### Extracts from some of the Lost Works of Loo-chooan

<table>
<thead>
<tr>
<th>Loo-chooan</th>
<th>Chinese</th>
<th>Loo-chooan</th>
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<tbody>
<tr>
<td>Oo</td>
<td>Wûh</td>
<td>Ye</td>
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<td>Ya</td>
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<td>Yêw</td>
<td>Yew</td>
<td>Yueng or Eng</td>
<td>Yuen</td>
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</tbody>
</table>

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 Hawerian and New-Zealand dialects of the Polynesian language.

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

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### 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.

*Boullæ* ὑπὸ τὰυτὸ τὸν πανίσθον ὑπαγορευτον Σειρίαν, τῶν τοῦ Ἱογοῦ τυπον Ἐρφού: "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."

Ἐγνως ἀν πρὸ παπτᾶν ὅτι τὰ πρὸς τοὺς θεοὺς εὐσεβεῖς εἶναι, καὶ
Aristotle, Xenocrates, and Theophrastus. 333

μεμνησθαι παντα τα μυστηρια, και τιτελεσθαι τας ἁγιωτατας τελε-
τας, και δια παντων των μαθηματων ἤχθαι, τοις εισω του περιπατου

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 teletae,1 and have a
perfect knowlege of all the mathematical disciplines."

Φησι γαρ και αυτος Αριστοτελης ειναι Πυθιαν οικοι παρ’ δαινω, οθεν
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." pαρα τοις σοχατοις του βιβλου περι προσωπικης διαρρηκην
λεγον, ὅτι ὁ θεος νους εστιν, η τι και υπερ νουν. Simplic. in Aristot.
de Celo. p. 118. 6.

Αει γαρ ελλαμεις ἢμιν το θειον ελεγεν ο Βεσπορατης, αλλ’ ουκ αει
dιαπαρανειν το μακαιρον φως, δια την ολην, και δια τας ταραχας τας
εις ανθρωπιουν προγαματων εντυχουσας αει και ενυχλουσας ἢμιν.
διερ γαρ καθαιρετα ψυχη ευχομαι τω θειω, τοσουτο επιθειμοται σω-
μεν προς το τυχειν παρ’ αυτω, αν βουλομαι αγαθων, και καλων και
dικαιων. I. e. "Divinity always illuminates us," said Xenocrates,
"but the blessed light is not always perfectly received, on ac-
count 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."

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1 Such as the Eleusinian Mysteries, for they are always so denomi-
nated by Proclus.

2 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; there-
fore 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: μεχρὶ μὲν οὖν τίνος δυναμένα δι’ αυτοῦ δεικνύει τας αρχὰς, απὸ τῶν αυτόθεν ἦλπισαντες. ὅταν δὲ ἐπ’ αὐτα τὰ ἀκρα καὶ πρῶτα μεταβαίνομεν, οὐκ ἐστὶ δυναμένα, εἰτε διὰ τὸ μὴ ἔχειν αὐτίν τινα εἰτε διὰ τὴν ἡμετέραν αὐθεντίαν, ὅσπερ πρὸς τα ψυχευτατα βλέπειν ταχα δὲ εἶναι ἀληθετερων, ὡς αὐτῷ τῷ νη ἡ ψυχὴ καὶ γεννηται, καὶ οἷον ἴψαμενον διὸ καὶ οὐκ ἐστὶν ἀπαθὴ περὶ αὐτοῦ· χαλεπὴ δὲ καὶ οἷος αὐτό τοῦτο καὶ ἡ συνείς καὶ ἡ 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-visor 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, θεῖος λόγος, divine reason; and by the best of the Platonists, νοημα εἰπελή, 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 μὲν δεικνύει καὶ φανει αλήθες. And he afterwards adds: “but not to pass into contact with them, is to be ignorant of them.” το δ’ απογειθεῖοι μὴ διηγεῖσθαι. 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.” ὅσα θ’ ἐστιν ὑπὲρ εἰναι τι καὶ ἐνεργεῖς, περὶ ταῦτα οὐκ ἐστὶν ἀπαθηθεῖαι, αλλ’ ἐνοποίηται, η μὴ.

With respect to these beings in energy, which are the same as the truly-existing beings of Plato, τα όντως όντα, 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." To these first essences also he alludes in the following beautiful passage, in the second book of the same work: ὀὕτως γὰρ καὶ τὰ τῶν νυκτερίδων ὄμματα πρὸς τὸ φεγγός ἐχει τὸ μεθ᾽ ἡμέρας, οὕτω καὶ τῆς ἡμερας ψυχῆς διὸ νοὺς πρὸς τὰ τῷ φυτεῖ φανερώτατα παντών 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.

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 [Hēen, good, or moral] are so after instruction; the lowest order [Yu, stupid, or worthless] are vicious in spite of instruction."

Ὅτος μὲν ΠΑΝΑΡΙΣΤΟΣ, ὃς αὐτὸς πάντα νοεῖ, ἕκτολσ ἀνακενοὶ, ὃς ἐν εἰσορί τιθηται.
"Ὅς δὲ καὶ μῆτ' αὐτὸς νοεῖ, μήτ' ἄλλου σοφοῦν ἐν ὑμῖν βαλλητεί, δὴ ἀντ' ἈΧΡΙΟΣ αὐρ.

Quarterly Review, No. 81. p. 97.

According to the Platonic philosophy, in every order of beings there are ὑπεροχή, συντομία, ὑφεσίς, 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