

fall in with the description of the soul; which is the subject with which Cicero is concerned, does not appear to agree with the general applications of the term. Hermolaus Barbarus is said to have been so much oppressed with this difficulty of translation, that he consulted the evil spirit by night, entreating to be supplied with a more common and familiar substitute for this word: the mocking fiend, however, suggested only a word equally obscure, and the translator, discontented with this, invented for himself the word *perfectihabia*.

We need not here notice the endless apparatus of technicalities which was, in later days, introduced into the Aristotelian philosophy; but we may remark, that their long continuance and extensive use show us how powerful technical phraseology is, for the perpetuation either of truth or error. The Aristotelian terms, and the metaphysical views which they tend to preserve, are not yet extinct among us. In a very recent age of our literature it was thought a worthy employment by some of the greatest writers of the day, to attempt to expel this system of technicalities by ridicule.

“Crambe regretted extremely that *substantial forms*, a race of harmless beings, which had lasted for many years, and afforded a comfortable subsistence to many poor philosophers, should now be hunted down like so many wolves, without a possibility of retreat. He considered that it had gone much harder with them than with *essences*, which had retired from the schools into the apothecaries' shops, where some of them had been advanced to the degree of *quintessences*.²⁴

We must now say a few words on the technical terms which others of the Greek philosophical sects introduced.

2. *Technical Forms of the Platonists*.—The other sects of the Greek philosophy, as well as the Aristotelians, invented and adopted technical terms, and thus gave fixity to their tenets and consistency to their traditionary systems; of these I will mention a few.

A technical expression of a contemporary school has acquired perhaps greater celebrity than any of the terms of Aristotle. I mean the *Ideas* of Plato. The account which Aristotle gives of the origin of these will serve to explain their nature.²⁵ “Plato,” says he, “who, in his youth, was in habits of communication first with Cratylus and the Heraclitean opinions, which represent all the objects of sense as being in a perpetual flux, so that concerning these no science nor certain

²⁴ Martinus Scriblerus, cap. vii.

²⁵ Arist. Metaph. i. 6. The same account is repeated, and the subject discussed, Metaph. xii. 4.