλιοφόρου· . . .

This was the class at Athens who severely criticised the ultra-democratic policy of Pericles, and the social and moral effect of the same upon the character of the citizens.

καὶ οἱ μὲν ὧτά τε κατὰγνυνται μιμούμενοι αὐτούς. Gorg. 515 e: τῶν τὰ ὧτα κατεαγότων ἀκούεις ταῦτα, ὦ Σώκρατες. Perhaps, from the latter passage, τὰ should be restored in the present passage of the Protagoras before ὧτα, where it would easily drop out by "haplographia." As to the general tendency of the passage, compare also Xen. Con. VIII. 39: ἐρευνήτεον δὲ καὶ ποῖα Λακεδαιμόνιοι ἀσκοῦντες κράτιστοι δοκοῦσιν ἡγεμόνες εἶναι.

C. ἤδη ἄχθωνται, *reach the point of being disgusted*.

ξηνηλασίας ποιούμενοι. Xen. Rep. Laced. XIV. 4: ὅπως μὴ ῥαδιοιουργίας οἱ πολῖται ἀπὸ τῶν ξένων ἐπίπλαιντο. Cf. Aristoph. Av. 1013 sq.: ὥσπερ ἐν Λακεδαίμονι ξηνηλατεῖται. According to Theopompus (Schol. to this passage), the original cause for ξηνηλασία at Sparta was a famine. As for the subject-matter, the very success of Sparta in the issue of the Peloponnesian War broke down a great deal of the ancient and severe spirit in the social habits of Sparta (Lysander). The same success prompted renewed inquiry elsewhere into the causes of Spartan prowess.

D. οὐδένα ἐῶσιν τῶν νέων . . . ἐξιέναι. Kroschel quotes Plut. Lycurg. 27: οὐδ' ἀποδημεῖν ἔδωκε (Lycurgus) τοῖς βουλομένοις καὶ πλανᾶσθαι ξενικὰ συνάγοντας ἤθη καὶ μιμήματα βίῳν ἀπαιδευτῶν καὶ πολιτευμάτων διαφόρων.

ἀλλὰ καὶ γυναῖκες. On the equality of female education at Sparta, cf. Xen. Rep. Lac. I. 4. A sample of shrewdness of Spartan women is Gorgo, daughter of Cleomenes, wife of Leonidas, Herod. V. 51, VII. 239. Cf. the famous saying, Plut. Moral. I. 299: ἄλλη προσαναδιδούσα τῷ παιδί τὴν ἀσπίδα, καὶ παρακελευομένη· Τέκνον, ἔφη, ἢ τάν, ἢ ἐπὶ τᾶς.

E. ἐνέβαλε. Empiric aorist; cf. above, 328 b-c: ἀπέδωκεν . . . κατέθηκεν.

βραχὺ καὶ συνεστραμμένον. About this type of brief and con-

cise retort (since called *Laeonic*), cf. Plut. Moral. 618, 19, Didot, de Garrulitate, c. 17: τὸ μετ' εὐστροφίας ὀξὺ πρὸς τὰς ἀπαντήσεις ἐκ τῆς πολλῆς περιγίνεται σιωπῆς. Plutarch also refers to the present passage in the Protagoras: καὶ γὰρ Πλάτων τοὺς τοιούτους ἐπαινεῖ, δεινοῖς ἀκοντισταῖς εὐκέναι λέγων . . . In other modes of speech, too, the Spartans practised great brevity; cf. the official report from the Spartan fleet, Xen. Hell. I. 1, 23, Buechenschuetz: Ἐρρει τὰ κἄλα. Μίνδαρος ἀπέσσυα. πεινῶντι τῶνδρες. ἀπορίοιμες τί χρεὶ δρᾶν.

τὸ λακωνίζειν . . . φιλογυμναστεῖν. Of course, this is mere irony; as to the real habits and tendency of Sparta in this regard, cf. Lach. 182 c: Λακεδαιμονίους, οἷς οὐδὲν ἄλλο μέλει ἐν τῷ βίῳ ἢ τοῦτο ζητεῖν καὶ ἐπιτηδεύειν, ὅ τι ἂν μαζόντες καὶ ἐπιτηδεύσαντες πλεονεκτοῖεν τῶν ἄλλων περὶ τὸν πόλεμον.

343, A. Θαλῆς . . . Χίλων. Those appearing in Plut. Moral. 173 sq. (Septem Sapientium Convivium) are Thales, Periander, Solon, Bias, Chilon, Cleobulus, Pittacus. In the present passage, Myson takes the place of Periander, and Plato consequently belongs to τῶν οὐ προσιεμένων τὸν Περιάνδρον, Plut. Vita Sol. c. 12. As for Myson, cf. Diog. Laert. I. 9, 2: μέμνηται γὰρ αὐτοῦ καὶ οὗτος (i. e. Plato) ἐν τῷ Πρωταγόρᾳ, ἀντὶ Περιάνδρου Σεις αὐτόν.

ῥήματα βραχέα ἀξιωμαζόμεντα, something like those of Benjamin Franklin. These men were shining representatives of that practical wisdom in the conduct of life which is based on utilitarian principles. The judgment of Dicaearchus, probably, is the most accurate, Diog. Laert. I. 1, 14: ὁ δὲ Δικαίαρχος οὔτε σοφὸς (in a technical sense) οὔτε φιλοσόφος φησὶν αὐτοὺς γεγονέναι, συνετοὺς δὲ τινὰς καὶ νομοθετικούς. Thus the apothegm γινῶσι σαυτόν is ascribed to Thales; to Chilon: ἐγγύα, πάρα δ' ἄτα; to Pittacus: καίρῳ γινῶσι; Ἀρχὴ ἄνδρα δεικνύει; to Bias: οἱ πλείστοι κακοί; to Cleobulus: μέτρον ἄριστον; to Periander: μελέτη τὸ πᾶν.

B. κοινῇ ξυνελθόντες. Greek tradition loved to bring eminent men together, or connect them in an unbroken chain of διαδοχαί. Of course, even the chronology is opposed to any such assumption, Pittacus, e. g., flourishing about 615 B.C., Solon about 590 B.C., Thales about 550 B.C., etc.

βραχυλογία τις Λακωνική. Cf. Thucyd. IV. 17, 2 (Spartan envoys at Athens): τοὺς δὲ λόγους μακροτέρους οὐ παρὰ τὸ εἰωθὸς μνηκυνοῦμεν, ἀλλ' ἐπιχώριον ὃν ἡμῖν οὐ μὲν βραχεῖς ἀρκῶσι μὴ πολλοῖς χρῆσθαι . . .

C. φιλότιμος . . . ἐπὶ σοφίᾳ, not "ambitious to acquire wisdom," but *who claimed a high position on the score of his wisdom*. ἐπί with the dative with the terms for emotions and conceits as well as for the respective expressions of the same. Krüger, § 68, 41, 6, where he quotes from Isocrates: μὴ φαίνου φιλοτιμούμενος ἐπὶ τοῖς τοιούτοις ἂ καὶ τοῖς κακοῖς διαπράσσασθαι δυνατόν ἔστιν, κ.τ.έ.

εἰ καθέλοι. Metaphor anticipated from following comparison. καθαίρειν of war, Thucyd. I. 77, 6: εἰ καθελόντες ἡμᾶς ἄρξαιτε.

κολούσαι αὐτό. "κολοῦν quod proprie significat mutilare amputare, hoc loco elevandi vel affligendi vñ positum est."—Kroschel. Cf. "to cripple," "to disable."

ὥς μοι φαίνεται, a deliberate addition on the part of Socrates, not merely a conversational phrase. In a matter which admits so little of strictly dialectical progression as the elucidation of a passage from poets, Socrates suggests that his statements are simply individual impressions. But he would not add such a modification in διαλέγεσθαι proper, as he understood it.

ἐπισκεψώμεθα, *reviēw*; cf. above, 321 c: ἔρχεται Προμηθεὺς ἐπισκεψόμενος.

D. ἐνέβαλε τὸ μέν. μέν generally prepares an opposite of some sort, or some correlative with which it pairs off; further lines of Simonides, however, containing this correlative, are not given; critics generally assume, both from this defect, and from an inquiry into metrical *responsio*, that five lines are now wanting in the Simonidean quotation after the first two lines.

ἀμφισβητοῦντα εἰπεῖν still governed by ὑπολαβόντα.

γενέσθαι μέν. The construction of μέν with γενέσθαι by Socrates is, no doubt, forced and arbitrary, and cannot stand with a neutral and purely grammatical view of the passage.

E. εὖηθες γὰρ τοῦτο . . . φανείη, namely, to take ἀλαδέως with ἀγαθόν. In spite of this criticism, critics generally are still "naïve" enough to dissent from Socrates, and to take ἀλαδέως not with χαλεπόν, but with ἀγαθόν, especially as the term ἀγαθός, in its practical application in a political, social, moral sense, was really very expansive and indistinct.

ὑπέρβατον δεῖ λείναι. Commentators remark on the passage as containing the earliest notation known to us of the "hyperbaton" in a technical sense. Quintil. VIII. 6, 26: "Hyperbaton quoque, i. e., verbi transgressionem, quoniam frequenter ratio comparationis et decor poscit, non immerito inter virtutes habemus."

Longinus de subl. c. 22 (in Ernesti, "Lexicon Technologiae," etc., s. v.) : λέξεων ἢ νοήσεων ἐκ τοῦ κατ' ἀκολουθίαν κεκινημένη τάξις.

οὕτωςί πως ὑπείποντα, *interpreting, understanding Pittacus somewhat in this fashion*. "Sententiam subjicere."—Ast. "Orationi alterius aliquid subjicere."—Viger, ed. Hermann, ed. III. p. 673.

εἰπόντα ὦ ἄνθρωποι. The subject of εἰπόντα, of course, is Πιττακόν understood; we would expect τὸν μὲν . . . ; the words καὶ Σιμωνίδην ἀποκρινόμενον are really superfluous, and the construction of αὐτὸν Πιττακόν is carried across them as if they were a mere epenthesis.

344, A. ἐπ' ἐσχάτῳ κείμενον. κεῖσθαι verbum neutrum, and serving as passive of τίθημι.

οὕτως εἴρηται, *that it is so meant*, and, immediately below, εἰρημένων, *the points*; λέγω (λόγος, λογιζομαι) being the most intellectual among the Greek synonyms for speech.

B. μακρὸν ἂν εἴη. The same phrase in Latin in the absolute form of the indicative, *longum est*.

παντὸς μᾶλλον ἔλεγχος, *pre-eminently a refutation, first and foremost a refutation*. "Formula παντὸς μᾶλλον quae imprimis apud Platonem est frequens, et magnum affirmandi vim habet, reddi potest, omnino, ut nihil supra. Ut Plato Crit. c. 10: ἡ παντὸς μᾶλλον οὕτως ἔχει, ὥσπερ τότε ἡμῖν ἐλέγετο," κ.τ.έ.—Viger, ed. Hermann, ed. III. p. 415, n. The English "nothing more so" has a similar force.

ὥς ἂν εἰ λέγοι λόγον. As if he would (let us suppose) go outside of the limits of poetry (ἐπη), and present the matter as a simple proposition, without any adornment, etc.

C. ἄνδρα δ' οὐκ ἔστι μὴ οὐ κακὸν ἔμμεναι. A negative statement after a negative phrase (οὐκ ἔστι); μὴ after οὐκ ἔστι, as is common after negative verbs and phrases in general, as e. g., ἀπιστεῖν, κωλύειν, ἀπολύειν, Thuc. I. 128, 3; εἴργειν, φοβεῖσθαι, ἐλλείπειν, Aesch. Prom. 1066. As for the argument, the point is to show that ἀγαθὸν εἶναι must be looked upon as something technical: the *virtuous* as a *virtuoso*; cf. a little below the opposite *ιδιώτης*.

ἀμήχανος, here *passive* compound: that which cannot be met or opposed by any contrivance; whereas below, δ, εὐμήχανον and ἀμήχανον have active sense.

D. καὶ τὸν κυβερνήτην. The helmsman is a favorite illustration with Plato; cf. Leg. I. 640 c: ἡ οὐκ ἐννοεῖς τοῦδ', ὅτι μεθῶν κυβερνήτης καὶ πᾶς παντὸς ἀρχὼν ἀνατρέπει πάντα εἴτε πλοῖα εἴτε ἄρματα, κ.τ.έ.

καὶ ἱατρὸν, used for illustration, e. g. Theaet. 167 a sqq.

κακῶ, predicative dative by attraction.

καὶ παρὰ ἄλλου ποιητοῦ. In Xenophon (Mem. I. 2, 19), Socrates, discussing the question whether acquired excellence may decrease or be lost, gives two anonymous passages from poets, the second one of which is identical with the present quotation. It may have been a favorite quotation with the common master of Plato and Xenophon.

Ε. τὸ δ' ἔστιν. τὸ δὲ introduces an opposite statement, = *nay*, or *whereas*. Sauppe, Deuschle, and Stallbaum cite, e. g., Apol. 23 a: οἶονται γὰρ με ἐκάστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφόν, ἃ ἂν ἄλλον ἐξελέγξω · τὸ δ' ἐκινδυνεύει τῷ ὄντι ὁ θεὸς σοφὸς εἶναι.

345, A. τίς . . . ἀγαθὴ πρᾶξις. It is evident that Socrates' conception of εὖ πράττειν differs materially from that of the poem. Simonides takes it with reference to single acts (aorist), Socrates of a systematic course of correct action, viz., to be a virtuoso in some specific department of action.

οἱ ἱατρικῆς ἰδιῶται, *who have no professional acquaintance with medical science*.

Β. αὕτη γὰρ μόνη ἐστὶ κακὴ πρᾶξις . . . στερηθῆναι. Here we have Socratic ethics pure and simple, apparently deduced from Simonides. Cf. Xen. Mem. III. 9, 4: νομίζω οὖν τοὺς μὴ ὀρθῶς πράττοντας οὔτε σοφούς οὔτε σώφρονας εἶναι. The real point of Simonides is that the principal weight of responsibility for correct action, as well as the credit for correct action, lay not so much in man as in accidents foreign to his own resolutions.

Γ. ἐπὶ πλείστον δὲ καὶ ἄριστοι . . . οὓς ἂν οἱ θεοὶ φιλῶσιν. Socrates omits adding any commentary of his own to this part of the Simonidean passage; the reason being that it cannot at all be made in any way to support the ethical view which Socrates is bringing forward. As regards the sentiment in the words of Simonides, cf. Pindar, Pyth. I. 41:

ἐκ θεῶν γὰρ μηχαναὶ πᾶσαι βροτέαις ἀρεταῖς
καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοί τ' ἔφυν.

κενεάν, proleptic and predicative with μοῖραν. *I will not vainly set my share of time (my allotment of life) upon a hope which cannot be realized.*—Sauppe.

πανάμωμον ἄνθρωπον is epexegetis after ἐλπίδα in the preceding line.

ἔπειθ' ὑμῖν εὐρὼν ἀπαγγέλω. ἔπειθ' must be taken with εὐρὼν.

The line is ironical. Bergk proposes ἐπί, 9' or ἐπὶ δ' *in tmesi*, no doubt with ἀγγελέω.

D. τῷ τοῦ Πιπτακοῦ ῥήματι. It is a pity that Plato has not quoted, too, the five lines after the first two lines of the actual quotation. If he had, one would probably be better enabled to judge whether the principal sentiment and bias of the piece is really what Socrates is trying to make it out to be. It is, however, quite improbable in itself that the Thessalian squire, Scopas, would have received with any particular relish a poem of that sort, although it seems, indeed, that Simonides addressed himself to the general public as much as he did to Scopas.

οὐ γὰρ οὕτως ἀπαίδευτος. Cf. the criticism above, 343 c: εὐηθεῖς γὰρ τοῦτό γε φανείη ἂν καὶ οὐ Σιμωνίδου.

ὥς ὄντων τινῶν οἱ ἐκόντες κακὰ ποιοῦσιν. Here again we have a characteristic ethical tenet of Socrates: i. e., that nobody did *evil*, as far as his knowledge and understanding was concerned; but if he did so it was merely apparent, for the subject always limited his action to what he conceived to be good (*for himself*). In the same vein Socrates argues against the affidavit of the prosecution in his trial, Apol. 25 d sqq.

E. ὅτι οὐδεὶς τῶν σοφῶν ἀνδρῶν . . . ἐξαμαρτάνειν. "An ancient poet (possibly Solon; Bergk, "Poet. Lyr." p. 1356, ed. III.) had said: οὐδεὶς ἐκὼν πόνηρος οὐδ' ἄκων μάκαρ· (πόνηρος, then, is here = *loaded with trouble*, unhappy) and similarly, Epicharmus, in his 'Ηρακλῆς παρὰ Φόλῳ (Lorenz, "Life and Writings of Epicharmus," p. 241): 'Ἀλλὰ μὰν ἐγὼν ἀνάγκη ταῦτα πάντα ποίεω· οἶομαι δ', οὐδεὶς ἐκὼν πόνηρος οὐδ' ἄταν ἔχων. Possibly Plato had these lines in his mind, and took πονηρός in the moral sense, as Aristot. Eth. Nic. III. 5, and the author of the dialogue περὶ δικαίου, p. 374 a, do."—Sauppe.

αὐτὸν ἐπαναγκάζειν. The active with the reflexive, rather than the middle voice, in abnormal action.

346, A. οἶον . . . συμβῆναι. The infinitive by attraction, the dominant force of the ruling verb ἡγείτο being extended to the relative subclause. "In indirect statement the infinitive sometimes occurs also after the (simple) *relatives*, and the *conjunctions* ὥς [ὥσπερ], ὅτε, ἐπεὶ, ἐπειδὴ."—Krüger, § 55, 4, 9.

ὅταν . . . συμβῇ. The more accurate construction after the ruling verb ἡγείτο would be ὅτε συμβαίη, but the substitution of the present construction in discussing *authors* occurs almost imperceptibly.

ἵνα αὐτοῖς ἀμελοῦσιν, κ.τ.έ., i. e., they judge harshly and unfavorably to create the impression that it was some personal grievance, rather than their moral worthlessness, which caused their unpatriotic or unfilial conduct.

B. καὶ ἄν τι ὀργισθῶσιν . . . ἀδικηθέντες. One can hardly fail to be reminded of the grave matter between Socrates and his native city with regard to his trial and condemnation, and the loyal sentiments so splendidly expressed in the Crito. But whether an actual allusion on the part of Plato to this matter is intended, it is impossible to state. Any inference as to the date of the composition of the Protagoras, based on this passage, would be turning in a circle. As a general thing, the purely Socratic dialogues in Plato's writings are singularly free from anything bearing upon the fate of Socrates, and are entirely without those traces of bitterness so frequent in other pieces, as the Gorgias, e. g. Cf. Steinhart, "Leben Plato's," p. 114.

καὶ Σιμωνίδης ἡγήσατο . . . ἐπαινέσαι. ἡγεῖσθαι here in the sense of decision = ἔδοξε αὐτῷ, from mercenary motives. (Susemihl, "Uebersetzung des Protagoras," note 137, treats this as an additional point of irony.) "The words of Pindar, Isthm. 2, 6, ἃ Μοῖσα γὰρ οὐ φιλοκερδὴς πω τότ' ἦν οὐδ' ἐργάτις, were generally understood as being directed against the art of Simonides prostituting itself for money."—Sauppe.

C. ἀπάλαμνος, according to Hesychius, as Kroschel observes, a synonym of ἀμήχανος. Sauppe illustrates from Theogn, 281, and Pindar, Olymp. 2, 57, according to which the compound, it seems, must be taken in an active sense=helpless, inactive, weak.

τῶν γὰρ . . . γενέθλα, *for the breed of fools is endless.*

εἴ τις χαίρει . . . ἐμπλησθεῖη. Not pure correlatives in conditional construction (ideal), because, as to the protasis, it is understood that there are actually many who are fond of blaming and criticising. ἐμπλησθεῖη, *he can get his fill.*

D. τὰ μέσα, namely, that which is half way between good and bad, the average quality, as it were. Cf. the current phrase, μέσος πολίτης, belonging to the middle classes, neither very poor nor very rich. The poet declares himself content with the absence of positive misdeeds.

τούτου γ' ἕνεκα, not "on that account," but *for that matter.*

τῇ φωνῇ . . . Μυτιληναίων. He has employed the dialect of the Mytileneans, i. e., the Lesbian, Aeolian. For the list of Aeolian cities in N. W. Asia Minor, cf. Herod. I. 149. In the Aeolian dia-

lect there are no contract verbs, but those on -*αω* are inflected like ἴστημι, those on -*εω* like τίθημι. κάλλημι, φίλημι, ὄρημι, occur in the remnants of the dialect. Of course, the deliberate assumption by Simonides of the Aeolic dialect, as if the poet addressed himself to Pittacus (who flourished a hundred years before Simonides)—this suggestion is sheer sport on the part of Socrates.

E. ἐκόν. The construction of ἐκόν with ἐπαίνημι is just as arbitrary as that of ἀλαξέως and μέν above in the earlier part of the quotation. The principle of the Socratic interpretation is ostensibly grammatical and historical, but really dogmatical.

διαλαβεῖν, *make the punctuation, divide*. Aristotle reduces the obscurity of Heraclitus to the difficulty of *pointing*, and consequently of construing, correctly; Rhet. III. 5, where he uses διαστίζω.

347, A. εἰ μὲν μοι δοκéis. Hippias estimates both preceding performances neither from a philosophical nor from a philological point of view, but from that of display merely, and in this frame of mind he proposes to add a performance of his own. The poem is to serve merely as a starting-point. Cf. Hipp. min. initio.

B. καὶ ὁ Ἀλκιβιάδης. The dramatic function of Alcibiades is exactly the same as on two occasions above: he assists Socrates to make the discourse go on in a manner congenial to the latter, where such decisive action was necessary which was not compatible with the reserve and dignity of Socrates himself.

εἰσαυθίς γε. εἰς— for postponement. Cf. the Germ. *auf ein andermal*.

C. ἐάσωμεν, σκοπεῖσθαι being understood from σκοπούμενος, below.

ἀγοραίων. The ἀγοραῖοι are the vulgar, whose acquirements and manners are gained, not through the refined influences of private conversation, but in the ἀγορά. Cf. Aristoph. Eq. 409 sq.

τιμίας ποιοῦσι τὰς αὐλητρίδας, *make the price of flute-girls rise in the market*. Still, one must not assume that such modes of entertainment were strictly limited to the ἀγοραῖοι. The present judgment of Plato is probably an outbreak of youthful intellectual enthusiasm, rather than an accurate statement of prevailing custom. Thus, at Agathon's entertainment (Symp. 176 e), there is an αὐλητρίς provided. Eryximachus, however, votes to dismiss her. . . . ἡμᾶς δὲ διὰ λόγων ἀλλήλοις συνεῖναι τὸ τήμερον . . .

D. διὰ τῆς ἐκείνων . . . σύνεισιν, *make the music of the latter the means of their mutual entertainment.*

E. κοσμίως κἄν πάνυ πολλὸν οἶνον πίνωσιν. Thus in the Symp. 223 c, Plato makes Socrates discourse and drink till dawn, and Socrates alone is able to hold his own and remain bright in spite of deep potations, while even Agathon and Aristophanes give in at last.

ἐὰν μὲν λάβωνται ἀνδρῶν. Sauppe observes that the συνουσίαι are personified in this predicate of λάβωνται, and as for ἀνδρῶν, "verbum λαμβάνεσθαι, ut solent verba participandi, cum secundo casu junctum." Dem. Aristogit. I. p. 779: εἰ λάβοιτ' ἐξουσίας.—Ast. Cf. the vernacular, "to get hold of."

οὕς οὕτε ἀνερέσθαι. Cf. the classic passage on this point in Phaedr. 275 sqq. Having pointed out that literary composition has a tendency to weaken the retentive power of the mind, he goes on to claim that books cannot be accepted as a substitute for viva voce discourse: δόξαις μὲν ἂν ὥς τι φρονοῦντας αὐτοὺς λέγειν, ἐὰν δέ τι ἔρη τῶν λεγομένων βουλόμενος μαθεῖν, ἔν τι σημαίνει μόνον ταῦτόν ἀεί.

οἱ μὲν . . . ἕτερα. This should be taken into consideration when judging of Socrates' interpretation of the Simonidean passage. Socrates was, after all, not much in earnest in the entire matter, but desired to make the point by his entire divergence from the view of Protagoras, which he established with much ingenuity—that such discussions were not profitable in a philosophical inquiry. The entire point, therefore, made in the philological episode, as we might call it, is a negative one.

ἀδυνατοῦσιν . . . ἐξελέγξαι, *cannot bring to any exhaustive (binding) demonstration.* ἀδυνατεῖν is extremely frequent in Plato, occurring, according to Ast's Lex. Plat., not less than thirty-four times, of which two instances only are in dialogues of doubtful genuineness, Alcib. I. 118 e, and Hipp. maj. 283 c.

348, A. πείραν ἀλλήλων λαμβάνοντες. Cf. above, 311 b: καὶ ἐγὼ ἀποπειρώμενος . . . τῆς ῥώμης.

δοκεῖ χρῆναι. Cf. above, 317 d: ἰδόκει χρῆναι.

καταθεμένους τοὺς ποιητάς. Variation, 347 d, above: περὶ μὲν αἰσμάτων τε καὶ ἐπῶν ἑάσωμεν.

παρέχειν ἀποκρίνομενος. It is not necessary to suggest the change ἀποκρινόμενος. For the intransitive use of παρέχειν, Sauppe quotes Gorg. 475 d, Theact. 191 a, and immediately below, παράσχεις.

τέλος ἐπιθεῖναι. Cf. the Latin phrase "finem alicui rei imponere."

B. ἐμοὶ γὰρ οὐ δοκεῖ. γάρ here purely explicative and exegetical.

ἵνα . . . συνειδῶμεν. συνειδέναι here has nothing to do with consciousness, etc.; rather, *that we may share his sentiments on this point, know what he means to do, as he himself knows it.* Ficinus not quite accurately, "ut huic quidem haec ascribamus."

C. ἢ ἂ αὐτὸς ἀπορῶ ἐκάστοτε, ταῦτα διασκέψασθαι. ἐκάστοτε, relative and distributive in each case as occasion requires, differently from πάντοτε. Ficinus, not quite exact, "quae passim dubito." As to the subject-matter, cf. Socrates in the Laches, 194 b: βοήθησον, εἰ τιν' ἔχεις δύναμιν. τὰ μὲν δὴ γὰρ ἡμέτερα ὀρᾷς ὡς ἀπορα.

πάνυ λέγειν τι, *makes a point very decidedly.*

D. In Il. κ 224, Diomedes proposes that two spies rather than one should be sent into the Trojan camp:

σύν τε δὴ ἔρχομένω καὶ τε πρὸ δ' τοῦ ἐνόησεν
ὕππως κέρδος ἔη * μούνοσ' εἴ περ τε νοήσῃ,
ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτῇ δέ τε μῆτις.

And a similar sentiment is that in Eurip. Iph. Taur. 673:

εἰς τὸ κοινὸν δοὺς ἄμεινον ἂν μάθοις.

E. ὅς γε οὐ μόνον, κ.τ.έ. Referring to the profession of Protagoras, above, 328 b, c. The vein of irony is perceptible enough.

ἀποκρυπτομένων, with regard to the passage above, 316 d.

349, A. πρῶτος τούτου μισθὸν ἀξιώσας ἄρνυσθαι [μισθαρεῖν]. Diog. Laert. IX. 8, 3: οὗτος πρῶτος εἰσεπράξατο μνᾶς ἑκατόν (1½ talents). Of Socrates, his admirer, Xenophon, says, Mem. I. 2, 60: οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόρως ἐπῆρκει τῶν ἑαυτοῦ.

B. πέντε ὄντα ὀνόματα, *five terms.* This question was first proposed above, 329 c, sqq., where σωφροσύνη, δικαιοσύνη, and ὁσιότης, were first introduced together; σοφία (ἐπιστήμη) and ἀνδρεία being added, 330 b.

ἐπὶ ἐνὶ πράγματι pertain to a single substance, normally and properly. Cf. Krüger, § 68, 41, 1: "ἐπί with the genitive refers more to an *accidental* and *looser* connection; in ἐπί with the dative, the sense of *native relation* (Zugehörigkeit) is more felt."

οὐκ ὃν οἶον τὸ ἕτερον αὐτῶν τὸ ἕτερον. These words, of course, refer to the nearest subject, πρᾶγμα, being in distributive appo-

sition with the same, and not an accusative absolute, as it might seem at first impression.

C. οὐδέν σοι ὑπόλογον τίθεμαι, *I do not score it against you in my mind* (ὑπό) at all . . .

D. εὐρήσεις, "traveller's future," with gnomic force. "A general statement, too, may be expressed by the future, with regard to the prospective knowledge to be gained therefrom."—Krüger, § 53, 7, 1.

ἀνδρειοτάτους δὲ διαφερόντως. The modification of the superlative by διαφερόντως is extraordinary, and Cobet proposes to read ἀνδρείους δὲ διαφερόντως. Still, after the four preceding superlatives, the distinction given to ἀνδρειοτάτους is not so pleonastic as it might otherwise seem. Sauppe quotes Timaeus, p. 23 d: πόλις ἀρίστη πρὸς τε τὸν πόλεμον καὶ κατὰ πάντα εὐνομωτάτη διαφερόντως.

E. θαρραλέους. Socrates now proposes to bring forward the quality of being *confident*, the inherent connection of the same with knowledge and deliberation being more evident, and then to point out the quality of courage as being convertible with the former, although *confidence* has a wider sphere than *courage*.

τίνες εἰς τὰ φρέατα κολυμβῶσιν θαρραλέως. Thus, in the Laches, the subject-matter of which dialogue turns entirely upon the definition of ἀνδρεία, Socrates says, 193 c: καὶ ὅσοι ἂν ἐξέλωσιν εἰς φρέαρ καταβαίνοντες καὶ κολυμβῶντες καρτερῇν, κ.τ.έ.

350, A. οἱ πελταστικοί. Kroschel, in the preface (p. 19) to his edition, endeavors to use this passage to make a chronological point. He argues that Plato could not well have adduced the peltasts as a distinct tactical order in military practice before the remarkable successes of Iphicrates with these troops in 392 B.C. in the Corinthian War; but Sauppe calls attention to the fact that even Thucydides mentions Thracian peltasts, and that Xenophon (Anab.) distinguishes Thracian and Greek peltasts. Add also Xen. Mem. III. 9, 2.

B. μαίνόμενοί εἰσιν. The periphrasis is more than *μαίνονται*—it expresses a quality. Ficinus appropriately renders it, not *furentes*, but *furiosi*.

πῶς οὖν . . . ἔλεγε, an emendation of Hirschig's. The construction of τοὺς θαρραλέους εἶναι after πῶς λέγεις, the reading of the MSS., would not present any particular difficulty, but it would not go very well with the answer καὶ νῦν γε. And, furthermore, a little below, in c, Protagoras says, ἃ ἔλεγον.

D. τοὺς δὲ ἀνδρείους, current prolepsis of the subject of a sub-clause, so that it apparently becomes the object of the leading verb, instead of ὡς δὲ ἀνδρεῖοι οὐ θαρραλέοι εἰσίν . . .

τοῦτ' οὖν δὲ τῷ τρόπῳ μετιών. Protagoras attempts to avoid the point of Socrates' argument by trying to show that it proves too little in proving too much.

351, B. εὐτροφίας, "bona nutritio et educatio" (Ast). It occurs in Plato only in these two instances of the present passage.

ἀνδρεία δὲ ἀπὸ φύσεως. It cannot be denied that this coincides with the general and popular view of the matter, where cool deliberation and the acts of highest courage are conceived to exclude each other. In Xen. Mem. III. 9, 1 sqq., Socrates grants that there is a difference in natural endowment and disposition with regard to courage, but insists πᾶσαν φύσιν μαθήσει καὶ μελέτῃ πρὸς ἀνδρίαν αὐξέσθαι.

λέγεις δὲ τινὰς . . . τοὺς δέ. τινὰς equivalent to τοὺς μὲν.

ἄρ' οὖν δοκεῖ σοι ἄνθρωπος ἂν εἰ ζῇ, εἰ . . . ζῷ; The apodosis of εἰ ζῷ, of course, is not in δοκεῖ, here, but in the infinitive ζῆν, with which ἂν is to be connected. ἂν has a notable tendency in Greek, especially in the indirect statement of an ideal hypothesis, to run ahead of its verb, as it were.

C. ζῷ, namely, ἄνθρωπος, above, or τίς.

ἐγὼ γὰρ λέγω . . . ἀποβήσεται ἄλλο; The speaker starts out to make an indirect statement after λέγω, but, the vinculum of ὅτι being omitted, the eagerness of thought on the part of the speaker turns the statement into a question; or the question may be conceived as a check of the speaker on himself, the question being a less dogmatic form of statement than the direct proposition. In such little turns, Plato has very happily expressed the character of colloquial style.

ἀπλῶς with ἀποκριτέον. So absolutely, without any modification.

D. ὅτι ἔστι μὲν ἄ. The classification of Protagoras:

1. Some pleasurable things are good;
2. Some pleasurable things are evil;
3. Some pleasurable things are neutral.

E. πρὸς λόγον. Cf. the English phrase "to stand to reason." ἡγεμονεύειν, *be the leader of the inquiry*, i. e., be the questioner.

δίκαιος, scil. εἰ σὺ, κ.τ.έ. Personal construction instead of δίκαιόν ἐστὶ σε, κ.τ.έ. In sense, δίκαιος is probably stronger than πρέπει προσηκει οἱ δέ.

κατάρχεις τοῦ λόγου, *you are the one who has introduced the discussion* (which is still going on). Perfect and present combined. Goodwin, M. and T. § 10, 1, 3.

352, A. **ὥσπερ εἰ**. The extent of the comparison is out of proportion to the thing compared (*καὶ τόδε τῆς διανοίας ἀποκάλυψον*), but Plato, like Homer, delights in elaborating a simile for its own sake. Metaphors and comparisons drawn from the human body, its functions and diseases, are very frequent with Plato: e. g., the πόλις ὑγίης; φλεγμαίνουσα, Rep. I. 372 e; οὐ δῆπου χολὴν τὴν ἀνδρίαν νενομοθετήκατον, Legg. I. 634 a, etc.; Rep. V. 495 d.

ἴθι δὴ . . . ἐπιδείξον. ἴθι with imperatives, as the English vernacular, "come on," "show," etc. Cf. below, e.

B. **τοῖς πολλοῖς . . . ἀρχικόν**. Socrates, of course, means ἐπιστήμη, not in any concrete or particular relation, but in its purely logical aspect, without reference to any special object. In Apol. 22 a, he calls it τὸ φρονίμως ἔχειν.

C. **ὥσπερ περὶ ἀνδραπόδου**. A similar sentiment is given about φιλοσοφία in general in Rep. V. 475 c: τὴν δέ, ὥσπερ ὀρφανὴν ξυγενῶν, ἄλλοι ἐπείσελθόντες ἀνάξιοι ἤσχυράν τε καὶ ὀνειδὴ περιῆψαν . . .

D. **μὴ οὐχί, κ.τ.έ.** Negative statement after the negative phrase αἰσχρόν. *It is highly unbecoming for me, too, to deny that wisdom and knowledge are the most effective of all human things.*

E. **ὦν νῦν δὴ**. Attraction by the antecedent *τούτων*.

353, A. **ἐπεὶ γιγνώσκειν**. Infinitive by attraction after *φασίν*.

ὅ τι ἂν τύχωσι τοῦτο λέγουσιν. ὅ is not the object after *τύχωσι* itself, which would require οὐ, but after *λέγουσιν*, to be understood with *τύχωσι* from *λέγουσι*. Sauppe cites Crito, 45 d: ὅτι ἂν τύχωσι, τοῦτο πράξουσιν.

B. **εἶναι τι ἡμῖν, κ.τ.έ.**, *that this is some service to us with regard to*, etc.

D. **εἰς τὸν ὕστερον χρόνον**. εἰς from the standpoint of the present, implying a result. Krüger, § 68, 21, 10.

πενίας. The plural of concrete instances, Krüger, § 44, 3, 4. Cf. below, 354 b: ὑγίαια, εὐεξία, σωτηρία, ἀρχαί, πλοῦτοι.

ὅτι παθόντα χαίρειν ποιεῖ καὶ ὀπθοῦν; A much controverted passage. The MS. reading is ὅτι μαθόντα. The phrases *τί μαθών* and *τί παθών* are familiar, the former being fairly equivalent to "What has come into his head, that . . .?" and the latter to "What ails him, that . . .?" The MS. reading as applying to the subject

understood, the pleasurable things, although the boldness of the personification implied might be overlooked, is out of place, and Stallbaum's *παθόντα* has been adopted by Sauppe and Schanz. But it is hard to see how *ὅτι παθόντα*, κ.τ.έ., can be taken as nominative plural to go with the subject, and as introducing a question, and meaning "What ailed them, that . . . ?"—or, more compactly, that "at all hazards," as Sauppe would have it. It would seem more simple to construe *παθόντα* as Kroschel does, and as Jowett takes it in his translation, viz., as accusative singular, with *τινά* to be understood, because they cause joy in some way or other in *him who experiences* them. Hermann's conjecture, *ὅτι παρόντα*, has been adopted by Jahn, while Deuschle still clings to the MS. reading *μαθόντα*.

354, A. ἄρα οὐ τὰ τοιάδε λέγετε; *Don't you mean to say something like the following?*

τὰς ὑπὸ τῶν ἰατρῶν θεραπείας. The verbal construction with *θεραπείας* establishes its relation to *ἰατρῶν* much more clearly than the genitive *ἰατρῶν* would have done.

λιμοκτονιών. The Greek phrase contains an hyperbole. Cf. the German *Hungercur*.

B. ὀδύνας . . . ἀλγυδόνας. The former are the strokes of passing pain, *pangs*; the latter, the ailing of constant pain.

ἄλλων ἀρχαί. Genitive objective. That it should refer to commonwealths rather than to persons, as Ast and Kroschel claim, may be assumed; but it is mere assumption.

D. εἰ . . . καλεῖτε, . . . ἔχοιτε ἂν . . . εἰπεῖν. The force of the hypothesis is evidently not ideal, but logical; but in the apodosis the statement of the result has been moderated through the optative with *ἂν*. That the latter must not be taken in an ideal sense, but merely as a milder substitute for the future, is evident from the following alternative, ἀλλ' οὐχ ἔξετε.

οὐδ' ἐμοὶ δοκοῦσιν (personal construction), scil. εἰπεῖν ἔξειν.

ἄλλο τι οὖν πάλιν, κ.τ.έ. We would expect ἄλλο . . . ἢ καὶ περὶ αὐτοῦ τοῦ λυπεῖσθαι ὁ αὐτὸς τρόπος; a positive statement in the form of a question = παντάπασιν καὶ . . . ὁ αὐτὸς τρόπος. As for the absence of the ἦ, comp. Rep. I. 337 c: ἄλλο τι οὖν καὶ σὺ οὕτω ποιήσεις . . .;

E. εἴ με ἀνέροισθε. Socrates goes on addressing his imaginary interlocutors (οἱ πολλοὶ τῶν ἀνθρώπων, 352 d) not only because he is fond of such fictitious dialogues, as Sauppe observes, but be-

cause he can carry on the discussion and develop the argument much better than if Protagoras himself would answer directly.

ἐν τούτῳ εἰσὶν πᾶσαι αἱ ἀποδείξεις, *My entire argument depends on this point* (as for the plural, ἀποδείξεις, it is a summary substitute for "the course of argument." Cf. above, 335 d, *διάλογοι*). Cf. below, 356 d : εἰ οὖν ἐν τούτῳ ἡμῖν ἦν τὸ εὖ πράττειν; and above, 313 a : ἐν ᾧ πάντ' ἐστὶν τὰ σὰ ἢ εὖ ἢ κακῶς πράττειν.

355. A. καταβιώναι τὸν βίον, not "to conclude life," but "to live one's life to conclusion."

ἀνευ λυπῶν. Modification of ἡδέως, scil. in *negative* pleasure, which consists in the absence of pain.

B. ἐκπληττόμενος specifies the preceding ἀγόμενος: led on by pleasure so as to lose full command of his faculties. Cf. Xen. Mem. II. 1, 4 sq.

καὶ αὐθὺς αὐτὸν λέγετε. According to strict construction we would expect ὅταν λέγητε, but such an anacoluthon is quite natural in conversational style. (We add, "and that, too, is wrong.")

C. μετείληφεν. The next subject to μετείληφεν would be ἐκεῖνος. Perhaps the original reading was μετειλήφαμεν. Cf. below, e, με-ταλάβωμεν.

D. ἀξίων ὄντων, *deserving*.

E. ἀντὶ ἐλαττόνων ἀγαθῶν μείζω κακὰ λαμβάνειν. Cf. Cic. de Finibus, I. 32: nemo enim ipsam voluntatem quia voluptas sit aspernatur aut odit aut fugit, sed quia consequentur magni dolores eos qui ratione voluptatem sequi nesciunt, neque porro quisquam est, qui dolorem ipsum quia dolor sit, amet consetetur adipisci velit, sed quia nonnunquam ejusmodi tempora incidunt, ut labore et dolore magnam aliquam quaerat voluptatem.

356, A. τίς ἄλλη, κ.τ.ε. The only criterion of value is the quantitative relation of the pleasurable and of the painful.

B. ἀγαθὸς ἰστάναι ἄνθρωπος, *an expert in weighing*.

τὰ μείζω δεῖ καὶ πλείω ληπτέα. Cic. de Finibus, I. 36: ut aut voluptates omittantur majorum voluptatum adipiscendarum causa, aut dolores suscipiantur majorum dolorum effugiendorum gratia.

C. μή πῃ ἄλλη ἔχει. Numquid aliter sese res habet.

ὧ ἄνθρωποι. The fiction of the general public as interlocutors is still sustained.

φωναί. Greek φωνή comprises both *vox* and *sonus*; here it means the latter.

D. τὸ εὖ πράττειν. Here not *bene facere* but *recte agere*. ἐπλάνα καὶ ἐποίει ἄνω . . . καὶ κάτω, κ.τ.έ. We miss ἄν. Sauppe suggests that the force of ἄν with ἐφάνη extends to these verbs. Still, ἄν could very easily have been lost, either after ἐπλάνα or before ἄνω, by "haplographia."

μεταλαμβάνειν ταῦτά, viz., to blunder by taking (conceiving) the same things differently in succession, substituting one view of the same things for another of the same things.

πράξεσιν . . . αἰρέσεσιν. Summary statement of *life* in its two principal aspects, as above, πράττειν καὶ λαμβάνειν.

ἄκυρον . . . ἐποίησε would deprive it of its force. Generally, κύριος and ἄκυρος have a theoretical rather than a practical meaning: *valid, invalid*.

E. μένουσαν ἐπὶ τῷ ἄλῃε. As for ἐπὶ with dative, cf. note on 349 b.

ἡ σωτηρία τοῦ βίου. σώζειν τὸν βίον, not in the sense of saving in a special emergency or delivering from a particular danger, but more in the sense of being the *guiding element* in life.

ἄρ' ἂν οὐκ ἐπιστήμη. Ellipsis of the verb with ἄν in apodosis of unreal condition is not uncommon, the repetition of the preceding verb generally being thereby avoided, e. g. Aristoph. Ach. 136:

(Ambassador.) χρόνον μὲν οὐκ ἂν ἦμεν ἐν Θράκῃ πολύν, . . .

(Dicaeop.) μὰ Δί' οὐκ ἂν, εἰ μισθόν γε μὴ 'φερὲς πολύν.

Aesch. Agam. 935: τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τὰδ' ἤνυσεν;

357, A. ἐπειδήπερ . . . τέχνη. Since the attainment is one which has excess and want for its object. τέχνη, a theoretical acquirement, from the Latin equivalent of which the seven "liberal arts," B.A., M.A., etc., are derived. Cf. above, 318 c: ἐμβάλλουσιν εἰς τέχνας, λογισμούς τε καὶ ἀστρονομίαν καὶ γεωμετρίαν καὶ μουσικὴν διδάσκοντες, κ.τ.έ. As for the subject-matter of the present passage, cf. Gorg. 500 a: ἄρ οὖν παντὸς ἀνδρὸς ἐστὶν ἐκλέξασθαι ποῖα ἀγαθὰ τῶν ἡδέων ἐστὶ καὶ ὅποια κακά, ἡ τεχνικὸ ὅ δὲ εἰς ἕκαστον;

ἐν ὁρθῇ τῇ αἵρέσει. Predicative position of the adjective, which Lucian took for one of the characteristics of pure Atticism, but overdid it so that it becomes a mere mannerism in his style.

B. πρὸς ἀλλήλας σκέψις, viz., in concrete instances, not in abstract mathematical inquiry.

εἰσαυθὺς σκεψόμεθα, *will examine another time*; notion of motion being implied: we will *postpone* the examination to another time. Cf. above, 353 d: εἰς τὸν ὕστερον χρόνον.

D. **κατεγελᾶτε ἂν ἡμῶν.** Apodosis of unreal condition referring to past, as the context shows, possibly because the action of *καταγεῖλαι*, differently from simple *γεῖλαι*, cannot well be a momentary action. Immediately below, not *ἂν ἡμῶν καταγελάσσητε*, as one might expect, but *ἂν . . . καταγελάτε*. Stallbaum's explanation of the imperfect does not seem quite satisfactory to me: Imperfectum post aoristum positum hac sententia: quodsi antea statim vobis dixissemus esse inscientiam, nos risissetis et etiam nunc rideretis. His quotation of Apol. Socrat. p. 32 e, too, is wide of the mark: ἄρ' οὖν ἂν με οἴεσθε τοσάδε ἔτη διαγενέσθαι, εἰ ἔπραττον τὰ δημόσια, which in nowise refers to the present, but simply means, "If I had made a habit of taking part in public business." The passages exhibiting the imperfect with *ἂν* of unreal action in the past must be examined individually; no general rule can be given.

εἰς τὸ πρόσθεν, *further on, following the matter up.* Cf. above, 339 d: ὀλίγον τοῦ ποιήματος εἰς τὸ πρόσθεν προελθών; Sophista, 258 c: εἰς τὸ πρόσθεν ἔτι ζητήσαντες.

ἡ δὲ ἑξαμαρτανομένη πράξις. Prolepsis. The article *ἡ* here is generic.

E. **οὔτε αὐτοί.** With this subject we may understand (from the following *πέμπετε*) a verb like *φοιτᾶτε* or *προσέρχεσθε*.

τούτων διδασκάλους. *τούτων*, genitive of *ταῦτα*, not of *οὔτοι*.

καὶ ἰδίᾳ καὶ δημοσίᾳ. An allusion to the *ἐπάγγελμα* of Protagoras, 318 e: εὐβουλία περὶ τε τῶν οἰκείων . . . καὶ περὶ τῶν τῆς πόλεως.

358, A. **τὸ μὲν ἡδὺ ἀγαθὸν εἶναι, τὸ δὲ ἀνιαρὸν κακόν.** Schleiermacher and others are inclined to treat this ethical proposition as one not seriously meant on the part of Socrates (or Plato). But Grote (Plato, vol. II. ed. II. p. 87 sq.) has given a proper reply to this assumption: "Throughout all the Platonic compositions, there is nowhere to be found any train of argument more direct, more serious, and more elaborate, than that by which Socrates here proves the identity of good with pleasure, of pain with evil."—And, besides, it should be noted that the ethical view brought forward is not so much a hedonistic, as a utilitarian principle. At the same time, its actual coincidence with many points of the later Epicurean ethics is striking. I have called attention to this above by a few quotations from Cicero de Finibus. It should be noted, too, that at that stage of Greek speculation there were blended in *ἀγαθόν* and *κακόν* both the

substantive and the adjective relations—good and evil, and the good (boon) and the evil. At many points in the *Memorabilia* of Xenophon, Socrates recommends the pursuit of special virtues because they are more profitable than their opposites, e. g. of frugality and self-restraint (because it is more *useful* than dissipation), or of endurance, III. 12, 4.

παραιτοῦμαι. On the negative element in *παρατεῖσθαι*, cf. note on p. 320 d, above: Προμηθεῖα δὲ παρατεῖται Ἐπιμηθεὺς αὐτὸς νείμμαι . . .

B. ὁπόθεν καὶ ὅπως χαίρεις . . . ὀνομάζων. Hipp. min. 369 a: σοφία . . . ἡ πανουργία ἡ ὁτιοῦν χαίρεις ὀνομάζων; Charmides, 163 e: πρᾶξιν ἡ ποίησιν ἡ ὅπως σὺ βούλει ὀνομάζεις; Phaedr. 273 c: Τισίας ἡ ἄλλος ὅς τις δὴ ποτ' ὦν τυγχάνει καὶ ὁπόθεν χαίρει ὀνομαζόμενος; Demosth. 40, 20: Βοιωτὸν ἡ Μαντίθεον ἡ ὅτι ποτ' ἄλλο χαίρει προσαγορευόμενος.

αἱ ἐπὶ τούτου πράξεις. On *ἐπὶ* with genitive, cf. note on 349 b: ἐπὶ ἐνὶ εἶναι.

C. ἔπειτα. Concessive. Cf. the Engl. "after all that," Germ. "dann doch hinterher," etc.

οὐδὲ τὸ ἥττω εἶναι αὐτοῦ ἄλλο τι τοῦτ' ἐστίν. The subject τὸ . . . εἶναι is emphatically repeated by τοῦτ'. "Saepius ponitur ut nobis videatur redundare (subjectum vero vel res de qua agitur ita iterando effertur)."—Ast; Lex. Plat., vol. I. p. 494, s. v.

ἄλλο τι οὖν. Namely, ἡ. The grammatical connection worn away, so that ἄλλο τι οὖν becomes merely an adverbial phrase. Cf. above, 354 d.

ὥς ἔοικεν. Fully equivalent to *ἄρα* in inferences and *résumé*.

D. ἐν ἀνθρώπου φύσει, ἢ (the limits of) human nature, not agreeable to human nature.

καλεῖτέ τι δέος καὶ φόβον; Cf. above, 332 a: ἀφροσύνην τι καλεῖς; προσδοκίαν from προσδέχομαι.

E. ἀλλὰ τόδε. Namely, διαφέρει, Sauppe; διαφέρει τι, Kroschel.

ἄρα τις ἀνθρώπων ἐθελήσει . . .; As for the future, cf. above, 349 d: εὐρήσεις γάρ.

359, A. ἂ τὸ πρῶτον ἀπεκρίνατο. Anticipation, to go with πῶς ὁρῶς ἔχει.

τὸ πρῶτον παντάπασιν. Namely, in 329 d.

C. ἐπὶ τίνα . . .; "The rarer plural also in Phaedo, 58 c: τίνα ἦν τὰ λεχθέντα καὶ πραχθέντα; 102 a: τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα."—Sauppe.

οὐκ ἔφη. Negavit.

τὰ θαρραλέα. A kind of metonymy. Cf. above, τὰ σοφά, in the phrase 312 c: τὸν τῶν σοφῶν ἐπιστήμονα.

D. τὰ μὴ. Namely, δεινά. μὴ with the article in generic statements; here=ἄτινα ἂν μὴ δεινὰ ὦσιν.

E. αὐτίκα εἰς τὸν πόλεμον. αὐτίκα in illustrations—namely, to choose the next illustration that presents itself. Lach. 195 b: ἐπεὶ αὐτίκα ἐν ταῖς νόσοις, κ.τ.έ. Cf. the Germ. *Gleich zum Beispiel*.

πότερον . . . καλὸν ὄν. Not an accusative absolute, but still dependent on the preceding πόλεμον as its apposition. The copula ὄν is neuter by attraction of the predicate καλόν.

360, B. αἰσχροὺς φόβους φοβοῦνται, κ.τ.έ. Cognate accusative, which generally has a specific attribute attached, however, and is not a mere variation for the simple verb. Cf. Krüger, § 46, 1: "It would be tautology if the accusative merely contained the same notion as the verb and no more," etc.

D. ἐναντίον ἀνδρεία δειλία. The same contrivance of argument as above, 332 a sq.

σοφία. Here fully=ἐπιστήμη, and not absolute.

ἐπένευσεν . . . πάνν μόγυς . . . ἐπένευσεν . . . ἐσίγα. The sensitiveness of Protagoras is well maintained almost throughout the dialogue.

E. φιλονικεῖν . . . τὸ ἐμὲ εἶναι. φιλονικεῖν here pregnant=φιλο-νικῶν ζητεῖν, or some such combination.

πῶς ποτ' ἔχει . . . ἡ ἀρετή. A summary of the positive element of the present dialogue.

361, A. τούτου φανεροῦ γενομένου. Equivalent to the ideal protasis εἰ τοῦτο φανερόν γένοιτο.

B. πάντα χρήματα ἐστὶν ἐπιστήμη. Which is predicate? Without examining the context, one cannot decide, because neither noun introduces itself as the subject through an article; but looking a little farther, we see that πάντα χρήματα is explained by ἡ δικαιοσύνη καὶ ἡ σωφροσύνη, κ.τ.έ., whereby it becomes evident that ἐπιστήμη is the predicate, and πάντα χρήματα the subject.

ὄλον. Adverbial. Cf. above, 359: πᾶν γε τὸναντίον.

C. ἔοικεν σπεύδοντι=σπεύδειν. "A construction very common in Plato; as Apol. 27 a: ἔοικε γὰρ ὥσπερ αἶνγμα συντιθέντι."—Sauppe. καθορῶν, implying mental grasp=intelligere.

πολλάκις. Namely, of the chance, possibly.

E. διεξοδον. Verbal substantive of διεξελεῖν, analysis.

ἐλλογίμων, *eorum qui in (insignium virorum) numero habentur.*

362, A. οἵπερ ἔφην, 335 c.

ταῦτ' εἰπόντες καὶ ἀκούσαντες. Cf. above, 310 a: πολλὰ καὶ εἰπὼν καὶ ἀκούσας. As to the ostensible practical point of the entire conversation—viz., what Hippocrates was to learn or look forward to—nothing further is said about it. Such entire dismissal of the practical object of the discussion is not always found in the Platonic dialogue, e. g. in the Laches. The solicitude of Lysimachus and Melesias about the education of their boys is maintained at the end, Lach. 201 c: αὔριον ἔωθεν ἀφίκου οἴκαδε, καὶ μὴ ἄλλως ποιήσης, ἵνα βουλευσώμεθα περὶ αὐτῶν τούτων. τὸ δὲ νῦν εἶναι τὴν συνουσίαν διαλύσωμεν.

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