

Timaeus

Plato

Greek original

[17a] ΣΩ. εἶς, δύο, τρεῖς· ὁ δὲ δὴ τέταρτος ἡμῖν, ὃ φίλε Τίμαιε, ποῦ τῶν χθές μὲν δαιτυμόνων, τὰ νῦν δὲ ἐστιατόρων;

ΤΙ. ἀσθένειά τις αὐτῷ συνέπεσεν, ὃ Σώκρατες· οὐ γὰρ ἂν ἐκὼν τῆσδε ἀπελείπετο τῆς συνουσίας.

ΣΩ. οὐκοῦν σὸν τῶνδ' ἐργὸν καὶ τὸ ὑπὲρ τοῦ ἀπόντος ἀναπληροῦν μέρος;

[17b] ΤΙ. πάνυ μὲν οὔν, καὶ κατὰ δύναμιν γε οὐδὲν ἐλλείψομεν· οὐδὲ γὰρ ἂν εἴη δίκαιον, χθές ὑπὸ σοῦ ξενισθέντας οἷς ἦν πρέπον ξενίοις, μὴ οὐ προθύμως σὲ τοὺς λοιποὺς ἡμῶν ἀνταφειστιάδῃ.

ΣΩ. ἄρ' οὖν μέμνησθε ὅσα ὑμῖν καὶ περὶ ὧν ἐπέταξα εἶπεῖν;

ΤΙ. τὰ μὲν μεμνήμεθα, ὅσα δὲ μή, σὺ παρὼν ὑπομνήσεις· μᾶλλον δέ, εἰ μή τί σοι χαλεπὸν, ἐξ ἀρχῆς διὰ βραχέων πάλιν ἐπάνελθε αὐτά, ἵνα βεβαιωθῇ μᾶλλον παρ' ἡμῖν.

[17c] ΣΩ. ταῦτ' ἔσται. χθές που τῶν ὑπ' ἐμοῦ ῥηθέντων λόγων περὶ πολιτείας ἦν τὸ κεφάλαιον οἷα τε καὶ ἐξ οἷων ἀνδρῶν ἀρίστη κατεφαίνεται ἂν μοι γενέσθαι.

ΤΙ. καὶ μάλα γε ἡμῖν, ὃ Σώκρατες, ῥηθεῖσα πᾶσιν κατὰ νοῦν.

ΣΩ. ἄρ' οὖν οὐ τὸ τῶν γεωργῶν ὅσαι τε ἄλλαι τέχναι πρῶτον ἐν αὐτῇ χωρὶς διειλόμεθα ἀπὸ τοῦ γένους τοῦ τῶν προπολεμησόντων;

ΤΙ. ναί.

ΣΩ. καὶ κατὰ φύσιν δὴ δόντες τὸ καθ' αὐτὸν ἐκάστω [17d] πρόσφορον ἐν μόνον ἐπιτήδευμα, μίαν ἐκάστω τέχνην, τούτους οὐς πρὸ πάντων ἔδει πολεμεῖν, εἵπομεν ὡς ἄρ' αὐτοὺς δέοι φύλακας εἶναι μόνον τῆς πόλεως, εἴτε τις ἔξωθεν ἢ καὶ τῶν ἔνδοθεν ἴοι κακουργήσων, δικάζοντας μὲν πράως τοῖς [18a] ἀρχομένοις ὑπ' αὐτῶν καὶ φύσει φίλοις οὔσιν, χαλεποὺς δὲ ἐν ταῖς μάχαις τοῖς ἐντυγχάνουσιν τῶν ἐχθρῶν γιγνομένους.

ΤΙ. παντάπασιν μὲν οὔν.

ΣΩ. φύσιν γὰρ οἶμαί τινα τῶν φυλάκων τῆς ψυχῆς ἐλέγομεν ἅμα μὲν θυμοειδῆ, ἅμα δὲ φιλόσοφον δεῖν εἶναι διαφερόντως, ἵνα πρὸς ἐκατέρους δύναιντο ὀρθῶς πρᾶοι καὶ χαλεποὶ γίγνεσθαι.

ΤΙ. ναί.

ΣΩ. τί δὲ τροφήν; ἄρ' οὐ γυμναστικῇ καὶ μουσικῇ μαθήμασιν τε ὅσα προσήκει τούτοις, ἐν ἅπασιν τεθράφθαι;

[18b] ΤΙ. πάνυ μὲν οὔν.

ΣΩ. τοὺς δέ γε οὕτω τραφέντας ἐλέχθη που μήτε χρυσὸν μήτε ἄργυρον μήτε ἄλλο ποτὲ μηδὲν κτῆμα ἑαυτῶν ἴδιον νομίζειν δεῖν, ἀλλ' ὡς ἐπικούρους μισθὸν λαμβάνοντας τῆς φυλακῆς παρὰ τῶν σωζομένων ὑπ' αὐτῶν, ὅσος σῶφροσιν μέτριος, ἀναλίσκειν τε δὴ κοινῇ καὶ συνδαιτυμένους μετὰ ἀλλήλων ζῆν, ἐπιμέλειαν ἔχοντας ἀρετῆς διὰ παντός, τῶν ἄλλων ἐπιτηδευμάτων ἄγοντας σχολήν.

ΤΙ. ἐλέχθη καὶ ταῦτα ταύτη.

[18c] ΣΩ. καὶ μὲν δὴ καὶ περὶ γυναικῶν ἐπεμνήσθημεν, ὡς τὰς φύσεις τοῖς ἀνδράσιν παραπλησίας εἶη συναρμοστέον, καὶ τὰ ἐπιτηδεύματα πάντα κοινὰ κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην δίαιταν δοτέον πάσαις.

ΤΙ. ταύτη καὶ ταῦτα ἐλέγετο.

ΣΩ. τί δὲ δὴ τὸ περὶ τῆς παιδοποιίας; ἢ τοῦτο μὲν διὰ τὴν ἀθήειαν τῶν λεχθέντων εὐμνημόνευτον, ὅτι κοινὰ τὰ τῶν γάμων καὶ τὰ τῶν παίδων πᾶσιν ἀπάντων ἐτίθεμεν, μηχανωμένους ὅπως μηδεὶς ποτε τὸ γεγενημένον αὐτῶν ἰδίᾳ γνώσοιτο, [18d] νομιοῦσιν δὲ πάντες πάντας αὐτοὺς ὁμογενεῖς, ἀδελφὰς μὲν καὶ ἀδελφοὺς ὅσοιπερ ἂν τῆς πρεπούσης ἐντὸς ἡλικίας γίγνωνται, τοὺς δ' ἔμπροσθεν καὶ ἄνωθεν γονέας τε καὶ γονέων προγόνους, τοὺς δ' εἰς τὸ κάτωθεν ἐκγόνους παῖδάς τε ἐκγόνων;

ΤΙ. ναί, καὶ ταῦτα εὐμνημόνευτα ἦ λέγεις.

ΣΩ. ὅπως δὲ δὴ κατὰ δύναμιν εὐθύς γίγνοιτο ὡς ἄριστοι τὰς φύσεις, ἄρ' οὐ μεμνήμεθα ὡς τοὺς ἄρχοντας ἔφαμεν καὶ τὰς ἀρχούσας δεῖν εἰς τὴν τῶν γάμων σύνεργον λάθρα [18e] μηχανᾶσθαι κλήροις τισὶν ὅπως οἱ κακοὶ χωρὶς οἱ τ' ἀγαθοὶ ταῖς ὁμοίαις ἐκάτεροι συλλήξονται, καὶ μή τις αὐτοῖς ἔχθρα διὰ ταῦτα γίγνηται, τύχην ἡγουμένοις αἰτίαν τῆς συλλήξεως;

ΤΙ. μεμνήμεθα.

[19a] ΣΩ. καὶ μὴν ὅτι γε τὰ μὲν τῶν ἀγαθῶν θρεπτέον ἔφαμεν εἶναι, τὰ δὲ τῶν κακῶν εἰς τὴν ἄλλην λάθρα διαδοτέον πόλιν· ἐπαυξανομένων δὲ σκοποῦντας αἰεὶ τοὺς ἀξίους πάλιν ἀνάγειν δεῖν, τοὺς δὲ παρὰ σφίσιν ἀναξίους εἰς τὴν τῶν ἐπανιόντων χώραν μεταλλάττειν;

ΤΙ. οὕτως.

ΣΩ. ἄρ' οὖν δὴ διεληλύθαμεν ἤδη καθάπερ χθές, ὡς ἐν κεφαλαίοις πάλιν ἐπανελθεῖν, ἢ ποθοῦμεν ἔτι τι τῶν ῥηθέντων, ὧ φίλε Γίμαιε, ὡς ἀπολειπόμενον;

[19b] ΤΙ. οὐδαμῶς, ἀλλὰ αὐτὰ ταῦτ' ἦν τὰ λεχθέντα, ὧ Σώκρατες.

ΣΩ. ἀκούοιτ' ἂν ἤδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας ἣν διήλθομεν, οἷόν τι πρὸς αὐτὴν πεπονθὼς τυγχάνω. προσέοικεν δὲ δὴ τινὶ μοι τοιῷδε τὸ πάθος, οἷον εἴ τις ζῶα καλὰ που θεασάμενος, εἴτε ὑπὸ γραφῆς εἰργασμένα εἴτε καὶ ζῶντα ἀληθινῶς ἡσυχίαν δὲ ἄγοντα, εἰς ἐπιθυμίαν ἀφίκοιτο θεάσασθαι κινούμενά τε αὐτὰ καὶ τι τῶν τοῖς σώμασιν δοκούντων [19c] προσήκειν κατὰ τὴν ἀγωνίαν ἀθλοῦντα· ταῦτόν καὶ ἐγὼ πέπονθα πρὸς τὴν πόλιν ἣν διήλθομεν. ἡδέως γὰρ ἂν τοῦ λόγῳ διεξιόντος ἀκούσαιμ' ἂν ἄθλους οὓς πόλις ἀθλεῖ, τούτους αὐτὴν ἀγωνιζομένην πρὸς πόλεις ἄλλας, πρεπόντως εἰς τε πόλεμον ἀφικομένην καὶ ἐν τῷ πολεμῇ τὰ προσήκοντα ἀποδιδούσαν τῇ παιδείᾳ καὶ τροφῇ κατὰ τε τὰς ἐν τοῖς ἔργοις πράξεις καὶ κατὰ τὰς ἐν τοῖς λόγοις διερμηνεύσεις πρὸς ἐκάστας τῶν πόλεων. ταῦτ' οὖν, ὧ Κριτία καὶ Ἑρμόκρατες, [19d] ἑμαυτοῦ μὲν αὐτὸς κατέγνωκα μή ποτ' ἂν δυνατὸς γενέσθαι τοὺς ἄνδρας καὶ τὴν πόλιν ἱκανῶς ἐγκωμιάσαι. καὶ τὸ μὲν ἐμὸν οὐδὲν θαυμαστόν· ἀλλὰ τὴν αὐτὴν δόξαν εἴληφα καὶ περὶ τῶν πάλαι γεγονότων καὶ περὶ τῶν νῦν ὄντων ποιητῶν, οὗτι τὸ ποιητικὸν ἀτιμάζων γένος, ἀλλὰ παντὶ δῆλον ὡς τὸ μιμητικὸν ἔθνος, οἷς ἂν ἐντραφῇ, ταῦτα μιμήσεται ῥᾶστα καὶ ἄριστα, τὸ δ' ἐκτὸς τῆς τροφῆς ἐκάστοις [19e] γιγνόμενον χαλεπὸν μὲν ἔργοις, ἔτι δὲ χαλεπώτερον λόγοις εὖ μιμεῖσθαι. τὸ δὲ τῶν σοφιστῶν γένος αὖ πολλῶν μὲν λόγων καὶ καλῶν ἄλλων μάλ' ἔμπειρον ἦγνμαι, φοβοῦμαι δὲ μή πως, ἅτε πλανητὸν ὄν κατὰ πόλεις οἰκήσεις τε ἰδίας οὐδαμῇ διωκηκός, ἄστοχον ἅμα φιλοσόφων ἀνδρῶν ἢ καὶ πολιτικῶν, ὅς' ἂν οἷά τε ἐν πολέμῳ καὶ μάχαις πράττοντες ἔργῳ καὶ λόγῳ προσομιλοῦντες ἐκάστοις πράττοιεν καὶ λέγοιεν.

ΣΩ. καταλέλειπται δὴ τὸ τῆς ὑμετέρας ἕξεως γένος,

[20a] ἅμα ἀμφοτέρων φύσει καὶ τροφῇ μετέχον. Τίμαιός τε γὰρ ὅδε, εὐνομωτάτης ὦν πόλεως τῆς ἐν Ἰταλίᾳ Λοκρίδος, οὐσίᾳ καὶ γένει οὐδενὸς ὕστερος ὦν τῶν ἐκεῖ, τὰς μεγίστας μὲν ἀρχάς τε καὶ τιμὰς τῶν ἐν τῇ πόλει μετακεχείριστα, φιλοσοφίας δ' αὖ κατ' ἐμὴν δόξαν ἐπ' ἄκρον ἀπάσης

ἐλήλυθεν· Κριτίαν δέ που πάντες οἱ τῆδε ἴσμεν οὐδενὸς ἰδιώτην ὄντα ὧν λέγομεν. τῆς δὲ Ἑρμοκράτους αὖ περὶ φύσεως καὶ τροφῆς, πρὸς ἅπαντα ταῦτ' εἶναι ἱκανὴν πολλῶν μαρτυρούντων [20b] πιστευτέον. διὸ καὶ χθὲς ἐγὼ διανοούμενος, ὑμῶν δεομένων τὰ περὶ τῆς πολιτείας διελθεῖν, προθύμως ἐχαριζόμεν, εἰδὼς ὅτι τὸν ἐξῆς λόγον οὐδένες ἂν ὑμῶν ἐθελόντων ἱκανώτερον ἀποδοῖεν—εἰς γὰρ πόλεμον πρέποντα καταστήσαντες τὴν πόλιν ἅπαντ' αὐτῇ τὰ προσήκοντα ἀποδοῖτ' ἂν μόνοι τῶν νῦν—εἰπὼν δὴ τὰπιταχθέντα ἀντεπέταξα ὑμῖν ἃ καὶ νῦν λέγω. συνωμολογήσατ' οὖν κοινῇ σκεψάμενοι πρὸς ὑμᾶς [20c] αὐτοὺς εἰς νῦν ἀνταποδώσειν μοι τὰ τῶν λόγων ξένια, πάρειμί τε οὖν δὴ κεκοσμημένος ἐπ' αὐτὰ καὶ πάντων ἐτοιμότητος ὧν δέχεσθαι.

ΕΡ. καὶ μὲν δὴ, καθάπερ εἶπεν Τίμαιος ὁδε, ὦ Σώκρατες, οὔτε ἐλλείψομεν προθυμίας οὐδὲν οὔτε ἔστιν οὐδεμία πρόφασις ἡμῖν τοῦ μὴ δρᾶν ταῦτα· ὥστε καὶ χθὲς, εὐθύς ἐνθένδε ἐπειδὴ παρὰ Κριτίαν πρὸς τὸν ξενῶνα οὗ καὶ καταλύομεν ἀφικόμεθα, καὶ ἔτι πρότερον καθ' ὁδὸν αὐτὰ ταῦτ' ἐσκοποῦμεν. [20d] ὅδε οὖν ἡμῖν λόγον εἰσηγήσατο ἐκ παλαιᾶς ἀκοῆς· ὃν καὶ νῦν λέγε, ὦ Κριτία, τῷδε, ἵνα συνδοκιμάσῃ πρὸς τὴν ἐπίταξιν εἴτ' ἐπιτήδειος εἴτε ἀνεπιτήδειός ἐστι.

ΚΡ. ταῦτα χρὴ δρᾶν, εἰ καὶ τῷ τρίτῳ κοινωνῶ Τιμαίῳ συνδοκεῖ.

ΤΙ. δοκεῖ μὴν.

ΚΡ. ἀκουε δὴ, ὦ Σώκρατες, λόγου μάλα μὲν ἀτόπου, παντάπασί γε μὴν ἀληθοῦς, ὡς ὁ τῶν ἐπτὰ σοφώτατος [20e] Σόλων ποτ' ἔφη. ἦν μὲν οὖν οἰκεῖος καὶ σφόδρα φίλος ἡμῖν Δρωπίδου τοῦ προπάππου, καθάπερ λέγει πολλαχοῦ καὶ αὐτὸς ἐν τῇ ποιήσει·

ΚΡ. πρὸς δὲ Κριτίαν τὸν ἡμέτερον πάππον εἶπεν, ὡς ἀπεμνημόνευεν αὖ πρὸς ἡμᾶς ὁ γέρων, ὅτι μεγάλα καὶ θαυμαστά τῆσδ' εἴη παλαιὰ ἔργα τῆς πόλεως ὑπὸ χρόνου καὶ φθορᾶς ἀνθρώπων ἠφανισμένα, πάντων δὲ ἐν μέγιστον,

[21a] οὗ νῦν ἐπιμνησθεῖσιν πρέπον ἂν ἡμῖν εἴη σοί τε ἀποδοῦναι χάριν καὶ τὴν θεὸν ἅμα ἐν τῇ πανηγύρει δικαίως τε καὶ ἀληθῶς οἰόνπερ ὑμνοῦντας ἐγκωμιάζειν.

ΣΩ. εὖ λέγεις. ἀλλὰ δὴ ποῖον ἔργον τοῦτο Κριτίας οὐ λεγόμενον μὲν, ὡς δὲ πραχθὲν ὄντως ὑπὸ τῆσδε τῆς πόλεως ἀρχαῖον διηγεῖτο κατὰ τὴν Σόλωνος ἀκοήν;

ΚΡ. ἐγὼ φράσω, παλαιὸν ἀκηκοὺς λόγον οὐ νέου ἀνδρός. ἦν μὲν γὰρ δὴ τότε Κριτίας, ὡς ἔφη, σχεδὸν ἐγγὺς [21b] ἤδη τῶν ἐνενήκοντα ἐτῶν, ἐγὼ δὲ πη μάλιστα δεκέτης· ἡ δὲ Κουρεῶτις ἡμῖν οὕσα ἐτύγχανεν Ἀπατουρίων. τὸ δὴ τῆς ἐορτῆς σύνηθες ἐκάστοτε καὶ τότε συνέβη τοῖς παισίν· ἄθλα γὰρ ἡμῖν οἱ πατέρες ἔθεσαν ῥαψωδίας. πολλῶν μὲν οὖν δὴ καὶ πολλὰ ἐλέχθη ποιητῶν ποιήματα, ἅτε δὲ νέα κατ' ἐκείνον τὸν χρόνον ὄντα τὰ Σόλωνος πολλοὶ τῶν παίδων ἤσαμεν. εἶπεν οὖν τις τῶν φρατέρων, εἴτε δὴ δοκοῦν αὐτῷ τότε εἴτε καὶ χάριν τινὰ τῷ Κριτίᾳ φέρων, δοκεῖν οἱ τά τε [21c] ἄλλα σοφώτατον γεγονέναι Σόλωνα καὶ κατὰ τὴν ποιήσιν αὖ τῶν ποιητῶν πάντων ἐλευθεριώτατον. ὁ δὴ γέρων— σφόδρα γὰρ οὖν μέμνημαι—μάλα τε ἦσθη καὶ διαμειδιάσας εἶπεν· εἰ γε, ὦ Ἀμύνανδρε, μὴ παρέργῳ τῇ ποιήσει κατεχρήσατο, ἀλλ' ἐσπουδάκει καθάπερ ἄλλοι, τὸν τε λόγον ὃν ἀπ' Αἰγύπτου δεῦρο ἠνέγκατο ἀπετέλεσεν, καὶ μὴ διὰ τὰς στάσεις ὑπὸ κακῶν τε ἄλλων ὅσα ἡὔρεν ἐνθάδε ἦκων ἠναγκάσθη [21d] καταμελῆσαι, κατὰ γε ἐμὴν δόξαν οὔτε Ἡσίοδος οὔτε Ὅμηρος οὔτε ἄλλος οὐδεὶς ποιητῆς εὐδοκιμώτερος ἐγένετο ἂν ποτε αὐτοῦ. τίς δ' ἦν ὁ λόγος, ἧ δ' ὅς, ὦ Κριτία; ἧ περὶ μεγίστης, ἔφη, καὶ ὀνομαστοτάτης πασῶν δικαιοτάτ' ἂν πράξεως οὐσης, ἦν ἦδε ἡ πόλις ἔπραξε μὲν, διὰ δὲ χρόνον καὶ φθορὰν τῶν ἐργασαμένων οὐ διήρκεσε δεῦρο ὁ λόγος. λέγε ἐξ ἀρχῆς, ἧ δ' ὅς, τί τε καὶ πῶς καὶ παρὰ τίνων ὡς ἀληθῆς διακηκοὺς ἔλεγεν ὁ Σόλων. [21e]

ἔστιν τις κατ' Αἴγυπτον, ἧ δ' ὅς, ἐν τῷ Δέλτα, περὶ ὃν κατὰ κορυφὴν σχίζεται τὸ τοῦ Νείλου

ῥεῦμα Σαΐτικὸς ἐπικαλούμενος νομός, τούτου δὲ τοῦ νομοῦ μεγίστη πόλις Σαῖς—ὅθεν δὴ καὶ Ἄμασις ἦν ὁ βασιλεύς—οἷς τῆς πόλεως θεὸς ἀρχηγός τις ἐστίν, Αἰγυπτιστὶ μὲν τοῦνομα Νηίθ, Ἑλληνιστὶ δέ, ὡς ὁ ἐκείνων λόγος, Ἀθηνᾶ· μάλα δὲ φιλαθῆναι οἱ καὶ τινὰ τρόπον οἰκεῖοι τῶνδ' εἶναί φασιν.

ΚΡ. οἷ δὴ Σόλων ἔφη πορευθεὶς σφόδρα τε γενέσθαι παρ' αὐτοῖς ἔντιμος, [22a] καὶ δὴ καὶ τὰ παλαιὰ ἀνερωτῶν ποτε τοὺς μάλιστα περὶ ταῦτα τῶν ἱερέων ἐμπείρους, σχεδὸν οὔτε αὐτὸν οὔτε ἄλλον Ἑλληνα οὐδένα οὐδὲν ὡς ἔπος εἰπεῖν εἰδότα περὶ τῶν τοιούτων ἀνευρεῖν. καὶ ποτε προαγαγεῖν βουλευθεὶς αὐτοὺς περὶ τῶν ἀρχαίων εἰς λόγους, τῶν τῆδε τὰ ἀρχαιότατα λέγειν ἐπιχειρεῖν, περὶ Φορωνέως τε τοῦ πρώτου λεχθέντος καὶ Νιόβης, καὶ μετὰ τὸν κατακλυσμὸν αὖ περὶ Δευκαλίωνος [22b] καὶ Πύρρας ὡς διεγένοντο μυθολογεῖν, καὶ τοὺς ἐξ αὐτῶν γενεαλογεῖν, καὶ τὰ τῶν ἐτῶν ὅσα ἦν οἷς ἔλεγεν πειρᾶσθαι διαμνημονεύων τοὺς χρόνους ἀριθμεῖν· καὶ τινὰ εἰπεῖν τῶν ἱερέων εὖ μάλα παλαιόν· ὧ Σόλων, Σόλων, Ἑλληνες ἀεὶ παῖδές ἐστε, γέρων δὲ Ἑλλην οὐκ ἔστιν. ἀκούσας οὖν, πῶς τί τοῦτο λέγεις; φάναι· νέοι ἐστέ, εἰπεῖν, τὰς ψυχὰς πάντες· οὐδεμίαν γὰρ ἐν αὐταῖς ἔχετε δι' ἀρχαίαν ἀκοὴν παλαιὰν δόξαν οὐδὲ μάθημα χρόνῳ πολιὸν οὐδέν. τὸ [22c] δὲ τούτων αἷτιον τόδε. πολλὰ κατὰ πολλὰ φθοραὶ γεγόνασιν ἀνθρώπων καὶ ἔσονται, πυρὶ μὲν καὶ ὕδατι μέγιστα, μυρίοις δὲ ἄλλοις ἕτεραι βραχύτεραι. τὸ γὰρ οὖν καὶ παρ' ὑμῖν λεγόμενον, ὡς ποτε Φαέθων Ἥλιου παῖς τὸ τοῦ πατρὸς ἄρμα ζεύξας διὰ τὸ μὴ δυνατὸς εἶναι κατὰ τὴν τοῦ πατρὸς ὁδὸν ἐλαύνειν τὰ τ' ἐπὶ γῆς συνέκαυσεν καὶ αὐτὸς κεραυνωθείς διεφθάρη, τοῦτο μύθου μὲν σχῆμα ἔχον λέγεται, τὸ δὲ [22d] ἀληθές ἐστι τῶν περὶ γῆν κατ' οὐρανὸν ἰόντων παράλλαξις καὶ διὰ μακρῶν χρόνων γιγνομένη τῶν ἐπὶ γῆς πυρὶ πολλῷ φθορά. τότε οὖν ὅσοι κατ' ὄρη καὶ ἐν ὑψηλοῖς τόποις καὶ ἐν ξηροῖς οἰκοῦσιν μᾶλλον διόλλυνται τῶν ποταμοῖς καὶ θαλάττῃ προσοικούντων· ἡμῖν δὲ ὁ Νεῖλος εἷς τε τᾶλλα σωτὴρ καὶ τότε ἐκ ταύτης τῆς ἀπορίας σώζει λυόμενος. ὅταν δ' αὖ θεοὶ τὴν γῆν ὕδασι καθαίροντες κατακλύζωσιν, οἱ μὲν ἐν τοῖς ὄρεσιν διασώζονται βουκόλοι νομῆς τε, οἱ δ' ἐν ταῖς [22e] παρ' ὑμῖν πόλεσιν εἰς τὴν θάλατταν ὑπὸ τῶν ποταμῶν φέρονται· κατὰ δὲ τήνδε χώραν οὔτε τότε οὔτε ἄλλοτε ἄνωθεν ἐπὶ τὰς ἀρούρας ὕδωρ ἐπιρρεῖ, τὸ δ' ἐναντίον κάτωθεν πᾶν ἐπανιέναι πέφυκεν.

ΚΡ. ὅθεν καὶ δι' ἧς αἰτίας τάνθ' ἄδε σωζόμενα λέγεται παλαιότατα· τὸ δὲ ἀληθές, ἐν πᾶσιν τοῖς τόποις ὅπου μὴ χειμῶν ἐξαίσιος ἢ καῦμα ἀπειργεῖ, πλέον,

[23a] τοτὲ δὲ ἔλαττον ἀεὶ γένος ἐστὶν ἀνθρώπων. ὅσα δὲ ἢ παρ' ὑμῖν ἢ τῆδε ἢ καὶ κατ' ἄλλον τόπον ὧν ἀκοῇ ἴσμεν, εἴ ποῦ τι καλὸν ἢ μέγα γέγονεν ἢ καὶ τινὰ διαφορὰν ἄλλην ἔχον, πάντα γεγραμμένα ἐκ παλαιοῦ τῇδ' ἐστὶν ἐν τοῖς ἱεροῖς καὶ σεσωσμένα· τὰ δὲ παρ' ὑμῖν καὶ τοῖς ἄλλοις ἄρτι κατεσκευασμένα ἐκάστοτε τυγχάνει γράμμασι καὶ ἅπασιν ὁπόσων πόλεις δέονται, καὶ πάλιν δι' εἰωθότων ἐτῶν ὥσπερ νόσημα ἢ κεί φερόμενον αὐτοῖς ῥεῦμα οὐράνιον καὶ τοὺς ἀγγραμμάτους [23b] τε καὶ ἀμούσους ἔλιπεν ὑμῶν, ὥστε πάλιν ἐξ ἀρχῆς οἷον νέοι γίγνεσθε, οὐδὲν εἰδότες οὔτε τῶν τῆδε οὔτε τῶν παρ' ὑμῖν, ὅσα ἦν ἐν τοῖς παλαιοῖς χρόνοις. τὰ γοῦν νυνδὴ γενεαλογηθέντα, ὧ Σόλων, περὶ τῶν παρ' ὑμῖν ἃ διήλθες, παίδων βραχὺ τι διαφέρει μύθων, οἱ πρῶτον μὲν ἓνα γῆς κατακλυσμὸν μέμνησθε πολλῶν ἔμπροσθεν γεγονότων, ἔτι δὲ τὸ κάλλιστον καὶ ἄριστον γένος ἐπ' ἀνθρώπους ἐν τῇ χώρᾳ παρ' ὑμῖν οὐκ ἴστε γεγονός, ἐξ ὧν σύ τε καὶ πᾶσα ἡ [23c] πόλις ἐστὶν τὰ νῦν ὑμῶν, περιλειφθέντος ποτὲ σπέρματος βραχείος, ἀλλ' ὑμᾶς λέληθεν διὰ τὸ τοὺς περιγενομένους ἐπὶ πολλὰς γενεὰς γράμμασιν τελευτᾶν ἀφώνους. ἦν γὰρ δὴ ποτε, ὧ Σόλων, ὑπὲρ τὴν μεγίστην φθορὰν ὕδασις ἢ νῦν Ἀθηναίων οὕσα πόλις ἀρίστη πρὸς τε τὸν πόλεμον καὶ κατὰ πάντα εὐνομωτάτῃ διαφερόντως· ἢ κάλλιστα ἔργα καὶ πολιτεῖται γενέσθαι λέγονται κάλλιστα πασῶν ὁπόσων ὑπὸ [23d] τὸν οὐρανὸν ἡμεῖς ἀκοὴν παρεδεξάμεθα. ἀκούσας οὖν ὁ Σόλων ἔφη θαυμάσαι καὶ πᾶσαν προθυμίαν σχεῖν δεόμενος τῶν ἱερέων πάντα δι' ἀκριβείας οἱ τὰ περὶ τῶν πάλαι πολιτῶν ἐξῆς διελθεῖν. τὸν οὖν ἱερέα φάναι· φθόνος οὐδεὶς, ὧ

Σόλων, ἀλλὰ σοῦ τε ἔνεκα ἐρῶ καὶ τῆς πόλεως ὑμῶν, μάλιστα δὲ τῆς θεοῦ χάριν, ἣ τήν τε ὑμετέραν καὶ τήνδε ἔλαχεν καὶ ἔθρεψεν καὶ ἐπαίδευσεν, προτέραν μὲν τὴν παρ' [23e] ὑμῖν ἔτεσιν χιλίοις, ἐκ Γῆς τε καὶ Ἡφαίστου τὸ σπέρμα παραλαβοῦσα ὑμῶν, τήνδε δὲ ὑστέραν. τῆς δὲ ἐνθάδε διακοσμήσεως παρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν ὀκτακισχιλίων ἐτῶν ἀριθμὸς γέγραπται. περὶ δὴ τῶν ἐνακισχίλια γεγονότων ἔτη πολιτῶν σοι δηλώσω διὰ βραχέων νόμους, καὶ τῶν ἔργων αὐτοῖς ὁ κάλλιστος ἐπράχθη·

ΚΡ. τὸ δ' ἀκριβὲς περὶ

[24a] πάντων ἐφεξῆς εἰς αὖθις κατὰ σχολὴν αὐτὰ τὰ γράμματα λαβόντες διέξιμεν. τοὺς μὲν οὖν νόμους σκόπει πρὸς τοὺς τῆδε· πολλὰ γὰρ παραδείγματα τῶν τότε παρ' ὑμῖν ὄντων ἐνθάδε νῦν ἀνευρήσεις, πρῶτον μὲν τὸ τῶν ἱερέων γένος ἀπὸ τῶν ἄλλων χωρὶς ἀφωρισμένον, μετὰ δὲ τοῦτο τὸ τῶν δημιουργῶν, ὅτι καθ' αὐτὸ ἕκαστον ἄλλω δὲ οὐκ ἐπιμειγνύμενον δημιουργεῖ, τό τε τῶν νομέων καὶ τὸ τῶν θηρευτῶν τό τε [24b] τῶν γεωργῶν. καὶ δὴ καὶ τὸ μάχιμον γένος ἦσθησαί που τῆδε ἀπὸ πάντων τῶν γενῶν κεχωρισμένον, οἷς οὐδὲν ἄλλο πλὴν τὰ περὶ τὸν πόλεμον ὑπὸ τοῦ νόμου προσετάχθη μέλειν· ἔτι δὲ ἡ τῆς ὀπλίσεως αὐτῶν σχέσις ἀσπίδων καὶ δοράτων, οἷς ἡμεῖς πρῶτοι τῶν περὶ τὴν Ἀσίαν ὠπλίσαμεθα, τῆς θεοῦ καθάπερ ἐν ἐκείνοις τοῖς τόποις παρ' ὑμῖν πρῶτοις ἐνδειξαμένης. τὸ δ' αὖ περὶ τῆς φρονήσεως, ὁρᾷς που τὸν νόμον τῆδε ὅσῃν ἐπιμέλειαν ἐποιήσατο εὐθύς κατ' ἀρχὰς περὶ τε [24c] τὸν κόσμον, ἅπαντα μέχρι μαντικῆς καὶ ἰατρικῆς πρὸς ὑγίειαν ἐκ τούτων θείων ὄντων εἰς τὰ ἀνθρώπινα ἀνευρών, ὅσα τε ἄλλα τούτοις ἔπεται μαθήματα πάντα κτησάμενος. ταύτην οὖν δὴ τότε σύμπασαν τὴν διακόσμησιν καὶ σύνταξιν ἡ θεὸς προτέρους ὑμᾶς διακοσμήσασα κατώκισεν, ἐκλεξαμένη τὸν τόπον ἐν ᾧ γενένησθε, τὴν εὐκрасίαν τῶν ὠρῶν ἐν αὐτῷ κατιδοῦσα, ὅτι φρονιμωτάτους ἄνδρας οἴσοι· ἄτε οὖν φιλοπόλεμός [24d] τε καὶ φιλόσοφος ἡ θεὸς οὔσα τὸν προσφερεστάτους αὐτῇ μέλλοντα οἴσειν τόπον ἄνδρας, τοῦτον ἐκλεξαμένη πρῶτον κατώκισεν. ὥκεῖτε δὴ οὖν νόμοις τε τοιούτοις χρώμενοι καὶ ἔτι μᾶλλον εὐνομούμενοι πάσῃ τε παρὰ πάντας ἀνθρώπους ὑπερβεβληκότες ἀρετῇ, καθάπερ εἰκὸς γεννήματα καὶ παιδεύματα θεῶν ὄντας. πολλὰ μὲν οὖν ὑμῶν καὶ μεγάλα ἔργα τῆς πόλεως τῆδε γεγραμμένα θαυμάζεται, πάντων μὴν [24e] ἐν ὑπερέχει μεγέθει καὶ ἀρετῇ· λέγει γὰρ τὰ γεγραμμένα ὅσῃν ἡ πόλις ὑμῶν ἔπαυσεν ποτε δύναμιν ὕβρει πορευομένην ἅμα ἐπὶ πᾶσαν Εὐρώπην καὶ Ἀσίαν, ἔξωθεν ὀρμηθεῖσαν ἐκ τοῦ Ἀτλαντικοῦ πελάγους.

ΚΡ. τότε γὰρ πορεύσιμον ἦν τὸ ἐκεῖ πέλαγος· νῆσον γὰρ πρὸ τοῦ στόματος εἶχεν ὁ καλεῖτε, ὡς φατε, ὑμεῖς Ἡρακλέους στήλας, ἡ δὲ νῆσος ἅμα Λιβύης ἦν καὶ Ἀσίας μεῖζων, ἐξ ἧς ἐπιβατὸν ἐπὶ τὰς ἄλλας νήσους τοῖς τότε ἐγίνετο πορευομένοις, ἐκ δὲ τῶν νήσων [25a] ἐπὶ τὴν καταντικρὺ πᾶσαν ἥπειρον τὴν περὶ τὸν ἀληθινὸν ἐκείνον πόντον. τάδε μὲν γάρ, ὅσα ἐντὸς τοῦ στόματος οὗ λέγομεν, φαίνεται λιμὴν στενόν τινα ἔχων εἰσπλουν· ἐκεῖνο δὲ πέλαγος ὄντως ἢ τε περιέχουσα αὐτὸ γῆ παντελῶς ἀληθῶς ὀρθότατ' ἂν λέγοιτο ἥπειρος. ἐν δὲ δὴ τῇ Ἀτλαντίδι νήσῳ ταύτῃ μεγάλη συνέστη καὶ θαυμαστὴ δύναμις βασιλέων, κρατοῦσα μὲν ἀπάσης τῆς νήσου, πολλῶν δὲ ἄλλων νήσων καὶ μερῶν τῆς ἡπείρου· πρὸς δὲ τούτοις ἔτι τῶν ἐντὸς τῆδε [25b] Λιβύης μὲν ἥρχον μέχρι πρὸς Αἴγυπτον, τῆς δὲ Εὐρώπης μέχρι Τυρρηνίας. αὕτη δὴ πᾶσα συναθροισθεῖσα εἰς ἓν ἡ δύναμις τὸν τε παρ' ὑμῖν καὶ τὸν παρ' ἡμῖν καὶ τὸν ἐντὸς τοῦ στόματος πάντα τόπον μιᾷ ποτὲ ἐπεχείρησεν ὀρμῇ δουλοῦσθαι. τότε οὖν ὑμῶν, ὦ Σόλων, τῆς πόλεως ἡ δύναμις εἰς ἅπαντας ἀνθρώπους διαφανὴς ἀρετῇ τε καὶ ῥώμῃ ἐγένετο· πάντων γὰρ προστάσα εὐψυχία καὶ τέχναις ὅσαι κατὰ πόλεμον, [25c] τὰ μὲν τῶν Ἑλλήνων ἡγουμένη, τὰ δ' αὕτη μονωθεῖσα ἐξ ἀνάγκης τῶν ἄλλων ἀποστάντων, ἐπὶ τοὺς ἐσχάτους ἀφικομένη κινδύνους, κρατήσασα μὲν τῶν ἐπιόντων τρόπαιον ἔστησεν, τοὺς δὲ μήπω δεδουλωμένους διεκώλυσεν δουλωθῆναι, τοὺς δ' ἄλλους, ὅσοι κατοικοῦμεν ἐντὸς ὄρων Ἡρακλείων, ἀφθόνως ἅπαντας ἡλευθέρωσεν. ὑστέρῳ δὲ χρόνῳ σεισμῶν ἐξαισιῶν καὶ κατακλυσμῶν γενομένων, μιᾶς [25d] ἡμέρας καὶ νυκτὸς χαλεπῆς

ἐπελθούσης, τό τε παρ' ὑμῖν μάχιμον πᾶν ἄθροον ἔδου κατὰ γῆς, ἥ τε Ἀτλαντὶς νῆσος ὡσαύτως κατὰ τῆς θαλάττης δῦσα ἠφάνισθη· διὸ καὶ νῦν ἄπορον καὶ ἀδιερεύνητον γέγονεν τοῦκεῖ πέλαγος, πηλοῦ κάρτα βραχέος ἐμποδῶν ὄντος, ὃν ἡ νῆσος ἰζομένη παρέσχετο.

τὰ μὲν δὴ ῥηθέντα, ὧ Σώκρατες, ὑπὸ τοῦ παλαιοῦ [25e] Κριτίου κατ' ἀκοὴν τὴν Σόλωνος, ὡς συντόμως εἰπεῖν, ἀκήκοας· λέγοντος δὲ δὴ χθές σοῦ περὶ πολιτείας τε καὶ τῶν ἀνδρῶν οὕς ἔλεγες, ἐθαύμαζον ἀναμιμνησκόμενος αὐτὰ ἃ νῦν λέγω, κατανοῶν ὡς δαιμονίως ἔκ τινος τύχης οὐκ ἄπο σκοποῦ συνηνέχθης τὰ πολλὰ οἷς Σόλων εἶπεν.

ΚΡ. οὐ μὴν [26a] ἐβουλήθην παραχρῆμα εἰπεῖν· διὰ χρόνου γὰρ οὐχ ἱκανῶς ἐμεμνήμην. ἐνενόησα οὖν ὅτι χρεὼν εἶη με πρὸς ἑμαυτὸν πρῶτον ἱκανῶς πάντα ἀναλαμβάνοντα λέγειν οὕτως. ὅθεν ταχὺ συνωμολόγησά σοι τὰ ἐπιταχθέντα χθές, ἡγούμενος, ὅπερ ἐν ἅπασι τοῖς τοιοῖσδε μέγιστον ἔργον, λόγον τινὰ πρέποντα τοῖς βουλήμασιν ὑποθέσθαι, τούτου μετρίως ἡμᾶς εὐπορήσειν. οὕτω δὴ, καθάπερ ὁδ' εἶπεν, χθές τε εὐθύς ἐνθένδε ἀπιὼν [26b] πρὸς τούσδε ἀνέφερον αὐτὰ ἀναμιμνησκόμενος, ἀπελθὼν τε σχεδόν τι πάντα ἐπισκοπῶν τῆς νυκτὸς ἀνέλαβον. ὡς δὴ τοι, τὸ λεγόμενον, τὰ παίδων μαθήματα θαυμαστὸν ἔχει τι μνημεῖον. ἐγὼ γὰρ ἃ μὲν χθές ἤκουσα, οὐκ ἂν οἷδ' εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν· ταῦτα δὲ ἃ πάμπολυν χρόνον διακήκοα, παντάπασι θαυμάσαιμ' ἂν εἴ τί με αὐτῶν διαπέφευγεν. ἦν μὲν οὖν μετὰ πολλῆς ἡδονῆς καὶ [26c] παιδιᾶς τότε ἀκούόμενα, καὶ τοῦ πρεσβύτου προθύμως με διδάσκοντος, ἅτ' ἐμοῦ πολλάκις ἐπανερωτῶντος, ὥστε οἷον ἐγκαύματα ἀνεκπλύτου γραφῆς ἔμμονά μοι γέγονεν· καὶ δὴ καὶ τοῖσδε εὐθύς ἔλεγον ἔωθεν αὐτὰ ταῦτα, ἵνα εὐποροῖεν λόγων μετ' ἐμοῦ. νῦν οὖν, οὐπερ ἔνεκα πάντα ταῦτα εἶρηται, λέγειν εἰμὶ ἕτοιμος, ὧ Σώκρατες, μὴ μόνον ἐν κεφαλαίοις ἀλλ' ὥσπερ ἤκουσα καθ' ἕκαστον· τοὺς δὲ πολίτας καὶ τὴν πόλιν ἦν χθές ἡμῖν ὡς ἐν μύθῳ διήλυσθα σύ, νῦν μετενεγκόντες [26d] ἐπὶ τάληθές δεῦρο θήσομεν ὡς ἐκείνην τήνδε οὔσαν, καὶ τοὺς πολίτας οὕς διεννοοῦ φήσομεν ἐκείνους τοὺς ἀληθινοὺς εἶναι προγόνους ἡμῶν, οὕς ἔλεγεν ὁ ἱερεὺς, πάντως ἀρμόσουσι καὶ οὐκ ἀπασόμεθα λέγοντες αὐτοὺς εἶναι τοὺς ἐν τῷ τότε ὄντας χρόνῳ. κοινῇ δὲ διαλαμβάνοντες ἅπαντες πειρασόμεθα τὸ πρέπον εἰς δύναμιν οἷς ἐπέταξας ἀποδοῦναι. σκοπεῖν οὖν δὴ χρή, ὧ Σώκρατες, εἰ κατὰ νοῦν ὁ λόγος ἡμῖν [26e] οὔτος, ἥ τινα ἔτ' ἄλλον ἀντ' αὐτοῦ ζητητέον.

ΣΩ. καὶ τίς ἂν, ὧ Κριτία, μᾶλλον ἀντὶ τούτου μεταλάβοιμεν, ὅς τῃ τε παρούσῃ τῆς θεοῦ θυσίᾳ διὰ τὴν οἰκειότητ' ἂν πρέποι μάλιστα, τό τε μὴ πλασθέντα μῦθον ἀλλ' ἀληθινὸν λόγον εἶναι πάμμεγάλου. πῶς γὰρ καὶ πόθεν ἄλλους ἀνευρήσομεν ἀφήμενοι τούτων; οὐκ ἔστιν, ἀλλ' ἀγαθὴ τύχη χρή λέγειν μὲν ὑμᾶς, ἐμὲ δὲ ἀντὶ τῶν χθές λόγων νῦν [27a] ἡσυχίαν ἄγοντα ἀντακούειν.

ΚΡ. σκόπει δὴ τὴν τῶν ξενίων σοι διάθεσιν, ὧ Σώκρατες, ἣ διέθεμεν. ἔδοξεν γὰρ ἡμῖν Τίμαιον μὲν, ἅτε ὄντα ἀστρονομικώτατον ἡμῶν καὶ περὶ φύσεως τοῦ παντὸς εἰδέναι μάλιστα ἔργον πεποιημένον, πρῶτον λέγειν ἀρχόμενον ἀπὸ τῆς τοῦ κόσμου γενέσεως, τελευτᾶν δὲ εἰς ἀνθρώπων φύσιν· ἐμὲ δὲ μετὰ τοῦτον, ὡς παρὰ μὲν τούτου δεδεδυμένον ἀνθρώπους τῷ λόγῳ γεγονότας, παρὰ σοῦ δὲ πεπαιδευμένους διαφερόντως [27b] αὐτῶν τινας, κατὰ δὲ τὸν Σόλωνος λόγον τε καὶ νόμον εἰσαγαγόντα αὐτοὺς ὡς εἰς δικαστὰς ἡμᾶς ποιῆσαι πολίτας τῆς πόλεως τῆσδε ὡς ὄντας τοὺς τότε Ἀθηναίους, οὕς ἐμήνυσεν ἀφανεῖς ὄντας ἢ τῶν ἱερῶν γραμμάτων φήμη, τὰ λοιπὰ δὲ ὡς περὶ πολιτῶν καὶ Ἀθηναίων ὄντων ἤδη ποιεῖσθαι τοὺς λόγους.

ΣΩ. τελέως τε καὶ λαμπρῶς ἔοικα ἀνταπολήψεσθαι τὴν τῶν λόγων ἐστίασιν. σὸν οὖν ἔργον λέγειν ἂν, ὧ Τίμαιε, τὸ μετὰ τοῦτο, ὡς ἔοικεν, εἴη καλέσαντα κατὰ νόμον θεοῦς.

[27c] ΤΙ. ἀλλ', ὧ Σώκρατες, τοῦτό γε δὴ πάντες ὅσοι καὶ κατὰ βραχὺ σωφροσύνης μετέχουσιν, ἐπὶ παντὸς ὁρμῇ καὶ σμικροῦ καὶ μεγάλου πράγματος θεὸν ἀεὶ που καλοῦσιν· ἡμᾶς δὲ τοὺς περὶ

τοῦ παντός λόγους ποιεῖσθαι πῃ μέλλοντας, ἥ γέγονεν ἢ καὶ ἀγενές ἐστιν, εἰ μὴ παντάπασι παραλλάττομεν, ἀνάγκη θεοὺς τε καὶ θεὰς ἐπικαλουμένους εὐχεσθαι πάντα κατὰ νοῦν ἐκείνοις μὲν μάλιστα, ἐπομένως [27d] δὲ ἡμῖν εἰπεῖν. καὶ τὰ μὲν περὶ θεῶν ταύτη παρακεκλήσθω· τὸ δ' ἡμέτερον παρακλητέον, ἥ ῥᾷστ' ἂν ὑμεῖς μὲν μάθοιτε, ἐγὼ δὲ ἥ διανοοῦμαι μάλιστα ἂν περὶ τῶν προκειμένων ἐνδειξαίμην.

ΤΙ.

ἔστιν οὖν δὴ κατ' ἐμὴν δόξαν πρῶτον διαιρετέον τάδε· τί τὸ ὄν ἀεί, γένεσιν δὲ οὐκ ἔχον, καὶ τί τὸ γιγνόμενον μὲν [28a] ἀεί, ὄν δὲ οὐδέποτε; τὸ μὲν δὴ νοήσει μετὰ λόγου περιληπτόν, ἀεὶ κατὰ ταῦτα ὄν, τὸ δ' αὖ δόξη μετ' αἰσθήσεως ἀλόγου δοξαστόν, γιγνόμενον καὶ ἀπολλύμενον, ὄντως δὲ οὐδέποτε ὄν. πᾶν δὲ αὖ τὸ γιγνόμενον ὑπ' αἰτίου τινὸς ἐξ ἀνάγκης γίνεσθαι· παντὶ γὰρ ἀδύνατον χωρὶς αἰτίου γένεσιν σχεῖν. ὅτου μὲν οὖν ἂν ὁ δημιουργὸς πρὸς τὸ κατὰ ταῦτα ἔχον βλέπων ἀεὶ, τοιούτῳ τινὶ προσχρώμενος παραδείγματι, τὴν ἰδέαν καὶ δύναμιν αὐτοῦ ἀπεργάζεται, καλὸν ἐξ ἀνάγκης [28b] οὕτως ἀποτελεῖσθαι πᾶν· οὗ δ' ἂν εἰς γεγονός, γεννητῷ παραδείγματι προσχρώμενος, οὐ καλόν. ὁ δὴ πᾶς οὐρανὸς —ἡ κόσμος ἢ καὶ ἄλλο ὅτι ποτὲ ὀνομαζόμενος μάλιστα ἂν δέχοιτο, τοῦθ' ἡμῖν ὠνομάσθω—σκεπτέον δ' οὖν περὶ αὐτοῦ πρῶτον, ὅπερ ὑπόκειται περὶ παντός ἐν ἀρχῇ δεῖν σκοπεῖν, πότερον ἦν ἀεὶ, γενέσεως ἀρχὴν ἔχων οὐδεμίαν, ἢ γέγονεν, ἀπ' ἀρχῆς τινος ἀρξάμενος. γέγονεν· ὁρατὸς γὰρ ἀπτός τέ ἐστιν καὶ σῶμα ἔχων, πάντα δὲ τὰ τοιαῦτα αἰσθητά, τὰ [28c] δ' αἰσθητά, δόξη περιληπτὰ μετ' αἰσθήσεως, γιγνόμενα καὶ γεννητὰ ἐφάνη. τῷ δ' αὖ γενομένῳ φαμέν ὑπ' αἰτίου τινὸς ἀνάγκην εἶναι γενέσθαι.

ΤΙ.

τὸν μὲν οὖν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντός εὐρεῖν τε ἔργον καὶ εὐρόντα εἰς πάντας ἀδύνατον λέγειν· τόδε δ' οὖν πάλιν ἐπισκεπτέον περὶ αὐτοῦ, πρὸς πότερον τῶν παραδειγμάτων ὁ τεκταινόμενος αὐτὸν

[29a] ἀπηργάζετο, πότερον πρὸς τὸ κατὰ ταῦτα καὶ ὡσαύτως ἔχον ἢ πρὸς τὸ γεγονός. εἰ μὲν δὴ καλὸς ἐστὶν ὁδε ὁ κόσμος ὃς τε δημιουργὸς ἀγαθός, δῆλον ὡς πρὸς τὸ αἰδίων ἐβλεπεν· εἰ δὲ ὁ μὴδ' εἰπεῖν τινὶ θέμις, πρὸς γεγονός. παντὶ δὴ σαφές ὅτι πρὸς τὸ αἰδίων· ὁ μὲν γὰρ κάλλιστος τῶν γεγονότων, ὁ δ' ἄριστος τῶν αἰτίων. οὕτω δὴ γεγεννημένος πρὸς τὸ λόγῳ καὶ φρονήσει περιληπτόν καὶ κατὰ ταῦτα ἔχον δεδημιουργηται· [29b] τούτων δὲ ὑπαρχόντων αὖ πᾶσα ἀνάγκη τόνδε τὸν κόσμον εἰκόνα τινὸς εἶναι. μέγιστον δὴ παντὸς ἄρξασθαι κατὰ φύσιν ἀρχήν. ὥδε οὖν περὶ τε εἰκόνας καὶ περὶ τοῦ παραδείγματος αὐτῆς διοριστέον, ὡς ἄρα τοὺς λόγους, ὧν πέρ εἰσιν ἐξηγηταί, τούτων αὐτῶν καὶ συγγενεῖς ὄντας· τοῦ μὲν οὖν μονίμου καὶ βεβαίου καὶ μετὰ νοῦ καταφανοῦς μονίμου καὶ ἀμεταπτώτους—καθ' ὅσον οἶόν τε καὶ ἀνελέγκτοις προσήκει λόγοις εἶναι καὶ ἀνικῆτοις, τούτου δεῖ [29c] μηδὲν ἐλλείπειν—τοὺς δὲ τοῦ πρὸς μὲν ἐκείνο ἀπεικασθέντος, ὄντος δὲ εἰκόνας εἰκότας ἀνὰ λόγον τε ἐκείνων ὄντας· ὅτι περ πρὸς γένεσιν οὐσία, τοῦτο πρὸς πίστιν ἀλήθεια. ἐὰν οὖν, ὧ Σώκρατες, πολλὰ πολλῶν πέρι, θεῶν καὶ τῆς τοῦ παντός γενέσεως, μὴ δυνατοὶ γινώμεθα πάντῃ πάντως αὐτοῖς ἑαυτοῖς ὁμολογουμένους λόγους καὶ ἀπηκριβωμένους ἀποδοῦναι, μὴ θαυμάσης· ἀλλ' ἐὰν ἄρα μηδεὶς ἦττον παρεχόμεθα εἰκότας, ἀγαπᾶν χρή, μεμνημένους ὡς ὁ λέγων ἐγὼ [29d] ὑμεῖς τε οἱ κριταὶ φύσιν ἀνθρωπίνην ἔχομεν, ὥστε περὶ τούτων τὸν εἰκότα μῦθον ἀποδεχομένους πρέπει τούτου μηδὲν ἔτι πέρα ζητεῖν.

ΣΩ. ἄριστα, ὦ Τίμαιε, παντάπασί τε ὡς κελεύεις ἀποδεκτέον· τὸ μὲν οὖν προοίμιον θαυμασίως ἀπεδεξάμεθά σου, τὸν δὲ δὴ νόμον ἡμῖν ἐφεξῆς πέραινε.

ΤΙ. λέγωμεν δὴ δι' ἣντινα αἰτίαν γένεσιν καὶ τὸ πᾶν [29e] τόδε ὁ συνιστὰς συνέστησεν. ἀγαθὸς ἦν, ἀγαθῷ δὲ οὐδεὶς περὶ οὐδενὸς οὐδέποτε ἐγγίγνεται φθόνος· τούτου δ' ἐκτὸς ὧν πάντα ὅτι

μάλιστα ἐβουλήθη γενέσθαι παραπλήσια ἑαυτῷ.

ΤΙ. ταύτην δὴ γενέσεως καὶ κόσμου μάλιστ' ἂν τις ἀρχὴν κυριωτάτην [30a] παρ' ἀνδρῶν φρονίμων ἀποδεχόμενος ὀρθότατα ἀποδέχοιτ' ἂν. βουλευθεὶς γὰρ ὁ θεὸς ἀγαθὰ μὲν πάντα, φλαῦρον δὲ μηδὲν εἶναι κατὰ δύναμιν, οὕτω δὴ πᾶν ὅσον ἦν ὁρατὸν παραλαβὼν οὐχ ἡσυχίαν ἄγον ἀλλὰ κινούμενον πλημμελῶς καὶ ἀτάκτως, εἰς τάξιν αὐτὸ ἡγάγεν ἐκ τῆς ἀταξίας, ἡγησάμενος ἐκεῖνο τούτου πάντως ἄμεινον. θέμις δ' οὐτ' ἦν οὐτ' ἔστιν τῷ ἀρίστῳ δρᾶν ἄλλο πλὴν τὸ κάλλιστον· [30b] λογισάμενος οὖν ἡύρισκεν ἐκ τῶν κατὰ φύσιν ὁρατῶν οὐδὲν ἀνόητον τοῦ νοῦν ἔχοντος ὅλον ὅλου κάλλιον ἔσεσθαι ποτε ἔργον, νοῦν δ' αὖ χωρὶς ψυχῆς ἀδύνατον παραγενέσθαι τῷ. διὰ δὴ τὸν λογισμὸν τόνδε νοῦν μὲν ἐν ψυχῇ, ψυχὴν δ' ἐν σώματι συνιστὰς τὸ πᾶν συνετεκταίνοτο, ὅπως ὅτι κάλλιστον εἶη κατὰ φύσιν ἄριστόν τε ἔργον ἀπειργασμένος. οὕτως οὖν δὴ κατὰ λόγον τὸν εἰκότα δεῖ λέγειν τόνδε τὸν κόσμον ζῶον ἔμψυχον ἔνουν τε τῇ ἀληθείᾳ διὰ τὴν τοῦ θεοῦ [30c] γενέσθαι πρόνοιαν.

τούτου δ' ὑπάρχοντος αὖ τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον, τίνοι τῶν ζώων αὐτὸν εἰς ὁμοιότητα ὁ συνιστὰς συνέστησεν. τῶν μὲν οὖν ἐν μέρους εἶδει πεφυκότων μηδενὶ καταξιώσωμεν —ἀτελεῖ γὰρ ἐοικὸς οὐδὲν ποτ' ἂν γένοιτο καλόν—οὗ δ' ἔστιν ἄλλα ζῶα καθ' ἐν καὶ κατὰ γένη μόρια, τούτῳ πάντων ὁμοιότατον αὐτὸν εἶναι τιθώμεν. τὰ γὰρ δὴ νοητὰ ζῶα πάντα ἐκεῖνο ἐν ἑαυτῷ περιλαβὼν ἔχει, καθάπερ ὁδε ὁ [30d] κόσμος ἡμᾶς ὅσα τε ἄλλα θρέμματα συνέστηκεν ὁρατά.

ΤΙ. τῷ γὰρ τῶν νοουμένων καλλίστῳ καὶ κατὰ πάντα τελέῳ μάλιστα αὐτὸν ὁ θεὸς ὁμοιωσάμενος βουλευθεὶς ζῶον ἐν ὁρατόν, πάνθ' ὅσα [31a] αὐτοῦ κατὰ φύσιν συγγενῇ ζῶα ἐντὸς ἔχον ἑαυτοῦ, συνέστησε. πότερον οὖν ὀρθῶς ἓνα οὐρανὸν προσειρήκαμεν, ἢ πολλοὺς καὶ ἀπείρους λέγειν ἦν ὀρθότερον; ἓνα, εἴπερ κατὰ τὸ παράδειγμα δεδημιουργημένος ἔσται. τὸ γὰρ περιέχον πάντα ὁπόσα νοητὰ ζῶα μεθ' ἐτέρου δεύτερον οὐκ ἂν ποτ' εἴη· πάλιν γὰρ ἂν ἕτερον εἶναι τὸ περὶ ἐκείνῳ δέοι ζῶον, οὗ μέρος ἂν εἴτην ἐκείνῳ, καὶ οὐκ ἂν ἔτι ἐκείνοι ἀλλ' ἐκείνῳ τῷ περιέχοντι τόδ' ἂν ἀφωμοιωμένον λέγοιτο ὀρθότερον. ἵνα [31b] οὖν τόδε κατὰ τὴν μόνωσιν ὁμοιον ἦ τῷ παντελεῖ ζῳῷ, διὰ ταῦτα οὐτε δύο οὐτ' ἀπείρους ἐποίησεν ὁ ποιῶν κόσμους, ἀλλ' εἷς ὁδε μονογενὴς οὐρανὸς γεγονῶς ἔστιν καὶ ἔτ' ἔσται.

σωματοειδὲς δὲ δὴ καὶ ὁρατὸν ἅπτόν τε δεῖ τὸ γινόμενον εἶναι, χωρισθὲν δὲ πυρὸς οὐδὲν ἂν ποτε ὁρατὸν γένοιτο, οὐδὲ ἅπτόν ἄνευ τινὸς στερεοῦ, στερεὸν δὲ οὐκ ἄνευ γῆς· ὅθεν ἐκ πυρὸς καὶ γῆς τὸ τοῦ παντὸς ἀρχόμενος συνιστάται σῶμα ὁ θεὸς ἐποίει. δύο δὲ μόνῳ καλῶς συνίστασθαι τρίτου χωρὶς [31c] οὐ δυνατόν· δεσμὸν γὰρ ἐν μέσῳ δεῖ τινα ἀμφοῖν συναγωγὸν γίνεσθαι. δεσμῶν δὲ κάλλιστος ὅς ἂν αὐτὸν καὶ τὰ συνδούμενα ὅτι μάλιστα ἐν ποιῇ, τοῦτο δὲ πέφυκεν ἀναλογία κάλλιστα ἀποτελεῖν.

ΤΙ. ὁπότεν γὰρ ἀριθμῶν τριῶν εἴτε ὄγκων [32a] εἴτε δυνάμεων ὠντινωνοῦν ἦ τὸ μέσον, ὅτιπερ τὸ πρῶτον πρὸς αὐτό, τοῦτο αὐτὸ πρὸς τὸ ἔσχατον, καὶ πάλιν αὖθις, ὅτι τὸ ἔσχατον πρὸς τὸ μέσον, τὸ μέσον πρὸς τὸ πρῶτον, τότε τὸ μέσον μὲν πρῶτον καὶ ἔσχατον γινόμενον, τὸ δ' ἔσχατον καὶ τὸ πρῶτον αὖ μέσα ἀμφοτέρω, πάνθ' οὕτως ἐξ ἀνάγκης τὰ αὐτὰ εἶναι συμβήσεται, τὰ αὐτὰ δὲ γινόμενα ἀλλήλοις ἐν πάντα ἔσται. εἰ μὲν οὖν ἐπίπεδον μὲν, βάθος δὲ μηδὲν ἔχον ἔδει γίνεσθαι τὸ τοῦ παντὸς σῶμα, μία μεσότης ἂν ἐξήρκει [32b] τὰ τε μεθ' αὐτῆς συνδεῖν καὶ ἑαυτήν, νῦν δὲ στερεοειδῇ γὰρ αὐτὸν προσῆκεν εἶναι, τὰ δὲ στερεὰ μία μὲν οὐδέποτε, δύο δὲ αἰεὶ μεσότητες συναρμόττουσιν· οὕτω δὴ πυρὸς τε καὶ γῆς ὕδωρ ἀέρα τε ὁ θεὸς ἐν μέσῳ θείας, καὶ πρὸς ἀλλήλα καθ' ὅσον ἦν δυνατόν ἀνὰ τὸν αὐτὸν λόγον ἀπεργασάμενος, ὅτιπερ πῦρ πρὸς ἀέρα, τοῦτο ἀέρα πρὸς ὕδωρ, καὶ ὅτι ἀῆρ πρὸς ὕδωρ, ὕδωρ πρὸς γῆν, συνέδησεν καὶ συνεστήσατο οὐρανὸν ὁρατὸν καὶ ἅπτόν. καὶ διὰ ταῦτα ἐκ τε δὴ τούτων τοιούτων [32c] καὶ τὸν ἀριθμὸν τεττάρων τὸ τοῦ κόσμου σῶμα ἐγεννήθη δι' ἀναλογίας ὁμολογήσαν, φιλίαν τε ἔσχεν ἐκ τούτων,

ὥστε εἰς ταῦτόν αὐτῷ συνελθὸν ἄλυτον ὑπὸ τοῦ ἄλλου πλὴν ὑπὸ τοῦ συνδήσαντος γενέσθαι.

τῶν δὲ δὴ τεττάρων ἐν ὅλον ἕκαστον εἴληφεν ἢ τοῦ κόσμου σύστασις. ἐκ γὰρ πυρὸς παντὸς ὕδατός τε καὶ ἀέρος καὶ γῆς συνέστησεν αὐτὸν ὁ συνιστάς, μέρος οὐδὲν οὐδενὸς οὐδὲ δύναμιν ἔξωθεν ὑπολιπών, τάδε διανοηθεὶς, [32d] πρῶτον μὲν ἵνα ὅλον ὅτι μάλιστα ζῶον τέλεον ἐκ τελέων [33a] τῶν μερῶν εἴη,

ΤΙ. πρὸς δὲ τούτοις ἔν, ἅτε οὐχ ὑπολελειμμένων ἐξ ὧν ἄλλο τοιοῦτον γένοιτ' ἂν, ἔτι δὲ ἵν' ἀγήρων καὶ ἄνοσον ἦ, κατανοῶν ὡς συστάτῳ σώματι θερμὰ καὶ ψυχρὰ καὶ πάνθ' ὅσα δυνάμεις ἰσχυρὰς ἔχει περιεστώμενα ἔξωθεν καὶ προσπίπτοντα ἀκαίρως λύει καὶ νόσους γῆράς τε ἐπάγοντα φθίνειν ποιεῖ. διὰ δὴ τὴν αἰτίαν καὶ τὸν λογισμόν τόνδε ἕνα ὅλον ὅλων ἐξ ἀπάντων τέλεον καὶ ἀγήρων καὶ ἄνοσον [33b] αὐτὸν ἐτεκτένητο. σχῆμα δὲ ἔδωκεν αὐτῷ τὸ πρέπον καὶ τὸ συγγενές. τῷ δὲ τὰ πάντα ἐν αὐτῷ ζῶα περιέχειν μέλλοντι ζῷῳ πρέπον ἂν εἴη σχῆμα τὸ περιειληφὸς ἐν αὐτῷ πάντα ὅποσα σχήματα· διὸ καὶ σφαιροειδές, ἐκ μέσου πάντῃ πρὸς τὰς τελευτάς ἴσον ἀπέχον, κυκλωτερές αὐτὸ ἐτορνεύσατο, πάντων τελεώτατον ὁμοιότατόν τε αὐτὸ ἑαυτῷ σχημάτων, νομίσας μυρίῳ κάλλιον ὁμοιον ἀνομοίου. λεῖον δὲ δὴ κύκλῳ [33c] πᾶν ἔξωθεν αὐτὸ ἀπηκριβοῦτο πολλῶν χάριν. ὁμμάτων τε γὰρ ἐπεδεῖτο οὐδέν, ὁρατὸν γὰρ οὐδὲν ὑπελείπετο ἔξωθεν, οὐδ' ἀκοῆς, οὐδὲ γὰρ ἀκουστόν· πνευμά τε οὐκ ἦν περιστὸς δεόμενον ἀναπνοῆς, οὐδ' αὖ τιнос ἐπιδεῆς ἦν ὀργάνου σχεῖν ὧ τὴν μὲν εἰς ἑαυτὸ τροφήν δέξοιτο, τὴν δὲ πρότερον ἐξικμασμένην ἀποπέμψοι πάλιν. ἀπῆει τε γὰρ οὐδὲν οὐδὲ προσήειν αὐτῷ ποθεν—οὐδὲ γὰρ ἦν—αὐτὸ γὰρ ἑαυτῷ τροφήν τὴν ἑαυτοῦ φθίσιν παρέχον καὶ πάντα ἐν ἑαυτῷ καὶ ὑφ' [33d] ἑαυτοῦ πάσχον καὶ δρῶν ἐκ τέχνης γέγονεν· ἡγήσατο γὰρ αὐτὸ ὁ συνθεὶς αὐταρκες ὃν ἄμεινον ἔσεσθαι μᾶλλον ἢ προσδεῆς ἄλλων. χειρῶν δέ, αἷς οὔτε λαβεῖν οὔτε αὖ τινα ἀμύνασθαι χρεῖα τις ἦν, μάτην οὐκ ᾤετο δεῖν αὐτῷ προσάπτειν, οὐδὲ ποδῶν οὐδὲ ὅλως τῆς περὶ τὴν βάσιν [34a] ὑπηρεσίας.

ΤΙ. κίνησιν γὰρ ἀπένειμεν αὐτῷ τὴν τοῦ σώματος οἰκείαν, τῶν ἐπτὰ τὴν περὶ νοῦν καὶ φρόνησιν μάλιστα οὔσαν· διὸ δὴ κατὰ ταῦτ' ἐν τῷ αὐτῷ καὶ ἐν ἑαυτῷ περιαγαγὼν αὐτὸ ἐποίησε κύκλῳ κινεῖσθαι στρεφόμενον, τὰς δὲ ἕξ ἀπάσας κινήσεις ἀφεῖλεν καὶ ἀπλανές ἀπηργάσατο ἐκείνων. ἐπὶ δὲ τὴν περίοδον ταύτην ἅτ' οὐδὲν ποδῶν δέον ἀσκελές καὶ ἄπουν αὐτὸ ἐγέννησεν.

οὗτος δὲ πᾶς ὄντος ἀεὶ λογισμὸς θεοῦ περὶ τὸν ποτὲ [34b] ἐσόμενον θεὸν λογισθεὶς λεῖον καὶ ὁμαλὸν πανταχῇ τε ἐκ μέσου ἴσον καὶ ὅλον καὶ τέλεον ἐκ τελέων σωμάτων σῶμα ἐποίησεν· ψυχὴν δὲ εἰς τὸ μέσον αὐτοῦ θείας διὰ παντός τε ἔτεινεν καὶ ἔτι ἔξωθεν τὸ σῶμα αὐτῇ περιεκάλυψεν, καὶ κύκλῳ δὴ κύκλον στρεφόμενον οὐρανὸν ἕνα μόνον ἔρημον κατέστησεν, δι' ἀρετὴν δὲ αὐτὸν αὐτῷ δυνάμενον συγγίγνεσθαι καὶ οὐδενὸς ἐτέρου προσδεόμενον, γνῶριμον δὲ καὶ φίλον ἱκανῶς αὐτὸν αὐτῷ. διὰ πάντα δὴ ταῦτα εὐδαίμονα θεὸν αὐτὸν ἐγεννήσατο.

τὴν δὲ δὴ ψυχὴν οὐχ ὡς νῦν ὑστέραν ἐπιχειροῦμεν λέγειν, [34c] οὕτως ἐμηχανήσατο καὶ ὁ θεὸς νεωτέραν—οὐ γὰρ ἂν ἄρχεσθαι πρεσβύτερον ὑπὸ νεωτέρου συνέρξας εἶασεν—ἀλλὰ πως ἡμεῖς πολὺ μετέχοντες τοῦ προστυχόντος τε καὶ εἰκῇ ταύτῃ πῃ καὶ λέγομεν, ὁ δὲ καὶ γενέσει καὶ ἀρετῇ προτέραν καὶ πρεσβυτέραν ψυχὴν σώματος ὡς δεσπότην καὶ ἄρξουσιν ἀρξομένου [35a] συνεστήσατο ἐκ τῶνδ' ἐκ τε καὶ τοιῷδε τρόπῳ.

ΤΙ. τῆς ἀμερίστου καὶ ἀεὶ κατὰ ταῦτ' ἐχούσης οὐσίας καὶ τῆς αὖ περὶ τὰ σώματα γιγνομένης μεριστῆς τρίτον ἐξ ἀμφοῖν ἐν μέσῳ συνεκεράσατο οὐσίας εἶδος, τῆς τε ταυτοῦ φύσεως αὖ πέρι καὶ τῆς τοῦ ἐτέρου, καὶ κατὰ ταῦτ' συνέστησεν ἐν μέσῳ τοῦ τε ἀμεροῦς αὐτῶν καὶ τοῦ κατὰ τὰ σώματα μεριστοῦ· καὶ τρία λαβὼν αὐτὰ ὄντα συνεκεράσατο εἰς μίαν πάντα ιδέαν, τὴν θατέρου φύσιν δύσμεικτον οὔσαν εἰς ταῦτόν συναρμόττων βίᾳ. [35b] μειγνὺς δὲ μετὰ τῆς οὐσίας καὶ ἐκ

τριῶν ποιησάμενος ἓν, πάλιν ὅλον τοῦτο μοίρας ὅσας προσῆκεν διένειμεν, ἐκάστην δὲ ἕκ τε ταύτου καὶ θατέρου καὶ τῆς οὐσίας μεμειγμένην. ἤρχετο δὲ διαιρεῖν ὧδε. μίαν ἀφεῖλεν τὸ πρῶτον ἀπὸ παντὸς μοῖραν, μετὰ δὲ ταύτην ἀφήρει διπλασίαν ταύτης, τὴν δ' αὖ τρίτην ἡμιολίαν μὲν τῆς δευτέρας, τριπλασίαν δὲ τῆς πρώτης, τετάρτην δὲ τῆς δευτέρας διπλὴν, πέμπτην δὲ τριπλὴν τῆς [35c] τρίτης, τὴν δ' ἕκτην τῆς πρώτης ὀκταπλασίαν, ἐβδόμην δ' ἑπτακαικικοσιπλασίαν τῆς πρώτης·

ΤΙ. μετὰ δὲ ταῦτα συνεπληροῦτο [36a] τὰ τε διπλάσια καὶ τριπλάσια διαστήματα, μοίρας ἔτι ἐκέῃθεν ἀποτέμνων καὶ τιθεὶς εἰς τὸ μεταξύ τούτων, ὥστε ἐν ἐκάστῳ διαστήματι δύο εἶναι μεσότηας, τὴν μὲν ταύτῳ μέρει τῶν ἄκρων αὐτῶν ὑπερέχουσαν καὶ ὑπερεχομένην, τὴν δὲ ἴσῳ μὲν κατ' ἀριθμὸν ὑπερέχουσαν, ἴσῳ δὲ ὑπερεχομένην. ἡμιολίων δὲ διαστάσεων καὶ ἐπιτρίτων καὶ ἐπογδῶν γενομένων ἐκ τούτων τῶν δεσμῶν ἐν ταῖς πρόσθεν διαστάσεσιν, [36b] τῷ τοῦ ἐπογδόου διαστήματι τὰ ἐπίτριτα πάντα συνεπληροῦτο, λείπων αὐτῶν ἐκάστου μόριον, τῆς τοῦ μορίου ταύτης διαστάσεως λειφθείσης ἀριθμοῦ πρὸς ἀριθμὸν ἐχούσης τοὺς ὅρους ἕξ καὶ πεντήκοντα καὶ διακοσίων πρὸς τρία καὶ τετταράκοντα καὶ διακόσια. καὶ δὴ καὶ τὸ μειχθέν, ἕξ οὗ ταῦτα κατέτεμνεν, οὕτως ἤδη πᾶν κατανηλώκει. ταύτην οὖν τὴν σύστασιν πᾶσαν διπλὴν κατὰ μήκος σχίσας, μέσῃ πρὸς μέσῃ ἐκατέραν ἀλλήλαις οἷον χεῖ προσβαλὼν κατέκαμψεν [36c] εἰς ἓν κύκλῳ, συνάψας αὐταῖς τε καὶ ἀλλήλαις ἐν τῷ καταντικρὺ τῆς προσβολῆς, καὶ τῇ κατὰ ταῦτὰ ἐν ταύτῳ περιανομένη κινήσει πέριξ αὐτὰς ἔλαβεν, καὶ τὸν μὲν ἔξω, τὸν δ' ἐντὸς ἐποιεῖτο τῶν κύκλων. τὴν μὲν οὖν ἔξω φορὰν ἐπεφήμισεν εἶναι τῆς ταύτου φύσεως, τὴν δ' ἐντὸς τῆς θατέρου. τὴν μὲν δὴ ταύτου κατὰ πλευρὰν ἐπὶ δεξιὰ περιήγαγεν, τὴν δὲ θατέρου κατὰ διάμετρον ἐπ' ἀριστερά, κράτος δ' ἔδωκεν τῇ [36d] ταύτου καὶ ὁμοίου περιφορᾷ· μίαν γὰρ αὐτὴν ἄσχιτον εἶασεν, τὴν δ' ἐντὸς σχίσας ἐξαχῇ ἑπτὰ κύκλους ἀνίσους κατὰ τὴν τοῦ διπλασίου καὶ τριπλασίου διάστασιν ἐκάστην, οὐσῶν ἐκατέρων τριῶν, κατὰ τὰναντία μὲν ἀλλήλοις προσέταξεν ἰέναι τοὺς κύκλους, τάχει δὲ τρεῖς μὲν ὁμοίως, τοὺς δὲ τέτταρας ἀλλήλοις καὶ τοῖς τρισὶν ἀνομοίως, ἐν λόγῳ δὲ φερομένους.

ἐπεὶ δὲ κατὰ νοῦν τῷ συνιστάντι πᾶσα ἡ τῆς ψυχῆς σύστασις ἐγενένητο, μετὰ τοῦτο πᾶν τὸ σωματοειδὲς ἐντὸς [36e] αὐτῆς ἐτεκταίνετο καὶ μέσον μέσῃ συναγαγὼν προσήρμοττεν· ἡ δ' ἐκ μέσου πρὸς τὸν ἔσχατον οὐρανὸν πάντῃ διαπλακεῖσα κύκλῳ τε αὐτὸν ἔξωθεν περικαλύψασα, αὐτὴ ἐν αὐτῇ στρεφομένη, θείαν ἀρχὴν ἤρξατο ἀπαύστου καὶ ἔμφρονος βίου πρὸς τὸν σύμπαντα χρόνον.

ΤΙ. καὶ τὸ μὲν δὴ σῶμα ὁρατὸν οὐρανοῦ γέγονεν, αὐτὴ δὲ ἀόρατος μὲν, λογισμοῦ δὲ μετέχουσα καὶ [37a] ἀρμονίας ψυχῇ, τῶν νοητῶν αἰεὶ τε ὄντων ὑπὸ τοῦ ἀρίστου ἀρίστη γενομένη τῶν γεννηθέντων. ἄτε οὖν ἐκ τῆς ταύτου καὶ τῆς θατέρου φύσεως ἕκ τε οὐσίας τριῶν τούτων συγκραθεῖσα μοιρῶν, καὶ ἀνὰ λόγον μερισθεῖσα καὶ συνδεθεῖσα, αὐτὴ τε ἀνακυκλουμένη πρὸς αὐτήν, ὅταν οὐσίαν σκεδαστὴν ἔχοντός τινος ἐφάπτηται καὶ ὅταν ἀμέριστον, λέγει κινουμένη διὰ πάσης ἑαυτῆς ὅτῳ τ' ἂν τι ταῦτόν ᾤ καὶ ὅτου ἂν [37b] ἕτερον, πρὸς ὅτι τε μάλιστα καὶ ὅπῃ καὶ ὅπως καὶ ὁπότε συμβαίνει κατὰ τὰ γινόμενά τε πρὸς ἕκαστον ἕκαστα εἶναι καὶ πάσχειν καὶ πρὸς τὰ κατὰ ταῦτὰ ἔχοντα αἰεὶ. λόγος δὲ ὁ κατὰ ταῦτόν ἀληθὲς γινόμενος περὶ τε θάτερον ὄν καὶ περὶ τὸ ταῦτόν, ἐν τῷ κινουμένῳ ὑφ' αὐτοῦ φερόμενος ἄνευ φθόγγου καὶ ἡχῆς, ὅταν μὲν περὶ τὸ αἰσθητὸν γίγνηται καὶ ὁ τοῦ θατέρου κύκλος ὀρθὸς ἰὼν εἰς πᾶσαν αὐτοῦ τὴν ψυχὴν διαγγεῖλῃ, δόξαι καὶ πίστεϊς γίνονται βέβαιοι καὶ ἀληθεῖς, [37c] ὅταν δὲ αὖ περὶ τὸ λογιστικὸν ᾤ καὶ ὁ τοῦ ταύτου κύκλος εὐτροχος ὦν αὐτὰ μηνύσῃ, νοῦς ἐπιστήμη τε ἐξ ἀνάγκης ἀποτελεῖται· τούτῳ δὲ ἐν ᾧ τῶν ὄντων ἐγγίγνεσθον, ἂν ποτέ τις αὐτὸ ἄλλο πλὴν ψυχὴν εἴπῃ, πᾶν μᾶλλον ἢ τάληθές ἐρεῖ.

ὥς δὲ κινηθὲν αὐτὸ καὶ ζῶν ἐνόησεν τῶν αἰδίων θεῶν γεγονὸς ἄγαλμα ὁ γεννήσας πατήρ, ἠγάσθη τε καὶ εὐφρανθεὶς ἔτι δὴ μᾶλλον ὁμοιον πρὸς τὸ παράδειγμα ἐπενόησεν ἀπεργάσασθαι. [37d] καθάπερ οὖν αὐτὸ τυγχάνει ζῶον αἰδίων ὄν, καὶ τότε τὸ πᾶν οὕτως εἰς δύναμιν ἐπεχείρησε τοιοῦτον ἀποτελεῖν. ἡ μὲν οὖν τοῦ ζῶου φύσις ἐτύγχανεν οὕσα αἰώνιος, καὶ τοῦτο μὲν δὴ τῷ γεννητῷ παντελῶς προσάπτειν οὐκ ἦν δυνατόν· εἰκὼ δ' ἐπενόει κινητὸν τινα αἰῶνος ποιῆσαι, καὶ διακοσμῶν ἅμα οὐρανὸν ποιεῖ μένοντος αἰῶνος ἐν ἐνὶ κατ' ἀριθμὸν ἰοῦσαν αἰώνιον εἰκόνα, τοῦτον δὲ δὴ χρόνον ὠνομάκαμεν. [37e] ἡμέρας γὰρ καὶ νύκτας καὶ μῆνας καὶ ἐνιαυτούς, οὐκ ὄντας πρὶν οὐρανὸν γενέσθαι, τότε ἅμα ἐκείνῳ συνισταμένῳ τὴν γένεσιν αὐτῶν μηχανᾶται· ταῦτα δὲ πάντα μέρη χρόνου, καὶ τό τ' ἦν τό τ' ἔσται χρόνου γεγονότα εἶδη, ἃ δὴ φέροντες λανθάνομεν ἐπὶ τὴν αἰδίων οὐσίαν οὐκ ὀρθῶς.

ΤΙ. λέγομεν γὰρ δὴ ὥς ἦν ἔστιν τε καὶ ἔσται, τῇ δὲ τὸ ἔστιν μόνον κατὰ τὸν [38a] ἀληθῆ λόγον προσήκει, τὸ δὲ ἦν τό τ' ἔσται περὶ τὴν ἐν χρόνῳ γένεσιν ἰοῦσαν πρέπει λέγεσθαι—κινήσεις γὰρ ἔστων, τὸ δὲ ἀεὶ κατὰ ταῦτα ἔχον ἀκινήτως οὔτε πρεσβύτερον οὔτε νεώτερον προσήκει γίνεσθαι διὰ χρόνου οὐδὲ γενέσθαι ποτὲ οὐδὲ γεγονέναι νῦν οὐδ' εἰς αὖθις ἔσεσθαι, τὸ παράπαν τε οὐδὲν ὅσα γένεσις τοῖς ἐν αἰσθήσει φερομένοις προσῆψεν, ἀλλὰ χρόνου ταῦτα αἰῶνα μιμουμένου καὶ κατ' ἀριθμὸν κυκλουμένου γέγονεν εἶδη—καὶ πρὸς τούτοις ἔτι τὰ τοιάδε, [38b] τό τε γεγονὸς εἶναι γεγονὸς καὶ τὸ γιγνόμενον εἶναι γιγνόμενον, ἔτι τε τὸ γενησόμενον εἶναι γενησόμενον καὶ τὸ μὴ ὄν μὴ ὄν εἶναι, ὧν οὐδὲν ἀκριβὲς λέγομεν. περὶ μὲν οὖν τούτων τάχ' ἂν οὐκ εἴη καιρὸς πρέπων ἐν τῷ παρόντι διακριβολογεῖσθαι.

χρόνος δ' οὖν μετ' οὐρανοῦ γέγονεν, ἵνα ἅμα γεννηθέντες ἅμα καὶ λυθῶσιν, ἂν ποτε λύσις τις αὐτῶν γίγηται, καὶ κατὰ τὸ παράδειγμα τῆς διαιωνίας φύσεως, ἵν' ὥς ὁμοιότατος [38c] αὐτῷ κατὰ δύναμιν ἦ· τὸ μὲν γὰρ δὴ παράδειγμα πάντα αἰῶνά ἐστίν ὄν, ὁ δ' αὖ διὰ τέλους τὸν ἅπαντα χρόνον γεγονώς τε καὶ ὦν καὶ ἐσόμενος. ἐξ οὖν λόγου καὶ διανοίας θεοῦ τοιαύτης πρὸς χρόνου γένεσιν, ἵνα γεννηθῇ χρόνος, ἥλιος καὶ σελήνη καὶ πέντε ἄλλα ἄστρα, ἐπὶ κλῆν ἔχοντα πλανητά, εἰς διορισμὸν καὶ φυλακὴν ἀριθμῶν χρόνου γέγονεν· σώματα δὲ αὐτῶν ἐκάστων ποιήσας ὁ θεὸς ἔθηκεν εἰς τὰς περιφορὰς ἃς ἡ θατέρου περίοδος ἦεν, ἐπτὰ οὕσας ὄντα [38d] ἐπτὰ, σελήνην μὲν εἰς τὸν περὶ γῆν πρῶτον, ἥλιον δὲ εἰς τὸν δεύτερον ὑπὲρ γῆς, ἑωσφόρον δὲ καὶ τὸν ἱερὸν Ἑρμοῦ λεγόμενον εἰς τὸν τάχει μὲν ἰσόδρομον ἡλίῳ κύκλον ἰόντας, τὴν δὲ ἐναντίαν εἰληχότας αὐτῷ δύναμιν· ὅθεν καταλαμβάνουσιν τε καὶ καταλαμβάνονται κατὰ ταῦτα ὑπ' ἀλλήλων ἡλίος τε καὶ ὁ τοῦ Ἑρμοῦ καὶ ἑωσφόρος. τὰ δ' ἄλλα οἷ δὴ καὶ δι' ἃς αἰτίας ἰδρύσατο, εἴ τις ἐπεξίει πάσας, ὁ λόγος [38e] πάρεργος ὦν πλέον ἂν ἔργον ὦν ἔνεκα λέγεται παράσχοι. ταῦτα μὲν οὖν ἴσως τάχ' ἂν κατὰ σχολὴν ὕστερον τῆς ἀξίας τύχοι διηγήσεως·

ΤΙ. ἐπειδὴ δὲ οὖν εἰς τὴν ἑαυτῷ πρέπουσαν ἕκαστον ἀφίκετο φορὰν τῶν ὅσα ἔδει συναπεργάζεσθαι χρόνον, δεσμοῖς τε ἐμψύχοις σώματα δεθέντα ζῶα ἐγεννήθη τό τε προσταχθὲν ἔμαθεν, κατὰ δὴ τὴν θατέρου φορὰν [39a] πλαγίαν οὔσαν, διὰ τῆς ταυτοῦ φορᾶς ἰούσης τε καὶ κρατουμένης, τὸ μὲν μείζονα αὐτῶν, τὸ δ' ἐλάττω κύκλον ἰόν, θᾶπτον μὲν τὰ τὸν ἐλάττω, τὰ δὲ τὸν μείζω βραδύτερον περιήειν. τῇ δὲ ταυτοῦ φορᾷ τὰ τάχιστα περιιόντα ὑπὸ τῶν βραδύτερον ἰόντων ἐφαίνετο καταλαμβάνοντα καταλαμβάνεσθαι· πάντας γὰρ τοὺς κύκλους αὐτῶν στρέφουσα ἔλικα διὰ τὸ διχῇ κατὰ [39b] τὰ ἐναντία ἅμα προϊέναι τὸ βραδύτατα ἀπὸν ἀφ' αὐτῆς οὔσης ταχίστης ἐγγύτατα ἀπέφαιναν. ἵνα δ' εἴη μέτρον ἐναργές τι πρὸς ἀλληλα βραδυτῆτι καὶ τάχει καὶ τὰ περὶ τὰς ὀκτῶ φορὰς πορεύοιτο, φῶς ὁ θεὸς ἀνῆψεν ἐν τῇ πρὸς γῆν δευτέρᾳ τῶν περιόδων, ὃ δὴ νῦν κεκλήκαμεν ἥλιον, ἵνα ὅτι μάλιστα εἰς ἅπαντα φαίνοι τὸν οὐρανὸν μετάσχοι τε ἀριθμοῦ τὰ ζῶα ὅσοις ἦν προσῆκον, μαθόντα παρὰ τῆς ταυτοῦ καὶ ὁμοίου [39c] περιφορᾶς. νῦξ μὲν οὖν ἡμέρα τε γέγονεν οὕτως καὶ διὰ ταῦτα, ἡ τῆς μιᾶς καὶ

φρονιμωτάτης κυκλήσεως περίοδος· μείς δὲ ἐπειδὴν σελήνη περιελθοῦσα τὸν ἑαυτῆς κύκλον ἥλιον ἐπικαταλάβῃ, ἐνιαυτὸς δὲ ὁπότεν ἥλιος τὸν ἑαυτοῦ περιέλθῃ κύκλον. τῶν δ' ἄλλων τὰς περιόδους οὐκ ἐννενοηκότες ἄνθρωποι, πλὴν ὀλίγοι τῶν πολλῶν, οὔτε ὀνομάζουσιν οὔτε πρὸς ἄλληλα συμμετροῦνται σκοποῦντες ἀριθμοῖς, ὥστε ὡς ἔπος [39d] εἰπεῖν οὐκ ἴσασι χρόνον ὄντα τὰς τούτων πλάνας, πλήθει μὲν ἀμηχάνῳ χρωμένας, πεποικιλμένας δὲ θαυμαστῶς· ἔστιν δ' ὅμως οὐδὲν ἥττον κατανοῆσαι δυνατόν ὡς ὃ γε τέλος ἀριθμὸς χρόνου τὸν τέλος ἐνιαυτὸν πληροῖ τότε, ὅταν ἀπασῶν τῶν ὀκτὼ περιόδων τὰ πρὸς ἄλληλα συμπερανθέντα τάχῃ σχῇ κεφαλὴν τῷ τοῦ ταύτου καὶ ὁμοίως ἰόντος ἀναμετρηθέντα κύκλῳ. κατὰ ταῦτα δὴ καὶ τούτων ἕνεκα ἐγεννήθη τῶν ἄστρον ὅσα δι' οὐρανοῦ πορευόμενα ἔσχεν τροπὰς, ἵνα τόδε [39e] ὡς ὁμοιότατον ἦ τῷ τελέῳ καὶ νοητῷ ζῶν πρὸς τὴν τῆς διαιωνίας μίμησιν φύσεως.

καὶ τὰ μὲν ἄλλα ἤδη μέχρι χρόνου γενέσεως ἀπείργαστο εἰς ὁμοιότητα ὥπερ ἀπεικάζετο, τὸ δὲ μήπω τὰ πάντα ζῶα ἐντὸς αὐτοῦ γεγεννημένα περιελιφέναι, ταύτῃ ἔτι εἶχεν ἀνομοίως. τοῦτο δὴ τὸ κατάλοιπον ἀπηργάζετο αὐτοῦ πρὸς τὴν τοῦ παραδείγματος ἀποτυπούμενος φύσιν. ἦπερ οὖν νοῦς ἐνούσας ιδέας τῷ ὃ ἔστιν ζῶον, οἷαί τε ἔνεισι καὶ ὅσαι, καθορᾷ, τοιαύτας καὶ τοσαύτας διενοήθη δεῖν καὶ τόδε σχεῖν.

ΤΙ. εἰσὶν δὴ τέτταρες, μία μὲν οὐράνιον θεῶν γένος, ἄλλη δὲ [40a] πτηνὸν καὶ ἀεροπόρον, τρίτη δὲ ἐνυδρον εἶδος, πεζὸν δὲ καὶ χερσαῖον τέταρτον. τοῦ μὲν οὖν θεοῦ τὴν πλείστην ιδέαν ἐκ πυρὸς ἀπηργάζετο, ὅπως ὅτι λαμπρότατον ἰδεῖν τε κάλλιστον εἶη, τῷ δὲ παντὶ προσεικάζων εὐκύκλον ἐποίει, τίθησιν τε εἰς τὴν τοῦ κρατίστου φρόνησιν ἐκείνῳ συνεπόμενον, νείμας περὶ πάντα κύκλῳ τὸν οὐρανόν, κόσμον ἀληθινὸν αὐτῷ πεποικιλμένον εἶναι καθ' ὅλον. κινήσεις δὲ δύο προσῆψεν ἐκάστῳ, τὴν μὲν ἐν ταύτῳ κατὰ ταῦτά, περὶ τῶν αὐτῶν ἀεὶ [40b] τὰ αὐτὰ ἑαυτῷ διανοομένῳ, τὴν δὲ εἰς τὸ πρόσθεν, ὑπὸ τῆς ταύτου καὶ ὁμοίου περιφορᾷ κρατουμένῳ· τὰς δὲ πέντε κινήσεις ἀκίνητον καὶ ἐστός, ἵνα ὅτι μάλιστα αὐτῶν ἕκαστον γένοιτο ὡς ἄριστον. ἐξ ἧς δὴ τῆς αἰτίας γέγονεν ὅς' ἀπλανῇ τῶν ἄστρον ζῶα θεῖα ὄντα καὶ αἶδια καὶ κατὰ ταῦτα ἐν ταύτῳ στρεφόμενα ἀεὶ μένει· τὰ δὲ τρεπόμενα καὶ πλάνην τοιαύτην ἴσχοντα, καθάπερ ἐν τοῖς πρόσθεν ἐρρήθη, κατ' ἐκεῖνα γέγονεν. γῆν δὲ τροφὸν μὲν ἡμετέραν, ἰλλομένην δὲ [40c] τὴν περὶ τὸν διὰ παντὸς πόλον τεταμένον, φύλακα καὶ δημιουργὸν νυκτός τε καὶ ἡμέρας ἐμηχανήσατο, πρώτην καὶ πρεσβυτάτην θεῶν ὅσοι ἐντὸς οὐρανοῦ γεγονάσιν. χορείας δὲ τούτων αὐτῶν καὶ παραβολὰς ἀλλήλων, καὶ περὶ τὰς τῶν κύκλων πρὸς ἑαυτοὺς ἐπανακυκλήσεις καὶ προχωρήσεις, ἐν τε ταῖς συνάψεσιν ὅποιοι τῶν θεῶν κατ' ἀλλήλους γιγνόμενοι καὶ ὅσοι καταντικρὺ, μεθ' οὔστινας τε ἐπίπροσθεν ἀλλήλοις ἡμῖν τε κατὰ χρόνους οὔστινας ἕκαστοι κατακαλύπτονται καὶ πάλιν ἀναφαινόμενοι φόβους καὶ σημεῖα τῶν [40d] μετὰ ταῦτα γενησομένων τοῖς οὐ δυναμένοις λογίζεσθαι πέμπουσιν, τὸ λέγειν ἄνευ δι' ὅψεως τούτων αὖ τῶν μιμημάτων μάταιος ἂν εἴη πόνος· ἀλλὰ ταῦτά τε ἱκανῶς ἡμῖν ταύτῃ καὶ τὰ περὶ θεῶν ὁρατῶν καὶ γεννητῶν εἰρημένα φύσεως ἐχέτω τέλος.

περὶ δὲ τῶν ἄλλων δαιμόνων εἰπεῖν καὶ γνῶναι τὴν γένεσιν μεῖζον ἢ καθ' ἡμᾶς, πειστέον δὲ τοῖς εἰρηκόσιν ἔμπροσθεν, ἐκγόνοις μὲν θεῶν οὔσιν, ὡς ἔφασαν, σαφῶς δὲ που τούς γε αὐτῶν προγόνους εἰδόσιν· ἀδύνατον οὖν θεῶν [40e] παισὶν ἀπιστεῖν, καίπερ ἄνευ τε εἰκότων καὶ ἀναγκαίων ἀποδείξεων λέγουσιν, ἀλλ' ὡς οἰκεῖα φασκόντων ἀπαγγέλλειν ἐπομένους τῷ νόμῳ πιστευτέον.

ΤΙ. οὕτως οὖν κατ' ἐκείνους ἡμῖν ἡ γένεσις περὶ τούτων τῶν θεῶν ἐχέτω καὶ λεγέσθω. Γῆς τε καὶ Οὐρανοῦ παῖδες Ὀκεανὸς τε καὶ Τηθύς ἐγενέσθην, τούτων δὲ Φόρκυς Κρόνος τε καὶ Ῥέα καὶ ὅσοι μετὰ [41a] τούτων, ἐκ δὲ Κρόνου καὶ Ῥέας Ζεὺς Ἥρα τε καὶ πάντες ὅσους ἴσμεν ἀδελφοὺς λεγομένους αὐτῶν, ἔτι τε τούτων ἄλλους ἐκγόνους· ἐπεὶ δ' οὖν πάντες ὅσοι τε περιπολοῦσιν

φανερῶς καὶ ὅσοι φαίνονται καθ' ὅσον ἂν ἐθέλωσιν θεοὶ γένεσιν ἔσχον, λέγει πρὸς αὐτοὺς ὁ τόδε τὸ πᾶν γεννήσας τάδε—

θεοὶ θεῶν, ὧν ἐγὼ δημιουργὸς πατήρ τε ἔργων, δι' ἐμοῦ γενόμενα ἅλута ἐμοῦ γε μὴ ἐθέλοντος, τὸ μὲν οὖν δὴ [41b] δεθὲν πᾶν λυτόν, τό γε μὴν καλῶς ἀρμοσθὲν καὶ ἔχον εὖ λύειν ἐθέλειν κακοῦ· δι' ἃ καὶ ἐπέπερ γεγένησθε, ἀθάνατοι μὲν οὐκ ἐστὲ οὐδ' ἅλυτοι τὸ πάμπαν, οὔτι μὲν δὴ λυθήσεσθὲ γε οὐδὲ τεύξεσθε θανάτου μοίρας, τῆς ἐμῆς βουλήσεως μείζονος ἔτι δεσμοῦ καὶ κυριωτέρου λαχόντες ἐκείνων οἷς ὅτ' ἐγίγνεσθε συνεδεῖσθε. νῦν οὖν ὁ λέγω πρὸς ὑμᾶς ἐνδεικνύμενος, μάθετε. θνητὰ ἔτι γένη λοιπὰ τρία ἀγέννητα· τούτων δὲ μὴ γενομένων οὐρανὸς ἀτελὴς ἔσται· τὰ γὰρ ἅπαντ' ἐν [41c] αὐτῷ γένη ζῶων οὐχ ἔξει, δεῖ δέ, εἰ μέλλει τέλος ἱκανῶς εἶναι. δι' ἐμοῦ δὲ ταῦτα γενόμενα καὶ βίου μετασχόντα θεοῖς ἰσάζοιτ' ἂν· ἵνα οὖν θνητὰ τε ἦ τό τε πᾶν τόδε ὄντως ἅπαν ἦ, τρέπεσθε κατὰ φύσιν ὑμεῖς ἐπὶ τὴν τῶν ζῶων δημιουργίαν, μιμούμενοι τὴν ἐμὴν δύναμιν περὶ τὴν ὑμετέραν γένεσιν. καὶ καθ' ὅσον μὲν αὐτῶν ἀθανάτοις ὁμώνυμον εἶναι προσήκει, θεῶν λεγόμενον ἡγεμονοῦν τε ἐν αὐτοῖς τῶν αἰεὶ δίκη καὶ ὑμῖν ἐθελόντων ἔπεσθαι, σπείρας καὶ ὑπαρξάμενος [41d] ἐγὼ παραδώσω· τὸ δὲ λοιπὸν ὑμεῖς, ἀθανάτῳ θνητὸν προσυφαίνοντες, ἀπεργάζεσθε ζῶα καὶ γεννᾶτε τροφήν τε διδόντες αὐξάνετε καὶ φθίνοντα πάλιν δέχεσθε.

ταῦτ' εἶπε, καὶ πάλιν ἐπὶ τὸν πρότερον κρατῆρα, ἐν ᾧ τὴν τοῦ παντὸς ψυχὴν κεραννύς ἔμισγεν, τὰ τῶν πρόσθεν ὑπόλοιπα κατεχεῖτο μίσγων τρόπον μὲν τινα τὸν αὐτόν, ἀκήρατα δὲ οὐκέτι κατὰ ταῦτα ὡσαύτως, ἀλλὰ δεύτερα καὶ τρίτα. συστήσας δὲ τὸ πᾶν διεῖλεν ψυχὰς ἰσαριθμούς τοῖς ἄστροις, [41e] ἔνειμὲν θ' ἐκάστην πρὸς ἕκαστον, καὶ ἐμβιβάσας ὡς ἐς ὄχημα τὴν τοῦ παντὸς φύσιν ἔδειξεν, νόμους τε τοὺς εἰμαρμένους εἶπεν αὐταῖς, ὅτι γένεσις πρώτη μὲν ἔσοιτο τεταγμένη μία πᾶσιν, ἵνα μήτις ἐλαττοῖτο ὑπ' αὐτοῦ, δέοι δὲ σπαρείσας αὐτὰς εἰς τὰ προσήκοντα ἐκάσταις ἕκαστα ὄργανα χρόνων [42a] φῦναι ζῶων τὸ θεοσεβέστατον, διπλῆς δὲ οὔσης τῆς ἀνθρωπίνης φύσεως, τὸ κρεῖττον τοιοῦτον εἶη γένος ὃ καὶ ἔπειτα κεκλήσοιτο ἀνὴρ.

ΤΙ. ὁπότε δὴ σώμασιν ἐμφυτευθεῖεν ἐξ ἀνάγκης, καὶ τὸ μὲν προσίοι, τὸ δ' ἀπίοι τοῦ σώματος αὐτῶν, πρῶτον μὲν αἰσθησιν ἀναγκαῖον εἶη μίαν πᾶσιν ἐκ βιαίων παθημάτων σύμφυτον γίγνεσθαι, δεύτερον δὲ ἡδονῇ καὶ λύπῃ μεμειγμένον ἔρωτα, πρὸς δὲ τούτοις φόβον καὶ θυμὸν ὅσα [42b] τε ἐπόμενα αὐτοῖς καὶ ὅποσα ἐναντίως πέφυκε διεστηκότα· ὧν εἰ μὲν κρατήσοιεν, δίκη βιώσονται, κρατηθέντες δὲ ἀδικία. καὶ ὁ μὲν εὖ τὸν προσήκοντα χρόνον βιούς, πάλιν εἰς τὴν τοῦ συννόμου πορευθεὶς οἴκησιν ἄστρου, βίον εὐδαίμονα καὶ συνήθη ἔξοι, σφαλεῖς δὲ τούτων εἰς γυναικὸς φύσιν ἐν τῇ [42c] δευτέρᾳ γενέσει μεταβαλοῖ· μὴ παυόμενός τε ἐν τούτοις ἔτι κακίας, τρόπον ὃν κακύνοιτο, κατὰ τὴν ὁμοιότητα τῆς τοῦ τρόπου γενέσεως εἰς τινα τοιαύτην αἰεὶ μεταβαλοῖ θήρειον φύσιν, ἀλλάττων τε οὐ πρότερον πόνων λήξοι, πρὶν τῇ ταύτῃ καὶ ὁμοίου περιόδῳ τῇ ἐν αὐτῷ συνεπισπώμενος τὸν πολλὸν ὄχλον καὶ ὕστερον προσφύντα ἐκ πυρὸς καὶ ὕδατος καὶ ἀέρος [42d] καὶ γῆς, θορυβώδη καὶ ἄλογον ὄντα, λόγῳ κρατήσας εἰς τὸ τῆς πρώτης καὶ ἀρίστης ἀφίκοιτο εἶδος ἕξεως. διαθεσμοθετήσας δὲ πάντα αὐτοῖς ταῦτα, ἵνα τῆς ἔπειτα εἶη κακίας ἐκάστων ἀναίτιος, ἔσπειρεν τοὺς μὲν εἰς γῆν, τοὺς δ' εἰς σελήνην, τοὺς δ' εἰς τᾶλλα ὅσα ὄργανα χρόνου· τὸ δὲ μετὰ τὸν σπόρον τοῖς νέοις παρέδωκεν θεοῖς σώματα πλάττειν θνητὰ, τό τ' ἐπίλοιπον, ὅσον ἔτι ἦν ψυχῆς ἀνθρωπίνης δέον [42e] προσγενέσθαι, τοῦτο καὶ πάνθ' ὅσα ἀκόλουθα ἐκείνοις ἀπεργασαμένους ἄρχειν, καὶ κατὰ δύναμιν ὅτι κάλλιστα καὶ ἄριστα τὸ θνητὸν διακυβερνᾶν ζῶον, ὅτι μὴ κακῶν αὐτὸ ἑαυτῷ γίγνοιτο αἴτιον.

καὶ ὁ μὲν δὴ ἅπαντα ταῦτα διατάξας ἔμενεν ἐν τῷ ἑαυτοῦ κατὰ τρόπον ἦθει·

ΤΙ. μένοντος δὲ νοήσαντες οἱ παῖδες τὴν τοῦ πατρὸς τάξιν ἐπέιθοντο αὐτῇ, καὶ λαβόντες ἀθάνατον ἀρχὴν θνητοῦ ζῶου, μιμούμενοι τὸν σφέτερον δημιουργόν, πυρὸς καὶ γῆς ὕδατός τε

καὶ ἄερος ἀπὸ τοῦ κόσμου δανειζόμενοι [43a] μόρια ὡς ἀποδοθησόμενα πάλιν, εἰς ταῦτόν τὰ λαμβανόμενα συνεκόλλων, οὐ τοῖς ἀλύτοις οἷς αὐτοὶ συνείχοντο δεσμοῖς, ἀλλὰ διὰ σμικρότητα ἀοράτοις πυκνοῖς γόμφοις συντήκοντες, ἐν ἑξ ἀπάντων ἀπεργαζόμενοι σῶμα ἕκαστον, τὰς τῆς ἀθανάτου ψυχῆς περιόδους ἐνέδουν εἰς ἐπίρρυτον σῶμα καὶ ἀπόρρυτον. αἱ δ' εἰς ποταμὸν ἐνδεθεῖσαι πολὺν οὐτ' ἐκράτουν οὐτ' ἐκρατοῦντο, βία δὲ ἐφέροντο καὶ ἔφερον, ὥστε τὸ [43b] μὲν ὅλον κινεῖσθαι ζῶον, ἀτάκτως μὴν ὅπῃ τύχοι προῖέναι καὶ ἀλόγως, τὰς ἑξ ἀπάσας κινήσεις ἔχον· εἷς τε γὰρ τὸ πρόσθε καὶ ὀπισθεν καὶ πάλιν εἰς δεξιὰ καὶ ἀριστερὰ κάτω τε καὶ ἄνω καὶ πάντῃ κατὰ τοὺς ἑξ τόπους πλανώμενα προήειν. πολλοῦ γὰρ ὄντος τοῦ κατακλύζοντος καὶ ἀπορρέοντος κύματος ὃ τὴν τροφήν παρεῖχεν, ἔτι μείζω θόρυβον ἀπηργάζετο τὰ τῶν προσπιπτόντων παθήματα ἑκάστοις, ὅτε [43c] πυρὶ προσκρούσειε τὸ σῶμά τινος ἔξωθεν ἄλλοτρίῳ περιτυχὸν ἢ καὶ στερεῷ γῆς πάγῳ ὑγροῖς τε ὀλισθήμασιν ὑδάτων, εἴτε ζάλη πνευμάτων ὑπὸ ἄερος φερομένων καταληφθεῖη, καὶ ὑπὸ πάντων τούτων διὰ τοῦ σώματος αἱ κινήσεις ἐπὶ τὴν ψυχὴν φερόμεναι προσπίπτουσιν· αἱ δὲ καὶ ἔπειτα διὰ ταῦτα ἐκλήθησάν τε καὶ νῦν ἔτι αἰσθήσεις συνάπασαι κέκληνται. καὶ δὴ καὶ τότε ἐν τῷ παρόντι πλείστην καὶ μεγίστην παρεχόμεναι κίνησιν, μετὰ τοῦ ῥέοντος ἐνδελεχῶς [43d] ὀχετοῦ κινεῖσθαι καὶ σφοδρῶς σείουσιν τὰς τῆς ψυχῆς περιόδους, τὴν μὲν ταῦτοῦ παντάπασιν ἐπέδωσαν ἐναντία αὐτῇ ῥέουσιν καὶ ἐπέσχον ἄρχουσιν καὶ ἰοῦσαν, τὴν δ' αὖ θατέρου διέσεισαν, ὥστε τὰς τοῦ διπλασίου καὶ τριπλασίου τρεῖς ἑκατέρας ἀποστάσεις καὶ τὰς τῶν ἡμιολίων καὶ ἐπιτρίτων καὶ ἐπογδῶν μεσότητος καὶ συνδέσεις, ἐπειδὴ παντελῶς λυταὶ οὐκ ἦσαν πλὴν ὑπὸ τοῦ συνδήσαντος, πάσας μὲν [43e] στρέψαι στροφάς, πάσας δὲ κλάσεις καὶ διαφθοράς τῶν κύκλων ἐμποιεῖν, ὅσα χῆπερ ἦν δυνατόν, ὥστε μετ' ἀλλήλων μόγισ συνεχομένης φέρεσθαι μὲν, ἀλόγως δὲ φέρεσθαι, τοτὲ μὲν ἀντίας, ἄλλοτε δὲ πλαγίας, τοτὲ δὲ ὑπτίας· οἷον ὅταν τις ὑπτιος ἐρείσας τὴν κεφαλὴν μὲν ἐπὶ γῆς, τοὺς δὲ πόδας ἄνω προσβαλὼν ἔχῃ πρὸς τινι, τότε ἐν τούτῳ τῷ πάθει τοῦ τε πάσχοντος καὶ τῶν ὀρώντων τὰ τε δεξιὰ ἀριστερὰ καὶ τὰ ἀριστερὰ δεξιὰ ἑκατέροις τὰ ἑκατέρων φαντάζεται.

ΤΙ. ταῦτόν δὴ τοῦτο καὶ τοιαῦτα ἕτερα αἱ περιφοραὶ πάσχουσιν σφοδρῶς, [44a] ὅταν τέ τῳ τῶν ἔξωθεν τοῦ ταῦτοῦ γένους ἢ τοῦ θατέρου περιτύχῃσιν, τότε ταῦτόν τῳ καὶ θάτερόν του τὰναντία τῶν ἀληθῶν προσαγορεύουσιν ψευδεῖς καὶ ἀνόητοι γεγόνασιν, οὐδεμία τε ἐν αὐταῖς τότε περίοδος ἄρχουσα οὐδ' ἡγεμών ἐστίν· αἷς δ' ἂν ἔξωθεν αἰσθήσεις τινὲς φερόμεναι καὶ προσπεσοῦσαι συνεπισπάσωνται καὶ τὸ τῆς ψυχῆς ἅπαν κύτος, τόθ' αὖται κρατούμεναι κρατεῖν δοκοῦσι. καὶ διὰ δὴ ταῦτα πάντα τὰ παθήματα νῦν κατ' ἀρχάς τε ἄνους ψυχὴ γίνεταί [44b] τὸ πρῶτον, ὅταν εἰς σῶμα ἐνδεθῇ θνητόν. ὅταν δὲ τὸ τῆς αὔξης καὶ τροφῆς ἔλαττον ἐπὶ ῥεῦμα, πάλιν δὲ αἱ περίοδοι λαμβανόμεναι γαλήνης τὴν ἑαυτῶν ὁδὸν ἴωσι καὶ καθιστῶνται μᾶλλον ἐπιόντος τοῦ χρόνου, τότε ἤδη πρὸς τὸ κατὰ φύσιν ἰόντων σχῆμα ἑκάστων τῶν κύκλων αἱ περιφοραὶ κατευθυνόμεναι, τό τε θάτερον καὶ τὸ ταῦτόν προσαγορεύουσιν κατ' ὀρθόν, ἔμφρονα τὸν ἔχοντα αὐτὰς γιγνόμενον ἀποτελοῦσιν. ἂν μὲν οὖν δὴ καὶ συνεπιλαμβάνηταί τις ὀρθὴ τροφὴ παιδεύσεως, [44c] ὁλόκληρος ὑγιῆς τε παντελῶς, τὴν μεγίστην ἀποφυγῶν νόσον, γίνεταί· καταμελήσας δέ, χωλὴν τοῦ βίου διαπορευθεὶς ζωὴν, ἀτελὴς καὶ ἀνόητος εἰς Ἄιδου πάλιν ἔρχεται. ταῦτα μὲν οὖν ὕστερά ποτε γίνεταί· περὶ δὲ τῶν νῦν προτεθέντων δεῖ διελεῖν ἀκριβέστερον, τὰ δὲ πρὸ τούτων, περὶ σωμάτων κατὰ μέρη τῆς γενέσεως καὶ περὶ ψυχῆς, δι' ἃς τε αἰτίας καὶ προνοίας γέγονε θεῶν, τοῦ μάλιστα [44d] εἰκότος ἀντεχομένοις, οὕτω καὶ κατὰ ταῦτα πορευόμενοις διεξιτέον.

τὰς μὲν δὲ θείας περιόδους δύο οὕσας, τὸ τοῦ παντὸς σχῆμα ἀπομιμησάμενοι περιφερὲς ὄν, εἰς σφαιροειδὲς σῶμα ἐνέδωσαν, τοῦτο δὲ νῦν κεφαλὴν ἐπονομάζομεν, ὃ θειότατόν τέ ἐστίν καὶ τῶν ἐν ἡμῖν πάντων δεσποτοῦν· ὧ καὶ πᾶν τὸ σῶμα παρέδωσαν ὑπηρεσίαν αὐτῷ συναθροίσαντες θεοί, κατανοήσαντες ὅτι πασῶν ὅσαι κινήσεις ἔσονται μετέχοι. ἴν' οὖν μὴ κυλινδούμενον ἐπὶ γῆς

ὕψη τε καὶ βάθη παντοδαπὰ [44e] ἐχούσης ἀποροῖ τὰ μὲν ὑπερβαίνειν, ἔνθεν δὲ ἐκβαίνειν, ὄχημα αὐτῷ τοῦτο καὶ εὐπορίαν ἔδωσαν·

ΤΙ. ὅθεν δὴ μήκος τὸ σῶμα ἔσχεν, ἐκτατά τε κῶλα καὶ καμπτὰ ἔφυσεν τέτταρα θεοῦ μηχανησαμένου πορείαν, οἷς ἀντιλαμβανόμενον καὶ ἀπερειδόμενον διὰ πάντων τόπων πορεύεσθαι δυνατόν γέγονε, [45a] τὴν τοῦ θειοτάτου καὶ ἱερωτάτου φέρον οἴκησιν ἐπάνωθεν ἡμῶν. σκέλη μὲν οὖν χεῖρές τε ταύτη καὶ διὰ ταῦτα προσέφυ πᾶσιν· τοῦ δ' ὀπισθεν τὸ πρόσθεν τιμιώτερον καὶ ἀρχικώτερον νομίζοντες θεοὶ ταύτη τὸ πολὺ τῆς πορείας ἡμῖν ἔδωσαν. ἔδει δὲ διωρισμένον ἔχειν καὶ ἀνόμοιον τοῦ σώματος τὸ πρόσθεν ἄνθρωπον. διὸ πρῶτον μὲν περὶ τὸ τῆς κεφαλῆς κύτος, ὑποθέντες αὐτόσε τὸ πρόσωπον, ὄργανα ἐνέδησαν [45b] τούτῳ πάσῃ τῇ τῆς ψυχῆς προνοίᾳ, καὶ διέταξαν τὸ μετέχον ἡγεμονίας τοῦτ' εἶναι, τὸ κατὰ φύσιν πρόσθεν· τῶν δὲ ὀργάνων πρῶτον μὲν φωσφόρα συνετεκτάναντο ὄμματα, τοιαῦτα ἐνδήσαντες αἰτίᾳ. τοῦ πυρὸς ὅσον τὸ μὲν κάειν οὐκ ἔσχε, τὸ δὲ παρέχειν φῶς ἡμερον, οἰκεῖον ἐκάστης ἡμέρας, σῶμα ἐμηχανήσαντο γίνεσθαι. τὸ γὰρ ἐντὸς ἡμῶν ἀδελφὸν ὃν τούτου πῦρ εἰλικρινὲς ἐποίησαν διὰ τῶν ὀμμάτων ῥεῖν λεῖον καὶ πυκνὸν ὅλον μὲν, μάλιστα δὲ τὸ μέσον συμπιλήσαντες [45c] τῶν ὀμμάτων, ὥστε τὸ μὲν ἄλλο ὅσον παχύτερον στέγειν πᾶν, τὸ τοιοῦτον δὲ μόνον αὐτὸ καθαρὸν διηθεῖν. ὅταν οὖν μεθήμερινὸν ᾖ φῶς περὶ τὸ τῆς ὀψεως ῥεῦμα, τότε ἐκπίπτουν ὅμοιον πρὸς ὅμοιον, συμπαγὲς γενόμενον, ἐν σῶμα οἰκειωθὲν συνέστη κατὰ τὴν τῶν ὀμμάτων εὐθυωρίαν, ὅπηπερ ἂν ἀντερείδῃ τὸ προσπίπτον ἔνδοθεν πρὸς ὃ τῶν ἔξω συνέπεσεν. ὁμοιοπαθὲς δὴ δι' ὁμοιότητα πᾶν γενόμενον, ὅτου τε ἂν αὐτό [45d] ποτε ἐφάπτηται καὶ ὃ ἂν ἄλλο ἐκείνου, τούτων τὰς κινήσεις διαδιδὼν εἰς ἅπαν τὸ σῶμα μέχρι τῆς ψυχῆς αἰσθησιν παρέσχετο ταύτην ἣ δὴ ὁρᾶν φαμεν. ἀπελθόντος δὲ εἰς νύκτα τοῦ συγγενοῦς πυρὸς ἀποτέμνεται· πρὸς γὰρ ἀνόμοιον ἐξὶ ὄντος ἀλλοιοῦται τε αὐτὸ καὶ κατασβέννυται, συμφυὲς οὐκέτι τῷ πλησίον ἀέρι γιγνόμενον, ἅτε πῦρ οὐκ ἔχοντι. παύεται τε οὖν ὁρῶν, ἔτι τε ἐπαγωγὸν ὕπνου γίνεται· σωτηρίαν γὰρ ἦν οἱ θεοὶ τῆς ὀψεως ἐμηχανήσαντο, τὴν τῶν βλεφάρων [45e] φύσιν, ὅταν ταῦτα συμμύσῃ, καθείργνυσιν τὴν τοῦ πυρὸς ἐντὸς δύναμιν, ἣ δὲ διαχεῖ τε καὶ ὁμαλύνει τὰς ἐντὸς κινήσεις, ὁμαλυνθεισῶν δὲ ἡσυχία γίνεται, γενομένης δὲ πολλῆς μὲν ἡσυχίας βραχυόνειρος ὕπνος ἐμπίπτει,

ΤΙ. καταλειφθεισῶν δὲ τινων κινήσεων μειζόνων, οἷαι καὶ ἐν οἷς ἂν τόποις λείπωνται, [46a] τοιαῦτα καὶ τοσαῦτα παρέσχοντο ἀφομοιωθέντα ἐντὸς ἔξω τε ἐγερθεῖσιν ἀπομνημονευόμενα φαντάσματα. τὸ δὲ περὶ τὴν τῶν κατόπτρων εἰδωλοποιίαν καὶ πάντα ὅσα ἐμφανῇ καὶ λεῖα, κατιδεῖν οὐδὲν ἔτι χαλεπὸν. ἐκ γὰρ τῆς ἐντὸς ἐκτός τε τοῦ πυρὸς ἐκατέρου κοινωνίας ἀλλήλοις, ἐνός τε αὖ περὶ τὴν λειότητα ἐκάστοτε γενομένου καὶ πολλαχῇ μεταρρυθμισθέντος, [46b] πάντα τὰ τοιαῦτα ἐξ ἀνάγκης ἐμφαίνεται, τοῦ περὶ τὸ πρόσωπον πυρὸς τῷ περὶ τὴν ὄψιν πυρὶ περὶ τὸ λεῖον καὶ λαμπρὸν συμπαγοῦς γιγνομένου. δεξιὰ δὲ φαντάζεται τὰ ἀριστερά, ὅτι τοῖς ἐναντίοις μέρεσιν τῆς ὀψεως περὶ τὰναντία μέρη γίνεται ἐπαφή παρὰ τὸ καθεστὸς ἔθος τῆς προσβολῆς· δεξιὰ δὲ τὰ δεξιὰ καὶ τὰ ἀριστερὰ ἀριστερὰ τούναντίον, ὅταν μεταπέση συμπηγνύμενον ὥς συμπήγνυται φῶς, [46c] τοῦτο δέ, ὅταν ἡ τῶν κατόπτρων λειότης, ἔνθεν καὶ ἔνθεν ὕψη λαβοῦσα, τὸ δεξιὸν εἰς τὸ ἀριστερὸν μέρος ἀπώσῃ τῆς ὀψεως καὶ θάτερον ἐπὶ θάτερον. κατὰ δὲ τὸ μήκος στραφέν τοῦ προσώπου ταῦτόν τοῦτο ὕπτιον ἐποίησεν πᾶν φαίνεσθαι, τὸ κάτω πρὸς τὸ ἄνω τῆς αὐγῆς τό τ' ἄνω πρὸς τὸ κάτω πάλιν ἀπώσαν.

ταῦτ' οὖν πάντα ἔστιν τῶν συναιτίων οἷς θεὸς ὑπηρετοῦσιν χρῆται τὴν τοῦ ἀρίστου κατὰ τὸ δυνατόν ιδέαν [46d] ἀποτελῶν· δοξάζεται δὲ ὑπὸ τῶν πλείστων οὐ συναίτια ἀλλὰ αἷτια εἶναι τῶν πάντων, ψύχοντα καὶ θερμαίνοντα πηγνύντα τε καὶ διαχέοντα καὶ ὅσα τοιαῦτα ἀπεργαζόμενα. λόγον δὲ οὐδένα οὐδὲ νοῦν εἰς οὐδὲν δυνατὰ ἔχειν ἔστιν. τῶν γὰρ ὄντων ὥς νοῦν μόνῳ κτᾶσθαι προσήκει, λεκτέον ψυχὴν—τοῦτο δὲ ἀόρατον, πῦρ δὲ καὶ ὕδωρ καὶ γῆ καὶ ἀήρ σώματα πάντα

όρατὰ γέγονεν—τὸν δὲ νοῦ καὶ ἐπιστήμης ἐραστὴν ἀνάγκη τὰς τῆς ἔμφρονος φύσεως αἰτίας πρῶτας [46e] μεταδιώκειν, ὅσαι δὲ ὑπ’ ἄλλων μὲν κινουμένων, ἕτερα δὲ κατὰ ἀνάγκης κινούντων γίνονται, δευτέρας. ποιητέον δὴ κατὰ ταῦτα καὶ ἡμῖν· λεκτέα μὲν ἀμφότερα τὰ τῶν αἰτιῶν γένη, χωρὶς δὲ ὅσαι μετὰ νοῦ καλῶν καὶ ἀγαθῶν δημιουργοὶ καὶ ὅσαι μονωθεῖσαι φρονήσεως τὸ τυχὸν ἄτακτον ἐκάστοτε ἐξεργάζονται.

ΤΙ. τὰ μὲν οὖν τῶν ὁμμάτων συμμεταίτια πρὸς τὸ σχεῖν τὴν δύναμιν ἦν νῦν εἴληχεν εἰρήσθω· τὸ δὲ μέγιστον αὐτῶν εἰς ὠφελίαν ἔργον, δι’ ὃ θεὸς αὐθ’ ἡμῖν [47a] δεδώρηται, μετὰ τοῦτο ρητέον. ὅψις δὴ κατὰ τὸν ἐμὸν λόγον αἰτία τῆς μεγίστης ὠφελείας γέγονεν ἡμῖν, ὅτι τῶν νῦν λόγων περὶ τοῦ παντὸς λεγομένων οὐδεὶς ἂν ποτε ἐρρήθη μήτε ἄστρα μήτε ἥλιον μήτε οὐρανὸν ἰδόντων. νῦν δ’ ἡμέρα τε καὶ νύξ ὀφθεῖσαι μῆνές τε καὶ ἐνιαυτῶν περίοδοι καὶ ἰσημερίαι καὶ τροπαὶ μεμηχάνηται μὲν ἀριθμόν, χρόνου δὲ ἔννοιαν περὶ τε τῆς τοῦ παντὸς φύσεως ζήτησιν ἔδοσαν· ἐξ ὧν [47b] ἐπορισάμεθα φιλοσοφίας γένος, οὗ μεῖζον ἀγαθὸν οὐτ’ ἦλθεν οὔτε ἥξει ποτὲ τῷ θνητῷ γένει δωρηθὲν ἐκ θεῶν. λέγω δὴ τοῦτο ὁμμάτων μέγιστον ἀγαθόν· τᾶλλα δὲ ὅσα ἐλάττω τί ἂν ὑμνοῖμεν, ὧν ὁ μὴ φιλόσοφος τυφλωθεὶς ὁδυρόμενος ἂν θρηνοῖ μάτην· ἀλλὰ τούτου λεγέσθω παρ’ ἡμῶν αὕτη ἐπὶ ταῦτα αἰτία, θεὸν ἡμῖν ἀνευρεῖν δωρήσασθαι τε ὅψιν, ἵνα τὰς ἐν οὐρανῷ τοῦ νοῦ κατιδόντες περιόδους χρησαίμεθα ἐπὶ τὰς περιφορὰς τὰς τῆς παρ’ ἡμῖν διανοήσεως, συγγενεῖς [47c] ἐκείναις οὔσας, ἀταράκτοις τεταραγμένας, ἐκμαθόντες δὲ καὶ λογισμῶν κατὰ φύσιν ὀρθότητος μετασχόντες, μιμούμενοι τὰς τοῦ θεοῦ πάντως ἀπλανεῖς οὔσας, τὰς ἐν ἡμῖν πεπλανημένας καταστησαίμεθα. φωνῆς τε δὴ καὶ ἀκοῆς πέρι πάλιν ὁ αὐτὸς λόγος, ἐπὶ ταῦτα τῶν αὐτῶν ἕνεκα παρὰ θεῶν δεδωρῆσθαι. λόγος τε γὰρ ἐπ’ αὐτὰ ταῦτα τέτακται, τὴν μεγίστην συμβαλλόμενος εἰς αὐτὰ μοῖραν, ὅσον τ’ αὖ μουσικῆς [47d] φωνῇ χρήσιμον πρὸς ἀκοὴν ἕνεκα ἀρμονίας ἐστὶ δοθέν. ἡ δὲ ἀρμονία, συγγενεῖς ἔχουσα φορὰς ταῖς ἐν ἡμῖν τῆς ψυχῆς περιόδοις, τῷ μετὰ νοῦ προσχρωμένῳ Μούσαις οὐκ ἐφ’ ἡδονὴν ἄλογον καθάπερ νῦν εἶναι δοκεῖ χρήσιμος, ἀλλ’ ἐπὶ τὴν γεγонуῖαν ἐν ἡμῖν ἀνάρμοστον ψυχῆς περίοδον εἰς κατακόσμησιν καὶ συμφωνίαν ἑαυτῇ σύμμαχος ὑπὸ Μουσῶν δέδοται· καὶ ῥυθμὸς αὖ διὰ τὴν ἄμετρον ἐν ἡμῖν καὶ χαρίτων [47e] ἐπιδεᾶ γιγνομένην ἐν τοῖς πλείστοις ἕξιν ἐπίκουρος ἐπὶ ταῦτα ὑπὸ τῶν αὐτῶν ἐδόθη.

τὰ μὲν οὖν παρεληλυθότα τῶν εἰρημένων πλὴν βραχέων ἐπιδέδεικται τὰ διὰ νοῦ δεδημιουργημένα· δεῖ δὲ καὶ τὰ δι’ ἀνάγκης γιγνόμενα τῷ λόγῳ παραθέσθαι.

ΤΙ. μεμειγμένη γὰρ [48a] οὖν ἡ τοῦδε τοῦ κόσμου γένεσις ἐξ ἀνάγκης τε καὶ νοῦ συστάσεως ἐγεννήθη· νοῦ δὲ ἀνάγκης ἄρχοντος τῷ πείθειν αὐτὴν τῶν γιγνομένων τὰ πλεῖστα ἐπὶ τὸ βέλτιστον ἄγειν, ταύτη κατὰ ταῦτά τε δι’ ἀνάγκης ἡττωμένης ὑπὸ πειθοῦς ἔμφρονος οὕτω κατ’ ἀρχὰς συνίστατο τόδε τὸ πᾶν. εἴ τις οὖν ἦ γέγονεν κατὰ ταῦτα ὄντως ἐρεῖ, μεικτέον καὶ τὸ τῆς πλανωμένης εἶδος αἰτίας, ἣ φέρειν πέφυκεν· ὥδε οὖν πάλιν [48b] ἀναχωρητέον, καὶ λαβοῦσιν αὐτῶν τούτων προσήκουσαν ἑτέραν ἀρχὴν αὐθις αὖ, καθάπερ περὶ τῶν τότε νῦν οὕτω περὶ τούτων πάλιν ἀρκτέον ἀπ’ ἀρχῆς. τὴν δὴ πρὸ τῆς οὐρανοῦ γενέσεως πυρὸς ὕδατός τε καὶ ἀέρος καὶ γῆς φύσιν θεατέον αὐτὴν καὶ τὰ πρὸ τούτου πάθη· νῦν γὰρ οὐδεὶς πω γένεσιν αὐτῶν μεμήνυκεν, ἀλλ’ ὥς εἰδόσιν πῦρ ὅτι ποτέ ἐστιν καὶ ἕκαστον αὐτῶν λέγομεν ἀρχὰς αὐτὰ τιθέμενοι στοιχεῖα τοῦ παντός, προσῆκον αὐτοῖς οὐδ’ ἂν ὥς ἐν συλλαβῆς [48c] εἴδωσιν μόνον εἰκότως ὑπὸ τοῦ καὶ βραχὺ φρονούντος ἀπεικασθῆναι. νῦν δὲ οὖν τό γε παρ’ ἡμῶν ὥδε ἔχεται· τὴν μὲν περὶ ἀπάντων εἴτε ἀρχὴν εἴτε ἀρχὰς εἴτε ὅπη δοκεῖ τούτων πέρι τὸ νῦν οὐ ρητέον, δι’ ἄλλο μὲν οὐδέν, διὰ δὲ τὸ χαλεπὸν εἶναι κατὰ τὸν παρόντα τρόπον τῆς διεξόδου δηλῶσαι τὰ δοκοῦντα, μήτ’ οὖν ὑμεῖς οἴεσθε δεῖν ἐμὲ λέγειν, οὐτ’ αὐτὸς αὖ πείθειν ἑμαυτὸν εἶην ἂν δυνατὸς ὥς ὀρθῶς ἐγχειροῖμ’ [48d] ἂν τοσοῦτον ἐπιβαλλόμενος ἔργον· τὸ δὲ κατ’ ἀρχὰς ρηθὲν διαφυλάττων, τὴν τῶν εἰκότων

λόγων δύναμιν, πειράσομαι μηδενὸς ἦττον εἰκότα, μᾶλλον δέ, καὶ ἔμπροσθεν ἀπ' ἀρχῆς περὶ ἐκάστων καὶ συμπάντων λέγειν. θεὸν δὴ καὶ νῦν ἐπ' ἀρχῇ τῶν λεγομένων σωτῆρα ἐξ ἀτόπου καὶ ἀήθους διηγήσεως πρὸς τὸ τῶν εἰκότων δόγμα διασώζειν ἡμᾶς [48e] ἐπικαλεσάμενοι πάλιν ἀρχώμεθα λέγειν.

ἢ δ' οὖν αὖθις ἀρχὴ περὶ τοῦ παντὸς ἔστω μειζόνως τῆς πρόσθεν διηρημένη· τότε μὲν γὰρ δύο εἶδη διειλόμεθα, νῦν δὲ τρίτον ἄλλο γένος ἡμῖν δηλωτέον.

ΤΙ. τὰ μὲν γὰρ δύο ἱκανὰ ἦν ἐπὶ τοῖς ἔμπροσθεν λεχθεῖσιν, ἐν μὲν ὡς παραδείγματος εἶδος ὑποτεθέν, νοητὸν καὶ ἀεὶ κατὰ ταυτὰ ὄν, μίμημα δὲ [49a] παραδείγματος δεύτερον, γένεσιν ἔχον καὶ ὁρατόν. τρίτον δὲ τότε μὲν οὐ διειλόμεθα, νομίσαντες τὰ δύο ἔξιν ἱκανῶς· νῦν δὲ ὁ λόγος ἔοικεν εἰσαναγκάζειν χαλεπὸν καὶ ἀμυδρὸν εἶδος ἐπιχειρεῖν λόγοις ἐμφανίσαι. τίς οὖν ἔχον δύναμιν καὶ φύσιν αὐτὸ ὑποληπτέον; τοιάνδε μάλιστα· πάσης εἶναι γενέσεως ὑποδοχὴν αὐτὴν οἷον τιθήνην. εἴρηται μὲν οὖν τάληθές, δεῖ δὲ ἐναργέστερον εἰπεῖν περὶ αὐτοῦ, χαλεπὸν [49b] δὲ ἄλλως τε καὶ διότι προαπορηθῆναι περὶ πυρὸς καὶ τῶν μετὰ πυρὸς ἀναγκαῖον τούτου χάριν· τούτων γὰρ εἰπεῖν ἕκαστον ὁποῖον ὄντως ὕδωρ χρὴ λέγειν μᾶλλον ἢ πῦρ, καὶ ὁποῖον ὅτιοῦν μᾶλλον ἢ καὶ ἅπαντα καθ' ἕκαστόν τε, οὕτως ὥστε τινὶ πιστῷ καὶ βεβαίῳ χρήσασθαι λόγῳ, χαλεπὸν. πῶς οὖν δὴ τοῦτ' αὐτὸ καὶ πῇ καὶ τί περὶ αὐτῶν εἰκότως διαπορηθέντες ἂν λέγοιμεν; πρῶτον μὲν, ὃ δὴ νῦν ὕδωρ ὠνομάκαμεν, πηγνύμενον ὡς δοκοῦμεν λίθους καὶ γῆν γιγνόμενον [49c] ὀρώμεν, τηκόμενον δὲ καὶ διακρινόμενον αὖ ταυτὸν τοῦτο πνεῦμα καὶ ἀέρα, συγκαυθέντα δὲ ἀέρα πῦρ, ἀνάπαλιν δὲ συγκριθέν καὶ κατασβεσθέν εἰς ἰδέαν τε ἀπιὸν αὖθις ἀέρος πῦρ, καὶ πάλιν ἀέρα συνιόντα καὶ πυκνούμενον νέφος καὶ ὁμίχλην, ἐκ δὲ τούτων ἔτι μᾶλλον συμπιλουμένων ῥέον ὕδωρ, ἐξ ὕδατος δὲ γῆν καὶ λίθους αὖθις, κύκλον τε οὕτω διαδιδόντα εἰς ἄλληλα, ὡς φαίνεται, τὴν γένεσιν. οὕτω δὴ τούτων οὐδέποτε [49d] τῶν αὐτῶν ἐκάστων φανταζομένων, ποῖον αὐτῶν ὡς ὄν ὅτιοῦν τοῦτο καὶ οὐκ ἄλλο παγίως δισχυριζόμενος οὐκ αἰσχυνεῖται τις ἑαυτόν; οὐκ ἔστιν, ἀλλ' ἀσφαλέστατα μακρῷ περὶ τούτων τιθεμένους ὥδε λέγειν· ἀεὶ ὃ καθορώμεν ἄλλοτε ἄλλη γιγνόμενον, ὡς πῦρ, μὴ τοῦτο ἀλλὰ τὸ τοιοῦτον ἐκάστοτε προσαγορεύειν πῦρ, μηδὲ ὕδωρ τοῦτο ἀλλὰ τὸ τοιοῦτον ἀεὶ, μηδὲ ἄλλο ποτὲ μηδὲν ὡς τινα ἔχον βεβαιότητα, ὅσα [49e] δεικνύντες τῷ ῥήματι τῷ τόδε καὶ τοῦτο προσχρώμενοι δηλοῦν ἡγούμεθά τι· φεύγει γὰρ οὐχ ὑπομένον τὴν τοῦ τόδε καὶ τοῦτο καὶ τὴν τῷδε καὶ πᾶσαν ὅση μόνιμα ὡς ὄντα αὐτὰ ἐνδείκνυται φάσις. ἀλλὰ ταῦτα μὲν ἕκαστα μὴ λέγειν, τὸ δὲ τοιοῦτον ἀεὶ περιφερόμενον ὅμοιον ἐκάστου πέρι καὶ συμπάντων οὕτω καλεῖν, καὶ δὴ καὶ πῦρ τὸ διὰ παντὸς τοιοῦτον, καὶ ἅπαν ὅσονπερ ἂν ἔχη γένεσιν·

ΤΙ. ἐν ᾧ δὲ ἐγγιγνόμενα ἀεὶ ἕκαστα αὐτῶν φαντάζεται καὶ πάλιν ἐκεῖθεν ἀπόλλυται, [50a] μόνον ἐκεῖνο αὖ προσαγορεύειν τῷ τε τοῦτο καὶ τῷ τόδε προσχρωμένους ὀνόματι, τὸ δὲ ὁποιοῦν τι, θερμὸν ἢ λευκὸν ἢ καὶ ὅτιοῦν τῶν ἐναντίων, καὶ πάνθ' ὅσα ἐκ τούτων, μηδὲν ἐκεῖνο αὖ τούτων καλεῖν. ἔτι δὲ σαφέστερον αὐτοῦ πέρι προθυμητέον αὖθις εἰπεῖν. εἰ γὰρ πάντα τις σχήματα πλάσας ἐκ χρυσοῦ μηδὲν μεταπλάττων παύοιτο ἕκαστα εἰς ἅπαντα, δεικνύντος δὴ τινος αὐτῶν ἐν καὶ ἐρομένου [50b] τί ποτ' ἐστί, μακρῷ πρὸς ἀλήθειαν ἀσφαλέστατον εἰπεῖν ὅτι χρυσός, τὸ δὲ τρίγωνον ὅσα τε ἄλλα σχήματα ἐνεγίνετο, μηδέποτε λέγειν ταῦτα ὡς ὄντα, ἃ γε μεταξὺ τιθεμένου μεταπίπτει, ἀλλ' ἐὰν ἄρα καὶ τὸ τοιοῦτον μετ' ἀσφαλείας ἐθέλῃ δέχεσθαι τινος, ἀγαπᾶν. ὁ αὐτὸς δὴ λόγος καὶ περὶ τῆς τὰ πάντα δεχομένης σώματα φύσεως, ταυτὸν αὐτὴν ἀεὶ προσρητέον· ἐκ γὰρ τῆς ἑαυτῆς τὸ παράπαν οὐκ ἐξίσταται δυνάμει—δέχεται τε γὰρ ἀεὶ τὰ πάντα, καὶ [50c] μορφήν οὐδεμίαν ποτὲ οὐδενὶ τῶν εἰσιόντων ὁμοίαν εἴληφεν οὐδαμῇ οὐδαμῶς· ἐκμαγεῖον γὰρ φύσει παντὶ κεῖται, κινούμενόν τε καὶ διασχηματιζόμενον ὑπὸ τῶν εἰσιόντων, φαίνεται δὲ δι' ἐκεῖνα ἄλλοτε ἄλλοιόν—τὰ δὲ εἰσιόντα καὶ ἐξιόντα τῶν ὄντων ἀεὶ μιμήματα,

τυπωθέντα ἀπ' αὐτῶν τρόπον τινὰ δύσφραστον καὶ θαυμαστόν, ὃν εἰς αὐθις μέτιμεν. ἐν δ' οὖν τῷ παρόντι χρὴ γένη διανοηθῆναι τριττά, τὸ μὲν [50d] γιγνόμενον, τὸ δ' ἐν ᾧ γίγνεται, τὸ δ' ὅθεν ἀφομοιούμενον φύεται τὸ γιγνόμενον. καὶ δὴ καὶ προσεικάσαι πρέπει τὸ μὲν δεχόμενον μητρί, τὸ δ' ὅθεν πατρί, τὴν δὲ μεταξὺ τούτων φύσιν ἐκγόνῳ, νοῆσαι τε ὡς οὐκ ἂν ἄλλως, ἐκτυπώματος ἔσεσθαι μέλλοντος ἰδεῖν ποικίλου πάσας ποικιλίας, τοῦτ' αὐτὸ ἐν ᾧ ἐκτυπούμενον ἐνίσταται γένοιτ' ἂν παρεσκευασμένον εὖ, πλὴν ἄμορφον ὃν ἐκείνων ἀπασῶν τῶν ἰδεῶν ὅσας [50e] μέλλοι δέχεσθαι ποθεν. ὅμοιον γὰρ ὃν τῶν ἐπεισιόντων τινὶ τὰ τῆς ἐναντίας τὰ τε τῆς τὸ παράπαν ἄλλης φύσεως ὅπότ' ἔλθοι δεχόμενον κακῶς ἂν ἀφομοιοῖ, τὴν αὐτοῦ παρεμφαῖνον ὄψιν. διὸ καὶ πάντων ἐκτὸς εἰδῶν εἶναι χρεὼν τὸ τὰ πάντα ἐκδεχόμενον ἐν αὐτῷ γένη, καθάπερ περὶ τὰ ἀλείμματα ὅποσα εὐώδη τέχνη μηχανῶνται πρῶτον τοῦτ' αὐτὸ ὑπάρχον, ποιοῦσιν ὅτι μάλιστα ἁώδη τὰ δεξόμενα ὕγρα τὰς ὁσμάς· ὅσοι τε ἔν τισιν τῶν μαλακῶν σχήματα ἀπομάττειν ἐπιχειροῦσι, τὸ παράπαν σχῆμα οὐδὲν ἔνδηλον ὑπάρχειν ἔωσι, προομαλύναντες δὲ ὅτι λειότατον ἀπεργάζονται.

[51a] ΤΙ.

ταῦτόν οὖν καὶ τῷ τὰ τῶν πάντων ἀεὶ τε ὄντων κατὰ πᾶν ἑαυτοῦ πολλάκις ἀφομοιώματα καλῶς μέλλοντι δέχεσθαι πάντων ἐκτὸς αὐτῷ προσήκει πεφυκέναι τῶν εἰδῶν. διὸ δὴ τὴν τοῦ γεγονότος ὁρατοῦ καὶ πάντως αἰσθητοῦ μητέρα καὶ ὑποδοχὴν μήτε γῆν μήτε ἀέρα μήτε πῦρ μήτε ὕδωρ λέγωμεν, μήτε ὅσα ἐκ τούτων μήτε ἐξ ὧν ταῦτα γέγονεν· ἀλλ' ἀνόρατον εἶδος τι καὶ ἄμορφον, πανδεχές, μεταλαμβάνον [51b] δὲ ἀπορώτατά πη τοῦ νοητοῦ καὶ δυσσαλωτότατον αὐτὸ λέγοντες οὐ ψευδόμεθα. καθ' ὅσον δ' ἐκ τῶν προειρημένων δυνατὸν ἐφικνεῖσθαι τῆς φύσεως αὐτοῦ, τῇδ' ἂν τις ὀρθότατα λέγοι· πῦρ μὲν ἐκάστοτε αὐτοῦ τὸ πεπυρωμένον μέρος φαίνεσθαι, τὸ δὲ ὑγρὰνθέν ὕδωρ, γῆν τε καὶ ἀέρα καθ' ὅσον ἂν μιμήματα τούτων δέχεται. λόγῳ δὲ δὴ μᾶλλον τὸ τοιόνδε διοριζομένους περὶ αὐτῶν διασκεπτέον· ἄρα ἔστιν τι πῦρ αὐτὸ ἐφ' ἑαυτοῦ καὶ πάντα περὶ ὧν ἀεὶ λέγομεν οὕτως [51c] αὐτὰ καθ' αὐτὰ ὄντα ἕκαστα, ἢ ταῦτα ἅπερ καὶ βλέπομεν, ὅσα τε ἄλλα διὰ τοῦ σώματος αἰσθανόμεθα, μόνον ἐστὶν τοιαύτην ἔχοντα ἀλήθειαν, ἄλλα δὲ οὐκ ἔστι παρὰ ταῦτα οὐδαμῇ οὐδαμῶς, ἀλλὰ μάτην ἐκάστοτε εἶναι τί φαμεν εἶδος ἐκάστου νοητόν, τὸ δ' οὐδὲν ἄρ' ἦν πλὴν λόγος; οὔτε οὖν δὴ τὸ παρὸν ἄκριτον καὶ ἀδίκαστον ἀφέντα ἄξιον φάναι διισχυριζόμενον ἔχειν οὕτως, οὔτ' ἐπὶ λόγου μήκει πάρεργον [51d] ἄλλο μῆκος ἐπεμβλητέον· εἰ δέ τις ὁρος ὀρισθεὶς μέγας διὰ βραχέων φανείη, τοῦτο μάλιστα ἐγκαιριώτατον γένοιτ' ἂν. ὥδε οὖν τὴν γ' ἐμὴν αὐτὸς τίθεμαι ψῆφον. εἰ μὲν νοῦς καὶ δόξα ἀληθῆς ἐστὼν δύο γένη, παντάπασιν εἶναι καθ' αὐτὰ ταῦτα, ἀναίσθητα ὑφ' ἡμῶν εἶδη, νοούμενα μόνον· εἰ δ', ὡς τισιν φαίνεται, δόξα ἀληθῆς νοῦ διαφέρει τὸ μηδέν, πάνθ' ὅπόσ' αὖ διὰ τοῦ σώματος αἰσθανόμεθα θετέον βεβαιότατα. [51e] δύο δὴ λεκτέον ἐκείνῳ, διότι χωρὶς γεγόνατον ἀνομοίως τε ἔχον. τὸ μὲν γὰρ αὐτῶν διὰ διδαχῆς, τὸ δ' ὑπὸ πειθοῦς ἡμῖν ἐγγίγνεται· καὶ τὸ μὲν ἀεὶ μετ' ἀληθοῦς λόγου, τὸ δὲ ἄλογον· καὶ τὸ μὲν ἀκίνητον πειθοῖ, τὸ δὲ μεταπειστόν· καὶ τοῦ μὲν πάντα ἄνδρα μετέχειν φατέον, νοῦ δὲ θεοῦς, ἀνθρώπων δὲ γένος βραχὺ τι.

ΤΙ. τούτων δὲ οὕτως ἐχόντων [52a] ὁμολογητέον ἐν μὲν εἶναι τὸ κατὰ ταῦτα εἶδος ἔχον, ἀγέννητον καὶ ἀνώλεθρον, οὔτε εἰς ἑαυτὸ εἰσδεχόμενον ἄλλο ἄλλοθεν οὔτε αὐτὸ εἰς ἄλλο ποιῶν, ἀόρατον δὲ καὶ ἄλλως ἀναίσθητον, τοῦτο δὲ δὴ νόησις εἴληχεν ἐπισκοπεῖν· τὸ δὲ ὁμώνυμον ὅμοιον τε ἐκείνῳ δεύτερον, αἰσθητόν, γεννητόν, πεφορημένον ἀεὶ, γιγνόμενόν τε ἐν τινι τόπῳ καὶ πάλιν ἐκεῖθεν ἀπολλύμενον, δόξῃ μετ' αἰσθήσεως περιληπτόν· τρίτον δὲ αὖ γένος ὃν τὸ τῆς χώρας ἀεὶ, φθορὰν οὐ προσδεχόμενον, [52b] ἔδραν δὲ παρέχον ὅσα ἔχει γένεσιν πᾶσιν, αὐτὸ δὲ μετ' ἀναισθησίας ἀπτόν λογισμῷ τινι νόθῳ, μόγις πιστόν, πρὸς δὲ δὴ καὶ ὄνειροπολοῦμεν βλέποντες καὶ φαμεν ἀναγκαῖον εἶναι· πού τοι ὃν ἅπαν ἐν τινι τόπῳ καὶ κατέχον χώραν τινά, τὸ

δὲ μήτ' ἐν γῇ μήτε που κατ' οὐρανὸν οὐδὲν εἶναι. ταῦτα δὴ πάντα καὶ τούτων ἄλλα ἀδελφὰ καὶ περὶ τὴν ἄυπνον καὶ ἀληθῶς φύσιν ὑπάρχουσιν ὑπὸ ταύτης τῆς ὀνειρώξεως [52c] οὐ δυνατοὶ γιγνώμεθα ἐγερθέντες διοριζόμενοι τάληθές λέγειν, ὡς εἰκόνι μὲν, ἐπεὶπερ οὐδ' αὐτὸ τοῦτο ἐφ' ᾧ γέγονεν ἑαυτῆς ἐστίν, ἑτέρου δὲ τινος ἀεὶ φέρεται φάντασμα, διὰ ταῦτα ἐν ἑτέρῳ προσήκει τινὶ γίγνεσθαι, οὐσίας ἀμωσγέντως ἀντεχομένην, ἢ μηδὲν τὸ παράπαν αὐτὴν εἶναι, τῷ δὲ ὄντως ὄντι βοηθὸς ὁ δι' ἀκριβείας ἀληθῆς λόγος, ὡς ἔως ἂν τι τὸ μὲν ἄλλο ἦ, τὸ δὲ ἄλλο, οὐδέτερον ἐν οὐδετέρῳ ποτὲ γενόμενον [52d] ἐν ἅμα ταῦτόν καὶ δύο γενήσεσθον.

οὗτος μὲν οὖν δὴ παρὰ τῆς ἐμῆς ψήφου λογισθεὶς ἐν κεφαλαίῳ δεδόσθω λόγος, ὃν τε καὶ χώραν καὶ γένεσιν εἶναι, τρία τριχῇ, καὶ πρὶν οὐρανὸν γενέσθαι· τὴν δὲ δὴ γενέσεως τιθήνην ὑγραιομένην καὶ πυρουμένην καὶ τὰς γῆς τε καὶ ἀέρος μορφὰς δεχομένην, καὶ ὅσα ἄλλα τούτοις πάθη συνέπεται [52e] πάσχουσιν, παντοδαπὴν μὲν ἰδεῖν φαίνεσθαι, διὰ δὲ τὸ μήθ' ὁμοίων δυνάμεων μήτε ἰσορρόπων ἐμπίμπλασθαι κατ' οὐδὲν αὐτῆς ἰσορροπεῖν, ἀλλ' ἀνωμάλως πάντῃ ταλαντούμενην σειέσθαι μὲν ὑπ' ἐκείνων αὐτήν, κινουμένην δ' αὖ πάλιν ἐκεῖνα σειεῖν·

ΤΙ. τὰ δὲ κινούμενα ἄλλα ἄλλοσε ἀεὶ φέρεσθαι διακρινόμενα, ὥσπερ τὰ ὑπὸ τῶν πλοκάνων τε καὶ ὀργάνων τῶν περὶ τὴν τοῦ σίτου κάθαρσιν σειόμενα καὶ [53a] ἀνικνύμενα τὰ μὲν πυκνὰ καὶ βαρέα ἄλλη, τὰ δὲ μαλὰ καὶ κοῦφα εἰς ἑτέραν ἵζει φερόμενα ἔδραν· τότε οὕτω τὰ τέτταρα γένη σειόμενα ὑπὸ τῆς δεξαμενῆς, κινουμένης αὐτῆς οἷον ὀργάνου σεισμὸν παρέχοντος, τὰ μὲν ἀνομοιοτάτα πλεῖστον αὐτὰ ἀφ' αὐτῶν ὀρίζειν, τὰ δὲ ὁμοιοτάτα μάλιστα εἰς ταῦτόν συνωθεῖν, διὸ δὴ καὶ χώραν ταῦτα ἄλλα ἄλλην ἴσχειν, πρὶν καὶ τὸ πᾶν ἐξ αὐτῶν διακοσμηθὲν γενέσθαι. καὶ τὸ μὲν δὴ πρὸ τούτου πάντα ταῦτ' εἶχεν ἀλόγως καὶ ἀμέτρως· [53b] ὅτε δ' ἐπεχειρεῖτο κοσμεῖσθαι τὸ πᾶν, πῦρ πρῶτον καὶ ὕδωρ καὶ γῆν καὶ ἀέρα, ἵχνη μὲν ἔχοντα αὐτῶν ἄττα, παντάπασί γε μὴν διακείμενα ὥσπερ εἰκὸς ἔχειν ἅπαν ὅταν ἀπῇ τινος θεός, οὕτω δὴ τότε πεφυκότα ταῦτα πρῶτον διεσχηματίσατο εἶδεσί τε καὶ ἀριθμοῖς. τὸ δὲ ἦ δυνατόν ὡς κάλλιστα ἄριστά τε ἐξ οὐχ οὕτως ἐχόντων τὸν θεὸν αὐτὰ συνιστάναι, παρὰ πάντα ἡμῖν ὡς ἀεὶ τοῦτο λεγόμενον ὑπαρχέτω· νῦν δ' οὖν τὴν διάταξιν αὐτῶν ἐπιχειρητέον ἐκάστων καὶ γένεσιν [53c] ἀήθει λόγῳ πρὸς ὑμᾶς δηλοῦν, ἀλλὰ γὰρ ἐπεὶ μετέχετε τῶν κατὰ παιδείουσιν ὁδῶν δι' ὧν ἐνδείκνυσθαι τὰ λεγόμενα ἀνάγκη, συνέψετε.

πρῶτον μὲν δὴ πῦρ καὶ γῆ καὶ ὕδωρ καὶ ἀήρ ὅτι σώματά ἐστι, δηλὸν που καὶ παντί· τὸ δὲ τοῦ σώματος εἶδος πᾶν καὶ βάθος ἔχει. τὸ δὲ βάθος αὖ πᾶσα ἀνάγκη τὴν ἐπίπεδον περιειληφέναι φύσιν· ἢ δὲ ὀρθὴ τῆς ἐπιπέδου βάσεως ἐκ τριγώνων συνέστηκεν. τὰ δὲ τρίγωνα πάντα ἐκ δυοῖν ἄρχεται [53d] τριγώνοις, μίαν μὲν ὀρθὴν ἔχοντος ἑκατέρου γωνίαν, τὰς δὲ ὀξείας· ὧν τὸ μὲν ἕτερον ἑκατέρωθεν ἔχει μέρος γωνίας ὀρθῆς πλευραῖς ἴσαις διηρημένης, τὸ δ' ἕτερον ἀνίσοις ἄνισα μέρη νενεμημένης. ταύτην δὴ πυρὸς ἀρχὴν καὶ τῶν ἄλλων σωμάτων ὑποτιθέμεθα κατὰ τὸν μετ' ἀνάγκης εἰκότα λόγον πορευόμενοι· τὰς δ' ἔτι τούτων ἀρχὰς ἄνωθεν θεὸς οἶδεν καὶ ἀνδρῶν ὅς ἂν ἐκείνῳ φίλος ἦ. δεῖ δὴ λέγειν ποῖα [53e] κάλλιστα σώματα γένοιντ' ἂν τέτταρα, ἀνόμοια μὲν ἑαυτοῖς, δυνατὰ δὲ ἐξ ἀλλήλων αὐτῶν ἄττα διαλυόμενα γίγνεσθαι· τούτου γὰρ τυχόντες ἔχομεν τὴν ἀλήθειαν γενέσεως περὶ γῆς τε καὶ πυρὸς τῶν τε ἀνὰ λόγον ἐν μέσῳ. τότε γὰρ οὐδενὶ συγχωρησόμεθα, καλλίῳ τούτων ὀρώμενα σώματα εἶναί που καθ' ἐν γένος ἕκαστον ὄν. τοῦτ' οὖν προθυμητέον, τὰ διαφέροντα κάλλει σωμάτων τέτταρα γένη συναρμόσασθαι καὶ φάναι τὴν τούτων ἡμᾶς φύσιν ἱκανῶς εἰληφέναι.

[54a] ΤΙ.

τοῖν δὴ δυοῖν τριγώνοις τὸ μὲν ἰσοσκελὲς μίαν εἴληχεν φύσιν, τὸ δὲ πρόμηκες ἀπεράντους· προαιρετέον οὖν αὖ τῶν ἀπείρων τὸ κάλλιστον, εἰ μέλλομεν ἄρξεσθαι κατὰ τρόπον. ἂν οὖν τις ἔχη κάλλιον ἐκλεξάμενος εἰπεῖν εἰς τὴν τούτων σύστασιν, ἐκεῖνος οὐκ ἐχθρὸς ὧν ἀλλὰ φίλος

κρατεῖ· τιθέμεθα δ' οὖν τῶν πολλῶν τριγώνων κάλλιστον ἔν, ὑπερβάντες τᾶλλα, ἐξ οὗ τὸ ἰσόπλευρον τρίγωνον ἐκ τρίτου συνέστηκεν. [54b] διότι δέ, λόγος πλείων· ἀλλὰ τῷ τοῦτο ἐλέγξαντι καὶ ἀνευρόντι δὴ οὕτως ἔχον κεῖται φίλια τὰ ἄλλα. προηγήσθω δὴ δύο τρίγωνα ἐξ ὧν τό τε τοῦ πυρὸς καὶ τὰ τῶν ἄλλων σώματα μεμηχάνηται, τὸ μὲν ἰσοσκελές, τὸ δὲ τριπλὴν κατὰ δύναμιν ἔχον τῆς ἐλάττονος τὴν μείζω πλευρὰν ἀεί. τὸ δὴ πρόσθεν ἀσαφῶς ῥηθὲν νῦν μᾶλλον διοριστέον. τὰ γὰρ τέτταρα γένη δι' ἀλλήλων εἰς ἄλληλα ἐφαίμετο πάντα γένεσιν ἔχειν, οὐκ ὀρθῶς φανταζόμενα· γίνεσθαι μὲν γὰρ ἐκ [54c] τῶν τριγώνων ὧν προηγήμεθα γένη τέτταρα, τρία μὲν ἐξ ἑνὸς τοῦ τὰς πλευρὰς ἀνίσους ἔχοντος, τὸ δὲ τέταρτον ἐν μόνον ἐκ τοῦ ἰσοσκελοῦς τριγώνου συναρμοσθέν. οὐκ οὐκ δυνατὰ πάντα εἰς ἄλληλα διαλυόμενα ἐκ πολλῶν σμικρῶν ὀλίγα μεγάλα καὶ τοῦναντίον γίνεσθαι, τὰ δὲ τρία οἷον τε· ἐκ γὰρ ἑνὸς ἅπαντα πεφυκότα λυθέντων τε τῶν μειζόνων πολλὰ σμικρὰ ἐκ τῶν αὐτῶν συστήσεται, δεχόμενα τὰ προσήκοντα ἑαυτοῖς σχήματα, καὶ σμικρὰ ὅταν αὖ πολλὰ κατὰ [54d] τὰ τρίγωνα διασπαρῇ, γενόμενος εἷς ἀριθμὸς ἑνὸς ὅγκου μέγα ἀποτελέσειεν ἂν ἄλλο εἶδος ἔν. ταῦτα μὲν οὖν λελέχθω περὶ τῆς εἰς ἄλληλα γενέσεως· οἷον δὲ ἕκαστον αὐτῶν γέγονεν εἶδος καὶ ἐξ ὅσων συμπεσόντων ἀριθμῶν, λέγειν ἂν ἐπόμενον εἴη. ἄρξει δὴ τό τε πρῶτον εἶδος καὶ σμικρότατον συνιστάμενον, στοιχεῖον δ' αὐτοῦ τὸ τὴν ὑποτείνουσιν τῆς ἐλάττονος πλευρᾶς διπλασίαν ἔχον μήκει· σύνδυσος δὲ τοιούτων κατὰ διάμετρον συντιθεμένων καὶ τρεῖς τούτου [54e] γενομένου, τὰς διαμέτρους καὶ τὰς βραχείας πλευρὰς εἰς ταὐτὸν ὡς κέντρον ἐρεῖσαντων, ἐν ἰσόπλευρον τρίγωνον ἐξ ἑξ τὸν ἀριθμὸν ὄντων γέγονεν.

ΤΙ. τρίγωνα δὲ ἰσόπλευρα συνιστάμενα τέτταρα κατὰ σύντρεῖς ἐπιπέδους γωνίας μίαν στερεὰν [55a] γωνίαν ποιεῖ, τῆς ἀμβλυτάτης τῶν ἐπιπέδων γωνιῶν ἐφεξῆς γεγонуῖαν· τοιούτων δὲ ἀποτελεσθεισῶν τεττάρων πρῶτον εἶδος στερεόν, ὅλου περιφεροῦς διανεμητικὸν εἰς ἴσα μέρη καὶ ὅμοια, συνίσταται. δεύτερον δὲ ἐκ μὲν τῶν αὐτῶν τριγώνων, κατὰ δὲ ἰσόπλευρα τρίγωνα ὀκτὼ συστάντων, μίαν ἀπεργασαμένων στερεὰν γωνίαν ἐκ τεττάρων ἐπιπέδων· καὶ γενομένων ἐξ τοιούτων τὸ δεύτερον αὖ σῶμα οὕτως ἔσχευε τέλος. τὸ δὲ τρίτον ἐκ δις ἐξήκοντα τῶν στοιχείων συμπαγόντων, [55b] στερεῶν δὲ γωνιῶν δώδεκα, ὑπὸ πέντε ἐπιπέδων τριγώνων ἰσοπλεύρων περιεχομένης ἐκάστης, εἴκοσι βάσεις ἔχον ἰσοπλεύρους τριγώνους γέγονεν. καὶ τὸ μὲν ἕτερον ἀπήλλακτο τῶν στοιχείων ταῦτα γεννήσαν, τὸ δὲ ἰσοσκελές τρίγωνον ἐγέννα τὴν τοῦ τετάρτου φύσιν, κατὰ τέτταρα συνιστάμενον, εἰς τὸ κέντρον τὰς ὀρθὰς γωνίας συνάγον, ἐν ἰσόπλευρον τετράγωνον ἀπεργασάμενον· ἐξ δὲ τοιαῦτα [55c] συμπαγέοντα γωνίας ὀκτὼ στερεὰς ἀπετέλεσεν, κατὰ τρεῖς ἐπιπέδους ὀρθὰς συναρμοσθείσης ἐκάστης· τὸ δὲ σχῆμα τοῦ συστάντος σώματος γέγονεν κυβικόν, ἐξ ἐπιπέδους τετραγώνους ἰσοπλεύρους βάσεις ἔχον. ἔτι δὲ οὔσης συστάσεως μιᾶς πέμπτης, ἐπὶ τὸ πᾶν ὁ θεὸς αὐτῇ κατεχρήσατο ἐκεῖνο διαζωγραφῶν.

ἂ δὴ τις εἰ πάντα λογιζόμενος ἐμμελῶς ἀποροῖ πότερον ἀπείρους χρὴ κόσμους εἶναι λέγειν ἢ πέρας ἔχοντας, τὸ μὲν [55d] ἀπείρους ἡγήσασθαι· ἂν ὄντως ἀπείρου τινὸς εἶναι δόγμα ὧν ἔμπειρον χρεῶν εἶναι, πότερον δὲ ἓνα ἢ πέντε αὐτοὺς ἀληθείᾳ πεφυκότας λέγειν ποτὲ προσήκει, μᾶλλον ἂν ταύτῃ στὰς εἰκότως διαπορήσαι. τὸ μὲν οὖν δὴ παρ' ἡμῶν ἓνα αὐτὸν κατὰ τὸν εἰκότα λόγον πεφυκότα μηνύει θεόν, ἄλλος δὲ εἰς ἄλλα πη βλέψας ἕτερα δοξάσει. καὶ τοῦτον μὲν μεθετέον, τὰ δὲ γεγονότα νῦν τῷ λόγῳ γένη διανείμωμεν εἰς πῦρ καὶ γῆν καὶ ὕδωρ καὶ ἀέρα. γῆ μὲν δὴ τὸ κυβικόν εἶδος δῶμεν· [55e] ἀκίνητοτάτη γὰρ τῶν τεττάρων γενῶν γῆ καὶ τῶν σωμάτων πλαστικωτάτη, μάλιστα δὲ ἀνάγκη γεγονέναι τοιοῦτον τὸ τὰς βάσεις ἀσφαλεστάτας ἔχον· βάσεις δὲ ἢ τε τῶν κατ' ἀρχὰς τριγώνων ὑποτεθέντων ἀσφαλεστέρα κατὰ φύσιν ἢ τῶν ἴσων πλευρῶν τῆς τῶν ἀνίσων, τό τε ἐξ ἑκατέρου συντεθὲν ἐπίπεδον ἰσόπλευρον ἰσοπλεύρου τετράγωνον τριγώνου κατὰ τε μέρη καὶ καθ' ὅλον στασιμωτέρως ἐξ ἀνάγκης βέβηκεν.

ΤΙ. διὸ [56a] γῆ μὲν τοῦτο ἀπονέμοντες τὸν εἰκότα λόγον διασώζομεν, ὕδατι δ' αὖ τῶν λοιπῶν τὸ δυσκινητότατον εἶδος, τὸ δ' εὐκινητότατον πυρί, τὸ δὲ μέσον ἀέρι· καὶ τὸ μὲν σμικρότατον σῶμα πυρί, τὸ δ' αὖ μέγιστον ὕδατι, τὸ δὲ μέσον ἀέρι· καὶ τὸ μὲν ὀξύτατον αὖ πυρί, τὸ δὲ δεύτερον ἀέρι, τὸ δὲ τρίτον ὕδατι. ταῦτ' οὖν δὴ πάντα, τὸ μὲν ἔχον ὀλιγίστας βάσεις εὐκινητότατον ἀνάγκη πεφυκέναι, τμητικώτατόν τε [56b] καὶ ὀξύτατον ὃν πάντη πάντων, ἔτι τε ἐλαφρότατον, ἐξ ὀλιγίστων συνεστὸς τῶν αὐτῶν μερῶν· τὸ δὲ δεύτερον δευτέρως τὰ αὐτὰ ταῦτ' ἔχειν, τρίτως δὲ τὸ τρίτον. ἔστω δὴ κατὰ τὸν ὀρθὸν λόγον καὶ κατὰ τὸν εἰκότα τὸ μὲν τῆς πυραμίδος στερεὸν γεγονὸς εἶδος πυρὸς στοιχεῖον καὶ σπέρμα· τὸ δὲ δεύτερον κατὰ γένεσιν εἴπωμεν ἀέρος, τὸ δὲ τρίτον ὕδατος. πάντα οὖν δὴ ταῦτα δεῖ διανοεῖσθαι σμικρὰ οὕτως, ὥς καθ' [56c] ἓν ἕκαστον μὲν τοῦ γένους ἐκάστου διὰ σμικρότητα οὐδὲν ὁρώμενον ὑφ' ἡμῶν, συναθροισθέντων δὲ πολλῶν τοὺς ὄγκους αὐτῶν ὁρᾶσθαι· καὶ δὴ καὶ τὸ τῶν ἀναλογιῶν περὶ τε τὰ πλήθη καὶ τὰς κινήσεις καὶ τὰς ἄλλας δυνάμεις πανταχῇ τὸν θεόν, ὅπηπερ ἡ τῆς ἀνάγκης ἐκοῦσα πεισθεῖσά τε φύσις ὑπέεικεν, ταύτη πάντη δι' ἀκριβείας ἀποτελεσθεισῶν ὑπ' αὐτοῦ συνηρμόσθαι ταῦτα ἀνὰ λόγον.

ἐκ δὴ πάντων ὧν περ τὰ γένη προειρήκαμεν ὥδ' ἂν κατὰ [56d] τὸ εἰκὸς μάλιστ' ἂν ἔχοι. γῆ μὲν συντυγχάνουσα πυρὶ διαλυθεῖσά τε ὑπὸ τῆς ὀξύτητος αὐτοῦ φέροιτ' ἂν, εἴτ' ἐν αὐτῷ πυρὶ λυθεῖσα εἴτ' ἐν ἀέρος εἴτ' ἐν ὕδατος ὄγκῳ τύχοι, μέχρι περ ἂν αὐτῆς πῃ συντυχόντα τὰ μέρη, πάλιν συναρμοσθέντα αὐτὰ αὐτοῖς, γῆ γένοιτο—οὐ γὰρ εἰς ἄλλο γε εἶδος ἔλθοι ποτ' ἂν—ὕδωρ δὲ ὑπὸ πυρὸς μερισθέν, εἴτε καὶ ὑπ' ἀέρος, ἐγχωρεῖ γίνεσθαι συστάντα ἐν μὲν πυρὸς σῶμα, δύο [56e] δὲ ἀέρος· τὰ δὲ ἀέρος τμήματα ἐξ ἑνὸς μέρους διαλυθέντος δύο ἂν γενοίσθην σώματα πυρός. καὶ πάλιν, ὅταν ἀέρι πῦρ ὕδασιν τε ἢ τινι γῇ περιλαμβανόμενον ἐν πολλοῖς ὀλίγον, κινούμενον ἐν φερομένοις, μαχόμενον καὶ νικηθὲν καταθραυσθῇ, δύο πυρὸς σώματα εἰς ἓν συνίστασθον εἶδος ἀέρος· καὶ κρατηθέντος ἀέρος κερματισθέντος τε ἐκ δυοῖν ὅλοιν καὶ ἡμίσεος ὕδατος εἶδος ἐν ὅλον ἔσται συμπαγές.

ΤΙ. ὥδε γὰρ δὴ λογισώμεθα αὐτὰ πάλιν, ὥς ὅταν ἐν πυρὶ λαμβανόμενον τῶν [57a] ἄλλων ὑπ' αὐτοῦ τι γένος τῇ τῶν γωνιῶν καὶ κατὰ τὰς πλευρὰς ὀξύτητι τέμνηται, συστάν μὲν εἰς τὴν ἐκείνου φύσιν πέπαυται τεμνόμενον—τὸ γὰρ ὅμοιον καὶ ταῦτόν αὐτῷ γένος ἕκαστον οὔτε τινὰ μεταβολὴν ἐμποιῆσαι δυνατόν οὔτε τι παθεῖν ὑπὸ τοῦ κατὰ ταῦτα ὁμοίως τε ἔχοντος—ἕως δ' ἂν εἰς ἄλλο τι γιγνόμενον ἦττον ὃν κρεῖττονι μάχεται, λυόμενον οὐ παύεται. τὰ τε αὖ σμικρότερα ὅταν ἐν τοῖς μείζουσιν πολλοῖς περιλαμβανόμενα [57b] ὀλίγα διαθραυόμενα κατασβεννύηται, συνίστασθαι μὲν ἐθέλοντα εἰς τὴν τοῦ κρατοῦντος ιδέαν πέπαυται κατασβεννύμενα γίγνεται τε ἐκ πυρὸς ἀήρ, ἐξ ἀέρος ὕδωρ· ἐὰν δ' εἰς ταῦτα ἴῃ καὶ τῶν ἄλλων τι συνιὸν γενῶν μάχεται, λυόμενα οὐ παύεται, πρὶν ἢ παντάπασιν ὠθούμενα καὶ διαλυθέντα ἐκφύγῃ πρὸς τὸ συγγενές, ἢ νικηθέντα, ἐν ἐκ πολλῶν ὁμοιον τῷ κρατήσαντι γενόμενον, αὐτοῦ σύνοικον μείνῃ. καὶ [57c] δὴ καὶ κατὰ ταῦτα τὰ παθήματα διαμείβεται τὰς χώρας ἅπαντα· διέστηκεν μὲν γὰρ τοῦ γένους ἐκάστου τὰ πλήθη κατὰ τόπον ἴδιον διὰ τὴν τῆς δεχομένης κίνησιν, τὰ δὲ ἀνομοιούμενα ἐκάστοτε ἑαυτοῖς, ἄλλοις δὲ ὁμοιούμενα, φέρεται διὰ τὸν σεισμὸν πρὸς τὸν ἐκείνων οἷς ἂν ὁμοιωθῇ τόπον.

ὅσα μὲν οὖν ἄκρατα καὶ πρῶτα σώματα διὰ τοιούτων αἰτιῶν γέγονεν· τὸ δ' ἐν τοῖς εἶδεσιν αὐτῶν ἕτερα ἐμπεφυκέναι γένη τὴν ἐκατέρου τῶν στοιχείων αἰτιατέον σύστασιν, [57d] μὴ μόνον ἐν ἐκατέραν μέγεθος ἔχον τὸ τρίγωνον φυτεῦσαι κατ' ἀρχάς, ἀλλ' ἐλάττω τε καὶ μείζω, τὸν ἀριθμὸν δὲ ἔχοντα τοσοῦτον ὅσα περ ἂν ἦ τὰν τοῖς εἶδεσι γένη. διὸ δὴ συμμειγνύμενα αὐτὰ τε πρὸς αὐτὰ καὶ πρὸς ἄλληλα τὴν ποικιλίαν ἐστὶν ἄπειρα· ἥς δὴ δεῖ θεωροῦς γίνεσθαι τοὺς μέλλοντας περὶ φύσεως εἰκότι λόγῳ χρῆσθαι.

κινήσεως οὖν στάσεώς τε πέρι, τίνα τρόπον καὶ μεθ' ὧντινων γίγνεσθον, εἰ μή τις διομολογήσεται, πόλλ' ἂν εἴη [57e] ἐμποδῶν τῷ κατόπισθεν λογισμῷ. τὰ μὲν οὖν ἤδη περὶ αὐτῶν εἴρηται, πρὸς δ' ἐκείνοις ἔτι τάδε, ἐν μὲν ὁμαλότητι μηδέποτε ἐθέλειν κίνησιν ἐνεῖναι. τὸ γὰρ κινήσόμενον ἄνευ τοῦ κινήσοντος ἢ τὸ κινήσον ἄνευ τοῦ κινήσομένου χαλεπὸν, μᾶλλον δὲ ἀδύνατον, εἶναι· κίνησις δὲ οὐκ ἔστιν τούτων ἀπόντων, ταῦτα δὲ ὁμαλὰ εἶναι ποτε ἀδύνατον.

ΤΙ. οὕτω δὴ στάσιν μὲν ἐν ὁμαλότητι, κίνησιν δὲ εἰς ἀνωμαλότητα ἀεὶ [58a] τιθῶμεν· αἰτία δὲ ἀνισότης αὖ τῆς ἀνωμάλου φύσεως. ἀνισότητος δὲ γένεσιν μὲν διεληλύθαμεν· πῶς δέ ποτε οὐ κατὰ γένη διαχωρισθέντα ἕκαστα πέπαιται τῆς δι' ἀλλήλων κινήσεως καὶ φορᾶς, οὐκ εἴπομεν. ὥδε οὖν πάλιν ἐροῦμεν. ἢ τοῦ παντὸς περιόδου, ἐπειδὴ συμπεριέλαβεν τὰ γένη, κυκλοτερὴς οὖσα καὶ πρὸς αὐτὴν πεφυκυῖα βούλεσθαι συνιέναι, σφίγγει πάντα καὶ κενὴν χώραν οὐδεμίαν ἐᾷ λείπεσθαι. διὸ [58b] δὴ πῦρ μὲν εἰς ἅπαντα διελήλυθε μάλιστα, ἀήρ δὲ δεύτερον, ὡς λεπτότητι δεύτερον ἔφυ, καὶ τᾶλλα ταύτη· τὰ γὰρ ἐκ μεγίστων μερῶν γεγονότα μεγίστην κενότητα ἐν τῇ συστάσει παραλέλοιπεν, τὰ δὲ σμικρότατα ἐλαχίστην. ἢ δὴ τῆς πιλύσεως σύνοδος τὰ σμικρὰ εἰς τὰ τῶν μεγάλων διάκενα συνωθεῖ. σμικρῶν οὖν παρὰ μεγάλα τιθεμένων καὶ τῶν ἐλαττόνων τὰ μείζονα διακρινόντων, τῶν δὲ μεζόνων ἐκεῖνα συγκρινόντων, πάντ' ἄνω κάτω μεταφέρεται πρὸς τοὺς ἑαυτῶν τόπους· [58c] μεταβάλλον γὰρ τὸ μέγεθος ἕκαστον καὶ τὴν τόπων μεταβάλλει στάσιν. οὕτω δὴ διὰ ταῦτά τε ἢ τῆς ἀνωμαλότητος διασπυζομένη γένεσις ἀεὶ τὴν ἀεὶ κίνησιν τούτων οὖσαν ἐσομένην τε ἐνδελεχῶς παρέχεται.

μετὰ δὴ ταῦτα δεῖ νοεῖν ὅτι πυρὸς τε γένη πολλὰ γέγονεν, οἷον φλόξ τό τε ἀπὸ τῆς φλογὸς ἀπιόν, ὃ καί μιν οὖ, φῶς δὲ τοῖς ὄμμασιν παρέχει, τό τε φλογὸς ἀποσβεσθείσης ἐν [58d] τοῖς διαπύροις καταλειπόμενον αὐτοῦ· κατὰ ταῦτα δὲ ἀέρος, τὸ μὲν εὐαγέστατον ἐπὶ κλην αἰθὴρ καλούμενος, ὃ δὲ θολερώτατος ὁμίχλη τε καὶ σκότος, ἕτερά τε ἀνώνυμα εἶδη, γεγονότα διὰ τὴν τῶν τριγώνων ἀνισότητα. τὰ δὲ ὕδατος διχῇ μὲν πρῶτον, τὸ μὲν ὑγρὸν, τὸ δὲ χυτὸν γένος αὐτοῦ. τὸ μὲν οὖν ὑγρὸν διὰ τὸ μετέχον εἶναι τῶν γενῶν τῶν ὕδατος ὅσα σμικρὰ, ἀνίσων ὄντων, κινητικὸν αὐτὸ τε καθ' αὐτὸ καὶ ὑπ' ἄλλου διὰ τὴν ἀνωμαλότητα καὶ τὴν τοῦ σχήματος ιδέαν γέγονεν· τὸ [58e] δὲ ἐκ μεγάλων καὶ ὁμαλῶν στασιμώτερον μὲν ἐκείνου καὶ βαρὺ πεπηγὸς ὑπὸ ὁμαλότητός ἐστιν, ὑπὸ δὲ πυρὸς εἰσιόντος καὶ διαλύοντος αὐτὸ τὴν ὁμαλότητα ἀποβάλλει, ταύτην δὲ ἀπολέσαν μετίσχει μᾶλλον κινήσεως, γενόμενον δὲ εὐκίνητον, ὑπὸ τοῦ πλησίον ἀέρος ὠθούμενον καὶ κατατεινόμενον ἐπὶ γῆν, τήκεσθαι μὲν τὴν τῶν ὄγκων καθάρσεις, ροὴν δὲ τὴν κατάτασιν ἐπὶ γῆν ἐπωνυμίαν ἑκατέρου τοῦ πάθους ἔλαβεν.

[59a] ΤΙ.

πάλιν δ' ἐκπίπτοντος αὐτόθεν τοῦ πυρὸς, ἅτε οὐκ εἰς κενὸν ἐξιόντος, ὠθούμενος ὁ πλησίον ἀήρ εὐκίνητον ὄντα ἔτι τὸν ὑγρὸν ὄγκον εἰς τὰς τοῦ πυρὸς ἕδρας συνωθῶν αὐτὸν αὐτῷ συμμείγνυσιν· ὃ δὲ συνωθούμενος ἀπολαμβάνων τε τὴν ὁμαλότητα πάλιν, ἅτε τοῦ τῆς ἀνωμαλότητος δημιουργοῦ πυρὸς ἀπιόντος, εἰς ταῦτ' αὐτῷ καθίσταται. καὶ τὴν μὲν τοῦ πυρὸς ἀπαλλαγὴν ψῦξιν, τὴν δὲ σύνοδον ἀπελθόντος ἐκείνου πεπηγὸς εἶναι γένος προσερρήθη. τούτων δὴ πάντων [59b] ὅσα χυτὰ προσείπομεν ὕδατα, τὸ μὲν ἐκ λεπτοτάτων καὶ ὁμαλωτάτων πυκνότατον γινόμενον, μονοειδὲς γένος, στίλβοντι καὶ ξανθῷ χρώματι κοινωθέν, τιμαλφέστατον κτῆμα χρυσὸς ἡθημένος διὰ πέτρας ἐπάγη· χρυσοῦ δὲ ὄζος, διὰ πυκνότητα σκληρότατον ὄν καὶ μελανθέν, ἀδάμας ἐκλήθη. τὸ δ' ἐγγὺς μὲν χρυσοῦ τῶν μερῶν, εἶδη δὲ πλείονα ἐνὸς ἔχον, πυκνότητι δέ, τῇ μὲν χρυσοῦ πυκνότερον ὄν, καὶ γῆς μῶριον ὀλίγον καὶ λεπτὸν μετασχόν, ὥστε σκληρότερον εἶναι, τῷ [59c] δὲ μεγάλα ἐντὸς αὐτοῦ διαλείμματα ἔχειν κουφότερον, τῶν λαμπρῶν πηκτῶν τε ἐν γένος ὑδάτων χαλκὸς συσταθεὶς γέγονεν· τὸ δ' ἐκ γῆς αὐτῷ μειχθέν, ὅταν παλαιουμένῳ διαχωρίζησθον πάλιν ἀπ' ἀλλήλων, ἐκφανὲς καθ' αὐτὸ

γιννόμενον ἰὸς λέγεται. τᾶλλα δὲ τῶν τοιούτων οὐδὲν ποικίλον ἔτι διαλογίσασθαι τὴν τῶν εἰκότων μύθων μεταδιώκοντα ιδέαν· ἦν ὅταν τις ἀναπαύσεως ἕνεκα τοὺς περὶ τῶν ὄντων ἀεὶ καταθέμενος λόγους, τοὺς γενέσεως περὶ διαθεώμενος [59d] εἰκότας ἀμεταμέλητον ἡδονὴν κτᾶται, μέτριον ἂν ἐν τῷ βίῳ παιδιὰν καὶ φρόνιμον ποιοῖτο. ταύτη δὴ καὶ τὰ νῦν ἐφέντες τὸ μετὰ τοῦτο τῶν αὐτῶν περὶ τὰ ἐξῆς εἰκότα δίμεν τῇδε. τὸ πυρὶ μεμειγμένον ὕδωρ, ὅσον λεπτὸν ὑγρὸν τε διὰ τὴν κίνησιν καὶ τὴν ὁδὸν ἦν κυλινδούμενον ἐπὶ γῆς ὑγρὸν λέγεται, μαλακὸν τε αὖ τῷ τὰς βάσεις ἦττον ἐδραίους οὔσας ἢ τὰς γῆς ὑπέικειν, τοῦτο ὅταν πυρὸς ἀποχωρισθὲν ἀέρος τε μονωθῇ, [59e] γέγονεν μὲν ὁμαλώτερον, συνέωσται δὲ ὑπὸ τῶν ἐξιόντων εἰς αὐτό, παγὲν τε οὕτως τὸ μὲν ὑπὲρ γῆς μάλιστα παθὼν ταῦτα χάλαζα, τὸ δ' ἐπὶ γῆς κρύσταλλος, τὸ δὲ ἦττον, ἡμιπαγὲς τε ὃν ἔτι, τὸ μὲν ὑπὲρ γῆς αὖ χιών, τὸ δ' ἐπὶ γῆς συμπαγὲν ἐκ δρόσου γενόμενον πάχνη λέγεται.

ΤΙ. τὰ δὲ δὴ πλεῖστα ὑδάτων εἶδη μεμειγμένα ἀλλήλοις—σύμπαν μὲν τὸ γένος, [60a] διὰ τῶν ἐκ γῆς φυτῶν ἡθημένα, χυμοὶ λεγόμενοι—διὰ δὲ τὰς μείξεις ἀνομοιότητα ἕκαστοι σχόντες τὰ μὲν ἄλλα πολλὰ ἀνώνυμα γένη παρέσχοντο, τέτταρα δὲ ὅσα ἔμπυρα εἶδη, διαφανῇ μάλιστα γενόμενα, εἴληφεν ὀνόματα αὐτῶν, τὸ μὲν τῆς ψυχῆς μετὰ τοῦ σώματος θερμαντικὸν οἶνος, τὸ δὲ λεῖον καὶ διακριτικὸν ὄψεως διὰ ταῦτά τε ιδεῖν λαμπρὸν καὶ στίλβον λιπαρὸν τε φανταζόμενον ἐλαιερὸν εἶδος, πίττα καὶ κίκι καὶ ἔλαιον αὐτὸ ὅσα τ' ἄλλα τῆς αὐτῆς δυνάμεως· ὅσον δὲ διαχυτικὸν [60b] μέχρι φύσεως τῶν περὶ τὸ στόμα συνόδων, ταύτη τῇ δυνάμει γλυκύτητα παρεχόμενον, μέλι τὸ κατὰ πάντων μάλιστα πρόσρημα ἔσχεν, τὸ δὲ τῆς σαρκὸς διαλυτικὸν τῷ κάειν, ἀφρώδες γένος, ἐκ πάντων ἀφορισθὲν τῶν χυμῶν, ὅπως ἐπωνομάσθη.

γῆς δὲ εἶδη, τὸ μὲν ἡθημένον διὰ ὕδατος τοιῷδε τρόπῳ γίνεταί σῶμα λίθινον. τὸ συμμιγὲς ὕδωρ ὅταν ἐν τῇ συμμείξει κοπῇ, μετέβαλεν εἰς ἀέρος ιδέαν· γενόμενος δὲ [60c] ἀήρ εἰς τὸν ἑαυτοῦ τόπον ἀναθεῖ. κενὸν δ' ὑπερεῖχεν αὐτῶν οὐδέν· τὸν οὖν πλησίον ἔωσεν ἀέρα. ὁ δὲ ἅτε ὦν βαρὺς, ὠσθεὶς καὶ περιχυθεὶς τῷ τῆς γῆς ὄγκῳ, σφόδρα ἔθλιψεν συνέωσέν τε αὐτὸν εἰς τὰς ἔδρας ὅθεν ἀνῆει ὁ νέος ἀήρ· συνωσθεῖσα δὲ ὑπὸ ἀέρος ἀλύτως ὕδατι γῆ συνίσταται πέτρα, καλλίων μὲν ἢ τῶν ἴσων καὶ ὁμαλῶν διαφανῆς μερῶν, αἰσχίων δὲ ἢ ἐναντία. τὸ δὲ ὑπὸ πυρὸς τάχους τὸ νοτερόν [60d] πᾶν ἐξαρπασθὲν καὶ κραυρότερον ἐκείνου συστάν, ᾧ γένει κέραμον ἐπωνομάκαμεν, τοῦτο γέγονεν· ἔστιν δὲ ὅτε νοτίδος ὑπολειφθείσης χυτὴ γῆ γενομένη διὰ πυρὸς ὅταν ψυχθῇ, γίνεταί τὸ μέλαν χρῶμα ἔχον λίθος. τῷ δ' αὖ κατὰ ταῦτά μὲν ταῦτα ἐκ συμμείξεως ὕδατος ἀπομονουμένῳ πολλοῦ, λεπτοτέρων δὲ ἐκ γῆς μερῶν ἀλμυρῷ τε ὄντε, ἡμιπαγῇ γενομένῳ καὶ λυτῷ πάλιν ὑφ' ὕδατος, τὸ μὲν ἐλαίου καὶ γῆς καθαρτικὸν γένος λίτρον, τὸ δ' εὐάρμοστον ἐν ταῖς κοινωνίαις [60e] ταῖς περὶ τὴν τοῦ στόματος αἴσθησιν ἀλῶν κατὰ λόγον νόμου θεοφιλὲς σῶμα ἐγένετο. τὰ δὲ κοινὰ ἐξ ἀμφοῖν ὕδατι μὲν οὐ λυτά, πυρὶ δέ, διὰ τὸ τοιόνδε οὕτω συμπήγνυται. γῆς ὄγκους πῦρ μὲν ἀήρ τε οὐ τήκει· τῆς γὰρ συστάσεως τῶν διακένων αὐτῆς σμικρομερέστερα πεφυκότα, διὰ πολλῆς εὐρυχωρίας ἰόντα, οὐ βιαζόμενα, ἄλυτον αὐτὴν ἐάσαντα ἄτηκτον παρέσχε· τὰ δὲ ὕδατος ἐπειδὴ μείζω πέφυκεν μέρη, βίαιον ποιούμενα τὴν διέξοδον, λύοντα αὐτὴν τήκει.

ΤΙ. γῆν [61a] μὲν γὰρ ἀσύστατον ὑπὸ βίας οὕτως ὕδωρ μόνον λύει, συνεστηκυῖαν δὲ πλὴν πυρὸς οὐδέν· εἴσοδος γὰρ οὐδενὶ πλὴν πυρὶ λείπεται. τὴν δὲ ὕδατος αὖ σύνοδον τὴν μὲν βιαιοτάτην πῦρ μόνον, τὴν δὲ ἀσθενεστέραν ἀμφότερα, πῦρ τε καὶ ἀήρ, διαχεῖτον, ὁ μὲν κατὰ τὰ διάκενα, τὸ δὲ καὶ κατὰ τὰ τρίγωνα· βίᾳ δὲ ἀέρα συστάντα οὐδὲν λύει πλὴν κατὰ τὸ στοιχεῖον, ἀβίαστον δὲ κατατῆκει μόνον πῦρ. τὰ δὲ τῶν συμμείκτων ἐκ γῆς τε καὶ ὕδατος σωμάτων, μέχριπερ ἂν [61b] ὕδωρ αὐτοῦ τὰ τῆς γῆς διάκενα καὶ βίᾳ συμπεπιλημένα κατέχη, τὰ μὲν ὕδατος ἐπιόντα ἔξωθεν εἴσοδον οὐκ ἔχοντα μέρη περιρρέοντα τὸν ὅλον ὄγκον ἄτηκτον εἶασεν, τὰ δὲ πυρὸς εἰς τὰ τῶν

ύδάτων διάκενα εισιόντα, ὅπερ ὕδωρ γῆν, τοῦτο πῦρ ἀέρα ἀπεργαζόμενα, τηχθέντι τῷ κοινῷ σώματι ρεῖν μόνα αἷτια συμβέβηκεν· τυγχάνει δὲ ταῦτα ὄντα, τὰ μὲν ἔλαττον ἔχοντα ὕδατος ἢ γῆς, τό τε περὶ τὴν ὕαλον γένος [61c] ἅπαν ὅσα τε λίθων χυτὰ εἶδη καλεῖται, τὰ δὲ πλέον ὕδατος αὖ, πάντα ὅσα κηροειδῆ καὶ θυμιατικὰ σώματα συμπήγνυται.

καὶ τὰ μὲν δὴ σχήμασι κοινωνίαις τε καὶ μεταλλαγαῖς εἰς ἄλληλα πεποικιλμένα εἶδη σχεδὸν ἐπιδέδεικται· τὰ δὲ παθήματα αὐτῶν δι' ἃς αἰτίας γέγονεν πειρατέον ἐμφανίζειν. πρῶτον μὲν οὖν ὑπάρχειν αἰσθῆσιν δεῖ τοῖς λεγομένοις ἀεὶ, σαρκὸς δὲ καὶ τῶν περὶ σάρκα γένεσιν, ψυχῆς τε ὅσον θνητόν, οὕτω διεληλύθαμεν· τυγχάνει δὲ οὔτε ταῦτα χωρὶς [61d] τῶν περὶ τὰ παθήματα ὅσα αἰσθητικά οὐτ' ἐκεῖνα ἄνευ τούτων δυνατὰ ἰκανῶς λεχθῆναι, τὸ δὲ ἅμα σχεδὸν οὐ δυνατόν. ὑποθετέον δὴ πρότερον θάτερα, τὰ δ' ὑποτεθέντα ἐπάνιμεν αὖθις. ἵνα οὖν ἐξῆς τὰ παθήματα λέγηται τοῖς γένεσιν, ἔστω πρότερα ἡμῖν τὰ περὶ σῶμα καὶ ψυχὴν ὄντα. πρῶτον μὲν οὖν ἢ πῦρ θερμὸν λέγομεν, ἴδωμεν ὧδε σκοποῦντες, τὴν διάκρισιν καὶ τομὴν αὐτοῦ περὶ τὸ σῶμα ἡμῶν γιγνομένην [61e] ἐννοηθέντες. ὅτι μὲν γὰρ ὁξύ τι τὸ πάθος, πάντες σχεδὸν αἰσθανόμεθα·

ΤΙ. τὴν δὲ λεπτότητα τῶν πλευρῶν καὶ γωνιῶν ὀξύτητα τῶν τε μορίων σμικρότητα καὶ τῆς φορᾶς τὸ τάχος, οἷς πᾶσι σφοδρὸν ὄν καὶ τομὸν ὀξέως τὸ προστυχὸν ἀεὶ [62a] τέμνει, λογιστέον ἀναμιμνησκομένοις τὴν τοῦ σχήματος αὐτοῦ γένεσιν, ὅτι μάλιστα ἐκεῖνη καὶ οὐκ ἄλλη φύσις διακρίνουσα ἡμῶν κατὰ σμικρά τε τὰ σώματα κερματίζουσα τοῦτο ὃ νῦν θερμὸν λέγομεν εἰκότως τὸ πάθημα καὶ τοῦνομα παρέσχεν. τὸ δ' ἐναντίον τούτων κατάδηλον μὲν, ὅμως δὲ μηδὲν ἐπιδεῖς ἔστω λόγου. τὰ γὰρ δὴ τῶν περὶ τὸ σῶμα ὑγρῶν μεγαλομερέστερα εισιόντα, τὰ σμικρότερα ἐξωθοῦντα, εἰς τὰς ἐκείνων οὐ δυνάμενα ἔδρας ἐνδῦναι, συνωθοῦντα ἡμῶν [62b] τὸ νοτερόν, ἐξ ἀνωμάλου κεκινημένου τε ἀκίνητον δι' ὁμαλότητα καὶ τὴν σύνωσιν ἀπεργαζόμενα πήγνυσιν· τὸ δὲ παρὰ φύσιν συναγόμενον μάχεται κατὰ φύσιν αὐτὸ ἑαυτὸ εἰς τούναντίον ἀπωθοῦν. τῇ δὴ μάχῃ καὶ τῷ σεισμῷ τούτῳ τρόμος καὶ ῥίγος ἐτέθη, ψυχρόν τε τὸ πάθος ἅπαν τοῦτο καὶ τὸ δρῶν αὐτὸ ἔσχεν ὄνομα. σκληρὸν δέ, ὅσοις ἂν ἡμῶν ἡ σὰρξ ὑπέικη, μαλακὸν δέ, ὅσα ἂν τῇ σαρκί· πρὸς ἄλληλά τε οὕτως. ὑπέικει δὲ ὅσον ἐπὶ σμικροῦ βαίνει· τὸ δὲ ἐκ [62c] τετραγώνων ὄν βάσεων, ἅτε βεβηκὸς σφόδρα, ἀντιτυπώτατον εἶδος, ὅτι τε ἂν εἰς πυκνότητα συνιὸν πλείστην ἀντίτονον ἢ μάλιστα. βαρὺ δὲ καὶ κοῦφον μετὰ τῆς τοῦ κάτω φύσεως ἄνω τε λεγομένης ἐξεταζόμενον ἂν δηλωθεῖ σαφέστατα. φύσει γὰρ δὴ τινος τόπους δύο εἶναι διειληφότας διχῇ τὸ πᾶν ἐναντίους, τὸν μὲν κάτω, πρὸς ὃν φέρεται πάνθ' ὅσα τινὰ ὄγκον σώματος ἔχει, τὸν δὲ ἄνω, πρὸς ὃν ἀκουσίως ἔρχεται πᾶν, οὐκ ὀρθὸν οὐδαμῇ νομίζειν· τοῦ γὰρ παντὸς [62d] οὐρανοῦ σφαιροειδοῦς ὄντος, ὅσα μὲν ἀφεστῶτα ἴσον τοῦ μέσου γέγονεν ἔσχατα, ὁμοίως αὐτὰ χρῆ ἔσχατα πεφυκέναι, τὸ δὲ μέσον τὰ αὐτὰ μέτρα τῶν ἐσχάτων ἀφεστηκὸς ἐν τῷ καταντικρὺ νομίζειν δεῖ πάντων εἶναι. τοῦ δὴ κόσμου ταύτη πεφυκότης, τί τῶν εἰρημένων ἄνω τις ἢ κάτω τιθέμενος οὐκ ἐν δίκῃ δόξει τὸ μηδὲν προσῆκον ὄνομα λέγειν; ὁ μὲν γὰρ μέσος ἐν αὐτῷ τόπος οὔτε κάτω πεφυκῶς οὔτε ἄνω λέγεσθαι δίκαιος, ἀλλ' αὐτὸ ἐν μέσῳ· ὁ δὲ πέριξ οὔτε δὴ μέσος οὐτ' ἔχων διάφορον αὐτοῦ μέρος ἕτερον θατέρου μᾶλλον πρὸς τὸ μέσον ἢ τι τῶν καταντικρὺ. τοῦ δὲ ὁμοίως πάντῃ πεφυκότης ποῖά τις ἐπιφέρων ὀνόματα αὐτῷ ἐναντία καὶ πῇ καλῶς ἂν ἡγοῖτο λέγειν;

ΤΙ. εἰ γάρ τι καὶ στερεὸν εἴη κατὰ μέσον τοῦ [63a] παντὸς ἰσοπαλές, εἰς οὐδὲν ἂν ποτε τῶν ἐσχάτων ἐνεχθεῖ διὰ τὴν πάντῃ ὁμοιότητα αὐτῶν· ἀλλ' εἰ καὶ περὶ αὐτὸ πορεύοιτό τις ἐν κύκλῳ, πολλάκις ἂν στὰς ἀντίπους ταυτὸν αὐτοῦ κάτω καὶ ἄνω προσείποι. τὸ μὲν γὰρ ὅλον, καθάπερ εἴρηται νυνδὴ, σφαιροειδὲς ὄν, τόπον τινὰ κάτω, τὸν δὲ ἄνω λέγειν ἔχειν οὐκ ἔμφρονος· ὅθεν δὲ ὠνομάσθη ταῦτα καὶ ἐν οἷς ὄντα εἰθίσμεθα δι' ἐκεῖνα καὶ τὸν οὐρανὸν ὅλον οὕτω διαιρούμενοι [63b] λέγειν, ταῦτα διομολογητέον ὑποθεμένοις τάδε ἡμῖν. εἴ τις ἐν τῷ τοῦ

παντὸς τόπῳ καθ' ὃν ἡ τοῦ πυρὸς εἴληχε μάλιστα φύσιν, οὗ καὶ πλεῖστον ἂν ἡθροισμένον εἴη πρὸς ὃ φέρεται, ἐπεμβὰς ἐπ' ἐκεῖνο καὶ δύναμιν εἰς τοῦτο ἔχων, μέρη τοῦ πυρὸς ἀφαιρῶν ἰσταίη τιθεὶς εἰς πλάστιγγας, αἶρων τὸν ζυγὸν καὶ τὸ πῦρ ἔλκων εἰς ἀνόμοιον ἀέρα βιαζόμενος [63c] δῆλον ὡς τοῦλαττόν που τοῦ μείζονος ῥᾶον βιάται· ῥώμη γὰρ μιᾷ δυοῖν ἅμα μετεωριζομένοιν τὸ μὲν ἔλαττον μᾶλλον, τὸ δὲ πλεόν ἦττον ἀνάγκη που κατατεινόμενον συνέπεσθαι τῇ βίᾳ, καὶ τὸ μὲν πολὺ βαρὺ καὶ κάτω φερόμενον κληθῆναι, τὸ δὲ σμικρὸν ἐλαφρὸν καὶ ἄνω. ταῦτόν δὲ τοῦτο δεῖ φωρᾶσαι δρῶντας ἡμᾶς περὶ τόνδε τὸν τόπον. ἐπὶ γὰρ γῆς βεβῶτες γεώδη γένη διιστάμενοι, καὶ γῆν ἐνίστε αὐτήν, ἔλκομεν εἰς ἀνόμοιον ἀέρα βία καὶ παρὰ φύσιν, ἀμφότερα τοῦ [63d] συγγενοῦς ἀντεχόμενα, τὸ δὲ σμικρότερον ῥᾶον τοῦ μείζονος βιαζομένοις εἰς τὸ ἀνόμοιον πρότερον συνέπεται· κοῦφον οὖν αὐτὸ προσειρήκαμεν, καὶ τὸν τόπον εἰς ὃν βιαζόμεθα, ἄνω, τὸ δ' ἐναντίον τούτοις πάθος βαρὺ καὶ κάτω. ταῦτ' οὖν δὴ διαφόρως ἔχειν αὐτὰ πρὸς αὐτὰ ἀνάγκη διὰ τὸ τὰ πλήθη τῶν γενῶν τόπον ἐναντίον ἄλλα ἄλλοις κατέχειν—τὸ γὰρ ἐν ἐτέρῳ κοῦφον ὃν τόπῳ τῷ κατὰ τὸν ἐναντίον τόπον ἐλαφρῷ [63e] καὶ τῷ βαρεῖ τὸ βαρὺ τῷ τε κάτω τὸ κάτω καὶ τὸ ἄνω τῷ ἄνω πάντ' ἐναντία καὶ πλάγια καὶ πάντως διάφορα πρὸς ἄλληλα ἀνευρεθῆσεται γινόμενα καὶ ὄντα—τόδε γε μὴν ἔν τι διανοητέον περὶ πάντων αὐτῶν, ὡς ἡ μὲν πρὸς τὸ συγγενὲς ὁδὸς ἐκάστοις οὔσα βαρὺ μὲν τὸ φερόμενον ποιεῖ, τὸν δὲ τόπον εἰς ὃν τὸ τοιοῦτον φέρεται, κάτω, τὰ δὲ τούτοις ἔχοντα ὡς ἐτέρως θάτερα. περὶ δὲ τούτων αὐτῶν παθημάτων ταῦτα αἷτια εἰρήσθω.

ΤΙ. λείου δ' αὖ καὶ τραχέος παθήματος αἰτίαν πᾶς που κατιδὼν καὶ ἐτέρῳ δυνατὸς ἂν εἴη λέγειν· σκληρότης γὰρ ἀνωμαλότητι μειχθεῖσα, τὸ δ' [64a] ὁμαλότης πυκνότητι παρέχεται.

μέγιστον δὲ καὶ λοιπὸν τῶν κοινῶν περὶ ὅλον τὸ σῶμα παθημάτων τὸ τῶν ἡδέων καὶ τῶν ἀλγυνῶν αἷτιον ἐν οἷς διεληλύθαμεν, καὶ ὅσα διὰ τῶν τοῦ σώματος μορίων αἰσθήσεις κεκτημένα καὶ λύπας ἐν αὐτοῖς ἡδονὰς θ' ἅμα ἐπομένους ἔχει. ὥδ' οὖν κατὰ παντὸς αἰσθητοῦ καὶ ἀναισθήτου παθήματος τὰς αἰτίας λαμβάνωμεν, ἀναμιμνησκόμενοι τὸ τῆς [64b] εὐκινήτου τε καὶ δυσκινήτου φύσεως ὅτι διειλόμεθα ἐν τοῖς πρόσθεν· ταύτη γὰρ δὴ μεταδιωκτέον πάντα ὅσα ἐπινοοῦμεν ἐλεῖν. τὸ μὲν γὰρ κατὰ φύσιν εὐκίνητον, ὅταν καὶ βραχὺ πάθος εἰς αὐτὸ ἐμπίπτῃ, διαδίδωσιν κύκλῳ μόρια ἕτερα ἐτέροις ταῦτόν ἀπεργαζόμενα, μέχριπερ ἂν ἐπὶ τὸ φρόνιμον ἐλθόντα ἐξαγγεῖλῃ τοῦ ποιήσαντος τὴν δύναμιν· τὸ δ' ἐναντίον ἐδραῖον ὃν κατ' οὐδένα τε κύκλον ἰὸν πάσχει μόνον, [64c] ἄλλο δὲ οὐ κινεῖ τῶν πλησίον, ὥστε οὐ διαδιδόντων μορίων μορίοις ἄλλων ἄλλοις τὸ πρῶτον πάθος ἐν αὐτοῖς ἀκίνητον εἰς τὸ πᾶν ζῶον γενόμενον ἀναισθητον παρέσχεν τὸ παθόν. ταῦτα δὲ περὶ τε ὅστ' αἰ καὶ τὰς τρίχας ἐστὶν καὶ ὅσ' ἄλλα γήϊνα τὸ πλεῖστον ἔχομεν ἐν ἡμῖν μόρια· τὰ δὲ ἔμπροσθεν περὶ τὰ τῆς ὀψέως καὶ ἀκοῆς μάλιστα, διὰ τὸ πυρὸς ἀέρος τε ἐν αὐτοῖς δύναμιν ἐνεῖναι μεγίστην. τὸ δὲ τῆς ἡδονῆς καὶ λύπης ὥδε δεῖ διανοεῖσθαι· τὸ μὲν παρὰ φύσιν καὶ [64d] βίαιον γινόμενον ἀθρόον παρ' ἡμῖν πάθος ἀλγυνόν, τὸ δ' εἰς φύσιν ἀπιὸν πάλιν ἀθρόον ἡδύ, τὸ δὲ ἡρέμα καὶ κατὰ σμικρὸν ἀναισθητον, τὸ δ' ἐναντίον τούτοις ἐναντίως. τὸ δὲ μετ' εὐπετείας γινόμενον ἅπαν αἰσθητὸν μὲν ὅτι μάλιστα, λύπης δὲ καὶ ἡδονῆς οὐ μετέχον, οἷον τὰ περὶ τὴν ὄψιν αὐτὴν παθήματα, ἢ δὲ σῶμα ἐν τοῖς πρόσθεν ἐρρήθη καθ' ἡμέραν συμφυὲς ἡμῶν γίνεσθαι. ταύτη γὰρ τομαὶ μὲν καὶ καύσεις καὶ ὅσα ἄλλα πάσχει λύπας οὐκ ἐμποιοῦσιν, οὐδὲ [64e] ἡδονὰς πάλιν ἐπὶ ταῦτόν ἀπιούσης εἶδος, μέγιστα δὲ αἰσθήσεις καὶ σαφέσταται καθ' ὅτι τ' ἂν πάθῃ καὶ ὅσων ἂν αὐτὴ πη προσβαλοῦσα ἐφάπτηται· βία γὰρ τὸ πάνπαν οὐκ ἐν τῇ διακρίσει τε αὐτῆς καὶ συγκρίσει.

ΤΙ. τὰ δ' ἐκ μειζόνων μερῶν σώματα μόγις εἴκοντα τῷ δρῶντι, διαδιδόντα δὲ εἰς ὅλον τὰς κινήσεις, ἡδονὰς ἴσχει καὶ λύπας, ἀλλοτριούμενα [65a] μὲν λύπας, καθιστάμενα δὲ εἰς τὸ αὐτὸ πάλιν ἡδονὰς. ὅσα δὲ κατὰ σμικρὸν τὰς ἀποχωρήσεις ἑαυτῶν καὶ κενώσεις εἴληφεν, τὰς δὲ

πληρώσεις ἀθρόας καὶ κατὰ μεγάλα, κενώσεως μὲν ἀναίσθητα, πληρώσεως δὲ αἰσθητικὰ γινόμενα, λύπας μὲν οὐ παρέχει τῷ θνητῷ τῆς ψυχῆς, μεγίστας δὲ ἡδονάς· ἔστιν δὲ ἔνδηλα περὶ τὰς εὐωδίας. ὅσα δὲ ἀπαλλοτριοῦται μὲν ἀθρόα, κατὰ σμικρὰ δὲ μόγις τε εἰς ταῦτόν [65b] πάλιν ἑαυτοῖς καθίσταται, τούναντίον τοῖς ἔμπροσθεν πάντα ἀποδίδωσιν· ταῦτα δ' αὖ περὶ τὰς καύσεις καὶ τομὰς τοῦ σώματος γινόμενά ἐστιν κατάδηλα.

καὶ τὰ μὲν δὴ κοινὰ τοῦ σώματος παντὸς παθήματα, τῶν τ' ἐπωνυμιῶν ὅσαι τοῖς δρῶσιν αὐτὰ γεγόνασιν, σχεδὸν εἴρηται· τὰ δ' ἐν ἰδίοις μέρεσιν ἡμῶν γινόμενα, τὰ τε πάθη καὶ τὰς αἰτίας αὖ τῶν δρῶντων, πειρατέον εἰπεῖν, ἃν πη [65c] δυνώμεθα. πρῶτον οὖν ὅσα τῶν χυμῶν πέρι λέγοντες ἐν τοῖς πρόσθεν ἀπελίπομεν, ἴδια ὄντα παθήματα περὶ τὴν γλῶτταν, ἐμφανιστέον ἢ δυνατόν. φαίνεται δὲ καὶ ταῦτα, ὥσπερ οὖν καὶ τὰ πολλά, διὰ συγκρίσεων τέ τινων καὶ διακρίσεων γίνεσθαι, πρὸς δὲ αὐταῖς κεχρῆσθαι μᾶλλον τι τῶν ἄλλων τραχύτησί τε καὶ λειότησιν. ὅσα μὲν γὰρ εἰσιόντα περὶ τὰ φλέβια, οἷόνπερ δοκίμια τῆς γλῶττης [65d] τεταμένα ἐπὶ τὴν καρδίαν, εἰς τὰ νοτερά τῆς σαρκὸς καὶ ἀπαλὰ ἐμπίπτοντα γήϊνα μέρη κατατηκόμενα συνάγει τὰ φλέβια καὶ ἀποξηραίνει, τραχύτερα μὲν ὄντα στρυφνὰ, ἥττον δὲ τραχύνοντα αὐστηρὰ φαίνεται· τὰ δὲ τούτων τε ῥυπτικά καὶ πᾶν τὸ περὶ τὴν γλῶτταν ἀποπλύνοντα, πέρα μὲν τοῦ μετρίου τοῦτο δρῶντα καὶ προσεπιλαμβανόμενα ὥστε ἀποτήκιν αὐτῆς τῆς φύσεως, οἷον ἢ τῶν λίτρων [65e] δύναιμις, πικρὰ πάνθ' οὕτως ὠνόμασται, τὰ δὲ ὑποδεέστερα τῆς λιτρώδους ἕξεως ἐπὶ τὸ μέτριόν τε τῇ ῥύψει χρώμενα ἀλυκὰ ἄνευ πικρότητος τραχείας καὶ φύλα μᾶλλον ἡμῖν φαντάζεται.

ΤΙ. τὰ δὲ τῇ τοῦ στόματος θερμότητι κοινωνήσαντα καὶ λεαινόμενα ὑπ' αὐτοῦ, συνεκπυρούμενα καὶ πάλιν αὐτὰ ἀντικείμενα τὸ διαθερμῆναν, φερόμενά τε ὑπὸ κουφότητος ἄνω πρὸς τὰς τῆς κεφαλῆς αἰσθήσεις, τέμνοντά τε [66a] πάνθ' ὁπόσοις ἂν προσπίπτῃ, διὰ ταύτας τὰς δυνάμεις δριμύα πάντα τὰ τοιαῦτα ἐλέχθη. τὸ δὲ αὖ τῶν προλελεπτυσμένων μὲν ὑπὸ σηπεδόνοιο, εἰς δὲ τὰς στενὰς φλέβας ἐνδυσόμενων, καὶ τοῖς ἐνοῦσιν αὐτόθι μέρεσιν γεώδεσιν καὶ ὅσα ἀέρος συμμετρίαν ἔχοντα, ὥστε κινήσαντα περὶ ἄλληλα ποιεῖν κυκᾶσθαι, κυκώμενα δὲ περιπίπτειν τε καὶ εἰς ἕτερα ἐνδυσόμενα ἕτερα κοῖλα ἀπεργάζεσθαι περιτεινόμενα τοῖς εἰσιούσιν— [66b] ἃ δὴ νοτίδος περὶ ἀέρα κοίλης περιταθείσης, τότε μὲν γεώδους, τότε δὲ καὶ καθαρᾶς, νοτερά ἀγγεῖα ἀέρος, ὕδατα κοῖλα περιφερῇ τε γενέσθαι, καὶ τὰ μὲν τῆς καθαρᾶς διαφανεῖς περιστῆναι κληθείσας ὄνομα πομφόλυγας, τὰ δὲ τῆς γεώδους ὁμοῦ κινουμένης τε καὶ αἰρομένης ζέσιν τε καὶ ζύμωσιν ἐπὶ κλῆν λεχθῆναι—τὸ δὲ τούτων αἴτιον τῶν παθημάτων ὅξυ προσρηθῆναι. σύμπασιν δὲ τοῖς περὶ ταῦτα εἰρημένοις [66c] πάθος ἐναντίον ἀπ' ἐναντίας ἐστὶ προφάσεως· ὁπόταν ἢ τῶν εἰσιόντων σύστασις ἐν ὑγροῖς, οἰκεία τῇ τῆς γλῶττης ἕξει πεφυκυῖα, λεαίνῃ μὲν ἐπαλείφουσα τὰ τραχυθέντα, τὰ δὲ παρὰ φύσιν συνεστῶτα ἢ κεχυμένα τὰ μὲν συνάγῃ, τὰ δὲ χαλᾷ, καὶ πάνθ' ὅτι μάλιστα ἰδρύῃ κατὰ φύσιν, ἡδὺ καὶ προσφιλὲς παντὶ πᾶν τὸ τοιοῦτον ἴαμα τῶν βιαίων παθημάτων γινόμενον κέκληται γλυκύ. [66d]

καὶ τὰ μὲν ταύτη ταῦτα· περὶ δὲ δὴ τὴν τῶν μυκτῆρων δύναμιν, εἶδη μὲν οὐκ ἔνι. τὸ γὰρ τῶν ὁσμῶν πᾶν ἡμιγενές, εἶδει δὲ οὐδενὶ συμβέβηκεν συμμετρία πρὸς τό τινα σχεῖν ὁσμήν· ἀλλ' ἡμῶν αἱ περὶ ταῦτα φλέβες πρὸς μὲν τὰ γῆς ὕδατός τε γένη στενότεραι συνέστησαν, πρὸς δὲ τὰ πυρὸς ἀέρος τε εὐρύτεραι, διὸ τούτων οὐδεὶς οὐδενὸς ὁσμῆς πώποτε ἦσθετό τις, ἀλλὰ ἢ βρεχομένων ἢ σηπομένων ἢ τηκομένων ἢ θυμιωμένων γίνονται τινων. μεταβάλλοντος γὰρ [66e] ὕδατος εἰς ἀέρα ἀέρος τε εἰς ὕδωρ ἐν τῷ μεταξύ τούτων γεγόνασιν, εἰσὶν τε ὁσμαι σύμπασαι καπνὸς ἢ ὁμίχλη, τούτων δὲ τὸ μὲν ἐξ ἀέρος εἰς ὕδωρ ἰὸν ὁμίχλη, τὸ δὲ ἐξ ὕδατος εἰς ἀέρα καπνός· ὅθεν λεπτότεραι μὲν ὕδατος, παχύτεραι δὲ ὁσμαι σύμπασαι γεγόνασιν ἀέρος.

ΤΙ. δηλοῦνται δὲ ὁπόταν τινὸς ἀντιφραχθέντος περὶ τὴν ἀναπνοὴν ἄγῃ τις βίᾳ τὸ πνεῦμα εἰς

αυτόν· τότε γὰρ ὁσμή μὲν οὐδεμία συνδιηθεῖται, τὸ δὲ πνεῦμα τῶν ὁσμῶν ἐρημωθὲν αὐτὸ μόνον [67a] ἔπεται. δὴ οὖν ταῦτα ἀνώνυμα τὰ τούτων ποικίλματα γέγονεν, οὐκ ἐκ πολλῶν οὐδὲ ἀπλῶν εἰδῶν ὄντα, ἀλλὰ διχῇ τό θ' ἡδὺ καὶ τὸ λυπηρὸν αὐτόθι μόνω διαφανῇ λέγεσθον, τὸ μὲν τραχυῆνόν τε καὶ βιαζόμενον τὸ κύτος ἅπαν, ὅσον ἡμῶν μεταξὺ κορυφῆς τοῦ τε ὀμφαλοῦ κεῖται, τὸ δὲ ταῦτόν τοῦτο καταπραῦνον καὶ πάλιν ἦ πέφυκεν ἀγαπητῶς ἀποδιδόν.

τρίτον δὲ αἰσθητικὸν ἐν ἡμῖν μέρος ἐπισκοποῦσιν τὸ περὶ [67b] τὴν ἀκοήν, δι' ἧς αἰτίας τὰ περὶ αὐτὸ συμβαίνει παθήματα, λεκτέον. ὅλως μὲν οὖν φωνὴν θῶμεν τὴν δι' ὧτων ὑπ' ἀέρος ἐγκεφάλου τε καὶ αἵματος μέχρι ψυχῆς πληγὴν διαδιδομένην, τὴν δὲ ὑπ' αὐτῆς κίνησιν, ἀπὸ τῆς κεφαλῆς μὲν ἀρχομένην, τελευτῶσαν δὲ περὶ τὴν τοῦ ἥπατος ἔδραν, ἀκοήν· ὅση δ' αὐτῆς ταχεῖα, ὀξεῖαν, ὅση δὲ βραδυτέρα, βαρυτέραν· τὴν δὲ ὁμοίαν ὁμαλήν τε καὶ λείαν, τὴν δὲ ἐναντίαν τραχεῖαν· [67c] μεγάλην δὲ τὴν πολλήν, ὅση δὲ ἐναντία, σμικράν. τὰ δὲ περὶ συμφωνίας αὐτῶν ἐν τοῖς ὕστερον λεχθησομένοις ἀνάγκη ῥηθῆναι.

τέταρτον δὲ λοιπὸν ἔτι γένος ἡμῖν αἰσθητικόν, ὃ διελέσθαι δεῖ συχνὰ ἐν ἑαυτῷ ποικίλματα κεκτημένον, ἃ σύμπαντα μὲν χροᾶς ἐκαλέσαμεν, φλόγα τῶν σωμάτων ἐκάστων ἀπορρέουσιν, ὅψει σύμμετρα μόρια ἔχουσιν πρὸς αἴσθησιν· ὅψεως δ' ἐν τοῖς πρόσθεν αὐτὸ περὶ τῶν αἰτίων τῆς γενέσεως [67d] ἐρρήθη. τῇ δ' οὖν τῶν χρωμάτων πέρι μάλιστα εἰκὸς πρέποι τ' ἂν ἐπιεικεῖ λόγῳ διεξελεῖν· τὰ φερόμενα ἀπὸ τῶν ἄλλων μόρια ἐμπίπτοντά τε εἰς τὴν ὅψιν τὰ μὲν ἐλάττω, τὰ δὲ μείζω, τὰ δ' ἴσα τοῖς αὐτῆς τῆς ὀψεως μέρεσιν εἶναι· τὰ μὲν οὖν ἴσα ἀναίσθητα, ἃ δὴ καὶ διαφανῇ λέγομεν, τὰ δὲ μείζω καὶ ἐλάττω, τὰ μὲν συγκρίνοντα, τὰ δὲ διακρίνοντα αὐτήν, τοῖς περὶ τὴν σάρκα θερμοῖς καὶ ψυχροῖς καὶ τοῖς [67e] περὶ τὴν γλῶτταν στρυφνοῖς, καὶ ὅσα θερμαντικὰ ὄντα δριμύα ἐκαλέσαμεν, ἀδελφὰ εἶναι, τὰ τε λευκὰ καὶ τὰ μέλανα, ἐκείνων παθήματα γεγονότα ἐν ἄλλῳ γένει τὰ αὐτά, φανταζόμενα δὲ ἄλλα διὰ ταύτας τὰς αἰτίας.

ΤΙ. οὕτως οὖν αὐτὰ προσρητέον· τὸ μὲν διακριτικὸν τῆς ὀψεως λευκόν, τὸ δ' ἐναντίον αὐτοῦ μέλαν, τὴν δὲ ὀξυτέραν φορὰν καὶ γένους πυρὸς ἐτέρου προσπίπτουσιν καὶ διακρίνουσιν τὴν ὅψιν μέχρι τῶν ὀμμάτων, αὐτάς τε τῶν ὀφθαλμῶν τὰς διεξόδους [68a] βίᾳ διωθοῦσιν καὶ τήκουσιν, πῦρ μὲν ἀθρόον καὶ ὕδωρ, ὃ δάκρυον καλοῦμεν, ἐκείθεν ἐκχέουσιν, αὐτὴν δὲ οὔσαν πῦρ ἐξ ἐναντίας ἀπαντῶσαν, καὶ τοῦ μὲν ἐκπηδῶντος πυρὸς οἶον ἀπ' ἀστραπῆς, τοῦ δ' εἰσιόντος καὶ περὶ τὸ νοτερόν κατασβεννυμένου, παντοδαπῶν ἐν τῇ κυκλήσει ταύτῃ γιγνομένων χρωμάτων, μαρμαρυγὰς μὲν τὸ πάθος προσείπομεν, τὸ δὲ τοῦτο ἀπεργαζόμενον λαμπρόν τε καὶ στίλβον ἐπωνομάσαμεν. [68b] τὸ δὲ τούτων αὖ μεταξὺ πυρὸς γένος, πρὸς μὲν τὸ τῶν ὀμμάτων ὑγρὸν ἀφικνούμενον καὶ κεραννύμενον αὐτῷ, στίλβον δὲ οὐ· τῇ δὲ διὰ τῆς νοτίδος αὐγῇ τοῦ πυρὸς μειγνυμένου χρῶμα ἔναιμον παρασχομένη, τοῦνομα ἐρυθρὸν λέγομεν. λαμπρόν τε ἐρυθρῷ λευκῷ τε μειγνύμενον ξανθὸν γέγονεν· τὸ δὲ ὅσον μέτρον ὅσοις, οὐδ' εἴ τις εἰδείῃ, νοῦν ἔχει τὸ λέγειν, ὣν μήτε τινὰ ἀνάγκην μήτε τὸν εἰκότα λόγον καὶ μετρίως ἂν τις εἰπεῖν εἴη δυνατός. ἐρυθρὸν δὲ δὴ [68c] μέλανι λευκῷ τε κραθὲν ἀλουργόν· ὄρφνινον δέ, ὅταν τούτοις μεμειγμένοις καυθεῖσιν τε μᾶλλον συγκραθῇ μέλαν. πυρρὸν δὲ ξανθοῦ τε καὶ φαιοῦ κράσει γίνεσθαι, φαιὸν δὲ λευκοῦ τε καὶ μέλανος, τὸ δὲ ὠχρὸν λευκοῦ ξανθῷ μειγνυμένου. λαμπρῷ δὲ λευκὸν συνελθὸν καὶ εἰς μέλαν κατακορὲς ἐμπεσὸν κυανοῦν χρῶμα ἀποτελεῖται, κυανοῦ δὲ λευκῷ κεραννυμένου γλαυκόν, πυρροῦ δὲ μέλανι πράσιον. τὰ δὲ [68d] ἄλλα ἀπὸ τούτων σχεδὸν δῆλα αἷς ἂν ἀφομοιούμενα μείξεσιν διασώζοι τὸν εἰκότα μῦθον. εἰ δέ τις τούτων ἔργῳ σκοπούμενος βάσανον λαμβάνοι, τὸ τῆς ἀνθρωπίνης καὶ θείας φύσεως ἡγνοηκῶς ἂν εἴη διάφορον, ὅτι θεὸς μὲν τὰ πολλὰ εἰς ἓν συγκεραννύναι καὶ πάλιν ἐξ ἐνὸς εἰς πολλὰ διαλύειν ἱκανῶς ἐπιστάμενος ἅμα καὶ δυνατός, ἀνθρώπων δὲ οὐδεὶς οὐδέτερον τούτων ἱκανὸς οὔτε ἔστι νῦν οὔτε εἰς αὐθίς ποτε ἔσται. [68e]

ταῦτα δὴ πάντα τότε ταύτη πεφυκότα ἐξ ἀνάγκης ὁ τοῦ καλλίστου τε καὶ ἀρίστου δημιουργὸς ἐν τοῖς γιγνομένοις παρελάμβανεν, ἥνικα τὸν αὐτάρκη τε καὶ τὸν τελεώτατον θεὸν ἐγέννα, χρώμενος μὲν ταῖς περὶ ταῦτα αἰτίαις ὑπηρετούσαις, τὸ δὲ εὖ τεκταινόμενος ἐν πᾶσιν τοῖς γιγνομένοις αὐτός.

ΤΙ. διὸ δὴ χρὴ δὴ αἰτίας εἶδη διορίζεσθαι, τὸ μὲν ἀναγκαῖον, τὸ δὲ θεῖον, καὶ τὸ μὲν θεῖον ἐν ἅπασιν ζητεῖν [69a] κτήσεως ἕνεκα εὐδαίμονος βίου, καθ' ὅσον ἡμῶν ἡ φύσις ἐνδέχεται, τὸ δὲ ἀναγκαῖον ἐκείνων χάριν, λογιζόμενον ὡς ἄνευ τούτων οὐ δυνατὰ αὐτὰ ἐκεῖνα ἐφ' οἷς σπουδάζομεν μόνον κατανοεῖν οὐδ' αὖ λαβεῖν οὐδ' ἄλλως πως μετασχεῖν.

ὅτ' οὖν δὴ τὰ νῦν οἷα τέκτοσιν ἡμῖν ὕλη παράκειται τὰ τῶν αἰτίων γένη διυλισμένα, ἐξ ὧν τὸν ἐπίλοιπον λόγον δεῖ συνυφανθῆναι, πάλιν ἐπ' ἀρχὴν ἐπανέλθωμεν διὰ βραχέων, ταχύ τε εἰς ταῦτον πορευθῶμεν ὅθεν δεῦρο ἀφικόμεθα, [69b] καὶ τελευτὴν ἤδη κεφαλὴν τε τῷ μύθῳ πειρώμεθα ἀρμόττουσαν ἐπιθεῖναι τοῖς πρόσθεν. ὥσπερ γὰρ οὖν καὶ κατ' ἀρχὰς ἐλέχθη, ταῦτα ἀτάκτως ἔχοντα ὁ θεὸς ἐν ἐκάστῳ τε αὐτῷ πρὸς αὐτὸ καὶ πρὸς ἄλληλα συμμετρίας ἐνεποίησεν, ὅσας τε καὶ ὅπη δυνατόν ἦν ἀνάλογα καὶ σύμμετρα εἶναι. τότε γὰρ οὔτε τούτων, ὅσον μὴ τύχη, τι μετέτεχεν, οὔτε τὸ παράπαν ὀνομάσαι τῶν νῦν ὀνομαζομένων ἀξιόλογον ἦν οὐδέν, οἷον πῦρ καὶ ὕδωρ καὶ εἴ τι τῶν ἄλλων· ἀλλὰ πάντα ταῦτα [69c] πρῶτον διεκόσμησεν, ἔπειτ' ἐκ τούτων πᾶν τόδε συνεστήσατο, ζῶον ἐν ζῳᾷ ἔχον τὰ πάντα ἐν ἑαυτῷ θνητὰ ἀθάνατά τε. καὶ τῶν μὲν θείων αὐτὸς γίγνεται δημιουργός, τῶν δὲ θνητῶν τὴν γένεσιν τοῖς ἑαυτοῦ γεννήμασιν δημιουργεῖν προσέταξεν. οἱ δὲ μιμούμενοι, παραλαβόντες ἀρχὴν ψυχῆς ἀθάνατον, τὸ μετὰ τοῦτο θνητὸν σῶμα αὐτῇ περιετόρνευσαν ὀχημά τε πᾶν τὸ σῶμα ἔδωσαν ἄλλο τε εἶδος ἐν αὐτῷ ψυχῆς προσωκοδόμουν τὸ θνητόν, δεινὰ καὶ ἀναγκαῖα ἐν ἑαυτῷ [69d] παθήματα ἔχον, πρῶτον μὲν ἡδονήν, μέγιστον κακοῦ δέλεαρ, ἔπειτα λύπας, ἀγαθῶν φυγὰς, ἔτι δ' αὖ θάρρος καὶ φόβον, ἄφρονε συμβούλῳ, θυμὸν δὲ δυσπαραμύθητον, ἐλπίδα δ' εὐπαράγωγον· αἰσθήσει δὲ ἀλόγῳ καὶ ἐπιχειρητῇ παντὸς ἔρωτι συγκερασάμενοι ταῦτα, ἀναγκαίως τὸ θνητὸν γένος συνέθεσαν. καὶ διὰ ταῦτα δὴ σεβόμενοι μαινέειν τὸ θεῖον, ὅτι μὴ πᾶσα ἦν ἀνάγκη, χωρὶς ἐκείνου κατοικίζουσιν εἰς [69e] ἄλλην τοῦ σώματος οἴκησιν τὸ θνητόν, ἰσθμὸν καὶ ὄρον διοικοδομήσαντες τῆς τε κεφαλῆς καὶ τοῦ στήθους, αὐχένα μεταξὺ τιθέντες, ἵν' εἴη χωρίς. ἐν δὴ τοῖς στήθεσιν καὶ τῷ καλουμένῳ θώρακι τὸ τῆς ψυχῆς θνητὸν γένος ἐνέδουν.

ΤΙ. καὶ ἐπειδὴ τὸ μὲν ἄμεινον αὐτῆς, τὸ δὲ χεῖρον ἐπεφύκει, διοικοδομοῦσι τοῦ θώρακος αὖ τὸ κύτος, διορίζοντες οἷον [70a] γυναικῶν, τὴν δὲ ἀνδρῶν χωρὶς οἴκησιν, τὰς φρένας διάφραγμα εἰς τὸ μέσον αὐτῶν τιθέντες. τὸ μετέχον οὖν τῆς ψυχῆς ἀνδρείας καὶ θυμοῦ, φιλόνικον ὄν, κατώκισαν ἐγγυτέρω τῆς κεφαλῆς μεταξὺ τῶν φρενῶν τε καὶ αὐχένος, ἵνα τοῦ λόγου κατήκοον ὄν κοινῇ μετ' ἐκείνου βίᾳ τὸ τῶν ἐπιθυμιῶν κατέχοι γένος, ὅπότ' ἐκ τῆς ἀκροπόλεως τῷ τ' ἐπιτάγματι καὶ λόγῳ μηδαμῇ πείθεσθαι ἐκὼν ἐθέλοι· τὴν δὲ δὴ καρδίαν [70b] ἄμμα τῶν φλεβῶν καὶ πηγὴν τοῦ περιφερομένου κατὰ πάντα τὰ μέλη σφοδρῶς αἵματος εἰς τὴν δορυφορικὴν οἴκησιν κατέστησαν, ἵνα, ὅτε ζέσειεν τὸ τοῦ θυμοῦ μένος, τοῦ λόγου παραγγείλαντος ὥς τις ἄδικος περὶ αὐτὰ γίγνεται πρᾶξις ἕξωθεν ἢ καὶ τις ἀπὸ τῶν ἐνδοθεν ἐπιθυμιῶν, ὁξέως διὰ πάντων τῶν στενωπῶν πᾶν ὅσον αἰσθητικὸν ἐν τῷ σώματι, τῶν τε παρακελεύσεων καὶ ἀπειλῶν αἰσθανόμενον, γίγνοιτο ἐπήκοον καὶ ἔποιτο πάντη, καὶ τὸ βέλτιστον οὕτως ἐν αὐτοῖς [70c] πᾶσιν ἡγεμονεῖν ἐῷ. τῇ δὲ δὴ πηδήσει τῆς καρδίας ἐν τῇ τῶν δεινῶν προσδοκίᾳ καὶ τῇ τοῦ θυμοῦ ἐγέρσει, προγινώσκοντες ὅτι διὰ πυρὸς ἢ τοιαύτη πᾶσα ἔμελλεν οἴδησις γίνεσθαι τῶν θυμουμένων, ἐπικουρίαν αὐτῇ μηχανώμενοι τὴν τοῦ πλεύμονος ἰδέαν ἐνεφύτευσαν, πρῶτον μὲν μαλακὴν καὶ ἄναιμον, εἴτα σήραγγας ἐντὸς ἔχουσας οἷον σπόγγου κατατετρημένας, ἵνα τό τε πνεῦμα καὶ τὸ πῶμα δεχομένη, [70d] ψύχουσα, ἀναπνοὴν καὶ ῥαστώνην ἐν τῷ καύματι παρέχοι·

διὸ δὴ τῆς ἀρτηρίας ὀχετοὺς ἐπὶ τὸν πλεύμονα ἔτεμον, καὶ περὶ τὴν καρδίαν αὐτὸν περιέστησαν οἶον μάλαγμα, ἵν' ὁ θυμὸς ἡνίκα ἐν αὐτῇ ἀκμάζοι, πηδῶσα εἰς ὑπεῖκον καὶ ἀναψυχομένη, πονοῦσα ἦττον, μᾶλλον τῷ λόγῳ μετὰ θυμοῦ δύναιτο ὑπηρετεῖν.

τὸ δὲ δὴ σίτων τε καὶ ποτῶν ἐπιθυμητικὸν τῆς ψυχῆς καὶ ὅσων ἔνδειαν διὰ τὴν τοῦ σώματος ἴσχει φύσιν, τοῦτο [70e] εἰς τὸ μεταξὺ τῶν τε φρενῶν καὶ τοῦ πρὸς τὸν ὀμφαλὸν ὅρου κατῴκισαν, οἶον φάτνην ἐν ἅπαντι τούτῳ τῷ τόπῳ τῇ τοῦ σώματος τροφῇ τεκτηνόμενοι· καὶ κατέδησαν δὴ τὸ τοιοῦτον ἐνταῦθα ὡς θρέμμα ἄγριον, τρέφειν δὲ συνημμένον ἀναγκαῖον, εἴπερ τι μέλλοι ποτὲ θνητὸν ἔσσεσθαι γένος.

ΤΙ. ἵν' οὖν ἀεὶ νεμόμενον πρὸς φάτνην καὶ ὅτι πορρωτάτῳ τοῦ βουλευομένου κατοικοῦν, θόρυβον καὶ βοήν ὡς ἐλαχίστην παρέχον, [71a] τὸ κράτιστον καθ' ἡσυχίαν περὶ τοῦ πᾶσι κοινῇ καὶ ἰδίᾳ συμφέροντος ἐῷ βουλευέσθαι, διὰ ταῦτα ἐνταῦθ' ἔδοσαν αὐτῷ τὴν τάξιν. εἰδότες δὲ αὐτὸ ὡς λόγου μὲν οὔτε συνήσειν ἔμελλεν, εἴ τέ πη καὶ μεταλαμβάνοι τινὸς αὐτῶν αἰσθήσεως, οὐκ ἔμφυτον αὐτῷ τὸ μέλειν τινῶν ἔσοιτο λόγων, ὑπὸ δὲ εἰδῶλων καὶ φαντασμάτων νυκτός τε καὶ μεθ' ἡμέραν μάλιστα ψυχαγωγῆσοιτο, τούτῳ δὴ θεὸς ἐπιβουλεύσας αὐτῷ τὴν ἥπατος [71b] ἰδέαν συνέστησε καὶ ἔθηκεν εἰς τὴν ἐκείνου κατοίκησιν, πυκνὸν καὶ λεῖον καὶ λαμπρὸν καὶ γλυκὺ καὶ πικρότητα ἔχον μηχανησάμενος, ἵνα ἐν αὐτῷ τῶν διανοημάτων ἢ ἐκ τοῦ νοῦ φερομένη δύναμις, οἶον ἐν κατόπτρῳ δεχομένῳ τύπους καὶ κατιδεῖν εἰδῶλα παρέχοντι, φοβοῖ μὲν αὐτό, ὁπότε μέρει τῆς πικρότητος χρωμένη συγγενεῖ, χαλεπὴ προσενεχθεῖσα ἀπειλῇ, κατὰ πᾶν ὑπομεινῶσα ὁξέως τὸ ἥπαρ, χολώδη χρώματα ἐμφαίνοι, συνάγουσά τε πᾶν ῥυσὸν καὶ τραχὺ ποιοῖ, [71c] λοβὸν δὲ καὶ δοχὰς πύλας τε τὸ μὲν ἐξ ὀρθοῦ κατακάμπτουσα καὶ συσπῶσα, τὰ δὲ ἐμφράττουσα συγκλείουσά τε, λύπας καὶ ἄσας παρέχοι, καὶ ὅτ' αὖ τὰναντία φαντάσματα ἀποζωγραφοῖ πρᾶότητός τις ἐκ διανοίας ἐπίπνοια, τῆς μὲν πικρότητος ἡσυχίαν παρέχουσα τῷ μήτε κινεῖν μήτε προσάπτεσθαι τῆς ἐναντίας ἑαυτῇ φύσεως ἐθέλειν, γλυκύτητι δὲ τῇ κατ' ἐκείνο συμφύτῳ πρὸς αὐτὸ χρωμένη καὶ πάντα [71d] ὀρθὰ καὶ λεῖα αὐτοῦ καὶ ἐλεύθερα ἀπευθύνουσα, ἵλεων τε καὶ εὐήμερον ποιοῖ τὴν περὶ τὸ ἥπαρ ψυχῆς μοῖραν κατωκισμένην, ἐν τε τῇ νυκτὶ διαγωγὴν ἔχουσιν μετρίαν, μαντεῖα χρωμένην καθ' ὕπνον, ἐπειδὴ λόγου καὶ φρονήσεως οὐ μετεῖχε. μεμνημένοι γὰρ τῆς τοῦ πατρὸς ἐπιστολῆς οἱ συστήσαντες ἡμᾶς, ὅτε τὸ θνητὸν ἐπέστελλεν γένος ὡς ἄριστον εἰς δύναμιν ποιεῖν, οὕτω δὴ κατορθοῦντες καὶ τὸ φαῦλον [71e] ἡμῶν, ἵνα ἀληθείας πη προσάπτοιτο, κατέστησαν ἐν τούτῳ τὸ μαντεῖον. ἱκανὸν δὲ σημεῖον ὡς μαντικὴν ἀφροσύνη θεὸς ἀνθρωπίνῃ δέδωκεν· οὐδεὶς γὰρ ἔννοους ἐφάπτεται μαντικῆς ἐνθέου καὶ ἀληθοῦς, ἀλλ' ἢ καθ' ὕπνον τὴν τῆς φρονήσεως πεδηθεὶς δύναμιν ἢ διὰ νόσον, ἢ διὰ τινα ἐνθουσιασμόν παραλλάξας.

ΤΙ. ἀλλὰ συννοῆσαι μὲν ἔμφρονος τά τε ῥηθέντα ἀναμνησθέντα ὄναρ ἢ ὕπαρ ὑπὸ τῆς μαντικῆς τε καὶ ἐνθουσιαστικῆς φύσεως, καὶ ὅσα ἂν φαντάσματα [72a] ὀφθῇ, πάντα λογισμῷ διελέσθαι ὅπη τι σημαίνει καὶ ὅτῳ μέλλοντος ἢ παρελθόντος ἢ παρόντος κακοῦ ἢ ἀγαθοῦ· τοῦ δὲ μανέντος ἔτι τε ἐν τούτῳ μένοντος οὐκ ἔργον τὰ φανέντα καὶ φωνηθέντα ὑφ' ἑαυτοῦ κρίνειν, ἀλλ' εὖ καὶ πάλαί λέγεται τὸ πράττειν καὶ γινῶναι τά τε αὐτοῦ καὶ ἑαυτὸν σώφρονι μόνῳ προσήκειν. ὅθεν δὴ καὶ τὸ τῶν προφητῶν γένος ἐπὶ [72b] ταῖς ἐνθέοις μαντεῖαις κριτὰς ἐπικαθιστάναι νόμος· οὐς μάντις αὐτοὺς ὀνομάζουσιν τινες, τὸ πᾶν ἡγνοηκότες ὅτι τῆς δι' αἰνιγμῶν οὗτοι φήμης καὶ φαντάσεως ὑποκριταί, καὶ οὐτι μάντις, προφητὰς δὲ μαντευσόμενων δικαιότατα ὀνομάζοντ' ἂν.

ἢ μὲν οὖν φύσις ἥπατος διὰ ταῦτα τοιαύτη τε καὶ ἐν τόπῳ ᾧ λέγομεν πέφυκε, χάριν μαντικῆς· καὶ ἔτι μὲν δὴ ζῶντος ἐκάστου τὸ τοιοῦτον σημεῖα ἐναργέστερα ἔχει, στερηθὲν δὲ τοῦ ζῆν γέγονε τυφλὸν καὶ τὰ μαντεῖα ἀμυδρότερα [72c] ἔσχεν τοῦ τι σαφὲς σημαίνειν. ἢ δ' αὖ τοῦ γείτονος αὐτῷ σύστασις καὶ ἔδρα σπλάγχνου γέγονεν ἐξ ἀριστερᾶς χάριν ἐκείνου, τοῦ παρέχειν αὐτὸ

λαμπρόν ἀεὶ καὶ καθαρὸν, οἷον κατόπτρῳ παρεσκευασμένον καὶ ἔτοιμον ἀεὶ παρακείμενον ἐκμαγεῖον. διὸ δὴ καὶ ὅταν τινὲς ἀκαθαρσαὶ γίνωνται διὰ νόσους σώματος περὶ τὸ ἥπαρ, πάντα ἢ σπληνὸς καθαίρουσα αὐτὰ δέχεται μανότης, ἅτε κοίλου καὶ ἀναίμου ὑφανθέντος· [72d] ὅθεν πληρούμενος τῶν ἀποκαθαιρομένων μέγας καὶ ὕπουλος αὐξάνεται, καὶ πάλιν, ὅταν καθαρθῇ τὸ σῶμα, ταπεινούμενος εἰς ταὐτὸν συνίζει.

τὰ μὲν οὖν περὶ ψυχῆς, ὅσον θνητὸν ἔχει καὶ ὅσον θεῖον, καὶ ὅπῃ καὶ μεθ' ὧν καὶ δι' ἃ χωρὶς ὠκίσθη, τὸ μὲν ἀληθὲς ὡς εἴρηται, θεοῦ συμφήσαντος τότε ἂν οὕτως μόνως δισχυριζοίμεθα· τό γε μὴν εἰκὸς ἡμῖν εἰρῆσθαι, καὶ νῦν καὶ ἔτι μᾶλλον ἀνασκοποῦσι διακινδυνευτέον τὸ φάναι καὶ πεφάσθω. [72e] τὸ δ' ἐξῆς δὴ τούτοιςιν κατὰ ταῦτα μεταδιωκτέον· ἦν δὲ τὸ τοῦ σώματος ἐπίλοιπον ἢ γέγονεν. ἐκ δὴ λογισμοῦ τοιοῦδε συνίστασθαι μάλιστ' ἂν αὐτὸ πάντων πρέποι.

ΤΙ. τὴν ἐσομένην ἐν ἡμῖν ποτῶν καὶ ἐδεστῶν ἀκολασίαν ἤδεσαν οἱ συντιθέντες ἡμῶν τὸ γένος, καὶ ὅτι τοῦ μετρίου καὶ ἀναγκαίου διὰ μαργότητα πολλῶ χρησοίμεθα πλέονι· ἴν' οὖν μὴ φθορὰ διὰ νόσους ὀξεῖα γίνοιτο καὶ ἀτελὲς τὸ γένος εὐθύς [73a] τὸ θνητὸν τελευτῶ, ταῦτα προορώμενοι τῇ τοῦ περιγενησομένου πώματος ἐδέσματος τε ἔξει τὴν ὀνομαζομένην κάτω κοιλίαν ὑποδοχὴν ἔθεσαν, εἴλιξάν τε πέριξ τὴν τῶν ἐντέρων γένεσιν, ὅπως μὴ ταχὺ διεκπερῶσα ἢ τροφή ταχὺ πάλιν τροφῆς ἐτέρας δεῖσθαι τὸ σῶμα ἀναγκάζοι, καὶ παρέχουσα ἀπληστίαν, διὰ γαστριμαργίαν ἀφιλόσοφον καὶ ἄμουσον πᾶν ἀποτελοῖ τὸ γένος, ἀνυπήκοον τοῦ θειοτάτου τῶν παρ' ἡμῖν. [73b]

τὸ δὲ ὁστῶν καὶ σαρκῶν καὶ τῆς τοιαύτης φύσεως πέρι πάσης ὥδε ἔσχεν. τούτοις σύμπασις ἀρχὴ μὲν ἢ τοῦ μυελοῦ γένεσις· οἱ γὰρ τοῦ βίου δεσμοί, τῆς ψυχῆς τῷ σώματι συνδουμένης, ἐν τούτῳ διαδούμενοι κατερρίζουν τὸ θνητὸν γένος· αὐτὸς δὲ ὁ μυελὸς γέγονεν ἐξ ἄλλων. τῶν γὰρ τριγώνων ὅσα πρῶτα ἀστραβῇ καὶ λεῖα ὄντα πῦρ τε καὶ ὕδωρ καὶ ἀέρα καὶ γῆν δι' ἀκριβείας μάλιστα ἦν παρασχεῖν δυνατά, ταῦτα ὁ θεὸς ἀπὸ τῶν ἐαυτῶν ἕκαστα γενῶν χωρὶς [73c] ἀποκρίνων, μειγνὺς δὲ ἀλλήλοις σύμμετρα, πανσπερμίαν παντὶ θνητῷ γένει μηχανώμενος, τὸν μυελὸν ἐξ αὐτῶν ἀπηργάσατο, καὶ μετὰ ταῦτα δὴ φυτεύων ἐν αὐτῷ κατέδει τὰ τῶν ψυχῶν γένη, σχημάτων τε ὅσα ἔμελλεν αὐτῷ σχήσιν οἷά τε καθ' ἕκαστα εἶδη, τὸν μυελὸν αὐτὸν τοσαῦτα καὶ τοιαῦτα διηρεῖτο σχήματα εὐθύς ἐν τῇ διανομῇ τῇ κατ' ἀρχάς. καὶ τὴν μὲν τὸ θεῖον σπέρμα οἷον ἄρουραν μέλλουσαν ἔξειν ἐν αὐτῇ περιφερῇ πανταχῇ πλάσας ἐπωνόμασεν τοῦ μυελοῦ [73d] ταύτην τὴν μοῖραν ἐγκέφαλον, ὡς ἀποτελεσθέντος ἐκάστου ζώου τὸ περὶ τοῦτ' ἄγγειον κεφαλὴν γενησόμενον· ὁ δ' αὖ τὸ λοιπὸν καὶ θνητὸν τῆς ψυχῆς ἔμελλε καθέξειν, ἅμα στρογγύλα καὶ προμήκη διηρεῖτο σχήματα, μυελὸν δὲ πάντα ἐπεφήμισεν, καὶ καθάπερ ἐξ ἀγκυρῶν βαλλόμενος ἐκ τούτων πάσης ψυχῆς δεσμούς περὶ τοῦτο σύμπαν ἤδη τὸ σῶμα ἡμῶν ἀπηργάζετο, στέγασμα μὲν αὐτῷ πρῶτον συμπηγνὺς περὶ [73e] ὅλον ὁστεινόν. τὸ δὲ ὁστοῦν συνίστησιν ὥδε. γῆν διαττήσας καθαρὰν καὶ λεῖαν ἐφύρασε καὶ ἔδευσεν μυελῷ, καὶ μετὰ τοῦτο εἰς πῦρ αὐτὸ ἐντίθησιν, μετ' ἐκεῖνο δὲ εἰς ὕδωρ βάπτει, πάλιν δὲ εἰς πῦρ, αὐθὶς τε εἰς ὕδωρ· μεταφέρων δ' οὕτω πολλάκις εἰς ἑκάτερον ὑπ' ἀμφοῖν ἄτηκτον ἀπηργάσατο.

ΤΙ. καταχρώμενος δὴ τούτῳ περὶ μὲν τὸν ἐγκέφαλον αὐτοῦ σφαῖραν περιετόρνευσεν ὁστεινὴν, ταύτῃ δὲ στενὴν διέξοδον [74a] κατελείπετο· καὶ περὶ τὸν διαυχένιον ἅμα καὶ νωτιαῖον μυελὸν ἐξ αὐτοῦ σφονδύλους πλάσας ὑπέτεινεν οἷον στρόφιγγας, ἀρξάμενος ἀπὸ τῆς κεφαλῆς, διὰ παντὸς τοῦ κύτους. καὶ τὸ πᾶν δὴ σπέρμα διασώζων οὕτως λιθοειδεῖ περιβόλῳ συνέφραξεν, ἐμποιῶν ἄρθρα, τῇ θατέρου προσχρώμενος ἐν αὐτοῖς ὡς μέση ἐνισταμένη δυνάμει, κινήσεως καὶ κάμψεως ἕνεκα. τὴν δ' αὖ τῆς ὁστεινῆς φύσεως ἔξιν ἡγησάμενος [74b] τοῦ δέοντος κραυροτέραν εἶναι καὶ ἀκαμπτοτέραν, διάπυρόν τ' αὖ γιγνομένην καὶ πάλιν ψυχομένην σφακελίσασαν ταχὺ διαφθερεῖν τὸ σπέρμα ἐντὸς αὐτῆς, διὰ ταῦτα οὕτω τὸ τῶν νεύρων καὶ τὸ

τῆς σαρκὸς γένος ἐμηχανᾶτο, ἵνα τῷ μὲν πάντα τὰ μέλη συνδήσας ἐπιτεινομένῳ καὶ ἀνιεμένῳ περὶ τοὺς στρόφιγγας καμπτόμενον τὸ σῶμα καὶ ἐκτεινόμενον παρέχοι, τὴν δὲ σάρκα προβολὴν μὲν καυμάτων, πρόβλημα δὲ χειμῶνων, ἔτι δὲ πτωμάτων οἷον τὰ πιλητὰ ἔσεσθαι κτήματα, [74c] σώμασιν μαλακῶς καὶ πρᾶως ὑπείκουσιν, θερμὴν δὲ νοτίδα ἐντὸς ἑαυτῆς ἔχουσιν θερούς μὲν ἀνιδίουσαν καὶ νοτιζομένην ἔξωθεν ψυχὸς κατὰ πᾶν τὸ σῶμα παρέξειν οἰκεῖον, διὰ χειμῶνος δὲ πάλιν αὖ τούτῳ τῷ πυρὶ τὸν προσφερόμενον ἔξωθεν καὶ περιστάμενον πάγον ἀμυνεῖσθαι μετρίως. ταῦτα ἡμῶν διανοηθεὶς ὁ κηροπλάστης, ὕδατι μὲν καὶ πυρὶ καὶ γῇ συμμείξας καὶ συναρμόσας, ἐξ ὀξέος καὶ ἄλμυροῦ συνθεὶς [74d] ζύμωμα ὑπομείξας αὐτοῖς, σάρκα ἔγχυμον καὶ μαλακὴν συνέστησεν· τὴν δὲ τῶν νεύρων φύσιν ἐξ ὀστοῦ καὶ σαρκὸς ἀζύμου κράσεως μίαν ἐξ ἀμφοῖν μέσῃ δυνάμει συνεκράσατο, ξανθῷ χρώματι προσχρώμενος. ὅθεν συντονωτέραν μὲν καὶ γλισχροτέραν σαρκῶν, μαλακωτέραν δὲ ὀστέων ὑγροτέραν τε ἐκτέησατο δύνάμιν νεῦρα· οἷς συμπεριλαβὼν ὁ θεὸς ὅστ᾽ αὐτὰ μυελόν, δῆσας πρὸς ἄλληλα νεύροις, μετὰ ταῦτα σαρξίν [74e] πάντα αὐτὰ κατεσκήσεν ἄνωθεν. ὅσα μὲν οὖν ἐμψυχότατα τῶν ὀστέων ἦν, ὀλιγίσταις συνέφραττε σαρξίν, ἃ δ' ἀψυχότατα ἐντός, πλείστα καὶ πυκνοτάταις, καὶ δὴ κατὰ τὰς συμβολὰς τῶν ὀστέων, ὅπῃ μήτινα ἀνάγκη ὁ λόγος ἀπέφαινε δεῖν αὐτὰς εἶναι, βραχεῖαν σάρκα ἔφυσεν, ἵνα μήτε ἐμποδὼν ταῖς καμπαῖσιν οὔσαι δύσφορα τὰ σώματα ἀπεργάζοντο, ἅτε δυσκίνητα γιγνόμενα, μήτ' αὖτε πολλὰ καὶ πυκνὰ σφόδρα τε ἐν ἀλλήλαις ἐμπεπιλημένα, διὰ στερεότητα ἀναισθησίαν ἐμποιοῦσαι, δυσμνημονευτότερα καὶ κωφότερα τὰ περὶ τὴν διάνοιαν ποιοῖεν.

ΤΙ. διὸ δὴ τό τε τῶν μηρῶν καὶ κνημῶν καὶ [75a] τὸ περὶ τὴν τῶν ἰσχύων φύσιν τά τε περὶ τὰ τῶν βραχιόνων ὅστ᾽ αὐτὰ καὶ τὰ τῶν πήχεων, καὶ ὅσα ἄλλα ἡμῶν ἀναρθρα, ὅσα τε ἐντὸς ὅστ᾽ αὐτὰ δι' ὀλιγότητα ψυχῆς ἐν μυελῷ κενὰ ἐστὶν φρονήσεως, ταῦτα πάντα συμπεπλήρωται σαρξίν· ὅσα δὲ ἔμφρονα, ἥττον—εἰ μὴ ποῦ τινα αὐτὴν καθ' αὐτὴν αἰσθήσεων ἕνεκα σάρκα οὕτω συνέστησεν, οἷον τὸ τῆς γλώττης εἶδος— τὰ δὲ πλείστα ἐκείνως· ἡ γὰρ ἐξ ἀνάγκης γιγνομένη καὶ [75b] συντρεφομένη φύσις οὐδαμῇ προσδέχεται πυκνὸν ὀστοῦν καὶ σάρκα πολλὴν ἅμα τε αὐτοῖς ὀξύκοον αἰσθῆσιν. μάλιστα γὰρ ἂν αὐτὰ πάντων ἔσχευεν ἢ περὶ τὴν κεφαλὴν σύστασις, εἴπερ ἅμα συμπίπτειν ἠελησάτην, καὶ τὸ τῶν ἀνθρώπων γένος σαρκώδη ἔχον ἐφ' ἑαυτῷ καὶ νευρώδη κρατερὰν τε κεφαλὴν βίον ἂν διπλοῦν καὶ πολλαπλοῦν καὶ ὑγιεινότερον καὶ ἀλυπότερον τοῦ νῦν κατεκτήσατο. νῦν δὲ τοῖς περὶ τὴν ἡμετέραν γένεσιν δημιουργοῖς, ἀναλογιζομένοις πότερον πολυχρονιώτερον [75c] χεῖρον ἢ βραχυχρονιώτερον βέλτιον ἀπεργάσαιντο γένος, συνέδοξεν τοῦ πλείονος βίου, φαυλοτέρου δέ, τὸν ἐλάττονα ἀμείνονα ὄντα παντὶ πάντως αἰρετέον· ὅθεν δὴ μανῶ μὲν ὀστῶ, σαρξίν δὲ καὶ νεύροις κεφαλὴν, ἅτε οὐδὲ καμπὰς ἔχουσιν, οὐ συνεστέγασαν. κατὰ πάντα οὖν ταῦτα εὐαίσθητοτέρα μὲν καὶ φρονιμωτέρα, πολὺ δὲ ἀσθενεστέρα παντὸς ἀνδρὸς προσετέθη κεφαλὴ σώματι. τὰ δὲ νεῦρα διὰ [75d] ταῦτα καὶ οὕτως ὁ θεὸς ἐπ' ἐσχάτην τὴν κεφαλὴν περιστήσας κύκλῳ περὶ τὸν τράχηλον ἐκόλλησεν ὁμοιότητι, καὶ τὰς σιαγόνας ἄκρας αὐτοῖς συνέδησεν ὑπὸ τὴν φύσιν τοῦ προσώπου· τὰ δ' ἄλλα εἰς ἅπαντα τὰ μέλη διέσπειρε, συνάπτων ἄρθρον ἄρθρῳ. τὴν δὲ δὴ τοῦ στόματος ἡμῶν δύνάμιν ὁδοῦσιν καὶ γλώττῃ καὶ χεῖλεσιν ἕνεκα τῶν ἀναγκαίων καὶ τῶν ἀρίστων διεκόσμησαν οἱ διακοσμοῦντες ἢ νῦν [75e] διατέτακται, τὴν μὲν εἴσοδον τῶν ἀναγκαίων μηχανώμενοι χάριν, τὴν δ' ἔξοδον τῶν ἀρίστων· ἀναγκαῖον μὲν γὰρ πᾶν ὅσον εἰσέρχεται τροφήν διδὼν τῷ σώματι, τὸ δὲ λόγων νᾶμα ἔξω ρέον καὶ ὑπηρετοῦν φρονήσει κάλλιστον καὶ ἄριστον πάντων ναμάτων.

ΤΙ. τὴν δ' αὖτε κεφαλὴν οὐτε μόνον ὁστεῖν ψιλὴν δυνατὸν ἔαν ἦν διὰ τὴν ἐν ταῖς ὥραις ἐφ' ἑκάτερον ὑπερβολὴν, οὐτ' αὖτε συσκιασθεῖσαν κωφὴν καὶ ἀναίσθητον διὰ τὸν τῶν σαρκῶν ὄχλον περιδεῖν γιγνομένην· τῆς δὲ [76a] σαρκοειδοῦς φύσεως οὐ καταξηραιομένης λέμμα μῆζον περιγιγνόμενον ἐχωρίζετο, δέρμα τὸ νῦν λεγόμενον. τοῦτο δὲ διὰ τὴν περὶ τὸν ἐγκέφαλον νοτίδα

συνιὸν αὐτὸ πρὸς αὐτὸ καὶ βλαστάνον κύκλῳ περιημφιέννυνεν τὴν κεφαλὴν· ἡ δὲ νοτὶς ὑπὸ τὰς ῥαφὰς ἀνιοῦσα ἤρδε καὶ συνέκλεισεν αὐτὸ ἐπὶ τὴν κορυφὴν, οἷον ἄμμα συναγαγοῦσα, τὸ δὲ τῶν ῥαφῶν παντοδαπὸν εἶδος γέγονε διὰ τὴν τῶν περιόδων δύναμιν καὶ τῆς τροφῆς, μᾶλλον μὲν ἀλλήλοις μαχομένων τούτων πλείους, [76b] ἤττον δὲ ἐλάττους. τοῦτο δὴ πᾶν τὸ δέρμα κύκλῳ κατεκέντει πυρὶ τὸ θεῖον, τρηθέντος δὲ καὶ τῆς ἰκμάδος ἔξω δι' αὐτοῦ φερομένης τὸ μὲν ὑγρὸν καὶ θερμὸν ὅσον εἰλικρινὲς ἀπῆγειν, τὸ δὲ μεικτὸν ἐξ ὧν καὶ τὸ δέρμα ἦν, αἰρόμενον μὲν ὑπὸ τῆς φορᾶς ἔξω μακρὸν ἐτείνετο, λεπτότητα ἴσῃν ἔχον τῷ κατακεντήματι, διὰ δὲ βραδυτῆτα ἀπωθούμενον ὑπὸ τοῦ περιεστῶτος ἔξωθεν πνεύματος πάλιν ἐντὸς ὑπὸ τὸ δέρμα [76c] εἰλλόμενον κατερριζοῦτο· καὶ κατὰ ταῦτα δὴ τὰ πάθη τὸ τριχῶν γένος ἐν τῷ δέρματι πέφυκεν, συγγενὲς μὲν ἱμαντῶδες ὃν αὐτοῦ, σκληρότερον δὲ καὶ πυκνότερον τῇ πιλήσει τῆς ψύξεως, ἦν ἀποχωριζομένη δέρματος ἐκάστη θριξὶ ψυχθεῖσα συνεπιλήθη. τούτῳ δὴ λασίαν ἡμῶν ἀπηργάσατο τὴν κεφαλὴν ὁ ποιῶν, χρώμενος μὲν αἰτίοις τοῖς εἰρημένοις, διανοούμενος δὲ ἀντὶ σαρκὸς αὐτὸ δεῖν εἶναι στέγασμα τῆς [76d] περὶ τὸν ἐγκέφαλον ἕνεκα ἀσφαλείας κοῦφον καὶ θέρους χειμῶνός τε ἱκανὸν σκιὰν καὶ σκέπην παρέχειν, εὐαισθησίας δὲ οὐδὲν διακώλυμα ἐμποδῶν γενησόμενον. τὸ δ' ἐν τῇ περὶ τοὺς δακτύλους καταπλοκῇ τοῦ νεύρου καὶ τοῦ δέρματος ὅσπου τε, συμμειχθὲν ἐκ τριῶν, ἀποξηρανθὲν ἐν κοινὸν συμπάντων σκληρὸν γέγονεν δέρμα, τοῖς μὲν συναιτίοις τούτοις δημιουργηθὲν, τῇ δὲ αἰτιωτάτῃ διανοίᾳ τῶν ἔπειτα ἐσομένων ἕνεκα εἰργασμένον. ὥς γάρ ποτε ἐξ ἀνδρῶν γυναῖκες καὶ τᾶλλα [76e] θηρία γενήσονται, ἡπίσταντο οἱ συνιστάντες ἡμᾶς, καὶ δὴ καὶ τῆς τῶν ὀνύχων χρείας ὅτι πολλὰ τῶν θρεμμάτων καὶ ἐπὶ πολλὰ δεήσοιτο ἦδεσαν, ὅθεν ἐν ἀνθρώποις εὐθύς γιγνομένοις ὑπετυπώσαντο τὴν τῶν ὀνύχων γένεσιν. τούτῳ δὴ τῷ λόγῳ καὶ ταῖς προφάσεσιν ταύταις δέρμα τρίχας ὀνυχὰς τε ἐπ' ἄκροις τοῖς κώλοις ἔφυσαν.

ΤΙ.

ἐπειδὴ δὲ πάντ' ἦν τὰ τοῦ θνητοῦ ζώου συμπεφυκότα [77a] μέρη καὶ μέλη, τὴν δὲ ζωὴν ἐν πυρὶ καὶ πνεύματι συνέβαινεν ἐξ ἀνάγκης ἔχειν αὐτῷ, καὶ διὰ ταῦτα ὑπὸ τούτων τηκόμενον κενούμενόν τ' ἔφθινεν, βοήθειαν αὐτῷ θεοὶ μηχανῶνται. τῆς γὰρ ἀνθρωπίνης συγγενῆ φύσεως φύσιν ἄλλαις ιδέαις καὶ αἰσθήσεσιν κεραννύντες, ὥσθ' ἕτερον ζῶον εἶναι, φυτεύουσιν· ἃ δὴ νῦν ἡμερὰ δένδρα καὶ φυτὰ καὶ σπέρματα παιδευθέντα ὑπὸ γεωργίας τιθασῶς πρὸς ἡμᾶς ἔσχεν, πρὶν δὲ ἦν μόνα τὰ [77b] τῶν ἀγρίων γένη, πρεσβύτερα τῶν ἡμέρων ὄντα. πᾶν γὰρ οὖν ὅτιπερ ἂν μετάσχη τοῦ ζῆν, ζῶον μὲν ἂν ἐν δίκῃ λέγοιτο ὀρθότατα· μετέχει γέ μὴν τοῦτο ὃ νῦν λέγομεν τοῦ τρίτου ψυχῆς εἶδους, ὃ μεταξύ φρενῶν ὀμφαλοῦ τε ἰδρυῖσθαι λόγος, ὃ δόξης μὲν λογισμοῦ τε καὶ νοῦ μέτεστιν τὸ μηδὲν, αἰσθήσεως δὲ ἡδέας καὶ ἀλγεινῆς μετὰ ἐπιθυμιῶν. πάσχον γὰρ διατελεῖ πάντα, στραφέντι δ' αὐτῷ ἐν ἑαυτῷ περὶ ἑαυτό, τὴν [77c] μὲν ἔξωθεν ἀπωσαμένῳ κίνησιν, τῇ δ' οἰκείᾳ χρησαμένῳ, τῶν αὐτοῦ τι λογίσασθαι κατιδόντι φύσει οὐ παραδέδωκεν ἡ γένεσις. διὸ δὴ ζῆ μὲν ἔστιν τε οὐχ ἕτερον ζώου, μόνιμον δὲ καὶ κατερριζωμένον πέπηγεν διὰ τὸ τῆς ὑφ' ἑαυτοῦ κινήσεως ἐστερηθῆναι.

ταῦτα δὴ τὰ γένη πάντα φυτεύσαντες οἱ κρείττους τοῖς ἡττοσιν ἡμῖν τροφήν, τὸ σῶμα αὐτὸ ἡμῶν διωχέτευσαν τέμνοντες οἷον ἐν κήποις ὀχετούς, ἵνα ὥσπερ ἐκνάματος ἐπιόντος ἄρδοιτο. καὶ πρῶτον μὲν ὀχετούς κρυφαίους ὑπὸ [77d] τὴν σύμφυσιν τοῦ δέρματος καὶ τῆς σαρκὸς δύο φλέβας ἔτεμον νωτιαίας, δίδυμον ὥς τὸ σῶμα ἐτύγχανεν δεξιῶς τε καὶ ἀριστεροῖς ὄν· ταύτας δὲ καθῆκαν παρὰ τὴν ράχιν, καὶ τὸν γόνιμον μεταξὺ λαβόντες μυελόν, ἵνα οὗτός τε ὅτι μάλιστα θάλλοι, καὶ ἐπὶ τᾶλλα εὖρους ἐντεῦθεν ἄτε ἐπὶ κάταντες ἢ ἐπίχυσις γιγνομένη παρέχοι τὴν ὑδρεῖαν ὁμαλήν. μετὰ δὲ ταῦτα σχίσαντες περὶ τὴν κεφαλὴν τὰς φλέβας καὶ δι' [77e] ἀλλήλων ἐναντίας πλέξαντες διεῖσαν, τὰς μὲν ἐκ τῶν δεξιῶν ἐπὶ τὰριστερὰ τοῦ σώματος, τὰς δ' ἐκ τῶν

ἀριστερῶν ἐπὶ τὰ δεξιὰ κλίναντες, ὅπως δεσμός ἅμα τῇ κεφαλῇ πρὸς τὸ σῶμα εἴη μετὰ τοῦ δέρματος, ἐπειδὴ νεύροις οὐκ ἦν κύκλῳ κατὰ κορυφὴν περιειλημμένη, καὶ δὴ καὶ τὸ τῶν αἰσθήσεων πάθος ἴν' ἀφ' ἐκατέρων τῶν μερῶν εἰς ἅπαν τὸ σῶμα εἴη διάδηλον.

ΤΙ. τὸ δ' ἐντεῦθεν ἤδη τὴν ὑδραγωγίαν παρεσκεύασαν τρόπῳ τινὶ [78a] τοιῶδε, ὃν κατοφόμεθα ῥᾶον προδιομολογησάμενοι τὸ τοιόνδε, ὅτι πάντα ὅσα ἐξ ἐλαττόνων συνίσταται στέγει τὰ μείζω, τὰ δὲ ἐκ μειζόνων τὰ σμικρότερα οὐ δύναται, πῦρ δὲ πάντων γενῶν σμικρομερέστατον, ὅθεν δι' ὕδατος καὶ γῆς ἀέρος τε καὶ ὅσα ἐκ τούτων συνίσταται διαχωρεῖ καὶ στέγειν οὐδὲν αὐτὸ δύναται. ταῦτόν δὴ καὶ περὶ τῆς παρ' ἡμῖν κοιλίας διανοητέον, ὅτι σιτία μὲν καὶ ποτὰ ὅταν εἰς αὐτὴν ἐμπέσῃ, [78b] στέγει, πνεῦμα δὲ καὶ πῦρ σμικρομερέστερα ὄντα τῆς αὐτῆς συστάσεως οὐ δύναται. τούτοις οὖν κατεχρήσατο ὁ θεὸς εἰς τὴν ἐκ τῆς κοιλίας ἐπὶ τὰς φλέβας ὑδρεῖαν, πλέγμα ἐξ ἀέρος καὶ πυρὸς οἷον οἱ κύρτοι συνυφηνάμενος, διπλᾶ κατὰ τὴν εἴσοδον ἐγκύρτια ἔχον, ὣν θάτερον αὖ πάλιν διέπλεξεν δίκρουν· καὶ ἀπὸ τῶν ἐγκυρτίων δὴ διετείνετο οἷον σχοίνους κύκλῳ διὰ παντὸς πρὸς τὰ ἔσχατα τοῦ πλέγματος. τὰ μὲν [78c] οὖν ἔνδον ἐκ πυρὸς συνεστήσατο τοῦ πλοκάνου ἅπαντα, τὰ δ' ἐγκύρτια καὶ τὸ κύτος ἀεροειδῆ, καὶ λαβὼν αὐτὸ περιέστησεν τῷ πλασθέντι ζῷῳ τρόπον τοιόνδε. τὸ μὲν τῶν ἐγκυρτίων εἰς τὸ στόμα μεθῆκεν· διπλοῦ δὲ ὄντος αὐτοῦ κατὰ μὲν τὰς ἀρτηρίας εἰς τὸν πλεύμονα καθῆκεν θάτερον, τὸ δ' εἰς τὴν κοιλίαν παρὰ τὰς ἀρτηρίας· τὸ δ' ἕτερον σχίσας τὸ μέρος ἐκάτερον κατὰ τοὺς ὀχετοὺς τῆς ῥινὸς ἀφῆκεν κοινόν, ὥσθ' ὅτε μὴ κατὰ στόμα ἴοι θάτερον, ἐκ τούτου πάντα καὶ τὰ [78d] ἐκείνου ῥεύματα ἀναπληροῦσθαι. τὸ δὲ ἄλλο κύτος τοῦ κύρτου περὶ τὸ σῶμα ὅσον κοῖλον ἡμῶν περιέφυσεν, καὶ πᾶν δὴ τοῦτο τοτὲ μὲν εἰς τὰ ἐγκύρτια συρρεῖν μαλακῶς, ἅτε ἀέρα ὄντα, ἐποίησεν, τοτὲ δὲ ἀναρρεῖν μὲν τὰ ἐγκύρτια, τὸ δὲ πλέγμα, ὡς ὄντος τοῦ σώματος μανοῦ, δύεσθαι εἴσω δι' αὐτοῦ καὶ πάλιν ἔξω, τὰς δὲ ἐντὸς τοῦ πυρὸς ἀκτῖνας διαδεδεμένας ἀκολουθεῖν ἐφ' ἐκάτερα ἰόντος τοῦ ἀέρος, καὶ τοῦτο, [78e] ἕωσπερ ἂν τὸ θνητὸν συνεστήκῃ ζῶον, μὴ διαπαύεσθαι γιγνόμενον· τούτῳ δὲ δὴ τῷ γένει τὸν τὰς ἐπωνυμίας θέμενον ἀναπνοὴν καὶ ἐκπνοὴν λέγομεν θέσθαι τοῦνομα. πᾶν δὲ δὴ τό τ' ἔργον καὶ τὸ πάθος τοῦθ' ἡμῶν τῷ σώματι γέγονεν ἀρδομένῳ καὶ ἀναψυχομένῳ τρέφεσθαι καὶ ζῆν.

ΤΙ. ὁπότεν γὰρ εἴσω καὶ ἔξω τῆς ἀναπνοῆς ἰούσης τὸ πῦρ ἐντὸς συνημμένον ἔπηται, διαιωρούμενον δὲ ἀεὶ διὰ τῆς κοιλίας εἰσελθὼν τὰ [79a] σιτία καὶ ποτὰ λάβῃ, τήκει δὴ, καὶ κατὰ σμικρὰ διαιροῦν, διὰ τῶν ἐξόδων ἥπερ πορεύεται διάγον, οἷον ἐκ κρήνης ἐπ' ὀχετοὺς ἐπὶ τὰς φλέβας ἀντλοῦν αὐτά, ῥεῖν ὥσπερ αὐλῶνος διὰ τοῦ σώματος τὰ τῶν φλεβῶν ποιεῖ ῥεύματα.

πάλιν δὲ τὸ τῆς ἀναπνοῆς ἴδωμεν πάθος, αἷς χρώμενον αἰτίαις τοιοῦτον γέγονεν οἷόνπερ τὰ νῦν ἐστίν. ὥδ' οὖν. [79b] ἐπειδὴ κενὸν οὐδὲν ἐστὶν εἰς ὃ τῶν φερομένων δύναιτ' ἂν εἰσελθεῖν τι, τὸ δὲ πνεῦμα φέρεται παρ' ἡμῶν ἔξω, τὸ μετὰ τοῦτο ἤδη παντὶ δῆλον ὡς οὐκ εἰς κενόν, ἀλλὰ τὸ πλησίον ἐκ τῆς ἔδρας ὠθεῖ· τὸ δ' ὠθούμενον ἐξελαύνει τὸ πλησίον ἀεὶ, καὶ κατὰ ταύτην τὴν ἀνάγκην πᾶν περιελαυνόμενον εἰς τὴν ἔδραν ὅθεν ἐξῆλθεν τὸ πνεῦμα, εἰσιὼν ἐκεῖσε καὶ ἀναπληροῦν αὐτὴν συνέπεται τῷ πνεύματι, καὶ τοῦτο ἅμα πᾶν [79c] οἷον τροχοῦ περιελαυνόμενου γίνεταί διὰ τὸ κενὸν μηδὲν εἶναι. διὸ δὴ τὸ τῶν στηθῶν καὶ τὸ τοῦ πλεύμονος ἔξω μεθιὲν τὸ πνεῦμα πάλιν ὑπὸ τοῦ περὶ τὸ σῶμα ἀέρος, εἴσω διὰ μανῶν τῶν σαρκῶν δυομένου καὶ περιελαυνόμενου, γίνεταί πληρης· αὐθις δὲ ἀποτρεπόμενος ὁ ἀῆρ καὶ διὰ τοῦ σώματος ἔξω ἰὼν εἴσω τὴν ἀναπνοὴν περιωθεῖ κατὰ τὴν τοῦ στόματος καὶ τὴν τῶν μυκτήρων δίοδον. τὴν δ' αἰτίαν τῆς ἀρχῆς αὐτῶν θετέον [79d] τήνδε. πᾶν ζῶον αὐτοῦ τάντὸς περὶ τὸ αἷμα καὶ τὰς φλέβας θερμότατα ἔχει, οἷον ἐν ἑαυτῷ πηγὴν τινα ἐνοῦσαν πυρός· ὃ δὴ καὶ προσηκάζομεν τῷ τοῦ κύρτου πλέγματι, κατὰ μέσον διατεταμένον ἐκ πυρὸς πεπλέχθαι πᾶν, τὰ δὲ ἄλλα ὅσα ἔξωθεν, ἀέρος. τὸ θερμὸν δὴ κατὰ φύσιν εἰς τὴν αὐτοῦ χώραν ἔξω πρὸς τὸ συγγενὲς ὁμολογητέον ἰέναι.

δυσὶν δὲ τοῖν διεξόδοιν οὔσαιν, τῆς μὲν κατὰ τὸ σῶμα ἔξω, τῆς δὲ αὖ [79e] κατὰ τὸ στόμα καὶ τὰς ῥίνας, ὅταν μὲν ἐπὶ θάτερα ὀρμήσῃ, θάτερα περιωθεῖ, τὸ δὲ περιωσθὲν εἰς τὸ πῦρ ἐμπύπτον θερμαίνεται, τὸ δ' ἐξίον ψύχεται. μεταβαλλούσης δὲ τῆς θερμότητος καὶ τῶν κατὰ τὴν ἑτέραν ἔξοδον θερμότερων γιγνομένων πάλιν ἐκείνη ῥέπον αὖ τὸ θερμότερον μᾶλλον, πρὸς τὴν αὐτοῦ φύσιν φερόμενον, περιωθεῖ τὸ κατὰ θάτερα· τὸ δὲ τὰ αὐτὰ πάσχον καὶ τὰ αὐτὰ ἀνταποδιδὸν ἀεὶ, κύκλον οὕτω σαλευόμενον ἔνθα καὶ ἔνθα ἀπειργασμένον ὑπ' ἀμφοτέρων τὴν ἀναπνοὴν καὶ ἐκπνοὴν γίνεσθαι παρέχεται.

ΤΙ.

καὶ δὴ καὶ τὰ τῶν περὶ τὰς ἱατρικὰς σικύας παθημάτων [80a] αἷτια καὶ τὰ τῆς καταπόσεως τὰ τε τῶν ῥιπτουμένων, ὅσα ἀφεθέντα μετέωρα καὶ ὅσα ἐπὶ γῆς φέρεται, ταύτη διωκτέον, καὶ ὅσοι φθόγγοι ταχεῖς τε καὶ βραδεῖς ὀξεῖς τε καὶ βαρεῖς φαίνονται, τοτὲ μὲν ἀνάρμοστοι φερόμενοι δι' ἀνομοιότητα τῆς ἐν ἡμῖν ὑπ' αὐτῶν κινήσεως, τοτὲ δὲ σύμφωνοι δι' ὁμοιότητα. τὰς γὰρ τῶν προτέρων καὶ θαπτόνων οἱ βραδύτεροι κινήσεις ἀποπαυομένας ἤδη τε εἰς ὅμοιον ἐληλυθυίας, [80b] αἷς ὕστερον αὐτοὶ προσφερόμενοι κινουῖσιν ἐκείνας, καταλαμβάνουσιν, καταλαμβάνοντες δὲ οὐκ ἄλλην ἐπεμβάλλοντες ἀνετάραξαν κίνησιν, ἀλλ' ἀρχὴν βραδυτέρας φορᾶς κατὰ τὴν τῆς θάττονος, ἀποληγούσης δέ, ὁμοιότητα προσάψαντες, μίαν ἐξ ὀξείας καὶ βαρείας συνεκεράσαντο πάθην· ὅθεν ἡδονὴν μὲν τοῖς ἄφροσιν, εὐφροσύνην δὲ τοῖς ἔμφροσιν διὰ τὴν τῆς θείας ἀρμονίας μίμησιν ἐν θνηταῖς γενομένην φοραῖς παρέσχον. καὶ δὴ καὶ τὰ τῶν ὑδάτων πάντα ῥεύματα, ἔτι δὲ [80c] τὰ τῶν κεραυνῶν πτώματα καὶ τὰ θαυμαζόμενα ἡλέκτρων περὶ τῆς ἔλξεως καὶ τῶν Ἑρακλείων λίθων, πάντων τούτων ὁλκὴ μὲν οὐκ ἔστιν οὐδενί ποτε, τὸ δὲ κενὸν εἶναι μηδὲν περιωθεῖν τε αὐτὰ ταῦτα εἰς ἄλληλα, τό τε διακρινόμενα καὶ συγκρινόμενα πρὸς τὴν αὐτῶν διαμειβόμενα ἔδραν ἕκαστα ἰέναι πάντα, τούτοις τοῖς παθήμασιν πρὸς ἄλληλα συμπλεχθεῖσιν τεθαυματουργημένα τῷ κατὰ τρόπον ζητοῦντι φανήσεται. [80d]

καὶ δὴ καὶ τὸ τῆς ἀναπνοῆς, ὅθεν ὁ λόγος ὥρμησεν, κατὰ ταῦτα καὶ διὰ τούτων γέγονεν, ὥσπερ ἐν τοῖς πρόσθεν εἴρηται, τέμνοντος μὲν τὰ σιτία τοῦ πυρός, αἰωρουμένου δὲ ἐντὸς τῷ πνεύματι συνεπομένου, τὰς φλέβας τε ἐκ τῆς κοιλίας τῇ συναιωρήσει πληροῦντος τῷ τὰ τετμημένα αὐτόθεν ἐπαντλεῖν· καὶ διὰ ταῦτα δὴ καθ' ὅλον τὸ σῶμα πᾶσιν τοῖς ζώοις τὰ τῆς τροφῆς νάματα οὕτως ἐπίρρυτα γέγονεν. νεότμητα δὲ καὶ ἀπὸ συγγενῶν ὄντα, τὰ μὲν καρπῶν, τὰ δὲ χλόης, [80e] ἂ θεὸς ἐπ' αὐτὸ τοῦθ' ἡμῖν ἐφύτευσεν, εἶναι τροφήν, παντοδαπὰ μὲν χρώματα ἴσχει διὰ τὴν σύμμειξιν, ἢ δ' ἐρυθρὰ πλείστη περὶ αὐτὰ χροὰ διαθεῖ, τῆς τοῦ πυρὸς τομῆς τε καὶ ἐξομόρξεως ἐν ὑγρῷ δεδημιουργημένη φύσις.

ΤΙ. ὅθεν τοῦ κατὰ τὸ σῶμα ῥέοντος τὸ χρῶμα ἔσχεν οἶαν ὄψιν διεληλύθαμεν ὃ καλοῦμεν αἶμα, νομὴν σαρκῶν καὶ σύμπαντος τοῦ σώματος, [81a] ὅθεν ὑδρευόμενα ἕκαστα πληροῖ τὴν τοῦ κενουμένου βάσιν· ὃ δὲ τρόπος τῆς πληρώσεως ἀποχωρήσεώς τε γίνεται καθάπερ ἐν τῷ παντὶ παντὸς ἢ φορὰ γέγονεν, ἣν τὸ συγγενὲς πᾶν φέρεται πρὸς ἑαυτό. τὰ μὲν γὰρ δὴ περισσῶτα ἐκτὸς ἡμᾶς τήκει τε ἀεὶ καὶ διανέμει πρὸς ἕκαστον εἶδος τὸ ὁμόφυλον ἀποπέμποντα, τὰ δὲ ἔναιμα αὖ, κερματισθέντα ἐντὸς παρ' ἡμῖν καὶ περιειλημμένα ὥσπερ ὑπ' [81b] οὐρανοῦ συνεστῶτος ἐκάστου τοῦ ζώου, τὴν τοῦ παντὸς ἀναγκάζεται μιμεῖσθαι φορὰν· πρὸς τὸ συγγενὲς οὖν φερόμενον ἕκαστον τῶν ἐντὸς μερισθέντων τὸ κενωθὲν τότε πάλιν ἀνεπλήρωσεν. ὅταν μὲν δὴ πλεόν τοῦ ἐπιρρέοντος ἀπίη, φθίνει πᾶν, ὅταν δὲ ἔλλαττον, αὐξάνεται. νέα μὲν οὖν σύστασις τοῦ παντὸς ζώου, καινὰ τὰ τρίγωνα οἷον ἐκ δρυόχων ἔτι ἔχουσα τῶν γενῶν, ἰσχυρὰν μὲν τὴν σύγκλεισιν αὐτῶν πρὸς ἄλληλα κέκτηται, συμπέπηγεν δὲ ὁ πᾶς ὄγκος αὐτῆς [81c] ἀπαλός, ἅτ' ἐκ μυελοῦ μὲν νεωστὶ γεγонуίας, τεθραμμένης δὲ ἐν γάλακτι· τὰ δὲ περιλαμβανόμενα ἐν αὐτῇ τρίγωνα ἔξωθεν ἐπεισελθόντα, ἐξ ὧν ἂν ᾗ τὰ τε σιτία καὶ ποτά, τῶν ἑαυτῆς τριγῶνων

παλαιότερα ὄντα καὶ ἀσθενέστερα καινοῖς ἐπικρατεῖ τέμνουσα, καὶ μέγα ἀπεργάζεται τὸ ζῶον τρέφουσα ἐκ πολλῶν ὁμοίων. ὅταν δ' ἡ ρίζα τῶν τριγώνων χαλᾷ διὰ τὸ πολλοὺς ἀγῶνας ἐν πολλῷ χρόνῳ πρὸς πολλὰ [81d] ἠγωνίσθαι, τὰ μὲν τῆς τροφῆς εἰσιόντα οὐκέτι δύναται τέμνειν εἰς ὁμοιότητα ἑαυτοῖς, αὐτὰ δὲ ὑπὸ τῶν ἔξωθεν ἐπεισιόντων εὐπετῶς διαιρεῖται· φθίνει δὲ πᾶν ζῶον ἐν τούτῳ κρατούμενον, γῆράς τε ὀνομάζεται τὸ πάθος. τέλος δέ, ἐπειδὴ τῶν περὶ τὸν μυελὸν τριγώνων οἱ συναρμοσθέντες μηκέτι ἀντέχωσιν δεσμοὶ τῷ πόνῳ διιστάμενοι, μεθιᾷσιν τοὺς τῆς ψυχῆς αὖ δεσμούς, ἡ δὲ λυθεῖσα κατὰ φύσιν μεθ' ἡδονῆς [81e] ἐξέπτατο· πᾶν γὰρ τὸ μὲν παρὰ φύσιν ἀλγεινόν, τὸ δ' ἢ πέφυκεν γιγνόμενον ἡδύ. καὶ θάνατος δὲ κατὰ ταῦτα ὁ μὲν κατὰ νόσους καὶ ὑπὸ τραυμάτων γιγνόμενος ἀλγεινὸς καὶ βίαιος, ὁ δὲ μετὰ γήρως ἰὼν ἐπὶ τέλος κατὰ φύσιν ἀπονώτατος τῶν θανάτων καὶ μᾶλλον μεθ' ἡδονῆς γιγνόμενος ἢ λύπης.

ΤΙ.

τὸ δὲ τῶν νόσων ὅθεν συνίσταται, δῆλόν που καὶ παντί. [82a] τεττάρων γὰρ ὄντων γενῶν ἐξ ὧν συμπέπηγεν τὸ σῶμα, γῆς πυρὸς ὕδατος τε καὶ ἀέρος, τούτων ἢ παρὰ φύσιν πλεονεξία καὶ ἔνδεια καὶ τῆς χώρας μετάστασις ἐξ οἰκείας ἐπ' ἀλλοτρίαν γιγνομένη, πυρός τε αὖ καὶ τῶν ἐτέρων ἐπειδὴ γένη πλείονα ἐνὸς ὄντα τυγχάνει, τὸ μὴ προσῆκον ἕκαστον ἑαυτῷ προσλαμβάνειν, καὶ πάνθ' ὅσα τοιαῦτα, στάσεις καὶ νόσους παρέχει· παρὰ φύσιν γὰρ ἐκάστου γιγνομένου καὶ μεθισταμένου θερμαίνεται μὲν ὅσα ἂν πρότερον ψύχεται, [82b] ξηρὰ δὲ ὄντα εἰς ὕστερον γίνεταί νοτερά, καὶ κοῦφα δὲ καὶ βαρέα, καὶ πάσας πάντη μεταβολὰς δέχεται. μόνως γὰρ δὴ, φαμέν, ταῦτόν ταῦτ' κατὰ ταῦτόν καὶ ὡσαύτως καὶ ἀνὰ λόγον προσγιγνόμενον καὶ ἀπογιγνόμενον ἐάσει ταῦτόν ὃν αὐτῷ σῶν καὶ ὑγιὲς μένειν· ὁ δ' ἂν πλημμελήσῃ τι τούτων ἐκτὸς ἀπὸ τῶν ἢ προσίον, ἀλλοιότητος παμποικίλιας καὶ νόσους φθοράς τε ἀπείρους παρέξεται.

δευτέρων δὲ συστάσεων αὖ κατὰ φύσιν συνεστηκυῶν, [82c] δευτέρα κατανόησις νοσημάτων τῷ βουλομένῳ γίνεταί συννοῆσαι. μυελοῦ γὰρ ἐξ ἐκείνων ὅστοῦ τε καὶ σαρκὸς καὶ νεύρου συμπαγέντος, ἔτι τε αἵματος ἄλλον μὲν τρόπον, ἐκ δὲ τῶν αὐτῶν γεγονότος, τῶν μὲν ἄλλων τὰ πλεῖστα ἤπερ τὰ πρόσθεν, τὰ δὲ μέγιστα τῶν νοσημάτων τῇδε χαλεπὰ συμπεπτωκεν· ὅταν ἀνάπαλιν ἢ γένεσις τούτων πορεύηται, τότε ταῦτα διαφθείρεται. κατὰ φύσιν γὰρ σάρκες μὲν καὶ νεῦρα ἐξ αἵματος γίνεταί, νεῦρον μὲν ἐξ ἰνῶν διὰ τὴν συγγένειαν, [82d] σάρκες δὲ ἀπὸ τοῦ παγέντος ὃ πήγνυται χωριζόμενον ἰνῶν· τὸ δὲ ἀπὸ τῶν νεύρων καὶ σαρκῶν ἀπὸ τῶν αὐτῶν γλίσχρον καὶ λιπαρὸν ἄμα μὲν τὴν σάρκα κολλᾷ πρὸς τὴν τῶν ὀστέων φύσιν αὐτό τε τὸ περὶ τὸν μυελὸν ὅστοῦν τρέφον αὔξει, τὸ δ' αὖ διὰ τὴν πυκνότητα τῶν ὀστέων διηθούμενον καθαρῶτατον γένος τῶν τριγώνων λειότατόν τε καὶ λιπαρώτατον, λειβόμενον ἀπὸ τῶν ὀστέων καὶ στάζον, ἄρδει τὸν [82e] μυελόν. καὶ κατὰ ταῦτα μὲν γιγνομένων ἐκάστων ὑγίεια συμβαίνει τὰ πολλὰ· νόσοι δέ, ὅταν ἐναντίως. ὅταν γὰρ τηκομένη σὰρξ ἀνάπαλιν εἰς τὰς φλέβας τὴν τηκεδόνα ἐξιῇ, τότε μετὰ πνεύματος αἷμα πολὺ τε καὶ παντοδαπὸν ἐν ταῖς φλεψὶ χρώμασι καὶ πικρότησι ποικιλλόμενον, ἔτι δὲ ὀξείαις καὶ ἀλμυραῖς δυνάμεσι, χολὰς καὶ ἰχῶρας καὶ φλέγματα παντοῖα ἴσχει·

ΤΙ. παλιναιρέτα γὰρ πάντα γεγονότα καὶ διεφθαρμένα τό τε αἷμα αὐτὸ πρῶτον διόλλυσι, καὶ αὐτὰ οὐδεμίαν [83a] τροφήν ἔτι τῷ σώματι παρέχοντα φέρεται πάντη διὰ τῶν φλεβῶν, τάξιν τῶν κατὰ φύσιν οὐκέτ' ἴσχοντα περιόδων, ἐχθρὰ μὲν αὐτὰ αὐτοῖς διὰ τὸ μηδεμίαν ἀπόλαυσιν ἑαυτῶν ἔχειν, τῷ συνεστῶτι δὲ τοῦ σώματος καὶ μένοντι κατὰ χώραν πολέμια, διολλύντα καὶ τήκοντα. ὅσον μὲν οὖν ἂν παλαιότατον ὃν τῆς σαρκὸς τακῇ, δύσπεπτον γιγνόμενον μελαίνει μὲν ὑπὸ παλαιᾶς συγκαύσεως, διὰ δὲ τὸ πάντη διαβεβρωῖσθαι [83b] πικρὸν ὃν παντὶ χαλεπὸν προσπίπτει τοῦ σώματος ὅσον ἂν μήπω διεφθαρμένον ἦ, καὶ τοτὲ μὲν ἀντὶ τῆς πικρότητος ὀξύτητα ἔσχεν τὸ μέλαν χρῶμα, ἀπολεπτυνθέντος μᾶλλον τοῦ πικροῦ, τοτὲ δὲ ἡ πικρότης αὖ βαφεῖσα αἵματι χρῶμα ἔσχεν ἐρυθρώτερον, τοῦ δὲ μέλανος τούτῳ συγκεραννυμένου χλωῶδες·

ἔτι δὲ συμμειγνύται ξανθὸν χρῶμα μετὰ τῆς πικρότητος, ὅταν νέα συντακῇ σὰρξ ὑπὸ τοῦ περὶ τὴν φλόγα πυρός. καὶ τὸ μὲν κοινὸν ὄνομα πᾶσιν τούτοις ἢ τινες [83c] ἱατρῶν που χολὴν ἐπωνόμασαν, ἢ καὶ τις ὢν δυνατὸς εἰς πολλὰ μὲν καὶ ἀνόμοια βλέπειν, ὅρᾳν δὲ ἐν αὐτοῖς ἐν γένος ἐνὸν ἄξιον ἐπωνυμίας πᾶσιν· τὰ δ' ἄλλα ὅσα χολῆς εἶδη λέγεται, κατὰ τὴν χροάν ἔσχεν λόγον αὐτῶν ἕκαστον ἴδιον. ἰχώρ δέ, ὁ μὲν αἵματος ὁρὸς πρῶτος, ὁ δὲ μελαίνης χολῆς ὀξείας τε ἄγριος, ὅταν συμμειγνύηται διὰ θερμότητα ἀλμυρᾶ δυνάμει· καλεῖται δὲ ὄξυ φλέγμα τὸ τοιοῦτον. τὸ δ' αὖ μετ' ἀέρος τηκόμενον ἐκ νέας καὶ ἀπαλῆς σαρκός, τούτου δὲ [83d] ἀνεμωθέντος καὶ συμπεριληφθέντος ὑπὸ ὑγρότητος, καὶ πομφολύγων συστασῶν ἐκ τοῦ πάθους τούτου καθ' ἐκάστην μὲν ἀοράτων διὰ σμικρότητα, συναπασῶν δὲ τὸν ὄγκον παρεχομένων ὁρατόν, χρῶμα ἔχουσιν διὰ τὴν τοῦ ἀφροῦ γένεσιν ἰδεῖν λευκόν, ταύτην πᾶσαν τηκεδὸνα ἀπαλῆς σαρκός μετὰ πνεύματος συμπλακεῖσαν λευκὸν εἶναι φλέγμα φαμέν. φλέγματος δὲ αὖ νέου συνισταμένου ὁρὸς ἰδρῶς καὶ δάκρυον, [83e] ὅσα τε ἄλλα τοιαῦτα σώματα τὸ καθ' ἡμέραν χεῖται καθαιρόμενα· καὶ ταῦτα μὲν δὴ πάντα νόσων ὄργανα γέγονεν, ὅταν αἷμα μὴ ἐκ τῶν σιτίων καὶ ποτῶν πληθύσῃ κατὰ φύσιν, ἀλλ' ἐξ ἐναντίων τὸν ὄγκον παρὰ τοὺς τῆς φύσεως λαμβάνη νόμους.

ΤΙ. διακρινομένης μὲν οὖν ὑπὸ νόσων τῆς σαρκός ἐκάστης, μενόντων δὲ τῶν πυθμένων αὐταῖς ἡμίσεια τῆς συμφορᾶς ἢ δύναμις—ἀνάληψιν γὰρ ἔτι μετ' εὐπετείας ἴσχει— [84a] τὸ δὲ δὴ σάρκας ὅσοις συνδοῦν ὁπότ' ἂν νοσήσῃ, καὶ μηκέτι αὐτὸ ἐξ ἰνῶν αἷμα καὶ νεύρων ἀποχωριζόμενον ὅστῳ μὲν τροφή, σαρκὶ δὲ πρὸς ὅστοῦν γίνηται δεσμός, ἀλλ' ἐκ λιπαροῦ καὶ λείου καὶ γλίσχρου τραχὺ καὶ ἀλμυρὸν αὐχμησαν ὑπὸ κακῆς διαίτης γένηται, τότε ταῦτα πάσχον πᾶν τὸ τοιοῦτον καταψήχεται μὲν αὐτὸ πάλιν ὑπὸ τὰς σάρκας καὶ τὰ νεῦρα, ἀφιστάμενον ἀπὸ τῶν ὀστέων, αἱ δ' ἐκ τῶν [84b] ῥιζῶν συνεκπίπτουσαι τὰ τε νεῦρα γυμνὰ καταλείπουσι καὶ μεστὰ ἄλμης· αὐταὶ δὲ πάλιν εἰς τὴν αἵματος φορὰν ἐμπεσοῦσαι τὰ πρόσθεν ῥηθέντα νοσήματα πλείω ποιοῦσιν. χαλεπῶν δὲ τούτων περὶ τὰ σώματα παθημάτων γιγνομένων μείζω ἔτι γίνεται τὰ πρὸ τούτων, ὅταν ὅστοῦν διὰ πυκνότητα σαρκός ἀναπνοὴν μὴ λαμβάνον ἱκανήν, ὑπ' εὐρύωτος θερμαινόμενον, σφακελίσαν μήτε τὴν τροφήν καταδέχεται [84c] πάλιν τε αὐτὸ εἰς ἐκείνην ἐναντίως ἤ ψηχόμενον, ἢ δ' εἰς σάρκας, σὰρξ δὲ εἰς αἷμα ἐπίπτουσα τραχύτερα πάντα τῶν πρόσθεν τὰ νοσήματα ἀπεργάζεται· τὸ δ' ἔσχατον πάντων, ὅταν ἡ τοῦ μυελοῦ φύσις ἀπ' ἐνδείας ἢ τινος ὑπερβολῆς νοσήσῃ, τὰ μέγιστα καὶ κυριώτατα πρὸς θάνατον τῶν νοσημάτων ἀποτελεῖ, πάσης ἀνάπαλιν τῆς τοῦ σώματος φύσεως ἐξ ἀνάγκης ρυείσης.

τρίτον δ' αὖ νοσημάτων εἶδος τριχῇ δεῖ διανοεῖσθαι [84d] γιγνόμενον, τὸ μὲν ὑπὸ πνεύματος, τὸ δὲ φλέγματος, τὸ δὲ χολῆς. ὅταν μὲν γὰρ ὁ τῶν πνευμάτων τῷ σώματι ταμίας πλεύμων μὴ καθαρὰς παρέχῃ τὰς διεξόδους ὑπὸ ῥευμάτων φραγθεῖς, ἔνθα μὲν οὐκ ἰόν, ἔνθα δὲ πλεῖον ἢ τὸ προσῆκον πνεῦμα εἰσιὼν τὰ μὲν οὐ τυγχάνοντα ἀναψυχῆς σήπει, τὰ δὲ τῶν φλεβῶν διαβιαζόμενον καὶ συνεπιστρέφον αὐτὰ τηκόν τε τὸ σῶμα εἰς τὸ μέσον αὐτοῦ διάφραγμά τ' ἴσχον [84e] ἐναπολαμβάνεται, καὶ μυρία δὴ νοσήματα ἐκ τούτων ἀλγεινὰ μετὰ πλήθους ἰδρῶτος πολλάκις ἀπείργασται. πολλάκις δ' ἐν τῷ σώματι διακριθείσης σαρκός πνεῦμα ἐγγενόμενον καὶ ἀδυνατοῦν ἔξω πορευθῆναι τὰς αὐτὰς τοῖς ἐπεισεληλυθόσιν ὠδῖνας παρέσχεν, μεγίστας δέ, ὅταν περὶ τὰ νεῦρα καὶ τὰ ταύτη φλέβια περιστὰν καὶ ἀνοιδῆσαν τοὺς τε ἐπιτόνους καὶ τὰ συνεχῇ νεῦρα οὕτως εἰς τὸ ἐξόπισθεν κατατείνῃ τούτοις· ἃ δὴ καὶ ἀπ' αὐτοῦ τῆς συντονίας τοῦ παθήματος τὰ νοσήματα τέτανόι τε καὶ ὀπισθότονοι προσερρήθησαν.

ΤΙ. ὢν καὶ τὸ φάρμακον χαλεπὸν· πυρετοὶ γὰρ οὖν δὴ τὰ τοιαῦτα ἐπιγιγνόμενοι [85a] μάλιστα λύουσιν. τὸ δὲ λευκὸν φλέγμα διὰ τὸ τῶν πομφολύγων πνεῦμα χαλεπὸν ἀποληφθέν, ἔξω δὲ τοῦ σώματος ἀναπνοὰς ἴσχον ἡπιώτερον μὲν, καταποικίλλει δὲ τὸ σῶμα λεύκας ἀλφούς τε καὶ τὰ

τούτων συγγενῇ νοσήματα ἀποτίκτον. μετὰ χολῆς δὲ μελαίνης κερασθὲν ἐπὶ τὰς περιόδους τε τὰς ἐν τῇ κεφαλῇ θειοτάτας οὖσας ἐπισκεδαννύμενον καὶ συνταράττον αὐτάς, καθ' ὕπνον μὲν ἰὸν πρᾶϋτερον, [85b] ἐγρηγορόσιν δὲ ἐπιτιθέμενον δυσapaλλακτότερον· νόσημα δὲ ἱερᾶς ὄν φύσεως ἐνδικώτατα ἱερὸν λέγεται. φλέγμα δ' ὁξὺ καὶ ἀλμυρὸν πηγὴ πάντων νοσημάτων ὅσα γίνονται καταρροϊκά· διὰ δὲ τοὺς τόπους εἰς οὓς ῥεῖ παντοδαποὺς ὄντας παντοῖα ὀνόματα εἴληφεν. ὅσα δὲ φλεγμαίνειν λέγεται τοῦ σώματος, ἀπὸ τοῦ κάεσθαι τε καὶ φλέγεσθαι, διὰ χολὴν γέγονε πάντα. λαμβάνουσα μὲν οὖν ἀναπνοὴν ἔξω παντοῖα [85c] ἀναπέμπει φύματα ζέουσα, καθειργνυμένη δ' ἐντὸς πυρίκαυτα νοσήματα πολλὰ ἐμποιεῖ, μέγιστον δέ, ὅταν αἵματι καθαρῷ συγκερασθεῖσα τὸ τῶν ἰνῶν γένος ἐκ τῆς ἑαυτῶν διαφορῇ τάξεως, αἱ διεσπάρησαν μὲν εἰς αἷμα, ἵνα συμμέτρως λεπτότητος ἴσχοι καὶ πάχους καὶ μήτε διὰ θερμότητα ὡς ὑγρὸν ἐκ μανοῦ τοῦ σώματος ἐκρέοι, μήτ' αὖ πυκνότερον δυσκίνητον [85d] ὃν μόλις ἀναστρέφοιτο ἐν ταῖς φλεψίν. καιρὸν δὲ τούτων ἴνες τῇ τῆς φύσεως γενέσει φυλάττουσιν· ἅς ὅταν τις καὶ τεθνεῶτος αἵματος ἐν ψύξει τε ὄντος πρὸς ἀλλήλας συναγάγη, διαχεῖται πᾶν τὸ λοιπὸν αἷμα, ἐαθεῖσαι δὲ ταχὺ μετὰ τοῦ περιεστῶτος αὐτὸ ψύχους συμπηγνύσιν. ταύτην δὲ τὴν δύναμιν ἐχουσῶν ἰνῶν ἐν αἵματι χολὴ φύσει παλαιὸν αἷμα γεγонуῖα καὶ πάλιν ἐκ τῶν σαρκῶν εἰς τοῦτο τετηκυῖα, θερμὴ καὶ ὑγρὰ κατ' ὀλίγον τὸ πρῶτον ἐμπίπτουσα πήγνυται [85e] διὰ τὴν τῶν ἰνῶν δύναμιν, πηγνυμένη δὲ καὶ βίᾳ κατασβεσνυμένη χειμῶνα καὶ τρόμον ἐντὸς παρέχει.

ΤΙ. πλείων δ' ἐπιρρέουσα, τῇ παρ' αὐτῆς θερμότητι κρατήσασα τὰς ἵνας εἰς ἀταξίαν ζέσασα διέσεισεν· καὶ ἐὰν μὲν ἱκανὴ διὰ τέλους κρατῆσαι γένηται, πρὸς τὸ τοῦ μυελοῦ διαπεράσασα γένος κάουσα ἔλυσεν τὰ τῆς ψυχῆς αὐτόθεν οἶον νεῶς πείσματα μεθῆκέν τε ἐλευθέραν, ὅταν δ' ἐλάττων ἢ τὸ τε σῶμα ἀντίσχη τηκόμενον, αὐτὴ κρατηθεῖσα ἢ κατὰ πᾶν τὸ σῶμα ἐξέπεσεν, ἢ διὰ τῶν φλεβῶν εἰς τὴν κάτω συνωσθεῖσα ἢ τὴν ἄνω κοιλίαν, οἶον φυγὰς ἐκ πόλεως στασιασάσης ἐκ [86a] τοῦ σώματος ἐκπίπτουσα, διαρροίας καὶ δυσεντερίας καὶ τὰ τοιαῦτα νοσήματα πάντα παρέσχετο. τὸ μὲν οὖν ἐκ πυρὸς ὑπερβολῆς μάλιστα νοσήσαν σῶμα συνεχῇ καύματα καὶ πυρετοὺς ἀπεργάζεται, τὸ δ' ἐξ ἀέρος ἀμφημερινούς, τριταίους δ' ὕδατος διὰ τὸ νωθέστερον ἀέρος καὶ πυρὸς αὐτὸ εἶναι· τὸ δὲ γῆς, τετάρτως ὃν νωθέστατον τούτων, ἐν τετραπλασίαις περιόδοις χρόνου καθαιρόμενον, τεταρταίους πυρετοὺς ποιῆσαν ἀπαλλάττεται μόλις. [86b]

καὶ τὰ μὲν περὶ τὸ σῶμα νοσήματα ταύτῃ συμβαίνει γιγνόμενα, τὰ δὲ περὶ ψυχὴν διὰ σώματος ἔξιν τῇδε. νόσον μὲν δὴ ψυχῆς ἄνοιαν συγχωρητέον, δύο δ' ἀνοίας γένη, τὸ μὲν μανίαν, τὸ δὲ ἀμαθίαν. πᾶν οὖν ὅτι πάσχων τις πάθος ὁπότερον αὐτῶν ἴσχει, νόσον προσηρτέον, ἡδονὰς δὲ καὶ λύπας ὑπερβαλλούσας τῶν νόσων μεγίστας θετέον τῇ ψυχῇ· περιχαρὴς γὰρ ἄνθρωπος ὢν ἢ καὶ τάναντία ὑπὸ [86c] λύπης πάσχων, σπεύδων τὸ μὲν ἐλεῖν ἀκαίρως, τὸ δὲ φυγεῖν, οὐθ' ὅρᾳν οὔτε ἀκούειν ὀρθὸν οὐδὲν δύναται, λυττᾷ δὲ καὶ λογισμοῦ μετασχεῖν ἥκιστα τότε δὴ δυνατός. τὸ δὲ σπέρμα ὅτῳ πολὺ καὶ ῥυῶδες περὶ τὸν μυελὸν γίνονται καὶ καθαπερεῖ δένδρον πολυκαρπότερον τοῦ συμμέτρου πεφυκὸς ἦ, πολλὰς μὲν καθ' ἕκαστον ὥδινας, πολλὰς δ' ἡδονὰς κτώμενος ἐν ταῖς ἐπιθυμίαις καὶ τοῖς περὶ τὰ τοιαῦτα τόκοις, ἐμμανὴς τὸ πλεῖστον γιγνόμενος τοῦ βίου διὰ τὰς μεγίστας ἡδονὰς [86d] καὶ λύπας, νοσοῦσαν καὶ ἄφρονα ἴσχων ὑπὸ τοῦ σώματος τὴν ψυχὴν, οὐχ ὡς νοσῶν ἀλλ' ὡς ἐκὼν κακὸς δοξάζεται· τὸ δὲ ἀληθὲς ἢ περὶ τὰ ἀφροδίσια ἀκολασία κατὰ τὸ πολὺ μέρος διὰ τὴν ἐνὸς γένους ἔξιν ὑπὸ μανότητος ὁστῶν ἐν σώματι ῥυῶδη καὶ ὑγραίνουσιν νόσος ψυχῆς γέγονεν. καὶ σχεδὸν δὴ πάντα ὁπόσα ἡδονῶν ἀκράτεια καὶ ὄνειδος ὡς ἐκόντων λέγεται τῶν κακῶν, οὐκ ὀρθῶς ὀνειδίζεται· κακὸς [86e] μὲν γὰρ ἐκὼν οὐδεὶς, διὰ δὲ πονηρὰν ἔξιν τινὰ τοῦ σώματος καὶ ἀπαίδευτον τροφὴν ὁ κακὸς γίνονται κακός, παντὶ δὲ ταῦτα ἐχθρὰ καὶ ἄκοντι προσγίνεται. καὶ πάλιν δὴ τὸ περὶ τὰς λύπας ἢ ψυχὴ κατὰ ταῦτά διὰ σῶμα πολλὴν ἴσχει κακίαν.

ΤΙ. ὅτου γὰρ ἂν ἡ τῶν ὀξέων καὶ τῶν ἀλυκῶν φλεγμάτων καὶ ὅσοι πικροὶ καὶ χολώδεις χυμοὶ κατὰ τὸ σῶμα πλανηθέντες ἔξω μὲν μὴ λάβωσιν ἀναπνοήν, ἐντὸς δὲ εἰλλόμενοι [87a] τὴν ἀφ' αὐτῶν ἀτμίδα τῇ τῆς ψυχῆς φορᾷ συμμείξαντες ἀνακερασθῶσι, παντοδαπὰ νοσήματα ψυχῆς ἐμποιοῦσι μᾶλλον καὶ ἥττον καὶ ἐλάττω καὶ πλείω, πρὸς τε τοὺς τρεῖς τόπους ἐνεχθέντα τῆς ψυχῆς, πρὸς ὃν ἂν ἕκαστ' αὐτῶν προσπίπτῃ, ποικίλλει μὲν εἶδη δυσκολίας καὶ δυσθυμίας παντοδαπά, ποικίλλει δὲ θρασυτήτός τε καὶ δειλίας, ἔτι δὲ λήθης ἅμα καὶ δυσμαθίας. πρὸς δὲ τούτοις, ὅταν οὕτως [87b] κακῶς παγέντων πολιτεῖται κακαὶ καὶ λόγοι κατὰ πόλεις ἰδίᾳ τε καὶ δημοσίᾳ λεχθῶσιν, ἔτι δὲ μαθήματα μηδαμῇ τούτων ἱατικά ἐκ νέων μανθάνηται, ταύτη κακοὶ πάντες οἱ κακοὶ διὰ δύο ἀκουσιώτατα γιγνόμεθα· ὧν αἰτιατέον μὲν τοὺς φυτεύοντας ἀεὶ τῶν φυτευομένων μᾶλλον καὶ τοὺς τρέφοντας τῶν τρεφομένων, προθυμητέον μὲν, ὅπη τις δύναται, καὶ διὰ τροφῆς καὶ δι' ἐπιτηδευμάτων μαθημάτων τε φυγεῖν μὲν κακίαν, τούναντίον δὲ ἐλεῖν. ταῦτα μὲν οὖν δὴ τρόπος ἄλλος λόγων. [87c]

τὸ δὲ τούτων ἀντίστροφον αὖ, τὸ περὶ τὰς τῶν σωμάτων καὶ διανοήσεων θεραπείας αἷς αἰτίαις σώζεται, πάλιν εἰκὸς καὶ πρέπον ἀνταποδοῦναι· δικαιοτέρον γὰρ τῶν ἀγαθῶν πέρι μᾶλλον ἢ τῶν κακῶν ἴσχειν λόγον. πᾶν δὴ τὸ ἀγαθὸν καλόν, τὸ δὲ καλὸν οὐκ ἄμετρον· καὶ ζῶον οὖν τὸ τοιοῦτον ἐσόμενον σύμμετρον θετέον. συμμετριῶν δὲ τὰ μὲν σμικρὰ διαισθανόμενοι συλλογιζόμεθα, τὰ δὲ κυριώτατα καὶ μέγιστα [87d] ἀλογίστως ἔχομεν. πρὸς γὰρ ὑγείας καὶ νόσους ἀρετάς τε καὶ κακίας οὐδεμία συμμετρία καὶ ἀμετρία μείζων ἢ ψυχῆς αὐτῆς πρὸς σῶμα αὐτό· ὧν οὐδὲν σκοποῦμεν οὐδ' ἐννοοῦμεν, ὅτι ψυχὴν ἰσχυρὰν καὶ πάντῃ μεγάλην ἀσθενέστερον καὶ ἔλαττον εἶδος ὅταν ὀχῇ, καὶ ὅταν αὖ τούναντίον συμπαγῆτον τούτῳ, οὐ καλὸν ὅλον τὸ ζῶον—ἀσύμμετρον γὰρ ταῖς μεγίσταις συμμετρίαις—τὸ δὲ ἐναντίως ἔχον πάντων θεαμάτων τῷ δυναμένῳ καθορᾶν κάλλιστον καὶ ἐρασμιώτατον. [87e] οἷον οὖν ὑπερσκελὲς ἢ καὶ τινα ἐτέραν ὑπέρεξιν ἄμετρον ἑαυτῷ τι σῶμα ὃν ἅμα μὲν αἰσχροῦν, ἅμα δ' ἐν τῇ κοινωνίᾳ τῶν πόνων πολλοὺς μὲν κόπους, πολλὰ δὲ σπάσματα καὶ διὰ τὴν παραφορότητα πτώματα παρέχον μυρίων κακῶν αἴτιον ἑαυτῷ,

ΤΙ. ταῦτόν δὴ διανοητέον καὶ περὶ τοῦ συναμφοτέρου, ζῶον ὃ καλοῦμεν, ὡς ὅταν τε ἐν αὐτῷ ψυχὴ κρείττων [88a] οὔσα σώματος περιθύμως ἴσχη, διασείουσα πᾶν αὐτὸ ἔνδοθεν νόσων ἐμπίμπλησι, καὶ ὅταν εἷς τινὰς μαθήσεις καὶ ζητήσεις συντόνως ἴη, κατατήκει, διδαχάς τ' αὖ καὶ μάχας ἐν λόγοις ποιουμένη δημοσίᾳ καὶ ἰδίᾳ δι' ἐρίδων καὶ φιλονικίας γιγνομένων διάπυρον αὐτὸ ποιοῦσα σαλεύει, καὶ ῥεύματα ἐπάγουσα, τῶν λεγομένων ἱατρῶν ἀπατῶσα τοὺς πλείστους, τἀναίται αἰτιαῖσθαι ποιεῖ· σῶμά τε ὅταν αὖ μέγα καὶ ὑπέρψυχον σμικρὰ συμφυὲς ἀσθενεῖ τε διανοία γένηται, διττῶν [88b] ἐπιθυμιῶν οὐσῶν φύσει κατ' ἀνθρώπους, διὰ σῶμα μὲν τροφῆς, διὰ δὲ τὸ θειότατον τῶν ἐν ἡμῖν φρονήσεως, αἱ τοῦ κρείττονος κινήσεις κρατοῦσαι καὶ τὸ μὲν σφέτερον αὔξουσai, τὸ δὲ τῆς ψυχῆς κωφὸν καὶ δυσμαθὲς ἀμνημόν τε ποιοῦσαι, τὴν μεγίστην νόσον ἀμαθίαν ἐναπεργάζονται. μία δὲ σωτηρία πρὸς ἅμφω, μήτε τὴν ψυχὴν ἄνευ σώματος κινεῖν μήτε σῶμα ἄνευ ψυχῆς, ἵνα ἀμυνομένῳ γίγνησθον ἰσορρόπῳ καὶ [88c] ὑγιῇ. τὸν δὲ μαθηματικὸν ἢ τινα ἄλλην σφόδρα μελέτην διανοία κατεργαζόμενον καὶ τὴν τοῦ σώματος ἀποδοτέον κίνησιν, γυμναστικῇ προσομιλοῦντα, τόν τε αὖ σῶμα ἐπιμελῶς πλάττοντα τὰς τῆς ψυχῆς ἀνταποδοτέον κινήσεις, μουσικῇ καὶ πάσῃ φιλοσοφίᾳ προσχρώμενον, εἰ μέλλει δικαίως τις ἅμα μὲν καλός, ἅμα δὲ ἀγαθὸς ὀρθῶς κεκληθῆσθαι. κατὰ δὲ ταῦτα ταῦτα καὶ τὰ μέρη θεραπευτέον, τὸ τοῦ παντός [88d] ἀπομιμούμενον εἶδος. τοῦ γὰρ σώματος ὑπὸ τῶν εἰσιόντων καομένου τε ἐντὸς καὶ ψυχομένου, καὶ πάλιν ὑπὸ τῶν ἔξωθεν ξηραιομένου καὶ ὑγραιομένου καὶ τὰ τούτοις ἀκόλουθα πάσχοντος ὑπ' ἀμφοτέρων τῶν κινήσεων, ὅταν μὲν τις ἡσυχίαν ἄγον τὸ σῶμα παραδιδῷ ταῖς κινήσεσι, κρατηθὲν διώλετο, ἐὰν δὲ ἦν τε τροφὸν καὶ τιθήνην τοῦ παντός προσείπομεν μιμηταί τις, καὶ τὸ σῶμα μάλιστα μὲν μηδέποτε ἡσυχίαν ἄγειν ἐᾷ, κινῇ δὲ

καὶ σεισμούς· αἰεὶ τινὰς ἐμποιῶν αὐτῷ διὰ [88e] παντὸς τὰς ἐντὸς καὶ ἐκτὸς ἀμύνηται κατὰ φύσιν κινήσεις, καὶ μετρίως σείων τὰ τε περὶ τὸ σῶμα πλανώμενα παθήματα καὶ μέρη κατὰ συγγενείας εἰς τάξιν κατακοσμή· πρὸς ἄλληλα, κατὰ τὸν πρόσθεν λόγον ὃν περὶ τοῦ παντὸς ἐλέγομεν, οὐκ ἔχθρον παρ' ἔχθρον τιθέμενον ἐάσει πολέμους ἐντίκτειν τῷ σώματι καὶ νόσους, ἀλλὰ φίλον παρὰ φίλον τεθὲν ὑγίειαν [89a] ἀπεργαζόμενον παρέξει.

ΤΙ. τῶν δ' αὖ κινήσεων ἡ ἐν ἑαυτῷ ὑφ' αὐτοῦ ἀρίστη κίνησις—μάλιστα γὰρ τῇ διανοητικῇ καὶ τῇ τοῦ παντὸς κινήσει συγγενής—ἡ δὲ ὑπ' ἄλλου χείρων· χειρίστη δὲ ἡ κειμένου τοῦ σώματος καὶ ἄγοντος ἡσυχίαν δι' ἐτέρων αὐτὸ κατὰ μέρη κινουῖσα. διὸ δὴ τῶν καθάρσεων καὶ συστάσεων τοῦ σώματος ἡ μὲν διὰ τῶν γυμνασίων ἀρίστη, δευτέρα δὲ ἡ διὰ τῶν αἰωρήσεων κατὰ τε τοὺς πλοῦς καὶ ὀπηπερ ἂν ὀχήσεις ἄκοποι γίνωνται· τρίτον δὲ εἶδος κινήσεως [89b] σφόδρα ποτὲ ἀναγκαζομένῳ χρήσιμον, ἄλλως δὲ οὐδαμῶς τῷ νοῦν ἔχοντι προσδεκτέον, τὸ τῆς φαρμακευτικῆς καθάρσεως γινόμενον ἱατρικόν. τὰ γὰρ νοσήματα, ὅσα μὴ μεγάλους ἔχει κινδύνους, οὐκ ἐρεθιστέον φαρμακείαις. πᾶσα γὰρ σύστασις νόσων τρόπον τινὰ τῇ τῶν ζώων φύσει προσέοικε. καὶ γὰρ ἡ τούτων σύνοδος ἔχουσα τεταγμένους τοῦ βίου γίνεταί χρόνους τοῦ τε γένους σύμπαντος, καὶ καθ' αὐτὸ τὸ ζῶον εἰμαρμένον ἕκαστον ἔχον τὸν βίον φύεται, [89c] χωρὶς τῶν ἐξ ἀνάγκης παθημάτων· τὰ γὰρ τρίγωνα εὐθύς κατ' ἀρχὰς ἐκάστου δύναμιν ἔχοντα συνίσταται μέχρι τινὸς χρόνου δυνατὰ ἐξαρκεῖν, οὗ βίον οὐκ ἂν ποτέ τις εἰς τὸ πέραν ἔτι βιώῃ. τρόπος οὖν ὁ αὐτὸς καὶ τῆς περὶ τὰ νοσήματα συστάσεως· ἦν ὅταν τις παρὰ τὴν εἰμαρμένην τοῦ χρόνου φθείρῃ φαρμακείαις, ἅμα ἐκ σμικρῶν μεγάλα καὶ πολλὰ ἐξ ὀλίγων νοσήματα φιλεῖ γίνεσθαι. διὸ παιδαγωγεῖν δεῖ διαίταις πάντα τὰ τοιαῦτα, καθ' ὅσον ἂν ᾗ τῷ σχολῇ, [89d] ἀλλ' οὐ φαρμακεύοντα κακὸν δύσκολον ἐρεθιστέον.

καὶ περὶ μὲν τοῦ κοινοῦ ζώου καὶ τοῦ κατὰ τὸ σῶμα αὐτοῦ μέρους, ᾗ τις ἂν καὶ διαπαιδαγωγῶν καὶ διαπαιδαγωγούμενος ὑφ' αὐτοῦ μάλιστ' ἂν κατὰ λόγον ζῷῃ, ταύτῃ λελέχθω· τὸ δὲ δὴ παιδαγωγῆσον αὐτὸ μᾶλλον· που καὶ πρότερον παρασκευαστέον εἰς δύναμιν ὅτι κάλλιστον καὶ ἄριστον εἰς τὴν παιδαγωγίαν εἶναι. δι' ἀκριβείας μὲν οὖν περὶ τούτων [89e] διελθεῖν ἱκανὸν ἂν γένοιτο αὐτὸ καθ' αὐτὸ μόνον ἔργον· τὸ δ' ἐν παρέργῳ κατὰ τὰ πρόσθεν ἐπόμενος ἂν τις οὐκ ἄπο τρόπου τῇδε σκοπῶν ὧδε τῷ λόγῳ διαπεράναιτ' ἂν.

ΤΙ. καθάπερ εἵπομεν πολλάκις, ὅτι τρία τριχῇ ψυχῆς ἐν ἡμῖν εἶδη κατώκισται, τυγχάνει δὲ ἕκαστον κινήσεις ἔχον, οὕτω κατὰ ταῦτα καὶ νῦν ὥς διὰ βραχυτάτων ῥητέον ὅτι τὸ μὲν αὐτῶν ἐν ἀργίᾳ διάγον καὶ τῶν ἑαυτοῦ κινήσεων ἡσυχίαν ἄγον ἀσθενέστατον ἀνάγκη γίνεσθαι, τὸ δ' ἐν γυμνασίοις ἐρρωμενέστατον· [90a] διὸ φυλακτέον ὅπως ἂν ἔχωσιν τὰς κινήσεις πρὸς ἄλληλα συμμέτρους. τὸ δὲ δὴ περὶ τοῦ κυριωτάτου παρ' ἡμῖν ψυχῆς εἶδους διανοεῖσθαι δεῖ τῇδε, ὥς ἄρα αὐτὸ δαίμονα θεὸς ἐκάστῳ δέδωκεν, τοῦτο ὃ δὴ φαμεν οἰκεῖν μὲν ἡμῶν ἐπ' ἄκρῳ τῷ σώματι, πρὸς δὲ τὴν ἐν οὐρανῷ συγγένειαν ἀπὸ γῆς ἡμᾶς αἶρειν ὥς ὄντας φυτὸν οὐκ ἔγγειον ἀλλὰ οὐράνιον, ὀρθότατα λέγοντες· ἐκεῖθεν γάρ, ὅθεν ἡ πρώτη τῆς ψυχῆς γένεσις ἔφυ, τὸ θεῖον τὴν κεφαλὴν καὶ ρίζαν ἡμῶν [90b] ἀνακρεμαννὺν ὀρθοῖ πᾶν τὸ σῶμα. τῷ μὲν οὖν περὶ τὰς ἐπιθυμίας ἢ περὶ φιλονικίας τετευτακότι καὶ ταῦτα διαπονοῦντι σφόδρα πάντα τὰ δόγματα ἀνάγκη θνητὰ ἐγγεγονέναι, καὶ παντάπασιν καθ' ὅσον μάλιστα δυνατόν θνητῷ γίνεσθαι, τούτου μηδὲ σμικρὸν ἐλλείπειν, ἅτε τὸ τοιοῦτον ἠϋζηκότι· τῷ δὲ περὶ φιλομαθίαν καὶ περὶ τὰς ἀληθείας φρονήσεις ἐσπουδακότι καὶ ταῦτα μάλιστα τῶν αὐτοῦ γεγυμνασμένῳ [90c] φρονεῖν μὲν ἀθάνατα καὶ θεῖα, ἅνπερ ἀληθείας ἐφάπτηται, πᾶσα ἀνάγκη που, καθ' ὅσον δ' αὖ μετασχεῖν ἀνθρωπίνῃ φύσει ἀθανασίας ἐνδέχεται, τούτου μηδὲν μέρος ἀπολείπειν, ἅτε δὲ αἰεὶ θεραπεύοντα τὸ θεῖον ἔχοντά τε αὐτὸν εὖ κεκοσμημένον τὸν δαίμονα σύνοικον ἑαυτῷ, διαφερόντως εὐδαίμονα εἶναι. θεραπεία δὲ δὴ παντὶ παντὸς μία, τὰς οἰκείας ἐκάστῳ τροφὰς καὶ

κινήσεις ἀποδιδόναι. τῷ δ' ἐν ἡμῖν θείῳ συγγενεῖς εἰσιν κινήσεις αἱ τοῦ παντός διανοήσεις [90d] καὶ περιφοραί· ταύταις δὴ συνεπόμενον ἕκαστον δεῖ, τὰς περὶ τὴν γένεσιν ἐν τῇ κεφαλῇ διεφθαρμένας ἡμῶν περιόδους ἐξορθοῦντα διὰ τὸ καταμανθάνειν τὰς τοῦ παντός ἀρμονίας τε καὶ περιφοράς, τῷ κατανοομένῳ τὸ κατανοοῦν ἐξομοιωσαὶ κατὰ τὴν ἀρχαίαν φύσιν, ὁμοιώσαντα δὲ τέλος ἔχειν τοῦ προτεθέντος ἀνθρώποις ὑπὸ θεῶν ἀρίστου βίου πρὸς τε τὸν παρόντα καὶ τὸν ἔπειτα χρόνον. [90e]

καὶ δὴ καὶ τὰ νῦν ἡμῖν ἐξ ἀρχῆς παραγγελθέντα διεξελθεῖν περὶ τοῦ παντός μέχρι γενέσεως ἀνθρωπίνης σχεδὸν ὅμοιος τέλος ἔχειν. τὰ γὰρ ἄλλα ζῶα ἢ γέγονεν αὖ, διὰ βραχέων ἐπιμνηστέον, ὃ μὴ τις ἀνάγκη μακύνειν· οὕτω γὰρ ἐμμετρότερός τις ἂν αὐτῷ δόξειεν περὶ τοὺς τούτων λόγους εἶναι. τῇ δ' οὖν τὸ τοιοῦτον ἔστω λεγόμενον.

ΤΙ. τῶν γενομένων ἀνδρῶν ὅσοι δειλοὶ καὶ τὸν βίον ἀδίκως διῆλθον, κατὰ λόγον τὸν εἰκότα γυναῖκες μετεφύοντο ἐν τῇ δευτέρᾳ [91a] γενέσει· καὶ κατ' ἐκείνον δὴ τὸν χρόνον διὰ ταῦτα θεοὶ τὸν τῆς συνουσίας ἔρωτα ἐτεκτῆναντο, ζῶον τὸ μὲν ἐν ἡμῖν, τὸ δ' ἐν ταῖς γυναῖξιν συστήσαντες ἔμψυχον, τοιῷδε τρόπῳ ποιήσαντες ἐκάτερον. τὴν τοῦ ποτοῦ διέξοδον, ἣ διὰ τοῦ πλεύμονος τὸ πῶμα ὑπὸ τοὺς νεφροὺς εἰς τὴν κύστιν ἔλθον καὶ τῷ πνεύματι θλιφθὲν συνεκπέμπει δεχομένη, συνέτρησαν εἰς τὸν ἐκ τῆς κεφαλῆς κατὰ τὸν αὐχένα καὶ διὰ τῆς ράχεως [91b] μυελὸν συμπεπηγότα, ὃν δὴ σπέρμα ἐν τοῖς πρόσθεν λόγοις εἵπομεν· ὁ δέ, ἅτ' ἔμψυχος ὢν καὶ λαβὼν ἀναπνοήν, τοῦθ' ἥπερ ἀνέπνευσεν, τῆς ἐκροῆς ζωτικὴν ἐπιθυμίαν ἐμποιήσας αὐτῷ, τοῦ γεννᾶν ἔρωτα ἀπετέλεσεν. διὸ δὴ τῶν μὲν ἀνδρῶν τὸ περὶ τὴν τῶν αἰδοίων φύσιν ἀπειθές τε καὶ αὐτοκρατές γεγονός, οἷον ζῶον ἀνυπήκοον τοῦ λόγου, πάντων δι' ἐπιθυμίας οἰστρώδεις ἐπιχειρεῖ κρατεῖν· αἱ δ' ἐν [91c] ταῖς γυναῖξιν αὖ μήτραί τε καὶ ὑστέραι λεγόμεναι διὰ τὰ αὐτὰ ταῦτα, ζῶον ἐπιθυμητικὸν ἐνὸν τῆς παιδοποιίας, ὅταν ἄκαρπον παρὰ τὴν ὥραν χρόνον πολὺν γίνηται, χαλεπῶς ἀγανακτοῦν φέρει, καὶ πλανώμενον πάντῃ κατὰ τὸ σῶμα, τὰς τοῦ πνεύματος διεξόδους ἀποφράττον, ἀναπνεῖν οὐκ ἔων εἰς ἀπορίας τὰς ἐσχάτας ἐμβάλλει καὶ νόσους παντοδαπὰς ἄλλας παρέχει, μέχρι περ ἂν ἐκατέρων ἡ ἐπιθυμία καὶ ὁ [91d] ἔρος συναγαγόντες, οἷον ἀπὸ δένδρων καρπὸν καταδρέψαντες, ὡς εἰς ἄρουραν τὴν μήτραν ἀόρατα ὑπὸ σμικρότητος καὶ ἀδιάπλαστα ζῶα κατασπεύραντες καὶ πάλιν διακρίναντες μεγάλα ἐντὸς ἐκθρέψωνται καὶ μετὰ τοῦτο εἰς φῶς ἀγαγόντες ζώων ἀποτελέσωσι γένεσιν. γυναῖκες μὲν οὖν καὶ τὸ θῆλυ πᾶν οὕτω γέγονεν· τὸ δὲ τῶν ὀρνέων φύλον μετερρυθμίζετο, ἀντὶ τριχῶν πτερὰ φύον, ἐκ τῶν ἀκάκων ἀνδρῶν, κούφων δέ, καὶ μετεωρολογικῶν μὲν, ἡγουμένων δὲ δι' ὄψεως [91e] τὰς περὶ τούτων ἀποδείξεις βεβαιωτάτας εἶναι δι' εὐήθειαν. τὸ δ' αὖ πεζὸν καὶ θηριῶδες γέγονεν ἐκ τῶν μηδὲν προσχρωμένων φιλοσοφία μηδὲ ἀθρούντων τῆς περὶ τὸν οὐρανὸν φύσεως πέρι μηδὲν, διὰ τὸ μηκέτι ταῖς ἐν τῇ κεφαλῇ χρῆσθαι περιόδοις, ἀλλὰ τοῖς περὶ τὰ στήθη τῆς ψυχῆς ἡγεμόσιν ἔπεσθαι μέρεσιν.

ΤΙ. ἐκ τούτων οὖν τῶν ἐπιτηδευμάτων τὰ τ' ἐμπρόσθια κῶλα καὶ τὰς κεφαλὰς εἰς γῆν ἐλκόμενα ὑπὸ συγγενείας ἤρεισαν, προμήκεις τε καὶ παντοίας ἔσχον τὰς [92a] κορυφάς, ὅπη συνεθλίφθησαν ὑπὸ ἀργίας ἐκάστων αἱ περιφοραί· τετράπουν τε τὸ γένος αὐτῶν ἐκ ταύτης ἐφύετο καὶ πολύπουν τῆς προφάσεως, θεοῦ βάσεις ὑποτιθέντος πλείους τοῖς μᾶλλον ἄφροσιν, ὡς μᾶλλον ἐπὶ γῆν ἔλκοιντο. τοῖς δ' ἀφρονεστάτοις αὐτῶν τούτων καὶ παντάπασιν πρὸς γῆν πᾶν τὸ σῶμα κατατεινομένοις ὡς οὐδὲν ἔτι ποδῶν χρείας οὔσης, ἅποδα αὐτὰ καὶ ἰλυσπώμενα ἐπὶ γῆς ἐγέννησαν. τὸ δὲ [92b] τέταρτον γένος ἔνυδρον γέγονεν ἐκ τῶν μάλιστα ἀνοητοτάτων καὶ ἀμαθεστάτων, οὓς οὐδ' ἀναπνοῆς καθαρᾶς ἔτι ἠξίωσαν οἱ μεταπλάττοντες, ὡς τὴν ψυχὴν ὑπὸ πλημμελείας πάσης ἀκαθάρτως ἐχόντων, ἀλλ' ἀντὶ λεπτεῖς καὶ καθαρᾶς ἀναπνοῆς ἀέρος εἰς ὕδατος θολερὰν καὶ βαθεῖαν ἔωσαν ἀνάπνευσιν· ὅθεν ἰχθύων ἔθνος καὶ τὸ τῶν ὀστρέων

συναπάντων τε ὅσα ἔνυδρα γέγονεν, δίκην ἀμαθίας ἐσχάτης ἐσχάτας οἰκήσεις [92c] εἰληχότων. καὶ κατὰ ταῦτα δὴ πάντα τότε καὶ νῦν διαμείβεται τὰ ζῶα εἰς ἄλληλα, νοῦ καὶ ἀνοίας ἀποβολῇ καὶ κτήσει μεταβαλλόμενα.

καὶ δὴ καὶ τέλος περὶ τοῦ παντὸς νῦν ἤδη τὸν λόγον ἡμῖν φῶμεν ἔχειν· θνητὰ γὰρ καὶ ἀθάνατα ζῶα λαβὼν καὶ συμπληρωθεὶς ὁδε ὁ κόσμος οὕτω, ζῶον ὁρατὸν τὰ ὁρατὰ περιέχον, εἰκὼν τοῦ νοητοῦ θεὸς αἰσθητός, μέγιστος καὶ ἄριστος κάλλιστός τε καὶ τελεώτατος γέγονεν εἷς οὐρανὸς ὁδε μονογενὴς ὢν.

English translation

[17a]

Soc.

One, two, three,—but where, my dear Timaeus, is the fourth of our guests of yesterday, our hosts of today?

Tim.

Some sickness has befallen him, Socrates; for he would never have stayed away from our gathering of his own free will.

Soc.

Then the task of filling the place of the absent one falls upon you and our friends here, does it not?

Tim.

Undoubtedly, and we shall do our best not to come short; [17b] for indeed it would not be at all right, after the splendid hospitality we received from you yesterday, if we—that is, those who are left of us—failed to entertain you cordially in return.

Soc.

Well, then, do you remember the extent and character of the subjects which I proposed for your discussion?

Tim.

In part we do remember them; and of what we have forgotten you are present to remind us. Or rather, if it is not a trouble, recount them again briefly from the beginning, so as to fix them more firmly in our minds.

[17c]

Soc.

It shall be done. The main part of the discourse I delivered yesterday was concerned with the kind of constitution which seemed to me likely to prove the best, and the character of its citizens.

Tim.

And in truth, Socrates, the polity you described was highly approved by us all.

Soc.

Did we not begin by dividing off the class of land-workers in it, and all other crafts, from the class of its defenders?

Tim.

Yes.

Soc.

And when, in accordance with Nature, we had assigned to each citizen [17d] his one proper and

peculiar occupation, we declared that those whose duty it is to fight in defence of all must act solely as guardians of the State, in case anyone from without or any of those within should go about to molest it; and that they should judge leniently such as are under their authority and their natural friends, [18a] but show themselves stern in battle towards all the enemies they encounter.

Tim.

Very true.

Soc.

For we said, as I think, that the soul of the Guardians ought to be of a nature at once spirited and philosophic in a superlative degree, so that they might be able to treat their friends rightly with leniency and their foes with sternness.

Tim.

Yes.

Soc.

And what of their training? Did we not say that they were trained in gymnastic, in music, and in all the studies proper for such men?

Tim.

Certainly.

[18b]

Soc.

And it was said, I believe, that the men thus trained should never regard silver or gold or anything else as their own private property; but as auxiliaries, who in return for their guard-work receive from those whom they protect such a moderate wage as suffices temperate men, they should spend their wage in common and live together in fellowship one with another, devoting themselves unceasingly to virtue, but keeping free from all other pursuits.

Tim.

That too was stated as you say.

[18c]

Soc.

Moreover, we went on to say about women that their natures must be attuned into accord with the men, and that the occupations assigned to them, both in war and in all other activities of life, should in every case be the same for all alike.

Tim.

This matter also was stated exactly so.

Soc.

And what about the matter of child-production? Or was this a thing easy to recollect because of the strangeness of our proposals? For we ordained that as regards marriages and children all should have all in common, so that no one should ever recognize his own particular offspring,

but all should regard all [18d] as their actual kinsmen—as brothers and sisters, if of a suitable age; as parents and grandparents, if more advanced in age; and as children and children's children, if junior in age.

Tim.

Yes, this also, as you say, is easy to recollect.

Soc.

And in order that, to the best of our power, they might at once become as good as possible in their natural characters, do we not recollect how we said that the rulers, male and female, in dealing with marriage-unions must contrive to secure, by some secret method of allotment, [18e] that the two classes of bad men and good shall each be mated by lot with women of a like nature, and that no enmity shall occur amongst them because of this, seeing that they will ascribe the allotment to chance?

Tim.

We recollect.

[19a]

Soc.

And do you recollect further how we said that the offspring of the good were to be reared, but those of the bad were to be sent privily to various other parts of the State; and as these grew up the rulers should keep constantly on the watch for the deserving amongst them and bring them back again, and into the place of those thus restored transplant the undeserving among themselves?

Tim.

So we said.

Soc.

May we say then that we have now gone through our discourse of yesterday, so far as is requisite in a summary review; or is there any point omitted, my dear, which we should like to see added?

[19b]

Tim.

Certainly not: this is precisely what was said, Socrates.

Soc.

And now, in the next place, listen to what my feeling is with regard to the polity we have described. I may compare my feeling to something of this kind: suppose, for instance, that on seeing beautiful creatures, whether works of art or actually alive but in repose, a man should be moved with desire to behold them in motion and vigorously engaged in some such exercise as seemed suitable to their physique; [19c] well, that is the very feeling I have regarding the State we have described. Gladly would I listen to anyone who should depict in words our State contending against others in those struggles which States wage; in how proper a spirit it enters upon war, and how in its warring it exhibits qualities such as befit its education and training in

its dealings with each several State whether in respect of military actions or in respect of verbal negotiations. And herein, Critias and Hermocrates, [19d] I am conscious of my own inability ever to magnify sufficiently our citizens and our State. Now in this inability of mine there is nothing surprising; but I have formed the same opinion about the poets also, those of the present as well as those of the past; not that I disparage in any way the poetic clan, but it is plain to all that the imitative tribe will imitate with most ease and success the things amidst which it has been reared, whereas it is hard for any man to imitate well in action what lies outside the range of his rearing, [19e] and still harder in speech. Again, as to the class of Sophists, although I esteem them highly versed in many fine discourses of other kinds, yet I fear lest haply, seeing they are a class which roams from city to city and has no settled habitations of its own, they may go wide of the mark in regard to men who are at once philosophers and statesmen, and what they would be likely to do and say, in their several dealings with foemen in war and battle, both by word and deed.

Soc.

Thus there remains only that class which is of your complexion— [20a] a class which, alike by nature and nurture, shares the qualities of both the others. For our friend is a native of a most well-governed State, Italian Locris, and inferior to none of its citizens either in property or in rank; and not only has he occupied the highest offices and posts of honor in his State, but he has also attained, in my opinion, the very summit of eminence in all branches of philosophy. As to Critias, all of us here know that he is no novice in any of the subjects we are discussing. As regards Hermocrates, we must believe the many witnesses who assert that both by nature and by nurture [20b] he is competent for all these inquiries. So, with this in my mind, when you requested me yesterday to expound my views of the polity I gratified you most willingly, since I knew that none could deal more adequately than you (if you were willing) with the next subject of discourse; for you alone, of men now living, could show our State engaged in a suitable war and exhibiting all the qualities which belong to it. Accordingly, when I had spoken upon my prescribed theme, I in turn prescribed for you this theme which I am now explaining. And you, after consulting together among yourselves, [20c] agreed to pay me back today with a feast of words; so here I am, ready for that feast in festal garb, and eager above all men to begin.

Herm.

Of a truth, Socrates, as our friend has said, we will show no lack of zeal, nor have we any excuse for refusing to do as you say. Yesterday, in fact, immediately after our return from you to the guest-chamber at Critias where we are lodging—aye, and earlier still, on our way there—we were considering these very subjects. [20d] Critias here mentioned to us a story derived from ancient tradition; and now, Critias, pray tell it again to our friend here, so that he may help us to decide whether or not it is pertinent to our prescribed theme.

Crit.

That I must certainly do, if our third partner, also approves.

Tim.

Assuredly I approve.

Crit.

Listen then, Socrates, to a tale which, though passing strange, is yet wholly true, as Solon, [20e]

the wisest of the Seven, once upon a time declared. Now Solon—as indeed he often says himself in his poems—was a relative and very dear friend of our great-grandfather Dropides;

Crit.

and Dropides told our grandfather Critias as the old man himself, in turn, related to us—that the exploits of this city in olden days, the record of which had perished through time and the destruction of its inhabitants, were great and marvellous, the greatest of all being one which it would be proper [21a] for us now to relate both as a payment of our debt of thanks to you and also as a tribute of praise, chanted as it were duly and truly, in honor of the Goddess on this her day of Festival.

Soc.

Excellent! But come now, what was this exploit described by Critias, following Solons report, as a thing not verbally recorded, although actually performed by this city long ago?

Crit.

I will tell you: it is an old tale, and I heard it from a man not young. For indeed at that time, as he said himself, [21b] Critias was already close upon ninety years of age, while I was somewhere about ten; and it chanced to be that day of the Apaturia which is called Cureotis. The ceremony for boys which was always customary at the feast was held also on that occasion, our fathers arranging contests in recitation. So while many poems of many poets were declaimed, since the poems of Solon were at that time new, many of us children chanted them. And one of our fellow tribesmen—whether he really thought so at the time or whether he was paying a compliment [21c] to Critias—declared that in his opinion Solon was not only the wisest of men in all else, but in poetry also he was of all poets the noblest. Whereat the old man (I remember the scene well) was highly pleased and said with a smile, If only, Amynander, he had not taken up poetry as a by-play but had worked hard at it like others, and if he had completed the story he brought here from Egypt, instead of being forced to lay it aside owing to the seditions and all the other evils he found here on his return,— [21d] why then, I say, neither Hesiod nor Homer nor any other poet would ever have proved more famous than he. And what was the story, Critias? said the other. Its subject, replied Critias, was a very great exploit, worthy indeed to be accounted the most notable of all exploits, which was performed by this city, although the record of it has not endured until now owing to lapse of time and the destruction of those who wrought it. Tell us from the beginning, said Amynander, what Solon related and how, and who were the informants who vouched for its truth. [21e]

In the Delta of Egypt, said Critias, where, at its head, the stream of the Nile parts in two, there is a certain district called the Saitic. The chief city in this district is Sais—the home of King Amasis,—the founder of which, they say, is a goddess whose Egyptian name is Neith, and in Greek, as they assert, Athena. These people profess to be great lovers of Athens and in a measure akin to our people here.

Crit.

And Solon said that when he travelled there he was held in great esteem amongst them; moreover, when he was questioning such of their priests [22a] as were most versed in ancient lore about their early history, he discovered that neither he himself nor any other Greek knew anything at all, one might say, about such matters. And on one occasion, when he wished to

draw them on to discourse on ancient history, he attempted to tell them the most ancient of our traditions, concerning Phoroneus, who was said to be the first man, and Niobe; and he went on to tell the legend about Deucalion and Pyrrha after the Flood, and how they survived it, and to give the geneology of their descendants; [22b] and by recounting the number of years occupied by the events mentioned he tried to calculate the periods of time. Whereupon one of the priests, a prodigiously old man, said, O Solon, Solon, you Greeks are always children: there is not such a thing as an old Greek. And on hearing this he asked, What mean you by this saying? And the priest replied, You are young in soul, every one of you. For therein you possess not a single belief that is ancient and derived from old tradition, nor yet one science that is hoary with age. [22c] And this is the cause thereof: There have been and there will be many and divers destructions of mankind, of which the greatest are by fire and water, and lesser ones by countless other means. For in truth the story that is told in your country as well as ours, how once upon a time Phaethon, son of Helios, yoked his father's chariot, and, because he was unable to drive it along the course taken by his father, burnt up all that was upon the earth and himself perished by a thunderbolt,—that story, as it is told, has the fashion of a legend, but the truth of it lies in [22d] the occurrence of a shifting of the bodies in the heavens which move round the earth, and a destruction of the things on the earth by fierce fire, which recurs at long intervals. At such times all they that dwell on the mountains and in high and dry places suffer destruction more than those who dwell near to rivers or the sea; and in our case the Nile, our Saviour in other ways, saves us also at such times from this calamity by rising high. And when, on the other hand, the Gods purge the earth with a flood of waters, all the herdsmen and shepherds that are in the mountains are saved, [22e] but those in the cities of your land are swept into the sea by the streams; whereas In our country neither then nor at any other time does the water pour down over our fields from above, on the contrary it all tends naturally to well up from below.

Crit.

Hence it is, for these reasons, that what is here preserved is reckoned to be most ancient; the truth being that in every place where there is no excessive heat or cold to prevent it there always exists some human stock, now more, now less in number. [23a] And if any event has occurred that is noble or great or in any way conspicuous, whether it be in your country or in ours or in some other place of which we know by report, all such events are recorded from of old and preserved here in our temples; whereas your people and the others are but newly equipped, every time, with letters and all such arts as civilized States require and when, after the usual interval of years, like a plague, the flood from heaven comes sweeping down afresh upon your people, [23b] it leaves none of you but the unlettered and uncultured, so that you become young as ever, with no knowledge of all that happened in old times in this land or in your own. Certainly the genealogies which you related just now, Solon, concerning the people of your country, are little better than children's tales; for, in the first place, you remember but one deluge, though many had occurred previously; and next, you are ignorant of the fact that the noblest and most perfect race amongst men were born in the land where you now dwell, and from them both you yourself are sprung and the whole [23c] of your existing city, out of some little seed that chanced to be left over; but this has escaped your notice because for many generations the survivors died with no power to express themselves in writing. For verily at one time, Solon, before the greatest destruction by water, what is now the Athenian State was the bravest in war and supremely well organized also in all other respects. It is said that it possessed

the most splendid works of art and the noblest polity of any nation under heaven of which we have heard tell. [23d]

Upon hearing this, Solon said that he marvelled, and with the utmost eagerness requested the priest to recount for him in order and exactly all the facts about those citizens of old. The priest then said: I begrudge you not the story, Solon; nay, I will tell it, both for your own sake and that of your city, and most of all for the sake of the Goddess who has adopted for her own both your land and this of ours, and has nurtured and trained them,—yours first by the space of a thousand years, when she had received the seed of you from Ge [23e] and Hephaestus, and after that ours. And the duration of our civilization as set down in our sacred writings is 8000 years. Of the citizens, then, who lived 9000 years ago, I will declare to you briefly certain of their laws and the noblest of the deeds they performed:

Crit.

[24a] the full account in precise order and detail we shall go through later at our leisure, taking the actual writings. To get a view of their laws, look at the laws here; for you will find existing here at the present time many examples of the laws which then existed in your city. You see, first, how the priestly class is separated off from the rest; next, the class of craftsmen, of which each sort works by itself without mixing with any other; then the classes of shepherds, hunters, and farmers, each distinct and separate. Moreover, the military class here, [24b] as no doubt you have noticed, is kept apart from all the other classes, being enjoined by the law to devote itself solely to the work of training for war. A further feature is the character of their equipment with shields and spears; for we were the first of the peoples of Asia to adopt these weapons, it being the Goddess who instructed us, even as she instructed you first of all the dwellers in yonder lands. Again, with regard to wisdom, you perceive, no doubt, the law here—how much attention [24c] it has devoted from the very beginning to the Cosmic Order, by discovering all the effects which the divine causes produce upon human life, down to divination and the art of medicine which aims at health, and by its mastery also of all the other subsidiary studies. So when, at that time, the Goddess had furnished you, before all others, with all this orderly and regular system, she established your State, choosing the spot wherein you were born since she perceived therein a climate duly blended, and how that it would bring forth men of supreme wisdom. [24d] So it was that the Goddess, being herself both a lover of war and a lover of wisdom, chose the spot which was likely to bring forth men most like unto herself, and this first she established. Wherefore you lived under the rule of such laws as these,—yea, and laws still better,—and you surpassed all men in every virtue, as became those who were the offspring and nurslings of gods. Many, in truth, and great are the achievements of your State, which are a marvel to men as they are here recorded; but there is one which stands out above all [24e] both for magnitude and for nobleness. For it is related in our records how once upon a time your State stayed the course of a mighty host, which, starting from a distant point in the Atlantic ocean, was insolently advancing to attack the whole of Europe, and Asia to boot.

Crit.

For the ocean there was at that time navigable; for in front of the mouth which you Greeks call, as you say, 'the pillars of Heracles,' there lay an island which was larger than Libya and Asia together; and it was possible for the travellers of that time to cross from it to the other islands, and from the islands to the whole of the continent [25a] over against them which encompasses that veritable ocean. For all that we have here, lying within the mouth of which we speak, is

evidently a haven having a narrow entrance; but that yonder is a real ocean, and the land surrounding it may most rightly be called, in the fullest and truest sense, a continent. Now in this island of Atlantis there existed a confederation of kings, of great and marvellous power, which held sway over all the island, and over many other islands also and parts of the continent; and, moreover, [25b] of the lands here within the Straits they ruled over Libya as far as Egypt, and over Europe as far as Tuscany. So this host, being all gathered together, made an attempt one time to enslave by one single onslaught both your country and ours and the whole of the territory within the Straits. And then it was, Solon, that the manhood of your State showed itself conspicuous for valor and might in the sight of all the world. For it stood pre-eminent above all [25c] in gallantry and all warlike arts, and acting partly as leader of the Greeks, and partly standing alone by itself when deserted by all others, after encountering the deadliest perils, it defeated the invaders and reared a trophy; whereby it saved from slavery such as were not as yet enslaved, and all the rest of us who dwell within the bounds of Heracles it ungrudgingly set free. But at a later time there occurred portentous earthquakes and floods, [25d] and one grievous day and night befell them, when the whole body of your warriors was swallowed up by the earth, and the island of Atlantis in like manner was swallowed up by the sea and vanished; wherefore also the ocean at that spot has now become impassable and unsearchable, being blocked up by the shoal mud which the island created as it settled down.

You have now heard, Socrates, in brief outline, the account given by the elder Critias of what he heard from Solon; [25e] and when you were speaking yesterday about the State and the citizens you were describing, I marvelled as I called to mind the facts I am now relating, reflecting what a strange piece of fortune it was that your description coincided so exactly for the most part with Solon's account.

Crit.

I was loth, however, [26a] to speak on the instant; for owing to lapse of time my recollection of his account was not sufficiently clear. So I decided that I ought not to relate it until I had first gone over it all carefully in my own mind. Consequently, I readily consented to the theme you proposed yesterday, since I thought that we should be reasonably well provided for the task of furnishing a satisfactory discourse—which in all such cases is the greatest task. So it was that, as Hermocrates has said, the moment I left your place yesterday I began to relate to them the story as I recollected it, [26b] and after I parted from them I pondered it over during the night and recovered, as I may say, the whole story. Marvellous, indeed, is the way in which the lessons of one's childhood grip the mind, as the saying is. For myself, I know not whether I could recall to mind all that I heard yesterday; but as to the account I heard such a great time ago, I should be immensely surprised if a single detail of it has escaped me. I had then the greatest pleasure and amusement in hearing it, [26c] and the old man was eager to tell me, since I kept questioning him repeatedly, so that the story is stamped firmly on my mind like the encaustic designs of an indelible painting. Moreover, immediately after daybreak I related this same story to our friends here, so that they might share in my rich provision of discourse.

Now, therefore,—and this is the purpose of all that I have been saying,—I am ready to tell my tale, not in summary outline only but in full detail just as I heard it. And the city with its citizens which you described to us yesterday, as it were in a fable, [26d] we will now transport hither into the realm of fact; for we will assume that the city is that ancient city of ours, and declare that the citizens you conceived are in truth those actual progenitors of ours, of whom the priest told. In

all ways they will correspond, nor shall we be out of tune if we affirm that those citizens of yours are the very men who lived in that age. Thus, with united effort, each taking his part, we will endeavor to the best of our powers to do justice to the theme you have prescribed. Wherefore, Socrates, we must consider whether this story is to our mind, or [26e] we have still to look for some other to take its place.

Soc.

What story should we adopt, Critias, in preference to this? For this story will be admirably suited to the festival of the Goddess which is now being held, because of its connection with her; and the fact that it is no invented fable but genuine history is all-important. How, indeed, and where shall we discover other stories if we let these slip? Nay, it is impossible. You, therefore, must now deliver your discourse (and may Good Fortune attend you!), while I, in requital for my speech of yesterday, must now [27a] keep silence in my turn and hearken.

Crit.

Consider now, Socrates, the order of the feast as we have arranged it. Seeing that Timaeus is our best astronomer and has made it his special task to learn about the nature of the Universe, it seemed good to us that he should speak first, beginning with the origin of the Cosmos and ending with the generation of mankind. After him I am to follow, taking over from him mankind, already as it were created by his speech, and taking over from you [27b] a select number of men superlatively well trained. Then, in accordance with the word and law of Solon, I am to bring these before ourselves, as before a court of judges, and make them citizens of this State of ours, regarding them as Athenians of that bygone age whose existence, so long forgotten, has been revealed to us by the record of the sacred writings; and thenceforward I am to proceed with my discourse as if I were speaking of men who already are citizens and men of Athens.

Soc.

Bounteous and magnificent, methinks, is the feast of speech with which I am to be requited. So then, it will be your task, it seems, to speak next, when you have duly invoked the gods.

[27c]

Tim.

Nay, as to that, Socrates, all men who possess even a small share of good sense call upon God always at the outset of every undertaking, be it small or great; we therefore who are purposing to deliver a discourse concerning the Universe, how it was created or haply is uncreate, must needs invoke Gods and Goddesses (if so be that we are not utterly demented), praying that all we say may be approved by them in the first place, and secondly by ourselves. Grant, then, that we have thus duly invoked the deities; [27d] >ourselves we must also invoke so to proceed, that you may most easily learn and I may most clearly expound my views regarding the subject before us.

Tim.

Now first of all we must, in my judgement, make the following distinction. What is that which is Existent always [28a] and has no Becoming? And what is that which is Becoming always and never is Existent? Now the one of these is apprehensible by thought with the aid of reasoning, since it is ever uniformly existent; whereas the other is an object of opinion with the aid of

unreasoning sensation, since it becomes and perishes and is never really existent. Again, everything which becomes must of necessity become owing to some Cause; for without a cause it is impossible for anything to attain becoming. But when the artificer of any object, in forming its shape and quality, keeps his gaze fixed on that which is uniform, using a model of this kind, that object, executed in this way, must of necessity [28b] be beautiful; but whenever he gazes at that which has come into existence and uses a created model, the object thus executed is not beautiful. Now the whole Heaven, or Cosmos, or if there is any other name which it specially prefers, by that let us call it,—so, be its name what it may, we must first investigate concerning it that primary question which has to be investigated at the outset in every case,—namely, whether it has existed always, having no beginning of generation, or whether it has come into existence, having begun from some beginning. It has come into existence; for it is visible and tangible and possessed of a body; and all such things are sensible [28c] and things sensible, being apprehensible by opinion with the aid of sensation, come into existence, as we saw, and are generated. And that which has come into existence must necessarily, as we say, have come into existence by reason of some Cause.

Tim.

Now to discover the Maker and Father of this Universe were a task indeed; and having discovered Him, to declare Him unto all men were a thing impossible. However, let us return and inquire further concerning the Cosmos,—after which of the Models did its Architect construct it? [29a] Was it after that which is self-identical and uniform, or after that which has come into existence; Now if so be that this Cosmos is beautiful and its Constructor good, it is plain that he fixed his gaze on the Eternal; but if otherwise (which is an impious supposition), his gaze was on that which has come into existence. But it is clear to everyone that his gaze was on the Eternal; for the Cosmos is the fairest of all that has come into existence, and He the best of all the Causes. So having in this wise come into existence, it has been constructed after the pattern of that which is apprehensible by reason and thought and is self-identical. [29b]

Again, if these premisses be granted, it is wholly necessary that this Cosmos should be a Copy of something. Now in regard to every matter it is most important to begin at the natural beginning. Accordingly, in dealing with a copy and its model, we must affirm that the accounts given will themselves be akin to the diverse objects which they serve to explain; those which deal with what is abiding and firm and discernible by the aid of thought will be abiding and unshakable; and in so far as it is possible and fitting for statements to be irrefutable and invincible, [29c] they must in no wise fall short thereof; whereas the accounts of that which is copied after the likeness of that Model, and is itself a likeness, will be analogous thereto and possess likelihood; for I as Being is to Becoming, so is Truth to Belief. Wherefore, Socrates, if in our treatment of a great host of matters regarding the Gods and the generation of the Universe we prove unable to give accounts that are always in all respects self-consistent and perfectly exact, be not thou surprised; rather we should be content if we can furnish accounts that are inferior to none in likelihood, remembering that both I who speak [29d] and you who judge are but human creatures, so that it becomes us to accept the likely account of these matters and forbear to search beyond it.

Soc.

Excellent, Timaeus! We must by all means accept it, as you suggest; and certainly we have most cordially accepted your prelude; so now, we beg of you, proceed straight on with the main

theme.

Tim.

Let us now state the Cause wherefore He that constructed it [29e] constructed Becoming and the All. He was good, and in him that is good no envy ariseth ever concerning anything; and being devoid of envy He desired that all should be, so far as possible, like unto Himself.

Tim.

This principle, then, we shall be wholly right in accepting from men of wisdom as being above all the supreme originating principle of Becoming and the Cosmos. [30a] For God desired that, so far as possible, all things should be good and nothing evil; wherefore, when He took over all that was visible, seeing that it was not in a state of rest but in a state of discordant and disorderly motion, He brought it into order out of disorder, deeming that the former state is in all ways better than the latter. For Him who is most good it neither was nor is permissible to perform any action save what is most fair. As He reflected, therefore, He perceived that of such creatures as are by nature visible, [30b] none that is irrational will be fairer, comparing wholes with wholes, than the rational; and further, that reason cannot possibly belong to any apart from Soul. So because of this reflection He constructed reason within soul and soul within body as He fashioned the All, that so the work He was executing might be of its nature most fair and most good. Thus, then, in accordance with the likely account, we must declare that this Cosmos has verily come into existence as a Living Creature endowed with soul and reason owing to the providence of God. [30c]

This being established, we must declare that which comes next in order. In the semblance of which of the living Creatures did the Constructor of the cosmos construct it? We shall not deign to accept any of those which belong by nature to the category of parts; for nothing that resembles the imperfect would ever become fair. But we shall affirm that the Cosmos, more than aught else, resembles most closely that Living Creature of which all other living creatures, severally and generically, are portions. For that Living Creature embraces and contains within itself all the intelligible Living Creatures, just as this Universe contains us and all the other visible living creatures [30d] that have been fashioned.

Tim.

For since God desired to make it resemble most closely that intelligible Creature which is fairest of all and in all ways most perfect, He constructed it as a Living Creature, one and visible, containing within itself all the living creatures which are by nature akin to itself. [31a]

Are we right, then, in describing the Heaven as one, or would it be more correct to speak of heavens as many or infinite in number? One it must be termed, if it is to be framed after its Pattern. For that which embraces all intelligible Living Creatures could never be second, with another beside it; for if so, there must needs exist yet another Living Creature, which should embrace them both, and of which they two would each be a part; in which case this Universe could no longer be rightly described as modelled on these two, but rather on that third Creature which contains them both. [31b] Wherefore, in order that this Creature might resemble the all perfect Living Creature in respect of its uniqueness, for this reason its Maker made neither two Universes nor an infinite number, but there is and will continue to be this one generated Heaven, unique of its kind.

Now that which has come into existence must needs be of bodily form, visible and tangible; yet without fire nothing could ever become visible, nor tangible without some solidity, nor solid without earth. Hence, in beginning to construct the body of the All, God was making it of fire and earth. But it is not possible that two things alone should be conjoined without a third; [31c] for there must needs be some intermediary bond to connect the two. And the fairest of bonds is that which most perfectly unites into one both itself and the things which it binds together; and to effect this in the fairest manner is the natural property of proportion.

Tim.

For whenever the middle term of any three numbers, cubic or square,

[32a] is such that as the first term is to it, so is it to the last term, and again, conversely, as the last term is to the middle, so is the middle to the first,—then the middle term becomes in turn the first and the last, while the first and last become in turn middle terms, and the necessary consequence will be that all the terms are interchangeable, and being interchangeable they all form a unity. Now if the body of the All [32b] had had to come into existence as a plane surface, having no depth, one middle term would have sufficed to bind together both itself and its fellow-terms; but now it is otherwise: for it behoved it to be solid of shape, and what brings solids into unison is never one middle term alone but always two. Thus it was that in the midst between fire and earth God set water and air, and having bestowed upon them so far as possible a like ratio one towards another—air being to water as fire to air, and water being to earth as air to water, —he joined together and constructed a Heaven visible and tangible. For these reasons [32c] and out of these materials, such in kind and four in number, the body of the Cosmos was harmonized by proportion and brought into existence. These conditions secured for it Amity, so that being united in identity with itself it became indissoluble by any agent other than Him who had bound it together.

Now of the four elements the construction of the Cosmos had taken up the whole of every one. For its Constructor had constructed it of all the fire and water and air and earth that existed, leaving over, outside it, no single particle or potency of any one of these elements. And these were his intentions: [32d] first, that it might be, so far as possible, a Living Creature, perfect and whole, with all its parts perfect;

Tim.

and next, that it might be One, [33a] inasmuch as there was nothing left over out of which another like Creature might come into existence; and further, that it might be secure from age and ailment, since He perceived that when heat and cold, and all things which have violent potencies, surround a composite body from without and collide with it they dissolve it unduly and make it to waste away by bringing upon it ailments and age. Wherefore, because of this reasoning, He fashioned it to be One single Whole, compounded of all wholes, perfect and ageless and unailing. [33b] And he bestowed on it the shape which was befitting and akin. Now for that Living Creature which is designed to embrace within itself all living creatures the fitting shape will be that which comprises within itself all the shapes there are; wherefore He wrought it into a round, in the shape of a sphere, equidistant in all directions from the center to the extremities, which of all shapes is the most perfect and the most self-similar, since He deemed that the similar is infinitely fairer than the dissimilar. And on the outside round about, it was all made smooth with great exactness, and that for many reasons. [33c] For of eyes it had no need,

since outside of it there was nothing visible left over; nor yet of hearing, since neither was there anything audible; nor was there any air surrounding it which called for respiration; nor, again, did it need any organ whereby it might receive the food that entered and evacuate what remained undigested. For nothing went out from it or came into it from any side, since nothing existed; for it was so designed as to supply its own wastage as food for itself, [33d] and to experience by its own agency and within itself all actions and passions, since He that had constructed it deemed that it would be better if it were self-sufficing rather than in need of other things. Hands, too, He thought He ought not to attach unto it uselessly, seeing they were not required either for grasping or for repelling anyone; nor yet feet, nor any instruments of locomotion whatsoever.

[34a]

Tim.

For movement He assigned unto it that which is proper to its body, namely, that one of the seven motions which specially belongs to reason and intelligence; wherefore He spun it round uniformly in the same spot and within itself and made it move revolving in a circle; and all the other six motions He took away and fashioned it free from their aberrations. And seeing that for this revolving motion it had no need of feet, He begat it legless and footless.

Such, then, was the sum of the reasoning of the ever-existing God concerning the god [34b] which was one day to be existent, whereby He made it smooth and even and equal on all sides from the center, a whole and perfect body compounded of perfect bodies, And in the midst thereof He set Soul, which He stretched throughout the whole of it, and therewith He enveloped also the exterior of its body; and as a Circle revolving in a circle He established one sole and solitary Heaven, able of itself because of its excellence to company with itself and needing none other beside, sufficing unto itself as acquaintance and friend. And because of all this He generated it to be a blessed God.

Now as regards the Soul, although we are essaying to describe it after the body, [34c] God did not likewise plan it to be younger than the body; for, when uniting them, He would not have permitted the elder to be ruled by the younger; but as for us men, even as we ourselves partake largely of the accidental and casual, so also do our words. God, however, constructed Soul to be older than Body and prior in birth and excellence, since she was to be the mistress and ruler and it the ruled; and, He made her of the materials [35a] and in the fashion which I shall now describe.

Tim.

Midway between the Being which is indivisible

and remains always the same and the Being which is transient and divisible in bodies, He blended a third form of Being compounded out of the twain, that is to say, out of the Same and the Other; and in like manner He compounded it midway between that one of them which is indivisible and that one which is divisible in bodies. And He took the three of them, and blent them all together into one form, by forcing the Other into union with the Same, in spite of its being naturally difficult to mix. [35b] And when with the aid of Being He had mixed them, and had made of them one out of three, straightway He began to distribute the whole thereof

into so many portions as was meet; and each portion was a mixture of the Same, of the Other, and of Being. And He began making the division thus: First He took one portion from the whole; then He took a portion double of this; then a third portion, half as much again as the second portion, that is, three times as much as the first; the fourth portion He took was twice as much as the second; the fifth three times as much as the third; [35c] the sixth eight times as much as the first; and the seventh twenty-seven times as much as the first.

[36a]

Tim.

After that He went on to fill up the intervals in the series of the powers of 2 and the intervals in the series of powers of 3 in the following manner: He cut off yet further portions from the original mixture, and set them in between the portions above rehearsed, so as to place two Means in each interval, —one a Mean which exceeded its Extremes and was by them exceeded by the same proportional part or fraction of each of the Extremes respectively; the other a Mean which exceeded one Extreme by the same number or integer as it was exceeded by its other Extreme. And whereas the insertion of these links formed fresh intervals in the former intervals, that is to say, intervals of 3:2 and 4:3 and 9:8, He went on to fill up the 4:3 intervals with 9:8 intervals. [36b] This still left over in each case a fraction, which is represented by the terms of the numerical ratio 256:243. And thus the mixture, from which He had been cutting these portions off, was now all spent.

Next, He split all this that He had put together into two parts lengthwise; and then He laid the twain one against the other, the middle of one to the middle of the other, like a great cross; [36c] and bent either of them into a circle, and join them, each to itself and also to the other, at a point opposite to where they had first been laid together. And He compassed them about with the motion that revolves in the same spot continually, and He made the one circle outer and the other inner. And the outer motion He ordained to be the Motion of the Same, and the inner motion the Motion of the Other. And He made the Motion of the Same to be toward the right along the side, and the Motion of the Other to be toward the left along the diagonal; and He gave the sovereignty [36d] to the Revolution of the Same and of the Uniform. For this alone He suffered to remain uncloven, whereas He split the inner Revolution in six places into seven unequal circles, according to each of the intervals of the double and triple intervals, three double and three triple. These two circles then He appointed to go in contrary directions; and of the seven circles into which He split the inner circle, He appointed three to revolve at an equal speed, the other four to go at speeds equal neither with each other nor with the speed of the aforesaid three, yet moving at speeds the ratios of which one to another are those of natural integers.

And when the construction of the Soul had all been completed to the satisfaction of its Constructor, then He fabricated within it all the Corporeal, [36e] and uniting them center to center He made them fit together. And the Soul, being woven throughout the Heaven every way from the center to the extremity, and enveloping it in a circle from without, and herself revolving within herself, began a divine beginning of unceasing and intelligent life lasting throughout all time.

Tim.

And whereas the body of the Heaven is visible, the Soul is herself invisible but partakes in reasoning and in harmony, [37a] having come into existence by the agency of the best of things intelligible and ever-existing as the best of things generated. Inasmuch, then, as she is a compound, blended of the natures of the Same and the Other and Being, these three portions, and is proportionately divided and bound together, and revolves back upon herself, whenever she touches anything which has its substance dispersed or anything which has its substance undivided she is moved throughout her whole being and announces what the object is identical with [37b] and from what it is different, and in what relation, where and how and when, it comes about that each thing exists and is acted upon by others both in the sphere of the Becoming and in that of the ever-uniform. And her announcement, being identically true concerning both the Other and the Same, is borne through the self-moved without speech or sound; and whenever it is concerned with the sensible, and the circle of the Other moving in straight course proclaims it to the whole of its Soul, opinions and beliefs arise which are firm and true; and again, when it is concerned with the rational, [37c] and the circle of the Same, spinning truly, declares the facts, reason and knowledge of necessity result. But should anyone assert that the substance in which these two states arise is something other than Soul, his assertion will be anything rather than the truth.

And when the Father that engendered it perceived it in motion and alive, a thing of joy to the eternal gods, He too rejoiced; and being well-pleased He designed to make it resemble its Model [37d] still more closely. Accordingly, seeing that that Model is an eternal Living Creature, He set about making this Universe, so far as He could, of a like kind. But inasmuch as the nature of the Living Creature was eternal, this quality it was impossible to attach in its entirety to what is generated; wherefore He planned to make a movable image of Eternity, and, as He set in order the Heaven, of that Eternity which abides in unity He made an eternal image, moving according to number, even that which we have named Time. [37e] For simultaneously with the construction of the Heaven He contrived the production of days and nights and months and years, which existed not before the Heaven came into being. And these are all portions of Time; even as Was and Shall be are generated forms of Time, although we apply them wrongly, without noticing, to Eternal Being.

Tim.

For we say that it is or was or will be, whereas, in truth of speech, is alone [38a] is the appropriate term; was and will be, on the other hand, are terms properly applicable to the Becoming which proceeds in Time, since both of these are motions; but it belongs not to that which is ever changeless in its uniformity to become either older or younger through time, nor ever to have become so, nor to be so now, nor to be about to be so hereafter, nor in general to be subject to any of the conditions which Becoming has attached to the things which move in the world of Sense, these being generated forms of Time, which imitates Eternity and circles round according to number. And besides these we make use of the following expressions,— [38b] that what is become is become, and what is becoming is becoming, and what is about to become is about to become, and what is non-existent is non-existent; but none of these expressions is accurate. But the present is not, perhaps, a fitting occasion for an exact discussion of these matters.

Time, then, came into existence along with the Heaven, to the end that having been generated

together they might also be dissolved together, if ever a dissolution of them should take place; and it was made after the pattern of the Eternal Nature, to the end that it might be as like thereto as possible; for whereas the pattern is existent through all eternity, [38c] the copy, on the other hand, is through all time, continually having existed, existing, and being about to exist. Wherefore, as a consequence of this reasoning and design on the part of God, with a view to the generation of Time, the sun and moon and five other stars, which bear the appellation of planets, came into existence for the determining and preserving of the numbers of Time. And when God had made the bodies of each of them He placed them in the orbits along which the revolution of the Other was moving, seven orbits for the seven bodies.. [38d] The Moon He placed in the first circle around the Earth, the Sun in the second above the Earth; and the Morning Star and the Star called Sacred to Hermes He placed in those circles which move in an orbit equal to the Sun in velocity, but endowed with a power contrary thereto; whence it is that the Sun and the Star of Hermes and the Morning Star regularly overtake and are overtaken by one another. As to the rest of the stars, were one to describe in detail the positions in which He set them, and all the reasons therefor, [38e] the description, though but subsidiary, would prove a heavier task than the main argument which it subserves. Later on, perhaps, at our leisure these points may receive the attention they merit.

Tim.

So when each of the bodies whose co-operation was required for the making of Time had arrived in its proper orbit; and when they had been generated as living creatures, having their bodies bound with living bonds, [39a] and had learnt their appointed duties; then they kept revolving around the circuit of the Other, which is transverse and passes through the circuit of the Same and is dominated thereby; and part of them moved in a greater, part in a smaller circle, those in the smaller moving more quickly and those in the greater more slowly. And because of the motion of the Same, the stars which revolved most quickly appeared to be overtaken by those which moved most slowly, although in truth they overtook them; [39b] for, because of their simultaneous progress in two opposite directions, the motion of the Same, which is the swiftest of all motions, twisted all their circles into spirals and thus caused the body which moves away from it most slowly to appear the nearest. And in order that there might be a clear measure of the relative speeds, slow and quick, with which they travelled round their eight orbits, in that circle which is second from the earth God kindled a light which now we call the Sun, to the end that it might shine, so far as possible, throughout the whole Heaven, and that all the living creatures entitled thereto might participate in number, learning it from the revolution of the Same and Similar. [39c] In this wise and for these reasons were generated Night and Day, which are the revolution of the one and most intelligent circuit; and Month, every time that the Moon having completed her own orbit overtakes the Sun; and Year, as often as the Sun has completed his own orbit. Of the other stars the revolutions have not been discovered by men (save for a few out of the many); wherefore they have no names for them, nor do they compute and compare their relative measurements, so that they are not aware, as a rule, [39d] that the wanderings of these bodies, which are hard to calculate and of wondrous complexity, constitute Time. Nevertheless, it is still quite possible to perceive that the complete number of Time fulfils the Complete Year when all the eight circuits, with their relative speeds, finish together and come to a head, when measured by the revolution of the Same and Similarly-moving. In this wise and for these reasons were generated all those stars which turn themselves about as they travel through Heaven, to the end that this Universe might be as similar as possible to the

perfect and intelligible Living Creature in respect of its imitation of the Eternal [39e] Nature thereof.

Now in all other respects this World had already, with the birth of Time, been wrought in the similitude of that whereunto it was being likened, but inasmuch as it did not as yet contain generated within it the whole range of living creatures, therein it was still dissimilar. So this part of the work which was still undone He completed by molding it after the nature of the Model. According, then, as Reason perceives Forms existing in the Absolute Living Creature, such and so many as exist therein did He deem that this World also should possess.

Tim.

And these Forms are four,—one the heavenly kind of gods; [40a] another the winged kind which traverses the air;

thirdly, the class which inhabits the waters; and fourthly, that which goes on foot on dry land. The form of the divine class He wrought for the most part out of fire, that this kind might be

as bright as possible to behold and as fair; and likening it to the All He made it truly spherical; and He placed it in the intelligence

of the Supreme to follow therewith, distributing it round about over all the Heaven, to be unto it a veritable adornment cunningly

traced over the whole. And each member of this class He endowed with two motions, whereof the one is uniform motion in the same

spot, whereby it conceives always identical thoughts about the same objects, [40b] and the other is a

forward motion due to its being dominated by the revolution of the Same and Similar; but in respect of the other five motions they are at rest and

move not, so that each of them may attain the greatest possible perfection.

From this cause, then, came into existence all those unwandering stars which are living creatures divine and eternal and abide for ever revolving uniformly

in the same spot; and those which keep swerving and wandering have been generated in the fashion previously described. And Earth, our nurse, which is

globed around the pole that stretches through all, [40c] He framed to be the wardress and fashioner of

night and day, she being the first and eldest of all the gods which have come

into existence within the Heaven. But the choric dances of these same stars and

their crossings one of another, and the relative reversals and progressions of their orbits, and which of the gods meet in their conjunctions, and how many

are in opposition, and behind which and at what times they severally pass before one another and are hidden from our view, and again re-appearing

[40d] send upon men unable to

calculate alarming portents of the things which shall come to pass

hereafter,—to describe all this without an inspection of models of these movements would be labor in

vain. Wherefore, let this account suffice us, and let our discourse concerning the nature of the visible and generated gods have an end.

Concerning the other divinities, to discover and declare their

origin is too great a task for us, and we must trust to those who have declared it aforetime, they being, as they affirmed, descendants of gods and knowing well, no doubt, their own forefathers.

[40e] It is, as I say,

impossible to disbelieve the children of gods, even though their statements lack either probable or necessary demonstration; and inasmuch as they profess to speak of family matters, we must follow custom and believe them.

Tim.

Therefore let the generation of these gods be stated by us, following their account, in this wise: Of Ge and Uranus were born the children Oceanus and Tethys; and of these, Phorkys, Cronos, Rhea, and all that go with them; [41a] and of Cronos and Rhea were born Zeus and Hera and all those who are, as we know, called their brethren; and of these again, other descendants.

Now when all the gods, both those who revolve manifestly and those who manifest themselves so far as they choose, had come to birth, He that generated this All addressed them thus:

Gods of gods, those works whereof I am framer and father are indissoluble save by my will. For though all that is bound may be dissolved, [41b] yet to will to dissolve that which is fairly joined together and in good case were the deed of a wicked one. Wherefore ye also, seeing that ye were generated, are not wholly immortal or indissoluble, yet in no wise shall ye be dissolved nor incur the doom of death, seeing that in my will ye possess a bond greater and more sovereign than the bonds wherewith, at your birth, ye were bound together. Now, therefore, what I manifest and declare unto you do ye learn. Three mortal kinds still remain ungenerated; but if these come not into being the Heaven will be imperfect; for it will not contain within itself the whole sum of the kinds of living creatures, yet contain them it must if [41c] it is to be fully perfect. But if by my doing these creatures came into existence and partook of life, they would be made equal unto gods; in order, therefore, that they may be mortal and that this World-all may be truly All, do ye turn yourselves, as Nature directs, to the work of fashioning these living creatures, imitating the power showed by me in my generating of you. Now so much of them as it is proper to designate 'immortal,' the part we call divine which rules supreme in those who are fain to follow justice always and yourselves, that part I will deliver unto you when I have sown it and given it origin. [41d] For the rest, do ye weave together the mortal with the immortal, and thereby fashion and generate living creatures, and give them food that they may grow, and when they waste away receive them to yourselves again.

Thus He spake, and once more into the former bowl, wherein He had blended and mixed the Soul of the Universe, He poured the residue of the previous material, mixing it in somewhat the same manner, yet no longer with a uniform and invariable purity, but second and third in degree of purity. And when He had compounded the whole He divided it into souls equal in number to the stars, and each several soul He assigned to one star, [41e] and setting them each as it were in a chariot He showed them the nature of the Universe, and declared unto them the laws of destiny,—namely, how that the first birth should be one and the same ordained for all, in order that none might be slighted by Him; and how it was needful that they, when sown each into his own proper organ of time, should grow into the most god-fearing of living creatures; [42a] and that, since human nature is two-fold, the superior sex is that which hereafter should be designated man.

Tim.

And when, by virtue of Necessity, they should be implanted in bodies, and their bodies are subject to influx and efflux, these results would necessarily follow,—firstly, sensation that is innate and common to all proceeding from violent affections; secondly, desire mingled with pleasure and pain; and besides these, fear and anger [42b] and all such emotions as are naturally allied thereto, and all such as are of a different and opposite character. And if they shall master these they will live justly, but if they are mastered, unjustly. And he that has lived his appointed time well shall return again to his abode in his native star, and shall gain a life that is blessed and congenial but whoso has failed therein shall be changed into woman's nature at the second birth; and if, in that shape, he still refraineth not from wickedness [42c] he shall be changed every time, according to the nature of his wickedness, into some bestial form after the similitude of his own nature; nor in his changings shall he cease from woes until he yields himself to the revolution of the Same and Similar that is within him, and dominating by force of reason that burdensome mass which afterwards adhered to him of fire and water [42d] and earth and air, a mass tumultuous and irrational, returns again to the semblance of his first and best state.

When He had fully declared unto them all these ordinances, to the end that He might be blameless in respect of the future wickedness of any one of them, He proceeded to sow them, some in the Earth, some in the Moon, others in the rest of the organs of Time. Following upon this sowing, He delivered over to the young gods the task of molding mortal bodies, and of framing and controlling all the rest of the human soul which it was still necessary to add, together with all that belonged thereto, [42e] and of governing this mortal creature in the fairest and best way possible, to the utmost of their power, except in so far as it might itself become the cause of its own evils.

So He, then, having given all these commands, was abiding in His own proper and wonted state.

Tim.

And as He thus abode, His children gave heed to their Father's command and obeyed it. They took the immortal principle of the mortal living creature, and imitating their own Maker, they borrowed from the Cosmos portions of fire and earth and water and air, [43a] as if meaning to pay them back, and the portions so taken they cemented together; but it was not with those indissoluble bonds wherewith they themselves were joined that they fastened together the portions but with numerous pegs, invisible for smallness; and thus they constructed out of them all each several body, and within bodies subject to inflow and outflow they bound the revolutions of the immortal Soul. The souls, then, being thus bound within a mighty river neither mastered it nor were mastered, but with violence they rolled along and were rolled along themselves, [43b] so that the whole of the living creature was moved, but in such a random way that its progress was disorderly and irrational, since it partook of all the six motions: for it progressed forwards and backwards, and again to right and to left, and upwards and downwards, wandering every way in all the six directions. For while the flood which foamed in and streamed out, as it supplied the food, was immense, still greater was the tumult produced [43c] within each creature as a result of the colliding bodies, when the body of a creature happened to meet and collide with alien fire from without, or with a solid lump of earth or liquid glidings of waters, or when it was overtaken by a tempest of winds driven by air, and when the motions due to all these causes rushing through the body impinged upon the Soul. And for

these reasons all such motions were then termed Sensations, and are still so termed today. Moreover, since at that time they were causing, for the moment, constant and widespread motion, joining with the perpetually flowing stream [43d] in moving and violently shaking the revolutions of the Soul, they totally blocked the course of the Same by flowing contrary thereto, and hindered it thereby in its ruling and its going; while, on the other hand, they so shook up the course of the Other that in the three several intervals of the double and the triple, and in the mean terms and binding links of the $3/2$, $4/3$ and $9/8$,—these being not wholly dissoluble save by Him who had bound them together,—they produced all manner of twistings, and caused [43e] in their circles fractures and disruptions of every possible kind, with the result that, as they barely held together one with another, they moved indeed but moved irrationally, being at one time reversed, at another oblique, and again upside down. Suppose, for example, that a man is in an upside down position, with his head resting on the earth and his feet touching something above, then, in this position of the man relative to that of the onlookers, his right will appear left to them, and his left right, and so will theirs to him.

Tim.

This, and such like, are just what the revolutions of the Soul experience with intensity; [44a] and every time they happen upon any external object, whether it be of the class of the Same or of the Other, they proclaim it to be the same as something or other than something contrary to the truth, and thereby prove themselves false and foolish, and devoid, at such times, of any revolution that rules and guides. And whenever external sensations in their movement collide with these revolutions and sweep along with them also the whole vessel of the Soul, then the revolutions, though actually mastered, appear to have the mastery. Hence it comes about that, because of all these affections, now as in the beginning, [44b] so often as the Soul is bound within a mortal body it becomes at the first irrational. But as soon as the stream of increase and nutriment enters in less volume, and the revolutions calm down and pursue their own path, becoming more stable as time proceeds, then at length, as the several circles move each according to its natural track, their revolutions are straightened out and they announce the Same and the Other aright, and thereby they render their possessor intelligent. And if so be [44c] that this state of his soul be reinforced by right educational training, the man becomes wholly sound and faultless, having escaped the worst of maladies; but if he has been wholly negligent therein, after passing a lame existence in life he returns again unperfected and unreasoning to Hades. These results, however, come about at a later time. Regarding the subjects now before us, we must give a more exact exposition; and also regarding the subjects anterior to these, namely, the generation of bodies in their several parts, and the causes and divine counsels whereby the Soul has come into existence, we must hold fast to the most probable account, [44d] and proceed accordingly, in the exposition now to be given.

The divine revolutions, which are two, they bound within a sphere-shaped body, in imitation of the spherical form of the All, which body we now call the head, it being the most divine part and reigning over all the parts within us. To it the gods delivered over the whole of the body they had assembled to be its servant, having formed the notion that it should partake in all the motions which were to be. [44e] In order, then, that it should not go rolling upon the earth, which has all manner of heights and hollows, and be at a loss how to climb over the one and climb out of the other, they bestowed upon it the body as a vehicle and means of transport.

Tim.

And for this reason the body acquired length, and, by God's contriving, shot forth four limbs, extensible and flexible, [45a] to serve as instruments of transport, so that grasping with these and' supported thereon it was enabled to travel through all places, bearing aloft the chamber of our most divine and holy part. In this wise and for these reasons were legs and hands attached to all men; and inasmuch as they demand the forepart superior to the hinder part in honor and dignity, the Gods gave us the most part of our going in this direction. Thus it was necessary that man should have the forepart of his body distinct and dissimilar. Wherefore, dealing first with the vessel of the head, they set the face in the front thereof [45b] and bound within it organs for all the forethought of the Soul; and they ordained that this, which is the natural front, should be the leading part. And of the organs they constructed first light-bearing eyes, and these they fixed in the face for the reason following. They contrived that all such fire as had the property not of burning but of giving a mild light should form a body akin to the light of every day. For they caused the pure fire within us, which is akin to that of day, to flow through the eyes in a smooth and dense stream; [45c] and they compressed the whole substance, and especially the center, of the eyes, so that they occluded all other fire that was coarser and allowed only this pure kind of fire to filter through. So whenever the stream of vision is surrounded by midday light, it flows out like unto like, and coalescing therewith it forms one kindred substance along the path of the eyes' vision, wheresoever the fire which streams from within collides with an obstructing object without. And this substance, having all become similar in its properties because of its similar nature, [45d] distributes the motions of every object it touches, or whereby it is touched, throughout all the body even unto the Soul, and brings about that sensation which we now term seeing. But when the kindred fire vanishes into night, the inner fire is cut off; for when it issues forth into what is dissimilar it becomes altered in itself and is quenched, seeing that it is no longer of like nature with the adjoining air, since that air is devoid of fire. Wherefore it leaves off seeing, and becomes also an inducement to sleep. For the eyelids—whose structure the Gods devised [45e] as a safeguard for the vision,—when they are shut close, curb the power of the inner fire; which power dissipates and allays the inward motions, and upon their allaying quiet ensues; and when this quiet has become intense there falls upon us a sleep that is well-nigh dreamless;

Tim.

but when some greater motions are still left behind, according to their nature and the positions they occupy [46a] such and so great are the images they produce, which images are copied within and are remembered by the sleepers when they awake out of the dream. And it is no longer difficult to perceive the truth about the formation of images in mirrors and in bright and smooth surfaces of every kind. It is from the combination with each other of the inner and the outer fires, every time that they unite on the smooth surface and are variously deflected, [46b] that all such reflections necessarily result, owing to the fire of the reflected face coalescing with the fire of the vision on the smooth and bright surface. And left appears as right, because contact takes place between opposite portions of the visual stream and opposite portions of the object, contrary to the regular mode of collision. Contrariwise, right appears as right and left as left whenever the fire changes sides on coalescing with the object [46c] wherewith it coalesces; and this occurs whenever the smooth surface of the mirrors, being elevated on this side and on that, repels the right portion of the visual stream to the left and the left to the right. And when this same mirror is turned lengthwise to the face it makes the whole face appear upside down, since it repels the bottom of the ray to the top, and conversely the top to the bottom.

Now all these are among the auxiliary Causes which God employs as his ministers in perfecting, so far as possible, [46d] the Form of the Most Good; but by the most of men they are supposed to be not auxiliary but primary causes of all things—cooling and heating, solidifying and dissolving, and producing all such effects. Yet they are incapable of possessing reason and thought for any purpose. For, as we must affirm, the one and only existing thing which has the property of acquiring thought is Soul; and Soul is invisible, whereas fire and water and earth and air are all visible bodies; and the lover of thought and knowledge must needs pursue first [46e] the causes which belong to the Intelligent Nature, and put second all such as are of the class of things which are moved by others, and themselves, in turn, move others because they cannot help it. And we also must act likewise. We must declare both kinds of Causes, but keep distinct those which, with the aid of thought, are artificers of things fair and good, and all those which are devoid of intelligence and produce always accidental and irregular effects.

Tim.

Now regarding the auxiliary causes which have helped the eyes to acquire the power which they now possess, let this statement suffice. Next we must declare the most important [47a] benefit effected by them, for the sake of which God bestowed them upon us. Vision, in my view, is the cause of the greatest benefit to us, inasmuch as none of the accounts now given concerning the Universe would ever have been given if men had not seen the stars or the sun or the heaven. But as it is, the vision of day and night and of months and circling years has created the art of number and has given us not only the notion of Time but also means of research into the nature of the Universe. From these we have procured Philosophy in all its range, [47b] than which no greater boon ever has come or will come, by divine bestowal, unto the race of mortals. This I affirm to be the greatest good of eyesight. As for all the lesser goods, why should we celebrate them? He that is no philosopher when deprived of the sight thereof may utter vain lamentations! But the cause and purpose of that best good, as we must maintain, is this,—that God devised and bestowed upon us vision to the end that we might behold the revolutions of Reason in the Heaven and use them for the revolvings of the reasoning that is within us, these being akin to those, [47c] the perturbable to the imperturbable; and that, through learning and sharing in calculations which are correct by their nature, by imitation of the absolutely unvarying revolutions of the God we might stabilize the variable revolutions within ourselves.

Concerning sound also and hearing, once more we make the same declaration, that they were bestowed by the Gods with the same object and for the same reasons; for it was for these same purposes that speech was ordained, and it makes the greatest contribution thereto; music too, in so far as it uses audible sound, [47d] was bestowed for the sake of harmony. And harmony, which has motions akin to the revolutions of the Soul within us, was given by the Muses to him who makes intelligent use of the Muses, not as an aid to irrational pleasure, as is now supposed, but as an auxiliary to the inner revolution of the Soul, when it has lost its harmony, to assist in restoring it to order and concord with itself. And because of the unmodulated condition, [47e] deficient in grace, which exists in most of us, Rhythm also was bestowed upon us to be our helper by the same deities and for the same ends.

The foregoing part of our discourse, save for a small portion, has been an exposition of the operations of Reason; but we must also furnish an account of what comes into existence through Necessity.

Tim.

[48a] For, in truth, this Cosmos in its origin was generated as a compound, from the combination of Necessity and Reason. And inasmuch as Reason was controlling Necessity by persuading her to conduct to the best end the most part of the things coming into existence, thus and thereby it came about, through Necessity yielding to intelligent persuasion, that this Universe of ours was being in this wise constructed at the beginning. Wherefore if one is to declare how it actually came into being on this wise, he must include also the form of the Errant Cause, in the way that it really acts. To this point, therefore, we must return, [48b] and taking once again a fresh starting point suitable to the matter we must make a fresh start in dealing therewith, just as we did with our previous subjects. We must gain a view of the real nature of fire and water, air and earth, as it was before the birth of Heaven, and the properties they had before that time; for at present no one has as yet declared their generation, but we assume that men know what fire is, and each of these things, and we call them principles and presume that they are elements of the Universe, although in truth they do not so much as deserve to be likened with any likelihood, [48c] by the man who has even a grain of sense, to the class of syllables. For the present, however, let our procedure be as follows. We shall not now expound the principle of all things—or their principles, or whatever term we use concerning them; and that solely for this reason, that it is difficult for us to explain our views while keeping to our present method of exposition. You, therefore, ought not to suppose that I should expound them, while as for me—I should never be able to convince myself that I should be right in attempting to undertake so great a task. Strictly adhering, then, [48d] to what we previously affirmed, the import of the likely account, I will essay (as I did before) to give as likely an exposition as any other (nay, more so), regarding both particular things and the totality of things from the very beginning. And as before, so now, at the commencement of our account, we must call upon God the Saviour to bring us safe through a novel and unwonted exposition [48e] to a conclusion based on likelihood, and thus begin our account once more.

We must, however, in beginning our fresh account of the Universe make more distinctions than we did before; for whereas then we distinguished two Forms, we must now declare another third kind.

Tim.

For our former exposition those two were sufficient, one of them being assumed as a Model Form, intelligible and ever uniformly existent, [49a] and the second as the model's Copy, subject to becoming and visible. A third kind we did not at that time distinguish, considering that those two were sufficient; but now the argument seems to compel us to try to reveal by words a Form that is baffling and obscure. What essential property, then, are we to conceive it to possess? This in particular,—that it should be the receptacle, and as it were the nurse, of all Becoming. Yet true though this statement is, we must needs describe it more plainly. [49b] That, however, is a difficult task, especially because it is necessary, for its sake, to discuss first the problem of fire and its fellow elements. For in regard to these it is hard to say which particular element we ought really to term water rather than fire, and which we ought to term any one element rather than each and all of them, while still employing a terminology that is reliable and stable. How, then, shall we handle this problem, and what likely solution can we offer? First of all, we see that which we now call water becoming by condensation, [49c] as we believe, stones and earth; and again, this same substance, by dissolving and dilating, becoming breath and air; and air through combustion becoming fire; and conversely, fire when contracted and quenched returning back

to the form of air and air once more uniting and condensing into cloud and mist; and issuing from these, when still further compressed, flowing water; and from water earth and stones again: thus we see the elements passing on to one another, as it would seem, [49d] in an unbroken circle the gift of birth. Accordingly, since no one of these ever remains identical in appearance, which of them shall a man definitely affirm to be any one particular element and no other without incurring ridicule? None such exists. On the contrary, by far the safest plan in treating of these elements is to proceed thus: Whatsoever object we perceive to be constantly changing from one state to another, like fire, that object, be it fire, we must never describe as this but as suchlike, nor should we ever call water this but suchlike nor should we describe any other element, as though it possessed stability, [49e] of all those which we indicate by using the terms this and that and suppose ourselves to refer to a definite object. For such an object shuns and eludes the names this and that and every name which indicates that they are stable. Thus we must not call the several elements these, but in regard to each of them and all together we must apply the term suchlike to represent what is always circling round: thus we shall call that which is constantly suchlike by the name of fire, and so with everything else that is generated.

Tim.

But that wherein they are always, in appearance, [50a] coming severally into existence, and wherefrom in turn they perish, in describing that and that alone should we employ the terms this and that; whereas, in describing what is suchlike—hot, for instance, or white, or any of the opposite qualities, or any compounds thereof—we ought never to apply to it any of these terms.

But we must bestir ourselves to explain this matter again yet more clearly. Now imagine that a man were to model all possible figures out of gold, and were then to proceed without cessation to remodel each of these into every other, then, if someone were to point to one of the figures and ask what it is, [50b] by far the safest reply, in point of truth, would be that it is gold; but as for the triangle and all the other figures which were formed in it, one should never describe them as being seeing that they change even while one is mentioning them; rather one should be content if the figure admits of even the title suchlike being applied to it with any safety. And of the substance which receives all bodies [50c] the same account must be given. It must be called always by the same name; for from its own proper quality it never departs at all for while it is always receiving all things, nowhere and in no wise does it assume any shape similar to any of the things that enter into it. For it is laid down by nature as a molding-stuff for everything, being moved and marked by the entering figures, and because of them it appears different at different times. And the figures that enter and depart are copies of those that are always existent, being stamped from them in a fashion marvellous and hard to describe, which we shall investigate hereafter.

For the present, then, we must conceive of three kinds,—the Becoming, that Wherein it becomes, and the source Wherefrom the Becoming [50d] is copied and produced. Moreover, it is proper to liken the Recipient to the Mother, the Source to the Father, and what is engendered between these two to the Offspring; and also to perceive that, if the stamped copy is to assume diverse appearances of all sorts, that substance wherein it is set and stamped could not possibly be suited to its purpose unless it were itself devoid of all those forms which it is about to receive from any quarter. [50e] For were it similar to any of the entering forms, on receiving forms of an opposite or wholly different kind, as they arrived, it would copy them badly, through obtruding its own visible shape. Wherefore it is right that the substance which is to receive within itself all

the kinds should be void of all forms; just as with all fragrant ointments, men bring about this condition by artistic contrivance and make the liquids which are to receive the odors as odorless as possible; and all who essay to mold figures in any soft material utterly refuse to allow any previous figure to remain visible therein, and begin by making it even and as smooth as possible before they execute the work.

[51a]

Tim.

So likewise it is right that the substance which is to be fitted to receive frequently over its whole extent the copies of all things intelligible and eternal should itself, of its own nature, be void of all the forms. Wherefore, let us not speak of her that is the Mother and Receptacle of this generated world, which is perceptible by sight and all the senses, by the name of earth or air or fire or water, or any aggregates or constituents thereof: rather, if we describe her as a Kind invisible and unshaped, all-receptive, and in some most perplexing and most baffling way partaking of the intelligible, [51b] we shall describe her truly.

In so far as it is possible to arrive at the nature of this kind from the foregoing account, one may state it most correctly in this way. That part of it which is made fiery appears each time as fire, that which has been liquefied as water; and it appears as earth and air in so far as it receives copies of these. But let us investigate the matter by more exact reasoning, and consider this question. Does there exist any self-subsisting fire [51c] or any of those other objects which we likewise term self-subsisting realities? Or is it only these things which we see, or otherwise perceive by means of bodily senses, that exist, possessed of sensible reality; beside which no other things exist anywhere or anyhow, and it is merely an idle assertion of ours that there always exists an intelligible Form of every object, whereas it is really nothing more than a verbal phrase? Now, on the one hand, it would be improper to dismiss the question before us without a trial and a verdict, and simply to asseverate that the fact is so; while, on the other hand, we ought not to burden a lengthy discourse with another subsidiary argument. [51d] If, however, it were possible to disclose briefly some main determining principle, that would best serve our purpose.

This, then, is the view for which I, for my part, cast my vote. If Reason and True Opinion are two distinct Kinds, most certainly these self-subsisting Forms do exist, imperceptible by our senses, and objects of Reason only; whereas if, as appears to some, True Opinion differs in naught from Reason, then, on the contrary, all the things which we perceive by our bodily senses must be judged to be most stable. [51e] Now these two Kinds must be declared to be two, because they have come into existence separately and are unlike in condition. For the one of them arises in us by teaching, the other by persuasion; and the one is always in company with true reasoning, whereas the other is irrational; and the one is immovable by persuasion, whereas the other is alterable by persuasion; and of the one we must assert that every man partakes, but of Reason only the gods and but a small class of men.

Tim.

This being so, we must agree that One Kind [52a] is the self-identical Form, ungenerated and indestructible, neither receiving into itself any other from any quarter nor itself passing anywhither into another, invisible and in all ways imperceptible by sense, it being the object which it is the province of Reason to contemplate; and a second Kind is that which is named

after the former and similar thereto, an object perceptible by sense, generated, ever carried about, becoming in a place and out of it again perishing, apprehensible by Opinion with the aid of Sensation; and a third Kind is ever-existing Place, [52b] which admits not of destruction, and provides room for all things that have birth, itself being apprehensible by a kind of bastard reasoning by the aid of non-sensation, barely an object of belief; for when we regard this we dimly dream and affirm that it is somehow necessary that all that exists should exist in some spot and occupying some place, and that that which is neither on earth nor anywhere in the Heaven is nothing. So because of all these and other kindred notions, we are unable also on waking up to distinguish clearly the unsleeping and truly subsisting substance, owing to our dreamy condition, [52c] or to state the truth—how that it belongs to a copy—seeing that it has not for its own even that substance for which it came into being, but fleets ever as a phantom of something else—to come into existence in some other thing, clinging to existence as best it may, on pain of being nothing at all; whereas to the aid of the really existent there comes the accurately true argument, that so long as one thing is one thing, and another something different, neither of the two will ever come to exist in the other so that the same thing becomes simultaneously [52d] both one and two.

Let this, then, be, according to my verdict, a reasoned account of the matter summarily stated,—that Being and Place and Becoming were existing, three distinct things, even before the Heaven came into existence; and that the Nurse of Becoming, being liquefied and ignified and receiving also the forms of earth and of air, and submitting to all the other affections which accompany these, [52e] exhibits every variety of appearance; but owing to being filled with potencies that are neither similar nor balanced, in no part of herself is she equally balanced, but sways unevenly in every part, and is herself shaken by these forms and shakes them in turn as she is moved.

Tim.

And the forms, as they are moved, fly continually in various directions and are dissipated; just as the particles that are shaken and winnowed by the sieves and other instruments used for the cleansing of corn fall in one place if they are solid and heavy, [53a] but fly off and settle elsewhere if they are spongy and light. So it was also with the Four Kinds when shaken by the Recipient: her motion, like an instrument which causes shaking, was separating farthest from one another the dissimilar, and pushing most closely together the similar; wherefore also these Kinds occupied different places even before that the Universe was organized and generated out of them.

Before that time, in truth, all these things were in a state devoid of reason or measure, but when the work of setting in order this Universe was being undertaken, [53b] fire and water and earth and air, although possessing some traces of their own nature, were yet so disposed as everything is likely to be in the absence of God; and inasmuch as this was then their natural condition, God began by first marking them out into shapes by means of forms and numbers. And that God constructed them, so far as He could, to be as fair and good as possible, whereas they had been otherwise,—this above all else must always be postulated in our account. Now, however, it is the disposition and origin [53c] of each of these Kinds which I must endeavor to explain to you in an exposition of an unusual type; yet, inasmuch as you have some acquaintance with the technical method which I must necessarily employ in my exposition, you will follow me.

In the first place, then, it is plain I presume to everyone that fire and earth and water and air are solid bodies; and the form of a body, in every case, possesses depth also. Further, it is absolutely necessary that depth should be bounded by a plane surface; and the rectilinear plane is composed of triangles. [53d] Now all triangles derive their origin from two triangles, each having one angle right and the others acute; and the one of these triangles has on each side half a right angle marked off by equal sides, while the other has the right angle divided into unequal parts by unequal sides. These we lay down as the principles of fire and all the other bodies, proceeding according to a method in which the probable is combined with the necessary; but the principles which are still higher than these are known only to God and the man who is dear to God. [53e] We must now declare what will be the four fairest bodies, dissimilar to one another, but capable in part of being produced out of one another by means of dissolution; for if we succeed herein we shall grasp the truth concerning the generation of earth and fire and the mean proportionals. For to no one will we concede that fairer bodies than these, each distinct of its kind, are anywhere to be seen. Wherefore we must earnestly endeavor to frame together these four kinds of bodies which excel in beauty, and to maintain that we have apprehended [54a] their nature adequately.

Tim.

Now of the two triangles, the isosceles possesses one single nature, but the scalene an infinite number; and of these infinite natures we must select the fairest, if we mean to make a suitable beginning. If, then, anyone can claim that he has chosen one that is fairer for the construction of these bodies, he, as friend rather than foe, is the victor. We, however, shall pass over all the rest and postulate as the fairest of the triangles that triangle out of which, when two are conjoined, [54b] the equilateral triangle is constructed as a third. The reason why is a longer story; but should anyone refute us and discover that it is not so, we begrudge him not the prize. Accordingly, let these two triangles be selected as those wherefrom are contrived the bodies of fire and of the other elements,— one being the isosceles, and the other that which always has the square on its greater side three times the square on the lesser side.

Moreover, a point about which our previous statement was obscure must now be defined more clearly. It appeared as if the four Kinds, [54c] in being generated, all passed through one another into one another, but this appearance was deceptive. For out of the triangles which we have selected four Kinds are generated, three of them out of that one triangle which has its sides unequal, and the fourth Kind alone composed of the isosceles triangle. Consequently, they are not all capable of being dissolved into one another so as to form a few large bodies composed of many small ones, or the converse; but three of them do admit of this process. For these three are all naturally compounded of one triangle, so that when the larger bodies are dissolved many small ones will form themselves from these same bodies, receiving the shapes that befit them; [54d] and conversely, when many small bodies are resolved into their triangles they will produce, when unified, one single large mass of another Kind. So let thus much be declared concerning their generation into one another.

In the next place we have to explain the form in which each Kind has come to exist and the numbers from which it is compounded. First will come that form which is primary and has the smallest components, and the element thereof is that triangle which has its hypotenuse twice as long as its lesser side. And when a pair of such triangles are joined along the line of the hypotenuse, and this is done thrice, by drawing the hypotenuses [54e] and the short sides

together as to a center, there is produced from those triangles, six in number, one equilateral triangle.

Tim.

And when four equilateral triangles are combined so that three plane angles [55a] meet in a point, they form one solid angle, which comes next in order to the most obtuse of the plane angles. And when four such angles are produced, the first solid figure is constructed, which divides the whole of the circumscribed sphere into equal and similar parts. And the second solid is formed from the same triangles, but constructed out of eight equilateral triangles, which produce one solid angle out of four planes; and when six such solid angles have been formed, the second body in turn is completed. [55b] And the third solid is composed of twice sixty of the elemental triangles conjoined, and of twelve solid angles, each contained by five plane equilateral triangles, and it has, by its production, twenty equilateral triangular bases.

Now the first of the elemental triangles ceased acting when it had generated these three solids, the substance of the fourth Kind being generated by the isosceles triangle. Four of these combined, with their right angles drawn together to the center, produced one equilateral quadrangle; and six such quadrangles, [55c] when joined together, formed eight solid angles, each composed of three plane right angles; and the shape of the body thus constructed was cubic, having six plane equilateral quadrangular bases. And seeing that there still remained one other compound figure, the fifth, God used it up for the Universe in his decoration thereof.

Now in reasoning about all these things, a man might question whether he ought to affirm the existence of an infinite diversity of Universes or a limited number; and if he questioned aright he would conclude that the doctrine of an infinite diversity is that of a man unversed [55d] in matters wherein he ought to be versed; but the question whether they ought really to be described as one Universe or five is one which might with more reason give us pause. Now our view declares the Universe to be essentially one, in accordance with the probable account; but another man, considering other facts, will hold a different opinion. Him, however, we must let pass. But as for the Kinds which have now been generated by our argument, let us assign them severally to fire and earth and water and air. To earth let us give the cubic form; for of the four Kinds earth is the most immobile [55e] and the most plastic body, and of necessity the body which has the most stable bases must be pre-eminently of this character. Now of the triangles we originally assumed, the basis formed by equal sides is of its nature more stable than that formed by unequal sides; and of the plane surfaces which are compounded of these several triangles, the equilateral quadrangle, both in its parts and as a whole, has a more stable base than the equilateral triangle.

[56a]

Tim.

Wherefore, we are preserving the probable account when we assign this figure to earth, and of the remaining figures the least mobile to water, and the most mobile to fire, and the intermediate figure to air; and, further, when we assign the smallest body to fire, and the greatest to water, and the intermediate to air; and again, the first in point of sharpness to fire, the second to air, and the third to water. As regards all these forms, that which has the fewest bases must necessarily be the most mobile, [56b] since it is in all ways the sharpest and most acute of all; and it must also be the lightest, since it is composed of the fewest identical parts;

and the second comes second in point of these same qualities, and the third third.

Thus, in accordance with the right account and the probable, that solid which has taken the form of a pyramid shall be the element and seed of fire; the second in order of generation we shall affirm to be air, and the third water. Now one must conceive all these to be so small that none of them, [56c] when taken singly each in its several kind, is seen by us, but when many are collected together their masses are seen. And, moreover, as regards the numerical proportions which govern their masses and motions and their other qualities, we must conceive that God realized these everywhere with exactness, in so far as the nature of Necessity submitted voluntarily or under persuasion, and thus ordered all in harmonious proportion.

From all that we have hitherto said about these Kinds, [56d] they will, in all likelihood, behave themselves as follows. Earth will keep moving when it happens to meet with fire and has been dissolved by its acuteness, whether this dissolution takes place in pure fire or in a mass of air or of water; and this motion will continue until the particles of earth happen to meet together somewhere and reunite one with another, when they become earth again; for assuredly earth will never change into another form. But water, when broken up by fire or even by air, is capable of becoming a compound of one corpuscle of fire with two of air; [56e] and the fractions of air which come from the dissolving of one particle will form two corpuscles of fire. And again, when a small quantity of fire is enclosed by a large quantity of air and water, or of earth, and moves within them as they rush along, and is defeated in its struggle and broken up, then two corpuscles of fire unite to make one form of air. And when air is defeated and disintegrated, from two whole forms of air and a half, one whole form of water will be compounded.

[57a]

Tim.

Once again let us reason out their character in this way. Whenever any of the other Kinds is caught within fire it is cut up thereby, owing to the acuteness of its angles and of the line of its sides, but when it has been re-composed into the substance of fire it ceases to be cut; for the Kind that is similar and uniform is in no case able either to cause any change in, or to suffer any affection from, a Kind which is in a uniform and similar state; but so long as, in the course of its passage into another form, it is a weaker body fighting against a stronger, it is continually being dissolved. And again, [57b] whenever a few of the smaller corpuscles, being caught within a great number of larger corpuscles, are broken up and quenched, then, if they consent to be re-compounded into the shape of the victorious Kind, they cease to be quenched, and air is produced out of fire, and out of air water; but if they fight against combining with these or with any of the other Kinds, they do not cease from dissolution until either they are driven out to their own kindred, by means of this impact and dissolution, or else they are defeated and, instead of many forms, assume one form similar to the victorious Kind, and continue dwelling therewith as a united family. Moreover, it is owing to these affections [57c] that they all interchange their places; for while the bulk of each Kind keeps apart in a region of its own because of the motion of the Recipient, yet those corpuscles which from time to time become dissimilar to themselves and similar to others are carried, because of the shaking, towards the region which belongs to those corpuscles whereto they have been assimilated.

Such are the causes which account for the generation of all the unmixed and primary bodies. But within these four Kinds other classes exist, whereof the cause must be sought in the

construction of each of the two elemental triangles, each such construction having originally produced [57d] not merely a triangle of one definite size, but larger and smaller triangles of sizes as numerous as are the classes within the Kinds. Consequently, when these are combined amongst themselves and with one another they are infinite in their variety; and this variety must be kept in view by those who purpose to employ probable reasoning concerning Nature.

Now, unless we can arrive at some agreed conclusion concerning Motion and Rest, as to how and under what conditions they come about, [57e] our subsequent argument will be greatly hampered. The facts about them have already been stated in part; but in addition thereto we must state further that motion never consents to exist within uniformity. For it is difficult, or rather impossible, for that which is to be moved to exist without that which is to move, or that which is to move without that which is to be moved; but in the absence of these there is no motion, and that these should ever be uniform is a thing impossible.

Tim.

Accordingly, we must always place rest in uniformity, [58a] and motion in non-uniformity; and the cause of the non-uniform nature lies in inequality. Now we have explained the origin of inequality; but we have not declared how it is that these bodies are not separated according to their several Kinds, and cease not from their motion and passage one through another. Wherefore, we shall once more expound the matter as follows. The revolution of the All, since it comprehends the Kinds, compresses them all, seeing that it is circular and tends naturally to come together to itself; and thus it suffers no void place to be left. [58b] Wherefore, fire most of all has permeated all things, and in a second degree air, as it is by nature second in fineness; and so with the rest; for those that have the largest constituent parts have the largest void left in their construction, and those that have the smallest the least. Thus the tightening of the compression forces together the small bodies into the void intervals of the large. Therefore, when small bodies are placed beside large, and the smaller disintegrate the larger while the larger unite the smaller, they all shift up and down [58c] towards their own proper regions; for the change in their several sizes causes their position in space also to change. And since in this way and for these reasons the production of non-uniformity is perpetually maintained, it brings about unceasingly, both now and for the future, the perpetual motion of these bodies.

In the next place, we must observe that there are many kinds of fire: for example, there is flame; and the kind issuing from flame, which does not burn but supplies light to the eyes; and the kind which, when the flame is quenched, is left behind among the embers. [58d] So likewise of air, there is the most translucent kind which is called by the name of aether, and the most opaque which is mist and darkness, and other species without a name, which are produced by reason of the inequality of the triangles. The kinds of water are, primarily, two, the one being the liquid, the other the fusible kind. Now the liquid kind, inasmuch as it partakes of those small particles of water which are unequal, is mobile both in itself and by external force owing to its non-uniformity and the shape of its figure. But the other kind, which is composed of large [58e] and uniform particles, is more stable than the first and is heavy, being solidified by its uniformity; but when fire enters and dissolves it, this causes it to abandon its uniformity, and this being lost it partakes more largely in motion; and when it has become mobile it is pushed by the adjacent air and extended upon the earth; and for each of these modifications it has received a descriptive name—melting for the disintegration of its masses, and for its extension over the earth fluidity.

Tim.

Again, since the fire on issuing from the water [59a] does not pass into a void but presses on the adjacent air, this in turn compresses the liquid mass which is still mobile into the abodes of the fire and combines it with itself; and the mass, being this, is compressed and recovering again its uniformity, because of the departure of the fire, the author of its non-uniformity, returns to its state of self-identity. And this cessation of the fire is termed cooling, and the combination which follows on its departure solidification. [59b]

Of all the kinds of water which we have termed fusible, the densest is produced from the finest and most uniform particles: this is a kind of unique form, tinged with a glittering and yellow hue, even that most precious of possessions, gold, which has been strained through stones and solidified. And the off-shoot of gold, which is very hard because of its density and black in color, is called adamant. And the kind which closely resembles gold in its particles but has more forms than one, and in density is more dense than gold, and partakes of small and fine portions of earth so that it is harder, while it is also lighter [59c] owing to its having large interstices within it,—this particular kind of the bright and solid waters, being compounded thus, is termed bronze. And the portion of earth that is mixed therewith becomes distinct by itself, when both grow old and separate again—each from the other; and then it is named rust.

And the rest of such phenomena it is no longer difficult to explain in full, if one aims at framing a description that is probable. For as regards this, whenever for the sake of recreation a man lays aside arguments concerning eternal Realities and considers probable accounts of Becoming, [59d] gaining thereby a pleasure not to be repented of, he provides for his life a pastime that is both moderate and sensible. To this pastime let us now give free play, and proceed to expound in order the subsequent probabilities concerning these same phenomena in the following way.

The water that is mixed with fire, which is fine and fluid, is termed fluid, owing to its motion and the way it rolls over the earth. Also it is soft owing to the fact that its bases, being less stable than those of earth, give way. When this kind is separated off from fire and air and isolated it becomes more uniform, [59e] but because of their outflow it is compressed upon itself; and when it is thus solidified, the part of it above the earth which is most affected by this process is termed hail, and the part upon the earth ice and the part which is less affected and is still only half-solid is called snow when it is above the earth, but when it is upon the earth and solidified out of dew it is called hoar-frost.

Tim.

Now as regards most forms of water that are intermingled one with another, the kind as a whole, consisting of water that has been strained through earth-grown plants, [60a] is called sap; but inasmuch as the several sorts have become dissimilar owing to intermixture, most of the kinds thus produced are unnamed. Four of these kinds, however, being fiery and specially conspicuous, have received names. Of these, that which is heating to the soul as well as the body is called wine; that which is smooth and divisive of the vision, and therefore bright to look upon and gleaming and glistening in appearance, is the species oil, including pitch and castor oil and olive oil itself and all the others that are of the same character; [60b] and all that kind which tends to expand the contracted parts of the mouth, so far as their nature allows, and by this property produces sweetness, has received as a general designation the name of honey; and the foamy kind, which tends to dissolve the flesh by burning, and is secreted from all the saps, is

named verjuice.

Of the species of earth, that which is strained through water becomes a stony substance in the following way. When the water commingled therewith is divided in the process of mingling, it changes into the form of air; and when it has become air it rushes up to its own region; [60c] but because there was no void space above them, therefore it pressed against the adjacent air; and it, being heavy, when pressed and poured round the mass of earth, crushed it forcibly and compressed it into the spaces from which the new air was ascending. But when earth is thus compressed by the air so as to be indissoluble by water it forms stone; of which the fairer sort is that composed of equal and uniform parts and transparent, and the coarser sort the opposite. That kind from which all the moisture has been carried off by the rapidity of fire, and which is more brittle [60d] in its composition than the first kind, is the kind to which we have given the name of earthenware. But sometimes, when moisture is still left in the earth and it has been fused by fire and has cooled again, it forms the species which is black in hue. On the other hand there are two kinds, which, in exactly the same manner, are isolated after the mixture from much of their water, but are composed of finer parts of earth, and are saline: when these have become semi-solid and soluble again by water, one of them is purgative of oil and earth and forms the species called lye; and the other, which blends well with the combinations which affect the sensation of the mouth, [60e] is that substance which is customarily termed beloved of the gods, namely salt.

As regards the kinds which are a blend of these two, and are dissoluble by fire and not by water, their composition is due to the following cause. Fire and air do not melt masses of earth; for, inasmuch as their particles are smaller than the interstices of its structure, they have room to pass through without forcible effort and leave the earth undissolved, with the result that it remains unmelted; whereas the particles of water, being larger, must use force to make their way out, and consequently dissolve and melt the earth.

[61a]

Tim.

Thus earth when it is not forcibly condensed is dissolved only by water; and when it is condensed it is dissolved by fire only, since no entrance is left for anything save fire. Water, again, when most forcibly massed together is dissolved by fire only, but when massed less forcibly both by fire and air, the latter acting by way of the interstices, and the former by way of the triangles; but air when forcibly condensed is dissolved by nothing save by way of its elemental triangles, and when unforced it is melted down by fire only.

As regards the classes of bodies which are compounds of earth and water, [61b] so long as the water occupies the interspaces of earth which are forcibly contracted, the portions of water which approach from without find no entrance, but flow round the whole mass and leave it undissolved. But when portions of fire enter into the interspaces of the water they produce the same effects on water as water does on earth; consequently, they are the sole causes why the compound substance is dissolved and flows. And of these substances those which contain less water than earth form the whole kind known as glass, [61c] and all the species of stone called fusible; while those which contain more water include all the solidified substances of the type of wax and frankincense.

And now we have explained with some fullness the Four Kinds, which are thus variegated in

their shapes and combinations and permutations; but we have still to try to elucidate the Causes which account for their affective qualities. Now, first of all, the quality of sense-perceptibility must always belong to the objects under discussion; but we have not as yet described the generation of flesh and the appurtenances of flesh, nor of that portion of Soul which is mortal. But, in truth, these last cannot be adequately explained [61d] apart from the subject of the sensible affections, nor the latter without the former; while to explain both simultaneously is hardly possible. Therefore, we must assume one of the two, to begin with, and return later to discuss our assumptions. In order, then, that the affective properties may be treated next after the kinds, let us presuppose the facts about body and soul.

Firstly, then, let us consider how it is that we call fire hot by noticing the way it acts [61e] upon our bodies by dividing and cutting. That its property is one of sharpness we all, I suppose, perceive;

Tim.

but as regards the thinness of its sides and the acuteness of its angles and the smallness of its particles and the rapidity of its motion—owing to all which properties fire is intense and keen and sharply cuts whatever it encounters,—these properties we must explain by recalling [62a] the origin of its form, how that it above all others is the one substance which so divides our bodies and minces them up as to produce naturally both that affection which we call heat and its very name.

The opposite affection is evident, but none the less it must not lack description. When liquids with larger particles, which surround the body, enter into it they drive out the smaller particles; but as they cannot pass into their room they compress the moisture within us, so that in place of non-uniformity and motion they produce immobility and density, [62b] as a result of the uniformity and compression. But that which is being contracted contrary to nature fights, and, in accordance with its nature, thrusts itself away in the contrary direction. And to this fighting and shaking we give the names of trembling and shivering; while this affection as a whole, as well as the cause thereof, is termed cold.

By the term hard we indicate all the things to which our flesh gives way; and by the term soft all those which give way to our flesh; and these terms are similarly used relatively to each other. Now a substance gives way when it has its base small; but when it is constructed [62c] of quadrangular bases, being very firmly based, it is a most inelastic form; and so too is everything which is of very dense composition and most rigid.

The nature of heavy and light would be shown most clearly if, along with them, we examined also the nature of above and below, as they are called. That there really exist two distinct and totally opposite regions, each of which occupies one-half of the Universe—the one termed below, towards which move all things possessing any bodily mass, and the other above, towards which everything goes against its will,— [62d] this is a wholly erroneous supposition. For inasmuch as the whole Heaven is spherical, all its outermost parts, being equally distant from the center, must really be outermost in a similar degree; and one must conceive of the center, which is distant from all the outermost parts by the same measures, as being opposite to them all. Seeing, then, that the Cosmos is actually of this nature, which of the bodies mentioned can one set above or below without incurring justly the charge of applying a wholly unsuitable name? For its central region cannot rightly be termed either above or below, but just central;

while its circumference neither is central nor has it any one part more divergent than another from the center or any of its opposite parts. But to that which is in all ways uniform, what opposite names can we suppose are rightly applicable, or in what sense?

Tim.

For suppose there were a solid body evenly-balanced at the center of the universe, [63a] it would never be carried away to the extremities because of their uniformity in all respects; nay, even were a man to travel round it in a circle he would often call the same part of it both above and below, according as he stood now at one pole, now at the opposite. For seeing that the Whole is, as we said just now, spherical, the assertion that it has one region above and one below does not become a man of sense.

Now the origin of these names and their true meaning which accounts for our habit of making these verbal distinctions even about the whole Heaven, [63b] we must determine on the basis of the following principles. Suppose that a man were to take his stand in that region of the Universe in which the substance of fire has its special abode, and where also that substance to which it flies is collected in largest bulk; and suppose that, having the power to do so, he were to separate portions of the fire and weigh them, putting them on scales and lifting the balance and pulling the fire by force into the dissimilar air, it is obvious that he will force the smaller mass more easily than the larger. [63c] For if two masses are lifted up simultaneously by a single effort, the smaller will necessarily yield more and the larger less, owing to its resistance, to the force exerted; and the large mass will be said to be heavy and moving down, the small light and moving up. Now this is just what we ought to detect ourselves doing in our region here. Standing on the earth and detaching various earthy substances, and sometimes pure earth, we pull them into the dissimilar air by force and against nature, since both these kinds cleave to their own kindred; [63d] and the smaller mass yields more easily, and follows first, as we force it into the dissimilar kind; wherefore we name it light, and the region to which we force it above; and the conditions opposite thereto we name heavy and below. Thus, these must necessarily differ in their mutual relations, because the main masses of the Kinds occupy regions opposite to one another; for when we compare what is light in one region with what is light in the opposite region, and the heavy with the heavy, the below with the below, [63e] and the" above with the above, we shall discover that these all become and are opposite and oblique and in every way different in their mutual relations. There is, however, this one fact to be noticed about them all, that it is the passage of each kind to its kindred mass which makes the moving body heavy, and the region to which such a body moves below; while the opposite conditions produce the contrary results. Let this, then, stand as our account of the causes of these conditions.

Tim.

Of smoothness and roughness anyone might be able to discern the causes and explain them also to others. For the cause of the latter is hardness combined with irregularity, and of the former [64a] regularity combined with density.

In respect of the affections common to the whole body a very important point, which still remains, is the cause of the pleasures and pains attaching to the sense-affections we have been discussing; and the cause also of those affections which have become perceptible by means of the bodily parts and involve in themselves concomitant pains and pleasures. Let us, then, try to grasp the causes in connection with every perceptible and imperceptible affection in the

following way, [64b] bearing in mind the distinction we previously drew between mobile and immobile substances; for it is in this way that we must track down all those facts that we intend to grasp. Whenever what is naturally mobile is impressed by even a small affection, it transmits it in a circle, the particles passing on to one another this identical impression until they reach the organ of intelligence and announce the quality of the agent. But a substance of the opposite kind, being stable and having no circular movement, is only affected in itself and does not move any other adjacent particle; consequently, [64c] since the particles do not transmit to one another the original affection, it fails to act upon the living creature as a whole, and the result is that the affected body is non-percipient. This is the case with the bones and the hair and all our other parts that are mainly earthy whereas the former character belongs especially to the organs of sight and of hearing, owing to the fact that they contain a very large quantity of fire and air.

Now the nature of pleasure and pain we must conceive of in this way. [64d] When an affection which is against nature and violent occurs within us with intensity it is painful, whereas the return back to the natural condition, when intense, is pleasant; and an affection which is mild and gradual is imperceptible, while the converse is of a contrary character. And the affection which, in its entirety, takes place with ease is eminently perceptible, but it does not involve pain or pleasure; such, for example, are the affections of the visual stream itself, which, as we said before, becomes in the daylight a body substantially one with our own. For no pains are produced therein by cuttings or burnings [64e] or any other affections, nor does its reversion to its original form produce pleasures; but it has most intense and clear perceptions concerning every object that affects it, and every object also which it strikes against or touches; for force is wholly absent both from its dilation and from its contraction.

Tim.

But those bodies which are composed of larger particles, since they yield with difficulty to the agent and transmit their motions to the whole, feel pleasures and pains— [65a] pains when they suffer alteration, and pleasures when they are restored to their original state. And all those bodies which undergo losses of substance and emptyings that are gradual, but replenishings that are intense and abundant, become insensitive to the emptyings but sensitive to the replenishings; consequently, they furnish no pains to the mortal part of the soul, but the greatest pleasures—a result which is obvious in the case of perfumes. But all those parts which undergo violent alterations, and are restored gradually and with difficulty [65b] to their original condition, produce results the opposite of those last mentioned; and it is evident that this is what occurs in the case of burnings and cuttings of the body.

And now we have given a fairly complete statement of the affections which are common to the body as a whole, and of all the names which belong to the agents which produce them. Next we must try, if haply we are able, to describe what takes place in the several parts of our bodies, both the affections themselves and the agents to which they are ascribed. [65c]

Firstly, then, we must endeavor to elucidate so far as possible those affections which we omitted in our previous account of the flavors, they being affections peculiar to the tongue. It is evident that these also, like most others, are brought about by means of certain contractions and dilations; and, more than other affections, they involve also conditions of roughness and smoothness. For all the earthy particles which enter in by the small veins—which, extending as far as to the heart, serve as it were [65d] for testing-instruments of the tongue,—when they

strike upon the moist and soft parts of the flesh and are melted down, contract the small veins and dry them up; and these particles when more rough appear to be astringent, when less rough harsh. And such as act on these veins as detergents and wash out all the surface of the tongue, when they do this excessively and lay such hold on the tongue as to dissolve part of its substance—and such, for example, is the property of alkalies,— [65e] are all termed bitter; while those which have a property less strong than the alkaline, being detergent in a moderate degree, seem to us to be saline, and more agreeable, as being devoid of the rough bitterness.

Tim.

And those which share in the heat of the mouth and are made smooth thereby, when they are fully inflamed and are themselves in turn burning the part which heated them, fly upwards because of their lightness towards the senses of the head and cut all the parts on which they impinge; [66a] and because of these properties all such are called pungent. Again, when particles already refined by putrefaction, entering into the narrow veins, are symmetrical with the particles of earth and air contained therein, so that they cause them to circulate round one another and ferment, then, in thus fermenting they change round and pass into fresh places, and thereby create fresh hollows which envelop the entering particles. By this means, the air being veiled in a moist film, [66b] sometimes of earth, sometimes of pure moisture, moist and hollow and globular vessels of air are formed; and those formed of pure moisture are the transparent globules called by the name of bubbles, while those of the earthy formation which moves throughout its mass and seethes are designated boiling and fermenting; and the cause of these processes is termed acid.

An affection which is the opposite of all those last described [66c] results from an opposite condition. Whenever the composition of the particles which enter into the moist parts is naturally akin to the state of the tongue, they oil its roughened parts and smooth it, contracting the parts that are unnaturally dilated or dilating those that are contracted, and thus settling them all, so far as possible, in their natural condition; and every such remedy of the forcible affections, being pleasant and welcome to everyone, is called sweet. [66d]

For this subject, then, let this account suffice. Next, as regards the property of the nostrils, it does not contain fixed kinds. For the whole range of smells is a half-formed class, and no kind possesses the symmetry requisite for containing any smell; for our veins in these organs are of too narrow a construction for the kinds of earth and of water and too wide for those of fire and air, so that no one has ever yet perceived any smell from any of these, but only from substances which are in process of being moistened or putrefied or melted or vaporized. [66e] For smells arise in the intermediate state, when water is changing into air or air into water, and they are all smoke or mist; and of these, the passage from air to water is mist, and the passage from water to air is smoke whence it is that all the smells are thinner than water and thicker than air.

Tim.

Their nature is made clear whenever there is some block in the respiration and a man draws in his breath forcibly; for then no accompanying smell is strained through, but the breath passes in alone by itself isolated from the smells. So for these reasons the varieties of these smells have no name, [67a] not being derived either from many or from simple forms, but are indicated by two distinctive terms only, pleasant and painful of which the one kind roughens and violently affects the whole of our bodily cavity which lies between the head and the navel, whereas the

other mollifies this same region and restores it agreeably to its natural condition.

The third organ of perception within us which we have to describe in our survey is that of hearing, [67b] and the causes whereby its affections are produced. In general, then, let us lay it down that sound is a stroke transmitted through the ears, by the action of the air upon the brain and the blood, and reaching to the soul; and that the motion caused thereby, which begins in the head and ends about the seat of the liver, is hearing; and that every rapid motion produces a shrill sound, and every slower motion a more deep sound; and that uniform motion produces an even and smooth sound and the opposite kind of motion a harsh sound; [67c] and that large motion produces loud sound, and motion of the opposite kind soft sound. The subject of concords of sounds must necessarily be treated in a later part of our exposition.

We have still remaining a fourth kind of sensation, which we must divide up seeing that it embraces numerous varieties, which, as a whole, we call colors. This consists of a flame which issues from the several bodies, and possesses particles so proportioned to the visual stream as to produce sensation; and as regards the visual stream, we have already stated merely the causes which produced it. [67d] Concerning colors, then, the following explanation will be the most probable and worthy of a judicious account. Of the particles which fly off from the rest and strike into the visual stream some are smaller, some larger, and some equal to the particles of the stream itself; those, then, that are equal are imperceptible, and we term them transparent; while the larger and smaller particles—of which the one kind contracts, the other dilates the visual stream—are akin to the particles of heat and cold which affect the flesh, [67e] and to the astringent particles which affect the tongue, and to all the heating particles which we call bitter with these white and black are really identical affections, occurring in a separate class of sensation, although they appear different for the causes stated.

Tim.

These, therefore, are the names we must assign to them: that which dilates the visual stream is white and the opposite thereof black; and the more rapid motion, being that of a different species of fire, which strikes upon the visual stream and dilates it as far as to the eyes, and penetrating [68a] and dissolving the very passages of the eyes causes a volume of fire and water to pour from them, which we call tears. And this moving body, being itself fire, meets fire from the opposite direction; and as the one firestream is leaping out like a flash, and the other passing in and being quenched in the moisture, in the resultant mixture colors of all kinds are produced. This sensation we term dazzling and the object which causes it bright or brilliant. Again, when the kind of fire [68b] which is midway between these reaches to the liquid of the eyes and is mingled therewith, it is not brilliant but, owing to the blending of the fire's ray through the moisture, it gives off a sanguine color, and we give it the name of red. And bright color when blended with red and white becomes yellow. But in what proportions the colors are blended it were foolish to declare, even if one knew, seeing that in such matters one could not properly adduce any necessary ground or probable reason. Red blended with black and white makes purple; [68c] but when these colors are mixed and more completely burned, and black is blended therewith, the result is violet. Chestnut comes from the blending of yellow and grey; and grey from white and black; and ochre from white mixed with yellow. And when white is combined with bright and is steeped in deep black it turns into a dark blue color; and dark blue mixed with white becomes light blue; and chestnut with black becomes green. As to the rest, it is fairly clear from these examples [68d] what are the mixtures with which we ought to identify

them if we would preserve probability in our account. But should any inquirer make an experimental test of these facts, he would evince his ignorance of the difference between man's nature and Gods—how that, whereas God is sufficiently wise and powerful to blend the many into one and to dissolve again the one into many, there exists not now, nor ever will exist hereafter, a child of man sufficient for either of these tasks. [68e]

Such, then, being the necessary nature of all these things, the Artificer of the most fair and good took them over at that time amongst things generated when He was engendering the self-sufficing and most perfect God; and their inherent properties he used as subservient causes, but Himself designed the Good in all that was being generated.

Tim.

Wherefore one ought to distinguish two kinds of causes, the necessary and the divine, and in all things to seek after the divine for the sake of gaining a life of blessedness, so far as our nature admits thereof, [69a] and to seek the necessary for the sake of the divine, reckoning that without the former it is impossible to discern by themselves alone the divine objects after which we strive, or to apprehend them or in any way partake thereof.

Seeing, then, that we have now lying before us and thoroughly sifted—like wood ready for the joiner, —the various kinds of causes, out of which the rest of our account must be woven together, let us once more for a moment revert to our starting-point, and thence proceed rapidly to the point [69b] from which we arrived hither. In this way we shall endeavor now to supplement our story with a conclusion and a crown in harmony with what has gone before.

As we stated at the commencement, all these things were in a state of disorder, when God implanted in them proportions both severally in relation to themselves and in their relations to one another, so far as it was in any way possible for them to be in harmony and proportion. For at that time nothing partook thereof, save by accident, nor was it possible to name anything worth mentioning which bore the names we now give them, such as fire and water, [69c] or any of the other elements; but He, in the first place, set all these in order, and then out of these He constructed this present Universe, one single Living Creature containing within itself all living creatures both mortal and immortal. And He Himself acts as the Constructor of things divine, but the structure of the mortal things He commanded His own engendered sons to execute. And they, imitating Him, on receiving the immortal principle of soul, framed around it a mortal body, and gave it all the body to be its vehicle, and housed therein besides another form of soul, even the mortal form, [69d] which has within it passions both fearful and unavoidable—firstly, pleasure, a most mighty lure to evil; next, pains, which put good to rout; and besides these, rashness and fear, foolish counsellors both and anger, hard to dissuade; and hope, ready to seduce. And blending these with irrational sensation and with all-daring lust, they thus compounded in necessary fashion the mortal kind of soul. Wherefore, since they scrupled to pollute the divine, unless through absolute necessity, [69e] they planted the mortal kind apart therefrom in another chamber of the body, building an isthmus and boundary for the head and chest by setting between them the neck, to the end that they might remain apart. And within the chest—or thorax, as it is called—they fastened the mortal kind of soul.

Tim.

And inasmuch as one part thereof is better, and one worse, they built a division within the cavity of the thorax— [70a] as if to fence off two separate chambers, for men and for women—by

placing the midriff between them as a screen. That part of the soul, then, which partakes of courage and spirit, since it is a lover of victory, they planted more near to the head, between the midriff and the neck, in order that it might hearken to the reason, and, in conjunction therewith, might forcibly subdue the tribe of the desires whensoever they should utterly refuse to yield willing obedience to the word of command from the citadel of reason. And the heart, [70b] which is the junction of the veins and the fount of the blood which circulates vigorously through all the limbs, they appointed to be the chamber of the bodyguard, to the end that when the heat of the passion boils up, as soon as reason passes the word round that some unjust action is being done which affects them, either from without or possibly even from the interior desires, every organ of sense in the body might quickly perceive through all the channels both the injunctions and the threats and in all ways obey and follow them, thus allowing their best part [70c] to be the leader of them all. And as a means of relief for the leaping of the heart, in times when dangers are expected and passion is excited—since they knew that all such swelling of the passionate parts would arise from the action of fire,—they contrived and implanted the form of the lungs. This is, in the first place, soft and bloodless; and, moreover, it contains within it perforated cavities like those of a sponge, so that, when it receives the breath and the drink, it might have a cooling effect and furnish relief and comfort [70d] in the burning heat. To this end they drew the channels of the windpipe to the lungs, and placed the lungs as a kind of padding round the heart, in order that, when the passion therein should be at its height, by leaping upon a yielding substance and becoming cool, the heart might suffer less and thereby be enabled the more to be subservient to the reason in time of passion.

And all that part of the Soul which is subject to appetites for foods and drinks, and all the other wants that are due to the nature of the body, they planted in the parts midway between the midriff and the boundary [70e] at the navel, fashioning as it were a manger in all this region for the feeding of the body; and there they tied up this part of the Soul, as though it were a creature which, though savage, they must necessarily keep joined to the rest and feed, if the mortal stock were to exist at all.

Tim.

In order, then, that this part, feeding thus at its manger and housed as far away as possible from the counselling part, and creating the least possible turmoil and din, should allow the Supreme part to take counsel in peace [71a] concerning what benefits all, both individually and in the mass,—for these reasons they stationed it in that position. And inasmuch as they knew that it would not understand reason, and that, even if it did have some share in the perception of reasons, it would have no natural instinct to pay heed to any of them but would be bewitched for the most part both day and night by images and phantasms,—to guard against this God devised and constructed the form of the liver and placed it in that part's abode; [71b] and He fashioned it dense and smooth and bright and sweet, yet containing bitterness, that the power of thoughts which proceed from the mind, moving in the liver as in a mirror which receives impressions and provides visible images, should frighten this part of the soul; for when the mental power bears down upon it with stern threats, it uses a kindred portion of the liver's bitterness and makes it swiftly suffuse the whole liver, so that it exhibits bilious colors, and by contraction makes it [71c] all wrinkled and rough; moreover, as regards the lobe and passages and gates of the liver, the first of these it bends back from the straight and compresses, while it blocks the others and closes them up, and thus it produces pains and nausea. On the other

hand, when a breath of mildness from the intellect paints on the liver appearances of the opposite kind, and calms down its bitterness by refusing to move or touch the nature opposite to itself, and using upon the liver the sweetness inherent therein [71d] rectifies all its parts so as to make them straight and smooth and free, it causes the part of the soul planted round the liver to be cheerful and serene, so that in the night it passes its time sensibly, being occupied in its slumbers with divination, seeing that in reason and intelligence it has no share.

For they who constructed us, remembering the injunction of their Father, when He enjoined upon them to make the mortal kind [71e] as good as they possibly could, rectified the vile part of us by thus establishing therein the organ of divination, that it might in some degree lay hold on truth. And that God gave unto man's foolishness the gift of divination a sufficient token is this: no man achieves true and inspired divination when in his rational mind, but only when the power of his intelligence is fettered in sleep or when it is distraught by disease or by reason of some divine inspiration.

Tim.

But it belongs to a man when in his right mind to recollect and ponder both the things spoken in dream or waking vision by the divining and inspired nature, and all the visionary forms that were seen, and by means of reasoning to discern about them all [72a] wherein they are significant and for whom they portend evil or good in the future, the past, or the present. But it is not the task of him who has been in a state of frenzy, and still continues therein, to judge the apparitions and voices seen or uttered by himself; for it was well said of old that to do and to know one's own and oneself belongs only to him who is sound of mind. Wherefore also it is customary to set the tribe of prophets to pass judgement [72b] upon these inspired divinations; and they, indeed, themselves are named diviners by certain who are wholly ignorant of the truth that they are not diviners but interpreters of the mysterious voice and apparition, for whom the most fitting name would be prophets of things divined.

For these reasons, then, the nature of the liver is such as we have stated and situated in the region we have described, for the sake of divination. Moreover, when the individual creature is alive this organ affords signs that are fairly manifest, but when deprived of life it becomes blind and the divinations it presents are too much obscured to have any [72c] clear significance.

The structure of the organ which adjoins it, with its seat on the left, is for the sake of the liver, to keep it always bright and clean, as a wiper that is laid beside a mirror always prepared and ready to hand. Wherefore also, whenever any impurities due to ailments of the body occur round about the liver, the loose texture of the spleen cleanses and absorbs them all, seeing that it is woven of a stuff that is porous and bloodless: hence, when it is filled with the offscourings, the spleen grows to be large and festered; [72d] and conversely, when the body is cleansed, it is reduced and shrinks back to its primal state.

Concerning the soul, then, what part of it is mortal, what part immortal, and where and with what companions and for what reasons these have been housed apart, only if God concurred could we dare to affirm that our account is true; but that our account is probable we must dare to affirm now, and to affirm still more positively as our inquiry proceeds: affirmed, therefore, let it be. [72e]

The subject which comes next to this we must investigate on the same lines; and that subject is the way in which the remainder of the body has been generated. Its construction would most

fittingly be ascribed to reasoning such as this.

Tim.

Those who were constructing our kind were aware of the incontinence that would reside in us in respect of drinks and meats, and how that because of our greed we would consume far more than what was moderate and necessary; wherefore, lest owing to maladies swift destruction should overtake them, [73a] and the mortal kind, while still incomplete, come straightway to a complete end,—foreseeing this, the Gods set the abdomen, as it is called, to serve as a receptacle for the holding of the superfluous meat and drink; and round about therein they coiled the structure of the entrails, to prevent the food from passing through quickly and thereby compelling the body to require more food quickly, and causing insatiate appetite, whereby the whole kind by reason of its gluttony would be rendered devoid of philosophy and of culture, and disobedient to the most divine part we possess.

As regards the bones and the flesh and all such substances [73b] the position was this. All these had their origin in the generation of the marrow. For it was in this that the bonds of life by which the Soul is bound to the body were fastened, and implanted the roots of the mortal kind; but the marrow itself was generated out of other elements. Taking all these primary triangles which, being unwarped and smooth, were best able to produce with exactness fire and water and air and earth, God separated them, each apart from his own kind, [73c] and mixing them one with another in due proportion, He fashioned therefrom the marrow, devising it as a universal seed-stuff for every mortal kind. Next, He engendered therein the various kinds of Soul and bound them down; and He straightway divided the marrow itself, in His original division, into shapes corresponding in their number and their nature to the number and the nature of the shapes which should belong to the several kinds of Soul. And that portion of the marrow which was intended to receive within itself, as it were into a field, the divine seed He molded [73d] in the shape of a perfect globe and bestowed on it the name of brain, purposing that, when each living creature should be completed, the vessel surrounding this should be called the head. But that portion which was to contain the other and mortal part of the Soul He divided into shapes that were at once rounded and elongated, and all these He designated marrow; and from these, as from anchors, He cast out bands of the Whole Soul, and around this He finally wrought the whole of this body of ours, when He had first built round about it for a shelter a framework [73e] all of bone.

And bone He compounded in this wise. Having sifted earth till it was pure and smooth, He kneaded it and moistened it with marrow; then He placed it in fire, and after that dipped it in water, and from this back to fire, and once again in water; and by thus transferring it many times from the one element to the other He made it so that it was soluble by neither.

Tim.

This, then, He used, and fashioned thereof, by turning, a bony sphere round about the brain; and therein he left a narrow opening; and around the marrow [74a] of both neck and back He molded vertebrae of bone, and set them, like pivots, in a vertical row, throughout all the trunk, beginning from the head. And thus for preserving the whole seed He closed it in with a ring-fence of stony substance; and therein He made joints, using as an aid the power of the Other as an intermediary between them, for the sake of movement and bending. [74b] And inasmuch as He deemed that the texture of the bony substance was too hard and inflexible, and

that if it were fired and cooled again it would decay and speedily destroy the seed within it, for these reasons He contrived the species known as sinew and flesh. He designed to bind all the limbs together by means of the former, which tightens and relaxes itself around the pivots, and thus cause the body to bend and stretch itself. And the flesh He designed to be a shield against the heat and a shelter against the cold; and, moreover, that in case of falls it should yield to the body softly and gently, like padded garments; [74c] and, inasmuch as it contains within it warm moisture, that it should supply in summer, by its perspiration and dampness, a congenial coolness over the exterior of the whole body, and contrariwise in winter defend the body sufficiently, by means of its fire, from the frost which attacks and surrounds it from without. Wherefore, with this intent, our Modeller mixed and blended together water and fire and earth, and compounding a ferment of acid and salt [74d] mixed it in therewith, and thus molded flesh full of sap and soft. And the substance of the sinews He compounded of a mixture of bone and unfermented flesh, forming a single substance blended of both and intermediate in quality, and he used yellow also for its coloring. Hence it is that the sinews have acquired a quality that is firmer and more rigid than flesh, but softer and more elastic than bone. With these, then, God enclosed the bones and marrow, first binding them one to another with the sinews, and then shrouding them all over with flesh. [74e]

All the bones, then, that possessed most soul He enclosed in least flesh, but the bones which contained least soul with most and most dense flesh; moreover, at the junctions of the bones, except where reason revealed some necessity for its existence, He made but little flesh to grow, lest by hindering the flexions it should make the bodies unwieldy, because stiff in movement, or else through its size and density, when thickly massed together, it should produce insensitiveness, owing to its rigidity, and thereby cause the intellectual parts to be more forgetful and more obtuse.

Tim.

Wherefore [75a] the thighs and the shins and the region of the loins and the bones of the upper and lower arm, and all our other parts which are jointless, and all those bones which are void of intelligence within, owing to the small quantity of soul in the marrow—all these are abundantly supplied with flesh; but those parts which are intelligent are supplied less abundantly—except possibly where He so fashioned the flesh that it can of itself convey sensations, as is the case with the tongue; but most of these parts He made in the way described above. For the substance which is generated by necessity and grows up with us [75b] in no wise admits of quick perception coexisting with dense bone and abundant flesh. For if these characteristics were willing to consort together, then the structure of the head would have acquired them most of all, and mankind, crowned with a head that was fleshy and sinewy and strong, would have enjoyed a life that was twice (nay, many times) as long as our present life, and healthier, to boot, and more free from pain. But as it is, when the Constructors of our being were cogitating [75c] whether they should make a kind that was more long-lived and worse or more short-lived and better, they agreed that the shorter and superior life should by all means be chosen by all rather than the longer and inferior. Wherefore they covered the head closely with thin bone, but not with flesh and sinews, since it was also without flexions. For all these reasons, then, the head that was joined to the body in every man was more perceptive and more intelligent but less strong.

It was on these grounds and in this way that God set the sinews at the bottom of the head [75d]

round about the neck and glued them there symmetrically; and with these He fastened the extremities of the jaws below the substance of the face; and the rest of the sinews He distributed amongst all the limbs, attaching joint to joint.

And those who fashioned the features of our mouth fashioned it with teeth and tongue and lips, even as it is fashioned now, [75e] for ends both necessary and most good, contriving it as an entrance with a view to necessary ends, and as an outlet with a view to the ends most good. For all that enters in and supplies food to the body is necessary; while the stream of speech which flows out and ministers to intelligence is of all streams the fairest and most good.

Tim.

Moreover, it was not possible to leave the head to consist of bare bone only, because of the excessive variations of temperature in either direction, due to the seasons; nor yet was it possible to allow it to be shrouded up, and to become, in consequence, stupid and insensitive owing to its burdensome mass of flesh. [76a]

Accordingly, of the fleshy substance which was not being fully dried up a larger enveloping film was separated off, forming what is now called skin. And this, having united with itself because of the moisture round the brain and spreading, formed a vesture round about the head; and this was damped by the moisture ascending under the seams and closed down over the crown, being drawn together as it were in a knot; and the seams had all kinds of shapes owing to the force of the soul's revolutions and of her food, being more in number when these are more in conflict with one another, and less when they are less in conflict. [76b] And the Deity kept puncturing all this skin round about with fire; and when the skin was pierced and the moisture flew out through it, all the liquid and heat that was pure went away, but such as was mixed with the substance whereof the skin also was composed was lifted up by the motion and extended far beyond the skin, being of a fineness to match the puncture; but since it was thrust back, because of its slowness, by the external air that surrounded it, it coiled itself round inside and rooted itself under the skin. [76c] Such, then, were the processes by which hair grew in the skin, it being a cord-like species akin to the skin but harder and denser owing to the constriction of the cold, whereby each hair as it separated off from the skin was chilled and constricted. Making use, then, of the causes mentioned our Maker fashioned the head shaggy with hair, purposing that, in place of flesh, the hair should serve as a light roofing for the part about the brain for safety's sake, [76d] providing a sufficient shade and screen alike in summer and in winter, while proving no obstacle in the way of easy perception.

And at the place in the fingers where sinew and skin and bone were interlaced there was formed a material blended of these three; and this when it was dried off became a single hard skin compounded of them all and whereas these were the auxiliary causes whereby it was fashioned, it was wrought by the greatest of causes, divine Purpose, for the sake of what should come to pass hereafter. For those who were constructing us knew that out of men women should one day spring [76e] and all other animals; and they understood, moreover, that many of these creatures would need for many purposes the help of nails; wherefore they impressed upon men at their very birth the rudimentary structure of finger-nails. Upon this account and with these designs they caused skin to grow into hair and nails upon the extremities of the limbs.

Tim.

And when all the limbs and parts of the mortal living creature had been naturally joined

together, [77a] it was so that of necessity its life consisted in fire and air; and because of this it wasted away when dissolved by these elements or left empty thereby; wherefore the Gods contrived succour for the creature. Blending it with other shapes and senses they engendered a substance akin to that of man, so as to form another living creature: such are the cultivated trees and plants and seeds which have been trained by husbandry and are now domesticated amongst us; but formerly the wild kinds only existed, [77b] these being older than the cultivated kinds. For everything, in fact, which partakes of life may justly and with perfect truth be termed a living creature. Certainly that creature which we are now describing partakes of the third kind of soul, which is seated, as we affirm, between the midriff and the navel, and which shares not at all in opinion and reasoning and mind but in sensation, pleasant and painful, together with desires. For inasmuch as it continues wholly passive and does not turn within itself around itself, repelling motion from without [77c] and using its own native motion, it is not endowed by its original constitution with a natural capacity for discerning or reflecting upon any of its own experiences. Wherefore it lives indeed and is not other than a living creature, but it remains stationary and rooted down owing to its being deprived of the power of self-movement.

And when our Superiors had generated all these kinds as nutriment for us inferior beings, they channelled out our body itself, like as if they were cutting channels in gardens, to the end that it might be irrigated as it were by an inflowing stream. And firstly, beneath the junction [77d] of the skin and flesh they cut for hidden channels two veins along the back, seeing that the body was in fact double, with right side and left; and these they drew down along by the spine, keeping between them the spermatic marrow, in order that this might thrive as much as possible, and that the stream of moisture from there, being in a downward course, might flow easily to the other parts and cause the irrigation to be uniform. After this [77e] they clave the veins round the head and interlaced them, and drew them opposite ways, bending those from the right of the head to the left and those from the left to the right, in order that they, together with the skin, might serve as a bond between the head and the body, seeing that the head was not encircled by sinews at the crown; and in order, also, that the sense-impressions derived from the parts on either side might be manifest to the whole body.

[78a]

Tim.

Thereupon they arranged the irrigation on some such plan as this—a plan which we shall perceive more easily when we have first agreed upon the following postulates. All bodies composed of smaller particles shut in the larger, but those composed of larger particles cannot shut in the smaller; and fire, because of all the elements it has the smallest particles, passes through water and earth and air and all things composed thereof, and nothing can shut it in. We must conceive that the same law holds good of the action of our belly. Whenever foods and drinks flow into it [78b] it shuts them in, but air and fire, being of smaller particles than its own structure, it cannot shut in. These elements, therefore, God employed to provide irrigation from the belly to the veins, weaving out of air and fire a veil of mesh-work like unto a fish-weel, having two innerweels at its entrance; and one of these inner-weels He wove over again so as to make it bifurcated; and from the inner-weels He stretched as it were ropes all over it in a circle up to the extremities of the veil. Now the inward parts of the veil [78c] He constructed wholly of fire, but the inner-weels and the envelope of air; and taking this He placed it round about the living creature that was molded in the following manner. The part consisting of the inner-weels He let

down into the mouth; and since this part was twofold, He let down one inner-weel by way of the windpipe into the lungs, and the other into the belly alongside the windpipe. And cleaving the former of these weels in two He gave to both sections a common outlet by way of the channels of the nose, so that when the first conduit by way of the mouth failed to act, [78d] its streams as well should be plenished from this. The rest of the enveloping mesh-work He made to grow round all the hollow part of our body; and He caused all this at one time to flow gently into the inner-weels, seeing they were of air, and at another time the weels to flow back into it. And inasmuch as the body was porous, He caused the veil to pass in through it and out again; and the inner rays of fire that were enclosed within it He made to follow the air as it moved in either direction; whence it comes that, so long as the mortal living creature preserves its structure, this process goes on unceasingly. [78e] And to this kind of process the Giver of Titles gave, as we say, the names of inspiration and expiration. And the whole of this mechanism and its effects have been created in order to secure nourishment and life for our body, by means of moistening and cooling.

Tim.

For as the respiration goes in and out the inward fire attached thereto follows it; and whenever in its constant oscillations this fire enters in through the belly [79a] and lays hold on the meats and drinks, it dissolves them, and dividing them into small particles it disperses them through the outlets by which it passes and draws them off to the veins, like water drawn into channels from a spring; and thus it causes the streams of the veins to flow through the body as through a pipe.

Once again let us consider the process of respiration, and the causes in virtue of which it has come to be such as it now is. [79b] This, then, is the way of it. Inasmuch as no void exists into which any of the moving bodies could enter, while the breath from us moves outwards, what follows is plain to everyone— namely, that the breath does not enter a void but pushes the adjacent body from its seat; and the body thus displaced drives out in turn the next; and by this law of necessity every such body is driven round towards the seat from which the breath went out and enters therein, filling it up and following the breath; and all this takes place as one simultaneous process, like a revolving wheel, because that no void exists. [79c] Wherefore the region of the chest and that of the lungs when they let out the breath become filled again by the air surrounding the body, which filters in through the porous flesh and circulates round. And again, when the air is repelled and passes out through the body it pushes the inspired air round and in by way of the passages of the mouth and of the nostrils. The originating cause [79d] of these processes we must assume to be this. Every living creature has its inward parts round the blood and the veins extremely hot, as it were a fount of fire residing within it; and this region we have, in fact, likened to the envelope of the fish-weel, saying that all that was extended at its middle was woven of fire, whereas all the other and outward parts were of air. Now we must agree that heat, by Nature's law, goes out into its own region to its kindred substance; and inasmuch as there are two outlets, the one out by way of the body, [79e] the other by way of the mouth and the nose, whenever the fire rushes in one direction it propels the air round to the other, and the air which is thus propelled round becomes heated by streaming into the fire, whereas the air which passes out becomes cooled. And as the heat changes its situation and the particles about the other outlet become hotter, the hotter body in its turn tends in that direction, and moving towards its own substance propels round the air which is at the former

outlet; and thus the air, by continually undergoing and transmitting the same affections, causes inspiration and expiration to come about as a result of this double process, as it were a wheel that oscillates backwards and forwards.

Tim.

Moreover, we must trace out in this way the causes of the phenomena connected with medical cupping-glasses, [80a] and the causes of deglutition, and of projectiles, whether discharged aloft or flying over the surface of the earth; and the causes also of all the sounds which because of their quickness or slowness seem shrill or deep, and the movement of which is at one time discordant because of the irregularity of the motion they cause within us, and at another time concordant because of its regularity. For the slower sounds overtake the motions of the earlier and quicker sounds when the latter begin to stop [80b] and have already fallen to a speed similar to that with which the slower sounds collide with them afterwards and move them; and when the slower overtake the quicker sounds they do not perturb them by imposing upon them a different motion, but they attach to them the beginning of a slower motion in accord with that which was quicker but is tending to cease; and thus from shrill and deep they blend one single sensation, furnishing pleasure thereby to the unintelligent, and to the intelligent that intellectual delight which is caused by the imitation of the divine harmony manifested in mortal motions.

Furthermore, as regards all flowings of waters, and fallings [80c] of thunderbolts, and the marvels concerning the attraction of electron and of the Heracleian stone—not one of all these ever possesses any real power of attraction; but the fact that there is no void, and that these bodies propel themselves round one into another, and that according as they separate or unite they all exchange places and proceed severally each to its own region,—it is by means of these complex and reciprocal processes that such marvels are wrought, as will be evident to him who investigates them properly. [80d]

Moreover, the process of respiration—with which our account commenced—came about, as we previously stated, in this manner and by these means. The fire divides the foods, and rises through the body following after the breath; and as it rises, with the breath it fills the veins from the belly by drawing into them from thence the divided particles. And it is owing to this that in all living creatures the streams of nutriment course in this way through the whole body. And inasmuch as these nutritive particles are freshly divided [80e] and derived from kindred substances,—some from fruits, and some from cereals, which God planted for us for the express purpose of serving as food,—they get all varieties of colors because of their commingling, but red is the color that runs through them most of all, it being a natural product of the action of the fire in dividing the liquid food and imprinting itself thereon.

Tim.

Wherefore the color of the stream which flows through the body acquired an appearance such as we have described; and this stream we call blood, which is the nutriment of the flesh [81a] and of the whole body, each part drawing therefrom supplies of fluid and filling up the room of the evacuated matter. And the processes of filling and evacuating take place just as the motion of everything in the Universe takes place, namely, according to the law that every kindred substance moves towards its kind. For the bodies which surround us without are always dissolving us and sending off and distributing to each species of substance what is akin thereto; while the blood-particles, again, being minced up within us and surrounded by the structure of

each creature as by a Heaven, are compelled to copy the motion of the whole; [81b] hence, when each of the particles that are divided up inside moves towards its kin, it fills up again the emptied place. And when what passes out is more than the inflow every creature decays, but when less, it increases. Now when the structure of the whole creature is new, inasmuch as the triangles which form its elements are still fresh, and as it were straight from the stocks, it keeps them firmly interlocked one with another, and the whole mass of it is of a soft composition, [81c] seeing that it is newly produced from marrow and nourished on milk; and as the triangles contained therein, which have invaded it from without and go to form the meats and drinks, are older and weaker than its own, it divides and overcomes them with its own new triangles, and thus renders the creature large by feeding it on many similar substances. But when the root of the triangles grows slack owing to their having fought many fights during long periods, [81d] they are no longer able to divide the entering triangles of the food and assimilate them to themselves, but are themselves easily divided by those which enter from without; and in this condition every animal is overpowered and decays; and this process is named old age. And finally, when the bonds of the triangles in the marrow which have been fitly framed together no longer resist the strain but fall asunder, they let slip in turn the bonds of the soul, and it, when thus naturally set loose, flies out gladly; [81e] for whereas every process which is contrary to nature is painful, that which takes place naturally is pleasurable. So too, in like manner, the death which occurs in consequence of disease or by wounds is painful and violent, but that which follows on old age and constitutes a natural end is the least grievous of deaths and is accompanied by more of pleasure than of pain.

Tim.

The origin of disease is plain, of course, to everybody. [82a] For seeing that there are four elements of which the body is compacted,—earth, fire, water and air,—when, contrary to nature, there occurs either an excess or a deficiency of these elements, or a transference thereof from their native region to an alien region; or again, seeing that fire and the rest have each more than one variety, every time that the body admits an inappropriate variety, then these and all similar occurrences bring about internal disorders and disease. For when any one element suffers a change of condition that is contrary to nature, all its particles that formerly were being cooled [82b] become heated, and the dry presently become moist, and the light heavy, and they undergo every variety of change in every respect. For, as we maintain, it is only the addition or subtraction of the same substance from the same substance in the same order and in the same manner and in due proportion which will allow the latter to remain safe and sound in its sameness with itself. But whatsoever oversteps any of these conditions in its going out or its coming in will produce alterations of every variety and countless diseases and corruptions. [82c]

Again, in the structures which are naturally secondary in order of construction, there is a second class of diseases to be noted by him who has a mind to take cognizance of them. For inasmuch as marrow and bone and flesh and sinew are compacted from the elements,—and blood also is formed from the same constituents, although in a different way,—most of the other maladies come about like those previously described, but the most severe of them have dangerous results for the reason following: whenever the production of these secondary substances proceeds in the reverse direction, then they are corrupted. For in the order of nature flesh and sinews arise from blood, [82d] the sinew from the fibrine because of its kindred quality, and flesh from the coagulated substance which coagulates on its separation from the fibrine; and

further, the substance which is derived from the sinews and flesh, being viscid and oily, not only glues the flesh to the substance of the bones but also feeds and increases the bone itself which encloses the marrow, while that which is formed of the purest kind of triangles, very smooth and very oily, filters through [82e] the density of the bones, and, as it oozes and drips from the bones, moistens the marrow. Now when each of these substances is produced in this order, health as a rule results; but if in the reverse order, disease. For whenever the flesh is decomposed and sends its decomposed matter back again into the veins, then, uniting with the air, the blood in the veins, which is large in volume and of every variety, is diversified by colors and bitter flavors, as well as by sharp and saline properties, and contains bile and serum and phlegm of every sort.

Tim.

For when all the substances become reversed and corrupted, they begin by destroying the blood itself, and then they themselves cease to supply [83a] any nourishment to the body; for they move through the veins in all directions and no longer preserve the order of their natural revolutions, being at enmity with themselves because they have no enjoyment of themselves, and being at war also with the established and regular constitution of the body, which they corrupt and dissolve. Therefore all the oldest part of the flesh that is decomposed becomes tough and is blackened by the continued combustion; and because it is eaten away on every side it is bitter, and therefore dangerous [83b] in its attack on any part of the body that is not as yet corrupted. And at one time the black matter acquires a sharpness in place of its bitterness, when the bitter substance becomes more diluted; and at another time the bitter substance acquires a redder color through being dipped in blood, while if the black matter is blended with this it turns greenish; and again, whenever new flesh also is decomposed by the fire of the inflammation, a yellow matter is commingled with the bitter substance. [83c]

To all these humors the general designation bile has been given, either by certain physicians or by someone who was capable of surveying a number of dissimilar cases and discerning amongst them one single type worthy to give its name to them all. All the rest that are counted as species of bile have gained their special descriptions in each case from their colors.

Serum is of two kinds: one is the mild whey of the blood; the other, being derived from black and acid bile, is malignant whenever it is imbued with a saline quality through the action of heat; and this kind is termed acid phlegm. Another kind involves air and is produced by dissolution from new and tender flesh. And when this is inflated [83d] and enclosed by a fluid, and when as a result of this process bubbles are formed which individually are invisible because of their small size but in the aggregate form a mass which is visible, and which possess a color which appears white owing to the foam created,—then we describe all this decomposition of tender flesh intermixed with air as white phlegm.

And the whey of phlegm that is newly formed is sweat and tears, [83e] and all other such humors as pour forth in the daily purgings of the body. And all these are factors in disease, whenever the blood is not replenished naturally from meats and drinks but receives its mass from opposite substances contrary to Nature's laws.

Tim.

Now, when the flesh in any part is being decomposed by disease, but the bases thereof still remain firm, the force of the attack is reduced by half, for it still admits of easy recovery; [84a]

but whenever the substance which binds the flesh to the bones becomes diseased and no longer separates itself at once from them and from the sinews, so as to provide food for the bone and to serve as a bond between flesh and bone, but becomes rough and saline instead of being oily and smooth and viscid, owing to its being starved by a bad regimen,—then, every such substance, as it undergoes these affections, molders away beneath the flesh and the sinews [84b] and withdraws from the bones; while the flesh falls away with it from the roots and leaves the sinews bare and full of saline matter, and by falling back itself into the stream of the blood it augments the maladies previously described.

But although these bodily ailments are severe, still more grave are those which precede them, whenever the bone by reason of the density of the flesh fails to receive sufficient inspiration, and becoming heated because of its moldiness decays and does not admit its nutriment, but, on the contrary, falls back itself, [84c] as it crumbles, into its nutriment which then passes into flesh, and this flesh falling into, the blood causes all such maladies to be more violent than those previously described. And the most extreme case of all occurs whenever the substance of the marrow becomes diseased either from deficiency or from excess; for this results in the gravest of diseases and the most potent in causing death, inasmuch as the whole substance of the body, by the force of necessity, streams in the reverse direction.

A third class of diseases takes place, as we must conceive, in three ways, [84d] being due partly to air, partly to phlegm, and partly to bile. Whenever the lungs, which are the dispensers of air to the body, fail to keep their outlets clean through being blocked up with rheums, then the air, being unable to pass one way while entering by another way in more than its proper volume, causes the parts deprived of respiration to rot, but forces and distorts the vessels of the veins, and as it thus dissolves the body it is itself shut off within the center thereof which contains the midriff; and as a result of this [84e] countless diseases of a painful kind are produced, accompanied by much sweating. And often, when the flesh is disintegrated, air which is enclosed in the body and is unable to pass out brings about the same pangs as those caused by the air that enters from without; and these pangs are most severe when the air surrounds the sinews and the adjacent veins and by its swelling up strains backwards the tendons and the sinews attached to them; hence it is actually from this process of intense strain that these maladies have derived their names of tetanus and opisthotonus.

Tim.

Of these maladies the cure also is severe for what does most to relieve them is, in fact, an attack of fever. [85a]

White phlegm, also, is dangerous when it is blocked inside because of the air in its bubbles; but when it has air-vents outside the body it is milder, although it marks the body with spots by breeding white scabs and tetters and the maladies akin thereto. And when this phlegm is blended with black bile and spreads over the revolutions of the head, which are the most divine, and perturbs them, [85b] its action is more gentle during sleep, but when it attacks persons who are awake it is harder to shake off; and because it is a disease of the sacred substance it is most justly termed the sacred disease. Phlegm that is sharp and saline is the fount of all the maladies which are of the nature of catarrhs; and these have received all kinds of names because the regions into which they flow are of all varieties.

All those diseases which are called inflammations, owing to the burning and inflaming of the

body which they involve, are caused by bile. This, when it gains an external outlet, [85c] boils and sends up all kinds of eruptions; but when it is confined inside it produces many burning diseases; and of these the gravest occurs when the bile, being mixed with pure blood, displaces the matter of the fibrine from its proper position. For this fibrine is dispersed through the blood in order that the blood may have a due proportion of both rarity and density, and may neither flow out from the porous body through being liquefied by heat, nor yet prove immobile [85d] through its density and circulate with difficulty in the veins. Of these qualities the fibrine preserves the due amount owing to the nature of its formation. Even when anyone collects together the fibrine of blood that is dead and in process of cooling, all the rest of the blood turns liquid; but if the fibrine is left alone as it is, it acts in combination with the surrounding cold and rapidly congeals the blood. As the fibrine, then, has this property, bile, which is naturally formed of old blood and dissolved again into blood from flesh, penetrates the blood gradually at first, while it is hot and moist, [85e] and is congealed by this property of the fibrine; and as it becomes congealed and forcibly chilled it causes internal cold and shivering.

Tim.

But when the bile flows in with more volume, it overpowers the fibrine by the heat it contains, and shakes it into disorder by its boiling up; and should it be capable of thus overpowering the fibrine continuously, it penetrates to the substance of the marrow and loosens from thence, by burning, the mooring-ropes of the soul, as it were of a ship, and sets it free. But when the bile is in smaller quantity and the body resists dissolution, then the bile itself is overpowered, and either it is ejected over the whole surface of the body, or else it is forced through the veins into the lower or the upper belly, being ejected from the body like fugitives from a city in revolt; [86a] and it produces diarrhoea and dysentery and all suchlike maladies.

When a body has become diseased mainly from an excess of fire, it produces constant inflammations and fevers; when from air, quotidian fevers; when from water, tertian fevers, because that element is more sluggish than air or fire; and when from earth, which is the fourth and most sluggish of the elements and is purged in four-fold periods of time, it causes quartan fevers and is cured with difficulty. [86b]

Such is the manner in which diseases of the body come about; and those of the soul which are due to the condition of the body arise in the following way. We must agree that folly is a disease of the soul; and of folly there are two kinds, the one of which is madness, the other ignorance. Whatever affection a man suffers from, if it involves either of these conditions it must be termed disease; and we must maintain that pleasures and pains in excess are the greatest of the soul's diseases. For when a man is overjoyed or contrariwise suffering excessively [86c] from pain, being in haste to seize on the one and avoid the other beyond measure, he is unable either to see or to hear anything correctly, and he is at such a time distraught and wholly incapable of exercising reason. And whenever a man's seed grows to abundant volume in his marrow, as it were a tree that is overlaiden beyond measure with fruit, he brings on himself time after time many pangs and many pleasures owing to his desires and the issue thereof, and comes to be in a state of madness [86d] for the most part of his life because of those greatest of pleasures and pains, and keeps his soul diseased and senseless by reason of the action of his body. Yet such a man is reputed to be voluntarily wicked and not diseased; although, in truth, this sexual incontinence, which is due for the most part to the abundance and fluidity of one substance because of the porosity of the bones, constitutes a disease of the soul. And indeed almost all

those affections which are called by way of reproach incontinence in pleasure, as though the wicked acted voluntarily, are wrongly so reproached; for no one is voluntarily wicked, [86e] but the wicked man becomes wicked by reason of some evil condition of body and unskilled nurture, and these are experiences which are hateful to everyone and involuntary. And again, in respect of pains likewise the soul acquires much evil because of the body.

Tim.

For whenever the humors which arise from acid and saline phlegms, and all humors that are bitter and bilious wander through the body and find no external vent [87a] but are confined within, and mingle their vapor with the movement of the soul and are blended therewith, they implant diseases of the soul of all kinds, varying in intensity and in extent; and as these humors penetrate to the three regions of the Soul, according to the region which they severally attack, they give rise to all varieties of bad temper and bad spirits, and they give rise to all manner of rashness and cowardice, and of forgetfulness also, as well as of stupidity. Furthermore, when, with men in such an evil condition, [87b] the political administration also is evil, and the speech in the cities, both public and private, is evil; and when, moreover, no lessons that would cure these evils are anywhere learnt from childhood,—thus it comes to pass that all of us who are wicked become wicked owing to two quite involuntary causes. And for these we must always blame the begetters more than the begotten, and the nurses more than the nurslings; yet each man must endeavor, as best he can, by means of nurture and by his pursuits and studies to flee the evil and to pursue the good. This, however, forms a separate subject of discussion. [87c]

Again, it is reasonable and proper to set forth in turn the subject complementary to the foregoing, namely the remedial treatment of body and mind, and the causes which conserve this. For what is good merits description more than what is evil. All that is good is fair, and the fair is not void of due measure; wherefore also the living creature that is to be fair must be symmetrical. Of symmetries we distinguish and reason about such as are small, but of the most important and the greatest we have no rational comprehension. For with respect to health and disease, [87d] virtue and vice, there is no symmetry or want of symmetry greater than that which exists between the soul itself and the body itself. But as regards these, we wholly fail to perceive or reflect that, whenever a weaker and inferior type of body is the vehicle of a soul that is strong and in all ways great,—or conversely, when each of these two is of the opposite kind,—then the creature as a whole is not fair, seeing that it is unsymmetrical in respect of the greatest of symmetries; whereas a creature in the opposite condition is of all sights, for him who has eyes to see, [87e] the fairest and most admirable. A body, for example, which is too long in the legs, or otherwise disproportioned owing to some excess, is not only ugly, but, when joint effort is required, it is also the source of much fatigue and many sprains and falls by reason of its clumsy motion, whereby it causes itself countless evils.

Tim.

So likewise we must conceive of that compound of soul and body which we call the living creature. Whenever the soul within it is stronger than the body [88a] and is in a very passionate state, it shakes up the whole body from within and fills it with maladies; and whenever the soul ardently pursues some study or investigation, it wastes the body; and again, when the soul engages, in public or in private, in teachings and battles of words carried on with controversy and contention, it makes the body inflamed and shakes it to pieces, and induces catarrhs; and thereby it deceives the majority of so-called physicians and makes them ascribe the malady to

the wrong cause.

And, on the other hand, when a large and overbearing body is united to a small [88b] and weak intellect, inasmuch as two desires naturally exist amongst men, —the desire of food for the body's sake, and the desire of wisdom for the sake of the most divine part we have,—the motions of the stronger part prevail and augment their own power, but they make that of the soul obtuse and dull of wit and forgetful, and thereby they produce within it that greatest of diseases, ignorance.

From both these evils the one means of salvation is this—neither to exercise the soul without the body nor the body without the soul, so that they may be evenly matched and sound of health. Thus the student of mathematics, [88c] or of any other subject, who works very hard with his intellect must also provide his body with exercise by practising gymnastics; while he who is diligent in molding his body must, in turn, provide his soul with motion by cultivating music and philosophy in general, if either is to deserve to be called truly both fair and good.

The various parts, likewise, must be treated in the same manner, in imitation of the form of the Universe. For as the body [88d] is inflamed or chilled within by the particles that enter it, and again is dried or moistened by those without, and suffers the affections consequent on both these motions, whenever a man delivers his body, in a state of rest, to these motions, it is overpowered and utterly perishes; whereas if a man imitates that which we have called the nurturer and nurse of the Universe, and never, if possible, allows the body to be at rest but keeps it moving, and by continually producing internal vibrations defends it in nature's way against the inward and outward motions, and by means of moderate vibrations [88e] arranges the affections and particles which stray about in the body in their due reciprocal order, according to their affinities,—as described in the previous account which we have given of the Universe—then he will not suffer foe set beside foe to breed war in the body and disease, but he will cause friend to be set beside friend so as to produce sound health.

[89a]

Tim.

Further, as concerns the motions, the best motion of a body is that caused by itself in itself; for this is most nearly akin to the motion of intelligence and the motion of the Universe. Motion due to the agency of another is less good; and the least good motion is that which is imparted to a body lying in a state of rest and which moves it piecemeal and by means of others. Wherefore the motion that is best for purgings and renovations of the body consists in gymnastic exercises; and second-best is the motion provided by swaying vehicles, such as boats or any conveyances that produce no fatigue; while the third kind of motion, although useful for one who is absolutely driven to it, [89b] is by no means acceptable, under any other conditions, to a man of sense, it being the medical kind of purging by means of drugs. For no diseases which do not involve great danger ought to be irritated by drugging. For in its structure every disease resembles in some sort the nature of the living creature. For, in truth, the constitution of these creatures has prescribed periods of life for the species as a whole, and each individual creature likewise has a naturally predestined term of life, [89c] apart from the accidents due to necessity. For from the very beginning the triangles of each creature are constructed with a capacity for lasting until a certain time, beyond which no one could ever continue to live. With respect to the structure of diseases also the same rule holds good: whenever anyone does violence thereto by

drugging, in despite of the predestined period of time, diseases many and grave, in place of few and slight, are wont to occur. Wherefore one ought to control all such diseases, so far as [89d] one has the time to spare, by means of dieting rather than irritate a fractious evil by drugging.

Concerning both the composite living creature and the bodily part of it, how a man should both guide and be guided by himself so as to live a most rational life, let our statement stand thus. But first and with special care we must make ready the part which is to be the guide to the best of our power, so that it may be as fair and good as possible for the work of guidance. Now to expound this subject alone in accurate detail would in itself be [89e] a sufficient task. But treating it merely as a side-issue, if we follow on the lines of our previous exposition, we may consider the matter and state our conclusions not inaptly in the following terms.

Tim.

We have frequently asserted that there are housed within us in three regions three kinds of soul, and that each of these has its own motions; so now likewise we must repeat, as briefly as possible, that the kind which remains in idleness and stays with its own motions; in repose necessarily becomes weakest, whereas the kind which exercises itself becomes strongest; [90a] wherefore care must be taken that they have their motions relatively to one another in due proportion. And as regards the most lordly kind of our soul, we must conceive of it in this wise: we declare that God has given to each of us, as his daemon, that kind of soul which is housed in the top of our body and which raises us—seeing that we are not an earthly but a heavenly plant up from earth towards our kindred in the heaven. And herein we speak most truly; for it is by suspending our head and root from that region whence the substance of our soul first came that the Divine Power [90b] keeps upright our whole body.

Whoso, then, indulges in lusts or in contentions and devotes himself overmuch thereto must of necessity be filled with opinions that are wholly mortal, and altogether, so far as it is possible to become mortal, fall not short of this in even a small degree, inasmuch as he has made great his mortal part. But he who has seriously devoted himself to learning and to true thoughts, and has exercised these qualities above all his others, [90c] must necessarily and inevitably think thoughts that are immortal and divine, if so be that he lays hold on truth, and in so far as it is possible for human nature to partake of immortality, he must fall short thereof in no degree; and inasmuch as he is for ever tending his divine part and duly magnifying that daemon who dwells along with him, he must be supremely blessed. And the way of tendance of every part by every man is one—namely, to supply each with its own congenial food and motion; and for the divine part within us the congenial motions [90d] are the intellections and revolutions of the Universe. These each one of us should follow, rectifying the revolutions within our head, which were distorted at our birth, by learning the harmonies and revolutions of the Universe, and thereby making the part that thinks like unto the object of its thought, in accordance with its original nature, and having achieved this likeness attain finally to that goal of life which is set before men by the gods as the most good both for the present and for the time to come. [90e]

And now the task prescribed for us at the beginning to give a description of the Universe up to the production of mankind, would appear to be wellnigh completed. For as regards the mode in which the rest of living creatures have been produced we must make but a brief statement, seeing that there is no need to speak at length; for by such brevity we will feel ourselves to be preserving a right proportion in our handling of these subjects. Wherefore let this matter be treated as follows.

Tim.

According to the probable account, all those creatures generated as men who proved themselves cowardly and spent their lives in wrong-doing were transformed, [91a] at their second incarnation, into women. And it was for this reason that the gods at that time contrived the love of sexual intercourse by constructing an animate creature of one kind in us men, and of another kind in women; and they made these severally in the following fashion. From the passage of egress for the drink, where it receives and joins in discharging the fluid which has come through the lungs beneath the kidneys into the bladder and has been compressed by the air, they bored a hole into the condensed marrow which comes from the head down by the neck and along the spine [91b] which marrow, in our previous account, we termed seed. And the marrow, inasmuch as it is animate and has been granted an outlet, has endowed the part where its outlet lies with a love for generating by implanting therein a lively desire for emission. Wherefore in men the nature of the genital organs is disobedient and self-willed, like a creature that is deaf to reason, and it attempts to dominate all because of its frenzied lusts. [91c] And in women again, owing to the same causes, whenever the matrix or womb, as it is called,—which is an indwelling creature desirous of child-bearing,—remains without fruit long beyond the due season, it is vexed and takes it ill; and by straying all ways through the body and blocking up the passages of the breath and preventing respiration it casts the body into the uttermost distress, and causes, moreover, all kinds of maladies; until the desire and love of the two sexes unite them. Then, culling as it were the fruit from trees, [91d] they sow upon the womb, as upon ploughed soil, animalcules that are invisible for smallness and unshapen; and these, again, they mold into shape and nourish to a great size within the body; after which they bring them forth into the light and thus complete the generation of the living creature.

In this fashion, then, women and the whole female sex have come into existence.

And the tribe of birds are derived by transformation, growing feathers in place of hair, from men who are harmless but light-minded—men, too, who, being students of the worlds above, suppose in their simplicity that the most solid proofs about such matters are obtained by the sense of sight. [91e] And the wild species of animal that goes on foot is derived from those men who have paid no attention at all to philosophy nor studied at all the nature of the heavens, because they ceased to make use of the revolutions within the head and followed the lead of those parts of the soul which are in the breast.

Tim.

Owing to these practices they have dragged their front limbs and their head down to the earth, and there planted them, because of their kinship therewith; and they have acquired elongated heads of every shape, according as their several revolutions have been distorted by disuse. [92a] On this account also their race was made four-footed and many-footed, since God set more supports under the more foolish ones, so that they might be dragged down still more to the earth. And inasmuch as there was no longer any need of feet for the most foolish of these same creatures, which stretched with their whole body along the earth, the gods generated these footless and wriggling upon the earth. [92b] And the fourth kind, which lives in the water, came from the most utterly thoughtless and stupid of men, whom those that remolded them deemed no longer worthy even of pure respiration, seeing that they were unclean of soul through utter wickedness; wherefore in place of air, for refined and pure respiring, they thrust them into water, there to respire its turbid depths. Thence have come into being the tribe of fishes and of

shellfish and all creatures of the waters, which have for their portion the extremest of all abodes in requital for the extremity of their witlessness. Thus, both then and now, living creatures keep passing [92c] into one another in all these ways, as they undergo transformation by the loss or by the gain of reason and unreason.

And now at length we may say that our discourse concerning the Universe has reached its termination. For this our Cosmos has received the living creatures both mortal and immortal and been thereby fulfilled; it being itself a visible Living Creature embracing the visible creatures, a perceptible God made in the image of the Intelligible, most great and good and fair and perfect in its generation—even this one Heaven sole of its kind.