The Indians...not on the
life? the babies in the womb
are kept on the earth to a
real and healthy life for those
who had thoughts and had
prepared themselves to be ready
to die.

Manarchery, Mueller Bannister 23-
ΠΛΑΤΩΝΟΣ ΦΑΙΔΩΝ.

PLATO'S PHAEDO.
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ΠΛΑΤΩΝΟΣ ΦΑΙΔΩΝ.

PLATO'S PHAEDO,

WITH NOTES CRITICAL AND EXEGETICAL, AND AN ANALYSIS.

BY

WILHELM WAGNER, PH.D.

NINTH EDITION.

Boston
JOHN ALLYN, PUBLISHER,
1889
DEDICATED TO

MY VERY DEAR FRIEND

E. R. HORTON.
PREFACE.

The present edition is intended as a companion volume to the edition of the Apology and Crito published last year. It is almost unnecessary to observe that the Editor has availed himself of the labours of former commentators and critics, and especially of those of Wyttenbach, Heindorf and Stallbaum: Professor Geddes' excellent edition of the Phaedo has been used in the headings prefixed in the notes to the various parts of the dialogue and serving as an analysis of it; in the notes themselves, Professor Geddes' commentary has been used very sparingly. On the whole, the present edition enters especially into the critical and grammatical explanation of the Phaedo, and does not profess to exhaust the philosophical thought of the work, least of all to collect the doctrines and tenets of later philosophers and thinkers on the subjects treated by Plato—for which purpose Professor Geddes' edition is of the highest value. Riddell's admirable Digest of Platonic Idioms has been appealed to wherever there was an opportunity of doing so. The grammars of Jelf and
PREFACE.

Donaldson (especially the first) are quoted for grammatical references; sometimes also Krüger's *Griechische Sprachlehre* has been referred to: a work which deserves to be better known in England.

All lovers of Plato will thank Mr I. Bywater for the accurate collation of the Bodleian ms. appended to this edition. The Editor hopes soon to be able to supplement this by a new collation of the Tübingen ms., which he considers next in importance to the Bodleian, though its readings do not appear in Bekker's edition.

Conjectural emendations have been very rarely admitted into the text, but all the readings proposed by Cobet and most of the changes made by Hirschig will be found mentioned in the notes.

*London, March, 1870.*
ΦΑΙΔΩΝ

[ἡ περὶ ψυχῆς, ἥθικός.]

ΤΑ ΤΟΤ ΔΙΑΛΟΓΟΤ ΠΡΟΣΩΠΑ.
ΕΧΕΚΡΑΤΗΣ, ΦΑΙΔΩΝ, ΑΠΟΔΩΔΩΡΟΣ, ΣΩΚΡΑΤΗΣ,
ΚΕΒΗΣ, ΣΙΜΜΙΑΣ, ΚΡΙΤΩΝ,
Ο ΤΩΝ ΕΝΔΕΚΑ ΥΨΗΡΕΤΗΣ.

57 Ι. Αὐτὸς, ὁ Φαίδων, παρεγένου Σωκράτει ἐκείνη τῇ ἡμέρᾳ, ἢ τὸ φάρμακον ἔπειν ἐν τῷ δεσμωτηρίῳ, ἢ ἄλλου τοῦ ἡκουσάς;

ΦΑΙΔ. Αὐτὸς, ὁ Ἐχέκρατες.

ΕΧ. Τί οὖν δὴ ἐστιν ἄττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ 5 θανάτου; καὶ πῶς ἐτελεύτα; ἢδεως γὰρ ἂν ἔγω ἀκούσαμι. καὶ ἐγὼ οὕτε τῶν πολλῶν Φιλασίων οὐδεὶς πάνυ τι ἐπιχοριάζει τὰ νῦν Ἀθήναζε, οὔτε τις ἐκεῖ

Β άφηκται χρόνου συχνοῦ ἐκείθεν, ὡσπερ ἂν ἡμῶν σαφές τι ἀγγειλαί οἶος τί ἦν περὶ τούτων, πλὴν γε δὴ ὅτι ἂν 10 φάρμακον πιόν ἀποθάνοι τῶν δὲ ἄλλων οὐδὲν εἰχε φράζειν.

58 ΦΑΙΔ. Οὐδὲ τα περὶ τῆς δίκης ὅρα ἑπιθέσθης ὅν τρόπον ἐγένετο;

ΕΧ. Ναί, ταῦτα μὲν ἡμῖν ἠγγειλέ τις, καὶ ἑθαυ- 15 μάζομεν γε ὅτι πάλαι γενομένης αὐτῆς πολλῷ ὑστερον φαίνεται ἀποθανών. τί οὖν ἦν τοῦτο, ὁ Φαίδων;


PLAT. PH. 1
ΠΛΑΤΩΝΟΣ

ΦΑΙΔ. Τύχη τις αὐτῷ, ὦ Ἐχέκρατε, συνέβη· ἔτυχε γὰρ τῇ προτεραιᾷ τῆς δίκης ἡ πρῶμα ἐστεμμένη τοῦ πλοίου διὰ εἰς Δήλου Ἀθηναίου πέμπτουσιν.

EX. Τούτο δὲ δὴ τί ἐστιν;

5 ΦΑΙΔ. Τούτο ἐστὶ τὸ πλοίον, ὡς φασίν Ἀθηναίοι, Β έν ὧν Θησεύς ποτὲ εἰς Κρήτην τοὺς δῖκας ἔτυμα ἐκείνους ἄχετο ἄγων καὶ ἔσωσέ τε καὶ αὐτός ἐσώθη. τῷ οὖν Ἀπάλλωνι εὐξαμόντα, ὡς λέγεται, τότε, εἰ σωθεῖν, ἐκαστοῦ ἔτους θεωρίαν ἀπάξεως εἰς Δήλου ἤν δὴ ἄει καὶ

10 νῦν ἔτο πόλει ἐκείνῳ καὶ ἑναυτὸν τῷ θεῷ πέμπτουσιν. ἐπειδὴν οὖν ἄρξοντας τῆς θεωρίας, νόμοις ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύων τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτινώναι, πρὶν ἄν εἰς Δήλου ἄριστον τὸ πλοίον καὶ πάλιν δεύο· τούτο δὲ ἐνίοτε ἐν πολλῷ

15 χρόνῳ γίνεται, ὅταν τύχωσιν ἄνεμοι ἀπολαβέντες ζ αὐτοῖς. ἄρχῃ δὲ ἐστὶ τῆς θεωρίας, ἐπειδὴν ὁ ἱερεύς τοῦ Ἀπάλλωνος στέψῃ τὴν πρῶμαν τοῦ πλοίου τούτῳ δὲ ἐμπαικτέον, ἀπὸπερ λέγω, τῇ προτεραιᾷ τῆς δίκης γεγονός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει

20 ἐν τῷ δεσμωτηρίῳ ὁ μεταξὺ τῆς δίκης τε καὶ τοῦ θανάτου.

II. EX. Τί δὲ δὴ τὰ περὶ αὐτῶν τὸν θάνατον, ὦ Φαίδων; τίνα ἢν τὰ λεχθέντα καὶ πρακτέντα, καὶ τίνες οἱ παραγγελμένοι τῶν ἐπιτηδείων τῷ ἀνδρὶ; ἡ 25 οὐκ εἰσὶν οἱ ἄρχοντες παρεῖναι, ἀλλὰ ἔρημος ἐπελεύστα ἄρχοντα

ΦΑΙΔ. οὐδαμῶς, ἀλλὰ παρῆσαν τνὲς καὶ πολλοὶ Θ

GE.

EX. Ταῦτα δὴ πάντα προθυμήθητι ὡς σαφέστατα

30 ἡμῖν ἀπαγγεῖλαι, εἰ μὴ τίς σοι ἀσχολία τυγχάνει οὖσα.

13 Δήλων τε Bekk. Stallb., but τε om. Bodl. and other mss.
23 τίνα Bodl. τι the other mss. Bekk.
ΦΑΙΔΩΝ.

ΦΑΙΔ. Ἄλλα σχολάζω γε καὶ πειράσομαι ὕμων διηγήσασθαι καὶ γὰρ τὸ μεμνήσθαι Σωκράτους καὶ αὐτῶν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγε ἀεὶ πάντων ξιδουσί.

Ε. Ἀλλὰ μὴν, ὁ Φαίδων, καὶ τοὺς ἀκουσμένους γε τοιούτους ἐτέρους ἔχεις; ἄλλα πειρῶ ὡς ἂν δύνη ἀκριβέστατα διελθεῖν πάντα.

Ε. ΦΑΙΔ. Καὶ μὴν ἔγονε θαυμάσια ἔπαθον παραγενόμενος. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτυγχαίον ἔλεος εἰσῆγεν· εὐδαίμονι γὰρ μοι ἄνὴρ ἐφαινενο, ὡς Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδείως καὶ γενναίως ἐτελεύτα, ὡστε μοι ἑκείνου παρίστασθαι μὴν εἰς Ἀδοὺ οἴντα ἀνευθεῖας μοιρας ἴναι,

59 ἄλλα καίεσε ἄφικτονον εἰς πράξεως, ἐκτερ τις πάσης καὶ ἄλλος. διὰ δὴ ταύτα οὐδὲν πάνυ μοι ἐλευθέρην 15 εἰσῆγε, ὡς εἰκός ἂν δόξειν εἰναι παρόντες πένθει· οὔτε ἄν ἡδονή ὡς ἐν φιλοσοφίᾳ ήμοι ὡστέ, ὡστε εἰσὶν ὡστε 

81 ἄρτην ἄλλος αὐτῶν τὸ μοι πάθος παρήν καὶ τῆς ἀθίκης κράσις ἀπὸ τῆς ἡδονής συγκεκραμένη όμοι καὶ ἀπὸ τῆς λύπης, ἐνθυμομένω ὡς αὐτίκα ἑκείνος ἐμελέ 

τελεῦτα, καὶ πάντες ἐκεῖνος καὶ τοὐχτεν τὸ αὐλή 

διευκνικθείσα, ὅτε μὲν ἔμελλα, ἐνίοτε δὲ ὕπερπετε, εἰς 

Β. δὲ ήμῶν καὶ διαφερόντως, Ὁ πολλὸδωρος. οἰσθα γάρ 

που τὸν ἀνδρά καὶ τὸν τρόπον αὐτοῦ.

Ε. Πώς γὰρ οὖ;

ΦΑΙΔ. Ἐκείνος τε τοῖνυν παντάπασιν οὕτως εἰς

καὶ αὐτὸς ἔγονε ἐτεταράγη καὶ οἱ άλλοι.

Ε. Ἐτυμον δὲ, ὁ Φαίδων, τίνες παραγενόμενοι

1 σχολάζω τε Bekk. γε is in the Bodl. and most good mss.
12 ὡστ' ὠμ. Bekk. ὡστ' ἤμεν. Stallb. ὡστε μοι Bodl. and most mss.
ΠΛΑΤΩΝΟΣ

ΦΑΙΔ. Οὕτως τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατήρ αὐτοῦ Κρίτων, καὶ ἔτι Ἕρμογένης καὶ Ἑπιγένης καὶ Ἀἰσχίνης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιστος ὁ Παλανειος καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων· Πλάτων δὲ, οἶμαι, ἦσθενε.

EX. Ἐξενοί δὲ τινὲς παρῆσαν;

ΦΑΙΔ. Ναὶ, Συμμίλας τέ γε ὁ Ὀθησαῖος καὶ Κέβης καὶ Φαίδωνίδης, καὶ Μεγαρόθεν Ἐυκλείδης τε καὶ Τερ-

10 ψίων.

EX. Τί δὲ; Ἀριστοτέλος καὶ Κλεομίβροτος παρε-

γένοτο;

ΦΑΙΔ. Οὐ δὴ ὡς ἂν Ἀιγληνη γὰρ ἐλέγοντο εἰναι.

EX. Ἀλλος δὲ τις παρῆν;

15 ΦΑΙΔ. Σχεδὸν τι οἶμαι τούτους παραγενέσθαι.

EX. Τί σὺν δή; τίνες, φῆς, ἢσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἔγω σοι εἴ ἄρχης πάντα πειρά-

σομαί διηγήσασθαι. ἀεὶ γὰρ δὴ καὶ τὰς πρόσθεν D

ημέρας εἰσθήμενοι φοιτάν καὶ ἐγὼ καὶ οἱ ἄλλοι παρά

20 τὸν Σωκράτην, συνλεγόμενοι ἔσθεν εἰς τὸ δικαστήριον,

ἐν δὲ καὶ δίκη ἔγνετο πλησίον γὰρ ἦν τοῦ δεσμωτηρίου.

περιεμένομεν οὖν ἐκάστοτε, ἔως ἀνουχθείν τὸ δεσμω-

τήριον, διαιρίβοντες μετ’ ἄλληλων ἀνεφγέτο γὰρ οὐ

πρὸς ἐπειδὴ δὲ ἀνουχθείν, εἰσῆμεν παρὰ τὸν Σωκράτην.

2 ὁ Κριτόβουλος Bodl. Herm. Stallb. ὁ om. Bekk. 3 Κρίτων
om. several ms., bracketed by Herm. 9 Φαίδωνίδης Bekk. Φαί-
δωνίδη Bodl. pr. m. 11 Τι δα τι Bekk. with only one ms.—οὐ παρε-
γένοντο cj. Cobet Var. Lect. p. 286 ἐτσανα ῥατο δοκετ et Graecae
linguae ingenium emendandum esse oū τ.; nam qui ita quiserit
Echocrates miratur eos non nominari inter eos qui Socratis mori-
turo adfuissent, et oū δὴ τα melius respondebitur, si oū praecesserit.
quam vetus hoo mendum in Platonis codicibus inoleverit, ap-
paret ex Demetrii libello τῆρ ἐρμηνείας § 288 Goell.: sed vera
scriptura antiquius nihil est. 23 ἀνεφγέτο Bekk. ἀνεφγέτο Bodl.
and most ms. εἰσῆμεν most ms. including the Bodl. εἰσῆμα
Bekk. Stallb.
ΦΑΙΔΩΝ.

καὶ τὰ πολλὰ διημερεύομεν μετ’ αὐτοῦ. καὶ δὴ καὶ τὸτε πρωΐατερον ἔνυπερηγεῖμεν. τῇ γὰρ προτεραίᾳ ἦν ἡμέρα ἐπειδὴ ἐξήλθομεν εκ τοῦ δεσμωτηρίου ἐσπέρας, ἐπιθυμεῖν ὅτι τὸ πλοῦν ἐκ Δῆλου ἀφιγμένον εἰη. παρηγγέλλαμεν οὖν ἀλλήλοις ἤκειν ὡς πρωΐάτατα εἰς 5 τὸ εἰωθός. καὶ ἦκομεν, καὶ ἡμῖν ἐξῆλθον ὁ θυρωφός, ὅσπερ εἰώθει ὑπακούειν, εἰπε περιμένειν καὶ μὴ πρότε- 

60 κατελαμβάνομεν τῶν μὲν Σωκράτη ἄρτι λελυμένων, 

τὴν δὲ Ἐανθίππην, γυναῖκας γάρ, ἠχοῦσάν τε τὸ 

παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς οὖν εἶδεν ἦμᾶς ἡ 

Ἐανθίππη, ἀνευφημήσετο τε καὶ τοιαῦτ’ ἄττα εἰπεν, 15 

οί δ’ εἰώθασιν αἱ γυναῖκες, ὅτι ὁ Σώκρατες, ἠστατον 

δὴ σε προσερούσι νῦν οἱ ἑπιτίθεοι καὶ σὺ τούτοι. 

καὶ ὁ Σωκράτης βλέφας εἰς τὸν Κρίτωνα, ὁ Κρίτων, 

ἐφη, ἀπαγέτο τις ταύτην οὐκαδε. καὶ ἐκεῖνη μὲν 

Β ἀπήγγει τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτο- 

μένην. ὡς δὲ Σωκράτης ἀνακαθίζομεν ἐπὶ τὴν 

κλίνην συνέκαμψε τε τὸ σκέλος καὶ ἐξέτρυψε τῇ 

χειρί, καὶ τρίβον ἄμα, ὡς ἄτοπον, ἐφη, ὁ ἄνδρος, ἐσοκε 

τὶ εἶναι τούτο, ὁ καλὸς οἱ ἄνθρωποι ἦδυ ὡς θαυμασίως 

πέφυκε πρὸς τὸ δοκοῦν ἐναυτὸν εἶναι, τὸ λυπηρόν, τῷ 25 

ἄμα μὲν αὐτῷ μὴ ἔθελεν παραγόντεσθαι τῷ ἄνθρωπῳ.

3 ἦμέρα bracketed by Herm. without cause: see the exeg. comm. 
7 εἶπεν περιμένει Bodl. Bekk. Stallb. ἐπιθυμεῖν Herm. with the old 
editions. 11 ἐκλέγεται Bodl. p. m. ἐκλέγεται Bodl. corr. (Herm.). 
ἐκλέγοντες Bekk. Bodl. corr. ἐκλέγοντες Herm. Bodl. pr. m. 19 ἀπα- 
γαγέτω Bekk. with only one ms. ταύτην Bekk. Stallb. αὕτην only 
the Bodl. (Herm.). 21 εἴπει Bekk. Stallb. with mss. ἐς Bodl. 
Herm. 22 ἐξέτρυψε all good mss. ἐγράψε the old editions and 
Cobet Var. Lect. p. 120.
ΠΛΑΤΩΝΟΣ

ἐὰν δὲ τις διώκῃ τὸ ἔτερον καὶ λαμβάνῃ, σχεδὸν τι ἀναγκάζεσθαι λαμβάνειν καὶ τὸ ἔτερον, ὥσπερ ἐκ μιᾶς κορυφῆς συνισταμένοι δι’ ὄψεις, καὶ μοι δοκεῖ, ἐφε, εἰ δὲ ἐνενόησεν αὐτὰ Δίσωπος, μύθον ἂν συνθέησαί, ὡς ὁ 5 θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἡδύνατο, ἐπιήσεις εἰς ταύταν αὐτῶς τὸς κορυφᾶς, καὶ διὰ ταύτα ὥς ἂν τὸ ἔτερον παραγένηται ἐπακολουθέω ὑπὲρον καὶ τὸ ἔτερον. ὥσπερ οὖν καὶ αὐτῷ μοι ἔσκειν, ἐπειδή ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει [πρότερον] 10 τὸ ἀλγεσύναι, ἦκεν δὴ φαίνεται ἐπακολουθοῦν ὑπὸ τῇ ἕδυ.

IV. Ὅ οὖν Κέβθης ὑπολαβῶν Νή τὸν Δία, ὁ Σώκρατες, ἐφε, εὖ γὰρ ἐποίησας ἀναμνήσας μὲ περὶ γὰρ τοῦ τῶν ποιημάτων ὡν πεποίηκας ἐντείνας τῶν τοῦ Αἰσώπου λόγους καὶ τὸ εἰς τὸν Ἐπόλλων προοίμιον 15 καὶ ἄλλοις τινές με ἴδῃ ἱρόντο, ἀτάρ καὶ Εὐνύξος Δ Πρόης, ὃς ποτὲ διανοηθείς, ἐπειδὴ δεύρο ἡλθες, ἐποίησας αὐτὰ, πρότερον οὐδὲν πώποτε ποιήσας. εἰ οὖν τι σοι μέλει τοῦ ἐχεῖν ἐμὲ Εὐνύξο ἀποκρίνασθαι, ὅταν μὲ αὐθής ἑρωτᾷ, εὖ οίδα γὰρ ὅτι ἔρθεσαι, εἰπέ, τὴ χρή με 20 λέγειν. Δέγε τοῖνυν, ἐφε, αὐτῷ, ὁ Κέβθης, τάληθη, ὅτι οὐκ ἔκεινο βουλόμενος οὐδὲ τοὺς ποιήμας αὐτοῦ ἀντίτέχνος εἶναι ἐποίησα ταῦτα· ἦδεν γὰρ ὡς οὐ ρίδων εἰη· ἀλλ’ ἐνυπνίων τινῶν ἀποπειρόμενος τὸ λέγον καὶ Ἐ ἀφοσιούμενοι εἰ ἄρα πολλάκις ταύτην τὴν μουσικὴν 25 μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἄτα τούδε πολλάκις μοι φοιτῶν τὸ αὐτὸ ἐνυπνίων ἐν τῷ παρελθόντι βίῳ, ἀλλ’ ἐν ἀλλή δέ ὧν φαινόμενον, τὰ αὐτὰ δὲ λέγουν, ὁ Σώκρατες, ἐφε, μουσικὴν ποιεῖ καὶ ἐργάζον.

2 δι' λαμβάνειν Bekk. Stallb., om. Bodl. Δ Herm. 6 αὐτοίς Bodl. and four other ms. Stallb. Herm. αὐτῶν Bkk. 8 αὐτῷ μοι all ms. with the exception of one. αὐτῷ ἐμοὶ Bkk. 9 πρότερον om. most ms. including the Bodl., bracketed by Herm. 19 ἐπεφυρὰ Bodl. p. m. ἐφη Bkk. Bodl. corr. 23 λέγει Bkk.
ΦΑΙΔΩΝ.

καὶ ἐγὼ ἐν γε τῷ πρόσθεν χρόνῳ ὑπὲρ ἐπραττοῦ τοῦτο
61 ὑπελάμβανον αὐτὸ μοι παρακελείσθαι τε καὶ ἐπικε-
λείειν, ὡσπερ οἱ τοὺς θέους διακελεύόμενοι, καὶ ἔμοι
οὗτο τὸ ἐνύπνιον ὑπὲρ ἐπραττοῦ τοῦτο ἐπικελεῖειν,
μουσικὴν ποιεῖν, ὃς φιλοσοφίας μὲν οὐσίας μεγίστης 5
μουσικῆς, ἔμοι δὲ τοῦτο πραττόντος· τὸν δὲ ἐπειδὴ ἦ
τε δική ἐγένετο καὶ ἡ τοῦ θεοῦ ἔστη διεκώλυσε με
ἀποθυνήσειν, ἐδοξε χρῆναι, εἰ ἄρα πολλάκις μοι προσ-
tάτοι τὸ ἐνύπνιον ταύτην τὴν δημόδη μουσικῆν
ποιεῖν, μὴ ἀπειθήσαις αὐτῷ, ἀλλὰ ποιεῖν, ἀσφαλέστε- 10

Βρον γὰρ εἶναι μὴ ἀπιέναι πρὶν ἄφοσιόσαται ποιή-
σατα ποιήματα καὶ πειθόμενον τῷ ἐνυπνίῳ. οὗτο δὲ
πρῶτον μὲν εἰς τὸν θεοῦ ἐποίησα, οὐ ἦν ἡ παροῦσα
θυσία· μετὰ δὲ τῶν θεῶν, ἐνυπνίας ἤτο τὸν ποιητὴν
δεὶ, εἰπέρ μέλλοι ποιητὴς εἶναι, ποιεῖν μύθους, ἀλλὰ 15
οὐ λόγους, καὶ αὐτὸς ὦν ἡ μυθολογίκα, διὰ ταύτα δὲ
οὐς προχείρου ἔλθον καὶ ἡπιστάμην μύθους τοὺς
Αἰσχοῦ, τούτους ἐποίησα, οἶς πρῶτοι ἐνυπνίου.

V. Ταύτα οὖν, ὁ Κέβθης, Εὐήνῳ φράζε, καὶ ἐρρω-
σθαὶ καὶ, ἃν σωφρονῇ, ἐμὲ διώκειν ὡς τάχιστα. ἀπει- 20

C μὲ δὲ, ὡς ἔσκε, τήμερον κελεύονσι γὰρ Ἀθηναῖοι.
καὶ ὁ Σιμμαῖ, Οἶον παρακελεύει, ἐθή, τοῦτο, ὁ
Σώκρατες, Εὐήνῳ; πολλά γὰρ ἂν ἔγεντέχνη τῷ
ἀνδρὶ· σχέδιον ὦν ἔγερσιν ἔκ ὕμως ἔθημαι οὐδὲ ὑποτιθοῦν
σοι ἑκάστοι εἶναι πείσειν. Τί δαί; ἢ δὲ ὅπως ἐν ἐπὶ-

κοῖνος Εὐήνου; ἢ ἐμοί γινέσθαι, ἐθή οἱ Σιμμάκα. ἢ ἐβελήσει
τοῖς, ἐθή, καὶ Εὐήνου καὶ τὰς ἂν ἐξίσος τοῦτο τοῦ
πράγματος μέτεχειν, ὡς ἐντολὴν ἐρρωσθαὶ

λέγειν Bodl., with λέγει in the margin. 12 καὶ πειθόμενον Bodl. and one other ms., καὶ om. Bekk. Stalb. and perhaps it should be omitted in spite of the authority of the Bodl. 15 μέλλει Bodl., μέλλει Bekk. Stalb. 18 τούτοις Bodl. and most mss., τούτων Bekk. 20 οἷ
πλατωνος

ταύτα καθήκε τὰ σκέλη [ἀπὸ τῆς κλίνης] ἐπὶ τὴν δην, καὶ καθεξῆς εὐτῶς ἦδη τὰ λοιπὰ διελέγετο. ἦρετο οὖν αὐτῶν ὁ Κέβης. Πῶς τοῦτο λέγεις, οὐκ ὅκρατες, τὸ μὴ θεμιτῶν εἶναι οὐντὸν βιάζεσθαι, ἐθέλειν δὲ ἄν τῷ ἀποδημῆσκοντι τὸν φιλόσοφον ἐπεσθαι; Τί δέ, ὁ Κέβης; οὐκ ἅκηκατε σὺ τε καὶ Σιμμίας περὶ τῶν τοιοῦτων Φιλολάῳ συγγρηγοῦτες; Οὐδέν γε σαφῶς, ὁ Ὅκρατες. Ἄλλα μὴν κἂν ἔξ ἀκοῆς περὶ αὐτῶν λέγω· ἡ μὲν οὖν τυχχάνου ἀκηκοάς, φθάνον 10 οὐδεὶς λέγειν. καὶ γὰρ ἵσως καὶ μάλιστα πρέπει Εύμελλοντα ἐκεῖστε ἀποδημεῖν διασκοπεῖν τε καὶ μυθολογεῖν περὶ τῆς ἀποδημίας τῆς ἑκεί, ποιάν τινα αὐτὴν οἰμέθα εἶναι· τί γὰρ ἂν τις καὶ ποιοὶ ἄλλο ἐν τῷ μέχρι ἦλιον δυσμῶν χρόνῳ; 15 VI. Κατὰ τί δή οὖν ποτὲ οὖφασι θεμιτῶν εἶναι αὐτῶν ἐαυτῶν ἀποκτενών, ὁ Ὅκρατες; ἦδη γὰρ ἔγινε, ὅπερ νῦν δή σὺ ἤρου, καὶ Φιλολάου ἡκουσα, ὅτε παρὴ ἡμῖν διητῶτο, ἦδη δὲ καὶ ἄλλων τινῶν, ὡς οὖ δέοι τούτο ποιεῖν—σαφῆς δὲ περὶ αὐτῶν οὐδενὸς τῶ—20 ποτε οὐδέν ἁκηκοα. Ἄλλα προθυμείοντα χρή, ἔφη· 62 τάχα γὰρ ἂν καὶ ἁκουσάς. ἵσως μέντοι θαυμαστὸν σοι φανεῖται, εἰ τούτῳ μόνον τῶν ἄλλων ἀπάντων ἀπόλοις ἐστι καὶ οὐδέποτε τυχάνας τῷ ἀνθρώπῳ, ὡσπερ καὶ τάλα, ἐστιν ὅτε καὶ οἰς βέλτιον τεθνάναι 25 ἡ δη. οἰς δὲ βέλτιον τεθνάναι, θαυμαστὸν ἵσως σοι φαίνεται, εἰ τούτων τοῖς ἀνθρώποις μὴ δεινῶν ἐστιν αὐτῶν ἑαυτῶς εὖ ποιεῖν, ἀλλ' ἄλλον δεῖ περιμένειν ἐνεργείτην. καὶ ὁ Κέβης ἢρέμα ἐπηγελάσας,
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Β’ Ἰττω Ζεύς, ἐφη τῇ αὐτοῦ φωνῇ εἰπὼν. Καὶ γὰρ ἂν δόξειν, ἐφη ὁ Σωκράτης, οὕτω γ’ εἶναι ἄλογον· οὐ μέντοι ἀλλ’ ἴσως ἔχει τινὰ λόγου. ὁ μὲν οὖν ἐν ἀπορήτους λεγόμενος περὶ αὐτῶν λόγος, ὡς ἐν τωι φρούρι
ἐσμεν οἱ ἀνθρώποι καὶ οὐ δει δῆ ἐαυτῶν ἐκ ταύτης 5 λόγεις οὐδ’ ἀποδιδάσκειν, μέγας τὲ τίς μοι φαίνεται καὶ οὐ ράδιος διδεῖν· οὐ μέντοι ἀλλά τὸ δέ γε μοι
dοκεῖ, ὡς Κέβης, εὖ λέγοντοι, τὸ θεοῦ εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κη-
ματών τοὺς θεοὺς εἶναι· ἢ σοι οὐ δοκεῖς οὕτως; "Εμούγε, ὁ
C ἐφη ὁ Κέβης. Οὐκοίνος, ἢ δ’ θεῖ, καὶ σὺ ἂν τῶν σαυτῶν
cτημάτων εἰ τι αὐτῷ ἐαυτῷ ἀποκτείνου, μὴ σημάνητος
σου ὅτι βούλει αὐτῷ τεθνάναι, χαλεπαίνους ἂν αὐτῷ,
καὶ εἰ τινὰ ἑχοῖς τιμορίαν, τιμωροῖ ἄν; Πάνω γ’, ἐφη.
ἲσως τῶν ς ταύτης οὐκ ἄλογον, μὴ πρότερον αὐτῶν 15
ἀποκτείνων δειν, πρὶν ἀνάγκην τινὰ ὁ θεὸς ἐπι-
πέμψῃ, ὡσπερ καὶ τῶν νῦν παροῦσαν ἡμῖν.

VII. Ἄλλ’ εἰκός, ἐφη ὁ Κέβης, τούτῳ γε φαίνεται.
ὁ μέντοι νῦν δὴ ἔλεγες, τὸ τοῦς φιλοσοφοῦς ραδίος ἂν
D ἔθελεν ἀποθυμῆκεν, ἔσκε τούτῳ, ὁ Σωκράτης, ἀτόπῳ, 20
εἰπερ ὁ νῦν δὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεόν τε εἶναι
τῶν ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα
eίναι. τὸ γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμοτάτους ἐκ
tαύτης τῆς θεραπείας ἀπίστων, ἐν ἦ ἔπιστοτότων
αὐτῶν οὔπερ ἀριστόν εἰσι τῶν δυνῶν ἐπιστάται, θεοῖ, 25
οὐκ ἔχει λόγου. οὐ γὰρ ποιοι αὐτῶς γε αὐτῶν οἴεται
ἀμεῖνον ἐπιμελησθῆναι ἐλεύθεροι μενόμενοι· ἀλλ’
Ε ἀνόιτος μὲν ἀνθρώπος τάχ’ ἀν οἰηθεῖν ταύτη, φευκτέον

‘jahrbücher,’ 1867, p. 567—76. L. v. Jan, ib. 1868. 9 ἐπιμελο-
μένουs Bekk. against the Bodl. and most of the other mss. 16 πιν
ὁ add. Bodl. supra lin., and all other mss. give the article. 26 αὐ-
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eίναι ἀπὸ τοῦ δεσπότου, καὶ οὐκ ἂν λογίζομαι ὅτι οὐ
deῖ ἀπὸ γε τοῦ ἀγαθοῦ φεύγειν, ἀλλ΄ ὅτι μᾶλλον
παραμένειν, διὸ ἀλογίστως ἂν φεύγοι. ὁ δὲ νοῦν ἔχων
ἐπιθυμοῦ που ἀν αἰὲ εἶναι παρὰ τῷ αὐτῷ βελτίων
5 καὶ τοῦ οὕτως, ὁ Σωκράτης, τοῦναντίον εἶναι εἰκὸς ἢ ὁ
νῦν δὴ ἔλεγεν· τοὺς μὲν γὰρ φρονίμους ἀγανακτεῖν
ἀποθνησκοῦντας πρέπει, τοὺς δὲ ἄφρονας σαλεύειν. ἀκού-
σας οὖν ὁ Σωκράτης ἤσθηναι τὲ μοι ἔδοξε τῇ τοῦ
Κέθητος πράγματεια, καὶ ἐπιβλέψας εἰς ἢμᾶς Ἄεί 63
10 τοι, ἐφῆ, ὁ Κέθης λόγους τινὰς ἀνερεύνα, καὶ οὐ πάνω
ἐυθεῖας ἐθέλει πείθεσθαι ὅτι ἂν τις ἐίπῃ. Καὶ ὁ
Σιμμάχος Ἀλλὰ μὴν, ἐφῆ, ὁ Σωκράτης, νῦν γε μοι δοκεῖ
τι καὶ αὐτῷ λέγειν Κέθης· τί γὰρ ἂν βουλήμενοι
ἀνδρεῖς σοφοὶ ὅσ ἀληθῶς δεσπότας ἀμέινοι αὐτῶν
15 φεύγοντε καὶ ῥαδίως ἀπαλλάττοιτο αὐτῶν; καὶ μοι
dοκεῖ Κέθης εἰς ὃ σε τείνει τόν λόγον, ὅτι οὕτω ῥαδίως B
φέρεις καὶ ἢμᾶς ἀπολείποντα καὶ ἀρχοντας ἄγαθος, ὡς
αὐτὸς ὑμολογεῖς, θειοῦ. Δίκαια, ἐφη, λέγετε. οἷον
γὰρ ἢμᾶς λέγειν ὅτι χρή με πρὸς ταῦτα ἀπολογήσασθαι
20 ὀσπερ ἐν δικαστηρίῳ. Πάνω μὲν οὖν, ἐφη ὁ Σιμμάχος.

VIII. Φέρε δή, ὅ δέ ὁς, πειραθό πρισθωτέρον πρὸς
ὕμας ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγώ γὰρ,
ἐφη, ὁ Σιμμαῖα τε καὶ Κέθης, εἰ μὲν μὴ Ἰωνὴ ἥξειν
πρῶτον μὲν παρὰ θεοὺς ἀλλοὺς σοφοὶ τε καὶ ἄγαθοι,
25 ἐπείτα καὶ παρ’ ἄνθρωπος τετελευτηκότας ἀμέινοι
τῶν ἐνώδε, ἢδεκοῦν ἂν οὐκ ἀγανακτών τῷ θανάτῳ
νῦν δὲ εὐ λίστε ὅτι παρ’ ἄνδρας τε ἐλπίζω ἀφίξων
ἀγαθοῖς· καὶ τούτῳ μὲν οὖν ἂν πάνω διοχυμίσασθαι C

τοῦ Bodl. ¼αυτοῦ Bekk. 3 Perhaps we should write παραμένειν, διὸ
ἀλογίστος αὐτῷ φεύγων ὁ δὲ νοῦν ἔχων ἐπιθυμοῦ που τοῦ κ. τ. λ. 12 νῦν γε
20 ὁ δὲ οὖν τῷ καὶ αὐτῷ Bekk.: the order adopted in the text is found
14 ἀμέινοι αὐτῶν Bekk. with only one ms. 21 πρὸς
ὑμᾶς πρισθωτέρος Bekk. Stallb. with all ms. in their favour, the
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δι μέντοι παρὰ θεοὺς δεσπότας πάνω ἁγαθοὶ ἦσειν, εὖ ιστε διί, εἰπέρ τι ἄλλο τῶν τοιοῦτων, διωχυρισάμην ἄν καὶ τοῦτο. ὡστε διὰ ταύτα οὖν ὁμοίως ἁγανεκτῶ, ἀλλ' εὔελπίς εἰμι εἶναι τι τοῖς τετελευτηκόσι καὶ, ὡσπερ γε καὶ πάλαι λέγεται, πολὺ ἀμειων 5 τοῖς ἁγαθοῖς ἢ τοῖς κακοῖς. Τι οὖν, ἔφη ὁ Σιμμῆς, ὁ Σῶκρατες; αὐτός ἦσεν τὴν διάνοιαν ταύτην ἐν νῷ ἦσεις Δ ἀπίεναι, ἢ καὶ ἡμῖν μεταδοίης; κοινὸν γὰρ δὴ ἔμουγε δοκεῖ καὶ ἡμῖν εἶναι ἁγαθὸν τοῦτο, καὶ ἀμα σοι ἀπολογία ἔσται, ἕως ἀπέρ λέγεις ἡμᾶς πελαγος. Ἄλλα 10 πειράσομαι, ἔφη. πρῶτον δὲ Κρίτωνα τόνδε σκεψάμεθα, τι ἐστιν ὁ βούλεσθαι μοι δοκεῖ πάλαι εἰπέταιν. Τι δὲ, ὁ Σῶκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἡ πάλαι μοι λέγει ὁ μέλλων σοι δώσω τὸ φάρμακον, ὅτι χρῆ σοι φράζειν ὡς ἑλάχιστα διαλέγεσθαι; φοί γὰρ θερ-15 μαίνεσθαι μᾶλλον διαλεγομένους, δεῖν δὲ οὐδὲν τοιοῦτον Ε προσφέρειν τῷ φαρμάκῳ: εἰ δὲ μή, ἐντοίτε ἀναγκάζεσθαι καὶ δίς καὶ τρίς πίνειν τοὺς τι τοιοῦτον ποιοῦντας. καὶ ὁ Σωκράτης, ᾧ ἔφη, χαίρειν αὐτῶν ἄλλα μόνον τὸ εἰστὸν παρασκευαζέτω ἃς καὶ δίς δώσων, ἐὰν δὲ 20 δέρ, καὶ τρίς. Ἄλλα σχέδον μὲν τι ἢδη, ἔφη ὁ Κρίτων ἄλλα μοι πάλαι πράγματα παρέχειν. ᾧ αὐτῶν, ἔφη. ἄλλ' ὑμῖν δὴ τοῖς δικαιαῖς βούλομαι ἢδη τὸν λόγον ἀποδοῦναι, ὡς μοι φαίνεται εἰκότως 64 ἀνὴρ τῷ ὑπὶ ἐν φιλοσοφίᾳ διατρήσας τὸν βλουθρὼν 25 μέλλων ἀποθανεῖσθαι καὶ εὐελπίς εἶναι ἐκεί μέγιστα οἰκείαν ἁγαθάν, ἐπειδὴ τελευτήσῃ. τῶς ἀν οὖν δὴ τοῦθ' οὕτως ἦσοι, ὁ Σιμμῆς τε καὶ Κέβης, ἔγω πειρά-σομαι φράσαι.
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IX. Κινδυνεύουσι γὰρ οἵσι τυγχάνοντιν ἄρθροις ἀπτόμενοι φιλοσοφίας λεληθέναι τοὺς ἄλλους, ὅτι οὐδὲν ἄλλο αὐτὸι ἐπιτηδεύοντων ἢ ἀποθνήσκεν τε καὶ τεθνάναι. εἰς οὖν τοῦτο ἄληθές, ἀτοπον δὴπον ἄν εἰη 5 προθυμεῖσθαι μὲν ἐν παντὶ τῷ βίῳ μηδὲν ἄλλο ἢ τοῦτο, ἦκοντος δὲ δὴ αὐτῶν ἀγανακτεῖν, δὴ πᾶλαι προεθυμουντό τε καὶ ἐπετῆδενον. καὶ ὁ Συμμίας γελάσας Νῆ τοῦ Δία, ἐφη, ὃ Σώκρατες, οὐ πάνυ γέ με νῦν δὴ γελα- Β σείοντα ἐποίησας γελάσαι. οἷοι γὰρ ἂν δὴ τοῦ 10 πολλοῦς αὐτὸ τοῦτο ἀκούσαντας δοκεῖν εἰ πάνυ εἰ- ρήσαθαι εἰς τοὺς φιλοσοφοῦντας καὶ ξυμφάναι ἃν τοὺς μὲν παρ’ ἥμιν ἀνθρώπους καὶ πάνυ, ὅτι τῷ διντι οἱ φιλοσοφοῦντες θανατῶσι καὶ σφᾶς γε οὐ λελήθασιν ὅτι ἄξιοι εἰσὶ τοῦτο τάσχειν. Καὶ ἀληθῆ γ’ ἂν 15 λέγουν, ὃ Συμμία, πλην γε τοῦ σφᾶς μὴ λεληθέναι. λέληθη γὰρ αὐτοίς ὃ τε θανατώσι καὶ ἄξιοι εἰσὶ θανάτου καὶ οἴον θανάτου οἰ ὃς ἀληθῶς φιλόσοφοι. εἰπώμεν γὰρ, ἐφη, πρὸς ἡμᾶς αὐτούς, χαίρειν εἰπόντες C ἔκεινοις· ἡγούμεθα τι τὸν θάνατον εἶναι; Πάνυ γε, ἐφη 20 ὑπολαβὼν ὁ Συμμίας. Ἀρα μὴ ἄλλο τι ὃ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπάλλαγην; καὶ εἶναι τοῦτο τὸ τεθνάναι, χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπάλλαγέν αὐτὸ καθ’ αὐτὸ τὸ σῶμα γεγονέναι, χωρὶς δὲ τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπάλλαγεσίν αὐτὴν καθ’ αὐτὴν 25 εἶναι; ἀρα μὴ ἄλλο τι ὃ θάνατος ἢ τοῦτο; Οὐκ, ἀλλὰ τοῦτο, ἐφη. Σκέψαι δὴ, ὃ ἑγαθέ, εὰν ἄρα καὶ σοι ξυνδοκῇ ἀπερ καὶ ἐμοί. ἐκ γὰρ τοῦτον μᾶλλον οἷοι D ἡμᾶς εἴσεσθαι περὶ ὁν σκοποῦμεν. φαίνεται οὐι φιλο- σόφου ἀνδρὸς εἶναι ἐσπονδακέναι περὶ τὰς ἡδονὰς 30 καλουμένας τάς τοιάσθε, ὅλον σίτων τε καὶ ποτῶν;
"Ηκιστά γε, ὁ Σώκρατες, ἔφη ὁ Σιμίας. Τί δὲ; τὰς τῶν ἀφροδισίων; Ὀ uartamós. Τί δὲ; τὰς ἄλλας τὰς περὶ τὸ σῶμα θεραπείας δοκεῖ σοι ἐντίμως ἤγειεθάναι ὁ τοιοῦτος; οἷον ἰματίων διαφέροντων κτῆσεις καὶ ἱπποδημάτων καὶ τοὺς ἄλλους καλλωπισμοὺς τοῖς περὶ τὸ 5 Εἰ σῶμα πότερον τιμῶν σοι δοκεῖ ἤ ἀτιμάζειν, καθ' ὅσον μὴ πολλὴ ἀνάγκη μετέχειν αὐτῶν; Ἀτιμάζειν ἔμοι ἔχει δοκεῖ, ἔφη, ὅ γε ὡς ἀληθῶς φιλόσοφος. Οὐκοῦν ὅλος δοκεῖ σοι, ἔφη, ἡ τοῦ τοιοῦτου πραγματεία οὐ περὶ τὸ σῶμα εἶναι, ἄλλα καθ' ὅσον δύναται ἀφεστάναι αὐτοῦ, 10 πρὸς δὲ τὴν ψυχὴν τετράφθαι; Ἐμοιοῦχον. Ἀρ' οὖν 65 πρῶτον μὲν ἐν τοῖς τοιούτοις δηλῶς ἐστιν ὁ φιλόσοφος ἀπολόγου ὅτι μᾶλλον τὴν ψυχὴν ἀπὸ τῆς τοῦ σώματος κοινωνίας διαφέροντος τῶν ἄλλων ἀνθρώπων; Φαινεῖται. Καὶ δοκεῖ γέ σου, ὃ Σιμίλα, τοῖς πολλοῖς 15 ἀνθρώποις, ὃ μηδὲν ἢδυ τῶν τοιούτων μηδὲ μετέχειν αὐτῶν, οὐκ ἤξιον εἶναι ἵνα, ἀλλ' ἔγγος τι τείνειν τοῦ τεθνάναι ὁ μηδὲν φροντίζων τῶν ἠδονῶν αἵ διὰ τοῦ σώματος εἰσὶν. Πάνω μὲν οὖν ἄλλη λέγεις.

X. Τί δὲ δὴ περὶ αὐτῆς τῆς φρονήσεως 20 κτῆσιν; πότερον ἐμπόδιον τὸ σῶμα ἢ οὐ, εἶν τὸς αὐτὸ

Β ἐν τῇ ζητήσει κοινωνίαν συμπαραλαμβάνει; οἷον τὸ τοιώνδε λέγω ἄρα ἔχει ἀλήθειαν τίνα ὅψις τε καὶ ἀκόη τοῖς ἀνθρώτοις, ἢ τὰ γε τοιαύτα καὶ οἱ ποιηταὶ ἢμῖν ἄει θρυλοῦσιν, ὅτι οὐτ' ἀκούομεν ἀκριβές οὐδὲν 25 οὕτε ὅρωμεν; καίτοι εἰ αὐτῶν περὶ τὸ σῶμα αἰσθήσεων μὴ ἀκριβεῖσι εἰσὶ μηδὲ σαφεῖς, σχολὴ αἱ γε ἄλλαι πᾶσαι γὰρ που τοῦτων φαύλωτερα εἰσίν; ἢ σοὶ οὐ δοκοῦσιν; Πάνω μὲν οὖν, ἔφη. Πότε οὖν, ἢ δ' ὅσ, ἢ ψυχῇ τῆς ἀληθείας ἀπτεται; ὅταν μὲν γὰρ μετὰ τοῦ 30

τιῶν Bodl. corr. Bekk. otrwv Bodl. pr. m. 1 Τι δ' αἰ Bekk. against the Bodl. 20 Τι δ' ἂν Bekk.
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σώματος ἐπιχειρητὶ τι σκοπεῖν, δήλου ὅτι τότε ἔξαπα- C
τᾶται ὑπ'; αὐτοῦ. Ἀληθῆ λέγεις. Ἀρ' οὖν οὐκ ἐν τῷ
λογίζεσθαι, εἶπερ που ἀλλοθι, κατάδηλον αὐτῇ γίγνεται
τι τῶν ὄντων; Ναὶ. Λογίζεται δὲ γέ που τότε κάλ-
λιστα, ὅταν μηδὲν τούτων αὐτὴν παραλυτῇ, μήτε
ἀκοῇ μήτε ὁψὶς μήτε ἀλγηδῶν μηδὲ τις ἡδονή, ἀλλ' ὅτι
μάλιστα αὐτῇ καθ' αὐτὴν γίγνεται ἔσοσα χαίρειν τὸ
σῶμα, καὶ καθ' ὅσον δύναται μη κοινωνοῦσα αὐτῷ
μηδ' ἀπτομένη ὁργῇ τοῦ ὄντος. Ἡστε ταῦτα.

10 Οὐκοῦν καὶ ἐνταῦθα ἦ τοῦ φιλοσόφου ψυχῆς μάλιστα Ι
ἀτιμάζει τὸ σῶμα καὶ φεύγει ἀπ' αὐτοῦ, ἵπτει δὲ αὐτῇ
καθ' αὐτὴν γίγνεσθαι; Φαίνεται. Τι δὲ δὴ τὰ τοιαῦτα,
ὡς Σμιμλά; φαμέν τι εἶναι δίκαιον αὐτῷ ἢ οὐδέν; Φαμέν
μέντοι νη Δία. Καὶ καλὸν γέ τι καὶ ἀγαθὸν; Πῶς
15 δ' οὖ; Ἡθὴ οὖν πάποτε τι τῶν τοιούτων τοῖς ὀφθαλ-
μοῖς εἴδες; Οὐδαμῶς, δ' δ' ος. Αλλ' ἄλλη τινὶ αἰσ-
θήσει τῶν διὰ τοῦ σώματος ἐφήσῃ αὐτῶν; λέγω δὲ
περὶ πάντων, οὐν μεγέθους πέρι, ὑγίειας, ἱσχύος, καὶ
τῶν ἀλλών ἐν λόγῳ ἀπάντων τῆς οὐσίας, δ' τυχόνει
20 ἕκαστον ὅν' ἀρα διὰ τοῦ σώματος αὐτῶν ταληθέστατον Ε
θεωρεῖται, ἡ δὲ ἔχειν ὃς ἀν μάλιστα ἡμῶν καὶ ἀκρι-
βέστατα παρακενάσται αὐτῷ ἕκαστον διανοηθήναι
περὶ οὗ σκοπεῖ, οὗτος ἄν ἐγχύτατα ἵνα τοῦ γυνών
ἐκαστόν; Πάνω μὲν οὖν, Ἀρ' οὖν ἐκεῖνος ἂν τούτο
25 ποιήσει καθαρότατα, ὅστις ὑπ' μαλίστα αὐτῇ τῇ
διανοίᾳ ἵνα ἐφ' ἕκαστον, μήτε την ὄψιν παρατιθὲνον
ἐν τῇ διανοεῖσθαι μήτε τινα ἄλλην αἰσθήσεων ἐφέλκων 66
μηδεμίαν μετὰ τοῦ λογισμοῦ, ἀλλ' αὐτῇ καθ' αὐτήν
ἐιλικρινεῖ τῇ διανοίᾳ χρώμενον αὐτὸ καθ' αὐτῷ εἰλι-
30 κρινεῖ ἕκαστον ἐπιχειροῦ θηρεύειν τῶν ὄντων, ἀπαλ-

6 μηδ' τις Bodl. μητε τις Bekk. Stalb. with the other mss.
14 αὐ καλὸν γέ τις Bekk. partly from Heindorf's conj. οὐ καλὸν γέ
ti Bodl. (†) and other mss. 30 ἐπιχειροῦ Bodl. pr. m. ἐπιχειροῦ
ΦΑΙΔΩΝ.

λαγείς ὧτι μάλιστα ὀφθαλμῶν τε καὶ ὀτων καὶ ὡς ἐπος εἰπείν ξύμπαντος τοῦ σώματος, ὡς ταράττοντος καὶ σικε ἐωτος τῆς ψυχῆς κτῆσασθαι ἀληθεὶαν τε καὶ φρόνησιν, ὅταν κοινβή, ἀρ᾽ οὐχ οὕτος ἦστιν, ὃ Σιμμία, εἰπέν τις καὶ ἄλλος, ὃ τευκρόμενος τοῦ ὄντος; Ἡπερ- 5 φυίς, ἐφ᾽ οὐ Σιμμίας, ὡς ἀληθῆ λέγεις, ὃ Σώκρατες.

B XI. Οὐκοῦν ἀνάγκη, ἔφη, ἐκ πάντων τούτων παρίστασθαι δόξαν τοιάνδε τινά τοῖς γυγησίως φιλοσό-

φοις, ὡστε καὶ πρὸς ἀλλήλους τοιαῦτ᾽ ἄττα λέγειν, ὃτι κινδυνεύει τοι ὁσπερ ἀτραπός τις ἡμᾶς ἐκφέρειν μετὰ τὸ τοῦ λόγου ἐν τῇ σκέψει, ὅτι, ἔως ἂν τὸ σῶμα ἔχομεν καὶ ἐμπερφύρμενή ἡ ἡμῶν ἡ ψυχή μετὰ τοῦ τούτου κακοῦ, οὐ μὴ ποτὲ κτησώμεθα ἰκανῶς οὐ ἐπιτυμμούμεν

φαίνει δὲ τούτο εἶναι τὸ ἀληθῆς. μερίας μὲν γὰρ ἡμῶν ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν ἀναγκαίαν τροφὴν 15

C ἔτι δὲ ἂν τιμείς νόοι προσπέσωσιν, ἐμποδίζουσιν ἡμῶν τὴν τοῦ ὄντος θήραν· ἐρωτῶν δὲ καὶ ἐπιτυμμῶν καὶ φόβων καὶ εἰδωλῶν παντοδαπῶν καὶ φιλορίας ἐμπληρῶσιν ἡμᾶς πολλῆς, ὡστε τὸ λεγόμενον ὃς ἀληθῶς τῷ ὄντι ὑπ᾽ αὐτοῦ οὐδὲ φρονήσαι ἡμῖν ἐγγύνεται οὐδέ· 20 ποτὲ οὐδέν. καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχαις οὐδὲν ἄλλο παρέχει ἥ το σῶμα καὶ αἱ τοῦτον ἐπιτυμμίας. διὰ γὰρ τὴν τῶν χρημάτων κτῆσιν πάντες οἱ πόλεμοι

D ἡμῶν γίγνονται, τὰ δὲ χρήματα ἀναγκαζόμεθα κτάσθαι διὰ τὸ σῶμα, δουλεύοντος τῇ τούτου θεραπείᾳ· καὶ ἐκ 25 τοῦτον ἀσχολίαν ἄγομεν φιλοσοφίας πέρι διὰ πάντα ταύτα. τὸ δὲ ἐσχατον πάντων ὥστι, ἐὰν τις ἡμῖν καὶ σχολὴ γένηται ἀπ' αὐτοῦ καὶ τραπέζωμεν πρὸς τὸ σκοπεῖν τι, ἐν ταῖς ἐξήθεσιν αὐτοῖ πανταχοῦ παρατίθετον θόρυβον παρέχει καὶ ταραχὴν καὶ ἐκπληττεῖ, ὡστε μὴ 30

edd. 13 κτησώμεθα Bekk. with two mss. κτησώμεθα all other mss. On this § see also Bonitz 'Zeitschrift für östr. gymnasien' 1866, mai, p. 309—312.
πλατωνος

δύνασθαι ὑπ' αυτοῦ καθορῶν τάληθες, ἀλλὰ τῷ ὑπὲρ ἡμᾶς δέδεικται ὅτι, εἰ μέλλομέν ποτε καθαρῶς τι εἴσεσθαι, ἀπαλλαγέων αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ θεατέων Εἰ αὐτὰ τὰ πράγματα· καὶ τότε, ὡς ἐσωκράτησα, ἡμῖν ἦσται οὐ 5 ἐπιθυμοῦμέν τε καὶ φαμεν ἔρασται εἶναι, φρονήσεως, ἐπειδὰν τελευτήσωμεν, ὡσ ὁ λόγος σημαίνει, ζῷοι δὲ οὐ. εἰ γὰρ μὴ οἴον τε μετὰ τοῦ σώματος μηδὲν καθαρῶς γνῶναι, δυνάμεν ἡμᾶς καὶ οὐδαμοῦ ἔστιν κτήσασθαι τὸ εἰδέναι ἢ τελευτάσαι· τότε γὰρ αὕτη καθ' αὐτὴν 67 ἦσται ἡ ψυχή χωρίς τοῦ σώματος, πρῶτον δ' οὖ. καὶ εἰ ὃ ἢ ἐν ἡμεν, ὡς ἐσωκράτησα, ἐγγυτάτω ἐσόμεθα τοῦ εἰδέναι, εἰ δὲ μάλιστα μηδὲν ὀμλοῦμεν τῷ σώματι μηδὲ κοινωνῶμεν, ὡς ἢ πάσα ἀνάγκη, μηδὲ ἀναπιμπλόκημεν τῆς τοῦτον φύσεως, ἀλλὰ καθαρεύσαμεν.

10 ἄπ' αὐτοῦ, ἦσται ὁ θεός αὐτοῦ ἀπολύσθη ἡμῶς καὶ οὕτω μὲν καθαροὶ ἀπαλλαττόμενοι τῆς τοῦ σώματος ἀφροτήσῃ, ὡς τὸ εἰκός, μετὰ τοιοῦτον τε ἐσόμεθα καὶ γνωσόμεθα δἐ ἡμῶν αὐτῶν πῶς τὸ εἰλκρίνει· τούτῳ Β' ἦστιν ἢοις τὸ ἀληθῆς. μὴ καθαρῷ γὰρ καθαροῦ ἐφάπτεσθαι μὴ οὐ θεμιτὸν ἦ. τοιαῦτα οἴμαι, ὁ Σωκράτης, ἀναγκαῖον εἶναι πρὸς ἄλληλους λόγειν τε καὶ δοξάζειν πάντας τοὺς ὅρθως φιλομαθεῖς· ἢ οὐ δοκεῖ σοι οὕτως; Παντὸς γε μᾶλλον, οὐ Σώκρατες.

XII. Οὐκόν, ἐφθὶ ο Σωκράτης, εἰ ταύτ' ἀληθῆ, δ' 25 ἐταίρε, πολλῇ ἔλπὶς ἀφικομένῳ οἱ ἐγὼ πορεύομαι, ἐκεὶ ἰκανός, εἰπέρ ποι ἄλλοθι, κτήσασθαι τούτῳ οὐ ἔνεκα ἡ πολλὴ πραγματεία ἡμῶν ἐν τῷ παρελθόντι βίῳ γέγονεν, ὡστε ἢ ὅτε ἀποδημά ἢ νῦν μοι προστεταγμένη μετὰ C ἀγαθῆς ἐλπίδος γίγνεται καὶ ἄλλο ἀνδρὶ, ὡς ἦγεταί αἱ 30 παρασκευάσαι τὴν διάνοιαν ἄστερ κεκαθαρμένην. Πάντω μὲν οὖν, ἐφθὶ ο Σωμίας. Καθαροῖς δὲ εἶναι ἀρα

28 νῦν μοι Bodl. νῦν ἐμοι Bekk. with the other mss.
ΦΑΙΔΩΝ.

ού τούτο ξυμβαίνει, ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται, τὸ χορηγεῖν ὅ, τι μάλιστα ἀπὸ τοῦ σώματος τῆς ψυχῆς καὶ ἐθίσαι αὐτὴν καθ’ αὐτὴν πανταχόθεν ἐκ τοῦ σώματος συναγείρεσθαι τε καὶ ἄθροίζεσθαι, καὶ οἷκεν κατὰ τὸ δύνατον καὶ ἐν τῷ νῦν παρόντε καὶ ἐν τῷ ἐπείτε ἤμετρα δὲ μόνην καθ’ αὐτήν, ἐκλυμενήν ὅσπερ ἐκ δεσμῶν ἐκ τοῦ σώματος; Πάνω μὲν οὖν, ἤφη. Οὐκοῦν τούτο γε θάνατος ὑνωμάζεται, λύσι καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος; Παντάπασι γ’ Ἡ δ’ ὢς. Λίγων δὲ γε αὐτὴν, ὡς φαμέν, προθυμοῦνται αἱ μάλιστα καὶ μόνοι οἱ φιλοσοφοῦντες ὀρθῶς, καὶ τὸ μελέτημα αὐτὸ τοῦτο ἐστὶ τῶν φιλοσοφῶν, λύσι καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος, ἢ οὖ; Φαινεῖται. Οὐκοῦν, ὅπερ ἐν ἀρχῇ ἔλεγον, γελοῖον ἢ ἐν ἐν ἀνδρὰς παρασκευάζονθ’ ἐαυτὸν ἐν τῷ βίοις Εἰ δ’, τι ἐγγυτάτω ὄντα τοῦ τεθνάναι οὕτω χρῄν, κάπειθ’ 15 ἢκοντος αὐτῷ τοῦτον ἀγανακτεῖν; οὐ γελοῖοι; Πώς δ’ οὖ; Τῷ ὅτι ἀρα, ἤφη, οἱ Συμμία, οἱ ὀρθῶς φιλοσοφοῦντες ἀποθηνόσκειν μελετάωσι, καὶ τὸ τεθνάναι ἥκοντ’ αὐτοῖς ἀνθρώπων φοβερὸν. ἐκ τῶν δὲ σκόπει. εἰ γὰρ διαβέβληται μὲν πανταχῦ τῷ σώματι, αὐτὴν δὲ 20 καθ’ αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἐχειν, τοῦτον δὲ γινομένου εἰ φοβοῦντα καὶ ἀγανακτοῦεν, οὐ πολλὰ ἀν ἀλογίαν εἶν, εἰ μὴ ἄσμενοι ἔκεισε οἷοι, οἱ ἀφικομένοις Ἐπὶς ἐστὶν οὐ διδ βίον ἡρῶν τυχεῖν ἡρωὶ δὲ φρονήσεως ὃ τε διεξεῖ διαβέβλητο, τοῦτον ἀπηλλάχθαι εὐνόητος 25 αὐτοῖς, ἢ ἀνθρώπινων μὲν παιδικῶν καὶ γυναικῶν καὶ

6 μόνην is considered spurious by Cobet Var. Lect. p. 165.
νεών ἀποθανόντων πολλοὶ δὴ ἐκόντες ἦδελθαν εἰς Ἄδων ἐλθέων, ὅπο ταύτης ἄγομενοι τῆς ἐπίδοσ, τῆς τοῦ ὀφεσθαί τε ἐκεῖ ὅπεθαμον καὶ ἐπεθυμοῦν καὶ ἐκεῖσθαί· προφήτης δὲ ἀρα τις τῷ ὄντι ἔρων, καὶ λαβῶν σφόδρα τὴν αὐτὴν ταύτην ἐπίδεικνυμι, μηδαμοῦ ἄλλοθι ἐνεπεξεργασθαί αὐτην ἀξίως λόγου ἢ ἐν Ἄδων, ἀγανακτήσει τε ἀπόθεματον καὶ ὁ ἄσµενος εἰσὶν αὐτότες; οὐσθαί γε χρῆ, Β ἢ ἀν τῷ ὄντι ἢ ἢ, ὁ ἐκτάρη, φιλοσοφοι οὐδὲν ἔρημος ἀν αὐτῶς ταύτα δόξει, μηδαμοῦ ἄλλοθι καθάρος ἐνεπεξ- 10 ἐσθαὶ προφήτης ἀλλ' ἢ ἐκεῖ. εἰ δὲ τούτο ὄντως ἔχει, ὅπερ ἄρτη ἐλευθεροῦν, οὐ πολλὴ ἢν ἀλογία εἶθε, ἐπεὶ φοβοῦτο τὸν θανάτον ὄ τοιοῦτος; Πολλὴ μέντοι νῆ ἔτος, ἢ δ' ὄσ. 

XIII. Οὐκοῦν ἡκανὶν σοι τεκμήριον, ἐφη, τούτῳ ἀνδρὶς ὅπερ ἢ ἢς ἀγανακτοῦντα μᾶλλοντα ἀποθάνει-

15 οὐκ, ὅτι ἄρ' ἢν φιλόσοφος ἄλλα τὰς φιλοσω-

πατος; ὁ αὐτὸς δὲ που οὕτως τυγχάνει ὅν καὶ φιλοχρή-

C μας καὶ περὶ του ἀμφό-

τερα. Πάνω, ἐφη, ἔχει οὕτως ὡς λέγεις. Ἀρ' ὅν, ἐφη, ὁ Συμμῆ, οὐ καὶ ἡ ἐνομομεῖσθαι ἀνδρεία τοῦτος ὃτι 20 οὕτως διακεκμένον πολυμετοδοτεὶ; Πάνω δήσουν, ἐφη. Οὐκοῦν καὶ καὶ σωφροσύνη, ἢ καὶ οἱ πολλοὶ ἐνοµοµένοι σωφροσύνη, τὸ περὶ τὸς ἐπιθύμιας μὴ ἐποιηθῆσθαι ἀλλ' ὀλυγῶρος ἔχει καὶ κορµίως, ἢ δὲ οὐ τούτους μόνους προσθεὶ πολυμετοδοτεῖ τοῦ σώματος 25 ὀλυγωροῦνται τε καὶ καὶ φιλοσοφία ζωίνγες; Ἀνάγκη, ἐφη. καὶ ἦθελησε καὶ ἦθελησε τὴν ἡγονοῖα τῶν ἄλλων ἀνδρείαν τε καὶ σωφροσύνην, δόξει σοι εἶναι ἐτοπος. 

Πῶς δή, ὁ Σώκρατες; Οἶκται, ἢ δ' ὃς, ὅτι τὸν ἡγονοῖα ἑγοῦνται πάντες οἱ ἄλλοι τῶν μεγάλων κακῶν εἶναι; 30 Καὶ μᾶλα, ἐφη. Οὐκοῦν φόβῳ μειζόνων κακῶν ὑπο-

18 Πὰνοι γ' Bekk. Stallb. γε om. Bodl. and other mss. 19 ἀν-

dῆτα Bekk. against the Bodl. 20 ἐθελήσεις Bodl. Herm. ἐθέλεις Bekk.
μένουσιν αὐτῶν οἱ ἀνδρεῖοι τῶν θάνατον, ἦταν ὑπομε-νοσίν; "Εστι ταῦτα. Τῷ δεδείναι ἄρα καὶ δεῖ ἀν-δρεῖοι εἰσὶ πάντες πλὴν οἱ φιλόσοφοι. καὶ τοίς ἀτοπῶν
Εγε δεῖ τινὰ καὶ δειλὰ ἀνδρεῖον εἶναι.' Πάνω μὲν οὖν.
Τῇ δὲ: οἱ κόσμοι αὐτῶν οὐ ταύτων τούτῳ πεποίθασιν 5
ἀκολασία των σώφρονες εἰσι; καὶ τοῖς φαμέν γε που
ἀδύνατον εἶναι, ἀλλ’ ὁμοὶ αὐτοῖς συμβαίνει τούτῳ
ὡμοιον εἶναι τῷ πάθος τὸ περὶ ταύτην τὴν εὐθῆ σω-
φροσύνην φοβούμενοι γὰρ ἐτέρων ἡδονῶν στερηθήναι
καὶ ἐπιθυμοῦντες ἐκεῖνον, ἅλλων ἀπέχουσιν ὑπ’ ἅλλων 10
κρατούμενοι. καὶ τοῖς καλοῦσι γε ἀκολασίαν τὸ ὑπὸ τῶν
ἡδονῶν ἀφχεσθαι: ἀλλ’ ὁμοὶ εἰμίδαι αὐτοῖς κρατοῦ-
μένοις ὑπ’ ἡδονῶν κρατεῖν ἅλλων ἡδονῶν. τούτῳ δ’
ὡμοιον ἔστων ἤ γὰρ δὴ ἐλήμφητο, τῷ τρόπῳ τινὰ δὲ ἀκο-
λασίαν αὐτοῖς σεσωφρονίσθαι. "Ενεκε γὰρ. "Ὡ μακά-
15
ριε Σιμμίλα, μὴ γὰρ οὖν αὐτὴ ἢ ἡ ὁρθὴ πρὸς ἀρετῆν
ἀλλαγῆ, ἡδονᾶς πρὸς ἡδονᾶς καὶ λύπας πρὸς λύπας
καὶ φόβου πρὸς φόβον καταλάττεσθαι, καὶ μείζω
πρὸς ἐλάττω, ἠσπερ νομίσματα, ἅλλ’ ἢ ἐκεῖνο μόνον
τὸ νόμισμα ὄρθον, ἀν’ οὖ δὲν ἔπαντα ταῦτα καταλ-
20
βλάττεσθαι, φρονήσεις, καὶ τούτῳ μὲν πάντα καὶ μετὰ
τοῦτου ὁμοῦμενα τε καὶ πιπρασκέμενα τῷ ἄντι ἢ καὶ
ἀνδρεῖα καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ἐυλήβδην
ἀληθὶς ἀρετὴ μετὰ φρονήσεως, καὶ προσγνωμόνεων
καὶ ἀπογνωμόνεων καὶ ἡδονῶν καὶ φόβων καὶ τῶν
25
ἄλλων πάντων τῶν τοιούτων χωρίζομεν δὲ φρονή-
σεως καὶ ἀλλαττόμενα ἄντι αλλήλων μὴ σκιαγραφία
τις ἢ οὐ ταινὴ ἀρετὴ καὶ τῷ ὅτι ἀνδραποδῶδης τε
καὶ οὐδὲν ὑγίες οὐδ’ ἀληθὲς ἔχῃ, τῷ δ’ ἀληθὲς τῷ ὅτι

Stallb. with other mss. 27 ἄφηλαν Bekk. (so again 69 b c). 5 Τι
dai Bekk. 28 ἄρετὴ Bekk. ἢ is not in the mss.: the Bodl.
and the better class have merely ἄρετη: two mss. "IG" add
ἁ, one καὶ, and Heindorf conjectured ἢ. 29 ἔχη Bodl. Bekk.
ΠΛΑΤΩΝΟΣ

κάθαρσις τις τῶν τοιούτων πάντων, καὶ ἡ σωφρο-σύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ἤ. καὶ κινδυνεύουσι καὶ οἱ τῶν τελετῶν ἡμῶν οὕτω παρατησάντες οὐ φαίλοι τινες 5 εἰναι, ἀλλὰ τῷ ὅτι πάλαι αἰνίττεσθαι ὅτι ὁς ἄν ἀμύ-πτος καὶ ἀτέλεστος εἰς Ἀιδοὺς ἀφίκηται, ἐν βορβόρῳ κεῖσται, δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἔκεισε ἀφικόμενος μετὰ θεῶν οἰκήσει. εἰσὶ γὰρ ήδή, φασίν οἱ περὶ τῶν τελετῶν, ναρθηκοφόροι μὲν πολλοὶ, βάσιχοι δὲ 10 τε παῖροι οὕτως ὅς εἰσὶ κατὰ τήν ἐμὴν δόξαν ὁμόν θλι-λοι ἢ οἱ περιφλοσσοφήκτης ὤρθῶς. ἄν δὴ καὶ ἐγώ κατὰ γε τό δυνατόν οὐδὲν ἀπέλιπτον ἐν τῷ βιῷ ἄλλα παντὶ τρόπῳ προοιμηθην γενέσθαι· εἰ δὲ ὀρθῶς προοιμηθή-θην καὶ τῷ ἡγοῦμαιν, ἐκεῖσε θλιντέες το σαφές εἰσό-15 μεθα, ἐὰν θεὸς ἔθελη, ὄλγον ὡστερόν, ὁς ἔμοι δοκεῖ. ταῦτ' οὖν ἐγώ, ἔφη, ὡς Συμμία τε καὶ Κέβθης, ἄπολο-γοῦμαι, ὡς εἰκότως ὑμᾶς τε ἀπολείπτων καὶ τοὺς ἐνδάδε δεσπότας οὖ ἐλεπόντος πρὸ τοῦ ἀγανακτῶν, ἴσομενος Ε κάκειν οὐδὲν ἤττων ἡ ἐνθάδε δεσπόταις τε ἀγαθοῖς ἐν-20 τεύξεσθαι καὶ ἐταίρωι· τοῖς δὲ πολλοῖς ἀπιστίαν παρ-έχει· εἰ τι οὖν ὑμῖν πιθανοτέρος εἰμί ἐν τῇ ἀπολογίᾳ ἢ τοῖς Ἀθηναίων δικασταῖς, εὗ ἂν ἔχοι.

XIV. Εἰπώντος δὴ τοῦ Σωκράτους ταῦτα ὑπολαμ-βων ὁ Κέβθης ἔφη ὩΜ. Σώκρατες, τὰ μὲν ἄλλα ἐμονεῖ 25 δοκεὶ καλὸς λέγεσθαι, τὰ δὲ περὶ τῆς ψυχῆς πολλῆν ἀπιστίαν παρέχει τοῖς ἀνθρώποις μή, ἐπειδὰν ἀπαλ-λαγῇ τοῦ σώματος, σύνδαιμον ἐτι ἢ, ἄλλ' ἐκείνη τῇ ἡμέρᾳ

εὐσοφ. Stallb. and Herm. with many mss.: but this is no doubt the emendation of a grammarian who attempted to make the construction smoother. 14 ἰσομενος cod. Aug. Bekk. Stallb. ἰσομεν Herm. (Ast, Bernhardt 'Syntax' p. 416) with the other mss., 24 δοκεὶ ἐμογε Bekk. but the above order is warranted by the Bodl. and many other mss., also by Stobaeus Ecl. Phys. p. 328 Gaisf.
ΦΑΙΔΩΝ.

21
diaφθειρθηται τε καὶ ἀπολλὰνται, ἕνὲ ὁ ἀνθρώπος ἀποθάνητος ἀπολαμμένη τοῦ σώματος καὶ ἐκβαλόντος ὡσπερ πνεῦμα ἣς κατακλυσμός διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἔτι, ἐπεὶ, εἶτε πον ἡ αὐτὴ καὶ ἀυτὴν ξυνθροισμένη καὶ ἀπηλλαγμένη τούτων τῶν κακῶν ἀν οὐ νῦν δὴ διῆλθε,

Β πολλὴ ἄν ἐλπίς εἰς καὶ καλή, ὁ Σώκρατες, ὡς ἀληθῆ ἔστιν ἃ σὺ λέγεις ἀλλὰ τοῦτο δὴ ἔσως οὐκ ὁλήγης παραμυθία δεῖται καὶ πίστεως, ὡς ἔστι τε ἥ ψυχὴ ἀποθανόμενος τοῦ ἀνθρώπου καὶ των δύναμεν ἔχει καὶ ἀν φρόνησιν. Ἄληθῆ, ἔφη, λέγεις, ὁ Σώκρατης, ὁ Κέθης ἀλλὰ τι δὴ ποιῶμεν; ἦ περὶ αὐτῶν τῶν βούλες διαμυθολογῶμεν, εἴτε εἰκὸς οὕτως ἔχειν εἴτε μὴν. Ἔγωγον οὖν, ἔφη ὁ Κέθης, ἡδέως ἀν ἀκούσαμι, ἤτεινα δέχαμ ἔχειν περὶ αὐτῶν. Οὐκομν γὰρ ἐν οἷμαι, ἦ δὲ ὁ Σώκρατης εἰπεῖν τινα νῦν ἀκούσαντα, οὐδὲν ἐτίκος ἔστιν, ὡς ἀδολεσχὸς καὶ οὐ περὶ προσκούντων τοὺς λόγους ποιῶμαι. εἰ ὁμοί δοκεῖ, χρὴ διασκοπέσθαι.

ΧV. Σκεπτόμεθα δὲ αὐτὸ τῇ δὲ πη, εἴτε ἄρα ἐν Ἀιδών εἰσιν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων 20 εἴτε καὶ οὐ̃, παλαιὸς μὲν οὐν ἔστι τοῖς λόγοις, οὐ μεμυσμένα, ὡς εἰσίν ἐνθενὶ άφικόμεναι εἴκη, καὶ τάλιν γε δεύρο ἄφικόμεναι καὶ γίγνονται εκ τῶν τεθυνότων καὶ εἰ τοῦθεν οὕτως ἔχειν, πάλιν γίγνεσθαι εκ τῶν ἀποθανόμενων τοὺς ἐξωτικαί, ἀλλὰ τι ἦ ἔστι αἱ ψυχαῖς 25 ημῶν ἔκεῖ; οὐ γὰρ ἂν πον πάλιν ἐγίγνοντο μὴν οὖσαι, καὶ τοῦτο ἰκανόν τεκμῆριον τοῦ ταῦτα εἴναι, εἰ τῷ ὅτι φανερόν γίγνετο ὅτι οὐδαμόθεν ἀλλοθεν γίγνονται οἱ

1 ἀνθρώπωσ Βεκκ. ἐκ τῆς οἰκουμήνης Βεκκ. against the Bodl. 16. κομφόστοισ Βεκκ.; ἐκ τοῖς Κομφόστοισ is given by the Bodl. and the best ms.; see Apol. 18 ο. 25 ἄλλο τι ἔν τι ἐν τοῖς Βοδλ.; Βεκκ. omits ἔν. ἐμόν αἱ ψυχαὶ Βεκκ. against the Bodl. 28 γάρ νομοί Βοδλ. Χερμ. Σταλίκ. γένοιτο Βεκκ.
ΠΛΑΤΩΝΟΣ

ζώντες ἢ ἐκ τῶν τεθνεότων* εἰ δὲ μὴ ἔστι τοῦτο, ἄλλον ἀν τοῦ δέοι λόγου. Πάνω μὲν οὖν, ἐφη ὁ Κέβης. Ἔμη τοῖς κατ' ἀνθρώπων, ἢ δ' ὡς, σκόπει μόνον τοῦτο, εἰ βούλει πάρον μαθεῖν, ἀλλὰ καὶ κατὰ ζώον πάντων καὶ 5 φυτῶν, καὶ ξυλλήβδην ὅσαπερ ἔχει γένεσιν, περὶ πάντων ἐσώμεν, ἃρ' οὔτωσι γίγνεται πάντα, οὐκ ἄλλοθεν ἢ ἐκ τῶν ἑναντίων τὰ ἑναντία, ὡσις τυχάνει δὴ τὶ τοιοῦτον τι, οἷον τὸ καλὸν τῷ αἰσχρῷ ἑναντίον ποι καὶ δίκαιον ὁδίκρο, καὶ ἀλλὰ δὴ μιρία οὖτως ἔχει. 10 τοῦτο οὖν σκεψώμεθα, ἀρα ἀναγκαῖον, ὡσις ἔστι τὶ ἑναντίον, μηδαμόθεν ἄλλοθεν αὐτῷ γίγνεσθαι ἢ ἐκ τοῦ αὐτῷ ἑναντίον. οἷον ὅταν μείζον τῇ γίγνηται, ἀνάγκη που εξ ἐλάττονος ἐντός πρότερον ἐπείτα μείζον γίγνεσθαι; Ναὶ. Οὐκοῦν κἂν ἔλαττον γίγνηται, ἐκ μεί—71 15 ἐναντίον πρότερον ἐστέρον ἐλάττων γενήσεται; Ἕ- στων, ἐφη, οὔτω. Καὶ μὴν εξ ἴσχυροτέρου τὸ ἁρμενεό- στερον καὶ ἐκ βραδυτέρου τὸ δᾶττον; Πάνω γε. Τί δὲ; ἂν τὸ χείρον γίγνηται, οὐκ εξ ἀμείνονος, καὶ ἂν δικαίοτέρου, εξ ἀδικωτέρου; Πῶς γὰρ οὐ; Ἰκανῶς οὖν, 20 ἐφη, ἔχομεν τούτο, ὅτι πάντα οὔτω γίγνεται, εἰ ἑναντίον τὰ ἑναντία πράγματα; Πάνω γε. Τί δ' αὖ; ἔστι τι καὶ τούνδε ἐν αὐτοῖς, οἷον μεταξὶ ἀμφοτέρων πάντων τῶν ἑναντίων δυὸ ὁμών δύο γενέσεις, ἀπὸ μὲν τοῦ ἑτέρου ἐπὶ τὸ ἑτέρον, ἀπὸ δ' αὖ τοῦ ἑτέρου ἐπὶ 25 πάλιν ἐπὶ τὸ ἑτέρον μείζονος μὲν γὰρ πράγματος καὶ ἐλάττονος μεταξὶ αὐξήσεως καὶ φθίνωσι, καὶ καλοῦμεν οὔτω τὸ μὲν αἰξάνεσθαι, τὸ δὲ φθίνειν; Ναὶ, ἐφη. Οὐκοῦν καὶ διακρίνεσθαι καὶ συγκρίνεσθαι, καὶ ψύχε- σθαι καὶ θερμαίνεσθαι, καὶ πάντα οὔτω, κἂν εἰ μὴ 6 ᾧ ἀπαντᾷ Bekk. τὰντα Bodl. and other mss. 16 ἴσχυροτέρου γε Bekk. against the Bodl. 17 Τί δ' αὖ Bekk. 18 εἴ ἀν Bekk. ἄρ Bodl. 25 μὲν γὰρ Bodl. corr. (γὰρ is om. m. pr.): μὲν is wanting in several mss.
χρώμεθα τοῖς ἄνομσιν ἐναχοῦ, ἀλλ᾽ ἐργῷ γοῦν πανταχοῦ ὁὕτως ἔχειν ἀναγκαῖον, γίγνεσθαι τε αὐτὰ ἐξ ἀλλήλων γένεσιν τε εἶναι ἐξ ἐκατέρων εἰς ἀλλήλας· Πάνω μὲν οὖν, ἡ δ᾽ ὡς.

C XVI. Τί οὖν; ἔφη, τῷ θὲν ἔστι τι ἐναντίον, ὅσπερ 5 τῷ ἐγγρηγορέμει τὸ καθεύδει; Πάνω μὲν οὖν, ἔφη. Τί; Τὸ τεθνάναι, ἔφη. Οὐκοῦν ἐξ ἀλλήλων τε γίγνεται ταῦτα, ἐπερ ἐναντία ἐστί, καὶ αἱ γενέσεις εἰςιν αὐτῶν μεταξὺ δύο δυὸν ὀντοῖν; Πῶς γὰρ οὖ; Τὴν μὲν τοῖν τετέραν συνήγαγαν ὁν νῦν δὴ ἔλεγον ἐγὼ σοι, ἔφη, 10 ἔρω, ὅ Σωκράτης, καὶ αὐτὴν καὶ τὰς γενέσεις· σὺ δὲ μοι τὴν ἐτέραν. λέγω δὲ τὸ μὲν καθεύδεις, τὸ δὲ ἐγγρηγορέμει, καὶ ἐκ τοῦ καθεύδει τὸ ἐγγρηγορέμει.

D γίγνεσθαι καὶ ἐκ τοῦ ἐγγρηγορέμει τὸ καθεύδει, καὶ τὰς γενέσεις αὐτῶν τὴν μὲν καταδαρθάνειν εἶναι, τὴν 15 δὲ ἀνεγειρέσθαι. ἰκανὸς σοι, ἔφη, ἡ οὖ; Πάνω μὲν οὖν. Λέγε δὴ μοι καὶ σύ, ἔφη, οὕτω περὶ ζωῆς καὶ θανάτου. οὐκ ἐναντίον μὲν φης τῷ θέει τὸ τεθνάναι εἶναι; Ἡγὼγε. Γίγνεσθαι δὲ εἰς ἀλλήλων; Ναι. Ἐξ οὖν τοῦ ζωότος τὶ τὸ γνωρίμενον; Τὸ τεθνηκός, ἔφη. Τί δὲ, ἡ δ᾽ ὡς, 20 ἐκ τοῦ τεθνεῶτος; Ἄναγκαιον, ἔφη, ὑμολογεῖν ὅτι τὸ ζῶν. Ἐκ τῶν τεθνεῶτων ἄρα, ὃ Κέβης, τὸ ζωτά Ε τε καὶ οἱ ζωτες γίγνονται; Φαίνεται, ἔφη. Εἰσὶν ἄρα, ἔφη, αἱ ψυχαὶ ἡμῶν ἐν"Αἰδοῦ. "Εοικεν. Οὐκοῦν καὶ τοῖν γενεσείων τοῖν περὶ ταῦτα ή γ᾽ ἔτερα σαφῆς 25 οὕσα τυγχάνει· τὸ γάρ ἀποθνήσκειν σαφῆς δήπου, ἡ οὖ; Πάνω μὲν οὖν, ἔφη. Πῶς οὖν, ἡ δ᾽ ὡς, ποιήσομεν; οὐκ ἀνταποδόσῳμεν τὴν ἐναντίαν γένεσιν, ἀλλὰ ταῦτα χωλὴ ἔσται ἡ φύσις; ἡ ἀνάγκη ἀποδοῦμαι τῷ ἀποθνήσκειν ἐναντίαν τινά γένεσιν; Πάνως ποι, ἔφη. 30

3 ἐξ ἐκατέρων εἰς Bodl. Herm. Stallb.; ἐκατέρω (without ἐξ) εἰς Bokk. 4 Πάνω γ᾽ Bekk. Πάνω μὲν οὖν Bodl. 20 Τί δὲl Bekk.
Τίνα ταύτην; Τὸ ἀναβιώσκεσθαι. Οὐκόν, ἡ δ’ ὡς, εἰπερ ἔστι τὸ ἀναβιώσκεσθαι, ἐκ τῶν τεθνεῶτων ἀν εἰη 72 γένεσις εἰς τοὺς ξώντας αὐτή, τὸ ἀναβιώσκεσθαι; Πάνω γε. 'Ομολογεῖται ἄρα ἡμῖν καὶ ταύτη τοῦς 5 ξώντας ἐκ τῶν τεθνεῶτων γεγονέναι οὐδὲν ἦττον ἦ τοὺς τεθνεῶτας ἐκ τῶν ξώντων τούτου δὲ οὕτω ἵκαιον που ἐδόκει τεκμήριον εἰναί ὃτι ἀναγκαῖον τὰς τῶν τεθνεῶτων ψυχὰς εἰναί που, οὕτω δὴ πάλιν γίγνεσθαι. Δοκεὶ μοι, ἐφη, ὁ Σωκράτης, ἐκ τῶν ὀμολογημένων 10 ἀναγκαίων οὕτως ἔχειν.

Χ.VII. Ἡδε τοίνυν οὕτως, ἐφη, ὁ Κέβης, ὥστι οὐδ’ ἄβίκως ὀμολογήκαμεν, ὡς ἔμοι δοκεῖ. εἰ γὰρ μὴ ἄλι ἀνταποδίδοιχ τὰ ἔτερα τοὺς ἐτέροις γιγνόμενα ὡσπερεὶ Β κύκλῳ περιόντα, ἄλι εὐθεῖα τὶς εἰ ἡ γένεσις ἐκ τοῦ 15 ἔτερον ἑον εἰς τὸ καταντικρῦ καὶ μὴ ἀνακάμπτοι πάλιν ἐπὶ τὸ ἔτερον μηδὲ καμπὶν ποιοῖτο, οἰσθ’ ὅτι πάντα τελευτῶντα τὸ αὐτὸ σχῆμα ἄν σχοῖν καὶ τὸ αὐτὸ πάθος ἄν πάθοι καὶ παύσαιτο γιγνόμενα; Πῶς λέγεις, ἐφη. Οὐδὲν χαλεπῶν, ἡ δ’ ὡς, ἐννοῆσαι δὲ λέγω. 20 ἄλλα οἶν εἰ τὸ καταδαμαθάνειν μὲν εἰη, τὸ δ’ ἀνεγείρε- σθαι μὴ ἀνταποδίδοιχ γιγνόμενον ἐκ τοῦ καθείδοντος, οἰσθ’ ὅτι τελευτῶντα πάντ’ ἄν λήρον τῶν Ἔνυμμων ζ ἀποδείξει καὶ οὐδ’ ὅμοιον ἄν φαίνοιτο, διὰ τὸ καὶ τάλλα πάντα ταῦτα ταῦτον ἕκεινον πεποιθέναι, καθείδειν. καὶ εἰ ἔγι- 25 κρίνοιτο μὲν πάντα, διακρίνοιτο δὲ μὴ, ταχύ ἄν τὸ τοῦ Ἀναξαγόρου γεγονός εἰη, ὡμοῦ πάντα χρώματα. ὁσαί- τως δὲ, ὁ φίλε Κέβης, εἰ ἀποθνησκοί μὲ πάντα, ὡσα 5 τοῦ ἐμ’ μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχῆμα τὰ τεθνεῶτα καὶ μὴ πάλιν ἀναβιώσκοιτο,
ΦΑΙΔΩΝ.

25 ἀρ’ οὖ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι καὶ

D μην ἔχει; εἰ γὰρ ἐκ μὲν τῶν ἄλλων τὰ ζῶντα γίγνετο, τὰ δὲ ζῶντα θυσίωσα, τῖς μηχανή μὴ οὐχὶ πάντα καταναλωθήσῃ εἰς τὸ τεθνάναι; Οὐδὲ μία μοι δοκεῖ, ἐφ’ ὁ Κέβης, ὁ Σώκρατες, ἀλλὰ μοι δοκεῖς παντὰ-5 πασίν ἀλήθει λέγειν. Ἐστὶ γὰρ, ἐφ’ ὁ Κέβης, ὡς ἐμοὶ δοκεῖ, παντὸς μᾶλλον ὄντω, καὶ ἡμεῖς αὐτὰ ταῦτα οὐκ ἐξαπατόμενοι ὀμολογοῦμεν, ἄλλ’ ἐστι τῷ δυντί καὶ τὸ ἀναβιώσκεσθαι καὶ ἐκ τῶν τεθνεῶτων τοὺς ζῶντας γίγνεσθαι καὶ τὰς τῶν τεθνεῶτων ψυχὰς εἶναι, καὶ ταῖς 10 ἕμεν γ’ ἀγαθαίς ἀμενών εἶναι, ταῖς δὲ κακαῖς κάκιον.

XVIII. Καὶ μήν, ἐφ’ ὁ Κέβης ὑπολαβὼν, καὶ

κατ’ ἐκείνον γε τῶν λόγων, ὁ Σώκρατες, εἰ ἀληθής ἐστιν, ὅν σὺ εἰσώθας θαμὰ λέγειν, ὅτι ἡμῖν ἡ μάθησις οὐκ ἀλλὰ τῇ ἡ ἀνάμνησις τυγχάνει οὕσα, καὶ κατὰ 15 τοῦτον ἀνάγκη ποὺ ἡμᾶς ἐν προτέρῳ τινὶ χρώφῳ μεμαθηκέναι ἄ ννιν ἀναμνησκόμεθα. τοῦτο δὲ ἄδικαν, εἰ μὴ ἡμῖ τοῦ ἡμῶν ἡ ψυχὴ πρὶν ἐν τῷ τῷ ἀνθρωπίνῳ 73 εἶδεν γενέσθαι’ ὅστε καὶ ταῦτη ἄδικαν τοῖς ζεικέν ἡ ψυχή εἶναι. ’Αλλ’, ὁ Κέβης, ἐφ’ ὁ Σιμμίας ὑπολαβὼν, ποιαὶ τοῦτων αἱ ἀποδείξεις; ὑπομνήσω βοῦ οὐ γὰρ σφόδρα ἐν τῷ παρόντι μέμνημαι. ’Ενι μὲν λόγῳ, ἐφ’ ὁ Κέβης, καλλίστῳ, ὅτι ἐρωτόμενοι αἱ ἀνθρωποὶ, εάν τε καλῶς ἔρωτα, αὐτοὶ λέγοντες πάντα ἢ ἔχειν’ καίτοι εἰ μὴ εὐτυχήναι αὐτοῖς ἐπιστήμην ἐνοῦσα καὶ 20 ὄρθος λόγος, οὐκ ἂν ὅλοι τ’ ἡσαν τοῦτο ποιήσην. ἐπείτα εάν τοὺς ἐπὶ τὰ διαγράμματα ἀγι ἢ ἀλλὰ τοῦ τῶν τοιοῦτοι

B των, εἰναίθα σαφέστατα κατηγορεῖ ὅτι τοῦτο ὄντως ἔχει. Εἰ δὲ μη ταῦτα γε, ἐφ’ ἐπιθει, ὁ Σιμμίας, ὁ

10—11 The words καὶ ταῖς μὲν γε—κακάς κάκιον are bracketed by Stallb.: see exeg. comm. 26 τούτο ποιήσων Bodl. Herm. Stallb. τὸ τότῳ ὑπάρχει Bekk. with other mss.
ΠΛΑΤΩΝΟΣ

Σωκράτης, σκέψαι ἃν τῇ ὅπις σοι σκοπούμενος συνδό-χη. Ἀπιστεῖς γὰρ ὅτι, τῶς ἡ καλουμένη μάθησις ἀνάμνησις ἐστιν; 'Ἀπιστώ μὲν ἐγώγε, ἡ δ' ὃς ὁ Σιμμᾶς, οὖ, αὐτὸ δὲ τοῦτο, ἔφη, δέουμαι παθέων περὶ οὗ ὁ λόγος, ἀναμνησθῆναι. καὶ σχεδὸν γε ἔξι ὤν Κέβης.

ἐπεξεληφθησε λέγειν ἢ ἐν μέμνημαι καὶ πείθομαι: οὐδὲν ἡμῖν ὁ ἦτον ἀκούοιμι νῦν, σὺ τῇ ἐπεξεληφθησας λέγειν. 

Τῇ ἐγώγε, ἡ δ' ὁς ὁ μολογοῦμεν γὰρ δήπο, εἰ τίς σὲ τί ἀναμνησθῇσαι, δεῖ αὐτὸν τοῦτο πρότερον ποτε ἐπιστασθῇ. Πάνω γε, ἔφη. ῖπ' ὃν καὶ τόδε ὁμολογοῦμεν, ὅταν ἐπιστῆμη παραγίγγηται τρόπῳ τοιούτῳ, ἀνάμνησις εἶπα; λέγω δὲ τίνα τρόπου; τὸν δὲ ἄν τίς τι πρότερον ἢ ἠδού ἢ ἀκούσας ἢ τίνα ἄλλην αἰσθήσεων λαβὼν μὴ μόνον ἐκείνον γνῶ, ἀλλὰ καὶ ἔτερον ἐννοήσῃ.

10 οὐ μὴ ἡ αὐτὴ ἐπιστῆμη ἄλλ' ἄλλη, ἢ ὁ δ' οὐχὶ τοῦτο δικαίος ἐλέγωμεν ὅτι ἀνεμνήσθη, οὐ τὴν ἐννοίαν ἐλαβέν; Πῶς λέγεις; Ὁ τὸν τοιαύτ' ἄλλη ποτὲ ἐπι- δημή ἀνθρώπων καὶ λύρας. Πῶς γὰρ οὐ; Οὐκόν οἶον ὅτι οἱ ἔρασται, ὅταν ἰδοὺς λύραν ἢ ἰμάτιον ἢ 20 ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν εἴωδε χρησθαι, πά- σχουσιν τοῦτο ἐγγυσάν τε τὴν λύραν καὶ ἐν τῇ δια- νοίᾳ ἐλαβόν τὸ ἐδώς τοῦ παιδός, οὐ ἢν ἢ λύρα; τοῦτο δὲ ἐστὶν ἀνάμνησις ὅστερ γε καὶ Σιμμᾶς τὶς ἠδον ρωλάκις Κέβης ἀνεμνήσθη, καὶ ἄλλα ποι μυρία 25 τοιαύτ' ἀν εἶ. Μυρία μέντοι νη Δῆ, ἔφη δ' Σιμμᾶς. Οὐκόν, ἡ δ' ὁς, τὸ τοιοῦτον ἀνάμνησις τίς ἐστι; μᾶ- έ λιστα μέντοι, ὅταν τὸ τοῦτο πάθη περὶ ἐκείνα ἢ ὑπὸ χρόνον καὶ τοῦ μὴ ἐπισκοπεῖν ἡδῆ ἐπελέλειπο; Πάνω

1 σκέψαι ἄν Bekk. Stallb. ἂν Bodl. 12 λέγω δὲ των τρόπων τοῦτον Bekk, τόδε is in the Bodl. The punctuation changed by Stallb. 13 πρῶτον Bodl. and other good mss. Stallb.; ἔτερον Bekk, with other mss. Herm. brackets πρῶτον. 18 ἐλέγομεν Bodl. λέγομεν Bekk, Stallb. 19 ἢ τί ἄλλο Bekk. against the Bodl. 28 ἐπελέλειπο Bekk. against the Bodl. and most mss.
μεν οὖν, ἐφη. Τι δὲ; ἢ δ’ ὦς, ἔστω ἵππον γεγραμμένον ἵδοντα καὶ λύραν γεγραμμένην ἀυθρόπου ἀναμηνησθήναι, καὶ Σιμμίαν ἱδοντα γεγραμμένον Κέβητος ἀφαιρησθήναι; Πάνυ γε. Οὐκοῦν καὶ Σιμμίαν ἱδοντα 74 γεγραμμένον αὐτοῦ Σιμμίου ἀναμηνησθήναι; Ἐστι 5 μέντοι, ἐφη.

XIX. Ἀρ’ οὖν οὐ κατὰ πάντα ταῦτα ἐξεμβαίνει τῷ ἀναμνησθεὶν εἶναι μὲν ἄφ’ ὁμοίων, εἶναι δὲ καὶ ἀπ’ ἀνομοίων; Ἐμβαίνει. Ἀλλ’ ὅταν γε ἀπὸ τῶν ὁμοίων ἀναμνησθηκαί τις τι, ἀρ’ οὐκ ἀναγκαῖον τόδε προσ- 10 πάσχει τίν, ἐπειδ’ ἐστε τι ἐξελείπει τοῦτο κατὰ τὴν ὁμοίωτητα ἐστε μὴ ἐκεῖνοι, οὐ ἀναμνησθεὶ; Ἀνάγκη, ἐφη. Σκόπει δὴ, ἢ δ’ ὦς, εἰ ταῦτα οὔτως ἐχεῖ. φαμέν ποὺ τι εἶναι ἴσον, οὐ ξύλον λέγω ξύλον ο’δὲ λίθον λίθον οὐδ’ ἀλλ’ τι τῶν τοιούτων οὐδέν, ἀλλὰ παρὰ ταῦτα 15 πάντα ἐτερόν τι, αὐτὸ τὸ ἴσον’ φαίμεν τι εἶναι ἢ μη-

Β θεν; Φῶμεν μέντοι η’ Δι’, ἐφη ο’ Σιμμίας, θαυμαστῶς γε. Ἡ καὶ ἐπιστάμεθα αὐτὸ δ’ ἔστων; Πάνυ γε, ἢ δ’ ὦς. Πόθεν λαβάντες αὐτοῦ τὴν ἐπιστήμην; ἢ’ οὐκ εξ ὧν νῦν δὴ ἐλέγομεν, ἢ ξύλα ἢ λίθοις ἢ ἄλλ’ ἀττα 20 ἱδοντες ἴσα, ἐκ τοιούτων ἐκεῖνο ἐννοοῦσαμεν, ἐτερόν ὅν τοιούτων; ἢ οὐχ ἐτερόν σοι φαίνεται; σκόπει δὲ καὶ τήδε. ἢ’ οὐ λίθοι μὲν ἴσοι καὶ ξύλα ἐνίοτε ταῦτα ἐντα ὅτι τῷ μὲν ἴσα φαίνεται, τῷ δ’ οὖ; Πάνυ μὲν οὖν. Τι δὲ; αἰτὰ τὰ ἴσα ἔστων ὅτε ἄνισα. σοι ἐφάνη, ἢ ἢ 25.

ὑστῆς ἀνισότης; Οὐδεπότε γε, ὁ Σωκρατες. Οὐ ταὐτῶν ἢ’ ἔστιν, ἢ δ’ ὦς, ταῦτα τε τὰ ἴσα καὶ αὐτὸ τὸ ἴσον. Οὐδαμῶς μοι φαίνεται, ὁ Σωκρατες. Ἀλλὰ μὴν ἐκ τοιούτων ἢ’, ἐφη, τῶν ἴσων, ἐτέρων οὗτων ἐκείνων

1 Τι δαί Bekk. 24 τῷ μὲν—τῷ δὲ Bodl. and II pr. ms. (the Tubing is reported to have the same reading): τοτε μὲν-τοτε δ’ Bekk. Stallb. with most ms. 25 Τι δαί Bekk.
πλατωνος

tou ίσου, ὅμως αὐτοῦ τὴν ἐπιστήμην ἐννενόηκας τε καὶ ἔλεγχας; Ἀληθέστατα, ἔφη, λέγεις. Ὁυκοῦν ἢ ὁμοίων ὄντος τούτου ἢ ἀνομοίων; Πάνυ γε. Διαφέρει δὲ γε, ἢ δ' ὅς, οὐδὲν ἔως ἂν ἄλλο ἱδὼν ἀπὸ ταύτης τῆς 5 ὀργῆς ἀλλὰ ἐννοήσης, εἰτε ὁμοίων εἰτε ἀνάμοιοιν, δι' ἀναγκαῖον, ἔφη, αὐτὸ ἀνάμνησιν γεγονέναι. Πάνυ μὲν οὖν. Τι δέ; ἢ δ' ὅς; ἢ πάσχομεν τι τοιούτου περὶ τὰ ἐν τοῖς ἔννοιοις τε καὶ οἷς νῦν δὴ ἐκλέγομεν τοῖς ίσοις-ἀρα φαίνεται ἡμῖν οὖτως ἵσα εἶναι ὡσπερ αὐτῷ δὲ ἔστιν 10 ίσον, ἢ ἕνδει τοῦ ἐκείνου τῷ μὴ τοιούτου εἶναι οἷον τὸ ίσον, ἢ οὐδέν; Καὶ πολὺ γε, ἔφη, ἕνδει. Ὁυκοῦν ὁμολογοῦμεν ὃταν τίς τι ἱδὼν ἐννοήση, ὃτι βούλεται μὲν τοῦτο, δ' νῦν ἔγω ὅροι, εἶναι οἷον ἀλλὰ τι τῶν ὄντων ἕνδει δὲ καὶ οὐ δύναται τοιούτον εἶναι ἵσον] οἷον Ε 15 ἐκείνο, ἀλλ' ἐστὶν φαυλότερον, ἀναγκαῖον ποὺ τὸν τοῦτο ἐννοοῦτα τυχεῖν προειδότα ἐκείνο φησιν αὐτὸ προσ- εικέναι μὲν, ἐνδεεστέρως δὲ ἔχειν; Ἀνάγκη. Τι οὖν; τὸ τοιοῦτον πεπόθαμεν καὶ ἡμεῖς, ἢ οὖ, περὶ τε 19 τὰ ἱσα καὶ αὐτὸ τὸ ἱσον; Παντάπασι γε. Ἀναγκαῖον 20 ἀρα ἡμᾶς προειδέναι τὸ ἱσον πρὸ ἐκείνου τοῦ χρόνου, ὅτε τὸ πρῶτον ἱδήντες τὰ ἱσα ἐννοήσαμεν, ὃτι ὄργεται 75 μὲν πάντα ταύτ' εἶναι οἷον τὸ ἱσον, ἔχει δὲ ἐνδεεστέρως. Ἐστὶν ταύτα. Ἀλλὰ μὴν καὶ τέος ὁμολογοῦμεν, μὴ ἀλλοθεν αὐτὸ ἐννοηκέναι μὴδὲ δυνατὸν εἶναι ἐννο- 25 ἡσαι ἀλλ' ἢ ἐκ τοῦ ἱδεῖν ἢ ἄψαθαι ἢ ἐκ τίνος ἀλλής τῶν αἰσθήσεων ταύτων δὲ πάντα ταύτα λέγω. Ταῦ- των γὰρ ἔστιν, ὃ Σώκρατες, πρὸς γε ὃ βούλεται δηλώ- σαι ὁ λόγος. Ἀλλὰ μὲν δὴ ἔκ γε τῶν αἰσθήσεων δεῖ
Β ἐννοησαί ὅτι πάντα τὰ ἑν ταῖς αἰσθήσεσιν ἐκεῖνον τε ὁ ἔστιν ἵσον, καὶ αὐτοῦ ἐνδεέστερά ἐστίν ἢ πῶς λέγομεν; Οὕτως. Πρὸ τοῦ ἄρα ἀρξασθαί ἴμας ὅραν καὶ ἀκοείν καὶ τὰλλα αἰσθάνεσθαι τυχεῖν ἐδει ποιν εἰληφότας ἐπιστήμην αὐτοῦ τοῦ ἰσον ὅ, τι 5 ἐστιν, εἰ ἐμέλλομεν τὰ ἐκ τῶν αἰσθήσεων Ἰσα ἐκεῖσε ἀνοίσειν, ὅτι προθυμεῖται μὲν πάντα τοιαῦτα εἶναι οἷον ἑκείνῳ, ἔστι δὲ αὐτοῦ φαιλότερα. Ἀνάγκη ἐκ τῶν προειρήμενων, ὁ Ὁσῖκρατε. Οὔκοιν γενόμενοι

C εἴθὺς ἑφορώμεν τε καὶ ἦκονομεν καὶ τὰς ἄλλας αἰσθή— 10 σεις εἴχομεν; Πάνυ γε. Ἐδει δὲ γε, φαμέν, πρὸ τοῦ— τοισ τὴν τὴν τοῦ ἰσον ἐπιστήμην εἰληφέναι; Ναι. Πρὶν γενέσθαι ἄρα, ὡς ἐσκεκ, ἀνάγκη ἦμιν αὐτὴν εἰληφέναι. Ἐοικεν.

XX. Οὔκοιν εἰ μὲν λαβόντες αὐτὴν πρὸ τοῦ γε— 15 νέσθαι ἔχοντες ἐγενόμεθα, ἥπιστάμεθα καὶ πρὶν γε— νέσθαι καὶ εἰθὺς γενόμενοι οὐ μόνον τὸ ἱσον καὶ τὸ μεῖξον καὶ τὸ ἐλαττὸν ἄλλα καὶ ξύμπαντα τὰ τοιαῦτα; οὐ γὰρ περὶ τοῦ ἱσον νῦν ὁ λόγος ἦμιν μάλλον τι ἡ καὶ περὶ αὐτοῦ τοῦ καλοῦ καὶ αὐτοῦ τοῦ ἄραθρου καὶ 20 ἰ) δικαίων καὶ ὀσίοι καὶ, ὃπερ λέγω, περὶ ἀπάντων οὐς ἑπισφεραγιζόμεθα τοῦτο τὸ ἑστὶ, καὶ εἰ ταῖς ἑρωτήσεσιν ἑρωτώντες καὶ ἐν ταῖς ἀποκρίσεσιν ἀποκρινόμενοι. ἡστε ἀναγκαίων ἦμιν εἶναι τούτων ἀπάντων τὰς ἑπι— στήμας πρὸ τοῦ γενέσθαι εἰληφέναι. Ἑστὶ ταύτα. 25 Καὶ εἰ μὲν γε λαβόντες ἐκάστοτε μὴ ἑπιλεξήσεμθα, εἰδότας ἐδε γῆγνεσθαί καὶ ἐδε διὰ βίου εἰδέναι τὸ γὰρ εἰδέναι τοῦτ' ἑστὶ, λαβόντα τοῦ ἑπιστήμην ἐχεῖν καὶ μὴ ἀπολωλεκέναι; ἢ οὐ τούτο λήθην λέγομεν, ὁ Σιμ— Ἕμια, ἑπιστήμης ἀποβολή; Πάντως δὴποι, ἔφη, ὁ 30 Ὁσῖκρατες. Εἰ δὲ γε, οἴμαι, λαβόντες πρὶν γενέσθαι

26 ἐκάστοτε μὴ Bodl. μὴ ἐκάστοτε Bekk.
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gυγνώμενοι ἀπωλέσαμεν, ὕστερον δὲ ταῖς αἰσθήσεσι χρώμενοι περὶ ταῦτα ἐκείνας ἀναλαμβάνομεν τὰς ἐπιστήμας, ὡς ποτε καὶ πρὶν εἴχομεν, ἃρ' οὖν ὁ καλοῦμεν μανθάνεις οἰκείαν ἐπιστήμην ἀναλαμβάνειν ἄν εἴη; 5 τούτῳ δὲ ποι ἀναμμυνήσκεσθαι λέγοντες ὅρθος ἀν λέγομεν; Πάνω γε. Δυνατόν γὰρ δὴ τοῦτο γʹ ἐφαίη, αἰσθήμενον τι ἂν ἴδοντα ἢ ἀκούσαντα ἢ τινα ἄλλην 76 αἰσθήσεων λαβέωτα ἐπερέν τι ἀπὸ τοῦτο ἐνσοῦσαι δὲ ἐπελέληστο, ὁ τούτῳ ἐπηλησίαξεν ἀνόμοιου ὃν ἢ ὃ 10 ὄμοιον ὡστε, ὅπερ λέγω, δυνών θάτερον, ἦτοι ἐπιστάμενοι γε αὐτὰ γεγοναμεν καὶ ἐπιστάμεθα διὰ βλού πάντες, ἢ ὕστερον, οὔσα φαμεν μανθάνεις, οὐδὲν ἄλλα ἢ ἀναμμυνήσκοντα οὕτω, καὶ ἡ μᾶθησις ἀνάμμυνης ἂν εἴη. Καὶ μάλα δὴ οὕτως ἔχει, ὃ Σώκρατες.

15 XXI. Πότερον οὖν αἴρει, ὃ Σίμμα, ἐπισταμένοις ἡμᾶς γεγονέναι, ἢ ἀναμμυνήσκεσθαι ὕστερον ὃ Β' πρότερον ἐπιστήμην εἰληφότες ἦμεν; Οὐκ ἔχω, ὃ Σώκρατες, ἐν τῷ παρόντι ἐλέσθαι. Τὶ δὲ; τίδε ἔχεις ἐλέσθαι, καὶ πῇ σοι δοκεῖ περὶ αὐτοῦ· ἀνὴρ 20 ἐπιστάμενοι περὶ δὴ ἐπίστασαι ἔχοι δὲ δούνας λόγον ἢ οὗ; Πολλὴ ἀνάγκη, ἔφη, ὃ Σώκρατες. Ἡ καὶ δοκοῦσί σοι πάντες ἔχειν διδόναι λόγον περὶ τούτων ὃν νῦν δὴ ἐλέγομεν; Βουλοῦμαί μὲντ' ἂν, ἔφη ὁ Σίμμας· ἀλλὰ πολὺ μᾶλλον φοβοῦμαι μὴ αὖτε 25 μου τυπικάδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἄξιος οἷς ζε τοῦτο ποίησαι. Οὐκ ἄρα δοκοῦσί σοι ἐπίστασαι γε, ἔφη, ὃ Σίμμα, πάντες αὐτά; Οὐδαμῶς.

ζ' Ἀναμμυνήσκονται ἄρα ἃ ποτε ἐμαθὼν; Ἄναγκη. Πάτε 20 ἵπποις αἱ ὑμῶν τὴν ἐπιστήμην αὐτῶν; οὐ 30 γὰρ δὴ ἂν οὗ ἔνανθρωπον γεγοναμεν. Οὐ δήτα.

4 οἶκειαν ἄν ἐπιστήμην ἀναλ. ἔφη Βέκκ. against all good mss. 10 ἐπιστάμενοι τε Βέκκ. from Heindorf's conj. but see exeg. comm. 12 ἄλλα Βέκκ. and Herm. 23 μὲντ' ἂν Βέκκ. and Stallb. μὲν τον Herm.
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31

Πρότερον ἁρα. Ναί. Ἡσαν ἁρα, ὦ Σιμμία, αἱ ψυχαὶ καὶ πρότερον, πρὶν εἶναι ἐν ἀνθρώπου εἰδεῖ, χωρὶς σωμάτων, καὶ φρύνησιν εἶχον. Ἐι μὴ ἁρα ἄμα γυνόμενοι λαμβάνομεν, ὦ Σώκρατες, ταῦτα τὰς ἑπιστή-Δημας· οὗτος γὰρ λείπεται ἐτὶ ὁ χρόνος. Ἐλευ, ὦ ἑταῖρε· 5 ἀπόλλυμεν δὲ αὐτὸς ἐν ποῖς ἄλλῳ χρόνῳ; οὐ γὰρ δὴ ἔχοιτες γε αὐτὰς γνωρίσθαι, ὡς ἄρτι ὁμολογήσα-μεν· ἡ ἐν τούτῳ ἀπόλλυμεν, ἐν ὁπερ καὶ λαμβάνομεν; ἡ ἔχεις ἄλλου τινὰ εἰπεῖν χρόνον; Οὐδαμῶς, ὦ Σώ-κρατες, ἀλλ’ ἔλαβον ἐμαντὸν οὐδὲν εἰπόν.”

10 XXII. Ἀρ’ οὖν οὗτος ἔχει, ἔφη, ἡμῖν, ὦ Σιμμία; εἰ μὲν ἔστων ἃ θρυλοῦμεν ἀεί, καλὸν τε καὶ ἀγαθὸν καὶ πᾶσα ἡ τοιαύτη οὕσα, καὶ ἐπὶ ταύτῃ τὰ ἐκ τῶν Ε ἁισθήσεων πάντα ἀναφέρομεν, ὑπάρχουσαν πρότερον ἀνευρίσκομεν ἀμετέραν οὕσαν, καὶ ταῦτα ἐκεῖνη ἀπε- 15 κάμομεν, ἀναγκαῖον, οὗτος ὁπερ καὶ ταῦτα ἔστων, οὗτος καὶ τὴν ἠμετέραν ψυχήν εἶναι καὶ πρὶν γεγο-

11 οὗτας, ἔφη, ἔχει ἡμῖν Bekk. against the Bodl. The mss differ in the arrangement of these words. 17 οὗτος καὶ Bekk. without a note: Stallb. says 'clare οὗτος Bodl. alique'.
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deι γάρ καὶ Κέβητα πείθειν. 'Ικάνώς, ἔφη ὁ Σιμμίας, ὥς ἔγγυε οἷς καί τοι καρτερώτατος ἄνθρωπων ἐστὶ· πρὸς τὸ ἀπιστεῖν τοῖς λόγοις ἀλλ' ἦμα μὲν ἐνεδόξος τοῦτο πεπείθα λαβὼν, ὥστε πρὶν γενέσθαι ἡμῶς ἦν Ἡ
5 ἡμῶν ἡ ψυχή.

XXIII. Εἴ μὲν τοι καὶ ἐπειδῶν ἀποθάνωμεν ἔτι ἐσται, οὐδ' αὐτῷ μοι δοκεῖ, ἔφη, ὁ Σώκρατες, ἀποδείχθαι, ἀλλ' ἔτι ἐνεστηκεν ὁ νῦν δὴ Κέβης ἔλεγε, τὸ τῶν πολλῶν, ὅπως μὴ [ἀμα] ἀποθνῄσκοντο τοῦ ἄν-
10 θρόπου διασκεδαζόμεθα ἡ ψυχή καὶ αὐτῇ τοῦ εἶνα τούτο τέλος ἢ. τι γὰρ καλύπτει γῆγνυςθαι μὲν αὐτήν καὶ
ξυνίστασθαι ἀμόθεν ποθὲν καὶ εἶναι πρὶν καὶ εἰς ἄνθρωπον σάμα ἀφικόμεθα, ἐπειδήν δὲ ἀφίκησαι καὶ
ἀπαλλάττηται τούτῳ, τότε καὶ αὐτὴν τελευτάω καὶ
15 διαφθείρεσθαι; Εἴδ θέλεις, ἔφη, ὁ Σιμμία, ὁ Κέβης. οὐ
θαυμάζει γὰρ ὄστερ ἡμῶν ἀποδείχθαι οὐ δει, ὅτι
πρὶν γενέσθαι ἡμῶς ἦν ἡμῶν ἡ ψυχή. δὲ δὲ προσα-
ποδείξαι ὅτι καὶ ἐπειδῶν ἀποθάνωμεν οὐδὲν ἢττον ἐσται
ἡ πρὶν γενέσθαι, εἰ μέλλει τέλος ἡ ἀποθέξεσιν ἔχειν.
20 Ἀποδέδεικται μὲν, ἔφη, ὁ Σιμμία τε καὶ Κέβης, ὁ
Σωκράτης, καὶ νῦν, εἰ θέλετε συνθεῖται τοῦτο τοῦ
λόγου εἰς ταύτων καὶ δυ πρὸ τούτου ὠμολογήσαμεν,
tὸ γῆγνυςθαι πάν τὸ ἐκ τοῦ τεθνώστος. εἰ γὰρ
ἔστι μὲν ἡ ψυχή καὶ πρότερον, ἀνάγκη δ' αὐτῇ εἰς τὸ
25 ἔως ἡμῶν τε καὶ γνωριμενὴ μηδαμόθεν ἀλλοθεν ἦ ἐκ
θανάτου καὶ ἐκ τοῦ τεθνώσας γῆγνυσθαι, πῶς οὐκ
ἀνάγκη αὐτῇ καὶ ἐπειδῶν ἀποθάνῃ εἶναι, ἐπειδὴ γε δεὶ D
ἀδύς αὐτὴν γῆγνυσθαι; ἀποδέδεικται μὲν οὖν ὅπερ
λέγετε καὶ νῦν.

9 ἅμα om. Bodl. m. pr. and three other mss.: Herm. omits
the word in his text. 10 For διασκεδαζόμεθα see exeg. comm.
19 ἔστιν Bodl. and a large number of other mss.: ἔστιν Bakk.
with the old editions. 26 ἐκ τοῦ τεθ. Bodl. ἐκ om. Bakk. with
only one ms.
XXIV. Ὅμως δὲ μοι δοκεῖς σὺ τε καὶ Σιμμίας ἦδεως ἂν καὶ τοῦτον διαπραγματεύσασθαι τὸν λόγον ἐτὶ μᾶλλον, καὶ δεδέναι τὸ τῶν παίδων, μὴ ὥς ἀληθῶς ὁ ἀνέμος αὐτὴν ἐκβαίνουσαν ἐκ τοῦ σώματος διαφυσά ἔκατον διακεδάνυσιν, ἀλλὰς τε καὶ ὅταν τύχῃ τις μὴ ἐν 5 νυνέμια ἄλλῃ ἐν μεγάλῳ τινὶ πνεύματι ἀποθητικον. καὶ ὁ Κέβης ἐπεγελάσας Ὀς δεδιότων, ἐφη, ὁ Σώκρατες, πειρὼ ἀναπείθειν μᾶλλον δὲ μὴ ὥς ἦμων δεδιότων, ἄλλις ἵσως ἐν τις καὶ ἐν ἦμιν παῖς, ὅσις τὰ τοιαῦτα φοβεῖται· τοῦτον οὖν πειράμεθα πείθειν μὴ τὸ δεδέναι τὸν θάνατον ὅστερ τὰ μορμολύκεια. Ἀλλὰ χρῆ, ἐφη ὁ Σωκράτης, ἐπάθειν αὐτῷ ἐκάστῃς ἡμέρας, ἐως ἄν ἐξετάσητε. Πόθεν οὖν, ἐφη, ὁ Σώκρατες, τῶν 78 τοιούτων ἁγαθῶν ἐπιφόδου ληψόμεθα, ἐπειδὴ σὺ, ἐφη, ἦμᾶς ἀπολείπετες; Πολλὴ μὲν ἡ Ἑλλάς, ἐφη, ὁ Κέβης, 15 ἐν ἡ ἔνεισι που ἁγαθοὶ ἄνδρες, πολλὰ δὲ καὶ τὰ τῶν βαρβάρων γένη, οὓς πάντας χρῆ διερευνᾶσθαι ζητοῦν- τας τοιούτων ἐπιφόδου, μῆτε χρημάτων ψευδομένως μῆτε πόνων, ὡς οὐκ ἔστων εἰς ὅ,τι ἀν εὐκαιρότερον ἀναλι- σκοιτε χρήματα. ζητεῖν δὲ χρῆ καὶ αὐτοῖς μετ’ ἀλλή- 20 λον ἵσως γὰρ ἃν οὐδὲ ῥαδίως εὑροιτε μᾶλλον ύμῶν δυναμένως τούτο ποιεῖν. Ἀλλὰ τούτα μὲν δὴ, ἐφη, 25 Β ὑπάρξει, ὁ Κέβης· ὅθεν δὲ ἀπελάπομεν, ἐτανεκλάθωμεν, εἰ σοι ἡδομένῳ ἐστίν. Ἀλλὰ μὴν ἡδομένῳ γε πόως γὰρ οὐ μέλλει; Καλῶς, ἐφη, λέγεις.

XXV. Ὁυκοῦν τοιοῦτον τι, ἢ δ’ ὡς ὁ Σωκράτης, δεὶ ἦμας ἐρέχθαι ἑαυτοὺς, τῷ ποίῳ τινὶ ἄρα προσήκει τοῦτο τὸ πάθος πασχεῖν, τὸ διακεδάνυσθαι, καὶ υπὲρ τοῦ ποίου τινὸς δεδέναι μὴ πάθη αὐτό, καὶ τῷ ποίῳ τινὶ οὖ· καὶ μετὰ τοῦτο αὐτὶ ἐπισκέψασθαι πότερον 30 ἀνεφέσθαυ Bekk. and Stallb., but ἐφέσθαυ Bodl. II. 30 oδ add. Heindorf, om. mss.
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ή ψυχή ἐστι, καὶ ἐκ τούτων θαρρεῖν ἦ δεδιέναι υπὲρ τῆς ἡμετέρας ψυχῆς; Ἡ Ἀληθῆ, ἠφη, λέγει. Ἔροι οὖν τῷ μὲν ξυνθεῖντι τε καὶ ξυνθέτῳ ὅτι φύσει προσῆκει τὸ ἀλήθειαν τάσχειν, διαμερθήναι τάυτῇ ὑπὲρ ξυνθέτῃ· εἰ δὲ τῇ τυγχάνει ὃν ἄξωνθετον, τούτῳ μόνῳ προσῆκει μὴ τάσχειν ταῦτα, εἶπεν τῷ ἄλλῳ; Δοκεῖ μοι, ἠφη, οὕτως ἔχειν, ὁ Κέβης. Οὐκοῦν ἀπερ αἰὲν κατὰ ταύτα καὶ ὁμαίτως ἔχει, ταύτα μόλιστα εἰκὸς εἶναι τὰ ἄξωνθετα, τὰ δὲ ἄλλα ἄλλως καὶ μηδέποτε κατὰ ταύτα, ταῦτα δὲ εἶναι τὰ ἄξωνθετα; Ἐμοιγε δοκεῖ ὦτως. ἤκοι δὲ θέ, ἠφη, ἐπὶ ταύτα ἠφ' ἀπερ ἐν τῷ ἐμπροσθεν λόγῳ. αὕτη ἡ ὑστα ἡ λόγον δίδομεν τοῦ εἶναι καὶ ἐρωτῶτες καὶ ἀποκρινόμενοι, πότερον ὁμαίτως ἂν ἔχει κατὰ ταύτα ἢ ἄλλοι ἄλλως; αὑτὸ τῷ ἴσουν, αὐτὸ τὸ καλόν, αὐτὸ ἐκάστον ὃ ἔστι, τὸ δὲ, μὴ ποτὲ μεταβολήν καὶ ἡμινυσθήν ἐνδέχεται; ἢ ἂν αὐτῶν ἐκάστον ὃ ἔστι, μονοειδές ὃν αὐτὸ καθ' αὐτὸ, ὁμαίτως κατὰ ταύτα ἔχει καὶ οὐδέποτε οὐδαμῇ οὐδαμῶς ἀλλοίως ὁμαίτως ἐνδέχεται; ὁμαίτως, ἠφη, ἀνάγκη, ὁ Κέβης, κατὰ ταύτα ἔχειν, ὁ Σώκρατες. Τι δὲ τῶν πολλῶν καλῶν], οἶον ἀνθρώπων ἡ ὑπόπων ἡ ἰματίων ἡ ἄλλων ἡ ωτυγωνοῦν τοιούτων, ἡ ἴσων ἡ καλῶν ἡ πάντων τῶν ἐκείνων ὁμονύμων; ἢ δὲ κατὰ ταύτα ἔχει, ἢ πᾶν τούτων ἐκείνως οὕτε αὐτὴ αὐτοῖς οὕτε ἄλληλοις οὐδέποτε, ὡς ἔποιει εἰπεῖν, οὐδαμῶς κατὰ ταύτα ἔστων; Οὔτως αὐτῆς ἠφῆ, ταύτα, ὁ Κέβης; οὐδέποτε ὁμαίτως ἔχει. Οὐκοῦν τούτων μὲν καὶ ἄγαλµα καὶ ἐδοκὶ καὶ ἄλλων ταῖς ἄλλαις αἰσθήσεως αἰσθηθεῖν, τῶν δὲ κατὰ ταύτα ἐχόντων οὐκ ἔστων ὑπὸ ποὺς εἰς ἄνθρωπος ἐπιλαβοῦτος.] τῷ

1 ἡ ψυχή Bodl. P.: ψυχή Bekk. Stalib. 11 εἰς ταύτα Heindorf and Bekk. 17 and 20 καὶ κατὰ ταύτα Bekk. with only one ms. in both places. 21 [καλῶν] Classen Symb. crit. 1 p. 15.
ΦΑΙΔΩΝ.
35

tης διανοιας λογισμοβ, ἀλλ' ἐστὶν αἰειδὴ τὰ τοιαύτα καὶ 
οὐχ ὀρατά; Παντάπασιν, ἐφη, ἀληθῆ λέγεις.

XXVI. Θῶμεν οὖν βούλει, ἐφη, δύο εἰδῆ τῶν 
ἀντων, τὸ μὲν ὀρατὸν, τὸ δὲ αἰειδῆς; Θῶμεν, ἐφη. Καὶ 
τὸ μὲν αἰειδῆς ἄει κατὰ ταύτα ἔχουν, τὸ δὲ ὀρατὸν μηδὲ-
ποτε κατὰ ταύτα; Καὶ τοῦτο, ἐφη, θῶμεν. Φέρε δὴ, 
Β ἢ δ' ὁς, ἄλλο τι ἡμῶν αὐτῶν τὸ μὲν σώμα ἐστι, τὸ δὲ 
ψυχή; Οὐδὲν ἄλλο, ἐφη. Ποτέροι οὖν ὁμοίότερον τῷ 
eidei φαιμέν ἀν εἶναι καὶ ἐξυγγενέστερον τὸ σῶμα; 
Pαντὶ, ἐφη, τούτῳ γε δήλου, ότι τῷ ὀρατῷ. Τι δὲ ἡ 
ψυχή; ὀρατὸν ἡ αἰειδῆς; Οὐχ ὑπὶ ἀνθρώπων γε, ὁ 
Σωίκρατες, ἐφη. Ἀλλὰ ἡμεῖς γε τὰ ὀρατὰ καὶ τὰ μὴ 
τῆς τῶν ἀνθρώπων φύσει λέγομεν ἡ ἄλλη τοιί δει; 
Τῆς τῶν ἀνθρώπων. Τι οὖν περὶ ψυχῆς λέγομεν; ὀρα-
τὸν εἶναι ἡ οὐχ ὀρατόν; Οὐχ ὀρατόν. Ἀειδῆς ἄρα; 15 
C NaL. Ὁμοίότερον ἄρα ψυχή σώματος ἐστὶ τῷ 
aidei, τὸ δὲ τῷ ὀρατῷ. Πάσα ἄναγκη, ὁ Σωίκρατες.

XXVII. Οὐκοῦν καὶ τὸδε πάλαι ἔλεγομεν, ὡς ἡ 
ψυχή, ὅταν μὲν τῷ σώματι προσχρήται εἰς τὸ σκοπεῖν 
tῆς διὰ τοῦ ὀραν ἢ διὰ τοῦ ἀκούειν ἢ διὰ ἄλλης τινὸς 
αἰσθήσεως—τούτο γὰρ ἐστὶ τὸ διὰ τοῦ σώματος, τὸ δὲ 
αἰσθήσεως σκοπεῖν τι—, τότε μὲν ἔλκεται ὑπὸ τοῦ 
σώματος εἰς τὰ οὐδέποτε κατὰ ταύτα ἔχουντα, καὶ αὐτὴ 
πλαινάται καὶ ταράττεται καὶ ἰλυγμα ὠσπερ μεθύουσα, 
D ἄτε τοιούτων ἐφαπτομένης; Πάνω γε. "Ωταν δὲ γε αὐτὴ 
καθ' αὐτὴν σκοπῆ, ἔκεισθε οἵχεται εἰς τὸ καθάρον τε 
καὶ ἄει ὧν καὶ ἀθάνατον καὶ ὄσιατος ἔχουν, καὶ ὡς συγγε-
νής οὐσα αὐτοῦ ἄει μετ' ἔκεισθον τε γίγνεται, ὡτατέρ

1 ἐστιν αἰειδῆ Βεκκ. Σταλλ. 2 ὀράται Βεκκ. Σταλλ. ὀράτα the 
Bodl. alone. 7 αὐτῶν τὸ Βεκκ. and Stallb. with Bold. pr. m. 
and ten other mss. αὐτῶν ἢ τὸ Herm. with Vulg. 12 ἄλλα 
λέγομεν Bodl. Herm. λέγομεν Bekk. with the other mss. 18 
λέγομεν Bekk. after Heindorf's conj.: λέγομεν the mss.

3—2
ΠΛΑΤΩΝΟΣ

αὐτὴ καθ’ αὐτὴν γένηται καὶ έξή αὐτῇ, καὶ πέπαυται τε τοῦ πλάνου καὶ περὶ ἐκείνα αὐτὰ κατὰ ταῦτα ὡσαύτως ἔχει, ἀτε τοιούτων ἐφαπτομένη καὶ τοῦτο αὐτής τὸ πάθημα φρόνησις κέκληται; Παυτάπασιν, ἕφη, καλῶς καὶ ἀληθῶς λέγεις, ὁ Σώκρατες. Ποτέρῳ οὖν αὖ σοι δοκεῖ τῷ εἰδεί καὶ ἐκ τῶν ἐμπροσθεν καὶ ἐκ τῶν ὑπὸ λεγομένων ψυχῆ ὁμοίωτερον εἶναι καὶ ἐγγενέστερον; Εἴ Πάς ἂν μοι δοκεῖ, ἢ δ’ ὃς, ἐγχωρήσαι, ὁ Σώκρατες, ἐκ ταύτης τῆς μεθόδου, καὶ ὁ δυσμαθέστατος, ὅτι ὅλῳ καὶ παντὶ ὁμοίωτερον ἄστι ψυχῆ τῷ αὖ ὡσαύτως ἔχοντι μᾶλλον ἢ τῷ μή. Τι δὲ τὸ σῶμα; Τῷ ἐτέρῳ.

XXVIII. "Ὅρα δὲ καὶ τήδε, ὅτι, ἐπειδὰν ἐν τῷ αὐτῷ διῇ ψυχῇ καὶ σῶμα, τῷ μὲν δουλεύειν καὶ ἀρχεσθαι ἡ φύσις προστάτευς, τῇ δὲ ἀρχεῖ καὶ δεσπόζειν 80 καὶ κατὰ ταύτα αὖ πότερον σοι δοκεῖ ὁμοίον τῷ θείῳ εἶναι, καὶ πότερον τῷ θυντῷ; ἡ οὖ δοκεῖ σοι τῷ μὲν θείῳ οὖν ἀρχεῖ τε καὶ ἡγεμονεύειν τεφυκέναι, τῷ δὲ θυντῷ ἀρχεσθαί τε καὶ δουλεύειν; Ἕμουγε. Ποτέρῳ οὖν ἡ ψυχή ἐοικεῖν; Δῆλα δή, ὁ Σώκρατες, ὅτι ἡ μέν 20 ψυχή τῷ θείῳ, τῷ δὲ σῶμα τῷ θυντῷ. Σκόπει δὴ, ἐφ’ οὗ Κέβης, εἰ ἐκ πάντων τῶν εἰρημένων τάδε ἡμῶν ἐξισμαίνει, τῷ μὲν θείῳ καὶ ἄθανάτῳ καὶ νοστῷ καὶ Β μονοειδεῖ καὶ ἀδιάλυτῳ καὶ αὐτὶ ὡσαύτως κατὰ ταῦτα ἔχοντι ἐαυτῷ ὁμοίωτατον εἶναι ψυχῆ τῷ δ’ ἀνθρωπίνῳ 25 καὶ θυντῷ καὶ ἀνόητῳ καὶ πολυειδεῖ καὶ διαλυτῷ καὶ μηδέποτε κατὰ ταῦτα ἔχοντι ἐαυτῷ ὁμοίωτατον αὐτῷ εἶναι σῶμα. ἔχομεν τι παρὰ ταῦτα ἄλλο λέγειν, ὁ φίλε Κέβης, ὡς οὖν οὕτως ἔχει; Οὐκ ἔχομεν.

XXIX. Τι οὖν; τούτων οὕτως ἔχοντων ἃρ’ οὐ’ χρ’ 30 σώματι μὲν ταχὺ διαλύεσθαι προσθέκει, ψυχῇ δὲ αὖ τὸ

8 ἀν μοι Bodl. pr. m. II (Stallb.); ἀν ἐσώγε Bekk. Herm.
15 καὶ κατὰ ταῦτα Bekk. against the Bodl. and other good
30 ψυχῆν Bekk. Heind. ψυχῆ Bodl. and eight ms. besides.
ΦΑΙΔΩΝ.

παράπαν ἀδιαλύτω ἐναι ἢ ἑγγύς τι τούτον; Πῶς γὰρ
C οὐ; Ἐννοεῖς οὖν, ἔφη, ὅτι, ἐπειδὰν ἀποθάνῃ ὁ ἄνθρω-
πος, τὸ μὲν ὁρατὸν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὁρατῷ κελ-
μενον, ὁ δὴ νεκρόν καλοῦμεν, φ' προσήκει διαλύεσθαι καὶ
διαπίπτειν [καὶ διαπνεύσθαι], οὐκ εὐθὺς τοῦτον
5 οὐδὲν πέπονθεν, ἀλλ' ἐπιεικῶς συχνὸν ἐπιμένει χρόνον
ἐὰν μὲν τις καὶ χαριέντως ἔχων τὸ σῶμα τελευτήσῃ καὶ ἐν τοιαύτῃ ἱρᾷ, καὶ πάνυ μᾶλα. συμπεσοῦ γὰρ
τὸ σῶμα καὶ ταραχευθὲν, ὡσπερ οἱ ἐν Ἀγάπτῳ ταρα-
χευθέντες, ὅλων ὅλον μένει ἀμήχανον ὅσον χρόνον. 10

D ἦνα δὲ μέρη τοῦ σώματος, καὶ ἂν σαπῆ, ὡστὰ τε καὶ
νεῦρα καὶ τὰ τοιαύτα πάντα, ὅμως ὡς ἔτος εἰπεῖν ἀδά-

νατά ἐστιν ἢ οὐ; Ναὶ. Ἡ δὲ ψυχή ἄρα, τὸ ἀείδες,
τὸ εἰς τοιοῦτον τότῳ ἔτερον οἰχύμενον γενναῖον καὶ
καθαρὸν καὶ ἀειδῆ, εἰς "Αἰδοῦ ὡς ἀληθῶς, παρὰ τὸν
15 ἀγαθὸν καὶ φρόνιμον θεόν, οἶ, ἂν θεός ἑθῆ, αὐτίκα
καὶ τῇ ἔμη ψυχῆ ἑτέον, αὐτῇ δὲ δὴ ἡμῖν ἢ τοιαύτῃ καὶ
οὕτω τεφυκιά ἀπαλλαττομένη τοῦ σώματος εὐθὺς
διαπεφύονται καὶ ἀπόλολεν, ὡς φασίν οἱ πολλοὶ
Ε ἀνθρωτοὶ; πολλοὶ γε δεῖ, ὡς φίλε Κέβης τε καὶ Σιμ-
20 μία, ἀλλὰ πολλῷ μᾶλλον ὡδὲ ἔχει ἐὰν μὲν καθαρὰ
ἀπαλλάττησῃ, μηδὲν τοῦ σώματος ξυνεφέλκουσα, ἢτε
οὐδὲν κοινοῦσα αὐτῷ ἐν τῷ βίῳ ἐκούσα εἰναι, ἀλλὰ
φεύγουσα αὐτῷ καὶ συνηθροισμένη αὐτῇ εἰς αὐτὴν, ἢτε
μελετῶσα ἂεὶ τοῦτο—τοῦτο δὲ οὐδὲν ἄλλο ἐστίν ἢ
25 ὀρθῶς φιλοσοφοῦσα καὶ τῷ ὀντὶ τεθνάναι μελετῶσα
ῥαδίως. ἡ οὐ τούτν ἂν εἰς μελέτη θανάτου; Παντά-

81 πασί γε
"Οὐκοιν οὐτω μὲν ἔχουσα εἰς τὸ ἁμοῖον αὐτῇ
tὸ ἀείδες ἀπέρχεται, τὸ θεῖον τε καὶ ἀθάνατον καὶ
φρόνιμον, οἶ ἀφικομείνα ὑπάρχει αὐτῇ εὐδαιμονοι εἰναι, 30
πλάνης καὶ ἀνοίας καὶ φόβων καὶ ἀγριῶν ἐρωτῶν καὶ

5 καὶ διαπνεύσθαι bracketed by Herm. om. in Bodl. pr. m. II.
11 ἃν Bodl. ἢ ὁ Bekk.
ΠΛΑΤΩΝΟΣ

tῶν ἄλλων κακῶν τῶν ἀνθρωπείων ἀπηλλαγμένη, ὡσπερ δὲ λέγεται κατὰ τῶν μεμυμημένων, ὡς ἀληθῶς τὸν λοιπὸν χρόνον μετὰ τῶν θεῶν διάγουσα; οὗτω φῶμεν, ὁ Κέβης, ἡ ἄλλως;

XXX. Οὔτω νὴ Δί', ἔφη ὁ Κέβης. Ἐὰν δὲ γε, οἷμαι, μεμισμένη καὶ ἀκάθαρτος τοῦ σώματος ἀπαλ-Β
λάττηται, ἀτε τῷ σῶματι ἁλις ξυνοῦσα καὶ τούτῳ θερα-πεύουσα καὶ ἐρώτα καὶ γεγονητευμένη ὑπ' αὐτοῦ ὑπὸ τε τῶν ἐπιθυμιῶν καὶ ἱδονῶν, ὡστε μηδὲν ἄλλο δοκεῖν εἶναι

10 ἀληθῶς ἄλλ' ἢ τὸ σωματοειδὲς, οὐ τις ἂν ἂνφαιτο καὶ ἴδοι καὶ πίει καὶ φάγοι καὶ πρὸς τὰ αἰφροδίσια χρήσαιτο, τὸ δὲ τοῖς ὁμισά σκοτόδες καὶ ἀειδές, νηστῶν δὲ καὶ φιλοσοφίας αἴρετόν, τούτῳ δὲ εἰθισμένη μισεῖν τε καὶ τρέ-μεν καὶ φεύγειν, οὗτο δὴ ἔχουσαι οἶεν ψυχήν αὐτήν καθ' Σ

15 αὐτήν εἰλικρινῆ ἀπαλλάξεσθαι; Οὐδ' ὀπωσοῦν, ἔφη. Ἰ' ἄλλα διειλημμένην γε, οἷμαι, ὑπὸ τοῦ σωματοειδοῦς, δ' αὐτὴν ὁμιλία τε καὶ ξυνοῦσα τοῦ σώματος διὰ τὸ ἄει ξυν-εῖναι καὶ διὰ τὴν πολλὴν μελέτην ἐνεποίησε ξύμφωνον; Πάνω γε. Ἐμβριθεῖς δὲ γε, ὁ φίλε, τούτῳ οἴεσθαι χρῆ

20 εἶναι καὶ βαρυ καὶ γεώδες καὶ ὀρατόν· ὁ δὴ καὶ ἔχουσα ἢ τοιαύτη ψυχή βαρύνεται τε καὶ ἔλκεται πάλιν εἰς τὸν ὀρατόν τόπον, φόβῳ τοῦ ἀειδοῦς τε καὶ "Αἰδον, ἀσπερ λέγεται, περὶ τὰ μνήματα τε καὶ τοὺς τάφους κυλυδομένην, περὶ δὴ καὶ ὀφθή ἀττα ψυχῶν σκοπειδήν D

25 φαντάσματα, οἷα παρέχονται αἱ τοιαύται ψυχαὶ εἴδωλα, αἱ μὴ καθαρῷς ἀπολυθεῖσαι ἀλλὰ τοῦ ὀρατοῦ μετέχου-σαι, διὸ καὶ ὀροῦνται. Εἰκὸς γε, ὁ Σώφρατες. Εἰκὸς μέντοι, ὁ Κέβης· καὶ οὐ τί γε τὰς τῶν ἀγαθῶν ταύτας εἶναι, ἀλλὰ τὰς τῶν φαύλων, αἱ περὶ τὰ τοιαῦτα ἀναγ-

3 μετὰ θεῶν Bekk. τῶν add. Bodl. ΤΠ. 11 καὶ φάγοι καὶ πίναι Bekk. against the Bodl. 15 εἰλικρινῆ Herm. 24 σκοπειδή Bekk. with only one ms. 28 οὔ τί γε Fischer with one ms. οὔ τε ὁστοὶ γε the mss.
καλοῦνται πλανάδωσι δίκην τίνουσι τῆς προτέρας τροφής κακῆς οὔσης· καὶ μέχρι γε τοῦτον πλανάωσιν,
Ε ἔσσε ἂν τῇ τοῦ ξυνεπακολουθοῦντος τοῦ σωματοειδοῦς ἐπιθυμία πάλιν ἐνδεθῶσιν εἰς σῶμα.

XXXI. Ἐνδούνται δὲ, ὀσπερ εἰκὸς, εἰς τοιαῦτα 5 ἡθη ὅποι ἄττι ἄν καὶ μεμεληθηκώι τίχωσιν ἐν τῷ βίῳ. Τὰ ποία δὴ ταύτα λέγεις, ὁ Σωκράτες; Οἶον
tους μὲν γαστριμαργίας τε καὶ ύβρεις καὶ φιλοσοφίας μεμεληθηκότας καὶ μὴ διευλαβημένους εἰς τὰ τῶν ὄνων
82 γένη καὶ τῶν τοιούτων θηρίων εἰκὸς ἐνδύσθαι· ἢ οὔκ 10 οὐεῖ; Πάνω μὲν οὖν εἰκὸς λέγεις. Τοὺς δὲ γε ἀδικίας τε
cαι τυραννίδος καὶ ἀρπαγάς προτετιμηκότας εἰς τὰ τῶν
λύκων τε καὶ ἱεράκων καὶ ιετίνων γένη· ἢ ποί ἄν ἀλ
λοσε φαίμεν τὰς τοιαύτας ιέναι; Ἄμέλει, ἐφι ο Κέβης,
eis tα τοιαυτα. Οὐκοῦν, ἢ δ' ὦς, δήλα δὴ καὶ τάλλα, οἱ 15 ἄν ἐκάστη ίοί, κατὰ τὰς αὐτῶν ὀμοιότητας τῆς μελέτης;
Δήλον δὴ, ἐφι πώς δ' οὗ; Οὐκοῦν εὐδαίμονεστατοι,
ἐφι, καὶ τοῦτον εἰςὶ καὶ εἰς βελτιστον τότον ἑοντες οἱ
tήν δημοτικήν τε καὶ πολιτικήν ἀρετήν ἐπιτετησκο-
B

39 ἐκαστα Bodl. m. pr. (Bernhardy Synt. p. 430. Herm.) ἐκάστη Bodl. corr. (Bekk. Stallb.)
ἀλλ’ ἂν τῷ φιλομαθεῖ. ἄλλα τούτων ἔνεκα, ὥ ἐταίρεις. Συμμία τε καὶ Κέβης, οἱ ὀρθῶς φιλοσοφοῦντες ἀπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμίων ἀπασχόλησαι καὶ καρπώσαι καὶ οὐ παραδίδοσιν αὐταῖς αὐτοὺς, οὐ τι οἶκον 5 φθορίαν τε καὶ πενίαιν φοβοῦμενοι, ὥσπερ οἱ πολλοὶ καὶ φιλοχρήσματοι. οὐδὲ ἂν ἀτιμίαν τε καὶ ἀδοξίαν μοχθηρίας δεδίπτεσ, ὥσπερ οἱ φίλαρχοι τε καὶ φιλότιμοι, ἔπευγα ἀπέχονται αὐτῶν. Οὐ γὰρ ἂν πρέποι, ἐφη, ὁ Σωκράτης, ὁ Κέβης. Οὐ μενοι μα Δί’, ἡ δ' ὦς. τοι 10 γάρ τοι τούτως μὲν ἀπασιω [ἐφη] ὁ Κέβης, ἐκεῖνοι, οἷς τί μέλει τῆς αὐτῶν ψυχῆς, ἄλλα μὴ σώματε πράττοντες ξῶσι, χαίρειν εἰπόντες οὐ κατὰ ταύτα πορεύονται αὐτοὺς, ὡς οὐκ εἰδός ὅτι ἔρχονται, αὐτοὶ δὲ ἡγούμενοι οὐ δεῖ ἐναντία τῇ φιλοσοφίᾳ πράττειν καὶ 15 τῇ ἐκείνῃ λύσει τε καὶ καθαρμῷ ταύτῃ τρέπονται ἐκεῖνη ἐπόμενοι, ἢ ἐκεῖνη ὑφηγεῖται.

XXXIII. Πῶς, ὁ Σωκράτης: Ἕγω ἐρῶ, ἐφη, γνῶσκουσιν γάρ, ἡ δ' ὦς, οἱ φιλομαθεῖς ὃτι παραλαβοῦσα αὐτῶν τὴν ψυχήν ἡ φιλοσοφία ἀπεχνώς διαδεδεμένη. Εἰ 20 ἐν τῷ σώματι καὶ προσεκκολλημένην, ἀναγκαζομένην δὲ ωσπερ δι᾽ εἰργοῦ διὰ τούτου σκοπεῖσθαι τα ὅντα ἄλλα μὴ αὐτὴν δι᾽ αὐτῆς, καὶ ἐν πάσῃ ἀμάθῃ κυλιν- 

δουμένην, καὶ τοῦ εἰργοῦ τῆς δευτέρατος κατιδοῦσα ὃτι δι᾽ ἐπιθυμίας ἐστὶν, ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος 25 ἐνελήμπται εἰς τῷ δεδεσθαί, ὑπὲρ οἵν πάντως, ἐξελέγη 83 σκοπούσιν οἱ φιλομαθεῖς ὃτι οὕτω παραλαβοῦσα ἡ φιλο-


dosphia ἐχούσαιν αὐτῶν τὴν ψυχήν ἥρεμα παραμυθεῖται

1 ἄλλη ἂ: perhaps ἄλλα, see the exeg. comm. 10 ἐφη om. Bodl. m. pr. and other mss. followed by Stallb. 11 πλάττοντες is the reading of all mss. and editions: λατρευόντες Heindorf conj., σῶμα ἀπαίταλλοντες Stallb., σῶμαta Bekk., but σῶμαt Bodl. m. 1. and other good mss., σῶματε πράττοντες Ast Lex. Platon. 2, p. 110. 25 τῷ δεδεσθαί mss.: τοῦ δ. Heindorf cj., adopted by Herm.
ΦΑΙΔΩΝ.

καὶ λύειν ἐπιχειρεῖ, ἐνδεικνυμένη ὅτι ἀπάτης μὲν μεστή ἦ διὰ τῶν ὄμματων σκέψις, ἀπάτης δὲ ἦ διὰ τῶν ὄτων καὶ τῶν ἄλλων αἰσθήσεων, πείθονσα δὲ ἐκ τούτων μὲν ἀναχωρεῖ ὅσον μὴ ἀνάγκη αὐτοῦς χρῆσθαι, αὐτὴν δὲ εἰς αὐτὴν ξυλλέγεσθαι καὶ ἀθροίζεσθαι παρακελευομένη, τι-

Β στενέων δὲ μηδενὶ ἄλλῳ ἄλλῃ ἢ αὐτῆς αὐτῆς, ὅ, τι ἀν νοήσῃ αὐτῇ καθ’ αὐτὴν αὐτὸ καθ’ αὐτὸ τῶν ὄτων· ὅ, τι δὲ ἄν δὲ ἄλλων σκοπῆς ἐν ἄλλους ὅν ἄλλο, μηδέν ἢγείσθαι ἀληθὲς· εἶναι δὲ τὸ μὲν τουτών αἰσθήτων τε καὶ ὄρατων, ὅ δὲ αὐτῇ ὅρῊ, νοητὸν τε καὶ αἰείδες. ταύτῃ οὖν τῇ λύσει 10 οὐκ οἰκομένη δεῖν ἐναντιοῦσαῖ· ἢ τοῦ ὀς ἀληθῶς φιλοσο-


φοῦ ψυχῆ ὁμοιοί ἀπέκειται τῶν ἡδονῶν τε καὶ ἐπιθυμι-


ῶν καὶ λυπῶν καὶ φόβων καθ’ ὅσον δύναται, λογικομένη ὅτι, ἐπειδὰν τις σφόδρα ἠσθῇ ἢ φοβηθῇ ἢ λυπηθῇ ἢ ἐπιθυμηθῇ, οὐδὲν τοσοῦτον κακὸν ἐπαθεῖ ἀπ’ αὐτῶν ὅσον 15


C ἄν τις οἰνθεὶς, οἷον ἢ νοσῆσας ἢ τι ἀναλώσας διὰ τὰς ἐπιθυμίας, ἄλλ’ ὁ πάντων μέγατον τε κακῶν καὶ ἔσχα-


τῶν ἐστὶ, τούτο πάσχει καὶ οὐ λογίζεται αὐτὸ. Τ’ τούτο, ὅ Σωκράτες; ἔφη ὁ Κέβης. Ὅτι ψυχῇ παντὸς ἀνθρώπου ἀναγκάζεται ἀμα τε ἡσθήναι ἢ λυπηθῆναι 20 σφόδρα ἐπὶ τρ’ καὶ ἢγείσθαι, περὶ δὲ ἄν μάλιστα τούτο πάσχῃ, τούτο ἑναργεστάτων τε εἶναι καὶ ἄληθεστατὸν οὐχ ὁμοίως ἐχον’ ταύτα δὲ μᾶλλον τὰ ὀρατά· ᾧ οὐ;


D Πάνω γε. Οὐκοῦν ἐν τούτῳ τῷ πάθει μᾶλλον κατα-


δείηται ψυχῇ ὑπὸ σώματος; Πῶς δὴ; Ὅτι ἐκάστητι 25 ἡδονὴ καὶ λύπη ὅσπερ ἢλον ἔχουσα προσθηκῇ αὐτὴν πρὸς τὸ σῶμα καὶ προσπεροῦντ’ καὶ ποιεῖ σωματειδ’,


δοξάζωσαν ταύτα ἀληθῇ εἶναι ἀπερ ἄν καὶ τὸ σῶμα φη. ἐκ γὰρ τοῦ ὁμοδοξεῖν τῷ σώματι καὶ τοῖς αὐτοῖς χαίρειν ἀναγκάζεται, οἶμαι, ὁμότροπος· τε καὶ ὁμό· 30


14 ἢ λυπηθῇ om. Bodl. pr. m. 23 τὸ ὄρατον Heindorf (Bekk. Stalib. Herm.): the article is om. in the mss.
πλατωνος

τροφός γίγνεσθαι καὶ οία μηδέποτε καθαρός εἰς Ἀιώνον ἀφικέσθαι, ἀλλ' ἀεὶ τοῦ σώματος ἀναπλέα ἐξείναι, ὥστε ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα καὶ ὅσπερ σπειρομένη ἐμφύεσθαι, καὶ ἐκ τοῦτων ἀμοιρώς εἶναι Ε 5 τῆς τοῦ θεοῦ τε καὶ καθαροῦ καὶ μονοειδοῦς συνον-
σίας. Ἀληθέστατα, ἐφ' ἡλέγεις, ο Ἰέβης, ὁ Σώ-
κρατεῖς.

XXXIV. Τούτων τούτων ἔνεκα, ὁ Κέβης, οἱ δικαιῶς φιλομαθεῖς κόσμῳ εἰσὶ καὶ ἀνδρεῖοι, οὐχ ὁν 10 οἱ πολλοὶ ἔνεκα φασίν ἂ σύ οἶει; Οὔ δὴ περὶ ἐγγυε. 84 Οὐ γὰρ ἀλλ' οὗτῳ λογίσαι τ' ἂν ψυχὴ ἄνδρός φιλο-
σόφου, καὶ οὐκ ἂν οἰσθείς τῇ μὲν φιλοσοφίᾳ χρῆναι ἐαυτῷ λύειν, λυούσης δὲ ἐκείνης αὐτῆς παραδίδοναι ταῖς ἠδοναῖς καὶ λύπαις ἐαυτῇ πάλιν αὖ ἐγκαταδείκ
15 καὶ ἁνὴρ τοῦ ἔργου πράττειν Πηνελόπης τινὰ ἐναν-
τίως ἱστῶν μεταχειριζόμενης. ἀλλ' ἀγάλημα τοῦτων παραπέμφθηναι, ἐπομένη τῷ λογισμῷ καὶ ἂν ἐν τούτῳ οὐσα, τὸ ἀληθὲς καὶ τὸ θεῖον καὶ τὸ ἀδύνατον 
θεωμένη καὶ ὑπ' ἐκείνου τρεφομένη, ἢν τε οἴεται οὗτος Β 20 δεῖν, ἐς ὃν καὶ ἐπειδὰν τελευτήσῃ, εἰς τὸν ἔγγενες 
καὶ εἰς τὸ τοιοῦτον ἀφικομένη ἀπηλλάχθαι τῶν ἀν-
θρωπίνων κακῶν. ἐκ δὴ τῆς τοιαύτης τροφῆς οὐδὲν 
δειγόν μὴ φοβηθῇ, ταῦτα ἡ ἐπιτυθεῖσα, ὁ Σιμμία 
τε καὶ Κέβης, ὁποῖος μὴ διαπερασθεῖσα ἐν τῇ ἀπαλ-
25 λαγῆ τοῦ σώματος ύπὸ τῶν ἀνέμων διαφυσιθεῖσα καὶ 
διαπερασθεῖσα οὐχ ἂν οὐδὲν ἐς τοῦ οὐδαμοῦ ὃ.

XXXV. Συγή δὲν ἐγένετο ταῦτα εἰσόπτος τοῦ Σ
Σωκράτους ἐπὶ πολὺν χρόνου, καὶ αὐτός τε πρὸς τῷ 
eirhēmēnōn λόγῳ ἢν ὅ Σωκράτης, ὁς ἑδεῖν ἐφαίνετο, καὶ

9 κόσμῳ τ' ἐλοι Bekk. Stallb.: but τέ is only in four mss. and in
the Bodl. it is added m. sec. 10 φασίν the ms. φαίωνται Herm. 
cej.: see exog. comm. 16 μεταχειριζομένης Bodl. and most 
mss.: μεταχειριζομένη Bekk. Stallb. with a few mss. 19 οὗτος 
ostai δεῖν Bekk. against the Bodl. 22 ἐκ δὲ Bekk. with only
ἡμῶν οἱ πλεῖστοι. Κέβης δὲ καὶ Σιμμίας σμικρὸν
πρὸς ἀλλήλως διελεγέσθην καὶ ὁ Σωκράτης ἱδὼν αὐτῶ
ἡρετο. Τί; ἐφη, ὡμῶν τὰ λεχθέντα μοῦ μὴ δοκεῖ ἐνδεὼς
λέγεσθαι; πολλὰς γὰρ δὴ ἔτι ἔχει ὑποψίας καὶ ἀντι-
λαβάς, εἰ γε δὴ τις αὐτὰ μέλλει ἰκανὸς διεξέναι. εἰ 5
μὲν οὖν τι ἄλλο σκοπεῖσθω, οὐδὲν λέγω· εἰ δὲ τι περὶ
tοῦτων ἀπορεῖτο, μηδὲν ἀποκυνήσῃ καὶ αὐτοὶ εἰπεῖν.

ὁ καὶ τίς εὑρήσει, εἰ τις ὡμῶν φαίνεται βέλτιον ἄν
λεχθήναι, καὶ αὐτῷ καὶ ἔμε ἔμπρακτας τοῖς καὶ τίς μᾶλλον υἱεῖν
μετ’ ἑμοῦ εὐπορήσῃε. καὶ ὁ Σιμμίας ἐφη. Καὶ μὴν, 10
ὁ Σωκράτης, τάληθη σοι ἐρῶ. πάλαι γὰρ ἡμῶν
ἐκάτερος ἄπορος τῶν ἔτερον προσωθεῖ καὶ κελεῦσι ἐρέ-
σαι διὰ τὸ ἐπιθυμεῖν μὲν ἀκούσαι, ὅκειν δὲ ὃλου
παρέχειν, μὴ σοι ἀδέσποτα διὰ τὴν παροῦσαν ἐρυθρόν.
καὶ ὃς ἀκούσας ἔγεισεν τὸ θέραμα καὶ φησί, Βαζάλ, 15
Σιμμία· ἐν τοις ἁλλοίς πεῖσαι

Εἰ ἀνθρώπους ὡς τῶν ἐμπράκταν ἠγούμαι τὴν παροῦσαν
tύχην, ὅτε γε μηδ’ ὡμᾶς δύναμαι πεῖσαι, ἀλλὰ φο-
βεῖσθε μὴ ἀκολούθων τὸν διάκειμαι ἦν τῷ
πρόσθεν βίῳ καὶ, ὃς ἐσικε, τῶν κύκλων δοκῶν
τεροῦ ὡμῖν εἶναι τὴν μαντικὴν, οἱ ἐπειδὰν ἀισθοῦνται
ὅτι δεί αὐτοὺς ἀποθανεῖν, ἄδυντες καὶ ἐν τῷ πρόσθεν

85 χρόνῳ, τότε δὴ πλεῖστα καὶ μάλιστα ἐξούσι, γεγο-
νότες ὅτι μέλλουσι παρὰ τὸν θεόν ἀπέναι, οὔτε ἐσὶ
θεράποντες. οἱ δὲ ἀνθρώποι διὰ τὸ αὐτῶν δεός τοῦ
θανάτου καὶ τῶν κύκλων καταψεύδονται, καὶ φασιν
αὐτοὺς θρηνοῦντας τὸν θάνατον ὑπὸ λύπης ἐξάδειν,
καὶ οὐις λογίζονται ὅτι οὔδεν ὤνειν ἄδει ὅταν πείν
ἡ ῥυγή · ἡ τινα ἄλλην λύπην λυπήται, οὔτε αὐτή ἡ τε

one ms. 4 λελέκθη Bekk. Stallb. λέγεσθαι Herm. with Bodl. m.pr. 6 δὲ τι Bodl.; τι om. Bekk. 8 διεξελθεῖν Bekk. διε-
λθεῖν Bodl. m.pr.: see below 88 e. βελτιῶν δὲ λεχθήναι Cobet cj. Var. Lect. p. 100: this was already proposed by Heindorf. Ficinus
‘si qua in parte putatis melius dicer' posse.” The mss. omit ἐρ.
ἄρθρων καὶ χελιδῶν καὶ ὁ ἐποψ, ἃ δὴ φασὶ διὰ λύπην
θρηνοῦντα ἄδειν· ἀλλ' οὔτε ταὐτὰ μοι φανέται λυποῦ-
μενα ἄδειν οὔτε οἱ κύκνοι, ἀλλ' ἂτε, οἴμαι, τοῦ Ἀπόλ-Β
λώνος οὕτε μαντικὸι τέ εἰσι καὶ προειδότες τὰ ἐν
5"AiCov  ἀγαθὰ ἄδουσι καὶ τέρπονται ἐκείνην τὴν ἡμέραν
διαφερόμενος ἢ ἐν τῷ ἐμπρόσθεν χρόνῳ. ἐγὼ δὲ καὶ
ἀυτὸς ἴχνομαι ἐμὸν δυνάμει τε εἰναι τῶν κύκνων καὶ
ἰερὸς τοῦ αὐτοῦ θεοῦ, καὶ οὐ χεῖρον ἐκείνων τὴν μαντικήν
ἐχει παρὰ τοῦ δειστοῦ, οὐδὲ δυσθημέτρου αὐτῶν
10 τοῦ βίου ἀπαλλάττεσθαι. ἀλλὰ τοῦτον γε ἔνεκα
λέγειν τε χρὶ καὶ ἐρωταίν ὁ, τι ἀν βούλησθε, ἦς ἀν οἱ
ἔνδεικτα ἔσων. Καλῶς, ἐφι, λέγεις, ὁ Συμίας· καὶ C
ἐγὼ τέ σοι ἔρω δ ὁ ἀπορῶ, καὶ αὐ ὅδε, ἦ οὐκ ἀποδέχεσθαι
tα εἰρημένα. ἐμοὶ γὰρ δοκεῖ, ὁ ᾽Σωκράτης, περὶ τῶν
15 τοιούτων ἱσως ὁσπερ καὶ σοι, τὸ μὲν σαφὲς εἰδέναι
ἐν τῷ νῦν βῆμ η ἄδυνατον εῖναι ἢ παγχάλεπτον τι, τὸ
μέντοι αὐ τα λεγόμενα περὶ αὐτῶν μη οὕτω παντὶ
τρόπῳ ἐλέγχειν καὶ μη προαφιστάσθαι, πρὶν ἂν παντ-
αχὶ σκοτών ἀπείπῃ τις, πάντω μαλθακοῦ εἰσιν ἀνδρὸς·
20 δεῖν γὰρ περὶ αὐτὰ ἐν γε τι τοιοῦτοι διαπράξασθαι, ἢ
μαθεῖν ὅπῃ ἔχει ἢ εὑρεῖν ἢ, εἰ ταῦτα ἄδυνατον, τὸν
γούν βελτιστον τῶν ἀνθρωπῶν λόγον λαβόντα καὶ
δυσσεκέλευτοτατον, ἐπὶ τοιοῦτον χρούμενον ὁσπερ ἐπὶ D
σχεδίας κινδυνεύοντα διαπλεύσαι τοῦ βίου, εἰ μη τις
25 δύνατο ἀσφαλέστερον καὶ ἀκινδυνώτερον ἐπὶ βεβαιο-
τέρου χρηματος ἢ λόγου θείου τινὸς διαπορευθῆναι.
καὶ δὴ καὶ νῦν ἔγορς οὐκ ἔπαισχυνθέσομαι ἐρεῖσαι,
ΦΑΙΔΩΝ.

έπειδή καὶ σὺ ταῦτα λέγεις, οὐδὲ ἐμαυτὸν αἰτιάσομαι ἐν υἱότερῳ χρόνῳ ὅτι νῦν οὐκ εἶπον ἃ ἐμοὶ δοκεῖ. ἔμοι γὰρ, ὥσεϊς, ἔπειδή καὶ πρὸς ἐμαυτὸν καὶ πρὸς τὸνδε σκοπῶ τὰ εἰρήμενα, οὐ πάνυ φαίνεται ἰκανὸς

Ε' XXXVI. Καὶ ὁ Σωκράτης, Ἰσως γάρ, ἔφη, ὃ ἐταῦρε, ἀληθῆς σοι φαίνεται. ἀλλὰ λέγε, ὅτι δὴ οὐχ ἰκανός. Ταῦτα ἐμοῦνε, ἥδ' ὥσ, ἥδ' καὶ περὶ ἄρμονίας ἃν τις καὶ λύρας τε καὶ χορδῶν τῶν αὐτῶν τοῦτον λόγον εἶπος, ὡς ἡ μὲν ἄρμονία ἀδρατόν τι καὶ ἀσώ-10

ματον καὶ πάγκαλον τι καὶ θείον ἔστιν ἐν τῇ ἡμεσ-86 μένη λύρα, αὐτή δὲ η λύρα καὶ αἱ χορδαὶ σώματα τε καὶ σωματοειδῆ καὶ ξύνθετα καὶ γεώδη ἐστὶ καὶ τοῦ θυτοῦ ξυργενῆ. ἐπειδὰν οὖν ἡ κατάξη τῆς λύρας ἡ διατέμη καὶ διαρρήξῃ τὰς χορδὰς, εἰ τις διαχωρίζοιτο τοῦ αὐτῶς λόγου ὀπέρ συ, ὡς ἀνάγκη ἔτι εἰναι τὴν ἄρμονίαν ἑκείνην καὶ μὴ ἀπολολέναι σωματίδια γὰρ μηχανῆ ἂν ἔι τὴν μὲν λύραν ἔτι εἰναι διερρηγνώνω τῶν χορδῶν καὶ τὰς χορδὰς θυτοειδεῖς ὄσσας, τῆς δὲ ἄρμονίαν ἀπολολέναι τὴν τοῦ θείου τε καὶ ἀθανάτου 20

Β' ὁμοφυή τε καὶ ξυργενῆ, προτέραν τοῦ θυτοῦ ἀπο-λομένην ἀλλὰ φαινὴ ἀνάγκη ἔτι που εἰναι αὐτὴν τὴν ἄρμονίαν, καὶ πρότερον τὰ ξύλα καὶ τὰς χορδὰς κατα-στατήσεσθαι, πρὶν τι ἑκείνην παθεῖν,—καὶ γὰρ οὖν, ὥσεϊς, οὐκ εἶχες καὶ αὐτὸν σε τοῦτο ἐνέσθη-25 μήσθαι, ότι τοιούτων τι μάλιστα ὑπολαμβάνομεν τὴν ψυχῆ τίναι, ὡσπερ ἐντεταμένου τοῦ σώματος ἡμῶν καὶ ἐνευκαμένου ὑπὸ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ

Stallb. omits 6. 11 πάγκαλον [τι] Bekk. but Stallb. justly defends the iteration of τι. 15 διατέμη [τι] Bekk. with nine mss., but ἢ om. Bodl. 18 μηχανή [ἀν] ἐν Bekk.: see exeg. comm. 21 ἰωφυὴ Bekk. with one ms.: see below 89 δ. 22 ὅσ ἀνάγκη Bekk. Stallb. ὃς om. in the best ms. ἀνάγκη is the reading of the Zürich editors, adopted by Herm.
ΠΛΑΤΩΝΟΣ

καὶ ὑγρὸν καὶ τοιούτων τινῶν, κράσιν εἶναι καὶ ἀρμονίαν αὐτῶν τούτων τῆν ὑψιχήν ἠμῶν, ἐπειδὰν ταῦτα καὶ μετρίως κραδῆ πρὸς ἄλληλα. εἰ ὦν τυγχάνει ἡ ψυχή αὕτη ἄρμονία τις, δῆλον ὅτι, ὅταν
5 χαλασθῇ τὸ σώμα ἡμῶν ἀμέτρως ἡ ἐπιταθῇ ὑπὸ νόσων καὶ ἄλλων κακῶν, τῆν μὲν ψυχήν ἀνάγκη εἰδοὺς ὑπάρχει ἀπολυλέναι, καὶ περ ὦνταν θετατήν, ὀσπρερ καὶ αἱ ἄλλαι ἀρμονίαι αἱ τέ ἐν τοῖς φθόγγοις καὶ αἱ ἐν τοῖς τῶν δημιουργῶν ἔργοις πᾶσι, τὰ δὲ λείψαια
10 τοῦ σώματος ἐκάστου πολλὸν χρόνον παραμένειν, ἐως ἃν ἡ κατακαυθῇ ἡ κατασαρπή. ὡρα ὦν πρὸς τούτων τῶν λόγων τι φήσωμεν, ἐὰν τις ἀξιοί κράσιν ὄσων τῆν ψυχήν τῶν ἐν τῷ σώματι ἐν τῷ καλομένῳ θανάτῳ πρῶτῃ ἀπόλυσθαι.

15 ΧΧΧΧΒ. Διαβλέψας οὖν ὁ Σωκράτης, ὀσπρερ τά πολλὰ εἰώθηκει, καὶ μειδιάσας, Δίκαια μέντοιν, ἔφη, λέγει ὁ Σίμμας· εἰ ὦν τις ὑμῶν εὐπορότερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; καὶ γὰρ οὐ φαίλοις ἐοικεν ἀποτομένῳ τοῦ λόγου. δοκεῖ μέντοι μοι χρήναι πρὸ τῆς ἀποκρίσεως
20 ἔτι πρὸς τὸν Κέβθητον ἀκοῦσαι, τί αὐ δὲν εὐγαλεῖ τῷ λόγῳ, ὡς χρόνου ἐγγενομένου βουλευσόμεθα τῷ ἔροιμεν, ἐπειτα δὲ ἀκοῦσαντας ἡ ξυγχωρεῖν αὐτοῖς, ώς τι δοκοῦσι προσάδειν, ἐὰν δὲ μή, οὔτως ἂν ὑπερδικεῖν τοῦ λόγου. ἀλλ᾽ ἄγε, ἢ δὲς, ὁ Κέβθης, λέγει, τί ἐν τῷ 25 σὲ αὐ θράττον [ἀπιστικὰν παρέχει]. Δέχω δὴ, ὁ δ' ὃς ὁ Κέβθης. ἐμοὶ γὰρ φαίνεται ἔτι ἐν τῷ αὐτῷ ὁ λόγος εἶναι, καὶ ὅπερ ἐν τοῖς ἐμπροσθεν ἐλέγομεν, ταῦταν 87 ἐγκλημα ἔχειν. ὃτι μὲν γὰρ ἦν ἡμῶν ἡ ψυχή καὶ πρὶν εἰς τίδε το έιδος ἐλθεῖν, οὐκ ἀνατίθημαι μὴ οὐχὶ πάνω

22 ἑπτα δε Bodl. and other mss. δ' om. ten mss. Bekk. Stallb. 24 f. to σε Bodl. and nearly all mss. δ' σε Bekk. Stallb. with one ms. and corr. II. The words àπιστικὰν παρέχει are considered spurious by Herm. and Cobet, Nov. Lect. p. 665. 29 ἀνατίθημαι Bekk.
χαριέντως καὶ, εἰ μὴ ἑπαχθές ἐστιν εἰπεῖν, πάνω ἱκα-
νός ἀποδεδείχθαι· ὥς δὲ καὶ ἀποθανόντων ἡμῶν ἔτι
ποὺ ἔσται, οὐ μοι δοκεῖ τήδε. ὥς μὲν οὐκ ἴσχυρότερον
καὶ πολυχρονιστὸν ψυχή σώματος, οὐ ξυγχωροῖ τῇ
Σωμίου ἀντιλήψει. δοκεῖ γὰρ μοι πάσι τούτοις πάνω 5
πολὺ διαφέρειν. τί οὖν, ἂν φαίνῃ ὁ λόγος, ἔτι ἀπιστεῖς,
ἐπειδή γε ὁ ὅρος ἀποθανόντως τοῦ ἀνθρώπου τό γε
B ἀσθενέστερον ἔτι ὑπό τὸ δὲ πολυχρονιστὸν οὐ δοκεῖ;
σοι ἀναγκαῖον εἰναι ἔτι σώζεσθαι ἐν τούτῳ τῷ χρόνῳ;
πρὸς δὴ τούτῳ τόδε ἐπίσκεψαι, εἰ τι λέγω· εἰκόνοις 10
γάρ τινος, ὡς ὑπόκειται Σωμίας δέομαι. ἐμοὶ
γὰρ δοκεῖ ὡμοιός λέγεσθαι ταῦτα, ὡσπερ ἂν τις περὶ
ἀνθρώπου ύφάντου πρεσβύτου ἀποθανόντος λέγω
τούτων τὸν λόγον, ὃτι οὐκ ἀπόλαλεν ὁ ἀνθρώπος ἀλλ’
ἔστι ποὺ ἰσως, τεκμηριων δὲ παρέχοιτο θοιμάτων 15
ἡμετέχειτο αὐτὸς ύφηλόμενος, ὃτι ἔστι σῶν καὶ οὐκ
ἀπόλολη, καὶ εἰ τις ἀπιστοῖ αὐτῷ, ἀνερωτήθη πότερον
C πολυχρονιστὸν ἔστι τὸ γένος ἀνθρώπου ἡ ἱματία
ἐν χρείᾳ τε ὅντος καὶ φορομένου, ἀποκριμένου δὲ τινος
ὅτι πολὺ τὸ τοῦ ἀνθρώπου, οἷοτο ἀποδείχθαι ὅτι 20
παντὸς ἄρα μᾶλλον ὁ γε ἀνθρώπος σῶς ἐστίν, ἐπειδή
τὸ γε ὁλοχρονιστὸν οὐκ ἀπόλολε. τὸ δ’, οἶμαι, ὁ
Σωμία, οὐχ ὑότως ἐχεῖ· σκόπει γὰρ καὶ σοὶ ἡ λέγω.
πᾶς γὰρ ἂν ὑπολάβοι ὃτι εὐθές λέγει ὁ τοῦτο λέγων·
ὁ γὰρ ύφάντης οὕτος πολλὰ καταρτίζει τοιαῦτα ἱμάτια 25
καὶ ύφηλόμενος ἐκείνων μὲν ὕστερος ἀπόλολε πολλῶν
D ὅντων, τοῦ δὲ τελευταίου, οἶμαι, πρότερος, καὶ οὐδὲν
τι μᾶλλον τούτῳ ἐνεκα ἀνθρωπὸς ἐστι ἱματίαν φαν-
λότερον οὐδ’ ἀσθενέστερον. τὴν αὐτὴν δὲ ταύτην, οἶμαι,
εἰκόνα δὲξιάτ’ ἂν ψυχή πρὸς σῶμα, καὶ τις λέγων αὐτὰ 30

from Olympiodorus, ἀντιλέγεια the mss. 3 ἔσται Bodl. ἔστιν
Bekk. with the majority of the mss. 10 εἰ τι λέγω Herm.
15 ίσως the mss. Bekk. Stalib. σῶς Herm. from a conj. by Forster.
ταῦτα περὶ αὐτῶν μέτρι: ἂν μοι φαίνοιτο λέγειν, ὡς ἡ μὲν ψυχὴ πολυχρόνιον ἔστι, τὸ δὲ σῶμα ἄσθενεστερὸν καὶ ὄλγοχρονιώτερον· ἀλλὰ γὰρ ἂν φαίη ἐκάστην τῶν ψυχῶν πολλὰ σῶματα καταπρίβειν, ἀλλοι τε καὶ εἰ πολλὰ ἐτή βιοῆ· εἰ γὰρ ὑπερὶ τὸ σῶμα καὶ ἀπολλύοιτο ἐτὶ ξόντος τοῦ ἀνθρώπου, ἀλλ’ ἡ ψυχὴ ἀεὶ τὸ κατατριβόμενον ἀνυφαῖνοι, ἀναγκαῖον μὲν ἂν ἔη, ὅποτε ἀπολλύοιτο ἡ ψυχή, τὸ τελευταῖον ὕφασμα τυχεῖν αὐτὴν ἔχουσαν καὶ τοῖτον μόνον προτέραν ἀπὸλυσθαι, ἀπολομένης δὲ τῆς ψυχῆς τότε ἦδη τῆς φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχύς σαπέν διοίκητο. ὥστε τοῦτο τῷ λόγῳ ὀὕτω ἄξιον πιστεύσαστα θαρρεῖν, ὡς, ἐπειδὰν ἀποθάνωμεν, ἐτὶ που ἡμῶν ἡ ψυχή ἐστιν. εἰ γάρ τις καὶ πλέον ἔτι 88


15 τῷ λέγοντι ἢ ὡς σὺ λέγεις ξυγχωρήσει, δοὺς αὐτῷ μὴ μόνον ἐν τῷ πρὶν καὶ γενέσθαι ἡμᾶς χρόνῳ εἶναι ἡμῶν τὰς ψυχὰς, ἀλλὰ μηδὲν κωλύει καὶ ἐπειδὰν ἀποθάνωμεν ἔνιον ἐτὶ εἶναι καὶ ἐσεθαι καὶ πολλάκις γενήσεθαι καὶ ἀποθανείσθαι αὖθις· ὀὔτω γὰρ αὐτὸ φύσει 20 ἰσχυρὸν εἶναι, ὡστε πολλάκις γυνομενήν ψυχὴν ἀντι- ἐχειν· δοὺς δὲ ταῦτα ἐκεῖνο μηκέτει συγχωροῦν, μὴ οὐ πονεῖν αὐτὴν ἐν ταῖς πολλαίς γενέσει καὶ τελευτῶσαν ὑπ' ἐν τοῖς τῶν θανάτων παντάπασιν ἀπὸλυσθαι· τοῦτο δὲ τῶν θάνατον καὶ ταύτην τὴν διάλυσιν τοῦ Β

25 σώματος, ἢ τῇ ψυχῇ φέρει ὄλεθρον, μηδένα φαίη εἰδέ- ναι· ἀδύνατον γὰρ εἶναι ὄτι οὐκ αἰσθάνεσθαι ἡμῶν· εἰ δὲ τοῦτο ὀὕτως ἔσχει, οὔθεν προστίκει θάνατον θαρ- ροῦστι μὴ οὑκ ἀνοίξως θαρρεῖν, δὲ ἂν μὴ ἔχῃ ἀποδεί- ξαι ὅτι ἔστι ψυχή παντάπασιν ἀνάνατων τε καὶ ἀνώ- 20 λεθρον· εἰ δὲ μή, ἀνάγκην εἶναι αἰεὶ τῶν μέλλοντα

17 τῶν ψυχῶν Bodl. P1 (Stallb. Herm.). τῆς ψυχῆς Bekk. 21 συγχωροῦν most mss. συγχωροῦ ἤ Bekk, with only one ms.
ΦΑΙΔΩΝ.

ἀποθανεῖσθαι δεδιέναι ὑπὲρ τῆς αὐτοῦ ψυχῆς, μὴ ἐν τῇ νῦν τοῦ σώματος διαξεύξει παντάπασιν ἀποληταί.

XXXVIII. Πάντες οὖν ἀκούσαντες εἰπόντων αὐτῶν τῶν ἀριθνοὶ διετέθημεν, ὡς ὅστερον ἐλέγομεν πρὸς ἀλλήλους, ὅτι ὑπὸ τοῦ ἐμπροσθεν λόγου σφόδρα πεπεµνικόν ἑλόκουν ἀναταράξαι καὶ εἰς ἀπιστίαν καταβαλεῖν οὐ μόνον τοῖς προειρηµένοις λόγοις, ἀλλὰ καὶ εἰς τὰ ὅστερα µέλλοντα ῥηθῆσεται, µὴ οὐδεµός ἄξιοι εἶµεν κρίται ἢ καὶ τὰ πράγµατα αὐτὰ ἀπιστά ἢ.

ΕΘ. Νὴ τοῦς θεοὺς, ὁ Φαίδων, συγγράµµη γε ἐχὼ ύµιν. καὶ γὰρ αὐτῶν µε νῦν ἀκούσαντά σου τοιουτοῖς τοὶ λέγεις πρὸς ἐμαυτόν ἐπέρχεται· τίνι οὖν ἐτι Πιστεύσαµεν λόγῳ; ὡς γὰρ σφόδρα πιθανόν ὡς, ὃν οἱ Σωκράτης ἔλεγε λόγου, νῦν εἰς ἀπιστίαν καταπεπτωκε. Θαυµαστῶς γὰρ µοι ὁ λόγος οὗτος αὐτιλαµβάνεται καὶ νῦν καὶ ἄει, τὸ ἄρµοντα τινὰ ἡµῶν εἶναι τὴν ψυχήν, καὶ ὅσπερ ὑπέµνησε µὲ βῆθεις ὅτι καὶ αὐτῷ µοι ταῦτα προῦδεδοκτο· καὶ πάντα δέοµαι πάλιν ὅσπερ ἐχάρχησεν ἀλλον τινὸς λόγου, ὃς µε πείσῃ ὁς τοῦ ἀποθανοῦντος 20 οὐ συναποθήκησει ἡ ψυχή. λέγε σὺν πρὸς Δίος, τῇ Σωκράτης µετῆλθε τὸν λόγον; καὶ πότερον κάκεινος, Ε ὅσπερ ὑµᾶς φής, ἐνδηλός τι ἐγένετο ἀχθόµενος ἢ οὐ, ἀλλὰ πρῶς ἐβοῶθες τῷ λόγῳ; καὶ ἰκανὸς ἐβοῆθησεν ἢ ἐνδεώς; πάντα ἡµῖν διέλθε ὡς δύνασαι ἀκριβέστατα. 25 ΦΑΙΔ. Καὶ µήν, ὁ Ἑχέκρατε, πολλάκις θαυµάσας Σωκράτη ὡς πάτωτε µᾶλλον ἡγάσθην ἢ τότε 89 παραγενόµενος, τὸ µὲν οὖν ἔχειν ὃ, τὶ λέγοι ἐκεῖνος ξοὺς οὔδεν ἀτοποῦ· ἀλλὰ ἔγωγε µᾶλλον ἐθαύµασα αὐτοῦ πρῶτον µὲν τούτῳ, ὡς ἰδέως καὶ εὐµενῶς καὶ 30 ἀγαµένως τῶν νεανίσκων τῶν λόγων ἀπεδέξατο, ἐπειτα 10 ἢ the mss. (Stallb. Her.) ἢ Heindorf cjt. (Bekk.)

PLAT. PH. 4
ΠΙΛΑΤΩΝΟΣ

ημῶν ὡς ἡξέως ᾧσθετο ὁ πεπόθθεμεν ὑπὸ τῶν λόγων, ἔπειτα ὡς ἢμᾶς ἱάσατο καὶ ὠσπερ πεθευνότας καὶ ἡπτήμενους ἀνεκαλέσατο καὶ προύτρεψε πρὸς τὸ παρεπεσθαί τε καὶ ξυσκοπεῖν τὸν λόγον.

5 EX. Πῶς δή;

ΦΑΙΔ. Ἐγὼ ἐρώ. ἐτυχον γὰρ ἐν δεξιᾷ αὐτοῦ καθήμενος παρὰ τὴν κλίτην ἐπὶ χαμαίζηλον τινός, ὁ δὲ Β ἐπὶ πολὺ ψηλατέρων ἦ ἐγώ. καταφίσας οὖν μου τὴν κεφαλήν καὶ ξυμπιέσας τὰς ἐπὶ τῷ αὐχενί τρίχας—

10 εἰσὸδει γὰρ, ὅποτε τύχου, παίζειν μου εἰς τὰς τρίχας—Ἀδριουν δὴ, ἔφη, ἱασώ, ὁ Φαίδων, τὰς καλὰς ταύτας κόμας ἀποκερεῖ. 'Εοικεν, ἦν δ' ἐγώ, ὁ Σώκρατης. Οὔκ, ἂν γε ἐμοὶ πειθῇ. Ἀλλὰ τί; ἦν δ' ἐγώ. Τήμερον, ἔφη, κἀγὼ τὰς ἐμᾶς καὶ σὺ ταύτας, έαντερ γε ἦμῖν

15 ὁ λόγος τελευτῆσα καὶ μὴ δυνώμεθα αὐτῶν ἀναβιώσασθαι καὶ ἔγορον ἂν, εἰ σὺ εἴης καὶ με διαφεύγοι δέ ιόνος, ἐνορκὸν ἂν ποιησαίμην ὡσπερ 'Αργείων, μὴ πρότερον κομῆσαις, πρὶν ἂν ψυχήν ἀναμαχόμενος τὸν Σιμίπον τε καὶ Κέβητος λόγον. Ἀλλ', ἦν δ' ἐγώ,

20 πρὸς δὸν λέγεται οὐδ' Ἡρακλῆς οἶός τε εἶναι. Ἀλλὰ καὶ ἐμὲ, ἔφη, τὸν Ἰόλεων παρακάλει, ἔως ἐτί φῶς ἐστίν. Παρακαλῶ τοίνυν, ἔφην, οὐχ ὡς Ἡρακλῆς, ἀλλ' ὡς Ἰόλεως [τὸν Ἡρακλῆ]. Οὐδὲν διοίκει, ἔφη.

XXXIX. Ἀλλὰ πρῶτον εὐλαβηθώμεν τι πάθος

25 μὴ πάθωμεν. Τὸ ποίον; ἦν δ' ἐγώ. Μὴ γενῶμεθα, ἢ δ' ὡς, μισόλογοι, ὡσπερ οἱ μισάνθρωποι γυγνόμενοι; D ὡς οὔκ ἔστιν, ἔφη, ὅτι ἂν τις μείζον τούτοι κακὸν πάθοι ἡ λόγους μισήσας. γώγεται δὲ ἐκ τοῦ αὐτοῦ

16 διαφύγοι Bodl. m. pr. ΠΤ, διαφύγοι Bekk. with the other ms. 20 πρὸς δὸν οὐδ' ὁ Ἡρακλῆς λέγεται Bekk.: but λέγεται is placed before οὐδ' in the Bodl. and three other ms., nor is ὁ in the Bodl. 23 τὸν Ἡρακλῆ bracketed by Cobet, Nov. Lect. p. 641: 'nam praterquam quod infectum est emblema, Graeculus utitur vitiosa forma sequiorum τὸν Ἡρακλῆ, quum veteres constan-
πρότου μισολογία τε καὶ μισανθρωπία. ἦ τε γὰρ μισανθρωπία ἐνδύεται ἐκ τοῦ σφόδρα τινὶ πιστεῦσαι ἀνευ τέχνης, καὶ ἡγήσασθαι παντάπασι γε ἀληθῆ εἶναι καὶ ὑγίη καὶ πιστῶν τὸν ἀνθρώπον, ἐπειτα ὁλγον σφέτερον εὑρεῖν τοῦτον ποιηρόν τε καὶ ἂπιστον καὶ 5 αὐθίς έτερον' καὶ ὅταν τούτο πολλάκις πάθη τις, καὶ ὑπὸ τούτων μάλιστα οὐς ἂν ἡγήσατο οἰκειοτάτους τε Ε' καὶ ἐταιρετάτους, τελευτῶν δὴ θαμὰ προσκρούον μισεῖ τε πάντας καὶ ἡγεῖται οὐδενός οὐδὲν ὑγίες εἶναι τὸ παράπαν. ἢ οὖκ ἡγήσασται σοὶ τούτο γνωρίμενον; Πάνυ 10 ἦν, ἦν δ' ἐγώ. Οὐκοῦν, ἢ δ' ὅσι, αἰσχρόν, καὶ δὴ λοι ὅτι ἀνευ τέχνης τῆς περὶ τάνθρωπεια ὁ τοιοῦτος χρῆσθαι ἐπιχειρεῖ τοὺς ἀνθρώποις; εἰ γὰρ ποὺ μετα τέχνης ἐχρητό, ὁπερ ἔχει, ὅτως ἂν ἡγήσατο, τοὺς 90 μὲν χρῆστοὺς καὶ ποιηροὺς σφόδρα ὁλίγους εἶναι 15 ἐκατέρον, τοὺς δὲ μεταξὺ πλεῖστους. Πᾶς λέγεις; ἐφ' ἐγώ. Ὑσπερ, ἢ δ' ὅσι, περὶ τῶν σφόδρα σμικρῶν καὶ μεγάλων' οἰεὶ τι σπανιωτέρον εἶναι ἢ σφόδρα μέγαν ἢ σφόδρα σμικρὸν ξένευρον ἀνθρώπον ἢ κύνα ἢ ἀλλο ὅπιον; ἢ αὐ ταχύν ἢ βραδύν, ἢ αἰσχρῶν ἢ καλῶν, ἢ 20 λευκοῦ ἢ μέλανα; ἢ οὐκ ἡγήσαται ὅτι πάντων τῶν τοιούτων τὰ μὲν ἄκρα τῶν ἐσχάτων σπάνια καὶ ὁλίγα, τὰ δὲ μεταξὺ ἄφοβον καὶ πολλά; Πάνυ γε, ἦν δ' ἐγώ. 

Β Οὐκοῦν οἰεί, ἐφ' εἰ ποιηρίας ὅγων προτεθεὶς, πάνω ἄν ὁλίγους καὶ ἐνταύθα τοὺς πρώτους φανῇν; Εἰκὼς 25 νε, ἦν δ' ἐγώ. Εἰκὼς γὰρ, ἐφ' ἀλλὰ ταύτῃ μὲν οὐχ ὄμοιοι οἱ λόγοι τοῖς ἀνθρώποις, ἀλλὰ σοῦ νῦν δὴ προάγοντος ἐγώ ἐφεστόμην, ἀλλ' ἐκεῖνη ἢ, ἐπειδὴ τις πιστεύσῃ λόγῳ των ἀληθεὶ εἶναι ἂνευ τῆς περὶ τοὺς ter τῶν Ἡροδίκα διξισσέτ. 10 σφ' Bekk. Stallb. σφ Bodl. ΞΤ pr. II. 17 ἐφ' ἐγώ Bodl. ΞΠΤ (Herm.) ἦν δ' ἐγώ Bekk. Stallb. 20 ἢ αἰσχρῶν ἢ καλῶν Bodl. ἢ καλῶν ἢ αἰσχρῶν Bekk. 28 ἀνθρώ- πους eliol Bekk. Stallb. eliol om. Bodl. and other mss. (Herm.)

4—2
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λόγους τέχνης, καπειτα ὅλγουν ὑστερον αὐτῷ δόξῃ ψευδῆς εἶναι, ἐνιοτε μὲν ὁν, ἐνιοτε δ’ οὐκ ὁν, καὶ αὐθὸς ἕτερος καὶ ἕτερος καὶ μάλιστα δὴ οἱ περὶ τοῦ αὖτις αἰτιολογικοῦς λόγους διατριβᾶντες οἀθ’ ὅτι τελευτῶντες οἴονται C

5 σοφότατοι γεγονέναι τε καὶ κατανενοκέναι μόνοι ὅτι οὔτε τῶν πραγμάτων οὐδενὸς οὐδὲν ὑγιὲς οὐδὲ βέβαιον οὔτε τῶν λόγων, ἀλλὰ πάντα τὰ ὄντα ἀτεχνώς ὀσπερ ἐν Εὐρήκῳ ἄνω καὶ κάτω στρέφεται καὶ χρόνον οὐδένα ἐν οὐδενὶ μένει. Πάνυ μὲν οὖν, ἐφην ἑγώ, ἀληθῆ λέγεις.

10 Οὐκοῦν, ὥς Φαίδων, ἔφη, οἰκτρῶν ἢν εἰ ὁ πάθος, εἰ ὄντος δὴ τινὸς ἀληθοῦς καὶ βέβαιοι λόγοι καὶ δυνάτοι κατανοῆσαι, ἐπειτα διὰ τὸ παραγνύεσθαι τοιοῦτοι O τισὶ λόγους τοῖς αὑτοῖς τοτε μὲν δοκοῦσιν ἀληθεύουν εἶναι, τοτὲ δὲ μὴ, μὴ ἐαυτὸν τίς αὐτῷτο μηδὲ τὴν

15 ἐαυτοῦ ἀτεχνίαν, ἀλλὰ τελευτῶν διὰ τὸ ἀλγεῖν ἀσμενος ἐπὶ τοὺς λόγους ἀφ ἐαυτοῦ τὴν αἰτίαν ἀπόσαιτο καὶ ἦδη τὸν λοιπὸν βίον μισῶν τε καὶ λοιδορῶν [τοὺς λόγους] διατελοῦ, τῶν δὲ ὄντων τῆς ἀληθείας τε καὶ ἐπιστήμης στερηθείη. Ὡς τὸν Δία, ἦν δ’ ἐγώ, οἰκτρῶν δὴ ὅτα.

20 XL. Πρῶτον μὲν τοίνυν, ἔφη, τοῦτο εὐλαβήθωμεν, καὶ μὴ παριώμεν εἰς τὴν ψυχήν, ὡς τῶν λόγων Ε κινδυνεύει οὐδὲν ὑγιὲς εἶναι, ἀλλὰ πολὺ μᾶλλον ὅτι ἥμεις οὔτως ὑ γιῶς ἔχομεν, ἀλλ’ ἀνδριστέον καὶ προθυμήτεον ὑγίως ἔχειν, σοὶ μὲν οὖν καὶ τοῖς ἄλλοις καὶ 25 τοῦ ἐπειτα βίου παντὸς ἔνεκα, ἐμοὶ δὲ αὐτοῦ ἔνεκα τοῦ θανάτου ὡς κινδυνεύοις ἔγωγε ἐν τῷ παρόντι περὶ 91 αὐτοῦ τοῦτον οὐ φιλοσοφῶς ἔχειν, ἀλλ’ ὀσπερ οἱ πάνυ ἀπαίδευτοι φιλονεικοι. καὶ γὰρ ἐκεῖνοι οὔταν περὶ τοῦ ἀμφισβητῆσον, ὅπῃ μὲν ἔχει περὶ ὁν ἀν ὃ 30 λόγος ἔ ου φροντίζουσιν, ὅπως δὲ ὅ αὐτοῖ ἔθεντα

5 γεγονέναι καὶ Bekk. against the Bodl. bracketed by Herm., om. pr. Bodl. II. 17 [τοὺς λόγους]
29 ἀμφισβητήσωσιν Bekk. with inferior mss. against the Bodl.
ΦΑΙΔΩΝ.

ταύτα δόξει τοῖς παρούσι, τούτο προθυμοῦνται. καὶ
ἐγὼ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον μόνον ἐκεῖνων
dιοίκειν· οὐ γὰρ ὅπως τοῖς παρούσιν ἂ ἐγὼ λέγω δόξει
ἀληθῆ εἶναι προθυμησόμαι, εἰ μὴ εἰχὶ πάρεγγον,
Β ἀλλ' ὅπως αὐτῷ ἐμοὶ ὑ, τι μάλιστα δόξει οὕτως ἔχειν. 5
λογίζομαι γάρ, ὡς φίλε ἐταίρε, θέασαι ὡς ἐπενεπτυκός·
ei μὲν τυχχάνει ἀληθῆ ὄντα ἂ ἐγὼ λέγω, καλῶς δὴ
AllArgsConstructor τὸ πεισθήναι· εἰ δὲ μηδὲν ἐστὶ τελευτάσαιτι,
ἄλλ' οὖν τούτον γε τοῦ χρόνον αὐτῶν τῶν πρὸ τοῦ
θανάτου ἦττον τοῖς παροῦσιν ἀπὸδὴ ἐσομαι ὁδυρό·
μενος. ἡ δὲ ἁγνοὶ μοι αὐτὴ ὡς εὐνιάτελει, κακῶν
γὰρ ἂν ἦν, ἀλλ' ὅλογον ὑστερον ἀπολεῖται. παρε-
σκευασμένος δὴ, ἔφη, ὃ Σιμμίλα τε καὶ Κέβης, οὕτως·
ἐρχομαι ἐπὶ τῶν λόγων ὑμεῖς μέντοι, ἃν ἐμοὶ πείθοθε,
C συμικρὸν φροντίσαντες Σωκράτους, τῆς δὲ ἀληθείας 15
πολὺ μάλλον, ἐὰν μὲν τὶ υμῶν δοκῶ ἀληθῶς λέγειν,
ξυνομολογήσατε, εἰ δὲ μὴ; παυτὶ λόγῳ ἀντιτείνετε,
eυλαβομενοὶ ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἁμα ἐαυτῶν
τε καὶ υμᾶς ἔξαπατήσας ὀσπερ μέλιτα τὸ κέντρον
ἐγκαταλεῖτῶν οἰχήσομαι.

XXI. Ἀλλ' ἵτεον, ἔφη. πρῶτον μὲ ὑπομνήσατε
ἀ ἐλέγετε, ἐὰν μὴ φαίνομαι μερικοῦν. Σιμμίλας μὲν
γὰρ, ὡς ἐγγυμαι, ἀπιστεῖ τε καὶ φοβεῖται μὴ ἡ ψυχὴ
ὅμως καὶ θεότερον καὶ κάλλιον ὅν τοῦ σώματος
D προσπολλήται ἐν ἀρμονίας εἴδει οὖσα: Κέβης δὲ μοι 25
ἔδοξε τούτο μὲν ἐμοὶ ξυνιχωρεῖν, πολυχρονιστὲρον γε
ἐναι ψυχῆς σώματος, ἀλλὰ τόδε ἅδηλον παντὶ, μὴ
πολλὰ δὴ σώματα καὶ πολλάκις κατατρίψασα ἡ

4 προθυμήσομαι Bekk. against the Bodl. and other good
mss. 6 καὶ θέασαι: Bekk. καὶ om. Bodl. pr. m. and many other
mss. 7 ἂ ἐγὼ λέγω Bodl. (?) ἐγὼ om. Bekk. Stallb. with most mss.
13 παρεσκευασμένος μὲν Bekk. μὲν om. Bodl. m. pr. and four
other mss. 18 εἱματῶν all mss.: εἰματῶν Bekk. 21 μὲ
Bodl. μὲν μὲ four mss. followed by Bekk,
Ψυχή τὸ τελευταῖον σῶμα καταληπτοῦσα τὸν αὐτῇ ἀπολλύονται, καὶ ἡ αὐτὸ τοῦτο θάνατος, ψυχῆς ἀλεθρος, ἐπεὶ σῶμα γ' ἢ ἄνθρωπου ὑπεύθυνον παύεται. ἄρα ἀλλ' ἡ ταύτ' ἐστίν, ἡ Σμμία τε καὶ Κέβης, ἢ δὲ
5 ἡμᾶς ἐπισκοπεῖσθαι; Ἐννομολογεῖτην δὴ ταύτ' εἶναι Εὔμφω. Πότερον οὖν, ἡφη, πάντας τοὺς ἐμπροσθεν λόγους οὐκ ἀποδέχεσθε, ἡ τοὺς μὲν, τοὺς δ' οὖ; Τοὺς μὲν, ἡφάτην, τοὺς δ' οὖ. Τι οὖν, ἢ δ' ὅσ, περὶ ἐκείνου τοῦ λόγου λέγετε, ἐν δὲ ἐφαμεν τὴν μάθησιν ἀνάμμησιν
10 εἶναι, καὶ τούτον οὖτως ἔχοντος ἀναγκαίως ἔχειν ἀλλοθεῖ ποὺ πρότερον ἡμῶν εἶναι τὴν ψυχὴν, πρὶν ἐν 92 τῷ σώματι ἐνεδήθηναι; Ἔγω μὲν, ἡφη ὁ Κέβης, καὶ τότε θαυμαστῶς ὡς ἐπείσθην ὑπ' αὐτοῦ καὶ τήν ἐμμένω ὡς ὀδυνεῖ λόγῳ. Καὶ μην, ἡφη ὁ Σμμίας,
15 καὶ αὐτὸς οὖτος ἔχω, καὶ πάντα ἄν χαμαζώμει, εἰ μοι περὶ γε τούτον ἀλλ' ποτὲ δόξειν. καὶ ὁ Σωκράτης,
Ἀλλ' ἀνάγκη σοι, ἡφη, ὁ ξένε Θηβαῖε, ἀλλ' δόξαι, ἐάντερ μείζῃ ἢ ἄν οἷσις, τὸ ἀρμονίαν μὲν εἶναι ξύσθενον πράγμα, ψυχὴν δὲ ἀρμονίαν τινὰ ἐκ τῶν
20 κατὰ τὸ σῶμα ἐντεταμένων ἤσυγκείσθαι. οὐ γὰρ που ἀποδείξει χεῖσται σαντοῦ λέγοντος, ός πρότερον ἢ ἀρμονία Β ἤσυγκείσμενη, πρὶν ἐκείνα εἶναι ἐξ' ὧν ἐξει αὐτὴν ξυστερήθηναι ἢ ἀποδέξει; Οὐδαμῶς, ἡφη, ὁ Σωκράτης. Αἰ-
σθᾶνει οὖν, ἢ δ' ὅσ, ὅτι ταῦτα σοι ξυμβαίνει λέγειν,
25 ὅταν φῆς μὲν εἶναι τὴν ψυχὴν πρὶν καὶ εἰς ἄνθρωπον εἶδός τε καὶ σῶμα ἀφικέσθαι, εἶναι δ' αὐτὴν ἤσυγκεί-
μενην ἐκ τῶν οὐδέποτε ὦντων; οὐ γὰρ δὴ ἀρμονία γε
σοι τοιοῦτον ἐστιν ὃς ἄπεικάξεις, ἀλλ' πρότερον καὶ
ἡ λύρα καὶ αἱ χορδαὶ καὶ οἱ φθόγγοι ἐτὶ ἀνάρμοστοι

6 ἐμπροσθε Bekk. 18 ἀλλο Bodl. ἀλλα Bekk, with two ms. After τοῦ Bekk, and Stalb, add also ἐτι, but this is om. in the Bodl. and other good ms.
ΦΑΙΔΩΝ. 55

C οὕτε γέγονενταί, τελευταίον ὃ ἐπάντων ἐυνόηται ἡ ἀρμονία καὶ πρῶτον ἀπόλλυται. οὕτος οὖν σοι οὗ λόγος ἐκείνῳ πῶς ἐννίσκεται; Οὐδαμῶς, ἔφη ὁ Σιμμίας. Καὶ μὴν, ἢ δ' ὦς, πρέπει γε εἰπερ τῷ ἄλλῳ λόγῳ ἐξυπνόδος εἶναι καὶ τῷ περὶ ἀρμονίας. Πρέπει γάρ, ἔφη 5 ὁ Σιμμίας. Οὗτος τοίνυν, ἔφη, σοι οὗ ἐξυπνόδος, ἄλλ' ὅρα: πότερον αἰρεῖ τῶν λόγων, τῇ μάθεσιν ἀνάμμησιν εἶναι ἡ ψυχὴν ἁρμονίαν; Πολὺ μᾶλλον, ἔφη, ἐκείνοι, ὡ Σώκρατε. ὃδε μὲν γάρ μοι γέγονεν ἁνεὐς ἀπο- 10 δείξως μετὰ εἰκότος τινὸς καὶ εὐπρεπείας, ἄθεν καὶ τοῖς πολλοῖς δοκεῖ ἀνθρώποις: ἔγω δὲ τοῖς διὰ τῶν εἰκότων τάς ἀποδείξεις ποιουμένως λόγοις ἔξυπνοι διὰ τῶν ἄλλων ἀπαθῶς, καὶ ἄν τις αὐτοὺς μὴ φυλάττεται, εὔ 15 μάλα ἑξαπατῶς, καὶ ἐν γεωμετρίᾳ καὶ ἐν τοῖς ἄλλοις ἀπασίω. ὃ δὲ περὶ τῆς ἀναμμῆσιος καὶ μαθήσεως λόγος δὲ ὑποθέσεως αἷς ἀποδείξεθαι εἰρήναι. ἐρ- ρήθη γάρ τοις ὑμῖν εἶναι ἡ ψυχὴ καὶ πρὶν εἰς σῶμα ἀψίδεθαι, ὡσπερ αὐτῆς ἐστιν ἡ οὐσία ἐχουσα τῆν ἐπωνυμιάν τήν τοῦ ὁ ἔστιν. ἔγω δὲ ταύτην, ὡς Ε ἐμαυτόν πείθω, ἱκανὸς τε καὶ ὀρθὸς ἀποδεδειγμα. 20 ἀνάγκης οὖν μοι, ὡς ἔοικε, διὰ ταύτα μὴ ἐμαυτὸν μήτε ἄλλου ἀποδεχεσθαι λέγοντος ὡς ψυχή ἐστιν ἁρμονία.

XLII. Τι δέ, ἢ δ' ὦς, ὁ Σιμμία, τήδε; δοκεῖ σοι ἁρμονία ἡ ἀλή τινι συνθέσει προσήκειν ἄλλως πῶς 25 ἐχειν ὡς ἄν εκείνα ἔχῃ ἢ ὃν ἄν ἐχειν ἀνυγκέται; Οὐδα- 93 μῶς. Οὐδὲ μὴν ποιεῖν τι, ὡς ἐγὼ μοι, οὐδὲ τι πάσχειν ἄλλο παρ' ὁ ἄν εκείνα ἤ ποιη ἢ πάσχῃ; Εὐνήφη. Οὐκ ἀρα ἑγεῖσθαι γε προσήκειν ἁρμονίαν τοῦτον ἢ ὃν ἄν ἐχειν ή ἀλλ' ἐπέστη. Εὐνεδόκει. Πολλοῦ 30
ΠΛΑΤΩΝΟΣ

άρα δεῖ ἐναντία γε ἀρμονία κινηθῆναι ἡ φθέγξασθαι ἢ τι ἄλλο ἐναντιωθῆναι τοῖς αὐτῆς μέρεσιν. Πολλοῦ μέντοι, ἐφη. Τί δὲ; οὐχ οὕτως ἀρμονία πέφυκεν εἶναι ἐκάστη ἀρμονία, ὅσ ἂν ἀρμοσθῇ; Οὐ μανθάνω, ἐφη.

5 Ἡ οὐχὶ, ἡ δ’ ὡς, ἂν μὲν μᾶλλον ἀρμοσθῇ καὶ ἐπὶ Β πλέον, εἴπερ ἐνδέχεται τοῦτο γίγνεσθαι, μᾶλλον τε ἂν ἀρμονία εἰη καὶ πλείων, εἰ δ’ ἤττον τε καὶ ἐπ’ ἐλαττον, ἤττον τε καὶ ἐλάττων; Πάνυ γε. Ἡ οὖν ἐστὶ τοῦτο περὶ ψυχῆς, ὡστε καὶ κατὰ τὸ σμικρότατον [μᾶλλον] ἐτέραν ἐτέρας ψυχῆς ψυχῆς ἐπὶ πλέον καὶ μᾶλλον ἢ ἐπὶ ἐλαττον καὶ ἤττον αὐτὸ τοῦτο εἶναι, ψυχῆς; Οὐδ’ ὀπωσδήκον, ἐφη. Φέρε δὴ, ἐφη, πρὸς Διὸς: λέγεται ψυχή ἡ μὲν νοῦ τε ἔχει καὶ ἀρετὴν καὶ εἶναι ἀγαθή, ἡ δὲ ἀνοιάν τε καὶ μοχθηρίαν καὶ 10 εἶναι κακή; καὶ ταῦτα ἀληθῶς λέγεται; 'Αληθῶς μέν-τοι. Τῶν οὖν θεμέλων ψυχῆς ἀρμονίαν εἶναι τί τις φήσει ταύτα οὐτα εἶναι ἐν ταῖς ψυχαῖς, τήν τε ἀρετὴν καὶ τήν κακίαν; πότερον ἀρμονίαν αὐ τών ἄλλην καὶ ἀναρμοστίαν; καὶ τήν μὲν ἡρμόσθαι, τήν ἀγαθὴν, καὶ 20 ἔχειν ἐν αὐτῇ ἀρμονία οὕστ ἄλλην ἀρμονίαν, τήν δὲ ἀναρμοστὸν αὐτὴν τε εἶναι καὶ οὐκ ἔχειν ἐν αὐτῇ ἄλλην; Οὐκ ἔχω ἔγνωξε, ἐφη ὁ Συμμᾶς, εἰπεῖν δὲ δῆλον δὲ ὅτι τοιαῦτ’ ἀττ’ ἂν λέγοι ὁ ἐκεῖνο ύποθέμενος. 'Αλλὰ προσωμολογηται, ἐφη, μηδὲν μᾶλλον μηδ’ ἤττον D

25 ἐτέραν ἐτέρας ψυχῆς ψυχῆς εἶναι τοῦτο δ’ ἔστι το ὀμολογημα, μηδὲν μᾶλλον μηδ’ ἐπὶ πλέον μηδὲ ἤττον μηδ’ ἐπ’ ἐλαττον ἐτέραν ἐτέρας ἀρμονίας ἀρμονίας εἶναι ἡ γάρ; Πάνυ γε. Τὴν δὲ γε μηδὲν μᾶλλον

5 ἂν Bodl. εἴρι Bekk. with the other mss. 10 μᾶλλον bracketed by Housde, Heind., Bekk. and Stallb. ψυχῆς ψυχῆς Hensde, ψυχῆς om. mss. 16 τιθεμένων Bekk. Stallb. with most mss. θεμένων Bodl. pr. m. Herm. 18 αὐ τῷ Bekk. twn Bodl.
ΦΑΙΔΩΝ.

μηδὲ ἦττον ἀρμονίαν οὖσαν μήτε μᾶλλον μήτε ἦττον ἡμόσθαι· ἐστὶν οὖτως; ἔστιν. Ἡ δὲ μήτε μᾶλλον μῆθ᾽ ἦττον ἡμοσμένη ἐστὶν ὁ, τι πλέον ἢ ἐλαττον ἀρμονίας μετέχει, ἢ τὸ ίσου; Τὸ ίσου. Οὐκούν ψυχή

Ε ἐπειδὴ οὐδὲν μᾶλλον οὐδὲ ἦττον ἄλλη ἄλλης αὐτὸ 5
tοῦτο ψυχή ἐστιν, οὐδὲ δὴ μᾶλλον οὐδὲ ἦττον ἡμο-

σται. Οὖτως. Τοῦτο δὲ γε πεπονθυία οὐδὲν πλέον ἀναμοστιάς οὐδὲ ἀρμονίας μετέχοι ἂν; Οὐ γὰρ οὖν.

Τοῦτο δ᾽ αὖ πεπονθυία ἅρ᾽ ἂν τι πλέον κακίας ἢ ἁρέτης μετέχοι ἑτέρα ἑτέρας, εἶπερ ἡ μὲν κακία ἁναρ-10

μοστία, ἡ δὲ ἁρέτη ἀρμονία εἰ; Οὐδὲν πλέον. Μᾶλ-

94 λον δὲ γε που, ὡς Συμμία, κατὰ τὸν ὅρθον λόγον κακίας οὐδεμία ψυχή μεθέξει, εἰπέρ ἀρμονία ἐστίν ἀρμονία
gὰρ δῆτο παντελῶς αὐτὸ τοῦτο οὕσα, ἀρμονία, ἀνα-

μοστιάς οὔποτε ἂν μετάσχοι. Οὐ μέντοι. Οὐδὲ γε 15
dῆτοι ψυχῆ, οὕσα παντελῶς ψυχῆ, κακίας. Πῶς γὰρ
eκ γε τῶν προειρημένων; ἕκ τοῦτο ἄρα τοῦ λόγου

ἡμῖν πᾶσαι ψυχαὶ πάντων ἔως ὁμοίως ἁγαθαὶ ἐσο-

ναται, εἰπέρ ὁμοίως ψυχαὶ πεφύκασιν αὐτὸ τοῦτο, ψυχαὶ,

ἐίναι. Ἐμοιγε δοκεῖ, ἐφη, ὡς Σάκρατες. Ἡ καὶ καλῶς 20

Β δοκεῖ, ἡ δ᾽ ὡς, οὖτω λέγεσθαι, καὶ πάσχειν ἂν ταῦτα
doκεῖ, ἡ δ᾽ ὡς, οὖτω λέγεσθαι, καὶ πάσχειν ἂν ταῦτα
doκεῖ, ἡ δ᾽ ὡς, οὖτω λέγεσθαι, καὶ πάσχειν ἂν ταῦτα

ὁ λόγος, εἰ ὁρθὴ ἡ ὑπόθεσις ἂν, τὸ ψυχῆ ἀρμονίαν

ἐίναι; Οὐδὲ ὑποτικῶς, ἐφη.

XLIII. Τι δε; η δ᾽ ὡς τῶν ἐν ἀνθρώπῳ πάντων ἑσὸτ᾽ ὁ, τι ἄλλο λέγεις ἄρχειν ἡ ψυχὴ, ἄλλως τε καὶ 25

φρόνιμον; Οὐκ ἐγνως. Πότερον ἑυγχωροῦσαν τοῖς

κατὰ τὸ σῶμα πάθεσιν ἢ καὶ ἐναντιομένη; λέγω δὲ
to τοιώδε, οἰον καύματος ἐσώτεροι καὶ δίψους ἐπὶ τοι-

ναντίον ἐλκεῖν, τὸ μὴ πίνειν, καὶ πείνης ἐνοίκης ἐπὶ

C τὸ μὴ ἐσθίειν, καὶ ἄλλα μυρία του ὀρώμεν ἐναντιο-30

1 μητε...μητε Stallb. μητε...μητε Bekk. with the ms. 6 ουδεν
dη μ. Bekk. cj. 20 είναι; Bekk. 24 τι δαι Bekk. against the

Bodl. and most ms. 30 του μυρία Bekk. with only one ms.
μένη τὴν ψυχήν τοὺς κατὰ τὸ σώμα † ἢ οὖ; Πάνω
μέν οὖν. Οὐκὼν αὐ ὠμολογήσαμεν ἐν τοῖς πρόσθεν
μὴποτ’ ἀν αὐτὴν, ἄρμονίαν γε οὖσαν, ἐναντία ἄδειν
οἷς ἐπιτείνουτο καὶ χαλῶτο καὶ πάλλουτο καὶ ἀλλο
5 ὅτιοι πάθος πάσχοι ἔκεινα ἢζ ὁν τυγχάνει οὐσα, ἀλλ’
ἐπεσθαί ἐκείνοις καὶ οὕποτ’ ἀν ἤγεμονευείν; Ὀμολο-
γήσαμεν, ἐφ’ πῶς γὰρ οὖ; Τι οὖν; νῦν οὗ πάν τοὐ-
ναντίον ἢμῖν φαίνεται ἐργαζόμενη, ἤγεμονευνόσα τε
ἐκείνοιν πάντων ἢζ ὁν φησὶ τις αὐτὴν εἶναι, καὶ D
10 ἐναντιομενή ὁλῶν πάντα διὰ παντὸς τοῦ βίου καὶ
dεσπόζουσα παντας τρόπους, τὰ μὲν χαλεπώτερον
cολάζουσα καὶ μετ’ ἀλγηδόνων, τὰ τε κατὰ τὴν χυμ-
ναστικὴν καὶ τὴν ιατρικὴν, τὰ, δὲ πραότερον, καὶ τὰ
μὲν ἀπειλοῦσα, τὰ δὲ νουθετοῦσα ταῖς ἐπιθυμίαις καὶ
15 ὀργαῖς καὶ φόβοις, ὡς ἀλλή οὖσα ἀλλ’ ἔργα πράγματι
dιαλεγομενής; οἶον ποι καὶ Ἐμμηρος ἐν Ἐοδυσσείας
πεποίηκεν, οὗ λέγει τὸν Ἐοδυσσέα
στὴθος δὲ πλήξας κραδίνην ἡνίπαπε μῦθῳ,
τέπλαθι δή, κραδίν’ καὶ κύντερον ἀλλο ποτ’ ἔτης. Ε
20 ἃρ’ οἶει αὐτὸν ταῦτα ποιήσαι διανοούμενον ὡς ἄρμονίας
αὐτῆς οὖσας καὶ οἰας ἄγεθαι ὑπὸ τῶν τοῦ σώματος
παθῶν, ἀλλ’ οὐχ οἰας ἄγειν τα ταῦτα καὶ δεσπόζειν,
καὶ οὐσία αὐτῆς πολὺ θεωτέρου τυχὸς πράγματος ἢ
καθ’ ἄρμονίαν; Νη Δία, ὁ Ἐκκράτεις, ἔμουγη δοκεῖ.
25 Οὐκ ἄρα, ὃ ἄριστε, ἢμῖν οὐδαμὴ καλῶς ἔχει ψυχήν
ἀρμονίαν τινὰ φάναι εἶναι οὔτε γὰρ ἄν, ὡς ἐοικέν,
Εὐμήρο δεῖ ποιητῆ ὀμολογοῦμεν οὔτε αὐτοὶ ἢμῖν 95
αὐτοὶ. Ἐχεῖ οὕτως, ἐφ’.
XLIV. Εἰεν δή, ἢ δ’ ὅς ὁ Σωκράτης, τὰ μὲν

5 τυγχάνοι Bekk. with only one ms. 9 φῆσει Bekk. with only one ms. 28 Ἐχεῖ οὕτως ἐφ’ Bekk. with most ms. (the Bodl. included); but Ἐχεῖ is given by Stobaeus and some ms. and justly.
Ἀρμονίας ἦμιν τῆς Ἐθναίκης Ἰλεά πως, ὃς έσικε, μετρίως γέγονε· τί δὲ δὴ τὰ Κάδμου, ἔτη, ὁ Κέβης, πῶς ἰασάμεθα καὶ τίνι λόγῳ; Σὺ μοι δοκεῖς, ἐφεὶ ὁ Κέβης, ἐξευρήσειν τούτου γοῦν τῶν λόγων τοῦ πρὸς τὴν ἀρμονίαν θαυμαστῶς μοι ἔστε ὡς παρὰ δόξαν. Σιμ-5 μίου γὰρ λέγοντος, ὅτε ἦπορεί, πάνυ ἐθαύμαζον, εἰ τι

Β ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ· πάνω οὖν μοι ἀπότομος ἔδοξεν εὑρίς τὴν πρώτην ἐφοδον οὐ δέξασθαι τοῦ σοῦ λόγου. ταῦτα δὴ οὐκ ἀνθαμάσασμεν καὶ τὸν τοῦ Κάδμου λόγον εἰ πάθοι. Ὡς γὰρ, ἐφεὶ ὁ Σωκρά-10 της, μὴ μέγα λέγει, μὴ τοῖς ἡμῶν βασκάνια περιτρέφῃ τὸν λόγον τῶν μέλλοντα βηθήσεσθαι. ἄλλα δὴ ταῦτα μὲν τῷ θεῷ μέλησε, ἡμεῖς δὲ Ὁμηρικῶς ἔγγυς ἕντεις πειρώμεθα εἰ ἁρὰ τι λέγεις. ἔστι δὲ δὴ τὸ κεφάλαιον ὅσι εἴρησι· ἄξιος ἐπιτευχθήναι ἡμῶν τῆς ψυχῆς ἀνώ-15

C λεθρόν τε καὶ ἀθάνατον οὖσαν, εἰ φιλόσοφος ἄνηρ μέλλων ἀποθανεῖσθαι, θαρρῶν τε καὶ ἡγούμενος ἀπο-θανών ἔκει εὗ πράξειν διαφέροντος ἢ εἰ ἐν ἄλλῳ βίῳ βιων ἐπεδεύτα, μὴ ἀνόητον τε καὶ ἡλίθιον θάρρος θαρρῆσε. τὸ δὲ ἀποφαίνειν ὅτι ισχυοῦν τέ ἐστιν 20 ἡ ψυχή καὶ θεοειδεῖς καὶ ἡ ἐπὶ πρότερον, πρὶν ἡμᾶς ἀνθρώπους γενέσθαι, οὐδὲν κωλύειν φῆς πάντα ταῦτα μηνύει αθανασίαν μὲν μὴ, ὅτι δὲ πολυχρόνιον τέ ἐστι ψυχῆ καὶ ἡ ποτὶ πρότερον ἀμήχανον ὅσον χρόνου

D καὶ ἦδει τε καὶ ἐπράττε πῶλ' ἄττα· ἓλλα γὰρ οὐδὲν 25 τὶ μᾶλλον ἦν ἀθανατον, ἓλλα καὶ αὐτὸ τὸ εἰς ἀνθρώ-που σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτὴν ὀλέθρου, ὡσπερ νόσος· καὶ ταλαιπωρουμένη τε δὴ τούτον τὸν βίον ἐξή καὶ

preferred by Stallb. and Herm. 11 ἦμων Bodl. and most mss. ἦμων Bekk. 12 ἐσεθαι is my conj. ἐσεθαι nearly all mss. (Bodl. included), only the Bodl. and two other mss. have λέγε-θαι in the margin. The letters ἐρθ having disappeared, the reading of the mss. arose. λέγεθαι Bekk. Stallb. Herm. saw that λέγεθαι was only a gloss.
ΠЛАΤΩΝΟΣ

teleutwása ye en tw kalouménw thánatw apollównto. diaféreis de de fýs oudev éite ápatai éis sóma érxetai éite polllákis, prós ye to ekastou hýmwn fobheúthai prosoíkeis gar fobheúthai, ei mh ánóthos ei, twi mh 5 eídóte mh' exonti lóghon didónavi wós aðánatov éstti toiauti' átta éstti, oímai, o Kéðh, o légew' kai E eptetýndes polllákis analambánw, wna mh ti diafýghi hýmá, ei té ti boúlei prosothi ñ aféllh. kai o Kéðh, 'Alla' oudev éngwe én tw' parónti, éfhi, ou' afeléin 10 outhe prosothínai déomai' éstti de tauta ñ légho.

XLV. 'O ouv Sowkrátis synchón chrónon épithoxwn kai prós éauton ti sképhi'menos, Ou fai'lon prághma, éfhi, o Kéðh, xhtei' olws gar déi peri genésseos kai fórbás tìn aítían diaprágmatasaíthai. éng ouv 96 15 sou dieúmi peri aútwon, éan boúlh, tá p' émata pátth' épeita án tî sou chrísimoun fainhtai ów án légho, prós tìn peithw peri ów léghes chrísie. 'Alla mh', éfhi o Kéðh, boúlomai ge. 'Akou toinun ós érhoúntos. éng gár, éfhi, o Kéðh, néos ón thamastós ós épe- 20 thúmpasa tauth tís sofías, òn de kaloudi peri phí- séesios istorián. úperíphanos gén mou éidokei éina, eída- nai tais aítias ekástou, diá tî génretai ekástou kai diá tî apollutai kai diá tî éstti' kai polllákis éma- tów ánwn kátw metéballo skopón prwton tis toíade, B 25 áp' epeteadin tò thewón kai tò phyuhrón súmphdovn tîná lábth, ós tinves elégon, tóté dé tâ Íída xuntérfetai kai póteron to aíma éstíw ñ frouóumenv, ò o álhr ñ tò pur, ò toútwn méni oudev, ð de éngkefalos éstíw ñ tais aítíthesies paréxwv tôn akouevn kai órav kai ósfrai- 30 vestei, en toútwn de génwnto mnímy kai doxa, en de

2 diafere Bekk. against the Bodl. 4 prosoch Bekk, with the ms., prosochew Hirschig.
ΦΑΙΔΩΝ.

μνήμης καὶ δόξης λαβούσης τὸ ἱρεμεῖν κατὰ ταῦτα γόγνεσθαι ἐπιστήμην καὶ αὖ τούτων τὰς φθορὰς

C σκοπῶν, καὶ τὰ περὶ τὸν αὐραμόν τε καὶ τὴν γῆν πάθη, τελευτῶν οὕτως ἐμαυτῷ ἐδοξα πρὸς ταῦτην τὴν σκέψιν ἀφική εἶναι, ὥς οὐδέν χρήμα. τεκμήριον δὲ σοι ἐρώτησαν ἐγὼ γὰρ ἅ καὶ πρότερον σαφῶς ἡπιστάμην, ὡς γε ἐμαυτῷ καὶ τοῖς ἄλλοις ἑδόκουν, τότε ὑπὸ ταύτης τῆς σκέψεως οὕτω σφόδρα ἐτυφλώθην, ὡστε ἀπέμαθον καὶ ταῦτα ἃ πρὸ τοῦ φήμην εἰδέναι, περὶ ἄλλων τε πολλῶν καὶ διὰ τί ἄνθρωποι αἰτήσεως. τὸ ποὺ ὑμῖν πρὸ τοῦ παντὶ δήλον εἶναι, ὅτι διὰ

• D τὸ ἐσθήειν καὶ πίνειν ἐπειδὴν γὰρ ἐκ τῶν σιτίων ταῖς μὲν σαρξὶ σάρκες προσγενοῦνται, τοῖς δὲ ὁστοῖς ὡστά, καὶ οὕτω κατὰ τὸν αὐτὸν λόγον καὶ τοῖς ἄλλοις τὰ αὐτῶν οἰκεία ἐκάστως προσγειώνται, τότε δὴ τὸν ὅλην ὅγκον οὕτως ὑστερον πολύν γεγονέναι, καὶ οὕτω γέγνεσθαι τὸν σμικρὸν ἄνθρωπον μέγαν· ὥστε τότε φήμην οὐ δοκῶ σοι μετρίως; Ἐμοιγε, ἐφη ὁ Κέβης. Σκέψασαι δὴ καὶ τάδε ἔτη. φήμην γὰρ ικανὸς μοι δοκεῖν, ὅποτε τις φαίνομαι ἄνθρωπος παραστάς μέγας σμικρῷ 20 μεῖζον εἶναι αὐτῷ τῇ κεφαλῇ, καὶ ἱππος ἱπποῦ καὶ Ἐ ἔτι γε τούτων ἐναργέστερα, τὰ δέκα μοι ἐδοκεὶ τῶν ὁκτὼ πλείονα εἶναι διὰ τὸ δύο αὐτοὺς προσέχειν, καὶ τὸ ὄψιν τοῦ πηχυανίου μείζον εἶναι διὰ τὸ ήμίσει αὐτῶν ὑπερέχειν. Νῦν δὲ δὴ, ἐφη ὁ Κέβης, τί σοι 25 δοκεῖ περὶ αὐτῶν; Πάρρῳ ποῦ, ἐφη, νὴ Δί, ἐμὲ εἶναι τοῦ οἰείσθαι περὶ τούτων του τῆς αὐτῶν εἰδέναι, ὅσ γε οὐκ ἀποδέχομαι ἐμαυτοῦ οὐδὲ ὁς, ἐπειδὴν ἐνὶ τις προσθῇ ἕν, ἢ τὸ ἐν φίλος προσετέθη δῦν γέγονεν, ἢ τὸ προσ-

1 καρδ ταὐτῳ Bekk. 19 ἐγὼ γε ικανω γι Bekk. Bodl. om. pr. II. (Herm.) : other mss. have ἐγὼ. 20 σμικρῷ: see the exeg. comm. 23 προσείναι Bekk. and other mss. προσείναι Bekk. Stapl. with Bodl. corr. and many mss.
ΠΛΑΤΩΝΟΣ

tεθην καὶ ὃ προσετέθη διὰ τὴν πρόσθεσιν τοῦ ἐτέρου 97
tῷ ἑτέρῳ δύο ἐγένετο· θαυμάζω γὰρ εἰ, ὅτε μὲν ἐκάτερον
αὐτῶν χωρίς ἄλληλα ἤπει, ἐν αὐτῷ ἐκάτερον ἦν καὶ οὐκ
ἡστήν τότε δύο, ἐπεὶ δὲ ἐπλησίασαν ἄλληλοις, αὐτὴ
5 ἄρα αὐτίκα αὐτῶς ἐγένετο δύο γενέσθαι, ἢ ξύνοδος τοῦ
πλησίου ἄλληλα ἐτεθήναι. οὖν γε [ὡς], εάν τις
ἐν διασχῖση, δύναμαι ἐτί πειθεσθαι ὡς αὐτή αὐτίκα
γέγονεν, ἢ σχίσις, τοῦ δύο ἁγγονέαι· ἕναντι γὰρ
γίγνεται ἡ τότε αὐτίκα τοῦ δύο γίγνεσθαι· τότε μὲν γὰρ Β
10 ὅτι ξυνήγετο πλησίον ἄλληλα καὶ προσετύθητο ἑτέρων
ἐτέρῳ, ὅν ὅτι ἀπάγεται καὶ χωρίζεται ἑτέρων αὐτῷ
ἐτέρῳ. οὖν γε δὲ ὅτι ἐν γίγνεται ὡς ἐπίσταμαι ἐτί
πειθὸς ἐμαυτόν, οὔτε ἄλλο οὔδεν ἐνί λόγῳ, δεὶ ὅτι γίγνεται
ἡ ἀπόλλυται ἡ ἔστι, κατὰ τούτον τῷ ὑπὸ τῆς
15 μεθόδου, ἀλλὰ τῷ ἄλλῳ τρόπῳ αὐτῶς εἰκὸν φύρῳ,
τούτον δὲ οὔδαμη προσέμεαι.

XLVI. Ἀλλ’ ἀκούσας μὲν ποτε ἐκ Βιβλίου τινός,
ὡς ἔφη, Ἀνασαγόρου ἀναγνωρίσκουσος, καὶ λέγοντος Ω
ὡς ἄρα νοῦς ἐστιν ὁ διακοσμῶν τε καὶ πάντων αὐτίκος,
20 ταύτη δὴ τῇ αὐτίκῃ ἢσθήν τε καὶ ἐδοξή μοι τρόπου τινὰ
ἐν ἔχειν τὸν νου ἐναὶ πάντων αὐτίκων, καὶ ἡγεσά-
μηρ, εἰ τούθ’ οὕτως ἔχει, τὸν ἣν οὐν κοσμούντα
πάντα κοσμεῖν καὶ ἐκατόν τιθέναι ταύτῃ ὑπὲρ ἄν
βέλτιστα ἔχῃ εἰ οὗν τοῖς θεοῦντο τῇ αὐτίκαιν εὑρέω
25 περὶ ἐκάστου, ὑπὲρ γίγνεται ἡ ἀπόλλυται ἡ ἔστι, τούτῳ
δεῖν περὶ αὐτοῦ εὑρέω, ὑπὲρ βέλτιστου αὐτῷ ἐστὶν
ἡ ἐναὶ ἡ ἄλλο ὅτι αὖ βαθεῖν γίγνειν ἡ ποιεῖν· ἐκ δὲ δὴ τοῦ
Δ
λόγου τούτου οὔδεν ἄλλο σκοπεῖν προσήκην ἀνθρώπῳ
καὶ περὶ αὐτοῦ ἐκείνου καὶ περὶ τῶν ἄλλων, ἀλλ’ ἢ τὸ

5 αὐτοῦ atri Bbehk. against the Bodl. δύο Bodl. and most mss.
without note. 22 κοσμεῖν bracketed by Herm.: exsg. comm.
29 αὐτοῦ ἐκείσου Bdh. and other mss. αὐτοῦ Bbehk. Stallb. in ac-
cordance with most mss.
ΦΑΙΔΩΝ. 63

ἀριστον καὶ τὸ βέλτιστον. ἀναγκαῖον δὲ εἶναι τὸν αὐτὸν τούτον καὶ τὸ χεῖρον εἰδέναι· τὴν αὐτὴν γὰρ εἶναι ἐπιστήμην περὶ αὐτῶν. ταῦτα δὴ λογιζόμενοι ἁσμενος εὐρικέναι φύμην διδάσκαλου τῆς αἰτίας περὶ τῶν ἄντων κατὰ νοῦν ἐμαυτῷ, τὸν Ἀναξαγόραν, καὶ 5 μοι φράσεων πρῶτον μὲν πότερον ἡ γῆ πλατεῖα ἦστων ἐπὶ στρογγύλη, ἐπειδὴ δὲ φράσειν, ἐπεκδιηγήσεθαι τῆν αἰτίαν καὶ τὴν ἀνάγκην, λέγουτα τὸ ἁμεινον καὶ ὅτι αὐτὴν ἁμεινον ἂν τοιαῦτη εἶναι καὶ εἰ ἐν μέσῳ φαίη εἶναι αὐτὴν, ἐπεκδιηγήσεθαι ὡς ἁμεινον ἂν ἦν αὐτὴν ἐν μέσῳ εἶναι· καὶ εἰ μοι ταῦτα ἀποφαίνω, παρεσκευάζωμην ὡς οὐκέτι ποθεσάμενος αἰτίας ἀλλοι 98 εἶδος. καὶ δὴ καὶ περὶ ἥλιου οὔτω παρεσκευάζωμην, ὁσαίτως πενόμενος, καὶ σελήνης καὶ τῶν ἄλλων ἀστρων, τάχος τε πέρι πρὸς ἄλληλα καὶ τροπῶν 15 καὶ τῶν ἄλλων παθημάτων, τῇ ποτὲ ταύτη ἁμεινόν ἔστιν ἐκαστὸν καὶ ποιεῖν καὶ πάσχειν ἄ πάσχειν. οὐ γὰρ ἂν ποτε αὐτὸν φύμην, φάσκοντα γε ὑπὸ νοῦ αὐτὰ κεκοσμήσθαι, ἀλλὴν τινὰ αὐτοῖς αἰτίαι ἐπενεγκεῖν ἡ ὅτι βέλτιστον αὐτὰ οὔτως ἔχειν ἐστὶν 20 ἐκάστῳ ὁ οὐν αὐτὸν ἀποδιδόντα τὴν αἰτίαν καὶ κοινῆ πάσι τὸ ἐκαστὸ βέλτιστον φύμην καὶ τὸ κοινὸν πάσιν ἐπεκδιηγήσεθαι ἁγαθῶν καὶ οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐπιτίδες, ἀλλὰ πάνυ σπουδὴ λαβῶν τὰς βίβλους ὡς τάχιστα οἷς ἐγεῖγγον- 25 σκον, ἐν ὡς τάχιστα εἰδεὶν τὸ βέλτιστον καὶ τὸ χεῖρον.

XLVII. Ἀπὸ δὴ θαυμαστῆς ἐξίδιδος, ὁ ἐταύρε, φύχμην φερόμενος, ἐπειδὴ προιῶν καὶ ἀναγκασκο

25 ἃ Bodl. pr. m. Bekk. Stallb. ὃν Herm. 28 ἃ ἐταύρε, ἐξίδιδοι Bekk. The text gives the reading of the Bodl. and other mss.
ΠΛΑΤΩΝΟΣ

dów anôdra tò µên nò oûdèn xrômémon nòdè tìnas aítìas èpaitiômenon eìs tò diakosmèin tà prâgmata, àéras C dè kài aítèrâs kai ùdàta aîntiômenon kai ìâlla pòllà kai áttâ. kài ìòi èdózev òmôiotatôn peptonhênei 5 òostep án eì tìs lêgon òti òwkrâthès pántâ ësa prâttei nò prâttei, kâpetta èpùchêrîsas lêgein tâs aítìas èkástou òu prâttou, lêgoi prôton mên òti dià tâitâ nûn èn ámbde kâbîmâi, òti èûgeitai mou tò sóma èx òstòn kai neûrôn, kai tâ µên òstâ èstí stèreâ kai 10 diâfûdè èxhe xôrîs ìpì allèlôn, tâ dè neûra òla ènitèînèshai kai ìnìèshai, periambîntónta tà òstà D metà tòn sârkon kai dérmato ò xûnèhe aîntâ aîw- rômuènou òn tòn òstòn èn tâs aûtòn ìvûbolaîs xàlônta kai èxîntèînonta tà neûra kàmptèshai pou 15 pòieì oûtòn t' èinai èmè nûn tà méle, kai dià taÙthn tîn aítìan ènukgâmphonèi èn ámbde kâbîmâi kai ì òpì peri tòu diâlêgesheî ùmîn ètèrâs toîaûtas aítìas lêgoi, fôías te kai àéras kai àkóias kai ìâlla mitâ toîaûta aîntiômenos, àmelnîsas tâs ìs ìûfthwos aítìas lêgein, Ë 20 òti èpetid' Ëthènâiòs èdòzev bèlítou èinai èmou kata- ïpsiôsasòshai, dià taîtâ ìì kai èmòi bèlîtou ì ì ì- dòktaì èn ámbde kàbîshai, kai dikaiòteron parámêronta èpîchên tîn dîkên ì ì èn keleûswaiî. èpeti ìì tòn kûna, 99 ìsè ègôfmi, tâlai àn taûta tà neûra te kai tâ òstà 25 ì òpì Mégara ì Ë Bôiâttou ì ì èn, ìpò dàzhs fêrômêna tòu bèlîtaton, eì ìì dikaiòteron ìûmèn kai kàllîn èinai ìpò tòu fêûnei te kai àpòdîdrâskei èn èpîchên tî- ìpòleî dîkên ìûnîw ì òn tàttpr. ìììì aítìa mun tà toîaûta kàleîn lìan àttopou eì ìì tìs lêgoi òti ìûne 30 tòu tà toîaûta èxhein, kai òstâ kai neûra kai ìsìa

9 steppd Bkk. with only one ms. 17 ètèras twás Bkk.
but twás om. Bodl. and most mss.
ΦΑΙΔΩΝ.

ἀλλα ἔχω, οὐκ ἀν οἶός τ' ἦν ποιεῖν τὰ δόξαντα μοι, ἀληθὴν ἄν λέγοι· ὡς μέντοι διὰ ταῦτα ποιῶ· ἀν μὲν 
καὶ ταῦτα νῦ πράττω, ἄλλ' οὐ τῇ τοῦ βελτίστου

Β αἰρέσει, πολλῇ ἂν καὶ μακρᾷ ῥᾳθυμίᾳ εἰς τοῦ λόγου.

τὸ γὰρ μὴ διεκέθαντο οἶόν τ' εἶναι ὅτι ἄλλο μὲν τὶ 5
ἐστί τὸ αἴτιον τῷ ὑπὶ, ἄλλο δ' ἐκείνο ἀνευ ὦ τὸ
αἴτιον οὐκ ἂν ποτ' εἴη αἴτιον· ὅ δ' ἴ γὰρ 
φαινονται ψηλαφώντες οἱ πολλοὶ ἀπροκέν ἐν σκότει, ἀλλοτρὼ
όνοματι προσχρόμενοι, ὡς αἴτιον αὐτὸ προσαγορεύειν. 

διὸ δὴ καὶ ὁ μὲν τῆς δίνης περιτείχες τῇ γῇ ὑπὸ τοῦ 10
οὐρανοῦ μένειν ὅτι ποιεῖ τὴν γῆν, ὁ δὲ ὁσπερ καρδότορ 
πλατεία βάθρων τῶν ἀέρα ὑπερείδει· τὴν δὲ τοῦ ὁς οἶόν

C τε βέλτιστα αὐτὰ τεθήναι δύναμιν οὕτω νῦν κεῖσθαι,

ταύτην οὔτε ἤτοισίν οὔτε τινὰ οἴονται δαιμονίαν ἴσχυν ἔχειν, ἀλλὰ ἤγοονται τούτοις Ἀτλαντα ἂν ποτε 15
ἰσχυρότερον καὶ ἰδανατότερον καὶ μᾶλλον ἄπαντα
εξύχοντα ἐξευρεῖν καὶ ὡς ἀληθὸς τάγαθον καὶ δέον
ξυνδεῖν καὶ ξυνέχειν οὐδὲν οἴονται. ἔγω μὲν ὡς 
τῆς τοιαύτης αἰτίας, ὅτι ποτὲ ἔχει, μαθητής ὅτου 
ὑδάτι ἄν γενοιμην' ἐπειδὴ δὲ ταύτης ἐστερήθην καὶ οὔτ' 20

D αὐτὸς εὑρέων οὔτε παρ' ἄλλου μαθείν οἶός τε ἐγενόμην,

τόν δεύτερον πλούς ἐπὶ τὴν τῆς αἰτίας ἔγειρον ἦ

πεπραγμάτευμαι, βούλει σοι, ἐφ' ὑπεδείξων, ποιήσωμαι,

ἀδ' Ἐβης; Ὁ περφυὼς μὲν οὖν, ἐφ' ὡς θύλομαι.

XLVIII. "Εὖδοξε τοιῶν μοι, ἦ δ' ὡς, μετά ταῦτα, 25

ἐπειδὴ ἀπείρηκα τὰ οὖν σκοπᾶν, δεῖν εὐλαβηθῆναι

μή πάθομι οὕτω, ὅτε, εἰ τῶν ήλιον ἐκλείποντα 

θεοροῦμεν καὶ σκοποῦμεν· διαφθείρονται γὰρ 

τοῦ των ὁματα, ἐὰν μὴ ἐν ὑδατὶ ἦ τινι τοιοῦτο σκοπῶν 

1 0ἱς τ' ἢ Bekk. ὅπ., the best mss. 3 ταύτα ύ Bekk. and 

most mss. ταύτη ύ Bekk. Stalb. 8 σκοπῶ Bekk. against the 

Bodl. 15 ἂν τοτ' Ἀτλαντα Bekk. against the Bodl. 19 τοια 

της Bodl. Herm. τῆς τοιαύτης Bekk. Stalb. with many mss.

"PLAT. PH."
τὴν εἰκόνα αὐτοῦ. τοιοῦτον τι καὶ ἑγὼ διευθηθήν, καὶ Ε ἔδεισα μὴ παντάπασι τὴν ψυχὴν τυφλωθείν βλέπων πρὸς τὰ πράγματα τοὺς ὁμαστοὶ καὶ ἐκάστη τῶν αἰσθήσεων ἐπιχειρῶν ἀπτεσθαί αὐτῶν. ἔδοξε δὴ μοι 5 χρῆμα εἰς τοὺς λόγους καταφυγόντα ἐν ἐκείνοις σκοπεῖν τῶν ὄντων τὴν ἀλήθειαν. ἦσοι μὲν οὖν ὃ εἰκάζω τρόπον τινὰ οὐκ ἐοικεῖν. οὐ γὰρ πάνω ξυγχορῷ τὸν ἐν τοῖς λόγοις σκοποῦμενον τὰ ὄντα ἐν εἰκόσι μᾶλλον 100 σκοπεῖν ἢ τὸν ἐν τοῖς ἔργοις. ὅλλ' οὖν δὴ ταύτῃ γε ὠφρασα, καὶ ὑποθέμενος ἐκάστοτε λόγον ὅν ἂν κρίνω ἐρρωμενέστατον εἶναι, ἃ μὲν ἂν μοι δοκῇ τούτωξιμφωνεῖν, τίθημι ὡς ἀλήθη ὄντα, καὶ περὶ αἰτίας καὶ περὶ τῶν ἀλλῶν ἀπάντων, ἢ δὲ ἂν μὴ, ὡς οὐκ ἀλήθη. βούλομαι δὲ σοι σαφέστερον εἰπεῖν ἃ λέγω. οἶμαι γὰρ σὲ νῦν οὐ 15 μαυθάνειν. Οὐ μᾶ τὸν Δία, ἔφη δ' ὁ Κέβης, οὐ σφόδρα.

XLIX. Ἄλλ', ἢ δ' ὃς, ὥδε λέγω, οὐδὲν καῖνάν, Β ἅλλ' ἀπερ ἄει καὶ ἄλλοτε καὶ ἐν τῷ παρεληφθότοι λόγῳ οὐδὲν πέπαυμαι λέγον. ἔρχομαι γὰρ δὴ ἐπιχειρῶν σοι ἐπιδείξασθαι τῆς αἰτίας τὸ εἶδος ὃ πεπραγμένω σοι ἐπιτίθεμοι, καὶ εἴμι πάλιν ἐπ' ἐκεῖνα τὰ πολυβρῦντα καὶ ἄρχομαι ὧν ἐκείνων, ὑποθέμενοι εἶναι τι καλὸν αὐτὸ καὶ ἄρχομαι καὶ ἄγαθὸν καὶ μέγα καὶ τάλα πάντα: ἢ εἴ μοι δίδοις τε καὶ ξυγχοροῖς εἶναι ταύτα, ἐπὶ τίνις σοι ἐκ τούτων τὴν τε αἰτίαν ἐπιτίθεμοι καὶ ἀνευρήσειν, 25 ὡς ἀθάνατον ἡ ψυχή. Ἄλλα μὴν, ἔφη δ' ὁ Κέβης, ὡς Σ διδότως σοι οὐκ ἂν φθάνοις περαιών. Σκόπει δή, ἔφη, τὰ ἐξῆς ἐκείνως, ἕαν σοι ξυνδοκῇ ὡστέρ' ἐμοί. φαίνεται γὰρ μοι, εἰ τῇ ἔστων ἄλλο καὶ τὸν πλήν αὐτὸ τὸ καλὸν, οὐδὲ δ' ἂν ἄλλο καὶ τὸν εἶναι ἢ διότι μετέχει 30 ἐκείνων τοῦ καλοῦ καὶ πάντα δὴ οὕτω λέγω. τῇ τοιᾷς αἰτίας ξυγχοροῖς; Ξυγχορῷ, ἔφη. Οὐ τοῖνοι, ἢ δ' ὃς, ἢ τοιαύτα οὐδὲ δύναμαι τὰς ἄλλας αἰτίας
ΦΑΙΔΩΝ.

τὸς σοφὰς ταίτας γυνώσκειν ἂλλ', ἕαν τὸς μοι λέγῃ

D διότι καλὸν ἔστιν ὅτιον, ἡ χρώμα εὐανθής ἔχων ἡ

σχῆμα ἡ ἀλο ὁτιον τῶν τοιούτων, τὰ μὲν ἄλλα

χαίρειν ἐώς, ταράττομαι γὰρ ἐν τοῖς ἄλλοις πάσι, τούτο

dὲ ἀπλῶς καὶ ἀτέχνως καὶ ἵσως εὐθας ἔχω παρ'.

5 ἐμαυτῷ, ὅτι οὐκ ἄλλο τι ποιεῖ αὐτὸ καλὸν ἢ ἡ ἐκεῖνον

tοῦ καλοῦ ἐίτε παρουσία ἐίτε κοινωνία ὤτη δὴ καὶ

ὅπως προσγενομένη· οὐ γὰρ ἔτι τούτο διασχυρίζομαι,

ἀλλ' ὅτι τῷ καλῷ πάντα τὰ καλὰ γίγνεται καλὰ.

tούτο γὰρ μοι δοκεὶ ἀσφαλέστατον εἶναι καὶ ἐμαυτῷ).

10 ἀποκρίνωσθαι καὶ ἄλλω, καὶ τούτον ἑχόμενος ἡγοῦμαι

Ε οὐκ ἂν ποτὲ πεσέων, ἄλλα ἀσφαλές εἶναι καὶ ἐμοὶ

καὶ ὁτιοῦν ἄλλῳ ἀποκρίνωσθαι, ὅτι τῷ καλῷ τὰ καλὰ

γίγνεται καλὰ· ἢ οὔ καὶ σοὶ δοκεῖ; Δοκεῖ. Καὶ με-

γέθει ἄρα τὰ μεγάλα μεγάλα καὶ τὰ μείζων μείζων, καὶ

15 σμικρότητι τὰ ἐλάττων ἐλάττων· Ναι. Οὔδε σὺ ἄρ', ἄν

ἀποδέχομαι, εἰ τίς τινα φαίη ἔτερον ἔτερον τῇ κεφαλῇ

101 μείζων εἶναι, καὶ τὸν ἐλάττων τῷ αὐτῷ τούτῳ ἐλάττων, ἄλλα

dιαμαρτύρου ἂν ὅτι σὺ μὲν οὐδὲν ἄλλο λέγεις ἢ ὅτι

tὸ μὲν μείζων πᾶν ἔτερον ἔτερον οὐδενὶ ἄλλῳ μείζων 20

ἔστιν ἢ μεγεθείς, καὶ διὰ τούτο μείζων, διὰ τὸ μέγεθος,

tὸ δὲ ἐλαττων οὔτεν ἄλλῳ ἐλαττον ἢ σμικρότητι, καὶ
diὰ τούτο ἐλαττων, διὰ τὴν σμικρότητα, φοβούμενος,

οἴμαι, μὴ τὰ σοί έναντίος λόγος ἀπαντήσῃ, ἐὰν τῇ

κεφαλῇ μείζων τινα φῆς εἶναι καὶ ἐλαττων, πρῶτον 25

μὲν τῷ αὐτῷ τὸ μείζων μείζων εἶναι καὶ τὸ ἐλαττων

ἐλαττον, ἔπειτα τῇ κεφαλῇ σμικρᾷ οὐσί τὸν μείζων

Β μείζω εἶναι, καὶ τούτο δὴ τέρας εἶναι, τὸ σμικρῷ τῶν

μέγαν τινὰ. εἶναι· ἢ οὔκ ἀν φοβοῖο ταῦτα; καὶ ὁ

2 ἢ δτὶ χρῶμα Bkck Stalib. στι om. Bodl. pr. m. Π. 7 elre δτη the Edd. and ms.: see exeg. comm. 11 ἀποκρίνωσθαι Bkck. al. ἀποκρίνωσθαι Bkck. with many ms. So again l. 13.

5—2
ΠΛΑΤΩΝΟΣ

Κέβθης γελάσας, ἶγγωγε, ἐφη. Οὐκ οὖν, ἢ δ᾽ οὐ, τὰ
dέκα τῶν ὁκτώ δυοῖν πλείον εἶναι, καὶ διὰ ταύτην
tὴν αἰτίαν ὑπερβάλλειν, φοβοῦν ἂν λέγειν, ἀλλὰ
μὴ πλήθει καὶ διὰ τὸ πλῆθος; καὶ τὸ διπτήχυ τοῦ
5 πηχιαίον ἢμίσει μεῖζον εἶναι, ἂλλ᾽ οὐ μεγέθει; ὃ αὐτὸς
γὰρ ποὺ φόβος. Πάνω γε, ἐφη. Τί δὲ; ἐν ἐνὸς
προστεθέντος τὴν πρόσθεσιν αἰτίαν εἶναι τοῦ ὑδα
gένεσθαι ἡ διασχισθέντος τὴν σχίσιν οὐκ εὐλαβοῖο ἂν C
λέγειν; καὶ μέγα ἂν βοήθη ὅτι οὐκ οἴσθα ἄλλως
10 πως ἔκαστον γυγόμενον ἢ μετασχῆν τῆς ἴδιας ὀφθαλκῆς ἐκάστον οὐ ἂν μετάσχη,
καὶ ἐν τούτοις οὐκ ἔχεις ἄλλην τινα αἰτίαν τοῦ ὑδα
gένεσθαι ἀλλ᾽ ἡ τῆς δυάδος μετάσχης, καὶ δεῖν τούτο μετασχεῖ
τα μέλλοντα δύο ἔσεσθαι, καὶ μονάδος δ ἂν μέλλῃ ἂν
15 ἔσεσθαι, τὰς δὲ σχίσεις ταῦτας καὶ προσθέσεις καὶ
tὰς ἄλλας τὰς τοιαύτας κομψεῖας ἐφος ἂν χαίρειν.
παραίς ἀποκρίνασθαι τοῖς σεαυτῷ σοφοτέροις; οὐ δὲ D
δεδιώς ἂν, τὸ λεγόμενον, τῇ ἔκαστῃ σκιᾷ καὶ τῇ
ἀπειρίᾳ, ἐχόμενος ἐκείνου τοῦ ἀσφαλοῦς τῆς ὑπο-
20 θέσεως, οὕτως ἀποκρίνατο ἂν. εἰ δὲ τις αὐτής τῆς
tῆς ὑποθέσεως ἐχούτο, χαίρειν ἐφος ἂν καὶ οὐκ ἀποκρίνατο,
ἔως ἂν τὰ ἀπ᾽ ἐκείνης ὄρμηθέντα σκέψαι, εἰ σοι
ἄλληλοις ξυμφωνεῖ ἡ διαφωνεῖ ἐπειδὴ δὲ ἐκείνης
25 αὐτῆς δεῖ σε διδόναι λόγον, οὐσαίτως ἂν διδοῖς,
ἀλλὰ ἂν ὑπόθεσιν ὑποθέμενος, ἦτις τῶν ἄνωθεν
βελτίστη φαινοτο, ἔως ἐπὶ τὸ ἱκάνον ἔλθοι, ἄμα δὲ
οὐκ ἂν φύροιο ὠστερ οἱ ἀντιλογικοὶ περὶ τε τῆς E
ἀρχῆς διαλεγόμενος καὶ τῶν ἐξ ἐκείνης ὄρμησιν,
εἰτερ βούλουν τῷ τῶν ὄντων εὐρεῖν. ἐκείνοις μὲν γὰρ
30 ᾦς οὐδὲ εἰς περὶ τοῦτον λόγον οὐδὲ φροντίς· ἱκανοὶ

4 δῦον Bodl. δυοῖν Bekk. 6 Tί δαλ Bekk. 19 εὐαυτί Boda. and other mss. (Herm. Stallb.) εὐαυτί Bekk.
ΦΑΙΔΩΝ.

γὰρ ὑπὸ σοφίας ὡμοῦ πάντα κυκώντες ὡμος δύνασθαι 102 αὐτοὶ αὐτοῖς ἀρέσκειν· οὐ δὲ, εἴπερ εἶ τῶν φιλοσόφων, οἴμαι ἂν ὡς ἐγὼ λέγω ποιοίς. Ἀληθέστατα, ἔφη, λέγεις, ὦ τε Σιμμίας ἁμα καὶ ὁ Κέβης.

ΕΧ. Νῄ Δία, ὦ Φαίδων, εἰκότως γε· θαυμαστῶς 5 γὰρ μοι δοκεῖ ὡς ἐναργῶς τῷ καὶ σμικρῶν νοῦν ἔχοντι εἰπεῖν ἐκεῖνος ταῦτα.

ΦΑΙΔ. Πάντι μὲν οὖν, ὥς Ἐχέκρατες, καὶ πᾶσι τοῖς παρούσιν ἐδοξεῖν.

ΕΧ. Καὶ γὰρ ἡμῖν τοῖς ἅπασι, νῦν δὲ ἀκούονσιν. ἵ 10 ἀλλὰ τίνα δὴ ἢ τα μετὰ ταῦτα λεγέντα;

Lambda. ΦΑΙΔ. Ὡς μὲν ἐγώ οἴμαι, ἐπεὶ αὐτῷ ταῦτα ἐνεγερθῆκα, καὶ ὁμολογεῖτο εἶναι τι ἐκαστὸν τῶν 15 Β εἰδῶν καὶ τούτων τάλλα μεταλαμβάνοντα αὐτῶν τοῦτων τῷ ἐπωνυμίαν ἱσχεῖν, τὸ δὴ μετὰ ταῦτα ἡρώτα, ἐν δὴ, ἢ δ’ ἢς, ταῦτα οὔτω λέγεις, ἢρ’ οὐχ, ὅταν Σιμμίαν Σωκράτους φῆς μεῖζω εἶναι, Φαίδωνος δὲ ἐλάττω, λέγεις τότε εἶναι ἐν τῷ Σιμμία ἀμφότερα, καὶ 20 μέγεθος καὶ σμικρότητα; Ἑγώγη. Ἐ  Scalia γάρ, ἢ δ’ ἢς, ὁμολογεῖς, τὸ τῶν Σιμμίαν ὑπέρεχειν Σωκράτους 25 οὐχ ὡς τοῖς ῥήμασι λέγεται οὔτω καὶ τὸ ἀληθῆς ἔχειν. οὐ γὰρ ποιον πεφυκέναι Σιμμίαν ὑπέρεχειν τούτῳ 30 Σ τῷ Σιμμίαν εἶναι, ἀλλὰ τῷ μεγέθει τῷ τυχανεί ἔχουν οὖδ’ αὐτὸν Σωκράτους ὑπέρεχειν, ὅτι Σωκράτης ὁ Σωκράτης ἔστιν, ἀλλ’ ὅτι σμικρότητα ἔχει ὁ Σωκράτης 35 πρὸς τὸ ἐκεῖνον μέγεθος; Ἀληθῆ. Οὐδὲ γε αὐτὸν  ἑδοξεῖ οὐ τῷ ὅ τι Φαίδων ὁ Φαίδων ἔστιν, ἀλλ’ ὅτι μέγεθος ἔχει ὁ Φαίδων πρὸς τὴν Σιμμίαν 40 σμικρότητα; Ἑστὶ ταῦτα. Οὐτοὶ ἄρα ὁ Σιμμίας ἐπωνυμιαν ἔχει σμικρός τε καὶ μέγας εἶναι, ἐν μέσῳ 30 ποιέσιν ἀμφότερων, τοῦ μὲν τῷ μεγέθει ὑπέρεχειν τὴν

14 ἔχεω; Bekk. Stallb.
σμικρότητα ὑπερέχων, τῷ δὲ τὸ μέγεθος τῆς σμικρότητος παρέχων ὑπερέχων. καὶ ἄμα μεδιάσας, Ἑοίκα, ἔφη, καὶ ξυγγραφικῶς ἔρειν, ἂλλ' οὖν ἔχει γέ ποι ὡς λέγω. Ἐννέφη. Δέγω δὲ τοῦτο ἐνεκα, βουλόμενος 5 δοξαὶ σοὶ ὑπὲρ ἐμοὶ. ἐμὸ γὰρ φαίνεται οὐ μόνον αὐτὸ τὸ μέγεθος οὐδὲ τὸ ἐθέλειν ἄμα μέγα καὶ σμικρὸν ἐναι, ἀλλὰ καὶ τὸ ἐν ἡμῖν μέγεθος οὐδὲ τὸ προσδέχεσθαι τὸ σμικρὸν οὐδ' ἐθέλειν ὑπερέχεσθαι, ἀλλὰ δυνὸν τὸ ἐτερον, ἥ φεύγειν καὶ ὑπεκχωρεῖν, ὅταν αὐτῷ προσήλ Ε 10 τὸ ἐναντίον, τὸ σμικρὸν, ἡ προσελθόντος ἐκείνου ἀπολλείναι. ὑπομένων δὲ καὶ δεξαμενοῦ τῆς σμικρότητας οὐκ ἐθέλειν εἶναι ὑπὸ τὸν ἦν. ἠσπαστὴν ἐγὼ δεξα- 15 μενος καὶ ὑπομείνων τῆς σμικρότητας, καὶ ἐγὼ ἄν ἀσπαστὴν ἐμί, οὗτος οὗ ἄν τοῦ σμικρὸς ἐμί. ἐκεῖνο δὲ οὐ τετολ-103 ὑπερεχεῖ καὶ ἀπόλλυται ἐν τούτῳ τῷ παθήματι. Παν- 20 τάπασιν, ἔφη δ' Ἰκῆς, οὕτω φαίνεται μοι.

LI. Καὶ τις εἶπε τῶν παρόντων ἀκούσας—ὅστις: 5 δ' ἦν, οὐ σαφῶς μέμνημαι—Πρὸς θεῶν, οὐκ ἐν τοῖς πρόσθεν ἡμῖν λόγοις αὐτὸ τὸ ἐναντίον τῶν ὡς λεγομένων ὁμολογεῖτο, ἐκ τοῦ ἐλάττονος τὸ μείζονος ἡγε- 25 σθαι καὶ ἐκ τοῦ μείζονος τὸ ἐλάττων, καὶ ἀτεχνῶς αὕτη εἶναι ἡ γένεσις, τοῖς ἐναντίοις ἐκ τῶν ἐναντίων; νῦν δὲ μοι δοκεῖ λέγεσθαι ὅτι τούτῳ οὖν ἀν ποτὲ γένοιτο. καὶ δ' Ἡμωράτησι παραβαλῶν τῆς κεφαλῆς καὶ ἀκούσας, Ἄνδροκός, ἔφη, ἀπεμνημόνευκα, οὗ μέντοι ἑνοίκος καὶ τῇ Β 30 διαφέρον τοῦ τε νῦν λεγομένου καὶ τοῦ τότε. τότε μὲν

1 ὑπερέχων bracketed by Herm. after Vögelin Praef. ad Phaedr. ed. min. p. 18. 9 δυνων all mss. but one, δυνω Bock.
γὰρ ἐλέγετο ἐκ τοῦ ἑναντίου πράγματος τὸ ἑναντίον πράγμα γένεσθαι, νῦν δὲ ὅτι αὐτὸ τὸ ἑναντίον εαυτῷ ἑναντίον οὐκ ἂν ποτὲ γένοιτο, οὔτε τὸ ἐν ἡμῖν οὔτε τὸ ἐν τῇ φύσει. τότε μὲν γὰρ, ὃ φίλε, περὶ τῶν ἔχοντων τὰ ἑναντία ἑλέγομεν, ἑπονομάζοντες αὐτὰ τῇ ἑκείνων 5 ἐπωνυμίᾳ, νῦν δὲ περὶ ἑκείνων αὐτῶν ἢν ἐνότων ἔχει τὴν ἑπωνυμίαν τὰ ὁνομαζόμενα· αὐτὰ δ' ἑκεῖνα οὐκ ὃ ἂν ποτὲ φαμεν ἐθελήσαι γένεσιν ἀλλήλων δέξασθαι. καὶ ἂμα βλέψας πρὸς τὸν Κέβητα ἐίπεν, Ἄρα μὴ ποτὲ, ἐφη, ὁ Κέβης, καὶ σε τι τοῦτων ἑτάραξεν ὡν 10 ήδε εἴπεν; Ὁδ' αὖ, ἐφη, ὁ Κέβης, οὕτως ἔχω καίτοι οὔτι λέγω ὡς οὔ πολλὰ με ταράττει. Ἐννοομολογή- καμεν ἁρα, ἢ δ' ὡς, ἀπλῶς τοῦτο, μηδέποτε ἑναντίον ἑαυτῷ τὸ ἑναντίον ἐσεῖται. Παντάπασιν, ἐφη.

LII. Ἡτὶ δ' μοι καὶ τόδε σκέψαι, ἐφη, εἰ ἄρα 15 ἑπονομολογητεις. θερμὸν τι καλεῖς καὶ ψυχρόν; Ἐγωγε. Δ' Ἀρ' ὅπερ χιώνα καὶ πῦρ; Μᾶ Δι' οὐκ ἔγωγε. Ἀλλ' ἐτερὸν τι πυρὸς τὸ θερμὸν καὶ ἐτερὸν τι χίωνος τὸ ψυχρόν; Ναὶ. Ἀλλὰ τόδε γ' οἶμαι δοκεῖ σοι, οὐδέ- ποτε χιώνα γ' οὕσαν δεξαμένην τὸ θερμὸν, ἄσπερ ἐν 20 τοῖς ἐμπροσθεν ἑλέγομεν, ἐτὶ ἑσεῖται ὅπερ ἦν, χιώνα καὶ θερμὸν, ἀλλὰ προσίστος τοῦ θερμοῦ ἡ ὑπεκχω- ρήσειν αὐτῷ ἤ ἀπολείπῃ σα. Πάνω γε. Καὶ τὸ πῦρ γε αὖ προσίστος τοῦ ψυχροῦ αὐτῷ ἢ ὑπεξεῖναι ἢ ἀπολείπῃ σα, οὐ μέντοι ποτὲ τολμήσαν δεξαμένου τῆς 25 ψυχρότητα ἐτὶ εἶναι ὅπερ ἦν, πῦρ καὶ ψυχρόν. Ἀλη-

Ε' θ', ἐφη, λέγεις. Ὡς τιν ἀρ', ἢ δ' ὡς, περὶ ἐνα τῶν τοιούτων, ὅστε μὴ μόνον αὐτὸ τὸ εἶδος αἵμοσθαι τοῦ αὐτοῦ ὁνόματος εἰς τῶν ἀεί χρόνου, ἀλλὰ καὶ ἄλλο τι, ὃ ἐστι μὲν οὐκ ἑκεῖνο, ἔχει δὲ τῇ ἑκείνω μορφὴν ἀεί 30

9 τροποι Bodl. II. εἰς Bekk. with the other mss. 12 οὐδ' αὖ Bekk. Stallb. with many good mss., ὃ δ' αὖ Bodl. Tubing. and others. Herm. reads ὃ δ', οὐκ αὖ from his own conj.
 Plato

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όταν τρείς ήταν, δ' ἐν τούτῳ ἦσαν ἕστας σαφέστερον ὁ λέγω. τὸ γὰρ περίττον ἄεὶ ποὺ δεῖ τοῦτον τοῦ ὄντος τοῦ γὰρ ἐρωτῶ, ἦ καὶ 5 ἀλλα τι, δ' ἔστι μὲν οὖν ὅπερ τὸ περίττον, ὄμως δὲ 104 δεῖ αὐτὸ μετά τοῦ ἐαυτοῦ ὄντος καὶ τοῦτο καλεῖν ἄεὶ, διὰ τὸ οὕτω πεφυκέναι ὡστε τοῦ περίττου μηδὲν τοῦ ἀπολείπεσθαι; λέγω δὲ αὐτὸ εἶναι οὖν καὶ ἡ τρίας πέσουν καὶ ἀλλα πολλά. σκόπει δὲ περὶ τῆς 10 τριάδος ἀρα οὐ δοκεί σοι τῷ τε αὐτῆς ὄνοματι ἄεὶ προσαγορευτέα εἶναι καὶ τῷ τοῦ περίττου, οὖν τοῦ οὐχ οὕτω τῆς τριάδος; ἀλλ' ὃμως οὖν πος τέφυκε καὶ ἡ τρίας καὶ ἡ πεμπτάς καὶ ἡ ἡμείης τοῦ ἀριθμοῦ ἄτας, ὡστε οὐκ οὖν ὅπερ τὸ περίττον ἄεὶ ἐκαστὸς αὐτῶν ἐστὶ 15 περίττος καὶ αὐ τὰ δύο καὶ τὰ τέταρα καὶ ἄτας ἡ ἐτερος αὐτοῦς τοῦ ἀριθμοῦ οὐκ ὄπερ τὸ ἀρίθμων ὄμως ἐκαστὸς αὐτῶν ἀρτιῶς ἐστιν ἄεὶ ἔγχυχωρεῖς οὐ; Πάσι γὰρ οὖν; ἐφη. "Ο τούτων, ἐφη, βούλομαι δηλοσαι, ἄθρει. ἐστι δὲ τόδε, ὅτι φαίνεται οὐ μόνον ἐκείνα 20 τὰ ἐναντία ἄλλα ὀμοῖον εἰς ὄντι καὶ ὅσα οὐκ ὅπερ ἄλλης ἐναντία ἔχει ἄεὶ τάναντα, οὐδε τάντα ὕπερ ὑπομούσαν ἐκείνην τὴν ἰδέαν ἢ ἀν τῇ ἐν τούτος ὅπερ ἐναντία ζε, οὖν ἐπιούσῃς αὐτῆς ἢ τοῦ ἀπολλύμενα ἢ ὑπεκχωροῦνται. η οὐ φησομεν τὰ τρία καὶ ἀπολείποις Κ 25 πρῶτον καὶ ἄλλο ὅτι οὐν πείσθαι, πρὶν ὑπομείναι εἰς τρία ὅπερ ἄρτια γενέσθαι; Πάνω μὲν οὖν, ἐφη ὅ Κέβης. οὐδε μήν, ἢ δ' ὅς, ἐναντίον γέ ἐστιν δυος τριάδος. οὗ γὰρ οὖν. οὐκ ἄρα μόνον τὰ εἰδή τὰ ἐναντία οὐχ ὑπομένει ἐπισύνατο ἄλληλα, ἄλλα καὶ ἄλλα ἄττα τὰ ἐνα 30 τία ὄμως ὑπομενέι ἐπίσυνα. ἀληθεστατα, ἐφη, λέγεις. 

LIII. Βούλει ὁν, ἢ δ' ὅς, έαν οἴοι τε ὄμεν, ὄρισώμεθα ὅποια ταῦτ' ἐστίν; Πάνω γε. "Αρ' οὖν, ἐφη, D
Κέθης, τάδε εἶ ἂν, ἃ τι ἂν κατάσχῃ μὴ μόνον ἀναγκάζει τὴν αὐτοῦ ἰδέαν αὐτὸ Ἰσχεῖν, ἀλλὰ καὶ ἐναντίον αὐτῷ δεῖ τινος; Πῶς λέγεις; "Ωστε ἄρτι ἐλέγομεν. οἴσθα γὰρ δῆπον ὅτι ἄ ᾃν ἢ τῶν τριῶν ἰδέα κατάσχῃ, ἀνάγκη αὐτοῖς οὐ μόνον τρισὶν εἶναι, 5 ἀλλὰ καὶ περίττοις. Πάνω γε. Ἐπὶ τὸ τοιοῦτον δὴ, φαμέν, ἢ ἐναντία ἰδέα ἐκεῖνη τῇ μορφῇ, ἢ ἂν τούτῳ ἀπεργάζηται, οὐδέποτ' ἂν ἔλθοι. Οὐ γὰρ. Εἰργάζετο δὲ γε ἡ περίττη; Ναὶ. Ἐναντία δὲ ταύτη ἡ τοῦ Ἐἀρτίου; Ναὶ. Ἐπὶ τὰ τρία ἄρα ἡ τοῦ ἄρτιον ἰδέα ἰο οὐδέποτε ἤξει. Οὐ δήτα. Ἀμοιρα δὴ τοῦ ἄρτιον τὰ τρία. Ἀμοιρα. Ἀνάρτιος ἄρα ἡ τριάς. Ναὶ. ὅ τινιν ἔλεγον ὁρίσασθαι, ποῦα οὐκ ἐναντία τω ὑπάρχον ὅμως οὐ δέχεται αὐτό, τὸ ἐναντίον, οἴνοι νῦν ἡ τριάς τὸ ἄρτιον οὐκ οὕσα ἐναντία οὐδέν τι μάλλον αὐτὸ δέχεται, τὸ 15 γὰρ ἐναντίον αἰὲ αὐτῷ ἐπιφέρει, καί ἡ διὰ τὸ πε- 

105 ῥυμίσθω καὶ τὸ πῦρ τῷ ψυχῷ καὶ ἄλλα πάμπολλα— ἀλλ' ὧρα δὴ εἰ οὕτως ὁρίζει, μὴ μόνον τὸ ἐναντίον μὴ δέχεσθαι, ἀλλὰ καὶ ἐκεῖνο ὁ ἂν ἐπιφέρῃ τι ἐναντίον ἐκείνῳ, ἐφ' ὅ,τι ἂν αὐτῷ ἦν, αὐτὸ τὸ ἐπιφέ- 20 ρον τὴν τοῦ ἐπιφερόμενον ἐναντίτητα μηδέποτε δέ- 

ξασθαι. πάλιν δὲ ἀναμμηνήσκομ' οὐ γὰρ χεῖρον πολ- 

λάκις ἀκούειν. τὰ πέντε τὴν τοῦ ἄρτιον οὐ δέχεται, 

οὐδὲ τὰ δέκα τὴν τοῦ περίττου, τὸ διπλάσιον τούτο 

μὲν οὐν καὶ αὐτὸ ἄλλω ἐναντίον, ὅμως δὲ τὴν τοῦ 25 

Β' περίττου οὐ δέχεται: οὐδὲ δὴ τὸ ἡμών οὐδὲ τάλλα 

τὰ τοιαῦτα, τὸ ἡμισὺ, τὴν τοῦ ὅλου, καὶ τριτμόριον

3 οὗτος del των Bodl. and many mss. οὗτος varies its place in 

many mss. and was for that reason bracketed by Herm.: the 

reading of the text is due to H. Schmidt. 10 ὧρα Bekk. with 

all mss. except Δ which has ὧρ' and so curiously enough Herm. 

14 τὸ ἐναντίον is considered spurious by Bekk. and Herm.: see 

elex. comm. 16 del autoph Bodl. autoph del Bekk. Stalib. with 

most mss.
αὖ καὶ πάντα τὰ τοιαῦτα, ἐπειτε ἔπει τε καὶ ξυνδοκεῖ
σοι οὕτως. Πάνυ σφόδρα καὶ ξυνδοκεῖ, ἐφη, καὶ
ἐπομαι.

ΛIV. Πάλιν δὴ μοι, ἐφη, ἐξ ἀρχῆς λέγε. καὶ μὴ
5 μοι δ ἂν ἐρωτῶ ἀποκρίνου, ἀλλὰ μιμούμενος ἑμὲ. λέγω
δὲ παρ’ ἥν τὸ πρῶτον ἔλεγον ἀπόκρισιν, τὴν ἀσφαλῆ
ἐκείνην, ἐκ τῶν νῦν λεγομένων ἄλλην ὅρων ἀσφάλειαν.
εἰ γὰρ ἐρωτό με, ὅ ἂν τι [ἐν τῷ σώματι] ἐγγένηται,
θερμῶν ἑσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ὀπόκρισιν ἐκεῖ.
10 νην τὴν ἀμαθῆ, ὅτι δὲ ἂν θερμότης, ἀλλὰ κομψοτέραν C
ἐκ τῶν νῦν, ὅτι δὲ ἂν πῦρ οὐδὲ ἂν ἔρη, δὲ ἂν σῶματι τι
ἐγγένηται, νοσήσῃ, οὐκ ἔρω ὅτι δὲ ἂν νόσος, ἀλλ᾽ ὅ ἂν
πυρετὸς ὀυδὲ ὅ ἂν ἀριθμὸ τι ἐγγένηται, περιττὸς
ἑσται, οὐκ ἔρω δὲ Ᾰν περιττότης, ἀλλ᾽ ὅ ἂν μονάς,
15 καὶ τάλλα οὕτως. ἀλλὰ ὃρα εἰ ἡδὴ ἰκανός οἶοθ᾽ ὅτι
βούλομαι. Ἀλλὰ πάνυ ἰκανῶς, ἐφη. Ἀποκρίνου δὴ,
ἡ δ᾽ ὅς, δὲ ἂν τι ἐγγένηται σῶματι, ζῶν ἑσται; Ὡς ἂν
ψυχή, ἐφη. Οὐκοῦν ἄδι τοῦτο οὕτως ἐχει; Πῶς γὰρ
οὐχὶ; ὅ ὅς. Ἡ ψυχὴ ἡρὰ δ᾽ ἂν αὐτῇ κατάσχει. D
20 ἄδι ἢκει ἢπ᾽ ἐκεῖνο φέρουσα ζωήν; Ἡκεὶ μέντοι, ἐφη.
Πότερον δ᾽ ἐστὶ τὶ ζωῆ ἐναντίων ἡ οὐδέν; Ἡστων,
ἐφη. Τί; Θάνατος. Οὐκοῦν ἡ ψυχή τὸ ἐναντίον δὲ
ἄτη ἐπιφέρει ἄδι οὐ μὴ ποτε δέξηται, ὡς ἂν τῶν
πρόσθεν ὁμολογηται; Καὶ μάλα σφόδρα, ἐφη δὲ
25 Κέβῆς.

ΛV. Τί οὖν; τὸ μὴ δεχόμενον τὴν τοῦ ἀρτίου
ἰδέαν τὶ νῦν δὴ ὠνομάξομεν; Ἀνάρτιον, ἐφη. Τὸ δὲ
dίκαιον μὴ δεχόμενον καὶ δὲ ἂν μονακὸν μὴ δέχηται;
Ἀμουσον, ἐφη, τὸ δὲ ἄδικον. Εἶδεν ὅ δ᾽ ἂν θάνατον E

5 ὃ ἄν Bekk. against the Bodl. ἄλλοι Αλλο Begg. ἄλλοι om. Bodl. and most ms. ἄλλο Hirschig. το τῷ σῶμα το bracketed by Herm. This first question is more general than the following ones. 24 μάλα ἐφη σφόδρα Begg. with nearly all ms.
ΦΑΪΔΩΝ.

μὴ δέχηται, τί καλοῦμεν; Ἄθανατον, ἔφη. Ὁκοινὴ ἡ ψυχὴ οὐ δέχεται θάνατον; Οὐ. Ἄθανατον ἄρα ἡ ψυχή; Ἄθανατον. Εἶπεν, ἔφη 'τοῦτο μὲν δὴ ἀποδεῖχθαι φῶς μὲν ἡ πῶς δοκεῖ; Καὶ μᾶλα γε ἱκανός, ὁ Σώκρατες. Τί οὖν, ἡ δ' ὃς, ὁ Κέβης; εἰ τῷ ἀναρτίῳ 5

106 ἀναγκαῖον ἢν ἀνωλέθρῳ εἶναι, ἀλλο τὰ τὰ τρία ἡ ἀνωλεθρὰ ἢν ἡ; Πῶς γὰρ οὐ; Ὁκοὶν εἰ καὶ τὸ ἀθερμον ἀναγκαῖον ἢν ἀνωλεθρὼν εἶναι, ὅπως τις ἐπὶ χίνα θερμὸν ἑπαγάγῃ, ὑπεξής ἢν ἡ χίνα οὐσά σως καὶ ἀητήκτον; οὐ γὰρ ἄπολετο γε, οὐδὲ αὐτὸ ὑπομένουσα 10 ἐδέξατ' ἢν τὴν θερμότητα. Ἀληθῆ, ἔφη, λέγεις. Ὡς δ' οὖν, οἴμαι, καὶ εἰ τὸ ἄψυκτον ἀνωλεθρὸν ἢν, ὅπως ἐπὶ τὸ πῦρ ψυχρὸν τις ἔπιοι, οὐποτ' ἢν ἀπεσβένυντο οὐδ' ἀπόλλυτο, ἀλλὰ σῶν ἢν ἀπελθὼν φύετο. Β' Ἀνάγκη, ἔφη. Ὁκοὶν καὶ ὅδε, ἔφη, ἀνάγκη περὶ 15 τοῦ ἅθανάτου εἶπεν; εἰ μὲν τὸ ἄθανατον καὶ ἀνωλεθρὸν ἐστὶν, ἀδύνατον ψυχῆ, ὡσανθανατός ἐστι' αὐτὴν ἢρ, ἀπολύσαταί· θάνατον μὲν γὰρ δὴ ἢκ τῶν προεριμένων οὐ δέχεται οὐδ', ἐσται τεθνηκία, ὅσπερ τὰ τρία οὐκ ἔσται, ἐφαμεν, ἀρτιον, οὐδὲ γ' αὐτὸ τὸ περιττόν, 20 οὐδὲ δη τὸ πῦρ ψυχρόν, οὐδὲ γε ἢ ἐν τῷ πῦρ θερμότητι. ἀλλὰ τὶ κοιλίες, φαίνῃ ἢν τίς, ἀρτιον μὲν τὸ περιττόν μη γύρνεσθαι ἐπιόντος τοῦ ἀρτίου, ὅσπερ C ὡμολόγηται, ἀπολογένου δὲ αὐτοῦ ἀντ' ἐκεῖνον ἁρτίον γεγονέναι; τὸ ταῦτα λέγοντι οὐκ ἢν ἔχομεν διαμα- 25 χεθαι ὅτι οὐκ ἀπόλυται· τὸ γὰρ ἀνάρτιον οὐκ ἀνωλεθρὸν ἐστὶν ἐπει' εἰ τοῦτο ὡμολόγητο ἢμως, ῥαδίως ἢν διεμαχόμεθα ὅτι ἐπελθόντος τοῦ ἁρτίου τὸ περιττόν

πлατωνός

καὶ τὰ τρία οἶχεται ἀπίόντα· καὶ περὶ πυρὸς καὶ
θερμοῦ καὶ τῶν ἄλλων ὅτως ἀν διεμαχόμεθα. ἢ οὐ;
Πάνι μὲν οὐν. Οὐκοῦν καὶ νῦν περὶ τοῦ ἀθανάτου,
εἰ μὲν ἦμων ὁμολογεῖται καὶ ἀνώλεθρον εἶναι, ψυχῆ
5 ἀν εἰν πρὶς τῷ ἀθανάτῳ εἶναι καὶ ἀνώλεθρος· εἰ δὲ
μή, ἄλλου ἀν δέοι λόγοι. Ἀλλ᾽ οὔδεν δεῖ, ἐφ᾽, τοῦτον D
γε ἐνεκα· σχολὴ γὰρ ἂν τι ἄλλο φθορὰν μὴ δέχοιτο,
εἰ γε τὸ ἀθανάτου αἴδιων ὃν φθορὰν δέξεται.

LVI. Ὅ δὲ γε θεός, οἴμαι, ἐφ᾽ ὁ Σωκράτης, καὶ
10 αὐτὸ τὸ τῆς ζωῆς ἔδος καὶ εἰ τι ἄλλο ἀθανάτων ἐστιν,
παρὰ πάντων ἂν ὁμολογηθῇ ἡ πλῆθετο ἀπόλλυσθαι.
Παρὰ πάντων μὲντοι νῆ Δία, ἐφ᾽, ἀνθρώπων τέ γε
καὶ ἐπὶ μάλλον, ὡς ἐγὼμαι, παρὰ θεῶν. Ὅποτε δὴ
tὸ ἀθανάτου καὶ ἀδιάφθορον ἐστίν, ἄλλο τι ψυχὴ ἦ, εἰ E
15 ἀθανάτος τυγχάνει οὔσα, καὶ ἀνώλεθρος ἂν εἰν; Πολ-
λη ἀνάγκη. Ἔπιούτος ἂρα θανάτου ἐπὶ τὸν ἀνθρωπὸν
τὸ μὲν θυτήν, ὡς ἐοίκεν, αὐτοῦ ἀποθνῄσκει, τὸ δὲ
ἀθανάτου σῶν καὶ ἀδιάφθορον οἴχηται ἀπιόν, ὕπεκχω-
ρῆσαν τῷ θανάτῳ. Φαίνεται. Παντὸς μάλλον ἂρα,
20 ἐφ᾽, ὁ Κέβης, ψυχῆ ἀθανάτων καὶ ἀνώλεθρων, καὶ τῷ 107
ὅτι ἐσούται θαμῶν αἱ ψυχαὶ ἐν ἄνδιον. Οὐκ οὖν
ἔγνωσε, ὁ Σωκράτης, ἐφ᾽, ἔχω παρὰ ταύτα ἄλλο τι
λέγειν οὐδὲ την ἀπίστευν τοὺς λόγους. Ἀλλὰ εἰ δὴ τι
Συμμίας οδε ἦ τις ἄλλος ἐχει λέγειν, εὐ ἐχει μὴ κατα-
25 συγῆσαι ὡς οὐκ ἱδα εἰς ὅπως τις ἄλλον καἰρὸν
ἀναβάλλωτο ἢ τῶν νῦν παρόντα, περὶ τῶν τοιούτων
βουλόμενος ἢ τι εἰπεῖν ἢ ἀκοῦσαι. Ἀλλὰ μὴν, ἦ δ᾽
ὅς ὁ Συμμίας, οὔτε αὐτός ἔχω ἐπὶ ἀπιστῶ ἐκ γε
τῶν λεγομένων· ὑπὸ μέντοι τοῦ μεγέθους περὶ δὲν οἴ
8 εἰ τὸ γε Bekk. Stabl. against the Bodl. ἀθανάτων καὶ ἄλλων
Bekk.: but καὶ om. Bodl. and Stobæus. ὁν om. Bekk. with the
mas. of the second class. 12 τῇ γε Bodl. Stabl. Herm. τῇ
alone Bekk. 14 ψυχῆ ἢ Bodl. ἢ om. Bekk. 25 ὅστιν τις
Bodl. and most mas. διν' ἄν τις Bekk.
ΦΑΙΔΩΝ.

λόγοι εἰς ᾿Αλλά τόδε γ’, ἐφη, ᾿άνδρες, δίκαιον δια-

C νοθήκας, ὅτι, ἐπερ ᾿Η ψυχή ἀθάνατος, ἐπιμελεῖας δὴ

δεῖται οὐχ ὑπὲρ τοῦ χρόνου τοῦτον μόνον, ἐν δὲ κα-

λούμεν τὸ ἄξων, ᾿άλλ’ ὑπὲρ τοῦ παινός, καὶ ὁ κίνδυνος

νῦν δὴ καὶ δόξειν δὲ δεῖν εἶναι, εἰ τις αὕτη ἀμελήσῃ. 15
ei μὲν γὰρ ἦν ὁ θάνατος τοῦ παινός ἀπαλλαγῆ, ἐρμαῖον

ἀν ἦν τῶν κακῶν ἀποθανοῦσι τοῦ τε σώματος ἁμα

ἀπηλλάχθαι καὶ τῆς αὐτῶν κακίας μετὰ τῆς ψυχῆς;

νῦν δὲ ἐπειδὴ ἀθάνατος φαίνεται οὕσα, οὐδὲν ἦν εἰς

αὐτῇ ἄλλη ἀποφυγῇ κακῶν οὐδὲ σωτηρία πλὴν τοῦ 20

D ὥς βελτίστην τε καὶ φρονιμιστάτην γενέσθαι. οὐδὲν

γὰρ ἄλλο ἔχουσα εἰς Ἡ ᾿Αἰδοῦ ὣς ψυχῇ ἐρχεῖται πλὴν
tῆς παιδείας τε καὶ τροφῆς, ἂ δὴ καὶ μέγιστα λέγεται

ωφελεῖν ὥς βλάπτειν τῶν τελευτήσαντα εὐθὺς ἐν ἀρχῇ

tῆς ἐκείσε ἑπεράσας. Ἰ λέγεται δὴ οὕτως, ὡς ἁρα τελευ-

τῆσαντα ἐκαστὸν ὁ ἐκάστος δαίμων, ὥσπερ ἄνωτα
eἰλῆχει, οὕτως ἄγειν ἐπικεφεῖ, εἰς δὴ τῶν τόπων, οἱ δὲ

tοὺς ἐπιλεγόμενα διαδικασσαμένους εἰς Ἡ ᾿Αἰδοῦ πορεύε-

Ε ὅσις μετὰ ἴγγεμόνοις ἐκείνου δὴ προστετάκται τοὺς

εὐθειῶς ἐκείσε ἑπεράσας τυχόντας δὲ ἔκει οὐ δὲ τυχεῖν 30

12 ἀθάνατος Herm. ἐστιν add. Bekk., but om. Bodl. and most
good mss. 23 μέγιστα λέγεται Bodl. λέγεται μέγιστα Bekk.
καὶ μείνατας ὃν χρή χρόνον ἄλλος δεύρο πάλιν ἡγεμῶν κομίζει ἐν πολλαῖς χρόνοι καὶ μακραὶς περιόδους. ἐστὶ δὲ ἄρα ἡ πορεία οὗχ ὡς ὁ Αἰσχύλου Τήλεφος λέγει: 108 ἐκεῖνος μὲν γὰρ ἀπλὴν οἰμὸν φησιν εἰς Ἀιδοῦς φέρειν, ἢ δὲ οὕτε ἀπλῇ οὕτε μία φαινεῖται μοι εἶναι. οὐδὲ γὰρ ἂν ἡγεμόνων ἔδει ὁ γὰρ ποῦ τις ἂν διαμάρτωτι οὐδα- μόσε μᾶς ὡδού οὔσης. νῦν δὲ ἔσκει σχῖσεις τε καὶ περιόδους πολλαὶς ἔχει ἀπὸ τῶν οσίων τε καὶ νομί- μων τῶν ἐνθάδε τεκμαιρομένους λέγω. ἡ μὲν οὖν κοσμία

10 τε καὶ φρόνιμος ψυχή ἐπεταί τε καὶ οὐκ ἁγιοὶ τὰ παρόντα· ἡ δὲ ἐπιθυμητικός τοῦ σώματος ἐχοῦσα, ὅπερ ἐν τῷ ἐμπρόσθεν εἶπον, περὶ ἐκείνο πολὺ χρόνου ἐπτομέμεν καὶ περὶ τῶν ὀρατῶν τόπων, πολλὰς ἀντίτει- Β νασα καὶ πολλὰ παθοῦσα, βία καὶ μόγις ὑπὸ τοῦ

15 προστεταμένου δαίμονος οἰκεται ἁγιομένη. ἀφικο- μένην δὲ ὅθιπερ αἰ ἄλλα, τὴν μὲν ἀκάθαρτον καὶ τα πεποιηκυάνα τοιοῦτον, ἡ φῶνων ἀδίκῳ ἡμέρα ἡ ἄλλη ἀπα τουιάτα εἰργασμένην, ᾧ τοῦτον ἀδελφά τε καὶ ἀδελφῶν ψυχῶν ἄργα τυγχάνει δυτα, ταύτην μὲν

20 ἄπασι φεύγει περὶ καὶ ὑπεκτρέπται καὶ οὕτε ἐξυνεμπορος οὔτε ἡγεμῶν ἔθελε γήγερος, αὐτὴ δὲ πελάται εἰς πάσῃ ἐχομένη ἀπείρῃ, ἐώς ἂν δὴ τινες χρόνοι ἔχουσιν. ὁ ταῖς ἐξελθόντων ὑπʼ ἀνάγκης φέρεται εἰς τὴν αὐτὴν πρέπουσαν οἰκήσιν ἡ δὲ καθαρᾶς τε καὶ μετρίως

25 τῶν βίου διεξελθοῦσα, καὶ ἐξευμπόρων καὶ ἡγεμόνων θεῶν τυχόντα, ψυχῆς τῶν αὐτῆς ἐκάστη τόπον προσή- κοντα, εἰσὶ δὲ πολλοί καὶ θαυμαστοὶ τῆς γῆς τόποι, καὶ αὐτῆς οὔτε οί υἱοὶ ὄση δοξάζεται ὑπὸ τῶν περὶ γῆς εἰσοδότων λέγειν, ὁς ἐγὼ ὑπὸ τινος πέπεισμαι.

30 ΛVIII. Καὶ ὁ Σιμμά, Πῶς ταῦτα, ἐφη, λέγεις, D ὁ Σώκρατες; περὶ γὰρ τοῦ τῆς γῆς καὶ αὐτὸς πολλὰ

18 ὅπως all mss. and edd. ὅπως Cobet, Nov. Lect. p. 624.
Δὴ ἀκήκοα, οὐ μέντοι ταῦτα ἃ σὲ πείθει· ἢδεως ἂν οὖν ἀκούσαμι. Ὅλλα μέντοι, ὁ Σιμμία, οὐχ ἡ Γλαύκου τεχνὴ γέ μοι δοκεῖ εἶναι διηγήσασθαι ἢ ἐστίν' ὡς μέντοι ἀληθῆ, χαλεπότερον μοι φανεται ἦ κατὰ τὴν Γλαύκου τεχνὴν, καὶ ἀμα μὲν ἐγὼ ἵσως οὐδ' ἂν οἷος 5 τε εἶμι, ἀμα δὲ, εἰ καὶ ἡπιστάμην, ὁ βίος μοι δοκεῖ ὁ ἐμὸς, ὁ Σιμμία, τῷ μήκει τοῦ λόγου οὖκ ἔξαρκειν.

Ε τὴν μέντοι ἢδεαν τῆς γῆς, οἷαν πέπεισμαι εἶναι, καὶ τοὺς τόπους αὐτῆς οὐδὲν με καλύπτει λέγεων. Ὅλλα, ἐφ' ὁ Σιμμίας, καὶ ταῦτα ἄρκει. Πέπεισμαι τοῖς, ἡ δ' 10 ὂς, ἐγὼ ὡς πρῶτον μέν, εἰ ἐστὶν ἐν μέσῳ τῷ οὐρανῷ περιφερής οὔσα, μηδὲν αὐτῇ δεῖν μήτε ἀέρος πρὸς τὸ 109 μὴ πεσεῖν μήτε ἄλλης ἀνάγκης μηδεμίας τοιαύτης, ἀλλὰ ἰκανῆν εἶναι αὐτῇ ἴσχεων τὴν ὁμοίωτητα τοῦ οὐρανοῦ αὐτοῦ ἑαυτοῦ πάντη καὶ τῆς γῆς αὐτῆς τὴν 15 ἰσορροπίαν ἰσορροποῦν γὰρ πράγμα ὀμολογεῖν τινὸς ἐν μέσῳ τεθὲν οὐχ ἔξει μᾶλλον οὐδ' ἢτον οὐδαμόσε κλυθήναι, ὁμοίως δ' ἔχουν ἀκλινὲς μενεῖ. πρῶτον μέν, ἡ δ' ὅς, τοῦτο πέπεισμαι. Καὶ ὅρθως γε, ἐφ' ὁ Σιμμίας. Ἐτι τοῖς, ἐφ', πάμμεγα τι εἶναι αὐτό, καὶ 20 Βήμας οἰκεῖν τοὺς μέχρι Ἡρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ των μορφῷ, ὡσπερ περὶ τέλμα μυρμηκας ἢ βατράχους περὶ τὴν ἥλιαν οἰκουντας, καὶ ἄλλους ἄλλοθι πολλοὺς ἐν πολλοῖς τοιούτοις το- ποῖς οἰκεῖαι. εἶναι γὰρ πανταχῇ περὶ τὴν γῆν πολλὰ 25 κοιλα καὶ παντοδαπὰ καὶ τὰς ἢδεας καὶ τὰ μεγέθη, εἰς ἢ ἐνεργηθηκέναι τὸ τε ύδωρ καὶ τὴν ὁμίλημα καὶ τῶν ἀέρα· αὐτὴν δὲ τὴν γῆν καθαράν ἐν καθαρῷ κεισθαι τῷ οὐρανῷ, ἐν ὑπερ ἐστὶ τὰ άστρα, ὅν δὴ αἰθέρα

Σονομάζειν τοὺς πολλοὺς τῶν περὶ τὰ τοιαύτα εἰσθότων 30

2 Γλαύκου γέ μοι τεχνὴ Bekk. The order varies in the mss.: I follow the Bodl. 18 πρῶτον μὲν τοῖς Bekk.: τοῖς om. Bodl. and the best ms
Λέγειν' οὐ δὴ ὑποστάμην ταῦτα εἶναι καὶ ξυρρεῖν ἀεὶ εἰς τὰ κοίλα τῆς γῆς. ἦμας οὖν οἰκοῦντας ἐν τοῖς κοῖλοις αὐτῆς λεληθέναι καὶ οἰεσθαί ἄνω ἐπὶ τῆς γῆς οἰκεῖν, ὠσπερ ἂν εἰ τις ἐν μέσῳ τῷ πυθμένι τοῦ πε-5 λάγους οἰκῶν οὐκοτὸ τε ἐπὶ τῆς θαλάττης οἰκεῖν καὶ διὰ τοῦ ὑδατος ὅρων τὸν ἦμον καὶ τὰ ἄλλα ἄστρα τὴν θαλατταν ἤγωοτο οὐρανὸν εἶναι, διὰ δὲ βραδυτῆτα τε καὶ ἀσθενείας μηδεπώποτε ἐπὶ τὰ ἀκρα τῆς θα-10 λάττης ἀφιγμένοι μηδὲ ἐωρακός εἰπέ, ἐκδός καὶ ἀνακυ-ψας ἐκ τῆς θαλάττης εἰς τὸν ἐνθάδε τότον, ὅσοι καθα-ρώτεροι καὶ καλλίων τυρχάνει ὃν τοῦ παρὰ σφίγη, μηδὲ ἄλλου ἀκήκουσι εἰς τοῦ ἑωρακότος. ταῦτον δὴ τούτο καὶ ἦμας πεπουθέναις οἰκοῦντας γὰρ ἐν τωι κολῷ τῆς γῆς οἰεσθαὶ ἐπάνω αὐτῆς οἰκεῖν, καὶ τὸν. 15 ἄερα οὐρανὸν καλεῖν, ὡς διὰ τοῦτον οὐρανοῦ ὄντος τὰ ἄστρα χωροῦντα· τὸ δὲ εἶναι τοιοῦτον, ὡς ἀσθενείας μέ καὶ βραδυτῆτος οὐχ ὄνους τε εἶναι ἦμας διεξελθεῖν ἐπὶ ἐσχάτον τὸν ἄερα· ἐπεὶ, εἰ τις αὐτοῦ ἐπὶ ἄκρα ἔλθοι ἡ περὶ ἡμῶν γενόμενος ἀναπτοῦτο, κατιδεῖν ἂν ἄνα-20 ψαντα, ὠσπερ ἐνθάδε οἱ ἐκ τῆς θαλάττης ἐχθές ἀνακύπτοντες ὅρῳσε τὰ ἐνθάδε, οὕτως ἂν τινα καὶ τὰ ἐκεῖ κατιδεῖν, καὶ εἰ ἡ φύσις ἰκανὴ εἰς ἀνέγεισθαι θεωροῦσα, γροῦναι ἂν ὁτι ἐκεῖνος ἐστιν ο ἄληθος οὐ-ρανος καὶ τὸ ἄληθος φῶς καὶ ἡ ὡς ἄληθος ἡγ. ἦδε 110 25 μὲν γὰρ ἡ γῆ καὶ οἱ λίθοι καὶ ἀπας ὁ τόπος ὁ ἐνθάδε διεφθαρμένα ἐστὶ καὶ καταβεβραμένα, ὠσπερ τὰ ἐν τῇ θαλάττῃ ὑπὸ τῆς ἁμης, καὶ οὔτε φύεται οὐδὲν ἄξιον λόγον ἐν τῇ θαλάττῃ, οὔτε τέλειον, ὡς ἐπος εἰπεῖν, οὐδέν ἐστὶ, σήμανες δὲ καὶ ἄμμος καὶ πηλὸς ἀμήχα-
ΦΑΙΔΩΝ.

νος καὶ βορβοροὶ εἰσίν, ὅπως ἂν καὶ γῆ ἤ, καὶ πρὸς τὰ παρ᾽ ἡμῖν κάλλη κρίνεσθαι οὐδ᾽ ὅπωστιοις ἄξια· ἐκεῖνα δὲ αὐ τῶν παρ᾽ ἡμῖν πολὺ ἂν ἔτι πλέον φανείη

Β διαφέρειν. εἰ γὰρ δεῖ καὶ μύθοιν λέγειν [καλέω], ἄξιον ἀκοῦσαι, ὁ Συμμία, οἷα τυγχάνει τὰ ἐπὶ τῆς γῆς ὑπὸ 5 τῷ οὐρανῷ ὄντα. Ἅλλα μὴν, ἐφὶ ὁ Συμμίας, ὁ Σῶ-
κρατες, ἡμεῖς γε τούτῳ τοῦ μύθου ἠδέως ἂν ἀκοῦ-
σαμεν.

LIX. Δέγεται τοῖς ἐφη, ὡς ἐταῖρη, πρώτον μὲν εἶναι τοιαύτη ἡ γῆ αὐτῇ ἰδείν, εἰ τις ἁνωθὲν θέωτο 10 αὐτήν, ὁσπερ αἱ ὁδοκάσκυτοι σφαίραι, ποικίλη, χρω-
ματι διελημμένη, ὅν καὶ τά ἐνθάδε εἶναι χρώματα

C ὁσπερ δεήματα, ὡς δὴ οἱ γραφεῖς καταχροῦνται· ἐκεῖ δὲ πάσαι τὴν ἡγὴν ἐκ τοιούτων εἶναι, καὶ πολὺ ἔτι ἐκ λαιμπροτέρων καὶ καθαρωτέρων ἢ τούτων· τὴν μὲν ἡλ 15 ἀλουργὴ εἶναι καὶ θαυμαστὴν τὸ κάλλος, τὴν δὲ χρυσοε-
θή, τὴν δὲ ὁστή λευκὴ γύψου ἢ χιώνος λευκοτέραι, καὶ ἐκ τῶν ἄλλων χρωμάτων ξυγκειμένην ὁσαύτως, καὶ ἐτὶ πλειώνων καὶ καλλιών ἡ δὲ ἡμεῖς ἐξοράκαμεν. καὶ γὰρ αὐτὰ ταύτα τὰ κοίλα αὐτῆς, ὑδατὸς τε καὶ ἄερος ἐκ-

D ἐν τῇ τῶν ἄλλων χρωμάτων ποικιλίᾳ, ὡστε ἐν τῇ αὐτῇς εἰδός ξυνεχές ποικίλου φαντάζεσθαι. εἰν δὲ ταύτῃ οὕση 
τοιαύτη ἀνὰ λόγον τὸ φυόμενα φύεσθαι, δεύνα τε καὶ ἀνθὴ καὶ τοὺς καρποὺς· καὶ αὐ τὰ ὅρθο ὁσαύτως καὶ 25 τοὺς λίθους ἔχειν ἀνὰ τὸν αὐτὸν λόγον τῆς τε λειώτητα καὶ τὴν διαφάνειαν καὶ τὰ χρώματα καλλίων δὲν καὶ τὰ 
ἐνθάδε λειδία εἶναι ταύτα τὰ ἀγαπώμενα μόρια, σάρ-
δια τε καὶ λάστιδας καὶ σμαράγδους καὶ πάντα τὰ

Ε τοιαύτα, ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιούτων εἶναι καὶ ἔτι 30

1 καὶ ἡ γῆ Bekk. ἡ om. Stallb. Herm. with the support of a few mss. of the second class. 4 καλὼ om. Bodl. pr. m. and II. 20 ἐμπλεα Bodl. and many good mss. ἐμπλεα Bekk.

PLAT. PH.
τούτων καλλίω. τὸ δ’ αὐτίων τούτου εἶναι, ὅτι ἐκεῖνοι οἱ λίθοι εἰσὶ καθαροὶ καὶ οὐ κατεδησμένοι οὐδὲ διε-
θαρμένοι ὡσπερ οἱ ἐνθάδε ὑπὸ σηπεδόνος καὶ ἀλμης
ὑπὸ τῶν δεύρο ξυνερρυηκότων, ἢ καὶ λίθοις καὶ ἱγή καὶ
5 τοῖς ἀλλοίς ζώοις τε καὶ φυτοῖς αἵσχη τε καὶ νόσους
παρέχειν. τὴν δὲ γῆν αὐτὴν κεκοσμησθαι τοῦτος τε
/aptαι καὶ ἔτι χρυσό τε καὶ ἀργίρῳ καὶ τοῖς ἀλλοίς 111
αὐ τοῖς τοιούτοις. ἐκφανὴ γὰρ αὐτὰ πεφυκέναι, ὅντα
πολλὰ πληθεὶ καὶ μεγάλα καὶ πολλαχοῦ τῆς γῆς,
10 ὅστε αὐτὴν ἰδεῖν εἶναι θέαμα εὐδαιμόνων θεατῶν. ξῶα
δ’ ἐπ’ αὐτής εἶναι ἄλλα τε πολλὰ καὶ ἀνθρώπους,
τοὺς μὲν ἐν μεσογαλα οἰκούντας, τοὺς δὲ περὶ τὸν ἀέρα,
ὡσπερ ἡμεῖς περὶ τὴν θαλατταν, τοὺς δὲ ἐν νῆσοις ὡς
περιπρεῖν τὸν ἀέρα πρὸς τῇ ἡπείρῳ οὐχαίς. καὶ ἐν
15 ἄγορα, ὕπερ ἡμῖν τὸ ὕδατο καὶ ἡ θαλαττα ἐστὶ πρὸς
tὴν ὑμετέραν χρείαν, τούτῳ ἐκεί τὸν ἀέρα, δ’ ὅπερ
ὁ ἰόμην ὁ ἀήρ, ἐκείνους τὸν αἰθέρα. τὰς δὲ ὅρας αὐτοῖς κράτων Β
ἐχεῖν τοιαύτην, ἀμεῖν ἐκείνους ἀνόσους εἶναι καὶ κρόνου
τε ἐξὶ πολὺ πλεῖο τῶν ἐνθάδε, καὶ ὅφει καὶ ἀκοή καὶ
20 φρονήσει καὶ πᾶσι τοῖς τοιούτοις ἡμῶν ἀφεστάναι τῇ
αὐτῇ ἀποστάσει, ἶπτερ ἀήρ τε ὑδατος ἀφεστήκη καὶ
ἀθηρ ἀέρος πρὸς καθαρότητα. καὶ δὴ καὶ θεῶν ἀλσ
τε καὶ ἱερα αὐτοῖς εἶναι, ἐν ὦι τῷ ὄντι οἰκητὰς θεοῦς
εἶναι, καὶ φήμας τε καὶ μαντείας καὶ αἰσθήσεως τῶν
25 θεῶν καὶ τοιαύτας ἐξουσίας ἡγεμονεῖ αὐτοῖς πρὸς
αὐτοῦς· καὶ τὸν γε ἡλίου καὶ σελήνη καὶ ἀστρα ὅρα·

1 καλλιω Bodl. with most mss. (Stallb. Herm.) καλλιω Bekk. 
with only one mss. 2 εἰς καθαροι Bodl. καθαροι eloi Bekk. with the 
other mss. 4 ὑπὸ τῶν δεύρο ξυνερρυηκότων is considered spurious 
by Cobet, Var. Lect. p. 231. 9 πολλαχοι Bodl. πολλαχοι Bekk. 
with the other mss. 11 επ’ αὐτη Bekk. Stallb. with several mss. 
επ’ αὐτη Herm. with the Bodl. 20 φρονεσι Bekk. Stallb. with 
all mss. but one, ὀφρονει Herm. with the August.: see comm. 
22 ἀλσ Bodl. ἀλσ Bekk. with other mss. 26 αὐτοῦς Bodl. and 
nearly all mss.
ΦΑΙΔΩΝ. 83
σθαί υπ’ αὐτῶν οία τυγχάνει ὄντα, καὶ τὴν ἄλλην εὐδαίμονίᾳ τούτων ἀκόλουθον εἶναι.

Ι.Χ. Καὶ ὅλην μὲν δὴ τὴν γῆν οὐτω περικέναι καὶ τὰ περὶ τὴν γῆν τόπους δ’ ἐν αὐτῇ εἶναι κατὰ τὰ ἑγκολα αὐτῆς κύκλῳ περὶ ὅλην πολλοὺς, τοὺς μὲν 5 βαθυτέρους καὶ ἀναπεπταμένους μᾶλλον ἢ ἐν φ’ ἥµεις οἰκούμενοι, τοὺς δὲ βαθυτέρους ὄντας τὸ χάσμα αὐτοὺς ἔλαττον ἔχειν τοῦ παρ’ ἡµῶν τῶν, ἐστὶ δ’ οὐς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέρους τούτους δὲ πάντας ὑπὸ γῆν εἰς ἀλλήλους συνε- 10 τρῆσθαι τα πολλαχῇ καὶ κατὰ στενὸτερα καὶ εὐρύτερα, καὶ διεξόδους ἔχειν, ἢ πολὺ μὲν ὑδωρ ἐξ ἀλλήλων εἰς ἀλλήλους ὄσπερ εἰς κρατήρας, καὶ ἀεναοῦς ποταμοῦ ἀμήχανα μεγέθη ὑπὸ τὴν γῆν καὶ θερμῶν ὑδάτων καὶ ὕψωσκών, πολὺ δὲ πῦρ καὶ πυρὸς μεγάλους ποτα- 15 μοῦς, πολλοὺς δὲ ὑγροῦ πτηλοῦ καὶ καθαρωτέρου καὶ Ε βορθορωδεστέρου, ὄσπερ ἐν Σικελίας οἱ πρὸ τοῦ ρύκος πτηλοῦ ρέοντες ποταμοὶ καὶ αὐτὸς ὁ μῦξ ὃν δὴ καὶ ἑκάστους τοὺς τόπους πληροῦσθαι, δὲν ἂν ἑκάστους τύχῃ ἑκάστὸτε ἡ περιρροὴ γεγομένη. ταῦτα δὲ πάντα 20 κινεῖν ἄνω καὶ κάτω ὄσπερ αἰώραν τῶν ἐνύσχαν ἐν τῇ γῇ ἐστὶ δὲ ἄρα αὐτὴ ἡ αἰώρα διὰ φύσιν τοιάντε τινά. ἐν τὶ τῶν χασμάτων τῆς γῆς ἄλλως τε μέγιστον

112 τυγχάνει ὁ ν καὶ διαμπερὲς τετρημένον δὲ ὅλης τῆς γῆς, τοῦτο ὅπερ "Οµήρος εἴπε, λέγων αὐτὸ

τῇλε μάλ’, ὅχι βάθιστου ὑπὸ χοινός ἑστὶ βέβεβρον’

δ’ καὶ ἄλλῳ καὶ ἐκείνου καὶ ἄλλου πολλοὶ τῶν ποιη- 25 τῶν Τάρταρον κεκλικασι. εἰς γὰρ τούτῳ τὸ χάσμα συρρέων τε πάντες οἱ ποταμοὶ καὶ ἐκ τούτου πάλιν ἑκέρουσι γύγουνται δὲ ἑκατοὶ τοιοῦτοι δὲ οἷας ἀν καὶ 30

7 αὐτῶν Tubing. αὐτῶν Heindorf and Bkk. 11 στενότερα Bkk. 19 ἑκάστους Bkk. Stallb. with the mss. ἐκεῖνους Herm. ej.

6—2
τῆς γῆς ἔρωσιν. ἤ δ’ αἰτία ἐστὶ τοῦ ἐκείνῳ τε ἐντεύθεν καὶ εἰσρεῖν πάντα τὰ ἰσοματα, ὅτι πυθμένα οὐκ ἔχει οὕτω βάσιν τὸ ύγρων τοῦτο. αἰωνεῖται δὴ καὶ κυμαίνει ἀνω καὶ κάτω, καὶ ὁ ἄρη καὶ τὸ πνεῦμα τὸ περὶ αὐτὸ ταύταν ποιεῖ. ξυνέπεται γὰρ αὐτῷ καὶ ὅταν εἰς τὸ ἐπὶ ἐκείνα τῆς γῆς ὁμήρηση καὶ ὅταν εἰς τὸ ἐπὶ τάδε, καὶ ὦσπερ τῶν ἀναπνεόντων ἀεὶ ἑκπνεῖ τε καὶ ἀναπνεῖ μέσον τὸ πνεῦμα, οὕτω καὶ ἐκεῖ ἡναιαρχοῖμενον τῷ υγρῷ τὸ πνεῦμα δεινοὺς τινὰς ἀνέμους καὶ ἀμηχάνους παρέχει καὶ εἰσῶν καὶ ἔξων. ὅταν τε οὖν ὁ ὁμήρας [ὁμήρας] υποχωρησθῇ τὸ ὕδωρ εἰς τὸν τόπον τὸν δὴ κάτω καὶ λομέμενον, τοῖς κατ’ ἐκείνα τὰ ἰσοματα διὰ τῆς γῆς εἰσέρχεται τε καὶ πληροῖ αὐτὰ ὦσπερ οἱ ἔπαντλοιντες. ὅταν τε αὐτὸ ἐκείθεν μὲν ἀπολίθη, δεύρο δὲ ὁμήρησι, τὰ 10 ἐνθάδε πληροῖ αὐθίοι, τὰ δὲ πληρωθέντα ἰσσὶ διὰ τῶν ὁχετῶν καὶ διὰ τῆς γῆς, καὶ εἰς τοὺς τόπους ἐκαστα ἀφικνούμενα, εἰς οὕς ἐκάστους ὁδοποιεῖται, θαλάττας τε καὶ λίμνας καὶ ποταμοὺς καὶ κρήνας ποιεῖ ἐντεύθεν δὲ πάλιν δυόμενα κατὰ τῆς γῆς, τὰ μὲν μακροτέρους 20 τόπους περιελθόντα καὶ πλεῖον, τὰ δὲ ἐλαττοὺς καὶ βραχυτέρους, πάλιν εἰς τὸν Ταρπαραν ἐμβάλλει, τὰ μὲν πολὺ καταστρω ἀνταπτυλεῖτο, τὰ δὲ ὁλογείν πάντα δὲ ὑποκάτω εἰσερχεῖ τῆς ἐκροῆς. καὶ ξυνὰ μὲν καταντκρυν ἐγείρεται ἐξεπεσεν, ἐνα δὲ κατὰ τὸ αὐτό μέρος. 25 ἐστὶ δὲ ἀ παντάπασιν κύκλῳ περιελθόντα, ἡ ἀπαξ ἡ καὶ πλευνάκων περιελθόντα περὶ τὴν γην ὀσπερ οἱ ὅφεις, εἰς τὸ δυνατὸν κάτω καθέντα πάλιν ἐμβάλλει. δυνατὸν δ’ ἐστὶν ἐκατερώθη σὲ μέχρι τοῦ μέσου καθιέναι, Ε. πέρα δ’ οὐ’ ἀναντες γὰρ ἀμφατέροις τοῖς ἰσσιοι τῷ 30 ἐκατερώθην γίγνεται μέρος.

10 [ὁμήρας] om. Bodl. pr. m. bracketed by Stallb. and Herm. 25 ἐστι δὲ καὶ Bekk. with two mss.
ΦΑΙΔΩΝ.

ΛΧΙ. Τὰ μὲν οὖν δὴ ἄλλα πολλά τε καὶ μεγάλα καὶ παντοδαπὰ ἴστι τυχάναι δ' ἀρα ὡντα ἐν τούτοις τοῖς πολλοῖς τέταρτ' ἀττα ἴστι τυχάνα, διὸ τὸ μὲν μεγιστὸν καὶ ἐξωτάτῳ ρέουν περὶ κύκλωρ ὁ καλοῦμενος Ὄμειανός ἐστι, τούτου δὲ καταντικρὶ καὶ ἑναν-5 τίως ρέων Ἀχέρων, διὶ ἐρήμων τε τόπων πεῖ ἄλλων καὶ δὴ καὶ ὑπὸ γῆς ρέων εἰς τὴν λίμνην ἀφικνεῖται τὴν Ἀχερουσιάδα, οὐ αἰ τῶν τετελευτηκότων ψυχαῖ τῶν πολλῶν ἀφικνοῦνται καὶ τινας εἰμαρμένους χρόνους μειναται, αἰ μὲν μακροτέρους, αἰ δὲ βραχυτέρους ἑπτάλων ἐκπέμπουνται εἰς τὰς τῶν ζώων γενέσεις. τρίτος δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει, καὶ ἐγγύς τῆς ἐκβολῆς ἐκπέμπει εἰς τόπον μέγαν πυρὶ πολλῷ καλόμενου, καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν θαλᾶττας, ξέουσαν ὑδατος καὶ τηλοῦ ἐντεύθεν δὲ 15 Β χωρεῖ κύκλως θολερὸς καὶ πηλώδης, περιελιπτόμενος δὲ [τῷ γῇ] ἄλοςεν τε ἀφικνεῖται καὶ παρ' ἐσχατα τῆς Ἀχερουσιάδος λίμνης, οὐ δυσμυρνύμενος τῷ ὑδατ' περιελιχθεὶς δὲ πολλάκις ὑπὸ γῆς ἔμβαλλει κατατέρω τοῦ Ταρτάρου' οὔτος δὲ ἐστὶν δὲ ἐπονομάζουσι Πυρὶ-20 φλεγόμενον, οὐ καὶ οἱ ρύκακες ἀποσπάσματα ἀναφυσαύσιν ὑπῆρ οὐ τῦχος τῆς γῆς. τούτου δ' αὐ καταντικρὶ δ' τέταρτος ἐκτίπτει εἰς τόπον πρῶτον δευτὸν τε καὶ ἄγριων, ὡς λέγεται, χρώμα δὲ ἔχουσα ὄλων οἴων ὁ 5 C κυνάος, διὰ δὲ ἐπονομάζουσι Στύγιον, καὶ τὴν λίμνην, 25 ἰᾶς ποιεῖ δ' ποταμὸς ἐμβάλλων, Στύγια: δ' ὡς ἐπεσφέρω ἐνταθή καὶ δεινὰς δυνάμεις λαβών εἰς τῷ ὕδατι, δ' δ' κατὰ τῆς γῆς, περιελιπτόμενος χωρεῖ ἑναντίος τῷ Πυ-
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μιφλεγέθοντι καὶ ἀπαντᾷ ἐν τῇ Ἀχερονσίαδί λίμνῃ εξ ἐναντίας· καὶ οὐδὲ τὸ τούτον ὑδωρ οὔδεπτε μῶγνυται, ἀλλὰ καὶ οὕτως κυκλῳ περιελθὼν ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίος τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῳ ἐστίν, ὡς οἱ ποιηταὶ λέγουσιν, Κωκυτός.

LXII. Τούτων δὲ οὕτως πεφυκότων, ἐπειδὰν ἄφι· ὁ κοινὴν οἱ τετελευτηκότες εἰς τὸν τόπον οἱ ὁ δαίμονι ἐκαστὸν κομίζει, πρῶτον μὲν διειδικάσαντο οἱ τε καλῶς καὶ δόξιας βιώσαντες καὶ οἱ μή. καὶ οἱ μὲν ἀν δόξος 10 μέσως βεβιασκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα, ἀναβάντες ἢ δὴ αὐτοῖς ὀχὴματα ἐστὶν, ἐπὶ τούτων ἀφικνοῦται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσι τε καὶ καθαροῦμενοι τῶν τε ἀδικημάτων διόντες δίκαι ἀπολύουσιν, εἰ τις τι ἡδίκηκε, τῶν τε ἐνεργεσίων τιμᾶς 15 φέρονται κατὰ τὴν ἀξίαν ἔκαστος· οἱ δὲ ἀν δόξος ἐν ἀνάμοις ἢς ἢ δὲ ἄν ἔχειν διὰ τὰ μεγέθη τῶν ἀμαρτημάτων, ἢ ιέροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ παρανόμους πολλοὺς ἔξεργασμένοι, ἢ ἄλλα ὡς τοιαῦτα τυγχάνει οὕτα, τούτους δὲ ἢ προσήκουσα 20 μοῖρα βίπτει εἰς τὸν Τάρταρον, ὅθεν οὕτως ἐκβαίνουσι· οἱ δὲ ἀν ιάσιμα μὲν, μεγάλα δὲ δόξοις ἡμαρτη- 25 κέναι ἀμαρτήματα, ὅποι πρὸς πατέρα ἡ μητέρα ὑπ' ὀργῆς βιῶσιν· τι πράξασθαι, καὶ μεταμελέων αὐτοῖς τῶν ἀλλω 30 τρόπων γένωνται, τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐνιαυτὸν ἐκεῖ γενομένους ἐκβάλλει τὸ κύμα, τοὺς μὲν ἄνδρο- φόνους κατὰ τὸν Κωκυτῶν, τοὺς δὲ πατραλοίας καὶ μητραλοίας κατὰ τῶν Πυριφλεγέθοντα· ἐπειδὰν δὲ 35 φερόμενοι γένωνται κατὰ τὴν λίμνην τὴν Ἀχερο- σίαδα, ἐναυῖθα βοῶσι τε καὶ καλοῦσιν, οἱ μὲν οὐς ἀπέκτειναν, οἱ δὲ οὐς ὑβρίσαν, καλέσαντες δὲ ἰκετεύ-
Δοξάσων.  

Βούσι καὶ δέονται ἔσται σφώς εκβήναι εἰς τὴν λίμνην καὶ δέξασθαι, καὶ ἕαν μὲν πείσωσιν, ἐκβαίνουσί τε καὶ λήγουσι τῶν κακῶν, εἰ δὲ μὴ, φέρονται αὐθίς εἰς τὸν Τάρταρον κακεῖθεν πάλιν εἰς τοὺς ποταμοὺς, καὶ ταῦτα πάσχοντες ὅπερ πρῶτον παύονται, πρὶν ἀν πείσωσιν 5 οὐς ἡδίκησαν αὐτὴ γὰρ ἡ δίκη ὑπὸ τῶν δυκαστῶν αὐτοῖς ἔταχθη. οὐ δὲ δὴ ἂν δόξωσι διαφερόμενοι πρὸς τὸ ὁσίως βιῶσι, οὕτως εἰς τοὺς μὲν τῶν τῶν τῶν ἐν τῇ γῇ ἐλευθεροῦμενοι τε καὶ ἀπαλλαττόμενοι ὡσπερ 10

C δεσμοτηρίων, ἀνω δὲ εἰς τὴν καθαρὰν οἰκήσιν ἀφικνοῦ- μενοι καὶ ἐπὶ τῆς γῆς οἰκίζομενοι. τούτων δὲ αὐτῶν οἱ φιλόσοφοι ἰκανὸς καθηράμενοι ἀνευ τύ σωμάτων ἔδωσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκήσεις εἶναι τοὺς καλλίους ἀφικνοῦται, ὡς οὕτε ράδιου δηλώσαι οὕτε ὁ χρόνος ἰκανός ἐν τῷ παρόντι. άλλα 15 τούτων δὴ ἑνεκα χρή ὅν διεληλυθαμεν, ὁ Σιμιμία, πάν τινεῖς, ὥστε ἁρέτης καὶ φρονήσις εἰς τῷ βίω μετα- σχεῖν· καλὸν γὰρ τὸ ἄθλον καὶ ἡ ἐλπίς μεγάλη.

D ΛΧΙ. Τὸ μὲν όν ταῦτα διαχυρίσασθαι οὕτως ἔχειν, ὡς ἐγὼ διελήλυθα, οὐ πρέπει νοῦν ἔχουν ἀνδρὶ. 20 ὅτι μέντοι ἥ ταῦτ' ἐστὶν ἥ τοιαύτ' ἄττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπείπερ ἀδάνατον γε ἡ ψυχὴ φαίνεται οὕσα, τοῦτο καὶ πρέπειν μοι δοκεῖ καὶ ἄξιον κινδυνεῦσαι οἰμομένοι οὕτως ἔχειν· καλῶς γὰρ ὁ κίνδυνος καὶ χρὴ τὰ τοιαύτα ὡσπερ ἐπάθειν ἐαυτῷ, 25 διδ δὴ ἐγώνη καὶ πάλαι μὴκύνῳ τῶν μῦθον. άλλα τούτων δὴ ἑνεκα θαρρεῖν χρῆ περὶ τῇ ἐαυτοῦ ψυχῇ

Ε ἄνδρα, ἡστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἥδους τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἶσας χαίρειν, ὡς ἀλλοτρί- οις τὸ δύνατας καὶ πλέον θάτερον ἰγνώσμενος ἀπεργά- 30

6 ἡδίκησαν Bodl. and nearly all mss. ἡδίκησαν Bekk. with  
three mss. 11 ἐπὶ τῆς γῆς. Bekk from Stobaeus, Thedor. and  
Euseb. τῆς om. in all mss. and by Herm.
ΠΛΑΤΩΝΟΣ

ξέσθαι, τόσ δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε καὶ κοσμήσας τὴν ψυχήν οὐκ ἀλλοτρίῳ ἄλλα τῷ αὐτῆς κόσμῳ, σωφροσύνῃ τε καὶ δικαιοσύνῃ καὶ ἄνδρεια καὶ ἐλευθερία καὶ ἀληθεία, οὕτω περιμένει τὴν εἰς Ἁλδον 115 5 πορείαν, ὡς πορευομένος ὅταν ἡ εἰμαρμένη καλῇ. ὑμεῖς μὲν οὖν, ἤφη, ὁ Σιμμία τε καὶ Κέβης καὶ οἱ ἄλλοι, εἰσαύθης ἐν τοῖς χρόνωι ἐκαστοι πορεύησότεθε· ἐμὲ δὲ νῦν ἴδη καλεῖ, φαίη ἂν ἄνωρ τραγικὸς, ἡ εἰμαρμένη, καὶ σχεδὸν τί μοι ἄρα τραπέσθαι πρὸς τὸ λου. 10 τρύν· δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσάμενον πιεῖν τὸ φάρμακον καὶ μὴ πράγματα ταῖς γυναιξὶ παρέχειν νεκρῶν λούειν.

LXIV. Ταῦτα δὲ εἰσόντος αὐτοῦ ὁ Κρίτων, Ἐλευ, ἤφη, ὁ Σωκράτης· τὸ δὲ τούτος ἦ ἐμοὶ ἐπιστέλλεις ἢ Β 15 περὶ τῶν παιδῶν ἢ περὶ ἄλλου του, ὡς ἂν σοι ποιοῦντες ἡμεῖς ἐν χάριτι μάλιστα ποιοῦμεν; Ἀπερ αἰε λέγω, ἤφη, ὁ Κρίτων, οὕτως καὶ υπότερον· ὅτι ὑμῶν αὐτῶν ἑπιμελούμενοι ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοίς καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἄττη ἂν ποιήτε, κἂν μὴ 20 τὴν ὀμολογήσετε· ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελήτε, καὶ μὴ θέλητε ὡσπερ κατ' ἱδραν κατὰ τὰ νῦν τε εἰρημένα καὶ τὰ ἐν τῷ ἐμπροσθεν χρόνῳ ξῆν, οὕτω ἐὰν πολλά ὀμολογήσετε ἐν τῷ παρόντι καὶ σφόδρα, οὕτως πλέον Σ ποιήσετε. Ταῦτα μὲν τοῖνυν προσμυθησόμεθα, ἤφη, 25 οὕτω ποιεῖν· θάπτωμεν δὲ σε τίνα τρόπον; Ὅπως ἂν, ἤφη, βούλησθε, ἐάνπερ γε λάβητε με καὶ μὴ ἐκφύγω ὑμᾶς. γελάσας δὲ ἀμα ἡμυτὶ καὶ πρὸς ἡμᾶς ἁπαθλέψας εἴπεν, Ὡς πείθω, ἤφη, ὁ ἄνδρες, Κρίτωνα, ὡς ἤγο ἐμί οὕτος ὁ Σωκράτης, ὃ νυν διαλεγόμενοι καὶ διατάξοντον ἐκαστον τῶν λεγομένων, ἀλλ' οὗτοι με έκείνων

17 ἤφη λέγω Bekk. against the Bodl. 20 ὑμῶν μὲν αὐτῶν Herm. with the Bodl. μὲν om. Bekk. Stallb. with many mss.
ΦΑΙΔΩΝ.

εἶναι, ὡν ὄψεται ὁλίγον ὑστερον νεκρόν, καὶ ἔρατα δῆ, D πῶς με θάπτῃ. ὅτι δὲ ἐγὼ πάλαι πολὺν λόγον πε-
ποίημαι, ὡς, ἐπειδὰν πιὸ τὸ φάρμακον, οὐκέτι ὑμῖν
παραμενῶ, ἀλλ' οἰχύσομαι ἀπ' αὐτῶν εἰς μακάρων δὴ
tινας εὐδαιμονίας, ταῦτα μοι δοκῶ αὐτῷ ἄλλως λέγειν, 5
παραμυθούμενος ἀμα μὲν ὑμᾶς, ἀμα δ' ἐμαυτόν. ἐγ-
νύσασθε οὖν με πρὸς Κρίτωνα, ἔφη, τὴν ἐναντίαν
ἐγγύην ἢ ἢν οὕτος πρὸς τοὺς δικαστὰς ἔγγυατο. οὕτος
μὲν γὰρ ἢ μὴν παραμενεῖν· ύμεῖς δὲ ἢ μὴν μὴ
para-
μενεῖν ἐγγύσασθε, ἐπειδὰν ἀποθάναν, ἀλλὰ οἰχύσει-10
Ε ἔσαι ἀπίστων, ἦνα Κρίτων Ῥφον φέρῃ, καὶ μὴ ὅραν μου
τὸ σῶμα ἢ καἰομένου ἢ κατορτύτομου ἀγανακτῇ
ὕπερ ἐμοῦ ὥς δεινὰ πάσχοντος, μηδὲ λέγῃ ἐν τῇ ταφῇ,
ὡς ἢ προτίθεται Σωκράτῃ ἢ ἐκφέρει ἢ κατορτύττει.
ἐν γὰρ ἢσθι, ἢ δ' ὡς, ὡς ἢριστε Κρίτων, τὸ μὴ καλῶς 15
λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ
κακῶν τι ἐμποίει ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρή,
116 καὶ φάναι τούμον σῶμα θάπτειν, καὶ θάπτειν οὕτως
ὅπως ἂν σοι φίλον ἢ καὶ μᾶλιστα ἡγή νόμιμον εἶναι.

LXV. Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἷ-20
κημά τι ὅς λουσάμενος, καὶ ὁ Κρίτων εἶπε τοῦτο αὐτῷ,
ἡμᾶς δ' ἐκέλευε περιμένειν. περιμένομεν οὖν πρὸς
ἡμᾶς αὐτοῦ διαλεγόμενοι περὶ τῶν εἰρημένων καὶ
ἀνασκοπῶντες, τοτε δ' αὖ περὶ τῆς ξυμφορᾶς διεξ-
ιόντες, ὡσ ἡμῖν γεγονύια εἰς, ἀτεχνώς ἦγομένοι τοῖς 25
ὡσπερ πατρὸς στερηθέντες διάξειν ὀρφανοὶ τῶν ἑπειτα
Β βίον. ἐπειδὴ δὲ ἐλούσατο καὶ ἤνεχθη παρ' αὐτοῦ τὰ
παιδία—δύο γὰρ αὐτῷ νεῖς σμικροὶ ἦσαν, εἰς δὲ μέγας
—καὶ αἱ οἰκεῖαι γυναῖκες ἀφίκοντο, [ἐκεῖνος] ἐναντίον
τοῦ Κρίτωνος διαλεξθεῖσ τε καὶ ἐπιστείλας ἄττα ἐβοῦ—30

12 καὶ άλλον Bekk. with several ms. 13 δὲν ἄττα Bekk.
ἄττα om. Bodl. and many other ms. 29 ἐκεῖνος bracketed by
Herm. ἐναντίον ἐκεῖνοι Bodl. pr. m.
πλατωνος

λετο, τὰς μὲν γυναικας καὶ τὰ παιδία ἄπιεναι ἐκελευ-σεν, αὐτὸς δὲ ἦκε παρ’ ἡμᾶς. καὶ ἦν ἣδη ἔγγυς ἡλίου δυσμῶν χρόνου γὰρ πολὺν διήτριβεν ἐνδον. ἐλθὼν δὲ ἐκαθέζετο λελυμένος, καὶ οὐ πόλλ’ ἀττα μετὰ ταῦτα 5 διελέχθη, καὶ ἦκεν ὁ τῶν ἐνδεκα ὑπηρέτης καὶ στὰς παρ’ αὐτόν. Ὅ Σωκράτης, ἔφη, οὐ καταγγώσομαι σοῦ ὁπερ ἄλλων καταγγώσει, ὅτι μοι χαλεπαίνομαι καὶ καταρωνταί, ἐπειδὰν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον ἀναγκαζόντων τῶν ἀρχῶντων. σὲ δὲ ἐγὼ 10 καὶ ἄλλως ἐγνωκα ἐν τούτῳ τῷ χρόνῳ γενναίατατον καὶ πραότατον καὶ ἀριστον ἄνδρα ὑπὸ τῶν πάποτε δεύτερο ἀφικμένων, καὶ δὴ καὶ νῦν εὑ ὁδ’ ὅτι οὐκ ἔμοι χαλεπαίνεις, γνωστὸς γε τοὺς αὐτούς, ἀλλ’ ἐκεῖνος. νῦν οὖν, ἵσθα γὰρ ὁ ἡλίου ἀγγέλλων, χαῖρε τε 15 καὶ τειρῶ ὃς ῥάστα φέρειν τὰ ἀναγκαῖα. καὶ ἀμα ὁ δακρύσας μετασπρεφόμενος ἀπῆλε. καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτόν, Καὶ σὺ, ἔφη, χαῖρε, καὶ ἤμεσας ταῦτα ποιήσουμεν. καὶ ἀμα πρὸς ἡμᾶς, Ὅστε ἀστειός, ἔφη, ὁ ἀνθρώπος· καὶ παρὰ πάντα μοι τὸν χρόνον 20 προσῆκε καὶ διελέγετο ἐνίοτε καὶ ἦν ἄνδρον λάστος, καὶ νῦν ὃς γενναῖος ἡ ἀποδακρύω. ἀλλ’ ἄγε δή, ὁ Κρίτων, πεθοῦμεθα αὐτῷ, καὶ ἐνεγκά τοι τὸ φάρμακον, εἰ τέτριτται εἰ δὲ μή, τριψάτω ὁ ἀνθρώ-πος. καὶ ὁ Κρίτων, Ἡ πο’ ομίμη, ἔφη, ἐγὼ γε, ὁ Σω- 25 κρατεῖς, ἐχεὶ ἡλίου εἶναι ἐπὶ τοῖς δρεσὶ καὶ οὕτω δεδυ-κέναι. καὶ ἀμα ἐγὼ οἶδα καὶ ἄλλως πάντες ὑψῇ πίνου-τας, ἐπειδὰν παραγγελθῇ αὐτοῖς, δευτερίη αὕτη τε καὶ πιόντας εὐ μάλα, καὶ ξυγγειουμένους ὡς ἐνίους ὃν ἀν τῷ χωσίν ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπείγον ἐτὰ γὰρ
ΦΑΙΔΩΝ.

έγχωρεὶ. καὶ ὁ Σωκράτης, Εἰκότως γ', ἔφη, ὡς Κρίτων, ἐκεῖνοι τε ταῦτα ποιοῦσιν, οὐς σὺ λέγεις, οἶονται γὰρ κερδαίνειν ταῦτα ποιήσαντες, καὶ ἔγγορε ταῦτα εἰκότως

117 οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδαίνειν ὀλίγον ὑστερον πιὸν ἄλλο γε ἡ γέλατα ὄφλησει παρ' ἐμαυτῷ, γλυ-5 χόμενος τοῦ ἔμι καὶ φειδόμενος οὐδενὸς ἔτι ἐνότος.

ἀλλ' ἐμ,' ἔφη, πιθοῦ καὶ μὴ ἄλλος ποιεῖ.

LXVI. Καὶ ὁ Κρίτων ἀκούσας ἐνευσε τῷ παιδὶ πλησίον ἐστάτι, καὶ ὁ παῖς ἐξελθὼν καὶ συχνῶν χρόνων διατρίψας ἤκειν ἀγων τὸν μέλλοντα διδόναι τῷ φάρ-10 μακον, ἐν κύλικε φέροντα τετριμμένον ἰδὼν δὲ ὁ Σω-κράτης τῶν ἄνθρωπον, Εἰεν, ἔφη, ὃ βέλτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρὴ ποιεῖν; Οὐδὲν ἄλλο, ἔφη,

Β ὁ πιὸντα περιέναι, ἔως ἃν σου βάρος ἐν τοῖς σκέλεσι γένηται, ἔπειτα κατακεῖσθαι καὶ οὕτως αὐτὸ ποιήσει. 15 καὶ ἄμα ἄρεξ τὴν κύλικα τῷ Σωκράτει· καὶ δε λαβὼν καὶ μάλα ὅλεως, ὃς Εὐχέρατε, οὐδὲν τρέσας οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου,

ἀλλ' ἀσπερ εἰσάει ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον, Τῆ λέγεις, ἔφη, περὶ τούτῳ τοῦ πόματος 20 πρὸς τὸ ἀποσπείσαι τυχώ, ἐξέστων, ἡ οὖ; Τοσοῦτον, ἔφη, ὃ Σωκράτες, τρίβομεν, ὅσον οἴμεθα μέτριον εἶναι.

C ποιεῖν. Μανθάνω, ᾧ δ' ὡς; ἀλλ' εὐχεσθαι γέ ποιος θεῶς ἔξετι τε καὶ χρή, τὴν μετοίκησιν τὴν ἐνθένδε ἔκεισε εὐτυχὴ γενέσθαι· ὃ δ' ἐκαὶ ἐγὼ εὐχομαι τε καὶ 25 γένοιτο ταύτη, καὶ ἀμα εἰπὼν ταῦτα ἐπισχίμενος καὶ μάλα εὐχερῶς καὶ οὐκόλως ἔξέπειε. καὶ ἡμῶν οἱ πολ-λοὶ τέως μὲν ἐπιεικῶς οἴοι τε ἠσαν κατέχειν τὸ μὴ

3. eikótes is considered spurious by Cobet, Nov. Lect. p. 102; some ms. have eikótōs taúta.
10 didoai Bodl. ii. dótow Beka, with the other ms. 20 tómatos the ms. Stallb. prefers τῶματος. τί λέγεις περὶ τοῦ πόματος; ἀποσπείσαι τυχώ ἐξέστων ἡ οὖ; Cobet, Var. Lect. p. 106. 24 metaikias Cobet, Var. Lect. p. 108.
δακρύειν, ὡς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα, οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ ἀστακτί ἔχωρει τὰ δάκρυα, ὡστε ἐγκαλυψάμενος ἀπέκλαιον ἐμαυτῶν οὐ γάρ δὴ ἐκείνου γε, ἀλλὰ τὴν ἐμαυτὸν τύχην, οἶον ἀν- 5 δρὸς ἑταίρου ἐστηρημένος εἰς, ὁ δὲ Κρίτων ἔτι πρότε- D roς ἐμοῖ, ἐπειδὴ οὐχ ὦς τ' ἣν κατέχειν τὰ δάκρυα, ἐξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἐμπροσθεν χρόνῳ οὐδὲν ἐπαύνετο δακρύων, καὶ δὴ καὶ τὸτε ἀναβρυχησά- μενος κλαίον καὶ ἀγανακτῶν οὐδένα ὀντινα οὐ κατέ- 10 κλάσε τῶν παρόντων, πλήν γε αὐτοῦ Σωκράτους. ἐκεί- νος δὲ, Οἶα, ἔφη, ποιεῖτε, ὁ θαυμάσιοι. ἕγω μέντοι οὐχ ἢκιστα τούτου ἕνεκα τὰς γυναικας ἀπέτεμψα, ὡς μὴ τοιαύτα πλημμελεῖν καὶ γάρ ἀκήκοα, ὅτι ἐν Εὐφημία χρῆ τελευτάν. ἀλλ' ἠσυχία τε ἄγετε καὶ 15 καρτερείτε. καὶ ἡμεῖς ἀκούσαντες ἰσχυρῆς ἡμεῖς τε καὶ ἐπέσχομεν τοῦ δακρύειν. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ βαρύνεσθαι ἐφη τὰ σκέλη, κατεκλίθη ὑπτίος οὕτω γάρ ἐκέλευεν ὁ ἀνθρωπος καὶ ἀμα ἐφαπτόμενοι αὐτοῦ οὕτως ὁ δοὺς τὸ φάρμακον, διαλυτῶν χρόνων ἐπεσκόπει 20 τοὺς πόδας καὶ τὰ σκέλη, κατεπείδα σφόδρα πτέσας αὐ- τοῦ τὸν πόδα ἦρετο, εἰ αἰσθάνοιτο ὁ δ' οὐκ ἔφη καὶ μετὰ τοῦτο αὐθίς τὰς κυῆμας καὶ ἐπανών οὕτως ἦμιν 118 αὐτοῖς ἐπεδείκνυτο, ὅτι πυγεύοντε καὶ πηγνύοιτο. καὶ αὐτὸς ἦπτετο καὶ ἔπεσεν ὅτι, ἐπειδὴ πρὸς τῇ καρδίᾳ 25 γένηται αὐτῷ, τότε οἰχήσεται. ἦδη οὖν σχεδον τι αὐτοῦ ἦν τὰ περὶ τὸ ἤτρων πυγάμενα καὶ ἐκκαλυψά- μενος, ἐνεκεκάλυπτο γάρ, ἔπευ, δὴ τελευταῖον ἐββηγγατο, Ο Κρίτων, ἔφη, τῷ 'Ἀσκληπιοδὸς ὀφείλομεν ἀλεκτυσώνα' ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. Ἀλλα

3 ἀπέκλαιν Bekk. with one ms. 9 κλαίων Bekk. 22 ἠμὲν αὐτοῖς Bodl. αὐτοῖς om. Bekk. Stallb. 23 πῆγνυστο Bodl. pr. m. πηγνύστω Bekl. corr. and other mss. πῆγνυστο Bekk. Stallb. Herm.
ταύτα, ἔφη, ἔσται, ὁ Κρίτων ἄλλα ὤρα, εἰ τι ἄλλο λέγεις. ταύτα ἔρωμένου αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο,
ἀλλ' ὀλύνοι χρόνοι διαλυτῶν ἐκκυθηθή τε καὶ ὁ ἄνθρω-
πος ἐξεκάλυψεν αὐτόν, καὶ οὐ τὰ ὅμματα ἔστησεν·
ιδὼν δὲ ὁ Κρίτων ξυνέλαβε τὸ στόμα τε καὶ τοὺς 5
ὀφθαλμοὺς. ἦδεν τε τελευτή, ὁ Ἐχέκρατες, τοῦ ἔταιρον
ἡμῶν ἐγένετο, ἀνδρός, ὦς ἦμείς φαίμεν ἂν, τῶν τότε ὃν
ἐπειράθημεν ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ
dικαιοτάτου.
NOTES.

I.—IV. PROLOGUE. INCIDENTS OF THE EARLY MORNING IN THE PRISON.

I. p. 1, 1. Αὐτῷ; ‘personally.’ The word is emphatically placed at the beginning of the first sentence and of the whole dialogue in order to vindicate greater authenticity to the whole relation. See also Don. p. 375. 5 τι—ἔστιν ἄττα κ.τ.λ. ‘of what nature were the things he said;’ τι stands for τίνα according to an idiom frequent enough in Plato, cf. Gorg. 508 c, σκεπτόμαι, τι τὰ συμβαίνοντα or Hipp. mai. 285 d, τι μὴν ἕστω ἡ ἡδέως σου ἁκροώνται or Euthyphr. 15 ι, ἀλλὰ τι δὴ ποτ’ ἄν εἰη ταῦτα; See also Riddell § 20. Jelf § 381. But it would be perverse to correct those passages in which we find the regular construction: e.g. here 58 c, τίνα ἕν τὸν λεχθέντα, a phrase recurring also 102 ι, at the beginning of ch. ι. see also Aeschin. adv. Timarch. § 154, τίνα ποτ’ ἔστιν ἄντιγραμμα. The mss. often vary in such passages, and it is therefore advisable to adopt the reading given by the best authority. 6 ἐγὼ ‘I for my part:’ ἐγὼ is omitted in many mss., but given by the Bodl. and five other mss.; most editors omit it (Stallb. says ‘nescio quo modo molestum ac paene inurbanum videtur’): but surely we have no right to do so against the authority of the best ms. 7 τῶν πολιτῶν Φιλασίων οἱ λεγόμενοι: we should expect τῶν Φιλασίων, and Hirschig actually has so in his text: but where the latter substantive is the name of a country or of the inhabitants of a country or city, the article is in Plato habitually omitted: see the instances quoted by Riddell, § 36. 8 ἐπίχωσι ὀνδίζει literally ‘stays,’ but as this is only the result of previous going, we have ‘Αθηναῖς; comp. the constr. παρεῖναι εἰς τι and note on Apol. p. 25, 9. τά νῦν: we should suppose, a short time after the death of Socr. Phaedo is on his way from Athens to his native city Elis, and stops at Phlius on his route. This supposition affords a very natural occasion for the discourse. 9 χρόνου
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συνήπνευμάτως 'for a long time:' comp. Sympos. 172 α, πολλῷς ἐτῶν Ἀργαίδων ἐνδάδε οὐκ ἐπιθεδήματε. — δοτις δὲ—οἶς τ' ἤν: comp. Eur. Med. 1311, οὐκ ἔστω ὑπὲρ τοῦτ' ἄν Ἑλληνισμῷ γνω Ἰτλη ποιή, and Aristoph. Lys. 109, οὐκ εἶδον οὖν ὅλης ὁκτωδάκτυλον, Ὄς ἦν ἄν ἢ ἦν κυτίνη 'πικουρία. 13 τά περί τῆς δικης is an expression complete in itself, to which δν τρόπον ἐγένετο is added as an epexegeesis. Heindorf justly says that it might also be οὔ' ἀρα ἐπώθ. δν τρόπον ἐγένετο τά περί τὴν δικην. Similar passages are Xen. Cyrop. 5, 3, 26 ἐπεὶ πῦθοιτο τά περί τοῦ φρουρίου. Anab. 2, 5, 37 διστοι μάθη τά περί Προξένου. See below the beginning of ch. 11. 15 ταύτα μὲν without a subsequent δὲ, but the antithesis εἰκεία δ' οὖς is readily understood by the reader. Or we have here one of the cases in which μὲν stands in the sense of μὴν: see on Crito p. 40, 16.

16 πολλῷ ὑστερον: thirty days after the trial: tricinta dies in carcere et in expectatione mortis esse, says Seneca Epist. 8, 1 (70), 9. See the passage from Xenophon quoted on 2, 12. p. 2, 2 ἐστεμμένη with laurel-wreaths, laurel being the sacred tree of Apollo.

6 Θασσίης ποτε κ.τ.λ.: for a detailed account of this see Plut. Thea. c. 15 ff. 10 καὶ νῦν ἐτὶ: cf. also Plut. Thes. c. 23 f. who says that the ship was in existence until the time of Demetrius the Phalerian: τὸ δὲ πλοῖον ἐν ὕμι, μετὰ τῶν ἡμέρων ἐπελευνε καὶ πάλιν ἐσώθε, τὴν τρακτήτοραν, ἠχαὶ τῶν Δαμιανρου τοῦ Φανεροῦ χρόνων διεφράκτον οἱ Ἀθηναῖοι. It is uncertain if the custom itself was observed after that time. 12 καθαρεύειν 'to be pure:' Plutarch in a passage somewhat resembling the one in Plato, Phocion p. 758 π, says ἐφὸν—ἀνοσίωταν γεγονέων τὸ μερὶ ἐκεῖξε τὴν ἡμέραν εἰκείν, μηδὲ καθαρεύεις δήμου ἡμῶν τὴν πολίν ἐφοράξουσαν. See also below 67 λ. 12 f. δημοσία μηδένα ἀποκτ.: comp. Xenophon's account Mem. 4, 8, 2 ἀνάγκη μὲν γὰρ ἐγένετο αὕτη μετὰ τὴν κράσιν τράκιτον ἡμέρας μεθανία διὰ τὸ ἡδίν μὲν ἐκείνου τοῦ µερῦς εἶναι, τὸν δὲ νόμον μηδένα εἰς δῆμος ἀπόθεν. Καὶ ἔτι ὅ ἡ θεουργία εἰς Δήλου ἐπανελθη. 15 ἀπολαβάντες is the technical word of ships being detained by contrary winds: so Herod. 2, 115, 2 ὑπ' ἀνέμων ἀπο- λαμβάνεται. Thuc. 6, 22, ἣν που ὑπὸ ἀπόλαξα ἀπολαμβανόμεθα. Plato himself, Menex. 406 τ, ἀπειλημμένον ἐν Μικηλήνῃ τῶν νεών. 16 αὐτοῖς, i.e. τοὺς ναύτας or πλεοντας which is easily got from the πλοῖον mentioned just before.

Π. p. 2, 23 τίνα is given on the authority of the Bodl. besides which it is also found in four other mss.: see n. on p. 1, 9. 24 ἐπιτηδεῖων = ἐπαλρων (Moiris' gloss. p. 164 with express
reference to this passage). So Plut. de tranq. an. 466 ε, καὶ Σωκράτης μὲν ἐν δευτεροφύλῳ φιλοσοφῶν διελέγετο τοῖς ἐταφοῖς. 25 οὐ δραχμητεῖς, viz. οὐ ἐνδεκά, merely denoted by the same name in the Apology 89 ζ, cf. also ib. 37 ζ where τούτων ἐνδεκά is a gloss on τῇ ἐκείνης καθισταμένη ἀρχῇ. 27 καὶ πολλοὶ γε: καὶ is here used in an emphatic sense ‘and even,’ atque adeo or atque alone in Latin: see n. on Apol. p. 10, 7. Gorg. 455 οὐ ἐγὼ τινας σχεδὸν καὶ συναυλοὺς αἰσθάνομαι. p. 3, 1 ἀλλὰ σχολάζω γε = ἀλλ' ἔγωγε σχολάζω. 5 τοὺς ἀκουσμένους—κείμενος, ‘you have listeners of the very same disposition.’ so Lach. 200 Α, αὐτὸς ἄριστος ἑφάντησον ἄριστος πέρι ἐδέν εἴδως, ἀλλ' εἰ καὶ ἐγὼ ἔτεροι τοιοῦτοι φανέρωμαι, πρὸς τούτο βλέπεις. Literally ἔτεροι τοιοῦτος is ‘just such another.' The phrase is Herodotean: see 1, 120, 191, 3, 79. The plural shows that Echecrates was not the only auditor of Phaedo. Geddes compares below 109 Α, ἡμῖν ἀκοῦσα, νῦν δὲ ἀκούσωσιν. 9 παρῴτα με—ἐλευματίσαι: here we have the verb with an accus. just as in Eur. Med. 981 we find the analogous expression εἰςηθῆ ἔμελεος ὑποθέτειν or Iph. Aul. 491 με ἐλευματιμάς. Directly afterwards we have the same verb with a dative: 59 Α. 10 ἄνηρ: comp. above 57 Α δ άνηρ. The Bodl. and many other mss. read ἄνηρ, while the article δ is added by inferior mss.: ἄνηρ is maintained by Hermann who refers to 98 Β beg. of ch. xxvii, but without much reason, as our note on that passage will show, and on the other hand Stalbl. justly points out that in the oblique cases the article is never omitted, if ὁ ἄνηρ stands in the general sense of the pronoun ἄνθρωπος or ἐκεῖνος. Riddell § 38 quotes the similar indefinite use of ἄνθρωπος in three passages of Aeschines. 11 τοῦ τρόπου κ.τ.λ. ‘on account of his conduct and on account of his words.’ For this genitive of cause see Don. p. 480 (β). Jaffé § 495. 11 f. ὡς—ἐκείνη is a sentence added by way of epexegeisis. γενωμόες ‘bravely.’ οὐδὲν ἀγενωμὸς ἐπὶ ταυτίζων ἑταῖρων, says Themistius (Or. 2 p. 58) of Socrates’ conduct after his condemnation. 12 παραστασιμα 'to appear,' cf. Eur. Rhes. 780, καί μοι καθ' ὑπνόν δόξα τις παραστασιμα καὶ εἰς ἀκόμη καὶ καθ' ἑντηπερίαν καὶ δυναμόνων, which seemed to establish a kind of communication between the gods and Soc. Plutarch (Mor. t. 2 p. 499 Wytt.) has the present passage in mind when writing ἀποθήκης ἐν τοῦτον ἐμακάριστον οἱ ἔγωγε ὡς εἰς
NOTES.

"Ἄλθου θελας ἦνε μολας ἐσώμενον. This expression means "without the gods ordaining it." 16 παρὸντι is, as it seems to me, justly referred to μοι by Heindorf so that the sense is εἰκὸς ἄν δόξεοι εἶναι μοι παρόντι πένθει εἰλεων εἰσίναι. Stallb. prefers understanding παρὸντι πένθει as a general sentence, saying "latet enim in hoc participio persona indefinita." Whichever way we take it, the two datives παρὸντι πένθει are certainly awkward, and it is difficult to understand why Plato did not rather prefer οὐδὲν πάνω με ἔλεων ἐλογίζει, ὡς εἰκὸς ἄν δόξεοι εἶναι παρόντα πένθει. (This reading is, as I find now, actually proposed by F. Jacobs in his Additam. in Athen. p. 97.) 17 ἐν φιλοσοφίᾳ εἶναι lit. 'in philosophia versari,' i. e. 'to hold philosophical conversations: so Soph. Oed. T. 562, ὁ μάντις ἦν ἐν τῷ τέχνῃ 'was engaged on his art,' and Plato himself Meno 91 ε, τεταράκοντα ἔτη ἐν τῷ τέχνῃ ὄντα. Comp. also ἐν λόγοις εἶναι Xen. Cyrop. 4, 3, 23. Jelf § 622, 3 b. 18 τοιοῦτο τις 'somewhat of that character.' 19 ἀδεχεῖνος may be translated 'somehow or other:' see n. on Apol. p. 3, 10. 23 γελώντες and διακρόνοντες are participles added in explanation of οὕτω, to which we should not supply διεκμεθα, as the construction διὰ κειμαί γελῶν is not found in Greek: Heindorf quotes Soph. Oed. T. 10, τίνι πρότερ καθότατε; δεῖσάντες ἢ στέρς-ζώντες, where it is again impossible to assume a construction δεῖσα καθότητα. (See also Jelf § 693.) 24 Ἀπολλώδαρος called ὁ μανί-κός on account of his enthusiastic attachment to Socr.: n. on Apol. p. 20, 18. p. 4, 3 Ἐρμογένης: it is uncertain what Hermogenes is meant. Crito is said (Laërt. 2, 121) to have had four sons: Critobulus, Hermogenes, Epigenes and Ctesippus. In the circle of Socr. we find, however, another Hermogenes and Epigenes: Ἐρμ. τοῦ Ἰππόνικου Xen. Mem. 4, 8, 4, the poor son of a rich father, as the whole fortune had been inherited by another son, see Plato Crat. 384 c. 319 c. Then Ἑρμιπής, the son of Antiphon ὁ Κηρεαῖος occurs Apol. 33 ε: from Xen. Mem. 3, 12, 1, we learn that he was young and his health delicate.—Ἀλωχίνης occurs also in the Apol. 38 ε, where see note. Fischer quotes Laërt. 3, 37, αὐτῷ (Ἀλωχίνω) Πλάτων υἱόμοις τῶν ἐαυτοῦ συγγραμμάτων μνήμην πεισόληται, ὅτι μὴ ἐν τῷ πέρι ψυχῆς καὶ Ἀπολλογίᾳ. 4 Ἀντισθένης became the founder of the Cynic sect. ἦν stands here emphatically in the sense of παρῆν which Heindorf proposes as an emendation of the ms. reading. But see Jelf, § 650, 6 Obs. Ἐφησικός ὁ Παια-νεῖος is also mentioned Euthyd. 273 a, and Lysis 203 a, 206 c. ff. 5 Μενελένος is the same whose name is given to one of Plato's
PHAE DO.

dialogues. He was rich and above all an admirer of Ctesippus.—Πλάτων—ἡσθέν: it is a good observation by Forster that Plato means here to show the extent of his great love for Socr., by giving us to understand that the trial and the subsequent proceedings had so much shaken his health, that he was unable to be present at the last act of the drama. Xenophon is not mentioned here, as he was then in Asia Minor where he had gone a year before Socr.'s death. 8 Συμμας ὁ Θησαύρος καὶ Κέβης, both νεώτεροι at the time (89 Α), play important parts in the dialogue. In Xen. Mem. 1, 2, 48, we have the same list as here: καὶ Συμμας καὶ Κέβης καὶ Φαίδωνος, only the latter is in our text called Φαίδωνος according to the authority of the Bodl. and other good mss., but as he was most probably a Theban as well as the other two with whom his name is coupled, he was no doubt really called Φαίδωνος. 9 Εὐκλείδης, the founder of the Megaric branch of the Socratic philosophy, in which the dialectic part became most prominent. In the Theaetetus Euclides converses with Tersipon, of whom nothing further is known. 11 Ἀριστιππος the chief of the Cyrenaic school.—Κλέομβροτος is most probably ὁ Ἀμβρακιώτης who did not come to see Socr. in his prison, but on reading Socr.'s Phaedo killed himself by throwing himself into the sea. (See Cic. Tusc. 1, 34, 84, who relates this on the authority of Callimachus.) No doubt Plato intends here to record a censure on the conduct of both Aristippus and Cleombrotus who though near enough, yet delayed coming to assist at their master's last moments. There seems also to be a slight indication of this in the verb ἐλέγοντο, inasmuch as this shows that at the time there was not much communication between the two and the rest of the disciples. This was also the impression the ancients themselves gained from this passage: cf. Laert. 2, 65 (of Aristippus) ἐκάκεσαν αὐτῶν καὶ Πλάτων ἐν τῷ περὶ ψυχῆς, and Demetr. de Eloc. § 306 quotes this as a good instance of an innuendo.

III. p. 4, 21 πλησίον γὰρ ἦν: cf. Plato Legg. 10, 908 λ, δεσμωτηρίων δὲ δυνα τι τῇ πόλει τρισών, ἕνω μὲν, κοινῷ τοῖς πλείστοις, περὶ ἀγορᾶ κ.τ.λ. It was in the ἀγορά where the ήλιοπταλ sat. 23 ἀνέφγετο, the rarer form in Attic Greek, ἀνέφγυτο being the approved form in the best writers, and ἀνέγγυτο in the κωνικ. though we find ἀνέφγυς as early as Xenophon (e.g. Hell. 1, 1, 2. 5, 13. 6, 21). 24 πρῶτος is the Platonic form, not πρῶτος, s. on Crito, p. 39, 1.—ἀνεφάλετο: both here and above the optative denotes the repetition of the action. εἶναι is probably the form used by Plato himself,
although the Bodl. and other good mss. read ἐλαθεῖν: but see Protag. 316 τὸν (προστρίγυνον): ib. 362 (ἀπημένοι): Krüger, Grammar § 38, 3, 1. p. 5, 3 ἡμέρα is considered spurious by Hermann, but Stallb. justly compares Herod. 9, 22, τῇ ὑστεραῖ, ἡμέρα, Thuc. 5, 73, 8, τῇ τι προτεραῖ τῇ ἡμέρᾳ, and Eur. Hipp. 275, προταλαί ἡμέραν, Hec. 32, τριταῖον φέγγοι. 7 περιμένων 'to wait,' the same expression as above περιμένομεν. So Arist. Theosoph. 70, περίμεν' ὡς ἐξέφρα- 

tai. See Riddell's elaborate note on the difference between ἐπι-

μένειν and περιμένειν, § 127. 71. μῆ πρότερον—ἐως ἤν—: instead of this we expect rather πρὸν ἤν, but Stallb. justly com-

pares Lys. contra Eratosth. § 71, oδ πρότερον εἰσε ἐν ἐκκλησίαν 

gενόθαι ἐως ὅ καιρος ἐκμελήσω ὑπ' αὐτοῦ ἐτηρήθη, and other pas-

sages in which the same construction appears. 11 ἐκέλευσε is the reading of the Bodl. pr. m., to which Hermann prefers 

ἐκέλευε, the reading of the second hand and many other mss.: but it is easy to perceive that this is the correction of a gramma-

rian who endeavoured to make the construction smoother by 

having two imperfects, ἤκε and ἐκέλευε. But comp. below 61 λ, 

ἐκείνη—ἐγένετο καὶ—διεκλάπε, and ib. ν, καθηκός—καὶ—διέλεγε.

εἰσίντοις significantly repeats the last word of the preceding 

sentence. 13 γεγυγνάσκεις γαρ is to a certain extent ironical: 'for 

you know her.' The complaints of a foolish, though affectionate 

woman disturb the serene harmony of the whole scene. See 

below 117 ν, ἐν εὐφήμων χρή τελευτάν. 14 ὁ τε παιδίον αὐτοῦ 

'his youngest child:' most probably Socr.'s son Menexenus. 

Lamprocles, the eldest, was νεανίσκος at the time: Xen. Mem. 2, 

2, 1. 15 ἀνευφήμισε 'moaned out aloud:' the verb εὐφήμισι 

is often used where rather the opposite δυσφήμισι would seem 

appropriate: cf. Soph. Trach. 783 τοῦ ἀπας δ' ἀνευφήμησον οἰμωγῇ 

λεώς, Τοῦ μὲν νοσοῦτος, τοῦ δὲ διαπεραγμένου. Eur. Or. 1395, 

ἀνευφήμει δόμοις, and Aeschyl. fr. 98, εὐφήμως γόος. 16 ὑπατος 

δὴ: δὴ is just as expressive as ergo in Horace's well-known ergo 

Quintilium perpetuum soror urget; in the same way Ajax says in 

Soph. 857 τῶν δικερευτῶν Ἡλιον προσενέκει, Πανώσιδον δὴ κοῦσο 

αὖθις ὅστερον. 20 τῶν τοῦ Κριτώνος οὐκ ἀκολούθων. The ἀκο-

λοῦθοι are the Roman pedieaequi. Below, 116 κ, Xanthippe returns to 

Socrates. 21 ἀνακαθίζομεν 'seating himself in an erect 

position.' 23 τρίβων ἀμα 'while rubbing:' below, 61 ο, we 

have the opposite order ἀμα λέγων, but generally ἀμα stands behind 

the participle, e.g. Herod. 1, 179 ὄρθοστοτε ἀμα τόν τάφον ἐκλύ-

θενον τῷ γῆ, and Xen. Anab. 3, 3, 7, φέγγοτε ἀμα ἐπιτρωσκόν.
See Don. p. 579, § 576. Jel., § 696, Obs. 5.—ἀρνομον 'curious, queer.' 24 f. ὅτι θαυμ. τέφοικε πρὸς—'in what a marvellous relation does it stand to—;' the dative of the infinitive which follows adds the reason; translate τῷ 'inasmuch as;' see below, 74 n. A similar sentence occurs in Livy 5, 4, labor voluptasque dissimillima naturae societate quadam inter se naturalis sunt function.

26 ἔθελεν if used of inanimate objects, imparts to the sentence the value of a general observation: comp. Her. 1, 74, 3, καὶ ἄναγκας ἐσχυρᾶς συμβάσεις ἐσχυρᾶς οὐκ ἔθελοσι συμμένεσι, and so also in the same writer 7, 50. 157. 8, 60. In Thucydides the word never has any other meaning: comp. e.g. 2, 89, 8, ἠσθημένων δὲ ἄνθρωπον οὐκ ἔθελοσιν αἰ γνώσι πρὸς τὸς αὐτότι κυκλώνος ὁμοίως εἰσίν. p. 6, 2 ἡ μᾶς κορυφῆς κ.τ.λ.: cf. Gellius N. A. 6, 1, ἀνεκ ἓκειν sunt bona et mala, felicitas et infortunia, dolor et voluptas: alterum enim ex altero, sicut Plato ait, verticibus inter se contrarius deligatur est. 6 αὐτῶς is the dative of reference, as to the sense nearly equal to αὐτῷ which is the reading of inferior mss. and editions. See Riddell, § 28. 8 Hirschig writes ἐνακολουθεῖν, saying, 'subiunguntur enim hæce tanquam e mente Αesopi.' It is, however, easy to see that there is no cogent reason for making this change. ὁσπέρ γὰρ τὸν ἔοκαν ὁ ἐνοίκιον Theocr. 7, 30. There is an abundance of expression in φαίνεται in the main clause; but this should be attributed to the unrestrained and somewhat careless style of conversational language. It is true, the instance which Stallb. quotes from Lysias 221 ε is not to the purpose: but a similar redundancy of expression may be observed in Arist. Plat. 826, δήλως δτ τῶν χρηστῶν τις ως ἔοικεν ελ.

IV. p. 6, 14 ἐνέθελεν is the technical term of adapting words to metre or melody: Protag. 326 εἰς τὰ καθαρότα τῶν ἐνέθελεν, and Plutarch relates of Solon τὸν κόμον ἐπεξερήσαμεν ἐνέθελεν εἰς ἑπόσ τεφρεχεῖτεν. Diog. Laërt. 2, 41, gives the beginning of one of Socr.’s μῦθοι: ἄρσοκος τοῦ τὸν Κορίθιον ἀπὸ τοῦ κόμου, Μῆ κρίνειν ἀρέτιν λαοδίκω σοφῆς. The same writer has also preserved the first line of the προοίμων (or, as he calls it, παίδευ) on Apollo: Δῆλη Απολλον, χαῖρε, καὶ Ἀρτέμι, παίδε κλεισίν. It was still in existence at the time of Themistius (+ c. 390 A.D.) who speaks of it Or. p. 32, Dind. But from Diog. Laërt. himself we learn that the ancients were not quite sure of the authenticity of the poem which went under Socr.’s name.

16 Εὐνύσω: see on Apol. p. 6, 28. 17 ἐποίησα is the technical term of the occupation of the ποιητής.
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(the ‘maker’ in old English): comp. especially such a passage as Euthyphr. 12 ά, λέγω τὸ ἐναντίον ἢ ὁ ποιητὴς ἐπώνυμον, ὁ ποιήσας κ.τ.λ. 19 τοῦ ἔχειν ἀποκρ. me habere quod respondeam, ‘that I may know how to answer.’ οὐκ ἐκεῖνῳ βουλόμενος κ.τ.λ.: here ἐκεῖνος refers to the same person as αὐτῷ before and αὐτὸν afterwards. Instances of this kind occur frequently in Plato; see Riddell § 49 v. 23 ἀντίτεχνος ‘rival.’ 23 f. οὐ βίβου εἶ: it is difficult to decide if this is a sincere expression of Socr.’s opinion, or his accustomed irony. In the Apology Socr. certainly appears not to think very highly of Eunæus, and here also Ceæs seems to represent the man as jealous of competition and of an inquisitive nature. 25 ἀφοσιομονένος: Socr. was afraid of doing something ἄφοσιον in neglecting the injunction of the dream. —πολλάκις ‘perhaps,’ a sense of the word of the most frequent occurrence in Plato: see e.g. 61 έ, especially after εἰ δέκα, comp. Lach. 179 p. Polit. 264 v. Comp. cum saepè Virg. Aen. 1, 148. In the following clause πολλάκις stands of course in its common sense. 28 δύνατον ‘appearance, shape.’ 29 μονοικὴν τοὶ καὶ ἐργάζεται ‘h. e. musicam fac atque tracta. τοῖς ita acceptit primum Socr. pro simplici fac, deinde sensu exquisitiori ad poesin et versuum compositionem retulit.’ wytz. p. 7, 4 δια τοῦ εὐραττον ‘what I made the task of my life:’ for this emphatic sense of πρᾶττω see n. on Crito p. 45, 22.—παρακελεύσθαι is ‘to exhort to do a thing,’ ἐπικελεύειν ‘to encourage when one is doing it’ (έπι denoting here ‘after’). So Xen. Cyrop. 6, 3, 27, τοῖς τὸ δέον ποιοῦσα ἐπικελεύειν. 5 φιλοσοφίας μὲν οὐσίας μεγάλης μονοικής, cf. Strabo 10, p. 717 v, μονοικὴν ἐκάλεσεν ὁ Πλάτων καὶ ἐν πρότερον οἱ Πυθαγόρειοι τὴν φιλοσοφίαν, and especially the beautiful passage Laches 188 c, ὅταν—ἀκούοις ἄνδροι περὶ ἄρετης διαλεγομένου ή περὶ τινος σοφίας, òς ἀληθῶς δυτος ἄνδρος καὶ ἑξά τῶν λόγων ὤν λέγει, χαίρω ὑπερφώς, θεώμενος ἀμα τόν τε λέγοντα καὶ τὰ λεγόμενα δυτὶ πρότερα ἀλλήλους καὶ ἀρμόττωντα ἀστι: καὶ κοιμάτας δοκεῖ μονοικίς ὁ τοιοῦτος εἶναι, ἀρμολαῖον καλλίστην ἡμισυμμένον, οὐ λόγων οὐδε παιδίας ἄργα, ἀλλὰ τῷ δυτὶ ζῆν ἡμισυμμένον οὐ αὖτος αὐτὸτὸ τῶν βίων σύμφωνον τοῖς λόγοις πρὸς τὰ εργα ἀπεχρασὶ Δωριστῆ, ἀλλ’ οὔκ Ἰασίτι κ.τ.λ. 9 τὴν δημώδῃ = ἦν ὁ δήμος (οἱ πολλοὶ) καλεὶ μονοικὴν. 11 ἀφοσιομονένοις: τὰ δια ποιήσανθαι. 13 ἐπιστάμενα ‘wrote a poem.’ 15 f. μύθου, ἀλλ’ οὗ λόγους: yet above, δ, Ceæs himself speaks of Ἀλεύτων λόγοι; but Socr. takes here the two words in a stricter sense, according to which
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λόγος means a true and μῦθος a fictitious or invented relation of something. So Aphthon. Progymn. μῦθος ἐστι λόγος ψευδής, εἴκοσι-ξων ἄληθεων. Λόγος 2, p. 48, πάντες ἐνερφόσαν ὅσπερ μῦθον, οὗ λόγον, ἀκούστες. παῖειν stands of course again in the same sense as just before.—In αὐτός οὐκ ἦν μωθ. we notice a transition to direct speech, else we should expect οὐκ εἶπην. The form ἦν instead of ἦν occurs in other places in Plato and is here expressly attested by Photius in his lexiccon s. v. "Ην. 17 ἄπιστάμην 'I knew, was acquainted with.' Protagoras (Prot. 339 b) quoting the beginning of a poem by Simonides adds, τοῦτο ἔπιστασαί τὸ ἄσμα (do you know the poem) ἦν τὰν σοι δεξέλθω; 18 οἷς πρῶτοι ἐνέτυχος is, strictly speaking, superfluous after οἷς προχέλουσ εἶχον with which it is nearly identical in sense. But it would be perverse to suspect an interpolation, as the Platonic style is naturally profuse and redundant.

V—VII. CONVERSATION ON THE WILLINGNESS OF TRUE PHILOSOPHERS TO ESCAPE FROM THE PRISON OF THE BODY, THOUGH IT IS SINFUL TO DESTROY ONE'S OWN LIFE.

V. p. 7, 20 ὃς τάξιστα is given in our edition in conformity with the best mss. Heindorff considers these words as an interpolation, because in his opinion Socr. is not speaking of voluntary death, but of the ἀνδρόν μελέτη peculiar to philosophers. But Stallb. justly says 'Socr. consulto per diglamiam loquitur, unde sermo deinde flectitur ad mortem voluntarium.' The author of the Epist. Socr. xiv p. 35, refers to this passage so as to support the reading of the Bodl.: Ἐυρηνιν τὸν ποιητὴν παρεκάλει δι' ἡμῶν, εἰ εὖ γεγραμμένον, ἔναι θάντον παρ' αὐτῶν, ἐπειδὴ φιλόσοφος ἦστι διὰ τὴν ποίησιν. 22 οὐν τὰρ. 'What is it that you advise,' etc. See below, 117 b, οὐν τοιείς. 23 πολλά 'on many occasions' and so = πολλάκις: cf. Parm. 126 b, Ζήρωνος ἐγαρφ πολλὰ ἐντεχύχηκε, and similarly Lach. 197 b, δὶς Ἀδμων τῷ Προδίκῳ πολλὰ πλησιάζει. Crat. 396 ν, ἠθεῖν πολλὰ αὐτῷ συνήρ. Xen. Cyrop. 1, 6, 14, πολλά: μον ἐκτοίς ἐπιστάσθη κ.τ.λ. 24 οὖς ὅπωστειν: cf. Apol. 17 b (p. 1, 9). 25 ἐκὼν εἶναι: see n. on Apol. p. 81, 5. Krüger § 65, 1, 1, quotes from Xenophon τὸ ἐπ' ἐκὼν εἶναι ἀποκλώλατε, 'as far as it depends upon them, you are undone.' 25 πεισταῖ: after this ἰδὶ is added in some mss., but see Jofl § 424. δ (note). 25 φιλοσοφὸς, in reality a σοφιστής, as which he is mentioned in the Apology, 20 c. 28 πράγμα 'study:' see on Apol. p. 6, 5. βιάζεται αὐτῶν εἰς. ἀποθανεῖν ἐποκτενεὶ εἰσαί. 29 φαί: sc.
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philosophoi and especially the Pythagoreans. But by using the word φασι, Soc. insinuates that for him this is still an open question. p. 8, 1 [ἀρτι τῆς κλίψι] see crit. note. Stallb.'s argument 'verba genuina videntur vel propter aera, quod ea opponuntur superioribus illis.' p. 60 b, ἐκ τῆς κλίπτην σωτῆν.' is anything but cogent: on the contrary, this very consideration would lead an interpolator to add the words. 2 οὕτως is not necessarily required after the participle, but serves to enforce its meaning: Heindorf quotes Rep. 9, 576 e, καταδίωτες εἰς ἀκάσων (πόλις) καὶ ἱδώνες, οὕτω δόξαν ἀποφαίμομεθα, and Lys. in Agorat. § 39, ἦσα τὰ ἄφθαρτα ἄσπασμα τοῦ ἄντων οὕτω τὸν βιῶν τελευτήσαν. See also here below, 67 ε. 4 Hirschig writes here αὖτω οὖν ἀντὶν βιῶσθαι, and this seems very probable: see below, l. 15. Hirschig adds 'non opus pronomine hoc personali, ubi subiectum intelligendum in superioribus latet, uti in c οὐ μέντοι γ' των βιῶσται αὐτῶν, scil. Εὐθρός.' 5 τῷ ἀνθρώπῳ ἡμών 'a dying man:' the article with a participle often stands in a general sense, if a certain act is attributed to an uncertain person, cf. Krüger § 60, 4, 3. 7 Φιλολαύω συγγεγονότος 'having been pupils of Ph.:' for συγγέγονος and similar expressions see n. on Apol. p. 5, 5. Philolaus was a contemporary of Soc.; the fragments commonly attributed to him are, however, of somewhat doubtful authority: see Mr I. Bywater 'On the fragments attributed to Philolaus the Pythagorean' in the (New) Journal of Philology, Vol. i. p. 21—53. 8 σαφῶς sc. ἀκηδόμενοι: cf. Euth. 7 Λ, εἰμέντοι διήθος, to which we have to supply ἀπεκφίλοι from the preceding sentence. Stallb. approves of σαφῆς, the reading of the mss. of the second class; he says 'apparet enim rem ipsam ut incertam notari, non audiendi modum;' but the latter is the consequence of the former, as Cebes could not distinctly understand (ἀκόνων) Philolaus' doctrine on account of the manner in which it was put forth: cf. what the Scholiast says δι’ αἰνιγμάτων ἱδίασκε, καθάπερ ἦν ἐθος τῶν Πυθαγόρειον. 9 φθόνοις οδηγεῖ λέγειν 'ea vobis non invidere' = I will not withhold it from you: cf. Soph. 217 ο. Legg. 2, 644 Λ. 10 καὶ μᾶλα μᾶλα 'especially.' 11 μέλλοντα ἐκ. ἀπόθ. forms the subject accusative for διασκορεῖν καὶ μυσθολογεῖν. ἐκείς of course = eli "Aidov, but this is intentionally avoided. μυσθολογεῖν is like διαμυσθολογεῖν, for which see n. on Apol. p. 85, 15: but it includes also, no doubt, a hint as to the μόθος which follows later on in the dialogue. 12 ἐκεῖ stands for ἐκείς: cf. Herod. 9, 108, ἐκεῖ ἀπέκειτο. Hirschig reads ἐκείς and compares below, 107 ν, and 117 c.
VI. p. 8, 17 νῦν δὴ is explained πρὸ ὅλην αὐρών by Timaeus. δὴ νῦν has a different meaning, 'this very minute.' 21 ἄκοψας has the emphatic sense of 'understanding:' see above l. 8. μόνον τῶν ἄλλων ἀπάντων is an expression not strictly logical, but easily understood. We have two constructions mixed up here: μόνον ἀπάντων and διαφέροντος τῶν ἄλλων. See also Riddell § 172. 23 ἄπλον 'of a simple nature, without ambiguity,' since other things may be good or bad, true or untrue, according to circumstances; cf. Symp. 318 δ, τῶν γὰρ πράξεων ὑδ' ἔχειν αὐτή ἐφ' ἐαυτῆς πρᾶττομένη οὔτε καλὴ οὔτε ἄλοχα ... οὐκ ἔστι τούτων αὐτὸ καθ' αὐτὸ καλὸν οὐδὲν, ἄλλα ἐν τῇ πράξει, ὅπως ἐν πραξθῇ, τοιοῦτον ἀπέβη. 23 οὐδέποτε τυγχάνει is also dependent on εἰ, and perhaps we should therefore expect μοῖδέποτε, but we may here again notice a confusion between direct and indirect speech, of which so many and various instances occur in the best writers. τυγχάνει is used without a participle (ὡτε or ἔχομεν or διακείμενα): see Apol. 88 α; Gorg. 502 β; Protag. 318 ε; Phaedr. 280 α. 24 καὶ τάλλα is taken = κατ' τάλλα by Stalb.; but whichever way we may explain the difficult words which follow, it seems more natural to take τάλλα as a nom. = ὁτερ τάλλα τυγχάνει ὡτα. Soc. says, 'This alone we maintain to be true under any circumstances, and not like other things which may sometimes be good, sometimes bad.' ἔστω δὲ κ.τ.λ. This is a very difficult passage which has been commented on recently by more than one scholar: see crit. note. Instead of wearying the reader with their different opinions, we will rather record what we consider a satisfactory explanation. In the first place then it is clear that ἔστω ὡς is added in a loose manner after the dative τῷ ἀνθρώπῳ: this was felt by the scribe of one of the mss. in which we find τῷ ἀνθρώπῳ, but see Heindorf: 'τῷ ἀνθρώπῳ iunctum sequenti ὡς praeferrem, ni intercederet ἔστω δὲ.' Socr. has stated before that, in his opinion, a man is not allowed to kill himself, and this he maintains to be true, be the circumstances of each individual case ever so different. This, he goes on, may perhaps appear strange to you, and you may think that to some men and under certain circumstances, death may be preferable to life. It is true that Geddes states that this sense 'is at variance with the drift of the passage, as well as with the spirit of Platonic sentiment:' but τοῦτο clearly refers to the beginning of the chapter = τῷ μὴ θεμένῳ εἰπαν αὐτῶν ἐναντίων ἀποκτισμέναι; and again, the next clause does not admit the possibility of the reverse 25 φανερά: Hirschig's conjecture φανερά is plausible and per-
haps true, though not necessarily so. 28 Ἰττῶ Ζεὺς: so Cebes says as a Boeotian (βουστίδζων τῷ φωνῇ, Xen. Anab. 3, 1, 26). The same expression is quoted from Arist. Acharn. 911, but there the genuine Boeotian Ἰττῶ Δεός appears now in the texts in accordance with the best ms. Ἰττῶ = ἴττω. Olympiodorus has here a good observation, καὶ εἰκότως ἐγχώρησεν γιὰττη ἔχροισα, ἐνδεικνύμενος τὸ φυσικὸν καὶ ἐγχώριον θαύμα δὲ εἴχε πρὸς τῶν Σωκράτων.

p. 9, 1 οὗτω γε 'at first sight,' i.e. before it is properly considered. 2 εὐ ἀπορρήτους: the most natural explanation of this seems to be of the-ἀπόρρητα or 'esoteric' precepts of the Pythagoreans. So Sacr. says of Protagoras, Theaet. 152 c, ἡμῶ καὶ ἡμῖνο τῷ παλλῷ συνεδρίᾳ, τοῖς δὲ μαθηταῖς ἐν ἀπορρήτῳ τῇ ἀλήθειᾳ ἔλεγε. Such ἀπόρρητα are attributed to almost all schools of philosophy by Clemens Alexandr. Strom. 5, p. 575 A, and of Plato himself ἄγραφα are mentioned by Aristotle Phys. Anasc. 4, 2 and by others. Numenius wrote a book περὶ τῶν παρὰ Πλάτων ἀπορρητῶν (Euseb. Praep. Ev. 13, 5, p. 650 ν). 3 εὖ τινι φρονή: cf. Cic. Cat. M. c. 20, ita fit ut illud breue vitae relicum nec avide appetendum senibus nec sine causa desiderum sit, vetatque Pythagoras inius imperatoris, id est de, de praesidio et statione vitae decedere. But φρόνη is not statio or praesidium, but 'prison.' On the fragment attributed to Philolaus μαρτυρονται δὲ καὶ εἰ παλαιόν θεόλογον τε καὶ μάθητες, ὡς διὰ τινα τιμωρίας ἡ φυσική τῷ σώματι συνεδρυκται καὶ καθάπερ ἐν σήματι τοῦτω τέβακται τοῖς Mr Bywater 1. c. p. 47. 5 μέγας τις 'rather profound:' τις enforces the adjective; see a similar instance Crito p. 41, 2. 9 τοῦ θεοῦ (dative of reference) 'with regard to the gods.' Riddell § 28. As for the sentiment, comp. Legg. 906 A, ἡμείς δ’ ἀδ κτήματα θεῶν καὶ δαμάδων. κτήματων 'of your slaves:' see Porson's note on Eur. Med. 48 παλαιόν οἰκων κτήμα. 12 βούλει: according to the rules of indirect speech we should expect βολοῦ, but again we observe here the intrusion of the forms of direct speech. Heindorf quotes Gorg. 464 ν, ὃντι εἰ δέοι—διαγωνίζεσθαι—πάντερ ἐπαίλει περὶ τῶν χρηστῶν—λαμψί ἐν ἀποθανέν τῶν λατρῶν. 16 πρῶ—ἐπικείμην: here Heindorf and Bekker insert ἐν after πρῶν. Heindorf says: 'apud poetas Ἀττικὸς πρῶν subiectivo saepius iungitur: apud prosae scriptores corrigi huissmodi omnia debent.' But it becomes then necessary to correct a great many passages. Not to mention Herodotus (1, 19. 136; 6, 133; 7, 8) who might here be supposed to side with poetical usage, we may quote Thuc. 8, 9 of Κόριθεοι—οδ προεθυμήθησαν ἐμπλεῖν πρῶν τὰ 'Ισθμα—διαπρήσκωσιν.
and ibid. οὗ βουλόμενοι τῷ τολμῶν ἔχειν, πρὶν τι καὶ λαχυσών λάβωσι. In two instances in Plato, Tim. 57 b, and Theaet. 169 b, the editors add δν, but see also Legg. 9, 873 a. In the orators we find instances of πρὶν with a subj.: Aeschin. adv. Ctesiph. § 60 (where, however, Reiseg and Franke read πρὶν δν against the mss.), and Hyperid. p. 7 Bab. although Schneidewin there too corrects πρὶν δν αὐτό. (See also Riddell § 63.)

VII. p. 9, 2 ῥαδίως "easily," i.e. "willingly." We have the word directly afterwards in the same meaning, 68 a. 22 For ἀγανακτεῖν ἂπιόντας see Jelf, § 549 c. 24 ἀριστοὶ εἰς τῶν ὄντων ἐπιστάται: cf. Legg. 10, 902 b, θεῶν γε μὴν κτήματα φαμεν εἶναι πάντα ὧδα ἡμᾶς ἠγητή ἥμα, ἀφερ καὶ τῶν οὐρανῶν δλῶν—ἵν' ὁ τότεν σμικρὰ ἡ μεγάλα τις φάτω ταύτα ἐναι τοὺς θεοὺς, οὐδετέρῳ γὰρ τοῖς κεκτημένοις ἡμᾶς ἀμέλειαν ἐν εἰς προσήκον, εἰς εἰς εἰς τά τοῖς γε οὖσι καὶ ἀριστοίς. 25 αὐτός σο. ὁ φρονιμώτατος: the construction changes from the plural in the preceding sentence to the singular, and in general transitions of this kind are not rare in Plato: cf. e.g. Protag. 319 b, 824 a, 834 c. 27 ταύτα where we should expect τούτα: so we have it below, 70 d. Other instances are collected by Riddell, § 41 b; Jelf, § 388 Obs. 28 ἀπ' τοῦ δεσπό- του 'from his master.' The peculiar foolishness is here the act of running away from a man whom you detest for the sole reason of him being your master. p. 10, 8 πραγματεία: 'τὴν πραγμα- τειώθη ἀποφαίνει πραγματείαν ἐκάλεσεν δΠλάτων.' Olympiodorus. 9 ἐπιβλέπωσι no doubt with an ironical expression of the face. This irony is also perceptible in τωδ. αἰὲ τοι: Geddes justly observes that there is a certain playfulness in this expression, marked also by the imitation of Homeric language, e.g. Π. 6, 83, αἰὲ τοι βγισά θεοὶ τετηλῆσατε ἐμεν. Below, 77 a, Cebes is described as καρπηφότα- τος πρὸς τὸ ἀντιστέν τοῖς λόγοις. 11 f. μοι—αὐτῷ is more emphatic than ἐμαυτῷ. About the phrase τὶ λέγειν see n. on Crito p. 45, 8. 13 ἄνδρες σοφοὶ ὡς ἄληθῶς: the more usual order of words would be ἄνδρες ὡς σοφοί: cf. below, p. 12, 17, oi ὡς ἄλη- θῶς φιλόσοφοι, 66 b, ὃ γνώσεως φιλόσοφος, but 67 d, ὃ φιλοσοφῶν ὅρθως. 13 δεῦροι αὐτῶν is given by the mss., not αὑτῶν, which is the arbitrary change of many editors. Stallb. justly compares 107 c, below, τῇ αὑτῶν κακίας where again some editions read αὐτῶν.

VIII. Socrates advances the proposition that by death we are not removed from the protection of the gods, and after a fruitless warning of the executioner, that the
NOTES.

EXCITEMENT OF A DISPUTATION MIGHT RENDER DEATH MORE PAINFUL, SOCRATES BEGINS THE DISCUSSION.

p. 10, 21 πιθανώτερον, because the judges pronounced sentence against Socr. 26 οὐκ ἄγανακτῶν: but Olympiodorus reads μὴ ἄγ. There is, however, no doubt as to the choice between these two readings. Socr. says 'I should be wrong not to grieve,' but as in reality he does not grieve, he must use οὐκ, not μὴ. (See also Jelf, § 746, 1.) 27 ἄνδρας τε: as if καὶ παρὰ θεοῦ should follow; but instead of this the construction is varied. p. 11, 1 διὶ—ἡξεω: the infinitive is owing to the continued influence of ἐλπίζω—though we might also quote Jelf, § 804, Obs. 7. Hirschig brackets ἦξεω; his note is as follows 'pessum dederunt Atticum sermonem explendo ellipsis: repetendum est et ἀφι-έεθαι (ἡξεω) et ἐλπίζω: itaque, quod partim expleverunt, eo certius deprehenduntur interpolatores.' 3 οὐκ ὅμως viz. as I should grieve, if I were without that hope. 4 ἔστιν τι 'that there is something in store for:' so below, 91 B, εἰ δὲ μηδὲν ἕστι τελευτήσαντι. 5 καὶ πάλαι in the ancient beliefs and traditions of the Greeks: cf. Gorg. 523 B, ἢν νόμοι δὲν περὶ ἄνθρωπων εἰκε Ἐκρονος καὶ δελ καὶ νῦν ἔτι ἕστιν ἐν τοῖς θεοῖς, τῶν ἄνθρωπων τῶν μὲν διακόσια τῶν βίων διελθόντα καὶ δόσις, ἡτταίαν τελευτήσῃ εἰς μακάρων νόμοιν ἀπίστα ὅλεθρόν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν; τῶν δὲ ἀδίκων καὶ ἁδίκων, εἰς τὸ τῆς τιμῆς τε καὶ δίκης δεσμωτηρίων, δὴ τὰ ἀγάμαν καλοῦσιν, ἐναι. 7 αὐτὸς may stand in its usual sense 'you yourself,' but the antithesis to the following μετὰ αὐτὸν becomes more marked by taking αὐτὸς in the meaning 'alone' (Apol. p. 10, 23). See Jelf, § 656, 3 a. 11 πρῶτον i.e. before I enter upon my arguments. The prolepsis in Κρίτωνα τώδε is easily understood. 13 τὶ δὲ—ἀλλο γε sc. ἕστιν, after which we ought to have ἢ δὲ τὰ πάλαι κ.τ.λ. Comp. Arist. Eccles. 769, τί γαρ ἄλλο γ᾽ ἡ φήμες παρεκκενασμένοι Τὰ χρήματ᾽ εἶοι. This elliptical phrase seems to have belonged more particularly to conversational language, and wherever it occurs, betrays a certain impatience on the part of the speaker. Crito is annoyed at the repeated requests of the servant. 14 ὁ μελλὼν δῶσει κ.τ.λ.: comp. below, 117 A, beginning of ch. lxxvi, no doubt a slave of the state, called ὁ δημόσιος by Plut. Phoc. 87, where he relates that the poison not taking effect upon Phocion, he asked for another draught: καὶ ὁ δημόσιος οὐκ ἔφη τρίφειν ἔτερον, εἰ μὴ λάβῃ δώδεκα δραχμάς, δόσιν τὴν ἀληθὴν  ὄντων. χρόνου δὲ γενομένου καὶ διατριβῆς, ὁ Φιλίων καλέσας τῶν τῶν φίλων καὶ εἰπὼν δτι μηδὲ ἀποθανεῖν Ἀδημηνι δωρεάν
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εστιν, ἐκλευε τῷ ἀνθρώπῳ δοῦναι τὸ κερνάτων. 16 μᾶλλον 'too much.' 17 ἐλ δὲ μὴ 'otherwise, else:' we should expect ἐλ δὲ (so προσφέρων), but after a negative clause we sometimes have in Greek a condition expressed as negative which ought to be affirmative: cf. Xen. Anab. 7, 1, 8, μὴ ποιήσῃ τὰῦτα· ἐλ δὲ μὴ, αἰτίαν ἔξεις. Soph. Trach. 586 f. ἐλ τι μὴ δοκῶ Πράσσειν μάταιον' ἐλ δὲ μὴ, πεταύομαι. 20 τὸ ἑαυτῷ 'his own affair.' Hirschig unnecessarily conjectures τοῦτον. 21 σχέδω μὲν τι γῇη, 'I knew something of the kind,' viz. would be your answer: τι belongs to σχέδω though separated from it by μὲν: comp. Laches 192 c, σχέδω γὰρ τι αἰδα. γῇη is expressly given for this passage by Photius Lex. p. 50, though all the ms. have γῇεν: but see n. on Apol. p. 23, 8. ἀλλά at the beginning of the sentence expresses Critò's impatience, πράγματα παρέχει 'he bothers me.'

25 τῷ δὲν i.e. seriously, with profit to himself, cf. below, 66 b, ὁ γνωστὸς φιλόσοφος, and p. 12, 17, ὁ ἀληθῶς φιλόσοφος.—εἰκότως may be translated 'with good reason,' or 'consistently.' 26 ἐκεῖ=ἐν Ἀιδοῦ.

IX—XI. DEATH BEING THE SEPARATION OF THE SOUL FROM THE BODY, AND THE PHILOSOPHER'S LIFE A PREPARATION FOR DEATH, BY WHICH HE IS FREED FROM THE SERVITUDE OF THE BODY, IT FOLLOWS THAT DEATH IS NOT TO BE MET WITH REPINING. BUT ON THE PURITY ATTAINED IN THE PRESENT LIFE HAPPINESS IN DEATH DEPENDS.

IX. p. 12, 1 κυνωνεώσων δοὺ κ.τ.λ., is justly explained by Riddell, § 186, to be an attraction for κυνωνεύει λεληθέναι τοὺς Ἀλλους δι᾽ δοὺ κ.τ.λ. 2 ἐπιτυμέρωσιν κ.τ.λ.: cf. Cic. Tuscul. 1, 30, tota philosophorum vita, ut ait idem, commentatio mortis est; see also below, 67 b. ἀποθητευεῖν denotes the act by which one passes into the state expressed by τεθνάται. 6 ἀγανακτῶν δ—: the constr. ἀγανακτῶν τι occurs in several passages in Demosthenes and Lysias (26, 1), and is quite in harmony with the analogous constr. διοχεραινεῖν τι (Krüger, § 48, 8, 1). 8 γελασέω 'I wish to laugh.' 9 ἄρ is anticipated hyperbatically with ὁμα: Riddell, § 296. 12 παρ' ἡμῶν: the only natural explanation of this is that Simmias means his own fellow-citizens; i.e. the Thebans. The Boeotians had in general an unfavourable name for their aversion to literature and intellectual pursuits. 13 θανατώσι =θανάτου ἐκθυμοῦσι (Schol.). ἄληθες, where we should expect Ἀληθε, but the verb is made to agree with the subject φιλόσοφος.
which is common to the preceding and succeeding sentence. Stalib. quotes Xen. Oec. 1, 19, δίς πουρότατοι γέ εἰσιν, οὐδὲ σὲ λαυδάουσιν. Add Isocr. Panegyr. 12, οὕτω οὖν οὐ λεληθασιν διὶ τούτων ἐπαινοῦντες κ.τ.λ. 14 τοῦτο πάσχειν ἢ τ. ἀποθήκευσιν. 20 ἄλλο τι sc. ἄγομεθα (to be supplied from the preceding sentence). 26 f. καὶ σοὶ καὶ ἐπερ καὶ ἐμὲ: the two καὶ are correlative; see a similar instance Apol. p. 9, 16, and below, 76 ε. 29 ἐσπουδάσεις τι to have made it his especial study. 30 οὖν 'e.g.:’ this word always stands outside the construction of the sentence, see Riddell, § 16, who quotes also below, 73 c, πῶς λέγεις; —οὖν τά τοιάδε. 78 δ, τῶν πολλῶν καλῶν οὖν ἄθρωπων. 83 β, κακῶν ἐπιλθέν ἀπ’ αὐτῶν...οὖν η δοσις ἡ κ.τ.λ. p. 13, 4 ιματίων διαφερόμενων, ‘splendid clothes;’ very much in contrast to Socr.’s own dress, which Xen. Mem. 1, 6, 2, calls ιμάτια φαιλών. As to ἰναθήματα, Socr. dispensed with them altogether: Symp. 220 ν, Xen. Mem. 1, 6, 2. Arist. Clouds, 103. 10 φρεστάναι αὐτοῦ ‘keep aloof from it:’ sc. τοῦ περὶ τά σώμα. 16 μηδὲ μετέχει: before this we should supply καὶ δι’, but according to an almost constant idiom the relative pronoun is not repeated even with verbs which require different cases: see n. on Crito, p. 47, 5, and add Rep. 5, 465 ε, 8, 559 α, Gorg. 492 ν, 496 ν, and here below, 82 δ. (See also Jelf, § 743, 2.)

X. p. 13, 20 φρονήσεως: for the meaning of this word cf. Cio. Off. 1, 43, 153 prudentiam, quam Graeci φρόνησιν dicunt, aliam quantum intelligimus quae est rerum expetendarum fugiendarumque scientia. 22 οὖν τοῦ τοιάδε λέγω is another expression to denote ‘e.g.,’ for which παραδείγματος χάριν is the later formula: cf. Charmid. 168 ν, λέγω δὲ τό τοιάδε οὖν ἡ δικοφ. Euthyphr. 13 ν, οὖν τοιάδε δικ. See also Don. p. 352. 23 ἔμε has almost the sense of παρέχει. 24 οἷς ποιητά: according to Olympiodorus on this passage Plato means more particularly Parmenides, Empedocles, and Epicharmus: of the latter he quotes a line also known from other sources νοικί δρή καὶ νοικί ἄκουες τᾶλλα κωφά καὶ τυφλά. 25 θρυλόδειν is the spelling of the Bodl. and other good mss., so also below 100 ν the best mss. are in favour of πολυθρόληγα: see also 76 ν. Eustathius on Il. 23, 396 says of this word ἡ πλείων χρήσις οὔτε δι’ ἐνδε λ προφέρειν. 27 μὴ σαφές and therefore not leading to φοβία. The two words σαφῆς and σοφὸς belong to the same root. p. 14, 3 λογίζομαι ratiocinari. 5 f. Μη...μή...μή...μήδε (according to the Bodl.) see Riddell § 52. 9 τοῦ δετος ‘the really or absolutely true.’
"aôrâ is not necessary, but serves to enforce the idea of existing before oôdên. Olympiodorus justly explains τὸ δίκαιον by ἡ ἰδέα τοῦ δίκαιου. 13 ff. φαμὲν μέντοι νὴ Δία, a most emphatic answer in the affirmative: cf. below 68 b. 73 d. 19 ἐν λόγῳ 'in one word,' i. e. to sum up, so also Gorg. 524 ν.—The order in this sentence seems at first sight unusual; the sense is of course καὶ περὶ τῆς ὀφθαλμὶν ἀλλων ἐν λόγῳ ἀπάνως, δ τυγχάνει ἐκαστὸν δν. But in the best writers (very frequently in Thucydides) a genitive may be placed directly after a preposition before the noun on which it is dependent; so Thucyd. 3, 46 says δεῖ τὴν φιλακῆν μὴ ἀπὸ τῶν νόμων τῆς δευτέρης ποιέσθαι, ἀλλ' ἀπὸ τῶν ἐργῶν τῆς ἐπιμελείας.—ὁ πείως is the 'true being,' essentia in the Latin of later philosophers. The same idea is afterwards denoted by τάληθεσταιν. Geddes justly observes that ὀφθαλμιά was probably a term then newly introduced into philosophy and therefore needing explanation. 22 αὖτε ἐκαστὸν 'each taken by itself' as to its own peculiar being. 26 παρατηθεμένος lit. 'putting alongside of himself' as an instrument of which he can avail himself at any time. 27 ἐφθάσκων 'dragging behind' as an encumbrance. 30 θηρεύω: the metaphorical use of the word is easily understood. Comp. Polit. 264 A. Theaet. 198 A. So p. 15, 17, ἣ τοῦ δοτοῦ θῆρα. In the same way Cic. de nat. deor. 1, 30 calls a 'physicus' speculator venatorque naturae. p. 15, 1 ὡς ἐκάστως ἔσται 'generally speaking.' see n. on Apol. p. 1, 4. 6 ὑπερφυώς ὡς: comp. below 96 A, ὑπερμαστῶς ὡς. XI. p. 15, 9. On δῆτι before a direct speech see n. on Apol. p. 20, 6. Crito p. 51, 9. 10 κινδυνεύειν κ. τ. λ. 'It seems then that one might say a small pathway leads us out of the difficulty by the help of logical reasoning in this consideration, that —.' This seems to be the natural explanation of this difficult passage. The word ἄρτινὸς is here used in a figurative sense: we have lost our way, wandering about in a labyrinth (i. e. trying to find truth by means of our senses), when a small pathway leads us back into the right road. This metaphorical use is also indicated by ὃσπερ and τις, to which Stallb. well compares Rep. 2, 427 δοκεῖ μοι εἶναι (ἡ πόλις) ὃσπερ ἑγγῆς τις. The simile which we have assumed to underlie the whole passage, is moreover preserved in the verb ἐκφερεῖν, see Soph. A j. 7 εὔ δε σ' ἐκφέρει Κυνὸς Δαναίης ὡς τις εὕρεσι βδοσί. The words μετὰ τοῦ λόγου have been considered by some as an interpolation, but there is no cogent reason for assuming this although they seem at first sight to be almost identical in meaning with ἐν τῷ σκέψη. Stallb. assumes an allusion
to some Pythagorean precept φεύγειν τὰς λεωφόρους, and explains ἀπαράστατος as the small pathway that leads us out of life, i.e. death. I add his Latin translation so as to enable the student to form his own opinion on the merit of his explanation 'videtur sane tamquam semita quaedam (h. e. via arctior nec vero lata, qualis est via regia) nobis relicta esse, cuius ope in quaerenda rerum veritate, cum sensuum perturbationes maxime sint, ad propositionem, h. e. ad veritatem cognitionem educamus.' The explanation which I have adopted agrees in the main with that given by C. F. Hermann 'Gesammelte Abhandlungen' etc. (Göttingen 1849) p. 70 f. ἐν τῷ σκέψεως can be explained and should not be changed, yet the sense would be plainer if we had εἰς τὴν σκέψιν as it were 'a small path leads us with the help of logical reasoning to the consideration that—.' 13 οὐ μὴ ποτὲ κτησόμεθα: see n. on Apol. p. 20, 8. Jelf's § 748, c. Obs. 3.—ἰκανός 'to a satisfactory degree,' because we may obtain an uncertain knowledge of truth even by means of our senses.

14 τοῦτο so. οὐ ἐπιθυμοῦμεν. 16 ἀν τινες νόσου προσπείσωσι 'if e. g. maladies happen;' for this force of τίς see Riddell § 50. o. a. 18 φλυαρίας 'nonsense:' φλυαρία καλεῖ ὁ Πλάτων τὰν τὸ περιττόν, οὐ μόνον τὸ ἐν λόγοις, ἄλλα καὶ τὸ ἐν ἔργοις. (Olympiodorus). 19 τὸ λεγόμενον 'as the saying is,' shows that the expression ὅπερ αὐτοῦ οὐδὲ φρονήσαι ἡμῶν ἕγχρησαι οὐδέτεροι οὐδέν was proverbial. ὡς ἀληθῶς and τῷ ἄντι are often, each by itself, added to proverbial phrases or quotations of well-known sayings; here they are joined in order to make the passage more emphatic: cf. Lach. 188 ν, ἐν τῷ ἀληθείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον. 25 ἐκ τούτου is again parallel with διὰ πάσα ταῦτα, but it would be perverse to doubt the genuineness of the text which rests on the authority of the mss.—ἀγχόλαν ἄγομεν φιλοσοφικας πις means 'we are too busy for philosophy,' cannot occupy ourselves with philosophical speculations. 28 ἀπ' αὐτοῦ so. τῷ σώματος. 29 παραπέπετο 'dicitur de iis quae interveniunt casu et fortuito atque adeo tempore alieno.' Fischel.

p. 16, 5 φρονήσως instead of φρονήσις owing to assimilation to the case of the relative (attraction): see note on Apol. p. 37, 3. Riddell § 192. 6 οὐ λόγος σμαίνει: cf. p. 15, 10, μετὰ τοῦ λόγου. 8 For the accusative δυῶν δάνεων see Riddell § 23. a. 11 ἐν ὧν ἐν ᾿ζωίμεν 'while we live:' Hirschig doubts if this be Greek and writes ἦσι ἐν ᾿ζωίμεν, comp. below 84 a. 14 εὐα-πλησθαί is from the antithesis καθαρέων easily understood to have here the more special sense 'to allow oneself to be infected:'
see n. on Apol. p. 24, 16. Riddell § 88. 17 μετὰ τοιουτόν ἕνεκεν καθάρων. Riddell § 54. 19 ἵσταται "it is to be hoped:" so we find this word sometimes in assertions of a very definite character, where there is no trace of doubt.—μή καθάρφι——θεμιτον ἃ: cf. note on Apol. p. 21, 18.

XII. Death is shown to be but the deliverance desired by the true philosopher, who certainly ought to conquer the fear of death by his desire of perfect knowledge, since even ordinary men have overcome this fear by the power of love.

XII. p. 16, 25 f. ἀλλι—κτήσασθαι, the inf. aor., though we should expect either the future or the aor. with ἄν: but instances without ἄν are by no means scarce, see below εἰ, ἀλλι—ἐστι—τυχεῖν. Sympos. 193 d, δι εἰς τὸ ἔξωτον ἐλεύθερος μεγίστας παρεχεῖται καταστήματα ἡμᾶς εἰς τὴν ἀρχαίαν φύσιν καὶ λασμοίς μακριάς καὶ εὐδαιμονίας παράδοναι. 27 παρελθόντι 'past,' as we obtain this boon after our death. The reading of inferior ms., παρίστατι, is simpler, but has no authority. 29 καὶ ἀληθῶς ἁλπρί: Socr. himself has already declared his conviction and anticipation of a better life after death, and here καὶ 'also' implies ἐμοί, which would, moreover, have been awkward after νῦν μοι προστεθαμένη. 29 f. of παρεσκευάθαι 'sibi comparatam esse,' the perf. infin. denotes that he has his pure mind in readiness; ὡσπερ is added, because κεκαθαρμένη is originally used of a vessel when cleansed.

p. 17, 1 ἐνεβάλει—'appears:' the construction here differs from the one used below 74 a, ἄν ὅσι δὲν ἐνεβαλεῖ τὴν ἄραμον ἐναὶ μᾶλλον ἀγρίῳ ὀμολογίᾳ κ.τ.λ. Instances of either construction are found in the best writers. 4 ὁματορεπεσθαί "τούτον ἀπὸ τῆς σωματοειδοῦς ἰδὼν ἀποτρέψεσθαί:" ἀδραίζεσθαι "τούτον ἀπὸ τῆς δοξαστικῆς." Olympiodorus. 6 μόνην καθ' αὐτήν is said in the same way as in other places αὐτήν καθ' αὐτήν, and there is not the slightest reason for considering μόνην as a gloss on the parallel expression. —ὡσπερ ἐκ δεσμῶν ἐκ τοῦ σῶματος: see Cobet’s criticism as given in the crit. notes. But there is no cogent reason for omitting the second ἐκ, though in Attic prose the preposition is generally put only once in comparisons: but Heindorf justly cites below 82 ε, ὡσπερ δὲ ἔρχομαι διὰ τούτου σκοπεῖσθαι τὰ δώτα, see also 110 ε. 115 b. Phaedr. 265 b, ὡσπερ ἐν κατάστροφεν ἐν τῷ ἐρώτεται ἑαυτὸν ἄρωμα λέγετο. Rep. 8, 553 b, παναισαντω ὡσπερ πρὸς ἐρματα πρὸς τῇ πύλῃ. See Riddell § 262 (p. 221). 15 ὅτωs enforces the meaning of the
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participle: see above 61 c. τοῦτον sc. τοῦ τεθηκέα. 16 οὐ γελοίον is emphatically repeated, though a critic who reduces Plato's words to the number of words strictly necessary for the expression of an idea, may again entertain his suspicions: see crit. note. 20 διαβέβηκται τῷ σώματι 'are at variance with the body.' Jelf § 601, 2 Obs. 3. 22 ei is inserted on the authority of the best ms., while inferior ms. are without it. Cobet is in favour of the reading of the latter (see crit. note). Heindorf is wiser in saying 'quod[ei] quamquam repetiti e superiori membro potest, tamen, cum in optativos transeat oratio priusque ei sonet h.1 magis quandoquidem, alterum ei, vix videtur a librario adiectum,' and Stallb. quotes a number of passages in which we have two protases with ei: Theset. 147 a. Gorg. 453 c. Legg. 2, 663 cd. Protag. 311 n. (Hirschig's criticism is more sweeping: he pronounces the whole sentence τοῦτον δὲ γεγομένου τοῖς ροοίς καὶ γινακτάτατος to be 'iecea sententiae peripherias' due to a scribe. He adds 'duplicem protasin, obscurco to, ne cun Stallbaumio defendas exemplis corruptis et disparibus.') The third clause with ei is added in somewhat the same manner as may be noticed below 80 h and 81 a. Aristoph. Eccl. 218 f. ἦ δ' Ἀθηναίων πόλις, Εἰ τοῦτο χρηστός εἶχεν, οὐκ ἐν ἐσώφετο, Εἰ μὴ τι καίνετο ἄλλο περιεργάζετο. 25 ἀναλάβοντα inf. perf. of the same sense as a present, e.g. ἔλευθερον εἶναι. On present infinitives after verbs of promising, hoping, suspecting, etc. see n. to Crito p. 53, 27. 26 ἀθρώπων παιδικα 'objects of affection that were merely human' (εκεῖνα is said intentionally in antithesis to as it were θεία παιδικά: Heindorf happily compares Gorg. 482 a φιλοσοφίαν, σα ἐμὸ παιδικόν. Geddes observes that Socr. alludes to such legends as the love of Aecestis for Admetus, Orpheus for Eurydice, and Achilles for Patroclus, 'all of whom were willing, from the power of affection, to descend to Hades.' See also Sympos. 179 d.

p. 18, 7 ὀλοθραῖον γε χρῆ 'one ought to think' they would not be unwilling to go: cf. Crito 53 d.

XIII. IN CONTRASTING THE VIRTUE OF ORDINARY MEN WITH THAT DESIRED BY TRUE PHILOSOPHERS, IT IS FOUND THAT THE COMMON VIEWS OF COURAGE AND TEMPERANCE ARE HOLLOW AND BASED ON COMPROMISE, WHILE INTELLIGENT PERCEPTION IS A NECESSARY CONSTITUENT OF TRUE VIRTUE IN ALL ITS FORMS. ONCE MORE, Socrates expresses his hope in death.

XIII. p. 18, 11 ἐπερ ἄρτι ἔλεγον refers to 67 h. 13 τοῦτο
points to the succeeding sentence. "δὲ δὲ = ἐδὲ τωλ, a construction of which Stallb. gives numerous instances; most opposite is Herod. 1, 146 ἀνδραγαθία δ’ αὐτή (the following) ἀποδεῖται—δὲ δὲ τολλότων ἀποδεῖ ταύτας, and in the same way we should also explain Thuc. 2, 62, ἀσθημα μὲν γάρ καὶ ἀπὸ ἀμαθίας μεταχούσαι καὶ δειλὰς ταύταις ἐγγίζονται, καταφρόνησις δὲ δὲ δὲ καὶ γνώμη πιστεύει τῶν ἐπιστολῶν προέχει, though there the Scholiast observes λέοντα ἐκείνων: but cf. Thuc. 6, 14 τὸ καλὸς ἄρξαι τοῦτ’ εἴναι δὲ δὲ τὴν πατρίδα ὑφελήσῃ. 7, 69, 1 νομομοτάτων εἶναι ὡς ψ—δικαίωσων. 15 οὖκ ἄρ’ ἦν ‘he was after all not’: ὡς expresses the correction by experience of a preconceived impression: cf. Hom. Od. 16, 413 ff. Ἀντίνοος, ὅρμων ἔχων, κακομήχανος, καὶ δὲ σε φαβοῦ Ἐν δήμῳ Ἰθάκης μεθ’ ἀμήλως ἔμμονον ἄριστος Βασιλῆς καὶ μιθοῦσι, σὺ δ’ οὐκ ἄρα τοῖς ἐρωτηθα. 16 φιλοχρήματος καὶ φιλότιμος ‘a lover of riches and a lover of honour:’ the φιλόσοφος strives after the goods of the soul; those who follow other ends, turn of course to the goods of the body and of chance: see the distinction made by Plato himself Legg. 8, 697 B, and also in our dialogue below 82 c.—ποι is ‘probably,’ in most instances. 20 τοῖς στότω διακεχέκοντο i.e. the real philosophers who treat the body in the manner indicated by Socr.—ἡ ἀνδρεία is in the Platonic sense the virtue of the courageous part of the soul, σωφροσύνη that of the ἐπιθυμητικών. 23 πτελομαί is a word almost exclusively used by poets and philosophers; in the latter it denotes an inordinate desire not based upon rational grounds. 25 ἐν φιλοσοφίᾳ γιόνταν: cf. above εἶναι ἐν φιλοσοφίᾳ and Theset. 174 A διάγειν ἐν φιλοσοφίᾳ. 26 el γάρ ἐθέλησεις is the reading of the Bodl., but as many other good mss. have ἐθέλεις, it is difficult to decide between the two readings. ἐθέλεις is the reading adopted by most edd.: it may be defended by the similar passage Protag. 324 A el γάρ ἐθέλεις ἐνοχήσατο τὸ κολαζεῖν—αὐτὸ σὲ διδάξει. Alcib. 1, 122 D, el ἐθέλεις τοὺς Δακεδαιμόνιος πλούτους ἱδει, γνώσει. On the other hand it may be said for ἐθελησεις, that it is more accurate in a grammatical point of view, and being more rare in expressions of this kind, seems not very likely to have been substituted by a scribe for an original ἐθέλεις.—τῶν ἄλλων = τῶν πολλῶν. p. 19, 1 δεν ὑπομένωσιν is an emphatic addition ‘si quidem—’ Stallb. comp. Euthyphr. 7 D, ὦ δυνάμενοι ἐπί λκανήν κρίσιν αὐτῶν ἐθέλειν εχθροὶ ἀλλήλους γεγνώμενα, ὃταν γεγνώμενα. Phil. 31 B, δεὶ δὴ τὸ μεσά τοῦτο ἐν ὑπὲ ὑπὸ ἕκατερον αὐτῶν καὶ διὰ τί πάθος γίγνεσθο, ὃποταν γεγρηγοροῦσι, ἱδεὶν ήμᾶς. 2 The words καὶ δέει are most probably only a gloss, as.
it is impossible to find out a difference between "being afraid" and "fear:" but perhaps we might also conjecture δελια for δει, whereby we obtain afterwards a complete parallelism in the repetition of this expression. Plutarch, Romul. 37 ν, alludes to the expression in I. A.: δὲ, ἐκείνῳ τὸ τοῦ Πλάτωνος, ἀδερφῶς ὄπω δέους ἀδρακός γενό-
μενος. 5 οἱ κόμμοι = οἱ σύφρονες: see above 8 where the definition of συφροσύνη is given. 6 With the asyndeton δό-
λασία κ. τ. λ. comp. the similar passage Apol. 22 λ, ἡ μὴ ἐγώ ἔπαινον τι τοιοῦτον οἱ μὲν μάλιστα εὐδοκιμοῦντες κ. τ. λ. 10 διὰ τῶν διὰ τῶν: the two διὰ τῶν are correlative: "they abstain from some, being mastered by others." 15 γὰρ stands, as it often does, in the opening clause, so that a previous ellipsis must be assumed, e. g. "do not approve of this at once, for —." μὴ—ἡ ἐνιαῖος: vide ne sit." 16 The prep. πρὸς is here used to denote interchange; see Jelf § 639 f. 22 ωνομήνα here has a passive sense, which the verb generally admits only in the perfect εἰσε-
μα: Stallb. therefore proposes to read εἰσέμα, but there is no doubt that in agreement with πιστωσκήμανα we want a present participle, and there is no alternative but to believe that Plato has here ventured to use the present with a passive meaning. (So also Don. p. 275 and Jelf § 368, 8.) Xenophon (Euseb. 8, 2) uses εἰσέμα as a passive. 24 καὶ προγ. καὶ ἀγαλ. ‘no matter whether they are present or not.’ 27 σκιαγραφία ‘is a favour-
ite phrase with Plato to express incompleteness or sketchiness.’ σκιάδες: comp. Rep. 10, 602 c. 2, 365 c, and espec. Critias 107 c, σκιαγραφία...διαφαί καὶ ἀπαγωγή κράματα περὶ αὐτό. Cicero Tusc. 3, 2 translates σκιαγραφία by adumbrata imago. Aristophanes, Frogs 1493, uses the term σκαρφαλωμός for the same thing. 29 τὸ ἀληθὲς 'the true thing,' opp. to σκιαγραφία, which denotes merely a counterfeit. p. 20, τῶν τοιούτων i.e. τῶν ἴθων καὶ φόδων καὶ τῶν διὰ τὴν καθάρος, as the result from the process.' σκιάδες. 4 ὁτι ‘those famous men.’ The mysteries are mentioned as they pro-
fessed to convey καθάρος and secure purity in another world. 5 ἀντισταθοὶ ‘to indicate in an obscure manner:’ the word is used of the oracles of Apollo, Apol. p. 7, 13. 6 ἐν βορβόρω: Plotinus who repeats this doctrine in almost the same words as we have here (Enn. 1, 6. p. 55 λ) suggests the reason διὸ τὸ μὴ καθάρει βορβόρη διὰ κακίαν φιλ ObjectType.
sus, the first denotes those who seem to be worshippers as they bear the wand used in the Bacchic revels, though no one knows what they may really be at heart. The expression became proverbial of the frequency of profession as contrasted with the rarity of reality. Clemens Alex. quotes it, Strom. 1, § 92 and 5, § 171 as a Gentile maxim parallel to πολλῷ γὰρ ἐλαῖ κλητοί, διόγοι δὲ ἐκλεκτοί, St Matth. 20, 16. 11 We get at the real force of the perf. participle περισσοσφηκοί by considering it equal to φιλόσοφοι δυτείς. 14 ἠνυξάμην 'have achieved something for myself.' The Bodl. ms. reads ἠδύναμαι and the same reading is found in Clem. Al. Strom. 1 § 92: but this seems due to the error of a scribe who introduced the plural here in conformity with its employment in the apodosis, though thereby destroying the symmetry of the protasis. 20 τοῦ δὲ κ.τ.λ. should be translated 'although this appears incredible to the multitude.' Hirschig observes 'est adnotatio praeposters scioli petita ex sequentibus his: τὰ δὲ περὶ τὴν ἀπίστιαν παρέχει τοῦ ἀνθρώπου, verbis Cebetis, qui demum bene hanc dubitationem adsert, non ipse Socrates.' It is very probable that Hirschig is right in his suspicion. 21 εἰ—εἰμι assumes the condition as almost certain while the optative in the apodosis upholds the hypothetical character of the whole sentence.

XIV. Socrates is Asked by Cebes to unfold the Reasons for His Belief in a Future Existence, and Agrees to do So.

XIV. p. 20, 26 ἀποίσιαν has the meaning of 'doubt,' hence the constr. with μῆ; Jelf § 814 b. The following sentence is rather awkwardly expressed in so far as the words εὔδομοι εἰς τῇ δοκῇ occur twice in close proximity. But it would be rash to suspect that in the second place these words are due to an interpolator: though it should be added that we are no worse off without them. Besides this, the asyndeton in εὔδος is very harsh, and perhaps Zeune is right in adding καὶ before εὔδος. (A passage similar to the present occurs below 84 b. Hirschig doubts the authenticity of the words διαφθείρηται τε καὶ ἀνολλάκται p. 21, 1, and it must be confessed that all would be smooth without them.) The constr. of εὔδος with a participle is not rare; cf. below 75 b, γενόμενοι εὔδοι ευρομεν, and ib. ο ἠμυτάμεθα—εὔδοι γενόμενοι. The two participles ἀναλαμβάνεικα and ἐκπαλουνα belong both to εὔδος 'the moment the soul separates itself from the body and departs from it' εὔξησει.
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διαντομένη 'it goes flying away' ἄπειρον ἡ κατόπις διασκεδ. 'vanishing like a breath or smoke.' Plato alludes to the popular belief with regard to death: so we find in the popular poet, Homer, Π. Ψ 100, ῥυχή δὲ κατὰ χρόνος ἴτωτε κατόπις Ὄιχετο τετραγύλα. p. 21, 9 ἐξευερωμένη is the antithesis to διασκεδασθένα. 9 παρα-μυθία 'indicia confirmatio qua sententia difficilis et incredibilis ad probabilittatem explicatur,' WITZENBACH, who observes that this use of the word is especially frequent in Plutarch. In Plato Legg. 4, 720 οἱ παραμυθία καὶ πειθοὶ are combined—πιστὶς 'proof' in its original meaning, from root πιθ-in πειθω. 10 ἀποκαλώντος τοῦ ἀνθρώπου 'of man when dead,' the article generalises the substantive, and the participle stands in apposition. So below at beg. of ch. XIX τελευτήσων τῶν ἀνθρώπων. 11 φρόνησις 'reasoning faculty;' see below 111 b. 13 διαμυθολογῶμεν: see above 61 a. 15 ὡς belongs of course to εἰτεῖν. 17 ἀδλαχάς: among others, the comic poet Eupolis had bestowed upon Socr. the title of a πτωχὸς ἀδλαχάς.—οὐ περὶ προσηκότων =περὶ οὐ προσηκότων according to the customary order of words, cf. Thuc. 3, 67, 2 οὐ περὶ βραχίων. Other instances are given by Riddell § 298.

XV—XVII. ARGUMENT I.: THE CYCLE OF LIFE CANNOT END IN DEATH IN THE SENSE OF NON-EXISTENCE, AND DEATH MUST BE ONLY THE STARTING POINT OF A NEW BEGINNING.

XV. p. 21, 19 ἢ ἢ 'the question in hand.'—εἰτε ἢ ἢ stands here as in Thuc. 6, 60, 2 ἀναπείθομε·εἰτε ἢ ἢ καὶ τὰ ὅτε μη- νῦσαι εἰτε καὶ οὐ. The addition of ἢ ἢ in the first part indicates that there is greater presumption of truth for it than for the second possibility. 21 παλαιός λόγος denotes most probably the doctrine of the Orphic poets and Pythagorean philosophers; cf. what Olympiodorus says in his note on this passage Ὀρφικὸς τε γὰρ καὶ Πυθαγόρειος (λόγοι) ὡς παλαιός τινα ψυχᾶς εἰς τὸ σώμα καὶ παλαιὸν ἄνω τοῦ σώματος ἄναγων, καὶ τούτω κύκλῳ πολλάκις. This doctrine is, as here, called παλαιός λόγος Menu, 81 a. Herodotus 2, 123 where he speaks of the same doctrine as peculiar to the Egyptians, observes, τόσον τῷ λόγῳ εἰσίν ὁ Ἐλλήνων ἡχῆσαντο, οἱ μὲν πρότερον (viz. the Orphic school), οἱ δὲ ὄστερον (the Pythagoreans), τῶν ἢ ἢ εἰδός τὰ ὅνωματ' οὑ γράφω. Empedocles also held the same doctrine, witness his lines ἢ ἢ γὰρ τοι' ἢ ἢ γεγονός κοινὸ τῷ κόσμῳ τοῦ, Θάνατος τ' οὐδὲν τε καὶ εἰν ἄλλοι φαίνων ἑλθέ (others καὶ εἰ ἄλλοι ἐμπερός ἑλθέ). It is scarcely necessary
to point out the construction of the words, ὦ τινι ἐκεῖ, ἐνθένε ἀφικέμενοι. 24 τάλω γίγνεσθαι—ζώνας is epexegeesis of οὗτος in the preceding words. In the same manner below, 71 ν., οὕτως is explained by an infinitive clause. 25 ἄλλο τι ἂν: see n. on Apol. p. 12, 15. 27 τοῦ ταῦτα ἐστιν 'of this being so' or 'true.' ταῦτα stands where we should rather expect τοῦτο: but see above 62 ν, τάδε δὲ ώσπερ ταῦτα φεύγετέν ἐστιν κ.τ.λ. Heindorf and Hirschig adopt Forster's conj. αὐτάς, ὥσπερ τάς ψυχάς. p. 22, 3 κατά σ. gen. has in the best Attic writers sometimes the sense 'with regard to:' Krüger § 68, 24, 2. Riddell § 121 translates 'consider this not as an attribute of mankind only,' and adds 'κατά, in a pregnant use, stands for ὦ κατά ἄθροισιν λεγόμενον.' See also Jelf § 626, 1, 2. 6 ᾧρα is properly used in direct questions only, but appears also in an indirect question, e.g. Lach. 185 ν, δὲ καὶ τῶς σώμουλον σκοπεῖν ἄριστος τεχνικός ἡσυχία. So again directly in the next section, 1. 10.—Here again the words ἕως ἄλλοθεν—τα ἐναπίλεια are the epexegeesis of οὗτος. 12 ἄντι ἂν would be possible, but not necessary. In the infinitive clauses we have a remarkable instance of a transition from the plural to the singular; the simplest explanation of it may be found by assuming ἄντι virtually = ἐν τοῖς τοῖς τούτων τι. 13 ἐναπίλεια is here merely temporal, as is shown by the preceding πρότερον: in the parallel sentence which follows it is replaced by ἰστερον. This is a different use from the one explained in n. on Apol. p. 6, 8. 19 λεικών συχνὸς τοῦτο 'do we understand this thoroughly,' is it sufficiently proved? Phileb. 80 ν, ἐχω καὶ μᾶλα λεικών. See also note on Crito p. 46, 9. 23 δύο γενέσεις 'two generations' i.e. two different stages of development. What is meant, is further illustrated and explained in the next chapter. 29 καὶ εἰ—καὶ ἐδώ (for ἐδώ is nothing else but εἰ δώ). p. 28, 3 ἐξ ἐκατέρων, the plural refers to more than one pair of contraries grouped together before (ζεῦδες).

XVI. p. 28, 9 ἄντι ἂν is dependent on μεταξὸς which stands after its case: see above, 71 ν. ἄντι ἄντι is in apposition 'since then they are two of them.' It follows from the fact of the separate and contrary existence of life and death that we can predicate transitions from the one to the other reciprocally. 10 συνενθαν ὅσον τῆς τοῦ καθεσθέντος καὶ ἐγγυγορέθαι ('to be awake'). The argument is: the transition (γένεσις) from sleep to wakefulness is 'to awake,' and from wakefulness to sleep 'to fall asleep.' 16 λεικών σοι ὅσον ἄλλο των ἀνάρτων: cf. Meno 75 ν, λεικών σοι ἂν ἄλλως των ἀνάρτων; Gorg.
448 λ, ἕκνο σοῦ γε ἱκανόν. 25 σαφῆς 'well-ascertained.'

29 χαλάρ. orig. 'lame,' i.e. 'defective.' Hirschig is most probably right in reading ἀναποροῦν ἐν conformity with the expression in the preceding line. p. 24, 2 αὐτη, τὸ ἀναποροῦσθαι: again we have an instance of epexegeisis by the addition of an infinitive.

6 διόκει, above, 70 co. On the imperfect used in reference to a preceding discussion, see n. on Crito, p. 52, 7. 7 δέν δὴ πάλιν γνωρεῖται: the relative clause stands in the infinitive, as it is conceived in dependence on ἀναγκαῖον. Stallb. justly observes that we may easily understand this by exchanging the relative δὴν with the demonstrative καὶ ἐκεῖθεν. See below, 109 b, εἰς ἡ ἴσωρρυκήναι.

XVII. p. 24, 1 2 δίκαιος 'without reason,' opp. δικαίον λέγειν below, 73 κ.—ἀρθρός λ. 75 εἰ. 12 ἀναποροῦσθη, absolutely 'corresponded:' so below, l. 20. Jelf, § 359 (p. 12). Don. p. 428, justly notices that before (p. 28, 28) the same word is used transitively. 13 ὡσπερει κύλῳ περιέβατα, 'as it were revolving in a circle:' a common opinion of nearly all ancient philosophers. 14 ἀνακάμπτει is the technical term of turning the chariot round the goal which from this was also called καμπτήρ: καμπτήρ ποιοῦσθαι is used of returning on the same side of the race-course on which the chariot had come up to the goal. 15 οἶσθ' ὅτι 'you know' as well as I do myself: Stallb. quotes Soph. 235 εἰ, Phaed. 73 ν, Men. 86 δ, Gorg. 486 λ, Rep. 3, 398 δ, 6, 505 λ, 10, 605 ν. 16 τελευτώτα 'finally:' n. on Apol. p. 9, 10. 21 ἀν seems to be necessary in the first clause according to the rules of Attic syntax, and the loss of a little word like this in the ms. is in the present instance to be easily accounted for by considering how readily ΠΑΝΤΑΛΑΗΡΩΝ would pass into ΠΑΝΤΑΛΑΗΡΩΝ. But it is also possible to write τάτα τῆς λῆρος—ἀποδείξει and assume a variation of the constr. in the words which follow. τάτα is, however, the subject of only the first sentence: 'all would tend to prove that the talk about Endymion is nonsense;' on the phrase λῆρος ἀποδείκτωρ ἔτι 'to prove that something is nonsense;' Wytenbach has a very long note (in fact it is too long); as here τὸν 'Εσδυμώνα

=τὰ κατὰ τῶν 'Ε. or τὰ περὶ τῶν 'Ε. λεγόμενα, we have in Dio Chrysost. Or. 32, p. 384 ν, αὐτὸν γὰρ οἰμαὶ τῶν 'Ιδίων λῆρον ἀρτοφαίτης, an apparent imitation of Plato's expression. The subject of φαίνειν is then 'Εσδυμών.—οὐδαμοῦ φαίνεσθαι means 'to appear valueless, unimportant:' a very good instance is Demosth. de cor. § 310, ἐν οἷς οὐδαμοῦ οὐ φαίναισι γεγονός, οὐ πρῶτος, οὐ δεύτερος, οὐ τρίτος, οὐ τέταρτος, οὐ πέμπτος, οὐ ἕκτος, οὐχ ὄστος, οὐχ ὄστοςοῦ. Nobody
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would think anything of Endymion's wonderful sleep, as all nature would be in the same state, all being asleep in a lazy existence uninterrupted by the process of becoming, i.e. generation.

23 καθεύθεσις is epexegesis of ταύτων: cf. 73 b, 74 a, 78 c. Hirschig brackets καθεύθεσις as a gloss.—καν εί is here different in construction from above, 71 b; this alone shows that καν in καν does not belong to the conditional clause, but to the apodosis, although there we have another καν: repetitions of καν being, however, by no means scarce, see n. on Apol. p. 2, 11. 35, 16.

25 τό τοῦ Ἀναξαγόρου: the beginning of his work was ὅμοι πάντα χρήματα ἕν, rog ἕν αὐτὰ διήρε καὶ διεκόμησε (Diog. Laërt. 2, 6). For his life see n. on Apol. p. 14, 17. Socr. makes an almost ironical allusion to A.'s philosophical tenets. p. 25, 1 εκ τῶν ἄλλων, i.e. any other source than οἱ τεθνωτὲς. 2 τίς μιχανή is a rhetorical question, and thus equal to a negative clause 'nothing can prevent,' hence we have μὴ οὖ: cf. below, 88 ab, Parmen. 143 d, Protag. 344 cx. See n. on Crito p. 40, 6. Thompson on Phæadr. 240 ν, Don. § 603, Jelf § 750, 2 c. 3 κατακαλωθήναι εἰς τό τεθνῶν 'to become absorbed in universal death.'—οὐδὲ μία (sc. μιχανή) is more emphatic than οὐδεμία.

8 παντὸς μᾶλλον: see n. on Crito p. 49, 10. Here we may translate as if it were μᾶλιστα. 6 f. ταύτα οὐκ έξ. όμοι should be translated as if it were ταύτα ὑμολογοῦντες οἰκέξακασιμεθα: but the construction chosen by Plato is more idiomatic Greek. 10 f. The concluding words of this sentence are considered spurious by Stallb. whose note we think it right to transcribe 'haec cum neque ex superiori argumentatione consequuntur neque ad proxima transitum parent, molestissime hic inculcata sunt. videntur igitur a sciolo aliquo praepostere huc translatata esse ex iis quae infra de futura animorum sorte ac fortuna disseruntur.' But though what Stallb. says is true, it does not not at once follow that these words are due to an interpolator; Socr. seems here not so much to draw a conclusion from the preceding arguments as to recapitulate his conviction, part of which he believes himself to have substantiated in his discussion with Cebe. Nor is it necessary to assume here an interpolation caused by the later parts of the dialogue: only compare what we read above, 63 c, εἴης εἴης εἶναι τι τοίς τετελευτηκότα καὶ—πολὺ ἄμεσον τοῦ ἄγαθος ἃ τοῖς κακοῖς. Without, therefore, denying the possibility of these words being an interpolation, it seems to us at the same time impossible to show the absolute necessity of their being so.
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XVIII.—XXIII. ARGUMENT II.: COGNITION, BEING A FORM OF REMINISCENCE, IMPLIES THE EXISTENCE OF THE COGNOSCENT PRINCIPLE PRIOR TO THE PRESENT LIFE.

XVIII. p. 25, 12 In the Phaedrus 249 c ff. the Socratic doctrine which is treated here is further illustrated. 15 καὶ κατὰ τοῦτον reverted to λόγῳ at the beginning of the sentence: cf. Menex. 237 δ, ἐν ἐκάθεν τῷ χρῶσι ἐν Φ ἡ τάσα γῆ ἀνέδιον καὶ ἐφι ἐξα παινοδαινόν, θηρια τε καὶ βοτά, ἐν τούτῳ ἡ ἔμεταρα κ.τ.λ. The old reading τοῦτοι is, therefore, both against the authority of the best mss. and against the idiom. 22 ἐν λόγῳ καλλιστῶ: cf. Cic. Tusc. 1, 24, memoriam...quam quidem Plato recordationem esse volt superioris vitae: nam in illo libro qui inscribatur Menon (31 έ ff.), fusionem quendam Socrates interrogat quaedam geometrica de dimensione quadrati: ad ea sic ille respondet ut puer, et tamen ita facile interrogaiones sunt (ἐδώ τις καὶ ἑρωῖδι—here) ut gradatim respondens eodem perveniat quasi geometrica didicitur. Cicero refers afterwards to the present passage in the Phaedo. 24 αὐτοὶ—μόνοι, they find the answers by themselves, unaided. 26 τοῦτοιν: the future inf. after οἷς τε εἶναι is scarce, if not unique: it may, however, be defended by the similar constr. Rep. 5, 459 0 συχνῷ τῷ γεότει καὶ τῇ ἀπάτῃ κυριωτείς ἠμῶν δεήσεως κ.τ.λ. Perhaps we ought to accept Hirschig’s conjecture τοῦτοις: comp. below, p. 30, 25.—Türkiye continues the sentence as if it were not dependent on the preceding δή, though in reality it ought to be so. Cebeus says that in general the fact of uneducated people returning the right answers to well-put questions is a proof of his assertion; then if you go specially into mathematical questions you will find this general feature even more strongly confirmed. 27 διαγράμματα 'mathematical figures.' 28 κατηγορεῖ, 'it becomes evident:' for this use of the verb comp. Herod. 3, 115, ὅ Ἰμμάνους αὐτὸ κατηγορεῖ τὸ οὖνομα ὡς ἑτερ' Ἐλληνικών. p. 26, 2 ἀποτεῖται γὰρ δῆ, 'for I may assume (from your looks, &c.), that you do not believe.' 4 ταδεῖ (the conjecture of Serranus instead of μαθείν of mss.), is borne out by the words ἔτω τις τοῦτο πάθη περὶ ἐκάθια below, 1. 27: translate 'I require to feel upon my own person the effects of what we are talking about, viz. the process of remembering (being reminded).'</p>5 ἄνω, is of course epexegeisis of αὐτὸ τοῦτο: cf. above, 72 c, and comp. directly below, p. 27, 10, τόδε προσvacexov, ἐννοεῖν. (It is needless to add that Hirschig considers
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ἀναμνησθῆναι as a gloss: see above, p. 24, 23). 7 ὦν belongs
to ἀκούωμ, not to μέντοι.—ἐπεξεληφθος, viz. when the affair took
place to which Cebes alludes. 11 τοιοῦτο ‘expresses that it is
such as the speaker has in his mind; his explanation of it to
others follows, at λέγω δὲ. Riddell, § 53. ἡ. 12 λέγω δὲ
tίνα τρόπον; ‘ solent apud Platonem qui disputantes inducuntur
hand raro sum ipsi sermonem eiusmodi interrogationibus
distinguere.' STALLB. 13 πρῶτερον is given by the best ms.
(the Bodl. among them), and Olympiodorus, and though it is not
absolutely necessary, as the notion of precedence in regard to
time is already expressed in the partic. aor. which follow—there
is not the slightest reason for assuming the word to be due to
interpolation, as Hermann does.—Very nearly the same expres-
sions as here recur below, 76 ο. 15 τοῦτο depends on ἀνε-
μνήσθη. 17 οὖν τά τοιούτα: see on p. 18, 22. 21 ἐγώσων
and ἑκάστων are instances of what may be called the paradigmatic
aorist, which represents a general rule as the result of the re-
peated observation of individual cases and instances. 22 f.
tοῦτο δ’ ἐστὶν ἀνάμνησις ‘this is what one might call recollection,'
or ‘this is a case of recollection.’ The same words occur Phaedr.
249 c. 23 Σιμμίας τις ἵδιον κ. τ. λ. Simmias and Cebes were
inseparable friends: see n. on p. 59, 2. p. 27, 5 ἀντίοι Σιμμίαν
‘the living Simmias.’ Hirschig brackets ἀναμνησθῆναι because
‘ter saltem repeti non potest.’ Is this criticism?

XIX. p. 27, 7 κατὰ τὰστα ταῦτα ‘in accordance with all this.’
8 ὦν ἄνωμεν: seeing a thing or a person with which I associate
the idea of Simmias, I am apt to recollect Simmias himself.
ἄνωμα are objects ὄν μή ἢ αὐτή ἑκατοτήμη (73 c). ὄν ὄμοια ‘fit
recordatio cum eiusmodi quae sensibis est percepita cogitatio
sive idea in animo curitur, vel ἐάν τις τι πρῶτερον ἢ ἵδιον ἢ ἑκάστοις,
ἢ των ἄλλων αἰσθησιν ἑκάστων μόνον ἐκεῖνο γνιό. STALLB.
11 ἐποιεῖν is epexegeesis of τοῦτο: see on p. 26, 4.—Εἶλεῖν is
intransitive ‘to be inferior’ or ‘defective’ τι ‘in some respect
τινος ‘compared with something;’ though originally this genitive is
τι is superfluous, but comp. above 65 π, μὴ ἄλλην ἀλήθησιν
μηδέλαν. Gorg. 468 a, πράγματος τινὸς ἐστὶ μόρον οὖνος
Ευρ. Αθ. 79, ἀλλ’ οὖν ἥδιν φῶς τις πέλας οὖν.—παρά has here the sense
of ‘but’ or ‘than:’ in reality this does not differ from the use of
παρά after comparatives which we find in Thucydides (1, 28, 3 ἡλιον
ἐκείσθαι at πυκνότεραι παρά τά ἐκ τοῦ πρῶτος χρόνου μημειωσόμενα ξυνι-
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βροντάν, and 4, 6, 1 χαμάν—μείζων πάρα τὴν καθεστηκέαν ἄραν: i.e. πάρα stands, properly speaking, in the sense ‘compared to,’ but may be translated ‘than.’ From Plato the editors quote Politic. 295 ν, μη ἔξεστώ δὴ πάρα ταῦτα ἔτερα προσάττετεν, and Rep. 1, 387 ν δεῖξα ἐπέραν ἀντικρότων πάρα τάσας ταῦτα. Directly afterwards we have the more common constr. ἔτερον τούτων. 16 αὐτὸ τῷ ἑων ‘abstract equality.’ 19 λαξοντες sc. ἐπικυάμεθα: cf. p. 30, 29.

21. ἐκ τούτων is epanalepsis of ἐξ ὧν. 24 τῷ μὲν—τῷ δὲ: though appearing equal to the one, the same things do not necessarily seem so to another. Equality in as far as it is perceived by the senses is not certain and unchangeable, as men are apt to disagree about it; but abstract equality (αὐτὸ τῷ ἑων) always remains one and the same. For the different reading of the passage which is given by the less trustworthy mss., see the crit. notes; without disputing the possibility of the constr. ἐναρμί τοτέ μὲν—τοτέ δὲ, I cannot agree with Stallb. who observes ‘sermonem esse de vari- etate ac diversitate rerum exterarum imaginum ab uno eodemque homine vario tempore perceptarum vel ex proximis verbis apparat αὐτὸ σου—ἐφών, ut sponte intellegatur lectioni τῷ μὲν, τῷ δὲ nullum locun esse concedendum’; for though it is there made dependent on the judgment of one and the same person, it is not certain that it must be the same in the preceding sense. 25 αὐτὸ τῷ ισο ‘abstract equality’ in the plural, in order to represent it as the affection of several minds, not of one only (εἰς τοὺς πάλλοις ἀποβλέπουν ἔχας, δὲν εν ἔκατι τῷ αὐτῷ ἑων, Olympiodorus): Stallb. justly compares Parmen. 129 αὐτό τὰ δύοτα. 27 ταῦτα τα ἴσα, i.e. such as are commonly called ίσα; the pronoun stands in its original ‘deictic’ sense here as well as 1. 29, ἐκ τούτων τῶν ἑων. See on p. 30, 2. p. 28, 4 ἑων τί λιτ. ‘so long as’ = ‘if.’

comp. Xen. Cyrop. 5, 2, 11 ἐν δὲν αὐτῷ δικαίος δὲν—οὔτος ἐπιλήφομαι τούτων, and the instances from Plato collected by Stallb.: Cratyll. 398 ν. 432 ν. Politic. 293 ν. Rep. 10, 610 ν. γὰρ is added by mss. of inferior value, but Stallb. shows by numerous instances that Plato often adds an epexegetical sentence without a connective particle. The reading ὅταν ὧν which is found in some editions, possesses the authority (such as it is) of some mss. of the second class. 9 αὐτὸ δὲ ἐστὶν ἑων = αὐτὸ τῷ διενότας τῶν ‘abstract equality itself’: for a similar expression see below p. 29, 2. 10 ἐνδει τί ἐκείνου: comp. p. 27, 12 ἐκεῖνοι τί ἐκείνου, and Rep. 7, 529 ν τῶν ἄλλων πολύ ἐνδει. The dat. τῷ—ἐνακ may be translated ‘in so far as it is not like equality itself,’ lit.
'by being not like equality itself.' For a similar instance see p. 5, 25. τούτοις is made to agree with the preceding singular ἐνδει, though the regular construction would be the plural: comp. p. 29, 7 προθυμεῖται μὲν πάντα τοιαύτα ἐστι. 12 βολεῖσθαι is here used of an inanimate object in the same way as θέλει above p. 5, 26 where see note. So we have below also ὑπεκείσθαι used of things. 15 ἀναγκαῖον τοῦ σε. ἐστι: cf. 111 a below. Don. § 419 f.—τὸν τούτο ἐνθυοῦτα is a recapitulation of the words ὅταν τίς τί λέγω ἐννοῆσῃ. 17 For the complete understanding of the words ἐνδειστῆροι δὲ ἐχεῖν we ought to supply from the preceding ὅδι δὲ ἐνδι. ἐφοῦ; but the relative is not repeated in constructions of this kind, though the second sentence requires a different case, see above 66 a, below 82 d. 21 ὑπεκείσθαι κ. τ. λ.: it is the aspiration or tendency of all things to reach their abstract ideas and become equal to them, though they always fall short of their endeavour. 26 ταῦτα πάντα ταῦτα λέγω 'idem de his omnibus praedico.' The constr. is the same as in Καρυθίων κακά λέγω 'I say evil things of the Corinthians.' 27 πρὸς γε δ. κ. τ. λ. 'with regard to what.' 28 ἄλλα μὲν δὴ without a following δὲ, which shows that μὲν = μὴν. p. 29, 1 τὰ ἐν ταῖς αἰσθήσεωι 'things which fall within reach of the senses.' 2 τοῦ δὲ ἐστιν ἰσοῦ = τοῦ ἄνθρωπος ἱσοῦ 'of abstract equality:' 74 d; below 92 d, ἢ ὁδελε ἐξουσία τὴν ἐπιμορμαλῆ ποῦ δὲ ἐστὶ. Before a relative the article often appears in its original power as a demonstrative pronoun: comp. Philib. 37 a τὸ γε ς τὸ ἡδύμενον ἱδίστατα. περὶ τὸ ἐφ' ὧν ἐρωτεῖται. Legg. 4, 714 π. τῶν δὲ τάντα ἐπισκοποῦμεν = τῶν τῶν παρ' ἡμᾶς ἐπισκοποῦμεν. 4 τάλλα αἰσθάνεσθαι 'perform the other acts of the senses:' Riddell § 2 b. 6 τὸ ἐκ τῶν αἰσθάσεων ἰσα 'things considered equal in consequence of our sensual perceptions.' έκεῖνος viz. to that preconceived knowledge of equality. 7 ἀνοίγει is explained by Hengstfeld = ἀναφέρεται ἐνθυμεῖσθαι, better by Stahlb. ἀναφέρειν ἐνθυμοῖσθαι, in order to understand ὅτι. But I confess that Hirschig's conjecture appears not improbable to me, according to which the whole sentence ὅτι—φαῦλτερα is an interpolation added here after the example of 74 π. and 75 a. 9 f. γενόμενοι εἴθος 'directly at our birth:' see above p. 21, 2, and below l. 17. 11 πρὸ τούτων τοι. πρὸ τοῦ ὂραν καὶ ἀκούειν καὶ τῶν ἄλλων αἰσθήσεων. It is necessary to observe this in order to understand the inadmissibility of the reading τούτων which is found in some mss. and also added by a corr. in the Bodl.
NOTES.

XX. p. 39, 16 ἔχωντες is, strictly speaking, unnecessary because already implied in λαβόντες, but it is added in order to make the idea of possession more emphatic. We have of course to understand αὐτήν for ἔχωντες also. 17 τὸ ἴσον κ.τ.λ. i.e. all relations of things with regard to size. 21 διὰ πέρ ὁλογρ. as has been said before: for another instance of this phrase see p. 30, 10. It is, however, frequent enough in Plato.—For the omission of the article before δικαίου and Ἰσοίου Stallb. compares Gorg. 459 π. κ. τ. λ. τὸ ἄλογον καὶ τὸ κακὸν καὶ ἀγαθὸν καὶ κακὸν and other passages. 22 ἐπισφραγίζεσθαι lit. ‘to imprint a seal,’ here ‘which we mark by the name of absolute;’ cf. Polit. 258 c μὲν (λέειν) ἐπισφραγί-ζεσθαι, Phileb. 26 ν ἐπισφραγισθέντα τῷ τοῦ μάλλον καὶ ἐπιπλέον γένει. The words directly following καὶ ἐν ταῖς ἔρ. ἔρ. κ. τ. λ. might be summarily translated ‘in our dialectic investigations:’ see Crito 50 c. Similar expressions are often met with in Plato: see below 78 ν. Theaet. 168 ν. Lach. 187 ν. Rep. 7, 534 ν. 27 The acc. c. inf. ἑδότας ἄρι ὁμογενεθαί is of course conceived in dependence on ἀναγκαίων which should be supplied from the preceding sentence. ἄρι διὰ βίου is a tautological expression which occurs in other passages also: Phileb. 21 ν. 22 ν. Legg. 2, 664 1. Politic. 295 ν. So also Demosth. Leptin. § 121 διὰ παράλλο ἄρι τοῦ χρόνου. 29 f. The same definition of λήθη as here recurs Symp. 208 λ. and Phileb. 38 κ.λ.ἐπιστήμης ἔξωσε. p. 80, 2 ταῦτα is in its original ‘deictic’ force frequently used of the objects falling under our senses: see p. 27, 27, Phileb. 59 ν. Phaedr. 250 λ. 3 Hirschig ingeniously supposes that γεννάθαι has dropped out after πρὶν, comp. below p. 81, 17 and 24. Hirschig adds ‘pro πρὶν secundum Graecitatem esse debeat πρότερον sive πρότερην, cum πρὶν in oratione pedestri et senariis numquam hoc sensu iungatur indicativo.’ 4 οἰκεῖον ἐπιστήμην ‘original knowledge.’ 8 ἔτερον τι κ.τ.λ. ‘to conceive an idea of something different which he had forgotten, starting from this (which he had observed with his senses and) to which this approached either by being unlike or like it.’ 10 f. For ἦτοι—ἡ see n. on Apol. 17, 1. Jeff § 777. It is the duty of γέ to emphasize the first part of the disjunction: comp. e.g. the passage in the Apology to which reference has been made, or Protag. 381 ν ἦτοι ταυτών γέ ἐστι δικαιώτης ὁπλίτης ἢ διὶ ἐμβατέων. 12 οὐδὲν ἄλλα ἡ ἄν. ‘they merely remember.’ This phrase is originally elliptic, as we ought to explain οὐδὲν ἄλλο ποιόν, ἡ cf. Xen. Cyrop. 1, 6, 39 el de σὺ γε μηδὲν ἢ μετενέγκας ἐπὶ ἀνθρώπους τὰς μυχανάς, and Plato
himself Euthyd. 277 καὶ νῦν τοῦτο οὐδὲν ἀλλὰ καὶ χρειαστοῦ. See also Bos, Ellipses Gr. ed. Schaefer, p. 646. Bekker and Hermann print ἀλλὰ καὶ, but so far as I can see this would be out of place here: ἀλλὰ καὶ is used after a negative clause instead of a simple ἀλλα, see note on Apol. 27, 4.

XXI. p. 80, 15 πῶτερον οὖν αὐτεῖς ‘which of the two do you now choose’ i.e. for which do you decide? Cf. Simmias’ answer οὐκ ἔχω—δεισάται. 18 τὸδε ‘with regard to this’—in this case, 20 The words περὶ δὲν ἐπισταται should of course be construed with δῶναι λόγον.

24 For μὴ—οὖδεις see Jelf § 750, 1.
29 λαβοῦσαι sc. ἀναμιμηθούσαν. p. 81, 3 ἁμα γεγραμμένοι ‘at the same time as they were born.’ 5 f. The last argument advanced by Simmias is refuted by Socr. by an indirect proof: ‘suppose we acquire this knowledge at the moment of our birth, when do we then lose it? It has been assumed that we lose it at precisely the same period, and it is impossible that acquiring and losing the same knowledge should both take place simultaneously.’ 8 εν φιλε is the reading of the best ms. (the Bodl. among the number), but Stallb. prefers omitting the preposition in accordance with the inferior ms. and with the observation ‘non iteratur praesentio et more loquendi prope legitimo’ quoting also his note on Apol. 27 n. This is, however, no reason against the reading warranted by the best authorities. (See Jelf § 650, 3.) 10 θλασθον ἐρμαυτὸν οἶδεν εἰτῶν ‘I inadvertently spoke nonsense.’ ‘Simmias is transfixed on the horns of a dilemma.’ skeddes.

XXII. p. 81, 13 τὴν ἀληθήσεως ἀληθήσεως τὰ ἀληθήσεως τὰ. 14 ὑπαγορεύων πρῶτον sc. ἁμα ‘which formerly was in our possession;’ this is placed ἐκ παραλλήλου with ἡμετέρων οὕτων. 16 οὕτως διὰκριταὶ καὶ —οὕτως καὶ: the correlative καὶ in comparisons is quite regular, see above 64 c. Here οὕτως is somewhat unusual in the first clause, but a similar superfluity of expression occurs in Demosth. Olynth. 1, § 15 τὸν αὐτὸν τρόπον διὰκρινον σὺν διευθυνάντων and other instances are found elsewhere. 18 ἀλλὰς as much as ‘in vain:’ see n. on Crito p. 44, 29. 21 εἰ μὴ ταύτα, οὐδὲ ταῦτα is a good instance to exemplify the difference between οὕτως and διὰ: see Don. p. 379 (66), and also p. 558. 21 f. For the order of words ἐφι, ὁ Σώκρ., ὁ Σωμιάς see below 78 a.c. 23 εἰς καλὸν sc. καρδίαν ‘happily, luckily;’ cf. Symp. 174 ε, εἰς καλὸν ἥκειν διὸν συνδειτήσετε. The sense of the whole passage is ‘The argument
has an admirable tendency to prove that our soul exists, in like manner, before we are born, as also the substance of which you are speaking now.’ 27 ως σοιν τε μαλακη α.ε. ‘with the greatest possible amount of certainty.’ 28 ικανοις εκ. αυτήν διακόμισται. p. 32, 2 κατεργάτας (opp. μαλακή) ‘the most obstinate.’

XXIII. p. 32, 8 ἔνστησεν ‘stands in our way:’ so Dem. Calliel. § 10 ὕπον ἐνοποι ρί ‘where there is an obstacle in the way.’ 10 διασκεδασμόνται is Hirschig’s reading. The mss. give διασκεδασμόνται, only in the Bodl. this has been corrected to διασκεδασμόνται. Riddell § 59 p. 140 considers διασκεδασμόνται as the indicative, but the instance quoted by him from Meno 77 λ does not justify the admission of this mood here instead of the subj. Again, those grammarians who consider διασκεδασμόνται as a subj., seem to forget that a subj. cannot be formed without a connecting vowel, and either Götting ‘on Greek accents’ p. 83 is right in recommending διασκεδασμόνται or we ought at least to follow Matthiae § 209, 4 who is for writing διασκεδασμόνται. I have preferred the former, as I feel convinced that an indicative could be easily substituted by scribes, e.g. 70 λ I find διαφθειραι τε καὶ δύσαλυνται in a quotation of the passage in Stobaeus Ecl. Phys. p. 328 Gaisf., and there can be no doubt that there our mss. are right in giving us the subj. Again I observe that in the passages quoted by Stallb. from Lucian and Themistius the correct subjunctives appear in recent editions, though I do not know on what authority. 12 ἀμοίβην ποθέν ‘the mss. have ἀλλοθέν αλίουντε. Bekker proposed ἄμοίβην αλίουντε, in which he is followed by Hermann. Stallbaum adheres to the mss., although in Gorg. 492 ἂν he reads ἄμοίβην against ἀλλοθέν of the mss. ΛΛ and M were often confused.’ Greece. 13 ἄφικεν εκ. εἰς ἀνθρώποις σῶμα. 19 τέλος ἔχειν ‘if our argument shall be complete.’ μέλλω with a present infin. is very good Attic: Krüger § 58, 8. 21 συνθέται ‘combine.’ The infinitival sentence τό γίγνεσθαι κ.τ.λ. is epegeesis of δεν (λόγον) κ.τ.λ. 26 ἐκ τοῦ τεθνάναι ‘from a dead state:’ he might also have said as above, ἐκ τοῦ τεθνάναι. 29 δὲρ λέγετε is the reading of a Paris ms., all other mss. reading λέγεται. Stallb. defends this by referring to above 67 c δὲρ πᾶλαι ἐν τῷ λόγῳ λέγεται: but it seems to me that Bekker and Hermann are right in preferring λέγετε which appears to be more natural.
PHAEOD.

EPISODE: Socrates insists on the importance of the subject which he exhorts his friends to study with help from all quarters.

XXIV. p. 33, 1 For the singular δοκεῖσι comp. Eur. Hipp. 667 πώς ἦν προσόφτη χαλ σὲ καὶ δέσποινα σῇ; Xen. Anab. 2, 1, 16 σὲ τέ "Ελλην εἶ καὶ ἡμῖν. See also Jelf § 392 Obs. 2. 2 δια-πραγματεύεται λόγων to treat a question fully, cf. below, 95 ε., τὴν αἵτιν διακρ. 3 'τὸ τῶν παιδῶν is not connected with δεδομένα, but refers to the sentence ὁ δὲμος αὐτὴν .. διακεκάθησα - that is, does not mean 'to fear, as children fear,' but 'to fear, lest it be as children think it is, that the soul goes into air.' Riddell, § 14. 5 διακεκάθησα is understood as a subj. by most editors, and if a subj. were really necessary here, we should (according to the note on p. 32, 10), be obliged to write διακεκάθησα, and Hirschig does so: but the words ὡς ἅλθὼς prove that we are justified in maintaining διακεκάθησα as the indic. after a verb of fearing: see Jelf, § 814 a.—δόλῳ τὲ καὶ κ.τ.λ. is of course a joke expansion of the popular idea of the soul being dissolved into the winds. 7 ὡς δεδομένα 'as you would do with people who are afraid:' the subj. τινῶν being omitted.

9 ἐν τίς καὶ ἐν ἡμῖν παῖς is an obvious allusion to Socr.'s expression τὸ τῶν παιδῶν: later writers (Porphyrius, Themistius, Simplicius), speak of the παῖς ἐν ἡμῖν as the irrational part of man's being; Wytenbach quotes from a commentary on Aristotle's Categories, ἐπὶ γὰρ παῖς ἐν ἡμῖν καὶ γέρουσιν οὐσίαν τουτέστιν ἡ ἀλογος ψυχῆ ἦν δὲ καὶ παιδεύειν. ἐδὲν καὶ παιδεία εὑρήσεις ἡ ἀναγωγή, ὅτι τὸν ἐν ἡμῖν παιδὸς οὐσία καταστολῆ. 11 Ἰωσπερ τὰ μορμολύκεια, 8c. φοβεῖται. On the μορμολύκεια and kindred spectres very much used by nurses and foolish mothers to frighten naughty children, see Valckenaeer's commentary on Theocritus' Adoniazusae in the words μορμ. δόκει πτιγτος. Timaeus explains μορμ. τὰ φοβερὰ τῶν παιων προσωπεία, cf. Aeschin. Socr. 3, 8, νηπίων φοβητρα, and Anton. Phil. 11, 23, παιδόν δείματα. 12 f. Socr. pursues the image commenced by Cebes in mentioning the μορμολύκεια, against which incantations and exorcisms were often used. But in general ἐπάθην and ἐπηθή are frequently used by Plato of the soothing and composing influence of wise words: cf. especially Charmid. 244, θεραπευόμενα τὴν ψυχὴν ἐπηθῆς τις, τάς δὲ ἐπηθάς τάστας τοὺς λόγους εἶναι τοὺς καλοὺς. In Xenophon's Mem. 2, 6, 10, Socr. speaks in the same way of the use of ἐπηθάς τινας in making friends. 13 ἐξερήσητε: cf. Soph. Oed. C. 1192, εἶλαν χάτεροι.
NOTES.

νόοι κακαί καὶ θυμίσ δέως, ἀλλὰ τουθετομένους Φιλων ἐπιφαίνετ ἐξετά-

dωνται φόνων. 14 έφη is repeated as in many other passages: Heindorf quotes Xen. Oecoon. 8, 15, ὁ δ' ἔτειν, ἐπισκοπόω, ἐφη, ἦ


21 Instead of δυναμένους it might also be τοὺς δυναμένους, but the cases in which the article is omitted in a participle of general meaning are very numerous. 22 f. ἐφη—

ὁ Κέβης; for the curious arrangement of the words Stallb. refers to 77 c, 82 c, 83 z, Rep. 5, 450 ν, Parmen. 135 β.—The sense of the words ταῦτα μὲν δὲ ὑπάρξει, is 'that shall certainly take place,' i.e. 'be carried out.'

23 ἰδέν κ.τ.λ. literally translated by Cic. Nat. deor. 3, 23, 60, sed eo iam unde huc degressi sumus revertamur.

24 The phrase ἐμοὶ ἡδομένως (βουλομένως) ἦστι may be presumed to be familiar to the student. 24 f. πῶς

γὰρ οὐ μελλει ἡδομένης ἡμισθαί; 'How (could it happen that) it would not be so?'

XXV—XXVIII. ARGUMENT III: THE SOUL NOT BEING COM-

POUNDED IS ALSO INDIVISIBLE AND EXEMPT FROM DESTRUCTION: IT

IS SUPERIOR TO THE BODY WHICH IT GOVERNS AND CLOSELY RELAT-

ED TO THE ETERNAL IDEAS.

XXV. p. 33, 27 ταυτοῦς stands in the sense of ἡμᾶς αὐτοὺς or ἀλ-

λήλους: Jelf, § 654, 3. Comp. also below, 91 c.—τῷ πολὺ τῷ=πολὺν

ἀπα ἐστὶν ἐκῶν ὑπῆρ. The same brevity of expression recurs in the succeeding words. 30 οὗ was added by Heindorf, nor can there be the slightest doubt as to the justice of this emendation, since πότερον in the next sentence shows that a double question must precede.—πότερον i.e. a thing to which it appertains to be dispersed, or one to which it does not.

p. 34, 3 ξυνθέντι τε καὶ ξυνθέντι δυντὶ φόνου 'to that which has been formed by com-

position and according to its nature must be a compound.'

4 διαπερθηκαί is epexegeisis of τοῦτο: 64 c, 70 c etc. 6 εἰπέρ τῷ

ἄλλῳ, i.e. if anything can be exempt from suffering dispersion, surely it must be that which is simple and uncompounded in its nature. 8 τὰ δὲ δέ χώρα: the article should be explained 'those uncompounded objects which we have in view.'

9 τὰ δὲ ἄλλων' ἄλλως, sc. ἕξοψα, a participle readily supplied from the preceding ἔχει. 10 ταῦτα δὲ: 'in oratione bimembri, cuinis

priori parti posterior est opposita, quoties haec et ipsa in protasin
et apodosin distincta est, vocula δὲ ad pondus oppositionis augendum in apodosi post demonstrativum repeti potest." BUTTMANN on Alc. i. 109 a: cf. also in general Jelf, § 770, 1, a. But there is no doubt that δὲ in these cases represents δή, just as μέν in so many instances stands for μη...  

12 ἢ λόγον διὸμεν τοῦ εἶναι 'of the existence of which we give the proofs.' 13 For ἐρωτώτες καὶ ἀπ. see above, 75 d. 15 τὸ δὲ is, strictly speaking, superfluous after ἢ ἐστι, but see 75 b above. 17 μονοεἰδὲς is explained by Cie. Cato, 21, 78, cum simplex animi natura esset negque haberet in se quicquam admixtum dispars sui atque dissimile, &c. Below, 80 b, μονοεἰδὲς καὶ ἀδιαλογητὸς and as the opposite τολνειδὲς καὶ διαλυτῷ. 18 In the accumulation of negatives there is only one peculiarity which requires illustration: viz. οὔδαμαί οὔδαμώ, which might be translated nulla via, nulla ratione: similar passages are Leegg. 12, 951 c, οὐ πρέπον ἐν εὐθύμῳ πόλει γίγνεσθαι τοῦτον οὖθεν οὔδαμαί οὔδαμώ. Phileb. 65 ξ, οὔδαμαι οὔδαμώ. Tim. 50 c, ὧς άληθὲν οὔδαμαί οὔδαμώ. So also Phileb. 60 c, πάντῃ καὶ πάντως, 100 d, διὰ καὶ ὅπως. 20 τι δὲ τῶν πολλῶν, 'what about the many things:' this genitive instead of περὶ c. gen. occurs in numerous instances in the best writers, e.g. in Plato Rep. 5, 470 ά, τι δὲ γῆς τε τοιαύτης τῆς Ἑλληνικῆς καὶ οἰκιῶν ἐμπρήσωσ; 7, 515 b, τι δὲ τῶν παραφερομένων; see also Riddell, § 27.—'unitati idearum (άυτό τὸ ιδεώ, άυτό τὸ καλόν) nihil aliud erat opponendum quam rerum corporearum multitudo: τὰ πολλά, οἷον ἀνθρωποὶ ή ἰππο Κ.Τ.Λ. et rerum multitudine exemplis satis illustrata, tum demum qualitates quorum participes fieri possent nominandae erant: ή ιδεώ ή καλόν ή πάντων τῶν ἐκείνων (i.e. ideae de quibus supra dictum est) ὄμωνύμων.' CLASSEN Symbolae crit. i. p. 15: from these observations it will be understood why καλῶν is here bracketed. The adjectives ή ιδεώ—ὁμωνύμων are of course in apposition to the preceding substantives. (Hirschig brackets the words ή ιδεώ—ὁμωνύμων: but part of his reasons fall by assuming καλῶν, l. 21, to be a gloss.) τὰ ἐκείνων ὀμωνύμων denotes the usual practice of men in attributing the same qualities to objects falling under the perception of our senses as are given to absolute and abstract ideas: so τὸ ιδεώ and if used of an abstract αὐτὸ τὸ ιδεώ, &c. 23 f. πᾶν τούναντιν 'quite the contrary.' 25 ὥς ἔτοι εἴπειν 'almost' limits the two negatives. 26 οὕτως αὖ σε. ἔστιν or ἔχει: the sentence οὐδέποτε ζύσαντως ἔχει is added as a further explanation.
NOTES.

XXVI. p. 35, 3 For the subjunctive with βούλεσθαι comp. below, 95 ἢ, εἴτε τι βούλει προσθῇ ἢ ἀφέλῃς. Gorg. 454 c, βούλει ὅψω τοῦ εἴδη τῷ μεταφέρει τινα; cf. ibid. 479 c. 7 ἡμῶν αὐτῶν is gen. part. dependent on τὸ μὲν—τὸ δὲ. In the answer οὐδὲν ἀλλο we have of course to supply ἔσται. 11 οὐ' ἀκοψάτων γε ἡ τοῦ ὀρατοῦ. 12 ἡμεῖς γε λέγομεν κ.τ.λ. 'but we certainly speak of things which are visible or not with reference to the nature of man.' Join ὀρατά τῷ τῶν ἀνθ. φύσει 'visible to the natural perception of men.' 15 ἀειδέν 'invisible' = οὐχ ὀρατόν.

XXVII. p. 35, 19 πάλαι ἐλέγομεν, viz. above, 64—68. The imperfect is used in reference to a preceding discussion, see above, 72 a. 22 ἐκεῖνοι 'is dragged away,' against its will. 23 καὶ αὐτή, just as the body always πλανᾶται. 25 τοιούτων sc. τῶν διὰ τοῦ σώματος αἰθήσεων. 27 For ἐν ὑπ' Hirschig ingeniously proposes ἀειδέν: comp. below, p. 37, 15. It is not, however, necessary to adopt this reading, as the one given by the MSS. furnishes a satisfactory sense.

p. 36, 2 περὶ ἐκεῖνα sc. οὖσα. But the sense would be considerably improved, if we were justified in admitting Διτ's conjecture καὶ ἀκεφή ἐκεῖνα 'like those abstractions, the mind is never troubled.' 4 f. καλῶς καὶ αἰθή: the same connexion of an adverb and adjective occurs in Ter. Ad. 609, et recte et verum dicis where similar instances from Plato are given in my note.

9 f. διῷ καὶ παντὶ 'altogether;' other instances of this phrase are quoted by Wyntenb. and Stallb.: Rep. 7, 527 c, τῷ διῷ καὶ παντὶ διώκει. ib. 5, 469 c, διῷ καὶ παντὶ, ἐφη, διαφέρει τὸ ἐξελευθαρία. ib. 6, 486 a, Alceb. 1, 109 b. In order to express an idea very forcibly, synonyms are often joined: cf. Pl. Trin. 171, gregem univorum voluit totum abducere, and Ter. Ad. 833, solum unum hoc vittum fert senectus hominisbus. (Geddes appropriately quotes the legal phrase 'all and whole.') 11 μᾶλλον after the comparative reinforces its meaning: cf. Hipp. mai. 235 a, Gorg. 487 b.

XXVIII. p. 36, 17 περικέπαι 'natura ita comparatam esse.' 18 διητόν ἄρχεσθαι τέ καὶ δ. 'in libris nostris excidisse οὖν post διητόν suspicor, ubi id accurata certe stilli ratio requirit.' HEINDORF: but it seems sufficient merely to supply οὖν in thought, not in print. 22 τάδε ξυμβαίνει 'this follows' as a logical conclusion; τάδε is explained by the following infinitives, for which we should, however, again repeat ξυμβαίνει, thus: ἢ γιγχ ἐμοίδηταν εἶναι ξυμ- βαίνει, a construction noticed above in 67 a. 24 ἐαυτῷ should of course be construed with καὶ ταῦτα 'agreeing with itself.'
XXIX. THE SOUL MAY BE TAINTED BY THE INFLUENCE OF THE BODY: BUT IN DEATH THE TRUE SECURITY FOR THE SOUL IS FOUND IN ITS PURITY.

p. 37, 5 καὶ διαπεφύσκασι 'cum imperite ab anima ad corpus transfertur esse appareat, ut illic [i.e. in Bodl.] in margine tantum leguntur, circumscripte non dubitavi.' HERMANN: I have followed him in bracketing the words, though more from the fact that they are not in the Bodl. ms. pr. than for the reason which he gives.

6 For εἰτείκως see n. on Crito, p. 39, 12.—I have followed Stallb. in placing a semicolon after χρόνον as this seems to give a better sense than merely placing a comma. The second sentence is added to the preceding one without γερ or any other connecting particle: see below, 87 ν. 7 χαριέντως ἔχων τὸ σῶμα, i.e. being young when the flesh is tender; ἐν τοιαύτῃ ὁφρα = ἐν χαριέσθη ὁφρα, cf. Protag. 309 ν, χαριεστάτη ἦση with reference to a line in Homer, II. 24, 346: καὶ ώρα ἀνθισμηνήρε θαυμώκει, Πρῶτον ὑπνήση, τοίχωρ χαριεστάτη ἦση. H. Schmidt disjoins καὶ ἐν τοιαύτῃ ὁφρα from τελευτήση, and attaches it to the apodosis καὶ τάνι μάλα, so that the meaning is 'even if one dies with his frame fresh and beautiful, the body will remain in the same fresh condition for even a very considerable time.' 8 καὶ τάνι μάλα sc. συμφών ἐπιμένει χρόνον. συμπεπόν τὸ σῶμα denotes the appearance of the body after it has been disembowelled, as was the practice of the Egyptians: cf. Herod. 2, 86. Hirschig brackets the words ὅπερ ὅτι ἐν Αἰγύπτῳ ταριχευότανε, saying, 'impudentissime haec intersubientur (scribae) nullam rationem habentes constructionis.' But surely this is pushing criticism too far: or did Hirschig overlook the ellipsis of συμπληκτονι? ὅτι ταριχεύσατε stands of course for τα τάν ταριχεύσατων σώματα. 10 ὅλγων 'nearly:' Apol. p. 1, 3.—ἀμήχανον δέσιν χρ. 'a very great time' (comp. the Latin 'mirum quantum tempus'); the phrase is very common in Plato, e.g. Euthyd. 275 c, σοφίαν ἀμήχανον δέσιν, Charmid. 155 ν, ἀμήχανον ὀλον. 11 σαπὴν sc. τὸ σῶμα. 13 ἄρα 'as might have been expected:' n. on Apol. p. 27, 14. This ἄρα belongs to the participle. 14 τοιοῦτον ἔσερον: just as the soul itself is invisible, so also the place to which it goes. 15 'Ἀδινῶν ὦ διληθῇς 'which bears the name Hades in good truth,' in so far as 'Ἀδηνὶς = ἀείδης or ἀίδης, Cratyl. 403 ν. For ὦ διληθῇς (which is the adverb of τὸ διληθεῖ) see n. on Apol. p. 37, 2. 17 αὕτη ἰδ: ἰδ is repeated with the subject on account of the distance of the original subject ἦ ἰδ ὑμνή. See below, 88 ν. 19 διαπεφύσκασι
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κ.τ.λ.: we have here an instance of the emphatic use of the perfect to denote the immediate occurrence of an action: see Jelf, § 389, 2. 19 f. οἱ τοῦλλοι ἄθρωποι: see above, 65 λ, and later on, 92 δ. 23 ἐκούσα εἶναι 'as far as it can help it;' above, 61 c. 27 μαίνω 'with equanimity' belongs to τεθναί, only we should not translate 'to die easily.' Stallb. joins it with μελετῶσα 'seem to meditate.' Hirschig brackets μαίνω.

28 οὗτος μὲν ἔχουσα takes up the construction interrupted by the parenthesis τούτο δὲ κ.τ.λ. 31 ἀγρίων ἑρώτων in general 'wild passions.' p. 88, 2 κατὰ c. gen. 'with regard to' or 'about:' Jelf, § 628, 2. See above, on p. 22, 4. 3 διάγοσα falls out of the construction, as διαγοσῆ would be wanted in agreement with ὑπάρχει αὗτη εὔδαιμον—ἀπελαγμένη. Hirschig and Heindorf before him write διαγοσῆ in spite of all ms. authority: but even if instances exactly parallel to the one before us were wanting, we ought to be very slow in changing the text, considering what irregularities of constr. Plato admits with participles, see e.g. Riddell, Digest, § 271, and other §§ there and on the next pages. But a passage precisely analogous to the present can be quoted from Thuc. 7, 42, καὶ τοῖς μὲν Σιλακησίου καὶ ξυμάχους κατάπληξε χωρὶς τὸ γαϊτικὰ οὖκ ἀλγόν ἐγένετο, εἰ πέρας μηδὲν ἔστω σφίς τοῦ ἀπαλαγήτου τοῦ κυβίσου, ὀρῶσε (though it ought to be ὀρῶσον) οὗτε κ.τ.λ. The case of the participle was not, as we see, determined by the expression which the writer used, κατάπληξε ἐγένετο αὐτοῖς, but by its logical equivalent κατεργάσατο: and so also here διάγοσα is occasioned by the idea δύναται, which is the logical equivalent of ὑπάρχει αὗτη. Goddes justly quotes Phaedr. 241 ν, φωνὴν αὐτῶν ἔρειν...λέγων for λέγοντα, as if ἔδεικεν μοι ἐκείνον had preceded. After this it is edifying to listen to Hirschig declaiming in the following strain: 'qui in his non sentient dativi τάσαγκαιον; quid ærbelesas æ χράτος [!] Αττικῆ, quid μεγαλειώτης Αττικι σερμινος videre il possint quidque utilitatis percipere ex Graecorum lectione equidem non intelligo.'

XXX—XXXI. A WARNING NOT TO BRUTALIZE THE SOUL BY THE INFLUENCE OF THE BODY IS DRAWN FROM THE POPULAR SUPERSTITION ABOUT RESTLESS GHOSTS AND FROM THE DOCTRINE OF METEMPSYCHOSIS.

XXX. p. 38, 10 For ἄλλα ἂν after a negative sentence see above on p. 30, 12 and comp. Apol. 34 ν, τίνα ἄλλων ἔχουσαι λόγον βοηθοῦσιν ἐμοί ἄλλα ἂν τὸν ὀρθὸν τι καὶ δίκαιον; 10 oū belongs in sense also to
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θοι, πλοι and φάγω, though there we expect δ, and to χρῆσαι, though this requires ψ: but see n. on Crito p. 47, 5. 12 τ.

ρὸ δὲ—τοῦτο δὲ εἶδ.: for the repetition of δὲ see above 78 c, 80 b.

Besides this, we have moreover δὴ to sum up and conclude the whole argument.—νοοῦν δὲ καὶ φιλ. αἰροῦν = λόγῳ καὶ φρονήσει πε.

ρίληττόν Tim. 29 a. 14 Hirschig brackets ψυχήν and appeals to p. 37, 28: as if this were a sufficient reason.

16 διελήμμενον ἕως τοῦ σῶμ. 'quite penetrated by the corporeal element.'—

'Compare the noble reproduction of this Platonic passage regarding the carmalising of the Soul in the Comus of Milton (460—480),'

Seddes. 23 περὶ τὰ μνήματα κ.τ.λ.: the popular superstition here alluded to is still so common among ourselves that it seems almost superfluous to quote any authority for its existence among the ancients: yet comp. Eur. Hee. 54, 91 where the word φαντασμα is used in the same way as here to denote a spectre, and

Lacon. Inst. 2, 2, 8 vulgus existimat animas circa tumulos et corporum suorum reliquias obsertere. 25 τοιαύτα is explained by the two participles ἀπολυθέναι and μετέχουσαι. 28 οὕτα (often followed by ἀλλα) is a very strong negation: Stahlb. quotes Hep. 2, 373 ε. 4, 438 ε. Theseat. 156 ε. Craty. 393 ε. Symp. 189

β. Hipp. mai. 297 ε. See below 82 c. p. 39, 1 τροφή 'conduct.'


XXXI. p. 39, 5 τοιαύτα ἡθη = ἡδα τοιοῦτος ἡθεῖα χρώμενα. On the doctrine of μετεμψύχωσις much material has been collected by Wytenbach ad h. 1.; it is, however, quite sufficient for our purpose to observe that among the Presocratic philosophers the Pythagoreans maintained it, and they no doubt took their notions on this point from the Egyptians: Herod. 2, 123. 11 With the answer πάνυ μὲν οὖν εἰκός λέγεις comp. Hipp. mai. 281 ν, πάνυ μὲν οὖν δρόμως λέγεις. Meno 76 c, πάνυ μὲν οὖν χάρισαι. Legg. 1, 648 λ, πάνυ μὲν οὖν δρόμων ταύτα. Charm. 175 ε, ταύτ' οὖν πάνυ μὲν οὖν οὐκ οἴομαι οὕτως ἔχειν. Phileb. 41 η, πάνυ μὲν οὖν τοιαῦταν, ὥ

Σώκρατες, εἶπές αὐτούς. Protag. 312 β, πάνυ μὲν οὖν μοι δοκεῖ τοιαύτη εἶναι—ή μάθησις. These passages are quoted by Stahlb. lest any one might be tempted to read πάνυ μὲν οὖν εἰκός λέγεις. 14

φάιμεν: I agree with Stahlb. that ἄν clearly belongs to the finite verb, and not to the infinitive. Heindorf and Hermann take another view and keep φαίμεν, the reading of the Bohl. m. pr. 16 ἐκάστης sc. ψυχή. The feminine ἐκάστη is in better agreement with the preceding constructions, especially τάς τοιαύτας (= τάς
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τῶν τοιότων ψυχῶν. 23 τοιότων is explained by the two adjectives which follow. 26 ἄνδρες μέτριοι probably means 'good honest men:' so Demosth. de Cor. § 10 speaks of ὁ μέτριος i.e. 'the respectable citizens,' as the class from which he sprung. GEDDES.


XXXII. p. 40, 1 φιλομαθῆς = φιλοσόφως: cf. Rep. 2, 376 b, τὸ γε φιλομαθὲς καὶ φιλόσοφον ταύτων, and ib. 9, 581 b. Stallb. explains 'facile intelligitur postremis istis structura orationis nova sane et insolenti denuo inculcari superiorem illam: μὴ φιλοσοφήσαι καὶ παντελῶς καθαρῶς ἀπίστως, &c. τις μὴ φιλοσοφήσαι καὶ παντελῶς καθαρῶς ἀπίστως, causa autem iterationis posita in eo est, quod philosophi cum gravitate opponuntur ipsis qui ante dicti sunt se se adiarum rerum studiis dedisse.' With the help of this explanation we may understand the passage, but it should be observed that it is, after all, expressed in a very unsatisfactory manner. What Plato wants to say is έιτς δὲ τῶν θεῶν γένος ἄφιενται τῷ μὲν μὴ φιλοσοφήσαι καὶ παντελῶς καθαρῶς ἀπίστως οὔ Θεύς ἔστι, τῷ δὲ φιλομαθῆς Θεύς ἔστι. In fact, all would be right by changing ἄλλα ζήσιν a simple ἄλλα. 8 ἦσεια sums up the preceding participles: see on Apol. p. 6, 8. Hirschig effaces the Platonic character of the passage by bracketing μοχθηρίας δεδιότες and ἦσεια ἀπέχονται αὐτῶν. δεδιότες is clearly parallel to φοβούμενοι 1, 5, and ἀπέχονται αὐτῶν is a varied expression for οὐ παραδίδοσιν αὐτῶν αὐτῶν. 11 σώματι πράσσοντες 'working for their body,' cf. Thuc. 5, 76 οἱ τῶν Ἀλεξανδρινῶν πράσσοντες 'those who worked in the interest of the Lacedaemonians:' other passages can be found in the dictionaries. The editions read σώματα πράσσοντες on which Stallb. comments thus 'σώμα πράσσειν et si recte dici possunt ii qui corpus artificiosae fingunt formant colunt (v. Wytenbe. ad Plut. Mor. p. 3 e), tamen non recte illi dicitur qui corpori inserviant eiusque curae molliter sunt dediti.' Besides this we should also start from σώματι which is the original reading, not σώματα. The reading adopted in the text had been hit upon by myself independently when Dr Kennedy drew my attention to the fact that Ast proposes the same conjecture in his Lex. Plat.: an agreement thus independently arrived at by two scholars may,
perhaps, be accounted a guarantee of the truth of the emendation. It is based on Heindorf’s observation ‘in πλάτωνες latere suspicior verbum significatu serveniendi blandiendique praeditum.’ After ἀλλὰ we should of course supply αὐτοῖν for the constr. 12 χαίρειν εἰσώνες ‘despising (all these).’


23 τοῦ εἴργειν τὴν δεινότητα is an instance of the very common figure of prolepsis = καὶ κατιδοῦσα διὶ ἡ τοῦ εἴργειν δεινότης δι’ ἐπιθυμίας ἐστὶ (= γίγνεται), ‘that this strong imprisonment arises from desire.’ 24 ὡς ἄν = ὅστε ἄν as in many other places. The soul conceives the desire and thereby becomes imprisoned, the imprisonment being due to its own action. Don. p. 601, § 608 Obs., differs from this explanation, and translates ‘in the manner in which the person incarcerated would most of all contribute to his own imprisonment.’

25 ξυλλήπτωρ τῷ δεδέσθαι: it is obvious that the dative is due to the preposition in the noun; Heindorf corrects τοῦ and Herm. goes so far as to admit this into his text. Xenophon has the genitive, Mem. 2, 2, 12 ὡς—ἀγαθοῦ τοῦ γλυκωτός συνηλήπτωρ.

p. 41, 7 δι’ ἄλλως is opposed to αὐτῇ καθ’ αὐτῷ in the preceding sentence, and in the same way τὸ ἐν ἄλλοις ἄλλο ἄλλο corresponds to καθ’ αὐτῷ. ἐν ἄλλοις ἄλλα denotes the things which are subject to change.

10 αὐτῇ ‘the soul by itself.’ 12 στις after the participle: see on p. 8, 2. 15 τοσοῦτον: for the sense we should supply μόνον.

18 ὡς λογίζεται ‘does not take it into account.’

26 The same metaphor occurs in Hor. Sat. 2, 2, 79, quin corpus omnium Hesternis vititis animum quoque praegravat una Atque afferit humo, divinae particulam aurae. This figure of the ἄλος has been imitated by many writers: see Wytteneb. on Plut. Mor. 567 f.

30 ὅμαλτρωτος τε καὶ ὅμαλτροφος: cf. the similar play upon the words ἄθες and ἄθες Lach. 158 b, and in general see Riddell, Digest, § 323.

p. 42, 1 οὐ κ. τ. λ. = τοιαύτη ὃστε μηδέποτε ἄφ.

2 ἀνάπλος, ἀνάπτυλησμόνων, κέχρηται δὲ ἐπὶ τοῦ μεμυλυσμένον’ Timaeus, where see Ruhnken’s note. The feminine ἄναπλέα is against Jell’s rule, § 128, 2, 14, where it is stated that the feminine termination in the compounds of πλέον is merely Ionic; but ἄναπλέα in the present passage is indeed isolated: Krüger, § 22, 7, 1.

XXXIV. p. 42, 10 Hirschig brackets φασὶν and Hermann
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edits φαίνωνται in its place with the following note 'falsas vir-
tutis causas philosophis vulgus tribuere nusquam legitimus:' but
Stallb. rightly observes that κύσιμος καὶ ἄνθρειος ἔλαιος should be
 supplied for φαίνω 'propter quae vulgo homines se fatentur fortes
et temperantes esse.' Riddell again, Dig. § 83, gives the fol-
lowing explanation: "Here the meaning is not 'for the reason
which the world attributes to them,' but 'for the reason which
 the world says people ought to be [temperate].' That is, φαί
is followed by κύσιμον ἔλαιος understood, and this ἔλαιος contains the
Dictative force:' by which Riddell means, it gives the verb 'to
think' the meaning 'to think fit.' But this explanation is inad-
missible here; for how can a verb be made dictative by an infini-
tive which is not even added, but merely understood and requiring
to be supplied? 11 οὗ γάρ ἄλλῳ οὔτω 'for, so far from the con-
trary,' i.e. 'most assuredly:' Riddell, § 156. 15 ἀφρυστος is a
word of poetical colouring, though used by Plato in several pas-
sages: Soph. 284 η, Gorg. 507 η, Rep. 7, 531 η, Legg. 4, 714 η, 5, 735 η
(μάρτασ πάνος καὶ ἁφρυστος).

16 It is very difficult to decide
between the two readings μεταχειρισθεὶς and -έτω. I have kept
the genitive in my text though I do not approve of Herm.'s
explanation of it 'anima est tela, philosophia Penelope, cuius
opus non debet contra quam huius irritum fieri ligando quae illa
solvitur.' I have further omitted the comma which Herm. places
after πράστευς, and join Πηνελόπης κ.τ.λ. directly with ἔργον 'to
do the work of a Penelope who treats her weaving the reverse
way,' viz. to that related of the real Penelope. This kind of
work is called ἀφρυστον, because like Penelope's work of old it
never comes to any result. Stallb. approves of μεταχειρισθείς
which certainly gives excellent sense: 'and make her work void,
weaving a kind of Penelope's web the reverse way' (Cary).

'Penelope enim, quo poccos falleret, noctu retexebat quae inter-
diu contexuerat; animus autem quae retexta sunt liberatione
corporis sensibus suscepta ea rursus quasi contexit sese denuo
 corporis tradens affectibus et cupiditatis:igitur tela quam tractat
intelligitur liberatio sive corporis vinculus.'—τούτων sc. τῶν ἡδονῶν
 καὶ λυπῶν.

18 ἀδῶςατος is that which does not rest on mere
δόξα ('seeming'), but ἔπιστήμη ('grounded knowledge').

22 τροφή means here both 'conduct' and 'food.' cf. above, ἐν
ἐκείνῳ τρεφομένη. 22 f. ὁδῆν δεῖν μή: see ἦν on Apol. 28 η.
Hirschig, in consistency with his critical rules, brackets φοβηθῇ
here, δέως μή in the next line, and καὶ 1. 25. As the text stands,
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the sentence beginning with δῶς μὴ is dependent on μὴ φοβηθῇ: see above 77 Β and Sympos. 193 Α, φοβοὶ οὖν έστιν, ἐν μὴ κόψμοι ὤμεν πρὸς τοὺς θεοὺς, δῶς μὴ καὶ αὐτοῖς διασχισθήσεται. 25 τοῦ σώματος is of course gen. object. 'in the separation from the body.' 26 διαπτομένη is the reading of the best mss., διαπταμένη of the mss. of less value: for these two forms see Porson on Eur. Med. 1.

XXXV. PAUSE IN THE DISCUSSION: SOCRATES INVITES HIS HEARERS TO STATE THEIR DIFFICULTIES AS TO HIS ARGUMENTS. ALLUSION TO THE EXAMPLE OF THE DYING SWAN.

28 ἦν πρὸς τῷ εἰρ. λόγῳ 'he was busy with the discourse held:' 'totus erat in sermone' (cf. Hor. Sat. 1, 9, 2). For the constr. comp. Jelf, § 638, π. 1. Riddell, § 128, 6. Thompson on Phaedr. 249 c. 29 ὡς έδειν ἑφανερο 'as on seeing him it seemed,' a pleonastic expression which occurs also Tim 52 ε, παντοδαπὴν ἤδειν φανερωθα, and is imitated by several later writers. Exactly parallel is the turn of phrase in Xen. Cyrop. 5, 4, 11, καὶ μᾶ τοὺς θεοὺς σὲ ἑπαναθανάμενος ἦν, ὅποιος τίς ποτε φανερὴ ἤδειν ὁ τοιαύτην ψυχὴν ἔχων. Geddes aptly compares Eur. Hec. Fur. 1002, εἰκώ, ὡς ὄρην ἑφανερο, Παλλάς. p. 43, 3 μόν μη: Jelf, § 873, 5 (p. 558). Don. p. 559, § 537. 4 λέγωθαί is the genuine imperfect here used with reference to a previous discussion: see also the crit. note. 6 οἶδαν λέγω lit. 'I say nothing,' i.e. consider what I have said as not spoken. 7 καὶ αὐτός is opposed to καὶ αὐ καὶ ἐμὲ ξυμπαραλ. 8 For the infin. ὅν λέγονται see crit. note. 15 Porson's observation on Eur. Hec. 21, with regard to the tragic poets 'diversa tempora toties permiscens ut hanc varietatem data opera quaesisse videantur,' is equally true of prose-writers, especially of Plato and Xenophon: instances have been collected by Heindorf ad h.1, but they may easily be multiplied. 19 διακεῖμαι cannot be a subjunctive, notwithstanding that Heindorf and Buttmann consider it as such; see below, 93 Α. Nor is there any necessity for this, as φοβοῦμαι, δείδω, δεδοικα and similar other verbs are found with μὴ and unmistakeable indicative when the apprehension is represented as certain: see the instances collected by Matthiae § 520, and the commentators on Thuc. 3, 53, 2, φοβοῦμεθα μὴ ἄμφοτέρων ἦμα ἡμαρτήκαμεν. See also Badham, Philoebus p. 3; Riddell, § 62. Here we should therefore assume 'that the apprehension as to Socrates being decomposed amounted to certainty in the minds of his friends that he
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23 One might wish that Blomfield's elegant conj. πλείστα καὶ κάλλιστα had the authority of the ms. in its favour: but it would be rash to change the text without apparent necessity. πλείστα καὶ κάλλιστα expresses the strength and fulness of the song.


26 καταψεύδωνταυ τοῦ θανάτου 'they say false things with regard to death.'

27 ἐξῆκεν 'breathe the last breath in melody.'

29 The genuine Attic form would be ὤγῷ which actually stands Gorg. 517 d: Jelf, § 239, 4, 6. p. 44, 1

On the omission of the article before χελιδῶν see n. on Apol. p. 10, 12. Riddell, Digest, § 237. 4 Geddes compares Oppian. Cyneget. 2, 548, κύκνοι μαντικός ὅλοι, γῆν ὄστατον ἐπικότος. 6 For the construction διαφερόντως ἔτη comp. below, 95 c, ἐκεῖ ἐκ πραξεων διαφερόντως ἔτη ἐν ἄλλῳ μεγάλῳ βιοῦ. 8 λεπός c. gen.: Jelf, § 518, 4. —οὐ χείρων ἔχων 'non sum deterior.' [See also Riddell, § 2, 6.] παρὰ τοῦ δεσπότου receiving the gift of prophecy from Apollo. Hermann's conj. mentioned in his preface is very pleasing, οὐ χείρων [i.e. χείρων] ἐκείνων τὴν μαντικὴν ἔχων παρὰ τοῦ δ. 'to have a prophetic power not inferior to theirs from the master (of prophecy).'</p>

18 Hirschig brackets μὴ with Stephanus: but Geddes justly observes that μὴ προαφίστασθαι is to be regarded as one notion (=προορκαρτερεῖν) and as an expansion of the duty expressed in ἐλέγχειν.

20 f. μαθεῖν from others, ἔτη ἐφεύρων by original thought. Comp. below, 99 ν. παρ' ἄλλοι μαθεῖν and αὐτὸς ἐφεύρων.

21 εἰ ταῦτα ἄδινατον ἔδινε πρὸς τοὺς ἀνθρώπους. Cf. Parmenid. 160 λ, ταῦτα δὲ ἀδινατῶν ἐφέυρων. 23 ἐκ τοῦτου ὀχύρωμαν κ.τ.λ.: comp. Cicero's imitation of this passage, Tusc. 1, 30, itaque dubitas circumspectans haesitans, multa adversa reverens, tamquam rate in mari immenso nostra veikutur oratio. Geddes justly observes that we have here an allusion to the proverbial expression ἐκ' ἐλπίδος ἐχεῖσθαι, for which see Porson on Eur. Or. 68.

26 λόγος θείος is an argument revealed to man by divine grace: the expression is Orphic, comp. the lines quoted by Eusebius Praep. Evang. 18, 685, εἰς δὲ λόγου θείοιν βλέψας τοῦτον προσέδρεε, Ἰδώνων κραθῆς νοερῶν κύτων, εἰ δὲ ἐκθέατε ἑλεγέσθην. Heraclitus, too, used the same expression before Plato: Sext. Empir. adv. Math. 7, 126. p. 46, 3 πρὸς ἐμαυτόν alone by myself, πρὸς τόν δέ δως together with Cebeus: see the beginning of the chapter where it is said that Κῆβης καὶ Σμίμας σμικρῶν πρὸς ἄλληλον διελέγεσθην. XXXVI. THE OBJECTION OF SIMMIAS: THAT THE SOUL, BEING A HARMONY, MUST BE REGARDED AS PERISHING WITH THE BODY.
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p. 45, 15 *el τίς διαχυρίζετο* 'haec usque ad verba πρὸς τι ἐκείνην παθέων protasis continent, cui per parenthesin quasi quandam adicinentur deinde haec καὶ γὰρ οὖν, ὥς Σιώκρ.—ἡ καταστάσι: tum demum apodosis insefertur verbis δρα οὖν πρὸς τούτων τῶν λόγων, in quibus  οὖν, ut solet, interruptum sermonem context. sic optime, ut in sermone familiar, cohaeret oratio.' *HEINDORF.* 16 ὅ ἀρός ὄσπερ is a somewhat negligent, but frequent construction in Plato and other Attic writers, noticed also by Priscian 18 p. 1195. Cf. Logg. 2, 671 c. Lysis 200 c. Xen. Anab. 1, 10, 10 &c. See also Riddell § 175. Jelf § 869, 2. 18 οὐδεμια γὰρ μηχανή ἄν εἰη: Bekker brackets ἄν because he is under the impression that this sentence forms part of the dependent speech, in which case ἄν would be wrong, cf. Phileb. 58 ά, ἡκουον—Γοργίου πολλάκις ὡς ἡ ποῦ πεῖθεν δόκιμαι πολο διαφέρει πασῶν τεχνών τάντα γὰρ ὧφι αὐτή δούλα—ποιητό. But as the mss. support ἄν, we are obliged to consider the sentence as a parenthetic observation, exempt from the rules of dependent speech. 26 ὑπολαμβάνειν 'we suppose,' denoting that this view was then commonly received as a satisfactory explanation of the nature of the soul. Wytenbach's note on the present passage contains all that can be collected about this point: it is given in an excursus at the end of the present edition. p. 46. 10 παρογίνεσθαι 'to last.' Hirschig boldly substitutes ἐπιμένειν, referring to 80 c, where the same expression occurs in a similar passage.

XXXVII. THE OBJECTION OF CESES: THAT THE SOUL MAY SURVIVE THE DISSOLUTION OF THE BODY, YET IS NOT THEREFORE NECESSARILY EXEMPT PERPETUALLY FROM DISSOLUTION.

17 τί οὖν ἀπεκρίνατο lit. 'quiu respondit?' like this Latin expression, equal to an emphatic command, Jelf § 403, 3. 21 χρόνου ἐγενομένου is quite a formula in Thucydides (1, 113 ; 4, 111 ; 8, 9) and Herodotus (1, 100; 2, 124; 175; 5, 92), comp. also Sympos. 184 ά and Protag. 339 ε, ἵνα—χρόνος ἐγένεται. 22 ἔπειτα δὲ: Heind. and Stallb. omit δὲ, because after εἶτα and ἔπειτα it is generally omitted; Hermann however justly observes that this is no reason for ignoring the authority of the best mss., as there are also instances in which δὲ is read after εἶτα and ἔπειτα. The infin. ἐγκυρώστων and ὑπερδικεῖσθαι are of course dependent on ὅσκει μου χρήμα; besides there is a slight anacoluthia in the omission of ἢ before ἐν μοι. 22 f. ἐν τι δ. προσφέσθαι i.e. if they appear to say anything true: the word προσφέσθαι is no doubt chosen on
account of the previous discussion on the soul considered as a ἀρ-μονία. See below 92 c. 25 θράττει 'ταράττει, κυνί' Timaeus. 29 εἰς τό ὁδε γείοις i.e. the human body = ἀνθρώπινον εἴδος 76 c. —οὐκ ἀναπτέμαι 'I do not retract,' a very frequent expression in Plato, e.g. Meno 89 d. Protag. 354 x. Charmid. 164 c. Gorg. 461 d. (Wytenb.): see also Riddell § 111. For μὴ εὐχαὶ see Don. p. 592 § 593. p. 47, 1 ἔπαχθε it lit. 'burdensome;' the word is several times used of exaggerated praises. 3 τῇ δὲ σε. ἵκανος ἀποδειχθαμ.—οὐ μὲν has no subsequent ἢ to correspond. But, as Stallb. justly says, the writer intended originally to continue his sentence in the following manner ὅτι ἀνάλογων ἑστι καὶ ἄδανατον, οὐκέτι συγχωρῶ. 6 ἀν φαίη: for the position of ἀν see n. on Crito 52 d. Riddell § 295. Jell § 481, 3 obs. 4. 10 τι λέγειν 'to say something good, well-founded:' n. on Crito p. 45, 3. 12 ὁπερ ἄν has not the sense of ὁπερ ἄν εἰ, though Heindorf is inclined to put this into the text; but we should simply translate 'this seems to me to be said with equal justice as a man might speak' &c. See also Jell § 868, 3. 15 ἔσω: it is difficult to discover any satisfactory grounds for Forster's conj. σῶς, though Heind. Herm. and Hirschig approve of it; what is of importance here, is the idea of existing, and this is sufficiently expressed in ἔσω. ἔσω in a positive assertion has very good authority: see above on 67 a. The occurrence of σῶς and σῶς in the continuation of the discussion is certainly no argument either for or against Forster. 27 οὐδὲν τι qualifies the adj. φαντάστο-τερον and ἀθέτητοτερον. For the addition of μᾶλλον to a comparative, see the editor's note on Pl. Aul. 419. Here there is, moreover, the excuse that οὐδὲν τι μᾶλλον occurs very frequently in the sense 'nevertheless.' p. 48, 1 μέτρα 'appropriate things.' 3 φαίη se. ὁ αὐτά ταῦτα λέγων. 5 βέος: 'the allusion is to the Hera- clitean doctrine of a perpetual flux (τάντα μὲν τοιμαὶ δίκην) which Plato accepted as true regarding the texture of the body.' OEDDES. 11 ἐπιδεικνύον: see Jell § 418, 1 a. Heindorf thinks that δὴ ought to be inserted after φῶν.—τὴν φῶν τῆς ἀσθενειας is a redundant expression for ἀσθενειαν. So Legg. 12, 968 ὁ ἡ τῆς φυλακῆς φῶνες = ἡ φυλακῆ. 14 Hirschig conjectures ἐστιν instead of ἐστὶν, and this is perhaps right: see our critical note on p. 47, 3. 14 f. Transl. 'for if one were to grant to an opponent (τῷ λέγοντι) even more than you at present propose:’ these words are addressed to Simmias. Heindorf makes πλέων dependent on λέγοντι and translates 'nam etiam si quis assentiatur ei qui vel
plus concedat quam tu, largiens illi hoc non solum etc.,' but this seems to be somewhat forced and not so natural as the construction recommended by us. 19 αὐτό 'the thing in question,' sc. the soul. Below, 109 a, we have πάμμεγδ τι εἶναι αὐτό with reference to a feminine, τὴν γῆν. 20 ψυχήν should be translated 'a soul,' not 'the soul.' 27 el δὲ τοῦτο οὕτως ἔχει sums up once more the various contents of the protasis, but then instead of plainly putting the conclusion drawn from the preceding premises before us in a distinct form 'it results that the immortality of the soul is not proved at all,' the speaker again gives an involved sentence. I doubt whether Plato would have put a sentence like this into the mouth of Socrates, as it gives the reader the impression that Cebes is represented as an awkward speaker, because he is not a clear thinker. 27 θαρρεῖν δάνατον = θαρρεῖν δάρρος δανάτον: see the analogous constructions collected by Jell § 550 b. 30 ἀνάγκην εἶναι is conceived in dependence on προσήκει or rather εἰκὸς ἔστιν which should be understood from προσήκει.

XXXVIII. PHAEDO INTERRUPTS HIMSELF AND DESCRIBES HOW THESE TWO OBJECTIONS AFFECTED THE HEARERS. EUCREPATES EXPRESS HIS INTEREST IN THE DISCOURSE, AND PHAEDO PRAISES SOCRATES' CALM AND CHEERFUL MANNER DURING THE WHOLE SCENE.

p. 49,7 τοῖς προφητη. λόγοις is dependent on ἀπιστίαν in accordance with the construction of the verb ἀπιστῶ: comp. Jell, § 588, 2, 2. Instead of eis, the next words might also be in the dative; as it is, eis means 'with regard to:' Jell, § 625, 3 c. 9 f. εἰμὲν—ἀπιστα ἃ: coniunctivus post optativum infertur, quia significatur ipsos dubitare occipisse, num etiam rei ipsius natura per se spectata talis esset, ut pro incredibili esset habenda. quocirca optativus ad meram rei cogitationem, coniunctivus autem ad rei adhuc experiendi rationem designandam valet, quod discrimum ut notetur, admittitur subinde haec modorum variatio. Xen. Hell. 2, 1, 2, δεινὸν ἐφαίνετο εἶναι, μὴ τινα καὶ εἰς τοῦτο ἄλλους Ἐλληνας διαβολὴν σχολὴν (quod in cognitione positum) καὶ οἱ στρατιώται δίοικος εἰς τὰ πράγματα Ἰοῦν (quod ex rerum condicione suspensum est). Thuc. 6, 96, ἐξακοσίους—ἐξέκρισμα πρότερον—δύσι τῶν τε Ἑπικολῶν εἶναι φάλλεις, καὶ ἂν εἰς ἄλλο τι δῆν, ταχι ξενοτυπεῖ παραγιγνωστεῖ. STALLB. See also Jell, § 809, Riddell, § 66. and espe-
13 ἐπέρχεται: this verb has a different constr. in Xen. Mem. 4, 3, 3, ἢ ὑπὸ τοῦ εἰπίθεν εἰνθυμηθέραι.
16 ἀνταληφέρεται ‘takes hold of,’ i.e. holds possession of me; so Parm. 130 ε, ἐς τι καὶ ὁ τῷ σου ἀντελήηταί φιλοσοφία, ὥς ἐς ἀνταληφέται.
18 ὁπερ ‘as it were,’ is added to ὑπέμψει on account of the somewhat figurative use of the word in this passage, ὑπομμήκεω being originally used of a person.
21 πα ὁ Σ. μετῆλθε lit. ‘overtook.’ Riddell, § 94, observes that this is the same metaphor as 89 c, εἰ...με διαφεύγει ὁ λόγος. 23 Heindorf is positive that ἃ belongs to ἀκόμη as not to ἐκτός, and Stallb. endorses his opinion. It is difficult to see why it must be so, as we get very good sense by translating ‘did he show in anything that he was driven to straits’ &c.
24 βοσθεῖς τῷ λόγῳ is said, with a kind of personification of the λόγος, like ὑπέμψει above.—καὶ ἰκανοὶ ὅβ. ‘did he support his arguments with satisfactory reasons?’ πότερον which begins the preceding question is made to do duty for this also, as is often the case in Plato.
28 ἐκεῖνος is made the subject of the relative clause, while logically it ought to be ἔκεῖνος, as the subject of the infinitive clause. See Riddell, § 194. 30 τοῦ ὅ ποιον ὄντως = ὑπὸ oúntoς ὄντως: comp. Crito, p. 39, 17, with note.
31 ἀγαμένως i.e. like one who delighted in the display of the sagacity of his disciples.—τὸν λόγον ἀφεζότω is simply ‘sermonem exceptit,’ ‘listened to their reasoning.’—ἐπειτα—ἐπειτα: the more usual constr. would be ἐπειτα—ἐτι δὲ καὶ, but instances of the same constr. as we have here are not rare; both Heind. and Stallb. have collected a sufficient number.
30, 7 χαμαληθεὶς ἀνείρον μικρὸν ἡ ταπεινῶν σκιαφόδιων’ Timaeus, i.e. a kind of low stool. 12 ἔκειν: as an outward mark of grief at the death of his beloved master. 13 ἀλλὰ τι ‘but what then’ (ought I to do)? This elliptical phrase is very frequent in Plato. 15 ὁ λόγος τελευτήσῃ ‘if our argument is dead,’ with the same personification of the λόγος as has been noticed above. Stallb. compares the expressions ὁ λόγος ὀλχεται, ἐκφεύγει, σώζεται.
17 Ἀργεία: the story is told by Herod. 1, 82; the Argives having lost Thryea and being beaten by the Lacedaemonians took an oath not to cut their hair before they had repaired their defeat. Wyttensn. very appropriately quotes Plut. Apophthegm. Lacon. 233, τοῦ ὄν ἀργεῖον τῷ προτέραν ὕπταν φασκόντων ἀναμαχεισθαι, “θαυμάζει’ ἐφ’ “εἰ δύο συλλαβήν προσθήκη (τις. ἄνα) εἰς κρείσσων ἐγένεσθαι ἡ πρόσθεν ἤτε.” 20 The proverb πρὸς δῶο οὖδ’ Ἡρακλῆς is mentioned also by other writers. The sense is that even a
man of very great strength may be overpowered by superiority of number.

21 τὸν Ἰόλαον: cf. Pausan. 8, p. 269, Ἰολαοῦ μὲν ἄν, τὰ πολλὰ Ἡρακλῆι συνκάμενεν λέγοντων. When Heracles was fighting with the Hydra, Herë sent a crab to assail him in the flank, so that he was compelled to call for his friend Iolus to help him. ἔως ἐτὶ φῶς ἔστι: when the sun sets, Soer. has to drink the poison, below 116 B.

XXXIX—XL. INTRODUCTION TO THE SUCCEEDING ARGUMENT: SOCRATES EXHORTS HIS FRIENDS TO INVESTIGATE TRUTH PATIENTLY AND INDEPENDENTLY OF PERSONS OR CIRCUMSTANCES AND WITHOUT A DESIRE TO PLEASE OR STARTLE AN AUDIENCE.

XXXIX, p. 50, 26 Bekker prints μοσλόγοι just as he has also the analogous accentuation φιλολόγοι: but Göttling ' On Accents' p. 319, justly says that φιλολόγος would mean ὅς φίλα λέγει, comp. δικαλόγος = ὁ δίκαιος λέγω, and hence it follows that we should accentuate μοσλόγος. 27 μείζων τούτων κακῶν—ἡ λόγους μυστήρας: more correct would be τούτων—τοῦ λόγους μυστήρας, but see Riddell, § 163, a. a. p. 51, 4 ὑγιᾶ would be the more usual Attic form: but see Jell, § 129, 2.—εἰπεῖστα stands where we should expect either εἰπεῖστα δὲ ορ κάπεστα: but it is usual in Plato to omit the copula with this word. See below, 90 B. 14 ὁσπερ ἔχει σοτ. τὰ ἄνθρωπα. 15 Stallb. observes that ὁφόρα qualifies χρηστοῦ καὶ ποτηροῦ, and not ὁλίγους. But what he says, that ὁλίγους should be made emphatic, seems to me, so far as the order of words is concerned, to apply rather to the two adjectives which should be taken in a pregnant sense, and then we can dispense with the conj. of Heindorf who wanted to double σφόδρα. Cf. also Appuleius' rendering of the passage de doctr. Plat. 2, p. 22, Elm. sed adprime bonos et sine mediocritate deterrimos paucos admodum varioresque, ct, ut ipse ait, numerable esse: eos autem qui nec plane optimi nec omnino deterrimi sint, sed quasi medie (μεταξῆς) morati, pleures esse. 27 t. σοῦ προδιγγορός by asking me above τῶν λέγεις. 28 αλλ' ἐκεῖνη σοτ. ὅμως εἶσιν (οἱ λόγοι). The finite verb for this sentence is wanting, and we have here one of the anacolutha with which the student of Plato ought to become familiar. p. 52, 3 ἀντιλογικοὺς: comp. below, 101 z, with note. 4 ὅσον ὅτι: see above, p. 24, 15. 7 For ἀτεχνως joined with proverbial expressions see n. on Apol. p. 3, 10. The Euripus was said to change its current seven times within a single day (Liv. 28, 6. Cic. de Nat. Deor. 3, 10): hence the proverb ἐφρηστε ἄνθρωπος to denote a person of light and changeable mind. 8 ἄνω καὶ

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NOTES.

κάτω στρέφεται lit. ‘is turned upside down,’ i.e. all is brought into the utmost confusion. 11 f. δυνατοὶ κατακολούθαι = διν διϊδομέθα κατακόλουθα. 12 ἐν τίτα after a participial constr. has been noticed before: see on p. 22, 13. 15 διὰ τὸ ἀληθὲν: because he is annoyed.

XL. p. 52, 22 ἀλλὰ πολὺ μᾶλλον εἰς ἐννοοῦμεν. p. 53, 4 εἰ μὴ εἰς τάραγμα ‘except that may happen by the way’ (Cary) = εἰ μὴ ἐν παρέργῳ. See Riddell § 76. 5 αὖτος ἐμοί is more emphatic than either ἐμαυτῷ and αὐτῷ μοι: cf. Sympos. 220 ε, συνδιέσωσε καὶ τὰ διὰ καὶ αὐτὸν ἐμέ. Euthyd. 273 β, ὥδε ταρώ αὐτῷ ἐμέ. 6 θέασαι ὡς πελαγηκτικῶς is said ironically ‘look how selfishly.’ 8 Hirschig reads ἔσται, see above 87 θαλ καὶ πάν. 9 ἀλλ’ οὖν ‘well, then at least:’ ἀλλὰ is often found in an apodosis after a sentence with ei, comp. e.g. Protag. 353 δ, εἰ μὴ ἔστω τοῦτο τὸ πάντημα ἡκώτις ἡγήσθαι, ἀλλὰ τί ποτ’ ἔστι; 10 ὁδῷ μένος does not seem to me to give the sense required here. Cary translates ‘I shall be less disagreeable to those present by my lamentations.’ But this can only mean ‘less disagreeable because I lament,’ while Soor. certainly means to say ‘because I do not lament.’ Comp. the analogous passage Sympos. 176 c, ἵππος δὲ ἐγὼ περὶ τοῦ μεθόδουςθαι, οὖν ἔστι, τάλαβῇ λέγων ἵππων δὲ εἰς ἄνθης, minus molestas ero, si de ebrictate vera dixerim. This reasoning proves to my mind that a little word has dropped out before ὁδῷ μένος, perhaps μὴ or σ. It is very strange that no editor should have considered this passage deserving of a note. 11 ἑυθείατεῖ is fut. ‘will remain.’ 18 ἐαυτόν stands for the first person ἐμαυτόν, see above 78 β and 101 δ below. 19 τὸ κέντρῳ ἐγκαταλιπόντων: an unmistakeable allusion to Eupolis’ lines about Pericles οὕτως ἐκήλει καὶ μόνος τῶν ρήτρων ἔδωκεν ἐγκαταλείπε τοῖς ἀκρωμένοις (cf. Cic. de Or. 3, 34).

XLI—XLIII. ARGUMENT IV: THE SOUL IS SHOWN TO BE A PRINCIPLE AND NOT A HARMONY, 1st, AS THIS ASSUMPTION WOULD BE INCONSISTENT WITH THE DOCTRINE OF REMINISCENCE, 2nd, BECAUSE THE SOUL DOES NOT ADMIT OF DEGREES, 3rd, BECAUSE THIS THEORY WOULD, AFTER ALL, BE INSUFFICIENT TO EXPLAIN THE FACTS OF THE CASE. THE SOUL IS IMMORTAL AND DIVINE AND THE DOMINANT PRINCIPLE IN THE HUMAN BEING.

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has the same sense as καλτερ with a part. ‘although’ or ‘for all that it is.’ Comp. Phileb. 12 B, Xen. Cyr. 5, 1, 26. 25 ἐν ἄρμο-νίας ὑδεις υύσα = ἄρμονία υύσα, comp. Menex. 249 b, ἐν πατρός σχήματι καταστάσας ἥ τόλμης. 27 ἀλλὰ sc. φάναι, a verb easily supplied from the preceding ἐνυγχωρεῖν.—ἀδηλον is construed with μή, because it has almost the notion of πατρὶ φοβητέων. p. 54, 3 οὐδὲν παύεται ‘ceases not one bit.’ cf. 100 B, ἀπερ...οὐδὲν πέπαιμαι λέγων, and Riddell § 6. 13 θαυμαστῶς ωτι: comp. Don. § 404. 18 ήδε ή οὕτως, τό—εἴπαι: below, 94 b, we have in precisely the same manner an infinitive sentence added as the exegesis of a subset. 20 ἐνυγχωρεῖαι is the Attic form instead of ἐνυγχωρεῖναι which would, however, be used in later Greek only: the reviewer of my edition of the Apology in the Camb. Univ. Gazette 1869, no. 22 well compares Legg. 793 b, νόμων...τῶν ἐν γράμματι τεθέντων τε καὶ κειμένων καὶ τῶν ἐπὶ τεθησομένων. 21 ἀποδείκνυται is construed with a genitive below 98 ε; we might here and directly afterwards, ε, also take the constr. as a genitive absolute. See Jelf § 485. 24 ταῦτα refers to the previous assertion that harmony was composed prior to the things which were required for its composition. ξυμβαίνει, as we have already had occasion to observe, denotes logical consequence. 27 ἐκ τῶν οὐδέτερων δυνών νῦν, the body and its component parts. 28 τοιοῦτον ἦς = τοιοῦτον οἷον ἕκειν ἦς: Heind. quotes Rep. 1, 349 ν τοιοῦτος ἄρα ἐστιν ἐκάτερος αὐτῶν οἷοπερ δοκεῖν. See Jelf § 594, 2 Obs. 3. p. 55, 9 ἄνευ ἀποδείξεως without a strict logical demonstration, μετὰ ἀλάθετο τῶν ‘with a certain amount of probability.’ but what should be thought of these arguments, is stated directly afterwards; Plato might then have continued καὶ εὐπρε-ποιοί (cf. Thuc. 8, 38 τὸ εὐπρεπές τοῦ λόγου ἐκπονήσας παράγειν περιστεραῖ), but prefers the noun (ib. 3, 11 ἡ εὐπρεπεία τοῦ λόγου). 13 ἀλάθος ‘cheats.’ ἀλάθων, ἑυδηθεῖς Timaeus. 18 αὐτῆς ἐστιν ‘belongs to her.’ 19 ἵκινως ‘on satisfactory evidence.’

XLII. p. 55, 28 On παρά after ἀλλο see Jelf § 637, iii, 3 g. 29 ἀναίσθαι ‘to take the lead’ and so to be prior to these things. p. 56, 1 ἐναύτια should be joined with κυριήναι ἢ φθέγξασθαι. 6 ἐνδεχεται ‘it is possible’: the original expression being τὸ πράγ-μα ἐνδέχεται ‘the thing allows.’—μᾶλλον ‘in a higher degree,’ ὑττον ‘in a lesser degree.’ 9 τούτο ὡστε: comp. below 103 ε where we have the same construction. ὡστε might also be omitted.—καὶ κατὰ τὸ σμικρ. ‘even in the smallest extent.’ The
question is: can one soul be more a soul than another, just as one harmony can be harmony in a higher degree than another? In constituting the reading of the passage, I have followed Van Hesde’s conjectures in bracketing μᾶλλον and adding ψυχή before ψυχῆς, which seems to be necessary in accordance with Plato’s usage; see directly below ν and other instances collected by Stallb. on Hipp. mai. 299 ν. The explanation given of the first μᾶλλον is, I confess, perfectly unintelligible to me: ‘ut alter altero magis plus atque magis et minus ac minori gradu hoc ipsum sit, animus;’ and I always take to be a sure sign of a wrong reading, if thinking over an explanation given of it by its defenders causes the reader a headache. 16 θεμένων ‘ Bodil. pr. et Ven. Π Tub., quod ego quidem non probaverim, sed Herm. receptit,’ stallb.; it would be interesting to know Stallb.’s reasons for rejecting θεμένων, as we have an analogous instance directly afterwards 1. 23 in γνωθίςμενοι. 25 ἔστω ‘means’ or ‘signifies.’ p. 57, 18 ψυχαὶ πάντων ὄνων: ‘the consequence of the hypothesis of Simmias would be not only the obliteration of the distinction between the virtuous and the vicious, but also between man and the lower animals.’ σειτόν. 21 πάσχειν ἄν = διὶ ἄν πάσχειν ὁ λόγος ‘that our argument would come to this untenable position.’

XLIII. p. 57, 24 τῶν ἐν ἀνθρ. πάντων is a partitive genitive dependent on εὐθ’ δ, τι μᾶλλο. 30 ἄλλα μυρία: for the constr. see n. on Apol. p. 57, 19. p. 58, 4 οἱ εἰπεῖντο = τοῦτοι ἡ (acc. determ.) εἰπεῖ.—ἄλλο ὄντων πάσος κ.τ.λ. = καὶ ἄλλω φύσιμιν πάθει ή ἔκεινα πάσχειν. 9 φησὶ τις ‘eodem iure quo φασίν dictum est,’ herm. : I should rather think that φησὶ τις = φασίν; but at any rate there is no reason for changing φησὶ with Becker into φῆσιν. 10 διόλου: see above 80 c. 14 ταῖς εἰπεῖναι κ.τ.λ.: these datives are not governed by κοινεῖσθαι, which verb rather requires the acc., but by ἀπειλοῦσα: instances analogous to the present case have been collected by the commentators: Isocr. Areopag. § 48 ἐν τοῖς εἰπεῖναι μεν, ἐν οἷς ἐπὶ χρῆσαν, θεομα. ἱκτες καὶ ὀμφαλοῦτες τοὺς ἐν τοῦτοι πρωτεύουσα τοὺς ἤλιον καὶ κατακαίει τοὺς ἄρχωντοι τις. heindorf. Stallb. adds Plato Legg. 11. 934 z, 12, 964 z; but the passage which he quotes from Sophocles, Antig. 537, καὶ συμπεπίστευκα καὶ φημον τῆς αἰτίας, has nothing whatever to do with this point, as Wex’s note will be sufficient to show. But add Protag. 527 a, καὶ γίνεσθε καὶ ἐπιπλήστε τὸν μή καλῶς
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αὖθωνα, where we should expect the dative in agreement with ἐν
πλήρτειν. 17 ὁδ (Odysse. a.17) λέγει τοῦ Ὀδυσσέα 'he says of
Ulysses:' for the constr. comp. above 79 b. 20 ὡς with the
genitive absol. instead of ἄρμοιναν ἐσεῖ: as it appears a favourite
constr. with Plato. Stallb. collects the foll. instances: Cratyl.
489 c, διανοηθέντες—ὡς λόγων ἀπάντων καὶ βέβαιων. Legg. 1, 624 b,
μὲν—λέγεις ὡς τοῦ Μίνω φοιτώτοις πρὸς τὴν τοῦ πατρὸς ἐκάστοτε
ξυνόντων; Phil. 16 d, ταῦτα τὴν φήμην παρέδωκαν ὡς ἐκ ἐνεός
καὶ ἐκ πολλῶν δυτικῶν τῶν αἱ λεγομένων ἔσται. 21 καὶ οἷς ἀγε-
σθαι=καὶ τοιαύτης ὡστε ἀγεσθαί. 23 καὶ οὕτως κ.τ.λ. 'although
it is.' 24 ἦ καθ' ἄρμοιναν 'than in the manner of harmony.'
Jell § 629, 3 c. Riddell § 165 (p. 182).

XLIV—XLIX. DlGERRESSION PREPARING THE ANSWER TO THE
OBJECTION OF CEDES WHICH INVOLVES THE QUESTION OF CAUSATION
IN THE CHANGES CALLED GENERATION AND DESTRUCTION. REVIEW
OF THE THEORIES OF PREVIOUS PHILOSOPHERS, ESPECIALLY OF
ANAXAGORAS WHO WAS NOT CONSISTENT IN APPLYING THE PRINCIPLE
HE HAD DISCOVERED. IN OPPOSITION TO THE PHYSICAL PRINCIPLES
OF PREVIOUS PHILOSOPHERS, THE NECESSITY OF INTELLECTUAL PRINC-
IPLES IS DEMONSTRATED. THE PRINCIPLE THAT THE IDEA UNDER-
LIES ALL PHENOMENA IS ENSOUNCED AND ILLUSTRATED BY EX-
AMPLES.

XLIV. p. 59, 1 τὰ Ἀρμοινας τῆς Θησαίης: Harmonia, the
daughter of Venus, was the wife of Cadmus, the founder of Thebes.
The comparison of Simmias with Harmonia and of Cebes with
Cadmus has puzzled some commentators, and Olympiodorus finds
even a very mystic sense in it; to me it seems to be little more
than a mild joke: Simmias and Cebes are, as we have seen, in-
separable friends, and stick together just like man and wife.
Stallb. says τὰ Κάμου vocat Cebetis rationem qui conesset quidem animos corpore esse diuturniores, eosdem nunquam in-
terituros esse negaverat. illa facilior, haec difficilior ad refellent-
dum fuit. quamobrem facile illa uxori, haec marito tribuitur.'
I doubt if this be true; common experience shows I think that it
is far more difficult to convince a woman than a man.

5 θαυμαστῶς—ὡς παρὰ δόξαν: for the separation of ὡς from the
adv. to which it belongs comp. below, 99 b, ὑπερφυώ μὲν οὖν, ἐφη,
ὡς βούλομαι. 102 ο, θαυμαστῶς γάρ μοι δοκεῖ ὡς ἐναργῶς—ἐπείν
ἐκείνοις ταῦτα. 6 Transl. 'I wondered at Simmias' explanation
when he stated his doubts.' The sentence would be smoother by
admitting δ, τι with Forster, Heindorf, and Hirschig.

7 χρησαθαί τῷ λόγῳ, 'to deal with the argument,' i.e. to 'refute' it. So Hipp. mai. 299 ά, ἄλλ' ἔχεις τι χρησαθαί τῷ λόγῳ, ἢ τι καὶ ἄλλο ἑρωμεν; (In accordance with this passage Hirschig admits χρησαθαί in the text on the authority of inferior mss.) Theaeet. 165 ά, τί γάρ χρὴν ἀφύκτῳ ἑρωμεν; 11 ἡμῶν belongs to τῶν λόγων.—βασκανία fascínum: it is an idea very common with the ancients, and just as common with modern nations that boasting is punished by the gods and causes misfortune. It is needless to trouble the reader with the great number of passages in which the βασκανία occurs; the motive is always the same as is contained in Sophocles' well-known words Ζεὺς μεγάλης γνώσις κόμνων τερεχθαίρει. In the Rep. 5, 451 ά, Soccr. says προσκυνῶ β' Ἀδράστειαι, ὃ Γιάκειν, χάρων οὐ μέλλων λέγειν. Comp. Leogg. 4, 717 ά. For μέγα λέγειν see n. on Apol. p. 6, 24. 13 'Ομηρίκως using the Homeric phrase ἐγγός λέων' (Π. 4, 496. 5, 611. 6, 143), and of course not the action to the gods; the word. 15 διὰ học ἐπικειμένων = δίκαιοι λέγεις ἐπικειμένων, 'operae pretium esse dicis ut demonstretur.' ἐπικειμένως 'vi ostendendi eo demonstrandi ea condizione atque lege usurpari videtur, ut simul in aliquo loco vel argumento subsistit aut ceteris, quae sunt exposita, alicquid addi significtur.' stalle. Hirschig reads ἀποδειχθῶν which is also given by the ms. Φ. 18 διαφερόντων i.e. much better.—ἐν δ' άλλῳ βλέπ 'in a different pursuit,' not in that of a philosopher. 20 τὸ δὲ ἀποφαίνειον κ.τ.λ. The sense of this clause is clear enough, nor does the constr. deviate so much from Plato's general style as to justify the changes which have been proposed by some of the editors. The only irregularity consists in the interruption of the constr. after the verb κωλύειν according to which we should expect οἴοθεν κωλύειν φης ἄκατα τάτα μηρύν οἱ πολυχρόνοι τέ ἐστι ψυχή—ἄλλ' οἴκ άθανασίαν. The second inf. μηρύνειν is dependent on κωλύειν: comp. an analogous instance in the Apol. p. 16, 2, where we have two participles, the first subordinate to the second. The beginning of the sentence should be rendered 'as regards the proof that.' 28 ζήσι—ἀπολλόων, for the optative without άν see n. on 86 ά, above. Wytenbach transposes the whole passage μή (so he writes for καὶ) ταλαιπωροῦμεν—ἀπολλόων after άθάνατων ἐστι: it must be confessed without any cogent reason, but yet the sense which he then obtains is so satisfactory that one would wish the ms. were in favour of his reading. p. 60, 3 πρός γε τὸ ἔκαστον ἡμῶν φοβεῖνθαι 'so far as our individual apprehensions are
concerned." GEDDES. 8 For the subjunctive after βοῦλει see Jelf, § 417.

XLV. p. 60, 15 τά γ' ἔμα τάθη 'what happened to myself' in attempting the same investigation. 17 Δὲ λέγει is the reading preferred by most editors, though the Bodl. and one other good ms. have Δὲ Δὲ λέγει. This reading Riddell, § 65, translates: 'you can apply it to satisfying yourself with respect to your objections, whatever they be,' and adds the following comments, 'It is true that the objections had preceded, but this only makes the instance parallel to 98 x; and what Δὲ Δὲ intimates is that Socr. does not wish to bind Cebes in the precise case he has stated. As just before he had said εξεπετάθης πολλάκις ἀναλαμβάνω, ἵνα μὴ τὶ διαφόρη γέμαι, εἰ τὲ τι βοῦλει προσθē καὶ ἄφετη,—to which Cebes had guardedly replied ἀλλ' οὖδεν ἔγωγεν ἐν τῷ παρόντι οὔτε ἄφεται οὔτε προσθηκαί δέομαι,—he now, by giving a general turn to the sentence, leaves a loophole open for future qualification.'

21 ἱστορία φύσεως 'the investigation of Nature,' denotes the speculations of the Pre-Socratic philosophers; of these Socr. had no very high opinion: comp. his judgment as recorded by Xenophon, Mem. 1, 1, 11, τὸ προστίκνωσα τὰ τοιαῦτα (sc. τὰ περὶ τῆς τῶν πάντων φύσεως) μοραλῶσα ἀπεδείκνυν.—ὑπερήφανος οὖς ἡ ἱστορία ὀροφαι. 24 Δὲ κάτω is a proverbial expression in which καί is frequently omitted. So still in modern Greek: Corais on Isocyr. p. 179 (286, 7). In Gorg. 481 x, we have the same expression Δέ κάτω μεταβαλλόμεθα, where it means 'frequently change one's opinion.' 25 στρεβόνα of digestion, a medical term well illustrated by Forster by a reference to Athen. 7, 1, p. 276, where ἡ στρεβόνα is explained = ἡ πέψις, and Galen. in Hippocr. Aphorism. 6, 1, παλαιὰ τις τὴν συνθήκην τοὺς αὐτὰς ἀρχαῖας καλεῖ ἀπερ ἰμάς ἀπεκτα λέγομεν.—Fischer compares Arist. Meteorolog. 4, 1, σήμις δ' ἔστι φθορὰ τῆς ἐν ἐκάστῳ ὕγρῳ οἰκεῖας καὶ κατὰ φύσιν θερμότητος, ἣν' ἀλλοτριάς θερμότητος αὐτῆς δ' ἔστω ἢ τοῦ περιχοντος—καὶ ἡ περιχοντος τοῖς συγκεκρεμένοις διὰ τὸ τὴν ἀποκεκριμένην θερμότητα φυσικὴν οὖσαν συνεστάναι τὰ ἐκκρίβεντα. The doctrine on the origin of living beings mentioned in the text was especially Anaxagorean: Diog. Laërt. 2, 9, τὰ ζωὰ γενέσθαι ἐξ ἱγροῦ τε καὶ θερμοῦ καὶ γεωδείδων: but the same writer mentions it also of Archelaus (represented as the teacher of Socr.) 2, 16, άληγε διο αἰτίας εἶναι γενέσθαις, θερμῶν καὶ ψυχρῶν. 27 αἷμα κτ. λ.: the opinion of Empedocles (αἷμα γάρ ἀνθρώπωι περικράτοις ἐστὶ νόημα): see Cia. Tusc. 1, 9, with the notes of Davies and other commentators.—ἡ δ' ἀήρ:
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'Anaximeni hæc sententiam tribuit Plut. De placit. phil. 1, 3. Itemque τούς αὐτῶν ἀναξάγωρον ibid. 2, 4. Anaximandro autem, Anaximeni, Anaxagorae et Archelao Theodore. Therapeut. p. 545. Idem etiam Diogeni (Apolloniaeis) et aliis quibusdam probatum esse tradit Arist. De anima 1, 2.'—Forster. 28 ἢ τὸ πύρ: Heraclitus' doctrine, later on adopted by the Stoics.—δὲ ἐγκεφαλος, most probably the doctrine of Pythagoras: cf. Diog. Laërt. 8, 30, εἶναι τὴν ἀρχὴν τῆς ψυχῆς ἀπὸ καρδιάς μέχρι ἐγκεφαλου, καὶ τὸ μὲν ἐν τῇ καρδιᾷ μέρος αὐτῆς ὑπάρχειν θυμόν, φρένας δὲ καὶ νοῦν τὰ ἐν τῷ ἐγκεφάλῳ. p. 61, 1 λαβοῦσιν τὸ ἡμεῖν 'having settled down to a quiet state.'—κατὰ ταῦτα = οὕτως 'accordingly.' Heindorf prefers κατὰ ταῦτα 'eodem modo.' 2 It is difficult to trace up to any special philosophic sect the sensational hypothesis here described, which derives ἐπιστήμην from a very different source from that which Plato allowed: Professor Thompson (Arch. Butler's Lectures, Vol. 2, p. 103) considers it 'a specimen of popular metaphysic.'—Geddes. 9 The words καὶ πρὸ τοῦ ψιμνὸν ἐλθέων are strictly speaking superfluous, being a mere repetition of the preceding καὶ πρὸτερον σαφῶς ἔποιειμαι: but this repetition is quite in keeping with Plato's style. 16 Hirschig seems to be right in transposing δυκαὶ διλέγων; he says 'pertinet διάλογον ad δισ. est brevis dicendi ratio, quae plene sic se habet alibi: τὸν δυκαὶ πρὸτερον διλέγων διντα δύτερον.' 18 μετρίως 'with sufficient reason,' = ἐκαρῶς. 20 Wytenbach and Hirschig propose to change αὐτῇ into αὐτοῦ, and I think they are right in requiring that the object of the comparison should be expressed. Hirschig says 'comparativo adsit genitivus necesse esse multa exempla in max sequentibus obvia docent. praeterea vide 100 ε., et τίς των ἐγώ ἐπικέντρου τῇ κεφαλῇ μείζω εἴναι.' But αὐτῇ is supported by all mss. and even by the old Sicilian translation quoted by Wytenb, which has homo magnus parvo maior esse ἐπο capite, where ἐπο belongs to capite. But why not change σμικρὸ into σμικροῦ? The dative in the mss. is no doubt owing to the impression that παραστὰς required it: but this can be used absolutely, or rather σμικρὸ should be supplied for it. If σμικρὸ be right, we should translate 'for I thought I had a correct impression, whenever a big man standing near appeared to be greater by a whole (αὐτῇ) head than the small man.' In many mss. even ἐποκτοῦ has been changed into ἐποκτῆς. 23 προσεῖναι is the reading of the Bodl. pr. m. and may be right; but it should be confessed that προσεῖναι (see crit. notes) agress better with the infin. ὑπερε-
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χευ which is used below in the same sense. προσθείναι may easily have got into the text from the expressions used at the end of the page. 28 ἀποδέχεσθαι ο. gen.: see above, 91 η. p. 62, 4 αὐτής τοῦ πλησιάζεσθαι. This is afterwards explained by the exegesis ἡ ἐνοδός κ. τ. λ. Comp. the following clause. αἰτιος admits of a double constr., either the mere infinitive or the gen. of the infn. 15 φῶς: we might say 'brew' or 'cook:' for the Greek Stallb. compares Aristoph. Birds, 462, προσπεφύραται λόγος εἰς μοι, δι διματέεν οὗ κολυεί. 16 προσέματι 'I approve,' or 'admit:' Don. p. 451.

XLVI. p. 62, 18 ὅς ἐφη οὐκ ὁ ἄναγκαςκος. The gen. Ἀναξαγόρου depends on βῆβλον 'hearing a person once reading from a book (written), as he said, by Anaxagoras.' For Anaxagoras see Grote H. Gr. 4, 231. The work in question was entitled Φυσικ. 22 τῶν γε νοῦν κοσμουστα πάντα κοσμείν 'that the Mind while it is regulating should regulate all things.' This translation shows that it is neither necessary nor advisable to consider κοσμείν as spurious, though Herm. does so. 24 f. αἰτιος περὶ ἐκάστου: the same constr. occurs 96 n, 97 d, 98 d, and elsewhere. Comp. below ἐπιστήμη περὶ τινος. 29 αὐτοῦ ἐκεῖνον: 'eleganter ἐκεῖνος pro reflexivo ponitur, ubi peculiaris subjecti vis universo sententiae ponderi cedit: cf. Lysias adv. Alc. π § 11 ὅν οἱ νόμοι—οὐδένα κυριώτερον ἐκεῖνον ἀποδεικνύει, ubi recte Foerterius Obs. crit. p. 70 Angeri coni. ἐναποτρεπτεῖ, pluraque apud Held. ad Plut. Timol. p. 373.' HERMANN. For the use of ἐκεῖνος in Plato see also Riddell, § 49. For ἀλλ' after negative clauses see above p. 30, 12. 25 p. 63, 5 The expression κατὰ νόν ἐμαυθῇ is no doubt chosen in allusion to the Noēs of Anaxagoras; 'acumen est in ambiguitate, qua κατὰ νόν secundum mentem Anaxagoræ placentium significat, et vulgo usurpatur gratum, ex animi nostri sententia.' WYTTEB. The sentence is continued in a somewhat loose manner, the subject αὖτον being omitted with the infinitive φράσεων. 6 πότερον ἡ γῆ πλατεῖδ ἐστιν ἡ στρογγύλη: the first was the opinion of Anaximenes, adopted, as it seems, by Anaxagoras, the second that of Anaximander, who maintained that the shape of the earth was like a κίον, with regard to which Plato seems here to have chosen the word στρογγύλος. See Plut. de plac. philos. 3, 10. Euseb. Praep. Ev. 1, 8. Diog. Laërt. 2, 1, 2, 3, 4. Arist. de caelo 2, 13. 10 ἐν-εκατηγορεῖται 'to explain furthermore, in addition.' 11 ἐν μέσῳ: in accordance with the tenets of the Ionic and Eleatic philosophers. Laërt. 9, 2. Plut. de plac. philos. 3, 4. Cic. Tusc.
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1, 17, 28. 12 τοδεσόμενος is here given on the authority of only two inferior mss.: the Bodl. and the better class have ὑποθέμενος, one ms. has τώς τοδήσων as a conjectural reading in the margin, and two have the conjecture ὑποθησόμενος which was the received reading before Heindorf and Bekker. It is, however, impossible to establish that τοδεσόμενος is the genuine reading, though it may be admitted that it has much probability. Eustath. on Od. β 375 says τὸ δὲ τοδέσαι ἀντὶ τοῦ τοδήσῃ δοκεῖ μὲν τοιητικῶν, ἄπει δὲ ἀληθῶς Ἀττικῶν, ἐγὼ καὶ Πλάτων ἐν τῷ περὶ ψυχῆς φησιν ‘παρεικενασάμην ὡς οὐκέτι ποθέσων ἀλλο εἴδος αἰτια’ λέγεται νόμων ἕκατερα καὶ τοδῆσαι, καὶ τοδέσαι. The future τοδέσαι is quoted from only one other passage, Lys. 8, 18, but there Scheibe’s edition reads τοθέσωμαι on the authority of two mss. The arguments which Heindorf brings forward against ὑποθησόμενος are ‘neque in Socratem convenit ex alis rerum causas h.l. quaren- tem,’ but surely ἀντιθεσαι is quite in its place here, as it means ‘to surmise or suppose reasons,’ (cf. 100 A) and the second argument ‘neque liberorum compobatur suffragiis’ is certainly false, ὑποθησόμενοι being just as easily obtained from ὑποθέμενοι as τοδεσόμενοι. I have made this note purposely somewhat long in order to show with what difficulties Platonic criticism is often beset. 13 οὕτω παρεσκευάσμην, ὡσαίτως πενεόμενοι: Heindorf aptly compares Xen. Cyrop. 8, 5, 5 ὡσαίτως δὲ οὕτως ἔχει καὶ περὶ κατακεφαλ. 15 πρὸς ἀληθα i.e. in their mutual proportions of speech. 17 τοιείν sc. ἁ τοιεί, but it is by no means necessary to add these words in the text. See also Riddell § 231. 24 πάν στοιχίζει is a phrase very common in all Attic writers, but especially in Thucydides and Plato. 25 ἄνευ γνώσεως ‘began to read.’ 28 δὲ should be interpreted ‘starting from great hope,’ φύμην ϕερόμεν ‘I was sailing along’ (comp. the numerous expressions in which ϕέρομαι is used in a nautic sense ‘to be carried along’ by the wind: ἐνείδη, when (cum). This I believe to be the most natural explanation of the passage; least of all should I approve of Stallb.’s translation ‘de praecelara hac spe constestim depellebar.’ 29 προῖον καὶ ἄνευ γνώσεως is a hendiadys = ἐν τῷ ἀναγνώσκει τροῖον. p. 64, 1 ἐπειδὴ ὅρω: notice the present in the dependent sentence. ‘The fact of which Socrates had become aware was one which, with its consequence of disappointed hopes, still remained in full force at the time at which he was speaking.” Riddell § 89. ἄνδρα not ‘the man,’ but ‘a man’ = τώ, ironically: comp. Soph. Ai. 1142, ἄγα τοῦ ἐλθο
Δοόρ' ἐγὼ γλῶσσῃ θρασύν (with ironical reference to Teucer) and ib. 1150, ἐγὼ δὲ γ' ἄνδρ' ἐπωτα μορίας πλέων (with reference to Meneleus). So Arist. Achær. 1128, ἔνωργ γέρωντα δειλίας ψευδόμενον. 

Stallb.—τῷ μὲν νῷ ὁδὸν χρώμενον κ.τ.λ.: this was no doubt Socrates' own judgment, cf. Xen. Mem. 4, 7, 6 κυδυνεύοισι δὲ ἰν ἐφή καὶ παραφρονήσασθα τὸν ταύτα μεριμνῶντα ὁδὸν ἦττον ἢ Ἀναζαγό- 

ρας παρεφρόνησαν ἐπὶ τῷ τῶν θεῶν μηχανᾶς ἐξηγεῖσθαι. Plato Legg. 12, 967 B καὶ τινες ἐτόλμων τούτῳ γε αὐτὸ παρακυδνυεσθε καὶ τὸτε λέγωστε ὡς νοί έις διακεκομηκώς πάνθ' δοκε κατ' οὐρανόν 

ο έ πεταλῶν ἀμαρτάνοντες ψυχῆς φόβοις δι' ἐρασάτερον εἰς 

σωμάτων, διανοήσαντες δὲ ἡτοι τετελομένον, δι' αὐτοῖς, ὡς εἴπερ ἔτος, ἀνεγερ- 


tαι, ὡς τούτου δὲ πολὺ μᾶλλον τὰ γὰρ δή πρὸ τῶν ὁμιλῶν 

ταύτα αὐτοῖς ἐφάνη, τὰ κατ' οὐρανόν φερόμενα, μεστὰ λίθων εἶναι καὶ 


gῆς καὶ πολλῶν ἄλλων ἀφόρμων σωμάτων διακεκομῆσθαι τὰ αὐτίτα παστὸς 

κόμομφων. Arist. Metaph. 1, 4,' Ἀναζαγόρας τῇ γὰρ μηχανῇ χρῆμα τῷ τῷ 

πρὸς τὴν κοσμοτοτίκην καὶ διὰν ἰκορήσῃ διὰ τῷ αὐτίτα έξ αὐτῆς 

τότε ἐλευτερία αὐτοῦ ἐν δὲ τοῖς ἄλλοις πατέντα μᾶλλον αὐτίταινα τῶν γινομέ- 

νοιν ή νομιν.

6 κάπετα falls under the same rule as κάτα, for 

which see Jelf, § 697 d. 10 ολα τοιαῦτα ὁστε. 13 ξυμβολαῖ 

‘ligaments,’ called commissurae by Cic. N. D. 2, 55. 21 The 

comparatives βελτίων and δικαίωτερον are easily understood by sup- 

plying γ' μ' ἀπόλεον ws έπανοδός. The justification of his 

conduct with regard to his remaining in the prison and suffering 

death (δικαίωτερον κ.τ.λ.) is the subject of the Crito to which we 

have here an unmistakeable allusion. 23 ἢν αὐτὸ κελεύσωσι ‘has 

no future force, for the penalty had been awarded: but it gives 

the meaning ‘that it is right to stay and abide the penalty, whatever 

it be, which they have awarded.’” Riddell, § 65. This 

observation is directed against Hirschig who pronounces these 

words to be an interpolation. 23 νὴ τὸν κόσμα: see on Apol. 22 Λ. 

25 περὶ Μέγαρα ἡ Βουθώς: so Crito 53 B, αὐτὸς δὲ πρῶτον μὲν ἐν 

ἐἰς τῶν ἐγνώσατα τινα πόλεων ἡλθη, ἡ Θῆβας ἡ Μέγαρας κ.τ.λ. 

27 πρὸ after comparatives: see n. on Apol. p. 18, 26. Jelf, § 619, 

3 δ. 65, 3 I have kept the text of the best ms. καὶ ταύτα, 

as I believe it capable of explanation, καὶ having here an 

emphatic sense ‘and moreover;' ταύτα = τά ὑπ' ἐμοὶ ποιούμενα, ‘all 

this,’ most probably accompanied by some deictic gesture: Socr. 

means τὸ καθήσας καὶ τὸ παραμένοντα υπέχειν τὴν ἐκκαὶ τὸ ἄλλα 

τοιαῦτα. Heindorf writes καὶ ταύτα νῷ πρᾶττων ‘praesertim mente 

agens,’ a reading which, though quite correct, produces here a 

somewhat awkward impression; Bekk. and Stallb. prefer καὶ ταύτη
NOTES.

'and that in this manner I act with my mind,' a sense which might also be attained by repeating the prep. δι' before ταύτα. 4. In the Bodl. and three other mss. ἐν is omitted, and this reading is defended by Riddell, § 67, who says that ἐν should be understood from the preceding co-ordinate sentence. All other critics admit ἐν into the text. 5 τὸ γὰρ μὴ διελέσθαι—αὐτῶν forms the subject to an imaginary predicate, which is omitted because unfavourable and as it may easily be supplied by the listener who has followed the course of the argument: viz. ἐσθηθὲς ἐστιν. We have an analogous instance Sympos. 177 c, τὸ οὖν τοιοῦτον πέρι πολλῆς στοιχήματος, ἡ ἔρωτα δὲ μηδένα τοῖς ἀνθρώποις τετωμηκέναι—ἀξιώς ἦμησι σοὶ. θαυμάσιων ἐστιν. In the same way we find infinitive sentences commenced and left without a final verb in Xen. Mem. 1, 4, 12, and 4, 3, 5. In illustration of the sentence Forster quotes Tim. 46 d, δοξάζεται δὲ ὑπὸ τῶν πλείστων ὡς ἐξαιτία (subsidiary cause), ἀλλ’ αὐτί (cause) ἐναι τῶν πάντων ψυχῶν καὶ θεραπευτῶν, παγκόσια τε καὶ διαχρόνως, καὶ διὰ τούτων ἀκρεγαμμένα. 8 ψυλλαφῶ 'λέξεις αὐτῆς μονοκλήν, ἐκεί κυρίω ἐκτι χροδῶν τὸ ψυλλαφώ λέγεται παρὰ τὸ ψαλτήριον ἀφῶ" Phavorinus: the word ‘properly signifies feeling or fumbling among the strings in search of the right note. Comp. Aristoph. Pac. 691, ἐφηλαφώμεν ἐν σκότῳ τὰ πράγματα, Νυν δ’ ἀτάφαν πρὸς ἱκ ον βουλεύσομεν’ Σέδδης, who also quotes Act. Apost. 17, 27, where this term is applied to the grooping of the heathen after God. δ’ belongs both to ὑπή and προσαγορεύειν, and αὖτο is superfluous. 9 ὁμομαρτί is the reading of a number of inferior mss., the Bodl. and other mss. having ὁμομάρτι: but Stobaeus also reads ὁμομαρτί in quoting the passage, and ὁμομαρτί is scarcely capable of explanation. Reisig's interpretation, Enarr. Oed. Col. 142 (‘alieno oculo significantur ea membra quibus in tenebris rem obscurarum tentant’) would be admissible in Aeschylus or Sophocles, but scarcely in Plato. The reading ὁμομάρτι no doubt arose from a mistaken comparison with τοῖς ὁμομασι; below ε or ὁμοματι δ. 10 ηχὴν—ὡς τού οὐρανοῦ 'vortex qui a caelo fit:' instances in which a noun is joined with a prep. are not scarce: many are here collected by Heind. and Stallb. Herm. connects ὡς τοῦ οὐρανοῦ with μὲν, in the sense of sustineri. The allusion is to Empedocles, cf. Arist. de Caelo, 2, 18, oi δὲ, ὡστερ Ἔμπεδοκλῆς, τὴν τοῦ οὐρανοῦ φορὰν κύκλῳ περιθέουσα καὶ δύττον φερόμεναι τὴν τῇ γῆς φορὰν κολλοῦσα, καθάπερ τὸ ἐν τοῖς κυκλώσι ὡδῷ καὶ γὰρ τότῳ, κύκλῳ τοῦ κυκλίου φερόμενοι, πολλάκις κατὰ τοῦ χαλκου γεγράμμενον ὁμοὶ οὗ φέρεται, κατό πεφυκός.
PHÆDO.

11 ἄσπερ καρδίας: the irony is as perceptible here as in Arist. Clouds, 670 f. For the subject comp. again Arist. l.1. 'Ἀμαξιμῆς δὲ καὶ Ἀναξαγόρασ καὶ Δημάκριτος τὸ πλάτος αὐτῶν εἶναι θανόν τοῖς μέσων αὐτήν. οὐ γὰρ τέρμαν, ἀλλ' ἐπιστηματίζει τὸν αὖτα τὸν κάτωθεν, ἄσπερ φαίνεται τὰ πλάτοι ἔχοντα τῶν σωμάτων πολεῖς' τούτα γὰρ καὶ πρὸς τοὺς ἄνεμους ἔχει δυσκοιτήτως διὰ τὴν ἀντέρειαν. ταῦτ' δὲ τοῦτο ποιεῖν τῷ πλάτει φασι τὴν γῆν πρὸς τὸν ὑποκείμενον αὖτα' τόν δὲ οὐκ ἔχοντα μεταστήναι τότεν λεκέν ἄθρων τοῦ κάτωθεν ἥρεμειν κ.τ.λ. 15 τούτου ὁ δὲ τούτο τοῦ Ατλαντος, the real Atlas. The divine cause which sustains all, is here called Atlas: a simile easily understood. 17 f. δὲν ἐνῳκεῖσθαι: an intentional paronomasia, cf. Craty. 418 e, τὸ δὲν φαίνεται δεικμὸς εἴπαι. For ὁδέν see above, 91 b. 22 δὲ δεύτερος πλοῦν ἐστὶ δήτων λεγόμενον"Αὖ ἀπετέχῃ τις πρώτων, ἐν κάπαις πλεῖν (or perhaps δὴ ἀποτυχὼν τις ὅριον, κάπως πλέει). Menander, fragm. of the Θρασυβλῶν p. 88, Meine. On the failure of the breeze, it was necessary to resort to the laborious oar. The expression was proverbial ἐπὶ τῶν ἀσφαλῶν τι ποιοῦντον, καθόσον οἱ διαμαρτυρότατοι κατὰ τῶν πρῶτων πλοίων ἀσφάλη κατασκευάζονται τῶν δεύτερων (Schol.). Plato uses it again Phileb. 12 c. 23 βοῶθει with the subj.: see above, p. 95, 3. Geddes says very justly that there is a touch of irony in ἐπιθετίς, which was the expression for the pretentious display of demonstrative power made by the Sophists. 24 ὑπερφυὸς ὁ: above, p. 15, 6. 26 ἐπείδη ἀπέρηκα: we have the perfect of present meaning in the dependent sentence, because the pursuit then already renounced had never since been resumed. See above, 98 b.

XLVIII. p. 66, 7 οὖκ ἔσκε 'it is not alike,' see n. on ἐνδέχε- ται, above, 93 b.—οῦ πάνω: n. on Apol. p. 38, 8. 9 τὰ ἔργα are the productions or results of the working of the principles underlying all creation, which, Socrates thinks, may be considered as ἐλάχιτα, i.e. mere images; λόγος denotes the rational principles in our nature, the axioms without which we cannot conceive any logical reasoning. 13 ἀπαντῶν ὅταν, the reading of the Bodl. and seven other ms., is defended by Riddell, § 82, c. a.

XLIX. p. 66, 17 δὲ is subdivided into two parts (1) καὶ ἔλλογεν 'both on other occasions,' and (2) καὶ ἐν τῷ παρελ. λόγῳ, 'in our previous discussion;' above, ch. 19 ff. For οὖδέν see above, 91 b. 18 f. ἔρχομαι ἐπιχειρῶν: in order to understand that this = ἐπι-
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χειρῆσω, comp. the French expression ‘je vais vous dire.’ Herodotus, 4, 99, has indeed ἔρχομαι σημαίνων, not σημαίνων: but ἐπικεφαλής ἐπιδείξοντας has the sense of a future, so that the whole expression = ἔρχομαι ἐπιδεικνύομαι. (Hirschig feels tempted to put this into his text, but for once he confesses ‘desidere evidentiam: quare potius ab incertis coniecturis etiam nunc abstineo.’) 21 ὑποθέμενος κ.τ.λ. Soc. starts from the dogma of self-existent ideas as one which cannot be doubted: ‘but these causative Ideas or ideal Causes, though satisfactory to Plato, were accepted by scarcely any one else...they were impugned in every way, and emphatically rejected, by Aristotle.’ Grote, Plato, 2, 180. See Arist. de Gener. et Corr. 2, 9, Metaph. 1, 7, 12, 5. Malebranche in a passage quoted by Grote calls a conception like the Platonic Ideas, ‘un fantôme de logique.’

26 ὥσ δίδωτος σοι σε ἐμοὶ, ‘assuming that I grant this,’ διῆς δή δίδωμι. This will show why it is not δῶτος. —οὐκ δὲ φθάνοις περαίνων, a very polite, but at the same time slightly ironical expression: ‘you might not be too soon in drawing your conclusions’ = ‘draw your conclusions without being long about it.’ The same expression occurs Sympos. 185 ν. Euthyd. 272 ν. 27 τὰ ἐξῆς ἐκείνωσ lit. ‘what borders to those things’ ἐξῆς is no doubt from ἐξεσθάι, although in this sense ἐξεσθάι generally governs the genitive, but comp. Gorg. 494 λ, εὖ τις σε τὰ ἐκλέγειν τούτοις ἐφεξῆς ἀπαντᾷ ἣρωτᾶ, and in later writers we have ἐξεσθάι so with a dative, and in the same way also the constr. of ἐξῆς varies with a gen. and dat.: see Schweighäuser, Lex. Polyb. s.v. ἐξῆς. For Plato, cf. Cratyl. 299 δ, 420 ν, Legg. 7, 796 ν. For εὖ see Riddell, § 64.

27 ἐνδοκὴ ὁστὸρ ἔμοι: the construction with ὁστὸρ is somewhat negligent, see above, 86 λ, and comp. Riddell, § 175. 29 οὐδὲ δ᾿ ἐν, is more emphatic than δ᾿ οὐδὲν: cf. Xen. Cyrop. 2, 1, 8, δαὶ οὐδὲ δ᾿ ἐν ἄλλο τρέφωται. 31 ἀγαξωρίν with a dative occurs also Polit. 258 λ, and Eur. Hippol. 299. Cf. Hor. Sat. 2, 3, 305, concedere veris.

p. 67, 2 διὸτι (= διὸ τι) is explained by the subjoined participial sentence. We might also write δι᾿ ἃ, τι. ‘The common reading has δι᾿ inserted after the first ἃ, which necessitates resort to the supply of ἃτι along with the participle, in this instance a clumsy resource. ἔχων = δι᾿ ἔχει.’ Geddes. 5 ἀκλῶς καὶ ἀκτικῶς ‘in a simple and artless way.’ On the difference between ἀκτικῶς and ἀταξικῶς comp. Harpocr. ἀταξικῶς περιστερώνως μὲν ἄτι τοῦ σαφῶς ἡ βεβαίως ἡ ἀσφαλῶς ἡ φανερῶς παραξυνόμως δὲ ἄτι τοῦ ἀμέλῶς καὶ ἅνευ τέχνης. 7 εἰς τὰ παροιμία εἰς τὸ κοινωνία: Socr.
(or Plato) is not quite certain as to the mode in which the μετοχή αυτοῦ τοῦ καλοῦ, of which he speaks above, takes place, and cannot therefore decide which word would be the more appropriate term. The mss. read ετέρι again before δύν, which appears to be without sense, unless indeed we emend with Wittenbach οὗτος δύν δῆ καὶ δυνάω προσαγορευμένη—a change not sufficiently easy to be accepted without further consideration. I have, therefore, adopted Daehe's opinion and omitted the third ετέρι, nor do I share Heindorf's doubts as to the possibility of saying ἡ παροικία οὐ ἡ κοινοὶ προσγιγνεται: on the contrary, ἡ παροικία προσγιγνεται seems to me just as admissible as τὸ πράγμα πράττεται and other expressions of the same kind. Ueberweg, Phil. 20, 518, in order to obtain the same sense reads προσγενομένου and omits ετέρι; but the first change appears to me to be quite unnecessary. Stalb.'s ετέρι—προσγεγρόμενων, of which he seems not a little proud, is a worthless reading, not half as good as προσγεγρόμενον which was proposed by a friend of Heindorf. 8 οὐ γὰρ ἐτὶ κ.τ.λ.: this disquisition is contained in the Parmenides. With reference to the present passage Arist. Met. 1, 6, says τὴν μέενος γε μέθειν—ὡς δὲ ἐν ἐν, τῶν εἴδων, ἀφέον (Plato and the Pythagoreans) ἐν κοινῷ ζητεῖν.—οὕκειον i.e. not so much as the preceding arguments. 11 τούτον ἐχόμενον 'clinging to this' for support. 13 τῇ κεφαλῇ 'by a head's measure.' 28 τέρας lit. 'monster,' in logic 'absurd' ('tamquam abortus dicendi' Wittenb.): cf. Theaet. 169 D, τέρας γὰρ ἐν ἐν δὲ λέγειν... Parmenid. 129 δ, εἴ γὰρ αὐτὰ τὰ δημοῖ τοις απεφασμένοις αὐθεντοῖς, τέρας ἐν, όμοι, ἤν. Phileb. 14 η, ὅτι τέρας διπλάγκται βάφσαι. p. 68, 8 Hirschig adds, with much probability, ἐνοί alter διασχισθέντος: see above, 97 λ. 9 μέγα βοᾶς is here easily understood of an apodeictic assertion: Wittenb. quotes Plut. Mor. τ. 9, p. 1058 δ, ὃ εἶ τῆς Στοιχεῖος βοῶν μέγα καὶ καραγῶς "ἐγὼ μονοὶ εἵμι βασιλεῖς." 1169 δ, μέγα βοῶς, ὡς ἐν ἐστιν ἀγαθόν. 16 τάς τουατρις κομψείαις ταῖς ἄλλαις αἰτίαις τᾶς σοφᾶς ταῦτα. Wittenb. shrewdly suspects that we have here an allusion to a line of Euripides in his (lost) tragedy 'Ἀριστή (Valck. Distr. p. 86) ἄλλοις τὰ κομψά ταῦτα ὀφεῖς σοφισματα, Ἐξ ὧν κενεισὶν ἐγκατοικήσεις δόμοις. 18 τὸ λεγόμενον shows that we have here a proverb. Schol. τὴν αὐτοῦ σκιᾶν ἔθεουσεν, ἐπὶ τῶν σφόδρα δεισοῦσιν μέμηνται τιμὴς 'Ἀριστοφάνης Βασιλικώλος.—ταυτάκι for the second person: see above p. 52, 18. 21 ἐχων curiously enough differs here in its literal meaning from the preceding sentence; in the first place it is 'to cling to, adhere to,' but here 'to attack.'
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There is, as it seems, a certain acumen in this double use of the same word. 22 σοι: 'in your estimation.' 26 λευκων: 'satisfactory evidence.' 27 φόρου: 'get into a muddle.' So κνηκω below. 31 αντιλογικον: see Thompson on Phaedr. 261 b. The whole passage is very characteristic of the dialectic method of Socr.: comp. similar passages Soph. 253 a. Rep. 7, 534 a. p. 69, 1 λευκων—δώσαθαι αυτοι αυτοις δράσεις 'they are quite up to the achievement to be satisfied with themselves;' the expression is highly ironical, especially in the phrase λευκων δώσαθαι, which seems to have struck later writers as something unusual (as indeed it is), cf. Philo de agric. p. 201 a (ed. Paris, 1640), Phalar. Epist. p. 272, ed. Lenn., and Themist. Epist. 20, p. 216, though they hardly understood its ironical spirit, for which reason their imitation of it is somewhat clumsy. (Hirschig brackets δώσαθαι as a gloss.) 3 ολμαι αν' αν belongs to τοιοιδε and not to ολμαι, see Jelf, § 424 γ. ἐπι: for the singular see p. 33, 1.

L.—LVI. ARGUMENT V: CONTRARY IDEAS ARE PROVED TO EXCLUDE EACH OTHER. THE SOUL, BEING A MANIFESTATION OF THE IDEA OF LIFE, MUST BE FREE FROM ITS CONTRARY, DEATH. THE IMMORTALITY AND IMPERISHABILITY OF THE SOUL BEING THUS ESTABLISHED OXEBES' ARGUMENT IS REFUTED.

L. p. 69, 13 εν'sαι τι 'have a separate existence.'—τοιχων depends on μεταλαμβάνοντα. Comp. the similar passage Parmenid. 180 ε, δοκει σου εν'sαι άττα, άν τάδε τά άλλα μεταλαμβάνοντα τάς ἐπωνυμίας αυτών ληχειν, οἷον δομούντω τού μεταλαμβάνοντα δομι, μεγάλους δε μεγάλα, κάλλους δε καλ δικαιοσύνη δικαια τε καλά γιγνεσθαι. 21 ὡς τοις ῥήμασι λέγεται 'taking the words in their literal sense:' Socr.'s meaning is explained in the next sentence. 26 πρός τὸ ἐκ. μέγεθος 'in proportion to his size.'

30 ἐπωνυμίαν ἔχει—ἐναι: εν'sαι is frequently added after verbs of naming though it is quite superfluous: comp. e.g. Her. 2, 44, 2, εἶ'dον δε ἐν τῇ Τήρῳ καὶ Ἀλλο ιδὼν Ὠρακλεῖον, ἐπωνυμίαν ἔχοντος Ἐστιον εν'sαι. See n. on Apol. p. 10, 2. 70, 1 The way in which this sentence is expressed is very awkward. The construction is τοῦ μὲν (i.e. Socrates) τῆν συμφρόνητα υπερέχων τῷ (in as far as) μεγέθει υπερέχουν (he is superior in size), τῷ δὲ (sc. to Phaedo), παρέχου (allowing) τὸ μέγεθος (that greatness) υπερέχου (as something superior to) τῆς συμφρόνητος (his own smallness). Stallb. adds 'loquitur Soc. ludibundus, ita ut in re perquam vulgari summam diligentiam sectari videatur.' Comp. μελιάσας in the
next sentence. 3 ἔγγραφικῶς has been differently explained: 'historicorum more' Fischer; 'scriptorum civilium sive publicorum ratione' Wytenbach; 'quasi ἔγγραφῆ sive chirographo cavendum sit' Heindorf. There can be no doubt that the first translation is not what is here required; Socr. clearly means that he has expressed himself in a clumsy and diffuse way, in order to guard against misinterpretation, and this seems to be best expressed by Heindorf's translation. The fut. ἔρειν seems strange at first sight, as Socr. refers to a preceding sentence, and Wytenh. goes even so far as to propose ἐρηκεῖαι: but we may explain the fut. 'it appears (from the specimen which I have just given) that I am now going to speak in a crammed lawyer-like fashion.' 5 τοῦτο is explained by the participle βουλόμενος. 6 ἔθελεν of inanimate objects: see n. on p. 5, 28. Socr. maintains that it is repugnant to the idea of greatness to include smallness. He loses sight of the fact that these two notions have only a relative and no absolute sense. 7 τὸ ἐν ἡμῖν μέγεθος 'concrete greatness.' So afterwards τὸ συμκρόν τὸ ἐν ἡμῖν.

12 ὅσπερ κ.τ.λ. This passage is well explained by Heindorf 'Quemadmodum ego, cum parvitatem susceperim sustinuerimque et adhuc, qui sum, idem hic sim, parvus sum, illud autem non sustinuit, cum magnum sit, parvum esse: eodem modo etiam parvum illud quod nobis inest, non vult unquam magnum fieri, etc. sollicit et alius est Socrates ὃ ἐχων τὰ ἐναντία, τὸ μέγεθος καὶ τὴν συμπρότητα καὶ ἐπονομαζόμενον τῇ ἑκεῖνῳ ἐπωνυμίᾳ, alius τὸ μέγεθος καὶ ἡ συμπρότητα, sive ἐν Σωκράτει ἐνοῦσα sive ἐν τῇ φύσει. Socrates si comparetur Simmiae, parvitatem in se recipit parvusque fit, nihil tamen ipse mutatur, sed έτι άν διπέρ έστιν, οὔτος άν αύτός έτι etc. Socrates.' 14 τεθλησκε is used of inanimate objects in the same way as ἔθελεν, βούλεσθαι and ὁρέσθαι.

18 ήτοι—ἡ: see n. on Apol. p. 17, 1. Comp. below, 104 c. 19 ἀπ'ερχεται = ἀπ' εκχωρεί above, κ.

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baum’s conj. oúdeν instead of oúde is perhaps true. 12 οὔτε λέγω ὃς οὐ κ.τ.λ. ‘I do not deny that many things upset me’ i.e. that I am liable to be upset. 13 ἄπλως ‘simply,’ without going into further arguments about the question.

LIII. p. 71, 15 μοι (dat. eth.) shows the interest taken by the speaker in the fulfilment of his request. 21 ἐν τοῖς ἐμπροσθεν: see 102 DE. 21 f. χιόνα καὶ θερμόν: καὶ has here and below (ὡς καὶ ψυχρόν) a very emphatic sense, almost = καίτοι or καὶ περὶ.

28 For the constr. ἄτιν ὅτε see Jelf § 669, 1, Obs. 1. 29 τὸν αὐτὸν ὄνοματος; ‘hoe dicit scriptor, non modo genus ipsum semper, sed etiam aliud quid eodem impertiri nomine (se. quo genus illud); non modo τῷ περὶτῳ nomen habere τοῦ περὶτῳ, sed idem etiam ternionem habere.’ Heind. Stallb., who prefers ἐαυτοῦ, the reading of several mss., explains ‘accidit igitur de nonnullis istius modi, ut non modo ipsum genus suum ac proprium sibi nomen semper vindicet (seu semper nomine appelleetur), ut cum calidum semper calidum, numquam ignis vocetur, sed etiam aliud quid (quod generi est suibectum) illud assumat, quod etai non est illud ipsum ἑαυτοῦ, tamen illius formam semper habet, velati cum ignis calidi nomen participat.’ p. 72, 6 μετὰ τοῦ ἑαυτοῦ ὄνοματος ‘in company with its own name,’ i.e. ‘besides its own name.’ — καὶ τοῦτο = καὶ τῷ τοῦ περὶτῳ ὄνοματι.

12 δυτικοὶ οὐχ οὖν ἔπεμτε ἣς τριῶδος: an attraction like Thucyd. 7, 21 πρὸς ἄδρας τολμηρότατοι δύνασ εἶτο καὶ Ἀδηναῖοι. The mss. read ἔπεμτε, justly altered by Heindorf. If ἔπεμτε were correct, we should expect ἥ τριαίς. 13 ὣς ἡμας τοῦ ἄριθμου ‘one half of all numbers.’ viz. all odd numbers. For the constr. cf. Thuc. 1, 2 γῆς γῆς ἡ ἀριστη, on which Classen observes ‘the peculiarity and, properly speaking, irrationality of this turn of expression (which occurs also Thuc. 1, 5, 1, 30, 6, 7, 8, 3 and very frequently in Plato) may be explained in this way: the noun in the genitive should be understood in a collective sense, i.e. as if it were in the plural, but should be supplied to the adjective in a partial sense. The two expressions ‘the best land’ (partial) and ‘the best of the land’ (generic) are mixed up in Greek in a manner not admissible to our sense of language.’ 20 καὶ διὰ κ.τ.λ. Such ἑναρία are e.g. warm and cold, even and odd; but neither fire nor three is an ἑναρίον, yet fire does not admit the idea of cold, nor three the idea of evenness, because the first includes the idea of warmth and the second that of oddness.

22 f. ἥκακα varies its constr., first with a dative and then with the nom. of the par-
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ticiple: but the sense is the same in either. See Matthias § 555, n. 2.

LIII. p. 73, 3 ἐναντίον δεὶ τινος: as e.g. 'three' ἔχει τὴν τῆς πράξεως ἱδέαν, and also includes ἐναντίον τι, inasmuch as oddness is the opp. to evenness. H. Schmidt's ingenious emendation αὐτῷ δεὶ τινος, is also supported by Ficinus' translation 'contrario illi est opus.'

7 τούτῳ ἄπεργ., τὸ περιττόν εἶναι. 9 ἡ περιττή (sc. μορφή) is ἡ τοῦ περιττοῦ μορφῆς or ἱδέα.—ἐλεγξέτο means 'did the idea of oddness effect that the opposite idea (that of evenness) can never come to the three.'

13 Ἑλεγν ὅρσανθαι 'I proposed should be defined.' Riddell § 83. A similar infinitive is in 95 ν, ἄξοις ἐπιδεικθήναι. The apodosis of this sentence is wanting in strict grammatical sequence, though as for the sense alone we get it below 105 in the words ἄλλα δρα δὴ κ.τ.λ.—τοῖα 'what things they are which.'

14 αὐτῷ denotes the same thing as τινὶ, and it is not therefore strictly necessary to add τὸ ἐναντίον, but it should not be forgotten that Socr. still speaks ἐνθγραφικῶς. 16 αὐτῷ is governed by ἐναντίον, τὸ ἐναντίον αὐτῷ (τῷ ἀρτίῳ) = τὸ περιττόν.—ἐπιφέρει 'brings in addition,' supply τοῖς πράγμασιν. If things are three, they are thereby also odd, and so opposite to even.——ἡ δὲ ὅπε τῷ περιττῷ sc. δεὶ τὸ ἐναντίον ἐπιφέρει.

18 μὴ μόνον κ.τ.λ. 'not only that a contrary does not admit a contrary, but also that which brings with it a contrary to that which it approaches, will never admit the contrary of that which it brings with it.' Stallb. justly observes 'ob oculos habuit philosophus dialecticas leges contradictionis quae vocari solet directae et obliqueae, ex quibus statuitur non modo notiones coordinatas, quae sint contradictoria oppositae, se invicem excludere, sed etiam notiones subordinatas et generi alicui subjectas ea omnia, quae generi suo contraria sint, sive notas generi repugnantes nullo modo ferre aut suscipere.'

22 οὐ χείρων is a litotes for ἀμείνων. 24 τὸ διἐλάσιν is expegesis of δέκα.——τοῦτο, sc. τὸ διἐλάσιον, is opp. to single, ἄναλψ. but not in the same sense as has been attributed by Plato to the expression ἐναντίον throughout this chapter, viz. that of direct opposition. It is, therefore, very probable that οὐκ has dropped out after ἄλλως, in which case καὶ would have the sense of καὶ τοι or καὶ περ, see above p. 71, 21. Socr. says that, although the double is without a direct contrary, yet it does not admit the idea of oddness.

LIV. p. 74, 4 καὶ μὴ μοι κ.τ.λ. It is justly explained by the Scholiast καὶ μὴ μοι ἢν ἄν ἐρωτῶ ἀπόκρισιν ἀποκρίνου, ἄλλα· ἄλλα, 11—2
μμοδόμην ἐμέ. Socr. means that he is not to answer in the same terms in which the question is put, but in different ones.—παρ’ ἦν: see Riddell § 174. 6 Ἐλεγον, above 100 ν. 8 ὁ δὲ ἐὰν τι: see on Apol. 22 β. τί ἐγγ. τι ἐστιν αὐτό, ὁ ἐὰν τιν ἐγγέννηται, (οὐ δὲ ἐγγενέμένου τωι) θερμῶν ἐσται (ἐκαῖν). See also Don. p. 388. 20 ἃν ἦκες κ.τ.λ. Socr. arrives at the conclusion that the principle of life is inherent in the notion of the soul, and that therefore the soul must be immortal. This argument is also propounded in the Phaedrus, p. 246. 'The doctrine (of the immortality of the soul) reposes, in Plato's view, upon the assumption of eternal, self-existent, unchangeable Ideas or Forms: upon the congeniality of nature, and inherent correlation, between these Ideas and the Soul: upon the fact, that the Soul knows these Ideas, which knowledge must have been acquired in a prior state of existence: and upon the essential participation of the soul in the Idea of life, so that it cannot be conceived as without life, or as dead. The immortality of the soul is conceived as necessary and entire, including not merely post-existence, but also pre-existence.'—Grote, Plato 2, 190.

Iv. p. 74, 29 ἄμουσον instead of τὸ μὲν ἄμουσον, but τὸ μὲν is in several instances omitted: cf. Protag. 330 λ, ἄκακον ἀρα, τὸ δὲ ἀνασισεν. p. 75, 1 f. ἀνθεὶν ἡ ψυχὴ κ.τ.λ. Olympiodorus explains the following reasoning in this manner, ἡ ἀποδείξει πρόειοι ἐκ τῶν ὑποθέσεων τοῦ ἐν συλλογισμῷ. ἡ ψυχή ὁ ἄν παρὶ ἐκ τοῦ τούτῳ ἐπι-φέρει. τὰν δὲ ἐπιφέρει τι, ἀδεκτὸν ἐστὶ τοῦ ἐναντίου αὐτῳ. ἡ ψυχή ἃρα ἀδεκτὸς ἐστὶ τοῦ ἐναντίου ἐπιφέρει. τὸ ἐναντίον ἐστὶν ἐπὶ ἐπιφέρει, ἰδιατέρον. ἡ ψυχὴ ἃρα ἀσκεῖται ἰδιατέρον. 6 ἀλλα τέ—ἡ: see above p. 21, 25. Apol. 24 ν. Crito 52 ν and also below 106 ε. 13 ἠγαμί is Bekk.'s emendation by which this sentence is rendered conformable to the preceding one where we have ὅποιες τις—ἐπαγγα-γοι, the optative denoting the repetition of the action. 24 αὐτὸν and ἐκεῖνον both denote the same thing, see τὸ περιττόν. Stallb. quotes 69 ν and 111 β where we have analogous instances: see also Euthyphr. 14 ν. Xen. Cyrop. 4, 2, 12. 5, 20. 25 διαμάχεσθαι 'bring forward as a counter-argument.' p. 76, 6 f. τούτου γε ἔνεκα 'so far as that is concerned.'—σχολὴ κ.τ.λ. Socr. is obliged to deduce from the very notion of immortality the proof of conjoint imperishability, as otherwise one might feel tempted to classify ἀδάναυτον with ἀνάρτουν ἄθροιμον ἀνύκτου and similar negative notions, of which imperishability has not been proved. Riddell § 135 explains: 'The meaning is not of all
things that exist scarce anything could be, in such a case, exempt from corruption,' but 'there could hardly exist anything not admitting corruption.' The existence of the whole class 'incurruptible' becomes questionable.'

LVI. p. 76, 10 αὐτὸ τὸ τῆς ζωῆς ἠλέος 'the absolute idea of life.' 18 ἔπεκχορήσαν 'having retreated' i.e. 'having gone out of the way of death.' 19 παντὸς μᾶλλον lit. 'more than everything,' i.e. 'above:' for another instance comp. Phaedr. 228 d. 23 παρὰ ταύτα ἄλλο τι: Jelf § 637, πι, c. See also above 74 Λ. Without ἀλλο we find the same expression Crito 54 d.

25 εἰς δινών τις κ.τ.λ. The best mss. omit ἀν in the optative sentence, while some inferior mss. read εἰς δυν' ἀν τις or εἰς δινών τις ἄν. Stallb. explains the difference 'addito ἄν sententia verborum haec est: nescio, ad quodnam altius tempus quis hoc differre possit, omissa particula locus sic interpretandus nescio, ad quodnam tempus quis hoc differre velit s. se differre posse credat. ex quibus alterum totius loci rationibus videtur convenientius esse.' But the question is one which should be decided merely by the authority of the mss., not by 'convenientia' or other fanciful criteria.

26 ἡ τὸν νῦν παρόντα 'than the one which now offers itself.' As discussion on this point cannot be deferred to any later opportunity than the last day of our life. Hirschig condemns ἡ τὸν νῦν παρόντα as a gloss, for the following reasons 'notiones τοῦ ἀναβάλλεσθαι et τοῦ δ' παρών καμίνα quam vehementissime inter se repugnant, tum prorsus supervacna sunt illa iam per se.' p. 77, 1 ἀτιμάζων = ἐν οὐδεμίᾳ τιμῇ ἔχων, i.e. not thinking the weak understanding of man equal to the task of definitively settling these questions. Wyttenb. comp. Legg. 9, 85 ψ where we have ἐξισμασαν την τῆς ἀνθρωπίνης φόεος άνθενειν ευλαβούμενοι in the same sense.

3 οὐ μόνον γε is to a certain extent an elliptical sentence which receives its sense from the sentence immediately preceding it, e.g. Legg. 6, 752 Α Κ. ἄφαιτ' εἴρηκας ὅ εἶναι. Αθ. οὐ μόνον γε (sc. εἴρηκα), ἀλλὰ καὶ δρᾶσιν. So Χεν. Cyp. 1, 6, 17 η 'καλ σχόλη, ἐφη, ἔσται—σωματείν τοῖς στρατιώταις; Οὐ μᾶ Δι', ἐφη ὁ πατήρ, οὐ μόνον γε (sc. σχολη ἔσται), ἀλλὰ καὶ ἀνάγκη. So here οὐ μόνον γε so. ἀναγκάζοντα ἀνείν περὶ τούτων. But in the present case we notice a difference from the instances already given and others which may be added; Phileb. 23 ν. Euthyphr. 6 c. Meno 71 c. Χεν. Cyp. 8, 3, 7; οὐ μόνον γε not being followed by ἀλλὰ καὶ. Hirschig's idea to consider the words ταῦτα τε εὖ λέγεις spurious might, therefore, appear probable; we should
then have to conceive that these words were originally added as an explanation to the elliptical sentence οὐ μόνον γε (πε. ταῦτα τε 
εἰς λέγεις), and that they were removed from their original to their present place by a subsequent copyist. But Riddell § 187 gives a very satisfactory explanation: "The full construction is οὐ μόνον γε 
tαῦτα εἰς λέγεις, ἀλλὰ ταῦτα τε εἰς λέγεις καὶ, κ.τ.λ. 'not only is what 
you say true, but a further observation in the same direction is 
true,' namely τὰς ὑπόθεσις κ.τ.λ." 5 ἐπισκέπτεται is an ana-
coluthia instead of an anacoluthia. (See Riddell § 276.) The opposite 
anacoluthia occurs Phileb. 57 ἃ πότερον ὡς μιὰ ἕκαστη λεκτὸν ἢ 
δύο τίθημεν. In the present instance the deviation seems to be due 
to the intervening nominative πιστα.

LVII. THE BELIEF IN THE IMMORTALITY OF THE SOUL IS SHOWN 
TO BE SUGGESTIVE OF MORAL REFLECTIONS AND A DETERMINATION 
TO LIVE HOLLY.

p. 77, 31 ἐν Ἐφ ηφολομεν τὸ γὰρ 'in which we speak of life,' i.e. 
to which we confine the expression life. In this way it passes 
into the more general meaning ἐν Ἐφ ἔστι τὸ γὰρ καλολομεν. Cf. 
Xen. Hell. 5, 1, 10 ἀνέβαυνον τοῦ Ἡρακλεου ἐπέκεινα ὡς ἐκκαλεῖκα 
σταδίους, ἐνθα ἐπιτυρφία καλεῖται. Oecon. 4, 6 πληρ τοὺς ἐν ταῖς ἀρ-
ροτόλεσις, ἐνθα δὴ ὁ σώλος καλεῖται. In the poets the expression 
is more forcible: e.g. Pind. Nem. 9, 97 ἐνθ’ Ἀρεας πτών ἀνθρωποι 
καλέως 'where men do celebrate.' So Soph. Trach. 638 ἐνθ’ 
Ἑλλάνων ἀγορὰς Πιλατίδες κλέονται, in imitation of Hom. Π. Λ 757 
καὶ Ἀλέσιον ἐνθα κολώς Κέληται. 15 γὰρ δὴ 'now especially' after 
the minute discussion of the whole question.—ἀμελήσας, 
the fut. indic. in spite of the preceding optative sentence. In-
ferior mss. read ἄμμελησεν, but cf. Alcib. i. 113 Ξ καὶ οὐκέτ’ ἄν 
σῦ αὐτὰ ἀμελήσῃς, εἰ μὴ νῦν τοις τεκμήριοι καθάρον καὶ άχρονοι οὐσί. 
Lyg. Eratosth. p. 435 ἀλλὰ γὰρ, εἰ τὰ χρήματα τὰ φανέρα δημιουργεῖ, 
καλῶς ἄν ἔχω. 16 ἀπαλλαγὴ 'a departure from' = ἀποφυγῆ l. 20; 
so ἀπαλλαγὴ κακῶν Rep. 10, 610 ν. ἡμῶν ib. 9, 584 c.—εἰρμιοι: 
'to ἀπροσδόκητον κέρδος' ἀπὸ τῶν ἐν ταῖς ὁδοῖς τεθεμένων ἀπαρχῶν, 
ἀς οἱ ὁδικότροφοι κατεύθυνον ταῦτα δὲ τῷ Ερῳδη ἀφερέονσιν ὡς ὅτι 
καὶ τοῦτο ἐν τῶν ἐνδικών θεῶν.' Schol. Geddes adds that ἐρ-
μιοι and εὐτύχια are conjoined Sympos. 217  Δ. 23 τροφῆ 
is explained by Wytt. 'veluti nutrimentum et pabulum cogitio-
nonis quo anima altatur.' cf. ψυχή ὑπ’ ἐκείνου τρεφομένη, above 
84 b. 25 λέγεται δὲ ὡστ’ here begins the μήδεν on which 
Olympiodorus observes τὸ τρίτον μέρος τοῦ διαλόγου ἔστι μὴν περὶ
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τῶν ψυχικῶν λόγων ὡς πάντως μοθόν ἐστιν ἄλλα δος συμπεραίνεται ὡς ταῦτα ἡ τεκναία χρῆ τα ἐν Ἀιδιοῦ ἡγείσθαι.” τούτο γαρ ἢ καὶ τὸ εἶδος τῶν Πλατωνικῶν μοθῶν δέτε καλῶς τὴν ἀλήθειαν μοιαμένων κ.π.λ. τριῶν μερών τὸ διάλογον τὸ τρίτον ἐστὶν ἥ νεκυία. This name was no doubt given to this part of the dialogue in imitation of the rhapsody λ of the Odyssey. Plato has besides the present νεκυία two others, Gorgias 523 foll. and Rep. 10, 614 f. 28 ὁ ἐκστομοῦ δαιμών: according to the common belief of the Greeks, every human being had his δαιμόνιον, whose functions were very much the same as we attach to a person’s ‘good’ or ‘evil’ genius. Cf. Menander’s lines ἀπαντάτι δαιμών ἀνδρί αὐτοκρατοῦσας ἔσθον γενομένῳ μυσταγωγὸς τοῦ βίου. Heind. quotes Theocr. Id. 4, 40 ἀλά, τῷ σκληρῷ μολα δαιμόνιον, δε με λέογχε. Plato frequently alludes to this belief: e.g. Cratyl. 387 d foll. Symp. 202 e. Tim. 40 b. Rep. 10, 617 e. 27 εἰς δὴ τινά τότεν ‘into some kind of place;’ δὴ added to the indefinite pronoun increases its force. Examples of δὴ τις occur 90 c, 108 c, 115 d. 28 διαδικασαμένως ‘after they have undergone their judgment;’ cf. below 113 c. 30 τῶν ἐνθένθε: see above 76 c. p. 78, 3 Ἀλεξίσιον Θῆλεφος: allusions to this saying which occurred in Aeschylus’ lost tragedy Telephus are also found in Dionys. Hal. Ars rhet. 11. 2 p. 40 (ed. Lips.) μὲν ἐρὴ καὶ ἡ αὐτὴ οἶμος, κατὰ τὸν Ἀλεξίσιον, εἰς Ἀιδοῦ φέρεσα. Clem. Al. Strom. 4 p. 583 σοῦ ἐστίν οὖν κατὰ τὸν Ἀλεξίσιον Θῆλεφος, νοεῖν ἀπλὴν οἶμον εἰς Ἀιδοῦ φέρειν. The fragments of this tragedy are collected by Nauck trag. Gr. fr. p. 60, but the original form of this line is lost. Perhaps it was ἀπλὴν γαρ οἶμος ἄνδρας εἰς Ἀιδοῦ φέρειν. Cic. Tusc. 1, 43 attributes a similar saying to Anaxagoras. 8 The words ἀπὸ τῶν δαλῶν τε καὶ νομίμων have been variously explained by the commentators both ancient and modern. Olympiod. renders them by ἀπὸ τῶν ἐν τριῶν τῶν τῆς Ἐκστρήνης, but Heindorf is of opinion that they should be understood of the mysteries in which the descent into Hades was, as he thinks, acted and represented. But Olympiod. is no doubt right, as σοια καὶ νόμμα is a common expression of the rites of burial, and nowhere used to denote mysteries. It was customary to perform in monthly intervals funeral rites in honour of Hecate and the infernal gods, for which ceremonies cross-roads were favourite localities. 10 καὶ οὐκ ἄγνυε ‘does not misjudge’ or ‘is not unprepared for,’ because a soul of that kind has familiarised itself by meditation with the events which take place after death. 12 ἐν τῷ ἐμπροσθεν: above 81 cd. 16 δοῖπερ is poetical and as it
seems chosen by Plato on account of the somewhat poetical and fabulous character of the whole passage; Cobet, however, had he been able to counsel Plato, would have advised him to write οὐτός which is common Attic. 18 ὀδηγός as adj. with the gen. is again poetical: Soph. Antig. 192, καὶ νῦν ὀδηγὸς τῶν εἰροτόχων ἔχω. Plato has it besides the present in two other passages: Phileb. 21 a and Phaedr. 276 d. See also Jelf § 507. 20 ξυν-ἐμπορος = δὸ ξὺν τινι περευμένος: Timeaus explains συνοδοικτό-ρος. 22 χρόνος = χρόνον περίοδοι above 107 ε; γένωται should be translated 'have taken place,' = ἔχεθαυι. 28 ὅπο τῶν περὶ γῆς εἰσόδων λέγειν should most probably be understood of the Sophists who among other things investigated also this point. The expression εἰσόδων seems to mean that they make it their profession to investigate this. Cf. below 109 c. 29 ὅπο τινος: from τί, not τις, cf. directly afterwards ἀ σὲ πεθεῖ, and as to the preposition see Gorg. 526 δ, ὅπο τοῦτον τῶν λόγων πέτεισαμαι.


LVIII. p. 79, 1 πολλὰ δὴ = πολλὰ ήδη: cf. also above 68 a. 2 η Γλαυκοῦ τέχνη ἐπὶ τῶν μὴ βαθὺς κατεργαζομένων, ἢ ἐπὶ τῶν πάντων ἐμπορῶν καὶ ἐντέχνως εἰργαζομένων Σχολ. The origin of the proverb was unknown to the ancients themselves, but the most probable explanation seems to be the one which identifies Γλαυ-κος with the cunning smith of Chios mentioned by Herodotus 1, 25 who says of him μουὸς πάντων ἀνθρώπων σιδήρου κάλλους ἔξειρε. 4 χαλκεώτερον τοι ἄποδεξαί which is readily supplied from διηγήσασθαι in the preceding sentence.—η κατὰ τὴν Γλ. τέχνην: see n. on Apol. p. 1, 18. 5 f. ἁμα—ἀμα are often used as correlatives; see n. on Apol. p. 23, 24, where I might have quoted Soph. Antig. 436 (according to Dindorf’s happy emendation) αἰματηρῶν ἐμοίχε κάλλευτος ἁμα. Statilb. compares simul— simul in Livy 3, 50, 12, 31, 46. 6 εἰ καὶ ἰπτισάμην,— δοκεῖ ἐξαιρέων: the infinitive = διτι οὐκ ἄν ἔχρηκει. Riddell § 56. 12 ὡς —μηδὲν αὐτῇ δεῖν: for ὡς with the infin. (in reality a case of anacolutha) see Jelf § 804, 7. 14 The construction is at first sight obscure. Constr.: διὰ τὴν ὀμοιότητα τοῦ οὐρανοῦ αὐτῶ

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ἐαυτῷ [this dative dependent on the noun, see Don. § 456. hh. Jell § 594, 2 Obs. 2. and comp. Theaet. 176 b, φυγή ὑμοῦσις θεοῖ] καὶ τῇ γῇ ἀυτῇ τῷ ἱσορροπεῖν ἰσανὶς ἐστὶ θεοῖν ('to balance') ἀυτῇ (sc. τῇ γῇ).

20 πάμμεγδ̣ ̣ν εἰς: on the force of τι see above p. 9, 5.—αὐτό is this thing, the earth: comp. above 88 α.

21 τὸς μέχρι Ἡρακλείων στῆλῶν ἀπὸ Φαῖδος describes the whole extent of the globe so far as then known to the Greeks. 23 Stabib.

justly observes that ὀλκοῦντα should be referred to ἡμᾶς and not to βατράχους. ἡ θάλασσα means of course the Mediterranean: below 111 α.

28 αὐτῇ τῇ γῇ = τῇ ἄνθρωποι γῇ below 110 α.

30 περὶ τὰ τοιοῦτα: for the prep. cf. Gorg. 490 c, περὶ σιτιά λέγειν. Jell § 632, iii, 3. p. 80, 1 ὑποστάθημεν 'sediment.' 11 παρὰ σφῶς stands κατὰ σύνεσιν instead of παρ’ οὗ or παρ’ ἑαυτῷ, because εἰ τις denotes one chosen by random from a large number. Comp. Rep. 1, 344 b. 5, 466 d.

15 ὡς with the absolute acc. of part.: Jell§ 703 c and 551 f. Obs. 16 The mss. read τὸ δὲ εἴπαι ταῖς τῶν which has been changed to τὸ δὲ εἶπαι τοιούτων by Heindorf, and τὸ δὲ δεινότατον by Hermann in accordance with Baiter's conjecture, nor can it be denied that the reading of the mss. is extremely awkward. I have adopted Heindorf's conj. which seems to yield a satisfactory sense without necessitating a violent change of the ms. reading. Hirscheg proposes τὸ δὲ εἴπαι ταῖς. 19 ἀναπτύσσει is the accentuation justly preferred by Herm. and Stabib. ἀναπτύσσει being a syncopated form = ἀναπτύσσει, the accent cannot travel beyond the root of the verb. 24 f. ἡ γῇ = ἦν ἤμειν γῇ καλοῦσεν. p. 81, 1 διὸν ἐν καὶ γῇ ὅ 'where indeed earth may be found in it' i.e. where the sea has an ascertainable depth and bottom.—πρὸς expresses relation (Don. p. 524) 'with regard to:' Jell § 638, iii, 3 d. The expression πρὸς τὶ κράνειν occurs also Polit. 286 c. Prot. 327 d.

3 ἔκειν, the objects high above us, where Socrates represents the real world to be. This is the sense of the expression directly subjoined, ἡ γῇ ὧν τῷ τῷ ὀφθαλμῷ.

LIX. p. 81, 10 ἡ γῇ αὐτῇ (the reading given by Eusebius who quotes this passage) = αὐτῇ ἡ γῇ, for which see above, 109 b. Stabib. keeps the ms. reading αὐτῇ, but as this would be ambiguous, it seems to have been avoided by Plato. 11 δωδεκάκτυνος σφαῖρας: balls made of twelve different stripes of leather. Balls of this kind were often given to boys, one of whose favourite amusements consisted in the σφαίραστη (Guhl and Koner, 'Leben der Gr. und Römer,' 1, 254, first ed.). See the beautiful passage in Apollon. Rhod. Argon. 3, 135, foll. where Adrastea gives young Jove σφαῖραν.
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eὑτρόχαλον...χρόσεα μὲν οἷς κύκλα τετεῖχαται, ἀμφὶ δὲ ἐκάστῳ Δίκλιδαι ἄψιδες περιηγᾶτε εἰςὶς σωματαὶ. Κρυνταὶ δὲ ραφαὶ εἰσ’ ὃς δὲ ἐπιδιδομενες πάσαις Κνωνῖ. In the number twelve we have an allusion to the idea that the earth had the shape of a dodecahedron: comp. Plut. de plac. philos. 2, 6, Πυθαγόρας...φησι γεγονέναι...ἐκ τοῦ δωδεκάδρου τὸν τῶν παντὶ σφαιρᾶς. Πλάτων δὲ καὶ ἐν τοῖς Πυθαγορίζει.

15 ἡ τοῦτων: we might expect ταῦτα, but the preposition no doubt extends its influence even to the second part of the comparison. Comp. Meno 83 c, ἀπὸ μεῖξιον η τοσαίης γραμμῆς. Riddell, § 168, takes a different view of this. 15 l. τὴν μὲν—τὴν δὲ 'one part of it so the other part.' 20 ἐκπλεως is a word found in Euripides and Xenophon, but only here in Plato who uses ἐμπλεως in all other passages. ἐκπλεα is the reading of the Bodl. and the best mss., ἐμπλεα of later mss. 23 ἐυνεχής ποικίλων = εξ. καὶ π. or rather we should say that ποικίλων εἶδος is taken as one idea and thus qualified by ἐυνεχής. 28 τὰ ἀγαπητὰ (λιθία) 'stones highly prized;' Stallb. quotes τῶν ἀγαπητῶν λιθίδιων from Themistius (Or. 1. p. 19, Dind.), a manifest imitation of the Platonic expression.

30 οὔδεν ὅτι οὐ is like one word = πάνω, comp. the Latin expression nihil non. So Thuc. 3, 39, τίνα οἴσας δέναι οὐκ ἀποστῆσεις; Xen. Cyrop. 1, 4, 25, οὔδενα ἐφασαν ὑπέων οὐ δικρινεῖ ἄποστρέφεσθαι. It seems now scarcely necessary to state expressly why in sentences of this kind we have οὐ, not μή. p. 82, 3 If we consider the words υπὸ σημεῖον καὶ ἄλγης as genuine, we must translate 'putrefaction and brackishness arising from the things gathered here;' but the whole passage becomes much smoother by considering (with Cobet and Hirschfeld) the words in question as a gloss, added by a reader in reference to the similar expressions above, λ. 5 τοῖς ἄλλοις ἰσοῖς = καὶ προστίτι τοῖς ἰσοῖς. This use of ἄλλος is very idiomatic: for instances see Gorg. 473 c. Phaedr. 232 e. Rep. 415 a. 521 b. 13 ἡμέρας sc. ὡκοιμεν. If the verb were not understood, we should have ἦμέρας. See also Jelf, § 869, 3, ἀὑτοῖς and ἐκείνωσ both denote the same persons, with a change of the pronouns not unfrequent in Plato: comp. e.g. Protag. 810 b, ἐν αὑτῷ διδάσκειν ὀργον καὶ πείθει ἐκείνον, where both αὑτῷ and ἐκείνων denote Protagoras.

20 φρονήσει should not be changed to ὀφθαλμῷ with Herm. and others: comp. Rep. 2, 367 c, οἶνον ὅραν, ἀκοοῦεις, φρονεῖ.—φρόνησει means here 'intelligence,' σωνειος, as Hesychius explains it.

22 πρὸς καθαρότητα 'in regard to purity.'—ἀληθεῖς τε καὶ λεπί, is aptly illustrated by the expression in Livy, 85, 51, fanum lucus—
que. Many mss. (but not the Bodl.) have here ἤτη and even Timaeus (the author of the Glossary) seems to have read so; but Herm. justly asks 'quorsum simulacra deorum, ubi dei praesentes sunt?'

24. ἀλοθρήσεις τῶν θεῶν 'sensible presence of the gods.' It is to be regretted that the word 'sensible' has become antiquated in the notion required here: but for once we may be allowed to use it so again.

25. ξυνουσίας 'intercourse:' τοιαύτας, i.e. διὰ φημῶν καὶ μαντείας καὶ ἀλοθρήσεως.—αὐτοῖς πρὸς αὐτοῖς is a somewhat negligent expression instead of ἀλλήλων; αὐτοῖς means men, αὐτοῖς the gods. 26. τὸν γε ἄλαν καὶ σελήνην κ.τ.λ. without repeating the article: see Don. p. 361. Stallb. quotes Phileb. 28 ε, καὶ ἄλαν καὶ σελήνη καὶ ἄστρων, Polit. 271 c, τῶν ἄστρων τε καὶ ἄλαν μεταφησάν, Leogg. 10, 899 b, ἄστρων ἔρι καὶ σελήνης. Rep. 7, 516 λ, τὸ τῶν ἄστρων τε καὶ σελήνης φῶς.

LX. p. 89, 8. Owing to an anacoluthia, the construction changes from the participle to the infinitive; it ought to be βασιλεύτων οὖν καὶ τὸ χάραμα έχουσα κ.τ.λ. See Riddell, § 285. αὐτοῖς is redundant, but quite in keeping with familiar speech: comp. Xen. Cyrop. 1, 8, 15, πειράσομαι τῷ πάσην ἑγαθῶν ἰππέων κράτεισον ἐν ἰππεῖσι συμμαχεῖν αὐτῷ. 11 στενότερα: see Jelf, § 134, 1, Obs. 2. 13. δενδάω: the poetical word is here quite in its place. But in fact, the whole expression δενδάω πατημῶν ἀμήχανα μεγέθη, is quaint and poetical. 14. μεγέθη means 'objects of great size:' Phileb. 42 λ, Protag. 356 c. 17. ἔναξ 'the current of lava:' so Thuc. 3, 116, ἔρρηξ δὲ—ὁ ἔναξ τοῦ πυρὸς τῆς Ἀκτηνί, and from Diodor. Sic. 24, 59, ὕφασμάσω τῶν παρὰ τὴν θάλασσαν τόπων ὑπὸ τοῦ καλουμένου ῥήκος, it would appear that the word was technically understood of lava. 19. ἐκάστου τὸν τόπου, 'the places, taken singly,' or 'one after the other.' In the next words I feel inclined to adopt Stallb.'s conj. ὡς for ὅς which is given by the mss. 21. ἄνω καὶ κάτω: comp. above, p. 60, 24. αἰών is the subject of the sentence, ταῦτα πάντα the object to τὸ κεῖται. Olympiodorus rightly explains τῆς τῶν ὑπογείων βευμάτων αὐτόπετος αἰώνων ἵππαι τῆς αἰώνας, ὥστεν ἀντιταλάσσεσθαι. 25. "Ομηρος: Π. Θ 14. 30. δι' οἷς κ.τ.λ. = οἷς ἄν καὶ ἥ γῇ ἡ δὲ ἥ 

5. περὶ αὐτὸ εἴ. τὸ ψήφ. The mss. have αὐτόν, corrected by Heindorf. 8. δέο πὸ τὸ πνεύμα, 'the respiration when flowing' = 'the current of respiration.' 10. ὑπομήκαν ὑπομηχηθήσῃ is the reading of the mss. of the second class, while the Bodl. m. pr. and other good mss. omit ὑπομήκαν, which is not indeed necessary for the sense. Ficinus does not express ὑπομήκαν in his trans-
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lation. 12 τοῖς καὶ ἕκεινα τὰ ἰύματα 'intellegendum de fluminum inferorum tractibus, in quos aqua cum impetu ex supernis terrae partibus recedens infunditur, ita ut iam illam aquam vim recipiant, ut prorsus impelantur. dativus autem aptus nexusque est ex elopei.' Stalb. Translate: 'when, therefore, the water (rushing with violence, ὀμφάσι) descends into that place which is called the region underneath, it runs through the earth into the river-beds there and fills them up in the manner of those pumping up water.' To ὁσπερ οἱ ἐκ. we should supply πληροὺσων. This seems to be the most plausible explanation of a very difficult passage, which is even considered corrupt by many editors. Zeune and Wytenbach write τὸ τοῖς, and Ast omits τοῖς and διὰ, taking καὶ ἕκεινα τὰ ἰύματα τῆς γῆς as 'the rivers of that part of the earth.' 17 ὁποιοῖς τις ἐκροῦτ 'make their way,' sc. τά ἐνδέει πληρωθέντα. 22 ὥς ἐπηρελεῖτο is justly explained by Stalb. τὸ δὲν ἐπηρελεῖτο 'multo inferius quam pro regionum altitudine, unde effundebantur.' Heind. conjectures ἐξηρελεῖτο. 23 ὑποκάτω τῆς ἐκροῦτ 'below the level of the place from whence they are again discharged,' owing to the continued state of balancing (αἰώρα) in which the earth is conceived to be. 25 κατανικρῶ ἢ ελεῖ ἐξέπεσον 'is discharged opposite to the place of its entrance.' For the aer. ἐξέπεσε see Don. p. 412, § 427, 66.—κατὰ τὸ αὐτὸ μέρος 'on the same side as where they enter.' Aristotle’s criticism on this passage, Meteor. 2, 2, p. 356, Bekk., is not fair; it might even seem that Aristotle did not quite understand the description on which he pronounced judgment. 27 εἰς τὸ δυνατόν 'so far as possible.' καθένα is used in the sense of an intransitive verb, as is often the case with the compounds of ὄνει. So Protag. 336 ο, τοῦτο δὲν συγκαθεῖναι; cf. ibid. 338 α, Theaet. 168 ο, Rep. 8, 563 λ. Former editors, not understanding this idiom, changed the ms. reading to καμφθέντα. 29 ἀμφοτέροις τοῖς ἰύμασι, i.e. the rivers on the upper and those on the lower part of the earth. The rivers may descend as far as the centre of the chasm, but were they to attempt further progress, the descent would be changed to an ascent: hence progress beyond the centre becomes an impossibility.

LXI. p. 85. Proclus on Rep. p. 896, justly observes that in the following description of the four rivers Plato apparently works out some Homeric ideas, though it should be added that only the foundation is Homeric, while the superstructure is entirely Plato’s own work. In Homer, Ὀκεανός is conceived as a river flowing
round the earth: comp. Od. χ 506 f. (λ 159).

4 ρέων περὶ κύκλῳ is the reading of the ms. and modern editions, according to which περὶ should be considered as an adverb. Stallb. aptly compares Legg. 12, 964 τ., περὶ δὲν κύκλῳ τῆν πόλιν ὑπήκοον.

5 f. καταστέρωτο—'Ἄχέρων': after Oceanus, Homer mentions Acheron, without however assigning a definite position to it. In Homer Pyriphlegethon and Cocytus flow into Acheron: ἕνα μὲν εἰς Ἀχέρωντα Πυριφλεγέθων τε ἱεροῦ Κωκυτός θ', δό δὲ κυνηγὸν οὐδὲ ἐστιν ἀπορρῆξις. Od. τ. 513 f.

8 οὕτω αἰσθανόμενοι: comp. above, 108 οὐ, δὴ εἰπὲρ (ἀφικνοῦται). 11 εἰς ταῖς τῶν ζώων γενέσεως: the idea of metempsychosis, on which see above, 70 cn.

15 οὐδὲν καὶ πηλοῦ ούτως should be taken as dependent on the verb (not on λίμνην, as Matthiae, § 375, n. 2, takes it), after the analogy of verbs of being full and filling: see Jelf, § 539, 1, and § 540, Obs. 16 f. περιελλιπτόμενος τῇ γῇ receives a curious explanation from Stallb. 'significatur Pyriphlegetontem subter terram in orbem saepius circumvolvi superficiel ipsius propiorem, unde etiam subinde in terram superam eisculus ignea fragmina...fluvius vel sic ambire terram intus in ipsa existimandus est.' I confess that I find this explanation too clever for my taste, and I have therefore followed Heindorf, Ast and Hermann, in bracketing the words τῇ γῇ, words moreover omitted by Eusebius and Theodoretus who quote the passage.

19 f. καταστέρω τοῦ Ταρτάρου 'into the lower regions of Tartarus.' 21 οὐ belongs to ἀπασχόλετα. The following sentence should be construed: ὅπου τῆς γῆς ἀν τίχουσιν (ἀναφευροῦσιν). 25 κινοῦτο seems here to denote a gem of bluish colour, interpreted by some as a species of jasper, by others as a saphire, or again as lapis lazuli. A more correct construction would be τοῦτον δὲ ἐπον. Στύγιον, καὶ τὴν λιμνήν κ.τ.λ.; but in Greek the transition from a relative to a main sentence is often very loose; e.g. Xen. Anab. 1, 1, 2, Κύρων μεταπέβαινεν ἄπο τῆς ἄρχης, ἦς αὐτῶν σατράπην ἐπολεσε καὶ στρατηγὸν δὲ αὐτῶν ἀνέδειξεν τάντα, where the correct constr. would be ἦμα καὶ ἀποδείξει αὐτὸν στρατηγὸν.

p. 86, 4 λέγονται is the reading of all ms. except the ms. Ζ at Venice which has φάσκοντι: but see Elmsley's note on Eur. Heraclid. 903.

LXII. p. 86, 7 δεικνύόμενον, 'undergo judgment.' for the aorist see Don. p. 412, § 427 bb., and for the verb above, 107 π.

9 μένων βεβαιότατα, i.e. to have lived so as to be conspicuous neither for virtues nor for vices: comp. Tac. Hist. 1, 49, ἵππος medium erat ingenium, magis extra vitta quam cum virtutibus.
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10 ἀναβαίνειν with the acc. occurs also Rep. 2, 365 ν. 12 The participle διδότες δίκας is subordinate to καθαιρόμενοι: they are purified by suffering punishment for their misdeeds. 18 τούτοις δὲ = τούτοις δή. So again, 114 λ. 19 δὴν οὕτως ἐκβαίνουσιν: eternal punishment is also mentioned in the Gorgias (525) and Rep. 10, 615. 3 κατὰ 'down the Coecy tus:' comp. Ἑκ. Cyrop. 7, 5, 16, τὸ ὀξυτὸν κατὰ τὰς τάφρους ἐχώρει.—φχροσταἰ...εἰς τοὺς ποταμοὺς: the preposition εἰς denotes here progress along or in a certain route, 'down the rivers.' Riddell, § 113.  p. 87, 6 πρὸς τὸ ὀξύων sc. βιώσαι, ' who appear to have lived with distinction as concerns the living holy—sanctity of life.' Other instances in which adverbs are seemingly used as substantives, but where we always find that an infinitive should be supplied, occur Phileb. 61 ν, Euthyd. 281 λ, Sympos. 181 β. 3 τῶν ἐν τῇ γῇ is unnecessary after τῶν, but added for the sake of emphasis and perspicuity. See above, 104 ε, 117 ε. 10 ἐκ τῇ γῇ γῇ 'and on yon earth,' the article having a demonstrative force. It is, however, omitted in all our ms., but found in Theodoretus, Eusebius and Stobæus. 11 οἱ φιλ. ἱκ. καθαιρόμενοι is explained above, 67 c.—ἄνευ σωμάτων so as to revert to their state before life, see above 76 c, χωρὶς σωμάτων. 15 πᾶν or πάντα ποιεῖν is a common expression for 'trying everything,' 'making all efforts.'

LXIII.  p. 87, 22 The constr. is τούτῳ καὶ δοκεῖ μοι πρέπειν ολοκλήρω τοὺς ἔχειν καὶ άξιον κινδυνεύσαι ολοκλήρω τοὺς ἔχειν 'it seems to me to be both becoming in a man who believes it to be so and worth his while to run the risk,' i.e. if the affair is not quite so as I represent it to be, yet my theory seems so probable that one may well venture to accept it. See also Jelf § 691. 24 ἐπιδέων 'to use enchantments,' here 'to coax themselves over into the belief.' 26 περὶ with a dative is common after verbs of fearing and the contrary: Don. p. 516. On this Riddell § 127 says beautifully 'The feeling is represented as locally watching over its object.' 29 θάτερον is a euphemistic expression for τὸ κακὸν: Valcken. Distr. Eur. p. 112. πλέον ἀπεργάσθαι is 'to increase, to make more:' comp. such passages as Euthyd. 297 d, πλέον ἄν θάτερον ποιήσειν 'he would do more evil than good;' ibid. 280 ε. p. 88, 5 οὕτως is explained by ὥσ περευσίμενος 'ready to start.' 8 φαίνῃ ἂν ἀκρίβως τραγικῶς 'as a tragedian would express it:' there is no express reference to a passage in a tragic writer, but the phrase ἐμπρακτῇ μὲν ἐνν θόη καθι savours of the tragic style. 10 βέλτιων εἴναι 'to be preferable,' i.e. merely 'advisable,' the meaning of the
comparative being completely lost. 12 νεκρῶν λόγων εἰς επεξεργασίας τῆς πράγματος παρέχεται: comp. Μένουν 76 λ., ἀδόξοι προσέχοι τῆς πράγματος προστάτευτες, ἀποκρίνεσθαι. See also Jelf § 668, 2.

LXIV. Socrates’ Conversation with Crito Concerning His Burial.

p. 88, 13 εἰκὲν: see n. on Apol. p. 3, 25. 14 ἐπιστἐλλεν is frequently used of the last requests of dying persons: below 116 ν. 17 καρότερον: ‘the graceful use of the vague comparative expresses a modified degree.’ Riddell § 178. 18 τοὺς ἑμοῖς is neuter. 23 πλέον ποιεῖν ‘to gain,’ a common expression. 25 ff. The whole passage from βάπτωμα to οἰκήσωμαι ἁπέων (v) is translated by Cic. Tus. 1, 43. 24 προσωμήσθαι is the reading of the best mss. (Bodl. included), while προσωμησθαι is given by the mss. of the lower order. The same variety occurs in the mss. above 91 λ. 28 ἐφὶ after the preceding εἰκὲν is a common tautology, see e.g. below 118 λ., εἰκὲν, ὁ Κρίτων, ἐφὶ. In the same way we often find inquit in Latin, even when dixit, respondit and similar verbs precede. See above 78 λ. p. 89, 1 δὴ has much ironical force: ‘and he actually asks me.’ 4 εἰς μακάρων δὴ τῶν εἰδ.: comp. above 107 ν, εἰς δὴ τῶν τούτων. The expression is made emphatic both by δὴ and τῶν ‘that I shall really depart to the unspeakable felicity of the blessed.’ 5 ἄλλως λέγειν ‘to say in vain’: n. on Crito p. 44, 29. 9 παραμενεῖν: sc. ἐμὲ ἡγγυστά. 14 προτίθεται κ.τ.λ. Heindorf justly draws from this passage the conclusion that Crito had undertaken the charge of the funeral rites. The dead body was washed and anointed (προστέθηκεν, Eur. Alc. 664 f.) and then laid out (προτίθεται) in the house (ἐνδον, Demosth. in Macart, p. 1071 ν.): the next act was the ἐκφέρειν which ended either in burning (καίμενον above) or burying (κατάργησαν). 16 εἰς αὐτὸ τοῦτο ‘so far as concerns itself.’ In the next sentence we should rather expect ἀλλ’ καὶ διότι—ἐμπιές or ἀτε ἐμπιές. But the loose construction is quite in Plato’s style.

LXV. Other Incidents of the Evening. The Testimony of the Officer of the Eleven as to Socrates’ Conduct in Prison.

p. 89, 20 ἀνίστατο εἰς οἰκῆμα ‘got up and went into a room.’ Heindorf compares Protag. 311 λ, ἐκατάτωμεν εἰς τῆν αὐλήν. Thesig. 129 ν, ἐμὲ δεῖ τοι ἐκκατάστημα. Eur. Heracl. 59 ἀνίστασθαι
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χρὴ ἐλ"Ἀργος, and Stallb. adds Arist. Plat. 683, ἐκ τῆς χύτρας τῆς τῆς ἀδάρμης αἰτομαῖ. The elliptical nature of the expression requires no further explanation. 29 οἶκες γυναῖκας 'the women of his house' or 'family.'—For the sons of Socr. see n. on Apol. p. 27, 24. p. 90, θ καταγνώσωμαι σοῦ 'I shall not complain of you.' 10 ἐν τούτῳ τῷ χρόνῳ, i.e. during the time of your imprisonment. 14 αὐγελλων = αὐγελλάν φέρων Crito 43 c. The present is given by all mss. and it is not necessary to change it into the future: see Elmsley on Eur. Med. 1024. 19 ἀνθρωπός 'servant.' 28 ὅν is feminine. p. 91, 1 ἐγχωρεί is impersonal; see Phavorinus ἐγχωρεῖ λαμβάνεται ἀντὶ τοῦ ὅν τε καὶ δυνατῶν ἔστων, ὅπερ ἐγχωρεῖ γενέσθαι τόδε. But here it means 'it is still time.' 4 οἵματι κερδανέω is the corrected reading of the Bodl., κερδαίνειν that of the first hand and many mss. On varieties of this kind see n. on Crito p. 53, 27. 5 παρ' ἑμαυτῷ 'in my own estimation.' 6 οὐδενός ἐτε ἐνότος 'when nothing is left.' viz. of life. Socr. says that it is ridiculous to begin economizing his life when nothing (or scarcely anything) is left. The editors show that this is an allusion to a proverbial saying taken from Hesiod: Opp. 367, δεῖλη ἐνὶ πυθοῦν χείδᾳ, translated by Sen. Epist. 1 sera parsimonia in fundo est (when you have come to the bottom).

LXVI. THE EXECUTION. SOCRATES' DYING WORDS. EPILOGUE.

p. 91, 12 ἔτεν 'all right.' σὺ γὰρ κ.τ.λ. is a causal sentence for which we have to supply something like ἑρωτᾷ σε. 14 ἰν σου —ἐν τοῖς σκέλεσιν: here the gen. of the personal pronoun is not only placed before the subst., but even separated from it by another subst., thus obtaining the force of a dat. comm. or here incomm.: Jelf § 652, 3, Obs. 4. The dat. is used below ξ in relating the same thing. 15 αὐτὸ πονήσει 'will take effect.' πονεῖν as a medical word ('to operate') is found in Dioscorides; but hear Riddell § 99 who says beautifully 'there is delicacy in the vagueness with which both the deadly agent and its effect are designated.' 19 ταυρηδον, according to his usual manner, comp. Sympos. 221 β, βρενθοῦμενος καὶ τῷ φθαλμῷ παραβάλλων. 21 πρὸς τὸ ἀποσπείσαι των 'in regard of its fitness for a libation:' Riddell § 129. 26 ἐπισκόμενος 'having put the cup to his lips.' The active is used in a similar sense in Arist. Clouds 1382, εἰ μὲν γε βοῶν ετοιμα, ἐγὼ γαρ ἐν τείνον ἐπέκοιχον. 28 κατέχειν τῷ μὴ διακρίνει: for μὴ see Jelf § 749, 1. p. 92, 4 οἴῳ = δτι τοιοῦτον: n. on Crito p. 59, 17. 9 οὐδένα ὅτινα ὁβ: Jelf § 824, 1, 2. 10 κατέκλασε is Stephanus' excellent con-
jecture, afterwards found in the best mss. (the Bodl. among the number): the old reading was κατέκλαυος. 11 οἱ ποιεῖς (ποιεῖτε) is a phrase expressing surprise and anger: see Euthyphro 15 ε., Charm. 166 ε., Alcib. 1. 113 ε. 14 "ἐν εὐφημίᾳ χρή τελευτᾶς" ἤξιον οἱ Πυθαγόρειοι ὃς ἀγαθόν καὶ λεπτὸν τοῦ πράγματος δύναι. Olympiodorus. 19 διαλικτῶν χρόνων: the verb has the same sense used absolutely. But see also p. 93, 3. 23 I have followed Hirschig in adopting πηγυντο, in preference to the ms. reading πηγυντο (a form contrary to all grammatical analogy), and to the accentuation πηγυντο recommended by Don. p. 225. See above, n. on p. 82, 10. 24 αὐτὸς εἰς ἄνθρωπος. The repetition of the subject is awkward, and Forster's conjecture αὐτῖς would be a preferable reading, if it had the authority of mss. 27 ἑνεκεκάλυπτο, according to the custom of dying persons. The example of Caesar receiving the death-blow of the conspirators with his face covered, is well known. 28 τῷ ὀφείλομεν ἀνεξάρτητο: by this Soor. meant to express that he had happily been cured of a great malady (in this instance, of life), and owed Aesculapius a thank-offering for his recovery. p. 93, 4, τα δυματα ἔστησεν ῥ. his eyes had become fixed. 7 τῶν τότε a common expression for 'of his contemporaries.' Cf. Her. 1, 23 Ἀριστο—καθαρωθῶ τῶν τότε ἐντων αὐξενῶν δετέρων. Plat. Epist. 7, 324 ε Σωκράτης—οὐκ ἄν αἰσχυνόμην εἰπὼν δικαίωταν εἶναι τῶν τότε. Symposium. 173 β ἔρατης ὃν ἐν τοῖς μάληστα τῶν τότε. Xen. Anab. 2, 2, 20 κήρυκα δριστων τῶν τότε. 'The phrase τῶν τότε which may probably have slipped unconsciously from Plato, implies that Socrates belonged to the past generation. The beginning of the dialogue undoubtedly shows that Plato intended to place it shortly after the death of Socrates; but the word τότε at the end is inconsistent with this supposition, and comes out unconsciously as a mark of the real time.' 28. 28. Plato 2 p. 152. The difficulty of explaining τῶν τότε quite satisfactorily, drives Hirschig to the salto mortale of pronouncing the whole conclusion from ἄνδρος to δικαιοτάτον the mere addition of a 'Græculus.' There is a tenderness and pathos in this passage which will no doubt be felt and understood by all readers. 8 δέ ἐπιειράθημεν 'so far as we knew them.' Comp. Xen. Anab. 1, 9, 1. 2, 6, 1.—καὶ ἄλλας 'in other respects.'
EXCURSUS ON 86 b (p. 45, 28).

Animam esse harmoniam complures quidem statuerant,...... hanc autem hoc loco declaratam rationem teneant Parthenides et Zeno Eleates. illius sententiam colligimus ex Aristotele Metaph. iv 5, et Theophrasto citato apud Stephanum in Poesi Philos. p. 46: ὡς γὰρ ἑκάστῳ ἔχει κράσις μελέων πολυτλάγκτων, Τῶν νόσω ἄνθρωποι παρέστηκεν dictione formata ad Homericum exemplum Τῶν γὰρ νόσω ἑστὶν ἐπιχειρών ἄνθρωπων, οὖν ἐπ’ ἡμαρ ἄγγελον παρῆρ ἄνδρῶν τε θεῶν τε. Zenonis dissectum effatum est apud Diogenem Laërit. ix 29, γεγενήθαι βε τὴν τῶν πάντων φύσιν ἐκ θερμοῦ καὶ ψυχροῦ, καὶ ἔξω ἐπὶ ψυχροῦ, λαμβανόμενον αὐτῶν εἰς ἄλληλα τὴν μετα-βολήν γένεσιν τε ἄνθρωπων ἐκ γῆς ἑλθέντα καὶ ψυχήν κράμα ὑπάρχειν ἐκ τῶν προερημένων κατὰ μηδένος τούτων ἐπικράτησιν. haec est κράσις temperamentum, quam eandem Plato h.l. appellat ἄρμολαν, ut postea in Dicasearchi opinione factum: v.e. apud scriptorem operis Plutarchei De Placitis Philos. iv 2: Δικαλαρχος (τὴν ψυχὴν ἀπεφάνη) ἄρμολαν τῶν τετάρτων στοιχείων, Nemesium De Natura Hom. ii p. 41: Δικαλαρχιος δέ ἄρμολαν τῶν τετάρτων στοιχείων ὡς τὴν ἐκ φθόγγων συνσταμένην, ἀλλὰ τὴν ἐν τῷ σώματι θερμῶν καὶ ψυχρῶν καὶ ψυχρῶν καὶ ἔξω ἐναρμόνιον κράσιν καὶ συμφωνίαν βοηθεῖται λέγει. Lucretius a Forstero citatus nec ideo nobis omnitendus iii 98: (Quamvis multa quidem sapientum turbam putarunt)* Sensum animi certa non esse in parte locatum: Verum habuit quam vitalem corporis esse, Harmoniam Grai quam dicunt, quod faciat nos Vivere cum sensu, nulla cum in parte siet mens. Nam alia fuit Pythagoreorum et Aristoxeni harmonia, de quibus mox dicemus. WITTENBACH. Besides this, the student should also consult Munro’s note on the passage in Lucretius, showing, as we think, that Aristoxenus’ tenets were identical with those propounded by Simmias, who is a Pythagorean.

* This line is not found in the ms. of Lucretius, but supplied in Ald. 1: see Munro’s crit. note.
COLLATION OF THE BODLEIAN MS.

For the following collation I am indebted to the very great kindness of my friend Mr I. Bywater, fellow of Exeter College, Oxford. I believe that it is not saying too much when I assert that the readings of the Bodl. ms. are here given with the greatest possible accuracy: for not only had my friend noted even the most minute details, but at my request many doubtful passages were repeatedly inspected in order to convince ourselves whether the fault lay with the present collation or with Gaisford and Bekker. It should also be stated that Gaisford's collation is far more accurate than would appear from Bekker's statements, and again that the German edition of Bekker's Plato has fewer errors than the English reprint in Priestley's Variorum Plato—otherwise a most useful work.

A new and careful collation of the Bodl. ms. is only the first step towards settling the question of the authority of the mss. of Plato. What ought to be done, is a new collation of the Tübingen mss., formerly used by Fischer and Heindorf, and of Bekker's ms. If at Venice, to which may perhaps, but not necessarily, be added the Cod. Augustanus. I believe that an edition founded on accurate collations of these mss., and containing a complete collection of the quotations of Platonic passages in other writers, would actually settle the text of Plato, by proving that the corrections and marginal emendations of these mss. agree throughout with the text of the inferior mss., and that the latter are destitute of all authority. I believe there are instances to prove that the copyist of the Bodl. ms. had before him more than one ms.: of Plato from which he formed his own text. These and similar theories may perhaps be developed in a critical edition of several dialogues arranged in the manner previously described.

Before proceeding to the collation itself, I give Mr Bywater's observations on the state and condition of the ms., so far as it concerns the Phaedo.
1. In the first half of the Phaedo the margin has been shockingly damaged with water: a late hand has retracted the half-effaced letters of the original text, and in one place repaired the page with fresh parchment. The text in this part is not very legible, and it is full of small blunders due to the second scribe: I have not noted these, unless there is a possibility that they arise from his following the traces of the older text.

2. A great occasion for correction seems to have been this. The scribe seems to have frequently written πτ and πτ together, even when they occurred in two distinct words. The π in these cases has been generally erased, and reinserted in different ways, e.g. προ(τάτοιο, ὁ(τερι; but there are many instances in which the τ is thus treated: e.g. ὁτετρ. The letter τ again is often superscribed, thus τ, and it seems to me that in these cases it is very often due to a late hand.

3. τι δέ is invariably τι δαλ, in an erasure, but by the original hand, which is easily distinguished from that of the correctors.

4. ἔστ' ὅσ is the original reading in every place that I have noticed. The accentuation in the case of enclitics is eccentric when judged by the modern practice, but I think that I have given you enough instances [they are all reproduced here] to enable you to see this for yourself.

5. The correctors are numerous, but they have generally left the original accents undisturbed: it is however, always possible to see when they have erased them. I do not pretend to distinguish between the various correctors, but they must be pretty widely separated in point of date. In page 69 n, for instance, ἀλλ' ἐνω (with vestiges of ἀ'λλ' ἐνω in margin), proves that the ἀλλ' ἐνω was not written until the marginal correction was already faint. Many of the variations are in a hand which seems almost as old as the text, if one may infer from the shape of the breathings and certain of the letters.

To the last observation, I will add that I have found it perfectly true in collating the Apology and part of the Crito. There is also a very recent corrector, perhaps not earlier than the 16th century.

p. 2, 2 ἐγραψε, but ν erased. 8 περιποιηθε, with ν erased; in the margin κατ' ἐτος is added. 4 ἐστιν, with ν erased. 10 ὅφησεν. 13 εἰσεδήλοντε (from Bekker it would appear that η is
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not in the ms.).  22 τι 5al, corr. by m. 1.  23 τίνα ἤ, but τίνα is a correction in the space which would be filled by τί, and we should, therefore, write τί here as well as we have it p. 1, 5.  
kal πραξθέντα  27 παρήσαν τινάς.

p. 3, 4 ἡδον in the margin.  7 δεξιάδειν (reported by Bekk.  ἐπαινίων ὡς as the reading of ΔΦΓ).  10 ἀνήρ.  11 ἐφαίνετο ὡς τοῦ λόγου 14 καὶ ἐκείνε.  εἶπερ τις.  23 δέ.  
p. 4, 3 κρίτων in the margin: Hermann is, therefore, right in bracketing the name.  9 φαινόντος, and φαινόντος in the marg.  
14 ἀλλοδιαίτης: but τ in erasure.  
p. 5, 2 συνελέγημεν.  7 ὅσιος in the margin.  11 ἐκέλευς, not a correction, as Bekker says.  εἰσελθόντες corr.  13 γιγνώ-  
σκεῖα.  19 αὐθήν.  21 εἰσ.  25 τὸ ᾅμα.  
p. 6, 6 ἐδόνα.  10 πρότερον added in margin.  16 εὐγνο.  17 πρόων.  20 ἐρωταί: marg. ἐρωτη (sic).  χρήμα; it was χρή originally.  23 ἠδρί.  24 ἀποπειράμενοστιλέγειν, marg.  
ἀρν.  
τι λέγει 25 εἰ πολλάκια.

p. 7, 8 ἀποθνῄσκειν.  10 ἀπιθάνει, altered into ἀπεθάνει.  
ἐν ἕμμα.  11 μὴ ἀπεθάνα ἀν ὁφυσιάσασθαι, in the margin πρότερον.  
16 ἦ.  17 μᾶθως καὶ ἑπτάμην τοῦ.  27 ἐφή added in marg.  
28 μέντοι."  
p. 8, 1 ἀπὸ τῆς κλήρος om.  8 σαφῶς.  καὶ ἑγὼ.  15 ἀδάπασιν.  
ἐκεῖνοι  ἐκεῖνοι  ἐστιν  ἐστι.  24 ταλάλ ἐστιν.  26 διότι αὐτάδε.  ἀλλὰ ἄλλον.  28 ἰττυμένου.  
p. 9, 1 ἐσοσχ.  4 ἐκεῖνον: marg. πάντες.  10 φησὶν ὁ  
κλήσα.  15 ὁ ἄλοχε.  16 ἡμῖν παροῦν.  20 ἐχεῖν (indicating correction).  
p. 10, 8 πραγματεία, altered m. 2 into πραγματεία.  16 ἀπολλήτων (sic).  
p. 11, 2 εἰπέρτι.  7 αὐτός ἐχω: marg. αὐτῶν 8 μετα-  
δώσα.  10 ἐστι (λοξ ἐσται).  13 τι ἀνώκρατος : marg. δε.  
τῶος.  
Διλλῆς.  15 φυσικῶς: marg. φυσί.  16 μᾶλλονις ἐγγυόμενος.  
21 μένοι ζιδεῖν.  25 βίοι βαρβαρί μελλόν (Bekker has "βαρβαρί Ζ et  
pr. Γ.").  
p. 12, 5 μᾶθε.  9 αὐτῶν.  11 ἐμφάναι.  16 ἢτε.  ἦ.  
20 ἄλοχε ὁ τῆς της.  25 ἄλοχε ὁ βάναυς, with a blank before  
θάνατος.  27 ἀπέρ ἔμοι.  30 σιών original reading, altered  
into σῖώνετο and then in σῖώνετο.  marg. σιών.
p. 13, 1 ἡκούστα—τι δαλ [with two accents and in eras.].
4 καὶ διαφερόντων. 6 δοκεί σοι. 9 πραγματεία corr. from πραγματία.
15 δοκείγενήσου [from Bekker's note it would seem that the ms. had δοκείδεσσου]. 16 μετέχειν [given by Bekk. from many other mss.]. 20 τι δαλ [correction by m. pr. in erasure; so throughout wherever τι δαλ occurs].
27 μηδὲ [v. erased].

p. 14, 3 εἴπέριν. 4 πονοῦτότε. 5 αὐτὴ τοῦτων μηδὲν.
6 μηδέτεσσ. 12 τι δή ὡς [marginal reading illegible]. 14 According to Bekk. the ms. has ὡς before καλῶν; but this is wrong, as the ms. agrees with our text. 18 υγείας. 20 τὸ ἀληθέστατον.
21 ὦδε ἔχει. 25 ποιήση. 27 μηδέτεσσ. 30 ἐπιχειροῖ.

p. 15, 5 εἴπέρ τισ. 10 εἴπέρεως ἡμῶν. 12 τοῦ is added above the line. 24 ἡμῶν added above the line. 29 παραπίπτον [in eras.].

p. 16, 10 ἡ ψυχή ἔσται χωρίς. 15 αὐτὸς added in marg. 17 τοιοῦτων τέ. 26 εἴπερ που. 27 πραγματεία [thus in the ms. in this place].
28 νῦντοι.

p. 17, 6 ῥουτερ δεσμῶν [without εκ, and perhaps we ought to omit it in the text rather than follow Cobet]. 8 ψυχής in marg.
[om. pr. Η]. 12 τῷ ψυχῆς. 25 εἴπερτοι, ζ in eras. but by m. pr.

p. 18, 2 μετέλθετι in marg. 3 διεσθαλ τι [τι now stands in the ms., but -i is in eras.: Mr Bywater attributes the corr. to the first hand, because the τι precisely resembles the uncorrected τι elsewhere]. 4 ἀρά τισ. 8 τῶν ἄθροις τί. 9 in marg. perhaps by m. pr.: γρ. ἄλλοι δυνατόν εἶναι καθαρόν. 19 ἀνάρᾳ. 26 τήν τε. 27 ἀνδρία. 29 in the marg. τῶν μεγίστων κακῶν. 30 μᾶλ.

p. 19, 3 ἄλογον γε, in the marg. ἄτοπου. 6 που above the line [om. Π]. 7 εἶναι above the line [om. Π]. 8 τοῦ. 12 ἐξεβαλει, εξ in eras. 16 f. αὐτή ἡ ὀρθή πρός ἄρετην ἄλλα ἡδονῶς ( over ἦν in eras.). 19 ἄλλα ἦν. 20 ἀντὶ ὡς. 23 ἀνάρᾳ.
[24 To this line belongs the note which is wrongly assigned to 28.] 27 καὶ before ἀλλαττάμεσα is subsequently inserted in an abbreviation [om. pr. Π]. ἄλλων : in the marg. traces of ἄλλων. 29 υγείας εἶναι.

p. 20, 1 ἦν καθάρως. 2 καὶ ἀνάρᾳ without ἦ. 8 κυδονεῶσαι [the -ωσι in late hand over the traces of the original reading, whatever ever that was]. 4 φανθοὶ εἶναι. 8 ὠφασῖν [so that again the ms. agrees with Π]. 13 εἰ δ' ὄρθως. 14 ἠμόσαμεν. 15 ἀν.
17 ἄπολιτων [with Π]. 20 ἐπιρροε.
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p. 21, 1 ἀπὸλλυται. 2 ἀποθεσκεῖ, marg. ἀποθάνῃ. 13 ἔγωγε. 19 εἰς ἀρα. 21 ἐστὶ πιὰ λόγος, marg. ἐστὶ τις ὁ λόγος ὁὗτος οὗ μεμάχετα. 23 γίνονται.

p. 22, 4 ἡών. 6 εἰδώμεν. 16 αὖτω ἑφ [with II]. 18 καὶ λύκ—[so beyond a doubt—Gaisford is wrong here]. 22 ἑστὶ τι: marg. ἑστὶν ἔτι. 25 γὰρ above the line.

p. 23, 3 εἰς ἔκατέρω [though Bekk. states ἔκατέρω]. 4 marg. πάνι γε ἢ δο. 13 The words ἔγραφονται καὶ ἐκ τοῦ καθεδέων are wanting in the text, added in marg. [Bekk.'s note leads me to the suspicion that II agrees with this.] 15 αὐτοῦ. 17 δῆμοι καὶ σο. 18 ἄφος. 23 ἀρα εἰςν. 25 τῶν in both places.

p. 24, 1 εἰσέρ ἐστι. 10 ἔτε. 12 ἠστερ εἰ. 15 μὴδε. 18 ἐννοήσασιν, marg. ἐννοησα. 21 πάντα, without ἄν. 22 ἀποδεξαίειν τάλλα [according to Bekk.]. 24 διακρίνω. 25, 2 σύμπλεξ in eras. 10 μέγε. 18 ἵμων. 21 ποιάλ el- σει is the reading given by Bekk. as found in the ms.: but Mr Bywater states expressly that εἰσὼν is not in the ms. [26 ποιή- σειν is also in the Tub.]. 29 πείθη.

p. 26, 1 τηδὲ πήσωι αἰν σκοπομένω [So also Tub.]. 3 μὲν σοι [with II and Tub.]. 4 μαθεῖν. 7 μὲν ἄν, double accent. 5 a πῆς σο. 8 τῆς ἐγώγε. 9 ἀναμμησθένησαν. 10 γ. 16 ἀνεμχάσθη. 17 Ἐλαβέν m. pr., v erased. 23 δὲ ἐστιν. γε above the line [om. II.]. 25 νὴ δία. 26 τοιοῦτο.

p. 27, 15 ἀλλό τῶ [Bekk. states that τι is wanting in II m. pr.: it should, therefore, be omitted in the text]. 16 αὐτὸ τε, marg. ἵσων γρ. τότε reading illegible. 18 αὐτὸ δ [sic] ἐστιν. 24 τῶν μὲν...τῶν 5', corr. m. 2 into τότε 5'. 27 ἀρα.

p. 28, 4 γὰρ added above the line after ἑως. 8 ἐλέγομεν ἐν τοῖς ισως. 9. 1. αὐτὸ ἐστιν ἢ ἑνδὲ τῶν, marg. ισων in the late hand. 10 μὴ omitted [so also in Tub. and pr. II]. 15 marg. ἀλλ' ἀλλό ἐστιν. 16 marg. τυγχάνειν. 28 εκ τε.

p. 29, 12 τοῦτων. 19 ἢ om. [so also pr. II]. 24 εἰςν α ἡμῶν τοῦτων τῶν [see p. 31, 26: εἰςν, om. II, which has also πάντων. The reading of these two mss. will have to be followed in future editions]. 26 λαβότερε, marg. μὴ. 27 εἰδοθασ. del before διὰ βίου om. [so also Tub. pr. II]. 30 παντελῶ in the marg.

p. 30, 2 αὖτα, marg. τὰτρα. 3 ἀστορε, the first τ in eras. 6 τοῦτο γε. 10 τὰ ἑτερα, marg. τάτερον. 12 οὗ σαφεῖν ἀλλ' ἢ. 18 τῶν ὁμ. 26. ἀρα.
p. 31, 8 δια om. 4 ἐν διατερ καὶ λαμβάνομεν. 12 καλον τε' καὶ τε' [τε is wanting in Tub. II]. 14 αἰσθήσεως αὐτῶν [αὐτῶν continuously written, in marg. and probably by m. 2]. 16 ταῦτα ἐστίν. 17 μὴ ἔστι, but the original reading was perhaps μὴ ἔστιν. 19 ἄρ' οὖν, orig. ἄρ'. 26 τὸ πάντα τὰ τοιαῦτα. 28 ἔμοι ἔθοκει ἱκανῶς, marg. καὶ ἠμοίγε ἱκανῶς. [The true reading of this passage seems to be καὶ ἔμοι (or ἠμοίγε) δοκεῖν ἱκανῶς ἀποδεικταί.]

p. 32, 7 οὖν. 9 δικαιός μὴ ἀποδημισκοιτο—διασκεδάζωται, in the marg. ἄρ. ἄν. ὑπ. 12 ἀλλοθέν. 18 According to Bekk. the ms. reads δεῖ καὶ καὶ, but Mr Bywater states that there is no el in it. 24 αἰνήγη δὲ. 26 καὶ τοῦ, without ἤ. 28 αἴθοσ αὐτήν. 29 λέγηται.

p. 33, 11 μορφολογία, the accent over ο erased. 13 εἴδοσθαι.
19 δὲ ἀναγκασθέντων. 22. ἐφ' ὑπάρξει. 28 τοῦ διασκεδασμούντα. 30 ὅ. ὁ. om.

p. 34, 6 ταῦτα [ταῦτα is also in Stobaeus and Tub.]. 10 εἶναι τὰ above the line. 14 καταντᾶ. 15 μὴ, marg. ἔ. [Instead of 17 and 20, read 14, 17 and 20.] 24 ἐπίκοις, and καὶ added ἐστίν ἀν above in a contraction. 25 οὕτως κατὰ ταῦτα: οὕτως ἐφ' ὅδ. marg. ταῦτα.

p. 35, 8 ὅ. 7 αὐτῶν: ὃ added in the marg. 14 ψυχῆς ἐλέγομεν· ὅρατον ἢ ἄρατον εἶναι [ἐ inserted before λέγειμεν in a different hand]. 22 αἰσθήσεως τὸ μὲν. 23 σώματος αὐτὰ οὕτως ἐπεστάντο. 28 γίνεται.

p. 36, 1 marg. γίγνεται, hardly legible. 5 ἀλήθεια. 6 τῶν. ἦς ἐπικροαθέν. 8 ἄρμαδοκεῖ, erasure after πᾶς, and ὅ ν ὅ ν. 12 δὸ δὴ. 15 καταντᾶ. 19 The ν in δουκης is erased. [Instead of 30 read 24.] 25 τολούθεν καὶ ἀναφέρω. 28 ὅσοι, in the marg. ἄν. 30 ὄσοι δὲ αὐτὸ [ἐ inserted afterwards].

p. 37, 2 δὲ above the line. 23 ἀποδεικται om. in the text and added in the marg. 7 ἐάν μὲν [μὲν written continuously, but by m. 2 and in marg.].
13 δὲ [orig. δὲ]. 19 ὁσφασίν, orig. ὁσφασίν. 21 ἀδ' ἔχει. 24 αὐτὴ ἐλο ταῦτην, in marg. by m. 2. [These words are also wanting in Tub.]

p. 38, 8 τῶν. 5 ἦ δια. 8 καλγεγοπτευομένη. 10 τὸ. 15 εἰλ. κριν. 16 ἄλλα καὶ. 28 Mr Bywater notes no variation on
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obtīγε, but according to Bekk. the ms. has obteγε. The cod. Aug.
is reported to have obteγε.

p. 39, 1 τροφήσ. 9 διευλαβουμένου. 14 φαμέν. είναι.
15 ἐν. 16 ἐκαστα. 19 τε above the line m. 2. 21 ίθος,
orig. ήθος. 22 δι τω. ...

p. 40, 1 in marg. ἄλλως. 2 ἀπέχουσα, but ἀπε in eras. [ἐ-
χονται pr. Π]. 4 εὐαυτός 8τι [orig. 8τι]. 9 μὰ διὰ. 10 η η
is wanting in the text, and added in the marg. 11 εὐαυτών.

σώματι πλάττομεθα [Tub. and Π have σώματι πλ.]. 18 γινώ-
σκοντα. 21 δια εἰργμος.

p. 41, 14 ἡσθήτ, in the marg. ἡ λυπηθή. 15 ὡν instead of
δον. 18 πάσχοι. 21 ἕπι τω. 22 πάσχει. 23 τά om.
25 ὑπὸ σώματος. 30 ὄμιτροπόν τε καὶ ὄμιτροφος.

p. 42, 1 εἰς ἄδου καθάρως. 2 ἄλλα. 9 κόσμαι. 10 ἔνεκα
φασίν. 14 ἐγκαταδείκνυται. 16 τοῦτω [Tub. τούτων].

23 ταῦτα. 26 διαπτομένη.

p. 43, 1 ol. marg. ὠσ. 4 λέγεσθαι: marg. λελέχθαι.

8 διελθέων [see p. 3, 7. Here both the Aug. and Tub. have διελθείν].
ἀν om. 15 ἐγέλασθ [orig. -] τε ἡρέμα καὶ φησίν' βαβαί. 25 ol ϑ'.

p. 44, 7 ὀμόδουλονγε. 11 ἀν ol om., then ἀθηναίων εὐσῶν
ἀνδρές ένδεκα. 13 ἔγωγε σοι. 26 λόγου: marginal note illegible.

p. 45, 2 marg. ἡμών ἐδέκει. 8 ἡ δ. [The reading of our text is
due to Forster's emendation.] 22 ἀνάγκη. 23 ξύλα:.

p. 46, 5 ὑποταθή. 7 ὑπάρχειν. 15 marg. διαβλεψάμενος.
24 ἄλλαγε. 25 ἔρθατον. 27 ἐμ in ἐμπροσθεν is perhaps a
correction. 29 ἀντιτιθέμει.

p. 47, 3 ἐστιν: marg. ἐστιν. 7. ἐπειδὴ: originally ἐπειδῆ.

11 ἐσκε ειρ. originally. 16 ἡμείχετο 17 ἀγώλων ἀπετατόν.
19 ἄττων. 22 ἀπόλοις. 26 ὑπετερον m. 1, changed into
ὑπετερο. ἀπόλοια. -v erased. 29 ταῦτα om. in the text, and
added in the marg.

p. 48, 1 περὶ τῶν αὐτῶν. [3 According to Bekk. the ms. has
φαίνει.] 5 καλ. el. marg. καν. 7 originally ἄν ϕαίνοι. 15
ἐγκαρχοῦσεν m. 1. 22 γενέσεσθαι m. 1. 25 el [orig. el or ἦ?].

p. 49, 6 πάλαι ἐδόκουσ. 9 ἠμεν. αὐτό above the line [it is
om. in Aug. and Tub.]. 15 καταπέπτωκεν. 24 λόγως: ἡ καλ.

27 ἡ πότε [sic]. 29 ἄλλα.
p. 50, 3 προότρεψεν. 4 ἐυσκοπάων, perhaps originally συσκο-πάων. 9 the ξ in ξυμπιέσας is in erasure. 11 ταῦτα wanting in text, and added in the marg. 12 ἀποκερεῖ. 15 δυνάμεθα. 16 διαφεύγω. 20 λέγεται οὖθ’ ὁ ἡρακλῆς. [According to Bekk., the article is om.]

p. 51, 13 τοῦς ἄθροιστοι. 14 ἡγίσατο. 19 σφόδραμερον. 26 δὲ instead of γε. [Instead of 28 read 27.] 28 ἐφεσποίμην, marg. στά.

p. 52, 7 συν τῶν λόγων, and in marg. οὐδὲν τῶν ὅταν ύπερ Struck through. 10 ἔφη. 12 f. τοιούτου λόγου. 17 f. τούς λόγους om. in text, added in marg. 18 διατελῶ. τῶν δὲ ὅταν. 19 ὅσ added above the line after ἐγώ: but οὐκ ὅσ is in the text. 21 εὐλαβηθάμεν, marg. εὐλαβηθέντων παρώμεν.

p. 53, 1 παρούσων originally. 3 δόξης. 5 δόξης. 6 ἐταύρε ἡθεσαί. 7 γερ added (in abbrev.) above the line after ει μέν. 9 τούτων γε [γ in eras., orig.-ς: i. e. the ms. had originally δὲ, the same reading as Π]. 11 διάνοια, marg. ἄνοια. 16 πα-μέν ἐπεκεναιμένον δὴ. 18 εὐλαβομένου om. in text, added in marg. ἐμαυτόν [so also Aug. Tub. and I should suppose Π]. Heindorf justly says 'hic ubi subicitur oppositum ὑμᾶς, praetero ἐμαυτόν' [ ].

p. 54, 3 σώματε. πασταὶ ἄρα ἀλλʼ ἢ ταῦτʼ, marg. παστ’. 8 ἐκ φοιμολογεῖται. 6 ἐμπροσθεν, but η added by a late hand. 11 λέγεται [so ms. without the least sign of its θι, ποι being a correction]. 11 ἀλλ'οτρ πρότερον. 13 βαμαστόω ὅσ. 16 δόξει, but a final η is erased. 17 ἀλλάδ. δοξάζοι. 19 Ἐ in ἐξεθέντων. 20 ξ in ἐξεκισθαι in eras. 21 ἀπό-δέξει γε[αυτοῦ] [σ a corr.]. 22 ξ in ἐξεχειμενη in eras., so also in ἐξευθέσαν. 23 ἀποβέβηκα. 24 οἰκεῖ κατʼ ἦν. η in ἐξεμβαίνει in eras. 26 εἰςόγε καλ. ἐβαί δὲ. ξ in eras. 28 δ ἀπεκάθεσω.

p. 55, 1 γίνονται. ἐξεστατάται here m. 1. 3 ἐξεσταταί. 5 ἐκενωταί m. 1. 6 ἐφησι οὐ, perhaps orig. ἐφη οὐ. 7 αἰρεί. 8 ψυχήν, orig. ψυχὴ οὐ ψυχῆ. 11 ο in τοῖσ is a corr. 12 ξυν-οδα m. 1. 13 ἀλαξάοι. 17 ἔρρηθη 19 τοῦ δ ζωτι. 24 τι διὰ, a correction. τήδε δοκεῖ σοι ἄριστα, ἢ ἄλλα τινὶ ἐξεθέσει [ξ in eras.]. 28 συνέφη. 30 ξ in ἐξευθέσει in eras.

p. 56, 1 ἀρμονία in eras., perhaps orig. ἀρμονία. 2 αὐτῆς. 3 τι διὰ, a correction. 8 ἡττώντε. εἰδών, marg. ἦ. 10 see
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crit. note 16 οὖν θεμέλων. εἰναιτίτις, marg. τίτις. 20 ἄλλη, marg. καλὴν. 22 ἐγὼ. θῆλον δ'. 26 μηδ' ἦτον.

p. 57, 1 μηδὲ μᾶλλον μηδ' ἦτον. 2 εἰ δὲ μῆτε. 3 μήτε ἦτον. 6 οὖν' ἦτον. 7 οὖν. 23 τούτο τὸ ψυχικ. 21 όν om. [added by the editors from Stobaeus]. 23 η wanting. 23 δια cor. 26 εὐγχωροῦσαν, εἰ cor. 27 ραθήναι εναντιουμένην παθήματι λέγω. 28 φῶς καθματος, marg. ωςελ.

p. 58, 2 τούς πρόθεν μήκοτε ταύτην, marg. μήκοτον 'ἄν αὐτήν. 10 After ἐπαντουμένη an eras. of one letter. διαπαντοῦ. 18 ἡρετάσε. 23 παθῶν, marg. παθημάτων. 26 φαναι, perhaps originally φάναι. 28 ἐχεν.

p. 59, 2 τι δια cor. 3 δοσπαραδέξαν εἰς, in marg. ὡς. 7 πάνυ μέν ὦν. 9 ταύτα. 12 μέλλοντα ἐσοδαθα, marg. λέγεσθαν. 14 δρα τι λέγειν. 19. θάρσου εἰρρήσει. 21 καὶ ἤν. 22 φήσω, orig. φῆς, marg. φῆς ὡς. 23 ἐστιν. 25 ἐπρατεν.

p. 60, 2 φήσε. 4 προσήκει. 5 μηδέ. 7 διάφογοι, 15 τάγη. 17 ὡς ἡ λέγησι χρήσι. 18 ὥς. λέγεσι, by m. 1. 19 ὡς. 21 εἴδειν τὰ σοι in eras. and partly in marg. in the same line with what precedes. 23 διατι οὕτι [the accent over δια has been erased in the previous lines]. 24 πρῶτον τὰ partly in eras., partly in marg. in the same line with what precedes [πρῶτον om. pr. Π]. 25 καὶ ψυχράν. 26 ἰώα. εἰ ἐν χυτρέφεται in eras. 28 δ' ἐγκήθαλος.

p. 61, 1 The ms. has ταύτα. 3 οὐρανῶν ὡς (orig. -ὁν). 8 f. οὗτο ἄτοτε' ἐμαθαι καὶ ἅ πρὸ τοῦ ὁμίν εἶδεν, in marg. οὗτο δει: ὡς το ἀνέμθαιν δ' πρὸ τοῦ ὁμίν εἶδεν. 10 αὐξανται. 13 προσ- γεννώται, marg. προσγεννώται. ὡςδε. 17 οὕτωτοτε in eras., ἐγνωρ ως. orig. οὕτωτοτε. 19 γάρ ικανῶς. 21 ἱμανο. 23 πλέονα. 24 ἡμιον. 26 νηδα. 27 τούτῳ αἰτιαν. 28 in marg. ὡς.

p. 62, 3 ἐν δρα. 5 ξυνοδος m. 1. τοῦ πληθο. 7 αὕτη. 9 ἢ τότε. 10 ἢ in χυτρύγετο a cor. 13 ἄλλο οὖθεν—διότι m. 1, in the previous line it is a correction. 18 ἀναγγέλσκοτος. 26 αὐτώ. 28 προσήκειν, -v added by m. 2. 29 περι ἄλλων.
PHAEDO.

p. 63, 10 ἐπεκδηγήσεσθαι. 11 ἀποφαίνετο. 12 ὑποδέμενον. 19 αὐτῶν αἰτιῶν. 25 ἦ [see p. 7, 16]. 26 ἠδείη.

p. 64, 8 ξ in ἐγγύκειται a corr. 9 ὀστεών. ἐστώ. 12 ξ in ξυνέχει a corr. ἑωρομένων. 13 ἐστεών. ἐξομβολαῖον m. 1. 14 ξ in ἐξετείνοντα a corr. 16 ξ in ἐγκακαμφθείς a corr. 24 ἐγώμαι [i subsequently inserted; in the other places the ms. has ἐγώμαι, unless other readings are expressly stated].

p. 65, 2 τοιῶν [orig. τοιῶν]. 4 ἰν om. 6 ἄλλο δὲ ἐκεῖνο, marg. ἄλλο δὲ ἐκεῖνό ὦ τὸ αὐτίων. 9 ὄνοματι is in the marg. of the Tub., διαματι the Bodl. with most mss. 13 βελτιστοῦν ἀυτά τεθημαί [βελτιστοῦν αὑτοῦ Tub.]. 18 ἔνδοκείων, so here m. 1. 18f. τὸς τοιαύτης is the reading of the ms. 21 Bekk. states that the ms. has αὑτό. 22 ἦ [orig. ἦ], in marg. ἐν ἄλλο ἦ περιγραμμένεται. 23 τοιούτων. 25 ἦ τοῦ δὲ, so apparently m. 1. 28 σκοπούμενον τα, marg. πᾶσχομεν ἄνω τα, ἐν τοιούτω, i subsequently inserted after τον.

p. 66, 6 ὡς, marg. ἦν. 10 ἰν added in same line in marg. by an old hand [com. pr. II]. 13 περὶ τῶν ἄλλων ἀπαντῶν δυτικῶν. 16 ἤδε. 17 δὲ kal, marg. τε. 24 τὴν αἰτίαν [without τε]. 29 καλά τα, marg. πλὴν αὑτὸ ὧ καλά. 30 ὄντων.

p. 67, 1 γινώσκειν. 2 ἢ χρῆμα. 6 ἢ ἐκεῖνον [without ἦ]. 7 εἰτε add. before διώ in the text. 9 καλά τα, marg. πᾶντα in γίγνεται late hand. 14 τα καλά καλά. 15 ἄρα. 16 ἄρα ἀπαντᾶται [without ἰν, which is also om. in II and Tub.]. 20 μὲν before μετίων is om. [so also II m. 1].

p. 68, 6 πάνυ ἐφη. τὶ διὰl. (an eras. in the last word). 9 μεγάλα ἦν. ὁλῇμεθα instead of ὀλθόθα. 11 μετάσχοι. 17 τοῦ ἑαυτοῦ. 17f. συνεδιώκησε, marg. σὺ δὲ. 18 τὴν ἑαυτοῦ.

p. 69, 9 ἔδοξε, orig. ἔδοξεν. 13 ξ in ἐξουσιωθήσεται a corr. 16 ὄντως, corr. perhaps by m. 1. 21 ὄντως, so here.

p. 70, 3 ἐγκαθραφικῷ m. 1. 4 ἐνεύχη corr. m. 1. ἦ. 9 προσέτη [the may be an i subscript, or the which is intended to cancel the e in ei]. 13f. διστέρ εἷμαι. 14 ἐκεῖνοδέ τετόλυμηκεν, marg. ἐκεῖνο δ ὦ τετόλυμηκεν. 16 ἢ ὧ [perhaps orig. simply ὧ]. 17 οὐδὲ εἶναι οὐδ', αἰτίων δὲ ἐπερ. 23 ὴ ὥμων. 29 ἀπομονωμένενα κασ [orig. ἀπομακρύνουσα]
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p. 71, 8 φαμέν, marg. ὃμοστικι. ἀντί ὑποτακτικι. 9 πρὸσ, marg. εἰσ. 9f. ἄρα μήπως οὐ κέβηση ἐφη. 11 δὲ αὐ ἐφη. 11f. καταυτοιοιούτοιτι [eras. over kao and acc. misplaced; marg. κατοιο]

οὐ̃ τι λ.). 13 ἀρα. 14 ἡνυῦ τὸ ἐναντίον ἔσεθαι. 20 χιόνα ὀνεσ. 23 αὐτῷ ἥ. 25 τολῆσεις, orig. τολῆσεις, marg. τολῆσεως. 27 ἀρα. 29 αὐτῷ, breathing ambiguous, thus: +

p. 72, 5 ἀλλοτε-δ, marg. καὶ ἀλλῷ τι. 9 δὲ. 11 orig. τότουπερ— 12 δπερ. 13 πεμπτάς, marg. πεντάς. 19 orig. ἔσθιν. 21 ὅτε. 22 τῇ ἐν αὐτῇ ὑδη. 25 πρὶν ἡ ἦπομείναι. 27 ὀδὴ (-e in eras.). 31 οἰοῖτε.

p. 73, 1 ἄν - δι [corr. by late hand]. 2 ἀναγκάζειν αὐτὸ sigil. 3 ἀν. 7 ἦ. 13 ἰδίασσαι ποιά [the dots denote an eras.]. 20 ἐφ' ἄτι, marg. ὅταν ἦ. 22 ἀναμμηνήσκοιν. 25 αὐτῷ: 26 ὀδὴ τὸ ἑμιλοῦν, marg. ἥ. 27 τοιαῦτα τὸ [eras.].

p. 74, 1f. ἐπη τε καὶ ἐνδοκείοι: ὁτοιο—, in marg. the same with amended punctuation. ξ in ἐνδοκεί a correction. 6 δὲ. 7 ὁρω, corr. in a late hand. 8 δέ ἀν τι. 10 δέ ἂν (so again 11 and 12). 3 τί ἑγγένηται περιττός, marg. νοσήσει: οὐκ ἑρῶ στι δ ἄν νόσοι ἀλλ' ὅ ἄν πυρησό. οὐδ' ὃ ἄν ἀριθμῶ τί ἐγγένηται. 14 ὅ ἄν here and in next three places: a correction, but perhaps by m. 1. 22 ἡ ταύτα ὑπομάζουμεν.


p. 76, 5 πρὸς τοὺ, but originally πρὸς, marg. τὸ, marg. τὸ.

7 σχολ. 8 εἴγε τὸ, marg. εἰ τὸ γε. 10 ἐστι with an eras. 12 νὰλ' 14 ἐστων -ν subsequently inserted. 17 ὁ ἀποθηνήσκει. 24 σμιλαο.. 28 ἔχω ὅπη.

p. 77, 1 ἀτιμᾶτω, marg. οὐκ ἀτιμᾶτω. 4 ταύτη γε, γ: a corr. in erasure, τ changed to γ. 6 δέλτη [-e in eras. but apparently by m. 1]. 7 ἐγώμαι ἀκολουθήσετε [final -e a corr. by m. 1].

9 ἡτὴνσ [final -e in eras.]. 12 ἀδανατὸ ἐπιμελείασ. 15 ἀμελήςειν [en added by an old hand]. 17 ἀμ' 19 ὃ: οὐδὲμα originally οὐδὲμα. 28 ξ in ἤλλαγηντας in eras. 30 δε ἐκεῖνων.

p. 78, 6 after ἔδει a slight eras. οὐ γάρσουαι [orig. τοῦ τις ?].
9 ἡ μὲν κοσμία. 11 ἥ. 20 ξυμέμποσος, so here by m. 1. 23 άν έλθότων. 25 έ here by m. 1. 26 δοῦν, marg. θεόν, τήν 31 τοιχήσι.

p. 79, 1 οὖν ἄν. 3 άδεγέ. 7 ἐκ/Ο έξαρκε. originally οί/Ο κέξαρκει [/ denotes the end of one line and the beginning of another]. 12 originally μήδεμας. 14 έκανέν ἐλατ ἐτή σε. [originally -ἡμ -ἡμ]. 18 μένει. 27 έ here m. 1.

p. 80, 1 έ here m. 1. 5 ολοτόγε, but originally ολοτότε. 8 μήδεκώποτε, marg. ο.ū. 12 μήδε. 16 έ δδ. έλατ ταυτόν. 17 έλον τε original reading. 19 ἀνάπτατο (" added by hand). 24 τό ἀνάρχω φῶς, marg. ἀληθίνον. ήτη. 29 ἀμμοσ.

p. 81, 1 ή γῆ ή. 3 πολλοῦ [for πολοῦ]. 4 λέγειν' έξιον, marg.* καλόν καλ. 5 ἐπιμ. μ.μ [μ. in eras.]. 10 αὐτή—ήτισ [ει in late hand]. 10 f. θεόντο δι:υτ:"" ὡστε [υτ in eras. The mark "" superscribed = ἐν, see Bas. Ep. crit. p. 765]. 12 χρώμασιν. 18 έγκ. έ. corr. έτι seems to have been ἐτι originally. 21 χρώματ τι. παρέχεται, marg. παρέχεσθαι, in old hand. 23 έ in έπεχέσ corr. 24 άναλογον. δενδράτε καλ άνθη, marg. άλογ. 30 δη οὐ, marg. μή.

p. 82, 4 έπερρυπήκοτων, so here m. 1. καλ.* άλλοι καλ γῆ, marg. 11 See crit. note. 15 έδωρ τε καλ. 17 αὐτής. 21 ἠπερ [ή in eras., but apparently m. 1]. έφύσης. 25 έ in έπεισιος corr. γίνοιται. 26 ἕρασθαι, marg. ἑωρείοσθαι.

p. 83, 11 στενότερα, orig. στενότερα. 12 ἤ (corr.). 13 έξ άνων, έξ a correction, written compendiously. 16 πολλοῦδε, marg. τε. καθαροτέρου, marg. καθαρωδεστέρου in old hand. 19 έκάστος. 30 έκρεον σιν δια.

p. 84, 1 ήδε. έστι, originally έστιν. 4 αὐτόν. 5 έξερετε- τα, so here m. 1. 8 έξουσίωρμοιον, so here m. 1. 10 οὖν, marg. ὅρμησαν. 15 αὐτός [i in eras.]. 22 ήι [i in eras.; corr. by old hand]. 24 κατανικοῦ ή. 25 παντάσεων.
original reading. 29 ἀναπεσῳγράφωσόμενος, marg. προσγάρ αὐτοῦτος.

p. 85, 3 ᾿αττα, marg. διττα. 5 ἐστιν. 51. ἐναντιος. 7 ὅποιος. 11 ἰδιών. 18 ξ in ἐξμιμα. 20 ὑπερ ἰδιώμα-τους. 22 τοῦτον δὲ/...; αὐτο καταντικρύ [eras. at beginning of a line. * added by late hand]. 26 ὑν om. 29 λίμη.

p. 86, 4 orig. λέγουσιν. 11 οἰκουσί τε [eras., orig. οἰκουσίν τε]. 13 ἰδικεθεν. 15 η added above the line.

ἐκ

p. 87, 1 ἀποβαλονον. 3 καὶ ἐκείθεν. 10 ἐπὶ γῆς. 18 τι:...; αὐτα [the eras. shows that the orig. reading was τοιαῦτα]. 22 πρέπειν μοι.

p. 88, 10 γάρθην. 14 τίθαι (corr.). ἐκτελεῖν. 16 ποιύμεν, but originally ποιούμεν. 18 αὐτῶν, but the breathing is in an eras. 19 αὐτοῦ. 20 αὐτῶν. 22 οὐδέ. 25 δίσε [ἐν in οὐδέ. 28 οὐ πείθω ἄνδρος. 29 ὁτοιος ἀκράτης.

p. 89, 8 ἰγγυνάτο, marg. ἰγγυνατο. 9 παραμένειν, but orig. παραμένειν. 9 παραμένειν [sic]. 11 βαίνων. 13 μὴν. 18 φάναι, perhaps orig. φάναι. 19 ἤγαλ. 22 ἐκέλευσε, the final ε in erasure. 23 αὐτοῦ. 24 τότε [sic, but orig. τότε]. ἐμμ.

σοφάς, so here m. 1. 29 δίκεκοτο:...; ἐναντίον ἐκείναι [the σ, if really σ, by a very late hand].

p. 90, 2 ἤκεπρ ἡμᾶς [π in eras.]. 4 πολλαμετα. 6 κατα-γράφωμα σου. 9 σε δὲ. 13 μηνοκεν [but 7 καταγράφωσκω]. 18 f. αἰτίους - ἀλλά ἐκέλευσονν - οὐθα γάρ [in marg. the same in late hand, with amended punctuation]. 15 ὀσάρων, marg. ὄσρα-

ητα. 16 ἀπῆλε, the i after η subsequently inserted, and so also below 20. 20 λωτος, marg. λωτος in late hand. 21 ἀλλ᾽αγε, orig. ἀλλάγε. 25 δρεσω originally. 28 ξ here m. 1. ὡς τίχωσιν, without δν. 29 μὴν, so m. 1 in this place.

p. 91, 1 γε. 4 κερδαινεῖν. 5 πικίων (eras.) 10 διδόναι, marg. διώνειν. 23 ἣ δ᾽ ὁσ. 26 ἀμ. 27 ἐξέπεν.

p. 92, 1 πετοκότα or πεπωκότα, erased from πετοκότα. 2 ἀλλ᾽ ἐμοῦγε βίαι καὶ αὐτοῦστακτεῖ. 5 πρότερον [ν in late hand].
10 κατέλα:ς:ς [eras. between α and σ]. 12 οὐχ ἡκιστα [orig. οὐχ ἡκιστα]. 22 ἐπαυνω, marg. καὶ ἐπαυνω ἡμᾶς αὐτοῦ τε κεδε-κνυτο. 23 αὐτοὺς om. in text. πηγύτο [sic, nothing in marg.].

p. 93, 5 ἐ in ἐυσεβεστε ἂ cor. στίμα καὶ [without τε].
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