

DE APOLOGIA SOCRATIS PLATONICA IN ISOCRATIS ANTIDOSI  
RESONANTE – BONAE INTER DUOS ILLOS AUCTORES  
CONSENSIONIS TESTIMONIO

scripsit

SBIGNEUS DANEK

TITLE: Echoes of Plato's *Apology* in Isocrates' *Antidosis* as a Testimony of Good Understanding between Both Authors.

ABSTRACT: The purpose of this paper is to examine the references to Plato's *Apology* found in Isocrates' *Antidosis*. The author presents a record of the passages of Isocrates' speech that are indicated by commentators as referring to the above-mentioned Plato's work. Although some of these indications are shown to be wrong, Platonic thoughts as expressed in the *Apology* are evidently present in many places of Isocrates' work. The aim of this paper is to explain what were Isocrates' reasons for referring to Plato in his speech. The author rejects the opinions of some commentators who claim that Isocrates treated Plato with scorn or, to the contrary, wanted to become a Platonic philosopher himself. A different explanation is proposed, namely that these mentions reveal Isocrates' reverence for Plato and may be considered as an offer to establish a common front against sophistic and rhetorical demagogy of that time.

Praeter veterem admodum et usque vigentem opinionem de Platone et Isocrate per similitudinem odiaque mutua longe alter ab altero distantibus<sup>1</sup> probat aliquando

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<sup>1</sup> Cf. J. VASOLD, *Über das Verhältnis der isokratischen Rede peri antidoseos zu Platons apologia Socratis*, Monachii 1898, p. 52 ("Zwischen beiden Schulhauptern bestand seit langer Zeit ein gespanntes Verhältnis; die gegenseitige Abneigung gibt sich mehrfach in abfälligen Urteilen in den Schriften der beiden Männer kund"); W. JAEGER, *Paideia. Die Formung des griechischen Menschen*, Berolini 1989, pp. 981–1007 (= vol. III, pp. 105–131; caput: "Die Rhetorik des Isokrates und ihr Bildungsideal"); A.W. NIGHTINGALE: *Genres in Dialogue: Plato and the Construct of Philosophy*, Cantabrigiae 1995, p. 41 ("the *Antidosis* is (among other things) a polemical attack on the definitions of philosophy put forward by Plato in a number of dialogues"); D.M. TIMMERMAN, *Isocrates' Competing Conceptualization of Philosophy*, *Philosophy and Rhetoric* XXXI 1998, fasc. 2, pp. 145–159 (p. 145: "his [Isocrates'] fourth-century battle with Plato over the definition of philosophy"); D.S. HUTCHINSON, M.R. JOHNSON, *The Antidosis of Isocrates and Aristotle's Protrepticus*, editio interretialis apud: Philpapers – Online research in philosophy: [philpapers.org/rec/HUTPAA](http://philpapers.org/rec/HUTPAA) (pp. 5 sq.: "Isocrates is the contemporary person most often and most viciously attacked in the works of Plato [...] and Isocrates conducted himself in the same way, finding relevant occasions, in the course of other works, to insert hostile comments against Socratic philosophers and 'eristics', comments in later years directed against Plato as having become the leading Socratic and the leading 'eristic'").