



in the command of a vessel?-not the private individual, for he is always overpowered; and as one who is already prostrate cannot be overthrown, and only he who is standing upright but not he who is prostrate can be laid prostrate, so the force of circumstances can only overpower him who, at some time or other, has resources, and not him who is at all times helpless. The descent of a great storm may make the pilot helpless, or the severity of the season the husbandman or the physician; for the good may become bad, as another poet witnesses:

The good are sometimes good and sometimes bad.

But the bad does not become bad; he is always bad. So that when the force of circumstances overpowers the man of resources and skill and virtue, then he cannot help being bad. And you, Pittacus, are saying, "Hard is it to be good." Now there is a difficulty in becoming good; and yet this is possible: but to be good is an impossibility-

For he who does well is the good man, and he who does ill is the bad.

But what sort of doing is good in letters? and what sort of doing makes a man good in letters? Clearly the knowing of them. And what sort of well-doing makes a man a good physician? Clearly the knowledge of the art of healing the sick. "But he who does ill is the bad." Now who becomes a bad physician? Clearly he who is in the first place a physician, and in the second place a good physician; for he may become a bad one also: but none of us unskilled individuals can by any amount of doing ill become physicians, any more than we can become carpenters or anything of that sort; and he who by doing ill cannot become a physician at all, clearly cannot become a bad physician. In like manner the good may become deteriorated by time, or toil, or disease, or other accident (the only real doing ill is to be deprived of knowledge), but the bad man will never become bad, for he is always bad; and if he were to become bad, he must previously have been good. Thus the words of the poem tend to show that on the one hand a man cannot be continuously good, but that he may become good and may also become bad; and again that

They are the best for the longest time whom the gods love.

All this relates to Pittacus, as is further proved by the sequel. For he adds:

Therefore I will not throw away my span of life to no purpose in searching after the impossible, hoping in vain to find a perfectly faultless man among those who partake of the fruit of the broad-bosomed earth: if I find him, I will send you word.

(this is the vehement way in which he pursues his attack upon Pittacus throughout the whole poem):

But him who does no evil, voluntarily I praise and love;-not even the gods war against necessity.

All this has a similar drift, for Simonides was not so ignorant as to say that he praised those who did no evil voluntarily, as though there were some who did evil voluntarily. For no wise man, as I believe, will allow that any human being errs voluntarily, or voluntarily does evil and dishonourable actions; but they are very

well aware that all who do evil and dishonourable things do them against their will. And Simonides never says that he praises him who does no evil voluntarily; the word "voluntarily" applies to himself. For he was under the impression that a good man might often compel himself to love and praise another, and to be the friend and approver of another; and that there might be an involuntary love, such as a man might feel to an unnatural father or mother, or country, or the like. Now bad men, when their parents or country have any defects, look on them with malignant joy, and find fault with them and expose and denounce them to others, under the idea that the rest of mankind will be less likely to take themselves to task and accuse them of neglect; and they blame their defects far more than they deserve, in order that the odium which is necessarily incurred by them may be increased: but the good man dissembles his feelings, and constrains himself to praise them; and if they have wronged him and he is angry, he pacifies his anger and is reconciled, and compels himself to love and praise his own flesh and blood. And Simonides, as is probable, considered that he himself had often had to praise and magnify a tyrant or the like, much against his will, and he also wishes to imply to Pittacus that he does not censure him because he is censorious.

For I am satisfied [he says] when a man is neither bad nor very stupid; and when he knows justice (which is the health of states), and is of sound mind, I will find no fault with him, for I am not given to finding fault, and there are innumerable fools

(implying that if he delighted in censure he might have abundant opportunity of finding fault).

All things are good with which evil is unmingled.

In these latter words he does not mean to say that all things are good which have no evil in them, as you might say "All things are white which have no black in them," for that would be ridiculous; but he means to say that he accepts and finds no fault with the moderate or intermediate state. He says:

I do not hope to find a perfectly blameless man among those who partake of the fruits of the broad-bosomed earth (if I find him, I will send you word); in this sense I praise no man. But he who is moderately good, and does no evil, is good enough for me, who love and approve every one.

(and here observe that he uses a Lesbian word, epainemi [approve], because he is addressing Pittacus,

Who love and approve every one voluntarily, who does no evil:

and that the stop should be put after "voluntarily"); "but there are some whom I involuntarily praise and love. And you, Pittacus, I would never have blamed, if you had spoken what was moderately good and true; but I do blame you because, putting on the appearance of truth, you are speaking falsely about the highest matters. And this, I said, Prodicus and Protagoras, I take to be the meaning of Simonides in this poem.

Hippias said: I think, Socrates, that you have given a very good explanation of the poem; but I have also an excellent interpretation of my own which I will propound to you, if you will allow me.

Nay, Hippias, said Alcibiades; not now, but at some other time. At

present we must abide by the compact which was made between Socrates and Protagoras, to the effect that as long as Protagoras is willing to ask, Socrates should answer; or that if he would rather answer, then that Socrates should ask.

I said: I wish Protagoras either to ask or answer as he is inclined; but I would rather have done with poems and odes, if he does not object, and come back to the question about which I was asking you at first, Protagoras, and by your help make an end of that. The talk about the poets seems to me like a commonplace entertainment to which a vulgar company have recourse; who, because they are not able to converse or amuse one another, while they are drinking, with the sound of their own voices and conversation, by reason of their stupidity, raise the price of flute-girls in the market, hiring for a great sum the voice of a flute instead of their own breath, to be the medium of intercourse among them: but where the company are real gentlemen and men of education, you will see no flute-girls, nor dancing-girls, nor harp-girls; and they have no nonsense or games, but are contented with one another's conversation, of which their own voices are the medium, and which they carry on by turns and in an orderly manner, even though they are very liberal in their potations. And a company like this of ours, and men such as we profess to be, do not require the help of another's voice, or of the poets whom you cannot interrogate about meaning of what they are saying; people who cite them declaring, some that the poet has meaning, and others that he has another, and the point which is in dispute can never be decided. This sort of entertainment they decline, and prefer to talk with one another, and put one another to the proof in conversation. And these are the models which I desire that you and I should imitate. Leaving the poets, and keeping to ourselves, let us try the mettle of one another and make proof of the truth in conversation. If you have a mind to ask, I am ready to answer; or if you would rather, do you answer, and give me the opportunity of resuming and completing our unfinished argument.

I made these and some similar observations; but Protagoras would not distinctly say which he would do. Thereupon Alcibiades turned to Callias, and said:-Do you think, Callias, that Protagoras is fair in refusing to say whether he will or will not answer? for I certainly think that he is unfair; he ought either to proceed with the argument, or distinctly refuse to proceed, that we may know his intention; and then Socrates will be able to discourse with some one else, and the rest of the company will be free to talk with one another.

I think that Protagoras was really made ashamed by these words of Alcibiades and when the prayers of Callias and the company were superadded, he was at last induced to argue, and said that I might ask and he would answer.

So I said: Do not imagine, Protagoras, that I have any other interest in asking questions of you but that of clearing up my own difficulties. For I think that Homer was very right in saying that

When two go together, one sees before the other,

for all men who have a companion are readier in deed, word, or thought; but if a man

Sees a thing when he is alone,

he goes about straightway seeking until he finds some one to whom he may show his discoveries, and who may confirm him in them. And I would rather hold discourse with you than with any one, because I think that no man has a better understanding of most things which a good man

may be expected to understand, and in particular of virtue. For who is there, but you?-who not only claim to be a good man and a gentleman, for many are this, and yet have not the power of making others good whereas you are not only good yourself, but also the cause of goodness in others. Moreover such confidence have you in yourself, that although other Sophists conceal their profession, you proclaim in the face of Hellas that you are a Sophist or teacher of virtue and education, and are the first who demanded pay in return. How then can I do otherwise than invite you to the examination of these subjects, and ask questions and consult with you? I must, indeed. And I should like once more to have my memory refreshed by you about the questions which I was asking you at first, and also to have your help in considering them. If I am not mistaken the question was this: Are wisdom and temperance and courage and justice and holiness five names of the same thing? or has each of the names a separate underlying essence and corresponding thing having a peculiar function, no one of them being like any other of them? And you replied that the five names were not the names of the same thing, but that each of them had a separate object, and that all these objects were parts of virtue, not in the same way that the parts of gold are like each other and the whole of which they are parts, but as the parts of the face are unlike the whole of which they are parts and one another, and have each of them a distinct function. I should like to know whether this is still your opinion; or if not, I will ask you to define your meaning, and I shall not take you to task if you now make a different statement. For I dare say that you may have said what you did only in order to make trial of me.

I answer, Socrates, he said, that all these qualities are parts of virtue, and that four out of the five are to some extent similar, and that the fifth of them, which is courage, is very different from the other four, as I prove in this way: You may observe that many men are utterly unrighteous, unholy, intemperate, ignorant, who are nevertheless remarkable for their courage.

Stop, I said; I should like to think about that. When you speak of brave men, do you mean the confident, or another sort of nature?

Yes, he said; I mean the impetuous, ready to go at that which others are afraid to approach.

In the next place, you would affirm virtue to be a good thing, of which good thing you assert yourself to be a teacher.

Yes, he said; I should say the best of all things, if I am in my right mind.

And is it partly good and partly bad, I said, or wholly good?

Wholly good, and in the highest degree.

Tell me then; who are they who have confidence when diving into a well?

I should say, the divers.

And the reason of this is that they have knowledge?

Yes, that is the reason.

And who have confidence when fighting on horseback-the skilled horseman or the unskilled?

The skilled.

And who when fighting with light shields-the peltasts or the nonpeltasts?

The peltasts. And that is true of all other things, he said, if that is your point: those who have knowledge are more confident than those who have no knowledge, and they are more confident after they have learned than before.

And have you not seen persons utterly ignorant, I said, of these things, and yet confident about them?

Yes, he said, I have seen such persons far too confident.

And are not these confident persons also courageous?

In that case, he replied, courage would be a base thing, for the men of whom we are speaking are surely madmen.

Then who are the courageous? Are they not the confident?

Yes, he said; to that statement I adhere.

And those, I said, who are thus confident without knowledge are really not courageous, but mad; and in that case the wisest are also the most confident, and being the most confident are also the bravest, and upon that view again wisdom will be courage.

Nay, Socrates, he replied, you are mistaken in your remembrance of what was said by me. When you asked me, I certainly did say that the courageous are the confident; but I was never asked whether the confident are the courageous; if you had asked me, I should have answered "Not all of them": and what I did answer you have not proved to be false, although you proceeded to show that those who have knowledge are more courageous than they were before they had knowledge, and more courageous than others who have no knowledge, and were then led on to think that courage is the same as wisdom. But in this way of arguing you might come to imagine that strength is wisdom. You might begin by asking whether the strong are able, and I should say "Yes"; and then whether those who know how to wrestle are not more able to wrestle than those who do not know how to wrestle, and more able after than before they had learned, and I should assent. And when I had admitted this, you might use my admissions in such a way as to prove that upon my view wisdom is strength; whereas in that case I should not have admitted, any more than in the other, that the able are strong, although I have admitted that the strong are able. For there is a difference between ability and strength; the former is given by knowledge as well as by madness or rage, but strength comes from nature and a healthy state of the body. And in like manner I say of confidence and courage, that they are not the same; and I argue that the courageous are confident, but not all the confident courageous. For confidence may be given to men by art, and also, like ability, by madness and rage; but courage comes to them from nature and the healthy state of the soul.

I said: You would admit, Protagoras, that some men live well and others ill?

He assented.

And do you think that a man lives well who lives in pain and grief?

He does not.

But if he lives pleasantly to the end of his life, will he not in that case have lived well?

He will.

Then to live pleasantly is a good, and to live unpleasantly an evil?

Yes, he said, if the pleasure be good and honourable.

And do you, Protagoras, like the rest of the world, call some pleasant things evil and some painful things good?-for I am rather disposed to say that things are good in as far as they are pleasant, if they have no consequences of another sort, and in as far as they are painful they are bad.

I do not know, Socrates, he said, whether I can venture to assert in that unqualified manner that the pleasant is the good and the painful the evil. Having regard not only to my present answer, but also to the whole of my life, I shall be safer, if I am not mistaken, in saying that there are some pleasant things which are not good, and that there are some painful things which are good, and some which are not good, and that there are some which are neither good nor evil.

And you would call pleasant, I said, the things which participate in

pleasure or create pleasure?

Certainly, he said.

Then my meaning is, that in as far as they are pleasant they are good; and my question would imply that pleasure is a good in itself.

According to your favourite mode of speech, Socrates, "Let us reflect about this," he said; and if the reflection is to the point, and the result proves that pleasure and good are really the same, then we will agree; but if not, then we will argue.

And would you wish to begin the enquiry?

I said; or shall I begin?

You ought to take the lead, he said; for you are the author of the discussion.

May I employ an illustration? I said. Suppose some one who is enquiring into the health or some other bodily quality of another:-he looks at his face and at the tips of his fingers, and then he says, Uncover your chest and back to me that I may have a better view:-that is the sort of thing which I desire in this speculation. Having seen what your opinion is about good and pleasure, I am minded to say to you: Uncover your mind to me, Protagoras, and reveal your opinion about knowledge, that I may know whether you agree with the rest of the world. Now the rest of the world are of opinion that knowledge is a principle not of strength, or of rule, or of command: their notion is that a man may have knowledge, and yet that the knowledge which is in him may be overmastered by anger, or pleasure, or pain, or love, or perhaps by fear,-just as if knowledge were a slave, and might be dragged about anyhow. Now is that your view? or do you think that knowledge is a noble and commanding thing, which cannot be overcome, and will not allow a man, if he only knows the difference of good and evil, to do anything which is contrary to knowledge, but that wisdom will have strength to help him?

I agree with you, Socrates, said Protagoras; and not only so, but I, above all other men, am bound to say that wisdom and knowledge are the highest of human things.

Good, I said, and true. But are you aware that the majority of the world are of another mind; and that men are commonly supposed to know the things which are best, and not to do them when they might? And most persons whom I have asked the reason of this have said that when men act contrary to knowledge they are overcome by pain, or pleasure, or some of those affections which I was just now mentioning.

Yes, Socrates, he replied; and that is not the only point about which mankind are in error.

Suppose, then, that you and I endeavour to instruct and inform them what is the nature of this affection which they call "being overcome by pleasure," and which they affirm to be the reason why they do not always do what is best. When we say to them: Friends, you are mistaken, and are saying what is not true, they would probably reply: Socrates and Protagoras, if this affection of the soul is not to be called "being overcome by pleasure," pray, what is it, and by what name would you describe it?

But why, Socrates, should we trouble ourselves about the opinion of the many, who just say anything that happens to occur to them?

I believe, I said, that they may be of use in helping us to discover how courage is related to the other parts of virtue. If you are disposed to abide by our agreement, that I should show the way in which, as I think, our recent difficulty is most likely to be cleared up, do you follow; but if not, never mind.

You are quite right, he said; and I would have you proceed as you have begun.

Well then, I said, let me suppose that they repeat their question, What account do you give of that which, in our way of speaking, is

termed being overcome by pleasure? I should answer thus: Listen, and Protagoras and I will endeavour to show you. When men are overcome by eating and drinking and other sensual desires which are pleasant, and they, knowing them to be evil, nevertheless indulge in them, would you not say that they were overcome by pleasure? They will not deny this. And suppose that you and I were to go on and ask them again: "In what way do you say that they are evil-in that they are pleasant and give pleasure at the moment, or because they cause disease and poverty and other like evils in the future? Would they still be evil, if they had no attendant evil consequences, simply because they give the consciousness of pleasure of whatever nature?"-Would they not answer that they are not evil on account of the pleasure which is immediately given by them, but on account of the after consequences-diseases and the like?

I believe, said Protagoras, that the world in general would answer as you do.

And in causing diseases do they not cause pain? and in causing poverty do they not cause pain;-they would agree to that also, if I am not mistaken?

Protagoras assented.

Then I should say to them, in my name and yours: Do you think them evil for any other reason, except because they end in pain and rob us of other pleasures:-there again they would agree?

We both of us thought that they would.

And then I should take the question from the opposite point of view, and say: "Friends, when you speak of goods being painful, do you not mean remedial goods, such as gymnastic exercises, and military service, and the physician's use of burning, cutting, drugging, and starving? Are these the things which are good but painful?"-they would assent to me?

He agreed.

"And do you call them good because they occasion the greatest immediate suffering and pain; or because, afterwards, they bring health and improvement of the bodily condition and the salvation of states and power over others and wealth?"-they would agree to the latter alternative, if I am not mistaken?

He assented.

"Are these things good for any other reason except that they end in pleasure, and get rid of and avert pain? Are you looking to any other standard but pleasure and pain when you call them good?"-they would acknowledge that they were not?

I think so, said Protagoras.

"And do you not pursue after pleasure as a good, and avoid pain as an evil?"

He assented.

"Then you think that pain is an evil and pleasure is a good: and even pleasure you deem an evil, when it robs you of greater pleasures than it gives, or causes pains greater than the pleasure. If, however, you call pleasure an evil in relation to some other end or standard, you will be able to show us that standard. But you have none to show."

I do not think that they have, said Protagoras.

"And have you not a similar way of speaking about pain? You call pain a good when it takes away greater pains than those which it has, or gives pleasures greater than the pains: then if you have some standard other than pleasure and pain to which you refer when you call actual pain a good, you can show what that is. But you cannot."

True, said Protagoras.

Suppose again, I said, that the world says to me: "Why do you spend many words and speak in many ways on this subject?" Excuse me,

friends, I should reply; but in the first place there is a difficulty in explaining the meaning of the expression "overcome by pleasure"; and the whole argument turns upon this. And even now, if you see any possible way in which evil can be explained as other than pain, or good as other than pleasure, you may still retract. Are you satisfied, then, at having a life of pleasure which is without pain? If you are, and if you are unable to show any good or evil which does not end in pleasure and pain, hear the consequences:-If what you say is true, then the argument is absurd which affirms that a man often does evil knowingly, when he might abstain, because he is seduced and overpowered by pleasure; or again, when you say that a man knowingly refuses to do what is good because he is overcome at the moment by pleasure. And that this is ridiculous will be evident if only we give up the use of various names, such as pleasant and painful, and good and evil. As there are two things, let us call them by two names-first, good and evil, and then pleasant and painful. Assuming this, let us go on to say that a man does evil knowing that he does evil. But some one will ask, Why? Because he is overcome, is the first answer. And by what is he overcome? the enquirer will proceed to ask. And we shall not be able to reply "By pleasure," for the name of pleasure has been exchanged for that of good. In our answer, then, we shall only say that he is overcome. "By what?" he will reiterate. By the good, we shall have to reply; indeed we shall. Nay, but our questioner will rejoin with a laugh, if he be one of the swaggering sort, "That is too ridiculous, that a man should do what he knows to be evil when he ought not, because he is overcome by good. Is that, he will ask, because the good was worthy or not worthy of conquering the evil?" And in answer to that we shall clearly reply, Because it was not worthy; for if it had been worthy, then he who, as we say, was overcome by pleasure, would not have been wrong. "But how," he will reply, "can the good be unworthy of the evil, or the evil of the good?" Is not the real explanation that they are out of proportion to one another, either as greater and smaller, or more and fewer? This we cannot deny. And when you speak of being overcome-"what do you mean," he will say, "but that you choose the greater evil in exchange for the lesser good?" Admitted. And now substitute the names of pleasure and pain for good and evil, and say, not as before, that a man does what is evil knowingly, but that he does what is painful knowingly, and because he is overcome by pleasure, which is unworthy to overcome. What measure is there of the relations of pleasure to pain other than excess and defect, which means that they become greater and smaller, and more and fewer, and differ in degree? For if any one says: "Yes, Socrates, but immediate pleasure differs widely from future pleasure and pain"-To that I should reply: And do they differ in anything but in pleasure and pain? There can be no other measure of them. And do you, like a skilful weigher, put into the balance the pleasures and the pains, and their nearness and distance, and weigh them, and then say which outweighs the other. If you weigh pleasures against pleasures, you of course take the more and greater; or if you weigh pains against pains, you take the fewer and the less; or if pleasures against pains, then you choose that course of action in which the painful is exceeded by the pleasant, whether the distant by the near or the near by the distant; and you avoid that course of action in which the pleasant is exceeded by the painful. Would you not admit, my friends, that this is true? I am confident that they cannot deny this.

He agreed with me.

Well then, I shall say, if you agree so far, be so good as to answer me a question: Do not the same magnitudes appear larger to your

sight when near, and smaller when at a distance? They will acknowledge that. And the same holds of thickness and number; also sounds, which are in themselves equal, are greater when near, and lesser when at a distance. They will grant that also. Now suppose happiness to consist in doing or choosing the greater, and in not doing or in avoiding the less, what would be the saving principle of human life? Would not the art of measuring be the saving principle; or would the power of appearance? Is not the latter that deceiving art which makes us wander up and down and take the things at one time of which we repent at another, both in our actions and in our choice of things great and small? But the art of measurement would do away with the effect of appearances, and, showing the truth, would fain teach the soul at last to find rest in the truth, and would thus save our life. Would not mankind generally acknowledge that the art which accomplishes this result is the art of measurement?

Yes, he said, the art of measurement.

Suppose, again, the salvation of human life to depend on the choice of odd and even, and on the knowledge of when a man ought to choose the greater or less, either in reference to themselves or to each other, and whether near or at a distance; what would be the saving principle of our lives? Would not knowledge?—a knowledge of measuring, when the question is one of excess and defect, and a knowledge of number, when the question is of odd and even? The world will assent, will they not?

Protagoras himself thought that they would.

Well then, my friends, I say to them; seeing that the salvation of human life has been found to consist in the right choice of pleasures and pains,—in the choice of the more and the fewer, and the greater and the less, and the nearer and remoter, must not this measuring be a consideration of their excess and defect and equality in relation to each other?

This is undeniably true.

And this, as possessing measure, must undeniably also be an art and science?

They will agree, he said.

The nature of that art or science will be a matter of future consideration; but the existence of such a science furnishes a demonstrative answer to the question which you asked of me and Protagoras. At the time when you asked the question, if you remember, both of us were agreeing that there was nothing mightier than knowledge, and that knowledge, in whatever existing, must have the advantage over pleasure and all other things; and then you said that pleasure often got the advantage even over a man who has knowledge; and we refused to allow this, and you rejoined: O Protagoras and Socrates, what is the meaning of being overcome by pleasure if not this?—tell us what you call such a state:—if we had immediately and at the time answered "Ignorance," you would have laughed at us. But now, in laughing at us, you will be laughing at yourselves: for you also admitted that men err in their choice of pleasures and pains; that is, in their choice of good and evil, from defect of knowledge; and you admitted further, that they err, not only from defect of knowledge in general, but of that particular knowledge which is called measuring. And you are also aware that the erring act which is done without knowledge is done in ignorance. This, therefore, is the meaning of being overcome by pleasure;—ignorance, and that the greatest. And our friends Protagoras and Prodicus and Hippias declare that they are the physicians of ignorance; but you, who are under the mistaken impression that ignorance is not the cause, and that the art of which I am speaking cannot be taught, neither go yourselves, nor send your children, to the Sophists, who are the

teachers of these things—you take care of your money and give them none; and the result is, that you are the worse off both in public and private life:—Let us suppose this to be our answer to the world in general: And now I should like to ask you, Hippias, and you, Prodicus, as well as Protagoras (for the argument is to be yours as well as ours), whether you think that I am speaking the truth or not?

They all thought that what I said was entirely true.

Then you agree, I said, that the pleasant is the good, and the painful evil. And here I would beg my friend Prodicus not to introduce his distinction of names, whether he is disposed to say pleasurable, delightful, joyful. However, by whatever name he prefers to call them, I will ask you, most excellent Prodicus, to answer in my sense of the words.

Prodicus laughed and assented, as did the others.

Then, my friends, what do you say to this? Are not all actions honourable and useful, of which the tendency is to make life painless and pleasant? The honourable work is also useful and good?

This was admitted.

Then, I said, if the pleasant is the good, nobody does anything under the idea or conviction that some other thing would be better and is also attainable, when he might do the better. And this inferiority of a man to himself is merely ignorance, as the superiority of a man to himself is wisdom.

They all assented.

And is not ignorance the having a false opinion and being deceived about important matters?

To this also they unanimously assented.

Then, I said, no man voluntarily pursues evil, or that which he thinks to be evil. To prefer evil to good is not in human nature; and when a man is compelled to choose one of two evils, no one will choose the greater when he may have the less.

All of us agreed to every word of this.

Well, I said, there is a certain thing called fear or terror; and here, Prodicus, I should particularly like to know whether you would agree with me in defining this fear or terror as expectation of evil.

Protagoras and Hippias agreed, but Prodicus said that this was fear and not terror.

Never mind, Prodicus, I said; but let me ask whether, if our former assertions are true, a man will pursue that which he fears when he is not compelled? Would not this be in flat contradiction to the admission which has been already made, that he thinks the things which he fears to be evil; and no one will pursue or voluntarily accept that which he thinks to be evil?

That also was universally admitted.

Then, I said, these, Hippias and Prodicus, are our premisses; and I would beg Protagoras to explain to us how he can be right in what he said at first. I do not mean in what he said quite at first, for his first statement, as you may remember, was that whereas there were five parts of virtue none of them was like any other of them; each of them had a separate function. To this, however, I am not referring, but to the assertion which he afterwards made that of the five virtues four were nearly akin to each other, but that the fifth, which was courage, differed greatly from the others. And of this he gave me the following proof. He said: You will find, Socrates, that some of the most impious, and unrighteous, and intemperate, and ignorant of men are among the most courageous; which proves that courage is very different from the other parts of virtue. I was surprised at his saying this at the time, and I am still more surprised now that I have discussed the matter with you. So I asked him whether by the brave he meant the confident. Yes, he replied, and the impetuous or goers.

(You may remember, Protagoras, that this was your answer.)

He assented.

Well then, I said, tell us against what are the courageous ready to go-against the same dangers as the cowards?

No, he answered.

Then against something different?

Yes, he said.

Then do cowards go where there is safety, and the courageous where there is danger?

Yes, Socrates, so men say.

Very true, I said. But I want to know against what do you say that the courageous are ready to go-against dangers, believing them to be dangers, or not against dangers?

No, said he; the former case has been proved by you in the previous argument to be impossible.

That, again, I replied, is quite true. And if this has been rightly proven, then no one goes to meet what he thinks to be dangers, since the want of self-control, which makes men rush into dangers, has been shown to be ignorance.

He assented.

And yet the courageous man and the coward alike go to meet that about which they are confident; so that, in this point of view, the cowardly and the courageous go to meet the same things.

And yet, Socrates, said Protagoras, that to which the coward goes is the opposite of that to which the courageous goes; the one, for example, is ready to go to battle, and the other is not ready.

And is going to battle honourable or disgraceful? I said.

Honourable, he replied.

And if honourable, then already admitted by us to be good; for all honourable actions we have admitted to be good.

That is true; and to that opinion I shall always adhere.

True, I said. But which of the two are they who, as you say, are unwilling to go to war, which is a good and honourable thing?

The cowards, he replied.

And what is good and honourable, I said, is also pleasant?

It has certainly been acknowledged to be so, he replied.

And do the cowards knowingly refuse to go to the nobler, and pleasanter, and better?

The admission of that, he replied, would belie our former admissions.

But does not the courageous man also go to meet the better, and pleasanter, and nobler?

That must be admitted.

And the courageous man has no base fear or base confidence?

True, he replied.

And if not base, then honourable?

He admitted this.

And if honourable, then good?

Yes.

But the fear and confidence of the coward or foolhardy or madman, on the contrary, are base?

He assented.

And these base fears and confidences originate in ignorance and uninstructedness?

True, he said.

Then as to the motive from which the cowards act, do you call it cowardice or courage?

I should say cowardice, he replied.

And have they not been shown to be cowards through their ignorance of dangers?

Assuredly, he said.

And because of that ignorance they are cowards?

He assented.

And the reason why they are cowards is admitted by you to be cowardice?

He again assented.

Then the ignorance of what is and is not dangerous is cowardice?

He nodded assent.

But surely courage, I said, is opposed to cowardice?

Yes.

Then the wisdom which knows what are and are not dangers is opposed to the ignorance of them?

To that again he nodded assent.

And the ignorance of them is cowardice?

To that he very reluctantly nodded assent.

And the knowledge of that which is and is not dangerous is courage, and is opposed to the ignorance of these things?

At this point he would no longer nod assent, but was silent.

And why, I said, do you neither assent nor dissent, Protagoras?

Finish the argument by yourself, he said.

I only want to ask one more question, I said. I want to know whether you still think that there are men who are most ignorant and yet most courageous?

You seem to have a great ambition to make me answer, Socrates, and therefore I will gratify you, and say, that this appears to me to be impossible consistently with the argument.

My only object, I said, in continuing the discussion, has been the desire to ascertain the nature and relations of virtue; for if this were clear, I am very sure that the other controversy which has been carried on at great length by both of us—you affirming and I denying that virtue can be taught—would also become clear. The result of our discussion appears to me to be singular. For if the argument had a human voice, that voice would be heard laughing at us and saying: "Protagoras and Socrates, you are strange beings; there are you, Socrates, who were saying that virtue cannot be taught, contradicting yourself now by your attempt to prove that all things are knowledge, including justice, and temperance, and courage,—which tends to show that virtue can certainly be taught; for if virtue were other than knowledge, as Protagoras attempted to prove, then clearly virtue cannot be taught; but if virtue is entirely knowledge, as you are seeking to show, then I cannot but suppose that virtue is capable of being taught. Protagoras, on the other hand, who started by saying that it might be taught, is now eager to prove it to be anything rather than knowledge; and if this is true, it must be quite incapable of being taught." Now I, Protagoras, perceiving this terrible confusion of our ideas, have a great desire that they should be cleared up. And I should like to carry on the discussion until we ascertain what virtue is, whether capable of being taught or not, lest haply Epimetheus should trip us up and deceive us in the argument, as he forgot us in the story; I prefer your Prometheus to your Epimetheus, for of him I make use, whenever I am busy about these questions, in Promethean care of my own life. And if you have no objection, as I said at first, I should like to have your help in the enquiry.

Protagoras replied: Socrates, I am not of a base nature, and I am the last man in the world to be envious. I cannot but applaud your energy and your conduct of an argument. As I have often said, I admire you above all men whom I know, and far above all men of your age; and I believe that you will become very eminent in philosophy. Let us come back to the subject at some future time; at present we had

better turn to something else.

By all means, I said, if that is your wish; for I too ought long since to have kept the engagement of which I spoke before, and only tarried because I could not refuse the request of the noble Callias. So the conversation ended, and we went our way.

-THE END-

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