

and emphasis to the statement, in the clause where the idea of a principle first appears, he uses only the latter of these expressions in the subsequent part of the reasoning: *τοῦτο πηγή και ἀρχή κινήσεως. ἀρχή δε ἀγενήτων κ. τ. λ.*

NOTE III.

Ἀρχή δε ἀγενήτων · ἐξ ἀρχῆς γὰρ ἀναγκη παν το γινόμενον γυγενσθαι, αὐτην δε μηδ' ἐξ ἑνός · εἰ γὰρ ἐκ του ἀρχῇ γυγνοιτο, οὐκ ἂν ἐξ ἀρχῆς γυγνοιτο.
—(*Phaedrus*, § 51. Bekker.)

The proposition, *a principle is unproduced*, which forms the Premiss (e) of Argument II., Note II., Plato supports by the reasoning, *ἐξ ἀρχῆς γὰρ ἀναγκη κ. τ. λ.* Great difficulty, however, appears to have been found with the text as it stands; and various conjectural emendations of the last clause, *οὐκ ἂν ἐξ ἀρχῆς γυγνοιτο*, have been suggested. From the notes in Bekker's *Plato* I extract the following specimens :

- (a). *οὐκ ἂν ἀρχῇ γυγνοιτο* (Muretus).
- (b). *οὐκ ἂν ἐτι ἀρχῇ γενοιτο* (Buttmann—approved by Heindorf.)
- (c). *οὐκ ἂν ἦν ἐτι ἀρχῇ* (Ast).
- (d). *οὐκ ἂν ἐξ ἀρχῆς γυγνοιτο τοῦτο* (Schleiermacher).

I have a strong persuasion that the text stands in no need of alteration, and that it is only in consequence of Plato's real course of thought having been misapprehended that alteration has been deemed necessary. The argument of the passage may, I conceive, be thus presented :

- (a). Proposition to be proved:—A principle is unproduced (*ἀρχή δε ἀγενήτων*).
- (β). In seeking to establish this, the first position laid down, is, that every thing which is produced is of necessity produced from a principle (*ἐξ ἀρχῆς γὰρ ἀναγκη παν το γινόμενον γυγενσθαι*). The position here asserted, which is presumed to be self-evident, leads directly to what is sought to be proved, that a principle is not produced from anything (*αὐτην δε μηδ' ἐξ ἑνός*).
- (γ). For suppose, if possible, that the proposition sought to be proved is not true; in other words, suppose a principle to be produced from something (*εἰ γὰρ ἐκ του ἀρχῇ γυγνοιτο*).