

ΚΕΒΗΤΟΣ ΠΙΝΑΞ.



CEBES' TABLET,

WITH

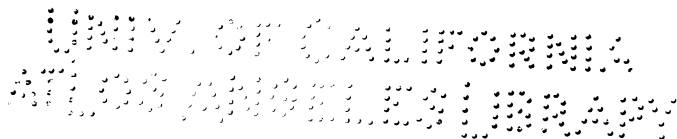
INTRODUCTION, NOTES, VOCABULARY, AND
GRAMMATICAL QUESTIONS.

BY

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Μάχη δὴ, φάμεν ἀθάνατός ἐστιν ἡ τοιαύτη . . . ξύμμαχοι δὲ ἡμῖν θεοί
τε ἄμα καὶ δαίμονες. — PLATO, *Laws*.



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PREFACE.



THIS little volume has arisen from a belief that *Cebes' Tablet* deserves a higher recognition than it has received from educators. In confirmation of this claim, texts edited from more modern data and research have recently appeared in Germany and England.

In its preparation the works of Schweighäuser, Simpson, Drosihn, Büchling, and Jerram have been consulted, besides some minor editions prepared for school and gymnasium use. The monographs of Drosihn (*Die Zeit des Pinar*) and of Dr. Carl Müller on the manuscript authorities (*De arte critica ad Cebetis Tabulam adhibenda*) have been of service.

The editor is also under great obligations to Professor John Williams White of Harvard University for favors kindly extended and gratefully received.

December, 1886.

INTRODUCTION.



I. THE STORY OF THE MANUSCRIPTS.

IN both ancient and modern times this little work has inspired its readers with more than ordinary admiration. Described by Lucian, translated into Latin verse by a relative of Tertullian, praised by Gronovius as the book which he ever kept before his eyes or upon his person, commended by Milton, and utilized by Bunyan, the *Tabula* needs no other testimony to its worth than that already furnished by its numerous friends, its multiplied editions and translations, and the beauty and purity of its philosophy.

Unfortunately, however, the worth and popularity of the work have not availed to insure its preservation in complete form in any Greek manuscript known still to exist. The concluding sentences have been preserved only by means of an Arabic paraphrase, made in the ninth century, which, translated by Elichmann into Latin, was published in 1640.

This Latin version, however, is of no great value for critical purposes, as the Arabic translator had in some places misapprehended the meaning of the original.

Another Latin version is that of Odaxius, first published at Bologna in 1497.

While neither of these versions is of any independent authority, that of Elichmann has been of some service in suggesting the correct reading in places where the Greek manuscripts were plainly wrong.

Of these latter, twelve in all, but two are of great authority. These are the Paris manuscript marked A, and dating from the eleventh (from the twelfth, — Schweig.), and the Codex Vaticanus, of the fourteenth century.

Three other Paris manuscripts, designated B, C, and D, respectively, and all other extant manuscripts, are judged by Dr. C. Müller to be mere copies of the Vatican manuscript. This latter manuscript is therefore the best authority from *πρότερον*, l. 431 (where Paris manuscript A unfortunately ends, in consequence of a mutilation) to the close of the Greek text.

Some editions of *Cebes* contain references also to a *supposed* manuscript from which Meibomius may have derived readings given in his edition of 1711.

The labors of Dr. Müller have proved that the readings of the Meibomian manuscript (?) were derived from various sources, especially from Paris manuscript C, and therefore not of any higher authority than that very corrupt apograph of the Vatican manuscript.

II. EDITIONS.

The Latin translation by Odaxius, already mentioned, probably preceded the first impression of the Greek text. The earliest edition in the original (*editio princeps*) according to Schweighäuser is one without designation of place or year, but probably printed at either Venice or Rome near the beginning of the sixteenth century. This and all the early editions were published in connection with other works, frequently forming one volume with the Enchiridion of Epictetus. An Aldine edition of 1512 contained the *Tabula* in Greek and Latin, a treatise on Greek grammar, the Sermon on the Mount, a list of abbreviations used in Greek, the Gospel of John, the Golden Verses of Pythagoras, the Salutation to the Most Blessed Virgin, the Symbols of the Apostles, the Poems of Phocylis, an Introduction to the study of Hebrew,

etc., all designed, evidently, as a panoply of moral and grammatical purity.

The most scholarly of early editions was that published at Basle by Wolf (1560), in which the question of authorship was first raised. In this work the *Tabula* and Manual of Epictetus formed a part of the first of three volumes. Many of the ingenious emendations suggested by this editor have been confirmed by manuscripts not known to him.

Successive editions were issued in Germany by Caselius from 1594 on, showing no improvement upon Wolf's works. In Leyden, however, there appeared, in 1640, a posthumous work of Elichmann's, supplied with a preface by Salmasius.

This edition contained, besides the Greek text, an Arabic paraphrase, probably of the ninth century, accompanied with a Latin translation. The paraphrase carried the dialogue of the *Tabula* farther than any Greek manuscript then read; and this fact gave occasion for suspecting this concluding portion not to be genuine. There is, nevertheless, no sufficient ground for such suspicion, and the concordant and logical nature of this sequel has disarmed objection. The greater portion of the additional matter has since been found in other Greek manuscripts. The Amsterdam edition of Gronovius (1689) contained corrections from three Paris manuscripts consulted first by him. This work, although defective in its references, placed criticism of the *Tabula* on a higher plane. Toward the close of the following century (1798) appeared the large work of Jno. Schweighäuser, published from Leipsic, including the Manual of Epictetus.

This is far the best of all German editions, evidencing patience and consummate scholarship. This was edited later by G. Schweighäuser, without notes but with the same importance attached to the Meibomian readings as in the larger edition. This work of Schweighäuser's has formed the text of numerous German editions intended for the gymnasia.

The principal French editions have been those of Coraes,

highly reputed, and Dübner, mainly a reprint of Schweighäuser.

Of English editions that of Jerram (Clarendon Press, Oxford) is much the best.

III. THE PLAN OF THE WORK.

The *Tabula* is cast in the form of a dialogue describing and explaining an allegorical picture represented as deposited in a temple as a votive offering. From the thirty-third chapter to the close a discussion and enlargement of the teachings given is carried on by the same two persons who began the conversation.

Briefly told, the story is as follows: —

‘As certain young strangers stand perplexed by the quaint design and strange figures of the picture, an aged man standing near volunteers the information that the offering was presented by a stranger of understanding and great wisdom who had dedicated both temple and picture to *Kronos*. A request for an explanation is complied with, after he has warned them that there is a danger attending the understanding.

‘The three concentric circles, separated by walls and communicating through gates, represent Life. A great throng at the outer gate seeks to enter, while an old man, Genius, gesticulates and holds out a chart of directions. These, passing him by, come to a woman, who, from her throne beside the gate, gives drink to all who enter. Her name is Deceit, her drink Ignorance and Error.

‘THE OUTER CIRCLE. Having passed the gate, the multitude is attracted by women, who are Opinions, Desires, and Enjoyments. These flatter and mislead the unreflecting crowd by promising happiness to each.

‘Yonder blind woman, standing upon a round stone rolling in every direction, is Fortune. She is deaf and raving mad. She tosses her gifts promiscuously amid the crowd, and

some are gratified, while others fail and groan in anguish. Again, she takes away from those who win and tosses to others, who rejoice, calling her Good Fortune, while those who lose stretch forth their hands and revile her as Evil Fortune. Beyond her stand four other women, — Incontinence, Profligacy, Greed, and Flattery.

‘These watch to see who obtain Fortune’s gifts, and such they embrace and flatter and prevail upon to live with themselves lives full of delight, as they say, and free from toil and suffering.

‘But though for a while their victim is pleased, yet his enjoyment is gradually diminished, his means at last spent, and then he is forced to commit most violent crimes by these wantons who have enslaved him. They at last deliver him to Retribution and her gaunt and ragged crew, Sorrow, Anguish, Lament, Despair. These torture him and cast him into the House of Woe!

‘From this there is no escape, unless haply Repentance may meet him. She will give him other opinions, of which one will conduct him to True Learning, but the other, to False Learning.

‘THE SECOND CIRCLE. There, just at the entrance to the second enclosure, stands False Learning. Neat and trim she appears, so that men admire her and think her the true Learning. But she does not save them, for within this enclosure, too, you see the same forms of evil and error, though these tempters are not so common in this stage. But they will not depart till the man sets forth on that rough and steep path leading upward to True Learning. Few tread that narrow way and reach that great high rock.

‘The sisters who from the summit hail the approaching traveller are Temperance and Fortitude. They encourage him to be brave and patient, as he will soon find the path easy. Then descending to his aid, they draw the pilgrim up, as there is no other way to reach the top. They bid him rest,

and impart strength and courage, assuring him that he is in the right course.

‘From them the road now passes through a flowery and sun-lit plain, and everywhere is smooth and delightful.

‘THE THIRD CIRCLE. Finally the path terminates at the gate of the third wall, where True Learning stands in dignity on a *firm, square* stone.

‘She gives those who enter her *purifying potion*. Purged by this from all deluding fancies and desires, the traveller passes within the gate. He is welcomed by a band of fair women, — Knowledge, and her sisters Courage, Righteousness, Honor, Temperance, Order, Liberty, Self-Control, Gentleness. They conduct him to their mother, Happiness, enthroned on the propylaeum of the acropolis. To each who reaches this goal she gives a crown of victory, for he has overcome his greatest foes. Under the care of the Virtues he is afterward conducted to the place whence he came, and beholds there men sunk in that low and wretched estate from which he has been rescued. Henceforth nothing can harm him, but he becomes a welcome help to all.

‘On the contrary, these whom you see descending the difficult path have been rejected by Learning, and, wretched in heart, wander aimlessly. The women who pursue them are Grief, Despair, and Ignorance. Returning, they revile the seekers of True Learning as mean and wretched creatures who do not enjoy life and its goods. But you see others to return with great joy, having crowns on their heads, and these are they who have sought and found the only True Learning. The women you see serving as guides are the Opinions who conduct travellers to the gate of Knowledge, but may not themselves enter her presence.

‘Do you ask again what directions the Old Man without the gate of Life gives? These: That they should put no trust in Fortune, nor ever believe her gifts to be permanently their own. But, as she *blindly* gives and takes away, neither

to rejoice when she gives, nor to despair though she take away. But he bids to take from False Learning her science and letters as conveniences, not at all as necessities, and then with all *speed* to urge toward True Learning, whose gift is *Knowledge*, — *sure, permanent, unchanging Knowledge*.'

The remainder of the dialogue discusses the value of the pursuits included under False Discipline. These, it is argued, have no real worth, since they make men no *better*. Those who avoid the arts and sciences altogether may arrive unto Knowledge as well as those who become proficient in such branches. Yet they yield some advantage to those who pursue them, though all such are in great danger of bestowing too much time on such occupations.

In response to the question, "Why are not the gifts of Fortune good?" the reply is that Life is not of itself good or evil, but good or evil only as it is spent nobly or basely. As the gifts of Fortune do not of themselves conduce to *right* living, they may prove to be a positive injury, being obtained by wrong-doing, from which nothing good can ever come.

The *Tabula*, then, unfolds the philosophy of a true life. With the question of a future state it is in nowise concerned. It is strange, therefore, that Suidas, the lexicographer, could describe the work as "an account of things in Hades, and other matters." Faulty also is the statement of Eschenburg, "It treats of the state of souls before their union with bodies; of the character and destiny of men during life; of their exit from the world."

IV. THE AUTHORSHIP.

Since even the subject-matter of the *Tabula* has been misrepresented by careless writers, it is not strange that the more difficult question of authorship has been handled with some vagueness. The *Tabula* bears the name of Cebes. As there is no ground whatever to attribute its authorship to the Cyzicene Cebes, and since there is but one other philosopher

of any great fame bearing that name, the assumption has been that he—that is, the Theban friend and disciple of Socrates—should be regarded as the author of the work in question. One of the twelve Greek manuscripts extant bears “Θηβαῖον” as part of the title. To this manuscript (C) no weight can be given, as we possess another manuscript, earlier by two centuries, the Vatican, of which C is an apograph. This Vatican manuscript, and nearly all the others, has the title “Πίναξ Κέβητος.” As the name of the writer is not in dispute, the sole question is whether the Cebes of Thebes was the Cebes of the *Tabula*.

The Theban Cebes is at best an indistinct historical figure. He is mentioned by Xenophon twice in his *Memorabilia* (I. 2. 48, III. 11. 17), but so casually that nothing characteristic can be ascertained beyond his irreproachable probity. In *Crito*, however, Plato shows him as ready to offer his property for the rescue of his loved master. In the *Phaedo* he bears a prominent part in the conversation upon immortality. Socrates speaks to him as a disciple of the philosopher Philolaus (of Crotona), and speaks of him as one not easily convinced by the arguments of others. In this dialogue Cebes strenuously opposes the doctrine of the immortality of the soul, but at last yields to the arguments of Socrates. Perhaps, if we regard him as the author of the *Tabula*, we shall better understand his work, not as questioning the soul's immortality, but rather as ignoring the subject of death as an *accident unworthy of mention*. Cebes is mentioned also in the epistles of Plato as living in Athens. From the time of Plato there is no mention of Cebes for a period of about five centuries; that is, until the time of Lucian, who mentions him twice as “that famous Cebes” (ὁ Κέβης ἐκεῖνος).¹ The reference to the *Tabula* is so clear that its author cannot be placed later than this period; i.e., 160 A.D. This is also confirmed by Tertullian, a contemporary

¹ Lucian, *De merc. cond.* c. 42; *rhaet. praec.* 6.

of Lucian, who speaks of a kinsman of his who translated the *Tabula* into Latin hexameters.¹

Incidentally Cebes is mentioned by Plutarch, Pollux, and Diogenes Laertius, the latter of whom says that he was a Theban, and author of three dialogues,—Πίναξ, Ἐβδόμη, Φρύνυχος,—which also were ascribed to him by the lexicographer Suidas.

The external evidence, then, of the Socratic inspiration of the *Tabula* is extremely remote, and we wonder how a period equal to that from the time of Chaucer to our own day could elapse with no mention of the Theban Cebes or his works. On the other hand, we must remember that omissions of this kind are not so uncommon in classic writers; Plato, for instance, making no reference to the *Memorabilia* of Xenophon. The question of authorship must, therefore, be decided mainly on the internal evidence.

If the writer of the *Tabula* was a pupil of Socrates, we should expect to find its sentiments to accord with those ascribed to that philosopher by Plato and by Xenophon. On this point the *Tabula* leaves nothing further to be desired. Compared in thought and expression with the works of the apologists of Socrates, the correspondences are many and marked. The doctrines of the pre-existence of souls, the loss of knowledge at birth, the insufficiency of mental acquirements to produce virtue, the identification of virtue with knowledge, are all familiar to the readers of Plato and Xenophon. When, in the closing chapters of the *Tabula*, we pass from the descriptive to the argumentative part of the work, the method of confutation is a fine example of Socratic dialectics. As a whole, indeed, the production is such as we should expect from a friend and disciple of Socrates.

To be more particular: Plato argues in the *Phaedo* and in the *Meno* that knowledge is a reminiscence, the soul retain-

¹ Tertullian, *De praescrip. haer.* c. 39.

ing its ideas of the abstract from a state preceding its present bodily existence; in the *Tabula* the "Daemon" imparts knowledge to the soul before it enters the gate of this life. The *daemon* of Socrates coincides with the *daemon* of Cebes in being a restraining influence making for virtue and self control. In the *Meno*, man is ignorant of virtue; in the *Tabula*, all partake of the cup of Ignorance and Error. That passion is inherent in human nature, and man the most savage of animals, are truths found in the *Laws*; the tendency of man to become the slave of passion is set forth by a lively picture in the *Tabula*. In the *Protagoras* and in the *Lysis* the duty of education is fully presented, and in the *Laws*, Ignorance is the cause of crime; in the *Tabula*, True Culture is the goal towards which he must press who will receive the crown of deliverance from Ignorance and Passion. In the *Memorabilia*, Xenophon represents Socrates as disapproving speculation in geometry and astronomy. In the *Tabula* the sciences are held to be mere conveniences in the journey of life. In the *Crito*, man should not be concerned about living, but should be anxious only to *live well*; in the *Tabula*, ill living is shown to be an evil, and right living the only good. In the philosophy of Socrates, definition and induction played a most important part; the *Tabula* closes with an argument for lofty living based on distinction and analogy.

Socrates drew his belief in the dignity of life from Pythagoras, and was indebted to Parmenides for the doctrine of the fallaciousness of opinion. These beliefs are intertwined in the *Tabula* by Cebes, the pupil of Philolaus, the Pythagorean, who would have delighted in the teachings of his great Italian countrymen.

It might not be inapt to add that the terms denoting abstract quality seem to be used in the same sense in the *Tabula* as in Plato, and that correspondences in expression are not infrequent.

The arguments urged against the authenticity of the *Tabula* rest partly on alleged anachronisms, partly on the allegorical form of the work, and in part on the occurrence of words and constructions not known as Attic Greek.

In support of the first objection it has been claimed by Drosihn and others that since Plato is quoted as an authority (chap. 33), and as the work (the *Laws*) from which the quotation is made was the last composed of Plato's works, Cebes must have lived almost to the age of one hundred years in order to have been the author of the *Tabula*. This argument is based by Drosihn partly on the application of the term *πρεσβύτερος* to Cebes and others in the *Memorabilia* (I. 2. 48). Xenophon, however, uses the terms *νεώτερος* and *πρεσβύτερος* to designate the entire period of life, and it would be unfair to found an argument on terms so general.

On the other hand, Cebes is spoken of in the *Phaedo* as one of the *νεανίσκων*, a term which would hardly be applied to a man much older than thirty years. At the death of Plato, then, which occurred about fifty years after that of his great master, Cebes would not have passed much beyond his eightieth year. Moreover, the reference to the *Laws* lacks the definiteness of an exact quotation, and may be a mere allusion to some current saying attributed to Plato. It seems improbable that any writer with the philosophical skill to construct such a work as the *Tablet* should have laid his work open to suspicion by an apparent blunder. If his design were to obtain the sanction of a great name for his production and views, would he not be careful to avoid a possible anachronism in the only citation introduced?

The same pleading cannot, however, be employed for the defence of the terms *Ἠδονικοὶ*, *Κριτικοὶ*, and *Περιπατητικοὶ* in chapter thirteenth. If these words are genuine, it is impossible to account for their appearance in a work reputed to belong to the period of Plato. *Κριτικοὶ* is not so open, indeed, to question, as revisers and compilers of works are

found in every historical era. Nor is Ἡδονικοὶ to be necessarily challenged, since by the epithet the school of Aristippus may be designated, whose teachings were, as is well known, repugnant to the followers of Socrates. But in Περιπατητικοὶ we have an undeniable anachronism, although Schweighäuser thought it might be read Περιπατικοὶ, which he further assumed *might* have been applied to walking philosophers in the time of Socrates (Mem. I. 2. 10). Both emendation and assumption are untenable. The word must be admitted to be an interpolation, or a later period conceded to the *Tabula*. For a very different reason we are surprised to find in the context the mention of Διαλεκτικοὶ among the devotees of False Learning. That a pupil of Socrates should throw any discredit upon the *dialectic* art, wherein that philosopher attained supreme skill, is strange. We cannot suppose that any condemnation of so important an instrument of investigation was intended. We may also remember that "poets" and "rhetoricians" are not condemned as *such*, but only as classes, whose pursuits tend to lead them to overestimate the value of intellectual culture. It may be that the followers of Socrates were vexed by charlatans who professed his methods and claimed this title. If this supposition be considered improbable, we may still remember that the occurrence of a few later or doubtful terms is by no means uncommon in either scriptural or secular manuscripts, and sometimes is only an evidence of the wide diffusion and popularity of the production.

Drosihn found the allegorical form of the work ground to suspect its late origin, arguing that it must be the product of an age in which a passion for allegorical description and instruction bore sway; such, for instance, as that of Ovid among the Latins, or Lucian among the Greeks. While the great number and variety of the allegorical characters in the *Tabula* naturally suggest such comparisons, they by no means necessarily ally the *Tabula* to the time of such pro-

ductions. If we consider it an outgrowth of the *Choice of Hercules*, surely a period of four centuries was not required to expand the apologue of Prodicus into the allegory of Cebes.

From the materials furnished by the English translation of the Scriptures far less time sufficed to produce the matchless allegory of John Bunyan and the noble epic of Milton.

But Drosihn also observes resemblances between the characters of Cebes and those mentioned in a discourse of Dio Chrysostom (*De reg.* iv. p. 85), and argues that therefore the *Tabula* must be referred to a period subsequent to the works of Chrysostom, and antecedent to those of Lucian; *i.e.*, to the latter half of the first or the earlier half of the second century after Christ. Gronovius, on the other hand, had deemed that Chrysostom imitated Cebes, and from casual resemblances no argument can be held conclusive for either side.

Lastly, the existence in the *Tabula* of *late words* is claimed to be a strong reason for assigning its origin to a period approximating the Christian era. The industry of Drosihn has prepared a list of sixty-six words, phrases, and exceptional meanings which were designed to form the concluding evidence in the work unfortunately left uncompleted at his death. In regard to many of these, the earliest authority (as Jerram has shown) is wrongly given in the list. Nearly one-half of the whole number are quoted from writers not later than Demosthenes. Deducting these classes, and such forms as ἀβεβαίως, εὐπόρευτος and others, which are either formed correctly or only slightly differ from those found in good writers, there still remain some eight or ten words for which we can find no classical authority; *i.e.*, ἀνανήφειν, ἀντιφάρμακον, ἐγγίξιν, θέμα, κενοδοξία, ψευδοπαιδεία, with φιλοτίμως in the sense of "extremely," and the use of ἐπάνω in the sense of "superior to," and the construction of ὀπίσω with a following genitive.

From these words and constructions we are forced to suspect that the present *form* of the book is more recent than that in which it originally appeared. Nevertheless, we shall do well to keep in mind two facts. One of these is, that peculiar compounds are to be expected in works of an allegorical form. If the genuineness of the Pilgrim's Progress should be hereafter disputed, many compound words might be adduced in evidence, such as By-Ends, Money-Love, Live-Loose, Facing-Both-Ways, etc. It is quite clear that if these names should not be used again for centuries, that an argument for a later date might be plausible. So, too, with respect to such compounds as *κενοδοξία*, *ψευδοπαιδεία*, etc., it may be said that they are expressions sanctioned by allegorical requirements.

The second fact to be remembered is, that the reputed author was a Theban. Reference is made in the *Phaedo* to the Boeotian pronunciation of Cebes. If his pronunciation was provincial, doubtless his diction was not altogether Attic. Unfortunately we cannot determine how far the Boeotian speech of his day was removed from the Aeolic dialect. Thebans like Simmias and Cebes might write purely Attic forms and idioms, while unconsciously retaining words yet in local use only. If these words, during or after the supremacy of Thebes, should be carried into the common speech, or, like *ἀνανήφειν* and *θέμα*, should first occur in Plutarch, also a Boeotian writer, an argument based on their occurrence might be fallacious. At least we may observe that the only myth in the *Tabula*, the story of the Sphinx, is a *Theban* one. While not attaching any great importance to what might easily be a mere coincidence, on the other hand we can hardly overestimate the evidence that the work in spirit and essence (and possibly in form) is thoroughly and genuinely Socratic.

CEBES' TABLET.

ΚΕΒΗΤΟΣ

ΠΙΝΑΞ.

Ι. Ἐτυγχάνομεν περιπατοῦντες ἐν τῷ τοῦ Κρόνου ἱερῷ, ἐν ᾧ πολλὰ μὲν καὶ ἄλλα ἀναθήματα ἔθεωροῦμεν· ἀνέκειτο δὲ καὶ πίναξ τις ἔμπροσθεν τοῦ νεῶ, ἐν ᾧ ἦν γραφή τις ξένη, καὶ μύθους ἔχουσα ἰδίους· οὓς οὐκ ἠδυνάμεθα συμβαλεῖν, τίνες καὶ ὅποτε ἦσαν. οὔτε γὰρ πόλις ἐδόκει ἡμῖν εἶναι τὸ γεγραμμένον οὔτε στρατόπεδον· ἀλλὰ περίβολος ἦν, ἐν αὐτῷ ἔχων ἐτέρους περιβόλους δύο, τὸν μὲν μείζω, τὸν δὲ ἐλάττω. ἦν δὲ καὶ πύλη ἐπὶ τοῦ πρώτου περιβόλου· πρὸς δὲ τῇ πύλῃ ὄχλος ἐδόκει ἡμῖν 10 πολὺς ἐφεστάναι. καὶ ἔνδον δὲ ἐν τῷ περιβόλῳ πλήθός τι γυναικῶν ἑωρᾶτο. ἐπὶ δὲ τῆς εἰσόδου τοῦ πρώτου πυλῶνος καὶ περιβόλου γέρων τις ἐφεστὼς ἔμφασιν ἐποίει, ὡς προστάττων τι τῷ εἰσιόντι ὄχλῳ.

15

ΙΙ. Ἀπορούντων οὖν ἡμῶν περὶ τῆς μυθολογίας πρὸς ἀλλήλους πολὺν χρόνον, πρεσβύτης τις παρεστὼς, Οὐδὲν δεινὸν πάσχετε, ᾧ ξένοι, ἔφη, ἀπορούντες περὶ τῆς γραφῆς ταύτης· οὐδὲ γὰρ τῶν ἐπιχωρίων πολλοὶ οἶδαςι, τί ποτε αὕτη ἡ μυθολογία 20

δύναται · οὐδὲ γάρ ἐστι πολιτικὸν ἀνάθημα · ἀλλὰ
 ξένος τις πάλαι ποτὲ ἀφίκετο δεῦρο, ἀνὴρ ἔμφρων
 καὶ δεινὸς περὶ σοφίαν, λόγῳ τε καὶ ἔργῳ Πυθαγό-
 ρειόν τινα καὶ Παρμενίδειον ἐξηλωκῶς βίον, ὃς τό
 25 τε ἱερὸν τοῦτο καὶ τὴν γραφὴν ἀνέθηκε τῷ Κρόνῳ.

Ξ. Πότερον οὖν, ἔφην ἐγὼ, καὶ αὐτὸν τὸν ἄνδρα
 γιγνώσκεις ἑωρακῶς ;

Π. καὶ ἐθαύμασά γε, ἔφη, αὐτὸν πολὺν χρόνον,
 νεώτερος ὢν. πολλὰ γὰρ καὶ σπουδαῖα διελέγετο ·
 30 καὶ περὶ ταύτης δὲ τῆς μυθολογίας πολλάκις αὐτοῦ
 ἠκηκόειν διεξιόντος.

ΙΙΙ. Ξ. πρὸς Διὸς τοῦνν, ἔφην ἐγὼ, εἰ μὴ τίς σοι
 μεγάλη ἀσχολία τυγχάνει οὔσα, διήγησαι ἡμῖν ·
 πάννυ γὰρ ἐπιθυμοῦμεν ἀκοῦσαι τί ποτ' ἐστὼν ὁ
 35 μῦθος.

Π. οὐδεὶς φθόνος, ὦ ξένοι, ἔφη. ἀλλὰ τουτὶ
 πρῶτον δεῖ ὑμᾶς ἀκοῦσαι, ὅτι ἐπικίνδυνόν τι ἔχει ἡ
 ἐξήγησις.

Ξ. οἶον τί ; ἔφην ἐγώ.

40 Π. ὅτι, εἰ μὲν προσέξετε, ἔφη, καὶ συνήσετε τὰ
 λεγόμενα, φρόνιμοι καὶ εὐδαίμονες ἔσεσθε · εἰ δὲ
 μὴ, ἄφρονες καὶ κακοδαίμονες καὶ πικροὶ καὶ ἀμα-
 θεῖς γενόμενοι, κακῶς βιώσεσθε. ἔστι γὰρ ἡ ἐξή-
 γησις ἐοικυῖα τῷ τῆς Σφιγγὸς αἰνίγματι, ὃ ἐκείνη
 45 προεβάλλετο τοῖς ἀνθρώποις. εἰ μὲν οὖν αὐτὸ συ-
 νή τις, ἐσώζετο · εἰ δὲ μὴ συνή, ἀπώλετο ὑπὸ τῆς
 Σφιγγός. ὡσαύτως δὲ καὶ ἐπὶ τῆς ἐξηγήσεως ἔχει
 ταύτης. ἡ γὰρ Ἀφροσύνη τοῖς ἀνθρώποις Σφίγξ
 ἐστίν. αἰνίττεται δὲ τάδε, τί ἀγαθόν, τί κακόν, τί

οὔτε ἀγαθὸν οὔτε κακὸν ἐστὶν ἐν τῷ βίῳ. ταῦτ' οὖν 50
 ἐὰν μὲν τις μὴ συνιῇ, ἀπόλλυται ὑπ' αὐτῆς· οὐκ
 εἰσάπαξ, ὥσπερ ὁ ὑπὸ τῆς Σφιγγὸς καταβρωθεὶς
 ἀπέθνησκεν· ἀλλὰ κατὰ μικρὸν ἐν ὄλῳ τῷ βίῳ
 καταφθείρεται. ἐὰν δέ τις γνῶ, ἀνάπαλιν ἢ μὲν
 Ἀφροσύνη ἀπόλλυται, αὐτὸς δὲ σώζεται, καὶ μακά- 55
 ριος καὶ εὐδαίμων γίγνεται ἐν παντὶ τῷ βίῳ. ὑμεῖς
 οὖν προσέχετε, καὶ μὴ παρακούετε.

IV. Ξ. ὦ Ἡράκλεις, ὥς εἰς μεγάλην τιμὰ ἐπιθυ-
 μίαν ἐμβέβληκας ἡμᾶς, εἰ ταῦθ' οὕτως ἔχει.

Π. ἀλλ' ἔστω, ἔφη, οὕτως ἔχοντα. 60

Ξ. οὐκ ἂν φθάνοις τοῦνυν διηγούμενος· ὥς ἡμῶν
 προσεξόντων οὐ παρέργως, ἐπείπερ καὶ τὸ ἐπιτίμιον
 τοιοῦτον ἐστίν.

Π. Ἀναλαβὼν οὖν ῥάβδον τιμὰ, καὶ ἐκτείνας
 πρὸς τὴν γραφήν· Ὅρατε, ἔφη, τὸν περίβολον 65
 τοῦτον ;

Ξ. ὁρῶμεν.

Π. τοῦτο πρῶτον δεῖ εἰδέναι ὑμᾶς, ὅτι καλεῖται
 οὗτος ὁ τόπος Βίος. καὶ ὁ ὄχλος ὁ πολὺς ὁ παρὰ
 τὴν πύλην ἐφεστῶς οἱ μέλλοντες εἰσπορεύεσθαι εἰς 70
 τὸν βίον οὗτοί εἰσιν. ὁ δὲ γέρων ὁ ἄνω ἐστηκὼς
 ἔχων χάρτην τιμὰ ἐν τῇ χειρὶ καὶ τῇ ἑτέρᾳ ὥσπερ
 δεικνύων τι, οὗτος Δαίμων καλεῖται· προστάττει
 δὲ τοῖς εἰσπορευομένοις τί δεῖ αὐτοὺς ποιεῖν, ὥς ἂν
 εἰσέλθωσιν εἰς τὸν βίον· καὶ δεικνύει, ποίαν ὁδὸν αὐ- 75
 τοὺς δεῖ βαδίζειν, εἰ σώζεσθαι μέλλουσιν ἐν τῷ βίῳ.

V. Ξ. Ποίαν οὖν ὁδὸν κελεύει βαδίζειν, ἢ πῶς ;
 ἔφην ἐγώ.

Π. Ὅρας οὖν παρὰ τὴν πύλην θρόνον τινὰ κεί-
 80 μενον κατὰ τὸν τόπον, καθ' ὃν εἰσπορεύεται ὁ ὄχλος,
 ἐφ' οὗ κάθηται γυνὴ πεπλασμένη τῷ ἥθει, καὶ
 πιθανὴ φαινομένη, ἣ ἐν τῇ χειρὶ ἔχει ποτήριόν
 τι ;

Ξ. ὁρῶ. ἀλλὰ τίς ἐστὶν αὕτη ; ἔφην.

85 Π. Ἀπάτη καλεῖται, φησὶν, ἣ πάντας τοὺς ἀν-
 θρώπους πλανῶσα.

Ξ. εἴτα τί πράττει αὕτη ;

Π. τοὺς εἰσπορευομένους εἰς τὸν βίον ποτίζει τὴν
 ἐαυτῆς δύναμιν.

90 Ξ. τοῦτο δὲ τί ἐστὶ τὸ ποτόν ;

Π. Πλάνος, ἔφη, καὶ Ἀγνοια.

Ξ. εἴτα τί ;

Π. πίνοντες τοῦτο πορεύονται εἰς τὸν βίον.

Ξ. πότερον οὖν πάντες πίνουσι τὸν πλάνον, ἢ οὐ ;

95 VI. Π. πάντες πίνουσιν, ἔφη · ἀλλ' οἱ μὲν πλείον,
 οἱ δὲ ἥττον. Ἔτι δὲ οὐχ ὁρᾷς ἔνδον τῆς πύλης
 πληθὸς τι γυναικῶν ἐτέρων, παντοδαπὰς μορφὰς
 ἐχουσῶν ;

Ξ. ὁρῶ.

100 Π. αὗται τοίνυν Δόξαι καὶ Ἐπιθυμίαι καὶ Ἡδο-
 ναὶ καλοῦνται. ὅταν οὖν εἰσπορεύηται ὁ ὄχλος,
 ἀναπηδῶσιν αὗται, καὶ πλέκονται πρὸς ἕκαστον,
 εἴτα ἀπάγουσι.

Ξ. ποῖ δὲ ἀπάγουσιν αὐτούς ;

105 Π. αἱ μὲν εἰς τὸ σώζεσθαι, ἔφη · αἱ δὲ εἰς τὸ
 ἀπόλλυσθαι διὰ τὴν ἀπάτην.

Ξ. ὦ δαιμόνιε, ὥς χαλεπὸν τὸ πόμα λέγεις.

Π. καὶ πᾶσαί γε, ἔφη, ἐπαγγέλλονται ὡς ἐπὶ τὰ βέλτιστα ἄξουσai, καὶ εἰς βίον εὐδαίμονα καὶ λυσitelῆ. οἱ δὲ διὰ τὴν ἄγνοιαν καὶ τὸν πλάνον, ὃν 110 πεπώκασι παρὰ τῆς Ἀπάτης, οὐχ εὐρίσκουσι ποία ἐστὶν ἡ ἀληθινὴ ὁδὸς ἢ ἐν τῷ βίῳ, ἀλλὰ πλανῶνται εἰκῇ· ὥσπερ ὁρᾷς καὶ τοὺς πρότερον εἰσπορευομένους, ὡς περιάγονται [ὅποι ἂν τύχῃ].

VII. Ξ. ὁρῶ τούτους, ἔφην. Ἡ δὲ γυνὴ ἐκείνη 115 τίς ἐστίν, ἢ ὥσπερ τυφλὴ τις εἶναι δοκοῦσα, καὶ ἐστηκυῖα ἐπὶ λίθου τινὸς στρογγύλου ;

Π. καλεῖται μὲν, ἔφη, Τύχη· ἐστὶ δὲ οὐ μόνον τυφλὴ, ἀλλὰ καὶ μαινομένη καὶ κωφή.

Ξ. αὕτη οὖν τί ἔργον ἔχει ; 120

Π. περιπορεύεται πανταχοῦ, ἔφη· καὶ παρ' ὧν μὲν ἀρπάζει τὰ ὑπάρχοντα, καὶ ἐτέροις δίδωσι· παρὰ δὲ τῶν αὐτῶν πάλιν ἀφαιρεῖται παραχρῆμα ἃ δέδωκε, καὶ ἄλλοις δίδωσιν εἰκῇ καὶ ἀβεβαίως. διὸ καὶ τὸ σημεῖον καλῶς μηνύει τὴν φύσιν αὐτῆς. 125

Ξ. ποῖον τοῦτο ; ἔφην ἐγώ.

Π. ὅτι ἐπὶ λίθου στρογγύλου ἐστηκεν.

Ξ. εἴτα τί τοῦτο σημαίνει ;

Π. οὐκ ἀσφαλὴς οὐδὲ βεβαία ἐστὶν ἡ παρ' αὐτῆς δόσις. ἐκπτώσεις γὰρ μεγάλαι καὶ σκληραὶ 130 γίνονται, ὅταν τις αὐτῇ πιστεύῃ.

VIII. Ξ. Ὁ δὲ πολὺς ὄχλος οὗτος, ὃ περὶ αὐτὴν ἐστηκεν, τί βούλεται ; καὶ τίνες καλοῦνται ;

Π. καλοῦνται μὲν οὗτοι Ἀπροβούλευτοι· αἰτοῦσι δὲ ἕκαστος αὐτῶν ἃ ρίπτει. 135

Ξ. πῶς οὖν οὐχ ὁμοίαν ἔχουσι τὴν μορφήν,

ἀλλ' οἱ μὲν αὐτῶν δοκοῦσι χαίρειν, οἱ δὲ ἀθυμοῦσιν,
ἐκτετακότες τὰς χεῖρας;

Π. οἱ μὲν δοκοῦντες, ἔφη, χαίρειν καὶ γελᾶν
140 αὐτῶν, οἱ εἰληφότες τι παρ' αὐτῆς εἰσὶν· οὗτοι δὲ
καὶ Ἀγαθὴν Τύχην αὐτὴν καλοῦσιν. οἱ δὲ δο-
κοῦντες κλαίειν εἰσὶ παρ' ὧν ἀφείλετο ἃ δέδωκε
πρότερον αὐτοῖς. οὗτοι δὲ πάλιν Κακὴν Τύχην
αὐτὴν καλοῦσι.

145 Ξ. τίνα οὖν ἔστιν ἃ δίδωσιν αὐτοῖς, ὅτι οὕτως
οἱ μὲν λαμβάνοντες χαίρουσιν, οἱ δὲ ἀποβάλλοντες
κλαίουσι;

Π. ταῦτα, ἔφη, ἃ παρὰ τοῖς πολλοῖς ἀνθρώποις
δοκεῖ εἶναι ἀγαθά.

150 Ξ. ταῦτ' οὖν τίνα ἐστί;

Π. πλοῦτος δηλονότι, καὶ δόξα, καὶ εὐγένεια,
καὶ τέκνα, καὶ τυραννίδες, καὶ βασιλείαι καὶ τᾶλλα
ὅσα τούτοις παραπλήσια.

Ξ. ταῦτα οὖν πῶς οὐκ ἔστιν ἀγαθά;

155 Π. περὶ μὲν τούτων, ἔφη, καὶ αὖθις ἐκποιήσῃ
διαλέγεσθαι. νῦν δὲ περὶ τὴν μυθολογίαν γενώ-
μεθα.

Ξ. ἔστω οὕτως.

ΙΧ. Π. Ὅρας οὖν, ὥς ἂν παρέλθῃς τὴν πύλην
160 ταύτην, ἀνωτέρω ἄλλον περίβολον, καὶ γυναικάς
ἔξω τοῦ περιβόλου ἐστηκυίας, κεκοσμημένas ὥσπερ
ἐταῖραι εἰώθασιν;

Ξ. καὶ μάλα.

Π. αὐται τοίνυν, ἥ μὲν Ἀκρασία καλεῖται, ἥ δὲ
165 Ἀσωτία, ἥ δὲ Ἀπληστία, ἥ δὲ Κολακεία.

Ξ. τί οὖν ὧδε ἐστήκασιν αὐται;

Π. παρατηροῦσιν, ἔφη, τοὺς εἰληφότας τι παρὰ τῆς Τύχης.

Ξ. εἶτα τί;

Π. ἀναπηδῶσι, καὶ συμπλέκονται αὐτοῖς, καὶ 170
κολακεύουσιν, καὶ ἀξιοῦσι παρ' αὐταῖς μένειν, λέ-
γουσαι ὅτι βίον ἔξουσιν ἡδύν τε καὶ ἄπονον καὶ
κακοπάθειαν ἔχοντα οὐδεμίαν. ἐὰν οὖν τις πεισθῇ
ὑπ' αὐτῶν εἰσελθεῖν εἰς τὴν Ἑδυσπέθειαν, μέχρι
μὲν τινος ἡδεῖα δοκεῖ εἶναι ἢ διατριβή, ἕως ἂν 175
γαργαλίζῃ τὸν ἄνθρωπον· εἰτ' οὐκέτι. ὅταν γὰρ
ἀνανήψῃ, αἰσθάνεται ὅτι οὐκ ἦσθιεν, ἀλλ' ὑπ'
αὐτῆς κατησθίετο καὶ ὑβρίζετο. διὸ καὶ, ὅταν
ἀναλώσῃ πάντα ὅσα ἔλαβε παρὰ τῆς Τύχης,
ἀναγκάζεται ταύταις ταῖς γυναιξὶ δουλεύειν, καὶ 180
πάνθ' ὑπομένειν, καὶ ἀσχημονεῖν, καὶ ποιεῖν ἕνεκεν
τούτων πάνθ' ὅσα ἐστὶ βλαβερά· οἶον ἀποστερεῖν,
ιεροσυλεῖν, ἐπιорκεῖν, προδιδόναι, ληΐζεσθαι, καὶ
πάνθ' ὅσα τούτοις παραπλήσια. ὅταν οὖν πάντα
αὐτοὺς ἐπιλίπη, παραδίδονται τῇ Τιμωρίᾳ. 185

Χ. Ξ. ποία δέ ἐστίν αὕτη;

Π. Ὅρας ὀπίσω τι αὐτῶν, ἔφη, ἄνω ὥσπερ θυρίον
μικρὸν, καὶ τόπον στενόν τινα καὶ σκοτεινόν;

Ξ. καὶ μάλα.

Π. οὐκοῦν καὶ γυναῖκες αἰσχυραὶ καὶ ῥυπαραὶ 190
καὶ ῥάκη ἡμφιεσμέναι δοκοῦσι συνεῖναι;

Ξ. καὶ μάλα.

Π. αὐται τοίνυν, ἔφη, ἡ μὲν τὴν μάστιγα ἔχουσα
καλεῖται Τιμωρία· ἡ δὲ τὴν κεφαλὴν ἐν τοῖς γόνα-

195 σιν ἔχουσα, Λύπη· ἡ δὲ τὰς τρίχας τίλλουσα
ἐαυτῆς, Ὀδύνη.

Ξ. Ὁ δὲ ἄλλος οὖτος, ὁ παρεστηκὼς αὐταῖς,
δυσειδῆς τις, καὶ λεπτός, καὶ γυμνός· καὶ μετ'
αὐτοῦ τις ἄλλη ὁμοία αὐτῷ, αἰσχροὶ καὶ λεπτή·
200 τίς ἐστίν;

Π. ὁ μὲν Ὀδυρμὸς καλεῖται, ἔφη· ἡ δὲ Ἀθυμία·
ἀδελφὴ δ' ἐστὶν αὐτοῦ. τούτοις οὖν παραδίδονται,
καὶ μετὰ τούτων συμβιωὶ τιμωρούμενος. εἴτα
ἐνταῦθα πάλιν εἰς τὸν ἕτερον οἶκον ρίπτεται, εἰς
205 τὴν Κακοδαιμονίαν, καὶ ὧδε τὸν λοιπὸν βίον κατα-
στρέφει ἐν πάσῃ κακοδαιμονίᾳ, ἐὰν μὴ ἡ Μετάνοια
αὐτῷ ἐπιτύχῃ συναντήσασα.

XI. Ξ. εἴτα τί γίγνεται, ἐὰν ἡ Μετάνοια αὐτῷ
συναντήσῃ;

210 Π. ἐξαίρει αὐτὸν ἐκ τῶν κακῶν, καὶ συνίστησιν
αὐτῷ ἑτέραν Δόξαν καὶ ἐπιθυμίαν τὴν εἰς τὴν
Ἀληθινὴν Παιδείαν ἄγουσαν, ἅμα δὲ καὶ τὴν εἰς
τὴν Ψευδοπαιδείαν καλουμένην.

Ξ. εἴτα τί γίγνεται;

215 Π. ἐὰν μὲν, φησὶ, τὴν Δόξαν ταύτην προσδέξη-
ται, τὴν ἄξουσαν αὐτὸν εἰς τὴν Ἀληθινὴν Παιδείαν,
καθαρθεὶς ὑπ' αὐτῆς σώζεται, καὶ μακάριος καὶ
εὐδαίμων γίγνεται ἐν τῷ βίῳ· εἰ δὲ μὴ, πάλιν
πλανᾶται ὑπὸ τῆς Ψευδοδοξίας.

220 XII. Ξ. ὦ Ἡράκλεις, ὡς μέγας ὁ κίνδυνος ἄλλος
οὖτος. Ἡ δὲ Ψευδοπαιδεία, ποία ἐστίν; ἔφη
ἐγώ.

Π. οὐχ ὁρᾷς τὸν ἕτερον περίβολον ἐκεῖνον;

Ξ. καὶ μάλα, ἔφην ἐγώ.

Π. οὐκοῦν ἔξω τοῦ περιβόλου παρὰ τὴν εἴσοδον 225
γυνή τις ἔστηκεν, ἣ δοκεῖ πάνυ καθάριος καὶ
εὐτακτος εἶναι;

Ξ. καὶ μάλα.

Π. ταύτην τοίνυν οἱ πολλοὶ καὶ εἰκαῖοι τῶν
ἀνδρῶν Παιδείαν καλοῦσιν· οὐκ ἔστι δὲ, ἀλλὰ 230
Ψευδοπαιδεία, ἔφη. οἱ μὲν τοι σωζόμενοι, ὅποτεν
βούλωνται εἰς τὴν Ἀληθινὴν Παιδείαν ἐλθεῖν, ὧδε
πρῶτον παραγίγνονται.

Ξ. πότερον οὖν ἄλλη ὁδὸς οὐκ ἦν, ἐπὶ τὴν
Ἀληθινὴν Παιδείαν ἄγουσα; 235

Π. οὐκ ἔστιν, ἔφη.

XIII. Ξ. οὔτοι δὲ οἱ ἄνθρωποι, οἱ ἔσω τοῦ
περιβόλου ἀνακάμπτοντες, τίνες εἰσίν;

Π. οἱ τῆς Ψευδοπαιδείας, ἔφη, ἐρασταί, ἡπατη-
μένοι, καὶ οἰόμενοι μετὰ τῆς Ἀληθινῆς Παιδείας 240
συνομιλεῖν.

Ξ. τίνες οὖν καλοῦνται οὔτοι;

Π. οἱ μὲν, Ποιηταί· ἔφη· οἱ δὲ, Ῥήτορες· οἱ
δὲ, Διαλεκτικοί· οἱ δὲ, Μουσικοί· οἱ δὲ, Ἀριθμη-
τικοί· οἱ δὲ, Γεωμέτραι· οἱ δὲ, Ἀστρολόγοι· 245
[οἱ δὲ, Ἡδονικοί· οἱ δὲ, Περιπατητικοί· οἱ δὲ, Κρι-
τικοί·] καὶ ὅσοι ἄλλοι τούτοις εἰσὶ παραπλήσιοι.

XIV. Ξ. Αἱ δὲ γυναῖκες ἐκεῖναι, αἱ δοκοῦσαι
περιτρέχειν—ὅμοιαι ταῖς πρώταις, ἐν αἷς ἔφης
εἶναι τὴν Ἀκρασίαν—καὶ αἱ ἄλλαι αἱ μετ' αὐτῶν, 250
τίνες εἰσίν;

Π. αὐταὶ ἐκεῖναί εἰσιν, ἔφη.

Ξ. πότερον οὖν καὶ ὧδε εἰσπορεύονται;

Π. νῆ Δία, καὶ ὧδε· σπανίως δέ, καὶ οὐχὶ
255 ὥσπερ ἐν τῷ πρώτῳ περιβόλῳ.

Ξ. πότερον οὖν καὶ αἱ Δόξαι; ἔφην.

Π. μένει γὰρ καὶ ἐν τούτοις τὸ πόμα, ὃ ἔπιον
παρὰ τῆς Ἀπάτης, καὶ ἡ ἄγνοια μένει ἐν τούτοις,
νῆ Δία, καὶ μετ' αὐτῆς γε ἡ ἀφροσύνη· καὶ οὐ μὴ
260 ἀπέλθῃ ἀπ' αὐτῶν οὐθ' ἡ δόξα οὐθ' ἡ λοιπὴ κακία,
μέχρις ἂν ἀπογνόντες τῆς Ψευδοπαιδείας εἰσέλθω-
σω εἰς τὴν ἀληθινὴν ὁδόν, καὶ πίωνσι τὴν τούτων
καθαρτικὴν δύναμιν. εἶτα, ὅταν καθαρθῶσι, καὶ
ἐκβάλωσι τὰ κακὰ πάνθ' ὅσα ἔχουσι, καὶ τὰς
265 δόξας καὶ τὴν ἄγνοιαν καὶ τὴν λοιπὴν κακίαν
πᾶσαν, τότε δὴ οὕτω σωθήσονται. ὧδε δὲ μένον-
τες παρὰ τῇ Ψευδοπαιδείᾳ, οὐδέποτε ἀπολυθήσον-
ται, οὐδὲ ἐλλείψει αὐτοὺς κακὸν οὐδὲν ἔνεκα τούτων
τῶν μαθημάτων.

270 XV. Ξ. Ποία οὖν αὕτη ἡ ὁδὸς ἔστιν, ἡ φέρουσα
ἐπὶ τὴν Ἀληθινὴν Παιδείαν;

Π. ὁρᾷς ἄνω, ἔφη, τόπον τινα ἐκείνον, ὅπου
οὐδεὶς ἐπικατοικεῖ, ἀλλ' ἔρημος δοκεῖ εἶναι;

Ξ. ὁρῶ.

275 Π. οὐκοῦν καὶ θύραν τινὰ μικράν, καὶ ὁδὸν
τινα πρὸ τῆς θύρας, ἣτις οὐ πολὺ ὀχλεῖται,
ἀλλ' ὀλίγοι πάνυ πορεύονται, ὥσπερ δι' ἀνοδίας
τινὸς καὶ τραχείας καὶ πετρώδους εἶναι δοκού-
σης;

280 Ξ. καὶ μάλα, ἔφην.

Π. οὐκοῦν καὶ βουνὸς τις ὑψηλὸς δοκεῖ εἶναι,

καὶ ἀνάβασις στενὴ πάνυ, καὶ κρημνοὺς ἔχουσα
ἐνθεν καὶ ἐνθεν βαθεῖς;

Ξ. ὁρῶ.

Π. αὕτη τοῖνυν ἐστὶν ἡ ὁδὸς, ἔφη, ἡ ἄγουσα ²⁸⁵
πρὸς τὴν Ἀληθινὴν Παιδείαν.

Ξ. καὶ μάλα γε χαλεπὴ προσιδεῖν.

Π. οὐκοῦν καὶ ἄνω ἐπὶ τοῦ βουνοῦ ὁρᾶς πέτραν
τινὰ μεγάλην καὶ ὑψηλὴν καὶ κύκλῳ ἀπόκρημνον;

Ξ. ὁρῶ, ἔφη.

290

XVI. Π. Ὅρᾶς οὖν καὶ γυναῖκας δύο ἐστηκυίας
ἐπὶ τῇ πέτρᾳ, λιπαρὰς καὶ εὐεκτούσας τῷ σώματι,
καὶ ὡς ἐκτετάκασιν τὰς χεῖρας προθύμως;

Ξ. ὁρῶ· ἀλλὰ τίνες καλοῦνται, ἔφη, αὗται;

Π. ἡ μὲν, Ἐγκράτεια καλεῖται· ἔφη· ἡ δὲ, ²⁹⁵
Καρτερία· εἰσὶ δὲ ἀδελφαί.

Ξ. τί οὖν τὰς χεῖρας ἐκτετάκασιν οὕτω προ-
θύμως;

Π. παρακαλοῦσιν, ἔφη, τοὺς παραγιγνομένους
ἐπὶ τὸν τόπον θαρρεῖν καὶ μὴ ἀποδειλιᾶν, λέγουσαι ³⁰⁰
ὅτι βραχὺ ἔτι δεῖ καρτερῆσαι αὐτοὺς, εἴτα ἥξουσιν
εἰς ὁδὸν καλήν.

Ξ. ὅταν οὖν παραγένωνται ἐπὶ τὴν πέτραν, πῶς
ἀναβαίνουσιν; ὁρῶ γὰρ ὁδὸν φέρουσαν οὐδεμίαν
ἐπ' αὐτήν.

305

Π. αὗται ἀπὸ τοῦ κρημοῦ προσκαταβαίνουσι,
καὶ ἔλκουσιν αὐτοὺς ἄνω πρὸς αὐτάς. εἴτα κε-
λεύουσιν αὐτοὺς διαναπαύσασθαι· καὶ μετὰ μικρὸν
διδόασιν Ἴσχυν καὶ Θάρσος, καὶ ἐπαγγέλλονται
αὐτοὺς καταστήσειν πρὸς τὴν Ἀληθινὴν Παιδείαν· ³¹⁰

καὶ δεικνύουσιν αὐτοῖς τὴν ὁδὸν, ὥς ἔστι καλὴ τε,
καὶ ὁμαλὴ, καὶ εὐπόρευτος καὶ καθαρὰ παντὸς
κακοῦ, ὥσπερ ὁράς.

Ξ. ἐμφαίνεται, νῆ Δία.

315 XVII. Π. Ὅρας οὖν, ἔφη, καὶ ἔμπροσθεν τοῦ
ἄλσους ἐκεῖνου τόπον τινα, ὃς δοκεῖ καλὸς τε εἶναι,
καὶ λειμωνοειδῆς, καὶ φωτὶ πολλῷ καταλαμπό-
μενος ;

Ξ. καὶ μάλα.

320 Π. κατανοεῖς οὖν ἐν μέσῳ τῷ λειμῶνι περίβολον
ἕτερον, καὶ πύλην ἑτέραν ;

Ξ. ἔστιν οὕτως. ἀλλὰ τίς καλεῖται ὁ τόπος
οὗτος ;

Π. εὐδαιμόνων οἰκητήριον, ἔφη· ὧδε γὰρ δια-
325 τρίβουσιν αἱ Ἀρεταὶ πᾶσαι, καὶ ἡ Εὐδαιμονία.

Ξ. εἰεν, ἔφη· ἐγὼ, ὥς καλὸν λέγεις τὸν τόπον
εἶναι.

XVIII. Π. Οὐκοῦν παρὰ τὴν πύλην ὁράς, ἔφη,
ὅτι γυνή τις ἐστὶ, καλὴ καὶ καθεστηκυῖα τὸ πρό-
330 σωπον, μέσῃ δὲ καὶ κεκριμένη ἤδη τῇ ἡλικίᾳ,
ἀπλὴν δ' ἔχουσα στολὴν τε καὶ καλλωπισμόν ;
ἔστηκε δὲ οὐκ ἐπὶ στρογγύλῳ λίθῳ, ἀλλ' ἐπὶ
τετραγώνῳ, ἀσφαλῶς κειμένου. καὶ μετὰ ταύτης
ἄλλαι δύο εἰσὶ, θυγατέρες τινὲς δοκοῦσαι εἶναι.

335 Ξ. ἐμφαίνεται οὕτως ἔχειν.

Π. τούτων τοίνυν ἡ μὲν ἐν τῷ μέσῳ Παιδεία
ἐστίν· ἡ δὲ, Ἀλήθεια· ἡ δὲ, Πειθώ.

Ξ. τί δὲ ἔστηκεν ἐπὶ λίθῳ τετραγώνῳ αὕτη ;

Π. σημεῖον, ἔφη, ὅτι ἀσφαλὴς τε καὶ βεβαία ἡ

πρὸς αὐτὴν ὁδὸς ἐστὶ τοῖς ἀφικνουμένοις, καὶ τῶν 340
 διδομένων ἀσφαλῆς ἢ δόσις τοῖς λαμβάνουσι.

Ξ. καὶ τίνα ἐστὶν, ἃ δίδωσιν αὕτη ;

Π. Θάρσος καὶ Ἀφοβία, ἔφη ἐκεῖνος.

Ξ. ταῦτα δὲ τίνα ἐστὶν ;

Π. ἐπιστήμη, ἔφη, τοῦ μηδὲν ἂν ποτε δεωδὸν 345
 παθεῖν ἐν τῷ βίῳ.

XIX. Ξ. ὦ Ἡράκλεις, ὥς καλὰ, ἔφην, τὰ δῶρα.
 Ἀλλὰ τίνος ἔνεκεν οὕτως ἔξω τοῦ περιβόλου ἔστη-
 κεν ;

Π. ὅπως τοὺς παραγιγνομένους, ἔφη, θεραπεύη 350
 καὶ ποτίζει τὴν καθαρτικὴν δύναμιν. εἴθ', ὅταν
 καθαρθῶσιν, οὕτως αὐτοὺς εἰσάγει πρὸς τὰς
 Ἀρετάς.

Ξ. πῶς τοῦτο ; ἔφην ἐγώ. οὐ γὰρ συνήμι.

Π. ἀλλὰ συνήσεις, ἔφη. ὥς ἂν, εἴ τις φιλοτί- 355
 μως κάμνων ἐτύγχανε, πρὸς ἱατρὸν δήπου γενό-
 μενος πρότερον καθαρτικοῖς ἂν ἐξέβαλε τὰ νοσο-
 ποιῶντα· εἴτα οὕτως ἂν αὐτὸν ὁ ἱατρὸς εἰς ἀνά-
 ληψιν καὶ ὑγίειαν κατέστησεν· εἰ δὲ μὴ ἐπείθετο
 οἷς ἐπέταττεν, εὐλόγως ἂν δήπου ἀπωσθεὶς ἐξώλετο 360
 ὑπὸ τῆς νόσου.

Ξ. ταῦτα μὲν συνήμι, ἔφην ἐγώ.

Π. τὸν αὐτὸν τοῖνυν τρόπον, ἔφη, καὶ πρὸς τὴν
 Παιδείαν ὅταν τις παραγένηται, θεραπεύει αὐτὸν
 καὶ ποτίζει τὴν ἑαυτῆς δύναμιν, ὅπως ἐκκαθάρῃ 365
 πρῶτον καὶ ἐκβάλλῃ τὰ κακὰ πάντα, ὅσα ἔχων ἦλθε.

Ξ. ποῖα ταῦτα ;

Π. τὴν ἄγνοιαν καὶ τὸν πλάνον, ὃν ἐπεπώκει

παρὰ τῆς Ἀπάτης, καὶ τὴν ἀλαζονείαν καὶ τὴν
 370 ἐπιθυμίαν καὶ τὴν ἀκρασίαν καὶ τὸν θυμὸν καὶ τὴν
 φιλαργυρίαν, καὶ τὰ λοιπὰ πάντα, ὧν ἀνεπλήσθη
 ἐν τῷ πρώτῳ περιβόλῳ.

XX. Ξ. ὅταν οὖν καθαρθῇ, ποῖ αὐτὸν ἀπο-
 στέλλει ;

375 Π. ἔνδον, ἔφη, πρὸς τὴν Ἐπιστήμην καὶ πρὸς
 τὰς ἄλλας Ἀρετάς.

Ξ. ποίας ταύτας ;

Π. οὐχ ὀράς, ἔφη, ἔσω τῆς πύλης χορὸν γυναι-
 κῶν, ὡς εὐειδεῖς δοκοῦσιν εἶναι καὶ εὐτακτοί, καὶ
 380 στολὴν ἀτρύφερον καὶ ἀπλὴν ἔχουσιν· ἔτι τε ὡς
 ἄπλαστοί εἰσι, καὶ οὐδαμῶς κεκαλλωπισμένοι
 καθάπερ αἱ ἄλλαι ;

Ξ. ὀρῶ, ἔφην· ἀλλὰ τίνες αὗται καλοῦνται ;

Π. ἡ μὲν πρώτη Ἐπιστήμη, ἔφη, καλεῖται. αἱ
 385 δὲ ἄλλαι ταύτης ἀδελφαί, Ἀνδρεία, Δικαιοσύνη,
 Καλοκάγαθία, Σωφροσύνη, Εὐταξία, Ἐλευθερία,
 Ἐγκράτεια, Πραότης.

Ξ. ὦ κάλλιστε, ἔφην ἔγωγε, ὡς ἐν μεγάλῃ ἐλ-
 πίδι ἐσμέν.

390 Π. ἐὰν συνῆτε, ἔφη, καὶ ἔξιν περιποιήσῃσθ' ὧν
 ἀκούετε.

Ξ. ἀλλὰ προσέξομεν, ἔφην ἐγὼ, ὡς μάλιστα.

Π. τοιγαροῦν, ἔφη, σωθήσεσθε.

XXI. Ξ. Ὅταν οὖν παραλάβωσιν αὐτὸν αὗται,
 395 ποῖ ἄγουσι ;

Π. πρὸς τὴν μητέρα, ἔφη.

Ξ. αὕτη δὲ τίς ἐστίν ;

Π. Εὐδαιμονία, ἔφη.

Ξ. ποία δὲ ἐστὶν αὕτη ;

Π. ὁρᾷς τὴν ὁδὸν ἐκείνην, τὴν φέρουσιν ἐπὶ τὸ 400
ὕψηλὸν ἐκῆνω, ὃ ἐστὶν ἀκρόπολις τῶν περιβόλων
πάντων ;

Ξ. ὁρῶ.

Π. οὐκοῦν ἐπὶ τοῦ προπυλαίου καθεστηκυῖα
γυνὴ εὐειδής τις κάθηται ἐπὶ θρόνου ὑψηλοῦ, 405
κεκοσμημένη ἐλευθέρως καὶ ἀπεριέργως, καὶ ἐστε-
φανωμένη στεφάνῳ εὐανθεῖ πάνυ καλῶ ;

Ξ. ἐμφαίνεται οὕτως.

Π. αὕτη τοίνυν ἐστὶν ἡ Εὐδαιμονία, ἔφη.

XXII. Ξ. ὅταν οὖν ᾧδὲ τις παραγένηται, τί 410
ποιεῖ ;

Π. στεφανοῖ αὐτὸν, ἔφη, τῇ ἐαυτῆς δυνάμει ἢ
τε Εὐδαιμονία καὶ αἱ ἄλλαι Ἀρεταὶ πᾶσαι, ὥσπερ
νενικηκότα τοὺς μεγίστους ἀγῶνας.

Ξ. καὶ ποίους ἀγῶνας νενίκηκεν αὐτός ; ἔφην 415
ἐγώ.

Π. τοὺς μεγίστους, ἔφη, καὶ τὰ μέγιστα θηρία,
ἃ πρότερον αὐτὸν κατήσθιε, καὶ ἐκόλαζε, καὶ ἐποίει
δοῦλον. ταῦτα πάντα νενίκηκε, καὶ ἀπέρριψεν ἀφ'
ἐαυτοῦ, καὶ κεκράτηκεν ἐαυτοῦ, ὥστε ἐκείνα νῦν 420
τούτῳ δουλεύουσι, καθάπερ οὗτος ἐκείνοις πρό-
τερον.

XXIII. Ξ. ποία ταῦτα λέγεις τὰ θηρία ; πάνυ
γὰρ ἐπιποθῶ ἀκοῦσαι.

Π. πρῶτον μὲν, ἔφη, τὴν Ἄγνοιαν, καὶ τὸν 425
Πλάνον. ἡ οὐ δοκεῖ σοι θηρία ταῦτα εἶναι ;

Ξ. καὶ πονηρά γε, ἔφην ἐγώ.

Π. εἶτα τὴν Λύπην, καὶ τὸν Ὀδυρμόν, καὶ τὴν
Φιλαργυρίαν, καὶ τὴν Ἀκρασίαν, καὶ τὴν λοιπὴν
430 ἅπασαν Κακίαν. πάντων τούτων κρατεῖ, καὶ οὐ
κρατεῖται, ὥσπερ πρότερον.

Ξ. ὦ καλῶν τῶν ἔργων, ἔφην ἐγώ, καὶ καλῆς
τῆς νίκης. Ἀλλ' ἐκεῖνο ἔτι μοι εἰπέ. τίς ἡ δύνα-
μις τοῦ στεφάνου, ᾧ ἔφης στεφανοῦσθαι αὐτόν ;

435 Π. εὐδαιμονικῇ, ᾧ νεανίσκε. ὁ γὰρ στεφανω-
θεὶς ταύτῃ τῇ δυνάμει εὐδαίμων γίγνεται καὶ
μακάριος, καὶ ἔχει οὐκ ἐν ἐτέροις τὰς ἐλπίδας τῆς
εὐδαιμονίας, ἀλλ' ἐν αὐτῷ.

XXIV. Ξ. ὡς καλὸν τὸ νίκημα λέγεις. Ὅταν
440 δὲ στεφανωθῇ, τί ποιεῖ, ἢ ποῖ βαδίζει ;

Π. ἄγουσιν αὐτὸν ὑπολαβοῦσαι αἱ Ἀρεταὶ πρὸς
τὸν τόπον ἐκεῖνον, ὅθεν ἦλθε πρῶτον, καὶ δεικνύ-
ουσιν αὐτῷ τοὺς ἐκεῖ διατρίβοντας, ὡς κακῶς δια-
τρίβουσι καὶ ἀθλίως ζῶσι, καὶ ὡς ναυαγοῦσιν ἐν
445 τῷ βίῳ, καὶ πλανῶνται, καὶ ἄγονται κατακεκρατη-
μένοι, ὥσπερ ὑπὸ πολεμίων, οἱ μὲν ὑπ' Ἀκρασίας,
οἱ δὲ ὑπ' Ἀλαζονείας, οἱ δὲ ὑπὸ Φιλαργυρίας, ἕτε-
ροι δὲ ὑπὸ Κενοδοξίας, ἕτεροι δὲ ὑφ' ἐτέρων κακῶν.
ἐξ ὧν οὐ δύνανται ἐκλύσαι ἑαυτοὺς τῶν δεινῶν, οἷς
450 δέδενται, ὥστε σωθῆναι καὶ ἀφικέσθαι ὧδε· ἀλλὰ
ταράττονται διὰ παντὸς τοῦ βίου. τοῦτο δὲ πά-
σχουσι διὰ τὸ μὴ δύνασθαι τὴν ἐνθάδε ὁδὸν
εὐρεῖν· ἐπελάθοντο γὰρ τὸ παρὰ τοῦ Δαιμονίου
πρόσταγμα.

455 XXV. Ξ. ὀρθῶς μοι δοκεῖς λέγειν. ἀλλὰ καὶ

τοῦτο πάλιν ἀπορώ, διὰ τί δεικνύουσιν αὐτῷ τὸν τόπον ἐκεῖνον αἱ Ἀρεταί, ὅθεν ἦκει τὸ πρότερον.

Π. οὐκ ἀκριβῶς ᾔδει οὐδὲ ἠπίστατο οὐδὲν τῶν ἐκεῖ, ἀλλ' ἐνεδοίαζε· καὶ διὰ τὴν ἄγνοιαν, καὶ τὸν πλάνον, ὃν δὴ ἐπεπώκει, τὰ μὴ ὄντα ἀγαθὰ ἐνόμι- 480 ζεν ἀγαθὰ εἶναι, καὶ τὰ μὴ ὄντα κακὰ, κακά. διὸ καὶ ἔζη κακῶς, ὥσπερ οἱ ἄλλοι οἱ ἐκεῖ διατρίβοντες. νῦν δὲ ἀνεληφώς τὴν ἐπιστήμην τῶν συμφερόντων, αὐτός τε καλῶς ζῇ, καὶ τούτους θεωρεῖ ὡς κακῶς πράττουσιν. 485

XXVI. Ξ. Ἐπειδὴν οὖν θεωρήσῃ πάντα, τί ποιεῖ, ἢ ποῖ ἔτι βαδίζει ;

Π. ὅποι ἂν βούληται, ἔφη· πανταχοῦ γάρ ἐστιν αὐτῷ ἀσφάλεια, ὥσπερ τῷ τὸ Κωρύκιον ἄντρον ἔχοντι. καὶ πανταχοῦ, οἳ ἂν ἀφίκεται, πάντα 470 καλῶς βιώσεται μετὰ πάσης ἀσφαλείας. ὑποδέξονται γὰρ αὐτὸν ἀσμένως πάντες, καθάπερ τὸν ἱατρὸν οἱ κάμνοντες.

Ξ. πότερον οὖν κακέιναις τὰς γυναῖκας, ἃς ἔφησ θηρία εἶναι, οὐκέτι φοβεῖται, μή τι πάθῃ ὑπ' 475 αὐτῶν ;

Π. μὰ Δία, οὐδέν. οὐ μὴ διοχληθήσεται, οὔτε ὑπὸ Ὀδύνης, οὔτε ὑπὸ Λύπης, οὔτε ὑπ' Ἀκρασίας, οὔτε ὑπὸ Φιλαργυρίας, οὔτε ὑπὸ Πενίας, οὔτε ὑπ' ἄλλου κακοῦ οὐδενός. ἀπάντων γὰρ κυριεύει, καὶ 480 ἐπάνω πάντων ἐστὶ τῶν πρότερον αὐτὸν λυπούντων, καθάπερ οἱ ἐχιόδηκτοι. τὰ γὰρ θηρία δήπου, τὰ πάντας τοὺς ἄλλους κακοποιοῦντα μέχρι θανάτου, ἐκείνους οὐ λυπεῖ, διὰ τὸ ἔχειν ἀντιφάρμακον αὐ-

485 τούς. οὕτω καὶ τοῦτον οὐκέτι οὐδὲν λυπεῖ, διὰ τὸ
ἔχειν ἀντιφάρμακον.

XXVII. Ξ. καλῶς ἔμοι δοκεῖς λέγειν. Ἄλλ' ἔτι τοῦτό μοι εἰπέ· τίνες εἰσὶν οὗτοι οἱ δοκοῦντες ἐκεῖθεν ἀπὸ τοῦ βουνοῦ παραγίγνεσθαι; καὶ οἱ
490 μὲν αὐτῶν, ἐστεφανωμένοι, ἔμφασιν ποιοῦσιν εὐφροσύνης τινός· οἱ δὲ, ἀστεφάνωτοι, λύπης καὶ παραχῆς· καὶ τὰς κνήμας καὶ τὰς κεφαλὰς δοκοῦσι τετρίφθαι, κατέχονται δὲ ὑπὸ γυναικῶν τινων.

Π. οἱ μὲν ἐστεφανωμένοι οἱ σεσωσμένοι εἰσὶ
495 πρὸς τὴν Παιδείαν, καὶ εὐφραίνονται τετυχηκότες αὐτῆς. οἱ δὲ ἀστεφάνωτοι, οἱ μὲν, ἀπεγνωσμένοι ὑπὸ τῆς Παιδείας, ἀνακάμπουσι, κακῶς καὶ ἀθλίως διακείμενοι· οἱ δὲ, ἀποδεδειλιακότες καὶ οὐκ ἀναβιβηκότες πρὸς τὴν Καρτερίαν, πάλιν ἀνακάμ-
500 πτουσι, καὶ πλανῶνται ἀνοδία.

Ξ. αἱ δὲ γυναῖκες, αἱ μετ' αὐτῶν ἀκολουθοῦσαι, τίνες εἰσὶν αὗται;

Π. Λῦπαι, ἔφη, καὶ Ὀδύναι, καὶ Ἀθυμιαί, καὶ Ἀδοξιαί, καὶ Ἀγνοιαί.

505 XXVIII. Ξ. πάντα κακὰ λέγεις αὐτοῖς ἀκολουθεῖν.

Π. νῆ Δία, πάντα, ἔφη, καὶ ἐπακολουθοῦσιν. Οὗτοι δὲ, ὅταν παραγένωνται εἰς τὸν πρῶτον περίβολον πρὸς τὴν Ἥδυπάθειαν καὶ τὴν Ἀκρασίαν,
510 οὐχ ἑαυτοὺς αἰτιῶνται, ἀλλ' εὐθύς κακῶς λέγουσι καὶ τὴν Παιδείαν, καὶ τοὺς ἐκεῖσε βαδίζοντας, ὡς ταλαίπωροι καὶ ἄθλιοί εἰσι καὶ κακοδαίμονες, οἱ

τὸν βίον τὸν παρ' αὐτοῖς ἀπολιπόντες κακῶς ζῶσι,
καὶ οὐκ ἀπολαύουσι τῶν παρ' αὐτοῖς ἀγαθῶν.

Ξ. ποῖα δὲ λέγουσιν ἀγαθὰ εἶναι ; 515

Π. τὴν ἀσωτίαν, καὶ τὴν ἀκρασίαν, ὡς εἴποι ἄν
τις ἐπὶ κεφαλαίου. τὸ γὰρ εὐωχεῖσθαι βοσκημά-
των τρόπον καὶ ἀπολαύειν μέγιστα ἀγαθὰ ἡγούν-
ται εἶναι.

XXIX. Ξ. αἱ δὲ ἕτεραι γυναῖκες αἱ ἐκείθεν 520
παραγιγνόμεναι, ἴλαραί τε καὶ γελῶσαι, τίνες
καλοῦνται ;

Π. Δόξαν, ἔφη, αἱ ἀγαγοῦσαι πρὸς τὴν Παιδείαν
τοὺς εἰσελθόντας πρὸς τὰς Ἀρετὰς ἀνακάμπουσιν,
ὅπως ἐτέρους ἀγάγωσι, καὶ ἀναγγείλωσιν ὅτι εὐ- 525
δαίμονες ἤδη γεγόνασιν οὓς τότε ἀπήγαγον.

Ξ. πότερον οὖν, ἔφην ἐγὼ, αὗται εἴσω πρὸς τὰς
Ἀρετὰς εἰσπορεύονται ;

Π. οὐ γὰρ θέμις Δόξαν εἰσπορεύεσθαι πρὸς τὴν
Ἐπιστήμην· ἀλλὰ τῇ Παιδείᾳ παραδιδόασιν αὐ- 530
τούς. εἶτα, ὅταν ἡ Παιδεία παραλάβῃ, ἀνακάμ-
πτουσιν αὗται πάλιν, ἄλλους ἄξουσιν· ὥσπερ αἱ
νῆες, τὰ φορτία ἐξελόμεναι, πάλιν ἀνακάμπουσιν,
καὶ ἄλλων τινῶν γεμίζονται.

XXX. Ξ. ταῦτα μὲν δὴ καλῶς μοι δοκεῖς, ἔφην, 535
ἐξηγήσθαι. Ἄλλ' ἐκείνο οὐδέπω ἡμῖν δεδήλωκας,
τί προστάττει τὸ Δαιμόνιον τοῖς εἰσπορευομένοις
εἰς τὸν βίον ποιεῖν.

Π. θαρρεῖν, ἔφη. διὸ καὶ ὑμεῖς θαρρεῖτε·
πάντα γὰρ ὑμῖν ἐξηγήσομαι, καὶ οὐδὲν παρα- 540
λείψω.

Ξ. καλῶς λέγεις, ἔφην ἐγώ.

Π. Ἐκτείνας οὖν τὴν χεῖρα πάλιν, Ὅρατε, ἔφη, τὴν γυναιῖκα ἐκείνην, ἣ δοκεῖ τυφλή τις εἶναι, καὶ
545 ἐπὶ λίθου στρογγύλου ἐστάναι, ἣν καὶ ἄρτι ὑμῖν εἶπον ὅτι Τύχῃ καλεῖται ;

Ξ. ὁρῶμεν.

XXXI. Π. ταύτῃ κελεύει, ἔφη, μὴ πιστεύειν, καὶ βέβαιον μηδὲν νομίζειν μηδὲ ἀσφαλὲς εἶναι, 550 ὃ τι ἂν παρ' αὐτῆς λάβῃ τις, μηδὲ ὡς ἴδια ἡγεῖσθαι. οὐδὲν γὰρ κωλύει πάλιν ταῦτα ἀφελέσθαι καὶ ἐτέρῳ δοῦναι· πολλάκις γὰρ τοῦτο εἶωθε ποιεῖν. καὶ διὰ ταύτην οὖν τὴν αἰτίαν κελεύει πρὸς τὰς παρ' αὐτῆς δόσεις ἀηττήτους γίγνεσθαι, καὶ 555 μῆτε χαίρειν ὅταν διδῶ μῆτε ἀθυμεῖν ὅταν ἀφέληται, καὶ μῆτε ψέγειν αὐτὴν μῆτε ἐπαυεῖν. οὐδὲν γὰρ ποιεῖ μετὰ λογισμοῦ, ἀλλ' εἰκῇ, καὶ ὡς ἔτυχε· πάντα, ὥσπερ πρότερον ὑμῖν ἔλεξα. διὰ τοῦτο οὖν τὸ Δαιμόνιον κελεύει μὴ θαυμάζειν ὃ τι ἂν 560 πράττῃ αὕτη, μηδὲ γίγνεσθαι ὁμοίους τοῖς κακοῖς τραπεζίταις. καὶ γὰρ ἐκεῖνοι, ὅταν μὲν λάβωσι τὸ ἀργύριον παρὰ τῶν ἀνθρώπων, χαίρουσι, καὶ ἴδιον νομίζουσιν εἶναι. ὅταν δὲ ἀπαιτῶνται, ἀγανακτοῦσι, καὶ δεινὰ οἶονται πεπονθέναι· οὐ μνημονεύοντες, ὅτι ἐπὶ τούτῳ ἔλαβον τὰ θέματα, ἐφ' ᾧ 565 μηδὲν κωλύειν τὸν θέμενον πάλιν κομίσασθαι. ὡσαύτως τοῦνυν κελεύει ἔχειν τὸ Δαιμόνιον καὶ πρὸς τὴν παρ' αὐτῆς δόσιν· καὶ μνημονεύειν, ὅτι τοιαύτην ἔχει φύσιν ἡ Τύχῃ, ὥστε ἂν δέδωκεν ἀφέ- 570 λέσθαι, καὶ ταχέως πάλιν δοῦναι πολλαπλάσια,

αὐθις δὲ ἀφελέσθαι ἃ δέδωκεν· οὐ μόνον δὲ, ἀλλὰ καὶ τὰ προϋπάρχοντα. ἃ γοῦν δίδωσι κελεύει λαβεῖν παρ' αὐτῆς, καὶ συντόμως ἀπελθεῖν ἔχοντας πρὸς τὴν βεβαίαν καὶ ἀσφαλῆ δόσιν.

XXXII. Ξ. ποίαν ταύτην ; ἔφην ἐγώ. 575

Π. ἣν λήψονται παρὰ τῆς Παιδείας, ἣν διασωθῶσιν ἐκεῖ.

Ξ. αὕτη οὖν τίς ἐστίν ;

Π. ἡ ἀληθὴς Ἐπιστήμη, ἔφη, τῶν συμφερόντων, καὶ ἀσφαλῆς δόσις καὶ βεβαία καὶ ἀμετά- 580 βλητος. φεύγειν οὖν κελεύει συντόμως πρὸς ταύτην· καὶ ὅταν ἔλθωσι πρὸς τὰς γυναῖκας ἐκείνας, ἃς καὶ πρότερον εἶπον ὅτι Ἀκρασία καὶ Ἥδυπάθεια καλοῦνται, καὶ ἐντεῦθεν κελεύει συντόμως ἀπαλλάττεσθαι — καὶ μὴ πιστεύειν μηδὲ ταύταις μηδὲν 585 — ἕως ἂν πρὸς τὴν Ψευδοπαιδείαν ἀφίκωνται. κελεύει οὖν αὐτοὺς χρόνον τινὰ ἐνδιατρίψαι, καὶ λαβεῖν ὃ τι ἂν βούλωνται παρ' αὐτῆς, ὥσπερ ἐφόδιον· εἶτα ἐντεῦθεν ἀπιέναι πρὸς τὴν Ἀληθινὴν Παιδείαν συντόμως. ταῦτ' ἐστίν, ἃ προστάττει 590 τὸ Δαιμόνιον. ὅστις τοῦνυν παρ' αὐτά τι ποιεῖ, ἡ παρακούει, ἀπόλλυται κακὸς κακῶς.

XXXIII. Ὁ μὲν δὴ μῦθος, ὦ ξένοι, ὁ ἐν τῷ πίνακι τοιοῦτος ἡμῖν ἐστίν. εἰ δὲ δεῖ τι προσπυθέσθαι περὶ ἐκάστου τούτων, οὐδεὶς φθόνος· ἐγὼ 595 γὰρ ὑμῖν φράσω.

Ξ. καλῶς λέγεις, ἔφην ἐγώ. Ἀλλὰ τί κελεύει αὐτοὺς τὸ Δαιμόνιον λαβεῖν παρὰ τῆς Ψευδοπαιδείας ;

600 Π. ταῦθ' ἂν δοκεῖ εὐχρηστα εἶναι.

Ξ. ταῦτ' οὖν τίνα ἐστί ;

Π. γράμματα, ἔφη, καὶ τῶν ἄλλων μαθημάτων
ἂ καὶ Πλάτων φησὶν ὥσανεὶ χαλινού τινος δύναμιν
ἔχειν τοῖς νέοις, ἵνα μὴ εἰς ἕτερα περισπῶνται.

605 Ξ. πότερον δὲ ἀνάγκη ταῦτα λαβεῖν, εἰ μέλλει
τις ἥξειν πρὸς τὴν Ἀληθινὴν Παιδείαν, ἢ οὐ ;

Π. ἀνάγκη μὲν οὐδεμία, ἔφη· χρήσιμα μέντοι
ἐστί. πρὸς δὲ τὸ βελτίους γενέσθαι οὐδὲν συμ-
βάλλεται ταῦτα.

610 Ξ. οὐδὲν ἄρα, ἔφην, λέγεις ταῦτα χρήσιμα εἶναι
πρὸς τὸ βελτίους γενέσθαι ἄνδρας ;

Π. ἔστι γὰρ καὶ ἄνευ τούτων βελτίους γενέσθαι.
ὅμως δὲ οὐκ ἄχρηστα κακέῳ ἐστιν. ὥς γὰρ δι'
ἐρμηνέως συμβάλλομεν τὰ λεγόμενά ποτε, ὅμως
615 μέντοι γε οὐκ ἄχρηστον ἦν ἡμᾶς καὶ αὐτοὺς τὴν
φωνὴν εἰδέναι (ἀκριβέστερον γὰρ ἂν τι συνήκα-
μεν)· οὐτῶ καὶ ἄνευ τούτων τῶν μαθημάτων οὐδὲν
κωλύει γενέσθαι.

XXXIV. Ξ. πότερον οὐδὲ προέχουσιν οὗτοι οἱ
620 μαθηματικοὶ πρὸς τὸ βελτίους γενέσθαι τῶν ἄλλων
ἀνθρώπων ;

Π. πῶς μέλλουσι προέχειν, ἐπειδὰν φαίνονται
ἡπατημένοι περὶ ἀγαθῶν καὶ κακῶν, ὥσπερ καὶ οἱ
ἄλλοι, καὶ ἔτι κατεχόμενοι ὑπὸ πάσης κακίας ;
625 οὐδὲν γὰρ κωλύει εἰδέναι μὲν γράμματα καὶ κατέ-
χειν τὰ μαθήματα πάντα, ὁμοίως δὲ μέθυσον καὶ
ἀκρατῇ εἶναι, καὶ φιλάργυρον καὶ ἄδικον καὶ προ-
δότην, καὶ τὸ πέρας ἄφρονα.

Ξ. ἀμέλει πολλοὺς τοιοῦτους ἔστω ἰδεῖν.

Π. πῶς οὖν οὗτοι προέχουσιν, ἔφη, εἰς τὸ βελτί- 630
ους ἄνδρας γενέσθαι ἔνεκα τούτων τῶν μαθημά-
των ;

XXXV. Ξ. οὐδαμῶς φαίνεται ἐκ τούτου τοῦ
λόγου. Ἀλλὰ τί ἐστίν, ἔφην ἐγὼ, τὸ αἷτιον, ὅτι
ἐν τῷ δευτέρῳ περιβόλῳ διατρίβουσιν, ὥσπερ 635
ἐγγίζοντες πρὸς τὴν ἀληθινὴν Παιδείαν ;

Π. καὶ τί τοῦτο ὠφελεῖ αὐτοὺς, ἔφη, ὅτε πολλά-
κις ἔστιν ἰδεῖν παραγιγνομένους ἐκ τοῦ πρώτου
περιβόλου ἀπὸ τῆς Ἀκрасίας καὶ τῆς ἄλλης Κα-
κίας εἰς τὸν τρίτον περίβολον πρὸς τὴν Παιδείαν 640
τὴν Ἀληθινὴν, οἱ τούτους τοὺς μαθηματικούς
παραλλάττουσιν ; ὥστε, πῶς ἔτι προέχουσιν ; ἄρα
ἢ ἀκινήτοτεροι ἢ δυσμαθέστεροί εἰσι.

Ξ. πῶς τοῦτο, ἔφην ἐγώ ;

Π. ὅτι οἱ μὲν ἐν τῷ πρώτῳ περιβόλῳ οὐ προ- 645
σποιοῦνται ἐπίστασθαι ἃ οὐκ οἶδασιν, οἱ δ' ἐν τῷ
δευτέρῳ περιβόλῳ, εἰ μηδὲν ἄλλο, προσποιοῦνταιί
γε ἐπίστασθαι ἃ οὐκ οἶδασιν. ἕως δ' ἂν ἔχωσι
ταύτην τὴν δόξαν, ἀκινήτους αὐτοὺς ἀνάγκη εἶναι
πρὸς τὸ ὁρμᾶν πρὸς τὴν Ἀληθινὴν Παιδείαν. εἰτα 650
τὸ ἕτερον οὐχ ὁρᾷς, ὅτι καὶ αἱ Δόξαι ἐκ τοῦ πρώτου
περιβόλου εἰσπορεύονται πρὸς αὐτοὺς ὁμοίως ;
ὥστε οὐδὲν οὗτοι ἐκείνων βελτίους εἰσιν, ἐὰν μὴ
καὶ τούτοις συνῇ ἡ Μεταμέλεια, καὶ πεισθῶσιν ὅτι
οὐ Παιδείαν ἔχουσιν, ἀλλὰ Ψευδοπαιδείαν, δι' ἧς 655
ἀπατῶνται. οὕτω δὲ διακείμενοι οὐκ ἂν ποτε
σωθείεν. καὶ ὑμεῖς τοῖνυν, ὦ ξένοι, ἔφη, οὕτω

ποιεῖτε, καὶ ἐνδιατρίβετε τοῖς λεγομένοις, μέχρις
 ἂν ἔξω λάβητε. ἀλλὰ περὶ τῶν αὐτῶν πολλάκις
 860 δεῖ ἐπισκοπεῖν, καὶ μὴ διαλείπειν· τὰ δὲ ἄλλα
 πάρεργα ἡγήσασθαι. εἰ δὲ μὴ, οὐδὲν ὄφελος ὑμῖν
 ἔσται ὧν νῦν ἀκούετε.

XXXVI. Ξ. ποιήσομεν. Τοῦτο δὲ ἐξήγησαι,
 πῶς οὐκ ἔστιν ἀγαθὰ, ὅσα λαμβάνουσιν οἱ ἄνθρω-
 865 ποι παρὰ τῆς Τύχης; οἷον τὸ ζῆν, τὸ ὑγιαίνειν, τὸ
 πλουτεῖν, τὸ εὐδοξεῖν, τὸ τέκνα ἔχειν, τὸ νικᾶν, καὶ
 ὅσα τούτοις παραπλήσια; ἢ πάλιν, τὰ ἐναντία
 πῶς οὐκ ἔστι κακά; πάντῃ γὰρ παράδοξον ἡμῖν
 καὶ ἄπιστον δοκεῖ τὸ λεγόμενον.

870 Π. Ἄγε τοίνυν, ἔφη, πειρῶ ἀποκρίνασθαι τὸ
 φαινόμενον περὶ ὧν ἂν σε ἐρωτῶ.

Ξ. ἀλλὰ ποιήσω τοῦτο, ἔφη ἐγώ.

Π. πότερον οὖν, ἐὰν κακῶς τις ζῇ, ἀγαθὸν ἐκεί-
 νῳ τὸ ζῆν;

875 Ξ. οὐ μοι δοκεῖ, ἀλλὰ κακόν· ἔφη ἐγώ.

Π. πῶς οὖν ἀγαθόν ἐστι τὸ ζῆν, ἔφη, εἴπερ
 τούτῳ ἐστὶ κακόν;

Ξ. ὅτι τοῖς μὲν κακῶς ζῶσι καὶ κακόν μοι δοκεῖ
 εἶναι· τοῖς δὲ καλῶς, ἀγαθόν.

880 Π. καὶ κακὸν ἄρα λέγεις τὸ ζῆν, καὶ ἀγαθὸν
 εἶναι;

Ξ. ἔγωγε.

XXXVII. Π. μὴ οὖν ἀπιθάνως λέγε. ἀδύνατον
 γὰρ τὸ αὐτὸ πρᾶγμα ἅμα καὶ κακὸν καὶ ἀγαθὸν
 885 εἶναι. οὕτω μὲν γὰρ καὶ ὠφέλιμον καὶ βλαβερόν
 ἂν εἶη, καὶ αἵρετόν καὶ φευκτόν ἅμα αἰεί.

Ξ. ἀπίθανον μέν. ἀλλὰ πῶς οὐκ, εἰ τὸ κακῶς ζῆν, ᾧ ἂν ὑπάρχη, κακὸν τι ὑπάρχει αὐτῷ, κακὸν αὐτὸ τὸ ζῆν ἐστίν ;

Π. ἀλλ' οὐ τὸ αὐτὸ, ἔφη, ὑπάρχει τὸ ζῆν τῷ 690 κακῶς ζῆν· ἢ οὐ σοι φαίνεται ;

Ξ. ἀμέλει οὐδ' ἐμοὶ δοκεῖ τὸ αὐτὸ εἶναι.

Π. τὸ κακῶς τοίνυν ζῆν κακὸν ἐστίν· τὸ δὲ ζῆν οὐ κακόν. ἐπεὶ, εἰ ἦν κακόν, τοῖς ζῶσι καλῶς κακὸν ἂν ὑπῆρχεν, ἐπεὶ τὸ ζῆν αὐτοῖς ὑπῆρχεν, 695 ὅπερ ἐστὶ κακόν.

Ξ. ἀληθῆ μοι δοκεῖς λέγειν.

XXXVIII. Π. ἐπεὶ τοίνυν ἀμφοτέροις συμβαίνει τὸ ζῆν, καὶ τοῖς καλῶς ζῶσι καὶ τοῖς κακῶς, οὐκ ἂν εἷη οὔτε ἀγαθὸν τὸ ζῆν οὔτε κακόν· ὥσπερ 700 οὐδὲ τὸ τέμνειν καὶ καίειν ἐν τοῖς ἀρρωστοῦσιν ἐστὶ νοσερὸν καὶ ὑγιεινόν, [ἀλλὰ τὸ πῶς τέμνειν·] οὐκοῦν οὕτω καὶ ἐπὶ τοῦ ζῆν, οὐκ ἔστι κακόν αὐτὸ τὸ ζῆν, ἀλλὰ τὸ κακῶς ζῆν.

Ξ. ἔστι ταῦτα.

705

Π. σὺ τοίνυν οὕτω θεώρησον. πότερον ἂν βούλοιο ζῆν κακῶς, ἢ ἀποθανεῖν καλῶς καὶ ἀνδρείως ;

Ξ. ἀποθανεῖν ἔγωγε καλῶς.

Π. οὐκοῦν οὐδὲ τὸ ἀποθανεῖν κακόν ἐστίν, εἴπερ αἰρετώτερόν ἐστι πολλάκις τὸ ἀποθανεῖν τοῦ ζῆν. 710

Ξ. ἔστι ταῦτα.

Π. οὐκοῦν ὁ αὐτὸς λόγος καὶ περὶ τοῦ ὑγιαίνειν καὶ νοσεῖν. πολλάκις γὰρ οὐ συμφέρει ὑγιαίνειν, ἀλλὰ τὸυναντίον, ὅταν ᾗ ἡ περίστασις τοιαύτη.

Ξ. ἀληθῆ λέγεις.

715

XXXIX. Π. ἄγε δὴ, σκεψόμεθα καὶ περὶ τοῦ πλουτεῖν οὕτως · εἶγε θεωρεῖν ἐστίν, ὡς πολλάκις ἐστὶν ἰδεῖν, ὑπάρχοντά τινι πλοῦτον, κακῶς δὲ ζῶντα τοῦτον καὶ ἀθλίως.

720 Ξ. νῆ Δία, πολλούς γε.

Π. οὐκοῦν οὐδὲν τούτοις ὁ πλοῦτος βοηθεῖ εἰς τὸ ζῆν καλῶς ;

Ξ. οὐ φαίνεται · αὐτοὶ γὰρ φαῦλοί εἰσιν.

Π. οὐκοῦν τὸ σπουδαίους εἶναι οὐχ ὁ πλοῦτος
725 ποιεῖ, ἀλλὰ ἡ Παιδεία.

Ξ. εἰκός γε, ἐκ τούτου ἄρα τοῦ λόγου.

Π. οὐδὲ ὁ πλοῦτος ἀγαθὸν ἐστίν, εἴπερ οὐ βοηθεῖ τοῖς ἔχουσιν αὐτὸν εἰς τὸ βελτίους εἶναι.

Ξ. φαίνεται οὕτως.

730 Π. οὐδὲ συμφέρει ἄρα ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστωνται τῷ πλούτῳ χρῆσθαι.

Ξ. δοκεῖ μοι.

Π. πῶς οὖν τοῦτο ἂν τις κρίνειεν ἀγαθὸν εἶναι, ὃ πολλάκις οὐ συμφέρει ὑπάρχειν ;

735 Ξ. οὐδαμῶς.

Π. οὐκοῦν εἰ μὲν τις ἐπίσταται τῷ πλούτῳ χρῆσθαι καλῶς καὶ ἐμπείρως, εὖ βιώσεται · εἰ δὲ μὴ, κακῶς.

Ξ. ἀληθέστατά μοι δοκεῖς τοῦτο λέγειν.

740 XL. Π. καὶ τὸ σύνολον δέ · ἔστι τὸ τιμᾶν ταῦτα ὡς ἀγαθὰ ὄντα, ἣ ἀτιμάζειν ὡς κακὰ, τοῦτο δ' ἐστὶ τὸ ταραττον τοὺς ἀνθρώπους καὶ βλάπτειν · ὅτι, ἐὰν τιμῶσι καὶ οἷωνται διὰ τούτων μόνων εἶναι τὸ εὐδαιμονεῖν, καὶ πάνθ' ὑπομένουσι πράττειν

ἔνεκα τούτων, καὶ τὰ ἀσεβέστατα καὶ τὰ αἰσχρο- 745
 τατα δοκοῦντα εἶναι οὐ παραιτοῦνται. ταῦτα δὲ
 πάσχουσι διὰ τὴν τοῦ ἀγαθοῦ ἄγνοιαν. ἀγνοοῦσι
 γὰρ ὅτι οὐ γίγνεται ἐκ κακῶν ἀγαθόν. πλούτον
 δὲ ἐστὶ πολλοὺς κτησαμένους ἰδεῖν ἐκ κακῶν καὶ
 αἰσchrῶν ἔργων· οἷον λέγω ἐκ τοῦ προδιδόναι, καὶ 750
 ληΐζεσθαι, καὶ ἀνδροφονεῖν, καὶ συκοφαντεῖν, καὶ
 ἀποστερεῖν, καὶ ἐξ ἄλλων πολλῶν καὶ μοχθηρῶν.

Ξ. ἔστι ταῦτα.

XLII. Π. εἰ τοίνυν γίγνεται ἐκ κακοῦ ἀγαθόν
 μηδὲν, ὥσπερ εἰκὸς, πλούτος δὲ γίγνεται ἐκ κακῶν 755
 ἔργων, ἀνάγκη μὴ εἶναι ἀγαθὸν τὸν πλούτον.

Ξ. συμβαίνει οὕτως ἐκ τούτου τοῦ λόγου.

Π. ἀλλ' οὐδὲ τὸ φρονεῖν γε οὐδὲ δικαιοπραγεῖν
 οὐκ ἔστι κτήσασθαι ἐκ κακῶν ἔργων· ὡσαύτως
 δὲ οὐδὲ τὸ ἀδικεῖν καὶ ἀφρονεῖν ἐκ καλῶν ἔργων· 760
 οὐδὲ ὑπάρχειν ἅμα τῷ αὐτῷ δύναται. πλούτον δὲ
 καὶ δόξαν καὶ τὸ νικᾶν, καὶ τὰ λοιπὰ ὅσα τούτοις
 παραπλήσια, οὐδὲν κωλύει ὑπάρχειν τινὶ ἅμα μετὰ
 κακίας πολλῆς. ὥστε οὐκ ἂν εἶη ταῦτα ἀγαθὰ,
 οὐδὲ κακά· ἀλλὰ τὸ φρονεῖν μόνον ἀγαθόν, τὸ δὲ 765
 ἀφρονεῖν κακόν.

Ξ. Ἰκανῶς μοι δοκεῖς λέγειν, ἔφη.

*Sequel, found in the Latin version of the Arabic
 paraphrase. See Introduction, p. 5.*

Et profligavimus eam opinionem, qua illa a pravis
 actionibus esse creduntur.

XLII. *Senex.* Utique multum hoc est et idem atque
 illud, quod diximus, talia neque bona neque mala esse,

idque eo magis, quod, si ea ex solis actionibus pravis provenirent, essent mala tantummodo. Sed ab utroque genere omnia proficiscuntur, ideoque diximus ea nec bona esse nec mala, sicuti somnus et vigilia nec bona sunt nec mala. Et similiter, mea quidem sententia, ambulare et sedere et reliqua, quae accidunt unicuique eorum, qui aut intelligentes sunt aut ignorantes. Quae autem propria sunt alterutri, eorum alterum bonum alterum malum est; sicuti tyrannis et justitia, quae duae res accidunt uni aut alteri; idque quia justitia perpetuo adhaeret intelligentia praeditis, et tyrannis nullos nisi ignorantes comitatur. Nec enim fieri potest, id quod supra diximus, ut uni eidemque uno eodemque temporis momento res duae ad istum modum se habentes accidant, ita ut homo unus, idemque eodem temporis momento, sit dormiens et vigilans, utque sit sapiens et ignarus simul, aut aliud quidlibet eorum, quae parem rationem habent.

Hospes. Ad haec ego: Toto hoc, inquam, sermone rem omnem te jam absolvisse autumo.

XLIII. Senex. Haec autem omnia, inquit, ego dico procedere ab illo principio vere divino.

Hospes. At quodnam illud est, inquam, quod tu innuis?

Senex. Vita et mors, inquit, sanitas et aegritudo, divitiae et paupertas, ac cetera, quae nec bona nec mala esse diximus, accidunt plerisque hominibus a non malo.

Hospes. Plane conjicimus, inquam, id necessario ex hoc sermone sequi, talia nec bona nec mala esse, ita tamen ut haud firmus sim in iudicio de istis.

Senex. Hoc fit, inquit, ideo, quod longe abs te abest habitus ille, quo eam sententiam animo concipias. Itaque rerum usum, quem paulo ante vobis indicavi, toto

vitae vestrae curriculo persequimini, ut ea quae vobis diximus infigantur animis vestris eaque re vobis accedat habitus. Quodsi de aliquo istorum adhuc dubitaveritis, revertimini ad me, ut ea de re id ex me cognoscatis, cujus auxilio dubitatio a vobis discedat.

QUESTIONS.



I.

What is the simple stem of *ἐτυγχάνομεν*? G.* 108. v. 2; H.† 523. 9. Explain the form of its fut. ind. G. 109. 8, *b* (2); H. 421. *a*, *c*. In forming the present stem what letter is inserted in the simple stem? What letters are added? Which is the more important word, this verb or the following participle? G. 279. 4; H. 984.

What kind of a word is *ἐν* as regards accent? G. 29; H. 111. Which three prepositions are proclitics, and what case does each govern?

Antecedent of *ᾤ*?

Can you give a dual for *πολύς*? G. 70; H. 247.

How does *ἄλλα* differ from the adversative conjunction similar in form?

What kind of action is expressed by *ἐθωροῦμεν*? G. 200; H. 829. Is haste or leisure implied? Which particles mark these sentences as slightly opposed? Which particles combine them? (*καὶ . . . καὶ*).

Rule for the case of *νεὼ*? G. 182. 2; H. 757. What word takes its number and gender from *πίναξ*? G. 151; H. 627.

What peculiarity in the augment of *ἡδυνάμεθα*? G. 100. 2. n. 2; H. 355. *b*. May we translate this word as an auxiliary verb?

Tense of *συμβαλεῖν*? State two differences between this

* G. = Goodwin's Gr. Grammar (Rev. ed.). † Allen's Hadley.

form and that of the pres. inf. act. Name its object. What clause exegetical of that object? Is the interrogative or the compound relative more common in indirect questions? G. 149. 2; H. 700.

Tense of ἦσαν? Is any other permissible here? G. 243; H. 932. 2. Might any other *mode* have been used? Is the use of this tense for such constructions common? G. 243. n. 2; H. 936.

Syntax of πόλις? G. 136. n. 3 (α); H. 614. Why does it precede the subject? What peculiarity of accent has πόλις? G. 53. i. n. 2; H. 201. What rule of accent is thus violated? G. 22; H. 100. b.

What euphonic change is observed in γεγραμμένον? G. 16. 3; H. 53. How may this participle and the preceding article be translated? G. 276. 2; H. 966.

Is it better to translate ἐν by *in* or by *within*?

Distinguish between ἕτερος and ἄλλος.

What rule requires the accent of ἐτέρους and περιβόλους to be on the penult? G. 22; H. 100. b.

Is δύο declinable? G. 77; H. 290.

Compare μείζω. G. 73. 4; H. 253. What is a fuller form than μείζω? G. 72. 2. n. 1; H. 236.

Of which class is ἔδοκει? G. 108. vii.; H. 509. 3. Which tenses of contract verbs undergo contraction? G. 98; H. 409. What letter in this verb is added to form the pres. stem? If this were a pure verb, what would the future tense be?

Tense of ἐφεστάναι? G. 124. 2; H. 351. Any rule of accent for infinitives of that ending? G. 26. n. 3 (1); H. 389. d.

Account for φ in ἐφεστῶς. G. 17. 1; H. 82.

II.

Construction of ἡμῶν? G. 183; H. 970.

Could οὖν stand first in the sentence? H. 1048. 2.

What construction has χρόνον? G. 161; H. 720.

What form is more common than *οἶδασι*? G. 127. 7 and N.; H. 491. 6. *α*.

Could the optative be used in place of *δύναται*? G. 243; H. 932.

Case of *τί*? G. 158; H. 711.

Why has *ἐξηλωκώς* no reduplication? G. 101. 2; H. 365.

What peculiarity in the tense-stem of *ἀνέθηκε*? G. 110. 3. N. 1; H. 432.

Const. of *Κρόνω*? G. 184. 3; H. 767.

Office of *πότερον*? G. 282. 5; H. 1017. Is the sentence complete? (Comp. line 94.)

Tense of *ἔφην*? Can *φημί* in any form begin a sentence? What Latin verb resembles it in position and meaning?

What circumstance is expressed by *ἔωρακώς*? G. 277. 2; H. 969. *α*. How then should it be translated?

Give the difference of meaning between *αὐτὸν* before *τὸν ἄνδρα* and *αὐτὸν* before *χρόνον*. G. 145; H. 680. 1 and 682.

III.

Why is *ἐγώ* expressed?

Is *τίς* the interrogative or the indefinite pronoun? Why has it the acute accent? G. 28. 3. N. 2; H. 117.

Does *τί* have accent for the *same* reason?

Why has *τι* (before *ἔχει*) no accent? G. 28. 2; H. 114.

Explain the form of *τουτὶ*. G. 83. N. 2; H. 274.

How is *συνήσετε* compounded? G. 127. III.; H. 476. Name two pairs of opposites in the predicate adjectives which follow.

What kind of sentences are the ones beginning *εἰ μὲν* and *εἰ δὲ μὴ*? G. 221; H. 893.

Why is *ἔστι* so accented? G. 28. 3. N. 1; H. 480. 2.

What do the suffixes of *ἐξήγησις* and *αἰνίγματι* each denote? G. 129. 3, 4; H. 551. 1 and 553. 1.

Has *ὁ* the same accent as the *article*?

Does the article in the forms δ , η , $\alpha\iota$, $\alpha\iota$ ever take an accent save when followed by an enclitic? G. 29. α . 2; H. 272. δ .

Which prepositions do not suffer elision before ϵ in a compound verb? G. 105; H. 360. α .

Why is the diæresis not written over ϵ in $\pi\rho\omicron\epsilon\beta\acute{\alpha}\lambda\lambda\epsilon\tau\omicron$? If contraction took place, what diphthong would $\omicron\epsilon$ produce?

Classify the sentences beginning $\epsilon\iota\ \mu\acute{\epsilon}\nu\ \omicron\upsilon\tau\eta$ and $\epsilon\iota\ \delta\grave{\epsilon}\ \mu\acute{\eta}$. G. 221; H. 893. Why should one apodosis have the imperfect, but the other the aorist tense?

What relation is expressed by $\iota\pi\acute{o}$? G. 197. 1; H. 818. α .

What position has $\delta\lambda\omega$? G. 142. 4. α . 5; H. 672. c .

Classify the sentences which begin with $\epsilon\grave{\alpha}\nu$. G. 225; H. 894. B. 1.

What position has $\pi\alpha\nu\tau\grave{\iota}$?

Can we decide the mode of $\pi\rho\omicron\sigma\acute{\epsilon}\chi\epsilon\tau\epsilon$ from the form? What word in the sentence determines the mode of both verbs? G. 254; H. 1019. Does $\mu\acute{\eta}$ then belong to *both* verbs?

IV.

In which case is $\text{'}\text{Η}\rho\acute{\alpha}\kappa\lambda\epsilon\iota\varsigma$? G. 52. 2. α . 3; H. 194.

What change appears in the stem of $\epsilon\mu\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha\varsigma$? G. 110. α . 5; H. 448. c .

What two changes in $\tau\alpha\iota\theta$?

Is $\epsilon\chi\epsilon\iota$ in agreement with its subject? G. 135. 2; H. 604.

Does $\epsilon\sigma\tau\iota\nu$ agree? Why so accented? G. 28. 3. α . 1, end; H. 480. 2.

Explain the forms $\omicron\upsilon\tau\omega\varsigma$ and $\omicron\upsilon\kappa$. G. 13. 2, 3; H. 88. α , c .

What is such a form as $\acute{\alpha}\nu\ \phi\theta\acute{\alpha}\nu\omicron\iota\varsigma$ called? G. 226. 2. δ ; H. 872.

What rule of accent for $\text{'}\text{Α}\nu\alpha\lambda\alpha\beta\acute{\omicron}\nu$? G. 26. α . 3, 2; H. 389. α . Give the simple stem of the simple verb. What is the *pres. act. part.*?

Gender of $\tau\iota\nu\acute{\alpha}$?

Give the subject of $\delta\epsilon\iota$. G. 259; H. 602. d . α .

Is *εἰδέναι* the infinitive of *οἶδα* or of *εἶδον*? What is its subject? Its object?

What peculiarity in the inflection of *καλέω*? G. 109. 1. n. 2. b, 504. 5. What construction has it? G. 136. r., 166; H. 726 and b.

How many articles has *ὄχλος*? Their functions? Does its verb agree with it in number? G. 135. 3; H. 609.

How may *οἱ μέλλοντες* be translated? G. 148. n. 3, 118. 6; H. 846-966.

Is it proper to render *δεῖ αὐτοὺς* personally? G. 134. n. 2; H. 949.

Is *ὡς ἂν* a common phrase? G. 216. i. n. 2; H. 882.

What letters in *δεικνύει* belong only to the present system? G. 108. v. 4; H. 528.

V.

Rule for *ὀδόν*? G. 159; H. 715.

Stem of *πεπλασμένη*? G. 108. iv. 1. n.; H. 516. 6. Why does it reduplicate, since the stem begins with two consonants?

What case might *ἦθος* have had instead of the dative? G. 160. 1; H. 718.

Rule of accent for *χειρὶ*? G. 25. 3; H. 172.

What does the suffix of *ποτήριον* mean? G. 129. 8; H. 558.

Give the subject of *ἐστιν*.

Does the participle *πρόντες* express time, cause, or condition? G. 277. 1; H. 856. Is this the *present* participle? G. 108. viii.; H. 521. 3.

Why does *οὗ* receive an accent? G. 29; H. 112.

VI.

What significance has the tense of *πίνουσιν*? G. 205. 1; H. 824. a. What is the last letter of this word called? G. 13. 1; H. 87. Which vowels add *ν movable*? How is an affirmative reply given in this sentence?

What positive has *πλεῖον*? G. 73. 8; H. 254. 5.

Why does *ἐχουσῶν* have the perispomenon accent? G. 68. n., 16. 6. n.; H. 105, 242.

Does the form alone of *ἀναπηδῶσιν* determine its mode? What does? G. 225; H. 894. 3. 1.

Is *δαμόνιε* the adjective or the noun?

What circumstance or relation does *ὥς ἀξίους* express? G. 277. 6. n. 2. (a); H. 978.

Explain the gender of *δν*.

Whence the long stem vowel in *πεπώκασι*? G. 108. VIII., 109. 1, 110. iv. b. 1; H. 447. b, 521. 3.

If *ὥς* were placed before *καὶ*, what words would change case?

VII.

Construction of *τίς*? G. 136; H. 614.

In what sense is *ὦν* used? G. 151. n. 3; H. 654. d.

Signification of *τῶν αὐτῶν*? G. 79. 2; H. 679.

How is *διὰ* compounded?

Is *αὐτῆς* the same word as *αὐτῇ* in line 120? What are the differences?

On what verb is the noun *ἐκπτώσεις* built? G. 129. 3, 108. VIII.; H. 506. 4.

Of what class is the final sentence of the chapter? G. 233; H. 914. b.

VIII.

Arrange the words of the first sentence in a more regular order. What effect have they as they stand?

What construction has *ἐκαστος*? G. 137. n. 2; H. 624. d.

Syntax of *αὐτῶν*? G. 167. 6; H. 729. e.

What strengthening letter in the present of *ρίπτει*? G. 108. III.; H. 513. 13. In which two tenses alone does that letter occur?

What form is *ἐκτετακότες*? What letter existing in the other active participles is lacking in this tense? G. 117. 2; H. 382.

Have any other verbs a perfect augment like that of *ἐληφότες*? G. 101. n.; H. 366.

What is the direct object of *καλοῦσιν*? What the predicate accusative?

Give the full form of *τάλλα*. G. 11; H. 76. What is the contraction called? What is the mark beneath the accent?

How should we translate *γενώμεθα* to show its use here? G. 253; H. 866. 1.

IX.

Is the augment of *εἰώθασι* temporal? G. 104; H. 359.

Ἔστηκασιν has the meaning of what tense? G. 200. n. 6; H. 849.

What *time* is expressed by *πεισθῇ*? G. 225; H. 894. 1.

Does the clause beginning *ἕως ἂν* differ from a conditional relative in construction? G. 239. 2; H. 923. How does it compare with the clause beginning with *ὅταν*?

What kind of a verb by derivation is *δουλεύειν*? G. 130; H. 571. How many such verbs in this chapter?

What is the difference between *αὐτὸν δουλοῦσι* and *αὐτῷ δουλεύουσιν*? G. 130. n. 3; H. 571. 1 and 4.

Antecedent of *αὐτοὺς*?

With what subject does *ἐπιλίπη* agree? Does the aorist tense in the dependent modes express time? G. 202. 1; H. 851.

X.

What adjectives have *α* in the nom. fem. sing., as *ποία*? G. 62. 2; H. 138.

Why has *ἔστιν* no accent? G. 28; H. 115. *α*. In the sentence following, which is the interrogative word? H. 1015. *α*.

Is *γυναῖκες* regular in inflection? G. 60. 5, 7; H. 216. 4.

What peculiarity of augment has *ἡμφιεσμένοι*? G. 105. n. 3; H. 361. What letters of its present stem are euphonicly added? G. 125. 5; H. 526. 1.

How are verbs accented? G. 26; H. 386. Is *αι* final short or long? G. 22. n. 1; H. 102. *α*. Why, then, does not *συνεῖναι* throw the accent back to the antepenult? G. 26. n. 3; H. 389. *δ*.

Syntax of *αὔται*? G. 134. 1, 137. n. 2; H. 601, 624. *δ*.

What euphonic change in the nom. sing. of *τρίχας*? G. 17. 2. n., 60. 12; H. 74. *α*. Is *ἐαντῆς* the limit of *τρίχας*? G. 142. 4. n. 3; H. 692. 3. What kind of a genitive is it, if not adnominal? G. 174; H. 748.

What construction have verbs like *καλεῖται* in the active voice? G. 166; H. 726. What construction in the passive? G. 136; H. 726. *β*.

What verbs have the termination *οῖ* in the pres. ind. act. 3d sing.? G. 98; H. 325.

From what preposition and noun is *συμβιωῖ* formed? With what euphonic change?

XI.

What kind of a sentence is the first question here? G. 225; H. 894. 1.

Does *ἐκ* mean *out of*, or only *from the side of*?

What difference between *ἄγουσαν* and *ἄξουσιν*?

Why the present tense in *σώζεται*?

What is the negative accompanying *εἰ* or *ἐάν*? G. 219. 3; H. 906.

XII.

Has *μέγας* the predicate or the attributive position?

Which has *ἄλλος*? *οὗτος*? *ἕτερον*? *ἐκείνον*? G. 142. 3, 4; H. 670, 673. Which one of these words is the predicate of a neuter verb?

Is *βούλομαι* a middle or a passive deponent? G. 88. 2. n.; H. 497?

What accent has the imperative act. of *ελθεῖν*? G. 26. n. 3. 2;

H. 539. 2. Is the future of this verb much used in Attic prose? G. 200. n. 3 (*b*); H. 539. 2. *a*. What words are understood in the last question? See line 94.

XIII., XIV.

What two forms has the pres. ind. of οἰόμενοι in the 1st pers. sing.? What is its only form in the 2d pers. sing.? G. 113. 2. n. 2; H. 384.

From what verb is Ποιηταί formed? ῥήτορες? Διαλεκτικοί?

From what noun does Μουσικοί come? Ἀριθμητικοί? Κριτικοί? What word governs the case of τούτοις? G. 186; H. 773.

What degree does πρώταις lack? G. 73. 2; H. 255.

What meaning have the suffixes in πόμα, ἄγνοια, ἀφροσύνη? G. 129. 4, 7; H. 553, 556. Give the signification of the prefix of the last substantives.

Explain the double negative οὐ μὴ. G. 257; H. 1032.

Construction of τούτων? G. 180. 1; H. 753. *g*.

Which verbs have their modes determined by ὅταν? Do these verbs stand in ordinary conditional or in relative clauses? What is a *relative* clause? Explain the forms of protasis and apodosis. G. 232. 3; H. 916.

How are κακά and πάντα each governed? Did the Greeks use the relative pronoun after πάντα?

In what construction are δόξας, ἄγνοιαν, and κακίαν? Which of the adjectives belonging to κακίαν is in the attributive and which in the predicate position?

Does μένοντες mean *because they remain*, or *as long as they remain*?

Does οὐδὲν destroy the previous negative οὐδέ?

XV.

Has ποία a correlative? G. 87. 1; H. 282.

Of which five words does ὁδὸς determine the gender?

Give the future stem of φέρουσα; the aorist. G. 100. 2.

n. 4; H. 539. 6. Are the various roots of this verb modifications of one form, or of different origin, supplying the deficiencies of one another?

What adverb relates to *τόπον*?

Does a relative adverb like *ὅπου* usually have the indicative if a definite antecedent is expressed? G. 230; H. 909.

What correlative adverb *might* have replaced *τόπον* and its modifiers? G. 87. 2; H. 283.

Give the subject of *δοκεῖ*.

Government of *θύραν*? How many nouns in this chapter add some form of the indefinite pronoun? Do these pronouns imply that the picture is imperfect, or do they call attention to some *new* object? Quantity of *a* in *θύραν* and *μικρὰν*? G. 37. 2. n. 2; H. 138.

What is the antecedent of *ἥτις*? Does this relative always agree with its antecedent? G. 151. n. 2 (*b*); H. 630.

What principle applies to the case of *τραχείας* and *πετρώδους*? G. 136. n. 3; H. 614.

On what word does *προσιδεῖν* depend? G. 261. 2; H. 952.

XVI.

What part of speech is the first *καὶ*? the second? When a conjunction, what place in the sentence does it generally occupy?

Explain the euphonic changes in *ἐκτετάκασι*. G. 109. 4, 6; H. 448. *a*, *b*.

What early use of the article is retained in *ἡ μὲν . . . ἡ δὲ*? G. 143; H. 653.

Why is *μὴ*, rather than *οὐ*, used before *ἀποδειλῶν*?

Does *λέγω* always take the construction with *ὅτι* or *ὥς*? G. 260. 2. n. 1; H. 946. *b*.

What does the apodosis of such a sentence as *ὅταν . . . ἀναβαίνουσιν* denote? G. 233; H. 914. *b*.

Are *αὐτήν* and *αὐται* pronouns of the same class?

Give the antecedents of αὐτοὺς and αὐτάς.

Is α in διδάσιν a part of the root? G. 121. 2. *d*; H. 385. 7.

By what figure is ὁδὸν made the object of the principal verb rather than the subject of the subordinate? [Prolepsis.]

Does ὥσπερ conform to the general rule of accent?

XVII.

Gender of ἄλσος? G. 58. 3; H. 164. *b*.

Derive οἰκητήριον. G. 129. 6; H. 561. 1.

Of what number is εἶεν? See note.

XVIII.

Why is πύλην not rather in the dative case?

What letter is dropped from the stem in the form κεκριμένη? G. 109. 6; H. 448. *b*.

Rule for ἡλικία? G. 189; H. 782.

What is acc. sing. of Πειρώ? G. 55; H. 197.

What is the position of πρὸς αὐτήν with reference to δόξας? G. 142. 1. *n*.; H. 666. *c*.

What construction has παθεῖν? G. 258, 167; H. 959, 728. Why does it have ἄν? G. 211; H. 964.

XIX.

Does τίνος ἕνεκεν differ in meaning from simple τί?

What force has the clause beginning with ὅπως? G. 215. *A*; H. 881.

Does the sentence beginning εἰ τις denote a real case, or only an imaginary one? What meaning has the imperfect here in the protasis? G. 222; H. 895.

What office has οὕτως? G. 226; H. 902.

In which part of a conditional sentence may μὴ stand? Why?

Office of εἰ δέ μή? H. 906.

Syntax of οἷς? G. 153 and n. 1; H. 994, 996.

Translation of τὸν αὐτὸν? G. 79. 2; H. 679.

Syntax of τρόπον? G. 160. 2; H. 719.

What tense is θεραπεύει in? Why? G. 225, 233; H. 894. 1, 914. b.

How is ἔχων often to be translated? H. 968. b.

XX.

What is the masculine noun corresponding to ἀδελφαὶ? Explain the suffixes of these proper names. G. 129; H. 551, 552, 556. Give the comparative of κάλλιστε. How formed? G. 16. 7. c; H. 66.

XXI.

Tense of παραλάβωσιν? How many letters in the present stem of the simple verb? In the simple stem? Is there any difference of *time* between the present and the aorist in subordinate modes? What is the difference? G. 202. 1; H. 851.

Case of μητέρα? Which cases are syncopated in this noun? Is its nominative accented like the nom. case of the common Greek word for father? Are they different in accent in the gen. sing.?

Name the component parts of κάθηται. What stem letter is omitted in some forms? G. 127. v.; H. 483.

Tense of κεκοσμημένη? Of ἐστεφανωμένη? Explain difference of augment. Do these forms throw the *accent forward* to the penult because the final syllable is long?

XXII.

Construction of ἀγῶνας? G. 159. R.; H. 716. a.

Rule for ἐαυτοῦ? G. 175. 2; H. 749.

What kind of action is expressed by κατήσθιε? By ἐκόλαζε?

Tense of νενίκηκε? Is this tense ever indefinite, as in Latin? [Rarely.]

What tense is used for the perfect in ἀπέρρουψεν? What augment have verbs of this kind? G. 15. 2; H. 355. *a*.
Government of ἐκείνους?

XXIII., XXIV.

Syntax of ἔργων? G. 173. 3; H. 761. Has the interjection the same form in this exclamation as before the vocative?

How does εἰπέ differ from the same tense of the ind. in the 3d sing.?

Give the stem and suffix of ὄθεν, and the meaning of the latter. G. 61; H. 217.

What does ὥστε with the infinitive denote? G. 266; H. 953.

What two changes were made to form the present stem of πάσχω? G. 108. VIII.; H. 953. 11.

XXV., XXVI.

What synonymes of διὰ τί have we met? Lines 338, 348.

What meaning has the present of ἤκω? G. 200. N. 3 (*a*); H. 827. The pluperfect of οἶδα? G. 200. N. 6; H. 849. *c*.

Classify the conditional sentences near the beginning of Chap. XXVI.

How are ποῖ and ὅποι related?

What part of speech is οἶ? G. 87. 2; H. 283.

Which modes and conjunctions are used with verbs like φοβεῖται? G. 218; H. 887. Which is the true object of φοβεῖται?

May ἢπ' αὐτῶν be translated *by them*, although the verb is in the active voice? Does this come from a passive meaning in the verb? Would "suffered *under* Pontius Pilate" imply agency?

Government of Δία? G. 163; H. 723.

XXVII., XXVIII.

Why is *οὔτοι* expressed?

What letter has been dropped to make the form *τετριφθαι*?
G. 16. 4; H. 61.

Rule for *αὐτῆς*? G. 171; H. 739.

May *κακῶς λέγουσι* be translated as one word? Give its construction. G. 165. n. 1; H. 712.

What relation does *ὥς* express? G. 277. n. 2 (a); H. 978.

What conjunction might replace the relative *οἷ*? G. 238; H. 910.

What kind of an optative is *εἴποι ἄν*? G. 226. 2. b; H. 872.

Of what verb is *εἶναι* the object? May such an infinitive have a subject and a predicate of its own? Is it modified by adverbs or by adjectives? G. 258; H. 938. c.

XXIX., XXX.

What is the reduplication of *ἀγαγοῦσαι* called? G. 100. 2. n. 4, 102; H. 368-436. Where does its temporal augment fall?

What circumstance is added by *ἄξουσαι*? G. 277. 3; H. 969. c.

How is the article *αἱ* used here? H. 659.

Construction of *ἄλλων*? G. 172; H. 743.

What meaning has the article before *χεῖρα*? G. 141. n. 2; H. 658.

Use of the article before *γυναῖκα*? G. 141. c; H. 673.

Does *εἰπον* retain the diphthong in the subordinate modes? G. 104. n. 2; H. 436. a.

XXXI.

Syntax of *ταύτη*?

Give the object of *κελεύει*.

Why are the forms of *μή* used in the sentence? G. 283. 3; H. 1023.

What constructions may *κωλύει* take? G. 263; H. 963.

How is *γίγνεσθαι* governed? What two changes are made in deriving the present stem from the simple?

Tense of *ἔτυχε*? In what sense is that tense used here? G. 205. 2; H. 840.

Government of *τραπέζιταις*? G. 186; H. 773.

What meaning has the phrase *ἐφ' ᾧ*? G. 267; H. 999. *a*.

Why the middle voice in *θέμενον* and *κομίσασθαι*?

Government of *μνημονεύειν*?

Why are different voices used for *δέδωκεν* and *ἀφελέσθαι*?

XXXII., XXXIII.

Distinguish between *ἦν* and *ἦν*. Of what words is the latter compounded? G. 219. 2; H. 860.

What principle is illustrated by the mode of *ἀπαλλάττεσθαι*? G. 226. 3. How do the derivatives of *μῆ* following it affect the negation? G. 283. 9; H. 1030.

How does *λαβεῖν* differ from *λαμβάνειν* in meaning when not in indirect discourse? G. 202. 1; H. 851.

Syntax of *ἐφόδιον*? Of *ἀπιέναι*? How does this infinitive differ from that of *ἀφίημι*?

Rule for number of *ἔστιν*?

What meaning has *παρὰ* generally with the accusative? What meaning might be involved in going to *one* side of an object, but not reaching the goal?

Define the use of *ἡμῖν*. G. 184. 3. *κ*. 6; H. 770.

Construction of *φθόνος*? What pronoun is supplied for the possessor? In what case?

What word is omitted as copula for the predicate *ἀνάγκη*?

What may *μέλλει ἔξειν* be called? G. 118. 6; H. 846.

By what principle is *βελτίους* in the accusative?

Explain the marks upon *κάκεινά*.

Has *οὐκ ἄχρηστον* an affirmative force? What figure is this? [Litotes.]

XXXIV.

Why does *προέχουσιν* precede its subject?

Government of *ἀνθρώπων*? G. 175. 2; H. 749.

Construction of *τὸ πέρας*? G. 160. 2; H. 719.

What part of speech was *ἀμέλει* originally? How is it used here?

XXXV.

What is the appositive of *τὸ αἶτιον*?

What difference between *ὠφέλει* and *ὠφέλει*?

What kind of a clause is *ὅτι . . . προσποιούνται*? What mode is generally used in such clauses? G. 250; H. 925. Mention the object of *προσποιούνται*. Of *ἐπίστασθαι*. Of *οἶδασιν*.

Case rule for *ἐκείνων*? G. 175; H. 755.

Case of *βελτίους*? What word is used as its positive? G. 73; H. 254. Government of *τοῖς λεγομένοις*? G. 187; H. 775.

Does the form alone of *ποιεῖτε* determine its mode? If we had a prohibition instead of this command, what would show the mode? G. 283. 2; H. 1019.

What is the idiomatic translation of *ὑμῖν ἔσται*?

Has *ὦν* been *assimilated* to the case of the missing antecedent, or does *ἀκούετε* govern this case?

XXXVI.

Whence the long vowel in *ποιήσομεν*?

Object of *ἐξήγησαι*? What sentence is *exegetical* to the object of *ἐξήγησαι*?

Are *ἄγε* and *πειρῶ* in the same mode? In the same voice?

Does *ἂν* permit *ἔρωτῶ* to be an indicative?

Is *ζῆν* a regular contraction? G. 98. n. 2; H. 412.

How are *κακῶς* and *καλῶς* compared?

XXXVII.

Meaning of τὸ αὐτὸ? G. 79. 2; H. 679.

What kind of clauses are the two beginning with ἐπεὶ?

What kind of condition is denoted by the words εἰ ἦν κακὸν?
G. 222; H. 895.

XXXVIII., XXXIX.

Is the first sentence a *pure* conditional? G. 227; H. 901.

Syntax of ἐγωγε? What change of accent?

Why is τοῦ ζῆν in the genitive?

What office here has σκεψόμεθα? G. 253; H. 866. *α*.

What two objects has ἰδεῖν? Is the first one the name of
a person or a thing? In the English translation which will
it be? G. 184. 4; H. 768.

Is κρίνειν the commoner form? G. 119. 13; H. 434.

In which two tenses are liquid verbs peculiar in inflection?
What common characteristic have those tenses in pure and
in mute verbs?

XL., XLI.

What construction has τὸ σύνολον? G. 160. 2; H. 719.

Meaning of ὥς? G. 277. 6. *ν*. 2. *α*; H. 978.

Since the accent of the verb is recessive, why does παράττον
have the accent on the penult? G. 26. *ν*. 2.

NOTES.



1. ἐν τῷ τοῦ Κρόνου ἱερῷ. It accords with the allegorical character of the *Tabula*, to lay the scene in no special place. Compare the opening sentence of Bunyan's *Pilgrim's Progress*. As Kronos was identified by the Greeks themselves with Saturn, the Time Deity, we may suppose the name to be chosen as being appropriate to a description of Human Life. The writer makes no attempt to peer beyond the limit of Time.

2. ἀναθήματα: offerings "set up" in a temple, in grateful recognition of deliverance or victory. Votive gifts are very commonly mentioned, as in Horace, *Od.* 5: —

Me tabula sacer
Votiva paries indicat uvida
Suspendisse potenti
Vestimenta maris deo.

3. ἀνέκευτο. Ancient temples were generally built on high ground. They are often referred to as being visible far out at sea. Perhaps their height led to the use of the preposition ἀνά in such words as ἀνάκειμαι and ἀνατίθηναι.

5. τίνες καί ποτε ἦσαν: notice that καί throws emphasis upon ποτε. "What they *ever* were" is better expressed by "What they might possibly be." The Greek idiom here resembles our own in changing the tense, not the mode, after a verb of asking or saying in a past tense.

14. ἔμφασιν ἐποίει: "was emphasizing," i.e., was gesticulating. An emphasis of *action* is meant by this unclassical idiom.

18. οὐδὲν δεινὸν πάσχετε. While the word δεινός originally

meant terrible, or dire, it subsequently, from the idea of power it implied, came to mean *mighty, able*. Other words, as *ἰσχυρός* in Greek, and "awful" in English, show a similar tendency. Here, however, it has rather the sense of *astonishing*, or *strange*. "Yours is no strange experience."

21. If it had been a production of their own city (*πολιτικόν*), local pride might have aroused curiosity.

22. *ἔμφρων καὶ δεινὸς περὶ σοφίαν*. By the first epithet speculative power, and by the second skill in application, is meant. Socrates, in the *Phaedo*, furnishes a notable example of the correctness of this description. *δεινὸς λέγειν* resembles our "terrible to talk."

23. *Πυθαγόρειόν τινα καὶ Παρμενίδειον . . . βίον*. Socrates did great service in presenting to his countrymen the views of these great philosophers, corrected and enlarged by his own reasoning. In Plato's *Parmenides* we have an account of a discussion between that philosopher and Socrates.

32. *εἰ μὴ . . . οὔσα*: "if you do not happen to have some important business." Notice the derivation of *ἀσχολία*, and its relation to our word "school."

36. *οὐδεὶς φθόνος*: "no envy" (*i.e.*, of the time); so, *cheerfully, without reluctance*. A conventional expression.

46. *ὑπὸ τῆς Σφιγγὸς*. The Sphinx, according to the poets, was a monster who occupied a hill overlooking Thebes. She proposed to every Theban, who passed by her abode, this riddle: "What being with four feet has two feet and three feet and only one voice; but its feet vary, and when it has most it is weakest?" When at last Oedipus gave the correct answer,—Man,—she threw herself from the rock. The consequences to Oedipus, however, were much more frightful, and form the basis of Sophocles' great tragedies, *Oedipus Tyrannus* and *Oedipus Coloneus*.

61. *οὐκ ἂν . . . διηγούμενος*: "Really, you could not be too quick in explaining, as we shall attend heartily (not slightly), especially since the recompense is of that kind."

73. *Δαίμων*. This word generally refers, not to the person of a particular god, but to the Divine Power, or a disembodied spirit. In the former sense it was used as early as Homer's time.

80. The first *κατὰ* means *opposite*; the second, *through*.

81. *πεπλασμένη τῷ ᾗθει*: "affected in manner."

107. *ὦ δαιμόνιε*, etc. The adjective is used here to express admiration, though in Homer the word oftener expresses reproach. "Ah, marvellous! How dire the potion thou describest!"

113. *τοὺς πρότερον εἰσπορευομένους*: "those who have previously entered." The present is here thrown backward, making a perfect tense, by the force of the adverb. *ἀλλά μοι πάσαι πράγματα παρέχει*: "he has been pestering me long." Plat. *Phaed.* 63. 3.

148. *παρὰ τοῖς πολλοῖς ἀνθρώποις*: "in the estimation of the many." So *παρὰ βασιλεῖ*: "in the estimation of a king," at court. Xen. *Anab.* I. 2. 27.

154. This question is left unanswered lest the orderly description of the picture be marred. It is resumed in line 537.

155. *ἐκποιήσει*: "it will suffice." An old word in a new sense, resembling our "I will *make out*," or "it will *do*."

174. *μέχρι μὲν τινος*: "up to a certain time."

185. *αὐτοὺς ἐπιλίπη*. The plural replaces the singular here not by any design, but suggested, perhaps, by the preceding infinitives.

205. *ᾧδε . . . καταστρέφει*: nowhere in this work does *ᾧδε* mean *thus*. Translate: "Here he ruins his life."

213. *Ψευδοπαιδείαν*. We have in this compound a new word, of which this is the earliest known use. See Introduction.

232. *ᾧδε, hither*.

234. *ἦν*. "The imperfect refers to the moment the mistake was made when the thing was really of the nature it has turned out to be, though it seemed to be of a contrary

nature." Jelf's Grammar, 398. "Is there then no other way" (as I thought there *was*).

245. Ἀστρολόγοι: not *astrologers*, but those who discourse on the laws of the stars, *i.e.*, speculative astronomers.

255. ἐν τῷ πρώτῳ περιβόλῳ: while we might have had εἰς in place of ἐν, the idea of *remaining* determined the preposition and the case.

266. τότε δὴ οὕτω σωθήσονται. The common reading has ἄν after τότε in place of δὴ. Either reading makes a clear sentence, but ἄν is so rarely employed with the future indicative, that the text as given here is to be preferred. With ἄν the sentence means they can on *no other condition* be saved; with δὴ the idea is they will be saved not until *that very time*.

281. βουνός τις: the usual Attic word is λόφος. Herodotus introduced the word βουνός in describing the hilly country of Cyrene (4. 199). Perhaps the resemblance of the word to βοῦς, and a mistaken etymology, might account for its currency.

315. Our attention is now directed to the most distant part of the background, where the path which lies above and beyond the cliff of Temperance and Fortitude leads on through a radiant meadow.

326. εἰεν. This particle is used in Attic conversation to waive a matter, sometimes with impatience. "Be it so, that you declare the place to be beautiful."

329. καλή καὶ καθεστηκυῖα τὸ πρόσωπον: "noble and dignified in countenance."

330. μέσῃ δὲ καὶ κεκριμένῃ ἤδη τῇ ἡλικίᾳ: "and now, having come to an age of maturity and discretion." ἤδη gives a force like "having attained."

351. δύναμιν: "efficacy." This word is here used in a new sense.

355. φιλοτίμως: "exceedingly." This word seems to have a strained sense, coming from the extreme to which *ambition* runs.

357. *ἂν ἐξέβαλε*: "he would have cast out" (by the physician's aid). Observe that *ἂν* is expressed prematurely with *ὥς*, and must not be mistaken for the *ἂν*, which belongs to a final particle. This repetition of the word is not very rare, as: *ὥστ' ἂν, εἰ σθένος λάβοιμι δηλώσαιμ' ἂν*. Soph. *Elect.* 333. See also Xen. *Anab.* II. 5. 18.

359. *εἰ δὲ μὴ . . . ὑπὸ τῆς νόσου*: "but if he would not submit to what he (the doctor) enjoined, rightly rejected, I deem (*δήπου*), he would perish by the disease."

390. *ἔξιν περιποιήσῃσθ' ὧν ἀκούετε*. As moral and religious feeling is prone to satisfy itself with mere talk, Socrates, recognizing this danger, said, just before drinking the fatal hemlock: *Ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελήτε, καὶ μὴ θέλητε ὥσπερ κατ' ἔχνη κατὰ τὰ νῦν τε εἰρημένα καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδ' ἂν πολλὰ ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον ποιήσετε*.

406. *ἐλευθέρως καὶ ἀπεριέργως*: "freely (like a free-born woman, *i.e.*, a lady) and artlessly."

414. *νενικηκότα τοὺς μεγίστους ἀγῶνας*: having won the greatest contests. *ἀγῶνας οὗτοι ἐνίκων*. Xen. *Mem.* II. 2. 26.

417. *τὰ μέγιστα θηρία*. "In the ninth book of the *Republic* the human soul is represented as a compound of a many-headed monster, a lion, and a man. He who indulges his passions is said to nourish the monster and the lion at the expense of the man; while he who lives a righteous and sober life takes the lion (or spirited part of his nature) for his ally, and brings the 'multiform beast' under subjection." Jerram.

449. *ἐξ ὧν*: "wherefore."

460. *ὅν δῆ*: "which, forsooth." The use of *δῆ* is to give an intensive and ironical force to the relative.

469. *τὸ Κωρύκιον ἄντρον*. Strabo describes both the Corycian cave of Cilicia and the one on Mt. Parnassus referred to here. The mountain contained caverns and other places which were revered, *ἔστι γνωριμώτατόν τε καὶ κάλλιστον τὸ*

Κωρύκιον νυμφῶν ἄντρον. It was named from the nymph Corycia, and was deemed an inviolable retreat in war.

482. οἱ ἐχιδνηκτοί. The allusion seems very plainly to be to those serpent-trainers, who permit themselves to be bitten because having in their possession an adequate remedy for the venom. It is, however, a mooted passage, for the various suggestions on which the Appendix may be consulted. Drosihn even regards ἐχιδνηκτοί as the interpolation of some Christian reader, and suggested by Numbers, 21st chapter. As there is no manuscript authority whatever for the word he prefers (ὄφιογενεῖς), and as the connection of the passage with the bitten Israelites seems strained, his theory must be judged a very remarkable one.

485. οὕτω καὶ τοῦτον, etc. In his cell surrounded by his friends, as described in the *Phaedo*, Socrates drank the fatal draught (τὸ φάρμακον). But having attained to True Knowledge, he possessed an antidote (τὸ ἀντιφάρμακον), so that the poison injured *him* not. So, too, he replied to the solicitation of Theodota, when Cebes was present. ἐὰν μή τις φιλωτέρα σου ἔνδον ᾖ.

517. τὸ εὐωχεῖσθαι: "to be entertained." This word was thought by Socrates to be properly applied only to such food as was easily digestible and readily procured. *Mem.* III. 14. 7.

537. τί προστάττει, etc. We now resume the question of line 154, and enter upon the practical application of the dialogue, which forms the second part of the work.

539. θαρρεῖν. ἀλλὰ θαρρεῖν χρῆ. *Phaedo*, chap. 64, e.

545. ᾗν would take the infinitive, but as εἶπον requires ὅτι or ὥς, an anacoluthon ensues by its use. If the infinitive were retained, εἶπον would mean, "I commanded."

573. ἔχοντας πρὸς τὴν βεβαίαν καὶ ἀσφαλῆ δόσιν: "having regard to her steadfast and unfailing gift."

591. παρ' αὐτά: "in violation of them."

592. Odaxius' Latin version has *miser miserrime moritur*.

603. Plato in the seventh book of the *Laws* says that a

boy is the most unmanageable of wild animals, needing many an application of the bit.

604. *εἰς ἕτερα*: that is, to other pursuits, which are of themselves evil.

618. Supply from line 611.

625. *εἰδέναι*, etc.: "to know all literature, and to master all the sciences."

642. *ἄρα* seems ironical, and sharpens the exposure of the error; as if he said, "They are superior only in stolidity or obtuseness."

649. *ἀκινήτους πρὸς τὸ ὀρμᾶν*: "unmoved to set out."

651. "Besides, do you not observe the additional fact that?" etc.

653. *οὗτοι* refers to those in the second enclosure in love with False Learning; *ἐκείνων*, to the victims of Fortune in the first enclosure.

654. *Μεταμέλεια*: "After-purpose" is the same as *Μεάνοια*, "After-thought," Repentance.

672. *ἀλλὰ*: "why," indicates the transition.

687. *ἀλλὰ πῶς οὐκ, κτλ.*: "but how, if evil living is an evil possession to him who possesses it, is not life itself an evil?"

694. *ἐπεὶ, εἰ ἦν κακόν, κτλ.*: "since if it were evil, to those living well, evil would have belonged, since life did belong to them, which (by hypothesis) is evil."

709. *οὐκοῦν* is strictly an interrogative particle, but a question is so often one in *form* only that the word acquired a strong affirmative force.

726. Notice the very emphatic position of *ἄρα*.

740. *ἔστι τὸ τιμᾶν*: "it is possible to prize."

741. *τοῦτο δ' ἐστὶ τὸ ταραττον*, etc.: "and this is what harasses and harms men."

758. "But by no means is it possible to acquire (for one's self) understanding or righteousness from evil practices."

763. *ὑπάρχειν τινὶ*: "any one to possess."

VOCABULARY.



NOTE. The "principal parts" of Greek verbs should be sought in the Catalogue of Verbs given in the Grammar in use.

A.

ἀβεβαίως, adv., *inconstantly*.

ἀγαθός, ἡ, ὄν, *good*.

ἀγανακτέω, f. ἤσω, *to be incensed, to feel grieved*.

ἄγε, imp. of ἄγω used adv., *come, well*.

ἄγνοέω, f. ἤσω, *to be ignorant of*.

ἄγνοια, as, (ἡ), *ignorance*.

ἄγω, f. ἄξω, *to lead, to strive*.

ἄγών, ὦνος, (ὁ), *a striving, a contest*.

ἀδελφή, ἡς, (ἡ), *a sister*.

ἀδικέω, f. ἤσω, *to act unjustly, to wrong*.

ἄδικος, ον, *unjust*.

ἄδοξία, as, (ἡ), *ill repute*.

ἄδύνατος, ον, *impossible*.

ἀεί, adv., *always*.

ἀήττητος, *invincible*.

ἄθλιος, ἰα, ἰον, *wretched*.

ἄθλίως, adv., *wretchedly*.

ἀθυμέω, f. ἤσω, *to be discouraged*.

ἀθυμία (ἡ), *discouragement, dejection*.

αἰνιγμα, τος, (τό), *a riddle*.

αἰνίττομαι, f. ἵξομαι, *to put forth a riddle*.

εἰρετός, ἡ, ὄν, *to be chosen, desirable*.

αἰσθάνομαι, f. ἤσομαι, *to perceive*.

αἰσχρός, ὁ, ὄν, *shameful*.

αἰτέω, f. ἤσω, *to demand*.

αἰτιόδομαι, f. ἤσομαι, *to blame*.

αἰτία, as, (ἡ), *a cause*.

αἴτιος, ἰα, ἰον, *causing*.

ἀκίνητος, ον, *unmoved, uninfluenced*.

ἀκολουθέω, f. ἤσω, *to follow*.

ἀκούω, f. σομαι, *to hear*.

ἄκρασία, as, (ἡ), *intemperance*.

ἀκρατής, ἐς, *strengthless, weak*.

ἀκριβής, ἐς, *precise, perfect*.

ἀκριβῶς, adv., *clearly, precisely*.

ἀκρόπολις, εως, (ἡ), *a citadel*.

ἀλαζονεία, as, (ἡ), *vainglory, boastfulness*.

ἀλήθεια, as, (ἡ), *truth*.

ἀληθής, ἐς, *true*.

ἀληθινός, ὄν, *true, real, right*.

ἀλλά, *but, yet*.

ἀλλήλων, pro. rec., *one another*.

ἄλλος, η, ο, *other, any other*.

ἄλλος, ουσ, (τό), *a grove*.

ἅμα, adv., *together*.

ἀμαθής, ἐς, *unlearned*.

ἀμελέω, f. ἤσω, *to be indifferent*;
imp. used as adv., ἀμέλει, *doubtless*.

ἀμετάβλητος, *ον*, unalterable.
 ἀμφιέννυμι, *έσω*, to clothe one's self.
 ἀμφοτέρως, *έρα*, *ερον*, both.
 ἄν, cond. adv. [See Grammar.]
 ἄν, cont. for *εἰ ἄν*.
 ἀναβαίνω, *φ*, -βήσομαι, to go up.
 ἀνάβασις, *εως*, (*ή*), an ascent.
 ἀναγγέλλω, *φ*, -αγγελῶ, to inform, to proclaim.
 ἀναγκάζω, *φ*, *δσω*, to constrain.
 ἀνάγκη, *ης*, (*ή*), necessity.
 ἀνάθημα, *ατος*, (*τό*), an object set up (ἀνατίθημι) in a temple, a votive offering.
 ἀνακάπτω, *φ*, *ψω*, to return, to wander.
 ἀνέκειμαι, to lie up, to be dedicated.
 ἀναλαμβάνω, *φ*, -λήψομαι, to take up.
 ἀνάλψις, *εως*, (*ή*), a raising up, a recovery.
 ἀναλίσκω, *φ*, -λώσω, to squander.
 ἀνανήψω, *φ*, -νήψω, to recover sobriety.
 ἀνάπαλιν, adv., on the contrary.
 ἀναπηδάω, *φ*, *ήσω*, to leap up.
 ἀναπλήρωμι, *φ*, -πλήσω, to fill up.
 ἀνατίθημι, *φ*, -θήσω, to set up.
 ἀνδρεία, *ας*, (*ή*), courage.
 ἀνδρείως, adv., manfully.
 ἀνδροφονέω, *φ*, *ήσω*, to murder.
 ἄνευ, prep., without.
 ἀνήρ, ἀνδρός, (*ός*), a man. Lat. *vir*.
 ἄνθρωπος, *ου*, (*ός*), a human being.
 Lat. *homo*.
 ἀνοδία, *ας*, (*ή*), a trackless waste.
 ἀντιφάρμακον, *ου*, (*τό*), an antidote.
 ἄντρον, *ου*, (*τό*), a cave.
 ἄνω, adv., upward.
 ἀξιόω, *φ*, *ώσω*, to deem worthy, to claim, to urge.
 ἀπάγω, *φ*, -ἄξω, to lead away.
 ἀπαιτέω, *φ*, *ήσω*, to demand back.

ἀπαλλάττω, *φ*, *ἄξω*, to escape.
 ἅπας, ἅπασα, ἅπαν, all together.
 ἀπατάω, *φ*, *ήσω*, to deceive, to beguile.
 ἀπάτη, *ης*, (*ή*), deceit.
 ἄπειμι, to go away.
 ἀπεριέργως, artlessly, simply.
 ἀπέρχομαι, *φ*, -ελεύσομαι, to depart.
 ἀπίθανος, *ον*, incredible.
 ἀπιθάνως, adv., incredibly. [ble.
 ἀπιστος, *ον*, untrustworthy, incredible.
 ἀπλαστος, *ον*, unfashioned, natural, genuine. [greed.
 ἀπληστία, *ας*, (*ή*), covetousness,
 ἀπλοῦς, *ής*, οὖν, simple.
 ἀπό, prep., from, out of.
 ἀποβάλλω, *φ*, -βαλῶ, to throw away, to lose.
 ἀπογιγνώσκω, *φ*, -γνώσομαι, to reject, to repudiate.
 ἀποδιδίδω, *φ*, *δσω*, to shrink back, to flinch.
 ἀποθνήσκω, *φ*, -θανοῦμαι, to die.
 ἀπόκρημνος, *ον*, steep.
 ἀποκρίνω, *φ*, *νῶ*, to choose; mid., to answer.
 ἀπολαύω, *φ*, -λαύσω, to enjoy.
 ἀπολείπω, *φ*, *ψω*, to leave, to abandon.
 ἀπόλλυμι, *φ*, -λέσω, to destroy.
 ἀπολύω, -λύσω, to free.
 ἄπονος, *ον*, free from toil.
 ἀπορέω, *φ*, *ήσω*, to be perplexed, to dispute.
 ἀπορρίπτω, *φ*, *ψω*, to throw away.
 ἀποστέλλω, *φ*, *λῶ*, to send away.
 ἀποστερέω, *φ*, *ήσω*, to plunder.
 ἀπροβούλευτος, *ον*, heedless.
 ἀπωθέω, *φ*, *ήσω*, to push off, to reject.
 ἔρα, conj., then, consequently.
 ἀργύριον, *ου*, (*τό*), silver, money.
 ἀρετή, *ής*, (*ή*), courage, virtue, manliness.

ἀριθμητικός, ἡ, ὄν, *skilful in numbers; as sub., an arithmetician.*
 ἀρπάζω, f. ἄσω, to rob.
 ἀρρωστέω, f. ἦσω, to be weak.
 ἄρτι, directly, just now.
 ἄσεβής, ἐς, *impious.*
 ἀσμένως, willingly, gladly.
 ἀστεφάνωτος, ον, *uncrowned.*
 ἀστρολόγος, ου (ὁ), *an astronomer.*
 ἀσφάλεια, ας, (ἡ), *safety.*
 ἀσφαλής, ἐς, *safe, secure.*
 ἀσφαλῶς, adv., *safely.*
 ἀσχημονέω, f. ἦσω, to behave indecently.
 ἀσχολία, ας, (ἡ), *business.*
 ἀσωτία, ας, (ἡ), *profligacy.*
 ἀτιμάζω, f. ἄσω, to dishonor.
 ἀτρύφερος, ον, *inexpensive.*
 αἰθῖς, adv., *again.*
 αὐτός, ἡ, ὁ, pron., *he, she, it, himself, etc.; ὁ αὐτός, the same.*
 ἀφαιρέω, f. ἦσω, to take away, to rob.
 ἀφικνέομαι, f. ἴσσομαι, to arrive.
 ἀφοβία, ας, (ἡ), *fearlessness.*
 ἀφρονέω, f. ἦσω, to be foolish.
 ἀφροσύνη, ης, (ἡ), *folly.* [foolish.
 ἄφρων, ον, *devoid of intelligence,*
 ἄχρηστος, ον, *useless.*

B.

βαδίζω, f. οὔμαι, to walk.
 βαθύς, εἰα, ὅ, *deep.*
 βασιλεία, ας, (ἡ), *a kingdom.*
 βέβαιος, αἶα, ον, *stedfast, firm.*
 βίος, ου, (ὁ), *life.*
 βιώω, f. βιώσομαι, to live.
 βλαβερός, ὁ, ὄν, *injurious.*
 βλάπτω, f. ψω, to injure.
 βοηθέω, f. ἦσω, to aid.
 βόσκημα, τος, (τό), *a herd of cattle.*
 βούλομαι, f. ἴσσομαι, to wish.

βουνός, οὔ, (ὁ), *a hill.*
 βραχύ, adv., *shortly.*
 βραχύς, εἰα, ὅ, *short, brief.*

Γ.

γάρ, conj., *for, since.*
 γαργαλίζω, f. σω, to tickle.
 γέ, adv., *at least, certainly.*
 γελάω, f. σω, to laugh.
 γεμίζω, f. σω, to load, to fill.
 γέρον, οντος, (ὁ), *an old man.*
 γεωμέτρης, ου, ὁ, *a measurer of land, a geometer.*
 γίγνομαι, f. γενήσομαι, to become.
 γινώσκω, γνώσομαι, to know.
 γόνυ, γόνατος, (τό), *a knee.*
 γοῦν (γε οὖν), *at least then, also.*
 γράμμα, τος (τό), *a letter; in plur., learning, literature.*
 γραφή, ἡς, (ἡ), *a writing, a drawing, an inscription.*
 γράφω, f. ψω, to write, to portray.
 γυμνός, ἡ, ὄν, *naked, without an outer garment.*
 γυνή, γυναικός, (ἡ), *a woman.*

Δ.

δαιμόνιος, ον, *pertaining to a demon or genius, strange.*
 δαίμων, ονος, (ὁ), *a god, a genius, a demon.*
 δέ, conj., *but, yet, and.*
 δεῖ, f. δεήσει, imp. verb, *it behooves (one should).*
 δεικνύω, f. δείξω, to show.
 δεινός, ἡ, ὄν, *fearful, strange, wonderful.*
 δεῦρο, adv., *hither.*
 δεύτερος, ἐρα, ἐρον, *second.*
 δέω, f. δήσω, to bind.

δή, *now, quite, particularly, certainly.*

δηλονότι, *forsooth, certainly.*

δηλός, *f. δηλώσω, to make plain, to manifest, to assure.*

δήπου, *adv., doubtless, surely.*

διὰ, *prep., with gen., through; with acc., on account of.*

διάκειμαι, *f. -κείσμαι, to be disposed.*

διαλέγω, *f. ξω, to select, to converse, to argue.*

διαλείπω, *f. ψω, to leave an interval of space or time, to wait, to omit.*

διαλέκτικος, *η, ον, skilled in controversy.*

διαναπαύω, *f. σω, to rest a while.*

διασώζω, *f. σω, to bring safely through; pass., to arrive safely.*

διατριβή, *ῆς, (ῆ), pastime, dalliance.*

διατριβώ, *f. ψω, to pass time.*

δίδωμι, *τ. δώσω, to give.*

διέξειμι, *to go through, to explain.*

διηγέομαι, *f. -ηγήσομαι, to narrate.*

δικαιοπραγέω, *f. ἤσω, to do right.*

δικαιοσύνη, *ης, (ῆ), uprightness, righteousness.*

διό, *conj., wherefore.*

Διός, *see Ζεύς.*

διωχλέω, *f. ἤσω, to disturb, molest.*

δοκέω, *f. ξω, to seem, to think.*

δόξα, *ης, (ῆ), a notion, an opinion, good reputation, honor.*

δόσις, *εως, (ῆ), a gift.*

δουλεύω, *σω, to be a slave, to serve.*

δοῦλος, *η, ον, servile.* [nify.]

δύναμαι, *f. ἤσομαι, to be able, to sig-*

δύναμις, εως, (ῆ), power, might, efficacy.

δύο, *adj. num., two.*

δυσειδής, *ές, misshapen, deformed.*

δυσμαθής, *ές, slow to learn.*

δώρον, *ου, (τό), a gift.*

E.

ἐάν, *conj., if (εἰ ἄν).*

ἐαυτοῦ, *ῆς, οὔ, pro. ref., himself, etc.*

ἐγγίζω, *to approach.*

ἐγκράτεια, *ας, (ῆ), self-control.*

ἐγώ, *pro. pers., I; ἔγωγε, I, for my part.*

ἐῶ, *perf., εἴωθα, as pres., to be wont.*

εἰ, *conj., if.*

εἴγε, *conj., if indeed.* [granted.]

εἰεν, *opt. pres. 3d sing. of εἰμί, be it so,*

εἰκαῖος, αἶα, αἶον, heedless.

εἰκῇ, *adv., recklessly, rashly.*

εἶκω, *f. εἴξω, perf. ἔουκα, perf. part.*

εἰκώς, εἰκῦια, εἰκός, similar, probable, natural.

εἰμί, *f. ἔσομαι, to be.*

εἴπερ, *conj., if at all events.*

εἶπον, *2 aor., I said, I spoke.*

εἰς, *prep., into.*

εἰσάγω, *f. ξω, to lead in.*

εἰσάπαξ, *adv., at once.*

εἰσεῖμι, *to enter in.*

εἰσέρχομαι, *f. -ελεύσομαι, to go into.*

εἰσόδος, *ου, (ῆ), an entrance.*

εἰσπορεύω, *f. σω, to bear into, to enter.*

εἴσω, *adv., within.*

εἴτα, *adv., thereupon.*

εἴωθα, *see ἔω.*

ἐκ (ἐξ), *out of.* [every.]

ἐκαστος, *ἐκάστη, ἑκαστον, each,*

ἐκβάλλω, f. -βαλῶ, to cast forth.

ἐκεῖ, *adv., there, thither.*

ἐκεῖθεν, *adv., thence.*

ἐκεῖνος, *ἐκείνη, ἐκεῖνο, pro. dem., that, he, she, it.*

ἐκεῖσε, *adv., thither.*

ἐκκαθαίρω, *f. ἀρῶ, to cleanse, to purify.*

ἐκλύω, f. σω, to loose, to free.

ἐκποιέω, f. ἤσω, to make out of, to bring out.

ἐκπτώσις, εως, (ῆ), a falling, a failure.

ἐκτείνω, f. νῶ, to stretch out.

ἐλάττων, ον, used as comp. of ὀλίγος, smaller.

ἐλευθερία, ας, (ῆ), liberty.

ἐλευθέρος, adv., freely.

ἐλκω, f. ξω, to draw.

ἐλλείπω, f. ψω, to omit, to leave.

ἐλπὶς, ος, (ῆ), hope.

ἐμβάλλω, f. -βαλῶ, to put in, to incite, to inspire.

ἐμπείρως, adv., skilfully, wisely.

ἐμπροσθεν, adv., before.

ἐμφαίνω, f. -φανῶ, to show, to make evident.

ἐμφασίς, εως, (ῆ), a demonstration, a gesture.

ἐμφρων, ον, sagacious, wise.

ἐν, prep., in.

ἐναντίος, ἰα, ἰον, opposite.

ἐνδιατρίβω, f. ψω, to spend time with.

ἐνδον, adv., within.

ἐνδοιάζω, f. σω, to doubt.

ἐνεκα, prep., on account of.

ἐνθάδε, adv., thither.

ἐνθεν, adv., hence.

ἐνιοι, αι, α, some.

ἐνταῦθα, adv., there, in that place there.

ἐντεῦθεν, adv., thence.

ἐξαιρέω, f. ἤσω, 2d aor. -εἶλον, to take out, to choose.

ἐξαίρω, f. ρῶ, to raise, to rescue.

ἐξηγέομαι, f. ἤσομαι, to bring out, to explain.

ἐξήγησις, εως, (ῆ), an explanation.

ἐξῆς, εως, (ῆ), a habit.

ἐξόλλυμι, f. ὀλῶ, to destroy. The 2d aor. mid. is passive in force.

ἐξω, adv., out, outside.

ἐπαγγέλλω, f. ἐλῶ, to announce to, [middle] to promise.

ἐπαινέω, f. ἐσω, to praise.

ἐπακολουθέω, f. ἤσω, to pursue.

ἐπάνω, above, superior to.

ἐπεί, conj., when, since.

ἐπειδάν (ἐπεὶ δὴ ἔν), whenever, as soon as, since.

ἐπείπερ, adv., especially since.

ἐπί, conj., on, upon, against, toward.

ἐπιθυμέω, to set the heart upon, to long for.

ἐπιθυμία, ας, (ῆ), desire, longing.

ἐπικατοικέω, to dwell upon.

ἐπικίνδυνος, ον, dangerous.

ἐπιλανθάνομαι, f. -λήσομαι, to forget.

ἐπιλείπω, f. ψω, to fail.

ἐπιορκέω, f. ἤσω, to commit perjury.

ἐπιποθέω, ἤσω, to long for.

ἐπισκοπέω, f. -σκέψομαι, to watch over, to care for.

ἐπίσταμαι, f. -στήσομαι, to know.

ἐπιστήμη, ης, (ῆ), knowledge, understanding.

ἐπιτάττω, f. ξω, to enjoin upon, to command.

ἐπιτίμιον, ον, (τό), a recompense.

ἐπιτυχάνω, f. -τεύξομαι, to happen on, to meet.

ἐπιχώριος, ἰα, ἰον, native.

ἐραστής, οὔ, (ός), a lover, a devotee.

ἐργον, ον, (τό), work, office.

ἐρημος, ης, ον, desert, solitary.

ἐρμηνεύς, ἑως, (ός), an interpreter.

ἐρχομαι, f. ἐλεύσομαι, to go, to come.

ἐρωτάω, f. ἤσω, to ask.

ἐσθίω, f. ἔδομαι, to eat, to feast.

ἔσω, adv., inside.

ἑταῖρα, as, (ῆ), a companion, a courtesan.

ἕτερος, ἕρα, ερον, other; τὸ ἕτερον, further.

ἔτι, adv., still, further.

εἶ, adv., well.

εὐκλῆς, ἐς, well-flowered, flowery.

εὐγένεια, as, (ῆ), high birth, nobility.

εὐδαιμονέω, f. ἥσω, to be fortunate.

εὐδαιμονία, as, (ῆ), good fortune.

εὐδαιμονικός, ῆ, ὄν, making happy, blessing.

εὐδαίμων, ον, fortunate, happy.

εὐδοξέω, f. ἥσω, to be held in esteem.

εὐειδής, ἐς, well-formed, graceful.

εὐεκτήω, f. ἥσω, to be in good health.

εὐθύς, εἰα, ὕ, straight.

εὐλόγως, adv., reasonably, rightly.

εὐπρόετος, ον, easy to travel.

εὐρίσκω, f. ῥήσω, to find.

εὐτακτος, well-arranged, neat.

εὐταξία, as, (ῆ), good order, propriety.

εὐφραίνω, f. ἀνῶ, to rejoice.

εὐφροσύνη, ης, (ῆ), joy.

εὐχρηστος, ον, serviceable, useful.

εὐωχέω, f. ἥσω, to feast.

ἐπίστημι, f. ἐπιστήσω, to stand at or near.

ἐφόδιος, ον, requisite for travelling; as sub., τὸ ἐ., travelling convenience.

ἐχιόθηκτος, ον, serpent-bitten.

ἔχω, f. ἔξω or σχήσω, to have, to possess; οὕτως ἔχειν, to be so.

ἕως, conj., until, as long as.

Z.

ζάω, f. ζήσω, to live.

Ζεὺς, Διός, (δ), Zeus.

ζηλώω, f. ὦσω, to covet, to emulate, to pursue eagerly.

H.

ἢ, conj., or; ἢ . . . ἢ, either . . . or.

ἡγέομαι, f. ἡσομαι, to lead, to hold.

ἡδη, adv., already, now.

ἡδονή, ης, (ῆ), pleasure, sense-gratification.

ἡδονικός, ῆ, ὄν, pleasing, voluptuous.

ἡδυνάθεια, as, (ῆ), luxury.

ἡδύς, εἰα, ὕ, pleasing, gratifying.

ἥθος, οὖς, (τό), custom, character.

ἦκω, f. ἦξω, to come.

ἡλικία, as, (ῆ), age, time of life.

ἦν (ἔάν), conj., if. [cules].

Ἡρακλῆς, εἰς, (δ), Heracles (Hēraklēs), adv. (ἥττων), worse, less.

Θ.

θάνατος, οὖς, (δ), death.

θαρρέω, f. ἥσω, to dare, to be of good cheer.

θάρσος, οὖς, τό, daring, courage.

θαυμάζω, f. σῶ, to admire, to wonder at.

θέμα, τος, (τό), a deposit.

θέμις, ἰδος, (ῆ), right, justice.

θεραπεύω, f. εὔσω, to serve, to heal.

θεωπέω, f. ἥσω, to see, to observe.

θηρίον, οὖς, (τό), a wild animal.

θρίξ, τριχός, (ῆ), hair.

θρόνος, οὖς, (δ), a throne.

θυγάτηρ, τρός, (ῆ), a daughter.

θυμός, οὖς, (δ), the soul, passion, wrath.

θύρα, as, (ῆ), a door.

θύριον, οὖς, (τό), a small door.

I.

ιατρός, οὖς, (δ), a physician.

ἰδεῖν, 2 aor., to see.

ἴδιος, *ia, on*, private, peculiar, one's own. [ple.]

ἱερός, *ά, όν*, holy; τὸ ἱερόν, the temple-ρουσλέω, *f. ήσω*, to rob a temple.

ικανῶς, *adv.*, conveniently, sufficiently, fittingly.

ἱλαρός, *ά, όν*, joyous.

ἵνα, *conj.*, in order that, that.

ἵστημι, *f. στήσω*, to stand.

ἰσχύς, *ύος, (ή)*, strength, might.

K.

κἀγώ = καὶ ἐγώ.

καθαίρω, *f. αῶ*, to purge, to purify.

καθάπερ, *conj.*, just as.

καθάριος, *ον*, neat.

καθαρός, *ά, όν*, clean, pure.

καθαριστικός, *ή, όν*, purifying.

κάθημαι, -εδοῦμαι, to sit.

καθίστημι, *f. καταστήσω*, to establish.

καθεστηκώς, *νῖα, ός*, dignified, composed.

καί, *conj.*, and; *adv.*, also.

καίω, *f. καύσω*, to burn.

κακία, *as, (ή)*, evil.

κακοδαιμονία, *as, (ή)*, evil fortune, unhappiness.

κακοδαίμων, *ον*, unfortunate, wretched.

κακοπάθεια, *as, (ή)*, distress, misery, hardship. [harm.]

κακοποιέω, *f. ήσω*, to distress, to

κακός, *ή, όν*, bad, evil.

κακῶς, *adv.*, badly.

καλέω, *f. έσω*, to call, to name.

καλλωπίζω, *f. ίσω*, to paint the face.

καλλωπισμός, *οῦ, (δ)*, personal decoration, especially artificial complexion.

καλοκάγαθία, *as, (ή)*, rectitude, honor.

καλός, *ή, όν*, beautiful, fair, noble.

καλῶς, *adv.*, beautifully, nobly.

κάμνω, *f. καμῶ*, to be sick or weary.

καρτερέω, *f. ήσω*, to be strong, to endure.

καρτερία, *as, (ή)*, endurance, patience.

κατά, *prep.* with *gen.*, down from; with *accus.*, against, after, opposite.

καταβιβρώσκω, *f. -βρώσω*, to devour.

κατακρατέω, *f. ήσω*, to overpower.

καταλάμπω, *f. ψω*, to illumine.

κατανοέω, *f. ήσω*, to observe, to mark.

καταστρέφω, *f. ψω*, to destroy, to bring to ruin.

καταφθείρω, *f. -φθερῶ*, to corrupt, to destroy.

κατεσθίω, *f. -έδομαι*, to devour.

κατέχω, *f. καθέξω*, to possess, to control.

κείμαι, *f. κείσομαι*, to lie, to recline.

κελεύω, *f. σω*, to command.

κενοδοξία, *as, (ή)*, idle fancy, vain glory.

κεφάλαιον, *ον, (τό)*, the substance; ἐπὶ κεφαλαίου, in a word.

κεφαλή, *ής, (ή)*, the head.

κίνδυνος, *ου, (δ)*, danger.

κλαίω, *f. κλαύσομαι*, to wail.

κνήμη, *ης, (ή)*, the leg.

κολάζω, *f. σω*, to check, to punish.

κολακεία, *as, (ή)*, flattery.

κολακεύω, *f. σω*, to flatter.

κομίζω, *f. σω*, to carry; in *mid.*, to receive again, to recover.

κοσμέω, *f. ήσω*, to adorn, to paint the face.

κρατέω, *f. ήσω*, to overpower, to conquer.

κρημνός, *οῦ, (δ)*, a precipice.

κρίνω, *f. κρίνῶ*, to judge.

κριτικός, ἡ, ὄν, *qualified to judge, critical*; as sub., *a critic*.

Κρόνος, οὐ, (δ), *Cronus, Saturn*.

κτάσμαι, f. ἥσσομαι, *to acquire*.

κύκλος, οὐ, (δ), *a circle*.

κυριεύω, f. εὐσω, *to be lord, to rule*.

κωλύω, f. σω, *to hinder*.

Κωρύκιος, α, ον, *Corycian*.

κωφός, ἡ, ὄν, *blunt, deaf*.

Λ.

λαμβάνω, f. λήψομαι, *to take*.

λέγω, λέξω, *to choose, to speak, to mention*.

λειμών, ὦνος, (δ), *a meadow*.

λειμωνοειδής, ἐς, *meadow-like*.

λεπτός, ἡ, ὄν, *gaunt*.

ληΐζω, f. σω, *to plunder*.

λίθος, οὐ, (δ), *a stone*.

λιπαρός, α, ὄν, *shining, radiant*.

λογισμός, οὐ, (δ), *reflection, consideration*.

λόγος, οὐ, (δ), *reason, speech, word*.

λοιπός, ἡ, ὄν, *remaining*.

λυπέω, f. ἥσω, *to pain, to grieve*.

λύπη, ης, (ῆ), *pain, grief*.

λυσίτελής, ἐς, *profitable*.

Μ.

μά, adv. of swearing, *by*.

μάθημα, ατος, (τος), *learning, a branch of learning*.

μαθηματικός, ἡ, ὄν, *skilled in learning*; as sub., *a scholar*.

μαίνω, f. μανῶ, *to rave*.

μακάριος, ἰα, ον, *blessed*.

μάλα, adv., *very, extremely*; καὶ μάλα, *in very truth*.

μάστιξ, γος, (ῆ), *a lash*.

μέγας, μεγάλην, μέγα, *great*.

μέθυστος, ον, *drunken*.

μέλλω, f. ἥσω, *to intend, to be about*.

μέν, conj. (followed by δέ), *indeed, on the one hand*.

μέντοι, adv. conj., *moreover*.

μένω, f. μενῶ, *to remain*.

μέσος, η, ον, *middle*.

μετά, prep. with gen., *with*; with acc., *after*.

μεταμέλεια, ας, (ῆ), *repentance*.

μετάνοια, ας, (ῆ), *repentance*.

μέχρι, adv., *until*; before a vowel, μέχρῃς.

μή, adv., *not*; as conj., *that not*; after verbs of fearing, *lest, that*.

μηδέ, conj., *and not, nor yet, neither*;

μηδέ . . . μηδέ, *neither . . . nor*.

μηδείς, μηδεμία, μηδέν, *no one, nothing*.

μηνύω, f. σω, *to reveal*.

μήτηρ, μητρός, (ῆ), *a mother*.

μικρός, α, ὄν, *small*; κατὰ μικρόν, *little by little*. [member.

μνημονεύω, f. εὐσω, *to recall, to re-mónos, η, ον, alone*.

μορφή, ῆς, (ῆ), *form*.

μουσικός, ἡ, ὄν, *musical*; as sub., *a musician*.

μοχθηρός, α, ὄν, *wretched, vile*.

μυθολογία, ας, (ῆ), *a narration of a fable, the significance of a story or picture*.

μῦθος, οὐ, (δ), *a legend, a poetical story, an allegory*.

Ν.

ναί, adv., *truly, really*.

ναυαγέω, f. ἥσω, *to suffer shipwreck*.

ναῦς, νεώς, (ῆ), *a ship*.

νεανίσκος, οὐ, (δ), *a young man*.

νέος, α, ον, *young*.

νεώς, ὦ, (δ), *a temple*.

νή, adv. of swearing, *yes, by* —

νικᾶω, f. νικήσω, to conquer.
 νίκη, ης, (ῆ), victory.
 νίκημα, ατος, (τό), victory, the price
 of victory.
 νομίζω, f. ἴσω (ἰῶ), to believe, to hold
 as an opinion.
 νοσερός, ας, όν, hurtful, sickening.
 νοσέω, f. ἴσω, to be sick.
 νοσοποιέω, f. ἴσω, to cause sickness.
 νόσος, ου, (ή), sickness, disease.
 νῦν, adv., now.

Ξ.

ξένος, η, ον, strange, foreign; as
 sub., a stranger.

Ο.

ό, ή, τό, art., the. [that one.
 όδε, ήδε, τόδε, dem. pron., he, she,
 όδός, οὔ, (ή), a way, a path.
 όδύνη, ης, (ή), grief, pain.
 όδυμός, ου, (ό), lamentation, com-
 plaining.
 όθεν, adv., whence.
 οἶδα, 2 perf., to know.
 οικητήριον, ου, (τό), a dwelling.
 οἶκος, ου, (ό), a house.
 οἶμαι, f. οἴησμαι, to think.
 οἶος, οἶα, οἶον, of which kind.
 όλίγος, η, ον, little.
 όλος, η, ον, entire, whole.
 όμαλός, ή, όν, even, smooth.
 όμοιος, οἶα, οἶον, like.
 όμοίως, adv., in like manner.
 όμως, conj., yet, nevertheless.
 όπίσω, adv., backward, behind.
 όποι, adv., whither.
 όπότεν, adv. conj., whenever.
 όπου, adv., where.
 όπως, adv., whereby, in order that,
 that.
 όρώ, f. ύψομαι, to see.

όρθως, adv., rightly.
 όρμᾶω, f. ἴσω, to move toward, to
 strive for, to set out for.
 ός, ή, ό, rel. pron., who, which, what.
 όσος, η, ον, as great as, as much as.
 όσπερ, ήπερ, ύπερ, which, which
 'same.
 όστις, ήτις, ότι, whoever, who.
 όταν, conj. adv., whenever.
 ότε, conj., when, since (637).
 ότι, conj., that, because.
 οὔ (οὔκ, οὔχ), adv., not.
 οὔ, adv., where.
 οὔδαμῶς, adv., in no manner.
 οὔδέ, conj., and not, nor yet; οὔδέ
 . . . οὔδέ, neither . . . nor.
 οὔδεις, οὔδεμία, οὔδέν, no one, noth-
 ing.
 οὔδέποτε, adv., never.
 οὔδέπω, adv., not yet.
 οὔκέτι, adv., no longer.
 οὔκοῦν, conj., not then? therefore.
 οὔν, conj., so, therefore.
 οὔτε, conj., and not; οὔτε . . . οὔτε,
 neither . . . nor.
 οὔτος, αὔτη, τοὔτο, pron. dem., this,
 he, she, it.
 οὔτω(ς), adv., thus.
 οὔχ(ι), adv., not, (same as οὔ).
 ύφελος, ους, (τό), use, profit.
 όχλέω, f. ἴσω, to crowd, to tread.
 όχλος, ου, (ό), a crowd.

Π.

παιδεία, ας, (ή), education, disci-
 pline.
 πάλαι, adv., formerly.
 πάλιν, adv., back, again.
 πανταχοῦ, adv., everywhere.
 παντοδαπός, ή, όν, of all kinds.
 πάνυ, adv., very, altogether.

παρά, prep. with gen., *from the side of*; with dat., *beside*; with acc., *unto, opposite*.

παραγίγνομαι, f. -γενήσομαι, *to arrive*.

παραδίδωμι, f. -δώσω, *to deliver*.

παράδοξος, ον, *unexpected, strange*.

παραιτέομαι, f. ήσομαι, *to be entreated from, to avoid*. [exhort.

παρακαλέω, f. έσω, *to encourage, to*

παρακούω, f. -ακούσομαι, *to hear in vain*.

παραλαμβάνω, f. -λήψομαι, *to receive*.

παραλείπω, f. ψω, *to omit*.

παραλλάττω, f. ξω, *to change, to avoid, to pass by*.

παραπλήσιος, ον, *near, like*.

παρατηρέω, f. ήσω, *to watch eagerly*.

παραχρήμα, adv., *straightway*.

πάρεργος, ον, *secondary, subordinate*. [lessly.

παρέργως, adv., *slightingly, care-*

παρέρχομαι, f. -ελεύσομαι, *to pass by*.

παρίστημι, f. -στήσω, *to stand by*.

Παρμενίδειος, α, ον, *Parmenidean*.

πᾶς, πᾶσα, πᾶν, *every, all*.

πάσχω, f. πείσομαι, *to experience, to suffer*.

πείθω, f. πείσω, *to persuade; mid., to obey*.

πειθῶ, οὖς, (ή), *persuasion*.

πειράω, f. άσω, *to attempt*.

πενία, ας, (ή), *poverty*.

πέρας, τος, (τό), *end; τὸ πέρας, at last*.

περί, *around, about*.

περιάγω, f. ξω, *to lead about*.

περίβολος, ου, (δ), *an enclosure, a circuit*.

περιπατέω, f. ήσω, *to walk about*.

Περιπατητικός, οὖ, (δ), *a Peripatetic philosopher*.

περιποιέω, f. ήσω, *to make about, to form*.

περιπορεύομαι, f. εύσομαι, *to go around*.

περισπάω, f. άσω, *to draw away*.

περίστασις, εως, (ή), *a circumstance*.

περιτρέχω, f. δραμούμαι, *to run around*.

πέτρα, ας, (ή), *a rock, a cliff*.

πετρώδης, ες, *rocky*.

πιθανός, ή, όν, *persuasive, alluring*.

πικρός, ά, όν, *bitter, hateful*.

πίναξ, ακος, (δ), *a board, a tablet, a picture*.

πίνω, f. πίομαι, *to drink*.

πιστεύω, f. σω, *to trust*.

πλανάω, f. ήσω, *to wander, to deceive*.

πλάνος, ου, (δ), *error, deceit*.

πλάττω, f. σω, *to form, to mould*.

Πλάτων, ονος, (δ), *Plato*.

πλέκω, f. ξω, *to entwine, to embrace*.

πλήθος, ους, (τό), *fulness, multitude*.

πλουτέω, f. ήσω, *to be rich*.

πλούτος, ου, (δ), *wealth, riches*.

ποι, adv., *whither?*

ποιέω, f. ήσω, *to make, to do*.

ποιητής, οὖ, (δ), *a poet*.

ποιός, οία, οίον, *what kind of?*

πολέμιος, ία, ίον, *hostile; as sub., an enemy*.

πόλις, εως, (ή), *a city, a state*.

πολιτικός, ή, όν, *pertaining to a city*.

πολλάκις, adv., *often, many times*.

πολλαπλάσιος, ον, *manifold*.

πολύς, πολλή, πολύ, *many, much*.

πόμα, τος, (τό), *a drink*.

πονηρός, ά, όν, *evil, wicked*.

πορεύω, f. εύσω, *to carry; in pass., to proceed*.

ποτε, ever, once.

πότερος, ἑρα, ἐρον, *which of the two?*
 πότερον, -ῆ, *whether . . . or; πότε-*
ρον οὖν, pray, then.

ποτήριον, ου, (τό), *a cup.*

ποτίζω, f. ἴσω, *to give drink.*

ποτόν, οὔ, (τό), *drink.*

πράγμα, τος, (τό), *a deed.* [*esty.*

πραότης, ητος, (ή), *mildness, mod-*

πράττω, f. ξω, *to do; κακῶς πράττω,*
to fare badly.

πρεσβύτες, ου, (δ), *an aged man.*

πρό, prep., *before.*

προβάλλω, f. -βαλῶ, *to throw out, to*
propound.

προδίδωμι, f. -δώσω, *to give up, to*
betray.

προδότης, ου, (δ), *a betrayer, a*
traitor.

προέχω, f. ἐξω, *to prefer, to excel.*

προθύμως, adv., *eagerly, zealously.*

προϋλάιον, ου, (τό), *a vestibule.*

πρός, prep., *near, at, toward, unto.*

προσδέχομαι, f. -δέξομαι, *to accept.*

προσέχω, f. -έξω, *to direct, to apply,*
to attend.

προσκαταβαίνω, f. -βήσομαι, *to de-*
scend for.

προσοράω, f. -όβομαι, *to look upon.*

προσποιέω, f. ἥσω, *to claim, to pro-*
fect.

προσπυνθάνομαι, f. -πεύσομαι, *to in-*
quire further.

πρόσταγμα, τος, (τό), *an injunction,*
a command.

προστάττω, f. ξω, *to enjoin upon.*

πρόσωπον, ου, (τό), *countenance.*

πρότερος, ἑρα, ἐρον, *former.*

προϋπάρχω, f. ξω, *to possess previously.*

πρῶτος, η, ον, *first.*

Πυθαγόρειος, α, ον, *Pythagorean.*

πύλη, ης, (ή), *a gate.*

πυλῶν, ὠνος, (δ), *the tower of the*
gate, the gateway.

πῶς, adv., *how? why?*

P.

ράβδος, ου, (ή), *a staff.*

ράκος, ους, (τό), *a rag.*

ρήτωρ, ορος, (ό), *a speaker, a pro-*
fessional teacher of oratory.

ρίπτω, f. ψω, *to throw, to hurl.*

ρυπαρός, δ, όν, *filthy.*

Σ.

σημαίνω, f. ανῶ, *to point out, to sig-*
nify.

σημεῖον, ου, (τό), *a sign, an emblem.*

σκέπτομαι, f. ψομαι, *to examine.*

σκληρός, δ, όν, *hard, rough.*

σκοτεινός, ή, όν, *dark.*

σοφία, ας, (ή), *wisdom.*

σπανίως, adv., *seldom, sparingly.*

σπουδαῖος, αἰα, αἰον, *earnest, excel-*
lent.

στενός, ή, όν, *narrow.*

στέφανος, ου, (δ), *a crown.*

στεφανόω, f. ώσω, *to crown.*

στολή, ης, (ή), *a robe.*

στρατόπεδον, ου, (τό), *a camp.*

τρογγύλος, η, ον, *round.*

σύ, pro. pers., *thou.*

συκοφαντέω, f. ἥσω, *to accuse falsely.*

συμβαίνω, f. -βήσομαι, *to accompany,*
to follow, to befall, to belong to.

συμβάλλω, f. βαλῶ, *to gather to-*
gether, to apprehend, to conduce,
to contribute.

συμβιώω, f. ώσομαι, *to live with.*

συμπλέκω, f. ξω, *to twine together;*
in mid., to embrace.

συμφέρω, f. συνολίσω, *to serve; as imp.,*
it profits; τὰ σ—, the useful.

συναντῶ, f. *ήσω*, to encounter.
σύνειμι, f. *-έσομαι*, to be with, to associate with, to congregate.
συνίημι, f. *ήσω*, to put together, to comprehend.
συνίστημι, f. *-στήσω*, to introduce.
σύνολος, η, ον, all together.
συνομιλέω, f. *ήσω*, to associate.
συντόμως, adv., briefly, speedily.
Σφίγγξ, *Σφίγγος*, the Sphinx, a fabled monster.
σῶζω, f. *σῶσω*, to save, to rescue; in pass., to arrive safely.
σῶμα, τος, (τό), the body.
σωφροσύνη, ης, (ή), temperance, courtesy.

T.

ταλαίπωρος, ον, wretched, miserable.
ταράττω, f. *ξω*, to trouble, to disturb.
ταραχή, ης, (ή), trouble, confusion.
ταχέως, adv., swiftly, quickly.
τέ, conj., and; *τέ . . . καί*, both . . . and.
τέκνον, ου, (τό), a child.
τέμνω, f. *τεμῶ*, to cut.
τετράγωνος, ον, four-angled, square.
τίθημι, f. *θήσω*, to set, to deposit.
τιλλω, f. *τιλῶ*, to pluck out.
τιμάω, f. *τιμήσω*, to honor, to prize.
τιμωρέω, f. *ήσω*, to punish.
τιμωρία, as, (ή), retribution.
τίς, τί, pron. interr., who? which? what? [tain one.
τις, τι, pron. indef., any one, a certain, verily.
τοιγαροῦν, conj., so then, for then, surely.
τοίνυν, then, further.
τοιούτος, αὐτή, οὗτο, of that kind, of such character.

τόπος, ου, (ό), a place.
τότε, adv., then, at that time.
τραπέζιτης, ου, (ό), a banker.
τραχύς, εἶα, ύ, rough, harsh.
τρίβω, f. *ψω*, to rub, to wear away, to beat.
τρίτος, η, ον, third. [manner.
τρόπος, ου, (ό), a turn, disposition.
τυγχάνω, f. *τεύχομαι*, to chance, to happen, to obtain.
τυραννίς, ἰδος, sovereignty, despotism.
τυφλός, ή, όν, blind.
τύχη, ης, (ή), fortune.

T.

ὕβριζω, f. *ίσω*, to insult.
ὕγιαίνω, ανῶ, to be in health.
ὕγεια, as, (ή), health.
ὕγιενός, ή, όν, healing.
ὕπάρχω, f. *ξω*, to begin, to belong; *τὰ ὑπάρχοντα*, goods.
ὕπερηφάνεια, as, (ή), pride.
ὕπό, prep. with gen., under, by; with dat., under; with acc., toward, beneath.
ὕποδέχομαι, f. *ξομαι*, to receive, to welcome.
ὕπολαμβάνω, f. *-λήψομαι*, to take under protection.
ὕπομένω, f. *-μενῶ*, to abide, to endure, to submit.
ὕψηλός, ή, όν, high.

Φ.

φαίνω, f. *φανῶ*, to seem, to appear.
φαῦλος, bad, wicked.
φέρω, f. *οἶσω*, to bear, to carry.
φεύγω, f. *φεύξομαι*, to flee.
φευκτός, ή, όν, verb. adj., to be shunned.
φημί, f. *φήσω*, to say, to affirm.

φθάνω, f. φθήσομαι, to get before, to anticipate. [tance.

φθόνος, ου, (δ), envy, grudge, reluc-

φιλαργυρία, ας, (ή), avarice.

φιλόργυρος, ου, avaricious.

φιλοτίμως, adv., jealously, extremely.

φοβέομαι, f. ήσομαι, to fear.

φορτίον, ου, (τό), a burden, merchandise.

φράζω, f. σω, to say, to explain.

φρονέω, f. ήσω, to think, to reflect.

φρόνιμος, ου, wise, prudent.

φύσις, εως, (ή), nature, natural disposition.

φωνή, ής, (ή), a sound, a language.

φῶς, φωτός, (τό), light.

X.

χαίρω, f. ήσω, to rejoice.

χαλεπός, ή, όν, hard, grievous.

χαλινός, ου, (δ), a bridle.

χάρτης, ου, (δ), paper, a roll.

χείρ, χειρός, (ή), the hand.

χορός, ου, (δ), a chorus.

χρόμαι, f. ήσομαι, to use.

χρήσιμος, ου, useful.

χρόνος, ου, (δ), time.

Ψ.

ψέγω, f. ξω, to blame, to reproach.

Ψευδοδοξία, ας, (ή), False Opinion.

Ψευδοπαιδεία, ας, (ή), false discipline.

Ω

Ω, ω, oh! O!

ᾧδε, adv., thus, here.

ὥς, adv. and conj., so, thus, as; that, so that, because.

ὥσπερ, adv., as if.

ὡσαύτως, adv., similarly.

ὥσπερ, adv., just as.

ὥστε, conj., so that, consequently.

ὠφελέω, f. ήσω, to aid, to serve.

ὠφέλιμος, ου, serviceable, useful.

APPENDIX

OF IMPORTANT VARIANTS AND EMENDATIONS.



A represents the best Paris manuscript; B, C, and D represent inferior Paris manuscripts; M represents a reading of Meibomius; V, the Vatican manuscript.

The title stands Κέβητος Πίναξ in all manuscripts save C, which adds Θηβαίου, the reading, also, of Odaxius' version. A has no inscription.

1. For Κρόνου C has ἡλίου.

3. C has ἐνέκειτο for ἀνέκειτο.

28. A has πολυχρονίωτος, which Schweighaüser judged to be shortened from πολυχριώτερον.

42. Drosihn suspects πικροὶ καὶ ἀμαθεῖς to be a gloss coming into the text from a marginal note explaining ἄφρονες. The words are superfluous, but all manuscripts contain them.

54. The manuscripts have καθάπερ οἱ ἐπὶ Τιμωρία διδόμενοι, which seems to anticipate the introduction of τιμωρία in a similar expression in 185. As the guest only then (186) asks who she is, the words mentioned are properly rejected by Drosihn.

97. The manuscript evidence favors ἑταιρῶν, but the version of Elichmann has "diversarum mulierum."

114. ὅποι ἂν τύχη is the reading approved by Schweighaüser, but omitted by Drosihn as a mere gloss. A has ὅποι ἂν τύχοι, though τύχη is the correct form. While Drosihn's objection

that the words are a repetition of *εἰκῇ* is well urged, there seems on the other hand to be no warrant for rejecting them.

116. After *τις* the words *καὶ μαινομένη* are added by the manuscripts. These words clearly belong in 119. If they are placed here, *ἀλλὰ* in 119 should come after *μαινομένη*.

132. *ὁ δὲ ὄχλος τῶν ἀνθρώπων, ὁ πολὺς οὗτος* (M), *ὁ δὲ τῶν ἀνθρώπων ὄχλος, ὁ πολὺς οὗτος* (A), *ὁ δὲ ὄχλος ὁ πολὺς οὗτος* (B, D), *ὁ δὲ τῶν ἀνθρώπων πολὺς ὄχλος οὗτος* (C). As in lines 10, 15, 69, etc., *ὄχλος* is used without *τῶν ἀνθρώπων*, and, as it means "a crowd of men," the unnecessary words are omitted as in Drosihn.

187. Odaxius' version has "*quandam veluti bestiolam*," mistaking *θυρίον* for *θηρίον*.

206. *Ἐὰν μὴ ἡ Μετάνοια αὐτῷ ἀπὸ τύχης ἐκ προαιρέσεως συναντήσασα* (A). Drosihn thinks *ἐκ προαιρέσεως* to be a gloss inserted by some Christian. The reading given in the text is one proposed by Johnson (Jerram). It is not altogether satisfactory, but the passage seems hopelessly corrupt. Other manuscripts have *ἀπὸ τῆς τύχης* or *ἀπὸ τύχης*.

211. All editions and manuscripts have the words *καὶ ἐπιθυμίαν* after *Δόξαν*. On the ground that *Ἐπιθυμία* cannot lead men to *True Learning*, Drosihn brackets the words as out of place here, and Jerram rejects them from the text. As *ἐπιθυμία* has not a bad meaning necessarily, I have not thought it necessary to remove the words.

236. Jerram, following Müller, gives *οὐκ*, a very happy emendation, though no Greek manuscript has the word. Elichmann, however, has "*Minime, inquit, non habent*," etc.

246. I have thought best to bracket the text, as I have serious doubts respecting the genuineness of these words. They are found in all existing manuscripts and versions. A, D and Meibomius' edition have *περιπατικοί*, which reading Schweighäuser saw fit to adopt and defend, on the ground that *περίπατος*, in Socrates' time, not only designated the place of philosophical discussions, but also the discussion

itself (Aristophanes' *Frogs*, 942). I think, however, that we are forced either to a rejection of the word or to a denial of the Socratic inspiration of the *Tabula*. See Introduction.

289. A, only, has *τινὰ*.

314. *ἐμφαίνει* is the reading of all manuscripts, and probably a contraction. (Drosihn.)

330. Odaxius' version has "*indiscretam aetatem*," another curious mistake.

331. The manuscripts have this reading with *στολὴν* and *ἀπλὴν* interchanged, and some have *τε* before *καὶ*. This awkward linking of a noun and an adjective is avoided by Jerram's suggestion adopted in the text. Drosihn has Wolf's emendation of *ἀκαλλωπισμόν*. "*Simplex munditiis*" is sufficiently plain.

407. Drosihn retains the beautiful reading of Meibomius, *ποικίλῳ* for *καλῷ* (A), or *καλῶς*, which is contained in the other manuscripts. Odaxius has "*corona florentissima eleganter*."

431. With *πρότερον* A ends, and dependence must be placed on inferior manuscripts for the remaining chapters.

434. B, C, and D have *στεφανοῦν*, which Jerram receives. Simpson, Schweighäuser, and Drosihn have *στεφανοῦσθαι* from the Vulgate.

447. *οἱ δὲ*, B, C, D; *ἕτεροι δὲ*, M.

482. All manuscripts have *ἐχιόδηκτοι*. Odaxius has "*a vipera morsi aliquando fuerint*," which must mean that a person so bitten was held to be unharmed by future attacks. Salmasius approved *ἐχιοθήροι*, "serpent-hunters." Caselius suggested *ὄφιογενεῖς*, adopted by Drosihn. Casaubon, *ἐχιοδεῖται*, serpent-exhibitors. Coraës, *ἐχιολέται*, serpent-collectors; Schneider, *ἐχιοδῆται*, serpent-charmers. Drosihn thinks the reference is to a tribe in the Hellespont, who were commonly believed to be impregnable to danger from serpents. This people is described by Pliny in his natural history (7. 2). See also Strabo.

485. Manuscripts have *τούτο*. This is Schweighaüser's emendation.

498. Manuscripts omit *οὐκ*, which is supplied from "neque" in Elichmann.

518. V, B, C, D, and four other manuscripts, have *ἀπό-λαυσιν μεγίστων ἀγαθῶν*. The text is a reading of Meibomius, generally adopted, changing his *τρόπῳ* to *τρόπον*, the reading of all manuscripts.

554. B, D, and V have *ἴσους* before *γίγνεσθαι*, in place of *ἀηττήτους*, which is Wolf's conjecture only, and generally adopted. C has *ἥτους*, which is worse.

585. Drosihn brackets *καὶ . . . μηδέν* as an interpolation from 548, and a disturbing element in the sentence, adding that if regarded as a parenthesis, "nullum certe in pinace exemplum invenitur talis parenthesis," which seems to be no valid objection.

616. V, B, and D have the same reading as the text. C, with Meibomius, reads *τὴν φωνὴν ἀκριβεστέραν ἔχειν, ἂν τι συνήκαμεν*, an unclassical use of *ἂν*.

618. Manuscripts all lack *βελτίους*. Odaxius gives "meliores." C has *κωλύσει*.

645. All manuscripts have a lacuna here arising from the fact that the eyes of the scribe wandered from the first *περιβόλῳ* to the second, so that the sentence reads: *ὅτι ἐν τῷ πρώτῳ περιβόλῳ, εἰ μηδὲν ἄλλο δ' προσποιούνταί γε ἐπίστασθαι οὐκ οἶδασιν*. The correction was made from the text of Odaxius, Schweighaüser not placing the corrected form in his text, but satisfying himself by indicating it in his notes. The supplied words in this text are Drosihn's.

666. *εὐδοξεῖν*, C; *εὐδοκιμεῖν*, B, D.

689. *αὐτῷ τὸ ζῆν*, D; *αὐτὸ τὸ ζῆν*, C. V is repetitious and corrupt.

744. *ἐπομένως*, manuscripts; *ὑπομένουσι*, Müller, from Elichmann's version.

745. Jerram drops *τὰ αἰσχροτάτα* as an unusual form. It

seems better to retain it to supplement τὰ ἀσεβέστατα. Xen. *Anab.* II. 5, 20.

747. ἄγνοιαν is the last word in manuscript C.

761. τῷ αὐτῷ is Schweighäuser's conjecture. τὰ αὐτὰ, B, D.

763. ἄμα is another conjecture of Schweighäuser's for ἀλλά (B, D).

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