NOTES ON [PLATO], THEAGES

If in c10 we accept τῶν μαγείρων (Burnet, Soulhé, Carugno, Amplo) we must assume an awkward and unlikely anacolouthon; for the response οὐχ ὃτι τῶν μαγείρων [sc. ὕπειρον] in c9-10 simply does not answer the hypothetical question ‘by association with those skilled at what are οἱ μάγειροι skilled?’ substituting instead the name of the group represented by the words ‘those skilled’ for the desired answer to the question ‘at what (τί)’. Better is the marginal variant τῶν μαγειρικῶν which most other editors have printed, since adjectives in -οσ, used personally, frequently connote an individual who possesses specialized knowledge in a professional skill; the adjective, in other words, lays some stress on the skill possessed, not merely on the practitioner or the actual practising (see A.N. Ammann, -ΙΚΟΣ bei Platon [Freiburg Schweiz 1953], 240-5, and cf. Tht. 178d8 λαοίτητος = ‘an expert in cookery’). Yet this explanation is unsatisfactory: τῶν μαγειρικῶν is much too oblique and imprecise a method of answering the question put to Theages, which was quite exact as to its main point of reference.

Hirschig’s emendation, though virtually ignored (accepted only by Lamb), seems irresistible, modelled as it is after the response τῶν τὰ γεωργικά to a precisely parallel question in c1-5; cf. also e2, where τοῦτονικά ultimately supplies the answer to the final τῶν τί σοφῶν question in d5. In c9-10 τῶν [sc. σοφῶν] παλαιόν appears instead of τῶν τὰ παλαιστικά quite possibly because παλαιστικός was not yet a well established form (the first extant occurrence is Arist. Rh. 1361b24). Support may also be found for Hirschig in Prt. 312d1-2 ἄλλῃ εἴ τις ἐρεῖ ἡμᾶς, ‘Τῶν τί σοφῶν εἴσον οἱ ξωγράφοι ἐπιστήμωνες,’ ἐκπομεν ἐν ποι ἀυτῷ ὃτι τῶν πρὸς τὴν ἀπεργασίαν τὴν τῶν εἰκόνων κτλ., where πρὸς + acc. (replacing the earlier acc. of respect) makes fully explicit the point of reference required and supplied in the answer.

As a matter of interest for the transmission of the text it may be surmised that μαγειρικῶν is older than μαγείρων: τὰ fell out of τῶν τὰ μαγειρικά; the adjective was then naturally assimilated to the case of the remaining article. A very easy lapse by a抄ist then gave rise to the further variant τῶν μαγείρων.

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The mss. tradition attests a difficulty here, both by its disagreement in the evidence of our primary witnesses at \( \text{d}6 \), and in the sense afforded by the readings that are preserved. \( \text{ποία} \ & \ (\text{B}) \) is clearly impossible. \( \text{ποία} \ \text{δν} \ (\text{TW}) \) is intelligible if \( \text{δν} \) is taken to indicate that \( \text{φαίη} \) is understood from the preceding sentence; for numerous examples of a similar use of \( \text{δν} \) without a verb see KG I.243-4; Goodwin, \textit{MT2} 75; Gildersleeve I.184-5. But if this was the author’s intention he ran a serious risk of ambiguity, since in our passage \( \text{δν} \) could as easily impart potentiality to the infinitive \( \text{ελναι} \) if \( \text{ποία}...\text{ταύτα} \) is taken as an indirect statement governed by the hypothetical question in the preceding sentence\( ^2 \). Comparison with the closely parallel construction in Thg. 123b7 (\( \text{τί} \ \text{δν} \ \text{μα} \ \text{ἀπεκρίνω}; \ \text{τί} \ \text{οὕτη} \ \text{είναι}; \)) is suggestive: since \( \text{δν} \) is not repeated in the second sentence, any possible confusion which its presence might have produced is avoided. It must be noted as well that in the examples cited in the three reference works above elliptical \( \text{δν} \) is only juxtaposed with a verb when it is obvious that that verb does not actually cohere with the particle (cf. the combinations \( \text{δν} \ \text{οἵμα} \ \text{Is.} \ 9.31, \ \text{δν} \ \text{δοξεῖ} \ \text{A.} \ \text{Ag.} \ 935 \)), this no doubt to obviate confusion over the duty performed by \( \text{δν} \). As potentiality in \( \text{δ}6 \) belongs rather to the putting of the question (\( \text{τί} \ \text{δν} \ \text{φαίη} \)) than to the content and mode of the answer to be given, it seems likely that \( \text{δν} \) has intruded into \( \text{TW} \) under the influence of \( \text{δν} \) in the preceding sentence.

Among suggested changes to the text, Hermann’s recommendation of \( \text{ποία} \) alone, originates from a notorious trust in \( \text{B} \) as \textit{codex optimus}: \( \text{δν} \) in other mss. began its existence as \( \text{&} \) in \( \text{B} \), which itself was caused by ditto after \( \text{ποία} \) in that ms. But \( \text{&} \) could just as easily have resulted from the accidental falling out of a letter. Burnet’s \( \text{ποία} \ \text{δή} \) (which he did not adopt and nowhere defended) has more in its favour: it is transcriptionally easy (though a postulated \( \text{δν}/\text{δή} \) corruption is too often a panacea in textual criticism), and the emphasis in \( \text{δή} \) could possibly be interpreted here as expressing Socrates’ impatience with Theages as Socrates applies his line of argument to a final, crucial question (\( \text{δή} \) is similarly used in \( \text{δή} \), see Denniston, \textit{Greek Particles2}, 259; Adam on \textit{R.} 378a1).

But the difficulty that is evident in this passage would have been easily caused if we assume that what the author originally wrote was \( \text{ποία} \ \text{αδ} \ (\text{ποία}' \ \text{αδ}) \). This gives the appropriate sense ‘that this is what, in turn or this time?’ For a similar emendation (\( \text{ποία} \ \text{δν} \ \text{to} \ \text{ποία}' \ \text{αδ}) \ cf. \textit{R.} 468a4 (Burnet); and for the frequent corruption in mss. of \( \text{αδ} \) into \( \text{δν} \) cf. \textit{R.} 463e6, \textit{Smp.} 207c2, \textit{Tht.} 157a7, \textit{Sph.} 220b9, \textit{Alc.} I 107b4.

128a5-7 \textit{Σω.} τούτους πείθουσιν ἀπολείποντας τὰς ἑκείνων συνουσίας αὐτοῖς συνεῖναι, προσκατατιθέντας ἀργύριον πάνω πολὺ μιαθόν, καὶ χάριν πρὸς τούτους εἰδέναι.