

NOTE IV.

Ὅτι γὰρ ἄνδρα ἓνα Πρωταγόραν πλεῖω χρήματα ἀπο ταύτης τῆς σοφίας ἢ Φειδιαν γε, ὅς οὕτω περιφανὺς καλὰ ἔργα ἐργαζέτο, καὶ ἄλλους δεκά των ἀνδριαντοποιῶν.—(*Meno.* § 29. Bekker.)

Heindorf proposes to read $\tau\epsilon$ for $\gamma\epsilon$; and Buttmann assents to the change: "Heindorfio assentior corrigenti $\tau\epsilon$, quam particulam ante illud καὶ ἄλλους abesse posse non credo." Stallbaum intimates his concurrence in Buttmann's remark. On a point which is purely one of Greek scholarship, the opinion of these learned men is entitled to the highest consideration; yet I feel some difficulty in accepting their decision. *In the first place*, the particle $\gamma\epsilon$ is uncommonly appropriate. It has a fine delicate ironical effect. Socrates (who is the speaker) says in substance: One man, Protagoras, derived from the exercise of his talents as a sophist, an amount of money, *not greater perhaps than such a man was entitled to expect from such a profession*, but greater at any rate ($\gamma\epsilon$) than was obtained from the practice of their art by Phidias and ten other statuarys besides. *In the next place*, I question, whether, if $\tau\epsilon$ were substituted for $\gamma\epsilon$, a sense would not be imposed upon the passage, different from what Plato wishes to express. "When we find $\tau\epsilon$ in the first sentence, and καὶ in the latter, . . . the meaning conveyed is, that what is affirmed generally ($\tau\epsilon$ = in any way) of the former, is affirmed in the same way in the latter (καὶ = in this)." —(*Donaldson's New Cratylus*, p. 246.) On this principle, if the reading $\tau\epsilon$ were adopted in the passage before us, the meaning would be, that Protagoras amassed more money than was earned by Phidias, or by any ten other statuarys. But this does not seem to be the exact shade of thought. Plato's meaning I take to be, that Protagoras made more money than Phidias and ten other statuarys *put together*. Now compare the following parallel passage: οὐκ ἀποδεχομαι ἑμάντου οὐδὲ ὥς ἐπειδὴ ἐν τις προσθῇ ἐν, ἢ το ἐν ᾧ προστεθῇ δυο γέγονεν, ἢ το προστεθὲν καὶ ᾧ προστεθῇ διὰ τὴν προσθεσίν, του ἑτέρου τῷ ἑτέρῳ δυο ἐγένετο (*Phaedr.* § 104. Bekker); "I do not so much as admit, when one is added to one, either that the one to which the addition was made has become two, or that the unit to which the addition was made and that which was added to the former *taken together* (το προστεθὲν καὶ ᾧ προστεθῇ) became two on account of the addition of the one to the other." Here it will be observed that $\tau\epsilon$ does not occur in the first member of the expression.