

Where is the Philosopher?: the single project of the Sophist and the Statesman

NOBURU NOTOMI, Keio University, Japan

The consecutive investigations of the Sophist and the Statesman start with the initial agreement of the interlocutors to define the three kinds of people, namely the sophist, the statesman, and the philosopher (Sph. 216a-218c; cf. Plt. 257a-258b). Seeing this, many scholars assume that after defining the first two in the two dialogues, the philosopher was to be investigated in a separate dialogue, namely the Philosopher. However, Plato never wrote such a dialogue, nor left any clear hint. Instead, the definitions of the sophist given in the first dialogue show the philosopher as his counterpart (see N. Notomi, *The Unity of the Sophist*, CUP: 1999). The Sophist thus already reveals in some ways what the philosopher is. On the other hand, to define the statesman takes a different way of inquiry by using the same framework of the original and the image: the true statesman is distinguished from his inferior images with reference to their true original, i.e. the god. The imitators are called "sophists" (Plt. 291b-c, 303b-c; cf. 292d). This parallel structure of the two dialogues must be aiming to show where the philosopher resides in relation to the sophist and the statesman, although the Statesman does not explicitly discuss the philosopher. It turns out to be a sophisticated suggestion of the philosopher-ruler, originally proposed in the Republic. Defining the philosopher is thus a project more complicated than simply writing such an independent dialogue as scholars might expect. We must search for the philosopher in the written two dialogues. I shall examine the structure of the twin dialogues again in this aspect.