

Axiochus; a most excellent dialogue, written in Greeke ... Translated out of Greeke by Edw. [!] Spenser. Heereto is annexed a sweet speech or oration ...

Plato

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PLATO



AXIOCHUS

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Axiochus.

A most excellent Dialogue,
written in Greeke by Plato the Phy-
losopher: concerning the shortnesse and vncer-
tainty of this life, with the contrary ends of
the good and wicked.

(..)

Translated out of Greeke by
Edw. Spenser.

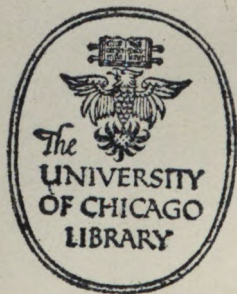
*Heereto is annexed a sweet speech or Oration,
spoken at the Tryumphe at White-hall before her
Majestie, by the Page to the right noble Earle
of Oxenforde.*



AT LONDON,
Printed for Cuthbert Burbie, and are
to be sold at the middle Shop in the Poultry,
vnder S. Mildreds Church.

Anno. 1592.

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CLA

To the Right Worshipfull
Maister *Benedic Barnam*, Esquire, Al-
derman and Sheriffe of this honorable City of
London: health and happinesse.

(. . .)



Orshipfull Sir, I am bold
(by way of dedication)
to giue yee this excellent
Dialogue of *Plato* the
Phylosopher, for two reasons. The
first, that so singular a worke, doone
by a Heathen man, might as wel flo-
rish in our vulgare speech, as of long
time it hath doone both in Greeke
and Latine.

The seconde, that your counte-
naunce might shaddowe it from re-
prochefull slaunders, which com-
mon censures too lightly bolt out a-
gainst the best endeouers. But con-
cerning

¶ 3

cerning

595

The Epistle.

cerning the speciall matter, to wit, my
presumption, without first acquaint-
ing yee heere-with : thus I protect
my selfe. My familiarity with yee in
your younger yeeres , when some-
times wee were Schollers together,
and my present ioy, to see ye so hap-
pie a succeder both in your Fathers
vertues, place, and Office: imbolde-
ned mee to shew a remembrance of
the one, yet reuerently, and gladnes
of the other as well becommeth me.

If iu thys small gift, ye make ac-
ceptance both of the one and other,
yee shall declare no lesse then each
one well discernes in yee, and ioy him
that euery way is at your cōmaund.

To

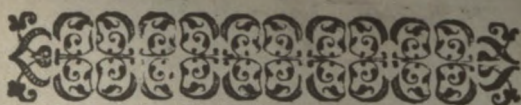


To the Reader.

T His Dialogue of Axiochus, gentle Reader, was translated out of Greeke, by that worthy Scholler and Poet, Maister Edward Spenser, whose studies haue & doe carry no mean commendation, because their deserts are of so great esteeme.

*a Mistake
of the Printer
for Edmund.*

If heerein thou find not the delightful pleasures his verses yeeldeth, yet shalt thou receiue matter of as high contentment: to wit, comfort in the verie latest extremitie. For his sake then be kind in acceptance heereof, and doe him the right he very well deserueth.



Axiochus of Plato, or a Dialogue of Death, being both short and very *Elegant*.

Socrates. Clinias. Axiochus.



SI went one day to my common schoole *Lynofargus*, and being in the way by *Elizeus*, I might hear the voice of one calling aloud to me, *Socrates*. And turning me about to see whence it came, I saw *Clinias Axiochus* his sonne, together with *Damon* the Musitian & *Charmides*, the sonne of *Glauco* running hastely toward *Callirrhoe*, whereof the one was a Maister and professor of the Arte of Musicke, & the other by means of great familiarity & acquaintance, did both loue him, and also was of him beloued; whereupon I thought good, leauing my ready way, to go meet them, that I might the sooner vnderstand his meaning. Then *Clinias* bursting out in teares, O

A

Socrates

Axiochus.

Socrates (quod he) now is the time when thou
 maist shew forth thy long fostered and famous
 wisdome, for my father is euen nowe taken
 with a grieuous disease, and drawing neere (as
 it seemeth) to his end, is therewithall grieuouly
 troubled, and greatly disquieted.) Howbeit,
 heeretofore hee was so faire from the feare of
 death, as that he was wont pleasantly to scoffe
 and scorne at those which vied to portraict/the
 Image of death, painting him with a dreadfull
 countenance and a griesly face. VVherefore I
 beseech thee O *Socrates*, to go and comfort my
 father as you were wont to doo: for so the ra-
 ther being strengthened with your good coun-
 saile, he shall bee able without any grudging/or
 fainting to passe through the way of all flesh,
 and I with the rest of his friends and kinsmen
 will maintaine the yearely memory of that his
 good end.

Socrates.

O *Clinias* I will not denie thy so reasonable
 a request, specially concerning such a matter, as
 to deny it were great vnkindnes and discourte-
 sie: to grant it, perteyneth both to godlinesse
 and charitie. Let vs therefore speede vs to him:
 for if thy father be in so sore taking, there need-
 eth speedines and great hast.

Clinias.

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Axiochus.

woont to confirme thy seife and strengthen others : for like as a cowardly champion, which at the first coming forth as to the skirmish, with stately steps and a vaunting visage, dooth soone after cast away his Target, and taketh him to flight: euen so seemest thou now, when there is need most of al to finch. Hast thou no more regarde of thy diuine and excellent nature, that sometime wast a man of so good life and calling, so obedient to reasons rule? and if there were nothing els, yet shou'd it be sufficient to mooue thee, that thou art an *Athenian* borne; and lastly should mooue thee that common saying, which is worne in all mens mouths; That this our life is a Pilgrimage, which when we haue ended with perfect measure and steadfast trauell: it behoueth vs with like constancy of minde, and ioyfulness of spirit, and as it were singing a merry *Pæan*, to enter into the purposed place of rest . But thus to languish in despair and tenderharted outcries, behauing thy seife like a froward Babe, in thee is neither regard of thy wisdom, nor respect of thy age.

Axiochus.

True indeed O *Socrates*, and that which thou sayest, me seemeth right: But it commeth to passe I knowe not how, that when I drawe neere vnto present daunger, than those great
and

Axiochus.

and stout-hearted wordes which I was wont to cast at death, doo closely flit away and downe are trodden vnder foote. And then that Tormentor feare, the messenger of dreaded daungers, dooth sundrye wayes wound and gall my grieued minde, whispering continually in mine eare that if I bee once depriued of this world'y light, and bereft of goods: I shall like a rotten blocke lye in the darke some deapth, neither seene nor heard of any, being resolved into dust and wormes.

Socrates.

O *Axiochus* thy talke is very foolish, for reasoning thus without reason, and seeking to make some sence of senceles wordes, thou both dost and sayest cleane contrary to thy selfe, not marking, how at one time thou dost both complaine for the lacke of sence which thou shalt haue: and also art greatly vexed for the rotting of thy carrion Carcasse, and despoyling of thy former delights: as if by this death thou shouldst not passe into another life, or shouldst be so despoyled of all sence and feeling, as thou wert before thou wast first brought into this world. For euen as in those yeares when *Draco* and *Callisthenes* gouerned the common wealth of *Athens*, thou then wast vexed with no euil, for in the beginning thou wast no such as to

A 3 whome

Axiochus.

whome euill might chance: so likewise when thou hast ended this state of mortalitye thou shalt no more be afflicted, for thou shalt not be in such case as that any euill can touch thee. VVherefore shake off and cast away all these trifles and worldly baggage, thus waying in thy minde, that when the frame of this earthly building is dissolued, and the soule being singled, is restored to his naturall place: this bodye which is then left an earthly masse and an vnreasonable substance, is then no more a man. For we are a soule, that is to say, an immortal creature, being shut vp and inclosed in an earthly dungeon, VVherewithall nature hath clothed vs, and charged vs with many miseries, so that euen those things which seeme pleasant to vs and ioyfull, are indeed but vaine and shadowed, being mingled and wrapped in many thousand sorrowes, and those also which vse to breede vs sorrowe and heauines, are both sodaine, and therefore more hardely auoyded, and also perdurable, and therefore the more painefull and wearisome. Such be diseases and inflammation of the senses, Such bee inward griefes and sickeneses, through which it cannot choose but that the soule must bee also diseased, since that being scattered and spread through the powres and passages of the body, it coueteth the vse of that open and kinde heauen out of which it was denued, and thirsteth
for

Cauld

Axiochus.

✓
✓
for the wonted company/ & surpassing/ delights
of that æternall fellowship; whereby it is eu-
dent; that the passage from life, is a change from
much euill to great good.

Axiochus.

6 / Since therefore O *Socrates* thou deemest
this life so tedious and troublesome, why dost
thou still abide in the same? being as thou
art a man/ of so great wisdom and experience, ✓
whose knowledge reacheth farre aboute our
common sense/ and beyond the vsuall reason
of most men.

Socrates.

Thou *Axiochus* dost not report rightly of
me: for thou iudget as the common people
of *Athens*, that because you see I am giuen to
seeke and searce out many things, therefore I
know somewhat. But to say the truth, I would
hartely wish, and would the same account in
great parte of happinesse, if I knew but these
common and customable matters: so farre am
I from the knowledge of those high and excel-
lent things. For these things which I nowe de-
clare, are the sayings of *Prodicus* the wise
man: some of them being bought for a pen-
nye: some for two groats, and other some for
four

Axiochus.

four: For that same notable man vsed to teach none without wages, hauing alwaies in his mouth that saying of *Epicharmus*, One hand rubbeth another: giue somewhat, and somewhat take. And it is not long sithence, that he making a discourse of Philosophie in the house of *Callias* the sonne of *Hipponicus*, such and so many things he spake against the state of life: that I also account life in the number of those things which be of lesse waight. And euer since that time O *Axiochus*, my soule gaspeth after death, daily longing to die.

Axiochus.

What then was said of *Prodicus*?

Socrates.

Marrie I will tell you, as they come to my minde. For what parcell (quod he) of our life is not full of wretchednes? dooth not the babie euen taken frō the mothers wombe, powre out plenty of teares, beginning the first step of life with griefe? neither afterward hath it once any breathing or resting time from sorrow, being either distressed with pouertie, or pinched with colde, or scorched with heate, or payned with stripes: and what soeuer it suffereth, vtter once it cannot, but onely with crying dooth show

Axiochus.

show his minde, hauing no voice but that alone to bewray his griefe: and hauing through many woes waded to seauen yeares of age, he is yet afflicted with greater griefes, being subiect to the tyranny of the Schoolemaister and Tutor. And as his yeares encreased, so is the number of his guides and gouernours encreased, being afterwards in the handes of Censors, Philotophers and Capitaines. Soone after being waxen a stripling he is hemmed in with greater feare, namely of Lyceum, of the Academie, of the Schoole of games, of Rulers, of Roddes: and to shut vp all in one worde, of infinite miseries. And all the time of his youth is spent vnder ouer-seers which are set ouer him by the *Arcopagits* from which labours young men beeing once freed, are yet ouer-layde with greater cares and more weightie thoughts, touching the ordering of his state and trade of life: which also if they be compared with those that followe, all these former troubles may seeme but childish and indeede babish trifles. For herevpon dooth a troope of euils accrew, as be the exploités of warfare, the bitternesse of wounds, the continuall labour, skirmishes: and then closely creepeth on olde Age, in which are heaped all the harmes that pertaine to mankinde, whether of weakenesse as naturall, or of paine as being externall. And but if one sometimes restore his life / as a dew debt to death:

B Nature

Axiochus.

Nature euer waiting at a greedy vsurer, taketh
 ✓ paynes aforehand, / Inatching and pulling from
 ✓ this man his sight, / from that his hearing, from
 som both two senses, / And if any fortune longer
 then commonly is seene in this life to linger,
 Nature weakening hir powres, dooth loose,
 lame, and bow downe all partes of his body,
 but they whose bodies in old age long flourish
 ✓ sheth in minde, as the saying is, become twise
 children. And therefore the gods, knowing what
 is most expedient for men, those whome they
 most deerely loue, do soonest take out of this
 vale of wretchednes. / And for this cause *Agam-
 medes* and *Trophonius*, when they had built a
 ✓ Temple to *Pythius Apollo*, / desiring of the god
 therefore to grant them the best reward that
 might be giuen, soone after when they layde
 them downe to rest, neuer rose againe.

Likewise *Cleobis & Bison*, the sonnes of the
 ✓ *Argine Nunne*, whē their mother had made hir
 praiere to *Iuno*, that to her sonnes for their great
 godlines might be giuen some singular gift (for
 that they when her yoake of Oxen were not
 readily to bee found at the time of sacrifice,
 themselues being yoaked in the charriot, drew
 their mother to the Temple) vpon this their
 mothers request, the two sonnes the next mor-
 ning were found dead. It were too long in this
 place to reliefe the testimonies of Poets which
 in their diuine poesies do diuinely bewaile and
 lament

Axiochus.

lament the miseries of mans life, I will nowe
onely in place of many, recite the witnesse of
one, being most worluc of memorie, which
thus saith,

*How wretched a bred of life have the gods spun,
To mortall men that in this race of life do run.*

And againe:

*Of all that in the earth are ordained by nature,
Than man, is not to bee found
a more wretched creature.*

But of *Amphiaranus* what saith the Poet?

*Him loved highest Iupiter and Apollo deare,
yet could he not reache to his eldest years.*

*What thinkest thou of him
that taught the childe to crie:
When first the Sunne bright day,
he seeth with tender eye.*

But I will let them passe, least contrarye to
promise, I seeme to discourse at large, and that
in the alleading of forraine witnessles. What
trade of life I pray you is there, or what occu-
pation, of which you shall not find many that
complaine and greatly mislike of their present
affaires. Let vs ouerrunne the companies of Ar-
tificers & craftsmen, which continually labour
from night to night, and yet hardly able to find
them necessaries to liue, by bewayling theyr
bare estate, & filling their nightwatchings with

B 2 follow

Axiochus.

sorrow and teares. Let vs els suruew the life of
 Marriners and Seafaring men, which make a
 hole through so many dangers, & which as *Bias*
 ✓ said are neither in the number of the liuing nor
 yet of the dead, for man being borne to abide
 vpon the earth, dooth as it were a creature of a
 double kinde, thrust himselfe into the maine
 sea, and wholly put his life into the hands of for-
 tune. But the life of husbandmen will some say
 is pleasant, and so in deed it is: but haue they
 not a continuall rackling gall, euer breeding
 new cause of greefe and disquiet, sometime by
 reason of drought, sometime because of raine,
 otherwhile for scorching, oft through blasting,
 which parcheth the vntimely eare oftentimes,
 because of importunate heate or vntemeasur-
 able colde, miserably weeping and complaining. But
 ✓ about all, that honourable state of gouerne-
 ment and principallitie (for I let passe many o-
 ther things & wrap them vp in silence) through
 how many dangers is it tossed and turmoiled,
 for if at any time it haue any cause of ioye, it is
 like vnto a blowne blister or a swelling sore,
 ✓ soone vp, and sooner downe: oftentimes suffer-
 ing a foule repulse, which seemeth a thousand
 times worse then death it selfe. For who at any
 time can be blessed, that hangeth vpon the wa-
 uering will of the witlesse many? And albeit
 the Magistrate deserue fauour and praise, yet
 is he but a mocking stocke and scoffe of the
 ✓ com-

Axiochus.

comminalty, being soone after, outcast, hissed
at, condemned, and deliuered to a miserable
death. For where I praye thee O *Axiochus*,
(thee I aske that art in office in the common-
wealth) dyed that mightie *Miltiades*? where
that victorious *Themistocles*? where that valiant
Ephialtes? where finally thse nob le kings
and glorious Emperours, which not long ago
flourished in the commonwealth. As for my
seife, I could neuer be brought to beare office
in the Cittie: for I neuer accounted it as a
worthie and lawdable thing to be in authority

✓ / together with the madding multitude.

But *Theramenes* and *Calixenus* of late me-
morie appointing vnder them certaine Magi-
strates, condemned certaine guiltlesse men not
hearing their causes to vndeferued death. One-
lye withstood them you, and *Triptolemus*, of
thirty thousand men which were gathered in
the assemblie.

Axiochus.

✓ It is as thou sayest *Socrates*, and since that
time I haue refrained my selfe from the stage:
neither hath any thing euer to mee seemed of
greater waighte, then the governing of the
common-wealth, and that is well knowne to
them which are in the same office. For thou
speakest these things, as hauing out of some

B 3

high

Cauld

Axiochus.

high loft onely overlooked the troubles and tempests of the common-wealth, but we know the same more assuredly, having made prooffe therefore in our selues, for the common people indeede our freends Socrates is vnthankfull, O friend, disdainfull, cruell, enuious, and vnlearned, as that is gathered together of the scumme and dregs of the rascall route, and a sorte of idle losels: whome hee that flattereth and feedeth is much worse himselfe than they.

Socrates.

Since therefore O *Axiochus*, thou doost so greatly disallow that opinion, which of all other, is counted most honest and liberally, what shall we iudge of the other trades of life? shall we not thinke that they are likewise to bee shunned: I remember that I once heard *Prodicus* say; that death pertayneth neither to the liuing nor to the dead.

Axiochus.

How meane you that, *Socrates*?

Socrates.

Maie thus; that death toucheth not them that are, and as for those that are departed out of

Axiochus.

of this life, are now no more, and therefore death now toucheth them not: for thou art not yet dead, neither if thou decease, shall it concerne thee, for thou shalt then haue no more. Therefore, most vaine is that sorrow which *Axiochus* maketh, for the thing which neyther is present, nor shall euer touch *Axiochus* himselfe. And euen as foolish is it, as if one should complaine and be afraid of *Scylla*, or the Centaures, which were monsters, of Poets broode, which neyther now belong to thee, nor to thy liues end shall appertaine; for feare is conceyued of such things as be: but of such things as be not, what feare can there be?

Axiochus.

Truely *Socrates*, you haue fetched these things, out of the riche and most abundant Storehouse of your woonderfull wisdom: And thereof riseth that your mildenesse and lightnesse of speech, which you vse to allure the mindes of yoong men to vertue. But the losse of these worldly commodities, dooth not a little vexe and disquiet my minde; albeit these reasons, which now to my great good liking you haue alledged, seeme to mee much more allowable, than those which late you vsed; for my minde is not carryed away with error through the entisement of your words, but percei-

Axiochus.

perceiueth them well, neither doe those things greatly mouere my minde, which onely haue a colour and shadowed shoue of truth, being set out with flanting pride, and glory of words, but yet truth haue they none.

Socrates.

Thou art farre wide *Axiochus*, and reasonest vnskilfully, ioyning the feeling of euill, with the waite of good things, forgetting thy selfe that then thou shalt bee in the number of the sence'esse dead. For him indeed which is bereft of all good things, dooth the contrary force of euill things greatly vexe. But he which hath no being, can take nor feele nothing, in place of those things whereof he is despoiled. Then by what reason can any grieue bee conceyued of that thing, which breedeth no sence nor perseuerance of any thing which hurteth. For if in the beginning O *Axiochus*, thou didst not, though indeed in vayne, ioyne sence and feeling to death, most vnwisely, thou shouldest neuer had cause to feare death. But now thou doest confound thy selfe, and speakest contrarie to thy selfe, oft fearing that thou shalt bee deprived of soule and sence together, and oft thinking, that with thy sence thou shalt feele that thing, whereof there is no sence nor feeling. And to this purpose do all those excellent and

Axiochus.

and notable reasons of the soules immortalitie tend.

For it is not the weake nature of mortall man, to raise himselfe to the fulfilling of such high and haughtye matters, as to despise the ramping rage of wilde beasts, to icopard himselfe in the wastefull sea, to builde Citties, and them with lawes and pollicie to establish: to looke vp into heauen, and marke the course of the Starres; and the wayes of the Sunne and Moone, with their risings and setting, to consider their eclipses, their spaces, their making of the nights and dayes alike, their double conuersions, to behold the order of the windes, the seauen watie starres, of winter, of summer, of stormes, with the violent rage of whirlwindes, and as it were these labours of the world, to deliuer to posteritie, vnlesse in our mindes there were a certaine diuine spirit and vnderstanding, which could comprehend and reach vnto the supernaturall knowledge of so great matters.

VVherefore nowe O *Axiochus*, thou art not in the way to death, but to immortality, neither shalt thou (as thou didst seeme right now to feare) bee bereft of all good, but shall hereby enjoy true and perfect good: Neither shalt thou perceiue such dirty pleasures as are these, being ming'ed with the puddle of this sinfull body, but most pure and perfect delight

C being

Axiochus.

being deuoid of all contagious trouble. For
 being loosed and deliuered out of the darke-
 some dungeons of this body, thou shalt passe
 to that place where is no lacke nor complaint,
 but all things full of rest, and deuoid of euill.

Moreover there is calme and quiet liuing with-
 out all knowledge of vnrest, peaceable and
 still occupied in beholding the course & frame
 of Nature, and studying Philosophy, not to
 please the idie ignorant and common sort, but
 with vpright and vndeceiuable truth.

Axiochus.

O *Socrates* with this thy gladfome speech
 thou hast now brought mee into a cleane con-
 trary minde, for so farre am I nowe from dread
 of death, that I am euen set on fire and burne
 with desire thereof. And that I may stay my
 seife in the steppes of them which are counted
 workemasters of speech, I will say thus much
 more excellently, Now I begin to behol'd those
 high matters, and doo ouerlook that æternall
 and heauenly course of things, hauing now ray-
 sed vp my seife out of my weakenes, and being
 as it were renued and refreshed of my former
 malady.

Socrates.

Axiochus.

Socrates.

If you demaunde of mee another reason, and signe of the soules immortality, I will tell you what the wise man *Gobriad* shewed me: He saide that at what time *Xerxes* conuayed his huge Army into *Greece*, his Grandfather which was of the same name, was sent into *Delos* to defende that Iland in which were two Gods borne. In the same Iland that his Grandfather learned out of certaine brafen Tables which *Opis* and *Hecuerus* had brought out of the Northerne Countiees, That the soule after time it is dissolued from the body passeth into a certaine darke some place, a Coast that lyeth vnder the earth wherein is *Plutoes* Pallace no lesse than *Iupiters* kingdome: For the earth being equally ballanced in the middest of the world, and the compasse thereof beeing round as a ball, that the one halfe Sphere thereof is allotted to the higher Gods, and the other halfe to the infernall powres; betwixt whom there is such kindred and allyance, that some bee brothers, and other some brothers children. But the entry of the way which leadeth to *Plutoes* kingdome is fenced with iron gates, and fastened with brafen bolts: which when a man hath opened, he is entertained of the Riuer *Acheron*; next which is *Cocytus*: which floods being ouerpassed, hee must come before *Minos* and *Rhadamanthus*, the merciles Iudges:

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Axiochus.

which place is called the p^{ai}n of Truth where the Iudges sit examining euery one that cometh thither how he hath liued, and with what trade or manner of life hee hath inhabited his mortall body, with whom there is no place for lies, nor refuge for excuses. Then they which in their life time were inspired and led with a good Angell, are receiued into the household of the blessed, where all seasons flowe with abundance of all fruits, where from the siluer springs doo calmly run the Christall streames, where the flourishing medowes are cloathed with changeable Mantles of glorious colours, where are famous Schooles of renowned Philosophers, goodly companies of diuine Poets, trim sorts of Dauncers, heavenly Musicke, great banquets furnished with costly cates, Tables abounding with all bounty, delights without all care, and pleasures without all paine: For the Inhabitants thereof are neither touched with force of cold, nor payned with excessse of heate, but the moderate Aire breatheth on them mildly and calmly, being, lightned with the gentle Sunnebeames.

In this place, and in the Elysiac fields, they which haue taken holy orders are highly advanced and reuerenced, dayly ministring the vnsearcheable rites of Religion. VV herefore then shouldest thou doubt but to be made partaker of the same honor, being one of the seede

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Clawlord

Axiochus.

6
seede of that heauenly race : It is an o'd saying
and rightly reported, that *Hercules* and *Bac-*
chus going downe to hell, they were instituted
in holly orders, and that they were emboldned
to goe thither of the Goddesse *Elenfina*. But ✓
they which being wrapped in wickednes haue
led an vngodly life, areatched vp by the Fu-
ries, and by them carried through the lowest
hell into deepe darkenes and vter confusion,
where the place and abode of the wicked is,
and where the three score daughters of *Danaus*
dwell, whose punishment is continually, to fill a
sort of bottomlesse vessels, where also is to be
seene the vquencheable thirst of *Tantalus*,
the gnawen Entrales of *Titius*, and the endles
stone of *Sisiphus*, whose end beginneth a newe
labour. There bee they rent of wilde beasts,
continually scorched with burning Lamps, pained
with all kind of torments, and afflicted with
endlesse pennance. These things I remember
that I haue heard *Gobrias* tell; but you *Axi-*
ochus may iudge of them as you list. ✓
I know and assuredly hold fast, that euery mans
minde is immorrall and passing out of this life
feeleth no grieft nor sorrowe. ✓
V Wherefore O
Axiochus whether thou be carryed into those
highest Pal'aces or lower Vawts, needes must
it bee that thou shalt bee blessed because thou
hast liued well and god'y. ✓

C 3

Axiochus

Axiochus.

Axiochus.

Minding to haue said something vnto thee (O *Socrates*) I am impeached [with bashfull shame: For so farre am I now] from the horror and dread of death, that I continually couet the time thereof: So hath thy heauenly and comfortable speeches pierced and re'ieued my faint heart. And nowe loath I this life, and scorne the delights thereof, as that shall from henceforth passe into a better abode. And now by my selfe alone will I recount these thy notable sayings, but I pray thee (O *Socrates*) after noone resort to me againe.

Socrates.

I will doo as you say, and now will I returne to walk in my school *Lynosargus* from whence I was hither called.

FINIS.

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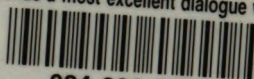
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