

Cicero de fin. bonorum et malorum.

I. 9.

Quaerimus igitur, quid sit extremum et
vultus ultimum bonorum. quod omnium
philosophorum sententiā tale esse debet,
ut ad id omnia referri oporteat, ipsam
autem hancquam. —

II.

1918/9 Ant. K. K. K.

Frey sowa Nura

Widziadom dwie sypki, jakby umieszczone
w jednym punkcie, ten górze sy. rozchyła
się jedna wyżej, jakby grubo, druga
stabsza.

zicel. górnica jest kłójn. górnica swatka. górnica
na górn. wody 30° lile wyznosi się Koto. górnica

$$\sin \alpha + \sin \beta = 4.3$$

$$\sin \beta = \frac{3 \cdot \sin \alpha}{4}$$

$$\begin{array}{r} 2.5 \\ \hline 15.4 \\ \hline 6.0 \end{array}$$

Na jednem vami eno dno va mi enaj dywi qni wisi
cigiar 5 Kilo w r oddeleniu 23 cm ud punkt
oparici dywi qni. H jak wielki wami byci cigiar,
wami wami na dno wami vami enaj dywi qni w
oddeleniu 10 cm ud punkt oparici dywi qni,
aby dywi qni w byci w vami wami?

Amor 3. X. 18.

7
nangpa & mada, telaga. Turin
nyang madyanang & pihpa do mada:
I hamba cikan na Toge dat.
15 Ci, de paa Grouha huataha
pohoy in pambirany pua mas
- Nidemi dabun po p'p' mada
dama Ci nenera & p'p' mada
na lao' p'p' mada p'p' mada
na o' tea - na mada p'p' mada
p'p' mada. na mada p'p' mada
p'p' mada, na dadi mada dadi

$$\frac{x-a}{b} = \frac{x-b}{a}$$

$$ax - a^2 = bx - b^2$$

$$ax - bx = a^2 - b^2$$

$$x(a-b) = a^2 - b^2$$

$$x = \frac{a^2 - b^2}{a-b} = a+b$$

$$1270 : 1750 = 380 - y : y$$

$$1750(380 - y) = 1270y$$

$$513000 - 1750y = 1270y$$

$$513000 = 2520y$$

$$y = 513000 : 2520 = 203.5714 \text{ K}$$
$$\begin{array}{r} 2520 \\ 2280 \\ \hline 240 \\ 180 \\ \hline 60 \end{array}$$
$$\begin{array}{r} 203.5714 \\ \hline 181.16 \end{array}$$

$$\begin{array}{r} 1750 \cdot 380 \\ \hline 4050 \\ 10800 \\ \hline 513000 \end{array}$$

W pewnej interes x wzięt 1230 a y 1350 kor. Jmnie hypothesis
 wie koto. Jntores km dat 380 kor yntego 2 wtm. Jm 2 fcy
 raku prupade na kaidogo 2 otm wtm hypothesis 4

$$1230:2560 = x:380$$

$$\frac{1230 \cdot 380}{2560}$$

$$\begin{array}{r} 3190 \\ 9840 \\ \hline \end{array}$$

$$4674 \text{ : } 2560 = 181.16$$

$$\begin{array}{r} 2094 \\ - 300 \\ \hline - 42 \\ 16 \\ 1 \end{array}$$

$$\begin{array}{r} 181.16 \\ 198.84 \\ \hline 380.00 \end{array}$$

$$1350:2580 = x:380$$

$$\frac{1350 \cdot 380}{2580}$$

$$\begin{array}{r} 4050 \\ 10600 \\ \hline \end{array}$$

$$5130 \text{ : } 2580 = 198.84$$

$$\begin{array}{r} 2550 \\ 2280 \\ \hline 216 \\ 10 \end{array}$$

Omnes, qui reipublicae praefuturi sunt,
duo Platonis praecepta teneant: unum, ut
utilitatem civium sic tueantur, ut, quae-
cumque aequi, ad eam referant, obliti
commodorum suorum; alterum, ut totum
corpus reipublicae curent: ne dum partem
aliquam tueantur, reliquas deserant.

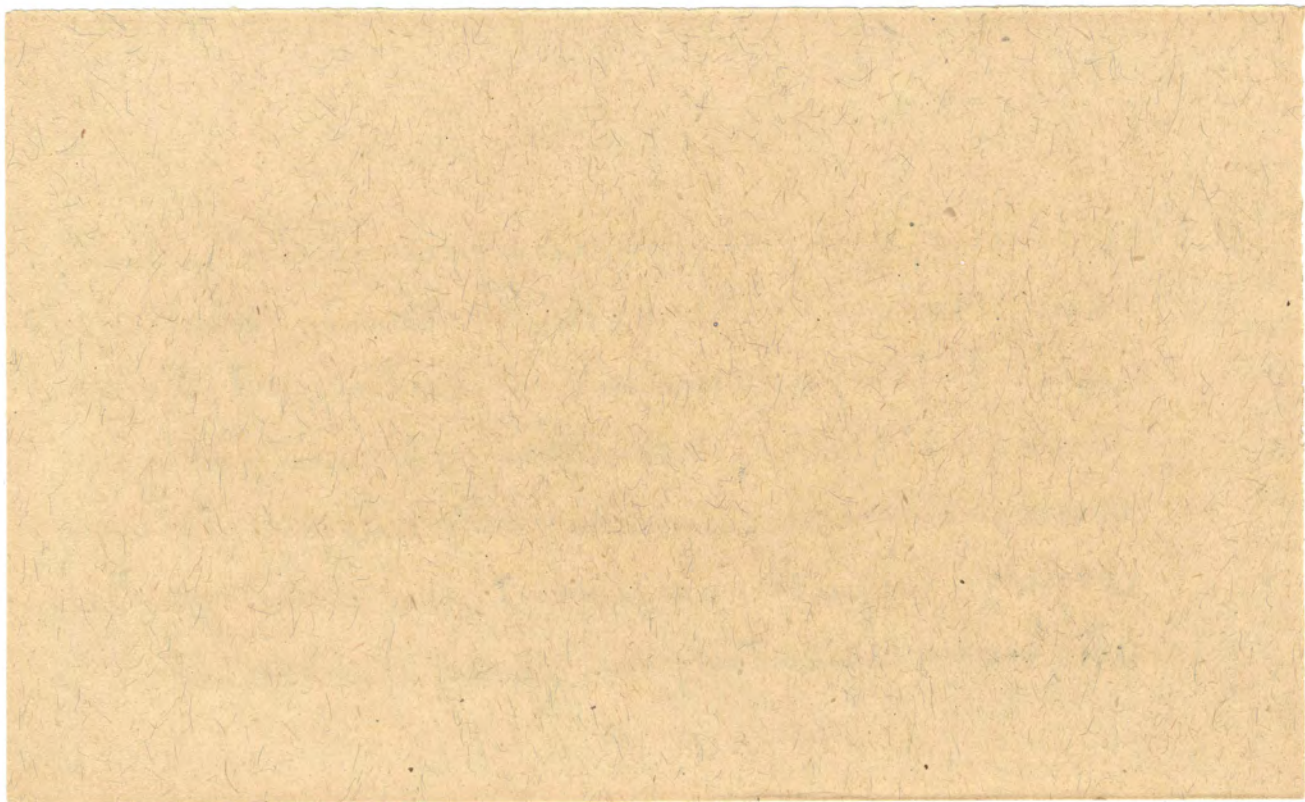
<http://rcin.org.pl/ifis>

Quibus, qui rei publicae praefuturi sunt,
duo Platonis praecepta teneant: Unum, ut
utilitatem civium sic teneantur, ut, quae-
cumque agunt, ad eam referant, obli-
vendo domum suam; alterum, ut totum
corpus rei publicae curent: ne dum partem
aliquam teneant, reliquas deserant.



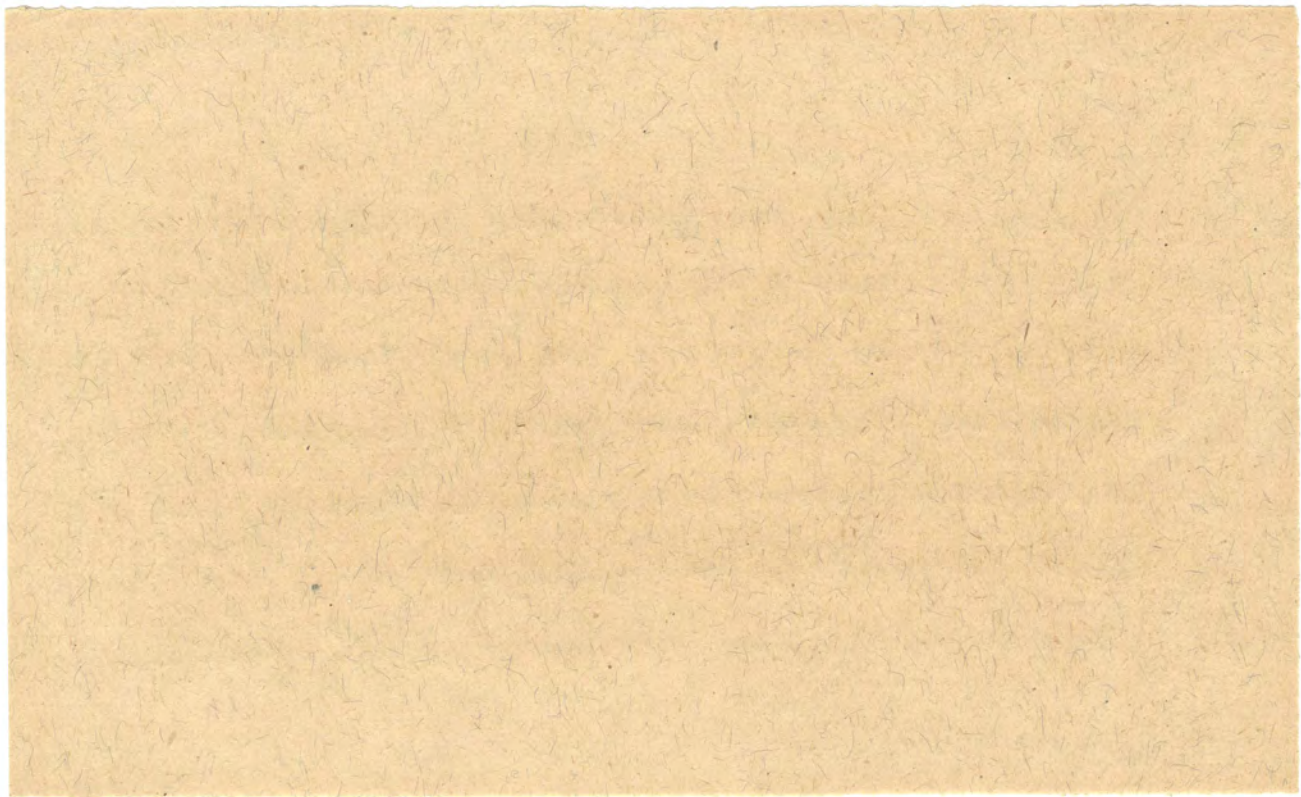
<http://rcin.org.pl/ifis>

Quinimo, qui rei publicae praefuturi sunt,
duo Platonis praecepta teneant: unum, ut
utilitatem civium sic teneantur, ut, quae-
cumque agunt, ad eam referant, obli-
vi commodorum suorum; alterum, ut totum
corpus rei publicae curent: ne dum partem
aliquam teneant, reliquas deserant.



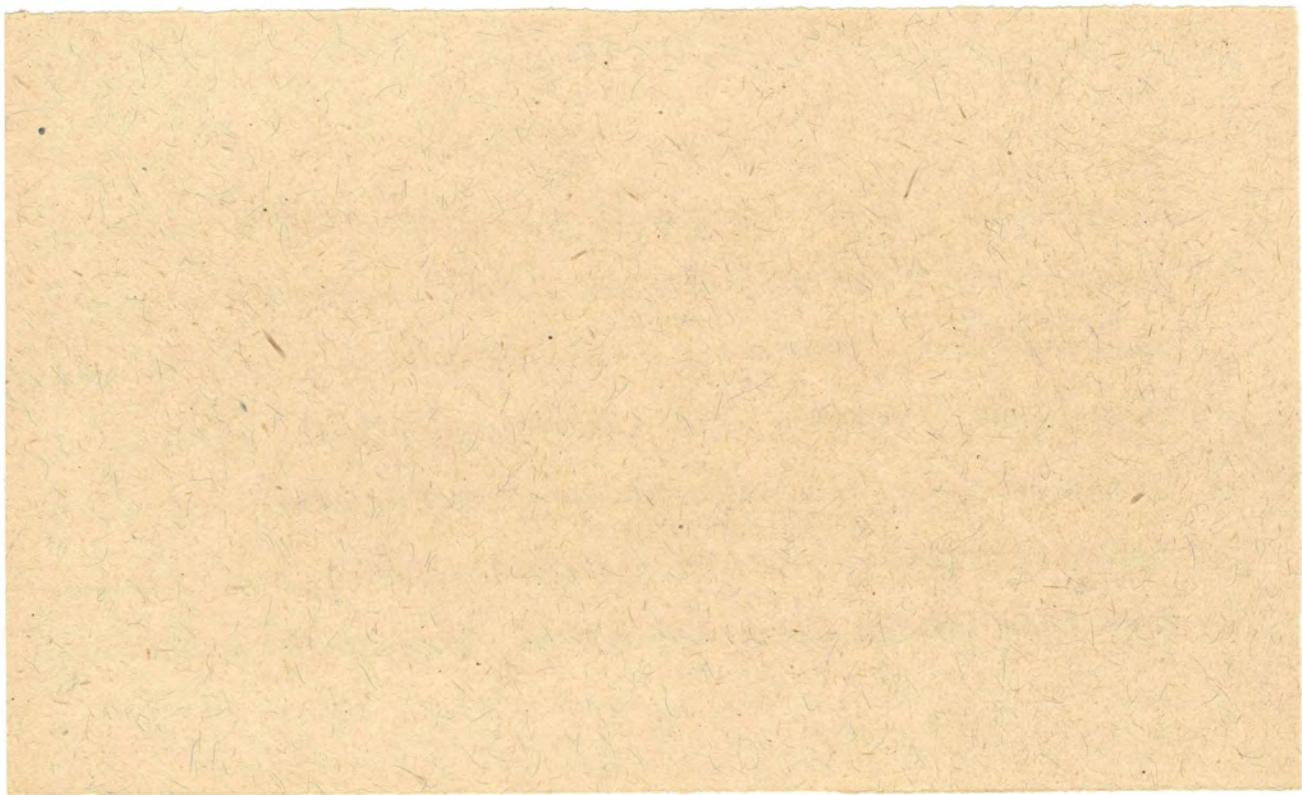
<http://rcin.org.pl/ifis>

Quibus, qui reipublicae praefuturi sunt,
duo Platonis praecepta teneant: Unum, ut
utilitatem civium sic teneantur, ut, quae-
cumque agunt, ad eam referant, obli-
commodorum suorum; alterum, ut To-
tum corpus reipublicae curent; ne dum
partem aliquam teneant, reliquas deserant.



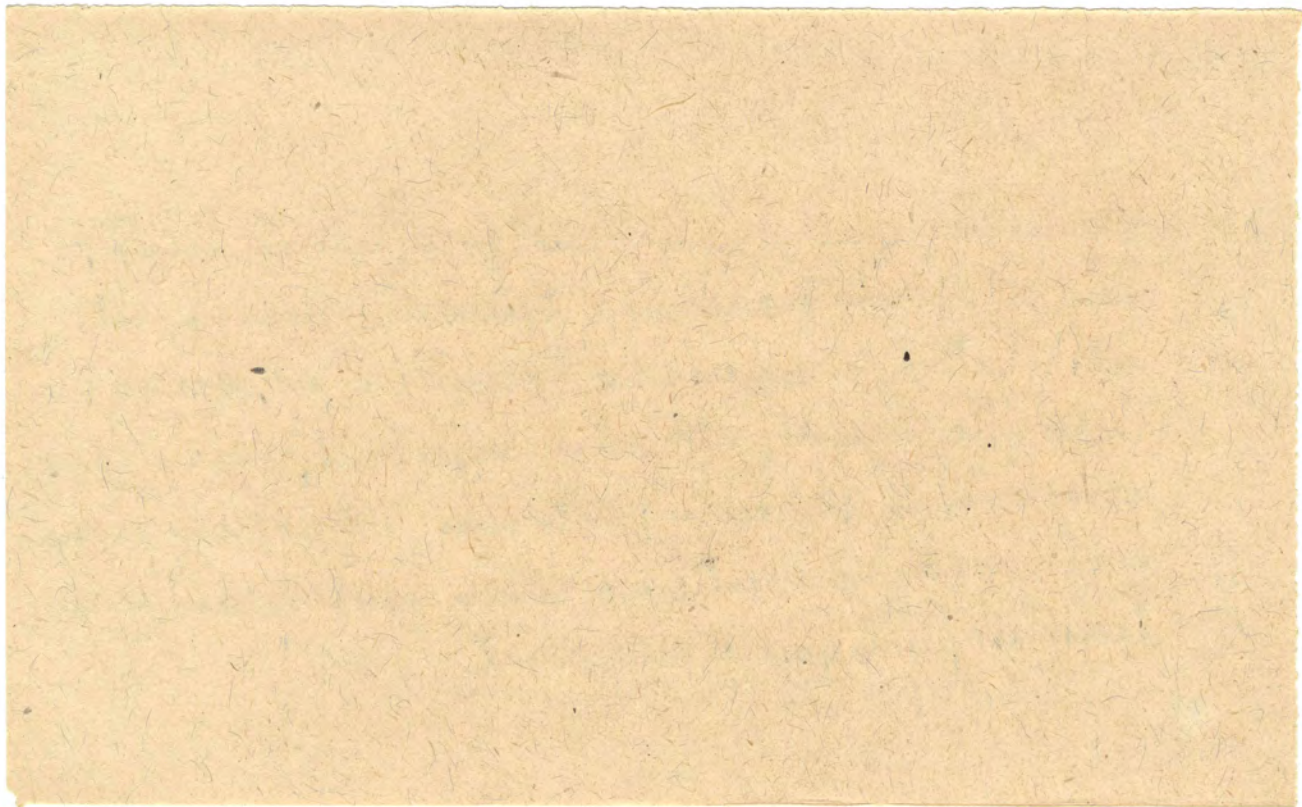
<http://rcin.org.pl/ifis>

9
Cumque, qui rei publicae praefuturi sunt,
duo Platonis praecepta teneant: unum, ut
utilitatem civium sic teneant, ut, quae-
cumque agunt, ad eam referant, obli-
viam suorum; alterum, ut To-
tum corpus rei publicae curent: ne dum
partem aliquam teneant, reliquas deserant.

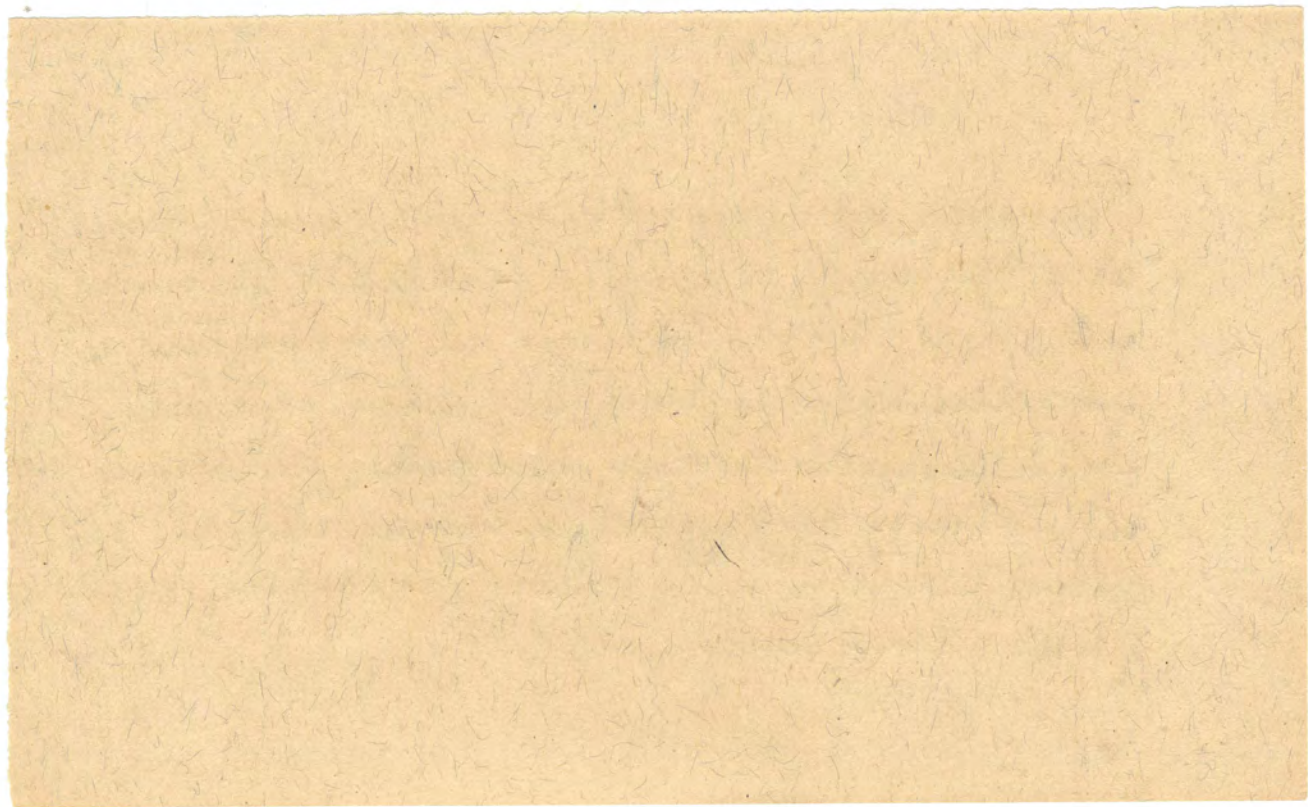


<http://rcin.org.pl/ifis>

Quumino, qui reipublicae praefuturi sunt,
duo Platonis praecepta teneant: unum, ut
utilitatem civium sic teneantur, ut, quae-
cumque agunt, ad eam referant, oblii com-
modorum suorum; alterum, ut totum corpus
reipublicae curent: ne dum partem aliquam
tuentur, reliquas deserant.



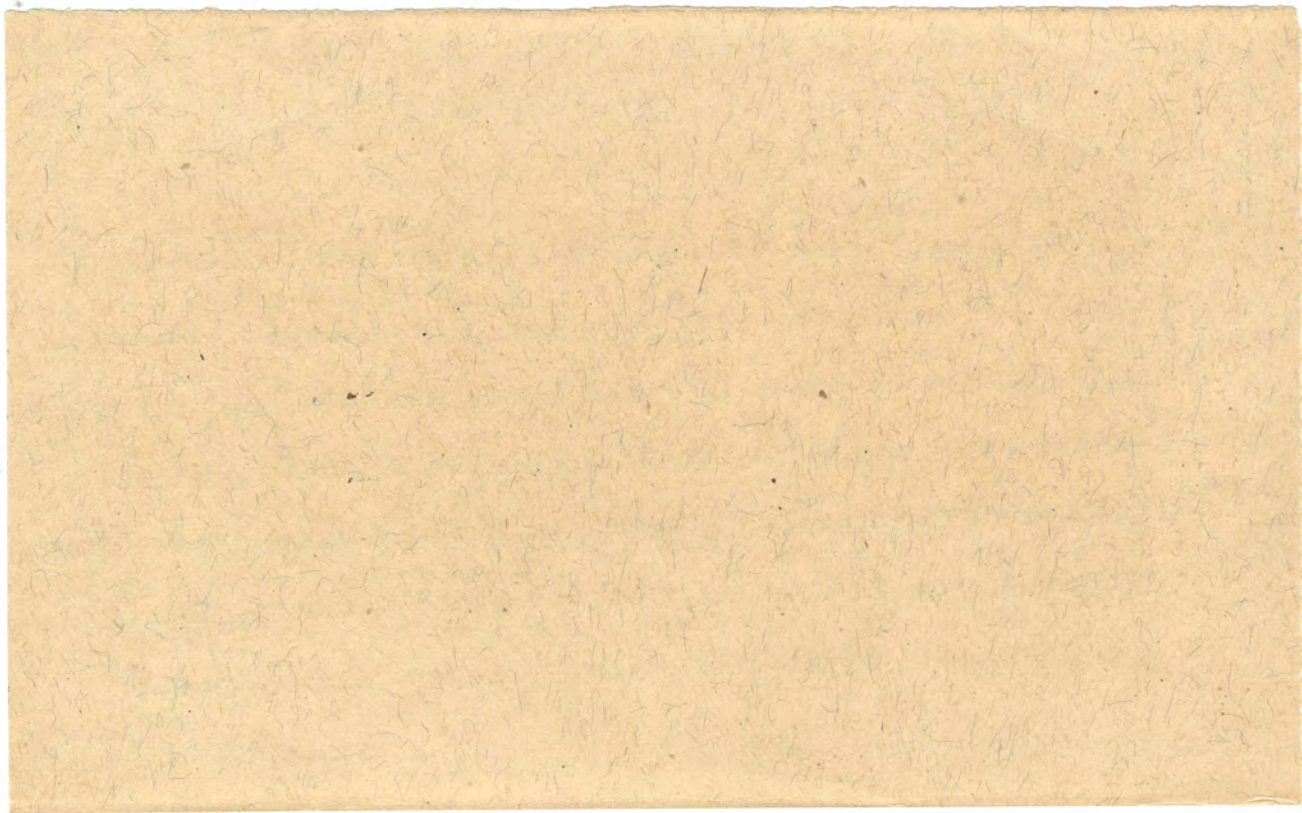
Omni no, qui reipublicae praefuturi sunt,
duo Platonis praecepta teneant: unum,
ut utilitatem civium sic teneantur, ut,
quaecumque agunt, ad eam referant,
obviti commodorum suorum; alterum,
ut totum corpus reipublicae curent: ne
dum partem aliquam teneantur, reli-
quas deserant.



<http://rcin.org.pl/ifis>

12
Omnino, qui reipublicae praefuturi sunt,
duo Platōnis praecepta teneant: primum,
ut utilitatem civium sic teneantur, ut,
quaecumque agunt, ad eam referant, obli-
vis commodorum suorum; alteram, ut totum
corpus reipublicae curent: ne dum partem
aliquam teneant, reliquas deserant.

Primum, qui rei publicae praefecti sunt,
 duo Platonis praecepta teneant: unum,
 ut utilitatem civium sic tueantur, ut quae-
 cunque agunt, ad eam referant, obliti
 commodorum suorum; alterum, ut totum
 corpus rei publicae curent: ne dum partem
 aliquam tueantur, reliquas deserant.

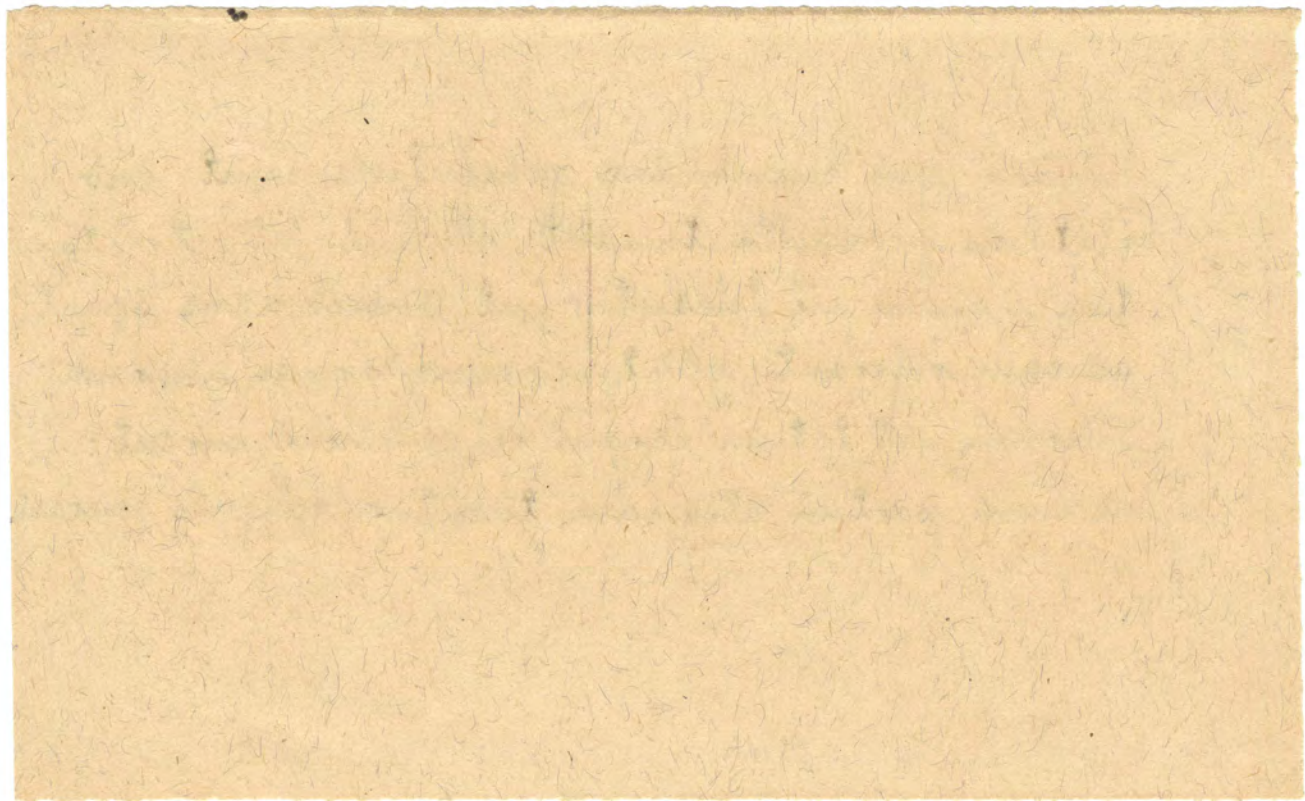


<http://rcin.org.pl/ifis>

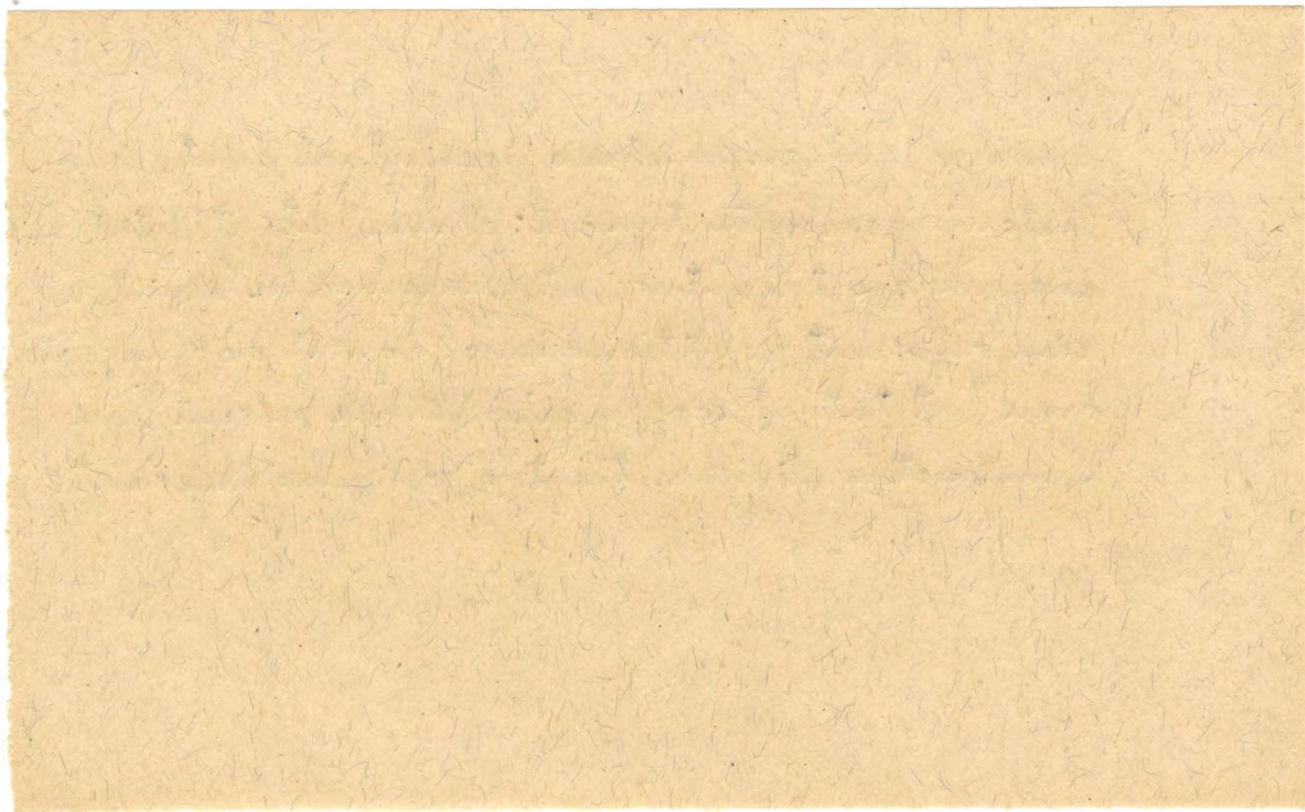
Quinimo, qui reipublicae praefuturi sunt,
duo Platonis praecepta teneant: Unum, ut
utilitatem civium sic teneantur, ut, quae-
cumque agunt, ad eam referant, obli-
commodorum suorum; alterum, ut to-
tum corpus reipublicae curent: ne dum
partem aliquam teneantur, reliquas deserant.

Proba komput

Immo, qui reipublicae praefuturi sunt, duo
Catonis praecepta teneant: primum, ut utilita-
tem civium sic teneantur, ut, quaecumque agunt,
ad eam referant, obliti commodorum suorum;
alterum, ut totum corpus reipublicae curent:
ne dum partem aliquam teneant, reliquas deserant.

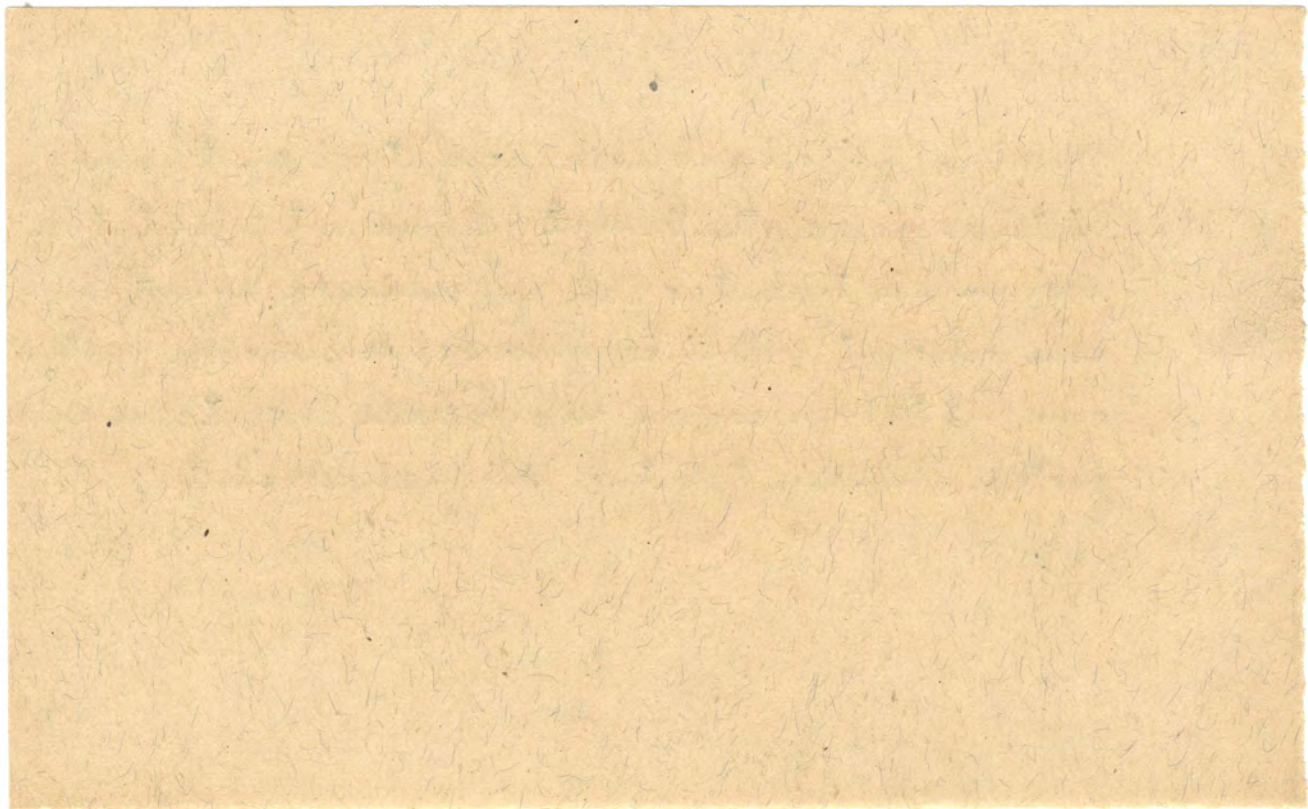


Inimò, qui reipublicae praefuturi sunt, duo
Platonis praecepta teneant. Unum, ut utilitatem
civium sic teneant, ut, quaecumque agunt, ad
eam referant, obliti commodorum suorum; alte-
rum, ut totum corpus reipublicae erent: ne
suum partem aliquam teneant, reliquas deserant.



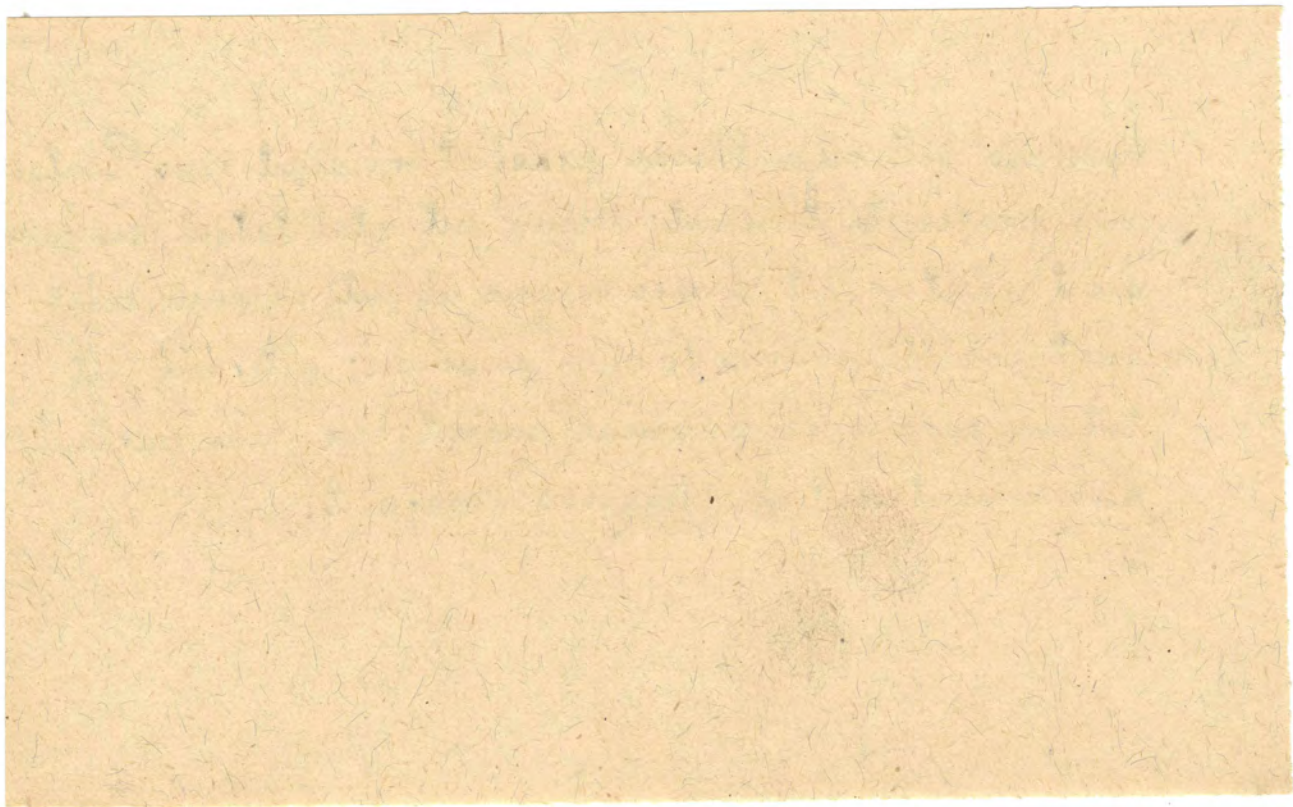
<http://rcin.org.pl/ifis>

Inimino, qui rei publicae praefuturi sunt, duo
Platonis praecepta teneant: Numm, ut utilitatem
civium sic teneantur, ut, quaecumque agunt, ad
eam referant, obliti commodorum suorum; alte-
rum, ut totum corpus rei publicae curent: ne dum
partem aliquam teneant, reliquas deserant.



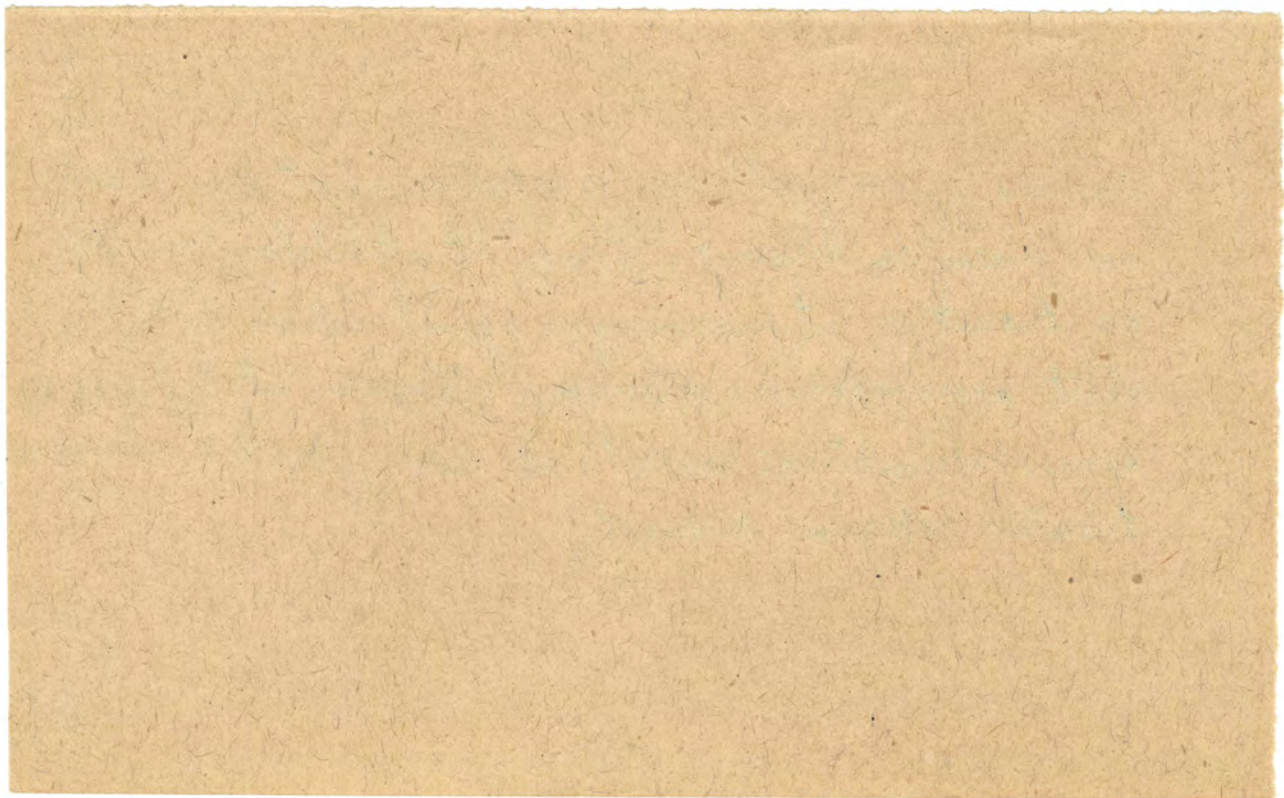
<http://rcin.org.pl/ifis>

Immo, qui rei publicae praefuturi sunt, duo Plato-
nis praecepta teneant: unum, ut utilitatem civium
sic teneantur, ut, quaecumque agunt, ad eam refe-
rant, obliti commodorum suorum; alterum, ut
totum corpus rei publicae curent: ne dum partem
aliquam teneantur, reliquas deserant.



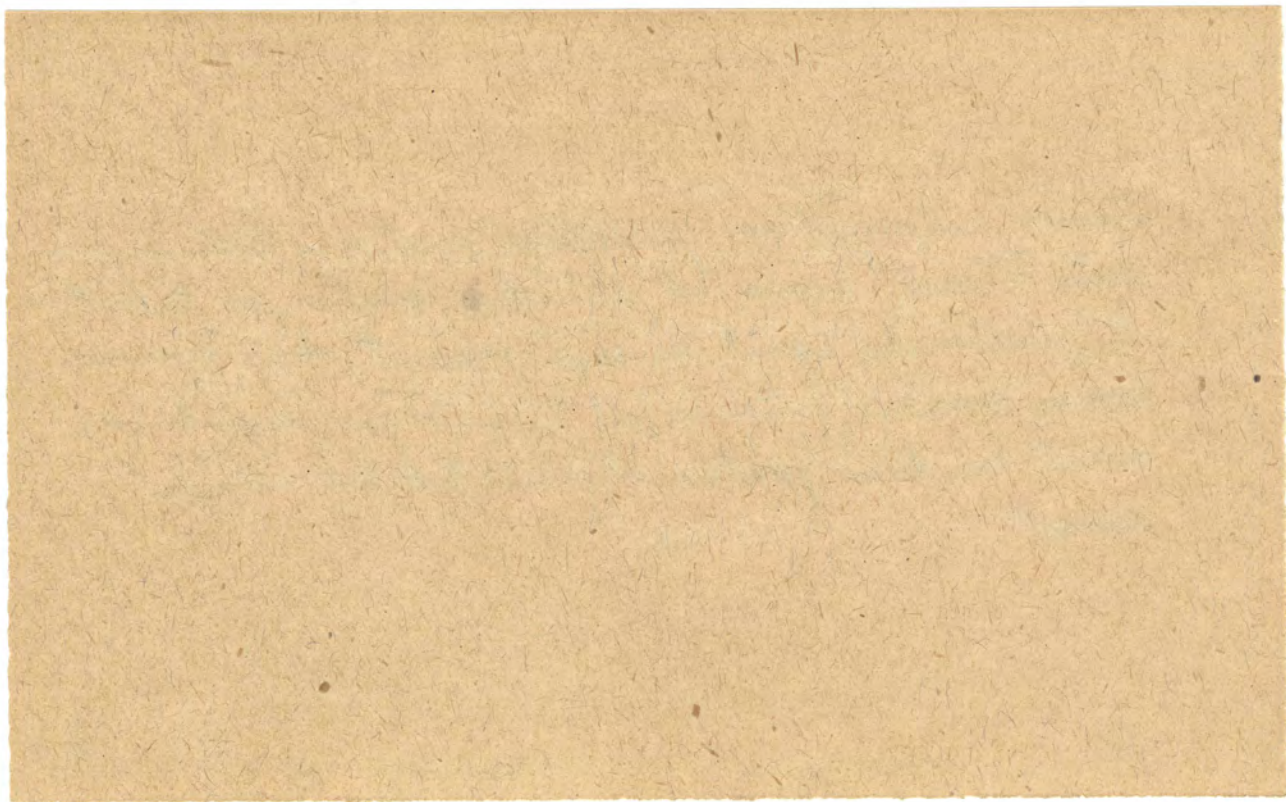
<http://rcin.org.pl/ifis>

Omnino, qui rei publicae praefuturi sunt, duo Plato.
nis praecepta teneant: Unum, ut utilitatem civium
sic tueantur, ut, quaecumque agunt, ad eam referant,
obliti commodorum suorum; alterum, ut totum
corpus rei publicae curent: ne, dum partem aliquam
tuentur, reliquas deserant.



<http://rcin.org.pl/ifis>

Omnino, qui reipublicae praefuturi sunt, duo Platonis praecepta teneant: Unum, ut utilitatem civium sic tueantur, ut, quaecumque agunt, ad eam referant, obliiti commodum suorum; alterum, ut totum corpus reipublicae curent: ne, dum partem aliquam tueantur, reliquas deserant.



<http://rcin.org.pl/ifis>

Omnino, qui reipublicae praefuturi sunt, duo Platonis
praecpta teneant: Unum, ut utilitatem civium sic
tueantur, ut, quaecumque agunt, ad eam referant,
obliti commodorum suorum; alterum, ut totum
corpus reipublicae curent: ne, dum partem aliquam
tuentur, reliquas deserant.

Omnino, qui rei publicae praefuturi sunt, duo Pla:
touis praecepta teneant: unum, ut utilitatem ci:
vium ^{sic} teneantur, ut, quaecumque agunt, ad eam
referant, obliti commodorum suorum; alterum, ut
totum corpus rei publicae erent: ne, dum partem
aliquam tuerentur, reliquas deserant.



<http://rcin.org.pl/ifis>

Omnino, qui rei publicae praefuturi sunt, duo Plato-
 nis praecepta teneant: Unum, ut utilitatem civium
 sic tueantur, ut, quaecumque agunt, ad eam referant,
 obliti commodorum suorum; alterum, ut totum
 corpus rei publicae curent: ne, dum partem ali-
 quam tuentur, reliquas deserant.



<http://rcin.org.pl/ifis>

Omnino, qui reipublicae praefuturi sunt, duo Platonis
praecepta teneant: Unum, ut utilitatem civium sic
tueantur, ut, quaecumque agunt, ad eam referant,
obliti commodorum suorum; alterum, ut totum
corpus reipublicae curent: ne, dum partem aliquam
tueantur, reliquas deserant.

25

Omnino, qui reipublicae praefuturi sunt, duo Plato:
nis praecepta tenent: Unum, ut utilitatem civium
sic tueantur, ut, quaecumque agunt, ad eam referant
obliti commodorum suorum; alterum, ut totum cor-
pus reipublicae curent: ne, dum partem aliquam
tueantur, reliquas deserant.



<http://rcin.org.pl/ifis>

Omnes, qui reipublicae praefuturi sunt, duo Pla:
tonis praecepta teneant: unum, ut utilitatem ci:
vium sic tueantur, ut, quaecumque agunt, ad
eam referant, obliti commodorum suorum; al:
terum, ut totum corpus reipublicae curent: ne
dum partem aliquam tueantur, reliquias deserant.

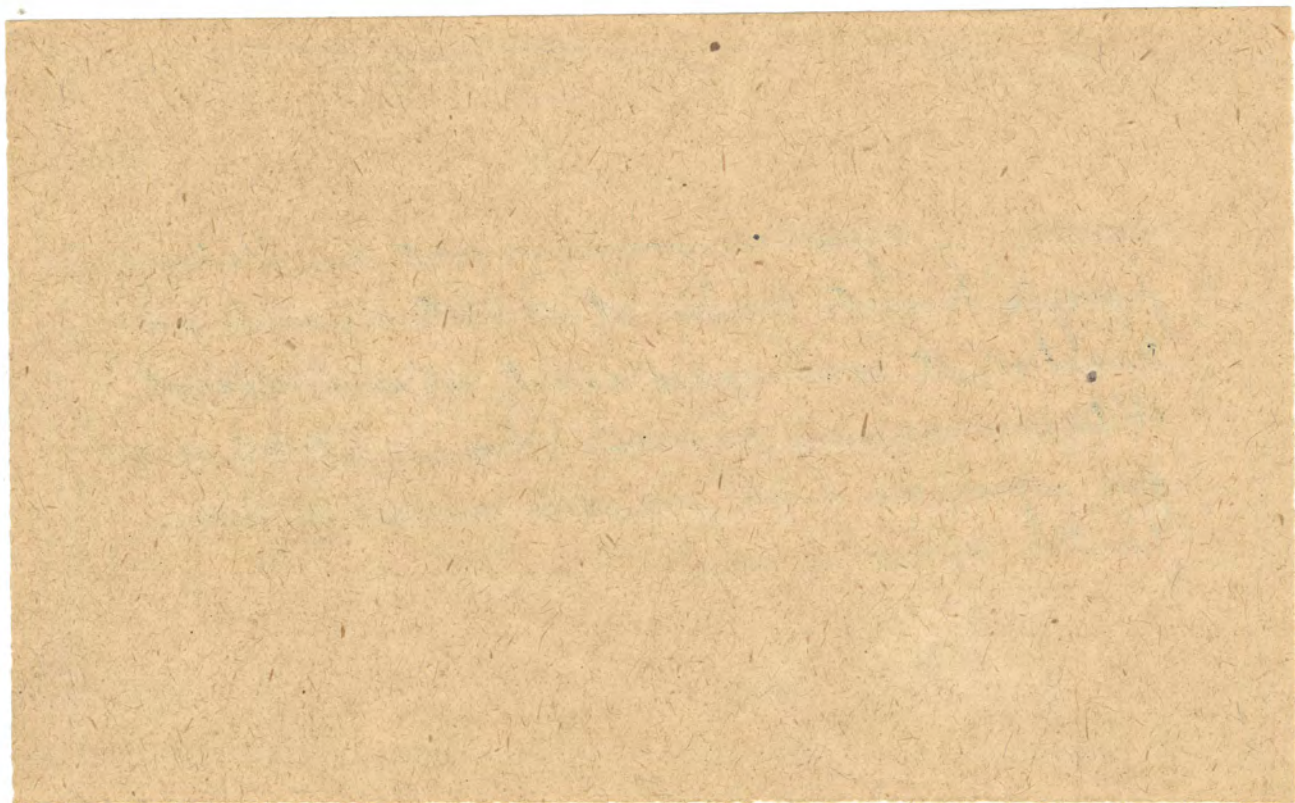


<http://rcin.org.pl/ifis>

U. P. V. =
23

24

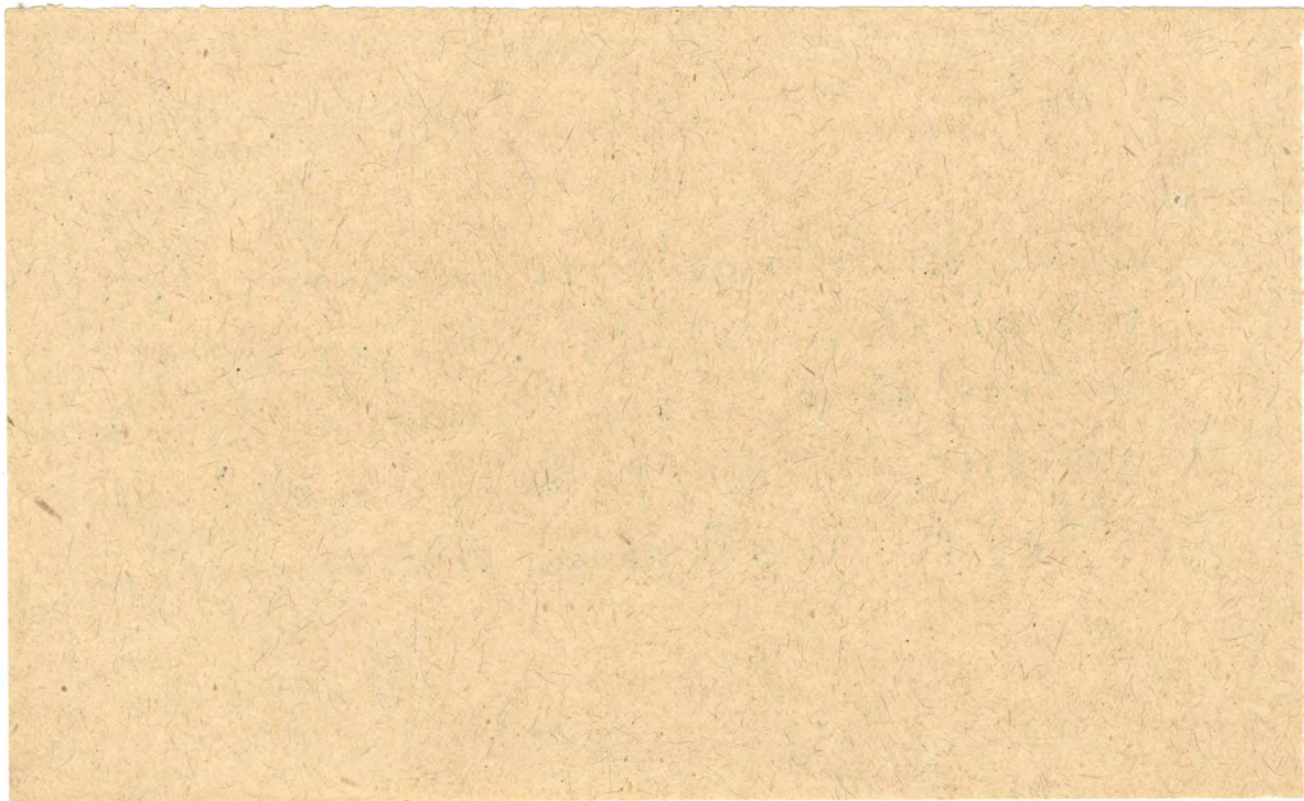
Omnino, qui reipublicae praefuturi sunt, duo Platonis
praeccepta teneant: Unum, ut utilitatem civium sic
tueantur, ut quaecumque agunt, ad eam referant,
obliti commodorum suorum; alterum, ut totum cor-
pus reipublicae curent: ne, dum partem aliquam
tuentur, reliquias deserant.



<http://rcin.org.pl/ifis>

Δηλον ὅτι εἰ σοι πάρεστι σωφροσύνη, ἔχεις τι
 περὶ αὐτῆς δοξάζειν. ἀνάγκη γάρ σου εἶναι
 οὔσαν αὐτήν, εἰ περ εἴνεστιν, αἰσθησύν τινα
 παρέχειν, εἰς ἧς δοξάειν τις σοι περὶ αὐτῆς
 εἴη, ὅτι ἐστὶ καὶ ὁποῖόν τι ἢ σωφροσύνη.

29
Δῆλον, ὅτι εἰ σοι πάρεστι σωφροσύνη, εἴχεις
τι περὶ αὐτῆς δόξα εἶναι. ἀνάγκη γάρ που
ἔγούσαν αὐτήν, εἰ περ ἔνεστιν, αἰσθῆσθαι τινα
παρέχειν, εἰς ἧς δόξα ἂν τις σοι περὶ αὐτῆς
εἴη, ὅτι ἐστὶ καὶ ὁποῖόν τι ἢ σωφροσύνη.



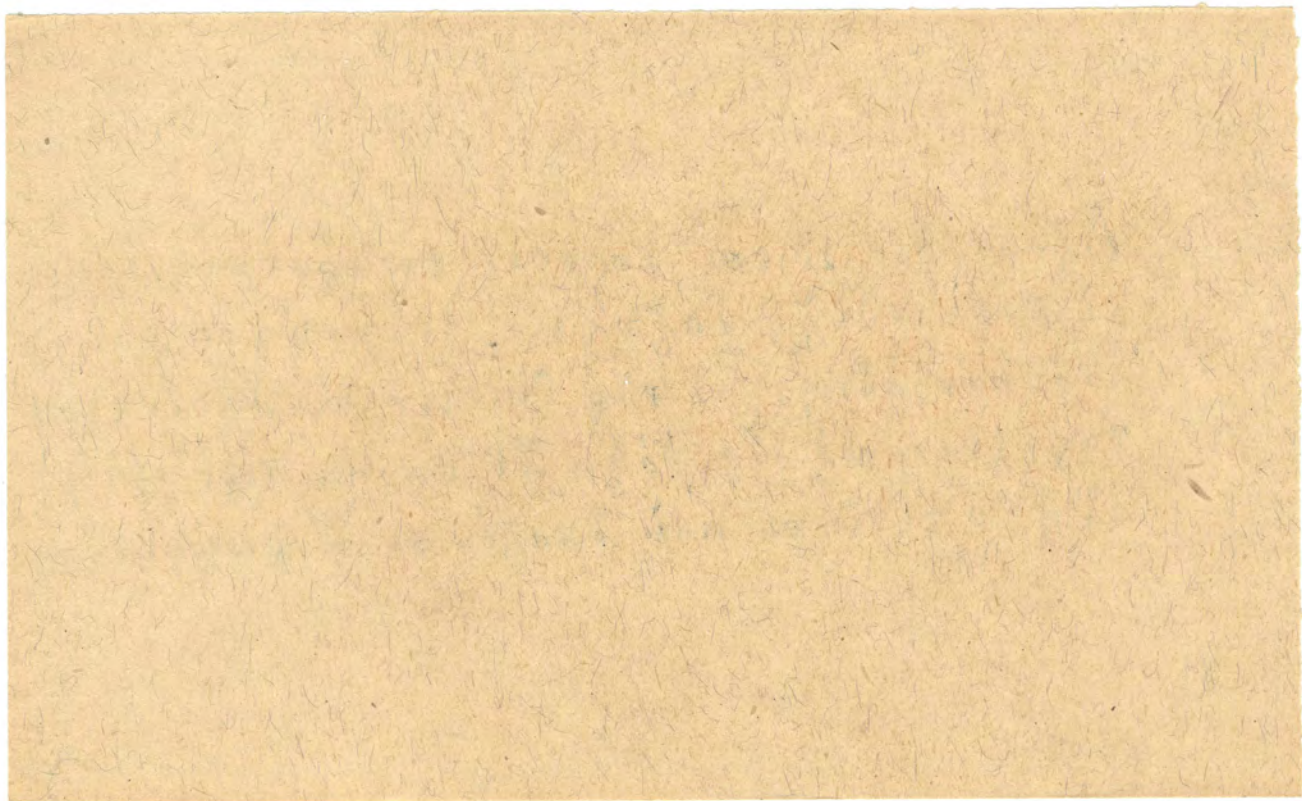
<http://rcin.org.pl/ifis>

30
Δῆλον ὅτι εἰ σοι παρέστι σωφροσύνη,
ἔχεις τι περὶ αὐτῆς δοξάζειν. ἀνάγκη
γάρ που ἐνοῦσαν αὐτήν, εἰ περ ἔνεστιν,
αἰσθησὶν τινα παρέχειν, ἐξ ἧς δόξα
ἂν τίς σοι περὶ αὐτῆς εἴη, ὅτι ἔστι
καὶ ὁποῖόν τι ἢ σωφροσύνη.



<http://rcin.org.pl/ifis>

31
Δῆλον ὅτι εἰ σοι παρέστω σωφροσύνη, ἔχεις
τι περὶ αὐτῆς δοξάζειν. ἀνάγκη γάρ που
ἐνοῦσαν αὐτήν, εἰ περ ἔνεστιν, αἰσθησίν τινα
παρέχειν, ἐξ ἧς δόξα ἀντίς σοι περὶ αὐτῆς
εἶη, ὅτι ἔστι καὶ ὁποῖόν τι ἢ σωφροσύνη.



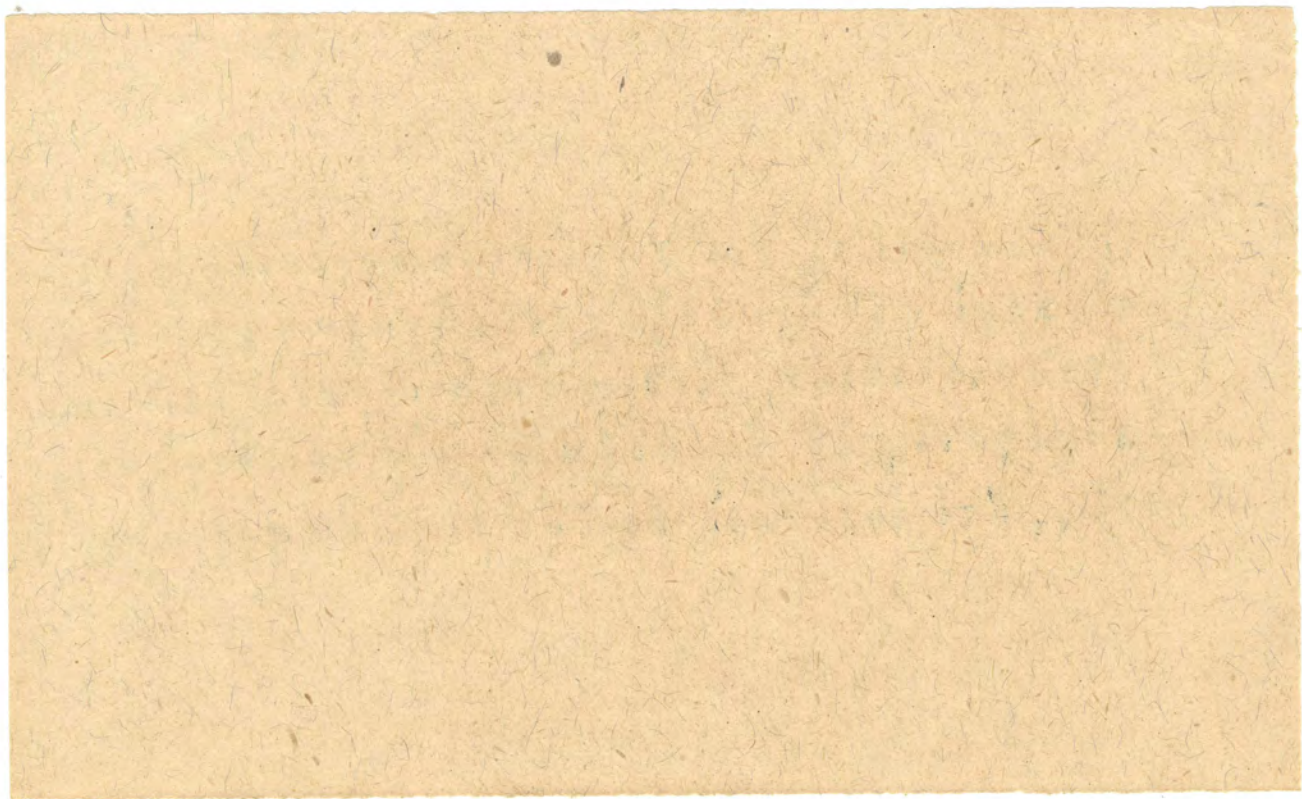
<http://rcin.org.pl/ifis>

Δῆλον ὅτι εἰ σοὶ παρέσσι σωφροσύνη, εἴχῃς
τι περὶ αὐτῆς δοξάζειν, ἀνάγκη γάρ του
ἐνοῦσαν αὐτήν, εἰ περ ἔνεστιν, αἰσθησίν τινα
παρέχειν, εἰς ἧς δόξα ἂν τις σοὶ περὶ αὐτῆς
εἴη, ὅτι ἐστὶ καὶ ὁποῖόν τι ἢ σωφροσύνη.



<http://rcin.org.pl/ifis>

Δῆλον ὅτι εἰ σοι πάρεστι σωφροσύνη, ἔχεις
τι περὶ αὐτῆς δόξα^α εἶναι. ἀνάγκη γὰρ που
ἐνοῦσαν αὐτήν, εἰ περ^α ἐγαστιν, αἰσθηθεῖν τινα
παρέχειν, εἰς ἧς δόξα^α ἂν τίς σοι περὶ αὐτῆς
εἴη, ὅτι ἐστὶ καὶ ὁποῖόν τι ἢ σωφροσύνη.

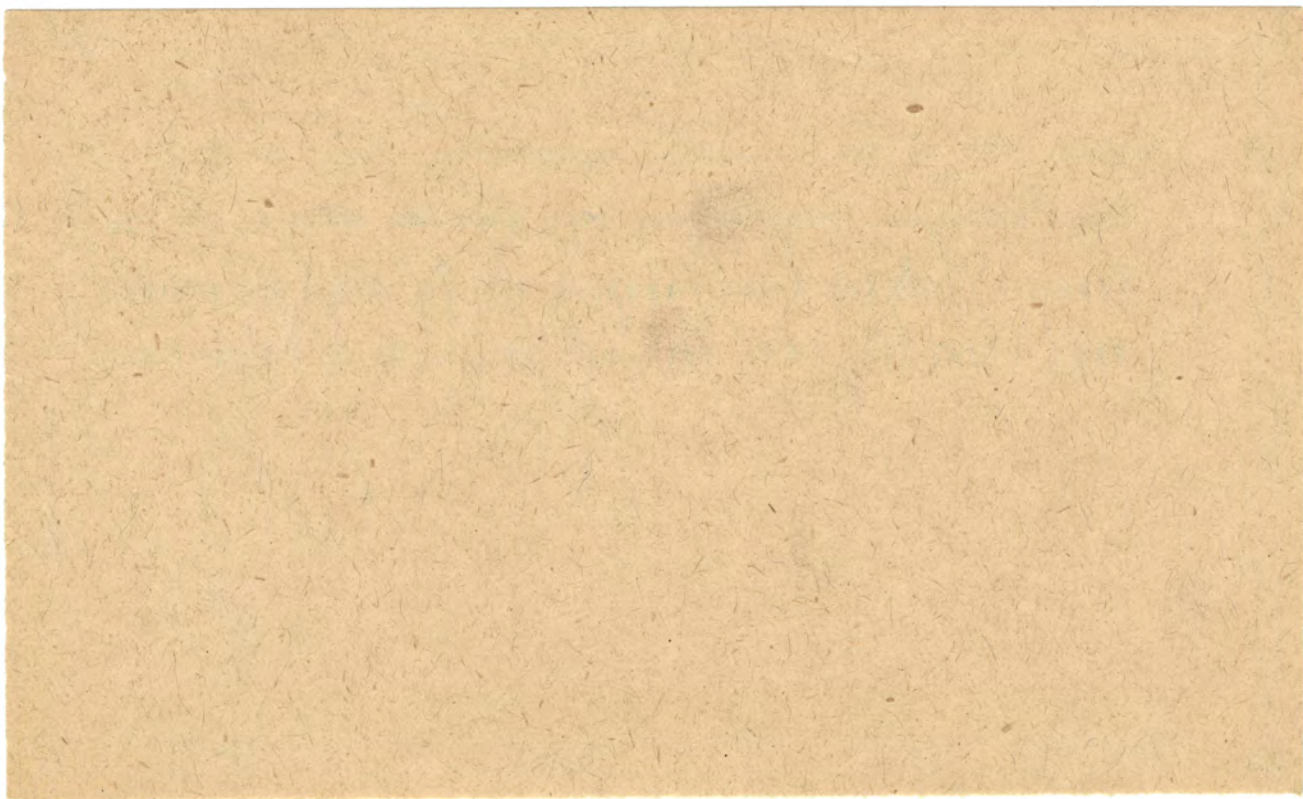


<http://rcin.org.pl/ifis>

δηλον ὅτι εἰ σοι πάρεστι σωφροσύνη, ἔχει τι περὶ
αὐτῆς δοξάξεν, ἀνάγκη γάρ του εἰκοῦσαι αὐτήν,
εἰ γὰρ ἔρεστιν, ἀποδείξει τὴνδὲ πάρεχεν, ἐξ ἧς δόξα ἀν-
τίς σοι περὶ αὐτῆς εἴη, ὅ τί ἐστι καὶ ὅποσον τι ἢ σω-
φροσύνη.

<http://rcin.org.pl/ifis>

δηλον ὅτι εἰ σοι πάρεστι σωφροσύνη, ἔχεις τι περὶ αὐ-
τῆς δοξάζειν. ἀνάγκη γάρ ποτ' ἐνοῦσαν αὐτήν, εἰ περ
ἔνεστιν, αἰσθησὶν τινὰ παρέχειν, ἐξ ἧς δόξα ἂν τίς σοι
περὶ αὐτῆς εἴη, ὅτι ἔστι καὶ ὅποῦν τι ἢ σωφροσύνη.



<http://rcin.org.pl/ifis>

δῆλον ὅτι εἰ σοι πάροτι σωφροσύνη, ἔχεις τε περὶ αὐ-
τῆς δοξάξεν. ἀνάγκη γάρ ποτ' ἐροῦσαν αὐτήν, εἰ περ ἔν-
εστιν, αἰσθησὶν τινα παρέχειν, ἐξ ἧς δόξα ἂν τίς σοι
περὶ αὐτῆς εἴη, ὅ τί ἐστι καὶ ὁποῖόν τι ἡ σωφροσύνη.

Δῆλον ὅτι εἰ σοι πάρεστι σωφροσύνη, ἔχεις τε περὶ αὐ-
τῆς δοξάζειν. ἀνάγκη γάρ ποτ' ἐνοῦσαν αὐτήν, εἰ περ
ἐνεστιν, αἰσθησὶν τινα παρέχειν, ἐξ ἧς δόξα ἂν τίς σοι
περὶ αὐτῆς εἴη, ὅ τί ἐστι καὶ ὁποῖόν τι ἡ σωφρο-
σύνη.



<http://rcin.org.pl/ifis>

δῆλον ὅτι εἰ σοι παρέσσι σωφροσύνη, ἔχεις τι περὶ αὐ-
 τῆς δοξάξεν. ἀνάγκη γάρ του ἐνοῦσαν αὐτήν, εἰ περ
 ἔνεστιν, αἰσθησίου τινα παρέχειν, ἐξ ἧς δόξα ἀν τῆς σοι
 περὶ αὐτῆς εἶη, ὅ τί ἐστι καὶ ὁποῦν^{τι} σωφροσύνη.

<http://rcin.org.pl/ifis>

δηλον ὅτι εἰ σοι παρέστα σωφροσύνη, εἴηαι τι περὶ αὐτῆς
δοξάζειν. ἀνάγκη γάρ τοι ἐνοῦσθαι αὐτήν, εἴ περ ἔνεστιν,
ἀποδρασίην τινα παρῆχειν, ἐξ ἧς δόξα εἴη τίς σοι περὶ
αὐτῆς εἴη, ὅτι ἔστι καὶ ὁποῖόν τι ἢ σωφροσύνη.



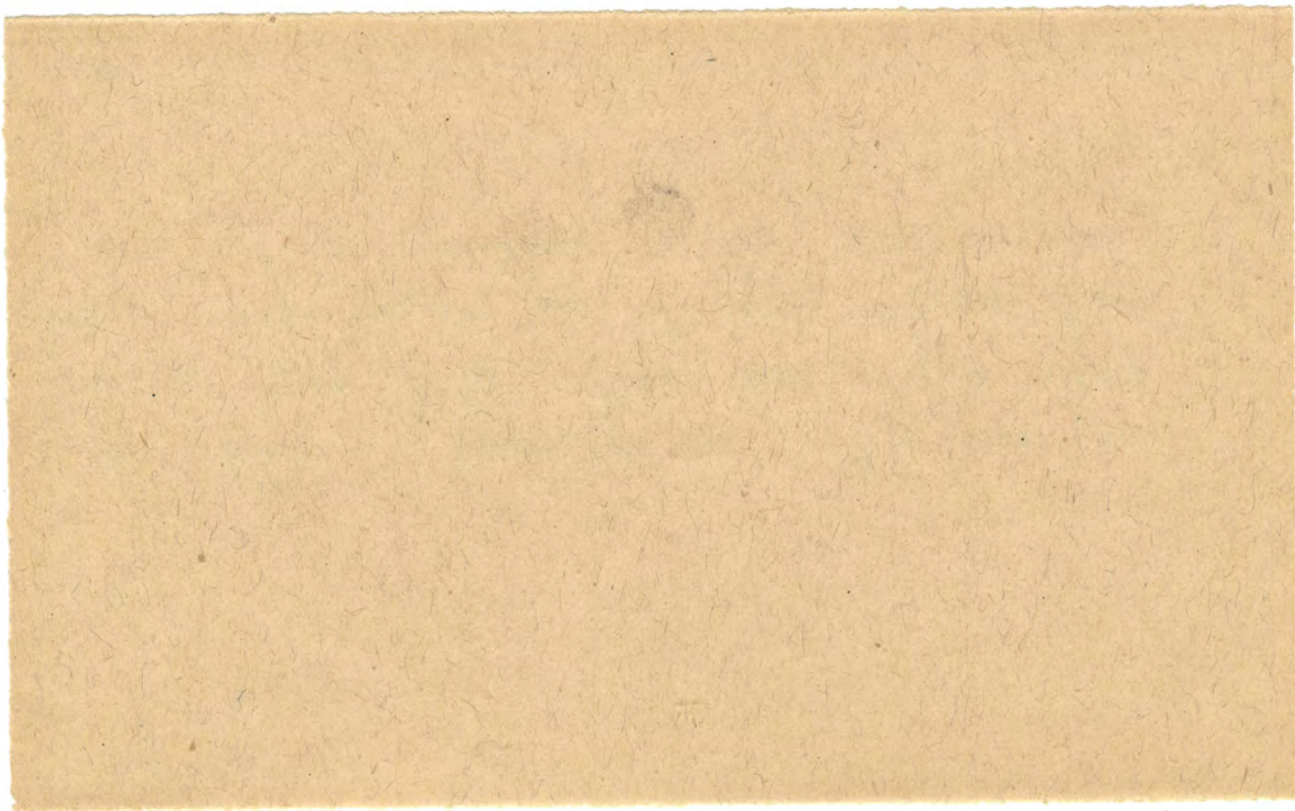
<http://rcin.org.pl/ifis>

δῆλον ὅτι εἴ σοι πάρεστι σωφροσύνη, ἔχεις τι περὶ
αὐτῆς δοξάζειν. ἀνάγκη γάρ ποτ' ἐνοῦσαν αὐτήν, εἴ περ
ἔρεσται, αἰσθησὶν τὴν παρέχειν, ἐξ ἧς δόξα ἂν τίς σοι
περὶ αὐτῆς εἴη, ὅτι ἔστι καὶ ὁποῖόν τε ἡ σωφροσύνη.



<http://rcin.org.pl/ifis>

41
δηλον οτι ει σοι παρροσι σωφροσύνη, ἔχεις τι περὶ
αὐτῆς δοξάζειν. ἀνάγκη γὰρ τοῦ ἐνοῦσαν αὐτήν, εἰ περ
ἐνεστιν, αἰσθησὶν τινα παρῆχειν, ἐξ ἧς δόξα ἂν τίς σοι
περὶ αὐτῆς εἴη, ὅτι ἐστι καὶ ὁποῖόν τι ἢ σωφροσύνη.



<http://rcin.org.pl/ifis>

δῆλον ὅτι εἰ σοι γάρρσοι σωφροσύνη, εἴχεις τε περὶ
 αὐτῆς δοξάζειν. ἐνάγκη γάρ ποτ ἐνοῦσαν αὐτήν, εἰ περ
 ἔνεστιν, ἀσθησὶν τινα παρέχειν, ἐξ ἧς δόξα ἂν
 τί σοι περὶ αὐτῆς εἴη, ὅ τί ἐστι καὶ ὁποῖόν τι ἢ
 σωφροσύνη.



<http://rcin.org.pl/ifis>

Δῆλον ὅτι εἰ σοι παρέστι σωφροσύνη, ἔχεις
τι περὶ αὐτῆς δοξάζειν. ἀνάγκη γάρ που
ἔνοῦσαν αὐτήν, εἰ περ ἔνεστιν, αἰσθῆσθαι τινα
παρέχειν, εἰς ἧς δόξα ἂν τις σοι περὶ αὐτῆς
εἴη, ὅτι ἔστι καὶ ὁποῖόν τι ἢ σωφροσύνη.

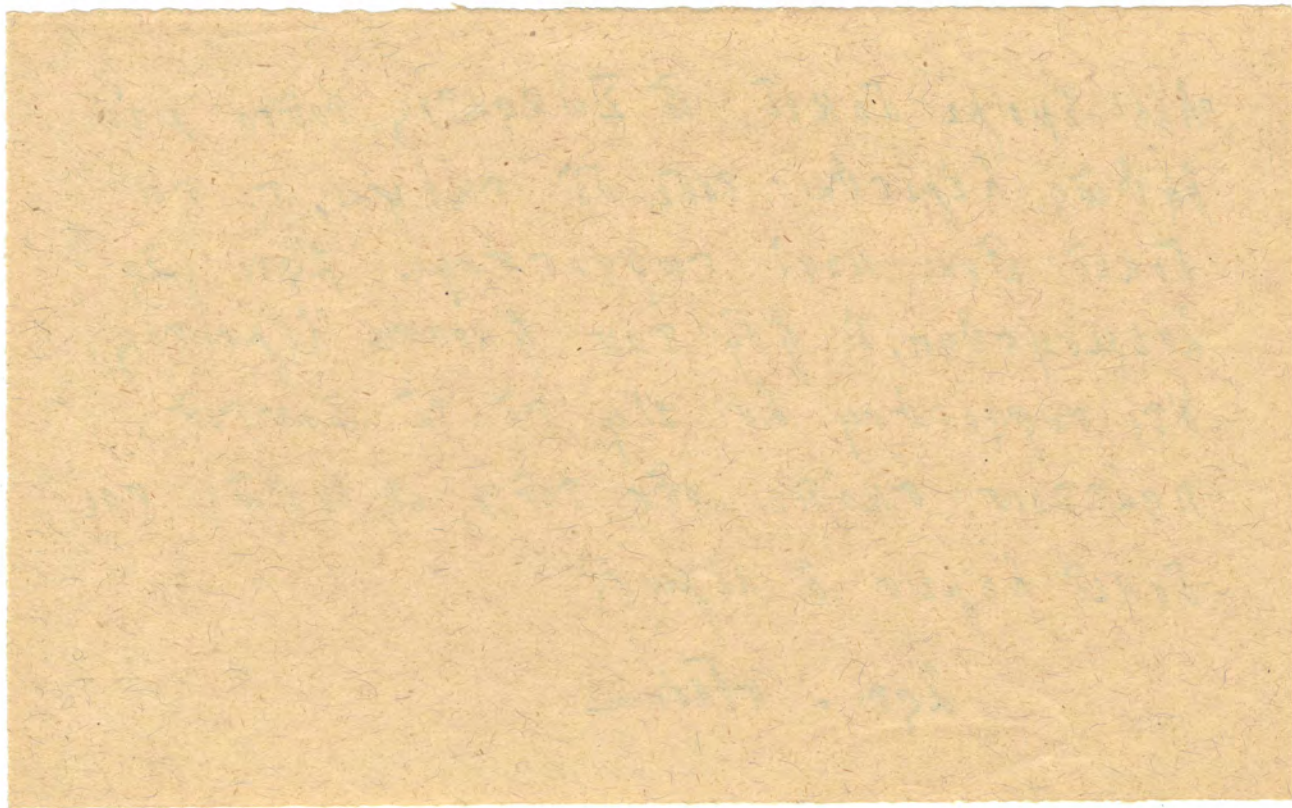
1230 : 380

1350 : 380

44

Ἄλλ' ἔμοιγε δοκεῖ, ὦ Σώκρατες, τοῦτο μὲν
ὁρθῶς λέγεσθαι. τόδε δὲ οὐδέ τι, τί σοι
δοκεῖ εἶναι περὶ σωφροσύνης. ἴσται γὰρ
Ἰνέμνησθην, ὃ ἦδ' ἐγὼ του ἦκουσα λέγοντος,
ὅτι σωφροσύνη ἴν' εἶναι τὸ εὖ ἔλκεσθαι
πρόττειν. σκόπει οὖν τοῦτο, εἰ ὁρθῶς σοι
δοκεῖ λέγειν ὁ λέγων.

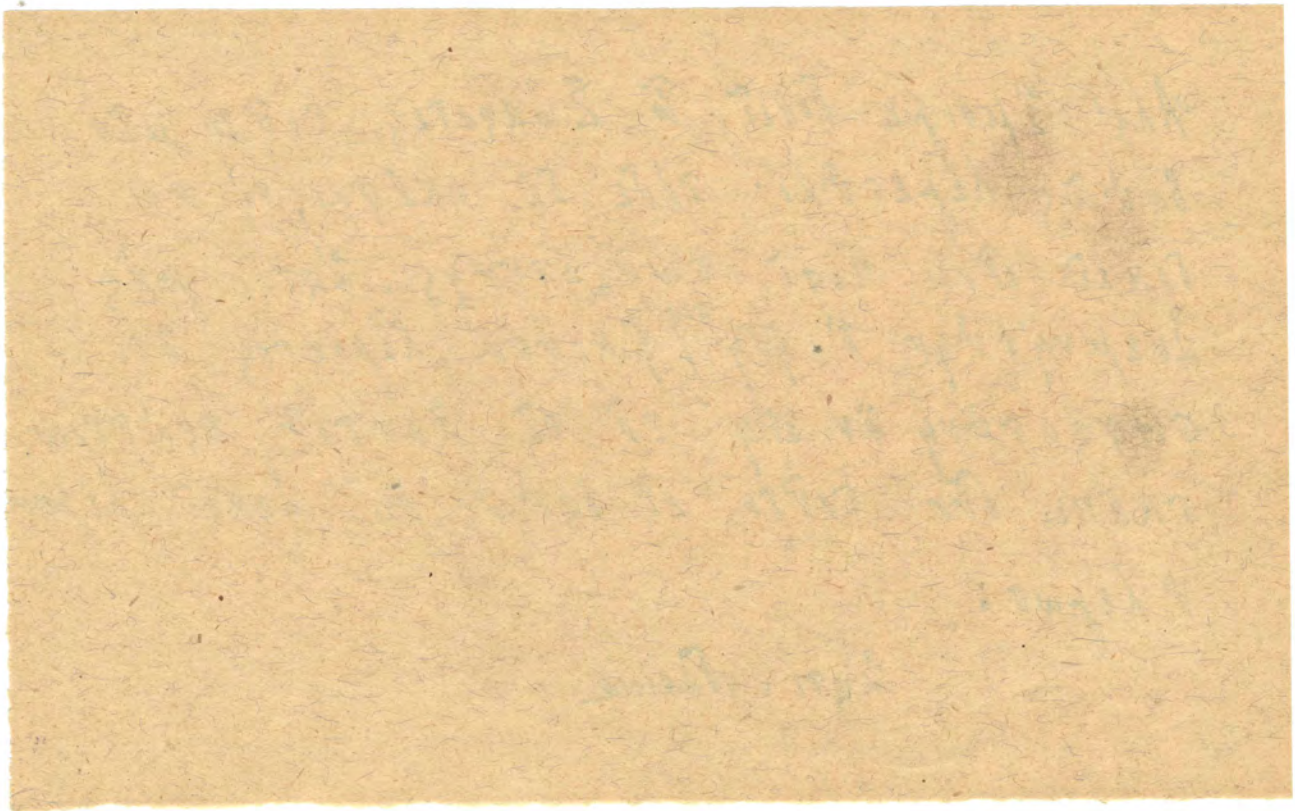
ἴσται = ἔλαττω



<http://rcin.org.pl/ifis>

Ἀλλ' εἴ μοι μὲν δοκεῖ, ὦ Σώκρατες, σοῦτο μὲν
 δευτέρως λέγεσθαι. τούτῳ δὲ σκέψαι, τί σοι
 δοκεῖ εἶναι περὶ σωφροσύνης. ἔστι γὰρ
 ἀνεμυήσθην ὃ ἦδ' ἔστι ^{σου} ἄκουσα λέγοντος, ὅτι
 σωφροσύνη ἐν εἴῳ τὸ εὖ ἐκαστοῦ πράττειν.
 σκόπει οὖν σοῦτο εἰ δευτέρως σοι δοκεῖ λέγειν
 ὃ λέγων:

ἔστι = ἀδελφία



<http://rcin.org.pl/ifis>

Ἀλλ' ἔμοιγε δοκεῖ, ὦ Σώκρατες, τοῦτο μὲν
 ὁρθῶς λέγεσθαι· εὐδα δὲ σκέψαι, εἰ σοι δοκεῖ
 εἶναι περὶ σωφροσύνης. ἔστι γὰρ ἐνεργήσθην
 εἰ ἡδὴ ^{σου} ἤκουσα λέγοντος, ὅτι σωφροσύνη ἐν
 εἰρήνῃ τοῦ σώματος περὶ τῶν σκέπει δὲν τοῦτο
 εἰ ὁρθῶς σοι δοκεῖ λέγειν ὁ λέγων.

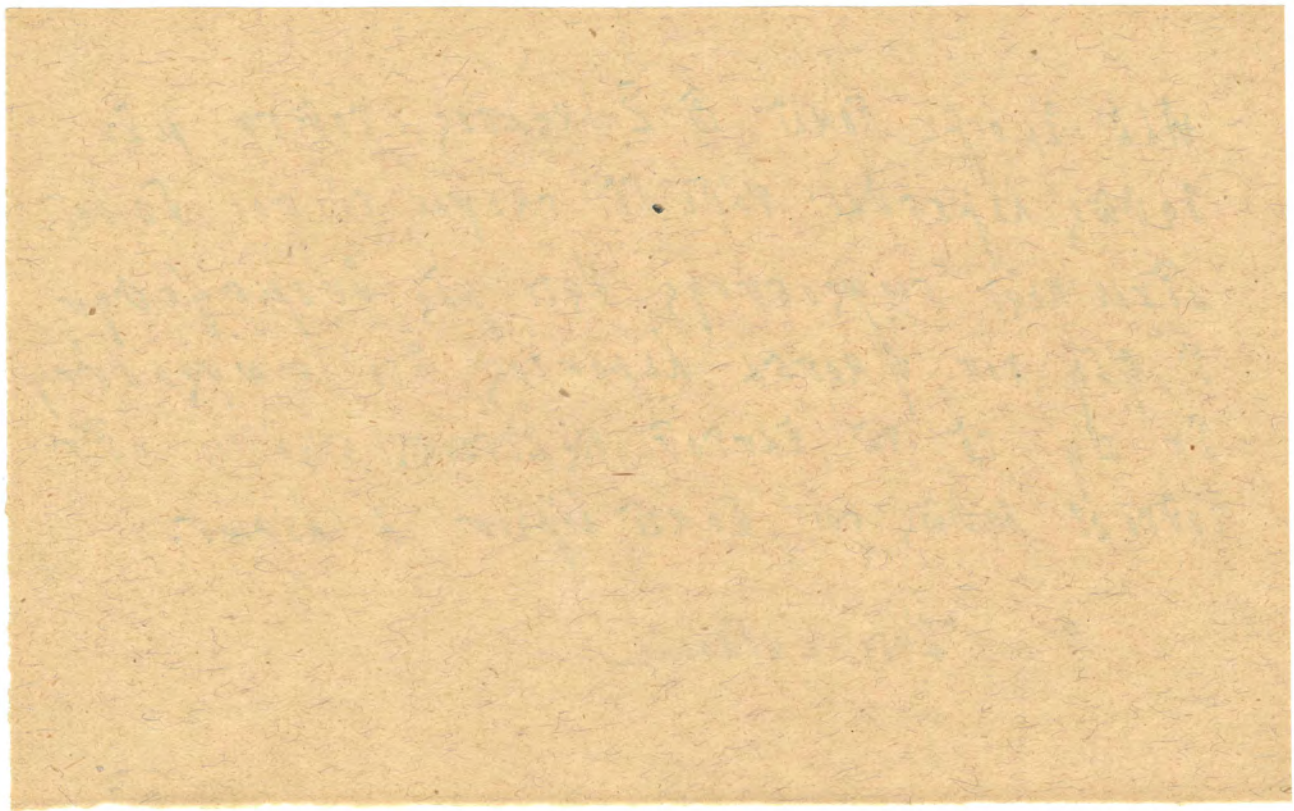
ἔστι = εἴσθην



<http://rcin.org.pl/ifis>

Ἀλλ' ἔμοιγε δοκεῖ, ὦ Σώκρατες, τοῦτο μὲν
 ἰσθῶς λέγεσθαι. τοῦτε δὲ σκέψαι, εἰ σοι δοκεῖ
 εἶναι περὶ σωφροσύνης. ἔστι γὰρ ἐν ἐμῇ ἰδέῃ
 ὃ ἡδὴ σου ἤκουσα λέγοντος, ὅτι σωφροσύνη
 εἶναι εἶναι τὸ πρὸς ἑαυτοῦ πλεῖσταιν. σκόπει οὖν
 τοῦτο, εἰ ἰσθῶς σοι δοκεῖ λέγειν ἢ λέγων.

ἔστι = ἰσθῶς



<http://rcin.org.pl/ifis>

Ἄλλ' ἔμοιγε δοκεῖ, ὦ Σώκρατες, τοῦτο μὲν
 ὁρθῶς λέγεσθαι. τοῦδε δὲ σκέψαι, εἰ σοὶ
 δοκεῖ εἶναι περὶ σωφροσύνης. ἴσθι μὰς
 ἀνεμνήσθην ὃ ἦδ' ἐγὼ σου ἤκουσα λέγοντος,
 ὅτι σωφροσύνη ἐν εἰῆ τοῦ πλῆθους
 πελάττειν. σκόπει οὖν τοῦτο, εἰ ὁρθῶς σοὶ
 δοκεῖ λέγειν ὃ λέγων.

ἴσθι = ἠδίσθιαι

Ἀλλ' ἔμοιγε δοκεῖ, ὦ Σώκратες, τοῦτο μὲν
 ὁρθῶς λέγεσθαι. τοῦδε δὲ σκέψασθαι τί σοι δοκεῖ
 εἶναι περὶ σωφροσύνης. ἴσθι γὰρ ἀνεμυήσθαι
 ὁ γόγγυς τοῦ ἡκουσθαι λέγοντος, ὅτι σωφροσύ-
 νη ἂν εἴη τὸ τῷ ἑαυτοῦ πηλίσσειν. σκόπει
 οὖν τοῦτο, εἰ ὁρθῶς σοι δοκεῖ λέγειν ὁ
 λέγων.

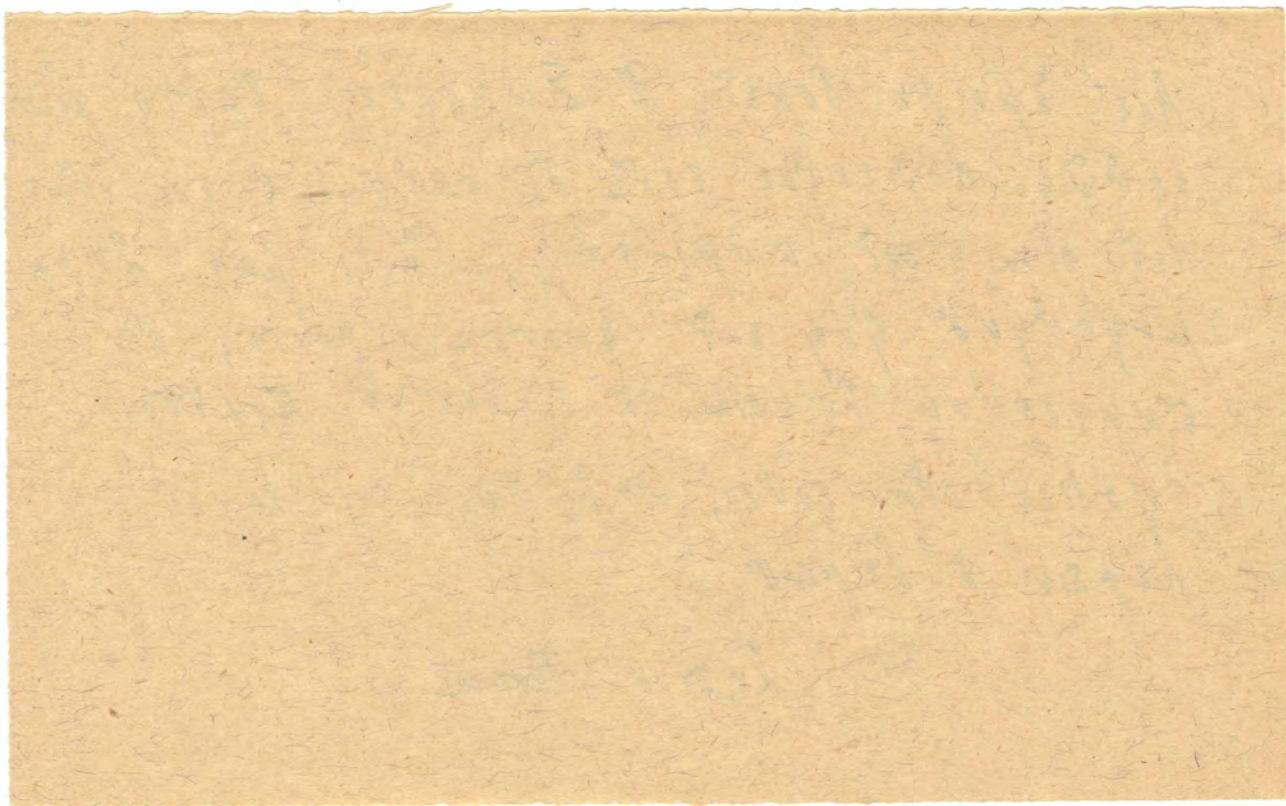
ἴσθι = ἔσθαι



<http://rcin.org.pl/ifis>

Ἄλλ' ἔμοιγε δοκεῖ, ὦ Σώκρατες, τοῦτο μὲν
 ὁρθῶς λέγεσθαι. τοῦτε δὲ σκέψαι, εἰ σοὶ δο-
 κεῖ εἶναι περὶ σωφροσύνης. ἴσθι μὰς ἄνε-
 μνήσθην, ὅτι ἦδη εὖ ἤκουσα λέγοντος, ὅτι
 σωφροσύνη ἄν εἴη τὸ εὖ ἐδουτοῦ πράττειν.
 σκόπει οὖν τοῦτο, εἰ ὁρθῶς σοὶ δοκεῖ
 λέγειν ὁ λέγων.

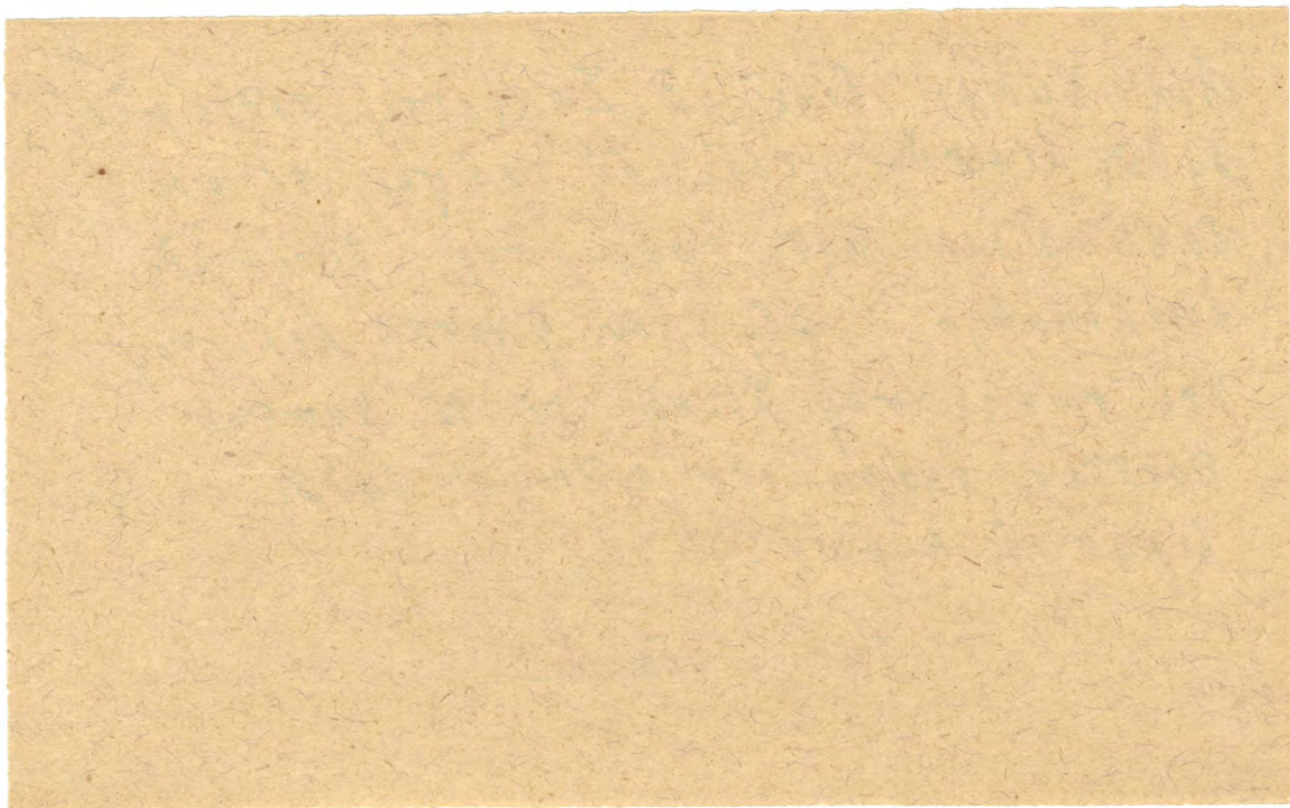
ἴσθι = 4th a.i.e



<http://rcin.org.pl/ifis>

Ἀλλ' εἴ μοι με δοκεῖ, ὦ Σώκρατες, τοῦτο μὲν
 ὀφειδῶς λέγεσθαι· τοῦδε δὲ σκεῦδι, εἰ σοι
 δοκεῖ εἶναι περὶ σωφροσύνης. ἄρατι γὰρ
 ἄνεμνήσθη, ὃ ἔργον σου ἔκρουσθαι λέγοντος,
 ὅτι σωφροσύνη ἄν εἴη τὸ πᾶ ἑαυτοῦ
 περὶ τρεῖν. σκόπει οὖν τοῦτο, εἰ ὀφειδῶς σοι δοκεῖ
 λέγειν ὃ λέγω.

ἄρατι = ἄρατις



<http://rcin.org.pl/ifis>

52
Ἀλλ' εἴ μοι μὲν δοκεῖ, ὡς Σώκρατες, τοῦτο μὲν
ὁρθῶς λέμεσθαι. τοῦτε δὲ σκέψαι, τί σοι δο-
κεῖ εἶναι περὶ σωφροσύνης. ἄρα γὰρ εἴνε-
μνήσθησιν, ὅτι ἡδὴ ^{σοῦ} ἤκουσα λέγοντος, ὅτι σωφρο-
σύνη ἐν εἴῃ τοῦ ἑαυτοῦ πράττειν, σκόπει
οὗν τοῦτο, εἰ ὁρθῶς σοι δοκεῖ λέμεν ὁ λέγων.

ἄρατι = εὐθεσία

Restawienie 53

W piśmie starszym

To I Tomek 64 m

To II " 143

To III " 187

Koncowy okres w dawnej

literaturze bibliograficznej 209

dla potrzeb w 1-2 w

e 253 restawienie

dla całego okresu w dawnej

literaturze bibliograficznej

starszej

W piśmie średnim

To I Tomek 309

To II " 359

To Koncowy " 393

W piśmie nowym

To I Tomek (w dawnej) 32

To II Tomek (XVIII) 94

To III Tomek " 208

