

(a) Again, the word κείματα is **not** documented in Greek.

(b) The following lines speak against the suggested κείματα :

- λ 341 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται  
ρ 532 αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κείτ' ἐνὶ οἴκῳ  
τ 411 ἔλθῃ Παρνησόνδ', ὅθι πού μοι κτήματ' ἔασι  
I 400 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεΐδης.

As for the reading κείματα, tentatively suggested by the same author at ξ 323 = τ 293 :

καί μοι κτήματ' ἔδειξεν, ὅσα ξυναγείρατ' Ὀδυσσεύς

the following lines might be adduced against ;

- γ 301 ὧς ὁ μὲν ἔνθα πολὺν βίον καὶ χρυσὸν ἀγείρων  
δ 90 ἦρος ἐγὼ περὶ κείνα πολὺν βίον συναγείρων.

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## ON THE «PLATONIST» THOMAS AQUINAS

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In this short note I intend to show that the Aristotelian Thomas Aquinas in his theory of knowledge is «platonizig» in a some points. The thesis of Thomas that the ideas of things exist as «ante rem» makes it evident that, according to him, the ideas exist before the things i.e. the ideas exist independently of then like «παράδειγμα» in the mind of God.

On the other hand, Thomas thesis «post rem», witneasses the mind's subtraction of general concepts from sensual experience by means of which one reaches the ideas (καθόλου εἶδη), i.e. the ideas of things that live in the human mind.