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Excerpt

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## ΠΛΑΤΩΝΟΣ ΠΟΛΙΤΕΙΑ.

ΤΑ ΤΟΥΤ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ.

ΣΩΚΡΑΤΗΣ ΓΛΑΥΚΩΝ ΠΟΛΕΜΑΡΧΟΣ

ΘΡΑΣΥΜΑΧΟΣ ΑΔΕΙΜΑΝΤΟΣ

ΚΕΦΑΛΟΣ

A.

St. T.  
H. p.  
327

I. Κατέβην χθές εἰς Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστωνος, προσευξόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν, ἅτε νῦν πρῶτον ἄγοντες. καλὴ μὲν οὖν

3. ἅτε A<sup>2</sup>II: ὥστε A<sup>1</sup>.

**Πλάτωνος Πολιτεία.** On the name, characters, and date of action of the dialogue, see *Introd.* §§ 1, 2, 3.

**327 A—328 B** *Socrates describes how he visited the Piræus in company with Glauco, and was induced by Polemarchus and others to defer his return to Athens.*

**327 A I κατέβην κτλ.** Dionys. Hal. *de comp. verb.* p. 208 (Reiske) ὁ δὲ Πλάτων, τοὺς ἑαυτοῦ διαλόγους κτενίστων καὶ βοστρυχίστων, καὶ πάντα τρόπον ἀναπλέκων, οὐ διέλιπεν ὀγδοήκοντα γεγονώς ἔτη. πᾶσι γὰρ δὴ πού τοις φιλολόγοις γνώριμα τὰ περὶ τῆς φιλοπονίας τάνδρος ἱστορούμενα, τὰ τ' ἄλλα, καὶ δὴ καὶ τὰ περὶ τὴν δέλτον ἦν τελευτήσαντος αὐτοῦ λέγουσιν εὐρεθῆναι ποικίλως μετακειμένην τὴν ἀρχὴν τῆς πολιτείας ἔχουσιν τήνδε “κατέβην χθές εἰς Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστωνος.” See also Quint. VIII 6. 64, and Diog. Laert. III 37. The latter gives as his authorities Euphorion and Panaetius. As Cicero was tolerably familiar with the writings of Panaetius, it

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A. P.

is possible that he too has the same story in view in *de Sen.* v 13, where he says of Plato “scribens est mortuus.” The anecdote may well be true, but does not of course justify any inference as to the date of composition of the *Republic*. See *Introd.* § 4.

<sup>2</sup> τῇ θεῷ. What goddess? Bendis or Athena? The festival is the Bendideia (354 A) and it is perhaps safest to acquiesce in the usual view that Bendis is here meant. “Alii Minervam intelligunt, quae vulgo ἡ θεὸς appellabatur; neque mihi videtur Socrates in ista Panathenaeorum propinquitate de Minerva veneranda cogitare non potuisse: sed quod simpliciter τὴν ἑορτὴν dicit, numina diversa statuere non sinit” (Schneider). We hear of a temple of Bendis in the Piræus in 403 B.C. (τὴν ὁδὸν ἣ φέρει πρὸς τε τὸ ἱερόν τῆς Μουνυχίας Ἀρτεμίδος καὶ τὸ Βενδίδειον Xen. *Hell.* II 4. 11). See also *Introd.* § 3 and App. I.

<sup>3</sup> νῦν πρῶτον. Perhaps 410 B.C. *Introd.* § 3.

I

μοι καὶ ἡ τῶν ἐπιχωρίων πομπὴ ἔδοξεν εἶναι, οὐ μέντοι ἦττον  
 5 ἐφαίνετο πρέπειν ἢν οἱ Θρᾶκες ἔπεμπον. προσευξάμενοι δὲ καὶ  
 θεωρήσαντες<sup>1</sup> ἀπήμην πρὸς τὸ ἄστν. κατιδὼν οὖν πόρρωθεν ἡμᾶς B  
 οἴκαδε ὠρμημένους Πολέμαρχος ὁ Κεφάλου ἐκέλευσε δραμόντα  
 τὸν παῖδα περιμεῖναι ἐ κελεύσαι. καὶ μου ὄπισθεν ὁ παῖς λαβό-  
 μενος τοῦ ἱματίου, Κελεύει ὑμᾶς, ἔφη, Πολέμαρχος περιμεῖναι.  
 10 καὶ ἐγὼ μετεστράφην τε καὶ ἠρόμην ὅπου αὐτὸς εἶη. Οὗτος, ἔφη,  
 ὄπισθεν προσέρχεται· ἀλλὰ περιμένετε. Ἄλλὰ περιμενοῦμεν,  
 ἢ δ' ὅς ὁ Γλαῦκων. καὶ ὀλίγω ὕστερον ὃ τε Πολέμαρχος<sup>1</sup> ἦκε C  
 καὶ Ἀδείμαντος ὁ τοῦ Γλαῦκωνος ἀδελφὸς καὶ Νικῆρατος ὁ Νικίου  
 καὶ ἄλλοι τινές, ὡς ἀπὸ τῆς πομπῆς. ὁ οὖν Πολέμαρχος ἔφη  
 15 ὦ Σώκρατες, δοκεῖτέ μοι πρὸς ἄστν ὠρμησθαι ὡς ἀπίοντες.  
 Οὐ γὰρ κακῶς δοξάζεις, ἢν δ' ἐγώ. Ὅρας οὖν ἡμᾶς, ἔφη, ὅσοι  
 ἐσμέν; Πῶς γὰρ οὐ; Ἡ τοίνυν τούτων, ἔφη, κρείττους γένεσθε  
 ἢ μένεν<sup>1</sup> αὐτοῦ. Οὐκοῦν, ἢν δ' ἐγώ, ἔτι ἐν λείπεται, τὸ ἦν  
 πείσωμεν ὑμᾶς, ὡς χρῆ ἡμᾶς ἀφεῖναι; Ἡ καὶ δύναισθ' ἂν, ἢ δ'  
 20 ὅς, πείσαι μὴ ἀκούοντας; Οὐδαμῶς, ἔφη ὁ Γλαῦκων. Ὡς τοίνυν  
 μὴ ἀκουσομένων, οὕτω διανοεῖσθε. καὶ ὁ Ἀδείμαντος, Ἄρά γε, |  
 ἢ δ' ὅς, οὐδ' ἴστε ὅτι λαμπὰς ἔσται πρὸς ἐσπέραν ἀφ' ἵππων τῇ 328  
 θεῶ; Ἀφ' ἵππων; ἢν δ' ἐγώ· καινόν γε τοῦτο. λαμπάδια ἔχοντες

4. ἡ τῶν A<sup>2</sup>Π: ἦττων A<sup>1</sup>.18. ἐν λείπεται Ξg et γr in mg. A<sup>2</sup>: ἐλλείπεται A<sup>1</sup>Π.

5 οἱ Θρᾶκες. Probably resident aliens (as opposed to the ἐπιχώριοι or natives), living for commercial purposes in the Piraeus, which at all times contained a large admixture of foreign population. It was part of Athenian policy to encourage commercial settlers by allowing them to exercise their own cults (Foucart *des assoc. relig. chez les Grecs* p. 131). Foucart holds that the worship of the Thracian goddess Bendis was brought to the Piraeus by Thracian merchants (p. 84). Others have supposed that οἱ Θρᾶκες refers to envoys from Thrace, or Thracian mercenaries, the survivors of those who came to Athens in 414 B.C. (Thuc. VII 27); but the other view is more probable.

327 B 6 τὸ ἄστν or ἄστν 327 C is regular for Athens itself as opposed to the Piraeus. Hartman would omit the article (cf. Lys. 13. 88 τοὺς ἐν ἄστει οἱ ἐν τῷ Πειραιεῖ): but it occurs *infra* 328 C, *Phaedr.* 230 C, Arist. *Pol. Ath.* 38. 1 and elsewhere.

10 αὐτός: 'ipse' 'erus' 'the master' as often: cf. e.g. *Prot.* 314 D οὐ σχολῆ αὐτῷ and the Pythagorean αὐτὸς ἔφα. With the deictic οὗτος cf. *Symp.* 175 A Σωκράτης οὗτος—ἔστηκεν, 'there goes Socrates—standing.'

327 C 18 ἐν λείπεται. See *cr. n.* ἐλλείπεται (which Hermann and others retain) is less pointed, in view of the two alternatives ἢ—κρείττους γένεσθε ἢ μένεν<sup>1</sup> αὐτοῦ. For λείπεται said of the μεταξύ τι (*Symp.* 202 A) or third alternative, cf. *Theaet.* 188A ἄλλο γ' οὐδὲν λείπεται περὶ ἕκαστον πλὴν εἰδέναι ἢ μὴ εἰδέναι.

20 ὡς—διανοεῖσθε: 'well, you may make up your mind that we shall refuse to listen.' Cf. (with Stallbaum) *Crat.* 439 C διανοηθέντες—ὡς ἴδωνται ἀπάντων ἀεὶ καὶ βρόντων. μῆ is owing to the imperative: cf. *Soph. O. C.* 1154 and Jebb's note.

328 A 1 λαμπὰς κτλ. λαμπὰς was the official name for a torch-race: see Mommsen *Heortologie* pp. 170 n., 282. τῇ θεῶ: see on 327 A and App. I.

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328 C]

ΠΟΛΙΤΕΙΑΣ Α

3

διαδώσουσιν ἀλλήλοις ἀμιλλώμενοι τοῖς ἵπποις; ἢ πῶς λέγεις; Οὕτως, ἔφη ὁ Πολέμαρχος· καὶ πρὸς γε παννυχίδα ποιήσουσιν, ἦν ἄξιον θεάσασθαι. ἔξαναστησόμεθα γὰρ μετὰ τὸ δεῖπνον καὶ 5 τὴν παννυχίδα θεασόμεθα καὶ ξυνεσόμεθά τε πολλοῖς τῶν νέων Β αὐτόθι καὶ διαλεξόμεθα. ἀλλὰ μένετε καὶ μὴ ἄλλως ποιείτε. καὶ ὁ Γλαῦκων, Ἔοικεν, ἔφη, μενετέον εἶναι. Ἄλλ' εἰ δοκεῖ, ἦν δ' ἐγώ, οὕτω χρὴ ποιεῖν.

II. Ἦμιν οὖν οἴκαδε εἰς τοῦ Πολεμάρχου, καὶ Λυσίαν τε 10 αὐτόθι κατελάβομεν καὶ Εὐθύδημον, τοὺς τοῦ Πολεμάρχου ἀδελφούς, καὶ δὴ καὶ Θρασύμαχόν τὸν Καλχηδόνιον καὶ Χαρμαντίδην τὸν Παιανιέα καὶ Κλειτοφῶντα τὸν Ἀριστωνύμου· ἦν δ' ἔνδον καὶ ὁ πατήρ ὁ τοῦ Πολεμάρχου Κέφαλος. καὶ μάλα πρεσβύτης C μοι ἔδοξεν εἶναι· διὰ χρόνου ἄρα καὶ ἑωράκη αὐτόν. καθήστο 15

<sup>2</sup> λαμπάδια: Harpocratio remarks ἦν νῦν ἡμεῖς λαμπάδα καλοῦμεν, οὕτως ἀνόμαζον. But λαμπάς was used for 'torch' even in classical Greek. Plato chooses λαμπάδιον because he has just used λαμπάς in a different sense.

<sup>3</sup> διαδωσουσιν κτλ. shews that—except for the novel substitution of mounted competitors for runners—the torch-race in question was of the kind alluded to in Hdt. VIII 98 and elsewhere as held in honour of Hephaestus. The competition was not between one individual and another, but between different lines of competitors, the torch being passed on from man to man. Victory fell to the chain whose torch, still burning, first reached the goal. The well-known figure in *Laws* 776 B καθάπερ λαμπάδα τὸν βίον παραδίδοντας ἄλλοις ἐξ ἄλλων refers to the same form of race. Plato nowhere mentions the simpler form described by Pausanias (I 30. 2), in which individuals contended against each other: see Baumeister *Denkmäler d. kl. Altert.* p. 522.

<sup>5</sup> ἄξιον θεάσασθαι. Songs and dances were the leading features in a παννυχίς. See Soph. *Ant.* 1146—1152 and Eur. *Herac.* 781—783 ἀνεμῶντι δὲ γὰρ ἐπ' ὄχθῳ | (the Acropolis) ὀλολύγματα παννυχίους ὑπὸ παρθένων λακχεῖ ποδῶν κρότοιςιν (in honour of Athena at the Panathenaea).

ἔξαναστήσόμεθα κτλ. The promise is nowhere fulfilled.

<sup>328 B 7</sup> μὴ ἄλλως ποιείτε. Schanz (*Notae Comm. Plat.* p. 25) shews that this

phrase, which is tolerably frequent in Plato, always occurs in combination with a positive command (here μένετε) except in II 369 B.

<sup>328 B—328 E</sup> The scene at the house of Polemarchus. Socrates begins to interrogate Cephalus on the subject of old age.

<sup>328 B 10</sup> εἰς τοῦ Πολεμάρχου. Polemarchus was older than Lysias (infra 331 D), and we are to infer that at this time Cephalus lived with him. There is no reason why we should (with Blass *Att. Ber.* p. 338) reject Plato's statement that Polemarchus had a house in the Piraeus: the words of Lysias (12. 16), which Blass relies upon as shewing that Polemarchus lived not in the Piraeus, but in Athens, refer to 404 B.C. and do not prove it even for that year. Lysias probably lived at this time in a house of his own in the Piraeus, as in 404 B.C. (Lys. 12. 8): it is to be noted that he is mentioned along with the visitors, in contrast with Cephalus (ἦν δ' ἔνδον κτλ.—τεθυκῶς γὰρ ἐτύγχανεν ἐν τῇ αὐτῇ infra c). Cf. Boeckh *Kl. Schr.* IV p. 475 n. 1 and Shuckburgh *Lys. Orat.* ed. 2 p. xii.

<sup>15</sup> διὰ χρόνου—αὐτόν. καὶ 'indeed' goes with the whole clause; cf. Soph. *Ant.* 1253 ἀλλ' εἰσόμεσθα μὴ τι καὶ κατάσχετον | κρυφῇ καλύπτει καρδίᾳ θυμομένη with Jebb's note. Tucker translates 'for it was some time since I had so much as seen him'—throwing, I think, too much emphasis on καί.

δὲ ἐστεφανωμένους ἐπὶ τίνος προσκεφαλαίου τε καὶ δίφρου· τεθυκῶς γὰρ ἐτύγγανεν ἐν τῇ αὐλῇ. ἐκαθεζόμεθα οὖν παρ' αὐτόν· ἔκειντο γὰρ δίφροι τινὲς αὐτόθι κύκλω. εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἠσπάζετό τε καὶ εἶπεν ὦ Σώκρατες, οὐδὲ θαμίξεις ἡμῖν καταβαίνων  
 20 εἰς τὸν Πειραιᾶ· χρῆν μέντοι. εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ ῥαδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἂν σε ἔδει δεῦρο ἵεναι,<sup>1</sup> ἄλλ' ἡμεῖς ἂν παρὰ σέ ἦμεν· νῦν δέ σε χρὴ πυκνότερον D  
 δεῦρο ἵεναι· ὡς εὖ ἴσθι ὅτι ἔμοιγε, ὅσον αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραίνονται, τοσοῦτον αὖξονται αἱ περὶ τοὺς λόγους  
 25 ἐπιθυμίαι τε καὶ ἡδοναί. μὴ οὖν ἄλλως ποιεῖ, ἀλλὰ τοῖσδέ τε τοῖς νεανίαις ξύνισθι καὶ δεῦρο παρ' ἡμᾶς φοῖτα ὡς παρὰ φίλους τε καὶ πάνυ οἰκείους. Καὶ μὴν, ἦν δ' ἐγώ, ὦ Κέφαλε, χαίρω

26. ὡς παρὰ φίλους τε Π et in mg. A<sup>2</sup>: om. A<sup>1</sup>.

**328 C 16 προσκεφαλαίου τε καὶ δίφρου:** virtually a hendiadys, as Hartman remarks, comparing Homer *Il.* IX 200 εἶπεν δ' ἐν κλισμοῖσι τάπησιν τε περιφύροισιν. It is somewhat fanciful to suppose (with Hartman) that Plato throughout this picture was thinking of the aged Nestor seated among his sons (*Od.* III 32 ff.). τίνος adds a touch of vagueness: 'a sort of combination of cushion and chair' (Tucker).

**τεθυκῶς γὰρ** explains ἐστεφανωμένους: "coronati sacrificabant, ut satis constat" Stallbaum. The God to whom Cephalus had been sacrificing was doubtless Zeus ἑρκείος, whose altar stood in the αὐλή.

**19 οὐδέ—Πειραιᾶ.** A negative must be supplied, "ut amice expostulabundus cum Socrate senex hoc dicere videatur: tu neque alia facis, quae debetas, neque nostram domum frequentas. Simili ellipsi nostrates: Du kommst auch nicht oft zu uns" (Schneider). οὐδέ is 'also not': for exx. see Riddell *Digest of Platonic Idioms* § 141 and Jebb on *Soph. O. C.* 590 f. οὐδέ in οὐδέ πάνυ ῥαδίον IX 587 C is another instance, in which, as here, the idiom has a kind of colloquial effect. Stallbaum takes οὐδέ with θαμίξεις "ne ventitas quidem ad nos, h. e. raro sane domum nostram frequentas"; but his equation hardly holds good, and is not justified by Xen. *Symp.* 4. 23, where οὐδέ coheres closely with the emphatic σοῦ. Others have suspected corruption, proposing οὐ τι (Ast, cf. *Od.* v 88 πάρος γε μὲν οὐ τι

θαμίξεις), οὐ δέ (Nitzsch), or οὐ δὴ (Hartman). οὐ τι is very unlikely; for θαμίξω is not exclusively a poetic word (cf. *Laws* 843 B), and we need not suppose that Plato is thinking of Homer. I agree with Hartman that οὐ δέ is improbable: δέ is not sufficiently explained by saying that it is "adversative to the idea contained in ἠσπάζετο" (J. and C., with Schneider *Addimenta* p. 2). None of the cases quoted by Sauppe *Ep. Crit. ad G. Hermannum* p. 77 (*Ar. Knights* 1302, *Hdt.* IX 108, *Theogn.* 659, 887, 1070 and *Callinus* 1 2) seem to me to justify the change of οὐδέ to οὐ δέ. Hartman's correction is better: but I believe the text is sound.

**328 D 25 μὴ οὖν κτλ.** To this sentence *Lach.* 181 B C furnishes a near parallel. νεανίαις refers to Socrates' companions who had come from Athens, as opposed to Cephalus, Polemarchus and the others; the emphasis, as often, being on the καὶ clause: 'associate with these young men, but come and visit us also.' So also Boeckh *Kl. Schr.* IV p. 475. There is no sufficient reason for reading νεανίσκοις (with Π and other MSS): see *Introd.* § 3.

**27 καὶ μὴν κτλ.:** 'Indeed, Cephalus,' etc. γε need not be added (with Π and other MSS) after χαίρω: cf. *Phaed.* 84 D καὶ μὴν, ὦ Σώκρατες, τὰληθῆ σοι ἐρῶ, *Euthyd.* 275 E 304 C al., with Jebb on *Soph. O. T.* 749, 1005.

Ε διαλεγόμενος τοῖς σφόδρα πρεσβύταις. δοκεῖ γάρ μοι χρῆναι παρ' αὐτῶν πυνθάνεσθαι, ὥσπερ τιὰ ὁδὸν προεληλυθότων, ἦν καὶ ἡμᾶς ἴσως δεήσει πορεύεσθαι, ποία τις ἐστίν, τραχεῖα καὶ 30 χαλεπή, ἢ ῥαδία καὶ εὐπορος· καὶ δὴ καὶ σοῦ ἡδέως ἂν πυνθίομην, ὃ τί σοι φαίνεται τοῦτο, ἐπειδὴ ἐνταῦθα ἦδη εἰ τῆς ἡλικίας, ὃ δὴ ἐπὶ γήραος οὐδῶ φασὶν εἶναι οἱ ποιηταί, πότερον χαλεπὸν τοῦ βίου ἢ πῶς σὺ αὐτὸ ἐξαγγέλλεις.

329 III. Ἐγὼ σοι, ἔφη, νῆ τὸν Δία ἐρῶ, ὃ Σώκρατες, | οἶόν γέ μοι φαίνεται. πολλάκις γὰρ συνερχόμεθά τινες εἰς ταῦτὸ παραπλησίαν ἡλικίαν ἔχοντες, διασφύζοντες τὴν παλαιὰν παροιμίαν. οἱ οὖν πλείστοι ἡμῶν ὀλοφύρονται ξυνιόντες, τὰς ἐν τῇ νεότητι ἡδονὰς ποθοῦντες καὶ ἀναμνησκόμενοι περὶ τε ἀφροδίσια καὶ περὶ 5 πότους καὶ εὐωχίας καὶ ἄλλ' ἄττα ἃ τῶν τοιοῦτων ἔχεται, καὶ ἀγνακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι καὶ τότε μὲν εὖ B ζῶντες, νῦν δὲ οὐδὲ ζῶντες. ἔνιοι δὲ καὶ τὰς τῶν | οἰκείου προπη-

34. αὐτὸ A<sup>1</sup>II: αὐτὸς A<sup>2</sup>.

**328 E 30 τραχεῖα καὶ χαλεπή κτλ.** The language (as Ast observes) is perhaps suggested by Hesiod *OD.* 290 ff. μακρὸς δὲ καὶ ῥθβιος οἶμος ἐς αὐτὴν | καὶ τρηχὺς τὸ πρῶτον· ἐπὶν δ' εἰς ἄκρον ἵκηται, | ῥηιδίη δὴ ἔπειτα πέλει, χαλεπή περ εὔσα. Cf. II 364 D n.

**33 ἐπὶ γήραος οὐδῶ.** The phrase occurs first in the *Iliad* (xxii 60, xxiv 487) to denote the natural limit of the life of man. Cephalus is μάλα πρεσβύτης 328 B. The same meaning suits also in *Od.* xv 246 (οὐδ' ἔκετο γήραος οὐδῶν) 348 and xxiii 212, *Hymn. Aphr.* 106, Hes. *OD.* 331, Hdt. III 14 and elsewhere. Leaf can hardly (I think) be right in explaining οὐδῶ as = ὁδῶ in *Il.* xxii 60. γήραος is a descriptive genitive (like τέλος γήραος ἀργαλέου *Mimn. Fr.* 2. 6, τοῦ λόγου in δόλιχον—not δολιχόν—τοῦ λόγου *Prot.* 329 A), old age being itself the threshold by which we leave the House of Life. We enter as it were by one door and pass out by another. The idea underlying the phrase may be compared with Democritus' ὁ κόσμος σκη- νή, ὁ βίος πάροδος· ἤλθες, εἶδες, ἀπήλθες (*Mullach Fr. Phil. Gr.* I p. 356).

**χαλεπὸν κτλ.** χαλεπὸν is neuter on account of τοῦτο in ὃ τί σοι φαίνεται τοῦτο, and τοῦ βίου is a simple partitive genitive: cf. Xen. *Mem.* I 6. 4 ἐπισκεψόμεθα τί χαλεπὸν ἦσθησαι τοῦμοῦ βίου. I can-

not agree with Tucker in rendering 'disagreeable in respect of the sort of life.' Ast takes χαλεπὸν as masc. (comparing cases like III 416 B τὴν μεγίστην τῆς εὐλαβείας), but αὐτό shews that he is wrong. Translate simply 'whether it is a painful period of life.' It is needless to insert (with Hartman) τι after χαλεπὸν: still worse is Liebhold's addition of τέλος.

**34 ἐξαγγέλλεις:** like the ἐξάγγελος in tragedy, Cephalus is the bearer of news from behind the scenes.

**329 A—329 D** *Cephalus delivers his views on old age. It is, or should be, a haven of peace; old men have themselves to blame if they are miserable.*

**329 A 3 παροιμίαν.** ἤλιξ ἤλικα τέρπει (*Phaedr.* 240 C).

**4 ξυνιόντες:** i.e. ὅταν ξυνίωσιν 'whenever they come together.' Such a use of the participle is admissible when the main verb is in the present of habitual action. ξυνόντες is a needless conjecture.

**8 οὐδὲ ζῶντες.** *Soph. Ant.* 1165—1167 τὰς γὰρ ἡδονὰς | ὅταν προδῶσιν ἄνδρες, οὐ τίθημι' ἐγὼ | ζῆν τούτων, ἀλλ' ἐμψυχὸν ἠγοῦμαι νεκρὸν. Cf. also *Mimn. Fr.* I. 1 ff.: *Sim. Fr.* 71 τίς γὰρ ἀδονᾶς ἄτερ | θνατῶν βίος ποθεινός: *Eur. Fr.* 1065. Similar sentiments are very common throughout Greek literature, especially in poetry.

- λακίσεις τοῦ γήρωσ ὀδύρονται, καὶ ἐπὶ τούτῳ δὴ τὸ γήρας ὑμνοῦσιν  
 10 ὄσων κακῶν σφίσις αἴτιον. ἐμοὶ δὲ δοκοῦσιν, ὦ Σώκρατες, οὗτοι  
 οὐ τὸ αἴτιον αἰτιᾶσθαι. εἰ γὰρ ἦν τοῦτο αἴτιον, κἂν ἐγὼ τὰ αὐτὰ  
 ταῦτα ἐπεπόνθη ἕνεκά γε γήρωσ καὶ οἱ ἄλλοι πάντες ὅσοι ἐναυθῆ  
 ἦλθον ἡλικίας. νῦν δ' ἔγωγε ἤδη ἐντετύχηκα οὐχ οὕτως ἔχουσιν  
 καὶ ἄλλοις, καὶ δὴ καὶ Σοφοκλεῖ ποτὲ τῷ ποιητῇ παρεγενόμην  
 15 ἐρωτωμένῳ ὑπὸ τινος Πῶς, ἔφη, ὦ Σοφόκλεις, ἔχεις πρὸς τάφρο- C  
 δίσια; ἔτι οἶός τε εἰ γυναικὶ συγγίγνεσθαι; καὶ ὅς, Εὐφήμει, ἔφη,  
 ὦ ἄνθρωπε· ἀσμενέστατα μέντοι αὐτὸ ἀπέφυγον, ὥσπερ λυττωντά  
 τινα καὶ ἄγριον δεσπότην ἀποφυγῶν. εὖ οὖν μοι καὶ τότε ἔδοξεν  
 20 ἐν τῷ γήρῳ πολλὴ εἰρήνη γίγνεται καὶ ἐλευθερία. ἐπειδὴν αἱ  
 ἐπιθυμίαι παύσονται κατατείνουσαι καὶ χαλάσωσιν, παντάπασιν  
 τὸ τοῦ Σοφοκλέους γίγνεται. ἡ δεσποτῶν πάνυ πολλῶν ἐστὶ καὶ D  
 μαινομένων ἀπηλλάχθαι. ἀλλὰ καὶ τούτων πέρι καὶ τῶν γε  
 πρὸς τοὺς οἰκείους μία τις αἰτία ἐστίν, οὐ τὸ γήρας, ὦ Σώκρατες,  
 25 ἀλλ' ὁ τρόπος τῶν ἀνθρώπων. ἂν μὲν γὰρ κόσμιοι καὶ εὐκόλοι  
 ὦσιν, καὶ τὸ γήρας μετρίως ἐστὶν ἐπίπονον· εἰ δὲ μὴ, καὶ γήρας,  
 ὦ Σώκρατες, καὶ νεότης χαλεπὴ τῷ τοιούτῳ ξυμβαίνει.

**329 C 16 ἔτι—συγγίγνεσθαι.** These words are rejected by Hirschig, Cobet, and Hartman, but their genuineness is supported by the singular αὐτό in αὐτὸ ἀπέφυγον and by Plut. *περὶ φιλοπλουτίας* 5. 525 A ὁ Σοφοκλῆς ἐρωτηθεὶς εἰ δύναται γυναικὶ πλησιάζειν, Εὐφήμει, ἄνθρωπε, εἶπεν κτλ. In such matters Greek realism called a spade a spade. In spite of the anecdote here told, few writers have painted sadder pictures of old age than Sophocles: see for example *O. C.* 1235—1238 and *Fr.* 684. More in keeping with the present passage is *Fr.* 688 οὐκ ἐστὶ γήρας τῶν σοφῶν, ἐν οἷς ὁ νοῦς | θεία ξύνεστω ἡμέρα τεθραμμένον.

**17 ἀπέφυγον—ἀποφυγῶν.** The repetition adds a certain impressiveness to the sentence. Herwerden is in error when he ejects ἀποφυγῶν, which seems to have been read also by Plutarch (referred to in last note).

**21 κατατείνουσαι** is intransitive. If the meaning were (as Ast holds) transitive—man being conceived as the puppet of the desires cf. *Laus* 644 E—we should expect ἐπι- or συν- rather than κατατείνουσαι: see *Phaed.* 94 c and 98 d.

**παντάπασιν κτλ.** The impressive iteration is in keeping with the age and earnestness of the speaker: cf. 331 A, B.

**22 ἐστὶ.** Stallbaum and others eject this word, but it is not easy to see why a scribe should have inserted it, particularly in such an idiomatic position. The asyndeton before δεσποτῶν is regular in explanatory clauses. I read ἐστὶ (with A) in preference to ἐστι: the meaning 'is possible' does not suit, and would require ἀπαλλαγῆναι rather than ἀπηλλάχθαι. Translate 'it is the deliverance once and for all from tyrants full many and furious.' The grammatical subject, as in English, remains vague; it is involved in ἐπειδὴν—χαλάσωσιν. For the use of ἐστὶ cf. *Euthyphr.* 2 D φαίνεται μοι—ἀρχεσθαι ὀρθῶς· ὀρθῶς γὰρ ἐστὶ τῶν νέων πρότερον ἐπιμεληθῆναι. The sentence-accent falls on πολλῶν and μαινομένων and not on ἐστὶ. The view of old age presented here recalls the μελέτη θανάτου of the *Phaedo*.

**329 D 25 εὐκόλοι.** Like Sophocles himself: ὁ δ' εὐκόλος μὲν ἐνθάδ', εὐκόλος δ' ἐκεῖ (*Ag. Frōgs* 82).

IV. Καὶ ἐγὼ ἀγασθεὶς αὐτοῦ εἰπόντος ταῦτα, βουλόμενος ἔτι  
 Ε λέγειν αὐτὸν ἐκίνουν καὶ εἶπον· ὦ Κέφαλε,<sup>1</sup> οἴμαι σου τοὺς  
 πολλοὺς, ὅταν ταῦτα λέγῃς, οὐκ ἀποδέχεσθαι, ἀλλ' ἠγγεῖσθαί<sup>30</sup>  
 σε ῥαδίως τὸ γῆρας φέρειν οὐ διὰ τὸν τρόπον, ἀλλὰ διὰ τὸ πολλὴν  
 οὐσίαν κεκτήσθαι· τοῖς γὰρ πλουσίοις πολλὰ παραμύθια φασιν  
 εἶναι. Ἀληθῆ, ἔφη, λέγεις· οὐ γὰρ ἀποδέχονται. καὶ λέγουσι  
 330 εὐ ἔχει, ὃς τῷ Σεριφίῳ λοιδορουμένῳ καὶ λέγοντι, ὅτι οὐ δι' αὐτὸν  
 ἀλλὰ διὰ τὴν πόλιν εὐδοκιμοῖ, ἀπεκρίνατο, ὅτι οὐτ' ἂν αὐτὸς  
 Σεριφίος ὢν ὀνομαστὸς ἐγένετο οὐτ' ἐκείνος Ἀθηναῖος. καὶ τοῖς  
 δὴ μὴ πλουσίοις, χαλεπῶς δὲ τὸ γῆρας φέρουσιν, εὐ ἔχει ὁ αὐτὸς  
 λόγος, ὅτι οὐτ' ἂν ὁ ἐπιεικῆς πάνυ τι ῥαδίως γῆρας μετὰ πείνας<sup>5</sup>  
 ἐνέγκοι, οὐθ' ὁ μὴ ἐπιεικῆς πλουτήσας εὐκόλος ποτ' ἂν ἑαυτῷ

29. σου A<sup>1</sup>Π: σε corr. A<sup>2</sup>.

**329 D—331 B** *Socrates further questions Cephalus.* ‘Most men will say that it is your riches which make you happy in old age.’ C. ‘Character has more to do with happiness than wealth.’ S. ‘What is the chief advantage of money?’ C. ‘It enables the good man to pay his debts to gods and men before he passes into the other world.’

29 ἐκίνουν. κινεῖν ‘rouse’ is technical in the Socratic dialect for the stimulating of the intellect by interrogation: cf. (with Stallbaum) *Lys.* 223 A, *Xen. Mem.* IV 2. 2. See also *Ar. Clouds* 745.

**329 E 34 οὐ μέντοι γε.** The collocation μέντοι γε, which rarely occurs in good Greek, is condemned by Porson (on *Eur. Med.* 675) and others. In Plato it is found only here and in *Crat.* 424 C, [*Sisyph.*] 388 A. Here some inferior MSS omit γε. It would be easy (with Hoefler *de particulis Plat.* p. 38, Cobet, and Blaydes) to write οὐ μέντοι ὅσον γε, but ‘notanda talia potius quam mutanda.’ The idiom, though exceptional, is (in my judgment) sufficiently supported (see the instances cited by Blaydes on *Ar. Thesm.* 709). It should also perhaps be remembered that the speaker, Cephalus, was not a native Athenian. Cf. 331 B ε νη.

τὸ τοῦ Θεμιστοκλέους. The story as told by Herodotus VIII 125 is probably more true, if less pointed: ὡς δὲ ἐκ τῆς Λακεδαιμονοῦ ἀπέκετο (sc. Θεμιστοκλέης) ἐς τὰς Ἀθήνας, ἐνθαῦτα Τιμόδημος Ἀφιδναῖος—φθῶν καταμαργέων ἐνείκεε τὸν

Θεμιστοκλέα—ὡς διὰ τὰς Ἀθήνας ἔχει τὰ γέρεα τὰ παρὰ Λακεδαιμονίων, ἀλλ' οὐ δι' ἑωυτῶν. ὁ δὲ—εἶπε· οὕτω ἔχει τοι' οὐτ' ἂν ἐγὼ ἐὼν Βελβινίτης (Belbina was a small island about 2 miles south of Sunium) ἐτιμῶθην οὕτω πρὸς Σπαρτιητέων, οὐτ' ἂν σὺ ὠνθρωπε ἐὼν Ἀθηναῖος. The changes are not due to Plato: for τῷ in τῷ Σεριφίῳ—for which Heindorf on *Charm.* 155 D wrongly suggests τῷ, like Cicero's *Seriphio cuidam* (*Cato Mai.* 8)—shews that Plato's form of the story was also familiar. The Platonic version, in which Belbina has become Seriphus, and Themistocles' detractor a Seriphian, afterwards held the field.

**330 A 3 καὶ τοῖς δή.** καὶ is ‘also’ and δή illative.

ὁ εὐκόλος—ἑαυτῷ. The dative is used as with εὐμενής: cf. *Ar. Frogs* 359 μηδ' εὐκόλος ἐστί πολίταις (v. l. πολίτης). To suit the application precisely to the story we should require (1) neither would the ἐπιεικῆς easily endure old age with poverty, (2) nor the μὴ ἐπιεικῆς easily endure old age with riches. For (2) Plato substitutes ‘nor would the bad man ever attain to peace with himself by becoming rich’; thereby conveying the further idea that the bad man is not εὐκόλος ἑαυτῷ under any circumstances or at any time. Richards' suggestion ἐν αὐτῷ (i.e. γῆρα) for ἑαυτῷ is neat, but loses sight of this additional point. The allusion to old age in the second clause, so far as it is necessary to allude to it, is contained in ποτε.

γένουτο. Πότερον δέ, ἦν δ' ἐγώ, ὦ Κέφαλε, ὦν κέκτησαι τὰ πλείω παρέλαβες ἢ ἐπεκτήσω; Ποί' ἐπεκτησάμην, ἔφη, ὦ Σώκρατες; Β μέσος τις γέγονα χρηματιστῆς τοῦ τε πάππου καὶ τοῦ πατρός. 10 ὁ μὲν γὰρ πάππος τε καὶ ὁμώνυμος ἐμοὶ σχεδόν τι ὄσσην ἐγὼ νῦν οὐσίαν κέκτημαι παραλαβὼν πολλάκις τοσαύτην ἐποίησεν, Λυσανίας δὲ ὁ πατὴρ ἔτι ἐλάττω αὐτὴν ἐποίησε τῆς νῦν οὔσης· ἐγὼ δὲ ἀγαπῶ, ἐὰν μὴ ἐλάττω καταλίπω τούτοισιν, ἀλλὰ βραχεῖ γέ τιμι πλειῶ ἢ παρέλαβον. Οὐ τοι ἔνεκα ἠρόμην, ἦν δ' ἐγώ, ὅτι μοι

8. ποι' Π<sup>2</sup>: ποι ΑΠ<sup>1</sup>Ξγ.  
Π: τούτου Ξ: τούτου τοι ρ.

14. οὐ τοι unus Flor. B: οὔτοι A: οὔτοι (sic)

**330 A, B 8 ποι' ἐπεκτησάμην κτλ.:** 'do you want to know what I acquired, Socrates?' ποῖα is simply 'what' as in *Mén.* 87 ε σκεψόμεθα δὴ καθ' ἕκαστον ἀναλαμβάνοντες, ποῖά ἐστιν ἡμῶς ὠφέλει. ὑγιειὰ φάμεν καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὴ· ταῦτα λέγομεν καὶ τὰ τοιαῦτα ὠφέλιμα, and in the usual τὰ ποῖα ταῦτα; There is no derision implied, as in ποῖος Κτήσιππος (*Euthyd.* 291 A) and the like: had Cephalus desired to pour scorn on the suggestion, he would have said πότεν ἐπεκτησάμην; (cf. *Crat.* 398 E): and it would be absurd to deride a charge to which you at once plead guilty (γέγονα χρηματιστῆς κτλ.). If Socrates' question had been not πότερον—τὰ πλείω παρέλαβες ἢ ἐπεκτήσω, but ποῖα ἐπεκτήσω, Cephalus would have said ὅποια ἐπεκτησάμην: but this idiom is inadmissible, except where the same interrogative occurs in its direct form in the original question. In view of the answer (μέσος τις κτλ.) which Cephalus gives, πῶσα for ποῖα would be too precise. Of the various emendations which have been suggested, the only plausible one (in point of sense) is Richards' πότερον for ποι' or ποί: this would assimilate the original and the repeated question, but is less well adapted to Cephalus' reply. Cephalus in point of fact uses an old man's privilege and accommodates his interrogator's question to his own reply. See also v 465 E n.

**330 B 11 Λυσανίας δέ.** Groen van Prinsterer's suggestion (*Platon. Prosopogr.* p. 111) Λυσίας for Λυσανίας is at first sight plausible, since it is in harmony with the well-known Greek custom of calling grandsons after their grandfathers: but the fashion was by no means invariable: see

Blümner, *Gr. Privatalterth.* p. 284. [Plut.] *vit. Lys.* 835 c also calls Cephalus son of Lysanias.

**13 τούτοισιν.** Bekker and others read τούτοισι, but there is no reason for deserting the MSS. The archaic dative in -οισι is tolerably often used by Plato. In the *Republic* alone it recurs in 345 E, 388 D, 389 B, 468 D (Homer), 560 E, 564 C, 607 B (-αισι) (poetic): see also Schneider on III 389 B, and for the usage of inscriptions Meisterhans<sup>3</sup> p. 126. In this particular passage the archaic ending suits the age of the speaker; but it should be remembered that Plato's style (at least in his more mature dialogues) is not a mere reproduction of the vernacular Attic, but also in no small measure a literary language or 'Kunstsprache,' in which Ionisms and poetic and archaic forms are occasionally employed: see especially Hirzel *Der Dialog I* pp. 246—250 nn. Hirzel (*ib.* p. 34 n. 1) gives reasons for holding that a sort of κοινή διάλεκτος, resembling the dialect of Herodotus, was actually spoken in certain cultivated circles at Athens in the Periclean age, e.g. by Anaxagoras and his group, by the Ionian sophists and their followers etc., and some of Plato's Ionisms may be inherited from this source. Cf. VII 533 B n.

**14 οὐ τοι ἔνεκα—ὄτι.** The reading τούτου for οὐ, though supported by Stobaeus (*Flor.* 94. 22), is a correction made by some one unacquainted with the idiom, which is common enough in conversational style: cf. infra 491 B δ μὲν πάντων θαυμαστότατον ἀκούσαι, ὅτι κτλ. and *Ar. Frogs* 108. Hartman's τοῦ τοι (interrogative) is ingenious, but unnecessary.



Ἐδοξας οὐ σφόδρα ἀγαπᾶν τὰ ἤχρημα. τοῦτο δὲ ποιούσιν ὡς 15  
τὸ πολὺ οἱ ἂν μὴ αὐτοὶ κτήσονται· οἱ δὲ κτησάμενοι διπλῆ ἢ  
οἱ ἄλλοι ἀσπάζονται αὐτά. ὥσπερ γὰρ οἱ ποιηταὶ τὰ αὐτῶν  
ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσιν, ταύτη τε δὴ  
καὶ οἱ χρηματισάμενοι περὶ τὰ χρήματα σπουδάζουσιν ὡς ἔργον  
ἑαυτῶν, καὶ κατὰ τὴν χρεῖαν, ἥπερ οἱ ἄλλοι. χαλεποὶ οὖν καὶ 20  
ξυγγενέσθαι εἰσίν, οὐδὲν ἐβελοντες ἐπαινεῖν ἀλλ' ἢ τὸν πλοῦτον.  
Ἄληθῆ, ἔφη, λέγεις.

D V. Πάνυ μὲν οὖν, ἦν δ' ἐγώ. ἀλλὰ μοι ἔτι τοσόνδε εἰπέ· τί  
μέγιστον οἶε ἀγαθὸν ἀπολελαυκέναι τοῦ πολλῆν οὐσίαν κεκτηῖσθαι;  
"Ο, ἦ δ' ὅς, ἴσως οὐκ ἂν πολλοὺς πείσαιμι λέγων. εὐ γὰρ ἴσθι, 25  
ἔφη, ὦ Σώκρατες, ὅτι, ἐπειδάν τις ἐγγὺς ἢ τοῦ οἴεσθαι τελευτήσειν,  
εἰσέρχεται αἰτῶ δέος καὶ φροντὶς περὶ ὧν ἔμπροσθεν οὐκ εἰσῆει.  
οἱ τε γὰρ λεγόμενοι μῦθοι περὶ τῶν ἐν Ἄιδου, ὡς τὸν ἐνθάδε  
ἀδικήσαντα δεῖ ἐκεῖ δίδόναι δίκην, καταγελώμενοι τέως, τότε δὴ  
E στρέφουσιν αὐτοῦ τὴν ψυχὴν μὴ ἀληθεῖς ὄσιν· καὶ αὐτὸς ἦτοι 30

20. ἥπερ Π: ἥπερ Α.

330 C 16 διπλῆ ἢ οἱ ἄλλοι. The meaning is simply 'twice as much as the others': cf. e.g. *Laus* 868 A διπλῆ τὸ βλάβος ἐκτεσάτω and 928 B ζημιούτω—διπλῆ. The ἢ is like ἢ after διπλάσιος, πολλαπλασίσιος etc. If διπλῆ meant simply 'on two grounds,' it could not be followed by ἢ, and we should have to regard ἢ οἱ ἄλλοι as an interpolation. Cephalus expresses himself somewhat loosely, as if loving a thing on two grounds, or in two ways, were equivalent to loving it twice as much. ταύτη below is defined by the ὥσπερ clause, and is preferred to ὥσπερ, partly in order to correspond to διπλῆ but still more to suit κατὰ τὴν χρεῖαν. The present passage is through Aristotle (*Eth. Nic.* IV 2. 1120<sup>b</sup> 14, cf. ib. IX 7. 1168<sup>a</sup> 1—3) the source of the proverb about 'parents and poets.'

21 ξυγγενέσθαι: 'to meet' in social intercourse, as in *Ap.* 41 A. ξυγγίνεσθαι (suggested by Richards) would express habitual intercourse, which is not what Plato means to say. With the sentiment cf. *Symp.* 173 C ὅταν μὲν τινος περὶ φιλοσοφίας λόγους ἢ αὐτὸς ποιῶμαι ἢ ἄλλων ἀκούω—ὑπερφυῶς ὡς χαιρῶ· ὅταν δὲ ἄλλους τινάς, ἄλλως τε καὶ τοὺς ὑμετέρους τοὺς τῶν πλουσίων καὶ χρηματιστικῶν,

αὐτὸς τε ἄχθομαι ὑμᾶς τε τοὺς ἐταίρους ἐλεῶ, ὅτι οἴεσθε τί ποιεῖν οὐδὲν ποιοῦντες.

330 D 26 ἐπειδάν—τελευτήσειν: 'when a man faces the thought that he must die,' not (with Jowett) 'when a man thinks himself to be near death,' which would be ἐπειδάν τις ἐγγὺς εἶναι οἴηται τοῦ τελευτήσαι, as Herwerden proposes to read (cf. *Laus* 922 C ὅταν ἤδη μέλλειν ἡγώμεθα τελευτᾶν). "Senum, non iuvenum τὸ οἴεσθαι τελευτήσειν est" (Hartman): the weakness of old age convinces us at last that we too must die. Cf. Simon. 85. 7—10 θνητῶν δ' ὄφρα τις ἄνθος ἔχη πολυῆρατον ἢ βῆσι | κούφον ἔχων θυμὸν, πᾶλλ' ἀτέλεστα νοεῖ· | οὔτε γὰρ ἐλπιδ' ἔχει γηρασμένον οὔτε θανεῖσθαι, | οὐδ' ὑγιῆς ὅταν ἢ, φροντίδ' ἔχει καμᾶτου.

29 ἀδικήσαντα—διδόναι δίκην. Plato is fond of this verbal play: cf. *Euthyphr.* 8 B and 8 E τῷ γε ἀδικούντι δοτέον δίκην. He who does not render justice in deeds must render justice in punishment: for the tale of justice must be made up. Note that we have here in ἀδικία and δίκη the first casual allusion to the subject of the *Republic*.

330 E 30 αὐτὸς κτλ. αὐτὸς = *ipse* s. *ultra* as opposed to οἱ λεγόμενοι μῦθοι. The verb is to be supplied by a kind of

ὑπὸ τῆς τοῦ γήρωσ ἀσθενείας ἢ καὶ ὡσπερ ἤδη ἐγγυτέρω ὢν τῶν  
 ἐκεῖ μᾶλλον τι καθορᾶ αὐτά. ὑποψίας δ' οὖν καὶ δείματος μεστὸς  
 γίγνεται καὶ ἀναλογίζεται ἤδη καὶ σκοπεῖ, εἴ τινά τι ἠδίκηκεν.  
 ὁ μὲν οὖν εὐρίσκων ἑαυτοῦ ἐν τῷ βίῳ πολλὰ ἀδικήματα καὶ ἐκ  
 35 τῶν ὕπνων, ὡσπερ οἱ παῖδες, θαμὰ ἐγειρόμενος δειμαίνει καὶ ζη  
 μετὰ κακῆς ἐλπίδος· τῷ | δὲ μηδὲν ἑαυτῷ ἀδικον ξυνειδότι ἠδέϊα 331  
 ἐλπίς ἀεὶ πάρεστι καὶ ἀγαθή, γηροτρόφος, ὡς καὶ Πίνδαρος  
 λέγει. χαριέντως γάρ τοι, ὦ Σώκρατες, τοῦτ' ἐκείνος εἶπεν, ὅτι  
 ὃς ἂν δικαίως καὶ ὀσιῶς τὸν βίον διαγάγη, γλυκεῖά οἱ καρδίαν  
 5 ἀτάλλουσα γηροτρόφος συναορεῖ ἐλπίς, ἃ μάλιστα θνατῶν  
 πολύστροφον γνώμαν κυβερνᾷ. εὖ οὖν λέγει θαυμαστῶς  
 ὡς σφόδρα. πρὸς δὴ τοῦτ' ἔγωγε τίθημι τὴν τῶν χρημάτων  
 κτήσιν πλείστου ἀξίαν εἶναι, οὗ τι<sup>1</sup> παντὶ ἀνδρὶ, ἀλλὰ τῷ ἐπιεικέι. B  
 τὸ γὰρ μηδὲ ἀκοντά τινα ἐξαπατῆσαι ἢ ψεύσασθαι, μηδ' αὖ  
 10 ὀφείλοντα ἢ θεῶ θυσίας τινὰς ἢ ἀνθρώπῳ χρήματα ἔπειτα ἐκείσε  
 ἀπιέναι δεδιότα, μέγα μέρος εἰς τοῦτο ἢ τῶν χρημάτων κτήσις  
 συμβάλλεται. ἔχει δὲ καὶ ἄλλας χρείας πολλὰς· ἀλλὰ γε ἐν  
 ἀνθ' ἐνὸς οὐκ ἐλάχιστον ἔγωγε θείην ἂν εἰς τοῦτο ἀνδρὶ νοῦν

33. ἠδίκηκεν A<sup>1</sup>Ξ: ἠδίκησεν Πq et corr. A<sup>2</sup>.

zeugma from *mállon ti καθορᾶ αὐτά* (i.e. *τὰ ἐκεῖ*); or rather the predicate is accommodated to the second alternative. Cf. 344 B *infra* and VIII 553 C. To regard the bodily weakness of old age as in itself the cause of clearer vision of the world beyond may be in harmony with the doctrine of the *Phaedo*, but Cephalus is not represented as a Platonist. Tucker needlessly doubts the text.

34 *καὶ ἐκ τῶν ὕπνων κτλ.* *καὶ* is 'both,' not 'and,' and balances *καὶ ζῆ*: 'many a time, like children, awakes out of sleep in terror and lives in the expectation of ill.' For *ὡσπερ οἱ παῖδες* compare *Phaed.* 77 D, E, and for the general sentiment Arist. *Eth. Nic.* I 13. 1102<sup>b</sup> 8–11 *ἀργία γὰρ ἐστὶν ὁ ὕπνος τῆς ψυχῆς ἢ λέγεται σπουδαία καὶ φαύλη, πλὴν εἴ πη κατὰ μικρὸν δικνοῦνται τινες τῶν κινήσεων, καὶ ταῦτη βελτίω γίνεται τὰ φαντάσματα τῶν ἐπιεικῶν ἢ τῶν τυχόντων.*

331 A 1 *ἠδέϊα—γηροτρόφος.* *ἠδέϊα* is suggested by Pindar's *γλυκεία*, and *καὶ ἀγαθή*, as presently appears, is not part of the quotation, but goes with *ἐλπίς* and is

added by Plato in contrast to *μετὰ κακῆς ἐλπίδος*.

*γηροτρόφος κτλ.*: 'to nurse him in old age, as Pindar also says.' *γηροτρόφος* is best taken by itself and not with *ἀγαθή*.

5 *ἀτάλλουσα κτλ.* *ἀτάλλω* is used of rearing children, and helps out the idea of *γηροτρόφος*: *δις παῖδες οἱ γέροντες*. It is not clear how the fragment is to be arranged, nor to what class of Pindar's poems it belongs. See Bergk *Poet. Lyr. Gr.*<sup>4</sup> I p. 452.

6 *εὖ οὖν—σφόδρα.* The emphasis is quite in keeping with Cephalus' age and character; and Hartman is certainly wrong in condemning the clause: cf. 329 C, 331 B.

331 B 10 *ὀφείλοντα—θεῶ θυσίας τινὰς.* *Phaed.* 118 A *εἶπεν*, δ δὴ τελευταῖον ἐφθέγγετο, ὦ Κρίτων, ἔφη. τῷ 'Ἀσκληπιῷ ὀφείλομεν ἀλεκτροῦνα: ἀλλὰ ἀπόδοτε καὶ μὴ ἀμελήσητε. Wealth is in Cephalus' view the indispensable *χορηγία ἀρετῆς*.

12 *ἀλλὰ γε ἐν ἀνθ' ἐνὸς.* *ἀλλὰ γε* is extremely rare in Attic prose: in the