ΚΕΒΗΤΟΣ ΠΙΝΑΞ.

CEBES’ TABLET,

WITH

INTRODUCTION, NOTES, VOCABULARY, AND GRAMMATICAL QUESTIONS.

BY

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Μάχη δή, φαμέν αδόνατος ἔστιν ἡ τοιαύτη... ξύμμαχοι δὲ ἡμῖν θεοὶ
tε ἀμα καὶ δαίμονες. — PLATO, Laws.

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PREFACE.

This little volume has arisen from a belief that Cebe's 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 Pythag) 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, 1888.
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.
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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 πρὸ-τέρων, l. 431 (where Paris manuscript A unfortunately ends, in consequence of a mutilation) to the close of the Greek text.

Some editions of Κέβες 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 Schweighaüser 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,
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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. Schweighaüser, 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. Schweighaüser, without notes but with the same importance attached to the Meibomian readings as in the larger edition. This work of Schweighaüser's has formed the text of numerous German editions intended for the gymnasias.

The principal French editions have been those of Coraes,
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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
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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 "ἡβάου" 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 στίχος, 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 Κέβητς ἐκεῖνος). 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, Ἐβδώρη, Φρύνχος,—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 confusion 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.
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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 Cebe 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 Cebe, 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.
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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, Cebe 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 προβιτέρες to Cebe and others in the Memorabilia (I. 2. 48). Xenophon, however, uses the terms νεώτερες and προβιτέρες to designate the entire period of life, and it would be unfair to found an argument on terms so general.

On the other hand, Cebe is spoken of in the Phaedo as one of the ἴκτικων, 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, Cebe 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 'Ηδωνικοί, Κριτικοί, and Περιστατικοὶ 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. Κριτικοί is not so open, indeed, to question, as revisers and compilers of works are
found in every historical era. Nor is 'Hdovikoi 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 PeRipatetikoi we have an undeniable anachronism, although Schweighäuser thought it might be read PeRipatikoi, 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 Δivalektikoi 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 ἄβεβαιος, εὐπορευτός 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., ἀνανήφεων, ἀντιφάμακον, ἔγγίζεω, θέμα, κενοδοξία, ψευδοπαιδεία, with φιλοτίμος in the sense of "extremely," and the use of ἐπάνω in the sense of "superior to," and the construction of ἔπιστω with a following genitive.
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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.
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ΠΙΝΑΞ.

I. Ἐπιγιγνόμενον περιπατοῦντες ἐν τῷ τοῦ Κρόνου ιερῷ, ἐν δὲ πολλά μὲν καὶ ἄλλα ἀναθήματα ἐθεωροῦμεν ἀνέκειτο δὲ καὶ πίναξ τις ἐμπροσθεν τοῦ νεὼ, ἐν δὲ ἤν γραφή τις ξένη, καὶ μύθους ἔχουσα ἰδίους· ὦν ὁ δὲ ἤδιναμεθα συμβαλεῖν, τίνες καὶ δὲ ποτὲ ἦσαν. οὕτε γὰρ πόλις ἔδοκεὶ ἢμῖν εἶναι τὸ γεγραμμένον οὕτε στρατόπεδον· ἄλλα περίβολον ἦν, ἐν αὐτῷ ἔχων ἐτέρους περιβόλους δύο, τὸν μὲν μείζον, τὸν δὲ ἐλάττω. ἦν δὲ καὶ πύλη ἐπὶ τοῦ πρώτου περιβόλου· πρὸς δὲ τῇ πύλῃ ὄχλος ἔδοκεν ἢμῖν πολὺς ἐφεστάναι· καὶ ἐνδοῦν δὲ ἐν τῷ περιβόλῳ πλῆθος τις γυναικῶν ἐωρᾶτο. ἐπὶ δὲ τῆς εἰσόδου τοῦ πρώτου πυλῶν καὶ περιβόλου γέρων τις ἐφεστῶς ἐμφασιν ἐποίει, ὡς προστάτων τι τῷ εἰσιόντι ὄχλῳ.

II. Ἀπορούντων οὖν ἢμῶν περὶ τῆς μυθολογίας πρὸς ἄλληλους πολὺν χρόνον, πρεσβύτης τις παρεστῶς. Οὐδὲν δὲν πάσχετε, ὦ ξένοι, ἐφη, ἀπορούντες περὶ τῆς γραφῆς ταύτης· οὐδὲ γὰρ τῶν ἐπι- χωρίων πολλοὶ οἴδασι, τί ποτε αὐτή ἡ μυθολογία.
δύναται. οὐδὲ γὰρ ἐστὶ πολιτικὸν ἀνάθημα. ἀλλὰ ἔνοικος τις πάλαι ποτὲ ἀφίκετο δεύρο, ἀνὴρ ἐμφρων καὶ δεινὸς περὶ σοφίαν, λόγῳ τε καὶ ἔργῳ Πυθαγόρειος τινα καὶ Παρμενίδειον ἔξηλωκὸς βίον, ὅσ τὸ 25 τε ἱερὸν τοῦτο καὶ τὴν γραφήν ἀνέθηκε τῷ Κρόνῳ.

Ἐ. Πότερον οὖν, ἔφην ἔγώ, καὶ αὐτὸν τὸν ἄλλα γυνώσκεις ἑωρακός;

Π. καὶ ἐθαύμασά γε, ἔφη, αὐτὸν πολὺν χρόνον, νεώτερος ὡν. πολλὰ γὰρ καὶ σπουδαία διελέγετο. 30 καὶ περὶ ταύτης δὲ τῆς μυθολογίας πολλάκις αὐτοῦ ἡκηκόειν διεξόντος.

Τ. Π. πρὸς Διὸς τοῦτον, ἔφην ἔγώ, εἰ μὴ τίς σοι μεγάλη ἀσχολία τυγχάνει οὐδα, διήγησαι ἡμῖν. πάνυ γὰρ ἐπιθυμοῦμεν ἀκοῦσαι τί ποτ’ ἐστώ ὁ 35 μύθος.

Π. οὐδεὶς φθόνος, ὃ ἔνοι, ἔφη. ἀλλὰ τούτῳ πρῶτον δεὶ ὑμᾶς ἀκοῦσαι, ὅτι ἐπικίνδυνον τι ἔχει ἡ ἐξήγησις.

Ἐ. οἶον τί; ἔφην ἔγώ.

Π. ὅτι, εἰ μὲν προσέξετε, ἔφη, καὶ συνήσετε τὰ λεγόμενα, φρόνιμοι καὶ εὐδαίμονες ἐσεσθε. εἰ δὲ μὴ, ἄφρονες καὶ κακοδαίμονες καὶ πικροὶ καὶ ἀμαθεῖς γενόμενοι, κακῶς βιώσεσθε. ἔστι γὰρ ἡ ἐξήγησις ἑοικεῖα τῷ τῆς Σφιγγὸς αἰνίγματι, ὃ ἐκεῖνη 45 προεβάλλετο τοῖς ἄνθρώποις. εἰ μὲν οὖν αὐτῷ συνύη τις, ἐσώζετο. εἰ δὲ μὴ συνύη, ἀπώλετο ὑπὸ τῆς Σφιγγώς. ἅσαντώς δὲ καὶ ἐπὶ τῆς ἐξήγησεως ἔχει ταύτης. ἡ γὰρ Ἀφροσύνη τοῦ ἄνθρώπου Σφίγγη ἑστω. αἰνίττεται δὲ τάδε, τί ἀγαθὸν, τί κακὸν, τί
οὕτε ἄγαθον οὕτε κακῶν ἐστὶν ἐν τῷ βίῳ. ταῦτ᾽ οὖν ἢν 50
eῖν μὲν τις μὴ συνη, ἀπόλλυται ὑπ᾽ αὐτῆς. οὐκ
eἰσάταξ, ὥσπερ ὁ ὑπὸ τῆς Σφεγγὸς καταβρωθεῖσ· ἀπέθανεν· ἀλλὰ κατὰ μικρὸν ἐν ὁλῷ τῷ βίῳ καταφθείρεται. ἢν δὲ τὶς γυν., ἀνάπαλιν η ἢ μὲν
Ἀφροσύνη ἀπόλλυται, αὐτὸς δὲ σώζεται, καὶ μακά- 55
ριος καὶ εὐδαιμών γίγνεται ἐν παντὶ τῷ βίῳ. ὑμεῖς
οὖν προσέχετε, καὶ μὴ παρακοῦετε.

IV. Ξ. ὁ Ἡράκλεις, ὥς εἰς μεγάλην τυά ἐπιθυμ-
μίαν ἐμβέβληκας ἡμᾶς, εἰ ταῦτ᾽ οὖτως ἔχει.

Π. ἀλλ᾽ ἐστὶν, ἐφη, οὖτως ἔχοντα. 60

Ξ. οὖκ ἂν φθάνους τούν διηγούμενος· ὡς ἡμῶν
προσεξόντων οὐ παρέργως, ἐπείπερ καὶ τὸ ἐπιτύμιον
τοιοῦτον ἐστίν.

Π. Ἀναλαβὼν οὖν ράβδον τυά, καὶ ἐκτείνας
πρὸς τὴν γραφήν. Ὀρᾶτε, ἐφη, τὸν περίβολον 65
tούτον;

Ξ. ὄρωμεν.

Π. τοῦτο πρῶτον δεὶ εἰδέναι ἡμᾶς, ὅτι καλεῖται
οὗτος ὁ τόπος Bίος. καὶ ὁ ὀχλος ὁ πολὺς ὁ παρὰ
tὴν πύλην ἐφεστῶς οἱ μέλλοντες εἰσπορεύεσθαι εἰς 70
tὸν βίον οὗτοι εἰσών. ὁ δὲ γέρων ὁ ἅμω ἐστηκὼς
ἐχὼν χάρτην τυά ἐν τῇ χειρὶ καὶ τῇ ἐτέρᾳ ὥσπερ
dεικνύων τι, οὗτος Δαίμων καλεῖται: προστάτει
dὲ τοὺς εἰσπορευομένους τί δεὶ αὐτοὺς ποιεῖν, ὡς ἂν
eἰσέλθωσιν εἰς τὸν βίον· καὶ διεικνύει, ποιῶν ὁδὸν αὐ- 75
tοὺς δεὶ βαδίζειν, εἰ σώζεσθαι μέλλουσιν ἐν τῷ βίῳ.

V. Ξ. Ποιῶν οὖν ὁδὸν κελεύει βαδίζειν, ἡ πῶς;
ἐφην ἐγώ.
Π. Ἄρας οὖν παρὰ τὴν πύλην θρόνον τώλα κεῖσθαι ἐν μενον κατὰ τὸν τόπον, καθ' ὃν εἰσπορεύεται ὁ ὄχλος, ἐφ' οὗ κάθηται γυμνὴ πεπλασμένη τῷ ἡθεῖ, καὶ πιθανὴ φαινομένη, ἣ ἐν τῇ χειρὶ ἔχει ποτηρίων τινά;

Ξ. ὁρῶ. ἄλλα τις ἐστιν αὕτη; ἔφην.

Π. Ἀπάτη καλεῖται, φησίν, ἢ πάντας τοὺς ἀνθρώπους πλανώσα. 

Ξ. εἶτα τί πράττει αὕτη;

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

Ξ. τούτο δὲ τί ἐστιν τὸ ποτόν;

Π. Πλάνος, ἔφη, καὶ Ἀγνοια.

Ξ. εἶτα τί;

Π. πιώντες τούτο πορεύονται εἰς τὸν βίον.

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

VI. Π. πάντες πίνουσιν, ἔφη· ἀλλ' οἱ μὲν πλεῖον, οἱ δὲ ἤτοι. Ἐτι δὲ οὕτως ὅρας ἔνδοι τῆς πύλης πληθῶς τι γυναικῶν ἐτέρων, παντοδαπὰς μορφὰς ἔχουσῶν;

Ξ. ὁρῶ.

Π. αὐταὶ τοῖνυν Δόξαι καὶ Ἐπιθυμίαι καὶ Ἡδοναὶ καλοῦνται. ὅταν οὖν εἰσπορεύηται ὁ ὄχλος, ἀναπηδῶσιν αὐταί, καὶ πλέκονται πρὸς ἐκαστόν, εἶτα ἀπάγουσι.

Ξ. ποῦ δὲ ἀπάγουσιν αὐτοὺς;

Π. αἱ μὲν εἰς τὸ σώζεσθαι, ἔφη· αἱ δὲ εἰς τὸ ἀπόλλυσθαι διὰ τῆς ἀπάτης.

Ξ. ὃ διαμόνιε, ὡς χαλεπὸν τὸ πόμα λέγεις.
Π. καὶ πᾶσαὶ γε, ἐφη, ἐπαγγέλλονται ὡς ἐπὶ τὰ βέλτιστα ἄξουσαι, καὶ εἰς βίον εὐδαίμονα καὶ λυ-σιτελή. οἱ δὲ διὰ τὴν ἀγνοιαν καὶ τὸν πλάνον, διὸν 110 πεπόκασι παρὰ τῆς Ἀπάτης, οὐχ εὑρίσκουσι ποία ἐστὶν ἡ ἀληθινὴ ὁδὸς ἢ ἐν τῷ βίῳ, ἀλλὰ πλανών- 
tαι εἰκῇ· ὡσπερ ὀρᾶς καὶ τοὺς πρῶτον ἐἰσπορευ- 
ομένους, ὡς περιάγονται [ὁποὶ ἄν τύχῃ].

VII. Ἐ. ὅρῳ τούτου, ἐφην. 'Ἡ δὲ γυνὴ ἐκεῖνη 115 
tὸς ἐστὶν, ἡ ὡσπερ τυφλὴ τις εἶναι δοκούσα, καὶ 
ἔστηκεν ἐπὶ λίθου τῶν στρογγυλῶν;

Π. καλεῖται μὲν, ἐφη, Τύχη· ἐστὶ δὲ οὐ μόνον 
tυφλή, ἀλλὰ καὶ μαυνομένη καὶ κωφή.

Ἑ. αὐτὴ οὖν τί ἔργον ἔχει;

Π. περιπορεύεται πανταχόν, ἐφη· καὶ παρ' ὄν 
μὲν ἀρπάζει τὰ υπάρχοντα, καὶ ἐτέρους δίδωσιν 
παρὰ δὲ τῶν αὐτῶν πάλιν ἀφαιρεῖται παραχρήμα 
ἀ δέδωκε, καὶ ἅλλοις δίδωσιν εἰκὴ καὶ ἀβεβαιῶς.

διὸ καὶ τὸ σημεῖον καλῶς μηνύει τὴν φύσιν αὐτῆς. 125

Ἑ. ποῖον τοῦτο; ἐφην ἕγω.

Π. ὅτι ἐπὶ λίθου στρογγυλὸν ἔστηκεν.

Ἑ. εἰτα τί τοῦτο σημαίνει;

Π. οὐκ ἄσφαλῆς οὐδὲ βεβαια ἔστὶν ἢ παρ' αὐ- 
tῆς δόσις. ἐκπτώσεις γὰρ μεγάλαι καὶ σκληραὶ 130 
γίγνονται, ὅταν τις αὐτῆς πιστεύῃ.

VIII. Ἐ. 'Ὀ δὲ πολὺς ὁχλὸς οὕτως, ὁ περὶ αὐτῆ 
ἔστηκὼς, τί βούλεται; καὶ τὶνες καλοῦνται;

Π. καλοῦνται μὲν οὕτων Ἀπροβούλευτοι· αὐτοῦ- 
σι δὲ ἐκαστὸς αὐτῶν ἄ ῥίπτει.

Ἑ. τῶς οὖν οὐχ ὁμοῖαν ἔχουσι τὴν μορφὴν,
ἀλλ’ οἱ μὲν αὐτῶν δοκοῦσι χαίρειν, οἱ δὲ ἀθυμοῦσιν, ἐκτετακότες τὰς χεῖρας;

Π. οἱ μὲν δοκοῦντες, ἔφη, χαίρειν καὶ γελᾶν

αὐτῶν, οἱ εἰληφότες τι παρ’ αὐτῆς εἰσίν· οὕτωι δὲ καὶ Ἀγαθὴν Τύχην αὐτὴν καλοῦσιν. οἱ δὲ δο-

dοκοῦντες κλαῖειν εἰσὶ παρ’ ὃν ἀφείλετο ᾗ δέδωκε

πρότερον αὐτοῖς. οὕτωι δὲ πάλιν Κακὴν Τύχην

αὐτὴν καλοῦσι.

Ξ. τίνα οὖν ἔστιν ἣ δίδωσιν αὐτοῖς, ὅτι οὕτως
οἱ μὲν λαμβάνοντες χαίρουσιν, οἱ δὲ ἀποβάλλοντες
κλαῖοντι;

Π. ταῦτα, ἔφη, ᾗ παρὰ τοῖς πολλοῖς ἀνθρώποις
dοκεῖ εἶναι ἀγαθά.

Ξ. ταῦτ’ οὖν τίνα ἔστι;

Π. πλοῦτος δηλονότι, καὶ δόξα, καὶ εἰγένεια,
καὶ τέκνα, καὶ τυραννίδες, καὶ βασιλεῖαι καὶ τάλλα
ὅσα τούτως παραπλήσσια.

Ξ. ταῦτα οὖν πῶς οὐκ ἔστω ἀγαθά;

Π. περὶ μὲν τούτων, ἔφη, καὶ αὕτης ἐκπονήσει
διαλέγομαι. νῦν δὲ περὶ τὴν μυθολογίαν γενώ-

μεθα.

Ξ. ἔστω οὕτως.

ΙΧ. Ο. ὡς ἄν παρέλθης τὴν πῦλην

tαύτην, ἀνωτέρω ἄλλον περίβολον, καὶ γυναῖκας

ἔξω τοῦ περιβόλου ἑστηκώνας, κεκοσμημένας ὁσπερ

ἐταίραι εἰώθασι;

Ξ. καὶ μάλα.

Π. αὕται τοίνυν, ἥ μὲν Ἀκρασία καλεῖται, ἥ δὲ

Ἀσωτία, ἥ δὲ Ἀπληστία, ἥ δὲ Κολακεία.
THE HOUSE OF WOE.

Ξ. τί οὖν ὄδε ἐστήκασιν αὕται;
Π. παρατηροῦσιν, ἔφη, τοὺς εἰληφότας τι παρὰ τῆς Τύχης.
Ξ. είτα τί;
Π. ἀνατηθῶσι, καὶ συμπλέκονται αὐτοῖς, καὶ κολακεύουσι, καὶ ἄξιον αὐταῖς μένειν, λέγουσιν ὅτι βίον ἔξωσιν ἢδύν τε καὶ ἀπονοῦν καὶ κακοπάθειαν ἔχουσιν οὐδεμιᾶν. ἐὰν οὖν τις πεισθῇ ὅπ' αὐτῶν εἰσελθεῖν εἰς τὴν Ἡδυπάθειαν, μέχρι μὲν τινος ἢδεῖα δοκεῖ ἐναί διατριβῆ, ἕως ἄν 175 γαργαλίζῃ τὸν ἀνθρωπὸν· εἰτ' οὐκέτι. ὅταν γὰρ ἀνανήψῃ, αἰσθάνεται ὅτι οὐκ ἦσθιεν, ἀλλ' ὅπ' αὐτῆς κατησθίετο καὶ ὑβρίζετο. διὸ καὶ, ὅταν ἀναλώσῃ πάντα οὐσα ἔλαβε παρὰ τῆς Τύχης, ἀναγκάζεται ταύτας ταῖς γυναῖξι δουλεύειν, καὶ 180 πάνθ' ὑπομένειν, καὶ ἁσχημονεῖν, καὶ ποιεῖν ἑνεκεν τούτων πάνθ' οὐσα ἐστὶ βλαβερά· οἶον ἀποστερεῖν, ἵνα συμουλεῖν, ἐπιορκεῖν, προδιδόναι, ληξίζεσθαι, καὶ πάνθ' οὐσα τούτως παραπλῆσθα. ὅταν οὖν πάντα αὐτοὺς ἐπιλήψῃ, παραδίδονται τῇ Τιμωρίᾳ.
195 σου ἔχουσα, Δύτη· ἣ δὲ τὰς τρίχας τίλλουσα ἐαυτής, Ὄδυνη·
Ξ. Ὡδὲ ἀλλὸς οὕτως, ὁ παρεστηκὼς αὐταῖς, δυσειδῆς τις, καὶ λεπτὸς, καὶ γυμνός· καὶ μετ’ αὐτοῦ τις ἄλλη ὁμοία αὐτῷ, αὐσχρά καὶ λεπτή·
200 τὸς ἕστω·
Π. ὁ μὲν Ὄδυνμος καλεῖται, ἐφή· ἢ δὲ Ἁθυμία· ἀδελφὴ δ’ ἐστὶν αὐτῷ. τούτοις οὖν παραδίδοται, καὶ μετὰ τούτων συμβιοῦ τιμωρούμενος. εἶτα ἐνταῦθα πάλιν εἰς τὸν ἐτερον οἶκον ῥίπτεται, εἰς τὴν Κακοδαμονίαν, καὶ ὅπε τὸν λοιπὸν βίον καταστρέφει ἐν πάσῃ κακοδαμονίᾳ, ἐὰν μὴ ἡ Μετάνοια αὐτῷ ἐπιτυχῇ συναντήσασα.
ΧΙ. Ξ. εἶτα τί γίγνεται, ἐὰν ἡ Μετάνοια αὐτῷ συναντήσῃ;
210 Π. ἔξαιρει αὐτὸν ἐκ τῶν κακῶν, καὶ συνίστησιν αὐτῷ ἐτέραν Δόξαν καὶ ἐπιθυμίαν τὴν εἰς τὴν Ἁληθινήν Παιδείαν ἀγούσαν, ἀμα δὲ καὶ τὴν εἰς τὴν Ψευδοπαιδείαν καλομένην.
Ξ. εἶτα τί γίγνεται;
215 Π. εἶν μὲν, φησί, τὴν Δόξαν ταύτην προσδέξῃ ταῖ, τὴν ἄξουσαν αὐτὸν εἰς τὴν Ἁληθινήν Παιδείαν, καθαρθεῖς ὑπ’ αὐτῆς σώζεται, καὶ μακάριος καὶ εὐδαίμων γίγνεται ἐν τῷ βίῳ· εἰ δὲ μὴ, πάλιν πλανᾶται ὑπὸ τῆς Ψευδοδοξίας.
ΧΙΙ. Ξ. Ὁ Ἡράκλεις, ὁς μέγας ὁ κτίδυνος ἀλλὸς οὕτως. Ὁ δὲ Ψευδοπαιδεία, ποία ἐστῖν; ἐφην ἐγώ.
Π. οὐχ ὅρας τὸν ἐτερον περίβολον ἐκείνου;
Ε. καὶ μάλα, ἔφην ἐγώ.

Π. οὐκοίν ἔξω τοῦ περιβόλου παρὰ τὴν εἰσόδουν γνώτης ἔστηκεν, ἣ δοκεῖ πᾶν καθάριος καὶ εὐτακτός εἶναι;

Ξ. καὶ μάλα.

Π. ταύτην τῶν οἱ πολλοὶ καὶ εἰκαίοι τῶν ἀνδρῶν Παιδείαν καλούσων· οὐκ ἔστι δὲ, ἀλλὰ Ψευδοπαιδεία, ἐφη. οἱ μὲν τοι σωζόμενοι, ὅπως βούλωνται εἰς τὴν Ἀληθινὴν Παιδείαν ἔλθεν, ὡδὲ πρῶτον παραγίγνονται.

Ε. πότερον οὖν ἄλλη ὅδες οὐκ ἦν, ἐπὶ τὴν Ἀληθινὴν Παιδείαν ἄγουσα; 235

Π. οὐκ ἔστω, ἐφη.

XIII. Ε. οὔτοι δὲ οἱ ἀνθρωποί, οἱ ἔσω τοῦ περιβόλου ἀνακάμπτοντες, τίνες εἰσίν;

Π. οἱ τῆς Ψευδοπαιδείας, ἐφη, ἔρασται, ἡπατημένοι, καὶ οἰόμενοι μετὰ τῆς Ἀληθινῆς Παιδείας συνομιλέων.

Ε. τίνες οὖν καλοῦνται οὕτωι;

Π. οἱ μὲν, Ποιηταῖ· ἐφη· οἱ δὲ, Ῥήτορες· οἱ δὲ, Διαλεκτικοί· οἱ δὲ, Μουσικοί· οἱ δὲ, Ἀριθμητικοί· οἱ δὲ, Γεωμετροί· οἱ δὲ, Ἀστρολόγοι· 245 [οἱ δὲ, Ἰδιονοίκοι· οἱ δὲ, Περιπατητικοί· οἱ δὲ, Κριτικοί·] καὶ ὅσοι ἄλλοι τούτοις εἰσὶ παραπλήσιοι.

XIV. Ε. Αἱ δὲ γυναῖκες ἐκεῖναι, αἱ δοκοῦσαι περιτρέχων· ὅμοιαι τᾶς πρώταις, ἐν αἷς ἔφης εἶναι τὴν Ἀκρασίαν· καὶ αἱ ἄλλαι αἱ μετ' αὐτῶν, 250 τίνες εἰσίν;

Π. αὕται ἐκεῖναι εἰσιν, ἐφη.
ΚΕΒΗΤΟΣ ΠΙΝΑΞ.

Ξ. πότερον οὖν καὶ ὅδε εἰσπορεύονται;
Π. νὴ Δία, καὶ ὅδε· σπανίως δὲ, καὶ οὐχὶ 255 ἄσπερ ἐν τῷ πρῶτῳ περιβόλῳ.
Ξ. πότερον οὖν καὶ αἱ Δόξαι; ἔφην.
Π. μένει γὰρ καὶ ἐν τούτοις τὸ πόμα, ὃ ἔπιον παρὰ τῆς Ἀπάτης, καὶ ἡ ἁγνοια μένει ἐν τούτοις, νὴ Δία, καὶ μετ’ αὐτῆς γε ἡ ἀφροσύνη· καὶ οὖ μὴ 280 ἀπέλθῃ ἀπ’ αὐτῶν οὐθ’ ἡ δόξα οὐθ’ ἡ λοιπὴ κακία, μέχρις ἂν ἀπογονώτες τῆς Ψευδοπαρείας εἰσέλθωσι, εἰς τὴν ἀληθινὴν ὅδὸν, καὶ πώσι τὴν τούτων καθαρτικὴν ὅμοιαν. εἶτα, ὡς ἐκαθαρθῶσι, καὶ ἐκβάλωσι τὰ κακὰ πάνθ’ ὅσα ἔχουσι, καὶ τὰς 285 δόξας καὶ τὴν ἁγνοιαν καὶ τὴν λοιπὴν κακίαν πάσαν, τότε δὴ οὖντι σωθήσονται. ὅδε δὲ μένοντες παρὰ τῇ Ψευδοπαρείᾳ, οὐδέποτε ἀπολυθήσονται, οὐδὲ ἐλλειψει αὐτοὺς κακόν οὐδὲν ἐνεκά τούτων τῶν μαθημάτων.

ΧV. Ξ. Ποία οὖν αὐτῇ ἡ ὅδὸς ἔστω, ἡ φέρουσα ἐπὶ τὴν Ἀληθινὴν Παιδείαν;
Π. ὁρᾶς ἄνω, ἔφη, τόπον τινὰ ἔκεινον, ὅπου οὖντες ἐπικατοικεῖ, ἀλλ’ ἔρημος δοκεῖ εἶναι;
Ξ. ὁρῶ.

Π. οὐκοῦν καὶ θύραν τινὰ μικρὰν, καὶ ὅδὸν τινα πρὸ τῆς θύρας, ἢτις οὐ πολὺ ὄχλειται, ἀλλ’ ὅλγου πάνυ πορεύονται, ἄσπερ δὲ ἀνοδίας τινὸς καὶ τραχείας καὶ πετρώδους εἶναι δοκοῦσα;

Ξ. καὶ μάλα, ἔφην.
Π. οὐκοῦν καὶ βουνός τις ύψηλὸς δοκεῖ εἶναι.
καὶ ἀνάβασις στενὴ πάνυ, καὶ κρήμνος ἔχουσα ἐνθεν καὶ ἐνθεν βαθεῖς;  
Ξ. ὁρῶ.  
Π. αὐτὴ τοῦν ἦστιν ἡ ὄδος, ἐφη, ἡ ἄγουσα.  
Πρὸς τὴν Ἁλθινὴν Παιδείαν.  
Ξ. καὶ μάλα γε χαλεπὴ προσιδέων.  
Π. οὐκοῦν καὶ ἄνω ἐπὶ τοῦ βουνοῦ ὀρᾶς πέτραν τῶν μεγάλην καὶ ύψηλην καὶ κύκλῳ ἀπόκρημνον;  
Ξ. ὁρῶ, ἐφην.  
Χ. Π. ὁρᾶς οὖν καὶ γυναῖκας δύο ἐστηκὼν ἐπὶ τῇ πέτρᾳ, λυπάρας καὶ εὐεκτούσας τῷ σώματι, καὶ ὡς ἐκτετάκασι τὰς χεῖρας προθύμως;  
Ξ. ὁρῶ· ἀλλὰ τίνες καλοῦνται, ἐφην, αὐται.  
Π. ἡ μὲν, Ἑγκράτεια καλεῖται· ἐφη· ἡ δὲ,  
Καρτερία· εἰσὶ δὲ ἀδελφαί.  
Ξ. τί οὖν τὰς χεῖρας ἐκτετάκασιν οὗτω προθύμως;  
Π. παρακαλοῦσω, ἐφη, τοὺς παραγιγνομένους ἐπὶ τὸν τόπον θαρρεῖν καὶ μὴ ἀποδειλιῶν, λέγουσα  
ὅτι βραχὺ ἐπὶ δεῖ καρτερῆσαι αὐτοὺς, εῖτα ἥξουσιν εἰς ὅδον καλὴν.  
Ξ. ὥστε οὖν παραγένωνται ἐπὶ τὴν πέτραν, πῶς ἀναβαίνουσιν; ὁρῶ γὰρ ὅδον φέροντας οὐδεμίαν ἐπὶ αὐτήν.  
Π. αὐταὶ ἀπὸ τοῦ κρήμνοι προσκαταβαίνουσι, καὶ ἔλκουσιν αὐτοὺς ἄνω πρὸς αὐτὰς. εἶτα κε-  
λευνοῦσοι αὐτοὺς διαναπαύονται· καὶ μετὰ μικρῶν διδόασιν Ἰσχύν καὶ Θάρσος, καὶ ἑπαγγέλλοντα  
αὐτοὺς καταστήσειν πρὸς τὴν Ἁλθινὴν Παιδείαν.
καὶ δεικνύουσιν αὐτοῖς τὴν ὄδον, ὡς ἔστι καλὴ τε,
καὶ ὀμαλὴ, καὶ εὐπόρευτος καὶ καθαρὰ παντὸς
κακοῦ, ὡσπερ ὅρας.

Ξ. ἐμφαίνεται, νὴ Δία.

315 ΧVII. Π. Ὄρας οὖν, ἔφη, καὶ ἐμπρόσθεν τοῦ
ἀλσους ἐκείνου τοῦπον τω, ὃς δοκεῖ καλὸς τε εἶναι,
καὶ λευμωνειδῆς, καὶ φωτὶ πολλῷ καταλαμπό-
μενος;

Ξ. καὶ μάλα.

320 Π. κατανοεῖς οὖν ἐν μέσῳ τῷ λεμώνι περίβολον
ἐτερον, καὶ πύλην ἑτέραν;

Ξ. ἐστὶν οὕτως. ἀλλὰ τῆς καλεῖται οὐ τόπος
οὕτος;

Π. εὐδαίμ. ἵνων οἰκητήριον, ἔφη· ὡδὲ γὰρ δια-
325 τρίβουσιν αἱ Ἀρεταὶ πᾶσαι, καὶ ἡ Εὐδαμονία.

Ξ. εἶδεν, ἔφην ἐγὼ, ὡς καλὸν λέγεις τὸν τόπον
εἶναι.

ΧVIII. Π. Οὐκοῦν παρὰ τὴν πύλην ὅρας, ἔφη,
ὅτι γνωρίζεις εὐστὶ, καλή καὶ καθεστηκών τὸ πρό-
330 σωπον, μέσῃ δὲ καὶ κεκριμένη ήδη τῇ ἡλικίᾳ,
ἀπλὴν δὲ ἔχουσα στολήν τε καὶ καλλωπισμὸν;
ἔστηκε δὲ οὕκ ἐπὶ στρογγύλου λίθου, ἀλλ' ἐπὶ
tετραγώνου, ἀσφαλῶς κείμενον. καὶ μετὰ ταύτης
ἀλλαὶ δύο ἔστι, θυγατέρες των δοκοῦσαι εἶναι.

335 Ξ. ἐμφαίνεται οὕτως ἔχειν.

Π. τούτων τοῖνυν ἢ μὲν ἐν τῷ μέσῳ Παιδεία
ἔστϊν· ἢ δὲ, Ἀλήθεια· ἢ δὲ, Πειθὼ.

Ξ. τι δὲ ἐστήκεν ἐπὶ λίθου τετραγώνου αὐτή;
Π. σημεῖον, ἔφη, ὡς ἀσφαλῆς τε καὶ βεβαιὰ ἢ
πρὸς αὐτὴν ὁδὸς ἐστὶ τοῖς ἀφικνομένοις, καὶ τῶν διδομένων ἀσφαλῆς ἡ δόσις τοῖς λαμβάνουσιν.

Ε. καὶ τίνα ἔστω, ἄ δίδωσιν αὐτῇ;
Π. Θάρσος καὶ 'Αφοβία, ἔφη ἐκεῖνος.
Ε. ταῦτα δὲ τίνα ἔστω;
Π. ἐπιστήμη, ἔφη, τοῦ μηδὲν ἂν ποτὲ δειμὼν παθεῖν ἐν τῷ βίῳ.

XIX. Ε. ὁ Ἡράκλεις, ὡς καλὰ, ἔφην, τὰ δῶρα.
'Αλλὰ τίνος ἔνεκεν οὕτως ἔξω τοῦ περιβόλου ἐστηκεν;

Π. ὅπως τοὺς παραγιγνομένους, ἔφη, θεραπεύῃ καὶ ποτίζῃ τὴν καθαρτικὴν δύναμιν. εἰδ᾽, ὅταν καθαρθῶσιν, οὕτως αὐτοὺς εἰσάγει πρὸς τὰς Ἀρετάς.

Ε. πῶς τοῦτο; ἔφην ἔγω. οὐ γὰρ συνήημι.
Π. ἀλλὰ συνήησεις, ἔφη. ὥς ἂν, εἰ τις φιλοτιμήσῃ. μως κάμνων ἐτύχχανε, πρὸς ἰατρὸν δήπου γενόμενος πρότερον καθαρτικοῖς ἂν ἔξεβαλε τὰ νοσοποιοῦντα. εἶτα οὕτως ἂν αὐτὸν ὁ ἰατρὸς εἰς ἀνάληψιν καὶ ύγίειαν κατέστησεν. εἰ δὲ μὴ ἐπείθετο οἷς ἐπέτατεν, εὐλόγως ἂν δήπου ἀπωσθεῖς ἔξωλετο ὑπὸ τῆς νόσου.

Ε. ταῦτα μὲν συνήημι, ἔφην ἔγω.
Π. τὸν αὐτὸν τοίνυν τρόπον, ἔφη, καὶ πρὸς τὴν Παιδείαν ὅταν τις παραγείηται, θεραπεύει αὐτὸν καὶ ποτίζει τὴν ἑαυτῆς δύναμιν, ὅπως ἐκκαθάρη τρίτον καὶ ἐκβάλῃ τὰ κακὰ πάντα, ὅσα ἔχων ἤλθε.

Ε. ποία ταῦτα;
Π. τὴν ἄγνοιαν καὶ τὸν πλάνον, ὅπως ἐπετώκει
κεβήτος πιναξ.

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

XX. Υ. ὅταν οὖν καθαρθῇ, ποῦ αὐτὸν ἀποστέλλει;

375 Π. ἔνδον, ἕφη, πρὸς τὴν Ἐπιστήμην καὶ πρὸς τὰς ἄλλας Ἄρετᾶς.

Ξ. ποιᾶς ταῦτας;

Π. οὐχ ὅρας, ἕφη, ἐσώ τῆς πύλης χορὸν γυναικῶν, ὡς εὐειδεῖς δοκοῦσι εἶναι καὶ εὐπαρκοῦσι, καὶ 380 στολὶν ἀποθερμοὶ καὶ ἀπλῆν ἔχουσιν· ἔτι τε ὡς ἀπλαστοῖ εἰσίν, καὶ οὐδαμῶς κεκαλλωπισμέναι καθάπερ αἱ ἄλλαι;

Ξ. ὅρω, ἕφην· ἄλλα τίνες αὕται καλοῦνται;

Π. ἡ μὲν πρώτῃ Ἐπιστήμῃ, ἕφη, καλεῖται. αἱ 385 δὲ ἄλλαι ταύτης ἄδελφαι, Ἀνδρεία, Δικαίωσις, Καλοκαγαθία, Σωφροσύνη, Εὐταξία, Ἑλευθερία, Ἑγκράτεια, Πραότης.

Ξ. ὃ κάλλιστε, ἕφην ἔγωγε, ώς ἐν μεγάλῃ ἐλπίδι ἐσμέν.

390 Π. ἔὼν συνήτε, ἕφη, καὶ ἐξεν περιποιησθῇ δὲν ἀκούετε.

Ξ. ἄλλα προσέξομεν, ἕφην ἐγὼ, ώς μάλιστα.

Π. τοιγαρών, ἕφη, σωθήσεσθε.

XXI. Υ. Ὅταν οὖν παραλάβωσιν αὐτὸν αὕται, 395 ποὶ ἄγουσι;

Π. πρὸς τὴν μητέρα, ἕφη.

Ξ. αὕτη δὲ τίς ἔστων;
Π. Εὐδαιμωνία, ἔφη.

Ε. ποία δὲ ἔστιν αὐτή;

Π. ὀρᾶς τὴν ὅδον ἐκείνην, τὴν θέραταν ἐπὶ τὸ 400 ύψηλον ἐκεῖνο, ὃ ἐστιν ἀκρόπολις τῶν περιβόλων πάντων;

Ε. ὁρᾶ.

Π. οὐκοῦν ἐπὶ τοῦ προπυλαίου καθεστηκύνα
gυνή εὔειδῆς τις κάθηται ἐπὶ θρόνου ύψηλον, 405 κεκοσμημένη ἐλευθέρως καὶ ἀπεριέργως, καὶ ἐστε-
φανωμένη στεφάνῳ ἕκανθεὶ πάνυ καλῷ;

Ε. ἔμφανεται οὐτως.

Π. αὐτή τούτων ἔστιν ἡ Εὐδαιμωνία, ἔφη.

XXII. Ε. ὅταν οὖν ὡδὲ τις παραγένηται, τί 410
ποιεῖ;

Π. στεφανοῖς αὐτῶν, ἔφη, τῇ ἑαυτῆς δυνάμει ἡ
tε Εὐδαιμωνία καὶ αἱ ἄλλαι Ἀρεταὶ πᾶσαι, ὡσπερ
νευκηκότα τοὺς μεγίστους ἁγώνας.

Ε. καὶ ποιοῦσι ἁγώνας νευκηκῆς αὐτός; ἔφην 415
ἔγω.

Π. τοὺς μεγίστους, ἔφη, καὶ τὰ μέγιστα θηρία,
ἄ πρῶτον αὐτῶν κατήσθηκε, καὶ ἐκόλαζε, καὶ ἐποίε
doὺδο. ταῦτα πάντα νευκήκηκε, καὶ ἀπέρριψεν ἀφ’
ἑαυτοῦ, καὶ κεκράτηκεν ἑαυτῷ, ὡστε ἑκείνα νῦν 420
tοῦτῳ δουλεύωσιν, καθάπερ οὕτος ἑκείνωι πρό-
tερον.

XXIII. Ε. ποία ταῦτα λέγεις τὰ θηρία; πάνυ
γὰρ ἐπιποθῶ ἀκούσαι.

Π. πρῶτον μὲν, ἔφη, τὴν Ἀγνοιαν, καὶ τὸν 425
Πλάνον. ἦ οὗ δοκεῖ σοι θηρία ταῦτα εἶναι;
ΚΕΒΗΤΟΣ ΠΙΝΑΞ.

Ε. καὶ πονηρὰ γε, ἐφὴν ἐγὼ.

Π. εἶτα τὴν Ἀὐτὴν, καὶ τὸν Ὄδυσσον, καὶ τὴν Ἁλαζώνιαν, καὶ τὴν Ἀκρασίαν, καὶ τὴν λοιπὴν ἀπάσαν Κακίαν. πάντων τούτων κρατεῖ, καὶ οὐ κρατεῖται, ὥσπερ πρότερον.

Ξ. ὡς καλῶν τῶν ἔργων, ἐφὴν ἐγὼ, καὶ καλῆς τῆς νίκης. Ἀλλ' ἐκεῖνο ἔτι μοι εἰπέ. τῖς η δύναμις τοῦ στεφάνου, ὡς ἐφῆς στεφανοῦσθαι αὐτὸν;

430 Π. εὐδαιμονική, ὃ νεανίσκε. ὁ γὰρ στεφανωθεῖς ταύτῃ τῇ δυνάμει εὐδαίμων γίγνεται καὶ μακάριος, καὶ ἔχει οὐκ ἐν ἐτέροις τὰς ἐλπίδας τῆς εὐδαιμονίας, ἀλλ’ ἐν αὐτῷ.

XXIV. Ε. ὡς καλῶν τὸ νίκημα λέγεις. Ὅταν δὲ στεφανωθῇ, τί ποιεῖ, ἢ ποῖ βαδίζει;

Π. ἄγων σώ συν αὐτὸν ὑπολαβοῦσαι αἱ Ἄρεαῖ πρὸς τὸν τόπον ἐκεῖνον, ὥθεν ἦλθε πρῶτον, καὶ δεκαύονον αὐτῷ τοὺς ἐκεῖ διατρίβοντας, ὡς κακῶς διατρίβουσι καὶ ἀθλίως ζώσι, καὶ ἰς ναναγοῦσιν ἐν τῷ βίῳ, καὶ πλανώνται, καὶ ἄγονται κατακεκρατημένοι, ὅσπερ ὑπὸ πολεμιῶν, οἱ μὲν ὑπ’ Ἀκρασίας, οἱ δὲ ὑπὸ Ἁλαζώνιας, ἐτεροὶ δὲ ὑπὸ Κενοδοξίας, ἐτεροὶ δὲ ὑφ’ ἐτέρων κακῶν.

440 ἔξων οὐ δύνανται ἐκλύσαι ἑαυτοὺς τῶν δευτέρων, οἷς δὲ δέδενται, ὅστε σωθῆναι καὶ ἀφικέσθαι ὅδε· ἀλλὰ ταράττονται διὰ παντὸς τοῦ βίου. τούτο δὲ πάσχουσι διὰ τὸ μὴ δύνασθαι τὴν ἐνθάδε ὅδον εὑρέων· ἐπελάθοντο γὰρ τὸ παρὰ τοῦ Δαιμονίου πρόσταγμα.

450 XXV. Ε. ὅρθῶς μοι δοκεῖς λέγειν. ἀλλὰ καὶ
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τούτο πάλιν ἀπορώ, διὰ τί δεικνύουσιν αὐτῇ τὸν τῶν τόπων ἕκεινον αἱ Ἀρεταί, ὅθεν ἦκε τὸ πρότερον.

Π. οὐκ ἀκριβῶς ᾔδει οὐδὲ ἤπιστατο οὐδὲν τῶν ἑκεῖ, ἀλλ’ ἔνεδοιαζέ· καὶ διὰ τὴν ἀγνοιαν, καὶ τὸν πλάνον, ὅν δὴ ἐπετάκει, τὰ μὴ ὄντα ἀγαθὰ ἐνόμι- 480 ξεν ἀγαθὰ ἔματι, καὶ τὰ μὴ ὄντα κακὰ, κακά. διὸ καὶ ἔξη κακῶς, ὥσπερ οἱ ἄλλοι οἱ ἑκεῖ διατρί- βοντες. νῦν δὲ ἀνείληφος τὴν ἐπιστήμην τῶν συμφερόντων, αὐτός τε καλῶς ἔχῃ, καὶ τούτοις θεωρεῖ ὡς κακῶς πράττοντιν. 485

XXVI. Ε. Ἐπειδὰν οὖν θεωρήσῃ πάντα, τί ποιεῖ, ἢ ποι ἐτι βαδίζει:

Π. ὅποι ἂν βούληται, ἔφη· πανταχοῦ γὰρ ἔστων αὐτῷ Ἀσφαλεία, ὥσπερ τῶ τὸ Κωρύκιον ἄντρον ἔχοντι. καὶ πανταχοῦ, οἱ ἂν ἄφικηται, πάντα 470 καλῶς βιώσεται μετὰ πάσης Ἀσφαλείας. ὑποδέ- ἔσται γὰρ αὐτὸν ἀσμένως πάντας, καθάπερ τὸν ἰατρὸν οἱ κάμνουντες.

Ε. πότερον οὖν κάκεινας τὰς γυναῖκας, ἃς ἔφης θηρία εἰναι, οὐκέτι φοβεῖται, μὴ τι πάθη ὑπ’ 475 αὐτῶν;

Π. μὰ Δία, οὐδέν. οὐ μὴ διοχληθήσεται, οὔτε ὑπὸ Ὅδυνης, οὔτε ὑπὸ Λύτης, οὔτε ὑπ’ Ἀκρασίας, οὔτε ὑπὸ Φιλαργυρίας, οὔτε ὑπὸ Πενίας, οὔτε ὑπ’ ἄλλου κακοῦ οὐδενός. ἀπάντων γὰρ κυριεύει, καὶ 480 ἐπάνω πάντων ἐστὶ τῶν πρότερον αὐτῶν λυπούντων, καθάπερ οἱ ἔχουσιν. τὰ γὰρ θηρία ὅπου, τὰ πάντα τοὺς ἄλλους κακοποιοῦντα μέχρι θανάτου, ἐκεῖνοι οὐ λυπεῖ, διὰ τὸ ἔχει ἀντιφάρμακον αὐ-
485 τούς. οὕτω καὶ τούτον οὐκέτι οὐδὲν λυπεῖ, διὰ τὸ ἔχειν ἀντιφάρμακον.

XXVII. Ε. καλῶς ἔμοι δοκείς λέγειν. Ἀλλ’ ἐτι τούτο μοι εἰπὲ· τίνες εἰσὶν οὗτοι οἱ δοκοῦντες ἐκεῖθεν ἀπὸ τοῦ βουνοῦ παραγίγνεσθαι; καὶ οἱ μὲν αὐτῶν, ἐστεφανωμένοι, ἔμφασιν ποιοῦσιν εὐϕροσύνης τινός· οἱ δὲ, ἀστεφάνωτοι, λύπης καὶ ταραχῆς· καὶ τὰς κυήμας καὶ τὰς κεφαλὰς δοκοῦσιν τετριφθαί, κατέχονται δὲ ὑπὸ γυναικῶν τινῶν.

Π. οἱ μὲν ἐστεφανωμένοι οἱ σεσωσμένοι εἰσὶ πρὸς τὴν Παιδείαν, καὶ εὐφραίνονται τετυχκότες αὐτῆς. οἱ δὲ ἀστεφάνωτοι, οἱ μὲν, ἀπεγνωσμένοι υπὸ τῆς Παιδείας, ἀνακάμπτουσι, κακῶς καὶ ἀθλίως διακείμενοι· οἱ δὲ, ἀποδεδειγμένοι καὶ ὁμ ἀναβεβηκότες πρὸς τὴν Καρτερίαν, πάλιν ἀνακάμπτουσιν, καὶ πλανώνται ἀνοδία.

Ε. αἱ δὲ γυναῖκες, αἱ μετ’ αὐτῶν ἀκολουθοῦσαι, τίνες εἰσὶν αὐταί;

Π. Λύπαι, ἔφη, καὶ Ὁδύναι, καὶ Ἄθυμαι, καὶ Ἀδοξίαι, καὶ Ἀγνοιαι.

505 XXVIII. Ε. πάντα κακὰ λέγεις αὐτοῖς ἀκολουθέων.

Π. νὴ Δία, πάντα, ἔφη, καὶ ἐπακολουθοῦσιν. Οὗτοι δὲ, ὅταν παραγένωνται εἰς τὸν πρῶτον περίβολον πρὸς τὴν Ἡδυπάθειαν καὶ τὴν Ἄκρασίαν, 510 οὗχ ἔαυτοῦς αἰτιῶνται, ἀλλ’ εὖθυς κακῶς λέγουσι καὶ τὴν Παιδείαν, καὶ τοὺς ἐκεῖσε βαδίζοντας, ὡς ταλαίπωροι καὶ ἄθλιοι εἰσὶ καὶ κακοδαίμονες, οἳ
THE CROWNED AND THE CROWNLESS. 39

tὸν βίον τὸν παρ’ αὐτοῖς ἀπολιτόντες κακῶς ζῶσι, καὶ οὐκ ἀπολαύουσι τῶν παρ’ αὐτοῖς ἀγαθῶν.

Ε. ποιὰ δὲ λέγουσιν ἀγαθὰ εἶναι; 515

Π. τὴν ἄσωτάν, καὶ τὴν ἀκρασίαν, ὡς εἴποι ἂν τις ἐπὶ κεφαλαίον. τὸ γὰρ εἰσεχεῖσθαι βοσκημά-

των τρόπων καὶ ἀπολαύειν μέγιστα ἁγαθὰ ἡγούν-

ται εἰναι.

XXIX. Ε. αἰ δὲ ἔτεραι γυναῖκες αἱ ἐκείθεν 520

παραγιγνόμεναι, ἵλαρα τε καὶ γελῶσαι, τίνες

calούνται;

Π. Δόξαι, ἐφη, αἱ ἀγαγοῦσαι πρὸς τὴν Παιδείαν
touς εἰσελθόντας πρὸς τὰς Ἀρετὰς ἀνακάμπτουσιν,

ὅπως ἐτέρους ἀγάγουσι, καὶ ἀναγγείλωσιν ὡτι εὑ- 525

δαίμονες ἂδη γεγόνασιν οὓς τότε ἀπήγαγον.

Ε. πότερον οὖν, ἐφην ἐγὼ, αὕται εἰσω πρὸς τὰς

Ἀρετὰς εἰσπορεύονται;

Π. οὐ γὰρ θέμις Δόξαν εἰσπορεύεσθαι πρὸς τὴν

Ἑπιστήμην ἐκάλα τῇ Παιδείᾳ παραδίδοσιν αὐτ- 530

τοὺς. εἰτα, οὖν ἡ Παιδεία παραλάβη, ἀνακά-

μπτοῦσιν αὕται πάλιν, ἄλλους ἀξίουσαι ὁσπερ αἱ

νῆσι, τὰ φορτία ἔξελομεναι, πάλιν ἀνακάμπτουσιν,

cai ἄλλων τινῶν γεμίζονται.

XXX. Ε. ταύτα μὲν ἀδιό μοι δοκεῖς, ἐφην, 535

ἐξηγήσθαι. Ἀλλ' ἔκεινο οὐδέπω ἡμῖν δεδηλωκας,

τι προστάτι τὸ Δαιμόνιον τοὺς εἰσπορευμένους

eis τὸν βίον ποιεῖν.

Π. θαρρεῖν, ἐφη. διὸ καὶ ύμεῖς θαρρεῖτε.

πάντα γὰρ ἡμῖν ἐξηγήσομαι, καὶ οὐδὲν παρα- 540

λεύσω.
Ξ. καλῶς λέγεις, ἐφην ἐγὼ.

Π. Ἐκτείνεις οὖν τὴν χείρα πάλιν, Ὀράτε, ἐφη, τὴν γυναῖκα ἐκείνην, ἢ δοκεῖ τυφλή τις ἐστιν, καὶ 545 ἐπὶ λίθου στρογγύλου ἐστάναι, ἢν καὶ ἀρτι ὑμῖν εἴπον ὅτι Τύχη καλεῖται;

Ξ. ὄρωμεν.

XXXI. Π. ταύτη κελεύει, ἐφη, μὴ πιστεύειν, καὶ βέβαιον μηδὲν νομίζειν μηδὲ ἀσφαλές εἶναι, 550 ὅ τι ἄν παρ' αὐτὴς λάβῃ τις, μηδὲ ὡς ἴδια ἤγειρον. οὖν γὰρ κωλύει πάλιν ταῦτα ἀφελέσθαι καὶ ἐτέρῳ δοῦναι· πολλάκις γὰρ τοῦτο εἴωθε ποιεῖν. καὶ διὰ ταύτην οὖν τὴν αἰτίαν κελεύει πρὸς τὰς παρ' αὐτής δόσεις ἀπήττητος γίγνεσθαι, καὶ 555 μήτε χαίρειν ὅταν διδῶ μήτε ἀνθυμεῖν ὅταν ἀφέλησθαι, καὶ μήτε ψέγειν αὐτὴν μήτε ἐπανεῖν. οὖν γὰρ ποιεῖ μετὰ λογισμοῦ, ἀλλ' εἰκῇ, καὶ ἢ ἔτυχε, πάντα, ἦσπερ πρότερον ὑμῶν ἔλεξα. διὰ τοῦτο οὖν τὸ Δαμόνιον κελεύει μὴ θαναμάζεσθαι ὅ τι ἂν 560 πράττῃ αὐτῇ, μηδὲ γίγνεσθαι ὁμοίως τοῖς κακοῖς τραπεζίταις. καὶ γὰρ ἔκεινοι, ὅταν μὲν λάβωσι τὸ ἀργύριον παρὰ τῶν ἀνθρώπων, χαίρουσι, καὶ ἰδιον νομίζουσιν εἶναι. ὅταν δὲ ἀπαιτῶνται, ἀγανακτοῦσι, καὶ δεινὰ οἶονται πεπονθέναι· οὐ μὴμο- 565 νεύοντες, ὅτι ἑπὶ τούτῳ ἔλαβον τὰ θέματα, ἐφ' ὃ μηδὲν κωλύειν τὸν θέμενον πάλιν κομίσασθαι. ὅσαύτως τούς κελεύει ἔχειν τὸ Δαμόνιον καὶ πρὸς τὴν παρ' αὐτῆς δόσιν· καὶ μημονεῖεν, ὅτι τοιαύτην ἔχει φύσιν ἡ Τύχη, ὅπερ ἄ δεδωκεν ἀφε- 570 λέσθαι, καὶ ταχέως πάλιν δοῦναι πολλαπλάσια,
αὕτης δὲ ἀφελέσθαι ἢ δέδωκεν· οὐ μόνον δὲ, ἀλλὰ καὶ τὰ προὐπάρχοντα. ἡ γοῦν δίδωσι κελεύει λαβεῖν παρ’ αὐτῆς, καὶ συντόμως ἀπελθεῖν ἔχοντας πρὸς τὴν βεβαίαν καὶ ἀσφαλῆ δόσιν.

XXXII. Ἑ. ποιαν ταύτην; ἔφην ἐγώ. 578
Π. ἢν λήψονται παρὰ τῆς Παιδείας, ἢν διασωθῶσιν ἐκεῖ.

Ἑ. αὕτη οὖν τίς ἔστω;
Π. ἡ ἀληθῆς Ἐπιστήμη, ἔφη, τῶν συμφερόντων, καὶ ἀσφαλῆς δόσις καὶ βεβαία καὶ ἀμετά- βλητος. φεύγειν οὖν κελεύει συντόμως πρὸς ταύτην· καὶ διὰν ἑλθοσι πρὸς τὰς γυναίκας ἐκεῖνας, ἀς καὶ πρότερον εἴπον ὅτι Ἀκρασία καὶ Ἡδυπάθεια καλοῦνται, καὶ ἐντεῦθεν κελεύει συντόμως ἀπαλάττεσθαι — καὶ μὴ πιστεύειν μὴδὲ ταύταις μηδὲν 586 — ἐως ἂν πρὸς τὴν Ψευδοπαιδείαν ἀφίκωνται. κελεύει οὖν αὐτοὺς χρόνον τινὰ ἐνδιατρίψαι, καὶ λαβεῖν ὃ τι ἂν βούλωνται παρ’ αὐτῆς, ὥσπερ ἐφόδιον· εἰτὰ ἐντεῦθεν ἀπιέναι πρὸς τὴν Ἀληθινήν Παιδείαν συντόμως. ταύτ’ ἔστιν, ἃ προστάτει 590 τὸ Δαιμόνιον. ὅστις τούτων παρ’ αὐτὰ τι ποιεῖ, ἢ παρακούει, ἀπόλλυται κακὸς κακῶς.

XXXIII. ὁ μὲν δὲ μῦθος, ὃ ξένοι, ὦ ἐν τῷ πινακὶ τουοῦτος ἡμῖν ἔστιν. εἰ δὲ δεῖ τι προσπε-θέσθαι περὶ ἐκάστου τούτων, οὐδὲ ἕφθανος· ἔγω 596 γὰρ ὑμῖν φράσω.
Ἑ. καλῶς λέγεις, ἔφην ἐγώ. Ἁλλὰ τί κελεύει αὐτοὺς τὸ Δαιμόνιον λαβεῖν παρὰ τῆς Ψευδοπαι-δείας;
ΚΕΒΗΤΟΣ ΠΙΝΑΞ.

Π. ταῦθ' ἀ δοκεὶ εὐχρηστὰ εἶναι.

Ἑ. ταῦτ' οὖν τίνα ἐστὶ;

Π. γράμματα, ἐφη, καὶ τῶν ἄλλων μαθημάτων ἀ καὶ Πλάτων φησίν ὦσανεί χαλωὸν τινος δύναμιν ἔχειν τοῖς νέοις, ἢν μὴ εἰς ἐτερα περισσῶνται.

Ἑ. πότερον δὲ ἀνάγκη ταῦτα λαβεῖν, εἰ μέλλει τις ἥξειν πρὸς τὴν Ἀληθινὴν Παιδείαν, ἢ οὖ;

Π. ἀνάγκη μὲν οὐδεμία, ἐφη· χρῆσιμα μέντοι ἐστὶ. πρὸς δὲ τὸ βελτίους γενέσθαι οὐδὲν συμβάλλεται ταῦτα.

Ἑ. οὐδὲν ἄρα, ἐφην, λέγεις ταῦτα χρῆσιμα εἶναι πρὸς τὸ βελτίους γενέσθαι ἄνδρας;

Π. ἐστι γὰρ καὶ ἄνευ τούτων βελτίους γενέσθαι. ομως δὲ οὐκ ἀχρηστα κάκεινα ἐστιν. ὡς γὰρ δι' ἐρμηνεύως συμβάλλομεν τὰ λεγόμενα ποτε, ομως μὲντοι γε οὐκ ἀχρηστον ἢν ἡμᾶς καὶ αὐτοὺς τὴν φωνὴν εἰδέναι (ἀκριβέστερον γὰρ ἄν τι συνήκαμεν). οὖτω καὶ ἄνευ τούτων τῶν μαθημάτων οὐδὲν κωλύει γενέσθαι.

XXXIV. Ἑ. πότερον οὐδὲ προέχουσιν οὐτοι οἱ μαθηματικοὶ πρὸς τὸ βελτίους γενέσθαι τῶν ἄλλων ἀνθρώπων;

Π. πῶς μέλλουσι προέχειν, ἔπειδαν φαίνωνται ἡπατημένοι περὶ ἀγαθῶν καὶ κακῶν, ὥσπερ καὶ οἱ ἄλλοι, καὶ ἐτι κατεχόμενοι ὑπὸ πάσης κακίας;

Ἑ. οὐδὲν γὰρ κωλύει εἰδέναι μὲν γράμματα καὶ κατέχειν τὰ μαθήματα πάντα, ὡμοίως δὲ μέθυσον καὶ ἀκρατὴ εἶναι, καὶ φιλάργυρον καὶ ἄδικον καὶ προδότην, καὶ τὸ πέρας ἀφρονα.
Ξ. ἀμέλει πολλοὺς τοιούτους ἔστω ἰδεῖν.

Π. πῶς οὐν οὗτοι προέχουσιν, ἐφη, εἰς τὸ βελτί-630 ὦς ἄνδρας γενέσθαι ἕνεκα τούτων τῶν μαθημά-
tων;

XXXV. Ξ. οὐδαμῶς φαίνεται ἐκ τούτου τοῦ λόγου. Ἄλλα τι ἔστων, ἐφην ἐγὼ, τὸ αἰτίον, ὅτι ἐν τῷ δευτέρῳ περιβόλῳ διατρίβουσιν, ὡσπέρ 636 ἐγγύζομεν πρὸς τὴν ἀληθινὴν Παιδείαν;

Π. καὶ τῷ τούτῳ ὠφελεῖ αὐτοὺς, ἐφη, ὅτε πολλά-
kis ἔστων ἰδεῖν παραγιγνομένους ἐκ τοῦ πρώτου περιβόλου ἀπὸ τῆς Ἀκρασίας καὶ τῆς Ἀλλῆς Κα-
kίας εἰς τὸν τρίτον περιβολον πρὸς τὴν Παιδείαν 640 τὴν Ἀληθινήν, οἷο τούτους τοὺς μαθηματικοὺς παραλλάττουσιν; ὡστε, πῶς ἔτι προέχουσιν; ἀρα ἡ ἀκυνητότεροι ἡ δυσμαθέστεροι εἰσί.

Ξ. πῶς τούτο, ἐφην ἐγὼ;

Π. ὅτι οἱ μὲν ἐν τῷ πρώτῳ περιβόλῳ οὐ προ-645 σποιόνται ἐπίστασθαι ἃ οὐκ οἰδασιν, οἱ δὲ ἐν τῷ δευτέρῳ περιβόλῳ, εἰ μηδὲν ἄλλο, προσποιοῦνται γε ἐπίστασθαι ἃ οὐκ οἰδασιν. ἐως δὲ ἄν ἔχον 
tείπτην τὴν δοξαν, ἀκυνήτους αὐτοὺς ἀνάγκη εἶναι πρὸς τὸ ὀρμᾶν πρὸς τὴν Ἀληθινὴν Παιδείαν. εἴτε 650 
tὸ ἐτερον οὐχ ὄρασ, ὅτι καὶ ἄι Δόξαι ἐκ τοῦ πρώτου περιβόλου εἰσπορεύονται πρὸς αὐτοὺς ὁμοίως; ὡστε οὐδὲν οὕτω ἐκεῖνω βελτίως εἰσίν, ἐὰν μὴ καὶ τούτως συνή ἡ Μεταμέλεια, καὶ πεισθὼσιν ὅτι οὐ Παιδείαν ἔχουσιν, ἀλλὰ Ψευδοπαιδείαν, δι' ἦς ἐστὶ 
ἀπατῶνται. οὐτω δὲ διακείμενοι οὐκ ἂν ποτε 
σωθεῖν. καὶ ψυκῆς τοίνυν, ὡς ἐνοί, ἐφη, οὔτω
ποιεῖτε, καὶ ἑνδιατρίβετε τοὺς λεγομένους, μέχρις ἂν ἔξω λάβητε. ἀλλὰ περὶ τῶν αὐτῶν πολλάκις 660 δεῖ ἐπισκοπεῖν, καὶ μὴ διαλείπειν· τὰ δὲ ἄλλα πάρεργα ἠγήσασθαι. εἰ δὲ μὴ, οὐδὲν ὦφελος ὑμῖν ἐσται ὧν νῦν ἀκούετε.

XXXVI. Ἐ. ποιήσομεν. Τούτο δὲ ἐξῆγησαι, πῶς οὐκ ἔστω ἀγαθὰ, ὅσα λαμβάνονσιν οἱ ἀνθρωποί ποι παρὰ τὴν Τύχην; οἷον τὸ ζῆν, τὸ ὑγιαίνειν, τὸ πλούτειν, τὸ εὐδοκεῖν, τὸ τέκνα ἔχειν, τὸ νικᾶν, καὶ ὅσα τούτοις παραπλήσια; ἢ πάλιν, τὰ ἐναντία πῶς οὐκ ἔστι κακά; πάνω γὰρ παράδοξον ἡμῖν καὶ ἀπιστοῦν δοκεῖ τὸ λεγόμενον.

670 Π. Ἀγε τοῖνυν, ἔφη, πειρᾶ ἀποκρίνασθαι τὸ φαινόμενον περὶ ὧν ἀν σε ἐρωτῶ.

Ἐ. ἅλλα ποιήσω τούτο, ἔφην ἐγώ.

Π. πότερον οὖν, ἐὰν κακῶς τις ζῇ, ἀγαθὸν ἐκεῖνος τὸ ζῆν;

675 Ἐ. οὐ μοι δοκεῖ, ἅλλα κακὸν. ἔφην ἐγώ.

Π. τῶς οὖν ἀγαθὸν ἐστὶ τὸ ζῆν, ἔφη, εἴπερ τούτω ἐστὶ κακὸν;

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

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

Ἐ. ἔγογγε.

XXXVII. Π. μὴ οὖν ἀπιθάνως λέγε. ἀδύνατον γὰρ τὸ αὐτὸ πράγμα ἄμα καὶ κακὸν καὶ ἀγαθὸν εἶναι. οὕτω μὲν γὰρ καὶ ὑφέλιμον καὶ βλαβερὸν ἄν εἴη, καὶ αἰρετὸν καὶ φευκτὸν ἄμα ἄει.
Ξ. ἀπίθανον μὲν. ἀλλὰ πῶς οὖκ, εἰ τὸ κακῶς ζῆν, φάνερον, κακὸν τι ὑπάρχει αὐτῷ, κακὸν αὐτὸ τὸ ζῆν ἐστιν;
Π. ἀλλ' οὐ τὸ αὐτὸ, ἐφη, ὑπάρχει τὸ ζῆν τῷ κακῶς ζήν. ἦν οὖ σοι φαίνεται;
Ξ. ἀμέλει οὐδ' ἐμοὶ δοκεῖ τὸ αὐτὸ εἴναι.
Π. τὸ κακῶς τοῖνυν ζῆν κακὸν ἔστι. τὸ δὲ ζῆν οὐ κακὸν. ἐπεὶ, εἰ ἦν κακὸν, τοῖς καλῶς κακὸν ἀν ὑπήρχεν, ἐπεὶ τὸ ζῆν αὐτοῖς ὑπήρχεν, ἦν ὁπερ ἐστὶ κακὸν.
Ξ. ἀληθῆ μοι δοκεῖς λέγειν.
XXXVIII. Π. ἐπεὶ τοῖνυν ἀμφοτέροις συμβαίνει τὸ ζῆν, καὶ τοῖς καλῶς ζῶσι καὶ τοῖς κακῶς, οὐκ ἂν εἰθ' οὔτε ἀγαθῶν τὸ ζῆν οὔτε κακῶν. ὡσπερ 700 οὔδὲ τὸ τέμνειν καὶ καίειν ἐν τοῖς ἀρρωστοῦσιν ἐστὶ νοσερὸν καὶ ὑγιεῖν, [ἀλλὰ τὸ πῶς τέμνειν:] οὐκοῦν οὔτω καὶ ἐπὶ τοῦ ζῆν, οὐκ ἐστὶ κακὸν αὐτὸ τὸ ζῆν, ἀλλὰ τὸ κακῶς ζῆν.
Ξ. ἐστὶ ταῦτα.
Π. σὺ τοῖνυν οὔτω θεώρησον. πότερον ἂν βούλοι ζῆν κακῶς, ἢ ἀποθανεῖν καλῶς καὶ ἀνδρείως;
Ξ. ἀποθανεῖν ἐγὼ γε καλῶς.
Π. οὐκοῦν οὔδὲ τὸ ἀποθανεῖν κακὸν ἐστιν, εἰπερ αἱρετῶτερον ἐστὶ πολλάκις τὸ ἀποθανεῖν τοῦ ζῆν. 710
Ξ. ἐστὶ ταῦτα.
Π. οὐκοῦν ὁ αὐτὸς λόγος καὶ περὶ τοῦ ὑγιαίνειν καὶ νοσεῖν. πολλάκις γὰρ οὐ συμφέρει ὑγιαίνειν, ἀλλὰ τοῦναντίον, ὅταν ἢ ἡ περίστασις τοιαύτη.
Ξ. ἀληθῆ λέγεις.
XXXIX. Π. ἀγε δῆ, σκεφώμεθα καὶ περὶ τοῦ πλούτεων οὕτως· εἰγε θεωρεῖν ἔστιν, ὡς πολλάκις ἔστιν ἰδεῖν, ὑπάρχοντά τινι πλούτων, κακῶς δὲ ζῶντα τοῦτον καὶ ἀθλίως.

720 Ἔ. η Ἔια, πολλοὺς γε.

Π. οὐκοῦν οὐδέν τούτους ὁ πλοῦτος βοηθεῖ εἰς τὸ ζῆν καλῶς;

Ἐ. οὐ φαίνεται· αὐτοὶ γὰρ φαῦλοι εἰσιν.

Π. οὐκοῦν τὸ σπουδαῖον εἶναι οὐχ ὁ πλοῦτος ποιεῖ, ἀλλὰ ἐ Παδεία.

Ἐ. εἰκὸς γε, ἐκ τούτου ἀρα τοῦ λόγου.

Π. οὐδὲ ὁ πλοῦτος ἁγαθὸν ἔστιν, εἰπερ οὐ βοηθεῖ τοῖς ἐξοσον αὐτοῦ εἰς τὸ βελτίων εἶναι.

Ἑ. φαίνεται οὕτως.

730 Π. οὐδὲ συμφέρει ἁρα ἐνίοις πλούτεων, ὅταν μὴ ἐπίστωται τῷ πλούτῳ χρῆσθαι.

Ἑ. δοκεῖ μοι.

Π. πῶς οὖν τοῦτο ἄν τις κρίνειν ἁγαθὸν εἶναι, ὁ πολλάκις οὐ συμφέρει ὑπάρχειν;

735 Ἐ. οὐδαμῶς.

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

Ἑ. ἀληθεύστατὰ μοι δοκεῖς τούτῳ λέγειν.

740 XL. Π. καὶ τὸ σύνολον δέ· ἐστὶ τὸ τιμᾶν ταῦτα ὁς ἁγαθὰ ὄντα, ἥ ἀτιμάζειν ὡς κακὰ, τοῦτο δ’ ἐστὶ τὸ ταράττων τοὺς ἀνθρώπους καὶ βλάπτων· ὅτι, ἐὰν τιμῶσι καὶ οἴωνται διὰ τούτων μόνων εἶναι τὸ ευδαιμονεῖν, καὶ πάνθυ ὑπομένουσι πράττειν
THE ONE GOOD.

ἐνεκα τούτων, καὶ τὰ ἀσεβέστατα καὶ τὰ αἰσχρῶ 745
ταῦτα ἀλοιφήματα ἐχων οὐ παραιτοῦνται. ταῦτα δὲ
πάσχουσι διὰ τὴν τοῦ ἁγαθοῦ ἀγνοιαν. ἀγνοούσι
γὰρ ὅτι οὐ γίγνεται ἐκ κακῶν ἁγαθὸν. πλοῦτον
dὲ ἐστι πολλῶν κτησαμένους ἰδεῖν ἐκ κακῶν καὶ
αἰσχρῶν ἔργων· οἶον λέγω ἐκ τοῦ προδόταν, καὶ 750
ληθεύσθαι, καὶ ἀνδροφονεῖν, καὶ συκοφαντεῖν, καὶ
ἀποστερεῖν, καὶ ἐξ ἀλλων πολλῶν καὶ μοχθηρῶν.

Ἐ. ἐστὶ ταῦτα.

XLI. Π. εἰ τούτων γίγνεται ἐκ κακοῦ ἁγαθὸν
μηδὲν, ὡσπερ εἰκὸς, πλοῦτος δὲ γίγνεται ἐκ κακῶν 755
ἔργων, ἀνάγκη μὴ ἐλθῇ ἁγαθὸν τὸν πλοῦτον.

Ἐ. συμβαίνει οὕτως ἐκ τούτου τοῦ λόγου.

Π. ἀλλ' οὐδὲ τὸ φρονεῖν γε οὐδὲ δικαιοπραγεῖν
οὐκ ἐστὶ κτήσασθαι ἐκ κακῶν ἔργων· ὡσαύτως
dὲ οὐδὲ τὸ ἀδικεῖν καὶ ἀφρονεῖν ἐκ καλῶν ἔργων. 760
οὐδὲ ὑπάρχειν ἀμα τῷ αὐτῷ δύναται. πλοῦτον δὲ
καὶ δόξαν καὶ τὸ νικάν, καὶ τὰ λοιπὰ ὅσα τοῦτοι
παραπλήσσαι, οὐδὲν κωλύει ὑπάρχειν τοῖς ἀμα μετὰ
κακίας πολλῆς. ὡστε οὐκ ἂν εἰς ταῦτα ἁγαθὰ,
οὐδὲ κακά· ἀλλὰ τὸ φρονεῖν μόνον ἁγαθὸν, τὸ δὲ 765
ἀφρονεῖν κακὸν.

Ἐ. Ἰκανῶς μοι δοκεῖς λέγειν, ἔφην.

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 somnis et vigilia nec bona sunt nec mala. Et similiter, mea quidem sententia, ambulare et sedere et reliqua, quae accidunt unicumique 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 alius quidlibet eorum, quae parem rationem habent.

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

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

Hospes. At quodnam illud est, inquam, quod tu in-nuis?

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 judicio 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
habitut. 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 ἐνυγχάνομεν? 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 ἢ as regards accent? G. 29; H. 111. Which three prepositions are proclitics, and what case does each govern? Antecedent of φ?

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

How does ἄλα differ from the adversative conjunction similar in form?

What kind of action is expressed by ἔθεωροίμεν? 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 νέω? G. 182. 2; H. 757. What word takes its number and gender from πίναξ? G. 151; H. 627.

What peculiarity in the augment of ηδυνάμεθα? 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 ἵστατ? 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 (a); 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 ἵππος and περιβόλος to be on the penult? G. 22; H. 100. b.

Is δύο declinable? G. 77; H. 290.

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


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 ὥν stand first in the sentence? H. 1048. 2.

What construction has χρόνον? G. 161; H. 720.
QUESTIONS. 53

What form is more common than ὁδασι? G. 127. 7 and n.; H. 491. 6. a.
Could the optative be used in place of δυναται? G. 243; H. 932.
Case of τι? G. 158; H. 711.
Why has ἐξηλωκως no reduplication? G. 101. 2; H. 365.
What peculiarity in the tense-stem of ἀνέθηκε? G. 110. 3.

n. 1; H. 432.
Const. of Κρόνῳ? G. 184. 3; H. 767.
Office of πότερον? G. 282. 5; H. 1017. Is the sentence complete? (Comp. line 94.)
Tense of ἐφην? Can φημί in any form begin a sentence?
What Latin verb resembles it in position and meaning?
What circumstance is expressed by ἐωρακως? G. 277. 2;
H. 969. a. 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 ὡς expressed?
Is τις the interrogative or the indefinite pronoun? Why
has it the acute accent? G. 28. 3. n. 2; H. 117.
Does τι have accent for the same reason?
Why has τι (before ἔχει) no accent? G. 28. 2; H. 114.
Explain the form of τούτα. G. 83. n. 2; H. 274.
How is συνήστερε 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 ei μὲν and
ei δὲ μὴ? G. 221; H. 893.
Why is ἐτσι so accented? G. 28. 3. n. 1; H. 480. 2.
What do the suffixes of ἐγγυσας and αἰνίγματι each denote?
G. 129. 3, 4; H. 551. 1 and 553. 1.
Has δ the same accent as the article?
Does the article in the forms δ, η, οί, άι ever take an accent save when followed by an enclitic? G. 29. n. 2; H. 272. δ.

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

Why is the diaeresis not written over ε in προεβάλλετο? If contraction took place, what diphthong would oe produce?

Classify the sentences beginning εί μεν οίν and εί δέ μή. G. 221; H. 893. Why should one apodosis have the imperfect, but the other the aorist tense?

What relation is expressed by ἵπο;? G. 197. 1; H. 818. α.

What position has δλφ;? G. 142. 4. n. 5; H. 672. c.

Classify the sentences which begin with τῶν. G. 225; H. 894. β. 1.

What position has παντί?

Can we decide the mode of προσέχετε from the form? What word in the sentence determines the mode of both verbs? G. 254; H. 1019. Does μη then belong to both verbs?

IV.

In which case is Ἦρακλεις? G. 52. 2. n. 3; H. 194.

What change appears in the stem of ἐμβέβληκας? G. 110. iv. b. 5; H. 448. c.

What two changes in ταῦθ;?

Is εχει in agreement with its subject? G. 135. 2; H. 604.

Does ἵστων agree? Why so accented? G. 28. 3. n. 1, end; H. 480. 2.

Explain the forms oντως and oνκ; G. 13. 2, 3; H. 88. α, c.

What is such a form as ἄν φθάνονς called? G. 226. 2. b; H. 872.

What rule of accent for Ἄναλαβών? G. 26. n. 3, 2; H. 389. α. Give the simple stem of the simple verb. What is the pres. act. part.?

Gender of τυά;?

Give the subject of δει. G. 259; H. 602. d. ν.
QUESTIONS.

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 δχλος? Their functions? Does its verb agree with it in number? G. 135. 3; H. 609.

How may οἱ μελλοντες be translated? G. 148. n. 3, 118. 6; H. 846–966.

Is it proper to render δει αὐτοῖς personally? G. 134. n. 2; H. 949.

Is ὃς ἀν a common phrase? G. 216. 1. n. 2; H. 882.

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

V.

Rule for δδῶν? 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 ἤθος have had instead of the dative? G. 160. 1; H. 718.

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

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

Give the subject of ἐστιν.

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

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

VI.

What significance has the tense of πίνοντιν? 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 πλεῖν? G. 73. 8; H. 254. 5.
Why does ἡξουσίων have the perispomenon accent? G. 68. n., 16. 6. n.; H. 105, 242.

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

Is δαμόντε the adjective or the noun? What circumstance or relation does ὅσον ἡξοσια express? G. 277. 6. n. 2. (a); H. 978.

Explain the gender of ὅν.

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

If ὅς were placed before καί, what words would change case?

VII.

In what sense is ὅν used? G. 151. n. 3; H. 654. d.
Signification of τῶν αὐτῶν? G. 79. 2; H. 679.
How is δῶ compounded?
Is αὐτῆς the same word as αὐτη 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 ἐκάστος? G. 137. n. 2; H. 624. d.
Syntax of αὐτῶν? G. 167. 6; H. 729. e.
What strengthening letter in the present of ἀπέτει? 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.
QUESTIONS.

Have any other verbs a perfect augment like that of eἰληφότες? 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 eἰώθασι temporal? G. 104; H. 359.

Εςτήκασιν 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 ἐως ἄν 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 δουλεύων? G. 130; H. 571. How many such verbs in this chapter?

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

Antecedent of αὐτῶν?

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 ἢστω no accent? G. 28; H. 115. a. In the sentence following, which is the interrogative word? H. 1015. a.

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

What peculiarity of augment has ἡμφεεμέναι? G. 105. n. 3; H. 361. What letters of its present stem are euphonically 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. a. Why, then, does not συνείναι throw the accent back to the antepenult? G. 26. n. 3; H. 389. d.

Syntax of αὔτα; G. 134. 1, 137. n. 2; H. 601, 624. d.

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

What construction have verbs like καλεῖταυ in the active voice? G. 166; H. 726. What construction in the passive? G. 136; H. 726. b.

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

From what preposition and noun is συμβωι formed? With what euphonic change?

XI.

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

Does εκ mean out of, or only from the side of?

What difference between ἀγονοῦ and ἀγονοῦ?

Why the present tense in σῶζεταυ?

What is the negative accompanying εί or εάν? G. 219. 3; H. 906.

XII.

Has μέγας the predicate or the attributive position?

Which has ἄλλος? οὐρος? ἐτερον? ἐκαινον? 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 ἄλθειν? G. 26. n. 3. 2;
QUESTIONS.

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 οἶδενοι in the 1st pers. sing.? What is its only form in the 2d pers. sing.? G. 113. 2. n. 2; H. 384.


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

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

Explain the double negative οὐ μη. 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 κακὰ and πάντα each governed? Did the Greeks use the relative pronoun after πάντα?

In what construction are δόξας, ἄγνωσ, 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 οἴδεν destroy the previous negative οἴδε? 

XV.

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

Of which five words does ὅδες 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 διώκει 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 δοκεί.

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 α in θύραν and μυκράν? G. 37. 2. n. 2; H. 138.

What is the antecedent of ἡριζ? 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 προσδέειν depend? G. 261. 2; H. 952.

XVI.

What part of speech is the first καί? 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 δέ? G. 143; H. 653.

Why is μη, rather than οὖ, used before ἀποθεωιάν?

Does λέγω always take the construction with ὅτι or ὁς? 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 αἰτήν and αἰταί pronouns of the same class?
QUESTIONS.

Give the antecedents of αἵρεσ and αἵρεσ.
Is a in διδασκω a part of the root? G. 121. 2. d ; H. 385. 7.
By what figure is ὄν made the object of the principal verb rather than the subject of the subordinate? [Prolepsis.] Does ὅσπερ conform to the general rule of accent?

XVII.
Gender of ἀλος? G. 58. 3; H. 164. b.
Derive οἰκητήριον. G. 129. 6; H. 561. i.
Of what number is ἐν? See note.

XVIII.
Why is πῆλην not rather in the dative case?
What letter is dropped from the stem in the form κεκρεμένη?
G. 109. 6; H. 448. b.
Rule for ἱλίκια? G. 189; H. 782.
What is acc. sing. of Πειθώ? G. 55; H. 197.
What is the position of πρὸς αὕρην with reference to ὁδός?
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 ἐνεκεῖν differ in meaning from simple τί?
What force has the clause beginning with διᾶς? G. 215. A; H. 881.
Does the sentence beginning εἴ 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 οὐρος? G. 226; H. 902.
In which part of a conditional sentence may μή stand? Why?
Syntax of ὁς? 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.
How is ἔχων often to be translated? H. 968. b.

XX.

What is the masculine noun corresponding to ἀδελφαῖ? 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 ἄγωνας? G. 159. r.; H. 716. a.
Rule for ἑαυτόν? G. 175. 2; H. 749.
What kind of action is expressed by κατήσθιε? By ἐκόλαξε?
Tense of νεικήκε? Is this tense ever indefinite, as in Latin? [Rarely.]
QUESTIONS. 63

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

XXIII., XXIV.

Syntax of ἐργάζομαι? G. 173. 3; H. 761. Has the interjection the same form in this exclamation as before the vocative?
How does εἰσίη διαφέρει from the same tense of the ind. in the 3d sing.?
Give the stem and suffix of ἰδεῖν, and the meaning of the latter. G. 61; H. 217.
What does ἡστρειν with the infinitive denote? G. 266; H. 953.
What two changes were made to form the present stem of πᾶσχω? G. 108. viii.; H. 953. 11.

XXV., XXVI.

What synonyms of διὰ τί have we met? Lines 338, 348.
What meaning has the present of ἕκω? G. 200. n. 3 (a); H. 827. The pluperfect of ἁπάσα? G. 200. n. 6; H. 849. c.
Classify the conditional sentences near the beginning of Chap. XXVI.
How are ποιεῖν and ἐποιεῖν related?
What part of speech is φι? 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 ὅτε 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 oυμα expressed?
What letter has been dropped to make the form τετρίψθαι?
G. 16. 4; H. 61.
Rule for αύτῆς? G. 171; H. 739.
May κακῶς λέγονσι be translated as one word? Give its construction.
G. 165. n. 1; H. 712.
What relation does ὃς express? G. 277. n. 2 (a); H. 978.
What conjunction might replace the relative οὗ? G. 238; H. 910.
What kind of an optative is εἰποι 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 ἄξονσαι? G. 277. 3; H. 969. c.
How is the article αἱ used here? H. 659.
Construction of ἄλλων? G. 172; H. 748.
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 εἴπον 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 μη used in the sentence? G. 283. 3; H. 1023.
QUESTIONS.

What constructions may κολύει 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.
What meaning has the phrase ἐφ' υ'? G. 267; H. 999. a.
Why the middle voice in δέμενων and κομίσασθαι?
Government of μημονεῖν?
Why are different voices used for δέδωκεν and ἀφελέσθαι?

XXXII., XXXIII.

Distinguish between ἡ and ἣν. Of what words is the latter compounded? G. 219. 2; H. 360.
What principle is illustrated by the mode of ἀπαλλάττεσθαι? G. 226. 3. How do the derivatives of μὴ following it affect the negation? G. 233. 9; H. 1030.
How does λαβεῖν differ from λαμβάνειν in meaning when not in indirect discourse? G. 202. 1; H. 851.
Syntax of ἐφόδων? Of ἀπείναι? 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. n. 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 μέλλειν ἔρχεται be called? G. 118. 6; H. 846.
By what principle is βελτίων in the accusative?
Explain the marks upon κακεῖνα.
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 αἰτίον?
What difference between ὡφέλει and ὡφέλει?
What kind of a clause is ὅτι ... προσποιοῦνται? What mode is generally used in such clauses? G. 250; H. 925.
Case rule for ἐκείνων? G. 175; H. 755.
Case of βελτίων? What word is used as its positive? G. 73; H. 254. Government of τῶς λεγομένως? 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 ἤμων ἔσται?
Has ἄν been assimilated to the case of the missing antecedent, or does ἄκοιτε govern this case?

XXXVI.

Whence the long vowel in ποιήσομεν?
Object of ἐξήγγυσαι? What sentence is exegetical to the object of ἐξήγγυσαι?
Are ἄγε and πειρῶ in the same mode? In the same voice?
Does ἄν permit ἐρωτῶ to be an indicative?
Is ζῆν a regular contraction? G. 98. n. 2; H. 412.
How are κακῶς and καλῶς compared?
QUESTIONS.

XXXVII.

Meaning of τὸ αὐτὸ? G. 79. 2; H. 679.
What kind of clauses are the two beginning with ἐπει? What kind of condition is denoted by the words ei ἤν κακὸν? G. 222; H. 895.

XXXVIII., XXXIX.

Is the first sentence a pure conditional? G. 227; H. 901.
Syntax of ἕγωγε? What change of accent?
Why is τοῦ ζήν in the genitive?
What office here has σκεψώμεθα? G. 253; H. 866. a.
What two objects has ἡδεῖν? 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 ὅς? G. 277. 6. n. 2. a; H. 978.
Since the accent of the verb is recessive, why does ταραῖτον have the accent on the penult? G. 26. n. 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. άνέκευτο. 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 ἀνατίθημι.

5. τίνες καὶ ποτὲ ἦσαν: notice that καὶ throws emphasis upon ποτὲ. “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. ἐμφασῶν 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 ἵππος 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. ἐμφρον 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 λέγει resembles our "terrible to talk."

23. Πυθαγόρειον 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 . . . οὖσα: "if you do not happen to have some important business." Notice the derivation of ἀσχολία, and its relation to our word "school."

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

46. ὑπὸ τὴν Σφιγγοῦ. 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 slightingly), 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 κατά means opposite; the second, through.

81. πεπλασμένη τῷ ἦθει: “affected in manner.”

107. δευμόνε, 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 πάλαι πράγματα παρέχει: “he has been pesterling me long.” Plat. Phaed. 63. 3.


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

205. δει ... καταστρέφει: nowhere in this work does δει mean thus. Translate: “Here he ruins his life.”

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

232. δε, hither.

234. ἢν. “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
NOTES.

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 πρῶτῳ περιβάλῳ: while we might have had εἰς in place of ἐν, the idea of remaining determined the preposition and the case.

266. τότε δὴ οὐτω 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 τε: 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 βοῶς, 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. εἰσ. 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. καλὴ καὶ καθεστηκυίᾳ τῷ πρόσωπον: “noble and dignified in countenance.”

330. μέση δὲ καὶ κεκριμένη 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. φιλοσίμως: “exceedingly.” This word seems to have a strained sense, coming from the extreme to which ambition runs.
357. αν εξίβαλε: "he would have cast out" (by the physician's aid). Observe that αν is expressed prematurely with ος, and must not be mistaken for the αν, which belongs to a final particle. This repetition of the word is not very rare, as: ὅστιν αν, εἰ οἶδεν τάσσομεν δηλώσαμι αν. Soph. Elect. 333. See also Xen. Anab. II. 5. 18.

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

390. ἔξω περιποιήσητος δὲν 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: 'Εαν δὲ ύμων μὲν αὐτῶν ἀμελήτε, καὶ μὴ θέλητε ὠσπέρ κατ' ἤχη κατὰ τὰ νῦν τε εἰρημένα καὶ τὰ ἐν τῷ ἐμπροσθεν χρόνῳ ξῆν, οὐδ' ἂν πολλὰ διομολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον ποιήσετε.

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


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. εὖ δὲν: "wherefore."

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

469. τὸ Κωρυκίων 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 reverenced, ἔστι γνωριμώτατον τε καὶ καλλιστὸν τὸ
NOTES.

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

482. οἱ ἐχισθεκτοὶ. 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 ἐχισθεκτοὶ 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 (ὁφωγεῖς), and as the connection of the passage with the bitten Israelites seems strained, his theory must be judged a very remarkable one.

485. οὖν 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. ἔαν μὴ τὰς φιλωτέρας σον ἔδον ἥ.

517. τὸ εἰνεκείσθαι: “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 προστάτη, 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. ἄλλα θαρρεῖν χρῆ. Phaedo, chap. 64, e.

545. ἦν would take the infinitive, but as εἰπον requires ὅτι or ὡς, an anacoluthon ensues by its use. If the infinitive were retained, εἰπον would mean, “I commanded.”

578. έχοντας πρὸς τὴν βεβαιαν 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. eis ἔτερα: that is, to other pursuits, which are of them-
selves 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. ἀκμήτων πρὸς τὸ ὀρμᾶν: "unmoved to set out."
651. "Besides, do you not observe the additional fact
that?" etc.
653. οἶτος refers to those in the second enclosure in love
with False Learning; ἔκεινων, to the victims of Fortune in
the first enclosure.
654. Μεταιμέλεια: "After-purpose" is the same as Μετάνοια,
"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. ἐπεί, εἰ ἂν κακῶν, 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 ques-
tion is so often one in form only that the word acquired a
strong affirmative force.
726. Notice the very emphatic position of ἄρα.
740. ἦστι τὸ τιμᾶν: "it is possible to prize."
741. τοῦτο ὅ ἦστι τὸ ταράττων, etc.: "and this is what har-
asses and harasses men."
758. "But by no means is it possible to acquire (for one's
self) understanding or righteousness from evil practices."
763. ὑπάρχειν τινί: "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.

ἀβεβαιός, adv., inconstantly.
ἀγαθός, ἃ, 总产值, good.
ἀγανακτεῖν, f. ἢσομαι, to be incensed, to feel grieved.
ἀγγελεῖν, imp. of ἀγγεῖον used adv., come, well.
ἀγνοεῖν, f. ἢσομαι, to be ignorant of.
ἀγνοία, as, (ἡ), ignorance.
ἀγω, f. ἄγω, to lead, to strive.
ἀγών, ἄγων, (ὁ), a striving, a contest.
ἄδελφη, ἂ, (ἡ), a sister.
ἀδικεῖν, f. ἢσομαι, to act unjustly, to wrong.
ἀδίκος, ἂ, unjust.
ἀδικία, as, (ἡ), ill repute.
ἀδύνατος, ἃ, impossible.
ἀδηλος, adv., always.
ἀδυνατησίς, invincible.
ἀθλιος, ἂ, 总产值, wretched.
ἀθλητεῖν, adv., wretchedly.
ἀθυμεῖν, f. ἢσομαι, to be discouraged.
ἀθυμία (ἡ), discouragement, dejection.
ἀναγγελεῖν, ὅ, ἃναγγελεῖν, (τῶ), a riddle.
ἀνατρέπειν, f. ἁλλαξαι, to put forth a riddle.
ἀπερτός, ἃ,总产值, to be chosen, desirable.

αισθάνομαι, f. ἢσομαι, to perceive.
αισχρός, ἃ,总产值, shameful.
αιρέω, f. ἢσομαι, to demand.
αιτίομαι, f. ἢσομαι, to blame.
αιρεῖν, as, (ἡ), a cause.
ἀνιάνω, ἀν,总产值, causing.
ἀκαίνητος, ἃ,总产值, unmoved, uninfluenced.
ἀκολουθεῖν, f. ἢσομαι, to follow.
ἀκούειν, f. ἢσομαι, to hear.
ἀκρασία, as, (ἡ), intemperance.
ἀκρατής, ἃ,总产值, strengthless, weak.
ἀκριβής, ἃ,总产值, precise, perfect.
ἀκριβῶς, adv., clearly, precisely.
ἀκρόπολις, ἡ, ἃ, ἡ, a citadel.
ἀλαζονεῖα, as, (ἡ), vainglory, boastfulness.
ἀλήθεια, as, (ἡ), truth.
ἀληθής, ἃ,总产值, true.
ἀληθινός, ἃ,总产值, real, right.
ἀλλά, but, yet.
ἀλλήλων, ἃ,总产值, one another.
ἀλλος, ἃ,总产值, other, any other.
ἀλος, ἃ,总产值, a grove.
ἀμεῖν, adv., together.
ἀμαθής, ἃ,总产值, unlearned.
ἀμφίειν, f. ἢσομαι, to be indifferent.

imp. used as adv., ἀμφί, doubtless.
ἀμετάβλητος, ov, unalterable.
ἀμφενεμυ, ἐσω, to clothe one's self.
ἀμφέτερος, ἐπα, επον, both.
ἐν, cond. adv. [See Grammar.]
ἐν, cont. for ei ἐν?
ἀναβαίνω, f. -βάομαι, to go up.
ἀνάβασις, ἐσω, (ἡ), an ascent.
ἀναγγέλω, f. -γγελῶ, to inform, to proclaim.
ἀναγκαζω, f. ὁσω, to constrain.
ἀνάκηνη, ἡ, (ἡ), necessity.
ἀνάθημα, ἄτος, (τό), an object set up (ἀνατίθημι) in a temple, a votive offering.
ἀνακάμπτω, f. ὅω, to return, to wander.
ἀνάκειμαι, to lie up, to be dedicated.
ἀναλαμβάνω, f. -λάμψομαι, to take up.
ἀναληψις, ἐσω, (ἡ), a raising up, a recovery.
ἀναλίκα, f. -λίκω, to squander.
ἀνανήψω, f. -νήψω, to recover sobriety.
ἀνάπαυς, adv., on the contrary.
ἀναπηδῶ, f. ἴσω, to leap up.
ἀναπαύσημι, f. -πάς, to fill up.
ἀναπάθημι, f. ὅθησο, to set up.
ἀνδρεία, ἃς, (ἡ), courage.
ἀνδρείας, adv., manfully.
ἀνδροφόρεω, f. ὕσω, to murder.
ἀνέυον, prep., without.
ἀνήρ, ἀνδρός, (ὁ), a man. Lat. vir.
ἀνθρωπός, υς, (ὁ), a human being.
Lat. homo.
ἀνοίγε, as, (ἡ), a trackless waste.
ἀντιφάρμακον, υς, (τό), an antidote.
ἀντιροον, υς, (τό), a cave.
ἀνω, adv., upward.
ἀνώσω, f. ὁσω, to deem worthy, to claim, to urge.
ἀπάγω, f. -ἄγω, to lead away.
ἀπαιτήω, f. ὅσω, to demand back.
ἀπαλλάττω, f. ἄξω, to escape.
ἀπας, ἀπάσα, ἀπαν, all together.
ἀπατόω, f. ἴσω, to deceive, to beguile.
ἀπάτη, ἡ, (ἡ), deceit.
ἀπευμη, to go away.
ἀπεριέργῳς, artlessly, simply.
ἀπέρχομαι, f. -ελθόμαι, to depart.
ἀπίθανος, ov, incredible.
ἀπίθανως, adv., incredibly. [ble.
ἀπιστος, ov, untrustworthy, incred-
ἀπλαστος, ov, unfashioned, natural,
genuine. [greed.
ἀπληστία, ἃς, (ἡ), covetousness,
ἀπλος, ἦς, οὖν, simple.
ἀπό, prep., from, out of.
ἀποβάλλω, f. -βάλω, to throw away, to lose.
ἀπογνώσκω, f. -γνώσομαι, to reject, to repudiate.
ἀποδεικνύω, f. ὁσω, to shrink back, to flinch.
ἀποθήκη, ἡ, -θηκοῦμαι, to die.
ἀπόκρημνος, ov, steep.
ἀποκρίνω, f. ὅω, to choose; mid., to answer.
ἀπολαύω, f. -λάυο, to enjoy.
ἀπολείπω, f. ὅω, to leave, to abandon.
ἀπάλλυμι, f. -λάς, to destroy.
ἀπολύω, -λύο, to free.
ἀπονος, ov, free from toil.
ἀποτέφρω, f. ἴσω, to be perplexed, to dispute.
ἀπορρίττω, f. ὅω, to throw away.
ἀποστέλλω, f. -λῶ, to send away.
ἀποστερέω, f. ἴσω, to plunder.
ἀποφθευν, ov, headless.
ἀπωθεώ, f. ἴσω, to push off, to reject.
ἀπα, conj., then, consequently.
ἀργυρίον, ov, (τό), silver, money.
ἀρετή, ἡ, (ἡ), courage, virtue, manliness.
VOCABULARY.

Δριμωτικός, ἄ, ὁ, skilful in numbers; as sub., an arithmetician.
Δραψίω, f. ὁ, to rob.
Δραπατέω, f. ᾧ, ὁ, to be weak.
Δρυς, directly, just now.
Δσεβής, ἡ, impious.
Δσμένως, willingly, gladly.
Δστεφανός, ὁ, uncrowned.
Δστροφόγως, ὁ, (ὁ), an astronomer.
Δσφαλής, ὁ, safe, secure.
Δσφαλὸς, adj., safely.
Δσχηματίζω, f. ἡ, to behave indecently.
Δσχολία, ἡ, (ἡ), business.
Δσωτική, ἡ, (ἡ), profanity.
Δτίμαχος, f. ὁ, to dishonor.
Δτρέφομαι, ὁ, inexpensive.
Δθαίς, adv., again.
Δάρσης, ᾧ, ὁ, pron., he, she, it, himself, etc.; ὁ δάρσης, the same.
Δφαρέω, f. ὁ, to take away, to rob.
Δμυκνόμαι, f. ἡμών, to arrive.
Δφοβία, ἡ, (ἡ), fearlessness.
Δφορίζω, f. ἡ, to be foolish.
Δφροσύνη, ἡ, (ἡ), folly. [foolish.
Δφων, ὁ, devoid of intelligence, ἔχρηστος, ὁ, useless.

B.

Βαδίζω, f. οὐμαί, to walk.
Βαθύς, ἡ, έ, deep.
Βασιλεία, ἡ, (ἡ), a kingdom.
Βέβαιος, ἄ, ὁ, stedfast, firm.
Βίος, ὁ, (ὁ), life.
Βίων, ὁ, Βιῶσομαι, to live.
Βλαβερός, ὁ, ὁ, injurious.
Βλάσπατω, f. ἡ, to injure.
Βοηθεῖν, f. ἡ, ὁ, to aid.
Βόσκημα, τό, (τό), a herd of cattle.
Βοσλομαι, f. ἡμών, to wish.

βουνός, οὖ, (ὁ), a hill.
βραχύς, adv., shortly.
βραχός, εἶ, ὁ, short, brief.

G.

γάρ, conj., for, since.
γαργαλίζω, f. ὁ, to tickle.
γέ, adv., at least, certainly.
γελάω, f. ὁ, to laugh.
γεμίζω, f. ὁ, to load, to fill.
γέρων, ὁ, ὁ, an old man.
γεωμέτρης, ὁ, ὁ, a measurer of land, a geometer.

γλυκόμαι, f. γενήσομαι, to come.
γιγαντικός, γιγαντόμαι, to know.
γόνος, γόνατος, (τό), a knee.
γοῦν (γε οὖν), at least, then, also.
γράμμα, τό, (τό), a letter; in plur., learning, literature.

γραφή, η, (ἡ), a writing, a drawing, an inscription.
γράφω, f. ὁ, to write, to portray.
γυμνός, ἄ, ὁ, naked, without an outer garment.

γυνή, γυναῖκος, (ἡ), a woman.

A.

δαμάνιος, ὁ, pertaining to a demon or genius, strange.
δαμός, ὁ, (ὁ), a god, a genius, a demon.
δέ, c. ον., but, yet, and.
δεῖ, f. δεῖσθαι, imp. verb, it behooves (one should).
δεκιλω, f. δεῖσθαι, to show.
δειώς, ἄ, ὁ, fearful, strange, wondrous.

δεῖρα, adv., hither.
δευτερός, ἐπά, ἐπόμ, second.
δέω, f. δεῖσθαι, to bind.
δή, now, quite, particularly, certainly.

δηλοντὸς, forsooth, certainly.

δηλώ, s. δηλῶν, to make plain, to manifest, to assure.

δήσω, adv., doubtless, surely.

δι, prep., with gen., through; with acc., on account of.

δίδέημα, f. -δέημα, to be disposed.

δίσελγα, f. ξ, to select, to converse, to argue.

δισελίπω, f. ξω, to leave an interval of space or time, to wait, to omit.

δισεπικτικός, η, ου, skilled in controversy.

δισναίνω, f. ου, to rest a while.

δισάξω, f. ου, to bring safely through; pass., to arrive safely.

δισταθή, ή, (η), pastime, dalliance.

διστήρω, f. ζω, to pass time.

δίσωμ, f. δίωσ, to give.

διέξωμ, to go through, to explain.

διηγόμαι, f. -ηγήσομαι, to narrate.

δικαίωσαγώ, f. ήσω, to do right.

δικαίωση, η, (η), uprightness, righteousness.

δύω, conj., wherefore.

Δίς, see Zebs.

διαχλέω, f. ήσω, to disturb, molest.

δοκέω, f. ξω, to seem, to think.

δόξα, η, (η), a notion, an opinion, good reputation, honor.

δόσις, εως, (η), a gift.

δούλεω, σω, to be a slave, to serve.

δοῦλος, η, ου, servile. [nify.

δύναμαι, f. ύσομαι, to be able, to sig-

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

δύο, adj. num., two.

δυσειδής, ες, missapen, deformed.

δυσμάθης, ες, slow to learn.

δύω, σω, (τό), a gift.

Ε.

έας, conj., if (ει έα).

εαυτός, έσ, ου, pro. ref., himself, etc.

έγγιξα, to approach.

έγκρατεια, ας, (η), self-control.

έγω, pro. pers., I: έγωγέ, I, for my part.

έθω, perf., εώθα, as pres., to be wont.

εσ, conj., if.

έτης, conj., if indeed. [granted.

έπερ, opt. pres. 3d sing. of ειμί, be it so.

εἰκός, αλα, αιων, heedless.

εἰκή, adv., recklessly, rashly.

είκω, f. είξω, perf. εώκα, perf. part.

εἰκεῖς, εἰκία, εἰκός, similar, probable, natural.

ειμί, f. εσσαμαι, to be.

έτερ, conj., if at all events.

έτοσ, 2 aor., I said, I spoke.

έτος, prep., intro.

έτω, f. ής, to lead in.

έτωσα, adv., at once.

έτειμα, to enter in.

έτερχομαι, f. -ετέχομαι, to go into.

έτοιμος, ου, (η), an entrance.

ετοποῖον, f. ου, to bear into, to enter.

έτω, adv., within.

έτα, adv., thereupon.

έτωθα, see έθω.

έκ (έξ), out of.

έκαστος, έκαστη, έκαστον, each.

έκβάλλω, f. -βάλλω, to cast forth.

έκει, adv., there, thither.

έκείδε, adv., thence.

έκεινος, εκεῖνη, εκεῖνο, pro. dem.,

that, he, she, it.

έκείς, adv., thither.

έκκαθαίρω, f. αρέ, to cleanse, to purify.
VOCABULARY.

ἐκλῶ, f. σω, to loose, to free.
ἐκποιεώ, f. ἴσω, to make out of, to bring out.
ἐκπτωσις, εσ, (ἡ), a falling, a failure.
ἐκτείνω, f. νω, to stretch out.
ἐλαττων, on, used as comp. of ἐλάγος, smaller.
ἐλευθερία, as, (ἡ), liberty.
ἐλευθέρως, adv., freely.
ἐλκω, f. ἥω, to draw.
ἐλλείπω, f. ψω, to omit, to leave.
ἐλπίς, ὁς, (ἡ), hope.
ἐμβάλλω, f. -βαλλεω, to put in, to incite, to inspire.
ἐμπείρως, adv., skilfully, wisely.
ἐμπροσθεν, adv., before.
ἐμφαίνω, f. -φανω, to show, to make evident.
ἐμφασις, εσ, (ἡ), a demonstration, a gesture.
ἐμφρων, on, sagacious, wise.
ἐν, prep., in.
ἐναντίος, la, lo, opposite.
ἐνδιατρίβω, f. ἴσω, to spend time with.
ἐνδω, adv., within.
ἐνδοιχω, f. σω, to doubt.
ἐνεκα, prep., on account of.
ἐνθάδε, adv., thither.
ἐνθέν, adv., hence.
ἐννοι, α, α, some.
ἐνταῦθα, adv., there, in that place there.
ἐντεῦθεν, adv., thence.
ἐξαείρω, f. ἴσω, 2d aor. -είλον, to take out, to choose.
ἐξαίρω, f. πα, to raise, to rescue.
ἐξηγομαι, f. ἴσομαι, to bring out, to explain.
ἐξηγονος, εσ, (ἡ), an explanation.
ἐξις, εσ, (ἡ), a habit.
ἐξάλλωμι, f. ὀλο, to destroy. The 2d aor. mid. is passive in force.
ἐξω, adv., out, outside.
ἐγγελλω, f. ἐλα, to announce to, [middle] to promise.
ἐγνώσω, f. ἴσω, to praise.
ἐπανολοθέω, f. ἴσω, to pursue.
ἐπάνω, above, superior to.
ἐπελ, conj., when, since.
ἐπείδαν (ἐπελ δὴ ἄν), whenever, as soon as, since.
ἐπειπερ, adv., especially since.
ἐπί, conj., on, upon, against, toward.
ἐπιθυμε-, to set the ἴ .rt upon, to long for.
ἐπιθυμία, as, (ἡ), desire, longing.
ἐπικατοικέω, to dwell upon.
ἐπικυάνως, on, dangerous.
ἐπιλαθόμαι, f. -λθομαι, to forget.
ἐπιλείπω, f. ψω, to fail.
ἐπιορκέω, f. ἴσω, to commit perjury.
ἐπισθέω, ἴσω, to long for.
ἐπισκόπω, f. -σκόπωμαι, to watch over, to care for.
ἐπισταμαι, f. -στομαι, to know.
ἐπιστήμη, η, (ἡ), knowledge, understanding.
ἐπιστάτω, f. ἴω, to enjoin upon, to command.
ἐπιτίμοιον, ou, (τδ), a recompense.
ἐπιτυχάνω, f. -τυχόμαι, to happen on, to meet.
ἐπιχώριος, λα, λο, native.
ἐρασθῆς, οὖ, (ὁ), a lover, a devotee.
ἐργον, ou, (τδ), work, office.
ἐρήμος, η, or, desert, solitary.
ἐρμηνεύω, εσ, (ὁ), an interpreter.
ἐρχομαι, f. ἐλθομαι, to go, to come.
ἐρωτάω, f. ἴσω, to ask.
ἐσθιω, f. θομαι, to eat, to feast.
ἐσω, adv., inside.
ταλά, as, (ἡ), a companion, a
courtesan.
τατός, ἐπα, ἐπον, other; τὸ ἑτερον,
further.
ἐτε, adv., still, further.
ἐόδ, adv., well.
εὐδος, ἐς, well-flowered, flowery.
eὐγένεια, as, (ἡ), high birth, no-
bility.
eὐδαμονέω, f. ἡσ, to be fortunate.
eὐδαμονία, as, (ἡ), good fortune.
eὐδαμονικός, ἡ, ὁ, making happy,
blessing.
eὐδαμω, ὁ, fortunate, happy.
eὐδοξέω, f. ἡσ, to be held in esteem.
eὐεθίς, ἐς, well-formed, graceful.
eὐκτέω, f. ἡσ, to be in good health.
eὐθῆς, έια, ἢ, straight.
eὐλόγως, adv., reasonably, rightly.
eὐπορεύως, ον, easy to travel.
eὐπληκώ, f. ἦν, to find.
eὐπράκτος, well-arranged, neat.
eὐταξία, as, (ἡ), good order, pro-
priety.
eὐφραίνω, f. ἄνω, to rejoice.
eὐφροσύνη, ης, (ἡ), joy.
eὐχρηστος, ον, serviceable, useful.
eὐωχέω, f. ἡσ, to feast.
eὐρατύμιο, f. ἐπιστήμω, to stand at or
near.
eὐφοδιος, ον, requisite for travelling;
as sub., τὰ ἐν, travelling con-
venience.
ἐχιδνηκτός, ον, serpent-bitten.
ἐχε, f. ἔχω or σχῆσω, to have, to pos-
sess; ἐχω ἔχειν, to be so.
ἔως, conj., until, as long as.

Z.
ζῶ, f. ζῆω, to live.
Ζεὺς, Δίος, (ὁ), Zeus.

ζηλῶ, f. ὁσ, to covet, to emulate,
to pursue eagerly.

H.
ἡ, conj., or; ἡ ... ἡ, either ... or.
ἡγομαι, f. ἡσομαι, to lead, to hold.
ἡδι, adv., already, now.
ἡδονή, ης, (ἡ), pleasure, sense-grati-
fication.
ἡδωνικός, ἡ, ὁ, pleasing, voluptuous.
ἡδονοσία, as, (ἡ), luxury.
ἡδός, έιά, ά, pleasing, gratifying.
ἡδος, ον, (τό), custom, character.
ἡξω, f. ήξω, to come.
ἡλικία, as, (ἡ), age, time of life.
ἡν (ἐν), conj., if.

[ίμε].
Ἱππαλκίς, ἕος, (ὁ), Heracles (Her-
άκτης, adv. (ἡττών), worse, less.

Θ.
θάνατος, ου, (ὁ), death.
θάρρω, f. ἡσ, to dare, to be of good
cheer.
θάρσος, ος, τό, daring, courage.
θαμαζω, f. ου, to admire, to wonder
at.
θέμα, τος, (τό), a deposit.
θέμις, ἰδιος, (ἡ), right, justice.
θεραπεύω, f. εὑσω, to serve, to heal.
θερέω, f. ἡσ, to see, to observe.
θηρίον, ου, (τό), a wild animal.
θρέξ, τριχός, (ἡ), hair.
θρόνος, ου, (ὁ), a throne.
θυάτηρ, τρός, (ἡ), a daughter.
θυμός, ου, (ὁ), the soul, passion,
wrath.
θύρα, as, (ἡ), a door.
θύριον, ου, (τό), a small door.

I.
ιατρός, ου, (ὁ), a physician.
ιδείν, 2 aor., to see.
VOCABULARY.

κάμω, f. καμάω, to be sick or weary.
kαρτερέω, f. ύσω, to be strong, to endure.
kαρτερία, as, (ἡ), endurance, patience.
kατά, prep. with gen., down from; with accus., against, after, opposite.
kαταβιβάσκω, f. βιβάσω, to devour.
kατακρατέω, f. ήσω, to overpower.
kαταλάμπω, f. ψω, to illuminate.
kαπανοέω, f. ήσω, to observe, to mark.
kαταστρέφω, f. ψω, to destroy, to bring to ruin.
kαταφθείρω, f. -φθείρω, to corrupt, to destroy.
kατεσθίω, f. -θεόμαι, to devour.
kατέχω, f. καθέξω, to possess, to control.
κείμαι, f. κεισομαι, to lie, to recline.
kελεώ, f. σω, to command.
kενοδοξία, as, (ἡ), idle fancy, vain glory.
kεφαλαίον, ou, (το), the substance; ἐπὶ κεφαλαίου, in a word.
kεφαλή, ής, (ἡ), the head.
kίνδυνος, ou, (ὁ), danger.
kλαώ, f. κλάσομαι, to wail.
kνημη, πς, (ἡ), the leg.
kολάξω, f. σω, to check, to punish.
kολακέλα, as, (ἡ), flattery.
kολακεύω, f. σω, to flatter.
kομίζω, f. σω, to carry; in mid., to receive again, to recover.
kοσμεώ, f. ήσω, to adorn, to paint the face.
kρατέω, f. ήσω, to overpower, to conquer.
kρημνός, οὐ, (ὁ), a precipice.
kρίνω, f. κρινῶ, to judge.
κριτικός, ἡ, ὁ, qualified to judge, critical; as sub., a critic.
Κρόνος, οὗ, (ὁ), Cronus, Saturn.
κτήμα, η, ημα, to acquire.
κύκλος, οὗ, (ὁ), a circle.
κυρεύω, f. εὐσω, to be lord, to rule.
κυλώ, f. σω, to hinder.
Κυρίκιος, α, ο, Corycian.
κυφός, ἡ, ὁ, blunt, deaf.

Δ.
λαμβάνω, f. λήψωμαι, to take.
λέγω, λέξω, to choose, to speak, to mention.
λευκών, ἄνω, (ὁ), a meadow.
λευκώσοιδης, η, meadow-like.
λεπτός, ἡ, ὁ, gaunt.
ληστέω, f. σω, to plunder.
λίθος, οὗ, (ὁ), a stone.
λυπάομαι, ἡ, ὁ, shining, radiant.
λυγισμός, οὗ, (ὁ), reflection, consideration.
λόγος, οὗ, (ὁ), reason, speech, word.
λοιπός, ἡ, ὁ, remaining.
λυπέω, f. ήσω, to pain, to grieve.
λύπη, η, (ἡ), pain, grief.
λυστελής, η, profitable.

Μ.
μά, adv. of swearing, by.
μάθημα, ατος, (τῶ), learning, a branch of learning.
μαθηματικός, ἡ, ὁ, skilled in learning; as sub., a scholar.
μανθάω, f. μανθάω, to learn.
μακάριος, ια, ο, blessed.
μάλα, adv., very, extremely; καλ ἡ, in very truth.
μάστιξ, γος, (ἡ), a lash.
μέγας, μεγάλη, μέγα, great.
μεθύζωσις, οἷ, drunken.
μέλλω, f. ήσω, to intend, to be about.

μέν, conj. (followed by δέ), indeed, on the one hand.
μέτα, adv. conj., moreover.
μένω, f. μενώ, to remain.
μέσος, η, οὗ, middle.
μετά, prep. with gen., with; with acc., after.
μεταμελεία, as, (ἡ), repentance.
μετάνοια, as, (ἡ), repentance.
μέχρι, adv., until; before a vowel,
μέχρις.
μή, adv., not; as conj., that not;
after verbs of fearing, lest, that,
μηδέ, conj., and not, nor yet, neither;
μηδέ . . . μηδέ, neither . . . nor.
μηδεις, μηδείλα, μηδέν, no one, nothing.
μηνώ, f. σω, to reveal.
μήτηρ, μητρός, (ἡ), a mother.
μικρός, ἡ, ὁ, small; κατὰ μικρόν, little by little.

μονοκλώ, f. εὑσω, to recall, to remember, η, σω, alone.
μορφή, ἡ, (ἡ), form.
μουσικός, ἡ, ὁ, musical; as sub., a musician.
μοχθορός, ἡ, ὁ, wretched, vile.
μυθολογία, as, (ἡ), a narration of a fable, the significance of a story or picture.
μῦθος, οὗ, (ὁ), a legend, a poetical story, an allegory.

Ν.
να, adv., truly, really.
ναυαγέω, f. ήσω, to suffer shipwreck.
ναῦς, νεώς, (ἡ), a ship.
νεανίσκος, οὗ, (ὁ), a young man.
νέος, α, ο, young.
νεώς, ο, (ὁ), a temple.
νή, adv. of swearing, yes, by ——.
VOCABULARY.

νικάω, f. νικήσω, to conquer.
νίκη, ns, (ἡ), victory.
νίκημα, atos, (τό), victory, the price of victory.
νομίζω, f. νομίσω (αὰ), to believe, to hold as an opinion.
νοσερός, ἄ, ὄν, hurtful, sickening.
νοσέω, f. ἁσω, to be sick.
νοσοποιέω, ἅ, ἁσω, to cause sickness.
νόσος, ov, (ἡ), sickness, disease.
νῦν, adv., now.

Ε.

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

Ο.

ὁ, ἡ, τό, art., the. [that one.
δς, ὁδς, τόδε, dem. pron., he, she, it's, ov, (ἡ), a way, a path.
δύνη, ἡ, (ἡ), grief, pain.
δυνάμως, ov, (ὁ), lamentation, complaining.
θεν, adv., whence.
οἶδα, 2 perf., to know.
οἰκητήριον, ov, (τό), a dwelling.
οἶκος, ov, (ὁ), a house.
οὗμαι, f. ὠψομαι, to think.
οἶς, οἷς, οἷον, of which kind.
ὁλογος, η, ov, little.
ὁλος, η, ov, entire, whole.
ὁμαλός, ἡ, ὅν, even, smooth.
ὁμοις, οἷς, ὁμοίων, like.
ὁμολογεῖ, adv., in like manner.
ὁμος, conj., yet, nevertheless.
ὁπερ, adv., backward, behind.
ὁπι, adv., whither.
ὁποτάν, adv. conj., whenever.
ὁποῦ, adv., where.
ὁπος, adv., whereby, in order that, that.
ὁπαω, f. ὠψομαι, to see.

ὁρθῶς, adv., rightly.
ὁρμάω, f. ὄρμος, to move toward, to strive for, to set out for.
ὁς, ὁ, rel. pron., who, which, what.
ὁσος, η, ov, as great as, as much as.
ὁπερ, ὁπερ, ὁπερ, which, which same.
ὁσις, ὁσις, ὁσις, whoever, who.
ὁταν, conj. adv., whenever.
ὁτε, conj., when, since (637).
ὁτι, conj., that, because.
οὐ (οὐκ, οὐχ), adv., not.
οὔ, adv., where.
οὐδαμος, adv., in no manner.
οὐδε, conj., and not, nor yet; οὐδε ... οὐδε, neither ... nor.
οὐδελο, οὐδεμια, οὐδέν, no one, nothing.
οὐδέποτε, adv., never.
οὐδέτω, adv., not yet.
οὐκετι, adv., no longer.
οὐκοῦν, conj., not then? therefore.
οὐν, conj., so, therefore.
οὔτε, conj., and not; οὔτε ... οὔτε, neither ... nor.
οὔτος, οὖς, οὔτο, pron. dem., this, he, she, it.
οὔτω(ς), adv., thus.
οὖχ(ι), adv., not, (same as οὐ).
οφελος, ouς, (τό), use, profit.
οξλεω, f. ἥσω, to crowd, to tread.
οχλος, ov, (ὁ), a crowd.

Π.

παιδεία, ας, (ἡ), education, discipline.
πάλαι, adv., formerly.
πάλιν, adv., back, again.
πανταχοῦ, adv., everywhere.
παντοδιάς, ἄ, ὄν, of all kinds.
πάνυ, adv., very, altogether.
παρε, prep. with gen., from the side of; with dat., beside; with acc., unto, opposite.
παραγγελομαί, f. ἐγκηδομαί, to arrive.
παραδίδομαι, f. δίδωμι, to deliver.
παράδοξος, or, unexpected, strange.
παρασιτομαί, f. ἁσομαί, to be entreated from, to avoid.
παρακαλέω, f. ἐσώ, to encourage, to παρακόσω, f. ἀκούσωμαι, to hear in vain.
παραλαμβάνω, f. λήψωμαι, to receive.
παραλείπω, f. ψω, to omit.
παραλαττόω, f. ἵω, to change, to avoid, to pass by.
παραλήσιος, or, near, like.
παραπτρέω, f. ὅσω, to watch eagerly.
παραρθήμα, adv., straightforward.
παράργυς, or, secondary, subordinate.
παράγων, adv., slightly, carelessly.
παρέρχομαι, f. ἔλευσομαι, to pass by.
παριστημαί, f. ἱστήμω, to stand by.
Παρμενίδεας, α. or, Parmenidean.
πάς, πᾶς, πάν, every, all.
πάσχω, f. πάσσωμαι, to experience, to suffer.
πελώ, f. πέλω, to persuade; mid., to obey.
πείθω, oūs, (ἡ), persuasion.
πειράω, f. δούμω, to attempt.
πεινά, as, (ἡ), poverty.
πέρας, τος, (τό), end; τὸ πέρας, at last.
περί, around, about.
περίδωσι, f. ἵω, to lead about.
περίβολος, ou, (ὁ), an enclosure, a circuit.
περιπατεώ, f. ἴσω, to walk about.
Pεριπατητικός, ou, (ὁ), a Peripatetic philosopher.
VOCABULARY.

πότερος, ἤρα, ἐρων, which of the two?
πότερον, ἥ, whether...or; πότερον ὧν, pray, then.
ποτήριον, οὐ, (τό), a cup.
ποτίζω, f. ἱαω, to give drink.
ποτόν, οὖ, (τό), drink.
πράγμα, τὸ, (τό), a deed. [esty.
πράσινος, ἤτοι, (ἡ), mildness, modesty.
πράττω, f. ἔω, to do; ἰακὼς πράττω, to fare badly.
προβάτης, οὐ, (ὁ), an aged man.
πρό, prep., before.
προβάλλω, f. -βαλω, to throw out, to propound.
προβόσκω, f. -βόσκω, to give up, to betray.
προβότης, οὐ, (ὁ), a betrayer, a traitor.
προέχω, f. ἐξώ, to prefer, to excel.
προέχωσι, adv., eagerly, zealously.
προέλαυσιν, οὐ, (τό), a vestibule.
πρός, prep., near, at, toward, unto.
προσδέχομαι, f. -δέξομαι, to accept.
προσέχω, f. -έχω, to direct, to apply, to attend.
προσκαταβαίνω, f. -βήσομαι, to descend for.
προσορᾶ, f. ὁφομαι, to look upon.
προστείω, f. ἵσω, to claim, to profess.
προσπιθάνομαι, f. -πέσσομαι, to inquire further.
πρόσταγμα, τὸ, (τό), an injunction, a command.
προστάτηται, f. ἔω, to enjoin upon.
πρόσωπον, οὐ, (τό), countenance.
πρότερος, ἄρα, ἐρων, former.
προὐπάρχω, f. ἐω, to possess previously.
πρώτος, η, on, first.
Πυθαγόρειος, α, ου, Pythagorean.
πύλη, η, (ἡ), a gate.
πυλών, ἄων, (ὁ), the tower of the gate, the gateway.
πώς, adv., how? why?

Ρ.
ράθδος, οὐ, (ἡ), a staff.
ράκος, οὐς, (τό), a rag.
ρήτωρ, ὁρος, (ὁ), a speaker, a professional teacher of oratory.
ρίπτω, f. ψω, to throw, to hurl.
ρυπαρός, α, ὄν, filthy.

Σ.
σημείω, f. αὐτώ, to point out, to signify.
σημεῖον, οὐ, (τό), a sign, an emblem.
σκέπτομαι, f. φομαι, to examine.
σκληρός, δ, ὄν, hard, rough.
σκοτεινός, η, ὄν, dark.
σοφία, as, (ἡ), wisdom.
σπανμεσ, adv., seldom, sparingly.
σπουδαῖος, ἀλα, αῖον, earnest, excellent.
στενός, η, ὄν, narrow.
στέφανος, οὐ, (ὁ), a crown.
στεφάνω, f. ὃσω, to crown.
στολή, ἡ, (ἡ), a robe.
στρατόπεδον, οὐ, (τό), a camp.
στρογγυλός, η, οὐ, round.
σύ, pro. pers., thou.
συγκαταγω, f. ἱσω, to accuse falsely.
συμβαίνω, f. -βησομαι, to accompany, to follow, to befall, to belong to.
συμβαλλω, f. βαλω, to gather together, to apprehend, to conduce, to contribute.
συμβιώσω, f. ὤσομαι, to live with.
συμπλεκω, f. ἔω, to twine together; in mid., to embrace.
συμφέρω, f. συνολω, to serve; as imp., it profits; τὰ σο—, the useful.
συναντῶ, f. ἥσω, to encounter.
σώνειμι, f. -έσομαι, to be with, to associate with, to congregate.
συνίημι, f. ἥσω, to put together, to comprehend.
συνήστημι, f. -στήσω, to introduce.
σύνολος, η, ο, all together.
συνομιλέω, f. ἥσω, to associate.
συντόμως, adv., briefly, speedily.
Σφίγξ; Σφιγγός, the Sphinx, a fabled monster.
σώζω, f. σώσω, to save, to rescue; in pass., to arrive safely.
σῶμα, τό, the body.
σωφροσύνη, η, (ἡ), temperance, courtesy.

T.
ταλαπτωρός, ου, wretched, miserable.
ταράττω, f. ξώ, to trouble, to disturb.
ταραχή, η, (ἡ), trouble, confusion.
ταραχώς, adv., swiftly, quickly.
τέ, conj., and; τέ . . . καὶ, both . . . and.
τέκνον, ου, (τὸ), a child.
τέμκω, f. τεμάω, to cut.
τετράγωνος, ου, four-angled, square.
τίθημι, f. θῆσω, to set, to deposit.
τίλω, f. τίλα, to pluck out.
τιμάω, f. τιμήσω, to honor, to prize.
τιμωρέω, f. ἥσω, to punish.
τιμωρία, ας, (ἡ), retribution.
τίς, τί, pron. interr., who? which? what?
[τινὶ one.
τίς, τί, pron. indef., any one, a certain, verily.
τοιγραύν, conj., so then, for then, surely.
τοινῦν, then, further.
τοιοῦτος, αύτῆς, οὖτος, of that kind, of such character.

τότος, ου, (ὁ), a place.
τότε, adv., then, at that time.
τραπεζής, ου, (ὁ), a banker.
τραχός, εἶναι, ὑ, rough, harsh.
τρίβω, f. ὑσσώ, to rub, to wear away, to beat.
τρίτος, ου, third. [manner.
τρόπος, ου, (ὁ), a turn, disposition.
τυγχάνω, f. τεύχομαι, to chance, to happen, to obtain.
τυφλός, ἡ, οὖς, blind.
τύχη, η, (ἡ), fortune.

υ.
ὑβρίζω, f. ἴσω, to insult.
ὑγαλῶ, ἀνώ, to be in health.
ὑγιεινή, ας, (ἡ), health.
ὑγιεινός, ἡ, ὑ, healing.
ὑφάρχω, f. ἵσω, to begin, to belong; ἡ ὑφαρχοντα, goods.
ὑφηγόναι, ας, (ἡ), pride.
ὑπό, prep. with gen., under, by; with dat., under; with acc., toward, beneath.
ὑποδέχομαι, f. ἔχομαι, to receive, to welcome.
ὑπολαμβάνω, f. -λαμβάναι, to take under protection.
ὑπομένω, f. -μενώ, to abide, to endure, to submit.
ὑψηλός, ἡ, ὑψός, high.

Φ.
φαινω, f. φανῶ, to seem, to appear.
φαῖλος, bad, wicked.
φέρω, f. φήσω, to bear, to carry.
φεύγω, f. φεύξομαι, to flee.
φευκτός, ἡ, ὑ, verb. adj., to be shunned.
φημί, f. φήσω, to say, to affirm.
VOCABULARY.

φθάνω, f. φθέγγομαι, to get before, to anticipate.
φθάνος, ou, (δ), envy, grudge, reluctance.
φιλαργυρία, as, (ἡ), avarice.
φιλάργυρος, ou, avaricious.
φιλοτιμός, adv., jealously, extremely.
φοβέομαι, f. φοβούμαι, to fear.
φορτίον, ou, (τὸ), a burden, merchandise.
φράζω, f. σω, to say, to explain.
φράζω, f. ήσω, to think, to reflect.
φρόνιμος, ou, wise, prudent.
φύσις, εώς, (ἡ), nature, natural disposition.
φωνή, ής, (ἡ), a sound, a language.
φως, φωτός, (τὸ), light.

χαίρω, f. ήσω, to rejoice.
χαλεπός, ὁ, ὁ, hard, grievous.
χαλάσω, ou, (δ), a bridle.
χάρτης, ou, (δ), paper, a roll.

χελπ, χειρός, (ἡ), the hand.
χορός, ou, (δ), a chorus.
χρηματί, f. χρησμάτι, to use.
χρήσιμος, ou, useful.
χρόνος, ou, (δ), time.

ψευδότηδε, as, (ἡ), False Opinion.
ψευδόταιδε, as, (ἡ), false discipline.

εῦθες, adv., thus, here.
εσ, adv. and conj., so, thus, as; that, so that, because.
εστε, conj., as if.
εστιν, adv., similarly.
εστιν, adv., just as.

ἐφελέω, f. ήσω, to aid, to serve.
ἐφέλμος, ou, 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 Πί νας in all manuscripts save C, which adds Θηβαίου, the reading, also, of Odaxius' version. A has no inscription.

1. For Κρόνου C has ἡλιόν.
3. C has ἐνέκειτο for ἀνέκειτο.
28. A has πολυχρονώτος, which Schweighäuser judged to be shortened from πολυχρωμάτηρον.
42. Drosihn suspects πικρόι καὶ ἀμαθεῖς to be a gloss coming into the text from a marginal note explaining ἀφρόνες. 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 ἵταρων, but the version of Elichmann has "diversarum mulierum."
114. ὁποὶ ἦν τύχῃ is the reading approved by Schweighauser, but omitted by Drosihn as a mere gloss. A has ὁποὶ ἦν τύχων, though τύχῃ is the correct form. While Drosihn's objection
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that the words are a repetition of εἰκῆ is well urged, there seems on the other hand to be no warrant for rejecting them.

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

132. ὁ δὲ ὀχλὸς τῶν ἀνθρώπων, ὁ πολὺς οὗτος (Μ), ὁ δὲ τῶν ἀνθρώπων ὀχλος, ὁ πολὺς οὗτος (Α), ὁ δὲ ὀχλος ὁ πολὺς οὗτος (Β, Δ), ὁ δὲ τῶν ἀνθρώπων πολὺς ὀχλος οὗτος (Ο). As in lines 10, 15, 69, etc., ὀχλος 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 θυρίων for θηρίων.

206. Ἐὰν μὴ ἡ Μετάνοια αὐτῷ ἀπὸ τῆς ἁχής ἐκ προαρέσεως συναντήσασα (Α). Drosihn thinks ἐκ προαρέσεως 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 Δοξα. 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 οἶκ, 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 περὶπατικόλ, which reading Schweighaüser saw fit to adopt and defend, on the ground that περὶπατος, 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 τινα.

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 στολήν and ἀπλῆν 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 ἀκαλλωπισμὸν. "Simplex munditiis" is sufficiently plain.

407. Drosihn retains the beautiful reading of Meibomius, πουκαλφ for καλός (A), or καλός, which is contained in the other manuscripts. Odaxius has "corona florentissima elegantior."

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

434. B, C, and D have οτεφανοῦν, which Jerram receives. Simpson, Schweighäuser, and Drosihn have οτεφανουσθαυ from the Vulgate.

447. οἴ δὲ, B, C, D; ἔτεροι δὲ, M.

482. All manuscripts have ἔχιοδέκτην. 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 ἔχιοθῆροι, "serpent-hunters." Caselius suggested ὀψιογενεῖς, adopted by Drosihn. Casaubon, ἔχιο-

δείκται, serpent-exhibitors. Coraës, ἔχιολέκται, serpent-collectors; Schneider, ἔχιοδέκται, 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.
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485. Manuscripts have τοῦτο. This is Schweighäuser's emendation.

498. Manuscripts omit ὁκ, which is supplied from "neque" in Eichmann.

518. V, B, C, D, and four other manuscripts, have ἀπολαυσιν 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 ἵσους before γέγνεσθαι, in place of ἀντίτητος, which is Wolf's conjecture only, and generally adopted. C has ἵττους, which is worse.

585. Drosihn brackets καὶ ... μηδὲν as an interpolation from 548, and a disturbing element in the sentence, adding that if regarded as a parenthesis, "nullum certe in pinace exemplum inventitur 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, ἄν τι συνήκαμεν, an unclassical use of ἄν.

618. Manuscripts all lack βελτίως. 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 περὶβόλῳ to the second, so that the sentence reads: δὴ ἐν τῷ πρώτῳ περὶβόλῳ, εἰ μηδὲν ἄλλο δ' προσποιοῦνται γε ἐπίστασθαι οὐκ ὁδασαν. The correction was made from the text of Odaxius, Schweighäuser 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. εἰδοξείν, C; εἰδοκυμείν, B, D.

689. αὐτῷ τὸ ἔτη, D; αὐτῷ τὸ ἔτη, C. V is repetitious and corrupt.

744. ἑπομένως, manuscripts; ἑπομένους, Müller, from Eichmann's version.

745. Jerram drops τὰ αἰσχρότατα as an unusual form. It
seems better to retain it to supplement τὰ ἀνεβέστατα. Xen. 
_Anab._ II. 5, 20.

747. ἀγνοιαν is the last word in manuscript C.

761. τῷ αὑτῷ is Schweighauser's conjecture. τὰ αὑτὰ, B, D.

763. ἄμα is another conjecture of Schweighauser's for ἀλλὰ (B, D).
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