

Key: **soul in flight (bold)**, chariot imagery (underline), mental perception (dotted underline)

1. Medea’s Soul Takes Flight (A.R. 3.1146-54):*	
<p>ὡς τῶ γ’ ἀλλήλων ἀγανοῖς ἐπὶ τόσσον ἔπεσιν πεῖρηθεν· μετὰ δ’ αὖτε διέτμαγον. ἦτοι Ἰήσων εἰς ἐτάρους καὶ νῆα κεχαρμένος ὦρτο νέεσθαι, ἢ δὲ μετ’ ἀμφιπόλους· αἱ δὲ σχεδὸν ἀντεβόλησαν πᾶσαι ὁμοῦ, τὰς δ’ οὐ τι περιπλομένας ἐνόησεν· ψυχὴ γὰρ νεφέεσσι μεταχρονίη πεπότητο. αὐτομάτοις δὲ πόδεσσι <u>θοῆς ἐπεβήσατ’ ἀπήνης,</u> <u>καὶ ῥ’ ἐτέρῃ μὲν χειρὶ λάβ’ ἠνία, τῇ δ’ ἄρ’ ἰμάσθλην</u> <u>δαιδαλέην οὐρῆας ἔλαννέμεν.</u></p>	<p>1150</p> <p>Thus, with gentle words, they tested one another to such an extent, and afterward parted. Indeed, Jason rejoiced and set out to return to his comrades and ship, and she to be among her attendants, who all crowded near to meet her. But <u>she did not at all perceive</u> them surrounding her, <b>for her soul had flown high up in the clouds.</b> With feet moving of their own accord, <u>she mounted the swift wagon; in one hand she took the reins, in the other the well-wrought whip to drive the mules.</u></p>
2. Anticleia on the Soul’s Flight ( <i>Odyssey</i> 11.218-22)	
<p>ἀλλ’ αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν· οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν, ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ’ ὀστέα θυμός, ψυχὴ δ’ ἤγυτ’ ὄνειρος ἀποπταμένη πεπότηται.</p>	<p>220</p> <p>But this is the way of mortals, whenever someone dies, for sinews no longer hold flesh and bones, but the mighty force of blazing fire overcomes them as soon as the spirit leaves the white bones, <b>and the soul, like a dream, takes wing and flies away.</b></p>
3. Introduction to Socrates’ “Winged Chariot” Simile ( <i>Phaedrus</i> 246a):	
<p>ἐοικέτω δὴ συμφύτῳ δυνάμει <u>ὑποπτέρου ζεύγους τε καὶ ἠνιόχου.</u></p>	<p>Indeed, let [the soul] be like the innate force of a <b>winged chariot and charioteer.</b></p>
4. The Soul’s Upward Flight ( <i>Phaedrus</i> 246c-d):	
<p>[ψυχὴ πᾶσα] πάντα δὲ οὐρανὸν περιπολεῖ, ἄλλοτ’ ἐν ἄλλοις εἶδεσι γιγνομένη. τελέα μὲν οὖν οὔσα καὶ ἐπτερωμένη μετεωροπορεῖ τε καὶ πάντα τὸν κόσμον διοικεῖ. ... πέφυκεν ἡ πτεροῦ δύναμις τὸ ἐμβριθὲς ἄγειν ἄνω μετεωρίζουσα.</p>	<p>[A whole soul] traverses the whole of heaven, assuming different forms at different times. When matured and <b>winged it travels high up</b>, and dwells in the whole of the universe. ... By nature, <b>the wing’s power is to rise high</b> and lead the heavy <b>upward.</b></p>
5. Scholiasts’ Interlinear Glosses at A.R. 2.300 and 2.587 (the first two appearances of the term):	
<p>μεταχρονίη: μετέωρος</p>	<p>“μεταχρονίη”: <b>high up</b></p>

\* Texts: *Argonautica* (Race 2008), *Odyssey* (Murray 1919), *Phaedrus* (Yunis 2011), and Apollonian scholia (Lachenaud 2010). All translations my own.

6. The Mind as the Steersman of the Soul ( <i>Phaedrus</i> 247b-c):	
<p>ήνικ' ἄν πρὸς ἄκρω γένωνται, ἔξω πορευθεῖσαι ἔστησαν ἐπὶ τῷ τοῦ οὐρανοῦ νώτῳ... ἡ γὰρ ἀχρώματος τε καὶ ἀσημάτιστος καὶ ἀναφής οὐσία ὄντως οὔσα, <u>ψυχῆς κυβερνήτη μόνῳ θεατῇ νῶ</u>.</p>	<p>When [souls] reach <b>the top</b>, they are carried outward and stand upon the ridge of heaven... [In this place dwells] the colorless, shapeless, and intangible essence that truly <i>is</i>, <u>observable only by the mind, the steersman of the soul.</u></p>
7. The Souls That Fail ( <i>Phaedrus</i> 248a-b):	
<p>αἱ δὲ δὴ ἄλλαι γλιχόμεναι μὲν ἅπασαι τοῦ ἄνω ἔπονται, ἀδυνατοῦσαι δὲ ὑποβρύχια συμπεριφέρονται, πατοῦσαι ἀλλήλας καὶ ἐπιβάλλουσαι, ἑτέρα πρὸ τῆς ἑτέρας πειρωμένη γενέσθαι. θόρυβος οὖν καὶ ἀμιλλα καὶ ἰδρῶς ἔσχατος γίγνεται, οὗ δὴ <u>κακία ἡνιοχῶν</u> πολλὰ μὲν χωλεύονται, πολλὰ δὲ πολλὰ <u>πτερὰ</u> θραύονται, πᾶσαι δὲ πολὺν ἔχουσαι πόνον ἀτελεῖς τῆς τοῦ ὄντος θεᾶς ἀπέρχονται, καὶ ἀπελθοῦσαι τροφή δοξαστῇ χρῶνται.</p>	<p>The other [souls] all strive to follow <b>upward</b> but, being unable, are carried around together beneath the surface. They trample and shove one another, each trying to get in front of the rest, resulting in clamor, conflict, and drenching sweat. Here, many are maimed <u>by the inadequacy of their charioteers</u>, and many have much of their <b>wings</b> broken. All of them, despite experiencing much hardship, depart unmatured by the glimpse of reality and, once they have departed, nourish themselves on opinion.</p>
8. Scholiast’s Marginal Note at A.R. 3.1151:	
<p><b>μεταχρονίη:</b> οἶον <u>οὐχ ἡνιοχοῦντος τοῦ νοῦ</u></p>	<p>“<b>μεταχρονίη</b>”: as if with <u>the mind not holding the reins</u></p>
9. Socrates’ Summary ( <i>Phaedrus</i> 249d):	
<p>ἔστι δὴ οὖν δεῦρο ὁ πᾶς ἥκων λόγος περὶ τῆς τετάρτης μανίας—ἦν ὅταν τὸ τῆδὲ τις ὄρων κάλλος, τοῦ ἀληθοῦς ἀναμιμνησκόμενος, <u>πτερῶταί τε καὶ ἀναπτερούμενος προθυμούμενος ἀναπτέσθαι</u>, ἀδυνατῶν δέ, ὄρνιθος δίκην βλέπων ἄνω, <u>τῶν κάτω δὲ ἀμελῶν</u>, αἰτίαν ἔχει ὡς μανικῶς διακείμενος.</p>	<p>Indeed, my whole speech leads to this very point about the fourth kind of madness [i.e., love]: whenever someone sees the beauty here and is reminded of true beauty, <b>he takes to his wings and flies, eagerly desiring to fly up</b>. But being unable, <u>he looks upward like a bird and pays no attention to the things below</u>, and is accused of being mad.</p>
10. Erotics and Rhetoric in Jason and Medea’s First Meeting (A.R. 919-23 and 1140-41):	
<p>ἔνθ’ οὐπω τις τοῖος ἐπὶ προτέρων γένητ’ ἀνδρῶν, οὔθ’ ὅσοι ἐξ αὐτοῖο Διὸς γένος, οὔθ’ ὅσοι ἄλλων ἀθανάτων ἥρωες ἀφ’ αἵματος ἐβλάστησαν, οἶον Ἰήσωνα θῆκε Διὸς δάμαρ ἤματι κείνῳ <u>ἠμὲν ἐσάντα ἰδεῖν, ἠδὲ προτιμυθήσασθαι.</u> ... ἡ δ’ οὐπω κομιδῆς μιμνήσκετο, <u>τέρπετο γὰρ οἱ θυμὸς ὁμῶς μορφῇ τε καὶ αἰμυλίοισι λόγοισιν.</u></p>	<p>Never had there been any such man in earlier generations, neither all those from the race of Zeus himself, nor all those heroes born from the blood of other immortals, as Zeus’ wife made Jason on that day, <u>both to look upon and to speak with.</u> ... But [Medea] was not yet giving thought to departure, <u>for her heart was delighting in both his beauty and wily words together.</u></p>

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