

**THE EDUCATIONAL
THEORY OF
PLUTARCH**

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The educational theory of Plutarch by K. M. Westaway

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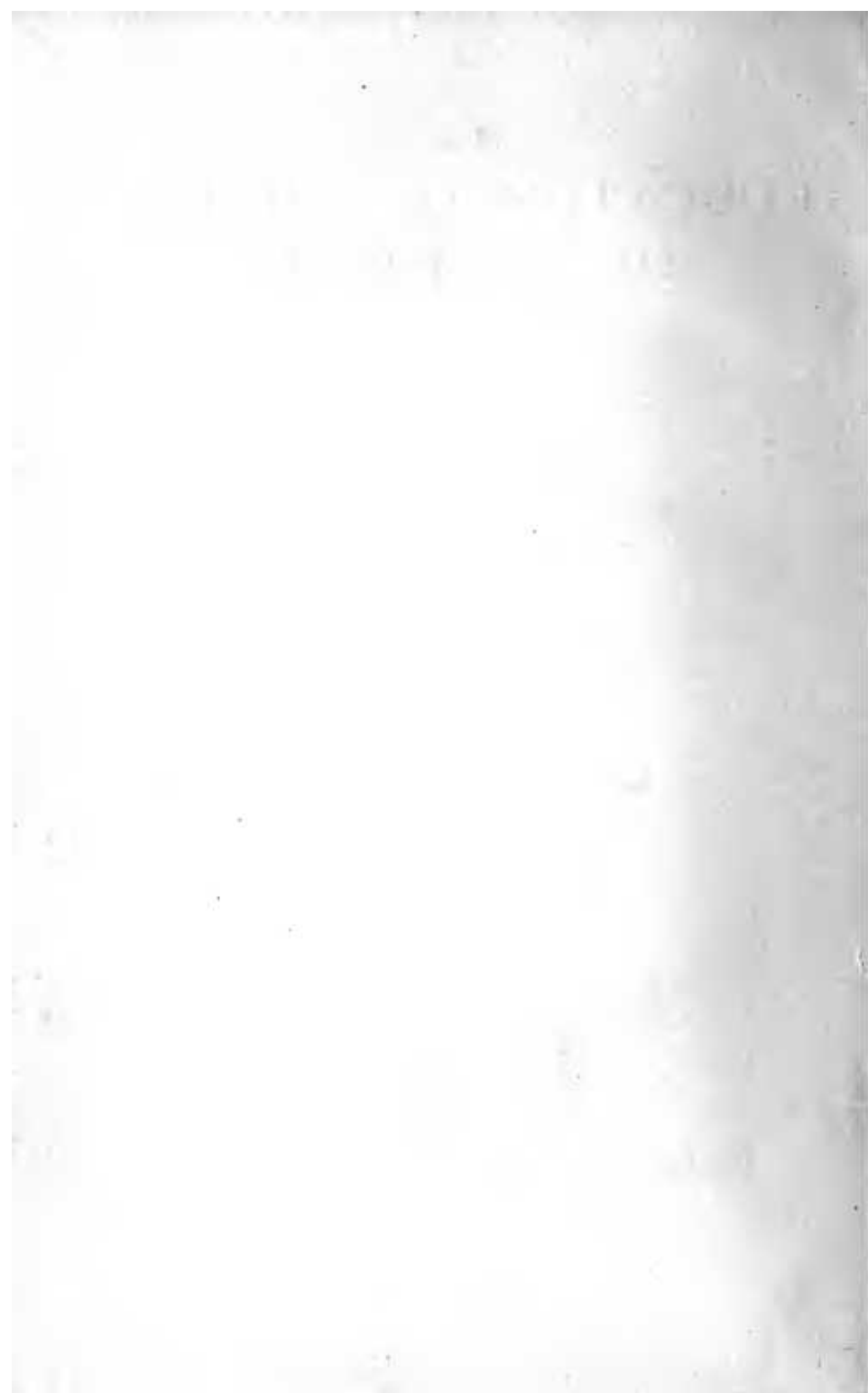
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FOR REVIEW



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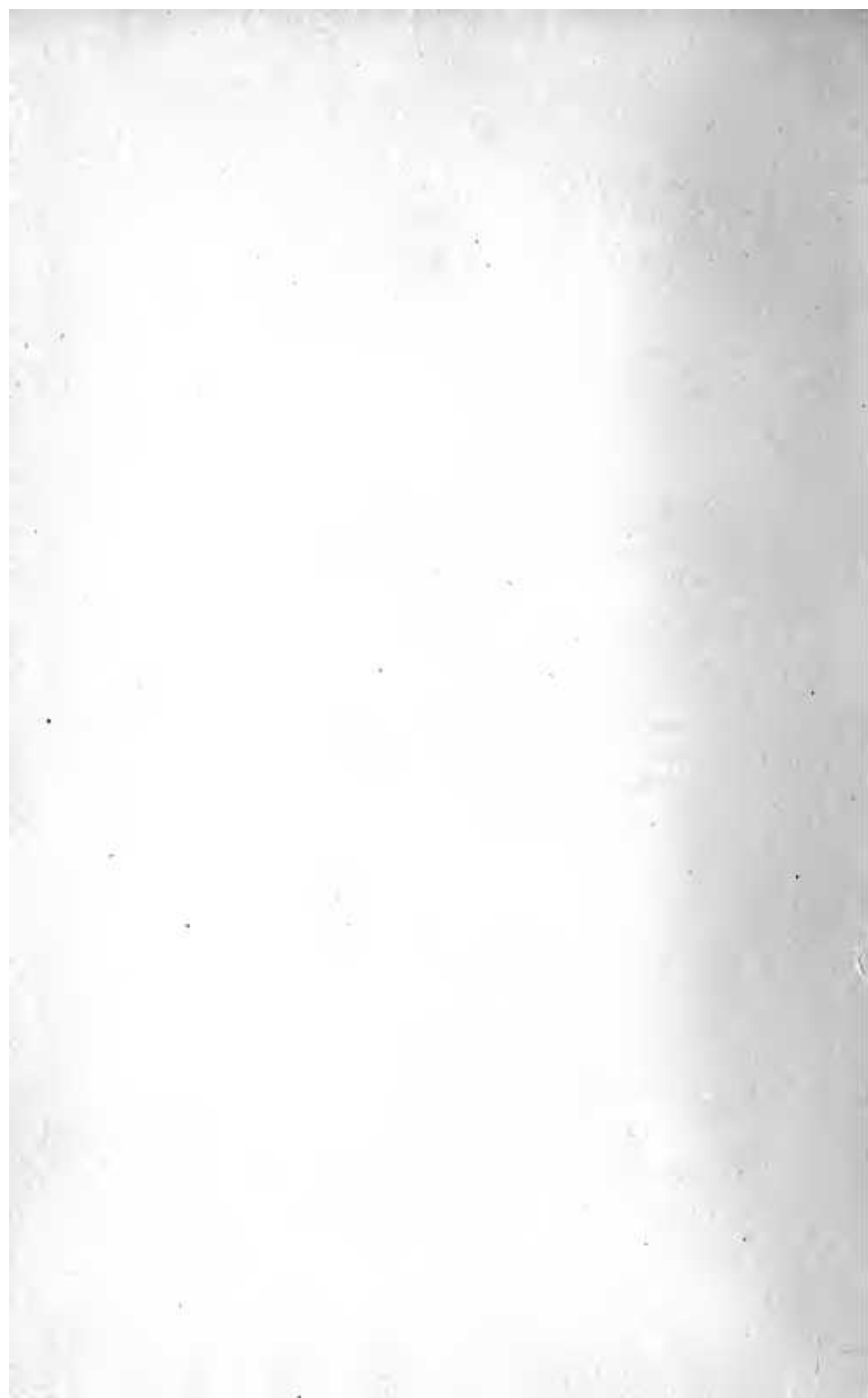
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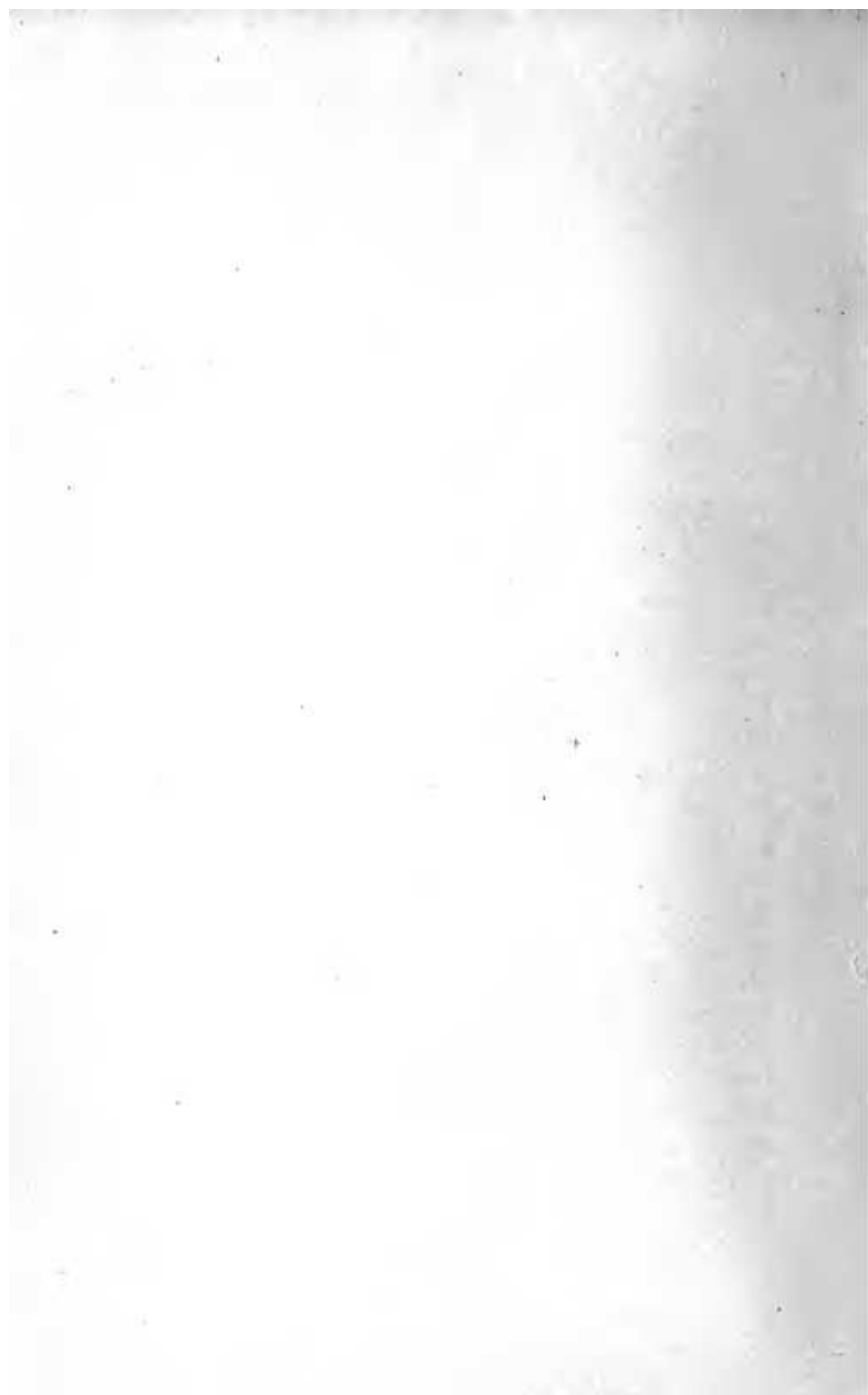
οἷτοι καὶ κοινῇ ξυνελθόντες ἀπαρχὴν τῆς σοφίας
ἀνέθεσαν τῷ Ἀπόλλωνι εἰς τὸν νεῶν τὸν ἐν
Δελφοῖς, γράψαντες ταῦτα, ἃ δὴ πάντες ἕμοῦσιν,
γνώθι σαυτὸν καὶ μηδὲν ἄγαν.

ΠΛΑΤΟ, *Protagoras*, 343 B.

ὄρα δὲ καὶ ταυτὶ τὰ προγράμματα, τό 'γνώθι
σαυτὸν' καὶ τό 'μηδὲν ἄγαν.' ὅσας ζητήσεις κεκίνηκε
φιλοσόφους καὶ ὅσον λόγων πλῆθος ἀφ' ἑκάστου
καθάπερ ἀπὸ σπέρματος ἀναπέφυκεν.

ΠΛΟΥΤΑΡΧΗ, *De E apud Delphos*, 385 D.

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P R E F A C E

THE popularity of Plutarch as the author of the *Parallel Lives* has never really waned. It is thus surprising that the other half of his extant work, the essays generally called by the collective title of the *Moralia*, should for long periods together be almost unread and unremembered. I have found in these essays an interest even greater than I had been led to expect from my love of the "Lives." In the *Moralia* Plutarch, the philosopher, the priest, the citizen, the father, reveals himself with an intimacy rare among the ancient Greeks. Above all, we see him as a teacher, the possessor, as we are, of an inheritance of imperishable thought, pledged to a certain environment which is portrayed vividly in his pages, one who, in his lifelong devotion to his calling, is second to few of the teachers of old time, second perhaps only to his chosen master, Plato. The reflection in the *Moralia* seems wonderfully alive, and in some ways might almost be a portrait of to-day. Plutarch's teaching never fails to be suggestive, even when in some of its details it seems to clash with modern conditions and requirements.

To several distinguished lovers of Plutarch I have to express cordial thanks for the invaluable assistance they gave me in the course of my work. Professor