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PART II

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THE
MENO OF PLATO

WITH INTRODUCTION AND NOTES

BY

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PART II.—NOTES

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NOTES.

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MENON] Of the person who gives his name to this dialogue we know from the text itself that he was a Thessalian (70 A), the son of Alexidemus (76 E), that relations of hospitality existed between his family and that of Anytus (90 B, 92 D), that he was a favourite of Aristippus of Larissa, one of the noble family of the Aleuadae (70 B), that he was a disciple of Gorgias, and familiar with the philosophy of Empedocles (76 C), and that his family stood well with the court of Persia (98 D); we are led to infer also that he was handsome, rich, and noble (71 B), and was still in the bloom of youth (76 A-C).

From the connection with Aristippus the Thessalian and the court of Persia, there is good reason for identifying the Meno of Plato with the Meno of Xenophon's *Anabasis*. For in the *Anabasis* we meet with an Aristippus, the Thessalian, who was a guest-friend of Cyrus the Younger; and Xenophon relates how, being hard pressed by the opposite faction at home, he came to Cyrus and procured means for maintaining a mercenary force, which was not to be disbanded till Cyrus could avail himself of its aid against his brother Artaxerxes (*Anab. I. 1. § 10*). Now we find 1500 men from this force joining Cyrus at Colossae under the command of Meno the Thessalian (*Anab. I. 2. § 6*), whose youth and good looks had won him the favour of Aristippus (*II. 6. § 28*).

At first Meno appears to have enjoyed the chief place in Cyrus' favour. He commanded the right wing at the review held at Tyriaeum, while Clearchus commanded the left (*Anab. I. 2. § 15*); and it was he who was chosen to escort the Phoenician queen, Epyaxa, back into her own country (*I. 2. § 20*). On this expedition he sacked the town and palace of Tarsus, in revenge for the loss of 100 hoplites on the mountains, who, it was supposed, might have been cut off by the Cilicians (*I. 2. § 25*).

When the army was halting at Thapsacus, on the banks of the Euphrates, and it was doubtful whether the soldiers would consent to march against the King, Meno persuaded his men to be the first to cross the river, and was magnificently rewarded by Cyrus in con-

sequence (I. 4. § 17). This seems to have been the culminating point of Meno's fortunes.

Shortly after this a feud arose between him and Clearchus, originating in a soldier's quarrel, and they were only prevented from engaging their forces by the intervention of Proxenus the Boeotian (who, like Meno himself, had been a disciple of Gorgias (II. 6. § 16), reinforced by the energetic interference of Cyrus himself (I. 5. §§ 11-17). From this time forward Clearchus seems to have gained in favour both with the army and with Cyrus. In the review held in the plains of Babylonia, as in the battle of Cunaxa itself, the right wing was commanded by Clearchus and the left by Meno (I. 7. § 1; I. 8. § 4).

Subsequently to the death of Cyrus, Meno, who was the guest-friend of Ariaeus (II. 1. § 5), was suspected of treason by Clearchus (II. 5. § 28), a belief which was shared by Xenophon himself (II. 4. § 15). After the treacherous seizure of the generals by the Persians, Ariaeus told the Greeks that Clearchus was dead, but that Proxenus and Meno were held in high honour, because they had revealed his plots (II. 5. § 38). This appears to have been a mere lie. Proxenus, according to Xenophon, was a man of stainless honour, and shared the fate of the other generals (II. 6. §§ 19, 20), and although Meno was spared at first, it was only to linger out for a year an ignominious life crowned by a wretched death (II. 6. § 29). His character is drawn in the blackest colours by Xenophon (II. 6. §§ 21-28).

ἡ περὶ ἀρετῆς] It is important to bear in mind that intellectual as well as moral excellence is conveyed under the Greek term ἀρετή, and that the former rather overshadowed the latter in the popular use of the term. This is why Anytus so unhesitatingly answers that Themistocles was 'a good man,' using the word as an equivalent for a clever or able man, as in the slang sense which it carries among ourselves. By 'virtue' in fact was meant, in popular parlance, that assemblage of qualities which makes a man a capable statesman.

The aim of every ambitious young Greek at this period was to become δυνατὸς λέγειν τε καὶ πράττειν τὰ πολιτικά. The scions of wealthy houses did not mind spending money, if only they could acquire the art whereby men manage houses and cities well, and become capable of ruling, and of doing good to themselves and others (Xen. Mem. IV. 2. § 11). The demand created the supply (Prot. 318 E), and the class of Sophists arose, professing to be able to teach men 'virtue.' It was this claim of the Sophists which led Socrates to raise the previous question, whether virtue could be taught.

πειραστικός] i.e. tentative. This term belongs to an elaborate

philosophical division of the works of Plato, which has been preserved to us by Diogenes Laertius (III. §§ 49-51), but which was certainly not devised by himself. Grote (Plato, vol. I. p. 160 note) thinks it 'certain' that he borrowed it from Thrasyllus, to whom the division into tetralogies is ascribed. But the division into tetralogies itself may not have been the work of Thrasyllus. Albinus, the author of an 'Introduction to the Dialogues of Plato' (printed in Hermann's Appendix Platonica), and a contemporary of Galen (born about A. D. 130), after speaking of the division into tetralogies, adds 'of this opinion are Dercyllides and Thrasyllus.' Thrasyllus, then, is not necessarily the author of the division into tetralogies with which his name has been coupled by Diogenes (III. 56).

For the philosophical division, into which the term *πειραστικός* enters as one of the dividing members, see the scheme prefixed. It embraces several works which modern critics regard as spurious.

ἔχεις μοι εἰπεῖν, κ.τ.λ.] Contrary to his general habit, Plato, in 70 A this dialogue, plunges straight into the discussion. But the omission of an introduction, in which the Meno resembles the Cratylus, Philebus, Hipparchus, and Minos, is more apparent than real, since the first two pages (70-71 D) effectively set before us the personality of Meno.

The same question which is here propounded is touched on in the Nicomachean Ethics in connection with happiness, in which virtue is infinitely the most important ingredient. The ninth chapter of the first book of that treatise commences thus: "Ὄθεν καὶ ἀπορεῖται πότερόν ἐστι μαθητὸν ἢ ἐθιστὸν ἢ ἄλλως πως ἀσκητόν, ἢ κατὰ τινα θείαν μοῖραν ἢ καὶ διὰ τύχην παραγίνεται. The drift of Aristotle's discussion is to show that happiness is the outcome of human effort, and not in any special sense the gift of Heaven—least of all the result of chance. The precise question which forms the subject of the Meno is alluded to as an unsettled one by Aristotle in the tenth book (ch. (9), § 6), where, speaking on the question of how virtue is to be acquired, he says, *Γίνεσθαι δ' ἀγαθοῦς οἴονται, οἱ μὲν φύσει, οἱ δ' ἔθει, οἱ δὲ διδαχῇ*. So far as moral virtue is concerned, Aristotle, while allowing some weight both to nature and teaching, ascribes by far the most important part to training.

διδακτόν] The employment of the neuter adjective with a substantive not of the neuter gender imparts a more abstract air to the question. Translate, 'Whether virtue is a thing to be taught.' Cp. Eur. Hipp. 443 (Dindorf)

Κύπρις γὰρ οὐ φορητόν, ἦν πολλῇ βυῆ.

ἐφ' ἱππικῇ] On the reputation of the Thessalians for horsemanship see Laws 625 D; Hipp. Maj. 284 A. Thessaly is a great plain

enclosed by mountains, which adapts it for horses. When Anchi-molius invaded Attica, the Peisistratidae cleared the plain of Phalerus, and let loose upon him a body of Thessalian horse, who effected the destruction of himself and the main part of his army (Herod. V. 63).

B *καὶ ἐπὶ σοφίᾳ*] *θαυμάζονται* or *θαυμασθήσονται* has to be supplied from *ἐθαυμάζοντο*.

Ἀριστίππου] For Aristippus see the note on Meno prefixed. He is not to be confounded with Aristippus of Cyrene, the disciple of Socrates, and the founder of what is called the Cyrenaic philosophy.

Λαρισαῖοι] The regular construction would require the repetition of the article. For its suppression cp. Apol. 32 B, *ἡ φυλὴ Ἀντιοχίς*. and Phaedo 57 A, *τῶν πολιτῶν Φλιασίων*. Stallbaum.

Γοργίας] A celebrated rhetorician, a native of Leontium in Sicily. He was himself a disciple of Empedocles, to whom the invention of the art of rhetoric is ascribed (Quint. III. 1. §§ 8, 9, Diog. Laert. VIII. §§ 57, 58), and among his pupils were Aeschines (the philosopher, not the orator) and Antisthenes, who left him for Socrates (Diog. Laert. II. § 64, VI. § 1). He composed an Art of Rhetoric, which has not come down to us, though two orations, alleged to be his, are extant. He was deputed as ambassador from his native city to Athens, to implore aid against Syracuse, and produced a fatal effect there on the public mind by his eloquence (Diod. XII. ch. 53. p. 514): at the same time he won for himself disciples in private, from whom he received handsome fees (Hipp. Maj. 282 B, C). He is said to have lived to the age of 107 or more (Cic. De Sen. ch. v; Quint. III. 1. § 9; Diog. Laert. VIII. § 58; Philostratus, Lives of the Sophists, p. 494).

τὴν πόλιν] i. e. Larissa, the city of the Aleuadae, a powerful family of nobles among the Thessalians. They are called *Θεσσαλῆς βοσιδέες* by Herodotus (VII. 6).

ἔθος ὑμᾶς εἴθικεν] The first of these is a cognate accusative, which falls under the more general head of accusative of the internal object. To append *ἔθος* to *εἴθικεν* does not add any new idea, but merely sets out what was already contained in the action of the verb. In *ὑμᾶς*, on the other hand, we have an accusative of the external object.

C *παρέχων αὐτὸν ἐρωτᾶν*] Cp. Apol. 33 B, *ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἑμαυτὸν ἐρωτᾶν*. On Gorgias' undertaking to answer everybody see Gorg. 447 C, D, and for some comments of Cicero on the practice see De Fin. II. ch. 1.

οὐδενὶ ὄτῳ οὐκ] The way in which this expression comes about is perhaps this: *οὐδεὶς ὄστις οὐ* first becomes stereotyped as an equiva-

lent of *πᾶς τις* (as below 71 A, *οὐδεὶς ὅστις οὐ γελᾷσεται = πᾶς τις γελᾷσεται*), and then the new expression is declined throughout. Here we have it in the dative, where the original expression would have been so. Similarly we have the gen. masc. in Prot. 317 C, the gen. neut. in Theaet. 178 B, the acc. masc. in Phaedo 117 D, *οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων*, and the acc. neut. below 74 D, *καὶ φησὶ οὐδὲν αὐτῶν ὅ τι οὐ σχῆμα εἶναι*.

περιέστηκεν] Cp. Thuc. VI. 24 *τοῦναντίον περιέστη αὐτῷ*, 'it turned out quite the opposite to what he expected.'

κινδυνεύει] On the force of *κινδυνεύω* see L. and S. sub voce, 71 A 4 b.

μακάριός τις] 'Cp. Theag. 128 B; Menex. 249 D.

τοσοῦτον δέω . . . εἰδέναί] Stallbaum quotes Axiochus 372 B for the full construction with the article, and a passage of Lucan (Icaromenippus 5) for its omission. With a genitive of the pronoun the omission of the article is the rule. See note on 92 A.

ὡς] = *ὥστε*.

τυγχάνω εἰδώς] Verbs which express being in a state or condition, such as *έχω*, and, as here, *τυγχάνω*, are constructed with a participle.

ὡς οὐκ εἰδώς. Here the natural construction would be *ὡς οὐκ εἰδύτα*, but it is the well-known tendency of Greek to put into the nominative whatever relates to the subject of the principal verb. It is one of the many forms of the figure called Attraction.

ὅ δὲ μὴ οἶδα, κ.τ.λ.] A similar difficulty occurs in the Laches, where Socrates declares that, before we can discuss the training of the soul, we must know what virtue is. (See especially 190 B.) Cp. also Rep. I. 354 C, *ὅπυτε γὰρ τὸ δίκαιον μὴ οἶδα ὅ ἐστι, σχολῆ εἰσομαι εἴτε ἀρετὴ τις οὔσα τυγχάνει εἴτε καὶ οὐ*.

τί ἐστι] The phrase *τί ἐστι* is the technical expression for what is called in Logic the 'genus' of a thing; *ποῖόν τι* signifies the 'species,' which consists of 'genus' (*τί*) and 'differentia' (*ποῖον*). We have *ὅποῖόν τι* here because the question is indirect.

τί δαί] A mere formula of transition. Cp. 73 A, B; 77 E; 87 C D; 98 B.

έγωγε] Notice how in Greek dialogue 'yes' and 'no' are implied rather than expressed. This is one of the most marked differences between the modern and the classical languages. Modern Greek uses *μάλιστα* or *ναί* for 'yes,' and *ὄχι* for 'no.'

ὥστε οὐκ έχω εἰπεῖν] 'So that, in point of fact, I am not able.' The infinitive here after *ὥστε* would denote merely the logical consequence.

δοκεῖ γὰρ δή που, κ.τ.λ.] This is a sly intimation that Socrates D does not expect originality from Meno.

ὦ πρὸς θεῶν, Μένων] Cp. Apol. 25 C, εἰπέ, ὦ πρὸς Διός, Μέλητε; 26 E, ἀλλ', ὦ πρὸς Διός. See Riddell's Apology, Digest of Idioms § 288.

εἶπον] Imperative from εἶπα. Cp. ἤνεγκα, Attic, and ἤλαθμεν, Alexandrian. This form is noticeable as having the stem of a second aorist and the terminations of a first. Though so rare in classical Greek, it is the prevalent mode of formation in the modern language. εἶπα is not to be confounded with what is sometimes called 'the Homeric Aorist,' ἕε, ἄξον (imper.), βήσετο, δύσετο, etc., which have the terminations of a second aorist appended to the stem of a first.

φανῆς . . . εἰδώς] 'Be found to know.' With an infinitive the meaning would be 'seem to know.'

E αὐτὴ ἐστὶν ἀνδρὸς ἀρετὴ] The article is omitted with ἀρετὴ in accordance with the rule that the subject takes the article and the predicate not. Stallbaum.

τοὺς μὲν φίλους, κ.τ.λ.] This is the definition of justice which Polemarchus endeavours to uphold in the first book of the Republic (332 D). Socrates maintains against it that it cannot be just to harm anybody (335 B-D).

οἰκεῖν] = διοικεῖν. See 73 A. Cp. Xen. Mem. I. 2. § 64 πολεῖς τε καὶ οἴκους εἶ οἰκοῦσι.

καὶ θηλείας καὶ ἀρρενος] We have here an unusual, but at the same time perfectly natural grammatical phenomenon—namely, adjectives of different genders agreeing with the same substantive.

72 A καθ' ἑκάστην γὰρ, κ.τ.λ.] The whole answer is given from the point of view of Gorgias. Aristotle, evidently with an eye to this passage, says that his enumeration of different virtues is preferable to the vague generality of a definition of virtue in the abstract. See Pol. I. ch. 13 καθόλου γὰρ οἱ λέγοντες ἐξαπατῶσιν ἑαυτοὺς, ὅτι τὸ εἶ ἔχειν τὴν ψυχὴν ἀρετὴ, ἢ τὸ ὀρθοπραγεῖν, ἢ τι τῶν τοιούτων. πολὺ γὰρ ἀμεινον λέγουσιν οἱ ἐξαριθμοῦντες τὰς ἀρετάς, ὥσπερ Γοργίας, τῶν οὕτως ὀριζομένων.

B οὐσίας ὃ τί ποτ' ἐστὶ] Riddell (Digest § 229) classes this as a case of what he calls 'binary structure,' as though the words ὃ τί ποτ' ἐστὶ simply repeated οὐσίας in another form. But plainly we have here the same construction as above 71 E, ὥστε οὐκ ἀπορία εἰπεῖν ἀρετῆς περί ὃ τί ἐστὶ, both of them being in accordance with the common Greek idiom by which the subject of the dependent clause is attracted into the principal one.

The word οὐσία denotes the being or essence of a thing, that is, the collection of attributes without which it would not be what it is. The Romans cared so little for the subtleties of thought that they had no word to express this idea until 'essentia' and 'entia' were coined

by Plautus (see Quint. II. 14. § 2; III. 6. § 23 ed. Bonnell; there is some doubt as to the reading of the name). 'Essentia' was used by Cicero, and after him by Fabianus, an elegant writer contemporary with Seneca; but it was always regarded as a monstrosity by the Romans (Sen. Epist. 58 ad in.). Seneca complains of the inadequacy of the Roman language to deal with the conceptions of Plato.

κάν εἰ] In this compound, however originated, the *άν* has lost C its force. The meaning of the expression is 'even though.' It may be followed by the indicative, as here, or by the optative, as in Rep. III. 408 B. Cp. Arist. Eth. Nic. V. (9), § 13; Pol. I. 3. § 3.

ἄλλη μὲν ἀνδρὸς εἶναι] In order to account for the nominative, D a personal *δοκεῖ* has to be supplied here from the impersonal *δοκεῖ* preceding. Cp. Apol. 25 A, B, where the ellipse is more manifest owing to the change of number.

τὸ γὰρ τῇ αὐτῇ τοῦτο λέγω. We have here the construction E λέγειν τινά τι only with a neuter object. Any word, or collection of words, when cited merely as such, is neuter in Greek. This is called in Logic the 'suppositio materialis' of a word or phrase. Thus τὸ ἄνθρωπος, the word 'man,' and here τὸ τῇ αὐτῇ, the expression 'the same.' Translate, 'By the expression "the same," I mean this.'

πρὸς τὸ ἰσχύς εἶναι] In the nominative, because referring to the subject of the verb *διαφέρει*. Cp. note on *ὡς οὐκ εἰδώς*, 71 B.

δικαιοσύνη, κ.τ.λ.] The modern reader is often inclined to feel 73 B surprise and impatience at the platitudes of Plato. He should bear in mind that Dialectic was a game of which the laws were exactly enforced. One of the interlocutors was not allowed at his own discretion to assume the identity of one form of expression with another. Thus, if the point to be proved were some proposition relating to *λόπιον*, and the questioner had already extracted from his opponent a confession of the point at issue with respect to *ἰμάτιον*, it required an additional question and answer to effect the transition, though the one was admittedly a mere synonym of the other (Arist. Sophist. Elench. 6. § 3; Top. I. 7. § 1).

εἰπεῖν καὶ ἀναμνησθῆναι] This seems at first sight a case of C ὕστερον πρότερον: but the *καί* is probably corrective—'or rather.' Socrates is sure that Meno's telling would be equivalent to his recollecting what Gorgias had said.

τί αὐτό φησι] *αὐτό* is put vaguely for 'the thing in question.' This usage is common enough both in Plato and Aristotle. Cp. below 86 C ad fin. *πότερον ὡς διδακτῶ ὄντι αὐτῷ δεῖ ἐπιχειρεῖν*; where *αὐτῷ* stands for *ἀρετῇ*. Shortly after we have *τὴν ἀρετὴν* appended

in apposition to *αὐτό*, 87 D *ad in.* Cp. Rep. IV. 430 C; Apol. 21 B, *ἐπὶ ζήτησιν αὐτοῦ*: Ar. Eth. Nic. X. (9), § 14; also X. (9), § 9, where the plural *αὐτά* is used in the same loose way.

ἀρχεῖν οἷόν τ' εἶναι τῶν ἀνθρώπων] This was the specious prospect with which the Sophists' dazzled the imagination of ambitious youths. See note on *ἡ περὶ ἀρετῆς* in the title of the dialogue.

D *ἀρχεῖν οἷφ τε εἶναι*] The construction is slightly irregular, as the dative presupposes *παιδὶ καὶ δούλῳ*.

ἔτι γάρ] The *γάρ* here introduces a new point, instead of supporting the former one.

E *πῶς τοῦτο λέγεις*] If there is anything calculated to make us believe in a real growth of the human faculties within historical times, it is the extreme difficulty under which Socrates always labours in instilling into the minds of his hearers the meaning of a general idea. Even the intelligent Theaetetus makes the same false start as Meno, and begins with an enumeration of various branches of knowledge, when he is asked for a definition of knowledge in general (Theaet. 146 C, D).

74 A *μεγαλοπρέπεια*] We have now had mentioned the four cardinal virtues of Wisdom, Courage, Temperance, and Justice—a division which plays an important part in the Republic, and underlies Cicero's treatise *De Officiis*. It is remarkable that the one virtue named in addition to these should be *μεγαλοπρέπεια*. There is a certain dramatic propriety, as Stallbaum points out, about the mention of this quality in the mouth of a disciple of Gorgias, who taught his pupils to answer *ἀφόβως τε καὶ μεγαλοπρεπῶς*. But it occupies pretty nearly the same post of honour where there is no such dramatic motive discernible (below 88 A; Rep. III. 402 C). *μεγαλοπρέπεια* is a conception peculiar to the honour-loving Greek, for which we have no real equivalent in English. As defined and specialised by Aristotle, it means 'expenditure on a large scale with propriety' (Eth. Nic. IV. (2), § 1): but this is no clue to the vaguer use of the term by Plato (see Rep. VI. 486 A). Socrates in Xenophon speaks of the attribute of magnificence (*τὸ μεγαλοπρεπές*, Mem. III. 10. § 5) revealing itself in the features. For a sketch of a *μεγαλοπρεπής* see Herodotus VI. 121, 122.

διὰ πάντων] 'Running through all.' See L. and S. and for Riddell's view Digest of Idioms § 112.

B *προσβιβάζσαι*] Light is thrown on the meaning of this word by its use in Xenophon, Mem. I. 2. § 17 *τῷ λόγῳ προσβιβάζοντας*, 'winning them over to their theory.' *προβιβάζειν* would mean 'to advance.' See Xen. Mem. I. 5. § 1.

εἰ τίς σε ἀνέροιτο] Notice that the indefinite *τις* takes the opta-

tive, whereas when greater definiteness is imparted by the substitution of *αὐτῷ*, lower down, the mood is changed into the indicative. The superposition of three conditional clauses, *εἰ . . . εἰ . . . εἰ*, before we reach the apodosis at *εἶπες*, is very remarkable. Stallbaum. For two such clauses cp. Rep. 331 C and Theaet. 147 A.

ἀλλὰ μή μοι οὕτως] Cp. Prot. 318 B, *ἀλλὰ μή οὕτως*: Aristoph. D Acharn. 345 *ἀλλὰ μή μοι πρόφασιν*. Stallbaum.

οὐδὲν οὐτῶν ὃ τι οὐ] See note on *οὐδενὶ ὄτφ οὐκ*, 70 C.

ἐναντία ὄντα] This is in agreement with *τὰ πολλὰ ταῦτα* above, the intervening clause, *καὶ φήσ, κ.τ.λ.* being parenthetical.

εἶπες ὅτι ἀλλ' οὐδὲ μανθάνω] *ὅτι*, unlike the English conjunction, 75 A 'that,' may be used with the direct as well as with the oblique narration. Cp. below C, *εἶποιμ' ἂν αὐτῷ ὅτι ἐμοὶ μὲν εἴρηται*.

τὸ ἐπὶ πᾶσι τούτοις ταῦτόν. 'That which is the same thing in all of them.' The article is already contained in *ταῦτόν*: but the product of crasis has become so much an independent word that it is again prefixed. Stallbaum.

μελέτη] This is equivalent in meaning, if not in etymology, to the Latin word 'meditatio.' Both words are used of an actor or orator getting up what he has to say, and may sometimes be rendered by the English word 'rehearsal.'

Μή] Deprecatory. Riddell, Digest § 136.

βούλει οὖν χαρίσσομαι] Cp. Phaedo 79 A, *θῶμεν οὖν βούλει*;

ικανῶς σοι] So also Phaedo 71 D, *ικανῶς σοι*, *ἔφη, ἦ οὐ*;

ἀγαπήν] This Attic form of the optative is preferred in vowel verbs to the ordinary ending in *-οιμι, κ.τ.λ.* It is somewhat remarkable that though the verb *ἀγαπᾶν* was common in classical Greek it was left to Jewish writers (Philo and St. Paul) to give circulation to *ἀγάπη*.

εὐηθες] Because involving the logical fault known as 'ignotum C per ignotius' or 'per aequae ignotum,' i. e. defining a thing by something less known, or no better known than itself. Socrates tacitly accepts Meno's correction. See 79 D, *ἀπεβάλλομεν που τὴν τοιαύτην ἀπόκρισιν*.

ἔριστικῶν] The *ἔριστικός* is defined by Aristotle to be one who argues with a view to victory rather than to truth (Sophist. Elench. XI. §§ 5, 6). The *ἀγωνιστικός* is much the same (see Theaet. 146 C ad fin.).

δεῖ] The indicative marks a transition from a mere supposition D to the actual case in hand, for which the way is paved by the introduction of the words *ὥσπερ ἐγώ τε καὶ σύ*.

διαλεκτικώτερον] That is, in a way more conducive to the attainment of truth, the proper end of *διαλεκτική*. Cp. Arist. Top. VIII.

11. § 2 Δυσκολαινοντες οὖν ἀγωνιστικὰς καὶ οὐ διαλεκτικὰς ποιοῦνται τὰς διατρίβας.

δι' ἐκείνων, κ.τ.λ.] We have here in effect the logical rule that a definition should be clearer than the thing defined. The object of a definition is to explain the meaning of one term by the use of others; but this object will be defeated, if the others selected are no more intelligible or less intelligible, than the original one. See Aldrich, ch. I. § 8 ad fin. 'Ut per se clarior sit et notior definito: alias non explicat omnino.'

ὁ ἐρωτώμενος] 'The person interrogated.' But the same person is indicated as by the term ὁ ἐρόμενος, 'the questioner,' above. For the objector's doubts would be satisfied by a series of questions to which he would be expected to respond.

τελευτήν καλεῖς τι] This form of expression occurs several times in the Meno. Below E; also 76 A, D; 88 A. Cp. Phaedo 103 C, θερμόν τι καλεῖς καὶ ψυχρόν: Crat. 399 D, ψυχὴν γάρ που καὶ σῶμα καλοῦμεν τοῦ ἀνθρώπου: Prot. 358 D, καλεῖτέ τι δέος καὶ φόβον. Cp. Theaet. 163 E ad in. μνήμην οὐ λέγεις μέντοι τι;

It shows the wariness with which the dialectical wrestlers were wont to grapple with one another, that the one should demand of the other his formal assent to the existence of ever so common a notion before he proceeded to argue about it. We should say bluntly, 'Do you admit the existence of so and so?' But the Greeks, with a finer logical faculty, were content with the recognition of an idea in men's minds as indicated by language.

E Πρίδικος διαφέρειτο] For a somewhat burlesque specimen of Prodicus' skill in distinguishing shades of meaning in words see Prot. 337 A-C.

Prodicus was a native of the island of Ceos, a fellow-countryman of the Poet Simonides (Prot. 339 E). Socrates at one time derived instruction from him (see below 96 D, with which cp. Crat. 384 B; Char. 163 D; Prot. 341 A, and Xen. Mem. II. 1. § 21). He is said to have amassed a great fortune by his lectures (Hipp. Maj. 282 C). He is best known as the author of 'The Choice of Hercules,' related in Xenophon's Memorabilia.

οὐδὲν ποικίλον] Cp. Gorg. 491 D, Οὐδὲν ποικίλον, ἀλλ' ὡσπερ οἱ πολλοί. Cp. also Xen Mem II. 3. § 10.

76 A ταῦτα τὰ ἐν γεωμετρῆαίς] οὗτος is sometimes used to indicate that a thing is well-known. Cp. below 80 A, ταύτη τῇ πλατεῖα νάρκη τῇ θαλαττῆα.

ἀποκρίνεσθαι] Exegetical of πράγματα, explaining the nature of the trouble.

B ἔρασταί σοι] What Socrates is made to say in joke, with

questionable taste on the part of Plato, is stated in earnest by Xenophon (Anab. II. 6. § 28).

κατέγνωκας] καταγιγνώσκειν τινος means to form an unfavourable C judgment of somebody.

εἰμι ἤττων τῶν καλῶν] In the Theages (128 B) Socrates is made to declare that the one art of which he was really master, was the art of love (τὰ ἐρωτικά), with allusion to the magnetic influence which he exercised over his disciples. That this way of speaking was characteristic of the real Socrates is evident from the similar language put into his mouth by Xenophon (Mem. II. 6. § 28).

λέγετε] The plural shows that the opinion is ascribed to the school of Gorgias in general.

κατὰ Ἐμπεδοκλέα] Gorgias was himself a disciple of Empedocles (Quint. III. 1. § 8; Diog. Laert. VIII. § 58). Empedocles was famous as a philosopher, poet, orator, physician, and magician. He was a native of Acragas in Sicily, and a member of a wealthy family. Romantic legends have collected round his name, and little is known with certainty of his life. His father's name is usually given as Meton, though some say Exaenetus, and some Archinomus. He is variously stated to have been a disciple of Pythagoras, of Parmenides, of Xenophanes. The invention of rhetoric is ascribed to him by Aristotle, as that of dialectic to Zeno. His philosophy was embodied in hexameter verses, of which some fragments have been preserved to us. His style was lofty and full of metaphors. He flourished in Olympiad 84 (B.C. 444-0). See his life by Diogenes Laertius, book VIII. §§ 51-77. Empedocles' theory of vision assimilates sight to smell. Just as in smell there is an actual contact of particles with the organ of sense, so Empedocles supposed it to be in the case of sight.

ἔφη Πίνδαρος] See Boeckh's Pindar, vol. III. p. 597, frag- D ments—

σύνες ὃ τοι λέγω, ζαθέων ἱερῶν ὀμῶνυμε πάτερ,
κτίστορ Αἴτνας.

ἔστι γὰρ χρῶα] For the same theory see Timaeus 67 C, where colours are compared to flames radiating from the object.

τραγικῆ] 'High-flown,' 'pompous.' There is perhaps an allusion E to the style of Empedocles. Diogenes Laertius speaks of a 'tragic inflation' as characteristic of the whole man (VIII. § 70). For the expression cp. Rep. III. 413 B ad in.

'Ἄλλ' οὐκ ἔστιν] We certainly seem to require αὕτη here in contrast with the ἐκείνη following. Without it, we must understand ἄλλ' οὐκ ἔστιν to mean 'But it is not better,' as opposed to the 'It seems better,' which is implied in ἡρέσκει σοι. For the phrase ὡς

ἔμμαντὸν πείθω cp. Gorg. 453 B. ἐκείνη refers to the amended definition of figure as 'the termination of a solid.'

ἀλλ' εἰ περιμένεις] The εἰ merely repeats the former one. Render εἰ μὴ above 'if you had not.'

77 A προθυμίας οὐδὲν ἀπολείψω] Cp. Symp. 210 A; Rep. VII. 533 A.

ἀλλ' ὅπως μὴ οὐχ οἶός τ' ἔσομαι] 'But I am afraid I shall not be able to tell you many things of the sort.' The whole phrase recurs in Rep. VI. 506 D. For ὅπως μὴ followed by the indicative cp. Phaedo 77 B and Soph. Oed. T. 1074, 5, where we have the verb of fearing expressed—

δέδοιχ' ὅπως
μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναβῆξει κακά.

Similarly Aristoph. Knights 112. See also Riddell, Digest § 59.

ἀποδοῦναι] A metaphor from paying a debt. Cp. Symp. 194 D, ἀποδοὺς οὖν ἑκάτερος τῷ θεῷ οὕτως ἤδη διαλεγέσθω.

ἄλην] That is, a logical whole, not divided into its component species—courage, temperance, etc. Elsewhere Plato aptly compares a bad logical division to hacking a quarter of meat instead of jointing it (Phaedrus 265 E).

B δύνασθαι] It has been conjectured that the poet meant this absolutely, in the sense of 'power.' But as we know nothing of the passage except from Plato, we had better accept his interpretation. We have a similar construction below 78 A, ἐπιθυμεῖν τε τῶν κακῶν καὶ κτᾶσθαι, where two verbs requiring different cases are coupled with the same noun. For the construction δύνασθαι τι cp. ἀδυνάτους γεγονέναι τοῦτο τὸ πρᾶγμα, below § 94 B ad fin.

πορίζεσθαι] Supply αὐτά. Cp. last note.

C λέγεις] It is more usual to find φῆς used thus parenthetically. See Phaedo 59 C; Theaet. 151 E.

ἢ γενέσθαι αὐτῷ] Cp. Symp. 204 E, ὁ ἐρῶν τῶν ἀγαθῶν τί ἐρᾷ; Γενέσθαι, ἦν δ' ἔγω, αὐτῷ.

78 A κακοδαίμονας] κακοδαίμων means a man who is attended with an evil genius; hence 'unfortunate.' The word is used also for the evil genius itself. See the appalling story of Cassius of Parma in Valerius Maximus, bk. I. ch. 7, De Somniis § 7. A belief in spirits attendant upon human beings was common to the Jews, Greeks, and Romans. There are two passages in the New Testament, which seem to imply it, Matt. xviii. 10; Acts xii. 15. Among the Romans the guardian-spirit of a man was called his Genius, that of a woman her Juno (Tibullus IV. 6. 1; 13. 15). The conception was turned to a religious use in the later Paganism. Epictetus finely says: 'So that when ye have shut to the doors, and made it dark

within, remember never to say that ye are alone; for neither are ye. For God is within, and your Genius is within; and what need have they of light to behold what ye are doing?' (Arrian, Epict. bk. I. ch. 14 ad fin.).

κτᾶσθαι] See note on δύνασθαι, 77 B.

βούλεσθαι] Supply κινδυνεύει.

B

τὸ μὲν βούλεσθαι, κ.τ.λ.] It might be remarked on this that all men desire the apparent good, but differ in the degree in which their view of it approximates to, or recedes from, the real good.

Ἄγαθὰ δὲ καλεῖς, κ.τ.λ.] Notice the hyperbaton in this sentence, C i.e. the displacement of the natural order of words, the emphatic part being brought in last for the sake of giving it a greater prominence. Riddell, Digest § 309.

καὶ χρυσίον . . . κτᾶσθαι] κτᾶσθαι might be coordinate with ἰγίειαν τε καὶ πλοῦτον, and λέγω parenthetical. See note on λέγεις, 77 B. But it is perhaps simpler to take λέγειν as directly governing κτᾶσθαι, 'And the getting of gold and silver too I mean.'

ἅττα] Attic neut. pl. of the indefinite pronoun τις, for τῖνα; to be distinguished from ἅττα, neut. pl. of ὅστις, 88 B.

τι.] If τι is substantival, we must regard τὸ δικαίως καὶ δόσιως as in D apposition to it; but probably it should be taken adverbially—'at all.'

αὐτὰ ἀρετὴν καλεῖς] Meno had made out virtue to lie in the procuring of worldly goods; but Plato imparts still greater invidiousness to his position by representing him as confounding virtue with these lower goods themselves.

ἐκπορίζουσα] The participle is attracted into the gender of ἀρετῆ, E which stands nearest to it in the sentence. In sense it belongs to πόρῳ preceding.

ἀπορία] This word generally signifies physical incapacity. Here it means the moral incapacity of the virtuous man to degrade himself.

μόριον] Logically a part, as being one of the constituent species 70 A of a genus.

παίξεις πρὸς με] Cp. Xen. Cyr. VI. 1. § 6 Οἱ μὲν δὲ τοιαῦτα ἐπαιζον σπουδῇ πρὸς ἀλλήλους, and Eur. H. F. 952 παίζει πρὸς ἡμᾶς δεσπότης, ἢ μαίνεται; Stallbaum.

τοῦτο δὲ φῆς μόριον] τοῦτο refers really to δικαιοσύνη, but is B attracted into the gender of μόριον. See note on ἐκπορίζουσα, above 78 E. For a somewhat different instance cp. Cic. Phil. II. 22 'Pompeium, quod imperii Populi Romani decus ac lumen fuit.'

ὅ τι ἂν πράττη] Supply τις. For its omission cp. 97 A; also Char. 167 B; Euthyd. 284 A. Similarly τῖνα is omitted below, 81 D; Apol. 29 A, δοκεῖν σοφὸν εἶναι μὴ ὄντα.

C δέϊται οὖν σοι] The rare impersonal passive construction is perhaps employed, consciously or unconsciously, to escape the monosyllabic δέϊς.

ἀλλ' οἶει τινά] To attempt to define a thing by means of its own species is a kind of 'circulus in definiendo,' since to define a thing by its species is to define it by itself. The procedure, however, more directly offends against the principle laid down by Aristotle in the Organon—that no definition can state the essence of a thing, if its elements are not prior and better known (Top. VI. 4. § 2). Now the species of a genus, though they may be better known to us, are not better known universally; they are, in fact, intelligible only through the genus, so that we are involved in an 'ignotum per ignotius.'

D ἀπεβάλλομεν] See 75 D.

E τίνος ὄντος ἀρετῆς] The question—τί ἐστιν ἀρετή;—is here latent, to the predicate of which, τί, the participle, is accommodated. Cp. below 87 C, ὅτι τοιοῦδε μὲν ὄντος διδακτόν, where the thing spoken of is ἡ ἀρετή. Similarly Prot. 354 C, Οὐκοῦν τὴν μὲν ἡδονὴν διώκετε ὡς ἀγαθὸν ὄν;

80 A καὶ τοὺς ἄλλους ποιεῖς ἀπορεῖν] Cp. Theaet. 149 A, ὅτι δὲ ἀποπάτατός εἰμι καὶ ποιῶ τοὺς ἀνθρώπους ἀπορεῖν.

ἀτεχνῶς] 'Quite,' 'absolutely.' Cp. Apol. 17 D and passim. The word is of specially frequent occurrence in the slightly colloquial language of the Apology.

ἄμοιότατος] This striking metaphor deserves to be compared with that of the magnet in the Ion (533 D, E), by which Plato illustrates the secondary inspiration of students of poetry.

τό τε εἶδος] Similarly Alcibiades, in the Symposium, rallies Socrates on his personal appearance (215 A, B), and Theodorus tells him that the youthful Theaetetus is not handsome, but like himself (Theaet. 143 E), οὐκ ἔστι καλός, προσέεικε δὲ σοὶ τὴν τε σιμότητα καὶ τὸ ἔξω τῶν ὀμμάτων. It was a permitted subject of jesting. When a man is very ugly he becomes proud of the distinction!

νάρκη] The electric eel or torpedo. Pliny says of it: 'etiam procul et e longinquo, vel si hasta virgave attingatur, quamvis praevalidos lacertos torpescere, quamlibet ad cursum veloces alligari pedes' (Nat. Hist. XXXII. (2), ed. Jan).

πεποιηκέναι, ναρκᾶν] ναρκᾶν is intransitive, as in the line preceding. It is exegetical of τοιοῦτόν τι only, not of τοιοῦτόν τι πεποιηκέναι.

B οὐκ ἐκπλέων ἐνθένδε οὐδ' ἀποδημῶν] On the fondness of Socrates for Athens see Crito 52 B; Phaedrus 230 D. On the treatment that he might have met in another state see Apol. 37 C, D.

δλίγου] Cp. Apol. 17 A, δλίγου ἐμαντοῦ ἐπελαθόμεν.

αὐτῇ νερκῶσα] Pliny testifies to the opposite: 'Novit torpedo vim suam, ipsa non torpescens.' Stallbaum.

τοὺς ἄλλους] Masc., because, though speaking of the torpedo, he is thinking of himself.

ἐντύχοις] On the optative subjoined to an indicative sentence see D Riddell, Digest § 74.

ἔριστικὸν λόγον] Grote says in a note (Plato, vol. II. p. 16), 'If the Sophists were the first to raise this question, I think that by so doing they rendered service to the interests of philosophy;' and in the text, 'Here we find explicitly raised, for the first time, that difficulty which embarrassed the different philosophical schools in Greece for the subsequent three centuries—What is the criterion of truth?'

κατάγεις] It is difficult to see why this particular word should be used here. Perhaps we may render it 'you are bringing home to us.' L. and S. explain it as a metaphor from spinning, like Latin 'deducere filum.'

ὡς οὐκ ἄρα ἔστι ζητεῖν] By search is meant mental search—the process of evoking knowledge out of one's own inner consciousness. Plato accepts one of the horns of the dilemma, maintaining that one really knows the thing, having seen it in a prior state of existence. Things thus seen are forgotten, yet not so far as to be beyond recognition in case of their being alighted upon, so that search is always a hopeful task.

Πίνδαρος] The lines below are assigned by Boeckh (Pindar, vol. 81 B III. p. 623) to the Θρήνοι of Pindar.

οἴσι γὰρ ἄν . . . δέξεται] = παρ' ἄν ἂν δέξεται.

πένθος] Here = 'guilt,' which sooner or later brings suffering. πένθος is another form of πάθος, as βένθος of βάθος.

ἦρωες] The ω is shortened before the following vowel, so that the word scans as a dactyl.

Ἄτε οὖν ἡ ψυχῆ] The logical order is—Οὐκ ἔστιν οὖν ὅτι ἡ ψυχῆ, ἄτε ἀθάνατός τε οὖσα, κ.τ.λ., οὐ μεμάθηκεν.

ἑωρακνῖα] Notice this word. What we call 'learning' is merely recollection, while the origin of knowledge is in an intellectual intuition of the truth of things. In the κόσμος νοητός things are visible to the eye of the mind, which are mere abstractions in the world of sense.

ἄτε γὰρ τῆς φύσεως, κ.τ.λ.] On the unity and continuity of nature see Cicero, de Div. II. 14 'quae, ut uno consensu juncta sit et continens, quod video placuisse physicis, eisque maxime, qui omne, quod esset, unum esse dixerunt.' Cp. also Verg. Geor. IV. 219-27; Aen. VI. 724-51.

D ἀναμνησθέντα] Supply *τινα*. See note on 79 B.

τὸ μανθάνειν ἀνάμνησις ὄλον ἐστίν] This is one of the most famous of Plato's doctrines. Cicero (*Tusc. Disp.* I. 24) admits the partial truth of it in an interesting passage, which will serve as an introduction to the coming interlude in the dialogue: 'Habet (sc. animus hominis) primum memoriam, et eam infinitam, rerum innumerabilium; quam quidem Plato recordationem esse vult superioris vitae. Nam in illo libro, qui inscribitur Menon, pusionem quemdam Socrates interrogat quaedam geometrica de dimensione quadrati. Ad ea sic ille respondet, ut puer; et tamen ita faciles interrogationes sunt, ut gradatim respondens eodem perveniat, quo si geometrica didicisset. Ex quo effici vult Socrates ut discere nihil aliud sit nisi recordari.'

St. Augustine too, no mean metaphysician, accepts the substantial truth of Plato's doctrine without drawing his inference as to a previous state of existence. He says (*Conf.* X. 11): 'Quocirca invenimus, nihil esse aliud discere ista, quorum non per sensus haurimus imagines, sed sine imaginibus, sicuti sunt, per se ipsa intus cernimus, nisi ea quae passim atque indisposite memoria continebat, cogitando quasi colligere, atque animadvertendo curare, ut tanquam ad manum posita in ipsa memoria, ubi sparsa prius et neglecta latitabant, jam familiari intentioni facile occurrant.' St. Augustine had studied Platonism through the medium of a translation (*Conf.* VII. 9).

οὗτος . . . ὅδε] οὗτος is here used, like 'iste,' as the pronoun of the 2nd person, 'that of yours; ' ὅδε means 'this of mine.' We have a clear instance of the same use in Homer *Il.* VIII. 109, where Diomedes says to Nestor:

τούτω μὲν θεράποντε κομείτων, τῷδε δὲ νῶϊ
Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν.

Here *τούτω* refers to the horses of the person spoken to, and *τῷδε* to those of the speaker.

ἀργούς ποιήσει] Cp. *Phaedo* 85 C, D, where Simmias insists on the duty of speculative inquiry, even if certainty be unattainable.

E Ναι, ὦ Σώκρατες] Meno accepts the doctrine of metempsychosis without surprise, and demurs only to that of ἀνάμνησις. Meno, we may remember, was imbued, through Gorgias, with the teaching of Empedocles, who held the doctrine of metempsychosis at least as firmly as Plato. Witness what he says of himself:

ἤδη γάρ ποτ' ἐγὼ γενόμεν κούρος τε, κόρη τε,
θάμνος τ', οἰωνός τε, καὶ ἐξ ἄλδς ἔμπυρος ἰχθύς.

(*Diog. Laert.* VIII. § 77, *Tauchnitz.*) Ritter and Preller read *καὶ εἰν ἄλι ἔλλοπος ἰχθύς*, which saves the line from absurdity. Empedocles is hardly likely to have said that he had been a broiled fish in his time.

οὕτως] 'As you say.' Cp. note on 81 D above; also Apol. 26 E, ἀλλ' ὡς πρὸς Διός, οὕτωςί σοι δοκῶ, 'Do I seem to you, as you say?' Rep. II. 370 A, 'Ἄλλ' ἴσως, ὡς Σώκρατες, οὕτω ῥᾶον ἢ 'κείνως, where οὕτω means 'in the way you suggest.'

πολλῶν ἀκολουθῶν] A sign of Meno's wealth.

82 A

δυντα βούλει] In proof of the genuineness of the experiment, as a conjurer asks for any hat from the audience.

Ἕλλη μὲν] We may suppose an ellipse of some counterbalancing clause with δέ—'a Greek in race and language, but not educated.' Cp. 89 C; Theact. 162 A; Char. 153 C; Eur. Med. 676, Hipp. 316. The last passage is instructive, as the suppressed clause is supplied in the answer:

TP. ἀγνὰς μὲν, ὦ παῖ, χεῖρας αἵματος φέρεις;

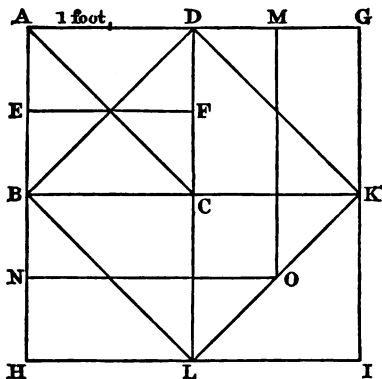
ΦΑ. χεῖρες μὲν ἀγναί, φρῆν δ' ἔχει μίασμά τι.

Stallbaum, from whom this note is drawn, illustrates the force of the μὲν by that of the German particle 'doch': 'Er ist doch ein Grieche und spricht Griechisch?'

ἄπότερα] For the pl. cp. Soph. 222 B; Euthyd. 275 E.

ἀναμνησκόμενος. On the doctrine of ἀνάμνησις cp. Phaedo 73-6.

Εἰπέ δή μοι, κ.τ.λ.] We may now suppose Socrates gradually to construct the following diagram on the sand:



τοιούτων. The figure ABCD.

C

ἄλλο τι] In full ἄλλο τι ἤ, a common interrogatory formula in Plato. Cp. 97 A. It is practically equivalent to the Latin 'nonne.'

There is an avoidance of bluntness about it characteristic of the polite Hellenic mind. To exhaust the negative is an indirect way of asserting the affirmative. Greek abounds in such negative terms as *οὐκ ἀγεννές, οὐκ ἀδελον*.

Riddell, denying that *ἄλλο τι* stands for *ἄλλο τι ἢ*, declares that *ἄλλο τι* affects the whole of the sentence, like the French 'n'est ce pas que,' while *ἄλλο τι ἢ* may restrict the expected affirmation to some special portion of the sentence. A comparison of the instance before us with the *ἄλλο τι ἢ* in the next question shows that this distinction does not hold here. Digest § 22.

- τό χωρίον] The figure AEFD.
83 A ἑτέραν τοσαύτην] The line DG.
 ἀπό ταύτης δὴ] The line AG.
B ἀπ' αὐτῆς] This is speaking inclusively, as the line AG itself is one of the four.
 τουτί] The square AHIG.
 ταυτί τέτταρα] ABCD, DCKG, BHLC, CLIK.
C τεττάρων γάρ] In full—*τεττάρων γὰρ τετράκις ποδῶν χωρίον ἐστὶν ἐκκαίδεκα ποδῶν χωρίον*: 'Four times a space of four feet is a space of sixteen feet, is it not?'
 τῆς ἡμισείας ταυτησί] The original line AD. Notice the Ionic form *ἡμισείας*. See L. and S.
 τουδε] The original square ABCD.
 τουτου] The whole figure AHIG.
 τοσαύτης] The line AD. Observe that the second of the terms compared has been attracted into the case of the first. Riddell, Digest § 168.
D τοσησδί] The line AG.
E τὸ ἡμισυ ταύτης] DM, the half of DG.
 οἶδε] AD, which was originally supposed to be two feet.
 ὁ δέ] The line DM.
 ἐνθένδε, κ.τ.λ.] οἶδε is now the line AB, and ὀδέ the line BN.
84 B προύργου] Crasis for *πρὸ ἔργου*. For its use cp. below 87 A.
 τότε δὲ ραδίως] This is a hit at Meno for his readiness to preach about virtue. See 80 B.
D τετράπουν τοῦτο] The original square ABCD.
 τουτί] DCKG.
 τρίτον τόδε] CLIK.
 τὸ ἐν τῇ γωνίᾳ τόδε] BHLC.
E τὸ ὅλον τόδε] AHIG.
 τουδε] ABCD.
85 A τέτταρες αὐται] BD, DK, KL, LB.
 τεττάρων ὄντων τοῦτων] The four squares bisected by the four lines.

ἡμῖσι ἐκάστου] The triangles BCD, DCK, KCL, LCB.

τηλικαῦτα] Of the size of BCD.

ἐν τούτῳ] In DBLK.

τὰ δὲ τέτταρα, κ.τ.λ.] 'What (multiple) of two is four?'

Τόδε οὖν ποσάπουσι γίνεται] τόδε is DBLK. This question is **B** abrupt as compared with the preceding ones, though the leap is not more than a boy's intelligence would be sure to take unaided. Schleiermacher supposes a lacuna in the text, which he ingeniously supplies thus :

ΣΩ. Τόδε οὖν ποσαπλάσιον γίνεται τούτου ;

ΠΑΙ. Διπλάσιον.

ΣΩ. Τοῦτο δὲ πηλίκον ἦν ;

ΠΑΙ. Τετράπουσι.

ΣΩ. Τόδε οὖν ποσάπουσι ;

The eye of the copyist might easily glance on from ποσαπλάσιον to ποσάπουσι : but, on the other hand, the mind of Plato might easily have glanced over the missing link in the chain of argument.

σὺ φῆς, ὦ παῖ Μένωνος] Socrates says this as insisting on his position that the truths of science are latent in the minds of all. This is true of an *a priori* science like geometry, the truths of which are such that the mind cannot but recognise them when they are put before it.

τῷ οὐκ εἰδῶσι] We seem able to dispense either with the words *περὶ ὧν ἂν μὴ εἰδῶ* or with *περὶ τούτων ὧν οὐκ οἶδεν*. Stallbaum tries to vindicate the passage from the charge of redundancy by taking the first *περὶ* in close connection with *εἰδῶσι*, and translating thus : 'Itaque qui ignorat aliquid, quidquid illud sit, is tamen de eo quod ignorat, rectas verasque opiniones habere potest.' He takes *περὶ ὧν ἂν μὴ εἰδῶ* as a periphrasis for *περὶ ὅτουσιν*. This seems somewhat forced, and perhaps the true explanation is that Plato, having started the question as a hypothetical case, *περὶ ὧν ἂν μὴ εἰδῶ*, drives home the apparent contradiction at the end by representing it as an existing fact, *περὶ τούτων ὧν οὐκ οἶδεν*—'Then in one who does not know, and about things which he is not supposed to know, do there exist true opinions about those things which as a matter of fact he does not know?'

εἰληφῶς εἶη] The periphrastic form of the perfect optative, which **D** is invariable in the middle and passive, is found occasionally in the active also. Cp. for example Hdt. III. 64 *μαθὼν δὲ ὡς μάτην ἀπολαλεκῶς εἶη τὸν ἀδελφεόν, ἀπέκλαιε Σμέρδιον* : Rep. III. 393 C ad fin. *γεγονυῖα εἶη*, 433 A, *πεφυκυῖα εἶη*.

ἀθάνατος ἂν ἢ ψυχῇ εἶη] It appears from the words that are put **86 B** into the mouth of Socrates below, that Plato was himself conscious

of the weakness of this remarkable argument for the immortality of the soul. It breaks down from the first, for there is no notice taken of the possible supposition that the boy got the knowledge on coming into this life, that is to say, that it is part of his human nature. If necessary truth be the result of the structure of the human faculties, this *a priori* knowledge is got at the moment when the faculties are inherited. Neither is any notice taken of the position, which is a possible one, that the soul may have pre-existed, and yet not from eternity.

καὶ τὰ μὲν γε ἄλλα, κ.τ.λ.] For a similar distinction between essential and non-essential points of credence see *Phaedo* 114 D.

- C οὐ μόντοι ἀλλά] Of the same force as οὐ μὴν ἀλλά, 'however,' 'not but that.' 'After οὐ μόντοι is to be understood a proposition the contrary of that which follows the ἀλλά,' Riddell, *Digest* § 155. The instance given in the *Student's Greek Grammar* makes this very clear—ὁ ἵππος μικροῦ ἐκείνον ἐξετραχήλισεν· οὐ μὴν (ἐξετραχήλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος.

διδασκῶ ὄντι αὐτῶ] See note on *διδασκόν*, 70 A, and on τί αὐτό φησι, 73 C.

- D εἴτε οὐ διδασκόν] The οὐ may be supposed to coalesce with the *διδασκόν* so as to form a negative term. Otherwise we might expect μή, as below 87 B, εἴτε ἀδύνατον εἴτε μή. For οὐ after εἴτε cp. *Rep.* I. 354 C.

ἵνα δὴ ἐλεύθερος ᾖς] 'In order that you may be really free.' Cp. the words of Philo, himself a Platonist—'Ἀναμφιβόλως καὶ ἐξ ἀνάγκης ὁ σπουδαῖος ἐλευθερός ἐστι' (*II.* 452. § 7, Tauchnitz).

- E ποῖόν τι] See note on τί ἐστι, 71 B.

εἰ μή τι οὖν ἀλλά] 'At all events then.' Cp. *Rep.* VI. 509 C; Riddell, *Digest* § 20.

λέγω δὲ τὸ ἐξ ὑποθέσεως, κ.τ.λ.] On τὸ ἐξ ὑποθέσεως see note τὸ γὰρ τῇ αὐτῇ, 72 E.

The passage which follows is the only difficulty in the *Meno*, and perhaps an insoluble one. The key to it has been lost for want of the diagram which should accompany it. Taking the words exactly as they stand in the text, they seem to run as follows:

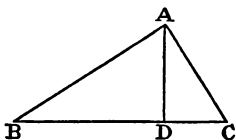
'By "hypothetically" I mean something of this kind. In a question of geometry, when one has asked, for instance, about a figure, whether it be possible for a given figure, being a triangle, to be inscribed in a given circle, a man might say, "I do not yet know whether your figure is of the kind required, but, as an hypothesis, I think the following consideration will help us. If this figure be of such a kind that when a man has described a figure on the given line of it, he falls short by a figure similar to the figure itself which

has been described thereon, one consequence seems to me to ensue, and again another, if it be impossible for it to be treated thus. Hypothetically, then, I am willing to tell you the result with regard to the inscribing of it in the circle, whether it be impossible or not."

As to the meaning of these words, the following explanation may be attempted for want of a better :

Socrates wishes merely to illustrate the nature of a hypothesis, and he supposes a student to be asked whether it be possible for a triangle to be inscribed in a circle. The student replies that if it be a right-angled triangle, the case is one (namely, that it can certainly be inscribed in a circle), and if it be not, the case is another, and would have to be considered separately. But, in order to make the hypothesis more elaborate, the student, instead of speaking directly of a right-angled triangle, attempts to describe it by one of its properties. Unfortunately this property is not so distinctly stated as to be peculiar to the right-angled triangle.

Let ABC be a right-angled triangle. To let fall a perpendicular upon BC from the vertex A amounts to describing a triangle upon the line AC (or upon AD itself, see note on τὴν δοθείσαν αὐτοῦ γραμμὴν, 87 A), and the effect of such a perpendicular is that the remainder ABD is a triangle similar to ADC. To render the description peculiar to the right-angled triangle, it should be stated that the triangles into which it is divided are not merely similar to each other, but to the whole triangle (Euclid VI. 8). As a matter of mathematical fact, a circle can be described round any triangle whatever (Euclid IV. 5). But the question is not whether a triangle generally can be inscribed in a circle, but whether a given triangle can be inscribed in a circle of a given magnitude. To decide this is easier in the case of the right-angled triangle than in that of a triangle of another kind. For as the angle in a semi-circle is always a right angle, we have only to measure the length of the base and compare it with the diameter of the circle.



χωρίου] Properly 'space,' 'area.' But as every definite portion

of space must have some shape, it is permissible to render it 'figure.'

87 A τόδε τὸ χωρίον] Stallbaum's contention that these words refer to the square previously described by Socrates seems put out of court by the words immediately preceding, τόνδε τὸν κύκλον. Socrates had not already described a circle in the sand. Notice that the τοῦτο following refers to the same thing as τόδε above, only that the point of view has shifted from the first to the second person. See note on οὗτος . . . ὅδε, 81 D, above.

εἰ μὲν ἔστι, κ.τ.λ.] We have no clause with δέ following, but the force of one is got from the words below, καὶ ἄλλο αὖ, εἰ ἀδύνατον.

τὴν δοθείσαν αὐτοῦ γραμμὴν] These words admit of being construed 'the line given here,' in which case they might be referred to the perpendicular AD. If conjecture were within our province, we might imagine that the word δοθείσαν had somehow got substituted for ἡμίσειαν. A triangle which admits of being divided into two similar triangles by a line drawn from the vertex and bisecting the opposite side might, to the uninstructed eye, appear more capable of being inscribed in a circle than another.

παρατείναντα] Supply τινα. Cp. ἀναμησθέντα, 81 D, and see note on ὅ τι ἂν πράττη, 79 B.

B εἴτε οὐ διδακτόν] See note on 86 D.

εἰ ποῖόν τι ἔστι] English idiom does not admit of our bringing in a question in this hypothetical way. We have to say, 'What kind of thing in the soul must virtue be, to admit of being taught, or not to admit of it?' Cp. Rep. I. 333 C; Xen. Mem. I. 4. § 14; ἀλλ' ὅταν τί ποιήσωσι, νομοεῖς αὐτοὺς σοῦ φροντίζειν; here we should say, 'What must they do before you will think that they have a care for you?'

τοιούδε μὲν ὄντος] See note on τίνος ὄντος ἀρετῆς, 79 E.

αὐτό] In apposition to τὴν ἀρετὴν. See note on τί αὐτό φησι, 73 C. Such an apposition is far more common with the relative than the demonstrative, e.g. Euthyd. 271 C. Distinguish this use of αὐτό from that in Theaet. 146 E, ἀλλὰ γινῶναι ἐπιστήμην αὐτὸ ὃ τί ποτ' ἔστιν, where αὐτό means 'as a thing in itself.'

E πλοῦτος δῆ] 'Wealth, of course'—said with allusion to the avarice of the Sophists and the character of Meno. The enumeration of bodily and external goods here given—health, strength, beauty, and wealth—is derived from a popular drinking-song, to which we have a reference in the Gorgias (451 E), οἶομαι γὰρ σε ἀκχοέμαι ἐν τοῖς συμποσίοις ἡδόντων ἀνθρώπων τοῦτο τὸ σκολίον, ἐν ᾧ καταριθμοῦνται ἡδοντες, ὅτι ὑγιαίνειν μὲν ἀριστόν ἐστι, τὸ δὲ δευτέρον καλὸν

γενέσθαι, τρίτον δέ, ὡς φησιν ὁ ποιητῆς τοῦ σκολιοῦ, τὸ πλουτεῖν ἀδύλωσ. Beauty, according to Greek ideas, was even more essential to happiness than strength. Cp. Euthyd. 279 A; Laws I. 631 C; 661 A.

σωφροσύνην τι καλεῖς, κ.τ.λ.] See note on *τηλευτήν καλεῖς τι*; 88 A 75 D.

ἄττα. See note on *ἄττα*, 78 C.

φρόνησις] Notice the tacit assumption of the identity of *φρόνησις* with *ἐπιστήμη*. In Xen. Mem. IV. 6. § 7, and in Plat. Theaet. 145 E Socrates makes a similar identification of *σοφία* and *ἐπιστήμη*. It was left for Aristotle to discriminate the meaning of the three terms.

ὅταν μὲν ἀνευ νοῦ θαρρῆ, κ.τ.λ.] Cp. what Nicias says in the Laches 197 A, Οὐ γάρ τι, ὦ Λάχης, ἔγωγε ἀνδρεία καλῶ οὔτε θηρία οὔτε ἄλλο οὐδὲν τὸ τὰ δεινὰ ὑπὸ ἀνοίας μὴ φοβούμενον, ἀλλ' ἀφοβον καὶ μωρόν. In this dialogue courage is tentatively defined as 'the knowledge of what is calculated to inspire fear or confidence, both in war and in all other matters' (195 A). On the subject of brute courage see Arist. Eth. Nic. III. (8), §§ 10-12; and cp. Plato, Rep. IV. 430 B.

καὶ μανθανόμενα καὶ καταρτυόμενα] 'Both learning and training.' We have here the rhetorical figure 'chiasmus,' *καταρτυόμενα* referring to the former word, *σωφροσύνη*, and *μανθανόμενα* to the latter, *εὐμάθεια*.

αὐτῷ] This refers to *ἀρετή*, but the intervention of *τῶν ἐν τῇ ψυχῇ τι* is sufficient to account for the neuter. The dative *ὠφελίμῳ* is the regular construction with a copulative verb. For Riddell's view see Digest § 183.

καὶ μὲν δὴ καὶ τἄλλα] This is an accusative, which is taken up again by the pronoun *αὐτά* at the end, owing to the long suspension of the construction.

τῷ ἀνθρώπῳ, κ.τ.λ.] For the supremacy of the soul in man cp. Rep. III. 403 D, ἐμοὶ μὲν γὰρ οὐ φαίνεται, ὃ ἂν χρηστὸν ἢ σῶμα, τοῦτο τῇ αὐτοῦ ἀρετῇ ψυχὴν ἀγαθὴν ποιεῖν, ἀλλὰ τῶναντίον ψυχὴ ἀγαθὴ τῇ αὐτῆς ἀρετῇ σῶμα παρέχειν ὡς οἶόν τε βέλτιστον.

ἵνα μηδεῖς, κ.τ.λ.] There is a zeugma underlying the use of *ἵνα* here, since with the indicative it signifies a purpose not realised, while with the optative, in the next clause, the question of realisation is not raised. See Riddell, Digest § 57.

ἀλλὰ μὴ τοῦτο οὐ καλῶς ὠμολογήσαμεν] 'But can we have been wrong in admitting this?'—'Num hoc minus recte concessimus?' The question is conveyed by *μὴ*, while *οὐ* coalesces with *καλῶς*. Cp. Lysis 213 D; Prot. 312 A ad fin.

ἔδοκει μὲν] For the absence of any clause with δέ cp. note on Ἑλλην μὲν, 82 B.

ἐν τῷ ἔπειτα] Cp. Phaedo 67 C ad fin. καὶ ἐν τῷ νῦν παρόντι καὶ ἐν τῷ ἔπειτα : and again 116 A ad fin. τὸν ἔπειτα βίον. When used strictly it means the time immediately following, and is not synonymous with τὸ μέλλον. Soph. Ant. 611 :

τό τ' ἔπειτα καὶ τὸ μέλλον
καὶ τὸ πρὶν ἐπαρκέσει
νόμος ὄδ', κ.τ.λ.

D ἀπιστεῖς μὴ οὐκ, κ.τ.λ.] After a verb involving a negative notion, such as that of 'distrust,' it is the usual construction in Greek to have the two negatives μὴ·οὐκ. So below, οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι.

ἀνατίθεμαι] The mode of speaking which would be employed in some such amusement as draughts is transferred to the game of dialectic. Cp. Phaedo, 87 A ; Charm. 164 D ad in. ; Prot. 354 E ; Gorg. 461 D, 462 A ; Rep. I. 334 E, 345 B.

E εἶεν] The optative imparts a hypothetical air to the question, οὐ being equivalent to εἴ τινος. Cp. Charm. 171 E ad fin. ; Lysis 214 D ad in. Stallbaum. We may represent the force of the optative by using the past tenses in English—'that if there *were* neither teachers nor learners of a subject, we should be right in conjecturing that it *did* not admit of being taught.' So below 96 C.

πάντα ποιῶν] 'In spite of all my efforts.' Cp. Arist. Eth. Nic. X. (7), § 8, καὶ πάντα ποιεῖν πρὸς τὸ ζῆν κατὰ τὸ κράτιστον τῶν ἐν αὐτῷ.

90 A Ἄνυτος] Anytus is here represented as the type of conventional propriety. He is referred to in the Apology as the most important of the three accusers of Socrates, who are called collectively οἱ ἀμφὶ Ἄνυτον (Apol. 18 B ; cp. Hor. Sat. II. iv. 3 'Anytique reum'). Personally he took up the quarrel of the manufacturing classes and political men against Socrates (Apol. 23 E). His father, Anthemion, had made his fortune as a tanner. Anytus was a prominent leader of the popular party at Athens, and was exiled by the Thirty Tyrants at the same time as Thrasylbulus (B. C. 404. Xen. Hell. II. 3. § 42). His character has suffered more at the hands of later writers than of Plato. The Scholiast on the Apology calls him Ἀλκιβιάδου ἑραστής : and states further that out of annoyance at some jest of Socrates he bribed Meletus to prefer a charge of impiety against the philosopher. When the Athenians repented too late of their treatment of Socrates, Anytus was sent into banishment, while Meletus was condemned to death (Diog. Laert. II. § 43).

Πολυκράτους] Polycrates was a tyrant of Samos, who flourished in the reign of Cambyses, and possessed the most powerful navy then in the world (Thuc. I. 13 ad fin.). His preternatural good fortune lost him the friendship of Amasis, king of Egypt, who surmised that he was destined to come to a bad end. This foreboding was verified through the gratuitous treachery of the Persian satrap, Oroetes, who entrapped and crucified him. He was a patron of the poet Anacreon (Hdt. III. 40-3; 120-5).

Ἰσημνίας ὁ Θηβαῖος] He is mentioned again in the Republic (I. 336 A) as an ambitious and wealthy man. We read in Xenophon's Hellenics (III. 5. § 1) that he was one of the leading men among the Greeks who received a bribe from the Persians to make war on the Lacedaemonians during the campaign of king Agesilauas in Asia (about B. C. 394). As the death of Socrates took place in B. C. 399 this bribe cannot be alluded to as the origin of his wealth, though the words *δόντος τινός* look like it, unless Plato is here guilty of an anachronism, and has made Socrates anticipate an event which was fresh in his own mind as he wrote. In that case we would have here a clue to the date of the composition of the Meno.

ἀρετῆς περί διδασκάλους] Cp. Lach. 186 B ad fin. *διδασκάλος* B μοι οὐ γέγονε τούτου πέρι.

ἄρ' ὅταν τοῦτο λέγωμεν, τότε λέγομεν] 'Does not the preceding C question amount to the following?' The three demonstrative pronouns, *ὄδε*, *οὗτος*, and *ἐκεῖνος*, correspond to the three personal ones, *με*, *σε*, *ἐ*, and derive their force from them. Now what a speaker has said is already in possession of his hearer; whereas what he is going to say, no one can know but himself. Hence *ὄδε* with its derivatives is used in introducing a speech or idea, while *οὗτος* with its derivatives is used in referring to what has already been stated. *τοῦτο* here means 'what you have now heard'; *τόδε*, 'what I am going to tell you.' Cp. note on *οὗτος* . . . *ὄδε*, 81 D, and on *τόδε τὸ χαρίον*, 87 A; also Apol. 37 A, *τὸ δὲ οὐκ ἔστιν, ὧ Ἀθηναῖοι, τοιοῦτον* (what you have heard), *ἀλλὰ τοιόνδε* (what I am going to tell you) *μᾶλλον*.

λέναι] = *φοιτᾶν*. Lat. 'ventitare.' D

τὰ αὐτὰ ταῦτα] 'Does not the same thing hold?' But probably E the words ought to be taken adverbially, and the note of interrogation after *ταῦτα* abolished. The sentence will then run thus, 'With regard to flute-playing then and the rest, is it not in the same way great folly,' etc. In this case the pronoun, while referring to the sentence just expressed, is in apposition to the sentence succeeding, Riddell, Digest § 18.

ἕητούντα] In agreement with *αὐτόν*, which has to be supplied as

the subject of *παρέχειν*, as is evident from the *μανθάνειν* following. Otherwise there is no reason for the change from the plural *βουλομένους*.

τούτων, οἳ μήτε προσποιούνται, κ.τ.λ.] 'Persons who do not claim.' οὔτε would refer to some definite individuals.

μήτ' ἔστιν αὐτῶν] For the transition from the relative to the demonstrative cp. Gorg. 452 D; Rep. III. 395 D, ὡν φαμεν κήδεσθαι καὶ δεῖν αὐτοὺς ἀνδρας ἀγαθοὺς γενέσθαι.

ἔξεστί σε] This is more complimentary than *ἔξεστί σοι* would have been. The latter would have meant 'you have the opportunity;' this means 'there is the opportunity,' i.e. 'I have the opportunity of your assistance.'

91 A ἦ οἱ ἄνθρωποι, κ.τ.λ.] See the note on ἡ *περὶ ἀρετῆς* in the title of the dialogue.

ξένους ὑποδέξασθαι τε καὶ ἀποπέμψαι] This is specified by Aristotle as coming under the sphere of the virtue of *μεγαλοπρέπεια*, Eth. Nic. IV. (2), § 15 καὶ *περὶ ξένων δὲ ὑποδοχὰς καὶ ἀποστολάς*.

B ὑπισχνουμένους] Cp. Laches 186 C.

οὔτοί εἰσι] In full οὔτοί εἰσι τοιοῦτοι.

C λωβηθῆναι] 'To get himself ruined.' Riddell, Digest § 88, classifies this as an instance of the 'semi-middle' sense of the verb. Cp. Apol. 35 C, where *ἐθίζεσθαι* means 'to let yourselves be accustomed.' There is a good instance of this use in Aristotle (Eth. Nic. III. (1), § 9) *ὅθεν ξπαινοὶ καὶ ψόγοι γίνονται περὶ τοὺς ἀναγκασθέντας ἢ μή*, 'according as men let themselves be compelled or not.'

οὔτοί γε φανερά ἐστι λώβη] Notice that the copula is attracted into agreement with the predicate, Riddell, Digest § 202. Cp. note on *τοῦτο δὲ φῆς μόριον*, 79 B.

D Πρωταγόραν] Protagoras of Abdera, an elder contemporary of Socrates. He was the first to call himself a Sophist, and to demand a fee for teaching (Prot. 349 A). This fee is said to have been fixed at 100 minae: but if any pupil demurred to paying it, he allowed him to go to the temple, and deposit under oath whatever sum he thought equivalent to the benefit he had received (Prot. 328 B. C; Arist. Eth. Nic. IX. (1), § 5; Diog. Laert. IX. 52). According to the statement of Heracleides Ponticus, a disciple of Aristotle, Protagoras gave laws to the Thurians. As the colony of Thurii was founded by Pericles in B. C. 443, this statement exactly tallies with that of Apollodorus, who says that he flourished (*ἀκμάζειν*) in the 84th Olympiad, and accounts for the selection by the latter of that particular date (Diog. Laert. IX. Cp. § 50 with § 56). For the well-known story of how when a lad he was sent out to gain his living

as a porter, and attracted the attention and patronage of Democritus by his ingenuity in tying wood, see Aul. Gell. Noct. Att. V. 3, and cp. Diog. Laert. IX. § 53. Chronological difficulties have been started with regard to it, on the ground that Democritus was younger than Protagoras (see Smith's Dict. of Gk. and Rom. biography). According to Philostratus, the father of Protagoras was extremely rich, and entertained Xerxes on his way to Greece. This, however, would be quite consistent with subsequent poverty.

τῷ λιμῷ] 'The hunger that would overtake them.' **E**

ἑγγύς καί, κ.τ.λ.] 'Just about seventy years of age;' Lat. 'Fere septuaginta annos natum.'

εὐδοκιμῶν οὐδὲν πέπνυται] It is extremely difficult to reconcile this statement with the often-repeated story that Protagoras was banished from Athens for blasphemy, and his books publicly burnt. After all, our earliest authority for this anecdote is Cicero (De Nat. Deor. I. ch. 23). The next best is Josephus (against Apion II. 37). It is told also by Philostratus (p. 494, Teubner's ed. vol. II. p. 13), by Diogenes Laertius (IX. § 52), and by Eusebius (Praep. Ev. XIV. 19. § 6. ed. Heinichen). By the time the story reaches Philostratus, Protagoras is hunted over land and sea, and drowned in a small boat in attempting to escape the Athenian triremes. How is it that in all that has been written by Plato and Xenophon with regard to the trial of Socrates for impiety, there should not be a single reference to the similar charge brought against Protagoras, who was, intellectually, the most prominent man of his day?

ἄλλοι πάμπολλοι] e.g. Prodicus of Ceos, Hippias of Elis, Polus of Acragas. See Prot. 314 C; Rep. X. 600 C; Theag. 127 E ad fin. **92 A**

πολλοῦ γε δέουσι μαίνεσθαι] The usual construction with πολλοῦ δεῖν is the simple infinitive, as here and below 79 B, πολλοῦ δεῖς εἰπεῖν (cp. Apol. 30 D, 35 D, 37 B; Dem. de Cor. p. 263 ad fin., de Fals. Leg. p. 356): but it may be followed by the accusative article (Theaet. 166 D).

οἱ τοῦτοις ἐπιτρέποντες. This might be taken to mean 'who intrust' the young men to them (i.e. to the Sophists): but it seems more natural to take it in the sense of 'who allow them to.'

ἄλλον] We have here the idiomatic use of ἄλλος, which allows of such expressions in Greek as 'there was no tree nor any other grass in the place.' In this passage we may render it 'either;' sometimes 'besides' suits better. Cp. Apol. 36 B, τῶν ἄλλων ἀρχῶν, Rep. III. 401 A; and see Riddell, Digest § 46. **B**

οὐ . . . εἴης] 'If you were entirely without experience of it.' See C note on εἶεν, 89 E.

ἀλλὰ γάρ] The γάρ points to an ellipse. 'But let this pass, for,' etc.

D ἐκείνους εἶπέ, κ.τ.λ.] ἐκείνος here, like the Latin 'ille,' looks on to what is coming. The natural construction would be a relative clause after it—ἐκείνους εἶπέ παρ' οὗς ἀφικόμενος, but owing to the parenthetical clause which intervenes, we have this replaced by a dependent question—παρὰ τίνας ἀφικόμενος. Stallbaum.

φράσας] The aorist may be used of a contemporaneous act, if it be not regarded as continuous—'benefit in the telling.' Stallbaum remarks that it would certainly have been φράσον in the imperative.

E παρὰ τίνας ἔλθῃ] The conjunctive here is deliberative. Cp. Phaedo 115 C ad fin. καὶ ἐρωτᾷ δὴ, πῶς με θάπτῃ;

Τί δὲ ἐνὸς ἀνθρώπου, κ.τ.λ.] So in the imaginary cross-examination in the Apology Meletus is made to say that the jurors, the audience, the members of the council, the members of the assembly, in fact the whole body of Athenian citizens, were fitter to be intrusted with the education of the young than Socrates.

τῶν καλῶν κάγαθῶν] Practically the upper class of Athenian citizens. Cp. Rep. VIII. 569 A.

93 B τοῦτο δὲ σκοποῦντες τόδε σκοποῦμεν] 'And in investigating what you have heard me say, I will tell you what we are investigating.' See note on 90 C.

ἦν αὐτοὶ ἀγαθοὶ ἦσαν] Notice that adjectives can be followed by a cognate accusative as well as verbs. Cp. Apol. 20 A ad fin. δὲ ἐμελλεν αὐτὸ καλῶ τε κάγαθῶ ποιήσῃν τὴν προσήκουσαν ἀρετὴν: ibid. D, τῷ ὄντι γὰρ κινδυνεύω ταύτην εἶναι σοφός. See Riddell, Digest § 3.

ἦ οὐ παραδοτόν, κ.τ.λ.] 'Or whether this is not a thing that a man can transmit, or one receive from another.' The force of the verbal adjective is active.

C κάκεινον εἶναι] Supply ἂν φαίης from above.

φθονεῖν] Imperfect infinitive.

D ἰππεία μὲν ἐδιδάξατο] For the construction cp. Rep. IV. 421 E ad in. τοὺς υἱεῖς . . . χείρους δημιουργοὺς διδάξεται. Riddell says that the ascription to the middle voice of the meaning 'to get a thing done by another' is proved to be erroneous, and that in its favourite exemplification (διδάσκεισθαι) by some passages in the Meno. He declares that the whole point of the present passage lies in the education of the son by the father himself, fortifying his assertion by a comparison with 94 C, where the active ἐπαίδευσε is used of a father getting his son taught by others (Digest § 87). But, if this be so, why did Plato add ὅσα διδασκάλων ἀγαθῶν

ἔχειτο? Besides, is it likely that the 'Olympian' would have had time, even if he had the ability and inclination, to teach his son circus-riding? As for the argument that the active voice in 94 C really conveys (on the principle of 'qui facit per alium facit per se') the meaning that is supposed to be peculiar to the middle, this is a reason for allowing the use to the active voice rather than denying it to the middle. Cp. the parallel passage in the Protagoras (319 E). On the whole then we may safely say that 'the third sense of the middle voice' need not be expunged from the grammars.

σοι] Ethic dative.

E

ἐν τοῖς ἀριστοῖν] Cp. Theaet. 186 A, ἐν τοῖς μάλιστα, where Campbell remarks that in such expressions the article retains its demonstrative force, comparing Euthyd. 303 C ad fin. and Oed. Col. 742 (Dindorf).

Λυσίμαχον] This son of Aristeides the Just appears along with 94 A Melesias, the son of Thucydides, among the interlocutors in the Laches. They are there represented as old men, lamenting the neglect of their own education, and resolved not to let *their* sons suffer in the same way. Lysimachus had been intimate with Sophroniscus, the father of Socrates, and belonged to the same deme as the philosopher—that of Alopecae (Laches 179 C, D; 180 C, D). We learn from Demosthenes (against Leptines, p. 491) that the Athenians, in gratitude for his father's services, assigned him an allotment of land in Euboea, together with a sum of money, on the motion of Alcibiades. Aristeides, the son of this Lysimachus, was committed to the charge of Socrates: but the latter confessed subsequently that his attempts to educate him had proved a complete failure (Laches 200 C; Theaet. 151 A ad in.). He does not appear to have succeeded much better with Thucydides, the son of Melesias (Theag. 130 A, B).

υἱεῖς] These sons of Pericles figure in the Protagoras (315 A, B 319 E, 328 C); they are referred to in the First Alcibiades (118 D, E) as being foolish. The Scholiast on the passage adds the information that they were nick-named, each of them, βλιττομάμμιας, which practically amounts to 'booby' (cp. Aristoph. Clouds 1001). Valerius Maximus, therefore, is rhetorical in speaking of them as youths of great promise ('duobus mirificis adolescentibus') when describing the strength of mind with which Pericles bore their loss. They fell victims to the plague within four days of one another, B. C. 429 (Val. Max. V. ch. 10, ext. § 1).

ἀλλὰ μὴ οὐκ ἢ διδακτόν] The phrase is repeated in E below. Cp. Apol. 39 A, ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπόν. The easiest explanation of such expressions is to suppose an ellipse of some word like

δέδοικα σὺ δρα. Riddell classifies them as instances of the presumptive variety of the deliberative conjunctive; Digest § 59.

τοὺς φαυλοτάτους] There is a touch of the Socratic εἰρωνεία about this. The instances already selected had really been the strongest possible.

ἀδυνάτους] For the acc. following cp. Polit. 295 B, ἐπεὶ τοῦτον ἂν δυνατὸς ᾖν: Hipp. Min. 367 E. See note on δύνασθαι, 77 B.

C Θουκυδίδης] The son of Melesias. A conservative statesman at Athens, and unsuccessful rival of Pericles.

Μελησίαν] See note on *Λυσίμαχον*, 94 A.

ἀκοῇ] 'To remember by hearsay' is certainly a loose expression but μέμνησαι preceding is practically equivalent to οἶσθα, and accepted by the speaker as such.

Οὐκοῦν δῆλον, κ.τ.λ.] The sentence is perfectly perspicuous though highly involved. It contains two dependent clauses, the former of which has a μέν both in the protasis and the apodosis which is answered by a corresponding δέ in the protasis and apodosis of the latter. For a similar arrangement of particles cp. the long sentence in the Apology, 28 D, E, beginning Ἐγὼ οὖν δεινά. In the sentence at present before us the influence of the negative in οὐκ ἂν ποτε extends over both the dependent clauses. The real gist of the dependent clauses lies in the participles *δαπανώμενον* and *ἀναλώσαντα* respectively, and not in the verbs. Cp. Apol. 31 B, where see Riddell's note and Digest § 303. The second of the two dependent clauses may be rendered thus—'and yet have omitted to teach them those things in the case of which he had no need to spend anything, in order to make them good men.'

D εἰ διδακτὸν ἦν] The singular is sufficiently accounted for by supposing that the writer has in his mind the question ἄρα διδακτὸν ἦ ἀρετή;

καὶ οἰκίας, κ.τ.λ.] We have here an answer to the rhetorical question just put—'Why, he was not only a member of a great house but,' etc.

τῶν ἐπιχωρῶν τις] τις is put for *τινα* by attraction to the relative clause intervening. Cp. Apol. 41 A, εὐρήσει τοὺς ἀληθῶς δικαστὰς οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθους. See the instances collected by Riddell, Digest of Idioms § 192.

E Ἄλλὰ γάρ, κ.τ.λ. 'But the fact is, my friend Anytus, I am afraid that virtue is not a thing that can be taught.' For ἀλλὰ γάρ in this sense cp. Apol. 19 C, D and 25 C ad in., and see Riddell, Digest § 147. It is usual to explain ἀλλὰ γάρ by supposing an ellipse (cp. note on 92 C). Here, for instance, the full expression might be—'But why say more? For,' etc.

ῥάδιον] Here equivalent to **ῥᾶον** by ellipse of **μᾶλλον**. Cp. Soph. Aj. 966

ἔμοι πικρὸς τέθνηκεν ἢ κείνοις γλυκύς,

and see Riddell, Digest § 170.

Ἄνυτος μὲν] This is answered, though late, by **οὐ δέ** below. **95 A**
Two pairs of counter-balanced clauses, one pair with **πρῶτον μὲν** and **ἔπειτα** (for **ἔπειτα δέ**), the other with the ordinary **μὲν** and **δέ** intervene before we get the antithesis which was latent in the mind of the speaker when he began.

Διδάσκαλοί τε εἶναι ἤ, κ.τ.λ.] For **τε** followed by **ἤ** instead of the usual **καί** cp. Theaet. 143 C; Ion 535 D. Stallbaum.

οἷς μηδέ, κ.τ.λ.] 'If they are not even agreed about this.'

Γοργίου] This is a kind of partitive genitive—'What I most C admire in Gorgias.' Cp. Apol. 17 A, **μάλιστα δὲ αὐτῶν ἐν ἐθαύμασα**. Similar instances are Theaet. 161 B ad fin.; Prot. 329 C ad in.; Rep. II. 367 D.

πέπονθα] **πάσχω** is often used thus to express a state of mind. Cp. Apol. 17 A ad in.; ibid. 22 A.

οἶσθ' ὅτι] 'Are you aware, I say?' An infinitive clause, **τὸν D ποιητὴν ταῦτά ταῦτα λέγειν**, would have sufficed, except for emphasis. The **οἶσθ' ὅτι** is repeated for the third time below.

ἐν ποίοις ἔπεισιν] The use of **ποῖος** for the simple **τίς** seems generally to indicate surprise, or a tendency to objection. Cp. Hipp. Maj. 285 D; Rep. II. 375 A. So Dem. de Fals. Leg. p. 356 ad fin.

ἐν τοῖς ἐλεγείοις] See Theog. lines 33-6. The second distich is quoted also by Socrates in Xenophon's Memorabilia (I. 2. § 20).

συμμίσησ] The Epic and Ionic form **συμμίσησ**, for **συμμίγησμι**, E is used sometimes by Plato himself. See Phileb. 23 D ad in.; Laws III. 678 C.

Ἐν ἄλλοις δέ] Theog. 435-8.

λέγει πως] 'He somehow says.'

Ἐχει οὖν εἰπεῖν, κ.τ.λ.] On the divorce of practice from theory **96 A** in the case of political virtue see Arist. Eth. Nic. X. (9), § 18, who evidently has the conclusion of the Meno before his mind. See also Laches 186 C.

ἄλλου ὅτουοῦν πράγματος, οὐ, κ.τ.λ.] A strong instance of inverse attraction, where the antecedent is drawn into the case of a relative not yet expressed. So below C, **πράγματος οὐ μήτε διδάσκαλοι, κ.τ.λ.** It is like Vergil's 'Urbem, quam statuo, vestra est.' It differs from the case in 94 D, in that the relative clause has there already come in to modify the subsequent construction. Here

we have the effect produced during the process of mental conception. See Riddell, Digest § 191. To the instances there given add two from Stallbaum, Lysis 221 B ad fin.; Rep. VII. 520 D. In another part of the Digest (§ 26 D) Riddell explains this genitive on a different principle and refers us to § 191 for reasons why it is not to be explained on the principle of Attraction of Antecedent to Relative. Perhaps he intended to alter the later passage.

οὐχ ὅπως] 'Not only not,' which is sometimes the meaning of 'non solum,' or 'non modo,' in Latin. Riddell remarks that the negative which follows extends its meaning backwards over the οὐχ ὅπως clause; Digest § 152.

C Εἰ δέ γε μή, κ.τ.λ.] Supply οὐκοῦν from the last question.

πράγματος οὐ, κ.τ.λ.] Cp. 89 E and note.

D ἢ τίς ἄν εἴη] Render ἢ, 'or if there are.' It does not introduce the second member of the dependent question, which is suppressed.

καὶ ἐμὲ Πρόδικος] See note on 75 E.

προσεκτέον τὸν νοῦν] The parallel construction of the neuter gerundive was an archaism in classical Latin.

'Aeternas quoniam poenas in morte timendum est.'

Lucr. I. 112.

Yet Cicero has it in the De Senectute (ch. 2 ad fin.) 'viam . . . quam nobis quoque ingrediendum sit.'

E ἢ ἴσως καὶ διαφεύγειν, κ.τ.λ.] The construction here appears hopeless. Two things seem clear, namely, that the ἢ refers us back to ζητητέον before the parenthesis, and that τὸ γινῶναι is subject to διαφεύγειν. Stallbaum explains the passage by supplying ἀναγκαῖόν ἐστι from ζητητέον. The best of the instances he adduces as parallel are Crit. 51 B; Gorg. 492 D; Rep. VII. 525 B: but none of these present the change of subject which constitutes the difficulty here. This passage could only be assimilated to the rest by taking ἡμᾶς as subject to διαφεύγειν, and forcing upon the words the meaning 'or else perhaps we must abandon the attempt to ascertain.' With a different punctuation from Hermann's it would be possible to say that διαφεύγειν is loosely put for *ὅτι διαφεύγει* and is coordinate with the clause immediately preceding. In that case render, 'Or that else perhaps we cannot know,' etc.

ὅτι μὲν] This is answered by "Ὅτι δ' οὐκ ἔστιν below in 97 A. In what follows we have an instance of what Riddell calls 'binary structure,' as the clause *ὅτι οὐκ ἄν, κ.τ.λ.* simply repeats in a slightly different form the preceding one *ὅτι μὲν τοὺς ἀγαθοὺς, κ.τ.λ.* Riddell, Digest § 229.

ἐὼν μὴ φρόνιμος ἤ] Supply *δ' ἡγούμενος*.

97 A

Πῶς δὴ ὀρθῶς λέγεις] Stallbaum says that *ὀρθῶς* is here used 'materially,' quoting Soph. Ant. 567

ἀλλ' ἤδε μέντοι μὴ λέγ' οὐ γὰρ ἔστ' ἔτι.

He might have quoted Theaet. 147 A, *ὅταν εἰπωμεν πηλός*. But surely the sense is against him? Meno does not want Socrates to explain the meaning of the word 'rightly;' he wants to know what else could guide rightly but wisdom. Supply *ἡγεῖσθαι* therefore with *ὀρθῶς*.

οὐδὲν χείρων] 'Quite as good'—by the figure 'meiosis' or B 'litotes.'

τὸ δὲ ἄρα καὶ δόξα ἦν ἀληθής] 'Whereas right opinion was that C too,' namely, 'a guide to right action,' understood from *ἡγείται*. The pronoun refers to the sentence preceding, and stands as predicate to the one which it introduces. This passage is not analogous to Apol. 23 A, on which see Riddell, Digest § 19 (where a mistake in the punctuation of the text is incidentally corrected—*τὸ δέ, —κινδυνεύει* instead of, as printed, *τὸ δὲ κινδυνεύει*). Nor does it bear any resemblance to Rep. IV. 443 C, in which *τό* anticipates the sentence coming as a subject.

οὐκ ἀεὶ τυγχάνοι] The *ἄν* has to be supplied from above. Its repetition there, perhaps, led to its omission here. There are, however, occasional instances to be found of the optative used potentially without *ἄν*. See Riddell, Digest § 66.

πολὺ τιμιώτερα] On the superiority of knowledge to right D opinion cp. Rep. VI. 506 C.

εἰπω] Deliberative conjunctive.

τοῖς Δαιδάλου ἀγάλμασιν] Cp. Euthyphro 11 B; Aristotle, Politics I. 4.

ἴσως δὲ οὐδ' ἔστι παρ' ὑμῖν] The language here is playful, and we are not to infer that such marvellous automata existed at Athens any more than in Thessaly. The way in which Aristotle speaks of them plainly shows that they were mythical—*ὥσπερ τὰ Δαιδάλου φασὶν ἢ τοὺς τοῦ Ἡφαίστου τρίποδας*. (For the latter see Homer Il. XVIII. 376.) The Scholiast on this passage of the Meno supplies a rationalistic explanation of the legend. He says that the early statuaries used to make images with their eyes closed, and their legs in one block. But Daedalus, by representing the eyes of his statues as open, and giving an air of motion by the separation of the legs, made them so life-like that they actually seemed as if they might walk off, if they were not looked after.

ἐκτεῖσθαι] Perfect with augment in place of reduplication. Cp. E

Rep. VI. 505 B, where *κεκτῆμεθα* in one line is followed by *ἐκτῆσθαι* in another.

πρὸς τί οὖν δῆ, κ.τ.λ.] Notice the 'rhetorical interrogation,' answered by the speaker himself, the object being to awake attention. Riddell, Digest § 325.

καὶ γὰρ αἱ δόξαι] 'For true opinions also.' *καὶ γὰρ* is here equivalent to *καὶ γὰρ καί*. Cp. Apol. 18 E, *καὶ γὰρ ὑμεῖς, κ.τ.λ.* So Symp. 176 B; Gorg. 467 B. Stallbaum.

98 B *ὡς οὐκ εἰδώς, κ.τ.λ.*] 'Am speaking from conjecture, not from knowledge.'

οὐ πάνυ] 'Non omnino,' but used by litotes for 'omnino non.'

C *εἴπερ εἴεν*] Subjunctive use of the optative, where the principal clause is itself optative. Riddell, Digest § 73.

D *οὐδ' ἐπίκτητα*] 'Nor are they so to be acquired,' i.e. in the course of nature. *οὐδέτερον* preceding is plural in sense.

εἰ διδακτόν ἐστιν] *ἡ ἀρετὴ* has to be supplied from *οἱ ἀγαθοὶ* above.

Κἂν εἴ γε διδακτόν εἴη, φρόνησις δὲ εἶναι] This was implied in the words in 87 C, *ἡ τοῦτό γε παντὶ δήλον, ὅτι οὐδὲν ἄλλο διδάσκεται ἄνθρωπος ἢ ἐπιστήμην*;

99 A *ϕ*] 'Wherewith.'

ἐπιγίγνεται] 'Accrues to us.' Cp. Hipp. Maj. 303 A.

B *οἱ ἀμφὶ Θεμιστοκλέα*] 'Themistocles and the like.' Cp. Apol. 18. B, *τοὺς ἀμφὶ Ἄνυτον*, 'Anytus and his coadjutors.' The person mentioned is himself included. So Crat. 399 E ad fin. This way of speaking is as old as Homer. See Iliad III. 146; VI. 436, 7.

οὐδὲν διαφέροντος] We have here extended to practical statesmen the same half-jocular theory of inspiration which Plato elsewhere applies to poets and rhapsodists. See Apol. 22 B, C; Ion 533 E.

ἀληθῆ καὶ πολλά] It may be, as Stallbaum says, that this is not the same thing as *πολλά καὶ ἀληθῆ*, but that the *καί* serves to intensify the *πολλά*—'a great many true things.' But cp. Arist. Eth. Nic. I. (10), § 12 *μεγάλα καὶ πολλά*.

D *αἱ γε γυναῖκες*] Women of all countries are strong in the language of admiration. In the Cratylus (418 C ad in.), Plato alludes to the conservative influence exercised by women upon language. Compare the admiration expressed by Crassus for the diction of his mother-in-law, which reminded him, he declared, of Plautus and Naevius (Cic. de Orat. III. § 45).

θεῖος ἀνὴρ] Plato has Atticized the expression. In the Laconian dialect it would be *σεῖος ἀνὴρ* (Arist. Eth. Nic. VII. (1), § 3).

ἔφη Ὅμηρος] Od. X. 495.

100 A

ταύτων δὲ καὶ εὐθύς] 'In the same way such a man would be at
once (καὶ εὐθύς).'

φαίνεται, κ.τ.λ.] 'It is plain that virtue comes.'

B

ἔστιν ὃ τι καὶ Ἀθηναίους ὀνήσεις] By saving them from the dis-
grace of condemning Socrates. C

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