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PART II
THE

MENO OF PLATO

WITH INTRODUCTION AND NOTES

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PART II—NOTES

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NOTES.

MENΩΝ] 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 Aleuadai (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).

[* ή περὶ δρεπῆς] It is important to bear in mind that intellectual as well as moral excellence is conveyed under the Greek term δρεπή, 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 δυνατός λέγειν τη και πράττειν τα 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.

(*περαστικός*) 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. Albinius, 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 περαστικός enters as one of the dividing members, see the scheme prefixed. It embraces several works which modern critics regard as spurious.

ξέεις μοι εἰπεῖν, κ.τ.λ.] Contrary to his general habit, Plato, in 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: "ὅθεν καὶ ἀπορεῖται πᾶσιν ἕστι μαθητὸν ἢ ἑστιτὸν ἢ ἄλλος πως ἄσκητον, ἢ κατὰ τίνα θείαν μόραν ἢ καὶ διὰ τύχην παραγίνεσαι. 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. (g), § 6), where, speaking on the question of how virtue is to be acquired, he says, Γίνεσθαι δ' ἀγαθὸς οἷοντα, οἴ μὲν φύσει, οἴ δ' ἑθεί, οἴ δ' διδακτὴν. 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.

διδακτὴν] 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)

Κύπρῳ γὰρ οὐ φορητὸν, ἣν πολλὴ ἤπε.

ἐφ' ἑκπίκη] 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 Pha-
lerus, 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).

καὶ ἐπὶ σοφῷ] θαυμάζονται or θαυμασθήσονται has to be sup-
plied from θαυμάζοντο.

'Αριστίππου] 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.

Αριστοκράτου] The regular construction would require the repeti-
tion of the article. For its suppression cp. Apol. 32 B, ἣ φυλή
Ἀντιοχίς and Phaedo 57 A, τῶν πολιτῶν Φιλασιών. Stallbaum.

Γοργίας] A celebrated orator, 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. i. §§ 8, 9, Diog. Laert.
VIII. §§ 57, 58), and among his pupils were Aeschines (the philoso-
pher, 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 re-
ceived 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. i.
§ 9; Diog. Laert. VIII. § 58; Philostratus, Lives of the Sophists,
p. 494).

τὴν πόλιν] i.e. Larissa, the city of the Aleuadæ, a powerful
family of nobles among the Thessalians. They are called θεσσαλίς
βασιλεῖς by Herodotus (VII. 6).

ἐθος 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 ἐθος 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.

παρέχων αὐτῶν ἐρωτάν] Cp. Apol. 33 B, ὁμοίως καὶ πλουσίω
καὶ πέντε παρέχω ἐμαυτῶν ἐρωτάν. 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.

οὕδειν ὅτως ὡκ] The way in which this expression comes about
is perhaps this: οὕδεις ὅστις ὡκ first becomes stereotyped as an equiva-

lent of πᾶς τις (as below 71 A, οὐδεὶς δόσις ού γελάσεται = πᾶς τις γελάσεται), 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 Phaeno 117 D, οὐδένα δύναμι οὐ κατέκλαιε τῶν παρόντων, and the acc. neut. below 74 D, καὶ φής οὐδέν αὐτῶν ὅ τι οὐ σχήμα εἶναι.

περιέστηκεν] Cp. Thuc. VI. 24 τούναντιν 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 τι] 'Cp. Theag. 128 B; Menex. 249 D.

τούτον δέω ... εἰδέναι] Stallbaum quotes Axiochus 392 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.

δι] = ὅστε.

τυγχάνω εἰδός] Verbs which express being in a state or condition, such as ἔχω, and, as here, τυγχάνω, are constructed with a participle. ὅσι εἰδός. Here the natural construction would be ὅσι οὐκ ἦν εἰδόστα, 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.

δ ἰδό μη οἴδα, 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, ὅποτέ γὰρ τὸ δίκαιον μὴ οἴδα δὲ ἔστι, σχολὴ εἰσορομαί εἶτε ἴστη τις οὐδα τυγχάνει εἰτε καὶ οὐ.

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

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

ἔγωγε] 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 ναι for 'yes,' and δικαίος for 'no.'

ἔστε οὐκ ἔχω εἰσείναι] 'So that, in point of fact, I am not able.' The infinitive here after ἔστε would denote merely the logical consequence.

δοκεῖ γὰρ δὴ ποιεῖν, κ.τ.λ.] This is a sly intimation that Socrates does not expect originality from Meno.
ΜΕΝΟ, NOTES. 71 D—72 B.


ἰππόν] Imperative from ἰππά. Cp. ἤρεγκα, Attic, and ἤφαμεν, 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. ἰππά is not to be confounded with what is sometimes called ‘the Homeric Aorist,’ ἤς, ἤγον (imper.), βῆςτο, ὑςτε, etc., which have the terminations of a second aorist appended to the stem of a first. 

φανῆς . . . ἰδώμα] ‘Be found to know.’ With an infinitive the meaning would be ‘seem to know.’

Ε ἄνθη ὑστιν ἀνδρος ἀρετή] The article is omitted with ἀρετή 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).


καὶ θηλείς καὶ ἀρρενός] 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’ ἱκάστην 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 ἱκαστῶσιν ἱκαστοῦ, ὅτι τὸ εἶ ἱκεῖν τὴν ψυχήν ἀρετῆ, ἢ τὸ ὀρθοπραγεῖ, ἢ τὸ τῶν τοιότων. πολὺ γὰρ ἀμείνων λέγουσιν οἱ ἱκαστῆρες τὰς ἀρετὰς, ὡσπερ Γοργίας, τῶν οὐτῶν ὅρμομένων.

Β οὕσις ὃ τι ποτέ ἤστι] Riddell (Digest § 229) classes this as a case of what he, calls ‘binary structure,’ as though the words ὃ τι ποτέ ἤστι simply repeated οὕσις in another form. But plainly we have here the same construction as above 71 E, ὃστε οὐν ἄροην ἰππέιν ἀρετῆς πέρι ὃ τι ἤστι, 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 οὕσις 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.

καὶ εἰ] In this compound, however originated, the ἤν has lost 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.

ἄλη μὲν ἄνδρος εἶναι] In order to account for the nominative, 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 γάρ τῇ αὐτῇ τούτῳ λέγον. We have here the construction 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 ἱσχὺς εἶναι] In the nominative, because referring to the subject of the verb διαφέρει. Cp. note on ὡς ὅθε εἶδος, 71 B.

διακοστόν, κ.τ.λ.] The modern reader is often inclined to feel 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 λάρων, and the questioner had already extracted from his opponent a confession of the point at issue with respect to ἱμάτιον, 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).

εἰάν δὲν ἀναμνησθέναι] This seems at first sight a case of υπερέων πρῶτερον: but the καὶ is probably corrective—‘or rather.’ Socrates is sure that Meno’s telling would be equivalent to his recollecting what Gorgias had said.

πι ἄντο φησι] ἄντο 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 ὅς διδαχθῆ ὅντι ἄντο δὲ ἔμισχεται; where ἄντο stands for ἀρετῇ. Shortly after we have τὴν ἀρετήν appended
in apposition to ἄντικ, 87 D ad in. Cp. Rep. IV. 430 C; Apol. 21 B, ἔτι ζήτησιν ἄντικ: Ar. Eth. Nic. X. (9), § 14; also X. (9), § 9, where the plural ἄννα is used in the same loose way.

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

D ἀρχεῖν οὐφ τε εἶναι] The construction is slightly irregular, as the dative presupposes παῖδι καὶ δοῦλῳ.

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

Ε πώς 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 ἀφόμω 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 μεγαλοπρεπῆς see Herodotus VI. 121, 122.

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

B προσβιβάσαν] 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.' προσβιβάζειν would mean 'to advance.' See Xen. Mem. I. 5. § 1.

εἶ τις σε ἄνεροιτο] 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 ἂντε, is very remarkable. Stallbaum. For two such clauses cp. Rep. 331 C and Theaet. 147 A.


οὗτον οὗτόν ἐν τῷ οὗ] See note on οὐδεὶς οὗ οὐκ, 70 C.

ἐναντία ὑντα] This is in agreement with τά πολλά ταύτα above, the intervening clause, καὶ φής, κ.τ.λ. being parenthetical.

ἄντε δὲ ἀλλ' οὗτε μανθάνω] δέτι, unlike the English conjunction, 75 A 'that,' may be used with the direct as well as with the oblique narration. Cp. below C, εἴποι μ' ἀν αὐτῷ δέτι ἐμοί μὲν εἰρηταί.

τά ἐπὶ πάσι τούτοις ταύτων. 'That which is the same thing in all of them.' The article is already contained in ταύτων: but the product of erasure 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.'


βούλει οὗν χαρίσωμαι] Cp. Phaedo 79 A, Θῶμεν οὗν βούλει,

ἐκανός σοι] So also Phaedo 71 D, ἐκανός σοι, ἐφ' ἑν οὗ;

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

ἐνιῆς] Because involving the logical fault known as 'ignotum per ignotius' or 'per aequum 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 ποῦ τὴν τοιαύτην ἀπόκρισιν.

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

δει] The indicative marks a transition from a mere supposition to the actual case in hand, for which the way is paved by the introduction of the words διὰ περ ἐγώ τε καὶ σὺ.

διαλεκτικώτερον] That is, in a way more conducive to the attainment of truth, the proper end of διαλεκτική. Cp. Arist. Top. VIII.
II. § 2 Δυσκολαίνοντες οὖν ἀγωνιστικὰ καὶ οὐ διαλεκτικὰ ποιοῦνται τὰς διατριβὰς.

Di' ἰκείνων, 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."

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


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.

Ε Πρόδικος διαφέροντο] 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.


76 A ταύτα τά ἐν γεωμετρίαις οὔτος is sometimes used to indicate that a thing is well-known. Cp. below 80 A, ταύτῃ τῇ πλατείᾳ νάρκῃ τῇ θαλασσίᾳ.

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

Β ἐρασταὶ 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] καταγνώσκειν τινος means to form an unfavourable judgment of somebody.

εἰμὶ ἡττων 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 Ἐμπεδοκλῆα] 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 Xenophon. 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—

σόνες δ' τοι λέγων, ζαθέων λεπόν ὅμωνυμε πάτερ,

κτίστωρ Αἴνας.

ἔπτι γαρ χρῆα] For the same theory see Timaeus 67 C, where colours are compared to flames radiating from the object.

τραγικῇ] 'High-flown,' 'pompous.' There is perhaps an allu-

sion 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.

'Ἀλλ' οὐκ ἔστιν] We certainly seem to require ἄνω 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 ὥσικει σοι. For the phrase ὦς
ομαντον πειθω cp. Gorg. 453 B. ἐκεῖνη refers to the amended definition of figure as ‘the termination of a solid.’

ἀλλ' ει περιμενας] The ει merely repeats the former one. Render ει μή above ‘if you had not.’


ἀλλ' ἐπος μή οὐχ οἶος τ' ἐσομαι] ‘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 ἐπος μή followed by the indicative cp. Phaedo 77 B and Soph. Oed. T. 1074, 5, where we have the verb of fearing expressed—

δέοιχ' ἐπος

μή 'ε τῆς σιωπῆς τηδ' ἀναβήξει κακά.

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


ἐλην] 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 κτάσθαι, where two verbs requiring different cases are coupled with the same noun. For the construction δύνασθαι τι cp. ἀδύνατους γεγονέναι τούτο τὸ πρᾶγμα, below § 94 B ad fin.


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

ἡ γενέσθαι αὐτῷ] Cp. Symp. 204 E, ὁ ἔρων τῶν ἄγαθῶν τι ἔφη; Γενέσθαι, ἣν τ' ἐγω, αὐτῷ.

78 A κακοδιάλογοι] κακοδιάλογις 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 dark
MENO, NOTES. 78 A–79 B.

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.).

κτάσοια. See note on δινάσθαι, 77 B.

[βούλεσθαι] Supply κινούντες.

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.

'Αγαθὰ δὲ καλεῖσ, κ.τ.λ.] Notice the hyperbaton in this sentence, 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 χρυσὸν... κτάσοια] κτάσοια might be coordinate with ἤμειαν τὴν καὶ πλοῦτον, and λέγω parenthetical. See note on λέγεις, 77 B. But it is perhaps simpler to take λέγειν as directly governing κτάσοια, ‘And the getting of gold and silver too I mean.’

ἄττα] Attic neut. pl. of the indefinite pronoun τις, for τινα; to be distinguished from ἄττα, neut. pl. of ὀστίς, 88 B.

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

αὖτα ἄρετὴν καλεῖς] Meno had made out virtue to lie in the procuring of worldly goods; but Plato imprisons 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 ἄρετῆ, which stands nearest to it in the sentence. In sense it belongs to πορφυριον preceding.

ἀποτα] 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 of a genus.


τοῦτο δὲ φης μόριον] τοῦτο refers really to δικαιοσύνη, but is 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.’

δὲ τι ἀν πράττῃ] Supply τις. For its omission cp. 97 A; also Char. 167 B; Euthyd. 284 A. Similarly τινα is omitted below, 81 D; Apol. 29 A, δοκεῖν σοφὸν εἶναι μὴ δύνα.
C δεῖται οὖν σοι.] The rare impersonal passive construction is perhaps employed, consciously or unconsciously, to escape the monosyllabic δέι.

ἀλλ' οὖν τινά] To attempt to define a thing by means of its own species is a kind of 'circulus in desiniendo,' 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.

Ε πῶς δόντος ἄρετής] The question—τί ἦσαν ἄρετῆ;—is here latent, to the predicate of which, τί, the participle, is accommodated. Cp. below 87 C, δι τοιοῦτοι μὲν δόντος διδακτόν, where the thing spoken of is ὁ ἄρετής. Similarly Prot. 354 C, Οὐκοῦν τὴν μὲν ἥδιν διώκετε ὡς ἀγαθὸν ὄν;


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

διοικητὰς] 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.

τὸ τε ἐλίδος] 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 ἦστι καλός, προσέπει δὲ σοὶ τὴν τε σιμότητα καὶ τὸ ἐξω τῶν διμάτων. It was a permitted subject of jesting. When a man is very ugly he becomes proud of the distinction!


πεποιηκέναι, ναρκάν] ναρκᾶν is intransitive, as in the line preceding. It is epexegetical of τοιοῦτον τι only, not of τοιοῦτον τι πεποιηκέναι.

Β οὐκ ἐκπλέων ἐνθένει οὖθ' ἀποδημάν] 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.

MENO, NOTES. 80 C—81 C.

αὕτη ναρκώσα] Pliny testifies to the opposite: 'Novit torpedo C
vim suam, ipsa non torpescens.' Stallbaum.

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

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

ἐρωτευκόν λόγον] Grote says in a note (Plato, vol. II. p. 16), E
'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?'

κατάγας] 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.'

οὐς οὖν ἄρα ἐστιν 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 recog-
nition 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.

οὐς γὰρ ἄν . . . δὲκεῖται] = παρ' ἄν ἄν δέκειται.

πάθεος] Here = 'guilt,' which sooner or later brings suffering.

πᾶθος is another form of πάθος, as βίνθος of βίδος.

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

'Ατε οὖν ἡ ψυχή] The logical order is—Οὐκ ἐστιν οὖν ὁ τι ἡ
ψυχή, ἀτε ἀθάνατος θε οὐσα, κ.τ.λ., οὐ μεμάθηκεν.

ἵωρακυλα] Notice this word. What we call 'learning' is merely
recollection, while the origin of knowledge is in an intellectual in-
tuition 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.

ἐν τῷ χρόνῳ 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.
MENO, NOTES. 81. D−E.

D  ἀναμνησθέντα] Supply τινα. See note on 79 B.
    τὸ μανθάνειν ἀνάμνησις ἑλον ἐστὶν] 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 innu-
    merabilium; quam quidem Plato recordationem esse vult superioris
    vitae. Nam in illo libro, qui inscribitur Menon, pusionem quem-
    dam Socrates interrogat quaedam geometriae de dimensione quadrati.
    Ad ea sic ille respondet, ut puer; et tamen illa facile interrogationes
    sunt, ut gradatim respondens eodem perveniat, quo si geometrica
    didiceret. 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, siciunt sunt, per se ipsa
    cernimus, nisi ea quae passim atque indisposita memoria continebant,
    cogitando quasi colligere, atque animadvertendo curare, ut tanquam
    ad manum posita in ipsa memoria, ubi sparsa prius et neglecta laita-
    bant, jam familiari intentioni facile occurrant.’ St. Augustine had
    studied Platonism through the medium of a translation (Conf. VII. 9).
    οὕτος . . . δε] οὕτος is here used, like ‘iste,’ as the pronoun of the
    2d person, ‘that of yours;’ δε means ‘this of mine.’ We have a
    clear instance of the same use in Homer II. VIII. 109, where
    Diomede says to Nestor:

    τούτῳ μὲν θεράπουνε κομείτων, τάδε δὲ νῦϊ
    Τροισίν ἐφ’ ἵπποδάμοισ ἰθύνομεν.

    Here τούτῳ refers to the horses of the person spoken to, and τάδε to
    those of the speaker.

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

E  Ὁ, ὣς 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:

    ἡδὴ γὰρ ποτ’ ἐγὼ γενόμην κοινὸς τε, κόρη τε,
    θάλαμος τ’, ὀλονός τε, καὶ εἶ ἄλλος ἕμπυρος ἤχθος.

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

18
As you say.' Cp. note on 81 D above; also Apol. 26 E, ἀλλ' ἓ πρὸς ἄλος, ποιῶσιν να δοκῶ, 'Do I seem to you, as you say?' Rep. II. 370 A, 'Ἀλλ' ἵσωσ, ὠ Σῶκρατες, οὔτω βᾶον ἢ ἱεῖναι, where οὔτω means 'in the way you suggest.'


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

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

ΤΡ. ἄρνα μὲν, ὡ ναὶ, χεῖρας αἷματος φερεῖς;

ΦΑ. χεῖρας μὲν ἄγναι, φρήν δ' ἔχει μιασχά 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 Griech und spricht Griechisch?'

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


Εἰσὶ δὴ μον, κ.τ.λ.] We may now suppose Socrates gradually to construct the following diagram on the sand:

The figure ABCD.

ἄλλο τι] In full ἄλλο τι τί, 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 ὁδὲ ἀγενέσθαι, ὁδὲ ἀδηλον.

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

τὸ χωρίον] The figure AEFD.

83 A ἐτέραν τοσσάτην] The line DG.

ἀπὸ-ταύτης δὴ] The line AG.

B ἀπ' αὐτῆς] This is speaking inclusively, as the line AG itself is one of the four.

τοῦτο] The square AHIG.

tοῦτον τέταρτα] ABCD, DCKG, BHLCL, CLIK.

C τετράρων γάρ] In full—τετράρων γάρ τετράκις ποδῶν χωρίον ἔστιν ἐκκαίδεκα ποδῶν χωρίον: 'Four times a space of four feet is a space of sixteen feet, is it not?'

τῆς ἡμισέας ταυτῆς] The original line AD. Notice the Ionic form ἡμισέας. See L. and S.

tοῦδε] The original square ABCD.

tούτου] The whole figure AHIG.

tοσσάτης] The line AD. Observe that the second of the terms compared has been attracted into the case of the first. Riddell, Digest § 168.

D τοσσοῦ] The line AG.

E τὸ ἡμισυ ταύτης] DM, the half of DG.

οἵς] AD, which was originally supposed to be two feet.

δ δὲ] The line DM.

ἐνθ' ὅδε, κ.τ.λ.] οἵς is now the line AB, and ὅδε the line BN.

84 B προύργου] Crasis for πρὸ ἔργου. For its use cp. below 87 A.

τοῦτο δὲ ἐξάλλως] This is a hit at Meno for his readiness to preach about virtue. See 80 B.

D τετράπον τοῦτο] The original square ABCD.

tοῦτο] DCKG.

τρίτον τῶδε] CLIK.

tὸ ἐν τῇ γωνίᾳ τῶδε] BHLCL.

E τὸ διὰν τῶδε] AHIG.

τοῦτο] ABCD.

85 A τεττορὲς αὐτὼι] BD, DK, KL, LB.

tεττάρων δύνατον τούτων] The four squares bisected by the four lines.
MENO, NOTES. 85 A–86 B.

ήμου ἐκάστοι] The triangles BCD, DCK, KCL, LCB.

τηλικαύτα] Of the size of BCD.

τοῦτο] In DBLK.

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

Τόδε οὖν ποσάπουν γίγνεται] τόδε is DBLK. This question is 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 γίγνεται τοῦτο;
ΠΑΙ. Διπλάσιον.
ΣΩ. Τοῦτο δὲ πηλίκον ἦν;
ΠΑΙ. Τετράπουν.
ΣΩ. Τόδε οὖν ποσάπουν;

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

οῦ φύς, δὲ παί 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 οἷκ εἰδότι] We seem able to dispense either with the words περὶ δὲν ἄν μὴ εἰδὴ or with περὶ τοῦτον ἄν οὐκ οἴδεν. Stallbaum tries to vindicate the passage from the charge of redundancy by taking the first περὶ in close connection with εἰδότι, and translating thus: 'Itaque qui ignorat aliquid, quidquid illud sit, is tamen de eo quod ignorant, rectas versaque opiniones habere potest.' He takes περὶ δὲν ἄν μὴ εἰδὴ as a periphrasis for περὶ τοῦτον. This seems somewhat forced, and perhaps the true explanation is that Plato, having started the question as a hypothetical case, περὶ δὲν ἄν μὴ εἰδὴ, drives home the apparent contradiction at the end by representing it as an existing fact, περὶ τοῦτον ἄν οὐκ οἴδε — '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?'

ἀληφῶς ἐν] The periphrastic form of the perfect optative, which is variable in the middle and passive, is found occasionally in the active also. Cp. for example Hdt. III. 64 μαθὼν δὲ ὡς μάτην ἀπολακίως εἶπ τὸν ἄδελφον, ἀπέκλαμε Σχέρδιν: Rep. III. 393 C ad fin. γεγονοῦσα εἶν, 433 A, περικεκτέα εἶν.

ἀδάνατος ἄν ὡς ψυκὴ ἐν] It appears from the words that are put 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 μέντοι ἄλλα] Of the same force as οὐ μὴν ἄλλα, 'however,' 'not but that.' 'After οὐ μέντοι is to be understood a proposition the contrary of that which follows the ἄλλα,' Riddell, Digest § 155. The instance given in the Student's Greek Grammar makes this very clear—ὅ ὕππος μικρὸν ἐκεῖνον ἑξεπράσφησεν οὐ μὴν (ἐξεπράσφησεν) ἄλλα ἐπιμείνεν κύρος.

διδακτῷ δόντι αὐτῷ] See note on διδακτόν, 70 A, and on τί αὐτῷ φήσι, 73 C.

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

[να δή ἐλεύθερος ἢ] 'In order that you may be really free.' Cp. the words of Philo, himself a Platonist—Ἀναμφιβολοῖς καὶ εἰς ἀνάγησιν ὁ σπουδαῖος ἐλεύθερος ἔστι (II. 452. § 7, Tauchnitz).

E ποιν δὲ τί] See note on τί ἔστι, 71 B.

εἰ μὴ τί οὖν ἄλλα] 'At all events then.' Cp. Rep. VI. 509 C; Riddell, Digest § 20.

λέγω δὲ τὸ εἰ ὑποθέσεως, κ.τ.λ.] On τὸ εἰ ὑποθέσεως see note τὸ γὰρ τῷ αὐτῷ, 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 δοθέαν αὐτοῦ γραμμήν, 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.

\[\chiωριου\] Properly 'space,' 'area.' But as every definite portion

23
of space must have some shape, it is permissible to render it 'figure.'

87 A τὸ δὲ 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, τόσον τὸν κύκλον. Socrates had not already described a circle in the sand. Notice that the τὸῦτο following refers to the same thing as τὸ δὲ above, only that the point of view has shifted from the first to the second person. See note on οὗτος... δὲ, 81 D, above.

ei μὲν ἐστι, κ.τ.λ.] We have no clause with δὲ following, but the force of one is got from the words below, καλ ἄλλο αὐτό, εἴ δὲ

τὴν δισείαν αὐτὸν γραμμήν] 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 δισείαν had somehow got substituted for ἡμῖνειαν. 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.

παρατελέναντα] Supply τινα. Cp. ἄμαμησθέντα, 81 D, and see note on ὅ τι ἂν πράττῃ, 79 B.

B eiτέ οὐ διδάκτον] See note on 86 D.

ei ποιόν 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 τι ποιήσω, νομεῖ μα αὐτοὺς σοῦ φροντιζεῖν; here we should say, 'What must they do before you will think that they have a care for you?'

tοιούθε μὲν δυντος] See note on τίνος δυντός ἄρετής, 79 E.

αὐτό] In apposition to τὴν ἄρετήν. 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, ἀλλ' ὃναι ἐκπίστημην αὐτό ὅ τι πορ' ἐστίν, where αὐτό means 'as a thing in itself.'

Ε πλούτος δὴ] '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), ὅμαι γάρ σε ἀπεικονίαν ἐν τοῖς συμποσίοις ἀδώντων ἄνθρωπων τούτο τὸ σκολίον, ἐν ὃ καταρθυμοῦνται ἄδοντες, ὅτι ἵππαινεν μὲν ἀμιτίν ἔστι, τὸ δὲ δευτέρον καλὸν
MENO, NOTES. 87 E–89 C.

γεινόσθαι, τρέτον δὲ, ὡς φησίν ὁ Ποιητής τοῦ σκολοῦ, τὰ πλούστειν ἀδύνως. 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 καλεῖ, κ.τ.λ.] See note on τῆλευτὴν καλεῖς τι; 88 A

75 D.

ἀττα. See note on ἀττα, 78 C. B

φρόνησις] Notice the tacit assumption of the identity of φρόνησις with ἐπιστήμη. In Xen. Mem. IV. 6. § 7, and in Plat. Theact. 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 ἄνευ νοῦ θαρρῆ, κ.τ.λ.] Cp. what Nicias says in the Laches 197 A, Οὐ γὰρ τι, ὁ Δάρκης, ἐγαγεῖ ἀνδρεία καλῶν οὔτε θηρία οὔτε ἄλλο οὐδέν τὸ τὰ δεινὰ ὑπὸ ἄνωτα μὴ φοβοῦμεν, ἀλλ' ἀφοθον καὶ μωρῶν. 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 μαθησάμενα καὶ καταρτυόμενα] 'Both learning and training.' We have here the rhetorical figure 'chiasmus,' καταρτυόμενα referring to the former word, σωφροσύνη, and μαθησάμενα to the latter, εὑρέθαι.

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

καὶ μὲν ἡ καὶ τὰλλα] This is an accusative, which is taken D up again by the pronoun αὐτὰ at the end, owing to the long suspension of the construction.


[να μηθείς, κ.τ.λ.] There is a zeugma underlying the use of ἵνα 89 B 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 τούτο οὐ καλῶς διμολογήσαμεν] 'But can we have been C wrong in admitting this?'—'Num hoc minus recte concessimus?' The question is conveyed by μή, while οὐ coalesces with καλῶς. Cp. Lysis 213 D; Prot. 312 A ad fin.
For the absence of any clause with δὲ cp. note on Ἐλλην μὲν, 82 B.

ἐν τῷ ἐπειτα. Cp. Phaedo 67 C ad fin. καὶ ἐν τῷ ὑπὸ παράντη καὶ ἐν τῷ ἐπειτα: and again 116 A ad fin. τὸν ἐπειτα βιον. When used strictly it means the time immediately following, and is not synonymous with τὸ μέλλον. Soph. Ant. 611:

τὸ τέ ἐπειτα καὶ τὸ μέλλον
καὶ τὸ πρὶν ἐπαρκέσει
νόμος ὅπερ, κ.τ.λ.

D ἀπιστεῖς μή 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 μή·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 εἶν] The optative imparts a hypothetical air to the question, ὅδε being equivalent to εἰ τίνος. 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.


90 A "Anytus] 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 ἄμφοι Ἀνυτόν (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 Thrasybulus (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 Ἀλκιβίαδου ἡμαρτής: 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).
Polykráta]( 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).

'Ωμηνίας 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 Agesilaus 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 δῶντος πινόσ 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.


ἀ' δὲν τοῦτο λέγωμεν, τόδε λέγομεν] ‘Does not the preceding question amount to the following?’ The three demonstrative pronouns, δε, ὁ, and ἕκειν, 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 δε with its derivatives is used in introducing a speech or idea, while ὁ and 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 ὁ, 81 D, and on τόδε τὸ χρόνον, 87 A; also Apol. 37 A, τὸ δὲ-οὐκ ἔστιν, ὡ ’Αθηναῖο, τοιοῦτον (what you have heard), ἄλλα τοιοῦτο (what I am going to tell you) μᾶλλον.

'Ενα] = φοιτᾶν. Lat. ‘ventitare.’

τά αὐτά ταῦτα] ‘Does not the same thing hold?’ But probably 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.

'Ητούντα] In agreement with αὐτόν, which has to be supplied as
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[ἡτούμα] In agreement with αὐτῶν, 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, οί μήτε προσποιούνται, κ.τ.λ.] ‘Persons who do not claim.’ οὔτε would refer to some definite individuals.

μή τ' ἔστω αὐτῶν] For the transition from the relative to the demonstrative cp. Gorg. 452 D; Rep. III. 395 D, δὲν φαμεν κήδεσθαι καὶ δεῖν αὐτῶς ἄνδρας ἀγαθοῦς γενέσθαι.

ἐξεστὶ σε] This is more complimentary than ἐξεστὶ 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 ἢ οἱ ἄνθρωποι, κ.τ.λ.] See the note on ἢ περὶ ἀρετῆς in the title of the dialogue.

ἐξένωσ ὑποδέξασθαι τε καὶ ἀποτέμψαι] This is specified by Aristotle as coming under the sphere of the virtue of μεγαλοπρέπεια, Eth. Nic. IV. (2), § 15 καὶ περὶ ἐξένων δὲ ὑποδόξαι καὶ ἀποστολάς.

B ὑποχνομένους] Cp. Laches 186 C.

οὔτοι εἰσὶν] In full οὔτοι εἰσὶν τοιοῦτοι.

C λαβηθήσαι] ‘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 ἵθεσθαι means ‘to let yourselves be accustomed.’ There is a good instance of this use in Aristotle (Eth. Nic. III. (1), § 9) δέν ἐκαύοι καὶ χόροι γίνονται περὶ τούς ἀναγκασθέντας ἧ μὴ, ‘according as men let themselves be compelled or not.’

οὔτοι γε φανερὰ ἐστὶ λάβη] Notice that the copula is attracted into agreement with the predicate, Riddell, Digest § 202. Cp. note on τούτο δὲ φησὶ μόριον, 79 B.

D Πρωταγόρας] 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 Philestratus, the father of Protagoras was
extremely rich, and entertained Xerxes on his way to Greece. This,
however, would be quite consistent with subsequent poverty.

τὸ λιμῷ] ‘The hunger that would overtake them.’

ἐγγὺς καὶ, κ.τ.λ.] ‘Just about seventy years of age;’ Lat. ‘Fere
septuaginta annos natum.’

ἔδοκεν καὶ δὲν πέπανται] 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 Philestratus (p. 494. Teubner’s ed. vol. II. p. 13),
by Diogenes Laertius (IX. § 52), and by Ensebius (Præp. Ev. XIV.
19. § 6. ed. Heinichen). By the time the story reaches Philestratus,
Protagoras is hunted over land and sea, and drowned in a small
boat in attempting to escape the Athenian trieremes. 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.

πολλοί γε δεύσει μαλνεσθαί] The usual construction with
πολλοί δεῦν is the simple infinitive, as here and below 79 B, πολλοί
dεῦν εἴπετε (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 τούτοις ἔπτρητοντες. 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.’

ἄλλοι] We have here the idiomatic use of ἄλλος, which allows B
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
ἀφεῖν, Rep. III. 401 A; and see Riddell, Digest § 46.

οὐ . . . εἰῆς] ‘If you were entirely without experience of it.’ See C
note on εἴην, 89 E.
Δαλὰ γὰρ] The γὰρ points to an ellipse. 'But let this pass, for,' etc.

D ἐκεῖνος εἰπέ, κ.τ.λ. ἐκεῖνος here, like the Latin 'ille,' looks on to what is coming. The natural construction would be a relative clause after it—ἐκεῖνος εἰπὲ παρ’ οὐς 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 δή, πῶς με θάπτῃ;

Τι 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.


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

ἡν αὐτόν ἀγαθὸν ἤσαν] Notice that adjectives can be followed by a cognate accusative as well as verbs. Cp. Apol. 20 A ad fin. δὲ ἐμελλὲν αὐτὸ καλὰ τε κἀγαθῶν ποιῆσει τὴν προσήκουσαν ἁρετὴν: ibid. D, τῷ ὑμῖν γὰρ κινδυνεύω ταύτην εἶναι σοφός. See Riddell, Digest § 3.

ἡ οὖ 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 ἰν ὅ fuης from above.

φθονεῖν] Imperfect infinitive.

D οἰπεῖα μὲν ἰδιδάζετο] For the construction cp. Rep. IV. 421 E ad in. τοὺς ὕπειρ . . . χελροὺς δημουργοὺς διδάζεται. 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 (didákeσθαι) 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, forfifying his assertion by a comparison with 94 C, where the active ἱπάδευεσ is used of a father getting his son taught by others (Digest § 87). But, if this be so, why did Plato add ὅδα διδασκάλων ἀγαθῶν
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.

E

Ethnic dative.

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).

This son of Aristeides the Just appears along with
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 Sopho-
ronicus, the father of Socrates, and belonged to the same deme as the
philosopher—that of Alopeceae (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 sub-
sequently 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).

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 infor-
mation that they were nick-named, each of them, βλαττομάμμας,
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 des-
cribing 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).

The phrase is repeated in E below.
Cp. Apol. 39 A, ἀλλὰ μὴ ὧν ἔδεικτοι. The easiest explana-
tion of such expressions is to suppose an ellipse of some word like
δίδωκα οτ' ἀρα. Riddell classifies them as instances of the presumptive variety of the deliberative conjunctive; Digest § 59.

tοῦς φαινομένους] There is a touch of the Socratic ἔλπιδες about this. The instances already selected had really been the strongest possible.


C Ὑσυκηδῆς] 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 οίσθα, 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 μὲν both in the protasis and the apodosis which is answered by a corresponding δὲ 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 ποτὲ extends over both the dependent clauses. The real gist of the dependent clauses lies in the participles δαπανώμενον and ἀναλύομενα 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 διδακτῶν ἢν] The singular is sufficiently accounted for by supposing that the writer has in his mind the question ἀρα διδακτῶ ἢ ἄρεθ;

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

τῶν ἐπιχωρίων τις] τις is put for τινα by attraction to the relative clause intervening. Cp. Apol. 41 A, εὐρήσει τοὺς ἀδηθοὺς δικαστά oὐπερ καὶ λέγονται ἐκεῖ δικαίως, Μίνως τε καὶ Ραδάμανθος. See the instances collected by Riddell, Digest of Idioms § 192.

E Ἀλλὰ 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 the 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.
Here equivalent to ἰπον by ellipse of μᾶλλον. Cp. Soph.  

A. 966  

κειμένοι περί την κατανοήσε  ἡ κείνοις γλυκός,  

and see Riddell, Digest § 170.  

"Ἀνυπότοκος μὲν" This is answered, though late, by οὐ δὲ below. 95 A  

Two pairs of counter-balanced clauses, one pair with πρὸτον μὲν and ἐπιτητα (for ἐπιτητα δὲ), the other with the ordinary μὲν and δὲ inter- 

vene before we get the antithesis which was latent in the mind of the 

speaker when he began.  

διδασκαλοῦ τε εἶναι ὧ, κ.τ.λ.] For τε followed by ὧ instead of 

the usual καί cp. Theaet. 143 C; Ion 535 D. Stallbaum.  

οὐς μηδὲ, 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 θαύμασα. 

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.  

οἷς δ΄ ὑπ] 'Are you aware, I say?' An infinitive clause, τῶν D 

ποιητὴν ταῦτα ταῦτα λέγει, would have sufficed, except for 

emphasis. The οἷς δ΄ is repeated for the third time below.  

ἐν ποίοις ἐπεσω] The use of ποίος for the simple τίς seems 

generally to indicate surprise, or a tendency to objection. Cp. 


ad fin.  

ἐν τοῖς ἀκεγγεῖοι] See Theog. lines 33–6. The second 

distich is quoted also by Socrates in Xenophon's Memorabilia (I. 2. 

§ 20).  

συμμιλογέ]) The Epic and Ionic form συμμίλογα, for συμμίλογομ, Ε 

is used sometimes by Plato himself. See Phileb. 23 D ad in.; 

Laws III. 678 C.  


λέγει πως] 'He somehow says.'  

'Εχει οὖν ἄπειν, 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 οὕτων πράγματος, οὗ, κ.τ.λ.] A strong instance of in- 

verse attraction, where the antecedent is drawn into the case of a re- 

lative not yet expressed. So below C, πράγματος οὗ μήτε διδασκαλοῦ, 

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 δὲ γε μή, κ.τ.λ.] Supply οὐκοῦν from the last question. 

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

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

καὶ ἡμὶ Πρόδικος] See note on 75 E.

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

'Aeternas quoniam poemas 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 [ῶσι καὶ διαφεύγειν, κ.τ.λ.] The construction here appears hopeless. Two things seem clear, namely, that the ἢ refers us back to ζητητοῦν before the parenthesis, and that τὸ γνώσις is subject to διαφεύγειν. Stallbaum explains the passage by supplying αἰσθανέω ἔστι from ζητητοῦν. 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 διτὶ διαφεύγει and is coordinate with the clause immediately preceding. In that case render, 'Or that else perhaps we cannot know,' etc.

δὲ 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 δὲν οὐκ ἃν, κ.τ.λ. simply repeats in a slightly different form the preceding one δὲ μὲν τοὺς ἄγαθοὺς, κ.τ.λ. Riddell, Digest § 229.
Supplementary Notes

97 a

δὲν μὴ φρόνιμος ἔστω
Πῶς δὴ ὁ ρήτωρ λέγεις] Stallbaum says that ὁρθὸς is here used materially, quoting Soph. Ant. 567 ἀλλ' ἦδε μὲν τοι μὴ λέγ' οὖ γὰρ ἐστ' ἔτι. He might have quoted Theaet. 147 A, ὥστε εἰπομενν ψηλόν. 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 ἡγείσθαι therefore with ὁρθὸς.

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

τὸ δὲ ἄρα καὶ δόξα ἢν ἀληθῆς] 'Whereas right opinion was that C too,' namely, 'a guide to right action,' understood from ἡγείσθαι. 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 δὲ, κυνονεμεῖς instead of, as printed, τὸ δὲ κυνονεμεῖς). Nor does it bear any resemblance to Rep. IV. 443 C, in which τὸ anticipates the sentence coming as a subject.

οἷκ ἂν τυχάνοι] 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 τιμωτέρα] On the superiority of knowledge to right D opinion cp. Rep. VI. 506 C.

εἰτω] Deliberative conjunctive.


ἰσως δὲ οὐδ' ἐστὶ 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—ἐστερ τὰ Δαιδάλου φασὶν ἢ τοῦ τοῦ Ἡραίον τρίσωδα. (For the latter see Homer II. 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.

ἐκτιθεόμ] Perfect with augment in place of reduplication. Cp. E
Rep. VI. 505 B, where κεκτήμεθα in one line is followed by ἐκτήσθαι in another.

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

καὶ γὰρ αὐτὸς δὲξω] ‘For true opinions also.’ καὶ γὰρ is here equivalent to καὶ γὰρ καὶ. Cp. Apol. 18 E, καὶ γὰρ ὑμεῖς, κ.τ.λ. So Symp. 176 B; Gorg. 467 B. Stallbaum.

98 B δὲ οὖν εἰδὼς, κ.τ.λ.] ‘Am speaking from conjecture, not from knowledge.’

οὐ πάνω] ‘Non omnino,’ but used by litotes for ‘omnino non.’

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

D οὐδ’ ἐπικήτηρα] ‘Nor are they so to be acquired,’ i.e. in the course of nature. οὐδέτερον proceeding is plural in sense.

εἰ διδακτῶν ἐστιν] ἥ ἅρετ ἔ has to be supplied from οἱ ἁγάθοι above.

Κἂν εἰ γε διδακτῶν εἰ, φρόνημος δὲν εἶναι] This was implied in the words in 87 C, ἧ τοῦτο γε παντὶ δήλον, δς ὑδέν ἀλλο διδάσκεται ἄνθρωπος ἂ ἐπιστήμην;

99 A ἄ] ‘Wherewith.’


B οἱ ἀμφί Θεμιστοκλέα] ‘Themistocles and the like.’ Cp. Apol. 18, B, τοὺς ἀμφὶ Ἀννυτον, ‘Anyus 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.

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

D αἱ γε γυναικεῖς] 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 Plantus and Naevius (Cic. de Orat. III. § 45).

Θεῖος ἀνήρ] Plato has Atticized the expression. In the Laconian dialect it would be σεῖος ἀνήρ (Arist. Eth. Nic. VII. (1), § 3).
MENO, NOTES. 100 A–C.

100 A

ιφη"Ομηρος] Od. X. 495. 

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

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

ἐστιν δὲ τι καὶ Ἀθηναίους ὄνησε] By saving them from the dis-

C grace of condemning Socrates.
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