

EMENDATIONS IN PLATO, *GORGIAS* AND *TIMAEUS*

None or at most one of the emendations here proposed has any philosophical significance. They are niggling corrections that spring merely from an impertinent curiosity about what Plato actually wrote.

Gorg. 469 a 9—b 6

ὅστις οὖν ἀποκτείνωσιν ὃν ἂν δόξῃ αὐτῷ, δικαίως ἀποκτείνῃς, ἄθλιος δοκεῖ σοι εἶναι καὶ ἐλεεσός;—οὐκ ἔμοιγε, οὐδὲ μέντοι ζηλωτός.—οὐκ ἄρτι ἄθλιον ἔρησθα εἶναι;—τὸν ἀδίκως γε ὡς ἑταῖρε ἀποκτείναντα, καὶ ἐλεεσόν γε πρὸς τὸν δὲ δικαίως ἀζηλωτον.—ἦ που ὃ γε ἀποθνήσκων ἀδίκως ἐλεεσός τε καὶ ἄθλιός ἐστιν.—ἦττον ἢ ὁ ἀποκτείνῃς ὡς Πῶλε, καὶ ἦττον ἢ ὁ δικαίως ἀποθνήσκων.

The isolated aorist ἀποκτείναντα should presumably be brought into line with the rest of the participles: ἀποκτείνοντα. The scribe may have glanced back to the passage being recalled, 468 e 6 ὅταν ἴδῃς τινα ἢ ἀποκτείναντα ὃν ἔδοξεν αὐτῷ. The aorist there is determined by the aspect of ἴδῃς. It does not seem right to reproduce it in the present context.

Gorg. 481 d 1—5

λέγω δ' ἐννοήσας ὅτι ἐγὼ τε καὶ σὺ νῦν τυγχάνομεν ταυτὸν τι πεπονθότες, ἐρῶντε δύο ὅντε δυοῖν ἐκάτερος, ἐγὼ μὲν Ἀλκιβιάδου τε τοῦ Κλεωνίου καὶ φιλοσοφίας, σὺ δὲ δυοῖν, τοῦ τε Ἀθηναίων δήμου καὶ τοῦ Πυριλάμπους.

Why is δυοῖν repeated after σὺ δέ? Dodds says that the repetition, 'though logically otiose, seems entirely natural in a colloquial style'. I can only say that it does not seem to me any more natural than to say in English, 'Each of us has two loves: in my case Alcibiades and philosophy, and in your case two loves, the Athenian demos and Demos son of Pyrilampes'. I hope there is nothing tendentious about the translation. Of course there are Greek idioms that sound odd in English, but if this is one, let parallels be quoted.

Y omits the δυοῖν. 'A pedant's emendation', Dodds judges. An emendation, yes, or an accident—I would set it down not to pedantry but to natural expectations—but anyway not to be hailed as a genuine alternative tradition.

I suppose δυοῖν to be there because Callicles' two loves are more of a pair than Socrates', both being of a Demos. But the numeral by itself does not bring this out. What is wanted, I submit, is σὺ δέ (Δήμου) δυοῖν; after which a terse writer might have left out the following δήμου, but we may leave it to Plato.

Gorg. 491 c 6—7

ἀλλ' ὅτ' εἴρηκα ἐγώ γε τοὺς φρονίμους εἰς τὰ τῆς πόλεως πράγματα καὶ ἀνδρείους.

This is the text of F. The other manuscripts omit the unintelligible ὅτ' and have an extra γε after εἴρηκα. But the ὅτ' must be accounted for, and it can very easily be accounted for as the slight corruption of an older reading: ἀλλό τι εἴρηκα. The interrogative ἀλλό τι is elsewhere used with λέγω etc., as 470 b 1, 495 c 6. The absence of the extra γε in F may go back to a text with ἀλλό τι: it certainly suits it better.

Gorg. 513 b 8—c 2

τῷ αὐτῶν γὰρ ἤθει λεγομένων τῶν λόγων ἕκαστοι χαίρουσι, τῷ δὲ ἀλλοτρίῳ ἀχθονται.

There are two ways of construing:

- (1) τῷ αὐτῶν ἦθει χαίρουσιν ἕκαστοι ὅταν οἱ λόγοι λέγωνται, τῷ δὲ ἀλλοτρίῳ ἄχθονται.
- (2) χαίρουσιν ἕκαστοι ὅταν τῷ αὐτῶν ἦθει λέγωνται οἱ λόγοι, ὅταν δὲ τῷ ἀλλοτρίῳ, ἄχθονται.

Against (1): it seems an unlikely way of expressing the idea; τῷ αὐτῶν ἦθει has to stand for 'their own spirit recognized in the words they hear'. Against (2): seeing datives in the two clauses, we want to construe them directly with χαίρουσι and ἄχθονται; and it is not a question of the speeches being collectively in or out of tune with the people's temper, but of one being in tune with it and another not. I believe Plato wrote λεγομένῳ, 'they are pleased by that one of the speeches which is after their own heart, and annoyed by that one which is not'. With τῷ ἀλλοτρίῳ I would be inclined to understand λόγῳ, compendiously for τῷ ἀλλοτρίῳ-ἦθει-λεγομένῳ λόγῳ.

Gorg. 514 c 8–d 3

φῶμεν ταῦτα ὀρθῶς λέγεσθαι ἢ οὐ;—πάνν γε.—οὐκοῦν οὕτω πάντα . . .

For φῶμεν F gives δῶμεν. As in 491 c, it seems to preserve a relic of an older and better reading, namely θῶμεν. Socrates uses the same expression as shortly before, a 3–5 θῶμεν οὕτως ἔχειν;—πάνν γε, εἴ σοι ἥδιον.—εἰ οὖν . . . (where Dodds corrects the erroneous report of φῶμεν from F; see his commentary for parallels to the construction). The same corruption of θῶμεν to φῶμεν has occurred at 481 c 1 (see Dodds again).

Two lines later, where the other manuscripts have ἐπεσκεψάμεθα δῆπου ἂν ἐγὼ τε (or ἔγωγε) σὲ καὶ σὺ ἐμέ, F has δῆ ἂν που instead of δῆπου ἂν. I do not think the order δῆ ἂν που can be justified, but the variation in the placing of ἂν may prompt us to consider ἂν δῆπου, as in 447 d 4 ἀπεκρίνατο ἂν δῆπου σοι. If this is right, it is noteworthy that F is again the one to raise the alarm, and the rest have adopted a specious correction. The order δῆπου ἂν has a parallel at *Meno* 72 c 3.

Gorg. 525 c 4–7

ἄλλοι δὲ ὄνινται οἱ τούτους ὀρῶντες διὰ τὰς ἀμαρτίας τὰ μέγιστα καὶ ὀδυνηρότατα καὶ φοβερώτατα πάθη πάσχοντας τὸν αἰὲ χρόνον, ἀτεχνῶς παραδείγματα ἀνηρτημένους ἐκεῖ ἐν Ἄιδου ἐν τῷ δεσμωτηρίῳ.

ἐν Ἄιδου looks like a gloss on ἐκεῖ; a few lines above Plato has written καὶ ἐνθάδε καὶ ἐν Ἄιδου (b 8). Pleonasm is not of course by any means foreign to his style, and ἐκεῖ ἐν Ἄιδου occurs in Eur. *Hec.* 418, but ἐκεῖ ἐν Ἄιδου ἐν τῷ δεσμωτηρίῳ is rather much.

Tim. 48 b 5–8.

νῦν γὰρ οὐδεὶς πῶ γενέσθω αὐτῶν μεμῆνκεν, ἀλλ' ὥς εἰδόσθω πῦρ ὅτι ποτέ ἐστω καὶ ἕκαστον αὐτῶν λέγομεν, ἀρχὰς αὐτὰ τιθέμενοι στοιχεῖα τοῦ παντός.

I have put a comma after λέγομεν to make clear what the position of the quasi-enclitic αὐτά shows, that ἀρχὰς belongs to the participial clause. I cannot see how the addition of καὶ before στοιχεῖα can be avoided. The phrase ἀρχαὶ καὶ στοιχεῖα is of course common in Aristotle.

Tim. 74 a 7–b 3

τὴν δ' αὖ τῆς ὁστέϊνης φύσεως ἔξω ἡγησάμενος τοῦ δέοντος κραυροτέραν εἶναι

καὶ ἀκαμπτότεραν, διάπυρόν τ' αὖ γιγνομένην καὶ πάλιν ψυχομένην σφακελίσασαν
ταχὺ διαφθερεῖν τὸ σπέρμα ἐντὸς αὐτῆς, διὰ ταῦτα . . .

σπέρμα is a gloss, from a 4 καὶ τὸ πᾶν δὴ σπέρμα διασώζων οὕτως λιθοειδῇ
περιβόλῳ συνέφραξεν. Plato had no need to say both τὸ σπέρμα and ἐντὸς αὐτῆς,
and if he had determined to do so he would have put τὸ ἐντὸς αὐτῆς σπέρμα or τὸ
σπέρμα τὸ ἐντὸς αὐτῆς.

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