On the philosophical meaning of the words ΒΙΟΣ, ΚΙΝΗΜΑ, 
ΕΝΕΡΓΗΜΑ, AND ΑΙΘΩΜΑ.

The following explanations satisfactorily show the necessity of 
studying the commentaries of the Platonic and Peripatetic philosop-
phers that have been preserved to us, as the accurate signification 
of the above words is only in these writings to be obtained.

Concerning the first of these words therefore, Proclus observes 
as follows in Tim. p. 229, ΨΥΧΗΣ γαρ οικειοτατος ο Βιος. ει δεπτη και 
επι ιου λογοτεχ, καθαρει εις Φιλοσοφή, την ιδιοτητα σημανεί της ζωες. 
δου γαρ ο βιος ταυτα δηλοι, το, το ιδιον εκαστοι της ζωες ειδος, και την 
ανελεξιν της αιρετικης αφης σχει την προοδον. λαγεται ους κυριως μεν 
επι των ψυχων, ευ ταυτας γαρ η ανελεξις, i. e. "The life signified by 
the word ΒΙΟΣ is most adapted to the soul. For if at any time this 
word is used in speaking of intellect, as in the Philebus, it signifies 
the peculiarity of the life. For ΒΙΟΣ manifests these two things, viz. 
the peculiar form of each life, and the evolution of the choice, 
from which it has its progression. It is properly, therefore, 
asserted of souls: for in these there is an evolution [of choice]."

What is here said by Proclus, that ΒΙΟΣ signifies the evolution 
of choice, is confirmed by the following passage from the 10th book 
of the Republic of Plato. Αναγκης θυγατρος κορης Λειχεστευος λογος. 
Ψυχη ερημοι, αρχη αλλης περιου δυνην γενους δανατροφου ουκ 
υμας ειναι ναμον λαγεται, αλλα υμας ειναιναι αιρετονα πρωτος δι' το λογον, 
πρωτος αιρετον ην, οι συναπαι ει αναγκης αρετη δι' ειδοποιου, ην
Adversaria Literaria.

In the next place, we are informed by Simplicius in his Commentary on the 6th book of Aristotle's Physics p. 230, that κίνησις signifies the boundary or end of motion. For he says, ὅταν ὁ κόσμος τῷ τοῦ κόσμου καὶ τῷ κόσμῳ τῆς κίνησις... "The now of time, and the κίνησις of motion, are similar. For thus the end or boundary of motion is called." In like manner ενέργεια, which occurs in Proclus on the Parmenides, and also on the Timaeus, is the boundary of energy. For in the latter of these Commentaries p. 233, he says, λόγον εἰς ενέργεια τῷ λόγῳ, ὡς τῷ νόμῳ, ὡς φύσιν τῷ φυσιν. i.e. "To speak is the ενέργεια of reason, in the same manner as to perceive intellectually is the ενέργεια of intellect, and to germinate, of nature." Thus too, in the last place, αἰσθησις, which occurs in the MS. Commentary of Proclus on the Parmenides, is the boundary of αἰσθησις, or sensible perception. And as αἰσθησις, being the termination of sensible perception, is an impression of it in the sensorium, that which is analogous to this must be conceived to take place in κίνησις and ενέργεια. For the now, or an instant, is, as it were, an evanescent impression of time, and κίνησις may be said to be an impression of motion. For the latter is analogous to a point which marks the end of the flux of a line on another line.

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On Mr. Bellamy's Translation of the latter part of the 9th and 19th Chapters of Genesis.

In his translation of these two passages, Mr. Bellamy has entirely done away the account of Noah's drunkenness, and of Lot's incest. Will any of your readers oblige the world with a minute criticism of the alterations in question? Mr. Bellamy has