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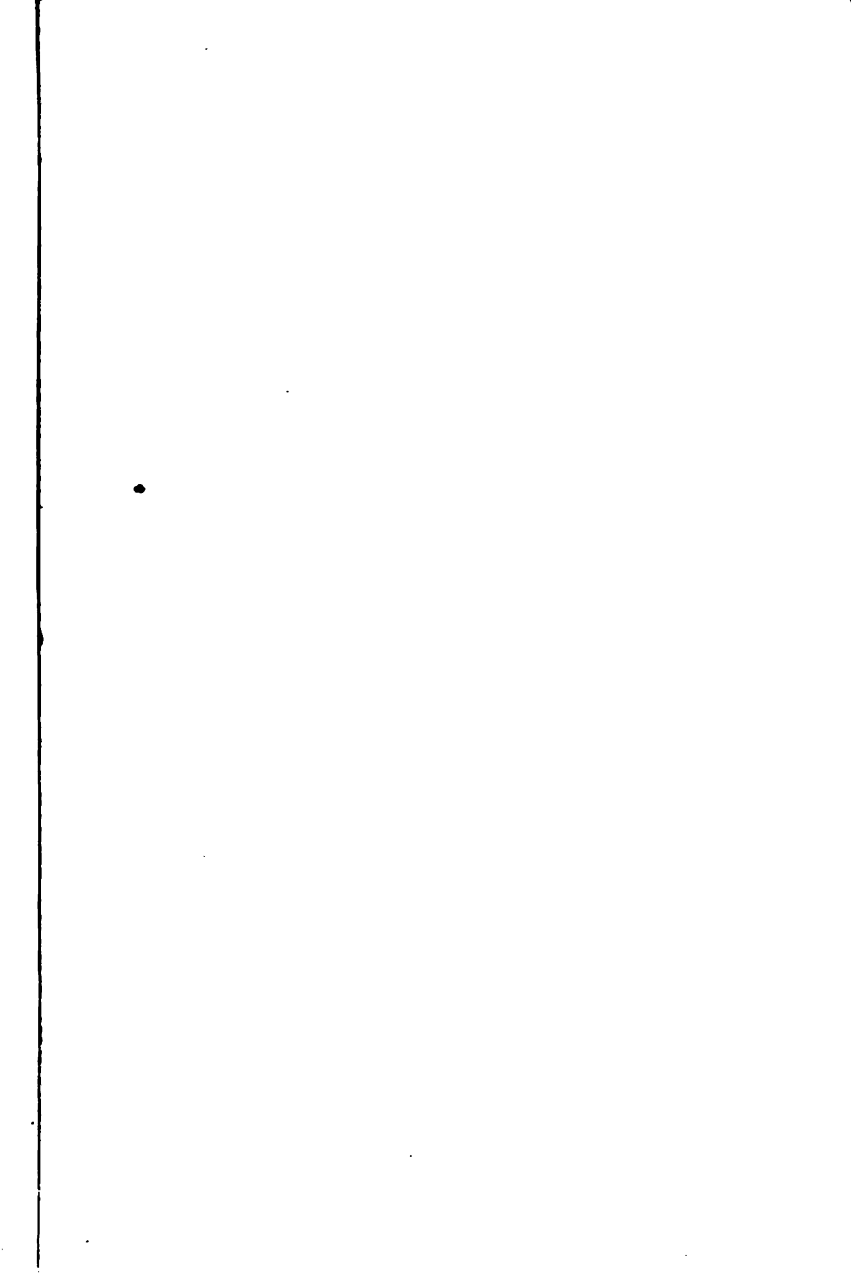
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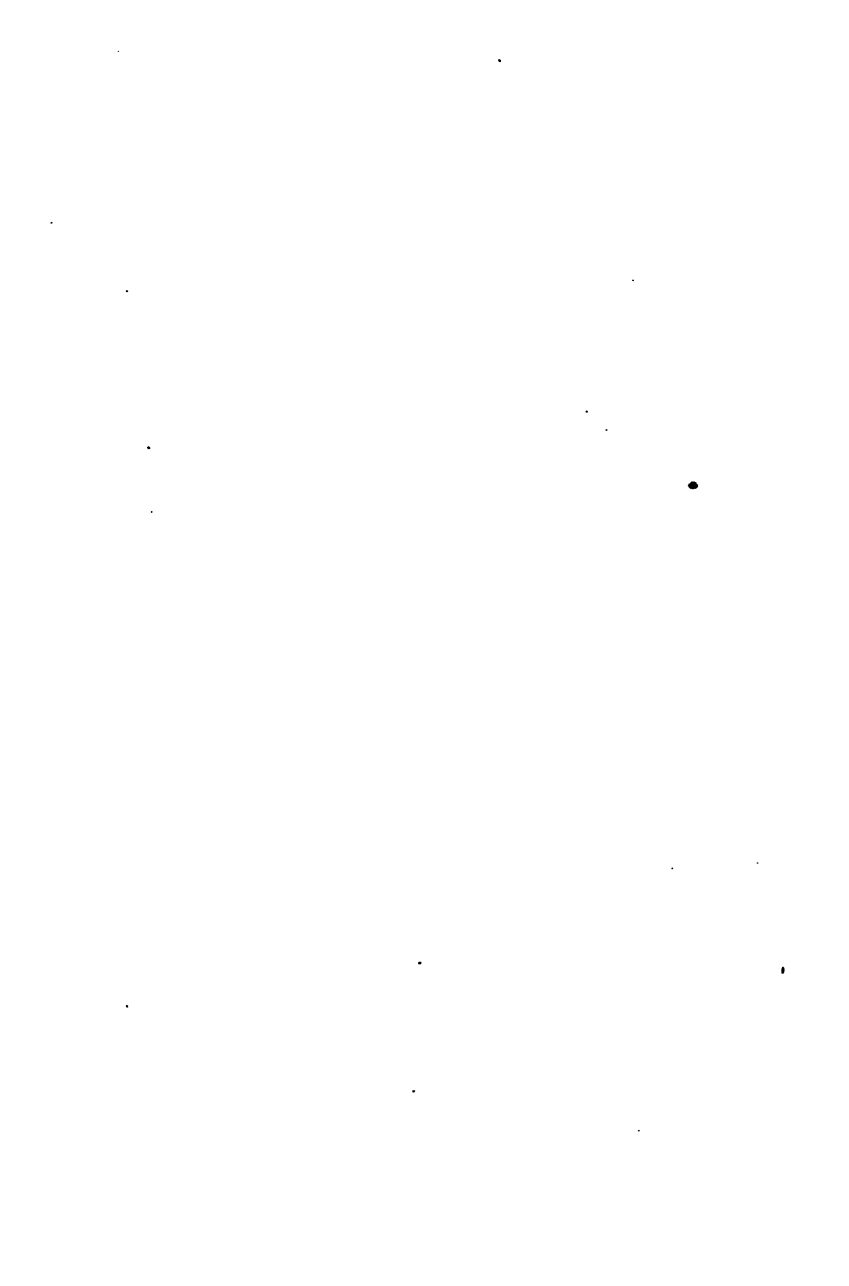
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ΠΛΑΤΩΝΟΣ ΦΑΙΔΩΝ.

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.

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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

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, ἠθικός.]

ΤΑ ΤΟΥΤ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ.

ΕΧΕΚΡΑΤΗΣ, ΦΑΙΔΩΝ, ΑΠΟΛΛΟΔΩΡΟΣ, ΣΩΚΡΑΤΗΣ,
ΚΕΒΗΣ, ΣΙΜΜΙΑΣ, ΚΡΙΤΩΝ,
Ο ΤΩΝ ΕΝΔΕΚΑ ΥΠΗΡΕΤΗΣ.

57 I. Αὐτός, ὦ Φαῖδων, παρεγένου Σωκράτει ἐκείνη τῇ
ἡμέρᾳ, ἣ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτηρίῳ, ἢ ἄλ-
λου του ἤκουσας;

ΦΑΙΔ. Αὐτός, ὦ Ἐχέκρατες.

ΕΧ. Τί οὖν δὴ ἔστιν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ 5
θανάτου; καὶ πῶς ἐτελεύτα; ἠδέως γὰρ ἂν ἐγὼ ἀκού-
σαιμι. καὶ γὰρ οὔτε τῶν πολιτῶν Φλιασίων οὐδεὶς
πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε, οὔτε τις ξένος
B ἀφίκεται χρόνου συχνοῦ ἐκείθεν, ὅστις ἂν ἡμῖν σαφές
τι ἀγγεῖλαι οἶός τ' ἦν περὶ τούτων, πλὴν γε δὴ ἔτι 10
φάρμακον πιῶν ἀποθάνου τῶν δὲ ἄλλων οὐδὲν εἶχε
φράζειν.

58 ΦΑΙΔ. Οὐδὲ τὰ περὶ τῆς δίκης ὄρα ἐπύθεσθε ὄν
τρόπον ἐγένετο;

ΕΧ. Ναί, ταῦτα μὲν ἡμῖν ἠγγειλέ τις, καὶ ἐθαν- 15
μάζομέν γε ἔτι πάλαι γενομένης αὐτῆς πολλῶ ὕστερον
φαίνεται ἀποθανών. τί οὖν ἦν τοῦτο, ὦ Φαῖδων;

8 ἐγὼ om. Bekk. Stallb., add. Bodl. with several other mss.

ΦΑΙΔ. Τύχη τις αἰτῶ, ὧ Ἐχέκρατες, συνέβη· ἔτυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἢ πρύμνα ἐστεμμένη τοῦ πλοίου ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.

ΕΧ. Τοῦτο δὲ διη τί ἐστίν;

5 ΦΑΙΔ. Τοῦτό ἐστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖοι, Β ἐν ᾧ Θεσεύς ποτε εἰς Κρήτην τοὺς δις ἑπτὰ ἐκείνους ᾤχετο ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι εὖξαντο, ὡς λέγεται, τότε, εἰ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον· ἦν δὲ αἰὲ καὶ
10 νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὰν οὖν ἄρξωνται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτινύναι, πρὶν ἂν εἰς Δῆλον ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ' ἐνίστε ἐν πολλῷ
15 χρόνῳ γίγνεται, ἔταν τύχῳσιν ἄνεμοι ἀπολαβόντες C αὐτούς. ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὰν ὁ ἱερεὺς τοῦ Ἀπόλλωνος στέψη τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὡσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγε-
20 ἐν τῷ δεσμοτηρίῳ ὁ μεταξὺ τῆς δίκης τε καὶ τοῦ θανάτου.

II. ΕΧ. Τί δὲ διη τὰ περὶ αὐτὸν τὸν θάνατον, ὧ Φαίδων; τίνα ἦν τὰ λεχθέντα καὶπραχθέντα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρὶ; ἢ
25 οὐκ εἶων οἱ ἄρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτελεύτα φίλων;

ΦΑΙΔ. Οὐδαμῶς, ἀλλὰ παρησάν τινες καὶ πολλοί D γε.

ΕΧ. Ταῦτα διη πάντα προθυμήθητι ὡς σαφέστατα·
30 ἢ μῖν ἀπαγγεῖλαι, εἰ μή τίς σοι ἀσχολία τυγχάνει οὔσα.

13 Δῆλον τε Bekk. Stallb., but τε om. Bodl. and other mss.
23 τίνα Bodl. τί the other mss. Bekk.

ΦΑΙΔ. Ἄλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγήσασθαι· καὶ γὰρ τὸ μεμνήσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγε αἰεὶ πάντων ἤδιστον.

ΕΧ. Ἄλλὰ μὴν, ὦ Φαίδων, καὶ τοὺς ἀκουσομένους γε τοιοῦτους ἑτέρους ἔχεις· ἀλλὰ πειρῶ ὡς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα.

Ε ΦΑΙΔ. Καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγε-
νόμενος. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς
ἐπιτηδείου ἔλεος εἰσήει· εὐδαίμων γὰρ μοι ἀνὴρ ἔφαλ- 10
νετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς
ἀδελφῶς καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκείνον παρί-
στασθαι μῆδ' εἰς Ἄιδου ἰόντα ἀνευ θείας μοίρας ἰέναι,
59 ἀλλὰ κάκεισε ἀφικόμενον εὐ πράξειν, εἴπερ τις πώποτε
καὶ ἄλλος· διὰ δὴ ταῦτα οὐδὲν πάνυ μοι ἔλεεινόν 15
εἰσήει, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει· οὔτε
αὐτὸς ἠδονὴ ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων, ὥσπερ εἰώ-
θειμεν· καὶ γὰρ οἱ λόγοι τοιοῦτοί τινες ἦσαν· ἀλλ'
ἀτεχνῶς ἄτοπόν τί μοι πάθος παρῆν καὶ τις ἀήθης
κρῆσις ἀπὸ τε τῆς ἠδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ 20
τῆς λύπης, ἐνθυμουμένῳ ὅτι αὐτίκα ἐκείνος ἔμελλε
τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδὸν τι οὕτω
διεκέριμεθα, ὅτε μὲν γελῶντες, ἐνλίτε δὲ δακρύνοντες, εἰς
B δὲ ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος. οἶσθα γάρ
που τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ. 25

ΕΧ. Πῶς γὰρ οὔ;

ΦΑΙΔ. Ἐκείνός τε τοῖνυν παντάπασιν οὕτως εἶχε,
καὶ αὐτὸς ἔγωγε ἐτεταραγμην καὶ οἱ ἄλλοι.

ΕΧ. Ἐτυχον δέ, ὦ Φαίδων, τίνες παραγεγόμενοι;

1 σχολάζω τε Bekk. γε is in the Bodl. and most good mss.
10 ἀνὴρ Bodl. Herm. ὁ ἀνὴρ other mss. ἀνὴρ Bekk. Stallb.
12 ὥστ' ἐμοί Bekk. ὥστ' ἐμοί Stallb. ὥστε μοι Bodl. and most mss.
20 ἀπὸ τῆς λύπης Bodl. Herm. Stallb. ἀπὸ om. other mss. Bekk.

ΦΑΙΔ. Οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχω-
 ρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ
 Κρίτων, καὶ ἔτι Ἑρμογένης καὶ Ἐπιγένης καὶ Αἰσχί-
 νης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιππος ὁ Παιανιεὺς
 5 καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων· Πλάτων
 δέ, οἶμαι, ἡσθένει.

ΕΧ. Ξένοι δέ τινες παρῆσαν;

C

ΦΑΙΔ. Ναί, Συμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης
 καὶ Φαιδωνίδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερ-
 10 ψίων.

ΕΧ. Τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος παρε-
 γέγοντο;

ΦΑΙΔ. Οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

ΕΧ. Ἄλλος δέ τις παρῆν;

15 ΦΑΙΔ. Σχεδόν τι οἶμαι τούτους παραγενέσθαι.

ΕΧ. Τί οὖν δὴ; τίνες, φῆς, ἦσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἐγὼ σοι ἐξ ἀρχῆς πάντα πειρά-
 σομαι διηγήσασθαι. αἰὲν γὰρ δὴ καὶ τὰς πρόσθεν D
 ἡμέρας εἰώθειμεν φοιτᾶν καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ
 20 τὸν Σωκράτη, συλλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον,
 ἐν ᾧ καὶ δίκη ἐγένετο· πλησίον γὰρ ἦν τοῦ δεσμοτηρίου.
 περιεμένομεν οὖν ἐκάστοτε, ἕως ἀνοιχθείη τὸ δεσμο-
 τήριον, διατρίβοντες μετ' ἀλλήλων· ἀνεώγετο γὰρ οὐ
 πρῶ· ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆιμεν παρὰ τὸν Σωκράτη

2 ὁ Κριτόβουλος Bodl. Herm. Stallb. ὁ om. Bekk. 3 Κρίτων
 om. several mss., bracketed by Herm. 9 Φαιδωνίδης Bekk. Φαι-
 δωνίδης Bodl. pr. m. 11 Τί δαί Bekk. with only one ms.—οὐ παρε-
 γέγοντο cj. Cobet Var. Lect. p. 286 'et sana ratio docet et Graecae
 linguae ingenium emendandum esse οὐ π.; nam qui ita quaerit
 Socrates miratur eos non nominari inter eos qui Socrati mori-
 turo adfuissent, et οὐ δῆτα melius respondebitur, si οὐ praecesserit.
 quam vetus hoc mendum in Platonis codicibus inoleverit, ap-
 paret ex Demetrii libello περὶ ἑρμηνείας § 238 Goell.: sed vera
 scriptura antiquius nihil est.' 23 ἀνεώγγυτο Bekk. ἀνεώγετο Bodl.
 and most mss. εἰσῆιμεν most mss. including the Bodl. εἰσῆμμεν
 Bekk. Stallb.

καὶ τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ δὴ καὶ τότε πρῶταίτερον ξυνελέγημεν. τῇ γὰρ προτεραίᾳ **Ε** ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμοτηρίου ἐσπέρας, ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφυγμένον εἶη. παρηγγείλαμεν οὖν ἀλλήλοις ἦκειν ὡς πρῶταίτατα εἰς 5 τὸ εἰωθός. καὶ ἦκομεν, καὶ ἡμῖν ἐξελθὼν ὁ θυρωρός, ὅσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν καὶ μὴ πρότερον παριέναι, ἕως ἂν αὐτὸς κελεύσῃ· λύουσι γάρ, ἔφη, οἱ ἔνδεκα Σωκράτη καὶ παραγγέλλουσιν ὅπως ἂν τῆδε τῇ ἡμέρᾳ τελευτήσῃ. οὐ πολλὸν δ' οὖν χρόνον ἐπι- 10 σχῶν ἦκε καὶ ἐκέλευσεν ἡμᾶς εἰσιέναι. εἰσιόντες οὖν **60** κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην, γυγνώσκεις γάρ, ἔχουσαν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς οὖν εἶδεν ἡμᾶς ἢ Ξανθίππη, ἀνευφήμησέ τε καὶ τοιαῦτ' ἄττα εἶπεν, 15 οἷα δὴ εἰώθασιν αἱ γυναῖκες, ὅτι ὦ Σώκρατες, ὕστατον δὴ σε προσερούσι νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους. καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, ὦ Κρίτων, ἔφη, ἀπαγέτω τις ταύτην οἴκαδε. καὶ ἐκείνην μὲν **Β** ἀπήγόν τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτο- 20 μένην· ὁ δὲ Σωκράτης ἀνακαθίζόμενος ἐπὶ τὴν κλίνην συνεκαμψέ τε τὸ σκέλος καὶ ἐξέτριψε τῇ χειρὶ, καὶ τρίβων ἅμα, ὡς ἄτοπον, ἔφη, ὦ ἄνδρες, ἔοικέ τι εἶναι τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ· ὡς θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν, τῷ 25 ἅμα μὲν αὐτῷ μὴ ἐθέλειν παραγίγνεσθαι τῷ ἀνθρώπῳ,

3 ἡμέρα bracketed by Herm. without cause: see the exeg. comm. 7 εἶπε περιμένειν Bodl. Bekk. Stallb. ἐπιμένειν Herm. with the old editions. 11 ἐκέλευσεν Bodl. p. m. ἐκέλευεν Bodl. corr. (Herm.). εἰσελθόντες Bekk. Bodl. corr. εἰσιόντες Herm. Bodl. pr. m. 19 ἀπαγαγέτω Bekk. with only one ms. ταύτην Bekk. Stallb. αὐτήν only the Bodl. (Herm.). 21 ἐπι Bekk. Stallb. with mss. εἰς Bodl. Herm. 22 ἐξέτριψε all good mss. ἐτριψέ the old editions and Cobet Var. Lect. p. 120.

ἐὰν δέ τις διώκη τὸ ἕτερον καὶ λαμβάνῃ, σχεδὸν τι ἀναγκάζεσθαι λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μιᾶς κορυφῆς συνημμένῳ δὴ ὄντε. καὶ μοι δοκεῖ, ἔφη, εἰ C
 ἐνενόησεν αὐτὰ Αἰσωπος, μῦθον αὐτῷ συνθεῖναι, ὡς ὁ
 5 θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἠδύνατο, ξυνῆψεν εἰς ταῦτόν αὐτοῖς τὰς κορυφάς, καὶ διὰ ταῦτα ᾧ ἂν τὸ ἕτερον παραγένηται ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον. ὥσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει [πρότερον]
 10 τὸ ἀλγεινόν, ἡκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ.

IV. Ὁ οὖν Κέβης ὑπολαβὼν Νῆ τὸν Δία, ὃ Σώκρατες, ἔφη, εὖ γ' ἐποίησας ἀναμνήσας με. περὶ γάρ τοι τῶν ποιημάτων ὧν πεποίηκας ἐντείνας τοὺς τοῦ Αἰσώπου λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον
 15 καὶ ἄλλοι τινές με ἤδη ἤροντο, ἀτὰρ καὶ Εὐνήδος D
 πρῶτην, ἣτι ποτὲ διανοηθεῖς, ἐπειδὴ δεῦρο ἦλθες, ἐποίησας αὐτά, πρότερον οὐδὲν πώποτε ποιήσας. εἰ οὖν τί σοι μέλει τοῦ ἔχειν ἐμὲ Εὐνήνῳ ἀποκρίνασθαι, ὅταν με αὐθις ἐρωτᾷ, εὖ οἶδα γὰρ ὅτι ἐρήσεται, εἰπέ, τί χρή με
 20 λέγειν. Λέγε τοίνυν, ἔφη, αὐτῷ, ὃ Κέβης, τάληθῆ, ὅτι οὐκ ἐκείνῳ βουλόμενος οὐδὲ τοῖς ποιήμασιν αὐτοῦ ἀντίτεχνος εἶναι ἐποίησα ταῦτα· ἦδειν γὰρ ὡς οὐ ράδιον εἶναι ἀλλ' ἐνυπνίων τιῶν ἀποπειρώμενος τί λέγοι, καὶ E
 ἀφοσιούμενος εἰ ἄρα πολλάκις ταύτην τὴν μουσικὴν
 25 μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἅττα τοιάδε· πολ-
 λάκις μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι βίῳ, ἄλλοτ' ἐν ἄλλῃ ὄψει φαινόμενον, τὰ αὐτὰ δὲ λέγον, ὃ Σώκρατες, ἔφη, μουσικὴν ποιεῖ καὶ ἐργάζου.

2 ἀεὶ λαμβάνειν Bekk. Stallb., om. Bodl. Δ, Herm. 6 αὐτοῖς Bodl. and four other mss. Stallb. Herm. αὐτῶν Bekk. 8 αὐτῷ μοι all mss. with the exception of one. αὐτῷ μοι Bekk. 9 πρότερον om. most mss. including the Bodl., bracketed by Herm. 19 ἐρωτᾷ Bodl. p. m. ἐρηται Bekk. Bodl. corr. 23 λέγει Bekk.

καὶ ἐγὼ ἔν γε τῷ πρόσθεν χρόνῳ ὅπερ ἔπραττον τοῦτο
 61 ὑπελάμβανον αὐτό μοι παρακελεύεσθαι τε καὶ ἐπικε-
 λεύειν, ὥσπερ οἱ τοῖς θεοῦσι διακελευόμενοι, καὶ ἐμοὶ
 οὕτω τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν,
 μουσικὴν ποιεῖν, ὡς φιλοσοφίας μὲν οὐσης μεγίστης 5
 μουσικῆς, ἐμοῦ δὲ τοῦτο πρᾶττοντος· νῦν δ' ἐπειδὴ ἦ
 τε δίκη ἐγένετο καὶ ἡ τοῦ θεοῦ ἑορτὴ διεκώλυέ με
 ἀποθνήσκειν, ἔδοξε χρῆναι, εἰ ἄρα πολλάκις μοι προσ-
 τάττοι τὸ ἐνύπνιον ταύτην τὴν δημῳδὴν μουσικὴν
 ποιεῖν, μὴ ἀπειθῆσαι αὐτῷ, ἀλλὰ ποιεῖν. ἀσφαλέςτε- 10
 Β ρον γὰρ εἶναι μὴ ἀπιέναι πρὶν ἀφοσιώσασθαι ποιή-
 σαντα ποιήματα καὶ πειθόμενον τῷ ἐνύπνιῳ. οὕτω δὴ
 πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα, οὐ ἦν ἡ παρούσα
 θυσία· μετὰ δὲ τὸν θεόν, ἐννοήσας ὅτι τὸν ποιητὴν
 δέοι, εἴπερ μέλλοι ποιητῆς εἶναι, ποιεῖν μύθους, ἀλλ' 15
 οὐ λόγους, καὶ αὐτὸς οὐκ ἦ μυθολογικός, διὰ ταῦτα δὴ
 οὓς προχείρους εἶχον καὶ ἠπιστάμην μύθους τοὺς
 Αἰσώπου, τούτους ἐποίησα, οἷς πρῶτοις ἐνέτυχον.

V. Ταῦτα οὖν, ὦ Κέβης, Εὐνήνῳ φράζε, καὶ ἐρρω-
 σθαι καί, ἂν σωφρονῇ, ἐμὲ διώκειν ὡς τάχιστα. ἄπει- 20
 C μι δέ, ὡς ἔοικε, τήμερον κελεύουσι γὰρ Ἀθηναῖοι.
 καὶ ὁ Σιμμίας, Οἶον παρακελεύει, ἔφη, τοῦτο, ὦ
 Σώκρατες, Εὐνήνῳ; πολλὰ γὰρ ἤδη ἐντετύχηκα τῷ
 ἀνδρὶ· σχεδὸν οὖν ἐξ ὧν ἐγὼ ἦσθημαι οὐδ' ὅπωςτιοῦν
 σοι ἐκὼν εἶναι πείσεται. Τί δαί; ἦ δ' ἔς· οὐ φιλόσο- 25
 φος Εὐνήνος; Ἐμοιγε δοκεῖ, ἔφη ὁ Σιμμίας. Ἐθελήσει
 τοίνυν, ἔφη, καὶ Εὐνήνος καὶ πᾶς ὅτις ἄξιως τούτου τοῦ
 πράγματος μέτεστίν. οὐ μέντοι γ' ἴσως βιάσεται
 αὐτόν· οὐ γὰρ φασι θεμιτὸν εἶναι. καὶ ἅμα λέγων

λέγων Bodl. with λέγει in the margin. 12 καὶ πειθόμενον Bodl. and
 one other ms. καὶ om. Bekk. Stallb. and perhaps it should be
 omitted in spite of the authority of the Bodl. 15 μέλλοι Bodl. μέλλει
 Bekk. Stallb. 18 τούτους Bodl. and most mss. τούτων Bekk. 20 ὡς

ταῦτα καθῆκε τὰ σκέλη [ἀπὸ τῆς κλίνης] ἐπὶ τὴν D
 γῆν, καὶ καθεζόμενος οὕτως ἤδη τὰ λοιπὰ διελέγετο.
 ἤρετο οὖν αὐτὸν ὁ Κέβης· Πῶς τοῦτο λέγεις, ὦ
 Σώκρατες, τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι,
 5 ἐθέλειν δ' ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἔπε-
 σθαι; Τί δέ, ὦ Κέβης; οὐκ ἀκηκόατε σύ τε καὶ Σιμ-
 μίας περὶ τῶν τοιούτων Φιλολάῳ συγγεγονότες; Οὐδέν
 γε σαφῶς, ὦ Σώκρατες. Ἄλλὰ μὴν καὶ γὰρ ἐξ ἀκοῆς
 περὶ αὐτῶν λέγω· ἃ μὲν οὖν τυγχάνω ἀκηκῶς, φθόνος
 10 οὐδεὶς λέγειν. καὶ γὰρ ἴσως καὶ μάλιστα πρέπει E
 μέλλοντα ἐκέισε ἀποδημεῖν διασκοπεῖν τε καὶ μυθολο-
 γεῖν περὶ τῆς ἀποδημίας τῆς ἐκεῖ, ποῖαν τινα αὐτὴν
 οἴομεθα εἶναι· τί γὰρ ἂν τις καὶ ποιοῖ ἄλλο ἐν τῷ
 μέχρι ἡλίου δυσμῶν χρόνῳ;

15 VI. Κατὰ τί δὴ οὖν ποτὲ οὐ φασι θεμιτὸν εἶναι
 αὐτὸν ἑαυτὸν αποκτινύναι, ὦ Σώκρατες; ἤδη γὰρ
 ἔγωγε, ὅπερ νῦν δὴ σὺ ἤρου, καὶ Φιλολάου ἤκουσα,
 ὅτε παρ' ἡμῶν διητᾶτο, ἤδη δὲ καὶ ἄλλων τινῶν, ὡς οὐ
 δέοι τοῦτο ποιεῖν· σαφές δὲ περὶ αὐτῶν οὐδενὸς πῶ-
 20 ποτε οὐδὲν ἀκήκοα. Ἄλλὰ προθυμείσθαι χρή, ἔφη· 62
 τάχα γὰρ ἂν καὶ ἀκούσαις. ἴσως μέντοι θαυμαστὸν
 σοι φανεῖται, εἰ τοῦτο μόνον τῶν ἄλλων ἀπάντων
 ἀπλοῦν ἐστι καὶ οὐδέποτε τυγχάνει τῷ ἀνθρώπῳ,
 ὥσπερ καὶ τᾶλλα, ἔστιν ὅτε καὶ οἷς βέλτιον τεθνάναι
 25 ἢ ζῆν. οἷς δὲ βέλτιον τεθνάναι, θαυμαστὸν ἴσως
 σοι φαίνεται, εἰ τούτοις τοῖς ἀνθρώποις μὴ ὄσιόν
 ἐστὶν αὐτοὺς ἑαυτοὺς εὖ ποιεῖν, ἀλλ' ἄλλον δεῖ περι-
 μένειν εὐεργέτην. καὶ ὁ Κέβης ἠρέμα ἐπιγελάσας,

τάχιστα om. Bekk., add. Bodl. and other mss. 1 ἀπὸ τῆς κλίνης om. Bodl., bracketed by Herm. 6 Τί δαί Bekk. with one ms. 8 σαφῶς Bodl. Herm. σαφές Bekk. Stallb. with the other mss. 15 οὐν δὴ ποτε Bekk. δὴ οὖν Bodl. and most mss. 24 ἔστιν ὅτε κ.τ.λ.: see exeg. comm. and the discussions by Kock, 'Hermes' 2

B Ἰττω Ζεὺς, ἔφη, τῇ αὐτοῦ φωνῇ εἰπών. Καὶ γὰρ ἂν δόξειεν, ἔφη ὁ Σωκράτης, οὕτω γ' εἶναι ἄλογον· οὐ μέντοι ἀλλ' ἴσως ἔχει τινὰ λόγον. ὁ μὲν οὖν ἐν ἀπορρήτοις λεγόμενος περὶ αὐτῶν λόγος, ὡς ἐν τινι φρουρᾷ ἐσμεν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης 5 λύειν οὐδ' ἀποδιδράσκειν, μέγας τέ τις μοι φαίνεται καὶ οὐ ῥάδιος διδεῖν· οὐ μέντοι ἀλλὰ τόδε γέ μοι δοκεῖ, ὦ Κέβης, εὖ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι· ἢ σοὶ οὐ δοκεῖ οὕτως; Ἔμουγε, 10

C ἔφη ὁ Κέβης. Οὐκοῦν, ἢ δ' ὅς, καὶ σὺ ἂν τῶν σαυτοῦ κτημάτων εἴ τι αὐτὸ ἑαυτὸ ἀποκτινύοι, μὴ σημήναντός σου ὅτι βούλει αὐτὸ τεθνάναι, χαλεπαίνεις ἂν αὐτῷ, καὶ εἴ τινα ἔχοις τιμωρίαν, τιμωροῖο ἄν; Πάνυ γ', ἔφη. Ἴσως τοίνυν ταύτη οὐκ ἄλογον, μὴ πρότερον αὐτὸν 15 ἰποκτινύναι δεῖν, πρὶν ἀνάγκην τινὰ ὁ θεὸς ἐπιπέμψῃ, ὥσπερ καὶ τὴν νῦν παρούσαν ἡμῖν.

VII. Ἄλλ' εἰκίς, ἔφη ὁ Κέβης, τοῦτό γε φαίνεται. ὁ μέντοι νῦν δὴ ἔλεγεσ, τὸ τοὺς φιλοσόφους ῥαδίως ἂν 20

D ἐθέλειν ἀποθνήσκειν, ἔοικε τοῦτο, ὦ Σώκρατες, ἀτόπῳ, εἴπερ ὁ νῦν δὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεὸν τε εἶναι τὸν ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα εἶναι. τὸ γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ ταύτης τῆς θεραπείας ἀπιόντας, ἐν ἣ ἐπιστατοῦσιν αὐτῶν οἵπερ ἄριστοί εἰσι τῶν ὄντων ἐπιστάται, θεοί, 25 οὐκ ἔχει λόγον. οὐ γάρ που αὐτός γε αὐτοῦ οἶεται ἄμεινον ἐπιμελήσεσθαι ἐλεύθερος γενόμενος· ἀλλ' 30

E ἀνόητος μὲν ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον

p. 128—135. Bonitz, ib. 307—312. Kock, ib. 462—465. Cron, 'jahrbücher,' 1867, p. 567—76. L. v. Jan, ib. 1868. 9 ἐπιμελουμένους Bekk. against the Bodl. and most of the other mss. 16 πρὶν ἂν Heindorf. cj. Bekk., ἂν om. all mss. Stallb. Herm. θεὸς Herm. δ add. Bodl. supra lin., and all other mss. give the article. 26 αὐ-

εἶναι ἀπὸ τοῦ δεσπότη, καὶ οὐκ ἂν λογίζοιτο ὅτι οὐ
 δεῖ ἀπὸ γε τοῦ ἀγαθοῦ φεύγειν, ἀλλ' ὅτι μάλιστα
 παραμένειν, διὸ ἀλογίστως ἂν φεύγοι. ὁ δὲ νοῦν ἔχων
 ἐπιθυμοὶ που ἂν αἰεὶ εἶναι παρὰ τῷ αὐτοῦ βελτίονι
 5 καίτοι οὕτως, ὃ Σώκρατες, τοῦναντίον εἶναι εἰκὸς ἢ ὁ
 νῦν δὴ ἐλέγγο: τοὺς μὲν γὰρ φρονίμους ἀγανακτεῖν
 ἀποθνήσκοντας πρέπει, τοὺς δ' ἄφρονας χαίρειν. ἀκού-
 σας οὖν ὁ Σωκράτης ἡσθῆναί τε μοι ἔδοξε τῇ τοῦ
 Κέβητος πραγματείᾳ, καὶ ἐπιβλέψας εἰς ἡμᾶς Ἀεὶ 63
 10 τοι, ἔφη, ὁ Κέβης λόγους τινας ἀνεβρύνει, καὶ οὐ πάνυ
 εὐθεως ἐθέλει πειθεσθαι ὅτι ἂν τις εἴπῃ. Καὶ ὁ
 Σιμμίας Ἀλλὰ μήν, ἔφη, ὃ Σώκρατες, νῦν γέ μοι δοκεῖ
 τι καὶ αὐτῷ λέγειν Κέβης: τί γὰρ ἂν βουλόμενοι
 ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότης ἀμείνους αὐτῶν
 15 φεύγοιεν καὶ ῥαδίως ἀπαλλάττοιεντο αὐτῶν; καὶ μοι
 δοκεῖ Κέβης εἰς σέ τείνειν τὸν λόγον, ὅτι οὕτω ῥαδίως Β
 φέρεις καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας ἀγαθοῦς, ὡς
 αὐτὸς ὁμολογεῖς, θεοῦς. Δίκαια, ἔφη, λέγετε. οἶμαι
 γὰρ ὑμᾶς λέγειν ὅτι χρή με πρὸς ταῦτα ἀπολογήσασθαι
 20 ὥσπερ ἐν δικαστηρίῳ. Πάνυ μὲν οὖν, ἔφη ὁ Σιμμίας.
 VIII. Φέρε δὴ, ἢ δ' ὅς, πειραθῶ πιθανώτερον πρὸς
 ὑμᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγὼ γάρ,
 ἔφη, ὃ Σιμμία τε καὶ Κέβης, εἰ μὲν μὴ ὦμην ἤξειν
 πρῶτον μὲν παρὰ θεοῦς ἄλλους σοφοῦς τε καὶ ἀγαθοῦς,
 25 ἔπειτα καὶ παρ' ἀνθρώπους τετελευτηκότας ἀμείνους
 τῶν ἐνθάδε, ἠδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ·
 νῦν δὲ εὖ ἴστε ὅτι παρ' ἀνδρας τε ἐλπίζω ἀφίξεσθαι
 ἀγαθοῦς· καὶ τοῦτο μὲν οὐκ ἂν πάνυ δισχυρισαίμην· C

τοῦ Bodl. ἑαυτοῦ Bekk. 3 Perhaps we should write παραμένειν· διὸ
 ἀλόγιστος ἂν φεύγοι, ὁ δὲ νοῦν ἔχων ἐπιθυμοὶ που κ. τ. λ. 12 νῦν γε
 δοκεῖ τί μοι καὶ αὐτῷ Bekk.: the order adopted in the text is found
 in the Bodl. 14 ἀμείνους αὐτῶν Bekk. with only one ms. 21 πρὸς
 ὑμᾶς πιθανώτερον Bekk. Stallb. with all mss. in their favour, the

ὅτι μεντοι παρα θεοὺς δεσπότης πάνυ ἀγαθοὺς ἤξειν,
 εὖ ἴστε ὅτι, εἶπερ τι ἄλλο τῶν τοιούτων, δισχυρι-
 σαίμην ἂν καὶ τοῦτο. ὥστε διὰ ταῦτα οὐχ ὁμοίως
 ἀγανακτῶ, ἀλλ' εὐελπίς εἰμι εἶναι τι τοῖς τετελευτη-
 κότεσι καί, ὥσπερ γε καὶ πάλαι λέγεται, πολὺ ἄμεινον 5
 τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Τί οὖν, ἔφη ὁ Σιμμίας, ὦ
 Σώκρατες; αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν νῶ ἔχεις
 D ἀπίεναί, ἢ κἂν ἡμῖν μεταδοίης; κοινὸν γὰρ δὴ ἔμοιγε
 δοκεῖ καὶ ἡμῖν εἶναι ἀγαθὸν τοῦτο, καὶ ἅμα σοι ἀπο-
 λογία ἔσται, ἐὰν ἄπερ λέγεις ἡμᾶς πείσης. Ἄλλὰ 10
 πειράσομαι, ἔφη. πρῶτον δὲ Κρίτωνα τόνδε σκεψά-
 μεθα, τί ἐστὶν ὃ βούλεσθαί μοι δοκεῖ πάλαι εἰπεῖν.
 Τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι
 μοι λέγει ὃ μέλλον σοι δώσειν τὸ φάρμακον, ὅτι χρή
 σοι φράζειν ὡς ἐλάχιστα διαλέγεσθαι; φησὶ γὰρ θερ- 15
 μαίνεσθαι μᾶλλον ~~διαλεγόμενους~~, δεῖν δὲ οὐδὲν τοιοῦτον
 E προσφέρειν τῷ φαρμάκῳ· εἰ δὲ μή, ἐνίοτε ἀναγκάζεσθαι
 καὶ δις καὶ τρίς πίνειν τοὺς τι τοιοῦτον ποιοῦντας.
 καὶ ὁ Σωκράτης, Ἔα, ἔφη, χαίρειν αὐτόν· ἀλλὰ μόνον
 τὸ ἑαυτοῦ παρασκευαζέτω ὡς· καὶ δις δώσων, ἐὰν δὲ 20
 δέη, καὶ τρίς. Ἄλλὰ σχεδὸν μὲν τι ἤδη, ἔφη ὁ
 Κρίτων· ἀλλὰ μοι πάλαι πράγματα παρέχει. Ἔα
 αὐτόν, ἔφη. ἀλλ' ὑμῖν δὴ τοῖς δικασταῖς βούλομαι
 ἡδὴ τὸν λόγον ἀποδοῦναι, ὡς μοι φαίνεται εἰκότως
 64 ἀνὴρ ^{ἐπιεικής} τῷ ὄντι ἐν φιλοσοφίᾳ διατρέψας τὸν βίον θαρρεῖν 25
 μέλλον ἀποθανεῖσθαι καὶ εὐελπίς εἶναι ἐκεῖ μέγιστα
 οἴσεσθαι ἀγαθὰ, ἐπειδὴν τελευτήσῃ. πῶς ἂν οὖν δὴ
 τοῦθ' οὕτως ἔχοι, ὦ Σιμμία τε καὶ Κέβης, ἐγὼ πειρά-
 σομαι φράσαι.

Bodl. excepted. 7 *πότερον αὐτὸς Bekk. πότερον om.* Bodl. pr. m. and many other mss. Stallb. Herm. 9 *ἢ ἀπολογία Bekk. Stallb.* with all mss. excepting the Bodl. which omits ἢ. 11 *πειράσομαι γε Bekk.* against the Bodl. and most mss. 21 *ἤδεν the mss. ἤδη Bekk.* after

IX. ^{αικίκετο} Κινδυνεύουσι γὰρ ^{αλλ} ὅσοι τυγχάνουσιν ὀρθῶς
 ἀπτόμενοι φιλοσοφίας ^{αὐτοὶ τὸν πότον} κληθέναι τούς ἄλλους, ὅτι
 οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ
 τεθνάναι. εἰ οὖν τοῦτο ἀληθές, ἄτοπον δήπου ἂν εἴη
 5 προθυμείσθαι μὲν ἐν παντὶ τῷ βίῳ μηδὲν ἄλλο ἢ τοῦτο,
 ἥκοντος δὲ δὴ αὐτοῦ ἀγανακτεῖν, ὃ πάλαι προεθυμοῦντό
 τε καὶ ἐπετηδέουν. καὶ ὁ Σιμμίας γελάσας Νῆ τὸν
 Δία, ἔφη, ὦ Σώκρατες, οὐ πάνυ γέ με νῦν δὴ γελα- B
 σείοντα ἐποίησας γελάσαι. οἶμαι γὰρ ἂν δὴ τοὺς
 10 πολλοὺς αὐτὸ τοῦτο ἀκούσαντας δοκεῖν εὖ πάνυ εἰ-
 ρῆσθαι εἰς τοὺς φιλοσοφοῦντας καὶ ξυμφάναι ἂν τοὺς
 μὲν παρ' ἡμῖν ἀνθρώπους καὶ πάνυ, ὅτι τῷ ὄντι οἱ
 φιλοσοφοῦντες θανατῶσι καὶ σφᾶς γε οὐ κληθέναι
 ὅτι ἄξιοί εἰσι τοῦτο πάσχειν. Καὶ ἀληθῆ γ' ἂν
 15 λέγοιεν, ὦ Σιμμία, πλήν γε τοῦ σφᾶς μὴ κληθέναι.)
 λέληθε γὰρ αὐτοὺς ἢ τε θανατῶσι καὶ ἢ ἄξιοί εἰσι
 θανάτου καὶ οἴου θανάτου οἱ ὡς ἀληθῶς φιλόσοφοι.
 εἵπωμεν γάρ, ἔφη, πρὸς ἡμᾶς αὐτούς, χαίρειν εἰπόντες C
 ἐκείνοις· ἠγοῦμεθά τι τὸν θάνατον εἶναι; Πάνυ γε, ἔφη
 20 ὑπολαβὼν ὁ Σιμμίας. Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς
 ψυχῆς ἀπὸ τοῦ σώματος ἀπάλλαγην; καὶ εἶναι τοῦτο
 τὸ τεθνάναι, χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγὴν
 αὐτὸ καθ' αὐτὸ τὸ σῶμα γεγυμέναι, χωρὶς δὲ τὴν ψυχὴν
 ἀπὸ τοῦ σώματος ἀπαλλαγείσαν αὐτὴν καθ' αὐτὴν
 25 εἶναι; ἄρα μὴ ἄλλο τι ἢ θάνατος ἢ τοῦτο; Οὐκ, ἀλλὰ
 τοῦτο, ἔφη. Σκέψαι δὴ, ὦ Ἰγαθέ, εἰ ἄρα καὶ σοὶ
 ξυνδοκῆ ἄπερ καὶ ἐμοί. ἐκ γὰρ τούτων μᾶλλον οἶμαι D
 ἡμᾶς εἴσεσθαι περὶ ὧν σκοποῦμεν. φαίνεται σοὶ φιλο-
 σόφου ἀνδρὸς εἶναι ἐσπῶνδακέναι περὶ τὰς ἡδονὰς
 30 καλουμένας τὰς τοιάσδε, οἶον σίτων τε καὶ ποτῶν;

Photius Lex. p. 50. 6 προεθυμοῦντο Bodl. προθυμοῦντο Bekk.
 22 τὸ om. Bodl. Herm. 25 ἢ θάνατος Herm. ἢ ὁ θάνατος the
 old edd. and so far as I see the Bodl. ἢ om. Bekk. Stallb. 30 σι-

Ἡκιστά γε, ὦ Σώκρατες, ἔφη ὁ Σιμμίας. Τί δέ; τὰς τῶν ἀφροδισίων; Οὐδαμῶς. Τί δέ; τὰς ἄλλας τὰς περὶ τὸ σῶμα θεραπείας δοκεῖ σοι ἐντίμους ἡγεῖσθαι ὁ τοιοῦτος; οἷον ἱματίων διαφερόντων κτήσεις καὶ ὑποδημάτων καὶ τοὺς ἄλλους καλλωπισμοὺς τοὺς περὶ τὸ 5

Ε σῶμα πότερον τιμᾶν σοι δοκεῖ ἢ ἀτιμάζειν, καθ' ὅσον μὴ πολλὴ ἀνάγκη μετέχει αὐτῶν; Ἀτιμάζειν ἔμοιγε δοκεῖ, ἔφη, ὃ γε ὡς ἀληθῶς φιλόσοφος. Οὐκοῦν ὅπως δοκεῖ σοι, ἔφη, ἢ τοῦ τοιούτου πραγματεία οὐ περὶ τὸ σῶμα εἶναι, ἀλλὰ καθ' ὅσον δύναται ἀφεστάναι αὐτοῦ, 10 πρὸς δὲ τὴν ψυχὴν τετράφθαι; Ἐμοιγε. Ἄρ' οὖν πρῶτον μὲν ἐν τοῖς τοιούτοις δηλὸς ἐστὶν ὁ φιλόσοφος ἀπολύων ὅ,τι μάλιστα τὴν ψυχὴν ἀπὸ τῆς τοῦ σώματος κοινωνίας διαφερόντως τῶν ἄλλων ἀνθρώπων; Φαίνεται. Καὶ δοκεῖ γέ που, ὦ Σιμμία, τοῖς πολλοῖς 15 ἀνθρώποις, ᾧ μὴδὲν ἡδὺ τῶν τοιούτων μὴδὲ μετέχει αὐτῶν, οὐκ ὄξιον εἶναι ζῆν, ἀλλ' ἐγγύς τι τείνειν τοῦ τεθάναι ὁ μὴδὲν φροντίζων τῶν ἡδονῶν αἰ διὰ τοῦ σώματός εἰσιν. Πάνυ μὲν οὖν ἀληθῆ λέγεις.

Χ. Τί δὲ δὴ περὶ αὐτὴν τὴν τῆς φρονήσεως 20 κτήσιν; πότερον ἐμπόδιον τὸ σῶμα ἢ οὐ, ἐάν τις αὐτὸ ἐν τῇ ζητήσει κοινωνὸν συμπαραλαμβάνῃ; οἷον τὸ τοιόνδε λέγω· ἄρα ἔχει ἀλήθειάν τινα ὄψις τε καὶ ἀκοή τοῖς ἀνθρώποις, ἢ τά γε τοιαῦτα καὶ οἱ ποιηταὶ ἡμῖν αἰεὶ θρυλοῦσιν, ὅτι οὐτ' ἀκούομεν ἀκριβῆς οὐδὲν 25 οὔτε ὀρώμεν; καίτοι εἰ αὐταὶ τῶν περὶ τὸ σῶμα αἰσθήσεων μὴ ἀκριβεῖς εἰσι μὴδὲ σαφεῖς, σχολῆ αἰ γε ἄλλαι πῦσαι γάρ που τούτων φαυλότεραί εἰσιν ἢ σοι οὐ δοκοῦσιν; Πάνυ μὲν οὖν, ἔφη. Πότε οὖν, ἢ δ' ὅς, ἢ ψυχὴ τῆς ἀληθείας ἄπτεται; ὅταν μὲν γὰρ μετὰ τοῦ 30

- σώματος ἐπιχειρῆ τι σκοπεῖν, δῆλον ὅτι τότε ἕξαπα- C
 τᾶται ὑπ' αὐτοῦ. Ἄληθῆ λέγεις. Ἄρ' οὖν οὐκ ἐν τῷ
 λογίζεσθαι, εἴπερ που ἄλλοθι, κατὰδῆλον αὐτῇ γίνγεται
 τι τῶν ὄντων; Ναί. Λογίζεται δέ γέ που τότε κάλ-
 5 λιστα, ὅταν μηδὲν τούτων αὐτὴν παραλυπῆ, μήτε
 ἀκοή μήτε ὄψις μήτε ἀλγηδῶν μηδέ τις ἡδονή, ἀλλ' ὅ,τι
 μάλιστα αὐτὴ καθ' αὐτὴν γίνγεται ἐῶσα χαίρειν τὸ
 σῶμα, καὶ καθ' ὅσον δύναται μὴ κοινωνοῦσα αὐτῷ
 μηδ' ἀπτομένη ὀρέγεται τοῦ ὄντος. Ἔστι ταῦτα.
 10 Οὐκοῦν καὶ ἐνταῦθα ἡ τοῦ φιλοσόφου ψυχὴ μάλιστα D
 ἀτιμάζει τὸ σῶμα καὶ φεύγει ἀπ' αὐτοῦ, ζητεῖ δὲ αὐτὴ
 καθ' αὐτὴν γίνγεσθαι; Φαίνεται. Τί δὲ δὴ τὰ τοιάδε,
 ὦ Συμμία; φαμέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδέν; Φαμέν
 μέντοι νῆ Δία. Καὶ καλόν γέ τι καὶ ἀγαθόν; Πῶς
 15 δ' οὐ; Ἦδη οὖν πρόποτέ τι τῶν τοιούτων τοῖς ὀφθαλ-
 μοῖς εἶδες; Οὐδαμῶς, ἢ δ' ὅς. Ἄλλ' ἄλλη τινὶ αἰσ-
 θήσει τῶν διὰ τοῦ σώματος ἐφήψω αὐτῶν; λέγω δὲ
 περὶ πάντων, οἷον μεγέθους πέρι, ὑγείας, ἰσχύος, καὶ
 τῶν ἄλλων ἐνὶ λόγῳ ἀπάντων τῆς οὐσίας, ὃ τυγχάνει
 20 ἕκαστον ὄν' ἄρα διὰ τοῦ σώματος αὐτῶν τὰ ληθέστατον E
 θεωρεῖται, ἢ ὧδ' ἔχει ὡς ἂν μάλιστα ἡμῶν καὶ ἀκρι-
 βέστατα παρασκευάσῃται αὐτὸ ἕκαστον διανοηθῆναι
 περὶ οὐ σκοπεῖ, οὗτος ἂν ἐγγύτατα ἴοι τοῦ γινῶναι
 ἕκαστον; Πάνν μὲν οὖν. Ἄρ' οὖν ἐκεῖνος ἂν τοῦτο
 25 ποιήσειε καθαρῶτατα, ὅστις ὅ,τι μάλιστα αὐτῇ τῇ
 διανοίᾳ ἴοι ἐφ' ἕκαστον, μήτε τὴν ὄψιν παρατιθέμενος
 ἐν τῷ διανοεῖσθαι μήτε τινὰ ἄλλην αἰσθησιν ἐφέλκων 66
 μηδεμίαν μετὰ τοῦ λογισμοῦ, ἀλλ' αὐτῇ καθ' αὐτὴν
 εἰλικρινεῖ τῇ διανοίᾳ χρώμενος αὐτὸ καθ' αὐτὸ εἰλι-
 30 κρινὲς ἕκαστον ἐπιχειροῖ θηρεῦειν τῶν ὄντων, ἀπαλ-

β μηδέ τις Bodl. μήτε τις Bekk. Stallb. with the other mss.
 14 αὐ καλόν γέ τοι Bekk. partly from Heindorf's conj. οὐ καλόν γέ
 τι Bodl. (?) and other mss. 30 ἐπιχειροῖ Bodl. pr. m. ἐπιχειροῖη

λαγείς ὅτι μάλιστα ὀφθαλμῶν τε καὶ ὄτων καὶ ὡς ἔπος εἶπεῖν ζύμπαντος τοῦ σώματος, ὡς ταράττοντος καὶ οὐκ ἐῶντος τὴν ψυχὴν κτήσασθαι ἀληθείαν τε καὶ φρόνησιν, ὅταν κοινωῇ, ἄρ' οὐχ οὗτός ἐστιν, ὦ Σιμμία, εἴπερ τις καὶ ἄλλος, ὁ τευξομενος τοῦ ὄντος; Ὑπερ- 5
φυῶς, ἔφη ὁ Σιμμίας, ὡς ἀληθῆ λέγεις, ὦ Σώκρατες.

- B XI. Οὐκοῦν ἀνάγκη, ἔφη, ἐκ πάντων τούτων παρίστασθαι δόξαν τοιάνδε τινὰ τοῖς γνησίως φιλοσόφοις, ὥστε καὶ πρὸς ἀλλήλους τοιαύτ' ἄττα λέγειν, ὅτι κινδυνεύει τοι ὡςπερ ἀτραπός τις ἡμᾶς ἐκφέρειν μετὰ 10 τοῦ λόγου ἐν τῇ σκέψει, ὅτι, ἕως ἂν τὸ σῶμα ἔχωμεν καὶ ζυμπεφυρμένη ἢ ἡμῶν ἢ ψυχὴ μετὰ τοῦ τοιούτου κακοῦ, οὐ μὴ ποτε κτησώμεθα ἱκανῶς οὐ ἐπιθυμοῦμεν φάμεν δὲ τοῦτο εἶναι τὸ ἀληθές. χ μυρίας μὲν γὰρ ἡμῖν ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν ἀναγκαίαν τροφήν 15
- C ἔτι δὲ ἂν τινες νόσοι προσπέσωσι, ἐμποδίζουσιν ἡμῶν τὴν τοῦ ὄντος θήραν· ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας ἐμπύπλησιν ἡμᾶς πολλῆς, ὥστε τὸ λεγόμενον ὡς ἀληθῶς τῷ ὄντι ὑπ' αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέ- 20 ποτε οὐδέν. καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι. διὰ γὰρ τὴν τῶν χρημάτων κτήσιν πάντες οἱ πόλεμοι
- D ἡμῖν γίνονται, τὰ δὲ χρήματα ἀναγκαζόμεθα κτᾶσθαι διὰ τὸ σῶμα, δουλεύοντες τῇ τούτου θεραπείᾳ· καὶ ἐκ 25 τούτου ἀσχολίαν ἄγομεν φιλοσοφίας πέρι διὰ πάντα ταῦτα. τὸ δ' ἔσχατον πάντων ὅτι, εἰάν τις ἡμῖν καὶ σχολὴ γένηται ἀπ' αὐτοῦ καὶ τραπώμεθα πρὸς τὸ σκοπεῖν τι, ἐν ταῖς ζητήσεσιν αὐ πανταχοῦ παραπίπτου θόρυβον παρέχει καὶ ταραχὴν καὶ ἐκπλήττει, ὥστε μὴ 30

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

δύνασθαι ὑπ' αὐτοῦ καθορᾶν τάληθές, ἀλλὰ τῷ ὄντι
 ἡμῖν δέδεικται ὅτι, εἰ μέλλομέν ποτε καθαρῶς τι εἴσεσ-
 θαι, ἀπαλλακτέον αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ θεατέον **E**
 αὐτὰ τὰ πράγματα· καὶ τότε, ὡς ἔοικεν, ἡμῖν ἔσται οὐ
 5 ἐπιθυμούμεν τε καὶ φαμεν ἐρασταὶ εἶναι, φρονήσεως,
 ἐπειδὴν τελευτήσωμεν, ὡς ὁ λόγος σημαίνει, ζῶσι δὲ
 οὐ. εἰ γὰρ μὴ οἶόν τε μετὰ τοῦ σώματος μηδὲν καθα-
 ρῶς γινῶναι, δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστι κτίσασθαι
 τὸ εἰδέναι ἢ τελευτήσασθαι· τότε γὰρ αὐτὴ καθ' αὐτήν **67**
 10 ἔσται ἡ ψυχὴ χωρὶς τοῦ σώματος, πρότερον δ' οὐ. καὶ
 ἐν ᾧ ἂν ζῶμεν, οὕτως, ὡς ἔοικεν, ἐγγυτάτω ἐσόμεθα
 τοῦ εἰδέναι, ἐὰν ὅ,τι μάλιστα μηδὲν ὀμιλῶμεν τῷ
 σώματι μηδὲ κοινωνῶμεν, ὅ,τι μὴ πᾶσα ἀνάγκη, μηδὲ
 ἀναπιμπλώμεθα τῆς τούτου φύσεως, ἀλλὰ καθαρεύομεν
 15 ἀπ' αὐτοῦ, ἕως ἂν ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς· καὶ
 οὕτω μὲν καθαροὶ ἀπαλλαπτόμενοι τῆς τοῦ σώματος
 ἀφροσύνης, ὡς τὸ εἶκος, μετὰ τοιούτων τε ἐσόμεθα καὶ
 γνωσόμεθα δι' ἡμῶν αὐτῶν πᾶν τὸ εἰλικρινές· τοῦτο **B**
 δ' ἔστιν ἴσως τὸ ἀληθές. μὴ καθαρῷ γὰρ καθαρῷ
 20 ἐφάπτεσθαι μὴ οὐ θεμιτὸν ἦ. τοιαῦτα οἶμαι, ὦ Σιμμία,
 ἀναγκαῖον εἶναι πρὸς ἀλλήλους λέγειν τε καὶ δοξάζειν
 πάντας τοὺς ἐρθῶς φιλομαθεῖς· ἢ οὐ δοκεῖ σοι οὕτως;
 Παντός γε μᾶλλον, ὦ Σώκρατες.

XII. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ ταῦτ' ἀληθῆ, ὦ
 25 ἑταῖρε, πολλὴ ἐλπίς ἀφικομένῳ οἱ ἐγὼ πορεύομαι, ἐκεῖ
 ἰκανῶς, εἴπερ που ἄλλοθι, κτήσασθαι τοῦτο οὐ ἔνεκα ἢ
 πολλὴ πραγματεία ἡμῖν ἐν τῷ παρελθόντι βίῳ γέγονεν,
 ὥστε ἢ γε ἀποδημία ἢ νῦν μοι προστεταγμένη μετὰ **C**
 ἀγαθῆς ἐλπίδος γίγνεται καὶ ἄλλῳ ἀνδρὶ, ὃς ἠγείται οἱ
 30 παρεσκευάσθαι τὴν διάνοιαν ὥσπερ κεκαθαρμένην.
 Πάνυ μὲν οὖν, ἔφη ὁ Σιμμίας. Κάθαρσις δὲ εἶναι ἄρα

οὐ τοῦτο ξυμβαίνει, ὕπερ πάλαι ἐν τῷ λόγῳ λέγεται,
 τὸ χωρίζειν ὅ, τι μάλιστα ἀπὸ τοῦ σώματος τὴν ψυχὴν
 καὶ ἐθίσαι αὐτὴν καθ' αὐτὴν πανταχόθεν ἐκ τοῦ σώμα-
 τος συναγείρεσθαι τε καὶ ἀθροίζεσθαι, καὶ οἰκεῖν κατὰ
 τὸ δυνατόν καὶ ἐν τῷ νῦν παρόντι καὶ ἐν τῷ ἔπειτα 5
 Δ μόνην καθ' αὐτὴν, ἐκλυομένην ὡσπερ ἐκ δεσμῶν ἐκ τοῦ
 σώματος; Πάνν μὲν οὖν, ἔφη. Οὐκοῦν τοῦτό γε θάνα-
 τος ὀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώμα-
 τος; Παντάσασί γ', ἡ δ' ὅς. Λύειν δέ γε αὐτὴν, ὡς
 φαμεν, προθυμοῦνται αἰεὶ μάλιστα καὶ μόνοι οἱ φιλοσο- 10
 φοῦντες ὀρθῶς, καὶ τὸ μελέτημα αὐτὸ τοῦτό ἐστι τῶν
 φιλοσόφων, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος,
 ἡ οὐ; Φαίνεται. Οὐκοῦν, ὕπερ ἐν ἀρχῇ ἔλεγον, γε-
 λοῖον ἂν εἶη ἄνδρα παρασκευάζονθ' ἑαυτὸν ἐν τῷ βίῳ
 Ε ὅ, τι ἐγγυτάτω ὄντα τοῦ τεθνάναι οὕτω ζῆν, κάπειθ' 15
 ἦκοντος αὐτῷ τοίτου ἀγανακτεῖν; οὐ γελοῖον; Πῶς δ'
 οὐ; Τῷ ὄντι ἄρα, ἔφη, ὦ Σιμμία, οἱ ὀρθῶς φιλοσο-
 φοῦντες ἀποθνήσκειν μελετῶσι, καὶ τὸ τεθνάναι ἦκιστ'
 αὐτοῖς ἀνθρώπων φοβερὸν. ἐκ τῶνδε δὲ σκόπει. εἰ
 γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ 20
 καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὲ
 γιγνομένου εἰ φοβοῦντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν
 ἀλογία εἶη, εἰ μὴ ἄσμενοι ἐκείσε ἴοιεν, οἱ ἀφικομένοις
 68 ἔλπις ἐστίν οὐ διὰ βίου ἤρων τυχεῖν ἤρων δὲ φρονή-
 σεως ὅτε διεβέβληντο, τούτου ἀπηλλάχθαι ξυνόντος 25
 αὐτοῖς; ἡ ἀνθρωπίνων μὲν παιδικῶν καὶ γυναικῶν καὶ

6 μόνην is considered spurious by Cobet Var. Lect. p. 165.
 'Quia apparet dici τὸ σῶμα εἶναι ὅλον δεσμὰ τῆς ψυχῆς, emenda
 ὡσπερ ἐκ δεσμῶν τοῦ σώματος: adiecit nescio quis alteram prae-
 positionem, ne δεσμὰ τοῦ σώματος dici viderentur.' Cobet Var. Lect.
 p. 165. 16 οὐ γελοῖον; considered spurious by Cobet Nov. Lect. p.
 111. 22 εἰ φοβοῦντο: 'repetitum et sciolio debetur' Cobet, Nov. Lect.
 p. 102. 25 διαβέβληντο Bekk. against the Bodl. and most
 mss.

υίῶν ἀποθανόντων πολλοὶ δὴ ἐκόντες ἠθέλησαν εἰς
 "Αἰδου ἐλθεῖν, ὑπὸ ταύτης ἀγόμενοι τῆς ἐλπίδος, τῆς
 τοῦ ὄψεσθαι τε ἐκεῖ ὧν ἐπεθύμουν καὶ ξυνέσεσθαι
 φρονήσεως δὲ ἄρα τις τῷ ὄντι ἐρῶν, καὶ λαβὼν σφόδρα
 5 τὴν αὐτὴν ταύτην ἐλπίδα, μηδαμοῦ ἄλλοθι ἐντεύξεσθαι
 αὐτῇ ἀξίως λόγου ἢ ἐν "Αἰδου, ἀγανακτήσει τε ἀπο-
 θνήσκων καὶ οὐκ ἄσμενος εἰσιν αὐτόσε; οἴεσθαι γε χρῆ, B
 εἰάν τῷ ὄντι γ' ἦ, ὦ ἐταῖρε, φιλόσοφος· σφόδρα γὰρ
 αὐτῷ ταῦτα δόξει, μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύξε-
 10 εσθαι φρονήσῃ· ἀλλ' ἢ ἐκεῖ· εἰ δὲ τοῦτο οὕτως ἔχει,
 ὕπερ ἄρτι ἔλεγον, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο
 τὸν θάνατον ὁ τοιοῦτος; Πολλὴ μέντοι νῆ Δία, ἢ δ' ὅς.

XIII. Οὐκοῦν ἰκανόν σοι τεκμήριον, ἔφη, τοῦτο
 ἀνδρῶς ὃν ἂν ἴδῃς ἀγανακτοῦντα μέλλοντα ἀποθανεῖ-
 15 σθαι, ὅτι οὐκ ἄρ' ἦν φιλόσοφος ἀλλὰ τις φιλοσώμα-
 τος; ὁ αὐτὸς δὲ που οὗτος τυγχάνει ὧν καὶ φιλοχρή- C
 ματος καὶ φιλότιμος, ἦτοι τὰ ἕτερα τούτων ἢ ἀμφό-
 τερα. Πάνν, ἔφη, ἔχει οὕτως ὡς λέγεις. Ἄρ' οὖν,
 ἔφη, ὦ Σιμμία, οὐ καὶ ἡ ὀνομαζομένη ἀνδρεία τοῖς
 20 οὕτω διακειμένοις μάλιστα προσήκει; Πάντως δήπου,
 ἔφη. Οὐκοῦν καὶ ἡ σωφροσύνη, ἣν καὶ οἱ πολλοὶ
 ὀνομάζουσι σωφροσύνην, τὸ περὶ τὰς ἐπιθυμίας μὴ
 ἐπτοῆσθαι ἀλλ' ὀλιγῶρως ἔχειν καὶ κοσμίως, ἄρ' οὐ
 τούτοις μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος
 25 ὀλιγωροῦσί τε καὶ ἐν φιλοσοφίᾳ ζῶσιν; Ἄνάγκη, ἔφη. D
 Εἰ γὰρ ἐβελήσεις, ἢ δ' ὅς, ἐννοῆσαι τὴν γε τῶν ἄλλων
 ἀνδρείαν τε καὶ σωφροσύνην, δόξει σοι εἶναι ἄτοπος.
 Πῶς δὴ, ὦ Σώκρατες; Οἶσθα, ἢ δ' ὅς, ὅτι τὸν θάνατον
 ἠγούνται πάντες οἱ ἄλλοι τῶν μεγάλων κακῶν εἶναι;
 30 Καὶ μάλα, ἔφη. Οὐκοῦν φόβῳ μειζόνων κακῶν ὑπο-

μένουσιν αὐτῶν οἱ ἀνδρείοι τὸν θάνατον, ἔταν ὑπομε-
 νωσιν; *Ἔστι ταῦτα. Τῷ δεδιέναι ἄρα καὶ δέει ἀν-
 δρείοι εἶσι πάντες πλην οἱ φιλόσοφοι. καίτοι ἄτοπόν
 Ε γε δέει τινὰ καὶ δειλία ἀνδρείον εἶναι. Πάνυ μὲν οὖν.
 Τί δέ; οἱ κόσμοι αὐτῶν οὐ ταῦτὸν τοῦτο πεπόνθασιν 5
 ἀκολασία τινὶ σόφρονές εἶσι; καίτοι φαμέν γέ που
 ἀδύνατον εἶναι, ἀλλ' ὅμως αὐτοῖς συμβαίνει τούτῳ
 ὅμοιον εἶναι τὸ πάθος τὸ περὶ ταύτην τὴν εὐήθη σω-
 φροσύνην φοβούμενοι γὰρ ἐτέρων ἡδονῶν στερηθῆναι
 καὶ ἐπιθυμοῦντες ἐκείνων, ἄλλων ἀπέχονται ὑπ' ἄλλων 10
 κρατούμενοι. καίτοι καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν
 69 ἡδονῶν ἄρχεσθαι· ἀλλ' ὅμως ξυμβαίνει αὐτοῖς κρατου-
 μένοις ὑφ' ἡδονῶν κρατεῖν ἄλλων ἡδονῶν. τοῦτο δ'
 ὅμοιον ἐστὶν ᾧ νῦν δὴ ἐλέγετο, τῷ τρόπον τινὰ δι' ἀκο-
 λασίαν αὐτοὺς σεσωφρονίσθαι. *Ἔοικε γάρ. *Ὡ μακά- 15
 ριε Σιμμία, μὴ γὰρ οὐχ αὕτη ἢ ἡ ὀρθὴ πρὸς ἀρετὴν
 ἀλλαγῆ, ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας
 καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω
 πρὸς ἐλάττω, ὥσπερ νομίσματα, ἀλλ' ἢ ἐκείνο μόνον
 τὸ νόμισμα ὀρθόν, ἀνθ' οὗ δεῖ ἅπαντα ταῦτα καταλ- 20
 Β λάττεσθαι, φρόνησις, καὶ τούτῳ μὲν πάντα καὶ μετὰ
 τούτου ἄνωμένα τε καὶ πιπρασκόμενα τῷ ὄντι ἢ καὶ
 ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδην
 ἀληθῆς ἀρετῆ μετὰ φρονήσεως, καὶ προσγεννομένων
 καὶ ἀπογεννομένων καὶ ἡδονῶν καὶ φόβων καὶ τῶν 25
 ἄλλων πάντων τῶν τοιούτων· χωριζόμενα δὲ φρονή-
 σεως καὶ ἀλλαττόμενα ἀντὶ ἀλλήλων μὴ σκιγραφία
 τις ἢ ἡ τοιαύτη ἀρετῆ καὶ τῷ ὄντι ἀνδραποδώδης τε
 καὶ οὐδὲν ὑγιὲς αὐδ' ἀληθὲς ἔχη, τὸ δ' ἀληθὲς τῷ ὄντι

Stallb. with other mss. 27 ἀνδρίαν Bekk. (so again 69 B c). 5 Τί
 δαί Bekk. 28 ἀρετῆ ἢ Bekk. ἢ is not in the mss.: the Bodl.

and the better class have merely ἀρετῆ: two mss. "IIG" add
 ἢ, one καί, and Heindorf conjectured ἢ. 29 ἔχη Bodl. Bekk.

^{Κριτικῆ} ^{κατασκευῆ}
 ἢ κάθαρσις τις τῶν τοιούτων πάντων, καὶ ἡ σωφρο- C
 σύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία καὶ αὐτὴ ἡ φρό-
 νησις ^{δὲ} ^{καὶ} ^{οὐ} ^{μὴ} ^{καθαρισμὸς} ^{τις} ^ἦ. καὶ κινδυνεύουσι καὶ οἱ τὰς
^{μυατῆρας} ^{τελετάς} ἡμῖν οὗτοι καταστήσαντες, οὐ φαῦλοί τινες
 5 εἶναι, ἀλλὰ τῷ ὄντι πάλαι αἰνιττεσθαι ὅτι ὅς ἂν ἀμύ-
^{μινυτῆρας} ^{ἦτος} καὶ ἀτέλεστος εἰς Ἄιδου ἀφίκηται, ἐν βορβόρω ^{βυβλί}
 κείσεται, ὁ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκέισε
 ἀφικόμενος μετὰ θεῶν οἰκήσει. εἰσὶ γὰρ δὴ, φασι μὲν οἱ
 περὶ τὰς τελετάς, ^{καὶ} ^{βαρῆ} ^{φοροὶ} μὲν πολλοί, ^{καὶ} ^{βακχοὶ} ^{δὲ}
 10 ^{καὶ} ^{παῦροι} οὗτοι δ' εἰσὶ κατὰ τὴν ἐμὴν δόξαν οὐκ ἄλ- D
 λοι ἢ οἱ πεφιλοσοφηκότες ὀρθῶς. ὦν δὴ καὶ ἐγὼ κατὰ
 γε τὸ δυνατόν οὐδὲν ἀπέλιπον ἐν τῷ βίῳ ἀλλὰ παντὶ
 τρόπῳ προὔθυμήθην γενέσθαι· εἰ δὲ ὀρθῶς προὔθυμή-
 θην καὶ τι ἠνυσάμην, ἐκεῖσε ἐλθόντες τὸ σαφὲς εἰσό-
 15 ^{μεθα}, ἐὰν θεὸς ἐθέλη, ὀλίγον ὕστερον, ὡς ἐμοὶ δοκεῖ
^{ταῦτ'} ^{οὖν} ^{ἐγὼ}, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ἀπολο-
^{γούμαι} ^{ὡς} ^{εἰκότως} ὑμᾶς τε ἀπολείπων καὶ τοὺς ἐνθάδε
 δεσπότας οὐ χαλεπῶς φέρω οὐδ' ἀγανακτῶ, ἡγούμενος E
 κἀκεῖ οὐδὲν ἦττον ἢ ἐνθάδε δεσπόταις τε ἀγαθοῖς ἐν-
 20 ^{τεύξεσθαι} καὶ ἐταίροις· τοῖς δὲ πολλοῖς ἀπιστίαν παρ-
^{έχει}· εἴ τι οὖν ὑμῖν πιθανώτερος εἰμι ἐν τῇ ἀπολογία
 ἢ τοῖς Ἀθηναίων δικασταῖς, εὖ ἂν ἔχοι.

XIV. Εἰπόντος δὴ τοῦ Σωκράτους ταῦτα ὑπολα-
 βῶν ὁ Κέβης ἔφη ὦ Σώκρατες, τὰ μὲν ἄλλα ἐμοιγε
 25 ^{δοκεῖ} ^{καλῶς} ^{λέγεσθαι}, τὰ δὲ περὶ τῆς ψυχῆς πολλὴν 70
^{ἀπιστίαν} παρέχει τοῖς ἀνθρώποις μὴ, ἐπειδὴν ἀπαλ-
 λαγῇ τοῦ σώματος, οὐδαμοῦ ἔτι ἦ, ἀλλ' ἐκείνη τῇ ἡμέρᾳ

εχουσα Stallb. and Herm. with many mss.: but this is no doubt
 the emendation of a grammarian who attempted to make the con-
 struction smoother. 14 ἠνυσάμην cod. Aug. Bekk. Stallb. ἠνυσα-
 μεν Herm. (Ast, Bernhardy 'Syntax' p. 416) with the other mss.
 24: δοκεῖ ἐμοιγε Bekk. but the above order is warranted by the Bodl.
 and many other mss., also by Stobæus Ecl. Phys. p. 328 Gaisf.

perish
 διαφθειρηταί τε καὶ ἀπολλύηται, ἢ ἂν ὁ ἄνθρωπος
 ἀποθάνῃ· εὐθὺς ἀπαλλαττομένη τοῦ σώματος καὶ
 ἐκβαίνουσα ὡσπερ πνεῦμα ἢ κάπνιός διασκεδασθεῖσα
 οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἢ, ἐπεὶ
 εἴπερ εἶη που αὐτὴ καθ' αὐτὴν ξυνηθροισμένη καὶ 5
 ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλθες,
 Β πολλὴ ἂν ἐλπίς εἶη καὶ καλὴ, ὧ Σώκρατες, ὡς ἀληθῆ
 ἐστὶν ἃ σὺ λέγεις· ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγης
 παραμυθίας δέεται καὶ πίστεως, ὡς ἔστι τε ἡ ψυχὴ
 ἀποθανόντος τοῦ ἀνθρώπου καὶ τινα δύναμιν ἔχει καὶ 10
 φρόνησιν. Ἀληθῆ, ἔφη, λέγεις, ὁ Σωκράτης, ὧ Κέβης·
 ἀλλὰ τί δὴ προῶμεν; ἢ περὶ αὐτῶν τούτων βούλει
 διαμυθολογῶμεν, εἴτε εἰκὸς οὕτως ἔχειν εἴτε μὴ; Ἐγὼ γ'
 οὖν, ἔφη ὁ Κέβης, ἠδέως ἂν ἀκούσαιμι, ἣντινα δόξαν
 ἔχεις περὶ αὐτῶν. Οὐκ οὐκ γ' ἂν οἶμαι, ἢ δ' ὅς ὁ Σω- 15
 C κράτης, εἰπεῖν τινα νῦν ἀκούσαντα, οὐδ' εἰ κωμφοδιοποιὸς
 εἶη, ὡς ἀδολεσχῶ καὶ οὐ περὶ προσηκόντων τοὺς λόγους
 ποιούμαι. εἰ οὖν δοκεῖ, χρὴ διασκοπεῖσθαι.

XV. Σκεψόμεθα δὲ αὐτὸ τῆδέ πη, εἴτε ἄρα ἐν
 "Αἰδοῦ εἰσὶν αἱ ψυχὰς τελευτησάντων τῶν ἀνθρώπων 20
 εἴτε καὶ οὐ. παλαιὸς μὲν οὖν ἔστι τις λόγος, οὐ μεμ-
 νήμεθα, ὡς εἰσὶν ἐνθένδε ἀφικόμεναι ἐκεῖ, καὶ πάλιν
 γε δεῦρο ἀφικνοῦνται καὶ γίνονται ἐκ τῶν τεθνεώτων·
 καὶ εἰ τοῦθ' οὕτως ἔχει, πάλιν γίνεσθαι ἐκ τῶν ἀπο-
 θανόντων τοὺς ζῶντας, ἄλλο τι ἢ εἶεν ἂν αἱ ψυχὰς 25
 D ἡμῶν ἐκεῖ; οὐ γὰρ ἂν που πάλιν ἐγίνοντο μὴ οὔσαι,
 καὶ τοῦτο ἰκανὸν τεκμήριον τοῦ ταῦτ' εἶναι, εἰ τῶ ὄντι
 φανερόν γίνοιτο ὅτι οὐδαμόθεν ἄλλοθεν γίνονται οἱ

1 ἄνθρωπος Bekk. 5 καθ' ἑαυτὴν Bekk. against the Bodl.
 16 κωμφοδιοποιὸς Bekk.: but κωμφοδιοποιὸς is given by the Bodl.
 and the best mss.; see Apol. 18 p. 25 ἄλλο τι ἢ εἶεν Bodl.; Bekk.
 omits ἢ. ἡμῶν αἱ ψυχὰς Bekk. against the Bodl. 28 γίνονται Bodl.
 Herm. Stallb. γένοιτο Bekk.

- ζῶντες ἢ ἐκ τῶν τεθνεώτων· εἰ δὲ μὴ ἔστι τοῦτο, ἄλλου
 ἂν του δέοι λόγου. Πάνυ μὲν οὖν, ἔφη ὁ Κέβης. Μὴ
 τοίνυν κατ' ἀνθρώπων, ἢ δ' ὅς, σκόπει μόνον τοῦτο, εἰ
 βούλει ῥᾶον μαθεῖν, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ
 5 φυτῶν, καὶ ξυλλήβδην ὅσαπερ ἔχει γένεσιν, περὶ
 πάντων ἰδῶμεν, ἅρ' οὕτως γίγνεται πάντα, οὐκ ἄλλο-
 θεν ἢ ἐκ τῶν ἐναντίων τὰ ἐναντία, ὅσοις τυγχάνει ὄν **E**
 τοιοῦτόν τι, οἷον τὸ καλὸν τῷ αἰσχυρῷ ἐναντίον που
 καὶ δίκαιον ἀδίκῳ, καὶ ἄλλα δὴ μυρία οὕτως ἔχει.
 10 τοῦτο οὖν σκεψώμεθα, ἅρα ἀναγκαῖον, ὅσοις ἔστι τι
 ἐναντίον, μηδαμόθεν ἄλλοθεν αὐτὸ γίγνεσθαι ἢ ἐκ τοῦ
 αὐτῷ ἐναντίου. οἷον ὅταν μεῖζόν τι γίγνηται, ἀνάγκη
 που ἐξ ἐλάττονος ἔντος πρότερον ἔπειτα μεῖζον γίγ-
 νεσθαι; **Ναί.** Οὐκοῦν κἂν ἐλάττον γίγνηται, ἐκ μεί- **71**
 15 ζονος ὄντος πρότερον ἕστερον ἐλάττον γενήσεται; Ἔ-
 στω, ἔφη, οὕτω. Καὶ μὴν ἐξ ἰσχυροτέρου τὸ ἀσθενέ-
 στερον καὶ ἐκ βραδυτέρου τὸ θᾶπτον; Πάνυ γε. Τί
 δέ; ἂν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνουτος, καὶ ἂν
 δικαιότερον, ἐξ ἀδικωτέρου; Πῶς γὰρ οὐ; Ἰκανῶς οὖν,
 20 ἔφη, ἔχομεν τοῦτο, ὅτι πάντα οὕτω γίγνεται, ἐξ
 ἐναντίων τὰ ἐναντία πράγματα; Πάνυ γε. Τί δ' αὖ;
 ἔστι τι καὶ τοιόνδε ἐν αὐτοῖς, οἷον μεταξὺ ἀμφοτέρων
 πάντων τῶν ἐναντίων δυοῖν ὄντων δύο γενέσεις, ἀπὸ
 μὲν τοῦ ἐτέρου ἐπὶ τὸ ἕτερον, ἀπὸ δ' αὖ τοῦ ἐτέρου **B**
 25 πάλιν ἐπὶ τὸ ἕτερον· μεῖζονος μὲν γὰρ πράγματος καὶ
 ἐλάττονος μεταξὺ αὐξήσις καὶ φθίσις, καὶ καλοῦμεν
 οὕτω τὸ μὲν αὐξάνεσθαι, τὸ δὲ φθίνειν; **Ναί,** ἔφη.
 Οὐκοῦν καὶ διακρίνεσθαι καὶ συγκρίνεσθαι, καὶ ψύχε-
 σθαι καὶ θερμαίνεσθαι, καὶ πάντα οὕτω, κἂν εἰ μὴ

6 πάντα Bekk. πάντα Bodl. and other mss. 16 ἰσχυροτέρου
 γε Bekk. against the Bodl. 17 Τί δαί Bekk. 18 ἐὰν Bekk. ἂν
 Bodl. 25 μὲν γὰρ Bodl. corr. (γὰρ is om. m. pr.): μὲν is wanting
 in several mss.

χρώμεθα τοῖς ὀνόμασιν ἐνιαχοῦ, ἀλλ' ἔργῳ γοῦν πανταχοῦ οὕτως ἔχειν ἀναγκαῖον, γίνεσθαι τε αὐτὰ ἐξ ἀλλήλων γένεσιν τε εἶναι ἐξ ἐκατέρων εἰς ἀλληλα; Πάνυ μὲν οὖν, ἦ δ' ὅς.

- C XVI. Τί οὖν; ἔφη, τῷ ζῆν ἔστι τι ἐναντίον, ὡσπερ 5
 τῷ ἐργηγορέναι τὸ καθεύδειν; Πάνυ μὲν οὖν, ἔφη.
 Τί; Τὸ τεθνάναι, ἔφη. Οὐκοῦν ἐξ ἀλλήλων τε γίγνεται ταῦτα, εἴπερ ἐναντία ἐστί, καὶ αἱ γενέσεις εἰσὶν αὐτοῖν μεταξύ δύο δυοῖν ὄντων; Πῶς γὰρ οὐ; Τὴν μὲν τοίνυν ἑτέραν συζυγίαν ὧν νῦν δὴ ἔλεγον ἐγὼ σοι, ἔφη, 10
 ἐρῶ, ὁ Σωκράτης, καὶ αὐτὴν καὶ τὰς γενέσεις· σὺ δέ μοι τὴν ἑτέραν. λέγω δὲ τὸ μὲν καθεύδειν, τὸ δὲ ἐργηγορέναι, καὶ ἐκ τοῦ καθεύδειν τὸ ἐργηγορέναι
 D γίνεσθαι καὶ ἐκ τοῦ ἐργηγορέναι τὸ καθεύδειν, καὶ τὰς γενέσεις αὐτοῖν τὴν μὲν καταδαρθάνειν εἶναι, τὴν 15
 δὲ ἀνεγείρεσθαι. ἰκανῶς σοι, ἔφη, ἦ οὐ; Πάνυ μὲν οὖν. Λέγε δὴ μοι καὶ σὺ, ἔφη, οὕτω περὶ ζωῆς καὶ θανάτου. οὐκ ἐναντίον μὲν φῆς τῷ ζῆν τὸ τεθνάναι εἶναι; Ἐργαγε. Γίνεσθαι δὲ ἐξ ἀλλήλων; Ναί. Ἐξ οὖν τοῦ ζῶντος τί τὸ γιγνόμενον; Τὸ τεθνηκός, ἔφη. Τί δέ, ἦ δ' ὅς, 20
 ἐκ τοῦ τεθνεώτος; Ἀναγκαῖον, ἔφη, ὁμολογεῖν ὅτι τὸ ζῶν. Ἐκ τῶν τεθνεώτων ἄρα, ὦ Κέβης, τὰ ζῶντά
 E τε καὶ οἱ ζῶντες γίνονται; Φαίνεται, ἔφη. Εἰσὶν ἄρα, ἔφη, αἱ ψυχαὶ ἡμῶν ἐν Ἄιδου. Ἐοικεν. Οὐκοῦν καὶ τοῖν γενεσέοιν τοῖν περὶ ταῦτα ἢ γ' ἑτέρα σαφῆς 25
 οὔσα τυγχάνει· τὸ γὰρ ἀποθνήσκειν σαφές δήπου, ἦ οὐ; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν, ἦ δ' ὅς, ποιήσομεν; οὐκ ἀνταποδώσομεν τὴν ἐναντίαν γένεσιν, ἀλλὰ ταύτη χωλῇ ἔσται ἢ φύσις; ἢ ἀνάγκη ἀποδοῦναι τῷ ἀποθνήσκειν ἐναντίαν τινα γένεσιν; Πάντως που, ἔφη. 30

Τίνα ταύτην; Τὸ ἀναβιώσκεισθαι. Οὐκοῦν, ἢ δ' ὅς, εἴπερ ἔστι τὸ ἀναβιώσκεισθαι, ἐκ τῶν τεθνεώτων ἂν εἴη 72
 γένεσις εἰς τοὺς ζῶντας αὕτη, τὸ ἀναβιώσκεισθαι;
 Πάνυ γε. Ὅμολογεῖται ἄρα ἡμῖν καὶ ταύτη τοὺς
 5 ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι οὐδὲν ἦττον ἢ
 τοὺς τεθνεώτας ἐκ τῶν ζῶντων· τούτου δὲ ὄντος ἰκανόν
 που ἐδόκει τεκμήριον εἶναι ὅτι ἀναγκαῖον τὰς τῶν
 τεθνεώτων ψυχὰς εἶναι που, ὅθεν δὴ πάλιν γίγνεσθαι.
 Δοκεῖ μοι, ἔφη, ὦ Σωκράτες, ἐκ τῶν ὁμολογημένων
 10 ἀναγκαῖον οὕτως ἔχειν.

XVII. Ἴδὲ τοίνυν οὕτως, ἔφη, ὦ Κέβης, ὅτι οὐδ'
 ἀδίκως ὁμολογήκαμεν, ὡς ἐμοὶ δοκεῖ. εἰ γὰρ μὴ αἰε
 ἀνταποδιδοίη τὰ ἕτερα τοῖς ἑτέροις γιγνόμενα ὡσπερὶ Β
 κύκλω περιμόντα, ἀλλ' εὐθείᾳ τις εἴη ἢ γένεσις ἐκ τοῦ
 15 ἑτέρου μόνον εἰς τὸ καταντικρὺ καὶ μὴ ἀνακάμπτει
 πάλιν ἐπὶ τὸ ἕτερον μηδὲ καμπήν ποιοῖτο, οἶσθ' ὅτι
 πάντα τελευτῶντα τὸ αὐτὸ σχῆμα ἂν σχοίη καὶ τὸ
 αὐτὸ πάθος ἂν πάθοι καὶ παύσαιτο γιγνόμενα; Πῶς
 λέγεις, ἔφη. Οὐδὲν χαλεπόν, ἢ δ' ὅς, ἐννοῆσαι ὃ λέγω·
 20 ἀλλ' οἶον εἰ τὸ καταδαρθάνειν μὲν εἴη, τὸ δ' ἀνεγείρε-
 σθαι μὴ ἀνταποδιδοίη γιγνόμενον ἐκ τοῦ καθεύδοντος,
 οἶσθ' ὅτι τελευτῶντα πάντ' ἂν λήρην τὸν Ἐνδυμίωνα C
 ἀποδείξειε καὶ οὐδαμῶς ἂν φαίνοιτο, διὰ τὸ καὶ τὰλλα
 πάντα ταῦτον ἐκείνῳ πεπουνθέναι, καθεύδειν. κἂν εἰ ξυγ-
 25 κρινοῖτο μὲν πάντα, διακρίνοιτο δὲ μὴ, ταχὺ ἂν τὸ τοῦ
 Ἀναξαγόρου γεγονὸς εἴη, ὁμοῦ πάντα χρήματα. ὡσαύ-
 τως δέ, ὦ φίλε Κέβης, εἰ ἀποθνήσκου μὲν πάντα, ὅσα
 τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ
 τῷ σχήματι τὰ τεθνεώτα καὶ μὴ πάλιν ἀναβιώσκουτο,

11 τοίνυν οὕτως Bodl. Herm. Stallb., οὕτως om. Bekk. with the other mss. 22 πάντ' ἂν Bekk. from a conj. by Fischer: πάντα the mss. 27 καὶ εἰ Bekk. καὶ om. Bodl. Herm.

ἀρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι καὶ
 D μηδὲν ζῆν; εἰ γὰρ ἐκ μὲν τῶν ἄλλων τὰ ζῶντα γίγ-
 νοιτο, τὰ δὲ ζῶντα θνήσκοι, τίς μηχανῆ' μὴ οὐχὶ πάντα
 καταναλωθῆναι εἰς τὸ τεθνάναι; Οὐδὲ μία μοι δοκεῖ,
 ἔφη ὁ Κέβης, ὦ Σώκρατες, ἀλλὰ μοι δοκεῖς παντά- 5
 πασιν ἀληθῆ λέγειν. Ἔστι γάρ, ἔφη, ὦ Κέβης, ὡς
 ἐμοὶ δοκεῖ, παντὸς μᾶλλον οὕτω, καὶ ἡμεῖς αὐτὰ ταῦτα
 οὐκ ἐξαπατῶμενοι ὁμολογοῦμεν, ἀλλ' ἔστι τῶ ὄντι καὶ
 τὸ ἀναβιώσκεσθαι καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας
 γίγνεσθαι καὶ τὰς τῶν τεθνεώτων ψυχὰς εἶναι, καὶ ταῖς 10
 E μὲν γ' ἀγαθαῖς ἄμεινον εἶναι, ταῖς δὲ κακαῖς κάκιον.

XVIII. Καὶ μὲν, ἔφη ὁ Κέβης ὑπολαβὼν, καὶ
 κατ' ἐκείνόν γε τὸν λόγον, ὦ Σώκρατες, εἰ ἀληθὴς
 ἐστίν, ὃν σὺ εἴωθας θαμὰ λέγειν, ὅτι ἡμῖν ἢ μάθησις
 οὐκ ἄλλο τι ἢ ἀνάμνησις τυγχάνει οὕσα, καὶ κατὰ 15
 τοῦτον ἀνάγκη που ἡμᾶς ἐν προτέρῳ τινὶ χρόνῳ μεμα-
 θηκέναι ἃ νῦν ἀναμνησκόμεθα. τοῦτο δὲ ἀδύνατον, εἰ
 μὴ ἦν που ἡμῶν ἢ ψυχῆ πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ
 73 εἶδει γενέσθαι· ὥστε καὶ ταύτη ἀθάνατόν τι ἔοικεν ἢ
 ψυχῆ εἶναι. Ἄλλ', ὦ Κέβης, ἔφη ὁ Σιμμίας ὑπολα- 20
 βῶν, ποῖαι τούτων αἰ ἀποδείξεις; ὑπόμνησόν με· οὐ
 γὰρ σφόδρα ἐν τῷ παρόντι μέμνημαι. Ἐνὶ μὲν λόγῳ,
 ἔφη ὁ Κέβης, καλλίστῳ, ὅτι ἐρωτώμενοι οἱ ἀνθρωποι,
 ἐάν τις καλῶς ἐρωτᾷ, αὐτοὶ λέγουσι πάντα ἢ ἔχει
 καίτοι εἰ μὴ ἐτύχανε αὐτοῖς ἐπιστήμη ἐνούσα καὶ 25
 ὀρθὸς λόγος, οὐκ ἂν οἰοί τ' ἦσαν τοῦτο ποιήσειν. ἔπειτα
 ἐάν τις ἐπὶ τὰ διαγράμματα ἄγῃ ἢ ἄλλο τι τῶν τοιού-
 B των, ἐνταῦθα σαφέστατα κατηγορεῖ ὅτι τοῦτο οὕτως
 ἔχει. Εἰ δὲ μὴ ταύτη γε, ἔφη, πείθει, ὦ Σιμμία, ὁ

10—11 The words καὶ ταῖς μὲν γε—κακαῖς κάκιον are bracketed
 by Stallb.: see exeg. comm. 26 τοῦτο ποιήσεω. Bodl. Herm.
 Stallb. τοῦτο ποιεῖν Bekk. with other mss.

Σωκράτης, σκέψαι ἂν τῆδέ πῃ σοι σκοπούμενον συνδό-
 ξη. ἀπιστεῖς γὰρ δὴ, πῶς ἢ καλουμένη μάθησις
 ἀνάμνησις ἐστίν; Ἀπιστῶ μὲν ἔγωγε, ἢ δ' ὅς ὁ
 Σιμμίας, οὐ, αὐτὸ δὲ τοῦτο, ἔφη, δέομαι παθεῖν περὶ οὐ
 5 ὁ λόγος, ἀναμνησθῆναι. καὶ σχεδὸν γε ἐξ ὧν Κέβης
 ἐπεχείρησε λέγειν ἤδη μέμνημαι καὶ πείθομαι· οὐδὲν
 μέντ' ἂν ἦττον ἀκούοιμι νῦν, σὺ πῆ ἐπεχείρησας λέγειν.
 Τῆδε ἔγωγε, ἢ δ' ὅς. ὁμολογοῦμεν γὰρ δήπου, εἴ τις C
 τι ἀναμνησθήσεται, δεῖν αὐτὸν τοῦτο πρότερον ποτε
 10 ἐπίστασθαι. Πάνυ γε, ἔφη. Ἄρ' οὖν καὶ τότε ὁμο-
 λογοῦμεν, ὅταν ἐπιστήμη παραγίγνηται τρόπῳ τοιοῦτῳ,
 ἀνάμνησιν εἶναι; λέγω δὲ τίνα τρόπον; τόνδε· εἴαν τις
 τι πρότερον ἢ ἰδῶν ἢ ἀκούσας ἢ τινα ἄλλην αἴσθησιν
 λαβῶν μὴ μόνον ἐκείνο γινῶ, ἀλλὰ καὶ ἕτερον ἐννοήσῃ,
 15 οὐ μὴ ἢ αὐτῇ ἐπιστήμῃ ἀλλ' ἄλλῃ, ἄρ' οὐχὶ τοῦτο
 δικαίως ἐλέγομεν ὅτι ἀνεμνήσθη, οὐ τὴν ἔννοιαν ἔλα-
 βεν; Πῶς λέγεις; Οἶον τὰ τοιάδε· ἄλλη που ἐπι- D
 στήμη ἀνθρώπου καὶ λύρας. Πῶς γὰρ οὐ; Οὐκοῦν
 οἶσθα ὅτι οἱ ἔρασταί, ὅταν ἴδωσι λύραν ἢ ἰμάτιον ἢ
 20 ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν εἶωθε χρῆσθαι, πά-
 σχουσι τοῦτο· ἔγνωσάν τε τὴν λύραν καὶ ἐν τῇ δια-
 νοίᾳ ἔλαβον τὸ εἶδος τοῦ παιδός, οὐ ἦν ἢ λύρα; τοῦτο
 δ' ἐστὶν ἀνάμνησις· ὥσπερ γε καὶ Σιμμίαν τις ἰδὼν
 πολλάκις Κέβητος ἀνεμνήσθη, καὶ ἄλλα που μυρία
 25 τοιαῦτ' ἂν εἴη. Μυρία μέντοι νῆ Δί', ἔφη ὁ Σιμμίας.
 Οὐκοῦν, ἢ δ' ὅς, τὸ τοιοῦτον ἀνάμνησις τίς ἐστι; μά- E
 λιστα μέντοι, ὅταν τις τοῦτο πάθῃ περὶ ἐκείνα ἃ ὑπὸ
 χρόνου καὶ τοῦ μὴ ἐπισκοπεῖν ἤδη ἐπελέληστο; Πάνυ

1 σκέψαι εἴαν Bekk. Stallb. ἂν Bodl. 12 λέγω δὲ τίνα
 τρόπον τοῦτον Bekk. τόνδε is in the Bodl. The punctuation
 changed by Stallb. 13 πρότερον Bodl. and other good mss. Stallb.;
 ἕτερον Bekk. with other mss. Herm. brackets πρότερον. 16 ἐλέγομεν
 Bodl. λέγομεν Bekk. Stallb. 19 ἢ τι ἄλλο Bekk. against the Bodl.
 28 ἐπιλέληστο Bekk. against the Bodl. and most mss.

μεν οὖν, ἔφη. Τι δέ; ἢ δ' ὅς· ἔστιν ἵππον γεγραμμένον ἰδόντα καὶ λύραν γεγραμμένην ἀνθρώπου ἀναμνησθῆναι, καὶ Σιμμίαν ἰδόντα γεγραμμένον Κέβητος ἀναμνησθῆναι; Πάνυ γε. Οὐκοῦν καὶ Σιμμίαν ἰδόντα
74 γεγραμμένον αὐτοῦ Σιμμίου ἀναμνησθῆναι; Ἔστι 5
μέντοι, ἔφη.

XIX. Ἄρ' οὖν οὐ κατὰ πάντα ταῦτα ξυμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων, εἶναι δὲ καὶ ἀπ' ἀνομοίων; Ξυμβαίνει. Ἄλλ' ὅταν γε ἀπὸ τῶν ὁμοίων ἀναμνησθῆται τίς τι, ἄρ' οὐκ ἀναγκαῖον τόδε προσ- 10
πάσχειν, ἐννοεῖν εἴτε τι ἐλλείπει τοῦτο κατὰ τὴν ὁμοιότητα εἴτε μὴ ἐκείνου οὐ ἀνεμνήσθη; Ἀνάγκη, ἔφη. Σκόπει δὴ, ἢ δ' ὅς, εἰ ταῦτα οὕτως ἔχει. φάμεν πού τι εἶναι ἴσον, οὐ ξύλον λέγω ξύλῳ οὐδὲ λίθον λίθῳ οὐδ' ἄλλο τι τῶν τοιούτων οὐδέν, ἀλλὰ παρὰ ταῦτα 15
πάντα ἕτερόν τι, αὐτὸ τὸ ἴσον· φῶμέν τι εἶναι ἢ μη-
B δέν; Φῶμεν μέντοι νῆ Δί', ἔφη ὁ Σιμμίας, θαυμαστώσ γε. Ἡ καὶ ἐπιστάμεθα αὐτὸ ὃ ἔστιν; Πάνυ γε, ἢ δ' ὅς. Πόθεν λαβόντες αὐτοῦ τὴν ἐπιστήμην; ἄρ' οὐκ ἐξ ὧν νῦν δὴ ἐλέγομεν, ἢ ξύλα ἢ λίθους ἢ ἄλλ' ἄττα 20
ἰδόντες ἴσα, ἐκ τούτων ἐκείνο ἐνενοήσαμεν, ἕτερον ὄν τούτων; ἢ οὐχ ἕτερόν σοι φαίνεται; σκόπει δὲ καὶ τῆδε. Ἄρ' οὐ λίθοι μὲν ἴσοι καὶ ξύλα ἐνίοτε ταῦτα ὄντα τῷ μὲν ἴσα φαίνεται, τῷ δ' οὐ; Πάνυ μὲν οὖν. Τί δέ; αὐτὰ τὰ ἴσα ἔστιν ὅτε ἀνισά σοι ἐφάνη, ἢ ἢ 25
C ἰσότης ἀνισότης; Οὐδεπώποτε γε, ὦ Σώκρατες. Οὐ ταῦτόν ἄρ' ἐστίν, ἢ δ' ὅς, ταῦτά τε τὰ ἴσα καὶ αὐτὸ τὸ ἴσον. Οὐδαμῶς μοι φαίνεται, ὦ Σώκρατες. Ἀλλὰ μὴν ἐκ τούτων γ', ἔφη, τῶν ἴσων, ἐτέρων ὄντων ἐκείνου

1 Τι δαί Bekk. 24 τῷ μὲν—τῷ δὲ Bodl. and Π pr. m. (the Tubing. is reported to have the same reading): τοτὲ μὲν—τοτὲ δὲ Bekk. Stallb. with most mss. 25 Τι δαί Bekk.

τοῦ ἴσου, ὅμως αὐτοῦ τὴν ἐπιστήμην ἐννεοῦσάς τε καὶ
 εἰληφας; Ἐπιθέσται, ἔφη, λέγεις. Οὐκοῦν ἢ ὁμοίου
 ὄντος τούτοις ἢ ἀνομοίου; Πάνυ γε. Διαφέρει δέ γε,
 ἢ δ' ὅς, οὐδέν· ἕως ἂν ἄλλο ἰδῶν ἀπὸ ταύτης τῆς
 5 ὄψεως ἄλλο ἐννοήσης, εἴτε ὁμοιον εἴτε ἀνόμοιον, D
 ἀναγκαῖον, ἔφη, αὐτὸ ἀνάμνησιν γεγυῖναι. Πάνυ μὲν
 οὖν. Τί δέ; ἢ δ' ὅς· ἢ πάσχομέν τι τοιοῦτον περὶ τὰ
 ἐν τοῖς ξύλοις τε καὶ οἷς νῦν δὴ ἐλέγομεν τοῖς ἴσοις·
 ἄρα φαίνεται ἡμῖν οὕτως ἴσα εἶναι ὥσπερ αὐτὸ ὃ ἔστιν
 10 ἴσον, ἢ ἐνδεῖ τι ἐκείνου τῶ μὴ τοιοῦτον εἶναι οἷον τὸ
 ἴσον, ἢ οὐδέν; Καὶ πολὺ γε, ἔφη, ἐνδεῖ. Οὐκοῦν ὁμο-
 λογοῦμεν ὅταν τίς τι ἰδῶν ἐννοήσῃ, ὅτι βούλεται μὲν
 τοῦτο, ὃ νῦν ἐγὼ ὀρώ, εἶναι οἷον ἄλλο τι τῶν ὄντων,
 ἐνδεῖ δὲ καὶ οὐ δύναται τοιοῦτον εἶναι [ἴσον] οἷον E
 15 ἐκεῖνο, ἀλλ' ἔστι φαυλότερον, ἀναγκαῖον πού τὸν τοῦτο
 ἐννοοῦντα τυχεῖν προειδῶτα ἐκεῖνο ᾧ φησιν αὐτὸ προσ-
 εοικέναι μὲν, ἐνδεεστέρως δὲ ἔχειν; Ἀνάγκη. Τί
 οὖν; τὸ τοιοῦτον πεπόνθαμεν καὶ ἡμεῖς, ἢ οὐ, περὶ τε
 τὰ ἴσα καὶ αὐτὸ τὸ ἴσον; Παντάπασί γε. Ἀναγκαῖον
 20 ἄρα ἡμᾶς προειδέναι ἃ τὸ ἴσον πρὸ ἐκείνου τοῦ χρόνου,
 ὅτε τὸ πρῶτον ἰδόντες τὰ ἴσα ἐνενοήσαμεν, ὅτι ὀρέγεται 75
 μὲν πάντα ταῦτ' εἶναι οἷον τὸ ἴσον, ἔχει δὲ ἐνδεεστέ-
 ρως. Ἔστι ταῦτα. Ἀλλὰ μὴν καὶ τόδε ὁμολογοῦμεν,
 μὴ ἄλλοθεν αὐτὸ ἐννεοηκέναι μηδὲ δυνατὸν εἶναι ἐννο-
 25 ἦσαι· ἀλλ' ἢ ἐκ τοῦ ἰδεῖν ἢ ἄψασθαι ἢ ἐκ τινος ἄλλης
 τῶν αἰσθήσεων· ταῦτόν δὲ πάντα ταῦτα λέγω. Ταῦ-
 τὸν γὰρ ἔστιν, ὃ Σώκρατες, πρὸς γε ὃ βούλεται δηλω-
 σαι ὁ λόγος. Ἀλλὰ μὲν δὴ ἐκ γε τῶν αἰσθήσεων δεῖ

4 ἕως γὰρ Bekk. γὰρ om. Bodl. pr. II, Herm. Stallb. 7 TI
 δαι τόδ'; Bekk. Stallb. τόδε om. Bodl. with many mss. 10 τῶ
 Bodl. and a few other mss. τὸ Herm. μὴ is om. in the Bodl.
 and many other mss. 14 ἴσον considered spurious by Mudge and
 most subsequent editors, including Bekk. and Stallb.

Β ἐννοῆσαι ὅτι πάντα τὰ ἐν ταῖς αἰσθησεσιν ἐκείνου τε ὀρέγεται τοῦ ὃ ἔστιν ἴσον, καὶ αὐτοῦ ἐνδεέστερά ἔστιν ἢ πῶς λέγομεν; Οὕτως. Πρὸ τοῦ ἄρα ἄρξασθαι ἡμᾶς ὀρᾶν καὶ ἀκουεῖν καὶ τᾶλλα αἰσθάνεσθαι τυχεῖν ἔδει που εἰληφότας ἐπιστήμην αὐτοῦ τοῦ ἴσου ὅ,τι 5 ἔστιν, εἰ ἐμέλλομεν τὰ ἐκ τῶν αἰσθήσεων ἴσα ἐκείσε ἀνοίσειν, ὅτι προθυμεῖται μὲν πάντα τοιαῦτα εἶναι οἶον ἐκείνο, ἔστι δὲ αὐτοῦ φαυλότερα. Ἄνάγκη ἐκ τῶν προειρημένων, ὧ Σώκρατες. Οὐκοῦν γενόμενοι
 C εὐθὺς ἐρωτῶμέν τε καὶ ἠκούομεν καὶ τὰς ἄλλας αἰσθή- 10 σεις εἶχομεν; Πάνυ γε. Ἔδει δέ γε, φάμεν, πρὸ τούτων τὴν τοῦ ἴσου ἐπιστήμην εἰληφέναι; Ναί. Πρὶν γενέσθαι ἄρα, ὡς ἔοικεν, ἀνάγκη ἡμῖν αὐτὴν εἰληφέναι. Ἔοικεν.

XX. Οὐκοῦν εἰ μὲν λαβόντες αὐτὴν πρὸ τοῦ γε 15 νέσθαι ἔχοντες ἐγενόμεθα, ἠπιστάμεθα καὶ πρὶν γενέσθαι καὶ εὐθὺς γενόμενοι οὐ μόνον τὸ ἴσον καὶ τὸ μείζον καὶ τὸ ἔλαττον ἀλλὰ καὶ ξύμπαντα τὰ τοιαῦτα; οὐ γὰρ περὶ τοῦ ἴσου νῦν ὁ λόγος ἡμῖν μᾶλλον τι ἢ καὶ περὶ αὐτοῦ τοῦ καλοῦ καὶ αὐτοῦ τοῦ ἀγαθοῦ καὶ 20
 D δικαίου καὶ ὀσίου καί, ὅπερ λέγω, περὶ ἀπάντων οἷς ἐπισφραγιζόμεθα τοῦτο ὃ ἔστι, καὶ ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες καὶ ἐν ταῖς ἀποκρίσεσιν ἀποκρινόμενοι. ὥστε ἀναγκαῖον ἡμῖν εἶναι τούτων ἀπάντων τὰς ἐπι- στήμας πρὸ τοῦ γενέσθαι εἰληφέναι. Ἔστι ταῦτα. 25
 E μία, ἐπιστήμης ἀποβολήν; Πάντως δήπου, ἔφη, ὧ Σώ- κrates. Εἰ δέ γε, οἶμαι, λαβόντες πρὶν γενέσθαι

- γιγνόμενοι ἀπαλέσαμεν, ὕστερον δὲ ταῖς αἰσθήσεσι
 χρώμενοι περὶ ταῦτα ἐκείνας ἀναλαμβάνομεν τὰς ἐπι-
 στήμας, ἄς ποτε καὶ πρὶν εἶχομεν, ἀρ' οὐχ ὃ καλοῦμεν
 μανθάνειν οἰκείαν ἐπιστήμην ἀναλαμβάνειν ἂν εἴη;
 5 τοῦτο δέ που ἀναμιμνήσκεσθαι λέγοντες ὀρθῶς ἂν λέ-
 γοιμεν; Πάνυ γε. Δυνατὸν γὰρ δὴ τοῦτό γ' ἐφάνη,
 αἰσθόμενόν τι ἢ ἰδόντα ἢ ἀκούσαντα ἢ τινα ἄλλην 76
 αἰσθησιν λαβόντα ἕτερόν τι ἀπὸ τούτου ἐννοῆσαι ὃ
 ἐπελέληστο, ᾧ τοῦτο ἐπλησίαζεν ἀνόμοιον ὄν ἢ ᾧ
 10 ὅμοιον· ὥστε, ὅπερ λέγω, δυοῖν θάτερον, ἦτοι ἐπιστά-
 μενοί γε αὐτὰ γεγόναμεν καὶ ἐπιστάμεθα διὰ βίου
 πάντες, ἢ ὕστερον, οὓς φαμεν μανθάνειν, οὐδὲν ἄλλ' ἢ
 ἀναμιμνήσκονται οὗτοι, καὶ ἡ μάθησις ἀνάμνησις ἂν
 εἴη. Καὶ μάλα δὴ οὕτως ἔχει, ὧ Σώκратες.
- 15 **XXI.** Πότερον οὖν αἰρεῖ, ὧ Σιμμία, ἐπισταμέ-
 νους ἡμᾶς γεγονέναι, ἢ ἀναμιμνήσκεσθαι ὕστερον ὧν B
 πρότερον ἐπιστήμην εἰληφότες ἡμεν; Οὐκ ἔχω, ὧ
 Σώκратες, ἐν τῷ παρόντι ἐλέσθαι. Τί δέ; τόδε
 ἔχεις ἐλέσθαι, καὶ πῆ σοι δοκεῖ περὶ αὐτοῦ· ἀνὴρ
 20 ἐπιστάμενος περὶ ὧν ἐπίσταται ἔχει ἂν δοῦναι
 λόγον ἢ οὐ; Πολλὴ ἀνάγκη, ἔφη, ὧ Σώκратες. Ἡ
 καὶ δοκοῦσί σοι πάντες ἔχειν διδόναι λόγον περὶ
 τούτων ὧν νῦν δὴ ἐλέγομεν; Βουλοίμην μέντ' ἂν,
 ἔφη ὁ Σιμμίας· ἀλλὰ πολὺ μᾶλλον φοβοῦμαι μὴ αὐ-
 25 ριον τηρικᾶδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀξίως οἷς C
 τε τοῦτο ποιῆσαι. Οὐκ ἄρα δοκοῦσί σοι ἐπίστα-
 σθαί γε, ἔφη, ὧ Σιμμία, πάντες αὐτά; Οὐδαμῶς.
 Ἄναμιμνήσκονται ἄρα ἅ ποτε ἔμαθον; Ἀνάγκη. Πότε
 λαβοῦσαι αἱ ψυχαὶ ἡμῶν τὴν ἐπιστήμην αὐτῶν; οὐ
 30 γὰρ δὴ ἀφ' οὗ γε ἀνθρωποὶ γεγόναμεν. Οὐ δῆτα.

4 οἰκείαν ἂν ἐπιστήμην ἀναλ. εἴη Bekk. against all good mss.

10 ἐπιστάμενοί τε Bekk. from Heindorf's conj. but see exeg. comm.

12 ἀλλ' Bekk. and Herm. 23 μέντ' ἂν Bekk. and Stallb. μετὰν Herm.

Πρότερον ἄρα. Ναί. Ἦσαν ἄρα, ὦ Σιμμία, αἱ ψυχαὶ καὶ πρότερον, πρὶν εἶναι ἐν ἀνθρώπου εἶδει, χωρὶς σωμάτων, καὶ φρόνησιν εἶχον. Εἰ μὴ ἄρα ἅμα γιγνόμενοι λαμβάνομεν, ὦ Σώκρατες, ταύτας τὰς ἐπιστή-
D μας· οὗτος γὰρ λείπεται ἔτι ὁ χρόνος. Εἶεν, ὦ ἑταῖρε· 5
 ἀπόλλυμεν δὲ αὐτὰς ἐν ποίῳ ἄλλῳ χρόνῳ; οὐ γὰρ δὴ ἔχοντές γε αὐτὰς γιγνόμεθα, ὡς ἄρτι ὠμολογήσαμεν· ἢ ἐν τούτῳ ἀπόλλυμεν, ἐν ᾧ περ καὶ λαμβάνομεν; ἢ ἔχεις ἄλλον τινὰ εἰπεῖν χρόνον; Οὐδαμῶς, ὦ Σώκρατες, ἀλλ' ἔλαθον ἑμαυτὸν οὐδὲν εἰπών. 10

XXII. Ἄρ' οὖν οὕτως ἔχει, ἔφη, ἡμῖν, ὦ Σιμμία; εἰ μὲν ἔστιν ἃ θρυλοῦμεν αἰεὶ, καλὸν τε καὶ ἀγαθὸν καὶ πᾶσα ἡ τοιαύτη οὐσία, καὶ ἐπὶ ταύτην τὰ ἐκ τῶν
E αἰσθήσεων πάντα ἀναφέρομεν, ὑπάρχουσιν πρότερον ἀνευρίσκοντες ἡμετέραν οὐσαν, καὶ ταῦτα ἐκείνη ἀπει- 15
 κάζομεν, ἀναγκαῖον, οὕτως ὥσπερ καὶ ταῦτα ἔστιν, οὕτως καὶ τὴν ἡμετέραν ψυχὴν εἶναι καὶ πρὶν γεγενῆναι ἡμᾶς· εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη; ἄρ' οὕτως ἔχει, καὶ ἴση ἀνάγκη ταυτὰ τε εἶναι καὶ τὰς ἡμετέρας ψυχὰς πρὶν καὶ ἡμᾶς 20
 γεγενῆναι, καὶ εἰ μὴ ταῦτα, οὐδὲ τάδε; Ὑπερφνωῶς, ἔφη, ὦ Σώκρατες, ὁ Σιμμίας, δοκεῖ μοι ἡ αὐτὴ ἀνάγκη εἶναι, καὶ εἰς καλὸν γε καταφεύγει ὁ λόγος εἰς τὸ ὁμοίως
77 εἶναι τὴν τε ψυχὴν ἡμῶν πρὶν γενέσθαι ἡμᾶς καὶ τὴν οὐσίαν ἣν σὺ νῦν λέγεις. οὐ γὰρ ἔχω ἔγωγε οὐδὲν 25
 οὕτω μοι ἐναργὲς ὄν ὡς τοῦτο, τὸ πάντα τὰ τοιαῦτα εἶναι ὡς οἶόν τε μάλιστα, καλὸν τε καὶ ἀγαθὸν καὶ τᾶλλα πάντα ἃ σὺ νῦν δὴ ἔλεγες· καὶ ἔμοιγε ἰκανῶς ἀποδεδεικται. Τί δὲ δὴ Κέβητι; ἔφη ὁ Σωκράτης·

11 οὕτως, ἔφη, ἔχει ἡμῖν Bekk. against the Bodl. The mss differ in the arrangement of these words. 17 οὕτω καὶ Bekk. without a note: Stallb. says 'clare οὕτως Bodl. aliique'.

δεῖ γὰρ καὶ Κέβητα πείθειν. Ἰκανῶς, ἔφη ὁ Σιμμίας, ὡς ἔγωγε οἶμαι· καίτοι καρτερώτατος ἀνθρώπων ἐστὶ πρὸς τὸ ἀπιστεῖν τοῖς λόγοις· ἀλλ' οἶμαι οὐκ ἐνδεῶς τοῦτο πεπεῖσθαι αὐτόν, ὅτι πρὶν γενέσθαι ἡμᾶς ἢν B
5 ἡμῶν ἢ ψυχῇ.

XXIII. Εἰ μέντοι καὶ ἐπειδὴν ἀποθάνωμεν ἔτι ἔσται, οὐδ' αὐτῷ μοι δοκεῖ, ἔφη, ὦ Σώκρατες, ἀποδεδείχθαι, ἀλλ' ἔτι ἐνέστηκεν ὁ νῦν δὴ Κέβης ἔλεγε, τὸ τῶν πολλῶν, ὅπως μὴ [ἅμα] ἀποθνήσκοντος τοῦ ἀν-
10 θρώπου διασκεδαννῆται ἢ ψυχῇ καὶ αὐτῇ τοῦ εἶναι τοῦτο τέλος ἦ. τί γὰρ κωλύει γίγνεσθαι μὲν αὐτὴν καὶ ξυνίστασθαι ἀμόθεν ποθεν καὶ εἶναι πρὶν καὶ εἰς ἀνθρώπειον σῶμα ἀφικέσθαι, ἐπειδὴν δὲ ἀφίκεται καὶ ἀπαλλάττηται τούτου, τότε καὶ αὐτὴν τελευτᾶν καὶ
15 διαφθεῖρεσθαι; Εὐ λέγεις, ἔφη, ὦ Σιμμία, ὁ Κέβης. C φαίνεται γὰρ ὡσπερ ἡμῖν ἀποδεδείχθαι οὐ δεῖ, ὅτι πρὶν γενέσθαι ἡμᾶς ἢν ἡμῶν ἢ ψυχῇ· δεῖ δὲ προσ- ποδεῖξαι ὅτι καὶ ἐπειδὴν ἀποθάνωμεν οὐδὲν ἦττον ἔσται ἢ πρὶν γενέσθαι, εἰ μέλλει τέλος ἢ ἀπόδειξις ἔχειν.
20 Ἀποδέδεικται μὲν, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ὁ Σωκράτης, καὶ νῦν, εἰ θέλετε συνθεῖναι τοῦτόν τε τὸν λόγον εἰς ταῦτόν καὶ ὃν πρὸ τούτου ὠμολογήσαμεν, τὸ γίγνεσθαι πᾶν τὸ ζῶν ἐκ τοῦ τεθνεῶτος. εἰ γὰρ ἔστι μὲν ἢ ψυχῇ καὶ πρότερον, ἀνάγκη δ' αὐτῇ εἰς τὸ
25 ζῆν ἰούση τε καὶ γυγνομένη μηδαμόθεν ἄλλοθεν ἢ ἐκ θανάτου καὶ ἐκ τοῦ τεθνάναι γίγνεσθαι, πῶς οὐκ ἀνάγκη αὐτὴν καὶ ἐπειδὴν ἀποθάνῃ εἶναι, ἐπειδὴ γε δεῖ D αὐτὴς αὐτὴν γίγνεσθαι; 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 διασκεδαννῆται see exeg. comm.

19 ἔχειν Bodl. and a large number of other mss.: ἔξεν Bekk. with the old editions. 26 ἐκ τοῦ τεθ. Bodl. ἐκ om. Bekk. with only one ms.

XXIV. Ὅμως δέ μοι δοκεῖς σὺ τε καὶ Σιμμίας
 ἡδέως ἂν καὶ τοῦτον διαπραγματευέσθαι τὸν λόγον
 ἔτι μᾶλλον, καὶ δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς
 ὁ ἄνεμος αὐτὴν ἐκβαίνουσιν ἐκ τοῦ σώματος διαφυσῆ
 E καὶ διασκεδάννυσιν, ἄλλως τε καὶ ὅταν τύχη τις μὴ ἐν 5
 ἡννεμῖα ἄλλ' ἐν μεγάλῳ τινὶ πνεύματι ἀποθνήσκων.
 καὶ ὁ Κέβης ἐπιγελάσας Ὡς δεδιότων, ἔφη, ὦ Σώ-
 κρατες, πειρῶ ἀναπέθειν μᾶλλον δὲ μὴ ὡς ἡμῶν
 δεδιότων, ἀλλ' ἴσως ἐνι τις καὶ ἐν ἡμῖν παῖς, ὅστις τὰ
 τοιαῦτα φοβεῖται· τοῦτον οὖν πειρώμεθα πείθειν μὴ 10
 δεδιέναι τὸν θάνατον ὡς περ τὰ μὲρ μορφυκεία. Ἀλλὰ
 χρή, ἔφη ὁ Σωκράτης, ἐπαθεῖν αὐτῷ ἐκάστης ἡμέρας,
 ἕως ἂν ἐξεπάσχητε. Πόθεν οὖν, ἔφη, ὦ Σώκρατες, τῶν
 78 τοιούτων ἀγαθὸν ἐπώδον ληψόμεθα, ἐπειδὴ σὺ, ἔφη,
 ἡμᾶς ἀπολείπεις; Πολλὴ μὲν ἡ Ἑλλάς, ἔφη, ὦ Κέβης, 15
 ἐν ἣ ἔνεσις που ἀγαθοὶ ἄνδρες, πολλὰ δὲ καὶ τὰ τῶν
 βαρβάρων γένη, οὓς πάντας χρή διερευνασθαι ζητούν-
 τας τοιοῦτον ἐπώδον, μήτε χρημάτων φειδομένους μήτε
 πόνων, ὡς οὐκ ἔστιν εἰς ὅ,τι ἂν εὐκαιρότερον ἀναλί-
 σκουτε χρήματα. Ζητεῖν δὲ χρή καὶ αὐτοὺς μετ' ἀλλή- 20
 λων ἴσως γὰρ ἂν οὐδὲ ῥαδίως εὔροιτε μᾶλλον ὑμῶν
 δυναμένους τοῦτο ποιεῖν. Ἄλλὰ ταῦτα μὲν δὴ, ἔφη,
 B ὑπάρξει, ὁ Κέβης· ὅθεν δὲ ἀπελίπομεν, ἐπανέλθωμεν 25
 εἰ σοι ἡδομένῳ ἐστίν· Ἄλλὰ μὴν ἡδομένῳ γε πῶς
 γὰρ οὐ μέλλει; Καλῶς, ἔφη, λέγεις.

XXV. Οὐκοῦν τοιόνδε τι, ἢ δ' ὅς ὁ Σωκράτης,
 δεῖ ἡμᾶς ἐρέσθαι ἑαυτούς, τῷ ποίῳ τινὶ ἄρα προσήκει
 τοῦτο τὸ πάθος πασχεῖν, τὸ διασκεδάννυσθαι, καὶ
 ὑπὲρ τοῦ ποίου τινὸς δεδιέναι μὴ πάθῃ αὐτό, καὶ τῷ
 ποίῳ τινὶ οὐ καὶ μετὰ τοῦτο αὐ ἐπισκέψασθαι πότερον 30
 ἢ βελτίον.

27 ἀνερέσθαι Bekk. and Stallb., but ἐρέσθαι Bódl. II.

30 ὁ add. Heindorf, om. mss.

ἡ ψυχὴ ἐστὶ, καὶ ἐκ τούτων θαρρεῖν ἢ δεδιέναι ὑπὲρ
 τῆς ἡμετέρας ψυχῆς; Ἀληθῆ, ἔφη, λέγεις. Ἄρ' οὐκ
 τῷ μὲν ξυντεθέντι τε καὶ ξυνθέτῳ ὄντι φύσει προσήκει
 τοῦτο πάσχειν, διαίρεσθαι ταύτη ἡπερ ξυντεθῆ· εἰ
 5 δέ τι τούτῳ ἀξύνθετον, τούτῳ μόνῳ προσήκει
 μὴ πάσχειν ταῦτα, εἶπερ τῷ ἄλλῳ; Δοκεῖ μοι, ἔφη,
 οὕτως ἔχειν, ὁ Κέβης. Οὐκοῦν ἄπερ αἰεὶ κατὰ ταῦτα
 καὶ ὡσαύτως ἔχει, ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύν-
 θετα, τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταῦτα,
 10 ταῦτα δὲ εἶναι τὰ ξύνθετα; Ἐμοιγε δοκεῖ οὕτως. Ἴω-
 μεν δὴ, ἔφη, ἐπὶ ταῦτα ἐφ' ἅπερ ἐν τῷ ἔμπροσθεν
 λόγῳ, αὐτῆ ἢ οὐσίας ἢ λόγον δίδομεν τοῦ εἶναι καὶ Δ
 ἐρωτῶντες καὶ ἀποκρινόμενοι, πότερον ὡσαύτως αἰεὶ
 ἔχει κατὰ ταῦτα ἢ ἄλλοτ' ἄλλως; αὐτὸ τὸ ἴσον, αὐτὸ
 15 τὸ καλόν, αὐτὸ ἕκαστον ὃ ἐστὶ, τὸ ὄν, μὴ ποτε μετα-
 βολὴν καὶ ἠντιγῶν ἐνδέχεται; ἢ αἰεὶ αὐτῶν ἕκαστον
 ὃ ἐστὶ, μονοειδὲς ὄν αὐτὸ καθ' αὐτό, ὡσαύτως κατὰ
 ταῦτα ἔχει καὶ οὐδέποτε οὐδαμῆ οὐδαμῶς ἀλλοιώσιν
 οὐδεμίαν ἐνδέχεται; Ὡσαύτως, ἔφη, ἀνάγκη, ὁ Κέβης,
 20 κατὰ ταῦτα ἔχειν, ὦ Σώκρατες. Τί δὲ τῶν πολλῶν
 [καλῶν], οἷον ἀνθρώπων ἢ ἵππων ἢ ἰματίων ἢ ἄλλων Ε
 ἠντιμῶνον τοιούτων, ἢ ἴσων ἢ καλῶν ἢ πάντων τῶν
 ἐκείνοις ὁμωνύμων; ἄρα κατὰ ταῦτα ἔχει, ἢ πᾶν
 τοῦναντίον ἐκείνοις οὔτε αὐτὰ αὐτοῖς οὔτε ἀλλήλοις
 25 οὐδέποτε, ὡς ἔπος εἰπεῖν, οὐδαμῶς κατὰ ταῦτα ἐστίν;
 Οὕτως αὖ, ἔφη, ταῦτα, ὁ Κέβης· οὐδέποτε ὡσαύτως
 ἔχει. Οὐκοῦν τούτων μὲν κἂν ἄψαιο κἂν ἴδοις κἂν 79
 ταῖς ἄλλαις αἰσθήσεσιν αἰσθοιο, τῶν δὲ κατὰ ταῦτα
 ἐχόντων οὐκ ἐστὶν ὄγῳ ποτ' ἂν ἄλλῳ ἐπιλάβοιο ἢ τῷ

1 ἡ ψυχὴ Bodl. II. : ψυχὴ Bekk. Stallb. 11 ἐπὶ ταῦτα Hein-
 dorf and Bekk. 17 and 20 καὶ κατὰ ταῦτα Bekk. with only
 one ms. in both places. 21 [καλῶν] Classen Symb. crit. I
 p. 15.

τῆς διανοίας λογισμῶ, ἀλλ' ἐστὶν ἀειδῆ τὰ τοιαῦτα καὶ οὐχ ὁρατά; Παντάπασι, ἔφη, ἀληθῆ λέγεις.

XXVI. Θῶμεν οὖν βούλει, ἔφη, δύο εἶδη τῶν ὄντων, τὸ μὲν ὁρατόν, τὸ δὲ ἀειδές; Θῶμεν, ἔφη. Καὶ τὸ μὲν ἀειδές αἰεὶ κατὰ ταῦτα ἔχον, τὸ δὲ ὁρατὸν μηδέποτε κατὰ ταῦτά; Καὶ τοῦτο, ἔφη, θῶμεν. Φέρε δῆ, B ἢ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχῆ; Οὐδὲν ἄλλο, ἔφη. Ποτέρῳ οὖν ὁμοιότερον τῷ εἶδει φαίμεν ἂν εἶναι καὶ ξυγγενέστερον τὸ σῶμα; Παντί, ἔφη, τοῦτό γε δῆλον, ὅτι τῷ ὁρατῷ. Τί δὲ ἢ ψυχῆ; ὁρατὸν ἢ ἀειδές; Οὐχ ὑπ' ἀνθρώπων γε, ὦ Σώκρατες, ἔφη. Ἀλλὰ ἡμεῖς γε τὰ ὁρατὰ καὶ τὰ μὴ τῇ τῶν ἀνθρώπων φύσει λέγομεν ἢ ἄλλη τινὶ οἴει; Τῇ τῶν ἀνθρώπων. Τί οὖν περὶ ψυχῆς λέγομεν; ὁρατὸν εἶναι ἢ οὐχ ὁρατόν; Οὐχ ὁρατόν. Ἀειδές ἄρα; C Ναι. Ὁμοιότερον ἄρα ψυχῆ ἢ σώματος ἐστὶ τῷ ἀειδεῖ, τὸ δὲ τῷ ὁρατῷ. Πᾶσα ἀνάγκη, ὦ Σώκρατες.

XXVII. Οὐκοῦν καὶ τότε πάλαι ἐλέγομεν, ὅτι ἡ ψυχῆ, ὅταν μὲν τῷ σώματι προσχρῆται εἰς τὸ σκοπεῖν τι ἢ διὰ τοῦ ὄραν ἢ διὰ τοῦ ἀκούειν ἢ δι' ἄλλης τινὸς αἰσθήσεως—τοῦτο γάρ ἐστι τὸ διὰ τοῦ σώματος, τὸ δι' αἰσθήσεως σκοπεῖν τι—, τότε μὲν ἔλκεται ὑπὸ τοῦ σώματος εἰς τὰ κινεῖσθε, κατὰ ταῦτα ἔχοντα, καὶ αὐτὴ πλανᾶται καὶ ταράττεται καὶ ἰλιγγιᾷ ὥσπερ μεθύουσα, D ἕτε τοιούτων ἐφαπτομένη; Πάνυ γε. Ὅταν δέ γε αὐτὴ καθ' αὐτὴν σκοπῇ, ἐκείσε αἴχεται εἰς τὸ καθαρὸν τε καὶ αἰεὶ ὄν καὶ ἀθάνατον καὶ ὡσαύτως ἔχον, καὶ ὡς συγγε- α νῆς οὐσα αὐτοῦ αἰεὶ μετ' ἐκείνου τε γίνγεται, ὅταν περ

1 ἐστὶν ἀειδῆ Bekk. Stallb. 2 ὁράται Bekk. Stallb. ὁρατά the Bodl. alone. 7 αὐτῶν τὸ Bekk. and Stallb. with Bold. pr. m. and ten other mss. αὐτῶν ἢ τὸ Herm. with Vulg. 12 ἀλλὰ μὴν Bekk. Stallb. μὴν om. Herm. with Bodl. "G pr. II." 13 λέγομεν Bodl. Herm. ἐλέγομεν Bekk. with the other mss. 18 λέγομεν Bekk. after Heindorf's conj.: ἐλέγομεν the mss.

αὐτὴ καθ' αὐτὴν γένηται καὶ ἐξῆ αὐτῆ, καὶ πέπανται τε
 τῷ πλάνου καὶ περὶ ἐκεῖνα αἰεὶ κατὰ ταῦτα ὡσαύτως
 ἔχει, ἅτε τοιοῦτων ἐφαπτομένη· καὶ τοῦτο αὐτῆς τὸ
 πάθημα φρόνησις κέκληται; Παντάπασιν, ἔφη, καλῶς
 5 καὶ ἀληθῆ λέγεις, ὦ Σώκρατες. Ποτέρῳ οὖν αὐ σοι
 δοκεῖ τῷ εἶδει καὶ ἐκ τῶν ἐμπροσθεν καὶ ἐκ τῶν νῦν
 λεγομένων ψυχῇ ὁμοιότερον εἶναι καὶ ἐγγενέστερον; E
 Πᾶς ἂν μοι δοκεῖ ἢ δ' ὅς, ^{ἀδμήτ} ξυγγώρησαι, ὦ Σώκρατες, ἐκ
 ταύτης τῆς μεθόδου, καὶ ὁ δυσμαθέστατος, ὅτι ὄλω καὶ
 10 παντὶ ὁμοιότερόν ἐστι ψυχῇ τῷ αἰεὶ ὡσαύτως ἔχοντι
 μᾶλλον ἢ τῷ μῆ. Τί δὲ τὸ σῶμα; Τῷ ἐτέρῳ.

XXVIII. Ὅρα δὲ καὶ τῆδε, ὅτι, ἐπειδὴν ἐν τῷ
 αὐτῷ ὡσι ψυχῇ καὶ σῶμα, τῷ μὲν δουλεύειν καὶ ἄρχε-
 σθαι ἢ φύσις προστάττει, τῇ δὲ ἄρχειν καὶ δεσπόζειν. 80
 15 καὶ κατὰ πάντα αὐ πότερόν σοι δοκεῖ ὅμοιον τῷ θείῳ
 εἶναι, καὶ πότερον τῷ θνητῷ; ἢ οὐ δοκεῖ σοι τὸ μὲν
 θεῖον οἶον ἄρχειν τε καὶ ἡγεμονεύειν πεφυκέναι, τὸ δὲ
 θνητὸν ἄρχεσθαι τε καὶ δουλεύειν; Ἐμοιγε. Ποτέρῳ
 οὖν ἢ ψυχῇ ἔοικεν; Δῆλα δὴ, ὦ Σώκρατες, ὅτι ἢ μὲν
 20 ψυχῇ τῷ θείῳ, τὸ δὲ σῶμα τῷ θνητῷ. Σκόπει δὴ,
 ἔφη, ὦ Κέβης, εἰ ἐκ πάντων τῶν εἰρημένων τάδε ἡμῖν
 ξυμβαίνει, τῷ μὲν θείῳ καὶ ἀθανάτῳ καὶ νοητῷ καὶ B
 μονοειδεῖ καὶ ἀδιαλύτῳ καὶ αἰεὶ ὡσαύτως κατὰ ταῦτα
 ἔχοντι ἑαυτῷ ὁμοιότατον εἶναι ψυχῇ, τῷ δ' ἀνθρωπίνῳ
 25 καὶ θνητῷ καὶ ἀνοήτῳ καὶ πολυειδεῖ καὶ διαλυτῷ καὶ
 μηδέποτε κατὰ ταῦτα ἔχοντι ἑαυτῷ ὁμοιότατον αὐ
 εἶναι σῶμα. ἔχομέν τι πᾶρά ταῦτα ἄλλο λέγειν, ὦ
 φίλε Κέβης, ὡς οὐχ οὕτως ἔχει; Οὐκ ἔχομεν.

XXIX. Τί οὖν; τούτων οὕτως ἐχόντων ἀρ' οὐχὶ
 30 σῶματι μὲν ταχὺ διαλύεσθαι προσήκει, ψυχῇ δὲ αὐ τὸ

8 ἂν μοι Bodl. pr. m. II (Stallb.): ἂν ἔμοιγε Bekk. Herm.
 15 καὶ κατὰ ταῦτά Bekk. against the Bodl. and other good
 mss. 30 ψυχῇ Bekk. Heind. ψυχῇ Bodl. and eight mss. besides.

- παράπαν ἀδιαλύτῳ εἶναι ἢ ἐγγύς τι τούτου; Πῶς γὰρ
 C οὐ; Ἐννοεῖς οὖν, ἔφη, ὅτι, ἐπειδὴν ἀποθάνῃ ὁ ἄνθρω-
 πος, τὸ μὲν ὄρατὸν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὄρατῷ κεί-
 μενον, ὃ δὴ νεκρὸν καλοῦμεν, ᾧ προσήκει διαλύεσθαι
 καὶ διαπίπτειν [καὶ διαπνεῖσθαι], οὐκ εὐθύς τούτων 5
 οὐδὲν πέπουθεν, ἀλλ' ἐπιεικῶς συχνὸν ἐπιμένει χρόνον
 ἐὰν μὲν τις καὶ χαριέντως ἔχων τὸ σῶμα τελευτήσῃ
 καὶ ἐν τοιαύτῃ ὥρᾳ, καὶ πάνυ μάλα. συμπεσὼν γὰρ
 τὸ σῶμα καὶ ταριχεύθῃ, ὡς περ οἱ ἐν Αἰγύπτῳ тари-
 χευθέντες, ὀλίγου ὕλον μένει ἀμήχανον ὅσον χρόνον. 10
 D Ἔνια δὲ μέρη τοῦ σώματος, καὶ ἂν σαπῇ, ὅσῳ τε καὶ
 νεῦρα καὶ τὰ τοιαῦτα πάντα, ὅμως ὡς ἔπος εἰπεῖν ἀθά-
 νατά ἐστιν ἢ οὐ; Ναί. Ἡ δὲ ψυχὴ ἄρα, τὸ ἀειδές,
 τὸ εἰς τοιοῦτον τόπον ἕτερον οἰχόμενον γενναῖον καὶ
 καθαρὸν καὶ ἀειδῆ, εἰς Ἄιδου ὡς ἀληθῶς, παρὰ τὸν 15
 ἀγαθὸν καὶ φρόνιμον θεόν, οἱ, ἂν θεὸς ἐθέλῃ, αὐτίκα
 καὶ τῇ ἐμῇ ψυχῇ ἰτέον, αὕτη δὲ δὴ ἡμῖν ἢ τοιαύτη καὶ
 οὕτω ^{καὶ καλῶς} πέφυκία ἀπαλλαττομένη τοῦ σώματος εὐθύς
 διαπεφύσηται καὶ ἀπόλωλεν, ὡς φασιν οἱ πολλοὶ
 E ἄνθρωποι; πολλοῦ γε δεῖ, ὦ φίλε Κέβης τε καὶ Σιμ- 20
 μία, ἀλλὰ πολλῷ μᾶλλον ὧδε ἔχει ἐὰν μὲν καθαρὰ
 ἀπαλλάττηται, μηδὲν τοῦ σώματος ξυμφέλκουσα, ἀτε-
 οὐδὲν κοινωνοῦσα αὐτῷ ἐν τῷ βίῳ ἐκούσα εἶναι, ἀλλὰ
 φεύγουσα αὐτὸ καὶ συνηθροισμένη αὐτῇ εἰς αὐτήν, ἀτε
 μελετώσα ἀεὶ τοῦτο—τοῦτο δὲ οὐδὲν ἄλλο ἐστίν ἢ 25
 ὀρθῶς φιλοσοφοῦσα καὶ τῷ ὄντι τεθνάναι μελετώσα
 ῥαδίως ἢ οὐ τοῦτ' ἂν εἴη μελέτῃ θανάτου; Παντά-
 81 πασί γε. Οὐκοῦν οὕτω μὲν ἔχουσα εἰς τὸ ὅμοιον αὐτῇ
 τὸ ἀειδές ἀπέρχεται, τὸ θείον ^{μεμύηται} τε καὶ ἀθάνατον καὶ
 φρόνιμον, οἱ ἀφικομένη ὑπαρχει αὐτῇ εὐδαίμονι εἶναι, 30
 πλάνης καὶ ἀνοίας καὶ φόβων καὶ ἀγρίων ἐρώτων καὶ

5 καὶ διαπνεῖσθαι bracketed by Herm. om. in Bodl. pr. m. II.
 11 ἐν Bodl. ἐὰν Bekk.

τῶν ἄλλων κακῶν τῶν ἀνθρωπείων ἀπηλλαγμένη, ^{βρε}
 ὥσπερ δὲ λέγεται κατὰ τῶν μεμνημένων, ὡς ἀληθῶς
 τὸν λοιπὸν χρόνον μετὰ τῶν θεῶν διάγουσα ἔοιτο
 φῶμεν, ὦ Κέβης, ἢ ἄλλως;

- 5 XXX. Οὕτω τῇ Δί', ἔφη ὁ Κέβης. Ἐὰν δέ γε, ^{ὡς ἐπὶ τῆς ἐπιθυμίας}
 οἶμαι, μεμίσσημένη καὶ ἀκάθαρτος τοῦ σώματος ἀπαλ- B
 λαττήται, ἀτε τῷ σώματι ^{ἐπιθυμίας} ζῆν οὐσα καὶ τοῦτο θερα-
 πείουσα καὶ ἐρώσα καὶ γεγῶνητευμένη ὑπ' αὐτοῦ ὑπὸ τε
 τῶν ἐπιθυμιῶν καὶ ἡδονῶν, ὥστε μηδὲν ἄλλο δοκεῖν εἶναι
 10 ἀληθές ἀλλ' ἢ τὸ σωματοειδές, οὐ τις ἂν ἕψαιτο καὶ
 ἴδοι καὶ πίοι καὶ φάγοι καὶ πρὸς τὰ ἀφροδίσια χρῆσαιτό, ^{ἐπιθυμίας}
 τὸ δὲ τοῖς ὄμμασι σκοτώδες καὶ ἀειδές, νοητὸν δὲ καὶ
 φιλοσοφία αἰρετόν, τοῦτο δὲ εἰθισμένη μισεῖν τε καὶ τρέ-
 μειν καὶ φεύγειν, οὕτω δὲ ^{ἐπιθυμίας} ἔχουσαν οἶει ψυχὴν αὐτὴν καθ' C
 15 αὐτὴν εἰλικρινῆ ἀπαλλάξεσθαι; Οὐδ' ὅπως τῶν ἔφη.
 Ἄλλὰ διελημμένη γε, οἶμαι, ὑπὸ τοῦ σωματοειδοῦς, ὃ
 αὐτῇ ἡ ὁμιλία τε καὶ ζῆν οὐσία τοῦ σώματος διὰ τὸ αἰετὶ ζῆν-
 εῖναι καὶ διὰ τὴν πολλὴν μελέτην ἐνεποίησε ξύμφυτον,
 Πάνυ γε. Ἐμβριθὲς δέ γε, ὦ φίλε, τοῦτο οἶεσθαι χρῆ
 20 εἶναι καὶ βαρὺ καὶ γέωδες καὶ ὄρατόν· ὃ δὲ καὶ ἔχουσα
 ἢ τοιαύτη ψυχὴ βαρύνεται τε καὶ ἔλκεται πάλιν εἰς
 τὸν ὄρατόν τόπον, φόβῳ τοῦ ἀειδοῦς τε καὶ "Αἰδοῦ,
 ὥσπερ λέγεται, περὶ τὰ μνημάτα τε καὶ τοὺς ταφους ^{ἐπιθυμίας}
 κυλινομένῃ, περὶ ἃ δὲ καὶ ὠψθη ἅττα ψυχῶν σκοτεινῶν D
 25 φαντάσματα, οἷα παρέχονται αἰ τοιαῦται ψυχαὶ εἰδῶλα,
 αἰ μὴ καθαρῶς ὑπολυθεῖσαι ἀλλὰ τοῦ ὄρατοῦ μετέχου-
 + σαι, διὸ καὶ ὀρώνται. Εἰκός γε, ὦ Σώκρατες. Εἰκός
 μέντοι, ὦ Κέβης· καὶ οὐ τί γε τὰς τῶν ἀγαθῶν ταύτας
 εἶναι, ἀλλὰ τὰς τῶν φαύλων, αἰ περὶ τὰ τοιαῦτα ἀναγ-

3 μετὰ θεῶν Bekk. τῶν add. Bodl. ΓΠΦ. 11 καὶ φάγοι καὶ
 πίοι Bekk. against the Bodl. 15 εἰλικρινῆ Herm. 24 σκοτεινῶν
 Bekk. with only one ms. 28 οὐ τί γε Fischer with one ms.
 οὐ τέ οὐ οὐτοίγε the mss.

κάζονται πλανᾶσθαι δίκην τίνουσαι τῆς προτέρας τροφῆς κακῆς οὔσης· καὶ μέχρι γε τούτου πλανῶνται, Ἐῶς ἂν τῇ τοῦ ξυνεπακολουθοῦντος τοῦ σωματοειδούς ἐπιθυμία πάλιν ἐνδεθῶσιν εἰς πῶμα.

XXXI. Ἐνδοῦνται δέ, ὡς περ εἰκός, εἰς τοιαῦτα 5 ἤθη ὅποῦ ἄττ' ἂν καὶ μεμελετηκῶσι τύχῳσιν ἐν τῷ βίῳ. Τὰ ποῖα δὴ ταῦτα λέγεις, ὦ Σώκρατες; Οἶου τοὺς μὲν γαστριμαργίας τε καὶ ὑβρεῖς καὶ φιλοποσίας μεμελετηκότας καὶ μὴ διευλαβημένους εἰς τὰ τῶν ὄνων 82 γένη καὶ τῶν τοιούτων θηρίων εἰκός ἐνδύεσθαι· ἢ οὐκ 10 οἶει; Πάνυ μὲν οὖν εἰκός λέγεις. Τοῖς δέ γε ἀδικίας τε καὶ τυραννίδας καὶ ἀρπαγὰς προτέτιμῆκός τε εἰς τὰ τῶν λύκων τε καὶ ἰεράκων καὶ ἰκτινῶν γένη· ἢ ποῖ ἂν ἄλλοσε φαίμεν τὰς τοιαύτας ἰέναι; Ἀμέλει, ἔφη ὁ Κέβης, εἰς τὰ τοιαῦτα. Οὐκοῦν, ἢ δ' ὅς, δῆλα δὴ καὶ τᾶλλα, οἱ 15 ἂν ἐκάστη ἴοι, κατὰ τὰς αὐτῶν ὀμβιότητας τῆς μελέτης; Δῆλον δὴ, ἔφη· πῶς δ' οὔ; Οὐκοῦν εὐδαιμονέστατοι, ἔφη, καὶ τούτων εἰσὶ καὶ εἰς βέλτιστον τόπον ἰόντες οἱ τὴν δημοτικὴν τε καὶ πολιτικὴν ἀρετὴν ἐπιτέτηδευκο- 20 Β τες, ἦν δὴ καλοῦσι σωφροσύνην τε καὶ δικαιοσύνην, ἐξ ὅθους τε καὶ μελέτης γεγонуῖαν ἄνευ φιλοσοφίας τε καὶ νοῦ; Πῆ δὴ οὗτοι εὐδαιμονέστατοι; Ὅτι τούτους εἰκός ἐστὶν εἰς τοιοῦτον πάλιν ἀφικνεῖσθαι πολιτικόν τε καὶ ἡμερόν γεγόνος, ἢ που μελίττων ἢ σφηκῶν ἢ μυρμηκῶν, ἢ καὶ εἰς ταῦτόν γε πάλιν τὸ ἀνθρώπινον 25 γένος, καὶ γίγνεσθαι ἐξ αὐτῶν ἄνδρας μετρίους. Εἰκός.

XXXII. Εἰς δέ γε θεῶν γένος μὴ φιλοσόφησάντι καὶ παντελῶς καθαρῶ ἀπίοντι οὐ θέμις ἀφικνεῖσθαι

14 φαίμεν Bekk. Stallb. with only one ms. though Eusebius and Theodoretus in quoting the passage give the same reading; Herm. and Heindorf keep φαμέν, the reading of the mss. 16 ἕκαστα Bodl. m. pr. (Bernhardy Synt. p. 430. Herm.) ἐκάστη Bodl. corr. (Bekk. Stallb.)

ἀλλ' ἢ τῷ φιλομαθεῖ. ἀλλὰ τούτων ἕνεκα, ὡς ἑταῖρε C
 Σιμμία τε καὶ Κέβης, οἱ ὀρθῶς φιλοσοφούντες ἀπέχου-
 ται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπάσῶν καὶ καρτε-
 ροῦσι καὶ οὐ παραδιδράσιν αὐταῖς αὐτούς, οὐ τι οἰκο-
 φθέραι τε καὶ πένιαν φοβούμενοι, ὥσπερ οἱ πολλοὶ καὶ
 φιλοχρήματοι, οὐδὲ αὖ ἀτιμίαν τε καὶ ἀδοξίαν μοχθη-
 ρίας δεδιότες, ὥσπερ οἱ φιλαρχοὶ τε καὶ φιλίτιμοι, ^{μαρτυρεῖται}
 ἔπειτα ἀπέχονται αὐτῶν. Οὐ γὰρ ἂν πρόποι, ἔφη, ὡς
 Σώκρατες, ὁ Κέβης. Οὐ μέντοι μὰ Δί', ἢ δ' ὅς. τοι-
 10 γάρτοι τούτοις μὲν ἅπασιν [ἔφη] ὡς Κέβης, ἐκείνοι, οἷς D
 τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματι πρῶ-
 τontes ζῶντες χαίρειν εἰπόντες, οὐ κατὰ ταῦτα πο-
 ρεύονται αὐτοῖς, ὡς οὐκ εἶδοσιν ὕψη ἔρχονται, αὐτοὶ δὲ
 ἠγούμενοι οὐ δεῖν ἐναντία τῇ φιλοσοφίᾳ πρῶτεν καὶ
 15 τῇ ἐκείνης λύσει τε καὶ καθαρμῷ ταύτην τρέπονται
 ἐκείνην ἐπόμενοι, ἢ ἐκείνη ὑψηγείται.

† XXXIII. Πῶς, ὡς Σώκρατες; Ἐγὼ ἐρῶ, ἔφη. γι-
 γνάσκουσι γάρ, ἢ δ' ὅς, οἱ φιλομαθεῖς ὅτι παραλαβοῦσα
 αὐτῶν τὴν ψυχὴν ἢ φιλοσοφίᾳ ἀτεχνῶς διαδεδεμένην E
 20 ἐν τῷ σώματι καὶ προσκέκολλημένην, ἀναγκαζομένην
 δὲ ὥσπερ δι' εἰργμοῦ διὰ τούτου σκοπεῖσθαι τα ὄντα
 ἀλλὰ μὴ αὐτὴν δι' αὐτῆς, καὶ ἐν πάσῃ ἀμαθία κυλι-
 δουμένην, καὶ τοῦ εἰργμοῦ τὴν δεινότητα κατιδοῦσα ὅτι
 δι' ἐπιθυμίας ἐστίν, ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος
 25 ξυλληπτῶρ εἴη τῷ δεδέσθαι, — ὅπερ οὖν λέγω, γιγνώ- 83
 σκουσιν οἱ φιλομαθεῖς ὅτι οὕτω παραλαβοῦσα ἢ φιλο-
 σοφία ἔχουσιν αὐτῶν τὴν ψυχὴν ἠρέμα παραμυθεῖται

1 ἀλλ' ἢ: perhaps ἀλλά, see the exeg. comm. 10 ἔφη om. Bodl. m. pr. and other mss. followed by Stallb. 11 πλαττοντες is the reading of all mss. and editions: λατρεύοντες Heindorf conj., σῶμα ἀτιτάλλοντες Stallb., σῶματα Bekk., but σῶματι Bodl. m. 1. and other good mss., σῶματι πρῶτontes Ast Lex. Platon. 2, p. 110. 25 τῷ δεδέσθαι mss.: τοῦ δ. Heindorf cj., adopted by Herm.

καὶ λύειν ἐπιχειρεῖ, ἐνδεικνυμένη ὅτι ἀπάτης μὲν μεστή
 ἢ διὰ τῶν ὀμμάτων σκέψις, ἀπάτης δὲ ἢ διὰ τῶν ὠτων
 καὶ τῶν ἄλλων αἰσθήσεων, πείθουσα δὲ ἐκ τούτων μὲν
 ἀναχωρεῖν ὅσον ^{ἀλλοίωσι} ^{ἀναγκῆ} ^{αὐτοῖς} ^{χρησθαι}, αὐτὴν δὲ εἰς
 αὐτὴν ξυλλέγεσθαι καὶ ἀθροῖζεσθαι παρακελευομένη, πι- 5

B στεύειν δὲ μηδενὶ ἄλλῳ ἀλλ' ἢ αὐτὴν αὐτῇ, ὅτι ἂν νοῆση
 αὐτὴ καθ' αὐτὴν αὐτὸ καθ' αὐτὸ τῶν ὀντων ἴσῃ, τι δ' ἂν δι'
 ἄλλων σκοπῇ ἐν ἄλλοις ὄν ἄλλο, μηδὲν ἠγείσθαι ἀλη-
 θές· εἶναι δὲ τὸ μὲν τοιοῦτον αἰσθητὸν τε καὶ ὄρατόν,
 ὃ δὲ αὐτῇ ὄρα, νοητὸν τε καὶ ἀειδές. ταύτη οὖν τῇ λύσει
 οὐκ οἰομένη δεῖν ἐναντιοῦσθαι ἢ τοῦ ὡς ἀληθῶς φιλοσό-
 φου ψυχῇ οὕτως ἀπέχεται τῶν ἡδονῶν τε καὶ ἐπιθυμι-
 ῶν καὶ λυπῶν καὶ φόβῳ καθ' ὅσον δύναται, λογιζομένη
 ὅτι, ἐπειδὴν τις σφόδρα ἠσθηῖ ἢ φοβηθῇ ἢ λυπηθῇ ἢ
 ἐπιθυμήσῃ, οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν ὅσον 15

C ἂν τις οἰηθείη, ὅλον ἢ νοσήσας ἢ τι ἀναλώσας διὰ τὰς
 ἐπιθυμίας, ἀλλ' ὃ πάντων μέγιστόν τε κακὸν καὶ ἔσχα-
 τόν ἐστι, τοῦτο πάσχει καὶ οὐ λογίζεται αὐτό. Τί
 τοῦτο, ὦ Σώκρατες; ἔφη ὁ Κέβης. "Ὅτι ψυχῇ παντὸς
 ἀνθρώπου ἀναγκάζεται ἅμα τε ἠσθῆναι ἢ λυπηθῆναι 20
 σφόδρα ἐπὶ τῷ καὶ ἠγείσθαι, περὶ ὃ ἂν μάλιστα τοῦτο
 πάσχει, τοῦτο ἐνάρηστατον τε εἶναι καὶ ἀληθέστατον
 οὐχ οὕτως ἔχον· ταῦτα δὲ μάλιστα τὰ ὄρατά· ἢ οὐ;

D Πάνυ γε. Οὐκοῦν ἐν τούτῳ τῷ πάθει μάλιστα κατα-
 δεῖται ψυχῇ ὑπὸ σώματος. Πῶς δῆ; "Ὅτι ἐκάστη 25
 ἡδονὴ καὶ λύπη ὥσπερ ἡλόν ἔχουσα προσηλοῖ αὐτὴν
 πρὸς τὸ σῶμα καὶ προσπερονᾷ καὶ ποιεῖ σωματοειδῆ,
 δοξάζουσαν ταῦτα ἀληθῆ εἶναι ἅπερ ἂν καὶ τὸ σῶμα
 φῆ. ἔκ γὰρ τοῦ ὁμοδοξεῖν τῷ σώματι καὶ τοῖς αὐτοῖς
 χαίρειν ἀναγκάζεται, οἶμαι, ὁμότροπος τε καὶ ὁμό- 30

breeding
 τροφος γίνεσθαι καὶ οἷα μηδέποτε καθαρῶς εἰς Ἄιδου
 ἀφικέσθαι, ἀλλ' αἰεὶ τοῦ σώματος ἀναπλέα ἐξίεναι,
 ὥστε ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα καὶ ὥσπερ
 σπείρομένη ἐμφθεσθαι, καὶ ἐκ τούτων ἀμείρους εἶναι **E**
 5 τῆς τοῦ θείου τε καὶ καθαρῶς καὶ μονοειδούς συνου-
 σίας. Ἀληθέστατα, ἔφη, λέγεις, ὁ Κέβης, ὦ Σώ-
 κρατες.

+ XXXIV. Τούτων τοίνυν ἔνεκα, ὦ Κέβης, οἱ
 δικαίως φιλομαθεῖς κόσμοι εἰσι καὶ ἀνδρεῖοι, οὐχ ὧν
 10 οἱ πολλοὶ ἔνεκά φασι· ἢ σὺ οἶε; Οὐ δῆτα ἔγωγε. **84**
 Οὐ γὰρ ἀλλ' οὕτω λογίσαιτ' ἂν ψυχὴ ἀνδρὸς φιλο-
 σόφου, καὶ οὐκ ἂν οἰηθείη τὴν μὲν φιλοσοφίαν χρῆναι
 ἑαυτὴν λύειν, λουούσης δὲ ἐκείνης αὐτὴν παραδιδόναι
 ταῖς ἡδοναῖς καὶ λύπαις ἑαυτὴν πάλιν αὐτὴν ἐγκαταδεῖν
 15 καὶ ἀνήνυτον ἔργον πράττειν Πηνελόπης τιμὰ ἐναν-
 τίως ἰσθῶν *ἀλλ' ἀντὶ τούτου* μεταχειριζομένην *ἀλλ' ἀντὶ τούτου*
 παρασκευάζουσα, ἐπομένη τῷ λογισμῷ καὶ αἰεὶ ἐν
 τούτῳ οὔσα, τὸ ἀληθὲς καὶ τὸ θεῖον καὶ τὸ ἀδόξαστον
 θεωμένη καὶ ὑπ' ἐκείνου τρεφομένη, ζῆν τε οἶεται οὕτω **B**
 20 δεῖν, ἕως ἂν ζῆ, καὶ ἐπειδὴν τελευτήσῃ, εἰς τὸ ξυγγενὲς
 καὶ εἰς τὸ τοιοῦτον ἀφικομένη ἀπηλλάχθαι τῶν ἀν-
 θρωπίνων κακῶν. ἐκ δὲ τῆς τριαύτης τραφῆς οὐδὲν
 δεινὸν μὴ φοβηθῆ, ταῦτά γ' ἐπήτηδενυσασα, ὦ Συμμία
 τε καὶ Κέβης, ὅπως μὴ διασπασθεῖσα ἐν τῇ ἀπαλ-
 25 λαγῇ τοῦ σώματος ὑπὸ τῶν ἀνέμων διαφυσηθεῖσα καὶ
 διαπτομένη οἴχηται καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ.

XXXV. Συγῆ οὖν ἐγένετο ταῦτα εἰπόντος τοῦ **C**
 Σωκράτους ἐπὶ πολλὸν χρόνον, καὶ αὐτὸς τε πρὸς τῷ
 εἰρημένῳ λόγῳ ἦν ὁ Σωκράτης, ὡς ἰδεῖν ἐφαίνετο, καὶ

9 κόσμοι τ' εἰσι Bekk. Stallb.: but τέ is only in four mss. and in the Bodl. it is added m. sec. 10 φασι the mss. φαίνονται Herm. cj.: see exeg. comm. 16 μεταχειριζομένης Bodl. and most mss.: μεταχειριζομένη Bekk. Stallb. with a few mss. 19 οὔτως οἶεται δεῖν Bekk. against the Bodl. 22 ἐκ δὲ Bekk. with only

ἡμῶν οἱ πλείστοι. Κέβης δὲ καὶ Σιμμίας σμικρὸν
 πρὸς ἀλλήλω διελεγέσθην· καὶ ὁ Σωκράτης ἰδὼν αὐτῶ
 ἤρετο· Τί; ἔφη, ὑμῖν τὰ λεχθέντα μὴ δοκεῖ ἐνδεῶς
 λέγεσθαι; πολλὰς γὰρ δὴ ἔτι ἔχει ὑποψιάς ^{καὶ} ἀντι-
 λαβὰς, εἰ γε δὴ τις αὐτὰ μέλλει ἰκανῶς διεξιέναι. εἰ 5
 μὲν οὖν τι ἄλλο σκοπεῖσθον, ρυθμὸν λέγω· εἰ δέ τι περὶ
 τούτων ἀπορείτω, μηδὲν ἀποκνήσητε καὶ αὐτοὶ εἰπεῖν
 D καὶ διελθεῖν, εἴ πη ὑμῖν φαίνεται βέλτιον ἂν λεχθῆναι,
 καὶ αὐτὰ καὶ ἐμὲ ξυμπααραλαβεῖν, εἴ τι μᾶλλον οἴεσθε
 μετ' ἐμοῦ εὐπορήσειν. καὶ ὁ Σιμμίας ἔφη· Καὶ μὴν, 10
 ὦ Σώκρατες, τάληθ' ἔρω· πάλαι γὰρ ἡμῶν
 ἑκάτερος ἀπορῶν τὸν ἕτερον προῦθ' ^{ἠγγίζοντες} καὶ κελεύει ἐρέ-
 σθαι διὰ τὸ ἐπιθυμεῖν μὲν ἀκούσαι, ὀκνεῖν δὲ ὄχλον
 παρέχειν, μὴ σοι ἀηδὲς ἢ διὰ τὴν παρούσαν ξυμφορὰν.
 καὶ ὡς ἀκούσας ἐγέλασέ τε ἠρέμα καὶ φησι, Βαβαί, ὦ 15
 Σιμμία· ἢ που χαλεπῶς ἂν τοὺς ἄλλους πείσαιμι
 E ἀνθρώπους ὡς οὐ ξυμφορὰν ἠγοῦμαι τὴν παρούσαν
 τύχην, ὅτε γε μηδ' ὑμᾶς δύναμαι πείθειν, ἀλλὰ φο-
 βεῖσθε μὴ δυσκολώτερόν τι νῦν ^{ἀντι} διάκειμαι ἢ ἐν τῷ
 πρόσθεν βίῳ· καί, ὡς ἔοικε, τῶν κύκνων δοκῶ φαυλό- 20
 τερος ὑμῖν εἶναι τὴν μαντικὴν, οἳ ἐπειδὰν αἰσθωνται
 ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ἄδοντες καὶ ἐν τῷ πρόσθεν
 85 χρόνῳ, τότε δὴ πλείστα καὶ μάλιστα ἄδουσι, γεγη-
 θότες ὅτι μέλλουσι παρὰ τὸν θεὸν ἀπιέναι, οὐπὲρ εἰσι
 θεράποντες. οἱ δὲ ἀνθρώποι ^{καὶ} διὰ τὸ αὐτῶν δέος τοῦ 25
 θανάτου καὶ τῶν κύκνων καταψεύδονται, καὶ φασιν
 αὐτοὺς θρηνοῦντας τὸν θάνατον, ὑπὸ λύπης ἐξάδειν,
 καὶ οὐ λογίζονται ὅτι οὐδὲν ὄρνεον ἄδει ὅταν πεινῇ
 ἢ ῥυγοῖ ἢ τινα ἄλλην λύπην λυπηταί, οὐδὲ αὐτὴ ἢ τε
 one ms. 4 λελέχθαι Bekk. Stallb. λέγεσθαι Herm. with Bodl.
 m. pr. 6 δέ τι Bodl.: τι om. Bekk. 8 διεξελεθῆναι Bekk. διελ-
 θεῖν Bodl. m. pr.: see below 88 ε. βέλτιον ἂν λεχθῆναι Cobet ej.
 Var. Lect. p. 100: this was already proposed by Heindorf. Ficinus
 'si qua in parte putatis melius dici posse.' The mss. omit &.

ἀηδῶν καὶ χελιδῶν καὶ ὁ ἔποψ, ἃ δὴ φασι διὰ λίπην
 θρηνοῦντα ἄδειν· ἀλλ' οὔτε ταῦτά μοι φαίνεται λυπού- B
 μενα ἄδειν οὔτε οἱ κύκνοι, ἀλλ' ἄτε, οἶμαι, τοῦ Ἀπόλ-
 λωνος ὄντες μαντικοὶ τέ εἰσι καὶ προειδότες τὰ ἐν
 5 Ἄιδου ἀγαθὰ ἄδουσι καὶ τέρπονται ἐκείνην τὴν ἡμέραν
 διαφερόντως ἢ ἐν τῷ ἔμπροσθεν χρόνῳ. ἐγὼ δὲ καὶ
 αὐτὸς ἠγοῦμαι ὁμόδουλός τε εἶναι τῶν κύκνων καὶ
 ἱερός τοῦ αὐτοῦ θεοῦ, καὶ οὐ χεῖρον ἐκείνων τὴν μαντικὴν
 ἔχειν παρὰ τοῦ δεσπότητος, οὐδὲ δυσθυμότερον αὐτῶν
 10 τοῦ βίου ἀπαλλάττεσθαι. ἀλλὰ τούτου γε ἕνεκα
 λέγειν τε ^{χρησίζω} καὶ ἐρωτᾶν ὅ,τι ἂν βούλησθε, ἕως ἂν οἱ
 ἔνδεκα ἐώσω. Καλῶς, ἔφη, λέγεις, ὁ Σιμμίας· καὶ C
 ἐγὼ τέ σοι ἐρῶ ὃ ἀπορῶ, καὶ αὐτὸς ἔδει, ἢ οὐκ ἀποδέχεται
 τὰ εἰρημένα. ἐμοὶ γὰρ δοκεῖ, ὦ Σώκρατες, περὶ τῶν
 15 τοιούτων ἴσως ὥσπερ καὶ σοί, τὸ μὲν σαφὲς εἰδέναι
 ἐν τῷ νῦν βίῳ ἢ ἀδύνατον εἶναι ἢ παγχάλεπόν τι, τὸ
 μέντοι αὐτὰ λεγόμενα περὶ αὐτῶν μὴ οὐχὶ παντὶ
 τρόπῳ ἐλεγεῖν καὶ μὴ προαφίστασθαι, πρὶν ἂν παντ-
 αχῇ σκοπῶν ἀπέιπη τις, πάνυ μαλθακοῦ εἶναι ἀνδρός·
 20 δεῖν γὰρ περὶ αὐτὰ ἐν γέ τι τούτων διαπραχθῆσθαι, ἢ
 μαθεῖν ὅπῃ ἔχει ἢ εὐρεῖν ἢ, εἰ ταῦτα ἀδύνατον, τὸν
 γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ
 δυσεξελεγκτότατον, ἐπὶ τούτου ὀχουμένον ὥσπερ ἐπὶ D
 σχεδίας κινδυνεύοντα διαπλεῦσαι τὸν βίον, εἰ μὴ τις
 25 δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαί-
 οτέρου ὀχνημάτων ἢ λόγου θείου τιμὸς διαπορευθῆναι.
 καὶ δὴ καὶ νῦν ἔγωγε οὐκ ἐπαίσχυνθησονται ἐρέσθαι,

1 ἢ χελιδῶν Bekk. with only one ms. 5 ἄδουσι τε καὶ τέρπ. Bekk. τε om. Bodl. and many other mss. 8 χεῖρον the mss. χείρω Herm. oj. 11 f. 'Quum in vetustis libris esset ΕΩΣΑΝΘΙΔΕΩΣΙΝ id est ἕως ἂν οἱ ἔνδεκα ἐώσω, notae numerorum turbas dederunt, ut saepe, et interpolando ineptam lectionem vulgatam homunciones invenerunt.' Cobet, Nov. Lect. p. 280. ἕως ἂν οἱ Ἀθηναίων ἐώσω ἄνδρες ἔνδεκα Bekk., but both ἂν and οἱ are om. in some mss.: in fact οἱ is found in only one. Herm. brackets both words,

ἐπειδὴ καὶ σὺ ταῦτα λέγεις, οὐδὲ ἑμαυτὸν αἰτιάσομαι ἐν ὑστέρω χρόνῳ ὅτι νῦν οὐκ εἶπον ἅ ἐμοὶ δοκεῖ. ἐμοὶ γάρ, ὦ Σώκρατες, ἐπειδὴ καὶ πρὸς ἑμαυτὸν καὶ πρὸς τόνδε σκοπῶ τὰ εἰρημένα, οὐ πάνυ φαίνεται ἱκανῶς εἰρησθαι.

5

E XXXVI. Καὶ ὁ Σωκράτης, Ἴσως γάρ, ἔφη, ὦ ἑταῖρε, ἀληθῆ σοι φαίνεται· ἀλλὰ λέγε, ὅπῃ δὴ οὐκ ἱκανῶς. Ταύτῃ ἔμοιγε, ἢ δ' ὅς, ἢ δὴ, καὶ περὶ ἀρμονίας ἂν τις καὶ λύρας τε καὶ χορδῶν τὸν αὐτὸν τοῦτον λόγον εἴποι, ὡς ἡ μὲν ἀρμονία ἀόρατόν τι καὶ ἀσώματου καὶ πάγκαλόν τι καὶ θεῖόν ἐστιν ἐν τῇ ἡρμόσ-
 86 μένη λύρα, αὐτὴ δ' ἡ λύρα καὶ αἱ χορδαὶ σώματά τε καὶ σωματοειδῆ καὶ ξύνθετα καὶ γεώδη ἐστὶ καὶ τοῦ θνητοῦ ξυγγενῆ, ἐπειδὴ οὖν ἡ κατάξῃ τις τὴν λύραν ἢ διατέμῃ καὶ διαρρηξῃ τὰς χορδὰς, εἴ τις δισχορδίζοιτο τῷ αὐτῷ λόγῳ ἄσπερ σὺ, ὡς ἀνάγκη ἔτι εἶναι τὴν ἀρμονίαν ἐκείνην καὶ μὴ ἀπολωλέναι· οὐδεμία γὰρ μηχανῆ ἂν εἴη τὴν μὲν λύραν εἶναι διερρωγυῖαν τῶν χορδῶν καὶ τὰς χορδὰς θηητοειδεῖς οὐσας, τὴν δὲ ἀρμονίαν ἀπολωλέναι, τὴν τοῦ θεοῦ τε καὶ ἀθανάτου
 Β ῥαφῆ τε καὶ ξυγγενῆ, πρότερον τοῦ θνητοῦ ἀπο-
 ἠλομένην· ἀλλὰ φαίη ἀνάγκη ἔτι πού εἶναι αὐτὴν τὴν ἀρμονίαν, καὶ πρότερον τὰ ξύλα καὶ τὰς χορδὰς κατα-
 ῥάπησθαι, πρὶν τι ἐκείνην παθεῖν,—καὶ γὰρ οὖν, ὦ Σώκρατες, οἶμαι ἔγωγε καὶ αὐτὸν σε τοῦτο ἐντεθυ-
 μῆσθαι, ὅτι τοιοῦτόν τι μάλιστα ὑπολαμβάνομεν τὴν ψυχὴν εἶναι, ὡς περ ἐντεταμῆσθαι τοῦ σώματος ἡμῶν καὶ ξυνεχομένου ὑπὸ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ

Stallb. omits ol. 11 πάγκαλόν [τι] Bekk. but Stallb. justly defends the iteration of τι. 15 διατέμῃ ἢ καὶ Bekk. with nine mss., but ἢ om. Bodl.

18 μηχανῆ [ἂν] εἴη Bekk.: see exeg. comm. 21 ὁμοφυᾶ Bekk. with one ms.: see below 89 D.

22 ὡς ἀνάγκη Bekk. Stallb. ὡς om. in the best mss. ἀνάγκη is the reading of the Zürich editors, adopted by Herm.

- καὶ ὑγροῦ καὶ τοιούτων τινῶν, κρᾶσις εἶναι καὶ ἄρμονίαν αὐτῶν τούτων τὴν ^{μικρῆς} ψυχὴν ἡμῶν, ἐπειδὴν ταῦτα C καλῶς καὶ μετρίως ^{μικρῆς} κραθῆ πρὸς ἄλληλα. εἰ οὖν τυγχαίνει ἢ ψυχὴ οὐσα ἄρμονία τις, δῆλον ὅτι, ὅταν 5 χαλασθῆ τὸ σῶμα ἡμῶν ἀμέτρως ἢ ἐπιταθῆ ὑπὸ νόσων καὶ ἄλλων κακῶν, τὴν μὲν ψυχὴν ἀνάγκη εὐθὺς ὑπάρχει ἀπολωλέναι, καίπερ οὐσαν ^{ἀλλήλων} θειοτάτην, ὥσπερ καὶ αἱ ἄλλαι ἄρμονίαι αἱ τ' ἐν τοῖς φθογγοῖς καὶ αἱ ἐν τοῖς τῶν δημιουργῶν ἔργοις πᾶσι, τὰ δὲ λείψανα 10 τοῦ σώματος ἐκάστου πολὺν χρόνον παραμένειν, ἕως ἂν ἡ κατακαυθῆ ἢ κατασαπῆ. ὅρα οὖν πρὸς τοῦτον D τὸν λόγον τί φήσομεν, ἐάν τις ἀξιοὶ κρᾶσις οὐσαν τὴν ψυχὴν τῶν ἐν τῷ σώματι ἐν τῷ καλουμένῳ θανάτῳ πρῶτην ἀπόλλυσθαι.
- 15 XXXVII. Διαβλέψας οὖν ὁ Σωκράτης, ὥσπερ τὰ πολλὰ εἰώθει, καὶ μειδιάσας, ^{ἐμικρῆς} Δίκαια μέντοι, ἔφη, λέγει ὁ Σιμμίας· εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; καὶ γὰρ οὐ φαύλως ἔοικεν ἀπτομένῳ τοῦ λόγου. δοκεῖ μέντοι μοι χρῆναι πρὸ τῆς ἀποκρίσεως 20 ἔτι πρότερον Κέβητος ἀκοῦσαι, τί αὖ ὅδε ἐγκαλεῖ τῷ λόγῳ, ἵνα χρόνου ἐγγενομένου βουλευσώμεθα τί ἔβροῦμεν, ἔπειτα δὲ ἀκούσαντας ἢ ^{μικρῆς} ξιπχωρεῖν αὐτοῖς, ἐάν τι δοκῶσι προσάδειν, ἐάν δὲ μή, οὕτως ἤδη ὑπεροικεῖν τοῦ λόγου. ἀλλ' ἄγε, ἢ δ' ὅς, ὦ Κέβης, λέγε, τί ἦν τὸ 25 σὲ αὖ θράπτον [ἀπιστίαν παρέχει]. Λέγω δὴ, ἢ δ' ὅς ὁ Κέβης. ἐμοὶ γὰρ φαίνεται ἔτι ἐν τῷ αὐτῷ ὁ λόγος εἶναι, καί, ὅπερ ἐν τοῖς ἔμπροσθεν ἐλέγομεν, ταῦτ' 87 ἔγκλημα ἔχειν. ὅτι μὲν γὰρ ἦν ἡμῶν ἢ ψυχὴ καὶ πρὶν εἰς τόδε τὸ εἶδος ἔλθειν, οὐκ ἀνατίθεται μὴ οὐχὶ πάντων ^{ἴσθιν} ^{λεπταῖς}

22 ἔπειτα δὲ Bodl. and other mss. δέ om. ten mss. Bekk. Stallb.

24 f. τὸ σὲ Bodl. and nearly all mss. δ σὲ Bekk. Stallb. with one ms. and corr. II. The words ἀπιστίαν παρέχει are considered spurious by Herm. and Cobet, Nov. Lect. p. 655. 29 ἀνατίθεται Bekk.

^{πρῶτον}
 χαριέντως καί, εἰ μὴ ἐπαχθές ἐστὶν εἰπεῖν, πάνυ ἰκα-
 νῶς ἀποδεδεῖχθαι· ὡς δὲ καὶ ἀποθανόντων ἡμῶν ἔτι
 που ἔσται, οὐ μοι δοκεῖ τῆδε. ὡς μὲν οὐκ ἰσχυρότερον
 καὶ πολυχρονιώτερον ψυχῇ σώματος, οὐ ^{ἐσόμεν} ἐγγύχωρῶ τῇ
 Σιμμίῳ ^{ἐπιπέσειν} ἀπὸ τῆς γαίης· ^{εὐφραίνει} δοκεῖ γάρ μοι πᾶσι τούτοις πάνυ 5
 πολὺ διαφέρειν. τί οὖν, ἂν φαίη ὁ λόγος, ἔτι ἀπιστεῖς, [†]
 ἐπειδὴ γε ὁρᾷς ἀποθανόντος τοῦ ἀνθρώπου τό γε
 B ἀσθενέστερον ἔτι ὄν; τὸ δὲ πολυχρονιώτερον οὐ δοκεῖ
 σοι ἀναγκαῖον εἶναι ἔτι σώζεσθαι ἐν τούτῳ τῷ χρόνῳ;
 πρὸς δὴ τοῦτο τόδε ἐπίσκεψαι, εἴ τι λέγω· εἰκόνας 10
 γὰρ τινος, ὡς ἔοικε, καὶ γὰρ ὡσπερ Σιμμίας δέομαι. ἐμοὶ
 γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὡσπερ ἂν τις περὶ
 ἀνθρώπου ^{μενέει} ὑφάντου πρεσβύτου ἀποθανόντος λέγοι
 τούτου τὸν λόγον, ὅτι οὐκ ἀπόλωλεν ὁ ἀνθρώπος ἀλλ'
 ἔστι που ἴσως, τεκμήριον δὲ παρέχοιτο θβιμάτιον ὃ 15
 ἡμπείχετο αὐτὸς ὑφηνάμενος, ὅτι ἐστὶ σῶν καὶ οὐκ
 ἀπόλωλε, καὶ εἴ τις ἀπιστοῖ αὐτῷ, ἀνερῶτῳ ^{ἀσθ} πότερον
 ● πολυχρονιώτερόν ἐστι τὸ γένος ἀνθρώπου ἢ ἱματίου
 ἐν χρεῖα τε ὄντος καὶ φοροῦμένου, ἀποκριθῆναι ^{πρὸς} δὲ τινος
 ὅτι πολὺ τὸ τοῦ ἀνθρώπου, οἷοιτο ἀποδεδεῖχθαι ὅτι 20
 παντὸς ἄρα μᾶλλον ὅ γε ἀνθρώπος σῶς ἐστίν, ἐπειδὴ
 τό γε ὀλιγοχρονιώτερον οὐκ ἀπόλωλε. τὸ δ', οἶμαι, ὦ
 Σιμμία, οὐχ οὕτως ἔχει· σκόπει γὰρ καὶ σὺ ἂ λέγω.
 πῶς γὰρ ἂν ὑπολάβοι ὅτι εὐηθὲς λέγει ὁ τοῦτο λέγων
 ὁ γὰρ ὑφάντης οὗτος πολλὰ ^{ὑφηνά} κατάτριψας τοιαῦτα ἱμάτια 25
 καὶ ὑφηνάμενος ἐκείνων μὲν ὕστερος ἀπόλωλε πολλῶν
 D ὄντων, τοῦ δὲ τελευταίου, οἶμαι, πρότερος, καὶ οὐδὲν
 τι μᾶλλον τούτου ἔνεκα ἀνθρώπος ἐστὶν ἱματίου φαν-
 λότερον οὐδ' ἀσθενέστερον. τὴν αὐτὴν δὲ ταύτην, οἶμαι,
 εἰκόνα δέξαιτ' ἂν ψυχῇ πρὸς σῶμα, καὶ τις λέγων αὐτὰ 30

from Olympiodorus, ἀντιτίθεμαι the mss.

3 ἔσται Bodl. ἔστιν

Bekk. with the majority of the mss.

10 εἰ τι λέγω Herm.

15 ἴσως the mss. Bekk. Stallb. σῶς Herm. from a conj. by Forster.

- ταῦτα περὶ αὐτῶν μετρί ^{φαίη} ἂν μοι φαίνοιτο λέγειν, ὡς ἡ μὲν ψυχὴ πολυχρόνιον ἔστι, τὸ δὲ σῶμα ἀσθενέστερον καὶ ὀλιγοχροσιώτερον· ἀλλὰ γὰρ ἂν φαίη ἐκάστην τῶν ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε ^{με ἀπο καὶ} 5 καὶ εἰ πολλὰ ^{με ἀπο} βίωη· εἰ γὰρ ῥέοι τὸ σῶμα καὶ ἀπολλύοιτο ἔτι ζῶντος τοῦ ἀνθρώπου, ἀλλ' ἡ ψυχὴ αἰεὶ τὸ κατατριβόμενον ἀνυφαίνοι, ^{ειρενών} ἀναγκαῖον μὲντ' ἂν ^{με} Ε εἶη, ὅποτε ἀπολλύοιτο ἡ ψυχὴ, τὸ τελευταῖον ὕφασμα τυχεῖν αὐτὴν ἔχουσιν καὶ τούτου μόνου προτέραν 10 ἀπόλλυσθαι, ἀπολομένης δὲ τῆς ψυχῆς τότε ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύει τὸ σῶμα καὶ ταχὺ σαπενὶ ^{εὐνοίη} διοίχοιτο. ὥστε τούτῳ τῷ λόγῳ οὐπω ἄξιον πιστεῦσαντα θαρρεῖν, ὡς, ἐπειδὴν ἀποθάνωμεν, ἔτι που ἡμῶν ἡ ψυχὴ ἔστιν. εἰ γὰρ τις καὶ πλέον ἔτι 88 15 τῷ λέγοντι ἡ ἄ σὺ λέγεις συγχωρήσετε, δοῖς αὐτῷ μὴ μόνον ^{behold} ἂν τῷ πρὶν καὶ γενέσθαι ἡμῶς χρόνον εἶναι ἡμῶν τὰς ψυχὰς, ἀλλὰ μηδὲν κωλύειν καὶ ἐπειδὴν ἀποθάνωμεν ἐνίῳν ἔτι εἶναι καὶ ἔσσεσθαι καὶ πολλάκις γενήσεσθαι καὶ ἀποθανεῖσθαι αὐθις· οὕτω γὰρ αὐτὸ φύσει 20 ἰσχυρόν εἶναι, ὥστε πολλάκις γυγνομένην ψυχὴν ἀντ- ^{εὐκαλεῖα} εἶχειν· οὓς δὲ ταῦτα ἐκείνο μηκέτι συγχωροί, ^{εὐκαλεῖα} μὴ οὐ πονεῖν αὐτὴν ἐν ταῖς πολλαῖς γενέσεσι καὶ τελευτῶσάν γε ἐν τινὶ τῶν θανάτων παντάπασιν ἀπόλλυσθαι· τούτου δὲ τὸν θάνατον καὶ ταύτην τὴν διάλυσιν τοῦ Β 25 σώματος, ἡ τῇ ψυχῇ φέρει ὄλεθρον, μηδένα φαίη εἶδεναι· ἀδύνατον γὰρ εἶναι ὄτῳ οὖν αἰσθάνεσθαι ἡμῶν· εἰ δὲ τοῦτο οὕτως ἔχει, οὐδενὶ προσήκει θάνατον θαρροῦντι μὴ οὐκ ἀνοήτως θαρρεῖν, ὅς ἂν μὴ ἔχη ἀποδείξαι ὅτι ἔστι ψυχὴ παντάπασιν ἀθάνατόν τε καὶ ἀνώ- 30 ὄλεθρον· εἰ δὲ μή, ἀνάγκη εἶναι αἰεὶ τὸν μέλλοντα

17 τὰς ψυχὰς Bodl. ΠΓ (Stallb. Herm.). τὴν ψυχὴν Bekk.
21 συγχωροί most mss. συγχωροίη Bekk. with only one ms.

ἀποθανεῖσθαι δεδιέναι ὑπὲρ τῆς αὐτοῦ ψυχῆς, μὴ ἐν τῇ νῦν τοῦ σώματος διαζεύξει παντάπασιν ἀπόληται.

XXXVIII. Πάντες οὖν ἀκούσαντες εἰπόντων αὐ-
 C τῶν ἀπῶς διετέθημιν, ὡς ὕστερον ἐλέγομεν πρὸς ἀλλ-
 ἡλους, ὅτι ὑπὸ τοῦ ἔμπροσθεν λόγου σφόδρα πεπει- 5
 σμένους ἡμᾶς πάλιν ἐδόκουν ἀνάταραξαι καὶ εἰς ἀπι-
 στίαν καταβαλεῖν οὐ μόνον τοῖς προειρημένοις λόγοις,
 ἀλλὰ καὶ εἰς τὰ ὕστερον μέλλοντα ρηθῆσεσθαι, μὴ
 οὐδένοσ ἀξιοὶ εἶμεν κριτῆαι ἢ καὶ τὰ πράγματα αὐτὰ
 ἀπίστα ἦ.

ΕΧ. Νῆ τοὺς θεοὺς, ὦ Φαίδων, σὺγγνώμην γε
 ἔχω ὑμῖν. καὶ γὰρ αὐτόν με νῦν ἀκούσαντά σου τοιοῦ-
 τόν τι λέγειν πρὸς ἐμαυτὸν ἐπέρχεται, τίμη οὖν ἐτι
 D πιστευσομεν λόγῳ; ὡς γὰρ σφόδρα πιθανὸς ὢν, ὃν ὁ
 Σωκράτης ἔλεγε λόγον, νῦν εἰς ἀπιστίαν καταπέπτωκε. 15
 θαυμαστῶς γὰρ μου ὁ λόγος οὗτος ἀντιλαμβάνεται καὶ
 νῦν καὶ αἰεὶ, τὸ ἀρμονίαν τινὰ ἡμῶν εἶναι τὴν ψυχὴν,
 καὶ ὡσπερ ὑπεμνησέ με ρηθεὶς ὅτι καὶ αὐτῷ μοι ταῦτα
 προὔδεσθαι· καὶ πάνυ δέομαι πάλιν ὡσπερ ἐξ ἀρχῆς
 ἄλλου τινὸς λόγου, ὅς με πείσει ὡς τοῦ ἀποθανόντος 20
 οὐ συναπόθνησκει ἡ ψυχὴ. λέγε οὖν πρὸς Διός, πῆ
 ὁ Σωκράτης μετήλθε τὸν λόγον; καὶ πότερον καὶ κείνος,
 E ὡσπερ ὑμᾶς φῆς, ἐνδηλὸς τι ἐγένετο ἀχθόμενος ἢ οὐ,
 ἀλλὰ πῶς βοήθει τῷ λόγῳ; καὶ ἰκανῶς ἐβοήθησεν
 ἢ ἐνδεῶς πάντα ἡμῖν διέλθε ὡς δύνασαι ἀκριβέστατα. 25

ΦΑΙΔ. Καὶ μὴν, ὦ Ἐχέκρατες, πολλὰ κίς θαυ-
 μάσας Σωκράτη οὐ πρόποτε μᾶλλον ἠγάσθη ἢ τότε
 89 παραγενόμενος. τὸ μὲν οὖν ἔχειν ὅ,τι λέγοι ἐκείνος
 ἴσως οὐδὲν ἄτοπον, ἀλλ' ἐγὼ γε μάλιστα ἐθαύμασα
 αὐτοῦ πρῶτον μὲν τοῦτο, ὡς ἠδέως καὶ εὐμενῶς καὶ 30
 ἀγαμένως τῶν νεανίσκων τὸν λόγον ἀπεδέξατο, ἵεπειτα

10 ἢ the mss. (Stallb. Her.) εἴη Heindorf ej. (Bekk.)

ἡμῶν ὡς ὁξεωσθῆσθετο ὁ πεποιθήμεν ὑπὸ τῶν λόγων, ^{Κελεύει} ^{επιμενεύσει} ^{objectum}
 ἔπειτα ὡς εὐ ἡμᾶς ἰασάτο καὶ ὡσπερ πεφευγότας καὶ
 ἡττημένους ἀνεκάλυψάτο καὶ προὔτρεψε πρὸς τὸ παρέ-
 πεισθαι τε καὶ ξυσκοπεῖν τὸν λόγον.

5 ΕΧ. Πῶς δὴ;

ΦΑΙΔ. Ἐγὼ ἐρῶ. ἔτυχον γὰρ ἐν δεξιᾷ αὐτοῦ
 καθήμενος παρὰ τὴν κλίνην ἐπὶ χαμαισηλοῦ τινός, ὁ δὲ Β
 ἐπὶ πολὺ ὑψηλοτέρου ἢ ἐγώ. κατανησαζοῦν μου τὴν
 κεφαλὴν καὶ ξυμπιέσας τὰς ἐπὶ τῷ αὐχένι τρίχας—
 10 εἰώθει γάρ, ὅποτε τύχοι, παίζει μου εἰς τὰς τρίχας—
 Αὔριον δὴ, ἔφη, ἴσως, ὦ Φαίδων, τὰς καλὰς ταύτας
 κόμας ἀποκερεῖ. Ἔοικεν, ἦν δ' ἐγώ, ὦ Σώκρατες. Οὐκ,
 ἂν γε ἐμοὶ πείθῃ. Ἄλλὰ τί; ἦν δ' ἐγώ. Τήμερον,
 ἔφη, κόγῳ πὰς ἡμᾶς καὶ σὺ ταύτας, ἐάνπερ γε ἡμῖν
 15 ὁ λόγος τελευτήσῃ καὶ μὴ δυνώμεθα αὐτὸν ἀναβιώ-
 σασθαι. καὶ ἐγὼγ' ἂν, εἰ σὺ εἴην καὶ με διαφευγοὶ ὁ C
 λόγος, ἔνορκον ἂν ποιησαίμην ὡσπερ Ἀργεῖοι, μὴ
 πρότερον κομήσειν, πρὶν ἂν νικήσω ἀναμαχόμενος τὸν
 Σιμμίου τε καὶ Κέβητος λόγον. Ἄλλ', ἦν δ' ἐγώ,
 20 πρὸς δύο λέγεται οὐδ' Ἡρακλῆς οἷός τε εἶναι. Ἄλλὰ
 καὶ ἐμέ, ἔφη, τὸν Ἰύλεων παρακαλεῖ, ἕως ἔτι φῶς
 ἐστίν. Παρακαλῶ τοίνυν, ἔφην, οὐχ ὡς Ἡρακλῆς,
 ἀλλ' ὡς Ἰόλεως [τὸν Ἡρακλῆ]. Οὐδὲν διδισθεῖ, ἔφη.

XXXIX. Ἄλλὰ πρῶτον εὐλαβηθῶμέν τι πάθος
 25 μὴ πάθωμεν. Τὸ ποῖον; ἦν δ' ἐγώ. Μὴ γενώμεθα,
 ἦ δ' ὅς, μισόλογοι, ὡσπερ οἱ μισάνθρωποι γιγνόμενοι. D
 ὡς οὐκ ἔστιν, ἔφη, ὅ,τι ἂν τις μείζον τούτου κακὸν
 πάθοι ἢ λόγους μισήσας. γίγνεται δὲ ἐκ τοῦ αὐτοῦ

16 διαφεύγοι Bodl. m. pr. ΠΥ, διαφύγοι Bekk. with the other mss.

20 πρὸς δύο οὐδ' ὁ Ἡρακλῆς λέγεται Bekk.: but λέγεται is placed before οὐδ' in the Bodl. and three other mss., nor is ὁ in the Bodl.

23 τὸν Ἡρακλῆ bracketed by Cobet, Nov. Lect. p. 641: 'nam praeterquam quod inficetum est emblemata, Graeculus utitur vitiosa forma sequiorum τὸν Ἡρακλῆ, quum veteres constan-

τρόπου μισολογία τε καὶ μισανθρωπία. ἢ τε γὰρ
 μισανθρωπία ἐνδύεται ἐκ τοῦ σφόδρα τινὶ πιστεῦσαι
 ἄνευ τέχνης, καὶ ἠγήσασθαι παντάπασί γε ἀληθῆ
 εἶναι καὶ ὑγιῆ καὶ πιστὸν τὸν ἄνθρωπον, ἔπειτα ὀλίγον
 ὕστερον εὔρειν τοῦτον πονηρὸν τε καὶ ἄπιστον καὶ 5
 αὐθις ἕτερον· καὶ ὅταν τοῦτο πολλάκις πάθῃ τις, καὶ
 ὑπὸ τούτων μάλιστα οὐς ἂν ἠγήσαιτο οἰκειοτάτους τε
 Ε καὶ ἑταιροτάτους, τελευτῶν δὴ θαμὰ προσκρούων μισεῖ
 τε πάντα καὶ ἠγείται οὐδενὸς οὐδὲν ὑγιῆς εἶναι τὸ
 παράπαν. ἢ οὐκ ἤσθησαι σὺ τοῦτο γιγνόμενον; Πάνυ 10
 γε, ἦν δ' ἐγώ. Οὐκοῦν, ἢ δ' ὅς, αἰσχροῦ, καὶ δῆλον
 ὅτι ἄνευ τέχνης τῆς περὶ τάνθρώπεια ὁ τοιοῦτος
 χρῆσθαι ἐπιχειρεῖ τοῖς ἀνθρώποις; εἰ γὰρ που μετὰ
 τέχνης ἐχρήτο, ὥσπερ ἔχει, οὕτως ἂν ἠγήσατο, τοὺς
 90 μὲν χρηστοὺς καὶ πονηροὺς σφόδρα ὀλίγους εἶναι 15
 ἑκατέρους, τοὺς δὲ μεταξὺ πλείστους. Πῶς λέγεις;
 ἔφην ἐγώ. "Ὡσπερ, ἢ δ' ὅς, περὶ τῶν σφόδρα σμικρῶν
 καὶ μεγάλων οἶε τι σπανιώτερον εἶναι ἢ σφόδρα μέγαν
 ἢ σφόδρα σμικρὸν ἐξευρεῖν ἄνθρωπον ἢ κίνα ἢ ἄλλο
 ὅτιοῦν; ἢ αὐτὰχὺν ἢ βραδύν, ἢ αἰσχροῦ ἢ καλόν, ἢ 20
 λευκὸν ἢ μέλανα; ἢ οὐκ ἤσθησαι ὅτι πάντων τῶν
 τοιούτων τὰ μὲν ἄκρα τῶν ἐσχάτων σπάνια καὶ ὀλίγα,
 τὰ δὲ μεταξὺ ἀφθονα καὶ πολλά; Πάνυ γε, ἦν δ' ἐγώ.
 Β Οὐκοῦν οἶε, ἔφη, εἰ πονηρίας ἀγῶν προτεθείη, πάνυ
 ἂν ὀλίγους καὶ ἐνταῦθα τοὺς πρώτους φανῆναι; Εἰκὸς 25
 γε, ἦν δ' ἐγώ. Εἰκὸς γάρ, ἔφη ἀλλὰ ταύτη μὲν οὐχ
 ὅμοιοι οἱ λόγοι τοῖς ἀνθρώποις, ἀλλὰ σοῦ νῦν δὴ
 προάγοντος ἐγὼ ἐφεσπόμεν, ἀλλ' ἐκείνη ἦ, ἐπειδάν τις
 πιστεύσῃ λόγῳ τινὶ ἀληθεῖ εἶναι ἄνευ τῆς περὶ τοὺς

ter τὸν Ἑρακλέα dixissent.' 10 ὁστῶ Bekk. Stallb. σὺ Bodl. ΣΤ pr.
 II. 17 ἔφη ἐγώ Bodl. ΣΠΤ (Herm.) ἦν δ' ἐγώ Bekk. Stallb.
 20 ἢ αἰσχροῦ ἢ καλόν Bodl. ἢ καλόν ἢ αἰσχροῦ Bekk. 28 ἀθρῶ-
 ποῖς εἰσίν Bekk. Stallb. εἰσίν om. Bodl. and other mss. (Herm.)

- λόγους τέχνης, κάπειτα ὀλίγον ὕστερον αὐτῷ δόξη
 ψευδῆς εἶναι, ἐνίοτε μὲν ὦν, ἐνίοτε δ' οὐκ ὦν, καὶ αὐθις
 ἕτερος καὶ ἕτερος· καὶ μάλιστα δὴ οἱ περὶ τοὺς ἀντιλογι-
 κοὺς λόγους διατρίψαντες οἶσθ' ὅτι τελευτῶντες οἴονται C
 5 σοφώτατοι γεγονέναι τε καὶ κατανεοηθέναι μόνοι ὅτι
 οὔτε τῶν πραγμάτων οὐδενὸς οὐδὲν ὑγιᾶς οὐδὲ βέβαιον
 οὔτε τῶν λόγων, ἀλλὰ πάντα τὰ ὄντα ἀτεχνῶς ὥσπερ
 ἐν Εὐρίπῳ ἄνω καὶ κάτω στρέφεται καὶ χρόνον οὐδένα
 ἐν οὐδενὶ μένει. Πάνυ μὲν οὖν, ἔφην ἐγώ, ἀληθῆ λέγεις.
- 10 Οὐκοῦν, ὦ Φαίδων, ἔφη, οἰκτρὸν ἂν εἴη τὸ πάθος, εἰ
 ὄντος δὴ τινος ἀληθοῦς καὶ βεβαίου λόγου καὶ δυνατοῦ
 κατανοῆσαι, ἔπειτα διὰ τὸ παραγίγνεσθαι τοιούτοις D
 τισὶ λόγοις τοῖς αὐτοῖς τοτὲ μὲν δοκοῦσιν ἀληθέσιν
 εἶναι, τοτὲ δὲ μή, μὴ ἑαυτὸν τις αἰτιῶτο μηδὲ τὴν
- 15 ἑαυτοῦ ἀτεχνίαν, ἀλλὰ τελευτῶν διὰ τὸ ἀλγεῖν ἄσμενος
 ἐπὶ τοὺς λόγους ἀφ' ἑαυτοῦ τινὲν αἰτίαν ἀπόσαιτο καὶ
 ἤδη τὸν λοιπὸν βίον μισῶν τε καὶ λαιδορῶν [τοὺς
 λόγους] διατελοῦ, τῶν δὲ ὄντων τῆς ἀληθείας τε καὶ ἐπι-
 στήμης στερηθεῖη. Νῆ τὸν Δία, ἦν δ' ἐγώ, οἰκτρὸν δῆτα.
- 20 XL. Πρῶτον μὲν τοίνυν, ἔφη, τοῦτο εὐλαβη-
 θῶμεν, καὶ μὴ παριῶμεν εἰς τὴν ψυχὴν, ὡς τῶν λόγων E
 κινδυνεύει οὐδὲν ὑγιᾶς εἶναι, ἀλλὰ πολὺ μᾶλλον ὅτι
 ἡμεῖς οὐπω ὑγιᾶς ἔχομεν, ἀλλ' ἀνδριστέον καὶ προθυ-
 μητέον ὑγιᾶς ἔχειν, σοὶ μὲν οὖν καὶ τοῖς ἄλλοις καὶ
- 25 τοῦ ἔπειτα βίου παντὸς ἔνεκα, ἐμοὶ δὲ αὐτοῦ ἔνεκα τοῦ
 θανάτου· ὡς κινδυνεύω ἔγωγε ἐν τῷ παρόντι περὶ 91
 αὐτοῦ τούτου οὐ φιλοσόφως ἔχειν, ἀλλ' ὥσπερ οἱ
 πάνυ ἀπαίδευτοι φιλονείκως. καὶ γὰρ ἐκείνοι ὅταν
 περὶ τοῦ ἀμφισβητῶσιν, ὅπῃ μὲν ἔχει περὶ ὧν ἂν ὁ
- 30 λόγος ἦ οὐ φροντίζουσιν, ὅπως δὲ ἂ αὐτοὶ ἔθεντο

5 γεγονέναι καὶ Bekk. against the Bodl.
 bracketed by Herm., om. pr. Bodl. II.
 Bekk. with inferior mss. against the Bodl.

17 [τοὺς λόγους]
 29 ἀμφισβητήσωσιν

ταῦτα δόξει τοῖς παροῦσι, τούτο προθυμούνται. καὶ ἐγὼ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον μόνον ἐκείνων διοίσειν· οὐ γὰρ ὅπως τοῖς παροῦσιν ἂ ἐγὼ λέγω δόξει ἀληθῆ εἶναι προθυμηθήσομαι, εἰ μὴ εἴη πάρεργον, B ἀλλ' ὅπως αὐτῷ ἐμοὶ ὅ,τι μάλιστα δόξει οὕτως ἔχειν. 5
 λογίζομαι γάρ, ὦ φίλε ἐταῖρε, θέασαι ὡς πλεονεκτικῶς· εἰ μὲν τυγχάνει ἀληθῆ ὄντα ἂ ἐγὼ λέγω, καλῶς δὴ ἔχει τὸ πεισθῆναι· εἰ δὲ μηδὲν ἐστὶ τελευτήσαντι, ἀλλ' οὖν τούτῳ γε τὸν χρόνον αὐτὸν τὸν πρὸ τοῦ θανάτου ἦττον τοῖς παροῦσιν ἀηδῆς ἔσομαι ὀδυρό- 10
 μενος. ἢ δὲ ἄγνοιά μοι αὕτη οὐ ξυνδιατελεῖ, κακὸν γὰρ ἂν ἦν, ἀλλ' ὀλίγον ὕστερον ἀπολεῖται. παρεσκευασμένος δὴ, ἔφη, ὦ Σιμμία τε καὶ Κέβης, οὕτωςι ἔρχομαι ἐπὶ τὸν λόγον· ὑμεῖς μέντοι, ἂν ἐμοὶ πείθησθε, C σμικρὸν φροντίσαντες Σωκράτους, τῆς δὲ ἀληθείας 15
 πολὺ μᾶλλον, εἰ μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε, εἰ δὲ μὴ, παντὶ λόγῳ ἀντιτείνετε, εὐλαβούμενοι ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἅμα ἑαυτὸν τε καὶ ὑμᾶς ἐξαπατήσας ὥσπερ μέλιττα τὸ κέντρον ἐγκαταλιπὼν οἰχῆσομαι. 20

XLI. Ἄλλ' ἰτέον, ἔφη. πρῶτόν με ὑπομνήσατε ἂ ἐλέγετε, εἰ μὴ φαίνωμαι μεμνημένος. Σιμμίας μὲν γάρ, ὡς ἐγὼμαι, ἀπιστεῖ τε καὶ φοβεῖται μὴ ἢ ψυχῇ ὅμως καὶ θειότερον καὶ κάλλιον ὄν τοῦ σώματος D προαπολλίηται ἐν ἀρμονίας εἶδει οὖσα· Κέβης δέ μοι 25
 ἔδοξε τούτο μὲν ἐμοὶ ξυγχωρεῖν, πολυχρονιώτερόν γε εἶναι ψυχῆν σώματος, ἀλλὰ τόδε ἄδηλον παντί, μὴ πολλὰ δὴ σώματα καὶ πολλάκις κατατρίψασα ἢ

4 προθυμηθῆσομαι 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 ἑαυτὸν all mss.: ἐμαντόν Bekk. 21 με

Bodl. μὲν με four mss. followed by Bekk.

ψυχὴ τὸ τελευταῖον σῶμα καταλιπούσα νῦν αὐτὴ
 ἀπολλύηται, καὶ ἢ αὐτὸ τοῦτο θάνατος, ψυχῆς ὄλεθρος,
 ἐπεὶ σῶμά γ' αἰεὶ ἀπολλύμενον οὐδὲν παύεται. Ἄρα
 ἀλλ' ἢ ταῦτ' ἐστίν, ὦ Σιμμία τε καὶ Κέβης, ἃ δεῖ
 5 ἡμᾶς ἐπισκοπεῖσθαι; Ξυνωμολογείτην δὴ ταῦτ' εἶναι E
 ἄμφω. Πότερον οὖν, ἔφη, πάντας τοὺς ἔμπροσθεν
 λόγους οὐκ ἀποδέχεσθε, ἢ τοὺς μὲν, τοὺς δ' οὐ; Τοὺς
 μὲν, ἐφάτην, τοὺς δ' οὐ. Τί οὖν, ἢ δ' ὅς, περὶ ἐκείνου
 τοῦ λόγου λέγετε, ἐν ᾧ ἔφαμεν τὴν μάθησιν ἀνάμνησιν
 10 εἶναι, καὶ τούτου οὕτως ἔχοντος ἀναγκαιῶς ἔχειν
 ἄλλοθί που πρότερον ἡμῶν εἶναι τὴν ψυχὴν, πρὶν ἐν 92
 τῷ σώματι ἐνδεθῆναι; Ἐγὼ μὲν, ἔφη ὁ Κέβης, καὶ
 τότε θαυμαστώσως ὡς ἐπέισθην ὑπ' αὐτοῦ καὶ νῦν
 ἐμμένω ὡς οὐδενὶ λόγῳ. Καὶ μὴν, ἔφη ὁ Σιμμίας,
 15 καὶ αὐτὸς οὕτως ἔχω, καὶ πάνυ ἂν θαυμάζοιμι, εἴ μοι
 περὶ γε τούτου ἄλλο ποτὲ δόξειεν. καὶ ὁ Σωκράτης,
 Ἄλλ' ἀνάγκη σοι, ἔφη, ὦ ξένη Θηβαίε, ἄλλα δόξαι,
 εἴανπερ μείνη ἦδε ἢ οἴησις, τὸ ἁρμονίαν μὲν εἶναι
 ξύνθετον πρᾶγμα, ψυχὴν δὲ ἁρμονίαν τινὰ ἐκ τῶν
 20 κατὰ τὸ σῶμα ἐντεταμένων ξυγκείσθαι. οὐ γάρ που
 ἀποδέξει γε σαυτοῦ λέγοντος, ὡς πρότερον ἦν ἁρμονία B
 ξυγκειμένη, πρὶν ἐκεῖνα εἶναι ἐξ ὧν ἔδει αὐτὴν ξυντε-
 θῆναι· ἢ ἀποδέξει; Οὐδαμῶς, ἔφη, ὦ Σώκρατες. Αἰ-
 σθάνει οὖν, ἢ δ' ὅς, ὅτι ταῦτά σοι ξυμβαίνει λέγειν,
 25 ὅταν φῆς μὲν εἶναι τὴν ψυχὴν πρὶν καὶ εἰς ἀνθρώπου
 εἶδος τε καὶ σῶμα ἀφικέσθαι, εἶναι δ' αὐτὴν ξυγκει-
 μένην ἐκ τῶν οὐδέπω ὄντων; οὐ γάρ δὴ ἁρμονία γέ
 σοι τοιοῦτόν ἐστιν ᾧ ἀπεικάξεις, ἀλλὰ πρότερον καὶ
 ἢ λῦρα καὶ αἰ χορδαὶ καὶ οἱ φθόγγοι ἔτι ἀνάρμοστοι

6 ἔμπροσθε Bekk. 16 ἄλλο Bodl. ἄλλα Bekk. with two
 mss. After ποτὲ Bekk. and Stallb. add also *ἔτι*, but this is om.
 in the Bodl. and other good mss.

C ὄντες γίνονται, τελευταῖον δὲ πάντων ξυνίσταται ἡ
 ἀρμονία καὶ πρῶτον ἀπόλλυται. οὗτος οὖν σοι ὁ
 λόγος ἐκείνῳ πῶς ξυνάσεται; Οὐδαμῶς, ἔφη ὁ Σιμμίας.
 Καὶ μὴν, ἡ δ' ὅς, πρέπει γε εἴπερ τῷ ἄλλῳ λόγῳ
 ξυνωδῶ εἶναι καὶ τῷ περὶ ἀρμονίας. Πρέπει γάρ, ἔφη 5
 ὁ Σιμμίας. Οὗτος τοίνυν, ἔφη, σοὶ οὐ ξυνωδός, ἀλλ'
 ὄρα· πότερον αἰρεῖ τῶν λόγων, τὴν μάθησιν ἀνάμνησιν
 εἶναι ἢ ψυχὴν ἀρμονίαν; Πολὺ μᾶλλον, ἔφη, ἐκείνον,
 ὦ Σώκρατες. ὅδε μὲν γάρ μοι γέγονεν ἄνευ ἀπο-
 D δείξεως μετὰ εικότος τινὸς καὶ εὐπρεπείας, ὅθεν καὶ 10
 τοῖς πολλοῖς δοκεῖ ἀνθρώποις· ἐγὼ δὲ τοῖς διὰ τῶν
 εικότων τὰς ἀποδείξεις ποιουμένοις λόγοις ξυνοῖδα
 οὖσιν ἀλαζόσι, καὶ ἂν τις αὐτοὺς μὴ φυλάττηται, εὖ
 μάλα ἐξαπατῶσι, καὶ ἐν γεωμετρίᾳ καὶ ἐν τοῖς ἄλλοις
 ἅπασιν. ὁ δὲ περὶ τῆς ἀναμνήσεως καὶ μαθήσεως 15
 λόγος δι' ὑποθέσεως ἀξίας ἀποδέξασθαι εἴρηται. ἐρ-
 ρήθη γάρ που οὕτως ἡμῶν εἶναι ἡ ψυχὴ καὶ πρὶν εἰς
 σῶμα ἀφικέσθαι, ὥσπερ αὐτῆς ἔστιν ἡ οὐσία ἔχουσα
 τὴν ἐπωνυμίαν τὴν τοῦ ὁ ἔστιν. ἐγὼ δὲ ταύτην, ὡς
 E ἐμαυτὸν πείθω, ἰκανῶς τε καὶ ὀρθῶς ἀποδέδεγμαι. 20
 ἀνάγκη οὖν μοι, ὡς ἔοικε, διὰ ταῦτα μῆτε ἐμαντοῦ
 μῆτε ἄλλου ἀποδέχεσθαι λέγοντος ὡς ψυχὴ ἔστιν
 ἀρμονία.

XLII. Τί δέ, ἡ δ' ἔς, ὦ Σιμμία, τῆδε; δοκεῖ σοι
 ἀρμονία ἢ ἄλλη τινὶ συνθέσει προσήκειν ἄλλως πῶς 25
 ἔχειν ἢ ὡς ἂν ἐκεῖνα ἔχη ἐξ ὧν ἂν ξυγκέηται; Οὐδα-
 93 μῶς. Οὐδὲ μὴν ποιεῖν τι, ὡς ἐγῶμαι, οὐδέ τι πάσχειν
 ἄλλο παρ' ἂν ἐκεῖνα ἢ ποιῆ ἢ πάσχει; Ξυνέφη.
 Οὐκ ἄρα ἠγείσθαι γε προσήκει ἀρμονίαν τούτων ἐξ
 ὧν ἂν ξυντεθῆ, ἀλλ' ἔπεσθαι. Ξυνεδόκει. Πολλοῦ 30

ἄρα δεῖ ἐναντία γε ἄρμονία κινηθῆναι ἢ φθέγασθαι
 ἢ τι ἄλλο ἐναντιωθῆναι τοῖς αὐτῆς μέρεσιν. Πολλοῦ
 μέντοι, ἔφη. Τί δέ; οὐχ οὕτως ἄρμονία πέφυκεν εἶναι
 ἐκάστη ἄρμονία, ὡς ἂν ἀρμοσθῆ; Οὐ μανθάνω, ἔφη.
 5 Ἡ οὐχί, ἢ δ' ὅς, ἂν μὲν μᾶλλον ἀρμοσθῆ καὶ ἐπὶ Β
 πλέον, εἴπερ ἐνδέχεται τοῦτο γίγνεσθαι, μᾶλλον τε
 ἂν ἄρμονία εἴη καὶ πλείων, εἰ δ' ἥττον τε καὶ ἐπ'
 ἔλαττον, ἥττον τε καὶ ἐλάττων; Πάνυ γε. Ἡ οὖν
 ἔστι τοῦτο περὶ ψυχῆν, ὥστε καὶ κατὰ τὸ σμικρότα-
 10 τον [μᾶλλον] ἐτέραν ἐτέρας ψυχῆν ψυχῆς ἐπὶ πλέον
 καὶ μᾶλλον ἢ ἐπ' ἔλαττον καὶ ἥττον αὐτὸ τοῦτο εἶναι,
 ψυχῆν; Οὐδ' ὅπωςτιοῦν, ἔφη. Φέρε δὴ, ἔφη, πρὸς
 Διός· λέγεται ψυχῆ ἢ μὲν νοῦν τε ἔχειν καὶ ἀρετὴν
 καὶ εἶναι ἀγαθὴ, ἢ δὲ ἄνοιάν τε καὶ μοχθηρίαν καὶ
 15 εἶναι κακὴ; καὶ ταῦτα ἀληθῶς λέγεται; Ἀληθῶς μὲν C
 τοι. Τῶν οὖν θεμένων ψυχῆν ἄρμονίαν εἶναι τί τις
 φήσει ταῦτα ὄντα εἶναι ἐν ταῖς ψυχαῖς, τὴν τε ἀρετὴν
 καὶ τὴν κακίαν; πότερον ἄρμονίαν αὐτὴν ἄλλην καὶ
 ἀναρμοστίαν; καὶ τὴν μὲν ἡρμόσθαι, τὴν ἀγαθὴν, καὶ
 20 ἔχειν ἐν αὐτῇ ἄρμονία οὔση ἄλλην ἄρμονίαν, τὴν δὲ
 ἀναρμοστον αὐτὴν τε εἶναι καὶ οὐκ ἔχειν ἐν αὐτῇ
 ἄλλην; Οὐκ ἔχω ἔγωγε, ἔφη ὁ Σιμμίας, εἰπεῖν· δῆλον
 δὲ ὅτι τοιαῦτ' ἄττ' ἂν λέγοι ὁ ἐκεῖνο ὑποθέμενος.
 Ἄλλὰ προωμολόγηται, ἔφη, μηδὲν μᾶλλον μηδ' ἥττον D
 25 ἐτέραν ἐτέρας ψυχῆν ψυχῆς εἶναι· τοῦτο δ' ἔστι τὸ
 ὁμολόγημα, μηδὲν μᾶλλον μηδ' ἐπὶ πλέον μηδὲ ἥττον
 μηδ' ἐπ' ἔλαττον ἐτέραν ἐτέρας ἄρμονίαν ἄρμονίας
 εἶναι· ἢ γάρ; Πάνυ γε. Τὴν δὲ γε μηδὲν μᾶλλον

5 ἂν Bodl. εἰάν Bekk. with the other mss. 10 μᾶλ-
 λον bracketed by Heusde, Heind., Bekk. and Stallb. ψυχῆν ψυχῆς
 Heusde, ψυχῆν om. mss. 16 τιθεμένων Bekk. Stallb. with most
 mss. θεμένων Bodl. pr. m. Herm. 18 αὐτὴν Bekk. τινα
 Bodl.

μηδὲ ἦττον ἀρμονίαν οὔσαν μήτε μᾶλλον μήτε ἦττον
 ἡρμόσθαι ἔστιν οὕτως; Ἔστιν. Ἡ δὲ μήτε μᾶλλον
 μήθ' ἦττον ἡρμωσμένη ἔστιν ὅ,τι πλέον ἢ ἔλαττον
 ἀρμονίας μετέχει, ἢ τὸ ἴσον; Τὸ ἴσον. Οὐκοῦν ψυχὴ
 Ε ἔπειδὴ οὐδὲν μᾶλλον οὐδὲ ἦττον ἄλλη ἄλλης αὐτὸ 5
 τοῦτο ψυχὴ ἔστιν, οὐδὲ δὴ μᾶλλον οὐδὲ ἦττον ἡρμω-
 σται; Οὕτως. Τοῦτο δέ γε πεπονθυῖα οὐδὲν πλέον
 ἀναρμοστίας οὐδὲ ἀρμονίας μετέχει ἄν; Οὐ γὰρ οὖν.
 Τοῦτο δ' αὖ πεπονθυῖα ἄρ' ἄν τι πλέον κακίας ἢ
 ἀρετῆς μετέχει ἕτερα ἕτερας, εἴπερ ἢ μὲν κακία ἀναρ- 10
 μοστία, ἢ δὲ ἀρετὴ ἀρμονία εἴη; Οὐδὲν πλέον. Μᾶλ-
 94 λον δέ γέ που, ὦ Σιμμία, κατὰ τὸν ὀρθὸν λόγον κακίας
 οὐδεμία ψυχὴ μεθέξει, εἴπερ ἀρμονία ἐστίν' ἀρμονία
 γὰρ δήπου παντελῶς αὐτὸ τοῦτο οὔσα, ἀρμονία, ἀναρ-
 μοστίας οὐποτ' ἄν μετάσχοι. Οὐ μέντοι. Οὐδέ γε 15
 δήπου ψυχὴ, οὔσα παντελῶς ψυχὴ, κακίας. Πῶς γὰρ
 ἔκ γε τῶν προειρημένων; Ἐκ τούτου ἄρα τοῦ λόγου
 ἡμῖν πᾶσαι ψυχαὶ πάντων ζῶων ὁμοίως ἀγαθαὶ ἔσον-
 ται, εἴπερ ὁμοίως ψυχαὶ πεφύκασιν αὐτὸ τοῦτο, ψυχαί,
 εἶναι. Ἐμοιγε δοκεῖ, ἔφη, ὦ Σώκρατες. Ἡ καὶ καλῶς 20
 Β δοκεῖ, ἢ δ' ὅς, οὕτω λέγεσθαι, καὶ πάσχειν ἄν ταῦτα
 ὁ λόγος, εἰ ὀρθὴ ἢ ὑπόθεσις ἦν, τὸ ψυχὴν ἀρμονίαν
 εἶναι; Οὐδ' ὅπωςτιοῦν, ἔφη.

XLIII. Τί δέ; ἢ δ' ὅς τῶν ἐν ἀνθρώπῳ πάντων
 ἔσθ' ὅ,τι ἄλλο λέγεις ἄρχειν ἢ ψυχὴν, ἄλλως τε καὶ 25
 φρόνιμον; Οὐκ ἔγωγε. Πότερον ξυγχωροῦσαν τοῖς
 κατὰ τὸ σῶμα πάθεσιν ἢ καὶ ἐναντιουμένην; λέγω δὲ
 τὸ τοιοῦδε, οἶον καύματος ἐνότος καὶ δίψους ἐπὶ τού-
 ναντίον ἔλκειν, τὸ μὴ πίνειν, καὶ πείνης ἐνούσης ἐπὶ
 C τὸ μὴ ἐσθίειν, καὶ ἄλλα μυρία που ὀρωμεν ἐναντιου- 30

1 μήτε...μήτε Stallb. μηδὲ...μηδὲ Bekk. with the mss. 6 οὐδὲν
 δὴ μ. Bekk. cj. 20 εἶναι; Bekk. 24 τί δαι Bekk. against the
 Bodl. and most mss. 30 που μυρία Bekk. with only one ms.

- μένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα· ἢ οὐ; Πάνυ μὲν οὖν. Οὐκοῦν αὐ ὁμολογήσαμεν ἐν τοῖς πρόσθεν μήποτ' ἂν αὐτὴν, ἀρμονίαν γε οὔσαν, ἐναντία ἄδειν οἷς ἐπιτείνοιτο καὶ χαλῶτο καὶ πάλλοιο καὶ ἄλλο
- 5 ὅτιοῦν πάθος πάσχοι ἐκεῖνα ἐξ ὧν τυγχάνει οὔσα, ἀλλ' ἔπεσθαι ἐκείνοις καὶ οὔποτ' ἂν ἡγεμονεύειν; Ὁμολογήσαμεν, ἔφη· πῶς γὰρ οὐ; Τί οὖν; νῦν οὐ πᾶν τοῦναντίον ἡμῖν φαίνεται ἐργαζομένη, ἡγεμονεύουσα τε ἐκείνων πάντων ἐξ ὧν φησί τις αὐτὴν εἶναι, καὶ D
- 10 ἐναντιουμένη ὀλίγου πάντα διὰ παντὸς τοῦ βίου καὶ δεσπόζουσα παντας τρόπους, τὰ μὲν χαλεπώτερον κολάζουσα καὶ μετ' ἀλγηδόνων, τὰ τε κατὰ τὴν γυμναστικὴν καὶ τὴν ἰατρικὴν, τὰ δὲ πραότερον, καὶ τὰ μὲν ἀπειλοῦσα, τὰ δὲ νουθετοῦσα ταῖς ἐπιθυμίαις καὶ
- 15 ὀργαῖς καὶ φόβοις, ὡς ἄλλη οὔσα ἄλλῃ πράγματι διαλεγομένη; οἷον που καὶ Ὀμηρος ἐν Ὀδυσσεΐα πεποίηκεν, οὐ λέγει τὸν Ὀδυσσεῖα

στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·

- τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης. E
- 20 ἄρ' οἶε αὐτὸν ταῦτα ποιῆσαι διανοούμενον ὡς ἀρμονίας αὐτῆς οὔσης καὶ οἷας ἄγεσθαι ὑπὸ τῶν τοῦ σώματος παθῶν, ἀλλ' οὐχ οἷας ἄγειν τε ταῦτα καὶ δεσπόζειν, καὶ οὔσης αὐτῆς πολὺ θειοτέρου τινὸς πράγματος ἢ καθ' ἀρμονίαν; Νὴ Δία, ὦ Σώκρατες, ἔμοιγε δοκεῖ.
- 25 Οὐκ ἄρα, ὦ ἄριστε, ἡμῖν οὐδαμῆ καλῶς ἔχει ψυχὴν ἀρμονίαν τινα φάναι εἶναι· οὔτε γὰρ ἂν, ὡς ἔοικεν, Ὀμήρῳ θείῳ ποιητῇ ὁμολογοῖμεν οὔτε αἰτοῖ ἡμῖν 95 αὐτοῖς. Ἐχει οὕτως, ἔφη.

XLIV. Εἶεν δὴ, ἢ δ' ὅς ὁ Σωκράτης, τὰ μὲν

5 τυγχάνει Bekk. with only one ms. 9 φήσει Bekk. with only one ms. 28 Ἐχει οὕτως ἔφη Bekk. with most mss. (the Bodl. included); but ἔχει is given by Stobæus and some mss. and justly

Ἄρμονίας ἡμῖν τῆς Θηβαϊκῆς Ἰλέα πως, ὡς ἔοικε,
 μετριῶς γέγονε· τί δὲ δὴ τὰ Κάδμου, ἔφη, ὦ Κέβης,
 πῶς ἰλασόμεθα καὶ τίνι λόγῳ; Σὺ μοι δοκεῖς, ἔφη ὁ
 Κέβης, ἐξευρήσειν· τουτουὶ γοῦν τὸν λόγον τὸν πρὸς τὴν
 ἄρμονίαν θαυμαστώσ μοι εἶπες ὡς παρὰ δόξαν. Σιμ- 5
 μίου γὰρ λέγοντος, ὅτε ἠπόρει, πάνυ ἐθαύμαζον, εἴ τι
 B ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ· πάνυ οὖν μοι
 ἀτόπως ἔδοξεν εὐθύς τὴν πρώτην ἔφοδον οὐ δέξασθαι
 τοῦ σοῦ λόγου. ταῦτά δὴ οὐκ ἂν θαυμάσαιμι καὶ τὸν
 τοῦ Κάδμου λόγον εἰ πάθοι. Ὡ γαθῆ, ἔφη ὁ Σωκρά- 10
 τῆς, μὴ μέγα λέγε, μὴ τις ἡμῶν βασκανία περιτρέψῃ
 τὸν λόγον τὶν μέλλοντα ῥηθήσεσθαι. ἀλλὰ δὴ ταῦτα
 μὲν τῷ θεῷ μελήσει, ἡμεῖς δὲ Ὀμηρικῶς ἐγγύς ἴοντες
 πειρώμεθα εἰ ἄρα τι λέγεις. ἔστι δὲ δὴ τὸ κεφάλαιον
 ὧν ζητεῖς· ἀξιοῖς ἐπιδειχθῆναι ἡμῶν τὴν ψυχὴν ἀνώ- 15
 C λεθρόν τε καὶ ἀθάνατον οὔσαν, εἰ φιλόσοφος ἀνήρ
 μέλλον ἀποθανεῖσθαι, θαρρῶν τε καὶ ἠγούμενος ἀπο-
 θανῶν ἐκεῖ εὐ πράξειν διαφερόντως ἢ εἰ ἐν ἄλλῳ βίῳ
 βιοῦς ἐτελεύτα; μὴ ἀνόητόν τε καὶ ἠλίθιον θάρρος
 θαρρήσει. τὸ δὲ ἀποφαίνειν ὅτι ἰσχυρόν τί ἐστιν 20
 ἢ ψυχὴ καὶ θεοειδὲς καὶ ἦν ἔτι πρότερον, πρὶν ἡμᾶς
 ἀνθρώπους γενέσθαι, οὐδὲν κωλύειν φῆς πάντα ταῦτα
 μηνύειν ἀθανασίαν μὲν μή, ὅτι δὲ πολυχρόνιον τέ ἐστι
 ψυχὴ καὶ ἦν που πρότερον ἀμήχανον ὅσον χρόνον
 D καὶ ἦδει τε καὶ ἔπραττε πόλλ' ἄττα· ἀλλὰ γὰρ οὐδέν 25
 τι μᾶλλον ἦν ἀθάνατον, ἀλλὰ καὶ αὐτὸ τὸ εἰς ἀνθρώ-
 που σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτῇ ὀλέθρου, ὥσπερ νόσος·
 καὶ ταλαιπωρουμένη τε δὴ τοῦτον τὸν βίον ζῶη καὶ

preferred by Stallb. and Herm. 11 ἡμῶν Bodl. and most mss.
 ἡμῖν Bekk. 12 ῥηθήσεσθαι is my conj. ἔσεσθαι nearly all mss.
 (Bodl. included), only the Bodl. and two other mss. have λέγε-
 σθαι in the margin. The letters ρηθ having disappeared, the read-
 ing of the mss. arose. λέγεσθαι Bekk. Stallb. Herm. saw that
 λέγεσθαι was only a gloss.

τελευτῶσά γε ἐν τῷ καλουμένῳ θανάτῳ ἀπολλύοιτο. διαφέρειν δὲ δὴ φῆς οὐδὲν εἶτε ἅπαξ εἰς σῶμα ἔρχεται εἶτε πολλάκις, πρὸς γε τὸ ἕκαστον ἡμῶν φοβεῖσθαι προσήκειν γὰρ φοβεῖσθαι, εἰ μὴ ἀνόητος εἴη, τῷ μὴ εἰδοῦσι μὴδ' ἔχοντι λόγον διδόναι ὡς ἀθάνατόν ἐστι. τοιαῦτ' ἅττα ἐστίν, οἶμαι, ὦ Κέβης, ἃ λέγεις· καὶ Ἐ
ἐξεπίτηδες πολλάκις ἀναλαμβάνω, ἵνα μὴ τι διαφύγῃ ἡμᾶς, εἴ τί τι βούλει προσθῆς ἢ ἀφέλῃς. καὶ ὁ Κέβης, Ἄλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι, ἔφη, οὐτ' ἀφελεῖν
10 οὔτε προσθεῖναι δέομαι· ἐστὶ δὲ ταῦτα ἃ λέγω.

XLV. Ὁ οὖν Σωκράτης συχνὸν χρόνον ἐπισχὼν καὶ πρὸς ἑαυτόν τι σκεψάμενος, Οὐ φαῦλον πρᾶγμα, ἔφη, ὦ Κέβης, ζητεῖς· ὅλως γὰρ δεῖ περὶ γενέσεως καὶ φθορᾶς τὴν αἰτίαν διαπραγματεύσασθαι. ἐγὼ οὖν 96
15 σοὶ δίδωμι περὶ αὐτῶν, εἰάν βούλη, τά γ' ἐμὰ πάθη· ἔπειτα ἂν τί σοὶ χρήσιμον φαίνεται ὧν ἂν λέγω, πρὸς τὴν πειθῶν περὶ ὧν λέγεις χρήσει. Ἄλλὰ μὴν, ἔφη ὁ Κέβης, βούλομαί γε. Ἄκουε τοίνυν ὡς ἐροῦντος. ἐγὼ γάρ, ἔφη, ὦ Κέβης, νέος ὦν θαυμαστῶς ὡς ἐπε-
20 θύμησα ταύτης τῆς σοφίας, ἣν δὴ καλοῦσι περὶ φύσεως ἱστορίαν. ὑπερήφανος γὰρ μοι ἐδόκει εἶναι, εἰδέναι τὰς αἰτίας ἑκάστου, διὰ τί γίγνεται ἕκαστον καὶ διὰ τί ἀπόλλυται καὶ διὰ τί ἔστι· καὶ πολλάκις ἔμαν-
τὸν ἄνω κάτω μετέβαλλον σκοπῶν πρῶτον τὰ τοιάδε, Β
25 ἄρ' ἐπειδὴν τὸ θερμὸν καὶ τὸ ψυχρὸν σηπεδόνα τινὰ λάβῃ, ὡς τινες ἔλεγον, τότε δὴ τὰ ζῶα ξυντρέφεται· καὶ πότερον τὸ αἷμά ἐστιν ᾧ φρονούμεν, ἢ ὁ ἀήρ ἢ τὸ πῦρ, ἢ τούτων μὲν οὐδέν, ὁ δὲ ἐγκέφαλός ἐστιν ὁ τὰς αἰσθήσεις παρέχων τοῦ ἀκούειν καὶ ὄρᾶν καὶ ὀσφραί-
30 νεσθαι, ἐκ τούτων δὲ γίγνοιτο μνήμη καὶ δόξα, ἐκ δὲ

μνήμης καὶ δόξης λαβούσης τὸ ἡρεμεῖν κατὰ ταῦτα
 γίγνεσθαι ἐπίστημην· καὶ αὖ τούτων τὰς φθορὰς
 C σκοποῶν, καὶ τὰ περὶ τὸν οὐρανόν τε καὶ τὴν γῆν πάθη,
 τελευτῶν οὕτως ἐμαντῶ ἔδοξα πρὸς ταύτην τὴν σκέψιν
 ἀφυῆς εἶναι, ὡς οὐδὲν χρῆμα. τεκμήριον δέ σοι ἐρῶ 5
 ἱκανόν· ἐγὼ γὰρ ἂ καὶ πρότερον σαφῶς ἵπιστάμην,
 ὡς γε ἐμαντῶ καὶ τοῖς ἄλλοις ἐδόκουν, τότε ὑπὸ ταύ-
 τῆς τῆς σκέψεως οὕτω σφόδρα ἐτυφλώθη, ὥστε
 ἀπέμαθον καὶ ταῦτα ἂ πρὸ τοῦ ᾧμην εἰδέναί, περὶ
 ἄλλων τε πολλῶν καὶ διὰ τί ἄνθρωπος αὐξάνεται. 10
 τοῦτο γὰρ ᾧμην πρὸ τοῦ παντὶ δῆλον εἶναι, ὅτι διὰ
 D τὸ ἐσθίειν καὶ πίνειν· ἐπειδὴν γὰρ ἐκ τῶν σιτιῶν
 ταῖς μὲν σαρκὶ σάρκες προσγένονται, τοῖς δὲ ὀστοῖς
 ὀστέ, καὶ οὕτω κατὰ τὸν αὐτὸν λόγον καὶ τοῖς ἄλλοις
 τὰ αὐτῶν οἰκεία ἐκάστοις προσγένηται, τότε δὴ τὴν 15
 ὀλίγον ὄγκον ὄντα ὕστερον πολλὴν γεγυῖναι, καὶ οὕτω
 γίγνεσθαι τὸν σμικρὸν ἄνθρωπον μέγαν· οὕτω τότε
 ᾧμην· οὐ δοκῶ σοι μετρίως; Ἐμουγε, ἔφη ὁ Κέβης.
 Σκέψαι δὴ καὶ τάδε ἔτι. ᾧμην γὰρ ἱκανῶς μοι δοκεῖν,
 ὅποτε τις φαίνοιτο ἄνθρωπος παραστάς μέγας σμικρῶ 20
 μείζων εἶναι αὐτῇ τῇ κεφαλῇ, καὶ ἵππος ἵππου· καὶ
 E ἔτι γε τούτων ἐναργέστερα, τὰ δέκα μοι ἐδόκει τῶν
 ὀκτῶ πλείονα εἶναι διὰ τὸ δύο αὐτοῖς προσεῖναι, καὶ
 τὸ δίπηχυ τοῦ πηχυαίου μείζων εἶναι διὰ τὸ ἡμίσει
 αὐτοῦ ὑπερέχειν. Νῦν δὲ δὴ, ἔφη ὁ Κέβης, τί σοι 25
 δοκεῖ περὶ αὐτῶν; Πόρρω που, ἔφη, νῆ Δί' ἐμὲ εἶναι
 τοῦ οἶεσθαι περὶ τούτων του τὴν αἰτίαν εἰδέναί, ὅς γε
 οὐκ ἀποδέχομαι ἐμαντοῦ οὐδὲ ὡς, ἐπειδὴν ἐνί τις
 προσθῆ ἔν, ἢ τὸ ἐν ᾧ προσετέθη δύο γέγονεν, ἢ τὸ προσ-

1 κατὰ ταῦτα Bekk. 19 ἐγωγε ἱκανῶς Bekk. Bodl. om. pr.
 Π. (Herm.): other mss. have ἐγώ. 20 σμικρῶ: see the exeg. comm.
 23 προσεῖναι Bodl. and other mss. προσεῖναι Bekk. Stallb. with
 Bodl. corr. and many mss.

τεθὲν καὶ ᾧ προσετέθη διὰ τὴν πρόσθεσιν τοῦ ἑτέρου 97
 τῷ ἑτέρῳ δύο ἐγένετο· θαυμάζω γὰρ εἰ, ὅτε μὲν ἑκάτερον
 αὐτῶν χωρὶς ἀλλήλων ἦν, ἐν ἧρ' ἑκάτερον ἦν καὶ οὐκ
 ἦσθην τότε δύο, ἐπεὶ δ' ἐπλησίασαν ἀλλήλοις, αὕτη
 5 ἄρα αἰτία αὐτοῖς ἐγένετο δύο γενέσθαι, ἡ ξύνοδος τοῦ
 πλησίον ἀλλήλων τεθῆναι. οὐδέ γε [ὡς], ἐάν τις
 ἐν διασχίσει, δύναμαι ἔτι πείθεσθαι ὡς αὕτη αὐ αἰτία
 γέγονεν, ἡ σχίσις, τοῦ δύο γεγονέναι· ἐναντία γὰρ
 γίγνεται ἡ τότε αἰτία τοῦ δύο γίνεσθαι· τότε μὲν γὰρ B
 10 ὅτι ξυνήγετο πλησίον ἀλλήλων καὶ προσετίθετο ἕτερον
 ἑτέρῳ, νῦν δ' ὅτι ἀπάγεται καὶ χωρίζεται ἕτερον ἀφ'
 ἑτέρου. οὐδέ γε δι' ὅ,τι ἐν γίγνεται ὡς ἐπίσταμαι ἔτι
 πείθω ἑμαυτόν, οὐδ' ἄλλο οὐδὲν ἐνὶ λόγῳ, δι' ὅ,τι γίγνε-
 ται ἡ ἀπόλλυται ἡ ἔστι, κατὰ τοῦτον τὸν τρόπον τῆς
 15 μεθόδου, ἀλλὰ τιν' ἄλλον τρόπον αὐτὸς εἰκῆ φέρω,
 τοῦτον δὲ οὐδαμῆ προσίεμαι.

XLVI. Ἄλλ' ἀκούσας μὲν ποτε ἐκ βιβλίου τινός,
 ὡς ἔφη, Ἀναξαγόρου ἀναγιννώσκοντος, καὶ λέγοντος C
 ὡς ἄρα νοῦς ἐστὶν ὁ διακοσμῶν τε καὶ πάντων αἴτιος,
 20 ταύτη δὴ τῇ αἰτία ἦσθην τε καὶ ἔδοξέ μοι τρόπον τινὰ
 εὖ ἔχειν τὸ τὸν νοῦν εἶναι πάντων αἴτιον, καὶ ἠγησά-
 μην, εἰ τοῦθ' οὕτως ἔχει, τὸν γε νοῦν κοσμοῦντα
 πάντα κοσμεῖν καὶ ἕκαστον τιθέναι ταύτη ὅπη ἂν
 βέλτιστα ἔχη· εἰ οὖν τις βούλοιο τὴν αἰτίαν εὐρεῖν
 25 περὶ ἐκάστου, ὅπη γίγνεται ἡ ἀπόλλυται ἡ ἔστι, τοῦτο
 δεῖν περὶ αὐτοῦ εὐρεῖν, ὅπη βέλτιστον αὐτῷ ἐστὶν
 ἡ εἶναι ἡ ἄλλο ὅτιοῦν πᾶσχειν ἡ ποιεῖν· ἐκ δὲ δὴ τοῦ D
 λόγου τούτου οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ
 καὶ περὶ αὐτοῦ ἐκείνου καὶ περὶ τῶν ἄλλων, ἀλλ' ἡ τὸ

5 αὐτοῖς αἰτία Bekk. against the Bodl. δύο Bodl. and most mss.
 δυοῖν Bekk. Stallb. 6 [ὡς] Bekk. 13 ἄλλα Herm. ἄλλο Bekk.
 without note. 23 κοσμεῖν bracketed by Herm.: exeg. comm.
 29 αὐτοῦ ἐκείνου Bodl. and other mss. αὐτοῦ Bekk. Stallb. in ac-
 cordance with most mss.

ἄριστον καὶ τὸ βέλτιστον. ἀναγκαῖον δὲ εἶναι τὸν
 αὐτὸν τοῦτον καὶ τὸ χεῖρον εἶδέναι· τὴν αὐτὴν γὰρ
 εἶναι ἐπιστήμην περὶ αὐτῶν. ταῦτα δὴ λογιζόμενος
 ἄσμενος εὐρηκέναι ὤμην διδάσκαλον τῆς αἰτίας περὶ
 τῶν ὄντων κατὰ νοῦν ἔμαυτῶ, τὸν Ἀναξαγόραν, καὶ 5
 μοι φράσειν πρῶτον μὲν πότερον ἢ γῆ πλατεῖά ἐστιν
 Ε ἢ στρόγγυλη, ἐπειδὴ δὲ φράσειεν, ἐπεκδιηγῆσθαι
 τὴν αἰτίαν καὶ τὴν ἀνάγκην, λέγοντα τὸ ἄμεινον καὶ
 ὅτι αὐτὴν ἄμεινον ἦν τοιαύτην εἶναι· καὶ εἰ ἐν μέσφ
 φαίη εἶναι αὐτήν, ἐπεκδιηγῆσθαι ὡς ἄμεινον ἦν 10
 αὐτὴν ἐν μέσφ εἶναι· καὶ εἴ μοι ταῦτα ἀποφαίνοιτο,
 παρεσκευάσμην ὡς οὐκέτι ποθεσόμενος αἰτίας ἄλλο
 98 εἶδος. καὶ δὴ καὶ περὶ ἡλίου οὕτω παρεσκευάσμην,
 ὡσαύτως πεισόμενος, καὶ σελήνης καὶ τῶν ἄλλων
 ἄστρον, τάχους τε πέρι πρὸς ἄλληλα καὶ τροπῶν 15
 καὶ τῶν ἄλλων παθημάτων, πῆ ποτὲ ταῦτ' ἄμεινόν
 ἐστὶν ἕκαστον καὶ ποιεῖν καὶ πάσχειν ἢ πάσχει.
 οὐ γὰρ ἂν ποτε αὐτὸν ὤμην, φάσκοντά γε ὑπὸ νοῦ
 αὐτὰ κεκοσμηθῆναι, ἄλλην τινὰ αὐτοῖς αἰτίαν ἐπε-
 νεγκεῖν ἢ ὅτι βέλτιστον αὐτὰ οὕτως ἔχειν ἐστὶν 20
 Β ὥσπερ ἔχει· ἕκαστῳ οὖν αὐτὸν ἀποδιδόντα τὴν αἰτίαν
 καὶ κοινῇ πᾶσι τὸ ἕκαστῳ βέλτιστον ὤμην καὶ τὸ
 κοινὸν πᾶσιν ἐπεκδιηγῆσθαι ἰγαθόν· καὶ οὐκ ἂν
 ἀπεδόμην πολλοῦ τὰς ἐλπίδας, ἀλλὰ πάνυ σπουδῆ
 λαβὰν τὰς βίβλους ὡς τάχιστα οἶός τ' ἢ ἀνεγίγνω- 25
 σκον, ἵν' ὡς τάχιστα εἰδείην τὸ βέλτιστον καὶ τὸ
 χεῖρον.

XLVII. Ἀπὸ δὴ θαυμαστῆς ἐλπίδος, ὦ ἑταῖρε,
 φηρόμην φερόμενος, ἐπειδὴ προῖων καὶ ἀναγιγνώσκων

25 ἢ Bodl. pr. m. Bekk. Stallb. ἦν Herm. 28 ὦ ἑταῖρε,
 ἐλπίδος Bekk. The text gives the reading of the Bodl. and other
 mss.

ὀρῶ ἄνδρα τῷ μὲν νῶ οὐδὲν χρώμενον οὐδέ τινας αἰτίας
 ἐπαιτιώμενον εἰς τὸ διακοσμεῖν τὰ πράγματα, ἀέρας C
 δὲ καὶ αἰθέρας καὶ ὕδατα αἰτιώμενον καὶ ἄλλα πολλὰ
 καὶ ἄτοπα. καὶ μοι ἔδοξεν ὁμοιότατον πεπουθῆναι
 5 ὥσπερ ἂν εἴ τις λέγων ὅτι Σωκράτης πάντα ἕσα
 πράττει νῶ πράττει, κἄπειτα ἐπιχειρήσας λέγειν τὰς
 αἰτίας ἐκάστων ὧν πράττω, λέγοι πρῶτον μὲν ὅτι διὰ
 ταῦτα νῦν ἐνθάδε κάθημαι, ὅτι ξύγκειται μου τὸ σῶμα
 ἐξ ὕστων καὶ νεύρων, καὶ τὰ μὲν ὀστᾶ ἐστὶ στερεὰ καὶ
 10 διαφυὰς ἔχει χωρὶς ἀπ' ἀλλήλων, τὰ δὲ νεῦρα οἷα
 ἐπιτείνεσθαι καὶ ἀνίσθαι, περιαμπέχοντα τὰ ὀστᾶ D
 μετὰ τῶν σαρκῶν καὶ δέρματος ὃ ξυνέχει αὐτὰ αἰω-
 ρουμένων οὖν τῶν ὀστών ἐν ταῖς αὐτῶν ξυμβολαῖς
 χαλῶντα καὶ ξυντείνοντα τὰ νεῦρα κάμπτεσθαι που
 15 ποιεῖ οἷόν τ' εἶναι ἐμὲ νῦν τὰ μέλη, καὶ διὰ ταύτην
 τὴν αἰτίαν ξυγκαμφθεὶς ἐνθάδε κάθημαι· καὶ αὐτὸν περὶ
 τοῦ διαλέγεσθαι ὑμῖν ἐτέρας τοιαύτας αἰτίας λέγοι,
 φωνάς τε καὶ ἀέρας καὶ ἀκοὰς καὶ ἄλλα μυρία τοιαῦτα
 αἰτιώμενος, ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν, E
 20 ὅτι ἐπειδὴ Ἀθηναίοις ἔδοξε βέλτιον εἶναι ἐμοῦ κατα-
 ψηφίσασθαι, διὰ ταῦτα δὴ καὶ ἐμοὶ βέλτιον αὐτὸν δέ-
 δοκται ἐνθάδε καθῆσθαι, καὶ δικαιότερον παραμένοντα
 ἰπέχειν τὴν δίκην ἢν ἂν κελεύσωσιν· ἐπεὶ νῆ τὸν κύνα, 99
 ὡς ἐγῶμαι, πάλαι ἂν ταῦτα τὰ νεῦρά τε καὶ τὰ ὀστᾶ
 25 ἢ περὶ Μέγαρον ἢ Βοιωτοῦς ἦν, ὑπὸ δόξης φερόμενα
 τοῦ βελτίστου, εἰ μὴ δικαιότερον ᾧμην καὶ κάλλιον
 εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν
 τῇ πόλει δίκην ἢντιν' ἂν τάττη. ἀλλ' αἴτια μὲν τὰ
 τοιαῦτα καλεῖν λίαν ἄτοπον· εἰ δὲ τις λέγοι ὅτι ἄνευ
 30 τοῦ τὰ τοιαῦτα ἔχειν, καὶ ὀστᾶ καὶ νεῦρα καὶ ὅσα

9 στερεὰ Bekk. with only one ms.
but τινὰς om. Bodl. and most mss.

17 ἐτέρας τινὰς Bekk.

ἄλλα ἔχω, οὐκ ἂν οἶός τ' ἦν ποιεῖν τὰ δόξαντά μοι,
 ἀληθῆ ἂν λέγοι· ὡς μέντοι διὰ ταῦτα ποιῶ ἅ ποιῶ
 καὶ ταῦτα νῦν πράττω, ἀλλ' οὐ τῇ τοῦ βελτίστου
 Β αἰρέσει, πολλῇ ἂν καὶ μακρὰ ῥαθυμία εἴη τοῦ λόγου.
 τὸ γὰρ μὴ διελέσθαι οἶόν τ' εἶναι ὅτι ἄλλο μὲν τί 5
 ἐστὶ τὸ αἴτιον τῷ ὄντι, ἄλλο δ' ἐκείνο ἄνευ οὗ τὸ
 αἴτιον οὐκ ἂν ποτ' εἴη αἴτιον· ὃ δὴ μοι φαίνονται
 ψηλαφῶντες οἱ πολλοὶ ὥσπερ ἐν σκότει, ἀλλοτρίῳ
 ὀνόματι προσχρώμενοι, ὡς αἴτιον αὐτὸ προσαγορεύειν.
 διὸ δὴ καὶ ὁ μὲν τις δίνην περιτιθεὶς τῇ γῆ ὑπὸ τοῦ 10
 οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, ὁ δὲ ὥσπερ καρδόπῳ
 πλατεία βάθρον τὸν ἀέρα ὑπερῖδει· τὴν δὲ τοῦ ὡς οἶόν
 C τε βέλτιστα αὐτὰ τεθῆναι δύναμιν οὕτω νῦν κείσθαι,
 ταύτην οὔτε ζητοῦσιν οὔτε τινὰ οἶονται δαιμονίαν
 ἰσχὺν ἔχειν, ἀλλὰ ἠγοῦνται τούτου Ἄτλαντα ἂν ποτε 15
 ἰσχυρότερον καὶ ἀθανατώτερον καὶ μᾶλλον ἅπαντα
 ξυνέχοντα ἐξευρεῖν καὶ ὡς ἀληθῶς τάγαθόν καὶ δέον
 ξυνδεῖν καὶ ξυνέχειν οὐδὲν οἶονται. ἐγὼ μὲν οὖν τῆς
 τοιαύτης αἰτίας, ὅπῃ ποτὲ ἔχει, μαθητῆς ὄπουσιν
 ἠδιστ' ἂν γενοίμην· ἐπειδὴ δὲ ταύτης ἐστερήθην καὶ οὐτ' 20
 D αὐτὸς εὐρεῖν οὔτε παρ' ἄλλου μαθεῖν οἶός τε ἐγενοίμην,
 τὸν δεύτερον πλοῦν ἐπὶ τὴν τῆς αἰτίας ζήτησιν ἢ
 πεπραγμάτευμαι, βούλει σοι, ἔφη, ἐπίδειξιν ποιήσωμαι,
 ᾧ Κέβης; Ὑπερφυῶς μὲν οὖν, ἔφη, ὡς βούλομαι.

XLVIII. Ἔδοξε τοίνυν μοι, ἢ δ' ὅς, μετὰ ταῦτα, 25
 ἐπειδὴ ἀπείρηκα τὰ ὄντα σκοπῶν, δεῖν εὐλαβηθῆναι
 μὴ πάθοιμι ὅπερ οἱ τὸν ἥλιον ἐκλείποντα θεωροῦντες
 καὶ σκοπούμενοι· διαφθείρονται γὰρ που ἔνιοι τὰ
 ὄμματα, ἐὰν μὴ ἐν ὕδατι ἢ τινι τοιούτῳ σκοπῶνται

1 οἶός τ' ἢ Bekk. ἦν the best mss. 3 ταῦτα νῦν Bodl. and
 most mss. ταύτην νῦν Bekk. Stallb. 8 σκότῳ Bekk. against the
 Bodl. 15 ἂν ποτε Ἄτλαντα Bekk. against the Bodl. 19 τοιαύ-
 τῃς Bodl. Herm. τῆς τοιαύτης Bekk. Stallb. with many mss.

τὴν εἰκόνα αὐτοῦ. τοιοῦτόν τι καὶ ἐγὼ διενσήθη, καὶ Ε
 ἔδεια μὴ παντάπασι τὴν ψυχὴν τυφλωθεῖην βλέπων
 πρὸς τὰ πράγματα τοῖς ὄμμασι καὶ ἐκάστη τῶν
 αἰσθήσεων ἐπιχειρῶν ἄπτεσθαι αὐτῶν. ἔδοξε δὴ μοι
 5 χρῆναι εἰς τοὺς λόγους καταφυγόντα ἐν ἐκείνοις σκο-
 πεῖν τῶν ὄντων τὴν ἀλήθειαν. ἴσως μὲν οὖν ᾧ εἰκάσω
 τρόπον τινὰ οὐκ ἔοικεν. οὐ γὰρ πάνυ ξυγχωρῶ τὸν
 ἐν τοῖς λόγοις σκοπούμενον τὰ ὄντα ἐν εἰκόσι μᾶλλον 100
 σκοπεῖν ἢ τὸν ἐν τοῖς ἔργοις· ἀλλ' οὖν δὴ ταύτη γε
 10 ὥρμησα, καὶ ὑποθέμενος ἐκάστοτε λόγον ὃν ἂν κρίνω
 ἔρρωμένεστατον εἶναι, ἃ μὲν ἂν μοι δοκῆ τούτω ξυμφω-
 νεῖν, τίθημι ὡς ἀληθῆ ὄντα, καὶ περὶ αἰτίας καὶ περὶ τῶν
 ἄλλων ἀπάντων, ἃ δ' ἂν μὴ, ὡς οὐκ ἀληθῆ. βούλομαι
 δέ σοι σαφέστερον εἰπεῖν ἢ λέγω· οἶμαι γὰρ σε νῦν οὐ
 15 μαθάνειν. Οὐ μὰ τὸν Δία, ἔφη ὁ Κέβης, οὐ σφόδρα.
 XLIX. Ἄλλ', ἢ δ' ὅς, ὡς λέγω, οὐδὲν καινόν, Β
 ἀλλ' ἄπερ αἰεὶ καὶ ἄλλοτε καὶ ἐν τῷ παρεληλυθότι
 λόγῳ οὐδὲν πέπαυμαι λέγων. ἔρχομαι γὰρ δὴ ἐπι-
 χειρῶν σοι ἐπιδείξασθαι τῆς αἰτίας τὸ εἶδος ὃ πεπραγ-
 20 μάτευμαι, καὶ εἶμι πάλιν ἐπ' ἐκεῖνα τὰ πολυθρύλητα
 καὶ ἄρχομαι ἀπ' ἐκείνων, ὑποθέμενος εἶναι τι καλὸν
 αὐτὸ καθ' αὐτὸ καὶ ἀγαθὸν καὶ μέγα καὶ τᾶλλα πάντα·
 ἃ εἴ μοι δίδως τε καὶ ξυγχωρεῖς εἶναι ταῦτα, ἐλπίζω
 σοι ἐκ τούτων τὴν τε αἰτίαν ἐπιδείξειν καὶ ἀνευρήσειν,
 25 ὡς ἀθάνατον ἢ ψυχῆ. Ἄλλὰ μήν, ἔφη ὁ Κέβης, ὡς C
 διδόντος σοι οὐκ ἂν φθάνοις περαίνων. Σκόπει δὴ,
 ἔφη, τὰ ἐξῆς ἐκείνοις, ἐάν σοι ξυνδοκῆ ὥσπερ ἐμοί.
 φαίνεται γὰρ μοι, εἴ τί ἐστιν ἄλλο καλὸν πλὴν αὐτὸ
 τὸ καλόν, οὐδὲ δι' ἐν ἄλλο καλὸν εἶναι ἢ διότι μετέχει
 30 ἐκείνου τοῦ καλοῦ· καὶ πάντα δὴ οὕτω λέγω. τῆ
 τοιαύδε αἰτία ξυγχωρεῖς; Ξυγχωρῶ, ἔφη. Οὐ τοίνυν,
 ἢ δ' ὅς, ἔτι μαθάνω οἷδὲ δύναμαι τὰς ἄλλας αἰτίας

τὰς σοφὰς ταύτας γινώσκειν· ἀλλ' εἴαν τις μοι λέγη
 D διότι καλὸν ἐστὶν ὅτιοῦν, ἢ χρώμα εὐανθὲς ἔχον ἢ
 σχῆμα ἢ ἄλλο ὅτιοῦν τῶν τοιούτων, τὰ μὲν ἄλλα
 χαίρειν ἐῶ, ταράττομαι γὰρ ἐν τοῖς ἄλλοις πᾶσι, τοῦτο
 δὲ ἀπλῶς καὶ ἀτέχνως καὶ ἴσως εὐήθως ἔχω παρ' 5
 ἔμαυτῷ, ὅτι οὐκ ἄλλο τι ποιεῖ αὐτὸ καλὸν ἢ ἡ ἐκείνου
 τοῦ καλοῦ εἴτε παρουσία εἴτε κοινωνία ὅπη δὴ καὶ
 ὅπως προσγενομένη· οὐ γὰρ ἔτι τοῦτο δισχυρίζομαι,
 ἀλλ' ὅτι τῷ καλῷ πάντα τὰ καλὰ γίνεταί καλά.
 τοῦτο γὰρ μοι δοκεῖ ἀσφαλέςτατον εἶναι καὶ ἔμαυτῷ 10
 ἀποκρίνασθαι καὶ ἄλλῳ, καὶ τούτου ἐχόμενος ἡγοῦμαι
 E οὐκ ἂν ποτε πεσεῖν, ἀλλ' ἀσφαλὲς εἶναι καὶ ἐμοὶ
 καὶ ὄφρουν ἄλλῳ ἀποκρίνασθαι, ὅτι τῷ καλῷ τὰ καλὰ
 γίνεταί καλά· ἢ οὐ καὶ σοὶ δοκεῖ; Δοκεῖ. Καὶ με-
 γέθει ἄρα τὰ μεγάλα μεγάλα καὶ τὰ μείζω μείζω, καὶ 15
 σμικρότητι τὰ ἐλάττω ἐλάττω; Ναί. Οὐδὲ σὺ ἄρ' ἂν
 ἀποδέχοιο, εἴ τις τινα φαίη ἕτερον ἐτέρου τῆ κεφαλῆ
 101 μείζω εἶναι, καὶ τὸν ἐλάττω τῷ αὐτῷ τούτῳ ἐλάττω, ἀλλὰ
 διαμαρτύροιο ἂν ὅτι σὺ μὲν οὐδὲν ἄλλο λέγεις ἢ ὅτι
 τὸ μὲν μείζον πᾶν ἕτερον ἐτέρου οὐδενὶ ἄλλῳ μείζον 20
 ἐστὶν ἢ μεγέθει, καὶ διὰ τοῦτο μείζον, διὰ τὸ μέγεθος,
 τὸ δὲ ἔλαττον οὐδενὶ ἄλλῳ ἔλαττον ἢ σμικρότητι, καὶ
 διὰ τοῦτο ἔλαττον, διὰ τὴν σμικρότητα, φοβούμενος,
 οἶμαι, μὴ τις σοὶ ἐναντίος λόγος ἀπαντήσῃ, εἴαν τῆ
 κεφαλῆ μείζονά τινα φῆς εἶναι καὶ ἐλάττω, πρῶτον 25
 μὲν τῷ αὐτῷ τὸ μείζον μείζον εἶναι καὶ τὸ ἔλαττον
 ἔλαττον, ἔπειτα τῆ κεφαλῆ σμικρᾷ οὔσῃ τὸν μείζω
 B μείζω εἶναι, καὶ τοῦτο δὴ τέρας εἶναι, τὸ σμικρῷ τινὶ
 μέγαν τινὰ εἶναι· ἢ οὐκ ἂν φοβοῖο ταῦτα; καὶ ὁ

2 ἢ ὅτι χρώμα Bekk. Stallb. ὅτι om. Bodl. pr. m. II. 7 εἴτε
 ὅπη the Edd. and mss.: see exeg. comm. 11 ἀποκρίνασθαι Bodl.
 al. ἀποκρίνεσθαι Bekk. with many mss. So again l. 13.

Κέβης γελάσας, Ἔγωγε, ἔφη. Οὐκ οὖν, ἢ δ' ὅς, τὰ
 δέκα τῶν ὀκτῶ δυοῖν πλείω εἶναι, καὶ διὰ ταύτην
 τὴν αἰτίαν ὑπερβάλλειν, φοβοῖο ἂν λέγειν, ἀλλὰ
 μὴ πλήθει καὶ διὰ τὸ πλήθος; καὶ τὸ δίπηχυ τοῦ
 5 πηχυαίου ἡμίσει μείζον εἶναι, ἀλλ' οὐ μεγέθει; ὁ αὐτὸς
 γάρ που φόβος. Πάνυ γε, ἔφη. Τί δέ; ἐνὶ ἐνὸς
 προστεθέντος τὴν πρόσθεσιν αἰτίαν εἶναι τοῦ δύο γενέ-
 σθαι ἢ διασχισθέντος τὴν σχίσιν οὐκ εὐλαβοῖο ἂν C
 λέγειν; καὶ μέγα ἂν βοῶντι ὅτι οὐκ οἴσθα ἄλλως
 10 πῶς ἕκαστον γιγνόμενον ἢ μετασχὼν τῆς ἰδίας οὐσίας
 ἕκαστου οὐ ἂν μετάσχη, καὶ ἐν τούτοις οὐκ ἔχεις
 ἄλλην τινὰ αἰτίαν τοῦ δύο γενέσθαι ἀλλ' ἢ τὴν τῆς
 δυάδος μετάσχεσιν, καὶ δεῖν τούτου μετασχεῖν τὰ
 μέλλοντα δύο ἔσεσθαι, καὶ μονάδος ὃ ἂν μέλλῃ ἐν
 15 ἔσεσθαι, τὰς δὲ σχίσεις ταύτας καὶ προσθέσεις καὶ
 τὰς ἄλλας τὰς τοιαύτας κομψείας ἐφῆς ἂν χαίρειν.
 παρὲς ἀποκρίνασθαι τοῖς σεαυτοῦ σοφωτέροις· σὺ δὲ D
 δεδιῶς ἂν, τὸ λεγόμενον, τὴν ἑαυτοῦ σκιὰν καὶ τὴν
 ἀπειρίαν, ἐχόμενος ἐκείνου τοῦ ἀσφαλοῦς τῆς ὑπο-
 20 θέσεως, οὕτως ἀποκρίναιο ἂν. εἰ δέ τις αὐτῆς τῆς
 ὑποθέσεως ἔχοιτο, χαίρειν ἐφῆς ἂν καὶ οὐκ ἀποκρίναιο,
 ἕως ἂν τὰ ἀπ' ἐκείνης ὀρμηθέντα σκέψαιο, εἴ σοι
 ἀλλήλοις ξυμφωνεῖ ἢ διαφωνεῖ· ἐπειδὴ δὲ ἐκείνης
 αὐτῆς δέοι σε διδόναι λόγον, ὡσαύτως ἂν διδοίης,
 25 ἄλλην αὐτὴν ὑπόθεσιν ὑποθέμενος, ἣτις τῶν ἄνωθεν
 βελτίστη φαίνονται, ἕως ἐπὶ τι ἰκανὸν ἔλθοις, ἅμα δὲ
 οὐκ ἂν φύροιο ὡσπερ οἱ ἀντιλογικοὶ περὶ τε τῆς E
 ἀρχῆς διαλεγόμενος καὶ τῶν ἐξ ἐκείνης ὀρμημένων,
 εἴπερ βούλοιο τι τῶν ὄντων εὐρεῖν. ἐκείνοις μὲν γὰρ
 30 ἴσως οὐδὲ εἰς περὶ τούτου λόγος οὐδὲ φροντίς· ἰκανοὶ

γὰρ ὑπὸ σοφίας ὁμοῦ πάντα κυκῶντες ὅμως δύνασθαι
 102 αὐτοὶ αὐτοῖς ἀρέσκων· σὺ δ', εἴπερ εἰ τῶν φιλοσόφων,
 οἶμαι ἂν ὡς ἐγὼ λέγω ποιοῖς. Ἀληθέστατα, ἔφη,
 λέγεις, ὅ τε Σιμμίας ἅμα καὶ ὁ Κέβης.

ΕΧ. Νῆ Δία, ὦ Φαίδων, εικότως γε· θαυμαστῶς 5
 γὰρ μοι δοκεῖ ὡς ἐναργῶς τῷ καὶ σμικρὸν νοῦν ἔχοντι
 εἰπεῖν ἐκεῖνος ταῦτα.

ΦΑΙΔ. Πάνυ μὲν οὖν, ὦ Ἐχέκρατες, καὶ πᾶσι
 τοῖς παροῦσιν ἔδοξεν.

ΕΧ. Καὶ γὰρ ἡμῖν τοῖς ἀποῦσι, νῦν δὲ ἀκούουσιν. 10
 ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα;

Λ. ΦΑΙΔ. Ὡς μὲν ἐγὼ οἶμαι, ἐπεὶ αὐτῷ ταῦτα
 ξυνεχωρήθη, καὶ ὠμολογεῖτο εἶναι τι ἕκαστον τῷ
 Β εἰδῶν καὶ τούτων τάλλα μεταλαμβάνοντα αὐτῶν τού-
 των τὴν ἐπωνυμίαν ἴσχειν, τὸ δὴ μετὰ ταῦτα ἠρώτα, 15
 Εἰ δὴ, ἦ δ' ὅς, ταῦτα οὕτω λέγεις, ἀρ' οὐχ, ὅταν
 Σιμμίαν Σωκράτους φῆς μείζω εἶναι, Φαίδωνος δὲ
 ἐλάττω, λέγεις τότε εἶναι ἐν τῷ Σιμμίᾳ ἀμφοτέρα, καὶ
 μέγεθος καὶ σμικρότητα; Ἐγώ γε. Ἀλλὰ γάρ, ἦ δ'
 ὅς, ὁμολογεῖς τὸ τὸν Σιμμίαν ὑπερέχειν Σωκράτους 20
 οὐχ ὡς τοῖς ῥήμασι λέγεται οὕτω καὶ τὸ ἀληθὲς ἔχειν.
 οὐ γάρ που πεφυκέναι Σιμμίαν ὑπερέχειν τούτῳ
 C τῷ Σιμμίαν εἶναι, ἀλλὰ τῷ μεγέθει ὃ τυγχάνει ἔχων
 οὐδ' αὖ Σωκράτους ὑπερέχειν, ὅτι Σωκράτης ὁ Σω-
 κράτης ἐστίν, ἀλλ' ὅτι σμικρότητα ἔχει ὁ Σωκράτης 25
 πρὸς τὸ ἐκεῖνου μέγεθος; Ἀληθῆ. Οὐδέ γε αὖ ὑπὸ
 Φαίδωνος ὑπερέχεσθαι τῷ ὅτι Φαίδων ὁ Φαίδων ἐστίν,
 ἀλλ' ὅτι μέγεθος ἔχει ὁ Φαίδων πρὸς τὴν Σιμμίου
 σμικρότητα; Ἔστι ταῦτα. Οὕτως ἄρα ὁ Σιμμίας
 ἐπωνυμίαν ἔχει σμικρὸς τε καὶ μέγας εἶναι, ἐν μέσῳ 30
 D ὡς ἀμφοτέρων, τοῦ μὲν τῷ μεγέθει ὑπερέχειν τὴν

σμικρότητα ὑπερέχων, τῷ δὲ τὸ μέγεθος τῆς σμικρό-
 τητος παρέχων ὑπερέχον. καὶ ἅμα μειδιάσας, Ἔσοικα,
 ἔφη, καὶ ξυγγραφικῶς ἐρεῖν, ἀλλ' οὖν ἔχει γέ που ὡς
 λέγω. Ξυνέφη. Λέγω δὲ τοῦδ' ἔνεκα, βουλόμενος
 5 δόξαι σοὶ ὅπερ ἐμοί. ἐμοὶ γὰρ φαίνεται οὐ μόνον αὐτὸ
 τὸ μέγεθος οὐδέποτε ἔθέλειν ἅμα μέγα καὶ σμικρὸν
 εἶναι, ἀλλὰ καὶ τὸ ἐν ἡμῖν μέγεθος οὐδέποτε προσδέχε-
 σθαι τὸ σμικρὸν οὐδ' ἔθέλειν ὑπερέχεσθαι, ἀλλὰ δυοῖν
 τὸ ἕτερον, ἢ φεύγειν καὶ ὑπεκχωρεῖν, ὅταν αὐτῷ προσίῃ, **E**
 10 τὸ ἐναντίον, τὸ σμικρὸν, ἢ προσελθόντος ἐκείνου ἀπο-
 λωλέναι· ὑπομένον δὲ καὶ δεξάμενον τὴν σμικρότητα
 οὐκ ἔθέλειν εἶναι ἕτερον ἢ ὅπερ ἦν. ὥσπερ ἐγὼ δεξά-
 μενος καὶ ὑπομείνας τὴν σμικρότητα, καὶ ἔτι ὦν ὅσπερ
 εἰμί, οὗτος ὁ αὐτὸς σμικρὸς εἰμι· ἐκείνο δὲ οὐ τετόλ-
 15 μηκε μέγα ὄν σμικρὸν εἶναι· ὡς δ' αὐτως καὶ τὸ
 σμικρὸν τὸ ἐν ἡμῖν οὐκ ἔθέλει ποτὲ μέγα γίνεσθαι
 οὐδὲ εἶναι, οὐδὲ ἄλλο οὐδὲν τῶν ἐναντίων ἔτι ὄν ὅπερ
 ἦν ἅμα τούναντίον γίνεσθαι τε καὶ εἶναι, ἀλλ' ἦτοι **103**
 ἀπέρχεται ἢ ἀπόλλυται ἐν τούτῳ τῷ παθήματι. Παν-
 20 τάπασιν, ἔφη ὁ Κέβης, οὕτω φαίνεται μοι.

LI. Καί τις εἶπε τῶν παρόντων ἀκούσας—ὅστις
 δ' ἦν, οὐ σαφῶς μέμνημαι—Πρὸς θεῶν, οὐκ ἐν τοῖς
 πρόσθεν ἡμῖν λόγοις αὐτὸ τὸ ἐναντίον τῶν νυνὶ λεγο-
 μένων ὠμολογεῖτο, ἐκ τοῦ ἐλάττονος τὸ μείζον γήγε-
 25 σθαι καὶ ἐκ τοῦ μείζονος τὸ ἔλαττον, καὶ ἀτεχνῶς αὐτῇ
 εἶναι ἢ γένεσις, τοῖς ἐναντίοις ἐκ τῶν ἐναντίων; νῦν
 δέ μοι δοκεῖ λέγεσθαι ὅτι τοῦτο οὐκ ἂν ποτε γένοιτο.
 καὶ ὁ Σωκράτης παραβαλὼν τὴν κεφαλὴν καὶ ἀκούσας,
 Ἄνδρικῶς, ἔφη, ἀπεμνημόνευκας, οὐ μέντοι ἐννοεῖς τὸ **B**
 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 δυοῖν all mss. but one, द्वεῖν Bekk.

γαρ ἐλεγετο ἐκ τοῦ ἐναντίου πράγματος τὸ ἐναντίον
 πράγμα γίγνεσθαι, νῦν δὲ ὅτι αὐτὸ τὸ ἐναντίον ἑαυτῷ
 ἐναντίου οὐκ ἄν ποτε γένοιτο, οὔτε τὸ ἐν ἡμῖν οὔτε τὸ
 ἐν τῇ φύσει. τότε μὲν γάρ, ὦ φίλε, περὶ τῶν ἐχόντων
 τὰ ἐναντία ἐλέγομεν, ἐπονομάζοντες αὐτὰ τῇ ἐκείνων 5
 ἐπωνυμία, νῦν δὲ περὶ ἐκείνων αὐτῶν ὧν ἐνόητων ἔχει
 τὴν ἐπωνυμίαν τὰ ὀνομαζόμενα· αὐτὰ δ' ἐκεῖνα οὐκ
 ὄν ποτέ φαμεν ἐθελῆσαι γένεσιν ἀλλήλων δέξασθαι.
 καὶ ἅμα βλέψας πρὸς τὸν Κέβητα εἶπεν, Ἄρα μὴ
 που, ἔφη, ὦ Κέβης, καὶ σέ τι τούτων ἐτάραξεν ὧν 10
 ὅδε εἶπεν; Οὐδ' αὖ, ἔφη, ὁ Κέβης, οὕτως ἔχω· καίτοι
 οὔτι λέγω ὡς οὐ πολλά με ταραττει. Ξυνωμολογή-
 καμεν ἄρα, ἢ δ' ὅς, ἀπλῶς τούτο, μηδέποτε ἐναντίου
 ἑαυτῷ τὸ ἐναντίον ἔσεσθαι. Παντάπασι, ἔφη.

LII. Ἔτι δὴ μοι καὶ τότε σκέψαι, ἔφη, εἰ ἄρα 15
 ξυνωμολογήσεις. θερμόν τι καλεῖς καὶ ψυχρόν; Ἐγώ γε.
 D Ἄρ' ὅπερ χιόνα καὶ πῦρ; Μὰ Δί' οὐκ ἔγωγε. Ἄλλ'
 ἕτερόν τι πυρὸς τὸ θερμόν καὶ ἕτερόν τι χιόνος τὸ
 ψυχρόν; Ναί. Ἄλλὰ τότε γ' οἶμαι δοκεῖ σοι, οὐδέ-
 ποτε χιόνα γ' οὔσαν δεξαμένην τὸ θερμόν, ὥσπερ ἐν 20
 τοῖς ἔμπροσθεν ἐλέγομεν, ἔτι ἔσεσθαι ὅπερ ἦν, χιόνα
 καὶ θερμόν, ἀλλὰ προσιόντος τοῦ θερμοῦ ἢ ὑπεκχω-
 ρήσειν αὐτῷ ἢ ἀπολείσθαι. Πάνυ γε. Καὶ τὸ πῦρ
 γε αὐτὸ προσιόντος τοῦ ψυχροῦ αὐτῷ ἢ ὑπεξίεναι ἢ
 ἀπολείσθαι, οὐ μέντοι ποτὲ τολμήσειν δεξάμενον τὴν 25
 ψυχρότητα ἔτι εἶναι ὅπερ ἦν, πῦρ καὶ ψυχρόν. Ἀλη-
 E θῆ, ἔφη, λέγεις. Ἔστιν ἄρ', ἢ δ' ὅς, περὶ ἕνια τῶν
 τοιούτων, ὥστε μὴ μόνον αὐτὸ τὸ εἶδος ἀξιοῦσθαι τοῦ
 αὐτοῦ ὀνόματος εἰς τὸν αἰεὶ χρόνον, ἀλλὰ καὶ ἄλλο τι,
 ὃ ἔστι μὲν οὐκ ἐκεῖνο, ἔχει δὲ τὴν ἐκείνου μορφήν αἰεὶ 30

9 πρὸς Bodl. II. et 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.

- ὅταν περ ἦ. ἔτι δ' ἐν τοῖσδε ἴσως ἔσται σαφέστερον
 δ' λέγω. τὸ γὰρ περιττὸν αἰεὶ που δεῖ τούτου τοῦ
 ὀνόματος τυγχάνειν, ὅπερ νῦν λέγομεν ἢ οὐ; Πάνυ
 γε. Ἄρα μόνον τῶν ὄντων, τοῦτο γὰρ ἐρωτῶ, ἢ καὶ
 15 ἄλλο τι, ὃ ἔστι μὲν οὐχ ὅπερ τὸ περιττόν, ὅμως δὲ 104
 δεῖ αὐτὸ μετὰ τοῦ ἑαυτοῦ ὀνόματος καὶ τοῦτο καλεῖν
 αἰεὶ, διὰ τὸ οὕτω πεφυκέναι ὥστε τοῦ περιττοῦ μηδέ-
 ποτε ἀπολείπεσθαι; λέγω δὲ αὐτὸ εἶναι οἶον καὶ ἡ
 τριάς πέπανθε καὶ ἄλλα πολλά. σκόπει δὲ περὶ τῆς
 10 τριάδος· ἄρα οὐ δοκεῖ σοι τῷ τε αὐτῆς ὀνόματι αἰεὶ
 προσαγορευτέα εἶναι καὶ τῷ τοῦ περιττοῦ, ὄντος οὐχ
 οὐπερ τῆς τριάδος; ἀλλ' ὅμως οὕτω πως πέφυκε καὶ
 ἡ τριάς καὶ ἡ πεμπτάς καὶ ὁ ἡμισυς τοῦ ἀριθμοῦ ἅπας,
 ὥστε οὐκ ὦν ὅπερ τὸ περιττὸν αἰεὶ ἕκαστος αὐτῶν ἐστὶ
 15 περιττός· καὶ αὐτὰ δύο καὶ τὰ τέτταρα καὶ ἅπας B
 ὁ ἕτερος αὐτῶν ἀριθμῶν οὐκ ὦν ὅπερ τὸ ἄρτιον
 ὅμως ἕκαστος αὐτῶν ἀρτιός ἐστιν αἰεὶ. ξυγχωρεῖς ἢ οὐ;
 Πῶς γὰρ οὐκ; ἔφη. Ὁ τοίνυν, ἔφη, βούλομαι δηλω-
 20 σαι, ἄθρει. ἔστι δὲ τὸδε, ὅτι φαίνεται οὐ μόνον ἐκεῖνα
 τὰ ἐναντία ἀλλήλα οὐ δεχόμενα, ἀλλὰ καὶ ὅσα οὐκ
 ὄντα ἀλλήλοις ἐναντία ἔχει αἰεὶ τὰναντία, οὐδὲ ταῦτα
 εἴκοι δεχομένοις ἐκείνην τὴν ιδέαν ἢ ἂν τῇ ἐν αὐτοῖς
 οὔση ἐναντία ἦ, ἀλλ' ἐπιούσης αὐτῆς ἦτοι ἀπολλύμενα
 ἢ ὑπεκχωροῦντα. ἢ οὐ φήσομεν τὰ τρία καὶ ἀπολείσθαι C
 25 πρότερον καὶ ἄλλο ὅτιοῦν πείσεσθαι, πρὶν ὑπομεῖναι
 εἶτι τρία ὄντα ἄρτια γενέσθαι; Πάνυ μὲν οὖν, ἔφη ὁ
 Κέβης. Οὐδὲ μὲν, ἢ δ' ὅς, ἐναντίον γέ ἐστι δυὰς τριάδι.
 Οὐ γὰρ οὖν. Οὐκ ἄρα μόνον τὰ εἶδη τὰ ἐναντία οὐχ
 ὑπομένει ἐπιόντα ἀλλήλα, ἀλλὰ καὶ ἄλλ' ἅττα τὰ ἐναν-
 30 τία οὐχ ὑπομένει ἐπιόντα. Ἀληθέστατα, ἔφη, λέγεις.
 LIII. Βούλει οὖν, ἢ δ' ὅς, εἰάν οἱοί τε ὤμεν, ὀρι-
 σώμεθα ὅποια ταῦτ' ἐστίν; Πάνυ γε. Ἄρ' οἶν, ἔφη, D

ὦ Κέβης, τάδε εἶη ἂν, ἃ ὅ,τι ἂν κατάσχη μὴ μόνον ἀναγκάζει τὴν αὐτοῦ ιδέα ἀντὶ ἰσχειν, ἀλλὰ καὶ ἐναντίου αὐτῷ δεῖ τινος; Πῶς λέγεις; Ὡσπερ ἄρτι ἐλέγομεν. οἴσθα γὰρ δήπου ὅτι ἃ ἂν ἢ τῶν τριῶν ιδέα κατάσχη, ἀνάγκη αὐτοῖς οὐ μόνον τρισὶν εἶναι, 5 ἀλλὰ καὶ περιττοῖς. Πάνυ γε. Ἐπὶ τὸ τοιοῦτον δὴ, φαμέν, ἢ ἐναντία ιδέα ἐκείνη τῇ μορφῇ, ἢ ἂν τοῦτο ἀπεργάζηται, οὐδέποτε ἂν ἔλθοι. Οὐ γάρ. Εἰργάζετο δέ γε ἢ περιττή; Ναί. Ἐναντία δὲ ταύτη ἢ τοῦ ἄρτιου; Ναί. Ἐπὶ τὰ τρία ἄρα ἢ τοῦ ἄρτιου ιδέα 10 οὐδέποτε ἦξει. Οὐ δῆτα. Ἄμοιρα δὴ τοῦ ἄρτιου τὰ τρία. Ἄμοιρα. Ἀνάρτιος ἄρα ἢ τριάς. Ναί. Ὁ τοῖνον ἔλεγον ὀρίσασθαι. ποῖα οὐκ ἐναντία τινὶ ὄντα ὅμως οὐ δέχεται αὐτό, τὸ ἐναντίον, οἶον νῦν ἢ τριάς τῷ ἄρτιῳ οὐκ οὔσα ἐναντία οὐδέν τι μᾶλλον αὐτὸ δέχεται, τὸ 15 γὰρ ἐναντίον ἀεὶ αὐτῷ ἐπιφέρει, καὶ ἢ δυὰς τῷ πε- 105 ριτῷ καὶ τὸ πῦρ τῷ ψυχρῷ καὶ ἄλλα πάμπολλα— ἀλλ' ὅρα δὴ εἰ οὕτως ὀρίζει, μὴ μόνον τὸ ἐναντίον τὸ ἐναντίον μὴ δέχεσθαι, ἀλλὰ καὶ ἐκεῖνο ὃ ἂν ἐπιφέρῃ τι ἐναντίον ἐκείνω, ἐφ' ὅ,τι ἂν αὐτὸ ἴη, αὐτὸ τὸ ἐπιφέ- 20 ρον τὴν τοῦ ἐπιφερομένου ἐναντιότητα μηδέποτε δέξασθαι. πάλιν δὲ ἀναμιμνήσκου οὐ γὰρ χεῖρον πολ- λάκις ἀκούειν. τὰ πέντε τὴν τοῦ ἄρτιου οὐ δέξεται, οὐδὲ τὰ δέκα τὴν τοῦ περιττοῦ, τὸ διπλάσιον τοῦτο μὲν οὖν καὶ αὐτὸ ἄλλω ἐναντίον, ὅμως δὲ τὴν τοῦ 25 Β περιττοῦ οὐ δέξεται· οὐδὲ δὴ τὸ ἡμιόλιον οὐδὲ τᾶλλα τὰ τοιαῦτα, τὸ ἡμισυ, τὴν τοῦ ὄλου, καὶ τριτημόριον

3 αὐτῷ ἀεὶ τινος Bodl. and many mss. αὐτῷ 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 ἄρα Bekk. with all mss. except Δ which has ἄρ' and so curiously enough Herm. 14 τὸ ἐναντίον is considered spurious by Bekk. and Herm.: see exeg. comm. 16 ἀεὶ αὐτῷ Bodl. αὐτῷ ἀεὶ Bekk. Stallb. with most mss.

αὐ καὶ πάντα τὰ τοιαῦτα, εἴπερ ἔπει τε καὶ ξυνδοκεῖ σοι οὕτως. Πάνυ σφόδρα καὶ ξυνδοκεῖ, ἔφη, καὶ ἔπομαι.

LIV. Πάλιν δὴ μοι, ἔφη, ἐξ ἀρχῆς λέγε. καὶ μὴ
 5 μοι ὁ ἄν ἐρωτῶ ἀποκρίνου, ἀλλὰ μιμούμενος ἐμέ. λέγω
 δὲ παρ' ἣν τὸ πρῶτον ἔλεγον ἀπόκρισιν, τὴν ἀσφαλῆ
 ἐκείνην, ἐκ τῶν νῦν λεγομένων ἄλλην ὁρῶν ἀσφάλειαν.
 εἰ γὰρ ἔροιο μέ, ᾧ ἂν τί [ἐν τῷ σώματι] ἐγγένηται,
 θερμὸν ἔσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ἀπόκρισιν ἐκεί-
 10 νην τὴν ἀμαθῆ, ὅτι ᾧ ἂν θερμότης, ἀλλὰ κομψοτέραν C
 ἐκ τῶν νῦν, ὅτι ᾧ ἂν πῦρ· οὐδὲ ἂν ἔρη, ᾧ ἂν σώματι τί
 ἐγγένηται, νοσήσει, οὐκ ἐρῶ ὅτι ᾧ ἂν νόσος, ἀλλ' ᾧ ἂν
 πυρετός· οὐδ' ᾧ ἂν ἀριθμῷ τί ἐγγένηται, περιττός
 ἔσται, οὐκ ἐρῶ ᾧ ἂν περιττότης, ἀλλ' ᾧ ἂν μονάς,
 15 καὶ τὰλλα οὕτως. ἀλλ' ἕρα εἰ ἤδη ἰκανῶς οἶσθ' ὅτι
 βούλομαι. Ἄλλα πάνυ ἰκανῶς, ἔφη. Ἀποκρίνου δὴ,
 ἦ δ' ὅς, ᾧ ἂν τί ἐγγένηται σώματι, ζῶν ἔσται; Ὅτι ἂν
 ψυχῆ, ἔφη. Οὐκοῦν αἰεὶ τοῦτο οὕτως ἔχει; Πῶς γὰρ
 οὐχί; ἦ δ' ὅς. Ἡ ψυχῆ ἄρα ὅτι ἂν αὐτῆ κατάσχη, D
 20 αἰεὶ ἦκει ἐπ' ἐκεῖνο φέρουσα ζωὴν; Ἥκει μέντοι, ἔφη.
 Πότερον δ' ἔστι τι ζωῆ ἐναντίον ἢ οὐδέν; Ἔστιν,
 ἔφη. Τί; Θάνατος. Οὐκοῦν ἢ ψυχῆ τὸ ἐναντίον ᾧ
 αὐτῆ ἐπιφέρει αἰεὶ οὐ μὴ ποτε δέξηται, ὡς ἐκ τῶν
 πρόσθεν ὠμολόγηται; Καὶ μάλα σφόδρα, ἔφη ὁ
 25 Κέβης.

LV. Τί οὖν; τὸ μὴ δεχόμενον τὴν τοῦ ἀρτίου
 ιδεάν τί νῦν δὴ ὠνομάζομεν; Ἀνάρτιον, ἔφη. Τὸ δὲ
 δίκαιον μὴ δεχόμενον καὶ ὁ ἂν μουσικὸν μὴ δέχηται;
 Ἄμουσον, ἔφη, τὸ δὲ ἄδικον. Εἰεν· ὁ δ' ἂν θάνατον E

5 ᾧ ἂν Bekk. against the Bodl. ἀλλ' ἀλλῳ Bekk. ἀλλῳ om. Bodl. and most mss. ἄλλο Hirschig. 8 ἐν τῷ σώματι bracketed by Herm. This first question is more general than the following ones. 24 μάλα ἔφη σφόδρα Bekk. with nearly all mss.

- μη δέχεται, τί καλοῦμεν; Ἄθανατον, ἔφη. Οὐκοῦν ἡ ψυχὴ οὐ δέχεται θάνατον; Οὐ. Ἄθανατον ἄρα ἡ ψυχὴ; Ἄθανατον. Εἶεν, ἔφη· τοῦτο μὲν δὴ ἀποδεδείχθαι φῶμεν ἢ πῶς δοκεῖ; Καὶ μάλα γε ἰκανῶς, ὧ Σώκρατες. Τί οὖν, ἢ δ' ὅς, ὧ Κέβης; εἰ τῷ ἀναρτίῳ 5
- 106 ἀναγκαῖον ἦν ἀνώλεθρον εἶναι, ἄλλο τι τὰ τρία ἢ ἀνώλεθρα ἂν ἦν; Πῶς γὰρ οὐ; Οὐκοῦν εἰ καὶ τὸ ἄθερμον ἀναγκαῖον ἦν ἀνώλεθρον εἶναι, ὅποτε τις ἐπὶ χιόνα θερμὸν ἐπαγάγοι, ὑπέξῃει ἂν ἡ χιῶν οὔσα σῶς καὶ ἄτηκτος; οὐ γὰρ ἂν ἀπώλετό γε, οὐδ' αὖ ὑπομένουσα 10
- ἐδέξατ' ἂν τὴν θερμότητα. Ἀληθῆ, ἔφη, λέγεις. Ὡς δ' αὐτως, οἶμαι, κἂν εἰ τὸ ἄψυκτον ἀνιόλεθρον ἦν, ὅποτε ἐπὶ τὸ πῦρ ψυχρόν τι ἐπίοι, οὐποτ' ἂν ἀπεσβέννυτο οὐδ' ἀπώλλυτο, ἀλλὰ σῶν ἂν ἀπελθὼν ὄχητο.
- B Ἀνάγκη, ἔφη. Οὐκοῦν καὶ ὧδε, ἔφη, ἀνάγκη περὶ 15 τοῦ ἀθανάτου εἰπεῖν; εἰ μὲν τὸ ἀθάνατον καὶ ἀνώλεθρον ἔστιν, ἀδύνατον ψυχῇ, ὅταν θάνατος ἐπ' αὐτὴν ἔη, ἀπόλλυσθαι· θάνατον μὲν γὰρ δὴ ἐκ τῶν προειρημένων οὐ δέξεται οὐδ' ἔσται τεθνηκυῖα, ὥσπερ τὰ τρία οὐκ ἔσται, ἔφαμεν, ἄρτιον, οὐδέ γ' αὖ τὸ περιττὸν, 20 οὐδὲ δὴ τὸ πῦρ ψυχρόν, οὐδέ γε ἡ ἐν τῷ πυρὶ θερμότης. ἀλλὰ τί κωλύει, φαίη ἂν τις, ἄρτιον μὲν τὸ περιττὸν μὴ γίγνεσθαι ἐπιόντος τοῦ ἄρτιου, ὥσπερ
- C ὠμολόγηται, ἀπολομένου δὲ αὐτοῦ ἀντ' ἐκείνου ἄρτιον γεγονέναι; τῷ ταῦτα λέγοντι οὐκ ἂν ἔχοιμεν διαμά- 25 χεσθαι ὅτι οὐκ ἀπόλλυται· τὸ γὰρ ἀνάρτιον οὐκ ἀνώλεθρον ἔστιν· ἐπεὶ εἰ τοῦτο ὠμολόγητο ἡμῖν, ῥαδίως ἂν διεμαχόμεθα ὅτι ἐπελθόντος τοῦ ἄρτιου τὸ περιττὸν

6 τρία ἢ Bodl. with most mss. Stallb. Herm. ἢ om. Bekk. 11 f. Ὡς δ' αὐτως Bekk. Stallb., but Herm. prefers Ὡσαύτως on the authority of the Bodl. and Tub. 13 ἐπήει all mss. but one. ἐποίη Δ, ἐπίοι Bekk. Stallb. 24 ἀπολομένου Bodl. Stallb. Herm. ἀπολλυμένου Bekk.

καὶ τὰ τρία οἴχεται ἀπίοντα· καὶ περὶ πυρὸς καὶ
 θερμοῦ καὶ τῶν ἄλλων οὕτως ἂν διεμαχόμεθα· ἢ οὐ;
 Πάνυ μὲν οὖν. Οὐκοῦν καὶ νῦν περὶ τοῦ ἀθανάτου,
 εἰ μὲν ἡμῖν ὁμολογεῖται καὶ ἀνώλεθρον εἶναι, ψυχὴ
 5 ἂν εἴη πρὸς τῷ ἀθάνατος εἶναι καὶ ἀνώλεθρος· εἰ δὲ
 μὴ, ἄλλου ἂν δέοι λόγου. Ἄλλ' οὐδὲν δεῖ, ἔφη, τούτου **D**
 γε ἔνεκα· σχολῇ γὰρ ἂν τι ἄλλο φθορὰν μὴ δέχοιτο,
 εἴ γε τὸ ἀθάνατον αἰδῖον ὄν φθορὰν δέξεται.

LVI. Ὁ δέ γε θεός, οἶμαι, ἔφη ὁ Σωκράτης, καὶ
 10 αὐτὸ τὸ τῆς ζωῆς εἶδος καὶ εἴ τι ἄλλο ἀθάνατόν ἐστι,
 παρὰ πάντων ἂν ὁμολογηθεῖη μηδέποτε ἀπόλλυσθαι.
 Παρὰ πάντων μέντοι νῆ Δία, ἔφη, ἀνθρώπων τέ γε
 καὶ ἔτι μᾶλλον, ὡς ἐγὼμαί, παρὰ θεῶν. Ὅποτε δὴ
 τὸ ἀθάνατον καὶ ἀδιάφθορόν ἐστιν, ἄλλο τι ψυχὴ ἢ, εἰ **E**
 15 ἀθάνατος τυγχάνει οὕσα, καὶ ἀνώλεθρος ἂν εἴη; Πολ-
 λὴ ἀνάγκη. Ἐπίοντος ἄρα θανάτου ἐπὶ τὸν ἀνθρώπον
 τὸ μὲν θνητόν, ὡς ἔοικει, αὐτοῦ ἀποθνήσκει, τὸ δ'
 ἀθάνατον σῶν καὶ ἀδιάφθορον οἴχεται ἀπίοι, ὑπεκχω-
 ρῆσαν τῷ θανάτῳ. Φαίνεται. Παντὸς μᾶλλον ἄρα,
 20 ἔφη, ὦ Κέβης, ψυχὴ ἀθάνατον καὶ ἀνώλεθρον, καὶ τῷ **107**
 ὄντι ἔσονται ἡμῶν αἱ ψυχαὶ ἐν Ἄιδου. Οὐκ οὖν
 ἔγωγε, ὦ Σώκρατες, ἔφη, ἔχω παρὰ ταῦτα ἄλλο τι
 λέγειν οὐδέ πη ἀπιστεῖν τοῖς λόγοις. ἄλλ' εἰ δὴ τι
 Σιμμίας ὅδε ἢ τις ἄλλος ἔχει λέγειν, εὖ ἔχει μὴ κατα-
 25 συγῆσαι· ὡς οὐκ οἶδα εἰς ὅτινά τις ἄλλον καιρὸν
 ἀναβάλλοιτο ἢ τὸν νῦν παρόντα, περὶ τῶν τοιούτων
 βουλόμενος ἢ τι εἰπεῖν ἢ ἀκοῦσαι. Ἄλλὰ μὴν, ἢ δ'
 ὅς ὁ Σιμμίας, οὐδ' αὐτὸς ἔχω ἔτι ὅπη ἀπιστῶ ἔκ γε
 τῶν λεγομένων· ὑπὸ μέντοι τοῦ μεγέθους περὶ ὧν οἱ

8 εἰ τό γε Bekk. Stallb. against the Bodl. ἀθάνατον καὶ αἰδῖον
 Bekk.: but καὶ om. Bodl. and Stobæus. ὄν om. Bekk. with the
 mss. of the second class. 12 τέ γε Bodl. Stallb. Herm. γε
 alone Bekk. 14 ψυχὴ ἢ Bodl. ἢ om. Bekk. 25 ὅτινά τις
 Bodl. and most mss. ὄντιν' ἂν τις Bekk.

λόγοι εἰσί, καὶ τὴν ἀνθρωπίνην ἀσθένειαν ἀτιμάζων,
B ἀναγκάζομαι ἀπιστίαν ἔτι ἔχειν παρ' ἑμαντῶ περι
 τῶν εἰρημένων. Οὐ μόνον γ', ἔφη, ὦ Σιμμία, ὁ Σω-
 κράτης, ἀλλὰ ταῦτά τε εὖ λέγεις, καὶ τὰς ὑποθέσεις
 τὰς πρώτας, καὶ εἰ πισταὶ ὑμῖν εἰσίν, ὅμως ἐπισκε- 5
 πτέαι σαφέστερον· καὶ εἰάν αὐτὰς ἱκανῶς διέλητε, ὡς
 ἐγὼμαι, ἀκολουθήσετε τῷ λόγῳ, καθ' ὅσον δυνατὸν
 μάλιστα ἀνθρώπῳ ἐπακολουθήσαι· κἄν τοῦτο αὐτὸ
 σαφὲς γένηται, οὐδὲν ζητήσετε περαιτέρω. Ἀληθῆ,
 ἔφη, λέγεις. 10

LVII. Ἄλλα τὸδε γ', ἔφη, ὦ ἄνδρες, δίκαιον δια-
C νοηθῆναι, ὅτι, εἴπερ ἡ ψυχὴ ἀθάνατος, ἐπιμελείας δὴ
 δεῖται οὐχ ὑπὲρ τοῦ χρόνου τούτου μόνον, ἐν ᾧ κα-
 λούμεν τὸ ζῆν, ἀλλ' ὑπὲρ τοῦ παντός, καὶ ὁ κίνδυνος
 νῦν δὴ καὶ δόξειεν ἂν δεινὸς εἶναι, εἴ τις αὐτῆς ἀμελήσει. 15
 εἰ μὲν γὰρ ἦν ὁ θάνατος τοῦ παντός ἀπαλλαγὴ, ἔρμαιον
 ἂν ἦν τοῖς κακοῖς ἀποθανοῦσι τοῦ τε σώματος ἅμα
 ἀπηλλάχθαι καὶ τῆς αὐτῶν κακίας μετὰ τῆς ψυχῆς·
 νῦν δὲ ἐπειδὴ ἀθάνατος φαίνεται οὐσα, οὐδεμίᾳ ἂν εἴη
 αὐτῇ ἄλλη ἀποφυγὴ κακῶν οὐδὲ σωτηρία πλὴν τοῦ 20
D ὡς βελτίστην τε καὶ φρονιμωτάτην γενέσθαι. οὐδὲν
 γὰρ ἄλλο ἔχουσα εἰς Ἄιδου ἡ ψυχὴ ἔρχεται πλὴν
 τῆς παιδείας τε καὶ τροφῆς, ἃ δὴ καὶ μέγιστα λέγεται
 ὠφελεῖν ἢ βλάπτειν τὸν τελευτήσαντα εὐθὺς ἐν ἀρχῇ
 τῆς ἐκείσε πορείας. λέγεται δὲ οὕτως, ὡς ἄρα τελευ- 25
 τήσαντα ἕκαστον ὁ ἐκάστου δαίμων, ὅσπερ ζῶντα
 εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δὴ τινα τόπον, οἱ δὲ
 τοὺς ξυλληγέοντας διαδικασαμένους εἰς Ἄιδου πορεύε-
E σθαι μετὰ ἡγεμόνος ἐκείνου ᾧ δὴ προστέτακται τοὺς
 ἐνθενδὲ ἐκείσε πορεύσαι· τυχόντας δ' ἐκεῖ ὧν δεῖ τυχεῖν 30

12 ἀθάνατος Herm. estin add. Bekk., but om. Bodl. and most good mss. 23 μέγιστα λέγεται Bodl. λέγεται μέγιστα Bekk.

- καὶ μείναντας ὄν χρηὶ χρόνον ἄλλος δεῦρο πάλιν ἡγεμῶν
 κομίζει ἐν πολλαῖς χρόνου καὶ μακραῖς περιόδοις. ἔστι
 δὲ ἄρα ἡ πορεία οὐχ ὡς ὁ Αἰσχύλου Τήλεφος λέγει· 108
 ἐκεῖνος μὲν γὰρ ἀπλήν οἰμόν φησιν εἰς Ἄιδου φέρειν,
 5 ἡ δ' οὔτε ἀπλή οὔτε μία φαίνεται μοι εἶναι. οὐδὲ γὰρ
 ἂν ἡγεμόνων ἔδει· οὐ γάρ πού τις ἂν διαμάρτοι οὐδα-
 μόσε μιᾶς ὁδοῦ οὔσης. νῦν δὲ ἔοικε σχίσεις τε καὶ
 περιόδους πολλὰς ἔχειν· ἀπὸ τῶν ὁσίων τε καὶ νομί-
 10 τε καὶ φρόνιμος ψυχὴ ἔπεται τε καὶ οὐκ ἀγνοεῖ τὰ
 παρόντα· ἡ δὲ ἐπιθυμητικῶς τοῦ σώματος ἔχουσα,
 ὅπερ ἐν τῷ ἔμπροσθεν εἶπον, περὶ ἐκεῖνο πολὺν χρόνον
 ἐπτοημένη καὶ περὶ τὸν ὄρατὸν τόπον, πολλὰ ἀντιτεί- B
 νασα καὶ πολλὰ παθοῦσα, βία καὶ μόγις ὑπὸ τοῦ
 15 προστεταγμένου δαίμονος οἴχεται ἀγομένη. ἀφικο-
 μένην δὲ ὅτιπερ αἱ ἄλλαι, τὴν μὲν ἀκάθαρτον καὶ τι
 πεποιηκυῖαν τοιοῦτον, ἡ φόνων ἀδίκων ἡμένην ἢ ἄλλ'
 ἄττα τοιαῦτα εἰργασμένην, ἂ τούτων ἀδελφά τε καὶ
 ἀδελφῶν ψυχῶν ἔργα τυγχάνει ὄντα, ταύτην μὲν
 20 ἅπας φεύγει τε καὶ ὑπεκτρέπεται καὶ οὔτε ξυνέμπορος
 οὔτε ἡγεμῶν ἐθέλει γίγνεσθαι, αὐτὴ δὲ πλανᾶται ἐν
 πάσῃ ἐχομένη ἀπορία, ἕως ἂν δὴ τινες χρόνοι γένων- C
 ται, ὧν ἐξελθόντων ὑπ' ἀνάγκης φέρεται εἰς τὴν αὐτὴν
 πρέπουσαν οἴκησιν· ἡ δὲ καθαρῶς τε καὶ μετρίως
 25 τὸν βίον διεξελθοῦσα, καὶ ξυνεμπόρων καὶ ἡγεμόνων
 θεῶν τυχοῦσα, ᾤκησε τὸν αὐτὴν ἐκάστην τόπον προσή-
 κοντα. εἰσὶ δὲ πολλοὶ καὶ θαυμαστοὶ τῆς γῆς τόποι,
 καὶ αὐτὴ οὔτε οἶα οὔτε ὄση δοξάζεται ὑπὸ τῶν περὶ
 γῆς εἰωθότων λέγειν, ὡς ἐγὼ ὑπὸ τινος πέπεισμα.
- 30 LVIII. Καὶ ὁ Σιμμίας, Πῶς ταῦτα, ἔφη, λέγεις, D
 ὦ Σώκρατες; περὶ γάρ τοι τῆς γῆς καὶ αὐτὸς πολλὰ

δη ἀκήκοα, οὐ μέντοι ταῦτα ἂ σὲ πείθει· ἠδέως ἂν οὖν ἀκούσαιμι. Ἄλλὰ μέντοι, ὦ Σιμμία, οὐχ ἡ Γλαύκου τέχνη γέ μοι δοκεῖ εἶναι διηγήσασθαι ἅ γ' ἐστίν· ὡς μέντοι ἀληθῆ, χαλεπώτερόν μοι φαίνεται ἢ κατὰ τὴν Γλαύκου τέχνην, καὶ ἅμα μὲν ἐγὼ ἴσως οὐδ' ἂν οἴος 5 τε εἶην, ἅμα δέ, εἰ καὶ ἠπιστάμην, ὁ βίος μοι δοκεῖ ὁ ἐμός, ὦ Σιμμία, τῷ μήκει τοῦ λόγου οὐκ ἐξαρκεῖν.

- Ε τὴν μέντοι ιδέαυ τῆς γῆς, οἷαν πέπεισμαι εἶναι, καὶ τοὺς τόπους αὐτῆς οὐδέν με κωλύει λέγειν. Ἄλλ', ἔφη ὁ Σιμμίας, καὶ ταῦτα ἀρκεῖ. Πέπεισμαι τοίνυν, ἦ δ' 10 ὅς, ἐγὼ ὡς πρῶτον μὲν, εἰ ἔστιν ἐν μέσῳ τῷ οὐρανῷ περιφερῆς οὖσα, μηδὲν αὐτῇ δεῖν μήτε ἀέρος πρὸς τὸ
- 109 μὴ πεσεῖν μήτε ἄλλης ἀνάγκης μηδεμιᾶς τοιαύτης, ἀλλὰ ἱκανὴν εἶναι αὐτὴν ἴσχειν τὴν ὁμοιότητα τοῦ οὐρανοῦ αὐτοῦ ἑαυτῷ πάντῃ καὶ τῆς γῆς αὐτῆς τὴν 15 ἰσορροπίαν· ἰσορροπὸν γὰρ πρῶγμα ὁμοίου τινὸς ἐν μέσῳ τεθὲν οὐχ ἔξει μᾶλλον οὐδ' ἦττον οὐδαμῶσε κλιθῆναι, ὁμοίως δ' ἔχον ἀκλινὲς μενεῖ. πρῶτον μὲν, ἦ δ' ὅς, τοῦτο πέπεισμαι. Καὶ ὀρθῶς γε, ἔφη ὁ Σιμμίας. Ἔτι τοίνυν, ἔφη, πάμμεγά τι εἶναι αὐτό, καὶ 20
- Β ἡμᾶς οἰκεῖν τοὺς μέχρι Ἑρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ τινι μορίῳ, ὥσπερ περὶ τέλμα μύρμηκας ἢ βατράχους περὶ τῆν θάλατταν οἰκούντας, καὶ ἄλλους ἄλλοθι πολλοὺς ἐν πολλοῖς τοιοῦτοις τόποις οἰκεῖν. εἶναι γὰρ πανταχῇ περὶ τὴν γῆν πολλὰ 25 κοῖλα καὶ παντοδαπὰ καὶ τὰς ιδέας καὶ τὰ μεγέθη, εἰς ἂ ξυνερρηκέναι τό τε ὕδωρ καὶ τὴν ὀμίχλην καὶ τὸν ἀέρα· αὐτὴν δὲ τὴν γῆν καθαρὰν ἐν καθαρῷ κείσθαι τῷ οὐρανῷ, ἐν ᾧ περ ἐστὶ τὰ ἄστρα, ὃν δὴ αἰθέρα
- Γ ὀνομάζειν τοὺς πολλοὺς τῶν περὶ τὰ τοιαῦτα εἰωθότων 30

2 Γλαύκου γέ μοι τέχνη Bekk. The order varies in the mss.: I follow the Bodl. 18 πρῶτον μὲν τοίνυν Bekk.: τοίνυν om. Bodl. and the best mss

λέγειν· οὐ δὴ ὑποστάθμην ταῦτα εἶναι καὶ ξυρρεῖν
 αἰεὶ εἰς τὰ κοῖλα τῆς γῆς. ἡμᾶς οὖν οἰκοῦντας ἐν τοῖς
 κοίλοις αὐτῆς λεληθῆναι καὶ οἶεσθαι ἄνω ἐπὶ τῆς γῆς
 οἰκεῖν, ὥσπερ ἂν εἴ τις ἐν μέσῳ τῷ πυθμένι τοῦ πε-
 5 λάγους οἰκῶν οἴοιτό τε ἐπὶ τῆς θαλάττης οἰκεῖν καὶ
 διὰ τοῦ ὕδατος ὀρώων τὸν ἥλιον καὶ τὰ ἄλλα ἄστρα
 τὴν θάλατταν ἡγοῖτο οὐρανὸν εἶναι, διὰ δὲ βραδυτήτά
 τε καὶ ὑσθeneίαν μηδεπώποτε ἐπὶ τὰ ἄκρα τῆς θα- D
 λάττης ἀφυγμένος μηδὲ ἑωρακῶς εἶη, ἐκδύς καὶ ἀνακί-
 10 ψας ἐκ τῆς θαλάττης εἰς τὸν ἐνθάδε τόπον, ὅσῳ καθα-
 ρώτερος καὶ καλλίων τυγχάνει ἂν τοῦ παρὰ σφίσι,
 μηδὲ ἄλλου ἀκηκῶς εἶη τοῦ ἑωρακότος. ταῦτόν δὴ
 τοῦτο καὶ ἡμᾶς πεπουνθέναι· οἰκοῦντας γὰρ ἐν τινι
 κοίλῳ τῆς γῆς οἶεσθαι ἐπάνω αὐτῆς οἰκεῖν, καὶ τὸν
 15 ἀέρα οὐρανὸν καλεῖν, ὡς διὰ τούτου οὐρανοῦ ὄντος τὰ
 ἄστρα χωροῦντα· τὸ δὲ εἶναι τοιοῦτον, ὑπ' ἀσθενείας E
 καὶ βραδυτήτος οὐχ οἴους τε εἶναι ἡμᾶς διεξελθεῖν ἐπ'
 ἔσχατον τὸν ἀέρα· ἐπεὶ, εἴ τις αὐτοῦ ἐπ' ἄκρα ἔλθοι
 ἢ πτηνὸς γενόμενος ἀναπτοῖτο, κατιδεῖν ἂν ἀνακυ-
 20 ψαντα, ὥσπερ ἐνθάδε οἱ ἐκ τῆς θαλάττης ἰχθύες
 ἀνακύπτοντες ὀρώσι τὰ ἐνθάδε, οὕτως ἂν τινα καὶ
 τὰ ἐκεῖ κατιδεῖν, καὶ εἰ ἢ φύσις ἱκανὴ εἶη ἀνέχεσθαι
 θεωροῦσα, γνῶναι ἂν ὅτι ἐκεῖνός ἐστιν ὁ ἀληθῶς οὐ-
 ρανὸς καὶ τὸ ἀληθῶς φῶς καὶ ἢ ὡς ἀληθῶς γῆ· ἦδε 110
 25 μὲν γὰρ ἡ γῆ καὶ οἱ λίθοι καὶ ἅπας ὁ τόπος ὁ ἐνθάδε
 διεφθαρμένα ἐστὶ καὶ καταβεβρωμένα, ὥσπερ τὰ ἐν τῇ
 θαλάττῃ ὑπὸ τῆς ἄλμης, καὶ οὔτε φύεται οὐδὲν ἄξιον
 λόγου ἐν τῇ θαλάττῃ, οὔτε τέλειον, ὡς ἔπος εἰπεῖν,
 οὐδὲν ἐστὶ, σήραγγες δὲ καὶ ἄμμος καὶ πηλὸς ἀμίχα-

18 εἶναι τοιοῦτον is Heindorf's conj. εἶναι ταυτὸν mss. τὸ δὲ
 δευότατον Herm. 19 ἀνάπτοιο Bekk. ἀνάπτοιο Bodl. κατιδεῖν
 ἂν: ἂν add. Stephanus. 27 φύεται and the other words are
 given in the order of the Bodl. φύεται ἄξιον λόγον οὐδὲν Bekk.

νος καὶ βόρβοροι εἰσιν, ὅπου ἂν καὶ γῆ ᾗ, καὶ πρὸς τὰ παρ' ἡμῖν κάλλη κρίνεσθαι οὐδ' ὀπωστιοῦν ἀξία· ἐκεῖνα δὲ αὐ τῶν παρ' ἡμῖν πολλὸν ἂν ἔτι πλέον φανεῖη B διαφέρειν. εἰ γὰρ δεῖ καὶ μῦθον λέγειν [καλόν], ἀξιον ἀκούσαι, ὃ Σιμμία, οἷα τυγχάνει τὰ ἐπὶ τῆς γῆς ὑπὸ 5 τῷ οὐρανῷ ὄντα. Ἄλλὰ μὲν, ἔφη ὁ Σιμμίας, ὃ Σώκρατες, ἡμεῖς γε τούτου τοῦ μύθου ἠδέως ἂν ἀκούσασαιμεν.

LIX. Λέγεται τοίνυν, ἔφη, ὃ ἐταῖρε, πρῶτον μὲν εἶναι τοιαύτη ἡ γῆ αὐτῇ ἰδεῖν, εἴ τις ἄνωθεν θεῶτο 10 αὐτήν, ὥσπερ αἱ δωδεκάσκυτοι σφαῖραι, ποικίλη, χρωμασι διειλημμένη, ὧν καὶ τὰ ἐνθάδε εἶναι χρώματα C ὥσπερ δειγματα, οἷς δὴ οἱ γραφεῖς καταχρῶνται· ἐκεῖ δὲ πᾶσαν τὴν γῆν ἐκ τοιούτων εἶναι, καὶ πολλὸν ἔτι ἐκ λαμπροτέρων καὶ καθαρωτέρων ἢ τούτων· τὴν μὲν γὰρ 15 ἀλουργῆ εἶναι καὶ θαυμαστὴν τὸ κάλλος, τὴν δὲ χρυσοειδῆ, τὴν δὲ ὄση λευκὴ γύψου ἢ χιόνος λευκοτέραν, καὶ ἐκ τῶν ἄλλων χρωμάτων ξυγκειμένην ὡσαύτως, καὶ ἔτι πλειόνων καὶ καλλιόνων ἢ ὅσα ἡμεῖς ἐωράκαμεν. καὶ γὰρ αὐτὰ ταῦτα τὰ κοῖλα αὐτῆς, ὕδατός τε καὶ ἀέρος ἐκ- 20 πλεα ὄντα, χρώματός τι εἶδος παρέχεσθαι στίλβοντα D ἐν τῇ τῶν ἄλλων χρωμάτων ποικιλίᾳ, ὥστε ἐν τι αὐτῆς εἶδος ξυνεχὲς ποικίλον φαντάζεσθαι. ἐν δὲ ταύτῃ οὕση τοιαύτη ἀνὰ λόγον τὰ φυόμενα φύεσθαι, δένδρα τε καὶ ἄνθη καὶ τοὺς καρπούς· καὶ αὐτὰ ὄρη ὡσαύτως καὶ 25 τοὺς λίθους ἔχειν ἀνὰ τὸν αὐτὸν λόγον τὴν τε λειότητα καὶ τὴν διαφάνειαν καὶ τὰ χρώματα καλλίω· ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδια τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ E τοιαῦτα, ἐκεῖ δὲ οὐδὲν ὅ,τι οὐ τοιοῦτον 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 καλόν om. Bodl. pr. m. and II. 20 ἐκπλεα Bodl. and many good mss. ἐμπλεα Bekk.

τούτων καλλίω. τὸ δ' αἴτιον τούτου εἶναι, ὅτι ἐκείνοι
οἱ λίθοι εἰσὶ καθαροὶ καὶ οὐ κατεδηδεσμένοι οὐδὲ διε-
φθαρμένοι ὡσπερ οἱ ἐνθάδε ὑπὸ σηπεδόνας καὶ ἄλμης
ὑπὸ τῶν δεύρο ξυνερρηκότων, ἃ καὶ λίθοις καὶ γῆ καὶ
5 τοῖς ἄλλοις ζώοις τε καὶ φυτοῖς αἴσχη τε καὶ νόσους
παρέχει. τὴν δὲ γῆν αὐτὴν κεκοσμήσθαι τούτοις τε
ἕπασσι καὶ ἔτι χρυσῷ τε καὶ ἀργύρῳ καὶ τοῖς ἄλλοις 111
αὐ τοῖς τοιούτοις. ἐκφανῆ γὰρ αὐτὰ πεφυκέναι, ὄντα
πολλὰ πλήθει καὶ μεγάλα καὶ πολλαχού τῆς γῆς,
10 ὥστε αὐτὴν ἰδεῖν εἶναι θέαμα εὐδαιμόνων θεατῶν. ζῶα
δ' ἐπ' αὐτῆς εἶναι ἄλλα τε πολλὰ καὶ ἀνθρώπους, τοὺς
μὲν ἐν μεσογαίᾳ οἰκοῦντας, τοὺς δὲ περὶ τὸν ἀέρα,
ὡσπερ ἡμεῖς περὶ τὴν θάλατταν, τοὺς δὲ ἐν νήσοις ἅς
περιρρεῖν τὸν ἀέρα πρὸς τῇ ἠπείρῳ οὐσας· καὶ ἐνὶ
15 λόγῳ, ἕπερ ἡμῖν τὸ ὕδωρ καὶ ἡ θάλαττά ἐστι πρὸς
τὴν ὑμετέραν χρεῖαν, τοῦτο ἐκεῖ τὸν ἀέρα, ὃ δὲ ἡμῖν
ὁ ἀήρ, ἐκείνους τὸν αἰθέρα. τὰς δὲ ὥρας αὐτοῖς κρᾶσιν B
ἔχειν τοιαύτην, ὥστε ἐκείνους ἀνόσους εἶναι καὶ χρόνον
τε ζῆν πολλὴν πλείω τῶν ἐνθάδε, καὶ ὄψει καὶ ἀκοῇ καὶ
20 φρονήσει καὶ πᾶσι τοῖς τοιούτοις ἡμῶν ἀφεστάναι τῇ
αὐτῇ ἀποστάσει, ἥπερ ἀήρ τε ὕδατος ἀφέστηκε καὶ
αἰθήρ ἀέρος πρὸς καθαρότητα. καὶ δὴ καὶ θεῶν ἄλση
τε καὶ ἱερὰ αὐτοῖς εἶναι, ἐν οἷς τῷ ὄντι οἰκητὰς θεοὺς
εἶναι, καὶ φήμας τε καὶ μαντείας καὶ αἰσθήσεις τῶν
25 θεῶν καὶ τοιαύτας ξυνουσίας γίνεσθαι αὐτοῖς πρὸς
αὐτούς· καὶ τὸν γε ἥλιον καὶ σελήνην καὶ ἄστρα ὀρά- C

1 καλλίω Bodl. with most mss. (Stallb. Herm.) καλλιον Bekk. with only one ms. 2 εἰσὶ καθαροὶ Bodl. καθαροὶ εἰσὶ Bekk. with the other mss. 4 ὑπὸ τῶν δεύρο ξυνερρηκότων is considered spurious by Cobet, Var. Lect. p. 231. 9 πολλαχού Bodl. πανταχού Bekk. with the other mss. 11 ἐπ' αὐτῆς Bekk. Stallb. with several mss. ἐπ' αὐτῇ Herm. with the Bodl. 20 φρονήσει Bekk. Stallb. with all mss. but one, ἀσφρήσει Herm. with the August.: see comm. 22 ἄλση Bodl. ἐδη Bekk. with other mss. 26 αὐτοῖς Bodl. and nearly all mss.

σθαι ὑπ' αὐτῶν οἷα τυγχάνει ὄντα, καὶ τὴν ἄλλην εὐδαιμονίαν τούτων ἀκόλουθον εἶναι.

LX. Καὶ ὅλην μὲν δὴ τὴν γῆν οὕτω πεφυκέναι καὶ τὰ περὶ τὴν γῆν τόπους δ' ἐν αὐτῇ εἶναι κατὰ τὰ ἔγκοιλα αὐτῆς κύκλω περὶ ὕλην πολλούς, τοὺς μὲν 5 βαθυτέρους καὶ ἀναπεπταμένους μᾶλλον ἢ ἐν ᾧ ἡμεῖς οἰκοῦμεν, τοὺς δὲ βαθυτέρους ὄντας τὸ χάσμα αὐτοὺς D ἔλαττον ἔχειν τοῦ παρ' ἡμῖν τόπου, ἔστι δ' οὖς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέ- 10 ρους· τούτους δὲ πάντας ὑπὸ γῆν εἰς ἀλλήλους συντε- 10 τρῆσθαι τε πολλαχῆ καὶ κατὰ στενώτερα καὶ εὐρύτερα, καὶ διεξόδους ἔχειν, ἣ πολὺ μὲν ὕδωρ ρεῖν ἐξ ἀλλήλων εἰς ἀλλήλους ὥσπερ εἰς κρατῆρας, καὶ ἀενάων ποταμῶν ἀμήχανα μεγέθη ὑπὸ τὴν γῆν καὶ θερμῶν ὑδάτων καὶ ψυχρῶν, πολὺ δὲ πῦρ καὶ πυρὸς μεγάλους ποτα- 15 μούς, πολλοὺς δὲ ὑγροῦ πηλοῦ καὶ καθαρωτέρου καὶ E βορβορωδεστέρου, ὥσπερ ἐν Σικελίᾳ οἱ πρὸ τοῦ ῥύακος πηλοῦ ῥέοντες ποταμοὶ καὶ αὐτὸς ὁ ῥύαξ· ὧν δὴ καὶ ἐκάστους τοὺς τόπους πληροῦσθαι, ὧν ἂν ἐκάστοις τύχη ἐκάστοτε ἢ περιρροὴ γυγνομένη. ταῦτα δὲ πάντα 20 κινεῖν ἄνω καὶ κάτω ὥσπερ αἰώραν τινὰ ἐνοῦσαν ἐν τῇ γῇ· ἔστι δὲ ἄρα αὕτη ἢ αἰώρα διὰ φύσιν τοιάνδε τινά. ἐν τι τῶν χασμάτων τῆς γῆς ἄλλως τε μέγιστον 112 τυγχάνει ὄν καὶ διαμπερές τετρημένον δι' ὅλης τῆς γῆς, τοῦτο ὅπερ Ὀμηρος εἶπε, λέγων αὐτὸ 25 τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον δ καὶ ἄλλοθι καὶ ἐκεῖνος καὶ ἄλλοι πολλοὶ τῶν ποιητῶν Τάρταρον κεκλήκασιν. εἰς γὰρ τοῦτο τὸ χάσμα συρρέουσί τε πάντες οἱ ποταμοὶ καὶ ἐκ τούτου πάλιν ἐκρέουσι· γίγνονται δὲ ἕκαστοι τοιοῦτοι δι' οἷας ἂν καὶ 30

7 αὐτῶν Tubing. αὐτῶν Heindorf and Bekk. 11 στενώτερα Bekk. 19 ἐκάστους Bekk. Stallb. with the mss. ἐκεῖνος Herm. sj.

τῆς γῆς ῥέωσιν. ἡ δ' αἰτία ἐστὶ τοῦ ἐκρεῖν τε ἐντεῦθεν **B**
 καὶ εἰσρεῖν πάντα τὰ ῥεύματα, ὅτι πυθμένα οὐκ ἔχει
 οὐδὲ βᾶσιν τὸ ὑγρὸν τοῦτο. αἰωοεῖται δὴ καὶ κυμαίνει
 ἄνω καὶ κάτω, καὶ ὁ ἀῆρ καὶ τὸ πνεῦμα τὸ περὶ αὐτὸ
 5 ταῦτόν ποιεῖ· ξυνέπεται γὰρ αὐτῷ καὶ ὅταν εἰς τὸ ἐπ'
 ἐκεῖνα τῆς γῆς ὀρμήσῃ καὶ ὅταν εἰς τὸ ἐπὶ τάδε, καὶ
 ὡσπερ τῶν ἀναπνεόντων αἰεὶ ἐκπνεῖ τε καὶ ἀναπνεῖ
 ῥέον τὸ πνεῦμα, οὕτω καὶ ἐκεῖ ξυναιωρούμενον τῷ ὑγρῷ
 τὸ πνεῦμα δεινους τινας ἀνέμους καὶ ἀμηχάνους παρέ-
 10 χεται καὶ εἰσὶν καὶ ἐξίον. ὅταν τε οὖν [ὀρμήσαν]
 ὑποχωρησῇ τὸ ὕδωρ εἰς τὸν τόπον τὸν δὴ κάτω κα- **C**
 λούμενον, τοῖς κατ' ἐκεῖνα τὰ ῥεύματα διὰ τῆς γῆς
 εἰσρεῖ τε καὶ πληροῖ αὐτὰ ὡσπερ οἱ ἐπαντλοῦντες·
 ὅταν τε αὖ ἐκεῖθεν μὲν ἀπολίπη, δεῦρο δὲ ὀρμήσῃ, τὰ
 15 ἐνθάδε πληροῖ αὐθις, τὰ δὲ πληρωθέντα ῥεῖ διὰ τῶν
 ὀχετῶν καὶ διὰ τῆς γῆς, καὶ εἰς τοὺς τόπους ἕκαστα
 ἀφικνούμενα, εἰς οὓς ἐκάστους ὁδοποιεῖται, θαλάττας
 τε καὶ λίμνας καὶ ποταμούς καὶ κρήνας ποιεῖ· ἐντεῦθεν
 δὲ πάλιν δυόμενα κατὰ τῆς γῆς, τὰ μὲν μακροτέρους
 20 τόπους περιελθόντα καὶ πλείους, τὰ δὲ ἑλαττοῦς καὶ **D**
 βραχυτέρους, πάλιν εἰς τὸν Τάρταρον ἐμβάλλει, τὰ
 μὲν πολὺ κατωτέρω ἢ ἐπηνητλείτο, τὰ δὲ ὀλίγον· πάντα
 δὲ ὑποκάτω εἰσρεῖ τῆς ἐκροῆς. καὶ ἔνια μὲν κατα-
 τικρῷ ἢ εἰσρεῖ ἐξέπεσεν, ἔνια δὲ κατὰ τὸ αὐτὸ μέρος·
 25 ἔστι δὲ ἅ παντάπασιν κύκλῳ περιελθοντα, ἢ ἄπαξ ἢ
 καὶ πλεονάκις περιελιχθέντα περὶ τὴν γῆν ὡσπερ οἱ
 ὄφεις, εἰς τὸ δυνατόν κάτω καθέντα πάλιν ἐμβάλλει.
 δυνατόν δ' ἐστὶν ἐκατέρωσε μέχρι τοῦ μέσου καθιέναι, **E**
 πέρα δ' οὐ· ἄναντες γὰρ ἀμφοτέροις τοῖς ῥεύμασι τὸ
 30 ἐκατέρωθεν γίγνεται μέρος.

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

LXI. Τὰ μὲν οὖν δὴ ἄλλα πολλὰ τε καὶ μεγάλα
 καὶ παντοδαπὰ ρεύματά ἐστι τυγχάνει δ' ἄρα ὄντα
 ἐν τούτοις τοῖς πολλοῖς τέτταρ' ἅττα ρεύματα, ὧν τὸ
 μὲν μέγιστον καὶ ἐξωτάτω ρέον περὶ κύκλω ὁ καλοῦ-
 μενος Ὀκεανός ἐστι, τούτου δὲ καταντικρὺ καὶ ἐναν- 5
 τίως ρέων Ἀχέρων, ὃς δι' ἐρήμων τε τόπων ρεῖ ἄλλων
 113 καὶ δὴ καὶ ὑπὸ γῆν ρέων εἰς τὴν λίμνην ἀφικνεῖται
 τὴν Ἀχερουσιάδα, οὗ αἱ τῶν τετελευτηκότων ψυχὰι
 τῶν πολλῶν ἀφικνουῦνται καὶ τινὰς εἰμαρμένους χρό-
 νους μείνασαι, αἱ μὲν μακροτέρους, αἱ δὲ βραχυτέρους 10
 πάλιν ἐκπέμπονται εἰς τὰς τῶν ζώων γενέσεις. τρίτος
 δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει, καὶ ἐγγὺς
 τῆς ἐκβολῆς ἐκπίπτει εἰς τόπον μέγαν πυρὶ πολλῷ
 καϊόμενον, καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν
 θαλάττης, ζέουσαν ὕδατος καὶ πηλοῦ ἐντεῦθεν δὲ 15
 Β χωρεῖ κύκλω θολερὸς καὶ πηλώδης, περιελιττόμενος δὲ
 [τῇ γῆ] ἄλλοσέ τε ἀφικνεῖται καὶ παρ' ἔσχατα τῆς
 Ἀχερουσιάδος λίμνης, οὗ ξυμμυγνύμενος τῷ ὕδατι
 περιελιχθεὶς δὲ πολλάκις ὑπὸ γῆς ἐμβάλλει κατωτέρω
 τοῦ Ταρτάρου· οὗτος δ' ἐστὶν ὃν ἐπονομάζουσι Πυρι- 20
 φλεγέθοντα, οὗ καὶ οἱ ῥύακες ἀποσπάσματα ἀναφν-
 σῶσι ὅπη ἂν τύχωσι τῆς γῆς. τούτου δ' αὖ κατα-
 νικρὺ ὁ τέταρτος ἐκπίπτει εἰς τόπον πρῶτον δεινόν τε
 καὶ ἄγριον, ὡς λέγεται, χρώμα δὲ ἔχοντα ὄλον οἶον ὁ
 C κυανός, ὃν δὴ ἐπονομάζουσι Στύγιον, καὶ τὴν λίμνην, 25
 ἣν ποιεῖ ὁ ποταμὸς ἐμβάλλων, Στύγα· ὁ δ' ἐμπεσὼν
 ἐνταῦθα καὶ δεινὰς δυνάμεις λαβὼν ἐν τῷ ὕδατι, δις
 κατὰ τῆς γῆς, περιελιττόμενος χωρεῖ ἐναντίος τῷ Πυ-

4 περὶ Bekk. περί Herm. 14 καϊόμενον the mss. καόμενον
 Bekk. Stallb. 17 τῇ γῆ bracketed by Heind. and Herm., these
 words being om. by Theodor. and Euseb. who quote the passage.
 20 ἐπονομάζουσι most mss. ἐπι ὀνομάζουσι Bodl. ἐν ὀνομ. Herm.
 28 ἐναντίως Bekk. here and p. 86, 3, against the Bodl. and the
 good mss.

ριφλεγέθοντι καὶ ἀπαντᾶ ἐν τῇ Ἀχερουσιᾷ λίμνῃ ἐξ ἐναντίας· καὶ οὐδὲ τὸ τούτου ὕδωρ οὐδενὶ μίγνυται, ἀλλὰ καὶ οὗτος κυκλω περιελθὼν ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίος τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῳ ἐστίν, ὡς οἱ ποιητὰὶ λέγουσι, Κωκυτός.

5 **LXII.** Τούτων δὲ οὕτω πεφυκότων, ἐπειδὴν ἀφί- **D**
κωνται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ ὁ δαίμων
ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς
καὶ ὁσῶς βιώσαντες καὶ οἱ μῆ. καὶ οἱ μὲν ἂν δόξωσι
10 μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα,
ἀναβάντες ἃ δὴ αὐτοῖς ὀχήματά ἐστιν, ἐπὶ τούτων
ἀφικνοῦνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσί τε καὶ
καθαίρομενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπο-
λύονται, εἴ τις τι ἠδίκηκε, τῶν τε εὐεργεσιῶν τιμὰς
15 φέρονται κατὰ τὴν ἀξίαν ἕκαστος· οἱ δ' ἂν δόξωσιν **E**
ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἀμαρτημάτων, ἢ
ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους
καὶ παρανόμους πολλοὺς ἐξειργασμένοι, ἢ ἄλλα ὅσα
τοιαῦτα τυγχάνει ὄντα, τούτους δὲ ἢ προσήκουσα
20 μοῖρα ρίπτει εἰς τὸν Τάρταρον, ὅθεν οὔποτε ἐκβαίνου-
σιν. οἱ δ' ἂν ἰάσιμα μὲν, μεγάλα δὲ δόξωσιν ἡμαρτη-
κέναι ἀμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ'
ὀργῆς βίαιόν τι πράξαντες, καὶ μεταμέλον αὐτοῖς τὸν **114**
ἄλλον βίον βιώσιν, ἢ ἀνδροφόνοι τοιοῦτῳ τινὶ ἄλλῳ
25 τρόπῳ γένωνται, τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν
Τάρταρον ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐνιαυτὸν
ἐκεῖ γενομένους ἐβάλλει τὸ κύμα, τοὺς μὲν ἀνδρο-
φόνους κατὰ τὸν Κωκυτόν, τοὺς δὲ πατραλοίας καὶ
μητραλοίας κατὰ τὸν Πυριφλεγέθοντα· ἐπειδὴν δὲ
30 φερόμενοι γένωνται κατὰ τὴν λίμνην τὴν Ἀχερου-
σιᾶδα, ἐνταῦθα βοῶσιν τε καὶ καλοῦσιν, οἱ μὲν οὖς
ἀπέκτειναν, οἱ δὲ οὖς ὕβρισαν, καλέσαντες δ' ἰκετεύ-

- Β ουσι καὶ δέονται ἑᾶσαι σφᾶς ἐκβῆναι εἰς τὴν λίμνην καὶ δέξασθαι, καὶ ἂν μὲν πείσωσιν, ἐκβαίνουσί τε καὶ λήγουσι τῶν κακῶν, εἰ δὲ μὴ, φέρονται αὐθις εἰς τὸν Τάρταρον κακείθεν πάλιν εἰς τοὺς ποταμούς, καὶ ταῦτα πάσχοντες οὐ πρότερον παύονται, πρὶν ἂν πείσωσιν 5 οὓς ἠδίκησαν· αὕτη γὰρ ἡ δίκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη. οἱ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ ὁσίως βίβναι, οὗτοί εἰσιν οἱ τῶνδε μὲν τῶν τοῦτων τῶν ἐν τῇ γῆ ἐλευθερούμενοί τε καὶ ἀπαλλαπτόμενοι ὥσπερ
- Γ δεσμωτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἰκησιν ἀφικνού- 10 μενοι καὶ ἐπὶ τῆς γῆς οἰκίζομενοι. τούτων δὲ αὐτῶν οἱ φιλοσοφία ἰκανῶς καθαρὰ μένθη ἄνευ τε σωματῶν ζῶσι τὸ παράπαν εἰς τὸν ἐπειτα χρόνον, καὶ εἰς οἰκήσεις ἔτι τούτων καλλίους ἀφικνοῦνται, ἃς οὔτε ῥάδιον δηλώσαι οὔτε ὁ χρόνος ἰκανὸς ἐν τῷ παρόντι. ἀλλὰ 15 τούτων δὴ ἕνεκα χρὴ ὧν διεληλύθαμεν, ὦ Σιμμία, πᾶν ποιεῖν, ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν γὰρ τὸ ἀθρόον καὶ ἡ ἐλπίς μεγάλη.
- Δ LXIII. Τὸ μὲν οὖν ταῦτα δυσχυρῆσασθαι οὕτως 20 ἔχειν, ἃς ἐγὼ διεληλύθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρὶ· ὅτι μέντοι ἡ ταῦτ' ἐστὶν ἡ τοιαῦτ' ἅπτα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκίσεις, ἐπεὶ περ ἀθάνατόν γε ἡ ψυχὴ φαίνεται οἷσα, τοῦτο καὶ πρέπει μοι δοκεῖ καὶ ἄξιον κινδυνεύσαι οἰομένω οὕτως ἔχειν· καλὸς γὰρ ὁ κίνδυνος· καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπάδειν ἑαυτῷ, 25 διὸ δὴ ἔγωγε καὶ πάλαι μηκύνω τὸν μύθον. ἀλλὰ τούτων δὴ ἕνεκα θαρρεῖν χρὴ περὶ τῇ ἑαυτοῦ ψυχῇ
- Ε ἀνδρα, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ 30 τὸ σῶμα καὶ τοὺς κόσμους εἴασε χαιρεῖν, ὡς ἀλλοτριούς τε ὄντας καὶ πλεον θάτερον ἡγησάμενος ἀπεργά-

6 ἠδίκησαν Bodl. and nearly all mss. ἠδικήκασιν Bekk. with three mss. 11 ἐπὶ τῆς γῆς. Bekk from Stobaeus, Theodor. and Euseb. τῆς om. in all mss. and by Herm.

ζεσθαι, τὰς δὲ περὶ τὸ μαυθάνειν ^{ῥυσελ} ἐφ' οὐδασέ τε καὶ
 κοσμήσας τὴν ψυχὴν οὐκ ἀλλοτριῶν ^{τοῦτ' ἵ} ἀλλὰ τῷ αὐτῆς
 10 κοσμῶ, σωφροσύνη τε καὶ δικαιοσύνη καὶ ἀνδρεία καὶ
 ἐλευθερία καὶ ἀληθεία, οὕτω περιμένει, τὴν εἰς "Αἶδου 115
 15 πορείαν, ὡς πορευσόμενος ὅταν ἡ εἰμαρμένη καλῇ.
 ὑμεῖς μὲν οὖν, ἔφη, ὦ Σιμμία τε καὶ Κέβης καὶ οἱ
 ἄλλοι, εἰσαύθις ἐν τινι χρόνῳ ἕκαστοι πορευσεσθε· ^{εὐκλει}
 ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ ^{εὐκλει} τραγικός, ἡ εἰμαρ-
 20 μένη, καὶ σχεδὸν τί μοι ὥρα τραπέσθαι πρὸς τὸ λου-
 ἴο τρῶν· δοκεῖ γὰρ δι' ἡ βέλτιον εἶναι λούσάμενον πιεῖν τὸ
 φάρμακον καὶ μὴ πράγματα ταῖς γυναιξὶ παρέχειν
 νεκρὸν λούειν.

LXIV. Ταῦτα δὴ εἰπόντος αὐτοῦ ὁ Κρίτων, Εἶεν,
 ἔφη, ὦ Σώκρατες· τί δὲ τούτοις ἢ ἐμοὶ ἐπιστέλλεις ἢ B
 15 περὶ τῶν παιδῶν ἢ περὶ ἄλλου του, ὅ,τι ἂν σοὶ ποιοῦν-
 τες ἡμεῖς ἐν ^{ἄνω} χάριτι ^{ἄνω} μάλιστα ποιοῖμεν; "Ἄπερ αἰεὶ
 λέγω, ἔφη, ὦ Κρίτων, ^{ἄνω} οὐδενὶ ^{ἄνω} καίνωτερον· ὅτι ὑμῶν
 αὐτῶν ἐπιμελουμένοι ^{ἄνω} ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ
 ὑμῖν αὐτοῖς ἐν ^{ἄνω} χάριτι ποιήσετε ἅττ' ἂν ποιήτε, ^{ἄνω} μὴ
 20 νῦν ὁμολογήσητε· ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελήτε, καὶ
 μὴ θέλητε ὡσπερ κατ' ^{ἄνω} ἰχθὺν κατὰ τὰ νῦν τε εἰρημένα
 καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδ' ἐὰν πολλὰ
 ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδενὶ πλέον C
 ποιήσετε. Ταῦτα μὲν τοίνυν προθυμῆθησόμεθα, ἔφη,
 25 οὕτω ποιεῖν· ^{ἄνω} θάπτωμην δέ σε τίνα τρόπον; "Ὅπως ἂν,
 ἔφη, βούλησθε, ἐάνπερ γε λάβητέ με καὶ μὴ ἐκφύγω
 ὑμᾶς. γελάσας δὲ ἅμα ἠσυχῆ καὶ πρὸς ἡμᾶς ἀποβλέ-
 ψας εἶπεν, Οὐ πείθω, ἔφη, ὦ ἄνδρες, Κρίτωνα, ὡς ἐγώ
 εἰμι οὗτος ὁ Σώκράτης, ὁ νυνὶ διαλεγόμενος καὶ διατάτ-
 30 των ἕκαστου τῶν λεγομένων, ἀλλ' οἶεται με ἐκείνου

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

- εἶναι, ὃν ὄψεται ὀλίγον ὕστερον νεκρόν, καὶ ἐρωτᾷ δὴ,
 D πὼς με θάπτῃ. ὅτι δὲ ἐγὼ πάλαι πολλὸν λόγον πε-
 ποιῆσαι, ὡς, ἐπειδὴν πῖω τὸ φάρμακον, οὐκέτι ὑμῖν
 παραμένω, ἀλλ' οἰχήσομαι ἀπιὼν εἰς μακάρων δὴ
 τινὰς εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν, 5
 παραμυθουόμενος ἅμα μὲν ὑμᾶς, ἅμα δ' ἐμαυτόν. ἐγ-
 γυήσασθε οὖν με πρὸς Κρίτωνα, ἔφη, τὴν ἐναντιαν
 ἐγγυήν ἢ ἣν οὗτος πρὸς τοὺς δικαστὰς ἠγγυάτο. οὗτος
 μὲν γὰρ ἢ μὴν παραμενεῖν· ὑμεῖς δὲ ἢ μὴν μὴ παρα-
 μενεῖν ἐγγυήσασθε, ἐπειδὴν ἀποθάνω, ἀλλὰ οἰχήσε- 10
 E σθαι ἀπιόντα, ἵνα Κρίτων ῥῆον φέρῃ, καὶ μὴ ὄρων μου
 τὸ σῶμα ἢ καιόμενον ἢ κατορυπτόμενον ἀγανακτῆ
 ὑπὲρ ἐμοῦ ὡς δεινὰ πάσχοντος, μηδὲ λέγῃ ἐν τῇ ταφῇ,
 ὡς ἢ προτίθεται Σωκράτῃ ἢ ἐκφέρει ἢ κατορύττει.
 εὐ γὰρ ἴσθι, ἢ δ' ὅς, ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς 15
 λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ
 κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρή
 116 καὶ φάναι τοῦμὸν σῶμα θάπτειν, καὶ θάπτειν οὕτως
 ὅπως ἂν σοι φίλον ἢ καὶ μάλιστα ἡγήν νόμιμον εἶναι.

LXV. Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἶ- 20
 κημά τι ὡς λουσύμενος, καὶ ὁ Κρίτων εἶπετο αὐτῷ,
 ἡμᾶς δ' ἐκέλευε περιμένειν. περιεμένομεν οὖν πρὸς
 ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ
 ἀνασκοποῦντες, τοτὲ δ' αὖ περὶ τῆς ξυμφορᾶς διεξ-
 ἰόντες, ὅση ἡμῖν γεγонуῖα εἴη, ἀτεχνῶς ἡγούμενοι 25
 ὥσπερ πατὴρ στερηθέντες διάξειν ὄρφανοὶ τὸν ἔπειτα
 B βίον. ἐπειδὴ δὲ ἐλούσατο καὶ ἠνέχθη παρ' αὐτὸν τὰ
 παιδιά—δύο γὰρ αὐτῷ υἱεῖς σμικροὶ ἦσαν, εἰς δὲ μέγας
 —καὶ αἱ οἰκείαι γυναῖκες ἀφίκοντο, [ἐκείναις] ἐναντίον
 τοῦ Κρίτωνος διαλεχθεῖς τε καὶ ἐπιστείλας ἄττα ἐβού- 30

12 καόμενον Bekk. with several mss. 13 δειν ἄττα Bekk.
 ἄττα om. Bodl. and many other mss. 29 ἐκείναις bracketed by
 Herm. ἐναντίον ἐκείναι Bodl. pr. m.

λετο, τὰς μὲν γυναῖκας καὶ τὰ παιδιά ἀπιέναι ἐκέλευ-
 σεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς. καὶ ἦν ἤδη ἐγγὺς ἡλίου
 δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν ἔνδον. ἔλθων
 δ' ἐκαθέζετο λελουμένος, καὶ οὐ πόλλ' ἄττα μετὰ ταῦτα
 5 διελέχθη, καὶ ἦκεν ὁ τῶν ἔνδεκα ὑπηρέτης καὶ στας
 παρ' αὐτόν, Ὡ Σώκρατες, ἔφη, οὐ καταγνώσομαι σοῦ C
 ὅπερ ἄλλων καταγινώσκω, ὅτι μοι χαλεπαίνουσι καὶ
 καταρῶνται, ἐπειδὴν αὐτοῖς παραγγέλλω πίνειν τὸ
 φάρμακον ἀναγκαζόντων τῶν ἀρχόντων. σὲ δ' ἐγὼ
 10 καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον
 καὶ πραότατον καὶ ἄριστον ἄνδρα ὄντα τῶν πώποτε
 δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ
 χαλεπαίνεις, γινγνώσκεις γὰρ τοὺς αἰτίους, ἀλλ' ἐκεί-
 νοις. νῦν οὖν, οἴσθα γὰρ ἃ ἦλθον ἀγγέλλων, χαίρέ τε
 15 καὶ πειρῶ ὡς ῥᾶστα φέρειν τὰ ἀναγκαῖα. καὶ ἅμα D
 δακρύσας μεταστρεφόμενος ἀπῆει. καὶ ὁ Σωκράτης
 ἀναβλέψας πρὸς αὐτόν, Καὶ σύ, ἔφη, χαίρε, καὶ ἡμεῖς
 ταῦτα ποιήσομεν. καὶ ἅμα πρὸς ἡμᾶς, Ὡς ἀστείος,
 ἔφη, ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι τὸν χρόνον
 20 προσῆει καὶ διελέγετο ἐνίοτε καὶ ἦν ἀνδρῶν λᾶστος,
 καὶ νῦν ὡς γενναίως με ἀποδακρύνει. ἀλλ' ἄγε δὴ,
 ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ
 φάρμακον, εἰ τέτριπται· εἰ δὲ μὴ, τριψάτω ὁ ἄνθρω-
 πος. καὶ ὁ Κρίτων, Ἄλλ' οἶμαι, ἔφη, ἔγωγε, ὦ Σώ- E
 25 κρατες, ἔτι ἡλίον εἶναι ἐπὶ τοῖς ὄρεσι καὶ οὐπῶι δεδυ-
 κέναι. καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλους πάνυ ὀψὲ πίνου-
 τας, ἐπειδὴν παραγγελθῆ αὐτοῖς, δειπνήσαντάς τε καὶ
 πiónτας εὖ μάλα, καὶ ξυγγενομένους γ' ἐνίοις ὧν ἂν
 τύχωσιν ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ

6 καταγνώσομαι γε Bekk. γε om. Bodl. and three other mss.
 7 ἄλλων Bodl. τῶν ἄλλων Bekk. with four mss. 13 χαλεπαίνεις
 Bodl. χαλεπαίνεις Bekk. Stallb. with two mss. 14 ἀγγέλλων Bodl.
 and many mss. ἀγγελῶν Bekk. and Cobet, Var. Lect. p. 99.

ἐγχωρεῖ καὶ ὁ Σωκράτης, Εἰκότως γ', ἔφη, ὦ Κρίτων, ἐκεῖνοί τε ταῦτα ποιούσιν, οὓς σὺ λέγεις, οἴονται γὰρ κερδανεῖν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως 5 οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδαίνειν ὀλίγον ὕστερον πῶν ἄλλο γε ἢ γέλωτα ὀφλήσειν παρ' ἑμαυτῷ, γλι- 5 χόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνότος. ἀλλ' ἴθι, ἔφη, πιθοῦ καὶ μὴ ἄλλως ποίει.

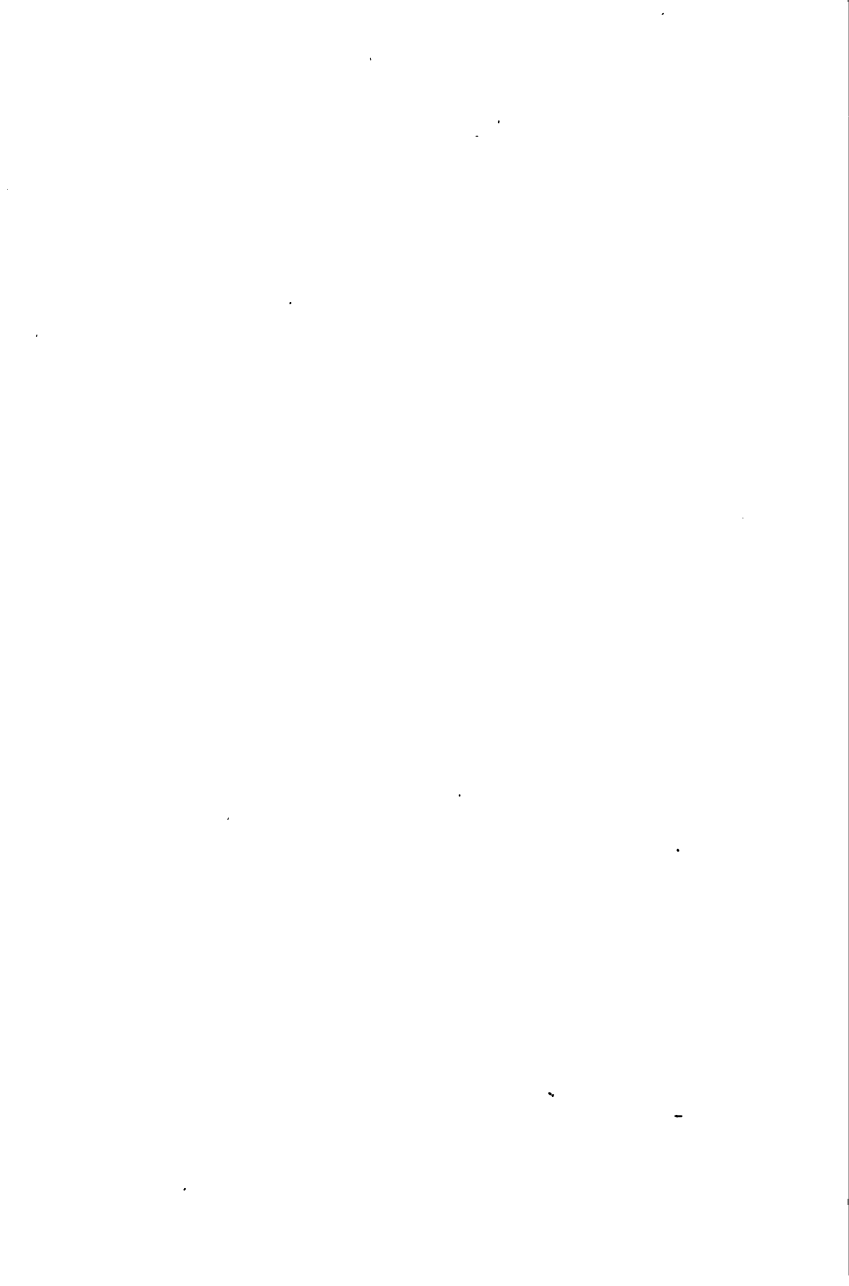
LXVI. Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδί πλησίον ἐστῶτι, καὶ ὁ παῖς ἐξελθὼν καὶ συχρὸν χρόνον διατρίψας ἦκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρ- 10 μακον, ἐν κύλικι φέροντα τετριμμένον· ἰδὼν δὲ ὁ Σωκράτης τὸν ἄνθρωπον, Εἶεν, ἔφη, ὦ βέλτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρή ποιεῖν; Οὐδὲν ἄλλο, ἔφη, B ἢ πίνοντα περιέειναι, ἕως ἂν σου βάρος ἐν τοῖς σκέλεσι γένηται, ἔπειτα κατακείσθαι· καὶ οὕτως αὐτὸ ποιήσει. 15 καὶ ἅμα ὠρεξε τὴν κύλικα τῷ Σωκράτει· καὶ ὅς λαβὼν καὶ μάλα ἴλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ' ὥσπερ εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τούτου τοῦ πόματος 20 πρὸς τὸ ἀποσπείσαι τι; ἔξεστιν, ἢ οὐ; Τοσοῦτον, ἔφη, ὦ Σώκρατες, τρίβομεν, ὅσον οἴμεθα μέτριον εἶναι C πιεῖν. Μανθάνω, ἢ δ' ὅς· ἀλλ' εὐχεσθαί ἤε που τοῖς θεοῖς ἔξεστί τε καὶ χρή, τὴν μετοίκησιν τὴν ἐνθένδε ἐκέισε εὐτυχῆ γενέσθαι· ἂ δὲ καὶ ἐγὼ εὐχομαί τε καὶ 25 γένοιτο ταύτη. καὶ ἅμα εἰπὼν ταῦτα ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπια. καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἰοί τε ἦσαν κατέχειν τὸ μὴ

3 εἰκότως is considered spurious by Cobet, Nov. Lect. p. 102. some mss. have εἰκότως ταῦτα. 10 διδόναι Bodl. II. δώσειν Bekk. with the other mss. 20 πόματος the mss. Stallb. prefers πώματος. τί λέγεις περὶ τοῦ πόματος; ἀποσπείσαι τι εἴξεστιν ἢ οὐ; Cobet, Var. Lect. p. 106. 24 μετοίκησιν Cobet, Var. Lect. p. 108.

δακρύνειν, ὡς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα,
 οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ ἀστακτὶ ἐχώρει τὰ
 δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλαιον ἐμαυτὸν· οὐ
 γὰρ δὴ ἐκεῖνόν γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οἴου ἀν-
 5 δρὸς ἐταίρου ἐστερημένος εἶην· ὁ δὲ Κρίτων ἔτι πρότε- D
 ρος ἐμοῦ, ἐπειδὴ οὐχ οἷός τ' ἦν κατέχειν τὰ δάκρυα,
 ἔξανέστη. Ἄπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ
 οὐδὲν ἐπαύετο δακρύνων, καὶ δὴ καὶ τότε ἀναβρυχησά-
 μενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέ-
 10 κλασε τῶν παρόντων, πλὴν γε αὐτοῦ Σωκράτους. ἐκεῖ-
 νος δέ, Οἴα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. ἐγὼ μέντοι
 οὐχ ἤκιστα τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα
 μὴ τοιαῦτα πλημμυλοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν E
 εὐφημία χρηὶ τελευτῶν. ἀλλ' ἡσυχίαν τε ἄγετε καὶ
 15 καρτερεῖτε. καὶ ἡμεῖς ἀκούσαντες ἡσυχύνημέν τε καὶ
 ἐπέσχομεν τοῦ δακρύνειν. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ
 βαρύνεσθαι ἔφη τὰ σκέλη, κατεκλίθη ὑπτίος· οὕτω
 γὰρ ἐκέλευεν ὁ ἀνθρωπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ
 οὗτος ὁ δοῦς τὸ φάρμακον, διαλιπὼν χρόνον ἐπεσκόπει
 20 τοὺς πόδας καὶ τὰ σκέλη, κᾶπειτα σφόδρα πῖεσας αὐ-
 τοῦ τὸν πόδα ἤρετο, εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη· καὶ
 μετὰ τοῦτο αὐθις τὰς κνήμας· καὶ ἐπανιών οὕτως ἡμῖν 118
 αὐτοῖς ἐπεδείκνυτο, ὅτι ψύχοιτό τε καὶ πηγνύοιτο. καὶ
 αὐτὸς ἤπτετο καὶ εἶπεν ὅτι, ἐπειδὴν πρὸς τῇ καρδίᾳ
 25 γένηται αὐτῷ, τότε οἰχθήσεται. ἤδη οὖν σχεδὸν τι
 αὐτοῦ ἦν τὰ περὶ τὸ ἤτρον ψυχόμενα, καὶ ἐγκαλυψά-
 μενος, ἕνεκεκάλυπτο γάρ, εἶπεν, ὁ δὴ τελευταῖον
 ἐφθέγγετο, Ὡ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν
 ἀλεκτρούνα· ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. Ἄλλὰ

3 ἀπέκλαιον Bekk. with one ms. 9 κλάων Bekk. 22 ἡμῶν
 αὐτοῖς Bodl. αὐτοῖς om. Bekk. Stallb. 23 πηγνύο Bodl. pr. m.
 πηγνύοιτο Bodl. corr. and other mss. πηγνύο Bekk. Stallb. Herm.

ταῦτα, ἔφη, ἔσται, ὁ Κρίτων· ἀλλ' ὕρα, εἴ τι ἄλλο λέγεις. ταῦτα ἐρομένου αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο, ἀλλ' ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρωπος ἐξεκάλυψεν αὐτόν, καὶ ὄς τὰ ὄμματα ἔστησεν ἰδὼν δὲ ὁ Κρίτων ξυνέλαβε τὸ στόμα τε καὶ τοὺς 5 ὀφθαλμούς. ἦδε ἡ τελευτή, ὦ Ἐχέκρατες, τοῦ ἐταίρου ἡμῶν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαίμεν ἂν, τῶν τότε ὄν ἐπειράθημεν ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου.



NOTES.

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

I. p. 1, 1. *Αὐτός* '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 *τί—έστω ἄττα κ.τ.λ.* 'of what nature were the things he said:' *τί* stands for *τίνα* according to an idiom frequent enough in Plato, cf. Gorg. 508 c, *σκεπτέον, τί τὰ συμβαίνοντα* or Hipp. mai. 285 v, *τί μήν έστω ἃ ἠδέως σου ἀκροῶνται* or Euthyphr. 15 A, *ἀλλὰ τί δή ποτ' ἄν εἴη 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 ἦν τὰ λεχθέντα*, a phrase recurring also 102 A, at the beginning of ch. L.: see also Aeschin. adv. Timarch. § 154, *τίνα ποτ' έστιν ἃ ἀντιγέγραμμαι*. The mss. often vary in such passages, and it is therefore advisable to adopt the reading given by the best authority. 6 *έγώ* 'I for my part:' *έγώ* 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 Φλιασίων*: we should expect *τῶν Φλιασίων*, 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 *έπιχωοιάζει* literally 'stays,' but as this is only the result of previous going, we have *Ἀθήναζε*; comp. the constr. *παρεῖναι εἰς τι* and note on Apol. p. 25, 9. *τὰ 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*

συγχροῦ 'for a long time:' comp. Sympos. 172 c, πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν.—ὅστις ἄν—ὁλός τ' ἦν: comp. Eur. Med. 1311, οὐκ ἔστιν ἤτις τοῦτ' ἄν Ἑλληνίς γυνή "Ἐτλη ποθ', and Aristoph. Lys. 109, οὐκ εἶδον οὐδ' Ὀλισβον ὀκτωδάκτυλον, Ὅς ἦν ἄν ἡμῶν σκυτίνη 'πικουρία.

13 τὰ περι τῆς δίκης is an expression complete in itself, to which ὃν τρόπον ἐγένετο is added as an epexegetis. Heindorf justly says that it might also be οὐδ' ἄρα ἐπύθ. ὃν τρόπον ἐγένετο τὰ περι τὴν δίκην. Similar passages are Xen. Cyrop. 5, 3, 26 ἐπεὶ πύθουτο τὰ περι τοῦ φρουρίου. Anab. 2, 5, 37 ὅπως μάθῃ τὰ περι Προξένου. See below the beginning of ch. ii.

15 ταῦτα μὲν without a subsequent δέ, but the antithesis ἐκεῖνα δ' οὖ is readily understood by the reader. Or we have here one of the cases in which μὲν stands in the sense of μήν: see on Crito p. 40, 16.

16 πολλῶ ὕστερον: thirty days after the trial: *triginta dies in carcere et in expectatione mortis exegit*, 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 Θησεύς ποτε κ.τ.λ.: for a detailed account of this see Plut. Thes. c. 15 ff.

10 καὶ νῦν ἐτι: cf. also Plut. Thes. c. 23 f. who says that the ship was in existence until the time of Demetrius the Phalerean: τὸ δὲ πλοῖον ἐν ᾧ μετὰ τῶν ἡθῶν ἐπλευσε καὶ πάλιν ἐσώθη, τὴν τριακόντορον, ἄχρι τῶν Δημητρίου τοῦ Φαληρέως χρόνων διεφύλαττον 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 f, says ἐφάνη—ἀνοσιώτατον γεγενῆσθαι τὸ μηδ' ἐπίσχευ τὴν ἡμέραν ἐκείνην, μηδὲ καθαρεύσαι δημοσίου φόβου τὴν πόλιν ἐορτάζουσιν. See also below 67 A.

12 f. δημοσίᾳ μηδένα ἀποκτ.: comp. Xenophon's account Mem. 4, 8, 2 ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιώσαι διὰ τὸ Δήλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἐᾶν δημοσίᾳ ἀποθνήσκειν, ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ.

15 ἀπολαβόντες is the technical word of ships being detained by contrary winds: so Herod. 2, 115, 2 ὑπ' ἀνέμων ἀπολαμφθέντες. Thuc. 6, 22, ἦν που ὑπὸ ἀπλοίας ἀπολαμβανόμεθα. Plato himself, Menex. 406 f, ἀπειλημμένων ἐν Μιτυλήνῃ τῶν νεῶν.

16 αὐτοῦς, i. e. τοὺς ναύτας or πλείοντας which is easily got from the πλοῖον mentioned just before.

II. 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, 5. 24 ἐπιτηδείων = ἐταίρων (Moeris' gloss. p. 164 with express

reference to this passage). So Plut. de tranq. an. 466 κ, *καὶ Σωκράτης μὲν ἐν δεσμητηρίῳ φιλοσοφῶν διελέγετο τοῖς ἐταίροις.* 25 *οἱ ἀρχοντες*, viz. *οἱ ἔνδεκα*, merely denoted by the same name in the Apology 39 κ, cf. also ib. 37 σ where *τοῖς ἔνδεκα* is a gloss on *τῆ' αἰεὶ 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 σ *ὡς ἐγὼ τινὰς σχεδὸν καὶ συχνούς αἰσθάνομαι*. p. 3, 1 *ἀλλὰ σχολάζω γε=ἀλλ' ἔγωγε σχολάζω*. 5 *τοὺς ἀκουσομένους—ἔχεις*, 'you have listeners of the very same disposition:' so Lach. 200 Δ, *αὐτὸς ἀρτί ἐφάνης ἀνδρίας πέρι οὐδὲν εἰδώς, ἀλλ' εἰ καὶ ἐγὼ ἕτερος τοιοῦτος φανήσομαι, πρὸς τοῦτο βλέπεις*. Literally *ἕτερος 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 102 Δ, *ἡμῖν ἀποῦσι, νῦν δὲ ἀκούουσιν*. 9 *παρόντα με—ἔλεος εἰσῆι*: here we have the verb with an accus. just as in Eur. Med. 931 we find the analogous expression *εἰσῆλθέ μ' οἰκτος* or Iph. Aul. 491 *μ' ἔλεος εἰσῆλθε*. Directly afterwards we have the same verb with a dative: 59 Δ. 10 *ἀνὴρ*: comp. above 57 Δ *ὁ ἀνὴρ*. The Bodl. and many other mss. read *ἀνὴρ*, while the article *ὁ* is added by inferior mss.: *ἀνὴρ* is maintained by Hermann who refers to 98 β beg. of ch. κλνιη, but without much reason, as our note on that passage will show, and on the other hand Stallb. justly points out that in the oblique cases the article is never omitted, if *ὁ ἀνὴρ* stands in the general sense of the pronoun *αὐτὸς* 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). Jelf § 495. 11 f. *ὡς—ἐτελεύτα* is a sentence added by way of epexegetis. *γενναίως* 'bravely': *οὐδὲν ἀγεννὲς ἢ ταπεινὸν ἐπραξεν*, says Themistius (Or. 2 p. 58) of Socrates' conduct after his condemnation. 12 *παρίστασθαι* 'to appear,' cf. Eur. Rhes. 780, *καὶ μοι καθ' ὕπνον δόξα τις παρίσταται* and here below 66 β, beg. of ch. xi. 13 *μηδ' εἰς Αἴδου* 'not even—,' because Socr.'s disciples considered him to be especially favoured by the gods, (*θεοφιλοῦς μοίρας τετύχηκε Σωκράτης*, Xen. Apol. 32), on account of Apollo's oracle (see on Apol. p. 7, 7) and perhaps also of the mysterious *δαιμόνιον* which seemed to establish a kind of communication between the gods and Socr. Plutarch (Mor. t. 2 p. 499 Wytt.) has the present passage in mind when writing *ἀποθνήσκοντα δὲ αὐτὸν ἐμακάριζον οἱ ζῶντες ὡς οὐδ' ἐν*

“*Αἰδου θέλας ἄνευ μοίρας ἐσόμενον.* This expression means ‘without the gods ordaining it.’ 16 *παρόντι* is, as it seems to me, justly referred to *μοί* by Heindorf so that the sense is *εἰκὸς ἂν δόξειεν εἶναι μοι παρόντι πένθει ἔλευσιν εἰσεύμαι.* Stallb. prefers understanding *παρόντι πένθει* as a general sentence, saying ‘*latet enim in hoc participio persona indefinita.*’ Whichever way we take it; the two datives *παρόντι πένθει* are certainly awkward, and it is difficult to understand why Plato did not rather prefer *οὐδὲν πάνυ με ἔλευσιν εἰσέει, ὡς εἰκὸς ἂν δόξειεν 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 τῇ τέχνῃ* ‘was engaged on his art,’ and Plato himself *Meno* 91 ε, *τετταράκοντα ἐτη ἐν τῇ τέχνῃ ὄντα.* Comp. also *ἐν λόγοις εἶναι* *Xen. Cyrop.* 4, 3, 23. Jelf § 622, 3 b. 18 *τοιούτοι τινες* ‘somewhat of that character.’ 19 *ἀτεχνῶς* may be translated ‘somehow or other:’ see n. on *Apol.* p. 3, 10. 23 *γελῶντες* and *δακρύνοντες* are participles added in explanation of *οὕτω*, to which we should not supply *διεκέλιμεθα*, as the construction *διακέιμαι γελῶν* is not found in Greek: Heindorf quotes *Soph. Oed. T.* 10, *τίνι τρόπῳ καθίστατε; δέισαντες ἢ στέφαντες*, where it is again impossible to assume a construction *δέισας καθέστηκα.* (See also Jelf § 693.) 24 *Ἀπολλόδωρος* called *ὁ μανικός* on account of his enthusiastic attachment to Socr.: n. on *Apol.* p. 20, 18. p. 4, 3 *Ἑρμογένης*: 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*: *Ἑρμ. τοῦ Ἰπποκρίτου* *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 *Ἐπιγένης*, the son of *Antiphon ὁ Κηφισσιεύς* occurs *Apol.* 33 ε: from *Xen. Mem.* 3, 12, 1, we learn that he was young and his health delicate.—*Ἀισχίνης* occurs also in the *Apol.* 33 ε, where see note. Fischer quotes *Laërt.* 3, 37, *αὐτοῦ (Ἀισχίνου) Πλάτων οὐδαμῶθι τῶν ἑαυτοῦ συγγραμμάτων μνήμη πεποιήται, ὅτι μὴ ἐν τῷ περὶ ψυχῆς καὶ Ἀπολογίᾳ.* 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. *Κτήσιππος ὁ Παιανεύς* is also mentioned *Euthyd.* 273 α, and *Lysis* 203 α, 206 c. ff. 5 *Μενέξενος* is the same whose name is given to one of Plato’s

dialogues. He was rich and above all an admirer of Ctesippus.—*Πλάτων—ἡσθέει*: 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. § *Σιμμίας ὁ Θηβαῖος καὶ Κέβης*, both *νεανίσκοι* at the time (89 A), play important parts in the dialogue. In Xen. Mem. 1, 2, 48, we have the same list as here: *καὶ Σιμμίας καὶ Κέβης καὶ Φαιδώνδης*, only the latter is in our text called *Φαιδωνίδης* 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 *Φαιδώνδας*. § *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 Terpsion, of whom nothing further is known. § *Ἀριστιππος* the chief of the Cyrenaic school.—*Κλεμβροτος* 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) *ἐκκίσειεν αὐτὸν 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 A, *δεσμοπημιῶν δὲ ὄντων ἐν τῇ πόλει τριῶν, ἐνὸς μὲν, κοινοῦ τοῖς πλείστοις, περὶ ἀγορᾶν κ.τ.λ.* It was in the ἀγορὰ where the ἡλιασταὶ sat. 23 *ἀνεψέγετο*, the rarer form in Attic Greek, *ἀνεψῶγγυτο* being the approved form in the best writers, and *ἡνοίγετο* in the κοινή, though we find *ἡνοίγε* as early as Xenophon (e.g. Hell. 1, 1, 2. 5, 13. 6, 21). 24 *πρῶς* is the Platonic form, not *πρῶτ*, s. on Crito, p. 39, 1.—*ἀνοιχθεῖη*: both here and above the optative denotes the repetition of the action. *εἰσημῆν* is probably the form used by Plato himself,

although the Bodl. and other good mss. read *εισημεν*: but see Protog. 316 A (*προσημεν*), ib. 362 (*ἀπημεν*): Krüger, Grammar § 38, 3, 1.

p. 5, 3 *ἡμέρα* is considered spurious by Hermann, but Stallb. justly compares Herod. 9, 22, *τῇ ὑστεραῖῃ ἡμέρῃ*, Thuc. 5, 73, 3, *τῇ τε προτεραίᾳ ἡμέρᾳ*, and Eur. Hipp. 275, *τριταίαν ἡμέραν*, Hec. 32, *τριταίον φέγγος*.

7 *περιμένειν* 'to wait,' the same expression as above *περιεμένομεν*. So Arist. Thesmoph. 70, *περιμέν' ὡς ἐξέρχεται*. See Riddell's elaborate note on the difference between *ἐπιμένειν* and *περιμένειν*, § 127.

7 f. *μὴ πρότερον—ἕως ἄν—*: instead of this we expect rather *πρὶν ἄν*, but Stallb. justly compares Lys. contra Eratosth. § 71, *οὐ πρότερον εἶπαι τὴν ἐκκλησίαν γενέσθαι ἕως ὁ καιρὸς ἐπιμελῶς ὑπ' αὐτοῦ ἐτηρήθη*, and other passages 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 grammarian who endeavoured to make the construction smoother by having two imperfects, *ἦκε* and *ἐκέλευε*. But comp. below 61 A, *ἐπειδὴ—ἐγένετο καὶ—διεκώλυε*, and ib. D, *καθῆκε—καὶ—διελέγετο*. *εἰσιόντες* significantly repeats the last word of the preceding sentence.

13 *γινώσκει γὰρ* 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 D, *ἐν εὐφημίᾳ χρὴ τελευτᾶν*.

14 *τὸ 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 *ἀνευφήμησε* 'moaned out aloud:' the verb *εὐφημεῖν* is often used where rather the opposite *δυσφημεῖν* would seem appropriate: cf. Soph. Trach. 783 f. *ἄπας δ' ἀνευφήμησεν οἰμωγῇ λεώς, τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου*. Eur. Or. 1335, *ἀνευφημεί δόμος*, and Aeschyl. fr. 38, *εὐφήμοις γάμοις*.

16 *ὑστατον δὴ*: *δὴ* is just as expressive as *ergo* in Horace's well-known *ergo Quintilium perpetuus soror urget*; in the same way Ajax says in Soph. 857 f. *τὸν διφρευτὴν Ἥλιον προσεννέπω, Πανύστατον δὴ κοῦποι' αὖθις ὕστερον*.

20 *τῶν τοῦ Κρίτωνος* sc. *ἀκολουθῶν*. The *ἀκόλουθοι* are the Roman *pedisequi*. Below, 116 B, Xanthippe returns to Socrates.

21 *ἀνακαθιζόμενος* 'seating himself in an erect position.'

23 *τρίβων ἄμα* 'whilst rubbing:' below, 61 C, we have the opposite order *ἄμα λέγων*, but generally *ἄμα* stands behind the participle, e.g. Herod. 1, 179 *ὀρύσσοντες ἄμα τὴν τάφρον ἐπλίνθινον τὴν γῆν*, and Xen. Anab. 3, 3, 7, *φεύγοντες ἄμα ἐπίτρωσκον*.

See Don. p. 579, § 576. Jelf, § 696, Obs. 5.—*ἀπορον* 'curious, queer.' 24 f. *ὡς θαυμ. πέφυκε 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 d. A similar sentence occurs in Livy 5, 4, *labor voluptasque dissimillima natura societate quadam inter se naturali sunt iuncta.* 26 *ἐθέλειν* if used of inanimate objects, imparts to the sentence the value of a general observation: comp. Her. 1, 74, 3, *δνευ ἀναγκαίης ἰσχυρῆς συμβάσεις ἰσχυραὶ οὐκ ἐθέλουσι συμμενεῖν*, 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, *ἡσσημένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αὐ γινώμει πρὸς τοὺς αὐτοὺς κινδύνους ὁμοίαι εἶναι.* p. 6, 2 *ἐκ μᾶς κορυφῆς κ.τ.λ.*: cf. Gellius N. A. 6, 1, *namque iidem sunt bona et mala, felicitas et infortunitas, dolor et voluptas: alterum enim ex altero, sicut Plato ait, verticibus inter se contrariis deligatum est.*

6 *αὐτοῖς* is the dative of reference, as to the sense nearly equal to *αὐτῶν* which is the reading of inferior mss. and editions. See Riddell, § 28.

8 Hirschig writes *ἐπακολουθεῖν*, saying, 'subiunguntur enim haec tanquam e mente Aesopi.' It is, however, easy to see that there is no cogent reason for making this change. *ὡσπερ οὖν—εἰκεν=κατ' ἐμὸν νόον* 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 Lysis 221 ε is not to the purpose: but a similar redundancy of expression may be observed in Arist. Plut. 826, *δῆλον ὅτι τῶν χρηστῶν τις ὡς εἰκας εἶ.*

IV. p. 6, 14 *ἐντείνειν* is the technical term of adapting words to metre or melody: Protag. 326 β *εἰς τὰ κιθαρίσματα ἐντείνοντες*, and Plutarch relates of Solon *τοὺς νόμους ἐπέχειρησεν ἐντείνας εἰς ἔπος ἐξενεγκεῖν.* Diog. Laërt. 2, 41, gives the beginning of one of Socr.'s *μῦθοι*: *Ἄλσωπός ποτ' ἔλεξε Κορίνθιον ἄστει νέμουσι, Μὴ κρίνειν ἀρετὴν λαοδίκῃ σοφίῃ.* The same writer has also preserved the first line of the *προοίμιον* (or, as he calls it, *παῖαν*) on Apollo: *Δῆλι' Ἄπολλον, χαῖρε, καὶ Ἄρτεμι, παῖδε κλεικῶ.* 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 *Εὐνόος*: see on Apol. p. 6, 28.

17 *ἐποίησας* is the technical term of the occupation of the *ποιητής*

(the 'maker' in old English): comp. especially such a passage as Euthyphr. 12 A, λέγω τὸ ἐναντίον ἢ ὁ ποιητῆς ἐπόνησεν, ὁ ποιήσας κ.τ.λ. 19 τοῦ ἔχειν ἀποκρ. *me habere quod respondeam*, 'that I may know how to answer.' οὐκ ἐκείνῳ βουλόμενος κ.τ.λ.: here ἐκείνῳ refers to the same person as αὐτῷ before and αὐτοῦ afterwards. Instances of this kind occur frequently in Plato; see Riddell § 49 f. 23 ἀντίτεχνος 'rival.' 23 f. οὐ βέβαιον εἶη: 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 Euenus, and here also Cebes seems to represent the man as jealous of competition and of an inquisitive nature. 25 ἀφοσιούμενος: Socr. was afraid of doing something ἀνόσιον 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 A, especially after *εἰ ἄρα*, comp. Lach. 179 v. Polit. 264 v. Comp. *cum saepe* Virg. Aen. 1, 148. In the following clause πολλάκις stands of course in its common sense. 28 ὄψις 'appearance, shape.' 29 μουσικὴν ποιεῖ καὶ ἐργάζου 'h. e. *musicam fac atque tracta*. ποιεῖ ita accepit primum Socr. pro simplici *fac*, deinde sensu exquisitiore ad *poesin et versuum compositionem retulit*.' *πυττ.* p. 7, 4 ὅπερ ἐπραττον 'what I made the task of my life:' for this emphatic sense of πράττω see n. on Crito p. 45, 22.—*παρακελεύεσθαι* is 'to exhort to do a thing,' ἐπικελεύειν 'to encourage when one is doing it' (ἐπί denoting here 'after'). So Xen. Cyrop. 6, 3, 27, τοῖς τὸ δέον ποιοῦσιν ἐπικελεύειν. 5 φιλοσοφίας μὲν οὐσης μεγίστης μουσικῆς, cf. Strabo 10, p. 717 B, μουσικὴν ἐκάλεσεν ὁ Πλάτων καὶ ἐτι πρότερον οἱ Πυθαγόρειοι τὴν φιλοσοφίαν, and especially the beautiful passage Laches 188 c, ὅταν—ἀκούω ἀνδρὸς περὶ ἀρετῆς διαλεγόμενου ἢ περὶ τινος σοφίας, ὡς ἀληθῶς ὄντος ἀνδρὸς καὶ ἀξίου τῶν λόγων ὧν λέγει, χαίρω ὑπερφυῶς, θεώμενος ἅμα τὸν τε λέγοντα καὶ τὰ λεγόμενα ὅτι πρέποντα ἀλλήλοις καὶ ἀρμόττοντά ἐστι: καὶ κομῶν μοι δοκεῖ μουσικὸς ὁ τοιοῦτος εἶναι, ἀρμονίαν καλλίστην ἡρμωσμένος, οὐ λύραν οὐδὲ παιδιᾶς ὄργανα, ἀλλὰ τῷ ὄντι ζῆν ἡρμωσμένος οὐ αὐτὸς αὐτοῦ τὸν βίον σύμφωνον τοῖς λόγοις πρὸς τὰ ἔργα ἀτεχνῶς Δωριστί, ἀλλ' οὐκ Ἰαστί κ.τ.λ. 9 τὴν δημῶδη=ἦν ὁ δῆμος (οἱ πολλοὶ) καλεῖ μουσικὴν. 11 ἀφοσιώσασθαι=τὰ δῶα ποιήσασθαι. 13 ἐποίησα 'wrote a poem.' 15 f. μύθους, ἀλλ' οὐ λόγους: yet above, D, Cebes himself speaks of Αἰσώπου λόγοι; but Socr. takes here the two words in a stricter sense, according to which

λόγος means a true and μῦθος a fictitious or invented relation of something. So Aphthon. Progymn. μῦθος ἐστὶ λόγος ψευδής, εἰκωλῶν ἀλήθειαν. Longus 2, p. 48, πάνυ ἐτέρφθησαν ὥσπερ μῦθον, οὐ λόγον, ἀκούοντες. ποιεῖν stands of course again in the same sense as just before.—In αὐτὸς οὐκ ἦ μυθ. we notice a transition to direct speech, else we should expect οὐκ εἶην. The form ἦ instead of ἦν occurs in other places in Plato and is here expressly attested by Photius in his lexicon s. v. ἦν.

17 ἠπιστάμην 'I knew, was acquainted with.' Protagoras (Prot. 339 B) quoting the beginning of a poem by Simonides adds, τοῦτο ἐπίστασαι τὸ ἄσμα (do you know the poem) ἢ πᾶν σοι διεξέλω; 18 οἷς πρώτοις ἐνέτυχον is, strictly speaking, superfluous after οὐς προχείρους 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 ὡς τάχιστα is given in our edition in conformity with the best mss. Heindorf considers these words as an interpolation, because in his opinion Socr. is not speaking of voluntary death, but of the θανάτου μελέτη peculiar to philosophers. But Stallb. justly says 'Socr. consulto per diligiam loquitur, unde sermo deinde flectitur ad mortem voluntariam.' The author of the Epist. Socr. xiv p. 35, refers to this passage so as to support the reading of the Bodl.: Εὐηρόν τὸν ποιητὴν παρεκκλεῖ δι' ἡμῶν, εἰ εὐ γιγνώσκοι, λέναι θάττον παρ' αὐτῶν, ἐπειδὴ φιλόσοφος ἐστὶ διὰ τὴν ποίησιν.

22 οἷον παρ. 'What is it that you advise,' etc. See below, 117 D, οἷον ποιεῖς.

23 πολλά 'on many occasions' and so=πολλάκις: cf. Parm. 126 B, Ζήνωνος ἐταίρω πολλά ἐντετύχηκε, and similarly Laech. 197 D, ὁ Δάμων τῷ Προδίκῳ πολλά πλησιάζει. Crat. 396 D, ἔωθεν πολλά αὐτῷ συνῆν. Xen. Cyrop. 1, 5, 14, πολλά μοι συνόντες ἐπίστασθε κ.τ.λ.

24 οὐδ' ὀπωσιτοῦν: cf. Apol. 17 B (p. 1, 9). 25 ἐκὼν εἶναι: see n. on Apol. p. 31, 5. Krüger § 55, 1, 1, quotes from Xenophon τὸ ἐπ' ἐκείνοις εἶναι ἀπολώλατε, 'as far as it depends upon them, you are undone.'

25 πελίσεται: after this δν is added in some mss., but see Jelf § 424. δ (note). 25 φιλόσοφος, in reality a σοφιστής, as which he is mentioned in the Apology, 20 c.

28 πρᾶγμα 'study:': see on Apol. p. 6, 5. βιάσεται αὐτὸν sc. ἀποθανεῖν = ἀποκτενεῖ ἑαυτόν. 29 φασί: sc.

φιλόσοφοι and especially the Pythagoreans. But by using the word *φασί*, Socr. insinuates that for him this is still an open question. p. 8, 1 [*ἀπὸ τῆς κλίνης*] see crit. note. Stallb.'s argument 'verba genuina videntur vel propterea, quod ea opponuntur superioribus illis p. 60 B, *ἐπὶ τὴν κλίνην συνέκ.*' 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, *καταδύντες εἰς ἄπασαν (πόλιν) καὶ ἰδόντες, οὕτω δόξαν ἀποφαινόμεθα*, and Lys. in Agorat. § 39, *ἵνα τὰ ὕστατα ἀσπασάμενοι τοὺς αὐτῶν οὕτω τὸν βίον τελευτήσῃαν*. See also here below, 67 E. 4 Hirschig writes here *αὐτὸν ἑαυτὸν βιάσθαι*, and this seems very probable: see below, l. 15. Hirschig adds 'non opus pronomine hoc personali, ubi subiectum intelligendum in superioribus latet, uti in *οὐ μέντοι γ' ἴσως βιάσεται αὐτόν*, scil. *Εὐθύνης.*' 5 *τῷ ἀποθνήσκοντι* '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 § 50, 4, 3. 7 *Φιλολάω συγγεγονότες* 'having been pupils of Ph.:' for *συγγίγνεσθαι* and similar expressions see n. on Apol. p. 5, 5. Philolaus was a contemporary of Socr.; 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. 1. p. 21—53. 8 *σαφῶς sc. ἀκηκόαμεν*: cf. Euthyphr. 7 A, *εἰ μέντοι ἀληθῶς*, to which we have to supply *ἀπεκρίνω* from the preceding sentence. Stallb. approves of *σαφές*, 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 (*ἀκούειν*) Philolaus' doctrine on account of the manner in which it was put forth: cf. what the Scholiast says *δι' αἰνιγμάτων ἐδίδασκε, καθάπερ ἦν ἔθος τοῖς Πυθαγορείοις*. 9 *φθόνος οὐδέεις λέγειν* 'ea vobis non invidebo' = I will not withhold it from you: cf. Soph. 217 B. Legg. 2, 644 A. 10 *καὶ μάλιστα* 'especially.' 11 *μέλλοντα ἐκ. ἀποδ.* forms the subject accusative for *διασκοπεῖν καὶ μυθολογεῖν*. *ἐκέισε* of course = *εἰς Ἄιδου*, but this is intentionally avoided. *μυθολογεῖν* is like *διαμυθολογεῖν*, for which see n. on Apol. p. 35, 15: but it includes also, no doubt, a hint as to the *μῦθος* which follows later on in the dialogue. 12 *ἐκεῖ* stands for *ἐκέισε*: cf. Herod. 9, 108, *ἐκεῖ ἀπίκερο*. Hirschig reads *ἐκέισε* and compares below, 107 D, and 117 C.

VI. p. 8, 17 *νῦν* δὴ is explained *πρὸ ὀλίγου χρόνου* by Timæus. *δὴ νῦν* has a different meaning, 'this very minute.' 21 *ἀκούσαις* 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 *διαφερόντως τῶν ἄλλων*. See also Riddell § 172. 23 *ἀπλοῦν* 'of a simple nature, without ambiguity,' since other things may be good or bad, true or untrue, according to circumstances: cf. Symp. 318 D, *πάντα γὰρ πράξις ὧδ' ἔχει· αὐτὴ ἐφ' ἑαυτῆς πραττομένη οὔτε καλὴ οὔτε αἰσχρὰ ... οὐκ ἔστι τούτων αὐτὸ καθ' αὐτὸ καλὸν οὐδέν, ἀλλ' ἐν τῇ πράξει, ὡς ἂν πραχθῆ, τοιοῦτον ἀπέβη.* 23 *οὐδέποτε τυγχάνει* is also dependent on *εἰ*, and perhaps we should therefore expect *μηδέποτε*, 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 (*δντα* or *ἐχοντα* or *διακειμενα*): see Apol. 38 A; Gorg. 502 B; Protag. 313 E; Phaedr. 230 A. 24 *καὶ τὰλλα* is taken = *κατὰ τὰλλα* by Stallb.; but whichever way we may explain the difficult words which follow, it seems more natural to take *τὰλλα* as a nom. = *ὥσπερ τὰλλα τυγχάνει δντα*. Socr. says, 'This alone we maintain to be true under any circumstances, and not like other things which may sometimes be good, sometimes bad.' *ἔστιν ὅτε 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 *ἔστιν οἷς* 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 *τῶν ἀνθρώπων*, but see Heindorf: '*τῶν ἀνθρώπων* iunctum sequenti *οἷς* praeferrem, ni intercederet *ἔστιν ὅτε*.' 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 = *τὸ μὴ θεμιτὸν εἶναι αὐτὸν ἑαυτὸν ἀποκτινύναι*; and again, the next clause does not admit the possibility of the reverse 25 *φαίνεται*: Hirschig's conjecture *φανέεται* is plausible and per-

haps true, though not necessarily so. 28 *ἔττω Ζεὺς*: so Cebes says as a Boeotian (*βοιωτικῶν τῆ φωνῆ*, Xen. Anab. 3, 1, 26). The same expression is quoted from Arist. Acharn. 911, but there the genuine Boeotian *ἔττω Δεὺς* appears now in the texts in accordance with the best ms. *ἔττω*=*ἴστω*. Olympiodorus has here a good observation, *καὶ εἰκότως ἐγγχώρια γλώττη ἐχρήσατο, ἐνδεικνύμενος τὸ φυσικὸν καὶ ἐγγχώριον θαῦμα δ εἶχε πρὸς τὸν Σωκράτην*.

p. 9, 1 *οὕτω γε* 'at first sight,' i.e. before it is properly considered. 2 *ἐν ἀπορρήτοις*: the most natural explanation of this seems to be of the *ἀπορρήτα* or 'esoteric' precepts of the Pythagoreans. So Socr. says of Protagoras, Theaet. 152 c, *ἡμῖν μὲν ἠμίξατο τῷ πολλῷ σурφετῷ, τοῖς δὲ μαθηταῖς ἐν ἀπορρήτῳ τὴν ἀλήθειαν ἔλεγε*. Such *ἀπορρήτα* 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. Auscult. 4, 2 and by others. Numenius wrote a book *περὶ τῶν παρὰ Πλάτωνι ἀπορρήτων* (Euseb. Praep. Ev. 13, 5, p. 650 D). 3 *ἐν τινι φρουρᾷ*: cf. Cic. Cato M. c. 20, *ita fit ut illud breve vitae relicuum nec avide appetendum senibus nec sine causa deserendum sit, vetatque Pythagoras iniussu imperatoris, id est dei, de praesidio et statione vitae decedere*. But *φρουρᾷ* is not *statio* or *praesidium*, but 'prison.' On the fragment attributed to Philolaus *μαρτυρόνται δὲ καὶ οἱ παλαιοὶ θεολόγοι τε καὶ μάντις, ὡς διὰ τινος τιμωρίας ἡ ψυχὴ τῷ σώματι συνέζευκται καὶ καθάπερ ἐν σήματι τούτῳ τέθραται* see Mr Bywater l. c. p. 47. 5 *μέγας τις* 'rather profound:' *τις* enforces the adjective; see a similar instance Crito p. 41, 2. 9 *τοῖς θεοῖς* (dative of reference) 'with regard to the gods.' Riddell § 28. As for the sentiment, comp. Legg. 906 A, *ἡμεῖς δ' αὖ κτήματα θεῶν καὶ δαιμόνων. κτημάτων* 'of your slaves:' see Porson's note on Eur. Med. 48 *παλαιὸν οἴκων κτήμα*. 12 *βούλει*: according to the rules of indirect speech we should expect *βούλοιο*, but again we observe here the intrusion of the forms of direct speech. Heindorf quotes Gorg. 464 D, *ὥστ' εἰ δεῖοι—διαγωνίζεσθαι—πότερος ἔπαται περὶ τῶν χρηστῶν—λιμῶ ἂν ἀποθανεῖν τὸν ἰατρὸν*. 16 *πρὶν—ἐπιπέμψη*: here Heindorf and Bekker insert *ἂν* after *πρὶν*. Heindorf says: 'apud poetas Atticos *πρὶν* subiunctivo saepius iungitur: apud prosae scriptores corrigi huiusmodi 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 οἱ Κορινθιοὶ—οὐ προεθυμήθησαν ξυμπλεῖν πρὶν τὰ Ἴσθμια—διεοργάσωσιν

and *ibid.* οὐ βουλόμενοι πω πολέμιον ἔχειν, πρὶν τι καὶ ἰσχυρὸν 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, *Reisig* 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 *ραδίως* 'easily,' i. e. 'willingly.' We have the word directly afterwards in the same meaning, 63 A. 22 For *ἀγανακτεῖν ἀπίοντας* see *Jelf*, § 549 C. 24 *ἀριστοὶ εἰσι τῶν ὄντων ἐπιστάται*: cf. *Legg.* 10, 902 B, *θεῶν γε μὴν κτήματά φαμεν εἶναι πάντα ὅπσοα θνητὰ ζῶα, ὥσπερ καὶ τὸν οὐρανὸν ἔδον—ἤδη τοῖνυν σμικρὰ ἢ μεγάλα τις φάτω ταῦτα εἶναι τοῖς θεοῖς' οὐδετέρως γὰρ τοῖς κεκτημένοις ἡμᾶς ἀμελεῖν ἂν εἴη προσήκον, ἐπιμελεστάτοις γε οὖσι καὶ ἀρίστοις.* 25 αὐτός sc. 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 D, 324 A, 334 C. 27 ταῦτα where we should expect τοῦτο: so we have it below, 70 D. Other instances are collected by *Riddell*, § 41 B; *Jelf*, § 383 Obs. 28 ἀπὸ τοῦ δεσπότου '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 πραγματεῖωδ' ἀπορίαν *πραγματείας* ἐκάλεσεν ὁ Πλάτων.' *Olympiodorus.* 9 *ἐπιβλέψας* no doubt with an ironical expression of the face. This irony is also perceptible in *τινάς*. *αὐεῖ τοι*: *Geddes* justly observes that there is a certain playfulness in this expression, marked also by the imitation of Homeric language, e. g. *Il.* 5, 83, *αὐεῖ τοι μέγιστα θεοὶ τετληότες εἰμεν.* Below, 77 A, *Cebes* is described as *καρτερώτατος πρὸς τὸ ἀπιστεῖν τοῖς λόγοις.* 11 f. *μοι—αὐτῷ* is more emphatic than *ἐμαντῷ*. About the phrase *τι λέγειν* see n. on *Crito* p. 45, 3. 13 *ἀνδρες σοφοὶ ὡς ἀληθῶς*: the more usual order of words would be *ἀνδρες ὡς ἀλ. σοφοί*: cf. below, p. 12, 17, *οἱ ὡς ἀληθῶς φιλόσοφοι*, 66 B, *ὁ γνησίως φιλόσοφος*, but 67 D, *ὁ φιλοσοφῶν ὀρθῶς.* 13 *ἀμείνους αὐτῶν* is given by the mss., not *αὐτῶν*, which is the arbitrary change of many editors. *Stallb.* justly compares 107 C, below, *τῆς αὐτῶν κακίας* where again some editions read *αὐτῶν.*

VIII. SOCRATES ADVANCES THE PROPOSITION THAT BY DEATH WE ARE NOT REMOVED FROM THE PROTECTION OF THE GODE, AND AFTER A FRUITLESS WARNING OF THE EXECUTIONER, THAT THE

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 ἀγανακτῶν*: but Olympiodorus reads *μη ἀγ.* 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 *μή*. (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 *ὅτι—ἤξεω*: the infinitive is owing to the continued influence of *ἐλπίζω*—though we might also quote Jelf, § 804, Obs. 7. Hirschig brackets *ἤξεω*; his note is as follows 'pessum dederunt Atticum sermonem explendo ellipsis: repetendum est et ἀφιξεσθαι (= ἤξεω) et ἐλπίζω: itaque, quod partim expleverunt, eo certius deprehenduntur interpolatores.' 3 *οὐχ ὁμοίως* viz. as I should grieve, if I were without that hope.

4 *εἶναι τι* 'that there is something in store for:' so below, 91 B, *εἰ δὲ μηδὲν ἐστὶ τελευτήσαντι*.

5 *καὶ πάλαι* in the ancient beliefs and traditions of the Greeks: cf. Gorg. 523 AB, *ἦν νόμος ὅδε περὶ ἀνθρώπων ἐπὶ Κρόνου καὶ δὲ καὶ νῦν ἐστὶ ἐστὶν ἐν τοῖς θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ ὁσίως, ἐπειδὴν τελευτήσῃ εἰς μακάρων νήσους ἀπίοντα οἰκεῖν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν τὸν δὲ ἀδίκως καὶ ἀθέως, εἰς τὸ τῆς τίσεως τε καὶ δίκης δεσμοστήριον, ὃ δὴ τάρταρον καλοῦσιν, λέναι.*

7 *αὐτός* may stand in its usual sense 'you yourself,' but the antithesis to the following *μετ' αὐτοῖς* 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 *Κρίτωνά τόνδε* is easily understood.

13 *τί δὲ—ἄλλο γε* sc. *ἐστὶν*, after which we ought to have *ἢ ὅτι πάλαι κ.τ.λ.* Comp. Arist. Eccles. 769, *τί γὰρ ἄλλο γ' ἢ φέρεω παρεσκευασμένοι τὰ χρήματ' εἰσίν*. 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 μέλλων δώσειν κ.τ.λ.*: comp. below, 117 A, beginning of ch. LXVI, no doubt a slave of the state, called *ὁ δημόσιος* by Plut. Phoc. 37, where he relates that the poison not taking effect upon Phocion, he asked for another draught: *καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ λάβοι δώδεκα δραχμάς, ὅσου τὴν ὀλκὴν ὠνεῖται. χρόνου δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῶν φίλων καὶ εἰπὼν ὅτι μηδὲ ἀποθανεῖν Ἀθήνησι δωρεὰν*

ἔστιν, ἐκέλευσε τῷ ἀνθρώπῳ δοῦναι τὸ κερμάτιον. 16 μᾶλλον 'too much.' 17 εἰ δὲ μὴ 'otherwise, else:' we should expect εἰ δὲ (sc. προσφέρουεν), 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 ποιήσης ταῦτα· εἰ δὲ μὴ, αἰτίαν ἔξεις. Soph. Trach. 586 f. εἴ τι μὴ δοκῶ Πρῶσσει μάταιον· εἰ δὲ μὴ, πεκαύσομαι. 20 τὸ ἐαυτοῦ 'his own affair:' Hirschig unnecessarily conjectures τσοῦτον. 21 σχεδὸν μὲν τι ᾔδη, 'I knew something of the kind,' viz. would be your answer: τι belongs to σχεδὸν though separated from it by μὲν: comp. Laches 192 c, σχεδὸν γὰρ τι οἶδα. ᾔδη is expressly given for this passage by Photius Lex. p. 50, though all the mss. have ᾔδειν: but see n. on Apol. p. 23, 8. ἀλλὰ at the beginning of the sentence expresses Crito's impatience, πράγματα παρέχει 'he bothers me.' 25 τῷ ὄντι i. e. seriously, with profit to himself, cf. below, 66 b, ὁ γνησίως φιλόσοφος, and p. 12, 17, ὁ ἀληθῶς φιλόσοφος.—εἰκότως may be translated 'with good reason,' or 'consistently.' 26 ἐκέει=ἐν "Αἴδου.

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 κινδυνεύουσιν ὅσοι κ.τ.λ., is justly explained by Riddell, § 186, to be an attraction for κινδυνεύει λεληθέναι τοὺς ἄλλους ὅσοι κ.τ.λ. 3 ἐπιτηδεύουσιν κ.τ.λ.: cf. Cic. Tusc. 1, 30, *totā philosophorum vita, ut ait idem, commentatio mortis est*; see also below, 67 d. ἀποθνήσκειν denotes the act by which one passes into the state expressed by τεθνᾶναι. 6 ἀγανακτεῖν δ—: the constr. ἀγανακτεῖν τι occurs in several passages in Demosthenes and Lysias (26, 1), and is quite in harmony with the analogous constr. δυσχεραίνεω τι (Krüger, § 48, 8, 1). 8 γελασεῖω 'I wish to laugh.' 9 ἐν is anticipated hyperbatically with οἶμαι: 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 θανατῶσι = θανάτου ἐπιθυμοῦσι (Schol.). λελήθασιν, where we should expect λέληθε, but the verb is made to agree with the subject φιλόσοφοι

which is common to the preceding and succeeding sentence. Stallb. quotes Xen. Oec. 1, 19, *οτι πονηρότατοι γέ εἰσι, οὐδὲ σὲ λαθάνουσιν*. Add Isocr. Panegy. 12, *οὗτοι οὖν οὐ λελήθασιν οτι τούτους ἐπαινοῦσιν κ.τ.λ.*

14 *τοῦτο πάσχειν* i. e. *ἀποθνήσκειν*. 20 *ἄλλο τι* sc. *ἡγούμεθα* (to be supplied from the preceding sentence). 26 f. *καὶ σοὶ ξ. ἄπερ καὶ ἐμοί*: the two *καὶ* are correlative; see a similar instance Apol. p. 9, 16, and below, 76 ε.

29 *ἔσπουδακέναι* 'to have made it his especial study.' 30 *οἶον* 'e. g.:' this word always stands outside the construction of the sentence, see Riddell, § 16, who quotes also below, 73 c, *πῶς λέγεις*; — *οἶον τὰ τοιαῦδε*. 78 d, *τῶν πολλῶν καλῶν οἶον ἀνθρώπων*. 83 β, *κακὸν ἔπαθεν ἀπ' αὐτῶν...οἶον ἢ νοσήσας ἢ κ.τ.λ.*

p. 13, 4 *ἱματίων διαφερόντων*, 'splendid clothes;' very much in contrast to Socr.'s own dress, which Xen. Mem. 1, 6, 2, calls *ἱμάτιον φαῦλον*. As to *ὑποδήματα*, Socr. dispensed with them altogether: Symp. 220 β, Xen. Mem. 1, 6, 2. Arist. Clouds, 103.

10 *ἀφεστάναι αὐτοῦ* 'keep aloof from it:' sc. *τοῦ περὶ τὸ σῶμα*.

16 *μηδὲ μετέχει*: before this we should supply *καὶ ὅς*, 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 β, 496 β, and here below, 82 d. (See also Jelf, § 743, 2.)

X. p. 13, 20 *φρονήσεως*: for the meaning of this word cf. Cic. Off. 1, 43, 153 *prudētiā, quam Graeci φρόνησιν dicunt, aliam quamdam intellegimus quae est rerum expetendarum fugiendarumque scientia*.

22 *οἶον τὸ τοιόνδε λέγω* is another expression to denote 'e. g.,' for which *παραδείγματος χάριν* is the later formula: cf. Charmid. 168 d, *λέγω δὲ τὸ τοιόνδε οἶον ἢ ἀκοή*. Euthyphr. 13 β, *οἶον τοιόνδε* &c. See also Don. p. 352.

23 *ἔχει* has almost the sense of *παρέχει*.

24 *οἱ ποιηταί*: 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 *νοῦς ὄρη καὶ νοῦς ἀκούει· τᾶλλα κωφὰ καὶ τυφλά*.

25 *θρυλοῦσιν* is the spelling of the Bodl. and other good mss., so also below 100 β the best mss. are in favour of *πολυθρύλητα*: see also 76 d. Eustathius on Il. 23, 396 says of this word *ἢ πλείων χρῆσις οἶδε δι' ἐνὸς λ προφέρεται*.

27 *μη σαφείς* and therefore not leading to *σοφία*. The two words *σαφής* and *σοφός* belong to the same root.

p. 14, 3 *λογίζεσθαι ratiocinari*. 5 f. On *μήτε...μήτε...μηδέ* (according to the Bodl.) see Riddell § 52. 9 *τοῦ ὄντος* 'the really or absolutely true.' 13

αὐτὸ is not necessary, but serves to enforce the idea of existing before οὐδέν. Olympiodorus justly explains τὸ δίκαιον by ἡ ἰδέα τοῦ δικαίου.

13 f. φάμεν μέντοι νῆ Δία, a most emphatic answer in the affirmative: cf. below 68 v. 73 d.

19 ἐνὶ λόγῳ 'in one word,' i. e. to sum up, so also Gorg. 524 d.—The order in this sentence seems at first sight unusual; the sense is of course καὶ περὶ τῆς οὐσίας τῶν ἄλλων ἐνὶ λόγῳ ἀπάντων, ὃ τυγχάνει ἕκαστον ὄν. 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 φυλακὴν μὴ ἀπὸ τῶν νόμων τῆς δεινότητος ποιείσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐπιμελείας.—οὐσία is the 'true being,' *essentia* in the Latin of later philosophers. The same idea is afterwards denoted by τἀληθέστατον.

Geddes justly observes that οὐσία was probably a term then newly introduced into philosophy and therefore needing explanation.

22 αὐτὸ ἕκαστον 'each taken by itself' as to its own peculiar being.

26 παρατιθέμενος lit. 'putting alongside of himself' as an instrument of which he can avail himself at any time.

27 ἐφέλικον 'dragging behind' as an encumbrance.

30 θηρεύειν: the metaphorical use of the word is easily understood. Comp. Polit. 264 A. Theaet. 198 A. So p. 15, 17, ἡ τοῦ ὄντος θήρα. In the same way Cic. de nat. deor. 1, 30 calls a 'physicus' *speculator venatorque naturae*.

p. 15, 1 ὡς ἔπος εἰπεῖν 'generally speaking:' see n. on Apol. p. 1, 4.

6 ὑπερφυῶς ὡς: comp. below 96 A, θανουαστῶς ὡς.

XI. p. 15, 9. On ὅτι before a direct speech see n. on Apol. p. 20, 6. Crito p. 51, 9.

10 κινδυνεύει 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 ἀτραπός 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 ὥσπερ and τις, to which Stallb. well compares Rep. 2, 427 δοκεῖ μοι εἶναι (ἡ πόλις) ὥσπερ ὕγιής τις. The simile which we have assumed to underlie the whole passage, is moreover preserved in the verb ἐκφέρειν, see Soph. Aj. 7 εὖ δέ σ' ἐκφέρει Κυνὸς Λακαίνης ὡς τις εἶρμος βόαις.

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 τῇ σκέψει. Stallb. assumes an allusion

to some Pythagorean precept *φεύγειν τὰς λεωφόρους*, and explains *δραπὸς* 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 maximae sint, ad propositum, h. e. ad veritatis cognitionem educamur.' The explanation which I have adopted agrees in the main with that given by C. F. Hermann 'Gesammelte Abhandlungen' etc. (Gött. 1849) p. 70 f. *ἐν τῇ σκέψει* 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 ποτε κτησώμεθα*: see n. on Apol. p. 20, 8. Jelf § 748, c. Obs. 3.—*ικανῶς* 'to a satisfactory degree,' because we may obtain an uncertain knowledge of truth even by means of our senses.

14 *τοῦτο* sc. *οὐ ἐπιθυμοῦμεν*. 16 *ἂν τινες νόσοι προσπέσωσι* 'if e. g. maladies happen;' for this force of *τις* see Riddell § 50. g. a.

18 *φλυαρίας* 'nonsense:' *φλυαρίαν καλεῖ ὁ Πλάτων πᾶν τὸ περιττόν, οὐ μόνον τὸ ἐν λόγοις, ἀλλὰ καὶ τὸ ἐν ἔργοις.* (Olympiodorus).

19 *τὸ λεγόμενον* 'as the saying is,' shows that the expression *ὑπ' αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέποτε οὐδέν* was proverbial. *ὡς ἀληθῶς* and *τῷ ὄντι* 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. 183 D, *ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον*.

25 *ἐκ τούτου* is again parallel with *διὰ πάντα ταῦτα*, but it would be perverse to doubt the genuineness of the text which rests on the authority of the mss.—*ἀσχολίαν ἀγομεν φιλοσοφίας περὶ* means 'we are too busy for philosophy,' cannot occupy ourselves with philosophical speculations.

28 *ἀπ' αὐτοῦ* sc. *τοῦ σώματος*. 29 *παραπίπτει* 'dicitur de iis quae interveniunt casu et fortuito atque adeo tempore alieno.' FISCHER.

p. 16, 5 *φρονήσεως* instead of *φρόνησις* owing to assimilation to the case of the relative (attraction): see note on Apol. p. 37, 3. Riddell § 192.

6 *ὁ λόγος σημαίνει*: cf. p. 15, 10, *μετὰ τοῦ λόγου*.

8 For the accusative *δυσὸν θάτερον* see Riddell § 23. a. 11 *ἐν ᾧ ἂν ζῶμεν* 'while we live,': Hirschig doubts if this be Greek and writes *ἕως ἂν ζῶμεν*, comp. below 84 A.

14 *ἀναπιμπλασθαι* is from the antithesis *καθαρεύειν* 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 τοιούτων* i. e. *καθαρῶν*. Riddell § 54. 19 *ἴσως* '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.—*μὴ καθαρῶ—θεμιτὸν ᾧ*: 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. *ἐλπίς—κτῆσασθαι*, the inf. aor., though we should expect either the future or the aor. with *ἀν*: but instances without *ἀν* are by no means scarce, see below κ, *ἐλπίς ἐστι—τυχεῖν*. Sympos. 193 D, *ὅς εἰς τὸ ἔπειτα ἐλπίδας μεγίστας παρέχεται καταστήσας ἡμᾶς εἰς τὴν ἀρχαίαν φύσιν καὶ λασάμενος μακαρίους καὶ εὐδαίμονας ποιῆσαι*. 27 *παρελθόντι* 'past,' as we obtain this boon after our death. The reading of inferior mss., *παρόντι*, is simpler, but has no authority. 29 *καὶ ἄλλω ἀνδρὶ*: 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 προστεταγμένη*. 29 f. *οἱ παρεσκευάσθαι* 'sibi comparatam esse;' the perf. infin. denotes that he has his pure mind in readiness; *ὥσπερ* is added, because *κεκαθαρμένη* is originally used of a vessel when cleansed.

p. 17, 1 *ξυμβαίνει* 'appears:' the construction here differs from the one used below 74 A, *ἀρ' οὖν ξυμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κ.τ.λ.* Instances of either construction are found in the best writers. 4 *συναγείρεσθαι* "τούτέστιν ἀπὸ τῆς σωμασειδούς ζωῆς ἐπιστρέφεσθαι:" *ἀθροίξεσθαι* "τούτέστιν 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.—*ὥσπερ ἐκ δεσμῶν ἐκ τοῦ σώματος*: 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 κ, *ὥσπερ δι' εἰργμοῦ διὰ τούτου σκοπεῖσθαι τὰ δντα*, see also 110 κ. 115 β. Phaedr. 255 D, *ὥσπερ ἐν κατόπτρῳ ἐν τῷ ἐρώντι ἑαυτὸν ὁρῶν λεληθεῖ* Rep. 8, 553 B, *πτασαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει*. See Riddell § 262 (p. 221). 15 *οὕτω* enforces the meaning of the

participle: see above 61 c. *τούτου* sc. *τοῦ τεθνήαι*. 16 *οὐ γελοῖον* 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 *διαβέβληται τῷ σώματι* 'are at variance with the body.' Jelf § 601, 2 Obs. 3.

22 *εἰ* is inserted on the authority of the best mss., while inferior mss. are without it. Cobet is in favour of the reading of the latter (see crit. note). Heindorf is wiser in saying 'quod [*εἰ*] quamquam repeti e superiori membro potest, tamen, cum in optativos transeat oratio priusque *εἰ* sonet h. l. magis *quandoquidem*, alterum *si*, vix videtur a librario adiectum,' and Stallb. quotes a number of passages in which we have two protases with *εἰ*: Theaet. 147 A. Gorg. 453 c. Legg. 2, 662 cd.

Protag. 311 B. (Hirschig's criticism is more sweeping: he pronounces the whole sentence *τούτου δὲ γιγνομένου εἰ φοβοῦντο καὶ ἀγανακτοῦεν* to be 'ieiuna sententiae periphrasis' due to a scribe.

He adds 'duplicem protasin, obsecro te, ne cum Stallbaumio defendas exemplis corruptis et disparibus.') The third clause with *εἰ* is added in somewhat the same manner as may be noticed below 80 E and 81 A.

Aristoph. Eccl. 218 f. ἡ δ' Ἀθηναίων πόλις, *εἰ τοῦτο χρηστῶς εἶχεν, οὐκ ἂν ἐσώζετο, εἰ μὴ τι καὸν ἄλλο περιεργάζετο.*

25 ἀπ' ἀλλάχθαι inf. perf. of the same sense as a present, e. g. *ἐλευθέρους εἶναι*. On present infinitives after verbs of promising, hoping, suspecting, etc. see n. to Crito p. 53, 27.

26 ἀνθρώπινα παιδικά 'objects of affection that were merely human' (GEDDES) is said intentionally in antithesis to as it were *θεῖα παιδικά*: Heindorf happily compares Gorg. 482 A *φιλοσοφίαν, τὰ ἐμὰ παιδικά*. Geddes observes that Socr. alludes to such legends

as the love of Alcestis 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 *οἰεσθαι γε χρὴ* '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 ὡς περ ἀρτι εἶλεγον refers to 67 E.

13 *τοῦτο*

points to the succeeding sentence. $\delta\upsilon\ \delta\upsilon = \acute{\epsilon}\alpha\upsilon\ \tau\iota\tau\alpha$, a construction of which Stallb. gives numerous instances; most apposite is Herod. 1, 146 ἀνδραγαθῆ δ' αὐτῆ (the following) ἀποδέδεκται— $\delta\varsigma\ \delta\upsilon\ \pi\omicron\lambda\lambda\omicron\upsilon\varsigma\ \acute{\alpha}\pi\omicron\delta\acute{\epsilon}\xi\eta\ \kappa\alpha\iota\delta\alpha\varsigma$, and in the same way we should also explain Thuc. 2, 62, 4 ἀσχημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχούς καὶ δειλῶ τῶν ἐγγίγνεται, καταφρόνησις δὲ $\delta\varsigma\ \delta\upsilon\ \kappa\alpha\iota\ \gamma\acute{\nu}\omega\mu\eta\ \pi\iota\sigma\tau\epsilon\acute{\upsilon}\eta\ \tau\omicron\omega\upsilon\ \acute{\epsilon}\nu\alpha\upsilon\tau\iota\omega\upsilon\ \pi\acute{\rho}\omicron\epsilon\chi\epsilon\iota$, though there the Scholiast observes *λείπει ἐκείνω*: but cf. Thuc. 6, 14 τὸ καλῶς ἀρξαι τοῦτ' εἶναι $\delta\varsigma\ \delta\upsilon\ \tau\eta\ \nu\ \pi\alpha\tau\rho\iota\delta\alpha\ \acute{\omega}\phi\epsilon\lambda\lambda\eta\sigma\eta$. 7, 69, 1 νομμώτατον εἶναι οἱ $\delta\upsilon$ —δικαιώσωσιν. 15

οὐκ ἄρ' ἦν 'he was after all not:.' *ἄρα* expresses the correction by experience of a preconceived impression: cf. Hom. Od. 16, 418 ff. 'Ἄπτινο', ὕβριν ἔχων, κακομήχανε, καὶ δὲ σέ φασιν 'Ἐν δῆμῳ Ἰθάκης μεθ' ὀμήλικας ἔμμεν ἀριστον Βουλῆ καὶ μύθοισι· σὸ δ' οὐκ ἄρα τοίος ἔσθθα. 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. 3, 697 B, and also in our dialogue below 82 C.—*που* is 'probably,' in most instances. 20 τοῖς οὕτω διακειμένοις

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 ἐπιθυμητικόν.

23 *πτοέομαι* 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 ζῶσιν: cf. above εἶναι ἐν φιλοσοφίᾳ and Theaet. 174 A διάγειν ἐν φιλοσοφίᾳ. 26 εἰ γὰρ 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 εἰ γὰρ ἐθέλεις ἐνοῆσαι τὸ κολάζειν—αὐτὸ σε διδάξει. Alcib. I, 122 D, εἰ ἐθέλεις τοῦς Λακεδαιμονίων πλούτους ἰδεῖν, γνῶσει. On the other hand it may be said for ἐθέλησεις, 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 *δταν ὑπομένωσω* is an emphatic addition 'si quidem—': Stallb. comp. Euthyphr. 7 D, οὐ δυνάμενοι ἐπὶ ἱκανῆν κρίσειν αὐτῶν ἐλθεῖν ἐχθροὶ ἀλλήλοις γιγνώμεθα, *δταν γιγνώμεθα*. Phil. 81 B, δεῖ δὴ τὸ μετὰ τοῦτο ἐν φ' τέ ἐστὼν ἐκότερον αὐτῶν καὶ διὰ τί πάθος γίγησθον, ὁπότεν γίγησθον, ἰδεῖν ἡμᾶς. 2 The words *καὶ δεῖ* 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 δειλῆ for δέει, whereby we obtain afterwards a complete parallelism in the repetition of this expression. Plutarch, Romul. 37 D, alludes to the expression in 1. 4.: ὁ δὲ, ἐκεῖνο τὸ τοῦ Πλάτωνος, ἀτεχνῶς ὑπὸ δέους ἀνδρείους γενόμενος.

5 οἱ κόσμοι = οἱ σώφρονες: see above c where the definition of σωφροσύνη is given.

6 With the asyndeton ἀκολασία κ. τ. λ. comp. the similar passage Apol. 22 A, ἡ μὴν ἐγὼ ἐπαθὼν τι τοιοῦτον· οἱ μὲν μάλιστα εὐδοκιοῦντες κ. τ. λ.

10 ἄλλων ἀπ. ὑπ' ἄλλων: the two ἄλλων 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—ἢ 'vide ne sit.'

16 The prep. πρὸς is here used to denote interchange; see Jelf § 688 f.

22 ὠνούμενα has here a passive sense, which the verb generally admits only in the perfect ἐώνημαι: Stallb. therefore proposes to read ἐωνημένα, but there is no doubt that in agreement with πιπρασκόμενα 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, 3.) Xenophon (Equest. 8, 2) uses ἐωνεῖτο as a passive.

24 καὶ προσγ. καὶ ἀπογ. 'no matter whether they are present or not.'

27 σκιαγραφία 'is a favourite phrase with Plato to express incompleteness or sketchiness.' GEMDES: comp. Rep. 10, 602 c. 2, 365 c, and espec. Critias 107 c, σκιαγραφία... ἀσαφεῖ καὶ ἀπατηλῶ χρώμεθα περὶ αὐτά. Cicero Tusc. 3, 2 translates σκιαγραφία by *adumbrata imago*. Aristophanes, Frogs 1493, uses the term *σκαριφισμός* for the same thing.

29 τὸ ἀληθές 'the true thing,' opp. to σκιαγραφία, which denotes merely a counterfeit.

p. 20, 1 τῶν τοιούτων i. e. τῶν ἡδονῶν καὶ φόβων καὶ τῶν ἄλλων.

3 καθαρός 'differs from the foregoing κάθαρσις, as the result from the process.' GEMDES.

4 οὗτοι 'those famous men.' The mysteries are mentioned as they professed to convey καθαρός and secure purity in another world.

5 αἰνίττεσθαι 'to indicate in an obscure manner:' the word is used of the oracles of Apollo, Apol. p. 7, 13.

6 ἐν βορβόρῳ: Plotinus who repeats this doctrine in almost the same words as we have here (Enn. 1, 6. p. 55 A) suggests the reason *ὅτι τὸ μὴ καθαρὸν βορβόρῳ διὰ κακίαν φιλῶν*.

9 The Orphic line alluded to is πολλοὶ μὲν νερθηκόφοροι, παῦροι δὲ τε βᾶκχοι. The latter is the name given to the real and enthusiastic worshippers of Diony-

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 πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί, St Matth. 20, 16.

11 We get at the real force of the perf. participle *πεφιλοσοφηκότες* by considering it equal to *φιλόσοφοι ὄντες*.

11 ὦν belongs to *γενέσθαι* 'to become one of whom.'

14 ἤνυσάμην 'have achieved something for myself.' The Bodl. ms. reads *ἤνυσάμεν* 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 τοῖς δὲ κ.τ.λ. should be translated 'although this appears incredible to the multitude.' Hirschig observes 'est adnotatio praepostera scioli petita ex sequentibus his: τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις, verbis Ceбетis, qui demum bene hanc dubitationem adfert, 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 *ἀπιστίαν* has the meaning of 'doubt,' hence the constr. with *μή*: Jelf § 814 b. The following sentence is rather awkwardly expressed in so far as the words *οὐδαμῶ ἐτι ἦ* 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 *εὐθύς* is very harsh, and perhaps Zeune is right in adding *καί* before *εὐθύς*. (A passage similar to the present occurs below 84 b. Hirschig doubts the authenticity of the words *διαφθείρηται τε καὶ ἀπολλύηται* p. 21, 1, and it must be confessed that all would be smooth without them.) The constr. of *εὐθύς* with a participle is not rare; cf. below 75 b, *γενόμενοι εὐθύς ἐωρῶμεν*, and ib. c *ἠπιστάμεθα—εὐθύς γενόμενοι*. The two participles *ἀπαλαττομένη* and *ἐκβαλνουσα* belong both to *εὐθύς* 'the moment the soul separates itself from the body and departs from it' *ἀχρηται*

διαπομένη 'it goes flying away' ὡς περ πν. ἢ καπνὸς 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, II. Ψ 100, ψυχὴ δὲ κατὰ χθονὸς ἥτε καπνὸς Ἰλιγεο τετριγυῖα. p. 21, 5 ξυνηθροισμένη is the antithesis to διασκεδασθεῖσα. 9 παραμυθία 'iudicii confirmatio qua sententia difficilis et incredibilis ad probabilitatem explicatur,' WYTTENBACH, who observes that this use of the word is especially frequent in Plutarch. In Plato Legg. 4, 720 Δ παραμυθία and πειθῶ are combined.—πιστις 'proof' in its original meaning, from root πιθ- in πειθω. 10 ἀποθανόντος τοῦ ἀνθρώπου 'of man when dead,' the article generalises the substantive, and the participle stands in apposition. So below at beg. of ch. XV τελευτησάντων τῶν ἀνθρώπων. 11 φρόνησιν 'reasoning faculty:' see below 111 B. 13 διαμυθολογῶμεν: see above 61 E. 15 ἄν belongs of course to εἰπεῖν. 17 ἀδολέσχῳ: among others, the comic poet Eupolis had bestowed upon Socr. the title of a πτωχὸς ἀδολέσχης.—οὐ περὶ προσηκόντων = περὶ οὐ προσηκόντων according to the customary order of words, cf. Thuc. 3, 67, 2 οὐ περὶ βραχέων. 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 αὐτό 'the question in hand.'—εἴτε ἄρα stands here as in Thuc. 6, 60, 2 ἀνακείθεται—εἴτε ἄρα καὶ τὰ ὄντα μὴ εἶναι εἴτε καὶ οὐ. The addition of ἄρα in the first part indicates that there is greater presumption of truth for it than for the second possibility. 21 παλαιὸς λόγος denotes most probably the doctrine of the Orphic poets and Pythagorean philosophers; cf. what Olympiodorus says in his note on this passage Ὀρφικός τε γὰρ καὶ Πυθαγόρειος (λόγος) ὁ πάλω ἀγων τὰς ψυχὰς εἰς τὸ σῶμα καὶ πάλω ἀπὸ τοῦ σώματος ἀνάγων, καὶ τοῦτο κύκλω πολλάκις. This doctrine is, as here, called παλαιὸς λόγος Meno, 81 B. Herodotus 2, 123 where he speaks of the same doctrine as peculiar to the Egyptians, observes, τοῦτω τῷ λόγῳ εἰσὶν οἱ Ἕλληνων ἐχρήσαντο, οἱ μὲν πρότερον (viz. the Orphic school), οἱ δὲ ὕστερον (the Pythagoreans), τῶν ἐγὼ εἶδῶς τὰ ὄνόματα οὐ γράφω. Empedocles also held the same doctrine, witness his lines ἤδη γὰρ ποτ' ἐγὼ γενόμεν κούρη τε κόρος τε, Θάμνος τ' οἰωνός τε καὶ εἰν ἀλλ φαίδιμος ἰχθύς (others καὶ ἐξ ἄλλος ἐμπορος ἰχθύς). It is scarcely necessary

to point out the construction of the words, *ὡς εἰσὶν ἐκεῖ, ἐνθένδε ἀφικόμενοι.* 24 *πάλιν γίγνεσθαι—ζῶντας* is epexegetis of *τοῦτο* in the preceding words. In the same manner below, 71 B, *οὕτως* is explained by an infinitive clause.

25 *ἄλλο τι ἤ*: see n. on Apol. p. 12, 15. 27 *τοῦ ταῦτ' εἶναι* 'of this being so' or 'true.'

ταῦτα stands where we should rather expect *τοῦτο*: but see above 62 D, *τάχ' ἂν οἴηθει ταῦτα φευκτέον εἶναι κ.τ.λ.* Heindorf and Hirschig adopt Forster's conj. *αὐτάς*, sc. *τὰς ψυχάς*. p. 22, 3 *κατὰ* c. 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 '*κατὰ*, in a pregnant use, stands for *ὡς κατ' ἀνθρώπων λεγόμενον.*' See also Jelf § 628, 1, 2.

6 *ἄρα* is properly used in direct questions only, but sometimes it appears also in an indirect question, e.g. Lach. 185 D, *δεῖ καὶ τὸν σύμβουλον σκοπεῖν ἄρα τεχνικός ἐστίν.* So again directly in the next section, l. 10.—Here again the words *οὐκ ἄλλοθεν—τὰ ἐναντία* are the epexegetis of *οὕτως*. 12 *αὐτῷ* 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 *αὐτό* virtually = *ἐν τούτων* or *τούτων τι*.

13 *επειτα* is here merely temporal, as is shown by the preceding *πρότερον*: in the parallel sentence which follows it is replaced by *ὑστερον*. This is a different use from the one explained in n. on Apol. p. 6, 8.

19 *ικανῶς ἐχομεν τοῦτο* 'do we understand this thoroughly,' is it sufficiently proved?, Phileb. 30 E, *ἔχω καὶ μάλα ικανῶς*. See also note on Crito p. 45, 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 *κἂν εἰ—καὶ ἐάν* (for *ἐάν* is nothing else but *εἰ ἂν*). p. 23, 3 *ἐξ ἐκατέρων*, the plural refers to more than one pair of contraries grouped together before (GEDDES).

XVI. p. 23; 9 *αὐτοῖν* is dependent on *μεταξύ* which stands after its case: see above, 71 B. *δυσὼν ὄντων* 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 *συζυγίαν* sc. *τῆν τοῦ καθέδδεν καὶ ἐγρηγορέναι* ('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 *ικανῶς σοι* sc. *εἰρηγαι*: cf. Meno 75 B, *ικανῶς σοι ἢ ἄλλως πως ζῆγεις*; Gorg.

448 A, *ἐὰν σοὶ γε ἰκανῶς*. 25 *σαφῆς* 'well-ascertained.'
 29 *χολῆ* orig. 'lame,' i. e. 'defective.' Hirschig is most probably right in reading *ἀνταποδοῦναι* in conformity with the expression in the preceding line. p. 24, 2 *αὕτη, τὸ ἀναβιώσκεισθαι*: again we have an instance of expegegesis by the addition of an infinitive.

6 *ἔδδκει*, above, 70 CD. On the imperfect used in reference to a preceding discussion, see n. on *Crito*, p. 52, 7. 7 *ἴθεν δὴ πάλιν γίγνεσθαι*: 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 *ἴθεν* with the demonstrative *καὶ ἐκεῖθεν*. See below, 109 B, *εἰς ἃ ὑπερρηκέναι*.

XVII. p. 24, 1 2 *ἀδίκως* 'without reason,' opp. *δικαίως λέγειν* below, 73 c = *ὀρθῶς* λ. 75 ε. 12 *ἀνταποδοῖδη*, absolutely 'corresponded:' so below, l. 20. Jelf, § 359 (p. 12). Don. p. 426, justly notices that before (p. 23, 28) the same word is used transitively. 13 *ὥσπερ εἰ κύκλῳ περιώντα*, 'as it were revolving in a circle:' a common opinion of nearly all ancient philosophers. 14 *ἀνακάμπτειν* is the technical term of turning the chariot round the goal which from this was also called *καμπτήρ*: *καμπτήν ποιῆσθαι* 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 ε, *Phaed.* 73 D, *Men.* 85 D, *Gorg.* 486 A, *Rep.* 3, 393 D, 6, 505 A, 10, 605 D. 16 *τελευτῶντα* 'finally:' n. on *Apol.* p. 9, 10. 21 *ἄν* 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 mss. is in the present instance to be easily accounted for by considering how readily ΠΑΝΤΑΝΑΗΡΟΝ would pass into ΠΑΝΤΑΛΗΡΟΝ.

But it is also possible to write *πάντα λήρον—ἀποδείξει* and assume a variation of the constr. in the words which follow. *πάντα* is, however, the subject of only the first sentence: 'all would tend to prove that the tale about Endymion is nonsense;' on the phrase *λήρον ἀποδεικνύει τι* 'to prove that something is nonsense,' Wyttenbach has a very long note (in fact it is too long); as here *τὸν Ἐνδυμίωνα = τὰ κατὰ τὸν Ἐ.* or *τὰ περὶ τοῦ Ἐ. λεγόμενα*, we have in *Dio Chrysost.* Or. 32, p. 384 D, *αὐτὸν γὰρ οἶμαι τὸν Ἰζήωνα λήρον ἀποφαίνετε*, an apparent imitation of Plato's expression. The subject of *φαίνοιτο* is then *Ἐνδυμίων*.—*οὐδαμοῦ φαίνεσθαι* means 'to appear valueless, unimportant:' a very good instance is *Demosth. de cor.* § 810, *ἐν οἷς οὐδαμοῦ σὺ φανήσει γεγονώς, οὐ πρῶτος, οὐ δεύτερος, οὐ τρίτος, οὐ τέταρτος, οὐ πέμπτος, οὐχ ἕκτος, οὐχ ὀκτοστοσοῦν*. Nobody

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 *καθεύδων* is expegegesis of *ταύτων*: cf. 73 B, 74 A, 78 C. Hirschig brackets *καθεύδων* as a gloss.—*κάν* *ει* is here different in construction from above, 71 B; this alone shows that *άν* in *κάν* does not belong to the conditional clause, but to the apodosis, although there we have another *άν*: repetitions of *άν* being, however, by no means scarce, see n. on Apol. p. 2, 11. 35, 16.

25 *τὸ τοῦ Ἀναξαγόρου*: the beginning of his work was *ὁμοῦ πάντα χρήματα ἦν, τοὺς δὲ αὐτὰ διήρε καὶ διεκόσμησε* (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 *ἐκ τῶν ἄλλων*, i. e. any other source than *οἱ τεθνεῶτες*.

2 *τίς μηχανή* is a rhetorical question, and thus equal to a negative clause 'nothing can prevent,' hence we have *μή οὐ*: cf. below, 88 AB, Parmen. 143 D, Protag. 344 CE. See n. on Crito p. 40, 6. Thompson on Phaedr. 240 D, Don. § 603, Jelf § 750, 2 C.

3 *καταναλωθῆναι εἰς τὸ τεθνᾶναι* 'to become absorbed in universal death.'—*οὐδὲ μίᾱ* (sc. *μηχανῆ*) is more emphatic than *οὐδεμία*.

6 *παντός μᾶλλον*: see n. on Crito p. 49, 10. Here we may translate as if it were *μάλιστα*.

6 f. *ταῦτα οὐκ ἐξ ὁμολ.* should be translated as if it were *ταῦτα ὁμολογούντες οὐκ ἐξαπατώμεθα*: 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 superiore argumentatione consequantur neque ad proxima transitum parent, molestissime hic inculcata sunt. videntur igitur a sciolo aliquo praepostere huc translata esse ex iis quae infra de futura animorum sorte ac fortuna disseruntur.' But though what Stallb. says is true, it does 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 Cebes. 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, *εὐελπίς εἰμι εἶναι τι τοῖς τετελευτηκόσι καὶ—πολὸν ἀμεινὸν τοῖς ἀγαθοῖς ἢ 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.

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* reverts to *λόγον* at the beginning of the sentence: cf. Menex. 237 D, *ἐν ἐκείνῳ τῷ χρόνῳ ἐν ᾧ ἡ πᾶσα γῆ ἀνεδίδου καὶ ἐφύ ζῶα παντοδαπά, θηρία τε καὶ βοτᾶ, ἐν τούτῳ ἡ ἡμετέρα κ.τ.λ.* The old reading *τοῦτο* is, therefore, both against the authority of the best mss. and against the idiom.

22 *ἐνὶ λόγῳ καλλίστῳ*: cf. Cic. Tusc. 1, 24, *memoriam...quam quidem Plato recordationem esse vult superioris vitae: nam in illo libro qui inscribitur Menon (31 B ff.), pusionem quandam Socrates interrogat quaedam geometrica de dimensione quadrati: ad ea sic ille respondet ut puer, et tamen ita faciles interrogationes sunt (ἐάν τις καλῶς ἐρωτᾷ—here) ut gradatim respondens eodem perveniat quasi geometrica didicisset.* Cicero refers afterwards to the present passage in the Phaedo.

24 *αὐτοὶ=μόνοι*, they find the answers by themselves, unaided. 26 *ποιήσῃν*: the future inf. after *οἶόν τε εἶναι* is scarce, if not unique: it may, however, be defended by the similar constr. Rep. 5, 459 c *συχνῶ τῷ ψεύδει καὶ τῇ ἀπάτῃ κινδυνεύει ἡμῖν δεήσει κ.τ.λ.* Perhaps we ought to accept Hirschig's conjecture *ποιήσαι*: comp. below, p. 30, 25.—*ἔπειτα* continues the sentence as if it were not dependent on the preceding *ὅτι*, though in reality it ought to be so. Cebes 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, *ὁ Ἡριδανὸς αὐτὸ κατηγορεῖ τὸ ὄνομα ὡς ἔστιν Ἑλληνικόν.*

p. 26, 2 *ἀπιστεῖς γὰρ δὴ*, 'for I may assume (from your looks, &c.), that you do not believe.' 4. *παθεῖν* (the conjecture of Serranus instead of *μαθεῖν* of mss.), is borne out by the words *ὅταν τις τοῦτο πάθῃ περὶ ἐκείνα* below, l. 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).'

5 *ἀναμν.* is of course epexegetis of *αὐτὸ τοῦτο*: cf. above, 72 c, and comp. directly below, p. 27, 10, *τόδε προσπάσχειν, ἐννοεῖν.* (It is needless to add that Hirschig considers

ἀναμνησθῆναι as a gloss: see above, p. 24, 23). 7 *ἄν* belongs to *ἀκούοιμι*, not to *μέντοι*.—*ἐπεχείρησας*, viz. when the affair took place to which Cebes alludes.

11 *τοιούτω* 'expresses that it is such as the speaker has in his mind; his explanation of it to others follows, at *λέγω δέ*.' Riddell, § 53. H. 12 *λέγω δέ τινα τρόπον*; 'solent apud Platonem qui disputantes inducuntur haud raro suum ipsi sermonem eiusmodi interrogationibus distinguere.' STALLB.

13 *πρότερον* is given by the best mss. (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 expressions as here recur below, 76 A.

15 *τοῦτο* depends on *ἀνεμνήσθη*. 17 *οἶον τὰ τοιαῦτα*: see on p. 13, 22. 21 *ἐγνωσαν* and *ἐλαβον* are instances of what may be called the paradigmatic aorist, which represents a general rule as the result of the repeated observation of individual cases and instances.

22 f. *τοῦτο 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 *Σιμμίαν τις ἰδὼν κ.τ.λ.* Simmias and Cebes were inseparable friends: see n. on p. 59, 2. p. 27, 5 *αὐτοῦ Σιμμίου* 'the living Simmias.' Hirschig brackets *ἀναμνησθῆναι* because 'ter saltem repeti non potest.' Is this criticism?

XIX. p. 27, 7 *κατὰ πάντα ταῦτα* 'in accordance with all this.' 8 *ἀπ' ὁμοίων*: seeing a thing or a person with which I associate the idea of Simmias, I am apt to recollect Simmias himself. *ἀνόμοια* are objects *ὧν μὴ ἡ αὐτὴ ἐπιστήμη* (73 c). *ἀφ' ὁμοίων* 'fit recordatio cum eiusdem rei quae sensibus est percepta cogitatio sive idea in animo oritur, vel *ἐάν τις τι πρότερον ἢ ἰδὼν ἢ ἀκούσας, ἢ τινα ἄλλην αἰσθησιν λαβὼν μόνον ἐκείνο γινῶ*.' STALLB.

11 *ἐννοεῖν* is epexegetis of *τόδε*: see on p. 26, 4.—*ἐλλείπειν* is intransitive 'to be inferior' or 'defective' *τι* 'in some respect' *τινος* 'compared with something:' though originally this genitive is partitive. Krüger § 47, 16. 15 *ἄλλο τι—οὐδέν*: in this constr. *τί* is superfluous, but comp. above 65 E, *μήτε τινα ἄλλην αἰσθησιν μηδεμίαν*. *Gorg.* 463 A, *πράγματός τινός ἐστι μόνον οὐδένος*. *Eur. Alc.* 79, *ἀλλ' οὐδὲ φίλων τις πέλας οὐδέλς*.—*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, 23, 3 *ἡλιου ἐκλείψεισ αἱ πυκνότεραι παρά τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα ξυνέ-*

βησαν, and 4, 6, 1 χειμῶν—μείζων παρά τὴν καθεστηκυῖαν ὥραν): i. e. παρά stands, properly speaking, in the sense 'compared to,' but may be translated by 'than.' From Plato the editors quote Politic. 295 E, μὴ ἐξέστω δὴ παρά ταῦτα ἕτερα προστάττειν, and Rep. 1, 337 D δείξω ἑτέραν ἀπόκρισιν παρά πάσας ταύτας. Directly afterwards we have the more common constr. ἕτερον τούτων. 16 αὐτὸ τὸ ἴσον 'abstract equality.' 19 λαβόντες sc. ἐπιστάμεθα: cf. p. 30, 29. 21 ἐκ τούτων is epianalepsis of ἐξ ὧν. 24 τῷ μὲν—τῷ δέ: 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 τὸ ἴσον) 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. ἐνίοτε τοτὲ μὲν—τοτὲ δέ, I cannot agree with Stallb. who observes 'sermonem esse de varietate ac diversitate rerum externarum imaginum ab uno eodemque homine vario tempore perceptarum vel ex proximis verbis apparet αὐτὰ σοι—ἐφάνη, ut sponte intellegatur lectioni τῷ μὲν, τῷ δέ nullum locum 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 sentence. 25 αὐτὰ τὰ ἴσα 'abstract equality' in the plural, in order to represent it as the affection of several minds, not of one only (εἰς τοὺς πολλοὺς ἀποβλέπων νόας, ὧν ἐν ἐκάστῳ τὸ αὐτὸ ἴσον, Olympiodorus): Stallb. justly compares Parmen. 129 B αὐτὰ τὰ ὅμοια. 27 ταῦτα τὰ ἴσα, i. e. such as are commonly called ἴσα; the pronoun stands in its original 'deictic' sense here as well as l. 29, ἐκ τούτων τῶν ἴσων. See on p. 30, 2. p. 28, 4 ἕως ἂν lit. 'so long as'='if:' comp. Xen. Cyrop. 5, 2, 11 ἕως ἂν ἀνὴρ δίκαιος ᾧ—ὄσπορ' ἐπιλήσομαι τούτων, and the instances from Plato collected by Stallb.: Cratyl. 393 DE. Politic. 293 BD. Rep. 10, 610 B. γὰρ is added by mss. of inferior value, but Stallb. shows by numerous instances that Plato often adds an expegetic sentence without a connective particle. The reading ὅταν οὖν which is found in some editions, possesses the authority (such as it is) of some mss. of the second class. 9 αὐτὸ ὃ ἔστω ἴσον = αὐτὸ τὸ ὄντως ἴσον 'abstract equality itself:' for a similar expression see below p. 29, 2. 10 ἐνδεῖ τι ἐκείνου: comp. p. 27, 12 ἐλλείπει τι ἐκείνου, and Rep. 7, 529 D τῶν ἀληθινῶν πολὺ ἐνδεῖν. The dat. τῷ—εἶναι 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. *τοιούτων* is made to agree with the preceding singular *ἐνδεῖ*, though the regular construction would be the plural: comp. p. 29, 7 *προθυμείται μὲν πάντα τοιαύτα εἶναι*. 12 *βούλεσθαι* is here used of an inanimate object in the same way as *θελειν* above p. 5, 26 where see note. So we have below also *ὀρέγεσθαι* used of things. 15 *ἀναγκαῖόν που* sc. *εἶναι*: cf. 111 A below. Don. § 419 f.—*τὸν τοῦτο ἐννοοῦντα* is a recapitulation of the words *ὅταν τις τι ἰδὼν ἐννοήσῃ*. 17 For the complete understanding of the words *ἐνδεεστέρως δὲ ἔχειν* we ought to supply from the preceding *οὐ δὲ ἐνδ.* *ἔχ. φησίν*: but the relative is not repeated in constructions of this kind, though the second sentence requires a different case, see above 65 A, below 82 D. 21 *ὀρέγεται 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 *ταῦτόν πάντα ταῦτα λέγω* 'idem de his omnibus praedico.' The constr. is the same as in *Κορινθίους κακὰ λέγω* 'I say evil things of the Corinthians.' 27 *πρὸς γε δ κ.τ.λ.* 'with regard to what.' 28 *ἀλλὰ ἐν δὴ* without a following *δέ*, which shows that *μὲν = μὴν*. p. 29, 1 *τὰ ἐν ταῖς αἰσθήσεσιν* 'things which fall within reach of the senses.' 2 *τοῦ ὅ ἐστιν ἴσον = τοῦ ὅτως ἴσον* 'of abstract equality:' 74 D; below 92 D, *ἡ οὐσία ἔχουσα τὴν ἐπωνυμίαν τοῦ ὅ ἐστι*. Before a relative the article often appears in its original power as a demonstrative pronoun: comp. Phileb. 37 A *τό γε ᾧ τὸ ἠδόμενον ἦδεται*. E *περὶ τὸ ἐφ' ᾧ λυπεῖται*. Legg. 4, 714 E *τῶν ἃ τότε ἐπεσκοποῦμεν = τῶν τότε παρ' ἡμῶν ἐπισκοπούμενων*. 4 *τὰλλα αἰσθάνεσθαι* 'perform the other acts of the senses:' Riddell § 2 b. 6 *τὰ ἐκ τῶν αἰσθήσεων ἴσα* 'things considered equal in consequence of our sensual perceptions.' *ἐκείσε* viz. to that preconceived knowledge of equality. 7 *ἀνοίσειν* is explained by Heindorf = *ἀναφέροντες ἐνθυμείσθαι*, better by Stallb. *ἀναφέρειν ἐνθυμούμενοι*, in order to understand *ἔτι*. But I confess that Hirschig's conjecture appears not improbable to me, according to which the whole sentence *ἔτι—φαιλότερα* is an interpolation added here after the example of 74 E and 75 A. 9 f. *γενόμενοι εὐθύς* 'directly at our birth:' see above p. 21, 2, and below l. 17. 11 *πρὸ τούτων* sc. *πρὸ τοῦ ὄραν καὶ ἀκούειν καὶ τῶν ἄλλων αἰσθήσεων*. It is necessary to observe this in order to understand the inadmissibility of the reading *τούτου* which is found in some mss. and also added by a corr. in the Bodl.

XX. p. 29, 16 *ἔχοντες* 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 *ἔχοντες* also. 17 *τὸ ἴσον κ.τ.λ.* i.e. all relations of things with regard to size. 21 *ὅπερ λέγω* '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 *ὀσίου* Stallb. compares Gorg. 459 D, *καὶ τὸ αἰσχρὸν καὶ τὸ καλὸν 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 *μίαν (ιδεῶν) ἐπισφραγίζεσθαι*, Phileb. 26 D *ἐπισφραγισθέντα τῷ τοῦ μᾶλλον καὶ ἐναντίου γένει*. The words directly following *καὶ ἐν ταῖς ἐρ. ἐρ. 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 D. Theaet. 168 D. Lach. 187 C. Rep. 7, 534 D. 27 The acc. c. inf. *εἰδότες δεῖ γίγνεσθαι* is of course conceived in dependence on *ἀναγκαῖον* which should be supplied from the preceding sentence. *δεῖ διὰ βίου* is a tautological expression which occurs in other passages also: Phileb. 21 B. 22 B. Legg. 2, 664 A. Politic. 295 B. So also Demosth. Leptin. § 121 *διὰ παντὸς δεῖ τοῦ χρόνου*. 29 f. The same definition of *λήθη* as here recurs Symp. 208 A, and Phileb. 33 E *λήθη—ἐπιστήμης ἔξοδος*. p. 30, 2 *ταῦτα* is in its original 'deictic' force frequently used of the objects falling under our senses: see p. 27, 27, Phileb. 58 E. Phaedr. 250 A. 3 Hirschig ingeniously supposes that *γενέσθαι* has dropt out after *πρὶν*, comp. below p. 31, 17 and 24. Hirschig adds 'pro *πρὶν* secundum Graecitatem esse debebat πρότερον sive πρόσθεν, cum *πρὶν* in oratione pedestri et senariis numquam hoc sensu iungatur indicativo.' 4 *οἰκεῖαν ἐπιστήμην* 'original knowledge.' 8 *ἕτερον 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—ἦ* see n. on Apol. 17, 1. Jelf § 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. 331 B *ἦτοι ταυτὸν γέ ἐστι δικαιοσύνης ὁσιώτηρι ἢ ὅτι ὁμοιώτατον*. 12 *οὐδὲν ἄλλ' ἢ ἀν.* 'they merely remember.' This phrase is originally elliptic, as we ought to explain *οὐδὲν ἄλλο ποιοῦσιν, ἦ* cf. Xen. Cyrop. 1, 6, 39 *εἰ δὲ σὺ γε μηδὲν ἢ μετενέγκας ἐπ' ἀνθρώπους τὰς μηχανάς*, and Plato

himself Euthyd. 277 κ και νυν τούτω οὐδὲν ἄλλο ἢ χορεύετον. See also Bos, Ellipses Gr. ed. Schaefer, p. 646. Bekker and Hermann print ἄλλ' ἢ, but so far as I can see this would be out of place here: ἄλλ' ἢ is used after a negative clause instead of a simple ἀλλά, see note on Apol. 27, 4.

XXI. p. 30, 15 πότερον οὖν αἰρεῖ 'which of the two do you now choose' i. e. for which do you decide? Cf. Simmias' answer οὐκ ἔχω—ἐλέσθαι. 18 τόδε 'with regard to this'=in this case.

20 The words *περὶ ὧν ἐπίσταται* should of course be construed with *δοῦναι λόγον*. 24 For *μη—οὐδεὶς* see Jelf § 750, 1.

29 λαβούσαι sc. ἀναμνησκονται. p. 31, 3 ἅμα γιγνόμενοι '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 ἐν ᾧπερ is the reading of the best mss. (the Bodl. among the number), but Stallb. prefers omitting the preposition in accordance with the inferior mss. and with the observation 'non iteratur praepositio ἐν more loquendi prope legitimo' quoting also his note on Apol. 27 D. This is, however, no reason against the reading warranted by the best authorities. (See Jelf § 650, 3.) 10

ἔλαθον ἑμαυτὸν οὐδὲν εἰπὼν 'I inadvertently spoke nonsense.' 'Simmias is transfixed on the horns of a dilemma.' GEDDES.

XXII. p. 31, 13 τὰ ἐκ τῶν αἰσθήσεων 'the impressions resulting from sensual perceptions;' for the preposition, see also 75 B above, τὰ ἐκ τῶν αἰσθήσεων ἴσα. 14 ὑπάρχουσαν πρότερον sc. ἡμῶν 'which formerly was in our possession;' this is placed ἐκ παραλλήλου with ἡμετέραν οὖσαν. 16 οὕτως ὥσπερ 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 ὥσπερ οἱ δανειζόμενοι and other instances are found elsewhere. 18 ἄλλως as much as 'in vain:' see n. on Crito p. 44, 29. 21 εἰ μὴ ταῦτα, οὐδὲ τὰδε is a good instance to exemplify the difference between οὗτος and ὅδε: see Don. p. 379 (66), and also p. 553. 21 f. For the order of words ἔφη, ὦ Σώκρ., ὁ Σιμμίας see below 78 AC. 23 εἰς καλὸν sc. καίρῳ 'happily, luckily:' cf. Symp. 174 κ, εἰς καλὸν ἦκεις δπως σὺνδειπνήσης. 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 *ὡς ὁλόν τε μάλιστα* i. e. 'with the greatest possible amount of certainty.' 28 *ἰκανῶς* sc. *αὐτῷ ἀποδείκναι*. p. 32, 2 *καρτερώτατος* (opp. *μαλακός*) 'the most obstinate.'

XXIII. p. 32, 8 *ἐνέστηκεν* 'stands in our way:' so Dem. Callicl. § 10 ἢ *ἂν ἐνστή* τι 'where there is an obstacle in the way.' 10 *διασκεδανύηται* is Hirschig's reading. The mss. give *διασκεδάννυται*, only in the Bodl. this has been corrected to *διασκεδανύηται*. Riddell § 59 p. 140 considers *διασκεδάννυται* as the indicative, but the instance quoted by him from Meno 77 A does not justify the admission of this mood here instead of the subj. Again, those grammarians who consider *διασκεδάννυται* 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 *διασκεδανύηται* or we ought at least to follow Matthiae § 209, 4 who is for writing *διασκεδανύται*. I have preferred the former, as I feel convinced that an indicative could be easily substituted by scribes, e. g. 70 A I find *διαφθέρεται τε καὶ ἀπόλλυται* 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 *ἀμόθεν ποθεν* 'the mss. have *ἄλλοθεν* *aliunde*. Bekker proposed *ἀμόθεν alicunde*, in which he is followed by Hermann. Stallbaum adheres to the mss., although in Gorg. 492 D he reads *ἀμόθεν* against *ἄλλοθεν* of the mss. AA and M were often confounded.' GEDDES. 13 *ἀφίκηται* sc. *εἰς ἀνθρώπειον σῶμα*. 19 *τέλος ἔχειν* 'if our argument shall be complete.' *μέλλω* with a present infin. is very good Attic: Krüger § 53, 8. 21 *συνθεῖναι* 'combine.' The infinitival sentence *τὸ γίνεσθαι κ.τ.λ.* is epexegetis of *δύ* (*λόγον*) κ.τ.λ. 26 *ἐκ τοῦ τεθνάναι* 'from a dead state:' he might also have said as above, *ἐκ τοῦ τεθνεώτος*. 29 *ὅπερ λέγετε* is the reading of a Paris ms., all other mss. reading *λέγεται*. Stallb. defends this by referring to above 67 c *ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται*: but it seems to me that Bekker and Hermann are right in preferring *λέγετε* which appears to be more natural.

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 *δοκεῖς* comp. Eur. Hipp. 667 *πῶς νῦν προσόψει καὶ σὺ καὶ δέσποια σή*; Xen. Anab. 2, 1, 16 *σὺ τε Ἑλλήνῃ εἰ καὶ ἡμεῖς*. See also Jelf § 392 Obs. 2. 2 *διαπραγματεύεσθαι λόγον* is to treat a question fully, cf. below, 95 E, *τὴν αἰτίαν διαπρ.* 3 *τὸ τῶν παιδῶν* is not connected with *δεδιέναι*, but refers to the sentence *ὁ ἀνεμος αὐτὴν .. διασκεδάννυσιν* 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 *διασκεδάννυσιν* 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 *διασκεδαννύη*, and Hirschig does so: but the words *ὡς ἀληθῶς* prove that we are justified in maintaining *διασκεδάννυσιν* as the indic. after a verb of fearing: see Jelf, § 314 a.—*ἀλλῶς τε καὶ κ.τ.λ.* is of course a jocose expansion of the popular idea of the soul being dissolved into the winds. 7 *ὡς δεδιότων* 'as you would do with people who are afraid:' the subj. *τινῶν* being omitted. 9 *ἐνι τις 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; Wytttenbach quotes from a commentary on Aristotle's Categories, *ἔστι γὰρ παῖς ἐν ἡμῖν καὶ γέροντι οὔσιν· τουτέστιν ἡ ἀλογος ψυχὴ ἦν δεῖ καὶ παιδεύειν· ὅθεν καὶ παιδεία εἰρηται ἡ ἀναγωγὴ, ὡς τοῦ ἐν ἡμῖν παιδὸς οὔσα καταστολή.* 11 *ὥσπερ τὰ μορμολύκεια*, sc. *φοβεῖται*. On the *μορμολύκεια* and kindred spectres very much used by nurses and foolish mothers to frighten naughty children, see Valckenaer's commentary on Theocritus' Adoniazusae in the words *μορμῶ δάκνει ἱππος*. Timaeus explains *μορμ. τὰ φοβερά τοῖς παισὶ προσωπεῖα*, cf. Aeschin. Socr. 3, 8, *νηπίων φόβητρα*, and Anton. Phil. 11, 23, *παιδῶν δειμάτα*. 12 f. Socr. pursues the image commenced by Cebes in mentioning the *μορμολύκεια*, against which incantations and exorcisms were often used. But in general *ἐπάδειν* and *ἐπωδή* are frequently used by Plato of the soothing and composing influence of wise words: cf. especially Charmid. 244, *θεραπεύεσθαι τὴν ψυχὴν ἐπωδαῖς τιαι, τὰς δὲ ἐπωδάς ταύτας τοὺς λόγους εἶναι τοὺς καλοὺς*. In Xenophon's Mem. 2, 6, 10, Socr. speaks in the same way of the use of *ἐπωδαὶ τιαι* in making friends. 13 *ἐξέφησθε*: cf. Soph. Oed. C. 1192, *εἰσι χιτῆρι*

νόσοι κακαὶ καὶ θυμὸς ὄξυς, ἀλλὰ νοουθετούμενοι Φίλων ἐπωδαῖς ἐξεπέδονται φύσω. 14 ἔφη is repeated as in many other passages:

Heindorf quotes Xen. Oecon. 8, 15, ὁ δ' εἶπεν, ἐπισκοπῶ, ἔφη, ὦ ξένη κ.τ.λ. Stallb. adds Xen. Hell. 2, 3, 52, and Plat. Erast. 132 v.

15 πολλή ἡ Ἑλλάς: 'Greece is large:' cf. Theocr. Id. 22, 155, πολλὰ τοὶ Σπάρτα, πολλὰ δ' ἰππήλατος Ἄλις. Thucyd. 7, 13, 3, πολλή ἡ Σικελία.

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. ἔφη—

ὁ Κέβησ: for the curious arrangement of the words Stallb. refers to 77 c, 82 c, 83 ε, Rep. 5, 450 v, Parmen. 135 v.—The sense of the words ταῦτα μὲν δὴ ὑπάρξει, is 'that shall certainly take place,' i. e. 'be carried out.'

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

24 The phrase ἐμοὶ ἠδομένῳ (βουλομένῳ) ἐστί may be presumed to be familiar to the student. 24 f. πῶς γὰρ οὐ μέλλει sc. ἠδομένῳ μοι ἔσσεσθαι; 'How (could it happen that) it would not be so?'

XXV—XXVIII. ARGUMENT III: THE SOUL NOT BEING COMPOUNDED IS ALSO INDIVISIBLE AND EXEMPT FROM DESTRUCTION: IT IS SUPERIOR TO THE BODY WHICH IT GOVERNS AND CLOSELY RELATED TO THE ETERNAL IDEAS.

XXV. p. 33, 27 ἐαυτοῦς stands in the sense of ἡμᾶς αὐτοῦς or ἀλλήλους: Jelf, § 654, 3. Comp. also below, 91 c.—τῷ ποίῳ τῷι = ποίῳ ἄρα ἐστὶν ἐκείνο ᾧ πρ. The same brevity of expression recurs in the succeeding words.

30 οὐ was added by Heindorf, nor can there be the slightest doubt as to the justice of this emendation, since πρότερον in the next sentence shows that a double question must precede.—πρότερον i. e. a thing to which it appertains to be dispersed, or one to which it does not.

p. 34, 3 ξυντεθέντι τε καὶ ξυνθέτω ὅτι φύσει 'to that which has been formed by composition and according to its nature must be a compound.'

4 διαμεθῆναι is exegesis of τοῦτο: 64 c, 70 c etc. 6 εἴπερ 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 ἀζύνθετα: the article should be explained 'those uncompounded objects which we have in view.'

9 τὰ δὲ ἄλλοτ' ἄλλως, sc. ἔχοντα, a participle readily supplied from the preceding ἔχει.

10 ταῦτα δέ: 'in oratione bimembri, cuius priori parti posterior est opposita, quoties haec et ipsa in protasin

et apodosin distincta est, vocula δέ 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 δέ in these cases represents δή, just as μέν in so many instances stands for μήν.—*ἴωμεν κ.τ.λ.* 'aggrediamur ergo ea quae superiore sermone aggressi sumus.'

12 ἧς λόγον δίδομεν τοῦ εἶναι 'of the existence of which we give the proofs.'

13 For ἐρωτῶντες καὶ δπ. see above, 75 D. 15 τὸ δὲν is, strictly speaking, superfluous after ὁ ἐστι, but see 75 B above.

17 μονοειδὲς is explained by Cic. Cato, 21, 78, *cum simplex animi natura esset neque haberet in se quicquam admixtum dispar sui atque dissimile, &c.* Below, 80 B, *μονοειδὲς καὶ ἀδιαλύτῳ* and as the opposite *πολυειδὲς καὶ διαλύτῳ*.

18 In the accumulation of negatives there is only one peculiarity which requires illustration: viz. *οὐδαμῇ οὐδαμῶς*, which might be translated *nulla via, nulla ratione*: similar passages are Legg. 12, 951 C, *οὐ πρόπον ἐν εὐνόμῳ πῶλει γίγνεσθαι τοιοῦτον οὐδὲν οὐδαμῇ οὐδαμῶς*. Phileb. 65 E, *οὐδαμῇ οὐδαμῶς*. Tim. 50 C, *ὁμοίαν εἴληφεν οὐδαμῇ οὐδαμῶς*. So also Phileb. 60 C, *πάντῃ καὶ πάντως*, 100 D, *ὅπῃ καὶ ὅπως*.

20 τί 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 A, *τί δὲ γῆς τε τμήσεως τῆς Ἑλληνικῆς καὶ οἰκῶν ἐμπρήσεως*; 7, 515 B, *τί δὲ τῶν παραφερομένων*; see also Riddell, § 27.—'unitati idearum (αὐτὸ τὸ ἴσον, αὐτὸ τὸ καλὸν) nihil aliud erat opponendum quam rerum corporearum multitudo: τὰ πολλὰ, οἷον ἀνθρώποι ἢ ἵπποι κ.τ.λ. et rerum multitudine exemplis satis illustrata, tum demum qualitates quarum participes fieri possent nominandae erant: ἡ ἴσων ἢ καλῶν ἢ πάντων τῶν ἐκείνοις (i. e. ideis de quibus supra dictum est) ὁμωνύμων.' CLASSEN Symbolae crit. i. p. 15: from these observations it will be understood why *καλῶν* is here bracketed. The adjectives *ἡ ἴσων—ὁμωνύμων* are of course in apposition to the preceding substantives. (Hirschig brackets the words *ἡ ἴσων—ὁμωνύμων*: but part of his reasons fall by assuming *καλῶν*, l. 21, to be a gloss.) *τὰ ἐκείνοις ὁμώνυμα* 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 ἴσον and if used of an abstract αὐτὸ τὸ ἴσον, &c.

23 ἢ πάν τούναντιον 'quite the contrary.'

25 ὅσως εἰπέω 'almost' limits the two negatives.

26 οὕτως αὐ sc. ἐστιν or ἔχει: the sentence *οὐδέποτε ὡσαύτως ἔχει* is added as a further explanation.

XXVI. p. 35, 3 For the subjunctive with βούλεσθαι comp. below, 95 E, εἰτε τι βούλει προσθήῃς ἢ ἀφέλῃς. Gorg. 454 c, βούλει οὖν δύο εἶδη θῶμεν πειθοῦς; cf. *ibid.* 479 c. 7 ἡμῶν αὐτῶν is

gen. part. dependent on τὸ μὲν—τὸ δέ. In the answer οὐδὲν ἄλλο we have of course to supply ἐστί. 11 ὑπ' ἀνθρώπων γε sc. ὁρατόν.

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 ὁρατὰ τῇ τῶν ἀνθρ. φύσει 'visible to the natural perception of men.'

15 ἀειδές 'invisible' = οὐχ ὁρατόν.

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 ἔλκεται 'is dragged away' against its will. 23 καὶ αὐτῇ, just as the body always πλανᾶται. 25 τοιούτων sc. τῶν διὰ τοῦ σώματος αἰσθήσεων.

27 For αἰεὶ ἐν Hirschig ingeniously proposes αἰεδές: 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. οὔσα. But the sense would be considerably improved, if we were justified in admitting

Ast's conjecture καὶ ὥσπερ ἐκεῖνα 'like those abstractions, the mind is never troubled.'

4 f. καλῶς καὶ ἀληθῆ: 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. ὅλῳ καὶ παντὶ 'altogether:' other instances of this phrase are quoted by Wyttēb. and Stallb.: Rep. 7, 527 c, τῷ ὅλῳ καὶ παντὶ διοίσει. *ib.* 5, 469 c, ὅλῳ καὶ παντὶ, ἔφη, διαφέρει τὸ φεῖδεσθαι. *ib.* 6, 486 A, Alcib. I. 109 B. In order to express an idea very forcibly, synonyms are often joined: cf. Pl. Trin. 171, *gregem univorsum voluit totum abducere*, and Ter. Ad. 833, *solum unum hoc vitium fert senectus hominibus*. (Geddes appropriately quotes the legal phrase 'all and whole!')

11 μᾶλλον after the comparative reinforces its meaning: cf. Hipp. mai. 285 A, Gorg. 487 B.

XXVIII. p. 36, 17 πεφυκέναι 'natura ita comparatam esse.' 18 θνητὸν ἀρχεσθαι τε καὶ δ. 'in libris nostris excidisse ὅλον post θνητῶν suspicor, ubi id accurata certe stili ratio requirit.' HEINDORF: but it seems sufficient merely to supply ὅλον in thought, not in print.

22 τὰδε ξυμβαίνει 'this follows' as a logical conclusion; τὰδε is explained by the following infinitives, for which we should, however, again repeat ξυμβαίνει, thus: ἡ ψυχὴ ὁμοίωτατον εἶναι ξυμβαίνει, a construction noticed above in 67 c. 24 εἰαντῷ should

of course be construed with κατὰ ταῦτά '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 διαπνεῖσθαι* 'cum imperite ab anima ad corpus translata esse appareat, ut illic [i. e. in Bodl.] in margine tantum leguntur, circumscribere non dubitavi.' HERMANN: I have followed him in bracketing the words, though more from the fact that they are not in the Bodl. m. pr. than for the reason which he gives.

6 For *ἐπιεικῶς* 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 *γάρ* or any other connecting particle: see below, 87 A.

7 *χαριέντως ἔχων τὸ σῶμα*, i. e. being young when the flesh is tender; *ἐν τοιαύτῃ ὥρᾳ* = *ἐν χαριέσσει ὥρᾳ*, cf. Protag. 309 B, *χαριεστάτη ἦβη* with reference to a line in Homer, Il. 24, 346 f. *κόρυφ' αἰσυμηγήθῃ ἐοικώς*, Πρῶτον ὑπῆρτήη, τοῦπερ χαριεστάτη ἦβη. H. Schmidt disjoins *καὶ ἐν τοιαύτῃ ὥρᾳ* from *τελευτήσῃ*, and attaches it to the apodosis *καὶ πάνυ 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 πάνυ μάλα* sc. *συχρόν ἐπιμένει χρόνον*. *συμπεσόν 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 *ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες*, saying, 'impudentissime haec interposuerunt (scribae) nullam rationem habentes constructionis.' But surely this is pushing criticism too far: or did Hirschig overlook the ellipsis of *συμπιπτοῦσι*? *οἱ ταριχευθέντες* stands of course for *τὰ τῶν ταριχευθέντων σώματα*.

10 *ὀλίγου* 'nearly': Apol. p. 1, 3.—*ἀμήχανον ὅσον 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 ὅσην*, Charmid. 155 D, *ἀμήχανον οἶον*.

11 *σαπῆ* sc. *τὸ σῶμα*. 13 *ἄρα* 'as might have been expected:' n. on Apol. p. 27, 14. This *ἄρα* belongs to the participle.

14 *τοιούτον ἕτερον*: just as the soul itself is invisible, so also the place to which it goes. 15 *Ἄιδου ὡς ἀληθῶς* 'which bears the name Hades in good truth,' in so far as *Ἄιδης* = *δειδής* or *αἰδής*, Cratyl. 403 A. For *ὡς ἀληθῶς* (which is the adverb of *τὸ ἀληθές*) see n. on Apol. p. 37, 2.

17 *αὐτῇ δέ*: *δέ* is repeated with the subject on account of the distance of the original subject *ἡ δὲ ψυχὴ*. See below, 88 B. 19 *διαπεφύσηται*

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, § 399, 2. 19 f. *οι πολλοι ανθρωποι*: see above, 65 A, and later on, 92 D.

23 *εκουσα ειναι* 'as far as it can help it;' above, 61 c. 27 *ραδιως* 'with equanimity' belongs to *τεθναναι*, only we should not translate 'to die easily.' Stallb. joins it with

μελετωσα 'aequo animo meditans.' Hirschig brackets *ραδιως*.

28 *ουτω μεν εχουσα* takes up the construction interrupted by the parenthesis *τουτο δε κ.τ.λ.* 31 *αγριων ερωτων* in general 'wild passions.'

p. 38, 2 *κατα* c. gen. 'with regard to' or 'about:' Jelf, § 628, 2. See above, on p. 22, 4. 3 *διαγουσα* falls out

of the construction, as *διαγουση* would be wanted in agreement with *υπαρχει αυτη ευδαιμονι—απηλλαγμενη*. Hirschig and Heindorf before him write *διαγουση* 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, *και τοις μεν Συρακοσιοις και ξυμμαχοις καταπληξις εν τω*

αυτικα ουκ ολιγη εγενετο, ει περας μηδεν εσται σφισι του απαλλαγηναι του κινδυνου, ορωντες (though it ought to be *ορωσω*) *ουτε κ.τ.λ.*

The case of the participle was not, as we see, determined by the expression which the writer used, *καταπληξις εγενετο αυτοις*, but

by its logical equivalent *κατεπλάγησαν*: and so also here *διαγουσα* is occasioned by the idea *δυναται*, which is the logical equivalent

of *υπαρχει αυτη*. Geddes justly quotes Phaedr. 241 D, *φμην αυτων ερειν... λεγων* for *λεγοντα*, as if *εδόκει μοι εκεινος* had preceded. After

this it is edifying to listen to Hirschig declaiming in the following strain: 'qui in his non sentiunt dativi *ταναγκαϊον*; quid *ακριβειας*

αο χαριτος [!] *Αττικης*, quid *μεγαλειωτητος Attici sermonis* videre ii 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 *δλλ' η* after a negative sentence see above on p. 80, 12 and comp. Apol. 34 B, *τινα δλλον εχουσι λογον βοηθουντες εμοι δλλ' η τον ορθον τε και δικαιον*; 10. *ου* belongs in sense also to

ἴδοι, πῶς and φάγοι, though there we expect δ, and to χρῆσταιτο, though this requires φ: but see n. on Crito p. 47, 5. 12 f.

τὸ δὲ—τοῦτο δὲ εἶθ.: for the repetition of δέ see above 78 c, 80 D. Besides this, we have moreover δὴ to sum up and conclude the whole argument.—νοητὸν δὲ καὶ φιλ. αἰρετὸν=λόγῳ καὶ φρονήσεσσι περιληπτὸν Tim. 29 A. 14 Hirschig brackets ψυχὴν and appeals to p. 37, 28: as if this were a sufficient reason. 16 διειλημμένην ὑπὸ τοῦ σώμ. 'quite penetrated by the corporeal element.'—

'Compare the noble reproduction of this Platonic passage regarding the carnalising of the Soul in the Comus of Milton (460—490).' OEDDES. 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. Hec. 54, 91 where the word φάντασμα is used in the same way as here to denote a spectre, and Lactant. Inst. 2, 2, 8 *vulgus existimat animas circa tumulos et corporum suorum reliquias oberrare.* 25 τοιαῦται is explained by the two participles ἀπολυθεῖσαι and μετέχουσαι. 28 οὐτι (often followed by ἀλλά) is a very strong negation: Stallb. quotes Rep. 2, 373 E. 4, 438 E. Theaet. 156 E. Cratyl. 393 B. Symp. 189 B. Hipp. mai. 297 E. See below 82 c. p. 39, 1 τροφῆς 'conduct:' cf. Etym. M. and Suidas τροφή· λαμβάνεται καὶ ἐπὶ τῆς ἀγωγῆς καὶ παιδείας. Cf. below 84 B.

XXXI. p. 39, 5 τοιαῦτα ἦθη=ζῶα τοιοῦτοις ἦθεσι χρώμενα. On the doctrine of μετεμψύχωσις much material has been collected by Wyttenbach ad h. l.; 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 εἰκὸς λέγεις comp. Hipp. mai. 281 D, πάνυ μὲν οὖν ὀρθῶς λέγεις. Meno 76 C, πάνυ μὲν οὖν χάρισαι. Legg. 1, 643 A, πάνυ μὲν οὖν δρῶμεν ταῦτα. Charm. 175 E, ταῦτ' οὖν πάνυ μὲν οὖν οὐκ ὀλομαι οὕτως ἔχειν. Phileb. 41 A, πάνυ μὲν οὖν ταύραντιον, ὧ Σώκρατες, εἴρηκας. Protag. 312 B, πάνυ μὲν οὖν μοι δοκεῖ τοιαύτη εἶναι—ἡ μάθησις. These passages are quoted by Stallb. lest any one might be tempted to read πάνυ μὲν οὖν· εἰκὸς λέγεις. 14 φαίμεν: I agree with Stallb. that ἄν clearly belongs to the finite verb, and not to the infinitive. Heindorf and Hermann take another view and keep φαμέν, the reading of the Bodl. m. p. 16 ἐκάστη sc. ψυχῆ. The feminine ἐκάστη is in better agreement with the preceding constructions, especially τὰς τοιαύτας (=τὰς

των τοιούτων ψυχὰς). 23 τοιούτων is explained by the two adjectives which follow.

26 ἄνδρες μέτριοι probably means 'good honest men:' so Demosth. de Cor. § 10 speaks of οἱ μέτριοι i.e. 'the respectable citizens,' as the class from which he sprung. GEDDES.

XXXII—XXXIV. PERORATION AND PRACTICAL APPLICATION OF THE PRECEDING DISCUSSION: THE TRUE AIMS OF THE PHILOSOPHER, THE EFFECT OF PHILOSOPHY ON THE SOUL, AND THE ABSURDITY IN FEARING THE DELIVERANCE CALLED DEATH.

XXXII. p. 40, 1 φιλομαθεῖ = φιλοσόφω: 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 superiora illa: μὴ φιλοσοφήσαντι καὶ παντελῶς καθαρῷ ἀπίοντι, h. e. εἴ τις μὴ φιλοσοφήσας καὶ παντελῶς καθαρὸς ἐστίν, causa autem iterationis posita in eo est, quod philosophi cum gravitate opponuntur iis qui antea dicti sunt sese aliarum 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 εἰς δὲ γε τῶν θεῶν γένος ἀφικνεῖσθαι τῷ μὲν μὴ φιλοσοφήσαντι καὶ παντελῶς καθαρῷ ἀπίοντι οὐ θέμις ἐστίν, τῷ δὲ φιλομαθεῖ θέμις ἐστίν. In fact, all would be right by changing ἀλλ' ἦ into a simple ἀλλά. 8 ἔπειτα sums up the preceding principles: see on Apol. p. 6, 8. Hirschig effaces the Platonic character of the passage by bracketing μοχθηρίας δεδιότες and ἔπειτα ἀπέχονται αὐτῶν. δεδιότες is clearly parallel to φοβούμενοι l. 5, and ἀπέχονται αὐτῶν is a varied expression for οὐ παραδιδάσκειν αὐταῖς αὐτούς. 11 σώματι πράττοντες 'working for their body,' cf. Thuc. 5, 76 οἱ τοῖς Λακεδαιμονίοις πράσσοντες 'those who worked in the interest of the Lacedaemonians:' other passages can be found in the dictionaries. The editions read σώματα πλάττοντες on which Stallb. comments thus 'σῶμα πλάττειν etsi recte dici possunt ii qui corpus artificiose fingunt formant colunt (v. Wytttenb. ad Plut. Mor. p. 3 ε), tamen non recte illi dicuntur qui corpori inserviunt 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 *πλάττοντες* latere suspicor verbum significatu *serviendi blandiendique* praeditum.' After *ἄλλδ* we should of course supply *οἱ* for the constr. 12 *χαίρειν εἰπόντες* 'despising (all these).'

XXXIII. p. 40, 21 *εἰργμοῦ*: cf. Eustath. ad Odyss. p. 14 Bas. τὸ *εἰργω ἐπὶ μὲν τοῦ κωλύω ἐψίλων* οἱ Ἀττικοί, καὶ δῆλον ἐκ τοῦ ἀπείρξαν ἐπὶ δὲ τοῦ ἐγκλείω ἐδάσωνον, ὡς δηλοῖ τὸ καθεύρξαν, θθεν καὶ δασύνεται καὶ ἡ εἰρκτή. 23 τοῦ *εἰργμοῦ τὴν δευότητα* is an instance of the very common figure of prolepsis = καὶ κατιδοῦσα *δι* τὴ ἡ τοῦ *εἰργμοῦ δευότης δι* ἐπιθυμίας ἐστὶ (= γίγνεται), 'that this strong imprisonment arises from desire.'

24 *ὡς ἂν = ὥστε ἂν* 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 *ἴα—ἀγαθοῦ σοι γίγνηται συλλήπτωρ*. p. 41, 7 *δι* ἄλλων is opposed to *αὐτῆ καθ'* *αὐτῆν* in the preceding sentence, and in the same way τὸ ἐν ἄλλοις ὄν ἄλλο corresponds to καθ' αὐτοῦ. ἐν ἄλλοις ἄλλα denotes the things which are subject to change.

10 *αὐτῆ* 'the soul by itself.' 12 *οὔτως* after the participle: see on p. 8, 2. 15 *τοσοῦτον*: for the sense we should supply *μόνον*. 18 *οὐ λογίζεται* 'does not take it into account.'

26 The same metaphor occurs in Hor. Sat. 2, 2, 79, *quin corpus onustum Hesternis vitiiis animum quoque praegravat una Atque affigit humo, divinae particulam aerae*. This figure of the ἦλος has been imitated by many writers: see Wyttenb. on Plut. Mor. 567 F. 30 *ὀμβροπός τε καὶ ὀμβροφος*: cf. the similar play upon the words *ἄηθες* and *ἄηδες* Lach. 188 B, and in general see Riddell, Digest, § 323.

p. 42, 1 *οἷα κ.τ.λ. = τοιαῦτη ὥστε μηδέποτε ἄφ*. 2 *ἀναπλεως*, 'ἀνακεπλησμένος, κέχρηται δὲ ἐπὶ τοῦ μεμολυσμένου' Timaeus, where see Ruhnken's note. The feminine *ἀναπλέα* is against Jelf's rule, § 128, 2, 14, where it is stated that the feminine termination in the compounds of *πλέω* is merely Ionic; but *ἀναπλέα* in the present passage is indeed isolated: Krüger, § 22, 7, 1.

XXXIV. p. 42, 10 Hirschig brackets *φασίν* and Hermann

edits φαίνονται in its place with the following note 'falsas virtutis causas philosophis vulgus tribuere nusquam legimus:' but Stallb. rightly observes that κόσμοι καὶ ἀνδρείοι εἶναι should be supplied for φασιν 'propter quae vulgo homines se fatentur fortes et temperantes esse.' Riddell again, Dig. § 83, gives the following 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, φασι is followed by κοσμίους εἶναι understood, and this εἶναι contains the Dictative force:" by which Riddell means, it gives the verb 'to think' the meaning 'to think fit.' But this explanation is inadmissible here; for how can a verb be made dictative by an infinitive which is not even added, but merely understood and requiring to be supplied? 11 οὐ γὰρ ἄλλ' οὕτω 'for, so far from the contrary,' i. e. 'most assuredly:' Riddell, § 156.

15 ἀνήνυτος is a word of poetical colouring, though used by Plato in several passages: Soph. 264 B, Gorg. 507 E, Rep. 7, 531 A, Legg. 4, 714 A, 5, 735 B (μάταιος κόπος καὶ ἀνήνυτος).

16 It is very difficult to decide between the two readings μεταχειριζομένης and -ην. 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 solverit.' I have further omitted the comma which Herm. places after πράττειν, and join Πηνελόπης κ.τ.λ. directly with ἔργων '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 ἀνήνυτον, because like Penelope's work of old it never comes to any result. Stallb. approves of μεταχειριζομένην which certainly gives excellent sense: 'and make her work void, weaving a kind of Penelope's web the reverse way' (Cary). 'Penelope enim, quo procos falleret, noctu retexebat quae interdum contexerat; animus autem quae retexta sunt liberatione a corporis sensibus suscepta ea rursus quasi contextit sese denno corporis tradens affectibus et cupiditatibus: igitur tela quam tractat intelligitur liberatio sui a corporis vinculis.'—τούτων sc. τῶν ἡδονῶν καὶ λυπῶν.

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

22 τροφή means here both 'conduct' and 'food:' cf. above, ἕπ' ἔκλεινον τρεφομένη.

22 f. οὐδὲν δεῦδον μῆ: see n. on Apol. 28 B. Hirschig, in consistency with his critical rules, brackets φοβηθῆ here, ὅπως μῆ in the next line, and καὶ l. 25. As the text stands,

the sentence beginning with *ὅπως μή* is dependent on *μή φοβηθῆ*: see above 77 B and *Sympos.* 193 A, *φόβος οὖν ἔσται, ἐὰν μή κόσμοι ᾤμεν πρὸς τοὺς θεοὺς, ὅπως μή καὶ αὐθις 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, II. 1. *Riddell*, § 128, 6. *Thompson on Phaedr.* 249 a. 29 *ὡς ἰδεῖν ἐφαίνετο* 'as on seeing him it seemed,' a

pleonastic expression which occurs also *Tim* 52 B, *παντοδαπὴν ἰδεῖν φαίνεσθαι*, and is imitated by several later writers. Exactly parallel is the turn of phrase in *Xen. Cyrop.* 5, 4, 11, *καὶ μὰ τοὺς θεοὺς σὲ ἐπαναθεασόμενος ἦα, ὁποῖός τις ποτε φαίη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων.* *Geddes* aptly compares *Eur. Herc. Fur.* 1002, *εἰκόν, ὡς ὄρῃν ἐφαίνετο, Παλλάς.* p. 43, 3 *μῶν μή*: *Jelf*, § 873, 5 (p. 558). *Don.* p. 559, § 537. 4 *λέγεσθαι* is the genuine imperfect here used with reference to a previous discussion: see also the crit. note.

8 οὐδὲν λέγω lit. 'I say nothing,' i. e. consider what I have said as not spoken. 7 *καὶ αὐτοὶ* is opposed to *καὶ αὐτὸ καὶ ἐμὲ ξυμπαρᾶλ.* 8 For the infin. *ἂν λεχθῆναι* see crit. note.

15 Porson's observation on *Eur. Hec.* 21, with regard to the tragic poets 'diversa tempora toties permiscuit ut hanc varietatem data opera quæsisse videantur,' is equally true of prose-writers, especially of Plato and Xenophon: instances have been collected by Heindorf ad h. l., but they may easily be multiplied. 19 *δίδικεμαι* cannot be a subjunctive, notwithstanding that Heindorf and Buttman consider it as such: see below, 93 A. Nor is there any necessity for this, as *φοβοῦμαι, δειδῶ, δέδοικα* and similar other verbs are found with *μή* and unmistakable indicatives when the apprehension is represented as certain: see the instances collected by Matthiae § 520, and the commentators on *Thuc.* 3, 53, 2, *φοβούμεθα μή ἀμφοτέρων ἄμα ἡμαρτήκαμεν.* See also *Badham, Philebus* p. 3; *Riddell*, § 62. Here we should therefore assume 'that the apprehension as to Socrates being discomposed amounted to certainty in the minds of his friends that he

was so.' (GEDDES.) 23 One might wish that Blomfield's elegant conj. *πλείστα καὶ κάλλιστα* had the authority of the mss. in its favour: but it would be rash to change the text without apparent necessity. *πλείστα καὶ μάλιστα* expresses the strength and fulness of the song.

24 τὸν θεόν κ.τ.λ. i. e. Apollo, cf. Cic. Tusc. 1, 30. 26 καταψεύδονται τοῦ θανάτου 'they say false things with regard to death.'

27 ἐξάδειν 'breathe the last breath in melody.'

29 The genuine Attic form would be *ριγῶ* 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. Cynege. 2, 548, *κύκνοι μαντιπόλοισι, γόνυ ὕστατον αἰδοντες.*

6 For the construction *διαφερόντως ἢ* comp. below, 95 c, *ἐκεῖ εὖ πράξει διαφερόντως ἢ ἐν ἄλλῳ βίῳ βίου.*

8 *ιερὸς* c. gen.: Jelf, § 518, 4. — *οὐ χείρον ἔχω* 'non sum deterior.' [See also Riddell, § 2, 6.]

παρὰ τοῦ δεσπότη receiving the gift of prophecy from Apollo. Hermann's conj. mentioned in his preface is very pleasing, *οὐ χείρων'*

[i. e. *χείρονα*] *ἐκείνων τὴν μαντικὴν ἔχειν παρὰ τοῦ δ.* 'to have a prophetic power not inferior to theirs from the master (of prophecy).'

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

20 i. *ἢ μαθεῖν* from others, *ἢ εὐρεῖν* by original thought. Comp. below, 99 D, *παρ' ἄλλου μαθεῖν* and *αὐτὸς εὐρεῖν.*

21 *εἰ ταῦτα ἀδύνατον* sc. *ποιεῖν* or *πράττειν.* Cf. Parmenid. 160 A, *ταῦτα δὲ ἀδύνατον ἐφάνη.*

23 *ἐπὶ τούτου ὀχοῦμενον* κ.τ.λ.: comp. Cicero's imitation of this passage, Tusc. 1, 30, *itaque dubitans circumspiciens haesitans, multa adversa reverens, tamquam rate in mari immenso nostra vehitur oratio.*

Geddes justly observes that we have here an allusion to the proverbial expression *ἐπ' ἐλπίδος ὀχεῖσθαι*, for which see Porson on Eur. Or. 68.

26 *λόγος θεῖος* is an argument revealed to man by divine grace: the expression is Orphic, comp. the lines quoted by Eusebius Praep. Evang. 13, 685, *εἰς δὲ λόγον θεῖον βλέψας τούτῳ προσέδρευε, Ἰθύνῳ κραδίης νοερὸν κύτος, εὐ δ' ἐπίβαινε Ἀτραπιτοῦ.*

Heraclitus, too, used the same expression before Plato: Sext. Empir. adv. Math. 7, 126. p. 45, 3

πρὸς ἑμαυτόν alone by myself, *πρὸς τόνδε* together with Cebes: see the beginning of the chapter where it is said that *Κέβης καὶ Σιμμίας* *σμικρὸν πρὸς ἀλλήλω διελεγέσθη.*

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XXXVI. THE OBJECTION OF SIMMIAS: THAT THE SOUL, BEING

A HARMONY, MUST BE REGARDED AS PERISHING WITH THE BODY.

p. 45, 15 *εἰ τις διασχυρίζοιτο* 'haec usque ad verba *πρὶν τι ἐκείνην παθεῖν* protasin continent, cui per parentheses quasi quandam adiciuntur deinde haec *καὶ γὰρ οὖν, ὃ Σώκρ.*—*ἢ κατασαπῆ*: tum demum apodosis infertur verbis *δρα οὖν πρὸς τοῦτον τὸν λόγον*, in quibus *οὖν*, ut solet, interruptum sermonem contexit. sic optime, ut in sermone familiari, cohaeret oratio.' HEINDORF. 16 *ὁ αὐτὸς ὡσπερ* is a somewhat negligent, but frequent construction in Plato and other Attic writers, noticed also by Priscian 18 p. 1195. Cf. Legg. 2, 671 c. Lysis 209 c. Xen. Anab. 1, 10, 10 &c. See also Riddell § 175. Jelf § 869, 2. 18 *οὐδεμίαν γὰρ μηχανὴν ἂν εἴη*:

Bekker brackets *ἂν* because he is under the impression that this sentence forms part of the dependent speech, in which case *ἂν* would be wrong, cf. Phileb. 58 A, *ἤκουον—Γοργίου πολλάκις ὡς ἡ τοῦ πείθειν δύναμις πολλὰ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὑφ' αὐτῆς δοῦλα—ποιοῖτο*. But as the mss. support *ἂν*, we are obliged to consider the sentence as a parenthetic observation, exempt from the rules of dependent speech. 26 *ὑπολαμβάνομεν* 'we suppose,' denoting that this view was then commonly received as a satisfactory explanation of the nature of the soul. Wytttenbach'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 *παραμένειν* 'to last:' Hirschig boldly substitutes *ἐπιμένειν*, referring to 80 c, where the same expression occurs in a similar passage.

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

17 *τί οὐκ ἀπεκρίνατο* lit. 'quin respondit?' like this Latin expression, equal to an emphatic command, Jelf § 403, 3. 21 *χρόνου ἐγγενομένου* 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 A and Protag. 339 E, *ἵνα—χρόνος ἐγγένηται*. 22 *ἔπειτα δέ*: Heind. and Stallb. omit *δέ*, 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 *δέ* is read after *εἶτα* and *ἔπειτα*. The infin. *ξυγχωρεῖν* and *ὑπερδικεῖν* are of course dependent on *δοκεῖ μοι χρῆναι*; besides there is a slight anacoluthia in the omission of *ἢ* before *ἔάν μή*. 22 f. *ἔάν τι δ. προσᾶδεν* i. e. if they appear to say anything true: the word *προσᾶδεν* is no doubt chosen on

account of the previous discussion on the soul considered as a *δωμῶτα*. See below 92 c. 25 *θράττει 'ταράττει, κινεῖ'* Timaeus. 29 *εἰς τὸδε τὸ εἶδος* i. e. the human body = *ἀνθρώπινον εἶδος* 76 c. — *οὐκ ἀνατίθεμαι* 'I do not retract,' a very frequent expression in Plato, e. g. Meno 89 D. Protag. 354 η. Charmid. 164 c. Gorg. 461 D. (Wytttenb.): see also Riddell § 111. For *μη οὐχι* see Don. p. 592 § 595. p. 47, 1 *επαχθέεις* lit. 'burdensome;' the word is several times used of exaggerated praises. 3 *τῆδε* sc. *ικανῶς ἀποδεδεῖχθαι*. — *ὡς μὲν* has no subsequent *δέ* to correspond. But, as Stallb. justly says, the writer intended originally to continue his sentence in the following manner *ὅτι δὲ ἀνώλεθρόν ἐστι καὶ θάνατον, οὐκέτι συγχωρῶ*. 6 *ἂν φαίη*: for the position of *ἂν* see n. on Crito 52 D. Riddell § 295. Jelf § 431, 3 obs. 4. 10 *τι λέγειν* 'to say something good, well founded:' n. on Crito p. 45, 3. 12 *ὥσπερ ἂν* has not the sense of *ὥσπερ ἂν 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 Jelf § 868, 3. 15 *ἴσως*: it is difficult to discover any satisfactory grounds for Forster's conj. *ὥς*, though Heind., Herm. and Hirschig approve of it; what is of importance here, is the idea of existing, and this is sufficiently expressed in *ἐστι*. *ἴσως* in a positive assertion has very good authority: see above on 67 A. The occurrence of *ὥς* and *ὡς* in the continuation of the discussion is certainly no argument either for or against Forster. 27 *οὐδέν τι* qualifies the adj. *φαιλότερον* and *δοθενέστερον*. For the addition of *μᾶλλον* to a comparative, see the editor's note on Pl. Aul. 419. Here there is moreover the excuse that *οὐδέν τι μᾶλλον* occurs very frequently in the sense 'nevertheless.' p. 48, 1 *μέτρια* 'appropriate things.' 3 *φαίη* sc. *ὁ αὐτὰ ταῦτα λέγων*. 5 *ρέοι*: 'the allusion is to the Heraclitean doctrine of a perpetual flux (*πάντα ῥεῖ ποταμοῦ δίκην*) which Plato accepted as true regarding the texture of the body.' GEDDES. 11 *ἐπιδεικνύοι*: see Jelf § 418, 1 a. Heindorf thinks that *ἂν* ought to be inserted after *φύσιν*. — *τὴν φύσιν τῆς ἀσθενείας* is a redundant expression for *ἀσθένειαν*. So Legg. 12, 968 D ἢ *τῆς φυλακῆς φύσις* = ἡ φυλακή. 14 Hirschig conjectures *ἔσται* instead of *ἔστιν*, 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 *πλέον* 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,'

se. the soul. Below, 109 Δ, we have πάμμεγὰ τι εἶναι αὐτό with reference to a feminine, τὴν γῆν. 20 ψυχὴν should be translated 'a soul,' not 'the soul.'

27 εἰ 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 θάνατον =

θαρρεῖν θάρρος θανάτου: see the analogous constructions collected by Jelf § 550 b.

30 ἀνάγκην εἶναι is conceived in dependence on προσήκει or rather εἰκός ἐστιν which should be understood from προσήκει.

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

p. 49, 7 τοῖς προειρημ. λόγοις is dependent on ἀπιστίαν in accordance with the construction of the verb ἀπιστώ: comp. Jelf, § 588, 2, 2. Instead of εἰς, the next words might also be in the dative; as it is, εἰς means 'with regard to:' Jelf, § 625, 3 c. 9 f. εἰμεν—ἀπιστὰ ᾗ: 'coniunctivus post optativum inferitur, quia significatur ipsos dubitare ocepisse, num etiam rei ipsius natura per se spectata talis esset, ut pro incredibili esset habenda. quocirca optativus ad meram rei cogitationem, cóniunctivus autem ad rei adhuc experiendae rationem designandam valet, quod discrimen ut notetur, admittitur subinde haec modorum variatio. Xen. Hell. 2, 1, 2, δευδὼν ἐφαίνετο εἶναι, μὴ τινα καὶ εἰς τοὺς ἄλλους Ἑλληνας διαβολὴν σχοῖεν (quod in cogitatione positum) καὶ οἱ στρατιῶται δύσνοι εἰς τὰ πράγματα ὧσιν (quod ex rerum condicione suspensum est). Thuc. 6, 96, ἑξακοσίου—ἐξέκριναν πρότερον—ὅπως τῶν τε Ἐπιπολῶν εἰησαν φύλακες, καὶ ἦν εἰς ἄλλο τι δέη, ταχὺ ξυσσεστώτες παραγίγωνται.' STALLB. See also Jelf, § 809, Riddell, § 66. and espe-

cially § 89. 13 *ἐπέρχεται*: this verb has a different constr. in Xen. Mem. 4, 3, 3, *ἤδη ποτέ σοι ἐπῆλθεν ἐνθυμηθῆναι*. 16 *ἀντιλαμβάνεται* 'takes hold of,' i. e. holds possession of me; so Parm. 180 E, *εἰ ἔτι καὶ σὸ πῶ σου ἀντελήπται φιλοσοφία, ὡς ἔτι ἀντιλήψεται*. 18 *ὥσπερ* 'as it were,' is added to *ὑπέμνησε* on account of the somewhat figurative use of the word in this passage, *ὑπομμνήσκω* being originally used of a person. 21 *πῆ ὁ Σ. μετῆλθε* lit. 'overtook.' Riddell, § 94, observes that this is the same metaphor as 69 C, *εἰ... με διαφεύγει ὁ λόγος*. 23 Heindorf is positive that *τι* belongs to *ἀχθόμενος* and not to *ἐνδηλος*, 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 *βοηθεῖν τῷ λόγῳ* is said, with a kind of personification of the *λόγος*, like *ὑπέμνησε* above.—*καὶ ἱκανῶς ἐβ.* '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 *ἐκείνος* is made the subject of the relative clause, while logically it ought to be *ἐκείνον*, as the subject of the infinitive clause. See Riddell, § 194. 30 *τοῦτο ὡς ἠδέως = ὅτι οὕτως ἠδέως*: comp. Crito, p. 39, 17, with note. 31 *ἀγαμέμνως* i. e. like one who delighted in the display of the sagacity of his disciples.—*τὸν λόγον ἀπεδέξατο* is simply 'sermonem excepit,' 'listened to their reasoning.'—*ἔπειτα—ἔπειτα*: the more usual constr. would be *ἔπειτα—ἔτι δὲ καί*, but instances of the same constr. as we have here are not rare; both Heind. and Stallb. have collected a sufficient number. p. 50, 7 *χαμαιζήλος* 'διφρίον μικρὸν ἢ ταπεινὸν σκιμπόδιον' Timaeus, i. e. a kind of low stool. 12 *ἔοικεν*: as an outward mark of grief at the death of his beloved master. 13 *ἀλλὰ τί* '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 σκεταί, ἐκφεύγει, σώζεται*. 17 'Αργεῖα: the story is told by Herod. 1, 82; the Argives having lost Thyrea and being beaten by the Lacedaemonians took an oath not to cut their hair before they had repaired their defeat. Wyttenb. very appropriately quotes Plut. Apophthegm. Lacon. 223 F, *τῶν δὲ Ἀργείων τὴν προτέραν ἤτταν φασκόντων ἀναμαχεῖσθαι, "θαυμάζω" ἔφη "εἰ δύο συλλαβῶν προσθήκη (viz. ἀνα) νῦν κρείσσονες ἐγένεσθε ἢ πρόσθεν ἤτε."* 20 The proverb *πρὸς δύο οὐδ'* '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 Ἴόλεων: cf. Pausan. 8, p. 269, Ἴόλαον μὲν δὴ τὰ πολλὰ Ἡρακλεῖ συγκάμειν λέγουσιν. When Heracles was fighting with the Hydra, Herès sent a crab to assail him in the flank, so that he was compelled to call for his friend Iolaus to help him. ἕως ἔτι φῶς ἐστὶ: when the sun sets, Socr. 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 μισολόγοι just as he has also the analogous accentuation φιλολόγοι: but Götting 'On Accents' p. 319, justly says that φιλολόγος would mean δὲ φίλα λέγει, comp. δικαιολόγος=ὁ δίκαια λέγων, and hence it follows that we should accentuate μισόλογος.

27 μείζον τούτου κακὸν—ἢ λόγους μισήσας: more correct would be τούτου—τοῦ λόγους μισῆσαι, but see Riddell, § 163, A. A.

p. 51, 4 ὑγιᾶ would be the more usual Attic form: but see Jelf, § 129, 2.—ἐπειτα stands where we should expect either ἐπειτα δέ or καπειτα: but it is usual in Plato to omit the copula with this word. See below, 90 B. 14 ὥσπερ ἔχει sc. τὰ ἀνθρώπεια.

15 Stallb. observes that σφόδρα qualifies χρηστούς καὶ πονηρούς, and not ὀλίγους. But what he says, that ὀλίγους 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, et, ut ipse ait, numerabiles esse: eos autem qui nec plane optimi nec omnino deterrimi sint, sed quasi mediæ (μεταξὺ) morati, plures esse.

27 f. σοῦ προδύγοντος by asking me above πῶς λέγεις.

28 ἀλλ' ἐκείνη sc. ὁμοίαι εἰσιν (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 ἀντιλογικούς: comp. below, 101 E, with note. 4 αἰσθ' ὅτι: see above, p. 24, 15.

7 For ἀτεχνῶς 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 εβριπος ἀνθρώπος to denote a person of light and changeable mind.

8 ἀνω καὶ

κάτω στρέφεται lit. 'is turned upside down,' i.e. all is brought into the utmost confusion.

11 f. δυνατοῦ κατανοήσαι = ὄν δυνάμεθα κατανοήσαι.

12 ἔπειτα after a participial constr. has been noticed before: see on p. 22, 13.

15 διὰ τὸ ἀλγεῖν: because he is annoyed.

XL. p. 52, 22 ἀλλὰ πολὺ μᾶλλον sc. ἐνοώμεν. p. 53, 4 εἰ μὴ

εἴη πάρεργον 'except that may happen by the way' (Cary) = εἰ μὴ ἐν παρέργῳ. See Riddell § 76.

5 αὐτῷ ἐμοί is more emphatic than either ἐμαυτῷ and αὐτῷ μοι: cf. Sympos. 220 ε, συνδιέσωσε καὶ τὰ ὄπλα καὶ αὐτὸν ἐμέ. Euthyd. 273 β, ὁ δὲ παρ' αὐτὸν ἐμέ.

6 θέασαι ὡς πλεονεκτικῶς is said ironically 'look how selfishly.'

8 Hirschig reads ἔσται, see above 87 α and ε.

9 ἀλλ' ὅν 'well, then at least': ἀλλὰ is often found in an apodosis after a

sentence with εἰ, comp. e.g. Protag. 353 α, εἰ μὴ ἔστι τοῦτο τὸ πάθη-

μα ἡδονῆς ἠτᾶσθαι, ἀλλὰ τί ποτ' ἐστί;

10 ὀδυρόμενος 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 Socr. certainly means to say 'because I do not lament.'

Comp. the analogous passage Sympos. 176 c, ἔως ἂν ἐγὼ περὶ τοῦ

μεθύσκεσθαι, οἶον ἐστί, τᾶλθηθῆ λέγων ἠττον ἂν εἶην ἀηδής, minus

molestus ero, si de ebrietate vera dixero. This reasoning proves

to my mind that a little word has dropt out before ὀδυρόμενος,

perhaps μὴ or ἤ. It is very strange that no editor should have

considered this passage deserving of a note.

11 ξυνδιατελεῖ is fut. 'will remain.'

18 ἐαυτὸν stands for the first person ἐμαυτόν, see above 78 β and 101 δ below.

19 τὸ κέντρον ἐγκαταλιπὼν: an unmistakeable allusion to Eupolis' lines about

Pericles οὕτως ἐκῆλει καὶ μόνος τῶν ῥητόρων Τὸ κέντρον ἐγκατέλειπε

ταῖς ἀκρωμένους (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.

XLI. p. 53, 21 ἀλλ' ἰτέον 'let us begin' = ἴωμεν δὴ κ.τ.λ. above

78 c. For the asyndeton in the next sentence Stallb. comp. Apol.

38 δ. Protag. 338 c. Rep. 3, 412 c.

24 ὁμῶς with a participle

has the same sense as *καίπερ* with a part. 'although' or 'for all that it is.' Comp. Phileb. 12 B, Xen. Cyr. 5, 1, 26. 25 *ἐν ἀρμονίας εἶδει οὔσα* = *ἀρμονία οὔσα*, comp. Menex. 249 A, *ἐν πατρὸς σχήματι καταστάσα ἢ πόλις*.

27 *ἀλλὰ* sc. *φάναι*, a verb easily supplied from the preceding *ξυγχωρεῖν*.—*ἀθλον* is construed with *μή*, because it has almost the notion of *παντὶ φοβητέον*. p. 54, 3

οὐδὲν παύεται 'ceases not one bit:' cf. 100 B, *ἀπερ...οὐδὲν πέπανμαι λέγων*, and Riddell § 6.

13 *θαυμαστῶς ὡς*: comp. Don. § 404.

18 *ἦδε ἢ οἴησις, τὸ—εἶναι*: below, 94 B, we have in precisely the same manner an infinitive sentence added as the epexegetis of a subst.

20 *ξυγκείσθαι* is the Attic form instead of *ξυντεθείσθαι* 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 γράμμασι τεθέντων τε καὶ κειμένων καὶ τῶν ἐτι τεθησομένων*.

21 *ἀποδέχεσθαι* is construed with a genitive below 96 E; we might here and directly afterwards, E, 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 οὐδέπω ὄντων* viz. the body and its component parts.

28 *τοιούτων φ* = *τοιούτων οἶον ἐκείνο φ*: Heind. quotes Rep. 1, 349 D *τοιούτων ἄρα ἐστὶν ἑκάτερος αὐτῶν ὁσπερ εἰκεν*. See Jelf § 594, 2 Obs. 3.

p. 55, 9 *ἀνευ ἀποδείξεως* without a strict logical demonstration, *μετὰ εἰκότος τινός* 'with a certain amount of probability:' but what should be thought of these arguments, is stated directly afterwards; Plato might then have continued *καὶ εὐπρεπούς* (cf. Thuc. 3, 38 *τὸ εὐπρέπες τοῦ λόγου ἐκπονήσας παράγειν πειράσεται*), but prefers the noun (ib. 3, 11 *ἡ εὐπρέπεια τοῦ λόγου*).

13 *ἀλαζόσι* 'cheats:' *ἀλαζῶν, ψευδῆς* Timæus.

18 *αὐτῆς ἐστὶν* 'belongs to her.'

19 *ἱκανῶς* 'on satisfactory evidence.'

XLII. p. 55, 28 On *παρὰ* after *ἄλλο* see Jelf § 637, III, 3 g. 29 *ἡγεῖσθαι* 'to take the lead' and so to be prior to these things. p. 56, 1 *ἐναντία* should be joined with *κινήθηται ἢ φθέγξασθαι*. 6 *ἐνδέχεται* 'it is possible:' the original expression being *τὸ πράγμα ἐνδέχεται* 'the thing allows.'—*μᾶλλον* 'in a higher degree,' *ἥττον* 'in a lesser degree.'

9 *τοῦτο ὥστε*: comp. below 103 E where we have the same construction. *ὥστε* 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 Heusde's conjectures in bracketing *μᾶλλον* and adding *ψυχὴν* before *ψυχῆς*, which seems to be necessary in accordance with Plato's usage: see directly below D and other instances collected by Stallb. on Hipp. mai. 299 D. 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* 'Bodl. pr. et Ven. II Tub., quod ego quidem non probaverim, sed Herm. recepit,' STALLB.; it would be interesting to know Stallb.'s reasons for rejecting *θεμένων*, as we have an analogous instance directly afterwards l. 23 in *ὑποθέμενος*.

25 *ἔστω* 'means' or 'signifies.' p. 57, 18 *ψυχὰς πάντων ζώων*: '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.' GEDDES. 21 *πάσχειν ἂν=ὅτι ἂν ἐπάσχειν 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 *ἔσθ' ὅ,τι ἄλλο*. 30 *ἄλλα μυρία*: for the constr. see n. on Apol. p. 37, 19. p. 58, 4 *οἷς ἐπιτείνουτο=τούτοις ἃ*

(acc. determ.) *ἐπιτ.*—*ἄλλο ὅτιοῦν πάθος κ.τ.λ.=καὶ ἄλλῃ ψυτικῶν πάθει δ' ἐκείνα πάσχοιεν*. 9 *φησὶ τις* 'eodem iure quo φημέν dictum est,' HERM.: I should rather think that *φησὶ τις=φασίν*; but at any rate there is no reason for changing *φησὶ* with Bekker into *φήσει*. 10 *ὀλίγον*: see above 80 c. 14 *ταῖς ἐπιθυμίαις*

κ.τ.λ.: these datives are not governed by *νοουθετοῦσα*, 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 ἐπιτηδεύμασιν ἔμενον, ἐν οἷς ἐτάχθησαν, θαυμάζοντες καὶ ὀμιλοῦντες τοὺς ἐν τούτοις πρωτεύοντας*. Lysias in Andoc. § 33 *εἰς τοιοῦτον δὲ ἀναισχυντίας ἀφίεται ὥστε καὶ παρασκευάζεται τῇ πόλει καὶ πράττει καὶ ἤδη δημηγορεῖ, καὶ ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισί*. HEINDORF. Stallb. adds Plato Legg. II. 934 E, 12, 964 B; but the passage which he quotes from Sophocles, Antig. 537, *καὶ συμμετίσχω καὶ φέρω τῆς αἰτίας*, has nothing whatever to do with this point, as Wex's note will be sufficient to show. But add Protag. 327 A, *καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν μὴ καλῶς*

αὐλοῦντα, where we should expect the dative in agreement with ἐπιπλήττειν. 17 οὐ (Odysse. a 17) λέγει τὸν Ὀδυσσεά 'he says of Ulysses:' for the constr. comp. above 79 B.

20 ὡς with the genitive absol. instead of ἀρμονίαν εἶναι: as it appears a favourite constr. with Plato. Stallb. collects the foll. instances: Cratyl. 489 C, διανοηθέντες—ὡς ἰόντων ἀπάντων καὶ βέντων. Legg. 1, 624 B, μῶν—λέγεις ὡς τοῦ Μίνω φοιτῶντος πρὸς τὴν τοῦ πατρὸς ἐκάστοτε ξυνουσίαν; Phil. 16 D, ταύτην τὴν φήμην παρέδωσαν ὡς ἐξ ἐνὸς μὲν καὶ ἐκ πολλῶν ὄντων τῶν αἰε λεγομένων εἶναι.

21 καὶ οὐκ ἀγεσθαί = καὶ τοιαύτης ὥστε ἀγεσθαί.

23 καὶ οὕτως κ.τ.λ. 'although it is.'

24 ἢ καθ' ἀρμονίαν 'than in the manner of harmony:' Jelf § 629, 3 C. Riddell § 165 (p. 182).

XLIV—XLIX. DIGRESSION PREPARING THE ANSWER TO THE OBJECTION OF CEBES 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 PRINCIPLES IS DEMONSTRATED. THE PRINCIPLE THAT THE *IDEA* UNDERLIES ALL PHENOMENA IS ENOUNCED AND ILLUSTRATED BY EXAMPLES.

XLIV. p. 59, 1 τὰ Ἀρμονίας τῆς Θεβαϊκῆς: 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, inseparable friends, and stick together just like man and wife. Stallb. says 'τὰ Κἀδμου vocat Cebetis rationem qui concesserat quidem animos corpore esse diuturniores, eosdem numquam interituros esse negaverat. illa faciliior, haec difficilior ad refellendum 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 D, ὑπερφυῶς μὲν οὖν, ἐφη, ὡς βούλομαι. 102 A, θαυμαστῶς γὰρ μοι δοκεῖ ὡς ἐναργῶς—εἰπεῖν ἐκεῖνος ταῦτα.

6 Transl. 'I wondered at Simmias' explanation when he stated his doubts.' The sentence would be smoother by

admitting $\delta, \tau\iota$ with Forster, Heindorf, and Hirschig.

7 $\chi\rho\eta\sigma\alpha\sigma\theta\alpha\iota \tau\tilde{\omega} \lambda\acute{o}\gamma\omega\phi$, 'to deal with the argument,' i. e. to 'refute' it. So Hipp. mai. 299 B, $\delta\lambda\lambda' \epsilon\chi\epsilon\iota\varsigma \tau\iota \chi\rho\eta\sigma\theta\alpha\iota \tau\tilde{\omega} \lambda\acute{o}\gamma\omega\phi, \eta \tau\iota \kappa\alpha\iota \delta\lambda\lambda\omicron \epsilon\rho\omicron\upsilon\mu\epsilon\upsilon\iota$; (In accordance with this passage Hirschig admits $\chi\rho\eta\sigma\theta\alpha\iota$ in the text on the authority of inferior mss.) Theaetet.

165 B, $\tau\iota \gamma\grave{\alpha}\rho \chi\rho\eta\sigma\eta \acute{\alpha}\phi\upsilon\kappa\tau\omega \epsilon\rho\omega\tau\acute{\eta}\mu\alpha\tau\iota$;

11 $\eta\mu\acute{\omega}\nu$ belongs to

$\tau\omicron\nu\lambda \lambda\omicron\gamma\omicron\nu$.— $\beta\alpha\sigma\kappa\alpha\nu\iota\alpha$ *fascinum*: 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 $\beta\alpha\sigma\kappa\alpha\nu\iota\alpha$ occurs; the motive is always the same as is contained in Sophocles' well-known words $\text{Ze}\acute{\upsilon}\varsigma \mu\epsilon\gamma\acute{\alpha}\lambda\eta\varsigma \gamma\lambda\acute{\omega}\sigma\sigma\eta\varsigma \kappa\acute{\omicron}\mu\pi\omicron\upsilon\varsigma$ 'Υπερῆχθαίρει. In the Rep. 5, 451 A, Socr. says $\text{προσκυνῶ δ' Ἀδράστιαν, ὦ Γλαῦκων, χάριν οὐ μέλλω λέγειν}$. Comp. Legg. 4, 717 D. For $\mu\acute{\epsilon}\gamma\alpha \lambda\acute{\epsilon}\gamma\epsilon\upsilon\iota$ see n. on Apol. p. 6, 24.

13 'Ομηρικῶς' using the Homeric phrase $\epsilon\gamma\gamma\upsilon\varsigma \acute{\iota}\nu\alpha\iota$ ' (Il. 4, 496. 5, 611. 6, 143), and of course suiting the action to the word.

15 $\acute{\alpha}\xi\iota\omicron\iota\varsigma \epsilon\pi\iota\delta\epsilon\iota\chi\theta\eta\eta\alpha\iota = \acute{\alpha}\xi\iota\omicron\nu \lambda\acute{\epsilon}\gamma\epsilon\iota\varsigma \epsilon\pi\iota\delta\epsilon\iota\chi\theta\eta\eta\alpha\iota$, 'operae pretium esse dicis ut demonstretur.' $\epsilon\pi\iota\delta\epsilon\iota\kappa\nu\acute{\nu}\alpha\iota$ 'vi ostendendi ac demonstrandi ea condicione atque lege usurpari videtur, ut simul in aliquo loco vel argumento subsisti aut ceteris, quae sunt exposita, aliquid addi significetur.'

STALLB. Hirschig reads $\acute{\alpha}\pi\omicron\delta\epsilon\iota\chi\theta\eta\eta\alpha\iota$ which is also given by the ms. Φ .

18 $\delta\iota\alpha\phi\epsilon\rho\acute{\omicron}\nu\tau\omega\varsigma$ i. e. much better.— $\acute{\epsilon}\nu \delta\iota\lambda\lambda\omega \beta\iota\omega$ 'in a different pursuit,' not in that of a philosopher.

20 $\tau\omicron \delta\acute{\epsilon} \acute{\alpha}\pi\omicron\phi\alpha\iota\nu\epsilon\upsilon \kappa.\tau.\lambda.$ 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 $\kappa\omega\lambda\upsilon\epsilon\upsilon\omega$ according to which we should expect $\omicron\upsilon\delta\acute{\epsilon}\nu \kappa\omega\lambda\upsilon\epsilon\upsilon\omega \phi\eta\varsigma \pi\acute{\alpha}\nu\tau\alpha \tau\alpha\upsilon\tau\alpha \mu\eta\nu\acute{\epsilon}\iota\upsilon\omega \delta\tau\iota \mu\omicron\lambda\chi\rho\acute{\omicron}\nu\iota\omicron\nu \tau\acute{\epsilon} \acute{\epsilon}\sigma\tau\iota \psi\upsilon\chi\acute{\eta}$ — $\delta\lambda\lambda' \omicron\upsilon\kappa \acute{\alpha}\theta\alpha\nu\alpha\sigma\iota\alpha\nu$. The second inf. $\mu\eta\nu\acute{\epsilon}\iota\upsilon\omega$ is dependent on $\kappa\omega\lambda\upsilon\epsilon\upsilon\omega$: 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 $\zeta\acute{\omega}\eta$ — $\acute{\alpha}\pi\omicron\lambda\lambda\acute{\omicron}\upsilon\omicron\iota\omicron$, for the optative without $\acute{\alpha}\nu$ see n. on 86 A, above. Wytttenbach transposes the whole passage $\mu\acute{\eta}$ (so he writes for $\kappa\alpha\iota$) $\tau\alpha\lambda\alpha\iota\pi\omega\rho\omicron\upsilon\mu\acute{\epsilon}\nu\eta$ — $\acute{\alpha}\pi\omicron\lambda\lambda\acute{\omicron}\upsilon\omicron\iota\omicron$ after $\acute{\alpha}\theta\acute{\alpha}\nu\alpha\tau\acute{\omicron}\nu \acute{\epsilon}\sigma\tau\iota$: it must be confessed without any cogent reason, but yet the sense which he then obtains is so satisfactory that one would wish the mss. were in favour of his reading.

p. 60, 3 $\pi\rho\acute{\omicron}\varsigma \gamma\epsilon \tau\omicron \acute{\epsilon}\kappa\alpha\sigma\tau\omicron\nu \eta\mu\acute{\omega}\nu \phi\omicron\beta\epsilon\iota\sigma\theta\alpha\iota$ 'so far as our individual apprehensions are

concerned.' *αεδδες*.
Jelf, § 417.

§ For the subjunctive after *βούλει* see

XLV. p. 60, 15 *τά γ' ἐμὰ πάθη* 'what happened to myself' in attempting the same investigation. 17 *ὦν λέγεις* is the reading preferred by most editors, though the Bodl. and one other good ms. have *ὦν ἄν λέγεις*. 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 π ; and what *ὦν ἄν* intimates is that Socr. does not wish to bind Cebes in the precise case he has stated. As just before he had said *ἐξεπίτηδες πολλάκις ἀναλαμβάνω, ἵνα μή τι διαφύγη ἡμᾶς, εἰ τέ τι βούλει προσθῆς ἢ ἀφελῆς*,—to which Cebes had guardedly replied *ἀλλ' οὐδέν ἐγωγε ἐν τῷ παρόντι οὐτ' ἀφελεῖν οὔτε προσθεῖναι 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, *τοὺς φροντίζοντας τὰ τοιαῦτα* (sc. *τὰ περὶ τῆς τῶν πάντων φύσεως*) *μωραίνοντας ἀπεδείκνυν*.—*ὑπερήφανος* sc. *ἡ ἱστορία* or *σοφία*. 24 *ἄνω κάτω* is a proverbial expression in which *καί* is frequently omitted. So still in modern Greek: Corais on Isocr. p. 179 (236, 7). In Gorg. 481 ϵ , we have the same expression *ἄνω καὶ κάτω μεταβάλλεσθαι*, where it means 'frequently change one's opinion.'

25 *σηπεδῶνα* of digestion, a medical term well illustrated by Forster by a reference to Athen. 7, 1, p. 276, where *ἡ σηπεδῶν* is explained = *ἡ πέψις*, and Galen. in Hippocr. Aphorism. 6, 1, *παλαιὰ τις ἦν συνήθεια τούτοις τοῖς ἀνδράσιν ἀσηπτα καλεῖν ἄπερ ἡμεῖς ἀπεπτα λέγομεν*.—Fischer compares Arist. Meteorolog. 4, 1, *σῆψις δ' ἐστὶ φθορὰ τῆς ἐν ἐκάστῳ ὑγρῷ οἰκείας καὶ κατὰ φύσιν θερμότητος, ὑπ' ἀλλοτρίας θερμότητος: αὕτη δ' ἐστὶν ἡ τοῦ περιέχοντος—καὶ ζῶα ἐγγίγνεται τοῖς σηπομένοις διὰ τὸ τὴν ἀποκεκριμένην θερμότητα φυσικὴν οὔσαν συνεστάναι τὰ ἐκκριθέντα*. The doctrine on the origin of living beings mentioned in the text was especially Anaxagorean: Diog. Laërt. 2, 9, *τὰ ζῶα γενέσθαι ἐξ ὑγροῦ τε καὶ θερμοῦ καὶ γεώδους*: but the same writer mentions it also of Archelaus (represented as the teacher of Socr.) 2, 16, *ἔλεγε δύο αἰτίας εἶναι γενέσεως, θερμὸν καὶ ψυχρὸν*. 27 *αἷμα κ.τ.λ.*: the opinion of Empedocles (*αἷμα γὰρ ἀνθρώποις περικάρδιον ἐστὶ νόημα*): see Cic. Tusc. 1, 9, with the notes of Davies and other commentators.—*ἡ ὁ ἀήρ*:

'Anaximeni hanc sententiam tribuit Plut. De placit. phil. 1, 3. Itemque τοῖς ἀπὸ Ἀναξαγόρου ibid. 2, 4. Anaximandro autem, Anaximeni, Anaxagorae et Archelao Theodoret. Therapeut. p. 545. Idem etiam Diogeni (Apolloniatae) et aliis quibusdam probatum esse tradit Arist. De anima 1, 2.' FORSTER.

28 ἢ τὸ πῦρ: Heraclitus' doctrine, later on adopted by the Stoics.—ὁ δὲ ἐγκέφαλος, most probably the doctrine of Pythagoras: cf. Diog. Laërt. 8, 30, εἶναι τὴν ἀρχὴν τῆς ψυχῆς ἀπὸ καρδίας μέχρις ἐγκεφάλου, καὶ τὸ μὲν ἐν τῇ καρδίᾳ μέρος αὐτῆς ὑπάρχειν θυμόν, φρένας δὲ καὶ νοῦν τὰ ἐν τῷ ἐγκεφάλῳ.

p. 61, 1 λαβούσης τὸ ἡρεμεῖν 'having settled down to a quiet state.'—κατὰ ταῦτα = οὕτως 'accordingly.' Heindorf prefers κατὰ ταῦτά 'eodem modo.'

2 'It is difficult to trace up to any special philosophic sect the sensational hypothesis here described, which derives ἐπιστήμη 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."'

3 The words ἀ καὶ πρὸ τοῦ ῥήματος εἰδέναι are strictly speaking superfluous, being a mere repetition of the preceding ἀ καὶ πρότερον σαφῶς ἠπιστάμην: but this repetition is quite in keeping with Plato's style.

16 Hirschig seems to be right in transposing ὄγκον ὀλίγον: he says 'pertinet ὀλίγον ad ὄντα. est brevis dicendi ratio, quae plene sic se habet alibi: τὸν ὄγκον πρότερον ὀλίγον ὄντα ὕστερον.'

18 μετρίως 'with sufficient reason,' = ἱκανῶς.

20 Wytttenbach 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 mox sequentibus obvia docent. praeterea vide 100 ε,

εἰ τίς τινα φαίη ἕτερον ἐτέρου τῇ κεφαλῇ μείζω εἶναι.' But αὐτῇ is supported by all mss. and even by the old Sicilian translation

quoted by Wytttenb. which has homo magnus parvo maior esse ipso capite, where ipso belongs to capite. But why not change σμικρῶ

into σμικροῦ? The dative in the mss. is no doubt owing to the impression that παρὰ στὰς required it: but this can be used absolutely, or rather σμικρῶ should be supplied for it. If σμικροῦ 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 ἰππου has been changed into ἰππῳ.

23 προσεῖναι is the reading of the Bodl. pr. m. and may be right; but it should be confessed that προσεῖναι (see crit. notes) agrees better with the infin. ὑπερᾶ

χειν which is used below in the same sense. προσθεῖναι may easily have got into the text from the expressions used at the end of the page 28 ἀποδέχασθαι c. gen.: see above, 91 ε. p. 62, 4 αὔτη σε. τὸ πλησιάζεσθαι. This is afterwards explained by the epexegesis ἡ ξύνοδος κ.τ.λ. Comp. the following clause. αἰτιος admits of a double constr., either the mere infinitive or the gen. of the infin. 15 φύρω: we might say 'brew' or 'cook:' for the Greek Stallb. compares Aristoph. Birds, 462, προσπεφύραται λόγος εἰς μοι, ὃν διαμάττειν οὐ κωλύει. 16 προσίεμαι 'I approve,' or 'admit:' Don. p. 451.

XLVI. p. 62, 18 ὡς ἔφη sc. ὁ ἀναγιγνώσκων. The gen. 'Ἀναξαγόρου depends on βιβλίου '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 Φυσικά. 22 τὸν γε νοῦν κοσμοῦντα πάντα κοσμεῖν 'that the Mind while it is regulating should regulate all things.' This translation shows that it is neither necessary nor advisable to consider κοσμεῖν as spurious, though Herm. does so. 24 f. αἰτίαν περὶ ἐκείνου: the same constr. occurs 96 D, 97 D, 98 D, and elsewhere. Comp. below ἐπιστήμη περὶ τινος. 29 αὐτοῦ ἐκείνου: 'elegantē ἐκείνος pro reflexivo ponitur, ubi peculiaris subiecti vis universo sententiae ponderi cedit: cf. Lysias adv. Alc. II § 11 ὧν οἱ νόμοι—οὐδένα κυριώτερον ἐκείνων ἀποδεικνύουσι, ubi recte Foertschius Obs. crit. p. 70 Augeri coni. ἐαυτῶν reiecit, pluraque apud Held. ad Plut. Timol. p. 873.' HERMANN. For the use of ἐκείνος in Plato see also Riddell, §49. For ἀλλ' ἢ after negative clauses see above p. 30, 12. p. 63, 5 The expression κατὰ νοῦν ἐμαντῶ is no doubt chosen in allusion to the Νους of Anaxagoras; 'acumen est in ambiguitate, qua κατὰ νοῦν secundum mentem Anaxagorae placitum significat, et vulgo usurpatur gratum, ex animi nostri sententia.' WYTTENB. The sentence is continued in a somewhat loose manner, the subject αὐτὸν being omitted with the infinitive φράσειν. 6 πότερον ἢ γῆ πλατεῖα ἐστὶν ἢ 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 κίων, with regard to which Plato seems here to have chosen the word στρογγύλος. See Plut. de plac. philos. 3, 10. Euseb. Præp. Ev. 1, 8. Diog. Laërt. 2, 1, 2, 3, 4. Arist. de caelo 2, 13. 10 ἐπ' ἐκδιηγῆσθαι '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.

1, 17, 28. 12 *ποθεσόμενος* is here given on the authority of only two inferior mss.: the Bodl. and the better class have *υποθε-
μενος*, one ms. has *ἴσως ποθήσων* as a conjectural reading in the
margin, and two have the conjecture *υποθησόμενος* which was the
received reading before Heindorf and Bekker. It is, however, im-
possible to establish that *ποθεσόμενος* is the genuine reading,
though it may be admitted that it has much probability. Eustath.
on Od. β 375 says τὸ δὲ ποθέσαι ἀντὶ τοῦ ποθήσαι δοκεῖ μὲν ποιητικόν,
ἔστι δὲ ἀληθῶς Ἀττικόν, εἶγε καὶ Πλάτων ἐν τῷ περὶ ψυχῆς φησὶ ‘πα-
ρεσκευασάμην ὡς οὐκέτι ποθέσων ἄλλο εἶδος αἰτίας’ λέγεται τοίνυν
ἐκατέρως καὶ ποθήσαι, καὶ ποθέσαι. The future *ποθέσομαι* is quoted
from only one other passage, Lys. 8, 18, but there Scheibe’s
edition reads *ποθήσομαι* on the authority of two mss. The argu-
ments which Heindorf brings forward against *υποθησόμενος* are
‘neque in Socratem convenit ex aliis rerum causas h. l. quaeren-
tem,’ but surely *υποπιθεσθαι* is quite in its place here, as it means
‘to surmise or suppose reasons,’ (cf. 100 A) and the second argu-
ment ‘neque librorum comprobatur suffragiis’ is certainly false,
υποθησόμενος being just as easily obtained from *υποθέμενος* as
ποθεσόμενος. I have made this note purposely somewhat long in
order to show with what difficulties Platonic criticism is often
beset. 13 *οὕτω παρεσκευάσμην, ὡσαύτως πευσόμενος*: Hein-
dorf aptly compares Xen. Cyrop. 8, 5, 5 ὡσαύτως δὲ οὕτως ἔχει καὶ
περὶ κατασκευῆς. 15 *πρὸς ἄλληλα* i. e. in their mutual propor-
tions of speech. 17 *ποιεῖν* sc. & *ποιεῖ*, but it is by no means
necessary to add these words in the text. See also Riddell
§ 231. 24 *πάνυ σπουδῆ* is a phrase very common in all Attic
writers, but especially in Thucydides and Plato. 25 *ἀνεγί-
γνωσκον* ‘began to read.’ 28 *ἀπὸ* should be interpreted ‘start-
ing from great hope,’ *ψυχόμενη φερόμενος* ‘I was sailing along’ (comp.
the numerous expressions in which *φέρεσθαι* is used in a nautic
sense ‘to be carried along’ by the wind: *ἐπειδή*, 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 praeclara hac
spe confestim depellebar.’ 29 *προῖων καὶ ἀναγιγνώσκων* is a
hendiadys = ἐν τῷ ἀναγιγνώσκων προῖων. p. 64, 1 *ἐπειδή ὄρω*:
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’ = τινά, ironically: comp. Soph. Ai. 1142, *ἤδη ποτ’ εἶδον*

ἄνδρ' ἐγὼ γλώσση θρασύν (with ironical reference to Teucor) and ib. 1150, ἐγὼ δέ γ' ἄνδρ' ὄπωπα μωρίας πλέων (with reference to Menelaus). So Arist. Achar. 1128, ἐγορῶ γέροντα δειλίας φευζούμενον. STALLB.—τῷ μὲν νῶ οὐδὲν χρώμενον κ.τ.λ.: this was no doubt Socrates' own judgment, cf. Xen. Mem. 4, 7, 6 κινδυνεύσαι δ' ἂν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα οὐδὲν ἦττον ἢ Ἀναξαγόρας παρεφρόνησεν ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγγεῖσθαι. Plato Legg. 12, 967 B καὶ τινες ἐτόλμων τοῦτό γε αὐτὸ παρακινδυνεύειν καὶ τότε λέγοντες ὡς νοῦς εἴη διακεκοσμηκῶς πάνθ' ὅσα κατ' οὐρανόν· οἱ δὲ αὐτοὶ πάλιν ἁμαρτάνοντες ψυχῆς φύσεως ὅτι πρεσβύτερον εἴη σωματίων, διανοηθέντες δὲ ὡς νεώτερον, ἄπανθ', ὡς εἰπεῖν ἔπος, ἀνέτρεψαν πάλιν, ἑαυτοὺς δὲ πολὺ μᾶλλον· τὰ γὰρ δὴ πρὸ τῶν ὀμμάτων πάντα αὐτοῖς ἐφάνη, τὰ κατ' οὐρανὸν φερόμενα, μεστὰ λίθων εἶναι καὶ γῆς καὶ πολλῶν ἄλλων ἀψύχων σωματίων διανεμόντων τὰς αἰτίας παντὸς κόσμου. Arist. Metaph. 1, 4, Ἀναξαγόρας τε γὰρ μηχανῇ χρῆται τῷ νῶ πρὸς τὴν κοσμοποιεῖν καὶ ὅταν ἀπορήσῃ διὰ τίν' αἰτίας ἐξ ἀνάγκης ἐστί, τότε ἔλκει αὐτόν· ἐν δὲ τοῖς ἄλλοις πάντα μᾶλλον αἰτιᾶται τῶν γινόμενων ἢ νοῦν.

6 κᾶπειτα falls under the same rule as κᾶτα, for which see Jelf, § 697 d. 10 οἶα=τοιαῦτα ὥστε. 13 ξυμβολαὶ

'ligaments,' called *commissurae* by Cic. N. D. 2, 55. 21 The comparatives βέλτιον and δικαιότερον are easily understood by supplying ἢ μ' ἀπολύειν and ἢ ἀποδιδράσκειν. The justification of his conduct with regard to his remaining in the prison and suffering death (δικαιότερον κ.τ.λ.) is the subject of the Crito to which we have here an unmistakable allusion. 23 ἦν ἂν 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 νῆ τὸν κύνα: see on Apol. 22 A. 25 περὶ Μέγαρα ἢ Βοιωτοῦς: so Crito 53 B, αὐτὸς δὲ πρῶτον μὲν ἐὰν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς, ἢ Θήβαζε ἢ Μέγαράδε κ.τ.λ. 27 πρὸ after comparatives: see n. on Apol. p. 18, 26. Jelf, § 619, 3 b.

p. 65, 3 I have kept the text of the best mss. καὶ ταῦτα, as I believe it capable of explanation, καὶ having here an emphatic sense 'and moreover;' ταῦτα=τὰ ὑπ' ἐμοῦ ποιούμενα, 'all this,' most probably accompanied by some deictic gesture: Socr. means τὸ καθῆσθαι καὶ τὸ παραμένοντα ὑπέχειν τὴν δίκην καὶ τὰ ἄλλα τοιαῦτα. Heindorf writes καὶ ταῦτα νῶ πράττων 'praesertim mente agens,' a reading which, though quite correct, produces here a somewhat awkward impression; Bekk. and Stallb. prefer καὶ ταύτη

'and that in this manner I act with my mind,' a sense which might also be attained by repeating the prep. *διὰ* before *ταῦτα*. 4 In the Bodl. and three other mss. *ἄν* is omitted, and this reading is defended by Riddell, § 67, who says that *ἄν* should be understood from the preceding co-ordinate sentence. All other critics admit *ἄν* into the text.

5 τὸ γὰρ μὴ διελέσθαι—*αἴτιον* 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. *εἰθές ἐστιν*. We have an analogous instance Sympos. 177 c, τὸ οὖν τοιούτων πέρι πολλὴν σπουδὴν ποιήσασθαι, "Ἐρωτα δὲ μηδένα πω ἀνθρώπων τετολυμμένα—*ἀξίως ὑμῆσαι* sc. *θαυμάσιόν 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 οὐ ξυναιτία* (subsidiary cause), *ἀλλ' αἴτια* (cause) *εἶναι τῶν πάντων ψύχοντα καὶ θερμαίνοντα, πηγνύοντα τε καὶ διαχέοντα, καὶ ὅσα τοιαῦτα ἀπεργαζόμενα*.

8 ψηλαφῶ "λέξις αὐτῆ μουσικῆ, ἐπεὶ κυρίως ἐπὶ χορδῶν τὸ ψηλαφᾶν λέγεται παρὰ τὸ ψαλτήριον ἀφᾶν" Phavorinus: the word 'properly signifies *feeling* or *fumbling* among the strings in search of the right note. Comp. Aristoph. Pac. 691, *ἐψηλαφῶμεν ἐν σκοτῶ τὰ πράγματα*, *Νυνὶ δ' ἅπαντα πρὸς λύχρον βουλευόμεν* 'GERTDES, who also quotes Act. Apost. 17, 27, where this term is applied to the *groping* of the heathen after God. *δ* belongs both to *ψηλ.* and *προσαγορεύειν*, and *αὐτὸ* is superfluous.

9 *ὀνόματι* is the reading of a number of inferior mss., the Bodl. and other mss. having *δμματι*: but Stobaeus also reads *ὀνόματι* in quoting the passage, and *δμματι* is scarcely capable of explanation. Reisig's interpretation, Enarr. Oed. Col. 142 ('*alieno oculo significantur ea membra quibus in tenebris rem obscuram tentant*') would be admissible in Aeschylus or Sophocles, but scarcely in Plato. The reading *δμματι* no doubt arose from a mistaken comparison with *τοῖς δμμασι* below *ε* or *δμματα* *δ*.

10 f. *δίνην*—*ὑπὸ τοῦ 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 *ὑπὸ τοῦ οὐρανοῦ* with *μένειν*, in the sense of *sustineri*. The allusion is to Empedocles, cf. Arist. de Caelo, 2, 13, *οἱ δὲ, ὡς περ' Ἐμπεδοκλῆς, τὴν τοῦ οὐρανοῦ φορὰν κύκλῳ περιθέουσαν καὶ θάπτον φερομένην τὴν τῆς γῆς φορὰν κωλύειν, καθάπερ τὸ ἐν τοῖς κυβάθους ὕδωρ' καὶ γὰρ τοῦτο, κύκλῳ τοῦ κυβάθου φερομένου, πολλάκις κάτω τοῦ χαλκοῦ γιγνόμενον δμως οὐ φέρεται, κάτω πεφυκὸς*

φέρεσθαι, διὰ τὴν αὐτὴν αἰτίαν. In derision of this doctrine Aristoph. Clouds, 379, introduces Δίος as the new king of the universe ἀπὸ Διός.

11 ὥσπερ καρδῶψ: the irony is as perceptible here as in Arist. Clouds, 670 ff. For the subject comp. again Arist. 1. 1. Ἀναξιμένης δὲ καὶ Ἀναξαγόρας καὶ Δημόκριτος τὸ πλάτος αἰτιον εἶναι φασιν τοῦ μένειν αὐτὴν. οὐ γὰρ τέμνειν, ἀλλ' ἐπιπωματίζειν τὸν ἀέρα τὸν κάτωθεν, ὥσπερ φαίνεται τὰ πλάτος ἔχοντα τῶν σωματίων ποιεῖν· ταῦτα γὰρ καὶ πρὸς τοὺς ἀνέμους ἔχει δυσκινήτως διὰ τὴν ἀντέρευσιν. ταῦτ' ὁ δὲ τοῦτο ποιεῖν τῷ πλάτει φασὶ τὴν γῆν πρὸς τὸν ὑποκείμενον ἀέρα· τὸν δὲ οὐκ ἔχοντα μεταστῆσαι τόπον ἰκανὸν ἀθρόον τοῦ κάτωθεν ἡρεμεῖν κ.τ.λ.

15 τούτου i. e. τοῦτου τοῦ Ἄτλαντος, the real Atlas. The divine cause which sustains all, is here called Atlas: a simile easily understood.

17 f. δέον ξυνδεῖν: an intentional paronomasia, cf. Cratyl. 418 ε, τὸ δέον φαίνεται δεσμός εἶναι. For οὐδέν see above, 91 d.

22 ὁ δεύτερος πλοῦς ἐστὶ δήπου λεγόμενος Ἄν ἀποτύχη τις πρώτων, ἐν κώπαισι πλείν (or perhaps δτ' ἀποτυχῶν τις οὐρίου, κώπαις πλέει). Menander, fragm. of the Θρασυλέων p. 83, Mein. On the failure of the breeze, it was necessary to resort to the laborious oar. The expression was proverbial ἐπὶ τῶν ἀσφαλῶς τι ποιούντων, καθόσον οἱ διαμαρτύντες κατὰ τὸν πρώτων πλοῦν ἀσφαλῆ κατασκευάζονται τὸν δεύτερον (Schol.). Plato uses it again Phileb. 19 c.

23 βούλει with the subj.: see above, p. 35, 3. Geddes says very justly that there is a touch of irony in ἐπίδειξις, which was the expression for the pretentious display of demonstrative power made by the Sophists.

24 ὑπερφυῶς ὡς: above, p. 15, 6.

26 ἐπειδὴ ἀπεῖρηκα: 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 οὐκ ἔοικε 'it is not alike,' see n. on ἐνδέχεται, above, 93 b.—οὐ πᾶν: 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 εἰκότα, i. e. mere images; λόγος denotes the rational principles in our nature, the axioms without which we cannot conceive any logical reasoning.

13 ἀπάντων ὄντων, the reading of the Bodl. and seven other mss., is defended by Riddell, § 32, c. a.

XLIX. p. 66, 17 ἀεὶ is subdivided into two parts (1) καὶ ἄλλοτε 'both on other occasions,' and (2) καὶ ἐν τῷ παρελ. λόγῳ, 'in our previous discussion:' above, ch. 19 ff. For οὐδέν see above, 91 d.

18 f. ἐρχομαι ἐπιχειρῶν: in order to understand that this=ἐπι-

χειρήσω, comp. the French expression 'je vais vous dire.' Herodotus, 4, 99, has indeed *ἐρχομαι σημανένων*, not *σημαίνων*: but *ἐπιχειρῶν ἐπιδείξασθαι* has the sense of a future, so that the whole expression = *ἐρχομαι ἐπιδειξόμενος*. (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. Socr. 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 ὡς δίδόντος σοι sc. ἐμοῦ, 'assuming that I grant this,' *ὅτι ἐγὼ δίδωμι*. This will show why it is not *δόντος*. —οὐκ ἂν φθάνοις περαινῶν, 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 r. Euthyd. 272 d.

27 τὰ ἐξῆς ἐκέλευις lit. 'what borders to those things:' ἐξῆς is no doubt from *ἐχέσθαι*, although in this sense *ἐχεσθαι* generally governs the genitive; but comp. Gorg. 494 a, *ἔάν τις σε τὰ ἐχόμενα τοῖτοις ἐφεξῆς ἀπαντα ἐρωτᾷ*, and in later writers we have *ἐχεσθαι* 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 d, 420 d, Legg. 7, 796 r. For ἔάν see Riddell, § 64.

27 ξυνδοκῆ ὥσπερ ἐμοί: the construction with ὥσπερ is somewhat negligent, see above, 86 a, and comp. Riddell, § 175.

29 οὐδὲ δι' ἐν, is more emphatic than δι' οὐδέν: cf. Xen. Cyrop. 2, 1, 8, *ὅτι οὐδὲ δι' ἐν ἄλλο τρέφονται*.

31 ξυγχωρεῖν with a dative occurs also Polit. 258 a, and Eur. Hippol. 299. Cf. Hor. Sat. 2, 3, 305, *concedere veris*.

p. 67, 2 διότι (= διὰ τί) is explained by the subjoined participial sentence. We might also write δι' ὅτι. 'The common reading has ὅτι inserted after the first ἦ, which necessitates resort to the supply of ἐστὶ along with the participle, in this instance a clumsy resource. *ἐχον* = ὅτι *ἐχει*.' GEDDES.

5 ἀπλῶς καὶ ἀτέχνως 'in a simple and artless way.' On the difference between ἀτέχνως and ἀτεχνῶς comp. Harpocr. *ἀτεχνῶς περισπωμένως μὲν ἀπὸ τοῦ σαφῶς ἢ βεβαίως ἢ ἀσφαλῶς ἢ φανερώς· παροξυτόνως δὲ ἀπὸ τοῦ ἀμελῶς καὶ ἀνευ τέχνης*.

7 εἶτε παρουσία εἶτε κοινωπία: Socr.

(or Plato) is not quite certain as to the mode in which the *μετοχή* αὐτοῦ τοῦ καλοῦ, of which he speaks above, takes place, and cannot therefore decide which word would be the more appropriate term. The mss. read *εἶτε* again before *δῶρη*, which appears to be without sense, unless indeed we emend with Wyttenbach *εἶτε δῶρη δὴ καὶ δῶρις προσαγορευομένη*—a change not sufficiently easy to be accepted without further consideration. I have, therefore, adopted Daehne's opinion and omitted the third *εἶτε*, nor do I share Heindorf's doubts as to the possibility of saying *ἡ παρουσία* or *ἡ κοινωνία προσγιγνεται*: on the contrary, *ἡ παρουσία προσγιγνεται* seems to me just as admissible as *τὸ πῶγμα πράττεται* and other expressions of the same kind. Ueberweg, Phil. 20, 513, in order to obtain the same sense reads *προσγενομένου* and omits *εἶτε*: but the first change appears to me to be quite unnecessary. Stallb.'s *εἶτε*—*προσγιγνόμενον*, of which he seems not a little proud, is a worthless reading, not half as good as *προσγεγόμενον* which was proposed by a friend of Heindorf.

8 οὐ γὰρ ἐτι κ.τ.λ.: this disquisition is contained in the Parmenides. With reference to the present passage Arist. Met. 1, 6, says *τὴν μέντοι γε μέθεξις*—*ἣτις ἂν εἴη, τῶν εἰδῶν, ἀφείσαν* (Plato and the Pythagoreans) *ἐν κοινῷ ζητεῖν*.—*οὐκέτι* i. e. not so much as the preceding arguments.

11 τούτου ἐχόμενος 'clinging to this' for support. 17 τῇ κεφαλῇ 'by a head's measure.' 28 τέρας lit. 'monster,' in logic 'absurd' ('tamquam abortus dicendi' WYTTENB.): cf. Theaet. 163 D, *τέρας γὰρ ἂν εἴη ὃ λέγεαι*. Parmenid. 129 A, *εἰ γὰρ αὐτὰ τὰ δμοῖά τις ἀπέφανεν ἀνόμοια, τέρας ἂν, οἶμαι, ἦν*. Phileb. 14 E, *ὅτι τέρατα διηπάγασται φάναι*. p. 68, 8 Hirschig adds, with much probability, *ἐνδὸς* after *διασχισθέντος*: see above, 97 A.

9 μέγα βοᾶν is here easily understood of an apodeictic assertion: Wyttenb. quotes Plut. Mor. t. 2, p. 1058 D, *ὁ ἐκ τῆς Στοᾶς βοῶν μέγα καὶ κεκραγώς* "ἐγὼ μόνος εἰμὶ βασιλεύς." 1169 D, *μέγα βοῶντες, ὡς ἐν ἐστὶν ἀγαθόν*.

16 τὰς τοιαύτας κομψείας = τὰς ἄλλας αἰτίας τὰς σοφὰς ταύτας. Wyttenb. shrewdly suspects that we have here an allusion to a line of Euripides in his (lost) tragedy 'Ἀντιόπη' (Valek. Diatr. p. 86) *ἄλλοις τὰ κομψὰ ταύτ' ἀφείλσσοφίσματα, Ἐξ ὧν κεν εἴσιν ἐγκατοικήσεις δόμοις*.

18 τὸ λεγόμενον shows that we have here a proverb. Schol. τὴν αὐτοῦ σκιὰν δέδοικεν, ἐπὶ τῶν σφόδρα δειλοτάτων μέμνηται ταύτης Ἀριστοφάνης Βαβυλωνίους.—ἐαυτοῦ for the second person: see above p. 52, 18.

21 ἐχοῖτο curiously enough differs here in its meaning from the preceding sentence; in the first place it is 'to cling to, adhere to,' but here 'to attack.'

There is, as it seems, a certain acumen in this double use of the same word. 22 *σοι*: 'in your estimation.' 26 *ικανόν*: 'satisfactory evidence.' 27 *φύροιο*: 'get into a muddle.' So *κυκᾶν* below. *οἱ ἀντιλογικοί*: see Thompson on Phaedr. 261 v. The whole passage is very characteristic of the dialectic method of Socr.: comp. similar passages Soph. 253 cd. Rep. 7, 534 cd. p. 69, 1 *ικανοί*—*δύνασθαι αὐτοὶ αὐτοῖς ἀρέσκειν* 'they are quite up to the achievement to be satisfied with themselves:' the expression is highly ironical, especially in the phrase *ικανὸς δύνασθαι*, 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 *δύνασθαι* as a gloss.) 3 *οἶμαι ἄν*: *ἄν* belongs to *ποιοῖς* and not to *οἶμαι*, see Jelf, § 424 γ. *ἔφη*: 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 CEBES' ARGUMENT IS REFUTED.

L. p. 69, 13 *εἶναι τι* 'have a separate existence.'—*τούτων* depends on *μεταλαμβάνοντα*. Comp. the similar passage Parmenid. 130 E, *δοκεῖ σοι εἶδη εἶναι ἄττα, ὧν τάδε τὰ ἄλλα μεταλαμβάνοντα τὰς ἐπωνυμίας αὐτῶν ἴσχειν, ὅλον ὁμοιότητος μὲν μεταλαμβάνοντα ὅμοια, μεγέθους δὲ μεγάλα, κάλλους δὲ καὶ δικαιοσύνης δικαῖα τε καὶ καλὰ γίγνεσθαι.* 21 *ὡς τοῖς ῥήμασι λέγεται* 'taking the words in their literal sense:' Socr.'s meaning is explained in the next sentence. 26 *πρὸς τὸ ἐκ. μέγεθος* 'in proportion to his size.' 30 *ἐπωνυμίαν ἔχει—εἶναι*: *εἶναι* is frequently added after verbs of naming though it is quite superfluous: comp. e.g. Her. 2, 44, 2, *εἶδον δὲ ἐν τῇ Τύρῳ καὶ ἄλλο ἱρὸν Ἡρακλέος, ἐπωνυμίην ἔχοντος Θεασίου εἶναι.* See n. on Apol. p. 10, 2. p. 70, 1 The way in which this sentence is expressed is very awkward. The construction is *τοῦ μὲν* (i.e. Socrates) *τὴν σμικρότητα ὑπερέχων τῷ* (in as far as) *μεγέθει ὑπερέχων* (he is superior in size), *τῷ δὲ* (sc. to Phaedo), *παρέχων* (allowing) *τὸ μέγεθος* (that greatness) *ὑπερέχων* (as something superior to) *τῆς σμικρότητος* (his own smallness). Stallb. adds 'loquitur Socr. ludibundus, ita ut in re perquam vulgari summam diligentiam sectari videatur.' Comp. *μειδιάσας* in the

next sentence. 3 *ξυγγραφικῶς* has been differently explained: 'historicorum more' Fischer; 'scriptorum civilium sive publicorum ratione' Wyttenbach; 'quasi ξυγγραφῆ 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. *εἶπῶν* seems strange at first sight, as Socr. refers to a preceding sentence, and Wyttenb. goes even so far as to propose *εἰρηκέναι*: 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 *τοῦδε* is explained by the participle *βουλόμενος*. 6 *ἐθέλειν* of inanimate objects: see n. on p. 5, 26. 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 ἡμῶν μέγεθος* 'concrete greatness.' So afterwards *τὸ συμκρὸν τὸ ἐν ἡμῶν*.

12 *ὡσπερ 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. scilicet aliud est Socrates ὁ ἔχων τὰ ἐναντία, τὸ μέγεθος καὶ τὴν συμκρότητα καὶ ἐπονομαζόμενος τῇ ἐκείνων ἐπωνυμίᾳ, aliud τὸ μέγεθος ἐτὶ ἡ συμκρότης, sive ἐν Σωκράτει ἐνούσα sive ἐν τῇ φύσει. Socrates si comparetur Simmiae, parvitatem in se recipit parvusque fit, nihil tamen ipse mutatus, sed ἐτι ὡν ὡσπερ ἐστίν, οὗτος ὁ αὐτός etc. Socrates.'

14 *τετόλημκε* is used of inanimate objects in the same way as *ἐθέλειν*, *βούλεσθαι* and *ὀρέγεσθαι*. 18 *ἦτοι—ἦ*: see n. on Apol. p. 17, 1. Comp. below, 104 c. 19 *ἀπέρχεται=ὑπεκχωρεῖ* above, π.

LI. p. 70, 25 *αὕτη* sc. *ἡ ἐκ τῶν ἐναντίων*, as appears from the apposition to the sentence. 28 *παραβαλὼν τὴν κεφαλὴν* 'admoto capite: summissus alter ille locutus erat, dum Socratem parum sibi in argumentatione constare arguit.' HEIND. p. 71, 2 *αὐτὸ τὸ ἐναντίον* 'absolute Inequality,' which is subdivided into *τὸ ἐν ἡμῶν* and *τὸ ἐν τῇ φύσει ἐναντίον*, comp. 102 d. 8 *οὐκ ἄν ποτέ φαμεν ἐθ.*: *ἄν* belongs of course to the infinitive.—*γένεσιν ἀλλήλων* sc. *τὸ ἕτερον ἐκ τοῦ ἑτέρου γίγνεσθαι*.

11 *οὐδ' αὖ* 'not again,' as before (63 A. 77 A. 86 A), *οὕτως=τεταραγμένως*. Stall-

baum's conj. οὐδὲν instead of οὐδ' is perhaps true. 12 οὐτε λέγω ὡς οὐ κ.τ.λ. 'I do not deny that many things upset me' i. e. that I am liable to be upset. 13 ἀπλῶς 'simply,' without going into further arguments about the question.

LII. 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 (πῦρ καὶ ψυχρόν) a very emphatic sense, almost = καίτοι or καίπερ. 28 For the constr. ἔστιν ὥστε see Jelf § 669, 1, Obs. 1. 29 τοῦ αὐτοῦ ὀνόματος; 'hoc dicit scriptor, non modo genus ipsum semper, sed etiam aliud quid eodem impertiri nomine (sc. quo genus illud); non modo τὸ περιττὸν nomen habere τοῦ περιττοῦ, 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 (suo semper nomine appelletur), ut cum calidum semper calidum, numquam ignis vocetur, sed etiam aliud quid (quod generi est subiectum) illud assumat, quod etsi non est illud ipsam εἶδος, tamen illius formam semper habet, veluti cum ignis calidi nomen participat.' p. 72, 6 μετὰ τοῦ ἐαυτοῦ ὀνόματος 'in company with its own name,' i. e. 'besides its own name.'—καὶ τοῦτο = καὶ τῷ τοῦ περιττοῦ ὀνόματι. 12 οὗτος οὐχ οὐπερ τῆς τριάδος: an attraction like Thucyd. 7, 21 πρὸς ἀνδρας πολυροτάτους οὕτας οἴους καὶ Ἀθηναίους. The mss. read οὐπερ, justly altered by Heindorf. If οὐπερ were correct, we should expect ἡ τριάς. 13 ὁ ἡμισὺς τοῦ ἀριθμοῦ 'one half of all numbers:' viz. all odd numbers. For the constr. cf. Thuc. 1, 2 τῆς γῆς ἡ ἀρίστη, 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 ὄσα κ.τ.λ. Such ἐναντία are e.g. warm and cold, even and odd; but neither fire nor three is an ἐναντίον, 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. εἰκα varies its constr., first with a dative and then with the nom. of the par-

tinciple : but the sense is the same in either. See *Matthiae* § 555, n. 2.

LIII. p. 73, 3 *ἐναντίου δὲ τινος*: as e.g. 'three' *ἴσχει τὴν τῆς τριᾶδος ἰδέαν*, and also includes *ἐναντίον τι*, inasmuch as oddness is the opp. to evenness. H. Schmidt's ingenious emendation *αὐτῷ δὲ τινος*, is also supported by Ficinus' translation 'contrario illi est opus.' 7 *τοῦτο ἀπεργ., τὸ περιττὸν εἶναι.* 9 *ἡ περιττὴ* (sc. *μορφῇ*) is *ἡ τοῦ περιττοῦ μορφῇ* or *ἰδέα*.—*εἰργάζετο* means 'did the idea of oddness effect that the opposite idea (that of evenness) can never come to the three.'

13 *ἔλεγον ὀρίσασθαι* 'I proposed should be defined.' Riddell § 83. A similar infinitive is in 95 B, *ἀξιοῖς ἐπιδειχθῆναι*. 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 *ἀλλ' ὅρα δὴ κ.τ.λ.*—*ποῖα* 'what things they are which.'

14 *αὐτὸ* denotes the same thing as *τινι*, and it is not therefore strictly necessary to add *τὸ ἐναντίον*, but it should not be forgotten that Socr. still speaks *ξυγγραφικῶς*.

16 *αὐτῷ* is governed by *ἐναντίον*, *τὸ ἐναντίον αὐτῷ* (*τῷ ἀπλῷ*) = *τὸ περιττὸν*.—*ἐπιφέρει* 'brings in addition,' supply *τοῖς πράγμασιν*. If things are three, they are thereby also odd, and so opposite to even.—*ἡ δὺς τῷ περιττῷ* sc. *ἀεὶ τὸ ἐναντίον ἐπιφέρει*.

18 *μὴ μόνον κ.τ.λ.* 'not only that a contrary does not admit a contrary, but also that 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 obliquae, ex quibus statuitur non modo notiones *coordinatas*, quae sint contradictorie oppositae, se invicem excludere, sed etiam notiones *subordinatas* et generi alicui subiectas ea omnia, quae generi suo contraria sint, sive notas generi repugnantes nullo modo ferre aut suscipere.'

22 *οὐ χεῖρον* is a litotes for *ἀμειων*.

24 *τὸ διπλάσιον* is exegesis of *δέκα*.—*τοῦτο*, sc. *τὸ διπλάσιον*, is opp. to single, *ἀπλῷ*, 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 dropt out after *ἀλλω*, in which case *καὶ* would have the sense of *καίτοι* or *καίπερ*, 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 ἦν ἂν ἐρωτῶ ἀποκρίσιν ἀποκρίνου, ἀλλ' ἄλλην*,

μιμούμενος 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 ἔλεγον, above 100 D. 8 ᾧ ἂν ἐάν τι: see on Apol. 22 B. τί ἐγγ.=τί ἐστιν αὐτό, ὃ ἐάν τι ἐγγένηται, (or οὐ ἐγγενομένου τι) θερμὸν ἔσται (ἐκεῖνο). See also Don. p. 383.

20 δὲ ἦκει 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. 245. '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.

LV. p. 74, 29 ἄμουςον instead of τὸ μὲν ἄμουςον, but τὸ μὲν is in several instances omitted: cf. *Protag.* 330 A, δίκαιον ἄρα, τὸ δὲ ἀνόσιον. p. 75, 1 f. οὐκοῦν ἢ ψυχὴ κ.τ.λ. Olympiodorus explains the following reasoning in this manner, ἢ ἀπόδειξις πρόβεισιν ἐκ τῶν ὑποθέσεων τοῦδε συλλογισμῶ. ἢ ψυχὴ ᾧ ἂν παρῆ ζῶην τούτω ἐπιφέρει. πᾶν δὲ ὃ ἐπιφέρει τι, ἀδεκτόν ἐστι τοῦ ἐναντίου αὐτῶ. ἢ ψυχὴ ἄρα ἀδεκτός ἐστι τοῦ ἐναντίου ᾧ ἐπιφέρει. τὸ ἐναντίον ἐστὶν οὐ ἐπιφέρει, θάνατος. ἢ ψυχὴ ἄρα ἀδεκτος θανάτου. 6 ἄλλο τι—ἦ: see above p. 21, 25. Apol. 24 D. *Crito* 52 D and also below 106 E. 13 ἐπίοι is Bekk.'s emendation by which this sentence is rendered conformable to the preceding one where we have ὅποτε τις—ἐπαγάγοι, the optative denoting the repetition of the action. 24 αὐτοῦ and ἐκείνου both denote the same thing, sc. τὸ περιττόν. Stallb. quotes 60 D and 111 B where we have analogous instances: see also *Euthyphr.* 14 D. *Xen. Cyrop.* 4, 2, 12. 5, 20. 25 διαμάχεσθαι 'bring forward as a counter-argument.' p. 76, 6 f. τούτου γε ἕνεκα 'so far as that is concerned.'—*σχολῆ* 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 ἀθάνατον with ἀνάρτιον δθερμον ἀψυκτον 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 'incorruptible' becomes questionable."

LVI. p. 76, 10 αὐτὸ τὸ τῆς ζωῆς εἶδος 'the absolute idea of life.' 18 ὑπεκχωρήσαν 'having retreated' i.e. 'having gone out of the way of death.' 19 παντός μᾶλλον lit. 'more than everything,' i.e. 'above:' for another instance comp. Phaedr. 228 D.

23 παρὰ ταῦτα ἄλλο τι: Jelf § 637, III, c. See also above 74 A. Without ἄλλο we find the same expression Crito 54 D. 25 εἰς ὄντινά τις κ.τ.λ. The best mss. omit ἄν in the optative sentence, while some inferior mss. read εἰς ὄντιν' ἄν τις or εἰς ὄντινά τις ἄν. Stallb. explains the difference 'additio ἄν sententia verborum haec est: nescio, ad quodnam aliud tempus quis hoc differre possit, ommissa 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 ἢ 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 ἢ τὸν νῦν παρόντα as a gloss, for the following reasons 'notiones τοῦ ἀναβάλλεσθαι et τοῦ ὀ παρῶν καιρός quam vehementissime inter se repugnant, tum prorsus supervacua sunt illa iam per se.' p. 77, 1 ἀτιμάζων = ἐν οὐδεμῶ τιμῇ ἔχων, i.e. not thinking the weak understanding of man equal to the task of definitively settling these questions. Wytttenb. comp. Legg. 9, 854 A where we have ξόμπασαν τὴν τῆς ἀνθρωπίνης φύσεως ἀσθένειαν εὐλαβοῦμενος 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 A ΚΑ. ἀριστ' εἰρηκας ὡ ξένε. Αθ. οὐ μόνον γε (sc. εἰρηκα), ἀλλὰ καὶ δράσω. So Xen. Cyr. 1, 6, 17 ἢ καὶ σχολή, ἔφη, ἔσται—σωμασκεῖν τοῖς στρατιώταις; Οὐ μὰ Δί', ἔφη ὁ πατήρ, οὐ μόνον γε (sc. σχολή ἔσται), ἀλλὰ καὶ ἀνάγκη. So here οὐ μόνον γε sc. ἀναγκάζη ἀπιστίαν ἔχειν περὶ τούτων. But in the present case we notice a difference from the instances already given and others which may be added: Phileb. 23 B. Euthyphr. 6 C. Meno 71 C. Xen. Cyr. 8, 3, 7; οὐ μόνον γε not being followed by ἀλλὰ καί. Hirschig's idea to consider the words ταῦτά τε εὐ 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* (sc. *ταῦτά τε εὖ λέγεις*), and that they were removed from their original to their present place by a subsequent copyist. But Riddell § 157 gives a very satisfactory explanation: "The full construction is *οὐ μόνον γε ταῦτα εὖ λέγεις, ἀλλὰ ταῦτά τε εὖ λέγεις καὶ, κ.τ.λ.* 'not only is what you say true, but a further observation in the same direction is true,' namely *τὰς ὑποθέσεις κ.τ.λ.*" 5 *ἐπισκεπτεται* is an *anacoluthia* instead of *ἐπισκεπτεόν*. (See Riddell § 276.) The opposite *anacoluthia* occurs Phileb. 57 *ἄ πότερον ὡς μία ἑκατέρα λεκτέον ἢ δύο τιθῶμεν*. In the present instance the deviation seems to be due to the intervening nominative *πιστά*.

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

p. 77, 31 *ἐν ᾧ καλοῦμεν τὸ ζῆν* '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 ᾧ ἐστὶ τὸ ζῆν καλούμενον*. Cf. Xen. Hell. 5, 1, 10 *ἀνέβαινον τοῦ Ἡρακλείου ἐπέκεινα ὡς ἐκαταστάσιον σταδίου, ἐνθα ἡ Τριπυργία καλεῖται*. Oecon. 4, 6 *πλην τοῦ ἐν ταῖς ἀκροπόλεσιν, ἐνθα δὴ ὁ σύλλογος καλεῖται*. In the poets the expression is more forcible: e. g. Pind. Nem. 9, 97 *ἐνθ' Ἀρέας πόρον ἀνθρώποι καλέουσι* 'where men do celebrate.' So Soph. Trach. 638 *ἐνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες κλέονται*, in imitation of Hom. Il. A 757 *καὶ Ἀλειόλου ἐνθα κολώνη Κέκληται*. 15 *νῦν δὴ* 'now especially' after the minute discussion of the whole question.—*ἀμελήσει*, the fut. indic. in spite of the preceding optative sentence. Inferior mss. read *ἀμελήσειε*, but cf. Alcib. i. 113 *ε καὶ οὐκέτ' ἂν σὺ αὐτὰ ἀμύσχοιο, εὶ μὴ τίς σοι τεκμήριον καθαρὸν καὶ ἄχραντον ὀσει*. Lys. Eratosth. p. 435 *ἀλλὰ γὰρ, εὶ τὰ χρήματα τὰ φανερά δημεύσετε, καλῶς ἂν ἔχοι*. 16 *ἀπαλλαγὴ* 'a departure from' = *ἀποφυγὴ* l. 20; so *ἀπαλλαγὴ κακῶν* Rep. 10, 610 d. *λυπῶν* ib. 9, 584 c.—*ἐρμαιον*: 'τὸ ἀπροσδόκητον κέρδος' ἀπὸ τῶν ἐν ταῖς ὁδοῖς τιθεμένων ἀπαρχῶν, ὡς οἱ ὁδοιπόροι κατεσθίουσι· ταύτας δὲ τῷ Ἑρμῇ ἀφιεροῦσιν ὡς ὄντι καὶ τοῦτ' ἐν τῶν ἐνοδίων θεῶν.' SCHOL. Geddes adds that *ἐρμαιον* and *εὐτύχημα* are conjoined Sympos. 217 A. 23 *τροφὴ* is explained by Wyt. 'veluti nutrimentum et pabulum cognitionis quo anima alitur.' cf. *ψυχὴ ὑπ' ἐκείνου τρεφομένη*, above 84 B. 25 *λέγεται δὲ οὕτως*: here begins the *mῦθος* on which Olympiodorus observes *τὸ τρίτον μέρος τοῦ διαλόγου ἐστὶ μὲν περὶ*

τῶν ψυχικῶν λήξεων οὐ πᾶν δὲ μῦθος ἐστὶν ἀλλ' ὅσον συμπεραίνεται
 "ὡς ταῦτα ἢ τοιαῦτα χρὴ τὰ ἐν "Αἰδοῦ ἡγεῖσθαι." τοῦτο γὰρ ἦν καὶ
 τὸ εἶδος τῶν Πλατωνικῶν μύθων ἅτε καλῶς τὴν ἀλήθειαν μιμουμένω
 κ.τ.λ. τριῶν μερῶν τοῦ διαλόγου τὸ τρίτον ἐστὶν ἡ 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. 26 ὁ ἐκδ-
 στου δαίμων: according to the common belief of the Greeks every
 human being had his δαίμων, whose functions were very much the
 same as we attach to a person's 'good' or 'evil' genius. Cf. *Me-
 nander's* lines ἀπαντι δαίμων ἀνδρὶ συμπαραστατεί Εὐθὺς γενομένη
 μυσταγωγὸς τοῦ βίου. Heind. quotes Theocr. *Id.* 4, 40 αἰαί, τῷ σκληρῷ
 μάλα δαίμονος, ὅς με λέλογχε. Plato frequently alludes to this
 belief: e. g. *Cratyl.* 397 D foll. *Symp.* 202 E. *Tim.* 40 D. *Rep.* 10,
 617 E. 27 εἰς δὴ τινα τόπον '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 διαδικασαμένους 'after they
 have undergone their judgment:' cf. below 113 D. 30 τοῖς
 ἐνθένθε: see above 76 D. p. 78, 3 Αἰσχύλου Τήλεφος: allusions
 to this saying which occurred in *Aeschylus's* lost tragedy *Telephus*
 are also found in *Dionys. Hal. Ars rhet.* t. II, p. 40 (ed. Lips.) μία
 γὰρ καὶ ἡ αὐτὴ οἶμος, κατὰ τὸν Αἰσχύλον, εἰς "Αἰδοῦ φέρουσα. *Clem.
 Al. Strom.* 4 p. 583 οὐκ ἐστὶν οὖν κατὰ τὸν Αἰσχύλου Τήλεφον νοεῖν
 ἀπλῆν οἶμον εἰς "Αἰδοῦ 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 ἀπλῆ γὰρ οἶμος ἀνδρας εἰς "Αἰδοῦ
 φέρει. *Cic. Tusc.* 1, 43 attributes a similar saying to *Anaxagoras*.
 8 The words ἀπὸ τῶν δολίων τε καὶ νομίμων have been variously
 explained by the commentators both ancient and modern. *Olympiod.*
renders them by ἀπὸ τῶν ἐν τριόδῳ τιμῶν τῆς Ἐκάτης, 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 *δοια καὶ νόμιμα* is a common expres-
 sion 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 ἀγνοεῖ '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 ἔμπροσθεν: above 81 C. 16 ὀπιερ 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 *οἴπερ* which is common Attic. 18 *ἀδελφός* as adj. with the gen. is again poetical: Soph. Antig. 192, *καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω*. Plato has it besides the present in two other passages: Phileb. 21 A and Phaedr. 276 D. See also Jelf § 507. 20 *ξυμ-έμπορος* = ὁ ξὺν τινι πορευόμενος: Timaeus explains *συνοδοιπόρος*. 22 *χρόνοι* = χρόνου περίοδοι above 107 E; *γένωνται* should be translated 'have taken place,' = ἐξέλθωσι. 28 *ὑπὸ τῶν περὶ γῆς εἰωθότων λέγειν* should most probably be understood of the Sophists who among other things investigated also this point. The expression *εἰωθότων* seems to mean that they make it their profession to investigate this. Cf. below 109 C. 29 *ὑπὸ τις*: from *τι*, not *τις*, cf. directly afterwards *ἀ σὲ πεθεῖ*, and as to the preposition see Gorg. 526 D, *ὑπὸ τούτων τῶν λόγων πέπεισμαι*.

LVIII—LXIII. THE MYTHUS CONTAINING A PHYSICAL THEORY OF THE WORLD, SUPERNAL AND INFERNAL, AS A VAST ARENA OF VARIED EXISTENCE. THE INFERNAL WORLD IN THE INTERIOR OF THE EARTH. THE FOUR RIVERS. THE DIFFERENT GRADES OF PUNISHMENT. THE ETHEREAL DWELLING OF THE PIOUS. THE FATE AND THE HOPE OF THE TRUE PHILOSOPHER.

LVIII. p. 79, 1 *πολλὰ δὴ* = *πολλὰ ἤδη*: cf. also above 68 A. 2 *ἡ Γλαύκου τέχνη* 'ἐπὶ τῶν μὴ βραδίως κατεργαζομένων, ἢ ἐπὶ τῶν πάντῃ ἐμπείρως καὶ ἐντέχνως ἐργασμένων' SCHOL. The origin of the proverb was unknown to the ancients themselves, but the most probable explanation seems to be the one which identifies Γλαῦκος with the cunning smith of Chios mentioned by Herodotus 1, 25 who says of him *μόνος πάντων ἀνθρώπων σιδήρου κόλλησιν ἐξεῦρε*. 4 *χαλεπώτερον* sc. ἀποδείξει which is readily supplied from *διηγῆσασθαι* in the preceding sentence.—*ἡ κατὰ τὴν Γλ. τέχνην*: see n. on Apol. p. 1, 13. 5 f. *ἀμα—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) *ἀμ' ἠδέως ἐμοιγε κάλγεινῶς ἀμα*. Stallb. compares *simul—simul* in Livy 3, 50, 12. 31, 46. 6 *εἰ καὶ ἠπιστάμην*,—δοκεῖ ἐξαρκεῖν: the infinitive = *δοτε οὐκ ἂν ἐξήρκει*. Riddell § 56. 12 *ὡς—μηδὲν αὐτῇ δεῖν*: for *ὡς* with the infin. (in reality a case of *anacoluthia*) see Jelf § 804, 7. 14 The construction is at first sight obscure. Constr.: *ἀλλὰ τὴν ὁμοίτητα τοῦ οὐρανοῦ αὐτοῦ*

ἐαντῷ [this dative dependent on the noun, see Don. § 456. hh. Jelf § 594, 2 Obs. 2. and comp. Theaet. 176 B, *φυγῆ ὁμοίωσις θεῷ*] καὶ τῆς γῆς αὐτῆς τὴν ἰσορροπίαν ἰκανῶς εἶναι ἰσχεῖν ('to balance') αὐτῶν (sc. τὴν γῆν).

20 *πάμμεγὰ τι*: on the force of *τι* see above p. 9, 5.—*αὐτὸ* is this thing, the earth: comp. above 88 A.

21 *τοὺς μέγιστα Ἑρακλείων σπηλιῶν ἀπὸ Φάσιδος* describes the whole extent of the globe so far as then known to the Greeks. 23 Stallb. justly observes that *οἰκουμένης* should be referred to *ἡμᾶς* and not to *βασιλέως*. *ἡ θάλαττα* means of course the Mediterranean: below 111 A. 28 *αὐτὴν τὴν γῆν = τὴν ὡς ἀληθῶς γῆν* below 110 A.

30 *περὶ τὰ τοιαῦτα*: for the prep. cf. Gorg. 490 C, *περὶ σιτία λέγεις*. Jelf § 632, III, 3. p. 80, 1 *ὑποστάθμη* 'sediment.' 11 *παρὰ σφίσι* stands *κατὰ σύνεσιν* instead of *παρ' οἱ* or *παρ' ἐαυτῷ*, because *εἰ τις* denotes one chosen by random from a large number. Comp. Rep. 1, 344 B. 5, 468 D.

15 *ὡς* with the absolute acc. of part.: Jelf § 703 C and 551 f. Obs.

16 The mss. read *τὸ δὲ εἶναι ταυτῶν* which has been changed to *τὸ δὲ εἶναι τοιαύτων* by Heindorf, and *τὸ δὲ δευότατον* 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. Hirschig proposes *τὸ δὲ εἶναι ταύτιον*. 19 *ἀναπτοῖτο* is the accentuation justly preferred by Herm. and Stallb. *ἀνεπτόμεν* being a syncopated form = *ἀνεπετόμην*, the accent cannot travel beyond the root of the verb.

24 f. *ἦδε ἡ γῆ = ἦν ἡμεῖς γῆν καλοῦμεν*. p. 81, 1 *ὅπου ἂν καὶ γῆ ᾗ* 'where indeed earth may be found in it' i. e. where the sea has an ascertainable depth and bottom.—*πρός* expresses relation (Don. p. 524) 'with regard to': Jelf § 638, III, 3 d. The expression *πρός τι κρῖναι* occurs also Polit. 286 C. Prot. 327 D.

3 *ἐκεῖνα*, the objects high above us, where Socrates represents the real world to be. This is the sense of the expression directly subjoined, *ἡ γῆ ὑπὸ τῷ οὐρανῷ*.

LIX. p. 81, 10 *ἡ γῆ αὐτῆ* (the reading given by Eusebius who quotes this passage) = *αὐτῆ ἡ γῆ*, for which see above, 109 B. Stallb. keeps the ms. reading *αὐτῆ*, but as this would be ambiguous, it seems to have been avoided by Plato. 11 *δώδεκάσκιτοι σφαῖραι*: 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 *σφαιριστική* (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*

εὐτρόχαλον... χρύσεια μὲν οἱ κύκλα τετεύχεται, ἀμφὶ δ' ἐκάστῳ Διπλόαι ἀψίδες περιηγέες εἰλισσονται. Κρυπταὶ δὲ βαφαὶ εἰσὶν· ἑλιξ δ' ἐπιδεδρομε πάσαις Κυνανῆ. 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... φησὶ γεγενημένη... ἐκ τοῦ δωδεκαέδρου τὴν τοῦ παντὸς σφαῖραν. Πλάτων δὲ καὶ ἐν τοῦτοις Πυθαγορίζει.

15 ἢ τούτων: 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 μείζονος ἢ τοσαύτης γραμμῆς. Riddell, § 168, takes a different view of this. 15 f. τὴν μὲν—

τὴν δέ 'one part of it so the other part.' 20 ἔκπλεως is a word found in Euripides and Xenophon, but only here in Plato who uses ἔμπλεως in all other passages. ἔκπλεα is the reading of the Bodl. and the best mss., ἔμπλεα of later mss. 23 ξυνεχῆς ποικίλον = ξ.

καὶ π. or rather we should say that ποικίλον εἶδος is taken as one idea and thus qualified by ξυνεχῆς. 28 τὰ ἀγαπώμενα (λιθίδια) 'stones highly prized:' Stallb. quotes τῶν ἀγαπητῶν λιθιδίων from Themistius (Or. i. p. 19, Dind.), a manifest imitation of the Platonic expression.

30 οὐδὲν ὅ,τι οὐ is like one word = πᾶν, comp. the Latin expression *nihil non*. So Thuc. 3, 39, τίνα οἰεσθε ὄντινα οὐκ ἀποστήσασθαι; Xen. Cyrop. 1, 4, 25, οὐδένα ἔφασαν ὄντων οὐ δακρύνοντ' ἀποστρέφασθαι. 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 ὑπὸ σηπεδόνος καὶ ἄλμης 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 Hirschig) the words in question as a gloss, added by a reader in reference to the similar expressions above, α. 5 τοῖς ἄλλοις ζώοις = καὶ προσέτι τοῖς ζώοις. This use of ἄλλος is very idiomatic: for instances see Gorg. 473 c. Phaedr. 232 e. Rep. 415 a. 521 b.

13 ἡμεῖς sc. οἰκοῦμεν. If the verb were not understood, we should have ἡμᾶς. See also Jelf, § 869, 3. αὐτοῖς and ἐκείνοις both denote the same persons, with a change of the pronouns not unfrequent in Plato: comp. e.g. Protag. 310 d, ἂν αὐτῷ διδῶς ἀργύριον καὶ πείθης ἐκείνον, where both αὐτῷ and ἐκείνον denote Protagoras.

20 φρονήσει should not be changed to δσφρήσει with Herm. and others: comp. Rep. 2, 367 c, οἷον ὄραν, ἀκούειν, φρονεῖν.—φρόνησις means here 'intelligence,' σύνεσις, as Hesychius explains it.

22 πρὸς καθαρότητα 'in regard to purity.'—ἀλση τε καὶ ἱερὰ, is aptly illustrated by the expression in Livy, 35, 51, *fanum lucus-*

que. Many mss. (but not the Bodl.) have here *ἐδη* 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 *αἰσθήσεις 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 αἰσθήσεων*.—*αὐτοῖς πρὸς αὐτοῦς* is a somewhat negligent expression instead of *ἀλλήλοις*; *αὐτοῖς* means men, *αὐτοῦς* the gods. 26 *τόν γε ἥλιον καὶ σελήνην κ.τ.λ.* without repeating the article: see Don. p. 361. Stallb. quotes Phileb. 28 ε, *καὶ ἡλίου καὶ σελήνης καὶ ἀστέρων*, Polit. 271 c, *τῶν ἀστρῶν τε καὶ ἡλίου μεταβολήν*, Legg. 10, 899 β, *ἀστρῶν περί καὶ σελήνης*. Rep. 7, 516 Δ, *τὸ τῶν ἀστρῶν τε καὶ σελήνης φῶς*.

LX. p. 83, 6 Owing to an anacoluthia, the construction changes from the participle to the infinitive; it ought to be *βαθυτέρους ὄντας καὶ τὸ χῶσμα ἔχοντας κ.τ.λ.* See Riddell, § 285. *αὐτοῦς* is redundant, but quite in keeping with familiar speech: comp. Xen. Cyrop. 1, 3, 15, *πειράσσομαι τῷ πάππῳ ἀγαθῶν ἱππέων κρᾶτιστος ἔω ἱππεὺς συμμαχεῖν αὐτῷ*.

11 *στενότερα*: see Jelf, § 134, 1, Obs. 2. 13 *ἀενάων*: the poetical word is here quite in its place. But in fact, the whole expression *ἀενάων ποταμῶν ἀμύχανα μεγέθη*, is quaint and poetical. 14 *μεγέθη* means 'objects of great size': Phileb. 42 Δ, Protag. 356 c.

17 *ρύαξ* 'the current of lava:' so Thuc. 3, 116, *ἐρρύη δὲ—ὁ ρύαξ τοῦ πυρὸς ἐκ τῆς Αἰτνῆς*, and from Diodor. Sic. 24, 59, *ἐφθαρμένων τῶν παρὰ τὴν θάλατταν τόπων ὑπὸ τοῦ καλουμένου ρύακος*, it would appear that the word was technically understood of lava.

19 *ἐκάστους τοὺς τόπους*, 'the places, taken singly,' or 'one after the other.' In the next words I feel inclined to adopt Stallb.'s conj. *ὡς* for *ὧν* which is given by the mss. 21 *ἄνω καὶ κάτω*: comp. above, p. 60, 24. *αἰώραν* is the subject of the sentence, *ταῦτα πάντα* the object to τὸ κινεῖν. Olympiodorus rightly explains *τῆς τῶν ὑπογείων ρευμάτων ἀντιθέσεως αἰτίων εἶναι φησι τὴν αἰώραν, ἣ ἐστὶν ἀντιταλάττωσις*.

25 'Ὀμηρος: Π. Θ 14. 30 *δι' οἶας κ.τ.λ.* = *οἶα ἂν καὶ ἡ γῆ ἢ δι' ἧς ῥέουσιν*. 5 *περὶ αὐτό* sc. *τὸ ὑγρόν*. The mss. have *αὐτόν*, corrected by Heindorf. 8 *ῥέον τὸ πνεῦμα*, 'the respiration when flowing' = 'the current of respiration.'

10 *ὀρμησαν ὑποχωρήση* is the reading of the mss. of the second class, while the Bodl. m. pr. and other good mss. omit *ὀρμησαν*, which is not indeed necessary for the sense. Ficinus does not express *ὀρμησαν* in his trans-

lation. 12 τοῖς κατ' ἐκείνα τὰ ρεύματα 'intellegendum de fluminum inferorum tractibus, in quos aqua cum impetu ex supernis terrae partibus recedens infunditur, ita ut iam illi tantam aquarum vim recipiant, ut prorsus impleantur. dativus autem aptus nexusque est ex εἰσρεῖ.' STALLB. Translate: 'when, therefore, the water (rushing with violence, ὀρμησάν) 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.' Το ὡσπερ οἱ ἐπ. we should supply πληροῦσιν. This seems to be the most plausible explanation of a very difficult passage, which is even considered corrupt by many editors. Zeune and Wyttenbach write τότε for τοῖς, and Ast omits τοῖς and διὰ, taking κατ' ἐκείνα τὰ ρεύματα τῆς γῆς as 'the rivers of that part of the earth.' 17 ὁδοποιεῖται 'make their way,' sc. τὰ ἐνθάδε πληρωθέντα. 22 ἢ ἐπηγλεῖτο is justly explained by Stallb. = ἢ ὅσον ἐπηγλεῖτο 'multo inferius quam pro regionum altitudine, unde effundebantur.' Heind. conjectures ἐξηγλεῖτο. 23 ὑποκάτω τῆς ἐκροῆς 'below the level of the place from whence they are again discharged,' owing to the continued state of balancing (αἰῶρα) in which the earth is conceived to be. 25 καταγικρὸν ἢ εἰσρεῖ ἐξέπεσον 'is discharged opposite to the place of its entrance.' For the aor. 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.' καθέντα is used in the sense of an intransitive verb, as is often the case with the compounds of ἵεναι. So Protag. 336 A, τούτου δέον συγκαθεῖναι; cf. ibid. 338 A, Theaet. 168 A, Rep. 8, 563 A. Former editors, not understanding this idiom, changed the ms. reading to καμφθέντα. 29 ἀμφοτέροις τοῖς ρέμασι, 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. 396, 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 superstruction is entirely Plato's own work. In Homer, Ὠκεανός is conceived as a river flowing

round the earth: comp. Od. κ 506 f. (λ 159). 4 *ῥέον περι κύκλω* is the reading of the mss. and modern editions, according to which *περι* should be considered as an adverb. Stallb. aptly compares Legg. 12, 964 ε, *περι δλην κύκλω τήν πόλιν ὄραν*.

5 f. *καταντικρῶ—'Αχέρων*: after Oceanus, Homer mentions Acheron, without however assigning a definite position to it. In Homer Pyriphlegethon and Cocytus flow into Acheron: *ἐνθα μὲν εἰς 'Αχέροντα Πυριφλεγέθων τε ρέουσιν Κωκυτός θ', ὅς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ*. Od. κ 513 f. 8 *οὐ ἀφικνούνται*: comp. above, 108 ε, *ὅθι περ (ἀφικνούνται)*.

11 *εἰς τὰς τῶν ζῶων γενέσεις*: the idea of metempsychosis, on which see above, 70 cd.

15 *ὑδατος καὶ πηλοῦ* 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. *περιελιπτόμενος τῇ γῆ* receives a curious explanation from Stallb. 'significatur Pyriphlegethontem subter terram in orbem saepius circumvolvi superficiei ipsius propiore, unde etiam subinde in terram superam eiaculatur 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 γῆ*, words moreover omitted by Eusebius and Theodoretus who quote the passage. 19 f. *κατωτέρω τοῦ Ταρτάρου* 'into the lower regions of Tartarus.'

21 *οὐ* belongs to *ἀποστάσματα*. The following sentence should be construed: *δπου τῆς γῆς ἂν τύχωσιν (ἀναφυσῶντες)*.

25 *κυανός* seems here to denote a gem of bluish colour, interpreted by some as a species of jasper, by others as a sapphire, or again as lapis lazuli. A more correct construction would be *τούτων δὲ ἔπον. Στύγιον, καὶ τὴν λίμνην 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, *Κῦρον μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπη ἐποίησε καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων*, where the correct constr. would be *ἄμα καὶ ἀποδείξας αὐτὸν στρατηγόν*.

p. 86, 4 *λέγουσι* is the reading of all mss. except the ms. ζ at Venice which has *φάσκουσι*: but see Elmsley's note on Eur. Heraclid. 903.

LXII. p. 86, 7 *διεδικάσαντο*, 'undergo judgment:' for the aorist see Don. p. 412, § 427 bb., and for the verb above, 107 κ.

9 *μέσως βεβιωκέναι*, i. e. to have lived so as to be conspicuous neither for virtues nor for vices: comp. Tac. Hist. 1, 49, *ipsi medium erat ingenium, magis extra vitia quam cum virtutibus*.

10 ἀναβαίνειν with the acc. occurs also Rep. 2, 365 B. 12 The participle διδόντες δικας is subordinate to καθαιρόμενοι: they are purified by suffering punishment for their misdeeds. 18 τούτους δὲ=τούτους δὴ. So again, 114 A. 19 ὅθεν οὐποτε ἐκβαίνουσιν: eternal punishment is also mentioned in the Gorgias (525) and Rep. 10, 615. 3 κατὰ 'down the Cocytus:' comp. Xen. Cyrop. 7, 5, 16, τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει.—φέρονται...εἰς τοὺς ποταμούς: the preposition εἰς denotes here progress along or in a certain route, 'down the rivers.' Riddell, § 113. p. 87, 6 πρὸς τὸ ὄσιως sc. βιώναι, 'who appear to have lived with distinction as concerns the living holly—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 D, Euthyd. 281 A, Sympos. 181 B. 8 τῶν ἐν τῇ γῆ is unnecessary after τῶνδε, but added for the sake of emphasis and perspicuity. See above, 104 E, 117 E. 10 ἐπὶ τῆς γῆς 'and on yon earth,' the article having a demonstrative force. It is, however, omitted in all our mss., but found in Theodoretus, Eusebius and Stobaeus. 11 οἱ φιλ. ικ. καθηράμενοι is explained above, 67 C.—ἀνευ σωμαίων so as to revert to their state before life, see above 76 C, χωρὶς σωμαίων. 15 πᾶν ἢ πάντα ποιεῖν is a common expression for 'trying everything,' 'making all efforts.'

LXIII. p. 87, 22 The constr. is τοῦτο καὶ δοκεῖ μοι πρέπει ολομένη οὕτως ἔχειν καὶ ἄξιον κινδυνεύσαι ολομένη οὕτως 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 ἐπάδειν

'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 κακόν: Valcken. Diatr. Eur. p. 112. πλέον ἀπεργάζεσθαι is 'to increase, to make more:' comp. such passages as Euthyd. 297 D, πλέον ἂν θάτερον ποιήσειεν 'he would do more evil than good;' ibid. 280 E. p. 88, 5 οὕτως is explained by ὡς πορευόμενος 'ready to start.' 8 φαίη ἂν ἀνὴρ τραγικὸς 'as a tragedian would express it:' there is no express reference to a passage in a tragic writer, but the phrase εἰμαρμένη με νῦν ἤδη καλεῖ savours of the tragic style. 10 βέλτιον εἶναι 'to be preferable,' i.e. merely 'advisable,' the meaning of the

comparative being completely lost. 12 νεκρὸν λούειν is exegesis of πράγματα παρέχειν: comp. Meno 76 A, ἀνδρὶ πρεσβύτῳ πράγματα προσδίδτεται, ἀποκρίνεσθαι. See also Jelf § 668, 2.

LXIV. SOCRATES' CONVERSATION WITH CRITO CONCERNING HIS BURIAL.

p. 88, 13 εἰεν: see n. on Apol. p. 3, 25. 14 ἐπι-στέλλειν is frequently used of the last requests of dying persons: below 116 B. 17 καιότερον: 'the graceful use of the vague comparative expresses a modified degree.' Riddell § 178. 18 τοῖς ἐμοῖς is neuter. 23 πλέον ποιεῖν 'to gain,' a common expression. 25 ff. The whole passage from θάπτωμεν το οὐχέσομαι ἀπιών (D) is translated by Cic. Tusc. 1, 48. 24 προθυμηθησόμεθα is the reading of the best mss. (Bodl. included), while προθυμησόμεθα is given by the mss. of the lower order. The same variety occurs in the mss. above 91 A. 28 ἔφη after the preceding εἶπεν is a common tautology, see e.g. below 118 A, εἶπεν, ὦ Κρίτων, ἔφη. In the same way we often find *inquit* in Latin, even when *dixit*, *respondit* and similar verbs precede. See above 78 A. p. 89, 1 δὴ has much ironical force: 'and he actually asks me.' 4 εἰς μακάρων δὴ τινας εὐδ.: comp. above 107 D, εἰς δὴ τινα τόπον. The expression is made emphatic both by δὴ and τινας '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 ἡγγήσατο. 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 (περιστέλλειν, Eur. Alc. 664 f.) and then laid out (προτίθεσθαι) in the house (ἐνδον, Demosth. in Macart. p. 1071 R.): the next act was the ἐκφέρειν which ended either in burning (καίόμενον above) or burying (κατορύττειν). 16 εἰς αὐτὸ τοῦτο 'so far as concerns itself.' In the next sentence we should rather expect ἀλλὰ καὶ διότι—ἐμποιεῖ or ἄτε ἐμποιοῦν. 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 οἶκημα 'got up and went into a room.' Heindorf compares Protag. 311 A, ἐξαναστῶμεν εἰς τὴν αὐλήν. Theag. 129 B, ἐμὲ δεῖ ποὶ ἐξαναστῆναι. Eur. Heracl. 59 ἀνίστασθαι σ

χρή εἰς Ἄργος, and Stallb. adds Arist. Plut. 683, ἐπὶ τὴν χύτραν τῆς τῆς ἀθάρατος ἀνίσταμαι. The elliptical nature of the expression requires no further explanation.

29 οἰκείας γυναῖκας 'the women of his house' or 'family.'—For the sons of Socr. see n. on Apol. p. 27, 24. p. 90, 6 καταγνώσομαι σοῦ 'I shall not complain of you.'

10 ἐν τούτῳ τῷ χρόνῳ, i.e. during the time of your imprisonment.

14 ἀγγέλλων = ἀγγελίαν 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 ἀνθρωπος 'servant.'

28 ὦν is feminine. p. 91, 1 ἐγχωρεῖ is impersonal; see Phavorinus ἐγχωρεῖ λαμβάνεται ἀπὸ τοῦ ὁλόν τε καὶ δυνατὸν ἐστίν, ὁλον ἐγχωρεῖ γενέσθαι τόδε. But here it means 'it is still time.'

4 οἶμαι κερδαίνει 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' ἐμαυτῷ 'in my own estimation.'

6 οὐδενὸς ἔτι 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, δεῖλῃ ἐν πυθμένι φειδῶ, 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 εἶεν 'all right.' σὺ γὰρ κ.τ.λ. is a causal sentence for which we have to supply something like ἐρωτῶ σε.

14 ἄν 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 ε in relating the same thing.

15 αὐτὸ ποιήσει 'will take effect.' ποιεῖν 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 ταυρηδόν, according to his usual manner, comp. Sympos. 221 B, βρεθνύμενος καὶ τῷφθαλμῷ παραβάλλων.

21 πρὸς τὸ ἀποσπείσαι τιμ 'in regard of its fitness for a libation:': Riddell § 128.

26 ἐπισχόμενος 'having put the cup to his lips.' The active is used in a similar sense in Arist. Clouds 1382, εἰ μὲν γε βοῦν εἰποις, ἐγὼ γρῶς ἄν πιεῖν ἐπέσχον.

28 κατέχειν τὸ μὴ δακρύειν: for μὴ see Jelf § 749, 1. p. 92, 4 οἴου = ὅτι τοιούτου: n. on Crito p. 39, 17.

9 οὐδένα ὄντω σθ': 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 *κατέκλαυσε*. 11 *οἶα ποιεῖς* (*ποιεῖτε*) is a phrase expressing surprise and anger: see Euthyphro 15 B, Charm. 166 C, Alcib. I. 113 E. 14 "*ἐν εὐφημίᾳ χοῆ τελευτᾶν*" *ἤξιον οἱ Πυθαγόρειοι ὡς ἀγαθοῦ καὶ ἱεροῦ τοῦ πράγματος ὄντος*. Olympiodorus. 19 *διαλιπὼν χρόνον*: the verb has the same sense used absolutely. But see also p. 93, 3. 23

I have followed Hirschig in adopting *πηγνύοιτο*, in preference to the ms. reading *πήγνυτο* (a form contrary to all grammatical analogy), and to the accentuation *πηγνύτο* recommended by Don. p. 225. See above, n. on p. 32, 10. 24 *αὐτὸς sc. ὁ ἄνθρωπος*. The repetition of the subject is awkward, and Forster's conjecture *αὐθις* would be a preferable reading, if it had the authority of mss. 27 *ἐνεκεκάλυπτο*, according to the custom of dying persons. The example of Caesar receiving the death-blows of the conspirators with his face covered, is well known. 28 f. *ὀφείλομεν ἀλεκτρύονα*: by this Soer. 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 *ὅς τὰ ὄμματα ἐστήσεν* i.e. his eyes had become fixed. 7 *τῶν τότε* a common expression for 'of his contemporaries:' cf. Her. 1, 23 *Ἄρiona—κιθαρωπῶν τῶν τότε ἐόντων οὐδενὸς δεύτερον*. Plat. Epist. 7, 324 E *Σωκράτη—οὐκ ἂν ἀσχινομένην εἰπὼν δικαιοτάτον εἶναι τῶν τότε*. Sympos. 173 B *ἐραστής ὢν ἐν τοῖς μάλιστα τῶν τότε*. Xen. Anab. 2, 2, 20 *κῆρυκα ἀριστον 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.' GROSSE, Plato 2 p. 152. The difficulty of explaining *τῶν τότε* quite satisfactorily, drives Hirschig to the *salto mortale* of pronouncing the whole conclusion from *ἀνδρὸς* to *δικαιοτάτου* the mere addition of a 'Graeculus.' There is a tenderness and pathos in this passage which will no doubt be felt and understood by all readers. 8 *ὡς ἐπειράθημεν* 'so far as we knew them:' comp. Xen. Anab. 1, 9, 1. 2, 6, 1.—*καὶ ἄλλως* 'in other respects.'

EXCURSUS ON 86 B (p. 45, 28).

Animam esse *harmoniam* complures quidem statuerant,..... hanc autem hoc loco declaratam rationem tenuerant Parmenides et Zeno Eleates. illius sententiam colligimus ex Aristotele *Metaph.* IV 5, et Theophrasto citato apud Stephanum in *Poesi Philos.* p. 46: ὡς γὰρ ἐκάστῳ ἔχει κρᾶσις μελέων πολυπλάγκτων, Τῶς νόος ἀνθρώποισι παρέστηκεν' dictione formata ad Homericum exemplum Τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων, οἷον ἐπ' ἡμᾶρ ἄγῃσι πατὴρ ἀνδρῶν τε θεῶν τε. Zenonis disertum effatum est apud Diogenem Laërt. IX 29, γεγενῆσθαι δὲ τὴν τῶν πάντων φύσιν ἐκ θερμοῦ καὶ ψυχροῦ, καὶ ξηροῦ καὶ ὑγροῦ, λαμβανόντων αὐτῶν εἰς ἀλλήλα τὴν μεταβολὴν' γένεσιν τε ἀνθρώπων ἐκ γῆς εἶναι' καὶ ψυχὴν κρᾶμα ὑπάρχειν ἐκ τῶν προειρημένων κατὰ μηδεὸς τούτων ἐπικράτησιν. haec est κρᾶσις temperamentum, quam eandem Plato h.l. appellat ἀρμονίαν, ut postea in Dicaearchi opinione factum: v.c. apud scriptorem operis Plutarchei De Placitis Philos. IV 2: Δικαίαρχος (τὴν ψυχὴν ἀπεφῆνατο) ἀρμονίαν τῶν τεττάρων στοιχείων, Nemesium De Natura Hom. II p. 41: Δικαίαρχος δὲ ἀρμονίαν τῶν τεττάρων στοιχείων οὐ γὰρ τὴν ἐκ φθόγγων συσταμένην, ἀλλὰ τὴν ἐν τῷ σώματι θερμῶν καὶ ὑγρῶν καὶ ψυχρῶν καὶ ξηρῶν ἐναρμόνιον κρᾶσιν καὶ συμφωνίαν βούλεται λέγειν. Lucretius a Forstero citatus nec ideo nobis omittendus III 98: (*Quamvis multa quidem sapientum turba putarunt*) * *Sensum animi certa non esse in parte locatum: Verum habitum quendam vitalem corporis esse, Harmoniam Graei 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. WYTTENBACH. 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 mas. 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 ms., formerly used by Fischer and Heindorf, and of Bekker's ms. II 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 retraced 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 $\sigma\pi$ and $\sigma\tau$ together, even when they occurred in two distinct words. The σ in these cases has been generally erased, and reinserted in different ways, e. g. $\pi\rho\sigma(\tau\acute{\alpha}\rho\tau\omega\iota, \acute{\omega}(\pi\epsilon\rho;$ but there are many instances in which the τ is thus treated: e. g. $\acute{\omega}\sigma\tau\epsilon$. The letter τ again is often superscribed, thus $\acute{\delta}^{\tau}$, and it seems to me that in these cases it is very often due to a late hand.

3. $\tau\acute{\iota} \delta\acute{\epsilon}$ is invariably $\tau\acute{\iota} \delta\alpha\lambda$, in an erasure, but by the original hand, which is easily distinguished from that of the correctors.

4. $\eta\delta'$ $\delta\sigma$ 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 B, for instance, $\acute{\alpha}\lambda\lambda\omega\upsilon\upsilon$ (with vestiges of $\acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omega\upsilon\upsilon$ in margin), proves that the $\acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omega\upsilon\upsilon$ 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.

$\phi\alpha\acute{\iota}\delta\omega\upsilon\upsilon \eta \pi\epsilon\rho\iota \psi\upsilon\chi\eta\sigma$: $\eta\theta\iota\kappa\acute{\omicron}\sigma$. p. 1, 11 $\epsilon\acute{\iota}\chi\epsilon\upsilon$. 13 $\acute{\alpha}\rho\alpha$.
 p. 2, 2 $\epsilon\tau\upsilon\chi\epsilon$, but $-\nu$ erased. 3 $\pi\acute{\epsilon}\mu\pi\omega\upsilon\sigma\iota$, with $-\nu$ erased; in
 the margin $\kappa\alpha\tau' \epsilon\tau\omicron\sigma$ is added. 4 $\acute{\epsilon}\sigma\tau\iota$, with $-\nu$ erased. 10
 $\acute{\omega}\sigma\phi\alpha\sigma\iota\upsilon$. 18 $\epsilon\iota\sigma\delta\eta\lambda\acute{\omicron}\nu\tau\epsilon$ (from Bekker it would appear that $\tau\epsilon$ is

not in the ms.). 22 τί δαί, corr. by m. 1. 23 τίνα ἦν, 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.

καὶ ^ἡπραχθέντα 27 παρήσαν τινέσ.

p. 3, 4 ἡδιον in the margin. 7 διεξελεθῆν (reported by Bekk. as the reading of ΔΦΓ). 10 ἀνήρ. 11 ἐφαίνετο ὡ^{εἶναι}

τοῦ λόγου^{ων} 14 καὶ ἐκείσε. ἐπέρι τισ. 23 δε.

p. 4, 3 κρότων in the margin: Hermann is, therefore, right in bracketing the name. 9 φαιδιωπίδης, and φαιδιώνδης in the marg. 14 ἀλλοσδέτις: but τ in erasure.

p. 5, 2 συνελέγημεν. 7 ὅστις in the margin. 11 ἐκέλευεν, not a correction, as Bekker says. εἰσελεθόντες corr. 13 γιγνώσκεισ. 19 αὐτήν. 21 εἰς. 25 τὸ ἄμα.

p. 6, 6 ἐδύνατο. 10 πρότερον added in margin. 16 εὐηρος. 17 πρώην. 20 ἐρωτᾷ: marg. ἐρητι (sic). χρήμ^α; it was χρή originally. 23 ὡσδτι. 24 ἀποπειρώμενος τιλέγει, marg. τί λέγει 25 εἰ^{ἄρα} πολλάκις.

p. 7, 8 ἀποθνήσκειν. 10 ἀπιθῆσαι, altered into ἀπειθῆσαι. 11 μὴ ἀπιέναι* πρὶν ἀφοσιώσασθαι, in the margin πρότερον. 16 ἦν. 17 μύθοσ καὶ ἡπιστάμην τοῦσ. 27 ἐφη added in marg. 28 μέντοι^γ.

p. 8, 1 ἀπὸ τῆσ κλίνης om. 8 σαφῶσ. καὶ ἐγῶ. 15 οὐφασί. 24 τὰλλά ἐστίν. 26 ὁσίων αὐτοῦσ. ἀλλά ἄλλον. 28 ἰππιώζεῦσ. p. 9, 1 ἰσωσγ'. 4 ἐσμέν*: marg. πάντες. 10 φησὶν ὁ κέβησ. 15 ὁ above. 16 ἡμῖν παρούσαν. 20 ἐχειν (indicating correction).

p. 10, 8 πραγματαίαι, altered m. 2 into πραγματεταίαι. 16 ἀπολιπῶν (sic).

p. 11, 2 ἐπέριτι. 7 αὐτόσ* ἐχων: marg. οὕτωσ 8 μεταδῶιησ. 10 ἐστίν (for ἐσται). 13 τί^{οι} ὤσώκρατες: marg. δε. ἀλλόγε. 15 φροντίζειν: marg. φράζειν. 16 μᾶλλον διαλεγόμενουσ. 21 μέντοι ἡδεῖν. 25 βιον θαρρεῖ μέλλων (Bekker has "θαρρεῖ ἕ et pr. Γ.>").

p. 12, 5 μῆδεν. 9 ἀντοῦσ. 11 ξυμφᾶναι. 16 ἦτε. ἦ. 20 ἀλλότι ἦ τὴν τησ. 25 ἀλλότι ἦι θάνατοσ, with a blank before θάνατοσ. 27 ἄπερ ἐμοί. 30 σίτων original reading, altered into σίτωντε and then in σίτωντε. marg. σιτίων.

p. 13, 1 ἡκιστά^{9ε}—τί δαί [with two accents and in eras.].
 4 καὶ διαφερόντων. 6 δοκεῖ σοι. 9 πραγματεία corr. from
 πραγματία. 15 δοκεῖγεδήπου [from Bekker's note it would seem
 that the ms. had δοκεῖδήπου]. 16 μετέχειν [given by Bekk. from
 many other mss.]. 20 τί δαί [correction by m. pr. in erasure; so
 throughout wherever τί δαί occurs]. 27 μὴδὲ [-ν erased].

p. 14, 3 εἰπέρου. 4 πουτούτοτε. 5 αὐτὴν τούτων μὴδὲν.
 6 μὴδέτις. 12 τί δὴ οὖν [marginal reading illegible]. 14 Ac-
 cording to Bekk. the ms. has οὐ before καλόν; but this is wrong, as
 the ms. agrees with our text. 18 ὑγείας. 20 τὸ ἀληθέστατον.
 21 ὠιδε έχει. 25 ποιήση. 27 μὴτέτινα. 30 ἐπιχειροῦ.

p. 15, 5 εἰπέρ τις. 10 ἐκφέρειν ἡμᾶς. 12 τοῦ is added above
 the line. 24 ἡμῖν added above the line. 29 παραπίπτειν [' in
 eras.].

p. 16, 10 ἡ ψυχὴ ἔσται χωρὶς. 15 αὐτὸς added in marg. 17
 τοιούτων τὲ. 26 εἰπέρ που. 27 πράγματεία [thus in the ms. in
 this place]. 28 νύμολ.

p. 17, 6 ὡσπερ δεσμῶν [without ἐκ, and perhaps we ought to
 omit it in the text rather than follow Cobet]. 8 ψυχῆς in marg.

[om. pr. II]. 12 τῆς ψυχῆς. 25 ξυνόντος, ξ in eras. but by
 m. pr.

p. 18, 2 μετελθεῖν in marg. 3 ὄψεσθαί τι [τι now stands in
 the ms., but -ι 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 τῶι ὄντιγε ἦι. 9 in marg. perhaps
 by m. pr.: γρ. ἀλλοθι δυνατόν εἶναι καθαρῶς. 19 ἀνδρία. 26 τὴν
 τε. 27 ἀνδρίαν. 29 in the marg. τῶν μεγίστων κακῶν. 30 μάλ'.

p. 19, 3 ἀλογόν γε, in the marg. ἀποπον. 6 που above the
 line [om. II]. 7 εἶναι above the line [om. II]. 8 τὸ^ω. 12
 ξυμβαίνει, ξ in eras. 16 f. αὐτῆ ἢ ὀρθῆ πρὸς ἀρετὴν ἀλλὰ ἠθονάσ
 [' over ἠν in eras.]. 19 ἀλλ' ἦ. 20 ἀντι οὖν. 23 ἀνδρία.
 [24 To this line belongs the note which is wrongly assigned to
 28.] 27 καὶ before ἀλλαττόμενα is subsequently inserted in an
 abbreviation [om. pr. II]. ἀλλων : in the marg. traces of
 ἀλλήλων. 29 ὑγιέσ εἶναι.

p. 20, 1 ἦι καθαρσίς. 2 καὶ ἀνδρία without ἦ. 3 κινδυνεύσει
 [the -οσι in late hand over the traces of the original reading, what-
 ever that was]. 4 φαυλοί εἶναι. 8 ὡσφασιν [so that again the
 ms. agrees with II]. 13 εἰ δ' ὀρθῶς. 14 ἠνύσαμεν. 15 ἀν.
 17 ἀπολιπῶν [with II]. 20 ἐτέροισ.

p. 21, 1 ἀπόλλυται. 2 ἀποθνήσκει, marg. ἀποθάνη. 13
 ἔγωγε. 19 εἴτ' ἄρα. 21 ἐστὶ τισ λόγος, marg. ἐστὶ τισ ὁ λόγος
 οὗτος οὐ μεμνημέθα. 23 γίνονται.

p. 22, 4 ζώων. 6 εἰδῶμεν. 16 οὕτω ἔφη [with Π]. 18
 καὶ ἂν δικ—[so beyond a doubt—Gaisford is wrong here]. 22 ἐστὶ
 τι: marg. ἐστὶν ἐτι. 25 γὰρ above the line.

p. 23, 3 ἐξ ἐκατέρου [though Bekk. states ἐκατέρων]. 4 marg.
 πάνυ γε ἦδ' ὅσ. 13 The words ἐγρηγορέναι καὶ ἐκ τοῦ καθεύδειν
 are wanting in the text, added in marg. [Bekk.'s note leads me to

the suspicion that Π agrees with this.] 15 αὐτοῖν.^σ 17 δῆμοι^β

καὶ σὺ.^α 18 φῆσ. 23 ἄρα εἰσιν. 25 τοῖν in both places.^{αἰν}

p. 24, 1 ἐκέρ' ἐστὶ. 10 ἴδε. 12 ὡσπερ εἰ. 15 μὴδὲ.
 18 ἐννοήσασιν, marg. ἐννοήσαι. 21 πάντα, without ἂν. 22 ἀπο-
 δείξειεν τἄλλα [according to Bekk.]. 24 διακρίναίτο.

p. 25, 2 οὐχί in eras. 10 μέγχε. 18 ἡμῖν. 21 ποῖαι εἰ-
 σιν is the reading given by Bekk. as found in the ms.: but Mr
 Bywater states expressly that εἰσιν is not in the ms. [26 ποιή-
 σεν is also in the Tub.] 29 πείθη.

p. 26, 1 τῆδε πῆσοι ἂν σκοπομένω [So also Tub.]. 3 μὲν σοι
 [with Π and Tub.]. 4 μαθεῖν. 7 μὲν ἂν, double accent.

πῆι σὺ.^{β α} 8 τῆδ' ἔγωγε. 9 ἀναμνησθήσεται. 10 γ'. 16
 ἀνεμνήσθη. 17 ἔλαβεν m. pr., ν erased. 23 δέ ἐστὶν. γε above
 the line [om. Π]. 25 νῆ δία. 26 τοιοῦτα.

p. 27, 15 ἀλλό τῶν [Bekk. states that τι is wanting in Π m. pr.:
 it should, therefore, be omitted in the text]. 16 αὐτό τε, marg.
 reading illegible. 18 αὐτό δ [sic] ἐστιν.^{ἴσον} 24 τῶι μὲν...τῶι δ',
 corr. m. 2 into τότε δ'. 27 ἄρα.^{γρ. τότε}

p. 28, 4 γὰρ added above the line after ἔως. 8 ἐλέγομεν ἐν
 τοῖς ἴσοις. 9 f. αὐτό ἐστὶν ἢ ἐνδεῖ τῶι, marg. ἴσον in the late
 hand. 10 μὴ omitted [so also in Tub. and pr. Π]. 15 marg.
 ἀλλ' ἀλλό ἐστιν. 16 marg. τυγχάνειν. 28 ἐκ τε.

p. 29, 12 τοῦτων.^{οὔ} 19 ἦ om. [so also pr. Π]. 24
 ἡμῖν τοῦτων πάντων [see p. 31, 26: εἶναι, om. Π, which has also
 πάντων. The reading of these two mss. will have to be followed in
 future editions]. 26 λαβόντες^α, marg. μῆ. 27 εἰδότας. αἰ
 before διὰ βλου om. [so also Tub. pr. Π]. 30 παντελῶς in the
 marg.

p. 30, 2 αὐτά, marg. ταῦτα. 3 ἄστοτε, the first τ in eras.
 6 τοῦτό γε. 10 τὰ ἕτερα, marg. θάτερον. 12 οὐσ φαμὲν ἀλλ'
 ἦ. 18 τόδε om. 26. ἄρα.

p. 31, 3 ^αμα om. 8 ^αν ἐν ᾧ περ καὶ λαμβάνομεν. 12 καλῶ
 τε^{τι} καὶ [τι is wanting in Tub. II]. 14 αἰσθήσεων αὐτῶν [αὐτῶν
 continuously written, in marg. and probably by m. 2]. 16 ταῦτα
 ἐστίν. 17 μὴ ἐστίν, but the original reading was perhaps μὴ
 ἐστίν. 19 ἄρ' οὕτως, orig. ἄρ'. 26 τὸ πάντα τὰ τοιαῦτα. 28
 ἐμοὶ ἐδόκει ἱκανῶς, marg. καὶ ἐμοίγε ἱκανῶς. [The true reading of this
 passage seems to be καὶ ἐμοὶ (or ἐμοίγε) δοκεῖν ἱκανῶς ἀποδέδεικται.]

p. 32, 7 οὐδέ. 9 ^αμα ^απῶς μὴ ἀποθνήσκοντος—διασκεδάννυται, in
 the marg. ὁρ. ἀν. ὑπ. 12 ἀλλοθὲν. 18 According to Bekk.
 the ms. reads *ὅτι εἰ καὶ*, but Mr Bywater states that there is no *εἰ* in
 it. 24 ἀνάγκη δέ. 26 καὶ τοῦ, without ἐκ. 28 ^βαδῖς αὐτῆν.
 29 λέγεται.

p. 33, 11 μορμουλκεῖα, the accent over *υ* erased. 13 ἐξιάσθηται.
 19 *ὅτι ἀναγκαιότερον*. 22 *f.* ἔφη ὑπάρξει. 28 τοῦ διασκεδάν-
 νυσθαι. 30 οὐ om.

p. 34, 6 ταῦτα [ταῦτα is also in Stobaeus and Tub.]. 10 εἶναι
 τὰ above the line. 14 ^τκαταυτὰ. 15 μὴ, marg. ἦ. [Instead of
 17 and 20, read 14, 17 and 20.] 24 ἐκείνοις, and *καὶ* added
 above in a contraction. 25 οὐδέποτε κατὰ ταυτὰ: οὕτως ἐφῆ^{αδ} ὁ,
 marg. ταῦτα.

p. 35, 3 οὐν. 7 αὐτῶν*: ἡ added in the marg. 14 ψυχῆς
 ἐλέγομεν ὁρατὸν ἢ ἀόρατον εἶναι [ἐ inserted before λέγομεν in a
 different hand]. 22 αἰσθήσεων ^στό μὲν. 23 σώματος αὐτὰ
 οὐδέποτε. 28 γίνεται.

p. 36, 1 marg. γίνηται, hardly legible. 5 ἀληθῆ. 6 τῶν.
 ... ^εἔμπροσθεν. 8 ἀμμοδοκεῖ, erasure after *πᾶς*, and *ἀν* orig. *ἀν*.
 12 δρα δῆ. 15 κατὰντὰ. 19 The *ν* in *ἔοικεν* is erased. [In-
 stead of 30 read 24.] 25 πολυειδεῖ καὶ ἀνοήτωι. 28 ὡς ἦ, in
 the marg. ἡ ὡς. 30 ψυχῆι δέ αὐτο [ι inserted afterwards].

p. 37, 2 *ὅτι* above the line. ἀποθάνοι. 5 καὶ διαπνεῖσθαι
 om. in the text and added in the marg. 7 εἰάν μὲν [μὲν written
 continuously, but by m. 2 and in marg.].
 13 ἄρα [orig. ἄρα]. 19 ὡσφασιν, orig. ὡσφασίν. 21 εἰδ^ε
 ἔχει. 24 αὐτῆ εἰς ἑαυτὴν, in marg. by m. 2. [These words are
 also wanting in Tub.]

p. 38, 3 τῶν. 5 νῆ δια. 8 κατεγγοητευμένη. 10 τὸ. 15 εἰλι-
 κρινῆ. 16 ἀλλὰ ^{καὶ} καὶ. 28 Mr Bywater notes no variation on

οστίγε, but according to Bekk. the ms. has οστέγε. The cod. Aug. is reported to have οστίγε.

p. 39, 1 ^υτροφήσ. 9 ^ηδιευλαβουμένους. 14 φαμέν. ^{ιδ}είναι.
15 ^{οι}ηι. 16 ^αεκάστα. 19 τε above the line m. 2. 21 ^οεθσο,
orig. ^οεθσο. 22 ^οστι ^οου.

p. 40, 1 in marg. ^ηαλλω η. 2 ^ηαπέχονται, but ^{απ} in eras. [^ηχονται pr. II]. 4 ^ηεαντούσ ^ηστι [orig. ^ηστι]. 9 ^ημα ^ηδια. 10 ^ηεφη
is wanting in the text, and added in the marg. 11 ^ηεαντών.

^ασώματι ^απλάττοντες [Tub. and Π have ^ασώματι πλ.]. 18 ^γγινώ-
σκουσι. 21 ^αδια ^αειργμού.

p. 41, 14 ^αησθη^α, in the marg. ^ηη λυπηθη. 15 ^ωων instead of
δσον. 18 ^απασχοι. 21 ^αεπι ^ατωι. 22 ^ηπασχει. 23 ^ατα om.
25 ^{ου}υπο ^{ου}σώματος. 30 ^βομότροπος ^ατε ^οκαλ ^οομότροφος.

p. 42, 1 ^αεισ ^αιδιδου ^ακαθαρώσ. 2 ^ααλλά. 9 ^ακόσμοι^α. 10 ^αενεκα
φασίν. 14 ^αεγκαταδέν: marg. ^αεπι. 16 ^ατούτων [Tub. ^ατούτου].
23 ^αταυταδ'. 26 ^αδιαπτομένη.

p. 43, 1 ^{οι}οι, marg. ^ωωσ. 4 ^αλέγεσθαι: marg. ^αλελέχθαι.
8 ^{εξ}διελθείν [see p. 3, 7. Here both the Aug. and Tub. have ^αδιελθείν].
^ααν om. 15 ^αεγέλασε [orig. -ν] ^ατε ^αηρέμα ^ακαλ ^αφησίν' ^αβαβαί. 25 ^{οι}οι δ'.

p. 44, 7 ^αομόδουλόσγε. 11 ^ααν ^{οι}οι om., then ^ααθηναίων ^αέωσιν
^αανδρες ^αενδεκα. 13 ^αεγωγιέ ^ασοι. 26 ^αλόγου: marginal note illegible.

p. 45, 2 marg. ^ααμοι ^αεδόκει. 8 ^αηδη. [The reading of our text is
due to Forster's emendation.] 22 ^αανάγκη. 23 ^αξίλα^α.

p. 46, 5 ^αυποσθη. 7 ^αυπάρχειν. 15 marg. ^αδιαβλεψάμενος.
24 ^αάλλάγε. 25 ^αθράττον. 27 ^αεμ in ^αεμπροσθεν is perhaps a
correction. 29 ^ααντιτίθεμαι.

p. 47, 3 ^αεσται: marg. ^αεστιν. 7 ^αεπειδη^α, originally ^αεπειδη.
11 ^αεοικεν originally. 16 ^αημπίχετο ^α17 ^ααπόλωλεν ^ααπιστών.
19 ^αδητιουσ. 22 ^ααπόλωλεν. 26 ^αυστερον m. 1, changed into
^αυστερος. ^ααπόλωλεν, -ν erased. 29 ^αταύτην om. in the text, and
added in the marg.

p. 48, 1 ^απερι ^ατων ^ααυτων. [3 According to Bekk. the ms. has
φαιην.] 5 ^ακαλ ^αει, marg. ^ακαν. 7 originally ^ααν ^αυφαινοι. 15
^αεσυγχωρήσειεν m. 1. 22 ^αγενέσειεν m. 1. 25 ^αει [orig. ^αει or ^αη?].

p. 49, 6 ^απάλαι ^αεδόκουν. 9 ^αημεν. ^ααυτα above the line [it is
om. in Aug. and Tub.]. 15 ^ακαταπέπτωκεν. 24 ^αλόγωι ^αη ^ακαλ.
27 ^αη ^αποτε [sic]. 29 ^αάλλά.

p. 50, 3 προὔτρεψεν. 4 ξυσκοπεῖν, perhaps originally συνσκοπεῖν. 9 the ξ in ξυμπιέσασ is in erasure. 11 ταῦτασ wanting in text, and added in the marg. 12 ἀποκερεῖ. 15 δυνάμεθα. 16 διαφεύγοι. 20 λέγεται οὐδ' ὁ ἥρακλῆσ. [According to Bekk., the article is om.]

p. 51, 13 τοῖσ ἀνθρωπέουσ. 14 ἡγήσατο. 19 σφόδραμικρόν. 26 δὲ instead of γε. [Instead of 28 read 27.] 28 ἐφespoίμην, marg. σπό.

p. 52, 7 οὔτε τῶν λόγων, and in marg. οὐδὲν τῶν ὄντων struck through. πάντα ὄντα. 10 ἔφη. 12 f. τοιουτοῖσι λόγοισ. 17 f. τοὺς λόγους om. in text, added in marg. 18 διατελω. τῶν δέοντων. 19 ὡσ added above the line after ἐγώ: but οἰκτρὸν is in the text. 21 εὐλαβηθῶμεν, marg. εὐλαβητέον παρίωμεν.

p. 53, 1 παροῦσιν originally. 3 δόξῃ. 5 δόξῃ. 6 ἐταῖρε θέασαι. 7 γὰρ added (in abbrev.) above the line after εἰ μὲν. 9 τοῦτόν γε [γ in eras., orig. -έ: i. e. the ms. had originally δέ, the same reading as II]. 11 διάνοια, marg. ἄνοια. 13 παρσκευασμένοσ δῆ. 18 εὐλαβοῦμενοι om. in text, added in marg. ἐμαντόν [so also Aug. Tub. and I should suppose II. Heindorf justly says 'hic ubi subicitor oppositum ὑμᾶσ, praefero ἐμαντόν'].

p. 54, 3 σῶμάγε. παύεται ἄρα· ἀλλ' ἢ ταῦτ', marg. παύετ'· ἀρ' ἀλλ' ἦ. 5 ξυνομολογείτην. 6 ἐμπροσθεν, but ν added by a late hand. 11 λέγεται [so ms. without the least sign of its being a correction]. 11 ἀλλότι πρότερον. 13 θαυμαστώσ ὡσ. 16 δόξειε, but a final ν is erased. 17 ἀλλά. δοξάσαι. 19 ξ in ξύνθετον in eras. 20 ξ in ξυγκείσθαι in eras. 21 ἀποδέξει γε(αυτοῦ [σ a corr.]). 22 ξ in ξυγκειμένη in eras., so also in ξυντεθῆναι. 23 ἀποδέξει. 24 αἰσθάνει. ξ in ξυμβαίνει in eras. 26 εἰδόσγε καὶ. εἶναι δέ. ξ in eras. 28 ὁ ἀπεικάξεισ.

p. 55, 1 γίνονται. ξυνίσταται here m. 1. 3 ξυνέσεται. 5 ξυνωιδᾶι m. 1. 6 ἐφῆσι οὐ, perhaps orig. ἐφη οι οὐ. 7 αἰρεῖ. 8 ψυχῆν, orig. ψυχή or ψυχῆ. 11 ισ in τοῖσ is a corr. 12 ξυνοίδα m. 1. 13 ἀλαζόσιν. 17 ἐρρήθη 19 τοῦ ὅ ἐστιν. 24 τί δαί, a correction. τῆιδε δοκεῖ σοι ἀρμονία, ἢ ἀλλῆ τινι ξυνθέσει [ξ in eras.]. 28 συνέφη. 30 ξ in ξυντεθεῖ in eras.

p. 56, 1 ἀρμονία in eras., perhaps orig. ἀρμονίαι. 2 αὐτῆσ. 3 τί δαί, a correction. 8 ἤττωντε. εἰοῦν, marg. ἦ. 10 see

crit. note 16 οὐν^{τι} θεμένων. εἵναιτις, marg. τίτις. 20 ἄλλην,
marg. καλήν. 22 ἔγωγ'. δῆλον δ'. 26 μῆδ' ἦττον.

p. 57, 1 μῆδὲ μάλλον μῆδ' ἦττον. 2 εἰ δὲ μήτε. 3 μήτε
ἦττον. 6 οὐδ' ἦττον. 7 οὕτω. 28 ζῶων. 19 τοῦτο τὸ
ψυχαί. 21 ἄν om. [added by the editors from Stobæus]. 22 ἡ
wanting. 23 δαί corr. 26 ξυγχωρούσαν, ξ corr. 27 πα-
ῆκαι
θεσω ἐναντιομένην παθήμασι λέγω. 28 ὡσεὶ καύματος, marg.
ῶσει.

p. 58, 2 τοῖς^{εμ} πρόσθεν μήποτε^ς ταύτην, marg. μήποτ' ἄν αὐτήν.
10 After ἐναντιομένη an eras. of one letter. διαπαντός. 18
ἠέλιπαπε. 23 παθῶν, marg. παθημάτων. 26 φῶναι, perhaps
originally φάναι. 28 ἔχειν.

p. 59, 2 τί δαί corr. 5 ὡσπαραδόξαν sic, in marg. ὡς. 7
πάνυ μὲν οὐν. 9 ταῦτα. 12 μέλλοντα^ς ἔσεσθαι, marg. λέγεσθαι.
14 ἄρα τι λέγεις. 19 f. θάρσος^ρ θαρρήσει. 21 καὶ ἦν. 22 φῆσι,
orig. φῆσ, marg. φῆσ ἄν. 23 ἔστιν. 25 ἐπραττεν.

p. 60, 2 φῆσι. 4 προσήκει. 5 μῆδὲ. 7 διαφύγοι.
15 τάγε. 17 ὦν ἄν λέγησι^η χρήσει. 18 f. κέβησ^η, marg. βού-
λομαί γε—ὦ κέβησ, by m. 1. 19 ὡς. 21 εἰδέναι τὰς in eras.
and partly in marg. in the same line with what precedes. 23 δι-
ατί ἔστι [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. II]. 25 καὶ^{τὸ} ψυχρὸν.
26 ζῶια. ξ in ξυντρέφεται in eras. 28 ὁ δ' ἐγκέφαλος.

p. 61, 1 The ms. has ταῦτα. 3 οὐρανόν^{τα} (orig. -όν).
8 f. ὡστε ἄποτ' ἔμαθον καὶ ἂ πρὸ τοῦ ὤμην εἰδέναι, in marg. οὕτω δεῖ^{ξε}
ὡστε ἀπέμαθον ἂ πρὸ τοῦ ὤμην εἰδέναι. 10 ἀξάνεται. 13 προσ-
γενῶνται, marg. προσγένωνται. 17 οὕτω(τότε in eras.,
orig. οὕτωσότη. 19 γὰρ ἱκανῶς. 21 ἵππου. 23 πλέονα.
προσθεῖναι. 24 ἡμίση. 26 νῆδία. 27 τοῦτην αἰτίαν. 28 in
marg. ὡς.

p. 62, 3 ἐν ἄρα. 5 ξύνοδος m. 1. τοῦ πλησίον. 7 αὐτή.
9 ἡ τότε. 10 ξ in ξυνήγετο a corr. 13 ἄλλο οὐδὲν—διότι m. 1,
in the previous line it is a correction. 18 ἀναγινώσκοντος.
26 αὐτῶν. 28 προσήκειν, -ν added by m. 2. 29 περὶ^{τ'} ἄλλων.

p. 63, 10 ἐπεκδιηγήσασθαι. 11 ἀποφαίνονται. 12 ὑποθέμενος.
19 αὐτοῖς αἰτίαν. 25 ἦ^β [see p. 7, 16]. 26 ἠδεῖην.

p. 64, 8 ξ in ξύγκειται a corr. 9 ὁστέων. ἔστω. 12 ξ in
ξυνέχει a corr. ἐωρουμένων. 13 ἰστέων. ζυμβολαῖς m. 1.
14 ξ in ξυντείνοντα a corr. 16 ξ in ξυγκαμφθῆς a corr. 24
ἐγώμαι [i subsequently inserted; in the other places the ms. has
ἐγώμαι, unless other readings are expressly stated].

p. 65, 2 ποιῶ^α [orig. παιῶν]. 4 ἄν om. 6 ἄλλο δὲ ἐκείνο,
marg. ἄλλο δὲ ἐκείνο ὃ ἄνευ οὗ τὸ αἴτιον. 9 ὀνόματι is in the
marg. of the Tub., δμματι the Bodl. with most mss. 13
βέλτιστον αὐτὰ τεθῆναι [βέλτιστον αὐτοῦ Tub.]. 18 ξυδοκεῖν, so
here m. 1. 18 f. τῆσ τοιαύτησ is the reading of the ms. 21
Bekk. states that the ms. has αὐτὸ. 22 ἦ^γ [orig. ἦ^α], in marg.
ἐν ἄλλω ἢ πεπραγμάτευται. 23 ποιήσομαι. 25 ἦδ' ὅσ, so ap-
parently m. 1. 28 σκοπούμενοι^δ, marg.^δ πάσχοσι. ἐνιοῖ τὰ,
marg. ἐνίστε. 29 τοιούτωι, i subsequently inserted after το-

p. 66, 6 ὡσ, marg. ὦι. 10 δν added in same line in marg. by
an old hand [om. pr. Π]. 13 περὶ τῶν ἄλλων ἀπάντων θυτων.
16 ἄδε. 17 αἰε^κ καὶ, marg. τε. 24 τὴν αἰτίαν [without τε].
29 καλὸν^δ, marg. πλὴν αὐτὸ τὸ καλόν. 30 οὕτωσ.

p. 67, 1 γινώσκειν. 2 ἦ χρώμα. 6 ἦ ἐκείνου [without ἦ].
7 εἶτε add. before δπη in the text. 9 καλῶ^δ τὰ, marg.^δ πάντα in
late hand. 14 τὰ καλὰ καλὰ. 15 ἀρα. 16 ἀρα ἀποδέχοιο
[without ἄν, which is also om. in Π and Tub.]. 20 μὲν before
μείζον is om. [so also Π m. 1].

p. 68, 6 πάνυ' ἐφη. τί δαί. (an eras. in the last word). 9
μεγάλα ἄν. οἰόμεθα instead of οἰσθα. 11 μετάσχοι. 17
τοῖσ ἑαυτοῦ. 17 f. σὺδεδιδῶσ, marg. σὺ δέ. 18 τὴν ἑαυτοῦ.

p. 69, 9 ἐδοξε, orig. ἐδοξεν. 13 ξ in ξυνεχωρήθη a corr.
16 οὕτωσ, corr. perhaps by m. 1. 21 οὕτω, so here.

p. 70, 3 ξυγγραφικῶσ m. 1. 4 ξυνέφη corr. m. 1. δέ^η.
9 προσείη [the · may be an i subscript, or the · which is intended to

cancel the e in ei]. 13 f. ὁσπέρ εἰμι. 14 ἐκείνοσδὲ · τετόλμηκεν,
marg. ἐκείνο δὲ οὐ τετόλμηκεν. 16 ἄκ [perhaps orig. simply ὀ].
17 οὐδὲ εἶναι οὐδ' αἴτιον ἄπερ. 23 ὕμιν. 29 ἀπομνημόνευκασ
[orig. ἀπεμνημ.].

p. 71, 8 φάμεν, marg. ὀριστικῶς ἀντι ὑποτακτικῶς. 9 πρὸς, marg. εἰς. 9 f. ἄρα μήπου ὦ κέβησ εφη. 11 δδ' αὐ' εφη. 11 f. κἀιτοιουῶτότι [eras. over και and acc. misplaced; marg. κἀιτος οὔτι λ.]. 13 ἄρα. 14 ἐαυτῶι τὸ ἐναντίον ἔσεσθαι. 20 χιόνα οὔσαν. 23 αὐτὸν ἦ. 25 τολμήσειε, orig. τολμήσειεν, marg. τολμήσειν. 27 ἄρα. 29 αὐτοῦ, breathing ambiguous, thus: +

p. 72, 5 ἀλλοτι^α-δ, marg. και ἀλλό τι. 9 δέ^η. 11 orig. τῶτουπερ— 12 δπερ. 13 πεμπτάσ, marg. πεντάσ. 19 orig. ἔστιν. 21 δν^τ. 22 τῆ ἐν αὐτῆι οὔσηι. 25 πρὶν ἢ ἰπομεῖναι. 27 οὐδὲ (-ε in eras.). 31 οἰοτ^τ.

p. 73, 1 ἄν· ὅτι [corr. by late hand]. 2 ἀναγκάζειν αὐτὸ σχεῖν. 3 ἀεί. 7 ἦι. 13 ὀρίσασθαι ποῖα [the dots denote an eras.]. 20 ἐφ' ὅτι, marg. ὅτιω ἦι. 22 ἀναμμηθῆσκου. 25 αὐτῶι. 26 οὐδὲ^α τὸ ἡμιόλιον, marg. δῆ. 27 τοιαῦτα τὸ [eras.].

p. 74, 1 f. ἐπη τε και ξυνδοκείσοι: οὔτωσπ—, in marg. the same with amended punctuation. ξ in ξυνδοκεῖ a correction. 6 δέ^η. 7 ὀρῶ^ν, corr. in a late hand. 8 δ ἄν τι. 10 δ ἄν (so again 11 and 12). 3 τί ἐγγένηται^α περιττόσ, marg. νοσῆσει· οὐκ ἐρῶ ὅτι δ ἄν νόσος ἀλλ' ὡς ἄν πυρετόσ. οὐδ' ὡς ἄν ἀριθμῶι τί ἐγγένηται. 14 ὡς ἄν here and in next three places: a correction, but perhaps by m. 1. 22 ἦ wanting. 27 δῆ ταῦτα ὠνομαζομεν.

p. 75, 2 ἄρα. 7 : θερμὸν, at beginning of a line: marg. in late hand μῆ ἠθελε^η ψυχρ^η. 11 ἐδέξατο. 12 ὡσαύτωσ. 13 ἐπήκει. 15 ὦδε. 21 δῆ ἦρ.

p. 76, 5 πρὸς τῶι, but originally πρὸστὸ, marg. τὸ, marg. τὸ. 7 σχολῆ. 8 εἶγε^ε τὸ, marg. εἰ τὸ γε. 10 ἔστι with an eras. 12 νῆδι'. 14 ἔστιν, -ν subsequently inserted. 17 ἀποθνήσκει. 24 σιμμάσ^{δα}. 28 ἔχω δπηι.

p. 77, 1 ἀτιμάζων, marg. οὐκ ἀτιμάζων. 4 ταυτὰ γε, γ- a corr. in erasure, τ changed to γ. 6 διέλητε [-ε in eras. but apparently by m. 1]. 7 ἐγῶμαι ἀκολουθήσετε [final -ε a corr. by m. 1]. 9 ζῆγήσετε [final -ε in eras.]. 12 ἀθάνατόσ ἐπιμελείασ. 15 ἀμελήσειεν [-εν added by an old hand]. 17 ἀμ'. 19 δ'. οὐδέμια originally οὐδέμια. 28 ξ in ξυλλεγέντας in eras. 30 δὲ ἐκείνων.

p. 78, 6 after ἔδει a slight eras. οὐ γάρκοναισ [orig. ποὺ τίσ ?].

9 ἡ μὲν^{οὖν} κοσμία. 11 δ. 20 ξυνέμπορος, so here by m. 1.
 23 ὦν ἐλθόντων. 25 ξ here by m. 1. 26 ὄσων, marg. θεῶν,
 almost effaced. ὠικησεν. 27 prob. originally εἰσίν. 31 τοιγῆς.

p. 79, 1 οὖν ἄν. 3 ἀδέγε. 7 δκ/○ ἐφαρκεῖ, originally
 ol/○ κέφαρκεῖ [/ denotes the end of one line and the beginning of
 another]. 12 originally μὴδὲμᾶσ. 14 ἰκανὴν^{γῆ} εἶναι αὐτὴν^{τε}.
 [originally -ῆν -ῆν]. 18 μένει. 27 ξ here m. 1.

p. 80, 1 ξ here m. 1. 5 ολοιτόγε, but originally ολοιτότε.
 8 μὴδέπώποτε, marg. οὐ. 12 μὴδὲ. 16 τὸ δὲ εἶναι ταυτάν. 17
 ολου τε original reading. 19 ἀνάπτοίτο (^ added by late hand).
 24 τὸ ἀληθῶς φῶς, marg. ἀληθινόν. ἦδη. 29 δμμος.

p. 81, 1 ἡ γῆ ἦι. 3 πολλοῦ [for πολυ]. 4 λέγειν^α δξιον,
 marg.^α καλὸν καί. 5 ὦσ:ιμ:μία [-ιμ- in eras.]. 10 αὐτη—ἦτις

[ει in late hand]. 10 f. θεῶιτο α:υτ:“ ὡσπερ [υτ in eras. The
 mark “ superscribed = ἦν, see Bast. Ep. crit. p. 765]. 12 χρώ-
 μασων. 18 ξυγκ., ξ corr. εἶτι seems to have been ἐπι originally.
 21 χρώματ τι παρέχεται, marg. παρέχεσθαι, in old hand. 23 ξ
 in ξυνεχέσ corr. 24 ἀνάλογον. δένδράτε καὶ ἀσθη, marg. δλοη.
 30 οτι οὐ, marg. μή.

p. 82, 4 ξυνερρηκότων, so here m. 1. καλ^{τη} λιθοσ καὶ γῆι, marg.
^α τοῖσ. 5 ζῳιοσ. 7 χρυσῶι^{τε}. 10 ζῳια. 10 ἀλλάτε.
 11 See crit. note. 15 τὸ ὕδωρ τε καί. 17 αὐτῆσ. 21 ἦπερ
 [ἦι in eras., but apparently m. 1]. ἀφέστηκεν. 25 ξ in ξυνοουσιασ
 corr. γινεσθαι. 26 ὀρᾶσθαι, marg. θεωρεῖσθαι.

p. 83, 11 στενώτερα, orig. στενότερα. 12 ἦι (corr.). 13 ἐξ
 ἀενάων, ἐξ a correction, written compendiously. 16 πολλοῦσδὲ,
 marg. τε. καθαρωτέρου, marg. καθαρωδεστέρου in old hand. 19
 ἐκάστουσ. 30 ἐκρέουσιν διασ.

p. 84, 1 ἡδὲ. ἐστὶ, originally ἐστίν. 4 αὐτὸν. 5 ξυνέπε-
 ται, so here m. 1. 8 ξυναιωρούμενον, so here m. 1. 10 οὖν^α,
 marg. ὀρηγσαν. 15 αὐθισ [ι in eras.]. 22 “ἦι [ι in eras.;
 corr. by old hand]. 24 καταντικρὺ ἦι. 25 παντάπασιν.

original reading. 29 ^εἀναντεςγάρπρὸσάμφ-, marg. προσγάρ αμ-
φοτέρωσ.

p. 85, 3 ^εἄττα, marg. ὄντα. 5 ἐστίν. 5 f. ἐναντίωσ.
7 δὴ^{καὶ}. 11 ζῶων. 18 ξ in ξυμμυγ. corr. 20 ὄν ἐτι ὄνομα-
ζουσιν. 22 τούτου δὲ / : : : : : αὐ̄ καταντικρὺ [eras. at beginning of
a line. * added by late hand]. 26 ἦν om. 29 λίμνη.

p. 86, 4 orig. λέγουσιν. 11 οἰκοῦσι ☉ γε [eras., orig. οἰκοῦσιν
τε]. 13 ἠδίκησεν. 15 ἦ added above the line.

p. 87, 1 ^εἀποβαίνουσι. 3 καὶ ἐκεῖθεν. 10 ἐπὶ γῆσ. 18
τ : : : : : αὐτα [the eras. shows that the orig. reading was τοιαῦτα].
22 πρέπει μοι.

p. 88, 10 γάρδῃ. 14 ^ητίδα (corr.). ἐπιτέλλει. 16 ποιῶμεν,
but originally ποιοῖμεν. 18 αὐτῶν, but the breathing is in an
eras. 19 αὐτοῖσ. 20 αὐτῶν. 22 οὐδέ. 25 ^ηδέσε [-έ in
eras.]. 28 οὐ πείθω ἀνδρεσ. 29 οὗτοσ ^ωτωκράτησ.

p. 89, 8 ἠγγυάτο, marg. ἠγγυήσατο. 9 παραμενεῖν, but orig.
παραμένειν. 9 παραμένειν [sic]. 11 βῆιδιον. 13 μῆδέ.
18 φάναι, perhaps orig. φᾶναι. 19 ἠγεῖ. 22 ἐκέλευε, the final
ε in erasure. 23 αὐτοῖσ. 24 τότε [sic, but orig. τότε]. ξυμ-
φορᾶσ, so here m. 1. 29 ἀφίκοντο : : : : : ἐναντίον ἐκεῖναι [the σ, if
really σ, by a very late hand].

p. 90, 2 ἠκεπρ̄ ἡμᾶσ [π in eras.]. 4 ^απολλάμετᾶ. 6 κατα-
γνώσομαι σου. 9 σὲ δέ. 13 γινώσκεισ [but 7 καταγινώσκω].
13 f. αἰτίουσ · ἀλλὰ ἐκείνουσύν · οἶσθα γάρ [in marg. the same in late
hand, with amended punctuation]. 15 ὠσᾶριστα, marg. ὠσᾶ-
ιστα. 16 ἀπῆει, the ι after η subsequently inserted, and so also
below 20. 20 λῶιστοσ, marg. λῶστοσ in late hand. 21
ἀλλ' ἄγε, orig. ἀλλάγε. 25 ὄρεσιν originally. 28 ξ here m. 1.
ὦν τύχωσιν, without ἄν. 29 μῆδέν, so m. 1 in this place.

p. 91, 1 γε. 4 κερδαίνειν. 5 π ^ω (eras.) 10 δίδοναι,
marg. δῶσειν. 23 ἦ δ' ὄσ. 26 ἄμ' 27 ἐξέπειν.

p. 92, 1 πεπτοκότα or πεπωκότα, erased from πεποκότα. 2
ἀλλ' ἐμοῦγε ^αβῆαι καὶ αὐτοῦᾶστακτεῖ. 5 ^βπρότεροσ [ν in late hand].

10 κατέκλα: :: σε [eras. between α and σ]. 12 ούχ^ηκιστα [orig. ούχ^ηκιστα]. 22 ἐπανιών, marg. και ἐπανιών ἡμῶν αὐτοῖς ἐπέδεικνυτο. 23 αὐτοῖς om. in text. πηγνύτο [sic, nothing in marg.]

p. 93, 5 ξ in ξυνέλαβε a corr. στόμα και [without τε].

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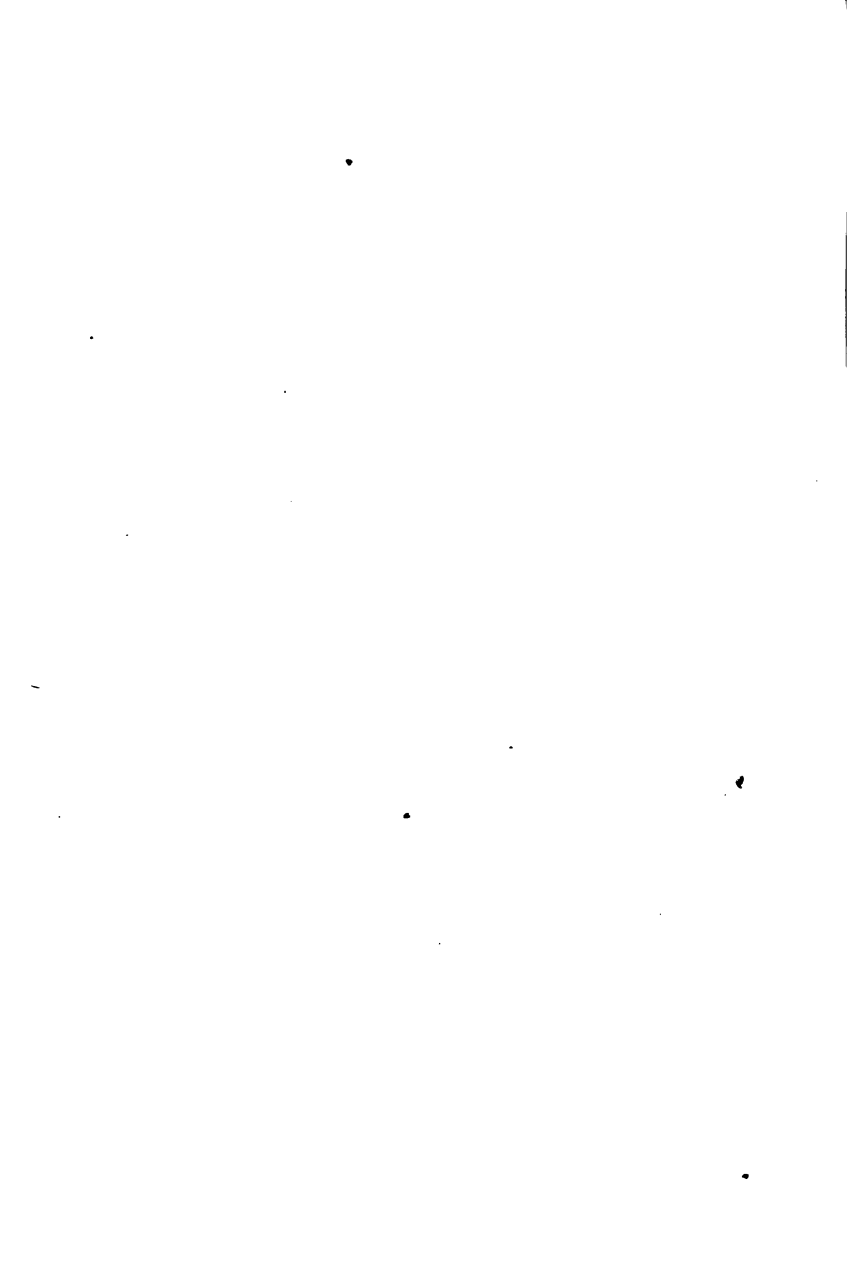
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