

Ψυχὰς μαλάττει ἤτε, καὶ θέλγει νόον·
 Ποῖον βάδισμα δ' ὦ πόδ' οὐ θίγοντε γῆν,
 Τὴν καρδίαν πατοῦντε δ' ᾧ ὑγρὸν δέμας,
 Διὰ λευκὸν ἴδομεν γάρ σε φάρος τὸ χαρίεν,
 Πᾶν ἀπαλότης, πᾶν ἠδονή· καὶ ἦν ῥόδοις
 Κόμη μέλαινά γ', ἦν ἔβαψάν τε Χάριτες.
 Τίς δ' ὄμμα, τίς γράψει πρόσωπον αὐθ' ὄλον,
 Ἐνθ' ἠθικῆς κράτος ἐστ' ὄρα'ν μιμήσεως ;
 Ἐν βλέμμα πάντων κρεῖσσον ἦν πηδημάτων·
 Φεύγει, διώκει τ'. ἡδ' ἔρα· καυθίς τρέμει,
 Ἐπεταί τε, κ' ἐλπίζει, ἔτ' ἐρύκει δὴ φόβος.
 Ἄ' ἡμεῖς τρέμομεν, ἐλεοῦμεν, ἅμα συγχαίρομεν·
 Τέρπουσα παίξει, νῦν δὲ δινεῖ τ' εὐκόλως,
 Καὶ δάκτυλοι λαλοῦσι, χεῖρ τε πάθη λέγει.
 Πᾶν σχῆμα δὴ καλὸν, νόμῳ θ' Ἑλληνικῶν·
 Εὐ ἢ μὲν Ὄφρας, εὐ δ' ἂν ὄρχοῖτο Δαναήν·
 Τὴν δ' Ἑλλάς ἀποδέχοιτο, καυτὴ δ' Ἑλλάδα.
 Φίλον θέαμα τοῦτο τοῖς αἰσθανομένοις.

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*Important Additions to the First Alcibiades, and Timæus
of Plato.*

THAT the editors of Plato should not have availed themselves of the sources, whence important additions to his text may be derived, and particularly when those sources in the present state of literature may be easily obtained, is not only a negligence highly blameable, but wholly unpardonable. And that they have been thus negligent, the following instances demonstrate.

In the first Alcibiades of Plato, then, towards the end, (p. 99. of Etwall's edition,) and after the words ΣΩΚ. Το δε γιγνωσκειν αυτον, ομολογουμεν σωφροσυνην ειναι. ΑΛΚ. Πανυ γε, the following very beautiful passage occurs in Stobæus, Serm. xxi. p. 183.

Ἀρ' ὡσπερ κατοπτρα σαφεστερα εστι του εν τῷ οφθαλμῷ ενοπτρου, και καθαρωτερα τε και λαμπροτερα, ουτω και ο θεος του εν τη ημετερα ψυχῃ βελτιστου, καθαρωτερον τε, και λαμπροτερον τυγχανει ων ; Εοικε γε ο Σωκρατης. Εἰς τον θεον αρα βλεποντες, εκεινω καλλιστω ενοπτρῷ χρωμεθ' αν, και των ανθρωπινων εις την ψυχης αρετην, και ουτως αν μαλιστα ορωμεν και γιγνωσκοιμεν ημας αυτους. Ναι. i. e. " Soc. Shall we not say, therefore, that as mirrors are clearer, purer, and more splendid than that which is analogous to a mirror in the eye, in like manner God is purer, and more splendid than that which is best in our soul? Alc. It is likely, Socrates. Soc. Looking therefore at God, we should make use of him as the

† The edition here quoted is that of 1609, fol. which is the best.

most beautiful mirror, and among human concerns, we should look at the virtue of the soul; and thus by so doing, we shall especially see and know our very selves. Alc. We shall." This passage is omitted in all the editions of Plato that I have seen, not even excepting the Bipont edition. It appears also to have been wanting in the Medicean manuscript, from which Ficinus made his translation of Plato.

In the next place, the following omissions in the *Timæus* of Plato have been unnoticed by all the editors, in consequence of not having compared the manuscript and printed copies of that dialogue with the text in the Commentaries of Proclus.

After the words, then, *κατα δη την θατερου φοραν πλαγιαν αυσαν, δια της ταυτου φυσεως ιουσαν τε και κρατουμενην, το μεν μειζονα αυτων, το δε ελαττω κυκλον ιον' θαττον μεν, τα του ελαττω, τα δε του μειζονα βραδυτερον περιιοντα*, (see vol. ix. p. 320. of the Bipont edition,) the following passage occurs in the Commentaries of Proclus p. 261. *Κινειται τα επτα σωματα, τα μεν βραδυτερα οντα, τα δε θαττω. τα μεν, ελαττω περιιοντα κυκλον, θατερον (lege θαττον) περιεισιν' ο δε κρονος μειζω περιων βραδυτερον.* On these words Proclus comments as genuine, in his usual admirable manner. They are also unnoticed by Ficinus, though he appears to have frequently consulted the Commentaries of Proclus; and of course, he did not find them in his manuscript.

And in the third place, in the following passage, (p. 328. of the Bipont edition,) *Αλλαττων τε ου προτερον πονων ληξει, πριν τη ταυτου και ομοιου περιωδη τη εν αυτω συνεπισκωμενος, τον πολυν οχλον, και υστερον προσφυντα εκ πυρος και υδατος και αερος και γης, θορυβαδη και αλογον οντα λογω κρατησας, εις το της πρωτης και αριστης αφικοιτο ειδος εξεως*, it appears from the Commentaries of Proclus, that there is an omission after *τον πολυν οχλον*, of the word *εξωθεν*. For Proclus observes, that *Timæus δια του προσφυντα φαναι, και του κατα παντας τους βιους εξαψαι το αλογον τουτο της ψυχης, διεστησεν αυτο τουδε του σωματος, και της ιδιας τουτο ζωης. δια δε του εξωθεν, και του υστερον αυτο προσθειναι, του συμφυους οχηματος, εν φ κατιουσαν αυτην εποησεν ο δημιουργος.* T. TAYLOR.

AD VENERANDUM VIRUM, RICARDUM BUSBY.

Ficta sunt proxima veris.

Insanire licet, sed cum ratione, Poetis;
Et, si cum venia spires mendacia, Vates,
Si novit nullos fœcunda licentia frænos,
Sic fingis, certis et sic incerta remisces,
Ut mire lateat ficta sub imagine verum.

E cœno varias hominum finxisse figuras,