

Protrepticus of Apuleius

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This paper aims to clarify that Apuleius' *De Deo Socratis* as a whole embodies an exhortation to philosophy, namely *Protrepticus*.

Since the middle of the 20th century, most of the researchers have given Apuleius low marks. They regarded him not as *philosophus Platonicus* but as a mere novelist or sophist. According to Harrison, it seems true that *De Deo Socratis* has *Protrepticus* in the final section, but this section has no concern with *daimon*-theory in earlier sections and rather treats largely a tissue of general and familiar topics of popular ethics (Harrison (2000), p. 145). But Apuleius says:

But, if you will, try to say 'I cannot live well, as Socrates, as Plato, as Pythagoras lived, and I am not ashamed not to know how to live well.' You will never dare to say this. (169-70, translated by Harrison)

From this, it seems clear that *daimon*-theory is required for Apuleius' *Protrepticus*. This is because the theory holds that the whole universe is divided into *daimones* and the other three parts, and that the *daimones* act as mediators who dwell in the middle part. In fact, we have no sign of *daimones* like Socrates', but the *daimones* as intermediates exist in reality. Thus, if we want to be as good as possible and the *daimones* have concern with our good lives, we have to exert effort to have sign of *daimones*. In addition, importantly, Apuleius believes that he talks about these things not as his own views but as Plato's views. In other words, he absolutely assumes an attitude of an "interpreter (*interpres*)" who speaks to Plato's corpus. This is suggested also on the ground that Apuleius, disagreeing with Plutarchus, makes a strict interpretation of Plato's *Phaedrus* 242B-C.

Finally, Apuleius' *daimon*-theory in *De Deo Socratis* must be connected with encouraging his audience to turn to philosophy. And He might be not a mere novelist nor sophist but *philosophus Platonicus*. Moreover, for Apuleius, his encouraging in philosophy, *Protrepticus*, is the activity to make efforts to live better with shame at not being able to live well as Socrates, Plato, and Pythagoras lived. Such life is to live without caring for things other than soul and *daimon*. This behaviour is *Philosophy* for Apuleius.