Iamblichus, Protrepticus VI, 36.27-41.5 (Pistelli)
Text and apparatus criticus, ed. DSH & MRJ 2013 August 21

Sˊ. σύμμικτοι προτροπαὶ πρὸς τε τὴν πρακτικὴν καὶ πολιτικὴν ὀρέτιν καὶ πρὸς τὴν τῆς τελειοτέρας κατὰ νοῦν σοφίας κτῆσιν τε καὶ χρῆσιν

--- [3.21-23] ---

ἐπεὶ δὲ ἀνθρώπων διαλεγόμεθα, ἀλλ᾽ οὐχὶ τοῖς τὴν θείαν μοίραιν τῆς ζωῆς πρόχειρον ἔχουσι, δεὶ συμμιγνύσαι τοῖς τοιαύταις παρακλησεῖς τὰς πρὸς τὸν πολιτικὸν καὶ πρακτικὸν βίον προτροπάς. ὡδὲ οὐν λέγωμεν: τὰ ὑποκειμένα πρὸς τὸν βίον ἡμῖν, οἱον σῶμα καὶ περὶ τὸ σῶμα, καθάπερ ὀργανά τινα υπόκειται, τούτων δ᾽ ἐπικύνδυνος ἔστιν ἡ χρήσις, καὶ πλέον θάτερον ἀπεργάζεται τοῖς μὴ δεόντως αὐτοῖς χρωμένοις. δεὶ τοιῶν οργεσθαι τῆς ἑπιστήμης κτάςθαι τε αὐτὴν καὶ χρῆσαί αὐτῇ προσηκόντως, δι᾽ ἡς πάντα ταύτα εὖ θησομέθεθα φιλοσοφήσεόν ὅρα ἡμῖν, εἰ μέλλομεν ὀρθῶς πολιτεύσουσαι καὶ τὸν εαυτῶν βίον διάξειν ὑφελίμως.

--- [36.27-37.11] ---

37.2 βιοὶ καὶ πρακτικὸν L: {V} || 3-4 [οιον σῶμα καὶ περὶ τὸ σῶμα] Pistelli; οἰον <τὸ> σῶμα καὶ <τὰ> Kiessling → || 10 πολιτεύσοσθαι Kiessling → || 11 ὑφελίμως Pistelli; [3.21-23] [37.11-26]

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φύσεως τε καὶ τῆς ἄλλης ἀληθείας ἐπιστήμας δυνατοὶ λαβεῖν ἐσμὲν, ῥᾴδιον ἐπιδείξαι. οἷς γὰρ γνωριμώτερα τὰ πρότερον ὑπόστασιν καὶ τὰ βελτίω τῆς φύσιν τῶν χειρόνων· τῶν γὰρ ὁρισμένων καὶ τεταγμένων ἐπιστήμη πάλλην ἐστὶν ἢ τῶν ἑναντίων, ἐτί δὲ τῶν αἰτίων ἢ τῶν ἀποθεοῦσαν, ἐστὶ δὲ ὁρισμένα καὶ τεταγμένα τἀγάδα τῶν κακῶν μᾶλλον, ὡσπερ ἄνθρω— πος ἐπιεικῆς ἄνθρωπον φαύλου· τῆς αὐτῆς γὰρ ἔχειν ἀναγκαίον αὐτὰ πρὸς ἄλληλα διαφοραν. αἰτία τε μᾶλ— λον τὰ πρότερα τῶν ὑπόστασιν (ἐκείνων γὰρ ἀναφορ— μένων) ἀναφερεῖται τὰ τὴν ὑμῖν εὖ ἐκεῖνων ἐχοντα, ἡμὴ μὲν ἄριστοι, ἐπίπεδα δὲ μηκῶν, στερεὰ δὲ ἐπὶ— πέδουν, στοιχεῖα δὲ τῶν ὑμοιομομένων συλλαβῶν. 38.14

εἰπὲρ ψυχὴ μὲν σοματὸς ἀμείνου (ἀρχικότερον γὰρ τὴν φύσιν ἐστὶν) περὶ δὲ σῶμα τέχνας καὶ φρονήσεις εἴσιν ἰατρικὴ τε καὶ γυμναστική (ταῦτας γὰρ ἡμές ἐπιστήμας τίθεμεν καὶ κεκτήσαι τινας αὐτὰς φαμεν), δήλου ὅτι καὶ περὶ ψυχῆς καὶ τὰς ψυχικὰς ὀριστὰς ἐστὶ τις ἐπιμέ— λεία καὶ τέχνης, καὶ δυνατοὶ λαβεῖν αὐτῆς ἐσμὲν, εἰπὲρ γε καὶ τῶν μετ’ ἁγνοιας πλείονος καὶ γνώναι χαλε— πωτέρων. 38.22

ομοίως δὲ καὶ τῶν περὶ φύσεώς· πολὺ γὰρ πρότερον ἀναγκαίον τῶν αἰτίων καὶ τῶν στοιχεῖων εἶναι φρονήσεις ἢ τῶν ὑπόστασιν. οὐ γὰρ ταύτα τῶν ἄκρων οὐδ’ ἐκ τούτων τὰ πρῶτα πέφυκεν, ἀλλ’ ἐξ ἐκείνων καὶ δι’ ἐκείνων τάλλα γίγνεται καὶ συνίστα— ται φανερῶς, εἰτε γὰρ πῦρ ἐπὶ ἀγρίμενος εἰτε ἀλλαὶ τινὲς φύσεις αἰτίαι καὶ πρῶται τῶν ἄλλων, ἀδύ— νατον τῶν ἄλλων τι γιγαντεῖαις ἐκείναις ἁγνούσατε— ποσ γὰρ ὅτι ἢ λόγον γνωρίζει συνάγαγες ἁγνοῶν, ἡ ταύτας ἐπιστήμη μηδὲν τῶν στοιχείων εἴδως; 38.8

οτί μὲν οὖν τῆς ἀληθείας καὶ τῆς περὶ ψυχῆν
αρετῆς ἐστὶν ἐπιστήμη καὶ διότι δυνατόι λαβεῖν αὐτὰς ἐμεν, τούτα ἡμῖν εἰρήκατα περὶ αὐτῶν· ὅτι δὲ μέγιστον ἐστὶν τοὺς ἀγαθῶν καὶ πάντων ὁφελιμῶσαν τῶν ἄλλων, ἐκ τῶν δὲ δῆλον. πάντες γὰρ ὁμολογοῦμεν ὅτι δεῖ μὲν τὸν σπουδαίοτατόν ἀρχεῖν καὶ τὸν τὴν φύσιν κρατῆσαι, τὸν δὲ νόμου ἀρχοντα καὶ κύριον εἶναι μόνου· οὕτος δὲ φρόνησί τις καὶ λόγος ἀπὸ φρονήσεως ἐστὶν. [16] ἐτί δὲ τὸς ἡμῖν κανὼν ἢ τὴς ὁρίς ἀκριβέστατος τῶν ἁγαθῶν πλῆν ὁ φρόνιμος; ὁ σὰ γὰρ ἂν οὕτος ἔλειτο κατὰ τὴν ἐπιστήμην αἰρουμένος, ταύτ' ἐστὶν ἀγαθά, καὶ κακὰ δὲ τὰ ἕναντι τούτων· ἐπεὶ δὲ πάντες ἀιροῦνται μάλιστα τὰ κατὰ τὰς οἰκείας ἔξεις (τὸ μὲν γὰρ δικαίως ξὺν ὁ δίκαιος, τὸ δὲ κατὰ τὴν ἄνδρειαν ὁ τὴν ἄνδρειαν ἔχων, ὃ δὲ σοφρὸν τὸ σοφρονεῖν ὁμοίως), δῆλον ὅτι καὶ τὸ φροινὶν ὁ φρόνιμος αἰρήσεται πάντων μάλιστα· τούτῳ γὰρ ἔργον ταῦτας τῆς δυνάμεως, ὡστε φανερὸν ὅτι κατὰ τὴν κυριωτάτην κρίσιν κρατῆσαι ἐστὶ τῶν ἀγαθῶν ἡ φρόνησις.

39.11 ὥστεν δὲ <καὶ> DCM 81.24 || 13 μὲν] μὴ ἔνα Allan || 13-14 μὲν τοὺς τὸν μὲν Richards || 14 φύσιν] φρόνησιν Gigon || 17 ἀκριβέστατος] ἀκριβεστάτος DCM 82.2 || 18-19 [κατὰ τὴν ἐπιστήμην αἰρουμένας] DCM 82.3 || 19 [καὶ] DCM 82.4 || 21 [τα] DCM 82.5 || 24 καὶ <κατὰ> τὸ φροινὶν Monan

οὐ δὴ δεὶ φεύγειν λογισμοῖς, 40.1

εἰπερ ἐστὶν ἡ μὲν φιλοσοφία, καθάπερ οἶομεθά, κτήσις τε καὶ χρήσις οἰονίας, ἢ δὲ σοφία τῶν μεγίστων ἀγαθῶν· οὐδὲ δεὶ χρησίμων μὲν ἕνεκα πλεῖν ἐφ᾽ Ἡρακλείους στῆλας καὶ πολλάκις κινδυνεύειν, διὰ δὲ φρόνησιν μὴν ποιεῖν μηδὲ δαπανῦν. ἢ μὴν ἄνδρα—ποιεῖν γε τοῦ ξῦν ἀλλὰ μὴ τοῦ ξῦν εἰ γλίσασθαι, καὶ ταῖς τῶν πολλῶν αὐτὸν ἀκολουθεῖν δοξάζει ἀλλὰ μὴ τοὺς πολλοὺς ἀξιόωντες αὐτοῦ, καὶ τὰ μὲν χρῆ—ματα ζητεῖν τῶν δὲ καλῶν μηδεμίαν ἐπιμέλειαν ποιεῖθαι τοπαράπαν. 40.8

ἀξιότας αὐτοῦ 40.11

40.4 [μὲν] L; {V} || 6 δαπανῶν <ἀειχόροι ἐστὶ> Acceius || 9 ἀξιόωντες FLR: ἀξιόων ταῖς F² (in margin), L² (in margin); {V} || 9 αὐτοῦ FLR: αὐτοῦ V || 10 ζητεῖν <ἐπιπόνως> Gigon
καὶ περὶ μὲν ὀφελείας καὶ μεγέθους τοῦ πράγ—
ματος ἰκανῶς ἀποδεδείχθαι νομίζω, διότι δὲ πολλὰ
ῥάστη τῶν ἄλλων ἀγαθῶν ἡ κτήσις αὐτῆς, ἐκ τῶν
πεισθεὶ τις ἢν, τὸ γαρ μήτε μιθὸν περὶ τῶν ἄν—
θράπτων γινομένου τοῖς φιλοσοφοῦσι, δι’ ὅν συντόνως
οὕτως ἢν διαπονῆσαι, πολὺ τε προεμένους εἰς τὰς
ἄλλας τέχνας ὡς ἐξ ὅλην χρόνου θέντας παρελ—
λυθέναι ταῖς ἀκριβείαις, σημεῖον μοι δοκεῖ τῆς περὶ
τὴν φιλοσοφίαν εἶναι ῥατστίνης. έτι δὲ τὸ πάντας
φιλοχωρεῖν ἐπί αὐτῆ καὶ βούλευσθαι σχολάζειν ἀφε—
μένους τῶν ἄλλων ἀπάντων, οὐ μικρὸν τεκμηρίζον ὁτι
μεθ’ ἱδονῆς ἢ προσέδρεια γίγνεται: ποιεῖν γὰρ ὀὐδεὶς
ἐθέλει πολὺν χρόνον. πρὸς δὲ τούτοις ἡ χρήσις πλεῖ—
στὸν διαφερεῖ πάντων: οὐδὲ γὰρ δεύονται πρὸς τὴν
ἐργασίαν ὀργάνου οὐδὲ τόπους, ἀλλ’ ὅπῃ τίς ἢν θῇ
τῆς οἰκουμένης τὴν διάνοιαν, ὡμοίως πανταχόθεν ὁσπερ
παρούσης ἀπτεται τῆς ἀληθείας. οὐκοῦν ἀποδεδεικται
καὶ ὁτι δυνατὸν καὶ διότι μεγίστον τῶν ἀγαθῶν καὶ
κτῆσαι πᾶδον ἡ φιλοσοφία, ώστε παντὸς ἐνεκα
προθυμᾶς αὐτῆς ἀντιλαμβάνεται ἀξίων.

40.15 πεισθεὶ τις ἢν FR: πεισθεὶ τις ἢν V; πεισθεὶ τις ἢν L; πέπεισμαι DCM 82.1 ⟷ || 15 τοῦ L, τοῦ V
15 [μή] τε L (corrected supra lineam, unclear whether L1 or a later hand) || 15 περὶ παρὰ DCM 82.17,
Sealiger ⟷ || 16 φιλοσοφῶς DCM 82.18 ⟷ || 17 τε] γε Düring || 17 [εἰς] DCM 82.19 || 23-24 πολὺ γὰρ
χρόνον οὐδεὶς ποιεῖν ἐθέλει R || 41.4 πάντων <τούτων> ἐνεκα 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. 56a-57a
L = Florence, Bibl. Laurenziana, cod. 86.29, ff. 106a-108a
R = Ravenna, Bibl. Classense, cod. 381, ff. 13a-15a
V = Vatican, Bibl. Apostolica, cod. Vat. gr. 1028, ff. 417b-418a

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 14th 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
homoioiteleuton form an undeniable genetic fingerprint. The only other surviving MS outside this
family is the later R (15th 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.