

(1) 458b25-29

This much at least is clear: that by virtue of which we are deceived also when we are awake but ill, that thing also produces this affection <viz. deception> also in sleep. Indeed, even to those who are healthy and who know otherwise, the sun still seems to be one foot across.

δηλον δὲ περὶ τούτων ἀπάντων τό γε τοσοῦτον, ὅτι τὸ αὐτὸ ᾧ καὶ ἐγρηγορότες ἐν ταῖς νόσοις ἀπατώμεθα, τοῦτ' αὐτὸ καὶ ἐν τῷ ὕπνῳ ποιεῖ τὸ πάθος. καὶ ὑγιαίνουσι δὲ καὶ εἰδῶσι ὅμως ὁ ἥλιος ποδιαῖος εἶναι δοκεῖ.

(2) 459a6-8

Sometimes *doxa* says that it is false, as in the case of those who are awake, and sometimes it is held in check and goes along with the appearance.

καὶ ὅτε μὲν ἡ δόξα λέγει ὅτι ψεῦδος, ὥσπερ ἐγρηγορόσω, ὅτε δὲ κατέχεται καὶ ἀκολουθεῖ τῷ φαντάσματι.

(3) 460b16-22

The reason why these things happen is that it is not on the basis of the same capacity that the authoritative thing judges and that appearances occur. Indication of this is that the sun appears only one foot across, and yet frequently something else contradicts the appearance. Again, by crossing of the fingers a single object appears two, but even so we still deny that there are two things. For sight has more authority than touch. If touch were our only sense, we would take that one thing to be two.

αἴτιον δὲ τοῦ συμβαίνειν ταῦτα τὸ μὴ κατὰ τὴν αὐτὴν δύναμιν κρίνειν τὸ κύριον καὶ τὰ φαντάσματα γίνεται. τούτου δὲ σημεῖον ὅτι φαίνεται μὲν ὁ ἥλιος ποδιαῖος, ἀντίφησι δὲ πολλάκις ἕτερόν τι πρὸς τὴν φαντασίαν. καὶ τῇ ἐπαλλάξει τῶν δακτύλων τὸ ἐν δύο φαίνεται, ἀλλ' ὅμως οὐ φάμεν δύο· κυριωτέρα γὰρ τῆς ἀφῆς ἢ ὄψις. εἰ δ' ἦν ἡ ἀφή μόνη, κἂν ἐκρίνομεν τὸ ἐν δύο.

Ross, Gallop: μὴ κατὰ τὴν αὐτὴν δύναμιν κρίνειν τὸ **τε** κύριον καὶ **ᾧ** τὰ φαντάσματα γίνεται

(4) 461a3-8

νύκτωρ δὲ δι' ἀργίαν τῶν κατὰ μόριον αἰσθήσεων καὶ ἀδυναμίαν τοῦ ἐνεργεῖν, διὰ τὸ ἐκ τῶν ἔξω εἰς τὸ ἐντὸς γίνεσθαι τὴν τοῦ θερμοῦ παλίρροιαν, ἐπὶ τὴν ἀρχὴν τῆς αἰσθήσεως καταφέρονται καὶ γίνονται φανερά καθισταμένης τῆς ταραχῆς.

(5) 461a30-b7

For even when one is awake, it is because the motion from those sources reaches the origin that one takes to be seeing, hearing and perceiving. And because the sense of vision is sometimes taken to be actualized, though in fact it is not, we confirm our seeing; and because the sense of touch reports two acts that a single thing is taken to be two. For in general the origin confirms what comes from each sense, provided that something other, more authoritative does not contradict it. For things appear in any random fashion, but what appears need not be taken in any random fashion – unless the critical source is held in check or does not move in its proper way.

τῷ μὲν γὰρ ἐκεῖθεν ἀφικνεῖσθαι τὴν κίνησιν πρὸς τὴν ἀρχὴν καὶ ἐγρηγορώς δοκεῖ ὄραν καὶ ἀκούειν καὶ αἰσθάνεσθαι, καὶ διὰ τὸ τὴν ὄψιν ἐνίοτε κινεῖσθαι δοκεῖν, οὐ κινουμένην, ὄραν φάμεν, καὶ τῷ τὴν ἀφήν δύο κινήσεις εἰσαγγέλλειν τὸ ἐν δύο δοκεῖ. ὅλως γὰρ τὸ ἀφ' ἐκάστης αἰσθήσεως φησιν ἡ ἀρχή, εἰ μὴ ἕτερα κυριωτέρα ἀντιφῆ. φαίνεται μὲν οὖν πάντως, δοκεῖ δὲ οὐ πάντως τὸ φαινόμενον, ἀλλ' ἂν τὸ ἐπικρίνον κατέχεται ἢ μὴ κινῆται τὴν οἰκείαν κίνησιν.

(6) 461b22-462a8

καὶ ἀπελθόντος τοῦ ἀληθοῦς ἔνεστι, καὶ ἀληθὲς εἰπεῖν ὅτι τοιοῦτον οἶον Κορίσκος, ἀλλ' οὐ Κορίσκος. ὅτε δὲ ἠσθάνετο, οὐκ ἔλεγε Κορίσκον τὸ κύριον καὶ τὸ ἐπικρίνον, ἀλλὰ διὰ τοῦτο ἐκεῖνον Κορίσκον τὸν ἀληθινόν. ὁ δὲ καὶ αἰσθανόμενον λέγει τοῦτο, εἰ μὴ παντελῶς κατέχεται ὑπὸ τοῦ αἵματος, ὥσπερ αἰσθανόμενον τοῦτο κινεῖται ὑπὸ τῶν κινήσεων τῶν ἐν τοῖς αἰσθητηρίοις, καὶ δοκεῖ τὸ ὅμοιον αὐτὸ εἶναι τὸ ἀληθές· καὶ τοσαύτη τοῦ ὕπνου ἢ δύναμις ὥστε ποιεῖν τοῦτο λαμβάνειν. ὥσπερ οὖν εἴ τινα λαμβάνοι ὑποβαλλόμενος ὁ δάκτυλος τῷ ὀφθαλμῷ, οὐ μόνον φανείηται ἀλλὰ καὶ δόξει εἶναι δύο τὸ ἐν, ἂν δὲ μὴ λαμβάνῃ, φανείηται μὲν οὐ δόξει δέ, οὕτω καὶ ἐν τοῖς ὕπνοις, εἰ μὲν αἰσθάνηται ὅτι καθεύδει, καὶ τοῦ πάθους ἐν ᾧ ἡ αἰσθησις τοῦ ὕπνωτικῆς φαίνεται μὲν, λέγει δέ τι ἐν αὐτῷ ὅτι φαίνεται μὲν Κορίσκος, οὐκ ἔστι δὲ ὁ Κορίσκος (πολλάκις γὰρ καθεύδοντας λέγει τι ἐν τῇ ψυχῇ ὅτι ἐνύπνιον τὸ φαινόμενον)· εἰ μὴ λαμβάνῃ ὅτι καθεύδει, οὐδὲν ἀντιφῆσει τῇ φαντασίᾳ.