

Anulus, in quo imago ipsius sculpta erat,  
Sponte de digito delapsus est."

Credat Judæus Apella.

C. A. W.

## OBSERVATIONS ON

*The SCHOLIA OF HERMEAS on the PHÆDRUS OF  
PLATO, published by FREDERICUS ASTIUS, Profes-  
sor Landishutanus, Lipsiæ, 1810, 8vo.*

### PART I.

**G**REAT 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<sup>1</sup> 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

<sup>1</sup> That Hermeas and Proclus were fellow disciples, is evident from p. 107. of these Scholia, in which Hermeas says, *καταρτιστὴν ἢ στασις Πρωκλος, κ. τ. λ.*

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 Hermes 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, Lipsiæ, 1820. 12mo.

In the first place, in commenting on the words of Plato at the beginning of the Phædrus, πορευομαι δε προς περιπατον εξοτειχους, Hermes observes, p. 65. δηλοι οτι, προς κρειττονα τις και υπερτεραν ζων μελλω ιεναι, και οιον παρα τους πολλους. In which passage, for και οιον it is obviously necessary to read και ουχ οιον. Hermes then immediately adds, το γαρ αυτο προς διαφορα πραγματα και κατα διαφορους επιβολας δυναται και ως κρειττω λαμβανεσθαι και ως χειρον οιον το λευκον, εαν σημαινη ημιν το σαφες το η αισθησει ληπτον και αγευστον πανυ, το μελαν σημαινοι δια τι ασαφες, το κρειττον της αισθητικης γνωσεως, το ευθυ και νοησει μωη ληπτον. But for αγευστον in this extract, which is obviously erroneous, I read αγαστον; and then what Hermes 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, whiteness, 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. l. 42. Hermes, speaking of the five gnostic powers of the soul, viz. νοους, διανοια, δοξα, φαντασια και αισθησις, says, η δε διανοια και αυτη περι τα ωσαυτως εχοντα, πλην μετα τινος λογου και αποδειξεως, εδη και τα εν γενεσει, α δη και γιγνομενα και αλλως ποτε εχοντα ειση εχειν τινα λεξιν την γνωριζουσαν αυτα; in which passage for λεξω it is necessary to read εξιν, 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 ουσιαν της ψυχης δια του σφυρηλατου ανδριαντος, ως διολου οντος χρυσου αναθησω και αναπεμψω εις τον Δια, τον υπαρχοντα του νοητου κοσμου και της αφανους

δημιουργίας. In this passage, for νοητου it is necessary to read νοερου: 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 ουν προτερον ορισασθαι το πραγμα, περι ου τις μελλει διαλεγεσθαι, ειθ' ουτως απο του διορισμου λαμβανειν τας αποδειξεις, ωσπερ δε και προ του διορισμου τηδε αιρετικην μεθοδον δε θεωρειν, εξ ης ανιχνευεται ο ορισμος.* Here, for τηδε αιρετικην, it is requisite to read την διαιρετικην. 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 Parmenidem, et in Theol. Plat. and by Olympiodorus in his Ms. Scholia on the Philebus. P. 87. l. 9. from the bottom, *Διδυραμβους δε ειπε φθεγγεσθαι, επειδη σκολιως και δια μακρου και υπερβατων τα περι των ορισμων απηγγελται, και οι διδυραμβοι δε σκολιως απηγγελλοντο, και δια συνθετων και πεπλεγμενων ονοματων.* In this passage, for συνθετων it is obviously necessary to read ασυνθετων. For those poets who write διδυραμβοι employ *unusual* and complicated words. P. 91. l. 26. *Δια τι δε ο Σωκρατης παρατειται ενθουσιασαι και κατοχος γενεσθαι ταις Νυμφαις; η οπερ ειπομεν, επειδη της γενεσεως προστατιδες εισιν αι Νυμφαι (αι μεν την αναλογιαν κινουσαι, αι δε την φυσιν, αι δε τα σωματα επιτροπευουσαι, 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 *ως μη παυση επιλελησθαι της του δαιμονος βουλης και επιστασιας*, it is I conceive evidently necessary to read *ως μη παντη επιλελησθαι*, κ. τ. λ. In p. 100. Hermeas, unfolding the secret meaning of the Trojan war, says, *Ιλιον μεν ουν νοεισθω ημιν ο γεννητος και ενυλος τοπος παρα την ιλυν και την υλην Ιλιον ωνομασμενον, εν ω και ο πολεμος και η στασις. οι δε Τρωες τα ενυλα ειδη, και αι περι τοις σωμασι πασαι ζωαι, διο και ιθαγενεις λεγονται οι Τρωες· και γαρ οικειαν την υλην περιπεουσιν αι περι τα σωματα ζωαι πασαι και αναλογοι ψυχαι.* In this passage, for αναλογοι ψυχαι, it is necessary to read αλογοι 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 Hermeas of the Trojan war, and observes, *απαν γαρ οιμαι το περι την γενεσιν καλλος εκ της δημιουργιας υποσταν, δια*

της Ἑλληνος οἱ μῦθοι σημαίνειν ἐθέλουσι, περὶ οὐ καὶ τῶν ψυχῶν πολέμοις τὸν αἰεὶ χρόνον συγκρατοῦνται, μέχρις ἀν αἰ νοθεύονται τῶν ἀλογότερων εἰδῶν τῆς ζωῆς κρατήσασθαι, περιεχθῶσιν ἐντεῦθεν εἰς ἐκεῖνον τὸν τόπον, ἀφ' οὗ τὴν ἀρχὴν ἀρμηθῆσαν. Here the *more irrational forms of life* mentioned by Proclus, are the ἀλογοὶ ψυχαὶ of Hermeas. P. 102. l. 31. Ἐκ πάντων οὖν τούτων δηλοῦται, ὅτι οὐ περὶ τὸ πρῶτον καλὸν εἶχεν ὁ πρότερος λόγος, ἀλλὰ περὶ τὸ μέσον καὶ ἐσχάτον ὡς ἐν ἄλλοις, ὁ δὲ νῦν περὶ τὸ πρῶτον καλὸν ἀναστρέφεται, καὶ τὸ οὐτως ἐν καὶ ἀπλῶν καὶ ἀβεβαιοῦν. Here, for ἀβεβαιοῦν, it must be immediately obvious to every tyro in Platonism, that we should read βεβαιοῦν. For the first beauty, or the beautiful itself, and truly existing being, are according to Plato things of a perfectly stable nature.

P. 104. Γίνεται μὲν οὖν καὶ ἄλλοι ἐνθουσιασμοὶ περὶ τὰ ἄλλα μέρη τοῦ σώματος, δαιμονῶν τινῶν αὐτὸ κινουμένων ἢ καὶ θεῶν οὐκ ἄσπυ δαιμονῶν. καὶ γὰρ ἡ διάνοια ἐνθουσιᾶν λέγεται, ὅταν ἐπιστήμης καὶ θεωρημάτων εὐρισκῆ ἐν ἀκαρεῖ χρόνῳ καὶ ὑπερ τὸν ἄλλον ἀνθρώπον. In this passage, by a strange blunder of the transcribers of the manuscripts from which these Scholia were published, we have τὸ σώματος instead of τῆς ψυχῆς. For Hermeas 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 ἡ διάνοια ἐνθουσιᾶν λέγεται, κ. τ. λ. Hence instead of ἄλλα μέρη τοῦ σώματος, δαιμονῶν τινῶν αὐτὸ κινουμένων, it is necessary to read, ἄλλα μέρη τῆς ψυχῆς, δαιμονῶν τινῶν αὐτὰ κινουμένων. In p. 105. Hermeas speaking of the four species of mania enumerated by Plato, i. e. the *musical*, the *teletic*, or pertaining to the mysteries, the *prophetic*, and the *amatory*, observes as follows: συμπενοῦσι δὲ ἀλλήλαις καὶ δεῶνται ἀλλήλων αὐταὶ αἰ δ' ἀκατακαχαὶ· οὕτω πολλῆ τις ἐστὶν αὐτῶν ἡ κοινωνία. ἡ μὲν γὰρ τελεστικὴ δεῖται τῆς μουσικῆς· τὰ πολλὰ γὰρ τῶν κατὰ τὴν τελεστικὴν υπαγορεύει μαντικῆν, κ. τ. λ. In this passage for τῆς μουσικῆς it is necessary to read τῆς μαντικῆς, and for μαντικῆν to read μαντικῆ; and then the meaning of Hermeas will be perfectly clear, viz. that the teletic is in want of the prophetic art, because the latter explains many things pertaining to the former. P. 107. l. 21. Λαβοῖς δ' ἀν τῶν ἐνθουσιασμῶν τούτων εἰκόνας καὶ ἐκ τῶν λογικῶν θεωρημάτων. τῇ μὲν γὰρ μουσικῇ ἀναλογὸν λήψῃ τὴν ὀριστικῆν, ἥτις τὸν ἀνθρώπον καὶ τὸν ὀρισμὸν αὐτοῦ συναρμολογεῖ ἐκ ζῶου καὶ θῆτου, καὶ ἀποτελεῖ τὸ εἶδος αὐτοῦ· τῇ δὲ τελεστικῇ τὴν διαμετρικῆν καὶ ἀναλυτικῆν, ἥτις διὰ τῶν ὑπ' ἀλλήλων γενῶν ἀναπέμπει ἐπὶ τὸ γενικώτατον. τῇ δὲ ἀπολλωνιακῇ καὶ μαντικῇ αὐτὸ τὸ γενικώτατον, ὁ ἀπὸ τῶν πολλῶν εἰς τὸ ἐνικώτατον ἀφίχεται. In this passage, after

the words *τη δε απολλωνιακη και μαντικη*, the words *την αποδεικτικην ως αποφαντικην της αληθειας* 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. l. 19. *Αυται μεν ουν πασαι αι ειρημεναι μανιαι κρειττους εισι της σωφροσυνης ψυχης. εστι μεντοι της σωφροσυνης συστοιχος μανια, ην και κατα τι πλεονεκτεισθαι υπο της σωφροσυνης ελεγομεν. κατα γαρ τους μεσους λογους της ψυχης και ετι τους δοξαστικους επικνηοιαι τινες γινονται, καθ' ας υπερ ελπιδα αποτελουσι τινα οι τεχνιται, και θεωρηματα ευρισκουσιν, ως Ασκληπιος φερει εν ιατρικη, και Ηρακλης εν πυκτικη.* Here in the first place, in *πλεονεκτεισθαι υπο της σωφροσυνης*, for *υπο* I read *υπερ*. For the mania of which Hermeas 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 *εν πυκτικη*, it is necessary to read *εν πρακτικη* [subintellige *ζωη*]. But though the Professor found *πρακτικη* in one of the manuscripts which he consulted, yet he has retained *πυκτικη*. 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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Interea tamen hoc jubeo, per inertia transi  
 Agmina sollicito popularum incognita passu,  
 Vix procul extremo conspecta in limine linquens,  
 Heu paucas habitura domos, et rara per orbem  
 Hospitia; at si quem veræ virtutis amicum — — —  
 Angustamque precare locum sub paupere tecto;  
 Atque ibi sola quidem potius, peregrinaquo semper  
 Quam comitata malis, annosa fronte senosces,  
 Donec ad alterius primordia veneris ævi.  
 Tunc juvenescere precor, cum jam lux alma poëtiæ  
 Commodiorque bonis cum primum affluerit ætas.

## OBSERVATIONS ON

*The SCHOLIA OF HERMEAS on the PHÆDRUS OF PLATO, published by FREDERICUS ASTIUS, Professor Landishutanus, Lipsiæ, 1810, 8vo.*

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

IN p. 111. l. 27. Hermeas, in commenting on what Plato says of the third species of mania, which is from the Muses, observes: τριτην ταυτην την μουσικην μανιαν παραδιδωσιν, ητις τα των πολλων υμνουσα και αρετας και επιτηδευματα δια μετρων εντεινασα, παιδευει τον βιον. In this passage, for των πολλων it is necessary to read των παλαιων, as is evident from the words themselves of Plato, who, speaking of this musical mania, says, τριτη δε απο Μουσων κατοχη τε και μανια, λαβουσα ακαλην και αβατον ψυχην, εγυριουσα και εκβακχουουσα, κατα τε φθασ, και κατα την αλλην ποιησιν μουσικ των παλαιων εργα κοσμουσα τους επιτηγγομενους παιδευει. P. 113. l. 23. επειδη γαρ περι της εις το νεφτεν καλλος αναγωγης ο λογος, και αναγοντων και αναγομενων, ερωτηται τε και ερωτηται, κληρουστων τε και κληρουμενων, και οσιν οι μιν αναγοντες και κληρουστες οι θεοι και πασαι αι ψυχαι, κ. τ. λ. Here, for πασαι αι ψυχαι, it is requisite to read πασαι αι θεοι ψυχαι, as is evident from what immediately follows. P. 114. l. 30. Hermeas, in this place, in unfolding Plato's demonstration of the immortality of the soul, observes: Σωλεοντι ουν φαισιν, περι πασης λογικης ψυχης ο λογος, προαυρασητε δε το συμπαρασημα, επειδη μελλον εκ των καθ' αυτα υπαρχουτων τη ψυχη και η αυτα, ποιησθαι τας αποδειξεις. δια τουτο ουν προειρηκε το συμπαρασημα, ενδεικνυμενος, οτι εν αυτω το οντι συνυπαρχουμενος πα-

γίεχεται το διοτι. Here, for *εν αυτω τω οντι*, it is necessary to read *εν αυτω τω οτι*, as must be evident to every one who is conversant with the writings of Aristotle, in which the *το οτι* and the *το διοτι* perpetually occur, and which are no less frequently employed by Platonic writers. Almost immediately afterwards likewise, when Hermeas adds *προ της ουν ανεπτυγμενης και διηρημενης και απηπλωμενης αποδειξεως το συνεσπειραμενον και ομου τω οντι το διοτι περιεχον προσεθηκε*, it is necessary for *τω οντι* to read *τω οτι*. P. 116. l. 26. *και γαρ αλλως αλογον, απο του ετεροκινήτου επι το ακινήτου παντη ελθειν, μη μεταξυ το αυτοκινήτου παραλαβοντα, ωσπερ αλογον, απο του γινομενου και ποτε οντος επι το μη ον το υπερουσιον ελθειν, μη μεταξυ το ον παραλαβοντα' αδηλον γαρ εσται, ποιον μη ον παραλαμβανομεν, ποτερον το χειρον του γινομενου, η το κριττον του μεταξυ παραληφθεντος, οπερ εστι το αι ον*. In the last line of this passage, between *η το κριττον* and *του μεταξυ*, 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 superior to it, unless that which is intermediate is assumed, and which is eternal being."

P. 118. l. 18. from the bottom, *το γαρ ετεροκινήτου δηλον οτι ουκ εχει εξ αυτου οικειαν κινήσιν' διο και ετεροκινήτου λεγεται. εν χρονω ουν ταυτα αλλαχθεν καταδεξαμενον, εν χρονω αυτην και αποβαλλει*. Here, for *ταυτα* it is necessary to read *ταυτην*, as referring to *κινήσιν*. P. 121. *και αυται μεν ουν, λεγω δε βουλησεις και δοξας και τα τοιαυτα, εισιν αυτης [i. e. ψυχης] και ζωαι και κινήσεις, αλλ' ουκ αι αυται υπαρχουσιν αυτη, αλλα ποτε, οιον εξ αναδιπλωσεως*. In this passage, for *αναδιπλωσεως* I read *ανανεισεως*. For opinion and will are as it were *renewed* at times in the soul, but are not always present with it. P. 123. *ως γαρ εν εμψυχωμενω τω κοσμοφ παν σωμα εν αυτω ον αφυχον πως εστιν, κ. τ. λ.* Here, for *αφυχον* it is necessary to read *εμψυχον*: 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 immediately adds, *ως και εν ημιν τα περιττωματα, εν οσα εν ημιν εστιν*

ματῶν τινος ζωτικῆς θερμῆς; "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. ἀλλ' ὅτι αὐτὴ ἡ ἀκίνησις οὐσία τῆς ψυχῆς, καὶ ταῦτα οὖν, αὐτὴ αἰτία ἐστὶ καὶ τοῦ μὴ φθίρεισθαι τὴν ψυχήν, καὶ τοῦ τὰ ἀλλὰ ὑπ' αὐτῆς ζῆν καὶ συνεχέσθαι. In this passage, for ἡ ἀκίνησις it is obviously necessary to read αὐτοκίνησις. For *self-motion* is the very essence of the soul, according to Plato, and is the principle from which in this dialogue, the Phædrus, he demonstrates the immortality of the soul. P. 124. l. 21. μάλιστα δὲ θαυμάσαι ἔχρην ἐνταῦθα τὸν φιλοσοφόν, ὅτι τὸ ἰδικωτάτον καὶ μάλιστα ἴδιον τῆς ψυχῆς κατεσκευάσθη, τὰ κοινὰ τὰ πρὸς ἀλλήλα αὐτῆς παρῆς. In this passage, for ἀλλήλα it is necessary to read ἀλλὰ, and then what Hermias 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. πρῶτερον ἐστὶ τὸ μὲν αὐτοκίνητον τῶν ἀκινήτων αἱ γὰρ ἑαυτοῦ βούλεται σῶζειν τὸ αὐτοκίνητον, ὡς περ αἱ ἐστὶ τὸ αὐτοκίνητον ἢ πρῶτῃ ἀρχῇ. Here, for τὸ αὐτοκίνητον in the last line, it is obviously necessary to read τὸ ἀκίνητον. For the first principle is immovable, and not self-motive. In the same page, l. 25. Ἀλλὰ τινες οὐ τε ἠνιοχος καὶ οἱ δύο ἵπποι; καὶ πρῶτον γε περὶ αὐτῶν τοῦτο θεωρητέον, ποτερον κατὰ τὰς οὐσίας αὐτοὺς δεῖ πράττειν, ἢ κατὰ τὰς δυνάμεις, ἢ κατὰ τὰς ἐνεργίας. In this passage, for πράττειν, it is necessary to read ταττειν. For Hermias 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. θεῶν μὲν γὰρ ἵπποι τε καὶ ἠνιοχοὶ πάντες ἀγαθοὶ· πασαι γὰρ αὐτῶν ἀγαθαὶ αἱ δυνάμεις καὶ εἰς ἀγαθὸν εὐσιῶν προβαλλόμεναι· τὸ δὲ τῶν ἀλλῶν φησι, μεμικται, ἀλλὰ λέγων τὸ ἡμέτερον. διὰ γὰρ τοῦ ἀοριστοῦ τοῦ ἀλλοῦ εἰσὶν τὰ περὶ ἡμῶν δηλοῦν· οὐχ ὅτι δὲ τῶν καλῶν συμμιγῆς ἐστὶ ἡ οὐσία ἡμῶν. Here, for τῶν καλῶν, it is necessary to read τῶν κακῶν. And in what follows immediately after, viz. διὰ τοῦτο εἶπε τὸ μεμικται, ἀλλὰ τι ἐλαττον ἀγαθὸν ἐστὶ, ὡς περ δὴ ὄραμεν ἐπὶ τοῦ φωτός· τὸ μὲν γὰρ ἐν τῶν ἡλίου φῶς αὐτὸ φῶς ἐστὶν καὶ καθαρὸν φῶς, τὸ δὲ ἐν τῶν ἀέρι τοῦ ἡλίου φῶς ἐλαττον ἀν' εἰκῆς φῶς, οὐχ ὅτι τῶν ἐναντιῶν ἐστὶ συμμιγῆς, ἀλλ' ὅτι οὐκ ἐστὶν, οἷον τὸ ἐν οὐρανῷ, οὐδὲ πολλῶν πλεον, οἷον τὸ ἐν αὐτῶν τῶν ἡλίου· τὸ δὲ ἐν τῇ σκίᾳ φῶς συμμιγῆς ἤδη ἀν' εἰκῆς καὶ τῶν ἐναντιῶν. Here, for ἀλλο τι ἐλαττον ἀγαθὸν ἐστὶ, it is obviously requisite to read ἀλλ' ὅτι ἐλαττον, x. τ. λ. 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 is 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. *επιδουσα γαρ [ψυχη] εαυτην τοις ολοις μετα του οικειου θεου, συνδιακοσμηι αυτρωτο παν κατα την ακεινου ιδιοτητα. εκαστος γαρ των αιτιων θεων του παντος κοσμου φριεται την επιμελειαν κατα την αυτου ιδιοτητα, και ου μονης της οικειας σφαιρας' ο μιν ηλιος ηλιακος, ο δε Δρης αρεικος, και ομοιος οι αλλοι.* Here, for *των αιτιων θεων*, I read *των αστρων θεων*, 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, *πτερορρουσα μιν ουν και αρχομενη της αποβολης πολλakis αναλαμβάνει αυτην καινι, και ανατρεχει επι τας οικιας.* Here, for *επι τας οικιας*, I read *επι τας οικειας αιτιας*. And then what *Hermes* 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. *ιστεον, οτι, ον μεταδιδωσιν η ψυχη τω σωματι, τουτων τα εναντια αυτη μεταλαμβάνει.* Here, for *αυτη*, we must evidently read *αυτη*, as is evident from what immediately follows: *ζωης γαρ αυτη μεταδιδουσα, αζωιας απ' αυτου αναπισταται, και γνωσεως αυτη μεταδιδουσα, δια των αισθησεων, αγνωσεως αυτη μεστούται.* The same thing is also asserted by Proclus in *Tim.* p. 330. viz. *και αυτης ψυχης η πνευσις, εναντιωτα μιν, εν τω σωματι φως, αυτη δε εν τω σκετω γρηγορεια, και τρωτη μιν δουσα ζωην, αυτην δε απολεσασα, και τον αυτης νεον. το μιν γαρ θνητον, και μεταλλαχσασα, το δε νεον, θανατου. και το ολον γιγνεται δαυμα ως φησιν εν Νομοις, εκ θνητου και αθανατου, και νεου και ανοητου συντεθεν. ουτος γαρ ο φυσικος θεσμος, θανατος μιν εστι της αθανατου ζωης, ζωοποιια δε του θνητου σωματος.*

Again in p. 131. l. 28. *Hermes* explaining the following

words of Plato, *Αθανατον δε, ουκ εξ ενος λογου λελογισμενου, οβ-  
 serves: αθανατον δε, φησι, λεγομεν ζων οι ανθρωποι, ουδενι εθελ  
 χραμενοι λογισμω. λεγοι δ' αν ως προς τους ιδιωτας' την αρχην γαρ  
 ουδε επαίουςι των τοιούτων οι πολλοι' αλλα προς τινας των φιλοσοφων,  
 κ. τ. λ.* Here, for *λεγοι δ' αν ως προς τους ιδιωτας*, it is requisite  
 to read *λεγοι δ' αν ου μονον ως προς, κ. τ. λ.* And in the same  
 page, l. 12. from the bottom, in the words *βουλεται γαρ ευτροχα  
 οντα τα οχηματα αυτων, και τα εξηρημενα σωματα αυτα δι' επιτη-  
 δειοτητα προσεληλυθεναι τω σωματι, και επιδεδωκεναι (lege επιδεδωκε-  
 ναι) εαυτην ωσπερ την στεραν εις συμπληρωσιν του ζωου*, it is neces-  
 sary after the words *επιδεδωκεναι εαυτην* to add *την ψυχην*, an  
 omission which I wonder the learned editor did not notice. P.  
 132. l. 17. from the bottom. Hermeas in commenting on the  
 words of Plato, *το δε θειον, καλον, σοφον, αγαθον*, observes, *ταυτα  
 τα θεια θεωρειται δια παντων των οντων πεφυκοτα.* But here, for  
*τα θεια*, it appears to me to be requisite to read *τα τρια*. In the  
 same page, l. 3. from the bottom, *επειδη ουν ευθυς απο ταγαθου  
 προεισιν εκεινο το φως [i. e. φως αληθειας], μνει επι υπαρ ιδεαν. και  
 απλοτητα.* In this passage, for *και απλοτητα*, it is necessary to  
 read *κατ' απλοτητα*. 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 Sophista.  
 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  
 Hermeas, "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, *Ζητητεον δε εν τουτοις, τις ο Ζευς, και τινες οι δωδεκα θεοι.  
 τινες μιν ουν τας ιβ σφαιρας του κοσμου ηκουσαν, την απλαην, τας  
 επτα κλανωμενας, τας δ. κ. τ. λ.* Here, after *τας δ*, it is necessary  
 to add *των στοιχειων*. For then Hermeas will speak conforma-  
 bly 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 ουν εισι τισιν εν  
 τοις αριθμοις απομιμουμηναι τας ιδιοτητας εν τοις θεοις' διο αυτοις και  
 ανατιθενται, οιον εν τη εβδομη το αχραντον, ουτε γεννα, ουτε γενναται  
 ο εβδομος, διο τη Αθηνα ανειται' εν δε τω δωδεκατω το τελειον, διο τοις  
 αλυτοις θεοις ανιρωται. ακολουτοι' δε εισιν οι δυο ουτοι οι νυν λεγομε-*

<sup>1</sup> These *ακολουτοι θεοι* are the same with the *asonic* gods of the Chal-  
 deans, concerning whom see my Collection of Chaldean Oracles in No.

νοι δωδεκα, κοινῶς υπερκοσμιοι οντες, οι και παντα του κοσμου. Here in the first place, for ουτε γεννα, I read ουτε γαρ γεννα. In the next place, for τοις αλυτοις θεοις, it is evidently necessary from what almost immediately follows, to read τοις απολυτοις θεοις. And in the third place, in the words απολυτοι δε εισιν οι δυο ουτοι οι νυν λεγομενοι δωδεκα, for οι δυο, it is necessary to read οι θεοι.

T.

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CASPARI JACOBI CHRISTIANI REUVENS  
DISPUTATIO

DE SIMULACRIS QUIBUSDAM TYMPANORUM PARTHENONIS AD TAYLOREM COMBIUM MUSEI BRITANNICI ANTIQUITATIBUS PRÆFECTUM.

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

QUOD vero idem exempla VISCONTIANA templorum ad Orientem conversorum repellere tenet, 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.<sup>1</sup> Deinde Theseum, utraque parte pervium comparat: mox templum Victoriæ ἀπέρου, ad latus dextrum Propylæorum, profecto a meridie aut ab Occidente patuisse adlegat; et sacellum ad Ilissum fluvium, templum potius duplex videri, utrumque apertum, contendit: de quibus videamus.

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

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XXXII. of this Journal. See also the 6th book of Proclus On the Theology of Plato.

<sup>1</sup> In *Atheniensibus*, sive *Topography of Athens*, p. 129.; et in WALPOLE'S *Travels in the East*, p. 411. extr.

<sup>2</sup> PAUS. v. 13. §. 1.

<sup>3</sup> HERODOT. l. iv. c. 35. extr. τέμενος hoc fuisse, adparet ex cap. 34.