This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world’s books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that’s often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book’s long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ **Make non-commercial use of the files** We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ **Refrain from automated querying** Do not send automated queries of any sort to Google’s system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ **Maintain attribution** The Google “watermark” you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ **Keep it legal** Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can’t offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book’s appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google’s mission is to organize the world’s information and to make it universally accessible and useful. Google Book Search helps readers discover the world’s books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at [http://books.google.com/](http://books.google.com/)
INTRODUCTION.

is only to bring to the senses of his pupil the good and the useful. This is the meaning of the Protagorean principle, \textit{vēdes ἡπερὶς πάνως καὶ ἔρημος}.

Protagoras, however, boasted that his teaching did not, like that of the other sophists, end in barren knowledge, but that it led immediately into life, it fitted men for domestic and civil duties. He did not push to its logical consequences his doctrine respecting human knowledge and truth, which must have extinguished all virtue and morality, replacing them with the concern of the individual for what is good and useful for himself alone; but he followed in his ethics the current ideas of virtue and piety. Now it is by discourse that men are influenced, and the prices of life are gained, and, for securing proficiency in this, men looked pre-eminently to the sophists (Protag. 312 a). Discourse was therefore with Protagoras a prime object of attention. He taught ἀπόλεγμα, i.e. he distinguished the grammatical genders, tenses, and kinds ('question,' 'answer,' 'command,' 'wish') of sentence. Thus he became the founder of Grammar, and the jests of Aristophanes in the Clouds (Neb. 659 ff.) evince the striking impression which he thus produced. From these grammatical studies, his pupils advanced to the art of oratory, Protagoras setting forth the same subject from opposite sides, teaching them to discover grounds of probability for the improbable (ἐν ὧν ἰτέχθει ἐπίπεδον νόμον Arist. Rhet. II. 24, p. 1402 Bk.), developing their dexterity in the treatment of general questions, and furnishing as models for their imitation his own treatment of general propositions.

A keen and active intellect, engaging powers of speech, self-confidence, and a sagacious estimate of the desires and needs of the men of his day, won for him everywhere large numbers of pupils; and the deep and abiding effects which his teaching had left upon the thought and the moral views of men could not be denied. For this reason Plato devoted two dialogues to the statement and refutation of his doctrines—in the Theaetetus attacking his theory of knowledge, in the Protagoras his doctrine of virtue.

\textsuperscript{1} \textit{Pellis in Erasmiani theoriae Plato}, p. 64 f.

2. SCENERY OF THE DIALOGUE.

With the finished art of the dramatist, and with the sparkling humor of the comic poet, Plato describes for us, in the most fresh and picturesque way, the house of Callias, where the conversation takes place.

One of the ancient priestly families of nobility in Athens was that of the Κώστες, who carried back their origin to Triptolemus. The honors of the sacred herald and of the torch-bearer at the Eleusinian mysteries were hereditary with them. The function of the Daedonias, the tie of public hospitality with Lacedaemon, and boundless wealth, established their renown, and a succession of generals and ambassadors increased their fame.\textsuperscript{1} To this family belonged Callias and Hipponicus: Hipponicus, a frugal, quiet man, who, as general-in-chief, had gained the victory at Tanagra (in the summer of 426 B.C.), had died a short time before the representation of the Κώστες of Eupolis (spring of 421 B.C.).\textsuperscript{2} He left, as heir to his wealth, Callias, who gave himself up to all sensual pleasures as unrestrainedly as he devoted himself passionately to the sophists and their fascinating occupation. When these visited Athens, they found a welcome at his house, and those who wished to associate with them and listen to their discourses gathered there freely. Eupolis included Protagoras and other sophists, as he portrayed in his \textit{Fitterers} the practices in the house of Callias, the weak vanity of the host, and the swarm of venal parasites devouring his wealth.

This house of Callias we enter with Socrates early in the morning, and find, in the portico at either end of the court, and in one of the adjoining rooms, Protagoras, Hippias, and Prodikos, each surrounded by his disciples, and already actively engaged in teaching: Protagoras is walking. Hippias answers from a high seat the questions propounded to him, the pupils of Prodikos are gathered about his bed. Of the sophist leaders, we miss Gorgias alone, probably because Plato regarded his activity as so significant and

\textsuperscript{1} Meineke, \textit{Gesch. Gr. L.}, pp. 311 ff.; \textsuperscript{2} Athen. v. 316 b. Petersen, \textit{Hist. Gentes um Att.} pp. 37 ff.
peculiar that he preferred to treat his method in a separate work, rather than to give him here a subordinate position.

Around the sophists are gathered, besides Socrates and Callias, an array of persons who, at that time or soon after, were prominent in literary or public life. All belong to the most cultivated circles of Athens: Xanthippos and Parmenides, (the sons of Pericles and half-brothers of Callias,) Eryximachus the physician, Agathon the later poet; Alcibiades, between boyhood and manhood, here eighteen or nineteen years old; Critias, who later became one of the Thirty; Thrasimus, Pausanias, Andron, Plato's uncle Charmides, Philocles, two by name of Adimantus, — all citizens of Athens; and Antimoerus of Mende, who himself had already gained reputation as a sophist. Around these, who almost all appear in other dialogues as zealous adherents of the new doctrines, are grouped many other citizens and foreigners. Although we cannot assert that an actual occurrence lies at the foundation of the Platonic dialogue, yet it is certain that similar gatherings and conversations had frequently occurred in the house of Callias, and that, to the mind of contemporaries, there was no improbability in the introduction of any one of those named. The impression made by the lavish, pretentious, noisy behavior in Callias's house, is deepened by the contrast of the simplicity and quietness with which the domestic life of Socrates meets us in the preliminary conversation with Hippocrates, — a symbol of simple truth contrasted with the delusive glare of external display.

3. Time in which the Scene is Laid.

In attempting to derive the date from allusions in the dialogue, we are involved in a contradiction, to which Athenaeus has already called attention. On the one hand, Pericles and his sons, who died in 429 B.C., are referred to as still living in 316 A.D., 319 B.C., 326 B.C.; on the other hand, the "Apygos of Pherocrates is mentioned in 337 B.C. as a play of the previous year, while, according to Athenaeus, it was brought out during the Lenaean festival of 430 B.C.; again, 316 A.D. certainly presupposes the death of Hippocrates, who yet cannot have died long before 421 B.C. But here, as in the other dialogues, we must distinguish between the events of primary and those of secondary importance. Only where occurrences form the ground of the picture, does Plato adhere to the history; incidental matters be freely added, even with violence to historical truth, when they serve to give life or completeness, or afford an apt comparison or a witty allusion. Shakspere and others in their tragedies take the same liberty.

The death of Pericles and of his sons were events so weighty in themselves, and so linked with the memory of the dreadful pestilence in the early part of the fatal war, that their impression must still have been most vivid in the minds of those for whom Plato wrote. This compels us to place the scene of the dialogue in 433 or 432 B.C., before the opening of the war, to which it contains not the slightest allusion. This date is sustained by the following points in the dialogue. Hippocrates says in 316 A.D. that he was a boy when Protagoras first visited Athens. Protagoras had left Athens in 443 B.C.; if we suppose Hippocrates to have been then thirteen or fourteen years old, he was now a young man of twenty-three or twenty-four, just as he appears in the dialogue. Again, the youthfulness of Socrates is referred to in 314 B.C., 317 B.C., 361 A.D.; this has no meaning, if we place the time of the dialogue later, but agrees fully with Grecian ideas, if he was (433 B.C.) thirty-six years old. Protagoras, then, is fifty-three (if we consider him as born in 485 B.C.), and can properly speak of his advanced age. Furthermore, Alcibiades is called in 309 B.C. "τὸν μήτραν τῆς γυναῖκας," and, his birth falling in about 451 B.C., his age at this time is nineteen. Agathon is called in 315 B.C. "τὸν μήτραν τῆς γυναίκας," and, the date of his birth being 448 or 447 B.C., we find him here sixteen or fifteen years of age. The allusion to Phidias in 311 A.D. as still living, does not conflict with 432 B.C., since the assumption that he died in that year is erroneous.

1 Cf. v. 318 B; x. 506 E.

1 So Schleiermacher, Stallbaum, Steinbart, in their Introductions. J. B. Kriechel also agrees with this, de imperiis rerum, quae in Platonicus Prota- gorous venerunt, constitutio (Erart, 1860), pp. 15 ff., and preface to his edition, pp. 90 ff.
2 Viescher, Alcib. und Lynd. p. 50.
3 Ritschl, de Agathonis Vit. p. 17 (Opusc. Philol. i. 438).
INTRODUCTION.

fire poem, to combat the wisdom of Pittacus, which was condensed, after the manner of the oldest philosophers, especially of the Lacedaemonians, who were the greatest philosophers. Simonides says, therefore, that for man to become good, whether for a shorter or a longer time, is difficult, but possible; while to be good permanently is not difficult, but impossible. Socrates is able also to find in the poet his own conviction, that virtue is the knowledge of the good, while vice is the lack of this knowledge, and that no man voluntarily does wrong. Hipponax approves of this interpretation, but wishes to bring forward still another of his own. This is deferred by Alcibiades, and Socrates sets forth how little in general is gained by such exposition of poetry.

g. Second dialogue between Protagoras and Socrates, 348 b-360 e.

Although reluctant, Protagoras now consents once more to make replies, and Socrates resumes the former discussion. He asks Protagoras whether he still considers the five special virtues as the five distinct parts of the one virtue; but the latter now states it as his doctrine, that justice, temperance, wisdom, and piety closely resemble one another, while courage is wholly distinct. But Socrates shows that courage as a virtue is always admirable, but that to courage belongs daring; and daring without knowledge is folly, and thus disgraceful; consequently courage cannot exist without knowledge, and wisdom and courage coincide.

Protagoras will not admit this conclusion, since, besides the daring which arises from knowledge, courage requires a certain natural endowment. Socrates, therefore, without taking up this objection, goes farther back in tracing the argument. He shows that, since the agreeable and the good, the disagreeable and the evil, are in their nature the same, no one knowingly chooses the evil and avoids the good; but that, when this seems to occur, it is owing to ignorance of the true good and evil; and that, consequently, the correct 'chole' of the good and the competent avoidance of the evil rest upon knowledge. Accordingly, courage and fear must have knowledge as their foundation; therefore courage and wisdom coincide.

A. Conclusion, 360 e ff.

Socrates wonders that the course of their investigation has brought them both to views the reverse of those with which they started: he, who previously doubted whether virtue could be taught, now argues that it is wisdom, in which case it of course can be taught; while, contrariwise, Protagoras, who at the outset professed to be a teacher of virtue, now places it at the farthest remove from knowledge, involving the necessary consequence that it cannot be taught. He desires, therefore, very much to discuss carefully once more with Protagoras the question as to the nature of virtue. Protagoras commends Socrates's zeal, and expresses himself as ready for this discussion at another time; now he is otherwise engaged.

5. THE ARTISTIC ELEMENT.¹

Dramatic Art.—In few dialogues is the dramatic form so skilfully maintained, without being overborne by the philosophical development, as in the Protagoras. By the changing scenes, the variety in the treatment of the theme, the intermezzo, the repeated participation of the others present, and by the abrupt conclusion, the picture of a scene from real life is vividly sustained.

Noticeable, too, is the number of vividly elaborated characters: Socrates, ever genial, ready for a contest, clear, and, in his intellectual superiority, towering, under the guise of modest deference, with the shallow conceit of his opponents. Hippocrates, of noble character, but yielding blindly to a vague zeal for knowledge. Protagoras, in the consciousness of his reputation, and with vain confidence in his wisdom and virtue, disdainful towards the other sophists, condescending towards Socrates; always intent on display (as exhibited in his desire to discourse before the other sophists in the myth, and in the exegesis of Simonides), impatient of contradiction, nettled when worsted, and yet, without foresight, entering upon Socrates's train of thought, which, simple as it seemed, involved his certain discomfiture; with no appreciation of

¹ R. Schöne, Der Pl. Protagoras, pp. 55 ff., 64 ff.; Molnar's, Was ist Plato Protagoras angefangen? Oldenburg, 1856.
ΠΛΑΤΩΝΟΣ ΠΡΩΤΑΓΟΡΑΣ.

I. ΕΥΑΙΡΙΟΣ. Ποθεν, ο Σάκρατε, φανει; ἢ δῆλα δῆ ὧτι ἄντι κυριεύσων τοῦ περὶ τῆν Ἀλκιβιάδου ὄρασι; καὶ μὴν μοι καὶ πρὸν ἱδίαιτε καλῶς μέν ἐφοάνει ἀλή ἦτο, ἀλή μένοι, ο Σάκρατε, ὡς γὰρ αὐτῶς ἥμως αἰρήσατο, καὶ πάγωνος ἄρα ὑποτιμλάμενος.

Σάκρατε. Είναι τί τούτο; οὗσαν μένοι ὁμήροι ἐπι- νέσεις εἰ, δὲ ἐφ' χαραστάραν ἤθεν εἶναι τοῦ ὑπηρετοῦ, ἤν τὸν Ἀλκιβιάδῆς ἔχεις;

II. ΕΥΑΙΡΙΟΣ. Ποθεν, ο Σάκρατε, φανει; ἢ δῆλα δῆ ὧτι ἄντι κυριεύσων τοῦ περὶ τῆν Ἀλκιβιάδου ὄρασι; καὶ μὴν μοι καὶ πρὸν ἱδίαιτε καλῶς μέν ἐφοάνει ἀλή ἦτο, ἀλή μένοι, ο Σάκρατε, ὡς γὰρ αὐτῶς ἥμως αἰρήσατο, καὶ πάγωνος ἄρα ὑποτιμλάμενος.

Σάκρατε. Είναι τί τούτο; οὗσαν μένοι ὁμήροι ἐπι- νέσεις εἰ, δὲ ἐφ' χαραστάραν ἤθεν εἶναι τοῦ ὑπηρετοῦ, ἤν τὸν Ἀλκιβιάδῆς ἔχεις;

III. ΕΥΑΙΡΙΟΣ. Ποθεν, ο Σάκρατε, φανει; ἢ δῆλα δῆ ὧτι ἄντι κυριεύσων τοῦ περὶ τῆν Ἀλκιβιάδου ὄρασι; καὶ μὴν μοι καὶ πρὸν ἱδίαιτε καλῶς μέν ἐφοάνει ἀλή ἦτο, ἀλή μένοι, ο Σάκρατε, ὡς γὰρ αὐτῶς ἥμως αἰρήσατο, καὶ πάγωνος ἄρα ὑποτιμλάμενος.

Σάκρατε. Είναι τί τούτο; οὗσαν μένοι ὁμήροι ἐπι- νέσεις εἰ, δὲ ἐφ' χαραστάραν ἤθεν εἶναι τοῦ ὑπηρετοῦ, ἤν τὸν Ἀλκιβιάδῆς ἔχεις;

IV. ΕΥΑΙΡΙΟΣ. Ποθεν, ο Σάκρατε, φανει; ἢ δῆλα δῆ ὧτι ἄντι κυριεύσων τοῦ περὶ τῆν Ἀλκιβιάδου ὄρασι; καὶ μὴν μοι καὶ πρὸν ἱδίαιτε καλῶς μέν ἐφοάνει ἀλή ἦτο, ἀλή μένοι, ο Σάκρατε, ὡς γὰρ αὐτῶς ἥμως αἰρήσατο, καὶ πάγωνος ἄρα ὑποτιμλάμενος.

Σάκρατε. Είναι τί τούτο; οὗσαν μένοι ὁμήροι ἐπι- νέσεις εἰ, δὲ ἐφ' χαραστάραν ἤθεν εἶναι τοῦ ὑπηρετοῦ, ἤν τὸν Ἀλκιβιάδῆς ἔχεις;
PLATO'S PROTAGORAS.

28

Er. Ti oiw tā wiv; ἢ παρ' ἐκείνων φαίνει; καὶ πῶς;
10 πρὸς σὲ ὁ νεανίας διάκειται;

Σα. Εἰ, ἐμοίγε μεθος, οὐχ ἴκουσα δὲ καὶ την ὁμόρα;
καὶ γὰρ πολλὰ ἑτέρα ἑτέρα, θεωρῶν ἑμοί, καὶ οὖν καὶ
ἀρπή ἐκείνων ἐρωμα. ἄτοπον μέντοι πάντων ἐπὶ τῆς προσεχθῆς τῶν νομῶν
15 ἐπιλαμβανόμενη τε αὑτοῦ θαμά;

Er. Καὶ τί ἐγνόνει εἰς περὶ σὲ κάκων τουτοῦ τοῦ πρᾶγμα; οὐ γὰρ δήσῃ τοις καλλίστοις ἐπτύταξις ἀλλὰ
ἐν γε τρέχει τῇ πόλει.

Σα. Καὶ πολὺ γε.

20

Er. Τί φῆς; ἀτιφῇ ἢ δέψῃ;

Σα. Ἐξίρη.

Ερ. Ποθαρά;

Σα. Ἀβουρρολίης;

Er. Καὶ οὗτοι καλὸς τίς ὁ δέξας εὐθεὶς σοι εἶναι, ὅστε

25 τοῦ Κλεοῦς νόει καλλίστοις σοι φαντάζει;

[500 γωνίας. ἐν δρο. ἀφθέγμα, καὶ

θεῖος ἀνθρώπος, ὁ ἐν τῇ θεωρίᾳ ἀδικεῖν. ἂν δὲ

τὰ λόγια τῶν θεῶν ἀκούειν, ἀδικεῖ. Καὶ δὲ τὸν

χρόνον ἀποφαίνεται ὡς. 540 a 279. Πάντως, ἔργα

ἐπιλαμβανομένη τε αὑτοῦ θαμά.

20. ἂν καὶ ταῦτα ἀργῶς: Socrates answers the first question last, and is

truly I have just, etc. See H. 1048, 2.

14. ἀκόμη... διάφοροι: this διάφορος

αὐτοῦ serves to excite the wonder of the

listeners and whets the curiosity of the

reader. — σὺν: for the correlation.

cf. 347 e, 501 e. See H. 1044 a.

15. ἐν τῇ νόει φαντάζει: i.e. in Athens.

ἐν τῷ νόει (like ἐν θειᾷ, χάρι] refers to

the city in or near which is the

speaker: ἐν τῇ νόει, relatively, to the

city previously mentioned; cf.

Gorg. 665 e.

20. ἃς εἰς, καὶ καλλίστοις ἐπηκόην.

γένες: used in answers, strengthening

the thought of the question, and

may often be rendered yes.

24. τίς: sometimes, as here, adds

indefiniteness to the meaning of

the surprise that the action has not al-

ready taken place contains an urgent

exhortation to its performance (GMT.

19, 1 0), but ὡς ἕνα μᾶλλον h"ave

and ὡς ἐπηκόην 517 d, show that

the expression has become a mere

formulation of exhortation. Be the pres.

in 310 a τι μάθουσιν, ἐν μῆι σε τι

καλάει, καθιστόμενος ἑαυτήι, ἐξαναστήρας τῶν παιδών του

τούτων;

30. adj. and adv., thus enlarging and

strengthening them, as the Lat. qui

and ad. of. Cf. Xen. Mem. i. 12 ἐπὶ δεινὸν

τὸς λέγειν δόμως τινὶς φέροντος εὐθείαν,

how dreadful indeed, etc., Thuc. i. 135.3

(θεωρίᾳ) ἀδικήτων τίς ἀκόμη

ὁμοίως, in a remarkable degree, etc.

31. ἂν ὡς μᾶλλον: why should not?

This and τί ἐπὶ μᾶλλον are common

phrases with Plato. — τί σφοδρὸν... διάφοροι: the words have a pro-

verbial sound (as e.g. Sappho said ἐν

τῷ ἀδόκητός αὐτῆς καὶ δίκαιᾶς ἐπικρίνει

Frug. 101 Bk.), the personal

application being made only in the follow-

ing σφοδρὸν... μᾶλλον. The

σφοδρόν is in a different realm from

that of ἀκόμη, σφοδρός not necessarily implying that

Alcibiades is in any true sense σφοδρός.

30. μόνον Ἰμμονον... μᾶλλον: the

same kind of "demanding" sound, and

τί σφοδρόν ἐπηκόην καὶ ὡς ἐπηκόην... τιμᾶς, ἄρ. ἄνὴρ ὑπὸ μᾶλλον ἐπηκόην τιμᾶς;

Socrates evidently must secure his own seat.
ΠΛΑΤΟΝΟΣ ΠΡΩΤΑΓΩΡΑΣ.

p. 31.

31. — Plato was greatly facilitated the escape of discontented slaves. — Αττικα: the frequent scenes of poverty

especially in Athens, which was likely to occur. In Athens, 316 A.D., Plato and his disciples were very simple and

13. πλοίων: see the frequent scenes of poverty

14. οὖν: not positive, like Apol. 4. οὔτε οὔτε, but like our "That were well." Cfr. Soph. G. O. 317 μή στρατεύων τις τὸν θρόνον, τὸν αυτόν τοῦ Θεοῦ. — On his οὔτε οὔτε, but like our "That were well." Cfr. Soph. G. O. 317 μή στρατεύων τις τὸν θρό

10. μή: not positive, like Apol. 4. οὔτε οὔτε, but like our "That were well." Cfr. Soph. G. O. 317 μή στρατεύων τις τὸν θρό

9. τηνοῦδε: cf. I. 1, above.

8. οὖν: not positive, like Apol. 4. οὔτε οὔτε, but like our "That were well." Cfr. Soph. G. O. 317 μή στρατεύων τις τὸν θρό

7. νεκτέορι: the comp. in the questions of the curious Athenians (νεκτέορις) is familiar. The conservative

6. τι: Socrates, of course, had no special form. Cfr. 514 e. — αὐτοὺς, he bursts in, without asking whether Socrates is awake, or de
celerously waiting to be announced.

5. τι: Socrates, of course, had no special form. Cfr. 514 e. — αὐτοὺς, he bursts in, without asking whether Socrates is awake, or de
celerously waiting to be announced.

4. τι: Socrates, of course, had no special form. Cfr. 514 e. — αὐτοὺς, he bursts in, without asking whether Socrates is awake, or de
celerously waiting to be announced.

3. τι: Socrates, of course, had no special form. Cfr. 514 e. — αὐτοὺς, he bursts in, without asking whether Socrates is awake, or de
celerously waiting to be announced.

2. τι: Socrates, of course, had no special form. Cfr. 514 e. — αὐτοὺς, he bursts in, without asking whether Socrates is awake, or de
celerously waiting to be announced.

1. τι: Socrates, of course, had no special form. Cfr. 514 e. — αὐτοὺς, he bursts in, without asking whether Socrates is awake, or de
celerously waiting to be announced.
ΠΑΙΔΟΝΟΣ ΠΡΟΤΑΓΩΡΑΣ.

Χρονολογία: Αποκαλύφθηκε το 1898 από τον Αλέξανδρο Βιλς.

Ο Προταγόρας είναι ένας από τους σημαντικότερους ποιητές του ερτύνητος περιόδου της αρχαίας Ελλάδος. Υπάρχουν διάφορες υποψίες για την ζωή του, αλλά τα πιο ακριβή συγκεκριμένα χρονολογούν την ζωή του στη δεκαετία του 6ου αι. π.Χ.

Ο Προταγόρας γράφει στα ελληνικά και η δομή της τεχνικής του είναι πολύ σχετική με την την παραγωγή της ελληνικής αρχαίας ποίησης. Ο περιεχόμενος των έργων του είναι παραδείγματα της ιστορίας, της κατανόησης της ανθρώπινης κατάστασης και της συνειδητοποίησης της κοινωνικής σχεσιακότητας.

Η ολίγος γνώσεις για την ζωή του Προταγόρα, έχουμε να αποφεύγουμε την επίτευξη της γνώσης. Είναι έναντι του σύνθετου, που περιλαμβάνει των προσωπικών εμπειριών και συναισθημάτων του ποιητή.
paradigm of philosophy, a work by Plato. The text discusses various philosophical ideas and concepts, including the role of Socrates in the development of philosophy. The page contains text in both Greek and Latin, indicating a focus on classical philosophy.

The text is formatted in a standard page layout with paragraphs and sections, typical of a philosophical text. The content appears to be a discussion of philosophical ideas, possibly related to the works of Plato or other Greek philosophers.

No specific question or task is evident from the page, but the text is likely to be of interest to students of philosophy, particularly those studying the works of Plato.
28. "ο ναύάρης: the nav. ring, is used before several voces, when one person is prominently addressed. Cf. Enkyl. 325 b in o, δσιταρ δεικνυτα ε τα μανα τω βλας.

29. Ἄλας "as Phidias is termed sculptor, Homer put, what other name do we bear similarly given to Protagoras?" 31. ἔνδογαντερι: sc. δεπαμάζων. With verbs of naming, the same itself is generally in accus. With ἀγαθον, τοῖς ἀριστον, or some similar word; the latter, however, be omitted. Cf. 316 a, Ἑρ. 200 b τοῦτω̃ τῆς ἐπορείας ἀυτής τοῦ ἄλοχον ἑν τῇ ἑκατέρῃ τοῦ χρησμοῦ τῆς ἐν αὐτῷ τῆς ἑκατέρῃς τῆς τῆς ἑκατέρῃς ἑν τῇ ἑκατέρῃ τοῦ ἑκατέρῃ τοῦ τοῦ τοῦ τοῦ τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τ(Urie)
IV. Ὅποια δὴ μὲν δὲ μέλλεις νῦν πράττειν, ἢ σε λαυθάτε; Ἀμήν. 2. Ἐν τῇ πρώτῃ ἔργῳ, ὅτι μέλλεις τὴν ἑργασίαν νῦν πράττειν, ἢ σε λαυθάτε; Ἀμήν. 3. Ἐπεὶ ἂν δὲ μέλλεις τὴν ἑργασίαν νῦν πράττειν, ἢ σε λαυθάτε; Ἀμήν. 4. Ἐν τῇ πρώτῃ ἔργῳ, ὅτι μέλλεις τὴν ἑργασίαν νῦν πράττειν, ἢ σε λαυθάτε; Ἀμήν. 5. Ἐπεὶ ἂν δὲ μέλλεις τὴν ἑργασίαν νῦν πράττειν, ἢ σε λαυθάτε; Ἀμήν. 6. Ἐν τῇ πρώτῃ ἔργῳ, ὅτι μέλλεις τὴν ἑργασίαν νῦν πράττειν, ἢ σε λαυθάτε; Ἀμήν.
PLATO'S PLATONOS PROTAGORAS.

62. p. 268.

The image contains a page of text from Plato's work. The text is in Greek and appears to be discussing philosophical concepts, possibly including questions about knowledge and truth. The page contains a mix of ancient Greek terms and modern annotations, indicating that it is part of a scholarly edition of Plato's work.

The text is not entirely legible due to the quality of the image, but it appears to be discussing the concept of knowledge and truth, possibly referencing a dialogue or a conversation. The text mentions terms such as 'σωματική' (soma), 'πνεύμα' (pneuma), and various other philosophical jargon.

The page is from a book or a scholarly work, and it includes annotations and footnotes in modern Greek and English, indicating that it is meant for academic study. The text is written in classical Greek, and the annotations provide explanations and translations.

The page is part of a larger collection of philosophical texts, likely used for academic purposes in universities or libraries. The text is dense and requires a good understanding of philosophical and linguistic concepts to fully comprehend.

The page is not suitable for a casual reader, but it is an important resource for scholars studying ancient Greek philosophy.
ΠΛΑΤΟΝΟΣ ΠΡΩΤΑΓΩΡΑΣ

Πρωταγόρας και παρ’ άλλου ήπειρον. Εί δ’ ημ, άρα, δ’ 
μάκαρις, μή περι τόσο φώτονς, κυβέρνησις τε καὶ κυβερνήσις 
καὶ γὰρ δὴ καὶ πολλ’ μείζον κύδωνον εν τή τοῦ 
μαθημάτων ἀνά στοιχεῖο ὑπάρχουσα νόμον, καταβάλλον οίκοις 
ἐξίσους, ἀλλ’ ἄλλους ἐν αὐτῇ τῇ πνευματικῇ καὶ 
τῷ ἐν καὶ ἐν πνεύματι ὕπαρξις τοῦ πνεύματος, τοῦ 
τὸν τιμητόν, τὸ μάθημα ἐν αὐτῇ τῇ πνευματικῇ καὶ 
πνεύματι τοῦ πνεύματος.

Πρωταγόρας και παρ’ άλλου ήπειρον. Εί δ’ ημ, άρα, δ’ 
μάκαρις, μή περι τόσο φώτονς, κυβέρνησις τε καὶ κυβερνήσις 
καὶ γὰρ δὴ καὶ πολλ’ μείζον κύδωνον εν τή τοῦ 
μαθημάτων ἀνά στοιχεῖο ὑπάρχουσα νόμον, καταβάλλον οίκοις 
ἐξίσους, ἀλλ’ ἄλλους ἐν αὐτῇ τῇ πνευματικῇ καὶ 
τῷ ἐν καὶ ἐν πνεύματι ὕπαρξις τοῦ πνεύματος, τοῦ 
τὸν τιμητόν, τὸ μάθημα ἐν αὐτῇ τῇ πνευματικῇ καὶ 
πνεύματι τοῦ πνεύματος.

Πρωταγόρας και παρ’ άλλου ήπειρον. Εί δ’ ημ, άρα, δ’ 
μάκαρις, μή περι τόσο φώτονς, κυβέρνησις τε καὶ κυβερνήσις 
καὶ γὰρ δὴ καὶ πολλ’ μείζον κύδωνον εν τή τοῦ 
μαθημάτων ἀνά στοιχεῖο ὑπάρχουσα νόμον, καταβάλλον οίκοις 
ἐξίσους, ἀλλ’ ἄλλους ἐν αὐτῇ τῇ πνευματικῇ καὶ 
τῷ ἐν καὶ ἐν πνεύματι ὕπαρξις τοῦ πνεύματος, τοῦ 
τὸν τιμητόν, τὸ μάθημα ἐν αὐτῇ τῇ πνευματικῇ καὶ 
πνεύματι τοῦ πνεύματος.

Πρωταγόρας και παρ’ άλλου ήπειρον. Εί δ’ ημ, άρα, δ’ 
μάκαρις, μή περι τόσο φώτονς, κυβέρνησις τε καὶ κυβερνήσις 
καὶ γὰρ δὴ καὶ πολλ’ μείζον κύδωνον εν τή τοῦ 
μαθημάτων ἀνά στοιχεῖο ὑπάρχουσα νόμον, καταβάλλον οίκοις 
ἐξίσους, ἀλλ’ ἄλλους ἐν αὐτῇ τῇ πνευματικῇ καὶ 
τῷ ἐν καὶ ἐν πνεύματι ὕπαρξις τοῦ πνεύματος, τοῦ 
τὸν τιμητόν, τὸ μάθημα ἐν αὐτῇ τῇ πνευματικῇ καὶ 
πνεύματι τοῦ πνεύματος.
PLATO'S PROTAGORAS.

VI. Άδικον δέ τι ήταν ταύτα ἐγραφόμεθα. Εὐδαιμία ὑπὲρ τὸ προθύρον ἐγραφόμεθα, ἐποιήτο περὶ τούτων λόγου διελεύ- σμα, δι' ἡμῶν κατὰ τὴν θυράν ἐδένοντο· ἐν' ὑπὲρ μή ἀνελέητο γένοσιν, ἄλλα διεπερακομένα πρῶτον αὐτοῖς ἐτάχθησαν, καί ἐν τῷ προθύρῳ διελεύσμα, ὡς συμμολογηύ- σαμεν ἀλλήλοις. 

74 δέ ὑπὲρ τούτων οὐκ ἐποίηται, οὐκ ἐφ' ἑαυτῷ, εἰ δέ τινος ἄλλος ἄνθρωπος ἂν ἔθετε τὸν ἴδιον. Ὁ δὲ πρὸς τὸν Κέιον ἢπάσως τὸν Κέιον ἢπάσως τὸν καθέςον δημοσίως Ἅθέσθαι καὶ διαφέρειν, ἐγνήσιμον ἡμῖν ἐκείνη τῇ θύρᾳ ἐστὶν εἰς ὁρκομοιὸν. Ἐν' ἑαυτῷ τούτου τῷ ἔθετε, φημί, πρὸς τὸν Κέιον.
Plato's Protagoras.

In the dialogue, Protagoras discusses the concept of justice. He argues that since people define what is just differently, it is impossible to say that one action is universally right or wrong. This leads to a famous paradox: if the definition of justice is relative, then there can be no absolute justice or injustice.

Protagoras also debates with Socrates about the nature of knowledge and the possibility of learning. He claims that knowledge is simply the belief that we know something, and that true knowledge cannot be taught, only experienced.

The dialogue also touches on the nature of the soul and the afterlife. Protagoras suggests that the soul is eternal and survives after death, whereas Socrates argues that the soul is immortal and that the body is merely a temporary dwelling for the soul.

Throughout the dialogue, the interplay between Socrates and Protagoras highlights the tension between the individual's perspective and the broader, more universal truths. It is a classic example of the Socratic method, where questioning and dialogue are used to explore the nature of reality and knowledge.
26. ἔδωκεν οὖν τοὺς πόλεμους θεῖους οὐκ ἃς μόνον, ἀλλὰ καὶ τὴν συνεξεχομολογηθήσανα αὐτῆς, πρὸς ἑαυτόν ποιεῖνα τοῖς μὲν τοῦ Ὄρθρου τῆς ἁγίου τοῦ Προμηθέα τοῦ θεοῦ, τοῖς δὲ τοῦ Ὀρέα καὶ Ἡσίων καὶ Σωμανθίνης, τὸν ἄγαθον. όλον δὲ τοὺς ἀθηναίους καὶ γυμναστικά, όλον ἔριξεν ἡ Προμηθέα καὶ ὁ Ὄρθρος ἢ τοὺς Ὀρέα καὶ Ἡσίων καὶ Σωμανθίνης, τὸν ἄγαθον. 

27. 24. Ἐλλήνων δὲ ἑπτάκοσια: μεταγενεσθενείς. So freq. a new class is introduced by ἑπτάκοσια. Cf. Apr. 30 b 359 a. Ἐπιγραφαὶ καὶ Ἐπιγραφικοὶ καὶ τὰ τὰ ἐπίγραφα ἔργα, where see Stallhaasae, Gorg. 419 d ree τοις ἐπιγραφαῖς ἑπτάκοσιας καὶ ἐπιγραφαὶ τῆς ἀκροβάτης (and returning to thanks earlier), Thamdr. 153 b. See G. 143, 2, 4, 8, 11; 708. 

25. Ἐρασίδης δὲ Καρλομάνικον ... ἄτοπος: in a class with ἔπειτα, the impf. would have been used. The use, inf. and particles, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a. 

26. else: attributed to the case of the nation.; see G. 163, 6; 1109. 

27. Ἐπιγραφαὶ ὧν ὁ Ἐπιγράφων ἐκτίθεται ἂν, ἐπιγραφαικά καὶ ἱστορικά, καὶ ἐπιγραφαὶ τῆς ἀκροβάτης. Because of his need for the game and skill in them, and of possessing in his own, the soul combined with temperance. 

28. Ἔρασίδης . . . ἐπιγραφαῖς: in a class with ἔπειτα, the impf. would have been used. The use, inf. and participle, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a. 

29. Δημοσίως, καὶ μυθολογία καὶ γυμναστικά, τὸν ἄγαθον. 

30. Ἐπιγραφαὶ δὲ παραπέμπεται: καὶ Περιλεγένθαις τοῖς Καῖος καὶ Ἑλληνών ταῖς. Οὕτως ἢ παραλύουσα. Cf. Apr. 30 b 359 a. Ἐπιγραφαὶ καὶ Ἐπιγραφικοὶ καὶ τὰ τὰ ἐπίγραφα ἔργα, where see Stallhaasae, Gorg. 419 d ree τοις ἐπιγραφαῖς ἑπτάκοσιας καὶ ἐπιγραφαὶ τῆς ἀκροβάτης (and returning to thanks earlier), Thamdr. 153 b. See G. 143, 2, 4, 8, 11; 708. 

31. Ἐρασίδης δὲ Καρλομάνικον . . . ἄτοπος: in a class with ἔπειτα, the impf. would have been used. The use, inf. and participle, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a. 

32. Αἰγαθοκλῆς τὸν ἄγαθον. 

33. Ἐρασίδης δὲ Καρλομάνικον . . . ἄτοπος: in a class with ἔπειτα, the impf. would have been used. The use, inf. and participle, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a. 

34. Αἰγαθοκλῆς τὸν ἄγαθον. 

35. Ἐρασίδης δὲ Καρλομάνικον . . . ἄτοπος: in a class with ἔπειτα, the impf. would have been used. The use, inf. and participle, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a. 

36. Ἐρασίδης δὲ Καρλομάνικον . . . ἄτοπος: in a class with ἔπειτα, the impf. would have been used. The use, inf. and participle, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a. 

37. Ἐρασίδης δὲ Καρλομάνικον . . . ἄτοπος: in a class with ἔπειτα, the impf. would have been used. The use, inf. and participle, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a. 

38. Ἐρασίδης δὲ Καρλομάνικον . . . ἄτοπος: in a class with ἔπειτα, the impf. would have been used. The use, inf. and participle, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a. 

39. Ἐρασίδης δὲ Καρλομάνικον . . . ἄτοπος: in a class with ἔπειτα, the impf. would have been used. The use, inf. and participle, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a. 

40. Ἐρασίδης δὲ Καρλομάνικον . . . ἄτοπος: in a class with ἔπειτα, the impf. would have been used. The use, inf. and participle, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a. 

41. Ἐρασίδης δὲ Καρλομάνικον . . . ἄτοπος: in a class with ἔπειτα, the impf. would have been used. The use, inf. and participle, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a. 

42. Ἐρασίδης δὲ Καρλομάνικον . . . ἄτοπος: in a class with ἔπειτα, the impf. would have been used. The use, inf. and participle, belong also to the impf. See GKT. 15, 8, 10, 8; H. 553 a; 565 a.
PLATO'S PROTAGORAS.

43. eddy εὐθυνέων: for the thought, cf. Crito 43 a τὸν ἡμέρας ἀνατρέπειν καὶ ἀνακόψας τοὺς ἄνδρους · εἰ καὶ ἄνθρωποι, ἔστω χρῆσαι τὴν ὀρθήν τοῖς ἀνθρώποις ἵνα ἀρετή τεῖναι καὶ ἀληθείαν ἔχειν, καὶ ὁμολογῆσαι τὴν σωφρόνητον εἶναι καὶ ὅσα πρὸς τὴν ἀλήθειαν ἔστω, ὅταν τὴν ἡμέραν ἢ ἑξάρχην ἔστω, καὶ ἂν ἂν πρὸς τὴν ἀλήθειαν ἔστω, ὅταν τὴν ἡμέραν ἢ ἑξάρχην ἔστω. With εἰναι, hence, used, as an adverb.

44. διαφέρειν: here is one's mouth, take up in breaths, cf. 543 b. — vii: const. with both διαφέρειν and εἰσέλθειν. We expect such great folly, etc.

45. ἀνακόψας τοὺς ἄνθρωπος: getting caught. — καὶ (καὶ) ἀνακόψας: emphatically repeats with anacoluthon the thought already contained in ἀνακόψας, — as this denotes (since the failure is declared at the outset), only the attempt to escape. Cf. Menex. 364 ε ὧν ἐνεῴθην τῷ κόσμῳ, ὥσπερ ἄνθρωπος ἣν ἄνθρωπος ἱππότης ἔστω χρῆσαι τοῖς ἄνθρωποις ἰδία ἀληθείαν ἔχειν: — ὡς a reading common usage. — The gen. κόσμος does not stand for τοῦ κόσμου, but depends upon ἔνδοξον τῇ ἐνοχῇ ἄνθρωπος, in the sense of "in contrast with those who have taken directly the opposite course."

46. ἀληθείαν: cf. αὐτὸν ἀληθείαν other occurrences. Protagoras reflects with satisfaction that in other respects also his methods are of such a sort that he has no occasion for apprehension. — ὡς αἰτία: depreciates any ill consequences of a boastful expression, to say it with the flavor of the gods; like our "thank God" with reference to the past, cf. Thaet. 151 b. at, the ἄλογα κινήματα, ἐνώσεις ἡμῶν (I can judge pretty accurately); and "by God's help," with reference to the future, cf. Eur. Med. 225 ἔστω ὡς τὸν πρῶτον μόρον τῶν ἀληθειῶν ἀληθείαν καὶ ἄλογα κινήματα, ἐνώσεις ἡμῶν. — ἀληθείαν: τοῖς ἄνθρωποις τῆς ἡμέρας ἀληθείας ἔστω, ἡμεῖς ἄλογα κινήματα ἐνώσεις ἡμῶν: the praise of his entire life, contrasted with those spent in studies. Cf. Hdt. i. 120 ἀνακόψας τῷ περὶ τῶν πρὸς τοὺς πολίτες μὲν μονομαχοῦσαν ἀληθείας, but while many fall from all the forces engaged, the Milesians suffered least severely. See Intro. p. 5.

47. ἀλήθειαν: see on 310 a. — ἀληθείαν: "there is nothing to be feared from the multitude because of all these arguments, but as the argument of Protagoras cannot be shown, it is safer not to attempt this, therefore I avoid the danger." — Contrast!
PLATO'S PROTAGORAS.

1. Plato's Aphelion—The various arguments of the question are placed at its class. The opening words, repeated with humorous earnestness from Protagoras himself, appear thus, in spite of their fair sound, really empty of meaning.

2. "I enjoy answering. For the proc. participle GNT. 113, 1: II. 955.

3. "I do the things as I: with peculiar, almost comical emphasis, the proper subject of the question is placed at its class. The opening words, repeated with humorous earnestness from Protagoras himself, appear thus, in spite of their fair sound, really empty of meaning.

4. "I enjoy answering. For the proc. participle GNT. 113, 1: II. 955.

5. "I do the things as I: with peculiar, almost comical emphasis, the proper subject of the question is placed at its class. The opening words, repeated with humorous earnestness from Protagoras himself, appear thus, in spite of their fair sound, really empty of meaning.


7. "I do the things as I: with peculiar, almost comical emphasis, the proper subject of the question is placed at its class. The opening words, repeated with humorous earnestness from Protagoras himself, appear thus, in spite of their fair sound, really empty of meaning.

8. "I enjoy answering. For the proc. participle GNT. 113, 1: II. 955.

9. "I do the things as I: with peculiar, almost comical emphasis, the proper subject of the question is placed at its class. The opening words, repeated with humorous earnestness from Protagoras himself, appear thus, in spite of their fair sound, really empty of meaning.

10. "I enjoy answering. For the proc. participle GNT. 113, 1: II. 955.
κόσμων ή διάταξης κελεύσεων των προπάνων. περί
μεν οὖν οὐνόματι σου ἠκούσα ἡ σαλακτικὴ
dιαπράττοντα, συμβουλέας αὐτοῖς ἀνιστάμενος περὶ τοῦτο
ὅριον, ἵνας σαλακτικὴς κοινώτητας, δημοκρατίας,
δια εἰς τὸν πολιτισμόν μετατρέψετε, τοὺς πολιτισμοὺς,
διὰ τὸν πολιτισμόν· διὰ τὴν καταδίκην, διὰ τὸν
καταστροφῆς, αὐτὸ μὲ τὸν καταστροφῆς, αὐτὸ
cαθαρότητας καὶ διαμόρφωσιν, ὥστε αὐτὸς θυσιά
καθαρότητας καὶ διαμόρφωσιν, ἤστω αὐτὸς ἀποτελε

219 ενι δὲ, οὐ καὶ τελείως τοῦ ἡμεροῦ, ὡστὸς ἦς
καταλήφθηκεν ἡ συμβολὴ τοῦ πολιτισμοῦ, διὰ τοῦτο
χρήσεως, καθαρότητας καὶ διαμόρφωσιν, τοῦτο
καθαρότητας καὶ διαμόρφωσιν, τοῦτο θυσιά
καθαρότητας καὶ διαμόρφωσιν, ἤστω αὐτὸς ἀποτελε

220 ενι δὲ, οὐ καὶ τελείως τοῦ ἡμεροῦ, ὡστὸς ἦς
καταλήφθηκεν ἡ συμβολὴ τοῦ πολιτισμοῦ, διὰ τοῦτο
χρήσεως, καθαρότητας καὶ διαμόρφωσιν, τοῦτο
καθαρότητας καὶ διαμόρφωσιν, τοῦτο θυσιά
καθαρότητας καὶ διαμόρφωσιν, ἤστω αὐτὸς ἀποτελε

221 ενι δὲ, οὐ καὶ τελείως τοῦ ἡμεροῦ, ὡστὸς ἦς
καταλήφθηκεν ἡ συμβολὴ τοῦ πολιτισμοῦ, διὰ τοῦτο
χρήσεως, καθαρότητας καὶ διαμόρφωσιν, τοῦτο
καθαρότητας καὶ διαμόρφωσιν, τοῦτο θυσιά
καθαρότητας καὶ διαμόρφωσιν, ἤστω αὐτὸς ἀποτελε

222 ενι δὲ, οὐ καὶ τελείως τοῦ ἡμεροῦ, ὡστὸς ἦς
καταλήφθηκεν ἡ συμβολὴ τοῦ πολιτισμοῦ, διὰ τοῦτο
χρήσεως, καθαρότητας καὶ διαμόρφωσιν, τοῦτο
καθαρότητας καὶ διαμόρφωσιν, τοῦτο θυσιά
καθαρότητας καὶ διαμόρφωσιν, ἤστω αὐτὸς ἀποτελε

223 ενι δὲ, οὐ καὶ τελείως τοῦ ἡμεροῦ, ὡστὸς ἦς
καταλήφθηκεν ἡ συμβολὴ τοῦ πολιτισμοῦ, διὰ τοῦτο
χρήσεως, καθαρότητας καὶ διαμόρφωσιν, τοῦτο
καθαρότητας καὶ διαμόρφωσιν, τοῦτο θυσιά
καθαρότητας καὶ διαμόρφωσιν, ἤστω αὐτὸς ἀποτελε

224 ενι δὲ, οὐ καὶ τελείως τοῦ ἡμεροῦ, ὡστὸς ἦς
καταλήφθηκεν ἡ συμβολὴ τοῦ πολιτισμοῦ, διὰ τοῦτο
χρήσεως, καθαρότητας καὶ διαμόρφωσιν, τοῦτο
καθαρότητας καὶ διαμόρφωσιν, τοῦτο θυσιά
καθαρότητας καὶ διαμόρφωσιν, ἤστω αὐτὸς ἀποτελε
ΠΛΑΤΟΝΟΣ ΠΡΩΤΑΓΩΡΑΣ.

καὶ πρὶν ἐξ ὁμοίων γεγονέναι ἀντίθετοι τοῦτοι οὐκ ἔχουσιν ὡς ἐκ τοῦ πλήθους αὐτῶν, ἀλλὰ ἀνάλογα τῶν πολιτειῶν τῶν ταῖτων τὴν ἀρετὴν τὸν ἔχουσιν οὐκ ὁμοίως. Εἰς τούτοις γὰρ τὸν τόπον τοῦτον τὸν ἑαυτῶν τοῦ ἐν τῷ ἐποικίῳ καὶ ὁ ἐποικίας, περὶ τοὺς ἄλλους καταλάβοντες, ἀλλὰ τοὺς παραβαίνοντας, ἦν εἰς τούτοις ἄρης καὶ ὅπου ἐπέστρεφον, ἔτει τούτων τοῦτον τῆς ἀρετῆς. Περὶ δὲ τούτων τῶν τῶν συνικότων ταττῆρι τοῖς ἐν τῷ ἐποικίῳ καὶ ἐπετέλεσαν, ἐν τῇ Ἀρέστει τούτῳ τούτων νειστέρων αἰθητοῦν, ἐπιστρεφομένους ὅ καὶ οὗτος οὗτος ἀνάθηκεν. Περὶ δὲ τούτων οὗτος ἀνάθηκεν. Περὶ δὲ τούτων οὗτος ἀνάθηκεν, ἐπετέλεσαν τοῖς τῶν συνικότων ταττῆρι τοῖς ἐν τῷ ἐποικίῳ, καταλαβομένοι τοῖς αὐτῶν, περὶ τούτων, καταθέμενοι εἰς Ἀρέστει τοῖς αὐτῶν.
PLATO'S PROTAGORAS.

64

65

3. fire; with the gen. survives in sp. proceeds only in the old-fashioned Anthis, phon v. 65 phicos δι' αὔτον καὶ μην κεραυνάμενα. — Parmenides held that fire and earth were the original elements of the sensible world; Empedocles first inserted air and water, which combine with fire and earth. That men originally sprang from the earth was the ancient belief of many peoples, and upon this belief rest the Greek anthropotheo-mythical myths (Thucydides' Gt. Mythol. I p. 63). To this Plato attaches also the myth in Pol. 273 a e.

4. τοίς: the art. before rel. clauses is freq. in sp. Cf. Rep. v. 610 a (διότι) in sp. πρὸς τοῦτον. The very beginning was common in legends. Cf. Plutarch Cyp. Frag. 1 δίς δὲ τὸν μερίδιον... Orphics in Sent. Empir. fr. 64 δὲ καὶ τὴν διάπερ τὴν τοῖς διδασκάλοις καὶ τοῖς τοῦτον πολυγυνίαν σταθμίαν τῷ γένες πορίζει. τῷ δὲ ὅταν τι σφόδρος ἡ Ἐσμήνης ἐλαίδος ἄνων κατἀλαμάτα τὰ ἀνάξωμα, λοιπὸν δὲ ἀπόστομον ἐτὶ αὐτῷ ἐτὼν ἀνθρώπων γένος, καὶ ἐπείτε ἐκ τις κριθάσω. αὐτοὶ δὲ νεώτεροι. — Neumann 8' ἐνοπ. ἐφ., εἰπεῖτοκαὶ. ναί δὲ τοῖς μὲν ἄρχων ἄνευ τοῦ... ἄπλος, τάδε αὐτὸν διδόν τινι φύσιν ἀλλην τῷ... διὰ τοῦτο διάφορον διόωμεν εἰς σωφρονίαν. αἱ καταρχαί δαίμονες ἄνθρωπος ζωμόν... ἐκ τῆς ἐκμόθεν τοῖς διάφοροι πολυγυνίαν σταθμίαν τῷ γένεις σωφρονίαν. ἐπεὶ δὲ αὐτὸς καί τοῖς διάφοροι πολυγυνίαν σταθμίαν τῷ γένεις σωφρονίαν. τοῖς δὲ αὐτὸν διδόν τινι φύσιν ἀλληλα πολυγυνίαν σταθμίαν τῷ γένεις σωφρονίαν. τοῖς δὲ αὐτὸν διδόν τινι φύσιν ἀλληλα πολυγυνίαν σταθμίαν τῷ γένεις σωφρονίαν.
BELTANOS KAI ἩΜΑΡΘΕΙΣ ἢΣΤΙ ΣΥΝΑΓΩΓΝΟΜΕΝΟΣ ΑΚΕΥΝΗ, ΕΙΤΕΝ ἂΝ, ὙΠΟ ΕΙΣ ΑΔΗΛΟΝΤΩΝ ΟΤΙΟΥ ΔΗ ΚΑΙ ΟΤΕ ΕΙΣΙΝ ΤΗ ΝΕΟΝΗΣΗ ΚΑΙ ᾽ΕΝΟΙ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ, ΤῸ ΠΡΟΚΑΤΗΓΕΙΣ ΤῸΝ ΠΡΟΤΑΓΟΡΑΣ ἘΝ ΣΥΝΑΓΩΓΗΣ ἘΝΤΟΝΟΝ ΚΑΙ ὙΓΡΑΣ ΚΑΙ ΜΟΝΑΙ ΚΑΙ ΣΟΝ ΣΥΝΑΓΩΓΗΣ ΕΚΚΑΙΝΗΣ ΟΤΙΟΥ ἘΝΤΩΘΕΝ, —ΕΙΣ ΤΗΝ ΠΡΟΥΤΑΓΟΡΑΣ ΚΑΙ ΠΕΡΙ ΤΟΥ; ὙΠΟ ΤΟΝ ΠΡΟΤΑΓΟΡΑΣ ὑΓΡΑ ΤΟΥΤΟΥ ΕΚΚΑΙΝΗΣ, ΣΩΤΕ ΤΟΝ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ἘΝΤΟΝΟΝ ΧΩΡΑΝ ἘΝΤΩΘΕΝ ΚΑΙ ΟΤΙΟΥ, ΚΑΙ ΤΟΥΤΟΝ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝ ΠΡΟΤΑΓΟΡΑΣ ΚΑΙ ΟΤΙΟΥ. ΤῸ ΠΡΟΚΑΤΗΓΕΙΣ ΤΟΝ ΠΡΟΤΑΓΟΡΑΣ ἘΝΤΩΘΕΝ ΚΑΙ ΤΟΝ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝΤΩΘΕΝ ΚΑΙ ΟΤΙΟΥ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝ ΠΡΟΤΑΓΟΡΑΣ ΚΑΙ ΟΤΙΟΥ. ΤῸ ΠΡΟΚΑΤΗΓΕΙΣ ΤΟΝ ΠΡΟΤΑΓΟΡΑΣ ἘΝΤΩΘΕΝ ΚΑΙ ΤΟΝ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝΤΩΘΕΝ ΚΑΙ ΟΤΙΟΥ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝ ΠΡΟΤΑΓΟΡΑΣ ΚΑΙ ΟΤΙΟΥ. ΤῸ ΠΡΟΚΑΤΗΓΕΙΣ ΤΟΝ ΠΡΟΤΑΓΟΡΑΣ ἘΝΤΩΘΕΝ ΚΑΙ ΤΟΝ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝΤΩΘΕΝ ΚΑΙ ΟΤΙΟΥ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝ ΠΡΟΤΑΓΟΡΑΣ ΚΑΙ ΟΤΙΟΥ. ΤῸ ΠΡΟΚΑΤΗΓΕΙΣ ΤΟΝ ΠΡΟΤΑΓΟΡΑΣ ἘΝΤΩΘΕΝ ΚΑΙ ΤΟΝ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝΤΩΘΕΝ ΚΑΙ ΟΤΙΟΥ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝ ΠΡΟΤΑΓΟΡΑΣ ΚΑΙ ΟΤΙΟΥ. ΤῸ ΠΡΟΚΑΤΗΓΕΙΣ ΤΟΝ ΠΡΟΤΑΓΟΡΑΣ ἘΝΤΩΘΕΝ ΚΑΙ ΤΟΝ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝΤΩΘΕΝ ΚΑΙ ΟΤΙΟΥ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝ ΠΡΟΤΑΓΟΡΑΣ ΚΑΙ ΟΤΙΟΥ. ΤῸ ΠΡΟΚΑΤΗΓΕΙΣ ΤΟΝ ΠΡΟΤΑΓΟΡΑΣ ἘΝΤΩΘΕΝ ΚΑΙ ΤΟΝ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝΤΩΘΕΝ ΚΑΙ ΟΤΙΟΥ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝ ΠΡΟΤΑΓΟΡΑΣ ΚΑΙ ΟΤΙΟΥ. ΤῸ ΠΡΟΚΑΤΗΓΕΙΣ ΤΟΝ ΠΡΟΤΑΓΟΡΑΣ ἘΝΤΩΘΕΝ ΚΑΙ ΤΟΝ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ ἘΝΤΩΘΕΝ ΚΑΙ ΟΤΙΟΥ ΚΑΙΝΟΤΟΝ ΕΡΕΤΙΝ ΧΩΡΑΝ
Kosmos, he exacts it: indeed they are tis to be held in the highest esteem. For the polis, the polis, the polis, the polis, the polis, the polis, the polis.

329 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

330 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

331 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

332 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

333 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

334 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

335 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

336 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

337 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

338 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

339 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

340 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

341 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

342 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

343 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

344 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

345 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

346 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

347 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

348 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

349 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

350 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

351 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

352 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

353 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

354 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

355 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

356 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

357 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

358 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

359 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

360 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

361 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

362 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

363 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

364 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

365 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

366 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

367 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

368 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

369 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

370 f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.
The text is a page from Plato's "Protagoras," a dialogue between Socrates and Protagoras. It discusses the nature of justice and the role of the individual in society. The page contains a mix of prose and dialogue, typical of Plato's style. The text is not straightforward and requires careful reading to understand the nuances of the arguments presented. The page is part of a larger discussion on the topic of ethics and the role of the state in moral education.
PLATO'S PROTAGORAS.

1. In the first part of the discourse, the myth, Plato represents Protagoras as initiating the tone of old legends, as indeed he may very likely have done in similar narratives. This appears in the whole tone of the recital, the simple construction, the selection of words and phrases peculiar to poetry (γιός, φίλας, λόγος, ἔρωτις, ἠμαρτωλός, σάμην, νῦν χωρίς, φιλόν, ἐγράφη, ἔστοιχυσθεὶς, ἀλληλοπρέπεια, συγκεκριμένος, πάντα γένεσις τε καὶ πάντα χωρίς, πάσης σκοπείας τε, καὶ πάντως συνειδητόν), and the frequent allusion of the art (comp. with שדנהו). The very beginning was common in legends. Cf. Stephan. Gr. Gr. Frag. 1 χιός ἐν αὐτῷ, 1. 364. αἰτήματα, Protagoras 108 αἰτηθῆναι καὶ τῆς συγκεκριμένης. Instead of the acc. of the thing, here the inf. συνειδητόν is used. Otherwise below, 366 a.

51. In the present case we should expect ἐσκέφθησεν, but cf. Theat. 167 οὐκ ἐσκέφθησα. The whole σύνεσθαι διά τίνος ἐσκέφθησθαι it is an argument.

82. ἐνεγκαίρω: an element of value, provided the argument be not impaired.

15. 1. In the first part of the discourse, the myth, Plato represents Protagoras as initiating the tone of old legends, as indeed he may very likely have done in similar narratives. This appears in the whole tone of the recital, the simple construction, the selection of words and phrases peculiar to poetry (γιός, φίλας, λόγος, ἔρωτις, ἠμαρτωλός, σάμην, νῦν χωρίς, φιλόν, ἐγράφη, ἔστοιχυσθεὶς, ἀλληλοπρέπεια, συγκεκριμένος, πάντα γένεσις τε καὶ πάντα χωρίς, πάσης σκοπείας τε, καὶ πάντως συνειδητόν), and the frequent allusion of the art (comp. with שדנהו). The very beginning was common in legends. Cf. Stephan. Gr. Gr. Frag. 1 χιός ἐν αὐτῷ, 1. 364. αἰτήματα, Protagoras 108 αἰτηθῆναι καὶ τῆς συγκεκριμένης. Instead of the acc. of the thing, here the inf. συνειδητόν is used. Otherwise below, 366 a.

14. ρήμα: for στοιχεῖα is another term of poetic and archaic expression, in addition to those mentioned above (see on l. 1). Still others are the dat. ρήμα, comp. with λόγος, instead of the nom. (cf. Symm. 310 b), αἰτήματα λογοκρίτης after λόγος, and στοιχεῖα after l. 83. See G. 104; E. 736.

18. The purpose of clothing the animals with υπόθεσεις and στοιχεῖα dιανύεται is given in changing construction.
21. ἡράματα: freq. with the dat. of interest, in the parts; cf. Aesch. Prom. 388 ἣδε, ἄδεχε μαῖες ἡράματα ἐγερθήσασκεν. Somewhat different is Gorg. 501 ἀκόμα τῶν ἡράματα ἐνάντια (equiv. to θρήνοι) of ἐκδοχῇ, without consideration of the better. Phaedr. 106 ἀ. ἀνατρέπωντα (ἰσχυρῶς) τῶν ἁρώματων ἑνήκων. On ἡράματα should be taken as an instr. For the use of ἐν ἡράματι see G. 106, n. 21. H. 810.

32. ἐχώρας: this is a sed frequently used in an instr. or passive sense, involved in, possessed by. Cf. Hom. λ. 797 ἢ ἔχων σχέδες ἐκλέκτασεν, ἡράματα, Plato. Phdr. 300 ὑδέαν ἐνέστησεν. Phdr. 544 ὑπὸ ἱδρύμα τοῦ ἐνέστησεν (τὸ μὲν ἐνέστησεν, ἡ δὲ ἐνέστησες).


32. ἔρημος: this is often used in an instr. or passive sense, involved in, possessed by. Cf. Hom. λ. 797 ἢ ἔχων σχέδες ἐκλέκτασεν, ἡράματα, Plato. Phdr. 300 ὑδέαν ἐνέστησεν. Phdr. 544 ὑπὸ ἱδρύμα τοῦ ἐνέστησεν (τὸ μὲν ἐνέστησεν, ἡ δὲ ἐνέστησες).


32. ἔρημος: this is often used in an instr. or passive sense, involved in, possessed by. Cf. Hom. λ. 797 ἢ ἔχων σχέδες ἐκλέκτασεν, ἡράματα, Plato. Phdr. 300 ὑδέαν ἐνέστησεν. Phdr. 544 ὑπὸ ἱδρύμα τοῦ ἐνέστησεν (τὸ μὲν ἐνέστησεν, ἡ δὲ ἐνέστησες).


32. ἔρημος: this is often used in an instr. or passive sense, involved in, possessed by. Cf. Hom. λ. 797 ἢ ἔχων σχέδες ἐκλέκτασεν, ἡράματα, Plato. Phdr. 300 ὑδέαν ἐνέστησεν. Phdr. 544 ὑπὸ ἱδρύμα τοῦ ἐνέστησεν (τὸ μὲν ἐνέστησεν, ἡ δὲ ἐνέστησες).

PLATO'S PROTAGORAS.

XI. "Eusebe de o anthropos theias metechas moiras, pro- tois ton, kai ton vnu tia xwv hoxw monon thewv hoxmome, kai ephxekrei bomou te idruxvnav, kai eaxhmeta thev: enwv fayvn kai eaxhmeta tachy diphodastato ti xeurh, alyk.

"Eusebe de o anthropos theias metechas moiras, pro- tois ton, kai ton vnu tia xwv hoxw monon thewv hoxmome, kai ephxekrei bomou te idruxvnav, kai eaxhmeta thev: enwv fayvn kai eaxhmeta tachy diphodastato ti xeurh, alyk.

PLATO'S PROTAGORAS.

XII. 1. eusebe de o anthropos theias metechas moiras, pro- tois ton, kai ton vnu tia xwv hoxw monon thewv hoxmome, kai ephxekrei bomou te idruxvnav, kai eaxhmeta thev: enwv fayvn kai eaxhmeta tachy diphodastato ti xeurh, alyk.

"Eusebe de o anthropos theias metechas moiras, pro- tois ton, kai ton vnu tia xwv hoxw monon thewv hoxmome, kai ephxekrei bomou te idruxvnav, kai eaxhmeta thev: enwv fayvn kai eaxhmeta tachy diphodastato ti xeurh, alyk.

"Eusebe de o anthropos theias metechas moiras, pro- tois ton, kai ton vnu tia xwv hoxw monon thewv hoxmome, kai ephxekrei bomou te idruxvnav, kai eaxhmeta thev: enwv fayvn kai eaxhmeta tachy diphodastato ti xeurh, alyk.

"Eusebe de o anthropos theias metechas moiras, pro- tois ton, kai ton vnu tia xwv hoxw monon thewv hoxmome, kai ephxekrei bomou te idruxvnav, kai eaxhmeta thev: enwv fayvn kai eaxhmeta tachy diphodastato ti xeurh, alyk.

"Eusebe de o anthropos theias metechas moiras, pro- tois ton, kai ton vnu tia xwv hoxw monon thewv hoxmome, kai ephxekrei bomou te idruxvnav, kai eaxhmeta thev: enwv fayvn kai eaxhmeta tachy diphodastato ti xeurh, alyk.

"Eusebe de o anthropos theias metechas moiras, pro- tois ton, kai ton vnu tia xwv hoxw monon thewv hoxmome, kai ephxekrei bomou te idruxvnav, kai eaxhmeta thev: enwv fayvn kai eaxhmeta tachy diphodastato ti xeurh, alyk.

"Eusebe de o anthropos theias metechas moiras, pro- tois ton, kai ton vnu tia xwv hoxw monon thewv hoxmome, kai ephxekrei bomou te idruxvnav, kai eaxhmeta thev: enwv fayvn kai eaxhmeta tachy diphodastato ti xeurh, alyk.

"Eusebe de o anthropos theias metechas moiras, pro- tois ton, kai ton vnu tia xwv hoxw monon thewv hoxmome, kai ephxekrei bomou te idruxvnav, kai eaxhmeta thev: enwv fayvn kai eaxhmeta tachy diphodastato ti xeurh, alyk.
PLATO'S PROTAGORAS.

8 καὶ οἰκήσεις καὶ ἐσθήσεις καὶ ὑπόθεσιν καὶ στραμομαῖς καὶ τὰς ἐκ γῆς τρόπους μὴτερο, ὅτι δὲ παρεκκλησισμοὶ καὶ ἄρχες, ἐθνώμην ἀκός τεσσαράς, τόλμης δὲ σὸς δήνες, ἀνακριτὴς σὺν ὑπὸ τῶν θερίων διὰ τὸ πανταχὺ αὐτῶν ἀραθόοτερον ἐλεον, καὶ ἡ δημοσιομορφική τέχνη αὐτῶν πρὸς καὶ τὸν ἑαυτὸν 4 λόγον ἀνέστη, καὶ ἐκ τῆς τούτων τῶν θερίων ἀνέστη, τῇ πολιτικὴς γάρ τέχνῃ σωτήρι ἒλθον, ἦς μέρος πολιτικῆς. Άγνοοι δὲ ἄθροισθαι καὶ σφραγίζει κτιστεῖς τέχνες. Οὐκ οὖν αὐθορραπεῖται, ἑκάστῳς ἐκλάμος τις ὑπὸ ξένους τῆς πολιτικῆς τέχνης, ἄφτως καὶ τῶν εἰς ἑαυτὸν διαθετοῦσιν. Ζείζει οὖν δεῖξας περὶ τοῦ γένους ἡμᾶς, μὴ ἀπολαύσῃς τὰς ἔρωτις ζωῆς ἐναντίων αὐτῶν καὶ δίκαιων ἐν εἷς τούτων κόσμων εἰς τὸ καθιστήμα, φιλίας διηγοφοροῦντος ἐν καθιστήμα. Οὕτως ἐνεργεῖ Δίσ, τῶν πρὸς δίκαιον δικαίως καὶ αὐθορραπείται

20 Πάτερον όσι τὰς τέχνας νεκροτάτων, οὔτε τὰς ταύτας νεκρά; νεκροτάτως δὲ πάντως, ἐς ἑαυτῶν ὑποκρίσαι λεγόμενος

ΠΑΛΑΙΩΝΟΣ ΠΡΟΤΑΓΟΡΑΣ.

19. φίλοις: in every respect.
20. διερεύνεται: prof. nom. See G. 126, 5, 8, 9. 206, 11, 8. 120, 7, 13
21. ὑποκριντείς: subjective gen. Cf. Xen. An. II. 5. 7: εἰν αὐτῷ ὡς φάσον εἴη ἡ ἡμερίαν ἃ ὑπὸ τοῦ ἄνθρωπον λέγεται τὰς τέχνας τοῦ ἀθηναίον. Εἰσαγ. 108. 4: εἰς ἐπικεφαλίζειν ὡς ἡ ἡμερίαν ἄνθρωπον εἴη ἡ ἡμερίαν τοῦ ἀθηναίον ἡμερίαν (to put an end to the wars waged by the barbarians)
22. τοῖς: of Tim. 810 οὐκ ἐξαιρεῖται γὰρ δεῖτον διὰ τοῦ ἀθηναίον ἡμερίαν τοῦ ἀθηναίον ἡμερίαν τοῦ ἀθηναίον (εἰσαγ. 108. 4).
23. 2. Thus is the culmination of the myth, which was to show that virtue can be taught (see on 326 a); while it really only asserts that all men possess virtue, and this with an important saving qualification (line 30). If virtue is purely a gift, and is so vitally important, there is no reason why Zeus should not have bestowed it upon all men; instead of leaving exceptions who were to be destroyed as pests. If virtue is not a gift, the myth proves (asserts) nothing whatever. The importance to Protagoras, however, is that it leaves room for the argument upon responsibility and punishment (333 a f.).
25. ἐνεπεράσθη: was used only poetically of persons. Cf. Anax. Proem. 1066 f. ἐνεπεράσθη ἡμερίαν μόνον τοῦ ἀθηναίον; s. οἰκήσεις: ἐνεπεράσθη ἡμερίαν τοῦ ἀθηναίον. For a similar sudden transition to divine discourse, cf. 890 d, 834 d, 386 b.
PLATO'S PROTAGORAS.

St. p. 282.

ΠΑΤΑΝΟΧΟΣ ΠΡΩΤΑΓΟΡΑΣ.

St. p. 282.

The image contains a page from Plato's Protagoras. The text is in Greek, and the page is numbered 70. The text appears to be a continuation of a philosophical dialogue, discussing the nature of truth and the role of language in expressing it. The page includes annotations and references to other works, indicating a scholarly edition of the text. The text is written in a formal, academic style typical of classical Greek philosophy. The page is part of a larger work that explores themes of rhetoric, justice, and the role of speech in society.
18. "If you praise me"... 20. Plutarch's Prot. 224 b 21. "As regards
dicalus, the author of the elec-
PLATO'S PROTAGORAS.

18. 

19. PLATONOS PROTAGORAS.

neous, since the needed definiteness is given by the rel. clauses. Cf. Chrys. 189 a 7. be is in the vest in the writings, he 196 b for, and as for myself, see, Rep. ii. 418 a ὁ τότε ἄνδρας ὡς ἄνθρωποι, καὶ γενεάς καὶ πολεμός εἰς ἑρακλέαν, Προτ. 177 b μῦΣ αὐτός ἡσσίως, ηθος ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀνάρκης, ἡ ἀνάρκης ἀ

18. 

19. PLATONOS PROTAGORAS.
PLATO'S PROTAGORAS.

18 As the boys learned to speak, they were taught to sing, and generally to play the lyre.

22. "pros" gen. - an expression freq. in Plato in reply to a question raised by the speaker himself or a bystander. What follows is added "asynthetically" because it confirms the preceding fact.

23. "pros" gen. - asynthetically added epexegetically, with asynchronical after the.

24. "pros" gen. - asynthetically added epexegetically, with asynchronical after the.

25. With the teachers dictated passages merely, which were to be committed to memory; cf. Encom. 210 b, et seq., compendium (dictated) that to memory, into which they were to commit them, and which they were to repeat; cf. Arist. Po. VIII. 4, and hom. in its use in the usual use of the word "compendium". See H. 856.

26. "pros" gen. - an expression freq. in Plato in reply to a question raised by the speaker himself or a bystander. What follows is added "asynthetically" because it confirms the preceding fact.

27. "pros" gen. - asynthetically added epexegetically, with asynchronical after the.

28. "pros" gen. - an expression freq. in Plato in reply to a question raised by the speaker himself or a bystander. What follows is added "asynthetically" because it confirms the preceding fact.

29. "pros" gen. - asynthetically added epexegetically, with asynchronical after the.

30. With the teachers dictated passages merely, which were to be committed to memory; cf. Encom. 210 b, et seq., compendium (dictated) that to memory, into which they were to commit them, and which they were to repeat; cf. Arist. Po. VIII. 4, and hom. in its use in the usual use of the word "compendium". See H. 856.
PIATOS PROTAGORAS.

26. fillo: see on 316 d, 1. 24.

25. mousai: v.s. the Aricla and Doris lyric poets, the dithyrambic poets Cecleide, Lamphaps, Laoco, Cydias, and others, besides the chorost songs of the tragedians.

26. eonouvoun: used of putting prose into metrical form, of adapting verses to musical rhythm and melody. Cf. Phaedo 60 c, devedewv tov tiv Alcides legevai kai v el tov tov Alcide egevai.

27. toxev: to the Greeks sacred to make the highest influence in moral culture. Cf. Rep. iii. 401 d euspioan de eno teo thugrref (musical training is most controlling) de eidoth merousan eis v elvte v egevai.

42. edelvrepma tov ludwv mev egevai: most militly legevai atyv.

43. edelvrepma: the teacher of gymnastics, who trained the youth in a vyalwra fitted up by himself or allowed him by the state.

44. terpev: depression, quickened condition.

45. edelvrepma: the youth, depending on to tov ronv (to be omitted) cf. to xipheus (320 a), the pro. edelvrepma (325 d), eli edelvrepma (326 b), and to xipheus (320 b). Cf. edelvrepma (326 a). At. Photon. 64. de edelvrepma ihknon. Iliad. 701. v elvtev dalevke to egevai.

46. dlo oinoic: cf. 350 a, 350 b. 

υπογράφωσε γραμματίς τῆς γραφίδος, οὔτω το γραμματέων διδάσκας καὶ ἀναγκάζωσε γράφειν κατὰ τὴν ὑφήγησιν τῶν ἡ γραμμάτων, ὡς ἔδω καὶ ἤ πολλοι νομίζουσιν ὑπογράφωσα, ὁμοιοὶ καὶ πολλοὶ νομοθετῶν εὐθύμητα, κατὰ τούτους ἀναγκάζει καὶ ἀρχεῖαι καὶ ἀρχέσωνες, ὡς ἔδω ἐκεῖνος βαῖνει τούτων, κολάζει· καὶ ὁμοίως τῇ κολάζει ταύτῃ καὶ παρ' ὑμίν καὶ ἄλλοι πολλοί καὶ ἐνθ' ἐν τούτῳ ποιοῦσιν, ὡς ἵνα ἄλλοι μέλλων, ἐμὲ ἄλλον χαμάλεως, ἀλλὰ τούτο μέγα, ἐμὲ ἄλλον διδακτόν.

XXI. Διὰ τό νῦν τῶν ἀγαθῶν πατέρων πολλοί νείκες φαίνοις.
have the sense of alike. — elsewise... the emphasis is on both the adj. and the verb (cf. 322 c). "In view of the facts contained in the myth (οὖν δέ, καὶ δεύτερον), the Athenians, and with good reason, listen to everyone man," — i.e., they believe every man to possess virtue; a conclusion which Protagoras goes on to confirm.

48. Ἰνδικτικὴ γεγονότα: the preserved text of 48a 1 b διὰ... διακοιλοῦντος δὲ τὸ μέλλοντα λάβονται, ὥστε τὰ τῆς ἑώρασιον τούτων τῶν ἔργων εἰδικής ἰδιότητα εἶναι, ὥστε τὰ τῆς ἑώρασιον τούτων τῶν ἔργων εἰδικής ἰδιότητα εἶναι, ὥστε τὰ τῆς ἑώρασιον τούτων τῶν ἔργων εἰδικής ἰδιότητα εἶναι, ὥστε τὰ τῆς ἑώρασιον τούτων τῶν ἔργων εἰδικής ἰδιότητα εἶναι, ὥστε τὰ τῆς ἑώρασιον τούτων τῶν ἔργων εἰδικής ἰδιότητα εἶναι, ὥστε τὰ τῆς ἑώρασιον τούτων τῶν ἔργων εἰδικής ἰδιότητα εἶναι, ὥστε τὰ τῆς ἑώρασιον τούτων τῶν ἔργων εἰδικής ἰδιότητα εἶναι, ὥστε τὰ τῆς ἑώρασιον τούτων τῶν ἔργων εἰδικής ἰδιότητα εἶναι, ὥστε τὰ τῆς ἑώρασιον τούτων τῶν ἔργων εἰδικής ἰδιότητα εἶναι, ὥστε τὰ τῆς ἑώρασιον τούτων τῶν ἔργων εἰδικής ἰδιότητα εἶναι, ὥστε τὰ τῆς ἑώρασιον τούτων τῶν ἔργων εἰδικής ἰδιότητα εἰ...
ΠΑΤΑΝΟΣ ΠΡΟΤΑΓΩΡΑΣ.

17. ἀφειμα: cf. 288 a. Since men worshipped the gods before receiving ἀφειμαντιαν, Protagoras begins here to enlarge his definition of virtues, cf. 288 a, 289 a, 289 a.

18. Εἶδος ἐν σημείο: this expression, as well as ἄνδρες ὀικοδομοί, is often added to a clause or inserted in it with the force of an adv., evidently, certainly. See H. 1049, ii. 19.

23. ἔνδομα: ἐνδομα; cf. Crat. 429 b. Εἰ τέρρη τὴν ἰδέαν ὑπό εὐθυμίαν εἶναι, ἔνδομα σὲ καὶ ἐνδομένω τῇ ἐνδομῇ: ἦν τῇ ἐνδομῇ ἵνα ἄλλα ἦν. — Εἰσφρ. 360 ὑπό ἁλλήλους τὴν ἀλήθειαν: the matter itself will teach you. ἀλήθεια is not to be referred to ἀλήθεια. Cf. 288 a. τὰ τιμητικά μόνον ἀλήθειας (to be received by the intelligence with reason), ἐν καθαρίτατον ἔκκλημα (to be always the same), ἐν τῇ ἁγίᾳ προστασία (to be forever the same), ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ.

28. ἐν τῷ ἐκκλησίᾳ: with reason (opposed to διέφθαρτος), so that he gives to himself, and can give to others, account of what he does. Cf. 288 a. τὰ τιμητικά μόνον ἀλήθειας, (to receive from the intelligence with reason, to be always the same), ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ.

28. ἐν τῷ ἐκκλησίᾳ: with reason (opposed to διέφθαρτος), so that he gives to himself, and can give to others, account of what he does. Cf. 288 a. τὰ τιμητικά μόνον ἀλήθειας, (to receive from the intelligence with reason, to be always the same), ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ.

29. ἐν τῷ ἐκκλησίᾳ: with reason (opposed to διέφθαρτος), so that he gives to himself, and can give to others, account of what he does. Cf. 288 a. τὰ τιμητικά μόνον ἀλήθειας, (to receive from the intelligence with reason, to be always the same), ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ.

30. ἐν τῷ ἐκκλησίᾳ: with reason (opposed to διέφθαρτος), so that he gives to himself, and can give to others, account of what he does. Cf. 288 a. τὰ τιμητικά μόνον ἀλήθειας, (to receive from the intelligence with reason, to be always the same), ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ.

31. ἐν τῷ ἐκκλησίᾳ: with reason (opposed to διέφθαρτος), so that he gives to himself, and can give to others, account of what he does. Cf. 288 a. τὰ τιμητικά μόνον ἀλήθειας, (to receive from the intelligence with reason, to be always the same), ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ.

32. ἐν τῷ ἐκκλησίᾳ: with reason (opposed to διέφθαρτος), so that he gives to himself, and can give to others, account of what he does. Cf. 288 a. τὰ τιμητικά μόνον ἀλήθειας, (to receive from the intelligence with reason, to be always the same), ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ.

33. ἐν τῷ ἐκκλησίᾳ: with reason (opposed to διέφθαρτος), so that he gives to himself, and can give to others, account of what he does. Cf. 288 a. τὰ τιμητικά μόνον ἀλήθειας, (to receive from the intelligence with reason, to be always the same), ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκκλησίᾳ.
18. The passage a e in the text is a common example of imitation of oral discourse, which, in its efforts at clearness, allows itself all manner of repetitions, recapitulations, and little anacolutha. As often as I speak more weakly than any other, they are corrected. More freq. are the cases in which the comparative word has a mag. form, as in the use of διδασκως, διδασκεις, διδασκετε, with a preceding article. Cf. 818 α ελθεις διδασκεις, he is inferior to no one, Eur. Bacch. 777.}

19. In the answer to this question.

20. The following period is a typical example of imitation of oral discourse, which, in its efforts at clearness, allows itself all manner of repetitions, recapitulations, and little anacolutha. As often as I speak more weakly than any other, they are corrected. More freq. are the cases in which the comparative word has a mag. form, as in the use of διδασκως, διδασκεις, διδασκετε, with a preceding article. Cf. 818 α ελθεις διδασκεις, he is inferior to no one, Eur. Bacch. 777.
PLATO'S PROTAGORAS.

[Page numbers are shown throughout the text.]

VI. διὰ τὸ ὅτι τῶν ἀγαθῶν πατέρων πολλοὶ νεῖς φαίλοι

63. ἰδίως: οὐδὲν ἐάν πρὸς τὸν ἄργον τῆς μεταφορᾶς ὑπογράφησις γραμμάτων εὑρίσκεται. ὡς τὸ γραμματεύμα άρδευσα καὶ ἀνάγκαξαι γράμματα κατὰ τὴν ψυχήν τῶν ἁγιασμάτων, τῷ πλειονεστῶς ἀρχαῖον καὶ ἀρχαίον τοὺς ἀρχαίους, καὶ ἀρχαῖος τὸ καλέσαι, διὸ δὲ κἂν ἐπεὶ ἢταν ὑπογράφωσις, ἀγαθῶν καὶ πολλῶν μονοθέτων κύριομα, κατὰ τοὺς ἀνάγκασις καὶ ἀρχαῖον καὶ τρεῖς, διὸ δὲ ἐπεὶ ἢταν βασικὸν τοῦτον, καλά, καὶ ὀμοίως τὸ καλάς ταύτην καὶ παρ' ὧν ἢ ὥν καὶ ἀλλοθεν πολλοὶ, διὸ ἢ ἐπεὶ τὸ ἔμελλας ὅτι περὶ ἀργείς ἡ ἁγιασμὸς θαυμάζει, ὡς Σάκκαρτες καὶ ἀποκρίσεις, εἶ διδάκτων ἐστιν ἀρετή, ἄλλα χρήθη θαυμάζει, ἀλλὰ ἀλλοθες καὶ ἀλλοθες, εἶ άγαθόν ἐστιν ἀρετή, ἀλλὰ ἢ ἐπεἰ καὶ θαυμάζει, ἀλλὰ νοῦ καὶ πάνω, εἶ νοῦ καὶ πάνω.
PLATO'S PROTAGORAS.

...οὐκ οὖν ἐν ἀλλόγοις ἡσύχησι, ὅτι δὲ ἀφοῦ, ἀκλείπτως ἐν καλῶς ἀκλείψοντος φαίνεται ἀκλείπτως ἐν φαίνειν ἄκλοπος. ἄλλης οὖν αἰσθανεῖς ἔν τις πάντες ἦσαν ἐπὶ τοῦ νόμου καὶ μηδὲν αἰσθήσεως ἕνεκεν ἑαυτῶν ἐφορέσατο. οὖν φοι κἂν νῦν, ἄρα ταῖς σιν ἀδικίαις τὰς διὰ νόμους καὶ ἀνθρώποι θεραπεύοντες, διεισέλθοντι πάντας τοὺς τρόπους, εἰ δὲν αὐτῶν κρίνεσθαι πρὸς ἀνθρώπους, οὐ μὴν ταυταία ὡς μήτη δικαιαίως μήτη νόμος μήτη μὴν ἄλλην μεθοδία διὰ πάντως ἀναγκάτου ἀρετῆς ἐτελεύτητοι, ἄλλ' εἰς ἀγροι τινος, ὅποιος πάντως Φερεκράτης...
PLATO'S PROTAGORAS.

follows in free cont.—Pherecrates, one of the masters of the old comedy, had in the year 421-420 B.C. (cf. Ath. v. 213 d ἀδίστακτος δέ εἶ Ἀγαμέμνων ἐς Ἀγαμέμνων ἔρχοντας) brought out a comedy, the Ἀγαμέμνων, to the contents of which the surviving fragments (Meineke's Frang. Oem. Gr. I. 76 f., II. 354 ff., Kock Com. Att. Frag. I. 140) give almost no clue. Our passage would seem to imply that certain misanthropists (like Timon), who had fled from Athens into a wilderness, had encountered absolutely lawless and savage men, like the Cyclopes of the Odyssey, namely the Ἀγαμέμνων, who formed the Chorus. These savages by their rudeness had taught them to prefer an association with even the worst types of common humanity, with Eurybatus and Phrynodyas—\textit{τὸ ἕπειρος}: see Introd. p. 6.

22. ἐν ἑσπερίᾳ: an Athenian speaker would hardly have added this qualification to an Athenian name.

23. ἐν ἑσπερίᾳ: the technical term for the training of the actors and the chorus by the poet, then in general for the bringing out of the play.

24. ἐν ἑσπερίᾳ: means strictly only at the \textit{Lunae}. This was a temple and sacred precinct of Dionysus south of the Acropolis, in and near which were observed the solemnities of the \textit{Lunae}, which for this reason were called \textit{Ἄπειροι} τῷ ἐν ἑσπερίᾳ in distinction from ἡ ἄρση τῇ ἐν Ἐσχι, the Great \textit{Diogenes} (Cf. L. Aug. II. 741 A. ἐν τῇ 10, 1 L. 4, d l. 9 from the years 322-320 B.C.). Between this and the cited play the Theatre of Athens, where all tragedies and comedies, on both festivals, were brought out. Consequently the formula ἰδίων ἐν ἑσπερίᾳ cannot designate these plays brought out at the \textit{Lunae} festival. Protagoras, however, uses the expression ἐν ἑσπερίᾳ in the wider sense: such as Pherecrates put upon the stage, as contrasted with the class of men which Socrates encountered in real life. ἐν ἑσπερίᾳ: coming \textit{among}, γνωστοὶ and others are often used with adv. of place.

33. The Ἀγαμέμνων must have formed the Chorus, and ἐν ἑσπερίᾳ ἐστιν ἔτινα τινάματα cannot refer to the \textit{Lunae}. Phrynodyas must have been a different person, and in the words ἐπειδὴ ἐστὶν, ἐπεῖ οὐκ ἐπεί οὐκ ἐπεί οὐκ ἐπεί, Protagoras likens Socrates's condition, if he had kept those \textit{Agamemnon}, to that of the \textit{Lunae} in meeting the Chorus. We must therefore from the preceding context supply ἔτοι ἐπεὶ with ἔτοι ἐπεὶ of \textit{Phrynodyas}, an Athenian, infamous by reason of his trickery and baseness. Both had become proverbial representatives of all wickedness. Cf. Phrynodyas in Aristoph. πρὸς τοὺς ἄθλους ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδὴ ἐπειδή
ΠΛΑΤΟΝΟΣ ΠΡΩΤΑΓΩΡΑΣ.

60 τὸ καλὸν κἀγαθὸν γενέσθαι, καὶ άξιον τοῦ μεθύου ἄν
πράττομαι, καὶ εἰπεῖν οὖστοι καὶ αὐτῷ δοκεῖν τῷ
μαθήτῃ. διὰ ταύτα καὶ τὸ τρόπον τῆς πράξεως τοῦ
μαθητοῦ τουτοῦ πεποίηται. ἐπειδὴ γὰρ τις παρ' ἐμοὶ
μάθητα, ἐκεῖ δὲ μὲν βούληται, δὲ ἐγὼ πράττομαι ἀργότερον, ἕως
ὅτι μὴ, ἥλθον εἰς ἱερὸν, ἀμφότερον, ὅσον ἄν φίλος ἄξιος εἶναι τό
μαθήματα, τοσοῦτον κατέθεθεν.

Τοιοῦτοι σὺν ἕξι, δὲ Σωκράτης, ἔγγυς καὶ μύθοι καὶ
λόγοι άρκης, ἐν διδακτῶν ἀριθ. καὶ Ἀθηναίων οὖσων
γεγονότα, καὶ ὅτι οὐδὲν θαυμαστόν τῶν ἁγαθῶν πατέρων
φαίνουν νεῖς γέγονεν καὶ τῶν φαίνων ἁγαθοῖς, ἐπεὶ
καὶ οἱ Πολυκέατος νεῖς, Παράδος καὶ Εὐμένιτος τούτοις
ἀληθεύεται, οὗτος πρὸς τῶν πατέρων εἰς τοῖς ἀλλῶς
dημιουργοῖς, τόνως δὲ οὕτω άξιον τούτω κατηγορεῖν, ἦτο
γὰρ εἰς αὐτοῖς αὐτῶν εὔποιεῖ· νέος γὰρ.

XVII. Πρωταγόρας μὲν τοσοῦτα καὶ τοιαῦτα ἐπιδείκνυσι·

ταύτα. He sought thus to avoid the censure cast upon the sophists because they took money for their instruction. 53. γὰρ: eponymous, equiv. to
to name,

54. φήμη: for the adp., σε
cάνεσθαι (promisc. syn.). See on 311 d.

55. ἐθνοῦς ἐκ λέγειν: the Greeks, when an oath was to be peculiarly solemn, were wont to take it at some
sacred place, as an altar (Andoc. 1. 120 καθάρισεν τοῦ Βασίλεω ἄσωτον).

61. The sons of Polycletus are
wholly unknown. Obviously, how-
ever, they with their father are thought of as well known at Athens.

62. ἑνότατα: points to the sons
of Pericles then present. Protagoras speaks in defence of his pupils, al-
though compelled to admit the truth
of what Socrates has said concerning
them in 319 c. — Protagoras began his
discourse with the commendation of his
own teaching, having previously,
before Socrates and Hippiocrates, ex-
tolled the profession of the sophists;
he closes it with a justification of his
course in receiving compensation, and
a complimentary allusion to his pu-
pils. Grote (Plato ii. 45 f.) considers
this discourse one of the best parts of
the Platonic writings, as an exposition
of the growth and propagation of
'common sense' among a community.
XVII. 1. ἐνδιάδραμεν: Socrates
humorously refers to Protagoras's
speech as made for display, cf. 347 b.
63. τίνα: cf. 347 a. Arist. Ethic. b
N. ix. 1, p. 116 a 26. ἄγαθαν καὶ Πρωταγόρας καὶ οὕτως: τὸ γὰρ ἐδόθην ἐκεῖνον, τούτου τὸ μαθήματα ἐκεῖνα διὰ τὸ ἐξερεύνηται, καὶ οὐδὲν ταύτα
ταύτα. He sought thus to avoid the censure cast upon the sophists because they took money for their instruction. 53. γὰρ: eponymous, equiv. to
to name,

54. φήμη: for the adp., σε

cάνεσθαι (promisc. syn.). See on 311 d.

55. ἐθνοῦς ἐκ λέγειν: the Greeks, when an oath was to be peculiarly solemn, were wont to take it at some
sacred place, as an altar (Andoc. 1. 120 καθάρισεν τοῦ Βασίλεω ἄσωτον).

61. The sons of Polycletus are
wholly unknown. Obviously, how-
ever, they with their father are thought of as well known at Athens.

62. ἑνότατα: points to the sons
of Pericles then present. Protagoras speaks in defence of his pupils, al-
though compelled to admit the truth
of what Socrates has said concerning
them in 319 c. — Protagoras began his
discourse with the commendation of his
own teaching, having previously,
before Socrates and Hippiocrates, ex-
tolled the profession of the sophists;
he closes it with a justification of his
course in receiving compensation, and
a complimentary allusion to his pu-
pils. Grote (Plato ii. 45 f.) considers
this discourse one of the best parts of
the Platonic writings, as an exposition
of the growth and propagation of
'common sense' among a community.
XVII. 1. ἐνδιάδραμεν: Socrates
humorously refers to Protagoras's
speech as made for display, cf. 347 b.
einas, kai eγα, eî ë περ ἀλλα τῶν ανθρώπων, τευδομένην ἄν καὶ σοι. ὁ δ' ἐθναμάτα σου λέγωντο, τούτο μοι ὑπὸ τῇ φυσικῇ ἀποπληρωσιᾷ. Ἐλεγες γὰρ ὅτι ὁ Ζεῦς τὴν δικαιοσύνην καὶ τὴν αἰεὶ πάντως τῶν ανθρώπων, καὶ ἂν πολλὰχον ἐν τοῖς λόγοις δέλετο ὑπὸ σοῦ ἡ δικαιο-
σύνη καὶ σωφρόσυνη καὶ ὁσίωτα καὶ πάντα ταῦτα ὡς ἐν τῇ εἰρήνῃ δικαιοσύνη καὶ ὁσίωτα.

καὶ ὁ Πιθαγόρας καὶ ἡ ἀποκρίσιμη ἐπικρατεῖ ἐν τῇ ἀρετῇ τῷ καθαρῷ καὶ ἐρωτικῷ περιέχει τε καὶ ἀποδέχεται
εἰς τὰ ἄρτια φύς διδακτικά


28 στάτισεν ἕνα ἐρωτήματα τοῦ Πίθαγόρα. Περιγράφεται αὐτὸ τὸ περιεχόμενον,
νῦν οὖν, ὃς Πιθαγόρας, συμφωνοῦντος ἕνεκεν εἰς πᾶν ἔχειν, εἰμι ἀποκρίσιμον τόδε. τὴν ἀρετὴν φύς διδακτικά


29 εἶναι, καὶ ἀναφέρεται ὑπὸ τοῦ ποιου τέκνου, συνεργόν ἄν καὶ σοι. ὁ δ' ἐθναμάτα σου λέγωντο, τούτο μοι ὑπὸ τῇ
φυσικῇ ἀποπληρωσιᾷ. Ἐλεγες γὰρ ὅτι ὁ Ζεῦς τὴν δικαιοσύνην καὶ τὴν αἰεὶ πάντως τῶν ανθρώπων, καὶ ἂν πολλὰχον ἐν τοῖς λόγοις δέλετο ὑπὸ σοῦ ἡ δικαιοσύνη καὶ σωφρόσυνη καὶ ὁσίωτα καὶ πάντα ταῦτα ὡς ἐν τῇ εἰρήνῃ δικαιοσύνη καὶ ὁσίωτα. ταῦτ' ἔστιν οὖν αὐτὸ διδαθή μοι

30 ἀρκεῖσθαι τῷ λόγῳ, πότερον ἐν μὲν τί ἐστὶν ἡ ἀρετή, μά-
ρια δὲ αὐτῆς ἐστὶν ἡ δικαιοσύνη καὶ σωφρόσυνη καὶ ὁσίω-
τας, ἢ ταῦτ' ἐστὶν ἡ τόν δ' ἔστω Ἡλεγει πάντα ὀνόματα λόγον ἐν τῷ αὐτοῦ ἔστω τοίνυν. τούτ' ἐστιν δ' ἐστὶν ἐπώδες.

XVII. Ἀλλὰ βέβαια τούτῳ γ', ἐφικτότερον, ἢ Σάκρατε, ἀποκρί-

31 σανάσσοναι, ὅτι ἐνδοῦ αὐτοῦ, τῆς ἀρετῆς, μικρὰ ἐστὶν ἡ ἔρω-
της. πότερον, ἐφίκτη, ὡσπερ προσώπου τῇ μόρια μόριά
ἐστι, στόμα τε καὶ δέος καὶ ὀφθαλμοὶ καὶ ἄντω, ἢ ἀπερ

32 ἐν τῇ Δίκη την: cf. 325 a, 326 a, 327 b ἄκουσαν τοῖς ἐν οἷς, ἐπετύχουν ὅτι, ἐν τῇ δικαιοσύνῃ καὶ σωφρό-
συνῇ καὶ ὁσίωτα ἐστὶν ἡ ἀρετή. τούτ' ἐστιν δ' ἐστὶν ἐπώδες.

33 ἐν ὑποθεσμόν καὶ ἐπετύχουν ὅτι, ἐν τῇ δικαιοσύνῃ καὶ σωφρό-
συνῇ καὶ ὁσίωτα ἐστὶν ἡ ἀρετή. τούτ' ἐστιν δ' ἐστὶν ἐπώδες.

34 ἐν τῇ Δίκη την: cf. 325 a, 326 a, 327 b ἄκουσαν τοῖς ἐν οἷς, ἐπετύχουν ὅτι, ἐν τῇ δικαιοσύνῃ καὶ σωφρό-
συνῇ καὶ ὁσίωτα ἐστὶν ἡ ἀρετή. τούτ' ἐστιν δ' ἐστὶν ἐπώδες.

35. The following argument upon the unity of the virtues is intended

36 mainly to show that Protagoras has maintained their
diversity without having
clearly thought out the
matter. Socrates' request looks

towards the definition, which we

37 have not been given at the out-

38 set; see on 330 b.

39 ἐν ὑποθεσμόν καὶ ἐπετύχουν ὅτι, ἐν τῇ δικαιοσύνῃ καὶ σωφρό-
συνῇ καὶ ὁσίωτα ἐστὶν ἡ ἀρετή. τούτ' ἐστιν δ' ἐστὶν ἐπώδες.

38. 3. Socrates asks whether the particular virtues differ qualita-

39 tively or quantitatively; in their
ture, or only in the degrees and

40 amounts of the virtue contained in

them.—ἀναφέροντας: cf. 333 a, 334 a, 335 a.
лгв, σώματος ούτω τόν λόγον βιβλιστηνει διέλευξεσθαι, ει τι το ει πρός ουτω τευχει τε δικαιολογειν διατηνησθαι. και γαρ ουκοι ουκοι ομοίως ἐμφιε γε ἐς τευχεισθαι, τό γαρ λεπτό το μέλαιν ἐστιν ἐς τευχεισθαι, και το εὐχέρα τῇ μαλακῇ, καὶ τάλα δικαίον εναντιόντατα εἶναι ἀλληλους. καὶ ἄ το τότε ἔμφασιν διάλεγεν ἐξαιτὸν ὡς καὶ οὐκ εἰναι τό ἔτερον τοῦ ἔτερον τοῦ πρὸς τοῦ πρῶτου μέρους, ἐμφιε γε ἐς τευχεισθαι καὶ εἰ το ἔτερον οὐκ εἰναι τό ἔτερον. ὅταν τοῦτο γε τῷ τρῆσθαι καὶ ταῦτα διέλευξεν, εἰ βασιλεί, ὡς ἀναπτύ τετον ὡς ομοία ἀλληλος. ἀλλ' οὐκ ἔχει τα ὁμοία τί εἶναιν ὡς ἀληξίων καλεῖσθαι, οὐδὲ το άνθρωποι τί εἶχαν ἀνθρώποι κακά, καὶ πάντων συμφόρον ἐχει. Καὶ ἐν διαβαίνειν εἰς το πρὸς αὐτών. ἦ γαρ οὕτως συν τῷ δίκαιον καὶ τῷ ὄντων πρὸς ἀληξίων ἐχει, ἐν τῷ ὁμοίως τι συμφόρον ἐχειν ἀλληλος: οὐ πάντω, ἐφεξῆς, οὕτως, οὐ μέντοι οὐδὲ ἀπὸ υἱοὶ μοι μοι δοκεῖσθαι. ἄλλα μην, ἐφημ τοῦτον ἐπέδειξεν υἱοὶ μοι ἐχειν ἐπὶ πρὸς τούτο, τούτω μέν ἐνδεικνύει, τόδε δὲ ἄλλω ἡ ἕνεκεν ἐνεπεκφάνησαν.

XX. Ἀφροσύνην τι καλεῖς; Ἑσηθ. Τούτω τῷ πράγματι οὐ τῶν τοιούτων ἦσθιν ἀληξίως; Ἡμιμοιοῦσα δοκεῖ, ἐφήθει.

---

Having thus renounced his own position and rejected that of Socrates, he effectually blocked the argument. XX. 1. for see on 239 d. The proof that equality and superiority must coincide, because they are both the contrary of the concept <επιστήμη>, rests simply on the indefiniteness of the concept <επιστήμη>. It must be admitted that Plato was entirely conscious of this, but intentionally lets Socrates confute and vainly the sophists with their own weapons. See on 239 c.

---

 Plato's Protagoras.

St. p. 322

PLATONIS PROTAGORAE. St. p. 323.

πράττομενον ὑπὸ σωφροσύνης πράττεται, τὸ δὲ ἀφρόνου ὑπὸ ἀφροσύνης; Συνεχεῖα. "Ὅκενοι εἰ περ ἐναντίως πράττεται, ὑπὸ ἀφροσύνης τὸ δὲ ἀφρόνου; Να. Πράττεται δὲ τὸ μὲν ὑπὸ σωφροσύνης, τὸ δὲ ὑπὸ ἀφροσύνης; Να. Ἐναντίως; Πάνω γε. Οἷκον ὑπὸ ἐναντίως ὡντος; Να. Ἐναντίως ἢ ἐπὶ σωφροσύνης σωφροσύνης; Φαίηται. Με- ύμισι αὐτοὶ ὅτι ἐν τοῖς ἐμπροσθόν ἀμυλοφρότητα ἠμῶν ἀφροσύνης σοφία ἐναντίως εἶναι; Συνεχεῖα. "Εἰ δὲ ἐν μοί ἡ ἐναντίως εἶναι, ἢ τῇ. Πάνω ὡς οὖν, ὁ Πρωταγόρα, λόγως τῶν λόγων; τὸ δὲ ἐν μοί ἡ ἐναντίως εἶναι ἢ τῇ οἷκος ἐκείνον ἢ τῇ ἐλεύθερον ἐρείρι ἐμναν ἐσωφροσύνης σοφίας, τὸ ἐν τῷ πρῶτῳ εἶναι καὶ ἀναμνήσις καὶ αὐτῶν, καὶ, εἰ δύναμις αὐτῶν, ἠθίκεται τῷ προσώπῳ ποιώς; πάνω ὡς δὲ λόγως; ὡς ὁμοίως ἐμναν ἢ καὶ δημοφρότητα οὐ πάνω μουσικάς λέγονται. οὐ γὰρ συνεργοῦσιν οἴδα συνεργοῦσιν ἀλλὰς. πῶς γὰρ ἦν τὰ συνέβαιντοι, εἰ περ ἐν ἀνάγκη ἐν ἡ μὲν ἡμῶν ἐναντίως εἶναι, πλεῖον δὲ μὴ, τῇ ἐν ἀφροσύνῃ, ἐν ὑπὸ, σοφία ἐναντίως εἶναι.

32 33. ἐναντίως; ὡς γὰρ: repeats, but with emphasis, what has already been said.
33. Cf. 322 a.
34. τῇ: const. with the following clause. Cf. τῇ ἑαυτῷ 331 c, l. 20. Similarly τῇ is used with the inf. as an expegepsis of subas. Cf. Phaedo 92 a ἄνευ μὲν χάριν οὕτως, τῷ ἀνέμοιο μὲν εἴλευσε σφοδρὸς αἰθόμα, 94 b ὥσπερ ὁ δὲ άνεμος δὲ, νῷ φέρον ἀνέμοιο εἴλευσεν.
35. τῆς τοῦ ἐως: besides being.
36. Phaedr. 323 a ὡς γὰρ τὸ ἐως τῆς ἑλεύθερης λογικῆς τέχνης μόνον τῶν μεγάλων σώσεως γιὰ) ἐν σοφίᾳ καὶ ἐγκεκριμένης διὰ τῆς ἀκροατικής (and certainly, if any doctrine should be harmonious, that should be which relates to harmony).
37. Lach. 188 d.
38. ἐνι: to this ἀφροσύνης corresponded in the following words; τὸ δὲ, the noun, σοφία and σωφροσύνη, which are not ὡς, but ὡς. Plato therefore must have written ὡς, not the ὡς, of the Men.
39. ἐνει: attracted from the fem. b by the next. ὡς. Cf. 354 a ὡς ἄνευ ἢ ἐν καθ' ὑπὸ. See E. 610.
40. ἄλογος: προφ. ὡς. ἐναντίως εἶναι.
41. ἀνάγκη: προφ. ὡς. ἐναντίως εἶναι.

PLATONIS PROTAGORAE. St. p. 323.

τί καὶ σωφροσύνη αὐτοῦ φαίνεται; ὃ γὰρ, ὁ Πρωταγόρα, ἠθίκεται ἢ ἀδίκος; Οἷκον ἢ τῷ ἐν αὐτῶν ἀνεφέρεται; ἀρκετὸς; ἡ σοφία; τὸ δὲ πρῶτον αὐτῶν ἢ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀρχή τι ταύτα ἦν. ἢ ἄλλος ὁ Πρωταγόρα, μὴ ἀνακάμψαται, ἀλλὰ καὶ τὰ λαύτα διασκεφέλεισθαι. ὅτα τάς τις δοκεῖ ἀδικεῖ οὐκ ἀνθρώπους σωφρονεῖν, ὅτι ἀδικεῖ; Ἀλυθυμοῦν εἰ ἤτοι ἠθίκεται, ἢ δὲ, ὁ Σάκχαρες, τοῦτο ἀκροατικής, εἶναι πολλοῖς ἢ γάρ τῶν ἀνθρώπων. ὁ Πρωταγόρα τῶν λόγων συμμετείχει, ἢν, ἢ πρὸς σέ; ὁ δὲ δοκεῖ, ἢ δὲ, ἢ πρὸς τότε πρῶτον τῶν λόγων διαλέγοντι τῶν τοῦ πολλῶν. 'Αλλ' ὥσπερ μοι διαφέρει, εἴ τις μόνον εἰς ἀνομίαν, εἰ δὲ δοκεῖ σοι ταύτα εἰς μὴ, τὸν γὰρ λόγον ἠγομένα μᾶλλον ἑξετάζων, συμβαίνειν μέντοι ἰσός καὶ ἐμὲ τῶν ἐρωτῶν καὶ τῶν ἀνομίων ἑξετάζειν.

XXI. Τὸ μὲν ὅτι τῶν πρῶτων ἐκκαλουμένη ἠμῶν ὁ Πρωταγόρα, ἐν αὐτῶς τῶν γὰρ λόγων δυσχερά εἶναι· ἐντεῦθεν μέντοι συνεχόμεθα ἀποκρίνεσθαι.
In this document, Plato's Protagoras is discussed. The text is a philosophical dialogue between Socrates and Protagoras, exploring various topics such as the nature of justice, beauty, and knowledge. It is a key work in ancient Greek philosophy, particularly known for its emphasis on the subjective nature of truth and the role of the sophist in society. The dialogue showcases Plato's critique of the sophists and his defense of the Socratic method of inquiry.
XXIII. T'πολλαβών οὖν ὁ Ἀλκιβιάδης, ὁ Καλλίας λέγει, ἔφη, διὰ τὴν Ἀλκιβιάδην καὶ τὴν Ἀθηναίαν μὲν γὰρ ὧν αὐτοὶ ὑπάρχουσιν μὴ μετακινεῖν μεν ἡμίκομον καὶ παρασκευήν Ἀλκιβιάδην, τοῦ δὲ διαλέγεσθαι οὐ τις ἐστὶ καὶ πλησίασθαι λόγων τε δοῦναι ἐν καὶ διέξοδος βαθμοῖς ἐνα ἤ τις ἠθήνων παρακολουθεῖν. εἰ μὲν οὖν καὶ Ἀλκιβιάδης ὑμολογεῖ φαύλοτερον εἶναι Ἀλκιβιάδης διαλέγεσθαι, ἐξαφαίρεται Ἀλκιβιάδης: εἰ δὲ αὐτοποιεῖται, διαλεγέσθαι ἡρώτων τε καὶ ἀποκριμένων, μὴ ἐπὶ ἐκάστη ἐρωτήσει μακρον λόγων ἀποτελοῖς ἐκρούσσει.

10 τοὺς λόγους καὶ οὓς ἐθέλει διδάσκειν λόγους, ἀλλ' ἀποτελοῖς ἐς ὂν ἐπιπλάθησεν περὶ τοῦ ἐρώτημα ἤ ὁ ὁ οἱ πολλοὶ τῶν ἀκούσαντες, ἐπεὶ Ἀλκιβιάδης γε ἐγὼ ἐγγυόμενον μὴ ἐπιπλάθησα, οὐχ ὅτι παίξει καὶ θῇσαν ἐπιπλάθοις εἰ.
Hippia's words are doubly true to

the life.

18. Hippias compares himself and 
the rest of the company to arbitrators, umpires, freely chosen by the 
contending parties. It is the office of 
these umpires to persuade both par-
ties (hence, Socrates and Protagoras) 
to moderate their demands and to 
unite upon some intermediate course. 

19. Hippia's and Socrates' views are 
here the technical expressions (cf. Thuc.
il. 29 [Ἀκριμασίας ἦ σαι τῷ Ἡππιάους 
ταῖς ἀρίθμοις]). 

be is used because 

Hippia's has a pass. sense. See II. 
530. — The peculiar transposition of 
the words, for ὑμᾶς διαμαξῶ δὲ ἐν 

ὑμῖν, is very frequent in Plato in 
such comparisons. (cf. Rep. iii. 414 ε 

ὅτε ὑμῶν ἐμοὶ σαίνει δὲ ἐρωτήσῃς 

τίς ἐκ τῶν δημοσίων, vill. 520 ὡς 

δικαιοσύνην ἄντωθεν ἱκανοῖς εἰς ἑαυτόν 

ἄρης ἔχει (will take office), vill. 546 ἃ 

ἐν ὀπίσθεν Ἰωάννης ἐκεῖνος (ὑπὸ 

Nicias), Thuc. 170a ὅτε ἄρα ἔρχεται 

τὸ πρὸς ἑαυτόν ὁ ἱκανός, ὑπῆρξε, 

to Ieroupolis ἔγραψε ἑαυτὸς ἐγέρθη 

to Ieroupolis ἔγραψε ἑαυτὸς ἐγέρθη
ΠΛΑΤΟΝΟΣ ΠΡΩΤΑΓΟΡΑΣ
π. 338
δή καὶ τὸ εἶναι, ἢ ἄλλο: "Ἀλλο νὴ Δί", ἐφη ὁ Πρώτακος. Οὐκότι, ἐφη ἔγει, ἐν μὲν τοῖς πρῶτοις αὐτῶν ὁ Σωμαθίης τῆς ταύτης γνώμης ἀνεβάλας, ὅτι ἄνδρα ἀγαθοῦ ἅμα θείως γενέσθαι χαλέπτων ἑτη; Ἀλληλή λέγει, ἐφη ὁ Πρώτακος. Τίνος ἔρημος ἐμπροσθότα ταύτης λέγεται, ἀλλ' ἄλλο. οὐ γὰρ τούτο ὁ Πιπτακὸς ἔγει χαλέπτων γενέσθαι ἐσθιθάν, ὡσπερ ὁ Σωμαθίης, ἀλλὰ τὸ ἐμμένει: ἐστὶ δὲ ὁ ταύτα, ὁ Πρώτακος, ὡς φησὶ Πρῶτακος ὡδε, τὸ εἶναι καὶ τὸ γενέσθαι. ἐστὶ δὲ μὴ τὸ αὐτὸ ἐστὶ τὸ εἶναι τὸ γενέσθαι, οὐκ ἔναντι λέγει ὁ Σωμαθίης αὐτὸς αὐτῷ. καὶ ἕνως ἐν φαιν Πρῶτακος ὡδε καὶ ἄλλοι πολλοί, κατὰ τὸ "Πιπτακῶν, γενέσθαι μὲν ἄγαθον χαλέπτων εἶναι: τὰς γὰρ ἀρέτις ἐξπροσθέν τους θεούς ἱδρύτα θείων ὅταν δὲ τις αὐτής εἰς ἀκρόν ἤτησα ἡγίστη δήσκεται πὲλεν, τὰ χαλέπην, περί εὐσεβείας, ἐκτηθήναι.

ΣΕΤ. 137. "Αλλο νὴ Δί", ἐφη ὁ Πρώτακος. Οὐκότι, ἐφη ἔγει, ἐν μὲν τοῖς πρῶτοις αὐτῶν ὁ Σωμαθίης τῆς ταύτης γνώμης ἀνεβάλας, ὅτι ἄνδρα ἀγαθοῦ ἅμα θείως γενέσθαι χαλέπτων ἑτη; Ἀλληλή λέγει, ἐφη ὁ Πρώτακος. Τίνος ἔρημος ἐμπροσθότα ταύτης λέγεται, ἀλλ' ἄλλο. οὐ γὰρ τούτο ὁ Πιπτακὸς ἔγει χαλέπτων γενέσθαι ἐσθιθάν, ὡσπερ ὁ Σωμαθίης, ἀλλὰ τὸ ἐμμένει: ἐστὶ δὲ ὁ ταύτα, ὁ ΠρώΤακος, ὡς φησὶ Πρῶτακος ὡδε, τὸ εἶ

138. ἐστὶ δὲ μὴ τὸ αὐτὸ ἐστὶ τὸ εἶναι τὸ γενέσθαι, οὐκ ἔναντι λέγει ὁ Σωμαθίης αὐτὸς αὐτῷ. καὶ ἕνως ἐν φαιν Πρῶτακος ὡδε καὶ ἄλλοι πολλοί, κατὰ τὸ "Πιπτακῶν, γενέσθαι μὲν ἄγαθον χαλέπτων εἶναι: τὰς γὰρ ἀρέτις ἐξπροσθέν τους θεούς ἱδρύτα θείων ὅταν δὲ τις αὐτής εἰς ἀκρόν ἤτησα ἡγίστη δήσκεται πὲλεν, τὰ χαλέπην, περί εὐσεβείας, ἐκτηθήναι.

ΣΕΤ. 137. "Αλλο νὴ Δί", ἐφη ὁ ΠρώΤακος. Οὐκότι, ἐφη ἔγει, ἐν μὲν τοῖς πρῶτοις αὐτῶν ὁ Σωμαθίης τῆς ταύτης γνώμης ἀνεβάλας, ὅτι ἄνδρα ἀγαθοῦ ἅμα θείως γενέσθαι χαλέπτων ἑτη; Ἀλληλή λέγει, ἐφη ὁ ΠρώΤακος. Τίνος ἔρημος ἐμπροσθότα ταύτης λέγεται, ἀλλ' ἄλλο. οὐ γὰρ τούτο ὁ Πιπτακὸς ἔγει χαλέπτων γενέσθαι ἐσθιθάν, ὡσπερ ὁ Σωμαθίης, ἀλλὰ τὸ ἐμμένει: ἐστὶ δὲ ὁ ταύτα, ὁ ΠρώΤακος, ὡς φησὶ Πρῶτακος ὡδε, τὸ εἰναι καὶ τὸ γενέσθαι. οὐκ ἔναντι λέγει ὁ Σωμαθίης αὐτὸς αὐτῷ. καὶ ἕνως ἐν φαιν Πρῶτακος ὡδε καὶ ἄλλοι πολλοί, κατὰ τὸ "Πιπτακῶν, γενέσθαι μὲν ἄγαθον χαλέπτων εἶναι: τὰς γὰρ ἀρέτις ἐξπροσθέν τους θεούς ἱδρύτα θείων ὅταν δὲ τις αὐτής εἰς ἀκρόν ἤτησα ἡγίστη δήσκεται πὲλεν, τὰ χαλέπην, περί εὐσεβείας, ἐκτηθήναι.
The text is in Greek and Latin. It appears to be a page from a book, possibly discussing philosophical or legal matters. The page contains a mix of Greek text and Latin text, with some English translations or notes. The page is too small to read the text clearly, but it seems to be discussing a legal or philosophical argument, possibly related to the law of nature or natural rights. The page number is 104, and it is from Plato's Protagoras.
συμβαλβάζουν εἰς τὸ μέσον καὶ μήτε σὲ τὸ ἀκριβές τοῦτο ἐδώς τῶν διαλογίων ἤντων τὸ κατὰ βραχύ λέον, εἰ μὴ ἤδη Ὄσπραγος, ἀλλ' ἔθεται καὶ χαλάσαι τὰς ἡμέρας τῶν λόγων, ὑπὸ μεγαλαπροτέτεροι καὶ συγχρηστικοὶ στεροὶ ἡμῶν φαινόμενοι, μήτ' ἂν Ὄσπραγος πάντα καλ- λας ἐκτίναιτα, οὐρία ἔθεται, φαινόμενος εἰς τὸ πέλαγος τῶν λόγων, ἀποκρίνεται γὰρ, ἀλλὰ μέσον τι ἄμφοτεροι ταύτων, ὑπὸ σῶν ποιήσεων, καὶ προσεδέθησαν ὑμῖν ῥαβδοῖς καὶ ἡ

17. ἢμε: belongs to ψηφίσει, and stands at the end of the clause because it is emphatic.

20. ἔφαντον: come into view, present themselves.

Cf. ἐρχέσθαι. 355α εἰς τὸ γῆρα ἐπέπεσε ἄρτοις ἁπαθείᾳ, ὅπως ἐφοβοῦντο συνεδρίασις for I think some great beauty will appear in the two, when they begin to be in earnest, 324α ἐπὶ τὸν τόπον πόλεως καὶ ἑρμῆς μέχρι συνεδρίασις. — As this refers only to Socrates's words, it cannot have ἔχει with the Min. ἔχει is ethical dat. — σῶμα μεταξύ διοικήσεως: (or εἰς, ἐπιθ., ἐπιθ., ἔπιθ.), like ἀρχή ἐπιθ. and ἀρσενικόν γὰρ, a nautical expression, "letting out all the ropes, that hold and stretch the sails, as long as possible." i.e. setting every sail. Then figuratively, cf. Schol. on Plato II, p. 480 Bk. ἐπιθαλαμία ἐκ τῶν ναυῶν προ- τεύουσα ἡ χρηστική. Cf. Eust. Meid. 318 τὸν ἐπίθετον μορφήν: ὡς ἐπίθετον ἂν ἦν, ἢ ἔρχεται ἄρης συνεδρίασις. — as: equiv. to οὕτως, elsewhere in prose, only after δι' ἄλλων (see on 336 δ); yet this use is also found in Thuc. iii. 37 εἰ ἄρα γὰρ δὴ οὕτως ᾧς ἠγορασμένος ὑπαρχήν. — The imperative force of the fut. ind. corresponds to the assumption and confidence of Hippasus: ἔθετος: it was very strong as for Hippasus. To multiply terms for the directors and judges of contests, and thus to embellish his discourse. The ἔθετος or ἔθετος are seen on all vases in pictures of gymnastic contests. On ἔθετος and ἔθετος cf. Legg. xii. 929 αν μεταξύ ἐν τοίς κατασκέυασκοι.
19. ἔρισθαν, τέλιος οὖν ἔμοι λόγων ὑποσχέτον ἄμοιον. δὲν ἄν ἐπὶ δικαίῳ πράξιμον ἐπάλληλον ἀδικρήσθω, καὶ ἄλογον ἄλογος καίνη δεχόμεθα αὐτὸν· ἢ τέρμας ἔμοι, ὅτι διαφθοραὶ τις ἡμῖν εἴη, καὶ ὁδὲν δέν τούτου ἔτη ἐν ἑναίσκεται γενόμητα, ἀλλὰ τῶν τοιαύτων ἐνέπαιρεν. Ἐβδοκεὶ πᾶσιν ὃντων πουλεῖτο
καὶ ὁ Πρωταγόρας πάλιν μὲν ὠνὶ τῆςδε, ἄμοιος ἢ ἀναγκασθεὶς ἀποκρίνεται, καὶ ἐκείνῳ ἐκάθισεν ἐρατηρῷ, τέλιος διάσεως λόγων κατὰ σμικρὸν ἀνακρίνεται.

XXVI. Ἂρετον δὲν ἄρρητον ἄλοιπον. Ἡμεῖς, ἀνδρι, ἡ Σκίαπατρα, ἐγὼ ἀνδρὶ τοιαύτῃς μέγιστον μέρος ἐπίτης ἐπὶ πάντων δυνών εἶναι· ἐστὶ δὲν τούτῳ τοῦ ὃν ἄλλων ποιεῖται λεγόμενον, οὗ μὲν ἐξουσία, α ὑπὸ ὀρθὸν πεποιθότα.


11. τότι δὲν ἄρρητον ἄλοιπον ἀδίκους. Chrys. 387 a δὲν ἄρρητον ἀδίκους, ἀκατάκριτος διακρίνεται, ἀκαταφθοράς. But in 340 a, 341 c it is distinctly.
PLATO'S PROTAGORAS.

XXXVII. 'O μὲν οὖν Πρόδοκος άκούσας ταύτα ἐπιτενεῖ 
μὲ δὲ Προταγόρας, Τὸ ἐπανρημαμεν σοι, ἐφη, ὁ Σάκκαρτες,

63 ἂν καὶ τὸ εἶναι, ἢ ἄλλο: 'Ἀλλο η ἄλλη, ἐφη ὁ Πρόδοκος.
Οὖν οὖν, ἐφην γεγονός, ἐν μέν τοι πρῶτος αὐτὸς ὁ Σωκρή
tὴς τὴν λατοῦ γνώμην ἀνέφερεν, ὅτι ἄλλοι ἀγαθοὶ ἀληθεῖς γενέθηκαν 
χαλεπῶν εἴον; Ἀληθῆ λέγει, ἐφη ὁ Πρόδοκος. 
Τὸν δὲ γε Πιτακάκον, ἢν δὲ εἶναι, μέριμναται οὐχ
ἂν οἰσεῖ Προταγόρας ταύτιν ἐαυτῷ λέγοντα, ἀλλ' ἄλλο. 

ἀρα καὶ ἐγὼ σοὶ παρακαλῶ, μη ἡμὺς τὸ Προταγόρας τὸν 
Σωκρήν ἐκπέμψα, καὶ γράφων καὶ διάδων τὸ υφὸν Σω-
κρήνου ἐπανάρθημα τῆς σῆς μοναχῆς, ἢ τὸ τε βουλή-
ςας καὶ ἐπιθύμησες διαμείζες ὡς ὁ πατὴρ ὑμῶν διδ., καὶ 
τὸν δὲ εἰσέρχετε παῦλα καὶ καλά. 

καὶ τὸν κοίτης, εἰ οὖν 
νυν δοκεῖ, ὡς ὁ μὲν 
μὴ τοῦτο ἐστὶ τὸ εἶναι τῇ 
γενέσθαι, οὐκ ἐπιτεταίρια 
λέγει τοῦ Σωκρῆνος αὐτοῦ 
τοῦ γε 
ἀνοίγει τοῖς φίλοις. 

64. ἠγγίζει µὲν 
τὸν τὸν ἐνοίκην. — ἠγγίζει οὖν, ἀπὸ, after a 
historical present. See G. 301 Rem. 
65. παρακαλεῖ: usually ἀλλὰ καὶ ἐγὼ (I am reminded) takes the inf. int. 
(cf. Thuc. 182 αὐτῇ ἄλλα καὶ ἐγὼ καὶ ἄλλα προκαλεῖται), but the pres. is also 
used (Phaedr. 230 αὐτῷ εἶσα μὲ καὶ διάδων 
λέγοντας. I intend to do so, άντ' τοῦ 
τοις, ἀνθ' αὐτοῖς, καὶ μὴν ἀρετῶν 
ἐπεμείναν. The pres. is to be 
taken as inf. pres. since the action referred to is close at hand. The 
appeal is repeated after the clause introduced by διδόν. 
66. οὐκ οὖν 
λέγεται παρακαλεῖ 
ἐνοίκην ἀλλὰ 
παρακαλεῖ 
τὸν τὸν ἐνοίκην καὶ 
ἡκοῦσαν. Hence the unusual 
expression τὸν ἐνοίκην 
ἐκπέμψα. (cf. 
Heg. 2. 1164 τίνα 
ἐνοίκην παρέπεμψα 
τὸν ἐνοίκην, Lobeck on Alc. 1108) 
and the preceding παρακαλοῦσαν. 
This latter word is used figuratively in 
Rep. v. 453 αὐτῷ παρακαλοῦσαν 
ἐνοίκην λέγοντας that the opponent seems may not be harassed without defeat. 
67. ὡς: Socrates's correction of the 
view of Protagoras will be at 
once a defence of Simonides. 
68. παρακαλεῖ: used at times by 
Plato of all intellectual effort and 
knowledge (cf. Rep. ii. 387 οὕτως 
παρακαλεῖ τῆς λόγου, but when you say 
this, do you include literature in music;?), 
esp. poetry and philosophy (cf. Phaedr. 
61 εὐθύνης παρακαλεῖ τὴν λόγου 
παρακαλεῖ). Here, somewhat sarcastically, it denotes the knowledge 
of philosophy, cf. 327 a 5. 
69. ἠγγίζει: Socrates had often 
heard Protagoras's expositions, see on 
341 a 1. 18.
15 ἦν δὲ ἐμπειρὸς διὰ τὸ μαθητής εἶναι Προδίου τοῦτοι καὶ νῦν μοι δοκεῖς οὐκ ἄλλων ὑπὲρ τὸ ἕκαστον τοῦτο ἑώροις ὡς οὐκ ἦν ἢ τοῦτο ἢ τὸν ἄλλον, ὁ δὲ προσφέρει σοι τοῦ δεινοῦ Προδίου μὲ οὕτως νοθεστικὸν ἕκαστον, ὅταν ἑπισκάφως ἦν ἢ οὔ ἢ ἄλλο

20 ὰν τιμή λέγω ὅτι Προταγόρας σοφὸς καὶ δεινὸς ἄνθρωπος ἐστὶν, ἐρωτήσῃς εἰ σῶ ἀληθῶς ἡμαῖραι δεινῶν. ὐπὸ τὸ γὰρ δεινόν, φιλοί, καὶ κακὸν ὅποιον λέγει ἐκπτωτόν δεινοῦ πλούσιον οὐδὲ δεινῆς εἰρήνης οὐδὲ δεινῆς

18. ἐστὶς: αὐτ. ἐστὶς, for with εἰς τὸν ἐστὶς (in the sense of whole) the clause with ὥσπερ is always formed independently, preceded by simply εἰς, while the pred. of the clause with εἰς (here ἐστὶς ἐστὶς) is supplied from that with ὥσπερ. Cf. ἔστιν ἐστὶς (ἔστις ἐστὶς ἄρτι), ἐστὶς οὖν τὸς τοῦ ἐστὶς εἰς ἀλήθειαν. 180 τὸ εἰς (ἀκακοῦ ἐν εἰς ἀλήθειαν) ὧσπερ τὸν ἑκατέρου ἑκατέρων ἀλήθειαν τῷ ἐστὶς εἰς ἀλήθειαν. εἰς ἀλήθειαν it would not be as now, when none of these things is done for him. — Socrates calls himself a pupil of Proclus also in Crat. 364 b, Xen. 66 d, Charm. 163 d, always with special reference to the symmecism art, yet never without implied ridicule of the consequent pedantry with which Prullus treats his doctrine. Here Socrates makes sport of him and his hobby, by first alluring him to the explanation of ἀλήθεια by κακοῦς, and then suggesting that Proclus did this in just and for the sake of testing Protagoras.

19. ὥσπερ: should have been followed by ἐν τῷ δὲ ἐν τῷ ἑκατέρων ἀλήθειαν ἀτικότητος, but this is postponed by the intervention at some length of the views of Proclus upon ἡμέρας. Here the clause ἐστις . . . ἐστις, as though its main verb (ὠστοῦ) had not already preceded, is followed by another principal verb (ὥσπερ), and then, instead of the expected and postponed clause ὡσπερ τὸ παρὰ τὸν ἀλήθειαν ἀτικότητος, the clause ἐστις ὡσπερ ἁτικότης is added with anacolouhtic. This intervention of a dependent clause between two main clauses is found also in Homer. Cf. also Plato Thees. 173 d τοις λέγοντες . . . εἰς κακόν τινα κακοῦς, ὥσπερ ἡ δήμος ἔτοι μέτωπον ἐπιθυμεῖν ἐν ἡμέρας περιπληγίων, ὡσπερ χρῆται ἐκεῖνοι τοῖς ἀλήθεια ἐκείνης ἡμέρας, τοίς ἑκατέρους οὐκ ἀναλυόμενοι, τοίς ἑκατέρους ἀναλυόμενοι τοῖς ἑκατέρους οὐκ ἀναλυόμενοι τοῖς ἑκατέρους.


116

PLATO'S PROTAGORAS.

117

εἰδέναι, ἀλλὰ παῖζειν καὶ σοὺ δοκεῖ ne ποντόφθενται, εἰ

εἰ 8 8 εἰς ὑπὸ τὸν αὐτοῦ λόγον ἄποθετον. ἦν ὅτι ἔτι ἦν Συμ- πο-

νύνθης ὁ λόγος τὸ χαλεπὸν κακὸν, μέγα τεκμήρια ἐστών

e老人家μέ τοῦ τοῦτο βήμα. λόγει γάρ ὅτι

θέσεις μὲν μόνον τούτοι ἔχει γέρας.

οὐ δέχοντο τούτο γέρας, κακώς ἐσθῆναι ἔφης,

εἰ 80 τοὺς θεοὺς φοινίκες οὐκ ἔχει τοῦ θεοῦ τοῦ τῶν ἦθελων ἔστιν,

καὶ οὐκ ἂν εἴχεν τούτο γέρας ἀπόνεμα μήν ἀκολουθοῦν γάρ ἂν

των λέγων Συμ-


μοινίνθης Πρόδοκες καὶ οὐδέμενος Κεῖνος. ἀλλὰ μοι δο-

κεῖ διαπιστεύεται Συμπονίνθης ἐν τούτῳ τῷ ἄφημι, ἔθελον

σοι εἰσπνὲοι, εἰ διορίζει λαβέων μοι πείσαν ὅτι ἔχω, ὡς ἔστω

55 λέγεις τοῦτο, πέρι ἑαυτῶν, ἔνω δὲ βούλησθητο, σοῦ ἀκόσμιοναι.

Ὁ μὲν οὖν Προταγόρας ἀκούσας μοι ταῦτα λέγει τοῦτον, Ἐλ


44. 45. 

46. 47.
PLATO'S PROTAGORAS.

PROTI.

XXVIII. "Εγώ τούτος, θα δείξω σφόδραν, ο Προδικός, το να τονίζω την κράτικη συμβουλή της Ελληνικής κυβέρνησης και την λακευτική να εξακολουθεί τον ελληνικό τρόπο.

1. Many Athenians, who hated the democracy and bewailed the decay of morals, hoped to improve matters by an imitation of Spartan ways, and, as usually happened, copied them only externally. They made themselves conspicuous by stern looks, a mastache, a staff and short cloak, and engaged in gymnastics to such an extent that, contrary to the law of Sparta, they zealously practised boxing.

2. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος. 211. Many Athenians, who hated the democracy and bewailed the decay of morals, hoped to improve matters by an imitation of Spartan ways, and, as usually happened, copied them only externally. They made themselves conspicuous by stern looks, a mastache, a staff and short cloak, and engaged in gymnastics to such an extent that, contrary to the law of Sparta, they zealously practised boxing.

3. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

4. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

5. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

6. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

7. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

8. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

9. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

10. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

11. Many Athenians, who hated the democracy and bewailed the decay of morals, hoped to improve matters by an imitation of Spartan ways, and, as usually happened, copied them only externally. They made themselves conspicuous by stern looks, a mastache, a staff and short cloak, and engaged in gymnastics to such an extent that, contrary to the law of Sparta, they zealously practised boxing.

12. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

13. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

14. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

15. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

16. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

17. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.

18. The Spartans were, without any chiton, a very short cloak of coarse stuff, often threadbare, and the Cynics also adopted this from Socrates, and it became later the usual philosophic dress. From its being thrown about the shoulders, in which manner of wearing it an artistic effect was sought (cf. ἄνθρωπος ἀνθρώπῳς Τίμιος, 170 e), the cloak was called ἀνθρώπος.
The memory of Mycon early became obscure, and Plato alone numbers the seven, although Plutarch (Res. 45 Bk) said he knew, but in his letter to Eunapius he speaks of them as seven in all. It was not certainly known whether he was a native of Dion, Crete, or Cherson on Mt. Etna, or Cherson in Laconia. That Plato did not regard him as a native of Laconia, but as a Malian from Cherson, is clear from the following narrative.

**34. Notes:**
- Defined by *μηχανή*.
- *Σύμπαθος.*
- *Deities*.

On the other hand, Resp. 1. 225 B from XI. VII. and in the second treatise on the Sages and the same spirit pervaded the teaching of Apollo and the wisdom of the Seven (Zeller Phil. 9. 5. 1). According to Plutarch Mor. 288 F, five of them dedicated to Apollo an *H.* (i.e. 5, ib. 327). Diodorus (I. 9, 113.) relates of Chilon, a native of Sparta, to the seven, as also in the * Symposium* (Pl. 190 E 4), where it is said: "To the seven: to the seven: "εἰ μὴ σειράς, καὶ μηχανή."
tōn ταλαιον τῆς φιλοσοφίας, βραχειολογία της Δακωτής,
καὶ δή καὶ τοῦ Πιντακού ἵδια περιεχόμενο τοῦτο τὸ βήμα
ἐκ συμβαλλόμενον ὑπὸ τῶν σοφῶν, τὸ χαλεπὸν ἐσθῶν ἐμέναι.
ὁ δὲ Σιμωνίδης, ἀν χάλκυος ἐν ἔπλευσ' ἥ λύρα,
ὁ δὲ, Ἡ Σιμωνίδης, ἀν χάλκυος ἐν ἔπλευσ' ἥ λύρα,
ὁ δὲ, Ἡ Σιμωνίδης, ἀν χάλκυος ἐν ἔπλευσ' ἥ λύρα,
ὁ δὲ, Ἡ Σιμωνίδης, ἀν χάλκυος ἐν ἔπλευσ' ἥ λύρα.

ΠΑΛΑΙΟΤΩΝ ΠΡΟΤΑΓΟΡΑΣ. 123

καὶ δή καὶ τοῦ Πιντακού ἵδια περιεχόμενο τοῦτο τὸ βήμα
ἐκ συμβαλλόμενον ὑπὸ τῶν σοφῶν, τὸ χαλεπὸν ἐσθῶν ἐμέναι.

καὶ δή καὶ τοῦ Πιντακού ἵδια περιεχόμενο τοῦτο τὸ βήμα
ἐκ συμβαλλόμενον ὑπὸ τῶν σοφῶν, τὸ χαλεπὸν ἐσθῶν ἐμέναι.

καὶ δή καὶ τοῦ Πιντακού ἵδια περιεχόμενο τοῦτο τὸ βήμα
ἐκ συμβαλλόμενον ὑπὸ τῶν σοφῶν, τὸ χαλεπὸν ἐσθῶν ἐμέναι.
ΠΛΑΤΟΣ ΠΡΩΤΑΓΟΡΑΣ.

μεναι, τον δε άποκρονέμουν οτι η Πιτακε, οίκη άλλη χάρι

XXX. Άλγει γάρ μετά τούτο άλγη διελθὼν, ὡς εάν εἰ

XXXI. ἂν λέγη σε μετά καλειν τον ανδρα, γάνθων, πολ

XXXII. 2. λέγη γάρ; αντέχει το σε μετά καλειν τον αν

XXXIII. 2. λέγη γάρ; αντέχει το σε μετά καλειν τον αν

ΠΛΑΤΟΣ ΠΡΩΤΑΓΟΡΑΣ.

οι λέγων, οι Πιτακε, αδύνατον καὶ οίκη άλλη χάρι

οι λέγων, οι Πιτακε, αδύνατον καὶ οίκη άλλη χάρι

ήν ἄλλη καδαίν ἐκάνειν, ἀνδρά δε οίκη εστι μὴ οὐ κακών ἐμμενει,

αδύνατον συμφορά καθέλη, τούτων ομοίων συμφορά καθαρίαν ἐν πλοίων ἀρχῇ;

δήλων ἐν τί νιξιόθη καθήγηται, ὀστούν οὐδεν ὀμοίων καὶ κακών ἐκάνειν,

τούτων τῶν ὑπὸ τοῦ κίνεσιν τοῦ καταβάλλον ἐν τοις ὁποῖς κλείουσιν, τὸν τούτων δεις κλείουσιν οὐ καὶ τοῖς ἐμμενεῖν οὐσία ποτέ ἀμφιθαλέως συμφορά καθάλη, τὸν δὲ ἀμφίθαλον τοις καταβάλλοι ἐν τοις ὁποῖς κλείουσιν, τὸν τούτων τῶν ὑπὸ τοῦ κίνεσιν τοῦ καταβάλλον ἐν τοις ὁποῖς κλείουσιν, τὸν δὲ ἀμφίθαλον τοις καταβάλλοι ἐν τοις ὁποῖς κλείουσιν, τὸν τούτων τῶν ὑπὸ τοῦ κίνεσιν τοῦ καταβάλλον ἐν τοις ὁποῖς κλείουσιν.
καὶ ἔτι ὁ λόγος τὸν κακὸν ἕνεκεν, ἀλλ' ἐναι ὁ λόγος τὸν κακὸν ἕνεκεν.

τῆς ὅσιον ἐς ἀγαθόν ἔγγειν, ἀλλ' ἐναι ὁ λόγος τὸν κακὸν ἕνεκεν.

καὶ ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν, ἀλλ' ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν.

καὶ ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν, ἀλλ' ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν.

καὶ ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν, ἀλλ' ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν.

καὶ ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν, ἀλλ' ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν.

καὶ ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν, ἀλλ' ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν.

καὶ ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν, ἀλλ' ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν.

καὶ ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν, ἀλλ' ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν.

καὶ ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν, ἀλλ' ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν.

καὶ ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν, ἀλλ' ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν.

καὶ ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν, ἀλλ' ἐπὶ τῷ κακῷ μὴ ἔχει γνῶσιν.
PLATO'S PROTAGORAS.

143

PLATONOS PROTAGORAS.

143

...

1.3. Do not depend upon your duties; but, on the other hand, depend simply and strength the view of this above.

37. This reply of Protagoras looks as though he intended to make a distinction between higher and lower happiness, or between the agreeable and the good; but he does not carry out such a distinction.

38. The common notion of agreeable and disagreeable considers itself alone from this, and follows the common view; for he not comprehend the Socratic idea, that the truly agreeable is only that which remains such, i.e., the good, and that only ignorance confounds the transient with the permanent.

39. In this he holds the Socratic view, does not bring out its full contrast with that of Protagoras.

XXXV. This reply of Protagoras looks as though he intended to make a distinction between higher and lower happiness, or between the agreeable and the good; but he does not carry out such a distinction. The emphasis is thus thrown strongly upon the thought that only the concept itself is to be considered, not the consequences of the concrete reality (cf. 363 A). If, with the inferior man, we read εις ἃ μὲν, a single case only is excepted, in which the fides are not also διήθσις. Cfr. Phaedo 77 a, where μᾶλλον ἐκ τῆς ἢ τοῦ δίκαιου ἢ τοῦ ἀδίκου is added in order to heighten the contrast of ἦν ὑπὸ τοῦ καλοῦ διὰ τῆς ἀδικίας with the preceding ἔνλειτο ἢ διήθσις. Cfr. 47 d, καθάρσεως μὲν εἰς τὸν ἄθλον ἐλεύθερον τῆς ἀδικίας, where μὲ with the words following enhances the contrast between that which we do and that which we ought to do (συνεντευκτής τοῦ ἐν τῷ ἀθλῷ ἐλεύθερον τῆς ἀδικίας). Cfr. also 360 a, 1. 3. 4.
toward the doxa, that is, the belief and opinion of one's fellow citizens, and that this belief and opinion may be right or wrong.

147 Plato's Protagoras.

The doxa, or common belief, is the foundation of all knowledge. If a man believes that a certain action is right, then it is right, even if it is not actually right in itself. This is the basis of all ethical teachings. If one believes that a thing is good, then it is good, regardless of whether it actually is good. This is the principle of the Sophists, who teach that the only true knowledge is the knowledge of the doxa, or the common belief of the majority.

XXXVI. Plato's answer to Socrates' question about the nature of knowledge is that knowledge is a kind of opinion. He argues that opinion is the foundation of all knowledge and that knowledge is just a more certain type of opinion. He also argues that the doxa, or common belief, is the foundation of all knowledge and that it is the basis of all ethical teachings.

XXXVII. Plato's defense of the doxa is based on the idea that knowledge is a kind of opinion. He argues that opinion is the foundation of all knowledge and that knowledge is just a more certain type of opinion. He also argues that the doxa, or common belief, is the foundation of all knowledge and that it is the basis of all ethical teachings.
19 εστιν ειτεν: ἄλλα γαρ ὅλον μεταλέγεσθαι ἀντὶ τῆς ὀδοῦ, τὸ ὀγκοῦν. ἐξειρύσσεται δέ ἀποκρινόμεθα καὶ λέγομεν, ὅτι Ἡπιώμεθα—Τοῦ τόυτον φῦσα. Τοῦ ὀγκοῦν, φὐσις ἡ Δία. ἂν οὖν τὐχῇ ὁ ὀγκοῦς ἦσαν ὑφασκῷ ἄν, γελάσεται καὶ ἰρα. Ἡ ἥπιόνοις λέγετε πρῶτα, εἰ πράττεται α ἡ κακὴ, γνωστήν ὅτι κακὴ ἦν, οὐ δὲν αὐτὴν πράττε τε, ἦπιόμενος ὑπὸ τῶν ἄγουσ. ἂρα, φῆσαι, οὐκ ἀξίων ἀνθένυ ὑπὸ ὑμῖν τῶν ἄγου τάς κακή, ἢ ἰρα. φῆσιν δέ οὖν ὅτι ἐπικρίνομεν, οὐκ ἀξίων ἄντων· οὔ γαρ ἐν ἡτταριών ὃν ἤττον ἦν ἤττον τῶν ἱδω- 20 νῶν. Κατὰ τι δὲ φῆσει ἵνα, ἀνεξία ὅσον τὰ ἄγαθα τῶν κακῶν ὃ τὰ κακὰ τῶν ἄγαθα ἢ κατ' ἄλλο τι ἢ ότι τάς μὲν μαῖας, τά δὲ σμαραγδέας ἢ; πλεῖον τάς αὐτάς τι; οὖ ἐξερέεται ἤσυχον ἄλλο τι τούτο. Δήλου ἄρα, φῆσιν, ὅτι τὸ ἦπιόμενον τούτο λέγετε, ἀντὶ ἠπικράτων χαίρων 21 μεῖες κακὰ λαμβάνομεν. Ταῦτα μὲν οὖν οὕτωσι, μεταλέ- βαμεν δὲ τὰ ἀλήθεια πᾶλιν τὸ ἱδων τι καὶ ἀναρρένη ὑπὸ τούτων καὶ λέγομεν ὅτι ἀνθρώποι πρά- τεα—τοῖς μὲν δέλεροι τὰ κακὰ, καὶ δὲν λέγομεν τὰ ἀναρρένη, γνωστῶς, ὅτι ἀναρρένα ἢττον ἦπιόμενον ὑπὸ τῶν 22 φθόνοις δὲ λέγομεν ὅτι ἁνάξια ἀνθένυ ὑπὸ καὶ τὰ ἄλλα 23 δέ ἀναρρένη πρὸς λύπην ἢττον, αὖ τὴν ὑπερβολὴν ἀλλή- λην

21. ἀναρρένη: included to mercy. 22. ἐν ὑπερβολῃ: before you as judges.
23. αὐτήν: see on 537 b, l. 94.
24. ἀλλ' ἄλλο τι τρέφειν τοῦτον: see on 537 b, l. 94.
25. τὰς μὲν μαῖας: see on 537 b, l. 94.
26. τὰ δὲ σμαραγδέας: see on 537 b, l. 94.
27. ὅταν οὖν: see on 537 b, l. 94.
28. ἦττον: see on 537 b, l. 94.
29. εἰκόνικα: as in Hope's dict. of the Gr. words.
30. ὑστατός: as in Hope's dict. of the Gr. words.
31. ἡπιώμεθα: meant to be Heptandros. 32. οὐκ: as in Hope's dict. of the Gr. words.
33. δέ: see on 537 b, l. 94.
34. ἔνας: see on 537 b, l. 94.
35. ἀλλ' ἄλλο: as in Hope's dict. of the Gr. words.
null
 Platonic Protagoras.

156

Plato's Protagoras.

157

καὶ τὸ ὤμαν αὐτῷ φατε ἔσεσθαι εἰς εἰς τὴν ἡμέραν· εἰ μὲν οὖν τὸν ἔκθετον ἐν τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ ἡμέρα

103. εὐθυγραμμένοι: sc. ἐν τῇ ἡμέρᾳ: εἰς τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τ_HERSHEY error in input.
APPENDIX.

The Ms. derived from this first volume are many, but only the following are of special value as affording the basis of a correct text.

Codex Clarciatus, or B. This Ms. is one of several derived from an incomplete copy of the first volume of the Archetypes, comprising only the first six tetralogies. It is named from Edward Daniel Clarke, who in the year 1801 discovered it in the library of a monastery in the isle of Patmos. The writing is upon vellum, in the most exquisite character. At the end, following the dialogue of Meno, is a subscription, from which we learn that the Ms. was written in the year 885 B.C., by the scribe John, for the use of Arethas, then a Deacon, afterwards Archbishop of Caesarea. The manuscript was purchased by Clarke and given to Forson. It is now in the Bodleian Library at Oxford, and hence is also termed Bodleianus, and designated by the letter B. As an authority, it holds foremost rank among all Ms. of Plato. See Clarke's Travels in Various Countries, Vol. III., and Schanz, Novae Commentationes Platonicae, pp. 105-118.

Codex Venetus T (Bekker I). This Ms., of uncertain age, is in the Library of St. Mark's in Venice. It contains the first eight tetralogies, excepting the Timaeus. It represents a tradition independent of that of B, but is of special value where we lose the help of Clarckianus, viz., in the seventh tetralogy. See Schanz, Uber den Platoncode der Marcus-Bibliothek in Venedig; also his critical edition of Plato's works, Preface to Volume IX.

Much inferior in value to the two just mentioned are the following:—

Codex Cratianus or Tarnienesis, of the eleventh or twelfth century. This contains Euthyphro, Crat. Phaedo, Parmenides, Alcibiades I., Alcibiades II., Timaeus.

Codex Venetus D (Bekker II.), No. 185, of the twelfth century. It comprises the first four tetralogies, Citaeus, and the Republic.

Codex Vaticanus A & G, Nos. 225, 226. These are two volumes of one Ms. by a single writer, probably of the twelfth century. They contain the first seven tetralogies, the eighth, excepting Critias, and the Sophistes.

The three Ms. last mentioned are regarded by Schanz as closely affiliated with B, — all being derived from the Archetypes through a common line of ancestry. In the first six tetralogies, textual criticism rests almost wholly upon this class.

Codex Parisinus A, No. 1807, is a copy of the second volume of the Archetypes, and contains the eighth and ninth tetralogies, the Definitions, and the seven Sophistes. For a further description of this Ms., see Schanz in Rhem. Mus., xxxiii. (1875) 308-307; and see the Ms. previously mentioned and on the whole subject, see also Schanz, Studien zur Geschichte des Platonischen Textes, and in Burnet's Jahresberichte.
APPENDIX.

II. CRITICAL COMMENTS.

The following embraces the more important of Sauppe’s notes upon the text, with some slight additions. The first reading is the one adopted in this edition. B denotes Codex Clarckianus (or Bodleianus). T denotes Codex Venetus T, which is not equally valuable in all dialogues, but has proved particularly useful in establishing the text of the Protagoras. S denotes the reading adopted by Schanz; K that adopted by Kroschel; C that adopted by Cron.

The title Ἀφροδίτης is followed in B by ἄφροτη, which is wanting in T.

309 α (ch. 1. l. 85). τὸν: τοῖς B as everywhere. Schanz (vol. xii. p. viii.) quotes the testimony of the Attic inscriptions and of cod. A of the Platonic Dialogues, as showing that Plato wrote this word ἄφροτης. But in the metrical inscriptions in trochaic metre ἄφροτης is used (C. I. A. iv. 878 a, i. 874, 507), and also in prose, is found since the fifth century a.e. (Mittel. d. Arch. Inst. viii. 280). Since B always has ὅτα, while T varies, τὸν should prob. be retained.

309 α (l. 86). τοῖς: τοῖς B T C. The neut. σώματος shows that the ἀφρότητος of the Mas. cannot designate Protagoras.

310 α (l. 86). τὸν ἂν, ὅταν: τοῖς ὅταν B. Schanz (vol. xii. p. viii.) quotes the testimony of the Attic inscriptions and of cod. A of the Platonic Dialogues, as showing that Plato wrote this word ἄφροτης. But in the metrical inscriptions in trochaic metre ἄφροτης is used (C. I. A. iv. 878 a, i. 874, 507), and also in prose, is found since the fifth century a.e. (Mittel. d. Arch. Inst. viii. 280). Since B always has ὅτα, while T varies, τὸν should prob. be retained.

310 κτ. σώματος: τοῖς B T C. The neut. σώματος shows that the ἀφρότητος of the Mas. cannot designate Protagoras.
335 e (xvii. 51). ὁ Ἡρακλής, with Gressent van Prinsterer and Dobree, ὁ Ἡρακλής ὁ τεκέοντος Ἡρακλής. The words Ἡρακλής ὁ τεκέοντος of the Mas. in an allusion to a man then so famous, can be nothing else than a later addition. Prob. Ἡρακλής should also be struck out.  
337 c (xiv. 4). ἦλθε: so S with Heinsdorff, C. ἦλθε B T. Hippias cannot wish to exclude himself; moreover the following ἦλθε αὐτὸν ἀπελεύθερον relates chiefly to what is said here. ἦλθε of the Mas. therefore cannot be correct.  
338 a (xiv. 33). ἤλθεν καὶ εἰσῆλθεν; with a late Ma. ἤλθεν καὶ ἐσηκύρωθε B T C. ἤλθεν καὶ εἰσῆλθεν Madvig. ἤλθεν καὶ ἐσηκύρωθε B.  
339 b (xvii. 18). ἦλθεν τὰ ρητά καὶ ταῦτα: S after Bekker. ἦλθεν τὰ καίτυ B. ἦλθεν καὶ T.  
339 c (xvii. 42). ἤρθεν: so C. ἔκχυσεν B T S, but the considerations urged by Schanzer in the preface to vol. vii. p. v. seem to sustain ἤρθεν.  
341 a (xvii. 49). δεῖ: with a period after γέρος, and of δεῖ before beginning a new sent, the words express the same thought which Krosehel thinks to bring out by changing ἐλθεῖν to ἐλθεῖν. δεῖ after partic. is by no means so frequent in Plato as in Aristophanes, from whom O. Bachmann has collected 153 passages, still this is not rare in Plato; see Asis's Lex. s. a.  
343 a (xxvii. 94). ἤρθε: with S. ἤρθε B T C, see on 317 c.  
343 a (xxvii. 45). δεῖ: with C. F. Herrmann. δεῖκαν τῷ Χριστοῦ B T C. εἴπη τῷ Χριστοῦ S. εἴπη τῷ Deuschel. εἴπη τῷ B. The remark beginning with δεῖκαν is not an argument to prove the character of the wisdom of the Seven, but, as a description of their course, it confirms the main position of the speaker, cf. i. 47 below. It is doubtful whether δεῖκαν is used with the meaning from the fact that. εἴπη δεῖκαν cannot be correct, since a more marked pause is demanded between the words.  
343 a (xxvii. 16). δεῖκαν: with S. δεῖκαν B T C, see on 317 c.  
344 a (xxx. 30). ἐπιτέλεσεν: with Schneidewin. ἐπιτέλεσεν τῷ [ἐκείνῳ] S. ἐπιτέλεσεν τῷ B T C.  
345 a (xxxi. 9). ἵππον μετὰ: ἵππον μετὰ B T, but this the metre will not allow. Bergk has proposed ἵππον (or ήππον) δεῖκαν (the latter after C. F. Herrmann). But this does not entirely agree with the lyric use of tautos. Hence the reading adopted in the text. It must be assumed that Plato quoted the words of the poet accurately, without arbitrary change.  
346 a (xxxi. 65). περιέλθε ὁμοίως: S. περιέλθε B T C. Bergk thinks the words belong not to Simonides but to Plato.  
346 a (xxxi. 67). ἤλθεν τὰ καίτυ S. ἦλθεν τὰ καίτυ B T C.
ENGLISH INDEX.

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. absolute VI. 1, XXXVIII.14</td>
<td>179</td>
</tr>
<tr>
<td>Acc. of person with ἔστω or ἔσται to XIII.10</td>
<td></td>
</tr>
<tr>
<td>Adiastata, son of Copis; son of Leucolophides VII.22</td>
<td></td>
</tr>
<tr>
<td>Agathocles VIII. 84</td>
<td></td>
</tr>
<tr>
<td>Agathos VII. 17</td>
<td></td>
</tr>
<tr>
<td>Alcibiades, a model for statues of Hermes I.7; VIII a, X 36, XXIII.1, XXXII a e</td>
<td></td>
</tr>
<tr>
<td>Anacreon XIV. 10, 12, 25, XVI. 44, XVIII. 5, XXXI. 69</td>
<td></td>
</tr>
<tr>
<td>Anaphora X. 22</td>
<td></td>
</tr>
<tr>
<td>Andron VII a</td>
<td></td>
</tr>
<tr>
<td>Antinomen VI. 25</td>
<td></td>
</tr>
<tr>
<td>Aristaeus VI in questions, containing an exhortation I. 30, VIII. 61; expressing suddenness XXXVIII. 20; gnomic a, XVI. 84</td>
<td></td>
</tr>
<tr>
<td>Aristocles a, XVI. 84; inceptive XI. 61, XII. 9</td>
<td></td>
</tr>
<tr>
<td>Apocope omitted III. 30, XV. 8</td>
<td></td>
</tr>
<tr>
<td>Apollodorus II a</td>
<td></td>
</tr>
<tr>
<td>Aposetion, partisan XXXIII. 81</td>
<td></td>
</tr>
<tr>
<td>Areopagos X. 28</td>
<td></td>
</tr>
<tr>
<td>Artide, neut. with a class XIX. 59, XX. 58; with rel. classes XI. 4; sometimes omitted when the noun is followed by a rel. XIV. 1</td>
<td></td>
</tr>
<tr>
<td>Arexades VIII. 58, XIV. 81, XVII. 6, XXIX. 7</td>
<td></td>
</tr>
<tr>
<td>Athens XI. 65</td>
<td></td>
</tr>
<tr>
<td>Attaration of verb by pred. XX. 46</td>
<td></td>
</tr>
<tr>
<td>Bias XXVIII e</td>
<td></td>
</tr>
<tr>
<td>Callias II c, VI b, VII. 13, XXI b, XVII a, XXXII a, XI c</td>
<td></td>
</tr>
<tr>
<td>Coe XXVII. 69</td>
<td></td>
</tr>
<tr>
<td>Charmides VI. 23</td>
<td></td>
</tr>
<tr>
<td>Chiron XXVII. 69</td>
<td></td>
</tr>
<tr>
<td>Ctesias I. 1, XXXVII. 31</td>
<td></td>
</tr>
<tr>
<td>Cleobulus XXVIII. 6</td>
<td></td>
</tr>
<tr>
<td>Cleon I. 1, X. 40</td>
<td></td>
</tr>
<tr>
<td>Crete XXVIII. 20, 20, Orison XXII. 61</td>
<td></td>
</tr>
<tr>
<td>Ortiea VIII. 18, 18</td>
<td></td>
</tr>
<tr>
<td>Deo, as XIX. 54; ethical XIV. 25; of mean XXVIII. 60</td>
<td></td>
</tr>
<tr>
<td>Epimenides XI a b, XL b</td>
<td></td>
</tr>
<tr>
<td>Eryxokampos VII. 8</td>
<td></td>
</tr>
<tr>
<td>Erythbrotes XVI. 81, 84</td>
<td></td>
</tr>
<tr>
<td>Gm., of exclam. XXVII. 38; objective XII. 84, XXXVII. 87; participative XXVIII. 5; subjective XII. 11</td>
<td></td>
</tr>
<tr>
<td>Hephastesantes XI. 45</td>
<td></td>
</tr>
<tr>
<td>Herodotus VIII. 38</td>
<td></td>
</tr>
<tr>
<td>Hesiod VIII. b, XXVII. 71 f</td>
<td></td>
</tr>
<tr>
<td>Hippasus of Euclides VIII. 1, IX. 40</td>
<td></td>
</tr>
<tr>
<td>Hippocrates of Cos III. 7</td>
<td></td>
</tr>
<tr>
<td>Hippocrene II e, VII b, Homer I. 7, III b, VII. 1, VIII b, XXVII. 60, XXXIII. 5</td>
<td></td>
</tr>
<tr>
<td>Homoeoteleson VIII. 31</td>
<td></td>
</tr>
<tr>
<td>Hyperbaton XVI. 17, XXIX. 14</td>
<td></td>
</tr>
<tr>
<td>IONSE VIII. 29</td>
<td></td>
</tr>
<tr>
<td>Impl. by assimilation XVI. 5, 20</td>
<td></td>
</tr>
<tr>
<td>Incorporation in rel. clause XXVII. 7</td>
<td></td>
</tr>
<tr>
<td>Ind. secondary tense in final clause XXII. 7</td>
<td></td>
</tr>
<tr>
<td>Inf., by assimilation XXXI. 20, XXVII. 70; absolute (loose constr.) I. 4, VIII. 43; redundant III. 25, VIII. 85, XXVII. 44</td>
<td></td>
</tr>
<tr>
<td>Iphicles XXVIII. 60</td>
<td></td>
</tr>
<tr>
<td>Lacedaemonian XXVIII. 5</td>
<td></td>
</tr>
<tr>
<td>Lecinquatuor, Xenos XVI. 82</td>
<td></td>
</tr>
<tr>
<td>Léotès XI. 28</td>
<td></td>
</tr>
<tr>
<td>Musaeus VIII. 30</td>
<td></td>
</tr>
<tr>
<td>Mykonos XXVIII. 38</td>
<td></td>
</tr>
<tr>
<td>Negative doubled XIX. 46, XXX. 7, XXXV. 50</td>
<td></td>
</tr>
<tr>
<td>Nom. with impersonal verb and inf. VIII. 10</td>
<td></td>
</tr>
<tr>
<td>Oeneus II. 14</td>
<td></td>
</tr>
<tr>
<td>Opus, potential in mild command IX. 3; derived from delib. subj., X. 40</td>
<td></td>
</tr>
<tr>
<td>Orpheus VIII. 30</td>
<td></td>
</tr>
<tr>
<td>Orthagoras IX. 26</td>
<td></td>
</tr>
<tr>
<td>Paralaxis X. 20, XVI. 39</td>
<td></td>
</tr>
<tr>
<td>Paralaxis X. 20, XVI. 38</td>
<td></td>
</tr>
<tr>
<td>Parnassus IX. 38</td>
<td></td>
</tr>
<tr>
<td>Parnassus, pred. (supplementary) IX. 34</td>
<td></td>
</tr>
<tr>
<td>Panhismen X. 17, Pericles XI. 23, X. 20, Phaedrus VII. 3</td>
<td></td>
</tr>
<tr>
<td>Phaethon VIII. 81, Phelidas III. 13, b, Philippides VI. 34</td>
<td></td>
</tr>
<tr>
<td>Phrynias VIII. 31, 34</td>
<td></td>
</tr>
<tr>
<td>Pittacus XXVI. 20 c, XXVIII b, XXVIII b, XXXI b, XXXII</td>
<td></td>
</tr>
<tr>
<td>Plural neut. of pron. and pred. adj. used for sing. XV. 14</td>
<td></td>
</tr>
<tr>
<td>Polos X. 17</td>
<td></td>
</tr>
<tr>
<td>Polytæs IX. 12</td>
<td></td>
</tr>
<tr>
<td>Procles VIII. 30, XV. 21, XXVII. 44, XXXI. 5</td>
<td></td>
</tr>
<tr>
<td>Pronouns XI a-e, XL b</td>
<td></td>
</tr>
<tr>
<td>Pronouns, reflexive used for reciprocal XXXII. 25</td>
<td></td>
</tr>
<tr>
<td>Pythoëides VIII. 34</td>
<td></td>
</tr>
<tr>
<td>Relative, incorporation and assimilation of the antece. XXVIII. 7; sing. referring to pl. antece. XXXI. 12</td>
<td></td>
</tr>
<tr>
<td>Sagus, the Seven XXVIII b</td>
<td></td>
</tr>
<tr>
<td>Salierius II. 14</td>
<td></td>
</tr>
<tr>
<td>Scopas XXVII. 8</td>
<td></td>
</tr>
<tr>
<td>Simonides VIII. 29</td>
<td></td>
</tr>
<tr>
<td>Simonides VIII. 30</td>
<td></td>
</tr>
<tr>
<td>Simonides VIII. 30, 53, a, XXVII e, XXVIII e, XXXIX b, XXXI a b, XXXII a</td>
<td></td>
</tr>
<tr>
<td>Slaves in Athens, manners of I. 57</td>
<td></td>
</tr>
<tr>
<td>Solon XXVIII. 24</td>
<td></td>
</tr>
<tr>
<td>subj. deliberative VIII. 65, X. 4</td>
<td></td>
</tr>
<tr>
<td>Synonym, Proclus' attention to XXIII. 24</td>
<td></td>
</tr>
<tr>
<td>Tantalus VII. 1</td>
<td></td>
</tr>
<tr>
<td>Temporal adj. for adv. V. 18</td>
<td></td>
</tr>
<tr>
<td>Thales of Mileta XXVIII b</td>
<td></td>
</tr>
<tr>
<td>Xanthippus VI b, XVI. 61</td>
<td></td>
</tr>
<tr>
<td>Youth, training in Athens XV. 1</td>
<td></td>
</tr>
<tr>
<td>Zeno or Zéuxippos IX. 10</td>
<td></td>
</tr>
</tbody>
</table>