

Σ'. σύμμικτοι προτροπαὶ πρὸς τε τὴν πρακτικὴν καὶ  
πολιτικὴν ἀρετὴν καὶ πρὸς τὴν τῆς τελειοτέρας  
κατὰ νοῦν σοφίας κτῆσίν τε καὶ χρῆσιν

[3.21-23]

ἐπεὶ δὲ ἀνθρώποις διαλεγόμεθα, ἀλλ' οὐχὶ 36.27  
τοῖς τὴν θεῖαν μοῖραν τῆς ζωῆς πρόχειρον ἔχουσι, δεῖ  
συμμιγνύναι ταῖς τοιαύταις παρακλήσεσι τὰς πρὸς τὸν 37.1  
πολιτικὸν καὶ πρακτικὸν βίον προτροπὰς. ὥδε οὖν  
λέγωμεν· τὰ ὑποκείμενα πρὸς τὸν βίον ἡμῖν, οἷον 37.3  
σῶμα καὶ περὶ τὸ σῶμα, καθάπερ ὄργανά τινα  
ὑπόκειται, τούτων δ' ἐπικίνδυνός ἐστιν ἡ χρῆσις, καὶ 37.5  
πλέον θάτερον ἀπεργάζεται τοῖς μὴ δεόντως αὐτοῖς  
χρωμένοις. δεῖ τοίνυν ὀρέγεσθαι τῆς ἐπιστήμης κτᾶ-  
σθαί τε αὐτὴν καὶ χρῆσθαι αὐτῇ προσηκόντως, δι' ἧς 37.8  
πάντα ταῦτα εὖ θησόμεθα φιλοσοφητέον ἄρα ἡμῖν,  
εἰ μέλλομεν ὀρθῶς πολιτεύσασθαι καὶ τὸν ἑαυτῶν βίον **πολιτεύσεσθαι**  
διάξειν ὠφελίμως. 37.11

[36.27-37.11]

37.2 βιον και πρακτικον L; {V} || 3-4 [οἷον σῶμα καὶ περὶ τὸ σῶμα] Pistelli; οἷον <τὸ> σῶμα καὶ <τὰ>  
Kiessling → || 10 πολιτεύσεσθαι Kiessling → || 11 ὠφελιμεθα R (corrected R<sup>1</sup>, *supra lineam*)

ἔτι τοίνυν ἄλλαι μὲν εἰσιν αἱ 37.11  
ποιούσαι ἕκαστον τῶν ἐν τῷ βίῳ πλεονεκτημάτων ἐπι-  
στήμαι, ἄλλαι δὲ αἱ χρώμεναι ταύταις, καὶ ἄλλαι μὲν 37.13  
αἱ ὑπηρετούσαι, ἕτεραι δὲ αἱ ἐπιτάττουσαι, ἐν αἷς ἐστιν  
ὡς ἂν ἡγεμονικωτέραις ὑπαρχούσαις τὸ κυρίως ὂν ἀγα- 37.15  
θόν. εἰ τοίνυν μόνη ἡ τοῦ κρίνειν ἔχουσα τὴν ὀρθό-  
τητα καὶ ἡ τῷ λόγῳ χρωμένη καὶ ἡ τὸ ὅλον ἀγαθὸν 37.17  
θεωροῦσα, ἣτις ἐστὶ φιλοσοφία, χρῆσθαι πᾶσι καὶ ἐπι-  
τάττειν κατὰ φύσιν δύναται, φιλοσοφητέον ἐκ παντὸς  
τρόπου, ὡς μόνης φιλοσοφίας τὴν ὀρθὴν κρίσιν καὶ 37.20  
τὴν ἀναμάρτητον ἐπιτακτικὴν φρόνησιν ἐν ἑαυτῇ περιε-  
χούσης. ἔτι τοίνυν, ἐπεὶ τὰ δυνατὰ καὶ ὠφέλιμα πάν-  
τες αἰρούμεθα, παραδεικτέον ὡς τῷ φιλοσοφεῖν ἀμ- 37.23  
φότερα ταῦτα ὑπάρχει, καὶ ὅτι τὴν χαλεπότητα τῆς  
κτῆσεως ὑποδεεστέραν ἔχει τοῦ μεγέθους τῆς ὠφελείας·  
τὰ γὰρ ῥᾶν πάντες ἥδιον πονοῦμεν. 37.26

[37.11-26]

37.13 ταύταις] τούτοις Kiessling || 17 [καὶ] ἡ τῷ λόγῳ χρωμένη [καὶ] ἡ V || 19-20 [φιλοσοφητέον ἐκ  
παντὸς τρόπου] Düring → || 20 <της> φιλοσοφίας L || 20 κρίσιν] χρῆσιν R || 23 παραδεικτέον] παρα-  
δεκτέον Düring; ἀποδεικτέον Pistelli → || 23 τὸ] τι L || 26 πονοῦμεν] ποιούμεν V, Arcerius, Flashar →

ὅτι μὲν οὖν τὰς 37.26  
περὶ τῶν δικαίων καὶ τῶν συμφερόντων, ἔτι δὲ περὶ 38.1

φύσεώς τε καὶ τῆς ἄλλης ἀληθείας ἐπιστήμας δυνατοὶ  
λαβεῖν ἔσμεν, ῥᾶδιον ἐπιδείξαι. αἰεὶ γὰρ γνωριμώτερα 38.3  
τὰ πρότερα τῶν ὑστέρων καὶ τὰ βελτίω τὴν φύσιν  
τῶν χειρόνων· τῶν γὰρ ὠρισμένων καὶ τεταγμένων 38.5  
ἐπιστήμη μᾶλλον ἔστιν ἢ τῶν ἐναντίων, ἔτι δὲ τῶν  
αἰτίων ἢ τῶν ἀποβαινόντων. ἔστι δ' ὠρισμένα καὶ 38.8  
τεταγμένα τὰγαθὰ τῶν κακῶν μᾶλλον, ὥσπερ ἄνθρω-  
πος ἐπιεικῆς ἀνθρώπου φαύλου· τὴν αὐτὴν γὰρ ἔχειν  
ἀναγκαῖον αὐτὰ πρὸς ἄλληλα διαφοράν. αἰτία τε μάλ- 38.10  
λον τὰ πρότερα τῶν ὑστέρων (ἐκείνων γὰρ ἀναιρου-  
μένων ἀναιρεῖται τὰ τὴν οὐσίαν ἐξ ἐκείνων ἔχοντα, 38.12  
μήκη μὲν ἀριθμῶν, ἐπίπεδα δὲ μηκῶν, στερεὰ δὲ ἐπι-  
πέδων), στοιχεῖα δὲ τῶν ὀνομαζομένων συλλαβῶν. 38.14

----- [37.26-38.14]

38.3 γνωριμοτερα L; γνωριμώτερα <ἀμφότερα> DCM 81.7 → || 13 ἀριθμῶν] στιγμῶν Pistelli → ||  
14 [στοιχεῖα δὲ τῶν ὀνομαζομένων συλλαβῶν] DCM 81.16; συλλαβαὶ δὲ τῶν ὀνομαζομένων  
στοιχείων Kiessling →

ὥστε 38.14  
εἴπερ ψυχὴ μὲν σώματος ἄμεινον (ἀρχικώτερον γὰρ τὴν  
φύσιν ἔστί), περὶ δὲ σῶμα τέχναι καὶ φρονήσεις εἰσὶν 38.17  
ἰατρικὴ τε καὶ γυμναστικὴ (ταύτας γὰρ ἡμεῖς ἐπιστήμας  
τίθεμεν καὶ κεκτῆσθαί τινας αὐτάς φαμεν), δῆλον ὅτι  
καὶ περὶ ψυχὴν καὶ τὰς ψυχικὰς ἀρετάς ἔστί τις ἐπιμέ- 38.20  
λεια καὶ τέχνη, καὶ δυνατοὶ λαβεῖν αὐτὴν ἔσμεν, εἴπερ  
γε καὶ τῶν μετ' ἀγνοίας πλείονος καὶ γινῶναι χαλε-  
πωτέρων. 38.22

----- [38.14-22]

38.16 <τὸ> σῶμα L || 19 ψυχικὰς] ψυχῆς RV →

ὁμοίως δὲ καὶ τῶν περὶ φύσεως· πολὺ γὰρ 38.22  
πρότερον ἀναγκαῖον τῶν αἰτίων καὶ τῶν στοιχείων  
εἶναι φρόνησιν ἢ τῶν ὑστέρων. οὐ γὰρ ταῦτα τῶν 39.1  
ἄκρων οὐδ' ἐκ τούτων τὰ πρῶτα πέφυκεν, ἀλλ' ἐξ  
ἐκείνων καὶ δι' ἐκείνων τὰλλα γίγνεται καὶ συνίστα- 39.3  
ται φανερώς. εἴτε γὰρ πῦρ εἴτ' ἀήρ εἴτε ἀριθμὸς εἴτε  
ἄλλαι τινὲς φύσεις αἰτίαι καὶ πρῶται τῶν ἄλλων, ἀδύ- 39.5  
νατον τῶν ἄλλων τι γινώσκειν ἐκείνας ἀγνοοῦντας·  
πῶς γὰρ ἂν τις ἢ λόγον γνωρίζοι συλλαβὰς ἀγνοῶν,  
ἢ ταύτας ἐπίστατο μηδὲν τῶν στοιχείων εἰδώς; 39.8

----- [38.22-39.8]

39.1 ὑστέρων] ἀποβαινόντων Gigon || 2 ἄκρων] ἀρχῶν Kiessling; πρῶτων Pistelli ||  
3 <καὶ> τὰλλα DCM 81.23 || 5 πρῶται] πρότεροι Richards

ὅτι μὲν οὖν τῆς ἀληθείας καὶ τῆς περὶ ψυχὴν 39.9

ἀρετῆς ἐστὶν ἐπιστήμη καὶ διότι δυνατοὶ λαβεῖν αὐτάς  
ἐσμεν, ταῦτα ἡμῖν εἰρήσθω περὶ αὐτῶν· ὅτι δὲ μέγιστόν  
ἐστὶ τῶν ἀγαθῶν καὶ πάντων ὠφελιμώτατον τῶν ἄλλων, 39.12  
ἐκ τῶνδε δῆλον. πάντες γὰρ ὁμολογοῦμεν ὅτι δεῖ μὲν  
τὸν σπουδαιότατον ἄρχειν καὶ τὸν τὴν φύσιν κράτιστον,  
τὸν δὲ νόμον ἄρχοντα καὶ κύριον εἶναι μόνον· οὗτος 39.15  
δὲ φρόνησις τις καὶ λόγος ἀπὸ φρονήσεως ἐστίν. [16] ἔτι  
δὲ τίς ἡμῖν κανὼν ἢ τίς ὅρος ἀκριβέστερος τῶν ἀγα-  
θῶν πλην ὁ φρόνιμος; ὅσα γὰρ ἂν οὗτος ἔλοιτο κατὰ 39.18  
τὴν ἐπιστήμην αἰρούμενος, ταῦτ' ἐστὶν ἀγαθὰ, καὶ [καὶ]  
κακὰ δὲ τὰ ἐναντία τούτοις. ἐπεὶ δὲ πάντες αἰροῦνται 39.20  
μάλιστα τὰ κατὰ τὰς οἰκείας ἕξεις (τὸ μὲν γὰρ δικαίως  
ζῆν ὁ δίκαιος, τὸ δὲ κατὰ τὴν ἀνδρείαν ὁ τὴν ἀνδρείαν 39.22  
ἔχων, ὁ δὲ σώφρων τὸ σωφρονεῖν ὁμοίως), δῆλον ὅτι  
καὶ τὸ φρονεῖν ὁ φρόνιμος αἰρήσεται πάντων μάλιστα·  
τοῦτο γὰρ ἔργον ταύτης τῆς δυνάμεως. ὥστε φανερόν 39.25  
ὅτι κατὰ τὴν κυριωτάτην κρίσιν κράτιστόν ἐστὶ τῶν  
ἀγαθῶν ἢ φρόνησις. 40.1

[39.9-40.1]

39.11 ὅτι δὲ <καὶ> DCM 81.24 → || 13 μὲν] μὴ ἓνα Allan → || 13-14 μὲν τὸν] τὸν μὲν Richards || 14 φύσιν] φρόνησιν Gigon || 17 ἀκριβέστερος] ἀκριβέστατος DCM 82.2 || 18-19 [κατὰ τὴν ἐπιστήμην αἰρούμενος] DCM 82.3 || 19 [καὶ] DCM 82.4 → || 21 [τὰ] DCM 82.5 || 24 καὶ <κατὰ> τὸ φρονεῖν Monan

οὐ δὴ δεῖ φεύγειν φιλοσοφίαν, 40.1  
εἴπερ ἐστὶν ἡ μὲν φιλοσοφία, καθάπερ οἴομεθα, κτήσις  
τε καὶ χρῆσις σοφίας, ἡ δὲ σοφία τῶν μεγίστων 40.3  
ἀγαθῶν· οὐδὲ δεῖ χρημάτων μὲν ἕνεκα πλεῖν ἐφ'  
Ἡρακλέους στήλας καὶ πολλάκις κινδυνεύειν, διὰ δὲ 40.5  
φρόνησιν μηδὲν πονεῖν μηδὲ δαπανᾶν. ἢ μὴν ἀνδρα-  
ποδώδες γε τοῦ ζῆν ἀλλὰ μὴ τοῦ ζῆν εὖ γλίχασθαι,  
καὶ ταῖς τῶν πολλῶν αὐτὸν ἀκολουθεῖν δόξαις ἀλλὰ 40.8  
μὴ τοὺς πολλοὺς ἀξιοῦντες αὐτοῦ, καὶ τὰ μὲν χρή-  
ματα ζητεῖν τῶν δὲ καλῶν μηδεμίαν ἐπιμέλειαν ποι-  
εῖσθαι τοπαράπαν. 40.11

[40.1-11]

40.4 [μὲν] L; {V} || 6 δαπανᾶν <ἀίσχρον ἐστι> Arcerius || 9 ἀξιοῦντες FLR: ἀξιοῦν ταῖς F<sup>2</sup> (in margin), L<sup>2</sup> (in margin); {V} → || 9 αὐτοῦ FLR: αὐτοῦ V → || 10 ζητεῖν <ἐπιπόνως> Gigon

καὶ περὶ μὲν ὠφελείας καὶ μεγέθους τοῦ πράγ-	40.12
ματος ἰκανῶς ἀποδεδείχθαι νομίζω, διότι δὲ πολλῶ	40.14
ῥάστη τῶν ἄλλων ἀγαθῶν ἢ κτήσις αὐτῆς, ἐκ τῶνδε	<b>παρὰ</b>
πεισθείη τις ἄν. τὸ γὰρ μήτε μισθοῦ περὶ τῶν ἄν-	40.16
θρώπων γινομένου τοῖς φιλοσοφοῦσι, δι' ὃν συντόνως	40.18
οὕτως ἄν διαπονήσειαν, πολὺ τε προεμένους εἰς τὰς	40.20
ἄλλας τέχνας ὅμως ἐξ ὀλίγου χρόνου θέοντας παρελη-	40.22
λυθέναι ταῖς ἀκριβείαις, σημείον μοι δοκεῖ τῆς περὶ	40.25
τὴν φιλοσοφίαν εἶναι ῥαστώνης. ἔτι δὲ τὸ πάντας	41.1
φιλοχωρεῖν ἐπ' αὐτῇ καὶ βούλεσθαι σχολάζειν ἀφε-	41.3
μένους τῶν ἄλλων ἀπάντων, οὐ μικρὸν τεκμήριον ὅτι	41.5
μεθ' ἡδονῆς ἢ προσεδρεῖα γίγνεται· πονεῖν γὰρ οὐδεὶς	
ἐθέλει πολὺν χρόνον. πρὸς δὲ τούτοις ἢ χρῆσις πλεῖ-	
στον διαφέρει πάντων· οὐδὲ γὰρ δέονται πρὸς τὴν	
ἐργασίαν ὀργάνων οὐδὲ τόπων, ἀλλ' ὅπη τις ἄν θῆ	
τῆς οἰκουμένης τὴν διάνοιαν, ὁμοίως πανταχόθεν ὥσπερ	
παρούσης ἀπτεται τῆς ἀληθείας. οὐκοῦν ἀποδέδεικται	
καὶ ὅτι δυνατὸν καὶ διότι μέγιστον τῶν ἀγαθῶν καὶ	
κτήσασθαι ῥάδιον ἢ φιλοσοφία, ὥστε πάντων ἕνεκα	
προθύμως αὐτῆς ἀντιλαμβάνεσθαι ἄξιον.	

----- [40.12-41.5]

**40.15** πεισθείη τις ἄν FR: πεισθῆι τις ἄν V; πεισθῆι τις ἄν L; πέπεισμαι DCM 82.1 → || **15** τὸ] τι V || **15** [μή ] τε L (corrected *supra lineam*, unclear whether L<sup>1</sup> or a later hand) || **15** περὶ] παρὰ DCM 82.17, Scaliger → || **16** φιλοσοφοῖς DCM 82.18 → || **17** τε] γε Düring || **17** [εἰς] DCM 82.19 || **23-24** πολυ γαρ χρονον ουδεις πονειν εθελει R || **41.4** πάντων <τούτων> ἕνεκα Gigon || **4** φιλοσοφία] φρόνησις → DCM 83.5

Editorial abbreviations, policies, conventions, and inspection notes  
(for chapter VI of the *Protrepticus* of Iamblichus)

F = Florence, Bibl. Laurenziana, cod. 86.3, ff. 56<sup>a</sup>-57<sup>a</sup>

L = Florence, Bibl. Laurenziana, cod. 86.29, ff. 106<sup>a</sup>-108<sup>a</sup>

R = Ravenna, Bibl. Classense, cod. 381, ff. 13<sup>a</sup>-15<sup>a</sup>

V = Vatican, Bibl. Apostolica, cod. Vat. gr. 1028, ff. 417<sup>b</sup>-418<sup>a</sup>

DCM = overlapping text in Iamblichus, *de Comm. Math. Sc.* (ed. Festa)

The main body of text is a literal transcription of F, without modification except for re-punctuation and re-accentuation; F either is or is closely related to the archetype of all surviving manuscripts. V is similarly closely related, but is illegible in portions of every page; when it cannot offer witness about an otherwise attested manuscript variant, this is represented as {V}; when V is not reported, its reading is the same as that of F. The only other 14<sup>th</sup> c. manuscript (besides F and V) is L, and its descendants form a family with genetic defects shared with their ancestor L; frequent gaps by *homoioteleuton* form an undeniable genetic fingerprint. The only other surviving MS outside this family is the later R (15<sup>th</sup> c.), which is free of these gaps. Every other MS is eliminated, as they all descend from the existing manuscript L and share its genetic defects.

The apparatus is unselective; since it is not clear how FLVR are mutually related, all literal and legible variants are reported. Accents and punctuation marks were generally not collated, and are not reported unless they have been confirmed by collation; unaccentuated variants are normal.

The apparatus is negative; unless a witness is reported as having a variant reading, or being not in a position to give witness, then its reading is the same as that of F.

The apparatus is inclusive of all known conjectures, even those with no merit (in our view); these are usually passed over in the commentary with no discussion.

The apparatus is laconic; generally the only information provided is the provenance of the reading or conjecture. Where more needs to be said, more is said in the commentary; and this is indicated by the sign ‘→’ at the end of the apparatus entry.

Where a correction to the reading of F is called for, in our judgment, whether on the basis of a variant reading or a marginal or interlinear correction or a scholarly conjecture, the presumptively archetypal reading of F is underlined in the text, and the recommended reading is placed in bold in the margin. All such cases are marked ‘→’ and discussed in the commentary.

[omission] W = witness W lacks the reading ‘omission’

variant X = witness X has the reading ‘variant’, in the evident place (in place of ‘variant’)

changed] hanged X = witness X has the reading ‘hanged’, in place of ‘changed’

changed it <up> Y = witness Y adds the extra word ‘up’ after ‘changed it’

[changed it] W; hanged it X; changed it <up> Y; {V} → = as between the base reading, the omitted words in W, the variant in X, and the extra word in Y, V is unable to give witness (because it is damaged or otherwise illegible at this point); and see the commentary entry on this line for further information and discussion

**Inspections:** F was collated in person by DSH in 2004 May/June and by MRJ on 2009 June 22; L was collated in person by DSH in 2004 May/June and on 2009 June 22; V was collated in person by DSH in 2004 May/June; R was collated in person by MRJ on 2009 July 1.