Observations, &c.

Anulus, in quo imago ipsius sculpta erat,
Sponte de digito delapes est.”

Credat Judæus Apella.

C. A. W.

OBSERVATIONS ON
The Scholia of Hermeas on the Phædrus of Plato, published by Fredericus Astius, Professor Landishutanus, Lipsæ, 1810, 8vo.

PART I.

Great praise is certainly due to Professor Ast, for rescuing from an oblivion of more than a thousand years these invaluable Scholia on one of the most important Dialogues of Plato; and for the very learned notes which he has also added to his edition of this work. But though the Professor is certainly a man of great erudition, yet as he does not appear to have been an adept in the philosophy of Plato, certain necessary emendations and deficiencies in these Scholia have escaped his notice, as I trust will be evident from the following remarks.

Hermeas, the author of these Scholia, was a disciple together with Proclus 1 of the celebrated Syrianus, who for his very extraordinary attainments in the knowledge of the philosophy of Plato, and the Chaldaic and Orphic theology, was dignified with the appellation of the great, both by his contemporaries, and the philosophers that succeeded him in the Platonic school. But though these Scholia were doubtless originally written with consummate accuracy; for all the Platonists that were contemporary with, and succeeded Proclus, appear to have been no less accurate in their diction, than profound in their conceptions; yet, as the Professor himself seems to have been well aware, they have been transmitted to us, through the carelessness of

1 That Hermeas and Proclus were fellow disciples, is evident from p. 107. of these Scholia, in which Hermeas says, ἡμώνες τοὺς Προκλούς, οὕτως πληροῦσαν τὰς λεξικάς.
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transcribers, in a very imperfect and mutilated state. There is every reason also to believe, that they are nothing more than extracts made by one of the disciples of Hermas from a complete commentary which he wrote on the Phædrus; just as the Scholia on the Cratylus of Plato, are extracts from the commentary of Proclus on that Dialogue, as will be evident from a perusal of them in the excellent edition of Professor Boissonade, Lipsia, 1820. 12mo.

In the first place, in commenting on the words of Plato at the beginning of the Phædrus, πορευόμας δὲ πρὸς περιπατον ἐξεστιν, Hermas observes, p. 65. δηλοὶ τις, πρὸς κριττον τινα και υπερτεραν ξανα μελλω ειναι, και οίον παρα τους πολλους. In which passage, for και οίον it is obviously necessary to read και οινον. Hermas then immediately adds, το γαρ αυτο προς διαφορα πραγματα και κατα διαφοροις επιβολαις δυναται και οις κριττοι λαμβανοθαι και ως χρειον οιον το λευκον, ειν σημαινη χρειαν το σαφες το γη αισθητον λητον και αγευστον παινυ, το μελαν σημαιναι δια της ακυρεις, το κριττον της αισθητικης γνωσεως, το ευθυ και νοειται χρεια λητον. But for αγευστον in this extract, which is obviously erroneous, I read αγευστον; and then what Hermas says will be in English as follows: It is possible for the same thing to be assumed with reference to different things and different conceptions, as more and as less excellent. Thus, for instance, whilness, if it should signify to us the clearness which may be apprehended by sense, and which is very admirable, then blackness will signify through its obscurity, that which is better than the knowledge obtained by sense, and which is directly, and by intellectual perception alone, to be apprehended. In p. 68. 1. 42. Hermas, speaking of the five gnostic powers of the soul, viz. νους, διανοια, δοξα, φαντασια και αισθησις, says, η δε διανοια και αυτη περι τα ασαντων εχοντα, πλην μετα των λογων και αποδειξεων, ειν και τα εν γνωσις, α δε και γιγνομενα και αλλως ποιη εχοντα ειν εχων τις λειν την γνωριζονταν αυτα; in which passage the reading ειν is necessary to read εινω, as will be immediately evident to every tyro in Platonism. In p. 75, l. 5. from the bottom, in the words η γαρ αληθης προς των ψυχων ο νοητος εστι κοσμος, for προς I read πατρις, and then the passage in English will be: for the true country of the soul is the intelligible world; an assertion very common with Platonic writers, from Plotinus to Olympiodorus.

Again, p. 82. l. 12. Σημαινει δε απασαν την ουσιν της ψυχης δια του σφυριστατου ανθρωπος, με διολου ωστε χρυσου αναβασιν και ανεπεμψει εις τον Δαι, τον υπαρχοντα του νοητου κοσμου και της αιφανεως
Hermes on the Phaedrus of Plato.

In this passage, for νοτοῦ it is necessary to read νοτοῦ: for Jupiter, both according to the Platonic and Orphic theology, reigns over the intellectual and not the intelligible world, as is copiously demonstrated by Proclus in his 5th book On the Theology of Plato. P. 84. l. 3. from the bottom, δει οὖν προτερον ορισωθαι το πραγμα, περι ου τις μελλει διάλεγεσθαι, ειδοται απο του διορισμου λαμβανειν τας αποδειξεις, σοφερ δε και προ του διορισμου ηνε ιαρτικην μεθοδον δει δουμενι, ει δε αναγεννηται ο ορισμος. Here, for την ιαρτικην, it is requisite to read την δια-

διετικην. For the celebrated dialectic of Plato, which is a very different thing from the topics of Aristotle, and which Plato speaks of in his Republic, Parmenides, Sophista and Philebus, consists of division, definition, demonstration, and analysis, as is abundantly shown by Proclus in Parmenideum, et in Theol. Plat. and by Olympiodorus in his Ms. Scholia on the Philebus. P. 87. l. 9. from the bottom, Διδυμαμβους δε ειτε θεεγοθαι, επειδη σκολιοι και δια μακρου και υπερβατον τα περι των ορισμων απηγγελθαι, και οι διδυμαμβοι δε σκολιοι απηγγελθουσον και δια συν-

θετων και πεπληγμενων ονοματων. In this passage, for συνθετων it is obviously necessary to read συζητων. For those poets who write διδυμαμβοι employ unusual and complicated words. P. 91. l. 26. Δια τι δε ο Σωκρατης παρατησαι ενθουσιασαι και κατοχης γενεσθαι ταις Νυμφαις; ή ωτε επικρατι, επειδη τη γενεσις προστατικης εισαν αι Νυμφαι (αι μεν την αναλογιαν κινουσαι, αι δε την φυσιν, αι δε τα σωματα επιτρεπουσαι, κ. τ. λ. Here for αναλογιαν, which I should conceive is obviously erroneous, I read αλογιαν, and then the sense of the passage will be, "that of the Nymphs who are the prefects of generation [i. e. of the sublunary region] some excite the irrational life, others nature, and others preside over bodies.” P. 94. l. 5. For ας μη παυση επιλεγοθαι της του δαιμο-

νος βουλης και επιστασιας, it is 1 conceive evidently necessary to read ας μη παση επιλεγοθαι, και τε συν. In p. 100. Hermes, un-

folding the secret meaning of the Trojan war, says, Ιλιου μεν ουν νοειναι μην ο γεννητος και ευνοις τοπους παρα την ιλιον και την ιλιον ιλιου αναμερισθεν, εν φο και ο πολεμος και η στασις. οι δε Τραγες τα ευλα ιδη, και αι περι τοις σοματα πασαι ζωαι, διο και ιδαιμονες λα-

γουσαι οι Τραγες και γερ οικουν την υλην περιστοιχιων αι περι τα σω-

ματα ζωαι πασαι και αναλογιος ψυχαι. In this passage, for ανα-

λογιος ψυχαι, it is necessary to read αλογιος ψυχαι. For Proclus in the fragments which have been preserved to us of his Commentary on the Republic of Plato, (p. 398.) gives the same explanation as Hermes of the Trojan war, and observes, ιταν γερ οικου το περι την γενεσιν καλλος εκ της δειμωνιας υποσταν, δια

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...the Scholia of Hermes. 2. 1. 31. In this passage, by a strange blunder of the transcribers of the manuscripts from which these Scholia were published, we have τοῦ σώματος instead of τῆς ψυχῆς. For Hermes is obviously speaking of the enthusiastic energies of the parts of the soul, and not of the parts of the body. This is evident, from what he immediately adds, καὶ γὰρ η διανοια ενθουσιαζειται, κ. τ. λ. Hence instead of ἀλλα μερη του σωματος, δαιμονων τινων αυτο κινοντων, it is necessary to read, ἀλλα μερη της ψυχης, δαιμονων τινων αυτο κινοντων. In p. 105, Hermes speaking of the four species of mania enumerated by Plato, i. e. the musical, the telestic, or pertaining to the mysteries, the prophetic, and the amatory, observes as follows: συμφωνει δε αλληλαις και δεονται αλληλαις αυται κατακαχαι ουτω πολλη της επων αυτων η κοινωνια. ου γαρ τελεστικη δει της μουσικης τα πολλα γαρ των κατα την τελεστικην υπαγορευει μαντικην, κ. τ. λ. In this passage for της μουσικης it is necessary to read της μαντικης, and for μαντικην to read μαντικην; and then the meaning of Hermes will be perfectly clear, viz. that the telestic is in want of the prophetic art, because the latter explains many things pertaining to the former.

P. 107. 1. 21. Λαβοις δε αν των ενθουσιασμων των εικονων και εκ των λογικων θεωρηματων. η μεν γαρ μουσικη αναλογων λαθη την οριστικην, ητος τον ανθρωπων και τον ορισμον αυτω συναρμοζει εκ ζωου και θητου, και αποτελει το ειδος αυτου τη δε τελεστικη την διαρετικην και αναλυτικην, ητος δια των υπ' αλληλων γενων αναπτυουει εις το γενικωτατον, τη δε απολλονια και μαντικη αυτω το γενικωτατον, κατω των πολλων εις το ενθουσιασμον αρισταται. In this passage, after
the words τῇ δὲ απολλωσική καὶ μαντίκη, the words τὴν αποδεικτικήν ὡς αποφαντικὴν τῆς αληθείας are wanting. For as I have before observed the dialectic of Plato consists of definition, division, demonstration, and analysis; and unless the above words are added, the sentence will evidently be defective. P. 108. 1. 19. Αυταί μὲν ουν πισταί αἰτιομανίας κρείττονος εἰς τῆς σωφρονίσις ψυχῆς. εστὶ μεντοι τῆς σωφροσύνης συστοίχισις μανία, ἡν καὶ κατὰ τί πλεονεκτεῖται ὑπὸ τῆς σωφροσύνης ελεγομεν. κατὰ γὰρ τῶν μεσοὺς λογίας τῆς ψυχῆς καὶ στὶ τοὺς διδακτικους επικοινωνίας γίνονται, καθ' ἀρετής ἀληθεύει συνεργουσι τινα οἱ τεχνητα καὶ θεωρηματα εὐρεσκοντοσ, ὡς Ασκληπιος φησεν ἐν ἑατρικήν, καὶ Ἡρακλής ἐν πυκτικήν. Here in the first place, in πλεονεκτεῖται ὑπὸ τῆς σωφροσύνης, for ὑπὸ I read ὑπὲρ. For the mania of which Hermias is speaking, though it is co-ordinate with a sound condition of mind, yet in a certain respect has a prerogative superior to it, as is evident from what he immediately adds. And in the second place, for ὑπὲρ πυκτικήν, it is necessary to read ὑπὲρ πρακτικήν [subintellige ἡμη]. But though the Professor found πρακτικήν in one of the manuscripts which he consulted, yet he has retained πυκτικήν. Hercules, however, was never celebrated as a pugilist; but is renowned for having excelled in the practic life. Nothing is more common among Platonic writers than the division of human life into the practic and theoretic; and two of the Dissertations of Maximus Tyrius are employed in discussing which is the better of these two lives. T.
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In terris tamen hoc jubeo, per inertiam transi
Agmina sollicito pulcherum incognita passa,
Vix procul extremo conspecta in limine lincescent,
Hae panes habitura domos, et rara per orbem
Hospita; at si quae vero virtutis amicis — —
Angustiamque precare locum sub paupere teelo;
Ateque ibi sola quidem potius, peregrinque semper
Quam comitata malis, annosa fronte senescae,
Donec ad alterius primordia veneris sevi.
Tunc juvenesce procor, cum jam lux alma poëdis
Commodiorque bonis cum primum afflexerit setas.

OBSERVATIONS ON

The Scholia of Hermes on the Phædrus of Plato, published by Fredericus Astius, Professor Landishutanus, Lipsiae, 1810, 8vo.

PART II.—[Continued from No. LV. p. 83.]

In p. 111. l. 27. Hermes, in commenting on what Plato says of the third species of mania, which is from the Musea, observes: τριτον τευτην την μονήν μανίαν παραδώσεσθαι, ητις τα των πολλών νποισθαι και αρέτας και επεδεμπατα δια μεταν ευθειας, παιδευε των βου. In this passage, for των πολλών it is necessary to read των πάλαιν, as is evident from the words themselves of Plato, who, speaking of this musical mania, says, τριτον τευτην Μουσεως καταχρ το και μανία, λαβοντα απελθα απευθε, συγκεισα και εκφανθανεν, κατα το φθερε, και κατα την αλλα τοσιν μοιρα των παλαιων οργανονωσε τον επηγερμωνος παιδα.

P. 113. l. 23. ordi γαρ τοις ως τον πολλον ενγαγες ο λογος, και εκποιησις και εκποιησις, οφθην το και εκποιησις, κλατοδραμα το και πλασιον, και εστι και μιαν εκποιησις και πλασιον και διεκ Και των η εις φυσια, κ. τ. λ. Here, for παμα αι φυσια, it is requisite to read παμα αι δαι φυσια, as is evident from what immediately follows. P. 114. l. 50. Hermes, in this place, in unrolling Plato's demonstration of the immortality of the soul, observes: Συναλεξον των φαθεων, των πολλων λογως ψυχις ο λογος, τραπέζωντας το το συμπερασμα, ποιην μελλαν ει των και αυτα προτερευες τη ψυχη και τ' αυτα, ποιον η της αναδιεισθαι. Διε τουτο δε γραφες το συμπερασμα, εικονουμενος, οι των και αυτα προτερας της της ἀναδιεισθαι τα—
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Here, for ἐν αὐτῷ τῷ οἴτι, it is necessary to read ἐν αὐτῷ τῷ οἴτι, as must be evident to every one who is conversant with the writings of Aristotle, in which the τῷ οἴτι and the τῷ οἴτι perpetually occur, and which are no less frequently employed by Platonic writers. Almost immediately afterwards likewise, when Hermeas adds πρὸ τῆς οὐν ανεπτυγμένης καὶ διηγε- 
μένης καὶ ανηκλαμμένης αποδείξεως το συνπειραμένον καὶ ομοία τῷ οἴτι 
το διότι περί ἕναν προσηθήκε, it is necessary for τῷ οἴτι to read τῷ 
οἶτι. P. 116. 1. 26. καὶ γὰρ ἄλλας ἀλογον, απὸ τοῦ ετεροκινητοῦ εἰπ 
το αἰνιγμὸν παρὰ ἐλθέν, μὴ μεταχεῖ το αὐτοκινητὸν παραλαβοντα, 
μοιῆν ἀλογον, απὸ τοῦ γινομένου καὶ ποτὲ οἰτος αἰπ το μή οί τῷ ἐπε 
ποσοῦν ἐλθέν, μὴ μεταχεῖ το ον παραλαβοντα: ἀδηλοί γὰρ ἐσται, ποιον 
μή ον παραλαμβανον, κατεργάζεται το ἐπερευον το εἰναμον ή το κρείτ 
πο το μεταχεῖ παραλαμβανον, ὕπερ οἰτο οὐ τῷ κρείτῳ. In the last line of 
this passage, between ἡ το κρείτῳ and το μεταχεῖ, it is requisite 
to insert μη. And then what Hermeas says will be in English 
as follows: “For otherwise it is absurd to proceed from that 
which is alter-motive, or is moved by some other thing than 
itself, to that which is perfectly immoveable, without assuming 
that which is intermediate, which is the self-motive nature [or 
the rational soul]; just as it would be irrational to proceed from 
that which is generated, [or which is becoming to be] and which 
only sometimes exists, to the non-being which is superessential 
[i.e. to the ineffable principle of things] without assuming that 
which is intermediate, and which is truly-existing being. For it 
will be immanifest what kind of non-being we assume, whether 
that which is inferior to a generated nature, or that which is su 
perior to it, unless that which is intermediate is assumed, and 
which is eternal being.”

P. 118. 1. 18. from the bottom, το γὰρ ετεροκινητοῦ δηλον οἰ 
τοι οὐκ ἐχει ἐξ εὐτων οἰκειον κινησιν διο καὶ ετεροκινητοῦ λεγεται. ἐν 
χρόνῳ οὐν ταῦτα ἀλλαχιδικα παραδειγμα, ἐν χρόνῳ αὐτήν καὶ αὐτο-
βαλλε. Here, for ταῦτα it is necessary to read ταὐτη, as refer 
ring to κινησιν. P. 121. καὶ αὐται μην οὐν, λέγω δι βουλήσεις κα 
δοξα καὶ τα τοιαῦτα, εἰσιν αὐτῆς [i.e. ψυχῆς] καὶ ζωαι καὶ κινησι 
αλλ' οὐκ αὐτα ἴστατο καρπουσιν αὐτή, ἀλλὰ ποτε, οἰον εἰς ανακατευθ 
σεως. In this passage, for ανακατευθσεως I read ανανεωσεως. For opinion 
and will are as it were renewed at times in the soul, but are not 
always present with it. P. 123. ὡς γὰρ ἐν ἐμφανισμω τῷ κοσμῷ 
τοι οἰκο καὶ οἰκονομια ἐν αὐτῷ ὁ αἰνιγμὸν ποι εἰτιν, ξ. τ. λ. Here, for 
ἀνιγμον it is necessary to read ἐμφαν: for every thing in the 
animated world, is in a certain respect animated. And that 
this is the meaning of Hermeas, is evident from what he imme 
diately adds, ἀς καὶ ἐν ἡμιν τὰ περιττωματα, ἐν οἴτων ἡμιν οὕτω-
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metechn ton tou kathos barmhs; "just as the excrements that are in us, so far as they are in us, participate of a certain vital heat."

P. 124. l. 12. aller apthei authe h akhneia ouxia ths fysikhs, kai tauta on, authe autia esti kai tou me fereinoun thn fysikh, kai to te alla wv autis zin kai sunxehthai. In this passage, for h akhneia it is obviously necessary to read autokhneia. For self-motion is the very essence of the soul, according to Plato, and is the principle from which in this dialogue, the Phaedrus, he demonstrates the immortality of the soul. P. 124. l. 21. melan ka daimiasei echhe entwth thn philothesin, esti to akhneia kai melania idion ths fysikh katagkwmw, twn klinon twn alllwv autw paron. In this passage, for alllwv it is necessary to read alla, and then what Hermas says will be in English as follows: "It is here especially requisite to admire the philosopher (Plato) that he employs what is most special, and most eminently the peculiarity of the soul, omitting what it possesses in common with other things."

P. 125. l. 10. prootexestepo esti to mev autokhneion tov akhneion kai gar auton boulitetai oti thn autokhneian, osteri kai esti to autokhneion h prwti archei. Here, for to autokhneion in the last line, it is obviously necessary to read to akhneion. For the first principle is immovable, and not self-motive. In the same page, l. 25. Allai tines o te thnche kai oi duo tukoi; kai proton gen aer autoi touto teogeth, poterov kata tois ouxiais autois dei praxthi, h kata ths dynamises, h kata ths energeias. In this passage, for praxthi, it is necessary to read tattwv. For Hermas is here inquiring whether we ought to arrange the charioteer and horses of the soul, of which Plato now speaks, according to essences, or powers, or energies. P. 128. theon mev gar tukoi te kai thnche parastis agrabov. katai gar auton agrabov ein dynames kai eis agrabov auton prosallagen. to de tos allou fous, mailektai, alloan legei to prostophon. dia gar ton aerostov tos allou ekwth to perithn dhpovn ouk esti de to kalw sumpnikhs esti h ouxia sunev. Here, for to kalw, it is necessary to read to kapi. And in what follows immediately after, viz. dia touto istic to mailektai, alloan tis elattov agrabov esti. istic istic istic to fous tovd gar en tois lhpov fous autov fous einai kai katarov fous, to de en thn aeristov to plhov fous elattov en kainoi fous, ouk esti to exanb tis sumpnikhs, allan istic en estin, ouin to en oukhein, oude pollar plenw, ouin to en aeristov thn lhpov to de en thm seir fous sumpnikhs istic en sumpnikhs kai thn enanb. Here, for alloan tis elattov agrabov esti, it is obviously requisite to read allan istic elattov, x. t. l. The whole passage therefore, the latter part of which is well worthy the notice of opticians, will be, thus amended, in English as follows: "For all the horses
and charioteers of the Gods are good: for the powers of all of them are good, and emitted from beneficent essences. But Plato says, that those of others are mingled; by others meaning ours. For through the indefinite word other, he is accustomed to manifest what pertains to us. Not that our essence is mingled with evil, but that it is a less good, conformably to what we see takes place in light. For the light which is in the sun, is light itself; and pure light; but you may say that the light of the sun, which is in the air, is a less light; not that it is mingled with its contrary [darkness,] but that it is not such as the light which is in the heavens, nor, a fortiori, such as that which is in the sun itself. But you may say that the light, which is in shadow, is now mingled with its contrary.” From this passage it follows, that all the experiments, which can be made by us on light, have nothing to do with the pure light of the sun, but with solar light mingled with air. P. 130. l. 26. εκείνη μὲν τὰς ὀλίγας μετὰ τοῦ οἰκίαν θεῶν, συνδιακομένας αὐτῷ πάντες κατὰ τὴν εἴκοσιν ἰδιότητα. Κακαίως γὰρ τῶν αὐτῶν θεῶν τοῦ παντος κοσμοῦ λειτά τὴν καταλείποντα κατὰ τὴν κατοικίαν ιδιότητα, καὶ οὐ μόνος τὸς οἰκιάς σφαιρᾶς. ο μὲν ἔλας ἔλικας, ο δὲ Ἀρις ἀρτικάς, καὶ ὁμοίως οἱ ἀλλοι. Here, for τῶν αὐτῶν θεῶν, I read τῶν αὐτροφῶν θεῶν, which emendation is evidently necessary from what immediately follows: for the Sun, Mars, &c. are according to the Orphic and Platonic theology starry Gods. P. 130. l. 9. from the bottom, περιφέροντα μὲν οὐν καὶ σχολιάζον τῆς αποθελες πολλῆς αναλαμβάνων εκείνην παλιν, καὶ αναγράφων ἐπὶ τὸ τοίχοις. Here, for τὴν τῇ ἑκάστης, I read τῆς τοίχος αὐτῆς. And then what Hermeas says will be as follows in English: “The soul therefore having suffered a downward fluxion of her wings, and beginning to lose them, nevertheless frequently recovers herself again, and recurs to her proper causes.” P. 131. l. 12. ἵστατον, ὅτι, ὁν μεταδίδοιν ἡ ψυχὴ τῷ σώματι, τοσάτῳ εἰς εὐκαίρια αὐτῆς μεταλαμβάνει. Here, for αὐτη, we must evidently read αὐτῷ, as is evident from what immediately follows: ξυπερίσχεσθαι αὐτῷ μεταδίδοντα, αξίωσαι αὐτῷ αναπληροῦς, καὶ γνωσθεῖν αὐτῷ μεταδίδοντα, ἰδιὰ τῶν αὐτοῦ, εἰρήνεια αὐτῆς μετατείθησαι. The same thing is also asserted by Proclus in Tim. p. 339. viz. καὶ αὐτῶν ψυχῶν ἡ κατασκεύαση σώματος μετὰ τοῦ σώματος αὐτῶν, ἐν τῇ σκοτεινῇ γῆ, αὐτὴ ἀνακομβίσεως, καὶ κατασκευής διώκει, καταλαμβάνει, καὶ τοῦ κατοικίας τοῦ τοῦ τούτων, τοῦ γὰρ τοῦτον, τοῦ μεταλαμβάνειν, τοῦ δὲ κυρίου, βοηθοῦν. καὶ τοῦ ωφελείας βοηθείας, καὶ τοῦν συνεχεῖς σωσθήν. αὐτῶν γὰρ ὁ φυσικός βοήθειας βοηθεῖν μὲν ἄρτι τῇ κατασκευῇ αὐτῶν, ἔφησε δὲ τοῦ κυρίου σωσθήν. Again in p. 131. l. 28. Hermeas explaining the following
words of Plato, Ἀβανατόν δὲ, οὐκ ἐν τοῖς λογοις λελογισμένοις, ὁβερντεῖς: Ἀβανατόν δὲ, φοας, λεγομεν ζωον οἱ αὐθρατοι, οὐδαπα αὑτοίς ἱερας λογισμόν. λεγον δ' ἐν τοις εἰδικοῖς τὴν ἁρχὴν για τούς εἰκόνις τῶν τοιούτων οἱ τολλοι' ἀλλα πρὸς τινὰς τῶν φιλοσοφῶν, κ. τ. λ. Here, for λέγοι δ' ἐν τοῖς εἰδικοῖς, it is requisite to read λέγοι δ' ἐν καὶ μονον καὶ τρος, κ. τ. λ. And in the same page, l. 12. from the bottom, in the words βουλεταί γαρ εὑροξα ὑπα τὰ εἰκόνα ταῦτα, καὶ τὰ σβησυμενα σωμάτα αυτὰ δι' εἰκόν- δειοτά της προσὲλευσαι τοι σωματι, καὶ συνεδριάκει (λαγον συνεδριά- κει) κατα την αὐτήν την στερην εἰς συμπληρωτην τον ζωον, it is neces- sary after the words συνεδριάκει εὐστην to add τὴν ψευδας, an omission which I wonder the learned editor did not notice. P. 132. l. 17. from the bottom. Hermas in commenting on the words of Plato, το δ' θεον, καλον, σοφον, αγαθον, ὅβερντεις, ταῦτα τα διὰ θεοτητα προς ταῦτα τοιαύτα την τοιαύτα τοιαύτα τοις οὐκεται. But here, for τα διὰ θεοτητα, it appears to me to be requisite to read τα τρία. In the same page, l. 3. from the bottom, εἰκόνις ὑπα τοις στρέφον εἰκόνι το φας [i. e. φας αὐθεντικας], μενειτο ποτ' ἔνεοι καὶ αὐθεντικας. In this passage, for καὶ αὐθεντικας, it is necessary to read κατ' αὐθεντικας. For the good, or the ineffable principle of things, is according to Plato superessential, as is evident from the 6th book of his Republic, his Parmenides, and Sophists. And this is also the case with the light immediately proceeding from the good, which light is truth, though it is not so transcen- dently superessential as the good. This light therefore, says Hermas, “remains above idea according to simplicity.” for idea ranks among beings, but truth in its highest subsistence is something more simple than being. P. 133. l. 18. from the bottom, Συνεδριάς τοίς εἰς τοῦτοις, τοις το θεον, καὶ τοῖς οἱ διασκεδασθε. τοις μεν εἰς τας οι διαφοράς τοις καθημεν ηκούσαν, την αὐθεντικας τας εἰς πλανομενοις, τοις δὲ κ. τ. λ. Here, after τας δ', it is necessary to add τοις στρέφονται. For then Hermas will speak conformably to what is asserted by other Platonists, viz. that the world consists of twelve spheres, i. e. the sphere of the fixed stars, the seven planetary spheres, and the spheres of the four elements, fire, air, water and earth. P. 135. l. 8. Ιδιοτητες τοις εἰς τοις εἰς τοις θεοις αἰσθηματα τας ιδιοτητας τοις θεοις τοις θεοις καὶ αναστημαται, οιν εις τη εἴδωλα το θεοτητα νους γενεται, ουτε γενεται ο εἴδωλα, δια τὴν ἄθροον ανειτιν· εις τινα διασκεδαιτη τελειον, δια τοις αὐθεντικας θεοις αἰσθηται. αὐθεντικας: δι εἰς τοις δις ουτοι οι τοις λεγομε-
Prof. Reuvens on the Elgin Marbles. 273

νοι διδέξα, καινος υπέρκομποι ουνές, οι και παντα τον κοσμον. Here in the first place, for υπέρ κόσμον, I read υπέρ γεννη. In the next place, for τοις αλλως θεοι, it is evidently necessary from what almost immediately follows, to read τοις απολογοίς θεοί. And in the third place, in the words απολογοί δι ευσίν οι δοο υτοι οι νυν λεγομενοι διδέξα, for οι δοο, it is necessary to read οι θεοί.

T.

CASPARI JACOBI CHRISTIANI REUVENS
DISPUTATIO
DE SIMULACRIS QUIBUSDAM TYMPANORUM PARTHEANO-
NIS AD TAYLOREM COMBIUM MUSEI BRITANNICI AN-
TIQUITATIBUS PÆFECTUM.

PART II.—[Concluded from No. LV. p. 183.]

Quod vero idem exempla VISCONTIANA templorum ad Orientem conversorum repellere tentat, nihil agere mihi videtur Erechtheum primo sumit: in cujus ædificii compositi unum latus, si ab Occidente introitus fuerit, non fuit profecto nisi transeundo per latus alterum, neque introitus externus ab Occidente fuit ullus: cujus rei testem etiam recentem, et certæ fidei, habemus WILKINSIUM.1 Deinde Theseum, utraque parte pervium comparat: mon templum Victoriae àtive, ad latus dextrum Propyleorum, profecto a meridie aut ab Occidente patuisse adlegat; et sacellum ad Ilissum fluvium, templum potius duplex videri, utrimque apertum, contendit: de quibus videamus.

Non negaverim equidem ulla tempora Graeciae ab Occidente introitum habuisse: et, si non templi, certe exempla ad manum sunt sacrorum septorum Pelopis, Olympiæ, quod diserte a PAUSANIA tale fuisse memoratur,2 et Diana in insula Delo cui similis positio ab HERODOTO tribuitur;3 verum, primo

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1 In Atheniensiibus, sive Topography of Athens, p. 129.; et in WALPOLE's Travels in the East, p. 411. extr.
2 PAUS. v. 13. §. 1.
3 HERODOT. l. iv. c. 35. extr. ἀλμος hoc fuisse, adparat ex cap. 54.

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possess the unrivalled brilliancy of its predecessor, is superior to it in real elegance. Some of the letters are new, and harmonise well with the former, with the exception of the ψ, which we wish to see altered. ¹ The size is a medium between the large one, in which Blomfield’s Eschylus is printed, and that used in the English Matthiae.

The Scholia of Hermeas on the Phædrus of Plato, published by Fredericus Astius, Professor Landishutanus, Lipsiae. 8vo.

PART III.—[Continued from No. LVI.]

In p. 136, l. 8. Hermeas explaining what Plato says about the horses and chariot of the gods observes, Ἀρμα δὲ καὶ ιππός των θεών τας δευτερας αυτων και τριτας δυναμεις αξοντεον, ας οι πρωτοι κατευθυνοισι, δει των θεων και εαυτων αναγει και πασαι την υποβεβλημενη αυτω στατιας των θεων και δαιμονων, και παν τα αυτος τα εξηθημενα αυτου. In this passage for εξηθημενα, in the last line, it is necessary to read εξηθημενα, suspended from. For Hermeas says, “that Jupiter elevates not only himself [to the survey of the supercelestial place], but likewise all the army of gods and daemons, that are in subjection to him, and in short, all the natures that are suspended from him.” No error is more common in Platonic manuscripts, through the carelessness of transcribers, than the substitution of εξηθημενα for εξηθημενα.

In the same page l. 17. Hermeas explaining the words employed by Plato respecting Jupiter, viz. Πρωτος δε πορευναι, observes, οτι ιππος πει το νυκτον αυτος και ενδυκαν εαυτων τας οικειας αρχαι συναγει τα αλλα παντα. But here for εαυτων it is necessary to read εαυτον. And then what Hermeas says, will be in English, “Jupiter himself proceeding to the intelligible, and establishing himself in his proper principles, leads on high together with himself all the rest [i.e. all the other powers that follow him].” It is requisite also to observe, that the οικειας

¹ The same may be said of the new φ lately introduced into the Clarendon press, and which, though handsome in itself, mars the uniformity of that type, perhaps the most beautiful existing.
apixai, or proper principles, in which Jupiter is here said to establish himself, are according to the Orphic, which is the same with the Platonic, theology, Heaven, Night, and Phanes. And in the same page, l. 20. Hermeas says, καὶ ην προοιμία μην γαρ ουτω δημιουργη καὶ η δημιουργια προοιμί, αλλα τασ ευ-βολαις διηνοξεν ἢ μην γαρ ουτι υποστασι μην χρηματων, ἢ δη
σωσικη. Here for ἢ μην and ἢ δη, it is necessary to read ἢ μην and ἢ δη. For the meaning of Hermeas is, that the providential energy of Jupiter produces things into existence, and that his creative power is also providential, but that these two, providence and productive power, differ in the conceptions of them. For productive power gives subsistence to things, but provi-
dence is the cause of their preservation.

P. 137, l. 12. και δια της Εστίας το γονημον και αυτου της εν-
δρυσιων αυτου λαμβανει. In this passage for το γονημον, it is ne-
necessary to read το μονημον: for Vesta, according to the Platonic
and also the Orphic theology, is the cause of stability, and not of
secundity. In the same page, l. 24. Hermeas having ob-
erved, that the centre of the earth and the poles &c. are said
to be Vesta by participation, adds, ετει και την κεντρον της γης ἢ
τους πολος λεγομεν μενειν, ει και κατα τον ουσιν ακμητα, αλλας
ξυνεσι πιστευειν. But here for ἀλλας, it is requisite to read
ἀλλας ευς. For according to the Platonic philosophy, the centre
of the earth and the poles are vitally though not locally
moved. P. 139, l. 14. ειδες περι της ημερας, καλουμαι δε
ειναι, ευς ἢ και παρα τους ευς (κασαι γαρ και αι θειαι και αι ημετερι
ψυχαι αδανατοι) ας πολλαπλασιως δε ειναι, των ουσιν του αδανατου κα
ημερας ευς, ει με και την τυχοντα επιγνως, ει με και την ψυχα
αδανατοι ευς ευς ειναι την καλουμαι: ει και χωρικη ημετερι, ει
eκασαιιμαι, και αμφοτερητης ειναι, ει αδανατος ευς. Here, for
ἀδανατος it is obviously necessary to read ἀλλας ας πο-
λαπλασιως, and then what Hermeas says will be, in English:
"Afterwards, Plato speaks of our souls; but he says they are
called immortal, not as being mortal, (for all souls, both such as
are divine and ours, are immortal,) but because in divine souls
immortality shines forth and is apparent, so that any one may
know that divine souls are immortal. After this manner, he
says, that our souls are called immortal. For our partial soul,
as being defiled with vice, causes its immortality to be dubi-
ous." In the same page, l. 24. νυν δε το εις και το ναυτον [του
ουρανον] την κυριην ειπεν αυτην πασαν την Ουρανον βασιλειαν.
Here, a word is evidently wanting between ειπεν and αυτην; and
it appears to me, that this word is περισχον. And in the same
page, l. 6. from the bottom, Hermeas says, Τι δε της εστησεν επι
But here for argai it is manifest that it is necessary to read argai. For Hermeas in this place inquires why Plato says that souls, when they arrive at the summit of heaven, stand on its back? For when they are there they do not become inductive. And this is evident from what he immediately after adds, οὐ γαρ ἄνακα καί περὶ ἀληθείας λέγοντα, καθὼς άπερηγητῶς καὶ θεολογικῶς εἰρητικῷ τὴν γαρ ἀληθείαν τὴν τῶν νυκτῶν πάντων τάξιν φησὶ, καὶ τὸ πέντε αἰθήματα ἑξῆς εἰπεν λέγη, ταύτας αἰνητάς καὶ ιδίως καὶ αληθεῖας οἱ θεολογοὶ εἰπεν ἰδρυμένης. O γαρ τοῦ Ορφέου περὶ τῆς Νυκτὸς λεγόν, θεον γαρ εκεί, φησὶ καὶ κατασκύπην δι᾽ οὐδὲν εχειν αὐθεντική μανη. The plain of Truth, says Hermeas, which is here celebrated by Plato, obscurely signifies that divine order which Orpheus and other theologians denominate Night. In this passage therefore, immediately after θεον γαρ εκεί, it is necessary to add αἰθήματα. For Night, according to Orpheus, contains the truth of the gods.

Again, p. 141, l. 4. Hermeas on the words of Plato, ἡ γαρ ἀφροματός τέ καὶ ἀγχωματιστός, οστες, ἀφροματός πας λέγει; ορα το λεγομεν καὶ την φυσιν ἀφροματον καὶ την ψυχην; καὶ τιθαν-ματον εστι τωτο; καὶ τοι καὶ εξαιρετον εις του υερουβανιου τοπου, οπων γε καὶ η φυσις καὶ η ψυχη εχει αυτο. Here in the last part of this passage, καὶ τοι εξαιρετον κ. τ. λ., for καὶ τοι, it is necessary to read καὶ τι, and to make the whole of this part interrogative, viz., καὶ τι καὶ εξαιρετον εις του υερουβανιου τοπου, οπων γε καὶ η φυσις καὶ η ψυχη εχει αυτο; And then what Hermeas says, will be, in English, "What is the meaning of Plato when he says, that the supercelestial place is without color? Is it in the same way, as we assert of nature and soul, that they are colorless? But if this be the case, what will there be peculiarly excellent in the supercelestial place, since the uncolored is possessed both by nature and soul?" That this is the true reading, will be at once evident, from considering that according to Plato, the supercelestial place indicates one of the highest orders of the gods. In the same page, l. 17. Hermeas having observed that heaven is the first that is illuminated by the divine light of Phanes, adds that according to Orpheus Night is united to him; in confirmation of which he quotes the following Orphic lines:

Πρωτογονον γε μεν ευτις εστερακεν οθαλμοσιν,
Ει μη Νουειρη λοινη οι δε αλλοι απαντε
Θοιμασιον καθοροντες εν αιθιο φηγητας αελπτω
Τοιον οππετραπτε κεχοος αθανατοιο Φαινητος.
On these lines the Professor observes, "Inter fragmenta Orphica legiturur hi versus, sed pluribus in locis corrupti. Posteriorem versum Bentleius Epist. ad Jo. Millium p. 455. Opusc. philol. e Proclo sic exhibet:

Τον απεστηλβη χρεος αδαντοιο Φαντος."

This last line is in Proclus in Tim. lib. 11. p. 182, as follows:

Τον απεστηλβη χρεος αδαντοιο Φαντος.

In which line Τον is evidently erroneous, and therefore Bentley has substituted for it Τοιον. But the true reading for Τοιον is, I conceive, that of Eschenbach in his Epigenes De Poesi Orphica p. 78., which he derived from a manuscript of the above work of Proclus, not having, as he informs us, the printed copy of it to consult; and this reading is, Τοιον μεν. In p. 141, l. 29. Hermeas speaking of the order of the Cyclops says, αν γαρ πρωτοι τουτοι το σχημα επικαινεσαι η θεωργια φησιν, και πρωτοι αρχαι και αιτια της καταχυς σχηματος τουτου ειναι τους θεους Κυ κλιπας, δια και Τετευνοιεις αυτους η θεωργια φησιν αυτη γαρ τρια εστι τελειωρυχη των σχηματων—και εν Παρμενιδοι δε, ειν Λεγω ο Πλατων ευθυ και περιφερες, ταυτη την ταξιν αιτιτησι. According to the Grecian theology, the order of the Cyclops consists of Brontes, Steropes, and Arges, and is therefore, as Hermeas says, triadic. And this order is occultly indicated by Plato in his Parmenides by the terms ευθυ, περιφερες, και μικτον; i. e. by the straight, the circular, and that which is mixed from both. Hence in the above passage, immediately after the words ευθυ και περιφερες, it is necessary to add και μικτον. In the last line of the same page Hermeas observes, ο δε Πλατων, ειπε μεν ευθυ καταφατικως υπο του θεωρου γην, τουτο αυτος αποφατικως προηγηκατο, ο γαρ εκεινος γνιτα ειπε, ουτου τουτο σχηματον ειπε εν ευθυ και μικτοτα την ταξιν αιτιτησην.

Μακαρισθη τε ο εις παντοι ευθυ ανευδαι παντων.

Τουτο ευθυ καταφατικως ειπε παρη τη της αληθους επιστημης γενομεν, ουσια ευθυ εισαι τρια αποφατικα προηγηκαμενος τρια καταφατικα παλιν επαγει, απο του ουτου τρια προηγηκαμενος. Hermeas is here speaking of that divine order which is called by the Chaldean theologists γοντος και νοσεως, intelligible and at the same time intellectual, as being mingled with both, and which is unfolded by Plato in the Phaedrus. Hermeas, therefore, in the above passage observes, that the part of this order which is celebrated by the theologian Orpheus affirmatively, is unfolded by Plato negatively; and that what the theologist speaks of negatively, is enunciated by Plato affirmatively. Hence, immediately after the words ο δε Πλατων ειπε μεν ευθυ
Hermeas on the Phaedrus of Plato.

P. 143, l. 4. το γαρ εν τη ψυχή τοις αιχμοις νοητοῖς έννοεισθαι δυναται. Here for τη ψυχή, it is necessary to read της ψυχής. For the meaning of Hermeas is, that the one of the soul which is a participation of the το in the one itself, is capable of being united to the highest intelligibles. This is evident from what immediately follows: ι δε γαρ και ο ενεργειας νους ο υπερδραμενος αυτης αυτης τα ουτα, αλλ' ουδεν τουτο προς την ημων ψυχην ημων γαρ εστι, οταν προς αυτων στραβωμεν' η δε υπαξεις της ψυχης, ο εστι το εν αυτης κυριας τοτε ενδοσια, οταν τη της άληθειας ιδη πεδιον. The plain of Truth belongs to the highest order of intelligibles; and this is only to be seen according to Plato by the hypothesis, which is the summit, flower, and the one of the soul, energizing enthusiastically, or with a divinely-inspired energy. P. 143, l. 15. εναστος δη τουτων τω ιντα αυτων φως ελλαμει, τουτεστι, αληθειαν. Here for τοις ιντα αυτων, it is necessary to read τοις ιντα αυτων, as will be immediately evident from a perusal of the whole passage. And in the same page, l. 19. in the words η δε παντων αρχη και τους νοητους θεους και παντα του απ' αυτων θεου πληροι φωτος, for απ' αυτων it is necessary to read απ' αυτων. For what Hermeas says is this, "that the principle of all things fills the intelligible gods, and all the natures that proceed from him, with divine light." P. 144, l. 17. η μεν γαρ ει τας ιδεας δικαιωσυνης παντα νοεον περιεχει, ει δε ει τως θεους, θεους. In this passage, for ει δε it is requisite to read η δε. P. 145, l. 9. Αλλα το λεγομενον τοιοτον εστιν' πλειον εχουσι δυναμεις αι θειαι ψυχαι, τας μεν υπερτερας, τας δε καταιστερας. Here, immediately after τας μεν υπερτερας, it is necessary to add τας δε καταιστερας. This is evident from the remaining part of the sentence, viz. τας μεν ουν πρωτους των δυναμεων και τας πρωτουσι των νοητων επιβαλλουσι και τω υπερουμαντω τοντω, τας δε μεταυ των εντος ουρανου, τας δε εγκατας κατα το ημων μαλιστα ιδιαμα. Here Hermeas clearly says, that divine souls have middle, as well as first and last powers.
OBSERVATIONS ON

The Scholia of Hermeas on the Phaedrus of Plato, published by Fredericus Astius, Professor Landishutanus, Lipsiae. 8vo.

PART IV.—[Concluded from No. LVII.]

P. 145. l. 30. ὥσπερ ὅν εἰς ἡμᾶς τὸ δοξαστικὸν υποδεχεῖται παρὰ τοῦ λογοῦ καὶ τῆς διανοίας καὶ τὰ μετρα, καὶ οὕτω ἐπιδείκνυται τῷ ὀφθαλμῷ τῷ θυμῷ καὶ τῆς επιθυμίας, ἵνα οὕτω ταύτα μετρήσητα προ- νύμῳ τοῦ τε ζῶου καὶ παντών τῶν κατὰ τὸν βιον, κ.τ.λ. In this passage, after τῆς διανοίας something is evidently wanting to connect with τὰ μετρα, and this something I conceive to be τὸν ὄρον. For the doxastic part of the soul, according to the Platonic philosophy, is the last of the rational parts, and receives from dianoia or the discursive energy of reason, (βιον ἐν τὸν λογον ἐνεργεια) a boundary and measures. In p. 146. l. 24. Hermeas observes that Plato, indicating the difference between divine and human souls, says of our soul, τῷ μοιχής, δημιουργήσας ὑπὸ τῶν ἐπικών, ἠθυ- τηθεὶς μονὴν τὴν κεφαλὴν ὑπεραρχεῖ εἰς τὸν ἐξ ὑπὸν ὑπαγον, καὶ ἱδεῖν τι τῶν ὑπων, καὶ οὕτω σταῖται ἐπί τοῦ ὑπαγονοῦ μνήμης, θεωρουσαν ὥσ- περ ἐπί σχολῆς, νῦν μὲν τὸν, νῦν δὲ τὸν. In this passage for εἰς σχολής it is requisite to read εἰς σκοπὴν. For the meaning of Hermeas is, that our soul, standing on the back of Heaven, and raising the head of the charioteer to the supercelestial place, will survey, as from a watch-tower, at one time this object, and at another that. And this simile of a watch-tower is very frequently used by Proclus and other Platonic writers; but for σκοπὴν they sometimes substitute περίωσις, which has the same meaning. Thus Proclus in Plat. Theol. p. 7. Ὄρθως γὰρ καὶ ὁ ἐν Ἀλκείμαδή Σωκράτης εἶλεν, εἰς ἐκατόν εἰσιν ἐπόφην τὴν ψυχήν, ταῖς ἀλλὰ παιδά κατορθόθηκε, καὶ Θεόν. Ἀπανόστασα γὰρ εἰς τὴν εἰκόνα ἐνοείν, καὶ τὸ κεντρον συμπλαστὶς ἀνθρώποι καὶ τὸ πλαίσιον ἢκον ἐλεύθερον, καὶ τὴν ποικίλλην τοὺς ἐν αὐτῷ παντοδακτάν δυνάμεις, εἰς αὐτὴν ἀναείπι τὴν αἰχμὴν τῶν ὑπόν περίωσιν. i. e. “For Socrates in the [First] Alcibiades rightly observes, that the soul entering into herself will behold all other things, and deity itself. For verging to her own union, and to the centre of all life, laying aside multitude, and the variety of the all-manifold powers which she contains, she ascends to the highest watch-tower of beings.” In p. 147. l. 22. Hermeas, in explaining the words of Plato, ὑποβρυχίαι ἐμπερισφυοῦται observes, ὑποβρυχίαι οὖν γίνονται, ὡς τοῦ γενει-
Observations on the Scholia of

Burghou autan loipton britisontos kai bouleumenv energevntai, ἢ καὶ τῶν ὁχιματος λιοντων *** γενομένου. In this passage the asterisks denote that something is wanting, and the learned Professor accordingly says in his Notes, "Desunt nonnulla in Cod." This something I conceive to be the word βαθος. For it appears to me that Hermas in the last part of this sentence alludes to the Chaldaic Oracle, which says, μὴ πνευμα μολυνέτω, μηδὲ βαθῶς τὸ επιπέδων, i.e. "You should not defile the spirit, nor give depth to a superficies;" the Oracle by the spirit indicating the aerial vehicle, and by the superficies, the ethereal and luciform vehicle of the soul. Hence the meaning of the passage thus completed will be in English, "Souls therefore become submerged, in consequence of that part of them which is effective of generation [or a descent into the regions of sense] becoming heavy, and wishing to energize, or in consequence of the [etherial] vehicle possessing depth."

P. 147. l. 5. from the bottom. οὐτω δὲ οὖν καὶ αὐται αἱ ψυχαι καὶ αμβλυνται εἰσι κατὰ τὰς νοησεις καὶ σάρκισιν, καὶ ηὐδυνενθεν εἰς εἰς γένεσιν ἐνεργοῦν· τῇ οὖν βαθισέν τῶν χωλεμώνατον απεκ- κασεν αὐτών τὰς νοησείς αὐτικὴ ἡ βαθισμός οἰκείον τῇ μεταβατική αὐτῶν αἰωνίως. Here for αἰωνίως, the last word of this passage, it is obviously necessary to read νοησεῖ: for the transitive intellecction of souls is assimilated by Plato to walking. This is evident from the words themselves of Hermas in the present passage. P. 149. l. 18. Ὑπὸ τῶν αὐθαίρεσιν καὶ αὐταί σαμαίνειν, καὶ εἰς τοῖς ανωπε- ρώ, τὴν διαφορὰν ἡμῶν τῶν τῆς διαφοράς καὶ ανθρωπίνων ψυχῶν, παρίσταται οὐ γαρ ἄπλως εἰσθεν, ενα κατική τι, τοιοῦτοι, μερίσιν καὶ αὐτοῦς. Here, immediately after εἰσθεν, it is necessary to add ενα κατική, ἀλλ'. For the words of Plato are θεός τε Αθραστεινας ὡς τῆς ἄν ψυχῆς, θεός γενομένη, κατικῆ τι τῶν αἰληθῶν, μερίσεις τῆς εἰκὼνς, ἅπασας διαφορὰς καταλαμβάνειν καὶ άπλως εἰσθεναι αὐταίς. In this passage for αὐταίς I read αὐτοῖς: for Hermas here alludes to the 10th book of the Republic of Plato, in which it is said that various fortunes are imparted to, and chosen by, souls. P. 153. l. 28. τροτον μὲν βίον λέγειν, εν γενοστι καταδεσμα κακοῦ τοῦ νοεστοῦ ἡ ψυχὴ διάπερ ενενθει ἐπειδὴ δὲ κρίσις ἡς εἰς πλοῖο ἀνταταποίηται ἡ ψυχὴ τῶν νοεστῶν. Here for διὰ it is manifestly necessary to read τροτον, as there can be no middle in two things only; and from what follows it is indisputably evident that this emendation is requisite. P. 155. l. 6. καὶ καθολον δυο πάντων αναμεμοντεις ἡ ψυχὴ τῶν νοεστῶν. In this passage for δυο it is necessary to read διὰ: for what Hermas says is this, "that the soul through, or by means of, all things obtains a recollection of intelligible natures." P. 156. l. 24. Hermas, in ex-
plaining what Plato says about the ascent of souls, observes, "that at first they are unable to soar on high, and to proceed from sensibles to dianoetic objects [i.e. the objects of the reasoning power]; for the conceptions of the soul are called dianoetic; and afterwards from conceptions to intelligibles." This is the true meaning of Hermeas in the following passage, as I have corrected it; αὐθαυτούς εἰπ το αἰων αναστηκται, καὶ απὸ τῶν αισθήματων εἰπ τα νοητα¹ (lege dianoeta) γενειμα (τα γερ της ψυχής νοηματα διανοητα λεγονται), εἰσ' ουτως ἀπὸ των νοητων² (lege noηματων) εἰπ τα νοητα. P. 159. l. 10. Αλλα λεγομεν, οτι των ου περι των φιλοσοφων των ηδη ανασαθησαν απο των ειδων εἰπ τα νοητα λεγως, αλλα περι του φασικου του δια του καλλους επεκεινα. Here, for the last word, επεκεινα, it is requisite to read επι εκεινα, i.e. εἰπ τα νοητα. For Hermeas says that Plato is speaking of the amatory character, who through beauty ascends to the vision of intelligibles. P. 162. l. 2. και εν οσοι εσμεν προς τοις νοητοις, και τη θεωρια εκεινη χαιρομεν, και γεγυδηνης η συχνη, οταν δε χαιρης γενηται. μεταφορικας παντα λεγει, κ. τ. l. In this passage, after γενηται, something is evidently wanting, and this I conceive to be the words οδυναται και αδημονει. And my conjecture is confirmed by what Hermeas says in l. 29. γεγυδην, επεδαιν νε χαιρης αυτου γενηται, οδυναται και αδημονει. What Hermeas also shortly after adds respecting the meaning of the word αδημονειν, well deserves to be noticed by lexicographers, viz. το αδημονειν μεσον λυπους εστι και ηδονης, οιον τη μεν μνημη χαιρει, τω δε μη παρειναι το μνημονευτον, λυπεται. P. 163. l. 5. αναπνευναι δε ως απο της συνημνης εις και δεσμευναι. The Professor rightly conjectures that after δεσμευ

αν a word is wanting, denoting respiration: for he says, "Excidisse mihi videtur verbum, vi respirandi praeditum." But he has not favored us with the word that is lost, and which I conjecture to be πνημο.

P. 165. l. 16. Hermeas having observed, that as here we honor a statue, not on account of the subject matter of which it is composed, but on account of the divinity [which it represents], adds, τον αυτων τροπον και ανταυδα οιον αγαλμα εαυτω τον ερωμενον ποιει. βλεπων γαρ προς αυτο, και αναμιμητκομενος του καλλους, τουτοτι τη διανοηι βλεπων και αναπιμηται τουτο το καλλος εις τα νοητα ειδη και γηνον γενηματα θεια κ. τ. l. In this passage, for γηνον, in the last line, I read γηνησιως. For the meaning of

¹ The Professor also for τοις here reads διανοητα.
² The Professor reads διανοητων; but it appears to me to be more probable that Hermeas wrote τοις.
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Hermes is, that the lover looking to the object of his love, and through this obtaining a recollection of true beauty, i.e. looking with his reasoning power, and referring this beauty to intelligible forms, and progeny which are genuinely divine, becomes prolific, and generates virtues, and all such things as are afterwards mentioned by Plato, γονῆς γίνεται, καὶ γενηὶς ἁρετᾶς καὶ πάντως, ὡσ ἐν τοῖς εἷς λεγεῖ. For nothing can be more absurd than to suppose Hermes, after he had said that the lover refers beauty to intelligible forms, would add, “and to the divine progeny of earthly natures.” In p. 167. l. 20. Hermes having observed that man is a microcosm, and that according to Plato the parts of him are analogous to the parts of the universe, and to the parts of which a city consists, adds, analogon ou τὸ οὐρανὸς ἐπικυρησε τον εὐγεφαλον’ επειδή ὁ θύμος εὐγεφαρος ἐστι τῆς ἐνδυμίας καὶ analogeitai τοις προπολίμουσι καὶ αναπτύλοις ταν τὸ κλημελὸς καὶ ατακτῶς κώμους τον εἰς τῇ πόλει, ο λεγεί εὐκυρικον καὶ στρατιωτικον, καὶ τιμὴς ὀργεται καὶ ἐπιτηττει τῷ analogoix καὶ αλογοι. In this passage, for the last word, analogoe, I read αλογο. In p. 168. l. 4. from the bottom, Hermes explaining what Plato says about the amatory eye, τὸ ἐρωτηκὸν ὁμαδιακατεργαζόμενον εἰς ἔναν οὐρανον δεδομένου έναν, ἄνετας εἰς τὸν Ἀλκηβιάδη τὸν βουλομένων εἰς τὸν οὐρανόν ἐνδομένων εἰς τὸν κομμάτιον ἐκεῖνον. In the latter part of this passage, for τὸ ὁμαδιακατεργαζόμενον, it is obviously necessary to read τὸ ὁμαδιακατεργαζόμενον. For, as Plato says in the First Alcibiades, “If the eye would see itself, it must look in an eye, and in that place of it, where the virtue of the eye is naturally seated; and the virtue of the eye is sight.” Hence, as Olympiodorus observes in this case, that which is seen and that which sees concur in one and the same; for it is eye perceiving itself in eye. But in mirrors that which is seen is one thing, and that which sees another. The cause of this mistake originated, I have no doubt, from τὸ ὁμαδιακατεργαζόμενον being in both places written originally in the Ms. τὸ ὁμαδιακατεργαζόμενον; just as it is common in Greek manuscripts to write for ἀνθρώπος, ἀν; for σατυριας, σατυριας; and for οὐρανος, οὐρανος. P. 173. l. 24. ὑπὸ τῶν πόλεων δὲ εἰπεῖν, ὡσ ἐν τῷ τοιάτῳ φιλοσοφίας αὐτῆς ἐστὶ φιλοσοφία τῇ γαρ τούτου πρίν, τῇ γαρ, τούτῳ πρὶν καὶ κοινωνίᾳ. Here, for φιλοσοφία, I should conceive it is immediately obvious that we should read πρίξτια. P. 174. l. 15. from the bottom: πεῖς δὲ
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Hence the excellent Sallust, in his treatise De Diis et Mundo, observes in Cap. xv. "Autem mecum, uta quae in Dea estra fuerint: ea de tuis, te semper autem, si quis everit ambiguum in Dea estra: "For divinity itself indeed is unindigent; but the honors which we pay him are for the sake of our advantage."
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νω καὶ τῶν τεττηγῶν, καὶ ᾧς ὑπὲν καταφροσυμβα, σπλαγχνομεθα τῆς
οἰκείας κατρίδος καὶ τῆς εἰς τὸ γοητῶν ἀνάγωγης, ὑπὸ τῶν τεττηγῶν,
the middle kind, or genesiurgic tettiges are indicated; but in
the former passage which we have cited, Hermæus alludes to
the first, or celestial kind.

P. 179. 1. 11 from the bottom: εἰδεναι δὲ δει, ὅτι τὸ μεν θεὸν
αἵματος πασὶ παρεστὶ, ἡμεῖς δὲ αἵματος τῷ θεῷ συναφῆναι ὑπὸ δυναμεῖας,
μη διὰ μέσου τινος, οἶον τοῦ δαιμονίου, ὡστε ἐπὶ τοῦ φατός δεσμοῖς
τοῦ αἰερὸς τοῦ διακινούντος ἡμῖν τὸ φῶς. Here, for διακινοῦντος, it is
necessary to read διακονοῦντος: and then the passage will be, in
English: “It is requisite to know that Divinity is present with
all things without a medium, but it is impossible for us to be
conjoined with him without the intervening agency of a certain
nature, such as that of demons; just as with respect to the light
(of the sun) we are in want of the intervention of air, to ad-
minister to us the light.” P. 180. 1. 3 from the bottom: ὡστε
δὲ τὸ κανώντο τὸ διαστροφον χρωνται, καὶ τῇ ὁρῇ τὸ πάρα τὴν ὁρήν,
tοῦ αὐτὸν τρόπον ὡστε εἰκώνα αἰτήθην ὁ φιλοσοφός τὴν αἴλεθεν, ἣ
καὶ τὰ λειψαν καὶ τὰ πασχάλλακτα κρινόμεν. εὗτος ορθείει ὁ ῥήτωρ
κανώνα σχείν τὸ αἰλῆς. In this passage, for εἰκώνα, it appears
to me to be obviously necessary to read κανώνα. P. 199. 1. 20.
πανταχοῦ γαρ ἐν τῷ Τιμαῖῳ δὲ ενδεικνύει τοῦς Ἀρχαίους ὡς ἀρχαῖους.
Here for ενδεικνύει it is requisite to read εὐκοιμᾶται, as will be
manifest from a perusal of the beginning of the Τιμαῖος.
P. 202. 1. 29. ὡστε τοῖς θεῶς τὸ κοσμὸς, τούτῳ καὶ τῇ ποιεῖσθαι ἡ
τειχίζεσθαι εὐγενεία. In this passage, for τειχίζεσθαι it is necessary
to read πράξεσθαι; for what Hermæus says is this, “that what
the world is to the Gods, that the energy of action, or the practic
energy, is to the worthy man.” For, as the energy of divinity
about the world is directed to that which is external, so likewise
is the energy of the worthy man when directed to practical
affairs. P. 185. 1. 4 from the bottom: τὸ γαρ ὑπερεχον αὐτῷ
δαιμόνια δὲ καλεῖν, οἰνον τοῦ λόγου δαιμόνια τὸ λόγικον, τοῦ νου τὸν
θεὸν. Here for τοῦ λόγου it is obviously requisite to read τοῦ
ἀλογοῦ; for the meaning of Τιμαῖος is, “that it is always
necessary to call that which transcends (another thing) the demon
(of that thing). Thus, for instance, the rational is the daemon of
the irrational nature, and divinity is the daemon of intellect.”
P. 195. 1. 5. οὐκ Ἰπποκράτης βουλομένου δεῖξαι, οτὲ οὐκ εἰστὶν αὐλὼν
(τὸ σῶμα), εἰπέν: εἰ ἐν τῷ θανάτῳ, οὐκ ἐν τῇ ἐκθέσει, εἰ ἐν τῇ συνήθει,
ἐν τοῖς καὶ συγκειται καὶ τοῖς ἐστὶν ἐκ τῆς ἀττάκας στοιχείων, θυρείων,
ψυχραῖν, καὶ ὑμέσι. In this passage, after ὑμέσι, the words καὶ
ὠρον are manifestly wanting; for the four first qualities which
Hippocrates attributed to the humors, are, the hot and the cold,
the moist and the dry. And in the last place, in p. 204. l. 9. Hermes says, το γαρ σοφων καλειν υπερβαινει τα ανθρωπινα μετα-
σαις των Πυθαγορου και περι τι επιστημονας σοφων καλουμαιναν; o Πυθαγορας ελθων, το θειον μονον σοφων εκαλεσαν, αι εξαιρετον το
ονομα τω θεω αποιμας, τους δε οργομενους σοφιας, φιλοσοφους
εκαλεσαν. In this passage, for των Πυθαγορου, it appears to me to
be necessary to read των προ Πυθαγορου; for then the meaning
of Hermes will be, “that all those prior to Pythagoras, who
had a scientific knowledge of any thing, were called wise; but
Pythagoras, when he came, gave the appellation of wise to
divinity alone, as thus ascribing to God a transcendent name;
and those who aspire after wisdom he denominated philos-
phers.”

BIBLICAL CRITICISM

On the First and Second Chapters of St. Matthew; com-
prising a view of the leading Arguments in favor of
their Authenticity, and of the principal Objections which
have been urged on the subject. By Latham Waine-
wright, M. A. F. S. A. of Emman. Coll. Cam-
bridge, and Rector of St. Brickhill, Bucks, &c.

No. I.

Few circumstances perhaps have been ultimately more favora-
ble to the interests of Christianity, than the numerous objections
which have at different times been urged against the divinity of
its origin. Other religions have been indebted for their propa-
gation and support to the sword of conquest, and the counte-
nance of the civil authority; but when left to depend on the
unassisted influence of their intrinsic merit, have either utterly
ceased to exist, or have, at best, been confined to some insigni-
ficant and unlettered sect. What to them has proved the source
of ruin or contempt, has to the religion of Christ been the
uniform occasion of advancement and triumph. The more its
evidence has been submitted to the test of examination and
inquiry, the more its doctrines have been exposed to the scrutiny
of dispassionate reason, in the same proportion have they ob-
tained the approbation and belief of the wise, and have been