

*The aquiline nose
is royal and noble*



Divine Plato asserts that the aquiline nose is royal and noble.

And far more elegant than the flat nose.

THE DIVINE PLATO, says Hermeas, distributes the parts of the soul into different parts of the body. Hence, considering intellect and the reasoning power as analogous to the ruler of a city, he establishes them in the brain: for the brain is spherical, and man is a microcosm. He makes the brain, therefore, analogous to the heavens. In the next place, since *anger* is naturally more noble than *desire*, and is analogous to those in a city that fight for its defence, and repress whatever is disorderly and tumultuous in it, and whom he calls *auxiliaries*; since anger also reproves and opposes desire — hence he fixes it in the heart, that it may be in the vestibules of reason, being only separated from the brain by that interval the neck. But the desiderative part, as being irrational and similar to the *mercenary* tribe and the multitude in a city, he places in the liver, as an ass at a manger. Anger, therefore, is more noble than desire, as being nearer to reason; and hence it has a better station, for it is arranged in a better region. He says, therefore, in the first place concerning anger, that it is more beautiful, and is impressed with forms, at one time from the body, and at another from the manners and the soul. He calls it *straight*, because it receives the measures of reason; *well-articulated*, i.e., of a distinct, and not of a mixed nature; and having its *neck lofty*, i.e., always extending itself, and despising things of a worse condition. He also says that it has an *aquiline nose*, indicating by this its royal nature: for the hooked or aquiline, says Hermeas, is always given by Plato to that which is royal and noble; and the aquiline is of a more elegant form than the flat nose. He adds, that it is *white* to the view; indicating that it is most splendid and shining with beauty; also, that its *eyes are black*, viz. investigating things profound, and wishing to survey unapparent and intelligible natures: for he calls the unapparent black.¹



¹ Taylor T. (Tr. & Annot.). *The Works of Plato*. Vol. III of a set of five volumes. (Vol. XI of The Thomas Taylor Series) From: The Prometheus Trust, 1996. Endnote 23, p. 417, being Taylor's Additional Notes on Plato's *Phædrus*. [Westerink line 253d, p. 367]

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