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On the Soul

Aristotle

ΠΕΡΙ ΨΥΧΗΣ

On the Soul

With the Short Natural Treatises

---

with a word-for-word interlinear English translation

preserving the original word order



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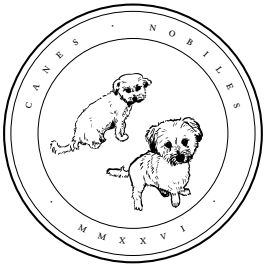

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ARISTOTLE

ΠΕΡΙ ΨΥΧΗΣ

On the Soul

BOOK I

I · THE STUDY OF THE SOUL

Knowledge of the soul ranks among the first, for its precision and object, and serves all truth, chiefly about nature, the soul being a principle of animals. The inquiry is hard: what method finds a substance; what genus the soul is in, potential or actual, divisible or not, of one species or many; whether to seek parts or functions first; and its attributes reveal what it is. The soul is separable only if some affection is its own, and thinking may need imagination; the rest, like anger, need the body, so belong to the natural philosopher, who defines by matter and form.

Τῶν καλῶν καὶ τιμίων τὴν εἴδησιν ὑπολαμβάνοντες, μᾶλλον
Of-the fine-things and honorable the knowledge supposing more
δ' ἑτέραν ἑτέρας ἢ κατ' ἀκρίβειαν ἢ τῷ βελτιόνων
and one than-another either by exactness or by-the of-better
τε καὶ θαυμασιωτέρων εἶναι, δι' ἀμφότερα ταῦτα τὴν
both and more-wonderful to-be because-of both these-things the
τῆς ψυχῆς ἱστορίαν εὐλόγως ἂν ἐν πρώτοις τιθείημεν.
of-the soul inquiry reasonably — among first-things we-would-place
Δοκεῖ δὲ καὶ πρὸς ἀλήθειαν ἅπασαν ἡ γνῶσις αὐτῆς
It-seems and also toward truth all the knowledge of-it
μεγάλα συμβάλλεσθαι, μάλιστα δὲ πρὸς τὴν φύσιν· ἔστι
greatly to-contribute most and toward the nature it-is
γὰρ οἷον ἀρχὴ τῶν ζῴων. Ἐπιζητοῦμεν δὲ θεωρῆσαι καὶ
for as-it-were principle of-the animals We-seek and to-study and
γνῶναι τήν τε φύσιν αὐτῆς καὶ τὴν οὐσίαν, εἶθ' ὅσα
to-know the both nature its and the substance then as-many-as
συμβέβηκε περὶ αὐτήν· ὧν τὰ μὲν ἴδια πάθη τῆς
are-incidental about it of-which the-ones indeed own affections of-the
ψυχῆς εἶναι δοκεῖ, τὰ δὲ δι' ἐκείνην καὶ τοῖς ζῴοις
soul to-be seem the-others and because-of it also to-the animals

ὑπάρχειν. Πάντῃ δὲ πάντως ἐστὶ τῶν χαλεπωτάτων
to-belong In-every-way and altogether it-is of-the most-difficult-things
λαβεῖν τινὰ πίστιν περὶ αὐτῆς. Καὶ γὰρ ὄντος κοινοῦ
to-get some conviction about it And for being common
τοῦ ζητήματος πολλοῖς ἑτέροις, λέγω δὲ τοῦ περὶ τὴν
the inquiry to-many other-things I-mean and the-inquiry about the
οὐσίαν καὶ τοῦ τί ἐστι, τάχ᾽ ἄν τῳ δόξειε μία τις
substance and the what it-is perhaps — to-someone it-might-seem one some
εἶναι μέθοδος κατὰ πάντων περὶ ὧν βουλόμεθα γνῶναι
to-be method concerning all about which we-wish to-know
τὴν οὐσίαν, ὥσπερ καὶ τῶν κατὰ συμβεβηκὸς ἰδίων
the substance just-as also of-the according-to accident properties
ἀπόδειξιν, ὥστε ζητητέον ἂν εἴη τὴν μέθοδον ταύτην.
demonstration so-that must-be-sought — be the method this
Εἰ δὲ μή ἐστι μία τις καὶ κοινὴ μέθοδος περὶ τὸ τί ἐστιν,
If and not there-is one some and common method about the what it-is
ἔτι χαλεπώτερον γίνεται τὸ πραγματευθῆναι· δεήσει
still more-difficult becomes the to-be-treated it-will-be-needful
γὰρ λαβεῖν περὶ ἕκαστον τίς ὁ τρόπος, ἐὰν δὲ φανερὸν
for to-grasp about each what the way if and evident
ᾖ, πότερον ἀπόδειξίς τίς ἐστιν ἢ διαίρεσις ἢ καί τις ἄλλη
it-be whether demonstration some is or division or also some other
μέθοδος. Ἔτι δὲ πολλὰς ἀπορίας ἔχει καὶ πλάνας, ἐκ
method Further and many perplexities it-has and wanderings from
τίνων δεῖ ζητεῖν· ἄλλαι γὰρ ἄλλων ἀρχαί, καθάπερ
what-things one-must to-seek other for of-other-things principles just-as
ἀριθμῶν καὶ ἐπιπέδων. Πρῶτον δ᾽ ἴσως ἀναγκαῖον διελεῖν
of-numbers and of-planes First and perhaps necessary to-determine
ἐν τίνι τῶν γενῶν καὶ τί ἐστι, λέγω δὲ πότερον τόδε
in which of-the genera and what it-is I-mean and whether this
τι καὶ οὐσία ἢ ποιὸν ἢ ποσὸν ἢ καί τις ἄλλη τῶν
something and substance or quality or quantity or also some other of-the

διαιρεθεισῶν κατηγοριῶν, ἔτι δὲ πότερον τῶν ἐν δυνάμει
distinguished categories further and whether of-the in potentiality
ὄντων ἢ μᾶλλον ἐντελέχειά τις· διαφέρει γὰρ οὔ τι σμικρόν.
being or rather actuality some it-differs for not at-all small
Σκεπτέον δὲ καὶ εἰ μεριστὴ ἢ ἀμερής, καὶ πότερον
It-must-be-considered and also whether divisible or partless and whether
ὁμοειδὴς ἅπασα ψυχὴ ἢ οὔ· εἰ δὲ μὴ ὁμοειδής, πότερον εἴδει
of-like-form all soul or not if and not of-like-form whether in-species
διαφέρουσιν ἢ γένει. Νῦν μὲν γὰρ οἱ λέγοντες καὶ ζητοῦντες
they-differ or in-genus Now indeed for those speaking and seeking
περὶ ψυχῆς περὶ τῆς ἀνθρωπίνης μόνης ἐοίκασιν ἐπισκοπεῖν.
about soul about the human only seem to-investigate
Εὐλαβητέον δ' ὅπως μὴ λανθάνῃ πότερον εἷς ὁ λόγος
One-must-beware and that not it-escape-notice whether one the account
αὐτῆς ἐστί, καθάπερ ζῴου, ἢ καθ' ἕκαστον ἕτερος,
of-it is just-as of-animal or according-to each other
οἷον ἵππου, κυνός, ἀνθρώπου, θεοῦ· τὸ δὲ ζῷον τὸ καθόλου
such-as of-horse of-dog of-man of-god the and animal the universal
ἤτοι οὐθέν ἐστιν ἢ ὕστερον. Ὁμοίως δὲ κἂν εἴ τι κοινὸν
either nothing is or later Likewise and even if some common
ἄλλο κατηγοροῖτο. Ἔτι δ' εἰ μὴ πολλαὶ ψυχαὶ ἀλλὰ
other be-predicated Further and if not many souls but
μόρια, πότερον δεῖ ζητεῖν πρότερον τὴν ὅλην ψυχὴν ἢ
parts whether one-must to-seek first the whole soul or
τὰ μόρια. Χαλεπὸν δὲ καὶ τούτων διορίσαι ποῖα πέφυκεν
the parts Difficult and also of-these to-determine what-sort are-by-nature
ἕτερα ἀλλήλων, καὶ πότερον τὰ μόρια χρὴ ζητεῖν
different from-one-another and whether the parts one-should to-seek
πρότερον ἢ τὰ ἔργα αὐτῶν, οἷον τὸ νοεῖν ἢ τὸν νοῦν καὶ
first or the functions of-them such-as the to-think or the intellect and
τὸ αἰσθάνεσθαι ἢ τὸ αἰσθητικόν· ὁμοίως δὲ καὶ ἐπὶ
the to-perceive or the perceptive likewise and also in-the-case-of

τῶν ἄλλων. Εἰ δὲ τὰ ἔργα πρότερον, πάλιν ἄν τις
the others If and the functions first again — someone
ἀπορήσειεν εἰ τὰ ἀντικείμενα πρότερον τούτων ζητητέον,
might-be-perplexed whether the opposites before these must-be-sought
οἷον τὸ αἰσθητὸν τοῦ αἰσθητικοῦ καὶ τὸ νοητὸν τοῦ
such-as the perceptible before-the perceptive and the thinkable before-the
νοητικοῦ. Ἔοικε δ' οὐ μόνον τὸ τί ἐστι γνῶναι χρήσιμον
thinking It-seems and not only the what it-is to-know useful
εἶναι πρὸς τὸ θεωρῆσαι τὰς αἰτίας τῶν συμβεβηκότων ταῖς
to-be for the to-study the causes of-the attributes to-the
οὐσίαις, ὥσπερ ἐν τοῖς μαθήμασι τί τὸ εὐθὺ καὶ καμπύλον
substances just-as in the mathematics what the straight and curved
ἢ τί γραμμὴ καὶ ἐπίπεδον πρὸς τὸ κατιδεῖν πόσαις
or what line and plane for the to-discern to-how-many
ὀρθαῖς αἱ τοῦ τριγώνου γωνίαι ἴσαι, ἀλλὰ καὶ ἀνάπαλιν
right-angles the of-the triangle angles equal but also conversely
τὰ συμβεβηκότα συμβάλλεται μέγα μέρος πρὸς τὸ εἰδέναι
the attributes contribute great part toward the to-know
τὸ τί ἐστιν· ἐπειδὰν γὰρ ἔχωμεν ἀποδιδόναι κατὰ
the what it-is whenever for we-are-able to-render according-to
τὴν φαντασίαν περὶ τῶν συμβεβηκότων, ἢ πάντων ἢ
the imagination about the attributes either all or
τῶν πλείστων, τότε καὶ περὶ τῆς οὐσίας ἕξομεν λέγειν
the most then also about the substance we-shall-be-able to-say
κάλλιστα· πάσης γὰρ ἀποδείξεως ἀρχὴ τὸ τί ἐστιν, ὥστε
most-finely of-every for demonstration principle the what it-is so-that
καθ' ὅσους τῶν ὁρισμῶν μὴ συμβαίνει τὰ συμβεβηκότα
according-to as-many of-the definitions not it-happens the attributes
γνωρίζειν, ἀλλὰ μηδ' εἰκάσαι περὶ αὐτῶν εὐμαρές, δῆλον
to-know but not-even to-conjecture about them easy clear
ὅτι διαλεκτικῶς εἴρηνται καὶ κενῶς ἅπαντες.
that dialectically they-have-been-stated and emptily all

Ἀπορίαν δ' ἔχει καὶ τὰ πάθη τῆς ψυχῆς, πότερόν ἐστι
Perplexity and holds also the affections of-the soul whether are
πάντα κοινὰ καὶ τοῦ ἔχοντος ἢ ἐστί τι καὶ τῆς ψυχῆς
all common also of-the possessor or is some also of-the soul
ἴδιον αὐτῆς· τοῦτο γὰρ λαβεῖν μὲν ἀναγκαῖον, οὐ ῥᾴδιον δέ.
own of-itself this for to-grasp indeed necessary not easy but
Φαίνεται δὲ τῶν πλείστων οὐθὲν ἄνευ σώματος πάσχειν
It-appears and of-the most nothing without body to-be-affected
οὐδὲ ποιεῖν, οἷον ὀργίζεσθαι, θαρρεῖν, ἐπιθυμεῖν, ὅλως
nor to-act such-as to-be-angry to-be-bold to-desire generally
αἰσθάνεσθαι. Μάλιστα δ' ἔοικεν ἴδιον τὸ νοεῖν· εἰ δ' ἐστὶ καὶ
to-perceive Most and seems own the to-think if and is also
τοῦτο φαντασία τις ἢ μὴ ἄνευ φαντασίας, οὐκ ἐνδέχοιτ'
this imagination some or not without imagination not it-would-be-possible
ἂν οὐδὲ τοῦτ' ἄνευ σώματος εἶναι. Εἰ μὲν οὖν ἐστί τι τῶν
— not-even this without body to-be If indeed then there-is some of-the
τῆς ψυχῆς ἔργων ἢ παθημάτων ἴδιον, ἐνδέχοιτ' ἂν αὐτὴν
of-the soul functions or affections own it-would-be-possible — it
χωρίζεσθαι· εἰ δὲ μηθέν ἐστιν ἴδιον αὐτῆς, οὐκ ἂν εἴη
to-be-separated if and nothing is own of-it not — it-would-be
χωριστή, ἀλλὰ καθάπερ τῷ εὐθεῖ, ᾗ εὐθύ, πολλὰ
separable but just-as to-the straight insofar-as straight many-things
συμβαίνει, οἷον ἅπτεσθαι τῆς χαλκῆς σφαίρας κατὰ στιγμήν,
belong such-as to-touch the bronze sphere at a-point
οὐ μέντοι γ' ἅψεται τούτου χωρισθὲν τὸ εὐθύ· ἀχώριστον
not however at-least will-touch this separated the straight inseparable
γάρ, εἴπερ ἀεὶ μετὰ σώματός τινός ἐστιν. Ἔοικε δὲ καὶ
for since always with body some it-is It-seems and also
τὰ τῆς ψυχῆς πάθη πάντα εἶναι μετὰ σώματος, θυμός,
the of-the soul affections all to-be with body spirit

πραότης, φόβος, ἔλεος, θάρσος, ἔτι χαρὰ καὶ τὸ φιλεῖν
gentleness fear pity boldness further joy and the to-love
τε καὶ μισεῖν· ἅμα γὰρ τούτοις πάσχει τι τὸ σῶμα.
both and to-hate at-once for with-these is-affected something the body
Μηνύει δὲ τὸ ποτὲ μὲν ἰσχυρῶν καὶ ἐναργῶν παθημάτων
Indicates and the sometimes indeed strong and vivid affections
συμβαινόντων μηδὲν παροξύνεσθαι ἢ φοβεῖσθαι, ἐνίοτε δ'
occurring nothing to-be-provoked or to-be-afraid sometimes and
ὑπὸ μικρῶν καὶ ἀμαυρῶν κινεῖσθαι, ὅταν ὀργᾷ τὸ σῶμα
by small and faint to-be-moved whenever is-swelling the body
καὶ οὕτως ἔχῃ ὥσπερ ὅταν ὀργίζηται. Ἔτι δὲ τοῦτο
and so it-be-disposed just-as when it-is-angry Further and this
μᾶλλον φανερόν· μηθενὸς γὰρ φοβεροῦ συμβαίνοντος ἐν
more evident nothing for fearful occurring in
τοῖς πάθεσι γίνονται τοῖς τοῦ φοβουμένου. Εἰ δ' οὕτως
the affections they-come-to-be the of-the frightened-man If and so
ἔχει, δῆλον ὅτι τὰ πάθη λόγοι ἔνυλοί εἰσιν. Ὥστε οἱ
it-is clear that the affections accounts enmattered are So-that the
ὅροι τοιοῦτοι οἷον τὸ ὀργίζεσθαι κίνησίς τις τοῦ τοιουδὶ
definitions such such-as the to-be-angry motion some of-the such
σώματος ἢ μέρους ἢ δυνάμεως ὑπὸ τοῦδε ἕνεκα τοῦδε.
body or part or power by this for-the-sake this
Καὶ διὰ ταῦτα ἤδη φυσικοῦ τὸ θεωρῆσαι
And because-of these-things already of-the-natural-philosopher the to-study
περὶ ψυχῆς, ἢ πάσης ἢ τῆς τοιαύτης. Διαφερόντως
about soul either all or of-the such Differently
δ' ἂν ὁρίσαιντο φυσικός τε καὶ διαλεκτικὸς ἕκαστον
and — would-define natural-philosopher both and dialectician each
αὐτῶν, οἷον ὀργὴ τί ἐστίν· ὁ μὲν γὰρ ὄρεξιν
of-them such-as anger what it-is the-one indeed for a-desire
ἀντιλυπήσεως ἤ τι τοιοῦτον, ὁ δὲ ζέσιν τοῦ
of-paying-back-pain or something such the-other and a-boiling of-the

περὶ καρδίαν αἵματος καὶ θερμοῦ. Τούτων δὲ ὁ μὲν
around heart blood and hot Of-these and the-one indeed
τὴν ὕλην ἀποδίδωσιν, ὁ δὲ τὸ εἶδος καὶ τὸν λόγον.
the matter renders the-other and the form and the account
Ὁ μὲν γὰρ λόγος εἶδος τοῦ πράγματος, ἀνάγκη δ' εἶναι
The indeed for account form of-the thing necessary and to-be
τοῦτον ἐν ὕλῃ τοιᾳδί, εἰ ἔσται, ὥσπερ οἰκίας ὁ μὲν
this in matter of-such-a-kind if it-is-to-be just-as of-a-house the indeed
λόγος τοιοῦτος, ὅτι σκέπασμα κωλυτικὸν φθορᾶς ὑπ'
account such that a-shelter preventive of-destruction by
ἀνέμων καὶ ὄμβρων καὶ καυμάτων, ὁ δὲ φήσει λίθους
winds and rains and heats the-other and will-say stones
καὶ πλίνθους καὶ ξύλα, ἕτερος δ' ἐν τούτοις τὸ εἶδος, ἕνεκα
and bricks and timbers another and in these the form for-the-sake
τωνδί. Τίς οὖν ὁ φυσικὸς τούτων; Πότερον ὁ περὶ
these Who then the natural-philosopher of-these Whether the-one about
τὴν ὕλην, τὸν δὲ λόγον ἀγνοῶν, ἢ ὁ περὶ τὸν λόγον
the matter the and account ignoring or the-one about the account
μόνον; Ἢ μᾶλλον ὁ ἐξ ἀμφοῖν; Ἐκείνων δὲ δὴ τίς
only Or rather the-one from both Of-those and indeed who
ἑκάτερος; Ἢ οὐκ ἔστι τις ὁ περὶ τὰ πάθη τῆς ὕλης
each Or not is some-one the-one about the affections of-the matter
τὰ μὴ χωριστά, μηδ' ᾗ χωριστά, ἀλλ' ὁ φυσικὸς
the not separable nor insofar-as separable but the natural-philosopher
περὶ ἅπανθ' ὅσα τοῦ τοιουδὶ σώματος καὶ τῆς τοιαύτης
about all as-many-as of-the such body and of-the such
ὕλης ἔργα καὶ πάθη· ὁπόσα δὲ μὴ ᾗ τοιαῦτα, ἄλλος, καὶ
matter functions and affections as-many-as and not are such another and
περὶ τινῶν μὲν τεχνίτης, ἐὰν τύχῃ, οἷον τέκτων ἢ ἰατρός,
about some indeed a-craftsman if it-happen such-as builder or doctor
τῶν δὲ μὴ χωριστῶν μέν, ᾗ δὲ μὴ τοιούτου σώματος
of-the and not separable indeed insofar-as but not of-such body

πάθη καὶ ἐξ ἀφαιρέσεως, ὁ μαθηματικός, ᾗ δὲ
affections and from abstraction the mathematician insofar-as and
κεχωρισμένα, ὁ πρῶτος φιλόσοφος. Ἀλλ᾽ ἐπανιτέον ὅθεν
separated the first philosopher But one-must-return whence
ὁ λόγος. Ἐλέγομεν δ᾽ ὅτι τὰ πάθη τῆς ψυχῆς ἀχώριστα
the discourse We-were-saying and that the affections of-the soul inseparable
τῆς φυσικῆς ὕλης τῶν ζῴων, ᾗ δὴ τοιαῦθ᾽ ὑπάρχει,
from-the natural matter of-the animals insofar-as indeed such-things belong
θυμὸς καὶ φόβος, καὶ οὐχ ὥσπερ γραμμὴ καὶ ἐπίπεδον.
spirit and fear and not like line and plane

II · THE OPINIONS OF THE PREDECESSORS

Before setting out his own view Aristotle gathers the opinions of earlier thinkers, who held that the ensouled differs from the soulless by motion and perception. Democritus and Leucippus made the soul fire of spherical atoms, the Pythagoreans the motes in the air or what moves them, Anaxagoras intellect, though he never says how it knows; Empedocles and Plato's Timaeus *built it from the elements, and some made it a self-moving number. Thales and Alcmaeon made it a mover, Diogenes air, Heraclitus exhalation, Hippon water, and Critias blood. All define the soul by motion, perception, and incorporeality.*

Ἐπισκοποῦντας δὲ περὶ ψυχῆς ἀναγκαῖον ἅμα
Investigating and about soul necessary at-the-same-time
διαποροῦντας περὶ ὧν εὐπορεῖν δεῖ, προελθόντας τὰς
raising-difficulties about which to-find-a-way one-must having-proceeded the
τῶν προτέρων δόξας συμπαραλαμβάνειν ὅσοι τι περὶ
of-the predecessors opinions to-take-in-together as-many-as anything about
αὐτῆς ἀπεφήναντο, ὅπως τὰ μὲν καλῶς εἰρημένα λάβωμεν,
it declared so-that the indeed well said-things we-may-take
εἰ δέ τι μὴ καλῶς, τοῦτ᾽ εὐλαβηθῶμεν. Ἀρχὴ δὲ
if and anything not well this we-may-beware-of Beginning and

τῆς ζητήσεως προθέσθαι τὰ μάλιστα δοκοῦνθ' ὑπάρχειν
of-the inquiry to-set-forth the-things most seeming to-belong
αὐτῇ κατὰ φύσιν. Τὸ ἔμψυχον δὴ τοῦ ἀψύχου δυοῖν
to-it by nature The ensouled indeed from-the soulless in-two-things
μάλιστα διαφέρειν δοκεῖ, κινήσει τε καὶ τῷ αἰσθάνεσθαι.
most to-differ seems by-motion both and by-the to-perceive
Παρειλήφαμεν δὲ καὶ παρὰ τῶν προγενεστέρων σχεδὸν
We-have-received and also from the earlier-born roughly
δύο ταῦτα περὶ ψυχῆς· φασὶ γὰρ ἔνιοι καὶ μάλιστα
two these-things about soul they-say for some both most
καὶ πρώτως ψυχὴν εἶναι τὸ κινοῦν. Οἰηθέντες δὲ
and primarily soul to-be the moving-thing Having-supposed and
τὸ μὴ κινούμενον αὐτὸ μὴ ἐνδέχεσθαι κινεῖν ἕτερον,
the not being-moved itself not to-be-able to-move another
τῶν κινουμένων τι τὴν ψυχὴν ὑπέλαβον εἶναι. Ὅθεν
of-the moving-things something the soul they-supposed to-be Whence
Δημόκριτος μὲν πῦρ τι καὶ θερμόν φησιν αὐτὴν εἶναι·
Democritus indeed fire some and hot says it to-be
ἀπείρων γὰρ ὄντων σχημάτων καὶ ἀτόμων τὰ σφαιροειδῆ
infinite for being shapes and atoms the spherical
πῦρ καὶ ψυχὴν λέγει, οἷον ἐν τῷ ἀέρι τὰ καλούμενα
fire and soul he-calls such-as in the air the so-called
ξύσματα, ἃ φαίνεται ἐν ταῖς διὰ τῶν θυρίδων ἀκτῖσιν,
motes which appear in the through the windows rays
ὧν τὴν πανσπερμίαν στοιχεῖα λέγει τῆς ὅλης φύσεως.
of-which the universal-seed-mixture elements he-calls of-the whole nature
Ὁμοίως δὲ καὶ Λεύκιππος. Τούτων δὲ τὰ σφαιροειδῆ
Likewise and also Leucippus Of-these and the spherical
ψυχήν, διὰ τὸ μάλιστα διὰ παντὸς δύνασθαι διαδύνειν
soul because-of the most through everything to-be-able to-penetrate
τοὺς τοιούτους ῥυσμούς, καὶ κινεῖν τὰ λοιπὰ κινούμενα καὶ
the such shapes and to-move the rest being-moved also

αὐτά, ὑπολαμβάνοντες τὴν ψυχὴν εἶναι τὸ παρέχον τοῖς
themselves supposing the soul to-be the providing to-the
ζῴοις τὴν κίνησιν. Διὸ καὶ τοῦ ζῆν ὅρον εἶναι τὴν
animals the motion Wherefore also of-the to-live the-limit to-be the
ἀναπνοήν· συνάγοντος γὰρ τοῦ περιέχοντος τὰ σώματα, καὶ
respiration compressing for the surrounding the bodies and
ἐκθλίβοντος τῶν σχημάτων τὰ παρέχοντα τοῖς ζῴοις τὴν
squeezing-out of-the shapes those providing to-the animals the
κίνησιν διὰ τὸ μηδ' αὐτὰ ἠρεμεῖν μηδέποτε, βοήθειαν
motion because-of the not-even they to-be-at-rest ever help
γίγνεσθαι θύραθεν ἐπεισιόντων ἄλλων τοιούτων ἐν τῷ
to-come from-outside entering others such in the
ἀναπνεῖν· κωλύειν γὰρ αὐτὰ καὶ τὰ ἐνυπάρχοντα ἐν τοῖς
to-breathe to-prevent for they also the present in the
ζῴοις ἐκκρίνεσθαι, συνανείργοντα τὸ συνάγον καὶ πηγνύον·
animals to-be-expelled helping-to-check the compressing and solidifying
καὶ ζῆν δὲ ἕως ἂν δύνωνται τοῦτο ποιεῖν. Ἔοικε δὲ καὶ τὸ
and to-live and until — they-are-able this to-do It-seems and also the
παρὰ τῶν Πυθαγορείων λεγόμενον τὴν αὐτὴν ἔχειν διάνοιαν·
from the Pythagoreans said the same to-have meaning
ἔφασαν γάρ τινες αὐτῶν ψυχὴν εἶναι τὰ ἐν τῷ ἀέρι ξύσματα,
they-said for some of-them soul to-be the in the air motes
οἱ δὲ τὸ ταῦτα κινοῦν. Περὶ δὲ τούτων εἴρηται, διότι
others and the these moving About and these it-has-been-said because
συνεχῶς φαίνεται κινούμενα, κἂν ᾖ νηνεμία παντελής.
continually they-appear moving even-if there-be calm complete
Ἐπὶ ταὐτὸ δὲ φέρονται καὶ ὅσοι λέγουσι τὴν ψυχὴν
To the-same and tend also as-many-as say the soul
τὸ αὐτὸ κινοῦν· ἐοίκασι γὰρ οὗτοι πάντες ὑπειληφέναι τὴν
the itself moving they-seem for these all to-have-supposed the
κίνησιν οἰκειότατον εἶναι τῇ ψυχῇ, καὶ τὰ μὲν ἄλλα πάντα
motion most-proper to-be to-the soul and the indeed others all

κινεῖσθαι διὰ τὴν ψυχήν, ταύτην δ' ὑφ' ἑαυτῆς, διὰ
to-be-moved because-of the soul this and by itself because-of
τὸ μηθὲν ὁρᾶν κινοῦν ὃ μὴ καὶ αὐτὸ κινεῖται. Ὁμοίως δὲ
the nothing to-see moving which not also itself is-moved Likewise and
καὶ Ἀναξαγόρας ψυχὴν εἶναι λέγει τὴν κινοῦσαν, καὶ εἴ τις
also Anaxagoras soul to-be says the moving and if any
ἄλλος εἴρηκεν ὡς τὸ πᾶν ἐκίνησε νοῦς, οὐ μὴν παντελῶς
other has-said that the all moved intellect not truly entirely
γ' ὥσπερ Δημόκριτος. Ἐκεῖνος μὲν γὰρ ἁπλῶς ταὐτὸν
at-least just-as Democritus That-one indeed for simply the-same
ψυχὴν καὶ νοῦν· τὸ γὰρ ἀληθὲς εἶναι τὸ φαινόμενον· διὸ
soul and intellect the for true to-be the appearing wherefore
καλῶς ποιῆσαι τὸν Ὅμηρον ὡς Ἕκτωρ κεῖτ' ἀλλοφρονέων.
well to-have-made — Homer that Hector lay thinking-other-thoughts
Οὐ δὴ χρῆται τῷ νῷ ὡς δυνάμει τινὶ περὶ τὴν
Not indeed he-uses the intellect as a-power some about the
ἀλήθειαν, ἀλλὰ ταὐτὸ λέγει ψυχὴν καὶ νοῦν. Ἀναξαγόρας δ'
truth but the-same calls soul and intellect Anaxagoras but
ἧττον διασαφεῖ περὶ αὐτῶν· πολλαχοῦ μὲν γὰρ τὸ αἴτιον
less makes-clear about them in-many-places indeed for the cause
τοῦ καλῶς καὶ ὀρθῶς τὸν νοῦν λέγει, ἑτέρωθι δὲ τοῦτον
of-the well and rightly the intellect he-calls elsewhere and this
εἶναι τὴν ψυχήν· ἐν ἅπασι γὰρ ὑπάρχειν αὐτὸν τοῖς ζῴοις,
to-be the soul in all for to-belong it to-the animals
καὶ μεγάλοις καὶ μικροῖς, καὶ τιμίοις καὶ ἀτιμοτέροις.
both great and small and honorable and less-honorable
Οὐ φαίνεται δ' ὅ γε κατὰ φρόνησιν λεγόμενος
Not appears and the at-least according-to prudence spoken-of
νοῦς πᾶσιν ὁμοίως ὑπάρχειν τοῖς ζῴοις, ἀλλ' οὐδὲ τοῖς
intellect to-all alike to-belong to-the animals but not-even to-the
ἀνθρώποις πᾶσιν. Ὅσοι μὲν οὖν ἐπὶ τὸ κινεῖσθαι τὸ
men all As-many-as indeed then to the to-be-moved the

ἔμψυχον ἀπέβλεψαν, οὗτοι τὸ κινητικώτατον ὑπέλαβον τὴν
ensouled looked these the most-motive supposed the
ψυχήν· ὅσοι δ' ἐπὶ τὸ γινώσκειν καὶ τὸ αἰσθάνεσθαι
soul as-many-as and to the to-know and the to-perceive
τῶν ὄντων, οὗτοι δὲ λέγουσι τὴν ψυχὴν τὰς ἀρχάς, οἱ
of-the beings these and say the soul the principles the-ones
μὲν πλείους ποιοῦντες, οἱ δὲ μίαν ταύτην, ὥσπερ
indeed more making the-ones and one this just-as
Ἐμπεδοκλῆς μὲν ἐκ τῶν στοιχείων πάντων εἶναι δὲ
Empedocles indeed from the elements all to-be and
καὶ ἕκαστον ψυχὴν τούτων, λέγων οὕτω
also each soul of-these saying thus

γαίῃ μὲν γὰρ γαῖαν ὀπώπαμεν, ὕδατι δ' ὕδωρ,
by-earth indeed for earth we-see by-water and water
αἰθέρι δ' αἰθέρα δῖαν, ἀτὰρ πυρὶ πῦρ ἀΐδηλον,
by-aether and aether bright but by-fire fire destructive
στοργῇ δὲ στοργήν, νεῖκος δέ τε νείκεϊ λυγρῷ.
by-love and love strife and — by-strife baneful

Τὸν αὐτὸν δὲ τρόπον καὶ Πλάτων ἐν τῷ Τιμαίῳ τὴν ψυχὴν
The same and way also Plato in the Timaeus the soul
ἐκ τῶν στοιχείων ποιεῖ· γινώσκεσθαι γὰρ τῷ ὁμοίῳ τὸ
from the elements makes to-be-known for by-the like the
ὅμοιον, τὰ δὲ πράγματα ἐκ τῶν ἀρχῶν εἶναι. Ὁμοίως δὲ
like the and things from the principles to-be Likewise and
καὶ ἐν τοῖς περὶ φιλοσοφίας λεγομένοις διωρίσθη, αὐτὸ
also in the about philosophy spoken-things it-was-determined itself
μὲν τὸ ζῷον ἐξ αὐτῆς τῆς τοῦ ἑνὸς ἰδέας καὶ τοῦ πρώτου
indeed the animal from itself the of-the one idea and of-the first
μήκους καὶ πλάτους καὶ βάθους, τὰ δ' ἄλλα ὁμοιοτρόπως.
length and breadth and depth the and others in-like-manner

Ἔτι δὲ καὶ ἄλλως, νοῦν μὲν τὸ ἕν, ἐπιστήμην δὲ τὰ δύο·
Further and also otherwise intellect indeed the one knowledge and the two
μοναχῶς γὰρ ἐφ᾽ ἕν· τὸν δὲ τοῦ ἐπιπέδου ἀριθμὸν δόξαν,
singly for to one the and of-the plane number opinion
αἴσθησιν δὲ τὸν τοῦ στερεοῦ· οἱ μὲν γὰρ ἀριθμοὶ τὰ εἴδη
perception and the of-the solid the indeed for numbers the forms
αὐτὰ καὶ αἱ ἀρχαὶ ἐλέγοντο, εἰσὶ δ᾽ ἐκ τῶν στοιχείων.
themselves and the principles were-said are and from the elements
Κρίνεται δὲ τὰ πράγματα τὰ μὲν νῷ, τὰ δ᾽
Are-judged and the things the-ones indeed by-intellect the-others and
ἐπιστήμῃ, τὰ δὲ δόξῃ, τὰ δ᾽ αἰσθήσει· εἴδη δ᾽ οἱ
by-knowledge the-others and by-opinion the-others and by-perception forms and the
ἀριθμοὶ οὗτοι τῶν πραγμάτων. Ἐπεὶ δὲ καὶ κινητικὸν ἐδόκει
numbers these of-the things Since and also motive seemed
ἡ ψυχὴ εἶναι καὶ γνωριστικόν, οὕτως ἔνιοι συνέπλεξαν ἐξ
the soul to-be and cognitive thus some combined from
ἀμφοῖν, ἀποφηνάμενοι τὴν ψυχὴν ἀριθμὸν κινοῦνθ᾽ ἑαυτόν.
both having-declared the soul number moving itself
Διαφέρονται δὲ περὶ τῶν ἀρχῶν, τίνες καὶ πόσαι,
They-differ and about the principles which and how-many
μάλιστα μὲν οἱ σωματικὰς ποιοῦντες τοῖς ἀσωμάτοις,
most indeed those bodily making from-the incorporeal
τούτοις δ᾽ οἱ μίξαντες καὶ ἀπ᾽ ἀμφοῖν τὰς ἀρχὰς
these and those having-mixed and from both the principles
ἀποφηνάμενοι. Διαφέρονται δὲ καὶ περὶ τὸ πλῆθος· οἱ
having-declared They-differ and also about the number the-ones
μὲν γὰρ μίαν οἱ δὲ πλείους λέγουσιν. Ἑπομένως δὲ
indeed for one the-others and more say Consistently and
τούτοις καὶ τὴν ψυχὴν ἀποδιδόασιν· τό τε γὰρ κινητικὸν
with-these also the soul they-render the both for motive
τὴν φύσιν τῶν πρώτων ὑπειλήφασιν, οὐκ ἀλόγως. Ὅθεν
the nature of-the first-things they-supposed not unreasonably Whence

ἔδοξέ τισι πῦρ εἶναι· καὶ γὰρ τοῦτο λεπτομερέστατόν τε
it-seemed to-some fire to-be and for this most-fine-grained both
καὶ μάλιστα τῶν στοιχείων ἀσώματον, ἔτι δὲ κινεῖταί
and most of-the elements incorporeal further and is-moved
τε καὶ κινεῖ τὰ ἄλλα πρώτως. Δημόκριτος δὲ καὶ
both and moves the others primarily Democritus and also
γλαφυρωτέρως εἴρηκεν ἀποφηνάμενος διὰ τί τούτων
more-elegantly has-said having-declared because-of what of-these
ἑκάτερον· ψυχὴν μὲν γὰρ εἶναι ταὐτὸ καὶ νοῦν, τοῦτο
each soul indeed for to-be the-same and intellect this
δ' εἶναι τῶν πρώτων καὶ ἀδιαιρέτων σωμάτων, κινητικὸν
and to-be of-the first and indivisible bodies motive
δὲ διὰ μικρομέρειαν καὶ τὸ σχῆμα· τῶν δὲ σχημάτων
and because-of fineness-of-parts and the shape of-the and shapes
εὐκινητότατον τὸ σφαιροειδὲς λέγει· τοιοῦτον δ' εἶναι τόν
most-mobile the spherical he-says such and to-be the
τε νοῦν καὶ τὸ πῦρ. Ἀναξαγόρας δ' ἔοικε μὲν ἕτερον
both intellect and the fire Anaxagoras and seems indeed different
λέγειν ψυχήν τε καὶ νοῦν, ὥσπερ εἴπομεν καὶ πρότερον,
to-say soul both and intellect just-as we-said also before
χρῆται δ' ἀμφοῖν ὡς μιᾷ φύσει, πλὴν ἀρχήν γε τὸν
he-uses and both as one nature except principle at-least the
νοῦν τίθεται μάλιστα πάντων· μόνον γοῦν φησὶν αὐτὸν
intellect he-posits most of-all alone at-least he-says it
τῶν ὄντων ἁπλοῦν εἶναι καὶ ἀμιγῆ τε καὶ καθαρόν.
of-the beings simple to-be and unmixed both and pure
Ἀποδίδωσι δ' ἄμφω τῇ αὐτῇ ἀρχῇ, τό τε γινώσκειν καὶ
He-renders and both to-the same principle the both to-know and
τὸ κινεῖν, λέγων νοῦν κινῆσαι τὸ πᾶν. Ἔοικε δὲ καὶ
the to-move saying intellect to-have-moved the all It-seems and also
Θαλῆς ἐξ ὧν ἀπομνημονεύουσι κινητικόν τι τὴν ψυχὴν
Thales from what they-record motive something the soul

ὑπολαβεῖν, εἴπερ τὸν λίθον ἔφη ψυχὴν ἔχειν, ὅτι τὸν
to-have-supposed if-indeed the stone he-said soul to-have because the
σίδηρον κινεῖ. Διογένης δ' ὥσπερ καὶ ἕτεροί τινες, ἀέρα
iron it-moves Diogenes and just-as also others some air
τοῦτον οἰηθεὶς πάντων λεπτομερέστατον εἶναι καὶ ἀρχήν·
this having-thought of-all most-fine-grained to-be and principle
καὶ διὰ τοῦτο γινώσκειν τε καὶ κινεῖν τὴν ψυχήν, ᾗ
and because-of this to-know both and to-move the soul insofar-as
μὲν πρῶτόν ἐστι, καὶ ἐκ τούτου τὰ λοιπά, γινώσκειν,
indeed first it-is and from this the rest to-know
ᾗ δὲ λεπτότατον, κινητικὸν εἶναι. Καὶ Ἡράκλειτος δὲ
insofar-as and finest motive to-be Also Heraclitus and
τὴν ἀρχὴν εἶναί φησι ψυχήν, εἴπερ τὴν ἀναθυμίασιν, ἐξ
the principle to-be says soul if-indeed the exhalation from
ἧς τἆλλα συνίστησιν· καὶ ἀσωματώτατον δὴ καὶ
which the-other-things he-constitutes and most-incorporeal indeed and
ῥέον ἀεί· τὸ δὲ κινούμενον κινουμένῳ γινώσκεσθαι. Ἐν
flowing always the and moved by-the-moved to-be-known In
κινήσει δ' εἶναι τὰ ὄντα κἀκεῖνος ᾠήθη καὶ οἱ πολλοί.
motion and to-be the beings that-one-too thought and the many
Παραπλησίως δὲ τούτοις καὶ Ἀλκμαίων ἔοικεν ὑπολαβεῖν
Similarly and to-these also Alcmaeon seems to-have-supposed
περὶ ψυχῆς· φησὶ γὰρ αὐτὴν ἀθάνατον εἶναι διὰ τὸ
about soul he-says for it immortal to-be because-of the
ἐοικέναι τοῖς ἀθανάτοις, τοῦτο δ' ὑπάρχειν αὐτῇ ὡς ἀεὶ
to-resemble the immortals this and to-belong to-it as always
κινουμένῃ· κινεῖσθαι γὰρ καὶ τὰ θεῖα πάντα συνεχῶς
moving to-be-moved for also the divine-things all continually
ἀεί, σελήνην, ἥλιον, τοὺς ἀστέρας καὶ τὸν οὐρανὸν ὅλον.
always moon sun the stars and the heaven whole

Τῶν δὲ φορτικωτέρων καὶ ὕδωρ τινὲς ἀπεφήναντο, καθάπερ
Of-the and cruder also water some declared just-as
Ἵππων. Πεισθῆναι δ' ἐοίκασιν ἐκ τῆς γονῆς, ὅτι
Hippon To-have-been-persuaded and they-seem from the seed because
πάντων ὑγρά· καὶ γὰρ ἐλέγχει τοὺς αἷμα φάσκοντας τὴν
of-all moist and for he-refutes those blood saying the
ψυχήν, ὅτι ἡ γονὴ οὐχ αἷμα· ταύτην δ' εἶναι τὴν πρώτην
soul because the seed not blood this and to-be the first
ψυχήν. Ἕτεροι δ' αἷμα, καθάπερ Κριτίας, τὸ αἰσθάνεσθαι
soul Others and blood just-as Critias the to-perceive
ψυχῆς οἰκειότατον ὑπολαμβάνοντες, τοῦτο δ' ὑπάρχειν
of-soul most-proper supposing this and to-belong
διὰ τὴν τοῦ αἵματος φύσιν. Πάντα γὰρ τὰ στοιχεῖα
because-of the of-the blood nature All for the elements
κριτὴν εἴληφε, πλὴν τῆς γῆς· ταύτην δ' οὐθεὶς ἀποπέφανται,
a-judge has-got except the earth this and no-one has-declared
πλὴν εἴ τις αὐτὴν εἴρηκεν ἐκ πάντων εἶναι τῶν στοιχείων
except if anyone it has-said from all to-be the elements
ἢ πάντα. Ὁρίζονται δὲ πάντες τὴν ψυχὴν τρισὶν ὡς εἰπεῖν,
or all They-define and all the soul by-three as to-say
κινήσει, αἰσθήσει, τῷ ἀσωμάτῳ· τούτων δ' ἕκαστον
by-motion by-perception by-the incorporeal of-these and each
ἀνάγεται πρὸς τὰς ἀρχάς. Διὸ καὶ οἱ τῷ γινώσκειν
is-traced-back to the principles Wherefore also those by-the to-know
ὁριζόμενοι αὐτὴν ἢ στοιχεῖον ἢ ἐκ τῶν στοιχείων
defining it either element or from the elements
ποιοῦσι, λέγοντες παραπλησίως ἀλλήλοις, πλὴν ἑνός· φασὶ
make saying similarly to-one-another except one they-say
γὰρ γινώσκεσθαι τὸ ὅμοιον τῷ ὁμοίῳ· ἐπειδὴ γὰρ ἡ ψυχὴ
for to-be-known the like by-the like since for the soul
πάντα γιγνώσκει, συνιστᾶσιν αὐτὴν ἐκ πασῶν τῶν ἀρχῶν.
all-things knows they-constitute it from all the principles

Ὅσοι μὲν οὖν μίαν τινὰ λέγουσιν αἰτίαν καὶ στοιχεῖον
As-many-as indeed then one some say cause and element
ἕν, καὶ τὴν ψυχὴν ἓν τιθέασιν, οἷον πῦρ ἢ ἀέρα· οἱ δὲ
one also the soul one they-posit such-as fire or air those and
πλείους λέγοντες τὰς ἀρχὰς καὶ τὴν ψυχὴν πλείω ποιοῦσιν.
more saying the principles also the soul more make
Ἀναξαγόρας δὲ μόνος ἀπαθῆ φησὶν εἶναι τὸν νοῦν, καὶ
Anaxagoras and alone impassible says to-be the intellect and
κοινὸν οὐθὲν οὐθενὶ τῶν ἄλλων ἔχειν. Τοιοῦτος δ' ὢν
common nothing with-nothing of-the others to-have Such and being
πῶς γνωριεῖ καὶ διὰ τίν' αἰτίαν, οὔτ' ἐκεῖνος εἴρηκεν οὔτ'
how it-will-know and because-of what cause neither that-one has-said nor
ἐκ τῶν εἰρημένων συμφανές ἐστιν. Ὅσοι δ' ἐναντιώσεις
from the things-said evident is As-many-as and contrarieties
ποιοῦσιν ἐν ταῖς ἀρχαῖς, καὶ τὴν ψυχὴν ἐκ τῶν ἐναντίων
make in the principles also the soul from the contraries
συνιστᾶσιν· οἱ δὲ θάτερον τῶν ἐναντίων, οἷον θερμὸν ἢ
they-constitute those and the-one of-the contraries such-as hot or
ψυχρὸν ἤ τι τοιοῦτον ἄλλο, καὶ τὴν ψυχὴν ὁμοίως ἕν τι
cold or some such other also the soul likewise one something
τούτων τιθέασιν. Διὸ καὶ τοῖς ὀνόμασιν ἀκολουθοῦσιν,
of-these they-posit Wherefore also the names they-follow
οἱ μὲν τὸ θερμὸν λέγοντες, ὅτι διὰ τοῦτο καὶ τὸ ζῆν
the-ones indeed the hot saying that because-of this also the to-live
ὠνόμασται, οἱ δὲ τὸ ψυχρὸν διὰ τὴν ἀναπνοὴν καὶ
has-been-named the-others and the cold because-of the respiration and
τὴν κατάψυξιν καλεῖσθαι ψυχήν. Τὰ μὲν οὖν παραδεδομένα
the cooling to-be-called soul The indeed then handed-down-things
περὶ ψυχῆς, καὶ δι' ἃς αἰτίας λέγουσιν οὕτω, ταῦτ' ἐστίν.
about soul and for which causes they-say thus these-things are

It is not only false that the soul's substance is to move itself; motion cannot belong to it at all. If the soul moved by nature it would have a place, could be moved by force, and could leave the body and return, raising the dead. Democritus' atoms drag the body like Daedalus' moving Aphrodite in Philip's comedy, but the soul moves the animal by choice and thought. The Timaeus*' circling soul cannot think, since thought is not a magnitude and is more a rest than motion; and all join soul to any body, as if carpentry could pass into flutes.*

Ἐπισκεπτέον δὲ πρῶτον μὲν περὶ κινήσεως· ἴσως γὰρ
One-must-examine and first indeed about motion perhaps for
οὐ μόνον ψεῦδός ἐστι τὸ τὴν οὐσίαν αὐτῆς τοιαύτην
not only false is the the substance its such
εἶναι οἵαν φασὶν οἱ λέγοντες ψυχὴν εἶναι τὸ κινοῦν
to-be as say those saying soul to-be the moving
ἑαυτὸ ἢ δυνάμενον κινεῖν, ἀλλ' ἕν τι τῶν ἀδυνάτων
itself or able to-move but one something of-the impossibles
τὸ ὑπάρχειν αὐτῇ κίνησιν. Ὅτι μὲν οὖν οὐκ ἀναγκαῖον
the to-belong to-it motion That indeed then not necessary
τὸ κινοῦν καὶ αὐτὸ κινεῖσθαι, πρότερον εἴρηται. Διχῶς
the moving also itself to-be-moved earlier it-has-been-said In-two-ways
δὲ κινουμένου παντός (ἢ γὰρ καθ' ἕτερον ἢ καθ'
and being-moved everything either for according-to another or according-to
αὑτό· καθ' ἕτερον δὲ λέγομεν, ὅσα κινεῖται τῷ ἐν
itself according-to another and we-call as-many-as are-moved by-the in
κινουμένῳ εἶναι, οἷον πλωτῆρες· οὐ γὰρ ὁμοίως κινοῦνται
a-moving-thing to-be such-as sailors not for likewise they-are-moved
τῷ πλοίῳ· τὸ μὲν γὰρ καθ' αὑτὸ κινεῖται, οἱ δὲ
to-the ship the indeed for according-to itself is-moved they and
τῷ ἐν κινουμένῳ εἶναι. Δῆλον δ' ἐπὶ τῶν μορίων·
by-the in a-moving-thing to-be Clear and in-the-case-of the parts

οἰκεία μὲν γάρ ἐστι κίνησις ποδῶν βάδισις, αὕτη δὲ καὶ
proper indeed for is motion of-feet walking this and also
ἀνθρώπων· οὐχ ὑπάρχει δὲ τοῖς πλωτῆρσι τότε) διχῶς
of-men not belongs and to-the sailors then in-two-ways
δὲ λεγομένου τοῦ κινεῖσθαι, νῦν ἐπισκοποῦμεν περὶ τῆς
and being-said the to-be-moved now we-examine about the
ψυχῆς εἰ καθ' αὑτὴν κινεῖται καὶ μετέχει κινήσεως.
soul whether according-to itself it-is-moved and partakes of-motion
Τεσσάρων δὲ κινήσεων οὐσῶν, φορᾶς ἀλλοιώσεως φθίσεως
Four and motions being of-locomotion of-alteration of-decay
αὐξήσεως, ἢ μίαν τούτων κινοῖτ' ἂν ἢ πλείους ἢ
of-growth either one of-these it-would-be-moved — or more or
πάσας. Εἰ δὲ κινεῖται μὴ κατὰ συμβεβηκός, φύσει ἂν
all If and it-is-moved not according-to accident by-nature —
ὑπάρχοι κίνησις αὐτῇ· εἰ δὲ τοῦτο, καὶ τόπος· πᾶσαι γὰρ αἱ
would-belong motion to-it if and this also place all for the
λεχθεῖσαι κινήσεις ἐν τόπῳ. Εἰ δ' ἐστὶν ἡ οὐσία τῆς ψυχῆς
stated motions in place If and is the substance of-the soul
τὸ κινεῖν ἑαυτήν, οὐ κατὰ συμβεβηκὸς αὐτῇ τὸ κινεῖσθαι
the to-move itself not according-to accident to-it the to-be-moved
ὑπάρξει, ὥσπερ τῷ λευκῷ ἢ τῷ τριπήχει· κινεῖται γὰρ
will-belong just-as to-the white or to-the three-cubits-long are-moved for
καὶ ταῦτα, ἀλλὰ κατὰ συμβεβηκός· ᾧ γὰρ ὑπάρχουσιν,
also these but according-to accident to-which for they-belong
ἐκεῖνο κινεῖται τὸ σῶμα. Διὸ καὶ οὐκ ἔστι τόπος αὐτῶν·
that is-moved the body Wherefore also not is place of-them
τῆς δὲ ψυχῆς ἔσται, εἴπερ φύσει κινήσεως μετέχει. Ἔτι
of-the but soul there-will-be if-indeed by-nature of-motion it-partakes Further
δ' εἰ φύσει κινεῖται, κἂν βίᾳ κινηθείη· κἂν εἰ βίᾳ,
and if by-nature it-is-moved also by-force it-might-be-moved and if by-force
καὶ φύσει. Τὸν αὐτὸν δὲ τρόπον ἔχει καὶ περὶ ἠρεμίας· εἰς
also by-nature The same and way holds also about rest to

ὃ γὰρ κινεῖται φύσει, καὶ ἠρεμεῖ ἐν τούτῳ φύσει· ὁμοίως
which for it-is-moved by-nature also it-rests in this by-nature likewise
δὲ καὶ εἰς ὃ κινεῖται βίᾳ, καὶ ἠρεμεῖ ἐν τούτῳ βίᾳ.
and also to which it-is-moved by-force also it-rests in this by-force
Ποῖαι δὲ βίαιοι τῆς ψυχῆς κινήσεις ἔσονται καὶ ἠρεμίαι,
What-sort and forced of-the soul motions will-be and rests
οὐδὲ πλάττειν βουλομένοις ῥᾴδιον ἀποδοῦναι. Ἔτι δ' εἰ
not-even to-fabricate wishing easy to-render Further and if
μὲν ἄνω κινήσεται, πῦρ ἔσται, εἰ δὲ κάτω, γῆ· τούτων
indeed upward it-will-move fire it-will-be if and downward earth of-these
γὰρ τῶν σωμάτων αἱ κινήσεις αὗται. Ὁ δ' αὐτὸς λόγος
for the bodies the motions these The and same account
καὶ περὶ τῶν μεταξύ. Ἔτι δ' ἐπεὶ φαίνεται κινοῦσα τὸ
also about the intermediates Further and since it-appears moving the
σῶμα, ταύτας εὔλογον κινεῖν τὰς κινήσεις ἃς καὶ αὐτὴ
body these reasonable to-move the motions which also itself
κινεῖται. Εἰ δὲ τοῦτο, καὶ ἀντιστρέψασιν εἰπεῖν ἀληθὲς
is-moved If and this also to-those-having-converted to-say true
ὅτι ἧν τὸ σῶμα κινεῖται, ταύτην καὶ αὐτή. Τὸ δὲ
that with-which the body is-moved with-this also itself The and
σῶμα κινεῖται φορᾷ· ὥστε καὶ ἡ ψυχὴ μεταβάλλοι ἂν
body is-moved with-locomotion so-that also the soul would-change —
κατὰ τὸ σῶμα ἢ ὅλη ἢ κατὰ μόρια μεθισταμένη.
according-to the body either whole or according-to parts shifting
Εἰ δὲ τοῦτ' ἐνδέχεται, καὶ ἐξελθοῦσαν εἰσιέναι πάλιν
If and this is-possible also having-gone-out to-enter again
ἐνδέχοιτ' ἄν· τούτῳ δ' ἕποιτ' ἂν τὸ ἀνίστασθαι τὰ
it-would-be-possible — this and would-follow — the to-rise-up the
τεθνεῶτα τῶν ζῴων. Τὴν δὲ κατὰ συμβεβηκὸς κίνησιν
dead of-the animals The and according-to accident motion
κἂν ὑφ' ἑτέρου κινοῖτο· ὡσθείη γὰρ ἂν βίᾳ τὸ
even by another it-might-be-moved would-be-pushed for — by-force the

ζῷον. Οὐ δεῖ δὲ ᾧ τὸ ὑφ' ἑαυτοῦ κινεῖσθαι ἐν
animal Not must and that-to-which the by itself to-be-moved in
τῇ οὐσίᾳ, τοῦθ' ὑπ' ἄλλου κινεῖσθαι, πλὴν εἰ μὴ κατὰ
the substance this by another to-be-moved except if not according-to
συμβεβηκός, ὥσπερ οὐδὲ τὸ καθ' αὑτὸ ἀγαθὸν ἢ δι'
accident just-as not-even the by itself good or because-of
αὑτό, τὸ μὲν δι' ἄλλο εἶναι, τὸ δ' ἑτέρου ἕνεκεν.
itself the-one indeed because-of another to-be the-other and of-another for-the-sake
Τὴν δὲ ψυχὴν μάλιστα φαίη τις ἂν ὑπὸ τῶν αἰσθητῶν
The and soul most might-say one — by the perceptibles
κινεῖσθαι, εἴπερ κινεῖται. Ἀλλὰ μὴν καὶ εἰ κινεῖ γε
to-be-moved if-indeed it-is-moved But truly also if it-moves at-least
αὐτὴ αὑτήν, καὶ αὐτὴ κινοῖτ' ἄν, ὥστ' εἰ πᾶσα κίνησις
itself itself also itself might-be-moved — so-that if every motion
ἔκστασίς ἐστι τοῦ κινουμένου ᾗ κινεῖται, καὶ ἡ ψυχὴ
a-departure is of-the moved insofar-as it-is-moved also the soul
ἐξίσταιτ' ἂν ἐκ τῆς οὐσίας, εἰ μὴ κατὰ συμβεβηκὸς
would-depart — from the substance if not according-to accident
αὑτὴν κινεῖ. Ἀλλ' ἔστιν ἡ κίνησις τῆς οὐσίας αὐτῆς καθ'
itself it-moves But is the motion of-the substance of-it according-to
αὑτήν. Ἔνιοι δὲ καὶ κινεῖν φασὶ τὴν ψυχὴν τὸ σῶμα ἐν ᾧ
itself Some and also to-move say the soul the body in which
ἐστίν, ὡς αὐτὴ κινεῖται, οἷον Δημόκριτος, παραπλησίως
it-is as itself is-moved such-as Democritus similarly
λέγων Φιλίππῳ τῷ κωμῳδοδιδασκάλῳ. Φησὶ γὰρ τὸν
speaking to-Philip the comic-poet He-says for —
Δαίδαλον κινουμένην ποιῆσαι τὴν ξυλίνην Ἀφροδίτην,
Daedalus moving to-have-made the wooden Aphrodite
ἐγχέαντ' ἄργυρον χυτόν. Ὁμοίως δὲ καὶ Δημόκριτος λέγει·
having-poured-in silver liquid Likewise and also Democritus speaks
κινουμένας γάρ φησι τὰς ἀδιαιρέτους σφαίρας διὰ τὸ
moving for he-says the indivisible spheres because-of the

πεφυκέναι μηδέποτε μένειν, συνεφέλκειν καὶ κινεῖν τὸ σῶμα
to-be-by-nature never to-stay to-drag-along and to-move the body
πᾶν. Ἡμεῖς δ' ἐρωτήσομεν εἰ καὶ ἠρέμησιν ποιεῖ ταὐτὰ
whole We but shall-ask whether also rest make the-same
ταῦτα. Πῶς δὲ ποιήσει, χαλεπὸν ἢ καὶ ἀδύνατον εἰπεῖν.
these-things How and it-will-make difficult or even impossible to-say
Ὅλως δ' οὐχ οὕτω φαίνεται κινεῖν ἡ ψυχὴ τὸ ζῷον,
Generally and not thus appears to-move the soul the animal
ἀλλὰ διὰ προαιρέσεώς τινος καὶ νοήσεως. Τὸν αὐτὸν δὲ
but through choice some and thought The same and
τρόπον καὶ ὁ Τίμαιος φυσιολογεῖ τὴν ψυχὴν κινεῖν
way also the Timaeus does-natural-philosophy the soul to-move
τὸ σῶμα· τῷ γὰρ κινεῖσθαι αὐτὴν καὶ τὸ σῶμα κινεῖν
the body by-the for to-be-moved itself also the body to-move
διὰ τὸ συμπεπλέχθαι πρὸς αὐτό. Συνεστηκυῖαν γὰρ ἐκ
because-of the to-be-interwoven with it Constituted for from
τῶν στοιχείων, καὶ μεμερισμένην κατὰ τοὺς ἁρμονικοὺς
the elements and divided according-to the harmonic
ἀριθμούς, ὅπως αἴσθησίν τε σύμφυτον ἁρμονίας ἔχῃ
numbers so-that perception both innate of-harmony it-may-have
καὶ τὸ πᾶν φέρηται συμφώνους φοράς, τὴν εὐθυωρίαν
and the all may-be-carried concordant motions the straight-line
εἰς κύκλον κατέκαμψεν· καὶ διελὼν ἐκ τοῦ ἑνὸς δύο
into a-circle he-bent and having-divided from the one two
κύκλους δισσαχῇ συνημμένους πάλιν τὸν ἕνα διεῖλεν εἰς
circles in-two-points joined again the one he-divided into
ἑπτὰ κύκλους, ὡς οὔσας τὰς τοῦ οὐρανοῦ φοράς τὰς τῆς
seven circles as being the of-the heaven motions the of-the
ψυχῆς κινήσεις. Πρῶτον μὲν οὖν οὐ καλῶς τὸ λέγειν
soul motions First indeed then not well the to-say
τὴν ψυχὴν μέγεθος εἶναι· τὴν γὰρ τοῦ παντὸς δῆλον ὅτι
the soul magnitude to-be that for of-the all clear that

τοιαύτην εἶναι βούλεται οἷόν ποτ' ἐστὶν ὁ καλούμενος
such to-be he-means as ever is the so-called
νοῦς· οὐ γὰρ δὴ οἷόν γ' ἡ αἰσθητική, οὐδ' οἷον ἡ
intellect not for indeed such at-least the perceptive nor such the
ἐπιθυμητική· τούτων γὰρ ἡ κίνησις οὐ κυκλοφορία.
appetitive of-these for the motion not circular-motion
Ὁ δὲ νοῦς εἷς καὶ συνεχής, ὥσπερ καὶ ἡ νόησις· ἡ δὲ
The but intellect one and continuous just-as also the thinking the and
νόησις τὰ νοήματα· ταῦτα δὲ τῷ ἐφεξῆς ἕν, ὡς ἀριθμός,
thinking the thoughts these and by-the succession one as number
ἀλλ' οὐχ ὡς τὸ μέγεθος. Διόπερ οὐδ' ὁ νοῦς οὕτω συνεχής,
but not as the magnitude Wherefore not-even the intellect thus continuous
ἀλλ' ἤτοι ἀμερὴς ἢ οὐχ ὡς μέγεθός τι συνεχής· πῶς γὰρ
but either partless or not as magnitude some continuous how for
δὴ καὶ νοήσει μέγεθος ὢν ὁτῳοῦν τῶν μορίων τῶν
indeed also will-it-think magnitude being with-any-whatever of-the parts of-the
αὑτοῦ; μορίων δ' ἤτοι κατὰ μέγεθος ἢ κατὰ στιγμήν,
its-own parts and either according-to magnitude or according-to point
εἰ δεῖ καὶ τοῦτο μόριον εἰπεῖν. Εἰ μὲν οὖν κατὰ
if one-must also this part to-call If indeed then according-to
στιγμήν, αὗται δ' ἄπειροι, δῆλον ὡς οὐδέποτε διέξεισιν,
point these and infinite clear that never it-will-go-through
εἰ δὲ κατὰ μέγεθος, πολλάκις ἢ ἀπειράκις νοήσει τὸ
if and according-to magnitude often or infinitely it-will-think the
αὐτό. Φαίνεται δὲ καὶ ἅπαξ ἐνδεχόμενον. Εἰ δ' ἱκανὸν
same It-appears and also once possible If and enough
θιγεῖν ὁτῳοῦν τῶν μορίων, τί δεῖ κύκλῳ κινεῖσθαι ἢ
to-touch with-any-whatever of-the parts why must-it in-a-circle to-be-moved or
καὶ ὅλως μέγεθος ἔχειν; Εἰ δ' ἀναγκαῖον νοῆσαι τῷ ὅλῳ
also at-all magnitude to-have If and necessary to-think with-the whole

κύκλῳ θιγόντα, τίς ἐστιν ἡ τοῖς μορίοις θίξις; Ἔτι δὲ
circle touching what is the with-the parts touching Further and
πῶς νοήσει τὸ μεριστὸν ἀμερεῖ καὶ τὸ ἀμερὲς μεριστῷ;
how will-it-think the divisible with-partless and the partless with-divisible
Ἀναγκαῖον δὲ τὸν νοῦν εἶναι τὸν κύκλον τοῦτον. Νοῦ
Necessary and the intellect to-be the circle this Of-intellect
μὲν γὰρ κίνησις νόησις, κύκλου δὲ περιφορά. Εἰ οὖν ἡ
indeed for motion thinking of-circle and revolution If then the
νόησις περιφορά, καὶ νοῦς ἂν εἴη ὁ κύκλος, οὗ ἡ
thinking revolution also intellect — would-be the circle whose the
τοιαύτη περιφορὰ νόησις. Ἀεὶ δὲ δή τι νοήσει· δεῖ
such revolution thinking Always and indeed something it-will-think it-must
γάρ, εἴπερ ἀΐδιος ἡ περιφορά· τῶν μὲν γὰρ πρακτικῶν
for if-indeed eternal the revolution of-the indeed for practical
νοήσεων ἔστι πέρατα (πᾶσαι γὰρ ἑτέρου χάριν), αἱ δὲ
thoughts there-are limits all for of-another for-the-sake the and
θεωρητικαὶ τοῖς λόγοις ὁμοίως ὁρίζονται. Λόγος δὲ πᾶς
theoretical by-the accounts likewise are-limited Account and every
ὁρισμὸς ἢ ἀπόδειξις. Αἱ δ' ἀποδείξεις καὶ ἀπ' ἀρχῆς, καὶ
definition or demonstration The and demonstrations both from a-principle and
ἔχουσί πως τέλος τὸν συλλογισμὸν ἢ τὸ συμπέρασμα· εἰ
have somehow an-end the syllogism or the conclusion if
δὲ μὴ περατοῦνται, ἀλλ' οὐκ ἀνακάμπτουσί γε πάλιν
and not they-are-limited but not they-bend-back at-least again
ἐπ' ἀρχήν, προσλαμβάνουσαι δ' ἀεὶ μέσον καὶ ἄκρον
to a-principle taking-in and always middle and extreme
εὐθυποροῦσιν· ἡ δὲ περιφορὰ πάλιν ἐπ' ἀρχὴν ἀνακάμπτει.
they-go-straight-on the but revolution again to a-principle bends-back
Οἱ δ' ὁρισμοὶ πάντες πεπερασμένοι. Ἔτι εἰ ἡ αὐτὴ
The and definitions all limited Further if the same
περιφορὰ πολλάκις, δεήσει πολλάκις νοεῖν τὸ αὐτό.
revolution often it-will-be-needful often to-think the same

Ἔτι δ' ἡ νόησις ἔοικεν ἠρεμήσει τινὶ καὶ ἐπιστάσει μᾶλλον
Further and the thinking seems-like a-rest some and a-halting more
ἢ κινήσει· τὸν αὐτὸν δὲ τρόπον καὶ ὁ συλλογισμός.
than a-motion the same and way also the syllogism
Ἀλλὰ μὴν οὐδὲ μακάριόν γε τὸ μὴ ῥᾴδιον ἀλλὰ
But truly not-even blessed at-least the not easy but
βίαιον· εἰ δ' ἐστὶν ἡ κίνησις αὐτῆς μὴ οὐσία, παρὰ
forced if and is the motion its not substance contrary-to
φύσιν ἂν κινοῖτο. Ἐπίπονον δὲ καὶ τὸ μεμῖχθαι τῷ
nature — it-would-be-moved Toilsome and also the to-be-mixed with-the
σώματι μὴ δυνάμενον ἀπολυθῆναι, καὶ προσέτι φευκτόν,
body not being-able to-be-released and besides to-be-avoided
εἴπερ βέλτιον τῷ νῷ μὴ μετὰ σώματος εἶναι, καθάπερ
if-indeed better for-the intellect not with body to-be just-as
εἴωθέ τε λέγεσθαι καὶ πολλοῖς συνδοκεῖ. Ἄδηλος δὲ καὶ
is-wont both to-be-said and to-many it-seems-too Unclear and also
τοῦ κύκλῳ φέρεσθαι τὸν οὐρανὸν ἡ αἰτία· οὔτε γὰρ τῆς
of-the in-a-circle to-be-carried the heaven the cause neither for of-the
ψυχῆς ἡ οὐσία αἰτία τοῦ κύκλῳ φέρεσθαι, ἀλλὰ κατὰ
soul the substance cause of-the in-a-circle to-be-carried but according-to
συμβεβηκὸς οὕτω κινεῖται, οὔτε τὸ σῶμα αἴτιον, ἀλλ' ἡ
accident thus it-is-moved nor the body cause but the
ψυχὴ μᾶλλον ἐκείνῳ. Ἀλλὰ μὴν οὐδ' ὅτι βέλτιον λέγεται·
soul rather for-that But truly not-even that better it-is-said
καίτοι γ' ἐχρῆν διὰ τοῦτο τὸν θεὸν κύκλῳ ποιεῖν
and-yet at-least it-was-needful because-of this the god in-a-circle to-make
φέρεσθαι τὴν ψυχήν, ὅτι βέλτιον αὐτῇ τὸ κινεῖσθαι τοῦ
to-be-carried the soul because better for-it the to-be-moved than-the
μένειν, κινεῖσθαι δ' οὕτως ἢ ἄλλως. Ἐπεὶ δ' ἐστὶν ἡ
to-stay to-be-moved and thus or otherwise Since and is the
τοιαύτη σκέψις ἑτέρων λόγων οἰκειοτέρα, ταύτην μὲν
such inquiry of-other discussions more-proper this indeed

ἀφῶμεν τὸ νῦν. Ἐκεῖνο δὲ ἄτοπον συμβαίνει καὶ τούτῳ τῷ
let-us-dismiss the now That and absurd follows also for-this the
λόγῳ καὶ τοῖς πλείστοις τῶν περὶ ψυχῆς· συνάπτουσι γὰρ
account and for-the most of-the about soul they-attach for
καὶ τιθέασιν εἰς σῶμα τὴν ψυχήν, οὐθὲν προσδιορίσαντες
and place into body the soul nothing further-determining
διὰ τίν' αἰτίαν καὶ πῶς ἔχοντος τοῦ σώματος.
because-of what cause and how being-disposed the body
Καίτοι δόξειεν ἂν τοῦτ' ἀναγκαῖον εἶναι· διὰ γὰρ τὴν
And-yet it-would-seem — this necessary to-be because-of for the
κοινωνίαν τὸ μὲν ποιεῖ τὸ δὲ πάσχει καὶ τὸ μὲν
community the-one indeed acts the-other and is-affected and the-one indeed
κινεῖται τὸ δὲ κινεῖ, τούτων δ' οὐθὲν ὑπάρχει πρὸς
is-moved the-other and moves of-these and nothing belongs toward
ἄλληλα τοῖς τυχοῦσιν. Οἱ δὲ μόνον ἐπιχειροῦσι λέγειν
one-another to-the chance-things They but only attempt to-say
ποιόν τι ἡ ψυχή, περὶ δὲ τοῦ δεξομένου σώματος
what-sort something the soul about and the going-to-receive body
οὐθὲν ἔτι προσδιορίζουσιν, ὥσπερ ἐνδεχόμενον κατὰ
nothing further they-determine as-if possible according-to
τοὺς Πυθαγορικοὺς μύθους τὴν τυχοῦσαν ψυχὴν εἰς τὸ τυχὸν
the Pythagorean myths the chance soul into the chance
ἐνδύεσθαι σῶμα· δοκεῖ γὰρ ἕκαστον ἴδιον ἔχειν εἶδος καὶ
to-enter body it-seems for each own to-have form and
μορφήν. Παραπλήσιον δὲ λέγουσιν ὥσπερ εἴ τις φαίη
shape Similarly and they-speak just-as if someone should-say
τὴν τεκτονικὴν εἰς αὐλοὺς ἐνδύεσθαι· δεῖ γὰρ τὴν μὲν
the carpentry into flutes to-enter it-must for the indeed
τέχνην χρῆσθαι τοῖς ὀργάνοις, τὴν δὲ ψυχὴν τῷ σώματι.
art to-use the instruments the and soul the body

Some call the soul a harmony, a blend or ratio of contraries, but harmony cannot move, and the soul's affections do not fit it; the ratio of flesh differs from that of bone, so there would be many souls. The soul is moved only by accident, as in the body; to be angry or to pity is the man's, through the soul, and perception and recollection run to and from it. The intellect seems a substance that does not perish; old age is the body's failing, as in drunkenness. Worst is the claim that the soul is a self-moving number: a moving unit, or points in the body, solves nothing.

Καὶ ἄλλη δέ τις δόξα παραδέδοται περὶ ψυχῆς, πιθανὴ
Also another and some opinion has-been-handed-down about soul persuasive
μὲν πολλοῖς οὐδεμιᾶς ἧττον τῶν λεγομένων, λόγους δ'
indeed to-many than-none less of-the stated-ones accounts and
ὥσπερ εὐθύνας δεδωκυῖα καὶ τοῖς ἐν κοινῷ γινομένοις
as-it-were audits having-given also to-the in common held
λόγοις· ἁρμονίαν γάρ τινα αὐτὴν λέγουσι· καὶ γὰρ τὴν
discussions a-harmony for some it they-call and for the
ἁρμονίαν κρᾶσιν καὶ σύνθεσιν ἐναντίων εἶναι, καὶ τὸ
harmony a-blending and combination of-contraries to-be and the
σῶμα συγκεῖσθαι ἐξ ἐναντίων. Καίτοι γε ἡ μὲν
body to-be-composed from contraries And-yet at-least the indeed
ἁρμονία λόγος τίς ἐστι τῶν μιχθέντων ἢ σύνθεσις, τὴν
harmony ratio some is of-the mixed-things or a-combination the
δὲ ψυχὴν οὐδέτερον οἷόν τ' εἶναι τούτων. Ἔτι δὲ τὸ
but soul neither possible — to-be of-these Further and the
κινεῖν οὐκ ἔστιν ἁρμονίας, ψυχῇ δὲ πάντες ἀπονέμουσι
to-move not is of-harmony to-soul and all assign
τοῦτο μάλισθ' ὡς εἰπεῖν. Ἁρμόζει δὲ μᾶλλον καθ' ὑγιείας
this most as to-say It-fits and rather of health
λέγειν ἁρμονίαν, καὶ ὅλως τῶν σωματικῶν ἀρετῶν,
to-speak-of harmony and generally of-the bodily excellences

ἢ κατὰ ψυχῆς. Φανερώτατον δ' εἴ τις ἀποδιδόναι
than of soul Most-evident and if someone to-render
πειραθείη τὰ πάθη καὶ τὰ ἔργα τῆς ψυχῆς ἁρμονίᾳ
should-try the affections and the functions of-the soul to-harmony
τινί· χαλεπὸν γὰρ ἐφαρμόζειν. Ἔτι δ' εἰ λέγοιμεν
some difficult for to-fit Further and if we-should-speak-of
τὴν ἁρμονίαν εἰς δύο ἀποβλέποντες, κυριώτατα μὲν τῶν
the harmony to two looking most-properly indeed of-the
μεγεθῶν ἐν τοῖς ἔχουσι κίνησιν καὶ θέσιν τὴν σύνθεσιν
magnitudes in the-things having motion and position the combination
αὐτῶν, ἐπειδὰν οὕτω συναρμόζωσιν ὥστε μηδὲν συγγενὲς
of-them whenever so they-fit-together so-that nothing kindred
παραδέχεσθαι, ἐντεῦθεν δὲ καὶ τὸν τῶν μεμιγμένων λόγον.
to-admit from-there and also the of-the mixed-things ratio
Οὐδετέρως μὲν οὖν εὔλογον, ἡ δὲ σύνθεσις τῶν τοῦ
In-neither-way indeed then reasonable the and combination of-the of-the
σώματος μερῶν λίαν εὐεξέταστος· πολλαί τε γὰρ αἱ
body parts very easily-examined many both for the
συνθέσεις τῶν μερῶν καὶ πολλαχῶς· τίνος οὖν ἢ πῶς
combinations of-the parts and in-many-ways of-what then or how
ὑπολαβεῖν τὸν νοῦν χρὴ σύνθεσιν εἶναι, ἢ καὶ τὸ
to-suppose the intellect one-should combination to-be or also the
αἰσθητικὸν ἢ ὀρεκτικόν; Ὁμοίως δὲ ἄτοπον καὶ τὸν λόγον
perceptive or appetitive Likewise and absurd also the ratio
τῆς μίξεως εἶναι τὴν ψυχήν· οὐ γὰρ τὸν αὐτὸν ἔχει λόγον
of-the mixture to-be the soul not for the same has ratio
ἡ μίξις τῶν στοιχείων καθ' ἣν σὰρξ καὶ καθ'
the mixture of-the elements according-to which flesh and according-to
ἣν ὀστοῦν. Συμβήσεται οὖν πολλάς τε ψυχὰς ἔχειν
which bone It-will-follow then many both souls to-have
καὶ κατὰ πᾶν τὸ σῶμα, εἴπερ πάντα μὲν ἐκ τῶν
and throughout all the body if-indeed all indeed from the

στοιχείων μεμιγμένων, ὁ δὲ τῆς μίξεως λόγος ἁρμονία
elements mixed the and of-the mixture ratio harmony
καὶ ψυχή. Ἀπαιτήσειε δ' ἄν τις τοῦτό γε καὶ παρ'
and soul Might-demand and — someone this at-least also from
Ἐμπεδοκλέους· ἕκαστον γὰρ αὐτῶν λόγῳ τινί φησιν εἶναι·
Empedocles each for of-them by-ratio some he-says to-be
πότερον οὖν ὁ λόγος ἐστὶν ἡ ψυχή, ἢ μᾶλλον ἕτερόν
whether then the ratio is the soul or rather other
τι οὖσα ἐγγίνεται τοῖς μέλεσιν; Ἔτι δὲ πότερον ἡ
something being it-comes-to-be-in the limbs Further and whether the
φιλία τῆς τυχούσης αἰτία μίξεως ἢ τῆς κατὰ τὸν λόγον;
love of-the chance cause mixture or of-the according-to the ratio
Καὶ αὕτη πότερον ὁ λόγος ἐστὶν ἢ παρὰ τὸν λόγον ἕτερόν
And this whether the ratio is or beside the ratio other
τι; Ταῦτα μὲν οὖν ἔχει τοιαύτας ἀπορίας· εἰ δ' ἐστὶν
something These-things indeed then have such perplexities if and is
ἕτερον ἡ ψυχὴ τῆς μίξεως, τί δή ποτε ἅμα τῷ σαρκὶ
other the soul than-the mixture why indeed ever together with-the for-flesh
εἶναι ἀναιρεῖται καὶ τῷ τοῖς ἄλλοις μορίοις τοῦ ζῴου;
to-be is-destroyed also with-the for-the other parts of-the animal
Πρὸς δὲ τούτοις εἴπερ μὴ ἕκαστον τῶν μορίων ψυχὴν
Besides and these if-indeed not each of-the parts soul
ἔχει, εἰ μή ἐστιν ἡ ψυχὴ ὁ λόγος τῆς μίξεως, τί ἐστιν
has if not is the soul the ratio of-the mixture what is
ὃ φθείρεται τῆς ψυχῆς ἀπολειπούσης; Ὅτι μὲν οὖν οὔθ'
which is-destroyed the soul leaving That indeed then neither
ἁρμονίαν οἷόν τ' εἶναι τὴν ψυχὴν οὔτε κύκλῳ περιφέρεσθαι,
harmony possible — to-be the soul nor in-a-circle to-revolve
δῆλον ἐκ τῶν εἰρημένων. Κατὰ συμβεβηκὸς δὲ κινεῖσθαι,
clear from the things-said According-to accident and to-be-moved
καθάπερ εἴπομεν, ἔστι καὶ κινεῖν ἑαυτήν, οἷον κινεῖσθαι
just-as we-said it-is-possible and to-move itself such-as to-be-moved

μὲν ἐν ᾧ ἐστί, τοῦτο δὲ κινεῖσθαι ὑπὸ τῆς ψυχῆς· ἄλλως
indeed in which it-is this and to-be-moved by the soul otherwise
δ' οὐχ οἷόν τε κινεῖσθαι κατὰ τόπον αὐτήν. Εὐλογώτερον
but not possible — to-be-moved according-to place it More-reasonably
δ' ἀπορήσειεν ἄν τις περὶ αὐτῆς ὡς κινουμένης, εἰς τὰ
and might-raise-a-difficulty — someone about it as being-moved to the
τοιαῦτα ἀποβλέψας. Φαμὲν γὰρ τὴν ψυχὴν λυπεῖσθαι χαίρειν,
such-things having-looked We-say for the soul to-be-pained to-rejoice
θαρρεῖν φοβεῖσθαι, ἔτι δὲ ὀργίζεσθαί τε καὶ αἰσθάνεσθαι
to-be-bold to-be-afraid further and to-be-angry both and to-perceive
καὶ διανοεῖσθαι· ταῦτα δὲ πάντα κινήσεις εἶναι δοκοῦσιν.
and to-think these and all motions to-be seem
Ὅθεν οἰηθείη τις ἂν αὐτὴν κινεῖσθαι· τὸ δ' οὐκ ἔστιν
Whence might-think one — it to-be-moved this but not is
ἀναγκαῖον· εἰ γὰρ καὶ ὅτι μάλιστα τὸ λυπεῖσθαι ἢ χαίρειν
necessary if for even as most the to-be-pained or to-rejoice
ἢ διανοεῖσθαι κινήσεις εἰσί, καὶ ἕκαστον κινεῖσθαι τούτων,
or to-think motions are and each to-be-moved of-these
τὸ δὲ κινεῖσθαί ἐστιν ὑπὸ τῆς ψυχῆς, οἷον τὸ ὀργίζεσθαι ἢ
the and to-be-moved is by the soul such-as the to-be-angry or
φοβεῖσθαι τῷ τὴν καρδίαν ὠδὶ κινεῖσθαι, τὸ δὲ διανοεῖσθαι
to-be-afraid by-the the heart thus to-be-moved the and to-think
ἢ τοιοῦτον ἴσως ἢ ἕτερόν τι· τούτων δὲ συμβαίνει
either such perhaps or other something of-these and happen
τὰ μὲν κατὰ φορὰν τινῶν κινουμένων, τὰ δὲ
the-ones indeed according-to locomotion of-some being-moved the-others and
κατ' ἀλλοίωσιν. Ποῖα δὲ καὶ πῶς, ἕτερός ἐστι λόγος.
according-to alteration What-sort and also how other is an-account
Τὸ δὲ λέγειν ὀργίζεσθαι τὴν ψυχὴν ὅμοιον κἂν εἴ τις
The and to-say to-be-angry the soul like even if someone
λέγοι τὴν ψυχὴν ὑφαίνειν ἢ οἰκοδομεῖν· βέλτιον γὰρ ἴσως
should-say the soul to-weave or to-build better for perhaps

μὴ λέγειν τὴν ψυχὴν ἐλεεῖν ἢ μανθάνειν ἢ διανοεῖσθαι, ἀλλὰ
not to-say the soul to-pity or to-learn or to-think but
τὸν ἄνθρωπον τῇ ψυχῇ. Τοῦτο δὲ μὴ ὡς ἐν ἐκείνῃ τῆς
the man with-the soul This and not as in that the
κινήσεως οὔσης, ἀλλ' ὁτὲ μὲν μέχρι ἐκείνης, ὁτὲ δ' ἀπ'
motion being but sometimes indeed as-far-as that sometimes and from
ἐκείνης, οἷον ἡ μὲν αἴσθησις ἀπὸ τωνδί, ἡ δ' ἀνάμνησις
that such-as the indeed perception from these the and recollection
ἀπ' ἐκείνης ἐπὶ τὰς ἐν τοῖς αἰσθητηρίοις κινήσεις ἢ μονάς.
from that to the in the sense-organs motions or rests
Ὁ δὲ νοῦς ἔοικεν ἐγγίνεσθαι οὐσία τις οὖσα, καὶ οὐ
The but intellect seems to-come-to-be-in substance some being and not
φθείρεσθαι. Μάλιστα γὰρ ἐφθείρετ' ἂν ὑπὸ τῆς ἐν
to-be-destroyed Most for would-be-destroyed — by the in
τῷ γήρᾳ ἀμαυρώσεως, νῦν δ' ἴσως ὅπερ ἐπὶ τῶν
the old-age dimming now but perhaps just-as in-the-case-of the
αἰσθητηρίων συμβαίνει· εἰ γὰρ λάβοι ὁ πρεσβύτης ὄμμα
sense-organs happens if for should-get the old-man an-eye
τοιονδί, βλέποι ἂν ὥσπερ καὶ ὁ νέος. Ὥστε τὸ γῆρας οὐ
such would-see — just-as also the young-man So-that the old-age not
τῷ τὴν ψυχήν τι πεπονθέναι, ἀλλ' ἐν ᾧ, καθάπερ
by-the the soul something to-have-been-affected but in which just-as
ἐν μέθαις καὶ νόσοις. Καὶ τὸ νοεῖν δὴ καὶ τὸ θεωρεῖν
in drunkennesses and diseases And the to-think indeed and the to-contemplate
μαραίνεται ἄλλου τινὸς ἔσω φθειρομένου, αὐτὸ δὲ ἀπαθές
wane another something within being-destroyed itself but impassible
ἐστιν. Τὸ δὲ διανοεῖσθαι καὶ φιλεῖν ἢ μισεῖν οὐκ ἔστιν
is The and to-think and to-love or to-hate not are
ἐκείνου πάθη, ἀλλὰ τουδὶ τοῦ ἔχοντος ἐκεῖνο, ᾗ ἐκεῖνο
of-that affections but of-this the having that insofar-as that
ἔχει. Διὸ καὶ τούτου φθειρομένου οὔτε μνημονεύει οὔτε
it-has Wherefore also this being-destroyed neither it-remembers nor

φιλεῖ· οὐ γὰρ ἐκείνου ἦν, ἀλλὰ τοῦ κοινοῦ, ὃ ἀπόλωλεν·
it-loves not for of-that it-was but of-the common-thing which has-perished
ὁ δὲ νοῦς ἴσως θειότερόν τι καὶ ἀπαθές ἐστιν. Ὅτι
the but intellect perhaps more-divine something and impassible is That
μὲν οὖν οὐχ οἷόν τε κινεῖσθαι τὴν ψυχήν, φανερὸν ἐκ
indeed then not possible — to-be-moved the soul evident from
τούτων· εἰ δ' ὅλως μὴ κινεῖται, δῆλον ὡς οὐδ' ὑφ' ἑαυτῆς.
these if and at-all not it-is-moved clear that not-even by itself
Πολὺ δὲ τῶν εἰρημένων ἀλογώτατον τὸ λέγειν ἀριθμὸν
Far and of-the stated-things most-irrational the to-say number
εἶναι τὴν ψυχὴν κινοῦνθ' ἑαυτόν· ὑπάρχει γὰρ αὐτοῖς
to-be the soul moving itself belong for to-them
ἀδύνατα πρῶτα μὲν τὰ ἐκ τοῦ κινεῖσθαι συμβαίνοντα,
impossibilities first indeed the-things from the to-be-moved following
ἰδίᾳ δ' ἐκ τοῦ λέγειν αὐτὴν ἀριθμόν· πῶς γὰρ χρὴ
separately and from the to-say it number how for should-one
νοῆσαι μονάδα κινουμένην, καὶ ὑπὸ τίνος, καὶ πῶς, ἀμερῆ
to-think a-unit being-moved and by what and how partless
καὶ ἀδιάφορον οὖσαν; Εἰ γάρ ἐστι κινητικὴ καὶ κινητή,
and undifferentiated being If for it-is motive and movable
διαφέρειν δεῖ. Ἔτι δ' ἐπεί φασι κινηθεῖσαν γραμμὴν
to-differ it-must Further and since they-say moved a-line
ἐπίπεδον ποιεῖν, στιγμὴν δὲ γραμμήν, καὶ αἱ τῶν μονάδων
a-plane to-make a-point and a-line also the of-the units
κινήσεις γραμμαὶ ἔσονται· ἡ γὰρ στιγμὴ μονάς ἐστι θέσιν
motions lines will-be the for point a-unit is position
ἔχουσα· ὁ δ' ἀριθμὸς τῆς ψυχῆς ἤδη πού ἐστι καὶ
having the and number of-the soul already somewhere is and
θέσιν ἔχει. Ἔτι δ' ἀριθμοῦ μὲν ἐὰν ἀφέλῃ τις ἀριθμὸν ἢ
position has Further and from-number indeed if takes-away one a-number or
μονάδα, λείπεται ἄλλος ἀριθμός· τὰ δὲ φυτὰ καὶ τῶν ζῴων
a-unit is-left another number the but plants and of-the animals

πολλὰ διαιρούμενα ζῇ, καὶ δοκεῖ τὴν αὐτὴν ψυχὴν ἔχειν
many being-divided live and seem the same soul to-have
τῷ εἴδει. Δόξειε δ' ἂν οὐθὲν διαφέρειν μονάδας λέγειν
in-the species It-might-seem and — nothing to-differ units to-say
ἢ σωμάτια μικρά· καὶ γὰρ ἐκ τῶν Δημοκρίτου σφαιρίων
or little-bodies small and for from the of-Democritus little-spheres
ἐὰν γένωνται στιγμαί, μόνον δὲ μένῃ τὸ ποσόν, ἔσται
if they-become points only and remain the quantity there-will-be
τι ἐν αὐτῷ τὸ μὲν κινοῦν τὸ δὲ κινούμενον,
something in it the-one indeed moving the-other and being-moved
ὥσπερ ἐν τῷ συνεχεῖ· οὐ γὰρ διὰ τὸ μεγέθει διαφέρειν
just-as in the continuous not for because-of the in-magnitude to-differ
ἢ μικρότητι συμβαίνει τὸ λεχθέν, ἀλλ' ὅτι ποσόν.
or in-smallness happens the stated but because quantity
Διὸ ἀναγκαῖον εἶναί τι τὸ κινῆσον τὰς μονάδας.
Wherefore necessary to-be something the going-to-move the units
Εἰ δ' ἐν τῷ ζῴῳ τὸ κινοῦν ἡ ψυχή, καὶ ἐν τῷ ἀριθμῷ,
If and in the animal the moving-thing the soul also in the number
ὥστε οὐ τὸ κινοῦν καὶ τὸ κινούμενον ἡ ψυχή, ἀλλὰ τὸ
so-that not the moving and the moved the soul but the
κινοῦν μόνον. Ἐνδέχεται δὲ δή πως μονάδα ταύτην
moving only It-is-possible and indeed somehow a-unit this
εἶναι· δεῖ γὰρ ὑπάρχειν τινὰ αὐτῇ διαφορὰν πρὸς τὰς
to-be it-must for to-belong some to-it difference from the
ἄλλας· στιγμῆς δὲ μοναδικῆς τίς ἂν εἴη διαφορὰ πλὴν
other-units of-a-point and unitary what — would-be difference except
θέσις; Εἰ μὲν οὖν εἰσὶν ἕτεραι αἱ ἐν τῷ σώματι μονάδες
position If indeed then are other the in the body units
καὶ αἱ στιγμαί, ἐν τῷ αὐτῷ ἔσονται αἱ μονάδες· καθέξει
and the points in the same will-be the units will-occupy
γὰρ χώραν στιγμῆς. Καίτοι τί κωλύει ἐν τῷ αὐτῷ εἶναι,
for the-place of-a-point And-yet what prevents in the same to-be

εἰ δύο, καὶ ἀπείρους; Ὧν γὰρ ὁ τόπος ἀδιαίρετος,
if two also infinitely-many Of-things-whose for the place indivisible
καὶ αὐτά. Εἰ δ' αἱ ἐν τῷ σώματι στιγμαὶ ὁ ἀριθμὸς ὁ
also they-themselves If and the in the body points the number the
τῆς ψυχῆς, ἢ εἰ ὁ ἐκ τῶν ἐν τῷ σώματι στιγμῶν ἀριθμὸς
of-the soul or if the from the in the body points number
ἡ ψυχή, διὰ τί οὐ πάντα ψυχὴν ἔχουσι τὰ σώματα;
the soul because-of what not all soul have the bodies
Στιγμαὶ γὰρ ἐν ἅπασι δοκοῦσιν εἶναι καὶ ἄπειροι. Ἔτι δὲ
Points for in all seem to-be and infinite Further and
πῶς οἷόν τε χωρίζεσθαι τὰς ψυχὰς καὶ ἀπολύεσθαι τῶν
how possible — to-be-separated the souls and to-be-released from-the
σωμάτων, εἴ γε μὴ διαιροῦνται αἱ γραμμαὶ εἰς στιγμάς;
bodies if at-least not are-divided the lines into points

V · AGAINST THE SOUL FROM THE ELEMENTS

Making the soul a number brings the absurdities of both the body theory and the motion theory. There remains the claim that it is made of elements to know all things: then it must hold the ratios that make bone, as Empedocles says, and elements of every category; his god knows least, lacking strife; and one contrary suffices, as the straight judges the curved. Some animals do not move, plants do not perceive, many do not think, and the Orphic verses fit no plant. If the soul has parts, what unites it? Cut plants and insects keep a whole soul in each piece.

Συμβαίνει δέ, καθάπερ εἴπομεν, τῇ μὲν ταὐτὸ
It-follows and just-as we-said in-one-way indeed the-same
λέγειν τοῖς σῶμά τι λεπτομερὲς αὐτὴν τιθεῖσι, τῇ
to-say as-those body some fine-grained it positing in-the-other
δ', ὥσπερ Δημόκριτος κινεῖσθαί φησιν ὑπὸ τῆς ψυχῆς,
and just-as Democritus to-be-moved says by the soul

ἴδιον τὸ ἄτοπον· εἴπερ γάρ ἐστιν ἡ ψυχὴ ἐν παντὶ
peculiar the absurdity if-indeed for is the soul in all
τῷ αἰσθανομένῳ σώματι, ἀναγκαῖον ἐν τῷ αὐτῷ δύο
the perceiving body necessary in the same two
εἶναι σώματα, εἰ σῶμά τι ἡ ψυχή· τοῖς δ' ἀριθμὸν
to-be bodies if body some the soul for-those and number
λέγουσιν, ἐν τῇ μιᾷ στιγμῇ πολλὰς στιγμὰς ἢ πᾶν
saying in the one point many points or every
σῶμα ψυχὴν ἔχειν, εἰ μὴ διαφέρων τις ἀριθμὸς ἐγγίνεται
body soul to-have if not differing some number comes-to-be-in
καὶ ἄλλος τις τῶν ὑπαρχουσῶν ἐν τῷ σώματι
and other some than-the existing in the body
στιγμῶν. Συμβαίνει τε κινεῖσθαι τὸ ζῷον ὑπὸ τοῦ
points It-follows and to-be-moved the animal by the
ἀριθμοῦ, καθάπερ καὶ Δημόκριτον ἔφαμεν αὐτὸ κινεῖν·
number just-as also Democritus we-said it to-move
τί γὰρ διαφέρει σφαίρας λέγειν σμικρὰς ἢ μονάδας
what for differs spheres to-say small or units
μεγάλας, ἢ ὅλως μονάδας φερομένας; Ἀμφοτέρως γὰρ
large or generally units being-carried In-both-ways for
ἀναγκαῖον κινεῖν τὸ ζῷον τῷ κινεῖσθαι ταύτας. Τοῖς
necessary to-move the animal by-the to-be-moved these For-those
δὴ συμπλέξασιν εἰς τὸ αὐτὸ κίνησιν καὶ ἀριθμὸν
indeed having-combined into the same motion and number
ταῦτά τε συμβαίνει καὶ πολλὰ ἕτερα τοιαῦτα· οὐ γὰρ
these-things both follow and many other such not for
μόνον ὁρισμὸν ψυχῆς ἀδύνατον τοιοῦτον εἶναι, ἀλλὰ καὶ
only definition of-soul impossible such to-be but also
συμβεβηκός.
accident

Δῆλον δ' εἴ τις ἐπιχειρήσειεν ἐκ τοῦ λόγου τούτου
Clear and if someone should-attempt from the account this
τὰ πάθη καὶ τὰ ἔργα τῆς ψυχῆς ἀποδιδόναι, οἷον
the affections and the functions of-the soul to-render such-as
λογισμούς, αἰσθήσεις, ἡδονάς, λύπας, ὅσα ἄλλα τοιαῦτα·
reasonings perceptions pleasures pains as-many-as other such
ὥσπερ γὰρ εἴπομεν πρότερον, οὐδὲ μαντεύσασθαι ῥᾴδιον
just-as for we-said earlier not-even to-divine easy
ἐξ αὐτῶν. Τριῶν δὲ τρόπων παραδεδομένων καθ'
from them Three and ways having-been-handed-down according-to
οὓς ὁρίζονται τὴν ψυχήν, οἱ μὲν τὸ κινητικώτατον
which they-define the soul the-ones indeed the most-motive
ἀπεφήναντο τῷ κινεῖν ἑαυτό, οἱ δὲ σῶμα τὸ
declared by-the to-move itself the-others and body the
λεπτομερέστατον ἢ τὸ ἀσωματώτατον τῶν ἄλλων.
most-fine-grained or the most-incorporeal of-the others
Ταῦτα δὲ τίνας ἀπορίας τε καὶ ὑπεναντιώσεις ἔχει,
These and what perplexities both and contradictions have
διεληλύθαμεν σχεδόν. Λείπεται δ' ἐπισκέψασθαι πῶς
we-have-gone-through roughly It-remains and to-examine how
λέγεται τὸ ἐκ τῶν στοιχείων αὐτὴν εἶναι. Λέγουσι
is-said the from the elements it to-be They-say
μὲν γάρ, ἵν' αἰσθάνηταί τε τῶν ὄντων καὶ ἕκαστον
indeed for so-that it-may-perceive both the beings and each
γνωρίζῃ, ἀναγκαῖον δὲ συμβαίνειν πολλὰ καὶ ἀδύνατα
may-know necessary but to-follow many and impossibilities
τῷ λόγῳ· τίθενται γὰρ γνωρίζειν τῷ ὁμοίῳ τὸ ὅμοιον,
for-the account they-posit for to-know by-the like the like
ὥσπερ ἂν εἰ τὴν ψυχὴν τὰ πράγματα τιθέντες. Οὐκ
just-as — if the soul the things positing Not
ἔστι δὲ μόνα ταῦτα, πολλὰ δὲ καὶ ἕτερα, μᾶλλον δ'
are and only these many but also others rather and

ἴσως ἄπειρα τὸν ἀριθμόν, τὰ ἐκ τούτων. Ἐξ ὧν
perhaps infinite in-the number the-things from these From which
μὲν οὖν ἐστὶν ἕκαστον τούτων, ἔστω γινώσκειν τὴν
indeed then is each of-these let-it-be to-know the
ψυχὴν καὶ αἰσθάνεσθαι· ἀλλὰ τὸ σύνολον τίνι γνωριεῖ ἢ
soul and to-perceive but the whole by-what will-it-know or
αἰσθήσεται, οἷον τί θεὸς ἢ ἄνθρωπος ἢ σὰρξ ἢ ὀστοῦν;
will-it-perceive such-as what god or man or flesh or bone
Ὁμοίως δὲ καὶ ἄλλο ὁτιοῦν τῶν συνθέτων· οὐ γὰρ
Likewise and also other whatever of-the composites not for
ὁπωσοῦν ἔχοντα τὰ στοιχεῖα τούτων ἕκαστον, ἀλλὰ
in-any-way-whatever being the elements of-these each but
λόγῳ τινὶ καὶ συνθέσει, καθάπερ φησὶ καὶ Ἐμπεδοκλῆς
by-ratio some and combination just-as says also Empedocles
τὸ ὀστοῦν.
the bone

Ἡ δὲ χθὼν ἐπίηρος ἐν εὐστέρνοις χοάνοισιν
The and earth kindly in broad-breasted crucibles
τὰ δύο τῶν ὀκτὼ μερέων λάχε νήστιδος αἴγλης,
the two of-the eight parts got of-Nestis gleam
τέσσαρα δ' Ἡφαίστοιο· τὰ δ' ὀστέα λεύκ' ἐγένοντο.
four and of-Hephaestus the and bones white became

Οὐδὲν οὖν ὄφελος εἶναι τὰ στοιχεῖα ἐν τῇ ψυχῇ, εἰ μὴ
No then use to-be the elements in the soul if not
καὶ οἱ λόγοι ἐνέσονται καὶ ἡ σύνθεσις· γνωριεῖ γὰρ
also the ratios will-be-in and the combination will-know for
ἕκαστον τὸ ὅμοιον, τὸ δ' ὀστοῦν ἢ τὸν ἄνθρωπον οὐθέν,
each the like the but bone or the man nothing
εἰ μὴ καὶ ταῦτ' ἐνέσται. Τοῦτο δ' ὅτι ἀδύνατον, οὐθὲν
if not also these will-be-in This and that impossible nothing

δεῖ λέγειν· τίς γὰρ ἂν ἀπορήσειεν εἰ ἔνεστιν
must to-say who for — would-raise-the-question whether is-in
ἐν τῇ ψυχῇ λίθος ἢ ἄνθρωπος; Ὁμοίως δὲ καὶ τὸ
in the soul stone or man Likewise and also the
ἀγαθὸν καὶ τὸ μὴ ἀγαθόν. Τὸν αὐτὸν δὲ τρόπον καὶ
good and the not good The same and way also
περὶ τῶν ἄλλων. Ἔτι δὲ πολλαχῶς λεγομένου τοῦ
about the others Further and in-many-ways being-said the
ὄντος (σημαίνει γὰρ τὸ μὲν τόδε τι, τὸ δὲ
being signifies for the indeed this something the-other and
ποσὸν ἢ ποιὸν ἢ καί τινα ἄλλην τῶν διαιρεθεισῶν
quantity or quality or also some other of-the distinguished
κατηγοριῶν) πότερον ἐξ ἁπάντων ἔσται ἡ ψυχὴ ἢ
categories whether from all will-be the soul or
οὔ; Ἀλλ' οὐ δοκεῖ κοινὰ πάντων εἶναι στοιχεῖα. Ἆρ'
not But not it-seems common of-all to-be elements Is-it
οὖν ὅσα τῶν οὐσιῶν ἐκ τούτων μόνον; Πῶς οὖν
then as-many-as of-the substances from these only How then
γινώσκει καὶ τῶν ἄλλων ἕκαστον; Ἢ φήσουσιν ἑκάστου
does-it-know also of-the others each Or will-they-say of-each
γένους εἶναι στοιχεῖα καὶ ἀρχὰς ἰδίας, ἐξ ὧν τὴν ψυχὴν
genus to-be elements and principles own from which the soul
συνεστάναι;
to-be-constituted
Ἔσται ἄρα ποσὸν καὶ ποιὸν καὶ οὐσία. Ἀλλ' ἀδύνατον
It-will-be then quantity and quality and substance But impossible
ἐκ τῶν τοῦ ποσοῦ στοιχείων οὐσίαν εἶναι καὶ μὴ
from the of-the quantity elements substance to-be and not
ποσόν. Τοῖς δὴ λέγουσιν ἐκ πάντων ταῦτά τε καὶ
quantity For-those indeed saying from all these-things both and
τοιαῦθ' ἕτερα συμβαίνει. Ἄτοπον δὲ καὶ τὸ φάναι μὲν
such other-things follow Absurd and also the to-say indeed

ἀπαθὲς εἶναι τὸ ὅμοιον ὑπὸ τοῦ ὁμοίου, αἰσθάνεσθαι
impassible to-be the like by the like to-perceive
δὲ τὸ ὅμοιον τοῦ ὁμοίου καὶ γινώσκειν τῷ ὁμοίῳ
and the like of-the like and to-know by-the like
τὸ ὅμοιον. Τὸ δ' αἰσθάνεσθαι πάσχειν τι καὶ
the like The and to-perceive to-be-affected something and
κινεῖσθαι τιθέασιν· ὁμοίως δὲ καὶ τὸ νοεῖν τε καὶ
to-be-moved they-posit likewise and also the to-think both and
γινώσκειν. Πολλὰς δ' ἀπορίας καὶ δυσχερείας ἔχοντος
to-know Many and perplexities and difficulties having
τοῦ λέγειν, καθάπερ Ἐμπεδοκλῆς, ὡς τοῖς σωματικοῖς
the to-say just-as Empedocles that by-the bodily
στοιχείοις ἕκαστα γνωρίζεται καὶ πρὸς τὸ ὅμοιον,
elements each-thing is-known and in-relation-to the like
μαρτυρεῖ τὸ νῦν λεχθέν· ὅσα γὰρ ἔνεστιν ἐν τοῖς
bears-witness the now said as-many-as for are-in in the
τῶν ζῴων σώμασιν ἁπλῶς γῆς, οἷον ὀστᾶ νεῦρα
of-the animals bodies simply of-earth such-as bones sinews
τρίχες, οὐθενὸς αἰσθάνεσθαι δοκεῖ, ὥστ' οὐδὲ τῶν
hairs nothing to-perceive seem so-that not-even the
ὁμοίων. Καίτοι προσῆκεν. Ἔτι δ' ἑκάστῃ τῶν ἀρχῶν
like-things And-yet it-was-fitting Further and to-each of-the principles
ἄγνοια πλείων ἢ σύνεσις ὑπάρξει· γνώσεται μὲν
ignorance more than understanding will-belong it-will-know indeed
γὰρ ἓν ἕκαστον, πολλὰ δ' ἀγνοήσει· πάντα γὰρ
for one each many but it-will-be-ignorant-of all for
τἆλλα.
the-other-things
Συμβαίνει δ' Ἐμπεδοκλεῖ γε καὶ ἀφρονέστατον εἶναι
It-follows and for-Empedocles at-least also most-foolish to-be
τὸν θεόν· μόνος γὰρ τῶν στοιχείων ἓν οὐ γνωριεῖ, τὸ
the god alone for of-the elements one not will-know the

νεῖκος, τὰ δὲ θνητὰ πάντα· ἐκ πάντων γὰρ ἕκαστον.
strife the and mortal-things all from all for each
Ὅλως τε διὰ τίν' αἰτίαν οὐχ ἅπαντα ψυχὴν ἔχει
Generally and because-of what cause not all soul have
τὰ ὄντα, ἐπειδὴ πᾶν ἢ στοιχεῖον ἢ ἐκ στοιχείου
the beings since every-thing either element or from element
ἑνὸς ἢ πλειόνων ἢ πάντων; Ἀναγκαῖον γάρ ἐστιν ἕν
one or more or all Necessary for it-is one
τι γινώσκειν ἢ τινὰ ἢ πάντα. Ἀπορήσειε δ'
something to-know or some or all Might-raise-the-question and
ἄν τις καὶ τί ποτ' ἐστὶ τὸ ἑνοποιοῦν αὐτά· ὕλῃ
— someone also what ever is the unifying them matter
γὰρ ἔοικε τά γε στοιχεῖα· κυριώτατον γὰρ ἐκεῖνο
for seem the at-least elements most-authoritative for that
τὸ συνέχον ὅ τί ποτ' ἐστίν· τῆς δὲ ψυχῆς εἶναί
the holding-together that which ever it-is than-the but soul to-be
τι κρεῖττον καὶ ἄρχον ἀδύνατον· ἀδυνατώτερον δ'
something stronger and ruling impossible more-impossible and
ἔτι τοῦ νοῦ· εὔλογον γὰρ τοῦτον εἶναι προγενέστατον
still than-the intellect reasonable for this to-be earliest-born
καὶ κύριον κατὰ φύσιν, τὰ δὲ στοιχεῖά φασι πρῶτα
and authoritative by nature the but elements they-say first
τῶν ὄντων εἶναι. Πάντες δὲ καὶ οἱ διὰ τὸ γνωρίζειν
of-the beings to-be All and also those because-of the to-know
καὶ αἰσθάνεσθαι τὰ ὄντα τὴν ψυχὴν ἐκ τῶν στοιχείων
and to-perceive the beings the soul from the elements
λέγοντες αὐτήν, καὶ οἱ τὸ κινητικώτατον, οὐ περὶ πάσης
saying it and those the most-motive not about all
λέγουσι ψυχῆς· οὔτε γὰρ τὰ αἰσθανόμενα πάντα κινητικά·
speak soul neither for the perceiving-things all motive

φαίνεται γὰρ εἶναί τινα μόνιμα τῶν ζῴων κατὰ
it-appears for to-be some stationary of-the animals according-to
τόπον.
place
Καίτοι δοκεῖ γε ταύτην μόνην τῶν κινήσεων κινεῖν
And-yet it-seems at-least this only of-the motions to-move
ἡ ψυχὴ τὸ ζῷον. Ὁμοίως δὲ καὶ ὅσοι τὸν νοῦν
the soul the animal Likewise and also as-many-as the intellect
καὶ τὸ αἰσθητικὸν ἐκ τῶν στοιχείων ποιοῦσιν· φαίνεται
and the perceptive from the elements make it-appears
γὰρ τά τε φυτὰ ζῆν οὐ μετέχοντα φορᾶς οὐδ'
for the both plants to-live not partaking of-locomotion nor
αἰσθήσεως, καὶ τῶν ζῴων πολλὰ διάνοιαν οὐκ ἔχειν.
of-perception and of-the animals many thought not to-have
Εἰ δέ τις καὶ ταῦτα παραχωρήσειε, καὶ θείη
If and someone even these should-concede and should-posit
τὸν νοῦν μέρος τι τῆς ψυχῆς, ὁμοίως δὲ καὶ τὸ
the intellect part some of-the soul likewise and also the
αἰσθητικόν, οὐδ' ἂν οὕτω λέγοιεν καθόλου περὶ
perceptive not-even — thus they-would-speak universally about
πάσης ψυχῆς οὐδὲ περὶ ὅλης οὐδὲ μιᾶς. Τοῦτο δὲ
all soul nor about whole nor one This and
πέπονθε καὶ ὁ ἐν τοῖς Ὀρφικοῖς ἔπεσι καλουμένοις
has-suffered also the in the Orphic verses so-called
λόγος· φησὶ γὰρ τὴν ψυχὴν ἐκ τοῦ ὅλου εἰσιέναι
account it-says for the soul from the whole to-enter
ἀναπνεόντων, φερομένην ὑπὸ τῶν ἀνέμων. Οὐχ οἷόν
breathing carried by the winds Not possible
τε δὴ τοῖς φυτοῖς τοῦτο συμβαίνειν οὐδὲ τῶν ζῴων
— indeed for-the plants this to-happen nor of-the animals
ἐνίοις, εἴπερ μὴ πάντα ἀναπνέουσιν. Τοῦτο δὲ λέληθε
for-some if-indeed not all breathe This and has-escaped

τοὺς οὕτως ὑπειληφότας. Εἴτε δεῖ τὴν ψυχὴν ἐκ τῶν
those so having-supposed If one-must the soul from the
στοιχείων ποιεῖν, οὐθὲν δεῖ ἐξ ἁπάντων· ἱκανὸν γὰρ
elements to-make not-at-all must from all sufficient for
θάτερον μέρος τῆς ἐναντιώσεως ἑαυτό τε κρίνειν καὶ τὸ
the-one part of-the contrariety itself both to-judge and the
ἀντικείμενον.
opposite
Καὶ γὰρ τῷ εὐθεῖ καὶ αὐτὸ καὶ τὸ καμπύλον γινώσκομεν·
And for by-the straight both itself and the curved we-know
κριτὴς γὰρ ἀμφοῖν ὁ κανών, τὸ δὲ καμπύλον οὔθ'
judge for of-both the rule the but curved neither
ἑαυτοῦ οὔτε τοῦ εὐθέος. καὶ ἐν τῷ ὅλῳ δέ τινες αὐτὴν
of-itself nor of-the straight also in the whole and some it
μεμῖχθαί φασιν, ὅθεν ἴσως καὶ Θαλῆς ᾠήθη πάντα πλήρη
to-be-mixed say whence perhaps also Thales thought all-things full
θεῶν εἶναι. Τοῦτο δ' ἔχει τινὰς ἀπορίας· διὰ τίνα
of-gods to-be This and has some perplexities because-of what
γὰρ αἰτίαν ἐν μὲν τῷ ἀέρι ἢ τῷ πυρὶ οὖσα ἡ ψυχὴ
for cause in indeed the air or the fire being the soul
οὐ ποιεῖ ζῷον, ἐν δὲ τοῖς μικτοῖς, καὶ ταῦτα βελτίων
not makes an-animal in but the mixed-things and that-too better
ἐν τούτοις εἶναι δοκοῦσα; Ἐπιζητήσειε γὰρ ἄν τις
in these to-be seeming Might-inquire-further for — someone
καὶ διὰ τίν' αἰτίαν ἡ ἐν τῷ ἀέρι ψυχὴ τῆς ἐν
also because-of what cause the in the air soul than-the in
τοῖς ζῴοις βελτίων ἐστὶ καὶ ἀθανατωτέρα. Συμβαίνει δ'
the animals better is and more-immortal It-follows and
ἀμφοτέρως ἄτοπον καὶ παράλογον· καὶ γὰρ τὸ λέγειν
in-both-ways absurd and unreasonable both for the to-say
ζῷον τὸ πῦρ ἢ τὸν ἀέρα τῶν παραλογωτέρων ἐστί, καὶ
animal the fire or the air of-the more-unreasonable-things is and

τὸ μὴ λέγειν ζῷα ψυχῆς ἐνούσης ἄτοπον. Ὑπολαβεῖν
the not to-say animals soul being-in absurd To-suppose
δ' ἐοίκασιν εἶναι τὴν ψυχὴν ἐν τούτοις, ὅτι τὸ ὅλον
and they-seem to-be the soul in these because the whole
τοῖς μορίοις ὁμοειδές.
to-the parts of-like-form
Ὥστ' ἀναγκαῖον αὐτοῖς λέγειν καὶ τὴν ψυχὴν ὁμοειδῆ
So-that necessary for-them to-say also the soul of-like-form
τοῖς μορίοις εἶναι, εἰ τῷ ἀπολαμβάνεσθαί τι τοῦ
to-the parts to-be if by-the to-be-cut-off something of-the
περιέχοντος ἐν τοῖς ζώοις ἔμψυχα τὰ ζῷα γίνεται.
surrounding in the animals ensouled the animals become
Εἰ δ' ὁ μὲν ἀὴρ διασπώμενος ὁμοειδής, ἡ δὲ ψυχὴ
If and the indeed air being-dispersed of-like-form the but soul
ἀνομοιομερής, τὸ μέν τι αὐτῆς ὑπάρξει δῆλον ὅτι,
not-of-like-parts the-one indeed some of-it will-belong clear that
τὸ δ' οὐχ ὑπάρξει. Ἀναγκαῖον οὖν αὐτὴν ἢ
the-other and not will-belong Necessary then it either
ὁμοιομερῆ εἶναι ἢ μὴ ἐνυπάρχειν ἐν ὁτῳοῦν μορίῳ
of-like-parts to-be or not to-be-present in any-whatever part
τοῦ παντός. Φανερὸν οὖν ἐκ τῶν εἰρημένων ὡς οὔτε
of-the all Evident then from the things-said that neither
τὸ γινώσκειν ὑπάρχει τῇ ψυχῇ διὰ τὸ ἐκ τῶν
the to-know belongs to-the soul because-of the from the
στοιχείων εἶναι, οὔτε τὸ κινεῖσθαι αὐτὴν καλῶς οὐδ'
elements to-be nor the to-be-moved it well nor
ἀληθῶς λέγεται. Ἐπεὶ δὲ τὸ γινώσκειν τῆς ψυχῆς
truly is-said Since and the to-know of-the soul
ἐστὶ καὶ τὸ αἰσθάνεσθαί τε καὶ τὸ δοξάζειν, ἔτι
is and the to-perceive both and the to-opine further
δὲ τὸ ἐπιθυμεῖν καὶ βούλεσθαι καὶ ὅλως αἱ ὀρέξεις,
and the to-desire and to-wish and generally the appetites

γίνεται δὲ καὶ ἡ κατὰ τόπον κίνησις τοῖς ζῴοις
comes-to-be and also the according-to place motion to-the animals
ὑπὸ τῆς ψυχῆς, ἔτι δ' αὔξη τε καὶ ἀκμὴ καὶ φθίσις,
by the soul further and growth both and maturity and decay
πότερον ὅλῃ τῇ ψυχῇ τούτων ἕκαστον ὑπάρχει, καὶ
whether with-whole the soul of-these each belongs and
πάσῃ νοοῦμέν τε καὶ αἰσθανόμεθα καὶ τῶν ἄλλων
with-all we-think both and perceive and of-the others
ἕκαστον ποιοῦμέν τε καὶ πάσχομεν, ἢ μορίοις ἑτέροις
each we-do both and suffer or with-parts different
ἕτερα;
different-things
Καὶ τὸ ζῆν δὴ πότερον ἔν τινι τούτων ἐστὶν ἑνὶ
And the to-live indeed whether in some of-these is one
ἢ καὶ ἐν πλείοσιν ἢ πᾶσιν, ἢ καὶ ἄλλο τι αἴτιον;
or also in more or all or also other some cause
Λέγουσι δή τινες μεριστὴν αὐτήν, καὶ ἄλλῳ μὲν
Say indeed some divisible it and with-one indeed
νοεῖν ἄλλῳ δὲ ἐπιθυμεῖν. Τί οὖν δή ποτε συνέχει
to-think with-another and to-desire What then indeed ever holds-together
τὴν ψυχήν, εἰ μεριστὴ πέφυκεν; Οὐ γὰρ δὴ τό γε
the soul if divisible it-is-by-nature Not for indeed the at-least
σῶμα· δοκεῖ γὰρ τοὐναντίον μᾶλλον ἡ ψυχὴ τὸ σῶμα
body it-seems for the-contrary rather the soul the body
συνέχειν· ἐξελθούσης γοῦν διαπνεῖται καὶ σήπεται. Εἰ
to-hold-together having-gone-out at-any-rate it-breathes-apart and rots If
οὖν ἕτερόν τι μίαν αὐτὴν ποιεῖ, ἐκεῖνο μάλιστ' ἂν
then other something one it makes that most —
εἴη ψυχή. Δεήσει δὲ καὶ πάλιν κἀκεῖνο ζητεῖν,
would-be soul It-will-be-needful and also again that-too to-seek
πότερον ἓν ἢ πολυμερές. Εἰ μὲν γὰρ ἕν, διὰ τί
whether one or many-parted If indeed for one because-of what

οὐκ εὐθέως καὶ ἡ ψυχὴ ἕν; Εἰ δὲ μεριστόν, πάλιν ὁ
not straightaway also the soul one If and divisible again the
λόγος ζητήσει τί τὸ συνέχον ἐκεῖνο, καὶ οὕτω δὴ
account will-seek what the holding-together that and thus indeed
πρόεισιν ἐπὶ τὸ ἄπειρον. Ἀπορήσειε δ' ἄν τις καὶ
it-proceeds to the infinite Might-raise-the-question and — someone also
περὶ τῶν μορίων αὐτῆς, τίν' ἔχει δύναμιν ἕκαστον ἐν τῷ
about the parts of-it what has power each in the
σώματι.
body
Εἰ γὰρ ἡ ὅλη ψυχὴ πᾶν τὸ σῶμα συνέχει, προσήκει
If for the whole soul all the body holds-together it-is-fitting
καὶ τῶν μορίων ἕκαστον συνέχειν τι τοῦ σώματος.
also of-the parts each to-hold-together some of-the body
Τοῦτο δ' ἔοικεν ἀδυνάτῳ· ποῖον γὰρ μόριον ἢ πῶς
This and seems-like impossible what-sort for part or how
ὁ νοῦς συνέξει, χαλεπὸν καὶ πλάσαι. Φαίνεται δὲ
the intellect will-hold-together difficult even to-imagine It-appears and
καὶ τὰ φυτὰ διαιρούμενα ζῆν καὶ τῶν ζώων ἔνια τῶν
also the plants being-divided to-live and of-the animals some of-the
ἐντόμων, ὡς τὴν αὐτὴν ἔχοντα ψυχὴν τῷ εἴδει, εἰ
insects as the same having soul in-the species if
καὶ μὴ ἀριθμῷ· ἑκάτερον γοῦν τῶν μορίων αἴσθησιν
even not in-number each at-any-rate of-the parts perception
ἔχει καὶ κινεῖται κατὰ τόπον ἐπί τινα χρόνον. Εἰ
has and is-moved according-to place for some time If
δὲ μὴ διατελοῦσιν, οὐθὲν ἄτοπον· ὄργανα γὰρ οὐκ
and not they-last-through nothing absurd organs for not
ἔχουσιν ὥστε σώζειν τὴν φύσιν. Ἀλλ' οὐδὲν ἧττον
they-have so-as to-preserve the nature But nothing less
ἐν ἑκατέρῳ τῶν μορίων ἅπαντ' ἐνυπάρχει τὰ μόρια
in each of-the parts all are-present the parts

τῆς ψυχῆς, καὶ ὁμοειδῆ εἰσὶν ἀλλήλοις καὶ τῇ
of-the soul and of-like-form are with-one-another and with-the
ὅλῃ, ἀλλήλων μὲν ὡς οὐ χωριστὰ ὄντα, τῆς δ'
whole from-one-another indeed as not separable being from-the but
ὅλης ψυχῆς ὡς διαιρετῆς οὔσης. Ἔοικε δὲ καὶ ἡ ἐν
whole soul as divisible being It-seems and also the in
τοῖς φυτοῖς ἀρχὴ ψυχή τις εἶναι· μόνης γὰρ ταύτης
the plants principle soul some to-be alone for in-this
κοινωνεῖ καὶ ζῷα καὶ φυτά. Καὶ αὕτη μὲν χωρίζεται
share both animals and plants And this indeed is-separated
τῆς αἰσθητικῆς ἀρχῆς, αἴσθησιν δ' οὐθὲν ἄνευ ταύτης
from-the perceptive principle perception but nothing without this
ἔχει.
has

BOOK II

I · THE DEFINITION OF THE SOUL

Aristotle now defines the soul. Substance is matter (potentiality), form (actuality), and the compound; living bodies are compounds, so the soul is the form of a natural body having life potentially, its first actuality, like knowledge unused, present even in sleep. Such a body has organs, as plants do; to ask whether soul and body are one is like asking it of wax and its shape. Were an axe natural, its being an axe would be its soul; were the eye an animal, sight would be its soul. So the soul, or some part of it, is not separable, unless a part is the actuality of no body; whether it is as a sailor to a ship is unclear.

Τὰ μὲν δὴ ὑπὸ τῶν πρότερον παραδεδομένα περὶ ψυχῆς
The indeed indeed by the earlier handed-down-things about soul
εἰρήσθω· πάλιν δ' ὥσπερ ἐξ ὑπαρχῆς ἐπανίωμεν,
let-them-have-been-said again and as-it-were from the-start let-us-go-back
πειρώμενοι διορίσαι τί ἐστι ψυχὴ καὶ τίς ἂν εἴη
trying to-determine what is soul and what — would-be
κοινότατος λόγος αὐτῆς. Λέγομεν δὴ γένος ἕν τι τῶν
most-common account of-it We-say indeed genus one some of-the
ὄντων τὴν οὐσίαν, ταύτης δὲ τὸ μὲν ὡς ὕλην, ὃ καθ'
beings the substance of-this and the indeed as matter which by
αὑτὸ μὲν οὐκ ἔστι τόδε τι, ἕτερον δὲ μορφὴν καὶ
itself indeed not is this something another and shape and
εἶδος, καθ' ἣν ἤδη λέγεται τόδε τι, καὶ τρίτον τὸ
form according-to which already it-is-called this something and third the
ἐκ τούτων. Ἔστι δ' ἡ μὲν ὕλη δύναμις, τὸ δ' εἶδος
from these Is and the indeed matter potentiality the and form
ἐντελέχεια, καὶ τοῦτο διχῶς, τὸ μὲν ὡς ἐπιστήμη,
actuality and this in-two-ways the-one indeed as knowledge
τὸ δ' ὡς τὸ θεωρεῖν. Οὐσίαι δὲ μάλιστ' εἶναι δοκοῦσι
the-other and as the to-contemplate Substances and most to-be seem

τὰ σώματα, καὶ τούτων τὰ φυσικά· ταῦτα γὰρ τῶν ἄλλων
the bodies and of-these the natural these for of-the others
ἀρχαί. Τῶν δὲ φυσικῶν τὰ μὲν ἔχει ζωήν, τὰ δ'
principles Of-the and natural the-ones indeed have life the-others and
οὐκ ἔχει· ζωὴν δὲ λέγομεν τὴν δι' αὐτοῦ τροφήν τε
not have life and we-call the through itself nourishment both
καὶ αὔξησιν καὶ φθίσιν. Ὥστε πᾶν σῶμα φυσικὸν μετέχον
and growth and decay So-that every body natural partaking
ζωῆς οὐσία ἂν εἴη, οὐσία δ' οὕτως ὡς συνθέτη.
of-life substance — would-be substance and thus as composite
Ἐπεὶ δ' ἐστὶ σῶμα τοιόνδε, ζωὴν γὰρ ἔχον, οὐκ ἂν εἴη
Since and is body of-such-a-kind life for having not — would-be
τὸ σῶμα ψυχή· οὐ γάρ ἐστι τῶν καθ' ὑποκειμένου
the body soul not for is of-the-things of a-subject
τὸ σῶμα, μᾶλλον δ' ὡς ὑποκείμενον καὶ ὕλη. Ἀναγκαῖον
the body rather and as subject and matter Necessary
ἄρα τὴν ψυχὴν οὐσίαν εἶναι ὡς εἶδος σώματος φυσικοῦ
then the soul substance to-be as form of-body natural
δυνάμει ζωὴν ἔχοντος. Ἡ δ' οὐσία ἐντελέχεια. Τοιούτου
in-potentiality life having The and substance actuality Of-such
ἄρα σώματος ἐντελέχεια. Αὕτη δὲ λέγεται διχῶς, ἡ
then body actuality This and is-said in-two-ways the-one
μὲν ὡς ἐπιστήμη, ἡ δ' ὡς τὸ θεωρεῖν. Φανερὸν οὖν
indeed as knowledge the-other and as the to-contemplate Evident then
ὅτι ὡς ἐπιστήμη· ἐν γὰρ τῷ ὑπάρχειν τὴν ψυχὴν καὶ ὕπνος
that as knowledge in for the to-belong the soul both sleep
καὶ ἐγρήγορσίς ἐστιν, ἀνάλογον δ' ἡ μὲν ἐγρήγορσις τῷ
and waking is analogous and the indeed waking to-the
θεωρεῖν, ὁ δ' ὕπνος τῷ ἔχειν καὶ μὴ ἐνεργεῖν. Προτέρα
to-contemplate the and sleep to-the to-have and not to-be-active Prior
δὲ τῇ γενέσει ἐπὶ τοῦ αὐτοῦ ἡ ἐπιστήμη. Διὸ
and in-the coming-to-be in-the-case-of the same the knowledge Wherefore

ψυχή ἐστιν ἐντελέχεια ἡ πρώτη σώματος φυσικοῦ δυνάμει
soul is actuality the first of-body natural in-potentiality
ζωὴν ἔχοντος. Τοιοῦτο δέ, ὃ ἂν ᾖ ὀργανικόν. Ὄργανα
life having Such and whatever — be organic Organs
δὲ καὶ τὰ τῶν φυτῶν μέρη, ἀλλὰ παντελῶς ἁπλᾶ, οἷον τὸ
and also the of-the plants parts but entirely simple such-as the
φύλλον περικαρπίου σκέπασμα, τὸ δὲ περικάρπιον καρποῦ.
leaf of-pericarp covering the and pericarp of-fruit
Αἱ δὲ ῥίζαι τῷ στόματι ἀνάλογον· ἄμφω γὰρ ἕλκει
The and roots to-the mouth analogous both for draw-in
τὴν τροφήν. Εἰ δή τι κοινὸν ἐπὶ πάσης ψυχῆς δεῖ
the nourishment If indeed some common over all soul one-must
λέγειν, εἴη ἂν ἐντελέχεια ἡ πρώτη σώματος φυσικοῦ
to-say it-would-be — actuality the first of-body natural
ὀργανικοῦ. Διὸ καὶ οὐ δεῖ ζητεῖν εἰ ἓν ἡ ψυχὴ
organic Wherefore also not one-must to-ask whether one the soul
καὶ τὸ σῶμα, ὥσπερ οὐδὲ τὸν κηρὸν καὶ τὸ σχῆμα, οὐδ'
and the body just-as not-even the wax and the shape nor
ὅλως τὴν ἑκάστου ὕλην καὶ τὸ οὗ ὕλη· τὸ γὰρ ἓν καὶ
generally the of-each matter and the of-which matter the for one and
τὸ εἶναι ἐπεὶ πλεοναχῶς λέγεται, τὸ κυρίως ἡ ἐντελέχειά
the to-be since in-many-ways are-said the properly the actuality
ἐστιν. Καθόλου μὲν οὖν εἴρηται τί ἐστιν ἡ ψυχή·
is Universally indeed then it-has-been-said what is the soul
οὐσία γὰρ ἡ κατὰ τὸν λόγον. Τοῦτο δὲ τὸ τί ἦν εἶναι
substance for the according-to the account This and the what it-was to-be
τῷ τοιῳδὶ σώματι, καθάπερ εἴ τι τῶν ὀργάνων φυσικὸν
for-the such body just-as if some of-the instruments natural
ἦν σῶμα, οἷον πέλεκυς· ἦν γὰρ ἂν τὸ πελέκει
were body such-as axe would-have-been for — the for-axe
εἶναι ἡ οὐσία αὐτοῦ, καὶ ἡ ψυχὴ τοῦτο· χωρισθείσης
to-be the substance of-it and the soul this having-been-separated

γὰρ ταύτης οὐκ ἂν ἔτι πέλεκυς ἦν, ἀλλ' ἢ
for this not — any-longer axe it-would-be other than
ὁμωνύμως. Νῦν δ' ἐστὶ πέλεκυς· οὐ γὰρ τοιούτου σώματος
homonymously Now but it-is axe not for of-such body
τὸ τί ἦν εἶναι καὶ ὁ λόγος ἡ ψυχή, ἀλλὰ φυσικοῦ
the what it-was to-be and the account the soul but of-natural
τοιουδὶ ἔχοντος ἀρχὴν κινήσεως καὶ στάσεως ἐν ἑαυτῷ.
such having principle of-motion and rest in itself
Θεωρεῖν δὲ καὶ ἐπὶ τῶν μερῶν δεῖ τὸ λεχθέν.
To-consider and also in-the-case-of the parts one-must the stated
Εἰ γὰρ ἦν ὁ ὀφθαλμὸς ζῷον, ψυχὴ ἂν ἦν αὐτοῦ ἡ
If for were the eye an-animal soul — would-be of-it the
ὄψις· αὕτη γὰρ οὐσία ὀφθαλμοῦ ἡ κατὰ τὸν λόγον.
sight this for substance of-eye the according-to the account
Ὁ δ' ὀφθαλμὸς ὕλη ὄψεως, ἧς ἀπολειπούσης οὐκ ἔστιν
The and eye matter of-sight which leaving not is
ὀφθαλμός, πλὴν ὁμωνύμως, καθάπερ ὁ λίθινος καὶ ὁ
eye except homonymously just-as the stone and the
γεγραμμένος. Δεῖ δὴ λαβεῖν τὸ ἐπὶ μέρους ἐφ'
painted-one One-must indeed to-take the in-the-case-of part for
ὅλου τοῦ ζῶντος σώματος· ἀνάλογον γὰρ ἔχει ὡς τὸ μέρος
whole the living body analogous for it-holds as the part
πρὸς τὸ μέρος, οὕτως ἡ ὅλη αἴσθησις πρὸς τὸ ὅλον σῶμα
to the part so the whole perception to the whole body
τὸ αἰσθητικόν, ᾗ τοιοῦτο. Ἔστι δὲ οὐ τὸ ἀποβεβληκὸς
the perceptive insofar-as such It-is and not the having-cast-off
τὴν ψυχὴν τὸ δυνάμει ὂν ὥστε ζῆν, ἀλλὰ τὸ ἔχον. Τὸ
the soul the in-potentiality being so-as to-live but the having-it The
δὲ σπέρμα καὶ ὁ καρπὸς τὸ δυνάμει τοιονδὶ σῶμα. Ὡς
and seed and the fruit the in-potentiality such body As
μὲν οὖν ἡ τμῆσις καὶ ἡ ὅρασις, οὕτω καὶ ἡ ἐγρήγορσις
indeed then the cutting and the seeing so also the waking

ἐντελέχεια, ὡς δ' ἡ ὄψις καὶ ἡ δύναμις τοῦ ὀργάνου, ἡ
actuality as and the sight and the power of-the instrument the
ψυχή· τὸ δὲ σῶμα τὸ δυνάμει ὄν· ἀλλ' ὥσπερ ὁ ὀφθαλμὸς
soul the and body the in-potentiality being but just-as the eye
ἡ κόρη καὶ ἡ ὄψις, κἀκεῖ ἡ ψυχὴ καὶ τὸ σῶμα τὸ ζῷον.
the pupil and the sight so-there-too the soul and the body the animal
Ὅτι μὲν οὖν οὐκ ἔστιν ἡ ψυχὴ χωριστὴ τοῦ σώματος,
That indeed then not is the soul separable from-the body
ἢ μέρη τινὰ αὐτῆς, εἰ μεριστὴ πέφυκεν, οὐκ ἄδηλον· ἐνίων
or parts some of-it if divisible it-is-by-nature not unclear of-some
γὰρ ἡ ἐντελέχεια τῶν μερῶν ἐστὶν αὐτῶν. Οὐ μὴν ἀλλ'
for the actuality of-the parts is of-them Not truly but
ἔνιά γε οὐθὲν κωλύει, διὰ τὸ μηθενὸς εἶναι σώματος
some at-least nothing prevents because-of the of-no to-be body
ἐντελεχείας. Ἔτι δὲ ἄδηλον εἰ οὕτως ἐντελέχεια τοῦ
actualities Further and unclear whether thus actuality of-the
σώματος ἡ ψυχὴ ὥσπερ πλωτὴρ πλοίου. Τύπῳ μὲν οὖν
body the soul just-as sailor of-ship In-outline indeed then
ταύτῃ διωρίσθω καὶ ὑπογεγράφθω περὶ ψυχῆς.
in-this-way let-it-have-been-determined and let-it-have-been-sketched about soul

Definitions should show the cause, not just the fact. Living is said in many ways: intellect, perception, local motion, nourishment, growth, and decay. Plants have only the nutritive power, which in mortals exists without the others, not they without it; animals live by perception, touch first. Cut plants and insects live on in each part. Intellect may be another kind of soul, alone separable; the other parts are inseparable, against some, but differ in account. The soul is that by which we primarily live, perceive, and think: a body's actuality, neither body nor bodiless.

Ἐπεὶ δ' ἐκ τῶν ἀσαφῶν μὲν φανερωτέρων δὲ γίγνεται
Since and from the unclear-things indeed more-evident and comes-to-be
τὸ σαφὲς καὶ κατὰ τὸν λόγον γνωριμώτερον, πειρατέον
the clear and according-to the account more-knowable one-must-try
πάλιν οὕτως ἐπελθεῖν περὶ αὐτῆς· οὐ γὰρ μόνον τὸ ὅτι δεῖ
again thus to-go-over about it not for only the that must
τὸν ὁριστικὸν λόγον δηλοῦν, ὥσπερ οἱ πλεῖστοι τῶν ὅρων
the defining account show just-as the most of-the definitions
λέγουσιν, ἀλλὰ καὶ τὴν αἰτίαν ἐνυπάρχειν καὶ ἐμφαίνεσθαι.
say but also the cause to-be-in and to-be-displayed
Νῦν δ' ὥσπερ συμπεράσμαθ' οἱ λόγοι τῶν ὅρων εἰσίν· οἷον
Now but just-as conclusions the accounts of-the definitions are such-as
τί ἐστι τετραγωνισμός; Τὸ ἴσον ἑτερομήκει ὀρθογώνιον
what is squaring The equal to-an-oblong right-angled
εἶναι ἰσόπλευρον. Ὁ δὲ τοιοῦτος ὅρος λόγος τοῦ
to-be equilateral The and such definition an-account of-the
συμπεράσματος. Ὁ δὲ λέγων ὅτι ἐστὶν ὁ τετραγωνισμὸς
conclusion The but saying that is the squaring
μέσης εὕρεσις, τοῦ πράγματος λέγει τὸ αἴτιον. Λέγομεν οὖν
of-a-mean a-finding of-the thing states the cause We-say then
ἀρχὴν λαβόντες τῆς σκέψεως, διωρίσθαι τὸ ἔμψυχον
a-beginning having-taken of-the inquiry to-have-been-distinguished the ensouled

τοῦ ἀψύχου τῷ ζῆν. Πλεοναχῶς δὲ τοῦ ζῆν λεγομένου,
from-the soulless by-the to-live In-many-ways and the to-live being-said
κἂν ἕν τι τούτων ἐνυπάρχῃ μόνον, ζῆν αὐτό φαμεν,
even-if one some of-these be-present only to-live it we-say
οἷον νοῦς, αἴσθησις, κίνησις καὶ στάσις ἡ κατὰ τόπον,
such-as intellect perception motion and rest the according-to place
ἔτι κίνησις ἡ κατὰ τροφὴν καὶ φθίσις τε καὶ αὔξησις.
further motion the according-to nourishment and decay both and growth
Διὸ καὶ τὰ φυόμενα πάντα δοκεῖ ζῆν· φαίνεται γὰρ
Wherefore also the growing-things all seem to-live they-appear for
ἐν αὑτοῖς ἔχοντα δύναμιν καὶ ἀρχὴν τοιαύτην, δι' ἧς
in themselves having power and principle such through which
αὔξησίν τε καὶ φθίσιν λαμβάνουσι κατὰ τοὺς ἐναντίους
growth both and decay they-get in the opposite
τόπους· οὐ γὰρ ἄνω μὲν αὔξεται, κάτω δ' οὔ, ἀλλ' ὁμοίως
directions not for upward indeed grow downward but not but alike
ἐπ' ἄμφω καὶ πάντοσε καὶ τρέφεται καὶ ζῇ διὰ τέλους,
in both and in-every-direction and are-nourished and live through to-the-end
ἕως ἂν δύνηται λαμβάνειν τροφήν. Χωρίζεσθαι δὲ τοῦτο
as-long-as — they-are-able to-take nourishment To-be-separated and this
μὲν τῶν ἄλλων δυνατόν, τὰ δ' ἄλλα τούτου ἀδύνατον ἐν
indeed from-the others possible the but others from-this impossible in
τοῖς θνητοῖς. Φανερὸν δ' ἐπὶ τῶν φυομένων· οὐδεμία
the mortal-things Evident and in-the-case-of the growing-things none
γὰρ αὐτοῖς ὑπάρχει δύναμις ἄλλη ψυχῆς. Τὸ μὲν οὖν ζῆν
for to-them belongs power other of-soul The indeed then to-live
διὰ τὴν ἀρχὴν ταύτην ὑπάρχει τοῖς ζῶσι, τὸ δὲ ζῷον
because-of the principle this belongs to-the living-things the and animal
διὰ τὴν αἴσθησιν πρώτως· καὶ γὰρ τὰ μὴ κινούμενα μηδ'
because-of the perception primarily and for the not moving nor
ἀλλάττοντα τόπον, ἔχοντα δ' αἴσθησιν ζῷα λέγομεν καὶ
changing place having but perception animals we-call and

οὐ ζῆν μόνον. Αἰσθήσεως δὲ πρῶτον ὑπάρχει πᾶσιν ἁφή.
not to-live only Of-perception and first belongs to-all touch
Ὥσπερ δὲ τὸ θρεπτικὸν δύναται χωρίζεσθαι τῆς ἁφῆς καὶ
Just-as and the nutritive can to-be-separated from-the touch and
πάσης αἰσθήσεως, οὕτως ἡ ἁφὴ τῶν ἄλλων αἰσθήσεων.
all perception so the touch from-the other perceptions
Θρεπτικὸν δὲ λέγομεν τὸ τοιοῦτον μόριον τῆς ψυχῆς οὗ
Nutritive and we-call the such part of-the soul of-which
καὶ τὰ φυτὰ μετέχει· τὰ δὲ ζῷα πάντα φαίνεται τὴν
also the plants partake the but animals all appear the
ἁπτικὴν αἴσθησιν ἔχοντα· δι' ἣν δ' αἰτίαν ἑκάτερον
tactile perception having because-of what and cause each
τούτων συμβέβηκεν, ὕστερον ἐροῦμεν. Νῦν δ' ἐπὶ τοσοῦτον
of-these has-come-about later we-shall-say Now but to so-much
εἰρήσθω μόνον, ὅτι ἐστὶν ἡ ψυχὴ τῶν εἰρημένων
let-it-have-been-said only that is the soul of-the stated
τούτων ἀρχὴ καὶ τούτοις ὥρισται, θρεπτικῷ, αἰσθητικῷ,
these principle and by-these is-defined nutritive perceptive
διανοητικῷ, κινήσει. Πότερον δὲ τούτων ἕκαστόν ἐστι
thinking motion Whether and of-these each is
ψυχὴ ἢ μόριον ψυχῆς, καὶ εἰ μόριον, πότερον οὕτως ὥστ'
soul or part of-soul and if part whether so as
εἶναι χωριστὸν λόγῳ μόνον ἢ καὶ τόπῳ, περὶ μὲν τινῶν
to-be separable in-account only or also in-place about indeed some
τούτων οὐ χαλεπὸν ἰδεῖν, ἔνια δὲ ἀπορίαν ἔχει. Ὥσπερ
of-these not difficult to-see some but perplexity have Just-as
γὰρ ἐπὶ τῶν φυτῶν ἔνια διαιρούμενα φαίνεται ζῶντα
for in-the-case-of the plants some being-divided appear living
καὶ χωριζόμενα ἀπ' ἀλλήλων, ὡς οὔσης τῆς ἐν τούτοις
and separated from one-another as being the in these
ψυχῆς ἐντελεχείᾳ μὲν μιᾶς ἐν ἑκάστῳ φυτῷ, δυνάμει
soul in-actuality indeed one in each plant in-potentiality

δὲ πλειόνων, οὕτως ὁρῶμεν καὶ περὶ ἑτέρας διαφορὰς
but more so we-see also about other differences
τῆς ψυχῆς συμβαῖνον ἐπὶ τῶν ἐντόμων ἐν τοῖς
of-the soul happening in-the-case-of the insects in the
διατεμνομένοις· καὶ γὰρ αἴσθησιν ἑκάτερον τῶν μερῶν
being-cut-in-two and for perception each of-the parts
ἔχει καὶ κίνησιν τὴν κατὰ τόπον, εἰ δ' αἴσθησιν, καὶ
has and motion the according-to place if and perception also
φαντασίαν καὶ ὄρεξιν· ὅπου μὲν γὰρ αἴσθησις, καὶ λύπη
imagination and appetite where indeed for perception also pain
τε καὶ ἡδονή, ὅπου δὲ ταῦτα, ἐξ ἀνάγκης καὶ ἐπιθυμία.
both and pleasure where and these from necessity also desire
Περὶ δὲ τοῦ νοῦ καὶ τῆς θεωρητικῆς δυνάμεως οὐδέν πω
About and the intellect and the contemplative power nothing yet
φανερόν, ἀλλ' ἔοικε ψυχῆς γένος ἕτερον εἶναι, καὶ τοῦτο
evident but it-seems of-soul genus different to-be and this
μόνον ἐνδέχεται χωρίζεσθαι, καθάπερ τὸ ἀΐδιον τοῦ
alone is-possible to-be-separated just-as the eternal from-the
φθαρτοῦ. Τὰ δὲ λοιπὰ μόρια τῆς ψυχῆς φανερὸν ἐκ τούτων
perishable The and remaining parts of-the soul evident from these
ὅτι οὐκ ἔστι χωριστά, καθάπερ τινές φασιν· τῷ δὲ λόγῳ
that not are separable just-as some say in-the but account
ὅτι ἕτερα, φανερόν· αἰσθητικῷ γὰρ εἶναι καὶ δοξαστικῷ
that different evident for-perceptive for to-be and for-opinative
ἕτερον, εἴπερ καὶ τὸ αἰσθάνεσθαι τοῦ δοξάζειν. Ὁμοίως
different if-indeed also the to-perceive from-the to-opine Likewise
δὲ καὶ τῶν ἄλλων ἕκαστον τῶν εἰρημένων. Ἔτι δ' ἐνίοις
and also of-the others each of-the stated-ones Further and to-some
μὲν τῶν ζῴων ἅπανθ' ὑπάρχει ταῦτα, τισὶ δέ τινα τούτων,
indeed of-the animals all belong these to-some and some of-these
ἑτέροις δὲ ἓν μόνον. Τοῦτο δὲ ποιεῖ διαφορὰν τῶν ζῴων·
to-others and one only This and makes difference of-the animals

διὰ τίνα δ' αἰτίαν, ὕστερον ἐπισκεπτέον. Παραπλήσιον
because-of what and cause later must-be-examined Similar
δὲ καὶ περὶ τὰς αἰσθήσεις συμβέβηκεν· τὰ μὲν γὰρ ἔχει
and also about the perceptions has-come-about the-ones indeed for have
πάσας, τὰ δὲ τινάς, τὰ δὲ μίαν τὴν ἀναγκαιοτάτην,
all the-others and some the-others and one the most-necessary
ἁφήν. Ἐπεὶ δὲ ᾧ ζῶμεν καὶ αἰσθανόμεθα διχῶς
touch Since and that-by-which we-live and perceive in-two-ways
λέγεται, καθάπερ ᾧ ἐπιστάμεθα, λέγομεν δὲ τὸ
is-said just-as that-by-which we-know we-call and the-one
μὲν ἐπιστήμην τὸ δὲ ψυχήν· ἑκατέρῳ γὰρ τούτων
indeed knowledge the-other and soul by-each for of-these
φαμὲν ἐπίστασθαι· ὁμοίως δὲ καὶ ᾧ ὑγιαίνομεν, τὸ
we-say to-know likewise and also that-by-which we-are-healthy the-one
μὲν ὑγίεια, τὸ δὲ μορίῳ τινὶ τοῦ σώματος ἢ καὶ ὅλῳ.
indeed health the-other and by-part some of-the body or also by-whole
Τούτων δ' ἡ μὲν ἐπιστήμη τε καὶ ὑγίεια μορφὴ καὶ εἶδός
Of-these and the indeed knowledge both and health shape and form
τι καὶ λόγος καὶ οἷον ἐνέργεια τοῦ δεκτικοῦ, ἡ μὲν
some and account and as-it-were activity of-the receptive the-one indeed
τοῦ ἐπιστημονικοῦ, ἡ δὲ τοῦ ὑγιαστικοῦ (δοκεῖ γὰρ ἐν
of-the capable-of-knowing the-other and of-the capable-of-health it-seems for in
τῷ πάσχοντι καὶ διατιθεμένῳ ἡ τῶν ποιητικῶν ὑπάρχειν
the being-affected and being-disposed the of-the active-things to-belong
ἐνέργεια), ἡ ψυχὴ δὲ τοῦτο ᾧ ζῶμεν καὶ αἰσθανόμεθα
activity the soul and this by-which we-live and perceive
καὶ διανοούμεθα πρώτως, ὥστε λόγος τις ἂν εἴη καὶ
and think primarily so-that account some — would-be and
εἶδος, ἀλλ' οὐχ ὕλη καὶ τὸ ὑποκείμενον. Τριχῶς γὰρ
form but not matter and the subject In-three-ways for
λεγομένης τῆς οὐσίας, καθάπερ εἴπομεν, ὧν τὸ μὲν εἶδος,
being-said the substance just-as we-said of-which the indeed form

τὸ δὲ ὕλη, τὸ δὲ ἐξ ἀμφοῖν· τούτων δ' ἡ μὲν
the-other and matter the-other and from both of-these and the indeed
ὕλη δύναμις, τὸ δὲ εἶδος ἐντελέχεια· ἐπεὶ δὲ τὸ ἐξ ἀμφοῖν
matter potentiality the and form actuality since and the from both
ἔμψυχον, οὐ τὸ σῶμά ἐστιν ἐντελέχεια ψυχῆς, ἀλλ' αὕτη
ensouled not the body is actuality of-soul but it
σώματός τινος. Καὶ διὰ τοῦτο καλῶς ὑπολαμβάνουσιν
of-body some And because-of this well suppose
οἷς δοκεῖ μήτ' ἄνευ σώματος εἶναι μήτε σῶμά τι
those-to-whom it-seems neither without body to-be nor body some
ἡ ψυχή· σῶμα μὲν γὰρ οὐκ ἔστι, σώματος δέ τι, καὶ
the soul body indeed for not it-is of-body but something and
διὰ τοῦτο ἐν σώματι ὑπάρχει, καὶ ἐν σώματι τοιούτῳ,
because-of this in body it-belongs and in body such
καὶ οὐχ ὥσπερ οἱ πρότερον εἰς σῶμα ἐνήρμοζον αὐτήν,
and not just-as the earlier-thinkers into body fitted it
οὐθὲν προσδιορίζοντες ἐν τίνι καὶ ποίῳ, καίπερ οὐδὲ
nothing further-determining in what and what-sort although not-even
φαινομένου τοῦ τυχόντος δέχεσθαι τὸ τυχόν. Οὕτω δὲ
appearing the chance-thing to-receive the chance-thing Thus and
γίνεται καὶ κατὰ λόγον· ἑκάστου γὰρ ἡ ἐντελέχεια
it-comes-to-be also according-to reason of-each for the actuality
ἐν τῷ δυνάμει ὑπάρχοντι καὶ τῇ οἰκείᾳ ὕλῃ πέφυκεν
in the in-potentiality existing and in-the proper matter is-by-nature
ἐγγίνεσθαι. Ὅτι μὲν οὖν ἐντελέχειά τίς ἐστι καὶ λόγος
to-come-to-be-in That indeed then actuality some is and account
τοῦ δύναμιν ἔχοντος εἶναι τοιούτου, φανερὸν ἐκ τούτων.
of-the potentiality having to-be such evident from these

The soul's powers are the nutritive, the appetitive, the perceptive, the locomotive, and the thinking; plants have only the first. Whatever perceives has pleasure and pain and so appetite; touch, the sense of food, belongs to all animals. A common account of soul, like one of figure, fits all and is proper to none, so each must be studied. Each contains the prior potentially, as a quadrilateral a triangle: no perception without nutrition, no other sense without touch, and whatever reasons has all the rest. Theoretical intellect is another question.

Τῶν δὲ δυνάμεων τῆς ψυχῆς αἱ λεχθεῖσαι τοῖς μὲν
Of-the and powers of-the soul the stated to-some indeed
ὑπάρχουσι πᾶσαι, καθάπερ εἴπομεν, τοῖς δὲ τινὲς αὐτῶν,
belong all just-as we-said to-others and some of-them
ἐνίοις δὲ μία μόνη. Δυνάμεις δ' εἴπομεν θρεπτικόν,
to-some and one alone Powers and we-called nutritive
ὀρεκτικόν, αἰσθητικόν, κινητικὸν κατὰ τόπον, διανοητικόν.
appetitive perceptive motive according-to place thinking
Ὑπάρχει δὲ τοῖς μὲν φυτοῖς τὸ θρεπτικὸν μόνον, ἑτέροις
Belongs and to-the indeed plants the nutritive only to-others
δὲ τοῦτό τε καὶ τὸ αἰσθητικόν. Εἰ δὲ τὸ αἰσθητικόν,
and this both and the perceptive If and the perceptive
καὶ τὸ ὀρεκτικόν· ὄρεξις μὲν γὰρ ἐπιθυμία καὶ θυμὸς
also the appetitive appetite indeed for desire and spirit
καὶ βούλησις, τὰ δὲ ζῷα πάντ' ἔχουσι μίαν γε τῶν
and wish the but animals all have one at-least of-the
αἰσθήσεων, τὴν ἁφήν· ᾧ δ' αἴσθησις ὑπάρχει, τούτῳ
perceptions the touch to-what and perception belongs to-this
ἡδονή τε καὶ λύπη καὶ τὸ ἡδύ τε καὶ λυπηρόν, οἷς δὲ
pleasure both and pain and the pleasant both and painful in-whom and
ταῦτα, καὶ ἡ ἐπιθυμία· τοῦ γὰρ ἡδέος ὄρεξις αὕτη. Ἔτι
these also the desire of-the for pleasant appetite this Further

δὲ τῆς τροφῆς αἴσθησιν ἔχουσιν· ἡ γὰρ ἁφὴ τῆς τροφῆς
and of-the nourishment perception they-have the for touch of-the nourishment
αἴσθησις· ξηροῖς γὰρ καὶ ὑγροῖς καὶ θερμοῖς καὶ ψυχροῖς
perception by-dry-things for and moist-things and hot-things and cold-things
τρέφεται τὰ ζῷα πάντα, τούτων δ' αἴσθησις ἁφή· τῶν
are-nourished the animals all of-these and perception touch of-the
δ' ἄλλων αἰσθητῶν κατὰ συμβεβηκός· οὐθὲν γὰρ εἰς
and other perceptibles according-to accident nothing for to
τροφὴν συμβάλλεται ψόφος οὐδὲ χρῶμα οὐδὲ ὀσμή.
nourishment contributes sound nor color nor smell
Ὁ δὲ χυμὸς ἕν τι τῶν ἁπτῶν ἐστίν. Πεῖνα δὲ καὶ
The and flavor one something of-the tangibles is Hunger and and
δίψα ἐπιθυμία, καὶ ἡ μὲν πεῖνα ξηροῦ καὶ θερμοῦ, ἡ
thirst desire and the indeed hunger of-dry and hot the
δὲ δίψα ψυχροῦ καὶ ὑγροῦ· ὁ δὲ χυμὸς οἷον ἥδυσμά
and thirst of-cold and moist the and flavor as-it-were seasoning
τι τούτων ἐστίν. Διασαφητέον δὲ περὶ αὐτῶν ὕστερον,
some of-these is One-must-make-clear and about them later
νῦν δ' ἐπὶ τοσοῦτον εἰρήσθω, ὅτι τῶν ζῴων τοῖς
now but to so-much let-it-have-been-said that of-the animals to-those
ἔχουσιν ἁφὴν καὶ ὄρεξις ὑπάρχει. Περὶ δὲ φαντασίας
having touch also appetite belongs About and imagination
ἄδηλον, ὕστερον δ' ἐπισκεπτέον. Ἐνίοις δὲ πρὸς τούτοις
unclear later and must-be-examined To-some and besides these
ὑπάρχει καὶ τὸ κατὰ τόπον κινητικόν, ἑτέροις δὲ καὶ
belongs also the according-to place motive to-others and also
τὸ διανοητικόν τε καὶ νοῦς, οἷον ἀνθρώποις καὶ εἴ τι
the thinking both and intellect such-as to-men and if any
τοιοῦτον ἕτερόν ἐστιν ἢ καὶ τιμιώτερον. Δῆλον οὖν ὅτι τὸν
such other is or even more-honorable Clear then that the
αὐτὸν τρόπον εἷς ἂν εἴη λόγος ψυχῆς τε καὶ σχήματος·
same way one — would-be account of-soul both and of-figure

οὔτε γὰρ ἐκεῖ σχῆμα παρὰ τὸ τρίγωνόν ἐστι καὶ τὰ
neither for there figure beside the triangle is and the-things
ἐφεξῆς, οὔτ' ἐνταῦθα ψυχὴ παρὰ τὰς εἰρημένας. Γένοιτο
in-succession nor here soul beside the stated There-might-be
δ' ἂν καὶ ἐπὶ τῶν σχημάτων λόγος κοινός, ὃς
and — also in-the-case-of the figures an-account common which
ἐφαρμόσει μὲν πᾶσιν, ἴδιος δ' οὐδενὸς ἔσται σχήματος.
will-fit indeed all peculiar but of-none will-be figure
Ὁμοίως δὲ καὶ ἐπὶ ταῖς εἰρημέναις ψυχαῖς. Διὸ
Likewise and also in-the-case-of the stated souls Wherefore
γελοῖον ζητεῖν τὸν κοινὸν λόγον καὶ ἐπὶ τούτων
ridiculous to-seek the common account both in-the-case-of these
καὶ ἐφ' ἑτέρων, ὃς οὐδενὸς ἔσται τῶν ὄντων
and in-the-case-of others which of-none will-be of-the beings
ἴδιος λόγος, οὐδὲ κατὰ τὸ οἰκεῖον καὶ ἄτομον εἶδος,
peculiar account nor according-to the proper and indivisible species
ἀφέντας τὸν τοιοῦτον. Παραπλησίως δ' ἔχει τῷ περὶ
having-let-go the such Similarly and holds to-the about
τῶν σχημάτων καὶ τὰ κατὰ ψυχήν· ἀεὶ γὰρ ἐν τῷ
the figures also the-things concerning soul always for in the
ἐφεξῆς ὑπάρχει δυνάμει τὸ πρότερον ἐπί τε τῶν
successive belongs in-potentiality the prior both in-the-case-of the
σχημάτων καὶ ἐπὶ τῶν ἐμψύχων, οἷον ἐν τετραγώνῳ
figures and in-the-case-of the ensouled-things such-as in quadrilateral
μὲν τρίγωνον, ἐν αἰσθητικῷ δὲ τὸ θρεπτικόν. Ὥστε
indeed triangle in perceptive and the nutritive So-that
καθ' ἕκαστον ζητητέον, τίς ἑκάστου ψυχή, οἷον τίς
according-to each must-be-sought what of-each soul such-as what
φυτοῦ καὶ τίς ἀνθρώπου ἢ θηρίου. Διὰ τίνα δ' αἰτίαν
of-plant and what of-man or of-beast Because-of what and cause
τῷ ἐφεξῆς οὕτως ἔχουσι, σκεπτέον. Ἄνευ μὲν γὰρ τοῦ
in-the succession thus they-are must-be-considered Without indeed for the

θρεπτικοῦ τὸ αἰσθητικὸν οὐκ ἔστιν· τοῦ δ' αἰσθητικοῦ
nutritive the perceptive not is from-the and perceptive
χωρίζεται τὸ θρεπτικὸν ἐν τοῖς φυτοῖς. Πάλιν δ' ἄνευ
is-separated the nutritive in the plants Again and without
μὲν τοῦ ἁπτικοῦ τῶν ἄλλων αἰσθήσεων οὐδεμία ὑπάρχει,
indeed the tactile of-the other perceptions none belongs
ἁφὴ δ' ἄνευ τῶν ἄλλων ὑπάρχει· πολλὰ γὰρ τῶν ζῴων
touch but without the others belongs many for of-the animals
οὔτ' ὄψιν οὔτ' ἀκοὴν ἔχουσιν οὔτ' ὀσμῆς ὅλως αἴσθησιν.
neither sight nor hearing have nor of-smell at-all perception
Καὶ τῶν αἰσθητικῶν δὲ τὰ μὲν ἔχει τὸ κατὰ τόπον
Also of-the perceptive-ones and the-ones indeed have the according-to place
κινητικόν, τὰ δ' οὐκ ἔχει. Τελευταῖον δὲ καὶ ἐλάχιστα
motive the-others and not have Last and also least
λογισμὸν καὶ διάνοιαν· οἷς μὲν γὰρ ὑπάρχει λογισμὸς
reasoning and thought to-whom indeed for belongs reasoning
τῶν φθαρτῶν, τούτοις καὶ τὰ λοιπὰ πάντα, οἷς δ'
of-the perishable-things to-these also the remaining all to-whom and
ἐκείνων ἕκαστον, οὐ πᾶσι λογισμός, ἀλλὰ τοῖς μὲν οὐδὲ
of-those each not to-all reasoning but to-some indeed not-even
φαντασία, τὰ δὲ ταύτῃ μόνῃ ζῶσιν. Περὶ δὲ τοῦ
imagination the-others and by-this alone live About and the
θεωρητικοῦ νοῦ ἕτερος λόγος. Ὅτι μὲν οὖν ὁ περὶ τούτων
contemplative intellect another account That indeed then the about these
ἑκάστου λόγος οὗτος οἰκειότατος καὶ περὶ ψυχῆς, δῆλον.
each account this most-proper also about soul clear

Functions precede powers, and objects functions, so nutrition, the first and commonest power, comes first. Its works are generating and using food, so mortal things share in the eternal by leaving another like themselves. The soul causes the living body as source of motion, end, and substance. Empedocles wrongly gave growth to earth and fire; fire is only a joint cause, since nature sets a limit. Food is contrary to the fed while undigested and like it when digested; the nutritive soul preserves its possessor, is named generative from its end, and works by heat.

Ἀναγκαῖον δὲ τὸν μέλλοντα περὶ τούτων σκέψιν ποιεῖσθαι
Necessary and the going-to about these inquiry to-make
λαβεῖν ἕκαστον αὐτῶν τί ἐστιν, εἶθ' οὕτως περὶ τῶν
to-grasp each of-them what it-is then thus about the
ἐχομένων ἢ καὶ περὶ τῶν ἄλλων ἐπιζητεῖν. Εἰ δὲ χρὴ
next-things or also about the others to-inquire-further If and one-should
λέγειν τί ἕκαστον αὐτῶν, οἷον τί τὸ νοητικὸν ἢ τὸ
to-say what each of-them such-as what the thinking or the
αἰσθητικὸν ἢ τὸ θρεπτικόν, πρότερον ἔτι λεκτέον τί τὸ
perceptive or the nutritive earlier still must-be-said what the
νοεῖν καὶ τί τὸ αἰσθάνεσθαι· πρότερον γάρ εἰσι τῶν
to-think and what the to-perceive prior for are than-the
δυνάμεων αἱ ἐνέργειαι καὶ αἱ πράξεις κατὰ τὸν λόγον.
powers the activities and the actions according-to the account
Εἰ δ' οὕτως, τούτων δ' ἔτι πρότερα τὰ ἀντικείμενα δεῖ
If and so of-these and still prior the opposites one-must
τεθεωρηκέναι, περὶ ἐκείνων πρῶτον ἂν δέοι διορίσαι
to-have-studied about those first — it-would-be-needful to-determine
διὰ τὴν αὐτὴν αἰτίαν, οἷον περὶ τροφῆς καὶ αἰσθητοῦ
because-of the same cause such-as about nourishment and perceptible
καὶ νοητοῦ. Ὥστε πρῶτον περὶ τροφῆς καὶ γεννήσεως
and thinkable So-that first about nourishment and generation

λεκτέον· ἡ γὰρ θρεπτικὴ ψυχὴ καὶ τοῖς ἄλλοις ὑπάρχει,
must-be-said the for nutritive soul also to-the others belongs
καὶ πρώτη καὶ κοινοτάτη δύναμίς ἐστι ψυχῆς, καθ' ἣν
and first and most-common power is of-soul according-to which
ὑπάρχει τὸ ζῆν ἅπασιν. Ἧς ἐστὶν ἔργα γεννῆσαι καὶ
belongs the to-live to-all Of-which are functions to-generate and
τροφῇ χρῆσθαι· φυσικώτατον γὰρ τῶν ἔργων τοῖς ζῶσιν,
nourishment to-use most-natural for of-the functions for-the living-things
ὅσα τέλεια καὶ μὴ πηρώματα, ἢ τὴν γένεσιν αὐτομάτην
as-many-as perfect and not mutilated or the generation spontaneous
ἔχει, τὸ ποιῆσαι ἕτερον οἷον αὐτό, ζῷον μὲν ζῷον, φυτὸν
have the to-make another like itself animal indeed animal plant
δὲ φυτόν, ἵνα τοῦ ἀεὶ καὶ τοῦ θείου μετέχωσιν ᾗ
and plant so-that of-the always and of-the divine they-may-partake insofar-as
δύνανται· πάντα γὰρ ἐκείνου ὀρέγεται, κἀκείνου ἕνεκα
they-can all for that strive-for and-of-that for-the-sake
πράττει ὅσα πράττει κατὰ φύσιν.
do as-many-things-as they-do according-to nature
Τὸ δ' οὗ ἕνεκα, διττόν, τὸ μὲν οὗ, τὸ δὲ ᾧ.
The and of-which for-the-sake twofold the-one indeed of-which the-other and for-which
Ἐπεὶ οὖν κοινωνεῖν ἀδυνατεῖ τοῦ ἀεὶ καὶ τοῦ θείου τῇ
Since then to-share is-unable in-the always and in-the divine by-the
συνεχείᾳ, διὰ τὸ μηδὲν ἐνδέχεσθαι τῶν φθαρτῶν ταὐτὸ
continuity because-of the nothing to-admit of-the perishable-things the-same
καὶ ἓν ἀριθμῷ διαμένειν, ᾗ δύναται μετέχειν ἕκαστον,
and one in-number to-persist insofar-as it-can to-partake each
κοινωνεῖ ταύτῃ, τὸ μὲν μᾶλλον τὸ δ' ἧττον· καὶ
shares in-this the-one indeed more the-other and less and
διαμένει οὐκ αὐτὸ ἀλλ' οἷον αὐτό, ἀριθμῷ μὲν οὐχ ἕν, εἴδει
persists not itself but like itself in-number indeed not one in-species
δ' ἕν. Ἔστι δὲ ἡ ψυχὴ τοῦ ζῶντος σώματος αἰτία καὶ ἀρχή.
but one Is and the soul of-the living body cause and principle

Ταῦτα δὲ πολλαχῶς λέγεται. Ὁμοίως δ' ἡ ψυχὴ κατὰ
These and in-many-ways are-said Likewise and the soul according-to
τοὺς διωρισμένους τρόπους τρεῖς αἰτία· καὶ γὰρ ὅθεν ἡ
the distinguished ways three cause and for whence the
κίνησις αὐτή, καὶ οὗ ἕνεκα, καὶ ὡς ἡ οὐσία τῶν ἐμψύχων
motion itself and of-which for-the-sake and as the substance of-the ensouled
σωμάτων ἡ ψυχὴ αἰτία. Ὅτι μὲν οὖν ὡς οὐσία, δῆλον·
bodies the soul cause That indeed then as substance clear
τὸ γὰρ αἴτιον τοῦ εἶναι πᾶσιν ἡ οὐσία, τὸ δὲ ζῆν τοῖς
the for cause of-the to-be to-all the substance the and to-live for-the
ζῶσι τὸ εἶναί ἐστιν, αἰτία δὲ καὶ ἀρχὴ τούτων ἡ ψυχή.
living-things the to-be is cause and and principle of-these the soul
Ἔτι τοῦ δυνάμει ὄντος λόγος ἡ ἐντελέχεια. Φανερὸν δ' ὡς
Further of-the in-potentiality being account the actuality Evident and that
καὶ οὗ ἕνεκεν ἡ ψυχὴ αἰτία· ὥσπερ γὰρ ὁ νοῦς ἕνεκά
also of-which for-the-sake the soul cause just-as for the intellect for-the-sake-of
του ποιεῖ, τὸν αὐτὸν τρόπον καὶ ἡ φύσις, καὶ τοῦτ' ἔστιν
something makes the same way also the nature and this is
αὐτῇ τέλος. Τοιοῦτον δ' ἐν τοῖς ζῴοις ἡ ψυχὴ καὶ κατὰ
for-it end Such and in the animals the soul also according-to
φύσιν· πάντα γὰρ τὰ φυσικὰ σώματα τῆς ψυχῆς ὄργανα, καὶ
nature all for the natural bodies of-the soul instruments and
καθάπερ τὰ τῶν ζῴων, οὕτω καὶ τὰ τῶν φυτῶν, ὡς ἕνεκα
just-as the of-the animals so also the of-the plants as for-the-sake
τῆς ψυχῆς ὄντα. Διττῶς δὲ τὸ οὗ ἕνεκα, τό τε οὗ
of-the soul being In-two-ways and the of-which for-the-sake the both of-which
καὶ τὸ ᾧ. Ἀλλὰ μὴν καὶ ὅθεν πρῶτον ἡ κατὰ τόπον
and the for-which But truly also whence first the according-to place
κίνησις, ψυχή· οὐ πᾶσι δ' ὑπάρχει τοῖς ζῶσιν ἡ δύναμις
motion soul not to-all but belongs to-the living-things the power
αὕτη. Ἔστι δὲ καὶ ἀλλοίωσις καὶ αὔξησις κατὰ ψυχήν·
this There-is and also alteration and growth according-to soul

ἡ μὲν γὰρ αἴσθησις ἀλλοίωσίς τις εἶναι δοκεῖ, αἰσθάνεται
the indeed for perception alteration some to-be seems perceives
δ' οὐθὲν ὃ μὴ ἔχει ψυχήν. Ὁμοίως δὲ καὶ περὶ αὐξήσεώς
but nothing which not has soul Likewise and also about growth
τε καὶ φθίσεως ἔχει· οὐδὲν γὰρ φθίνει οὐδ' αὔξεται φυσικῶς
both and decay it-holds nothing for decays nor grows naturally
μὴ τρεφόμενον, τρέφεται δ' οὐθὲν ὃ μὴ κοινωνεῖ ζωῆς.
not being-nourished is-nourished but nothing which not shares-in life
Ἐμπεδοκλῆς δ' οὐ καλῶς εἴρηκε τοῦτο, προστιθεὶς τὴν
Empedocles but not well has-said this adding the
αὔξησιν συμβαίνειν τοῖς φυτοῖς κάτω μὲν συρριζουμένοις
growth to-happen to-the plants downward indeed rooting
διὰ τὸ τὴν γῆν οὕτω φέρεσθαι κατὰ φύσιν, ἄνω δὲ
because-of the the earth thus to-be-carried by nature upward and
διὰ τὸ πῦρ ὡσαύτως. Οὔτε γὰρ τὸ ἄνω καὶ κάτω
because-of the fire likewise Neither for the up and down
καλῶς λαμβάνει· οὐ γὰρ ταὐτὸ πᾶσι τὸ ἄνω καὶ κάτω καὶ
well he-takes not for the-same for-all the up and down and
τῷ παντί, ἀλλ' ὡς ἡ κεφαλὴ τῶν ζῴων, οὕτως αἱ ῥίζαι
for-the universe but as the head of-the animals so the roots
τῶν φυτῶν, εἰ χρὴ τὰ ὄργανα λέγειν ἕτερα καὶ ταὐτὰ
of-the plants if one-should the organs to-call different and the-same
τοῖς ἔργοις. Πρὸς δὲ τούτοις τί τὸ συνέχον εἰς τἀναντία
by-the functions Besides and these what the holding-together into the-contraries
φερόμενα τὸ πῦρ καὶ τὴν γῆν; Διασπασθήσεται γάρ, εἰ μή
being-carried the fire and the earth It-will-be-torn-apart for if not
τι ἔσται τὸ κωλῦσον· εἰ δ' ἔσται, τοῦτ' ἐστὶν ἡ
something there-will-be the going-to-prevent if and there-will-be this is the
ψυχὴ καὶ τὸ αἴτιον τοῦ αὐξάνεσθαι καὶ τρέφεσθαι. Δοκεῖ
soul and the cause of-the to-grow and to-be-nourished It-seems
δέ τισιν ἡ τοῦ πυρὸς φύσις ἁπλῶς αἰτία τῆς τροφῆς
and to-some the of-the fire nature simply cause of-the nourishment

καὶ τῆς αὐξήσεως εἶναι· καὶ γὰρ αὐτὸ φαίνεται μόνον
and of-the growth to-be and for it appears alone
τῶν σωμάτων ἢ τῶν στοιχείων τρεφόμενον καὶ αὐξόμενον.
of-the bodies or of-the elements being-nourished and growing
Διὸ καὶ ἐν τοῖς φυτοῖς καὶ ἐν τοῖς ζώοις ὑπολάβοι τις
Wherefore also in the plants and in the animals might-suppose one
ἂν τοῦτο εἶναι τὸ ἐργαζόμενον. Τὸ δὲ συναίτιον μέν
— this to-be the working-thing The and contributory-cause indeed
πώς ἐστιν, οὐ μὴν ἁπλῶς γε αἴτιον, ἀλλὰ μᾶλλον ἡ
somehow is not truly simply at-least cause but rather the
ψυχή· ἡ μὲν γὰρ τοῦ πυρὸς αὔξησις εἰς ἄπειρον, ἕως
soul the indeed for of-the fire growth into infinity as-long-as
ἂν ᾖ τὸ καυστόν, τῶν δὲ φύσει συνισταμένων πάντων
— there-is the combustible of-the but by-nature constituted-things all
ἐστὶ πέρας καὶ λόγος μεγέθους τε καὶ αὐξήσεως· ταῦτα δὲ
is limit and ratio of-magnitude both and of-growth these and
ψυχῆς, ἀλλ᾽ οὐ πυρός, καὶ λόγου μᾶλλον ἢ ὕλης. Ἐπεὶ
of-soul but not of-fire and of-account rather than of-matter Since
δ᾽ ἡ αὐτὴ δύναμις τῆς ψυχῆς θρεπτικὴ καὶ γεννητική, περὶ
and the same power of-the soul nutritive and generative about
τροφῆς ἀναγκαῖον διωρίσθαι πρῶτον· ἀφορίζεται γὰρ
nourishment necessary to-have-been-determined first it-is-marked-off for
πρὸς τὰς ἄλλας δυνάμεις τῷ ἔργῳ τούτῳ. Δοκεῖ δ᾽ εἶναι
from the other powers by-the function this It-seems and to-be
ἡ τροφὴ τὸ ἐναντίον τῷ ἐναντίῳ, οὐ πᾶν δὲ παντί,
the nourishment the contrary to-the contrary not every but to-every
ἀλλ᾽ ὅσα τῶν ἐναντίων μὴ μόνον γένεσιν ἐξ ἀλλήλων
but as-many-as of-the contraries not only generation from one-another
ἔχουσιν ἀλλὰ καὶ αὔξησιν· γίνεται γὰρ πολλὰ ἐξ
have but also growth come-to-be for many-things from
ἀλλήλων, ἀλλ᾽ οὐ πάντα ποσά, οἷον ὑγιὲς ἐκ κάμνοντος.
one-another but not all quantities such-as healthy from sick

Φαίνεται δ' οὐδ' ἐκεῖνα τὸν αὐτὸν τρόπον ἀλλήλοις
They-appear and not-even those the same way to-one-another
εἶναι τροφή, ἀλλὰ τὸ μὲν ὕδωρ τῷ πυρὶ τροφή, τὸ δὲ
to-be nourishment but the indeed water to-the fire nourishment the but
πῦρ οὐ τρέφει τὸ ὕδωρ. Ἐν μὲν οὖν τοῖς ἁπλοῖς σώμασι
fire not nourishes the water In indeed then the simple bodies
ταῦτ' εἶναι δοκεῖ μάλιστα τὸ μὲν τροφὴ τὸ δὲ
these to-be seem most the-one indeed nourishment the-other and
τρεφόμενον. Ἀπορίαν δ' ἔχει· φασὶ γὰρ οἱ μὲν τὸ
nourished Perplexity but it-has they-say for the-ones indeed the
ὅμοιον τῷ ὁμοίῳ τρέφεσθαι, καθάπερ καὶ αὐξάνεσθαι,
like by-the like to-be-nourished just-as also to-grow
τοῖς δ' ὥσπερ εἴπομεν τοὔμπαλιν δοκεῖ, τὸ ἐναντίον
to-the-others and just-as we-said conversely it-seems the contrary
τῷ ἐναντίῳ, ὡς ἀπαθοῦς ὄντος τοῦ ὁμοίου ὑπὸ τοῦ
by-the contrary as impassible being the like by the
ὁμοίου, τὴν δὲ τροφὴν μεταβάλλειν καὶ πέττεσθαι· ἡ δὲ
like the and nourishment to-change and to-be-digested the and
μεταβολὴ πᾶσιν εἰς τὸ ἀντικείμενον ἢ τὸ μεταξύ. Ἔτι
change for-all into the opposite or the intermediate Further
πάσχει τι ἡ τροφὴ ὑπὸ τοῦ τρεφομένου, ἀλλ' οὐ
is-affected something the nourishment by the nourished but not
τοῦτο ὑπὸ τῆς τροφῆς, ὥσπερ οὐδ' ὁ τέκτων ὑπὸ τῆς
this by the nourishment just-as not-even the carpenter by the
ὕλης, ἀλλ' ὑπ' ἐκείνου αὖτη· ὁ δὲ τέκτων μεταβάλλει μόνον
matter but by him it the and carpenter changes only
εἰς ἐνέργειαν ἐξ ἀργίας. Πότερον δ' ἐστὶν ἡ τροφὴ
into activity from idleness Whether and is the nourishment
τὸ τελευταῖον προσγινόμενον ἢ τὸ πρῶτον, ἔχει διαφοράν.
the last added or the first has difference

Εἰ δ' ἄμφω, ἀλλ' ἡ μὲν ἄπεπτος ἡ δὲ πεπεμμένη,
If and both but the-one indeed undigested the-other and digested
ἀμφοτέρως ἂν ἐνδέχοιτο τὴν τροφὴν λέγειν· ᾗ μὲν
in-both-ways — it-would-be-possible the nourishment to-speak-of insofar-as indeed
γὰρ ἄπεπτος, τὸ ἐναντίον τῷ ἐναντίῳ τρέφεται, ᾗ δὲ
for undigested the contrary by-the contrary is-nourished insofar-as and
πεπεμμένη, τὸ ὅμοιον τῷ ὁμοίῳ. Ὥστε φανερὸν ὅτι λέγουσί
digested the like by-the like So-that evident that speak
τινα τρόπον ἀμφότεροι καὶ ὀρθῶς καὶ οὐκ ὀρθῶς. Ἐπεὶ
in-some way both and rightly and not rightly Since
δ' οὐθὲν τρέφεται μὴ μετέχον ζωῆς, τὸ ἔμψυχον ἂν εἴη
and nothing is-nourished not partaking of-life the ensouled — would-be
σῶμα τὸ τρεφόμενον, ᾗ ἔμψυχον, ὥστε καὶ ἡ τροφὴ
body the nourished insofar-as ensouled so-that also the nourishment
πρὸς ἔμψυχόν ἐστι καὶ οὐ κατὰ συμβεβηκός. Ἔστι δ'
relative-to ensouled is and not according-to accident It-is and
ἕτερον τροφῇ καὶ αὐξητικῷ εἶναι· ᾗ μὲν γὰρ
different for-nourishment and for-growth-producing to-be insofar-as indeed for
ποσόν τι τὸ ἔμψυχον, αὐξητικόν, ᾗ δὲ τόδε τι
quantity some the ensouled growth-producing insofar-as and this something
καὶ οὐσία, τροφή· σώζει γὰρ τὴν οὐσίαν, καὶ μέχρι τούτου
and substance nourishment it-preserves for the substance and until this
ἐστὶν ἕως ἂν καὶ τρέφηται· καὶ γενέσεως ποιητικὸν οὐ τοῦ
it-is as-long-as — also it-is-nourished and of-generation productive not of-the
τρεφομένου, ἀλλ' οἷον τὸ τρεφόμενον· ἤδη γάρ ἐστιν αὐτὴ ἡ
nourished but of-like the nourished already for is itself the
οὐσία, γεννᾷ δ' οὐθὲν αὐτὸ ἑαυτό, ἀλλὰ σώζει. Ὥσθ' ἡ μὲν
substance generates but nothing itself itself but preserves So-that the indeed
τοιαύτη τῆς ψυχῆς ἀρχὴ δύναμίς ἐστιν οἵα σώζειν τὸ ἔχον
such of-the soul principle power is such-as to-preserve the having
αὐτὴν ᾗ τοιοῦτον, ἡ δὲ τροφὴ παρασκευάζει ἐνεργεῖν.
it insofar-as such the and nourishment prepares to-be-active

Διὸ στερηθὲν τροφῆς οὐ δύναται εἶναι. Ἐπεὶ δ' ἐστὶ
Wherefore deprived of-nourishment not it-can to-be Since and are
τρία, τὸ τρεφόμενον καὶ ᾧ τρέφεται καὶ τὸ τρέφον,
three the nourished and that-by-which it-is-nourished and the nourishing
τὸ μὲν τρέφον ἐστὶν ἡ πρώτη ψυχή, τὸ δὲ τρεφόμενον
the indeed nourishing is the first soul the and nourished
τὸ ἔχον αὐτὴν σῶμα, ᾧ δὲ τρέφεται, ἡ τροφή.
the having it body that-by-which and it-is-nourished the nourishment
Ἐπεὶ δὲ ἀπὸ τοῦ τέλους ἅπαντα προσαγορεύειν δίκαιον,
Since and from the end all-things to-name just
τέλος δὲ τὸ γεννῆσαι οἷον αὐτό, εἴη ἂν ἡ πρώτη ψυχὴ
end and the to-generate like itself would-be — the first soul
γεννητικὴ οἷον αὐτό. Ἔστι δὲ ᾧ τρέφεται διττόν,
generative of-like itself Is and that-by-which it-is-nourished twofold
ὥσπερ καὶ ᾧ κυβερνᾷ, ἡ χεὶρ καὶ τὸ πηδάλιον, τὸ
just-as also that-by-which steers the hand and the rudder the-one
μὲν κινοῦν καὶ κινούμενον, τὸ δὲ κινοῦν μόνον. Πᾶσαν
indeed moving and moved the-other and moving only All
δ' ἀναγκαῖον τροφὴν δύνασθαι πέττεσθαι, ἐργάζεται δὲ
and necessary nourishment to-be-able to-be-digested works and
τὴν πέψιν τὸ θερμόν· διὸ πᾶν ἔμψυχον ἔχει θερμότητα.
the digestion the hot wherefore every ensouled-thing has heat
Τύπῳ μὲν οὖν ἡ τροφὴ τί ἐστιν εἴρηται· διασαφητέον
In-outline indeed then the nourishment what it-is has-been-said one-must-make-clear
δ' ἐστὶν ὕστερον περὶ αὐτῆς ἐν τοῖς οἰκείοις λόγοις.
but is later about it in the proper discussions

Perception is being moved and affected, a kind of alteration, but the senses do not perceive themselves, being in potentiality only. Potentiality and actuality are said in two ways: a man is a knower by kind, another by having grammar, a third by contemplating it now. The first change is from learning; the second, from having to using, is not properly an alteration but a progress into actuality. The perceptive faculty is given at birth, like knowledge; its objects are outside and particular, so perceiving is not in our power as thinking is. It is affected while unlike and becomes like.

Διωρισμένων δὲ τούτων λέγωμεν κοινῇ περὶ πάσης
Having-been-determined and these let-us-speak in-common about all
αἰσθήσεως. Ἡ δ' αἴσθησις ἐν τῷ κινεῖσθαί τε καὶ πάσχειν
perception The and perception in the to-be-moved both and to-be-affected
συμβαίνει, καθάπερ εἴρηται· δοκεῖ γὰρ ἀλλοίωσίς τις εἶναι.
happens just-as has-been-said it-seems for alteration some to-be
Φασὶ δέ τινες καὶ τὸ ὅμοιον ὑπὸ τοῦ ὁμοίου πάσχειν. Τοῦτο
Say and some also the like by the like to-be-affected This
δὲ πῶς δυνατὸν ἢ ἀδύνατον, εἰρήκαμεν ἐν τοῖς καθόλου
and how possible or impossible we-have-said in the universal
λόγοις περὶ τοῦ ποιεῖν καὶ πάσχειν. Ἔχει δ' ἀπορίαν
discussions about the to-do and to-be-affected It-has and perplexity
διὰ τί καὶ τῶν αἰσθήσεων αὐτῶν οὐ γίνεται αἴσθησις,
because-of what also of-the perceptions themselves not comes-to-be perception
καὶ διὰ τί ἄνευ τῶν ἔξω οὐ ποιοῦσιν αἴσθησιν,
and because-of what without the outside-things not they-produce perception
ἐνόντος πυρὸς καὶ γῆς καὶ τῶν ἄλλων στοιχείων, ὧν
being-in fire and earth and the other elements of-which
ἐστὶν ἡ αἴσθησις καθ' αὑτὰ ἢ τὰ συμβεβηκότα τούτοις.
is the perception by themselves or the accidents to-these
Δῆλον οὖν ὅτι τὸ αἰσθητικὸν οὐκ ἔστιν ἐνεργείᾳ, ἀλλὰ
Clear then that the perceptive not is in-actuality but

δυνάμει μόνον. Διὸ καθάπερ τὸ καυστὸν οὐ καίεται
in-potentiality only Wherefore just-as the combustible not burns
αὐτὸ καθ᾽ αὑτὸ ἄνευ τοῦ καυστικοῦ· ἔκαιε γὰρ ἂν ἑαυτό,
itself by itself without the burning-agent it-would-burn for — itself
καὶ οὐθὲν ἐδεῖτο τοῦ ἐντελεχείᾳ πυρὸς ὄντος. Ἐπειδὴ
and nothing would-need the in-actuality fire being Since
δὲ τὸ αἰσθάνεσθαι λέγομεν διχῶς (τό τε γὰρ δυνάμει
and the to-perceive we-say in-two-ways the both for in-potentiality
ἀκοῦον καὶ ὁρῶν ἀκούειν καὶ ὁρᾶν λέγομεν, κἂν τύχῃ
hearing and seeing to-hear and to-see we-say even-if it-happen
καθεῦδον, καὶ τὸ ἤδη ἐνεργοῦν), διχῶς ἂν λέγοιτο καὶ
sleeping and the already being-active in-two-ways — would-be-said also
ἡ αἴσθησις, ἡ μὲν ὡς δυνάμει, ἡ δὲ ὡς ἐνεργείᾳ.
the perception the-one indeed as in-potentiality the-other and as in-actuality
Ὁμοίως δὲ καὶ τὸ αἰσθάνεσθαι, τό τε δυνάμει ὂν καὶ
Likewise and also the to-perceive the both in-potentiality being and
τὸ ἐνεργείᾳ. Πρῶτον μὲν οὖν ὡς τοῦ αὐτοῦ ὄντος τοῦ
the in-actuality First indeed then as the same being the
πάσχειν καὶ τοῦ κινεῖσθαι καὶ τοῦ ἐνεργεῖν λέγωμεν· καὶ
to-be-affected and the to-be-moved and the to-be-active let-us-speak and
γὰρ ἔστιν ἡ κίνησις ἐνέργειά τις, ἀτελὴς μέντοι, καθάπερ
for is the motion activity some incomplete however just-as
ἐν ἑτέροις εἴρηται. Πάντα δὲ πάσχει καὶ κινεῖται ὑπὸ
in other-works it-has-been-said All-things and are-affected and are-moved by
τοῦ ποιητικοῦ καὶ ἐνεργείᾳ ὄντος. Διὸ ἔστι μὲν ὡς ὑπὸ
the productive and in-actuality being Wherefore it-is indeed as by
τοῦ ὁμοίου πάσχει, ἔστι δὲ ὡς ὑπὸ τοῦ ἀνομοίου, καθάπερ
the like it-is-affected it-is and as by the unlike just-as
εἴπομεν· πάσχει μὲν γὰρ τὸ ἀνόμοιον, πεπονθὸς
we-said is-affected indeed for the unlike having-been-affected
δ᾽ ὅμοιόν ἐστιν. Διαιρετέον δὲ καὶ περὶ δυνάμεως καὶ
but like it-is One-must-divide and also about potentiality and

ἐντελεχείας· νῦν γὰρ ἁπλῶς λέγομεν περὶ αὐτῶν. Ἔστι
actuality now for simply we-speak about them There-is
μὲν γὰρ οὕτως ἐπιστῆμόν τι ὡς ἂν εἴποιμεν ἄνθρωπον
indeed for so knower something as — we-might-say man
ἐπιστήμονα, ὅτι ὁ ἄνθρωπος τῶν ἐπιστημόνων καὶ
knower because the man of-the knowers and
ἐχόντων ἐπιστήμην· ἔστι δ' ὡς ἤδη λέγομεν ἐπιστήμονα
having knowledge it-is and as already we-call knower
τὸν ἔχοντα τὴν γραμματικήν. Ἑκάτερος δὲ τούτων οὐ τὸν
the having the grammar Each and of-these not the
αὐτὸν τρόπον δυνατός ἐστιν, ἀλλ' ὁ μὲν ὅτι τὸ γένος
same way capable is but the-one indeed because the genus
τοιοῦτον καὶ ἡ ὕλη, ὁ δ' ὅτι βουληθεὶς δυνατὸς
such and the matter the-other and because having-wished capable
θεωρεῖν, ἂν μή τι κωλύσῃ τῶν ἔξωθεν· ὁ δ' ἤδη
to-contemplate if not something prevent of-the outside-things the-other and already
θεωρῶν ἐντελεχείᾳ ὢν καὶ κυρίως ἐπιστάμενος τόδε τὸ Α.
contemplating in-actuality being and properly knowing this the A
Ἀμφότεροι μὲν οὖν οἱ πρῶτοι κατὰ δύναμιν ἐπιστήμονες,
Both indeed then the first according-to potentiality knowers
ἀλλ' ὁ μὲν διὰ μαθήσεως ἀλλοιωθεὶς καὶ πολλάκις
but the-one indeed through learning having-been-altered and often
ἐξ ἐναντίας μεταβαλὼν ἕξεως, ὁ δ' ἐκ τοῦ ἔχειν τὴν
from contrary having-changed state the-other and from the to-have the
αἴσθησιν ἢ τὴν γραμματικήν, μὴ ἐνεργεῖν δ' εἰς τὸ ἐνεργεῖν
perception or the grammar not to-be-active but to the to-be-active
ἄλλον τρόπον. Οὐκ ἔστι δ' ἁπλοῦν οὐδὲ τὸ πάσχειν, ἀλλὰ
another way Not is and simple not-even the to-be-affected but
τὸ μὲν φθορά τις ὑπὸ τοῦ ἐναντίου, τὸ δὲ σωτηρία
the-one indeed destruction some by the contrary the-other and preservation
μᾶλλον τοῦ δυνάμει ὄντος ὑπὸ τοῦ ἐντελεχείᾳ ὄντος καὶ
rather of-the in-potentiality being by the in-actuality being and

ὁμοίου, οὕτως ὡς δύναμις ἔχει πρὸς ἐντελέχειαν· θεωροῦν
like thus as potentiality stands to actuality contemplating
γὰρ γίγνεται τὸ ἔχον τὴν ἐπιστήμην, ὅπερ ἢ
for becomes the having the knowledge which-very-thing either
οὐκ ἔστιν ἀλλοιοῦσθαι (εἰς αὐτὸ γὰρ ἡ ἐπίδοσις καὶ εἰς
not is to-be-altered into itself for the advance and into
ἐντελέχειαν) ἢ ἕτερον γένος ἀλλοιώσεως. Διὸ οὐ καλῶς
actuality or other kind of-alteration Wherefore not well
ἔχει λέγειν τὸ φρονοῦν, ὅταν φρονῇ, ἀλλοιοῦσθαι,
holds to-say the understanding whenever it-understands to-be-altered
ὥσπερ οὐδὲ τὸν οἰκοδόμον ὅταν οἰκοδομῇ. Τὸ μὲν οὖν
just-as not-even the builder whenever he-builds The indeed then
εἰς ἐντελέχειαν ἄγον ἐκ δυνάμει ὄντος κατὰ τὸ νοοῦν
into actuality leading from in-potentiality being in-the-case-of the thinking
καὶ φρονοῦν οὐ διδασκαλίαν ἀλλ' ἑτέραν ἐπωνυμίαν ἔχειν
and understanding not teaching but another name to-have
δίκαιον· τὸ δ' ἐκ δυνάμει ὄντος μανθάνον καὶ λαμβάνον
just the and from in-potentiality being learning and getting
ἐπιστήμην ὑπὸ τοῦ ἐντελεχείᾳ ὄντος καὶ διδασκαλικοῦ ἤτοι
knowledge from the in-actuality being and able-to-teach either
οὐδὲ πάσχειν φατέον, ὥσπερ εἴρηται, ἢ δύο τρόπους
not-even to-be-affected one-must-say just-as has-been-said or two ways
εἶναι ἀλλοιώσεως, τήν τε ἐπὶ τὰς στερητικὰς διαθέσεις
to-be of-alteration the both to the privative dispositions
μεταβολὴν καὶ τὴν ἐπὶ τὰς ἕξεις καὶ τὴν φύσιν.
change and the to the states and the nature
Τοῦ δ' αἰσθητικοῦ ἡ μὲν πρώτη μεταβολὴ γίνεται
Of-the and perceptive the indeed first change comes-to-be
ὑπὸ τοῦ γεννῶντος, ὅταν δὲ γεννηθῇ, ἔχει ἤδη ὥσπερ
by the begetter whenever and it-is-begotten it-has already just-as
ἐπιστήμην καὶ τὸ αἰσθάνεσθαι. Καὶ τὸ κατ' ἐνέργειαν
knowledge also the to-perceive And the according-to activity

δὲ ὁμοίως λέγεται τῷ θεωρεῖν· διαφέρει δέ, ὅτι τοῦ
and likewise is-said to-the to-contemplate it-differs but because of-the-one
μὲν τὰ ποιητικὰ τῆς ἐνεργείας ἔξωθεν, τὸ ὁρατὸν καὶ τὸ
indeed the producers of-the activity are-outside the visible and the
ἀκουστόν, ὁμοίως δὲ καὶ τὰ λοιπὰ τῶν αἰσθητῶν. Αἴτιον
audible likewise and also the remaining of-the perceptibles Cause
δ' ὅτι τῶν καθ' ἕκαστον ἡ κατ' ἐνέργειαν αἴσθησις,
and that of-the according-to each the according-to activity perception
ἡ δ' ἐπιστήμη τῶν καθόλου· ταῦτα δ' ἐν αὐτῇ πώς ἐστι
the but knowledge of-the universals these and in itself somehow are
τῇ ψυχῇ. Διὸ νοῆσαι μὲν ἐπ' αὐτῷ, ὁπόταν βούληται,
the soul Wherefore to-think indeed in its-power whenever it-wishes
αἰσθάνεσθαι δ' οὐκ ἐπ' αὐτῷ· ἀναγκαῖον γὰρ ὑπάρχειν
to-perceive but not in its-power necessary for to-be-present
τὸ αἰσθητόν. Ὁμοίως δὲ τοῦτ' ἔχει κἀν ταῖς ἐπιστήμαις
the perceptible Likewise and this holds also-in the sciences
ταῖς τῶν αἰσθητῶν, καὶ διὰ τὴν αὐτὴν αἰτίαν, ὅτι
the of-the perceptibles and because-of the same cause because
τὰ αἰσθητὰ τῶν καθ' ἕκαστα καὶ τῶν ἔξωθεν. Ἀλλὰ
the perceptibles of-the according-to each and of-the outside-things But
περὶ μὲν τούτων διασαφῆσαι καιρὸς γένοιτ' ἂν καὶ
about indeed these to-make-clear occasion would-arise — also
εἰσαῦθις. Νῦν δὲ διωρίσθω τοσοῦτον, ὅτι οὐχ
hereafter Now but let-it-have-been-determined so-much that not
ἁπλοῦ ὄντος τοῦ δυνάμει λεγομένου, ἀλλὰ τοῦ μὲν
simple being the in-potentiality being-said but the-one indeed
ὥσπερ ἂν εἴποιμεν τὸν παῖδα δύνασθαι στρατηγεῖν, τοῦ
just-as — we-might-say the boy to-be-able to-be-general the-other
δὲ ὡς τὸν ἐν ἡλικίᾳ ὄντα, οὕτως ἔχει τὸ αἰσθητικόν.
and as the in age being so holds the perceptive
Ἐπεὶ δ' ἀνώνυμος αὐτῶν ἡ διαφορά, διώρισται δὲ
Since and nameless of-them the difference it-has-been-determined and

περὶ αὐτῶν ὅτι ἕτερα καὶ πῶς ἕτερα, χρῆσθαι ἀναγκαῖον
about them that different and how different to-use necessary
τῷ πάσχειν καὶ ἀλλοιοῦσθαι ὡς κυρίοις ὀνόμασιν· τὸ
the to-be-affected and to-be-altered as proper names the
δ' αἰσθητικὸν δυνάμει ἐστὶν οἷον τὸ αἰσθητὸν ἤδη
but perceptive in-potentiality is such-as the perceptible already
ἐντελεχείᾳ, καθάπερ εἴρηται. Πάσχει μὲν οὖν οὐχ ὅμοιον
in-actuality just-as has-been-said It-is-affected indeed then not like
ὄν, πεπονθὸς δ' ὡμοίωται καὶ ἔστιν οἷον ἐκεῖνο.
being having-been-affected but it-has-been-made-like and is such-as that

VI · THREE KINDS OF PERCEPTIBLE

Perceptibles are of three kinds: those proper to one sense, about which it is not deceived, as color to sight and sound to hearing; those common to all, motion, rest, number, figure, and magnitude; and those perceived by accident, as when the white thing happens to be the son of Diares. Only the proper perceptibles are perceptible in the full sense, and to them the substance of each sense is fitted.

Λεκτέον δὲ καθ' ἑκάστην αἴσθησιν· περὶ τῶν αἰσθητῶν
Must-be-said and according-to each perception about the perceptibles
πρῶτον. Λέγεται δὲ τὸ αἰσθητὸν τριχῶς, ὧν δύο
first Is-said and the perceptible in-three-ways of-which two
μὲν καθ' αὑτά φαμεν αἰσθάνεσθαι, τὸ δὲ ἓν κατὰ
indeed by themselves we-say to-perceive the and one according-to
συμβεβηκός. Τῶν δὲ δύο τὸ μὲν ἴδιόν ἐστιν ἑκάστης
accident Of-the and two the-one indeed peculiar is of-each
αἰσθήσεως, τὸ δὲ κοινὸν πασῶν. Λέγω δ' ἴδιον μὲν ὃ
perception the-other and common of-all I-mean and peculiar indeed what
μὴ ἐνδέχεται ἑτέρᾳ αἰσθήσει αἰσθάνεσθαι, καὶ περὶ ὃ μὴ
not is-possible by-another perception to-be-perceived and about which not

ἐνδέχεται ἀπατηθῆναι, οἷον ὄψις χρώματος καὶ ἀκοὴ ψόφου
is-possible to-be-deceived such-as sight of-color and hearing of-sound
καὶ γεῦσις χυμοῦ. Ἡ δ' ἁφὴ πλείους μὲν ἔχει διαφοράς·
and taste of-flavor The but touch more indeed has differences
ἀλλ' ἑκάστη γε κρίνει περὶ τούτων, καὶ οὐκ ἀπατᾶται ὅτι
but each at-least judges about these and not is-deceived that
χρῶμα οὐδ' ὅτι ψόφος, ἀλλὰ τί τὸ κεχρωσμένον ἢ ποῦ, ἢ
color nor that sound but what the colored or where or
τί τὸ ψοφοῦν ἢ ποῦ. Τὰ μὲν οὖν τοιαῦτα λέγεται ἴδια
what the sounding or where The indeed then such-things are-called peculiar
ἑκάστου, κοινὰ δὲ κίνησις, ἠρεμία, ἀριθμός, σχῆμα, μέγεθος·
of-each common and motion rest number figure magnitude
τὰ γὰρ τοιαῦτα οὐδεμιᾶς ἐστὶν ἴδια, ἀλλὰ κοινὰ πάσαις·
the for such of-none are peculiar but common to-all
καὶ γὰρ ἁφῇ κίνησίς τίς ἐστιν αἰσθητὴ καὶ ὄψει. Κατὰ
and for by-touch motion some is perceptible and by-sight According-to
συμβεβηκὸς δὲ λέγεται αἰσθητόν, οἷον εἰ τὸ λευκὸν εἴη
accident and is-called perceptible such-as if the white were
Διάρους υἱός· κατὰ συμβεβηκὸς γὰρ τούτου αἰσθάνεται,
of-Diares son according-to accident for this one-perceives
ὅτι τῷ λευκῷ συμβέβηκε τοῦτο οὗ αἰσθάνεται. Διὸ
because to-the white has-happened this which one-perceives Wherefore
καὶ οὐδὲν πάσχει ᾗ τοιοῦτον ὑπὸ τοῦ αἰσθητοῦ. Τῶν
also in-no-way is-affected insofar-as such by the perceptible Of-the
δὲ καθ' αὑτὰ αἰσθητῶν τὰ ἴδια κυρίως ἐστὶν αἰσθητά,
and by themselves perceptibles the peculiar properly are perceptibles
καὶ πρὸς ἃ ἡ οὐσία πέφυκεν ἑκάστης αἰσθήσεως.
and to which the substance is-by-nature-adapted of-each perception

The visible is color, which moves the actual transparent. Light is the transparent's actuality as such, the presence of fire or the like, not a body or an effluence; darkness is its privation, and Empedocles was wrong to make light travel unnoticed. Some things, like fungi and fish scales, are seen only in the dark. Color needs a medium: an object laid on the eye is unseen, and Democritus erred in thinking an ant in the sky visible through a void. Sound and smell act through a medium, and so, less apparently, do touch and taste.

Οὗ μὲν οὖν ἐστὶν ἡ ὄψις, τοῦτ' ἐστὶν ὁρατόν. Ὁρατὸν
Of-which indeed then is the sight this is visible Visible
δ' ἔστιν χρῶμά τε, καὶ ὃ λόγῳ μὲν ἔστιν εἰπεῖν,
and is color both and what in-account indeed it-is-possible to-say
ἀνώνυμον δὲ τυγχάνει ὄν· δῆλον δὲ ἔσται ὃ λέγομεν
nameless but happens being clear and will-be what we-mean
προελθοῦσι μάλιστα. Τὸ γὰρ ὁρατόν ἐστι χρῶμα. Τοῦτο
to-us-having-proceeded most The for visible is color This
δ' ἐστὶ τὸ ἐπὶ τοῦ καθ' αὑτὸ ὁρατοῦ· καθ' αὑτὸ δὲ οὐ τῷ
and is the on the by itself visible by itself and not by-the
λόγῳ, ἀλλ' ὅτι ἐν ἑαυτῷ ἔχει τὸ αἴτιον τοῦ εἶναι ὁρατόν.
account but because in itself it-has the cause of-the to-be visible
Πᾶν δὲ χρῶμα κινητικόν ἐστι τοῦ κατ' ἐνέργειαν
Every and color capable-of-moving is the according-to activity
διαφανοῦς, καὶ τοῦτ' ἔστιν αὐτοῦ ἡ φύσις. Διόπερ οὐχ
transparent and this is its the nature Wherefore not
ὁρατὸν ἄνευ φωτός, ἀλλὰ πᾶν τὸ ἑκάστου χρῶμα ἐν φωτὶ
visible without light but all the of-each color in light
ὁρατόν. Διὸ περὶ φωτὸς πρῶτον λεκτέον τί ἐστιν.
visible Wherefore about light first must-be-said what it-is
Ἔστι δή τι διαφανές. Διαφανὲς δὲ λέγω ὃ ἔστι μὲν
There-is indeed something transparent Transparent and I-call what is indeed

ὁρατόν, οὐ καθ' αὑτὸ δὲ ὁρατὸν ὡς ἁπλῶς εἰπεῖν, ἀλλὰ
visible not by itself but visible so simply to-speak but
δι' ἀλλότριον χρῶμα. Τοιοῦτον δέ ἐστιν ἀὴρ καὶ ὕδωρ
because-of foreign color Such and is air and water
καὶ πολλὰ τῶν στερεῶν· οὐ γὰρ ᾗ ὕδωρ οὐδ' ᾗ
and many of-the solids not for insofar-as water nor insofar-as
ἀήρ, διαφανές, ἀλλ' ὅτι ἐστὶ φύσις ἐνυπάρχουσα ἡ αὐτὴ
air transparent but because there-is nature present-in the same
ἐν τούτοις ἀμφοτέροις καὶ ἐν τῷ ἀιδίῳ τῷ ἄνω σώματι.
in these both and in the eternal the upper body
Φῶς δέ ἐστιν ἡ τούτου ἐνέργεια τοῦ διαφανοῦς ᾗ
Light and is the of-this activity of-the transparent insofar-as
διαφανές. Δυνάμει δὲ ἐν ᾧ τοῦτ' ἐστί, καὶ τὸ σκότος.
transparent In-potentiality and in which this is also the darkness
Τὸ δὲ φῶς οἷον χρῶμά ἐστι τοῦ διαφανοῦς, ὅταν ᾗ
The and light as-it-were color is of-the transparent whenever it-is
ἐντελεχείᾳ διαφανὲς ὑπὸ πυρὸς ἢ τοιούτου οἷον τὸ ἄνω
in-actuality transparent by fire or such as the upper
σῶμα· καὶ γὰρ τούτῳ τι ὑπάρχει ἓν καὶ ταὐτόν. Τί
body and for to-this something belongs one and the-same What
μὲν οὖν τὸ διαφανὲς καὶ τί τὸ φῶς, εἴρηται, ὅτι οὔτε πῦρ
indeed then the transparent and what the light has-been-said that neither fire
οὔθ' ὅλως σῶμα οὐδ' ἀπορροὴ σώματος οὐδενός (εἴη
nor at-all body nor effluence of-body any it-would-be
γὰρ ἂν σῶμά τι καὶ οὕτως), ἀλλὰ πυρὸς ἢ τοιούτου
for — body some also thus but of-fire or such
τινὸς παρουσία ἐν τῷ διαφανεῖ· οὐδὲ γὰρ δύο σώματα
some presence in the transparent not-even for two bodies
ἅμα δυνατὸν ἐν τῷ αὐτῷ εἶναι. Δοκεῖ δὲ τὸ φῶς ἐναντίον
at-once possible in the same to-be It-seems and the light contrary
εἶναι τῷ σκότει· ἔστι δὲ τὸ σκότος στέρησις τῆς τοιαύτης
to-be to-the darkness is and the darkness privation of-the such

ἕξεως ἐκ διαφανοῦς, ὥστε δῆλον ὅτι καὶ ἡ τούτου
state from transparent so-that clear that also the of-this
παρουσία τὸ φῶς ἐστίν. Καὶ οὐκ ὀρθῶς Ἐμπεδοκλῆς, οὐδ'
presence the light is And not rightly Empedocles nor
εἴ τις ἄλλος οὕτως εἴρηκεν, ὡς φερομένου τοῦ φωτὸς καὶ
if any other so has-said as traveling the light and
γιγνομένου ποτὲ μεταξὺ τῆς γῆς καὶ τοῦ περιέχοντος,
coming-to-be at-some-time between the earth and the surrounding
ἡμᾶς δὲ λανθάνοντος· τοῦτο γάρ ἐστι καὶ παρὰ τὴν ἐν
us but escaping-notice this for is both contrary-to the in
τῷ λόγῳ ἀλήθειαν καὶ παρὰ τὰ φαινόμενα· ἐν μικρῷ
the account truth and contrary-to the appearances in small
μὲν γὰρ διαστήματι λάθοι ἄν, ἀπ' ἀνατολῆς δ'
indeed for interval it-might-escape-notice — from east but
ἐπὶ δυσμὰς τὸ λανθάνειν μέγα λίαν τὸ αἴτημα.
to west the to-escape-notice great very the postulate
Ἔστι δὲ χρώματος μὲν δεκτικὸν τὸ ἄχρουν, ψόφου δὲ τὸ
Is and of-color indeed receptive the colorless of-sound and the
ἄψοφον. Ἄχρουν δ' ἐστὶ τὸ διαφανὲς καὶ τὸ ἀόρατον ἢ
soundless Colorless and is the transparent and the invisible or
τὸ μόλις ὁρώμενον, οἷον δοκεῖ τὸ σκοτεινόν. Τοιοῦτον δὲ
the barely seen as seems the dark Such and
τὸ διαφανὲς μέν, ἀλλ' οὐχ ὅταν ᾖ ἐντελεχείᾳ διαφανές,
the transparent indeed but not whenever it-is in-actuality transparent
ἀλλ' ὅταν δυνάμει· ἡ γὰρ αὐτὴ φύσις ὁτὲ μὲν σκότος
but whenever in-potentiality the for same nature sometimes indeed darkness
ὁτὲ δὲ φῶς ἐστίν. Οὐ πάντα δὲ ὁρατὰ ἐν φωτί ἐστιν,
sometimes and light is Not all-things and visible in light are
ἀλλὰ μόνον ἑκάστου τὸ οἰκεῖον χρῶμα· ἔνια γὰρ ἐν μὲν
but only of-each the proper color some for in indeed
τῷ φωτὶ οὐχ ὁρᾶται, ἐν δὲ τῷ σκότει ποιεῖ αἴσθησιν, οἷον
the light not are-seen in but the darkness produce perception such-as

τὰ πυρώδη φαινόμενα καὶ λάμποντα (ἀνώνυμα δ' ἐστὶ
the fiery appearing and shining nameless and are
ταῦτα ἑνὶ ὀνόματι), οἷον μύκης, κέρας, κεφαλαὶ ἰχθύων
these by-one name such-as fungus horn heads of-fish
καὶ λεπίδες καὶ ὀφθαλμοί· ἀλλ' οὐδενὸς ὁρᾶται τούτων τὸ
and scales and eyes but of-none is-seen of-these the
οἰκεῖον χρῶμα. Δι' ἣν μὲν οὖν αἰτίαν ταῦτα ὁρᾶται,
proper color Because-of which indeed then cause these are-seen
ἄλλος λόγος· νῦν δ' ἐπὶ τοσοῦτον φανερόν ἐστιν, ὅτι τὸ
another account now but to so-much evident is that the
μὲν ἐν φωτὶ ὁρώμενον χρῶμα. Διὸ καὶ οὐχ ὁρᾶται
indeed in light seen color Wherefore also not is-seen
ἄνευ φωτός· τοῦτο γὰρ ἦν αὐτῷ τὸ χρώματι εἶναι τὸ
without light this for was for-it the for-color to-be the
κινητικῷ εἶναι τοῦ κατ' ἐνέργειαν διαφανοῦς· ἡ
for-capable-of-moving to-be the according-to activity transparent the
δ' ἐντελέχεια τοῦ διαφανοῦς φῶς ἐστίν.
and actuality of-the transparent light is
Σημεῖον δὲ τούτου φανερόν· ἐὰν γάρ τις θῇ τὸ ἔχον
Sign and of-this evident if for someone places the having
χρῶμα ἐπ' αὐτὴν τὴν ὄψιν, οὐκ ὄψεται· ἀλλὰ τὸ μὲν χρῶμα
color upon itself the sight not he-will-see but the indeed color
κινεῖ τὸ διαφανές, οἷον τὸν ἀέρα, ὑπὸ τούτου δὲ συνεχοῦς
moves the transparent such-as the air by this and continuous
ὄντος κινεῖται τὸ αἰσθητήριον. Οὐ γὰρ καλῶς τοῦτο λέγει
being is-moved the sense-organ Not for well this says
Δημόκριτος οἰόμενος, εἰ γένοιτο κενὸν τὸ μεταξύ, ὁρᾶσθαι
Democritus thinking if should-become void the medium to-be-seen
ἂν ἀκριβῶς καὶ εἰ μύρμηξ ἐν τῷ οὐρανῷ εἴη· τοῦτο γὰρ
— exactly even if an-ant in the heaven were this for
ἀδύνατόν ἐστιν. Πάσχοντος γάρ τι τοῦ αἰσθητικοῦ
impossible is Being-affected for something the perceptive

γίνεται τὸ ὁρᾶν· ὑπ᾽ αὐτοῦ μὲν οὖν τοῦ ὁρωμένου
comes-to-be the to-see by itself indeed then the seen
χρώματος ἀδύνατον, λείπεται δὲ ὑπὸ τοῦ μεταξύ, ὥστ᾽
color impossible it-remains and by the medium so-that
ἀναγκαῖόν τι εἶναι μεταξύ· κενοῦ δὲ γενομένου οὐχ ὅτι
necessary something to-be between void and having-become not that
ἀκριβῶς, ἀλλ᾽ ὅλως οὐθὲν ὀφθήσεται. Δι᾽ ἣν μὲν οὖν
exactly but at-all nothing will-be-seen Because-of which indeed then
αἰτίαν τὸ χρῶμα ἀναγκαῖον ἐν φωτὶ ὁρᾶσθαι, εἴρηται. Πῦρ
cause the color necessary in light to-be-seen has-been-said Fire
δὲ ἐν ἀμφοῖν ὁρᾶται, καὶ ἐν σκότει καὶ ἐν φωτί, καὶ τοῦτο
and in both is-seen both in darkness and in light and this
ἐξ ἀνάγκης· τὸ γὰρ διαφανὲς ὑπὸ τούτου γίνεται διαφανές.
from necessity the for transparent by this becomes transparent
Ὁ δ᾽ αὐτὸς λόγος καὶ περὶ ψόφου καὶ ὀσμῆς ἐστίν·
The and same account also about sound and smell is
οὐθὲν γὰρ αὐτῶν ἁπτόμενον τοῦ αἰσθητηρίου ποιεῖ τὴν
nothing for of-them touching the sense-organ produces the
αἴσθησιν, ἀλλ᾽ ὑπὸ μὲν ὀσμῆς καὶ ψόφου τὸ μεταξὺ
perception but by indeed smell and sound the medium
κινεῖται, ὑπὸ δὲ τούτου τῶν αἰσθητηρίων ἑκάτερον· ὅταν
is-moved by and this of-the sense-organs each whenever
δ᾽ ἐπ᾽ αὐτό τις ἐπιθῇ τὸ αἰσθητήριον τὸ ψοφοῦν ἢ
and upon itself one places the sense-organ the sounding or
τὸ ὄζον, οὐδεμίαν αἴσθησιν ποιήσει. Περὶ δὲ ἁφῆς καὶ
the smelling no perception it-will-produce About and touch and
γεύσεως ἔχει μὲν ὁμοίως, οὐ φαίνεται δέ· δι᾽ ἣν
taste it-holds indeed likewise not it-appears but because-of which
δ᾽ αἰτίαν, ὕστερον ἔσται δῆλον. Τὸ δὲ μεταξὺ ψόφων
and cause later will-be clear The and medium of-sounds
μὲν ἀήρ, ὀσμῆς δ᾽ ἀνώνυμον· κοινὸν γὰρ δή τι πάθος
indeed air of-smell and nameless common for indeed some affection

ἐπ᾽ ἀέρος καὶ ὕδατός ἐστιν, ὥσπερ τὸ διαφανὲς χρώματι,
in air and water is just-as the transparent for-color
οὕτω τῷ ἔχοντι ὀσμὴν ὃ ἐν ἀμφοτέροις ὑπάρχει
so for-the having smell which in both belongs
τούτοις· φαίνεται γὰρ καὶ τὰ ἔνυδρα τῶν ζώων ἔχειν
these it-appears for also the water-dwelling of-the animals to-have
αἴσθησιν ὀσμῆς. Ἀλλ᾽ ὁ μὲν ἄνθρωπος καὶ τῶν πεζῶν
perception of-smell But the indeed man and of-the land-animals
ὅσα ἀναπνεῖ, ἀδυνατεῖ ὀσμᾶσθαι μὴ ἀναπνέοντα. Ἡ
as-many-as breathe is-unable to-smell not breathing The
δ᾽ αἰτία καὶ περὶ τούτων ὕστερον λεχθήσεται.
and cause also about these later will-be-stated

VIII · SOUND, HEARING, AND VOICE

Sound is actual when something strikes something else in something, a solid against air that does not disperse; echo is air rebounding. Air is the medium, and the ears' built-in air is still, to perceive every difference; ringing is its own motion. Sharp and heavy, named from touch, are not fast and slow but move the sense much in little time or little in much. Voice is the sound of an ensouled thing, the soul striking breathed air against the windpipe with some imagination; fish, having no pharynx, are voiceless.

Νῦν δὲ πρῶτον περὶ ψόφου καὶ ἀκοῆς διορίσωμεν. Ἔστι
Now and first about sound and hearing let-us-determine Is
δὲ διττὸς ὁ ψόφος· ὁ μὲν γὰρ ἐνέργειά τις, ὁ δὲ δύναμις·
and twofold the sound the indeed for activity some the and potentiality
τὰ μὲν γὰρ οὔ φαμεν ἔχειν ψόφον, οἷον σπόγγον, ἔρια,
some indeed for not we-say to-have sound such-as sponge wool
τὰ δ᾽ ἔχειν, οἷον χαλκὸν καὶ ὅσα στερεὰ καὶ λεῖα,
the-others and to-have such-as bronze and as-many-as solid and smooth

ὅτι δύναται ψοφῆσαι. Τοῦτο δ' ἐστὶν αὐτοῦ μεταξὺ καὶ
because it-can to-sound This and is its between and
τῆς ἀκοῆς ἐμποιῆσαι ψόφον ἐνεργείᾳ. Γίνεται δ' ὁ κατ'
the hearing to-produce sound in-actuality Comes-to-be and the according-to
ἐνέργειαν ψόφος ἀεί τινος πρός τι καὶ ἔν τινι·
activity sound always of-something against something and in something
πληγὴ γάρ ἐστιν ἡ ποιοῦσα. Διὸ καὶ ἀδύνατον ἑνὸς ὄντος
a-blow for is the producing Wherefore also impossible one being
γενέσθαι ψόφον· ἕτερον γὰρ τὸ τύπτον καὶ τὸ τυπτόμενον·
to-come-to-be sound other for the striking and the struck
ὥστε τὸ ψοφοῦν πρός τι ψοφεῖ. Πληγὴ δ' οὐ γίνεται
so-that the sounding against something sounds A-blow and not comes-to-be
ἄνευ φορᾶς. Ὥσπερ δ' εἴπομεν, οὐ τῶν τυχόντων πληγὴ
without locomotion Just-as and we-said not of-the chance-things a-blow
ὁ ψόφος· οὐθένα γὰρ ποιεῖ ψόφον ἔρια ἂν πληγῇ, ἀλλὰ
the sound none for makes sound wool if it-be-struck but
χαλκὸς καὶ ὅσα λεῖα καὶ κοῖλα, ὁ μὲν χαλκός, ὅτι
bronze and as-many-as smooth and hollow the indeed bronze because
λεῖος· τὰ δὲ κοῖλα τῇ ἀνακλάσει πολλὰς ποιεῖ πληγὰς
smooth the and hollow by-the reflection many make blows
μετὰ τὴν πρώτην, ἀδυνατοῦντος ἐξελθεῖν τοῦ κινηθέντος.
after the first being-unable to-get-out the moved
Ἔτι ἀκούεται ἐν ἀέρι καὶ ὕδατι, ἀλλ' ἧττον. Οὐκ ἔστι
Further is-heard in air and water but less Not is
δὲ ψόφου κύριος ὁ ἀὴρ οὐδὲ τὸ ὕδωρ· ἀλλὰ δεῖ στερεῶν
and of-sound master the air nor the water but must of-solids
πληγὴν γενέσθαι πρὸς ἄλληλα καὶ πρὸς τὸν ἀέρα. Τοῦτο
a-blow to-come-to-be against one-another and against the air This
δὲ γίνεται, ὅταν ὑπομένῃ πληγεὶς ὁ ἀὴρ καὶ μὴ διαχυθῇ.
and comes-to-be whenever stays-together struck the air and not is-dispersed
Διὸ ἐὰν ταχέως καὶ σφοδρῶς πληγῇ, ψοφεῖ· δεῖ γὰρ
Wherefore if quickly and violently it-be-struck it-sounds it-must for

φθάσαι τὴν κίνησιν τοῦ ῥαπίζοντος τὴν θρύψιν τοῦ ἀέρος,
to-anticipate the motion of-the striker the breaking-up of-the air
ὥσπερ ἂν εἰ σωρὸν ἢ ὁρμαθὸν ψάμμου τύπτοι τις
just-as — if a-heap or a-string of-sand should-strike someone
φερόμενον ταχύ. Ἠχὼ δὲ γίνεται, ὅταν ἀπὸ τοῦ ἀέρος ἑνὸς
moving fast Echo and comes-to-be whenever from the air one
γενομένου διὰ τὸ ἀγγεῖον τὸ διορίσαν καὶ κωλῦσαν
having-become because-of the vessel the having-bounded and having-prevented
θρυφθῆναι πάλιν ὁ ἀὴρ ἀπωσθῇ, ὥσπερ σφαῖρα. Ἔοικε
to-be-broken-up again the air is-pushed-back just-as a-ball It-seems
δ' ἀεὶ γίνεσθαι ἠχώ, ἀλλ' οὐ σαφής, ἐπεὶ συμβαίνει γε
and always to-come-to-be echo but not clear since happens at-least
ἐπὶ τοῦ ψόφου καθάπερ καὶ ἐπὶ τοῦ φωτός· καὶ
in-the-case-of the sound just-as also in-the-case-of the light and
γὰρ τὸ φῶς ἀεὶ ἀνακλᾶται (οὐδὲ γὰρ ἂν ἐγίνετο πάντῃ
for the light always is-reflected not-even for — would-there-be everywhere
φῶς, ἀλλὰ σκότος ἔξω τοῦ ἡλιουμένου), ἀλλ' οὐχ οὕτως
light but darkness outside the sunlit but not thus
ἀνακλᾶται ὥσπερ ἀφ' ὕδατος ἢ χαλκοῦ ἢ καί τινος ἄλλου
is-reflected just-as from water or bronze or also some other
τῶν λείων, ὥστε σκιὰν ποιεῖν, ᾗ τὸ φῶς ὁρίζομεν.
of-the smooth-things so-as shadow to-make by-which the light we-define
Τὸ δὲ κενὸν ὀρθῶς λέγεται κύριον τοῦ ἀκούειν. Δοκεῖ γὰρ
The and void rightly is-called master of-the to-hear It-seems for
εἶναι κενὸν ὁ ἀήρ, οὗτος δ' ἐστὶν ὁ ποιῶν ἀκούειν, ὅταν
to-be void the air this and is the making to-hear whenever
κινηθῇ συνεχὴς καὶ εἷς. Ἀλλὰ διὰ τὸ ψαθυρὸς εἶναι οὐ
it-is-moved continuous and one But because-of the crumbly to-be not
γεγωνεῖ, ἂν μὴ λεῖον ᾖ τὸ πληγέν. Τότε δὲ εἷς γίνεται
it-resounds if not smooth be the struck Then and one it-becomes
ἅμα διὰ τὸ ἐπίπεδον· ἓν γὰρ τὸ τοῦ λείου ἐπίπεδον.
at-once because-of the surface one for the of-the smooth surface

Ψοφητικὸν μὲν οὖν τὸ κινητικὸν ἑνὸς ἀέρος συνεχείᾳ
Sonorous indeed then the capable-of-moving of-one air by-continuity
μέχρις ἀκοῆς, ἀκοὴ δὲ συμφυὴς ἀέρι. Διὰ δὲ τὸ ἐν
as-far-as hearing hearing and grown-together with-air Because-of and the in
ἀέρι εἶναι, κινουμένου τοῦ ἔξω τὸ εἴσω κινεῖ. Διόπερ οὐ
air to-be being-moved the outside(-air) the inside it-moves Wherefore not
πάντῃ τὸ ζῷον ἀκούει, οὐδὲ πάντῃ διέρχεται ὁ ἀήρ· οὐ
everywhere the animal hears nor everywhere passes-through the air not
γὰρ πάντῃ ἔχει ἀέρα τὸ κινησόμενον μέρος καὶ ἔμψυχον.
for everywhere has air the going-to-be-moved part and ensouled
Αὐτὸ μὲν δὴ ἄψοφον ὁ ἀὴρ διὰ τὸ εὔθρυπτον· ὅταν
Itself indeed indeed soundless the air because-of the easily-broken whenever
δὲ κωλυθῇ θρύπτεσθαι, ἡ τούτου κίνησις ψόφος. Ὁ δ' ἐν
but it-be-prevented to-be-broken-up the of-it motion sound The but in
τοῖς ὠσὶν ἐγκατῳκοδόμηται πρὸς τὸ ἀκίνητος εἶναι, ὅπως
the ears is-built-in for the unmoved to-be so-that
ἀκριβῶς αἰσθάνηται πάσας τὰς διαφορὰς τῆς κινήσεως.
exactly it-may-perceive all the differences of-the motion
Διὰ ταῦτα δὲ καὶ ἐν ὕδατι ἀκούομεν, ὅτι οὐκ
Because-of these-things and also in water we-hear because not
εἰσέρχεται πρὸς αὐτὸν τὸν συμφυῆ ἀέρα· ἀλλ' οὐδ' εἰς
it-enters to itself the grown-together air but not-even into
τὸ οὖς διὰ τὰς ἕλικας. Ὅταν δὲ τοῦτο συμβῇ, οὐκ
the ear because-of the spirals Whenever and this happen not
ἀκούει· οὐδ' ἂν ἡ μῆνιγξ κάμῃ, ὥσπερ τὸ ἐπὶ τῇ κόρῃ
it-hears nor if the membrane be-damaged just-as the on the pupil
δέρμα ὅταν κάμῃ. Ἀλλὰ καὶ σημεῖον τοῦ ἀκούειν ἢ μὴ
skin whenever it-be-damaged But also sign of-the to-hear or not
τὸ ἠχεῖν αἰεὶ τὸ οὖς ὥσπερ τὸ κέρας· ἀεὶ γὰρ οἰκείαν
the to-ring always the ear just-as the horn always for proper
τινὰ κίνησιν ὁ ἀὴρ κινεῖται ὁ ἐν τοῖς ὠσίν· ἀλλ' ὁ ψόφος
some motion the air moves the in the ears but the sound

ἀλλότριος καὶ οὐκ ἴδιος. Καὶ διὰ τοῦτό φασιν ἀκούειν
foreign and not own And because-of this they-say to-hear
τῷ κενῷ καὶ ἠχοῦντι, ὅτι ἀκούομεν τῷ ἔχοντι ὡρισμένον
by-the void and ringing because we-hear by-the having bounded
τὸν ἀέρα. Πότερον δὲ ψοφεῖ τὸ τυπτόμενον ἢ τὸ τύπτον;
the air Whether and sounds the struck or the striking
ἢ καὶ ἄμφω, τρόπον δ' ἕτερον· ἔστι γὰρ ὁ ψόφος κίνησις
or also both way and other is for the sound motion
τοῦ δυναμένου κινεῖσθαι τὸν τρόπον τοῦτον ὅνπερ τὰ
of-the able to-be-moved the way this in-which the
ἀφαλλόμενα ἀπὸ τῶν λείων, ὅταν τις κρούσῃ. Οὐ δὴ
rebounding-things from the smooth-things whenever someone strike Not indeed
πᾶν, ὥσπερ εἴρηται, ψοφεῖ τυπτόμενον καὶ τύπτον, οἷον
everything just-as has-been-said sounds struck and striking such-as
ἐὰν πατάξῃ βελόνη βελόνην· ἀλλὰ δεῖ τὸ τυπτόμενον ὁμαλὸν
if strike a-needle a-needle but must the struck even
εἶναι, ὥστε τὸν ἀέρα ἀθροῦν ἀφάλλεσθαι καὶ σείεσθαι.
to-be so-that the air in-a-mass to-rebound and to-be-shaken
Αἱ δὲ διαφοραὶ τῶν ψοφούντων ἐν τῷ κατ' ἐνέργειαν
The and differences of-the sounding-things in the according-to activity
ψόφῳ δηλοῦνται· ὥσπερ γὰρ ἄνευ φωτὸς οὐχ ὁρᾶται τὰ
sound are-revealed just-as for without light not are-seen the
χρώματα, οὕτως οὐδ' ἄνευ ψόφου τὸ ὀξὺ καὶ τὸ βαρύ.
colors so not-even without sound the sharp and the heavy
Ταῦτα δὲ λέγεται κατὰ μεταφορὰν ἀπὸ τῶν ἁπτῶν· τὸ
These and are-said by metaphor from the tangibles the
μὲν γὰρ ὀξὺ κινεῖ τὴν αἴσθησιν ἐν ὀλίγῳ χρόνῳ ἐπὶ πολύ,
indeed for sharp moves the perception in little time over much
τὸ δὲ βαρὺ ἐν πολλῷ ἐπ' ὀλίγον. Οὐ δὴ ταχὺ τὸ ὀξύ,
the and heavy in much over little Not indeed fast the sharp
τὸ δὲ βαρὺ βραδύ, ἀλλὰ γίνεται τοῦ μὲν διὰ τὸ
the and heavy slow but becomes of-the-one indeed because-of the

τάχος ἡ κίνησις τοιαύτη, τοῦ δὲ διὰ βραδυτῆτα.
speed the motion such of-the-other and because-of slowness
Καὶ ἔοικεν ἀνάλογον ἔχειν τῷ περὶ τὴν ἁφὴν ὀξεῖ καὶ
And it-seems analogy to-have to-the about the touch sharp and
ἀμβλεῖ· τὸ μὲν γὰρ ὀξὺ οἷον κεντεῖ, τὸ δ' ἀμβλὺ οἷον
blunt the indeed for sharp as-it-were stabs the but blunt as-it-were
ὠθεῖ διὰ τὸ κινεῖν, τὸ μὲν ἐν ὀλίγῳ, τὸ δὲ ἐν
pushes because-of the to-move the-one indeed in little the-other and in
πολλῷ, ὥστε συμβαίνει τὸ μὲν ταχὺ τὸ δὲ βραδὺ
much so-that it-happens the-one indeed fast the-other and slow
εἶναι. Περὶ μὲν οὖν ψόφου ταύτῃ διωρίσθω. Ἡ
to-be About indeed then sound in-this-way let-it-have-been-determined The
δὲ φωνὴ ψόφος τίς ἐστιν ἐμψύχου· τῶν γὰρ ἀψύχων
and voice sound a-kind is of-an-ensouled-thing of-the for soulless-things
οὐθὲν φωνεῖ, ἀλλὰ καθ' ὁμοιότητα λέγεται φωνεῖν, οἷον
none voices but by likeness is-said to-voice such-as
αὐλὸς καὶ λύρα καὶ ὅσα ἄλλα τῶν ἀψύχων ἀπότασιν
flute and lyre and as-many-as others of-the soulless-things range
ἔχει καὶ μέλος καὶ διάλεκτον· ἔοικε γὰρ ὅτι καὶ ἡ φωνὴ
have and melody and articulation it-seems for that also the voice
ταῦτ' ἔχει, πολλὰ δὲ τῶν ζῴων οὐκ ἔχουσι φωνήν, οἷον
these has many but of-the animals not have voice such-as
τά τε ἄναιμα καὶ τῶν ἐναίμων ἰχθύες.
the both bloodless and of-the blooded fish
Καὶ τοῦτ' εὐλόγως, εἴπερ ἀέρος κίνησίς τίς ἐστιν ὁ
And this reasonably if-indeed of-air motion some is the
ψόφος. Ἀλλ' οἱ λεγόμενοι φωνεῖν, οἷον ἐν τῷ Ἀχελῴῳ,
sound But those said to-voice such-as in the Achelous
ψοφοῦσι τοῖς βραγχίοις ἤ τινι ἑτέρῳ τοιούτῳ. Φωνὴ δ'
sound with-the gills or some other such Voice and
ἐστὶ ζῴου ψόφος, καὶ οὐ τῷ τυχόντι μορίῳ. Ἀλλ' ἐπεὶ
is of-animal sound and not with-the chance part But since

πᾶν ψοφεῖ τύπτοντός τινος καί τι καὶ ἔν τινι,
everything sounds striking something both something and in something
τοῦτο δ' ἐστὶν ἀήρ, εὐλόγως ἂν φωνοίη ταῦτα μόνα
this and is air reasonably — would-voice these only
ὅσα δέχεται τὸν ἀέρα. Ἤδη γὰρ τῷ ἀναπνεομένῳ
as-many-as receive the air Already for the breathed-in
καταχρῆται ἡ φύσις ἐπὶ δύο ἔργα, καθάπερ τῇ γλώττῃ
uses the nature for two functions just-as the tongue
ἐπί τε τὴν γεῦσιν καὶ τὴν διάλεκτον, ὧν ἡ μὲν γεῦσις
for both the taste and the articulation of-which the indeed taste
ἀναγκαῖον (διὸ καὶ πλείοσιν ὑπάρχει), ἡ δ' ἑρμηνεία
necessary wherefore also to-more belongs the but expression
ἕνεκα τοῦ εὖ, οὕτω καὶ τῷ πνεύματι πρός τε τὴν
for-the-sake the well so also the breath for both the
θερμότητα τὴν ἐντὸς ὡς ἀναγκαῖον (τὸ δ' αἴτιον ἐν
heat the inside as necessary the and cause in
ἑτέροις εἰρήσεται) καὶ πρὸς τὴν φωνήν, ὅπως ὑπάρχῃ
other-works will-be-stated and for the voice so-that may-belong
τὸ εὖ. Ὄργανον δὲ τῇ ἀναπνοῇ ὁ φάρυγξ· οὗ δ'
the well Organ and for-the respiration the pharynx of-which and
ἕνεκα καὶ τὸ μόριόν ἐστι τοῦτο, πλεύμων· τούτῳ γὰρ τῷ
for-the-sake also the part is this lung by-this for the
μορίῳ πλεῖστον ἔχει τὸ θερμὸν τὰ πεζὰ τῶν ἄλλων.
part most has the heat the land-animals than-the others
Δεῖται δὲ τῆς ἀναπνοῆς καὶ ὁ περὶ τὴν καρδίαν τόπος
Needs and the respiration also the around the heart region
πρῶτος. Διὸ ἀναγκαῖον εἴσω ἀναπνεομένου εἰσιέναι τὸν
first Wherefore necessary inside being-breathed to-enter the
ἀέρα. Ὥστε ἡ πληγὴ τοῦ ἀναπνεομένου ἀέρος ὑπὸ τῆς ἐν
air So-that the blow of-the breathed-in air by the in
τούτοις τοῖς μορίοις ψυχῆς πρὸς τὴν καλουμένην ἀρτηρίαν
these the parts soul against the so-called windpipe

φωνή ἐστιν. Οὐ γὰρ πᾶς ζῴου ψόφος φωνή, καθάπερ
voice is Not for every of-animal sound voice just-as
εἴπομεν (ἔστι γὰρ καὶ τῇ γλώττῃ ψοφεῖν καὶ ὡς οἱ
we-said it-is-possible for also with-the tongue to-sound and as those
βήττοντες), ἀλλὰ δεῖ ἔμψυχόν τε εἶναι τὸ τύπτον καὶ μετὰ
coughing but must ensouled both to-be the striking and with
φαντασίας τινός· σημαντικὸς γὰρ δή τις ψόφος ἐστὶν ἡ
imagination some significant for indeed some sound is the
φωνή, καὶ οὐ τοῦ ἀναπνεομένου ἀέρος, ὥσπερ ἡ βήξ· ἀλλὰ
voice and not of-the breathed-in air just-as the cough but
τούτῳ τύπτει τὸν ἐν τῇ ἀρτηρίᾳ πρὸς αὐτήν. Σημεῖον
with-this it-strikes the(-air) in the windpipe against it Sign
δὲ τὸ μὴ δύνασθαι φωνεῖν ἀναπνέοντα μηδ' ἐκπνέοντα,
and the not to-be-able to-voice breathing-in nor breathing-out
ἀλλὰ κατέχοντα· κινεῖ γὰρ τοῦτο ὁ κατέχων. Φανερὸν δὲ
but holding moves for this the holding Evident and
καὶ διότι οἱ ἰχθύες ἄφωνοι· οὐ γὰρ ἔχουσι φάρυγγα. Τοῦτο
also why the fish voiceless not for they-have pharynx This
δὲ τὸ μόριον οὐκ ἔχουσιν, ὅτι οὐ δέχονται τὸν ἀέρα οὐδ'
and the part not they-have because not they-receive the air nor
ἀναπνέουσιν. Δι' ἣν μὲν οὖν αἰτίαν, ἕτερός ἐστι λόγος.
breathe Because-of which indeed then cause other is account

Smell is harder to define, since man smells poorly, only as painful or pleasant, as hard-eyed animals see colors only as fearful or not. In touch, and so taste, man excels all animals, which makes him the most intelligent. Smells are named from the flavors they resemble. Smell works through a medium, in water as in air, though man smells only while inhaling. In breathers the organ has a cover, as eyes have lids, which breathing opens. Smell is of the dry as flavor of the moist.

Περὶ δὲ ὀσμῆς καὶ ὀσφραντοῦ ἧττον εὐδιόριστόν ἐστι τῶν
About and smell and smellable less easy-to-determine is than-the
εἰρημένων· οὐ γὰρ δῆλον ποιόν τί ἐστιν ἡ ὀσμή, οὕτως
stated-things not for clear what-sort something is the smell so
ὡς ὁ ψόφος ἢ τὸ χρῶμα. Αἴτιον δ' ὅτι τὴν αἴσθησιν ταύτην
as the sound or the color Cause and that the perception this
οὐκ ἔχομεν ἀκριβῆ, ἀλλὰ χείρω πολλῶν ζῴων· φαύλως γὰρ
not we-have exact but worse than-many animals poorly for
ἄνθρωπος ὀσμᾶται, καὶ οὐθενὸς αἰσθάνεται τῶν ὀσφραντῶν
man smells and nothing perceives of-the smellables
ἄνευ τοῦ λυπηροῦ ἢ τοῦ ἡδέος, ὡς οὐκ ὄντος ἀκριβοῦς
without the painful or the pleasant as not being exact
τοῦ αἰσθητηρίου. Εὔλογον δ' οὕτω καὶ τὰ σκληρόφθαλμα
the sense-organ Reasonable and thus also the hard-eyed-animals
τῶν χρωμάτων αἰσθάνεσθαι, καὶ μὴ διαδήλους αὐτοῖς
the colors to-perceive and not distinct to-them
εἶναι τὰς διαφορὰς τῶν χρωμάτων πλὴν τῷ φοβερῷ καὶ
to-be the differences of-the colors except by-the fearful and
ἀφόβῳ. Οὕτω δὲ καὶ τὰς ὀσμὰς τὸ τῶν ἀνθρώπων γένος·
unfearful Thus and also the smells the of-the men race
ἔοικε μὲν γὰρ ἀνάλογον ἔχειν πρὸς τὴν γεῦσιν καὶ ὁμοίως
it-seems indeed for analogy to-have to the taste and likewise
τὰ εἴδη τῶν χυμῶν τοῖς τῆς ὀσμῆς, ἀλλ' ἀκριβεστέραν
the kinds of-the flavors to-those of-the smell but more-exact

ἔχομεν τὴν γεῦσιν διὰ τὸ εἶναι αὐτὴν ἁφήν τινα,
we-have the taste because-of the to-be it touch some
ταύτην δ' ἔχειν τὴν αἴσθησιν τὸν ἄνθρωπον ἀκριβεστάτην·
this and to-have the perception the man most-exact
ἐν μὲν γὰρ ταῖς ἄλλαις λείπεται πολλῷ τῶν ζώων, κατὰ
in indeed for the others he-falls-short much of-the animals in
δὲ τὴν ἁφὴν πολλῶν τῶν ἄλλων διαφερόντως ἀκριβοῖ.
and the touch than-many of-the others exceptionally he-is-exact
Διὸ καὶ φρονιμώτατόν ἐστι τῶν ζώων. Σημεῖον δὲ τὸ
Wherefore also most-intelligent is of-the animals Sign and the
καὶ ἐν τῷ γένει τῶν ἀνθρώπων παρὰ τὸ αἰσθητήριον
also in the race of-the men depending-on the sense-organ
τοῦτο εἶναι εὐφυεῖς καὶ ἀφυεῖς, παρ' ἄλλο δὲ μηδέν·
this to-be well-endowed and ill-endowed depending-on other but nothing
οἱ μὲν γὰρ σκληρόσαρκοι ἀφυεῖς τὴν διάνοιαν, οἱ
the-ones indeed for hard-fleshed ill-endowed in-the thought the-others
δὲ μαλακόσαρκοι εὐφυεῖς. Ἔστι δ', ὥσπερ χυμὸς ὁ
and soft-fleshed well-endowed Is and just-as flavor the-one
μὲν γλυκὺς ὁ δὲ πικρός, οὕτω καὶ ὀσμαί. Ἀλλὰ τὰ
indeed sweet the-other and bitter so also smells But some
μὲν ἔχουσι τὴν ἀνάλογον ὀσμὴν καὶ χυμόν, λέγω δὲ οἷον
indeed have the analogous smell and flavor I-mean and such-as
γλυκεῖαν ὀσμὴν καὶ γλυκὺν χυμόν, τὰ δὲ τοὐναντίον.
sweet smell and sweet flavor some and the-contrary
Ὁμοίως δὲ καὶ δριμεῖα καὶ αὐστηρὰ καὶ ὀξεῖα καὶ
Likewise and also pungent and harsh and sour and
λιπαρά ἐστιν ὀσμή. Ἀλλ' ὥσπερ εἴπομεν, διὰ τὸ μὴ
oily is smell But just-as we-said because-of the not
σφόδρα διαδήλους εἶναι τὰς ὀσμὰς ὥσπερ τοὺς χυμούς,
very distinct to-be the smells just-as the flavors
ἀπὸ τούτων εἴληφε τὰ ὀνόματα καθ' ὁμοιότητα
from these they-have-taken the names according-to likeness

τῶν πραγμάτων· ἡ μὲν γὰρ γλυκεῖα ἀπὸ τοῦ κρόκου
of-the things the indeed for sweet from the saffron
καὶ τοῦ μέλιτος, ἡ δὲ δριμεῖα θύμου καὶ τῶν τοιούτων·
and the honey the and pungent of-thyme and of-the such-things
τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ τῶν ἄλλων.
the same and way also in-the-case-of the others
Ἔστι δ' ὥσπερ ἡ ἀκοὴ καὶ ἑκάστη τῶν αἰσθήσεων, ἡ
It-is and just-as the hearing and each of-the perceptions the-one
μὲν τοῦ ἀκουστοῦ καὶ ἀνηκούστου, ἡ δὲ τοῦ ὁρατοῦ καὶ
indeed of-the audible and inaudible the-other and of-the visible and
ἀοράτου, καὶ ἡ ὄσφρησις τοῦ ὀσφραντοῦ καὶ ἀνοσφράντου.
invisible also the smelling of-the smellable and unsmellable
Ἀνόσφραντον δὲ τὸ μὲν παρὰ τὸ ὅλως ἀδύνατον
Unsmellable and the-one indeed depending-on the wholly unable
ἔχειν ὀσμήν, τὸ δὲ μικρὰν ἔχον καὶ φαύλην. Ὁμοίως δὲ
to-have smell the-other and slight having and poor Likewise and
καὶ τὸ ἄγευστον λέγεται. Ἔστι δὲ καὶ ἡ ὄσφρησις διὰ
also the untastable is-said Is and also the smelling through
τοῦ μεταξύ, οἷον ἀέρος ἢ ὕδατος· καὶ γὰρ τὰ ἔνυδρα
the medium such-as air or water and for the water-dwelling-things
δοκοῦσιν ὀσμῆς αἰσθάνεσθαι. Ὁμοίως δὲ καὶ τὰ ἔναιμα καὶ
seem smell to-perceive Likewise and also the blooded and
τὰ ἄναιμα, ὥσπερ καὶ τὰ ἐν τῷ ἀέρι· καὶ γὰρ τούτων
the bloodless just-as also the in the air and for of-these
ἔνια πόρρωθεν ἀπαντᾷ πρὸς τὴν τροφὴν ὕποσμα γινόμενα.
some from-afar make-for toward the nourishment on-the-scent becoming
Διὸ καὶ ἄπορον φαίνεται, εἰ πάντα μὲν ὁμοίως ὀσμᾶται,
Wherefore also perplexing it-appears if all indeed alike smell
ὁ δ' ἄνθρωπος ἀναπνέων μέν, μὴ ἀναπνέων δὲ ἀλλ'
the but man breathing-in indeed not breathing-in but but

ἐκπνέων ἢ κατέχων τὸ πνεῦμα οὐκ ὀσμᾶται, οὔτε πόρρωθεν
breathing-out or holding the breath not smells neither from-afar
οὔτ' ἐγγύθεν, οὐδ' ἂν ἐπὶ τοῦ μυκτῆρος ἐντὸς τεθῇ.
nor from-near not-even if on the nostril inside it-be-placed
Καὶ τὸ μὲν ἐπ' αὐτῷ τιθέμενον τῷ αἰσθητηρίῳ ἀναίσθητον
And the indeed on itself placed the sense-organ imperceptible
εἶναι κοινὸν πάντων· ἀλλὰ τὸ ἄνευ τοῦ ἀναπνεῖν μὴ
to-be common of-all but the without the to-breathe not
αἰσθάνεσθαι ἴδιον ἐπὶ τῶν ἀνθρώπων· δῆλον δὲ
to-perceive peculiar in-the-case-of the men clear and
πειρωμένοις. Ὥστε τὰ ἄναιμα, ἐπειδὴ οὐκ ἀναπνέουσιν,
to-those-trying So-that the bloodless since not they-breathe
ἑτέραν ἄν τιν' αἴσθησιν ἔχοι παρὰ τὰς λεγομένας.
other — some perception would-have besides the stated-ones
Ἀλλ' ἀδύνατον, εἴπερ τῆς ὀσμῆς αἰσθάνεται· ἡ γὰρ τοῦ
But impossible if-indeed the smell it-perceives the for of-the
ὀσφραντοῦ αἴσθησις καὶ δυσώδους καὶ εὐώδους ὄσφρησίς
smellable perception both of-ill-smelling and well-smelling smelling
ἐστιν. Ἔτι δὲ καὶ φθειρόμενα φαίνεται ὑπὸ τῶν ἰσχυρῶν
is Further and also being-destroyed they-appear by the strong
ὀσμῶν ὑφ' ὧνπερ ἄνθρωπος, οἷον ἀσφάλτου καὶ θείου
smells by which-very-ones man such-as of-asphalt and of-sulfur
καὶ τῶν τοιούτων. Ὀσφραίνεσθαι μὲν οὖν ἀναγκαῖον, ἀλλ'
and of-the such-things To-smell indeed then necessary but
οὐκ ἀναπνέοντα. Ἔοικε δὲ τοῖς ἀνθρώποις διαφέρειν τὸ
not breathing It-seems and in-the men to-differ the
αἰσθητήριον τοῦτο πρὸς τὸ τῶν ἄλλων ζῴων, ὥσπερ τὰ
sense-organ this from the of-the other animals just-as the
ὄμματα πρὸς τὰ τῶν σκληροφθάλμων· τὰ μὲν γὰρ ἔχει
eyes from the of-the hard-eyed-animals the-ones indeed for have
φράγμα καὶ ὥσπερ ἔλυτρον τὰ βλέφαρα, ἃ μὴ κινήσας
a-screen and as-it-were a-sheath the eyelids which not having-moved

μηδ' ἀνασπάσας οὐχ ὁρᾷ· τὰ δὲ σκληρόφθαλμα οὐδὲν ἔχει
nor having-drawn-up not see the but hard-eyed-animals nothing have
τοιοῦτον, ἀλλ' εὐθέως ὁρᾷ τὰ γινόμενα ἐν τῷ διαφανεῖ.
such but straightaway see the-things occurring in the transparent
Οὕτως οὖν καὶ τὸ ὀσφραντικὸν αἰσθητήριον τοῖς
Thus then also the olfactory sense-organ for-the-ones
μὲν ἀκάλυφες εἶναι, ὥσπερ τὸ ὄμμα, τοῖς δὲ τὸν
indeed uncovered to-be just-as the eye for-the-others and the
ἀέρα δεχομένοις ἔχειν ἐπικάλυμμα, ὃ ἀναπνεόντων
air receiving to-have a-cover which breathing
ἀποκαλύπτεσθαι, διευρυνομένων τῶν φλεβίων καὶ τῶν
to-be-uncovered being-widened the little-veins and the
πόρων. Καὶ διὰ τοῦτο τὰ ἀναπνέοντα οὐκ ὀσμᾶται
passages And because-of this the breathing-things not smell
ἐν τῷ ὑγρῷ· ἀναγκαῖον γὰρ ὀσφρανθῆναι ἀναπνεύσαντα,
in the moist necessary for to-smell having-breathed-in
τοῦτο δὲ ποιεῖν ἐν τῷ ὑγρῷ ἀδύνατον. Ἔστι δ' ἡ
this but to-do in the moist impossible Is and the
ὀσμὴ τοῦ ξηροῦ, ὥσπερ ὁ χυμὸς τοῦ ὑγροῦ· τὸ δὲ
smell of-the dry just-as the flavor of-the moist the and
ὀσφραντικὸν αἰσθητήριον δυνάμει τοιοῦτον.
olfactory sense-organ in-potentiality such

The tastable is a kind of tangible, perceived in a moist body without a foreign medium: in water we would taste the sweet by its mixing with it, not through it. Each sense is of its object and its absence; for taste the drinkable and undrinkable seem the first pair. The tongue must be neither dry nor wet in actuality, as the sick find all things bitter. The flavors are sweet and bitter, the oily and the salty beside them, and between them the pungent, harsh, astringent, and sour.

Τὸ δὲ γευστόν ἐστιν ἁπτόν τι· καὶ τοῦτ᾽ αἴτιον τοῦ μὴ
The and tastable is tangible something and this cause of-the not
εἶναι αἰσθητὸν διὰ τοῦ μεταξὺ ἀλλοτρίου ὄντος σώματος·
to-be perceptible through the medium foreign being body
οὐδὲ γὰρ ἡ ἁφή. Καὶ τὸ σῶμα δὲ ἐν ᾧ ὁ χυμός, τὸ
not-even for the touch Also the body and in which the flavor the
γευστόν, ἐν ὑγρῷ ὡς ὕλῃ· τοῦτο δ᾽ ἁπτόν τι. Διὸ
tastable in moist as matter this and tangible something Wherefore
κἂν εἰ ἐν ὕδατι εἶμεν, αἰσθανοίμεθ᾽ ἂν ἐμβληθέντος τοῦ
even if in water we-were we-would-perceive — having-been-thrown-in the
γλυκέος, οὐκ ἦν δ᾽ ἂν ἡ αἴσθησις ἡμῖν διὰ τοῦ
sweet not would-be and — the perception for-us through the
μεταξύ, ἀλλὰ τῷ μιχθῆναι τῷ ὑγρῷ, καθάπερ ἐπὶ
medium but by-the to-be-mixed with-the moist just-as in-the-case-of
τοῦ ποτοῦ. Τὸ δὲ χρῶμα οὐχ οὕτως ὁρᾶται τῷ μίγνυσθαι,
the drink The but color not thus is-seen by-the to-be-mixed
οὐδὲ ταῖς ἀπορροίαις. Ὡς μὲν οὖν τὸ μεταξὺ οὐθέν ἐστιν·
nor by-the effluences As indeed then the medium nothing is
ὡς δὲ χρῶμα τὸ ὁρατόν, οὕτω τὸ γευστὸν ὁ χυμός.
as and color the visible so the tastable the flavor
Οὐθὲν δὲ ποιεῖ χυμοῦ αἴσθησιν ἄνευ ὑγρότητος, ἀλλ᾽ ἔχει
Nothing and produces of-flavor perception without moisture but it-has
ἐνεργείᾳ ἢ δυνάμει ὑγρότητα, οἷον τὸ ἁλμυρόν· εὔτηκτόν
in-actuality or in-potentiality moisture such-as the salty easily-melted

τε γὰρ αὐτὸ καὶ συντηκτικὸν γλώττης. Ὥσπερ δὲ καὶ
both for itself and dissolving of-tongue Just-as and also
ἡ ὄψις ἐστὶ τοῦ τε ὁρατοῦ καὶ τοῦ ἀοράτου (τὸ γὰρ
the sight is of-the both visible and the invisible the for
σκότος ἀόρατον, κρίνει δὲ καὶ τοῦτο ἡ ὄψις), ἔτι τοῦ
darkness invisible judges and also this the sight further of-the
λίαν λαμπροῦ (καὶ γὰρ τοῦτο ἀόρατον, ἄλλον δὲ τρόπον
too bright and for this invisible other but way
τοῦ σκότους), ὁμοίως δὲ καὶ ἡ ἀκοὴ ψόφου τε καὶ
than-the darkness likewise and also the hearing of-sound both and
σιγῆς, ὧν τὸ μὲν ἀκουστὸν τὸ δ' οὐκ ἀκουστόν, καὶ
silence of-which the indeed audible the-other and not audible and
μεγάλου ψόφου, καθάπερ ἡ ὄψις τοῦ λαμπροῦ· ὥσπερ γὰρ
of-great sound just-as the sight of-the bright just-as for
ὁ μικρὸς ψόφος ἀνήκουστος τρόπον τινά, καὶ ὁ μέγας τε
the small sound inaudible in-a-way some also the great both
καὶ ὁ βίαιος· ἀόρατον δὲ τὸ μὲν ὅλως λέγεται, ὥσπερ
and the violent invisible and the-one indeed wholly is-called just-as
καὶ ἐπ' ἄλλων τὸ ἀδύνατον, τὸ δ', ἐὰν πεφυκὸς μὴ
also in others the impossible the-other and if being-by-nature not
ἔχῃ ἢ φαύλως, ὥσπερ τὸ ἄπουν καὶ τὸ ἀπύρηνον· οὕτω
it-have or poorly just-as the footless and the stoneless so
δὴ καὶ ἡ γεῦσις τοῦ γευστοῦ τε καὶ ἀγεύστου· τοῦτο δὲ
indeed also the taste of-the tastable both and untastable this and
τὸ μικρὸν ἢ φαῦλον ἔχον χυμὸν ἢ φθαρτικὸν τῆς γεύσεως.
the small or poor having flavor or destructive of-the taste
Δοκεῖ δ' εἶναι ἀρχὴ τὸ ποτὸν καὶ ἄποτον· γεῦσις γάρ
It-seems and to-be principle the drinkable and undrinkable taste for
τις ἀμφότερα· ἀλλὰ τὸ μὲν φαύλη καὶ φθαρτικὴ τῆς
some both but the-one indeed poor and destructive of-the
γεύσεως, τὸ δὲ κατὰ φύσιν. Ἔστι δὲ κοινὸν ἁφῆς
taste the-other and according-to nature Is and common of-touch

καὶ γεύσεως τὸ ποτόν. Ἐπεὶ δ' ὑγρὸν τὸ γευστόν, ἀνάγκη
and taste the drinkable Since and moist the tastable necessary
καὶ τὸ αἰσθητήριον αὐτοῦ μήτε ὑγρὸν εἶναι ἐντελεχείᾳ μήτε
also the sense-organ of-it neither moist to-be in-actuality nor
ἀδύνατον ὑγραίνεσθαι· πάσχει γάρ τι ἡ γεῦσις ὑπὸ
unable to-be-moistened is-affected for something the taste by
τοῦ γευστοῦ, ᾗ γευστόν. Ἀναγκαῖον ἄρα ὑγρανθῆναι
the tastable insofar-as tastable Necessary then to-be-moistened
τὸ δυνάμενον μὲν ὑγραίνεσθαι σωζόμενον, μὴ ὑγρὸν δέ,
the able indeed to-be-moistened being-preserved not moist but
τὸ γευστικὸν αἰσθητήριον. Σημεῖον δὲ τὸ μήτε κατάξηρον
the gustatory sense-organ Sign and the neither very-dry
οὖσαν τὴν γλῶτταν αἰσθάνεσθαι μήτε λίαν ὑγράν· αὕτη γὰρ
being the tongue to-perceive nor too moist this for
ἁφὴ γίνεται τοῦ πρώτου ὑγροῦ, ὥσπερ ὅταν προγευματίσας
touch becomes of-the first moist just-as whenever having-had-a-foretaste
τις ἰσχυροῦ χυμοῦ γεύηται ἑτέρου· καὶ οἷον τοῖς κάμνουσι
someone of-strong flavor tastes another and as to-those being-sick
πικρὰ πάντα φαίνεται διὰ τὸ τῇ γλώττῃ πλήρει
bitter all-things appear because-of the with-the tongue full
τοιαύτης ὑγρότητος αἰσθάνεσθαι. Τὰ δ' εἴδη τῶν χυμῶν,
of-such moisture to-perceive The and kinds of-the flavors
ὥσπερ καὶ ἐπὶ τῶν χρωμάτων, ἁπλᾶ μὲν τἀναντία,
just-as also in-the-case-of the colors simple indeed the-contraries
τὸ γλυκὺ καὶ τὸ πικρόν, ἐχόμενα δὲ τοῦ μὲν τὸ λιπαρόν,
the sweet and the bitter next and of-the-one indeed the oily
τοῦ δὲ τὸ ἁλμυρόν· μεταξὺ δὲ τούτων τό τε δριμὺ καὶ τὸ
of-the-other and the salty between and these the both pungent and the
αὐστηρὸν καὶ στρυφνὸν καὶ ὀξύ· σχεδὸν γὰρ αὗται δοκοῦσιν
harsh and astringent and sour roughly for these seem

εἶναι διαφοραὶ χυμῶν. Ὥστε τὸ γευστικόν ἐστι τὸ δυνάμει
to-be differences of-flavors So-that the gustatory is the in-potentiality
τοιοῦτον, γευστὸν δὲ τὸ ποιητικὸν ἐντελεχείᾳ αὐτοῦ.
such tastable and the productive in-actuality of-it

XI · TOUCH

Whether touch is one sense or several, with its many contrarieties, and whether flesh is its organ or its medium, is a question. Flesh grown on the body is a medium, as if we were wrapped in a membrane or in air; the tongue shows that touch and taste are different senses. Bodies in water or air touch through a medium we fail to notice, felt with it, not by it, as a man is struck with his shield. The organ is within; the tangibles are the differences of body as body, and touch perceives only their excesses, being a mean between them.

Περὶ δὲ τοῦ ἁπτοῦ καὶ ἁφῆς ὁ αὐτὸς λόγος. Εἰ γὰρ ἡ
About and the tangible and touch the same account If for the
ἁφὴ μὴ μία ἐστὶν αἴσθησις ἀλλὰ πλείους, ἀναγκαῖον καὶ
touch not one is perception but more necessary also
τὰ ἁπτὰ αἰσθητὰ πλείω εἶναι. Ἔχει δ' ἀπορίαν πότερον
the tangible perceptibles more to-be It-has and perplexity whether
πλείους εἰσὶν ἢ μία, καὶ τί τὸ αἰσθητήριον τὸ τοῦ ἁπτοῦ
more are or one and what the sense-organ the of-the tangible
ἁπτικόν, πότερον ἡ σὰρξ καὶ ἐν τοῖς ἄλλοις τὸ ἀνάλογον,
tactile whether the flesh and in the others the analogous
ἢ οὔ, ἀλλὰ τοῦτο μέν ἐστι τὸ μεταξύ, τὸ δὲ πρῶτον
or not but this indeed is the medium the and first
αἰσθητήριον ἄλλο τί ἐστιν ἐντός. Πᾶσά τε γὰρ
sense-organ other something is inside Every both for
αἴσθησις μιᾶς ἐναντιώσεως εἶναι δοκεῖ, οἷον ὄψις λευκοῦ
perception of-one contrariety to-be seems such-as sight of-white

καὶ μέλανος καὶ ἀκοὴ ὀξέος καὶ βαρέος καὶ γεῦσις πικροῦ
and black and hearing of-sharp and of-heavy and taste of-bitter
καὶ γλυκέος· ἐν δὲ τῷ ἁπτῷ πολλαὶ ἔνεισιν ἐναντιώσεις,
and sweet in but the tangible many are-in contrarieties
θερμὸν ψυχρόν, ξηρὸν ὑγρόν, σκληρὸν μαλακόν, καὶ
hot cold dry moist hard soft and
τῶν ἄλλων ὅσα τοιαῦτα. Ἔχει δέ τινα λύσιν πρός
of-the others as-many-as such It-has but some solution toward
γε ταύτην τὴν ἀπορίαν, ὅτι καὶ ἐπὶ τῶν ἄλλων
at-least this the perplexity that also in-the-case-of the other
αἰσθήσεών εἰσιν ἐναντιώσεις πλείους, οἷον ἐν φωνῇ οὐ
perceptions there-are contrarieties more such-as in voice not
μόνον ὀξύτης καὶ βαρύτης, ἀλλὰ καὶ μέγεθος καὶ μικρότης
only sharpness and heaviness but also loudness and softness
καὶ λειότης καὶ τραχύτης φωνῆς καὶ τοιαῦθ' ἕτερα.
and smoothness and roughness of-voice and such others
Εἰσὶ δὲ καὶ περὶ χρῶμα διαφοραὶ τοιαῦται ἕτεραι. Ἀλλὰ
There-are and also about color differences such other But
τί τὸ ἓν τὸ ὑποκείμενον, ὥσπερ ἀκοῇ ψόφος, οὕτω τῇ
what the one the subject just-as for-hearing sound so for-the
ἁφῇ, οὐκ ἔστιν ἔνδηλον. Πότερον δ' ἐστὶ τὸ αἰσθητήριον
touch not is evident Whether and is the sense-organ
ἐντός, ἢ οὔ, ἀλλ' εὐθέως ἡ σάρξ; Οὐδὲν δοκεῖ σημεῖον εἶναι
inside or not but straightaway the flesh Nothing seems sign to-be
τὸ γίνεσθαι τὴν αἴσθησιν ἅμα θιγγανομένων. Καὶ γὰρ νῦν εἴ
the to-come-to-be the perception at-once being-touched And for now if
τις περὶ τὴν σάρκα περιτείνειεν οἷον ὑμένα ποιήσας,
someone about the flesh should-stretch-around as-it-were a-membrane having-made
ὁμοίως τὴν αἴσθησιν εὐθέως ἁψάμενος ἐνσημαίνει· καίτοι
likewise the perception straightaway having-touched it-signals and-yet
δῆλον ὡς οὐκ ἔστιν ἐν τούτῳ τὸ αἰσθητήριον· εἰ δὲ καὶ
clear that not is in this the sense-organ if and also

συμφυὲς γένοιτο, θᾶττον ἔτι διικνοῖτ' ἂν ἡ αἴσθησις.
grown-on it-should-become faster still would-pass-through — the perception
Διὸ τὸ τοιοῦτο μόριον τοῦ σώματος ἔοικεν οὕτως ἔχειν
Wherefore the such part of-the body seems so to-be-disposed
ὥσπερ ἂν εἰ κύκλῳ ἡμῖν περιεπεφύκει ὁ ἀήρ· ἐδοκοῦμεν
just-as — if in-a-circle on-us had-grown-around the air we-would-think
γὰρ ἂν ἑνί τινι αἰσθάνεσθαι καὶ ψόφου καὶ χρώματος
for — by-one something to-perceive both sound and color
καὶ ὀσμῆς, καὶ μία τις αἴσθησις εἶναι ὄψις ἀκοὴ ὄσφρησις.
and smell and one some perception to-be sight hearing smelling
Νῦν δὲ διὰ τὸ διωρίσθαι δι' οὗ γίνονται αἱ
Now but because-of the to-have-been-distinguished through which come-to-be the
κινήσεις, φανερὰ τὰ εἰρημένα αἰσθητήρια ἕτερα ὄντα.
motions evident the stated sense-organs different being
Ἐπὶ δὲ τῆς ἁφῆς τοῦτο νῦν ἄδηλον· ἐξ ἀέρος μὲν
In-the-case-of but the touch this now unclear from air indeed
γὰρ ἢ ὕδατος ἀδύνατον συστῆναι τὸ ἔμψυχον σῶμα·
for or water impossible to-be-constituted the ensouled body
δεῖ γάρ τι στερεὸν εἶναι. Λείπεται δὴ μικτὸν ἐκ
it-must for something solid to-be It-remains indeed mixed from
γῆς καὶ τούτων εἶναι, οἷον βούλεται ἡ σὰρξ καὶ τὸ
earth and these to-be such-as tends-to-be the flesh and the
ἀνάλογον· ὥστε ἀναγκαῖον καὶ τὸ σῶμα εἶναι μεταξὺ τοῦ
analogous so-that necessary also the body to-be medium of-the
ἁπτικοῦ προσπεφυκός, δι' οὗ γίνονται αἱ αἰσθήσεις
tactile grown-on through which come-to-be the perceptions
πλείους οὖσαι. Δηλοῖ δ' ὅτι πλείους ἡ ἐπὶ τῆς γλώττης
more being It-shows and that more the on the tongue
ἁφή· ἁπάντων γὰρ τῶν ἁπτῶν αἰσθάνεται κατὰ τὸ αὐτὸ
touch of-all for the tangibles it-perceives with the same
μόριον καὶ χυμοῦ. Εἰ μὲν οὖν καὶ ἡ ἄλλη σὰρξ ᾐσθάνετο
part and of-flavor If indeed then also the other flesh perceived

τοῦ χυμοῦ, ἐδόκει ἂν ἡ αὐτὴ καὶ μία εἶναι αἴσθησις ἡ
the flavor would-seem — the same and one to-be perception the
γεῦσις καὶ ἡ ἁφή· νῦν δὲ δύο διὰ τὸ μὴ ἀντιστρέφειν.
taste and the touch now but two because-of the not to-convert
Ἀπορήσειε δ' ἄν τις, εἰ πᾶν σῶμα βάθος ἔχει· τοῦτο
Might-raise-the-question and — someone if every body depth has this
δ' ἐστὶ τὸ τρίτον μέγεθος· ὧν δ' ἐστὶ δύο σωμάτων
and is the third magnitude of-which and is two bodies
μεταξὺ σῶμά τι, οὐκ ἐνδέχεται ταῦτα ἀλλήλων ἅπτεσθαι.
between body some not is-possible these one-another to-touch
Τὸ δ' ὑγρὸν οὐκ ἔστιν ἄνευ σώματος, οὐδὲ τὸ διερόν,
The and moist not is without body nor the wet
ἀλλ' ἀναγκαῖον ὕδωρ εἶναι ἢ ἔχειν ὕδωρ. Τὰ δὲ ἁπτόμενα
but necessary water to-be or to-have water The and touching
ἀλλήλων ἐν τῷ ὕδατι, μὴ ξηρῶν τῶν ἄκρων ὄντων,
one-another in the water not dry the extremities being
ἀναγκαῖον ὕδωρ ἔχειν μεταξύ, οὗ ἀνάπλεα τὰ ἔσχατα.
necessary water to-have between of-which full the extremities
Εἰ δὲ τοῦτ' ἀληθές, ἀδύνατον ἅψασθαι ἄλλο ἄλλου ἐν
If and this true impossible to-touch one another in
ὕδατι. Τὸν αὐτὸν δὲ τρόπον καὶ ἐν τῷ ἀέρι· ὁμοίως
water The same and way also in the air likewise
γὰρ ἔχει ὁ ἀὴρ πρὸς τὰ ἐν αὐτῷ καὶ τὸ ὕδωρ πρὸς
for stands the air to the-things in it and the water to
τὰ ἐν τῷ ὕδατι. Λανθάνει δὲ μᾶλλον ἡμᾶς, ὥσπερ
the-things in the water Escapes-notice but more us just-as
καὶ τὰ ἐν τῷ ὕδατι ζῷα, εἰ διερὸν διεροῦ ἅπτεται.
also the in the water animals if wet wet touches
Πότερον οὖν πάντων ὁμοίως ἐστὶν ἡ αἴσθησις, ἢ ἄλλων
Whether then of-all-things alike is the perception or of-some
ἄλλως, καθάπερ νῦν δοκεῖ ἡ μὲν γεῦσις καὶ ἡ ἁφὴ τῷ
otherwise just-as now it-seems the indeed taste and the touch by-the

ἅπτεσθαι, αἱ δ' ἄλλαι ἄποθεν. Τὸ δ' οὐκ ἔστιν, ἀλλὰ
to-touch the and others from-a-distance This but not is but
καὶ τὸ σκληρὸν καὶ τὸ μαλακὸν δι' ἑτέρων αἰσθανόμεθα,
also the hard and the soft through other-things we-perceive
ὥσπερ καὶ τὸ ψοφητικὸν καὶ τὸ ὁρατὸν καὶ τὸ ὀσφραντόν·
just-as also the sonorous and the visible and the smellable
ἀλλὰ τὰ μὲν πόρρωθεν, τὰ δ' ἐγγύθεν.
but the-ones indeed from-afar the-others and from-near
Διὸ λανθάνει, ἐπεὶ αἰσθανόμεθά γε πάντων διὰ τοῦ
Wherefore it-escapes-notice since we-perceive at-least all-things through the
μέσου· ἀλλ' ἐπὶ τούτων λανθάνει. Καίτοι καθάπερ
medium but in-the-case-of these it-escapes-notice And-yet just-as
εἴπαμεν καὶ πρότερον, κἂν εἰ δι' ὑμένος αἰσθανοίμεθα
we-said also earlier even if through a-membrane we-should-perceive
τῶν ἁπτῶν ἁπάντων λανθάνοντος ὅτι διείργει, ὁμοίως ἂν
the tangibles all escaping-notice that it-separates likewise —
ἔχοιμεν ὥσπερ καὶ νῦν ἐν τῷ ὕδατι καὶ ἐν τῷ ἀέρι·
we-would-be just-as also now in the water and in the air
δοκοῦμεν γὰρ αὐτῶν ἅπτεσθαι καὶ οὐδὲν εἶναι διὰ μέσου.
we-think for them to-touch and nothing to-be through medium
Ἀλλὰ διαφέρει τὸ ἁπτὸν τῶν ὁρατῶν καὶ τῶν ψοφητικῶν,
But differs the tangible from-the visibles and the sonorous-things
ὅτι ἐκείνων μὲν αἰσθανόμεθα τῷ τὸ μεταξὺ ποιεῖν τι
because those indeed we-perceive by-the the medium to-do something
ἡμᾶς, τῶν δὲ ἁπτῶν οὐχ ὑπὸ τοῦ μεταξὺ ἀλλ' ἅμα τῷ
to-us the but tangibles not by the medium but at-once with-the
μεταξύ, ὥσπερ ὁ δι' ἀσπίδος πληγείς· οὐ γὰρ ἡ
medium just-as the-man through shield struck not for the
ἀσπὶς πληγεῖσα ἐπάταξεν, ἀλλ' ἄμφω συνέβη πληγῆναι.
shield having-been-struck struck but both happened to-be-struck
Ὅλως δ' ἔοικεν ἡ σὰρξ καὶ ἡ γλῶττα, ὡς ὁ ἀὴρ καὶ
Generally and seems the flesh and the tongue as the air and

τὸ ὕδωρ πρὸς τὴν ὄψιν καὶ τὴν ἀκοὴν καὶ τὴν ὄσφρησιν
the water toward the sight and the hearing and the smelling
ἔχουσιν, οὕτως ἔχειν πρὸς τὸ αἰσθητήριον ὥσπερ ἐκείνων
are so to-be toward the sense-organ just-as of-those
ἕκαστον. Αὐτοῦ δὲ τοῦ αἰσθητηρίου ἁπτομένου οὔτ' ἐκεῖ
each Itself and the sense-organ being-touched neither there
οὔτ' ἐνταῦθα γένοιτ' ἂν αἴσθησις, οἷον εἴ τις σῶμα
nor here would-come-to-be — perception such-as if someone body
τὸ λευκὸν ἐπὶ τοῦ ὄμματος θείη τὸ ἔσχατον.
the white on the eye should-place the surface
Ἧι καὶ δῆλον ὅτι ἐντὸς τὸ τοῦ ἁπτοῦ αἰσθητικόν. Οὕτω
By-which also clear that inside the of-the tangible perceptive Thus
γὰρ ἂν συμβαίνοι ὅπερ καὶ ἐπὶ τῶν ἄλλων·
for — would-happen which-very-thing also in-the-case-of the others
ἐπιτιθεμένων γὰρ ἐπὶ τὸ αἰσθητήριον οὐκ αἰσθάνεται, ἐπὶ
being-placed for on the sense-organ not it-perceives on
δὲ τὴν σάρκα ἐπιτιθεμένων αἰσθάνεται· ὥστε τὸ μεταξὺ
and the flesh being-placed it-perceives so-that the medium
τοῦ ἁπτικοῦ ἡ σάρξ. Ἁπταὶ μὲν οὖν εἰσὶν αἱ διαφοραὶ τοῦ
of-the tactile the flesh Tangible indeed then are the differences of-the
σώματος ᾗ σῶμα· λέγω δὲ διαφορὰς αἷ τὰ στοιχεῖα
body insofar-as body I-mean and differences which the elements
διορίζουσι, θερμὸν ψυχρόν, ξηρὸν ὑγρόν, περὶ ὧν εἰρήκαμεν
distinguish hot cold dry moist about which we-have-spoken
πρότερον ἐν τοῖς περὶ στοιχείων. Τὸ δὲ αἰσθητήριον αὐτῶν
earlier in the-works about elements The and sense-organ of-them
τὸ ἁπτικόν, καὶ ἐν ᾧ ἡ καλουμένη ἁφὴ ὑπάρχει πρώτῳ,
the tactile and in which the so-called touch belongs first
τὸ δυνάμει τοιοῦτόν ἐστι μόριον· τὸ γὰρ αἰσθάνεσθαι
the in-potentiality such is part the for to-perceive
πάσχειν τι ἐστίν. Ὥστε τὸ ποιοῦν οἷον αὐτὸ ἐνεργείᾳ,
to-be-affected something is So-that the acting like itself in-actuality

τοιοῦτον ἐκεῖνο ποιεῖ δυνάμει ὄν. Διὸ τοῦ ὁμοίως
such that makes in-potentiality being Wherefore of-the equally
θερμοῦ καὶ ψυχροῦ ἢ σκληροῦ καὶ μαλακοῦ οὐκ αἰσθανόμεθα,
hot and cold or hard and soft not we-perceive
ἀλλὰ τῶν ὑπερβολῶν, ὡς τῆς αἰσθήσεως οἷον μεσότητός
but of-the excesses as the perception as-it-were a-mean
τινος οὔσης τῆς ἐν τοῖς αἰσθητοῖς ἐναντιώσεως.
some being of-the in the perceptibles contrariety
Καὶ διὰ τοῦτο κρίνει τὰ αἰσθητά. Τὸ γὰρ μέσον κριτικόν·
And because-of this it-judges the perceptibles The for mean discerning
γίνεται γὰρ πρὸς ἑκάτερον αὐτῶν θάτερον τῶν ἄκρων· καὶ
it-becomes for toward each of-them the-other of-the extremes and
δεῖ ὥσπερ τὸ μέλλον αἰσθήσεσθαι λευκοῦ καὶ μέλανος
it-must just-as the going-to to-perceive white and black
μηδέτερον αὐτῶν εἶναι ἐνεργείᾳ, δυνάμει δ' ἄμφω, οὕτω
neither of-them to-be in-actuality in-potentiality but both thus
δὴ καὶ ἐπὶ τῶν ἄλλων καὶ ἐπὶ τῆς ἁφῆς μήτε
indeed also in-the-case-of the others and in-the-case-of the touch neither
θερμὸν μήτε ψυχρόν. Ἔτι δ' ὥσπερ ὁρατοῦ καὶ ἀοράτου ἦν
hot nor cold Further and just-as of-visible and invisible was
πως ἡ ὄψις, ὁμοίως δὲ καὶ αἱ λοιπαὶ τῶν ἀντικειμένων,
somehow the sight likewise and also the remaining of-the opposites
οὕτω καὶ ἡ ἁφὴ τοῦ ἁπτοῦ καὶ ἀνάπτου· ἄναπτον δ' ἐστὶ τό
so also the touch of-the tangible and intangible intangible and is the
τε μικρὰν ἔχον πάμπαν διαφορὰν τῶν ἁπτῶν, οἷον πέπονθεν
both slight having altogether difference of-the tangibles such-as is-affected
ὁ ἀήρ, καὶ τῶν ἁπτῶν αἱ ὑπερβολαί, ὥσπερ τὰ φθαρτικά.
the air and of-the tangibles the excesses just-as the destructive-ones
Καθ' ἑκάστην μὲν οὖν τῶν αἰσθήσεων εἴρηται τύπῳ.
According-to each indeed then of-the perceptions it-has-been-said in-outline

Every sense receives the perceptible forms without the matter, as wax takes a ring's sign without its iron or gold. Organ and power are one thing, different in being: the organ a magnitude, the sense a ratio, so excesses destroy the organs, as hard striking breaks the concord of strings. Plants do not perceive, having no mean. Nothing unable to smell is affected by smell; light, sound, and smell do nothing to bodies; the air they are in does, as thunder splits wood. Tangibles and flavors act on the soulless; smelling is perceiving, not mere affection.

Καθόλου δὲ περὶ πάσης αἰσθήσεως δεῖ λαβεῖν ὅτι ἡ
Universally and about all perception one-must to-grasp that the
μὲν αἴσθησίς ἐστι τὸ δεκτικὸν τῶν αἰσθητῶν εἰδῶν ἄνευ
indeed perception is the receptive of-the perceptible forms without
τῆς ὕλης, οἷον ὁ κηρὸς τοῦ δακτυλίου ἄνευ τοῦ σιδήρου
the matter as the wax of-the ring without the iron
καὶ τοῦ χρυσοῦ δέχεται τὸ σημεῖον, λαμβάνει δὲ τὸ χρυσοῦν
and the gold receives the sign takes and the golden
ἢ τὸ χαλκοῦν σημεῖον, ἀλλ' οὐχ ᾗ χρυσὸς ἢ χαλκός,
or the bronze sign but not insofar-as gold or bronze
ὁμοίως δὲ καὶ ἡ αἴσθησις ἑκάστου ὑπὸ τοῦ ἔχοντος χρῶμα
likewise and also the perception of-each by the having color
ἢ χυμὸν ἢ ψόφον πάσχει, ἀλλ' οὐχ ᾗ ἕκαστον ἐκείνων
or flavor or sound is-affected but not insofar-as each of-those
λέγεται, ἀλλ' ᾗ τοιονδί, καὶ κατὰ τὸν λόγον.
is-called but insofar-as such and according-to the ratio
Αἰσθητήριον δὲ πρῶτον ἐν ᾧ ἡ τοιαύτη δύναμις. Ἔστι
Sense-organ and first in which the such power Is
μὲν οὖν ταὐτόν, τὸ δ' εἶναι ἕτερον· μέγεθος μὲν γὰρ ἄν
indeed then the-same the but to-be different magnitude indeed for —
τι εἴη τὸ αἰσθανόμενον· οὐ μὴν τό γε αἰσθητικῷ
something would-be the perceiving not truly the at-least for-perceptive

εἶναι, οὐδ' ἡ αἴσθησις μέγεθός ἐστιν, ἀλλὰ λόγος τις καὶ
to-be nor the perception magnitude is but ratio some and
δύναμις ἐκείνου. Φανερὸν δ' ἐκ τούτων καὶ διὰ τί
power of-that Evident and from these also because-of what
ποτε τῶν αἰσθητῶν αἱ ὑπερβολαὶ φθείρουσι τὰ αἰσθητήρια·
ever of-the perceptibles the excesses destroy the sense-organs
ἐὰν γὰρ ᾖ ἰσχυροτέρα τοῦ αἰσθητηρίου ἡ κίνησις,
if for be stronger than-the sense-organ the motion
λύεται ὁ λόγος· τοῦτο δ' ἦν ἡ αἴσθησις, ὥσπερ καὶ ἡ
is-dissolved the ratio this and was the perception just-as also the
συμφωνία καὶ ὁ τόνος κρουομένων σφόδρα τῶν χορδῶν.
concord and the pitch being-struck violently the strings
Καὶ διὰ τί ποτε τὰ φυτὰ οὐκ αἰσθάνεται, ἔχοντά τι
And because-of what ever the plants not perceive having some
μόριον ψυχικὸν καὶ πάσχοντά τι ὑπὸ τῶν ἁπτῶν· καὶ
part of-soul and being-affected somehow by the tangibles and
γὰρ ψύχεται καὶ θερμαίνεται· αἴτιον γὰρ τὸ μὴ ἔχειν
for they-are-cooled and are-heated cause for the not to-have
μεσότητα, μηδὲ τοιαύτην ἀρχὴν οἵαν τὰ εἴδη δέχεσθαι τῶν
a-mean nor such principle as the forms to-receive of-the
αἰσθητῶν, ἀλλὰ πάσχειν μετὰ τῆς ὕλης. Ἀπορήσειε
perceptibles but to-be-affected with the matter Might-raise-the-question
δ' ἄν τις εἰ πάθοι ἄν τι ὑπ' ὀσμῆς τὸ ἀδύνατον
and — someone if would-be-affected — anything by smell the unable
ὀσφρανθῆναι, ἢ ὑπὸ χρώματος τὸ μὴ δυνάμενον ἰδεῖν·
to-smell or by color the not able to-see
ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων. Εἰ δὲ τὸ ὀσφραντὸν
likewise and also in-the-case-of the others If and the smellable
ὀσμή, εἴ τι ποιεῖ τὴν ὄσφρησιν, ἡ ὀσμὴ ποιεῖ. Ὥστε
smell if anything produces the smelling the smell produces So-that
τῶν ἀδυνάτων ὀσφρανθῆναι οὐθὲν οἷόν τε πάσχειν ὑπ'
of-the unable to-smell nothing possible — to-be-affected by

ὀδμῆς· ὁ δ' αὐτὸς λόγος καὶ ἐπὶ τῶν ἄλλων· οὐδὲ
smell the and same account also in-the-case-of the others nor
τῶν δυνατῶν, ἀλλ' ᾗ αἰσθητικὸν ἕκαστον. Ἅμα
of-the able but insofar-as perceptive each At-the-same-time
δὲ δῆλον καὶ οὕτως. Οὔτε γὰρ φῶς καὶ σκότος οὔτε
and clear also thus Neither for light and darkness nor
ψόφος οὔτε ὀσμὴ οὐδὲν ποιεῖ τὰ σώματα, ἀλλ' ἐν οἷς
sound nor smell anything does the bodies but in which
ἐστίν, οἷον ἀὴρ ὁ μετὰ βροντῆς διίστησι τὸ ξύλον.
they-are such-as air the with thunder splits the timber
Ἀλλὰ τὰ ἁπτὰ καὶ οἱ χυμοὶ ποιοῦσιν· εἰ γὰρ μή, ὑπὸ τίνος
But the tangibles and the flavors act if for not by what
ἂν πάσχοι τὰ ἄψυχα καὶ ἀλλοιοῖτο; Ἆρ' οὖν κἀκεῖνα
— would-be-affected the soulless-things and be-altered Is-it then those-too
ποιήσει; Ἢ οὐ πᾶν σῶμα παθητικὸν ὑπ' ὀσμῆς καὶ ψόφου·
will-act Or not every body affectable by smell and sound
καὶ τὰ πάσχοντα ἀόριστα, καὶ οὐ μένει, οἷον ἀήρ· ὄζει
and the being-affected-things indefinite and not remain such-as air it-smells
γὰρ ὥσπερ παθών τι. Τί οὖν ἐστὶ τὸ ὀσμᾶσθαι
for just-as having-been-affected somehow What then is the to-smell
παρὰ τὸ πάσχειν τι; Ἢ τὸ μὲν ὀσμᾶσθαι αἰσθάνεσθαι,
besides the to-be-affected somehow Or the indeed to-smell to-perceive
ὁ δ' ἀὴρ παθὼν ταχέως αἰσθητὸς γίνεται.
the but air having-been-affected quickly perceptible becomes

BOOK III

I · NO SIXTH SENSE

There is no sense beyond the five: touch perceives every tangible affection, the others work through air and water, whose organs we have, and fire and earth make none. Animals not incomplete or maimed have all the senses. Nor is there a special sense for the common perceptibles, motion, rest, figure, magnitude, and number, perceived through motion by a common perception, which a special sense would grasp only by accident, as we see the son of Cleon because he is white. Each sense perceives another's objects by accident, and so errs, taking yellow for bile. We have several senses so that the common perceptibles may not escape us.

Ὅτι δ' οὐκ ἔστιν αἴσθησις ἑτέρα παρὰ τὰς πέντε (λέγω δὲ
That and not is perception other besides the five I-mean and
ταύτας ὄψιν, ἀκοήν, ὄσφρησιν, γεῦσιν, ἁφήν), ἐκ τῶνδε
these sight hearing smelling taste touch from these-things
πιστεύσειεν ἄν τις. Εἰ γὰρ παντὸς οὗ ἐστὶν αἴσθησις
might-be-convinced — one If for of-everything of-which is perception
ἁφή, καὶ νῦν αἴσθησιν ἔχομεν (πάντα γὰρ τὰ τοῦ ἁπτοῦ
touch also now perception we-have all for the of-the tangible
ᾗ ἁπτὸν πάθη τῇ ἁφῇ ἡμῖν αἰσθητά ἐστιν), ἀνάγκη
insofar-as tangible affections by-the touch to-us perceptible are necessary
τ', εἴπερ ἐκλείπει τις αἴσθησις, καὶ αἰσθητήριόν τι ἡμῖν
and if-indeed is-lacking some perception also sense-organ some to-us
ἐκλείπειν· καὶ ὅσων μὲν αὐτῶν ἁπτόμενοι αἰσθανόμεθα,
to-be-lacking and of-as-many-as indeed them touching we-perceive
τῇ ἁφῇ αἰσθητά ἐστιν, ἣν τυγχάνομεν ἔχοντες· ὅσα
by-the touch perceptible are which we-happen having as-many-as
δὲ διὰ τῶν μεταξύ, καὶ μὴ αὐτῶν ἁπτόμενοι τοῖς ἁπλοῖς,
and through the media and not them touching by-the simple-bodies
λέγω δ' οἷον ἀέρι καὶ ὕδατι. Ἔχει δ' οὕτως, ὥστ' εἰ
I-mean and such-as air and water It-holds and thus that if

μὲν δι᾽ ἑνὸς πλείω αἰσθητὰ ἕτερα ὄντα ἀλλήλων τῷ
indeed through one more perceptibles different being from-one-another in-the
γένει, ἀνάγκη τὸν ἔχοντα τὸ τοιοῦτον αἰσθητήριον ἀμφοῖν
genus necessary the having the such sense-organ of-both
αἰσθητικὸν εἶναι· οἷον εἰ ἐξ ἀέρος ἐστὶ τὸ αἰσθητήριον,
perceptive to-be such-as if from air is the sense-organ
καὶ ἔστιν ὁ ἀὴρ καὶ ψόφου καὶ χρόας. Εἰ δὲ πλείω τοῦ
and is the air both of-sound and of-color If and more of-the
αὐτοῦ, οἷον χρόας καὶ ἀὴρ καὶ ὕδωρ (ἄμφω γὰρ διαφανῆ),
same such-as of-color both air and water both for transparent
καὶ ὁ τὸ ἕτερον αὐτῶν ἔχων μόνον αἰσθήσεται ἀμφοῖν.
also the the one of-them having only will-perceive both
Τῶν δὲ ἁπλῶν ἐκ δύο τούτων αἰσθητήρια μόνον ἐστίν,
Of-the and simple from two these sense-organs only are
ἐξ ἀέρος καὶ ὕδατος· ἡ μὲν γὰρ κόρη ὕδατος, ἡ
from air and water the indeed for pupil of-water the
δ᾽ ἀκοὴ ἀέρος, ἡ δ᾽ ὄσφρησις θατέρου τούτων. Τὸ
and hearing of-air the and smelling of-one-or-other of-these The
δὲ πῦρ ἢ οὐθενὸς ἢ κοινὸν πάντων· οὐθὲν γὰρ ἄνευ
and fire either of-none or common of-all nothing for without
θερμότητος αἰσθητικόν. Γῆ δὲ ἢ οὐθενός, ἢ ἐν τῇ ἁφῇ
heat perceptive Earth and either of-none or in the touch
μάλιστα μέμικται ἰδίως. Διὸ λείποιτ᾽ ἂν μηθὲν εἶναι
most is-mixed peculiarly Wherefore it-would-remain — nothing to-be
αἰσθητήριον ἔξω ὕδατος καὶ ἀέρος. Ταῦτα δὲ καὶ νῦν
sense-organ outside water and air These and also now
ἔχουσιν ἔνια ζῷα. Πᾶσαι ἄρα αἱ αἰσθήσεις ἔχονται ὑπὸ
have some animals All then the perceptions are-had by
τῶν μὴ ἀτελῶν μηδὲ πεπηρωμένων· φαίνεται γὰρ καὶ ἡ
the not incomplete nor mutilated it-appears for also the
σπάλαξ ὑπὸ τὸ δέρμα ἔχουσα ὀφθαλμούς. Ὥστ᾽ εἰ μή τι
mole under the skin having eyes So-that if not some

ἕτερόν ἐστι σῶμα, καὶ πάθος ὃ μηθενός ἐστι τῶν ἐνταῦθα
other is body and affection which of-none is of-the here
σωμάτων, οὐδεμία ἂν ἐκλίποι αἴσθησις. Ἀλλὰ μὴν οὐδὲ
bodies no — would-be-lacking perception But truly not-even
τῶν κοινῶν οἷόν τ' εἶναι αἰσθητήριόν τι ἴδιον, ὧν
of-the common-things possible — to-be sense-organ some peculiar which
ἑκάστῃ αἰσθήσει αἰσθανόμεθα κατὰ συμβεβηκός, οἷον
by-each perception we-perceive according-to accident such-as
κινήσεως, στάσεως, σχήματος, μεγέθους, ἀριθμοῦ ἑνός·
motion rest figure magnitude number one
ταῦτα γὰρ πάντα κινήσει αἰσθανόμεθα, οἷον μέγεθος κινήσει.
these for all by-motion we-perceive such-as magnitude by-motion
Ὥστε καὶ σχῆμα· μέγεθος γάρ τι τὸ σχῆμα. Τὸ δ'
So-that also figure magnitude for some the figure The and
ἠρεμοῦν τῷ μὴ κινεῖσθαι· ὁ δ' ἀριθμὸς τῇ ἀποφάσει
resting by-the not to-be-moved the and number by-the negation
τοῦ συνεχοῦς καὶ τοῖς ἰδίοις· ἑκάστη γὰρ ἓν αἰσθάνεται
of-the continuous and by-the peculiar-things each for one perceives
αἴσθησις. Ὥστε δῆλον ὅτι ἀδύνατον ὁτουοῦν ἰδίαν
perception So-that clear that impossible of-any-whatever peculiar
αἴσθησιν εἶναι τούτων, οἷον κινήσεως· οὕτω γὰρ ἔσται
perception to-be of-these such-as of-motion thus for it-will-be
ὥσπερ νῦν τῇ ὄψει τὸ γλυκὺ αἰσθανόμεθα. Τοῦτο δ'
just-as now by-the sight the sweet we-perceive This and
ὅτι ἀμφοῖν ἔχοντες τυγχάνομεν αἴσθησιν, ᾗ καὶ ὅταν
because of-both having we-happen perception by-which also whenever
συμπέσωσιν ἀναγνωρίζομεν· εἰ δὲ μή, οὐδαμῶς ἂν ἀλλ'
they-coincide we-recognize if and not in-no-way — but
ἢ κατὰ συμβεβηκὸς ᾐσθανόμεθα, οἷον τὸν Κλέωνος
than according-to accident we-would-perceive such-as the of-Cleon
υἱὸν οὐχ ὅτι Κλέωνος υἱός, ἀλλ' ὅτι λευκός· τούτῳ δὲ
son not that of-Cleon son but that white to-this and

συμβέβηκεν υἱῷ Κλέωνος εἶναι. Τῶν δὲ κοινῶν ἤδη
has-happened to-son of-Cleon to-be Of-the and common-things already
ἔχομεν αἴσθησιν κοινήν, οὐ κατὰ συμβεβηκός· οὐκ ἄρ᾽
we-have perception common not according-to accident not then
ἐστὶν ἰδία· οὐδαμῶς γὰρ ἂν ᾐσθανόμεθα ἀλλ᾽ ἢ οὕτως
is peculiar in-no-way for — we-would-perceive but than so
ὥσπερ εἴρηται τὸν Κλέωνος υἱὸν ἡμᾶς ὁρᾶν. Τὰ δ᾽
just-as has-been-said the of-Cleon son us to-see The and
ἀλλήλων ἴδια κατὰ συμβεβηκὸς αἰσθάνονται αἱ
of-one-another peculiar-things according-to accident perceive the
αἰσθήσεις, οὐχ ᾗ αἱ αὐταί, ἀλλ᾽ ᾗ μία, ὅταν ἅμα
perceptions not insofar-as the same but insofar-as one whenever at-once
γένηται ἡ αἴσθησις ἐπὶ τοῦ αὐτοῦ, οἷον χολὴν ὅτι πικρὰ
comes-to-be the perception about the same such-as bile that bitter
καὶ ξανθή· οὐ γὰρ δὴ ἑτέρας γε τὸ εἰπεῖν ὅτι ἄμφω ἕν·
and yellow not for indeed of-another at-least the to-say that both one
διὸ καὶ ἀπατᾶται, καὶ ἐὰν ᾖ ξανθόν, χολὴν οἴεται εἶναι.
wherefore also it-is-deceived and if it-be yellow bile it-thinks to-be
Ζητήσειε δ᾽ ἄν τις τίνος ἕνεκα πλείους ἔχομεν
Might-inquire and — someone of-what for-the-sake more we-have
αἰσθήσεις, ἀλλ᾽ οὐ μίαν μόνην. Ἢ ὅπως ἧττον λανθάνῃ
perceptions but not one only Or so-that less may-escape-notice
τὰ ἀκολουθοῦντα καὶ κοινά, οἷον κίνησις καὶ μέγεθος
the accompanying and common-things such-as motion and magnitude
καὶ ἀριθμός· εἰ γὰρ ἦν ἡ ὄψις μόνη, καὶ αὐτὴ λευκοῦ,
and number if for were the sight alone and it of-white
ἐλάνθανεν ἂν μᾶλλον καὶ ἐδόκει ταὐτὸ εἶναι πάντα
would-escape-notice — more and would-seem the-same to-be all
διὰ τὸ ἀκολουθεῖν ἀλλήλοις ἅμα χρῶμα καὶ μέγεθος.
because-of the to-accompany one-another at-once color and magnitude

Νῦν δ' ἐπεὶ καὶ ἐν ἑτέρῳ αἰσθητῷ τὰ κοινὰ ὑπάρχει,
Now but since also in another perceptible the common-things belong
δῆλον ποιεῖ ὅτι ἄλλο τι ἕκαστον αὐτῶν.
clear it-makes that other something each of-them

II · PERCEIVING THAT WE PERCEIVE

We perceive that we see either by sight or by another sense; it must be by sight, which is in a way colored. The actuality of the perceptible and of the perception is one, sound and hearing together, though their being differs; so the earlier natural philosophers were partly right that nothing is white without sight. The sense is a ratio, which excess destroys and which takes pleasure in the pure and the mixed. What judges that the sweet differs from the white must be one and must judge at one indivisible time, as a point is one and two.

Ἐπεὶ δ' αἰσθανόμεθα ὅτι ὁρῶμεν καὶ ἀκούομεν, ἀνάγκη ἢ
Since and we-perceive that we-see and hear necessary either
τῇ ὄψει αἰσθάνεσθαι ὅτι ὁρᾷ, ἢ ἑτέρᾳ. Ἀλλ' ἡ αὐτὴ ἔσται
by-the sight to-perceive that it-sees or by-another But the same will-be
τῆς ὄψεως καὶ τοῦ ὑποκειμένου χρώματος. Ὥστε ἢ δύο
of-the sight and of-the underlying color So-that either two
τοῦ αὐτοῦ ἔσονται ἢ αὐτὴ αὑτῆς. Ἔτι δ' εἰ καὶ ἑτέρα εἴη
of-the same will-be or it of-itself Further and if also other were
τῆς ὄψεως αἴσθησις, ἢ εἰς ἄπειρον εἶσιν ἢ αὐτή τις ἔσται
of-the sight perception either to infinity it-will-go or it some will-be
αὑτῆς. Ὥστ' ἐπὶ τῆς πρώτης τοῦτο ποιητέον. Ἔχει δ'
of-itself So-that in-the-case-of the first this must-be-done It-has and
ἀπορίαν· εἰ γὰρ τὸ τῇ ὄψει αἰσθάνεσθαί ἐστιν ὁρᾶν, ὁρᾶται
perplexity if for the by-the sight to-perceive is to-see is-seen
δὲ χρῶμα ἢ τὸ ἔχον, εἰ ὄψεταί τις τὸ ὁρῶν, καὶ χρῶμα
and color or the having-it if will-see someone the seeing also color

ἕξει τὸ ὁρῶν πρῶτον. Φανερὸν τοίνυν ὅτι οὐχ ἓν τὸ
will-have the seeing first Evident then that not one the
τῇ ὄψει αἰσθάνεσθαι· καὶ γὰρ ὅταν μὴ ὁρῶμεν, τῇ ὄψει
by-the sight to-perceive and for whenever not we-see by-the sight
κρίνομεν καὶ τὸ σκότος καὶ τὸ φῶς, ἀλλ᾽ οὐχ ὡσαύτως.
we-judge both the darkness and the light but not in-the-same-way
Ἔτι δὲ καὶ τὸ ὁρῶν ἔστιν ὡς κεχρωμάτισται· τὸ γὰρ
Further and also the seeing is as-it-were colored the for
αἰσθητήριον δεκτικὸν τοῦ αἰσθητοῦ ἄνευ τῆς ὕλης ἕκαστον.
sense-organ receptive of-the perceptible without the matter each
Διὸ καὶ ἀπελθόντων τῶν αἰσθητῶν ἔνεισιν αἱ αἰσθήσεις
Wherefore also having-gone-away the perceptibles are-in the perceptions
καὶ φαντασίαι ἐν τοῖς αἰσθητηρίοις. Ἡ δὲ τοῦ αἰσθητοῦ
and imaginings in the sense-organs The and of-the perceptible
ἐνέργεια καὶ τῆς αἰσθήσεως ἡ αὐτὴ μέν ἐστι καὶ μία,
activity and of-the perception the same indeed is and one
τὸ δ᾽ εἶναι οὐ ταὐτὸν αὐταῖς· λέγω δ᾽ οἷον ψόφος ὁ
the but to-be not the-same for-them I-mean and such-as sound the
κατ᾽ ἐνέργειαν καὶ ἀκοὴ ἡ κατ᾽ ἐνέργειαν· ἔστι
according-to activity and hearing the according-to activity it-is-possible
γὰρ ἀκοὴν ἔχοντα μὴ ἀκούειν, καὶ τὸ ἔχον ψόφον οὐκ
for hearing having not to-hear and the having sound not
ἀεὶ ψοφεῖ. Ὅταν δ᾽ ἐνεργῇ τὸ δυνάμενον ἀκούειν καὶ
always sounds Whenever and is-active the able to-hear and
ψοφῇ τὸ δυνάμενον ψοφεῖν, τότε ἡ κατ᾽ ἐνέργειαν
sounds the able to-sound then the according-to activity
ἀκοὴ ἅμα γίνεται καὶ ὁ κατ᾽ ἐνέργειαν ψόφος, ὧν
hearing at-once comes-to-be and the according-to activity sound of-which
εἴπειεν ἄν τις τὸ μὲν εἶναι ἄκουσιν τὸ δὲ ψόφησιν.
might-say — someone the-one indeed to-be a-hearing the-other and a-sounding
Εἰ δ᾽ ἔστιν ἡ κίνησις καὶ ἡ ποίησις καὶ τὸ πάθος ἐν
If and is the motion and the acting and the affection in

τῷ ποιουμένῳ, ἀνάγκη καὶ τὸν ψόφον καὶ τὴν ἀκοὴν τὴν
the acted-upon necessary also the sound and the hearing the
κατ᾽ ἐνέργειαν ἐν τῇ κατὰ δύναμιν εἶναι· ἡ γὰρ τοῦ
according-to activity in the according-to potentiality to-be the for of-the
ποιητικοῦ καὶ κινητικοῦ ἐνέργεια ἐν τῷ πάσχοντι ἐγγίνεται.
active and motive activity in the being-affected comes-to-be-in
Διὸ οὐκ ἀνάγκη τὸ κινοῦν κινεῖσθαι. Ἡ μὲν οὖν τοῦ
Wherefore not necessary the moving to-be-moved The indeed then of-the
ψοφητικοῦ ἐνέργειά ἐστι ψόφος ἢ ψόφησις, ἡ δὲ τοῦ
sonorous activity is sound or sounding the and of-the
ἀκουστικοῦ ἀκοὴ ἢ ἄκουσις· διττὸν γὰρ ἡ ἀκοή, καὶ
auditory hearing or a-hearing twofold for the hearing and
διττὸν ὁ ψόφος. Ὁ δ᾽ αὐτὸς λόγος καὶ ἐπὶ τῶν
twofold the sound The and same account also in-the-case-of the
ἄλλων αἰσθήσεων καὶ αἰσθητῶν. Ὥσπερ γὰρ ἡ ποίησις
other perceptions and perceptibles Just-as for the acting
καὶ ἡ πάθησις ἐν τῷ πάσχοντι ἀλλ᾽ οὐκ ἐν τῷ ποιοῦντι,
and the being-affected in the being-affected but not in the acting
οὕτω καὶ ἡ τοῦ αἰσθητοῦ ἐνέργεια καὶ ἡ τοῦ αἰσθητικοῦ
so also the of-the perceptible activity and the of-the perceptive
ἐν τῷ αἰσθητικῷ. Ἀλλ᾽ ἐπ᾽ ἐνίων μὲν ὠνόμασται,
in the perceptive But in-the-case-of some indeed it-has-been-named
οἷον ἡ ψόφησις καὶ ἡ ἄκουσις, ἐπὶ δ᾽ ἐνίων
such-as the sounding and the a-hearing in-the-case-of but some
ἀνώνυμον θάτερον· ὅρασις γὰρ λέγεται ἡ τῆς ὄψεως
nameless the-other seeing for is-called the of-the sight
ἐνέργεια, ἡ δὲ τοῦ χρώματος ἀνώνυμος, καὶ γεῦσις ἡ τοῦ
activity the but of-the color nameless and tasting the of-the
γευστικοῦ, ἡ δὲ τοῦ χυμοῦ ἀνώνυμος. Ἐπεὶ δὲ μία μέν
gustatory the but of-the flavor nameless Since and one indeed
ἐστιν ἐνέργεια ἡ τοῦ αἰσθητοῦ καὶ ἡ τοῦ αἰσθητικοῦ,
is activity the of-the perceptible and the of-the perceptive

τὸ δ' εἶναι ἕτερον, ἀνάγκη ἅμα φθείρεσθαι καὶ σώζεσθαι
the but to-be different necessary at-once to-be-destroyed and to-be-preserved
τὴν οὕτω λεγομένην ἀκοὴν καὶ ψόφον, καὶ χυμὸν δὴ
the thus called hearing and sound and flavor indeed
καὶ γεῦσιν καὶ τὰ ἄλλα ὁμοίως· τὰ δὲ κατὰ δύναμιν
and taste and the others likewise the but according-to potentiality
λεγόμενα οὐκ ἀνάγκη, ἀλλ' οἱ πρότερον φυσιολόγοι
called not necessary but the earlier natural-philosophers
τοῦτο οὐ καλῶς ἔλεγον, οὐθὲν οἰόμενοι οὔτε λευκὸν οὔτε
this not well said nothing thinking neither white nor
μέλαν εἶναι ἄνευ ὄψεως, οὐδὲ χυμὸν ἄνευ γεύσεως.
black to-be without sight nor flavor without taste
Τῇ μὲν γὰρ ἔλεγον ὀρθῶς, τῇ δ' οὐκ ὀρθῶς· διχῶς
In-one-way indeed for they-said rightly in-another but not rightly in-two-ways
γὰρ λεγομένης τῆς αἰσθήσεως καὶ τοῦ αἰσθητοῦ, τῶν
for being-said the perception and the perceptible the-ones
μὲν κατὰ δύναμιν τῶν δὲ κατ' ἐνέργειαν, ἐπὶ
indeed according-to potentiality the-others and according-to activity in-the-case-of
τούτων μὲν συμβαίνει τὸ λεχθέν, ἐπὶ δὲ τῶν ἑτέρων οὐ
these indeed happens the stated in-the-case-of but the others not
συμβαίνει. Ἀλλ' ἐκεῖνοι ἁπλῶς ἔλεγον περὶ τῶν λεγομένων
happens But those simply spoke about the-things said
οὐχ ἁπλῶς. Εἰ δ' ἡ συμφωνία φωνή τίς ἐστιν, ἡ δὲ φωνὴ
not simply If and the concord voice some is the and voice
καὶ ἡ ἀκοὴ ἔστιν ὡς ἕν ἐστι καὶ ἔστιν ὡς οὐχ ἓν τὸ αὐτό,
and the hearing is as one is and is as not one the same
λόγος δ' ἡ συμφωνία, ἀνάγκη καὶ τὴν ἀκοὴν λόγον τινὰ
ratio and the concord necessary also the hearing ratio some
εἶναι. Καὶ διὰ τοῦτο καὶ φθείρει ἕκαστον ὑπερβάλλον, καὶ
to-be And because-of this also destroys each excessive both
τὸ ὀξὺ καὶ τὸ βαρύ, τὴν ἀκοήν· ὁμοίως δὲ καὶ ἐν χυμοῖς
the sharp and the heavy the hearing likewise and also in flavors

τὴν γεῦσιν, καὶ ἐν χρώμασι τὴν ὄψιν τὸ σφόδρα λαμπρὸν
the taste and in colors the sight the very bright
ἢ ζοφερόν, καὶ ἐν ὀσφρήσει ἡ ἰσχυρὰ ὀσμὴ καὶ γλυκεῖα
or dark and in smelling the strong smell both sweet
καὶ πικρά, ὡς λόγου τινὸς ὄντος τῆς αἰσθήσεως. Διὸ
and bitter as ratio some being the perception Wherefore
καὶ ἡδέα μέν, ὅταν εἰλικρινῆ καὶ ἀμιγῆ ἄγηται εἰς τὸν
also pleasant indeed whenever pure and unmixed they-are-brought into the
λόγον, οἷον τὸ ὀξὺ ἢ γλυκὺ ἢ ἁλμυρόν· ἡδέα γὰρ τότε.
ratio such-as the sharp or sweet or salty pleasant for then
Ὅλως δὲ μᾶλλον τὸ μικτὸν συμφωνία ἢ τὸ ὀξὺ ἢ
Generally and more the mixed concord than the sharp or
βαρύ. Ἁφὴ δὲ τὸ θερμαντὸν ἢ ψυκτόν· ἡ δ' αἴσθησις ὁ
heavy Touch and the heatable or coolable the and perception the
λόγος· ὑπερβάλλοντα δὲ λυπεῖ ἢ φθείρει. Ἑκάστη μὲν
ratio excessive-things and cause-pain or destroy Each indeed
οὖν αἴσθησις τοῦ ὑποκειμένου αἰσθητοῦ ἐστίν, ὑπάρχουσα
then perception of-the underlying perceptible is being-present
ἐν τῷ αἰσθητηρίῳ ᾗ αἰσθητήριον, καὶ κρίνει τὰς
in the sense-organ insofar-as sense-organ and judges the
τοῦ ὑποκειμένου αἰσθητοῦ διαφοράς, οἷον λευκὸν μὲν καὶ
of-the underlying perceptible differences such-as white indeed and
μέλαν ὄψις, γλυκὺ δὲ καὶ πικρὸν γεῦσις. Ὁμοίως δ' ἔχει
black sight sweet and and bitter taste Likewise and holds
τοῦτο καὶ ἐπὶ τῶν ἄλλων. Ἐπεὶ δὲ καὶ τὸ λευκὸν
this also in-the-case-of the others Since and also the white
καὶ τὸ γλυκὺ καὶ ἕκαστον τῶν αἰσθητῶν πρὸς ἕκαστον
and the sweet and each of-the perceptibles in-relation-to each
κρίνομεν, τινὶ καὶ αἰσθανόμεθα ὅτι διαφέρει. Ἀνάγκη
we-judge by-something also we-perceive that it-differs Necessary
δὴ αἰσθήσει· αἰσθητὰ γάρ ἐστιν. Ἧι καὶ δῆλον ὅτι
indeed by-perception perceptibles for they-are By-which also clear that

ἡ σὰρξ οὐκ ἔστι τὸ ἔσχατον αἰσθητήριον· ἀνάγκη γὰρ
the flesh not is the last sense-organ necessary for
ἦν ἁπτόμενον αὐτοῦ κρίνειν τὸ κρῖνον. Οὔτε δὴ
it-would-be touching it to-judge the judging Neither indeed
κεχωρισμένοις ἐνδέχεται κρίνειν ὅτι ἕτερον τὸ γλυκὺ τοῦ
by-separate-things it-is-possible to-judge that different the sweet from-the
λευκοῦ, ἀλλὰ δεῖ ἑνί τινι ἄμφω δῆλα εἶναι.
white but it-must to-one some both clear to-be
Οὕτω μὲν γὰρ κἂν εἰ τοῦ μὲν ἐγὼ τοῦ δὲ σὺ
Thus indeed for even if of-the-one indeed I of-the-other and you
αἴσθοιο, δῆλον ἂν εἴη ὅτι ἕτερα ἀλλήλων. Δεῖ
should-perceive clear — would-be that different from-one-another It-must
δὲ τὸ ἓν λέγειν ὅτι ἕτερον· ἕτερον γὰρ τὸ γλυκὺ
and the one to-say that different different for the sweet
τοῦ λευκοῦ. Λέγει ἄρα τὸ αὐτό. Ὥστε ὡς λέγει, οὕτω
from-the white Says then the same So-that as it-says so
καὶ νοεῖ καὶ αἰσθάνεται. Ὅτι μὲν οὖν οὐχ οἷόν τε
also it-thinks and perceives That indeed then not possible —
κεχωρισμένοις κρίνειν τὰ κεχωρισμένα, δῆλον· ὅτι δ'
by-separate-things to-judge the separate-things clear that and
οὐδ' ἐν κεχωρισμένῳ χρόνῳ, ἐντεῦθεν. Ὥσπερ γὰρ τὸ
not-even in separate time from-here Just-as for the
αὐτὸ λέγει ὅτι ἕτερον τὸ ἀγαθὸν καὶ τὸ κακόν, οὕτω καὶ
same says that different the good and the bad so also
ὅτε θάτερον λέγει ὅτι ἕτερον, καὶ θάτερον, οὐ κατὰ
when the-one it-says that different also the-other not according-to
συμβεβηκὸς τὸ ὅτε· λέγω δ', οἷον νῦν λέγω ὅτι ἕτερον, οὐ
accident the when I-mean and such-as now I-say that different not
μέντοι ὅτι νῦν ἕτερον. Ἀλλ' οὕτω λέγει, καὶ νῦν, καὶ ὅτι
however that now different But thus it-says also now and that
νῦν· ἅμα ἄρα. Ὥστε ἀχώριστον καὶ ἐν ἀχωρίστῳ χρόνῳ.
now at-once then So-that inseparable and in inseparable time

Ἀλλὰ μὴν ἀδύνατον ἅμα τὰς ἐναντίας κινήσεις κινεῖσθαι
But truly impossible at-once the contrary motions to-be-moved
τὸ αὐτὸ ᾗ ἀδιαίρετον καὶ ἐν ἀδιαιρέτῳ χρόνῳ.
the same insofar-as indivisible and in indivisible time
Εἰ γὰρ τὸ γλυκύ, ὠδὶ κινεῖ τὴν αἴσθησιν ἢ τὴν νόησιν, τὸ
If for the sweet thus moves the perception or the thinking the
δὲ πικρὸν ἐναντίως, καὶ τὸ λευκὸν ἑτέρως. Ἆρ' οὖν ἅμα
and bitter contrarily and the white otherwise Is-it then at-once
μὲν καὶ ἀριθμῷ ἀδιαίρετον καὶ ἀχώριστον τὸ κρῖνον, τῷ
indeed and in-number indivisible and inseparable the judging in-the
εἶναι δὲ κεχωρισμένον; Ἔστι δή πως ὡς τὸ διαιρετὸν
to-be but separated Is indeed somehow as the divisible
τῶν διῃρημένων αἰσθάνεται, ἔστι δ' ὡς ᾗ ἀδιαίρετον·
the divided-things perceives is and as insofar-as indivisible
τῷ εἶναι μὲν γὰρ διαιρετόν, τόπῳ δὲ καὶ ἀριθμῷ
in-the to-be indeed for divisible in-place but and in-number
ἀδιαίρετον. Ἢ οὐχ οἷόν τε; Δυνάμει μὲν γὰρ τὸ αὐτὸ καὶ
indivisible Or not possible — In-potentiality indeed for the same and
ἀδιαίρετον τἀναντία, τῷ δ' εἶναι οὔ, ἀλλὰ τῷ ἐνεργεῖσθαι
indivisible the-contraries in-the but to-be not but in-the to-be-actualized
διαιρετόν, καὶ οὐχ οἷόν τε· ἅμα λευκὸν καὶ μέλαν εἶναι.
divisible and not possible — at-once white and black to-be
Ὥστ' οὐδὲ τὰ εἴδη πάσχειν αὐτῶν, εἰ τοιοῦτον ἡ
So-that not-even the forms to-be-affected-by of-them if such the
αἴσθησις καὶ ἡ νόησις, ἀλλ' ὥσπερ ἦν καλοῦσί τινες
perception and the thinking but just-as what call some
στιγμήν, ᾗ μία καὶ ᾗ δύο, ταύτῃ καὶ διαιρετή.
point insofar-as one and insofar-as two in-this-way also divisible
Ἧι μὲν οὖν ἀδιαίρετον, ἓν τὸ κρῖνόν ἐστι καὶ ἅμα,
Insofar-as indeed then indivisible one the judging is and at-once
ᾗ δὲ διαιρετὸν ὑπάρχει, δὶς τῷ αὐτῷ χρῆται σημείῳ
insofar-as but divisible it-is twice the same it-uses point

ἅμα. Ἧι μὲν οὖν δυσὶ χρῆται, τῷ πέρατι δύο κρίνει,
at-once Insofar-as indeed then two it-uses the limit two-things it-judges
καὶ κεχωρισμένα ἐστὶν ὡς κεχωρισμένων· ᾗ δ' ἕν,
and separated is as separated insofar-as and one
ἑνὶ καὶ ἅμα. Περὶ μὲν οὖν τῆς ἀρχῆς ᾗ φαμὲν τὸ
by-one and at-once About indeed then the principle by-which we-say the
ζῷον αἰσθητικὸν εἶναι, διωρίσθω τὸν τρόπον τοῦτον.
animal perceptive to-be let-it-have-been-determined the way this

III · IMAGINATION

The ancients thought understanding the same as perceiving, as Empedocles and Homer say, but perception of proper objects is always true and belongs to all animals, thinking not. Imagination is neither perception, which is present when imagination is not, nor opinion, which brings conviction, nor a combination of the two, since the sun appears a foot across though we believe it larger. It is a motion arising from actual perception, like it, true or false according to its object; it takes its name from light, and animals act by it when intellect is absent or veiled.

Ἐπεὶ δὲ δύο διαφοραῖς ὁρίζονται μάλιστα τὴν ψυχήν,
Since and by-two differences they-define most the soul
κινήσει τε τῇ κατὰ τόπον καὶ τῷ νοεῖν καὶ τῷ
by-motion both the according-to place and by-the to-think and by-the
κρίνειν καὶ αἰσθάνεσθαι, δοκεῖ δὲ καὶ τὸ νοεῖν καὶ τὸ
to-judge and to-perceive it-seems and also the to-think and the
φρονεῖν ὥσπερ αἰσθάνεσθαί τι εἶναι· ἐν ἀμφοτέροις
to-understand just-as to-perceive something to-be in both
γὰρ τούτοις κρίνει τι ἡ ψυχὴ καὶ γνωρίζει τῶν ὄντων,
for these judges something the soul and knows of-the beings

καὶ οἵ γε ἀρχαῖοι τὸ φρονεῖν καὶ τὸ αἰσθάνεσθαι
and the at-least ancients the to-understand and the to-perceive
ταὐτὸν εἶναί φασιν, ὥσπερ καὶ Ἐμπεδοκλῆς εἴρηκε
the-same to-be say just-as also Empedocles has-said

πρὸς παρεὸν γὰρ μῆτις ἀέξεται ἀνθρώποισιν
according-to what-is-present for wisdom increases for-men

καὶ ἐν ἄλλοις
and in others

ὅθεν σφίσιν αἰεὶ
whence to-them always
καὶ τὸ φρονεῖν ἀλλοῖα παρίσταται.
also the to-understand different-things presents-itself

Τὸ δ' αὐτὸ τούτοις βούλεται καὶ τὸ Ὁμήρου
The and same as-these means also the of-Homer

τοῖος γὰρ νόος ἐστίν.
such for mind is

Πάντες γὰρ οὗτοι τὸ νοεῖν σωματικὸν ὥσπερ τὸ
All for these the to-think bodily just-as the
αἰσθάνεσθαι ὑπολαμβάνουσιν, καὶ αἰσθάνεσθαί τε καὶ
to-perceive suppose and to-perceive both and
φρονεῖν τῷ ὁμοίῳ τὸ ὅμοιον, ὥσπερ καὶ ἐν τοῖς κατ'
to-understand by-the like the like just-as also in the at
ἀρχὰς λόγοις διωρίσαμεν. Καίτοι ἔδει ἅμα καὶ
beginning discussions we-determined And-yet it-was-needful at-the-same-time also
περὶ τοῦ ἠπατῆσθαι αὐτοὺς λέγειν· οἰκειότερον γὰρ τοῖς
about the to-be-deceived them to-speak more-proper for to-the

ζῴοις, καὶ πλείω χρόνον ἐν τούτῳ διατελεῖ ἡ ψυχή. Διὸ
animals and more time in this continues the soul Wherefore
ἀνάγκη ἤτοι ὥσπερ ἔνιοι λέγουσι, πάντα τὰ φαινόμενα
necessary either just-as some say all the appearances
εἶναι ἀληθῆ, ἢ τὴν τοῦ ἀνομοίου θίξιν ἀπάτην εἶναι·
to-be true or the of-the unlike contact deception to-be
τοῦτο γὰρ ἐναντίον τῷ τῷ ὁμοίῳ τὸ ὅμοιον γνωρίζειν·
this for contrary to-the by-the like the like to-know
δοκεῖ δὲ καὶ ἡ ἀπάτη καὶ ἡ ἐπιστήμη τῶν ἐναντίων ἡ
it-seems and also the deception and the knowledge of-the contraries the
αὐτὴ εἶναι. Ὅτι μὲν οὖν οὐ ταὐτόν ἐστι τὸ αἰσθάνεσθαι
same to-be That indeed then not the-same is the to-perceive
καὶ τὸ φρονεῖν, φανερόν· τοῦ μὲν γὰρ πᾶσι μέτεστι,
and the to-understand evident of-the-one indeed for to-all there-is-a-share
τοῦ δὲ ὀλίγοις τῶν ζῴων. Ἀλλ' οὐδὲ τὸ νοεῖν, ἐν ᾧ
of-the-other and to-few of-the animals But not-even the to-think in which
ἐστὶ τὸ ὀρθῶς καὶ τὸ μὴ ὀρθῶς, τὸ μὲν ὀρθῶς φρόνησις
is the rightly and the not rightly the indeed rightly prudence
καὶ ἐπιστήμη καὶ δόξα ἀληθής, τὸ δὲ μὴ ὀρθῶς τἀναντία
and knowledge and opinion true the and not rightly the-contraries
τούτων· οὐδὲ τοῦτο δ' ἐστὶ ταὐτὸ τῷ αἰσθάνεσθαι· ἡ
of-these not-even this and is the-same as-the to-perceive the
μὲν γὰρ αἴσθησις τῶν ἰδίων ἀεὶ ἀληθής, καὶ πᾶσιν
indeed for perception of-the peculiar-things always true and to-all
ὑπάρχει τοῖς ζῴοις, διανοεῖσθαι δ' ἐνδέχεται καὶ ψευδῶς,
belongs to-the animals to-think but is-possible also falsely
καὶ οὐδενὶ ὑπάρχει ᾧ μὴ καὶ λόγος· φαντασία γὰρ
and to-none belongs to-whom not also reason imagination for
ἕτερον καὶ αἰσθήσεως καὶ διανοίας· αὐτή τε οὐ γίγνεται
different both from-perception and from-thought it both not comes-to-be
ἄνευ αἰσθήσεως, καὶ ἄνευ ταύτης οὐκ ἔστιν ὑπόληψις.
without perception and without this not is supposition

Ὅτι δ' οὐκ ἔστιν ἡ αὐτὴ νόησις καὶ ὑπόληψις, φανερόν.
That and not is the same thinking and supposition evident
Τοῦτο μὲν γὰρ τὸ πάθος ἐφ' ἡμῖν ἐστίν, ὅταν
This indeed for the affection in-the-power-of us is whenever
βουλώμεθα (πρὸ ὀμμάτων γὰρ ἔστι ποιήσασθαι, ὥσπερ
we-wish before eyes for it-is-possible to-produce just-as
οἱ ἐν τοῖς μνημονικοῖς τιθέμενοι καὶ εἰδωλοποιοῦντες),
those in the mnemonic-systems placing and image-making
δοξάζειν δ' οὐκ ἐφ' ἡμῖν· ἀνάγκη γὰρ ἢ ψεύδεσθαι
to-opine but not in-the-power-of us necessary for either to-be-false
ἢ ἀληθεύειν. Ἔτι δὲ ὅταν μὲν δοξάσωμεν δεινόν τι
or to-be-true Further and whenever indeed we-opine terrible something
ἢ φοβερόν, εὐθὺς συμπάσχομεν, ὁμοίως δὲ κἂν θαρραλέον·
or fearful at-once we-feel-with-it likewise and even-if encouraging
κατὰ δὲ τὴν φαντασίαν ὡσαύτως ἔχομεν ὥσπερ ἂν οἱ
in and the imagination in-the-same-way we-are just-as — those
θεώμενοι ἐν γραφῇ τὰ δεινὰ ἢ θαρραλέα. Εἰσὶ δὲ καὶ
viewing in a-picture the terrible-things or encouraging There-are and also
αὐτῆς τῆς ὑπολήψεως διαφοραί, ἐπιστήμη καὶ δόξα καὶ
very the supposition differences knowledge and opinion and
φρόνησις καὶ τἀναντία τούτων, περὶ ὧν τῆς διαφορᾶς
prudence and the-contraries of-these about of-which the difference
ἕτερος ἔστω λόγος. Περὶ δὲ τοῦ νοεῖν, ἐπεὶ ἕτερον τοῦ
other let-there-be account About and the to-think since different from-the
αἰσθάνεσθαι, τούτου δὲ τὸ μὲν φαντασία δοκεῖ εἶναι
to-perceive of-this and the-one indeed imagination seems to-be
τὸ δὲ ὑπόληψις, περὶ φαντασίας διορίσαντας οὕτω
the-other and supposition about imagination having-determined thus
περὶ θατέρου λεκτέον. Εἰ δή ἐστιν ἡ φαντασία καθ'
about the-other must-be-said If indeed is the imagination according-to
ἣν λέγομεν φάντασμά τι ἡμῖν γίγνεσθαι καὶ μὴ εἴ τι
which we-say image some to-us to-come-to-be and not if anything

κατὰ μεταφορὰν λέγομεν, μία τίς ἐστι τούτων δύναμις ἢ
by metaphor we-say one some is of-these power or
ἕξις, καθ' ἣν κρίνομεν καὶ ἀληθεύομεν ἢ ψευδόμεθα.
state according-to which we-judge and are-true or are-false
Τοιαῦται δ' εἰσὶν αἴσθησις, δόξα, ἐπιστήμη, νοῦς. Ὅτι μὲν
Such and are perception opinion knowledge intellect That indeed
οὖν οὐκ ἔστιν αἴσθησις, δῆλον ἐκ τῶνδε. Αἴσθησις μὲν γὰρ
then not is perception clear from these Perception indeed for
ἤτοι δύναμις ἢ ἐνέργεια, οἷον ὄψις καὶ ὅρασις, φαίνεται
either power or activity such-as sight and seeing appears
δέ τι καὶ μηδετέρου ὑπάρχοντος τούτων, οἷον τὰ
but something even neither being-present of-these such-as the-things
ἐν τοῖς ὕπνοις. Εἶτα αἴσθησις μὲν ἀεὶ πάρεστι, φαντασία
in the sleeps Then perception indeed always is-present imagination
δ' οὔ. Εἰ δὲ τῇ ἐνεργείᾳ τὸ αὐτό, πᾶσιν ἂν ἐνδέχοιτο
but not If and in-the activity the same to-all — it-would-be-possible
τοῖς θηρίοις φαντασίαν ὑπάρχειν· δοκεῖ δ' οὔ, οἷον μύρμηκι
to-the beasts imagination to-belong it-seems but not such-as to-ant
ἢ μελίττῃ ἢ σκώληκι. Εἶτα αἱ μὲν ἀληθεῖς αἰεί, αἱ δὲ
or to-bee or to-grub Then the indeed true always the but
φαντασίαι γίνονται αἱ πλείους ψευδεῖς. Ἔπειτ' οὐδὲ λέγομεν,
imaginings come-to-be the most false Next not-even we-say
ὅταν ἐνεργῶμεν ἀκριβῶς περὶ τὸ αἰσθητόν, ὅτι φαίνεται
whenever we-are-active exactly about the perceptible that appears
τοῦτο ἡμῖν ἄνθρωπος· ἀλλὰ μᾶλλον ὅταν μὴ ἐναργῶς
this to-us man but rather whenever not clearly
αἰσθανώμεθα, τότε ἢ ἀληθὴς ἢ ψευδής. Καὶ ὅπερ δὲ
we-perceive then either true or false Also which-very-thing and
ἐλέγομεν πρότερον, φαίνεται καὶ μύουσιν ὁράματα.
we-said earlier appear even to-those-shutting-their-eyes visions

Ἀλλὰ μὴν οὐδὲ τῶν ἀεὶ ἀληθευόντων οὐδεμία ἔσται,
But truly not-even of-the always being-true-ones any it-will-be
οἷον ἐπιστήμη ἢ νοῦς· ἔστι γὰρ φαντασία καὶ ψευδής.
such-as knowledge or intellect it-is for imagination also false
Λείπεται ἄρα ἰδεῖν εἰ δόξα· γίνεται γὰρ δόξα καὶ
It-remains then to-see whether opinion comes-to-be for opinion both
ἀληθὴς καὶ ψευδής. Ἀλλὰ δόξῃ μὲν ἕπεται πίστις (οὐκ
true and false But on-opinion indeed follows conviction not
ἐνδέχεται γὰρ δοξάζοντα οἷς δοκεῖ μὴ πιστεύειν), τῶν
is-possible for opining what-things one-thinks not to-be-convinced of-the
δὲ θηρίων οὐθενὶ ὑπάρχει πίστις, φαντασία δὲ πολλοῖς.
but beasts to-none belongs conviction imagination but to-many
Ἔτι πάσῃ μὲν δόξῃ ἀκολουθεῖ πίστις, πίστει δὲ τὸ
Further on-every indeed opinion accompanies conviction on-conviction and the
πεπεῖσθαι, πειθοῖ δὲ λόγος· τῶν δὲ θηρίων ἐνίοις
to-have-been-persuaded on-persuasion and reason of-the but beasts to-some
φαντασία μὲν ὑπάρχει, λόγος δ' οὔ. Φανερὸν τοίνυν ὅτι
imagination indeed belongs reason but not Evident therefore that
οὐδὲ δόξα μετ' αἰσθήσεως, οὐδὲ δι' αἰσθήσεως, οὐδὲ
not-even opinion with perception nor through perception nor
συμπλοκὴ δόξης καὶ αἰσθήσεως φαντασία ἂν εἴη, διά
combination of-opinion and perception imagination — would-be because-of
τε ταῦτα καὶ δῆλον ὅτι οὐκ ἄλλου τινός ἐστιν ἡ δόξα,
both these and clear that not of-another something is the opinion
ἀλλ' ἐκείνου ἐστὶν οὗ καὶ αἴσθησις· λέγω δ', ἐκ τῆς
but of-that is of-which also perception I-mean and from the
τοῦ λευκοῦ δόξης καὶ αἰσθήσεως ἡ συμπλοκὴ φαντασία
of-the white opinion and perception the combination imagination
ἐστίν· οὐ γὰρ δὴ ἐκ τῆς δόξης μὲν τῆς τοῦ ἀγαθοῦ,
is not for indeed from the opinion indeed the of-the good

αἰσθήσεως δὲ τῆς τοῦ λευκοῦ. Τὸ οὖν φαίνεσθαί ἐστι τὸ
of-perception and the of-the white The then to-appear is the
δοξάζειν ὅπερ αἰσθάνεται μὴ κατὰ συμβεβηκός.
to-opine which-very-thing it-perceives not according-to accident
Φαίνεται δὲ καὶ ψευδῆ, περὶ ὧν ἅμα ὑπόληψιν
Appear and also false-things about which at-the-same-time supposition
ἀληθῆ ἔχει, οἷον φαίνεται μὲν ὁ ἥλιος ποδιαῖος,
true it-has such-as appears indeed the sun a-foot-wide
πεπίστευται δ' εἶναι μείζων τῆς οἰκουμένης· συμβαίνει
it-is-believed but to-be greater than-the inhabited-world it-follows
οὖν ἤτοι ἀποβεβληκέναι τὴν ἑαυτοῦ ἀληθῆ δόξαν, ἣν
then either to-have-thrown-away the its-own true opinion which
εἶχε, σωζομένου τοῦ πράγματος, μὴ ἐπιλαθόμενον μηδὲ
it-had being-preserved the thing not having-forgotten nor
μεταπεισθέντα, ἢ εἰ ἔτι ἔχει, ἀνάγκη τὴν αὐτὴν ἀληθῆ
having-been-persuaded-otherwise or if still it-has necessary the same true
εἶναι καὶ ψευδῆ. Ἀλλὰ ψευδὴς ἐγένετο, ὅτε λάθοι
to-be and false But false it-became when it-escaped-notice
μεταπεσὸν τὸ πρᾶγμα. Οὔτ' ἄρα ἕν τι τούτων ἐστὶν οὔτ'
having-changed the thing Neither then one something of-these is nor
ἐκ τούτων ἡ φαντασία. Ἀλλ' ἐπειδή ἐστι κινηθέντος
from these the imagination But since it-is-possible having-been-moved
τουδὶ κινεῖσθαι ἕτερον ὑπὸ τούτου, ἡ δὲ φαντασία
this to-be-moved another by this the and imagination
κίνησίς τις δοκεῖ εἶναι καὶ οὐκ ἄνευ αἰσθήσεως γίγνεσθαι
motion some seems to-be and not without perception to-come-to-be
ἀλλ' αἰσθανομένοις καὶ ὧν αἴσθησις ἐστίν, ἔστι
but in-perceiving-things and of-which perception is it-is-possible
δὲ γίνεσθαι κίνησιν ὑπὸ τῆς ἐνεργείας τῆς αἰσθήσεως,
and to-come-to-be motion by the activity of-the perception
καὶ ταύτην ὁμοίαν ἀνάγκη εἶναι τῇ αἰσθήσει, εἴη ἂν
and this like necessary to-be to-the perception would-be —

αὕτη ἡ κίνησις οὔτε ἄνευ αἰσθήσεως ἐνδεχομένη οὔτε μὴ
this the motion neither without perception possible nor not
αἰσθανομένοις ὑπάρχειν, καὶ πολλὰ κατ᾽ αὐτὴν καὶ
in-perceiving-things to-belong and many-things according-to it both
ποιεῖν καὶ πάσχειν τὸ ἔχον, καὶ εἶναι καὶ ἀληθῆ καὶ ψευδῆ.
to-do and to-suffer the having and to-be both true and false
Τοῦτο δὲ συμβαίνει διὰ τάδε. Ἡ αἴσθησις τῶν μὲν
This and happens because-of these-things The perception of-the indeed
ἰδίων ἀληθής ἐστιν ἢ ὅτι ὀλίγιστον ἔχουσα τὸ ψεῦδος.
peculiar-things true is or as little-as-possible having the falsehood
Δεύτερον δὲ τοῦ συμβεβηκέναι ταῦτα· καὶ ἐνταῦθα ἤδη
Second and of-the to-be-accidental these and here already
ἐνδέχεται διαψεύδεσθαι· ὅτι μὲν γὰρ λευκόν, οὐ ψεύδεται, εἰ
is-possible to-be-in-error that indeed for white not it-errs if
δὲ τοῦτο τὸ λευκὸν ἢ ἄλλο τι, ψεύδεται. Τρίτον δὲ τῶν
but this the white or other something it-errs Third and of-the
κοινῶν καὶ ἑπομένων τοῖς συμβεβηκόσιν, οἷς ὑπάρχει
common-things and following the accidents to-which belong
τὰ ἴδια· λέγω δ᾽ οἷον κίνησις καὶ μέγεθος, ἃ
the peculiar-things I-mean and such-as motion and magnitude which
συμβέβηκε τοῖς αἰσθητοῖς, περὶ ἃ μάλιστα ἤδη ἔστιν
are-accidental to-the perceptibles about which most already it-is-possible
ἀπατηθῆναι κατὰ τὴν αἴσθησιν. Ἡ δὲ κίνησις ἡ ὑπὸ τῆς
to-be-deceived in the perception The and motion the by the
ἐνεργείας γινομένη διοίσει τῆς αἰσθήσεως τῆς ἀπὸ τούτων
activity coming-to-be will-differ from-the perception the from these
τῶν τριῶν αἰσθήσεων. Καὶ ἡ μὲν πρώτη παρούσης τῆς
the three perceptions And the indeed first being-present the
αἰσθήσεως ἀληθής, αἱ δ᾽ ἕτεραι καὶ παρούσης καὶ ἀπούσης
perception true the and others both being-present and being-absent
εἶεν ἂν ψευδεῖς, καὶ μάλιστα ὅταν πόρρω τὸ αἰσθητὸν ᾖ.
would-be — false and most whenever far the perceptible be

Εἰ οὖν μηθὲν μὲν ἄλλο ἔχει τὰ εἰρημένα ἢ μὴ φαντασίαν,
If then nothing indeed other has the stated-things than not imagination
τοῦτο δ' ἐστὶ τὸ λεχθέν, ἡ φαντασία ἂν εἴη κίνησις
this and is the stated the imagination — would-be motion
ὑπὸ τῆς αἰσθήσεως τῆς κατ' ἐνέργειαν γιγνομένης.
by the perception the according-to activity coming-to-be
Ἐπεὶ δ' ἡ ὄψις μάλιστα αἴσθησίς ἐστι, καὶ τὸ ὄνομα
Since and the sight most perception is also the name
ἀπὸ τοῦ φάους εἴληφεν, ὅτι ἄνευ φωτὸς οὐκ ἔστιν ἰδεῖν.
from the light it-has-taken because without light not is-possible to-see
Καὶ διὰ τὸ ἐμμένειν καὶ ὁμοίως εἶναι ταῖς αἰσθήσεσι,
And because-of the to-persist and like to-be to-the perceptions
πολλὰ κατ' αὐτὰς πράττει τὰ ζῷα, τὰ μὲν διὰ
many-things according-to them do the animals the-ones indeed because-of
τὸ μὴ ἔχειν νοῦν, οἷον τὰ θηρία, τὰ δὲ διὰ
the not to-have intellect such-as the beasts the-others and because-of
τὸ ἐπικαλύπτεσθαι τὸν νοῦν ἐνίοτε πάθει ἢ νόσοις ἢ
the to-be-veiled the intellect sometimes by-affection or diseases or
ὕπνῳ, οἷον οἱ ἄνθρωποι. Περὶ μὲν οὖν φαντασίας, τί
sleep such-as the men About indeed then imagination what
ἐστι καὶ διὰ τί ἐστιν, εἰρήσθω ἐπὶ τοσοῦτον.
it-is and because-of what it-is let-it-have-been-said to so-much

If thinking is like perceiving, the thinking part must be impassible, receptive of form, and unmixed, as Anaxagoras says, so that it may know; it is nothing actually before it thinks and has no organ; the soul is a place of forms only potentially. Unlike the senses, it is not weakened by intense objects, being separable. It judges flesh and the being of flesh by different powers, or by one differently disposed, as a bent line to itself straightened. It thinks, though simple and impassible, because it is potentially its objects, like a blank writing tablet, and is itself thinkable, since without matter thinker and thought are one.

Περὶ δὲ τοῦ μορίου τοῦ τῆς ψυχῆς ᾧ γινώσκει τε
About and the part the of-the soul by-which knows both
ἡ ψυχὴ καὶ φρονεῖ, εἴτε χωριστοῦ ὄντος εἴτε καὶ μὴ
the soul and understands whether separable being or also not
χωριστοῦ κατὰ μέγεθος ἀλλὰ κατὰ λόγον, σκεπτέον
separable according-to magnitude but according-to account must-be-considered
τίν' ἔχει διαφοράν, καὶ πῶς ποτὲ γίνεται τὸ νοεῖν. Εἰ δή
what has difference and how ever comes-to-be the to-think If indeed
ἐστι τὸ νοεῖν ὥσπερ τὸ αἰσθάνεσθαι, ἢ πάσχειν τι
is the to-think just-as the to-perceive either to-be-affected something
ἂν εἴη ὑπὸ τοῦ νοητοῦ ἤ τι τοιοῦτον ἕτερον.
— it-would-be by the thinkable or something such other
Ἀπαθὲς ἄρα δεῖ εἶναι, δεκτικὸν δὲ τοῦ εἴδους καὶ
Impassible then it-must to-be receptive and of-the form and
δυνάμει τοιοῦτον ἀλλὰ μὴ τοῦτο, καὶ ὁμοίως ἔχειν, ὥσπερ
in-potentiality such but not this and likewise to-be just-as
τὸ αἰσθητικὸν πρὸς τὰ αἰσθητά, οὕτω τὸν νοῦν πρὸς τὰ
the perceptive toward the perceptibles so the intellect toward the
νοητά. Ἀνάγκη ἄρα, ἐπεὶ πάντα νοεῖ, ἀμιγῆ εἶναι, ὥσπερ
thinkables Necessary then since all-things it-thinks unmixed to-be just-as
φησὶν Ἀναξαγόρας, ἵνα κρατῇ, τοῦτο δ' ἐστὶν ἵνα
says Anaxagoras so-that it-may-rule this and is so-that

γνωρίζῃ· παρεμφαινόμενον γὰρ κωλύει τὸ ἀλλότριον καὶ
it-may-know appearing-alongside for hinders the foreign and
ἀντιφράττει, ὥστε μηδ' αὐτοῦ εἶναι φύσιν μηδεμίαν ἀλλ'
blocks so-that not-even of-it to-be nature none but
ἢ ταύτην, ὅτι δυνατόν. Ὁ ἄρα καλούμενος τῆς ψυχῆς
than this that capable The then called of-the soul
νοῦς (λέγω δὲ νοῦν ᾧ διανοεῖται καὶ ὑπολαμβάνει
intellect I-mean and intellect by-which thinks and supposes
ἡ ψυχή) οὐθέν ἐστιν ἐνεργείᾳ τῶν ὄντων πρὶν νοεῖν.
the soul nothing is in-actuality of-the beings before to-think
Διὸ οὐδὲ μεμῖχθαι εὔλογον αὐτὸν τῷ σώματι· ποιός
Wherefore not-even to-be-mixed reasonable it with-the body of-a-sort
τις γὰρ ἂν γίγνοιτο, ψυχρὸς ἢ θερμός, ἢ κἂν ὄργανόν τι
some for — it-would-become cold or hot or even organ some
εἴη, ὥσπερ τῷ αἰσθητικῷ· νῦν δ' οὐθέν ἐστιν. Καὶ εὖ
would-be just-as for-the perceptive now but nothing is And well
δὴ οἱ λέγοντες τὴν ψυχὴν εἶναι τόπον εἰδῶν, πλὴν ὅτι
indeed those saying the soul to-be place of-forms except that
οὔτε ὅλη ἀλλ' ἡ νοητική, οὔτε ἐντελεχείᾳ ἀλλὰ δυνάμει
neither whole but the thinking nor in-actuality but in-potentiality
τὰ εἴδη. Ὅτι δ' οὐχ ὁμοία ἡ ἀπάθεια τοῦ αἰσθητικοῦ καὶ
the forms That and not alike the impassibility of-the perceptive and
τοῦ νοητικοῦ, φανερὸν ἐπὶ τῶν αἰσθητηρίων καὶ τῆς
of-the thinking evident in-the-case-of the sense-organs and the
αἰσθήσεως. Ἡ μὲν γὰρ αἴσθησις οὐ δύναται αἰσθάνεσθαι
perception The indeed for perception not can to-perceive
ἐκ τοῦ σφόδρα αἰσθητοῦ, οἷον ψόφου ἐκ τῶν μεγάλων
from the very perceptible such-as sound from the great
ψόφων, οὐδ' ἐκ τῶν ἰσχυρῶν χρωμάτων καὶ ὀσμῶν οὔτε
sounds nor from the strong colors and smells neither
ὁρᾶν οὔτε ὀσμᾶσθαι· ἀλλ' ὁ νοῦς ὅταν τι νοήσῃ
to-see nor to-smell but the intellect whenever something it-thinks

σφόδρα νοητόν, οὐχ ἧττον νοεῖ τὰ ὑποδεέστερα, ἀλλὰ καὶ
very thinkable not less thinks the lesser-things but even
μᾶλλον· τὸ μὲν γὰρ αἰσθητικὸν οὐκ ἄνευ σώματος, ὁ δὲ
more the indeed for perceptive not without body the but
χωριστός. Ὅταν δ' οὕτως ἕκαστα γένηται ὡς ἐπιστήμων
separable Whenever and thus each-thing it-becomes as knower
λέγεται ὁ κατ' ἐνέργειαν (τοῦτο δὲ συμβαίνει, ὅταν
is-called the according-to activity this and happens whenever
δύνηται ἐνεργεῖν δι' αὑτοῦ), ἔστι μὲν ὁμοίως καὶ τότε
it-can to-be-active through itself it-is indeed likewise also then
δυνάμει πως, οὐ μὴν ὁμοίως καὶ πρὶν μαθεῖν ἢ εὑρεῖν·
in-potentiality somehow not truly likewise also before to-learn or to-discover
καὶ αὐτὸς δὲ αὑτὸν τότε δύναται νοεῖν.
and itself and itself then can to-think
Ἐπεὶ δ' ἄλλο ἐστὶ τὸ μέγεθος καὶ τὸ μεγέθει εἶναι
Since and other is the magnitude and the for-magnitude to-be
καὶ ὕδωρ καὶ ὕδατι εἶναι· οὕτω δὲ καὶ ἐφ' ἑτέρων
and water and for-water to-be so and also in-the-case-of others
πολλῶν, ἀλλ' οὐκ ἐπὶ πάντων· ἐπ' ἐνίων γὰρ
many but not in-the-case-of all in-the-case-of some for
ταὐτόν ἐστι τὸ σαρκὶ εἶναι καὶ σάρκα· ἢ ἄλλῳ ἢ ἄλλως
the-same is the for-flesh to-be and flesh either by-another or otherwise
ἔχοντι κρίνει· ἡ γὰρ σὰρξ οὐκ ἄνευ τῆς ὕλης, ἀλλ'
being-disposed it-judges the for flesh not without the matter but
ὥσπερ τὸ σιμὸν τόδε ἐν τῷδε. Τῷ μὲν οὖν αἰσθητικῷ τὸ
just-as the snub this in this By-the indeed then perceptive the
θερμὸν καὶ τὸ ψυχρὸν κρίνει, καὶ ὧν λόγος τις ἡ σάρξ·
hot and the cold it-judges and of-which ratio some the flesh
ἄλλῳ δὲ ἤτοι χωριστῷ, ἢ ὡς ἡ κεκλασμένη ἔχει πρὸς
by-another and either separable or as the bent-line is-disposed to
αὑτὴν ὅταν ἐκταθῇ, τὸ σαρκὶ εἶναι κρίνει. Πάλιν δ'
itself whenever it-be-straightened the for-flesh to-be it-judges Again and

ἐπὶ τῶν ἐν ἀφαιρέσει ὄντων τὸ εὐθὺ ὡς τὸ σιμόν·
in-the-case-of the in abstraction beings the straight as the snub
μετὰ συνεχοῦς γάρ· τὸ δὲ τί ἦν εἶναι, εἰ ἔστιν ἕτερον τὸ
with continuous for the but what it-was to-be if is different the
εὐθεῖ εἶναι καὶ τὸ εὐθὺ ἄλλῳ· ἔστω γὰρ δυάς. Ἑτέρῳ
for-straight to-be and the straight by-another let-it-be for duality By-another
ἄρα ἢ ἑτέρως ἔχοντι κρίνει. Καὶ ὅλως ἄρα ὡς χωριστὰ
then or otherwise being-disposed it-judges And generally then as separable
τὰ πράγματα τῆς ὕλης, οὕτω καὶ τὰ περὶ τὸν νοῦν.
the things from-the matter so also the-things about the intellect
Ἀπορήσειε δ' ἄν τις, εἰ ὁ νοῦς ἁπλοῦν ἐστὶ
Might-raise-the-question and — someone if the intellect simple is
καὶ ἀπαθὲς καὶ μηθενὶ μηθὲν ἔχει κοινόν, ὥσπερ φησὶν
and impassible and with-nothing anything has common just-as says
Ἀναξαγόρας, πῶς νοήσει, εἰ τὸ νοεῖν πάσχειν τί ἐστιν.
Anaxagoras how it-will-think if the to-think to-be-affected something is
Ἧι γάρ τι κοινὸν ἀμφοῖν ὑπάρχει, τὸ μὲν ποιεῖν
Insofar-as for something common to-both belongs the-one indeed to-act
δοκεῖ τὸ δὲ πάσχειν. Ἔτι δ' εἰ νοητὸς καὶ αὐτός.
seems the-other and to-be-affected Further and whether thinkable also itself
Ἢ γὰρ τοῖς ἄλλοις ὁ νοῦς ὑπάρξει, εἰ μὴ κατ' ἄλλο
Either for to-the others the intellect will-belong if not according-to other
αὐτὸς νοητός, ἓν δέ τι τὸ νοητὸν εἴδει, ἢ μεμιγμένον
itself thinkable one and something the thinkable in-species or mixed
τι ἕξει, ὃ ποιεῖ νοητὸν αὐτὸν ὥσπερ τἆλλα. Ἢ τὸ
something it-will-have which makes thinkable it just-as the-others Or the
μὲν πάσχειν κατὰ κοινόν τι διήρηται πρότερον,
indeed to-be-affected according-to common something has-been-distinguished earlier
ὅτι δυνάμει πώς ἐστι τὰ νοητὰ ὁ νοῦς, ἀλλ' ἐντελεχείᾳ
that in-potentiality somehow is the thinkables the intellect but in-actuality
οὐδέν, πρὶν ἂν νοῇ. Δεῖ δ' οὕτως ὥσπερ ἐν γραμματείῳ
nothing before — it-thinks It-must and so just-as in a-writing-tablet

ᾧ μηθὲν ὑπάρχει ἐντελεχείᾳ γεγραμμένον. Ὅπερ
on-which nothing is-present in-actuality written Which-very-thing
συμβαίνει ἐπὶ τοῦ νοῦ. Καὶ αὐτὸς δὲ νοητός ἐστιν
happens in-the-case-of the intellect Also itself and thinkable is
ὥσπερ τὰ νοητά. Ἐπὶ μὲν γὰρ τῶν ἄνευ ὕλης τὸ
just-as the thinkables In-the-case-of indeed for the-things without matter the
αὐτό ἐστι τὸ νοοῦν καὶ τὸ νοούμενον· ἡ γὰρ ἐπιστήμη
same is the thinking and the thought the for knowledge
ἡ θεωρητικὴ καὶ τὸ οὕτως ἐπιστητὸν τὸ αὐτό ἐστιν· τοῦ
the theoretical and the so knowable the same is of-the
δὲ μὴ ἀεὶ νοεῖν τὸ αἴτιον ἐπισκεπτέον. Ἐν δὲ τοῖς
and not always to-think the cause must-be-examined In and the-things
ἔχουσιν ὕλην δυνάμει ἕκαστόν ἐστι τῶν νοητῶν. Ὥστ'
having matter in-potentiality each is of-the thinkables So-that
ἐκείνοις μὲν οὐχ ὑπάρξει νοῦς (ἄνευ γὰρ ὕλης δύναμις
to-those indeed not will-belong intellect without for matter power
ὁ νοῦς τῶν τοιούτων), ἐκείνῳ δὲ τὸ νοητὸν ὑπάρξει.
the intellect of-the such-things to-that but the thinkable will-belong

V · THE ACTIVE INTELLECT

As in all nature there is matter and a maker, so in the soul one intellect becomes all things, another makes them, as light makes colors actual. This one is separable, impassible, unmixed, and in substance activity; it does not think intermittently. Actual knowledge is one with its object. Separated, it alone is immortal and eternal; we do not remember, for it is impassible, while the passive intellect perishes.

Ἐπεὶ δ' ὥσπερ ἐν ἁπάσῃ τῇ φύσει ἐστί τι τὸ μὲν
Since and just-as in all the nature there-is something the-one indeed
ὕλη ἑκάστῳ γένει (τοῦτο δὲ ὃ πάντα δυνάμει ἐκεῖνα),
matter for-each genus this and which all-things in-potentiality those-things

ἕτερον δὲ τὸ αἴτιον καὶ ποιητικόν, τῷ ποιεῖν πάντα, οἷον
other and the cause and productive by-the to-do all-things such-as
ἡ τέχνη πρὸς τὴν ὕλην πέπονθεν, ἀνάγκη καὶ ἐν τῇ ψυχῇ
the art toward the matter stands necessary also in the soul
ὑπάρχειν ταύτας τὰς διαφοράς. Καὶ ἔστιν ὁ μὲν τοιοῦτος
to-belong these the differences And is the indeed such
νοῦς τῷ πάντα γίνεσθαι, ὁ δὲ τῷ πάντα ποιεῖν, ὡς
intellect by-the all-things to-become the-other and by-the all-things to-make as
ἕξις τις, οἷον τὸ φῶς· τρόπον γάρ τινα καὶ τὸ φῶς ποιεῖ
state some such-as the light in-a-way for some also the light makes
τὰ δυνάμει ὄντα χρώματα ἐνεργείᾳ χρώματα. Καὶ οὗτος
the in-potentiality being colors in-actuality colors And this
ὁ νοῦς χωριστὸς καὶ ἀπαθὴς καὶ ἀμιγὴς τῇ οὐσίᾳ ὢν
the intellect separable and impassible and unmixed in-the substance being
ἐνεργείᾳ. Ἀεὶ γὰρ τιμιώτερον τὸ ποιοῦν τοῦ πάσχοντος
in-actuality Always for more-honorable the acting than-the being-affected
καὶ ἡ ἀρχὴ τῆς ὕλης. Τὸ δ' αὐτό ἐστιν ἡ κατ'
and the principle than-the matter The and same is the according-to
ἐνέργειαν ἐπιστήμη τῷ πράγματι· ἡ δὲ κατὰ δύναμιν
activity knowledge with-the thing the but according-to potentiality
χρόνῳ προτέρα ἐν τῷ ἑνί, ὅλως δὲ οὐ χρόνῳ· ἀλλ' οὐχ
in-time prior in the one generally but not in-time but not
ὁτὲ μὲν νοεῖ ὁτὲ δ' οὐ νοεῖ. Χωρισθεὶς δ'
at-one-time indeed it-thinks at-another but not thinks Having-been-separated and
ἐστὶ μόνον τοῦθ' ὅπερ ἐστί, καὶ τοῦτο μόνον ἀθάνατον
it-is only this which-very-thing it-is and this alone immortal
καὶ ἀΐδιον. Οὐ μνημονεύομεν δέ, ὅτι τοῦτο μὲν ἀπαθές,
and eternal Not we-remember but because this indeed impassible
ὁ δὲ παθητικὸς νοῦς φθαρτός, καὶ ἄνευ τούτου οὐθὲν νοεῖ.
the but passive intellect perishable and without this nothing thinks

Thinking indivisibles involves no falsehood; truth and falsehood belong to combinations of thoughts, as in Empedocles' verse of heads without necks. Time is thought along with the combination. The indivisible in quantity or in form is thought in an indivisible time, privation by its contrary; what has no contrary knows itself. Assertion, like affirmation, is true or false, but the intellect of what a thing is, like seeing a proper object, is always true.

Ἡ μὲν οὖν τῶν ἀδιαιρέτων νόησις ἐν τούτοις, περὶ ἃ
The indeed then of-the indivisibles thinking in these about which
οὐκ ἔστι τὸ ψεῦδος· ἐν οἷς δὲ καὶ τὸ ψεῦδος καὶ
not is the falsehood in which-things but both the falsehood and
τὸ ἀληθές, σύνθεσίς τις ἤδη νοημάτων ὥσπερ ἓν ὄντων,
the truth combination some already of-thoughts just-as one being
καθάπερ Ἐμπεδοκλῆς ἔφη
just-as Empedocles said

ᾗ πολλῶν μὲν κόρσαι ἀναύχενες ἐβλάστησαν,
where of-many indeed heads neckless sprouted

ἔπειτα συντίθεσθαι τῇ φιλίᾳ. Οὕτω καὶ ταῦτα κεχωρισμένα
then to-be-combined by-the love Thus also these separate-things
συντίθεται, οἷον τὸ ἀσύμμετρον καὶ ἡ διάμετρος. Ἂν δὲ
are-combined such-as the incommensurable and the diagonal If and
γινομένων ἢ ἐσομένων, τὸν χρόνον προσεννοῶν καὶ
of-things-coming-to-be or going-to-be the time thinking-in-addition and
συντιθείς. Τὸ γὰρ ψεῦδος ἐν συνθέσει ἀεί· καὶ γὰρ ἂν τὸ
combining The for falsehood in combination always and for if the
λευκὸν μὴ λευκόν, τὸ μὴ λευκὸν συνέθηκεν. Ἐνδέχεται δὲ
white not white the not white he-has-combined It-is-possible and
καὶ διαίρεσιν φάναι πάντα. Ἀλλ' οὖν ἔστι γε οὐ μόνον
also division to-call all-things But then it-is at-least not only

τὸ ψεῦδος ἢ ἀληθές, ὅτι λευκὸς Κλέων ἐστίν, ἀλλὰ καὶ ὅτι
the false or true that white Cleon is but also that
ἦν ἢ ἔσται. Τὸ δὲ ἓν ποιοῦν, τοῦτο ὁ νοῦς ἕκαστον. Τὸ
he-was or will-be The and one making this the intellect each The
δ' ἀδιαίρετον ἐπεὶ διχῶς, ἢ δυνάμει ἢ ἐνεργείᾳ, οὐθὲν
and indivisible since in-two-ways either in-potentiality or in-actuality nothing
κωλύει νοεῖν τὸ ἀδιαίρετον, ὅταν νοῇ τὸ μῆκος· ἀδιαίρετον
prevents to-think the indivisible whenever it-thinks the length indivisible
γὰρ ἐνεργείᾳ καὶ ἐν χρόνῳ ἀδιαιρέτῳ· ὁμοίως γὰρ ὁ
for in-actuality and in time indivisible likewise for the
χρόνος διαιρετὸς καὶ ἀδιαίρετος τῷ μήκει. Οὔκουν ἔστιν
time divisible and indivisible to-the length Not-then it-is-possible
εἰπεῖν ἐν τῷ ἡμίσει τί ἐννοεῖ ἑκατέρῳ· οὐ γάρ ἐστιν, ἂν μὴ
to-say in the half what it-thinks in-each not for it-is if not
διαιρεθῇ, ἀλλ' ἢ δυνάμει. Χωρὶς δ' ἑκάτερον νοῶν τῶν
it-be-divided but than in-potentiality Separately and each thinking of-the
ἡμίσεων διαιρεῖ καὶ τὸν χρόνον ἅμα· τότε δ' οἱονεὶ μήκη.
halves it-divides also the time at-once then and as-it-were lengths
Εἰ δ' ὡς ἐξ ἀμφοῖν, καὶ ἐν τῷ χρόνῳ τῷ ἐπ' ἀμφοῖν.
If and as from both also in the time the over both
Τὸ δὲ μὴ κατὰ ποσὸν ἀδιαίρετον ἀλλὰ τῷ εἴδει νοεῖ
The and not according-to quantity indivisible but in-the species it-thinks
ἐν ἀδιαιρέτῳ χρόνῳ καὶ ἀδιαιρέτῳ τῆς ψυχῆς· κατὰ
in indivisible time and by-indivisible of-the soul according-to
συμβεβηκὸς δέ, καὶ οὐχ ᾗ ἐκεῖνα διαιρετά, ᾧ
accident and and not insofar-as those divisible by-which
νοεῖ καὶ ἐν ᾧ χρόνῳ, ἀλλ' ᾗ ἀδιαίρετα· ἔνεστι γὰρ
it-thinks and in which time but insofar-as indivisible is-in for
κἀν τούτοις τι ἀδιαίρετον, ἀλλ' ἴσως οὐ χωριστόν,
also-in these something indivisible but perhaps not separable
ὃ ποιεῖ ἕνα τὸν χρόνον καὶ τὸ μῆκος. Καὶ τοῦθ' ὁμοίως
which makes one the time and the length And this likewise

ἐν ἅπαντί ἐστι τῷ συνεχεῖ καὶ χρόνῳ καὶ μήκει. Ἡ
in every is the continuous both time and length The
δὲ στιγμὴ καὶ πᾶσα διαίρεσις, καὶ τὸ οὕτως ἀδιαίρετον,
and point and every division and the thus indivisible
δηλοῦται ὥσπερ ἡ στέρησις. Καὶ ὅμοιος ὁ λόγος ἐπὶ
is-shown just-as the privation And like the account in-the-case-of
τῶν ἄλλων, οἷον πῶς τὸ κακὸν γνωρίζει ἢ τὸ μέλαν·
the others such-as how the bad it-knows or the black
τῷ ἐναντίῳ γάρ πως γνωρίζει. Δεῖ δὲ δυνάμει εἶναι
by-the contrary for somehow it-knows Must and in-potentiality to-be
τὸ γνωρίζον καὶ ἐνεῖναι ἐν αὐτῷ. Εἰ δέ τινι μή ἐστιν
the knowing and to-be-in in it If and to-something not is
ἐναντίον τῶν αἰτίων, αὐτὸ ἑαυτὸ γινώσκει καὶ ἐνεργείᾳ
contrary of-the causes itself itself it-knows and in-actuality
ἐστὶ καὶ χωριστόν. Ἔστι δ' ἡ μὲν φάσις τι κατά
is and separable Is and the indeed assertion something about
τινος, ὥσπερ ἡ κατάφασις, καὶ ἀληθὴς ἢ ψευδὴς πᾶσα·
something just-as the affirmation and true or false every
ὁ δὲ νοῦς οὐ πᾶς, ἀλλ' ὁ τοῦ τί ἐστι κατὰ τὸ τί
the but intellect not every but the of-the what it-is according-to the what
ἦν εἶναι ἀληθής, καὶ οὐ τὶ κατά τινος· ἀλλ' ὥσπερ
it-was to-be true and not something about something but just-as
τὸ ὁρᾶν τοῦ ἰδίου ἀληθές, εἰ δ' ἄνθρωπος τὸ λευκὸν
the to-see of-the peculiar true if but man the white
ἢ μή, οὐκ ἀληθὲς ἀεί, οὕτως ἔχει ὅσα ἄνευ ὕλης.
or not not true always thus holds as-many-as without matter

Actual knowledge is its object; the perceptible actualizes the sense without affecting it, a motion of another kind. Perceiving is like simple assertion, and the pleasant and painful are pursued or avoided as if affirmed or denied. The thinking soul never thinks without an image and judges different perceptibles as one by analogy. It is moved by images without perception, calculating the future against the present, and thinks mathematicals as separate though they are not.

Τὸ δ' αὐτό ἐστιν ἡ κατ' ἐνέργειαν ἐπιστήμη τῷ
The and same is the according-to activity knowledge with-the
πράγματι. Ἡ δὲ κατὰ δύναμιν χρόνῳ προτέρα ἐν τῷ
thing The but according-to potentiality in-time prior in the
ἑνί, ὅλως δὲ οὐδὲ χρόνῳ· ἔστι γὰρ ἐξ ἐντελεχείᾳ ὄντος
one generally but not-even in-time are for from in-actuality being
πάντα τὰ γιγνόμενα. Φαίνεται δὲ τὸ μὲν αἰσθητὸν
all the coming-to-be-things It-appears and the indeed perceptible
ἐκ δυνάμει ὄντος τοῦ αἰσθητικοῦ ἐνεργείᾳ ποιοῦν· οὐ
from in-potentiality being the perceptive in-actuality making not
γὰρ πάσχει οὐδ' ἀλλοιοῦται. Διὸ ἄλλο εἶδος τοῦτο
for it-is-affected nor is-altered Wherefore other species this
κινήσεως· ἡ γὰρ κίνησις τοῦ ἀτελοῦς ἐνέργεια ἦν, ἡ δ'
of-motion the for motion of-the incomplete activity was the but
ἁπλῶς ἐνέργεια ἑτέρα ἡ τοῦ τετελεσμένου. Τὸ μὲν οὖν
simply activity other the of-the completed The indeed then
αἰσθάνεσθαι ὅμοιον τῷ φάναι μόνον καὶ νοεῖν· ὅταν δὲ
to-perceive like to-the to-say only and to-think whenever and
ἡδὺ ἢ λυπηρόν, οἷον καταφᾶσα ἢ ἀποφᾶσα, διώκει
pleasant or painful as-it-were affirming or denying it-pursues
ἢ φεύγει· καὶ ἔστι τὸ ἥδεσθαι καὶ λυπεῖσθαι τὸ ἐνεργεῖν
or avoids and is the to-be-pleased and to-be-pained the to-be-active
τῇ αἰσθητικῇ μεσότητι πρὸς τὸ ἀγαθὸν ἢ κακόν, ᾗ
with-the perceptive mean toward the good or bad insofar-as

τοιαῦτα. Καὶ ἡ φυγὴ δὲ καὶ ἡ ὄρεξις τοῦτο ἡ κατ'
such Also the avoidance and and the appetite this the according-to
ἐνέργειαν, καὶ οὐχ ἕτερον τὸ ὀρεκτικὸν καὶ φευκτικόν, οὔτ'
activity and not different the appetitive and avoiding neither
ἀλλήλων οὔτε τοῦ αἰσθητικοῦ· ἀλλὰ τὸ εἶναι ἄλλο.
from-one-another nor from-the perceptive but the to-be other
Τῇ δὲ διανοητικῇ ψυχῇ τὰ φαντάσματα οἷον αἰσθήματα
To-the and thinking soul the images as-it-were percepts
ὑπάρχει. Ὅταν δὲ ἀγαθὸν ἢ κακὸν φήσῃ ἢ ἀποφήσῃ,
belong Whenever and good or bad it-asserts or denies
φεύγει ἢ διώκει. Διὸ οὐδέποτε νοεῖ ἄνευ φαντάσματος ἡ
it-avoids or pursues Wherefore never thinks without an-image the
ψυχή, ὥσπερ δὲ ὁ ἀὴρ τὴν κόρην τοιανδὶ ἐποίησεν, αὐτὴ
soul just-as and the air the pupil such made it
δ' ἕτερον, καὶ ἡ ἀκοὴ ὡσαύτως· τὸ δὲ ἔσχατον ἕν, καὶ
and another also the hearing likewise the and last-thing one and
μία μεσότης· τὸ δ' εἶναι αὐτῇ πλείω. Τίνι δ' ἐπικρίνει τί
one mean the but to-be for-it more By-what and it-judges what
διαφέρει γλυκὺ καὶ θερμόν, εἴρηται μὲν καὶ πρότερον,
differs sweet and hot it-has-been-said indeed also before
λεκτέον δὲ καὶ ὧδε. Ἔστι γὰρ ἕν τι, οὕτω δὲ καὶ ὡς
must-be-said but also thus It-is for one something thus and also as
ὅρος. Καὶ ταῦτα ἓν τῷ ἀνάλογον καὶ τῷ ἀριθμῷ ὂν ἔχει
boundary And these one by-the analogy and by-the number which it-has
πρὸς ἑκάτερον, ὡς ἐκεῖνα πρὸς ἄλληλα· τί γὰρ διαφέρει τὸ
toward each as those toward one-another what for differs the
ἀπορεῖν πῶς τὰ ὁμογενῆ κρίνει ἢ τἀναντία, οἷον λευκὸν καὶ
to-be-perplexed how the homogeneous it-judges or the-contraries such-as white and
μέλαν; Ἔστω δὴ ὡς τὸ Α τὸ λευκὸν πρὸς τὸ Β τὸ μέλαν,
black Let-it-be indeed as the A the white to the B the black
τὸ Γ πρὸς τὸ Δ ὡς ἐκεῖνα πρὸς ἄλληλα· ὥστε καὶ ἐναλλάξ.
the C to the D as those toward one-another so-that also alternately

Εἰ δὴ τὰ Γ Δ ἑνὶ εἴη ὑπάρχοντα, οὕτως ἕξει
If indeed the C D in-one should-be belonging so it-will-hold
ὥσπερ καὶ τὰ Α Β, τὸ αὐτὸ μὲν καὶ ἕν, τὸ δ' εἶναι οὐ τὸ
just-as also the A B the same indeed and one the but to-be not the
αὐτό, κἀκεῖνο ὁμοίως. Ὁ δ' αὐτὸς λόγος καὶ εἰ τὸ μὲν
same and-that likewise The and same account also if the indeed
Α τὸ γλυκὺ εἴη, τὸ δὲ Β τὸ λευκόν. Τὰ μὲν οὖν εἴδη
A the sweet should-be the and B the white The indeed then forms
τὸ νοητικὸν ἐν τοῖς φαντάσμασι νοεῖ, καὶ ὡς ἐν ἐκείνοις
the thinking in the images thinks and as in those
ὥρισται αὐτῷ τὸ διωκτὸν καὶ φευκτόν, καὶ ἐκτὸς τῆς
has-been-defined for-it the to-be-pursued and to-be-avoided also outside the
αἰσθήσεως, ὅταν ἐπὶ τῶν φαντασμάτων ᾖ, κινεῖται, οἷον
perception whenever on the images it-be it-is-moved such-as
αἰσθανόμενος τὸν φρυκτὸν ὅτι πῦρ, τῇ κοινῇ γνωρίζει,
perceiving the beacon that fire by-the common knows
ὁρῶν κινούμενον, ὅτι πολέμιος. Ὁτὲ δὲ τοῖς ἐν τῇ
seeing moving that enemy Sometimes and by-the in the
ψυχῇ φαντάσμασιν ἢ νοήμασιν ὥσπερ ὁρῶν λογίζεται καὶ
soul images or thoughts as-if seeing it-calculates and
βουλεύεται τὰ μέλλοντα πρὸς τὰ παρόντα· καὶ ὅταν
deliberates the future in-relation-to the present and whenever
εἴπῃ ὡς ἐκεῖ τὸ ἡδὺ ἢ λυπηρόν, ἐνταῦθα φεύγει ἢ
it-says as there the pleasant or painful here it-avoids or
διώκει, καὶ ὅλως ἐν πράξει. Καὶ τὸ ἄνευ δὲ πράξεως, τὸ
pursues and generally in action Also the without and action the
ἀληθὲς καὶ τὸ ψεῦδος ἐν τῷ αὐτῷ γένει ἐστί, τῷ ἀγαθῷ
true and the false in the same genus is with-the good
καὶ κακῷ· ἀλλὰ τῷ γε ἁπλῶς διαφέρει καὶ τινί.
and bad but by-the at-least simply it-differs and for-someone

Τὰ δὲ ἐν ἀφαιρέσει λεγόμενα νοεῖ ὥσπερ ἂν εἰ τὸ σιμόν,
The and in abstraction said it-thinks just-as — if the snub
ᾗ μὲν σιμόν, οὐ κεχωρισμένως, ᾗ δὲ κοῖλον,
insofar-as indeed snub not separately insofar-as and hollow
εἴ τις ἐνόει ἐνεργείᾳ, ἄνευ τῆς σαρκὸς ἂν ἐνόει
if someone thought in-actuality without the flesh — he-would-think
ἐν ᾗ τὸ κοῖλον. Οὕτω τὰ μαθηματικὰ οὐ κεχωρισμένα
in which the hollow Thus the mathematicals not separated
ὡς κεχωρισμένα νοεῖ, ὅταν νοῇ ἐκεῖνα. Ὅλως δὲ ὁ
as separated it-thinks whenever it-thinks those Generally and the
νοῦς ἐστὶν ὁ κατ' ἐνέργειαν τὰ πράγματα νοῦν. Ἆρα
intellect is the according-to activity the things intellect Is-it
δ' ἐνδέχεται τῶν κεχωρισμένων τι νοεῖν ὄντα αὐτὸν
and it-is-possible of-the separated-things something to-think being itself
μὴ κεχωρισμένον μεγέθους, ἢ οὔ, σκεπτέον ὕστερον.
not separated from-magnitude or not must-be-considered later

VIII · THE SOUL IS IN A WAY ALL THINGS

The soul is in a way all beings, since knowledge is the knowables and perception the perceptibles, not as the things but as their forms, as the hand is the tool of tools. Since nothing exists apart from perceptible magnitudes, the thinkables are in the perceptible forms, so that without perception one could learn nothing, and thought always goes with an image, though thoughts are not images.

Νῦν δὲ περὶ ψυχῆς τὰ λεχθέντα συγκεφαλαιώσαντες,
Now and about soul the stated-things having-summed-up
εἴπωμεν πάλιν ὅτι ἡ ψυχὴ τὰ ὄντα πώς ἐστι πάντα.
let-us-say again that the soul the beings somehow is all
Ἢ γὰρ αἰσθητὰ τὰ ὄντα ἢ νοητά, ἔστι δ' ἡ ἐπιστήμη
Either for perceptibles the beings or thinkables is and the knowledge

μὲν τὰ ἐπιστητά πως, ἡ δ' αἴσθησις τὰ αἰσθητά·
indeed the knowables somehow the and perception the perceptibles
πῶς δὲ τοῦτο, δεῖ ζητεῖν. Τέμνεται οὖν ἡ ἐπιστήμη καὶ
how and this must to-seek Is-divided then the knowledge and
ἡ αἴσθησις εἰς τὰ πράγματα, ἡ μὲν δυνάμει εἰς τὰ
the perception into the things the indeed in-potentiality into the
δυνάμει, ἡ δ' ἐντελεχείᾳ εἰς τὰ ἐντελεχείᾳ. Τῆς δὲ ψυχῆς
in-potentiality the and in-actuality into the in-actuality Of-the and soul
τὸ αἰσθητικὸν καὶ τὸ ἐπιστημονικὸν δυνάμει ταὐτόν ἐστι,
the perceptive and the cognitive in-potentiality the-same are
τὸ μὲν ἐπιστητὸν τὸ δὲ αἰσθητόν. Ἀνάγκη δ' ἢ αὐτὰ
the indeed knowable the and perceptible Necessary and either themselves
ἢ τὰ εἴδη εἶναι. Αὐτὰ μὲν γὰρ δὴ οὔ· οὐ γὰρ ὁ λίθος
or the forms to-be Themselves indeed for indeed not not for the stone
ἐν τῇ ψυχῇ, ἀλλὰ τὸ εἶδος· ὥστε ἡ ψυχὴ ὥσπερ ἡ χείρ
in the soul but the form so-that the soul just-as the hand
ἐστιν· καὶ γὰρ ἡ χεὶρ ὄργανόν ἐστιν ὀργάνων, καὶ ὁ νοῦς
is and for the hand instrument is of-instruments and the intellect
εἶδος εἰδῶν καὶ ἡ αἴσθησις εἶδος αἰσθητῶν. Ἐπεὶ δὲ οὐδὲ
form of-forms and the perception form of-perceptibles Since and not-even
πρᾶγμα οὐθέν ἐστι παρὰ τὰ μεγέθη, ὡς δοκεῖ, τὰ αἰσθητὰ
thing any is beside the magnitudes as seems the perceptibles
κεχωρισμένον, ἐν τοῖς εἴδεσι τοῖς αἰσθητοῖς τὰ νοητά ἐστι,
separated in the forms the perceptible the thinkables are
τά τε ἐν ἀφαιρέσει λεγόμενα, καὶ ὅσα τῶν αἰσθητῶν
the both in abstraction said and as-many-as of-the perceptibles
ἕξεις καὶ πάθη. Καὶ διὰ τοῦτο οὔτε μὴ αἰσθανόμενος
states and affections And because-of this neither not perceiving
μηθὲν οὐθὲν ἂν μάθοι οὐδὲ ξυνείη· ὅταν τε
anything anything — would-learn nor would-understand whenever and
θεωρῇ, ἀνάγκη ἅμα φάντασμά τι θεωρεῖν· τὰ
it-contemplates necessary at-the-same-time image some to-contemplate the

γὰρ φαντάσματα ὥσπερ αἰσθήματά ἐστι, πλὴν ἄνευ ὕλης.
for images as-it-were percepts are except without matter
Ἔστι δ' ἡ φαντασία ἕτερον φάσεως καὶ ἀποφάσεως·
Is and the imagination different from-assertion and denial
συμπλοκὴ γὰρ νοημάτων ἐστὶ τὸ ἀληθὲς ἢ ψεῦδος. Τὰ δὲ
combination for of-thoughts is the true or false The and
πρῶτα νοήματα τίνι διοίσει τοῦ μὴ φαντάσματα εἶναι;
first thoughts by-what will-differ from-the not images to-be
Ἢ οὐδὲ τἆλλα φαντάσματα, ἀλλ' οὐκ ἄνευ φαντασμάτων.
Or not-even the-others images but not without images

IX · WHAT MOVES THE ANIMAL

Having treated perception and intellect, Aristotle asks what moves the animal locally, finding the soul's parts difficult to count. It is not the nutritive power, since plants would move, nor perception, since some animals have it and are stationary, nor the theoretical intellect, which bids nothing, nor even the practical when appetite resists it, as in the incontinent, nor appetite alone, since the continent follow intellect.

Ἐπεὶ δὲ ἡ ψυχὴ κατὰ δύο ὥρισται δυνάμεις ἥ
Since and the soul according-to two has-been-defined powers the
τῶν ζῴων, τῷ τε κριτικῷ, ὃ διανοίας ἔργον ἐστὶ
of-the animals by-the both discerning which of-thought work is
καὶ αἰσθήσεως, καὶ ἔτι τῷ κινεῖν τὴν κατὰ τόπον
and of-perception and further by-the to-move the according-to place
κίνησιν, περὶ μὲν αἰσθήσεως καὶ νοῦ διωρίσθω
motion about indeed perception and intellect let-it-have-been-determined
τοσαῦτα, περὶ δὲ τοῦ κινοῦντος, τί ποτέ ἐστι τῆς ψυχῆς,
so-much about and the moving what ever is of-the soul
σκεπτέον, πότερον ἕν τι μόριον αὐτῆς χωριστὸν ὂν
must-be-considered whether one some part of-it separable being

ἢ μεγέθει ἢ λόγῳ, ἢ πᾶσα ἡ ψυχή, κἂν εἰ μόριόν τι,
either in-magnitude or in-account or all the soul even if part some
πότερον ἴδιόν τι παρὰ τὰ εἰωθότα λέγεσθαι καὶ τὰ
whether peculiar some besides the-ones accustomed to-be-mentioned and the
εἰρημένα, ἢ τούτων ἕν τι. Ἔχει δὲ ἀπορίαν εὐθὺς πῶς
stated or of-these one some It-has and perplexity straightaway how
τε δεῖ μόρια λέγειν τῆς ψυχῆς καὶ πόσα. Τρόπον γάρ
both one-must parts to-speak-of of-the soul and how-many In-a-way for
τινα ἄπειρα φαίνεται, καὶ οὐ μόνον ἅ τινες λέγουσι
some infinite they-appear and not only those-which some say
διορίζοντες, λογιστικὸν καὶ θυμικὸν καὶ ἐπιθυμητικόν,
distinguishing calculative and spirited and appetitive
οἱ δὲ τὸ λόγον ἔχον καὶ τὸ ἄλογον· κατὰ γὰρ τὰς
the-others and the reason having and the irrational according-to for the
διαφορὰς δι᾽ ἃς ταῦτα χωρίζουσι, καὶ ἄλλα φανεῖται
differences because-of which these they-separate also other will-appear
μόρια μείζω διάστασιν ἔχοντα τούτων, περὶ ὧν καὶ νῦν
parts greater distance having than-these about which also now
εἴρηται, τό τε θρεπτικόν, ὃ καὶ τοῖς φυτοῖς ὑπάρχει
it-has-been-said the both nutritive which also to-the plants belongs
καὶ πᾶσι τοῖς ζῴοις, καὶ τὸ αἰσθητικόν, ὃ οὔτε ὡς
and to-all the animals and the perceptive which neither as
ἄλογον οὔτε ὡς λόγον ἔχον θείη ἄν τις ῥᾳδίως.
irrational nor as reason having would-posit — one easily
Ἔτι δὲ τὸ φανταστικόν, ὃ τῷ μὲν εἶναι πάντων ἕτερον,
Further and the imaginative which in-the indeed to-be from-all different
τινὶ δὲ τούτων ταὐτὸν ἢ ἕτερον, ἔχει πολλὴν ἀπορίαν,
with-which and of-these the-same or different has much perplexity
εἴ τις θήσει κεχωρισμένα μόρια τῆς ψυχῆς. Πρὸς δὲ
if someone will-posit separated parts of-the soul Besides and
τούτοις τὸ ὀρεκτικόν, ὃ καὶ λόγῳ καὶ δυνάμει ἕτερον ἂν
these the appetitive which both in-account and in-power different —

δόξειεν εἶναι πάντων. Καὶ ἄτοπον δὴ τοῦτο διασπᾶν· ἔν
would-seem to-be from-all And absurd indeed this to-tear-apart in
τε τῷ λογιστικῷ γὰρ ἡ βούλησις γίνεται, καὶ ἐν τῷ ἀλόγῳ
both the calculative for the wish comes-to-be and in the irrational
ἡ ἐπιθυμία καὶ ὁ θυμός· εἰ δὲ τρία ἡ ψυχή, ἐν ἑκάστῳ
the desire and the spirit if and three the soul in each
ἔσται ὄρεξις. Καὶ δὴ καὶ περὶ οὗ νῦν ὁ λόγος ἐνέστηκε,
there-will-be appetite And indeed also about which now the discourse stands
τί τὸ κινοῦν κατὰ τόπον τὸ ζῷόν ἐστιν; Τὴν μὲν γὰρ
what the moving according-to place the animal is The indeed for
κατ' αὔξησιν καὶ φθίσιν κίνησιν, ἅπασιν ὑπάρχουσαν,
according-to growth and decay motion to-all belonging
τὸ πᾶσιν ὑπάρχον δόξειεν ἂν κινεῖν τὸ γεννητικὸν καὶ
the to-all belonging would-seem — to-move the generative and
θρεπτικόν· περὶ δὲ ἀναπνοῆς καὶ ἐκπνοῆς καὶ ὕπνου καὶ
nutritive about and inhalation and exhalation and sleep and
ἐγρηγόρσεως ὕστερον ἐπισκεπτέον· ἔχει γὰρ καὶ ταῦτα
waking later must-be-examined has for also these
πολλὴν ἀπορίαν. Ἀλλὰ περὶ τῆς κατὰ τόπον κινήσεως,
much perplexity But about the according-to place motion
τί τὸ κινοῦν τὸ ζῷον τὴν πορευτικὴν κίνησιν, σκεπτέον.
what the moving the animal the progressive motion must-be-considered
Ὅτι μὲν οὖν οὐχ ἡ θρεπτικὴ δύναμις, δῆλον· ἀεί τε γὰρ
That indeed then not the nutritive power clear always both for
ἕνεκά του ἡ κίνησις αὕτη, καὶ ἢ μετὰ φαντασίας
for-the-sake-of something the motion this and either with imagination
ἢ ὀρέξεώς ἐστιν· οὐθὲν γὰρ μὴ ὀρεγόμενον ἢ φεῦγον
or appetite is nothing for not desiring or avoiding
κινεῖται ἀλλ' ἢ βίᾳ. Ἔτι κἂν τὰ φυτὰ κινητικὰ ἦν,
is-moved other than by-force Further also the plants motive would-be
κἂν εἶχέ τι μόριον ὀργανικὸν πρὸς τὴν κίνησιν ταύτην.
and would-have some part instrumental for the motion this

Ὁμοίως δὲ οὐδὲ τὸ αἰσθητικόν· πολλὰ γάρ ἐστι τῶν
Likewise and not-even the perceptive many for are of-the
ζῴων ἃ αἴσθησιν μὲν ἔχει, μόνιμα δ' ἐστὶ καὶ ἀκίνητα
animals which perception indeed have stationary but are and unmoved
διὰ τέλους. Εἰ οὖν ἡ φύσις μήτε ποιεῖ μάτην μηθὲν μήτε
through to-the-end If then the nature neither makes in-vain anything nor
ἀπολείπει τι τῶν ἀναγκαίων, πλὴν ἐν τοῖς πηρώμασι
leaves-out something of-the necessary-things except in the mutilated
καὶ ἐν τοῖς ἀτελέσιν· τὰ δὲ τοιαῦτα τῶν ζῴων τέλεια καὶ οὐ
and in the incomplete the but such of-the animals complete and not
πηρώματά ἐστιν· σημεῖον δ' ὅτι ἔστι γεννητικὰ καὶ ἀκμὴν
mutilated are sign and that they-are generative and maturity
ἔχει καὶ φθίσιν· ὥστ' εἶχεν ἂν καὶ τὰ ὀργανικὰ μέρη τῆς
have and decay so-that would-have — also the instrumental parts of-the
πορείας. Ἀλλὰ μὴν οὐδὲ τὸ λογιστικὸν καὶ ὁ καλούμενος
progression But truly not-even the calculative and the so-called
νοῦς ἐστὶν ὁ κινῶν· ὁ μὲν γὰρ θεωρητικὸς οὐθὲν νοεῖ
intellect is the moving the indeed for theoretical nothing thinks
πρακτόν, οὐδὲ λέγει περὶ φευκτοῦ καὶ διωκτοῦ οὐθέν, ἡ
practicable nor says about to-be-avoided and to-be-pursued nothing the
δὲ κίνησις ἢ φεύγοντός τι ἢ διώκοντός τί ἐστιν.
but motion either of-avoiding something or of-pursuing something is
Ἀλλ' οὐδ' ὅταν θεωρῇ τι τοιοῦτον, ἤδη κελεύει
But not-even whenever it-contemplates something such already it-bids
φεύγειν ἢ διώκειν, οἷον πολλάκις διανοεῖται φοβερόν τι
to-avoid or to-pursue such-as often it-thinks fearful something
ἢ ἡδύ, οὐ κελεύει δὲ φοβεῖσθαι, ἡ δὲ καρδία κινεῖται, ἂν
or pleasant not it-bids but to-fear the but heart is-moved if
δ' ἡδύ, ἕτερόν τι μόριον. Ἔτι καὶ ἐπιτάττοντος τοῦ
and pleasant other some part Further even commanding the
νοῦ καὶ λεγούσης τῆς διανοίας φεύγειν τι ἢ διώκειν
intellect and saying the thought to-avoid something or to-pursue

οὐ κινεῖται, ἀλλὰ κατὰ τὴν ἐπιθυμίαν πράττει, οἷον ὁ
not it-is-moved but according-to the desire it-acts such-as the
ἀκρατής. Καὶ ὅλως δὲ ὁρῶμεν ὅτι ὁ ἔχων τὴν ἰατρικὴν
incontinent-man Also generally and we-see that the having the medicine
οὐκ ἰᾶται, ὡς ἑτέρου τινὸς κυρίου ὄντος τοῦ ποιεῖν
not heals as other something authoritative being of-the to-do
κατὰ τὴν ἐπιστήμην, ἀλλ' οὐ τῆς ἐπιστήμης. Ἀλλὰ
according-to the knowledge but not the knowledge But
μὴν οὐδ' ἡ ὄρεξις ταύτης κυρία τῆς κινήσεως· οἱ
truly not-even the appetite of-this authoritative of-the motion the
γὰρ ἐγκρατεῖς ὀρεγόμενοι καὶ ἐπιθυμοῦντες οὐ πράττουσιν
for continent desiring and having-desires not do
ὧν ἔχουσι τὴν ὄρεξιν, ἀλλ' ἀκολουθοῦσι τῷ νῷ.
what-things they-have the appetite-for but they-follow the intellect

X · APPETITE AS MOVER

Two things move: appetite and practical intellect, with imagination as a kind of thinking. The appetible moves, and thought moves because the appetible is its principle; so the mover is one, the appetitive. Intellect is always right, appetite and imagination right or wrong; the object is the good or the apparent good. Desire and reason conflict in those that perceive time. The unmoved mover is the practicable good, the moved mover the appetitive part, the instrument bodily, like a hinge; imagination is calculative or perceptual.

Φαίνεται δέ γε δύο ταῦτα κινοῦντα, ἢ ὄρεξις ἢ νοῦς,
They-appear and at-least two these moving either appetite or intellect
εἴ τις τὴν φαντασίαν τιθείη ὡς νόησίν τινα· πολλὰ γὰρ
if one the imagination should-posit as thinking some many for
παρὰ τὴν ἐπιστήμην ἀκολουθοῦσι ταῖς φαντασίαις, καὶ
contrary-to the knowledge follow the imaginings and

ἐν τοῖς ἄλλοις ζῴοις οὐ νόησις οὐδὲ λογισμός ἐστιν, ἀλλὰ
in the other animals not thinking nor reasoning is but
φαντασία. Ἄμφω ἄρα ταῦτα κινητικὰ κατὰ τόπον, νοῦς
imagination Both then these motive according-to place intellect
καὶ ὄρεξις. Νοῦς δὲ ὁ ἕνεκά του λογιζόμενος καὶ
and appetite Intellect and the for-the-sake-of something reasoning and
ὁ πρακτικός· διαφέρει δὲ τοῦ θεωρητικοῦ τῷ τέλει.
the practical it-differs and from-the theoretical by-the end
Καὶ ἡ ὄρεξις ἕνεκά του πᾶσα· οὗ γὰρ ἡ ὄρεξις,
And the appetite for-the-sake-of something every of-which for the appetite
αὕτη ἀρχὴ τοῦ πρακτικοῦ νοῦ· τὸ δ' ἔσχατον ἀρχὴ τῆς
this principle of-the practical intellect the and last principle of-the
πράξεως. Ὥστε εὐλόγως ταῦτα δύο φαίνεται τὰ κινοῦντα,
action So-that reasonably these two appear the moving
ὄρεξις καὶ διάνοια πρακτική· τὸ ὀρεκτὸν γὰρ κινεῖ, καὶ διὰ
appetite and thought practical the appetible for moves and because-of
τοῦτο ἡ διάνοια κινεῖ, ὅτι ἀρχὴ αὐτῆς ἐστὶ τὸ ὀρεκτόν.
this the thought moves because principle of-it is the appetible
Καὶ ἡ φαντασία δὲ ὅταν κινῇ οὐ κινεῖ ἄνευ ὀρέξεως.
Also the imagination and whenever it-moves not moves without appetite
Ἓν δή τι τὸ κινοῦν τὸ ὀρεκτόν. Εἰ γὰρ δύο, νοῦς
One indeed something the moving the appetible If for two intellect
καὶ ὄρεξις, ἐκίνουν, κατὰ κοινὸν ἄν τι ἐκίνουν εἶδος.
and appetite were-moving according-to common — some they-would-move form
Νῦν δὲ ὁ μὲν νοῦς οὐ φαίνεται κινῶν ἄνευ ὀρέξεως·
Now but the indeed intellect not appears moving without appetite
ἡ γὰρ βούλησις ὄρεξις· ὅταν δὲ κατὰ τὸν λογισμὸν
the for wish appetite whenever and according-to the reasoning
κινῆται, καὶ κατὰ βούλησιν κινεῖται. Ἡ δ' ὄρεξις κινεῖ
it-be-moved also according-to wish it-is-moved The but appetite moves
παρὰ τὸν λογισμόν· ἡ γὰρ ἐπιθυμία ὄρεξίς τις ἐστίν.
contrary-to the reasoning the for desire appetite a-kind is

Νοῦς μὲν οὖν πᾶς ὀρθός· ὄρεξις δὲ καὶ φαντασία καὶ ὀρθὴ
Intellect indeed then every right appetite but and imagination both right
καὶ οὐκ ὀρθή. Διὸ ἀεὶ κινεῖ μὲν τὸ ὀρεκτόν, ἀλλὰ τοῦτ'
and not right Wherefore always moves indeed the appetible but this
ἐστὶν ἢ τὸ ἀγαθὸν ἢ τὸ φαινόμενον ἀγαθόν. Οὐ πᾶν δέ,
is either the good or the apparent good Not every and
ἀλλὰ τὸ πρακτὸν ἀγαθόν. Πρακτὸν δ' ἐστὶ τὸ ἐνδεχόμενον
but the practicable good Practicable and is the admitting
καὶ ἄλλως ἔχειν. Ὅτι μὲν οὖν ἡ τοιαύτη δύναμις κινεῖ τῆς
also otherwise to-be That indeed then the such power moves of-the
ψυχῆς ἡ καλουμένη ὄρεξις, φανερόν. Τοῖς δὲ διαιροῦσι
soul the called appetite evident For-those but dividing
τὰ μέρη τῆς ψυχῆς, ἐὰν κατὰ τὰς δυνάμεις διαιρῶσι
the parts of-the soul if according-to the powers they-divide
καὶ χωρίζωσι, πάμπολλα γίνεται, θρεπτικόν, αἰσθητικόν,
and separate very-many become nutritive perceptive
νοητικόν, βουλευτικόν, ἔτι ὀρεκτικόν· ταῦτα γὰρ πλέον
thinking deliberative further appetitive these for more
διαφέρει ἀλλήλων ἢ τὸ ἐπιθυμητικὸν καὶ θυμικόν. Ἐπεὶ
differ from-one-another than the appetitive and spirited Since
δ' ὀρέξεις γίνονται ἐναντίαι ἀλλήλαις, τοῦτο δὲ συμβαίνει
and appetites come-to-be contrary to-one-another this and happens
ὅταν ὁ λόγος καὶ ἡ ἐπιθυμία ἐναντίαι ὦσι, γίνεται δ' ἐν
whenever the reason and the desire contrary are it-comes-to-be and in
τοῖς χρόνου αἴσθησιν ἔχουσιν (ὁ μὲν γὰρ νοῦς διὰ τὸ
the-ones of-time perception having the indeed for intellect because-of the
μέλλον ἀνθέλκειν κελεύει, ἡ δ' ἐπιθυμία διὰ τὸ ἥδη·
future to-draw-back bids the but desire because-of the immediate
φαίνεται γὰρ τὸ ἥδη ἡδὺ καὶ ἁπλῶς ἡδὺ καὶ ἀγαθὸν
it-appears for the immediate pleasant both simply pleasant and good
ἁπλῶς, διὰ τὸ μὴ ὁρᾶν τὸ μέλλον), εἴδει μὲν ἓν ἂν
simply because-of the not to-see the future in-species indeed one —

εἴη τὸ κινοῦν τὸ ὀρεκτικόν, ᾗ ὀρεκτικόν, πρῶτον
would-be the moving the appetitive insofar-as appetitive first
δὲ πάντων τὸ ὀρεκτόν (τοῦτο γὰρ κινεῖ οὐ κινούμενον τῷ
and of-all the appetible this for moves not being-moved by-the
νοηθῆναι ἢ φαντασθῆναι), ἀριθμῷ δὲ πλείω τὰ κινοῦντα.
to-be-thought or to-be-imagined in-number but more the moving-things
Ἐπειδὴ δ' ἐστὶ τρία, ἓν μὲν τὸ κινοῦν, δεύτερον δ'
Since and there-are three one indeed the moving second and
ᾧ κινεῖ, τρίτον τὸ κινούμενον· τὸ δὲ κινοῦν διττόν,
that-by-which it-moves third the moved the and moving twofold
τὸ μὲν ἀκίνητον, τὸ δὲ κινοῦν καὶ κινούμενον· ἔστι
the-one indeed unmoved the-other and moving and moved is
δὲ τὸ μὲν ἀκίνητον τὸ πρακτὸν ἀγαθόν, τὸ δὲ κινοῦν καὶ
and the indeed unmoved the practicable good the and moving and
κινούμενον τὸ ὀρεκτικόν (κινεῖται γὰρ τὸ κινούμενον ᾗ
moved the appetitive is-moved for the moved insofar-as
ὀρέγεται, καὶ ἡ κίνησις ὄρεξίς τίς ἐστιν ᾗ ἐνέργεια),
it-desires and the motion appetite a-kind is insofar-as activity
τὸ δὲ κινούμενον τὸ ζῷον· ᾧ δὲ κινεῖ ὀργάνῳ ἡ
the and moved the animal that-by-which and it-moves instrument the
ὄρεξις, ἤδη τοῦτο σωματικόν ἐστιν· διὸ ἐν τοῖς κοινοῖς
appetite already this bodily is wherefore in the common
σώματος καὶ ψυχῆς ἔργοις θεωρητέον περὶ αὐτοῦ. Νῦν δὲ
of-body and soul functions it-must-be-studied about it Now but
ὡς ἐν κεφαλαίῳ εἰπεῖν τὸ κινοῦν ὀργανικῶς, ὅπου ἀρχὴ
as in summary to-say the moving instrumentally where beginning
καὶ τελευτὴ τὸ αὐτό, οἷον ὁ γιγγλυμός· ἐνταῦθα γὰρ τὸ
and end the same such-as the hinge here for the
κυρτὸν καὶ κοῖλον τὸ μὲν τελευτὴ τὸ δ' ἀρχή· διὸ
convex and concave the-one indeed end the-other and beginning wherefore
τὸ μὲν ἠρεμεῖ τὸ δὲ κινεῖται, λόγῳ μὲν ἕτερα ὄντα,
the-one indeed rests the-other and is-moved in-account indeed different being

μεγέθει δ' ἀχώριστα· πάντα γὰρ ὤσει καὶ ἕλξει κινεῖται.
in-magnitude but inseparable all-things for by-pushing and pulling are-moved
Διὸ δεῖ ὥσπερ ἐν κύκλῳ μένειν τι, καὶ ἐντεῦθεν
Wherefore it-must just-as in a-circle to-remain something and from-here
ἄρχεσθαι τὴν κίνησιν. Ὅλως μὲν οὖν, ὥσπερ εἴρηται,
to-begin the motion Generally indeed then just-as has-been-said
ᾗ ὀρεκτικὸν τὸ ζῷον, ταύτῃ αὐτοῦ κινητικόν· ὀρεκτικὸν
insofar-as appetitive the animal in-this-way of-itself motive appetitive
δὲ οὐκ ἄνευ φαντασίας· φαντασία δὲ πᾶσα ἢ λογιστικὴ
and not without imagination imagination and every either calculative
ἢ αἰσθητική. Ταύτης μὲν οὖν καὶ τὰ ἄλλα ζῷα μετέχει.
or perceptual Of-this indeed then also the other animals partake

XI · IMPERFECT ANIMALS AND DELIBERATION

Animals with touch alone have pleasure and pain and so desire, and imagination indefinitely. Deliberative imagination belongs to the reasoning animals, which make one image out of several; for this reason the lower animals do not seem to have opinion. Appetite sometimes overcomes wish, as one ball another; the universal premise rests while the particular moves.

Σκεπτέον δὲ καὶ περὶ τῶν ἀτελῶν, τί τὸ κινοῦν
One-must-consider and also about the imperfect-animals what the moving
ἐστίν, οἷς ἁφὴ μόνον ὑπάρχει αἴσθησις, πότερον ἐνδέχεται
is to-which touch only belongs perception whether is-possible
φαντασίαν ὑπάρχειν τούτοις, ἢ οὔ, καὶ ἐπιθυμίαν. Φαίνεται
imagination to-belong to-these or not and desire It-appears
γὰρ λύπη καὶ ἡδονὴ ἐνοῦσα. Εἰ δὲ ταῦτα, καὶ ἐπιθυμίαν
for pain and pleasure being-in If and these also desire
ἀνάγκη. Φαντασία δὲ πῶς ἂν ἐνείη; Ἢ ὥσπερ καὶ
necessary Imagination but how — would-be-in Or just-as also

κινεῖται ἀορίστως, καὶ ταῦτ' ἔνεστι μέν, ἀορίστως δ'
they-are-moved indefinitely also these are-in indeed indefinitely but
ἔνεστιν. Ἡ μὲν οὖν αἰσθητικὴ φαντασία, ὥσπερ εἴρηται,
they-are-in The indeed then perceptual imagination just-as has-been-said
καὶ ἐν τοῖς ἄλλοις ζῴοις ὑπάρχει, ἡ δὲ βουλευτικὴ ἐν τοῖς
also in the other animals belongs the but deliberative in the
λογιστικοῖς· πότερον γὰρ πράξει τόδε ἢ τόδε, λογισμοῦ
calculative-ones whether for one-will-do this or that of-reasoning
ἤδη ἐστὶν ἔργον· καὶ ἀνάγκη ἑνὶ μετρεῖν· τὸ μεῖζον
already is work and necessary by-one to-measure the greater
γὰρ διώκει. Ὥστε δύναται ἓν ἐκ πλειόνων φαντασμάτων
for one-pursues So-that it-can one from several images
ποιεῖν. Καὶ αἴτιον τοῦτο τοῦ δόξαν μὴ δοκεῖν ἔχειν, ὅτι
to-make And cause this of-the opinion not to-seem to-have because
τὴν ἐκ συλλογισμοῦ οὐκ ἔχει, αὕτη δὲ ἐκείνην. Διὸ
the from syllogism not it-has this but that Wherefore
τὸ βουλευτικὸν οὐκ ἔχει ἡ ὄρεξις. Νικᾷ δ' ἐνίοτε καὶ
the deliberative not has the appetite Overcomes and sometimes and
κινεῖ τὴν βούλησιν· ὁτὲ δ' ἐκείνη ταύτην, ὥσπερ
moves the wish at-other-times but that this just-as
σφαῖρα, ἡ ὄρεξις τὴν ὄρεξιν, ὅταν ἀκρασία γένηται.
a-ball the appetite the appetite whenever incontinence come-to-be
Φύσει δὲ ἀεὶ ἡ ἄνω ἀρχικωτέρα καὶ κινεῖ, ὥστε τρεῖς
By-nature and always the upper more-ruling and moves so-that three
φορὰς ἤδη κινεῖσθαι. Τὸ δ' ἐπιστημονικὸν οὐ κινεῖται, ἀλλὰ
locomotions already to-be-moved The but cognitive not is-moved but
μένει. Ἐπεὶ δ' ἡ μὲν καθόλου ὑπόληψις καὶ λόγος, ἡ δὲ τοῦ
remains Since and the indeed universal supposition and account the and of-the
καθ' ἕκαστα (ἡ μὲν γὰρ λέγει ὅτι δεῖ τὸν τοιοῦτον
according-to each the-one indeed for says that it-must the such
τὸ τοιόνδε πράττειν, ἡ δὲ ὅτι τόδε τὸ νῦν τοιόνδε,
the such-thing to-do the-other and that this the now such

κἀγὼ δὲ τοιόσδε) ἤδη αὕτη κινεῖ ἡ δόξα, οὐχ ἡ καθόλου.
and-I and such already this moves the opinion not the universal
Ἢ ἄμφω, ἀλλ' ἡ μὲν ἠρεμοῦσα μᾶλλον, ἡ δ' οὔ.
Or both but the-one indeed being-at-rest rather the-other and not

XII · WHY ANIMALS NEED THE SENSES

Everything that lives has the nutritive soul, but a traveling animal must have perception, since nature does nothing in vain and without it the animal could not feed or survive; a body with intellect but no perception would gain nothing. Its body cannot be simple, since touch preserves it, and taste is a kind of touch. The other senses serve well-being, perceiving at a distance through a medium: as a push passes from the first mover through the middle ones to the last, so alteration passes through air, which is moved farthest, as if a seal in wax passed through to its far side.

Τὴν μὲν οὖν θρεπτικὴν ψυχὴν ἀνάγκη πᾶν ἔχειν ὅτιπερ
The indeed then nutritive soul necessary everything to-have whatever
ἂν ζῇ καὶ ψυχὴν ἔχῃ ἀπὸ γενέσεως μέχρι φθορᾶς· ἀνάγκη
— lives and soul has from birth until destruction necessary
γὰρ τὸ γενόμενον αὔξησιν ἔχειν καὶ ἀκμὴν καὶ φθίσιν,
for the having-come-to-be growth to-have and maturity and decay
ταῦτα δ' ἄνευ τροφῆς ἀδύνατον· ἀνάγκη ἄρα ἐνεῖναι τὴν
these and without nourishment impossible necessary then to-be-in the
θρεπτικὴν δύναμιν ἐν πᾶσι τοῖς φυομένοις καὶ φθίνουσιν.
nutritive power in all the growing-things and decaying-things
Αἴσθησιν δ' οὐκ ἀναγκαῖον ἐν ἅπασι τοῖς ζῶσιν· οὔτε γὰρ
Perception but not necessary in all the living-things neither for
ὅσων τὸ σῶμα ἁπλοῦν, ἐνδέχεται ἀφὴν ἔχειν, οὔτε ἄνευ
those-of-which the body simple is-possible touch to-have nor without
ταύτης οἷόν τε οὐθὲν εἶναι ζῷον· οὔτε ὅσα μὴ δεκτικὰ
this possible — any to-be animal nor those-which not receptive

τῶν εἰδῶν ἄνευ τῆς ὕλης. Τὸ δὲ ζῷον ἀναγκαῖον αἴσθησιν
of-the forms without the matter The but animal necessary perception
ἔχειν, εἰ μηθὲν μάτην ποιεῖ ἡ φύσις. Ἕνεκά του
to-have if nothing in-vain makes the nature For-the-sake-of something
γὰρ πάντα ὑπάρχει τὰ φύσει, ἢ συμπτώματα ἔσται
for all-things belong the-things by-nature or accidents will-be
τῶν ἕνεκά του. Εἰ οὖν πᾶν σῶμα πορευτικὸν
of-the-things for-the-sake-of something If then every body able-to-travel
μὴ ἔχον αἴσθησιν, φθείροιτο ἂν καὶ εἰς τέλος οὐκ ἂν
not having perception would-perish — and to end not —
ἔλθοι, ὅ ἐστι φύσεως ἔργον· πῶς γὰρ θρέψεται;
would-come which is of-nature work how for will-it-be-nourished
Τοῖς μὲν γὰρ μονίμοις ὑπάρχει τὸ ὅθεν πεφύκασιν· οὐχ
To-the indeed for stationary belongs the whence they-have-grown not
οἷόν τε δὲ σῶμα ἔχειν μὲν ψυχὴν καὶ νοῦν κριτικόν,
possible — but body to-have indeed soul and intellect discerning
αἴσθησιν δὲ μὴ ἔχειν, μὴ μόνιμον ὄν, γεννητὸν δέ.
perception but not to-have not stationary being generated but
Ἀλλὰ μὴν οὐδὲ ἀγέννητον· διὰ τί γὰρ ἕξει; Ἢ γὰρ
But truly not-even ungenerated because-of what for will-it-have Either for
τῇ ψυχῇ βέλτιον ἢ τῷ σώματι. Νῦν δ' οὐδέτερον· ἡ
for-the soul better or for-the body Now but neither the-one
μὲν γὰρ οὐ μᾶλλον νοήσει, τὸ δ' οὐθὲν ἔσται μᾶλλον
indeed for not more will-think the-other but nothing will-be more
δι' ἐκεῖνο. Οὐθὲν ἄρα ἔχει ψυχὴν σῶμα μὴ μόνιμον
because-of that None then has soul body not stationary
ἄνευ αἰσθήσεως. Ἀλλὰ μὴν εἴγε αἴσθησιν ἔχει, ἀνάγκη τὸ
without perception But truly if-indeed perception it-has necessary the
σῶμα εἶναι ἢ ἁπλοῦν ἢ μικτόν. Οὐχ οἷόν τε δὲ ἁπλοῦν·
body to-be either simple or mixed Not possible — and simple
ἁφὴν γὰρ οὐχ ἕξει, ἔστι δὲ ἀνάγκη ταύτην ἔχειν. Τοῦτο
touch for not it-will-have it-is and necessary this to-have This

δὲ ἐκ τῶνδε δῆλον. Ἐπεὶ γὰρ τὸ ζῷον σῶμα ἔμψυχόν
and from these clear Since for the animal body ensouled
ἐστι, σῶμα δὲ ἅπαν ἁπτόν, ἁπτὸν δὲ τὸ αἰσθητὸν ἁφῇ,
is body and every tangible tangible and the perceptible by-touch
ἀνάγκη καὶ τὸ τοῦ ζῴου σῶμα ἁπτικὸν εἶναι, εἰ μέλλει
necessary also the of-the animal body tactile to-be if it-is-going
σώζεσθαι τὸ ζῷον. Αἱ γὰρ ἄλλαι αἰσθήσεις δι᾽ ἑτέρων
to-be-preserved the animal The for other perceptions through others
αἰσθάνονται, οἷον ὄσφρησις ὄψις ἀκοή· ἁπτόμενον δέ, εἰ μὴ
perceive such-as smelling sight hearing touching but if not
ἕξει αἴσθησιν, οὐ δυνήσεται τὰ μὲν φεύγειν τὰ δὲ
it-will-have perception not it-will-be-able the-ones indeed to-avoid the-others and
λαβεῖν. Εἰ δὲ τοῦτο, ἀδύνατον ἔσται σώζεσθαι τὸ ζῷον.
to-take If and this impossible it-will-be to-be-preserved the animal
Διὸ καὶ ἡ γεῦσίς ἐστιν ὥσπερ ἁφή τις· τροφῆς γάρ
Wherefore also the taste is just-as touch some of-nourishment for
ἐστιν, ἡ δὲ τροφὴ τὸ σῶμα τὸ ἁπτόν. Ψόφος δὲ καὶ
it-is the and nourishment the body the tangible Sound and and
χρῶμα καὶ ὀσμὴ οὐ τρέφει, οὐδὲ ποιεῖ οὔτ᾽ αὔξησιν οὔτε
color and smell not nourish nor make either growth or
φθίσιν. Ὥστε καὶ τὴν γεῦσιν ἀνάγκη ἁφὴν εἶναί τινα, διὰ
decay So-that also the taste necessary touch to-be some because-of
τὸ τοῦ ἁπτοῦ καὶ θρεπτικοῦ αἴσθησιν εἶναι. Αὗται μὲν οὖν
the of-the tangible and nutritive perception to-be These indeed then
ἀναγκαῖαι τῷ ζῴῳ, καὶ φανερὸν ὅτι οὐχ οἷόν τε ἄνευ
necessary for-the animal and evident that not possible — without
ἁφῆς εἶναι ζῷον. Αἱ δὲ ἄλλαι τοῦ τε εὖ ἕνεκα καὶ γένει
touch to-be animal The but others of-the both well for-the-sake and to-a-genus
ζῴων ἤδη οὐ τῷ τυχόντι, ἀλλὰ τισίν, οἷον τῷ πορευτικῷ
of-animals already not to-the chance-one but to-some such-as to-the able-to-travel
ἀνάγκη ὑπάρχειν· εἰ γὰρ μέλλει σώζεσθαι, οὐ μόνον δεῖ
necessary to-belong if for it-is-going to-be-preserved not only it-must

ἁπτόμενον αἰσθάνεσθαι ἀλλὰ καὶ ἄποθεν. Τοῦτο δ' ἂν
touching to-perceive but also from-a-distance This and —
εἴη, εἰ διὰ τοῦ μεταξὺ αἰσθητικὸν εἴη τῷ ἐκεῖνο
would-be if through the medium perceptive it-should-be by-the that
μὲν ὑπὸ τοῦ αἰσθητοῦ πάσχειν καὶ κινεῖσθαι, αὐτὸ δ' ὑπ'
indeed by the perceptible to-be-affected and to-be-moved itself and by
ἐκείνου. Ὥσπερ γὰρ τὸ κινοῦν κατὰ τόπον μέχρι τοῦ
that Just-as for the moving according-to place as-far-as the
μεταβάλλειν ποιεῖ, καὶ τὸ ὠσαν ἕτερον ποιεῖ ὥστε ὠθεῖν,
to-change makes and the having-pushed another makes so-as to-push
καὶ ἔστι διὰ μέσου ἡ κίνησις, καὶ δὴ τὸ μὲν πρῶτον
and is through medium the motion and indeed the indeed first
κινοῦν ὠθεῖ οὐκ ὠθούμενον, τὸ δ' ἔσχατον μόνον ὠθεῖται
moving pushes not being-pushed the and last only is-pushed
οὐκ ὦσαν, τὸ δὲ μέσον ἄμφω, πολλὰ δὲ μέσα, οὕτως
not having-pushed the and middle both many and middles so
ἐπ' ἀλλοιώσεως, πλὴν ὅτι μένοντος ἐν τῷ αὐτῷ τόπῳ
in-the-case-of alteration except that remaining in the same place
ἀλλοιοῖ, οἷον εἰ εἰς κηρὸν βάψειέ τις, μέχρι τούτου ἐκινήθη,
it-alters such-as if into wax should-dip someone as-far-as this it-was-moved
ἕως ἔβαψεν· λίθος δὲ οὐδέν, ἀλλ' ὕδωρ μέχρι πόρρω. Ὁ
as-far-as he-dipped stone but nothing but water as-far-as far The
δ' ἀὴρ ἐπὶ πλεῖστον κινεῖται καὶ ποιεῖ καὶ πάσχει, ἐὰν
and air to the-greatest-extent is-moved and acts and is-affected if
μένῃ καὶ εἷς ᾖ. Διὸ καὶ περὶ ἀνακλάσεως βέλτιον ἢ
it-remain and one be Wherefore also about reflection better than
τὴν ὄψιν ἐξιοῦσαν κλᾶσθαι, τὸν ἀέρα πάσχειν ὑπὸ τοῦ
the sight going-out to-be-reflected the air to-be-affected by the
σχήματος καὶ χρώματος, μέχριπερ οὗ ἂν εἷς ᾖ. Ἐπὶ δὲ τοῦ
shape and color as-far-as which — one be On and the

λείου ἐστὶν εἷς· διὸ πάλιν οὗτος τὴν ὄψιν κινεῖ, ὥσπερ
smooth it-is one wherefore again this the sight moves just-as
ἂν εἰ τὸ ἐν τῷ κηρῷ σημεῖον διεδίδοτο μέχρι τοῦ πέρατος.
— if the in the wax seal were-passed-on as-far-as the limit

XIII · TOUCH AND LIFE

The animal body cannot be simple, of fire or air, since without touch no other sense is possible; nor of earth, since touch is a mean of all the tangibles, and bones, hair, and plants, being earth, perceive nothing. Deprived of touch alone the animal dies; excesses of other perceptibles destroy only their organs, but excess of the tangible destroys the animal. The other senses are for the sake of living well: sight, taste for pleasure in food, hearing for receiving signs, and the tongue for giving them.

Ὅτι δ' οὐχ οἷόν τε ἁπλοῦν εἶναι τὸ τοῦ ζῴου σῶμα,
That and not possible — simple to-be the of-the animal body
φανερόν, λέγω δ' οἷον πύρινον ἢ ἀέρινον. Ἄνευ μὲν
evident I-mean and such-as fiery or airy Without indeed
γὰρ ἁφῆς οὐδεμίαν ἐνδέχεται ἄλλην αἴσθησιν ἔχειν· τὸ
for touch no is-possible other perception to-have the
γὰρ σῶμα ἁπτικὸν τὸ ἔμψυχον πᾶν, ὥσπερ εἴρηται. Τὰ
for body tactile the ensouled all just-as has-been-said The
δὲ ἄλλα ἔξω γῆς αἰσθητήρια μὲν ἂν γένοιτο, πάντα δὲ
and others besides earth sense-organs indeed — might-become all but
τῷ δι' ἑτέρου αἰσθάνεσθαι ποιεῖ τὴν αἴσθησιν καὶ διὰ
by-the through another to-perceive make the perception and through
τῶν μεταξύ. Ἡ δ' ἁφὴ τῷ αὐτῶν ἅπτεσθαί ἐστιν, διὸ
the media The but touch by-the them to-touch is wherefore
καὶ τοὔνομα τοῦτο ἔχει. Καίτοι καὶ τὰ ἄλλα αἰσθητήρια
also the-name this it-has And-yet also the other sense-organs
ἁφῇ αἰσθάνεται, ἀλλὰ δι' ἑτέρου· αὕτη δὲ δοκεῖ μόνη
by-touch perceive but through another this but seems alone

δι᾽ αὑτῆς. Ὥστε τῶν μὲν τοιούτων στοιχείων οὐθὲν ἂν
through itself So-that of-the indeed such elements none —
εἴη σῶμα τοῦ ζῴου. Οὐδὲ δὴ γήϊνον. Πάντων γὰρ ἡ
would-be body of-the animal Nor indeed earthy Of-all for the
ἁφὴ τῶν ἁπτῶν ἐστὶν ὥσπερ μεσότης, καὶ δεκτικὸν τὸ
touch the tangibles is as-it-were a-mean and receptive the
αἰσθητήριον οὐ μόνον ὅσαι διαφοραὶ γῆς εἰσίν, ἀλλὰ
sense-organ not only as-many-as differences of-earth are but
καὶ θερμοῦ καὶ ψυχροῦ καὶ τῶν ἄλλων ἁπτῶν ἁπάντων.
also of-hot and cold and of-the other tangibles all
Καὶ διὰ τοῦτο τοῖς ὀστοῖς καὶ ταῖς θριξὶ καὶ τοῖς
And because-of this with-the bones and the hairs and the
τοιούτοις μορίοις οὐκ αἰσθανόμεθα, ὅτι γῆς ἐστίν.
such parts not we-perceive because of-earth they-are
Καὶ τὰ φυτὰ διὰ τοῦτο οὐδεμίαν ἔχει αἴσθησιν, ὅτι
And the plants because-of this no have perception because
γῆς ἐστίν· ἄνευ δὲ ἁφῆς οὐδεμίαν οἷόν τε ἄλλην
of-earth they-are without but touch none possible — other
ὑπάρχειν, τοῦτο δὲ τὸ αἰσθητήριον οὐκ ἔστιν οὔτε γῆς
to-belong this but the sense-organ not is neither of-earth
οὔτε ἄλλου τῶν στοιχείων οὐδενός. Φανερὸν τοίνυν ὅτι
nor of-other of-the elements any Evident therefore that
ἀνάγκη μόνης ταύτης στερισκόμενα τῆς αἰσθήσεως τὰ ζῷα
necessary alone of-this being-deprived the perception the animals
ἀποθνήσκειν· οὔτε γὰρ ταύτην ἔχειν οἷόν τε μὴ ζῷον, οὔτε
to-die neither for this to-have possible — not animal nor
ζῷον ὂν ἄλλην ἔχειν ἀνάγκη πλὴν ταύτης. Καὶ διὰ
animal being other to-have necessary except this And because-of
τοῦτο τὰ μὲν ἄλλα αἰσθητὰ ταῖς ὑπερβολαῖς οὐ διαφθείρει
this the indeed other perceptibles by-the excesses not destroy
τὸ ζῷον, οἷον χρῶμα καὶ ψόφος καὶ ὀσμή, ἀλλὰ μόνον τὰ
the animal such-as color and sound and smell but only the

αἰσθητήρια, ἂν μὴ κατὰ συμβεβηκός, οἷον ἂν ἅμα
sense-organs if not according-to accident such-as if together-with
τῷ ψόφῳ ὦσις γένηται καὶ πληγή, καὶ ὑπὸ ὁραμάτων
the sound a-push come-to-be and a-blow and by sights
καὶ ὀσμῆς ἕτερα κινεῖται, ἃ τῇ ἁφῇ φθείρει. Καὶ
and smell other-things are-moved which by-the touch destroy Also
ὁ χυμὸς δὲ ᾗ ἅμα συμβαίνει ἁπτικὸν εἶναι,
the flavor and insofar-as at-the-same-time it-happens tactile to-be
ταύτῃ φθείρει. Ἡ δὲ τῶν ἁπτῶν ὑπερβολή, οἷον θερμῶν
in-this-way destroys The and of-the tangibles excess such-as of-hot
καὶ ψυχρῶν καὶ σκληρῶν, ἀναιρεῖ τὸ ζῷον· παντὸς μὲν
and cold and hard destroys the animal of-every indeed
γὰρ αἰσθητοῦ ὑπερβολὴ ἀναιρεῖ τὸ αἰσθητήριον, ὥστε καὶ
for perceptible excess destroys the sense-organ so-that also
τὸ ἁπτὸν τὴν ἁφήν, ταύτῃ δὲ ὥρισται τὸ ζῆν· ἄνευ
the tangible the touch by-this and is-defined the to-live without
γὰρ ἁφῆς δέδεικται ὅτι ἀδύνατον εἶναι ζῷον.
for touch it-has-been-shown that impossible to-be animal
Διὸ ἡ τῶν ἁπτῶν ὑπερβολὴ οὐ μόνον τὸ αἰσθητήριον
Wherefore the of-the tangibles excess not only the sense-organ
φθείρει, ἀλλὰ καὶ τὸ ζῷον, ὅτι ἀνάγκη μόνην ἔχειν ταύτην.
destroys but also the animal because necessary alone to-have this
Τὰς δ' ἄλλας αἰσθήσεις ἔχει τὸ ζῷον, ὥσπερ εἴρηται, οὐ
The but other perceptions has the animal just-as has-been-said not
τοῦ εἶναι ἕνεκα ἀλλὰ τοῦ εὖ, οἷον ὄψιν, ἐπεὶ ἐν ἀέρι
of-the to-be for-the-sake but of-the well such-as sight since in air
καὶ ὕδατι, ὅπως ὁρᾷ, ὅλως δ' ἐπεὶ ἐν διαφανεῖ, γεῦσίν
and water so-that it-may-see generally and since in transparent taste
τε διὰ τὸ ἡδὺ καὶ λυπηρόν, ἵνα αἰσθάνηται τὸ ἐν
and because-of the pleasant and painful so-that it-may-perceive the in

τροφῇ καὶ ἐπιθυμῇ καὶ κινῆται, ἀκοὴν δὲ ὅπως σημαίνῃ
nourishment and may-desire and be-moved hearing and so-that may-signify
τι αὐτῷ, γλῶτταν δὲ ὅπως σημαίνῃ τι ἑτέρῳ.
something to-it tongue and so-that it-may-signify something to-another

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ARISTOTLE

ΠΕΡΙ ΑΙΣΘΗΣΕΩΣ ΚΑΙ ΑΙΣΘΗΤΩΝ

On Sense and Sensible Objects

The soul treated, the inquiry turns to actions proper and common to living things. The greatest are common to soul and body: perception and memory, spirit and desire, pleasure and pain, and four pairs, waking and sleep, youth and age, breathing in and out, life and death; health and disease concern the natural philosopher too. Touch and taste serve every animal for food, the distance senses the animals that travel for safety and the intelligent for living well. Sight reports the most differences, but hearing, through speech, aids understanding most, so the blind from birth are wiser than the deaf.

Ἐπεὶ δὲ περὶ ψυχῆς καθ' αὑτὴν διώρισται καὶ περὶ
Since and about soul by itself it-has-been-determined and about
τῶν δυνάμεων ἑκάστης κατὰ μόριον αὐτῆς, ἐχόμενόν ἐστι
the powers of-each according-to part of-it next it-is
ποιήσασθαι τὴν ἐπίσκεψιν περὶ τῶν ζῴων καὶ τῶν ζωὴν
to-make the inquiry about the animals and of-the life
ἐχόντων ἁπάντων, τίνες εἰσὶν ἴδιαι καὶ τίνες κοιναὶ πράξεις
having all what are peculiar and what common actions
αὐτῶν. Τὰ μὲν οὖν εἰρημένα περὶ ψυχῆς ὑποκείσθω, περὶ
of-them The indeed then stated-things about soul let-them-be-assumed about
δὲ τῶν λοιπῶν λέγωμεν, καὶ πρῶτον περὶ τῶν πρώτων.
and the remaining let-us-speak and first about the first-things
Φαίνεται δὲ τὰ μέγιστα, καὶ τὰ κοινὰ καὶ τὰ ἴδια τῶν
Appear and the greatest both the common and the peculiar of-the
ζῴων, κοινὰ τῆς ψυχῆς ὄντα καὶ τοῦ σώματος, οἷον
animals common of-the soul being and of-the body such-as
αἴσθησις καὶ μνήμη καὶ θυμὸς καὶ ἐπιθυμία καὶ ὅλως
perception and memory and spirit and desire and generally
ὄρεξις, καὶ πρὸς τούτοις ἡδονή τε καὶ λύπη· καὶ γὰρ
appetite and besides these pleasure both and pain and for
ταῦτα σχεδὸν ὑπάρχει πᾶσι τοῖς ζῴοις.
these roughly belong to-all the animals

Πρὸς δὲ τούτοις τὰ μὲν πάντων ἐστὶ τῶν μετεχόντων
Besides and these the-ones indeed of-all are of-the partaking
ζωῆς κοινά, τὰ δὲ τῶν ζῴων ἐνίοις. Τυγχάνουσι δὲ
of-life common the-others and of-the animals to-some Happen and
τούτων τὰ μέγιστα τέτταρες οὖσαι συζυγίαι τὸν ἀριθμόν,
of-these the greatest four being pairs in-the number
οἷον ἐγρήγορσις καὶ ὕπνος, καὶ νεότης καὶ γῆρας, καὶ
such-as waking and sleep and youth and old-age and
ἀναπνοὴ καὶ ἐκπνοή, καὶ ζωὴ καὶ θάνατος· περὶ ὧν
inhalation and exhalation and life and death about which
θεωρητέον, τί τε ἕκαστον αὐτῶν, καὶ διὰ τίνας
must-be-studied what both each of-them and because-of what
αἰτίας συμβαίνει.
causes it-happens

Φυσικοῦ δὲ καὶ περὶ ὑγιείας καὶ νόσου τὰς πρώτας
Of-natural-philosopher and also about health and disease the first
ἰδεῖν ἀρχάς· οὔτε γὰρ ὑγίειαν οὔτε νόσον οἷόν τε γίνεσθαι
to-see principles neither for health nor disease possible — to-come-to-be
τοῖς ἐστερημένοις ζωῆς. Διὸ σχεδὸν τῶν τε περὶ φύσεως
for-those deprived of-life Wherefore roughly of-the both about nature
οἱ πλεῖστοι καὶ τῶν ἰατρῶν οἱ φιλοσοφωτέρως τὴν τέχνην
the most and of-the doctors those more-philosophically the art
μετιόντες, οἱ μὲν τελευτῶσιν εἰς τὰ περὶ ἰατρικῆς,
pursuing the-ones indeed end in the-things about medicine
οἱ δ' ἐκ τῶν περὶ φύσεως ἄρχονται περὶ τῆς ἰατρικῆς.
the-others and from the-things about nature begin about the medicine
Ὅτι δὲ τὰ λεχθέντα κοινὰ τῆς τε ψυχῆς ἐστὶ καὶ
That and the stated-things common of-the both soul are and
τοῦ σώματος, οὐκ ἄδηλον. Πάντα γὰρ τὰ μὲν μετ'
of-the body not unclear All for the-ones indeed with
αἰσθήσεως συμβαίνει, τὰ δὲ δι' αἰσθήσεως· ἔνια δὲ
perception happen the-others and through perception some and

τὰ μὲν πάθη ταύτης ὄντα τυγχάνει, τὰ δ' ἕξεις,
the-ones indeed affections of-this being happen the-others and states
τὰ δὲ φυλακαὶ καὶ σωτηρίαι, τὰ δὲ φθοραὶ καὶ
the-others and safeguards and preservations the-others and destructions and
στερήσεις. Ἡ δ' αἴσθησις ὅτι διὰ σώματος γίνεται τῇ
privations The and perception that through body comes-to-be to-the
ψυχῇ, δῆλον καὶ διὰ τοῦ λόγου καὶ τοῦ λόγου χωρίς.
soul clear both through the argument and the argument apart-from
Ἀλλὰ περὶ μὲν αἰσθήσεως καὶ τοῦ αἰσθάνεσθαι, τί ἐστι
But about indeed perception and the to-perceive what it-is
καὶ διὰ τί συμβαίνει τοῖς ζῴοις τοῦτο τὸ πάθος,
and because-of what it-happens to-the animals this the affection
εἴρηται πρότερον ἐν τοῖς περὶ ψυχῆς. Τοῖς δὲ ζῴοις,
it-has-been-said earlier in the-works about soul To-the and animals
ᾗ μὲν ζῷον ἕκαστον, ἀνάγκη ὑπάρχειν αἴσθησιν·
insofar-as indeed animal each necessary to-belong perception
τούτῳ γὰρ τὸ ζῷον εἶναι καὶ μὴ ζῷον διορίζομεν.
by-this for the animal to-be and not animal we-distinguish
Ἰδίᾳ δ' ἤδη καθ' ἕκαστον ἡ μὲν ἁφὴ καὶ γεῦσις
Separately and already according-to each the indeed touch and taste
ἀκολουθεῖ πᾶσιν ἐξ ἀνάγκης, ἡ μὲν ἁφὴ διὰ τὴν
accompany all from necessity the indeed touch because-of the
εἰρημένην αἰτίαν ἐν τοῖς περὶ ψυχῆς, ἡ δὲ γεῦσις διὰ
stated cause in the-works about soul the and taste because-of
τὴν τροφήν· τὸ γὰρ ἡδὺ διακρίνει καὶ τὸ λυπηρὸν αὕτη
the nourishment the for pleasant it-distinguishes and the painful this
περὶ τὴν τροφήν, ὥστε τὸ μὲν φεύγειν τὸ δὲ διώκειν,
about the nourishment so-that the-one indeed to-avoid the-other and to-pursue
καὶ ὅλως ὁ χυμός ἐστι τοῦ θρεπτικοῦ μορίου πάθος.
and generally the flavor is of-the nutritive part affection

Αἱ δὲ διὰ τῶν ἔξωθεν αἰσθήσεις τοῖς πορευτικοῖς
The and through the outside-things perceptions to-the able-to-travel
αὐτῶν, οἷον ὄσφρησις καὶ ἀκοὴ καὶ ὄψις, πᾶσι μὲν τοῖς
of-them such-as smelling and hearing and sight to-all indeed the
ἔχουσι σωτηρίας ἕνεκεν ὑπάρχουσιν, ὅπως διώκωσί
having of-preservation for-the-sake belong so-that they-may-pursue
τε προαισθανόμενα τὴν τροφὴν καὶ τὰ φαῦλα καὶ τὰ
both perceiving-beforehand the nourishment and the bad-things and the
φθαρτικὰ φεύγωσι, τοῖς δὲ καὶ φρονήσεως τυγχάνουσι
destructive-things may-avoid to-those and also understanding happening-to-have
τοῦ εὖ ἕνεκα· πολλὰς γὰρ εἰσαγγέλλουσι διαφοράς, ἐξ ὧν
of-the well for-the-sake many for they-report differences from which
ἥ τε τῶν νοητῶν ἐγγίνεται φρόνησις καὶ ἡ τῶν πρακτῶν.
the both of-the thinkables comes-to-be-in understanding and the of-the practicables
Αὐτῶν δὲ τούτων πρὸς μὲν τὰ ἀναγκαῖα κρείττων
Of-themselves and of-these for indeed the necessary-things stronger
ἡ ὄψις καὶ καθ' αὑτήν, πρὸς δὲ νοῦν καὶ κατὰ
the sight also by itself for but intellect also according-to
συμβεβηκὸς ἡ ἀκοή.
accident the hearing
Διαφορὰς μὲν γὰρ πολλὰς εἰσαγγέλλει καὶ παντοδαπὰς
Differences indeed for many reports and of-all-kinds
ἡ τῆς ὄψεως δύναμις διὰ τὸ πάντα τὰ σώματα
the of-the sight power because-of the all the bodies
μετέχειν χρώματος, ὥστε καὶ τὰ κοινὰ διὰ ταύτης
to-partake of-color so-that also the common-things through this
αἰσθάνεσθαι μάλιστα (λέγω δὲ κοινὰ σχῆμα, μέγεθος,
to-perceive most I-mean and common-things figure magnitude
κίνησιν, ἀριθμόν)· ἡ δ' ἀκοὴ τὰ τοῦ ψόφου διαφορὰς
motion number the and hearing the of-the sound differences
μόνον, ὀλίγοις δὲ καὶ τὰς τῆς φωνῆς.
only to-few and also the of-the voice

Κατὰ συμβεβηκὸς δὲ πρὸς φρόνησιν ἡ ἀκοὴ πλεῖστον
According-to accident and for understanding the hearing greatest
συμβάλλεται μέρος. Ὁ γὰρ λόγος αἴτιός ἐστι τῆς
contributes part The for speech cause is of-the
μαθήσεως ἀκουστὸς ὤν, οὐ καθ' αὑτὸν ἀλλὰ κατὰ
learning audible being not by itself but according-to
συμβεβηκός· ἐξ ὀνομάτων γὰρ σύγκειται, τῶν δ'
accident from names for it-is-composed of-the and
ὀνομάτων ἕκαστον σύμβολόν ἐστιν.
names each a-symbol is
Διόπερ φρονιμώτεροι τῶν ἐκ γενετῆς ἐστερημένων εἰσὶν
Wherefore more-intelligent of-the from birth deprived are
ἑκατέρας τῆς αἰσθήσεως οἱ τυφλοὶ τῶν ἐνεῶν καὶ
of-either the perception the blind than-the dumb and
κωφῶν. Περὶ μὲν οὖν τῆς δυνάμεως ἣν ἔχει τῶν
deaf About indeed then the power which has of-the
αἰσθήσεων ἑκάστη, πρότερον εἴρηται.
perceptions each earlier it-has-been-said

Some assign the organs to the elements and are at a loss over a fifth. All make sight fire, because the pressed eye seems to flash; but its smooth dark shines only when moved quickly in the dark, and fire going out, as in the Timaeus *and Empedocles' lantern verses, would see in the dark. Democritus rightly made the eye water but wrongly made seeing a reflection. Nothing goes out to the stars; the eye sees as transparent, its organ water within, as wounds that cut the passages show. Smell is fire's, hearing air's, touch and taste earth's, near the heart.*

Τοῦ δὲ σώματος ἐν οἷς ἐγγίγνεσθαι πέφυκεν αἰσθητηρίοις,
Of-the and body in which to-come-to-be-in it-is-by-nature sense-organs
ἔνιοι μὲν ζητοῦσι κατὰ τὰ στοιχεῖα τῶν σωμάτων·
some indeed seek according-to the elements of-the bodies
οὐκ εὐποροῦντες δὲ πρὸς τέτταρα πέντ' οὔσας συνάγειν,
not finding-a-way but to four five being to-bring
γλίχονται περὶ τῆς πέμπτης.
they-strive about the fifth
Ποιοῦσι δὲ πάντες τὴν ὄψιν πυρὸς διὰ τὸ πάθους τινὸς
Make and all the sight of-fire because-of the affection some
ἀγνοεῖν τὴν αἰτίαν· θλιβομένου γὰρ καὶ κινουμένου τοῦ
to-be-ignorant-of the cause being-pressed for and being-moved the
ὀφθαλμοῦ φαίνεται πῦρ ἐκλάμπειν· τοῦτο δ' ἐν τῷ σκότει
eye appears fire to-flash this and in the darkness
πέφυκε συμβαίνειν, ἢ τῶν βλεφάρων ἐπικεκαλυμμένων·
is-by-nature to-happen or the eyelids having-been-covered
γίνεται γὰρ καὶ τότε σκότος. Ἔχει δ' ἀπορίαν τοῦτο
comes-to-be for also then darkness It-has and perplexity this
καὶ ἑτέραν.
also another

Εἰ γὰρ μὴ ἔστι λανθάνειν αἰσθανόμενον καὶ ὁρῶντα
If for not it-is-possible to-escape-notice perceiving and seeing
ὁρώμενόν τι, ἀνάγκη ἄρ' αὐτὸν ἑαυτὸν ὁρᾶν τὸν
seen something necessary then it itself to-see the
ὀφθαλμόν. Διὰ τί οὖν ἠρεμοῦντι τοῦτ' οὐ συμβαίνει;
eye Because-of what then for-the-resting this not happens
Τὰ δ' αἴτια τούτου, καὶ τῆς ἀπορίας καὶ τοῦ δοκεῖν πῦρ εἶναι
The and causes of-this and of-the perplexity and of-the to-seem fire to-be
τὴν ὄψιν, ἐντεῦθεν ληπτέον. Τὰ γὰρ λεῖα πέφυκεν ἐν τῷ
the sight from-here must-be-taken The for smooth-things are-by-nature in the
σκότει λάμπειν, οὐ μέντοι φῶς γε ποιεῖ, τοῦ δ' ὀφθαλμοῦ
darkness to-shine not however light at-least they-make of-the and eye
τὸ καλούμενον μέλαν καὶ μέσον λεῖον φαίνεται. Φαίνεται δὲ
the so-called black and middle smooth appears Appears and
τοῦτο κινουμένου τοῦ ὄμματος διὰ τὸ συμβαίνειν ὥσπερ
this being-moved the eye because-of the to-happen as-if
δύο γίνεσθαι τὸ ἕν. Τοῦτο δ' ἡ ταχυτὴς ποιεῖ τῆς κινήσεως,
two to-become the one This and the speed makes of-the motion
ὥστε δοκεῖν ἕτερον εἶναι τὸ ὁρῶν καὶ τὸ ὁρώμενον.
so-that to-seem other to-be the seeing and the seen
Διὸ καὶ οὐ γίνεται, ἂν μὴ ταχέως καὶ ἐν σκότει τοῦτο
Wherefore also not it-happens if not quickly and in darkness this
συμβῇ· τὸ γὰρ λεῖον ἐν τῷ σκότει πέφυκε λάμπειν,
occur the for smooth in the darkness is-by-nature to-shine
οἷον κεφαλαὶ ἰχθύων τινῶν καὶ ὁ τῆς σηπίας θολός· καὶ
such-as heads of-fish some and the of-the cuttlefish ink and
βραδέως μεταβάλλοντος τοῦ ὄμματος οὐ συμβαίνει ὥστε
slowly changing the eye not it-happens so-that
δοκεῖν ἅμα ἓν καὶ δύο εἶναι τό θ' ὁρῶν καὶ τὸ ὁρώμενον.
to-seem at-once one and two to-be the both seeing and the seen

Ἐκείνως δ' αὐτὸς αὑτὸν ὁρᾷ ὁ ὀφθαλμός, ὥσπερ καὶ ἐν
In-that-way and itself itself sees the eye just-as also in
τῇ ἀνακλάσει, ἐπεὶ εἴ γε πῦρ ἦν, καθάπερ Ἐμπεδοκλῆς
the reflection since if at-least fire it-were as Empedocles
φησὶ καὶ ἐν τῷ Τιμαίῳ γέγραπται, καὶ συνέβαινε τὸ
says and in the Timaeus is-written and happened the
ὁρᾶν ἐξιόντος ὥσπερ ἐκ λαμπτῆρος τοῦ φωτός, διὰ
to-see going-out just-as from a-lantern the light because-of
τί οὐ καὶ ἐν τῷ σκότει ἑώρα ἂν ἡ ὄψις;
what not also in the darkness would-see — the sight
Τὸ δ' ἀποσβέννυσθαι φάναι ἐν τῷ σκότει ἐξιοῦσαν, ὥσπερ
The and to-be-quenched to-say in the darkness going-out just-as
ὁ Τίμαιος λέγει, κενόν ἐστι παντελῶς· τίς γὰρ ἀπόσβεσις
the Timaeus says empty is entirely what for quenching
φωτός ἐστιν; Σβέννυται γὰρ ἢ ὑγρῷ ἢ ψυχρῷ τὸ θερμὸν
of-light is Is-quenched for either by-moist or by-cold the hot
καὶ ξηρόν, οἷον δοκεῖ τό τ' ἐν τοῖς ἀνθρακώδεσιν εἶναι πῦρ
and dry such-as seems the both in the coal-like-things to-be fire
καὶ ἡ φλόξ, ὧν τῷ φωτὶ οὐδέτερον φαίνεται ὑπάρχον.
and the flame of-which to-the light neither appears belonging
Εἰ δ' ἄρα ὑπάρχει μὲν ἀλλὰ διὰ τὸ ἠρέμα λανθάνει
If and then it-belongs indeed but because-of the slightly it-escapes-notice
ἡμᾶς, ἔδει μεθ' ἡμέραν τε καὶ ἐν τῷ ὕδατι
us it-was-necessary by day both and in the water
ἀποσβέννυσθαι τὸ φῶς, καὶ ἐν τοῖς πάγοις μᾶλλον
to-be-quenched the light and in the frosts more
γίνεσθαι σκότον· ἡ γοῦν φλὸξ καὶ τὰ πεπυρωμένα
to-come-to-be darkness the at-any-rate flame and the burning
σώματα πάσχει τοῦτο· νῦν δ' οὐδὲν συμβαίνει τοιοῦτον.
bodies suffer this now but nothing happens such

Ἐμπεδοκλῆς δ' ἔοικε νομίζοντι ὁτὲ μὲν ἐξιόντος τοῦ
Empedocles but seems to-one-thinking sometimes indeed going-out the
φωτός, ὥσπερ εἴρηται πρότερον, βλέπειν· λέγει γοῦν
light just-as has-been-said earlier to-see he-says at-any-rate
οὕτως.
thus

Ὡς δ' ὅτε τις πρόοδον νοέων ὡπλίσσατο λύχνον,
As and when one a-going-out intending prepared a-lamp
χειμερίην διὰ νύκτα πυρὸς σέλας αἰθομένοιο,
wintry through night of-fire gleam blazing
ἅψας παντοίων ἀνέμων λαμπτῆρας ἀμουργούς,
having-lit of-all-kinds winds lanterns shielding
οἵτ' ἀνέμων μὲν πνεῦμα διασκιδνᾶσιν ἀέντων,
which of-winds indeed the-breath scatter blowing
φῶς δ' ἔξω διαθρῶσκον, ὅσον ταναώτερον ἦεν,
light but outside leaping as-much-as further it-was
λάμπεσκεν κατὰ βηλὸν ἀτειρέσιν ἀκτίνεσσιν·
shone across threshold with-untiring rays
ὣς δὲ τότ' ἐν μήνιγξιν ἐεργμένον ὠγύγιον πῦρ
so and then in membranes enclosed primeval fire
λεπτῇσιν ὀθόνῃσι λοχάζετο κύκλοπα κούρην·
in-fine linens lay-in-wait-for round pupil
αἱ δ' ὕδατος μὲν βένθος ἀπέστεγον ἀμφινάοντος,
these and of-water indeed depth kept-out flowing-around
πῦρ δ' ἔξω διαθρῶσκον, ὅσον ταναώτερον ἦεν.
fire but outside leaping as-much-as further it-was

Ὅτε μὲν οὖν οὕτως ὁρᾶν φησίν, ὁτὲ δὲ ταῖς
Sometimes indeed then thus to-see he-says sometimes and by-the
ἀπορροίαις ταῖς ἀπὸ τῶν ὁρωμένων. Δημόκριτος δ' ὅτι
effluences the from the seen-things Democritus and that

μὲν ὕδωρ εἶναί φησι, λέγει καλῶς, ὅτι δ' οἴεται τὸ ὁρᾶν
indeed water to-be he-says speaks well that but he-thinks the to-see
εἶναι τὴν ἔμφασιν, οὐ καλῶς· τοῦτο μὲν γὰρ συμβαίνει
to-be the reflected-image not well this indeed for happens
ὅτι τὸ ὄμμα λεῖον, καὶ ἔστιν οὐκ ἐν ἐκείνῳ ἀλλ' ἐν
because the eye smooth and it-is not in that but in
τῷ ὁρῶντι· ἀνάκλασις γὰρ τὸ πάθος.
the seeing reflection for the affection
Ἀλλὰ καθόλου περὶ τῶν ἐμφαινομένων καὶ ἀνακλάσεως
But universally about the reflected-images and reflection
οὐδέν πω δῆλον ἦν, ὡς ἔοικεν. Ἄτοπον δὲ καὶ τὸ μὴ
nothing yet clear was as it-seems Absurd and also the not
ἐπελθεῖν αὐτῷ ἀπορῆσαι διὰ τί ὁ ὀφθαλμὸς
to-have-occurred to-him to-raise-the-question because-of what the eye
ὁρᾷ μόνον, τῶν δ' ἄλλων οὐδὲν ἐν οἷς ἐμφαίνεται τὰ
sees alone of-the but others none in which are-reflected the
εἴδωλα. Τὸ μὲν οὖν τὴν ὄψιν εἶναι ὕδατος ἀληθὲς μέν,
images The indeed then the sight to-be of-water true indeed
οὐ μέντοι συμβαίνει τὸ ὁρᾶν ᾗ ὕδωρ ἀλλ' ᾗ
not however happens the to-see insofar-as water but insofar-as
διαφανές· ὃ καὶ ἐπὶ τοῦ ἀέρος κοινόν ἐστιν.
transparent which also in-the-case-of the air common is
Ἀλλ' εὐφυλακτότερον καὶ εὐπιλητότερον τὸ ὕδωρ τοῦ
But more-easily-confined and more-easily-condensed the water than-the
ἀέρος· διόπερ ἡ κόρη καὶ τὸ ὄμμα ὕδατός ἐστιν. Τοῦτο
air wherefore the pupil and the eye of-water is This
δὲ καὶ ἐπ' αὐτῶν τῶν ἔργων δῆλον· φαίνεται γὰρ ὕδωρ
and also from themselves the facts clear appears for water
τὸ ἐκρέον διαφθειρομένων, καὶ ἔν γε τοῖς πάμπαν
the flowing-out being-destroyed and in at-least the entirely
ἐμβρύοις τῇ ψυχρότητι ὑπερβάλλον καὶ τῇ λαμπρότητι.
embryos by-the coldness exceeding and by-the brightness

Καὶ τὸ λευκὸν τοῦ ὄμματος ἐν τοῖς ἔχουσιν αἷμα πῖον
And the white of-the eye in the having blood fat
καὶ λιπαρόν· ὅπερ διὰ τοῦτ᾽ ἐστί, πρὸς τὸ διαμένειν
and oily which because-of this is for the to-remain
τὸ ὑγρὸν ἄπηκτον. Καὶ διὰ τοῦτο τοῦ σώματος
the moist unfrozen And because-of this of-the body
ἀρριγότατον ὁ ὀφθαλμός ἐστιν· οὐδεὶς γάρ πω τὸ ἐντὸς
least-cold the eye is no-one for yet the inside
τῶν βλεφάρων ἐρρίγωσεν. Τῶν δ᾽ ἀναίμων σκληρόδερμοι
of-the eyelids has-been-chilled Of-the and bloodless hard-skinned
οἱ ὀφθαλμοί εἰσι, καὶ τοῦτο ποιεῖ τὴν σκέπην.
the eyes are and this makes the covering
Ἄλογον δὲ ὅλως τὸ ἐξιόντι τινὶ τὴν ὄψιν ὁρᾶν,
Unreasonable and wholly the by-going-out something the sight to-see
καὶ ἀποτείνεσθαι μέχρι τῶν ἄστρων, ἢ μέχρι τινὸς
and to-be-stretched as-far-as the stars or as-far-as some-point
ἐξιοῦσαν συμφύεσθαι, καθάπερ λέγουσί τινες. Τούτου μὲν
going-out to-coalesce as say some Than-this indeed
γὰρ βέλτιον τὸ ἐν ἀρχῇ συμφύεσθαι τοῦ ὄμματος. Ἀλλὰ
for better the in beginning to-coalesce of-the eye But
καὶ τοῦτο εὔηθες· τό τε γὰρ συμφύεσθαι τί ἐστι φωτὶ
also this silly the both for to-coalesce what is for-light
πρὸς φῶς; Ἢ πῶς οἷόν θ᾽ ὑπάρχειν; Οὐ γὰρ τῷ
with light Or how possible — to-belong Not for with-the
τυχόντι συμφύεται τὸ τυχόν.
chance coalesces the chance
Τό τ᾽ ἐντὸς τῷ ἐκτὸς πῶς; Ἡ γὰρ μῆνιγξ μεταξύ ἐστιν.
The both inside with-the outside how The for membrane between is
Περὶ μὲν οὖν τοῦ ἄνευ φωτὸς μὴ ὁρᾶν εἴρηται ἐν ἄλλοις·
About indeed then the without light not to-see it-has-been-said in other-works
ἀλλ᾽ εἴτε φῶς εἴτ᾽ ἀήρ ἐστι τὸ μεταξὺ τοῦ ὁρωμένου καὶ τοῦ
but whether light or air is the medium of-the seen and of-the

ὄμματος, ἡ διὰ τούτου κίνησίς ἐστιν ἡ ποιοῦσα τὸ ὁρᾶν.
eye the through this motion is the making the to-see
Καὶ εὐλόγως τὸ ἐντός ἐστιν ὕδατος· διαφανὲς γὰρ τὸ ὕδωρ.
And reasonably the inside is of-water transparent for the water
Ὁρᾶται δὲ ὥσπερ καὶ ἔξω οὐκ ἄνευ φωτός, οὕτω καὶ ἐντός·
Is-seen and just-as also outside not without light so also inside
διαφανὲς ἄρα δεῖ εἶναι. Καὶ ἀνάγκη ὕδωρ εἶναι, ἐπειδὴ οὐκ
transparent then it-must to-be And necessary water to-be since not
ἀήρ. Οὐ γὰρ ἐπὶ τοῦ ἐσχάτου ὄμματος ἡ ψυχὴ ἢ τῆς ψυχῆς
air Not for at the outermost eye the soul or of-the soul
τὸ αἰσθητήριόν ἐστιν, ἀλλὰ δῆλον ὅτι ἐντός· διόπερ ἀνάγκη
the sense-organ is but clear that inside wherefore necessary
διαφανὲς εἶναι καὶ δεκτικὸν φωτὸς τὸ ἐντὸς τοῦ ὄμματος.
transparent to-be and receptive of-light the inside of-the eye
Καὶ τοῦτο καὶ ἐπὶ τῶν συμβαινόντων δῆλον· ἤδη γάρ
And this also in-the-case-of the occurrences clear already for
τισι πληγεῖσιν ἐν πολέμῳ παρὰ τὸν κρόταφον οὕτως ὥστ'
to-some struck in war beside the temple so so-that
ἐκτμηθῆναι τοὺς πόρους τοῦ ὄμματος, ἔδοξε γενέσθαι σκότος
to-be-cut the passages of-the eye it-seemed to-come darkness
ὥσπερ λύχνου ἀποσβεσθέντος, διὰ τὸ οἷον λαμπτῆρά
as-if a-lamp having-been-quenched because-of the as-it-were lantern
τινα ἀποτμηθῆναι τὸ διαφανές, τὴν καλουμένην κόρην.
some to-be-cut-off the transparent the so-called pupil
Ὥστ' εἴπερ τούτων τι συμβαίνει, καθάπερ λέγομεν,
So-that if-indeed of-these something happens just-as we-say
φανερὸν ὡς δεῖ τοῦτον τὸν τρόπον ἀποδιδόναι καὶ
evident that one-must this the way to-assign and
προσάπτειν ἕκαστον τῶν αἰσθητηρίων ἑνὶ τῶν στοιχείων.
to-attach each of-the sense-organs to-one of-the elements

Τοῦ μὲν ὄμματος τὸ ὁρατικὸν ὕδατος ὑποληπτέον, ἀέρος
Of-the indeed eye the seeing of-water must-be-supposed of-air
δὲ τὸ τῶν ψόφων αἰσθητικόν, πυρὸς δὲ τὴν ὄσφρησιν.
and the of-the sounds perceptive of-fire and the smelling
Ὃ γὰρ ἐνεργείᾳ ἡ ὄσφρησις, τοῦτο δυνάμει τὸ
What for in-actuality the smelling this in-potentiality the
ὀσφραντικόν· τὸ γὰρ αἰσθητὸν ἐνεργεῖν ποιεῖ τὴν αἴσθησιν,
olfactory the for perceptible to-be-active makes the perception
ὥσθ' ὑπάρχειν ἀνάγκη αὐτὴν δυνάμει πρότερον. Ἡ δ'
so-that to-be-present necessary it in-potentiality earlier The and
ὀσμὴ καπνώδης τίς ἐστιν ἀναθυμίασις, ἡ δ' ἀναθυμίασις
smell smoky some is exhalation the and exhalation
ἡ καπνώδης ἐκ πυρός.
the smoky from fire
Διὸ καὶ τῷ περὶ τὸν ἐγκέφαλον τόπῳ τὸ τῆς ὀσφρήσεως
Wherefore also to-the about the brain region the of-the smelling
αἰσθητήριόν ἐστιν ἴδιον· δυνάμει γὰρ θερμὴ ἡ τοῦ ψυχροῦ
sense-organ is peculiar in-potentiality for hot the of-the cold
ὕλη ἐστίν. Καὶ ἡ τοῦ ὄμματος γένεσις τὸν αὐτὸν ἔχει
matter is And the of-the eye formation the same has
τρόπον· ἀπὸ τοῦ ἐγκεφάλου γὰρ συνέστηκεν· οὗτος γὰρ
way from the brain for it-is-composed this for
ὑγρότατος καὶ ψυχρότατος τῶν ἐν τῷ σώματι μορίων ἐστίν.
most-moist and coldest of-the in the body parts is
Τὸ δ' ἁπτικὸν γῆς. Τὸ δὲ γευστικὸν εἶδός τι ἁφῆς
The and tactile of-earth The and gustatory species some of-touch
ἐστίν. Καὶ διὰ τοῦτο πρὸς τῇ καρδίᾳ τὸ αἰσθητήριον
is And because-of this near the heart the sense-organ
αὐτῶν, τῆς τε γεύσεως καὶ τῆς ἁφῆς· ἀντίκειται γὰρ
of-them of-the both taste and of-the touch is-opposite for
τῷ ἐγκεφάλῳ αὕτη, καὶ ἔστι θερμότατον τῶν μορίων.
to-the brain this and is hottest of-the parts

Καὶ περὶ μὲν τῶν αἰσθητικῶν τοῦ σώματος μορίων
And about indeed the perceptive of-the body parts
ἔστω τοῦτον τὸν τρόπον διωρισμένα.
let-them-be this the way determined

3 · COLOR

Color is the limit of the transparent in a determinate body, the same nature that, in the indefinite transparent of air and sea, is light and darkness; the Pythagoreans called the surface color. White and black are its extremes, and other colors arise in three ways: by juxtaposition of particles too small to see, in ratios like the concords or without ratio; by appearing through one another, as painters overlay colors and the sun looks red through smoke; and by true mixture, which is the chief cause of their number. Effluences explain nothing: better to say that the medium, moved by the object, makes the perception, by contact.

Περὶ δὲ τῶν αἰσθητῶν τῶν καθ' ἕκαστον αἰσθητήριον,
About and the perceptibles the according-to each sense-organ
οἷον λέγω χρώματος καὶ ψόφου καὶ ὀσμῆς καὶ χυμοῦ καὶ
such-as I-mean of-color and of-sound and of-smell and of-flavor and
ἁφῆς, καθόλου μὲν εἴρηται ἐν τοῖς περὶ ψυχῆς, τί
of-touch universally indeed it-has-been-said in the-works about soul what
τὸ ἔργον αὐτῶν καὶ τί τὸ ἐνεργεῖν καθ' ἕκαστον τῶν
the function of-them and what the to-be-active according-to each of-the
αἰσθητηρίων· τί δέ ποτε δεῖ λέγειν ὁτιοῦν αὐτῶν,
sense-organs what but ever one-must to-say any-whatever of-them
οἷον τί χρῶμα ἢ τί ψόφον ἢ τί ὀσμὴν ἢ χυμόν, ὁμοίως
such-as what color or what sound or what smell or flavor likewise
δὲ καὶ περὶ ἁφῆς, ἐπισκεπτέον, καὶ πρῶτον περὶ χρώματος.
and also about touch must-be-examined and first about color

Ἔστι μὲν οὖν ἕκαστον διχῶς λεγόμενον, τὸ μὲν
Is indeed then each in-two-ways said the-one indeed
ἐνεργείᾳ τὸ δὲ δυνάμει. Τὸ μὲν οὖν ἐνεργείᾳ χρῶμα
in-actuality the-other and in-potentiality The indeed then in-actuality color
καὶ ὁ ψόφος πῶς ἐστὶ τὸ αὐτὸ ἢ ἕτερον ταῖς κατ'
and the sound how it-is the same or different from-the according-to
ἐνέργειαν αἰσθήσεσιν, οἷον ὁράσει καὶ ἀκούσει, εἴρηται
activity perceptions such-as seeing and hearing it-has-been-said
ἐν τοῖς περὶ ψυχῆς· τί δὲ ἕκαστον αὐτῶν ὂν ποιήσει
in the-works about soul what but each of-them being will-produce
τὴν αἴσθησιν καὶ τὴν ἐνέργειαν, νῦν λέγωμεν.
the perception and the activity now let-us-say
Ὥσπερ οὖν εἴρηται περὶ φωτὸς ἐν ἐκείνοις, ὅτι ἐστὶ
Just-as then it-has-been-said about light in those that it-is
χρῶμα τοῦ διαφανοῦς κατὰ συμβεβηκός· ὅταν γὰρ
color of-the transparent according-to accident whenever for
ἐνῇ τι πυρῶδες ἐν διαφανεῖ, ἡ μὲν παρουσία φῶς,
be-in something fiery in transparent the indeed presence light
ἡ δὲ στέρησίς ἐστι σκότος.
the and privation is darkness
Ὃ δὲ λέγομεν διαφανές, οὐκ ἔστιν ἴδιον ἀέρος ἢ ὕδατος
What and we-call transparent not is peculiar of-air or of-water
οὐδ' ἄλλου τῶν οὕτω λεγομένων σωμάτων, ἀλλά τίς ἐστι
nor of-other of-the so called bodies but some is
κοινὴ φύσις καὶ δύναμις, ἣ χωριστὴ μὲν οὐκ ἔστιν,
common nature and power which separable indeed not is
ἐν τούτοις δ' ἐστί, καὶ τοῖς ἄλλοις σώμασιν ἐνυπάρχει,
in these but is and in-the other bodies is-present
τοῖς μὲν μᾶλλον τοῖς δ' ἧττον. Ὥσπερ οὖν καὶ
in-the-ones indeed more in-the-others and less Just-as then also
τῶν σωμάτων ἀνάγκη τι εἶναι ἔσχατον, καὶ ταύτης.
of-the bodies necessary something to-be last also of-this

Ἡ μὲν οὖν τοῦ φωτὸς φύσις ἐν ἀορίστῳ τῷ διαφανεῖ
The indeed then of-the light nature in indefinite the transparent
ἐστίν· τοῦ δ' ἐν τοῖς σώμασι διαφανοῦς τὸ ἔσχατον, ὅτι
is of-the and in the bodies transparent the last that
μὲν εἴη ἄν τι, δῆλον, ὅτι δὲ τοῦτ' ἐστὶ τὸ χρῶμα,
indeed would-be — something clear that and this is the color
ἐκ τῶν συμβαινόντων φανερόν. Τὸ γὰρ χρῶμα ἢ ἐν
from the occurrences evident The for color either in
τῷ πέρατί ἐστιν ἢ πέρας· διὸ καὶ οἱ Πυθαγόρειοι τὴν
the limit is or limit wherefore also the Pythagoreans the
ἐπιφάνειαν χροιὰν ἐκάλουν.
surface color called
Ἔστι μὲν γὰρ ἐν τῷ τοῦ σώματος πέρατι, ἀλλ' οὔ τι
It-is indeed for in the of-the body limit but not at-all
τὸ τοῦ σώματος πέρας, ἀλλὰ τὴν αὐτὴν φύσιν δεῖ
the of-the body limit but the same nature one-must
νομίζειν, ἥπερ καὶ ἔξω χρωματίζεται, ταύτην καὶ ἐντός.
to-think which-very also outside is-colored this also inside
Φαίνεται δὲ καὶ ἀὴρ καὶ ὕδωρ χρωματιζόμενα· καὶ γὰρ
Appear and also air and water being-colored and for
ἡ αὐγὴ τοιοῦτόν ἐστιν.
the gleam such is
Ἀλλ' ἐκεῖ μὲν διὰ τὸ ἐν ἀορίστῳ οὐ τὴν αὐτὴν ἐγγύθεν
But there indeed because-of the in indefinite not the same from-near
καὶ προσιοῦσι καὶ πόρρωθεν ἔχει χροιὰν οὔθ' ὁ ἀὴρ οὔθ'
and to-those-approaching and from-afar has color neither the air nor
ἡ θάλαττα· ἐν δὲ τοῖς σώμασιν ἐὰν μὴ τὸ περιέχον ποιῇ τὸ
the sea in but the bodies if not the surrounding make the
μεταβάλλειν, ὥρισται καὶ ἡ φαντασία τῆς χρόας. Δῆλον
to-change has-been-determined also the appearance of-the color Clear
ἄρα ὅτι τὸ αὐτὸ κἀκεῖ κἀνθάδε δεκτικὸν τῆς χρόας ἐστίν.
then that the same both-there and-here receptive of-the color is

Τὸ ἄρα διαφανὲς καθ' ὅσον ὑπάρχει ἐν τοῖς σώμασιν
The then transparent according-to as-much-as it-belongs in the bodies
(ὑπάρχει δὲ μᾶλλον καὶ ἧττον ἐν πᾶσι) χρώματος ποιεῖ
belongs and more and less in all of-color makes
μετέχειν. Ἐπεὶ δ' ἐν πέρατι ἡ χρόα, τούτου ἂν ἐν
to-partake Since and in limit the color of-this — in
πέρατι εἴη. Ὥστε χρῶμα ἂν εἴη τὸ τοῦ διαφανοῦς
limit would-be So-that color — would-be the of-the transparent
ἐν σώματι ὡρισμένῳ πέρας.
in body determined limit
Καὶ αὐτῶν δὲ τῶν διαφανῶν, οἷον ὕδατος καὶ εἴ
Also of-themselves and of-the transparent-things such-as of-water and if
τι ἄλλο τοιοῦτον, καὶ ὅσοις φαίνεται χρῶμα ἴδιον
anything else such and to-as-many-as appears color own
ὑπάρχειν κατὰ τὸ ἔσχατον, ὁμοίως πᾶσιν ὑπάρχει.
to-belong according-to the last likewise to-all belongs
Ἔστι μὲν οὖν ἐνεῖναι ἐν τῷ διαφανεῖ τοῦθ' ὅπερ
It-is-possible indeed then to-be-in in the transparent this which-very-thing
καὶ ἐν τῷ ἀέρι ποιεῖ φῶς, ἔστι δὲ μή, ἀλλ' ἐστερῆσθαι.
also in the air makes light it-is-possible and not but to-be-deprived
Ὥσπερ οὖν ἐκεῖ τὸ μὲν φῶς τὸ δὲ σκότος, οὕτως
Just-as then there the indeed light the-other and darkness so
ἐν τοῖς σώμασιν ἐγγίνεται τὸ λευκὸν καὶ τὸ μέλαν.
in the bodies come-to-be-in the white and the black
Περὶ δὲ τῶν ἄλλων χρωμάτων ἤδη διελομένους
About and the other colors already having-distinguished
ποσαχῶς ἐνδέχεται γίγνεσθαι λεκτέον. Ἐνδέχεται μὲν
in-how-many-ways is-possible to-come-to-be must-be-said It-is-possible indeed
γὰρ παρ' ἄλληλα τιθέμενα τὸ λευκὸν καὶ τὸ μέλαν, ὥσθ'
for beside one-another being-placed the white and the black so-that

ἑκάτερον μὲν εἶναι ἀόρατον διὰ σμικρότητα, τὸ δ'
each indeed to-be invisible because-of smallness the but
ἐξ ἀμφοῖν ὁρατὸν οὕτω γίνεσθαι.
from both visible thus to-come-to-be
Τοῦτο γὰρ οὔτε λευκὸν οἷόν τε φαίνεσθαι οὔτε μέλαν· ἐπεὶ
This for neither white possible — to-appear nor black since
δ' ἀνάγκη μέν τι ἔχειν χρῶμα, τούτων δ' οὐδέτερον
and necessary indeed some to-have color of-these and neither
δυνατόν, ἀνάγκη μικτόν τι εἶναι καὶ εἶδός τι χρόας ἕτερον.
possible necessary mixed some to-be and species some of-color other
Ἔστι μὲν οὖν οὕτως ὑπολαβεῖν πλείους εἶναι χρόας παρὰ
It-is-possible indeed then thus to-suppose more to-be colors beside
τὸ λευκὸν καὶ τὸ μέλαν, πολλὰς δὲ τῷ λόγῳ· τρία γὰρ πρὸς
the white and the black many and by-the ratio three for to
δύο, καὶ τρία πρὸς τέτταρα, καὶ κατ' ἄλλους ἀριθμοὺς
two and three to four and according-to other numbers
ἔστι παρ' ἄλληλα κεῖσθαι, τὰ δ' ὅλως κατὰ
it-is-possible beside one-another to-lie the-others and wholly according-to
μὲν λόγον μηδένα, καθ' ὑπεροχὴν δέ τινα καὶ ἔλλειψιν
indeed ratio no by excess but some and deficiency
ἀσύμμετρον, καὶ τὸν αὐτὸν δὴ τρόπον ἔχειν ταῦτα ταῖς
incommensurable and the same indeed way to-hold these as-the
συμφωνίαις· τὰ μὲν γὰρ ἐν ἀριθμοῖς εὐλογίστοις χρώματα,
concords the indeed for in numbers easily-calculated colors
καθάπερ ἐκεῖ τὰς συμφωνίας, τὰ ἥδιστα τῶν χρωμάτων
just-as there the concords the most-pleasant of-the colors
εἶναι δοκοῦντα, οἷον τὸ ἁλουργὸν καὶ φοινικοῦν καὶ ὀλίγ'
to-be seeming such-as the purple and crimson and few
ἄττα τοιαῦτα, δι' ἥνπερ αἰτίαν καὶ αἱ συμφωνίαι
some such because-of which-very cause also the concords
ὀλίγαι, τὰ δὲ μὴ ἐν ἀριθμοῖς τἆλλα χρώματα, ἢ καὶ
few the but not in numbers the-other colors or also

πάσας τὰς χρόας ἐν ἀριθμοῖς εἶναι, τὰς μὲν τεταγμένας
all the colors in numbers to-be the-ones indeed ordered
τὰς δὲ ἀτάκτους, καὶ αὐτὰς ταύτας, ὅταν μὴ καθαραὶ
the-others and disordered and themselves these whenever not pure
ὦσι, διὰ τὸ μὴ ἐν ἀριθμοῖς εἶναι τοιαύτας γίνεσθαι.
they-be because-of the not in numbers to-be such to-become
Εἷς μὲν οὖν τρόπος τῆς γενέσεως τῶν χρωμάτων οὗτος,
One indeed then way of-the generation of-the colors this
εἷς δὲ τὸ φαίνεσθαι δι' ἀλλήλων, οἷον ἐνίοτε οἱ
one and the to-appear through one-another such-as sometimes the
γραφεῖς ποιοῦσιν, ἑτέραν χρόαν ἐφ' ἑτέραν ἐναργεστέραν
painters make other color upon other more-vivid
ἐπαλείφουσιν, ὥσπερ ὅταν ἐν ὕδατί τι ἢ ἐν ἀέρι
smearing-over just-as whenever in water something or in air
βούλωνται ποιῆσαι φαινόμενον, καὶ οἷον ὁ ἥλιος καθ' αὑτὸν
they-wish to-make appearing and as the sun by itself
μὲν λευκὸς φαίνεται, διὰ δ' ἀχλύος καὶ καπνοῦ φοινικοῦς.
indeed white appears through but mist and smoke crimson
Πολλαὶ δὲ καὶ οὕτως ἔσονται χρόαι τὸν αὐτὸν τρόπον
Many and also thus will-be colors the same way
τῷ πρότερον εἰρημένῳ· λόγος γὰρ ἂν εἴη τις τῶν
as-the earlier stated ratio for — would-be some of-the-things
ἐπιπολῆς πρὸς τὰ ἐν βάθει, τὰ δὲ καὶ ὅλως οὐκ
on-the-surface toward the-things in depth the-others and also wholly not
ἐν λόγῳ.
in ratio
Τὸ μὲν οὖν, ὥσπερ καὶ οἱ ἀρχαῖοι, λέγειν ἀπορροίας
The indeed then just-as also the ancients to-say effluences
εἶναι τὰς χροίας καὶ ὁρᾶσθαι διὰ τοιαύτην αἰτίαν
to-be the colors and to-be-seen because-of such cause
ἄτοπον· πάντως γὰρ δι' ἁφῆς ἀναγκαῖον αὐτοῖς ποιεῖν
absurd altogether for through touch necessary for-them to-make

τὴν αἴσθησιν, ὥστ' εὐθὺς κρεῖττον φάναι τῷ κινεῖσθαι
the perception so-that straightaway better to-say by-the to-be-moved
τὸ μεταξὺ τῆς αἰσθήσεως ὑπὸ τοῦ αἰσθητοῦ γίνεσθαι τὴν
the medium of-the perception by the perceptible to-come-to-be the
αἴσθησιν, ἁφῇ καὶ μὴ ταῖς ἀπορροίαις.
perception by-touch and not by-the effluences
Ἐπὶ μὲν οὖν τῶν παρ' ἄλληλα κειμένων ἀνάγκη
In-the-case-of indeed then the-things beside one-another lying necessary
ὥσπερ καὶ μέγεθος λαμβάνειν ἀόρατον, οὕτω καὶ χρόνον
just-as also magnitude to-take invisible so also time
ἀναίσθητον, ἵνα λάθωσιν αἱ κινήσεις ἀφικνούμεναι καὶ
imperceptible so-that may-escape-notice the motions arriving and
ἓν δοκῇ εἶναι διὰ τὸ ἅμα φαίνεσθαι. Ἐνταῦθα δὲ
one it-may-seem to-be because-of the at-once to-appear Here but
οὐδεμία ἀνάγκη, ἀλλὰ τὸ ἐπιπολῆς χρῶμα ἀκίνητον ὂν
no necessity but the on-the-surface color unmoved being
καὶ κινούμενον ὑπὸ τοῦ ὑποκειμένου οὐχ ὁμοίαν ποιήσει
and moved by the underlying not like will-produce
τὴν κίνησιν. Διὸ καὶ ἕτερον φαίνεται καὶ οὔτε λευκὸν
the motion Wherefore also different it-appears and neither white
οὔτε μέλαν.
nor black
Ὥστ' εἰ μὴ ἐνδέχεται μηδὲν εἶναι μέγεθος ἀόρατον, ἀλλὰ
So-that if not is-possible any to-be magnitude invisible but
πᾶν ἔκ τινος ἀποστήματος ὁρατόν, καὶ αὕτη τις ἂν εἴη
all from some distance visible also this some — would-be
χρωμάτων μίξις. Κἀκείνως δ' οὐδὲν κωλύει φαίνεσθαί
of-colors mixing And-in-that-way and nothing prevents to-appear
τινα χρόαν κοινὴν τοῖς πόρρωθεν· ὅτι γὰρ οὐκ ἔστιν
some color common to-the-things far-off that for not is
οὐδὲν μέγεθος ἀόρατον, ἐν τοῖς ὕστερον ἐπισκεπτέον.
any magnitude invisible in the(-parts) later must-be-examined

Εἰ δ' ἐστὶ μίξις τῶν σωμάτων μὴ μόνον τὸν τρόπον
If and there-is mixing of-the bodies not only the way
τοῦτον ὅνπερ οἴονταί τινες, παρ' ἄλληλα τῶν ἐλαχίστων
this in-which think some beside one-another the smallest-things
τιθεμένων, ἀδήλων δ' ἡμῖν διὰ τὴν αἴσθησιν, ἀλλ' ὅλως
being-placed unclear but to-us because-of the perception but wholly
πάντῃ πάντως, ὥσπερ ἐν τοῖς περὶ μίξεως εἴρηται
entirely in-every-way just-as in the-works about mixing it-has-been-said
καθόλου περὶ πάντων.
universally about all-things
Ἐκείνως μὲν γὰρ μίγνυται ταῦτα μόνον ὅσα ἐνδέχεται
In-that-way indeed for are-mixed these only as-many-as is-possible
διελεῖν εἰς τὰ ἐλάχιστα, καθάπερ ἀνθρώπους ἵππους ἢ τὰ
to-divide into the smallest-things just-as men horses or the
σπέρματα· τῶν μὲν γὰρ ἀνθρώπων ἄνθρωπος ἐλάχιστος,
seeds of-the indeed for men man smallest
τῶν δ' ἵππων ἵππος· ὥστε τῇ τούτων παρ' ἄλληλα
of-the and horses horse so-that by-the of-these beside one-another
θέσει τὸ πλῆθος μέμικται τῶν συναμφοτέρων· ἄνθρωπον
placing the multitude has-been-mixed of-the both-together man
δὲ ἕνα ἑνὶ ἵππῳ οὐ λέγομεν μεμῖχθαι.
but one with-one horse not we-say to-have-been-mixed
Ὅσα δὲ μὴ διαιρεῖται εἰς τὸ ἐλάχιστον, τούτων οὐκ
As-many-as but not are-divided into the smallest of-these not
ἐνδέχεται μίξιν γενέσθαι τὸν τρόπον τοῦτον ἀλλὰ τῷ
is-possible mixing to-come-to-be the way this but by-the
πάντῃ μεμῖχθαι, ἅπερ καὶ μάλιστα μίγνυσθαι
in-every-way to-have-been-mixed which-very also most to-be-mixed
πέφυκεν. Πῶς δὲ τοῦτο γίγνεσθαι δυνατόν, ἐν τοῖς
are-by-nature How and this to-come-to-be possible in the-works
περὶ μίξεως εἴρηται πρότερον.
about mixing it-has-been-said earlier

Ἀλλ᾽ ὅτι ἀνάγκη μιγνυμένων καὶ τὰς χρόας μίγνυσθαι,
But that necessary being-mixed also the colors to-be-mixed
δῆλον, καὶ ταύτην τὴν αἰτίαν εἶναι κυρίαν τοῦ πολλὰς
clear and this the cause to-be principal of-the many
εἶναι χροίας, ἀλλὰ μὴ τὴν ἐπιπόλασιν μηδὲ τὴν παρ᾽
to-be colors but not the superposition nor the beside
ἄλληλα θέσιν· οὐ γὰρ πόρρωθεν μὲν ἐγγύθεν δ᾽ οὔ
one-another placing not for from-afar indeed from-near but not
φαίνεται μία χρόα τῶν μεμιγμένων, ἀλλὰ πάντοθεν.
appears one color of-the mixed-things but from-everywhere
Πολλαὶ δ᾽ ἔσονται χρόαι διὰ τὸ κατὰ πολλοὺς
Many and will-be colors because-of the according-to many
λόγους ἐνδέχεσθαι μίγνυσθαι ἀλλήλοις τὰ μιγνύμενα, καὶ
ratios to-be-possible to-be-mixed with-one-another the mixed-things and
τὰ μὲν ἐν ἀριθμοῖς τὰ δὲ καθ᾽ ὑπεροχὴν μόνον.
the indeed in numbers the-others and according-to excess only
Καὶ τἆλλα δὴ τὸν αὐτὸν τρόπον ὅνπερ ἐπὶ τῶν
And the-rest indeed the same way in-which in-the-case-of the
παρ᾽ ἄλληλα τιθεμένων χρωμάτων ἢ ἐπιπολῆς, ἐνδέχεται
beside one-another placed colors or on-the-surface it-is-possible
λέγειν καὶ περὶ τῶν μιγνυμένων· διὰ τίνα δ᾽ αἰτίαν
to-say also about the mixed-things because-of what and cause
εἴδη τῶν χρωμάτων ἐστὶν ὡρισμένα καὶ οὐκ ἄπειρα, καὶ
species of-the colors are determined and not infinite and
χυμῶν καὶ ψόφων, ὕστερον ἐροῦμεν.
of-flavors and of-sounds later we-shall-say

Smell and flavor are nearly the same affection; flavor is clearer to us, since man's smell is the worst of any animal's and his touch, of which taste is a kind, the most exact. Water is flavorless; Empedocles is wrong that flavors lie in it unperceived, nor does heat alone make them; flavor is what earthy dryness strained through the moist by heat does to it. The sweet nourishes, the others season it, and flavors, like colors, are seven. Democritus wrongly reduces all perceptibles to touch and figures.

Τί μὲν οὖν ἐστὶ χρῶμα καὶ διὰ τίν' αἰτίαν πολλαὶ
What indeed then is color and because-of what cause many
χροιαί εἰσιν, εἴρηται· περὶ δὲ ψόφου καὶ φωνῆς
colors are it-has-been-said about and sound and voice
εἴρηται πρότερον ἐν τοῖς περὶ ψυχῆς· περὶ δὲ ὀσμῆς
it-has-been-said earlier in the-works about soul about and smell
καὶ χυμοῦ νῦν λεκτέον. Σχεδὸν γάρ ἐστι τὸ αὐτὸ πάθος,
and flavor now must-be-said Roughly for is the same affection
οὐκ ἐν τοῖς αὐτοῖς δ' ἐστὶν ἑκάτερον αὐτῶν.
not in the same but is each of-them
Ἐναργέστερον δ' ἐστὶν ἡμῖν τὸ τῶν χυμῶν γένος ἢ
More-evident and is to-us the of-the flavors genus than
τὸ τῆς ὀσμῆς. Τούτου δ' αἴτιον ὅτι χειρίστην ἔχομεν
the of-the smell Of-this and cause that worst we-have
τῶν ἄλλων ζῴων τὴν ὄσφρησιν καὶ τῶν ἐν ἡμῖν αὐτοῖς
of-the other animals the smelling and of-the in us ourselves
αἰσθήσεων, τὴν δ' ἁφὴν ἀκριβεστάτην τῶν ἄλλων ζῴων.
perceptions the but touch most-exact of-the other animals
Ἡ δὲ γεῦσις ἁφή τις ἐστίν.
The and taste touch some is
Ἡ μὲν οὖν τοῦ ὕδατος φύσις βούλεται ἄχυμος εἶναι·
The indeed then of-the water nature tends flavorless to-be
ἀνάγκη δ' ἢ ἐν αὑτῷ τὸ ὕδωρ ἔχειν τὰ γένη τῶν χυμῶν
necessary and either in itself the water to-have the kinds of-the flavors

ἀναίσθητα διὰ μικρότητα, καθάπερ Ἐμπεδοκλῆς φησίν,
imperceptible because-of smallness as Empedocles says
ἢ ὕλην τοιαύτην ἐνεῖναι οἷον πανσπερμίαν χυμῶν, καὶ
or matter such to-be-in as-it-were a-universal-seed-mixture of-flavors and
ἅπαντα μὲν ἐξ ὕδατος γίγνεσθαι, ἄλλα δ' ἐξ ἄλλου
all indeed from water to-come-to-be others and from other
μέρους, ἢ μηδεμίαν ἔχοντος διαφορὰν τοῦ ὕδατος τὸ ποιοῦν
part or no having difference the water the acting
αἴτιον εἶναι, οἷον εἰ τὸ θερμὸν καὶ τὸν ἥλιον φαίη τις.
cause to-be such-as if the hot and the sun should-say one
Τούτων δ', ὡς μὲν Ἐμπεδοκλῆς λέγει, λίαν εὐσύνοπτον τὸ
Of-these and as indeed Empedocles says very easily-seen the
ψεῦδος· ὁρῶμεν γὰρ μεταβάλλοντας ὑπὸ τοῦ θερμοῦ τοὺς
falsehood we-see for changing by the heat the
χυμοὺς ἀφαιρουμένων τῶν περικαρπίων εἰς τὸν ἥλιον καὶ
flavors being-taken-off the fruits into the sun and
πυρουμένων, ὡς οὐ τῷ ἐκ τοῦ ὕδατος ἕλκειν τοιούτους
being-heated as not by-the from the water to-draw such
γινομένους, ἀλλ' ἐν αὐτῷ τῷ περικαρπίῳ μεταβάλλοντας,
becoming but in itself the fruit changing
καὶ ἐξικμαζομένους δὲ καὶ κειμένους, διὰ τὸν χρόνον,
and being-dried-out and and lying through the time
αὐστηροὺς ἐκ γλυκέων καὶ πικροὺς καὶ παντοδαποὺς
astringent from sweet and bitter and of-all-kinds
γινομένους, καὶ ἑψομένους, εἰς πάντα τὰ γένη τῶν χυμῶν
becoming and being-boiled into all the kinds of-the flavors
ὡς εἰπεῖν μεταβάλλοντας.
so to-say changing
Ὁμοίως δὲ καὶ τὸ πανσπερμίας εἶναι τὸ ὕδωρ ὕλην
Likewise and also the of-a-universal-seed-mixture to-be the water matter
ἀδύνατον· ἐκ τοῦ αὐτοῦ γὰρ ὁρῶμεν ὡς ἐκ τῆς αὐτῆς
impossible from the same for we-see as from the same

τροφῆς γινομένους ἑτέρους χυμούς. Λείπεται δὴ τῷ
nourishment coming-to-be different flavors It-remains indeed by-the
πάσχειν τι τὸ ὕδωρ μεταβάλλειν.
to-be-affected somehow the water to-change
Ὅτι μὲν τοίνυν οὐχ ὑπὸ τῆς τοῦ θερμοῦ δυνάμεως
That indeed therefore not by the of-the hot power
λαμβάνει ταύτην τὴν δύναμιν ἣν καλοῦμεν χυμόν, φανερόν·
it-gets this the power which we-call flavor evident
λεπτότατον γὰρ τῶν πάντων ὑγρῶν τὸ ὕδωρ ἐστί, καὶ αὐτοῦ
thinnest for of-the all liquids the water is even itself
τοῦ ἐλαίου. Ἀλλ' ἐπεκτείνεται ἐπὶ πλεῖον τοῦ ὕδατος τὸ
than-the oil But spreads over more than-the water the
ἔλαιον διὰ τὴν γλισχρότητα. Τὸ δ' ὕδωρ ψαθυρόν ἐστι·
oil because-of the viscosity The but water crumbly is
διὸ καὶ χαλεπώτερον φυλάξαι ἐν τῇ χειρὶ ὕδωρ ἢ ἔλαιον.
wherefore also more-difficult to-keep in the hand water than oil
Ἐπεὶ δὲ θερμαινόμενον οὐδὲν φαίνεται παχυνόμενον τὸ
Since and being-heated not-at-all appears thickening the
ὕδωρ αὐτὸ μόνον, δῆλον ὅτι ἑτέρα τις ἂν εἴη αἰτία·
water itself alone clear that other some — would-be cause
οἱ γὰρ χυμοὶ πάντες πάχος ἔχουσι μᾶλλον· τὸ δὲ θερμὸν
the for flavors all thickness have rather the and hot
συναίτιον. Φαίνονται δ' οἱ χυμοὶ ὅσοιπερ καὶ ἐν τοῖς
contributory-cause Appear and the flavors as-many-as also in the
περικαρπίοις, οὗτοι ὑπάρχοντες καὶ ἐν τῇ γῇ.
fruits these belonging also in the earth
Διὸ καὶ πολλοί φασι τῶν ἀρχαίων φυσιολόγων
Wherefore also many say of-the ancient natural-philosophers
τοιοῦτον εἶναι τὸ ὕδωρ δι' οἵας ἂν γῆς πορεύηται. Καὶ
such to-be the water through whatever — earth it-travel And
τοῦτο δῆλόν ἐστιν ἐπὶ τῶν ἁλμυρῶν ὑδάτων μάλιστα·
this clear is in-the-case-of the salty waters most

οἱ γὰρ ἅλες γῆς τι εἶδός εἰσιν. Καὶ τὰ διὰ τῆς
the for salts of-earth some species are And the(-waters) through the
τέφρας διηθούμενα πικρᾶς οὔσης πικρὸν ποιεῖ τὸν χυμόν.
ash strained bitter being bitter make the flavor
Εἰσί τε κρῆναι πολλαὶ αἱ μὲν πικραί, αἱ δ'
There-are and springs many the-ones indeed bitter the-others and
ὀξεῖαι, αἱ δὲ παντοδαποὺς ἔχουσαι χυμοὺς ἄλλους.
sour the-others and of-all-kinds having flavors other
Εὐλόγως δ' ἐν τοῖς φυομένοις τὸ τῶν χυμῶν γίνεται
Reasonably and in the growing-things the of-the flavors comes-to-be
γένος μάλιστα. Πάσχειν γὰρ πέφυκε τὸ ὑγρόν, ὥσπερ καὶ
genus most To-be-affected for is-by-nature the moist just-as also
τἆλλα, ὑπὸ τοῦ ἐναντίου· ἐναντίον δὲ τὸ ξηρόν. Διὸ καὶ
the-others by the contrary contrary and the dry Wherefore also
ὑπὸ τοῦ πυρὸς πάσχει τι· ξηρὰ γὰρ ἡ τοῦ πυρὸς φύσις.
by the fire is-affected somewhat dry for the of-the fire nature
Ἀλλ' ἴδιον τοῦ πυρὸς τὸ θερμόν ἐστι, γῆς δὲ τὸ ξηρόν,
But peculiar of-the fire the hot is of-earth and the dry
ὥσπερ εἴρηται ἐν τοῖς περὶ στοιχείων. Ἧι μὲν οὖν
just-as has-been-said in the-works about elements Insofar-as indeed then
πῦρ καὶ ᾗ γῆ, οὐδὲν πέφυκε ποιεῖν ἢ πάσχειν, οὐδ'
fire and insofar-as earth nothing is-by-nature to-act or to-be-affected nor
ἄλλο οὐδέν· ᾗ δ' ὑπάρχει ἐναντιότης ἐν ἑκάστῳ,
other anything insofar-as and belongs contrariety in each
ταύτῃ πάντα καὶ ποιοῦσι καὶ πάσχουσιν.
in-this-way all-things both act and are-affected
Ὥσπερ οὖν οἱ ἐναποπλύνοντες ἐν τῷ ὑγρῷ τὰ χρώματα
Just-as then those washing-out in the moist the colors
καὶ τοὺς χυμοὺς τοιοῦτον ἔχειν ποιοῦσι τὸ ὕδωρ, οὕτω
and the flavors such to-have make the water so
καὶ ἡ φύσις τὸ ξηρὸν καὶ τὸ γεῶδες, καὶ διὰ τοῦ
also the nature the dry and the earthy and through the

ξηροῦ καὶ γεώδους διηθοῦσα καὶ κινοῦσα τῷ θερμῷ
dry and earthy straining and moving with-the hot
ποιόν τι τὸ ὑγρὸν παρασκευάζει.
of-a-sort some the moist prepares
Καὶ ἔστι τοῦτο χυμὸς τὸ γιγνόμενον ὑπὸ τοῦ εἰρημένου
And is this flavor the coming-to-be by the stated
ξηροῦ πάθος ἐν τῷ ὑγρῷ τῆς γεύσεως τῆς κατὰ
dry affection in the moist of-the taste the according-to
δύναμιν ἀλλοιωτικὸν εἰς ἐνέργειαν· ἄγει γὰρ τὸ αἰσθητικὸν
potentiality capable-of-altering into activity it-leads for the perceptive
εἰς τοῦτο δυνάμει προϋπάρχον· οὐ γὰρ κατὰ τὸ
into this in-potentiality pre-existing not for according-to the
μανθάνειν ἀλλὰ κατὰ τὸ θεωρεῖν ἐστὶ τὸ αἰσθάνεσθαι.
to-learn but according-to the to-contemplate is the to-perceive
Ὅτι δ' οὐ παντὸς ξηροῦ ἀλλὰ τοῦ τροφίμου οἱ χυμοὶ ἢ
That and not of-every dry but of-the nutritious the flavors either
πάθος εἰσὶν ἢ στέρησις, δεῖ λαβεῖν ἐντεῦθεν, ὅτι οὔτε
affection are or privation one-must to-grasp from-here that neither
τὸ ξηρὸν ἄνευ τοῦ ὑγροῦ οὔτε τὸ ὑγρὸν ἄνευ τοῦ ξηροῦ·
the dry without the moist nor the moist without the dry
τροφὴ γὰρ οὐδὲν αὐτῶν τοῖς ζῴοις, ἀλλὰ τὸ μεμιγμένον.
nourishment for none of-them for-the animals but the mixed
Καὶ ἔστι τῆς προσφερομένης τροφῆς τοῖς ζῴοις τὰ
And is of-the taken-in nourishment to-the animals the
μὲν ἁπτὰ τῶν αἰσθητῶν αὔξησιν ποιοῦντα καὶ φθίσιν·
indeed tangible of-the perceptibles growth producing and decay
τούτων μὲν γὰρ αἴτιον ᾗ θερμὸν καὶ ψυχρὸν τὸ
of-these indeed for cause insofar-as hot and cold the
προσφερόμενον· ταῦτα γὰρ ποιεῖ καὶ αὔξησιν καὶ φθίσιν·
taken-in these for make both growth and decay

τρέφει δὲ ᾗ γευστὸν τὸ προσφερόμενον· πάντα γὰρ
nourishes but insofar-as tastable the taken-in all-things for
τρέφεται τῷ γλυκεῖ, ἢ ἁπλῶς ἢ μεμιγμένως.
are-nourished by-the sweet either simply or mixedly
Δεῖ μὲν οὖν διορίζειν περὶ τούτων ἐν τοῖς περὶ
One-must indeed then to-determine about these in the-works about
γενέσεως, νῦν δ' ὅσον ἀναγκαῖον ἅψασθαι αὐτῶν. Τὸ
generation now but as-much-as necessary to-touch-on them The
γὰρ θερμὸν αὐξάνει καὶ δημιουργεῖ τὴν τροφήν, καὶ τὸ
for hot increases and fashions the nourishment and the
μὲν κοῦφον ἕλκει, τὸ δ' ἁλμυρὸν καὶ πικρὸν καταλείπει
indeed light it-draws the but salty and bitter leaves-behind
διὰ βάρος. Ὃ δὴ ἐν τοῖς ἔξω σώμασι ποιεῖ τὸ
because-of weight What indeed in the outside bodies does the
ἔξω θερμόν, τοῦτο ἐν τῇ φύσει τῶν ζῴων καὶ φυτῶν·
outside heat this in the nature of-the animals and plants
διὸ τρέφεται τῷ γλυκεῖ.
wherefore it-is-nourished by-the sweet
Συμμίγνυνται δ' οἱ ἄλλοι χυμοὶ εἰς τὴν τροφὴν τὸν αὐτὸν
Are-mixed and the other flavors into the nourishment the same
τρόπον τῷ ἁλμυρῷ καὶ ὀξεῖ, ἀντὶ ἡδύσματος. Ταῦτα δὲ
way as-the salty and sour instead of-seasoning These and
διὰ τὸ ἀντισπᾶν τῷ λίαν τρόφιμον εἶναι τὸ γλυκὺ καὶ
because-of the to-counteract by-the too nutritious to-be the sweet and
ἐπιπολαστικόν. Ὥσπερ δὲ τὰ χρώματα ἐκ λευκοῦ καὶ
surface-floating Just-as and the colors from white and
μέλανος μίξεώς ἐστιν, οὕτως οἱ χυμοὶ ἐκ γλυκέος καὶ πικροῦ.
black mixture are so the flavors from sweet and bitter
Καὶ κατὰ λόγον δὴ τῷ μᾶλλον καὶ ἧττον ἕκαστοί
And according-to ratio indeed by-the more and less each
εἰσιν, εἴτε κατ' ἀριθμούς τινας τῆς μίξεως καὶ κινήσεις,
are whether according-to numbers some of-the mixture and motions

εἴτε καὶ ἀορίστως. Οἱ δὲ τὴν ἡδονὴν ποιοῦντες μιγνύμενοι,
or also indefinitely Those and the pleasure producing being-mixed
οὗτοι ἐν ἀριθμοῖς μόνον. Ὁ μὲν οὖν λιπαρὸς τοῦ γλυκέος
these in numbers only The indeed then oily of-the sweet
ἐστὶ χυμός, τὸ δ' ἁλμυρὸν καὶ πικρὸν σχεδὸν τὸ αὐτό, ὁ
is flavor the and salty and bitter roughly the same the
δὲ αὐστηρὸς καὶ δριμὺς καὶ στρυφνὸς καὶ ὀξὺς ἀνὰ μέσον.
and astringent and pungent and harsh and sour in-the middle
Σχεδὸν γὰρ ἴσα καὶ τὰ τῶν χυμῶν εἴδη καὶ τὰ τῶν
Roughly for equal also the of-the flavors species and the of-the
χρωμάτων ἐστίν. Ἑπτὰ γὰρ ἀμφοτέρων εἴδη, ἄν τις
colors are Seven for of-both species if one
τιθῇ, ὥσπερ εὔλογον, τὸ φαιὸν μέλαν τι εἶναι·
should-posit just-as reasonable the gray black something to-be
λείπεται γὰρ τὸ ξανθὸν μὲν τοῦ λευκοῦ εἶναι ὥσπερ τὸ
it-remains for the yellow indeed of-the white to-be just-as the
λιπαρὸν τοῦ γλυκέος, τὸ φοινικοῦν δὲ καὶ ἁλουργὸν καὶ
oily of-the sweet the crimson and and purple and
πράσινον καὶ κυανοῦν μεταξὺ τοῦ λευκοῦ καὶ μέλανος,
green and blue between the white and black
τὰ δ' ἄλλα μικτὰ ἐκ τούτων.
the and others mixed from these
Καὶ ὥσπερ τὸ μέλαν στέρησις ἐν τῷ διαφανεῖ τοῦ
And just-as the black privation in the transparent of-the
λευκοῦ, οὕτω τὸ ἁλμυρὸν καὶ πικρὸν τοῦ γλυκέος ἐν τῷ
white so the salty and bitter of-the sweet in the
τροφίμῳ ὑγρῷ. Διὸ καὶ ἡ τέφρα τῶν κατακαομένων
nutritious moist Wherefore also the ash of-the burnt-things
πικρὰ πάντων· ἐξίκμασται γὰρ τὸ πότιμον ἐξ αὐτῶν.
bitter of-all has-been-dried-out for the drinkable from them
Δημόκριτος δὲ καὶ οἱ πλεῖστοι τῶν φυσιολόγων, ὅσοι
Democritus but and the most of-the natural-philosophers as-many-as

λέγουσι περὶ αἰσθήσεως, ἀτοπώτατόν τι ποιοῦσιν·
speak about perception most-absurd something do
πάντα γὰρ τὰ αἰσθητὰ ἁπτὰ ποιοῦσιν.
all for the perceptibles tangible they-make
Καίτοι εἰ οὕτω τοῦτ' ἔχει, δῆλον ὡς καὶ τῶν ἄλλων
And-yet if thus this holds clear that also of-the other
αἰσθήσεων ἑκάστη ἁφή τις ἐστίν· τοῦτο δ' ὅτι ἀδύνατον,
perceptions each touch some is this and that impossible
οὐ χαλεπὸν συνιδεῖν. Ἔτι δὲ τοῖς κοινοῖς τῶν αἰσθήσεων
not difficult to-see Further and the common of-the perceptions
πασῶν χρῶνται ὡς ἰδίοις· μέγεθος γὰρ καὶ σχῆμα καὶ
all they-use as peculiar magnitude for and figure and
τὸ τραχὺ καὶ τὸ λεῖον, ἔτι δὲ τὸ ὀξὺ καὶ τὸ ἀμβλὺ
the rough and the smooth further and the sharp and the blunt
τὸ ἐν τοῖς ὄγκοις κοινὰ τῶν αἰσθήσεών ἐστιν, εἰ δὲ μὴ
the in the masses common of-the perceptions are if but not
πασῶν, ἀλλ' ὄψεώς γε καὶ ἁφῆς.
of-all but of-sight at-least and of-touch
Διὸ καὶ περὶ μὲν τούτων ἀπατῶνται, περὶ δὲ τῶν
Wherefore also about indeed these they-are-deceived about but the
ἰδίων οὐκ ἀπατῶνται, οἷον ὄψις περὶ χρώματος
peculiar-things not they-are-deceived such-as sight about color
καὶ ἀκοὴ περὶ ψόφων. Οἱ δὲ τὰ ἴδια εἰς ταῦτα
and hearing about sounds They but the peculiar-things to these
ἀνάγουσιν, ὥσπερ Δημόκριτος· τὸ γὰρ λευκὸν καὶ τὸ
reduce just-as Democritus the for white and the
μέλαν τὸ μὲν τραχύ φησιν εἶναι τὸ δὲ λεῖον, εἰς
black the-one indeed rough he-says to-be the-other and smooth to
δὲ τὰ σχήματα ἀνάγει τοὺς χυμούς. Καίτοι ἢ οὐδεμιᾶς
and the figures he-reduces the flavors And-yet either of-none
ἢ μᾶλλον τῆς ὄψεως τὰ κοινὰ γνωρίζειν.
or rather of-the sight the common-things to-know

Εἰ δ' ἄρα τῆς γεύσεως μᾶλλον, τὰ γοῦν ἐλάχιστα τῆς
If and then of-the taste rather the at-any-rate smallest-things of-the
ἀκριβεστάτης ἐστὶν αἰσθήσεως διακρίνειν περὶ ἕκαστον
most-exact is perception to-discern about each
γένος, ὥστε ἐχρῆν τὴν γεῦσιν καὶ τῶν ἄλλων κοινῶν
genus so-that it-was-needful the taste also the other common-things
αἰσθάνεσθαι μάλιστα καὶ τῶν σχημάτων εἶναι κριτικωτάτην.
to-perceive most and of-the figures to-be most-discerning
Ἔτι τὰ μὲν αἰσθητὰ πάντα ἔχει ἐναντίωσιν, οἷον ἐν
Further the indeed perceptibles all have contrariety such-as in
χρώματι τῷ μέλανι τὸ λευκὸν καὶ ἐν χυμοῖς τῷ γλυκεῖ
color to-the black the white and in flavors to-the sweet
τὸ πικρόν· σχῆμα δὲ σχήματι οὐ δοκεῖ εἶναι ἐναντίον·
the bitter figure but to-figure not seems to-be contrary
τίνι γὰρ τῶν πολυγώνων περιφερὲς ἐναντίον;
to-which for of-the polygons round contrary
Ἔτι ἀπείρων ὄντων τῶν σχημάτων ἀναγκαῖον καὶ τοὺς
Further infinite being the figures necessary also the
χυμοὺς εἶναι ἀπείρους· διὰ τί γὰρ ὁ μὲν ἂν ποιήσειεν
flavors to-be infinite because-of what for the-one indeed — would-produce
αἴσθησιν, ὁ δ' οὐκ ἂν ποιήσειεν; Καὶ περὶ μὲν τοῦ
perception the-other but not — would-produce And about indeed the
γευστοῦ καὶ χυμοῦ εἴρηται· τὰ γὰρ ἄλλα πάθη τῶν χυμῶν
tastable and flavor it-has-been-said the for other affections of-the flavors
οἰκείαν ἔχει τὴν σκέψιν ἐν τῇ φυσιολογίᾳ τῇ περὶ τῶν φυτῶν.
proper have the inquiry in the natural-study the about the plants

What the dry does in the moist as flavor it does in air and water as smell, for fish smell too; smell is neither vapor nor smoky exhalation. One kind follows the flavors, pleasant to the hungry and common to all animals; the other, like flowers' scent, is pleasant in itself, peculiar to man for his large, cold brain, and serves health. Animals that do not breathe smell without the lid breath lifts, and animals shun ill smells only if destructive. Smell is the middle sense, and the Pythagoreans wrongly said some animals feed on smells.

Τὸν αὐτὸν δὲ τρόπον δεῖ νοῆσαι καὶ περὶ τὰς ὀσμάς·
The same and way one-must to-think also about the smells
ὅπερ γὰρ ποιεῖ ἐν τῷ ὑγρῷ τὸ ξηρόν, τοῦτο ποιεῖ ἐν
which-very-thing for does in the moist the dry this does in
ἄλλῳ γένει τὸ ἔγχυμον ὑγρόν, ἐν ἀέρι καὶ ὕδατι ὁμοίως.
another genus the flavored moist in air and water likewise
Κοινὸν δὲ κατὰ τούτων νῦν μὲν λέγομεν τὸ διαφανές,
Common and of these now indeed we-call the transparent
ἔστι δ' ὀσφραντὸν οὐχ ᾗ διαφανές, ἀλλ' ᾗ
is but smellable not insofar-as transparent but insofar-as
πλυντικὸν ἢ ῥυπτικὸν ἐγχύμου ξηρότητος· οὐ γὰρ
capable-of-washing or capable-of-cleansing of-flavored dryness not for
μόνον ἐν ἀέρι ἀλλὰ καὶ ἐν ὕδατι τὸ τῆς ὀσφρήσεώς ἐστιν.
only in air but also in water the of-the smelling is
Δῆλον δ' ἐπὶ τῶν ἰχθύων καὶ τῶν ὀστρακοδέρμων·
Clear and in-the-case-of the fish and the shell-skinned
φαίνονται γὰρ ὀσφραινόμενα οὔτε ἀέρος ὄντος ἐν τῷ
they-appear for smelling neither air being in the
ὕδατι (ἐπιπολάζει γὰρ ὁ ἀήρ, ὅταν ἐγγένηται) οὔτ' αὐτὰ
water floats-on-top for the air whenever it-gets-in nor they
ἀναπνέοντα. Εἰ οὖν τις θείη καὶ τὸν ἀέρα καὶ τὸ
breathing If then someone should-posit both the air and the

ὕδωρ ἄμφω ὑγρά, εἴη ἂν ἡ ἐν ὑγρῷ τοῦ ἐγχύμου
water both moist would-be — the in moist of-the flavored
ξηροῦ φύσις ὀσμή, καὶ ὀσφραντὸν τὸ τοιοῦτον.
dry nature smell and smellable the such
Ὅτι δ' ἅπαν χυμοῦ ἐστὶ τὸ πάθος, δῆλον ἐκ τῶν
That and wholly of-flavor is the affection clear from the-things
ἐχόντων καὶ μὴ ἐχόντων ὀσμήν· τά τε γὰρ στοιχεῖα ἄοσμα,
having and not having smell the both for elements odorless
οἷον πῦρ ἀὴρ ὕδωρ γῆ, διὰ τὸ τά τε ξηρὰ αὐτῶν
such-as fire air water earth because-of the the both dry of-them
καὶ τὰ ὑγρὰ ἄχυμα εἶναι, ἐὰν μή τι μιγνύμενον ποιῇ.
and the moist flavorless to-be if not something being-mixed make-it
Διὸ καὶ ἡ θάλαττα ἔχει ὀσμήν· ἔχει γὰρ χυμὸν καὶ
Wherefore also the sea has smell it-has for flavor and
ξηρότητα. Καὶ ἅλες μᾶλλον λίτρου ὀσμώδεις· δηλοῖ δὲ τὸ
dryness And salts more than-soda odorous shows and the
ἐξικμαζόμενον ἐξ αὐτῶν ἔλαιον· τὸ δὲ λίτρον γῆς ἐστὶ
exuding from them oil the but soda of-earth is
μᾶλλον. Ἔτι λίθος μὲν ἄοσμον, ἄχυμον γάρ, τὰ δὲ ξύλα
more Further stone indeed odorless flavorless for the but woods
ὀσμώδη, ἔγχυμα γάρ· καὶ τούτων τὰ ὑδατώδη ἧττον.
odorous flavored for and of-these the watery less
Ἔτι τῶν μεταλλευομένων χρυσὸς ἄοσμον, ἄχυμον γάρ,
Further of-the metals gold odorless flavorless for
ὁ δὲ χαλκὸς καὶ ὁ σίδηρος ὀσμώδη. Ὅταν δ' ἐκκαυθῇ
the but bronze and the iron odorous Whenever and be-burned-out
τὸ ὑγρόν, ἀοσμότεραι αἱ σκωρίαι γίγνονται πάντων.
the moist less-odorous the slags become of-all
Ἄργυρος δὲ καὶ καττίτερος τῶν μὲν μᾶλλον ὀσμώδη
Silver and and tin than-the-ones indeed more odorous
τῶν δ' ἧττον· ὑδατώδη γάρ.
than-the-others and less watery for

Δοκεῖ δ' ἐνίοις ἡ καπνώδης ἀναθυμίασις εἶναι ὀσμή, οὖσα
It-seems and to-some the smoky exhalation to-be smell being
κοινὴ γῆς τε καὶ ἀέρος. Καὶ πάντες ἐπιφέρονται ἐπὶ
common of-earth both and of-air And all are-carried-toward to
τοῦτο περὶ ὀσμῆς· διὸ καὶ Ἡράκλειτος οὕτως εἴρηκεν,
this about smell wherefore also Heraclitus thus has-said
ὡς εἰ πάντα τὰ ὄντα καπνὸς γένοιτο, ῥῖνες ἂν διαγνοῖεν.
that if all the beings smoke should-become nostrils — would-distinguish
Ἐπὶ δὲ τὴν ὀσμὴν πάντες ἐπιφέρονται οἱ μὲν ὡς ἀτμίδα,
To but the smell all are-carried the-ones indeed as vapor
οἱ δ' ὡς ἀναθυμίασιν, οἱ δ' ὡς ἄμφω ταῦτα. Ἔστι
the-others and as exhalation the-others and as both these Is
δ' ἡ μὲν ἀτμὶς ὑγρότης τις, ἡ δὲ καπνώδης ἀναθυμίασις,
and the indeed vapor moisture some the and smoky exhalation
ὥσπερ εἴρηται, κοινὸν ἀέρος καὶ γῆς· καὶ συνίσταται
just-as has-been-said common of-air and of-earth and is-formed
ἐκ μὲν ἐκείνης ὕδωρ, ἐκ δὲ ταύτης γῆς τι εἶδος.
from indeed that water from and this of-earth some kind
Ἀλλ' οὐδέτερον τούτων ἔοικεν· ἡ μὲν γὰρ ἀτμίς ἐστιν
But neither of-these seems the indeed for vapor is
ὕδατος, ἡ δὲ καπνώδης ἀναθυμίασις ἀδύνατος ἐν ὕδατι
of-water the and smoky exhalation impossible in water
γενέσθαι. Ὀσμᾶται δὲ καὶ τὰ ἐν τῷ ὕδατι, ὥσπερ
to-come-to-be Smell and also the-things in the water just-as
εἴρηται πρότερον. Ἔτι ἡ ἀναθυμίασις ὁμοίως λέγεται ταῖς
has-been-said earlier Further the exhalation likewise is-said as-the
ἀπορροίαις. Εἰ οὖν μηδ' ἐκείνη καλῶς, οὐδ' αὕτη καλῶς.
effluences If then not-even that well nor this well
Ὅτι μὲν οὖν ἐνδέχεται ἀπολαύειν τὸ ὑγρὸν καὶ τὸ ἐν τῷ
That indeed then it-is-possible to-take-in the moist both the in the
πνεύματι καὶ τὸ ἐν τῷ ὕδατι καὶ πάσχειν τι ὑπὸ τῆς
breath and the in the water and to-be-affected somehow by the

ἐγχύμου ξηρότητος, οὐκ ἄδηλον· καὶ γὰρ ὁ ἀὴρ ὑγρὸν
flavored dryness not unclear and for the air moist
τὴν φύσιν ἐστίν. Ὅτι δ' ὁμοίως ἐν τοῖς ὑγροῖς ποιεῖ
in-the nature is That and likewise in the moist-things it-acts
καὶ ἐν τῷ ἀέρι οἷον ἀποπλυνόμενον τὸ ξηρόν, φανερόν.
and in the air as-it-were washed-out the dry evident
Ἔτι δεῖ ἀνάλογον εἶναι τὰς ὀσμὰς τοῖς χυμοῖς.
Further it-must analogous to-be the smells to-the flavors
Ἀλλὰ μὴν τοῦτό γε ἐπ' ἐνίων συμβέβηκεν· καὶ γὰρ
But truly this at-least in some has-happened and for
δριμεῖαι καὶ γλυκεῖαί εἰσιν ὀσμαὶ καὶ αὐστηραὶ καὶ
pungent and sweet are smells and harsh and
στρυφναὶ καὶ λιπαραί, καὶ τοῖς πικροῖς τὰς σαπρὰς ἄν τις
astringent and oily and to-the bitter the putrid — one
ἀνάλογον εἴποι. Διὸ ὥσπερ ἐκεῖνα δυσκατάποτα, τὰ
analogous might-call Wherefore just-as those hard-to-swallow the
σαπρὰ δυσανάπνευστά ἐστιν. Δῆλον ἄρα ὅτι ὅπερ ἐν
putrid hard-to-breathe are Clear then that which-very-thing in
τῷ ὕδατι ὁ χυμός, τοῦτ' ἐν τῷ ἀέρι καὶ ὕδατι ἡ ὀσμή.
the water the flavor this in the air and water the smell
Καὶ διὰ τοῦτο τὸ ψυχρὸν καὶ ἡ πῆξις καὶ τοὺς
And because-of this the cold and the freezing both the
χυμοὺς ἀμβλύνει καὶ τὰς ὀσμὰς ἀφανίζει· τὸ γὰρ θερμὸν
flavors blunts and the smells makes-disappear the for hot
τὸ κινοῦν καὶ δημιουργοῦν ἀφανίζουσιν ἡ ψύξις καὶ ἡ
the moving and fashioning make-disappear the cooling and the
πῆξις. Εἴδη δὲ τοῦ ὀσφραντοῦ δύο ἐστίν· οὐ γὰρ ὥσπερ
freezing Kinds and of-the smellable two are not for just-as
τινές φασιν, οὐκ ἔστιν εἴδη τοῦ ὀσφραντοῦ, ἀλλ' ἔστιν.
some say not are kinds of-the smellable but there-are

Διοριστέον δὲ πῶς ἔστι καὶ πῶς οὐκ ἔστιν· τὸ
One-must-determine and how there-are and how not there-are the-one
μὲν γάρ ἐστι κατὰ τοὺς χυμοὺς τεταγμένον αὐτῶν,
indeed for is according-to the flavors ordered of-them
ὥσπερ εἴπομεν, καὶ τὸ ἡδὺ καὶ τὸ λυπηρὸν κατὰ
just-as we-said and the pleasant and the painful according-to
συμβεβηκὸς ἔχουσιν· διὰ γὰρ τὸ τοῦ θρεπτικοῦ πάθη
accident they-have because-of for the of-the nutritive affections
εἶναι, ἐπιθυμούντων μὲν ἡδεῖαι αἱ ὀσμαὶ τούτων εἰσί,
to-be while-desiring indeed pleasant the smells of-these are
πεπληρωμένοις δὲ καὶ μηδὲν δεομένοις οὐχ ἡδεῖαι, οὐδ' ὅσοις
to-those-sated but and in-nothing needing not pleasant nor to-whom
μὴ καὶ ἡ τροφὴ ἡ ἔχουσα τὰς ὀσμὰς ἡδεῖα, οὐδὲ τούτοις.
not also the nourishment the having the smells pleasant nor to-these
Ὥστε αὗται μέν, καθάπερ εἴπομεν, κατὰ συμβεβηκὸς
So-that these indeed as we-said according-to accident
ἔχουσι τὸ ἡδὺ καὶ λυπηρόν, διὸ καὶ πάντων εἰσὶ
have the pleasant and painful wherefore also of-all are
κοιναὶ τῶν ζῴων· αἱ δὲ καθ' αὑτὰς ἡδεῖαι τῶν ὀσμῶν
common of-the animals the but by themselves pleasant of-the smells
εἰσίν, οἷον αἱ τῶν ἀνθῶν· οὐδὲν γὰρ μᾶλλον οὐδ' ἧττον
are such-as the of-the flowers nothing for more nor less
πρὸς τὴν τροφὴν παρακαλοῦσιν, οὐδὲ συμβάλλεται πρὸς
to the nourishment they-summon nor contributes to
ἐπιθυμίαν οὐδέν, ἀλλὰ τοὐναντίον μᾶλλον· ἀληθὲς γὰρ
desire anything but the-contrary rather true for
ὅπερ Εὐριπίδην σκώπτων εἶπε Στράττις,
which-very-thing Euripides mocking said Strattis

ὅταν φακῆν ἕψητε, μὴ ἐπιχεῖν μύρον.
whenever lentil-soup you-boil not to-pour-on perfume

Οἱ δὲ νῦν μιγνύντες εἰς τὰ πόματα τὰς τοιαύτας
Those and now mixing into the drinks the such
δυνάμεις βιάζονται τῇ συνηθείᾳ τὴν ἡδονήν, ἕως ἂν ἐκ
powers force by-the habit the pleasure until — from
δύ' αἰσθήσεων γένηται τὸ ἡδὺ ὡς ἓν καὶ ἀπὸ μιᾶς.
two perceptions comes-to-be the pleasant as one and from one
Τοῦτο μὲν οὖν τὸ ὀσφραντὸν ἴδιον ἀνθρώπου ἐστίν,
This indeed then the smellable peculiar of-man is
ἡ δὲ κατὰ τοὺς χυμοὺς τεταγμένη καὶ τῶν ἄλλων
the but according-to the flavors ordered also of-the other
ζῴων, ὥσπερ εἴρηται πρότερον· κἀκείνων μέν, διὰ
animals just-as has-been-said earlier and-of-those indeed because-of
τὸ κατὰ συμβεβηκὸς ἔχειν τὸ ἡδύ, διῄρηται τὰ εἴδη
the according-to accident to-have the pleasant are-divided the kinds
κατὰ τοὺς χυμούς, ταύτης δ' οὐκέτι, διὰ τὸ τὴν
according-to the flavors of-this but no-longer because-of the the
φύσιν αὐτῆς εἶναι καθ' αὑτὴν ἡδεῖαν ἢ λυπηράν. Αἴτιον
nature of-it to-be by itself pleasant or painful Cause
δὲ τοῦ ἴδιον εἶναι ἀνθρώπου τὴν τοιαύτην ὀσμὴν διὰ
and of-the peculiar to-be of-man the such smell because-of
τὴν ψύξιν τὴν περὶ τὸν ἐγκέφαλον.
the cooling the about the brain
Ψυχροῦ γὰρ ὄντος τὴν φύσιν τοῦ ἐγκεφάλου, καὶ τοῦ αἵματος
Cold for being in-the nature the brain and the blood
τοῦ περὶ αὐτὸν ἐν τοῖς φλεβίοις ὄντος λεπτοῦ μὲν καὶ
the about it in the little-veins being thin indeed and
καθαροῦ, εὐψύκτου δέ (διὸ καὶ ἡ τῆς τροφῆς ἀναθυμίασις
pure easily-cooled but wherefore also the of-the nourishment exhalation
ψυχομένη διὰ τὸν τόπον τὰ νοσηματικὰ ῥεύματα ποιεῖ),
being-cooled because-of the place the morbid fluxes makes

τοῖς ἀνθρώποις πρὸς βοήθειαν ὑγιείας γέγονε τὸ τοιοῦτον
for-the men for help of-health has-come-to-be the such
εἶδος τῆς ὀσμῆς· οὐδὲν γὰρ ἄλλο ἔργον ἐστὶν αὐτῆς ἢ τοῦτο.
kind of-the smell no for other function is of-it than this
Τοῦτο δὲ ποιεῖ φανερῶς· ἡ μὲν γὰρ τροφὴ ἡδεῖα
This and it-does evidently the indeed for nourishment pleasant
οὖσα, καὶ ἡ ξηρὰ καὶ ἡ ὑγρά, πολλάκις νοσώδης ἐστίν,
being both the dry and the moist often unhealthy is
ἡ δ' ἀπὸ τῆς ὀσμῆς τῆς καθ' αὑτὴν εὐώδους ὁπωσοῦν
the but from the smell the by itself fragrant in-whatever-way
ἔχουσιν ὠφέλιμος ὡς εἰπεῖν ἀεί.
to-those-being beneficial so to-say always
Καὶ διὰ τοῦτο γίνεται διὰ τῆς ἀναπνοῆς, οὐ
And because-of this it-comes-to-be through the respiration not
πᾶσιν ἀλλὰ τοῖς ἀνθρώποις καὶ τῶν ἐναίμων οἷον
to-all but to-the men and of-the blooded such-as
τοῖς τετράποσι καὶ ὅσα μετέχει μᾶλλον τῆς τοῦ
to-the quadrupeds and as-many-as partake more of-the of-the
ἀέρος φύσεως· ἀναφερομένων γὰρ τῶν ὀσμῶν πρὸς
air nature being-carried-up for the smells to
τὸν ἐγκέφαλον διὰ τὴν ἐν αὐταῖς τῆς θερμότητος
the brain because-of the in them of-the heat
κουφότητα, ὑγιεινοτέρως ἔχει τὰ περὶ τὸν τόπον
lightness more-healthily is the-things about the region
τοῦτον· ἡ γὰρ τῆς ὀσμῆς δύναμις θερμὴ τὴν φύσιν ἐστίν.
this the for of-the smell power hot in-the nature is
Κατακέχρηται δ' ἡ φύσις τῇ ἀναπνοῇ ἐπὶ δύο, ὡς
Has-made-use and the nature the respiration for two-purposes as
ἔργῳ μὲν ἐπὶ τὴν εἰς τὸν θώρακα βοήθειαν, ὡς παρέργῳ
function indeed for the into the chest help as by-work

δ᾽ ἐπὶ τὴν ὀσμήν· ἀναπνέοντος γὰρ ὥσπερ ἐκ παρόδου
but for the smell breathing for as-it-were by the-way
ποιεῖται διὰ τῶν μυκτήρων τὴν κίνησιν.
it-makes through the nostrils the motion
Ἴδιον δὲ τῆς τοῦ ἀνθρώπου φύσεώς ἐστι τὸ τῆς ὀσμῆς τῆς
Peculiar and of-the of-the man nature is the of-the smell the
τοιαύτης γένος διὰ τὸ πλεῖστον ἐγκέφαλον καὶ ὑγρότατον
such genus because-of the most brain and moistest
ἔχειν τῶν ζῴων ὡς κατὰ μέγεθος· διὰ γὰρ τοῦτο καὶ
to-have of-the animals as in-relation-to size because-of for this also
μόνον ὡς εἰπεῖν αἰσθάνεται τῶν ζῴων ἄνθρωπος καὶ χαίρει
alone so to-say perceives of-the animals man and delights-in
ταῖς τῶν ἀνθῶν καὶ ταῖς τῶν τοιούτων ὀσμαῖς· σύμμετρος
the of-the flowers and the of-the such-things smells commensurate
γὰρ αὐτῶν ἡ θερμότης καὶ ἡ κίνησις πρὸς τὴν ὑπερβολὴν
for of-them the heat and the motion with the excess
τῆς ἐν τῷ τόπῳ ὑγρότητος καὶ ψυχρότητός ἐστιν.
of-the in the region moisture and coldness is
Τοῖς δ᾽ ἄλλοις ὅσα πλεύμονα ἔχει διὰ τὸ ἀναπνεῖν
To-the but others as-many-as lung have because-of the to-breathe
τοῦ ἑτέρου γένους τῆς ὀσμῆς τὴν αἴσθησιν ἀποδέδωκεν
of-the other kind of-the smell the perception has-assigned
ἡ φύσις, ὅπως μὴ δύο αἰσθητήρια ποιῇ· ἀπόχρη γάρ,
the nature so-that not two sense-organs it-may-make it-suffices for
ἐπείπερ καὶ ὡς ἀναπνέουσιν, ὥσπερ τοῖς ἀνθρώποις
since also even-so they-breathe just-as for-the men
ἀμφοτέρων τῶν ὀσφραντῶν, τούτοις τῶν ἑτέρων μόνων
of-both the smellables to-these of-the other only
ὑπάρχουσα ἡ αἴσθησις.
belonging the perception

Τὰ δὲ μὴ ἀναπνέοντα ὅτι μὲν ἔχει αἴσθησιν τοῦ ὀσφραντοῦ,
The and not breathing that indeed have perception of-the smellable
φανερόν· καὶ γὰρ ἰχθύες καὶ τὸ τῶν ἐντόμων γένος πᾶν
evident and for fish and the of-the insects genus all
ἀκριβῶς καὶ πόρρωθεν αἰσθάνεται, διὰ τὸ θρεπτικὸν
exactly and from-afar perceive because-of the nutritive
εἶδος τῆς ὀσμῆς, ἀπέχοντα πολὺ τῆς οἰκείας τροφῆς,
kind of-the smell being-distant far from-the proper nourishment
οἷον αἵ τε μέλιτται ποιοῦσι πρὸς τὸ μέλι καὶ τὸ τῶν
such-as the both bees do toward the honey and the of-the
μικρῶν μυρμήκων γένος, οὓς καλοῦσί τινες κνίπας, καὶ τῶν
small ants genus which call some knipes and of-the
θαλαττίων αἱ πορφύραι, καὶ πολλὰ τῶν ἄλλων τῶν τοιούτων
sea-creatures the purple-fish and many of-the other the such
ζῴων ὀξέως αἰσθάνεται τῆς τροφῆς διὰ τὴν ὀσμήν.
animals sharply perceive the nourishment because-of the smell
Ὅτῳ δὲ αἰσθάνεται, οὐχ ὁμοίως φανερόν. Διὸ κἂν
By-what and they-perceive not equally evident Wherefore even
ἀπορήσειέ τις τίνι αἰσθάνονται τῆς ὀσμῆς, εἴπερ
might-be-perplexed one by-what they-perceive the smell if-indeed
ἀναπνέουσι μὲν γίνεται τὸ ὀσμᾶσθαι μοναχῶς· τοῦτο γὰρ
breathing indeed comes-to-be the to-smell singly this for
φαίνεται ἐπὶ τῶν ἀναπνεόντων συμβαῖνον πάντων,
appears in-the-case-of the breathing-ones occurring all
ἐκείνων δ' οὐθὲν ἀναπνεῖ αἰσθάνεται μέντοι, εἰ μή τις
those but none breathes they-perceive however if not some
παρὰ τὰς πέντε αἰσθήσεις ἑτέρα.
besides the five perceptions other
Τοῦτο δ' ἀδύνατον· τοῦ γὰρ ὀσφραντοῦ ὄσφρησις,
This but impossible of-the for smellable smelling
ἐκεῖνα δὲ τούτου αἰσθάνονται, ἀλλ' οὐ τὸν αὐτὸν ἴσως
those and this perceive but not the same perhaps

τρόπον, ἀλλὰ τοῖς μὲν ἀναπνέουσι τὸ πνεῦμα ἀφαιρεῖ
way but for-the indeed breathing the breath removes
τὸ ἐπικείμενον ὥσπερ πῶμά τι (διὸ οὐκ αἰσθάνεται μὴ
the lying-upon as-it-were lid a wherefore not perceives not
ἀναπνέοντα), τοῖς δὲ μὴ ἀναπνέουσιν ἀφῄρηται τοῦτο,
breathing for-the but not breathing has-been-removed this
καθάπερ ἐπὶ τῶν ὀφθαλμῶν τὰ μὲν ἔχει βλέφαρα
just-as in-the-case-of the eyes the-ones indeed have eyelids
τῶν ζῴων, ὧν μὴ ἀνακαλυφθέντων οὐ δύναται ὁρᾶν, τὰ δὲ
of-the animals which not having-been-uncovered not can to-see the but
σκληρόφθαλμα οὐκ ἔχει, διόπερ οὐ προσδεῖται οὐδενὸς τοῦ
hard-eyed not have wherefore not need-in-addition anything the
ἀνακαλύψοντος, ἀλλ᾽ ὁρᾷ ἐκ τοῦ δυνατοῦ ὁρᾶν αὐτῷ εὐθύς.
going-to-uncover but it-sees from the possible to-see for-it at-once
Ὁμοίως δὲ καὶ τῶν ἄλλων ζῴων ὁτιοῦν οὐδὲν
Likewise and also of-the other animals any-whatever none
δυσχεραίνει τῶν καθ᾽ αὑτὰ δυσωδῶν τὴν ὀσμήν, ἂν
is-disgusted-by the by themselves ill-smelling the smell if
μή τι τύχῃ φθαρτικὸν ὄν. Ὑπὸ τούτων δ᾽ ὁμοίως
not something happen destructive being By these but likewise
φθείρεται καθάπερ καὶ οἱ ἄνθρωποι ὑπὸ τῆς τῶν
it-is-destroyed just-as also the men by the of-the
ἀνθράκων ἀτμίδος καρηβαροῦσι καὶ φθείρονται πολλάκις·
coals vapor get-headaches and are-destroyed often
οὕτως ὑπὸ τῆς τοῦ θείου δυνάμεως καὶ τῶν ἀσφαλτωδῶν
so by the of-the sulfur power and of-the asphaltic-things
φθείρεται τἆλλα ζῷα, καὶ φεύγει διὰ τὸ πάθος.
are-destroyed the-other animals and flee because-of the affection
Αὐτῆς δὲ καθ᾽ αὑτὴν τῆς δυσωδίας οὐδὲν φροντίζουσιν,
Of-itself but by itself the ill-smell nothing they-care-for
καίτοι πολλὰ τῶν φυομένων δυσώδεις ἔχει τὰς ὀσμάς,
and-yet many of-the growing-things ill-smelling have the smells

ἐὰν μή τι συμβάλληται πρὸς τὴν γεῦσιν ἢ τὴν
if not something it-contribute to the taste or the
ἐδωδὴν αὐτοῖς.
eating for-them
Ἔοικε δ' ἡ αἴσθησις ἡ τοῦ ὀσφραίνεσθαι περιττῶν οὐσῶν
Seems and the perception the of-the to-smell odd being
τῶν αἰσθήσεων καὶ τοῦ ἀριθμοῦ ἔχοντος μέσον τοῦ περιττοῦ
the perceptions and of-the number having middle the odd
καὶ αὐτὴ μέση εἶναι τῶν τε ἁπτικῶν, οἷον ἁφῆς καὶ γεύσεως
also itself middle to-be of-the both tactile such-as of-touch and taste
καὶ τῶν δι' ἄλλου αἰσθητικῶν, οἷον ὄψεως καὶ ἀκοῆς.
and of-the through other perceptive such-as of-sight and hearing
Διὸ καὶ τὸ ὀσφραντὸν τῶν θρεπτικῶν ἐστὶ πάθος
Wherefore also the smellable of-the nutritive-things is affection
τι (ταῦτα δ' ἐν τῷ ἁπτῷ γένει), καὶ τοῦ ἀκουστοῦ
some these and in the tangible genus and of-the audible
δὲ καὶ τοῦ ὁρατοῦ, διὸ καὶ ἐν ἀέρι καὶ ἐν ὕδατι
and and of-the visible wherefore also in air and in water
ὀσμῶνται. Ὥστ' ἐστὶ τὸ ὀσφραντὸν κοινόν τι τούτων
they-smell So-that is the smellable common something of-these
ἀμφοτέρων, ὃ καὶ τῷ ἁπτῷ ὑπάρχει καὶ τῷ ἀκουστῷ
both which also to-the tangible belongs and to-the audible
καὶ τῷ διαφανεῖ· διὸ εὐλόγως παρείκασται ξηρότητος
and to-the transparent wherefore reasonably it-has-been-likened of-dryness
ἐν ὑγρῷ καὶ χυτῷ οἷον βαφή τις εἶναι καὶ πλύσις.
in moist and fluid as-it-were dyeing some to-be and washing
Πῶς μὲν οὖν εἴδη δεῖ λέγειν καὶ πῶς οὐ δεῖ τοῦ
How indeed then kinds one-must to-speak-of and how not one-must of-the
ὀσφραντοῦ, ἐπὶ τοσοῦτον εἰρήσθω. Ὃ δὲ λέγουσί
smellable to so-much let-it-have-been-said What but say

τινες τῶν Πυθαγορείων, οὐκ ἔστιν εὔλογον· τρέφεσθαι
some of-the Pythagoreans not is reasonable to-be-nourished
γάρ φασιν ἔνια ζῷα ταῖς ὀσμαῖς.
for they-say some animals by-the smells
Πρῶτον μὲν γὰρ ὁρῶμεν ὅτι τὴν τροφὴν δεῖ εἶναι
First indeed for we-see that the nourishment must to-be
σύνθετον· καὶ γὰρ τὰ τρεφόμενα οὐχ ἁπλᾶ ἐστίν, διὸ
composite and for the nourished-things not simple are wherefore
καὶ περιττώματα γίνεται τῆς τροφῆς, ἢ ἐν αὐτοῖς ἢ
also residues come-to-be of-the nourishment either in themselves or
ἔξω, ὥσπερ τοῖς φυτοῖς. Ἔτι δ' οὐδὲ τὸ ὕδωρ ἐθέλει
outside just-as for-the plants Further and not-even the water is-willing
αὐτὸ μόνον ἄμικτον ὂν τρέφειν· σωματῶδες γάρ τι
itself alone unmixed being to-nourish corporeal for something
δεῖ εἶναι τὸ συστησόμενον. Ἔτι πολὺ ἧττον εὔλογον τὸν
must to-be the going-to-be-constituted Further much less reasonable the
ἀέρα σωματοῦσθαι.
air to-be-embodied
Πρὸς δὲ τούτοις, ὅτι πᾶσίν ἐστι τοῖς ζῴοις τόπος
Besides and these that to-all is the animals a-place
δεκτικὸς τῆς τροφῆς, ἐξ οὗ ἕλκον λαμβάνει τὸ σῶμα·
receptive of-the nourishment from which drawing takes the body
τοῦ δ' ὀσφραντοῦ ἐν τῇ κεφαλῇ τὸ αἰσθητήριον, καὶ
of-the and smellable in the head the sense-organ and
μετὰ πνευματώδους εἰσέρχεται ἀναθυμιάσεως, ὥστ' εἰς
with breathy enters exhalation so-that into
τὸν ἀναπνευστικὸν βαδίζοι ἂν τόπον.
the respiratory would-go — place
Ὅτι μὲν οὖν οὐ συμβάλλεται εἰς τροφὴν τὸ ὀσφραντόν,
That indeed then not contributes to nourishment the smellable
ᾗ ὀσφραντόν, δῆλον· ὅτι μέντοι εἰς ὑγίειαν, καὶ ἐκ τῆς
insofar-as smellable clear that however to health both from the

αἰσθήσεως καὶ ἐκ τῶν εἰρημένων φανερόν, ὥστε ὅπερ
perception and from the things-said evident so-that which-very-thing
ὁ χυμὸς ἐν τῷ θρεπτικῷ καὶ πρὸς τὰ τρεφόμενα, τοῦτ᾽
the flavor in the nutritive and for the nourished-things this
ἐστὶ πρὸς ὑγίειαν τὸ ὀσφραντόν. Καθ᾽ ἕκαστον μὲν
is for health the smellable According-to each indeed
οὖν αἰσθητήριον διωρίσθω τὸν τρόπον τοῦτον.
then sense-organ let-it-have-been-determined the way this

6 · DIVISIBILITY AND THE MEDIUM

If bodies are infinitely divisible, perceptibles may seem divisible without limit, but their kinds are finite, being bounded by contraries, and tiny parts are perceptible in potentiality, not actuality, as a drop is lost in the sea. Whether perceptibles or their motions reach the medium first is asked: sound and smell evidently travel, and light, Empedocles says, reaches the medium first; but light is a presence, not a motion, and alteration can happen all at once. Many perceive at once because all perceive the one first mover, each through an affection of his own, different in number but the same in kind.

Ἀπορήσειε δ᾽ ἄν τις, εἰ πᾶν σῶμα εἰς ἄπειρον
Might-raise-the-question and — someone if every body into infinity
διαιρεῖται, ἆρα καὶ τὰ παθήματα τὰ αἰσθητά, οἷον
is-divided is-it also the affections the perceptible such-as
χρῶμα καὶ χυμὸς καὶ ὀσμὴ καὶ βάρος καὶ ψόφος καὶ
color and flavor and smell and weight and sound and
ψυχρὸν καὶ θερμὸν καὶ κοῦφον καὶ σκληρὸν καὶ μαλακόν;
cold and hot and light and hard and soft
ἢ ἀδύνατον; ποιητικὸν γάρ ἐστιν ἕκαστον αὐτῶν τῆς
or impossible productive for is each of-them of-the
αἰσθήσεως· τῷ δύνασθαι γὰρ κινεῖν αὐτὴν λέγεται πάντα.
perception by-the to-be-able for to-move it is-called all

Ὥστ᾽ ἀνάγκη τήν τε αἴσθησιν εἰς ἄπειρα διαιρεῖσθαι καὶ
So-that necessary the both perception into infinite-parts to-be-divided and
πᾶν εἶναι μέγεθος αἰσθητόν· ἀδύνατον γὰρ λευκὸν μὲν ὁρᾶν,
every to-be magnitude perceptible impossible for white indeed to-see
μὴ ποσὸν δέ. Εἰ γὰρ μὴ οὕτως, ἐνδέχοιτ᾽ ἂν εἶναί τι
not quantity but If for not thus it-would-be-possible — to-be some
σῶμα μηδὲν ἔχον χρῶμα μηδὲ βάρος μηδ᾽ ἄλλο τι τοιοῦτον
body no having color nor weight nor other any such
πάθος. Ὥστ᾽ οὐδ᾽ αἰσθητὸν ὅλως· ταῦτα γὰρ τὰ αἰσθητά.
affection So-that not-even perceptible at-all these for the perceptibles
Τὸ ἄρ᾽ αἰσθητὸν ἔσται συγκείμενον οὐκ ἐξ αἰσθητῶν. Ἀλλ᾽
The then perceptible will-be composed not from perceptibles But
ἀναγκαῖον· οὐ γὰρ δὴ ἔκ γε τῶν μαθηματικῶν. Ἔτι
necessary not for indeed from at-least the mathematical-things Further
τίνι κρινοῦμεν ταῦτα ἢ γνωσόμεθα; ἢ τῷ νῷ; Ἀλλ᾽ οὐ
by-what shall-we-judge these or shall-we-know or by-the intellect But not
νοητά, οὐδὲ νοεῖ ὁ νοῦς τὰ ἐκτὸς μὴ μετ᾽ αἰσθήσεως ὄντα.
thinkables nor thinks the intellect the outside-things not with perception being
Ἅμα δ᾽ εἰ ταῦτ᾽ ἔχει οὕτως, ἔοικε μαρτυρεῖν τοῖς τὰ
At-the-same-time and if these hold so it-seems to-bear-witness for-those the
ἄτομα ποιοῦσι μεγέθη· οὕτω γὰρ ἂν λύοιτο ὁ λόγος.
indivisible making magnitudes thus for — would-be-resolved the argument
Ἀλλ᾽ ἀδύνατα· εἴρηται δὲ περὶ αὐτῶν ἐν τοῖς
But impossible-things it-has-been-said and about them in the
λόγοις τοῖς περὶ κινήσεως. Περὶ δὲ τῆς λύσεως αὐτῶν
discussions the about motion About and the solution of-them
ἅμα δῆλον ἔσται, καὶ διὰ τί πεπέρανται τὰ
at-the-same-time clear will-be also because-of what are-limited the
εἴδη καὶ χρώματος καὶ χυμοῦ καὶ φθόγγων καὶ τῶν
kinds both of-color and of-flavor and of-notes and of-the

ἄλλων αἰσθητῶν. Ὧν μὲν γάρ ἐστιν ἔσχατα, ἀνάγκη
other perceptibles Of-which indeed for are extremes necessary
πεπεράνθαι τὰ ἐντός· τὰ δ' ἐναντία ἔσχατα.
to-be-limited the-things inside the and contraries extremes
Πᾶν δὲ τὸ αἰσθητὸν ἔχει ἐναντίωσιν, οἷον ἐν χρώματι τὸ
Every and the perceptible has contrariety such-as in color the
λευκὸν καὶ τὸ μέλαν, ἐν χυμῷ γλυκὺ καὶ πικρόν· καὶ ἐν τοῖς
white and the black in flavor sweet and bitter and in the
ἄλλοις δὴ πᾶσίν ἐστιν ἔσχατα τὰ ἐναντία. Τὸ μὲν οὖν
others indeed all are extremes the contraries The indeed then
συνεχὲς εἰς ἄπειρα τέμνεται ἄνισα, εἰς δ' ἴσα πεπερασμένα·
continuous into infinite-parts is-cut unequal into but equal limited
τὸ δὲ μὴ καθ' αὑτὸ συνεχὲς εἰς πεπερασμένα εἴδη.
the but not by itself continuous into limited kinds
Ἐπεὶ οὖν τὰ μὲν πάθη ὡς εἴδη λεκτέον, ὑπάρχει δὲ
Since then the indeed affections as kinds must-be-said belongs and
συνέχεια ἀεὶ ἐν τούτοις, ληπτέον ὅτι τὸ δυνάμει καὶ
continuity always in these one-must-grasp that the in-potentiality and
τὸ ἐνεργείᾳ ἕτερον· καὶ διὰ τοῦτο τὸ μυριοστημόριον
the in-actuality different and because-of this the ten-thousandth-part
λανθάνει τῆς κέγχρου ὁρωμένης, καίτοι ἡ ὄψις ἐπελήλυθεν,
escapes-notice of-the millet-grain being-seen and-yet the sight has-passed-over-it
καὶ ὁ ἐν τῇ διέσει φθόγγος λανθάνει, καίτοι συνεχοῦς
and the in the quarter-tone note escapes-notice and-yet continuous
ὄντος ἀκούει τοῦ μέλους παντός.
being one-hears the melody whole
Τὸ δὲ διάστημα τὸ τοῦ μεταξὺ πρὸς τοὺς ἐσχάτους
The and interval the of-the intermediate in-relation-to the extremes
λανθάνει. Ὁμοίως δὲ καὶ ἐν τοῖς ἄλλοις αἰσθητοῖς τὰ
escapes-notice Likewise and also in the other perceptibles the
μικρὰ πάμπαν· δυνάμει γὰρ ὁρατά, ἐνεργείᾳ δ' οὔ,
small-things altogether in-potentiality for visible in-actuality but not

ὅταν χωρισθῇ· καὶ γὰρ ἐνυπάρχει δυνάμει ἡ ποδιαία
whenever it-be-separated and for is-present in-potentiality the foot-long-line
τῇ δίποδι, ἐνεργείᾳ δ' ἤδη διαιρεθεῖσα.
in-the two-foot in-actuality and already divided
Χωριζόμεναι δ' αἱ τηλικαῦται ὑπεροχαὶ εὐλόγως μὲν ἂν
Being-separated but the so-small excesses reasonably indeed —
καὶ διαλύοιντο εἰς τὰ περιέχοντα, ὥσπερ καὶ ἀκαριαῖος
also would-be-dissolved into the surroundings just-as also minute
χυμὸς εἰς τὴν θάλατταν ἐκχυθείς.
flavor into the sea poured-out
Οὐ μὴν ἀλλ' ἐπειδὴ οὐδ' ἡ τῆς αἰσθήσεως ὑπεροχὴ
Not truly but since not-even the of-the perception excess
καθ' αὑτὴν αἰσθητὴ οὐδὲ χωριστή (δυνάμει γὰρ ἐνυπάρχει
by itself perceptible nor separable in-potentiality for is-present
ἐν τῇ ἀκριβεστέρᾳ ἡ ὑπεροχή), οὐδὲ τὸ τηλικοῦτον
in the more-exact the excess not-even the so-small
αἰσθητὸν χωριστὸν ἔσται ἐνεργείᾳ αἰσθέσθαι, ἀλλ' ὅμως
perceptible separated will-be in-actuality to-perceive but nevertheless
ἔσται αἰσθητόν· δυνάμει τε γάρ ἐστιν ἤδη, καὶ ἐνεργείᾳ
it-will-be perceptible in-potentiality both for it-is already and in-actuality
ἔσται προσγενόμενον.
it-will-be having-been-added
Ὅτι μὲν οὖν ἔνια μεγέθη καὶ πάθη λανθάνει, καὶ διὰ
That indeed then some magnitudes and affections escape-notice and because-of
τίν' αἰτίαν, καὶ πῶς αἰσθητὰ καὶ πῶς οὔ, εἴρηται.
what cause and how perceptible and how not it-has-been-said
Ὅταν δὲ δὴ ἐνυπάρχοντα οὕτω πως ἄττα ᾖ ὥστε
Whenever and indeed being-present so somehow some they-be so-that
καὶ ἐνεργείᾳ αἰσθητὰ εἶναι, καὶ μὴ μόνον ἐν τῷ ὅλῳ
also in-actuality perceptible to-be and not only in the whole

ἀλλὰ καὶ χωρὶς ᾖ πεπερασμένα, ἀνάγκη εἶναι τὸν
but also apart they-be limited necessary to-be in-the
ἀριθμὸν καὶ χρώματα καὶ χυμοὺς καὶ φθόγγους.
number both colors and flavors and notes
Ἀπορήσειε δ' ἄν τις, ἆρ' ἀφικνοῦνται ἢ τὰ
Might-raise-the-question and — someone is-it arrive either the
αἰσθητὰ ἢ αἱ κινήσεις αἱ ἀπὸ τῶν αἰσθητῶν, ὁποτέρως
perceptibles or the motions the from the perceptibles whichever-way
ποτὲ γίνεται ἡ αἴσθησις, ὅταν ἐνεργῶσιν, εἰς τὸ μέσον
ever comes-to-be the perception whenever they-are-active at the medium
πρῶτον, οἷον ἥ τε ὀσμὴ φαίνεται ποιοῦσα καὶ ὁ ψόφος·
first such-as the both smell appears doing and the sound
πρότερον γὰρ ὁ ἐγγὺς αἰσθάνεται τῆς ὀσμῆς, καὶ ὁ
earlier for the near-one perceives the smell and the
ψόφος ὕστερον ἀφικνεῖται τῆς πληγῆς.
sound later arrives than-the blow
Ἆρ' οὖν οὕτω καὶ τὸ ὁρώμενον καὶ τὸ φῶς; Καθάπερ καὶ
Is-it then thus also the seen and the light Just-as also
Ἐμπεδοκλῆς φησὶν ἀφικνεῖσθαι πρότερον τὸ ἀπὸ τοῦ ἡλίου
Empedocles says to-arrive earlier the from the sun
φῶς εἰς τὸ μεταξὺ πρὶν πρὸς τὴν ὄψιν ἢ ἐπὶ τὴν γῆν.
light at the medium before at the sight or on the earth
Δόξειε δ' ἂν εὐλόγως τοῦτο συμβαίνειν· τὸ γὰρ
Would-seem and — reasonably this to-happen the for
κινούμενον κινεῖταί ποθέν ποι, ὥστ' ἀνάγκη εἶναί
moved is-moved from-somewhere to-somewhere so-that necessary to-be
τινα καὶ χρόνον ἐν ᾧ κινεῖται ἐκ θατέρου πρὸς
some also time in which it-is-moved from the-one to
θάτερον· ὁ δὲ χρόνος πᾶς διαιρετός, ὥστε ἦν ὅτε
the-other the and time all divisible so-that there-was when
οὔπω ἑωρᾶτο ἀλλ' ἔτ' ἐφέρετο ἡ ἀκτὶς ἐν τῷ μεταξύ.
not-yet it-was-seen but still was-traveling the ray in the medium

Καὶ εἰ ἅπαν ἅμα ἀκούει καὶ ἀκήκοε καὶ ὅλως
And if everything at-once hears and has-heard and generally
αἰσθάνεται καὶ ᾔσθηται, καὶ μή ἐστι γένεσις αὐτῶν, ἀλλ᾽
perceives and has-perceived and not is coming-to-be of-them but
εἰσὶν ἄνευ τοῦ γίνεσθαι ὅμως οὐδὲν ἧττον, ὥσπερ ὁ
they-are without the to-come-to-be nevertheless nothing less just-as the
ψόφος ἤδη γεγενημένης τῆς πληγῆς οὔπω πρὸς τῇ ἀκοῇ.
sound already having-occurred the blow not-yet at the hearing
Δηλοῖ δὲ τοῦτο καὶ ἡ τῶν γραμμάτων μετασχημάτισις,
Shows and this also the of-the letters transformation
ὡς γιγνομένης τῆς φορᾶς ἐν τῷ μεταξύ· οὐ γὰρ τὸ λεχθὲν
as occurring the locomotion in the medium not for the said
φαίνονται ἀκηκοότες διὰ τὸ μετασχηματίζεσθαι φερόμενον
they-appear having-heard because-of the to-be-transformed traveling
τὸν ἀέρα. Ἆρ᾽ οὖν οὕτω καὶ τὸ χρῶμα καὶ τὸ φῶς;
the air Is-it then thus also the color and the light
Οὐ γὰρ δὴ τῷ πῶς ἔχειν τὸ μὲν ὁρᾷ τὸ
Not for indeed by-the somehow to-be-disposed the-one indeed sees the-other
δ᾽ ὁρᾶται, ὥσπερ ἴσα ἐστίν· οὐθὲν γὰρ ἔδει
and is-seen just-as equal-things are nothing for it-would-be-needful
που ἑκάτερον εἶναι· τοῖς γὰρ ἴσοις γινομένοις οὐδὲν
somewhere each to-be for-the for equal becoming nothing
διαφέρει ἢ ἐγγὺς ἢ πόρρω ἀλλήλων εἶναι.
differs whether near or far from-one-another to-be
Ἢ περὶ μὲν τὸν ψόφον καὶ τὴν ὀσμὴν τοῦτο συμβαίνειν
Or about indeed the sound and the smell this to-happen
εὔλογον· ὥσπερ γὰρ ὁ ἀὴρ καὶ τὸ ὕδωρ συνεχῆ μέν,
reasonable just-as for the air and the water continuous indeed
ἀλλ᾽ ὅμως μεμέρισται ἀμφοτέρων ἡ κίνησις. Διὸ καὶ
but nevertheless is-divided of-both the motion Wherefore also

ἔστι μὲν ὡς τὸ αὐτὸ ἀκούει ὁ πρῶτος καὶ ὁ ὕστερος
it-is indeed as the same hears the first and the later
καὶ ὀσφραίνεται, ἔστι δ' ὡς οὔ.
and smells it-is but as not
Δοκεῖ δέ τισιν εἶναι ἀπορία καὶ περὶ τούτων· ἀδύνατον
It-seems and to-some to-be a-perplexity also about these impossible
γάρ φασί τινες ἄλλον ἄλλῳ τὸ αὐτὸ ἀκούειν ἢ ὁρᾶν
for say some one with-another the same to-hear or to-see
καὶ ὀσφραίνεσθαι· οὐ γὰρ οἷόν τ' εἶναι πολλοὺς καὶ
and to-smell not for possible — to-be many and
χωρὶς ὄντας ἀκούειν ἢ ὀσφραίνεσθαι· τὸ γὰρ ἓν χωρὶς
apart being to-hear or to-smell the for one apart
ἂν αὐτὸ αὑτοῦ εἶναι.
— itself from-itself to-be
Ἢ τοῦ μὲν κινήσαντος πρῶτον, οἷον τῆς κώδωνος ἢ
Or of-the indeed having-moved first such-as of-the bell or
λιβανωτοῦ ἢ πυρός, τοῦ αὐτοῦ καὶ ἑνὸς ἀριθμῷ αἰσθάνονται
of-frankincense or of-fire the same and one in-number perceive
πάντες, τοῦ δὲ δὴ ἰδίου ἑτέρου ἀριθμῷ, εἴδει δὲ τοῦ αὐτοῦ,
all of-the but indeed own different in-number in-species but the same
διὸ ἅμα πολλοὶ ὁρῶσι καὶ ὀσμῶνται καὶ ἀκούουσιν.
wherefore at-once many see and smell and hear
Ἔστι δ' οὔτε σώματα ταῦτα, ἀλλὰ πάθος καὶ κίνησίς
Are and neither bodies these but affection and motion
τις (οὐ γὰρ ἂν τοῦτο συνέβαινεν), οὔτ' ἄνευ σώματος.
some not for — this would-happen nor without body
Περὶ δὲ τοῦ φωτὸς ἄλλος λόγος· τῷ εἶναι γάρ τι φῶς
About and the light another account by-the to-be for something light
ἐστίν, ἀλλ' οὐ κίνησίς τις. Ὅλως δὲ οὐδὲ ὁμοίως ἐπί
is but not motion some Generally and not-even alike in-the-case-of
τε ἀλλοιώσεως ἔχει καὶ φορᾶς· αἱ μὲν γὰρ φοραὶ εὐλόγως
both alteration it-holds and locomotion the indeed for locomotions reasonably

εἰς τὸ μεταξὺ πρῶτον ἀφικνοῦνται (δοκεῖ δ' ὁ ψόφος
to the medium first arrive it-seems and the sound
εἶναι φερομένου τινὸς κίνησις), ὅσα δ' ἀλλοιοῦται,
to-be being-carried of-something motion as-many-as but are-altered
οὐκέτι ὁμοίως· ἐνδέχεται γὰρ ἀθρόον ἀλλοιοῦσθαι, καὶ μὴ
no-longer likewise it-is-possible for all-at-once to-be-altered and not
τὸ ἥμισυ πρότερον, οἷον τὸ ὕδωρ ἅμα πᾶν πήγνυσθαι.
the half first such-as the water at-once all to-freeze
Οὐ μὴν ἀλλ' ἂν ᾖ πολὺ τὸ θερμαινόμενον ἢ πηγνύμενον,
Not truly but if be much the being-heated or freezing
τὸ ἐχόμενον ὑπὸ τοῦ ἐχομένου πάσχει, τὰ δὲ πρῶτον
the next by the next is-affected the and first
ὑπ' αὐτοῦ τοῦ ἀλλοιοῦντος μεταβάλλει, καὶ οὐκ ἀνάγκη
by itself the altering is-changed and not necessary
ἅμα ἀλλοιοῦσθαι καὶ ἀθρόον.
at-once to-be-altered and all-at-once
Ἦν δ' ἂν καὶ τὸ γεύεσθαι ὥσπερ ἡ ὀσμή, εἰ ἐν ὑγρῷ ἦμεν
Would-be and — also the to-taste just-as the smell if in moist we-were
καὶ πορρωτέρω ἔτι πρὶν θιγεῖν αὐτοῦ ἠσθανόμεθα. Εὐλόγως
and from-farther still before to-touch it we-would-perceive Reasonably
δ' ὧν ἐστὶ μεταξὺ τοῦ αἰσθητηρίου, οὐχ ἅμα πάντα
and of-which there-is medium of-the sense-organ not at-once all
πάσχει, πλὴν ἐπὶ τοῦ φωτὸς διὰ τὸ εἰρημένον. Διὰ
is-affected except in-the-case-of the light because-of the stated Because-of
τὸ αὐτὸ δὲ καὶ ἐπὶ τοῦ ὁρᾶν· τὸ γὰρ φῶς ποιεῖ τὸ ὁρᾶν.
the same and also in-the-case-of the to-see the for light makes the to-see

7 · PERCEIVING TWO THINGS AT ONCE

Can two things be perceived in one indivisible time? The greater motion knocks out the lesser, and a mixture is perceived as one; one sense cannot perceive two unmixed things at once, still less two senses, as white and sweet. Against students of concords, no time is imperceptible: a whole is perceived through its parts. The perceptive part is numerically one, as one thing is white and sweet, but different in being for each genus. Every perceptible is a magnitude, since an indivisible at the edge of sight would be both visible and invisible.

Ἔστι δέ τις ἀπορία καὶ ἄλλη τοιάδε περὶ αἰσθήσεως,
There-is and some perplexity also another such about perception
πότερον ἐνδέχεται δυεῖν ἅμα αἰσθάνεσθαι ἐν τῷ αὐτῷ
whether is-possible two-things at-once to-perceive in the same
καὶ ἀτόμῳ χρόνῳ, ἢ οὔ, εἰ δὴ ἀεὶ ἡ μείζων κίνησις
and indivisible time or not if indeed always the greater motion
τὴν ἐλάττω ἐκκρούει· διὸ ἐπιφερομένων ἐπὶ τὰ ὄμματα
the lesser knocks-out wherefore being-brought-before to the eyes
οὐκ αἰσθάνονται, ἐὰν τύχωσι σφόδρα τι ἐννοοῦντες
not they-perceive if they-happen intensely something thinking
ἢ φοβούμενοι ἢ ἀκούοντες πολὺν ψόφον.
or fearing or hearing much noise
Τοῦτο δὴ ὑποκείσθω, καὶ ὅτι ἑκάστου μᾶλλον ἔστιν
This indeed let-it-be-assumed and that each rather it-is-possible
αἰσθάνεσθαι ἁπλοῦ ὄντος ἢ κεκραμένου, οἷον οἴνου ἀκράτου
to-perceive simple being than mixed such-as of-wine unmixed
ἢ κεκραμένου, καὶ μέλιτος, καὶ χρόας, καὶ τῆς νήτης
than mixed and of-honey and of-color and of-the top-string
μόνης ἢ ἐν τῷ διὰ πασῶν, διὰ τὸ ἀφανίζειν ἄλληλα.
alone than in the through all because-of the to-obscure one-another

Τοῦτο δὲ ποιεῖ ἐξ ὧν ἕν τι γίνεται. Εἰ δὴ ἡ μείζων
This and does from which one something comes-to-be If indeed the greater
τὴν ἐλάττω κίνησιν ἐκκρούει, ἀνάγκη, ἂν ἅμα ὦσι, καὶ
the lesser motion knocks-out necessary if at-once they-be also
αὐτὴν ἧττον αἰσθητὴν εἶναι ἢ εἰ μόνη ἦν· ἀφαιρεῖται
itself less perceptible to-be than if alone it-were takes-away
γάρ τι ἡ ἐλάττων μιγνυμένη, εἴπερ ἅπαντα τὰ
for something the lesser being-mixed if-indeed all the
ἁπλᾶ μᾶλλον αἰσθητά ἐστίν. Ἐὰν ἄρα ἴσαι ὦσιν ἕτεραι
simple-things more perceptible are If then equal they-be different
οὖσαι, οὐδετέρας ἔσται αἴσθησις· ἀφανιεῖ γὰρ ἡ ἑτέρα
being of-neither will-be perception will-obscure for the one
ὁμοίως τὴν ἑτέραν. Ἁπλῆς δ' οὐκ ἔστιν αἰσθάνεσθαι.
likewise the other Of-simple and not it-is-possible to-perceive
Ὥστε ἢ οὐδεμία ἔσται αἴσθησις ἢ ἄλλη ἐξ ἀμφοῖν.
So-that either no will-be perception or another from both
Ὅπερ καὶ γίνεσθαι δοκεῖ ἐκ τῶν κεραννυμένων ἐν
Which-very-thing also to-happen seems from the being-blended-things in
ᾧ ἂν μιχθῶσιν.
whatever — they-be-mixed
Ἐπεὶ οὖν ἐκ μὲν ἐνίων γίνεταί τι, ἐκ δ' ἐνίων οὐ
Since then from indeed some comes-to-be something from but others not
γίνεται, τοιαῦτα δὲ τὰ ὑφ' ἑτέραν αἴσθησιν· μίγνυνται
comes-to-be such and the-things under different perception are-mixed
γὰρ ὧν τὰ ἔσχατα ἕν· οὐκ ἔστι δ' ἐκ λευκοῦ
for those-whose the extremes one not it-is-possible and from white
καὶ ὀξέος ἓν γενέσθαι ἀλλ' ἢ κατὰ συμβεβηκός,
and sharp one to-come-to-be but except according-to accident
ἀλλ' οὐχ ὡς ἐξ ὀξέος καὶ βαρέος συμφωνία· οὐκ ἄρα
but not as from of-sharp and of-heavy concord not then
οὐδ' αἰσθάνεσθαι ἐνδέχεται αὐτῶν ἅμα.
not-even to-perceive is-possible them at-once

Ἴσαι μὲν γὰρ οὖσαι αἱ κινήσεις ἀφανιοῦσιν ἀλλήλας, ἐπεὶ
Equal indeed for being the motions will-obscure one-another since
μία οὐ γίνεται ἐξ αὐτῶν. Ἐὰν δ' ἄνισοι, ἡ κρείττων
one not comes-to-be from them If and unequal the stronger
αἴσθησιν ἐμποιήσει, ἐπεὶ μᾶλλον ἅμα δυεῖν αἴσθοιτ'
perception will-produce since rather at-once two-things would-perceive
ἂν ἡ ψυχὴ τῇ μιᾷ αἰσθήσει ὧν μία αἴσθησις, οἷον
— the soul with-the one perception of-which one perception such-as
ὀξέος καὶ βαρέος· μᾶλλον γὰρ ἅμα ἡ κίνησις τῆς μιᾶς
of-sharp and of-heavy rather for at-once the motion of-the one
ταύτης ἢ τοῖν δυοῖν, οἷον ὄψεως καὶ ἀκοῆς.
this than of-the two such-as of-sight and hearing
Τῇ μιᾷ δὲ ἅμα δυοῖν οὐκ ἔστιν αἰσθάνεσθαι ἂν μὴ
With-the one and at-once two-things not it-is-possible to-perceive if not
μιχθῇ· τὸ γὰρ μῖγμα ἓν βούλεται εἶναι, τοῦ δ' ἑνὸς μία
they-be-mixed the for mixture one tends to-be of-the and one one
αἴσθησις, ἡ δὲ μία ἅμα αὑτῇ. Ὥστ' ἐξ ἀνάγκης τῶν
perception the and one at-once with-itself So-that from necessity the
μεμιγμένων ἅμα αἰσθάνεται, ὅτι μιᾷ αἰσθήσει κατ'
mixed-things at-once it-perceives because by-one perception according-to
ἐνέργειαν αἰσθάνεται· ἑνὸς μὲν γὰρ ἀριθμῷ ἡ κατ'
activity it-perceives of-one indeed for in-number the according-to
ἐνέργειαν μία, εἴδει δὲ ἡ κατὰ δύναμιν μία. Καὶ εἰ μία
activity one in-species and the according-to potentiality one And if one
τοίνυν ἡ αἴσθησις ἡ κατ' ἐνέργειαν, ἓν ἐκεῖνα ἐρεῖ.
therefore the perception the according-to activity one those it-will-say
Μεμῖχθαι ἄρα ἀνάγκη αὐτά. Ὅταν ἄρα μὴ ᾖ
To-have-been-mixed then necessary them Whenever then not they-be
μεμιγμένα, δύο ἔσονται αἰσθήσεις αἱ κατ' ἐνέργειαν.
mixed two will-be perceptions the according-to activity
Ἀλλὰ κατὰ μίαν δύναμιν καὶ ἄτομον χρόνον μίαν
But according-to one power and indivisible time one

ἀνάγκη εἶναι τὴν ἐνέργειαν· μιᾶς γὰρ εἰσάπαξ μία κίνησις
necessary to-be the activity of-one for at-one-time one motion
καὶ χρῆσις, μία δὲ ἡ δύναμις. Οὐκ ἄρα ἐνδέχεται δυεῖν
and use one and the power Not then it-is-possible two-things
ἅμα αἰσθάνεσθαι τῇ μιᾷ αἰσθήσει.
at-once to-perceive with-the one perception
Ἀλλὰ μὴν εἰ τὰ ὑπὸ τὴν αὐτὴν αἴσθησιν ἅμα
But truly if the-things under the same perception at-once
ἀδύνατον, ἐὰν ᾖ δύο, δῆλον ὅτι ἧττον ἔτι τὰ
impossible if they-be two clear that less still the-things
κατὰ δύο αἰσθήσεις ἐνδέχεται ἅμα αἰσθάνεσθαι, οἷον
according-to two perceptions it-is-possible at-once to-perceive such-as
λευκὸν καὶ γλυκύ. Φαίνεται γὰρ τὸ μὲν τῷ ἀριθμῷ ἓν
white and sweet It-appears for the indeed by-the number one
ἡ ψυχὴ οὐδενὶ ἑτέρῳ λέγειν ἀλλ' ἢ τῷ ἅμα, τὸ δὲ
the soul by-no other to-say but except by-the at-once the and
τῷ εἴδει ἓν τῇ κρινούσῃ αἰσθήσει καὶ τῷ τρόπῳ.
in-the species one by-the judging perception and by-the manner
Λέγω δὲ τοῦτο, ὅτι ἴσως τὸ λευκὸν καὶ τὸ μέλαν,
I-mean and this that perhaps the white and the black
ἕτερον τῷ εἴδει ὄν, ἡ αὐτὴ κρίνει, καὶ τὸ γλυκὺ καὶ
different in-the species being the same judges also the sweet and
τὸ πικρόν, ἡ αὐτὴ μὲν ἑαυτῇ, ἐκείνης δ' ἄλλη, ἀλλ'
the bitter the same indeed with-itself than-that but other but
ἑτέρως ἑκάτερον τῶν ἐναντίων, ὡς δ' αὕτως ἑαυταῖς
differently each of-the contraries as and likewise with-themselves
τὰ σύστοιχα, οἷον ὡς ἡ γεῦσις τὸ γλυκύ, οὕτως ἡ ὄψις
the correlatives such-as as the taste the sweet so the sight
τὸ λευκόν· ὡς δ' αὕτη τὸ μέλαν, οὕτως ἐκείνη τὸ πικρόν.
the white as and this the black so that the bitter

Ἔτι εἰ αἱ τῶν ἐναντίων κινήσεις ἐναντίαι, ἅμα δὲ τὰ
Further if the of-the contraries motions contrary at-once and the
ἐναντία ἐν τῷ αὐτῷ καὶ ἀτόμῳ οὐκ ἐνδέχεται ὑπάρχειν,
contraries in the same and indivisible not is-possible to-belong
ὑπὸ δὲ τὴν αἴσθησιν τὴν μίαν ἐναντία ἐστίν, οἷον γλυκὺ
under and the perception the one contraries are such-as sweet
πικρῷ, τούτων οὐκ ἂν ἐνδέχοιτο αἰσθάνεσθαι ἅμα.
to-bitter these not — it-would-be-possible to-perceive at-once
Ὁμοίως δὲ δῆλον ὅτι οὐδὲ τὰ μὴ ἐναντία· τὰ μὲν
Likewise and clear that not-even the not contrary-things the-ones indeed
γὰρ τοῦ λευκοῦ τὰ δὲ τοῦ μέλανός ἐστιν, καὶ ἐν
for of-the white the-others and of-the black are and in
τοῖς ἄλλοις ὁμοίως, οἷον τῶν χυμῶν οἱ μὲν τοῦ
the others likewise such-as of-the flavors the-ones indeed of-the
γλυκέος οἱ δὲ τοῦ πικροῦ. Οὐδὲ τὰ μεμιγμένα ἅμα·
sweet the-others and of-the bitter Nor the mixed-things at-once
λόγοι γάρ εἰσιν ἀντικειμένων, οἷον τὸ διὰ πασῶν καὶ
ratios for are of-opposites such-as the through all and
τὸ διὰ πέντε, ἂν μὴ ὡς ἓν αἰσθάνηται.
the through five if not as one it-perceive
Οὕτως δ' εἷς λόγος ὁ τῶν ἄκρων γίνεται, ἄλλως δ'
Thus and one ratio the of-the extremes comes-to-be otherwise but
οὔ· ἔσται γὰρ ἅμα ὁ μὲν πολλοῦ πρὸς ὀλίγον
not there-will-be for at-once the-one indeed of-many to few
ἢ περιττοῦ πρὸς ἄρτιον, ὁ δ' ὀλίγου πρὸς πολὺ ἢ
or of-odd to even the-other and of-few to many or
ἀρτίου πρὸς περιττόν.
of-even to odd
Εἰ οὖν πλεῖον ἔτι ἀπέχει ἀλλήλων καὶ διαφέρει τὰ
If then more still are-distant from-one-another and differ the-things
συστοίχως μὲν λεγόμενα ἐν ἄλλῳ δὲ γένει τῶν ἐν τῷ
correlatively indeed said in another but genus than-the-things in the

αὐτῷ γένει (λέγω δ' οἷον τὸ γλυκὺ καὶ τὸ λευκὸν καλῶ
same genus I-mean and such-as the sweet and the white I-call
σύστοιχα, γένει δ' ἕτερα· τὸ γλυκὺ δὲ τοῦ μέλανος πλεῖον
correlatives in-genus but different the sweet and from-the black more
ἔτι τῷ εἴδει διαφέρει ἢ τὸ λευκόν), ἔτι ἂν ἧττον ἅμα
still in-the species differs than the white still — less at-once
ἐνδέχοιτο αὐτὰ αἰσθάνεσθαι ἢ τὰ τῷ γένει ταὐτά.
it-would-be-possible them to-perceive than the-things in-the genus the-same
Ὥστ' εἰ μὴ ταῦτα, οὐδ' ἐκεῖνα. Ὃ δὲ λέγουσί
So-that if not these not-even those What and say
τινες τῶν περὶ τὰς συμφωνίας, ὅτι οὐχ ἅμα μὲν
some of-the-men about the concords that not at-once indeed
ἀφικνοῦνται οἱ ψόφοι, φαίνονται δέ, καὶ λανθάνει, ὅταν
arrive the sounds they-appear but and it-escapes-notice whenever
ὁ χρόνος ᾖ ἀναίσθητος, πότερον ὀρθῶς λέγεται ἢ οὔ;
the time be imperceptible whether rightly is-it-said or not
Τάχα γὰρ ἂν φαίη τις καὶ νῦν παρὰ τοῦτο δοκεῖν ἅμα
Perhaps for — might-say someone also now because-of this to-seem at-once
ὁρᾶν καὶ ἀκούειν, ὅτι οἱ μεταξὺ χρόνοι λανθάνουσιν. Ἢ
to-see and to-hear that the intermediate times escape-notice Or
τοῦτ' οὐκ ἀληθές, οὐδ' ἐνδέχεται χρόνον εἶναι ἀναίσθητον
this not true nor it-is-possible time to-be imperceptible
οὐδένα οὐδὲ λανθάνειν, ἀλλὰ παντὸς ἐνδέχεται αἰσθάνεσθαι.
any nor to-escape-notice but of-every it-is-possible to-perceive
Εἰ γὰρ ὅτε αὐτὸς αὑτοῦ τις αἰσθάνεται ἢ ἄλλου ἐν συνεχεῖ
If for when he of-himself someone perceives or of-another in continuous
χρόνῳ, μὴ ἐνδέχεται τότε λανθάνειν ὅτι ἐστίν, ἔστι δέ τις
time not is-possible then to-escape-notice that he-is there-is and some
ἐν τῷ συνεχεῖ καὶ τοσοῦτος ὅσος ὅλως ἀναίσθητός ἐστι,
in the continuous and so-great as wholly imperceptible is
δῆλον ὅτι τότε λανθάνοι ἂν εἰ ἔστιν αὐτὸς αὑτόν, καὶ εἰ
clear that then it-would-escape-notice — if he-is himself himself and if

ὁρᾷ, καὶ οὐκ αἰσθάνεται· καὶ εἰ αἰσθάνεται, ἔτι οὐκ ἂν εἴη
he-sees and not perceives and if he-perceives still not — would-be
οὔτε χρόνος οὔτε πρᾶγμα οὐδὲν ὃ αἰσθάνεται ἢ ἐν ᾧ, εἰ
neither time nor thing any which he-perceives or in which if
μὴ οὕτως, ὅτι ἐν τούτου τινὶ ἢ ὅτι τούτου τι ὁρᾷ, εἴπερ
not thus that in of-this some or that of-this something he-sees if-indeed
ἔστι τι μέγεθος καὶ χρόνου καὶ πράγματος ἀναίσθητον
there-is some magnitude both of-time and of-thing imperceptible
ὅλως διὰ μικρότητα· εἰ γὰρ τὴν ὅλην ὁρᾷ, καὶ αἰσθάνεται
wholly because-of smallness if for the whole he-sees and perceives
τὸν αὐτὸν συνεχῶς χρόνον, οὐ τῶν νῦν τούτων τινί.
the same continuously time not of-the now of-these by-some
Ἀφῃρήσθω ἡ τὸ Γ Β, ἐν ᾗ οὐκ ᾐσθάνετο. Οὐκοῦν
Let-be-taken-away the the C B in which not he-was-perceiving Therefore
ἐν ταύτης τινὶ ἢ ταύτης τι, ὥσπερ τὴν γῆν ὁρᾷ
in of-this some or of-this something just-as the earth he-sees
ὅλην, ὅτι τοδὶ αὐτῆς, καὶ ἐν τῷ ἐνιαυτῷ βαδίζει, ὅτι
whole because this of-it and in the year he-walks because
ἐν τῷδε τῷ μέρει αὐτοῦ. Ἀλλὰ μὴν ἐν τῷ Β Γ οὐδὲν
in this the part of-it But truly in the B C nothing
αἰσθάνεται. Τῷ ἄρα ἐν τούτου τινὶ τοῦ Α Β αἰσθάνεσθαι
he-perceives By-the then in of-this some of-the A B to-perceive
λέγεται τοῦ ὅλου αἰσθάνεσθαι καὶ τὴν ὅλην.
he-is-said the whole to-perceive and the whole
Ὁ δ' αὐτὸς λόγος καὶ ἐπὶ τῆς Α Γ· ἀεὶ γὰρ
The and same account also in-the-case-of the A C always for
ἐν τινὶ καὶ τινός, ὅλου δ' οὐκ ἔστιν αἰσθάνεσθαι.
in some and of-some whole but not it-is-possible to-perceive
Ἅπαντα μὲν οὖν αἰσθητά ἐστιν, ἀλλ' οὐ φαίνεται ὅσα
All indeed then perceptible are but not they-appear as-great-as
ἐστίν· τοῦ γὰρ ἡλίου τὸ μέγεθος ὁρᾷ καὶ τὸ τετράπηχυ
they-are of-the for sun the magnitude he-sees and the four-cubit-thing

πόρρωθεν, ἀλλ᾽ οὐ φαίνεται ὅσον, ἀλλ᾽ ἐνίοτε ἀδιαίρετον,
from-afar but not it-appears how-great but sometimes indivisible
ὁρᾷ δ᾽ οὐκ ἀδιαίρετον.
he-sees but not indivisible
Ἡ δ᾽ αἰτία εἴρηται ἐν τοῖς ἔμπροσθεν περὶ τούτου.
The and cause has-been-said in the-works before about this
Ὅτι μὲν οὖν οὐθείς ἐστι χρόνος ἀναίσθητος, ἐκ τούτων
That indeed then none is time imperceptible from these
φανερόν· περὶ δὲ τῆς πρότερον λεχθείσης ἀπορίας
evident about and the earlier stated perplexity
σκεπτέον, πότερον ἐνδέχεται ἅμα πλειόνων αἰσθάνεσθαι
must-be-considered whether is-possible at-once several-things to-perceive
ἢ οὐκ ἐνδέχεται. Τὸ δ᾽ ἅμα λέγω ἐν ἑνὶ καὶ ἀτόμῳ
or not is-possible The and at-once I-mean in one and indivisible
χρόνῳ πρὸς ἄλληλα.
time in-relation-to one-another
Πρῶτον μὲν οὖν ἆρ᾽ ὧδ᾽ ἐνδέχεται, ἅμα μέν, ἑτέρῳ
First indeed then is-it thus is-it-possible at-once indeed with-another
δὲ τῆς ψυχῆς αἰσθάνεσθαι, καὶ οὐ τῷ ἀτόμῳ, οὕτω
and of-the soul to-perceive and not by-the indivisible so
δ᾽ ἀτόμῳ ὡς παντὶ ὄντι συνεχεῖ; Ἢ ὅτι πρῶτον μὲν
and indivisible as all being continuous Or that first indeed
τὰ κατὰ τὴν μίαν αἴσθησιν, οἷον λέγω ὄψιν, εἰ
the-things according-to the one perception such-as I-mean sight if
ἔσται ἄλλῳ αἰσθανομένη ἄλλου καὶ ἄλλου χρώματος,
it-will-be with-one perceiving of-one and of-another color
πλείω τε μέρη ἕξει εἴδει ταὐτά;
more both parts it-will-have in-species the-same
Καὶ γὰρ ἃ αἰσθάνεται, ἐν τῷ αὐτῷ γένει ἐστίν. Εἰ δὲ
And for the-things-which it-perceives in the same genus are If but
ὅτι ὡς δύο ὄμματα φαίη τις, οὐδὲν κωλύει, οὕτω καὶ ἐν
that as two eyes should-say someone nothing prevents so also in

τῇ ψυχῇ, ὅτι ἴσως ἐκ μὲν τούτων ἕν τι γίνεται καὶ μία
the soul that perhaps from indeed these one something comes-to-be and one
ἡ ἐνέργεια αὐτῶν· ἐκεῖ δέ, εἰ μὲν ἓν τὸ ἐξ ἀμφοῖν, ἐκεῖνο
the activity of-them there but if indeed one the from both that
τὸ αἰσθανόμενον ἔσται, εἰ δὲ χωρίς, οὐχ ὁμοίως ἕξει.
the perceiving will-be if but separate not likewise it-will-hold
Ἔτι αἰσθήσεις αἱ αὐταὶ πλείους ἔσονται, ὥσπερ εἴ τις
Further perceptions the same more will-be just-as if someone
ἐπιστήμας διαφόρους φαίη· οὔτε γὰρ ἡ ἐνέργεια ἄνευ
sciences different should-say neither for the activity without
τῆς καθ' αὑτὴν ἔσται δυνάμεως, οὔτ' ἄνευ ταύτης ἔσται
the by itself will-be power nor without this will-be
αἴσθησις. Εἰ δὲ τούτων ἐν ἑνὶ καὶ ἀτόμῳ αἰσθάνεται,
perception If and these in one and indivisible it-perceives
δῆλον ὅτι καὶ τῶν ἄλλων· μᾶλλον γὰρ ἐνεδέχετο τούτων
clear that also the others more for would-be-possible of-these
ἅμα πλειόνων ἢ τῶν τῷ γένει ἑτέρων.
at-once several than of-the in-the genus different
Εἰ δὲ δὴ ἄλλῳ μὲν γλυκέος ἄλλῳ δὲ λευκοῦ αἰσθάνεται
If and indeed with-one indeed of-sweet with-another and of-white perceives
ἡ ψυχὴ μέρει, ἤτοι τὸ ἐκ τούτων ἕν τί ἐστιν ἢ οὐχ ἕν.
the soul part either the from these one something is or not one
Ἀλλ' ἀνάγκη ἕν· ἓν γάρ τι τὸ αἰσθητικόν ἐστι μέρος.
But necessary one one for something the perceptive is part
Τίνος οὖν ἐκεῖνο ἑνός; Οὐδὲν γὰρ ἐκ τούτων ἕν. Ἀνάγκη
Of-what then that one None for from these one Necessary
ἄρα ἕν τι εἶναι τῆς ψυχῆς, ᾧ ἅπαντα αἰσθάνεται,
then one something to-be of-the soul by-which all-things it-perceives
καθάπερ εἴρηται πρότερον, ἄλλο δὲ γένος δι' ἄλλου.
as has-been-said earlier another and genus through another

Ἆρ᾽ οὖν ᾗ μὲν ἀδιαίρετόν ἐστι κατ᾽ ἐνέργειαν,
Is-it then insofar-as indeed indivisible it-is according-to activity
ἕν τί ἐστι τὸ αἰσθητικὸν γλυκέος καὶ λευκοῦ, ὅταν
one something is the perceptive of-sweet and of-white whenever
δὲ διαιρετὸν γένηται κατ᾽ ἐνέργειαν, ἕτερον; Ἢ ὥσπερ
but divisible it-becomes according-to activity different Or just-as
ἐπὶ τῶν πραγμάτων αὐτῶν ἐνδέχεται, οὕτω καὶ
in-the-case-of the things themselves it-is-possible so also
ἐπὶ τῆς ψυχῆς. Τὸ γὰρ αὐτὸ καὶ ἓν ἀριθμῷ λευκὸν
in-the-case-of the soul The for same and one in-number white
καὶ γλυκύ ἐστι, καὶ ἄλλα πολλά, εἰ μὴ χωριστὰ τὰ
and sweet is and other many-things if not separable the
πάθη ἀλλήλων, ἀλλὰ τὸ εἶναι ἕτερον ἑκάστῳ.
affections from-one-another but the to-be different for-each
Ὁμοίως τοίνυν θετέον καὶ ἐπὶ τῆς ψυχῆς τὸ
Likewise therefore it-must-be-posited also in-the-case-of the soul the
αὐτὸ καὶ ἓν εἶναι ἀριθμῷ τὸ αἰσθητικὸν πάντων, τῷ
same and one to-be in-number the perceptive of-all in-the
μέντοι εἶναι ἕτερον καὶ ἕτερον τῶν μὲν γένει τῶν
however to-be different and different of-the-ones indeed in-genus of-the-others
δὲ εἴδει. Ὥστε καὶ αἰσθάνοιτ᾽ ἂν ἅμα τῷ αὐτῷ καὶ
and in-species So-that also would-perceive — at-once with-the same and
ἑνί, λόγῳ δ᾽ οὐ τῷ αὐτῷ. Ὅτι δὲ τὸ αἰσθητὸν πᾶν
one in-account but not with-the same That and the perceptible every
ἐστὶ μέγεθος καὶ οὐκ ἔστιν ἀδιαίρετον αἰσθητόν, δῆλον.
is magnitude and not is indivisible perceptible clear
Ἔστι γὰρ ὅθεν μὲν οὐκ ἂν ὀφθείη, ἄπειρον τὸ
There-is for whence indeed not — it-would-be-seen infinite the
ἀπόστημα, ὅθεν δὲ ὁρᾶται, πεπερασμένον. Ὁμοίως
distance whence and it-is-seen limited Likewise
δὲ καὶ τὸ ὀσφραντὸν καὶ ἀκουστὸν καὶ ὅσων μὴ
and also the smellable and audible and as-many-as not

αὐτῶν ἁπτόμενοι αἰσθάνονται. Ἔστι δέ τι ἔσχατον τοῦ
them touching they-perceive There-is and some last of-the
ἀποστήματος ὅθεν οὐχ ὁρᾶται, καὶ πρῶτον ὅθεν ὁρᾶται.
distance whence not it-is-seen and first whence it-is-seen
Τοῦτο δὴ ἀνάγκη ἀδιαίρετον εἶναι, οὗ ἐν μὲν τῷ
This indeed necessary indivisible to-be of-which in indeed the
ἐπέκεινα οὐκ ἐνδέχεται αἰσθάνεσθαι ὄντος, ἐν δὲ τῷ ἐπὶ
beyond not is-possible to-perceive being in but the on
ταδὶ ἀνάγκη αἰσθάνεσθαι. Εἰ δή τί ἐστιν ἀδιαίρετον
this-side necessary to-perceive If indeed something is indivisible
αἰσθητόν, ὅταν τεθῇ ἐπὶ τῷ ἐσχάτῳ ὅθεν ἐστὶν
perceptible whenever it-be-placed at the last whence is
ὕστατον μὲν οὐκ αἰσθητὸν πρῶτον δ' αἰσθητόν, ἅμα
last indeed not perceptible first but perceptible at-once
συμβήσεται ὁρατὸν εἶναι καὶ ἀόρατον· τοῦτο δ' ἀδύνατον.
it-will-follow visible to-be and invisible this but impossible

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ARISTOTLE

ΠΕΡΙ ΜΝΗΜΗΣ ΚΑΙ ΑΝΑΜΝΗΣΕΩΣ

On Memory and Recollection

Memory is not of the future, which is matter of hope, nor of the present, which is perceived, but of the past; it belongs to animals that perceive time. Since thought requires an image, memory belongs to the primary perceptive part and only by accident to thought. A memory is like a picture stamped on the soul and body, which is why the very young and the old, the too quick and the too slow, remember badly. One contemplates the image now as itself, now as a likeness, as with Coriscus' portrait; madmen confuse the two, and exercise preserves memory.

Περὶ μὲν οὖν τῶν αἰσθητηρίων καὶ τῶν αἰσθητῶν τίνα
About indeed then the sense-organs and the perceptibles what
τρόπον ἔχει καὶ κοινῇ καὶ καθ' ἕκαστον αἰσθητήριον
way they-are both in-common and according-to each sense-organ
εἴρηται· τῶν δὲ λοιπῶν πρῶτον σκεπτέον περὶ μνήμης
it-has-been-said of-the and remaining first must-be-considered about memory
καὶ τοῦ μνημονεύειν, τί ἐστι, καὶ διὰ τίν' αἰτίαν
and the to-remember what it-is and because-of what cause
γίγνεται, καὶ τίνι τῶν τῆς ψυχῆς μορίων συμβαίνει
it-comes-to-be and to-which of-the of-the soul parts happens
τοῦτο τὸ πάθος καὶ τὸ ἀναμιμνήσκεσθαι· οὐ γὰρ οἱ
this the affection and the to-recollect not for the
αὐτοί εἰσι μνημονικοὶ καὶ ἀναμνηστικοί, ἀλλ' ὡς ἐπὶ τὸ
same are good-at-remembering and good-at-recollecting but as for the
πολὺ μνημονικώτεροι μὲν οἱ βραδεῖς, ἀναμνηστικώτεροι
most-part better-at-remembering indeed the slow better-at-recollecting
δὲ οἱ ταχεῖς καὶ εὐμαθεῖς. Πρῶτον μὲν οὖν ληπτέον
and the quick and quick-learning First indeed then must-be-grasped
ποιά ἐστι τὰ μνημονευτά· πολλάκις γὰρ ἐξαπατᾷ τοῦτο.
what-sort are the rememberables often for deceives this
Οὔτε γὰρ τὸ μέλλον ἐνδέχεται μνημονεύειν, ἀλλ' ἔστι
Neither for the future it-is-possible to-remember but it-is

δοξαστὸν καὶ ἐλπιστόν (εἴη δ' ἂν καὶ ἐπιστήμη τις
opinable and hopeable would-be and — also knowledge some
ἐλπιστική, καθάπερ τινές φασι τὴν μαντικήν), οὔτε τοῦ
of-hope as some say the divination nor of-the
παρόντος, ἀλλ' αἴσθησις· ταύτῃ γὰρ οὔτε τὸ μέλλον οὔτε
present but perception by-this for neither the future nor
τὸ γενόμενον γνωρίζομεν, ἀλλὰ τὸ παρὸν μόνον. Ἡ δὲ
the past we-know but the present only The but
μνήμη τοῦ γενομένου· τὸ δὲ παρὸν ὅτε πάρεστιν, οἷον
memory of-the past the and present when it-is-present such-as
τοδὶ τὸ λευκὸν ὅτε ὁρᾷ, οὐδεὶς ἂν φαίη μνημονεύειν, οὐδὲ
this the white when he-sees no-one — would-say to-remember nor
τὸ θεωρούμενον, ὅτε θεωρῶν τυγχάνει καὶ ἐννοῶν· ἀλλὰ
the contemplated when contemplating he-happens and thinking but
τὸ μὲν αἰσθάνεσθαί φησι, τὸ δ' ἐπίστασθαι μόνον·
the-one indeed to-perceive he-says the-other and to-know only
ὅταν δ' ἄνευ τῶν ἐνεργειῶν ἔχῃ τὴν ἐπιστήμην καὶ τὴν
whenever but without the activities he-has the knowledge and the
αἴσθησιν, οὕτω μέμνηται τὰς τοῦ τριγώνου ὅτι δύο ὀρθαῖς
perception thus he-remembers the of-the triangle that two right-angles
ἴσαι, τὸ μὲν ὅτι ἔμαθεν ἢ ἐθεώρησεν, τὸ δὲ ὅτι
equal the-one indeed that he-learned or contemplated the-other and that
ἤκουσεν ἢ εἶδεν ἢ ὅ τι τοιοῦτον· ἀεὶ γὰρ ὅταν ἐνεργῇ
he-heard or saw or what thing such always for whenever he-is-active
κατὰ τὸ μνημονεύειν, οὕτως ἐν τῇ ψυχῇ λέγει, ὅτι
according-to the to-remember thus in the soul he-says that
πρότερον τοῦτο ἤκουσεν ἢ ᾔσθετο ἢ ἐνόησεν. Ἔστι μὲν
earlier this he-heard or perceived or thought Is indeed
οὖν ἡ μνήμη οὔτε αἴσθησις οὔτε ὑπόληψις, ἀλλὰ τούτων
then the memory neither perception nor supposition but of-these
τινὸς ἕξις ἢ πάθος, ὅταν γένηται χρόνος. Τοῦ δὲ νῦν
some state or affection whenever has-come-to-be time Of-the and now

ἐν τῷ νῦν οὐκ ἔστι μνήμη, καθάπερ εἴρηται καὶ πρότερον,
in the now not is memory as has-been-said also earlier
ἀλλὰ τοῦ μὲν παρόντος αἴσθησις, τοῦ δὲ μέλλοντος
but of-the indeed present perception of-the and future
ἐλπίς, τοῦ δὲ γενομένου μνήμη. Διὸ μετὰ χρόνου πᾶσα
hope of-the and past memory Wherefore with time all
μνήμη. Ὥσθ' ὅσα χρόνου αἰσθάνεται, ταῦτα μόνα τῶν
memory So-that as-many-as time perceive these alone of-the
ζῴων μνημονεύει, καὶ τούτῳ ᾧ αἰσθάνεται.
animals remember and by-this by-which they-perceive
Ἐπεὶ δὲ περὶ φαντασίας εἴρηται πρότερον ἐν τοῖς
Since and about imagination it-has-been-said earlier in the-works
περὶ ψυχῆς, καὶ νοεῖν οὐκ ἔστιν ἄνευ φαντάσματος·
about soul and to-think not it-is-possible without an-image
συμβαίνει γὰρ τὸ αὐτὸ πάθος ἐν τῷ νοεῖν ὅπερ καὶ
happens for the same affection in the to-think which-very-thing also
ἐν τῷ διαγράφειν· ἐκεῖ τε γὰρ οὐθὲν προσχρώμενοι τῷ
in the to-draw-diagrams there both for nothing making-use-of the
τὸ ποσὸν ὡρισμένον εἶναι τὸ τριγώνου, ὅμως γράφομεν
the quantity determinate to-be that of-the-triangle nevertheless we-draw
ὡρισμένον κατὰ τὸ ποσόν· καὶ ὁ νοῶν ὡσαύτως,
determinate according-to the quantity and the(-one) thinking likewise
κἂν μὴ ποσὸν νοῇ, τίθεται πρὸ ὀμμάτων ποσόν, νοεῖ
even-if not quantity be-think places before eyes a-quantity thinks
δ' οὐχ ᾗ ποσόν. Ἂν δ' ἡ φύσις ᾖ τῶν ποσῶν,
but not insofar-as quantity If and the nature be of-the quantities
ἀόριστον δέ, τίθεται μὲν ποσὸν ὡρισμένον, νοεῖ δ' ᾗ
indefinite but be-places indeed quantity determinate thinks but insofar-as
ποσὸν μόνον. Διὰ τίνα μὲν οὖν αἰτίαν οὐκ ἐνδέχεται
quantity only Because-of what indeed then cause not it-is-possible
νοεῖν οὐδὲν ἄνευ τοῦ συνεχοῦς, οὐδ' ἄνευ χρόνου τὰ
to-think anything without the continuous nor without time the-things

μὴ ἐν χρόνῳ ὄντα, ἄλλος λόγος. Μέγεθος δ' ἀναγκαῖον
not in time being another account Magnitude and necessary
γνωρίζειν καὶ κίνησιν ᾧ καὶ χρόνον, καὶ τὸ φάντασμα
to-know and motion by-which also time and the image
τῆς κοινῆς αἰσθήσεως πάθος ἐστίν. Ὥστε φανερὸν ὅτι
of-the common perception affection is So-that evident that
τῷ πρώτῳ αἰσθητικῷ τούτων ἡ γνῶσίς ἐστιν.
by-the first perceptive of-these the knowledge is
Ἡ δὲ μνήμη καὶ ἡ τῶν νοητῶν οὐκ ἄνευ φαντάσματός
The and memory even the of-the thinkables not without image
ἐστιν. Ὥστε τοῦ νοουμένου κατὰ συμβεβηκὸς ἂν εἴη,
is So-that of-the thought according-to accident — it-would-be
καθ' αὑτὸ δὲ τοῦ πρώτου αἰσθητικοῦ. Διὸ καὶ ἑτέροις
by itself but of-the first perceptive Wherefore also to-other
τισὶν ὑπάρχει τῶν ζῴων, καὶ οὐ μόνον ἀνθρώποις καὶ τοῖς
some belongs of-the animals and not only to-men and to-those
ἔχουσι δόξαν ἢ φρόνησιν. Εἰ δὲ τῶν νοητικῶν τι μορίων
having opinion or understanding If and of-the thinking some parts
ἦν, οὐκ ἂν ὑπῆρχε πολλοῖς τῶν ἄλλων ζῴων, ἴσως δ'
it-were not — it-would-belong to-many of-the other animals perhaps but
οὐδενὶ τῶν θνητῶν, ἐπεὶ οὐδὲ νῦν πᾶσι διὰ τὸ μὴ πάντα
to-none of-the mortals since not-even now to-all because-of the not all
χρόνου αἴσθησιν ἔχειν· ἀεὶ γὰρ ὅταν ἐνεργῇ τῇ μνήμῃ,
of-time perception to-have always for whenever he-is-active with-the memory
καθάπερ καὶ πρότερον εἴπομεν, ὅτι εἶδε τοῦτο ἢ ἤκουσεν
just-as also earlier we-said that he-saw this or heard
ἢ ἔμαθε, προσαισθάνεται ὅτι πρότερον· τὸ δὲ πρότερον καὶ
or learned he-perceives-in-addition that earlier the and earlier and
ὕστερον ἐν χρόνῳ ἐστίν. Τίνος μὲν οὖν τῶν τῆς ψυχῆς
later in time is Of-what indeed then of-the of-the soul
ἐστὶν ἡ μνήμη, φανερόν, ὅτι οὗπερ καὶ ἡ φαντασία· καὶ
is the memory evident that of-which-very also the imagination and

ἔστι μνημονευτὰ καθ' αὑτὰ μὲν ὅσα ἐστὶ φανταστά,
are rememberable by themselves indeed as-many-as are imaginable
κατὰ συμβεβηκὸς δὲ ὅσα μὴ ἄνευ φαντασίας.
according-to accident but as-many-as not without imagination
Ἀπορήσειε δ' ἄν τις πῶς ποτὲ τοῦ μὲν πάθους
Might-raise-the-question and — someone how ever of-the indeed affection
παρόντος τοῦ δὲ πράγματος ἀπόντος μνημονεύεται τὸ μὴ
being-present of-the and thing being-absent is-remembered the not
παρόν. Δῆλον γὰρ ὅτι δεῖ νοῆσαι τοιοῦτον τὸ γινόμενον
present Clear for that one-must to-think such the coming-to-be
διὰ τῆς αἰσθήσεως ἐν τῇ ψυχῇ καὶ τῷ μορίῳ τοῦ
through the perception in the soul and in-the part of-the
σώματος τῷ ἔχοντι αὐτήν, οἷον ζωγράφημά τι τὸ πάθος,
body the having it as-it-were picture some the affection
οὗ φαμὲν τὴν ἕξιν μνήμην εἶναι· ἡ γὰρ γινομένη κίνησις
of-which we-say the state memory to-be the for occurring motion
ἐνσημαίνεται οἷον τύπον τινὰ τοῦ αἰσθήματος, καθάπερ
stamps-in as-it-were impression some of-the percept just-as
οἱ σφραγιζόμενοι τοῖς δακτυλίοις. Διὸ καὶ τοῖς μὲν ἐν
those sealing with-the rings Wherefore also in-those indeed in
κινήσει πολλῇ διὰ πάθος ἢ δι' ἡλικίαν οὖσιν οὐ γίνεται
motion much because-of affection or because-of age being not comes-to-be
μνήμη, καθάπερ ἂν εἰς ὕδωρ ῥέον ἐμπιπτούσης τῆς κινήσεως
memory just-as if into water flowing falling the motion
καὶ τῆς σφραγῖδος· τοῖς δὲ διὰ τὸ ψήχεσθαι, καθάπερ
and the seal in-those and because-of the to-be-worn-down just-as
τὰ παλαιὰ τῶν οἰκοδομημάτων, καὶ διὰ σκληρότητα τοῦ
the old of-the buildings and because-of hardness of-the
δεχομένου τὸ πάθος οὐκ ἐγγίνεται ὁ τύπος. Διόπερ οἵ τε
receiving the affection not comes-to-be-in the impression Wherefore the both

σφόδρα νέοι καὶ οἱ γέροντες ἀμνήμονές εἰσιν· ῥέουσι γὰρ
very young and the old forgetful are they-flow for
οἱ μὲν διὰ τὴν αὔξησιν, οἱ δὲ διὰ τὴν φθίσιν.
the-ones indeed because-of the growth the-others and because-of the decay
Ὁμοίως δὲ καὶ οἱ λίαν ταχεῖς καὶ οἱ λίαν βραδεῖς οὐδέτεροι
Likewise and also the too quick and the too slow neither
φαίνονται μνήμονες· οἱ μὲν γάρ εἰσιν ὑγρότεροι τοῦ
appear retentive the-ones indeed for are moister than-the
δέοντος, οἱ δὲ σκληρότεροι· τοῖς μὲν οὖν οὐ μένει τὸ
needful the-others and harder in-the-ones indeed then not remains the
φάντασμα ἐν τῇ ψυχῇ, τῶν δ' οὐχ ἅπτεται. Ἀλλ' εἰ δὴ
image in the soul in-the-others but not it-takes-hold But if indeed
τοιοῦτόν ἐστι τὸ συμβαῖνον περὶ τὴν μνήμην, πότερον τοῦτο
such is the happening about the memory whether this
μνημονεύει τὸ πάθος, ἢ ἐκεῖνο ἀφ' οὗ ἐγένετο; Εἰ μὲν γὰρ
remembers the affection or that from which it-came-to-be If indeed for
τοῦτο, τῶν ἀπόντων οὐδὲν ἂν μνημονεύοιμεν· εἰ δ' ἐκεῖνο,
this of-the absent-things nothing — we-would-remember if but that
πῶς αἰσθανόμενοι τούτου μνημονεύομεν, οὗ μὴ αἰσθανόμεθα,
how perceiving this do-we-remember what not we-perceive
τὸ ἀπόν; Εἶτ' ἐστὶν ὅμοιον ὥσπερ τύπος ἢ γραφὴ ἐν
the absent If-then is like as-it-were an-impression or picture in
ἡμῖν, τούτου αὐτοῦ ἡ αἴσθησις διὰ τί ἂν εἴη μνήμη
us of-this itself the perception because-of what — would-be memory
ἑτέρου, ἀλλ' οὐκ αὐτοῦ τούτου; Ὁ γὰρ ἐνεργῶν τῇ μνήμῃ
of-another but not itself of-this The for being-active with-the memory
θεωρεῖ τὸ πάθος τοῦτο καὶ αἰσθάνεται τούτου. Πῶς οὖν τὸ
contemplates the affection this and perceives this How then the
μὴ παρὸν μνημονεύει; Εἴη γὰρ ἂν καὶ ὁρᾶν τὸ μὴ παρὸν
not present does-he-remember It-would-be for — also to-see the not present
καὶ ἀκούειν. Ἢ ἔστιν ὡς ἐνδέχεται καὶ συμβαίνει τοῦτο;
and to-hear Or it-is as it-is-possible and happens this

Οἷον γὰρ τὸ ἐν τῷ πίνακι γεγραμμένον καὶ ζῷόν ἐστι καὶ
As for the on the tablet painted both animal is and
εἰκών, καὶ τὸ αὐτὸ καὶ ἓν τοῦτ' ἐστὶν ἄμφω, τὸ μέντοι εἶναι
likeness and the same and one this is both the however to-be
οὐ ταὐτὸν ἀμφοῖν, καὶ ἔστι θεωρεῖν καὶ ὡς ζῷον καὶ
not the-same for-both and it-is-possible to-contemplate both as animal and
ὡς εἰκόνα, οὕτω καὶ τὸ ἐν ἡμῖν φάντασμα δεῖ ὑπολαβεῖν
as likeness so also the in us image one-must to-suppose
καὶ αὐτό τι καθ' αὑτὸ εἶναι θεώρημα καὶ ἄλλου
both itself something by itself to-be object-of-contemplation and of-another
φάντασμα. Ἧι μὲν οὖν καθ' αὑτό, θεώρημα
image Insofar-as indeed then by itself object-of-contemplation
ἢ φάντασμά ἐστιν, ᾗ δ' ἄλλου, οἷον εἰκὼν καὶ
or image it-is insofar-as but of-another as-it-were likeness and
μνημόνευμα. Ὥστε καὶ ὅταν ἐνεργῇ ἡ κίνησις αὐτοῦ, ἂν
memento So-that also whenever be-active the motion of-it if
μὲν ᾗ καθ' αὑτό ἐστι, ταύτῃ αἴσθηται ἡ ψυχὴ αὐτοῦ,
indeed insofar-as by itself it-is in-this-way it-perceive the soul it
οἷον νόημά τι ἢ φάντασμα φαίνεται ἐπελθεῖν· ἂν δ' ᾗ
as-it-were thought some or image it-appears to-come-up if but insofar-as
ἄλλου, ὥσπερ ἐν τῇ γραφῇ ὡς εἰκόνα θεωρεῖ, καὶ μὴ
of-another just-as in the painting as likeness it-contemplates even not
ἑωρακὼς τὸν Κορίσκον ὡς Κορίσκου· ἐνταῦθά τε ἄλλο τὸ
having-seen — Coriscus as of-Coriscus here both other the
πάθος τῆς θεωρίας ταύτης καὶ ὅταν ὡς ζῷον γεγραμμένον
affection of-the contemplation this and whenever as animal painted
θεωρῇ, ἔν τε τῇ ψυχῇ τὸ μὲν γίνεται ὥσπερ νόημα
it-contemplate in both the soul the-one indeed comes-to-be as-it-were thought
μόνον, τὸ δ' ὡς ἐκεῖ ὅτι εἰκών, μνημόνευμα.
only the-other and as there because likeness memento

Καὶ διὰ τοῦτο ἐνίοτ᾽ οὐκ ἴσμεν, ἐγγινομένων ἡμῖν ἐν
And because-of this sometimes not we-know arising in-us in
τῇ ψυχῇ τοιούτων κινήσεων ἀπὸ τοῦ αἰσθέσθαι πρότερον,
the soul such motions from the to-perceive earlier
εἰ κατὰ τὸ ᾐσθῆσθαι συμβαίνει, καὶ εἰ ἔστι
whether according-to the to-have-perceived it-happens and whether it-is
μνήμη ἢ οὔ διστάζομεν· ὁτὲ δὲ συμβαίνει ἐννοῆσαι καὶ
memory or not we-doubt sometimes and it-happens to-think and
ἀναμνησθῆναι ὅτι ἠκούσαμέν τι πρότερον ἢ εἴδομεν.
to-recollect that we-heard something earlier or saw
Τοῦτο δὲ συμβαίνει, ὅταν θεωρῶν ὡς αὐτὸ μεταβάλλῃ
This and happens whenever contemplating as itself he-changes
καὶ θεωρῇ ὡς ἄλλου. Γίνεται δὲ καὶ τοὐναντίον, οἷον
and contemplates as of-another Happens and also the-contrary such-as
συνέβη Ἀντιφέροντι τῷ Ὠρείτῃ καὶ ἄλλοις ἐξισταμένοις·
happened to-Antipheron the of-Oreus and others being-out-of-their-minds
τὰ γὰρ φαντάσματα ἔλεγον ὡς γενόμενα καὶ ὡς
the for images they-spoke-of as having-happened and as
μνημονεύοντες. Τοῦτο δὲ γίνεται, ὅταν τις τὴν μὴ
remembering This and happens whenever someone the not
εἰκόνα ὡς εἰκόνα θεωρῇ. Αἱ δὲ μελέται τὴν μνήμην
likeness as likeness contemplate The but exercises the memory
σώζουσι τῷ ἐπαναμμνήσκειν· τοῦτο δ᾽ ἐστὶν οὐδὲν
preserve by-the to-remind-again this and is nothing
ἕτερον ἢ τὸ θεωρεῖν πολλάκις ὡς εἰκόνα καὶ μὴ ὡς
other than the to-contemplate often as likeness and not as
καθ᾽ αὑτό. Τί μὲν οὖν ἐστὶ μνήμη καὶ τὸ μνημονεύειν,
by itself What indeed then is memory and the to-remember
εἴρηται, ὅτι φαντάσματος, ὡς εἰκόνος οὗ φάντασμα,
it-has-been-said that of-image as of-likeness of-which image

ἕξις, καὶ τίνος μορίου τῶν ἐν ἡμῖν, ὅτι τοῦ πρώτου
state and of-what part of-the in us that of-the first
αἰσθητικοῦ, καὶ ᾧ χρόνου αἰσθανόμεθα.
perceptive and by-which time we-perceive

2 · RECOLLECTION

Recollection is neither recovering nor acquiring memory, but setting going again a motion that habit has joined to another, from something similar, contrary, or near; unlike relearning, one moves oneself. One hunts the sequence from a starting point, as from milk to white to air to moist to autumn, and the middle serves best. Habit is like nature, so one slips, as into a name like the one sought. Time too is judged, by analogous motions within. Only man recollects, since it is a kind of reasoning, and it is bodily, as the melancholic and the dwarflike show.

Περὶ δὲ τοῦ ἀναμιμνήσκεσθαι λοιπὸν εἰπεῖν. Πρῶτον μὲν
About and the to-recollect it-remains to-speak First indeed
οὖν ὅσα ἐν τοῖς ἐπιχειρηματικοῖς λόγοις ἐστὶν ἀληθῆ,
then as-many-as in the argumentative discourses are true
δεῖ τίθεσθαι ὡς ὑπάρχοντα. Οὔτε γὰρ μνήμης ἐστὶν
one-must to-posit as belonging Neither for of-memory is
ἀνάληψις ἡ ἀνάμνησις οὔτε λῆψις· ὅταν γὰρ τὸ πρῶτον
recovery the recollection nor acquisition whenever for the first
ἢ μάθῃ ἢ πάθῃ, οὔτ' ἀναλαμβάνει μνήμην οὐδεμίαν
either he-learns or he-experiences neither he-recovers memory any
(οὐδεμία γὰρ προγέγονεν) οὔτ' ἐξ ἀρχῆς λαμβάνει· ὅταν
none for has-come-to-be-before nor from beginning he-acquires whenever
δὲ ἐγγένηται ἡ ἕξις καὶ τὸ πάθος, τότε ἡ μνήμη ἐστίν.
and comes-to-be-in the state and the affection then the memory is
Ὥστε μετὰ τοῦ πάθους ἐγγινομένου οὐκ ἐγγίνεται. Ἔτι
So-that with the affection coming-to-be-in not it-comes-to-be-in Further

δ' ὅτε τὸ πρῶτον ἐγγέγονε τῷ ἀτόμῳ καὶ ἐσχάτῳ,
and when the first it-has-come-to-be-in in-the indivisible and last
τὸ μὲν πάθος ἐνυπάρχει ἤδη τῷ παθόντι καὶ ἡ
the indeed affection is-present already in-the having-been-affected and the
ἐπιστήμη, εἰ δεῖ καλεῖν ἐπιστήμην τὴν ἕξιν ἢ τὸ πάθος
knowledge if one-must to-call knowledge the state or the affection
(οὐθὲν δὲ κωλύει κατὰ συμβεβηκὸς καὶ μνημονεύειν
nothing and prevents according-to accident also to-remember
ἔνια ὧν ἐπιστάμεθα)· τὸ δὲ μνημονεύειν καθ' αὑτὸ οὐχ
some of-which we-know the but to-remember by itself not
ὑπάρχει πρὶν χρονισθῆναι· μνημονεύει γὰρ νῦν ὃ εἶδεν
belongs before to-have-lapsed-in-time he-remembers for now what he-saw
ἢ ἔπαθε πρότερον, οὐχ ὃ νῦν ἔπαθε, νῦν μνημονεύει.
or experienced earlier not what now he-experienced now he-remembers
Ἔτι δὲ φανερὸν ὅτι μνημονεύειν ἐστὶ μὴ νῦν
Further and evident that to-remember is-possible not now
ἀναμνησθέντα, ἀλλ' ἐξ ἀρχῆς αἰσθόμενον ἢ παθόντα.
having-recollected but from beginning having-perceived or having-experienced
Ἀλλ' ὅταν ἀναλαμβάνῃ ἣν πρότερον εἶχεν ἐπιστήμην
But whenever he-recovers which earlier he-had knowledge
ἢ αἴσθησιν ἢ οὗ ποτὲ τὴν ἕξιν ἐλέγομεν μνήμην, τοῦτ'
or perception or of-which ever the state we-called memory this
ἐστὶ καὶ τότε τὸ ἀναμιμνήσκεσθαι τῶν εἰρημένων τι. Τὸ
is also then the to-recollect of-the stated-things some The
δὲ μνημονεύειν συμβαίνει, καὶ μνήμη ἀκολουθεῖ. Οὐδὲ δὴ
and to-remember results and memory follows Nor indeed
ταῦτα ἁπλῶς, ἐὰν ἔμπροσθεν ὑπάρξαντα πάλιν ἐγγένηται,
these simply if before having-belonged again they-come-to-be-in
ἀλλ' ἔστιν ὡς, ἔστι δ' ὡς οὔ. Δὶς γὰρ μαθεῖν καὶ εὑρεῖν
but it-is as it-is but as not Twice for to-learn and to-discover
ἐνδέχεται τὸν αὐτὸν τὸ αὐτό· δεῖ οὖν διαφέρειν τὸ
is-possible the same-man the same-thing it-must then to-differ the

ἀναμιμνήσκεσθαι τούτων, καὶ ἐνούσης πλείονος ἀρχῆς ἢ
to-recollect from-these and being-present more principle than
ἐξ ἧς μανθάνουσιν ἀναμιμνήσκεσθαι. Συμβαίνουσι δ' αἱ
from which they-learn to-recollect Happen and the
ἀναμνήσεις, ἐπειδὴ πέφυκεν ἡ κίνησις ἥδε γενέσθαι μετὰ
recollections since is-by-nature the motion this to-come-to-be after
τήνδε· εἰ μὲν ἐξ ἀνάγκης, δῆλον ὡς ὅταν ἐκείνη κινηθῇ,
this if indeed from necessity clear that whenever that be-moved
τήνδε κινηθήσεται· εἰ δὲ μὴ ἐξ ἀνάγκης ἀλλ' ἔθει, ὡς ἐπὶ
this be-will-be-moved if but not from necessity but by-habit as for
τὸ πολὺ κινηθήσεται. Συμβαίνει δ' ἐνίους ἅπαξ ἐθισθῆναι
the most-part be-will-be-moved It-happens and some once to-be-habituated
μᾶλλον ἢ ἄλλους πολλάκις κινουμένους· διὸ ἔνια
more than others often being-moved wherefore some-things
ἅπαξ ἰδόντες μᾶλλον μνημονεύομεν ἢ ἕτερα πολλάκις.
once having-seen better we-remember than others often
Ὅταν οὖν ἀναμιμνησκώμεθα, κινούμεθα τῶν προτέρων τινὰ
Whenever then we-recollect we-are-moved of-the earlier some
κινήσεων, ἕως ἂν κινηθῶμεν μεθ' ἣν ἐκείνη εἴωθεν. Διὸ
motions until — we-be-moved after which that is-accustomed Wherefore
καὶ τὸ ἐφεξῆς θηρεύομεν νοήσαντες ἀπὸ τοῦ νῦν ἢ ἄλλου
also the next-thing we-hunt having-thought from the now or other
τινός, καὶ ἀφ' ὁμοίου ἢ ἐναντίου ἢ τοῦ σύνεγγυς. Διὰ
some and from like or contrary or the near Because-of
τοῦτο γίνεται ἡ ἀνάμνησις· αἱ γὰρ κινήσεις τούτων τῶν
this comes-to-be the recollection the for motions of-these of-the-ones
μὲν αἱ αὐταί, τῶν δ' ἅμα, τῶν δὲ μέρος ἔχουσιν,
indeed the same of-the-others and at-once of-the-others and part have
ὥστε τὸ λοιπὸν μικρὸν ὃ ἐκινήθη μετ' ἐκεῖνο. Ζητοῦσι
so-that the remainder small which was-moved after that They-seek
μὲν οὖν οὕτω, καὶ μὴ ζητοῦντες δ' οὕτως ἀναμιμνήσκονται,
indeed then thus and not seeking but thus they-recollect

ὅταν μεθ' ἑτέραν κίνησιν ἐκείνη γένηται· ὡς δὲ τὰ πολλὰ
whenever after another motion that come-to-be as and the many
ἑτέρων γενομένων κινήσεων οἵων εἴπομεν, ἐγένετο ἐκείνη.
other having-come-to-be motions such-as we-said came-to-be that
Οὐδὲν δὲ δεῖ σκοπεῖν τὰ πόρρω, πῶς μεμνήμεθα, ἀλλὰ
Not and one-must to-consider the far-off-things how we-remember but
τὰ σύνεγγυς· δῆλον γὰρ ὅτι ὁ αὐτός ἐστι τρόπος, λέγω δὲ
the near-things clear for that the same is way I-mean and
τὸ ἐφεξῆς, οὐ προζητήσας οὐδ' ἀναμνησθείς. Τῷ γὰρ
the next not having-searched-beforehand nor having-recollected By-the for
ἔθει ἀκολουθοῦσιν αἱ κινήσεις ἀλλήλαις, ἥδε μετὰ τήνδε.
habit follow the motions one-another this after this
Καὶ ὅταν τοίνυν ἀναμιμνήσκεσθαι βούληται, τοῦτο ποιήσει·
And whenever therefore to-recollect he-wishes this he-will-do
ζητήσει λαβεῖν ἀρχὴν κινήσεως, μεθ' ἣν ἐκείνη ἔσται.
he-will-seek to-get principle of-motion after which that will-be
Διὸ τάχιστα καὶ κάλλιστα γίνονται ἀπ' ἀρχῆς αἱ
Wherefore quickest and best come-to-be from beginning the
ἀναμνήσεις· ὡς γὰρ ἔχουσι τὰ πράγματα πρὸς ἄλληλα
recollections as for stand the things to one-another
τῷ ἐφεξῆς, οὕτω καὶ αἱ κινήσεις. Καὶ ἔστιν εὐμνημόνευτα
in-the succession so also the motions And are easily-remembered
ὅσα τάξιν τινὰ ἔχει, ὥσπερ τὰ μαθήματα· τὰ δὲ φαύλως
as-many-as order some have just-as the mathematics the and poorly
καὶ χαλεπῶς. Καὶ τούτῳ διαφέρει τὸ ἀναμιμνήσκεσθαι
and with-difficulty And in-this differs the to-recollect
τοῦ πάλιν μανθάνειν, ὅτι δυνήσεταί πως δι' αὐτοῦ
from-the again to-learn that he-will-be-able somehow through himself
κινηθῆναι ἐπὶ τὸ μετὰ τὴν ἀρχήν. Ὅταν δὲ μή, ἀλλὰ δι'
to-be-moved to the after the principle Whenever but not but through
ἄλλου, οὐκέτι μέμνηται. Πολλάκις δ' ἤδη μὲν ἀδυνατεῖ
another no-longer he-remembers Often and already indeed he-is-unable

ἀναμνησθῆναι, ζητεῖν δὲ δύναται καὶ εὑρίσκει. Τοῦτο δὲ
to-recollect to-seek but he-can and finds This and
γίνεται κινοῦντι πολλά, ἕως ἂν τοιαύτην κινήσῃ
comes-to-be to-the-one-moving many-things until — such he-move
κίνησιν ᾗ ἀκολουθήσει τὸ πρᾶγμα. Τὸ γὰρ μεμνῆσθαί
motion which will-follow the thing The for to-remember
ἐστι τὸ ἐνεῖναι δυνάμει τὴν κινοῦσαν· τοῦτο δέ, ὥστ' ἐξ
is the to-be-in in-potentiality the moving this and so-that from
αὐτοῦ καὶ ὧν ἔχει κινήσεων κινηθῆναι, ὥσπερ εἴρηται.
himself and which he-has motions to-be-moved just-as has-been-said
Δεῖ δὲ λαβέσθαι ἀρχῆς. Διὸ ἀπὸ τόπων δοκοῦσιν
One-must and to-lay-hold-of a-principle Wherefore from places they-seem
ἀναμιμνήσκεσθαι ἐνίοτε. Τὸ δ' αἴτιον ὅτι ταχὺ ἀπ' ἄλλου
to-recollect sometimes The and cause that quickly from one
ἐπ' ἄλλο ἔρχονται, οἷον ἀπὸ γάλακτος ἐπὶ λευκόν, ἀπὸ
to another they-go such-as from milk to white from
λευκοῦ δ' ἐπ' ἀέρα, καὶ ἀπὸ τούτου ἐφ' ὑγρόν, ἀφ' οὗ
white and to air and from this to moist from which
ἐμνήσθη μετοπώρου, ταύτην ἐπιζητῶν τὴν ὥραν.
he-remembered autumn this seeking the season
Ἔοικε δὴ καθόλου ἀρχὴ καὶ τὸ μέσον πάντων· εἰ γὰρ
It-seems indeed universally principle also the middle of-all if for
μὴ πρότερον, ὅταν ἐπὶ τοῦτο ἔλθῃ, μνησθήσεται, ἢ οὐκέτ'
not earlier whenever to this he-come he-will-remember or no-longer
οὐδὲ ἄλλοθεν, οἷον εἴ τις νοήσειεν ἐφ' ὧν Α Β Γ
even from-elsewhere such-as if someone should-think of-things-on which A B C
Δ Ε Ζ Η Θ· εἰ γὰρ μὴ ἐπὶ τοῦ Ε μέμνηται, ἐπὶ τοῦ Ε Θ
D E F G H if for not at the E he-remembers at the E H
ἐμνήσθη· ἐντεῦθεν γὰρ ἐπ' ἄμφω κινηθῆναι ἐνδέχεται, καὶ
he-remembered from-there for to both to-be-moved is-possible and
ἐπὶ τὸ Δ καὶ ἐπὶ τὸ Ε. Εἰ δὲ μὴ τούτων τι ἐπιζητεῖ,
to the D and to the E If and not of-these anything he-seeks

ἐπὶ τὸ Γ ἐλθὼν μνησθήσεται, εἰ τὸ Η ἢ τὸ Ζ ἐπιζητεῖ. Εἰ
to the C having-come he-will-remember if the G or the F he-seeks If
δὲ μή, ἐπὶ τὸ Α· καὶ οὕτως ἀεί. Τοῦ δ' ἀπὸ τοῦ αὐτοῦ
and not to the A and so always Of-the and from the same
ἐνίοτε μὲν μνησθῆναι ἐνίοτε δὲ μή, αἴτιον ὅτι ἐπὶ πλείω
sometimes indeed to-remember sometimes and not cause that to more
ἐνδέχεται κινηθῆναι ἀπὸ τῆς αὐτῆς ἀρχῆς, οἷον ἀπὸ τοῦ
is-possible to-be-moved from the same principle such-as from the
Γ ἐπὶ τὸ Ζ ἢ τὸ Δ. Ἐὰν οὖν μὴ διὰ παλαιοῦ κινῆται, ἐπὶ
C to the F or the D If then not after long-ago be-be-moved to
τὸ συνηθέστερον κινεῖται· ὥσπερ γὰρ φύσις ἤδη τὸ ἔθος.
the more-habitual he-is-moved as-it-were for nature already the habit
Διὸ ἃ πολλάκις ἐννοοῦμεν, ταχὺ ἀναμμνησκόμεθα·
Wherefore what-things often we-think quickly we-recollect
ὥσπερ γὰρ φύσει τόδε μετὰ τόδε ἐστίν, οὕτω καὶ
just-as for by-nature this after this is so also
ἐνεργείᾳ· τὸ δὲ πολλάκις φύσιν ποιεῖ. Ἐπεὶ δ' ὥσπερ ἐν
in-actuality the and often nature makes Since and just-as in
τοῖς φύσει γίνεται, καὶ παρὰ φύσιν καὶ ἀπὸ τύχης, ἔτι
the-things by-nature comes-to-be also contrary-to nature and from chance still
μᾶλλον ἐν τοῖς δι' ἔθος, οἷς ἡ φύσις γε μὴ ὁμοίως
more in the-things through habit in-which the nature at-least not likewise
ὑπάρχει· ὥστε κινηθῆναι ἐνίοτε κἀκεῖ καὶ ἄλλως, ἄλλως
belongs so-that to-be-moved sometimes also-there and otherwise otherwise
τε καὶ ὅταν ἀφέλκῃ ἐκεῖθεν αὐτόσε πῃ. Διὰ τοῦτο
both and whenever it-draw-away from-there to-there somehow Because-of this
καὶ ὅταν δέῃ ὄνομα μνημονεῦσαι, παρόμοιον μέν,
also whenever it-be-needful a-name to-remember a-similar indeed
εἰς δ' ἐκεῖνο σολοικίζομεν. Τὸ μὲν οὖν ἀναμιμνήσκεσθαι
into but that we-make-a-slip The indeed then to-recollect
τοῦτον συμβαίνει τὸν τρόπον. Τὸ δὲ μέγιστον, γνωρίζειν
in-this happens the way The and greatest to-know

δεῖ τὸν χρόνον, ἢ μέτρῳ ἢ ἀορίστως. Ἔστω δέ
one-must the time either by-measure or indefinitely Let-there-be and
τι ᾧ κρίνει τὸν πλείω καὶ ἐλάττω· εὔλογον δ'
something by-which it-judges the greater and less reasonable and
ὥσπερ τὰ μεγέθη· νοεῖ γὰρ τὰ μεγάλα καὶ πόρρω οὐ τῷ
just-as the magnitudes it-thinks for the great and far not by-the
ἀποτείνειν ἐκεῖ τὴν διάνοιαν, ὥσπερ τὴν ὄψιν φασί τινες
to-stretch there the thought just-as the sight say some
(καὶ γὰρ μὴ ὄντων ὁμοίως νοήσει), ἀλλὰ τῇ ἀνάλογον
and for not being likewise it-will-think but by-the analogous
κινήσει· ἔστι γὰρ ἐν αὐτῇ τὰ ὅμοια σχήματα καὶ κινήσεις.
motion there-are for in it the similar figures and motions
Τίνι οὖν διοίσει, ὅταν τὰ μείζω νοῇ; Ἢ ὅτι ἐκεῖνα
By-what then will-it-differ whenever the greater it-think Or that those
νοεῖ, ἢ τὰ ἐλάττω; Πάντα γὰρ τὰ ἐντὸς ἐλάττω, ὥσπερ
it-thinks or the lesser All for the inside-things lesser as-it-were
ἀνάλογον καὶ τὰ ἐκτός. Ἔστι δ' ἴσως ὥσπερ καὶ
analogous also the outside-things It-is-possible and perhaps just-as also
τοῖς εἴδεσιν ἀνάλογον λαβεῖν ἄλλο ἐν αὑτῷ, οὕτω καὶ τοῖς
to-the forms analogous to-take another in itself so also to-the
ἀποστήμασιν. Ὥσπερ οὖν εἰ τὴν Α Β Β Ε κινεῖται, ποιεῖ τὴν
distances Just-as then if the A B B E it-is-moved it-makes the
Α Δ· ἀνάλογον γὰρ ἡ Α Γ καὶ ἡ Γ Δ. Τί οὖν μᾶλλον τὴν
A D proportionate for the A C and the C D Why then rather the
Γ Δ ἢ τὴν Ζ Η ποιεῖ; Ἢ ὡς ἡ Α Γ πρὸς τὴν Α Β ἔχει,
C D than the F G does-it-make Or as the A C to the A B stands
οὕτως ἡ τὸ Θ πρὸς τὴν Μ ἔχει. Ταύτας οὖν ἅμα κινεῖται.
so the the H to the M stands These then at-once it-is-moved
Ἂν δὲ τὴν Ζ Η βούληται νοῆσαι, τὴν μὲν Β Ε ὁμοίως
If and the F G it-wish to-think the indeed B E likewise
νοεῖ, ἀντὶ δὲ τῶν Θ Ι τὰς Κ Λ νοεῖ· αὗται γὰρ ἔχουσιν
it-thinks instead and of-the H I the K L it-thinks these for stand

ὡς Ζ Α πρὸς Β Α. Ὅταν οὖν ἅμα ᾖ τε τοῦ πράγματος
as F A to B A Whenever then at-once the both of-the thing
γίνηται κίνησις καὶ ἡ τοῦ χρόνου, τότε τῇ μνήμῃ ἐνεργεῖ.
come-to-be motion and the of-the time then with-the memory it-is-active
Ἂν δ' οἴηται μὴ ποιῶν, οἴεται μνημονεύειν· οὐθὲν γὰρ
If and he-think not doing-so he-thinks to-remember nothing for
κωλύει διαψευσθῆναί τινα καὶ δοκεῖν μνημονεύειν μὴ
prevents to-be-deceived someone and to-seem to-remember not
μνημονεύοντα. Ἐνεργοῦντα δὲ τῇ μνήμῃ μὴ οἴεσθαι ἀλλὰ
remembering Being-active but with-the memory not to-think but
λανθάνειν μεμνημένον οὐκ ἔστιν· τοῦτο γὰρ ἦν αὐτὸ τὸ
to-escape-his-notice remembering not is-possible this for was itself the
μεμνῆσθαι. Ἀλλ' ἐὰν ἡ τοῦ πράγματος γένηται χωρὶς τῆς
to-remember But if the of-the thing come-to-be apart-from the
τοῦ χρόνου ἢ αὕτη ἐκείνης, οὐ μέμνηται. Ἡ δὲ τοῦ χρόνου
of-the time or this from-that not he-remembers The and of-the time
διττή ἐστιν· ὁτὲ μὲν γὰρ μέτρῳ οὐ μέμνηται αὐτό,
twofold is sometimes indeed for by-measure not he-remembers it
οἷον ὅτι τρίτην ἡμέραν ὁδήποτε ἐποίησεν, ὁτὲ δὲ καὶ
such-as that on-the-third day whatever he-did sometimes and also
μέτρῳ· ἀλλὰ μέμνηται καὶ ἐὰν μὴ μέτρῳ. Εἰώθασι δὲ
by-measure but he-remembers even if not by-measure They-are-wont and
λέγειν ὅτι μέμνηνται μέν, πότε μέντοι οὐκ ἴσασιν, ὅταν τοῦ
to-say that they-remember indeed when however not they-know whenever of-the
πότε μὴ γνωρίζωσι τὸ ποσὸν μέτρῳ. Ὅτι μὲν οὖν οὐχ οἱ
when not they-know the quantity by-measure That indeed then not the
αὐτοὶ μνημονικοὶ καὶ ἀναμνηστικοί, ἐν τοῖς πρότερον
same good-at-remembering and good-at-recollecting in the-things earlier
εἴρηται. Διαφέρει δὲ τοῦ μνημονεύειν τὸ ἀναμιμνήσκεσθαι
it-has-been-said Differs and from-the to-remember the to-recollect
οὐ μόνον κατὰ τὸν χρόνον, ἀλλ' ὅτι τοῦ μὲν μνημονεύειν
not only according-to the time but because in-the indeed to-remember

καὶ τῶν ἄλλων ζῴων μετέχει πολλά, τοῦ δ' ἀναμιμνήσκεσθαι
also of-the other animals share many in-the but to-recollect
οὐδὲν ὡς εἰπεῖν τῶν γνωριζομένων ζῴων, πλὴν ἄνθρωπος.
none so to-say of-the known animals except man
Αἴτιον δ' ὅτι τὸ ἀναμιμνήσκεσθαί ἐστιν οἷον συλλογισμός
Cause and that the to-recollect is as-it-were syllogism
τις· ὅτι γὰρ πρότερον εἶδεν ἢ ἤκουσεν ἤ τι τοιοῦτον
some that for earlier he-saw or heard or something such
ἔπαθε, συλλογίζεται ὁ ἀναμιμνησκόμενος, καὶ ἔστιν οἷον
experienced he-reasons the recollecting-man and it-is as-it-were
ζήτησίς τις. Τοῦτο δ' οἷς καὶ τὸ βουλευτικὸν ὑπάρχει,
search some This and to-whom also the deliberative belongs
φύσει μόνοις συμβέβηκεν· καὶ γὰρ τὸ βουλεύεσθαι
by-nature to-them-alone has-happened and for the to-deliberate
συλλογισμός τίς ἐστιν. Ὅτι δὲ σωματικόν τι τὸ
syllogism some is That and bodily something the
πάθος καὶ ἡ ἀνάμνησις ζήτησις ἐν τοιούτῳ φαντάσματος,
affection and the recollection a-search in such image
σημεῖον τὸ παρενοχλεῖν ἐνίους, ἐπειδὰν μὴ δύνωνται
sign the to-trouble some whenever not they-can
ἀναμνησθῆναι, καὶ πάνυ ἐπέχοντας τὴν διάνοιαν, καὶ
to-recollect even very applying the thought and
οὐκέτ' ἐπιχειροῦντας ἀναμιμνήσκεσθαι οὐδὲν ἧττον, καὶ
no-longer attempting to-recollect nothing less and
μάλιστα τοὺς μελαγχολικούς· τούτους γὰρ φαντάσματα
most the melancholic these for images
κινεῖ μάλιστα. Αἴτιον δὲ τοῦ μὴ ἐπ' αὐτοῖς εἶναι τὸ
move most Cause and of-the not in their-power to-be the
ἀναμιμνήσκεσθαι, ὅτι καθάπερ τοῖς βάλλουσιν οὐκέτι ἐπ'
to-recollect that just-as for-those throwing no-longer in
αὐτοῖς τὸ στῆσαι, οὕτω καὶ ὁ ἀναμιμνησκόμενος καὶ
their-power the to-stop so also the recollecting-man and

θηρεύων σωματικόν τι κινεῖ, ἐν ᾧ τὸ πάθος. Μάλιστα
hunting bodily something moves in which the affection Most
δ' ἐνοχλοῦνται οἷς ἂν ὑγρότης τύχῃ ὑπάρχουσα περὶ
and are-troubled those-in-whom — moisture happen being-present about
τὸν αἰσθητικὸν τόπον· οὐ γὰρ ῥᾳδίως παύεται κινηθεῖσα,
the perceptive region not for easily stops having-been-moved
ἕως ἂν ἐπέλθῃ τὸ ζητούμενον καὶ εὐθυπορήσῃ ἡ κίνησις.
until — comes the sought and goes-straight the motion
Διὸ καὶ ὀργαὶ καὶ φόβοι, ὅταν τι κινήσωσιν,
Wherefore also angers and fears whenever something they-move
ἀντικινούντων πάλιν τούτων οὐ καθίστανται, ἀλλ' ἐπὶ τὸ
counter-moving again these not settle but to the
αὐτὸ ἀντικινοῦσιν. Καὶ ἔοικε τὸ πάθος τοῖς ὀνόμασι καὶ
same they-counter-move And seems the affection to-the names and
μέλεσι καὶ λόγοις, ὅταν διὰ στόματος γένηταί τι
melodies and sayings whenever through mouth come-to-be something
αὐτῶν σφόδρα· παυσαμένοις γὰρ καὶ οὐ βουλομένοις
of-them very-much having-stopped for even not wishing
ἐπέρχεται πάλιν ᾄδειν ἢ λέγειν. Εἰσὶ δὲ καὶ οἱ τὰ ἄνω
comes-on again to-sing or to-speak There-are and also those the upper-parts
μείζω ἔχοντες καὶ οἱ νανώδεις ἀμνημονέστεροι τῶν ἐναντίων
larger having and the dwarf-like more-forgetful than-the contraries
διὰ τὸ πολὺ βάρος ἔχειν ἐπὶ τῷ αἰσθητικῷ, καὶ μήτ' ἐξ
because-of the much weight to-have upon the perceptive and neither from
ἀρχῆς τὰς κινήσεις δύνασθαι ἐμμένειν ἀλλὰ διαλύεσθαι, μήτ'
beginning the motions to-be-able to-remain but to-be-dissolved nor
ἐν τῷ ἀναμιμνήσκεσθαι ῥᾳδίως εὐθυπορεῖν. Οἱ δὲ πάμπαν
in the to-recollect easily to-go-straight The and entirely
νέοι καὶ λίαν γέροντες ἀμνήμονες διὰ τὴν κίνησιν· οἱ
young and very old forgetful because-of the motion the-ones

μὲν γὰρ ἐν φθίσει, οἱ δ' ἐν αὐξήσει πολλῇ εἰσίν· ἔτι δὲ
indeed for in decay the-others and in growth much are further and
τά γε παιδία καὶ νανώδη ἐστὶ μέχρι πόρρω τῆς ἡλικίας.
the at-least children also dwarf-like are until far-on of-the age
Περὶ μὲν οὖν μνήμης καὶ τοῦ μνημονεύειν, τίς ἡ φύσις
About indeed then memory and the to-remember what the nature
αὐτῶν καὶ τίνι τῶν τῆς ψυχῆς μνημονεύει τὰ ζῷα, καὶ
of-them and by-what of-the of-the soul remember the animals and
περὶ τοῦ ἀναμιμνήσκεσθαι, τί ἐστι καὶ πῶς γίνεται
about the to-recollect what it-is and how it-comes-to-be
καὶ διὰ τίν' αἰτίαν, εἴρηται.
and because-of what cause it-has-been-said

ARISTOTLE

ΠΕΡΙ ΥΠΝΟΥ ΚΑΙ ΕΓΡΗΓΟΡΣΕΩΣ

On Sleep and Waking

Sleep and waking, affections of soul and body together, belong to the perceptive part and are opposed as privation to state. Plants, which only grow, neither sleep nor wake. No animal can always sleep or always wake, since every function that exceeds its time fails; sleep is a bond and immobility of the perceptive part, so every sleeper can wake. All animals sleep, fish and insects too, and the nutritive part works best in sleep.

Περὶ δὲ ὕπνου καὶ ἐγρηγόρσεως σκεπτέον, τίνα τε
About and sleep and waking must-be-considered what both
τυγχάνει ὄντα, καὶ πότερον ἴδια τῆς ψυχῆς ἢ τοῦ
they-happen being and whether peculiar of-the soul or of-the
σώματος ἢ κοινά, κἂν ᾖ κοινά, τίνος μορίου τῆς ψυχῆς
body or common and-if they-be common of-what part of-the soul
ἢ τοῦ σώματος· καὶ διὰ τίν' αἰτίαν ὑπάρχει τοῖς ζῴοις·
or of-the body and because-of what cause they-belong to-the animals
καὶ πότερον ἅπαντα κεκοινώνηκεν αὐτῶν ἀμφοτέρων, ἢ
and whether all have-shared of-them both or
τὰ μὲν ὕπνου τὰ δὲ θατέρου μόνον, ἢ τὰ μὲν
the-ones indeed of-sleep the-others and of-the-other only or the-ones indeed
οὐδετέρου τὰ δ' ἀμφοτέρων· πρὸς δὲ τούτοις τί ἐστι
of-neither the-others and of-both besides and these what is
τὸ ἐνύπνιον, καὶ διὰ τίν' αἰτίαν οἱ καθεύδοντες ὁτὲ
the dream and because-of what cause the sleepers sometimes
μὲν ὀνειρώττουσιν ὁτὲ δ' οὔ· ἢ συμβαίνει μὲν ἀεὶ
indeed dream sometimes and not or happens indeed always
τοῖς καθεύδουσιν ἐνυπνιάζειν, ἀλλ' οὐ μνημονεύουσιν· καὶ
to-the sleepers to-dream but not they-remember and
εἰ τοῦτο γίνεται, διὰ τίνα αἰτίαν γίνεται· καὶ πότερον
if this happens because-of what cause it-happens and whether
ἐνδέχεται τὰ μέλλοντα προορᾶν, ἢ οὐκ ἐνδέχεται· καὶ τίνα
it-is-possible the future to-foresee or not it-is-possible and what

τρόπον, εἰ ἐνδέχεται· καὶ πότερον τὰ μέλλοντα ὑπ'
way if it-is-possible and whether the-things future by
ἀνθρώπου πράσσεσθαι μόνον, ἢ καὶ ὧν τὸ δαιμόνιον
man to-be-done only or also of-which the divine
ἔχει τὴν αἰτίαν καὶ φύσει γίνεται ἢ ἀπὸ ταὐτομάτου.
has the cause and by-nature come-to-be or from chance
Πρῶτον μὲν οὖν τοῦτό γε φανερόν, ὅτι τῷ αὐτῷ τοῦ
First indeed then this at-least evident that to-the same of-the
ζῴου ἥ τε ἐγρήγορσις ὑπάρχει καὶ ὁ ὕπνος· ἀντίκεινται γάρ,
animal the both waking belongs and the sleep they-are-opposed for
καὶ φαίνεται στέρησίς τις ὁ ὕπνος τῆς ἐγρηγόρσεως· ἀεὶ
and appears privation some the sleep of-the waking always
γὰρ τὰ ἐναντία καὶ ἐπὶ τῶν ἄλλων καὶ ἐν τοῖς φυσικοῖς
for the contraries both in-the-case-of the others and in the natural-things
ἐν τῷ αὐτῷ δεκτικῷ φαίνεται γινόμενα καὶ τοῦ αὐτοῦ
in the same receptive appear coming-to-be and of-the same
ὄντα πάθη, λέγω δ' οἷον ὑγίεια καὶ νόσος, καὶ κάλλος καὶ
being affections I-mean and such-as health and disease and beauty and
αἶσχος, καὶ ἰσχὺς καὶ ἀσθένεια, καὶ ὄψις καὶ τυφλότης, καὶ
ugliness and strength and weakness and sight and blindness and
ἀκοὴ καὶ κωφότης. Ἔτι δὲ καὶ ἐκ τῶνδε δῆλον. Ὧι γὰρ
hearing and deafness Further and also from these clear By-what for
τὸν ἐγρηγορότα γνωρίζομεν, τούτῳ καὶ τὸν ὑπνοῦντα· τὸν
the waking-man we-recognize by-this also the sleeping-man the
γὰρ αἰσθανόμενον ἐγρηγορέναι νομίζομεν καὶ τὸν ἐγρηγορότα
for perceiving to-be-awake we-think and the waking-man
πάντα ἢ τῶν ἔξωθέν τινος αἰσθάνεσθαι ἢ τῶν ἐν αὑτῷ
all either of-the outside-things something to-perceive or of-the in himself
κινήσεων. Εἰ τοίνυν τὸ ἐγρηγορέναι ἐν μηδενὶ ἄλλῳ ἐστὶν
motions If then the to-be-awake in nothing other is

ἢ τῷ αἰσθάνεσθαι, δῆλον ὅτι ᾧπερ αἰσθάνεται, τούτῳ
than in-the to-perceive clear that by-which-very it-perceives by-this
καὶ ἐγρήγορε τὰ ἐγρηγορότα καὶ καθεύδει τὰ καθεύδοντα.
also are-awake the waking-things and sleep the sleeping-things
Ἐπεὶ δ' οὔτε τῆς ψυχῆς ἴδιον τὸ αἰσθάνεσθαι οὔτε τοῦ
Since and neither of-the soul peculiar the to-perceive nor of-the
σώματος (οὗ γὰρ ἡ δύναμις, τούτου καὶ ἡ ἐνέργεια· ἡ
body of-which for the power of-this also the activity the
δὲ λεγομένη αἴσθησις, ὡς ἐνέργεια, κίνησίς τις διὰ τοῦ
and so-called perception as activity motion some through the
σώματος τῆς ψυχῆς ἐστί), φανερὸν ὡς οὔτε τῆς ψυχῆς
body of-the soul is evident that neither of-the soul
τὸ πάθος ἴδιον, οὔτ' ἄψυχον σῶμα δυνατὸν αἰσθάνεσθαι.
the affection peculiar nor soulless body able to-perceive
Διωρισμένων δὲ πρότερον ἐν ἑτέροις περὶ τῶν λεγομένων
Having-been-distinguished and earlier in other-works about the so-called
ὡς μορίων τῆς ψυχῆς, καὶ τοῦ μὲν θρεπτικοῦ χωριζομένου
as parts of-the soul and the indeed nutritive being-separated
τῶν ἄλλων ἐν τοῖς ἔχουσι σώμασι ζωήν, τῶν δ' ἄλλων
from-the others in the having bodies life of-the but others
οὐδενὸς ἄνευ τούτου, δῆλον ὡς ὅσα μὲν αὐξήσεως καὶ
none without this clear that as-many-as indeed of-growth and
φθίσεως μετέχει μόνον τῶν ζώντων, ὅτι τούτοις οὐχ ὑπάρχει
decay partake only of-the living-things that to-these not belongs
ὕπνος οὐδ' ἐγρήγορσις, οἷον τοῖς φυτοῖς· οὐ γὰρ ἔχουσι
sleep nor waking such-as to-the plants not for they-have
τὸ αἰσθητικὸν μόριον, οὔτ' εἰ χωριστόν ἐστιν οὔτ' εἰ μὴ
the perceptive part neither if separable it-is nor if not
χωριστόν· τῇ γὰρ δυνάμει καὶ τῷ εἶναι χωριστόν ἐστιν.
separable in-the for power and in-the to-be separable it-is
Ὁμοίως δὲ καὶ ὅτι οὐδέν ἐστιν ὃ ἀεὶ ἐγρήγορεν ἢ ἀεὶ
Likewise and also that nothing is which always is-awake or always

καθεύδει, ἀλλὰ τοῖς αὐτοῖς ὑπάρχει τῶν ζῴων ἀμφότερα
sleeps but to-the same belong of-the animals both
τὰ πάθη ταῦτα· οὔτε γὰρ εἴ τί ἐστι ζῷον ἔχον αἴσθησιν,
the affections these neither for if any is animal having perception
τοῦτ' ἐνδέχεται οὔτε καθεύδειν οὔτ' ἐγρηγορέναι· ἄμφω γάρ
this is-possible neither to-sleep nor to-be-awake both for
ἐστι τὰ πάθη ταῦτα περὶ αἴσθησιν τοῦ πρώτου αἰσθητικοῦ.
are the affections these about perception of-the first perceptive
Οὐκ ἐνδέχεται δὲ οὐδὲ θάτερον τούτων ἀεὶ ὑπάρχειν
Not is-possible and even one-of-the-two of-these always to-belong
τῷ αὐτῷ, οἷον ἀεί τι γένος ζῴων καθεύδειν ἢ ἀεί
to-the same such-as always some genus of-animals to-sleep or always
τι ἐγρηγορέναι. Ἔτι ὅσων ἐστί τι ἔργον κατὰ
some to-be-awake Further of-as-many-as there-is some function according-to
φύσιν, ὅταν ὑπερβάλλῃ τὸν χρόνον ᾧ δύναται χρόνῳ
nature whenever it-exceed the time in-which it-can time
τι ποιεῖν, ἀνάγκη ἀδυνατεῖν, οἷον τὰ ὄμματα ὁρῶντα
something to-do necessary to-be-unable such-as the eyes seeing
καὶ παύεσθαι τοῦτο ποιοῦντα, ὁμοίως δὲ καὶ χεῖρα καὶ
also to-stop this doing likewise and also hand and
ἄλλο πᾶν οὗ ἐστί τι ἔργον. Εἰ δή τινός ἐστιν
other everything of-which there-is some function If indeed of-something is
ἔργον τὸ αἰσθάνεσθαι, καὶ τοῦτο ἂν ὑπερβάλλῃ ὅσον
function the to-perceive also this if it-exceed as-much-as
ἦν χρόνον δυνάμενον αἰσθάνεσθαι συνεχῶς, ἀδυνατήσει καὶ
was time being-able to-perceive continuously will-be-unable and
οὐκέτι τοῦτο ποιήσει. Εἰ τοίνυν τὸ ἐγρηγορέναι ὥρισται
no-longer this will-do If therefore the to-be-awake has-been-defined
τῷ λελύσθαι τὴν αἴσθησιν, τῶν δ' ἐναντίων τὸ μὲν
by-the to-be-released the perception of-the and contraries the-one indeed
ἀνάγκη παρεῖναι τὸ δ' οὔ, τὸ δ' ἐγρηγορέναι τῷ
necessary to-be-present the-other but not the and to-be-awake to-the

καθεύδειν ἐναντίον, καὶ ἀναγκαῖον παντὶ θάτερον ὑπάρχειν,
to-sleep contrary and necessary to-every one-of-the-two to-belong
ἀναγκαῖον ἂν εἴη καθεύδειν. Εἰ οὖν τὸ τοιοῦτον πάθος
necessary — would-be to-sleep If then the such affection
ὕπνος, τοῦτο δ' ἐστὶν ἀδυναμία δι' ὑπερβολὴν τοῦ
sleep this and is inability because-of excess of-the
ἐγρηγορέναι, ἡ δὲ τοῦ ἐγρηγορέναι ὑπερβολὴ ὁτὲ μὲν
to-be-awake the and of-the to-be-awake excess sometimes indeed
νοσώδης ὁτὲ δ' ἄνευ νόσου γίνεται, ὥστε καὶ ἡ
diseased sometimes but without disease comes-to-be so-that also the
ἀδυναμία καὶ ἡ διάλυσις ὡσαύτως ἔσται, ἀνάγκη πᾶν τὸ
inability and the dissolution likewise will-be necessary every the
ἐγρηγορὸς ἐνδέχεσθαι καθεύδειν· ἀδύνατον γὰρ ἀεὶ ἐνεργεῖν.
waking-thing to-be-able to-sleep impossible for always to-be-active
Ὁμοίως δὲ οὐδὲ καθεύδειν οὐδὲν ἀεὶ ἐνδέχεται. Ὁ γὰρ
Likewise and not-even to-sleep anything always is-possible The for
ὕπνος τι τοῦ αἰσθητικοῦ μορίου ἐστίν, οἷον δεσμὸς
sleep something of-the perceptive part is as-it-were a-bond
καὶ ἀκινησία τις, ὥστ' ἀνάγκη πᾶν τὸ καθεῦδον ἔχειν τὸ
and immobility some so-that necessary every the sleeping-thing to-have the
αἰσθητικὸν μόριον. Αἰσθητικὸν δὲ τὸ δυνατὸν αἰσθάνεσθαι
perceptive part Perceptive and the able to-perceive
κατ' ἐνέργειαν· ἐνεργεῖν δὲ τῇ αἰσθήσει κυρίως καὶ
according-to activity to-be-active and with-the perception properly and
ἁπλῶς ἀδύνατον καθεῦδον ἅμα· διὸ ἀναγκαῖον
simply impossible sleeping at-the-same-time wherefore necessary
ὕπνον πάντα ἐγερτὸν εἶναι. Τὰ μὲν οὖν ἄλλα σχεδὸν
sleep every capable-of-waking to-be The indeed then others roughly
πάντα δῆλα κοινωνοῦνθ' ὕπνου, καὶ πλωτὰ καὶ πτηνὰ καὶ
all clear sharing of-sleep both swimming and winged and
πεζά· καὶ γὰρ τὰ τῶν ἰχθύων γένη πάντα καὶ τὰ τῶν
footed and for the of-the fishes kinds all and the of-the

μαλακίων ὤπται καθεύδοντα, καὶ τἆλλα πάνθ' ὅσαπερ
cephalopods have-been-seen sleeping and the-others all as-many-as
ἔχει ὀφθαλμούς· καὶ γὰρ τὰ σκληρόφθαλμα φανερὰ καὶ τὰ
have eyes and for the hard-eyed evident and the
ἔντομα κοιμώμενα· βραχύυπνα δὲ τὰ τοιαῦτα πάντα, διὸ
insects sleeping short-sleeping and the such all wherefore
καὶ λάθοι ἄν τινα πολλάκις πότερον μετέχουσι
also would-escape-notice — someone often whether they-share
τοῦ καθεύδειν ἢ οὔ. Τῶν δ' ὀστρακοδέρμων κατὰ μὲν
in-the to-sleep or not Of-the and shell-skinned according-to indeed
τὴν αἴσθησιν οὐδέ πω γέγονε φανερὸν εἰ καθεύδουσιν·
the perception not yet has-become evident whether they-sleep
εἰ δέ τῳ πιθανὸς ὁ λεχθεὶς λόγος, τούτῳ πεισθήσεται.
if but to-anyone persuasive the stated account by-this he-will-be-persuaded
Ὅτι μὲν οὖν ὕπνου κοινωνεῖ τὰ ζῷα πάντα, φανερὸν
That indeed then of-sleep share the animals all evident
ἐκ τούτων· τῷ γὰρ αἴσθησιν ἔχειν ὥρισται τὸ ζῷον,
from these by-the for perception to-have is-defined the animal
τῆς δ' αἰσθήσεως τρόπον τινὰ τὴν μὲν ἀκινησίαν καὶ
of-the and perception in-a-way some the indeed immobility and
οἷον δεσμὸν τὸν ὕπνον εἶναί φαμεν, τὴν δὲ λύσιν καὶ
as-it-were bond the sleep to-be we-say the and release and
τὴν ἄνεσιν ἐγρήγορσιν. Τῶν δὲ φυτῶν οὐδὲν οἷόν τε
the relaxation waking Of-the and plants none possible —
κοινωνεῖν οὐδετέρου τούτων τῶν παθημάτων. Ἄνευ μὲν
to-share in-either of-these the affections Without indeed
γὰρ αἰσθήσεως οὐχ ὑπάρχει οὔθ' ὕπνος οὔτ' ἐγρήγορσις·
for perception not belongs either sleep or waking
οἷς δ' αἴσθησις ὑπάρχει, καὶ τὸ λυπεῖσθαι καὶ τὸ
to-which and perception belongs also the to-be-pained and the
χαίρειν· οἷς δὲ ταῦτα, καὶ ἐπιθυμία. Τοῖς δὲ φυτοῖς
to-rejoice to-which and these also desire To-the and plants

οὐδὲν ὑπάρχει τούτων. Σημεῖον δ' ὅτι καὶ τὸ ἔργον τὸ
none belongs of-these Sign and that also the function the
αὑτοῦ ποιεῖ τὸ θρεπτικὸν μόριον ἐν τῷ καθεύδειν μᾶλλον
its-own does the nutritive part in the to-sleep more
ἢ ἐν τῷ ἐγρηγορέναι· τρέφεται γὰρ καὶ αὐξάνεται τότε
than in the to-be-awake is-nourished for and grows then
μᾶλλον, ὡς οὐδὲν προσδεόμενα πρὸς ταῦτα τῆς αἰσθήσεως.
more as nothing needing-in-addition for these the perception

2 · THE PRIMARY SENSE ORGAN

Since all animals sleep, it affects not one sense but the common sense, which tells sweet from white and goes with touch; fainting and choking disable perception but are not sleep. Sleep exists for preservation, since what cannot move continuously needs rest; waking is the end. The source of perception and motion is the region about the heart in the blooded, where breathing or cooling preserves the heat, and sleep and waking affect it. Some sleepers move and act, but with an image.

Διὰ τί δὲ καθεύδει καὶ ἐγρήγορε, καὶ διὰ ποίαν τιν'
Because-of what and it-sleeps and is-awake and because-of what-sort some
αἴσθησιν ἢ ποίας, εἰ διὰ πλείους, σκεπτέον. Ἐπεὶ δ'
perception or what-sort if because-of more must-be-considered Since and
ἔνια μὲν τῶν ζῴων ἔχει τὰς αἰσθήσεις πάσας, ἔνια δ' οὐκ
some indeed of-the animals have the perceptions all some but not
ἔχουσιν, οἷον ὄψιν, τὴν δ' ἁφὴν καὶ τὴν γεῦσιν ἅπαντ' ἔχει,
have such-as sight the but touch and the taste all have
πλὴν εἴ τι τῶν ζῴων ἀτελές (εἴρηται δὲ περὶ αὐτῶν ἐν
except if any of-the animals incomplete it-has-been-said and about them in
τοῖς περὶ ψυχῆς), ἀδύνατον δ' ἐστὶν ἁπλῶς ὁποιανοῦν
the-works about soul impossible and is simply any-whatever
αἴσθησιν αἰσθάνεσθαι τὸ καθεῦδον ζῷον, φανερὸν ὅτι πᾶσιν
perception to-perceive the sleeping animal evident that to-all

ἀναγκαῖον ὑπάρχειν ταὐτὸ πάθος ἐν τῷ καλουμένῳ ὕπνῳ· εἰ
necessary to-belong the-same affection in the so-called sleep if
γὰρ τῇ μὲν τῇ δὲ μή, ταύτῃ καθεῦδον αἰσθήσεται,
for by-the-one indeed by-the-other but not by-this sleeping it-will-perceive
τοῦτο δ' ἀδύνατον. Ἐπεὶ δ' ὑπάρχει καθ' ἑκάστην
this but impossible Since and belongs according-to each
αἴσθησιν τὸ μέν τι ἴδιον τὸ δέ τι κοινόν, ἴδιον
perception the indeed something peculiar the-other and something common peculiar
μὲν οἷον τῇ ὄψει τὸ ὁρᾶν, τῇ δ' ἀκοῇ τὸ ἀκούειν, ταῖς
indeed such-as to-the sight the to-see to-the and hearing the to-hear to-the
δ' ἄλλαις κατὰ τὸν αὐτὸν τρόπον· ἔστι δέ τις καὶ κοινὴ
and others according-to the same way there-is and some also common
δύναμις ἀκολουθοῦσα πάσαις, ᾗ καὶ ὅτι ὁρᾷ καὶ ἀκούει
power accompanying all by-which also that it-sees and hears
καὶ αἰσθάνεται· οὐ γὰρ δὴ τῇ γε ὄψει ὁρᾷ ὅτι ὁρᾷ.
and perceives not for indeed by-the at-least sight it-sees that it-sees
Καὶ κρίνει δὴ καὶ δύναται κρίνειν ὅτι ἕτερα τὰ γλυκέα
And it-judges indeed and can to-judge that different the sweet-things
τῶν λευκῶν, οὔτε γεύσει οὔτε ὄψει οὔτ' ἀμφοῖν, ἀλλά
from-the white-things neither by-taste nor by-sight nor by-both but
τινι κοινῷ μορίῳ τῶν αἰσθητηρίων ἁπάντων. Ἔστι μὲν
by-some common part of-the sense-organs all There-is indeed
γὰρ μία αἴσθησις, καὶ τὸ κύριον αἰσθητήριον ἕν· τὸ
for one perception and the authoritative sense-organ one the
δ' εἶναι αἰσθήσει τοῦ γένους ἑκάστου ἕτερον, οἷον
but to-be for-the-perception of-the genus each different such-as
ψόφου καὶ χρώματος. Τοῦτο δ' ἅμα τῷ ἁπτικῷ
of-sound and of-color This and together-with the tactile
μάλισθ' ὑπάρχει· τοῦτο μὲν γὰρ χωρίζεται τῶν ἄλλων
most belongs this indeed for is-separated from-the other
αἰσθητηρίων, τὰ δ' ἄλλα τούτου ἀχώριστα. Εἴρηται
sense-organs the but others from-this inseparable It-has-been-said

δὲ περὶ αὐτῶν ἐν τοῖς περὶ ψυχῆς θεωρήμασιν. Φανερὸν
and about them in the about soul studies Evident
τοίνυν ὅτι τούτου ἐστὶ πάθος ἡ ἐγρήγορσις καὶ ὁ ὕπνος.
therefore that of-this is affection the waking and the sleep
Διὸ καὶ πᾶσιν ὑπάρχει τοῖς ζῴοις· καὶ γὰρ ἡ ἁφὴ
Wherefore also to-all belong to-the animals and for the touch
μόνη πᾶσιν. Εἰ γὰρ τῷ πάσας τι πεπονθέναι τὰς
alone to-all If for by-the all something to-have-been-affected the
αἰσθήσεις ἐγίνετο τὸ καθεύδειν, ἄτοπον εἰ αἷς οὔτ'
perceptions came-to-be the to-sleep absurd if those-which neither
ἀνάγκη οὔτε δυνατὸν τρόπον τινὰ ἐνεργεῖν ἅμα, ταύτας
necessary nor possible in-a-way some to-be-active at-once these
ἀναγκαῖον ἀργεῖν ἅμα καὶ ἀκινητίζειν· τοὐναντίον γὰρ
necessary to-be-idle at-once and to-be-motionless the-contrary for
εὐλογώτερον συνέβαινεν ἂν αὐταῖς τὸ μὴ ἅμα ἠρεμεῖν.
more-reasonably would-happen — to-them the not at-once to-rest
Ὡς δὲ νῦν λέγομεν, εὐλόγως ἔχει καὶ περὶ τούτων· τοῦ
As and now we-say reasonably it-holds also about these of-the
γὰρ κυρίου τῶν ἄλλων πάντων αἰσθητηρίου καὶ πρὸς
for authoritative of-the other all sense-organ and to
ὃ συντείνει τἆλλα, πεπονθότος τι συμπάσχειν
which tend the-rest having-been-affected something to-be-affected-with-it
ἀναγκαῖον καὶ τὰ λοιπὰ πάντα, ἐκείνων δέ τινος
necessary also the remaining all of-those but some
ἀδυνατοῦντος οὐκ ἀνάγκη τοῦτ' ἀδυνατεῖν. Φανερὸν δ' ἐκ
being-unable not necessary this to-be-unable Evident and from
πολλῶν ὅτι οὐκ ἐν τῷ τὰς αἰσθήσεις ἀργεῖν καὶ μὴ χρῆσθαι
many-things that not in the the perceptions to-be-idle and not to-use
αὐταῖς ὁ ὕπνος, οὐδ' ἐν τῷ μὴ δύνασθαι αἰσθάνεσθαι. Καὶ
them the sleep nor in the not to-be-able to-perceive And
γὰρ ἐν ταῖς λιποψυχίαις τοιοῦτον συμβαίνει· ἀδυναμία γὰρ
for in the faintings such happens inability for

αἰσθήσεων ἡ λιποψυχία. Γίνονται δὲ καὶ ἔκνοιαί
of-perceptions the fainting Come-to-be and also losses-of-consciousness
τινες τοιαῦται. Ἔτι δ' οἱ τὰς ἐν τῷ αὐχένι φλέβας
some such Further and those the in the neck veins
καταλαμβανόμενοι ἀναίσθητοι γίνονται. Ἀλλ' ὅταν ἡ
being-compressed insensible become But whenever the
ἀδυναμία τῆς χρήσεως μήτ' ἐν τῷ τυχόντι αἰσθητηρίῳ μήτε
inability of-the use neither in the chance sense-organ nor
δι' ἣν ἔτυχεν αἰτίαν, ἀλλὰ καθάπερ εἴρηται νῦν, ἐν
because-of whatever it-happened cause but as has-been-said now in
τῷ πρώτῳ ᾧ αἰσθάνεται πάντων· ὅταν μὲν γὰρ τοῦτ'
the first by-which it-perceives all-things whenever indeed for this
ἀδυνατήσῃ, ἀνάγκη καὶ τοῖς αἰσθητηρίοις πᾶσιν ἀδυνατεῖν
be-unable necessary also for-the sense-organs all to-be-unable
αἰσθέσθαι· ὅταν δ' ἐκείνων τι, οὐκ ἀνάγκη τούτῳ.
to-perceive whenever but of-those some not necessary for-this
Δι' ἣν δ' αἰτίαν συμβαίνει τὸ καθεύδειν, καὶ ποῖόν
Because-of which and cause happens the to-sleep and of-what-sort
τι τὸ πάθος ἐστί, λεκτέον. Ἐπεὶ δὲ τρόποι πλείους τῆς
something the affection is must-be-said Since and ways several of-the
αἰτίας (καὶ γὰρ τὸ τίνος ἕνεκα, καὶ ὅθεν ἡ ἀρχὴ τῆς
cause and for the of-what for-the-sake and whence the principle of-the
κινήσεως, καὶ τὴν ὕλην καὶ τὸν λόγον αἴτιον εἶναί φαμεν),
motion and the matter and the account cause to-be we-say
πρῶτον μὲν οὖν ἐπειδὴ λέγομεν τὴν φύσιν ἕνεκά του
first indeed then since we-say the nature for-the-sake of-something
ποιεῖν, τοῦτο δ' ἀγαθόν τι, τὴν δ' ἀνάπαυσιν παντὶ
to-act this and good something the and rest to-every
τῷ πεφυκότι κινεῖσθαι, μὴ δυναμένῳ δ' ἀεὶ καὶ συνεχῶς
the being-by-nature to-be-moved not being-able but always and continuously
κινεῖσθαι μεθ' ἡδονῆς ἀναγκαῖον εἶναι καὶ ὠφέλιμον, τῷ
to-be-moved with pleasure necessary to-be and beneficial to-the

δ᾽ ὕπνῳ δι᾽ αὐτὴν τὴν ἀλήθειαν προσάπτουσι τὴν
and sleep because-of itself the truth they-apply the
μεταφορὰν ταύτην ὡς ἀναπαύσει ὄντι· ὥστε σωτηρίας
metaphor this as rest being so-that of-preservation
ἕνεκα τῶν ζῴων ὑπάρχει. Ἡ δ᾽ ἐγρήγορσις τέλος·
for-the-sake of-the animals it-belongs The and waking end
τὸ γὰρ αἰσθάνεσθαι καὶ τὸ φρονεῖν πᾶσι τέλος οἷς
the for to-perceive and the to-understand to-all end to-whom
ὑπάρχει θάτερον αὐτῶν· βέλτιστα γὰρ ταῦτα, τὸ δὲ τέλος
belongs one-of-the-two of-them best for these the and end
βέλτιστον. Ὥστε ἀναγκαῖον ἑκάστῳ τῶν ζῴων ὑπάρχειν τὸν
best So-that necessary to-each of-the animals to-belong the
ὕπνον. Λέγω δ᾽ ἐξ ὑποθέσεως τὴν ἀνάγκην, ὅτι εἰ ζῷον
sleep I-mean and from hypothesis the necessity that if animal
ἔσται ἔχον τὴν αὑτοῦ φύσιν, ἐξ ἀνάγκης τιν᾽ ὑπάρχειν
will-be having the its-own nature from necessity some-things to-belong
αὐτῷ δεῖ, καὶ τούτων ὑπαρχόντων ἕτερα ὑπάρχειν.
to-it must and these belonging other-things to-belong
Ἔτι δὲ ποίας κινήσεως καὶ πράξεως ἐν τοῖς σώμασι
Further and of-what-sort motion and action in the bodies
γιγνομένης συμβαίνει τό τε ἐγρηγορέναι καὶ τὸ καθεύδειν
occurring happens the both to-be-awake and the to-sleep
τοῖς ζῴοις, μετὰ ταῦτα λεκτέον. Τοῖς μὲν οὖν ἄλλοις ζῴοις
to-the animals after these must-be-said To-the indeed then other animals
καθάπερ τοῖς ἐναίμοις ὑπολεπτέον εἶναι τὰ αἴτια τοῦ πάθους,
as to-the blooded must-be-supposed to-be the causes of-the affection
ἢ ταὐτὰ ἢ τὰ ἀνάλογον, τοῖς δ᾽ ἐναίμοις ἅπερ τοῖς
either the-same or the analogous to-the and blooded the-very-ones to-the
ἀνθρώποις· ὥστ᾽ ἐκ τούτων πάντα θεωρητέον. Ὅτι μὲν
men so-that from these all-things must-be-studied That indeed
οὖν ἡ τῆς αἰσθήσεως ἀρχὴ γίνεται ἀπὸ τοῦ αὐτοῦ μέρους
then the of-the perception principle comes-to-be from the same part

τοῖς ζῴοις ἀφ' οὗπερ καὶ ἡ τῆς κινήσεως, διώρισται
to-the animals from which-very also the of-the motion has-been-determined
πρότερον ἐν ἑτέροις. Αὕτη δ' ἐστὶ τριῶν διωρισμένων
earlier in other-works This and is of-three distinguished
τόπων ὁ μέσος κεφαλῆς καὶ τῆς κάτω κοιλίας. Τοῖς μὲν
regions the middle of-head and of-the lower belly To-the indeed
οὖν ἐναίμοις τοῦτ' ἐστὶ τὸ περὶ τὴν καρδίαν μέρος· πάντα
then blooded this is the about the heart part all
γὰρ τὰ ἔναιμα καρδίαν ἔχει, καὶ ἡ ἀρχὴ τῆς κινήσεως
for the blooded heart have and the principle of-the motion
καὶ τῆς αἰσθήσεως τῆς κυρίας ἐντεῦθέν ἐστιν. Τῆς μὲν
and of-the perception the authoritative from-here is Of-the indeed
οὖν κινήσεως φανερὸν ὅτι καὶ ἡ τοῦ πνεύματος ἀρχὴ καὶ
then motion evident that also the of-the breath principle and
ὅλως ἡ τῆς καταψύξεώς ἐστιν ἐνταῦθα, καὶ τὸ ἀναπνεῖν
generally the of-the cooling is here and the to-breathe
τε καὶ τὸ ὑγρῷ καταψύχεσθαι πρός γε σωτηρίαν
both and the by-moisture to-be-cooled for at-least preservation
τοῦ ἐν τούτῳ τῷ μορίῳ θερμοῦ ἡ φύσις πεπόρικεν.
of-the in this the part heat the nature has-provided
Ῥηθήσεται δὲ περὶ αὐτῆς ὕστερον καθ' αὑτήν. Τοῖς δ'
It-will-be-spoken and about it later by itself To-the and
ἀναίμοις καὶ τοῖς ἐντόμοις καὶ μὴ δεχομένοις πνεῦμα ἐν τῷ
bloodless and the insects and not receiving breath in the
ἀνάλογον τὸ σύμφυτον πνεῦμα ἀναφυσώμενον καὶ συνιζάνον
analogous the innate breath being-blown-up and subsiding
φαίνεται. Δῆλον δὲ τοῦτο ἐπὶ τῶν ὁλοπτέρων, οἷον
appears Clear and this in-the-case-of the whole-winged such-as
σφηκῶν καὶ μελισσῶν, καὶ ἐν ταῖς μυίαις καὶ ὅσα
wasps and bees and in the flies and as-many-as
τοιαῦτα. Ἐπεὶ δὲ κινεῖν μέν τι ἢ ποιεῖν ἄνευ ἰσχύος
such Since and to-move indeed something or to-do without strength

ἀδύνατον, ἰσχὺν δὲ ποιεῖ ἡ τοῦ πνεύματος κάθεξις, τοῖς
impossible strength and makes the of-the breath holding in-the-ones
μὲν εἰσφερομένοις ἡ θύραθεν, τοῖς δὲ μὴ ἀναπνέουσιν
indeed bringing-it-in the from-outside in-the-others and not breathing
ἡ σύμφυτος. Διὸ καὶ βομβοῦντα φαίνεται τὰ πτερωτά,
the innate Wherefore also buzzing appear the winged-things
ὅταν κινῆται, τῇ τρίψει τοῦ πνεύματος προσπίπτοντος
whenever they-are-moved by-the friction of-the breath striking
πρὸς τὸ ὑπόζωμα τῶν ὁλοπτέρων. Κινεῖται δὲ πᾶν
against the membrane of-the whole-winged Is-moved and everything
αἰσθήσεώς τινος γινομένης, ἢ οἰκείας ἢ ἀλλοτρίας, ἐν
perception some coming-to-be either own or foreign in
τῷ πρώτῳ αἰσθητηρίῳ. Εἰ δ' ἐστὶν ὁ ὕπνος καὶ ἡ
the first sense-organ If and is the sleep and the
ἐγρήγορσις πάθη τοῦ μορίου τούτου, ἐν ᾧ μὲν τόπῳ καὶ
waking affections of-the part this in which indeed place and
ἐν ᾧ μορίῳ πρώτῳ γίνεται ὁ ὕπνος καὶ ἡ ἐγρήγορσις,
in which part first comes-to-be the sleep and the waking
φανερόν. Κινοῦνται δ' ἔνιοι καθεύδοντες καὶ ποιοῦσι πολλὰ
evident Are-moved and some sleeping and do many
ἐγρηγορικά, οὐ μέντοι ἄνευ φαντάσματος καὶ αἰσθήσεώς
waking-things not however without image and perception
τινος· τὸ γὰρ ἐνύπνιόν ἐστιν αἴσθημα τρόπον τινά.
some the for dream is a-percept in-a-way some
Λεκτέον δὲ περὶ αὐτῶν ὕστερον. Διότι δὲ τὰ μὲν ἐνύπνια
Must-be-said and about them later Why and the indeed dreams
μνημονεύουσιν ἐγερθέντες, τὰς δ' ἐγρηγορικὰς πράξεις οὐ
they-remember having-been-woken the but waking actions not
μνημονεύουσιν, ἐν τοῖς προβληματικοῖς εἴρηται.
they-remember in the problems it-has-been-said

Food becomes blood and goes to the heart; its exhalation rises to the head and, cooled, descends, bringing sleep, as soporifics, fatigue, and infancy show. Sleep resembles epilepsy, and wine is bad for infants. The thin-veined, dwarflike, and large-headed are sleepy, the melancholic not. Sleep is heat concentrated inward; the brain, coldest of the parts, condenses the exhalation as vapor condenses into rain. One wakes when the purer blood separates from the turbid. Sleep seizes the primary sense organ, necessarily, for preservation.

Ἐχόμενον δὲ τῶν εἰρημένων ἐστὶν ἐπελθεῖν τίνων
Next and to-the stated-things it-is to-go-over what-things
γινομένων καὶ πόθεν ἡ ἀρχὴ τοῦ πάθους γίγνεται, τοῦ
occurring and whence the beginning of-the affection comes-to-be of-the
τ' ἐγρηγορέναι καὶ τοῦ καθεύδειν. Φανερὸν δὴ ὅτι ἐπεὶ
both to-be-awake and of-the to-sleep Evident indeed that since
ἀναγκαῖον τῷ ζῴῳ, ὅταν αἴσθησιν ἔχῃ, τότε πρῶτον
necessary for-the animal whenever perception it-has then first
τροφήν τε λαμβάνειν καὶ αὔξησιν, τροφὴ δ' ἐστὶ πᾶσιν
nourishment both to-take and growth nourishment and is for-all
ἡ ἐσχάτη τοῖς μὲν ἐναίμοις ἡ τοῦ αἵματος φύσις τοῖς δ'
the last for-the indeed blooded the of-the blood nature for-the and
ἀναίμοις τὸ ἀνάλογον, τόπος δὲ τοῦ αἵματος αἱ φλέβες,
bloodless the analogous place and of-the blood the veins
τούτων δ' ἀρχὴ ἡ καρδία· φανερὸν δὲ τὸ λεχθὲν ἐκ τῶν
of-these and principle the heart evident and the stated from the
ἀνατομῶν. Τῆς μὲν οὖν θύραθεν τροφῆς εἰσιούσης εἰς τοὺς
dissections The indeed then from-outside nourishment entering into the
δεκτικοὺς τόπους γίνεται ἡ ἀναθυμίασις εἰς τὰς φλέβας,
receptive places comes-to-be the exhalation into the veins
ἐκεῖ δὲ μεταβάλλουσα ἐξαιματοῦται καὶ πορεύεται ἐπὶ τὴν
there and changing it-is-turned-into-blood and travels to the

ἀρχήν. Εἴρηται δὲ περὶ τούτων ἐν τοῖς περὶ τροφῆς·
principle It-has-been-said and about these in the-works about nourishment
νῦν δ' ἀναληπτέον ὑπὲρ αὐτῶν τούτου χάριν, ὅπως τὰς
now but must-be-taken-up about them of-this for-the-sake so-that the
ἀρχὰς τῆς κινήσεως θεωρήσωμεν, καὶ τί πάσχοντος τοῦ
principles of-the motion we-may-study and what being-affected the
μορίου τοῦ αἰσθητικοῦ συμβαίνει ἡ ἐγρήγορσις καὶ ὁ ὕπνος.
part the perceptive happens the waking and the sleep
Οὐ γάρ ἐστιν ὁ ὕπνος ἠτισοῦν ἀδυναμία τοῦ αἰσθητικοῦ,
Not for is the sleep any-whatever inability of-the perceptive
καθάπερ εἴρηται· καὶ γὰρ ἔκνοια καὶ πνιγμός τις καὶ
as has-been-said and for loss-of-consciousness and choking some and
λιποψυχία ποιεῖ τὴν τοιαύτην ἀδυναμίαν. Ἤδη δὲ γεγένηταί
fainting produce the such inability Already and it-has-happened
τισι καὶ φαντασία λιποψυχήσασιν ἰσχυρῶς. Τοῦτο μὲν
to-some also imagination having-fainted strongly This indeed
οὖν ἔχει τινὰ ἀπορίαν· εἰ γὰρ ἐνδέχεται καταδαρθεῖν τὸν
then has some perplexity if for it-is-possible to-fall-asleep the
λιποψυχήσαντα, ἐνδέχοιτ' ἂν ἐνύπνιον εἶναι καὶ τὸ
having-fainted it-would-be-possible — dream to-be also the
φάντασμα. Πολλὰ δ' ἐστὶν ἃ λέγουσιν οἱ σφόδρα
image Many and are what-things say those violently
λιποψυχήσαντες καὶ δόξαντες τεθνάναι· περὶ ὧν τὸν αὐτὸν
having-fainted and having-seemed to-have-died about which the same
λόγον ὑπολεπτέον εἶναι πάντων. Ἀλλὰ γὰρ ὥσπερ εἴπομεν,
account must-be-supposed to-be of-all But for just-as we-said
οὐκ ἔστιν ὁ ὕπνος ἀδυναμία πᾶσα τοῦ αἰσθητικοῦ, ἀλλ' ἐκ
not is the sleep inability every of-the perceptive but from
τῆς περὶ τὴν τροφὴν ἀναθυμιάσεως γίνεται τὸ πάθος τοῦτο·
the about the nourishment exhalation comes-to-be the affection this
ἀναγκαῖον γὰρ τὸ ἀναθυμιώμενον μέχρι του ὠθεῖσθαι, εἶτ'
necessary for the exhaled as-far-as some-point to-be-pushed then

ἀντιστρέφειν καὶ μεταβάλλειν καθάπερ εὔριπον. Τὸ δὲ θερμὸν
to-turn-back and to-change just-as a-strait The and heat
ἑκάστου τῶν ζῴων πρὸς τὸ ἄνω πέφυκε φέρεσθαι· ὅταν δ'
of-each of-the animals to the upper is-by-nature to-be-carried whenever and
ἐν τοῖς ἄνω τόποις γένηται, ἀθρόον πάλιν ἀντιστρέφει καὶ
in the upper regions it-be in-a-mass again it-turns-back and
καταφέρεται. Διὸ μάλιστα γίνονται ὕπνοι ἀπὸ τῆς τροφῆς·
is-carried-down Wherefore most come-to-be sleeps from the nourishment
ἀθρόον γὰρ πολὺ τότε ὑγρὸν καὶ τὸ σωματῶδες ἀναφέρεται.
in-a-mass for much then moist and the corporeal is-carried-up
Ἱστάμενον μὲν οὖν βαρύνει καὶ ποιεῖ νυστάζειν· ὅταν
Standing indeed then it-weighs-down and makes to-nod whenever
δὲ ῥέψῃ κάτω καὶ ἀντιστρέψαν ἀπώσῃ τὸ θερμόν, τότε
and it-sink downward and having-turned-back push-away the heat then
γίνεται ὁ ὕπνος καὶ τὸ ζῷον καθεύδει. Σημεῖον δὲ τούτων
comes-to-be the sleep and the animal sleeps Sign and of-these
καὶ τὰ ὑπνωτικά· πάντα γὰρ καρηβαρίαν ποιεῖ, καὶ τὰ
also the soporifics all for heaviness-of-head make both the
ποτὰ καὶ τὰ βρωτά, μήκων, μανδραγόρας, οἶνος, αἶραι. Καὶ
drinks and the foods poppy mandrake wine darnel And
καταφερόμενοι καὶ νυστάζοντες τοῦτο δοκοῦσι πάσχειν, καὶ
dropping-off and nodding this seem to-suffer and
ἀδυνατοῦσιν αἴρειν τὴν κεφαλὴν καὶ τὰ βλέφαρα. Καὶ μετὰ
are-unable to-lift the head and the eyelids And after
τὰ σῖτα μάλιστα τοιοῦτος ὁ ὕπνος· πολλὴ γὰρ ἡ ἀπὸ τῶν
the foods most such the sleep much for the from the
σιτίων ἀναθυμίασις. Ἔτι δ' ἐκ κόπων ἐνίων· ὁ μὲν γὰρ
foods exhalation Further and from fatigues some the indeed for
κόπος συντηκτικόν, τὸ δὲ σύντηγμα γίνεται ὥσπερ τροφὴ
fatigue melting the and melt becomes just-as nourishment
ἄπεπτος, ἂν μὴ ψυχρὸν ᾖ. Καὶ νόσοι δέ τινες ταὐτὸ τοῦτο
undigested if not cold it-be Also diseases and some the-same this

ποιοῦσιν, ὅσαι ἀπὸ περιττώματος ὑγροῦ καὶ θερμοῦ,
do as-many-as from residue moist and hot
οἷον συμβαίνει τοῖς πυρέττουσι καὶ ἐν τοῖς ληθάργοις.
such-as happens to-those being-feverish and in the lethargies
Ἔτι δ' ἡ πρώτη ἡλικία· τὰ γὰρ παιδία καθεύδει σφόδρα
Further and the first age the for children sleep much
διὰ τὸ τὴν τροφὴν ἄνω φέρεσθαι πᾶσαν.
because-of the the nourishment upward to-be-carried all
Σημεῖον δὲ τὸ ὑπερβάλλειν τὸ μέγεθος τῶν ἄνω πρὸς
Sign and the to-exceed the size of-the upper-parts than
τὰ κάτω κατὰ τὴν πρώτην ἡλικίαν, διὰ τὸ ἐπὶ
the lower according-to the first age because-of the to
ταῦτα γίνεσθαι τὴν αὔξησιν. Διὰ ταύτην δὲ τὴν αἰτίαν
these to-come-to-be the growth Because-of this and the cause
καὶ ἐπιληπτικὰ γίνεται· ὅμοιον γὰρ ὁ ὕπνος ἐπιλήψει, καὶ
also epileptic they-become like for the sleep to-epilepsy and
ἔστι τρόπον τινὰ ὁ ὕπνος ἐπίληψις. Διὸ καὶ συμβαίνει
is in-a-way some the sleep epilepsy Wherefore also happens
πολλοῖς ἡ ἀρχὴ τούτου τοῦ πάθους καθεύδουσιν, καὶ
to-many the beginning of-this the affection sleeping and
καθεύδοντες μὲν ἁλίσκονται, ἐγρηγορότες δ' οὔ· ὅταν
sleeping indeed they-are-seized awake but not whenever
γὰρ πολὺ φέρηται τὸ πνεῦμα ἄνω, καταβαῖνον πάλιν
for much be-carried the breath upward descending again
τὰς φλέβας ὀγκοῖ, καὶ συνθλίβει τὸν πόρον δι' οὗ ἡ
the veins it-swells and compresses the passage through which the
ἀναπνοὴ γίνεται. Διὸ τοῖς παιδίοις οὐ συμφέρουσιν οἱ
respiration comes-to-be Wherefore to-the children not are-beneficial the
οἶνοι, οὐδὲ ταῖς τίτθαις (διαφέρει γὰρ ἴσως οὐδὲν αὐτὰ
wines nor to-the nurses it-differs for perhaps nothing them
πίνειν ἢ τὰς τίτθας), ἀλλὰ δεῖ πίνειν ὑδαρῆ καὶ ὀλίγον·
to-drink or the nurses but one-must to-drink watery and little

πνευματῶδες γὰρ ὁ οἶνος, καὶ τούτου μᾶλλον ὁ μέλας.
windy for the wine and of-this more the dark
Οὕτω δὲ τὰ ἄνω πλήρη τῆς τροφῆς τοῖς παιδίοις,
Thus and the upper-parts full of-the nourishment to-the children
ὥστε πέντε μηνῶν οὐδὲ στρέφουσι τὸν αὐχένα· ὥσπερ
so-that five months not-even they-turn the neck just-as
γὰρ τοῖς σφόδρα μεθύουσιν, ὑγρότης ἀναφέρεται πολλή.
for to-those very being-drunk moisture is-carried-up much
Εὔλογον δὲ τοῦτ' εἶναι τὸ πάθος αἴτιον καὶ τοῦ ἠρεμεῖν
Reasonable and this to-be the affection cause also of-the to-be-at-rest
ἐν ταῖς μήτραις τὰ ἔμβρυα τὸ πρῶτον. Καὶ τὸ ὅλον
in the wombs the embryos the first Also the whole
δὲ φίλυπνοι οἱ ἀδηλόφλεβοι καὶ οἱ νανώδεις καὶ οἱ
and sleepy the inconspicuous-veined and the dwarf-like and the
μεγαλοκέφαλοι· τῶν μὲν γὰρ αἱ φλέβες στεναί, ὥστ' οὐ
large-headed of-the-ones indeed for the veins narrow so-that not
ῥᾴδιον διαρρεῖν κατιὸν τὸ ὑγρόν, τοῖς δὲ νανώδεσι καὶ
easy to-flow-through descending the moist to-the and dwarf-like and
μεγαλοκεφάλοις ἡ ἄνω ὁρμὴ πολλὴ καὶ ἀναθυμίασις. Οἱ δὲ
large-headed the upward impulse much and exhalation The but
φλεβώδεις οὐχ ὑπνωτικοὶ δι' εὔροιαν τῶν φλεβῶν, ἂν μή
large-veined not sleepy because-of free-flow of-the veins if not
τι ἄλλο πάθος ἔχωσιν ὑπεναντίον. Οὐδ' οἱ μελαγχολικοί·
some other affection they-have opposing Nor the melancholic
κατέψυκται γὰρ ὁ εἴσω τόπος, ὥστ' οὐ γίνεται πλῆθος
has-been-cooled for the inner region so-that not comes-to-be quantity
αὐτοῖς ἀναθυμιάσεως. Διὰ τοῦτο γὰρ καὶ βρωτικοὶ
for-them of-exhalation Because-of this for also voracious
σκληροὶ ὄντες· ὥσπερ γὰρ οὐδὲν ἀπολελαυκότα διάκειται τὰ
lean being just-as for nothing having-benefited are-disposed the
σώματα αὐτοῖς. Ἡ δὲ μέλαινα χολὴ φύσει ψυχρὰ οὖσα καὶ
bodies for-them The and black bile by-nature cold being also

τὸν θρεπτικὸν τόπον ψυχρὸν ποιεῖ καὶ τἆλλα μόρια, ὅπου
the nutritive region cold makes and the-other parts wherever
ἂν ὑπάρχῃ δυνάμει τὸ τοιοῦτον περίττωμα. Ὥστε φανερὸν
— be-present in-potentiality the such residue So-that evident
ἐκ τῶν εἰρημένων ὅτι ὁ ὕπνος ἐστὶ σύνοδός τις τοῦ θερμοῦ
from the things-said that the sleep is concentration some of-the heat
εἴσω καὶ ἀντιπερίστασις φυσικὴ διὰ τὴν εἰρημένην αἰτίαν.
inward and counter-displacement natural because-of the stated cause
Διὸ πολλὴ ἡ κίνησις τοῦ ὑπνοῦντος. Ὅθεν δ' ἐκλείπει,
Wherefore much the motion of-the sleeper Whence and it-fails
καταψύχεται, καὶ διὰ ψύξιν καταπίπτει τὰ βλέφαρα. Καὶ
it-is-cooled and because-of cooling fall the eyelids And
τὰ μὲν ἄνω κατέψυκται καὶ τὰ ἔξω, τὰ δ' ἐντὸς
the indeed upper-parts have-been-cooled and the outside-parts the and inside-parts
καὶ τὰ κάτω θερμά, οἷον τὰ περὶ τοὺς πόδας καὶ τὰ
and the lower-parts hot such-as the-parts about the feet and the
εἴσω. Καίτοι τις ἀπορήσειεν ἄν, ὅτι μετὰ τὰ σιτία
inward-parts And-yet someone might-raise-the-question — that after the foods
ἰσχυρότατος ὁ ὕπνος γίνεται, καὶ ἔστιν ὑπνωτικὰ οἶνος καὶ
strongest the sleep comes-to-be and are soporific wine and
ἄλλα θερμότητας ἔχοντα τοιαύτας. Ἔστι δ' οὐκ εὔλογον τὸν
others heats having such It-is and not reasonable the
μὲν ὕπνον εἶναι κατάψυξιν, τὰ δ' αἴτια τοῦ καθεύδειν θερμά.
indeed sleep to-be a-cooling the and causes of-the to-sleep hot
Πότερον οὖν τοῦτο συμβαίνει ὅτι ὥσπερ ἡ κοιλία κενὴ μὲν
Whether then this happens because just-as the belly empty indeed
οὖσα θερμή ἐστιν, ἡ δὲ πλήρωσις αὐτὴν καταψύχει διὰ
being hot is the and filling it cools because-of
τὴν κίνησιν, οὕτω καὶ οἱ ἐν τῇ κεφαλῇ πόροι καὶ τόποι
the motion so also the in the head passages and places
καταψύχονται ἀναφερομένης τῆς ἀναθυμιάσεως; Ἢ ὥσπερ
are-cooled being-carried-up the exhalation Or just-as

τοῖς προσχεομένοις τὸ θερμὸν ἐξαίφνης φρίκη γίνεται, κἀκεῖ
for-those being-poured-on the hot suddenly shivering comes-to-be there-too
ἀνιόντος τοῦ θερμοῦ ἀθροιζόμενον τὸ ψυχρὸν καταψύχει, καὶ
rising the heat collecting the cold cools and
τὸ κατὰ φύσιν θερμὸν ποιεῖ ἐξαδυνατεῖν καὶ ὑποχωρεῖν;
the according-to nature heat makes to-fail and to-withdraw
Ἔτι δὲ πολλῆς ἐμπιπτούσης τροφῆς, ἣν ἀνάγει τὸ θερμόν,
Further and much falling-in nourishment which raises the heat
ὥσπερ τὸ πῦρ ἐπιτιθεμένων τῶν ξύλων, καταψύχεται, ἕως
just-as the fire being-put-on the logs is-cooled until
ἂν καταπεφθῇ. Γίνεται γὰρ ὁ ὕπνος, ὥσπερ εἴρηται,
— it-be-digested Comes-to-be for the sleep just-as has-been-said
τοῦ σωματώδους ἀναφερομένου ὑπὸ τοῦ θερμοῦ διὰ τῶν
the corporeal being-carried-up by the heat through the
φλεβῶν πρὸς τὴν κεφαλήν. Ὅταν δὲ μηκέτι δύνηται, ἀλλὰ
veins to the head Whenever and no-longer it-can but
τῷ πλήθει ὑπερβάλλῃ τὸ ἀναχθέν, πάλιν ἀνταπωθεῖται
by-the quantity exceed the raised again it-is-pushed-back
καὶ κάτω ῥεῖ. Διὸ καταπίπτουσί τε ὑποσπωμένου τοῦ
and downward flows Wherefore fall both being-withdrawn the
θερμοῦ τοῦ ἀνάγοντος οἱ ἄνθρωποι (μόνον γὰρ ὀρθὸν τῶν
heat the raising the men alone for upright of-the
ζῴων), καὶ ἐπιπεσὸν μὲν ἔκνοιαν ποιεῖ, ὕστερον δὲ
animals and having-fallen-on indeed loss-of-consciousness makes later and
φαντασίαν. Ἢ αἱ μὲν νῦν λεγόμεναι λύσεις ἐνδεχόμεναι
imagination Or the indeed now stated solutions possible
μέν εἰσι τοῦ γίνεσθαι τὴν κατάψυξιν· οὐ μὴν ἀλλὰ
indeed are of-the to-come-to-be the cooling not truly but
κύριός γ᾽ ἐστὶν ὁ τόπος ὁ περὶ τὸν ἐγκέφαλον, ὥσπερ
authoritative at-least is the place the about the brain just-as
ἐν ἄλλοις εἴρηται. Πάντων δ᾽ ἐστὶ τῶν ἐν τῷ σώματι
in other-works it-has-been-said Of-all and is of-the in the body

ψυχρότατον ὁ ἐγκέφαλος, τοῖς δὲ μὴ ἔχουσι τὸ ἀνάλογον
coldest the brain to-those and not having the analogous
τούτῳ μόριον. Ὥσπερ οὖν τὸ ἀπατμίζον ὑγρὸν ὑπὸ τῆς τοῦ
to-this part Just-as then the evaporating moist by the of-the
ἡλίου θερμότητος, ὅταν ἔλθῃ εἰς τὸν ἄνω τόπον, διὰ τὴν
sun heat whenever it-come into the upper place because-of the
ψυχρότητα αὐτοῦ καταψύχεται καὶ συστὰν καταφέρεται
coldness of-it is-cooled and having-condensed is-carried-down
γενόμενον πάλιν ὕδωρ, οὕτως ἐν τῇ ἀναφορᾷ τοῦ θερμοῦ
having-become again water so in the carrying-up of-the heat
τῇ πρὸς τὸν ἐγκέφαλον ἡ μὲν περιττωματικὴ ἀναθυμίασις
the toward the brain the indeed residual exhalation
εἰς φλέγμα συνέρχεται (διὸ καὶ οἱ κατάρροι φαίνονται
into phlegm comes-together wherefore also the catarrhs appear
γιγνόμενοι ἐκ τῆς κεφαλῆς), ἡ δὲ τρόφιμος καὶ μὴ
coming from the head the and nutritive and not
νοσώδης καταφέρεται συνισταμένη καὶ καταψύχει τὸ θερμόν.
diseased is-carried-down condensing and cools the heat
Πρὸς δὲ τὸ καταψύχεσθαι καὶ μὴ δέχεσθαι ῥᾳδίως
Toward and the to-be-cooled and not to-receive easily
τὴν ἀναθυμίασιν συμβάλλεται καὶ ἡ λεπτότης καὶ
the exhalation contributes both the thinness and
ἡ στενότης τῶν περὶ τὸν ἐγκέφαλον φλεβῶν. Τῆς
the narrowness of-the about the brain veins Of-the
μὲν οὖν καταψύξεως τοῦτ' ἐστὶν αἴτιον, καίπερ τῆς
indeed then cooling this is cause although the
ἀναθυμιάσεως ὑπερβαλλούσης τῇ θερμότητι. Ἐγείρεται
exhalation exceeding by-the heat It-wakes
δ', ὅταν πεφθῇ καὶ κρατήσῃ ἡ συνεωσμένη θερμότης
and whenever it-be-digested and prevail the compressed heat
ἐν ὀλίγῳ πολλὴ ἐκ τοῦ περιεστῶτος, καὶ διακριθῇ τό
in little much from the surrounding and be-separated the

τε σωματωδέστερον αἷμα καὶ τὸ καθαρώτατον. Ἔστι δὲ
both more-corporeal blood and the purest Is and
λεπτότατον μὲν αἷμα καὶ καθαρώτατον τὸ ἐν τῇ κεφαλῇ,
thinnest indeed blood and purest the in the head
παχύτατον δὲ καὶ θολερώτατον τὸ ἐν τοῖς κάτω μέρεσιν.
thickest and and most-turbid the in the lower parts
Παντὸς δὲ τοῦ αἵματος ἀρχή, ὥσπερ εἴρηται καὶ ἐνταῦθα
Of-all and the blood principle just-as has-been-said both here
καὶ ἐν ἄλλοις, ἡ καρδία. Τῶν δ' ἐν τῇ καρδίᾳ ἑκατέρας
and in other-works the heart Of-the and in the heart of-each
τῆς θαλάμης κοινὴ ἡ μέση· ἐκείνων δ' ἑκατέρα δέχεται
the chamber common the middle of-those and each receives
ἐξ ἑκατέρας τῆς φλεβός, τῆς τε μεγάλης καλουμένης καὶ
from each the vein of-the both great called and
τῆς ἀορτῆς· ἐν δὲ τῇ μέσῃ γίνεται ἡ διάκρισις. Ἀλλὰ τὸ
of-the aorta in and the middle comes-to-be the separation But the
μὲν διορίζειν περὶ τούτων ἑτέρων ἐστὶ λόγων οἰκειότερον.
indeed to-determine about these of-other is discussions more-proper
Διὰ δὲ τὸ γίνεσθαι ἀδιακριτώτερον τὸ αἷμα μετὰ
Because-of and the to-become less-separated the blood after
τὴν τῆς τροφῆς προσφορὰν ὁ ὕπνος γίνεται, ἕως ἂν
the of-the nourishment taking the sleep comes-to-be until —
διακριθῇ τοῦ αἵματος τὸ μὲν καθαρώτερον εἰς τὰ ἄνω,
be-separated of-the blood the indeed purer into the upper-parts
τὸ δὲ θολερώτερον εἰς τὰ κάτω· ὅταν δὲ τοῦτο συμβῇ,
the and more-turbid into the lower-parts whenever and this happen
ἐγείρονται ἀπολυθέντα τοῦ ἐκ τῆς τροφῆς βάρους. Τί
they-wake released from-the from the nourishment weight What
μὲν οὖν τὸ αἴτιον τοῦ καθεύδειν, εἴρηται, ὅτι ἡ ὑπὸ τοῦ
indeed then the cause of-the to-sleep it-has-been-said that the by the
σωματώδους τοῦ ἀναφερομένου ὑπὸ τοῦ συμφύτου θερμοῦ
corporeal the being-carried-up by the innate heat

ἀντιπερίστασις ἀθρόως ἐπὶ τὸ πρῶτον αἰσθητήριον· καὶ τί
counter-displacement in-a-mass to the first sense-organ and what
ἐστιν ὁ ὕπνος, ὅτι τοῦ πρώτου αἰσθητηρίου κατάληψις πρὸς
is the sleep that of-the first sense-organ a-seizure so-as-to
τὸ μὴ δύνασθαι ἐνεργεῖν, ἐξ ἀνάγκης μὲν γινόμενος (οὐ γὰρ
the not to-be-able to-be-active from necessity indeed coming-to-be not for
ἐνδέχεται ζῷον εἶναι μὴ συμβαινόντων τῶν ἀπεργαζομένων
it-is-possible animal to-be not occurring the producing
αὐτό,) ἕνεκα δὲ σωτηρίας· σώζει γὰρ ἡ ἀνάπαυσις.
it for-the-sake but of-preservation preserves for the rest

ARISTOTLE

ΠΕΡΙ ΕΝΥΠΝΙΩΝ

On Dreams

Dreams do not belong to perception, since in sleep the senses are idle, nor to opinion, since in sleep we seem to see that what approaches is a man and white, which opinion cannot assert without perception; and we sometimes think other thoughts besides the dream. The power that deceives us in illness works in sleep. The imaginative part is the perceptive, different in being, so the dream, an image in sleep, belongs to the perceptive part insofar as it is imaginative.

Μετὰ δὲ ταῦτα περὶ ἐνυπνίου ζητητέον, καὶ πρῶτον
After and these-things about dream must-be-inquired and first
τίνι τῶν τῆς ψυχῆς φαίνεται, καὶ πότερον τοῦ νοητικοῦ
to-which of-the of-the soul it-appears and whether of-the thinking
τὸ πάθος ἐστὶ τοῦτο ἢ τοῦ αἰσθητικοῦ· τούτοις γὰρ μόνοις
the affection is this or of-the perceptive by-these for alone
τῶν ἐν ἡμῖν γνωρίζομέν τι. Εἰ δὲ χρῆσις ὄψεως ὅρασις
of-the in us we-know anything If and use of-sight seeing
καὶ ἀκοῆς τὸ ἀκούειν καὶ ὅλως αἰσθήσεως τὸ αἰσθάνεσθαι,
and of-hearing the to-hear and generally of-perception the to-perceive
κοινὰ δ' ἐστὶ τῶν αἰσθήσεων οἷον σχῆμα καὶ μέγεθος καὶ
common and are of-the perceptions such-as figure and magnitude and
κίνησις καὶ τἆλλα τὰ τοιαῦτα, ἴδια δ' οἷον χρῶμα ψόφος
motion and the-others the such peculiar and such-as color sound
χυμός, ἀδυνατεῖ δὲ πάντα μύοντα καὶ καθεύδοντα
flavor is-unable and everything shutting-the-eyes and sleeping
ὁρᾶν, ὁμοίως δὲ καὶ ἐπὶ τῶν λοιπῶν, δῆλον ὅτι οὐκ
to-see likewise and also in-the-case-of the remaining clear that not
αἰσθανόμεθα οὐδὲν ἐν τοῖς ὕπνοις. Οὐκ ἄρα γε τῇ
we-perceive anything in the sleeps Not then at-least by-the
αἰσθήσει τὸ ἐνύπνιον αἰσθανόμεθα. Ἀλλὰ μὴν οὐδὲ τῇ
perception the dream we-perceive But truly not-even by-the
δόξῃ. Οὐ γὰρ μόνον τὸ προσιόν φαμεν ἄνθρωπον ἢ ἵππον
opinion Not for only the approaching we-say man or horse

εἶναι, ἀλλὰ καὶ λευκὸν ἢ καλόν· ὧν ἡ δόξα ἄνευ
to-be but also white or beautiful of-which the opinion without
αἰσθήσεως οὐδὲν ἂν φήσειεν, οὔτ' ἀληθῶς οὔτε ψευδῶς. Ἐν
perception nothing — would-say neither truly nor falsely In
δὲ τοῖς ὕπνοις συμβαίνει τὴν ψυχὴν τοῦτο ποιεῖν· ὁμοίως
and the sleeps it-happens the soul this to-do likewise
γὰρ ὅτι ἄνθρωπος καὶ ὅτι λευκὸς ὁ προσιὼν δοκοῦμεν ὁρᾶν.
for that man and that white the approaching we-seem to-see
Ἔτι παρὰ τὸ ἐνύπνιον ἐννοοῦμεν ἄλλο τι, καθάπερ
Further besides the dream we-think other something just-as
ἐν τῷ ἐγρηγορέναι αἰσθανόμενοί τι· περὶ οὗ γὰρ
in the to-be-awake perceiving something about which for
αἰσθανόμεθα, πολλάκις καὶ διανοούμεθά τι. Οὕτω καὶ
we-perceive often also we-think something Thus also
ἐν τοῖς ὕπνοις παρὰ τὰ φαντάσματα ἐνίοτε ἄλλα
in the sleeps besides the images sometimes other-things
ἐννοοῦμεν. Φανείη δ' ἄν τῳ τοῦτο, εἴ τις προσέχοι
we-think It-would-appear and — to-anyone this if someone should-apply
τὸν νοῦν καὶ πειρῷτο μνημονεύειν ἀναστάς. Ἤδη δέ τινες
the intellect and try to-remember having-got-up Already and some
καὶ ἑωράκασιν ἐνύπνια τοιαῦτα οἷον οἱ δοκοῦντες κατὰ
also have-seen dreams such such-as those seeming according-to
τὸ μνημονικὸν παράγγελμα τίθεσθαι τὰ προβαλλόμενα·
the mnemonic precept to-place the proposed-things
συμβαίνει γὰρ αὐτοῖς πολλάκις ἄλλο τι παρὰ τὸ
it-happens for to-them often other something besides the
ἐνύπνιον τίθεσθαι πρὸ ὀμμάτων εἰς τὸν τόπον φάντασμα.
dream to-place before eyes into the place image
Ὥστε δῆλον ὅτι οὔτε ἐνύπνιον πᾶν τὸ ἐν ὕπνῳ φάντασμα,
So-that clear that neither dream every the in sleep image
καὶ ὅτι ὃ ἐννοοῦμεν τῇ δόξῃ δοξάζομεν. Δῆλον δὲ
and that what we-think with-the opinion we-opine Clear and

περὶ τούτων ἁπάντων τό γε τοσοῦτον, ὅτι τῷ αὐτῷ
about these all the at-least so-much that by-the same
ᾧ καὶ ἐγρηγορότες ἐν ταῖς νόσοις ἀπατώμεθα, ὅτι
by-which also being-awake in the diseases we-are-deceived that
τοῦτ᾽ αὐτὸ καὶ ἐν τῷ ὕπνῳ ποιεῖ τὸ πάθος. Καὶ ὑγιαίνουσι
this itself also in the sleep makes the affection Also to-the-healthy
δὲ καὶ εἰδόσιν ὅμως ὁ ἥλιος ποδιαῖος εἶναι δοκεῖ.
and also knowing nevertheless the sun a-foot-wide to-be seems
Ἀλλ᾽ εἴτε δὴ ταὐτὸν εἴθ᾽ ἕτερον τὸ φανταστικὸν τῆς
But whether indeed the-same or different the imaginative of-the
ψυχῆς καὶ τὸ αἰσθητικόν, οὐδὲν ἧττον οὐ γίνεται ἄνευ
soul and the perceptive nothing less not it-comes-to-be without
τοῦ ὁρᾶν καὶ αἰσθάνεσθαί τι· τὸ γὰρ παρορᾶν καὶ
the to-see and to-perceive something the for to-see-wrongly and
παρακούειν ὁρῶντος ἀληθές τι καὶ ἀκούοντος, οὐ
to-mishear of-one-seeing true something and hearing not
μέντοι τοῦτο ὃ οἴεται. Ἐν δὲ τῷ ὕπνῳ ὑπόκειται μηδὲν
however this which he-thinks In and the sleep it-is-assumed nothing
ὁρᾶν μηδ᾽ ἀκούειν μηδ᾽ ὅλως αἰσθάνεσθαι. Ἆρ᾽ οὖν τὸ μὲν
to-see nor to-hear nor at-all to-perceive Is-it then the indeed
μηδὲν ὁρᾶν ἀληθές, τὸ δὲ μηδὲν πάσχειν τὴν αἴσθησιν οὐκ
nothing to-see true the but nothing to-be-affected the perception not
ἀληθές, ἀλλ᾽ ἐνδέχεται καὶ τὴν ὄψιν πάσχειν τι καὶ τὰς
true but it-is-possible also the sight to-be-affected somehow and the
ἄλλας αἰσθήσεις, ἕκαστον δὲ τούτων ὥσπερ ἐγρηγορότος
other perceptions each and of-these as-it-were of-one-awake
προσβάλλει μέν πως τῇ αἰσθήσει, οὐχ οὕτω δὲ ὥσπερ
strikes indeed somehow the perception not thus but just-as
ἐγρηγορότος· καὶ ὁτὲ μὲν ἡ δόξα λέγει ὅτι ψεῦδος τὸ
of-one-awake and sometimes indeed the opinion says that false the
ὁρώμενον, ὥσπερ ἐγρηγορόσιν, ὁτὲ δὲ κατέχεται καὶ
seen just-as to-those-awake sometimes but it-is-held-fast and

ἀκολουθεῖ τῷ φαντάσματι. Ὅτι μὲν οὖν οὐκ ἔστι τοῦ
follows the image That indeed then not it-is of-the
δοξάζοντος οὐδὲ τοῦ διανοουμένου τὸ πάθος τοῦτο ὃ
opining nor of-the thinking the affection this which
καλοῦμεν ἐνυπνιάζειν φανερόν. Ἀλλ' οὐδὲ τοῦ αἰσθανομένου
we-call to-dream evident But not-even of-the perceiving
ἁπλῶς· ὁρᾶν γὰρ ἂν ἦν καὶ ἀκούειν ἁπλῶς.
simply to-see for — it-would-be also to-hear simply
Ἀλλὰ πῶς δὴ καὶ τίνα τρόπον, ἐπισκεπτέον. Ὑποκείσθω
But how indeed and what way must-be-examined Let-it-be-assumed
δ', ὅπερ ἐστὶ καὶ φανερόν, ὅτι τοῦ αἰσθητικοῦ τὸ
and which-very-thing is also evident that of-the perceptive the
πάθος, εἴπερ καὶ ὁ ὕπνος· οὐ γὰρ ἄλλῳ μέν τινι τῶν ζῴων
affection if-indeed also the sleep not for to-one indeed some of-the animals
ὑπάρχει ὁ ὕπνος, ἄλλῳ δὲ τὸ ἐνυπνιάζειν, ἀλλὰ τῷ αὐτῷ.
belongs the sleep to-another but the to-dream but to-the same
Ἐπεὶ δὲ περὶ φαντασίας ἐν τοῖς περὶ ψυχῆς εἴρηται,
Since and about imagination in the-works about soul it-has-been-said
καὶ ἔστι μὲν τὸ αὐτὸ τῷ αἰσθητικῷ τὸ φανταστικόν,
and is indeed the same as-the perceptive the imaginative
τὸ δ' εἶναι φανταστικῷ καὶ αἰσθητικῷ ἕτερον, ἔστι δὲ
the but to-be for-imaginative and for-perceptive different is and
φαντασία ἡ ὑπὸ τῆς κατ' ἐνέργειαν αἰσθήσεως γινομένη
imagination the by the according-to activity perception occurring
κίνησις, τὸ δ' ἐνύπνιον φάντασμά τι φαίνεται εἶναι (τὸ
motion the and dream image some appears to-be the
γὰρ ἐν ὕπνῳ φάντασμα ἐνύπνιον λέγομεν, εἴθ' ἁπλῶς
for in sleep image dream we-call whether simply
εἴτε τρόπον τινὰ γινόμενον), φανερὸν ὅτι τοῦ αἰσθητικοῦ
or in-a-way some occurring evident that of-the perceptive
μέν ἐστι τὸ ἐνυπνιάζειν, τούτου δ' ᾗ τὸ φανταστικόν.
indeed is the to-dream of-this but insofar-as the imaginative

The affection produced by perception remains in the organs after the object is gone, as motion persists in thrown things: after looking at the sun we see colors fading through crimson and purple to black, and still things seem to move after we watch rivers. The eye also acts on what it sees, as menstruating women stain a mirror. We are easily deceived by small likenesses in our passions, the coward seeing enemies, the feverish seeing animals on the walls, because the judging and the imagining powers differ.

Τί δ' ἐστὶ τὸ ἐνύπνιον καὶ πῶς γίνεται, ἐκ τῶν
What and is the dream and how it-comes-to-be from the-things
περὶ τὸν ὕπνον συμβαινόντων μάλιστ' ἂν θεωρήσαιμεν. Τὰ
about the sleep happening most — we-might-study The
γὰρ αἰσθητὰ καθ' ἕκαστον αἰσθητήριον ἡμῖν ἐμποιοῦσιν
for perceptibles according-to each sense-organ in-us produce
αἴσθησιν, καὶ τὸ γινόμενον ὑπ' αὐτῶν πάθος οὐ μόνον
perception and the occurring by them affection not only
ἐνυπάρχει ἐν τοῖς αἰσθητηρίοις ἐνεργουσῶν τῶν αἰσθήσεων,
is-present in the sense-organs being-active the perceptions
ἀλλὰ καὶ ἀπελθουσῶν. Παραπλήσιον γὰρ τὸ πάθος ἐπί
but also having-departed Similar for the affection in-the-case-of
τε τούτων καὶ ἐπὶ τῶν φερομένων ἔοικεν εἶναι.
both these and in-the-case-of the projectiles it-seems to-be
Καὶ γὰρ ἐπὶ τῶν φερομένων τοῦ κινήσαντος οὐκέτι
And for in-the-case-of the projectiles the having-moved no-longer
θιγγάνοντος κινεῖται· τὸ γὰρ κινῆσαν ἐκίνησεν ἀέρα τινά,
touching it-is-moved the for having-moved moved air some
καὶ πάλιν οὗτος κινούμενος ἕτερον. Καὶ τοῦτον δὴ τὸν
and again this being-moved another And this indeed the
τρόπον, ἕως ἂν στῇ, ποιεῖται τὴν κίνησιν καὶ ἐν ἀέρι καὶ ἐν
way until — it-stop it-makes the motion both in air and in

τοῖς ὑγροῖς. Ὁμοίως δ' ὑπολαβεῖν τοῦτο δεῖ καὶ ἐπ'
the liquids Likewise and to-suppose this one-must also in-the-case-of
ἀλλοιώσεως· τὸ γὰρ θερμανθὲν ὑπὸ τοῦ θερμοῦ τὸ πλησίον
alteration the for having-been-heated by the hot the near
θερμαίνει, καὶ τοῦτο διαδίδωσιν ἕως τῆς ἀρχῆς. Ὥστε
heats and this passes-it-on as-far-as the source So-that
καὶ ἐν ᾧ τὸ αἰσθάνεσθαι, ἐπειδή ἐστιν ἀλλοίωσίς τις
also in that-in-which the to-perceive since is alteration some
ἡ κατ' ἐνέργειαν αἴσθησις, ἀνάγκη τοῦτο συμβαίνειν.
the according-to activity perception necessary this to-happen
Διὸ τὸ πάθος ἐστὶν οὐ μόνον ἐν αἰσθανομένοις τοῖς
Wherefore the affection is not only in perceiving the
αἰσθητηρίοις, ἀλλὰ καὶ ἐν πεπαυμένοις, καὶ ἐν βάθει καὶ
sense-organs but also in having-ceased and in depth and
ἐπιπολῆς. Φανερὸν δ' ὅταν συνεχῶς αἰσθανώμεθά τι·
on-the-surface Evident and whenever continuously we-perceive something
μεταφερόντων γὰρ τὴν αἴσθησιν ἀκολουθεῖ τὸ πάθος, οἷον
shifting for the perception follows the affection such-as
ἐκ τοῦ ἡλίου εἰς τὸ σκότος· συμβαίνει γὰρ μηδὲν ὁρᾶν
from the sun into the darkness it-happens for nothing to-see
διὰ τὴν ἔτι ὑποῦσαν κίνησιν ἐν τοῖς ὄμμασιν ὑπὸ τοῦ
because-of the still remaining motion in the eyes from the
φωτός. Κἂν πρὸς ἓν χρῶμα πολὺν χρόνον βλέψωμεν ἢ
light And-if toward one color long time we-look either
λευκὸν ἢ χλωρόν, τοιοῦτον φαίνεται ἐφ' ὅπερ ἂν τὴν ὄψιν
white or green such appears to whatever — the sight
μεταβάλωμεν. Κἂν πρὸς τὸν ἥλιον βλέψαντες ἢ ἄλλο τι
we-shift And-if toward the sun having-looked or other something
λαμπρὸν μύσωμεν, παρατηρήσασι φαίνεται κατ' εὐθυωρίαν,
bright we-shut-our-eyes to-those-observing it-appears in direct-line
ᾗ συμβαίνει τὴν ὄψιν ὁρᾶν, πρῶτον μὲν τοιοῦτον τὴν
where it-happens the sight to-see first indeed such the

χρόαν, εἶτα μεταβάλλει εἰς φοινικοῦν κἄπειτα πορφυροῦν,
color then it-changes into crimson and-then purple
ἕως ἂν εἰς τὴν μέλαιναν ἔλθῃ χρόαν καὶ ἀφανισθῇ. Καὶ
until — into the black it-come color and disappear And
αἱ ἀπὸ τῶν κινουμένων δὲ μεταβάλλουσιν, οἷον ἀπὸ
the-ones from the moving-things and change such-as from
τῶν ποταμῶν, μάλιστα δ' ἀπὸ τῶν τάχιστα ῥεόντων·
the rivers most and from the most-swiftly flowing
φαίνεται γὰρ τὰ ἠρεμοῦντα κινούμενα.
appear for the resting-things moving
Γίνονται δὲ καὶ ἀπὸ τῶν μεγάλων ψόφων δύσκωφοι καὶ
Become and also from the great sounds hard-of-hearing and
ἀπὸ τῶν ἰσχυρῶν ὀσμῶν δύσοσμοι, καὶ ἐπὶ τῶν
from the strong smells impaired-in-smell and in-the-case-of the
ὁμοίων. Ταῦτά γε δὴ φανερῶς συμβαίνει τοῦτον τὸν
like-things These at-least indeed evidently happen this the
τρόπον. Ὅτι δὲ ταχὺ τὰ αἰσθητήρια καὶ μικρᾶς διαφορᾶς
way That and quickly the sense-organs even small difference
αἰσθάνεται, σημεῖον τὸ ἐπὶ τῶν ἐνόπτρων γινόμενον·
perceive sign the in-the-case-of the mirrors occurring
περὶ οὗ καὶ αὐτοῦ ἐπιστήσας σκέψαιτό τις ἂν καὶ
about which also itself having-attended might-consider one — and
ἀπορήσειεν. Ἅμα δ' ἐξ αὐτοῦ δῆλον ὅτι ὥσπερ
might-raise-the-question At-the-same-time and from it clear that just-as
καὶ ἡ ὄψις πάσχει, οὕτω καὶ ποιεῖ τι. Ἐν γὰρ τοῖς
also the sight is-affected so also it-does something In for the
ἐνόπτροις τοῖς σφόδρα καθαροῖς, ὅταν τῶν καταμηνίων
mirrors the very clean whenever the menses
ταῖς γυναιξὶ γινομένων ἐμβλέψωσιν εἰς τὸ κάτοπτρον,
to-the women occurring they-look into the mirror
γίνεται τὸ ἐπιπολῆς τοῦ ἐνόπτρου οἷον νεφέλη αἱματώδης·
becomes the surface of-the mirror as-it-were a-cloud bloody

κἂν μὲν καινὸν ᾖ τὸ κάτοπτρον, οὐ ῥᾴδιον ἐκμάξαι τὴν
and-if indeed new be the mirror not easy to-wipe-off the
τοιαύτην κηλῖδα, ἐὰν δὲ παλαιόν, ῥᾷον. Αἴτιον δ', ὥσπερ
such stain if but old easier Cause and just-as
εἴπομεν, ὅτι οὐ μόνον πάσχει τι ἡ ὄψις ὑπὸ τοῦ ἀέρος,
we-said that not only is-affected something the sight by the air
ἀλλὰ καὶ ποιεῖ τι καὶ κινεῖ, ὥσπερ καὶ τὰ λαμπρά·
but also does something and moves just-as also the bright-things
καὶ γὰρ ἡ ὄψις τῶν λαμπρῶν καὶ ἐχόντων χρῶμα.
and for the sight of-the bright-things and having color
Τὰ μὲν οὖν ὄμματα εὐλόγως, ὅταν ᾖ τὰ καταμήνια,
The indeed then eyes reasonably whenever be the menses
διάκειται, ὥσπερ καὶ ἕτερον μέρος ὁτιοῦν· καὶ γὰρ
are-disposed just-as also other part any-whatever and for
φύσει τυγχάνουσι φλεβώδεις ὄντες. Διὸ γινομένων τῶν
by-nature they-happen veined being Wherefore occurring the
καταμηνίων διὰ ταραχὴν καὶ φλεγμασίαν αἱματικὴν
menses because-of disturbance and inflammation bloody
ἡμῖν μὲν ἡ ἐν τοῖς ὄμμασι διαφορὰ ἄδηλος, ἔνεστι δέ
for-us indeed the in the eyes difference unclear it-is-present but
(ἡ γὰρ αὐτὴ φύσις σπέρματος καὶ καταμηνίων), ὁ δ'
the for same nature of-seed and of-menses the and
ἀὴρ κινεῖται ὑπ' αὐτῶν, καὶ τὸν ἐπὶ τῶν κατόπτρων ἀέρα
air is-moved by them and the on the mirrors air
συνεχῆ ὄντα ποιόν τινα ποιεῖ καὶ τοιοῦτον οἷον αὐτὸς
continuous being of-a-sort some it-makes and such as itself
πάσχει· ὁ δὲ τοῦ κατόπτρου τὴν ἐπιφάνειαν. Ὥσπερ
is-affected the and of-the mirror the surface Just-as
δὲ τῶν ἱματίων τὰ μάλιστα καθαρὰ τάχιστα κηλιδοῦται·
and of-the garments the most clean quickest are-stained
τὸ γὰρ καθαρὸν ἀκριβῶς δηλοῖ ὅ τι ἂν δέξηται, καὶ
the for clean exactly shows what ever — it-receive and

μάλιστα τὰς ἐλαχίστας κινήσεις. Ὁ δὲ χαλκὸς διὰ
most the smallest motions The and bronze because-of
μὲν τὸ λεῖος εἶναι ὁποιασοῦν ἁφῆς μάλιστα αἰσθάνεται
indeed the smooth to-be any-whatever touch most perceives
(δεῖ δὲ νοῆσαι οἷον τρίψιν οὖσαν τὴν τοῦ ἀέρος
one-must and to-think as-it-were friction being the of-the air
ἁφὴν καὶ ὥσπερ ἔκμαξιν καὶ ἀνάπλυσιν), διὰ δὲ τὸ
touch and as-it-were a-wiping and washing because-of and the
καθαρὸν ἔκδηλος γίνεται ὁπηλικηοῦν οὖσα.
clean conspicuous it-becomes however-small being
Τοῦ δὲ μὴ ἐξιέναι ταχέως ἐκ τῶν καινῶν κατόπτρων
Of-the and not to-go-out quickly from the new mirrors
αἴτιον τὸ καθαρὸν εἶναι καὶ λεῖον· διαδύεται γὰρ διὰ
cause the clean to-be and smooth it-penetrates for through
τῶν τοιούτων καὶ εἰς βάθος καὶ πάντῃ, διὰ μὲν τὸ
the such-things both into depth and everywhere because-of indeed the
καθαρὸν εἰς βάθος, διὰ δὲ τὸ λεῖον πάντῃ. Ἐν δὲ τοῖς
clean into depth because-of and the smooth everywhere In and the
παλαιοῖς οὐκ ἐμμένει, ὅτι οὐχ ὁμοίως εἰσδύεται ἡ κηλὶς
old not it-remains because not equally penetrates the stain
ἀλλ' ἐπιπολαιότερον. Ὅτι μὲν οὖν καὶ ὑπὸ τῶν μικρῶν
but more-superficially That indeed then also by the small
διαφορῶν γίνεται κίνησις, καὶ ὅτι ταχεῖα ἡ αἴσθησις,
differences comes-to-be motion and that quick the perception
ἔτι δὲ ὅτι οὐ μόνον πάσχει ἀλλὰ καὶ ἀντιποιεῖ τὸ τῶν
further and that not only it-is-affected but also acts-in-return the of-the
χρωμάτων αἰσθητήριον, φανερὸν ἐκ τούτων. Μαρτυρεῖ
colors sense-organ evident from these Bears-witness
δὲ τοῖς εἰρημένοις καὶ τὰ περὶ τοὺς οἴνους καὶ τὴν
and to-the things-said also the-things about the wines and the
μυρεψίαν συμβαίνοντα. Τό τε γὰρ παρασκευασθὲν ἔλαιον
perfume-making happening The both for prepared oil

ταχέως λαμβάνει τὰς τῶν πλησίον ὀσμάς, καὶ οἱ οἶνοι τὸ
quickly takes the of-the near-things smells and the wines the
αὐτὸ τοῦτο πάσχουσιν· οὐ γὰρ μόνον τῶν ἐμβαλλομένων
same this suffer not for only of-the thrown-in
ἢ ὑποκιρναμένων, ἀλλὰ καὶ τῶν πλησίον τοῖς ἀγγείοις
or mixed-in but also of-the near the vessels
τιθεμένων ἢ πεφυκότων ἀναλαμβάνουσι τὰς ὀσμάς.
placed or growing they-take-up the smells
Πρὸς δὲ τὴν ἐξ ἀρχῆς σκέψιν ὑποκείσθω ἓν μέν,
To and the from beginning inquiry let-it-be-assumed one indeed
ὅπερ ἐκ τῶν εἰρημένων φανερόν, ὅτι καὶ ἀπελθόντος
which-very-thing from the things-said evident that also having-departed
τοῦ θύραθεν αἰσθητοῦ ἐμμένει τὰ αἰσθήματα αἰσθητὰ ὄντα,
the from-outside perceptible remain the percepts perceptible being
πρὸς δὲ τούτοις ὅτι ῥᾳδίως ἀπατώμεθα περὶ τὰς αἰσθήσεις
besides and these that easily we-are-deceived about the perceptions
ἐν τοῖς πάθεσιν ὄντες, ἄλλοι δ' ἐν ἄλλοις, οἷον ὁ δειλὸς
in the affections being others and in others such-as the coward
ἐν φόβῳ, ὁ δ' ἐρωτικὸς ἐν ἔρωτι, ὥστε δοκεῖν ἀπὸ
in fear the and lover in love so-that to-seem from
μικρᾶς ὁμοιότητος τὸν μὲν τοὺς πολεμίους ὁρᾶν, τὸν
small likeness the-one indeed the enemies to-see the-other
δὲ τὸν ἐρώμενον· καὶ ταῦτα ὅσῳ ἂν ἐμπαθέστερος ᾖ,
and the beloved and these by-how-much — more-affected he-be
τοσούτῳ ἀπ' ἐλάσσονος ὁμοιότητος φαίνεται. Τὸν αὐτὸν δὲ
by-so-much from less likeness it-appears The same and
τρόπον καὶ ἐν ὀργαῖς καὶ ἐν πάσαις ἐπιθυμίαις εὐαπάτητοι
way also in angers and in all desires easily-deceived
γίνονται πάντες, καὶ μᾶλλον ὅσῳ ἂν μᾶλλον ἐν τοῖς
become all and more by-how-much — more in the
πάθεσιν ὦσιν. Διὸ καὶ τοῖς πυρέττουσιν ἐνίοτε φαίνεται
affections they-be Wherefore also to-those being-feverish sometimes appear

ζῷα ἐν τοῖς τοίχοις ἀπὸ μικρᾶς ὁμοιότητος τῶν γραμμῶν
animals on the walls from small likeness of-the lines
συντιθεμένων. Καὶ ταῦτ' ἐνίοτε συνεπιτείνει τοῖς πάθεσιν
being-put-together And these sometimes intensify-along-with the affections
οὕτως ὥστ' ἐὰν μὲν μὴ σφόδρα κάμνωσι, μὴ λανθάνειν ὅτι
so so-that if indeed not very they-be-ill not to-escape-notice that
ψεῦδος, ἐὰν δὲ μεῖζον ᾖ τὸ πάθος, καὶ κινεῖσθαι πρὸς αὐτά.
false if but greater be the affection also to-be-moved toward them
Αἴτιον δὲ τοῦ συμβαίνειν ταῦτα τὸ μὴ κατὰ τὴν αὐτὴν
Cause and of-the to-happen these-things the not according-to the same
δύναμιν κρίνειν τό τε κύριον καὶ ᾧ τὰ φαντάσματα
power to-judge the both authoritative and by-which the images
γίνεται. Τούτου δὲ σημεῖον ὅτι φαίνεται μὲν ὁ ἥλιος
come-to-be Of-this and sign that appears indeed the sun
ποδιαῖος, ἀντίφησι δὲ πολλάκις ἕτερόν τι πρὸς τὴν
a-foot-wide contradicts and often other something to the
φαντασίαν. Καὶ τῇ ἐπαλλάξει τῶν δακτύλων τὸ ἓν δύο
imagination And by-the crossing of-the fingers the one two
φαίνεται, ἀλλ' ὅμως οὐ φαμεν δύο· κυριωτέρα γὰρ
appears but nevertheless not we-say two more-authoritative for
τῆς ἁφῆς ἡ ὄψις. Εἰ δ' ἦν ἡ ἁφὴ μόνη, κἂν ἐκρίνομεν
than-the touch the sight If and were the touch alone even we-would-judge
τὸ ἓν δύο. Τοῦ δὲ διεψεῦσθαι αἴτιον ὅτι οὐ μόνον
the one two Of-the and to-have-been-deceived cause that not only
τοῦ αἰσθητοῦ κινουμένου φαίνεται ἁδήποτε, ἀλλὰ καὶ τῆς
the perceptible being-moved appears in-some-way but also the
αἰσθήσεως κινουμένης αὐτῆς, ἐὰν ὡσαύτως κινῆται ὥσπερ
perception being-moved itself if likewise it-be-moved just-as
καὶ ὑπὸ τοῦ αἰσθητοῦ· λέγω δ' οἷον ἡ γῆ δοκεῖ τοῖς
also by the perceptible I-mean and such-as the earth seems to-those
πλέουσι κινεῖσθαι κινουμένης τῆς ὄψεως ὑπ' ἄλλου.
sailing to-be-moved being-moved the sight by another

By day the remaining motions are knocked out by perception, but at night, as heat withdraws inward, they descend to the principle of perception and appear, forming continuously like eddies in rivers; after meals and in infancy the motion is too great for dreams, and in the melancholic, the feverish, and the drunk the dreams are distorted. They are like the artificial frogs that rise as the salt melts, and the dreamer takes Coriscus' likeness for Coriscus unless he perceives that he sleeps. A dream is the image arising from the motions of percepts in sleep, insofar as one sleeps; some people never dream, for a cause like the one that keeps children and the newly fed from dreaming.

Ἐκ δὴ τούτων φανερὸν ὅτι οὐ μόνον ἐγρηγορότων αἱ
From indeed these evident that not only of-those-awake the
κινήσεις αἱ ἀπὸ τῶν αἰσθημάτων γινόμεναι τῶν τε θύραθεν
motions the from the percepts occurring the both from-outside
καὶ τῶν ἐκ τοῦ σώματος ἐνυπαρχουσῶν, ἀλλὰ καὶ ὅταν
and the from the body being-present but also whenever
γένηται τὸ πάθος τοῦτο ὃ καλεῖται ὕπνος, καὶ μᾶλλον τότε
comes-to-be the affection this which is-called sleep and more then
φαίνονται. Μεθ' ἡμέραν μὲν γὰρ ἐκκρούονται ἐνεργουσῶν
they-appear By day indeed for they-are-knocked-out being-active
τῶν αἰσθήσεων καὶ τῆς διανοίας, καὶ ἀφανίζονται ὥσπερ
the perceptions and the thought and they-disappear just-as
παρὰ πολὺ πῦρ ἔλαττον καὶ λῦπαι καὶ ἡδοναὶ μικραὶ παρὰ
beside much fire a-lesser and pains and pleasures small beside
μεγάλας, παυσαμένων δ' ἐπιπολάζει καὶ τὰ μικρά·
great having-ceased but they-come-to-the-surface even the small-ones
νύκτωρ δὲ δι' ἀργίαν τῶν κατὰ μόριον αἰσθήσεων καὶ
at-night and because-of idleness of-the according-to part perceptions and
ἀδυναμίαν τοῦ ἐνεργεῖν, διὰ τὸ ἐκ τῶν ἔξω εἰς τὸ ἐντὸς
inability of-the to-be-active because-of the from the outside into the inside

γίνεσθαι τὴν τοῦ θερμοῦ παλίρροιαν, ἐπὶ τὴν ἀρχὴν τῆς
to-come-to-be the of-the heat back-flow to the principle of-the
αἰσθήσεως καταφέρονται καὶ γίνονται φανεραὶ καθισταμένης
perception they-are-carried-down and become evident settling
τῆς ταραχῆς. Δεῖ δ' ὑπολαβεῖν ὥσπερ τὰς μικρὰς δίνας
the disturbance One-must and to-suppose just-as the small eddies
τὰς ἐν τοῖς ποταμοῖς γινομένας, οὕτω τὴν κίνησιν ἑκάστην
the in the rivers occurring so the motion each
γίνεσθαι συνεχῶς, πολλάκις μὲν ὁμοίως, πολλάκις δὲ
to-come-to-be continuously often indeed alike often and
διαλυομένας εἰς ἄλλα σχήματα διὰ τὴν ἀντίκρουσιν.
dissolving into other shapes because-of the collision
Διὸ καὶ μετὰ τὴν τροφὴν καὶ πάμπαν νέοις οὖσιν, οἷον
Wherefore also after the nourishment and entirely to-young being such-as
τοῖς παιδίοις, οὐ γίνεται ἐνύπνια· πολλὴ γὰρ ἡ κίνησις διὰ
to-the children not come dreams much for the motion because-of
τὴν ἀπὸ τῆς τροφῆς θερμότητα. Ὥστε καθάπερ ἐν ὑγρῷ,
the from the nourishment heat So-that just-as in liquid
ἐὰν σφόδρα κινῇ τις, ὁτὲ μὲν οὐδὲν φαίνεται εἴδωλον
if violently should-move someone sometimes indeed no appears image
ὁτὲ δὲ φαίνεται μὲν διεστραμμένον δὲ πάμπαν, ὥστε
sometimes and appears indeed distorted but entirely so-that
φαίνεσθαι ἀλλοῖον ἢ οἷόν ἐστιν, ἠρεμήσαντος δὲ καθαρὰ
to-appear different than such it-is having-come-to-rest and clear
καὶ φανερά, οὕτω καὶ ἐν τῷ καθεύδειν τὰ φαντάσματα
and evident so also in the to-sleep the images
καὶ αἱ ὑπόλοιποι κινήσεις αἱ συμβαίνουσαι ἀπὸ τῶν
and the remaining motions the occurring from the
αἰσθημάτων ὁτὲ μὲν ὑπὸ μείζονος οὔσης τῆς εἰρημένης
percepts sometimes indeed by greater being the stated
κινήσεως ἀφανίζονται πάμπαν, ὁτὲ δὲ τεταραγμέναι
motion disappear entirely sometimes and disturbed

φαίνονται αἱ ὄψεις καὶ τερατώδεις καὶ οὐκ ἐρρωμένα
appear the visions and monstrous and not strong
τὰ ἐνύπνια, οἷον τοῖς μελαγχολικοῖς καὶ πυρέττουσι καὶ
the dreams such-as to-the melancholic and feverish and
οἰνωμένοις· πάντα γὰρ τὰ τοιαῦτα πάθη πνευματώδη
drunk all for the such affections full-of-breath
ὄντα πολλὴν ποιεῖ κίνησιν καὶ ταραχήν. Καθισταμένου δὲ
being much make motion and disturbance Settling but
καὶ διακρινομένου τοῦ αἵματος ἐν τοῖς ἐναίμοις, σωζομένη
and being-separated the blood in the blooded being-preserved
τῶν αἰσθημάτων ἡ κίνησις ἀφ' ἑκάστου τῶν αἰσθητηρίων
of-the percepts the motion from each of-the sense-organs
ἐρρωμένα τε ποιεῖ τὰ ἐνύπνια, καὶ φαίνεσθαί τι καὶ
strong both makes the dreams and to-appear something and
δοκεῖν διὰ μὲν τὰ ἀπὸ τῆς ὄψεως καταφερόμενα
to-seem because-of indeed the-things from the sight being-carried-down
ὁρᾶν, διὰ δὲ τὰ ἀπὸ τῆς ἀκοῆς ἀκούειν.
to-see because-of and the-things from the hearing to-hear
Ὁμοιοτρόπως δὲ καὶ ἀπὸ τῶν ἄλλων αἰσθητηρίων· τῷ
Similarly and also from the other sense-organs by-the
μὲν γὰρ ἐκεῖθεν ἀφικνεῖσθαι τὴν κίνησιν πρὸς τὴν ἀρχὴν
indeed for from-there to-arrive the motion to the principle
καὶ ἐγρηγορὼς δοκεῖ ὁρᾶν καὶ ἀκούειν καὶ αἰσθάνεσθαι, καὶ
even being-awake he-seems to-see and to-hear and to-perceive and
διὰ τὸ τὴν ὄψιν ἐνίοτε κινεῖσθαι δοκεῖν οὐ κινουμένην
because-of the the sight sometimes to-be-moved to-seem not being-moved
ὁρᾶν φαμέν, καὶ τῷ τὴν ἁφὴν δύο κινήσεις εἰσαγγέλλειν
to-see we-say and by-the the touch two motions to-report
τὸ ἓν δύο δοκεῖν. Ὅλως γὰρ τὸ ἀφ' ἑκάστης αἰσθήσεώς
the one two to-seem Generally for the-thing from each perception
φησιν ἡ ἀρχή, ἐὰν μὴ ἕτερα κυριωτέρα ἀντιφῇ. Φαίνεται
asserts the principle if not another more-authoritative contradict It-appears

μὲν οὖν πάντως, δοκεῖ δὲ οὐ πάντως τὸ φαινόμενον,
indeed then in-every-case seems but not in-every-case the appearing
ἀλλ᾽ ἐὰν τὸ ἐπικρῖνον κατέχηται ἢ μὴ κινῆται τὴν
but if the judging be-held-fast or not be-moved the
οἰκείαν κίνησιν. Ὥσπερ δ᾽ εἴπομεν ὅτι ἄλλοι δι᾽
proper motion Just-as and we-said that some because-of
ἄλλο πάθος εὐαπάτητοι, οὕτως ὁ καθεύδων διὰ τὸν
another affection easily-deceived so the sleeper because-of the
ὕπνον καὶ τὸ κινεῖσθαι τὰ αἰσθητήρια καὶ τἆλλα τὰ
sleep and the to-be-moved the sense-organs and the-other-things the
συμβαίνοντα περὶ τὴν αἴσθησιν, ὥστε τὸ μικρὰν ἔχον
happening about the perception so-that the small having
ὁμοιότητα φαίνεται ἐκεῖνο. Ὅταν γὰρ καθεύδῃ, κατιόντος
likeness appears that Whenever for he-sleep descending
τοῦ πλείστου αἵματος ἐπὶ τὴν ἀρχὴν συγκατέρχονται αἱ
the most blood to the principle descend-together the
ἐνοῦσαι κινήσεις, αἱ μὲν δυνάμει αἱ δὲ ἐνεργείᾳ.
present motions the-ones indeed in-potentiality the-others and in-actuality
Οὕτω δ᾽ ἔχουσιν ὥστε ἐν τῇ κινήσει τῇδι ἥδε
Thus and they-are-disposed so-that in the motion this this
ἐπιπολάσει ἐξ αὐτοῦ ἡ κίνησις, ἂν δ᾽ αὕτη φθαρῇ,
will-come-to-the-surface from it the motion if and this be-destroyed
ἥδε. Καὶ πρὸς ἀλλήλας δ᾽ ἔχουσιν ὥσπερ οἱ πεπλασμένοι
this Also toward one-another and they-are just-as the artificial
βάτραχοι οἱ ἀνιόντες ἐν τῷ ὕδατι τηκομένου τοῦ ἁλός.
frogs those rising in the water melting the salt
Οὕτως ἔνεισι δυνάμει, ἀνειμένου δὲ τοῦ κωλύοντος
So they-are-present in-potentiality released and the hindering
ἐνεργοῦσιν· καὶ λυόμεναι ἐν ὀλίγῳ τῷ λοιπῷ αἵματι τῷ
they-are-active and being-released in little the remaining blood the
ἐν τοῖς αἰσθητηρίοις κινοῦνται, ἔχουσαι ὁμοιότητα ὥσπερ
in the sense-organs are-moved having likeness just-as

τὰ ἐν τοῖς νέφεσιν, ἃ παρεικάζουσιν ἀνθρώποις καὶ
the-things in the clouds which they-liken to-men and
κενταύροις ταχέως μεταβάλλοντα. Τούτων δὲ ἕκαστόν ἐστιν,
to-centaurs quickly changing Of-these and each is
ὥσπερ εἴρηται, ὑπόλειμμα τοῦ ἐν τῇ ἐνεργείᾳ αἰσθήματος·
just-as has-been-said a-remnant of-the in the activity percept
καὶ ἀπελθόντος τοῦ αἰσθήματος τοῦ ἀληθοῦς ἔνεστι, καὶ
and having-departed the percept the true it-is-present and
ἀληθὲς εἰπεῖν ὅτι τοιοῦτον οἷον Κορίσκος, ἀλλ' οὐ Κορίσκος.
true to-say that such as Coriscus but not Coriscus
Ὅτε δ' ᾐσθάνετο, οὐκ ἔλεγε Κορίσκον τὸ κύριον καὶ τὸ
When and it-was-perceiving not was-calling Coriscus the authoritative and the
ἐπικρῖνον, ἀλλὰ διὰ τοῦτο ἐκεῖνον Κορίσκον τὸν ἀληθινόν.
judging but because-of this that-one Coriscus the true
Οὗ δὴ καὶ αἰσθανόμενον λέγει τοῦτο, ἐὰν μὴ παντελῶς
Of-which indeed also perceiving it-says this if not completely
κατέχηται ὑπὸ τοῦ αἵματος, ὥσπερ μὴ αἰσθανόμενον τοῦτο,
be-held-fast by the blood just-as not perceiving this
κινεῖται ὑπὸ τῶν κινήσεων τῶν ἐν τοῖς αἰσθητηρίοις.
is-moved by the motions the in the sense-organs
Καὶ δοκεῖ τὸ ὅμοιον αὐτὸ εἶναι ἀληθές. Καὶ τοσαύτη τοῦ
And seems the like itself to-be true And so-great of-the
ὕπνου ἡ δύναμις ὥστε ποιεῖν τοῦτο λανθάνειν. Ὥσπερ
sleep the power so-as to-make this to-escape-notice Just-as
οὖν εἴ τινα λανθάνοι ὑποβαλλόμενος ὁ δάκτυλος τῷ
then if someone should-escape-notice being-put-under the finger to-the
ὀφθαλμῷ, οὐ μόνον φανεῖται ἀλλὰ καὶ δόξει εἶναι δύο τὸ
eye not only will-appear but also will-seem to-be two the
ἕν, ἂν δὲ μὴ λανθάνῃ, φανεῖται μὲν οὐ δόξει δέ, οὕτω καὶ
one if and not it-escape-notice it-will-appear indeed not will-seem but so also
ἐν τοῖς ὕπνοις, ἐὰν μὲν αἰσθάνηται ὅτι καθεύδει, καὶ τοῦ
in the sleeps if indeed it-perceive that it-sleeps and of-the

πάθους ἐν ᾧ ἡ αἴσθησις τοῦ ὑπνωτικοῦ, φαίνεται μέν,
affection in which the perception of-the sleepy-state it-appears indeed
λέγει δέ τι ἐν αὐτῷ ὅτι φαίνεται μὲν Κορίσκος, οὐκ
says but something in it that appears indeed Coriscus not
ἔστι δὲ Κορίσκος (πολλάκις γὰρ καθεύδοντος λέγει τι
is but Coriscus often for sleeping says something
ἐν τῇ ψυχῇ ὅτι ἐνύπνιον τὸ φαινόμενον)· ἐὰν δὲ λανθάνῃ
in the soul that dream the appearing if but it-escape-notice
ὅτι καθεύδει, οὐδὲν ἀντίφησι τῇ φαντασίᾳ. Ὅτι δ' ἀληθῆ
that it-sleeps nothing contradicts the imagination That and true-things
λέγομεν καὶ εἰσὶ κινήσεις φανταστικαὶ ἐν τοῖς αἰσθητηρίοις,
we-say and are motions imaginative in the sense-organs
δῆλον, ἐάν τις προσέχων πειρᾶται μνημονεύειν ἃ
clear if someone attending tries to-remember what-things
πάσχομεν καταφερόμενοί τε καὶ ἐγειρόμενοι· ἐνίοτε γὰρ τὰ
we-experience falling-asleep both and waking sometimes for the
φαινόμενα εἴδωλα καθεύδοντι φωράσει ἐγειρόμενος κινήσεις
appearing images to-one-sleeping he-will-detect waking motions
οὔσας ἐν τοῖς αἰσθητηρίοις· ἐνίοις γὰρ τῶν νεωτέρων καὶ
being in the sense-organs to-some for of-the younger even
πάμπαν διαβλέπουσιν, ἐὰν ᾖ σκότος, φαίνεται εἴδωλα
entirely staring if it-be dark appear images
πολλὰ κινούμενα, ὥστ' ἐγκαλύπτεσθαι πολλάκις φοβουμένους.
many moving so-that to-cover-their-heads often being-afraid
Ἐκ δὴ τούτων ἁπάντων δεῖ συλλογίσασθαι ὅτι ἐστὶ
From indeed these all one-must to-conclude that is
τὸ ἐνύπνιον φάντασμα μέν τι καὶ ἐν ὕπνῳ· τὰ γὰρ
the dream image indeed some and in sleep the for
ἄρτι λεχθέντα εἴδωλα οὐκ ἔστιν ἐνύπνια, οὐδ' εἴ τι
just-now stated images not are dreams nor if anything
ἄλλο λελυμένων τῶν αἰσθήσεων φαίνεται· οὐδὲ τὸ ἐν ὕπνῳ
else released the perceptions appears nor the in sleep

φάντασμα πᾶν. Πρῶτον μὲν γὰρ ἐνίοις συμβαίνει καὶ
image every First indeed for to-some it-happens also
αἰσθάνεσθαί πῃ καὶ ψόφων καὶ φωτὸς καὶ χυμοῦ καὶ
to-perceive somehow both sounds and light and flavor and
ἁφῆς, ἀσθενικῶς μέντοι καὶ οἷον πόρρωθεν· ἤδη γὰρ
touch feebly however and as-it-were from-afar already for
ἐν τῷ καθεύδειν ὑποβλέποντες, ὃ ἠρέμα ἑώρων φῶς
in the to-sleep peering-out what dimly they-were-seeing light
τοῦ λύχνου καθεύδοντες, ὡς ᾤοντο, ἐπεγερθέντες εὐθὺς
of-the lamp sleeping as they-thought having-been-woken at-once
ἐγνώρισαν τὸ τοῦ λύχνου ὄν, καὶ ἀλεκτρυόνων καὶ κυνῶν
they-recognized the of-the lamp being and of-cocks and of-dogs
φωνὴν ἠρέμα ἀκούοντες ἐγερθέντες σαφῶς ἐγνώρισαν.
voice dimly hearing having-been-woken clearly they-recognized
Ἔνιοι δὲ καὶ ἀποκρίνονται ἐρωτώμενοι· ἐνδέχεται γὰρ
Some and also answer being-asked it-is-possible for
τοῦ ἐγρηγορέναι καὶ καθεύδειν ἁπλῶς θατέρου ὑπάρχοντος
of-the to-be-awake and to-sleep simply the-one belonging
θάτερόν πῃ ὑπάρχειν. Ὧν οὐδὲν ἐνύπνιον φατέον.
the-other somehow to-belong Of-which none dream must-be-called
Οὐδ' ὅσαι δὴ ἐν τῷ ὕπνῳ γίνονται ἀληθεῖς ἔννοιαι
Nor as-many-as indeed in the sleep come-to-be true thoughts
παρὰ τὰ φαντάσματα. Ἀλλὰ τὸ φάντασμα τὸ ἀπὸ τῆς
besides the images But the image the from the
κινήσεως τῶν αἰσθημάτων, ὅταν ἐν τῷ καθεύδειν ᾖ,
motion of-the percepts whenever in the to-sleep it-be
ᾗ καθεύδει, τοῦτ' ἐστὶν ἐνύπνιον.
insofar-as it-sleeps this is dream
Ἤδη δέ τισι συμβέβηκεν ὥστε μηδὲν ἐνύπνιον ἑωρακέναι
Already and to-some it-has-happened so-as no dream to-have-seen
κατὰ τὸν βίον. Σπάνιον μὲν οὖν τὸ τοιοῦτόν ἐστι,
during the life Rare indeed then the such is

συμβαίνει δ' ὅμως. Καὶ τοῖς μὲν ὅλως διετέλεσεν, ἐνίοις
it-happens but nevertheless And to-some indeed wholly it-continued to-some
δὲ καὶ προελθοῦσι πόρρω τῆς ἡλικίας ἐγένετο, πρότερον
and also having-advanced far in-the age it-came-about earlier
οὐδὲν ἐνύπνιον ἑωρακόσιν. Τὸ δ' αἴτιον τοῦ μὴ γίνεσθαι
no dream having-seen The and cause of-the not to-come-to-be
παραπλήσιόν τι δεῖ νομίζειν, ὅτι οὐδὲ μετὰ τὴν
similar something one-must to-think that nor after the
τροφὴν καθυπνώσασιν οὐδὲ τοῖς παιδίοις γίνεται ἐνύπνιον·
nourishment having-fallen-asleep nor to-the children comes dream
ὅσοις γὰρ τοῦτον τὸν τρόπον συνέστηκεν ἡ φύσις ὥστε
as-many-as for this the way is-constituted the nature so-that
πολλὴν προσπίπτειν ἀναθυμίασιν πρὸς τὸν ἄνω τόπον,
much to-fall-upon exhalation to the upper place
ἣ πάλιν καταφερομένη ποιεῖ πλῆθος κινήσεως, εὐλόγως
which again being-carried-down makes quantity of-motion reasonably
τούτοις οὐδὲν φαίνεται φάντασμα. Προϊούσης δὲ τῆς
to-these no appears image Advancing and the
ἡλικίας οὐδὲν ἄτοπον φανῆναι ἐνύπνιον· μεταβολῆς γάρ
age nothing absurd to-appear dream of-change for
τινος γενομένης ἢ καθ' ἡλικίαν ἢ κατὰ πάθος
some having-occurred either according-to age or according-to affection
ἀναγκαῖον συμβῆναι τὴν ἐναντίωσιν ταύτην.
necessary to-happen the opposition this

ARISTOTLE

ΠΕΡΙ ΤΗΣ ΚΑΘ' ΥΠΝΟΝ ΜΑΝΤΙΚΗΣ

On Divination in Sleep

Prophecy in dreams is neither easily despised nor believed: many trust it, yet no reasonable cause appears, and a god would not send dreams to ordinary men rather than the wise. Dreams may be causes, signs, or coincidences. Some signal bodily states, since small motions seem great in sleep, a little warmth as walking through fire; some cause actions, as daytime actions shape dreams. Most, especially the extraordinary and distant, are coincidences, like mentioning a man as he arrives, and so many fail.

Περὶ δὲ τῆς μαντικῆς τῆς ἐν τοῖς ὕπνοις γινομένης
About and the divination the in the sleeps occurring
καὶ λεγομένης συμβαίνειν ἀπὸ τῶν ἐνυπνίων, οὔτε
and said to-happen from the dreams neither
καταφρονῆσαι ῥᾴδιον οὔτε πεισθῆναι. Τὸ μὲν γὰρ πάντας
to-despise easy nor to-be-persuaded The indeed for all
ἢ πολλοὺς ὑπολαμβάνειν ἔχειν τι σημειῶδες τὰ
or many to-suppose to-have something significant the
ἐνύπνια παρέχεται πίστιν ὡς ἐξ ἐμπειρίας λεγόμενον, καὶ
dreams provides conviction as from experience said and
τὸ περὶ ἐνίων εἶναι τὴν μαντικὴν ἐν τοῖς ἐνυπνίοις οὐκ
the about some to-be the divination in the dreams not
ἄπιστον· ἔχει γάρ τινα λόγον, διὸ καὶ περὶ τῶν ἄλλων
incredible it-has for some reason wherefore also about the other
ἐνυπνίων ὁμοίως ἄν τις οἰηθείη. Τὸ δὲ μηδεμίαν αἰτίαν
dreams likewise — one might-think The but no cause
εὔλογον ὁρᾶν, καθ' ἣν ἂν γίνοιτο, τοῦτο διαπιστεῖν
reasonable to-see according-to which — it-might-happen this to-distrust
ποιεῖ· τό τε γὰρ θεὸν εἶναι τὸν πέμποντα, πρὸς τῇ ἄλλῃ
makes the both for god to-be the sending besides the other
ἀλογίᾳ, καὶ τὸ μὴ τοῖς βελτίστοις καὶ φρονιμωτάτοις
unreasonableness and the not to-the best and wisest

ἀλλὰ τοῖς τυχοῦσι πέμπειν ἄτοπον. Ἀφαιρεθείσης δὲ
but to-the chance-people to-send absurd Having-been-taken-away and
τῆς ἀπὸ τοῦ θεοῦ αἰτίας οὐδεμία τῶν ἄλλων εὔλογος εἶναι
the from the god cause none of-the others reasonable to-be
φαίνεται αἰτία· τὸ γὰρ περὶ τῶν ἐφ' Ἡρακλείαις στήλαις
appears cause the for about the-things at Heracles' pillars
ἢ τῶν ἐν Βορυσθένει προορᾶν τινάς, ὑπὲρ τὴν ἡμετέραν
or the-things on Borysthenes to-foresee some above the our
εἶναι δόξειεν ἂν σύνεσιν εὑρεῖν τούτων τὴν ἀρχήν.
to-be would-seem — understanding to-find of-these the principle
Ἀνάγκη δ' οὖν τὰ ἐνύπνια ἢ αἴτια εἶναι ἢ σημεῖα
Necessary and then the dreams either causes to-be or signs
τῶν γιγνομένων ἢ συμπτώματα, ἢ πάντα ἢ ἔνια τούτων
of-the occurring-things or coincidences or all or some of-these
ἢ ἓν μόνον. Λέγω δ' αἴτιον μὲν οἷον τὴν σελήνην
or one only I-mean and cause indeed such-as the moon
τοῦ ἐκλείπειν τὸν ἥλιον καὶ τὸν κόπον τοῦ πυρετοῦ,
of-the to-be-eclipsed the sun and the fatigue of-the fever
σημεῖον δὲ τῆς ἐκλείψεως τὸ τὸν ἀστέρα εἰσελθεῖν, τὴν
sign and of-the eclipse the the star to-enter the
δὲ τραχύτητα τῆς γλώττης τοῦ πυρέττειν, σύμπτωμα
and roughness of-the tongue of-the to-be-feverish coincidence
δὲ τὸ βαδίζοντος ἐκλείπειν τὸν ἥλιον· οὔτε γὰρ σημεῖον
and the walking to-be-eclipsed the sun neither for sign
τοῦ ἐκλείπειν τοῦτ' ἐστὶν οὔτ' αἴτιον, οὔθ' ἡ ἔκλειψις
of-the to-be-eclipsed this is nor cause nor the eclipse
τοῦ βαδίζειν. Διὸ τῶν συμπτωμάτων οὐδὲν οὔτ' ἀεὶ
of-the to-walk Wherefore of-the coincidences none neither always
γίνεται οὔθ' ὡς ἐπὶ τὸ πολύ. Ἆρ' οὖν ἐστὶ τῶν ἐνυπνίων
comes-to-be nor as for the most-part Is-it then are of-the dreams
τὰ μὲν αἴτια, τὰ δὲ σημεῖα, οἷον τῶν περὶ
the-ones indeed causes the-others and signs such-as of-the-things about

τὸ σῶμα συμβαινόντων; Λέγουσι γοῦν καὶ τῶν ἰατρῶν
the body happening Say at-any-rate also of-the doctors
οἱ χαρίεντες ὅτι δεῖ σφόδρα προσέχειν τοῖς ἐνυπνίοις·
the accomplished that one-must very-much to-attend to-the dreams
εὔλογον δ' οὕτως ὑπολαβεῖν καὶ τοῖς μὴ τεχνίταις μέν,
reasonable and thus to-suppose also for-those not experts indeed
σκοπουμένοις δέ τι καὶ φιλοσοφοῦσιν.
examining but something and philosophizing
Αἱ γὰρ μεθ' ἡμέραν γινόμεναι κινήσεις, ἂν μὴ σφόδρα
The for by day occurring motions if not very
μεγάλαι ὦσι καὶ ἰσχυραί, λανθάνουσι παρὰ μείζους τὰς
great they-be and strong escape-notice beside greater the
ἐγρηγορικὰς κινήσεις. Ἐν δὲ τῷ καθεύδειν τοὐναντίον· καὶ
waking motions In but the to-sleep the-contrary and
γὰρ αἱ μικραὶ μεγάλαι δοκοῦσιν εἶναι. Δῆλον δ' ἐπὶ
for the small great seem to-be Clear and in-the-case-of
τῶν συμβαινόντων κατὰ τοὺς ὕπνους πολλάκις· οἴονται
the-things happening in the sleeps often they-think
γὰρ κεραυνοῦσθαι καὶ βροντᾶσθαι μικρῶν ἤχων ἐν τοῖς
for to-be-struck-by-lightning and to-be-thundered-at small noises in the
ὠσὶ γινομένων, καὶ μέλιτος καὶ γλυκέων χυμῶν ἀπολαύειν
ears occurring and honey and sweet flavors to-enjoy
ἀκαριαίου φλέγματος καταρρέοντος, καὶ βαδίζειν διὰ
tiny phlegm flowing-down and to-walk through
πυρὸς καὶ θερμαίνεσθαι σφόδρα μικρᾶς θερμασίας περί τινα
fire and to-be-heated violently small warmth about some
μέρη γιγνομένης. Ἐπεγειρομένοις δὲ ταῦτα φανερὰ τοῦτον
parts occurring Being-woken and these-things evident this
ἔχοντα τὸν τρόπον. Ὥστ' ἐπεὶ μικραὶ πάντων αἱ ἀρχαί,
having the way So-that since small of-all-things the beginnings
δῆλον ὅτι καὶ τῶν νόσων καὶ τῶν ἄλλων παθημάτων
clear that also of-the diseases and of-the other affections

τῶν ἐν τοῖς σώμασι μελλόντων γίνεσθαι. Φανερὸν οὖν ὅτι
of-the in the bodies going to-come-to-be Evident then that
ταῦτα ἀναγκαῖον ἐν τοῖς ὕπνοις εἶναι καταφανῆ μᾶλλον
these necessary in the sleeps to-be manifest more
ἢ ἐν τῷ ἐγρηγορέναι. Ἀλλὰ μὴν καὶ ἔνιά γε τῶν
than in the to-be-awake But truly also some at-least of-the
καθ' ὕπνον φαντασμάτων αἴτια εἶναι τῶν οἰκείων ἑκάστῳ
in sleep images causes to-be of-the proper to-each
πράξεων οὐκ ἄλογον· ὥσπερ γὰρ μέλλοντες πράττειν
actions not unreasonable just-as for going to-act
καὶ ἐν ταῖς πράξεσιν ὄντες ἢ πεπραχότες πολλάκις
and in the actions being or having-acted often
εὐθυονειρίᾳ τούτοις σύνεσμεν καὶ πράττομεν (αἴτιον
in-vivid-dreaming these we-are-occupied-with and do cause
δ' ὅτι προωδοποιημένη τυγχάνει ἡ κίνησις ἀπὸ τῶν
and that having-had-the-way-prepared happens the motion from the
μεθ' ἡμέραν ἀρχῶν), οὕτω πάλιν ἀναγκαῖον καὶ τὰς καθ'
by day beginnings so again necessary also the in
ὕπνον κινήσεις πολλάκις ἀρχὴν εἶναι τῶν μεθ' ἡμέραν
sleep motions often beginning to-be of-the by day
πράξεων διὰ τὸ προωδοποιῆσθαι πάλιν καὶ τούτων
actions because-of the to-have-had-the-way-prepared again also of-these
τὴν διάνοιαν ἐν τοῖς φαντάσμασι τοῖς νυκτερινοῖς.
the thought in the images the nocturnal
Οὕτω μὲν οὖν ἐνδέχεται τῶν ἐνυπνίων ἔνια καὶ σημεῖα καὶ
Thus indeed then it-is-possible of-the dreams some also signs and
αἴτια εἶναι. Τὰ δὲ πολλὰ συμπτώμασιν ἔοικε, μάλιστα δὲ
causes to-be The but many to-coincidences are-like most and
τά τε ὑπερβατὰ πάντα καὶ ὧν μὴ ἐν αὐτοῖς ἡ ἀρχὴ
the both extraordinary all and of-which not in themselves the beginning
ἀλλὰ περὶ ναυμαχίας καὶ τῶν πόρρω συμβαινόντων ἐστίν·
but about sea-battle and the far-off happening-things is

περὶ γὰρ τούτων τὸν αὐτὸν τρόπον ἔχειν εἰκὸς οἷον ὅταν
about for these the same way to-hold likely such-as whenever
μεμνημένῳ τινὶ περί τινος τύχῃ τοῦτο γινόμενον· τί
having-mentioned to-someone about something it-happen this occurring what
γὰρ κωλύει καὶ ἐν τοῖς ὕπνοις οὕτως; Μᾶλλον δ' εἰκὸς
for prevents also in the sleeps thus Rather and likely
πολλὰ τοιαῦτα συμβαίνειν. Ὥσπερ οὖν οὐδὲ τὸ μνησθῆναι
many such to-happen Just-as then not-even the to-have-mentioned
περὶ τοῦδε σημεῖον οὐδ' αἴτιον τοῦ παραγενέσθαι αὐτόν,
about this-one sign nor cause of-the to-arrive him
οὕτως οὐδ' ἐκεῖ τοῦ ἀποβῆναι τὸ ἐνύπνιον τῷ ἰδόντι
so not-even there of-the to-come-true the dream to-the having-seen
οὔτε σημεῖον οὔτ' αἴτιον, ἀλλὰ σύμπτωμα. Διὸ καὶ
neither sign nor cause but coincidence Wherefore also
πολλὰ τῶν ἐνυπνίων οὐκ ἀποβαίνει· τὰ γὰρ συμπτώματα
many of-the dreams not come-true the for coincidences
οὔτ' ἀεὶ οὔθ' ὡς ἐπὶ τὸ πολὺ γίνεται.
neither always nor as for the most-part come-to-be

Since other animals dream too, dreams are not god-sent, though they are daemonic, since nature is daemonic though not divine; talkative and melancholic men see many visions and so hit on the truth, as the proverb on throwing many times says. Signs fail when a stronger motion intervenes. The rest are better explained than by Democritus' images and effluences: motions travel on, as in water and air, and reach the sleeping soul at night, when the air is still; the minds of ordinary men are empty and easily moved, and the ecstatic's own motions are beaten off. The best interpreter sees likenesses, as one reads distorted reflections in water.

Ὅλως δ' ἐπεὶ καὶ τῶν ἄλλων ζῴων ὀνειρώττει τινά,
Generally and since also of-the other animals dream some
θεόπεμπτα μὲν οὐκ ἂν εἴη τὰ ἐνύπνια, οὐδὲ γέγονε
god-sent indeed not — would-be the dreams nor has-come-about
τούτου χάριν, δαιμόνια μέντοι· ἡ γὰρ φύσις δαιμονία,
for-this for-the-sake daemonic however the for nature daemonic
ἀλλ' οὐ θεία. Σημεῖον δέ· πάνυ γὰρ εὐτελεῖς ἄνθρωποι
but not divine Sign and quite for ordinary men
προορατικοί εἰσι καὶ εὐθυόνειροι, ὡς οὐ θεοῦ πέμποντος,
foreseeing are and vivid-dreamers as not god sending
ἀλλ' ὅσων ὥσπερ ἂν εἰ λάλος ἡ φύσις ἐστὶ καὶ
but of-as-many-as just-as — if talkative the nature is and
μελαγχολική, παντοδαπὰς ὄψεις ὁρῶσιν· διὰ γὰρ τὸ
melancholic of-all-kinds visions they-see because-of for the
πολλὰ καὶ παντοδαπὰ κινεῖσθαι ἐπιτυγχάνουσιν ὁμοίοις
many-things and of-all-kinds to-be-moved they-hit-upon like

θεωρήμασιν, ἐπιτυχεῖς ὄντες ἐν τούτοις ὥσπερ ἔνιοι
sights lucky being in these just-as some
ἄρτια μερίζοντες· ὥσπερ γὰρ καὶ λέγεται
even-numbers dividing just-as for also is-said

ἂν πολλὰ βάλλῃς, ἄλλοτ' ἀλλοῖον βαλεῖς,
if many-times you-throw another-time a-different(-throw) you-will-throw

καὶ ἐπὶ τούτων τοῦτο συμβαίνει. Ὅτι δ' οὐκ
also in-the-case-of these this happens That and not
ἀποβαίνει πολλὰ τῶν ἐνυπνίων, οὐδὲν ἄτοπον· οὐδὲ γὰρ
come-true many of-the dreams nothing absurd not-even for
τῶν ἐν τοῖς σώμασι σημείων καὶ τῶν οὐρανίων, οἷον
of-the in the bodies signs and of-the celestial such-as
τὰ τῶν ὑδάτων καὶ τὰ τῶν πνευμάτων· ἂν γὰρ
the-things of-the waters and the-things of-the winds if for
ἄλλη κυριωτέρα ταύτης συμβῇ κίνησις, ἀφ' ἧς μελλούσης
another more-authoritative than-this happen motion from which going-to-be
ἐγένετο τὸ σημεῖον, οὐ γίνεται. Καὶ πολλὰ βουλευθέντα
came-to-be the sign not it-comes-to-be And many-things planned
καλῶς τῶν πραχθῆναι δεόντων διελύθη δι' ἄλλας
well of-the to-be-done being-needful were-dissolved because-of other
κυριωτέρας ἀρχάς. Ὅλως γὰρ οὐ πᾶν γίνεται τὸ
more-authoritative beginnings Generally for not everything comes-to-be the
μελλῆσαν, οὐδὲ ταὐτὸ τὸ ἐσόμενον καὶ τὸ μέλλον· ἀλλ'
having-been-about-to-be nor the-same the going-to-be and the about-to-be but
ὅμως ἀρχάς τε λεκτέον εἶναι, ἀφ' ὧν οὐκ ἐπετελέσθη,
nevertheless beginnings both must-be-said to-be from which not it-was-accomplished
καὶ σημεῖα πέφυκε ταῦτα τινῶν οὐ γενομένων. Περὶ
and signs are-by-nature these of-some-things not having-come-to-be About
δὲ τῶν μὴ τοιαύτας ἐχόντων ἀρχὰς ἐνυπνίων οἵας εἴπομεν,
and the not such having beginnings dreams as we-said

ἀλλ᾽ ὑπερορίας ἢ τοῖς χρόνοις ἢ τοῖς τόποις ἢ τοῖς
but from-beyond-bounds either by-the times or by-the places or by-the
μεγέθεσιν, ἢ τούτων μὲν μηδέν, μὴ μέντοι γε ἐν αὑτοῖς
magnitudes or of-these indeed nothing not however at-least in themselves
ἐχόντων τὰς ἀρχὰς τῶν ἰδόντων τὸ ἐνύπνιον, εἰ μὴ γίνεται
having the beginnings of-the having-seen the dream if not comes-to-be
τὸ προορᾶν ἀπὸ συμπτώματος, τοιόνδ᾽ ἂν εἴη μᾶλλον ἢ
the to-foresee from coincidence such — would-be rather than
ὥσπερ λέγει Δημόκριτος εἴδωλα καὶ ἀπορροὰς αἰτιώμενος.
just-as says Democritus images and effluences alleging-as-cause
Ὥσπερ γὰρ ὅταν κινήσῃ τι τὸ ὕδωρ ἢ τὸν ἀέρα,
Just-as for whenever move something the water or the air
τοῦθ᾽ ἕτερον ἐκίνησε, καὶ παυσαμένου ἐκείνου συμβαίνει τὴν
this another moved and having-stopped that it-happens the
τοιαύτην κίνησιν προϊέναι μέχρι τινός, τοῦ κινήσαντος οὐ
such motion to-go-forward as-far-as some-point the having-moved not
παρόντος, οὕτως οὐδὲν κωλύει κίνησίν τινα καὶ αἴσθησιν
being-present so nothing prevents motion some and perception
ἀφικνεῖσθαι πρὸς τὰς ψυχὰς τὰς ἐνυπνιαζούσας, ἀφ᾽ ὧν
to-arrive at the souls the dreaming from which
ἐκεῖνος τὰ εἴδωλα ποιεῖ καὶ τὰς ἀπορροίας, καὶ ὅπῃ
that-one the images makes and the effluences and wherever
δὴ ἔτυχεν ἀφικνουμένας μᾶλλον αἰσθητὰς εἶναι νύκτωρ
indeed it-happened arriving more perceptible to-be at-night
διὰ τὸ μεθ᾽ ἡμέραν φερομένας διαλύεσθαι μᾶλλον
because-of the by day being-carried to-be-dissolved more
(ἀταραχωδέστερος γὰρ ὁ ἀὴρ τῆς νυκτὸς διὰ τὸ
less-disturbed for the air of-the night because-of the
νηνεμωτέρας εἶναι τὰς νύκτας), καὶ ἐν τῷ σώματι ποιεῖν
calmer to-be the nights and in the body to-produce
αἴσθησιν διὰ τὸν ὕπνον, διὰ τὸ καὶ τῶν μικρῶν
perception because-of the sleep because-of the also of-the small

κινήσεων τῶν ἐντὸς αἰσθάνεσθαι καθεύδοντας μᾶλλον ἢ
motions the inside to-perceive sleeping more than
ἐγρηγορότας. Αὗται δ' αἱ κινήσεις φαντάσματα ποιοῦσιν,
awake These and the motions images make
ἐξ ὧν προορῶσι τὰ μέλλοντα περὶ τῶν τοιούτων. Καὶ
from which they-foresee the future about the such-things And
διὰ ταῦτα συμβαίνει τὸ πάθος τοῦτο τοῖς τυχοῦσι καὶ
because-of these happens the affection this to-the chance-people and
οὐ τοῖς φρονιμωτάτοις. Μεθ' ἡμέραν τε γὰρ ἐγίνετ'
not to-the wisest By day both for it-would-happen
ἂν καὶ τοῖς σοφοῖς, εἰ θεὸς ἦν ὁ πέμπων· οὕτω δ' εἰκὸς
— also to-the wise if god were the sending thus but likely
τοὺς τυχόντας προορᾶν· ἡ γὰρ διάνοια τῶν τοιούτων
the chance-people to-foresee the for thought of-the such
οὐ φροντιστικὴ ἀλλ' ὥσπερ ἔρημος καὶ κενὴ πάντων, καὶ
not given-to-reflection but as-it-were deserted and empty of-all and
κινηθεῖσα κατὰ τὸ κινοῦν ἄγεται.
having-been-moved according-to the moving is-led
Καὶ τοῦ ἐνίους τῶν ἐκστατικῶν προορᾶν αἴτιον ὅτι αἱ
And of-the some of-the ecstatic to-foresee cause that the
οἰκεῖαι κινήσεις οὐκ ἐνοχλοῦσιν ἀλλ' ἀπορραπίζονται· τῶν
own motions not disturb but are-beaten-off the
ξενικῶν οὖν μάλιστα αἰσθάνονται. Τὸ δέ τινας εὐθυνείρους
foreign then most they-perceive The and some vivid-dreamers
εἶναι καὶ τὸ τοὺς γνωρίμους περὶ τῶν γνωρίμων μάλιστα
to-be and the the acquaintances about the acquaintances most
προορᾶν συμβαίνει διὰ τὸ μάλιστα τοὺς γνωρίμους ὑπὲρ
to-foresee happens because-of the most the acquaintances for
ἀλλήλων φροντίζειν· ὥσπερ γὰρ πόρρω ὄντων τάχιστα
one-another to-care just-as for far being most-quickly
γνωρίζουσι καὶ αἰσθάνονται, οὕτω καὶ τῶν κινήσεων· αἱ γὰρ
they-recognize and perceive so also of-the motions the for

τῶν γνωρίμων γνωριμώτεραι κινήσεις. Οἱ δὲ μελαγχολικοὶ
of-the acquaintances more-familiar motions The and melancholic
διὰ τὸ σφόδρα, ὥσπερ βάλλοντες πόρρωθεν, εὔστοχοί
because-of the vehemence as-it-were throwing from-afar good-at-hitting
εἰσιν. Καὶ διὰ τὸ μεταβλητικὸν ταχὺ τὸ ἐχόμενον
are And because-of the changeable quickly the next
φαντάζεται αὐτοῖς· ὥσπερ γὰρ τὰ Φιλαιγίδου ποιήματα καὶ
is-imagined to-them just-as for the of-Philaegides poems also
οἱ ἐμμανεῖς ἐχόμενα τοῦ ὁμοίου λέγουσι καὶ διανοοῦνται,
the frenzied things-next-to the like speak and think
οἷον Ἀφροδίτην, καὶ οὕτω συνείρουσιν εἰς τὸ πρόσω.
such-as Aphrodite and thus they-string-together into the forward
Ἔτι δὲ διὰ τὴν σφοδρότητα οὐκ ἐκκρούεται αὐτῶν
Further and because-of the vehemence not is-knocked-out their
ἡ κίνησις ὑφ' ἑτέρας κινήσεως. Τεχνικώτατος δ' ἐστὶ
the motion by another motion Most-skillful and is
κριτὴς ἐνυπνίων ὅστις δύναται τὰς ὁμοιότητας θεωρεῖν·
judge of-dreams whoever can the likenesses to-study
τὰς γὰρ εὐθυονειρίας κρίνειν παντός ἐστιν.
the for vivid-dreamings to-judge of-everyone is
Λέγω δὲ τὰς ὁμοιότητας, ὅτι παραπλήσια συμβαίνει
I-mean and the likenesses that similar happen
τὰ φαντάσματα τοῖς ἐν τοῖς ὕδασιν εἰδώλοις, καθάπερ
the images to-the in the waters reflections just-as
καὶ πρότερον εἴπομεν. Ἐκεῖ δέ, ἂν πολλὴ γίνηται ἡ
also earlier we-said There but if much be the
κίνησις, οὐδὲν ὁμοία γίνεται ἡ ἔμφασις καὶ τὰ εἴδωλα
motion in-no-way like becomes the reflection and the images
τοῖς ἀληθινοῖς. Δεινὸς δὴ τὰς ἐμφάσεις κρίνειν εἴη
to-the real-things Skillful indeed the reflections to-judge would-be
ἂν ὁ δυνάμενος ταχὺ διαισθάνεσθαι καὶ συνορᾶν τὰ
— the able quickly to-discern and to-see-together the

διαπεφορημένα καὶ διεστραμμένα τῶν εἰδώλων, ὅτι ἐστὶν
scattered and distorted of-the images that it-is
ἀνθρώπου ἢ ἵππου ἢ ὁτουδήποτε. Κἀκεῖ δὴ ὁμοίως
of-man or of-horse or of-whatever And-there indeed likewise
τι δύναται τὸ ἐνύπνιον τοῦτο· ἡ γὰρ κίνησις ἐκκόπτει
something can the dream this the for motion knocks-out
τὴν εὐθυονειρίαν. Τί μὲν οὖν ἐστὶν ὕπνος καὶ ἐνύπνιον,
the vivid-dreaming What indeed then is sleep and dream
καὶ διὰ τίν᾽ αἰτίαν ἑκάτερον αὐτῶν γίνεται, ἔτι δὲ
and because-of what cause each of-them comes-to-be further and
περὶ τῆς ἐκ τῶν ἐνυπνίων μαντικῆς εἴρηται.
about the from the dreams divination it-has-been-said

ARISTOTLE

ΠΕΡΙ ΜΑΚΡΟΒΙΟΤΗΤΟΣ ΚΑΙ ΒΡΑΧΥΒΙΟΤΗΤΟΣ

On Length and Shortness of Life

Why some animals and plants are long-lived and others short-lived must be studied, and whether the healthy are the long-lived. The difference holds between kinds and within a kind, men in warm countries living longer. Fire, water, and their kin perish by their contraries; knowledge and health have their own destructions, so that a soul in the body, as knowledge is in the soul, would have a destruction besides the body's, and since it seems not to, its bond with the body is otherwise. Nothing is imperishable that has matter and a contrary: the acting and the affected always change one another, residues are produced, and the surrounding hastens or delays the end.

Περὶ δὲ τοῦ τὰ μὲν εἶναι μακρόβια τῶν ζῴων τὰ 1
About and the the-ones indeed to-be long-lived of-the animals the-others
δὲ βραχύβια, καὶ περὶ ζωῆς ὅλως μήκους καὶ βραχύτητος
and short-lived and about of-life generally length and shortness
ἐπισκεπτέον τὰς αἰτίας. Ἀρχὴ δὲ τῆς σκέψεως ἀναγκαία
must-be-examined the causes Beginning and of-the inquiry necessary
πρῶτον ἐκ τοῦ διαπορῆσαι περὶ αὐτῶν. Οὐ γάρ ἐστι
first from the to-raise-difficulties about them Not for is
δῆλον πότερον ἕτερον ἢ τὸ αὐτὸ αἴτιον πᾶσι τοῖς ζῴοις
clear whether different or the same cause for-all the animals
καὶ φυτοῖς τοῦ τὰ μὲν εἶναι μακρόβια τὰ δὲ
and plants of-the the-ones indeed to-be long-lived the-others and
βραχύβια· καὶ γὰρ τῶν φυτῶν· τὰ μὲν ἐπέτειον τὰ
short-lived and for of-the plants the-ones indeed annual the-others
δὲ πολυχρόνιον ἔχει τὴν ζωήν. Ἔτι δὲ πότερον ταὐτὰ
and long-lasting have the life Further and whether the-same
μακρόβια καὶ τὴν φύσιν ὑγιεινὰ τῶν φύσει συνεστώτων,
long-lived and the nature healthy of-the by-nature constituted-things
ἢ κεχώρισται καὶ τὸ βραχύβιον καὶ τὸ νοσῶδες, ἢ κατ'
or are-separated both the short-lived and the diseased or in

ἐνίας μὲν νόσους ἐπαλλάττει τὰ νοσώδη τὴν φύσιν
some indeed diseases overlap the diseased the nature
σώματα τοῖς βραχυβίοις, κατ' ἐνίας δ' οὐδὲν κωλύει
bodies with-the short-lived in some but nothing prevents
νοσώδεις εἶναι μακροβίους ὄντας. Περὶ μὲν οὖν ὕπνου
diseased to-be long-lived being About indeed then sleep
καὶ ἐγρηγόρσεως εἴρηται πρότερον, περὶ δὲ ζωῆς καὶ
and waking it-has-been-said earlier about and life and
θανάτου λεκτέον ὕστερον, ὁμοίως δὲ καὶ περὶ νόσου καὶ
death must-be-said later likewise and also about disease and
ὑγιείας, ὅσον ἐπιβάλλει τῇ φυσικῇ φιλοσοφίᾳ· νῦν δὲ
health as-much-as falls-to the natural philosophy now and
περὶ τῆς αἰτίας τοῦ τὰ μὲν εἶναι μακρόβια τὰ
about the cause of-the the-ones indeed to-be long-lived the-others
δὲ βραχύβια, καθάπερ εἴρηται πρότερον, θεωρητέον.
and short-lived as has-been-said earlier must-be-studied
Ἔστι δ' ἔχοντα τὴν διαφορὰν ταύτην ὅλα τε πρὸς ὅλα
There-are and having the difference this whole both to whole
γένη, καὶ τῶν ὑφ' ἓν εἶδος ἕτερα πρὸς ἕτερα. Λέγω
genera and of-the under one species some to others I-mean
δὲ κατὰ γένος μὲν διαφέρειν οἷον ἄνθρωπον πρὸς ἵππον
and in genus indeed to-differ such-as man to horse
(μακροβιώτερον γὰρ τὸ τῶν ἀνθρώπων γένος ἢ τὸ
longer-lived for the of-the men genus than the
τῶν ἵππων), κατ' εἶδος δ' ἄνθρωπον πρὸς ἄνθρωπον·
of-the horses in species and man to man
εἰσὶ γὰρ καὶ ἄνθρωποι οἱ μὲν μακρόβιοι οἱ δὲ
there-are for also men the-ones indeed long-lived the-others and
βραχύβιοι ἕτεροι καθ' ἑτέρους τόπους διεστῶτες· τὰ
short-lived some in other regions differing the-ones
μὲν γὰρ ἐν τοῖς θερμοῖς τῶν ἐθνῶν μακροβιώτερα, τὰ
indeed for in the hot of-the peoples longer-lived the-ones

δ᾽ ἐν τοῖς ψυχροῖς βραχυβιώτερα. Καὶ τῶν τὸν αὐτὸν
and in the cold shorter-lived And of-the the same
δὲ τόπον οἰκούντων διαφέρουσιν ὁμοίως τινὲς ταύτην
and place inhabiting differ likewise some this
πρὸς ἀλλήλους τὴν διαφοράν.
from one-another the difference
Δεῖ δὴ λαβεῖν τί τὸ εὔφθαρτον ἐν τοῖς φύσει 2
One-must indeed to-grasp what the easily-destroyed in the by-nature
συνεστῶσι καὶ τί τὸ οὐκ εὔφθαρτον. Πῦρ γὰρ καὶ ὕδωρ
constituted-things and what the not easily-destroyed Fire for and water
καὶ τὰ τούτοις συγγενῆ, οὐκ ἔχοντα τὴν αὐτὴν δύναμιν,
and the-things to-these akin not having the same power
τυγχάνει γενέσεως καὶ φθορᾶς αἴτια ἀλλήλοις, ὥστε καὶ
happen of-generation and destruction causes to-one-another so-that also
τῶν ἄλλων ἕκαστον ἐκ τούτων ὄντα καὶ συνεστῶτα
of-the others each from these being and constituted
μετέχειν τῆς τούτων φύσεως εὔλογον, ὅσα μὴ συνθέσει
to-partake of-the of-these nature reasonable as-many-as not by-composition
ἐκ πολλῶν ἐστίν, οἷον οἰκία. Περὶ μὲν οὖν τῶν ἄλλων
from many are such-as a-house About indeed then the others
ἕτερος λόγος· εἰσὶ γὰρ ἴδιαι φθοραὶ πολλοῖς τῶν ὄντων,
another account there-are for peculiar destructions to-many of-the beings
οἷον ἐπιστήμῃ καὶ ὑγιείᾳ καὶ νόσῳ· ταῦτα γὰρ φθείρεται
such-as to-knowledge and to-health and to-disease these for are-destroyed
καὶ μὴ φθειρομένων τῶν δεκτικῶν ἀλλὰ σωζομένων, οἷον
even not being-destroyed the receptive-things but being-preserved such-as
ἀγνοίας μὲν φθορὰ ἀνάμνησις καὶ μάθησις, ἐπιστήμης δὲ
of-ignorance indeed destruction recollection and learning of-knowledge and
λήθη καὶ ἀπάτη. Κατὰ συμβεβηκὸς δ᾽ ἀκολουθοῦσι τοῖς
forgetting and deception According-to accident and follow the
φυσικοῖς αἱ τῶν ἄλλων φθοραί· φθειρομένων γὰρ τῶν ζῴων
natural-things the of-the others destructions being-destroyed for the animals

φθείρεται καὶ ἡ ἐπιστήμη καὶ ἡ ὑγίεια ἡ ἐν τοῖς ζῴοις.
is-destroyed also the knowledge and the health the in the animals
Διὸ καὶ περὶ ψυχῆς συλλογίσαιτ' ἄν τις ἐκ τούτων·
Wherefore also about soul might-reason — someone from these
εἰ γάρ ἐστι μὴ φύσει ἀλλ' ὥσπερ ἐπιστήμη ἐν ψυχῇ,
if for it-is not by-nature but just-as knowledge in soul
οὕτω καὶ ψυχὴ ἐν σώματι, εἴη ἄν τις αὐτῆς καὶ
so also soul in body there-would-be — some of-it also
ἄλλη φθορὰ παρὰ τὴν φθορὰν ἣν φθείρεται φθειρομένου
another destruction besides the destruction which it-is-destroyed being-destroyed
τοῦ σώματος. Ὥστ' ἐπεὶ οὐ φαίνεται τοιαύτη οὖσα, ἄλλως
the body So-that since not it-appears such being otherwise
ἂν ἔχοι πρὸς τὴν τοῦ σώματος κοινωνίαν.
— it-would-stand toward the of-the body association
3 Ἴσως δ' ἄν τις ἀπορήσειεν εὐλόγως, ἆρ' ἔστιν οὗ
Perhaps and — someone might-raise-the-question reasonably is-it there-is where
ἄφθαρτον ἔσται τὸ φθαρτόν, οἷον τὸ πῦρ ἄνω, οὗ μή
indestructible will-be the destructible such-as the fire above where not
ἐστι τὸ ἐναντίον. Φθείρεται γὰρ τὰ μὲν ὑπάρχοντα
is the contrary Are-destroyed for the-things indeed belonging
τοῖς ἐναντίοις κατὰ συμβεβηκός, τῷ ἐκεῖνα φθείρεσθαι·
to-the contraries according-to accident by-the those to-be-destroyed
ἀναιρεῖται γὰρ τἀναντία ὑπ' ἀλλήλων· κατὰ συμβεβηκὸς
are-annihilated for the-contraries by one-another according-to accident
δ' οὐθὲν τῶν ἐν ταῖς οὐσίαις ἐναντίων φθείρεται, διὰ τὸ
but none of-the in the substances contraries is-destroyed because-of the
μηθενὸς ὑποκειμένου κατηγορεῖσθαι τὴν οὐσίαν. Ὥσθ' ᾧ
of-no subject to-be-predicated the substance So-that to-which
μή ἐστιν ἐναντίον καὶ ὅπου μή ἐστιν, ἀδύνατον ἂν εἴη
not is contrary and where not is impossible — it-would-be
φθαρῆναι· τί γὰρ ἔσται τὸ φθεροῦν, εἴπερ ὑπ' ἐναντίων
to-be-destroyed what for will-be the going-to-destroy if-indeed by contraries

μὲν φθείρεσθαι συμβαίνει μόνων, τοῦτο δὲ μὴ ὑπάρχει,
indeed to-be-destroyed it-happens only this and not belongs
ἢ ὅλως ἢ ἐνταῦθα; Ἢ τοῦτο τῇ μὲν ἀληθές ἐστι
either at-all or here Or this in-one-way indeed true is
τῇ δ' οὔ· ἀδύνατον γὰρ τῷ ὕλην ἔχοντι μὴ ὑπάρχειν
in-another but not impossible for for-the matter having not to-belong
πως τὸ ἐναντίον. Πάντῃ μὲν γὰρ ἐνεῖναι τὸ θερμὸν
in-some-way the contrary Everywhere indeed for to-be-in the hot
ἢ τὸ εὐθὺ ἐνδέχεται, πᾶν δ' εἶναι ἀδύνατον ἢ θερμὸν
or the straight is-possible all but to-be impossible either hot
ἢ εὐθὺ ἢ λευκόν· ἔσται γὰρ τὰ πάθη κεχωρισμένα.
or straight or white there-will-be for the affections separated
Εἰ οὖν, ὅταν ἅμα ᾖ τὸ ποιητικὸν καὶ τὸ παθητικόν,
If then whenever at-once be the active and the passive
ἀεὶ τὸ μὲν ποιεῖ τὸ δὲ πάσχει, ἀδύνατον μὴ
always the-one indeed acts the-other and is-affected impossible not
μεταβάλλειν. Ἔτι καὶ εἰ ἀνάγκη περίττωμα ποιεῖν, τὸ δὲ
to-change Further also if necessary residue to-make the and
περίττωμα ἐναντίον· ἐξ ἐναντίου γὰρ ἀεὶ ἡ μεταβολή,
residue contrary from contrary for always the change
τὸ δὲ περίττωμα ὑπόλειμμα τοῦ προτέρου. Εἰ δὲ πᾶν
the and residue remnant of-the earlier If and every-thing
ἐξελαύνει τὸ ἐνεργείᾳ ἐναντίον, κἂν ἐνταῦθ' ἄφθαρτον ἂν
drives-out the in-actuality contrary even here indestructible —
εἴη. Ἢ οὔ, ἀλλ' ὑπὸ τοῦ περιέχοντος φθείρεται. Εἰ μὲν
it-would-be Or not but by the surrounding it-is-destroyed If indeed
οὖν ἱκανόν, ἐκ τῶν εἰρημένων· εἰ δὲ μή, ὑποθέσθαι δεῖ
then sufficient from the things-said if but not to-assume one-must
ὅτι ἔνεστί τι ἐνεργείᾳ ἐναντίον, καὶ περίττωμα γίνεται.
that is-in something in-actuality contrary and residue comes-to-be
Διὸ ἡ ἐλάττων φλὸξ κατακάεται ὑπὸ τῆς πολλῆς
Wherefore the lesser flame is-burnt-up by the much

κατὰ συμβεβηκός, ὅτι ἡ τροφὴ ἣν ἐκείνη ἐν πολλῷ
according-to accident because the nourishment which that in much
χρόνῳ ἀναλίσκει τὸν καπνόν, ταύτην ἡ πολλὴ φλὸξ ταχύ.
time consumes the smoke this the much flame quickly
Διὸ πάντα ἀεὶ ἐν κινήσει ἐστί, καὶ γίνεται ἢ φθείρεται.
Wherefore all-things always in motion are and come-to-be or perish
Τὸ δὲ περιέχον ἢ συμπράττει ἢ ἀντιπράττει. Καὶ διὰ
The and surrounding either cooperates or counteracts And because-of
τοῦτο μετατιθέμενα πολυχρονιώτερα μὲν γίνεται καὶ
this being-transferred longer-lasting indeed become and
ὀλιγοχρονιώτερα τῆς φύσεως, ἀΐδια δ' οὐδαμοῦ, ὅσοις
shorter-lasting than-the nature eternal but nowhere to-which
ἐναντία ἐστίν· εὐθὺς γὰρ ἡ ὕλη τὸ ἐναντίον ἔχει. Ὥστ' εἰ
contraries are straightaway for the matter the contrary has So-that if
μὲν τοῦ ποῦ, κατὰ τόπον μεταβάλλει, εἰ δὲ τοῦ ποσοῦ,
indeed of-the where according-to place it-changes if and of-the quantity
κατ' αὔξησιν καὶ φθίσιν· εἰ δὲ πάθους, ἀλλοιοῦται.
according-to growth and decay if and of-affection it-is-altered

Neither size nor blood nor habitat alone makes animals long-lived; the longest-lived are among plants, such as the date palm, then the blooded land animals, man and the elephant. Life is moist and hot, old age dry and cold, so longevity needs much moisture, and that hot and fatty. The salacious and the laborious age quickly; males outlive females; animals in warm places live longer and grow large. Trees live long because they constantly renew themselves, like insects that live when divided. The study of youth, age, life, and death remains.

4

Ἔστι δ' οὔτε τὰ μέγιστα ἀφθαρτότερα (ἵππος γὰρ
It-is and neither the largest more-indestructible horse for
ἀνθρώπου βραχυβιώτερον) οὔτε τὰ μικρά (ἐπέτεια γὰρ
than-man shorter-lived nor the small annual for
τὰ πολλὰ τῶν ἐντόμων) οὔτε τὰ φυτὰ ὅλως τῶν ζῴων
the many of-the insects nor the plants generally than-the animals
(ἐπέτεια γὰρ ἔνια τῶν φυτῶν) οὔτε τὰ ἔναιμα (μέλιττα
annual for some of-the plants nor the blooded bee
γὰρ πολυχρονιώτερον ἐνίων ἐναίμων) οὔτε τὰ ἄναιμα (τὰ
for longer-lasting than-some blooded nor the bloodless the
γὰρ μαλάκια ἐπέτεια μέν, ἄναιμα δέ) οὔτε τὰ ἐν τῇ γῇ
for cephalopods annual indeed bloodless but nor the-things on the earth
(καὶ γὰρ φυτὰ ἐπέτειά ἐστι καὶ ζῷα πεζά) οὔτε τὰ ἐν
and for plants annual are and animals land nor the-things in
τῇ θαλάττῃ· καὶ γὰρ ἐκεῖ βραχύβια καὶ τὰ ὀστρακηρὰ καὶ
the sea and for there short-lived both the shelled and
τὰ μαλάκια. Ὅλως δὲ τὰ μακροβιώτατα ἐν τοῖς φυτοῖς
the cephalopods Generally and the longest-lived in the plants
ἐστίν, οἷον ὁ φοῖνιξ· εἶτ' ἐν τοῖς ἐναίμοις ζῴοις μᾶλλον ἢ
are such-as the date-palm then in the blooded animals rather than
ἐν τοῖς ἀναίμοις, καὶ ἐν τοῖς πεζοῖς ἢ ἐν τοῖς ἐνύδροις.
in the bloodless and in the land-animals than in the water-animals

Ὥστε καὶ συνδυασθέντων ἐν τοῖς ἐναίμοις καὶ πεζοῖς τὰ
So-that also combined in the blooded and land-animals the
μακροβιώτατα τῶν ζῴων ἐστίν, οἷον ἄνθρωπος καὶ ἐλέφας.
longest-lived of-the animals are such-as man and elephant
Καὶ δὴ καὶ τὰ μείζω ὡς ἐπὶ τὸ πολὺ εἰπεῖν τῶν
And indeed also the larger as for the most-part to-say than-the
ἐλαττόνων μακροβιώτερα· καὶ γὰρ καὶ τοῖς ἄλλοις συμβέβηκε
smaller longer-lived and for also to-the other belongs
τοῖς μακροβιωτάτοις μέγεθος, ὥσπερ καὶ τοῖς εἰρημένοις.
the longest-lived magnitude just-as also to-the stated
5 Τὴν δ' αἰτίαν περὶ τούτων ἁπάντων ἐντεῦθεν ἄν τις
The and cause about these all from-here — someone
θεωρήσειεν. Δεῖ γὰρ λαβεῖν ὅτι τὸ ζῷόν ἐστι φύσει
might-study One-must for to-grasp that the animal is by-nature
ὑγρὸν καὶ θερμόν, καὶ τὸ ζῆν τοιοῦτον, τὸ δὲ γῆρας ψυχρὸν
moist and hot and the to-live such the but old-age cold
καὶ ξηρόν, καὶ τὸ τεθνηκός· φαίνεται γὰρ οὕτως. Ὕλη δὲ
and dry and the dead appears for thus Matter and
τῶν σωμάτων τοῖς οὖσι ταῦτα, τὸ θερμὸν καὶ τὸ ψυχρόν,
of-the bodies to-the beings these the hot and the cold
καὶ τὸ ξηρὸν καὶ τὸ ὑγρόν. Ἀνάγκη τοίνυν γηράσκοντα
and the dry and the moist Necessary therefore growing-old
ξηραίνεσθαι. Διὸ δεῖ μὴ εὐξήραντον εἶναι τὸ ὑγρόν.
to-be-dried-up Wherefore it-must not easily-dried to-be the moist
Καὶ διὰ τοῦτο τὰ λιπαρὰ ἄσηπτα. Αἴτιον δ' ὅτι ἀέρος·
And because-of this the oily-things unrotting Cause and that of-air
ὁ δ' ἀὴρ πρὸς τἆλλα πῦρ· πῦρ δ' οὐ γίνεται σαπρόν.
the and air in-relation-to the-others fire fire but not becomes rotten
Οὐδ' αὖ ὀλίγον δεῖ εἶναι τὸ ὑγρόν· εὐξήραντον γὰρ καὶ τὸ
Nor again little must to-be the moist easily-dried for also the
ὀλίγον. Διὸ καὶ τὰ μεγάλα καὶ ζῷα καὶ φυτὰ ὡς ὅλως
little Wherefore also the large-things both animals and plants as generally

εἰπεῖν μακροβιώτερα, καθάπερ ἐλέχθη πρότερον· εὔλογον
to-say longer-lived as was-said earlier reasonable
γὰρ τὰ μείζω πλέον ἔχειν ὑγρόν. Οὐ μόνον δὲ διὰ
for the larger more to-have moist Not only and because-of
τοῦτο μακροβιώτερα· δύο γὰρ τὰ αἴτια, τό τε ποσὸν καὶ
this longer-lived two for the causes the both quantity and
τὸ ποιόν, ὥστε δεῖ μὴ μόνον πλῆθος εἶναι ὑγροῦ, ἀλλὰ
the quality so-that must not only quantity to-be of-moist but
τοῦτο καὶ θερμόν, ἵνα μήτε εὔπηκτον μήτε εὐξήραντον ᾖ.
this also hot so-that neither easily-frozen nor easily-dried it-be
Καὶ διὰ τοῦτο ἄνθρωπος μακρόβιον μᾶλλον ἐνίων
And because-of this man long-lived more than-some
μειζόνων· μακροβιώτερα γὰρ τὰ λειπόμενα τῷ πλήθει
larger-ones longer-lived for the-things falling-short in-the quantity
τοῦ ὑγροῦ, ἐὰν πλείονι λόγῳ ὑπερέχῃ κατὰ τὸ ποιὸν ἢ
of-the moist if by-greater ratio they-exceed according-to the quality than
λείπεται κατὰ τὸ ποσόν. Ἔστι δ' ἐνίοις μὲν τὸ θερμὸν
they-fall-short according-to the quantity There-is and in-some indeed the hot
τὸ λιπαρόν, ὃ ἅμα ποιεῖ τό τε μὴ εὐξήραντον καὶ τὸ
the oily which at-once makes the both not easily-dried and the
μὴ εὔψυκτον· ἐνίοις δ' ἄλλον ἔχει χυμόν. Ἔτι δεῖ τὸ
not easily-cooled in-some and another has flavor Further must the(-one)
μέλλον εἶναι μὴ εὔφθαρτον μὴ περιττωματικὸν εἶναι. Ἀναιρεῖ
going to-be not easily-destroyed not residual to-be Destroys
γὰρ τὸ τοιοῦτον ἢ νόσῳ ἢ φύσει· ἐναντία δ' ἡ τοῦ
for the such either by-disease or by-nature contrary and the of-the
περιττώματος δύναμις καὶ φθαρτικὴ ἡ μὲν τῆς φύσεως
residue power and destructive the-one indeed of-the nature
ἡ δὲ μορίου. Διὸ τὰ ὀχευτικὰ καὶ πολύσπερμα
the-other and of-part Wherefore the salacious and much-seeded
γηράσκει ταχύ· τὸ γὰρ σπέρμα περίττωμα, καὶ ἔτι
grow-old quickly the for seed residue and further

ξηραίνει ἀπιόν. Καὶ διὰ τοῦτο ἡμίονος μακροβιώτερος
dries departing And because-of this mule longer-lived
ἵππου καὶ ὄνου, ἐξ ὧν ἐγένετο, καὶ τὰ θήλεα τῶν
than-horse and ass from which it-came and the females than-the
ἀρρένων, ἐὰν ὀχευτικὰ ᾖ τὰ ἄρρενα· διὸ οἱ στρουθοὶ οἱ
males if salacious be the males wherefore the sparrows the
ἄρρενες βραχυβιώτεροι τῶν θηλειῶν. Ἔτι δὲ καὶ ὅσα
males shorter-lived than-the females Further and also as-many-as
πονητικὰ τῶν ἀρρένων, καὶ διὰ τὸν πόνον γηράσκει
laborious of-the males also because-of the labor grow-old
μᾶλλον· ξηραίνει γὰρ ὁ πόνος, τὸ δὲ γῆρας ξηρόν ἐστιν.
more dries for the labor the and old-age dry is
Φύσει δὲ καὶ ὡς ἐπὶ τὸ πᾶν εἰπεῖν τὰ ἄρρενα τῶν
By-nature and also as for the whole to-say the males than-the
θηλειῶν μακροβιώτερα· αἴτιον δ' ὅτι θερμότερον ζῷον τὸ
females longer-lived cause and that hotter animal the
ἄρρεν ἐστὶ τοῦ θήλεος. Τὰ δ' αὐτὰ ἐν τοῖς ἀλεεινοῖς
male is than-the female The and same in the warm-regions
μακροβιώτερά ἐστιν ἢ ἐν τοῖς ψυχροῖς τόποις, διὰ τὴν
longer-lived are than in the cold regions because-of the
αὐτὴν αἰτίαν δι' ἥνπερ τὰ μείζω. Καὶ μάλιστ' ἐπίδηλον
same cause because-of which-very the larger And most conspicuous
τὸ μέγεθος τῶν τὴν φύσιν ψυχρῶν ζῴων· διὸ οἵ τ' ὄφεις
the size of-the the nature cold animals wherefore the both snakes
καὶ αἱ σαῦραι καὶ τὰ φολιδωτὰ μεγάλα ἐν τοῖς θερμοῖς
and the lizards and the scaly-animals large in the hot
τόποις, καὶ ἐν τῇ θαλάττῃ τῇ ἐρυθρᾷ τὰ ὀστρακόδερμα· τῆς
regions and in the sea the Red the shell-skinned of-the
τε γὰρ αὐξήσεως ἡ θερμὴ ὑγρότης αἰτία καὶ τῆς ζωῆς. Ἐν
both for growth the hot moisture cause and of-the life In
δὲ τοῖς ψυχροῖς τόποις ὑδατωδέστερον τὸ ὑγρὸν τὸ ἐν τοῖς
and the cold regions more-watery the moist the in the

ζῴοις ἐστίν· διὸ εὔπηκτον, ὥστε τὰ μὲν οὐ γίνεται
animals is wherefore easily-frozen so-that the-ones indeed not come-to-be
ὅλως τῶν ζῴων τῶν ὀλιγαίμων ἢ ἀναίμων ἐν τοῖς πρὸς
at-all of-the animals the little-blooded or bloodless in the toward
τὴν ἄρκτον τόποις, οὔτε τὰ πεζὰ ἐν τῇ γῇ οὔτε τὰ
the north regions neither the land-animals on the earth nor the
ἔνυδρα ἐν τῇ θαλάττῃ, τὰ δὲ γίνεται μέν, ἐλάττω δὲ
water-animals in the sea the-others and come-to-be indeed smaller and
καὶ βραχυβιώτερα· ἀφαιρεῖται γὰρ ὁ πάγος τὴν αὔξησιν.
also shorter-lived takes-away for the frost the growth
Τροφὴν δὲ μὴ λαμβάνοντα καὶ τὰ φυτὰ καὶ τὰ ζῷα
Nourishment and not taking both the plants and the animals
φθείρονται· συντήκει γὰρ αὐτὰ ἑαυτά· ὥσπερ γὰρ ἡ
perish melts-down for they themselves just-as for the
πολλὴ φλὸξ κατακαίει καὶ φθείρει τὴν ὀλίγην τῷ
much flame burns-up and destroys the little by-the
τὴν τροφὴν ἀναλίσκειν, οὕτω τὸ φυσικὸν θερμὸν τὸ
the nourishment to-consume so the natural heat the
πρῶτον πεπτικὸν ἀναλίσκει τὴν ὕλην ἐν ᾗ ἐστίν. Τὰ
first digestive consumes the matter in which it-is The
δ' ἔνυδρα τῶν πεζῶν ἧττον μακρόβια οὐχ ὅτι
and water-animals than-the land-animals less long-lived not because
ὑγρὰ ἁπλῶς, ἀλλ' ὅτι ὑδατώδη· τὸ δὲ τοιοῦτον ὑγρὸν
moist simply but because watery the and such moist
εὔφθαρτον, ὅτι ψυχρὸν καὶ εὔπηκτον. Καὶ τὸ ἄναιμον
easily-destroyed because cold and easily-frozen And the bloodless
διὰ τὸ αὐτό, ἐὰν μὴ μεγέθει ἀπαμύνηται· οὔτε γὰρ
because-of the same if not by-size it-defend neither for
λίπος οὔτε γλυκὺ ἔχει. Ἐν γὰρ ζῴῳ τὸ λιπαρὸν γλυκύ·
fat nor sweet it-has In for animal the oily sweet
διὸ αἱ μέλιτται μακροβιώτεραι ἑτέρων μειζόνων ζῴων.
wherefore the bees longer-lived than-other larger animals

6 Ἐν δὲ τοῖς φυτοῖς ἐστὶ τὰ μακροβιώτατα, καὶ μᾶλλον ἢ
In and the plants are the longest-lived and more than
ἐν τοῖς ζῴοις, πρῶτον μὲν ὅτι ἧττον ὑδατώδη, ὥστ' οὐκ
in the animals first indeed because less watery so-that not
εὔπηκτα· εἶτ' ἔχει λιπαρότητα καὶ γλισχρότητα, καὶ ξηρὰ
easily-frozen then they-have oiliness and viscosity and dry
καὶ γεώδη ὄντα ὅμως οὐκ εὐξήραντον ἔχει τὸ ὑγρόν.
and earthy being nevertheless not easily-dried they-have the moist
Περὶ δὲ τοῦ πολυχρόνιον εἶναι τὴν τῶν δένδρων φύσιν
About and the long-lasting to-be the of-the trees nature
δεῖ λαβεῖν τὴν αἰτίαν· ἔχει γὰρ ἰδίαν πρὸς τὰ ζῷα,
one-must to-grasp the cause it-has for own in-relation-to the animals
πλὴν πρὸς τὰ ἔντομα. Νέα γὰρ ἀεὶ τὰ φυτὰ γίνεται·
except in-relation-to the insects New for always the plants become
διὸ πολυχρόνια. Ἀεὶ γὰρ ἕτεροι οἱ πτόρθοι, οἱ δὲ
wherefore long-lasting Always for other the shoots the-others and
γηράσκουσιν. Καὶ αἱ ῥίζαι ὁμοίως. Ἀλλ' οὐχ ἅμα, ἀλλ'
grow-old And the roots likewise But not at-once but
ὁτὲ μὲν μόνον τὸ στέλεχος καὶ οἱ κλάδοι ἀπώλοντο,
sometimes indeed only the trunk and the branches perished
ἕτεροι δὲ παρεφύησαν· ὅταν δ' οὕτως ὦσιν, αἱ ῥίζαι ἄλλαι
others and grew-beside whenever and thus they-be the roots others
ἐκ τοῦ ὑπάρχοντος γίνονται, καὶ οὕτως ἀεὶ διατελεῖ τὸ
from the existing come-to-be and thus always it-continues the-one
μὲν φθειρόμενον τὸ δὲ γινόμενον· διὸ καὶ μακρόβια.
indeed perishing the-other and coming-to-be wherefore also long-lived
Ἔοικε δὲ τὰ φυτὰ τοῖς ἐντόμοις, ὥσπερ εἴρηται πρότερον·
Resemble and the plants to-the insects just-as has-been-said earlier
διαιρούμενα γὰρ ζῇ, καὶ δύο καὶ πολλὰ γίνεται ἐξ ἑνός.
being-divided for they-live and two and many become from one

Τὰ δ' ἔντομα μέχρι μὲν τοῦ ζῆν ἦλθεν, πολὺν δ' οὐ
The but insects as-far-as indeed the to-live came long but not
δύναται χρόνον· οὐ γὰρ ἔχει ὄργανα, οὐδὲ δύναται ποιεῖν
they-can time not for they-have organs nor can to-make
αὐτὰ ἡ ἀρχὴ ἡ ἐν ἑκάστῳ. Ἡ δ' ἐν τῷ φυτῷ δύναται·
them the principle the in each The but in the plant can
πανταχῇ γὰρ ἔχει καὶ ῥίζαν καὶ καυλὸν δυνάμει. Διὸ
everywhere for it-has both root and stem in-potentiality Wherefore
ἀπὸ ταύτης ἀεὶ προέρχεται τὸ μὲν νέον τὸ δὲ
from this always comes-forth the-one indeed new the-other and
γηράσκον, μικρόν τι διαφέροντα τῷ εἶναι μακρόβια,
growing-old a-little something differing by-the to-be long-lived
οὕτως ὥσπερ τὰ ἀποφυτευόμενα. Καὶ γὰρ ἐν τῇ ἀποφυτείᾳ
so just-as the transplanted-things And for in the cutting
τρόπον τινὰ φαίη ἄν τις ταῦτα συμβαίνειν· μόριον γάρ
in-a-way some might-say — someone these-things to-happen part for
τι τὸ ἀποφυτευθέν. Ἐν μὲν οὖν τῇ ἀποφυτείᾳ χωριζομένων
some the transplanted In indeed then the cutting being-separated
συμβαίνει τοῦτο, ἐκεῖ δὲ διὰ τοῦ συνεχοῦς. Αἴτιον δ' ὅτι
happens this there but through the continuous Cause and that
ἐνυπάρχει πάντῃ ἡ ἀρχὴ δυνάμει ἐνοῦσα. Συμβαίνει δὲ
is-present everywhere the principle in-potentiality being-in Happens and
ταὐτὸ ἐπί τε τῶν ζῴων καὶ φυτῶν. Ἔν τε γὰρ τοῖς
the-same in-the-case-of both the animals and plants In both for the
ζῴοις τὰ ἄρρενα μακροβιώτερα ὡς ἐπὶ τὸ πολύ· τούτων δὲ
animals the males longer-lived as for the most-part of-these and
τὰ ἄνω μείζω ἢ τὰ κάτω (νανωδέστερον γὰρ τοῦ
the upper-parts larger than the lower-parts more-dwarf-like for than-the
θήλεος τὸ ἄρρεν), ἐν δὲ τῷ ἄνω τὸ θερμόν, καὶ τὸ ψυχρὸν
female the male in and the upper the hot and the cold
ἐν τῷ κάτω· καὶ τῶν φυτῶν τὰ κεφαλοβαρῆ μακροβιώτερα.
in the lower and of-the plants the top-heavy longer-lived

Τοιαῦτα δὲ τὰ μὴ ἐπέτεια ἀλλὰ δενδρώδη· τὸ γὰρ ἄνω τοῦ
Such and the not annual but tree-like the for upper of-the
φυτοῦ καὶ κεφαλὴ ἡ ῥίζα ἐστί, τὰ δ᾽ ἐπέτεια ἐπὶ τὸ κάτω
plant and head the root is the and annual toward the lower-part
καὶ τὸν καρπὸν λαμβάνει τὴν αὔξησιν. Ἀλλὰ περὶ μὲν τούτου
and the fruit take the growth But about indeed this
καὶ καθ᾽ αὑτὰ ἐν τοῖς περὶ φυτῶν διορισθήσεται· νῦν δὲ
also by themselves in the-works about plants it-will-be-determined now and
περὶ τῶν ἄλλων ζῴων εἴρηται τὸ αἴτιον περί τε μεγέθους
about the other animals has-been-stated the cause about both length
ζωῆς καὶ βραχυβιότητος. Λοιπὸν δ᾽ ἡμῖν θεωρῆσαι περί
of-life and shortness-of-life It-remains and for-us to-study about
τε νεότητος καὶ γήρως καὶ ζωῆς καὶ θανάτου· τούτων γὰρ
both youth and old-age and life and death of-these for
διορισθέντων τέλος ἂν ἡ περὶ τῶν ζῴων ἔχοι μέθοδος.
having-been-determined end — the about the animals would-have inquiry

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ARISTOTLE

ΠΕΡΙ ΝΕΟΤΗΤΟΣ ΚΑΙ ΓΗΡΩΣ ΚΑΙ ΖΩΗΣ ΚΑΙ ΘΑΝΑΤΟΥ

On Youth and Old Age, on Life and Death

Youth and old age, life and death, must be discussed, and with them respiration. The nutritive and the perceptive soul must be in one part, numerically one but different in being, placed between the upper and the lower parts, which in plants are reversed. Insects and plants live when divided, having one soul actually and many potentially. In seeds the principle is the middle, as in grafts the knot; in the blooded the heart is formed first, and the heart, the source of the veins and of the last nourishment, holds the principle of perception, of growth, and of nutrition.

Περὶ δὲ νεότητος καὶ γήρως καὶ περὶ ζωῆς καὶ θανάτου 1
About and youth and old-age and about life and death
λεκτέον νῦν· ἅμα δὲ καὶ περὶ ἀναπνοῆς ἀναγκαῖον
must-be-said now at-the-same-time and also about respiration necessary
ἴσως τὰς αἰτίας εἰπεῖν· ἐνίοις γὰρ τῶν ζῴων διὰ τοῦτο
perhaps the causes to-state to-some for of-the animals because-of this
συμβαίνει τὸ ζῆν καὶ τὸ μὴ ζῆν. Ἐπεὶ δὲ περὶ ψυχῆς
happens the to-live and the not to-live Since and about soul
ἐν ἑτέροις διώρισται, καὶ δῆλον ὅτι οὐχ οἷόν τ' εἶναι
in other-works it-has-been-determined and clear that not possible — to-be
σῶμα τὴν οὐσίαν αὐτῆς, ἀλλ' ὅμως ὅτι γ' ἔν τινι τοῦ
body the substance of-it but nevertheless that at-least in some of-the
σώματος ὑπάρχει μορίῳ, φανερόν, καὶ ἐν τούτῳ τινὶ τῶν
body it-belongs part evident and in this some of-the
ἐχόντων δύναμιν ἐν τοῖς μορίοις. Τὰ μὲν οὖν ἄλλα τῆς
having power in the parts The indeed then others of-the
ψυχῆς ἢ μόρια ἢ δυνάμεις, ὁποτέρως ποτὲ δεῖ καλεῖν,
soul either parts or powers whichever-way ever one-must to-call
ἀφείσθω τὰ νῦν· ὅσα δὲ ζῷα λέγεται καὶ ζῆν,
let-them-be-dismissed for-the now as-many-as and animals are-called and to-live
ἐν μὲν τοῖς ἀμφοτέρων τούτων τετυχηκόσι (λέγω δ'
in indeed those both these having-attained I-mean and

ἀμφοτέρων τοῦ τε ζῷον εἶναι καὶ τοῦ ζῆν) ἀνάγκη ταὐτὸν
both of-the both animal to-be and of-the to-live necessary the-same
εἶναι καὶ ἓν μόριον καθ' ὅ τε ζῇ καὶ καθ' ὃ
to-be and one part according-to which both it-lives and according-to which
προσαγορεύομεν αὐτὸ ζῷον. Τὸ μὲν γὰρ ζῷον ᾗ ζῷον,
we-call it animal The indeed for animal insofar-as animal
ἀδύνατον μὴ ζῆν· ᾗ δὲ ζῇ, ταύτῃ ζῷον ὑπάρχειν
impossible not to-live insofar-as but it-lives in-this-way animal to-belong
οὐκ ἀναγκαῖον· τὰ γὰρ φυτὰ ζῇ μέν, οὐκ ἔχει δ' αἴσθησιν,
not necessary the for plants live indeed not have but perception
τῷ δ' αἰσθάνεσθαι τὸ ζῷον πρὸς τὸ μὴ ζῷον διορίζομεν.
by-the and to-perceive the animal from the not animal we-distinguish
Ἀριθμῷ μὲν οὖν ἀναγκαῖον ἓν εἶναι καὶ τὸ αὐτὸ τοῦτο τὸ
In-number indeed then necessary one to-be and the same this the
μόριον, τῷ δ' εἶναι πλείω καὶ ἕτερα· οὐ γὰρ ταὐτὸ τὸ
part in-the but to-be more and different not for the-same the
ζῴῳ τε εἶναι καὶ τὸ ζῆν. Ἐπεὶ οὖν τῶν ἰδίων αἰσθητηρίων
for-animal both to-be and the to-live Since then of-the peculiar sense-organs
ἕν τι κοινόν ἐστιν αἰσθητήριον, εἰς ὃ τὰς κατ'
one some common is sense-organ into which the according-to
ἐνέργειαν αἰσθήσεις ἀναγκαῖον ἀπαντᾶν, τοῦτο δ' ἂν εἴη
activity perceptions necessary to-meet this and — would-be
μέσον τοῦ πρόσθεν καλουμένου καὶ ὄπισθεν (ἔμπροσθεν
middle of-the in-front called and behind in-front
μὲν γὰρ λέγεται ἐφ' ὅ ἐστιν ἡμῖν ἡ αἴσθησις, ὄπισθεν
indeed for is-called toward which is for-us the perception behind
δὲ τὸ ἀντικείμενον), ἔτι δὲ διῃρημένου τοῦ σώματος τῶν
and the opposite further and divided the body of-the
μὲν ζώντων πάντων τῷ τ' ἄνω καὶ κάτω (πάντα γὰρ
indeed living all by-the both upper and lower all for
ἔχει τὸ ἄνω καὶ τὸ κάτω, ὥστε καὶ τὰ φυτά), δῆλον ὅτι
have the upper and the lower so-that also the plants clear that

τὴν θρεπτικὴν ἀρχὴν ἔχοι ἂν ἐν μέσῳ τούτων· καθ'
the nutritive principle would-have — in middle of-these according-to
ὃ μὲν γὰρ εἰσέρχεται μόριον ἡ τροφή, ἄνω καλοῦμεν,
which indeed for enters part the nourishment upper we-call
πρὸς αὐτὸ βλέποντες ἀλλ' οὐ πρὸς τὸ περιέχον ὅλον,
to it looking but not to the surrounding whole
κάτω δὲ καθ' ὃ τὸ περίττωμα ἀφίησι τὸ πρῶτον.
lower and according-to which the residue it-discharges the first
Ἔχει δ' ἐναντίως τοῖς φυτοῖς τοῦτο καὶ τοῖς ζῴοις· τῷ μὲν
It-holds and contrarily for-the plants this and for-the animals to-the indeed
γὰρ ἀνθρώπῳ διὰ τὴν ὀρθότητα μάλιστα ὑπάρχει τοῦτο
for man because-of the uprightness most belongs this
τῶν ζῴων, τὸ ἔχειν τὸ ἄνω μόριον πρὸς τὸ τοῦ παντὸς ἄνω,
of-the animals the to-have the upper part toward the of-the universe upper
τοῖς δ' ἄλλοις μεταξύ· τοῖς δὲ φυτοῖς ἀκινήτοις οὖσι καὶ
to-the but others between to-the and plants unmoved being and
λαμβάνουσιν ἐκ τῆς γῆς τὴν τροφὴν ἀναγκαῖον ἀεὶ κάτω
taking from the earth the nourishment necessary always below
τοῦτ' ἔχειν τὸ μόριον. Ἀνάλογον γάρ εἰσιν αἱ ῥίζαι τοῖς φυτοῖς
this to-have the part Analogous for are the roots to-the plants
καὶ τὸ καλούμενον στόμα τοῖς ζῴοις, δι' οὗ τὴν τροφὴν
and the so-called mouth to-the animals through which the nourishment
τὰ μὲν ἐκ τῆς γῆς λαμβάνει, τὰ δὲ δι' αὑτῶν.
the-ones indeed from the earth take the-others and through themselves
Τριῶν δὲ μερῶν ὄντων εἰς ἃ διαιρεῖται πάντα τὰ τέλεια 2
Three and parts being into which are-divided all the complete
τῶν ζῴων, ἑνὸς μὲν ᾗ δέχεται τὴν τροφήν, ἑνὸς δ' ᾗ
of-the animals one indeed where it-receives the nourishment one and where
τὸ περίττωμα προΐεται, τρίτου δὲ τοῦ μέσου τούτων, τοῦτο
the residue it-emits third and the middle of-these this
ἐν μὲν τοῖς μεγίστοις τῶν ζῴων καλεῖται στῆθος, ἐν δὲ τοῖς
in indeed the largest of-the animals is-called chest in but the

ἄλλοις τὸ ἀνάλογον, διήρθρωται δὲ μᾶλλον ἑτέροις ἑτέρων.
others the analogous is-articulated and more in-some than-others
Ὅσα δ' αὐτῶν ἐστὶ πορευτικά, πρόσκειται καὶ μόρια τὰ
As-many-as and of-them are able-to-travel are-attached also parts the
πρὸς ταύτην τὴν ὑπηρεσίαν, οἷς τὸ πᾶν οἴσουσι κύτος,
for this the service by-which the whole they-will-carry trunk
σκέλη τε καὶ πόδες καὶ τὰ τούτοις ἔχοντα τὴν αὐτὴν
legs both and feet and the to-these having the same
δύναμιν. Ἀλλ' ἥ γε τῆς θρεπτικῆς ἀρχὴ ψυχῆς ἐν τῷ
power But the at-least of-the nutritive principle soul in the
μέσῳ τῶν τριῶν μορίων καὶ κατὰ τὴν αἴσθησιν οὖσα
middle of-the three parts both according-to the perception being
φαίνεται καὶ κατὰ τὸν λόγον· πολλὰ γὰρ τῶν ζῴων
appears and according-to the argument many for of-the animals
ἀφαιρουμένου ἑκατέρου τῶν μορίων, τῆς τε καλουμένης
being-removed each of-the parts the both called
κεφαλῆς καὶ τοῦ δεκτικοῦ τῆς τροφῆς, ζῇ μεθ' οὗπερ ἂν ᾖ
head and the receptive of-the nourishment live with which-very — be
τὸ μέσον. Δῆλον δ' ἐπὶ τῶν ἐντόμων, οἷον σφηκῶν
the middle Clear and in-the-case-of the insects such-as wasps
τε καὶ μελιττῶν, τοῦτο συμβαῖνον· καὶ τῶν μὴ ἐντόμων
both and bees this happening and of-the not insects
δὲ πολλὰ διαιρούμενα δύναται ζῆν διὰ τὸ θρεπτικόν.
and many being-divided can to-live because-of the nutritive
Τὸ δὲ τοιοῦτον μόριον ἐνεργείᾳ μὲν ἕχει ἕν, δυνάμει δὲ
The and such part in-actuality indeed has one in-potentiality and
πλείω· τὸν αὐτὸν γὰρ συνέστηκε τοῖς φυτοῖς τρόπον· καὶ
more the same for it-is-constituted to-the plants way and
γὰρ τὰ φυτὰ διαιρούμενα ζῇ χωρίς, καὶ γίνεται πολλὰ
for the plants being-divided live apart and come-to-be many
ἀπὸ μιᾶς ἀρχῆς δένδρα. Δι' ἣν δ' αἰτίαν τὰ μὲν
from one principle trees Because-of which and cause the-ones indeed

οὐ δύναται διαιρούμενα ζῆν, τὰ δ' ἀποφυτεύεται τῶν
not can being-divided to-live the-others and are-transplanted of-the
φυτῶν, ἕτερος ἔσται λόγος. Ἀλλ' ὁμοίως ἔχει κατά γε
plants another will-be account But likewise it-holds according-to at-least
τοῦτο τά τε φυτὰ καὶ τὸ τῶν ἐντόμων γένος. Ἀνάγκη δὲ
this the both plants and the of-the insects genus Necessary and
καὶ τὴν θρεπτικὴν ψυχὴν ἐνεργείᾳ μὲν ἐν τοῖς ἔχουσιν εἶναι
also the nutritive soul in-actuality indeed in the having to-be
μίαν, δυνάμει δὲ πλείους. Ὁμοίως δὲ καὶ τὴν αἰσθητικὴν
one in-potentiality but more Likewise and also the perceptive
ἀρχήν· φαίνεται γὰρ ἔχοντα αἴσθησιν τὰ διαιρούμενα
principle they-appear for having perception the divided
αὐτῶν. Ἀλλὰ πρὸς τὸ σώζεσθαι τὴν φύσιν, τὰ μὲν φυτὰ
of-them But for the to-be-preserved the nature the indeed plants
δύναται, ταῦτα δ' οὐ δύναται διὰ τὸ μὴ ἔχειν ὄργανα
can these but not can because-of the not to-have organs
πρὸς σωτηρίαν, ἐνδεᾶ τ' εἶναι τὰ μὲν τοῦ ληψομένου
for preservation lacking both to-be the-ones indeed the going-to-take
τὰ δὲ τοῦ δεξομένου τὴν τροφήν, τὰ δ' ἄλλων
the-others and the going-to-receive the nourishment the-others and of-others
τε καὶ τούτων ἀμφοτέρων. Ἐοίκασι γὰρ τὰ τοιαῦτα
both and these both They-resemble for the such
τῶν ζῴων πολλοῖς ζῴοις συμπεφυκόσιν· τὰ δ' ἄριστα
of-the animals many animals grown-together the but best
συνεστηκότα τοῦτ' οὐ πάσχει τῶν ζῴων διὰ τὸ εἶναι τὴν
constituted this not suffer of-the animals because-of the to-be the
φύσιν αὐτῶν ὡς ἐνδέχεται μάλιστα μίαν. Διὸ καὶ μικρὰν
nature of-them as is-possible most one Wherefore also slight
αἴσθησιν ἔνια ποιεῖ διαιρούμενα τῶν μορίων, ὅτι ἔχει τι
perception some make being-divided of-the parts because they-have some

ψυχικὸν πάθος· χωριζομένων γὰρ τῶν σπλάγχνων ποιεῖται
psychic affection being-separated for the viscera they-make
κίνησιν, οἷον καὶ αἱ χελῶναι τῆς καρδίας ἀφῃρημένης.
motion such-as also the tortoises the heart having-been-removed
3 Ἔτι δὲ ἐπί τε τῶν φυτῶν δῆλον καὶ ἐπὶ τῶν
Further and in-the-case-of both the plants clear and in-the-case-of the
ζῴων, τῶν μὲν φυτῶν τήν τ' ἐκ τῶν σπερμάτων γένεσιν
animals of-the indeed plants the both from the seeds generation
ἐπισκοποῦσι καὶ τὰς ἐμφυτείας τε καὶ τὰς ἀποφυτείας.
to-(those)-examining and the graftings both and the cuttings
Ἥ τε γὰρ τῶν σπερμάτων γένεσις συμβαίνει πᾶσιν ἐκ
The both for of-the seeds generation happens to-all from
τοῦ μέσου· διθύρων γὰρ ὄντων πάντων, ᾗ συμπέφυκεν
the middle two-valved for being all where it-is-joined
ἔχεται, καὶ τὸ μέσον ἐστὶν ἑκατέρου τῶν μορίων· ἐντεῦθεν
is-held also the middle is of-each of-the parts from-here
γὰρ ὅ τε καυλὸς ἐκφύεται καὶ ἡ ῥίζα τῶν φυομένων, ἡ
for the both stem grows and the root of-the growing-things the
δ' ἀρχὴ τὸ μέσον αὐτῶν ἐστίν. Ἔν τε ταῖς ἐμφυτείαις καὶ
and principle the middle of-them is In both the graftings and
ταῖς ἀποφυτείαις μάλιστα τοῦτο συμβαίνει περὶ τοὺς ὄζους·
the cuttings most this happens about the knots
ἔστι γὰρ ἀρχή τις ὁ ὄζος τοῦ κλάδου, ἅμα δὲ καὶ μέσον,
is for principle some the knot of-the branch at-once and also middle
ὥστε ἢ τοῦτο ἀφαιροῦσιν ἢ εἰς τοῦτο ἐμβάλλουσιν,
so-that either this they-remove or into this they-insert
ἵνα ἢ ὁ κλάδος ἢ αἱ ῥίζαι ἐκ τούτων γίνωνται,
so-that either the branch or the roots from these may-come-to-be
ὡς οὔσης τῆς ἀρχῆς ἐκ τοῦ μέσου καυλοῦ καὶ ῥίζης.
as being the principle from the middle of-stem and root
Καὶ τῶν ζῴων τῶν ἐναίμων ἡ καρδία γίνεται πρῶτον.
And of-the animals the blooded the heart comes-to-be first

Τοῦτο δὲ δῆλον ἐξ ὧν ἐν τοῖς ἐνδεχομένοις ἔτι γιγνομένοις
This and clear from what in the possible still coming-to-be
ἰδεῖν τεθεωρήκαμεν. Ὥστε καὶ ἐν τοῖς ἀναίμοις ἀναγκαῖον
to-see we-have-studied So-that also in the bloodless necessary
τὸ ἀνάλογον τῇ καρδίᾳ γίνεσθαι πρῶτον. Ἡ δὲ καρδία ὅτι
the analogous to-the heart to-come-to-be first The and heart that
ἐστὶν ἀρχὴ τῶν φλεβῶν, ἐν τοῖς περὶ τὰ μέρη τῶν ζῴων
is principle of-the veins in the-works about the parts of-the animals
εἴρηται πρότερον· καὶ ὅτι τὸ αἷμα τοῖς ἐναίμοις ἐστὶ
it-has-been-said earlier and that the blood to-the blooded is
τελευταία τροφή, ἐξ οὗ γίνεται τὰ μόρια. Φανερὸν τοίνυν
last nourishment from which come-to-be the parts Evident therefore
ὅτι μίαν μέν τινα ἐργασίαν ἡ τοῦ στόματος λειτουργεῖ
that one indeed some work the of-the mouth performs
δύναμις, ἑτέραν δ' ἡ τῆς κοιλίας περὶ τὴν τροφήν. Ἡ δὲ
power another and the of-the belly about the nourishment The but
καρδία κυριωτάτη, καὶ τὸ τέλος ἐπιτίθησιν. Ὥστ' ἀνάγκη
heart most-authoritative and the end it-puts-on So-that necessary
καὶ τῆς αἰσθητικῆς καὶ τῆς θρεπτικῆς ψυχῆς ἐν τῇ καρδίᾳ
also of-the perceptive and of-the nutritive soul in the heart
τὴν ἀρχὴν εἶναι τοῖς ἐναίμοις· τὰ γὰρ τῶν ἄλλων μορίων
the principle to-be for-the blooded the for of-the other parts
ἔργα περὶ τὴν τροφὴν τοῦ ταύτης ἔργου χάριν ἐστί·
functions about the nourishment of-the of-this function for-the-sake are
δεῖ γὰρ τὸ κύριον πρὸς τὸ οὗ ἕνεκα διατελεῖν, ἀλλ'
it-must for the authoritative toward the of-which for-the-sake to-continue but
οὐκ ἐν τοῖς τούτου ἕνεκα, οἷον ἰατρὸς πρὸς τὴν ὑγίειαν.
not in the-things of-this for-the-sake such-as doctor toward the health
Ἀλλὰ μὴν τό γε κύριον τῶν αἰσθήσεων ἐν ταύτῃ τοῖς
But truly the at-least authoritative of-the perceptions in this for-the
ἐναίμοις πᾶσιν· ἐν τούτῳ γὰρ ἀναγκαῖον εἶναι τὸ πάντων
blooded all in this for necessary to-be the of-all

τῶν αἰσθητηρίων κοινὸν αἰσθητήριον. Δύο δὲ φανερῶς
the sense-organs common sense-organ Two and evidently
ἐνταῦθα συντεινούσας ὁρῶμεν, τήν τε γεῦσιν καὶ τὴν ἁφήν,
here tending we-see the both taste and the touch
ὥστε καὶ τὰς ἄλλας ἀναγκαῖον· ἐν τούτῳ μὲν γὰρ τοῖς
so-that also the others necessary in this indeed for the
ἄλλοις αἰσθητηρίοις ἐνδέχεται ποιεῖσθαι τὴν κίνησιν, ταῦτα
other sense-organs is-possible to-make the motion these
δ' οὐδὲν συντείνει πρὸς τὸν ἄνω τόπον. Χωρὶς δὲ τούτων,
but nothing tend toward the upper place Apart and from-these
εἰ τὸ ζῆν ἐν τούτῳ τῷ μορίῳ πᾶσίν ἐστι, δῆλον ὅτι καὶ
if the to-live in this the part to-all is clear that also
τὴν αἰσθητικὴν ἀρχὴν ἀναγκαῖον· ᾗ μὲν γὰρ ζῷον,
the perceptive principle necessary insofar-as indeed for animal
ταύτῃ καὶ ζῆν φαμέν, ᾗ δ' αἰσθητικόν, ταύτῃ τὸ
in-this-way also to-live we-say insofar-as but perceptive in-this-way the
σῶμα ζῷον εἶναι λέγομεν. Διὰ τί δ' αἱ μὲν τῶν
body animal to-be we-say Because-of what and the-ones indeed of-the
αἰσθήσεων φανερῶς συντείνουσι πρὸς τὴν καρδίαν, αἱ
perceptions evidently tend toward the heart the-others
δ' εἰσὶν ἐν τῇ κεφαλῇ (διὸ καὶ δοκεῖ τισὶν αἰσθάνεσθαι
and are in the head wherefore also it-seems to-some to-perceive
τὰ ζῷα διὰ τὸν ἐγκέφαλον), τὸ αἴτιον τούτων ἐν ἑτέροις
the animals through the brain the cause of-these in other-works
εἴρηται χωρίς. Κατὰ μὲν οὖν τὰ φαινόμενα δῆλον
has-been-stated separately According-to indeed then the appearances clear
ἐκ τῶν εἰρημένων ὅτι ἐν τούτῳ τε καὶ ἐν τῷ μέσῳ τοῦ
from the things-said that in this both and in the middle of-the
σώματος τῶν τριῶν μορίων ᾗ τε τῆς αἰσθητικῆς ἀρχὴ
body of-the three parts the both of-the perceptive principle
ψυχῆς ἐστὶ καὶ ἡ τῆς αὐξητικῆς καὶ τῆς θρεπτικῆς.
soul is and the of-the growth-producing and of-the nutritive

Nature does what is best, placing the ruler in the middle. Every animal has an innate heat whose principle is in the heart: life survives other parts cooling but not the heart, and death is that heat's end. Fire perishes by quenching from contraries or by withering, when uncooled heat eats its fuel, as a lesser flame by a greater; so heat needs cooling, as smothered coals show. Plants are cooled by food and air, animals by water or air.

Κατὰ δὲ τὸν λόγον, ὅτι τὴν φύσιν ὁρῶμεν ἐν πᾶσιν ἐκ 4
According-to and the argument that the nature we-see in all from
τῶν δυνατῶν ποιοῦσαν τὸ κάλλιστον. Ἐν τῷ μέσῳ δὲ τῆς
the possible-things making the finest In the middle and of-the
οὐσίας τῆς ἀρχῆς οὔσης ἑκατέρας μάλιστα μὲν ἀποτελεῖ τῶν
substance the principle being of-each most indeed completes of-the
μορίων ἑκάτερον τὸ αὑτοῦ ἔργον, τό τε κατεργαζόμενον τὴν
parts each the its-own function the both working-up the
ἐσχάτην τροφὴν καὶ τὸ δεκτικόν· πρὸς ἑκατέρῳ γὰρ αὐτῶν
last nourishment and the receptive toward each for of-them
οὕτως ἔσται, καὶ ἔστιν ἡ τοῦ τοιούτου μέση χώρα ἄρχοντος
thus it-will-be and is the of-the such middle place of-ruler
χώρα. Ἔτι τὸ χρώμενον καὶ ᾧ χρῆται, δεῖ διαφέρειν.
place Further the using and that-which it-uses must to-differ
Ὥσπερ δὲ τὴν δύναμιν, οὕτως ἂν ἐνδέχοιτο καὶ τὸν
Just-as and the power so — it-would-be-possible also the
τρόπον, ὥσπερ οἵ τ' αὐλοὶ καὶ τὸ κινοῦν τοὺς αὐλούς, ἡ
way just-as the both flutes and the moving the flutes the
χείρ. Εἴπερ οὖν τὸ ζῷον ὥρισται τῷ τὴν αἰσθητικὴν ἔχειν
hand If-indeed then the animal is-defined by-the the perceptive to-have
ψυχήν, τοῖς μὲν ἐναίμοις ἀναγκαῖον ἐν τῇ καρδίᾳ ταύτην
soul to-the indeed blooded necessary in the heart this
ἔχειν τὴν ἀρχήν, τοῖς δ' ἀναίμοις ἐν τῷ ἀνάλογον μορίῳ.
to-have the principle to-the and bloodless in the analogous part

Πάντα δὲ τὰ μόρια καὶ πᾶν τὸ σῶμα τῶν ζῴων ἔχει τινὰ
All and the parts and all the body of-the animals has some
σύμφυτον θερμότητα φυσικήν· διὸ ζῶντα μὲν φαίνεται
innate heat natural wherefore living indeed they-appear
θερμά, τελευτῶντα δὲ καὶ στερισκόμενα τοῦ ζῆν τοὐναντίον.
hot dying but and being-deprived of-the to-live the-contrary
Ἀναγκαῖον δὴ ταύτης τὴν ἀρχὴν τῆς θερμότητος ἐν
Necessary indeed of-this the principle of-the heat in
τῇ καρδίᾳ τοῖς ἐναίμοις εἶναι, τοῖς δ' ἀναίμοις ἐν τῷ
the heart for-the blooded to-be for-the and bloodless in the
ἀνάλογον· ἐργάζεται γὰρ καὶ πέττει τῷ φυσικῷ θερμῷ
analogous works for and digests with-the natural heat
τὴν τροφὴν πάντα, μάλιστα δὲ τὸ κυριώτατον. Διὸ
the nourishment all most but the most-authoritative Wherefore
τῶν μὲν ἄλλων μορίων ψυχομένων ὑπομένει τὸ ζῆν,
of-the indeed other parts being-cooled persists the to-live
τοῦ δ' ἐν ταύτῃ φθείρεται πάμπαν, διὰ τὸ τὴν ἀρχὴν
of-the but in this it-perishes entirely because-of the the principle
ἐντεῦθεν τῆς θερμότητος ἠρτῆσθαι πᾶσι, καὶ τῆς ψυχῆς
from-here of-the heat to-depend for-all and of-the soul
ὥσπερ ἐμπεπυρευμένης ἐν τοῖς μορίοις τούτοις, τῶν μὲν
as-if set-on-fire in the parts these of-the indeed
ἀναίμων ἐν τῷ ἀνάλογον, ἐν δὲ τῇ καρδίᾳ τῶν ἐναίμων.
bloodless in the analogous in but the heart of-the blooded
Ἀνάγκη τοίνυν ἅμα τό τε ζῆν ὑπάρχειν καὶ τὴν τοῦ
Necessary therefore at-once the both to-live to-belong and the of-the
θερμοῦ τούτου σωτηρίαν, καὶ τὸν καλούμενον θάνατον
heat this preservation and the so-called death
εἶναι τὴν τούτου φθοράν.
to-be the of-this destruction

Ἀλλὰ μὴν πυρός γε δύο ὁρῶμεν φθοράς, μάρανσίν τε 5
But truly of-fire at-least two we-see destructions withering both
καὶ σβέσιν. Καλοῦμεν δὲ τὴν μὲν ὑφ' αὑτοῦ μάρανσιν,
and quenching We-call and the-one indeed by itself withering
τὴν δ' ὑπὸ τῶν ἐναντίων σβέσιν, τὴν μὲν γήρᾳ, τὴν
the-other and by the contraries quenching the-one indeed by-age the-other
δὲ βίαιον. Συμβαίνει δ' ἀμφοτέρας διὰ ταὐτὸ γίνεσθαι
and violent It-happens and both because-of the-same to-come-to-be
τὰς φθοράς· ὑπολειπούσης γὰρ τῆς τροφῆς, οὐ δυναμένου
the destructions failing for the nourishment not being-able
λαμβάνειν τοῦ θερμοῦ τὴν τροφήν, φθορὰ γίνεται τοῦ πυρός.
to-take the heat the nourishment destruction comes-to-be of-the fire
Τὸ μὲν γὰρ ἐναντίον παῦον τὴν πέψιν κωλύει τρέφεσθαι·
The indeed for contrary stopping the digestion prevents to-be-nourished
ὁτὲ δὲ μαραίνεσθαι συμβαίνει, πλείονος ἀθροιζομένου
sometimes and to-wither it-happens more being-collected
θερμοῦ διὰ τὸ μὴ ἀναπνεῖν μηδὲ καταψύχεσθαι· ταχὺ γὰρ
heat because-of the not to-breathe nor to-be-cooled quickly for
καὶ οὕτω καταναλίσκει τὴν τροφὴν πολὺ συναθροιζόμενον
also thus consumes the nourishment much being-collected
τὸ θερμόν, καὶ φθάνει καταναλίσκον πρὶν ἐπιστῆναι τὴν
the heat and anticipates consuming before to-come-in the
ἀναθυμίασιν. Διόπερ οὐ μόνον μαραίνεται τὸ ἔλαττον
exhalation Wherefore not only withers the lesser
παρὰ τὸ πλεῖον πῦρ, ἀλλὰ καὶ αὐτὴ καθ' αὑτὴν ἡ τοῦ
beside the greater fire but also itself by itself the of-the
λύχνου φλὸξ ἐντιθεμένη πλείονι φλογὶ κατακάεται, καθάπερ
lamp flame placed-in greater flame is-burnt-up just-as
ὁτιοῦν ἄλλο τῶν καυστῶν. Αἴτιον δ' ὅτι τὴν μὲν οὖσαν
any-whatever other of-the combustibles Cause and that the indeed being
ἐν τῇ φλογὶ τροφὴν φθάνει λαμβάνουσα ἡ μείζων φλὸξ
in the flame nourishment anticipates taking the greater flame

πρὶν ἐπελθεῖν ἑτέραν, τὸ δὲ πῦρ ἀεὶ διατελεῖ γινόμενον
before to-come another the and fire always continues coming-to-be
καὶ ῥέον ὥσπερ ποταμός, ἀλλὰ λανθάνει διὰ τὸ τάχος.
and flowing just-as a-river but escapes-notice because-of the speed
Δῆλον τοίνυν ὡς εἴπερ δεῖ σώζεσθαι τὸ θερμόν (τοῦτο
Clear therefore that if-indeed one-must to-be-preserved the heat this
δ' ἀναγκαῖον, εἴπερ μέλλει ζῆν), δεῖ γίνεσθαί τινα τοῦ
and necessary if-indeed it-is-going to-live must to-come-to-be some of-the
θερμοῦ τοῦ ἐν τῇ ἀρχῇ κατάψυξιν. Παράδειγμα δὲ τούτου
heat of-the in the principle cooling Example and of-this
λαβεῖν ἔστι τὸ συμβαῖνον ἐπὶ τῶν καταπνιγομένων
to-take it-is-possible the happening in-the-case-of the being-smothered
ἀνθράκων· ἂν μὲν γὰρ ὦσι περιπεπωμασμένοι τῷ
coals if indeed for they-be covered by-the
καλουμένῳ πνιγεῖ συνεχῶς, ἀποσβέννυνται ταχέως· ἂν
so-called stifler continuously they-are-quenched quickly if
δὲ παρ' ἄλληλά τις ποιῇ πυκνὰ τὴν ἀφαίρεσιν καὶ
but beside one-another someone make frequent the removal and
τὴν ἐπίθεσιν, μένουσι πεπυρωμένοι πολὺν χρόνον. Ἡ δ'
the putting-on they-remain glowing much time The and
ἔγκρυψις σώζει τὸ πῦρ· οὔτε γὰρ ἀποπνεῖν κωλύεται
covering-in-ash preserves the fire neither for to-breathe-out it-is-prevented
διὰ μανότητα τῆς τέφρας, ἀντιφράττει τε τῷ
because-of looseness of-the ash it-fences-off and with-the
πέριξ ἀέρι πρὸς τὸ μὴ σβεννύναι τῷ πλήθει τῆς
around air for the not to-quench by-the quantity of-the
ἐνυπαρχούσης αὐτῷ θερμότητος. Ἀλλὰ περὶ μὲν τῆς αἰτίας
present-in it heat But about indeed the cause
ταύτης, ὅτι τὸ ἐναντίον συμβαίνει τῷ ἐγκρυπτομένῳ καὶ
this that the contrary happens to-the covered-in-ash and

καταπνιγομένῳ πυρί (τὸ μὲν γὰρ μαραίνεται, τὸ δὲ
smothered fire the-one indeed for withers the-other and
διαμένει πλείω χρόνον), εἴρηται ἐν τοῖς προβλήμασιν.
persists more time it-has-been-said in the problems
Ἐπεὶ δὲ πᾶν ζῷον ἔχει ψυχήν, αὐτὸ δ' οὐκ ἄνευ φυσικῆς 6
Since and every animal has soul it but not without natural
ὑπάρχει θερμότητος, ὥσπερ εἴπομεν, τοῖς μὲν φυτοῖς
belongs heat just-as we-said to-the indeed plants
ἡ διὰ τῆς τροφῆς καὶ τοῦ περιέχοντος ἱκανὴ γίνεται
the through the nourishment and the surrounding sufficient becomes
βοήθεια πρὸς τὴν τοῦ φυσικοῦ θερμοῦ σωτηρίαν. Καὶ γὰρ
help toward the of-the natural heat preservation And for
ἡ τροφὴ ποιεῖ κατάψυξιν εἰσιοῦσα, καθάπερ καὶ τοῖς
the nourishment makes cooling entering as also to-the
ἀνθρώποις τὸ πρῶτον προσενεγκαμένοις· αἱ δὲ νηστεῖαι
men the first having-taken the but fasts
θερμαίνουσι καὶ δίψας ποιοῦσιν· ἀκίνητος γὰρ ὢν ὁ ἀὴρ
heat and thirsts make unmoved for being the air
ἀεὶ θερμαίνεται, τῆς δὲ τροφῆς εἰσιούσης καταψύχει
always is-heated of-the and nourishment entering it-cools
κινούμενος, ἕως ἂν λάβῃ τὴν πέψιν. Ἐὰν δὲ ἢ τὸ
being-moved until — it-get the digestion If and either the
περιέχον ὑπερβάλλῃ ψυχρότητι διὰ τὴν ὥραν, ἰσχυρῶν
surrounding exceed in-coldness because-of the season strong
γινομένων πάγων, ἐξαναίνεται, ἢ τοῦ θέρους ἰσχυρὰ
occurring frosts it-is-dried-up or of-the summer strong
συμβαίνῃ καύματα καὶ μὴ δύνηται τὸ σπώμενον ἐκ τῆς
happen heats and not be-able the drawn from the
γῆς ὑγρὸν καταψύχειν, φθείρεται μαραινόμενον τὸ θερμόν,
earth moisture to-cool is-destroyed withering the heat
καὶ λέγεται σφακελίζειν καὶ ἀστρόβλητα γίνεσθαι τὰ δένδρα
and is-said to-be-blighted and star-struck to-become the trees

περὶ τοὺς καιροὺς τούτους. Διὸ καὶ γένη τινὰ λίθων
about the seasons these Wherefore also kinds some of-stones
ταῖς ῥίζαις ὑποβάλλουσι καὶ ὕδωρ ἐν ἀγγείοις, ὅπως αἱ
to-the roots they-put-under and water in vessels so-that the
ῥίζαι ψύχωνται τῶν φυτῶν. Τῶν δὲ ζῴων ἐπεὶ τὰ μέν
roots may-be-cooled of-the plants Of-the and animals since the-ones indeed
ἐστιν ἔνυδρα τὰ δ' ἐν τῷ ἀέρι ποιεῖται τὴν δίαιταν,
are water-dwelling the-others and in the air make the living
ἐκ τούτων καὶ διὰ τούτων πορίζεται τὴν κατάψυξιν,
from these and through these provides the cooling
τὰ μὲν τῷ ὕδατι τὰ δὲ τῷ ἀέρι. Τίνα δὲ τρόπον
the-ones indeed by-the water the-others and by-the air What and way
καὶ πῶς, λεκτέον ἐπιστήσασι τὸν λόγον μᾶλλον.
and how must-be-said to-those-attending the argument more

ARISTOTLE

ΠΕΡΙ ΑΝΑΠΝΟΗΣ

On Breathing

Earlier natural philosophers said little about respiration or its purpose and claimed all animals breathe, which is false: only those with a lung breathe. Anaxagoras and Diogenes made fish draw air as they let water out through their gills, but say nothing of exhalation, which cannot coincide with inhalation; fish have no windpipe, show no drawing motion, and die in air. They erred from ignorance of the inner parts and of nature's ends. Democritus said breath keeps the soul's spheres from being squeezed out, but gave no purpose, and panting in heat refutes him.

Περὶ γὰρ ἀναπνοῆς ὀλίγοι μέν τινες τῶν πρότερον 1
About for respiration few indeed some of-the earlier
φυσικῶν εἰρήκασιν· τίνος μέντοι χάριν ὑπάρχει τοῖς
natural-philosophers have-spoken of-what for-the-sake however it-belongs to-the
ζῴοις, οἱ μὲν οὐδὲν ἀπεφήναντο, οἱ δὲ εἰρήκασι
animals the-ones indeed nothing declared the-others and have-spoken
μέν, οὐ καλῶς δ' εἰρήκασιν ἀλλ' ἀπειροτέρως τῶν
indeed not well but have-spoken but rather-inexperiencedly of-the
συμβαινόντων. Ἔτι δὲ πάντα τὰ ζῷά φασιν ἀναπνεῖν·
happening-things Further and all the animals they-say to-breathe
τοῦτο δ' οὐκ ἔστιν ἀληθές. Ὥστ' ἀναγκαῖον περὶ τούτων
this but not is true So-that necessary about these
πρῶτον ἐπελθεῖν, ὅπως μὴ δοκῶμεν ἀπόντων κενὴν
first to-go-over so-that not we-seem of-absent-men empty
κατηγορεῖν. Ὅτι μὲν οὖν ὅσα πλεύμονα ἔχει τῶν
to-accuse That indeed then as-many-as lung have of-the
ζῴων, ἀναπνεῖ πάντα, φανερόν. Ἀλλὰ καὶ τούτων αὐτῶν
animals breathe all evident But also of-these themselves
ὅσα μὲν ἄναιμον ἔχει τὸν πλεύμονα καὶ σομφόν,
as-many-as indeed bloodless have the lung and spongy
ἧττον δέονται τῆς ἀναπνοῆς· διὸ πολὺν χρόνον ἐν τοῖς
less need the respiration wherefore much time in the

ὕδασι δύνανται διαμένειν παρὰ τὴν τοῦ σώματος ἰσχύν.
waters can to-remain beyond the of-the body strength
Τὸν δὲ πλεύμονα σομφὸν ἔχει πάντα τὰ ᾠοτοκοῦντα,
The and lung spongy have all the egg-laying
οἷον τὸ τῶν βατράχων γένος. Ἔτι δὲ αἱ ἐμύδες τε
such-as the of-the frogs genus Further and the freshwater-tortoises both
καὶ χελῶναι πολὺν χρόνον μένουσιν ἐν τοῖς ὑγροῖς· ὁ γὰρ
and tortoises much time remain in the liquids the for
πλεύμων ὀλίγην ἔχει θερμότητα· ὀλίγαιμον γὰρ ἔχουσιν
lung little has heat little-blooded for they-have
αὐτόν· ἐμφυσώμενος οὖν αὐτὸς τῇ κινήσει καταψύχει καὶ
it being-inflated then it by-the motion cools and
ποιεῖ διαμένειν πολὺν χρόνον. Ἐὰν μέντοι βιάζηταί τις
makes to-remain much time If however force one
λίαν κατέχων πολὺν χρόνον, ἀποπνίγονται πάντα· οὐδὲν
too holding much time they-are-choked all none
γὰρ τῶν τοιούτων δέχεται τὸ ὕδωρ ὥσπερ οἱ ἰχθῦς. Τὰ
for of-the such admits the water just-as the fish The
δ' ἔναιμον ἔχοντα τὸν πλεύμονα πάντα μᾶλλον δεῖται
and blooded having the lung all more need
τῆς ἀναπνοῆς διὰ τὸ πλῆθος τῆς θερμότητος· τῶν
the respiration because-of the quantity of-the heat of-the
δ' ἄλλων ὅσα μὴ ἔχει πλεύμονα, οὐδὲν ἀναπνεῖ.
and others as-many-as not have lung none breathes

2 Δημόκριτος μὲν οὖν ὁ Ἀβδηρίτης καί τινες ἄλλοι τῶν
Democritus indeed then the of-Abdera and some others of-the
περὶ ἀναπνοῆς εἰρηκότων οὐδὲν περὶ τῶν ἄλλων διωρίκασι
about respiration having-spoken nothing about the other have-determined
ζῴων, ἐοίκασι μέντοι λέγειν ὡς πάντων ἀναπνεόντων·
animals they-seem however to-speak as all breathing
Ἀναξαγόρας δὲ καὶ Διογένης, πάντα φάσκοντες ἀναπνεῖν,
Anaxagoras and and Diogenes all saying to-breathe

περὶ τῶν ἰχθύων καὶ τῶν ὀστρείων λέγουσι τίνα τρόπον
about the fish and the oysters say what way
ἀναπνέουσιν. Καί φησιν Ἀναξαγόρας μέν, ὅταν ἀφῶσι τὸ
they-breathe And says Anaxagoras indeed whenever they-let-out the
ὕδωρ διὰ τῶν βραγχίων, τὸν ἐν τῷ στόματι γινόμενον
water through the gills the in the mouth occurring
ἀέρα ἕλκοντας ἀναπνεῖν τοὺς ἰχθῦς· οὐ γὰρ εἶναι κενὸν οὐδέν·
air drawing to-breathe the fish not for to-be void anything
Διογένης δ' ὅταν ἀφῶσι τὸ ὕδωρ διὰ τῶν βραγχίων,
Diogenes and whenever they-let-out the water through the gills
ἐκ τοῦ περὶ τὸ στόμα περιεστῶτος ὕδατος ἕλκειν τῷ
from the about the mouth surrounding water to-draw by-the
κενῷ τῷ ἐν τῷ στόματι τὸν ἀέρα, ὡς ἐνόντος ἐν τῷ ὕδατι
void the in the mouth the air as being-present in the water
ἀέρος. Ταῦτα δ' ἐστὶν ἀδύνατα. Πρῶτον μὲν γὰρ τὸ ἥμισυ
air These and are impossible First indeed for the half
τοῦ πράγματος ἀφαιροῦσι, διὰ τὸ τὸ κοινὸν ἐπὶ
of-the matter they-take-away because-of the the common in-the-case-of
θατέρου λέγεσθαι μόνον. Ἀναπνοὴ γὰρ καλεῖται, ταύτης
one-of-the-two to-be-said only Respiration for is-called of-this
δὲ τὸ μὲν ἐκπνοή ἐστι τὸ δ' εἰσπνοή· περὶ ἧς οὐθὲν
and the-one indeed exhalation is the-other and inhalation about which nothing
λέγουσι, τίνα τρόπον ἐκπνέουσι τὰ τοιαῦτα τῶν ζῴων.
they-say what way breathe-out the such of-the animals
Οὐδ' ἐνδέχεται αὐτοῖς εἰπεῖν· ὅταν γὰρ ἀναπνεύσωσι,
Nor it-is-possible for-them to-say whenever for they-breathe-in
ταύτῃ ᾗ ἀνέπνευσαν πάλιν δεῖ ἐκπνεῖν, καὶ τοῦτο
by-this by-which they-breathed-in again it-must to-breathe-out and this
ποιεῖν ἀεὶ παραλλάξ, ὥστε συμβαίνει ἅμα δέχεσθαι τὸ
to-do always alternately so-that it-happens at-once to-receive the
ὕδωρ κατὰ τὸ στόμα καὶ ἐκπνεῖν. Ἀνάγκη δ' ἀπαντῶντα
water by the mouth and to-breathe-out Necessary and meeting

ἐμποδίζειν θάτερον θατέρῳ. Εἶτα ὅταν ἀφῶσι τὸ ὕδωρ,
to-hinder the-one the-other Then whenever they-let-out the water
τότε ἐκπνέουσι κατὰ τὸ στόμα ἢ κατὰ τὰ βράγχια,
then they-breathe-out by the mouth or by the gills
ὥστε συμβαίνει ἅμα ἐκπνεῖν καὶ ἀναπνεῖν· τότε γάρ
so-that it-happens at-once to-breathe-out and to-breathe-in then for
φασιν αὐτὸ ἀναπνεῖν. Ἅμα δ' ἀναπνεῖν καὶ ἐκπνεῖν
they-say it to-breathe At-once and to-breathe-in and to-breathe-out
ἀδύνατον. Ὥστ' εἰ ἀνάγκη τὰ ἀναπνέοντα ἐκπνεῖν καὶ
impossible So-that if necessary the breathing-things to-breathe-out and
εἰσπνεῖν, ἐκπνεῖν δὲ μὴ ἐνδέχεται μηδὲν αὐτῶν, φανερὸν
to-breathe-in to-breathe-out but not is-possible any of-them evident
ὡς οὐδ' ἀναπνεῖ αὐτῶν οὐδέν.
that not-even breathes of-them any

3 Ἔτι δὲ τὸ φάναι τὸν ἀέρα ἕλκειν ἐκ τοῦ στόματος ἢ ἐκ
Further and the to-say the air to-draw from the mouth or from
τοῦ ὕδατος διὰ τοῦ στόματος ἀδύνατον· οὐ γὰρ ἔχουσιν
the water through the mouth impossible not for they-have
ἀρτηρίαν διὰ τὸ πλεύμονα μὴ ἔχειν, ἀλλ' εὐθὺς ἡ κοιλία
windpipe because-of the lung not to-have but directly the belly
πρὸς τῷ στόματί ἐστιν, ὥστ' ἀναγκαῖον τῇ κοιλίᾳ ἕλκειν.
next-to the mouth is so-that necessary by-the belly to-draw
Τοῦτο δὲ κἂν τἆλλα ἐποίει ζῷα· νῦν δὲ οὐ ποιοῦσιν. Κἂν
This and also the-other would-do animals now but not they-do Even
ἐκεῖνα δ' ἔξω τοῦ ὑγροῦ ὄντα ἐπιδήλως ἂν αὐτὸ ἐποίει·
those and outside the liquid being plainly — it would-do
φαίνεται δ' οὐ ποιοῦντ' αὐτό. Ἔτι πάντων τῶν ἀναπνεόντων
it-appears but not doing it Further of-all the breathing
καὶ ἑλκόντων τὸ πνεῦμα ὁρῶμεν γινομένην κίνησίν τινα τοῦ
and drawing the breath we-see occurring motion some of-the
μορίου τοῦ ἕλκοντος, ἐπὶ δὲ τῶν ἰχθύων οὐ συμβαῖνον·
part the drawing in-the-case-of but the fish not happening

οὐδὲν γὰρ φαίνονται κινοῦντες τῶν περὶ τὴν κοιλίαν,
nothing for they-appear moving of-the-things about the belly
ἀλλ᾽ ἢ τὰ βράγχια μόνον, καὶ ἐν τῷ ὑγρῷ καὶ εἰς τὸ
but except the gills only both in the liquid and onto the
ξηρὸν ἐκπεσόντες, ὅταν σπαίρωσιν. Ἔτι ὅταν ἀποθνήσκῃ
dry having-fallen whenever they-gasp Further whenever die
πνιγόμενα ἐν τοῖς ὑγροῖς πάντα τὰ ἀναπνέοντα, γίνονται
being-choked in the liquids all the breathing-things come-to-be
πομφόλυγες τοῦ πνεύματος ἐξιόντος βιαίως, οἷον ἐάν τις
bubbles the breath going-out violently such-as if someone
βιάζηται χελώνας ἢ βατράχους ἤ τι ἄλλο τῶν τοιούτων
force tortoises or frogs or some other of-the such
γενῶν· ἐπὶ δὲ τῶν ἰχθύων οὐ συμβαίνει πειρωμένοις
kinds in-the-case-of but the fish not it-happens to-those-trying
πάντα τρόπον, ὡς οὐκ ἐχόντων πνεῦμα θύραθεν οὐθέν.
every way as not having breath from-outside any
Ὃν τε τρόπον λέγουσι γίνεσθαι τὴν ἀναπνοὴν αὐτοῖς,
In-which both way they-say to-come-to-be the respiration for-them
ἐνδέχεται καὶ τοῖς ἀνθρώποις οὖσιν ἐν τῷ ὑγρῷ συμβαίνειν·
is-possible also to-the men being in the liquid to-happen
εἰ γὰρ καὶ οἱ ἰχθύες ἕλκουσιν ἐκ τοῦ πέριξ ὕδατος
if for also the fish draw from the surrounding water
τῷ στόματι, διὰ τί τοῦτο οὐκ ἂν ποιοῖμεν καὶ οἱ
with-the mouth because-of what this not — we-would-do also the
ἄνθρωποι καὶ τἆλλα ζῷα; Καὶ τὸν ἐκ τοῦ στόματος δ᾽
men and the-other animals And the from the mouth and
ἂν ἕλκοιμεν ὁμοίως τοῖς ἰχθύσιν. Ὥστ᾽ εἴπερ κἀκεῖνα
— we-would-draw likewise to-the fish So-that if-indeed also-those
ἦν δυνατά, καὶ ταῦτ᾽ ἂν ἦν· ἐπεὶ δ᾽ οὐκ ἔστι, δῆλον
were possible also these — would-be since but not is clear
ὡς οὐδ᾽ ἐπ᾽ ἐκείνων ἐστίν. Πρὸς δὲ τούτοις διὰ
that not-even in-the-case-of those it-is Besides and these because-of

τίν᾽ αἰτίαν ἐν τῷ ἀέρι ἀποθνήσκουσι καὶ φαίνονται
what cause in the air they-die and appear
ἀσπαρίζοντα ὥσπερ τὰ πνιγόμενα, εἴπερ ἀναπνέουσιν; Οὐ
gasping just-as the choking if-indeed they-breathe Not
γὰρ δὴ τροφῆς γε ἐνδείᾳ τοῦτο πάσχουσιν. Ἥν
for indeed of-nourishment at-least from-lack this they-suffer Which
γὰρ λέγει Διογένης αἰτίαν, εὐήθης· φησὶ γὰρ ὅτι τὸν ἀέρα
for says Diogenes cause silly he-says for that the air
πολὺν ἕλκουσι λίαν ἐν τῷ ἀέρι, ἐν δὲ τῷ ὕδατι μέτριον,
much they-draw too-much in the air in but the water moderate
καὶ διὰ τοῦτ᾽ ἀποθνήσκειν. Καὶ γὰρ ἐπὶ τῶν
and because-of this to-die And for in-the-case-of the
πεζῶν ἔδει δυνατὸν εἶναι τοῦτο συμβαίνειν· νῦν δ᾽
land-animals it-would-need possible to-be this to-happen now but
οὐδὲν τῷ σφόδρα ἀναπνεῦσαι ἀποπνίγεται πεζὸν ζῷον.
none by-the violently to-breathe-in is-choked land animal
Ἔτι δ᾽ εἰ πάντα ἀναπνεῖ, δῆλον ὅτι καὶ τὰ ἔντομα τῶν
Further and if all breathe clear that also the insects of-the
ζώων ἀναπνεῖ· φαίνεται δ᾽ αὐτῶν πολλὰ διατεμνόμενα ζῆν,
animals breathe they-appear and of-them many being-cut-up to-live
οὐ μόνον εἰς δύο μέρη ἀλλὰ καὶ εἰς πλείω, οἷον αἱ καλούμεναι
not only into two parts but also into more such-as the so-called
σκολόπενδραι· ἃ πῶς ἢ τίνι ἐνδέχεται ἀναπνεῖν; Αἴτιον
centipedes which how or by-what is-it-possible to-breathe Cause
δὲ μάλιστα τοῦ μὴ λέγεσθαι περὶ αὐτῶν καλῶς τό τε
and most of-the not to-be-said about them well the both
τῶν μορίων ἀπείρους εἶναι τῶν ἐντός, καὶ μὴ λαμβάνειν
of-the parts inexperienced to-be of-the internal and not to-assume
ἕνεκά τινος τὴν φύσιν πάντα ποιεῖν· ζητοῦντες γὰρ
for-the-sake-of something the nature all-things to-do seeking for
τίνος ἕνεκα ἡ ἀναπνοὴ τοῖς ζῴοις ὑπάρχει, καὶ ἐπὶ
of-what for-the-sake the respiration to-the animals belongs and in-the-case-of

τῶν μορίων τοῦτ᾽ ἐπισκοποῦντες, οἷον ἐπὶ βραγχίων
the parts this examining such-as in-the-case-of gills
καὶ πλεύμονος, εὗρον ἂν θᾶττον τὴν αἰτίαν.
and lung they-would-have-found — sooner the cause
Δημόκριτος δ᾽ ὅτι μὲν ἐκ τῆς ἀναπνοῆς συμβαίνει τι 4
Democritus and that indeed from the respiration happens something
τοῖς ἀναπνέουσι λέγει, φάσκων κωλύειν ἐκθλίβεσθαι τὴν
to-the breathing says saying to-prevent to-be-squeezed-out the
ψυχήν· οὐ μέντοι ὡς τούτου γ᾽ ἕνεκα ποιήσασαν τοῦτο
soul not however as of-this at-least for-the-sake having-made this
τὴν φύσιν οὐθὲν εἴρηκεν· ὅλως γὰρ ὥσπερ καὶ οἱ ἄλλοι
the nature anything has-said generally for just-as also the other
φυσικοί, καὶ οὗτος οὐθὲν ἅπτεται τῆς τοιαύτης αἰτίας.
natural-philosophers also this-one nothing touches the such cause
Λέγει δ᾽ ὡς ἡ ψυχὴ καὶ τὸ θερμὸν ταὐτὸν τὰ πρῶτα
He-says and that the soul and the hot the-same the primary
σχήματα τῶν σφαιροειδῶν. συγκρινομένων οὖν αὐτῶν
shapes of-the spherical being-compressed then them
ὑπὸ τοῦ περιέχοντος ἐκθλίβοντος, βοήθειαν γίνεσθαι τὴν
by the surrounding squeezing-out help to-come-to-be the
ἀναπνοήν φησιν. Ἐν γὰρ τῷ ἀέρι πολὺν ἀριθμὸν εἶναι τῶν
respiration he-says In for the air great number to-be of-the
τοιούτων ἃ καλεῖ ἐκεῖνος νοῦν καὶ ψυχήν· ἀναπνέοντος οὖν
such which calls that-one intellect and soul breathing then
καὶ εἰσιόντος τοῦ ἀέρος συνεισιόντα ταῦτα, καὶ ἀνείργοντα
and entering the air entering-together these and checking
τὴν θλίψιν, κωλύειν τὴν ἐνοῦσαν ἐν τοῖς ζῴοις διέναι
the pressure to-prevent the being-present in the animals to-go-out
ψυχήν. Καὶ διὰ τοῦτο ἐν τῷ ἀναπνεῖν καὶ ἐκπνεῖν εἶναι
soul And because-of this in the to-breathe and to-breathe-out to-be
τὸ ζῆν καὶ τὸ ἀποθνήσκειν· ὅταν γὰρ κρατῇ τὸ περιέχον
the to-live and the to-die whenever for prevail the surrounding

συνθλῖβον, καὶ μηκέτι θύραθεν εἰσιὸν δύνηται ἀνείργειν,
compressing and no-longer from-outside entering it-can to-check
μὴ δυναμένου ἀναπνεῖν, τότε συμβαίνειν τὸν θάνατον τοῖς
not being-able to-breathe then to-happen the death to-the
ζῴοις· εἶναι γὰρ τὸν θάνατον τὴν τῶν τοιούτων σχημάτων
animals to-be for the death the of-the such shapes
ἐκ τοῦ σώματος ἔξοδον ἐκ τῆς τοῦ περιέχοντος ἐκθλίψεως.
from the body exit from the of-the surrounding squeezing-out
Τὴν δ' αἰτίαν διὰ τί ποτε πᾶσι μὲν ἀναγκαῖον
The and cause because-of what ever to-all indeed necessary
ἀποθανεῖν, οὐ μέντοι ὅτε ἔτυχεν ἀλλὰ κατὰ φύσιν μὲν
to-die not however when it-happened but according-to nature indeed
γήρᾳ, βίᾳ δὲ παρὰ φύσιν, οὐθὲν δεδήλωκεν. Καίτοι
by-age by-force but contrary-to nature nothing he-has-made-clear And-yet
ἐχρῆν, ἐπεὶ ὁτὲ μὲν φαίνεται τοῦτο γινόμενον, ὁτὲ
it-was-needful since sometimes indeed appears this happening sometimes
δ' οὐ φαίνεται, πότερον τὸ αἴτιον ἔξωθέν ἐστιν ἢ ἐντός.
and not appears whether the cause from-outside is or inside
Οὐ λέγει δὲ οὐδὲ περὶ τῆς ἀρχῆς τοῦ ἀναπνεῖν τί τὸ
Not he-says and even about the beginning of-the to-breathe what the
αἴτιον, πότερον ἔσωθεν ἢ ἔξωθεν· οὐ γὰρ δὴ ὁ θύραθεν
cause whether from-inside or from-outside not for indeed the from-outside
νοῦς τηρεῖ τὴν βοήθειαν, ἀλλ' ἔσωθεν ἡ ἀρχὴ τῆς
intellect guards the help but from-inside the beginning of-the
ἀναπνοῆς γίνεται καὶ τῆς κινήσεως, οὐχ ὡς βιαζομένου τοῦ
respiration comes-to-be and of-the motion not as forcing the
περιέχοντος. Ἄτοπον δὲ καὶ τὸ ἅμα τὸ περιέχον συνθλίβειν
surrounding Absurd and also the at-once the surrounding to-compress
καὶ εἰσιὸν διαστέλλειν. Ἃ μὲν οὖν εἴρηκε καὶ ὥς,
and entering to-expand What-things indeed then he-has-said and how
σχεδὸν ταῦτ' ἐστίν. Εἰ δὲ δεῖ νομίζειν ἀληθῆ εἶναι τὰ
roughly these are If and one-must to-think true to-be the

πρότερον λεχθέντα καὶ μὴ πάντα τὰ ζῷα ἀναπνεῖν, οὐ
earlier stated-things and not all the animals to-breathe not
περὶ παντὸς θανάτου τὴν αἰτίαν ὑπολεπτέον εἰρῆσθαι
about every death the cause must-be-supposed to-have-been-stated
ταύτην, ἀλλὰ μόνον ἐπὶ τῶν ἀναπνεόντων.
this but only in-the-case-of the breathing-ones
Οὐ μὴν οὐδ' ἐπὶ τούτων καλῶς. Δῆλον δ' ἐκ τῶν
Not truly even in-the-case-of these well Clear and from the
συμβαινόντων καὶ τῶν τοιούτων ὧν ἔχομεν πάντες
occurrences and the such of-which we-have all
πεῖραν. Ἐν γὰρ ταῖς ἀλέαις θερμαινόμενοι μᾶλλον καὶ
experience In for the hot-spells being-heated more also
τῆς ἀναπνοῆς μᾶλλον δεόμεθα καὶ πυκνότερον ἀναπνέομεν
the respiration more we-need and more-frequently we-breathe
πάντες· ὅταν δὲ τὸ πέριξ ᾖ ψυχρὸν καὶ συνάγῃ
all whenever and the surrounding be cold and contract
καὶ συμπηγνύῃ τὸ σῶμα, κατέχειν συμβαίνει τὸ πνεῦμα.
and solidify the body to-hold it-happens the breath
Καίτοι τότ' ἐχρῆν τὸν θύραθεν εἰσιόντα κωλύειν τὴν
And-yet then it-was-needful the from-outside entering to-prevent the
σύνθλιψιν. Νῦν δὲ γίνεται τοὐναντίον· ὅταν γὰρ πολὺ
compression Now but comes-to-be the-contrary whenever for much
λίαν ἀθροισθῇ τὸ θερμὸν μὴ ἐκπνεόντων, τότε δέονται
too be-collected the heat not breathing-out then they-need
τῆς ἀναπνοῆς· ἀναγκαῖον δ' εἰσπνεύσαντας ἀναπνεῖν.
the respiration necessary and having-breathed-in to-breathe
Ἀλεάζοντες δὲ πολλάκις ἀναπνέουσιν, ὡς ἀναψύξεως
Being-hot and often they-breathe as of-cooling
χάριν ἀναπνέοντες, ὅτε τὸ λεγόμενον ποιεῖ πῦρ ἐπὶ πῦρ.
for-the-sake breathing when the saying does fire on fire

The Timaeus*' account of breath pushed round explains nothing for other animals, wrongly puts exhalation first, and ignores the purpose; nor is breath food for the inner fire. Empedocles speaks only of breathing through the nostrils: blood moving up and down the veins draws air in and drives it out, as in a girl's water clock; but breathing is through the windpipe, and the chest rises as bellows do. The nutritive soul is in the heart, the source of the veins; fire perishes by quenching or withering, so the heat needs cooling.*

5 Ἡ δ' ἐν τῷ Τιμαίῳ γεγραμμένη περίωσις περί τε τῶν
The and in the Timaeus written pushing-round about both the
ἄλλων ζῴων οὐδὲν διώρικε τίνα τρόπον αὐτοῖς ἡ τοῦ
other animals nothing has-determined what way for-them the of-the
θερμοῦ γίνεται σωτηρία, πότερον τὸν αὐτὸν ἢ δι' ἄλλην
heat comes-to-be preservation whether the same or through other
τινὰ αἰτίαν· εἰ μὲν γὰρ μόνοις τὸ τῆς ἀναπνοῆς ὑπάρχει
some cause if indeed for to-alone the of-the respiration belongs
τοῖς πεζοῖς, λεκτέον τὴν αἰτίαν τοῦ μόνοις· εἰ δὲ καὶ τοῖς
the land-animals must-be-said the cause of-the alone if but also to-the
ἄλλοις, ὁ δὲ τρόπος ἄλλος, καὶ περὶ τούτου διοριστέον,
others the but way other also about this must-be-determined
εἴπερ δυνατὸν ἀναπνεῖν πᾶσιν. Ἔτι δὲ καὶ πλασματώδης
if-indeed possible to-breathe for-all Further and also fictitious
ὁ τρόπος τῆς αἰτίας. Ἐξιόντος γὰρ ἔξω τοῦ θερμοῦ διὰ
the way of-the cause Going-out for outside the heat through
τοῦ στόματος, τὸν περιέχοντα ὠθούμενον ἀέρα φερόμενον
the mouth the surrounding being-pushed air being-carried
ἐμπίπτειν εἰς τὸν αὐτὸν τόπον φησὶ διὰ μανῶν οὐσῶν τῶν
to-fall into the same place he-says through loose being the
σαρκῶν, ὅθεν τὸ ἐντὸς ἐξῄει θερμόν, διὰ τὸ μηδὲν εἶναι
flesh whence the inside went-out heat because-of the nothing to-be

κενὸν ἀντιπερισταμένων ἀλλήλοις· θερμανθέντα δὲ πάλιν
void replacing one-another having-been-heated and again
ἐξιέναι κατὰ τὸν αὐτὸν τόπον, καὶ περιωθεῖν εἴσω διὰ τοῦ
to-go-out by the same place and to-push-round inside through the
στόματος τὸν ἀέρα τὸν ἐκπίπτοντα θερμόν· καὶ τοῦτο δὴ
mouth the air the falling-out hot and this indeed
διατελεῖν ἀεὶ ποιοῦντας, ἀναπνέοντάς τε καὶ ἐκπνέοντας.
to-continue always doing breathing-in both and breathing-out
Συμβαίνει δὲ τοῖς οὕτως οἰομένοις πρότερον τὴν ἐκπνοὴν
It-happens and to-those so thinking earlier the exhalation
γίνεσθαι τῆς εἰσπνοῆς. Ἔστι δὲ τοὐναντίον. Σημεῖον δέ·
to-come-to-be than-the inhalation Is but the-contrary Sign and
γίνεται μὲν γὰρ ἀλλήλοις ταῦτα παρ᾽ ἄλληλα, τελευτῶντες
come-to-be indeed for with-one-another these beside one-another dying
δὲ ἐκπνέουσιν, ὥστ᾽ ἀναγκαῖον εἶναι τὴν ἀρχὴν εἰσπνοήν.
and they-breathe-out so-that necessary to-be the beginning inhalation
Ἔτι δὲ τὸ τίνος ἕνεκα ταῦθ᾽ ὑπάρχει τοῖς ζῴοις (λέγω
Further and the of-what for-the-sake these belong to-the animals I-mean
δὲ τὸ ἀναπνεῖν καὶ τὸ ἐκπνεῖν) οὐθὲν εἰρήκασιν οἱ τοῦτον
and the to-breathe and the to-breathe-out nothing have-said those this
τὸν τρόπον λέγοντες, ἀλλ᾽ ὡς περὶ συμπτώματός τινος
the way speaking but as about accident some
ἀποφαίνονται μόνον. Καίτοι γε κύρια ταῦθ᾽ ὁρῶμεν τοῦ
they-declare only And-yet at-least decisive these we-see of-the
ζῆν καὶ τελευτᾶν· ὅταν γὰρ ἀναπνεῖν μὴ δύνωνται, τότε
to-live and to-die whenever for to-breathe not they-can then
συμβαίνει γίνεσθαι τὴν φθορὰν τοῖς ἀναπνέουσιν. Ἔτι δὲ
happens to-come-to-be the destruction to-the breathing-things Further and
ἄτοπον τὸ τὴν μὲν τοῦ θερμοῦ διὰ τοῦ στόματος ἔξοδον
absurd the the indeed of-the heat through the mouth exit
καὶ πάλιν εἴσοδον μὴ λανθάνειν ἡμᾶς, τὴν δ᾽ εἰς τὸν θώρακα
and again entrance not to-escape-notice us the but into the chest

τοῦ πνεύματος εἴσοδον καὶ πάλιν θερμανθέντος ἔξοδον
of-the breath entrance and again having-been-heated exit
λανθάνειν. Ἄτοπον δὲ καὶ τοῦ θερμοῦ τὴν ἀναπνοὴν εἴσοδον
to-escape-notice Absurd and also of-the heat the inhalation entrance
εἶναι. Φαίνεται γὰρ τοὐναντίον· τὸ μὲν γὰρ ἐκπνεόμενον
to-be It-appears for the-contrary the indeed for breathed-out
εἶναι θερμόν, τὸ δ' εἰσπνεόμενον ψυχρόν. Ὅταν δὲ θερμὸν
to-be hot the and breathed-in cold Whenever and hot
ᾖ, ἀσθμαίνοντες ἀναπνέουσιν· διὰ γὰρ τὸ μὴ καταψύχειν
it-be panting they-breathe because-of for the not to-cool
ἱκανῶς τὸ εἰσιὸν πολλάκις τὸ πνεῦμα συμβαίνει σπᾶν.
sufficiently the entering often the breath it-happens to-draw
6 Ἀλλὰ μὴν οὐδὲ τροφῆς γε χάριν ὑποληπτέον
But truly not-even of-nourishment at-least for-the-sake must-be-supposed
γίνεσθαι τὴν ἀναπνοήν, ὡς τρεφομένου τῷ πνεύματι
to-come-to-be the respiration as being-nourished by-the breath
τοῦ ἐντὸς πυρός, καὶ ἀναπνέοντος μὲν ὥσπερ ἐπὶ πῦρ
of-the inside fire and breathing indeed just-as on fire
ὑπέκκαυμα ὑποβάλλεσθαι, τραφέντος δὲ τοῦ πυρὸς
kindling to-be-put-under having-been-nourished and the fire
γίνεσθαι τὴν ἐκπνοήν. Ταὐτὰ γὰρ ἐροῦμεν πάλιν καὶ πρὸς
to-come-to-be the exhalation The-same for we-shall-say again also against
τοῦτον τὸν λόγον ἅπερ πρὸς τοὺς ἔμπροσθεν· καὶ
this the account which-very-things against the earlier(-ones) and
γὰρ ἐπὶ τῶν ἄλλων ζῴων ἐχρῆν τοῦτο συμβαίνειν
for in-the-case-of the other animals it-was-needful this to-happen
ἢ τὸ ἀνάλογον τούτῳ· πάντα γὰρ ἔχει θερμότητα ζωτικήν.
or the analogous to-this all for have heat vital
Ἔπειτα καὶ τὸ γίνεσθαι τὸ θερμὸν ἐκ τοῦ πνεύματος τίνα
Then also the to-come-to-be the heat from the breath what
χρὴ τρόπον λέγειν, πλασματῶδες ὄν· μᾶλλον γὰρ ἐκ
one-must way to-say fictitious being rather for from

τῆς τροφῆς τοῦτο γινόμενον ὁρῶμεν. Συμβαίνει τε κατὰ
the nourishment this coming-to-be we-see It-follows both by
ταὐτὸ δέχεσθαι τὴν τροφὴν καὶ τὸ περίττωμα ἀφιέναι·
the-same to-receive the nourishment and the residue to-discharge
τοῦτο δ' ἐπὶ τῶν ἄλλων οὐχ ὁρῶμεν γινόμενον.
this but in-the-case-of the others not we-see happening
Λέγει δὲ περὶ ἀναπνοῆς καὶ Ἐμπεδοκλῆς, οὐ μέντοι τίνος 7
Speaks and about respiration also Empedocles not however of-what
γ' ἕνεκα, οὐδὲ περὶ πάντων τῶν ζῴων οὐδὲν ποιεῖ
at-least for-the-sake nor about all the animals anything makes
δῆλον, εἴτε ἀναπνέουσιν εἴτε μή. Καὶ περὶ τῆς διὰ τῶν
clear whether they-breathe or not And about the through the
μυκτήρων ἀναπνοῆς λέγων οἴεται καὶ περὶ τῆς κυρίας λέγειν
nostrils respiration speaking he-thinks also about the principal to-speak
ἀναπνοῆς. Ἔστι γὰρ καὶ διὰ τῆς ἀρτηρίας ἐκ τῶν στηθῶν
respiration There-is for also through the windpipe from the chest
ἡ ἀναπνοή, καὶ ἡ διὰ τῶν μυκτήρων· αὐτοῖς δὲ χωρὶς
the respiration and the through the nostrils by-themselves but apart-from
ἐκείνης οὐκ ἔστιν ἀναπνεῦσαι τοῖς μυκτῆρσιν. Καὶ τῆς
that not it-is-possible to-breathe with-the nostrils And of-the
μὲν διὰ τῶν μυκτήρων γινομένης ἀναπνοῆς στερισκόμενα
indeed through the nostrils occurring respiration being-deprived
τὰ ζῷα οὐδὲν πάσχουσι, τῆς δὲ κατὰ τὴν ἀρτηρίαν
the animals nothing suffer of-the but by the windpipe
ἀποθνήσκουσιν. Καταχρῆται γὰρ ἡ φύσις ἐν παρέργῳ τῇ
they-die Makes-use for the nature as by-work the
διὰ τῶν μυκτήρων ἀναπνοῇ πρὸς τὴν ὄσφρησιν ἐν ἐνίοις
through the nostrils respiration for the smelling in some
τῶν ζῴων· διόπερ ὀσφρήσεως μὲν σχεδὸν μετέχει πάντα
of-the animals wherefore of-smelling indeed roughly partake all
τὰ ζῷα, ἔστι δ' οὐ πᾶσι τὸ αὐτὸ αἰσθητήριον. Εἴρηται
the animals is but not to-all the same sense-organ It-has-been-said

δὲ περὶ αὐτῶν ἐν ἑτέροις σαφέστερον. Γίνεσθαι δέ φησι
and about them in other-works more-clearly To-come-to-be and he-says
τὴν ἀναπνοὴν καὶ ἐκπνοὴν διὰ τὸ φλέβας εἶναί τινας,
the inhalation and exhalation because-of the veins to-be some
ἐν αἷς ἔνεστι μὲν αἷμα, οὐ μέντοι πλήρεις εἰσὶν αἵματος,
in which is-in indeed blood not however full are of-blood
ἔχουσι δὲ πόρους εἰς τὸν ἔξω ἀέρα, τῶν μὲν τοῦ
have and passages into the outside air than-the indeed of-the
σώματος μορίων ἐλάττους, τῶν δὲ τοῦ ἀέρος μείζους·
body parts smaller than-the and of-the air larger
διὸ τοῦ αἵματος πεφυκότος κινεῖσθαι ἄνω καὶ κάτω,
wherefore the blood being-by-nature to-be-moved upward and downward
κάτω μὲν φερομένου εἰσρεῖν τὸν ἀέρα καὶ γίνεσθαι
downward indeed being-carried to-flow-in the air and to-come-to-be
ἀναπνοήν, ἄνω δ' ἰόντος ἐκπίπτειν θύραζε καὶ γίνεσθαι
inhalation upward and going to-fall-out outside and to-come-to-be
τὴν ἐκπνοήν, παρεικάζων τὸ συμβαῖνον ταῖς κλεψύδραις.
the exhalation likening the happening to-the water-clocks

Ὧδε δ' ἀναπνεῖ πάντα καὶ ἐκπνεῖ. Πᾶσι λίφαιμοι
Thus and breathe all and breathe-out For-all bloodless
σαρκῶν σύριγγες πύματον κατὰ σῶμα τέτανται,
of-flesh tubes outermost over body are-stretched
καί σφιν ἐπὶ στομίοις πυκναῖς τέτρηνται ἄλοξιν
and of-them at mouths dense are-pierced with-furrows
ῥινῶν ἔσχατα τέρθρα διαμπερές, ὥστε φόνον μέν
of-nostrils outermost ends through so-that blood indeed
κεύθειν, αἰθέρι δ' εὐπορίην διόδοισι τετμῆσθαι.
to-hide for-air and free-passage with-passages to-be-cut

Ἔνθεν ἔπειθ' ὁπόταν μὲν ἀπαΐξῃ τέρεν αἷμα,
Thence then whenever indeed should-rush-away tender blood
αἰθὴρ παφλάζων καταβήσεται οἴδματι μάργῳ,
air bubbling will-come-down with-surge furious
εὖτε δ' ἀναθρώσκει, πάλιν ἐκπνεῖ, ὥσπερ ὅταν παῖς
when and it-leaps-up again it-breathes-out just-as when a-girl
κλεψύδρην παίζησι δι' εὐπετέος χαλκοῖο.
water-clock plays-with through gleaming bronze
Εὖτε μὲν αὐλοῦ πορθμὸν ἐπ' εὐειδεῖ χερὶ θεῖσα
When indeed of-pipe passage on lovely hand having-placed
εἰς ὕδατος βάπτῃσι τέρεν δέμας ἀργυφέοιο,
into water dips tender body silvery
οὐδ' ὅγ' ἐς ἄγγος δ' ὄμβρος ἐσέρχεται, ἀλλά μιν εἴργει
not-even it into vessel and rain enters but it holds-back
ἀέρος ὄγκος ἔσωθε πεσὼν ἐπὶ τρήματα πυκνά,
of-air mass inside falling on holes dense
εἰσόκ' ἀποστεγάσῃ πυκινὸν ῥόον· αὐτὰρ ἔπειτα
until she-uncovers dense stream but then
πνεύματος ἐλλείποντος ἐσέρχεται ἄξιμον ὕδωρ.
breath failing enters increasing water
Ὡς δ' αὕτως ὅθ' ὕδωρ μὲν ἔχει κατὰ βένθεα χαλκοῦ
As and likewise when water indeed holds in depths of-bronze
πορθμοῦ χωσθέντος βροτέῳ χροΐ ἠδὲ πόροιο,
passage being-closed by-mortal flesh and of-way
αἰθὴρ δ' ἐκτὸς ἔσω λελιημένος ὄμβρον ἐρύκει
air and outside inward eager rain holds-back
ἀμφὶ πύλας ἰσθμοῖο δυσηχέος, ἄκρα κρατύνων,
about gates of-neck ill-sounding the-ends mastering
εἰσόκε χειρὶ μεθῇ· τότε δ' αὖ πάλιν, ἔμπαλιν ἢ πρίν,
until with-hand she-lets-go then and in-turn again back than before
πνεύματος ἐμπίπτοντος ὑπεκθέει ἄξιμον ὕδωρ.
breath falling-in runs-out increasing water

Ὡς δ' αὕτως τέρεν αἷμα κλαδασσόμενον διὰ γυίων
As and likewise tender blood rushing through limbs
ὁππότε μὲν παλίνορσον ἐπαΐξειε μυχόνδε,
whenever indeed backward it-should-rush to-the-recess
αἰθέρος εὐθὺς ῥεῦμα κατέρχεται οἴδματι θῦον,
of-air straightaway stream comes-down with-surge rushing
εὖτε δ' ἀναθρώσκῃ, πάλιν ἐκπνεῖ ἶσον ὀπίσσω.
when and it-leaps-up again it-breathes-out equal back

Λέγει μὲν οὖν ταῦτα περὶ τοῦ ἀναπνεῖν, ἀναπνεῖ δ',
He-says indeed then these-things about the to-breathe breathe but
ὥσπερ εἴπομεν, τὰ φανερῶς ἀναπνέοντα διὰ τῆς
just-as we-said the-things evidently breathing through the
ἀρτηρίας, διά τε τοῦ στόματος ἅμα καὶ διὰ τῶν
windpipe through both the mouth at-once and through the
μυκτήρων. Ὥστ' εἰ μὲν περὶ ταύτης λέγει τῆς ἀναπνοῆς,
nostrils So-that if indeed about this he-speaks the respiration
ἀναγκαῖον ζητεῖν πῶς ἐφαρμόσει ὁ εἰρημένος λόγος τῆς
necessary to-seek how will-fit the stated account of-the
αἰτίας· φαίνεται γὰρ τοὐναντίον συμβαῖνον. Ἄραντες μὲν
cause it-appears for the-contrary happening Having-raised indeed
γὰρ τὸν τόπον, καθάπερ τὰς φύσας ἐν τοῖς χαλκείοις,
for the region as the bellows in the forges
ἀναπνέουσιν· αἴρειν δὲ τὸ θερμὸν εὔλογον, ἔχειν δὲ τὸ αἷμα
they-breathe-in to-raise and the hot reasonable to-have and the blood
τὴν τοῦ θερμοῦ χώραν· συνιζάνοντες δὲ καὶ καταπνίγοντες,
the of-the heat place contracting and also compressing
ὥσπερ ἐκεῖ τὰς φύσας, ἐκπνέουσιν. Πλὴν ἐκεῖ μὲν οὐ κατὰ
just-as there the bellows they-breathe-out Except there indeed not by
ταὐτὸν εἰσδέχονταί τε τὸν ἀέρα καὶ πάλιν ἐξιᾶσιν, οἱ
the-same they-receive both the air and again they-let-out those

δ᾽ ἀναπνέοντες κατὰ ταὐτόν. Εἰ δὲ περὶ τῆς κατὰ τοὺς
but breathing by the-same If and about the by the
μυκτῆρας λέγει μόνης, πολὺ διημάρτηκεν· οὐ γάρ ἐστιν
nostrils he-speaks only much he-has-erred not for is
ἀναπνοὴ μυκτήρων ἴδιος, ἀλλὰ παρὰ τὸν αὐλῶνα τὸν
respiration of-nostrils peculiar but beside the channel the
περὶ τὸν γαργαρεῶνα, ᾗ τὸ ἔσχατον τοῦ ἐν τῷ στόματι
about the uvula where the extreme of-the in the mouth
οὐρανοῦ, συντετρημένων τῶν μυκτήρων χωρεῖ τὸ μὲν
palate being-perforated-through the nostrils goes the-one indeed
ταύτῃ τοῦ πνεύματος, τὸ δὲ διὰ τοῦ στόματος, ὁμοίως
this-way of-the breath the-other and through the mouth likewise
εἰσιόν τε καὶ ἐξιόν. Τὰ μὲν οὖν παρὰ τῶν ἄλλων εἰρημένα
entering both and going-out The indeed then by the others stated-things
περὶ τοῦ ἀναπνεῖν τοιαύτας καὶ τοσαύτας ἔχει δυσχερείας.
about the to-breathe such and so-many have difficulties
Ἐπεὶ δὲ εἴρηται πρότερον ὅτι τὸ ζῆν καὶ ἡ τῆς ψυχῆς 8
Since and it-has-been-said earlier that the to-live and the of-the soul
ἕξις μετὰ θερμότητός τινός ἐστιν· οὐδὲ γὰρ ἡ πέψις,
state with heat some is not-even for the digestion
δι᾽ ἧς ἡ τροφὴ γίνεται τοῖς ζῴοις, οὔτ᾽ ἄνευ ψυχῆς
through which the nourishment comes-to-be to-the animals either without soul
οὔτ᾽ ἄνευ θερμότητός ἐστιν· πυρὶ γὰρ ἐργάζεται πάντα.
or without heat is with-fire for works all-things
Διόπερ ἐν ᾧ πρώτῳ τόπῳ τοῦ σώματος καὶ ἐν ᾧ
Wherefore in which first place of-the body and in which
πρώτῳ τοῦ τόπου τούτου μορίῳ τὴν ἀρχὴν ἀναγκαῖον
first of-the place this part the principle necessary
εἶναι τὴν τοιαύτην, ἐνταῦθα καὶ τὴν πρώτην τὴν θρεπτικὴν
to-be the such there also the first the nutritive
ψυχὴν ἀναγκαῖον ὑπάρχειν. Οὗτος δ᾽ ἐστὶν ὁ μέσος
soul necessary to-belong This and is the middle

τόπος τοῦ τε δεχομένου τὴν τροφὴν καὶ καθ' ὃν
region of-the both receiving the nourishment and according-to which
ἀφίησι τὸ περίττωμα. Τοῖς μὲν οὖν ἀναίμοις ἀνώνυμον,
it-discharges the residue To-the indeed then bloodless nameless
τοῖς δ' ἐναίμοις ἡ καρδία τοῦτο τὸ μόριόν ἐστιν. Ἡ
to-the and blooded the heart this the part is The
τροφὴ μὲν γὰρ ἐξ ἧς ἤδη γίνεται τὰ μόρια τοῖς
nourishment indeed for from which already come-to-be the parts to-the
ζῴοις, ἡ τοῦ αἵματος φύσις ἐστίν. Τοῦ δ' αἵματος καὶ
animals the of-the blood nature is Of-the and blood and
τῶν φλεβῶν τὴν αὐτὴν ἀρχὴν ἀναγκαῖον εἶναι· θατέρου
of-the veins the same principle necessary to-be of-the-other
γὰρ ἕνεκα θάτερόν ἐστιν, ὡς ἀγγεῖον καὶ δεκτικόν.
for for-the-sake the-other is as vessel and receptive
Ἀρχὴ δὲ τῶν φλεβῶν ἡ καρδία τοῖς ἐναίμοις· οὐ γὰρ διὰ
Principle and of-the veins the heart to-the blooded not for through
ταύτης, ἀλλ' ἐκ ταύτης ἠρτημέναι πᾶσαι τυγχάνουσιν.
this but from this depending all happen
Δῆλον δ' ἡμῖν τοῦτο ἐκ τῶν ἀνατομῶν. Τὰς μὲν οὖν ἄλλας
Clear and to-us this from the dissections The indeed then other
δυνάμεις τῆς ψυχῆς ἀδύνατον ὑπάρχειν ἄνευ τῆς θρεπτικῆς
powers of-the soul impossible to-belong without the nutritive
(δι' ἣν δ' αἰτίαν, εἴρηται πρότερον ἐν τοῖς περὶ
because-of which and cause it-has-been-said earlier in the-works about
ψυχῆς), ταύτην δ' ἄνευ τοῦ φυσικοῦ πυρός· ἐν τούτῳ γὰρ
soul this but without the natural fire in this for
ἡ φύσις ἐμπεπύρευκεν αὐτήν. Φθορὰ δὲ πυρός, ὥσπερ
the nature has-kindled it Destruction and of-fire just-as
εἴρηται πρότερον, σβέσις καὶ μάρανσις. Σβέσις μὲν ἡ ὑπὸ
has-been-said earlier quenching and withering Quenching indeed the by
τῶν ἐναντίων· διόπερ ἀθρόον τε ὑπὸ τῆς τοῦ περιέχοντος
the contraries wherefore all-at-once both by the of-the surrounding

ψυχρότητος, καὶ θᾶττον ὅτι σβέννυται διασπώμενον. Αὕτη
coldness and faster because it-is-quenched being-dispersed This
μὲν οὖν ἡ φθορὰ βίαιος ὁμοίως ἐπὶ τῶν ἐμψύχων καὶ
indeed then the destruction violent alike in-the-case-of the ensouled and
τῶν ἀψύχων ἐστίν· καὶ γὰρ ὀργάνοις διαιρουμένου τοῦ ζῴου,
the soulless is and for by-instruments being-divided the animal
καὶ πηγνυμένου διὰ ψύχους ὑπερβολήν, ἀποθνήσκουσιν.
and being-frozen because-of cold excess they-die
Ἡ δὲ μάρανσις διὰ πλῆθος θερμότητος· καὶ γὰρ ἂν
The but withering because-of quantity of-heat and for if
ὑπερβάλλῃ τὸ πέριξ θερμόν, καὶ τροφὴν ἐὰν μὴ λαμβάνῃ,
exceed the surrounding heat and nourishment if not it-take
φθείρεται τὸ πυρούμενον, οὐ ψυχόμενον ἀλλὰ μαραινόμενον.
is-destroyed the burning not being-cooled but withering
Ὥστ' ἀνάγκη γίνεσθαι κατάψυξιν, εἰ μέλλει τεύξεσθαι
So-that necessary to-come-to-be cooling if it-is-going to-attain
σωτηρίας· τοῦτο γὰρ βοηθεῖ πρὸς ταύτην τὴν φθοράν.
preservation this for helps against this the destruction

Small and bloodless animals are cooled by their surroundings; buzzing insects through a thin membrane under the midriff, which the innate breath rubs to make their buzz and song. Animals with a spongy lung can hold their breath long, but all breathers are finally choked. Those with a lung take in air, those with gills water; none has both, since nature does nothing in vain. The epiglottis keeps food out of the windpipe; cetaceans breathe air and take in water only with their food, sending it out by the blowhole, as crayfish, crabs, and cephalopods take in water for their food, not to be cooled.

9 Ἐπεὶ δὲ τῶν ζῴων τὰ μὲν ἔνυδρα, τὰ δ' ἐν τῇ γῇ
Since and of-the animals the-ones indeed water-dwelling the-others and on the land
ποιεῖται τὴν διατριβήν, τούτων τοῖς μὲν μικροῖς πάμπαν καὶ
make the living of-these for-the indeed small altogether and
τοῖς ἀναίμοις ἡ γινομένη ἐκ τοῦ περιέχοντος ἢ ὕδατος
for-the bloodless the occurring from the surrounding either water
ἢ ἀέρος ψύξις ἱκανὴ πρὸς τὴν βοήθειαν τῆς φθορᾶς ταύτης·
or air cooling sufficient for the help of-the destruction this
μικρὸν γὰρ ἔχοντα τὸ θερμὸν μικρᾶς δέονται τῆς βοηθείας.
small for having the heat small they-need the help
Διὸ καὶ βραχύβια σχεδὸν πάντα τὰ τοιαῦτ' ἐστίν· ἐπ'
Wherefore also short-lived roughly all the such are in
ἀμφότερα γὰρ μικρᾶς ὄντα τυγχάνει ῥοπῆς. Ὅσα δὲ
both-directions for small being they-happen of-inclination As-many-as but
μακροβιώτερα τῶν ἐντόμων (ἄναιμα γάρ ἐστι πάντα τὰ
longer-lived of-the insects bloodless for are all the
ἔντομα), τούτοις ὑπὸ τὸ διάζωμα διέσχισται, ὅπως διὰ
insects for-these under the midriff is-split so-that through
λεπτοτέρου ὄντος τοῦ ὑμένος ψύχηται· μᾶλλον γὰρ ὄντα
thinner being the membrane it-may-be-cooled more for being
θερμὰ πλείονος δεῖται τῆς καταψύξεως, οἷον αἱ μέλιτται
hot more need the cooling such-as the bees

(τῶν γὰρ μελιττῶν ἔνιαι ζῶσι καὶ ἑπτὰ ἔτη) καὶ τἆλλα δὲ
of-the for bees some live even seven years and the-others and
ὅσα βομβεῖ, οἷον σφῆκες καὶ μηλολόνθαι καὶ τέττιγες.
as-many-as buzz such-as wasps and cockchafers and cicadas
Καὶ γὰρ τὸν ψόφον ποιοῦσι πνεύματι, οἷον ἀσθμαίνοντα·
And for the sound they-make with-breath as-it-were panting
ἐν αὐτῷ γὰρ τῷ ὑποζώματι, τῷ ἐμφύτῳ πνεύματι αἴροντι
in itself for the midriff by-the innate breath raising
καὶ συνίζοντι, συμβαίνει πρὸς τὸν ὑμένα γίνεσθαι τρίψιν·
and lowering it-happens against the membrane to-come-to-be friction
κινοῦσι γὰρ τὸν τόπον τοῦτον, ὥσπερ τὰ ἀναπνέοντα
they-move for the region this just-as the breathing-things
ἔξωθεν τῷ πλεύμονι καὶ οἱ ἰχθύες τοῖς βραγχίοις.
from-outside with-the lung and the fish with-the gills
Παραπλήσιον γὰρ συμβαίνει κἂν εἴ τίς τινα τῶν
Similar for happens even if someone some of-the
ἀναπνεόντων πνίγοι, τὸ στόμα κατασχών· καὶ γὰρ ταῦτα
breathing-things should-choke the mouth having-held-shut and for these
ποιήσει τῷ πλεύμονι τὴν ἄρσιν ταύτην. Ἀλλὰ τούτοις
will-make with-the lung the raising this But for-these
μὲν οὐχ ἱκανὴν ἡ τοιαύτη ποιεῖ κίνησις κατάψυξιν, ἐκείνοις
indeed not sufficient the such makes motion cooling for-those
δ' ἱκανήν. Καὶ τῇ τρίψει τῇ πρὸς τὸν ὑμένα ποιοῦσι
but sufficient And by-the friction the against the membrane they-make
τὸν βόμβον, ὥσπερ λέγομεν, οἷον διὰ τῶν καλάμων τῶν
the buzzing just-as we-say such-as through the reeds the
τετρυπημένων τὰ παιδία, ὅταν ἐπιθῶσιν ὑμένα λεπτόν.
pierced the children whenever they-put-on membrane thin
Διὰ γὰρ τοῦτο καὶ τῶν τεττίγων οἱ ᾄδοντες ᾄδουσιν·
Because-of for this also of-the cicadas the singing sing
θερμότεροι γάρ εἰσι, καὶ ἔσχισται αὐτοῖς ὑπὸ τὸ ὑπόζωμα·
hotter for they-are and it-is-split for-them under the midriff

τοῖς δὲ μὴ ᾄδουσι τοῦτ' ἐστὶν ἄσχιστον. Καὶ τῶν ἐναίμων δὲ
for-the but not singing this is unsplit Also of-the blooded and
καὶ πλεύμονα ἐχόντων, ὀλίγαιμον δ' ἐχόντων καὶ σομφόν,
also lung having little-blooded but having and spongy
ἔνια διὰ τοῦτο πολὺν χρόνον δύνανται ἀπνευστὶ ζῆν,
some because-of this much time can without-breathing to-live
ὅτι ὁ πλεύμων ἄρσιν ἔχει πολλήν, ὀλίγον ἔχων τὸ αἷμα
because the lung raising has much little having the blood
καὶ τὸ ὑγρόν· ἡ γὰρ οἰκεία κίνησις ἐπὶ πολὺν χρόνον
and the moist the for proper motion for much time
διαρκεῖ καταψύχουσα. Τέλος δ' οὐ δύναται, ἀλλ' ἀποπνίγεται
suffices cooling Finally but not it-can but is-choked
μὴ ἀναπνεύσαντα, καθάπερ εἴρηται καὶ πρότερον· τῆς
not having-breathed just-as has-been-said also earlier of-the
γὰρ μαράνσεως ἡ διὰ τὸ μὴ ψύχεσθαι φθορὰ καλεῖται
for withering the because-of the not to-be-cooled destruction is-called
πνίξις, καὶ τὰ οὕτω φθειρόμενα ἀποπνίγεσθαί φαμεν.
choking and the-things thus being-destroyed to-be-choked we-say
Ὅτι δ' οὐκ ἀναπνεῖ τὰ ἔντομα τῶν ζώων, εἴρηται μὲν καὶ
That and not breathe the insects of-the animals it-has-been-said indeed also
πρότερον, φανερὸν δὲ καὶ ἐπὶ τῶν μικρῶν ἐστὶ ζώων,
earlier evident and also in-the-case-of the small is animals
οἷον μυιῶν καὶ μελιττῶν· ἐν γὰρ τοῖς ὑγροῖς πολὺν χρόνον
such-as flies and bees in for the liquids much time
ἀνανήχεται, ἂν μὴ λίαν ᾖ θερμὸν ἢ ψυχρόν. Καίτοι τὰ
they-swim-up if not too be hot or cold And-yet the-things
μικρὰν ἔχοντα δύναμιν πυκνότερον ζητεῖ ἀναπνεῖν. Ἀλλὰ
small having power more-frequently seek to-breathe But
φθείρεται ταῦτα καὶ λέγεται ἀποπνίγεσθαι πληρουμένης
perish these and are-said to-be-choked being-filled
τῆς κοιλίας καὶ φθειρομένου τοῦ ἐν τῷ ὑποζώματι ὑγροῦ.
the belly and being-destroyed the in the midriff moisture

Διὸ καὶ ἐν τῇ τέφρᾳ χρονισθέντα ἀνίσταται. Καὶ τῶν ἐν
Wherefore also in the ash having-lain-a-time they-revive And of-the in
τῷ ὑγρῷ δὲ ζώντων ὅσα ἄναιμα, πλείω χρόνον ζῇ ἐν
the liquid and living as-many-as bloodless more time live in
τῷ ἀέρι τῶν ἐναίμων καὶ δεχομένων τὴν θάλατταν, οἷον
the air than-the blooded and receiving the sea such-as
τῶν ἰχθύων· διὰ γὰρ τὸ ὀλίγον ἔχειν τὸ θερμὸν ὁ ἀὴρ
of-the fish because-of for the little to-have the heat the air
ἱκανός ἐστιν ἐπὶ πολὺν χρόνον καταψύχειν, οἷον τοῖς τε
sufficient is for much time to-cool such-as to-the both
μαλακοστράκοις καὶ τοῖς πολύποσιν. Οὐ μὴν εἰς τέλος γε
soft-shelled and to-the octopuses Not truly to end at-least
διαρκεῖ πρὸς τὸ ζῆν, διὰ τὸ ὀλιγόθερμα εἶναι, ἐπεὶ καὶ
it-suffices for the to-live because-of the of-little-heat to-be since also
τῶν ἰχθύων οἱ πολλοὶ ζῶσιν ἐν τῇ γῇ, ἀκινητίζοντες μέντοι,
of-the fish the many live in the earth being-motionless however
καὶ εὑρίσκονται ὀρυττόμενοι. Ὅσα γὰρ ἢ μηδ' ὅλως
and are-found being-dug-up As-many-as for either not at-all
ἔχει πλεύμονα ἢ ἄναιμον, ἐλαττονάκις δεῖται καταψύξεως.
have lung or bloodless less-often need cooling
Περὶ μὲν οὖν τῶν ἀναίμων, ὅτι τοῖς μὲν ὁ περιέχων 10
About indeed then the bloodless that to-the-ones indeed the surrounding
ἀὴρ τοῖς δὲ τὸ ὑγρὸν βοηθεῖ πρὸς τὴν ζωήν, εἴρηται·
air to-the-others and the moist helps for the life it-has-been-said
τοῖς δ' ἐναίμοις καὶ τοῖς ἔχουσι καρδίαν, ὅσα μὲν
to-the but blooded and to-the having heart as-many-as indeed
ἔχει πλεύμονα, πάντα δέχεται τὸν ἀέρα καὶ τὴν κατάψυξιν
have lung all receive the air and the cooling
ποιεῖται διὰ τοῦ ἀναπνεῖν καὶ ἐκπνεῖν. Ἔχει δὲ
make through the to-breathe and to-breathe-out Have and
πλεύμονα τά τε ζωοτοκοῦντα ἐν αὑτοῖς καὶ μὴ θύραζε
lung the both viviparous in themselves and not outside

μόνον (τὰ γὰρ σελάχη ζῳοτοκεῖ μέν, ἀλλ' οὐκ ἐν αὑτοῖς)
only the for selachians are-viviparous indeed but not in themselves
καὶ τῶν ᾠοτοκούντων τά τε πτερυγωτά, οἷον ὄρνιθες, καὶ
and of-the egg-laying the both winged such-as birds and
τὰ φολιδωτά, οἷον χελῶναι καὶ σαῦραι καὶ ὄφεις. Ἐκεῖνα
the scaly such-as tortoises and lizards and snakes Those
μὲν οὖν ἔναιμον, τούτων δὲ τὰ πλεῖστα τὸν πλεύμονα
indeed then blooded of-these and the most the lung
ἔχει σομφόν. Διὸ καὶ τῇ ἀναπνοῇ χρῆται μανότερον,
have spongy Wherefore also the respiration they-use more-sparingly
ὥσπερ εἴρηται καὶ πρότερον. Χρῆται δὲ πάντα καὶ
just-as has-been-said also earlier Use and all also
ὅσα διατρίβει καὶ ποιεῖται τὸν βίον ἐν τοῖς ὕδασιν,
as-many-as spend-time and make the life in the waters
οἷον τὸ τῶν ὕδρων γένος καὶ βατράχων καὶ κροκοδείλων
such-as the of-the water-snakes genus and of-frogs and of-crocodiles
καὶ ἐμύδων καὶ χελῶναι αἵ τε θαλάττιαι καὶ αἱ
and of-freshwater-tortoises and tortoises the both sea and the
χερσαῖαι καὶ φῶκαι· ταῦτα γὰρ πάντα καὶ τὰ τοιαῦτα
land and seals these for all and the such
καὶ τίκτει ἐν τῷ ξηρῷ, καὶ καθεύδει ἢ ἐν τῷ ξηρῷ, ἢ
both bring-forth on the dry and sleep either on the dry or
ἐν τῷ ὑγρῷ ὑπερέχοντα τὸ στόμα διὰ τὴν ἀναπνοήν.
in the moist holding-above the mouth because-of the respiration
Ὅσα δὲ βράγχια ἔχει, πάντα καταψύχεται δεχόμενα τὸ
As-many-as and gills have all are-cooled receiving the
ὕδωρ· ἔχει δὲ βράγχια τὸ τῶν καλουμένων σελαχῶν γένος
water have and gills the of-the so-called selachians genus
καὶ τῶν ἄλλων ἀπόδων. Ἄποδες δ' οἱ ἰχθύες πάντες·
and of-the other footless Footless and the fish all
καὶ γὰρ ἃ ἔχει, καθ' ὁμοιότητα τῶν πτερυγίων
and for what-things they-have according-to likeness of-the fins

ἔχουσιν. Τῶν δὲ πόδας ἐχόντων ἓν ἔχει βράγχιον μόνον
they-have Of-the and feet having one has gill only
τῶν τεθεωρημένων ὁ καλούμενος κορδύλος. Ἅμα δὲ
of-the observed the so-called cordylus At-once and
πλεύμονα καὶ βράγχια οὐδὲν ὤπταί πω ἔχον. Αἴτιον δ'
lung and gills nothing has-been-seen yet having Cause and
ὅτι ὁ μὲν πλεύμων τῆς ὑπὸ τοῦ πνεύματος καταψύξεως
that the indeed lung of-the by the breath cooling
ἕνεκέν ἐστιν (ἔοικε δὲ καὶ τοὔνομα εἰληφέναι ὁ πνεύμων
for-the-sake is it-seems and also the-name to-have-taken the lung
διὰ τὴν τοῦ πνεύματος ὑποδοχήν), τὰ δὲ βράγχια
because-of the of-the breath reception the and gills
πρὸς τὴν ἀπὸ τοῦ ὕδατος κατάψυξιν· ἓν δ' ἐφ' ἓν
for the from the water cooling one and for one
ὄργανον χρήσιμον, καὶ μία κατάψυξις ἱκανὴ πᾶσιν. Ὥστ'
organ useful and one cooling sufficient for-all So-that
ἐπεὶ μάτην οὐδὲν ὁρῶμεν ποιοῦσαν τὴν φύσιν, δυοῖν δ'
since in-vain nothing we-see making the nature of-two and
ὄντοιν θάτερον ἂν ἦν μάτην, διὰ τοῦτο τὰ μὲν
being the-one — would-be in-vain because-of this the-ones indeed
ἔχει βράγχια τὰ δὲ πνεύμονα, ἄμφω δ' οὐδέν.
have gills the-others and lung both but none
Ἐπεὶ δὲ πρὸς μὲν τὸ εἶναι τροφῆς δεῖται τῶν ζῴων 11
Since and for indeed the to-be of-nourishment needs of-the animals
ἕκαστον, πρὸς δὲ τὴν σωτηρίαν τῆς καταψύξεως, τῷ αὐτῷ
each for and the preservation of-the cooling the same
ὀργάνῳ χρῆται πρὸς ἄμφω ταῦτα ἡ φύσις, καθάπερ ἐνίοις
organ uses for both these the nature as in-some
τῇ γλώττῃ πρός τε τοὺς χυμοὺς καὶ πρὸς τὴν ἑρμηνείαν,
the tongue for both the flavors and for the expression
οὕτω τοῖς ἔχουσι τὸν πλεύμονα τῷ καλουμένῳ στόματι
so for-the having the lung the so-called mouth

πρός τε τὴν τῆς τροφῆς ἐργασίαν καὶ τὴν ἐκπνοὴν
for both the of-the nourishment working and the exhalation
καὶ τὴν ἀναπνοήν. Τοῖς δὲ μὴ ἔχουσι πνεύμονα μηδ'
and the inhalation To-the and not having lung nor
ἀναπνέουσι τὸ μὲν στόμα πρὸς τὴν ἐργασίαν τῆς τροφῆς,
breathing the indeed mouth for the working of-the nourishment
πρὸς δὲ τὴν κατάψυξιν τοῖς δεομένοις καταψύξεως ἡ τῶν
for and the cooling for-the needing cooling the of-the
βραγχίων ὑπάρχει φύσις. Πῶς μὲν οὖν ἡ τῶν εἰρημένων
gills belongs nature How indeed then the of-the stated
ὀργάνων δύναμις ποιεῖ τὴν κατάψυξιν, ὕστερον ἐροῦμεν.
organs power makes the cooling later we-shall-say
Πρὸς δὲ τὸ τὴν τροφὴν μὴ διακωλύειν παραπλησίως τοῖς
For and the the nourishment not to-hinder similarly to-the
τ' ἀναπνέουσι συμβαίνει καὶ τοῖς δεχομένοις τὸ ὑγρόν·
both breathing it-happens and to-the receiving the moist
οὔτε γὰρ ἀναπνέοντες ἅμα καταδέχονται τὴν τροφήν·
neither for breathing at-once they-take-down the nourishment
εἰ δὲ μή, συμβαίνει πνίγεσθαι παρεισιούσης τῆς τροφῆς
if but not it-happens to-be-choked slipping-in the nourishment
ἢ τῆς ὑγρᾶς ἢ τῆς ξηρᾶς ἐπὶ τὸν πνεύμονα διὰ τῆς
either the moist or the dry into the lung through the
ἀρτηρίας· πρότερον γὰρ κεῖται ἡ ἀρτηρία τοῦ οἰσοφάγου,
windpipe in-front for lies the windpipe of-the gullet
δι' οὗ ἡ τροφὴ πορεύεται εἰς τὴν καλουμένην κοιλίαν.
through which the nourishment travels into the so-called belly
Τοῖς μὲν οὖν τετράποσι καὶ ἐναίμοις ἔχει ἡ ἀρτηρία
To-the indeed then quadrupeds and blooded has the windpipe
οἷον πῶμα τὴν ἐπιγλωττίδα· τοῖς δ' ὄρνισι καὶ
as-it-were a-lid the epiglottis to-the but birds and
τῶν τετραπόδων τοῖς ᾠοτόκοις οὐκ ἔπεστιν, ἀλλὰ τῇ
of-the quadrupeds to-the egg-laying not is-on-it but by-the

συναγωγῇ τὸ αὐτὸ ποιοῦσιν· δεχόμενα γὰρ τὴν τροφὴν
contraction the same they-do receiving for the nourishment
τὰ μὲν συνάγει, τὰ δ' ἐπιτίθησι τὴν ἐπιγλωττίδα.
the-ones indeed contract the-others and put-on the epiglottis
Προελθούσης δὲ τὰ μὲν ἐπαίρει, τὰ δὲ διοίγει καὶ
Having-passed and the-ones indeed raise the-others and open and
καταδέχεται τὸ πνεῦμα πρὸς τὴν κατάψυξιν. Τὰ δ' ἔχοντα
take-down the breath for the cooling The and having
βράγχια, ἀφέντα διὰ τούτων τὸ ὑγρόν, διὰ τοῦ
gills having-let-out through these the moist through the
στόματος καταδέχεται τὴν τροφήν· ἀρτηρίαν μὲν γὰρ οὐκ
mouth take-down the nourishment windpipe indeed for not
ἔχουσιν, ὥστε ταύτῃ μὲν οὐθὲν ἂν βλάπτοιντο ὑπὸ τῆς
they-have so-that in-this-way indeed nothing — they-would-be-harmed by the
τοῦ ὑγροῦ παρεμπτώσεως, ἀλλ' εἰς τὴν κοιλίαν εἰσιόντος.
of-the moist slipping-in but into the belly entering
Διὸ ταχεῖαν ποιεῖται τὴν ἄφεσιν καὶ τὴν λῆψιν τῆς
Wherefore quick they-make the discharge and the taking of-the
τροφῆς, καὶ τοὺς ὀδόντας ὀξεῖς ἔχουσι, καὶ καρχαρόδοντες
nourishment and the teeth sharp they-have and saw-toothed
σχεδὸν πάντες εἰσίν· οὐ γὰρ ἐνδέχεται λεαίνειν τὴν τροφήν.
roughly all are not for it-is-possible to-grind the nourishment
Περὶ δὲ τὰ κητώδη τῶν ἐνύδρων ἀπορήσειεν ἄν τις, 12
About and the cetaceans of-the water-animals might-raise-the-question — someone
ἔχει δὲ κἀκεῖνα κατὰ λόγον, οἷον περί τε τοὺς δελφῖνας
have but those-too according-to reason such-as about both the dolphins
καὶ τὰς φαλαίνας, καὶ τῶν ἄλλων ὅσα ἔχει τὸν
and the whales and of-the others as-many-as have the
καλούμενον αὐλόν. Ταῦτα γὰρ ἄποδα μέν ἐστιν, ἔχοντα
so-called blow-hole These for footless indeed are having
δὲ πνεύμονα δέχεται τὴν θάλατταν. Αἴτιον δὲ τούτου
but lung receive the sea Cause and of-this

τὸ νῦν εἰρημένον· οὐ γὰρ καταψύξεως ἕνεκεν δέχεται
the now stated not for of-cooling for-the-sake they-receive
τὸ ὑγρόν. Τοῦτο μὲν γὰρ γίνεται αὐτοῖς ἀναπνέουσιν·
the moist This indeed for comes-about for-them breathing
ἔχουσι γὰρ πλεύμονα. Διὸ καὶ καθεύδουσιν ὑπερέχοντα
they-have for lung Wherefore also they-sleep holding-above
τὸ στόμα, καὶ ῥέγχουσιν οἵ γε δελφῖνες. Ἔτι δὲ κἂν
the mouth and snore the at-least dolphins Further and if
ληφθῶσι τοῖς δικτύοις, ταχὺ ἀποπνίγονται διὰ τὸ μὴ
they-be-caught in-the nets quickly they-are-choked because-of the not
ἀναπνεῖν· καὶ ἐπιπολάζοντα φαίνεται τὰ τοιαῦτα ἐπὶ τῆς
to-breathe and floating-at-the-surface appear the such on the
θαλάττης διὰ τὴν ἀναπνοήν. Ἀλλ' ἐπειδὴ ἀναγκαῖον
sea because-of the respiration But since necessary
ποιεῖσθαι τὴν τροφὴν ἐν ὑγρῷ, ἀναγκαῖον δεχόμενα τὸ
to-make the feeding in moist necessary receiving the
ὑγρὸν ἀφιέναι, καὶ διὰ τοῦτ' ἔχουσι πάντα τὸν αὐλόν·
moist to-let-out and because-of this have all the blow-hole
δεξάμενα γὰρ τὸ ὕδωρ, ὥσπερ οἱ ἰχθύες κατὰ τὰ
having-received for the water just-as the fish by the
βράγχια, ταῦτα κατὰ τὸν αὐλόν, ἀνασπᾷ τὸ ὕδωρ.
gills these by the blow-hole they-draw-up the water
Σημεῖον δὲ καὶ ἡ θέσις τοῦ αὐλοῦ· πρὸς οὐθὲν γὰρ περαίνει
Sign and also the position of-the blow-hole toward nothing for it-ends
τῶν ἐναίμων, ἀλλὰ πρὸ τοῦ ἐγκεφάλου τὴν θέσιν ἔχει, καὶ
of-the blooded-parts but before the brain the position it-has and
ἀφίησι τὸ ὕδωρ. Διὰ ταὐτὸ δὲ τοῦτο δέχεται καὶ τὰ
lets-out the water Because-of the-same and this receive also the
μαλάκια τὸ ὕδωρ καὶ τὰ μαλακόστρακα, λέγω δ' οἷον τοὺς
cephalopods the water and the soft-shelled I-mean and such-as the
καλουμένους καράβους καὶ τοὺς καρκίνους. Καταψύξεως
so-called crayfish and the crabs Of-cooling

μὲν γὰρ αὐτῶν οὐδὲν τυγχάνει δεόμενον· ὀλιγόθερμον γάρ
indeed for of-them none happens needing little-hot for
ἐστι καὶ ἄναιμον ἕκαστον αὐτῶν, ὥσθ᾽ ἱκανῶς καταψύχεται
is and bloodless each of-them so-that sufficiently it-is-cooled
ὑπὸ τοῦ περιέχοντος ὑγροῦ· ἀλλὰ διὰ τὴν τροφήν,
by the surrounding moist but because-of the nourishment
ὅπως μὴ ἅμα δεχομένοις εἰσρέῃ τὸ ὑγρόν. Τὰ μὲν οὖν
so-that not at-once to-those-receiving may-flow-in the moist The indeed then
μαλακόστρακα, οἷον οἵ τε καρκίνοι καὶ οἱ κάραβοι, παρὰ
soft-shelled such-as the both crabs and the crayfish beside
τὰ δασέα ἀφιᾶσι τὸ ὕδωρ διὰ τῶν ἐπιπτυγμάτων,
the hairy-parts let-out the water through the folds
σηπίαι δὲ καὶ πολύποδες διὰ τοῦ κοίλου τοῦ ὑπὲρ
cuttlefish and and octopuses through the hollow the above
τῆς καλουμένης κεφαλῆς. Γέγραπται δὲ περὶ αὐτῶν δι᾽
the so-called head It-has-been-written and about them with
ἀκριβείας μᾶλλον ἐν ταῖς περὶ τῶν ζῴων ἱστορίαις. Περὶ
exactness more in the about the animals inquiries About
μὲν οὖν τοῦ δέχεσθαι τὸ ὑγρόν, εἴρηται ὅτι συμβαίνει
indeed then the to-receive the moist it-has-been-said that it-happens
διὰ κατάψυξιν καὶ διὰ τὸ δεῖν δέχεσθαι τὴν τροφὴν
because-of cooling and because-of the to-need to-receive the nourishment
ἐκ τοῦ ὑγροῦ τὰ τὴν φύσιν ὄντα τῶν ζῴων ἔνυδρα.
from the moist the by-the nature being of-the animals water-dwelling

The more honorable animals have more heat and soul, so the hottest and most blooded have a lung, and man, the most upright, has the purest blood. Empedocles wrongly said the hottest animals live in water to escape their heat; matter is preserved in its own place, a state by its opposite, and trees grow in earth, being dry. The blooded lung needs quick cooling, which air gives. In fish, tubes run from the heart, its point toward the mouth, to the gills, which move as the chest does; death comes when lung or gills cannot move.

13 Περὶ δὲ τῆς καταψύξεως, τίνα γίνεται τρόπον τοῖς τ'
About and the cooling what it-comes-to-be way for-the both
ἀναπνέουσι καὶ τοῖς ἔχουσι βράγχια, μετὰ ταῦτα λεκτέον.
breathing and for-the having gills after these-things must-be-said
Ὅτι μὲν οὖν ἀναπνέουσιν ὅσα πνεύμονα τῶν ζῴων
That indeed then breathe as-many-as lung of-the animals
ἔχουσι, πρότερον εἴρηται. Διὰ τί δὲ τοῦτο τὸ μόριον
have earlier it-has-been-said Because-of what and this the part
ἔχουσιν ἔνια, καὶ διὰ τί τὰ ἔχοντα δεῖται τῆς ἀναπνοῆς,
have some and because-of what the having need the respiration
αἴτιον τοῦ μὲν ἔχειν ὅτι τὰ τιμιώτερα τῶν ζῴων
cause of-the indeed to-have that the more-honorable of-the animals
πλείονος τετύχηκε θερμότητος· ἅμα γὰρ ἀνάγκη καὶ ψυχῆς
more have-got heat at-once for necessary also soul
τετυχηκέναι τιμιωτέρας· τιμιώτερα γὰρ τὰ τοιαῦτα τῆς
to-have-got more-honorable more-honorable for the such than-the
φύσεως τῆς τῶν φυτῶν. Διὸ καὶ τὰ μάλιστα ἔναιμον
nature the of-the plants Wherefore also the most blooded
ἔχοντα τὸν πνεύμονα καὶ θερμὸν μείζονά τε τοῖς μεγέθεσι,
having the lung and hot greater both in-the sizes
καὶ τό γε καθαρωτάτῳ καὶ πλείστῳ κεχρημένον αἵματι
and the at-least purest and most having-used blood

τῶν ζῴων ὀρθότατόν ἐστιν ὁ ἄνθρωπος, καὶ τὸ ἄνω πρὸς
of-the animals most-upright is the man and the upper toward
τὸ τοῦ ὅλου ἄνω ἔχει μόνον διὰ τὸ τοιοῦτον ἔχειν τοῦτο
the of-the whole upper has alone because-of the such to-have this
τὸ μόριον. Ὥστε τῆς οὐσίας καὶ τούτῳ καὶ τοῖς ἄλλοις
the part So-that of-the substance also for-this and for-the others
θετέον αἴτιον αὐτό, καθάπερ ὁτιοῦν ἄλλο τῶν μορίων.
must-be-posited cause it just-as any-whatever other of-the parts
Ἔχει μὲν οὖν ἕνεκα τούτου. Τὴν δ' ἐξ ἀνάγκης καὶ
It-has indeed then for-the-sake this The and from necessity and
τῆς κινήσεως αἰτίαν καὶ τὰ τοιαῦτα νομίζειν συνεστάναι
of-the motion cause and the such to-think to-be-constituted
ζῷα, καθάπερ καὶ μὴ τοιαῦτα πολλὰ συνέστηκεν· τὰ
animals just-as also not such many are-constituted the-ones
μὲν γὰρ ἐκ γῆς πλείονος γέγονεν, οἷον τὸ τῶν φυτῶν
indeed for from earth more have-come-to-be such-as the of-the plants
γένος, τὰ δ' ἐξ ὕδατος, οἷον τὸ τῶν ἐνύδρων· τῶν δὲ
kind the-others and from water such-as the of-the water-animals of-the and
πτηνῶν καὶ πεζῶν τὰ μὲν ἐξ ἀέρος τὰ δ' ἐκ πυρός.
winged and land the-ones indeed from air the-others and from fire
Ἕκαστα δ' ἐν τοῖς οἰκείοις τόποις ἔχει τὴν τάξιν αὐτῶν.
Each and in the proper places have the order of-them
Ἐμπεδοκλῆς δ' οὐ καλῶς τοῦτ' εἴρηκε, φάσκων τὰ 14
Empedocles but not well this has-said saying the
θερμότατα καὶ πῦρ ἔχοντα πλεῖστον τῶν ζῴων ἔνυδρα
hottest and fire having most of-the animals water-dwelling
εἶναι, φεύγοντα τὴν ὑπερβολὴν τῆς ἐν τῇ φύσει θερμότητος,
to-be fleeing the excess of-the in the nature heat
ὅπως ἐπειδὴ τοῦ ψυχροῦ καὶ τοῦ ὑγροῦ ἐλλείπει, κατὰ τὸν
so-that since of-the cold and of-the moist it-is-lacking according-to the
τόπον ἀνασώζηται ἐναντία ὄντα· θερμὸν γὰρ εἶναι τὸ ὑγρὸν
place it-may-be-preserved contrary being hot for to-be the moist

ἧττον τοῦ ἀέρος. Ὅλως μὲν οὖν ἄτοπον πῶς ἐνδέχεται
less than-the air Generally indeed then absurd how it-is-possible
γενόμενον ἕκαστον αὐτῶν ἐν τῷ ξηρῷ μεταβάλλειν τὸν
having-come-to-be each of-them in the dry to-change the
τόπον εἰς τὸ ὑγρόν· σχεδὸν γὰρ καὶ ἄποδα τὰ πλεῖστα
place into the moist roughly for also footless the most
αὐτῶν ἐστίν. Ὁ δὲ τὴν ἐξ ἀρχῆς αὐτῶν σύστασιν
of-them are The-one but the from beginning of-them constitution
λέγων γενέσθαι μὲν ἐν τῷ ξηρῷ φησί, φεύγοντα δ'
saying to-have-come-to-be indeed in the dry says fleeing but
ἐλθεῖν εἰς τὸ ὑγρόν. Ἔτι δ' οὔτε φαίνεται θερμότερα
to-have-gone into the moist Further and neither they-appear hotter
ὄντα τῶν πεζῶν· τὰ μὲν γὰρ ἄναιμα πάμπαν, τὰ
being than-the land-animals the-ones indeed for bloodless entirely the-others
δ' ὀλίγαιμα αὐτῶν ἐστίν. Ἀλλὰ ποῖα μὲν δεῖ λέγειν
and little-blooded of-them are But what-sort indeed one-must to-call
θερμὰ καὶ ψυχρά, καθ' αὑτὰ τὴν ἐπίσκεψιν εἴληφεν· περὶ
hot and cold by themselves the inquiry has-received about
δ' ἧς αἰτίας εἴρηκεν Ἐμπεδοκλῆς, τῇ μὲν ἔχει τὸ
and which cause has-spoken Empedocles in-one-way indeed has the
ζητούμενον λόγον, οὐ μὴν ὅ γε φησὶν ἐκεῖνος ἀληθές.
sought account not truly what at-least says that-one true
Τῶν μὲν γὰρ ἕξεων τὰς ὑπερβολὰς ἔχοντας οἱ ἐναντίοι
Of-the indeed for states the excesses having the contrary
τόποι καὶ ὧραι σώζουσιν, ἡ δὲ φύσις ἐν τοῖς οἰκείοις
places and seasons preserve the but nature in the proper
σώζεται μάλιστα τόποις. Οὐ γὰρ ταὐτὸν ἥ θ' ὕλη τῶν
is-preserved most places Not for the-same the both matter of-the
ζῴων ἐξ ἧς ἐστὶν ἕκαστον, καὶ αἱ ἕξεις καὶ διαθέσεις
animals from which is each and the states and dispositions
αὐτῆς. Λέγω δ' οἷον εἴ τι ἐκ κηροῦ συστήσειεν ἡ
of-it I-mean and such-as if something from wax should-constitute the

φύσις, οὐκ ἂν ἐν θερμῷ θεῖσα διέσωσεν, οὐδ' εἴ
nature not — in hot having-placed would-have-preserved nor if
τι ἐκ κρυστάλλου· ἐφθάρη γὰρ ἂν ταχὺ διὰ
something from ice it-would-have-perished for — quickly because-of
τοὐναντίον· τήκει γὰρ τὸ θερμὸν τὸ ὑπὸ τοῦ ἐναντίου
the-contrary melts for the hot the by the contrary
συστάν. Οὐδ' εἴ τι ἐξ ἁλὸς ἢ νίτρου συνέστησεν, οὐκ
constituted Nor if something from salt or soda it-constituted not
ἂν εἰς ὑγρὸν φέρουσα κατέθηκεν· φθείρει γὰρ τὰ
— into moist carrying would-have-deposited destroys for the-things
ὑπὸ θερμοῦ καὶ ξηροῦ συστάντα τὸ ὑγρόν. Εἰ οὖν ὕλη
by hot and dry constituted the moist If then matter
πᾶσι τοῖς σώμασι τὸ ὑγρὸν καὶ τὸ ξηρόν, εὐλόγως τὰ
to-all the bodies the moist and the dry reasonably the-ones
μὲν ἐξ ὑγροῦ καὶ ψυχροῦ συστάντα ἐν ὑγροῖς ἐστί, καὶ
indeed from moist and cold constituted in moist-things are and
εἰ ψυχρά, ἔσται ἐν ψυχρῷ, τὰ δ' ἐκ ξηροῦ ἐν ξηρῷ.
if cold it-will-be in cold the-others and from dry in dry
Διὰ τοῦτο τὰ δένδρα οὐκ ἐν ὕδατι φύεται, ἀλλ' ἐν τῇ γῇ.
Because-of this the trees not in water grow but in the earth
Καίτοι τοῦ αὐτοῦ λόγου ἐστὶν εἰς τὸ ὕδωρ, διὰ τὸ εἶναι
And-yet of-the same account it-is into the water because-of the to-be
αὐτὰ ὑπέρξηρα, ὥσπερ τὰ ὑπέρπυρά φησιν ἐκεῖνος· οὐ γὰρ
them over-dry just-as the over-fiery says that-one not for
διὰ τὸ ψυχρὸν ἦλθεν εἰς αὐτό, ἀλλ' ὅτι ὑγρόν. Αἱ μὲν
because-of the cold it-went into it but because moist The indeed
οὖν φύσεις τῆς ὕλης, ἐν οἵῳπερ τόπῳ εἰσί, τοιαῦται οὖσαι
then natures of-the matter in whatever place they-are such being
τυγχάνουσιν, αἱ μὲν ἐν ὕδατι ὑγραί, αἱ δ' ἐν τῇ γῇ
happen the-ones indeed in water moist the-others and in the earth
ξηραί, αἱ δ' ἐν τῷ ἀέρι θερμαί. Αἱ μέντοι ἕξεις αἱ
dry the-others and in the air hot The however states the-ones

μὲν ὑπερβάλλουσαι θερμότητι ἐν ψυχρῷ, αἱ δὲ τῇ
indeed exceeding in-heat in cold the-others and in-the
ψυχρότητι ἐν θερμῷ τιθέμεναι σώζονται μᾶλλον· ἐπανισοῖ
coldness in hot being-placed are-preserved more equalizes
γὰρ εἰς τὸ μέτριον ὁ τόπος τὴν τῆς ἕξεως ὑπερβολήν.
for to the moderate the place the of-the state excess
Τοῦτο μὲν οὖν δεῖ ζητεῖν ἐν τοῖς οἰκείοις τόποις ἑκάστης
This indeed then one-must to-seek in the proper places of-each
ὕλης, καὶ κατὰ τὰς μεταβολὰς τῆς κοινῆς ὥρας· τὰς
matter and according-to the changes of-the common season the
μὲν γὰρ ἕξεις ἐνδέχεται τοῖς τόποις ἐναντίας εἶναι, τὴν
indeed for states is-possible to-the places contrary to-be the
δ' ὕλην ἀδύνατον. Ὅτι μὲν οὖν οὐ διὰ θερμότητα τῆς
but matter impossible That indeed then not because-of heat of-the
φύσεως τὰ μὲν ἔνυδρα τὰ δὲ πεζὰ τῶν ζῴων
nature the-ones indeed water-dwelling the-others and land of-the animals
ἐστί, καθάπερ Ἐμπεδοκλῆς φησίν, τοσαῦτ' εἰρήσθω,
are as Empedocles says so-much let-it-have-been-said
καὶ διότι τὰ μὲν οὐκ ἔχει πνεύμονα τὰ δὲ ἔχει.
and why the-ones indeed not have lung the-others and have
15 Διὰ τί δὲ τὰ ἔχοντα δέχεται τὸν ἀέρα καὶ ἀναπνέουσι,
Because-of what and the having receive the air and breathe
καὶ μάλιστ' αὐτῶν ὅσα ἔχουσιν ἔναιμον, αἴτιον τοῦ μὲν
and most of-them as-many-as have blooded cause of-the indeed
ἀναπνεῖν ὁ πνεύμων σομφὸς ὢν καὶ συρίγγων πλήρης.
to-breathe the lung spongy being and of-tubes full
Καὶ ἐναιμότατον δὴ μάλιστα τοῦτο τὸ μόριον τῶν
And most-blooded indeed most this the part of-the
καλουμένων σπλάγχνων. Ὅσα δὴ ἔχει ἔναιμον αὐτό,
so-called viscera As-many-as indeed have blooded it
ταχείας μὲν δεῖται τῆς καταψύξεως διὰ τὸ μικρὰν εἶναι
quick indeed need the cooling because-of the small to-be

τὴν ῥοπὴν τοῦ ψυχικοῦ πυρός, εἴσω δ' εἰσιέναι διὰ
the inclination of-the psychic fire inward and to-enter through
παντὸς διὰ τὸ πλῆθος τοῦ αἵματος καὶ τῆς θερμότητος.
all because-of the quantity of-the blood and of-the heat
Ταῦτα δ' ἀμφότερα ὁ μὲν ἀὴρ δύναται ῥᾳδίως ποιεῖν·
These and both the indeed air can easily to-do
διὰ γὰρ τὸ λεπτὴν ἔχειν τὴν φύσιν διὰ παντός τε καὶ
because-of for the thin to-have the nature through all both and
ταχέως διαδυόμενος διαψύχει· τὸ δ' ὕδωρ τοὐναντίον. Καὶ
quickly penetrating it-cools the but water the-contrary And
διότι δὴ μάλιστ' ἀναπνέουσι τὰ ἔχοντα τὸν πνεύμονα
why indeed most breathe the having the lung
ἔναιμον, ἐκ τούτων δῆλον· τό τε γὰρ θερμότερον πλείονος
blooded from these clear the both for hotter more
δεῖται τῆς καταψύξεως, ἅμα δὲ καὶ πρὸς τὴν ἀρχὴν τῆς
needs the cooling at-once and also to the principle of-the
θερμότητος τῆς ἐν τῇ καρδίᾳ πορεύεται τὸ πνεῦμα ῥᾳδίως.
heat the in the heart travels the breath easily
Ὃν δὲ τρόπον ἡ καρδία τὴν σύντρησιν ἔχει πρὸς τὸν 16
In-which and way the heart the perforation has to the
πλεύμονα, δεῖ θεωρεῖν ἔκ τε τῶν ἀνατεμνομένων καὶ
lung one-must to-study both from the dissected-things and
τῶν ἱστοριῶν τῶν περὶ τὰ ζῷα γεγραμμένων. Καταψύξεως
the inquiries the about the animals written Of-cooling
μὲν οὖν ὅλως ἡ τῶν ζῴων δεῖται φύσις διὰ τὴν ἐν
indeed then generally the of-the animals needs nature because-of the in
τῇ καρδίᾳ τῆς ψυχῆς ἐμπύρωσιν. Ταύτην δὲ ποιεῖται διὰ
the heart of-the soul kindling This and it-makes through
τῆς ἀναπνοῆς, ὅσα μὴ μόνον ἔχουσι καρδίαν ἀλλὰ καὶ
the respiration as-many-as not only have heart but also
πνεύμονα τῶν ζῴων. Τὰ δὲ καρδίαν μὲν ἔχοντα, πνεύμονα
lung of-the animals The but heart indeed having lung

δὲ μή, καθάπερ οἱ ἰχθύες διὰ τὸ ἔνυδρον αὐτῶν τὴν
but not as the fish because-of the water-dwelling their the
φύσιν εἶναι, τῷ ὕδατι ποιοῦνται τὴν κατάψυξιν διὰ
nature to-be with-the water make the cooling through
τῶν βραγχίων. Ὡς δ' ἡ θέσις ἔχει τῆς καρδίας πρὸς τὰ
the gills How and the position holds of-the heart toward the
βράγχια, πρὸς μὲν τὴν ὄψιν ἐκ τῶν ἀνατομῶν δεῖ
gills for indeed the sight from the dissections one-must
θεωρεῖν, πρὸς δ' ἀκρίβειαν ἐκ τῶν ἱστοριῶν· ὡς δ' ἐν
to-study for but exactness from the inquiries as but in
κεφαλαίοις εἰπεῖν καὶ νῦν, ἔχει τόνδε τὸν τρόπον. Δόξειε
summary to-say also now it-holds this the way It-would-seem
μὲν γὰρ ἂν οὐχ ὡσαύτως ἔχειν τὴν θέσιν ἡ καρδία τοῖς
indeed for — not likewise to-hold the position the heart for-the
τε πεζοῖς τῶν ζῴων καὶ τοῖς ἰχθύσιν, ἔχει δ' ὡσαύτως.
both land of-the animals and for-the fish it-holds but likewise
Ἧι γὰρ νεύουσι τὰς κεφαλάς, ἐνταῦθ' ἡ καρδία τὸ
Where for they-incline the heads there the heart the
ὀξὺ ἔχει. Ἐπεὶ δὲ οὐχ ὡσαύτως αἱ κεφαλαὶ νεύουσι τοῖς
point has Since and not likewise the heads incline for-the
τε πεζοῖς τῶν ζῴων καὶ τοῖς ἰχθύσι, πρὸς τὸ στόμα ἡ
both land of-the animals and for-the fish toward the mouth the
καρδία τὸ ὀξὺ ἔχει. Τείνει δ' ἐξ ἄκρου τῆς καρδίας αὐλὸς
heart the point has Stretches and from tip of-the heart a-tube
φλεβονευρώδης εἰς τὸ μέσον, ᾗ συνάπτουσιν ἀλλήλοις
veiny-sinewy to the middle where join one-another
πάντα τὰ βράγχια. Μέγιστος μὲν οὖν οὗτός ἐστιν, ἔνθεν
all the gills Greatest indeed then this is on-this-side
δὲ καὶ ἔνθεν τῆς καρδίας καὶ ἕτεροι τείνουσιν εἰς ἄκρον
and and on-that of-the heart also others stretch to tip
ἑκάστου τῶν βραγχίων, δι' ὧν ἡ κατάψυξις γίνεται
of-each of-the gills through which the cooling comes-to-be

πρὸς τὴν καρδίαν, διαυλωνίζοντος ἀεὶ τοῦ ὕδατος διὰ
to the heart channeling always the water through
τῶν βραγχίων. Ὡσαύτως δὲ τοῖς ἀναπνέουσιν ὁ θώραξ
the gills Likewise and for-the breathing the chest
ἄνω καὶ κάτω κινεῖται πολλάκις δεχομένων τὸ πνεῦμα
up and down is-moved often receiving the breath
καὶ ἐξιέντων, ὡς τὰ βράγχια τοῖς ἰχθύσιν. Καὶ τὰ μὲν
and letting-out as the gills for-the fish And the indeed
ἀναπνέοντα ἐν ὀλίγῳ ἀέρι καὶ τῷ αὐτῷ ἀποπνίγονται·
breathing in little air and the same are-choked
ταχέως γὰρ ἑκάτερον αὐτῶν γίνεται θερμόν· θερμαίνει γὰρ
quickly for each of-them becomes hot heats for
ἡ τοῦ αἵματος θίξις ἑκάτερον. Θερμὸν δ' ὂν τὸ αἷμα
the of-the blood contact each Hot and being the blood
κωλύει τὴν κατάψυξιν· καὶ μὴ δυναμένων κινεῖν τῶν μὲν
prevents the cooling and not being-able to-move of-the indeed
ἀναπνεόντων τὸν πνεύμονα τῶν δ' ἐνύδρων τὰ βράγχια
breathing the lung of-the and water-dwelling the gills
διὰ πάθος ἢ διὰ γῆρας, τότε συμβαίνειν τὴν τελευτήν.
because-of affection or because-of old-age then to-happen the end

Every animal is born and dies, violently or naturally; natural death is old age, when lung or gills harden and the little heat is quenched by a small motion, painlessly. Birth is the nutritive soul's first share in heat, life its persistence, youth the growth of the cooling part, old age its decay. Palpitation is heat compressed by cold, as in fear; the pulse is the boiling of food's fluid in the heart; respiration, the chest rising with the heat and falling as it is cooled. The natural philosopher's study of health and disease borders on medicine.

17 Ἔστι μὲν οὖν πᾶσι τοῖς ζῴοις κοινὸν γένεσις καὶ θάνατος,
There-is indeed then to-all the animals common birth and death
οἱ δὲ τρόποι διαφέρουσι τῷ εἴδει· οὐ γὰρ ἀδιάφορος ἡ
the but ways differ in-the species not for undifferentiated the
φθορά, ἀλλ' ἔχει τι κοινόν. Θάνατος δ' ἐστὶν ὁ μὲν
destruction but it-has something common Death and is the-one indeed
βίαιος ὁ δὲ κατὰ φύσιν, βίαιος μὲν ὅταν ἡ ἀρχὴ
violent the-other and according-to nature violent indeed whenever the principle
ἔξωθεν ᾖ, κατὰ φύσιν δ' ὅταν ἐν αὐτῷ. Καὶ ἡ τοῦ
from-outside be according-to nature but whenever in itself And the of-the
μορίου σύστασις ἐξ ἀρχῆς τοιαύτη, ἀλλὰ μὴ ἐπίκτητόν
part constitution from beginning such but not acquired
τι πάθος. Τοῖς μὲν οὖν φυτοῖς αὔανσις, ἐν δὲ τοῖς ζῴοις
some affection To-the indeed then plants withering in but the animals
καλεῖται τοῦτο γῆρας. Ἔστι δὲ θάνατος καὶ ἡ φθορὰ
is-called this old-age There-is and death and the destruction
πᾶσιν ὁμοίως τοῖς μὴ ἀτελέσιν· τούτοις δὲ παρομοίως μέν,
to-all alike to-the not incomplete to-these but similarly indeed
ἄλλον δὲ τρόπον. Ἀτελῆ δὲ λέγω οἷον τά τε ᾠὰ καὶ τὰ
another but way Incomplete and I-mean such-as the both eggs and the
σπέρματα τῶν φυτῶν, ὅσα ἄρριζα. Πᾶσι μὲν οὖν ἡ
seeds of-the plants as-many-as rootless For-all indeed then the

φθορὰ γίνεται διὰ θερμοῦ τινὸς ἔκλειψιν, τοῖς δὲ τελείοις,
destruction comes-about through heat some failing to-the but complete
ἐν ᾧ τῆς οὐσίας ἡ ἀρχή. Αὕτη δ' ἐστίν, ὥσπερ εἴρηται
in which of-the substance the principle This and is just-as has-been-said
πρότερον, ἐν ᾧ τό τε ἄνω καὶ τὸ κάτω συνάπτει, τοῖς
earlier in which the both upper and the lower join to-the
μὲν φυτοῖς μέσον βλαστοῦ καὶ ῥίζης, τῶν δὲ ζῴων τοῖς
indeed plants middle of-shoot and root of-the and animals to-the
μὲν ἐναίμοις ἡ καρδία, τοῖς δ' ἀναίμοις τὸ ἀνάλογον.
indeed blooded the heart to-the but bloodless the analogous
Τούτων δ' ἔνια δυνάμει πολλὰς ἀρχὰς ἔχουσιν, οὐ μέντοι
Of-these and some in-potentiality many principles have not however
γε ἐνεργείᾳ. Διὸ καὶ τῶν ἐντόμων ἔνια διαιρούμενα
at-least in-actuality Wherefore also of-the insects some being-divided
ζῶσι, καὶ τῶν ἐναίμων ὅσα μὴ ζωτικὰ λίαν εἰσί, πολὺν
live and of-the blooded as-many-as not vital very are much
χρόνον ζῶσιν ἐξῃρημένης τῆς καρδίας, οἷον αἱ χελῶναι
time live having-been-removed the heart such-as the tortoises
καὶ κινοῦνται τοῖς ποσίν, ἐπόντων τῶν χελωνίων, διὰ
and they-move with-the feet being-on the shells because-of
τὸ μὴ συγκεῖσθαι τὴν φύσιν αὐτῶν εὖ, παραπλησίως δὲ τοῖς
the not to-be-composed the nature of-them well similarly but to-the
ἐντόμοις. Ἡ δ' ἀρχὴ τῆς ζωῆς ἐκλείπει τοῖς ἔχουσιν, ὅταν
insects The and principle of-the life fails to-the having whenever
μὴ καταψύχηται τὸ θερμὸν τὸ κοινωνοῦν αὐτῆς. Καθάπερ
not be-cooled the heat the sharing-in it Just-as
γὰρ εἴρηται πολλάκις, συντήκεται αὐτὸ ὑφ' αὑτοῦ. Ὅταν
for has-been-said often it-melts itself by itself Whenever
οὖν τοῖς μὲν ὁ πλεύμων τοῖς δὲ τὰ βράγχια
then for-the-ones indeed the lung for-the-others and the gills
σκληρύνηται, διὰ χρόνου μῆκος ξηραινομένων τοῖς μὲν
grow-hard because-of of-time length being-dried for-the-ones indeed

τῶν βραγχίων τοῖς δὲ τοῦ πλεύμονος, καὶ γινομένων
the gills for-the-others and the lung and becoming
γεηρῶν, οὐ δύναται ταῦτα τὰ μόρια κινεῖν οὐδ' αἴρειν καὶ
earthy not can these the parts to-move nor to-raise and
συνάγειν. Τέλος δὲ γινομένης ἐπιτάσεως καταμαραίνεται
to-contract Finally and occurring intensification withers-away
τὸ πῦρ. Διὸ καὶ μικρῶν παθημάτων ἐπιγινομένων ἐν
the fire Wherefore also small affections supervening in
τῷ γήρᾳ ταχέως τελευτῶσιν· διὰ γὰρ τὸ ὀλίγον εἶναι
the old-age quickly they-die because-of for the little to-be
τὸ θερμόν, ἅτε τοῦ πλείστου διαπεπνευκότος ἐν τῷ
the heat inasmuch-as the most having-breathed-away in the
πλήθει τῆς ζωῆς, ἥτις ἂν ἐπίτασις γένηται τοῦ μορίου,
length of-the life whatever — intensification come-to-be of-the part
ταχέως ἀποσβέννυται· ὥσπερ γὰρ ἀκαριαίας καὶ μικρᾶς ἐν
quickly it-is-quenched just-as for tiny and small in
αὐτῷ φλογὸς ἐνούσης διὰ μικρὰν κίνησιν ἀποσβέννυται.
it flame being-in because-of small motion it-is-quenched
Διὸ καὶ ἄλυπός ἐστιν ὁ ἐν τῷ γήρᾳ θάνατος· οὐδενὸς
Wherefore also painless is the in the old-age death no
γὰρ βιαίου πάθους αὐτοῖς συμβαίνοντος τελευτῶσιν, ἀλλ'
for violent affection to-them happening they-die but
ἀναίσθητος ἡ τῆς ψυχῆς ἀπόλυσις γίνεται παντελῶς. Καὶ
imperceptible the of-the soul release comes-to-be entirely And
τῶν νοσημάτων ὅσα ποιοῦσι τὸν πνεύμονα σκληρὸν
of-the diseases as-many-as make the lung hard
ἢ φύμασιν ἢ περιττώμασιν ἢ θερμότητος νοσηματικῆς
either by-tumors or by-residues or of-heat morbid
ὑπερβολῇ, καθάπερ ἐν τοῖς πυρετοῖς, πυκνὸν τὸ πνεῦμα
by-excess as in the fevers frequent the breath
ποιοῦσι διὰ τὸ μὴ δύνασθαι τὸν πνεύμονα μακρὰν
they-make because-of the not to-be-able the lung far

αἴρειν ἄνω καὶ συνίζειν. Τέλος δ', ὅταν μηκέτι δύνωνται
to-raise up and to-contract Finally and whenever no-longer they-can
κινεῖν, τελευτῶσιν ἀποπνεύσαντες.
to-move they-die having-breathed-out
Γένεσις μὲν οὖν ἐστὶν ἡ πρώτη μέθεξις ἐν τῷ θερμῷ 18
Birth indeed then is the first participation in the heat
τῆς θρεπτικῆς ψυχῆς, ζωὴ δ' ἡ μονὴ ταύτης. Νεότης
of-the nutritive soul life and the persistence of-this Youth
δ' ἐστὶν ἡ τοῦ πρώτου καταψυκτικοῦ μορίου αὔξησις,
and is the of-the first cooling part growth
γῆρας δ' ἡ τούτου φθίσις, ἀκμὴ δὲ τὸ τούτων μέσον.
old-age and the of-this decay prime and the of-these middle
Τελευτὴ δὲ καὶ φθορὰ βίαιος μὲν ἡ τοῦ θερμοῦ σβέσις
End and and destruction violent indeed the of-the heat quenching
καὶ μάρανσις· φθαρείη γὰρ ἂν δι' ἀμφοτέρας ταύτας
and withering it-would-perish for — through both these
τὰς αἰτίας, ἡ δὲ κατὰ φύσιν τοῦ αὐτοῦ τούτου
the causes the and according-to nature of-the same this
μάρανσις διὰ χρόνου μῆκος γινομένη καὶ τελειότητα.
withering through of-time length occurring and completion
Τοῖς μὲν οὖν φυτοῖς αὔανσις, ἐν δὲ τοῖς ζῴοις καλεῖται
To-the indeed then plants withering in but the animals is-called
θάνατος. Τούτου δ' ὁ μὲν ἐν γήρᾳ θάνατος μάρανσις
death Of-this and the indeed in old-age death withering
τοῦ μορίου δι' ἀδυναμίαν τοῦ καταψύχειν ὑπὸ γήρως.
of-the part through inability of-the to-cool by old-age
Τί μὲν οὖν ἐστὶ γένεσις καὶ ζωὴ καὶ θάνατος, καὶ
What indeed then is birth and life and death and
διὰ τίνας αἰτίας ὑπάρχουσι τοῖς ζῴοις, εἴρηται.
because-of what causes they-belong to-the animals it-has-been-said

19 Δῆλον δ' ἐκ τούτων καὶ διὰ τίν' αἰτίαν τοῖς μὲν
Clear and from these also because-of what cause to-the indeed
ἀναπνέουσι τῶν ζῴων ἀποπνίγεσθαι συμβαίνει ἐν τῷ
breathing of-the animals to-be-choked happens in the
ὑγρῷ, τοῖς δ' ἰχθύσιν ἐν τῷ ἀέρι· τοῖς μὲν γὰρ
liquid to-the but fish in the air to-the-ones indeed for
διὰ τοῦ ὕδατος ἡ κατάψυξις γίνεται, τοῖς δὲ διὰ
through the water the cooling comes-about to-the-others and through
τοῦ ἀέρος, ὧν ἑκάτερα στερίσκεται μεταβάλλοντα τοὺς
the air of-which each is-deprived changing the
τόπους. Ἡ δ' αἰτία τῆς κινήσεως τοῖς μὲν τῶν
places The and cause of-the motion for-the-ones indeed of-the
βραγχίων τοῖς δὲ τοῦ πνεύμονος, ὧν αἰρομένων καὶ
gills for-the-others and of-the lung which being-raised and
συνιζόντων τὰ μὲν ἐκπνέουσι καὶ εἰσπνέουσι τὰ δὲ
contracting the-ones indeed breathe-out and breathe-in the-others and
δέχονται τὸ ὑγρὸν καὶ ἐξιᾶσιν, ἔτι δ' ἡ σύστασις τοῦ
receive the moist and let-it-out further and the constitution of-the
ὀργάνου, τόνδ' ἔχει τὸν τρόπον.
organ this has the way

20 Τρία ἐστὶ τὰ συμβαίνοντα περὶ τὴν καρδίαν, ἃ δοκεῖ
Three are the happening-things about the heart which seem
τὴν αὐτὴν φύσιν ἔχειν, ἔχει δ' οὐ τὴν αὐτήν, πήδησις
the same nature to-have it-has but not the same palpitation
καὶ σφυγμὸς καὶ ἀναπνοή. Πήδησις μὲν οὖν ἐστὶ σύνωσις
and pulse and respiration Palpitation indeed then is compression
τοῦ θερμοῦ τοῦ ἐν αὐτῇ διὰ κατάψυξιν περιττωματικὴν
of-the heat the in it because-of cooling residual
ἢ συντηκτικήν, οἷον ἐν τῇ νόσῳ τῇ καλουμένῃ παλμῷ,
or wasting such-as in the disease the so-called palpitation
καὶ ἐν ἄλλαις δὲ νόσοις, καὶ ἐν τοῖς φόβοις δέ· καὶ γὰρ
and in other and diseases and in the fears too and for

οἱ φοβούμενοι καταψύχονται τὰ ἄνω, τὸ δὲ θερμὸν
those being-afraid are-cooled the upper-parts the and heat
ὑποφεῦγον καὶ συστελλόμενον ποιεῖ τὴν πήδησιν, εἰς
retreating and contracting makes the palpitation into
μικρὸν συνωθούμενον οὕτως ὥστ' ἐνίοτ' ἀποσβέννυσθαι
small being-compressed so so-that sometimes to-be-quenched
τὰ ζῷα καὶ ἀποθνήσκειν διὰ φόβον καὶ διὰ πάθος
the animals and to-die because-of fear and because-of affection
νοσηματικόν. Ἡ δὲ συμβαίνουσα σφύξις τῆς καρδίας, ἣν
morbid The and occurring beating of-the heart which
ἀεὶ φαίνεται ποιουμένη συνεχῶς, ὁμοία φύμασίν ἐστιν, ἣν
always appears being-made continuously like to-tumors is which
ποιοῦνται κίνησιν μετ' ἀλγηδόνος διὰ τὸ παρὰ φύσιν
they-make motion with pain because-of the contrary-to nature
εἶναι τῷ αἵματι τὴν μεταβολήν. Γίνεται δὲ μέχρι οὗ ἂν
to-be for-the blood the change It-goes-on and until which —
πυωθῇ πεφθέν. ἔστι δ' ὅμοιον ζέσει τοῦτο τὸ πάθος·
it-suppurate having-been-concocted it-is and like to-boiling this the affection
ἡ γὰρ ζέσις γίνεται πνευματουμένου τοῦ ὑγροῦ ὑπὸ τοῦ
the for boiling comes-about being-vaporized the moist by the
θερμοῦ· αἴρεται γὰρ διὰ τὸ πλείω γίνεσθαι τὸν ὄγκον.
heat it-rises for because-of the more to-become the bulk
Παῦλα δ' ἐν μὲν τοῖς φύμασιν, ἐὰν μὴ διαπνεύσῃ,
Cessation and in indeed the tumors if not it-transpire
παχυτέρου γινομένου τοῦ ὑγροῦ, σῆψις, τῇ δὲ ζέσει ἡ
thicker becoming the moist rotting in-the but boiling the
ἔκπτωσις διὰ τῶν ὁριζόντων. Ἐν δὲ τῇ καρδίᾳ ἡ
overflow through the bounding-walls In and the heart the
τοῦ ἀεὶ προσιόντος ἐκ τῆς τροφῆς ὑγροῦ διὰ τῆς
of-the always coming-in from the nourishment moist through the
θερμότητος ὄγκωσις ποιεῖ σφυγμόν, αἰρομένη πρὸς τὸν
heat swelling makes pulse rising toward the

ἔσχατον χιτῶνα τῆς καρδίας. Καὶ τοῦτ' ἀεὶ γίνεται
outermost coat of-the heart And this always comes-about
συνεχῶς· ἐπιρρεῖ γὰρ ἀεὶ τὸ ὑγρὸν συνεχῶς, ἐξ οὗ
continuously flows-in for always the moist continuously from which
γίνεται ἡ τοῦ αἵματος φύσις· πρῶτον γὰρ ἐν τῇ καρδίᾳ
comes-to-be the of-the blood nature first for in the heart
δημιουργεῖται. Δῆλον δ' ἐν τῇ γενέσει ἐξ ἀρχῆς· οὔπω γὰρ
it-is-fashioned Clear and in the generation from beginning not-yet for
διωρισμένων τῶν φλεβῶν φαίνεται ἔχουσα αἷμα. Καὶ διὰ
distinguished the veins it-appears having blood And because-of
τοῦτο σφύζει μᾶλλον τοῖς νεωτέροις τῶν πρεσβυτέρων·
this beats more in-the younger than-the older
γίνεται γὰρ ἡ ἀναθυμίασις πλείων τοῖς νεωτέροις. Καὶ
comes-to-be for the exhalation greater in-the younger And
σφύζουσιν αἱ φλέβες πᾶσαι, καὶ ἅμα ἀλλήλαις, διὰ
beat the veins all and at-once with-one-another because-of
τὸ ἠρτῆσθαι ἐκ τῆς καρδίας. Κινεῖ δ' ἀεί· ὥστε κἀκεῖναι
the to-depend from the heart It-moves and always so-that those-too
αἰεί, καὶ ἅμα ἀλλήλαις, ὅτε κινεῖ. Ἀναπήδησις μὲν οὖν
always and at-once with-one-another when it-moves Leaping indeed then
ἐστὶν ἡ γινομένη ἄντωσις πρὸς τὴν τοῦ ψυχροῦ σύνωσιν,
is the occurring counter-thrust against the of-the cold compression
σφύξις δ' ἡ τοῦ ὑγροῦ θερμαινομένου πνευμάτωσις.
pulse and the of-the moist being-heated vaporization

21 Ἡ δ' ἀναπνοὴ γίνεται αὐξανομένου τοῦ θερμοῦ, ἐν ᾧ ἡ
The and respiration comes-about increasing the heat in which the
ἀρχὴ ἡ θρεπτική. Καθάπερ γὰρ καὶ τἆλλα δεῖται τροφῆς,
principle the nutritive Just-as for also the-others need nourishment
κἀκεῖνο, καὶ τῶν ἄλλων μᾶλλον· καὶ γὰρ τοῖς ἄλλοις ἐκεῖνο
that-too and than-the others more and for to-the others that
τῆς τροφῆς αἴτιόν ἐστιν. Ἀνάγκη δὴ πλέον γινόμενον αἴρειν
of-the nourishment cause is Necessary indeed more becoming to-raise

τὸ ὄργανον. Δεῖ δ' ὑπολαβεῖν τὴν σύστασιν τοῦ ὀργάνου
the organ One-must and to-suppose the constitution of-the organ
παραπλησίαν μὲν εἶναι ταῖς φύσαις ταῖς ἐν τοῖς χαλκείοις·
similar indeed to-be to-the bellows the in the forges
οὐ πόρρω γὰρ οὔθ' ὁ πνεύμων οὔθ' ἡ καρδία πρὸς τὸ
not far for neither the lung nor the heart for the
δέξασθαι σχῆμα τοιοῦτον· διπλοῦν δ' εἶναι τὸ τοιοῦτον·
to-receive shape such double and to-be the such
δεῖ γὰρ ἐν τῷ μέσῳ τὸ θρεπτικὸν εἶναι τῆς φυσικῆς
it-must for in the middle the nutritive to-be of-the natural
δυνάμεως. Αἴρεται μὲν οὖν πλεῖον γενόμενον, αἰρομένου δ'
power Rises indeed then more having-become rising and
ἀναγκαῖον αἴρεσθαι καὶ τὸ περιέχον αὐτὸ μόριον. Ὅπερ
necessary to-rise also the surrounding it part Which-very-thing
φαίνονται ποιεῖν οἱ ἀναπνέοντες· αἴρουσι γὰρ τὸν θώρακα
appear to-do the breathing they-raise for the chest
διὰ τὸ τὴν ἀρχὴν τὴν ἐνοῦσαν αὐτῷ τοῦ τοιούτου μορίου
because-of the the principle the being-in it of-the such part
ταὐτὸ τοῦτο ποιεῖν· αἰρομένου γάρ, καθάπερ εἰς τὰς φύσας,
the-same this to-do rising for as into the bellows
ἀναγκαῖον εἰσφέρειν τὸν ἀέρα τὸν θύραθεν, καὶ ψυχρὸν ὄντα
necessary to-bring-in the air the from-outside and cold being
καὶ καταψύχοντα σβεννύναι τὴν ὑπεροχὴν τὴν τοῦ πυρός.
and cooling to-quench the excess the of-the fire
Ὥσπερ δ' αὐξανομένου ᾔρετο τοῦτο τὸ μόριον, καὶ
Just-as and increasing rose this the part also
φθίνοντος ἀναγκαῖον συνίζειν, καὶ συνίζοντος ἐξιέναι τὸν
decaying necessary to-contract and contracting to-go-out the
ἀέρα τὸν εἰσελθόντα πάλιν, εἰσιόντα μὲν ψυχρὸν ἐξιόντα δὲ
air the having-come-in again entering indeed cold going-out but
θερμὸν διὰ τὴν ἁφὴν τοῦ θερμοῦ τοῦ ἐνόντος ἐν τῷ μορίῳ
hot because-of the contact of-the heat of-the being-in in the part

τούτῳ, καὶ μάλιστα τοῖς τὸν πνεύμονα ἔναιμον ἔχουσιν· εἰς
this and most for-those the lung blooded having into
πολλοὺς γὰρ οἷον αὐλῶνας τὰς σύριγγας ἐμπίπτειν τὰς ἐν
many for as-it-were channels the tubes to-fall the in
τῷ πνεύμονι, ὧν παρ' ἑκάστην παρατέτανται φλέβες, ὥστε
the lung of-which beside each are-stretched veins so-that
δοκεῖν ὅλον εἶναι τὸν πνεύμονα πλήρη αἵματος. Καλεῖται δ'
to-seem whole to-be the lung full of-blood Is-called and
ἡ μὲν εἴσοδος τοῦ ἀέρος ἀναπνοή, ἡ δ' ἔξοδος ἐκπνοή.
the indeed entrance of-the air inhalation the and exit exhalation
Καὶ ἀεὶ δὴ τοῦτο γίνεται συνεχῶς, ἕωσπερ ἂν ζῇ καὶ
And always indeed this comes-about continuously as-long-as — it-live and
κινῇ τοῦτο τὸ μόριον συνεχῶς. Καὶ διὰ τοῦτο ἐν τῷ
move this the part continuously And because-of this in the
ἀναπνεῖν καὶ ἐκπνεῖν ἐστὶ τὸ ζῆν. Τὸν αὐτὸν δὲ τρόπον καὶ
to-breathe and to-breathe-out is the to-live The same and way also
τοῖς ἰχθύσιν ἡ κίνησις γίνεται τῶν βραγχίων. Αἰρομένου
for-the fish the motion comes-about of-the gills Rising
μὲν γὰρ τοῦ θερμοῦ τοῦ ἐν τῷ αἵματι διὰ τῶν μορίων
indeed for the heat the in the blood through the parts
αἴρονται καὶ τὰ βράγχια, καὶ διιᾶσι τὸ ὕδωρ· κατιόντος
rise also the gills and let-through the water descending
δὲ πρὸς τὴν καρδίαν διὰ τῶν πόρων καὶ καταψυχομένου
and to the heart through the passages and being-cooled
συνίζουσι, καὶ ἀφιᾶσι τὸ ὕδωρ. Ἀεὶ δ' αἰρομένου τοῦ
they-contract and let-out the water Always and rising the
ἐν τῇ καρδίᾳ, ἀεὶ δέχεται πάλιν καταψυχομένου. Διὸ
in the heart always it-receives again being-cooled Wherefore
κἀκείνοις τοῦ ζῆν καὶ μὴ ζῆν τὸ τέλος ἐστὶν ἐν τῷ
also-for-those of-the to-live and not to-live the end is in the
ἀναπνεῖν, καὶ τούτοις ἐν τῷ δέχεσθαι τὸ ὑγρόν.
to-breathe and for-these in the to-receive the moist

Περὶ μὲν οὖν ζωῆς καὶ θανάτου καὶ τῶν συγγενῶν ταύτης
About indeed then life and death and the kindred-things of-this
τῆς σκέψεως, σχεδὸν εἴρηται περὶ πάντων. Περὶ δὲ ὑγιείας
the inquiry roughly it-has-been-said about all About and health
καὶ νόσου οὐ μόνον ἐστὶν ἰατροῦ ἀλλὰ καὶ τοῦ φυσικοῦ
and disease not only it-is of-a-doctor but also of-the natural-philosopher
μέχρι του τὰς αἰτίας εἰπεῖν. Ἧι δὲ διαφέρουσι καὶ
as-far-as some-point the causes to-state In-what and they-differ and
ᾗ διαφέροντα θεωροῦσιν, οὐ δεῖ λανθάνειν, ἐπεὶ ὅτι γε
in-what differing they-study not must to-escape-notice since that at-least
σύνορος ἡ πραγματεία μέχρι τινός ἐστι, μαρτυρεῖ τὸ
bordering the study up-to some-point is bears-witness the
γινόμενον· τῶν τε γὰρ ἰατρῶν ὅσοι κομψοὶ ἢ περίεργοι,
happening of-the both for doctors as-many-as accomplished or curious
λέγουσί τι περὶ φύσεως καὶ τὰς ἀρχὰς ἐκεῖθεν ἀξιοῦσι
say something about nature and the principles from-there think-fit
λαμβάνειν, καὶ τῶν περὶ φύσεως πραγματευθέντων οἱ
to-take and of-the about nature having-labored the
χαριέστατοι σχεδὸν τελευτῶσιν εἰς τὰς ἀρχὰς τὰς ἰατρικάς.
most-accomplished roughly end in the principles the medical