

ἧς ῥᾶον τοὺς ὀδόντας ἀριθμῆσαι ἢ τῆς χειρὸς τοὺς δακτύλους.

Considerations of both intrinsic and transcriptional probability suggest that P.'s source may have been copied by someone who mistook δὲ ψηφιῶ for δ' ἐψησῶ (a word used of the cooking of fish by Philemon, Frag. 41 K). The form of a third-century ϕ could resemble a sigma followed by, and hardly if at all connected with, the vertical, i.e., C| (see M. Thompson, *Gr. and Lat. Pal.* [London, 1912], p. 191, ϕ, third from the end; V. Gardthausen, *Gr. Pal.*<sup>2</sup>, Taf. 1, ϕ, 5th column). This, together with a tendency for the end of a line, such as δὲ ψηφιῶ might have formed in an iambic trimeter, to be cramped (M. Thompson, *op. cit.*, p. 46), and the liability of an iota to be joined to the next letter (Schubart, *op. cit.*, p. 25), might, especially in view of the "clipping" of omega with the second "bow" not completed (Thompson, p. 190), have led to an understandable confusion: ΔΕΨΗCΩ for ΔΕΨΗC|Ω.<sup>1</sup> The mechanical ancient copying "by men who simply transcribed the words

which they seemed to see before them, without thinking of the sense," could lead to the kind of crass errors indicated by Jebb (*L. Whibley, Companion to Greek Studies*<sup>4</sup>, pp. 720 f.); cf. B. Metzger, *Text of the New Testament*, pages 191–95.

Even in our far more favorable modern conditions, so intelligent and literary a person as Thurber could be misled by the authority of the written word into repeating a not very meaningful expression. He once referred to the newspaper obituary of a college dean which said that the university in question was "the length and shadow" of Dean X, a phrase Thurber liked enough both to adopt himself, and to make the title of his essay. Yet who can doubt that what the composer of the obituary dictated to a secretary was a veiled quotation from Emerson, who said in his *Essay on Self-Reliance* that "an institution is the lengthened shadow of one man"?

J. F. KILLEEN

UNIVERSITY COLLEGE, CAMBRIDGE

1. The disappearance of the iota through incorporation in omega might have increased the temptation to take the vertical of phi as itself an iota following sigma. As this combination,

however, would not give a real verb, the new iota might have been dropped to give the future of a verb of cooking with obvious superficial associations with fish.

## SYMPOSIUM 211A AND PARMENIDES FRAG. 8

The terms in which Plato describes the Form of Beauty in the *Symposium* (211A ff.) are strikingly similar to those in which Parmenides describes Being in the *Way of Truth* (Frag. 8 D.–K. *passim*). Beauty is αἰὲ ὄν καὶ οὔτε γιγνόμενον οὔτε ἀπολλύμενον (cf. 8, 3 ἀγένητον ἔόν καὶ ἀνώλεθρον, 8, 13–14 οὔτε γενέσθαι οὔτ' ὀλλυσθαι, and 8, 19 πῶς δ' ἂν ἔπειτ' ἀπόλοιτο ἔόν; πῶς δ' ἂν κε γένοιτο;). It is οὔτε αὐξανόμενον οὔτε φθίνον (cf. 8, 7 πῆι πόθεν αὐξηθέν;). It is οὐ τῇ μὲν καλόν, τῇ δ' αἰσχρόν either in time, respect, or place (cf. 8, 23–24 οὐδέ τι τῇ

μᾶλλον . . . οὐδέ τι χειρότερον). And there are other points of resemblance.<sup>1</sup>

It is probably true to say that any and all of the Platonic Forms are primarily versions of Parmenides' Being.<sup>2</sup> Perhaps the combination of an ascent, a revelation, and a philosophical instructress (the mysterious Diotima) caused Plato to wax particularly Parmenidean in this passage.<sup>3</sup>

ROSAMOND KENT SPRAGUE

UNIVERSITY OF SOUTH CAROLINA

1. Perhaps Plato's use of *μονοειδές* at B1 and E4 is a point in favor of *μονογενές* at 8, 4.

2. Cf. *Phaedo* 78C ff., *Phaedrus* 247C ff., *Cratylus* 386D, 439C ff., *Philebus* 15B, *Timaeus* 52A.

3. This is not meant to imply, as some would have it, that

in Plato's eyes, Parmenides could do no wrong. Plato spent much time in counteracting the effects of the *Way of Truth*, both in reinstating Becoming and in combating Eleatic eristic.