

## 332 *Extracts from some of the Lost Works of*

LOO-CHOOAN.	CHINESE.	LOO-CHOOAN.	CHINESE.
Oo	Wüth	Ye	Yth
Ya	Ya	Ying	Yin
Yä	Yä	Ing	Ying
Yae	Yae	Yò	Yo
Yaou	Yaou	Eu	Yu
Yay	Yay	Yuë	Yuë
Ye	Yë	Yueng	Yuen
Yeng	Yen	Yü	Yüth
Yew	Yew	Yueng or Eng	Yuen

From a comparison of the sounds expressed in the corresponding columns, we may deduce the following observations:—

That among the people of Loo-choo, there is a disposition to substitute sibilants in the place of aspirates: *she* for *he*, &c.

They confound the sounds of *d* and *l* together, like the natives of the South-Sea Islands.

There exists among them a predominance of nasal sounds, Cheng for Chen; the same difference takes place in the Hawe-riian and New-Zealand dialects of the Polynesian language.

They often exchange a consonantal combination for one of smoother articulation: *se* for *che*.

## *Extracts from some of the Lost Works of Aristotle, Xenocrates, and Theophrastus.*

THE following fragments of some of the lost writings of Aristotle, Xenocrates, and Theophrastus, are, I believe, not generally known; and they are only to be found in the under-mentioned authors.

Βουλει το μετα τουτο την πανσόφον υπαγορευσα Σειρηνα, τον του λογιου τυπον Ερμου \* \* (Supple και τω) Απολλωνι και ταις Μουσαις φιλον; εκεινος αξιοι τους επερωτωντας, και όλως επιχειρουντας ει θεοι εισιν, ουχ ώς ανθρωπους αποκρισεως τυγχανειν, αλλ' ώς θηρια κολασεωσ.

The Emperor Julian says this of Aristotle in Orat. vii. p. 440. 4to. i. e. "Are you willing, after this, that I should adduce as a testimony the all-wise Syren, a type of the eloquent Hermes, and dear to Apollo and the Muses? For he thinks it fit that those who inquire, or in short argue as if they were dubious, whether or not there are gods, do not deserve to be answered as men, but to be punished as brutes."

Εγνωσ αν προ παντων ότι τα προς τους θεους ευσεβεις ειναι, και

μεμνησθαι παντα τα μυστηρια, και τετελεισθαι τας ἀγιωτατας τελετας, και δια παντων των μαθηματων ηχθαι, τοις εισω του περιπατου βαδιζουσι προηγορευτο. Julian. Orat. vii. p. 440.

I. e. "To those who entered into the school of Aristotle, this was proclaimed prior to every thing else, that they should be pious to the gods, should have been instructed in all the mysteries, and initiated in *the most holy teletæ*,<sup>1</sup> and have a perfect knowledge of all the mathematical disciplines."

Φησι γαρ και αυτος Αριστοτελης ειναι Πυθιον οικιο παρ' εαυτω, οθεν αυτω και η οδμη προς φιλοσοφιαν εγενετο. Julian. Orat. vii. p. 442.

I. e. "For Aristotle says that he had a Pythian oracle in his house, and that from this his impulse to philosophy was derived."

That Aristotle accords with Plato, in the dogma that the principle of all things is super-essential, is evident, as Simplicius well observes, from the end of his treatise On Prayer, in which he clearly says, "that God is either intellect, or *something above intellect*."<sup>2</sup> παρα τοις εσχατοις του βιβλιου περι προσευχης διαρρηδη λεγων, οτι ο θεος νους εστιν, η τι και υπερ νουν. Simplic. in Aristot. de Cælo. p. 118. 6.

Αει γαρ ελλαμπειν ημιν το θειον ελεγεν ο Ξενοκρατης, αλλ' ουκ αι διαπεραινειν το μακαριον φως, δια την ύλην, και δια τας ταραχας τας εξ ανθρωπινων πραγματων εντυχουσας αι και ενοχλουσας ημιν. οσω γαρ καθαρωτερα ψυχη ευχομεθα τω θειω, τοσουτω επιτηδειοτεροι εσμεν προς το τυχειν παρ' αυτου, αν βουλομεθα αγαθων, και καλων και δικαιων. I. e. "Divinity always illuminates us," said Xenocrates, "but the blessed light is not always perfectly received, on account of matter, and the perturbations arising from human affairs, through which we suffer perpetual molestation. For by how much purer our soul is when we pray to God, by so much greater is our aptitude to receive from him the good, beautiful, and just things, which are the objects of our wish."

<sup>1</sup> Such as the Eleusinian Mysteries, for they are always so denominated by Proclus.

<sup>2</sup> For the principle of all things is celebrated by Plato, *the one, and the good*; by the former of these appellations denoting that all things proceed from him, and by the latter, that he is *the object of desire to all things*; for all things desire good. But Plato, in his Parmenides, shows that *the one*, and in the 6th book of his Republic, that *the good is super-essential*. But that which is above intellect is super-essential; therefore this must be asserted of God, who is beyond all things.

### 334 *Extracts from Lost Works of Aristotle, &c.*

The ancient author of those fragments of *Metaphysics* first published by Aldus, and ascribed by him and others to Theophrastus, observes concerning the simple energy of intellect as follows :  
 μέχρι μιν ουν τινος δυναμειθα δι' αιτιου θεωρειν τας αρχας, απο των αισθησεων λαμβανοντες. όταν δε επ' αυτα τα ακρα και πρωτα μεταβαινωμεν, ουκ επι δυναμειθα, ειτε δια το μη εχειν αιτιαν· ειτε δια την ημετεραν ασθενειαν, ωσπερ προς τα φωτεινοτατα βλεπειν· ταχα δ' εκεινο αληθεστερον, ως αυτω τω νω η θεωρια θιγοντι, και οιον άψαμενω· διο και ουκ εστιν απατη περι αυτα· χαλεπη δε και εις αυτο τουτο και η συνεσις και η πιστις· i. e. "To a certain extent, therefore, we are able to survey principle, through cause, deriving assistance for this purpose from the senses. But when we pass on to *summits*, and things that are first, we are no longer able to do this [i. e. to survey them through cause]; either because they have no cause, or on account of our imbecility to look as it were at the most luminous of things. Perhaps, however, the assertion is more true, that the contemplation of intellect is by *contact*, and as it were *adhesion*. Hence there is no deception in the survey of these objects by intellect. But such a perception as this, and the *faith* by which it is attended, are difficult."

This simple and self-visive energy of intellect, by which it speculates things themselves, and by intuition and contact becomes one with the object of its perception, is called by Plato in the *Phædo*, *θειος λογος*, *divine reason*; and by the best of the Platonists, *νοερα επιβολη*, *intellectual intuition*.

Conformably to what is said in the above extract from Theophrastus, Aristotle, in the last chapter of the 9th book of his *Metaphysics*, observes, concerning the objects of the intuitive perception of intellect, "*that in these, truth is obtained by contact and assertion:*" το μιν θιγειν και φαναι αληθεσ. And he afterwards adds: "*but not to pass into contact with them, is to be ignorant of them:*" το δ' αγνοειν μη θιγγανειν. Shortly after likewise he adds, "*With respect to such things as are beings and in energy, about these it is not possible to be deceived, but they are either intellectually apprehended or not:*" οσα δη εστιν υπερ ειναι τι και ενεργεια, περι ταυτα ουκ εστιν απατηθηναι, αλλ' η νοειν, η μη.

With respect to these *beings in energy*, which are the same as the *truly-existing beings* of Plato, τα οντως οντα, Aristotle says, in the 8th chapter of the 12th book of his *Metaphysics*, (Aldus's edition): "It is necessary that each of the revolutions of the celestial orbs should be moved by an essentially immove-

able and eternal essence; and that these essences should be as many in number as the revolving spheres.”<sup>1</sup> To these first essences also he alludes in the following beautiful passage, in the second book of the same work : ἀσπερ γὰρ καὶ τὰ τῶν νυκτεριδῶν ὀμματα πρὸς τὸ φεγγῶς ἔχει τὸ μεθ’ ἡμεραν, οὕτω καὶ τῆς ἡμετέρας ψυχῆς ὁ νοῦς πρὸς τὰ τῆ φύσει φανερωτάτα πάντων i. e. “As are the eyes of bats to the light of day, so is the intellect of our soul to such things as are naturally the most splendid of all.”

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## ADVERSARIA LITERARIA.

NO. I.

### *A Striking Coincidence between a Chinese Author and Hesiod.*

“The highest order of men [called *Shing*, PERFECT, or inspired] are virtuous or wise, independently of instruction; the middle class of men [*Hëen*, GOOD, or moral] are so after instruction; the lowest order [*Yu*, stupid, or WORTHLESS] are vicious in spite of instruction.”

Οὗτος μὲν ΠΑΝΑΡΙΣΤΟΣ, ὃς αὐτὸς πάντα νοησεῖ,  
 ΕΣΘΛΟΣ δ’ αὐ κακείνος, ὃς εὐ εἰποντι τιθῆται,  
 Ὅς δε κα μὴτ’ αὐτὸς νοεῖ, μὴτ’ ἀλλοῦ ἀκουῶν  
 Ἐν θυμῷ βαλλῆται, ἰδ’ αὐτ’ ΑΧΡΗΙΟΣ ἀνῆρ.

*Quarterly Review*, No. 81. p. 97.

According to the Platonic philosophy, in every order of beings there are *ὑπεροχή*, *συστοιχία*, *ὑφῆσις*, i. e. *transcendency*, *co-ordination*, and *diminution*. Thus in the human species, the highest class, from the proximity and alliance which it has to natures superior to man, possesses, with respect to the rest of mankind, *transcendency*. The second class possesses the characteristics of human nature in such a way as neither to transcend, nor fall below these characteristics. And the third class, from its proximity to the brutal species, composes what the

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<sup>1</sup> Ἀναγκὴ καὶ τούτων ἕκαστην τῶν φερῶν ὄψ’ ἀκινήτου τε κινεῖσθαι καθ’ αὐτό, καὶ αἰδίου οὐσίας. — φανερόν τοιούτων, ὅτι τοσαύτας οὐσίας ἀναγκαῖον εἶναι, τὴν τε φύσιν αἰδίου καὶ ἀκινήτους καθ’ αὐτάς, καὶ ἀνευ μεγέθους, διὰ τὴν εἰρημνην αἰτίαν προτερον.