

EMENDATIONS OF THE TEXT OF PLATO.

IN the *Timæus*: *Γην δε τροφον μιν ημετεραν, ειλουμενην δε περι το δια παντος πολον τεταμενον, φυλακα και δημιουργον νυκτος τε και ημερας εμηχανησατο, πρωτην και προσβυτατην σωματαων οσα εντος ουρανου γεγενε.* Here for *σωματαων*, 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 cælum sunt geniti."

Θητα ετι γην λοικα 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 mortali-um nobis generanda restant."

In *Æpist.* 11. *αλλα ποιον τι μιν τουτ' εστιν, ω και Διονυσιου και Δωριδος, το ερωτημα, ο παντων αιτιον εστι 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 *pulchrorum*.

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 celesti facundia præditus, æquiparabilis Diis immortalibus disserens, frequentissime prædicet, hunc solum majestatis incredibili quadam nimietate et ineffabili, non posse penuria sermonis humani quavis oratione vel modice comprehendendi, vix a sapientibus viris, cum se vigore animi quantum licuit 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.* 11. p. 104. For he there says, *το γαρ ποιον τι μιν ακατων αιτιον εστι καλων ως την πρωτιστην αρχην αναφερομενον.* 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.

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. 1188, observes respecting the first cause of all : " Et in Epistola ad Syracusanos inquit Plato, *Mundi quintiam architectum verbis exprimi vulgo non posse, testis est is meus, multo minus architecti 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 :—*οτι Πλατων ουτε εν τη πατριδι γεγωνα, και τον δημον καταλαβεν ηδη πρεσβυτερον και ειδικμενον υπο των εμπροσθεν, πολλη και ανομοια τη εκεινου συμβουλη πραττειν' επει παντων αν ηδιστα καθαπερ πατρι συνεβουλευεν αυτω, ει μη ματην μεν κινδυνουσει αετο, πλεον δε ουδεν ποιησειν. ταυτον δε οιμαι δρασαι αν και την εμην συμβουλην. ει γαρ δοξαμεν ανιατως εχειν, πολλα αν χαιρειν ημιν ειπων, εκτος αν γηγνοιτο της περι εμε και τα εμα συμβουλης.*

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 : *φρασω τοιουν δι' αινιγμαων, ινα καν τι η δελτος η ποντου η γης εν πτυχαις παθη.* Here, for *πτυχαις*, I conceive it necessary to read *τυχαις*. And then the meaning of Plato will be, " that he speaks to Dionysius through enigmas, lest his letter to him should suffer any casuality 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. *φρασω τοιουν δι' αινιγμαων, ινα καν τι η δελτος, η ποντου, η γης τυχης 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 *παθη*.

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. For

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: και τον των παντων θεον ηγεμονα των τε οντων και των μελλοντων του τε ηγεμονος και αιτιου πατερα κυριον επομνητας· ον αν οντως φιλοσοφωμεν, εισομεθα παντες σαφως εις δυναμιν ανθρωπων ευδαιμωνων. 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.

E. H. BARKERI

DISSERTATIO DE VARIIS BASSIS, quorum mentio in veteribus Scriptoribus et Monumentis facta est.

PARS I.

LUCIUS Aufidius Bassus, Lucii filius. *Decretum Tenium* apud P. P. Dobræum in *Epist. ad Rose*, (*Classical Journal*, 59, 141.) pertinet ad Romanum magistratum, cujus nomen alibi, ni fallor, non occurrit: 'Επει Δεύκιος Αύφιδιος, Λευκλου υιός, Βάσσοσ, δια παντός εύνουσ ών διατελει και κατα κοινόν τῆ πλει και κατ' ιδίαν εκάστω τών πολιτών, πατροκαράδοτον παρειληφός τήν προς τόν δήμον ήμών εύνοιαν, κ.τ.λ. Dr. Ramsdenus ap. P. P. Dobræum *l. c.* p. 145. hæc notavit:—"Aufidius Bassus in M. A. Seneca *Suasor.* 6. is probably father of *Aufidius Bassus* 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?