

Important Discovery of the Original of many of the Sentences of Sextus Pythagoricus, which have been hitherto supposed to be alone extant in the fraudulent Version of the Presbyter Ruffinus.

ANY thing written by Porphyry must always be deemed invaluable by every lover of antiquity, and particularly by the student of the philosophy of Plato and Aristotle, as he was no less distinguished for his uncommon proficiency in that philosophy, than for the profundity of his erudition. Hence it is justly said of him by Eunapius,¹ “that, being let down to men, like a Mercurial chain, he unfolded, through his various erudition, every thing into perspicuity and purity;” and by Simplicius, “that he was the most learned of the philosophers.”

Great praise, therefore, is due to the editor for the publication of the Epistle of Porphyry to Marcella;² but, as he has taken no notice of the sources whence most of the beautiful moral sentences with which this epistle abounds, are derived, it becomes necessary to unfold them to the reader, particularly as by this mean, several of the sentences of Sextus Pythagoricus, which have been only published in the fraudulent Latin version of the Presbyter Ruffinus, may be obtained in the original Greek.

Previous, however, to this development, I shall present the reader with the emendation of the following defective sentence in p. 19: *Το δε πεπαιδευσθαι ουκ εν πολυμαθειας αναληψει * * * * παλαξει δε των ψυχικων παθων εθεωρειτο.* The editor not being an adept in the philosophy of Pythagoras and Plato, conceived that *παλαξει* was a genuine word; for he remarks, “Nota vocabulum *παλαξις*,” whereas it is only a part of a word, i. e. it is a part of *απαλλαξει*. Hence, if after *αναληψει*, the words *εν απαλλαξει* are inserted, the sentence will be perfect, both in its construction and meaning, and will be in English, “Erudition does not consist in the resumption of polymathy, but is to be surveyed in a liberation from the psychical passions.” The editor, not perceiving the necessity of this emendation, has, by the following version, totally mistaken the meaning of the sentence: “Bonam

¹ Ο δε Πορφυριος ωσπερ Ερμαϊκη τις σειρα και προς ανθρωπους επιειουσα, δια ποικιλης παιδειας παντα εις το ευγνωστον και καθαρον εξηγγελεν.

² This epistle was published by Angelus Maius, Mediolani 1816, 8vo.

autem institutionem nunquam æstiniem, quæ cum eruditionis copia, animalium quoque passionum contaminatione sordescat.”

The first sentence, of which I have discovered the source, is from Sextus, and is the following, in p. 23: *Θεος μὲν γὰρ δειταὶ οὐδενός· σοφὸς δὲ μόνου θεοῦ*: i. e. “For God is not in want of any thing; but the wise man is alone in want of God.” This, in the version of Ruffinus, is: “Deus quidem nullius eget, fidelis autem Dei solius.” (Vid. Opusc. Mytholog. 8vo. 1688, p. 646.)

2. *Πασης πράξεως καὶ παντός ἔργου καὶ λόγου θεὸς ἐποπτῆς παρῆστω καὶ ἐφορὸς* (p. 24.): i. e. “Of every action, and of every deed and word, God is present as the scrutator and inspector.” This is evidently derived from the following sentence of Demophilus, (Opusc. Mythol. p. 621.): *Ἐὰν αἰεὶ μνημονεύῃς, ὅτι οὐποῦ ἀν’ ἧ ἡ ψυχὴ σου, καὶ τὸ σῶμα ἔργον ἀποτελεῖ, θεὸς ἐφῆσθηκεν ἐφορὸς, ἐν πάσαις σου ταῖς εὐχαῖς καὶ πράξεσιν, αἰδεσθήσῃ μὲν τοῦ θεοῦ τὸ ἀληστὸν, εἴσεις δὲ τὸν θεὸν συνοικόν.* i. e. “If you always remember, that, wherever your soul, or your body, performs any deed, God is present as an inspector, in all your prayers and actions, you will reverence the nature of an Inspector from whom nothing can be concealed, and will have God for a cohabitant.” What immediately follows in this paragraph, is from Sextus, viz. *καὶ πάντων ὧν πράττομεν ἀγαθῶν τὸν θεὸν αἰτίον ἡγάμεθα*: i. e. “Of all the good that we do, we should consider God as the cause.” And Sextus says, p. 648: “Deus in bonis actibus hominibus dux est.” Porphyry adds: *Τῶν δὲ κακῶν αἰτίοι ἡμεῖς ἐσμεν οἱ ἐλομένοι· θεὸς δὲ ἀναίτιος.* And the latter part is evidently from Sextus, who says, p. 648, “Mali nullius autor est Deus.” Porphyry further adds, *Ὅθεν καὶ εὐχταῖον τὰ ἀξία θεοῦ· καὶ αἰτωμέθα ἂ μὴ λαβοίμεν ἀν’ ἑτέρου· καὶ ὧν ἡγεμόνες οἱ μετ’ ἀρετῆς πόνοι, ταῦτα εὐχομέθα γενεσθαι μετὰ τοὺς πόνους*: i. e. “Hence we should ask of God things which are worthy of him, and which we cannot receive from any other. The goods also, of which labors are the leaders, in conjunction with virtue, we should pray that we may obtain after the labors [are accomplished].” All this is from Sextus. For, in p. 648, he says: “Hæc posce a Deo, quæ dignum est præstare Deum. Ea pete a Deo, quæ accipere ab homine non potes. In quibus præcedere debet labor, hæc tibi opta evenire post laborem.” Only in this last sentence, Ruffinus has omitted to add after *labor*, the words *cum virtute*. What Porphyry says, almost immediately after this, is precisely the first of the sentences of Demophilus, (Opusc. Mythol. p. 626,) viz. *Ἄ δε κτήσαμενος οὐ καθέξεις, μὴ αἰτοῦ παρα θεοῦ· δῶρον γὰρ θεοῦ παν ἀναφαίρετον· ὥστε οὐ δώσει δ’ μὴ καθέξεις*: i. e. “Do

not ask of God that which, when you have obtained, you cannot preserve. For every gift of God is incapable of being taken away; so that he will not give that which you cannot retain." The sentence immediately following this, is ascribed to Pythagoras, and is to be found in the sentences of Stobæus, (edit. 1609, p. 65,) viz. *Ὡν δε του σωματος απαλλαγεισα ου δεηθηση, εκεινων καταφρονει και ων αν απαλλαγεισα δεη, εις ταυτα συ ασκουμενη τον θεον παρεκαλει γενεσθαι συλληπτορα.* In Stobæus, however, there is some difference, so as to render the sentence more complete. For immediately after *καταφρονει* there is *παντων*; for *δεηθηση* there is *δεηση*; for *δεη*, *δεηση*; for *τον θεον*, *τους θεους*; for *συ ασκουμενη*, *σοι ασκουμενω*; and instead of *γενεσθαι συλληπτορα*, *γενεσθαι σοι συλληπτορα.* This, therefore, translated, will be: "Despise all those things which, when liberated from the body, you will not want; and, exercising yourself in those things, of which, when liberated from the body, you will be in want, invoke the Gods to become your helpers." In p. 27 and 28, Porphyry says, *αιρετωτερου σοι οντος [χρηματα] εικη βαλειν η λογον και το ηττασθαι τ' αληθη λεγοντα, η νικην απατωντα, i. e.* "It should be more eligible to you, carelessly to throw away riches than reason; and to be vanquished when speaking the truth, than to vanquish by deception." And the latter part of this sentence is to be found in Sextus: for in p. 649 he says: "*Melius est vinci vera dicentem, quam vincere mentientem.*" Almost immediately after Porphyry adds, *Αδυνατον τον αυτον φιλοθεον τε ειναι και φιληδονον και φιλοσωματον· ο γαρ φιληδονος και φιλοσωματος, παντως και φιλοχρηματος· ο δε φιλοχρηματος, εξ αναγκης αδικος· ο δε αδικος, και εις θεον και εις πατερας ανοσιος, και εις τους αλλους παρανομος· ωστε καν εκατομβας θυη, και μυριοις αναθημασι νεως αγαλλη, ατεβης εστι και αθεος και τη προαιρεσει ιεροσυλος· διο και παντα φιλοσωματου ως αθεον και μιaron εκτρεπεσθαι χρη.* This sentence is the last of the sentences of Demophilus (Opusc. Mythol. p. 625); but in Porphyry, it is in one part defective, and in another is fuller than in Demophilus. For in the first colon, *φιλοχρηματος* is wanting. In the second colon, after *ο γαρ φιληδονος και φιλοσωματος*, the words *ο δε φιλοσωματος* are wanting. And in Demophilus, instead of *ο δε αδικος, και εις θεον και εις πατερας ανοσιος, και εις τους αλλους παρανομος*, there is nothing more than, *ο δε αδικος, εις μεν θεον ανοσιος, εις δε ανθρωπους παρανομος.* In Demophilus, also, after *ωστε καν εκατομβας θυη*, the words *και μυριοις αναθημασι τους νεως αγαλλη*, are wanting. And in Porphyry, after *νεως αγαλλη*, the words *πολυ μαλλον ανοσιωτερος εστι, και*, are wanting. This sentence therefore, thus amended, will be in English, "It is impossible for the same person to be a lover of God, a lover of

pleasure, a lover of body, and a lover of riches. For a lover of pleasure is also a lover of body; but a lover of body is entirely a lover of riches; and a lover of riches is necessarily unjust. But he who is unjust, is impious towards God and his parents, and lawless towards others. So that, though he should sacrifice hecatombs, and adorn temples with ten thousand gifts, he will be much more unholy, impious, atheistical, and sacrilegious in his deliberate choice. Hence it is necessary to avoid every lover of body, as one who is without God, and is defiled."

3. The following passages in the epistle of Porphyry, are from Sextus: *Ο δε αξιος ανθρωπος θεου, θεος αν ειη*, (p. 30.) i. e. "The man who is worthy of God will be himself a god." And Sextus says, "*Dignus Deo homo, deus est et in hominibus*," (p. 654.) Porphyry says, *Και τιμησεις μεν αριστα τον θεον, οταν τω θεω την σαυτης διανοιαν ομοιωσεις*, (p. 30.) i. e. "And you will honor God in the best manner, when you assimilate your reasoning power to God." Thus also Sextus, "*Optime honorat Deum ille, qui mentem suam, quantum fieri potest, similem Deo facit*," (p. 655.) Again, Porphyry says, *Θεος δε ανθρωπον βεβαιου πρασσοντα καλα κακων δε πραξεων κακος δαιμων ηγεμων*, (p. 31.) i. e. "God corroborates man when he performs beautiful deeds; but an evil dæmon is the leader of bad actions." And Sextus says, "*Deus bonos actus hominum confirmat. Malorum actuum, malus dæmon dux est*," (p. 653.) Porphyry adds, *Ψυχη δε σοφου αρμοζεται προς θεον, αι θεον ορα, συνεστιν αι θεω*, (p. 31.) i. e. "The soul of the wise man is adapted to God; it always beholds God, and is always present with God." Thus, too, Sextus, "*Sapientis anima audit Deum, sapientis anima aptatur a Deo, sapientis anima semper est cum Deo*," (p. 655.) There is, however, some difference between the original and the Latin version, which is most probably owing to the fraud of Ruffinus. And in the last place, Porphyry says, *Αλλα κρηπις ευσεβειας σοι νομιζεσθω η φιλανθρωπια*, (p. 58,) i. e. "Philanthropy should be considered by you as the foundation of piety." And Sextus says, "*Fundamentum et initium est cultus Dei, amare Dei homines*," (p. 654.) Ruffinus, however, in this version, fraudulently translates *φιλανθρωπια*, *amare Dei homines*, in order that this sentence, as well as the others, might appear to be written by Sixtus the bishop.

4. The learned reader will find the following passages in the epistle of Porphyry, to be sentences of Demophilus, viz. *Λογον γαρ θεου τοις υπο δοξης διεσθαρμενοις λεγειν, κ. τ. λ. usque ad, ισον φερει*, (p. 29.) *Ουχ η γλωττα του σοφου τιμιον παρα θεω, κ. τ. λ. usque ad, μονος ειδως ευξασθαι*, (p. 32.) *Ου χολωθεντες ουν οι θεοι*

βλαπτουσι, κ. τ. λ. usque ad, θεσφ δε ουδεν αβουλητον, (p. 35.) Ουτε δακρυα και ικετειαι θεον επιστρεφουσι, ουτε θυηπολια θεον τιμωσιν, ουτε αναθηματων πληθος κοσμουσι θεον, κ. τ. λ. usque ad, ιεροσυλοις χορηγια, (p. 36.) In which passage, however, there is a remarkable difference, as the learned reader will find, between the text of Porphyry, and that of Demophilus. Εαν ουν αι μνημονευης, οτι οπου αν η ψυχη σου περιπατη, και το σωμα ενεργον (lege εργον) αποτελη, κ. τ. λ. usque ad τον θεον συνοικον, (p. 37.) Ο συνετος ανηρ και θεοφιλης, κ. τ. λ. usque ad σπουδαζεται πονησας, (p. 54.) Γυμνος δε αποσταλεις [σοφος] κ. τ. λ. usque ad επηκοος ο θεος, (p. 54.) Χαλεπωτερον δουλευειν παθισιν η τυραννοις. And οσα γαρ παθη ψυχης, τοσοουτοι και ωμοι δεσποται, (p. 57.) And lastly, πολλω γαρ κρειττον τθναι η δι' ακρασιαν την ψυχην αμαυρωσαι, (p. 58.) In all these passages, the learned reader will find, by comparing them with Porphyry that they occasionally differ from the text of Demophilus, yet not so as to alter the sense.

I only add, that the learned reader will also find many of the sentences of Demophilus among those of Sextus; and that this is not at all wonderful, as it was usual with the Pythagoreans, from their exalted notions of friendship, to consider the work of one of them as the production of all.

T. TAYLOR.

NOTICE OF

Researches in Greece, by WILLIAM MARTIN-LEAKE.
London, Booth, 4to. pp. 472.

THIS Volume, we learn by the preface, is to be considered as the first part of future observations, which the author intends to publish in one or two additional Parts. The next Part is to exhibit a comparative view of the ancient and modern Geography of Greece, illustrated by a delineation of the country. The publication before us comprises a Grammar of the modern Greek Language, and of the Albanian and Tzakonic dialects, besides what the author calls Pentagloss Exercises in the Wallachian and Bulgarian dialects; the phrases of those two idioms being associated with corresponding terms in Albanian,