EMENDATIONS OF THE TEXT OF PLATO.

In the Timaeus: Ἡν δὲ τροφὴν μὲν ἡμετεραν, εἰλομενὴν δὲ τερι τὸ δίκε παντὸς πολυν τοιμαζον, φυλακα καὶ δημιουργὸν νυκτὸς τε καὶ ἡμερᾶς εἰρχανσατο, πρωτὴν καὶ προσβατην σωματων οσά τις σωφρονον γεγονε. Here for σωματων, the text of Proclus¹ has rightly θεων; and this was also the reading of the Medicean Ms., as is evident from Ficinus’s version of this passage, which is as follows: “Terram autem altricem nostram, circa polum per universum extensum alligatam diei noctisque effectricem et custodem esse voluit, necnon primam antiquissimamque Deorum omnium qui intra colulum sunt geniti.”

Θητα τι γενομένα, τρια γενητα. Here for γενητα, it is requisite to read αγενητα, as is evident both from Proclus² and the version of Ficinus, which is, “Tria adhuc genera mortalia nobis generanda restant.”

In Epist. 11. ἀλλα ποιον τι μην τουτ’ οτιν, εν τι και Διονυσιον και Δωρίδος, το ερωτησα, το παντενα τινι εστιν κακων; Here the sense evidently requires that we should read καλων for κακων; and this emendation is supported by the authority of Proclus in Plat. Theol.,³ though this has been overlooked by all the editors of Plato: the version of Ficinus has, therefore, erroneously malorum for pulchorum.

The following passages are ascribed to Plato, the former by Apuleius, and the latter by Ficinus; but the Greek original of them does not appear to be at present extant. In the treatise therefore De Deo Socratis, Apuleius, speaking of the difficulty attending the intellectual perception of the first cause, says: “Cur ergo nunc dicere exordiar? cum Plato celestis facundiae praeditus, æquiparabils Diis immortalibus dissereens, frequentissime prædictet, hunc solum majestatis incredibili quodam nimietate et ineffabili, non posse penuria sermonis humani quavis oratione vel modice comprehendi, vix a sapientibus viris, cum se vigore animi quantum ficit a corpore semoverunt intellectum hujus Dei: id quoque interdum velut in altissimis tenebris, ra-

¹ See Proclus in Tim. p. 280.
² In Tim. p. 306.
³ See Lib. ii. p. 104. For he there says, το γενομένα τι μην τοιτεραν ανιση τοιτεραν αι τον προσβατην αεξων αυτερεσιαν. According to Plato, indeed, the cause of every thing beautiful and good is to be referred to the first principle of things; but nothing really evil originates from thence.
Emendations of the Text of Plato.

pidissimo coruscamine lumen candidum intermicare." The latter part of this sentence, which is in italics, is not to be found in any of the writings of Plato that now remain.

In the next place, Ficinus in Tom. II. of his works, Edit. Basil. p. 1168, observes respecting the first cause of all: "Et in Epistola ad Syracusanos inquit Plato, Mundis quinqueiam architectum verbis expressi vulgo non posse, testis est 'im multis archegetis patrem'." What Plato here says, is not to be found in any of his existing epistles, nor is an epistle of his to the Syracusans extant. Thirteen epistles, indeed, are published as written by Plato; but of these, the 13th is justly marked as spurious in all the early editions of Plato; and the first and the fifth were written by Dion, though in the Bipont, and also in Beck's edition; the fifth has the name of Plato prefixed to it. That it was not however written by Plato, is evident from the following extract:—"oti Platoni oue ev tē patrēi γυγον, καὶ τόν δημον κατελαβεν την προεξωγορυ καὶ εικονιαν υπο των ημαρσθεν, τωλα καὶ ανωμαλη τη σκηνου ξυμβουλη πραττειν επει παντων αν ηδιτα καταπε πατοι συνεβουλευν αυτοι, ει μη ματην μεν κωνιδουστιν ουτω, πλουν δε ουδεν τοιχειν. ταυτω δε ομαι δρασιν αν καὶ την εμην ξυμβουλην. ει γαρ δεικαμεν αναπτως εχειν, τωλα αν ξαιρειν μην ειπων, εκτος αν γιγνοτα της περι εμε καὶ τα εμα ξυμβουλης.

All the early editions therefore of Plato, rightly ascribe this epistle to Dion; and it is strange that Fabricius should not have perceived this, and that he should conceive the 13th epistle not to be spurious, because Diogenes Laërtius enumerates thirteen epistles of Plato.

Plato in his seventh epistle, which is to Dionysius, says to him, in answer to his inquiry about the nature of the first cause of all things: φρασια τοιν δι' αινιγμαν, ιτα καὶ τη δελτος, η ποντου, η γης ειν παντων ρητη. Here, for παντων, I conceive it necessary to read ποντου. And then the meaning of Plato will be, "that he speaks to Dionysius through enigmas, lest his letter to him should suffer any casualty either by land or by sea."

My reason for adopting this alteration is principally owing to the following reading of this passage in Procl. in Plat. Theol. p. 103. φρασια τοιν δι' αινιγμαν, ιτα καὶ τη δελτος, η ποντου, η γης ρητου μαθη: in which extract, for μαθη, which I have no doubt is to be ascribed to the carelessness of the transcribers, it is requisite to read μαθη.

I only add that there is great reason to believe that this epistle to the Syracusans cited by Ficinus, not only existed in his time, but also that it was a genuine production of Plato.
in the Timæus, Plato says, "that it is difficult to discover the maker and father of the universe, and impossible to reveal him by language to all men;" but of the supreme principle of things, who, according to Plato, is superior to the maker of the world, and is denominated by him the one and the good, he says, in the conclusion of his first hypothesis in the Parmenides, "that it can neither be named, nor spoken of, nor conceived by opinion, nor be known, nor perceived by any being." At the conclusion also of his 6th epistle, there is this very remarkable passage: καὶ τὸν τῶν παντῶν θεὸν γέγονα τὸν τῶν οὐτών καὶ τῶν μαλακτῶν τοῦ τε γέγονας καὶ αὐτοῦ πατέρα κυρίον ετοίμωντας: οὐν οὐκ ἐπιστεύετον παντίς σαφώς εἰς δύναμιν αὐθαυστον συμβολον. Here he not only speaks of the God who is the leader of every thing present and future, but likewise of the lord and father of this leader and cause; the former of which deities is, according to him, the Demiurgus, and the latter the ineffable principle of things.

T. TAYLOR.

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E. H. BARKERI

D I S S E R T A T I O D E V A R I I S B A S S I S, q u o - r u m m e n t i o i n v e t e r i b u s S c r i p t o r i b u s e t M o n u m e n t i s f a c t a e s t.

P A R S I.

L U C I U S A u f i d i u s B a s s u s, L u c i i f i l i u s. D e c r e t u m T e n i u m apud P. P. Dobreum in Epist. ad Rose, (Classical Jour- nal, 59, 141.) pertinet ad Romanum magistratum, cujus no- men alibi, ni fallor, non occurrit: 'Επελ Λευκίων Αὐφίδων, Λευκίων υἱὸς, Βάστος, διὰ παντὸς οὕνους διὰ δικαστεί καὶ κατὰ κοινὸν τὴν πόλιν καὶ κατ' ἐκαστὰ τῶν πολιτῶν, πατροκαθάδοτον παρειλθῷς τὴν πρὸς τὸν δήμον ἡμῶν οὕνων, κ.τ.λ. Dr. Ramsdenus ap. P. P. Dobreum l. c. p. 145, hæc notavit:—"A u f i d i u s B a s s u s in M. A. Seneca Suasor. 6. is probably father of A u f i d i u s B a s s u s in L. A. Seneca Epist. 30. The father seems to be mentioned as an Author by Pliny Epist. 3, 5. The 6th Satire of Persius 'against Covetousness' is addressed to Bassus. What evidence is there of this being Cæsius Bassus, as said in the Notes?