

CHAPTER TWO

DE MEMORIA ET REMINISCENTIA:
TEXT AND TRANSLATION

ΠΕΡΙ ΜΝΗΜΗΣ ΚΑΙ ΑΝΑΜΝΗΣΕΩΣ

I

449b4 Περὶ μνήμης καὶ τοῦ μνημονεύειν
 4 λεκτέον, τί ἐστὶ, καὶ διὰ τίν' αἰτίαν γίγνεται, καὶ τίνι
 5 τῶν τῆς ψυχῆς μορίων συμβαίνει τοῦτο τὸ πάθος, καὶ τὸ
 ἀναμνηστικόν· οὐ γὰρ οἱ αὐτοὶ εἰσι μνημονικοὶ καὶ
 ἀναμνηστικοί, ἀλλ' ὡς ἐπὶ τὸ πολὺ μνημονικώτεροι μὲν οἱ
 βραδεῖς, ἀναμνηστικώτεροι δ' οἱ ταχεῖς καὶ εὐμαθεῖς.
 πρῶτον μὲν οὖν σκεπτέον ποῖά ἐστὶ τὰ μνημονευτά· πολ-
 10 λάκις γὰρ ἔξαπατᾶ τοῦτο. οὔτε γὰρ τὸ μέλλον ἐνδέχε-
 ται μνημονεύειν, ἀλλ' ἐστὶ δοξαστὸν καὶ ἐλπιστὸν (εἴη δ' ἂν
 καὶ ἐπιστήμη τις ἐλπιστική, καθάπερ τινὲς φασὶ τὴν μαντι-
 κήν), οὔτε τοῦ παρόντος, ἀλλ' αἰσθησις· ταύτη γὰρ οὔτε τὸ
 μέλλον οὔτε τὸ γενόμενον γνωρίζομεν, ἀλλὰ τὸ παρὸν μό-
 15 νον. ἢ δὲ μνήμη τοῦ γενομένου· τὸ δὲ παρὸν ὅτε πάρεστιν,
 οἷον τοδὶ τὸ λευκὸν ὅτε ὄρα, οὐδεὶς ἂν φαίη μνημονεύειν,
 οὐδὲ τὸ θεωρούμενον, θεωρῶν καὶ ἐννοῶν· ἀλλὰ
 τὸ μὲν αἰσθάνεσθαι φησιν, τὸ δ' ἐπίστασθαι μόνον· ὅταν δ'
 ἄνευ τῶν ἔργων σχῆ τὴν ἐπιστήμην καὶ τὴν αἰσθησιν, οὔτω

449b4. Περὶ] Τῶν δὲ λοιπῶν πρῶτον σκεπτέον περὶ $C^cMi\Gamma^1$: Περὶ δὲ vZ^am Mich¹ || τοῦ μνημονεύειν] τοῦ μνημονευτικοῦ H^a || λεκτέον] *om.* $C^cMi\Gamma^1$ || τί ἐστὶ] *quod* Γ^1 || τίν' αἰτίαν] τίνας αἰτίας $C^cMi\Gamma^1$ || 449b5. συμβαίνει τοῦτο τὸ πάθος] τοῦτο συμβαίνει τὸ πάθος μC^cMiN : τοῦτό τε συμβαίνει τὸ πάθος P : *hec accidat passio* $\Gamma^1\Gamma^2$ || τὸς] τοῦ μXvZ^a || 449b6. οἱ αὐτοὶ] *om.* Γ^1 || καὶ] τε καὶ P || 449b7. μνημονικώτεροι] μνημονικοὶ E^1Yb : *memorabiliores sunt* Γ^1 : *memorabiliores* Γ^2 || 449b8. ἀναμνηστικώτεροι] ἀναμνηστικοὶ E^1Yb || 449b9. σκεπτέον] ληπτέον $\alpha P\Gamma^1\Gamma^2$ || ποῖά ἐστὶ] ποῖά εἰσι ρO^am Mich^p(6.24, *sed vide* 6.19) || τὰ] *om.* β Mich^p || 449b10. ἔξαπατᾶ] ἔξαπατᾶ[.]ται $E(i\ litt. eras.)$ || 449b12–13. τινὲς φασὶ τὴν μαντικήν] φασὶ τινες τὴν μαντικήν UvZ^am : *quidam et diuinativam esse dicunt* Γ^1 : *quidam divinativam dicunt* Γ^2 || 449b13. αἰσθησις] αἰσθησιν S || 449b14. γενόμενον] γιγνόμενον X || 449b15. ὅτε] ὅτι $EYbV$ || 449b16. τοδὶ] *om.* $C^cMim\Gamma^1$ || τὸ] *om.* O^aS || ὄρα] *aliquis uidet* $\Gamma^1\Gamma^2$ || 449b17. θεωρῶν καὶ ἐννοῶν] *scripsi duce* Z^a : θεωρῶν καὶ νοῶν $\rho\mu NimP$: ὅτε θεωρῶν τυγχάνει ἐννοῶν E^3YbVv : ὅτε θεωροῦν τυγχάνει ἐννοῶν E^1 : ὅτε θεωρῶν τυγχάνει νοῶν C^cMi : *cum sit considerans et intelligens* $\Gamma^1\Gamma^2$ || 449b18. φησιν] φασιν $i\Gamma^2$ || 449b19. ἔργων] ἐνεργειῶν αU : *actibus* Γ^1 : *actibus vel operibus* Γ^2 || σχῆ] ἔχη αP : *habeat* $\Gamma^1\Gamma^2$

On Memory and Recollection

Chapter 1

{449b4} Concerning memory and remembering we must state what it is, the reason for its occurrence, and in which part of the soul this affection occurs, and we must do the same with recollecting; for the people who are good at remembering are not the same as the ones who are good at recollecting: most often slow-witted people are better at remembering, while the quick-witted and those who learn easily are better at recollecting.

First, then, we must examine what kind of objects of memory there are; for this point is often the cause of mistakes. For one cannot remember the future, but of this one has opinion and expectation (and there might even be a science of expectation, as some say that divination is); nor can one remember the present, but of this there is sensation; for by sensation we cognise neither the future nor the past but only the present. Now, memory is of the past; and nobody would claim to remember the present, when it is actually present, for instance, that he is remembering this particular white object when he is in fact looking at it, nor would he claim that he is remembering an object of contemplation while contemplating and thinking about it; one can only claim to sense the white object and to know the object of contemplation. However, when one has knowledge and sensation without performing these actions,¹ then he recalls,² in the case of knowledge because he has

¹ “without performing these actions”] The translation of ἀνευ τῶν ἔργων. For this interpretation of ἔργων, cf. the Textual Notes *ad loc.* Possibly, one should rather translate “without the [original] objects [being present]”, but I do not think that it matters greatly as regards the general argument of the passage. In this way Aristotle tells us that there is a third way of having such internal objects.

² recalls] In the following passage “because” is the translation of ὅτι (twice). All recent translators have preferred “that”, but, as Sorabji (2004²) 68 rightly remarks, based on 449b15–18 we expect to be told about the conditions for remembering a particular object, not the conditions for remembering that this object was experienced or thought in the past. On my interpretation of μέμνηται, the translation “because” is, however, understandable: one is brought into this state of recall, *because* the object was experienced earlier, which is the only possible explanation, Aristotle would say, since the objects are no longer there (see Essay 1, the section “Memory Words in the *De Memoria* 1” below).

20 μέμνηται [τάς τοῦ τριγώνου ὅτι δύο ὀρθαῖς ἴσαι], τὸ μὲν ὅτι
ἔμαθεν ἢ ἐθεώρησεν, τὸ δ' ὅτι ἤκουσεν ἢ εἶδεν ἢ τι τοιοῦ-
τον· ἀεὶ γὰρ ὅταν ἐνεργῇ κατὰ τὸ μνημονεύειν, οὕτως ἐν τῇ
ψυχῇ λέγει, ὅτι πρότερον τοῦτο ἤκουσεν ἢ ἤσθητο ἢ ἐνόησεν.

ἔστι μὲν οὖν ἡ μνήμη οὔτε αἰσθησις οὔτε ὑπόληψις, ἀλλὰ τού-
25 των τινὸς ἕξις ἢ πάθος, ὅταν γένηται χρόνος. τοῦ δὲ νῦν ἐν
τῷ νῦν οὐκ ἔστι μνήμη, καθάπερ εἴρηται. ἔστι γὰρ
τοῦ μὲν παρόντος αἰσθησις, τοῦ δὲ μέλλοντος ἐλπίς, τοῦ δὲ
γενομένου μνήμη. διὸ μετὰ χρόνου πᾶσα μνήμη. ὥσθ' ὅσα
χρόνου αἰσθάνεται, ταῦτα μόνον τῶν ζώων μνημονεύει, καὶ
30 τούτῳ ᾧ αἰσθάνεται.

30 ἐπεὶ δὲ περὶ φαντασίας εἴρηται πρότε-
ρον ἐν τοῖς Περὶ ψυχῆς, καὶ νοεῖν οὐκ ἔστιν ἄνευ φαντάσμα-
450a τος—συμβαίνει γὰρ τὸ αὐτὸ πάθος ἐν τῷ νοεῖν ὅπερ καὶ ἐν
τῷ διαγράφειν· ἐκεῖ τε γὰρ οὐδὲν προσχρώμενοι τῷ τὸ πο-
σὸν ὠρισμένον εἶναι τοῦ τριγώνου, ὅμως γράφομεν ὠρισμένον
κατὰ τὸ ποσόν· καὶ ὁ νοῶν ὡσαύτως, κἂν μὴ ποσὸν νοῆι,
5 τίθεται πρὸ ὀμμάτων ποσόν, νοεῖ δ' οὐχ ἢ ποσόν· ἂν δ' ἡ
φύσις ἢ τῶν ποσῶν, ἀορίστων δέ, τίθεται μὲν ποσὸν ὠρισμέ-

449b20. τάς τοῦ τριγώνου ὅτι δύο ὀρθαῖς ἴσαι] *del. Freudenthal* : *voces in l. 17 (ante ὅτε) transponendas esse cens. Gohlke* || δύο] δυοῖν E^3Yb : duobus $\Gamma^1\Gamma^2$: (Mich^p 10.3, 6: δυοῖν) || ἴσαι] *equales sunt* Γ^1 || τὸ μὲν] *hoc* Γ^1 || 449b21. ἐθεώρησεν] ἐθεώρη X : *speculatus fuit* $\Gamma^1\Gamma^2$ || 449b21–22. ἢ τι τοιοῦτον] ἢ ὁ τι τοιοῦτον $EYbVZ^a$: τι τοιοῦτον $C^eMi\Gamma^1$ || 449b22. ἀεὶ] δεῖ $a\Gamma^1$ || γὰρ] *autem* Γ^1 || ἐνεργῇ κατὰ τὸ μνημονεύειν] *αρι. NimP* : ἐνεργῇ κατὰ τὴν μνήμην $Mich^{l/c}$: *secundum ipsum memorari agat* Γ^1 : *secundum memorari agat* Γ^2 || 449b23. λέγει] λέγειν $a\Gamma^1$ || ἤκουσεν] *susp. Freudenthal* || 449b24. ἔστι μὲν οὖν] *est igitur* Γ^1 || 449b25. γένηται χρόνος] γένηται χρόνιον E^3YbV : *fiat tempus* Γ^1 : *factum fuerit tempus* Γ^2 : ἐγγένηται χρόνιος $Christ$ || δέ] δὴ $Susemihl$ || ἐν] *et in* Γ^1 || 449b26. εἴρηται] εἴρηται καὶ πρότερον $EYbV$ || 449b26–27. ἔστι γὰρ τοῦ μὲν παρόντος αἰσθησις] ἀλλὰ τοῦ μὲν παρόντος αἰσθησις $am\Gamma^1\Gamma^2$ || 449b28. μνήμη] *et memoria est* Γ^1 : *memoria est* Γ^2 || διὸ] *di* ὁ $Mich^c$ || μετὰ χρόνου] μετὰ χρόνον $EYVC^eMiX\Gamma^1$ || πᾶσα μνήμη] *omnis memoria fit* Γ^1 : *memoria omnis* Γ^2 || ὅσα] ὅσα τε $EYbV$: *quaecumque animalium* Γ^1 : *quaecumque* Γ^2 || 449b29. ταῦτα] καὶ ᾧ ταῦτα $E^1C^eMiP\Gamma^1\Gamma^2$ || μόνον τῶν ζώων] *om. Mich^{c/p}(ut v.) : fort. τῶν ζώων delendum* || μνημονεύει] μνημονεύει τῶν ζώων C^eMi || 449b30. ἐπεὶ] *ἔτι* P || περὶ] *et de* Γ^1 || 450a1. τὸ αὐτὸ] ταῦτο P || ἐν τῷ νοεῖν] *et intellectui* Γ^1 : *intellectui* Γ^2 || 450a2. τῷ] *om. EYV^1b* || 450a3. τοῦ] τὸ $Bekker (!)$: *an* (τὸ) τοῦ *scribendum?* || τριγώνου] *om. N(sed aliquid, ut v., eras.)\Gamma^1* || 450a3–4. γράφομεν ὠρισμένον κατὰ τὸ ποσόν] διαγράφομεν ὠρισμένον τρίγωνον κατὰ ποσόν $Mich^p$ || 450a4. ὁ νοῶν ὡσαύτως] *similiter opinatur* Γ^1 || ὁ νοῶν] ὀνομάζομεν $EYb^1(ut v.)C^eMi$: *opinatur* Γ^1 || ὡσαύτως] *om. Mich^c* || 450a5. νοεῖ] νοῆ X || οὐχ] *om. \Gamma^1* || ποσόν] *quantitas est* Γ^1 : *quantum est* Γ^2 || 450a5–6. ἂν δ' ἡ φύσις ἢ τῶν ποσῶν] *quamvis quantitatum natura sit* Γ^1 : *an* κἂν δ' ἡ φύσις ἢ τῶν ποσῶν *scribendum?* || 450a6. ἀορίστων] ἀόριστον E^1N : *indefinitas* Γ^1 || δέ] *esse* Γ^1 || μὲν] *om. O^d* : *tamen* Γ^2

learned it or contemplated it, in the case of sensation because he has heard or seen it or sensed it in some other way; for it is always the case that when a person actualises as regards his memory, what he does is to say in his soul that he has previously heard, sensed or thought about this.

Memory, then, is neither sensation nor conception, but a state of having one of these or an affection resulting from one of these, when some time elapses. As we have stated, there is no memory of the now in the now. For of the present there is sensation, of the future there is expectation, and of the past there is memory. Therefore, all memory happens with time.³ Thus, only animals that sense time can remember, and they do their remembering using the same faculty,⁴ by which they sense.

Now,⁵ since we have already spoken about imagination in our discussions *On the Soul*,⁶ and since it is not possible to think without an image—{450a} for the same affection that occurs in drawing a diagram also occurs in thinking: for when drawing a diagram we make no use of the fact that the quantity of the triangle drawn is determinate, but still we draw it as having a determinate quantity; and similarly a person who thinks, even if he does not think about a quantity, he posits a quantity before his eyes, but does not think about it as a quantity; and if the object by nature has quantity, but an indeterminate quantity, he posits a determinate quantity, but thinks about it as quantity

³ “all memory happens with time”] That is, memory is not established immediately upon sensing or having learnt something but only after some time has elapsed.

⁴ “by the same faculty”] Alternatively, one might translate “by the same organ”, namely, the heart.

⁵ “Now ...”] It is probably most plausible to take the passage beginning here as an anacoluthon.

⁶ *On the Soul*] “Imagination” (φαντασία) is discussed primarily in *An.* III.3, but considering the following remark on thinking and images, Aristotle is probably referring to *An.* III.7.

νον, νοεῖ δ' ἢ ποσὸν μόνον—διὰ τίνα μὲν οὖν αἰτίαν οὐκ ἐνδέ-
 χεται νοεῖν οὐδὲν ἄνευ συνεχοῦς, οὐδ' ἄνευ χρόνου τὰ μὴ
 ἐν χρόνῳ ὄντα, ἄλλος λόγος. μέγεθος δ' ἀναγκαῖον γνωρι-
 10 ζειν καὶ κίνησιν ᾧ καὶ χρόνον, καὶ τὸ φάντασμα τῆς κοι-
 νῆς αἰσθήσεως πάθος ἐστίν, ὥστε φανερόν ὅτι τῷ πρώτῳ αἰ-
 σθητικῷ τούτων ἢ γνῶσις ἐστίν. ἢ δὲ μνήμη, καὶ ἢ τῶν νοη-
 τῶν, οὐκ ἄνευ φαντάσματός ἐστιν. ὥστε τοῦ νοῦ μὲν κατὰ
 συμβεβηκὸς ἂν εἴη, καθ' αὐτὸ δὲ τοῦ πρώτου αἰσθητικοῦ.
 15 διὸ καὶ ἑτέροις τισὶν ὑπάρχει τῶν ζώων, καὶ οὐ μόνον ἀν-
 θρώπῳ καὶ τοῖς ἔχουσι δόξαν ἢ φρόνησιν. εἰ δὲ τῶν νοη-
 τικῶν τι μορίων ἦν, οὐκ ἂν ὑπῆρχε πολλοῖς τῶν ἄλλων
 ζώων (ἴσως δ' οὐδενὶ τῶν θνητῶν), ἐπεὶ οὐδὲ νῦν πᾶσι διὰ τὸ
 μὴ πάντα χρόνου αἰσθησὶν ἔχειν· ἀεὶ γὰρ ὅταν ἐνεργῇ τῇ
 20 μνήμῃ, καθάπερ καὶ πρότερον εἶπομεν, ὅτι εἶδε τοῦτο ἢ
 ἤκουσεν ἢ ἔμαθε, προοισθάνεται ὅτι πρότερον· τὸ δὲ πρό-
 22 τερον καὶ ὕστερον ἐν χρόνῳ ἐστίν.

22 τίνος μὲν οὖν τῶν τῆς ψυ-
 χῆς ἐστὶν μνήμη, φανερόν, ὅτι οὐπερ καὶ φαντασία· καὶ
 ἔστι μνημονευτὰ καθ' αὐτὰ μὲν ὧν ἐστὶ φαντασία, κατὰ
 25 συμβεβηκὸς δ' ὅσα μὴ ἄνευ φαντασίας.

450a7. νοεῖ] νοῆ X || μόνον] solum est Γ^1 || 450a8. οὐδὲν] *om.* E^1vZ^a Mich^{1/c} : οὐδ' UN
 || συνεχοῦς] τοῦ συνεχῶς EYV : continuo $\Gamma^1\Gamma^2$ || ἄνευ χρόνου] ἄνευ λόγου χρόνου $P\Gamma^2$
 || 450a8–9. τὰ μὴ ἐν χρόνῳ ὄντα] τὰ ἐν χρόνῳ μὴ ὄντα $E^3(s.l.)$: *om.* E^1P || 450a9. ἄλλος
 λόγος] λόγος ἄλλος αP || 450a9. δ'] *om.* EYb || 450a10. χρόνον] χρόνος E^1 || 450a10–11.
 και₃ (l. 10)–ἐστίν (l. 11)] *in l. 13 (post ἐστίν) transponenda esse coni. Freudenthal* || 450a10. καὶ
 τὸ φάντασμα] καὶ τὰ φαντάσματα Mich^c : fantasia autem Γ^1 || 450a10–11. τῆς κοινῆς]
om. Γ^1 || 450a11. ὥστε] ὥστε τοῦτο $\alpha\Gamma^1$: ὥστε τούτῳ m || 450a12. ἢ δὲ μνήμη] ἢ μνήμη
 δὲ om || ἢ₃] *om.* Mich^c || 450a13. φαντάσματός] τῆς φαντασίας $EYbV$ || τοῦ νοῦ μὲν] τοῦ
 νοουμένου $\beta YbV(p.c.)$ Mich^c(8.24–25)^{1/p} : τοῦτο νοομεν E^1 : τοῦ νοομένου E^3 : τοῦ νοητικοῦ
 P : νοοῦντος *vel* νοῦ *scribendum esse cens.* Zeller : διανοουμένου *Bywater* || 450a14. τοῦ
 πρώτου αἰσθητικοῦ] τοῦ πρώτου αἰσθητοῦ Brentano || 450a15–16. ἀνθρώπῳ] ἀνθρώποις
 $\alpha\Gamma^1$ || 450a16. καὶ] *aut* Γ^1 || ἢ] καὶ $M\Gamma^1$ || 450a17. τι] τινὶ E^3 : *om.* $YbC^cMiM\Gamma^1$: τισὶ
 V || μορίων] μόριον P || 450a18. οὐδενὶ] οὐδὲν $V^1(ut v.)C^cMi$: οὐθενὶ vZ^aP || θνητῶν]
 ἀνοήτων Förster : θηρίων Rassow || 450a18. ἐπεὶ] quoniam autem Γ^1 || πᾶσι] omnibus
 inest Γ^1 || 450a19. πάντα] πάντων LH^a || ἀεὶ] δεῖ $EYbV$ || 450a20. ἢ] *om.* S || 450a21.
 ἔμαθε] ἔπαθε P || προοισθάνεται ὅτι πρότερον] προοισθάνεσθαι τι πρότερον $EYbV(fort.$
ti eras.) : πρότερον προοισθάνεται C^cMi : ὅτι προοισθάνεται πρότερον O^dS : πρότερον
 προοισθάνεται Sorabji : prius sensit Γ^1 : simul sentit quia prius Γ^2 || 450a22. καὶ] ἢ
 $C^cMi\Gamma^1$ || 450a23. μνήμη] ἢ μνήμη αNP : memoria sit $\Gamma^1\Gamma^2$ || φαντασία] ἢ φαντασία αU :
 fantasia est $\Gamma^1\Gamma^2$ || 450a24. ἔστι μνημονευτὰ καθ' αὐτὰ μὲν] memorabilia hec quidem
 per se sunt Γ^1 || ἔστι μνημονευτὰ] ἔστι σχεδὸν μνημονευτὰ H^a : μνημονευτὰ ταῦτ' ἐστὶ
 $C^c i$: memorabilia hec ... sunt Γ^1 || ὧν ἐστὶ φαντασία] ὅσα μὴ ἔστι φαντασιὰ E^1YV^1 : ὧν
 ἐστὶ φαντασιὰ E^3 : ὅσα ἐστὶ φαντασιὰ Bekker : quorum et fantasia Γ^1 || 450a25. ὅσα μὴ
 ἄνευ φαντασίας] ὅσα μετὰ φαντασίας $C^cMi\Gamma^1$, *cf.* Mich^p 13.21–22

only⁷—Now, the reason why it is impossible to think anything without continuity, and impossible to think about things that are timeless without time, belongs to another discussion. But it is necessary to cognise magnitude and movement by the same faculty by which time is also cognised, and the image is an affection of the common sense; so it is clear that the cognition of these belongs to the primary faculty of sense. Now, memory, even memory of the objects of thought, does not occur without an image. Thus, memory will belong accidentally to the mind, but essentially to the primary faculty of sense. Therefore, it belongs also to some of the other animals and not only to man and to those animals that possess opinion or intelligence. If it were one of the thinking parts, many of the other animals would not possess it (probably no mortal creature would), since even now it does not belong to all, because not all animals have a sense of time; for, as we said earlier,⁸ when a person actualises his memory for the fact that he has seen, heard or learned something, he senses in addition that he did this earlier; and the concepts of “earlier” and “later” belong in time.

As regards the question to which part of the soul memory belongs, it is, then, clear that it belongs to the same part as imagination; and those things that are essentially the objects of memory are also such of which there is imagination, while those that are accidentally objects of memory are those that do not occur without imagination.⁹

⁷ “as quantity only”] That is, not as a determinate quantity.

⁸ “as we said earlier”] Cf. *Mem.* 449b18–23.

⁹ “that do not occur without imagination”] Aristotle refers to the objects of thought.

25 ἀπορήσειε δ' ἄν
 τις πῶς ποτὲ τοῦ μὲν πάθους παρόντος τοῦ δὲ πράγματος
 ἀπόντος μνημονεύει τὸ μὴ παρόν. δῆλον γὰρ ὅτι δεῖ νοῆ-
 σαι τοιοῦτον τὸ γινόμενον διὰ τῆς αἰσθήσεως ἐν τῇ ψυχῇ
 καὶ τῷ μορίῳ τοῦ σώματος τῷ ἔχοντι αὐτήν, οἷον ζωγρά-
 30 φημά τι [τὸ πάθος], οὗ φαμέν τὴν ἕξιν εἶναι μνήμην· ἢ γὰρ
 γινομένη κίνησις ἐνσημαίνεται οἷον τύπον τινὰ τοῦ αἰσθήμα-
 τος, καθάπερ οἱ σφραγιζόμενοι τοῖς δακτυλίοις. διὸ καὶ τοῖς
 45ob μὲν ἐν κινήσει πολλῇ διὰ πάθος ἢ δι' ἡλικίαν οὔσιν οὐ γίνε-
 ται μνήμη, καθάπερ ἂν εἰς ὕδωρ ῥέον ἐμπιπτούσης τῆς κί-
 νήσεως καὶ τῆς σφραγίδος· τοῖς δὲ διὰ τὸ ψήχεσθαι, κα-
 θάπερ τὰ παλαιὰ τῶν οἰκοδομημάτων, καὶ διὰ σκληρό-
 5 τητα τοῦ δεχομένου τὸ πάθος οὐκ ἐγγίγνεται ὁ τύπος. διόπερ
 οἱ τε σφόδρα νέοι καὶ οἱ γέροντες ἀμνήμονες εἰσιν· ῥέουσι
 γὰρ οἱ μὲν διὰ τὴν αὔξησιν, οἱ δὲ διὰ τὴν φθίσιν. ὁμοίως
 δὲ καὶ οἱ λίαν ταχεῖς καὶ οἱ λίαν βραδεῖς οὐδέτεροι φαίνον-
 ται μνήμονες· οἱ μὲν γὰρ εἰσιν ὑγρότεροι τοῦ δέοντος, οἱ δὲ
 10 σκληρότεροι· τοῖς μὲν οὖν οὐ μένει τὸ φάντασμα ἐν τῇ ψυ-
 χῇ, τῶν δ' οὐχ ἄπτεται.
 11 ἄλλ' εἰ δὴ τοιοῦτόν ἐστι τὸ συμ-
 βαῖνον περὶ τὴν μνήμην, πότερον τοῦτο μνημονεύει τὸ πάθος
 ἢ ἐκεῖνο ἀφ' οὗ ἔγένετο; εἰ μὲν γὰρ τοῦτο, τῶν ἀπόντων οὐδὲν ἂν
 μνημονεύοιμεν· εἰ δ' ἐκεῖνο, πῶς αἰσθανόμενοι τούτου μνημο-
 15 νεύομεν, οὗ μὴ αἰσθανόμεθα, τὸ ἀπόν; εἴ τ' ἐστὶν ὁμοιον ὥσπερ

450a26. τοῦ μὲν πάθους] μὲν τοῦ πάθους C^cMi : quidem passionem Γ^1 : quidem passione Γ^2 || 450a27. ἀπόντος] μὴ παρόντος X || μνημονεύει] μνημονεύεται $av\zeta^a$ || μὴ] *om.* U || 450a28. τοιοῦτον τὸ] τοιοῦτο τὸ E^1 : τοῦτον τὸ O^dS : τοιοῦτό τι τὸ C^cMi : τοιοῦτον *Rassow* || 450a29. αὐτήν] animam Γ^1 || 450a29-30. ζωγράφημα] animalium pictura Γ^1 || 450a30. τὸ πάθος] *del. Ross* || εἶναι μνήμην] μνήμην εἶναι $aU\Gamma^1$ || 450a31. ἐνσημαίνεται] unum significat Γ^1 || 450a31-32. τοῦ αἰσθήματος] τὸ αἰσθημα $C^cMi\Gamma^1$: sensibilis Γ^2 || 450a32. τοῖς δακτυλίοις] τοῖς δακτύλοις ιC^cMLX || 450b1. πάθος] τὸ πάθος X^2Nv || 450b2. μνήμη] *om.* P || ἂν] $a\theta UO^d v\zeta^a mPT^2$: *om.* $S\Gamma^1(ut v.)$: γὰρ N || 450b3. τοῖς δὲ] in aliis Γ^1 : aliis quidem Γ^2 || ψήχεσθαι] ψύχεσθαι $\iota\beta VC^cMiH^a mP$ Mich^p : frigidum esse Γ^1 : frigida esse Γ^2 || 450b4. τῶν οἰκοδομημάτων] edificiorum sunt Γ^1 || 450b5. τοῦ δεχομένου τὸ πάθος] τοῦ πάθους Xm || 450b6. εἰσιν] *om.* Γ^2 || ῥέουσι] fluunt et Γ^1 || 450b8. καὶ οἱ λίαν₂] καὶ $\beta C^cMi\Gamma^1$: ἢ $P\Gamma^2$ || 450b8-9. φαίνονται] ὡς ἐπὶ τὸ πολὺ φαίνονται $C^cMi\Gamma^1$ || 450b9. μνήμονες] μνημονικοὶ ὄντες C^cMi : μνήμονες [...] $O^d(incertum)$ || εἰσιν ὑγρότεροι τοῦ δέοντος] indigenti humidiores sunt Γ^1 : plus oportuno humidiores sunt Γ^2 || 450b10. οὖν] *om.* Γ^1 || 450b11. δὴ] *om.* $i\Gamma^1$: quidem Γ^2 || 450b12. τὸ πάθος] passio sit Γ^1 || 450b13. γὰρ] *om.* EYb^1V || ἀπόντων] ἀπάντων C^cMivPT^1 || οὐδὲν] οὐθέν P || ἂν] *om.* $EYb\zeta^a\Gamma^1$ || 450b14. τούτου] τοῦτο $a\theta P$ || 450b15. τὸ ἀπόν] τὸ ἄστοπον P : presens Γ^1

Now, one might raise the difficulty how you remember that which is not present, since it is the affection¹⁰ that is present, while the thing is absent. For clearly one must think about that which is so generated through sensation in the soul, that is, in that part of the body which contains it,¹¹ as a sort of picture, and the state of having this we call “memory”; for the movement produced stamps almost a sort of impression of the sense-impression, similar to what is done by people using their seals. This is also the reason why {450b} those who are in much movement¹² because of an affection or because of age do not come to have memory, as though the movement produced by sensation and the seal were impinged on running water, while others do not receive the impression because of damage in that which is receiving the affection—similar to the damage of old walls in buildings—and because of the hardness in it. Therefore, both the very young and old people have weak memories: for the former are fluctuating because of growth, the latter because of decay. Similarly neither those people that are too quick-witted nor those that are too slow-witted seem to possess a good memory: the former are moister than what is needed, the latter are harder; thus the image does not remain in the soul of the former, while it does not make real contact¹³ with the latter.

But if this is the sort of thing that happens in the case of memory, is it, then, this affection that one remembers, or is it the object from which the affection came to be? For if we remember the affection produced by the object, we would not remember anything that was absent, but if it is the object that produced this affection that we remember, how do we, in sensing the affection, remember the absent object, which we do not now sense?¹⁴ And if the affection is something similar to an impression

¹⁰ “affection”] Here and occasionally in the following, “affection” (πάθος) refers not to memory but to the state induced by sensation or perception.

¹¹ “contains it”] The pronoun αὐτήν is grammatically capable of referring both to “sensation” and “the soul”. Most scholars and translators prefer the latter, which may be supported by *MA.* 703a36–b1, but see *GA.* 734b24–27.

¹² “movement”] Aristotle refers to inner movement.

¹³ “make real contact”] This is the translation of ἄπτεται. Certainly, it indicates more than just “touch” in this passage.

¹⁴ “which we do not now sense”] For the object belonged to the past and is therefore gone now. Otherwise we would still perceive it, and then it would not be a case of remembering.

τύπος ἢ γραφή ἐν ἡμῖν, ἢ τούτου [αὐτοῦ] αἰσθησις διὰ τί ἂν
 εἶη μνήμη ἐτέρου, ἀλλ' οὐκ αὐτοῦ τούτου; ὁ γὰρ ἐνεργῶν τῆ
 18 μνήμη θεωρεῖ τὸ πάθος τοῦτο καὶ αἰσθάνεται τούτου.
 18 πῶς οὖν
 τὸ μὴ παρὸν μνημονεύσει; εἶη γὰρ ἂν καὶ ὄρᾶν τὸ μὴ παρὸν
 20 καὶ ἀκούειν. ἢ ἔστιν ὡς ἐνδέχεται καὶ συμβαίνει τοῦτο; οἷον
 γὰρ τὸ ἐν τῷ πίνακι γεγραμμένον ζῶον καὶ ζῶόν ἐστι καὶ εἰ-
 κών, καὶ τὸ αὐτὸ καὶ ἐν τοῦτ' ἐστὶν ἄμφω, τὸ μέντοι εἶναι
 οὐ ταυτὸν ἀμφοῖν, καὶ ἔστι θεωρεῖν καὶ ὡς ζῶον καὶ ὡς εἰ-
 κώνα, οὕτω καὶ τὸ ἐν ἡμῖν φάντασμα δεῖ ὑπολαβεῖν καὶ
 25 αὐτὸ τι καθ' αὐτὸ εἶναι καὶ ἄλλου [φάντασμα]. ἢ
 μὲν οὖν καθ' αὐτό, θεώρημα ἢ φάντασμα ἐστὶν, ἢ δ' ἄλλου,
 οἷον εἰκὼν καὶ μνημόνευμα. ὥστε καὶ ὅταν ἐνεργῆ ἢ κίνησις
 αὐτοῦ, ἂν μὲν ἢ καθ' αὐτό ἐστι ταύτη αἰσθάνηται ἢ ψυχῇ
 αὐτοῦ, οἷον νόημά τι ἢ φάντασμα φαίνεται ἐπελθεῖν· ἂν δ'
 30 ἢ ἄλλου καὶ ὥσπερ ἐν τῆ γραφῇ ὡς εἰκὼνα θεωρεῖ καί, μὴ
 ἔωρακῶς τὸν Κορίσκον, ὡς Κορίσκου, ἐνταυθὰ τε ἄλλο τὸ
 πάθος τῆς θεωρίας ταύτης καὶ ὅταν ὡς ζῶον γεγραμμένον
 451a θεωρῆ, ἔν τε τῆ ψυχῇ τὸ μὲν γίνεται ὥσπερ νόημα μόνον,
 τὸ δ' ὡς ἐκεῖ ὅτι εἰκὼν, μνημόνευμα. καὶ διὰ τοῦτο ἐνίοτ'
 οὐκ ἴσμεν, ἐγγιγνομένων ἡμῖν ἐν τῆ ψυχῇ τοιούτων κινήσεων

450b16. τύπος ἢ γραφή] *figura aut pictura* $\Gamma^1\Gamma^2$ || ἐν ἡμῖν] *om.* Γ^1 || ἢ τούτου [αὐτοῦ] αἰσθησις] *Ross duce Freudenthal* : ἢ τούτου αὐτοῦ αἰσθησις *C^cMiXU* : τούτου αὐτοῦ ἢ αἰσθησις *EYbV* : εἰ τούτου αὐτοῦ αἰσθησις *LH^aO^dSm* : ἢ τούτου αὐτοῦ αἰσθησις *P* : huius eiusdem sensus Γ^1 : huius ipsius sensus Γ^2 || 450b17–18. ὁ (l. 17)-τούτου (l. 18)] *om.* ρ || 450b18. τὸ πάθος τοῦτο] *hanc passionem* $\Gamma^1\Gamma^2$ || 450b20. συμβαίνει] *συμβαίνειν* *Ross* || 450b21. τῷ] *om.* $\mu C^c Mi$ || γεγραμμένον ζῶον] *γεγραμμένον Bekker (!)* || ἐστι καὶ] καὶ *Mich^c* : est Γ^1 || 450b22. καί] *om.* *EYbV* || καὶ ἐν] ἐν καὶ ὃν *P* || τοῦτ' ἐστὶν ἄμφω] ἄμφω *ταῦτ' ἐστὶν C^cMi* : αὐτὸ ἐστὶν ἄμφω $\rho V^2 O^d S N \nu m P$: ταῦτ' ἐστὶν ἄμφω *U* : *hec utraque sunt* Γ^1 : *ipsum est ambo* Γ^2 || 450b23. ἀμφοῖν] *est utrisque* Γ^1 || 450b25. τι καθ' αὐτὸ εἶναι] καθ' αὐτὸ εἶναι *EYbV* : εἶναι τι καθ' αὐτὸ *C^cMiU Γ^1* || καὶ] θεώρημα καὶ $\alpha\Gamma^1$: τι καὶ $V^2 P$ || φάντασμα] *del. Freudenthal* || 450b26. μὲν οὖν] *quidem* Γ^2 || ἐστὶν] *om.* *C^cMi Γ^1* || 450b27. καί] ἐκεῖ *Freudenthal* || 450b28. μὲν] *om.* *P* || ἢ] ἢ *EYbC^cMX* : *id quod* Γ^1 || ἐστι] *om.* Γ^2 || αἰσθάνηται] αἰσθηται *EYbV* || 450b29. νόημά τι ἢ φάντασμα] *intellectus quidam aut fantasia* Γ^1 || ἐπελθεῖν] ἐπελθὸν *LH^a, fort. recte* || 450b29–30. δ' ἢ] δ' ἢ *EYb* || 450b30. καὶ ὥσπερ] ὥσπερ $\alpha\Gamma^1$ || ὡς εἰκὼνα] ὡς εἰκὼς *Xv* || 450b31. ὡς Κορίσκου] ὡς Κορίσκον *U(ex -ou corr.)NmP* : *aut tonsoris ymaginem* Γ^1 : *ut Corisci ymaginem* Γ^2 || ἐνταυθὰ (l. 450b31)-μνημόνευμα (l. 451a2)] *susp. Freudenthal* || τε] *om.* *C^cMi* || ἄλλο] ἕτερον *Mich^c* || 450b32. τῆς θεωρίας ταύτης] *speculationis huius est* Γ^1 : *huius speculationis* Γ^2 || καὶ] *et alia* Γ^1 || 451a1. ἐν τε] τὸ ἐν α : ἐν $\gamma\epsilon X$: τῶν δὲ ἐν P || ὥσπερ] *sicut est* Γ^1 : *om.* Γ^2 || μόνον] *om.* *Mich^l(16.13, sed variant codd. et cf. 16.21)* || 451a2. εἰκὼν] εἰκὼν καὶ *E³YbVN* || μνημόνευμα] $\alpha\beta P\Gamma^2$ *Mich^l* : *memoria est* Γ^1 || 451a3. ἐγγιγνομένων] *γιγνομένων* $\rho O^d S N m$ *Mich^{l/p}* || ἡμῖν ἐν τῆ ψυχῇ] ἐν τῆ ψυχῇ ἡμῖν P : ἐν τῆ ψυχῇ *Mich^l* : *in anima nostra* Γ^1

or an inscription in us, why should the sensation of this be memory of something else, but not of this itself?¹⁵ For the man who actualises his memory contemplates this affection and this is what he senses.

How, then, will he remember what is not there? For on this line of thought, it might also then be possible to see and hear what is not there. Or is it rather so that this kind of case is not only possible but does in fact happen? For just as the picture painted¹⁶ on a board is both a picture and a representation, and this being the same and one is both, although the being is not the same for both, and just as it is possible to contemplate it both as a picture and as a representation, so it must also be assumed that the image in us is both something in itself and of something else.¹⁷ Thus, qua something in itself, the affection is a contemplation and an image, and qua being of something else it is something like a representation and a memory impression. Hence, when the movement of the affection actualises, it seems to occur as a thought or an image, if the soul senses it in so far that it is something in itself; but if the soul senses it in so far that it is of something else, and in the way you contemplate something in a picture as a representation, for instance, like a representation of Coriscus, even when you have not actually seen Coriscus, then the affection of this contemplation is different from the affection occurring when you contemplate as a picture in a painting: {451a} the latter arises in the soul only as a thought, while the other is a memory impression, since it is, like in the example of the painting, a representation. And because of this we sometimes do not know, when such movements occur in our soul from

¹⁵ “And if—of this itself”] Aristotle is asking the following question: When we sense in ourselves the affection produced by the original object, why is our memory then of something else (namely, the object), but not of this affection in its own right?

¹⁶ For a more general translation of ζῷον than just “animal”, cf. also Plat., *Gorg.* 453c–d; *Resp.* 514c–515a; Arist., *Cat.* 1a1–6. Most interpreters translate ζῷον as “picture” in the present passage, but it should be noted that the translation “animal” is not impossible.

¹⁷ “of something else”] That is, “a representation of something else.”

- ἀπὸ τοῦ αἰσθάνεσθαι πρότερον, εἰ κατὰ τὸ ἠσθηθῆσθαι συμβαί-
 5 νει, καὶ εἰ ἔστι μνήμη ἢ οὐ διστάζομεν ἐνίστε· ὅτε δὲ συμβαίνει
 ἐννοῆσαι καὶ ἀναμνησθῆναι ὅτι ἠκούσαμεν τι πρότερον ἢ
 εἶδομεν· τοῦτο δὲ συμβαίνει, ὅταν θεωρῶν ὡς αὐτὸ μετα-
 8 βάλλη καὶ θεωρῇ ὡς ἄλλου.
- 8 γίνγεται δ' ἐνίστε καὶ τοῦναντίον, οἷον
 συνέβη Ἀντιφέρωντι τῷ Ὁρείτῃ καὶ ἄλλοις ἐξισταμένοις·
 10 τὰ γὰρ φαντάσματα ἔλεγον ὡς γενόμενα καὶ ὡς μνημο-
 νεύοντες. τοῦτο δὲ γίνγεται, ὅταν τις τὴν μὴ εἰκόνα ὡς εἰ-
 12 κόνα θεωρῇ.
- 12 αἰ δὲ μελέται τὴν μνήμην σώζουσι τῷ ἐπανα-
 μιμνήσκειν· τοῦτο δ' ἐστὶν οὐδὲν ἕτερον ἢ τὸ θεωρεῖν πολλά-
 14 κως ὡς εἰκόνα καὶ μὴ ὡς καθ' αὐτό.
- 14 τί μὲν οὖν ἐστὶ μνήμη
 15 καὶ τὸ μνημονεύειν, εἴρηται, ὅτι φαντάσματος, ὡς εἰκόνας
 οὐ φάντασμα, ἔξις, καὶ τίνος μορίου τῶν ἐν ἡμῖν, ὅτι τοῦ
 πρώτου αἰσθητικοῦ καὶ ᾧ χρόνου αἰσθανόμεθα.

451a4. ἀπὸ] εἰ ἀπὸ *C^cMiΓ¹* || αἰσθάνεσθαι] αἰσθεσθαι *μN* || εἰ] ἢ *E* : ἢ *YV¹C^cMiΓ¹* ||
 451a5. εἰ] *om. E¹C^cMiΓ¹* || μνήμη] ἢ μνήμη *μ* || ἢ] *om. E¹* || διστάζομεν ἐνίστε· ὅτε δὲ]
 διστάζομεν· ὅτε δὲ *EYV* : ἐνίστε δὲ *C^cMi* : διστάζομεν· ὅτε δὲ ἐνίστε *S* : ἐνίστε διστάζομεν·
 ὅτε δὲ *U* : *dubitamus quandoque. aliquando autem Γ¹Γ²* || 451a7. εἶδομεν] ἴδομεν
EYbV¹ || ὡς] *om. P* : *tanquam Γ¹Γ²* || 451a7–8. μεταβάλλη] μεταβάλλει *C^cMi* : μεταβάλλει
U || 451a8. θεωρῇ] θεωρεῖ *EYbU* || ὡς ἄλλου] ὡς εἰκόνα ἄλλου *P* : *sicut alius esse Γ¹* ||
 451a8. δ' ἐνίστε καὶ τοῦναντίον] δὲ καὶ τοῦναντίον *EYbV¹* : δὲ καὶ τοῦναντίον ἐνίστε *rimP*
Mich^{1/c} || 451a9. συνέβη] συμβαίνει *X* || Ὁρείτῃ] Ὁρείτη *avm* || ἄλλοις ἐξισταμένοις]
aliis extasim passis Γ² : incerta lectio Γ¹ || 451a10. φαντάσματα] φανέντα αὐτοῖς *C^cMiΓ¹* ||
 γενόμενα] γινόμενα *C^cMi* || 451a11. τις τὴν μὴ] τὸ παρ' αὐτὴν *EYb* : τις τὴν *C^cMiH^a* :
 τις τὴν παρ' αὐτὴν *V²* : *aliquis Γ¹ : aliquis non Γ²* || 451a11–12. ὡς εἰκόνα] ὡς μὴ εἰκόνα
H^a : *tamquam ymaginet Γ¹* || 451a12–14. αἰ δὲ (l. 12)-καθ' αὐτό (l. 14)] *an verba in l. 8*
(post ὡς ἄλλου) transponenda? || 451a12–13. τῷ ἐπαναμιμνήσκειν] ἐν τῷ ἐπαναμιμνήσκειν
U || 451a14. μνήμη] ἢ μνήμη *μ* || 451a15. εἴρηται] *om. m* || φαντάσματος] φαντάσματα
O^dSZ^a : φάσματος *q* : *fantasmatis est Γ¹ : fantasmatis Γ²* || ὡς εἰκόνας] ὡς εἰκὸς *Xv* : *sicut*
ymaginis et Γ¹ : ut ymaginis Γ² || 451a16. οὐ φάντασμα] *an φάντασμα delendum?* || τίνος
 μορίου] *cuius partium Γ¹* || 451a17. καὶ ᾧ] καὶ οὐ *EYb* : καὶ οὐ *C^cMi* : *quod Γ¹*

the fact that we were sensing earlier, whether it happens in accordance with something that we have sensed, and we are sometimes in doubt whether it is memory or not; but occasionally it happens that we come to think and recollect that we have heard or seen something earlier; and this is what happens, when, contemplating something as something in itself, you make a switch¹⁸ and contemplate it as a representation of something else.

But sometimes the opposite also occurs, as it did, for instance, to Antipheron of Oreus¹⁹ and to other unstable people; for they spoke of their images as having actually happened and as remembering them. And this situation occurs when one contemplates as a representation what is not actually a representation.

Now, exercises preserve the memory by repeated reminding; and this is nothing else than often contemplating the image as a representation and not as something in itself.

We have now stated what memory and remembering is, that it is the state of having an image, taken as a representation of that of which it is an image;²⁰ further, we have stated to which of the parts in us it belongs, *viz.* that it is to the primary faculty of sense, that is, to that faculty by which we sense time.

¹⁸ “make a switch”] This is the translation of the Greek μεταβάλλη. Aristotle refers to the case of changing the way one views the image.

¹⁹ “Antipheron of Oreus”] Besides the information given by the *De memoria*, nothing is known for certain about this man, cf. Ross (1955) 239. Oreus (Ὠρεός) is located on the island of Euboea.

²⁰ “that it is—the image is of”] The final definition of memory.

Περὶ δὲ τοῦ ἀναμνησθεσθαι λοιπὸν εἰπεῖν. πρῶτον μὲν
οὖν ὅσα ἐν τοῖς ἐπιχειρηματικοῖς λόγοις ἐστὶν ἀληθῆ, δεῖ τι-
20 θέναι ὡς ὑπάρχοντα. οὔτε γὰρ μνήμης ἐστὶν ἀνάληψις ἢ
ἀνάμνησις οὔτε λήψις· ὅταν γὰρ τὸ πρῶτον ἢ μάθη ἢ πά-
θη, οὔτ' ἀναλαμβάνει μνήμην οὐδεμίαν (οὐδεμία γὰρ προγέ-
γονεν) οὔτ' ἐξ ἀρχῆς λαμβάνει· ὅταν δ' ἐγγένηται ἢ ἕξις
ἢ τὸ πάθος, τότε μνήμη ἐστίν. ὥστε μετὰ τοῦ πάθους ἐγ-
25 γινομένου οὐκ ἐγγίγνεται. ἔτι δ' ὅτε τὸ πρῶτον ἐγγέγονε τῷ
ἀτόμῳ καὶ ἐσχάτῳ, τὸ μὲν πάθος ἐνυπάρχει ἤδη τῷ πα-
θόντι καὶ ἡ ἐπιστήμη (εἰ δεῖ καλεῖν ἐπιστήμην τὴν ἕξιν ἢ τὸ
πάθος—οὐθὲν δὲ κωλύει κατὰ συμβεβηκὸς καὶ μνημονεύειν
ἐνια ὧν ἐπιστάμεθα)· τὸ δὲ μνημονεύειν καθ' αὐτὸ οὐκ ὑπάρ-
30 χει πρὶν χρονισθῆναι· μνημονεύει γὰρ νῦν ὃ εἶδεν ἢ ἔπαθε
31 πρότερον, οὐχ ὃ νῦν ἔπαθε, νῦν μνημονεύει.
31 ἔτι δὲ φανερόν
451b ὅτι μνημονεύειν ἔστι μὴ νῦν ἀναμνησθέντα, ἀλλ' ἐξ ἀρχῆς
αἰσθόμενον ἢ παθόντα. ἀλλ' ὅταν ἀναλαμβάνῃ ἢν πρότερον
εἶχεν ἐπιστήμην ἢ αἴσθησιν ἢ οὔ ποτὲ τὴν ἕξιν ἐλέγομεν
μνήμην, τοῦτ' ἐστὶ καὶ τότε τὸ ἀναμνησθεσθαι τῶν εἰ-
5 ρημένων τι, †τὸ δὲ μνημονεύειν συμβαίνει καὶ μνήμη ἀκο-

451a18. εἰπεῖν] *dicere est* Γ^1 || 451a19. οὖν] *om.* $v\Gamma^1\Gamma^2$ || ἐστὶν ἀληθῆ] εἰσὶν ἀληθῆ O^dS :
vera sunt $\Gamma^1\Gamma^2$ || 451a19–20. τιθέναι] τίθεσθαι *avZ^a* || 451a20. ὡς ὑπάρχοντα] *sicut sunt*
 Γ^1 : *ut existencia* Γ^2 || οὔτε] οὐδὲ α : *non* $\Gamma^1\Gamma^2$ || ἢ] *que est* Γ^1 || 451a21. γὰρ] *an* μὲν
γὰρ *scribendum?* || ἢ₁] *om.* $\alpha\Gamma^1\Gamma^2$ *Mich^c* || 451a21–22. μάθη ἢ πάθη] *πάθη ἢ μάθη* Z^a
Mich^c || 451a23. δ'] *N et Bekker* : γὰρ *αρωζ^amP\Gamma^1\Gamma^2* : *om.* $Mich^c(21.14)$ || ἐγγένηται]
γένηται $\rho\mu NmP$ *Mich^c* || 451a24. ἢ] καὶ *avZ^a\Gamma^1* || μνήμη] ἢ μνήμη αP || 451a25. τι
ante τὸ *vel ante* τῷ *inse*ri *vult Freudenthal* || ἐγγίγνεται] ἐγγίγεσθαι X : *fit* Γ^1 || ἔτι] ὅτι
 $EYbV$ (*incerta quaedam in marg.*) || ἐγγέγονε τῷ] ἐγεγόνει ἐν τῷ $\beta b^2(p.c.)P$ $Mich^{1/c}$: *facta est*
in $\Gamma^1\Gamma^2$ || 451a26. ἀτόμῳ καὶ ἐσχάτῳ] ἐσχάτῳ καὶ ἀτόμῳ LH^a || 451a27–28. τὴν ἕξιν ἢ
τὸ πάθος] τὸ πάθος ἢ τὴν ἕξιν P || 451a28. καὶ] *om.* Γ^2 *Mich^c* || 451a29. ὧν] *om.* Γ^1
|| 451a29–30. ὑπάρχει] ὑπάρξει E^1C^iMi || 451a30. πρὶν] πλὴν P || ὃ εἶδεν] *que* *audivit*
aut vidit Γ^2 || ἔπαθε] ὃ ἔπαθε H^a || 451a31. δὲ] *om.* $\alpha O^dS\Gamma^1\Gamma^2$ || φανερόν] φανερόν ἐστὶ
 $Z^a\Gamma^1$ || 451b1. ἀλλ'] *om.* βP *Mich^1* || 451b2. αἰσθόμενον] αἰσθανόμενον αH^aP || ἢ] μὴ
 $EYbV^1$ || παθόντα] μαθόντα V^2O^dS : μαθόντα $\tau\iota C^iMi\Gamma^1$: *post* παθόντα *lacunam esse cens.*
Freudenthal || ἀναλαμβάνῃ] ἀναλάβῃ C^iMi : ἀναλαμβάνει P || 451b3. ἢ] *om.* Γ^1 || 451b3–4.
ἐλέγομεν μνήμην] *diximus esse memoriam* Γ^1 : *memoriam diximus* Γ^2 || 451b4. μνήμην,
τοῦτ' ἐστὶ] μνήμην τούτων μὲν EY : εἶναι μνήμην, τοῦτ' ἐστὶ $C^iMi\Gamma^1$ || τότε τὸ] τούτο
 S : τότε $\rho\mu C^iMiNmP$ || ἀναμνησθεσθαι] ἀναμνησθεσθαί ἐστι $\alpha\Gamma^1\Gamma^2$ || 451b4–5. τῶν
εἰρημένων] *non eorum que dicta sunt* $\Gamma^1\Gamma^2$ || 451b5. τι, †τὸ δὲ] $\tau\iota$, τῷ δὲ m , *prob. Ross* ||
451b5–6. καὶ μνήμη ἀκολουθεῖ] καὶ ἡ μνήμη ἀκολουθεῖ α : καὶ μνήμην ἀκολουθεῖν LH^{am} :
καὶ μνήμη ἀκολουθεῖν XN : καὶ ἡ μνήμη ἀκολουθεῖν Z^aP : *an delendum?*

Chapter 2

It now remains to talk about recollecting. First, then, we must assume as the foundation the truths stated in the preliminary discussions.²¹ For recollection is neither the recovery of memory, nor the original acquisition of it; for when one first learns or experiences something, he neither recovers any memory (since there had been no memory there before), nor does he acquire it for the first time; but when the state of having or the affection is produced in the person, then it is memory. Thus, memory is not produced simultaneously with the affection that is produced in the person. Furthermore, when the affection has first been produced in that which is indivisible and ultimate,²² then this affection and the knowledge (if one ought to call the state of having or the affection by the name of “knowledge”—and actually there is nothing to prevent that we also accidentally remember some things of which we have knowledge) are already present in the person who suffered the experience; however, remembering does not essentially exist before some time has elapsed; for a person remembers now what he saw or experienced earlier; he does not remember now what he experienced now.

Furthermore, it is clear {451b} that one can remember things, even though he has not just now recollected them, but has sensed or experienced them for the first time. But when he recovers the knowledge, sensation or some other previous experience, the having state of which we call memory, then this is to recollect one of the named objects, †and remembering occurs and memory follows.†²³ Even this does not apply

²¹ “the preliminary discussions”] These discussions are either chapter 1 of the *De memoria* or one or more lost exoteric works.

²² “that which is indivisible and ultimate”] That is (presumably), “in the indivisible and ultimate instant.” Ross, following Sophonias, refers the phrase to the primary organ of sense, but this seems an unlikely description of the sense. His reference to *Sens.* 449a16–18 is not sufficient to establish his point.

²³ “†and—follows†”] This passage is, I believe, corrupt. At least, it cannot be taken literally, since memory does *not* necessarily follow upon recollecting.

λουθεῖ.† οὐδὲ δὴ ταῦτα ἀπλῶς, ἐὰν ἔμπροσθεν ὑπάρξαντα πάλιν ἐγγίγνηται, ἀλλ' ἔστιν ὡς, ἔστι δ' ὡς οὐ. δις γὰρ μαθεῖν καὶ εὐρεῖν ἐνδέχεται τὸν αὐτὸν τὸ αὐτό· δεῖ οὖν διαφέρειν τὸ ἀναμνησθεσθαι τούτων, καὶ ἐνούσης πλείονος ἀρχῆς ἢ ἐξ

10 ἧς μανθάνουσιν ἀναμνησθεσθαι.
 10 συμβαίνουσι δ' αἱ ἀναμνήσεις, ἐπειδὴ πέφυκεν ἡ κίνησις ἥδε γενέσθαι μετὰ τήνδε· εἰ μὲν ἐξ ἀνάγκης, δῆλον ὡς ὅταν ἐκείνην κινηθῆ, τήνδε κινηθήσεται· εἰ δὲ μὴ ἐξ ἀνάγκης ἀλλ' ἔθει, ὡς ἐπὶ τὸ πολὺ κινηθήσεται. συμβαίνει δ' ἐνίας ἅπαξ ἐθισθῆναι μᾶλλον ἢ
 15 ἑτέρως πολλάκις κινουμένους· διὸ ἔνια ἅπαξ ἰδόντες μᾶλλον μνημονεύομεν ἢ ἕτερα πολλάκις. ὅταν οὖν ἀναμνησκώμεθα, κινούμεθα τῶν προτέρων τινὰ κινήσεων, ἕως ἂν κινηθώμεν μεθ' ἧν ἐκείνη εἴωθεν. διὸ καὶ τὸ ἐφεξῆς θηρούμεν νοήσαντες ἀπὸ τοῦ νῦν ἢ ἄλλου τινός, καὶ ἀφ' ὁμοίου ἢ ἐναντίου ἢ
 20 τοῦ σύνεγγυς. διὰ τοῦτο γίνεται ἡ ἀνάμνησις· αἱ γὰρ κινήσεις τούτων τῶν μὲν αἱ αὐταί, τῶν δ' ἅμα, τῶν δὲ μέρος
 22 ἔχουσιν, ὥστε τὸ λοιπὸν μικρὸν ὃ ἐκινήθη μετ' ἐκεῖνο.

22 ζητοῦσι μὲν οὖν οὕτω, καὶ μὴ ζητοῦντες δ' οὕτως ἀναμνησκονται, ὅταν

451b6. ὑπάρξαντα] ὑπάρξασα $EYbV^1$ || 451b7. ἐγγίγνηται] ἐγγένηται α : ἐγγίγνεται P || 451b8. καὶ εὐρεῖν ἐνδέχεται] ἐνδέχεται καὶ εὐρεῖν qmP || τὸν αὐτὸν τὸ αὐτό] τὸ αὐτὸ τὸν αὐτὸν $\mu C^c Mi \Gamma^1$ || οὖν] γὰρ $Mich^c$ || 451b9. τὸ ἀναμνησθεσθαι] τὴν ἀνάμνησιν $Mich^c$ || ἢ] καὶ E^1 || 451b10. μανθάνουσιν] μανθάνει $\rho Z^a m$ || ἀναμνησθεσθαι] $ipsum reminisci \Gamma^1$ || 451b11. ἐπειδὴ πέφυκεν ἡ κίνησις ἥδε γενέσθαι] $Z^a et Bekker$: γενέσθαι $EYbV^1$: ἐπειδὴ πέφυκεν ἥδε ἡ κίνησις $\mu C^c Mi \Gamma^1$: ἐπειδὴ πέφυκεν ἡ κίνησις ἥδε ρN : ἐπειδὴ πέφυκεν ἡ κίνησις ἥδη P : $quoniam aptus natus est hic motus iam \Gamma^2$ || 451b12. μὲν] μὲν γὰρ $v Z^a m P \Gamma^2$ || ἐκείνην κινηθῆ] ἐκείνη κινηθῆ αN : ἐκείνη βοηθῆ L : κινηθῆ ἐκείνη H^a || τήνδε] τήνδε τὴν κίνησιν $\alpha \Gamma^1$ || 451b12–13. κινηθήσεται] κινήσεται P || 451b13–14. εἰ (l. 13)-κινήσεται (l. 14)] *om.* X^1 || 451b13. εἰ δὲ] *sed ideo \Gamma^1* || ἀλλ' ἔθει] *om.* P || 451b14. δὲ] *om.* $Mich^c$ || ἐνίας ἅπαξ] *Freudenthal* : ἐνίους ἅπαξ $\alpha \rho \mu N m P \Gamma^1 \Gamma^2$ $Mich^c$: ἅπαξ ἔνια U^1 (γράφεται) : *incertum O^d* || μᾶλλον] θάπτον $E^1 V^1 C^c Mi \Gamma^1 \Gamma^2$ || 451b15. ἑτέρως] *Freudenthal* : ἄλλους α : ἑτέρους βP $Mich^c$: ἕτερα U^1 (γράφεται) || πολλάκις κινουμένους] κινουμένους πολλάκις $Mich^c$: πολλάκις κινουμένας *Freudenthal* || ἅπαξ ἰδόντες] ἰδόντες ἅπαξ qm || 451b16. ἕτερα] ἕτεροι $EYbV$: ἕτερον $O^d S$ || 451b17. τῶν προτέρων τινὰ κινήσεων] τῶν πρότερον τινὰ κινήσεων $EYbVO^d$ τῶν προτέρων τινὰς κινήσεων *Freudenthal* || 451b17–18. κινηθῶμεν] κινήθη $C^c Mi \Gamma^1$ || 451b18. εἴωθεν] εἴωθει $C^c Mi$ || τὸ] τῷ P || 451b18–19. νοήσαντες] *om.* $LH^a X^1$ || 451b19. ἀπὸ τοῦ νῦν] *om.* Γ^1 || ἢ ἐναντίου ἢ] καὶ ἐναντίου καὶ $\alpha \Gamma^1$ || 451b20. διὰ τοῦτο γίνεται ἡ ἀνάμνησις] *an delendum?* || 451b21. αἱ αὐταί] αὐταί E^1 : ἑαυταί S || ἅμα] *similes sunt \Gamma^1* : *an vox corrupta?* || 451b22. ἔχουσιν] ἔχει XN || ὃ] *om.* $EYV^1 Z^a$ || 451b22–23. ζητοῦσι μὲν οὖν οὕτω] *quare sic \Gamma^1* || 451b23. μὲν οὖν] μὲν $C^c Mi O^d S$ || ζητοῦντες] ζητοῦσι $E^3 YbVN$ || οὕτως] ὁμῶς $G.A. Becker$ || ἀναμνησκονται] ἀναμνησθεσθαι $X^2 N$: ἀναμνησκόμεθα P

absolutely in all cases where the objects formerly existed in the subject and are then produced again, but in some cases it is true, in others it is not. For it is possible that the same person learns and discovers the same thing twice, and thus recollecting must differ from learning and discovering, that is, recollecting must occur because of an immanent starting point that goes beyond that from which we learn.

Now, recollections occur when a particular movement naturally follows another particular movement: if it happens by necessity, then it is clear that, when you are moved by the former, you will also be moved by the latter; but if it does not happen by necessity but by habit, you will normally be moved.²⁴ However, it does happen that we are more familiar with movements that have occurred to us only once than with other movements that have occurred often; this is the reason why we remember some things better than others, although we have seen the former only once while we have often seen the latter. Hence, when we recollect, we are moved by some previous movements, until we are moved to the one, after which the one we need habitually occurs. This is also the reason why we hunt the next in the series, starting our thoughts from the present or from another point in time, and from something similar, from something contrary, or from something closely connected. This is how recollection occurs; for the movements from these are in some cases the same as those sought, in some cases simultaneous with them, and in some cases they comprise part of the sought, so that there was only a small remaining part in which one was moved after that.

In this way, then, men seek, and, even when not seeking, they recollect in this way, when the movement happens after another;²⁵ and

²⁴ “you will normally be moved”] But there is the chance that the right movement may not follow, and in this regard habitual movements in recollection are distinguished from necessary movements.

²⁵ “In this way—after another”] On the interpretation of this passage, cf. Sorabji (2004²) 99.

μεθ' ἑτέραν κίνησιν ἐκείνη γίγνηται· ὡς δὲ τὰ πολλὰ ἑτέρων
 25 γενομένων κινήσεων οἷων εἵπομεν, ἐγένετο ἐκείνη. οὐδὲν δὲ δεῖ
 σκοπεῖν τὰ πόρρω, πῶς μεμνήμεθα, ἀλλὰ τὰ σύνεγγυς·
 δῆλον γὰρ ὡς ὁ αὐτός ἐστι τρόπος πως, †λέγει δὲ τὸ ἐφεξῆς, οὐ
 προζητήσας οὐδ' ἀναμνησθεῖς†. τῷ γὰρ ἔθει ἀκολουθοῦσιν αἱ
 κινήσεις ἀλλήλαις, ἥδε μετὰ τήνδε. καὶ ὅταν τοίνυν ἀνα-
 30 μμνήσκεσθαι βούληται, τοῦτο ποιήσει· ζητήσει λαβεῖν ἀρχὴν
 κινήσεως, μεθ' ἣν ἐκείνη ἔσται. διὸ τάχιστα καὶ κάλλιστα γίγ-
 452a νονται ἀπ' ἀρχῆς αἱ ἀναμνήσεις· ὡς γὰρ ἔχουσι τὰ πράγμα-
 τα πρὸς ἀλλήλα τῷ ἐφεξῆς, οὕτω καὶ αἱ κινήσεις. καὶ ἔστιν
 εὐμνημόνευτα ὅσα τάξιν τινὰ ἔχει, ὥσπερ τὰ μαθήματα·
 4 τὰ δὲ φαύλως καὶ χαλεπῶς.
 4 καὶ τούτῳ διαφέρει τὸ ἀνα-
 5 μμνήσκεσθαι τοῦ πάλιν μανθάνειν, ὅτι δυνήσεται πως δι'
 αὐτοῦ κινήθηναί ἐπὶ τὸ μετὰ τὴν ἀρχὴν. ὅταν δὲ μή, ἀλλὰ
 δι' ἄλλου, οὐκέτι μέμνηται. πολλάκις δ' ἤδη μὲν ἀδυνατεῖ
 ἀναμνησθῆναι, ζητεῖν δὲ δύναται καὶ εὐρίσκει. τοῦτο δὲ γίγ-
 10 λουθήσει τὸ πρᾶγμα. τὸ γὰρ μεμνησθῆναι ἔστι τὸ ἐνεῖναι δύ-
 ναμιν τὴν κινουσαν· τοῦτο δέ, ὅσπ' ἔξ αὐτοῦ καὶ ὧν ἔχει κινή-
 12 σεων κινήθηναί, ὥσπερ εἴρηται.

451b24. γίγνηται] γένηται α || 451b24–25. ὡς (l. 24)–ἐκείνη (l. 25)] *om.* Γ^1 || 451b25. γενομένων] γιγνομένων $\alpha H^a v \zeta^a P$ || οἷων] ὁποίων Mich^c || 451b26. τὰ πόρρω, πῶς μεμνήμεθα] πῶς τὰ πόρρω μεμνήμεθα $\text{Mich}^c(27.29)$ || 451b27. ὡς] ὅτι α || δ] *om.* $H^a N \zeta^a$ || ἔστι] *om.* Γ^2 || τρόπος πως] τρόπος EYV || 451b27–28. †λέγει (l. 27)–ἀναμνησθεῖς† (l. 28)] *del.* *Freudenthal* || 451b27. λέγει] λέγω δὲ $EYVC^c Mi \Gamma^1 \Gamma^2$: λέγω bX^2 : *autem* (*quomodo*) *dicit* Γ^2 || τὸ ἐφεξῆς] *consequenter est* Γ^1 || 451b28. προζητήσας] προοζητήσας E^1 || τῷ] τῶν S || 451b29. ἀλλήλαις] *om.* $\rho \mu V^2 Nm \Gamma^2$ || ἥδε] *hec quidem* Γ^1 || 451b29–30. ἀναμμνήσκεσθαι] ἀναμμνήσθαι $S \zeta^a (sed—ke- s.l.)$ || 451b30. ποιήσει] ποιήσας $E^1 C^c Mi$: *faciens* $\Gamma^1 (ut v.)$: *uoluerit* Γ^2 || ζητήσει] ζητεῖ $C^c Mi$ || 451b30–31. λαβεῖν ἀρχὴν κινήσεως] ἀρχὴν κινήσεως H^a : ἀρχὴν κινήσεως λαβεῖν $\zeta^a P$ || 451b31. τάχιστα καὶ κάλλιστα] τάχιστα καὶ μάλλιστα $C^c i U \Gamma^1$: κάλλιστα καὶ τάχιστα $\text{Mich}^1 (variant codd.)$ || 451b31–452a1. γίνονται ἀπ' ἀρχῆς αἱ ἀναμνήσεις] αἱ ἀναμνήσεις γίνονται ἀπ' ἀρχῆς P || 452a1. ἔχουσι] ἔχει $\rho \mu P$ || 452a2. οὕτω καὶ αἱ κινήσεις] οὕτω καὶ αἱ κινήσεις πρὸς αὐτάς τῷ ἐφεξῆς $O^d S$: *om.* $C^c Mi \Gamma^1$ || 452a3. εὐμνημόνευτα] εὐμνημονευτότατα $C^c Mi$: ἀμνημόνευτα $L \zeta^a$ || 452a4. φαύλως καὶ] φαύλως $E^x (in ras.)$: φαῦλα $\alpha \Gamma^1$: *prave* Γ^2 || καὶ χαλεπῶς] *om.* Γ^1 || τούτῳ] τούτου E : τοῦτο $H^a N \zeta^a$: *in hoc* $\Gamma^1 \Gamma^2$ || 452a5–6. πως δι' αὐτοῦ] πως δι' αὐτοῦ $EYb C^c Mi XSN \zeta^a m$ || 452a6. τὸ] τοῦ X || ἀλλά] ἄλλα $\mu (incertum O^d)$ || 452a7. μέμνηται] μέμνηται $bv P$: *memoratur* $\Gamma^1 \Gamma^2$ || 452a8. ἀναμνησθῆναι] μνησθῆναι N || ζητεῖν] ζητῶν $\alpha \Gamma^1 \Gamma^2$, *fort. recte* || εὐρίσκει] εὐρίσκειν S^1 || 452a9. ἕως ἄν] ἐὰν $EYVC^c Mi S$ || 452a9–10. ἢ ἀκολουθήσει] ἢ ἀκολουθήσει $C^c Mi$: ἢ ἀκολουθήσει P : *consequitur* Γ^1 || 452a10. μεμνησθῆναι] ἀναμμνήσκεσθαι *Freudenthal duce* Mich^p || ἔστι τὸ ἐνεῖναι] *αρμ Nm P \Gamma^1 \Gamma^2* Mich^c : ἔστι τῷ ἐνεῖναι *Hayduck* || 452a10–11. δύναμιν] δυνάμει $\alpha \Gamma^1 \Gamma^2$ || 452a11. δέ] *autem est* $\Gamma^1 \Gamma^2$ || ὅσπ'] ὡς ζ^a : *sicuti* Γ^1 : *ut et* Γ^2

generally speaking, this particular movement occurs, when other movements of the sort that we have mentioned have occurred. Now, we need not inquire how we recall that which is far apart in a series, but only how we recall that which is closely connected in the series; for it is clear that in a way it is by the same method, †but one says the series without having previously sought or recollected.† For it is by habit that the movements follow one after another in a particular order.²⁶ And when, therefore, a man wishes to recollect, this is what he will do: He will seek to take a starting point of the movement, after which the object that he seeks will come to him. This is why recollections come fastest and best {452a} from a starting point; for just as the things are related to each other in the series, so also are the movements.²⁷ Those that have some sort of order are easily remembered, for instance, the mathematical objects, while the others are only badly remembered and it is difficult to do so.

And recollecting differs from relearning something by this that one can in a way be moved through himself to the point after the starting point. But when he cannot, and it has to happen through someone else, then he no longer recalls. But often one cannot recollect at the moment, but he can seek what he desires and then discovers it. This happens when he moves many items,²⁸ until he produces the sort of movement which is followed by the thing that he seeks. For to recall is the internal presence of a moving potential; and this, as has been stated, must be understood in the way that the person is moved by himself and by the movements he has.

²⁶ “For it—a particular order”] The point being that this order is not necessarily the order in which they actually occurred, but the order established by habit.

²⁷ “movements”] That is, “inner movements” in the process of recollection.

²⁸ “moves many items”] Aristotle means to say that, when you attempt to recollect something, you start a lot of movements inside yourself in order to obtain the movement that you wish to recall.

12 δεῖ δὲ λαβέσθαι ἀρχῆς. διὸ
ἀπὸ τόπων δοκοῦσιν ἀναμνησθεσθαι ἐνίστε. τὸ δ' αἴτιον ὅτι
ταχὺ ἀπ' ἄλλου ἐπ' ἄλλο ἔρχονται, οἷον ἀπὸ γάλακτος
15 ἐπὶ λευκόν, ἀπὸ λευκοῦ δ' ἐπ' ἀέρα, καὶ ἀπὸ τούτου ἐφ'
ὕγρον, ἀφ' οὗ ἐμνήσθη μετοπώρου, ταύτην ἐπιζητῶν τὴν ὥραν.
ἔοικε δὴ καθόλου ἀρχὴ καὶ τὸ μέσον πάντων· εἰ γὰρ μὴ
πρότερον, ὅταν ἐπὶ τοῦτο ἔλθῃ, μνησθήσεται, ἢ οὐκέτ' οὐδὲ
ἄλλοθεν, οἷον εἴ τις νοήσειεν ἐφ' ὧν ΑΒΓΔΕΖΗΘ· εἰ
20 γὰρ μὴ ἐπὶ τοῦ Θ μέμνηται, ἐπὶ τοῦ Ζ ἐμνήσθη· ἐντεῦθεν
γὰρ ἐπ' ἄμφω κινήσῃ ἐνδέχεται, καὶ ἐπὶ τὸ Η καὶ ἐπὶ
τὸ Ε. εἰ δὲ μὴ τούτων τι ἐπιζητεῖ, ἐπὶ τὸ Γ ἐλθὼν μνησθή-
σεται, εἰ τὸ Δ ἢ τὸ Β ἐπιζητεῖ. εἰ δὲ μή, ἐπὶ γε τὸ Α· καὶ
οὕτως αἰεὶ. τοῦ δ' ἀπὸ τοῦ αὐτοῦ ἐνίστε μὲν μνησθήσῃ, ἐνίστε δὲ
25 μὴ, αἴτιον ὅτι ἐπὶ πλείω ἐνδέχεται κινήσῃ ἀπὸ τῆς αὐ-
τῆς ἀρχῆς, οἷον ἀπὸ τοῦ Γ ἐπὶ τὸ Ζ ἢ τὸ Δ. ἐὰν οὖν
διὰ παλαιοῦ κινήσῃ, ἐπὶ τὸ συνηθέστερον κινεῖται· ὥσπερ γὰρ
φύσις ἤδη τὸ ἔθος. διὸ ἂ πολλὰκις ἐννοοῦμεν, ταχὺ ἀνα-
μνησκόμεθα· ὥσπερ γὰρ φύσει τότε μετὰ τότε ἐστίν, οὕτω

452a12. λαβέσθαι ἀρχῆς] λαβέσθαι ἐξ ἀρχῆς X || 452a13. ἀπὸ τόπων] ἀπὸ τύπων Mich¹(29.4) : et a locis Γ^1 : ἀπ' ἀτόπων *Hamilton, fort. recte* || ἀναμνησθεσθαι] ἀναμνησθαι E^1 || 452a14. ἀπ' ἄλλου ἐπ' ἄλλο] ἀπ' ἄλλου ἐπ' ἄλλον $\rho O^d N$: ἀπ' ἄλλο E : ab aliis in aliud Γ^1 || 452a15–16. ἐφ' ὕγρον] ὕγρον ρUN || 452a16. ἀφ' οὗ] *an* ἐφ' οὗ *scribendum?* || ταύτην] ταύτη E || ἐπιζητῶν] δὲ ζητεῖ $C^c Mi$: εἰ ζητῶν S || 452a17. δὴ] δ' ἢ $C^c Mi$: δὲ Nm : autem $\Gamma^1 \Gamma^2$ || καθόλου] τὸ καθόλου $\beta V^2 P$ Mich¹ || ἀρχῆ] ἢ ἀρχὴ EYb : ἀρχῆ $H^a XUO^d m$ || 452a18. ἢ] ἢ οὐδὲν ἢ $C^c Mi$ || οὐδὲ] οἶδεν $EYV^1 C^c Mi \Gamma^1$: *om.* X || 452a19. ἄλλοθεν] ἄλλοθι P || ἐφ' ὧν] ἐφ' ὧ S : in quibus est Γ^1 || ΑΒΓΔΕΖΗΘ] ΑΒΓΔΕΖΗΘ(I) *Ross* || 452a20. ἐπὶ τοῦ Θ μέμνηται] *Sorabji* : ἐπὶ τοῦ Ε μέμνηται $\theta Lm P \Gamma^2$ Mich^p : *om.* α : ἐπὶ τοῦ ΕΘ μέμνηται $H^a X$: *reminiscitur* Γ^1 : ἐπὶ τοῦ Ι μέμνηται *Ross* || ἐπὶ τοῦ Ζ] *Sorabji* : ἐπὶ τὸ ΗΘ $EYb^1 V^1 i$: ἐπὶ τοῦ ΘΕ $H^a X b^2$: ἐπὶ τῆΘ $C^c M$: ἐπὶ τοῦ Θ $i V^2 LUO^d m P$ Mich^p : ἐπὶ τοῦ ΕΘ S : in $\Gamma \Gamma^1 \Gamma^2$: ἐπὶ τοῦ Ε *Ross* || ἐμνήσθη] *ari* $UO^d m P$: ἐμνήσθη S : μνησθήσεται *Ross* : *meminit* $\Gamma^1 \Gamma^2$ || 452a21. κινήσῃ] κινήσῃ U || τὸ Η] *Sorabji* : τὸ Δ $\beta b V^2 P$ Mich^p : τὸ Α $EYV^1 C^c Mi$: Α Γ^1 : Δ Γ^2 || ἐπι] *om.* P || 452a22. τὸ Ε] τὸ Θ X : Ε $\Gamma^1 \Gamma^2$: τὸ Ζ *ζίαγα* : Γ *Smyly* || ἐπιζητεῖ] ἐξήτει $EYC^c Mi U$ || 452a23. εἰ] ἐπὶ EYV^1 : ἢ $C^c Mi \Gamma^1$ || τὸ Δ] X : τὸ Η $\alpha \theta LH^a m P$ Mich^p : Α *Ross* || τὸ Β] X : τὸ Ζ $\mu b^2 V^2 C^c MLH^a \zeta^a m P$ Mich^p : τὸ Θ EY || ἐπιζητεῖ] ἐπεζήτει $\rho b^2 m$: *om.* $C^c Mi$ || εἰ δὲ] *om.* S || ἐπὶ γε τὸ Α] ἐπὶ τὸ Α αP : ἐπὶ τὸ Η *Ross* || 452a24. τοῦ δ'] τὸ δ' α || 452a25. ὅτι ἐπὶ πλείω ἐνδέχεται] τὸ ἐπὶ πλείον ἐνδέχεσθαι $EYbV$: ἐπὶ πλείω ἐστὶ $C^c M \Gamma^1$: τὸ ἐπὶ πλείον ἐνδέχεται H^a : ὅτι πλείω ἐνδέχεται P Mich^c(30.26) : ὅτι ἐνδέχεται ἐπὶ πλείω Mich¹(30.19) || 452a26. ἀπὸ τοῦ Γ] ab ipso C quidem Γ^1 || τὸ Ζ] Ι Γ^1 : Ε Γ^2 || οὖν] οὖν μὴ $\beta b^2 V^2 P \Gamma^2$ Mich^c || 452a27. διὰ παλαιοῦ] δι' ἂ πάλαι οὐ EYV^1 : διὰ πολλοῦ *Ross* : διὰ (τὸ) παλαιοῦ *Beare* : διὰ πλαγίου *Förster* || κινήσῃ] κινήσῃ α || ἐπὶ] ἐπει $EYV^1 b^1$ || τὸ] *om.* EYV^1 || συνηθέστερον] ἀσυνηθέστερον *Rolfes* || 452a28. ἂ πολλὰκις ἐννοοῦμεν] *scripsi* : ἂ πολλὰκις ἐννοοῦμεθα $\beta b^2 P$ Mich^p : πολλὰκις ἂ ἐννοοῦμεν $EVC^c Mi$ || 452a29. ἐστίν] ἢ δυνάμει $C^c Mi$: est potentia Γ^1

Now, a starting point must be taken. This is why people sometimes seem to recollect from “places”.²⁹ The reason is that they proceed quickly from one to the other, for instance, from milk to white, from white to air, and from this to moist, from which autumn is recalled, if this is the season that one is seeking.

Generally speaking, it seems that in all things the middle is the starting point; for if one does not recall before, he will recall when he comes to the middle, or else he will not recall from any other place,³⁰ as in an example where one thinks about a series represented by the letters ABCDEFGH: For if one does not recall at H, the sought item is recalled at F; for from here it is possible to be moved in both directions, both to G and to E. But if he seeks neither of these, he will recall after having gone to C, if it is D or B he seeks. And if not, then after having gone to A, and so on in all cases. And the reason why we sometimes recall, sometimes do not, even though starting from the same point, is that it is possible to be moved to several points from the same starting point; for example, one can be moved to both F and D from C.³¹ If, then, one is moved on an old path, one is moved to what is more habitual; habit here takes the role of nature. This is the reason why we can quickly recollect things that we often think about; for just as a particular thing has a natural order after another particular thing, so

²⁹ “places”] That is, apparently, a kind of *loci* (ἀπὸ τόπων). But the passage does not accord well with the usual conception of *loci*. I find Hamilton’s conjecture extremely tempting.

³⁰ “or else he will not recall from any other place”] That is, if one does not recall when at the middle point, one will not recollect the wished thing at all.

³¹ “to both F and D from C”] From C, F is a (possible) habitual movement, while D is a natural movement.

30 καὶ συνηθεία· τὸ δὲ πολλάκις φύσιν ποιεῖ. ἐπεὶ δ' ὥσπερ
452b ἐν τοῖς φύσει γίνεταί καὶ παρὰ φύσιν καὶ ἀπὸ τύχης,
ἔτι μᾶλλον ἐν τοῖς δι' ἔθος, οἷς ἢ φύσις γε μὴ ὁμοίως ὑπάρχει,
ὥστε κινήθηαι ἐνίοτε καὶ αἰεὶ καὶ ἄλλως, ἄλλως τε
καὶ ὅταν ἀφέλκη ⟨τι⟩ ἐκεῖθεν αὐτόσε πη, διὰ τοῦτο καὶ ὅταν
5 δέη ὄνομα μνημονεῦσαι, παρόμοιον μὲν, εἰς δ' ἐκεῖνο σολοι-
6 κίζομεν.

6 τὸ μὲν οὖν ἀναμνησθεσθαι τοῦτον συμβαίνει τὸν
τρόπον. τὸ δὲ μέγιστον, γνωρίζειν δεῖ τὸν χρόνον, ἢ μέτρον
ἢ ἀορίστως. ἔστω δὲ τι ᾧ κρίνει τὸν πλείω καὶ ἐλάττω· εὐ-
λογον δ' ὥσπερ τὰ μεγέθη· νοεῖ γὰρ τὰ μεγάλα καὶ
10 πόρρω οὐ τῷ ἀποτείνειν ἐκεῖ τὴν διάνοιαν, ὥσπερ τὴν ὄψιν
φασί τινες (καὶ γὰρ μὴ ὄντων ὁμοίως νοήσει), ἀλλὰ τῇ
ἀνάλογον κινήσει· ἔστι γὰρ ἐν αὐτῇ τὰ ὅμοια σχήματα καὶ
κινήσεις. τίτι οὖν διοίσει, ὅταν τὰ μείζω νοῆ, ὅτι ἐκεῖνα νοεῖ,
ἢ τὰ ἐλάττω; πάντα γὰρ τὰ ἐντὸς ἐλάττω, καὶ ἀνά-
15 λογον [καὶ τὰ ἐκτός].

15 ἔστι δ' ἴσως ὥσπερ καὶ τοῖς εἶδεσιν
ἀνάλογον λαβεῖν ἄλλο ἐν αὐτῷ, οὕτω καὶ τοῖς ἀποστήμα-

452a30. συνηθεία] *Cook Wilson* : ενεργεία αβP : ἔθει *Sophonias* || τὸ δὲ] hoc Γ¹Γ² || ὥσπερ] om. EYVP || 452b1. ἐν τοῖς φύσει γίνεταί] ἐν τῇ φύσει γίνεταί EYVP : γίνεταί ἐν τοῖς φύσει ρNm || 452b2. ἔτι μᾶλλον] adhuc autem magis Γ¹ || τοῖς δι' ἔθος] τοῖσδε ἔθος C^cMi || γε] om. ρib²O^dSmP || μὴ] om. αΓ¹ : μὴ U || 452b2-3. ὁμοίως ὑπάρχει] ὑπάρχει ὁμοίως vZ^aP || 452b3. καὶ ἄλλως] om. αΓ¹ || 452b4. καὶ ὅταν₁] καὶ EYV || ἀφέλκη (τι)] *Beare* : ἀφέλκηται *Christ* : ἀφέλκη αβP || αὐτόσε πη] αὐτός EYbVU¹(γράφεται) : αὐτὸς ἐπεὶ C^cMi : αὐτὸ σέ πη S : αὐτόσέ πη U¹O^dP : ipse Γ¹ : ipse casu quoquam Γ² || διὰ τοῦτο] om. Γ¹ : et propter hoc Γ² || καὶ ὅταν₂] γὰρ ἐπεὶ δ' ἂν E : γὰρ ἐπειδὴν YVU¹(γράφεται) : cum Γ² || 452b5. δέη ὄνομα] ἐπέη μόνον EY : δέη ὀνόματος Mich^p : ἐπίη ὄνομα *Christ* || 452b5-6. μνημονεῦσαι, παρόμοιον μὲν, εἰς δ' ἐκεῖνο σολοικίζομεν] reminisci dissimile, sicut quidem illud soloecismum facimus Γ¹ || 452b5. μὲν, εἰς δ'] ὡς μὲν, εἰς α : ἴομεν εἰς P : sicut quidem Γ¹ : quo scimus in Γ² : εἰ ἴομεν, εἰς *Förster* || 452b6. τοῦτον] τοῦτ{o/ον} C^c || 452b7. γνωρίζειν] γνωρίζει μὲν C^cM || 452b8. ἀορίστως] ἀορίστοις L || ἔστω] ἔτι P : sic Γ¹ || τι ᾧ] ὅτῳ ποτὲ C^cM : τι S : quod sic Γ¹ : ὁ Mich^c(32.26) || κρίνει] κινεῖ EYbV¹ || ἐλάττω] ἐλάσσω ρvZ^am Mich^c || 452b9. ὥσπερ] est sicut et Γ¹ : sicut et Γ² : ᾧπερ *Beare* || νοεῖ] νοῆ S : νοεῖν O^d : et intelligit Γ¹ || 452b11. ὁμοίως] ὁμως ρ || 452b11-12. ἀλλὰ τῇ ἀνάλογον] ἀλλὰ τίνα λόγον βV² || 452b12. αὐτῇ] αὐτοῖς αΓ¹ : αὐτῷ vZ^aP || 452b13. Mich^v 34.15-16: ἢ ὅτι ἐκεῖ ἀνανοεῖν τὰ ἐλάσσω || κινήσεις] αἱ κινήσεις imP || οὖν] enim Γ¹Γ² || ὅταν] ἢ ὅταν C^cMiΓ¹ || τὰ] om. θH^aXP || νοῆ] νοῆ ἢ βV²PT² Mich^l || ὅτι] ὅταν *Freudenthal* || ἐκεῖνα] ἐκεῖ Mich^v || 452b13-14. νοεῖ, ἢ] νοεῖν ρv²Nim Mich^{l/c} : καὶ ἀνανοεῖν U(γράφεται)m(γράφεται)v(γράφεται) : νοεῖ Z^aP : intelligit Γ² || 452b14. ἐλάττω] ἐλάσσω ρiUmP Mich^{l/c} || γὰρ] οὖν Mich^c || ἐλάττω₂] ἐλάσσω ρUNimP Mich^c || καὶ ὥσπερ EYbV || 452b15. καὶ τὰ ἐκτός] *del. Ross* || δ'] δὴ ρm : enim Γ¹ || ὥσπερ καὶ] ὥσπερ EYbV || τοῖς] ἐν τοῖς C^cMivZ^amP || 452b16. ἄλλο] ἀλλ' ρiUO^dmPT² Γ¹ || αὐτῷ] αὐτῷ αιXSmP || τοῖς] ἐν τοῖς C^cMiZ^a

also by habit; and frequency makes it nature. And since {452b} it is the case that, just as in natural things there are still occurrences that are against nature and coincidental, so even more in the things that are by habit, to which nature does not belong in the same way, so that one is sometimes moved to there and sometimes elsewhere,³² particularly when something draws the person from there to some other place—because of this also when we have to remember a name, we obtain some similar name and make a mistake as regards the former.

Recollecting, then, occurs in this way. But the most important point is that one must cognise time, either with an exact measure or indeterminately. Now, let it be granted that there is something, by which one judges the more and the less time; and it is reasonable that one does this like one does with magnitudes; for one thinks about big things not by the thought stretching out to the object, as some say that sight does (for the thought will think about the objects in the same way, even when they are not present),³³ but by a proportionate movement; for in thought there are similar figures and movements. How, then, when the thought thinks about larger objects, is it different when it thinks about these from when it thinks about smaller objects? For all the internal objects are smaller, and they are proportionate.³⁴

Perhaps, just as we may assume that one has in himself something else proportionate to the forms, so also he has something propor-

³² “moved to there and sometimes elsewhere”] That is, “sometimes moved to the natural and required next in the series, but sometimes to another point in the series”.

³³ “are not present”] Or “do not exist”. Cf. Caston (1998) 260.

³⁴ “and they are proportionate”] This must mean “proportionate to each other”. Thus, the emendation of the passage.

σιν. ἴσπερ οὖν εἰ τὴν AB BE κινεῖται, ποιεῖ τὴν ΓΔ·
 ἀνάλογον γὰρ ἢ ΑΓ καὶ ΓΔ. τί οὖν μᾶλλον τὴν ΓΔ ἢ
 τὴν ΖΗ ποιεῖ; ἢ ὡς ἢ ΑΓ πρὸς τὴν AB ἔχει, οὕτως ἢ
 20 Θ πρὸς τὴν I ἔχει. ταύτας οὖν ἅμα καὶ κινεῖται. ἂν δὲ τὴν
 ΖΗ βούληται νοῆσαι, τὴν μὲν BE ὁμοίως νοεῖ, ἀντὶ δὲ τῶν
 ΘI τὰς ΚΛ νοεῖ· αὗται γὰρ ἔχουσιν ὡς ΖΑ πρὸς ΒΑ.†

ὅταν οὖν ἅμα ἢ τε τοῦ πράγματος γίνηται κίνησις καὶ ἢ τοῦ
 χρόνου, τότε τῆ μνήμη ἐνεργεῖ. — ἂν δ' οἴηται μὴ ποιῶν, οἶε-
 25 ται μνημονεύειν· οὐδὲν γὰρ κωλύει διαψευσθῆναί τινα καὶ
 δοκεῖν μνημονεύειν μὴ μνημονεύοντα· ἐνεργοῦντα δὲ τῆ μνήμη
 μὴ οἶεσθαι ἀλλὰ λανθάνειν μεμνημένον οὐκ ἔστιν· τοῦτο γὰρ
 ἦν αὐτὸ τὸ μεμνησθαι. — ἀλλ' ἐὰν ἢ τοῦ πράγματος γένηται
 29 χωρὶς τῆς τοῦ χρόνου ἢ αὕτη ἐκείνης, οὐ μέμνηται.

29 ἢ δὲ τοῦ
 30 χρόνου διττὴ ἐστίν· ὅτε μὲν γὰρ μέτρω οὐ μέμνηται αὐτόν,
 453a οἷον ὅτι τρίτην ἡμέραν ὀδήποτε ἐποίησεν, ὅτε δὲ καὶ μέ-
 τρω· ἀλλὰ μέμνηται καὶ ἐὰν μὴ μέτρω· εἰώθασιν δὲ λέ-
 γειν ὅτι μέμνηται μὲν, <τὸ> πότε μέντοι οὐκ ἴσασιν, ὅταν
 4 μὴ γνωρίζωσι τοῦτο [πότε] τὸ ποσὸν μέτρω.

452b17. ΓΔ] ΑΔ $\mu EYbVLH^aNm$ Mich^{1/c} || 452b18. καὶ] καὶ ἢ $EYbVN$ || 452b18–19. ἢ
 τὴν] *om.* α || 452b19. ἦ] ἢ <ὅτι> *Beare* || πρὸς τὴν AB] πρὸς AB ρSvZ^amP Mich¹ : πρὸς τὴν
 AZ *Freudenthal* || 452b19–20. ἢ Θ] C^cMi : ἢ τὸ Θ βb^2V^2 (γράφεται) P Mich^c : ἢ ΗΘ E^1 :
 ἢ ΚΘ E^3YV^1 || 452b20. τὴν I] τὸ M βV^2 (γράφεται) P Mich^c : τὴν M b , *prob. Freudenthal et*
Bekker || ἅμα καὶ] ἅμα $\alpha\Gamma^1\Gamma^2$ || 452b21. νοῆσαι] ποιῆσαι *Beare* || μὲν] *om.* EYV || BE] ΘE
 C^cMi : GB BE Γ^2 || 452b21–22. τῶν ΘI] τῶν ΓΘI S : TC Γ^2 || 452b22. τὰς ΚΛ] τὰς ΚΑ
 $EYbV^1$: KLM Γ^2 || ΖΑ πρὸς ΒΑ] ΖΑΖΒΑ C^cMi : ΖΑ et ΒΑ Γ^1 || 452b23. οὖν] μὲν P ||
 γίνηται κίνησις] κίνησις γίνεταί P || 452b24. ἐνεργεῖ] ἐνεργεῖ C^cMi || οἴηται] εἴ τε XN ||
 452b24–25. οἶεται] *om.* $\rho vZ^am\Gamma^2$ Mich^{1/p} : οἴηται XP || 452b25. οὐδὲν] ρiE^1YbUm : οὐθὲν
 E^s (*ex* οὐδὲν *corr.*) C^cMiO^dS : οὐκ ἔστι μνήμη οὐδὲν P || 452b26. ἐνεργοῦντα] *agente* Γ^1 ||
 452b27. μὴ] *om.* $\alpha Z^a\Gamma^1$ || ἀλλὰ] *om.* EYb : ἅμα $C^cMi\Gamma^1$ || μεμνημένον] μεμνημονευμένον
 X || οὐκ ἔστιν] οὐκέτι X || 452b28. ἢ] ὁ S : ἢ NP || γένηται] γίνεταί SvZ^amP || 452b29.
 τῆς] *om.* C^cMivZ^amP || ἢ αὕτη] ἢ αὕτη μE^1YV : ἢ αὕτη bC^cMi : ἢ αὕτης vmP : *aut ipse sine*
 Γ^2 || 452b30. διττὴ] δισσή ρmC^cMivZ^amP || αὐτόν] αὐτό $EYbV$: αὐτῶν iC^cMiLH^amP :
tempora Γ^1 (!) || 453a1. οἷον—ἐποίησεν] *voces in 453a1–2* (*post* καὶ μέτρω) *transponendas esse*
cens. Freudenthal || οἷον] *om.* $EYb^1VZ^aP\Gamma^1$ || τρίτην ἡμέραν] τρίτη ἡμέρα EYb^1V : τρίτης
 ἡμέρας C^cMi : τρίτη ἡμέρα *Biehl* || ὀδήποτε ἐποίησεν] C^cMi : ὅτι μέντοι ποτὲ ἐποίησεν
 ρmNm : ὀδήποτε ποιῆσαι EYV^1 : ὅτι μέντοι ποτὲ ἐποίησεν P : *quod fecit aliquando* Γ^1 ||
 453a1–2. ὅτε δὲ καὶ μέτρω] et *mensura* Γ^1 || 453a2. καὶ ἐὰν] *quomvis* $\Gamma^1\Gamma^2$ ||
 μὴ] μὴ καὶ EYb || εἰώθασιν] εἶθε ρim || δὲ] *enim* Γ^2 || 453a3. μέμνηται] μέμνηται $\rho ibUm$
 || <τὸ> πότε μέντοι] *scripsi* : πότε μέντοι αiUO^dP : πότε δὲ ρ : πότε δὲ μέντοι S || ὅταν] ὅτε
 P || 453a4. μὴ γνωρίζωσι τοῦτο [πότε] τὸ ποσὸν] *scripsi* : τοῦ πότε μὴ γνωρίζωσι τὸ ποσὸν
 $C^cMi\Gamma^1\Gamma^2$: μὴ γνωρίζωσι τοῦτο πότε ποσὸν EYb^1V^1 : μὴ γνωρίζωσι τοῦτο πότε τῷ ποσῷ
 ρb^2UO^dm : μὴ γνωρίζωσι τοῦτο τῷ ποσῷ S : μὴ γνωρίζουσι τοῦτο πότε τῷ ποσῷ P

tionate to intervals. †For instance, if one is moved by AB BE,³⁵ he then produces CD; for the movements AC and CD are proportionate. Why then does he rather make CD than FG? Surely it is because just as AC is to AB, so H is to I. Thus, he is moved by these movements simultaneously. But if he wants to think about FG, he thinks about BE in the same way, but instead of HI he thinks about KL; for these are related as FA is to BA.†

Thus, when both the movement of the thing and the movement of the time occur simultaneously, then one actualises his memory.—And if one thinks that he does, without really doing so, he thinks that he remembers; for there is nothing to prevent that one is deceived and thinks he remembers, when he is really not remembering; but when one is actualising his memory it is not possible that he does not think he is, but is unaware that he is recalling; for this is what recalling essentially was.³⁶—But if the movement of the thing occurs separately from the movement of time, or if the latter occurs separately from the former, then one does not recall.

Now, the movement of time is twofold. Thus, sometimes one does not recall with an exact measure, {453a} for instance, that one did so and so the day before yesterday, and, on the other hand, sometimes one does recall with an exact measure; but one still recalls, even if it is not by an exact measure; people usually say that they recall, but yet do not know the exact time of occurrence, when they do not cognise the quantity of time by an exact measure.

³⁵ AB BE] Here and in the following Aristotle uses the article in the female gender in front of the letters. This shows that he is either thinking of the letters strictly as “movements” or, in the context of the diagram he is drawing, as “lines”. Movements are, I believe, the more probable reference.

³⁶ “for this is what recalling essentially was”] For the definition, cf. 452a10–12.

4 ὅτι μὲν οὖν οὐχ οἱ αὐ-
5 τοὶ μνημονικοὶ καὶ ἀναμνηστικοί, ἐν τοῖς πρότερον εἴρηται.
διαφέρει δὲ τὸ μνημονεύειν τοῦ ἀναμνησθεσθαι οὐ [μόνον]
κατὰ τὸν χρόνον, ἀλλ' ὅτι τοῦ μὲν μνημονεύειν καὶ τῶν ἄλ-
λων ζώων μετέχει πολλά, τοῦ δ' ἀναμνησθεσθαι οὐδὲν ὡς
εἰπεῖν τῶν γνωριζομένων ζώων, πλὴν ἀνθρώπος. αἴτιον δ' ὅτι
10 τὸ ἀναμνησθεσθαί ἐστιν οἷον συλλογισμὸς τις· ὅτι γὰρ
πρότερον εἶδεν ἢ ἤκουσεν ἢ τι τοιοῦτον ἔπαθε, συλλογίζεται ὁ
ἀναμνησκόμενος, καὶ ἔστιν οἷον ζήτησις τις. τοῦτο δ' οἷς καὶ
τὸ βουλευτικὸν ὑπάρχει, φύσει μόνοις συμβέβηκεν· καὶ γὰρ
14 τὸ βουλευέσθαι συλλογισμὸς τίς ἐστιν.
14 ὅτι δὲ σωματικόν τι
15 τὸ πάθος καὶ ἡ ἀνάμνησις ζήτησις ἐν τοιούτῳ φαντάσμα-
τος, σημεῖον τὸ παρενοχλεῖν ἐνίους, ἐπειδὴν μὴ δύνωνται
ἀναμνησθῆναι καὶ πάνυ ἐπέχοντες τὴν διάνοιαν, καὶ οὐκέτ'
ἐπιχειροῦντας ἀναμνησθεσθαι οὐδὲν ἤττον, καὶ μάλιστα
τοὺς μελαγχολικούς· τούτους γὰρ φαντάσματα κινεῖ μάλιστα.
20 αἴτιον δὲ τοῦ μὴ ἐπ' αὐτοῖς εἶναι τὸ ἀναμνησθεσθαι, ὅτι
καθάπερ τοῖς βάλουσι οὐκέτι ἐπ' αὐτοῖς τὸ στήσαι, οὕτω καὶ
ὁ ἀναμνησκόμενος καὶ θηρεύων σωματικόν τι κινεῖ, ἐν ᾧ
τὸ πάθος. μάλιστα δ' ἐνοχλοῦνται οἷς ἂν ὑγρότης τύχη ὑπ-
άρχουσα περὶ τὸν αἰσθητικὸν τόπον· οὐ γὰρ ῥαδίως παύεται

453a4. μὲν οὖν] μὲν *S* || 453a5. ἐν τοῖς πρότερον] πρότερον *qO^dSN* || 453a6–7. τὸ (l. 6)-
μνημονεύειν (l. 7)] *om. P* || 453a6. τὸ μνημονεύειν τοῦ ἀναμνησθεσθαι] τοῦ μνημονεύειν
τὸ ἀναμνησθεσθαι *avZ^aΓ¹* || μόνον] *delevi* || 453a9. γνωριζομένων] γνωρίμων *qmNm* ||
453a10. τὸ] *om. vZ^aP* || ὅτι γὰρ] *quod aliquid Γ¹* || 453a11. πρότερον εἶδεν ἢ ἤκουσεν]
πρότερον ἤκουσεν ἢ εἶδεν *LH^aN* : πρότερον ἢ ἤκουσεν ἢ εἶδεν *X* : εἶδε πρότερον ἢ
ἤκουσεν *P* : prius aut uidit aut audiuit *Γ²* || τι τοιοῦτον ἔπαθε] τοιοῦτον ἔπαθε *X* : τι
ἔπαθε τοιοῦτον *P* || 453a13. ὑπάρχει] *meminere accidit Γ¹* || φύσει μόνοις συμβέβηκεν]
μόνοις συμβέβηκεν *qm* : μόνοις συμβέβηκεν φύσει *P* : *om. Γ¹* || 453a14. δὲ] δ' ἐστὶ
E¹YbC^cMivZ^aP || 453a14–15. τι τὸ πάθος] τὸ πάθος *αO^dSZ^aP* : τι πάθος *Xv* : *passio Γ¹* :
quaedam passio Γ² || 453a15. καὶ] *om. Γ²* || ζήτησις] *om. Γ¹* || 453a15–16. φαντάσματος]
φαντάσματος *LZ^aP* : φαντάσματος{v/ος} *H^a* || 453a16. σημεῖον] *signum est Γ¹* || ἐνίους]
ἐνίους *U* || ἐπειδὴν] *quoniam autem Γ¹* || 453a17. ἀναμνησθῆναι] ἀναμνησθῆναι *X*
|| καὶ] καίτοι *Z^aP* || πάνυ ἐπέχοντες] *N, conl. etiam Christ* : πάνυ ἐπέχοντας *qm^{b2}C^cm* :
ἐπέχοντες *E* : ἐπέχοντας πάνυ *vP* : *deficientes Γ¹* : *valde adhibentes Γ²* || οὐκέτ'] *om.*
C^cMiΓ¹ || 453a19. φαντάσματα] τὰ φαντάσματα *UvZ^aP* || μάλιστα] *om. P* || 453a20. τοῦ
μὴ ἐπ' αὐτοῖς εἶναι] *ipsius esse non a se ipsis Γ¹* || ἐπ' αὐτοῖς] ἐφ' ἑαυτοῖς *E¹C^cMivZ^amP*
|| τὸ ἀναμνησθεσθαι] *om. EYV¹vZ^aP, fort. recte* || ὅτι] *om. C^cMiΓ¹* || 453a21. οὐκέτι]
non amplius est Γ¹ || 453a22. θηρεύων] ὁ θηρεύων *vZ^amP* : *om. Γ¹* || σωματικόν τι]
σωματικόν *EV* || ἐν ᾧ] *om. EYbV¹* || 453a23. τὸ πάθος] πάθος *EYbVO^dSP* : *passio est*
Γ¹Γ² || ἐνοχλοῦνται] ἐνυπάρχει *EYbV* : ἐνοχλεῖ *C^cMi* : *lectio incerta Γ¹* || 453a23–24. τύχη
ὑπάρχουσα] *inest Γ¹*

It has been stated already in the previous discussions that the people who are good at remembering are not the same as those who are good at recollecting. And remembering differs from recollecting not concerning time, but in the fact that a lot of other animals also partake in remembering, but so to speak none of the known animals partake in recollecting, except man. Now, the reason is that recollecting is like a sort of deduction; for the man who is recollecting deduces that he has previously seen or heard or experienced something of this sort, and this is like a sort of search. But this belongs naturally only to those who also possess the faculty of deliberation; for deliberating is also a sort of deduction.

Now, that the affection is something corporeal, and that recollection is a search for an image in something of a corporeal type, is proved by the fact that some people are bothered when they cannot recollect, even though they focus their thought extremely hard, and are still bothered even when they are no longer trying to recollect; this is the case especially with melancholics, since they are particularly moved by images. Now, the reason why they are not capable of recollecting is that, just as those who throw a stone are no longer capable of stopping it, so also the man who is recollecting and hunting an item moves something corporeal in which the affection is found. And the men that happen to have moisture around the area concerned with sensation are especially bothered; for when the moisture has been

25 κινήσει, ἕως ἂν ἐπέλθῃ τὸ ζητούμενον καὶ εὐθυπορήσῃ ἢ
κίνησις. διὸ καὶ ὄργαι καὶ φόβοι, ὅταν τι κινήσωσιν, ἀντι-
κινούντων πάλιν τούτων οὐ καθίστανται, ἀλλ' ἐπὶ τὸ αὐτὸ ἀντι-
κινούσι. καὶ ἔοικε τὸ πάθος τοῖς ὀνόμασι καὶ μέλεσι καὶ
λόγοις, ὅταν διὰ στόματός τι αὐτῶν γένηται σφόδρα· παυ-
30 σαμένοις γὰρ καὶ οὐ βουλομένοις ἐπέρχεται πάλιν ἄδειν ἢ
31 λέγειν.

31 εἰσὶ δὲ καὶ οἱ τὰ ἄνω μείζω ἔχοντες καὶ οἱ νανώ-
453b δεις ἀμνημονέστεροι τῶν ἐναντίων διὰ τὸ πολὺ βάρος ἔχειν
ἐπὶ τῷ αἰσθητικῷ, καὶ μήτ' ἐξ ἀρχῆς τὰς κινήσεις δύνα-
σθαι ἐμμένειν ἀλλὰ διαλύεσθαι, μήτ' ἐν τῷ ἀναμνησκει-
σθαι ῥαδίως εὐθυπορεῖν. οἱ δὲ πάμπαν νέοι καὶ <οἱ> λίαν γέρον-
5 τες ἀμνήμονες διὰ τὴν κίνησιν (οἱ μὲν γὰρ ἐν φθίσει, οἱ δ'
ἐν ἀυξήσει πολλῇ)· ἔτι δὲ τὰ γε παιδία καὶ νανώδη
ἔστι μέχρι πόρρω τῆς ἡλικίας.

Περὶ μὲν οὖν μνήμης καὶ τοῦ μνημονεύειν, τίς ἢ φύσις
αὐτῶν καὶ τίνι τῶν τῆς ψυχῆς μνημονεύει τὰ ζῶα, καὶ
10 περὶ τοῦ ἀναμνησκεισθαι, τί ἐστὶ καὶ πῶς γίνεται καὶ διὰ
11 τίν' αἰτίαν, εἴρηται.

453a25. ἂν ἐπέλθῃ] ἂν ἐπανέλθῃ *EYbVuZ^amP* : ἂν ἐπανέλθῃ ἐπὶ *C^cM* : ueniat Γ^1 :
superveniat Γ^2 || εὐθυπορήσῃ] εὐθυπορήσει *EP* || 453a26. διὸ] δι' ὁ *Mich^c* || ὅταν τι
κινήσωσιν] ὅταν κινήσωσιν *V²O^dS Mich^l* : ὅταν τι κινήσωσιν *XUN* : ὅταν κινήσωσιν *P* ||
453a27. πάλιν τούτων] τούτων πάλιν *X* || οὐ καθίστανται] οὐκ ἀνθίστανται *O^d* || 453a27-
28. τὸ αὐτὸ ἀντικινούσι] ταυτὰ ἀντικινούσι *LH^a* : ταυτὰ τι κινούσι *XN* : τὸ αὐτὸ τι κινούσι
U^l : ταῦτα τί κινούσι *O^dS* || 453a28. τὸ πάθος] hec passio $\Gamma^1\Gamma^2$ || καὶ μέλεσι] *om.* Γ^1 ||
453a29. τι αὐτῶν γένηται σφόδρα] γένηται τι αὐτῶν σφόδρα *C^cMi^l\Gamma^2* : γένηται τις φόρα
EYV : τι γένηται αὐτῶν σφόδρα *U* || 453a30. ἐπέρχεται] accidere Γ^1 || 453a31. μείζω
ἔχοντες] ἔχοντες μείζω *X* || 453a31-b1. οἱ νανώδεις] οἱ ἀνανώδεις *S* : νανώδεις *LX* :
νανώδεις *H^am* οἱ οἰνώδεις *Mich^p* || 453b4. εὐθυπορεῖν] εὐπορεῖν *C^cMi* : *om.* Γ^1 || <οἱ>
λίαν] *scripsi duce Z^a* : λίαν ἀμνημονέστεροι *NmP* || 453b5. ἀμνήμονες] *inmemores sunt* $\Gamma^1\Gamma^2$ || 453b6.
ἐν ἀυξήσει] ἐν ἀυξίῃ *Xm* || πολλῇ] πολλῇ εἰσὶν *avP\Gamma^1\Gamma^2* || δὲ] *om.* *EYbVuZ^aP* || γέ] *om.*
Mich^c || νανώδη] νανώδη *LX* : νανώδη{η/εις} *P* || 453b7. ἐστὶ] εἰσὶ *qmP* : *sunt* $\Gamma^1\Gamma^2$
|| μέχρι πόρρω τῆς ἡλικίας] μέχρι πολλῶ τῆς ἡλικίας *X* : *sunt usque longam etatem* Γ^1
|| 453b8. μὲν οὖν] *quidem* Γ^1 || τίς] καὶ τίς *P* : *que sit* $\Gamma^1\Gamma^2$ || 453b9. τίνι] τί *EYbV^l* ||
453b11. τίν' αἰτίαν] τίνας αἰτίας *avZ^aP\Gamma^1*.

moved, it is not easily stopped, until what is sought arrives and the movement takes a straight course.³⁷ This is also the reason why angers and fears, when they have moved something corporeal, do not stop even when the subjects set up countermovements, but set up their own countermovement in the same direction. The affection also resembles the names, tunes, and arguments, whenever one of them has been very much on our lips; for even when we have stopped and do not want to continue, the song or the argument comes back once again.

Now also those who have larger upper parts, that is, {453b} dwarfish people, have weaker memories than people for whom it is the other way around, because the former have a heavy load on their faculty of sense, and because their movements are from the beginning not capable of staying but become dispersed, and because they cannot easily follow a straight course in recollecting. The very young and the very old, on the other hand, have weak memories because of the movement (the latter being in decay, the former in much growth); furthermore, little children are, until they have progressed in age, also dwarfish.

This, then, is our description of memory and remembering, what their nature is and by which part of the soul animals remember; and of recollecting, what it is, how it occurs, and the reason for it.

³⁷ “takes a straight course”] Either Aristotle still has some physiological speculations in mind, or, perhaps more likely (see 453b3–4), “straight course” refers to a regular series of images that will eventually produce the desired result.