

T1. [τοὺς ὑ]πὸ [τ]ῶν ἀνθρώπων νομιζομένους θεοὺς οὐτ' εἶναι φησιν οὐτ' εἰδέναί, τοὺς δὲ καρποὺς καὶ πάνθ' ὄλως τὰ χρήσιμα πρ[ὸς τ]ὸν βίον τοὺς ἀρ[χαί]οις ἀγα[σθέντας ἐκθειάσαι] (*PHerc.* 1428, fr. 19; not in DK).

[sc. Prodicus] says that the gods recognized by humans neither exist nor have knowledge, but the ancients out of admiration deified the fruits of the earth and virtually everything that contributed to their livelihood.

T2. Περσα[ίος δὲ] δῆλός ἐστιν [ἀναιρῶν] ὄντων[ς κ]α[ὶ] ἀφανίζων τὸ δαιμόνιον ἢ μηθεὺ ὑπὲρ αὐτοῦ γινώσκων, ὅταν ἐν τῷ Περί θεῶν μὴ [ἀπ]ίθανα λέγη φαίνεσθαι τὰ περὶ <τοῦ> τὰ τρέφοντα καὶ ὠφελούντα θεοὺς νενομίσθαι καὶ τετειμησθ[αι] πρῶτον ὑπὸ [Προ]δίκου γεγραμμένα, μ[ε]τὰ δὲ ταῦτα τοῦ[ς] εὐρ[όντας] ἢ τροφὰς ἢ [σ]κέπας ἢ τὰς ἄλλας τέχνας ὡς Δήμητρα καὶ Δι[όνυσον] καὶ τοῦ[ς] Διοσκ[ού]ρου[ς] (*PHerc.* 1428, cols. II.28-III.13 = DK 84 B5).

It is clear that Persaeus really abrogates and demolishes the divine or knows nothing about it since, in On Gods, he says that Prodicus was not unpersuasive in writing that things which nourish and benefit humans were first considered and honoured as gods, and later the discoverers of foods, shelters and the other arts, such as Demeter, Dionysus and Dioscuri.

T3. Πρόδικος δὲ ὁ Κεῖος ἥλιον, φησί, καὶ σελήνην καὶ ποταμοὺς καὶ κρήνας καὶ καθόλου πάντα τὰ ὠφελούντα τὸν βίον ἡμῶν οἱ παλαιοὶ θεοὺς ἐνόμισαν διὰ τὴν ἀπ' αὐτῶν ὠφέλειαν, καθάπερ Αἰγύπτιοι τὸν Νεῖλον· καὶ διὰ τοῦτο τὸν μὲν ἄρτον Δήμητραν νομισθῆναι, τὸν δὲ οἶνον Διόνυσον, τὸ δὲ ὕδωρ Ποσειδῶνα, τὸ δὲ πῦρ Ἥφαιστον καὶ ἦδη τῶν εὐχρηστούντων ἕκαστον (*S. E. Math.* IX.18 = DK 84 B5).

Prodicus of Ceos says that the ancients considered as gods the sun, the moon, the rivers, the springs, and in general all the useful things for our life, because of the benefit derived from them, just as the Egyptians deify the Nile. It is for this reason that bread was called Demeter, wine Dionysus, water Poseidon, fire Hephaestus, and so on for everything that is useful.

T4. εἰ δὲ βούλει αὖ σκέψασθαι τοὺς χρηστοὺς σοφιστάς, Ἡρακλέους μὲν καὶ ἄλλων ἐπαίνους καταλογάδην συγγράφειν, ὥσπερ ὁ βέλτιστος Πρόδικος (*Pl. Symp.* 177b = DK 84 B1).

If you look at our best sophists, they write eulogies in prose to Heracles and the rest, such as the excellent Prodicus.

T5. εἰ δὲ καὶ Διόνυσον καλοῖμεν καὶ νύμφας καὶ Δήμητρος κόρην ὑετίον τε Δία καὶ Ποσειδῶνα φυτάλμιον, πλησιάζομεν ἤδη ταῖς τελεταῖς καὶ τὴν Προδίκου σοφίαν τοῖς λόγοις ἐγκαταμίξομεν, ὃς ἱερουργίαν πάσαν ἀνθρώπων καὶ μυστήρια καὶ πανηγύρεις καὶ τελετὰς τῶν γεωργίας καλῶν ἐξάπτει, νομίζων καὶ θεῶν ἔννοιαν [ms. εὐνοίαν] ἐντεῦθεν εἰς ἀνθρώπους ἐλθεῖν καὶ πάσαν εὐσέβειαν ἐγγυώμενος (Them. Or. XXX, 349a-b = DK 84 B5).

If we should also summon Dionysus, the Nymphs, Demeter's daughter, the rain-bringing Zeus, and nourishing Poseidon, then we approach the rites, and we shall invoke the wisdom of Prodicus in our account, who derived all religious practices of men and mysteries and festivals and rites from the goods of agriculture, believing that the notion [ms. benevolence] of gods came to men from this source and making it the guarantee of all piety.

T6. τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδῶσιν ἀνθρώποις, ἀλλ' εἴτε τοὺς θεοὺς ἴλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεοὺς, εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον, εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελήτέον, εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν, εἴτε γῆν βούλει σοι καρποὺς ἀφθόλους φέρειν, τὴν γῆν θεραπευτέον, εἴτε ἀπὸ βοσκημάτων οἶει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον, εἴτε διὰ πολέμου ὀρμᾶς αὔξεσθαι καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις καὶ ἰδρωτί [...] ὅταν δ' ἔλθῃ τὸ πεπωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κείνται, ἀλλὰ μετὰ μνήμης τὸν αἰεὶ χρόνον ὑμνοῦμενοι θάλλουσι. τοιαυτὰ σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτήσθαι (Xen. Mem. II.1.28-33 = DK 84 B2)

For the gods give to humans none of the things that are good and noble without labor and care. Rather, if you want the gods to be gracious to you, you must tend to the gods. If you wish to be loved by friends, you must do good deeds for your friends. If you desire to be honoured by some city, you must benefit the city. If you think that you deserve to be admired for your virtue by all of Greece, you must try to benefit Greece. If you want the earth to bear abundant crops for you, you must tend to the earth. If you think that you ought to become wealthy from livestock, you must care for your livestock. If you have the urge to to increase your power through war and you want to be able to free your friends and subdue yours enemies, you must learn the arts of war themselves from those who know them and practice how one ought to to use them. And if you also want to be powerful in body, you must train your body to serve your mind and exercise with labor and sweat [...] . And whenever their appointed end comes, they do not lie forgotten without honour but flourish remembered, celebrated in song for all time. O Heracles, child of good parents, by working hard at such things it is possible for you to possess the most blessed happiness.